A GRAMMAR OF KODAGU

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FOREWORD

Dr. Caldwell in his *A COMPARATIVE GRAMMAR OF THE DRAVIDIAN OR SOUTH INDIAN FAMILY OF LANGUAGES* has classified Dravidian languages into two, cultivated and uncultivated. Languages like Tulu and Kodagu belong to Caldwell's former group and the importance of the study of the so-called non-Literary languages cannot be minimised. These languages themselves are interesting to study and the study of such languages is also very important for the comparative study of Dravidian languages.

The study of Kodagu is very important from the point of view of the culture, habits and the social attitudes of the speakers of the language. Though Kodagu does not have any script of its own there is a vast amount of literature written in Kannada script. Besides, it has also got traditional oral literature which has to be collected and studied by linguists, sociologists and anthropologists. The importance of the oral literature of the Kodavas is very great as they are considered to be traditional warriors and this can be seen very well in their manners, dress and customs and it is reflected in their folksongs, riddles, proverbs etc. Unless we are well versed in their language it is impossible to collect such important materials and study them scientifically.
With this view, the Centre of Advanced study in Linguistics, Annamalai University has undertaken the project of studying Kodagu and analyzing it linguistically. In this connexion it can be mentioned that after the publication of AN ELEMENTARY GRAMMAR OF THE COORG LANGUAGE by R.A. Cole in 1867, there is no other good grammar of Kodagu available either in print or in manuscript except that of Dr. Garmen's work entitled A GRAMMAR OF COORG LANGUAGE which was completed in 1973. The present work, A GRAMMAR OF KODAGU, is the outcome of the research done by Dr. R. Balakrishnan since 1968 when he joined as a Research Scholar in this department. This present monograph is the second in the series on Kodagu, the first being his PHONOLOGY OF KODAGU WITH VOCABULARY, which has also been published by this Centre. It is my earnest hope that these twin monographs will be very useful not only to the linguists but also to other social scientists who work on the Kodavas. I am really very happy that we are now able to publish it under the publication programme of the centre of Advanced study in Linguistics Annamalai University.

S. AGESTHALINGOM

Annannalainagar,

Director
Centre of Advanced Study in Linguistics
ACKNOWLEDGEMENTS

I owe a debt of deep sense of sincere gratitude and gratefulness to my respected Professor Dr. S. Agasthiarasan, Head of the Department of Linguistics and Director, Centre of Advanced study in Linguistics, Annamalai University for having taught me not only the transformational generative grammar but also guided and helped in all ways by his constant help, invaluable guidance, personal care and encouragement which enabled me to complete this work and also for his kindness in including this work in the publication series of the Centre of Advanced Study in Linguistics, Annamalai University.

It will be a pleasant experience on my part to gratefully remember the encouragement, help and suggestions offered to me by my Guru K. Kushalappa Gowda, Professor and Head of the Department of Kannada, University of Madras, whenever I approached him.

I like to express my gratitude to my teachers Dr. S V. Shanmugam, Dr. N. Kamaraswami Raja, Dr. K Murugan and Dr. G. Srinivasa Varma for their useful suggestions.

Special mention must be made of the constant encouragement and valuable suggestions that I received from Mr. T. Edward Williams, Lecturer, CAS in Linguistics, Annamalai University, from time to time. I am deeply grateful to him for his constant cooperation.
I thank my loving friends Dr. S. Sakthivel who helped me in many ways as well as Mr. P. Paranthai for preparing the press copy.

I am also grateful to Mr. B. D. Gomparthy, Editor, "Kodagu"; Moreaza, Mr. K. A. Somanna, Home-guard Commander, Mercari and Mr. B. G. Gireesh, Manager, Anuradha Press, Mercari for their kind help and co-operation in collecting the data during my field trips to Coorg District.

I wish to express my thanks to the authorities of the Annamalai University for having permitted me to publish this work. I am also thank the U.G.C. for their liberal grants which facilitated this publication and I also thank M/S Ilango Press, Pondicherry.

R. BALAKRISHNAN
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INTRODUCTION

There are 23 languages that belong to Dravidian family and they are classified into three groups viz., North Dravidian, Central Dravidian and South Dravidian. Four of them are literary languages viz., Tamil, Malayalam, Kannada and Telugu and they have recorded history from the early centuries of the Christian era and are chief languages of South India. Other languages are scattered all over India with the exception of Sankri, which is spoken in a region in Pakistan. Except Telugu the other literary and non-literary languages like Kota, Toda, Kodagu, Tulu etc., belong to South Dravidian. Kodagu is spoken by Kodavas (Coorgies) having a population of about 75,000 as per the census of India, 1971 and they live in the Coorg District of Karnataka State in South India.

Sanskrit language grew into prominence subsequent to the influx of Aryans in India and it held sway over all other languages throughout India and this fact is very well reflected in the heavy borrowings of Sanskrit vocabulary in to other languages. The degree of borrowing varies from language to language. Dravidian languages came into contact with Sanskrit and other languages like Prakrit from very early time. However Tamil resisted the influence of Sanskrit from the beginning, though it did borrow many cultural words. Comparatively the Kodagu language has a small number of Sanskrit words.
The Kodas are more keen in preserving their customs and traditions. They have a cosmopolitan outlook regarding their language. Kannada is the official language and all Kodas have to learn it out of necessity—though there is hardly any chance of two Kodas conversing in Kannada. During the British rule, English was a prestigious language and Kodas took pride in acquiring this language and as a result one can see many English words being borrowed into Kodagu. Though Kannada is the school and official language, it is rather surprising that it is not possible to count by fingers even the number of Kodas excelled themselves as Kannada scholars whereas the number of those excelled themselves in English is quite remarkable. However, the mother tongue though it is neglected to any extent must be regarded as a mirror reflecting many of the ancient features.

As there is no script for Kodagu of its own, the literary works of this language are written in Kannada script. The first literary works in Kodagu language is Cauvery Parame, a portion of Slianda Parama. The Pappile Pafume, a collection of songs, written by N. Chinniar (1924) describes their traditions, customs and their way of life.

The Kodagu language was known to philologists and missionaries even from 16th century. They considered it as a dialect of Kannada. Francis Ellis (1816) referred this as one of “the local dialect of the same derivation”, which is “a variation of the Tuluva, spoken in the district called Coorg”. Dr. H. Meurling (1855) stated that it is closely related to Tamil and Malayalam. Prof. L. V. Ramaswami Aiyar (1926) also stated clearly in one of his articles that Kodagu language is closely connected with Tamil Malayalam. However, the relationships between Kodagu and other Dravidian Languages could be traced through some isoglosses.
1. A common innovation of the change of the Proto Dravidian *e* > *b* in the initial position is a shared innovation in Kodagu, Kannada and Tulu.

<table>
<thead>
<tr>
<th>PDr.</th>
<th>Kodagu</th>
<th>Kannada</th>
<th>Tulu</th>
</tr>
</thead>
</table>
| we| be| be| be | mouth
| wa| ba| ba| ba | plants, etc.

2. Except Tamil and Malayalam all the other south Dravidian languages retain the initial Proto *e* before front vowels.

<table>
<thead>
<tr>
<th>PDr.</th>
<th>Kodagu</th>
<th>Kannada</th>
<th>Tamil</th>
<th>Malayalam</th>
</tr>
</thead>
</table>
| ke| ke| ke| oey | oey | to do
| ke| ke| ke| ceei | ceei | ear, etc.

3. Kodagu shares with Kannada a striking feature involving two verbs.

**Kodagu**

- bu| buhd| to fall
- ez| ezd| to rise

**Kannada**

- bhe| bhe| to fall
- ez| ezd| to rise

Even though some of the isoglosses, that have been very closely related to Kannada, a number of them show its affinity towards Tamil and Malayalam.
i. Kodagu like old Tamil, but unlike the other SDr. languages, retains the negative marker -a with the verbal stem.

Old Tamil Kodagu

ei-a                 aed-a    will not run
napihk-a              nafak-a    will not walk, etc.

ii. Kodagu shares with old Tamil, the small verb class of shape CVy- with the past tense marker -e.

Old Tamil Kodagu

cyj-               kej[(key-d)]    to do
nep-               gej- [ ney-d]    to spin, etc.

iii. Like Tamil-Malayalam, Kodagu has also a common verb class with -uy as past tense marker and -p as the future tense marker.

Tamil Kodagu

naja-uy            nafo-nd-    walked
nata-pp            nata-p-     will walk, etc.

iv. The transitive suffixes found in Kodagu are also connected closely to Tamil.

   Tamil Kodagu

   Intransitive Transitive Intransitive Transitive

   naja-  nata-t  naja-  nata-t    celebrate
   ur-    uru-k    ur-    uru-k    melt
   makk-   mukk-   mukh    mukk-    immerse
   pir-6c-  pir-t-   pir-3l-  pir-t-    disperse, etc.
From the above discussion it can be concluded that Kodagu language is connected more closely to Tamil-Malayalam than Kannada and also the Kodagu language retains many archaic features of old Tamil.

Robert Caldwell (1856) has mentioned about Kodagu language and its grammar. A grammar of Kodagu was written by Cap. Rob Cole in 1867 and that had been out of print since long. Later some specimens of Kodava songs with the epistles of the grammar were published by Rev. A. Grueter (1870) of Mangalore. But all works regarding Kodagu language grammar have not given complete description of the language. Recently Dr. M. A. Garman (1970) has worked on Kodagu language and has written his dissertation, A Grammar of Coorg Language at the University of Edinburgh. None of the older accounts of Kodagu language have anything in detail on the matter of the grammar.

The present book A Grammar of Kodagu is a part of A Descriptive Grammar of Kodagu language, a thesis submitted for Ph D. in the Annaamalai University in 1975. It is based on the data collected by the author during his field trips in Coorg District from 1968 to 1974. Anthropological study of Kodavas and the relevant Phonological features as well as the whole vocabulary of Kodagu language are found in the book Phonology of Kodagu With Vocabulary of same author published by the Annaamalai University. This book includes Nouns, Verbs, Adjectives, Adverbs, Particles, Clitics, Sandhi and Syntax of this language.
1. NOUNS

1.0. Nouns are defined as those which are inflected with case and number markers. These nouns can be broadly classified into various categories.

In Kodagu, the gender-number (GN) distinction is found only in the demonstrative pronoun (DPN) but not in finite verb (FV) as in the case of Tamil. Finite verb forms show only person distinction.

egs. hanādi  I came
     hanāi  we came
There are four-fold distinction in DPN viz., (1) masculine singular (2) feminine singular (3) epicene plural and (4) neuter singular.

e.g. 1. **amna** he
     2. **asa** she
     3. **a yila / asu** they
     4. **adi** it

Unlike Tamil, we find a type of concord between the numeral appellative nouns and the nouns they are in construction with each other. For example **obbi** means 'one man' and this is in construction with nouns like **kayp** 'boy' means 'man' etc., and they form a noun phrase like

**obbi kayp** a boy
**obbi mar** one man

This kind of noun phrases can be found in languages like Kannada, Taiu, Konda, Gondi, Koya, Kolami, Parij and Gadaba (Shanmugam 1791:12). The following are Kodagu examples:

1. **obbi kayp** one man - boy
2. **obbi mar di** one woman - lady
3. **ndi mara** one thing - tree
4. **mure a la** three persons - servants
   (mure ndi a la)
Nouns

5. ava muđiɪya
   (aʊə muːdɪɹə)
   five persons – girls

6. danfri rićga
   two things – gardens

There is also another type of construction, where the noun is the first constituent and the appellative form of numeral is the second. This type of construction can be found in other South Dravidian languages also.

1. bεli obbi
   young person – one man

2. muḍi ahba
   girl – one person

3. ma ma ondi
   tree – one thing

4. bεriŋiŋa poŋga danfri
   boys/ladies – two persons

5. ma ma danfri
   trees – two things

The numeral appellative nouns show the difference between human and non-human nouns as well as the gender distinction in the singular nouns.

Taking all these into consideration, all the Kodagu nouns can be broadly classified into two major categories viz: 1. Human (H.Hum.) and 2. Non-human (N.Hum.) which is reflected with interrogative pronoun.

1. i: kεŋga dači
   who is this boy

2. i: muḍi dači
   who is this girl

3. i: ma ma anzi
   what is this tree

The human plural nouns and the non-human plural nouns can be distinguished in another way also, that is by substituting the appellative form of numeral nouns.

1. apjigha danfri
   elder brothers – two
2. akāsika danṣalī elder sisters - two
3. puchya danṣi cats - two
4. mane danṣalī houses - two

are grammatical, but not the following

* 1. puchya danṣalī
2. mane danṣalī.

Here danṣalī is substituted only for human nouns.

Human nouns are classified further into human common (Hc) and human proper (Hp). This distinction is made only on the basis of taking plural marker and honorific marker. Hp will optionally take honorific marker whereas Hc will optionally take plural. Further classification will come under the morphological classification.

The non-human nouns can be classified into animate and inanimate nouns on the basis of number markers. Plural marker is obligatory in the case of animate nouns. Consider the following examples,

1. ori puchya one cat
2. danṣi puchya two cats
3. ori mane one house
4. danṣi mane two houses

Though there is syntactic significance in the classification of non-human nouns as count noun, proper noun, mass noun etc., they are not attempted here as they are discussed under syntax.

Thus the noun classes mentioned above can be shown diagrammatically as below:
1.1. MORPHOLOGICAL CLASSIFICATION

As we have seen, the syntactical classification of nouns in the previous section (1.0) Kodagu nouns are divided into four sub-classes viz: (i) Human common nouns, (ii) Human proper nouns, (iii) Animate nouns, and (iv) Inanimate nouns. In addition to this classification, a kind of morphological classification is also necessary to describe the morphemes like the gender, number etc.

1.1.1. Human Common Nouns (II C)

Human common nouns are mainly divided into (i) derived nouns and (ii) simple nouns. In this connection it should be pointed out that Caldwell (1936,223) has classified the nouns into appellatives which have the gender terminations and substantives (which have no formation of gender) According to Caldwell the derived nouns include only the nouns which have the gender terminations. But
in Kodagu two other sets viz: (1) pronouns, which are derived from the bases of first and second person by adding the number markers and, (2) numeral appellative nouns which are derived from the numeral bases and gender-number markers, are also included as derived nouns.

1.1.1.1. Derived Nouns (D N)

The nouns derived from verbal bases (participial and verbal nouns) are not taken up here but they are treated under verb (§ 2). What follows is the treatment of nouns derived from other bases. There are four classes of derived nouns in Kodagu.

1. Nouns derived from the first and second person and the reflexive bases plus number markers.

2. Nouns derived from the nominal bases (free forms) plus the agentic markers.

3. Nouns derived from the numeral appellative bases plus gender-number markers.

4. Nouns derived from noun bases (bound as well as free forms) by adding the gender-number markers.

D.N.1. Stems for the derived nouns of the first class belong to this group. These stems are further classified into two on the basis of number markers.

D.N.1.1 Stems which can take the singular marker

*mr* - 1st person
NOUNS

ni-  1st person
ra-  Reflexive

D.N.1.2. Stems which can take the plural marker -kal:

na-  1st person
na-  1st person
ra-  Reflexive

D.N.2. Stems for the derived nouns of the nominal bases plus the agentive marker belong to this class. These stems are divided into three sets.

D.N.2.1. Stems which can take the agentive marker -al belong to this class:

-  ignorance
  -  giving away food in charity
  -  sense of honour
  -  help
  -  cruel
  -  knowledge
  -  philanthropy
  -  sin
  -  shade
  -  sales
  -  enmity
  -  a disease

D.N.2.2. Stems which can take the agentive marker -um
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<th>GRAMMAR OF KODAGU</th>
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<tr>
<td>8</td>
<td>gram: village</td>
</tr>
<tr>
<td></td>
<td>nade: always</td>
</tr>
<tr>
<td>D.N.2.3: Stems which can take the agentic marker</td>
<td></td>
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<tr>
<td>-na:-</td>
<td></td>
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<tr>
<td>har-ye: wealth, luck</td>
<td></td>
</tr>
<tr>
<td>buddi: wisdom</td>
<td></td>
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<tr>
<td>D.N.3. Stems for the derived nouns of the numeral appellative bases plus gender number markers belong to this class. These stems are divided into two sets.</td>
<td></td>
</tr>
<tr>
<td>D.N.3.1. Those stems which can take the masculine singular -vis and feminine singular -u/ alone belong to this set. Only one base belong to this set.</td>
<td></td>
</tr>
<tr>
<td>or-: one</td>
<td></td>
</tr>
<tr>
<td>D.N.3.2. Those stems which can take the epics plural -nor belong to this set. This includes only the numeral apppellative nouns from two to seven.</td>
<td></td>
</tr>
<tr>
<td>ir-: two</td>
<td></td>
</tr>
<tr>
<td>mu:-: three</td>
<td></td>
</tr>
<tr>
<td>su:-: four</td>
<td></td>
</tr>
<tr>
<td>ay:-: five</td>
<td></td>
</tr>
<tr>
<td>aru:-: six</td>
<td></td>
</tr>
<tr>
<td>kif:-: seven</td>
<td></td>
</tr>
</tbody>
</table>
| D.N.4. Stems for the derived nouns of stem plus gender-number markers belong to this class. The stems can either be the abstract or the verbal derivatives. Most of these stems can have maximum three forms viz., masculine,
feminine, neuter singular and epicene plural. On the basis of the masculine singular markers, which are added to these stems, they can be further sub-divided into four sets.

D.N.4.1. Stems which can take the masculine singular -wâ, the feminine singular -ep, the epicene plural -pedpâ/-pedp-um and the neuter singular -dî/-di- belong to this set.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a-awâ</td>
<td>that</td>
</tr>
<tr>
<td>i-îi</td>
<td>this</td>
</tr>
<tr>
<td>r-</td>
<td>which</td>
</tr>
</tbody>
</table>

D.N.4.2. Stems which can take the masculine singular -karâs and feminine singular -karâ belong to this set.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>qadçe</td>
<td>cooking</td>
</tr>
<tr>
<td>aša</td>
<td>dance</td>
</tr>
<tr>
<td>aġe</td>
<td>ownership</td>
</tr>
<tr>
<td>bêzê</td>
<td>youth</td>
</tr>
<tr>
<td>bojâ</td>
<td>beauty</td>
</tr>
<tr>
<td>mune</td>
<td>house</td>
</tr>
<tr>
<td>marâ</td>
<td>illusion</td>
</tr>
<tr>
<td>masâbi</td>
<td>paramour</td>
</tr>
<tr>
<td>masãli</td>
<td>juggler</td>
</tr>
<tr>
<td>wâsa</td>
<td>rent</td>
</tr>
<tr>
<td>wêsa</td>
<td>dwelling</td>
</tr>
</tbody>
</table>

D.N.4.3. Stems which can take the masculine singular marker -û and the feminine singular -ê belong to this set.
D.N.4.4. Stems which can take the masculine singular marker -en belong to this set. This set can also be subdivided on the basis of taking the feminine singular marker and the common epicene plural marker.

D.N.4.4.1. Stems which can take the masculine singular in and feminine singular -el belong to this set.

- kaydar- stranger male / female
- kendar- husband / wife
- kirotox- grand-son / -daughter
- madum- male / female cross cousin
- magam- son / daughter-in-law
- mominax- grandson / daughter
- misa- son / daughter

D.N.4.4.2. Stems which can take the masculine singular -en and the feminine singular marker -el belong to this set.
<table>
<thead>
<tr>
<th>NOUNS</th>
<th>-meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>erap-</td>
<td>beggar male/female</td>
</tr>
<tr>
<td>eux-</td>
<td>immoral man/woman</td>
</tr>
<tr>
<td>na-yind-</td>
<td>man or woman of &quot;Barbar caste.</td>
</tr>
</tbody>
</table>

D.N.4.4.3. Stems which can take the masculine singular marker -ı and the feminine singular marker -ı belong to this set.

<table>
<thead>
<tr>
<th>noun</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ayyı-</td>
<td>grand-father/mother</td>
</tr>
<tr>
<td>kumux-</td>
<td>grown up boy/girl</td>
</tr>
<tr>
<td>taomux-</td>
<td>aunt/uncle</td>
</tr>
<tr>
<td>tond-</td>
<td>aged man/woman</td>
</tr>
<tr>
<td>dadad-</td>
<td>dull man/woman</td>
</tr>
<tr>
<td>da t-</td>
<td>generous man/woman</td>
</tr>
<tr>
<td>pık-</td>
<td>left handed man/woman</td>
</tr>
<tr>
<td>pukkil-</td>
<td>coward (man/woman)</td>
</tr>
<tr>
<td>boid-</td>
<td>impotent (man/woman)</td>
</tr>
<tr>
<td>maccelp-</td>
<td>younger brother/sister-in-law</td>
</tr>
<tr>
<td>ma.decr-</td>
<td>God/Goddess</td>
</tr>
<tr>
<td>ma.t-</td>
<td>father or mother-in-law</td>
</tr>
<tr>
<td>mukk-</td>
<td>aged man/woman</td>
</tr>
<tr>
<td>mexitifji-</td>
<td>great grandfather/mother</td>
</tr>
<tr>
<td>ana reinst-</td>
<td>selfish man/woman</td>
</tr>
<tr>
<td>lekkt-</td>
<td>strong man/woman</td>
</tr>
</tbody>
</table>

D.N.4.4.4. Stems which can take the masculine singular marker -ı, feminine singular marker -ı and the epicene plural marker -ı belong to this set.
ejaram- ownership
kafi- theft
kird- deaf-muteness
kant- lameness
kuraf- blind
kuril- short
kur- dwarf
guna- hunch back
dev- God/Goddess
tur- vile
parak- heinous, crime
pute- madness
punaf- mischievous
putr- son/daughter
buddaint- wisdom
manar- manliness
mudik- aged
meadi- Mada caste
rakkhat- giant
vidyarnar- educated
piyamami- truthful
sakti- healthy
sorthi- friendship

D.N.4.4.5. Stems which can take the masculine singular -rn, the feminine singular -nai and epiphrase plural marker -n!
<table>
<thead>
<tr>
<th>NOUN</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>udar-</td>
<td>generous</td>
</tr>
<tr>
<td>erra-</td>
<td>Erava caste</td>
</tr>
<tr>
<td>okkelg-</td>
<td>Okkaliga caste</td>
</tr>
<tr>
<td>efer-</td>
<td>Master/God</td>
</tr>
<tr>
<td>edd-</td>
<td>Odda caste</td>
</tr>
<tr>
<td>kanti-</td>
<td>Kaniya caste</td>
</tr>
<tr>
<td>kudiya-</td>
<td>Kudiya caste</td>
</tr>
<tr>
<td>kumbhar-</td>
<td>Kumbhara caste</td>
</tr>
<tr>
<td>kurbha-</td>
<td>Kuruba caste</td>
</tr>
<tr>
<td>kodava-</td>
<td>Kodava caste</td>
</tr>
<tr>
<td>kerm-</td>
<td>monkey player caste</td>
</tr>
<tr>
<td>kali-</td>
<td>Blacksmith caste</td>
</tr>
<tr>
<td>gowd-</td>
<td>Gowda caste</td>
</tr>
<tr>
<td>goli-</td>
<td>cultivator caste</td>
</tr>
<tr>
<td>glifig-</td>
<td>ability</td>
</tr>
<tr>
<td>caftip-</td>
<td>Chaliya caste</td>
</tr>
<tr>
<td>jenikuruba-</td>
<td>Jenu Kuruba caste</td>
</tr>
<tr>
<td>tagt-</td>
<td>Goldsmith caste</td>
</tr>
<tr>
<td>sty-</td>
<td>Tiya caste</td>
</tr>
<tr>
<td>tukk-</td>
<td>Muslim caste</td>
</tr>
<tr>
<td>art-</td>
<td>country man/woman</td>
</tr>
<tr>
<td>pat-</td>
<td>Brahmin caste</td>
</tr>
<tr>
<td>panik-</td>
<td>Panika caste</td>
</tr>
<tr>
<td>panity-</td>
<td>Paniya caste</td>
</tr>
<tr>
<td>pac-</td>
<td>Pale caste</td>
</tr>
<tr>
<td>polty-</td>
<td>Poliya caste</td>
</tr>
<tr>
<td>poler-</td>
<td>Poleya caste</td>
</tr>
<tr>
<td>bhad-</td>
<td>poor</td>
</tr>
<tr>
<td>Noun</td>
<td>Explanation</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------------------------</td>
</tr>
<tr>
<td>Budda</td>
<td>Bodva caste</td>
</tr>
<tr>
<td>bang</td>
<td>shameless</td>
</tr>
<tr>
<td>banna</td>
<td>Banna caste</td>
</tr>
<tr>
<td>humb</td>
<td>mischievous</td>
</tr>
<tr>
<td>baymb</td>
<td>heroine</td>
</tr>
<tr>
<td>bytie</td>
<td>Beta Kurne caste</td>
</tr>
<tr>
<td>madime</td>
<td>WASHER MAN CASTE</td>
</tr>
<tr>
<td>mara</td>
<td>Madiga caste</td>
</tr>
<tr>
<td>muku</td>
<td>Drum-beater caste</td>
</tr>
<tr>
<td>mafu</td>
<td>Mukkuva caste</td>
</tr>
<tr>
<td>muge</td>
<td>awe</td>
</tr>
<tr>
<td>mef</td>
<td>dumb</td>
</tr>
<tr>
<td>mar</td>
<td>foolish</td>
</tr>
<tr>
<td>mafu</td>
<td>aged</td>
</tr>
<tr>
<td>sa.mare</td>
<td>lame</td>
</tr>
<tr>
<td></td>
<td>able</td>
</tr>
</tbody>
</table>

1.1.1.2. Simple Nouns (S N)

Nouns which have no overt markers of gender are grouped under simple nouns. These nouns are divided into two groups on the basis of the plural markers they take.

S.N.1. Nouns which can take the common plural marker -*kaf* belong to this group:

- akkis: older sister
- adin: head man among Harijans
- accuin: astrologer
- adripin: devotee
<table>
<thead>
<tr>
<th>NOUNS</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>appin</td>
<td>elder brother</td>
</tr>
<tr>
<td>appin</td>
<td>father</td>
</tr>
<tr>
<td>ayin</td>
<td>father's brother</td>
</tr>
<tr>
<td>arsin</td>
<td>family friend</td>
</tr>
<tr>
<td>arsin</td>
<td>mother</td>
</tr>
<tr>
<td>arsin</td>
<td>spiritual preceptor</td>
</tr>
<tr>
<td>adin</td>
<td>master</td>
</tr>
<tr>
<td>adin</td>
<td>administrator</td>
</tr>
<tr>
<td>illgin</td>
<td>man who is relative</td>
</tr>
<tr>
<td>xelain</td>
<td>village headman</td>
</tr>
<tr>
<td>ettain</td>
<td>herd man</td>
</tr>
<tr>
<td>ettain</td>
<td>herd man</td>
</tr>
<tr>
<td>kacilain</td>
<td>diseased man</td>
</tr>
<tr>
<td>kacilain</td>
<td>ancestor</td>
</tr>
<tr>
<td>kacilain</td>
<td>temple protector</td>
</tr>
<tr>
<td>kullipinin</td>
<td>father's younger brother</td>
</tr>
<tr>
<td>kullipinin</td>
<td>mother's younger sister</td>
</tr>
<tr>
<td>kumein</td>
<td>man of skill</td>
</tr>
<tr>
<td>kumein</td>
<td>murderer</td>
</tr>
<tr>
<td>kumein</td>
<td>'man who makes decoration'</td>
</tr>
<tr>
<td>kikerekun</td>
<td>junior male member of a house</td>
</tr>
<tr>
<td>kipun</td>
<td>boy</td>
</tr>
<tr>
<td>kparricun</td>
<td>man of Kshatriya caste</td>
</tr>
<tr>
<td>gulacun</td>
<td>slave</td>
</tr>
<tr>
<td>guricun</td>
<td>house holder</td>
</tr>
<tr>
<td>ceucacun</td>
<td>barber</td>
</tr>
<tr>
<td>ceicacun</td>
<td>uncle</td>
</tr>
<tr>
<td>Kodagu Word</td>
<td>English Translation</td>
</tr>
<tr>
<td>-------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>takkin</td>
<td>head man of a village</td>
</tr>
<tr>
<td>tammarin</td>
<td>younger brother</td>
</tr>
<tr>
<td>sanin</td>
<td>grandfather</td>
</tr>
<tr>
<td>delabathyin</td>
<td>commander in an army</td>
</tr>
<tr>
<td>dixin</td>
<td>variant person</td>
</tr>
<tr>
<td>dikin</td>
<td>messenger</td>
</tr>
<tr>
<td>devatakkhin</td>
<td>head man of a temple</td>
</tr>
<tr>
<td>dambin</td>
<td>astrologer</td>
</tr>
<tr>
<td>marvakin</td>
<td>leader</td>
</tr>
<tr>
<td>marvihyin</td>
<td>bad mouthed man</td>
</tr>
<tr>
<td>pagpoyen</td>
<td>enemy</td>
</tr>
<tr>
<td>pappin</td>
<td>father</td>
</tr>
<tr>
<td>parlakin</td>
<td>young boy</td>
</tr>
<tr>
<td>pura</td>
<td>a deity</td>
</tr>
<tr>
<td>put</td>
<td>wife</td>
</tr>
<tr>
<td>parartheziin</td>
<td>passenger</td>
</tr>
<tr>
<td>prokinn</td>
<td>priest</td>
</tr>
<tr>
<td>bagaandin</td>
<td>a sage</td>
</tr>
<tr>
<td>bagarannein</td>
<td>God</td>
</tr>
<tr>
<td>bala akkin</td>
<td>step sister (elder)</td>
</tr>
<tr>
<td>bala arpin</td>
<td>step brother (elder)</td>
</tr>
<tr>
<td>bala tammarin</td>
<td>step brother (younger)</td>
</tr>
<tr>
<td>balliyappin</td>
<td>father's elder brother</td>
</tr>
<tr>
<td>balliyarwini</td>
<td>mother's elder sister</td>
</tr>
<tr>
<td>baarwini</td>
<td>talkative person</td>
</tr>
<tr>
<td>baarlin</td>
<td>youngster</td>
</tr>
<tr>
<td>baxini</td>
<td>elder male cross-cousin</td>
</tr>
<tr>
<td>baarjukin</td>
<td>king</td>
</tr>
<tr>
<td>Noun</td>
<td>Meaning</td>
</tr>
<tr>
<td>------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>bālekarina</td>
<td>banter</td>
</tr>
<tr>
<td>bīritān</td>
<td>warrior</td>
</tr>
<tr>
<td>bār-jāreka</td>
<td>mother's younger sister</td>
</tr>
<tr>
<td>namuša</td>
<td>king</td>
</tr>
<tr>
<td>maneñita</td>
<td>elder sister-in-law</td>
</tr>
<tr>
<td>maruša</td>
<td>mother</td>
</tr>
<tr>
<td>marupantna</td>
<td>man</td>
</tr>
<tr>
<td>marusšen</td>
<td>friend</td>
</tr>
<tr>
<td>yonejār jim</td>
<td>prince</td>
</tr>
<tr>
<td>rałkšagśa</td>
<td>giant (male)</td>
</tr>
<tr>
<td>rašya</td>
<td>farmer</td>
</tr>
<tr>
<td>romalšarans</td>
<td>descendents</td>
</tr>
<tr>
<td>saraša</td>
<td>aged man</td>
</tr>
<tr>
<td>sēraša</td>
<td>warrior</td>
</tr>
<tr>
<td>sarpušen</td>
<td>virtuous son</td>
</tr>
<tr>
<td>samunandšin</td>
<td>kinship</td>
</tr>
<tr>
<td>senasšipen</td>
<td>commander of an army</td>
</tr>
<tr>
<td>senaksha</td>
<td>soldier</td>
</tr>
<tr>
<td>sēnava</td>
<td>adulterer</td>
</tr>
<tr>
<td>samališen</td>
<td>best man</td>
</tr>
<tr>
<td>sañdakšaxa</td>
<td>temple priest</td>
</tr>
<tr>
<td>stepOTP</td>
<td>diacritic</td>
</tr>
<tr>
<td>hjumāšen</td>
<td>barber</td>
</tr>
<tr>
<td>ho-darānā'</td>
<td>brother</td>
</tr>
</tbody>
</table>

S.N.2. Nouns which can take the common plural marker -of belong to this group.

*adīpa* | slave
<table>
<thead>
<tr>
<th>Kannada Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>atikuparvarki</td>
<td>one who talks rudely</td>
</tr>
<tr>
<td>aditi</td>
<td>mother of all Gods</td>
</tr>
<tr>
<td>amate</td>
<td>orphan</td>
</tr>
<tr>
<td>arjuna</td>
<td>man</td>
</tr>
<tr>
<td>cikpali</td>
<td>messenger</td>
</tr>
<tr>
<td>kemal</td>
<td>virgin</td>
</tr>
<tr>
<td>kannak</td>
<td>small child</td>
</tr>
<tr>
<td>kanni</td>
<td>housewife</td>
</tr>
<tr>
<td>kanni</td>
<td>poet</td>
</tr>
<tr>
<td>kanni</td>
<td>mischievous man</td>
</tr>
<tr>
<td>karpa</td>
<td>wife of ancestor</td>
</tr>
<tr>
<td>konkay</td>
<td>leader of a marriage group</td>
</tr>
<tr>
<td>kofti</td>
<td>talkative woman</td>
</tr>
<tr>
<td>kojipal</td>
<td>pretended lady</td>
</tr>
<tr>
<td>kodi kidali</td>
<td>pet son</td>
</tr>
<tr>
<td>kojikay</td>
<td>woman who has warp eye</td>
</tr>
<tr>
<td>kumkipal</td>
<td>ugly man or woman</td>
</tr>
<tr>
<td>ekkalasadi</td>
<td>friend</td>
</tr>
<tr>
<td>ekkala</td>
<td>other's wife</td>
</tr>
<tr>
<td>ekkalam</td>
<td>low caste man</td>
</tr>
<tr>
<td>ekkalam</td>
<td>low caste man</td>
</tr>
<tr>
<td>ekkal</td>
<td>Brahmin (man)</td>
</tr>
<tr>
<td>ekkalakar</td>
<td>a woman who does too much decoration for her beauty</td>
</tr>
<tr>
<td>ekkala</td>
<td>dancing girl</td>
</tr>
<tr>
<td>ekkala</td>
<td>younger sister</td>
</tr>
<tr>
<td>ekkalakar</td>
<td>carpenter</td>
</tr>
<tr>
<td>ekkala</td>
<td>carpenter</td>
</tr>
</tbody>
</table>
suualeri    handsome people
soondari    handsome people
tezhi        mother
soqapa ji    wife of ancestor
danaanader    wealthy lady
darma probu    unscrupulous person
dakati        useless mna
paqeya ji    warrior
pati          leader/husband
patimane     virtuous wife
pati           chaste wife
pazini        lady who protects
paxi           sinner
puyqayari    woman of great religious merit
poqat         woman
poomuk-        girl
porunhadi    excommunicate mna/woman
porki         begger
probu         noble man
bula sare    step sister (younger)
bikari        man who is having attention
beni          relative
soak-          son/daughter
maromuk-     grand child
murti        foolish fellow
mastiyi       grand mother
mwiirdi        extravagant woman
### Grammar of Kodaq

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nuc:iaanad</td>
<td>virgin</td>
</tr>
<tr>
<td>mucei</td>
<td>cobbler</td>
</tr>
<tr>
<td>murend</td>
<td>infatuated damsel</td>
</tr>
<tr>
<td>ye:dli</td>
<td>unmarried girl</td>
</tr>
<tr>
<td>re:yi</td>
<td>queen</td>
</tr>
<tr>
<td>ri:pi</td>
<td>sage</td>
</tr>
<tr>
<td>videne</td>
<td>widow</td>
</tr>
<tr>
<td>yi:dyacimri</td>
<td>teacher</td>
</tr>
<tr>
<td>sa:bi</td>
<td>confidant</td>
</tr>
<tr>
<td>sa:ci:jyajy</td>
<td>leader of heaven</td>
</tr>
<tr>
<td>sunyozzi</td>
<td>one who has resounded worldly affairs</td>
</tr>
<tr>
<td>sa:pi:du</td>
<td>good virtuous person</td>
</tr>
<tr>
<td>soppa:pi</td>
<td>sepoy</td>
</tr>
<tr>
<td>sommahgali</td>
<td>married woman</td>
</tr>
<tr>
<td>se:dholajy</td>
<td>wife of ancestor</td>
</tr>
<tr>
<td>su:na:ra</td>
<td>lazy fellow</td>
</tr>
<tr>
<td>su:ma:nt</td>
<td>God</td>
</tr>
<tr>
<td>sa:ra</td>
<td>enemy</td>
</tr>
<tr>
<td>ke:ji</td>
<td>man who is a coward</td>
</tr>
</tbody>
</table>

#### 1.1.2. Human Proper Nouns (HP)

Human proper nouns include only personal names, which can be divided into masculine and feminine.

#### 1.1.2.1. Masculine

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karippan</td>
<td>Karippan</td>
</tr>
<tr>
<td>Goparapal</td>
<td>Goparapal</td>
</tr>
<tr>
<td>Somanna</td>
<td>Somanna</td>
</tr>
</tbody>
</table>
### Nouns

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>kasa()nas</td>
<td>naming</td>
</tr>
<tr>
<td>kasa()pin</td>
<td>Kalappu</td>
</tr>
</tbody>
</table>

#### 1.2. Femaline

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>al()sa</td>
<td>Sita</td>
</tr>
<tr>
<td>ke()vera()manna</td>
<td>Keveramma</td>
</tr>
<tr>
<td>devi</td>
<td>Devi</td>
</tr>
<tr>
<td>kannika</td>
<td>Kannika</td>
</tr>
</tbody>
</table>

#### 1.3. Animate Nouns (AN)

These nouns are also divided into two groups on the basis of different plural markers they take.

**A.N.1. Nouns which can take the plural marker -\(\)add belong to this group.**

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>kada()m()a</td>
<td>stag, wild deer</td>
</tr>
<tr>
<td>kark()in</td>
<td>jackal</td>
</tr>
<tr>
<td>kani()ta</td>
<td>barking deer</td>
</tr>
<tr>
<td>ka()()ra()()ra</td>
<td>monkey</td>
</tr>
<tr>
<td>to()()ru</td>
<td>wolf</td>
</tr>
<tr>
<td>mal()lin</td>
<td>cock</td>
</tr>
<tr>
<td>etc.,</td>
<td>etc.</td>
</tr>
</tbody>
</table>

**A.N.2. Nouns which can take the plural marker -\(\)\(\)pay belong to this group.**

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>ate</td>
<td>leech</td>
</tr>
<tr>
<td>att()al</td>
<td>cattle</td>
</tr>
<tr>
<td>ans</td>
<td>elephant</td>
</tr>
</tbody>
</table>
1.1.4. Inanimate Nouns (IAN)

The inanimate nouns take neither gender nor number markers. The syntactical classification of these nouns is dealt in the chapter Syntax.

<table>
<thead>
<tr>
<th>egs.</th>
<th>ka-se-ri</th>
<th>River Co-very</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>te-qa</td>
<td>garden</td>
</tr>
<tr>
<td></td>
<td>p-pa-pa</td>
<td>money</td>
</tr>
<tr>
<td></td>
<td>p-aq-li</td>
<td>work</td>
</tr>
<tr>
<td></td>
<td>g-ge-li</td>
<td>plantain</td>
</tr>
<tr>
<td></td>
<td>b-ti-si</td>
<td>street</td>
</tr>
<tr>
<td></td>
<td>m-a-lik-li-ri</td>
<td>Mercura (a place)</td>
</tr>
<tr>
<td></td>
<td>m-a-n-e</td>
<td>house</td>
</tr>
<tr>
<td></td>
<td>m-a-ra-a</td>
<td>tree</td>
</tr>
<tr>
<td></td>
<td>m-a-j-i-li</td>
<td>table</td>
</tr>
<tr>
<td></td>
<td>y-o-ka-li-a</td>
<td>seed-bed</td>
</tr>
<tr>
<td></td>
<td>r-a-na-ma</td>
<td>body hair</td>
</tr>
<tr>
<td></td>
<td>l-a-li-ku-li-a</td>
<td>tribe</td>
</tr>
<tr>
<td></td>
<td>etc--</td>
<td></td>
</tr>
</tbody>
</table>

ell .  rat
a\-j\-e . camel
k\-a\-t\-e . donkey
\-p\-a\-y\-u\- . cow
\-p\-u\-\-t\-e\- . cat
\-n\-a\-\-r\-y\-i\- . dog

etc\-,
1.2 DERIVATIONAL SUFFIXES

There are two types of derivational suffixes in Kodagu, viz., 1. Agentic and 2. Gender-number and these are added to nominal or appositional bases in nouns. When these suffixes are added, certain sandhi changes take place in stem-final syllables, which can be taken care of by sandhi rules (§7).

The sandhi rule that governs the change is referred against the word in the following sections for easy reference.

1.2.1. Agentic

It has three markers viz., -er and -eli which are suffixed to the stems of different classes (D.N.2.1), (D.N.2.2) and (D.N.2.3) respectively.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>upaka</td>
<td>-er</td>
<td>helper ($5.39)</td>
</tr>
<tr>
<td>goppa</td>
<td>-er</td>
<td>sinner ( .. )</td>
</tr>
<tr>
<td>syapologi</td>
<td>-er</td>
<td>merchant ( .. )</td>
</tr>
<tr>
<td>geema-nana</td>
<td>-er</td>
<td>village inhabitants</td>
</tr>
<tr>
<td>sadr-ru</td>
<td>-er</td>
<td>permanent dweller</td>
</tr>
<tr>
<td>buddi-eli</td>
<td>-er</td>
<td>wise man or wise woman</td>
</tr>
<tr>
<td>hargi-eli</td>
<td>-er</td>
<td>lucky man or woman</td>
</tr>
</tbody>
</table>

1.2.2. Gender-number

As already noted there are four genders in Kodagu viz. (i) masculine, (ii) feminine, (iii) epicene plural and (iv) neuter. Since the complete set of bases has been given in the previous section (1.1.), only examples are given under each category in the following.
1.2.2.1. Masculine

In Kodagu, there are four masculine suffixes viz. -न, -न, -फ and करन, which occur with the stems of different classes of nouns. (D.N.4.4.5), (D.N.4.4.1), (D.N.4.3.), (D.N.4.1.), (D.N.4.8) and (D.N.4.2). (For complete list, see 1.1.1.1.)

<table>
<thead>
<tr>
<th>Stem</th>
<th>Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ajra</td>
<td>&gt;aja</td>
<td>grand father (S.38)</td>
</tr>
<tr>
<td>erag-न</td>
<td>&gt;erap</td>
<td>beggar (S.38)</td>
</tr>
<tr>
<td>kall-न</td>
<td>&gt;kall</td>
<td>male thief</td>
</tr>
<tr>
<td>karlibh-न</td>
<td>&gt;karilib</td>
<td>Kuruba caste man (S.38)</td>
</tr>
<tr>
<td>anuma-न</td>
<td>anumabha</td>
<td>mother's brother</td>
</tr>
<tr>
<td>karpet</td>
<td>karpeta</td>
<td>diviner</td>
</tr>
<tr>
<td>kodav-न</td>
<td>kodava</td>
<td>Kodava man</td>
</tr>
<tr>
<td>or-wa</td>
<td>orawa</td>
<td>one man (S. 15, 16, 21; &amp; 38)</td>
</tr>
<tr>
<td>a-wa</td>
<td>awa</td>
<td>hr-tha</td>
</tr>
<tr>
<td>t-wa</td>
<td>twa</td>
<td>hr-thu</td>
</tr>
<tr>
<td>ayiri-फ</td>
<td>ayiri</td>
<td>Ayri caste man</td>
</tr>
<tr>
<td>sweji-फ</td>
<td>sweji</td>
<td>Scavenger caste man</td>
</tr>
<tr>
<td>puliya-zi-फ</td>
<td>puliya</td>
<td>Adulterer (male)</td>
</tr>
<tr>
<td>adilgekar</td>
<td>adilgekar</td>
<td>male cook</td>
</tr>
<tr>
<td>ake-karan</td>
<td>akekarun</td>
<td>male dancer</td>
</tr>
<tr>
<td>bh-jaw-karan</td>
<td>bhjawkarun</td>
<td>best man</td>
</tr>
</tbody>
</table>

1.2.2.2. Feminine

Feminine is denoted by seven suffixes viz., -र, -र, -र, and -कर and these suffixes are added with the
Nouns

Stems of noun classes, (D.N.4.4.1); (D.N.3.1); (D.N.4.1); (D.N.4.5); (D.N.1.4.2); (D.N.4.3); (D.N.4.4.3); (D.N.4.4.4) and (D.N.4.2). (For complete list see 1.1.1.1).

<table>
<thead>
<tr>
<th>Stem</th>
<th>Example</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>madma</td>
<td>&gt; madma</td>
<td>female cross cousin (S.3)</td>
</tr>
<tr>
<td>mayma</td>
<td>&gt; mayma</td>
<td>daughter-in-law (S.8)</td>
</tr>
<tr>
<td>noca</td>
<td>&gt; noca</td>
<td>daughter (S.8)</td>
</tr>
<tr>
<td>o-ra</td>
<td>&gt; obha</td>
<td>one woman (S.3, 15, 16 &amp; 21)</td>
</tr>
<tr>
<td>a-ra</td>
<td>&gt; ava</td>
<td>she that (S.8)</td>
</tr>
<tr>
<td>i-ra</td>
<td>&gt; iva</td>
<td>she this (S.8)</td>
</tr>
<tr>
<td>aman-ati</td>
<td></td>
<td>Amma-Coorg woman</td>
</tr>
<tr>
<td>koval-ati</td>
<td></td>
<td>Kodava woman</td>
</tr>
<tr>
<td>gosati</td>
<td></td>
<td>Gowda woman</td>
</tr>
<tr>
<td>eka-ati</td>
<td></td>
<td>female beggar</td>
</tr>
<tr>
<td>vri-are</td>
<td></td>
<td>immoral woman</td>
</tr>
</tbody>
</table>

Maple caste woman (S. 39)

<table>
<thead>
<tr>
<th>Stem</th>
<th>Example</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ari-ct</td>
<td></td>
<td>Ayri caste woman</td>
</tr>
<tr>
<td>tecti-ct</td>
<td></td>
<td>female scavenger</td>
</tr>
<tr>
<td>puliyadi-ct</td>
<td></td>
<td>adulterer (female)</td>
</tr>
<tr>
<td>ajji-i</td>
<td></td>
<td>grand mother</td>
</tr>
<tr>
<td>kati-i</td>
<td></td>
<td>thief (female)</td>
</tr>
<tr>
<td>muddik-i</td>
<td></td>
<td>aged woman</td>
</tr>
<tr>
<td>adige-karti</td>
<td></td>
<td>female cook</td>
</tr>
<tr>
<td>aja-karti</td>
<td></td>
<td>female dancer</td>
</tr>
<tr>
<td>bo ja-karti</td>
<td></td>
<td>best woman</td>
</tr>
</tbody>
</table>
1.2.2.3. Plural

There are two kinds of plural: (a) epicene plural and (b) common plural. The former occurs with the stems which are common for both males and females and the latter occurs with masculine and feminine and other animate nouns. The nouns of masculine and feminine may be either derived or simple, as has already been shown in the section (1.1).

1.2.2.3.1. Epicene plural

There are five suffixes viz. -o, -nu, -ye`gaf, -yen and -ru denoting epicene plural. Of these -ye`gaf, -yen and -ru are added to the stems of class (D.N.4.4.) only and remaining suffixes are affixed with the stems of classes (D.N.4.4.4., (D.N.4.4.5.) and (D.N.3.2.). (See § 1.1.1.1.)

egs. a-yi`gaf > ayiga they-they (§ 8 & 41)

a-yi`gaf-ka

> ayiga

their (Gen.) (§ 8 & 41)

a-yen-a > ayen

they (Acc.) (§ 41)

a-ru

they-they

i-ru

they-this

kalt-af > kalifu thieves (§ 8)

kodava-ka Kodavas (Acc.)

ir-nar > liba two persons (§ 15, 16 & 21)

mu-nar-a three persons (Acc.)

It is also to be noted that the epicene plural markers -ye`gaf and -yen are added to denote honorific singular in Kodagu.
1.2.3.2. Common plural

There are two common plural markers in Koolga viz, -kal and -qal. Of these, -kal is not only added to the stems of classes (D. N. 2.1.) and (A. N. 1.), but also to the masculine singular markers -karíi and -in; and -qal is added to nouns ending with feminine markers (except -naf) and the stems of classes (D. N. 2.1.) and (A. N. 2.).

E.g.,

<table>
<thead>
<tr>
<th>masculine singular</th>
<th>plural markers</th>
<th>examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>akkén-kal</td>
<td>-kal</td>
<td>akkén-kal</td>
</tr>
<tr>
<td>oppin-kal</td>
<td>-kal</td>
<td>oppin-kal</td>
</tr>
<tr>
<td>to-le-kal</td>
<td>-kal</td>
<td>to-le-kal</td>
</tr>
<tr>
<td>ə:šakari-kal</td>
<td>-kal</td>
<td>ə:šakari-kal</td>
</tr>
<tr>
<td>empiši-kal</td>
<td>-kal</td>
<td>empiši-kal</td>
</tr>
<tr>
<td>ay-pəkhe</td>
<td>-qal</td>
<td>ay-pəkhe</td>
</tr>
<tr>
<td>a:šarit-al</td>
<td>-qal</td>
<td>a:šarit-al</td>
</tr>
<tr>
<td>maynaat-al</td>
<td>-qal</td>
<td>maynaat-al</td>
</tr>
<tr>
<td>əfiś-al</td>
<td>-qal</td>
<td>əfiś-al</td>
</tr>
<tr>
<td>kodarit-al</td>
<td>-qal</td>
<td>kodarit-al</td>
</tr>
<tr>
<td>ay-fija-ta</td>
<td>-qal</td>
<td>ay-fija-ta</td>
</tr>
</tbody>
</table>

- Sisters (§8, 22 & 23)
- Fathers (§6)
- Wolves (§6)
- Dancers (masculine) (§8, 22 & 23)
- Heggars (§6)
- Dancers (feminine) (§8 & 30)
- Daughters-in-laws (§8)
- Grand-mothers (§8 & 90)
- Kodari women (§6)
- Slaves (§8)
1.2.2.4 Neuter

There is no separate suffix for the neuter singular as well as the neuter plural; however, in the case of the demonstrative and the interrogative pronouns -di is overtly used to denote singular. In addition to this, -p- marker can also be considered as a suffix when the demonstrative bases a- and t- are inflected with the inflectional increment -n-.

egs:  
a-ñi  that-it
a-ñi-na  that (Acc.)
t-ñi-na  this (Acc.)
a-ñe-na  that (Acc.)
t-ñe-na  this (*loc.)

1.3 NUMBER SUFFIXES

In Kodaği, singular plural contrast is found only in the first person, the second person and reflexive pronouns.

1.3.1. Singular

Singular is identified by the suffix -n in the first person, the second person and the reflexive pronouns and this suffix is unmarked when the stems of the class (D. N. 1) are followed by case markers.
<table>
<thead>
<tr>
<th>NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>eqs.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
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<td></td>
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<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

Here is to be noted that the suffix -kaf is affixed with the second person stem mar- for denoting honorific singular in Kodagu.

eg. mar-kaf >maraga  you (mon. sg.)  (S 8,22&23.)

1. 3. 2. Plural

The marker -kaf is suffixed with the stems of class (D.N 1,2.)

| eqs. | mar-kaf >mariga  we  (S 8,22&23.) |
|      | mar-kaf >mariga  you (pl.)  ( ) |
|      | mar-kaf >mariga  yourselves ( ) |

As in other Dravidian languages like Tamil, Malayalam, Kannada, Telugu, Tulu etc., the inclusive and the exclusive plural contrast in the first person pronoun is not
made in Kodagu, but we find that there is a form *riel/ 'we.' The existence of the two forms *vi, *mangal and *riel suggests that there might have been this distinction in the early period of Kodagu and now they have fallen together as it happened in modern Kannada.

1.4. LINK-MORPHS

Link-morph is the one which helps to make construction possible between two morphemes i.e., free morpheme + bound morphemes or free morpheme + free morpheme, which does not have any lexical meaning like others. This is known by various names like (1) inflectional increments, introduced by Caldwell (1956:259), like (2) augments taken by Ramaswamy Ayyar and like (3) empty morphs, by some modern linguists (Shanmugam Pillai, 1964 105-7 and Kumarswamy Raja, 1970: 41-48).

As in other Dravidian languages like Tamil Malayalam, Kannada etc., certain nouns have two alternants in Kodagu, one before case suffixes and other elsewhere. As the oblique form of the noun is the inflectional base, the suffixes that form the oblique base are taken here as Link-morphs.

There are six markers viz., -f-, -sy-, -m-, -s-, -k- and -m-, identified as link-morphs in Kodagu.

1.4.1. -f- occurs between neuter nouns ending in -a- and the sociative case marker -o- and the case markers, beginning with consonants. Before the definite marker -a- this occurs optionally.
### Nouns

<table>
<thead>
<tr>
<th>E.g.</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>baya-t-wa</em></td>
<td>with fear (Soc.)</td>
</tr>
<tr>
<td>mana-t-wa</td>
<td>of the trees (Gen.)</td>
</tr>
<tr>
<td>mana-t-wis</td>
<td>in the tree (Loc.)</td>
</tr>
<tr>
<td>mana-t-kii</td>
<td>to the tree (Dat.)</td>
</tr>
<tr>
<td>&gt;<em>maratiči</em></td>
<td>to the tree (Dat.) (§ 28)</td>
</tr>
</tbody>
</table>

1.4.2. *-wa* is also found between the neuter nouns ending in *-a* and the accusative case marker *-a* and the instrumental case marker *-a*.

<table>
<thead>
<tr>
<th>E.g.</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>bujap-te-a</em></td>
<td>the crowd (Acc.)</td>
</tr>
<tr>
<td><em>maru-ra-enfi</em></td>
<td>by the trees (Inst.)</td>
</tr>
</tbody>
</table>

1.4.3 *-wa* occurs (1) after the pronouns *adi / ai, i/ t*; and *adi / e* when these are followed by all case markers except the locative marker *-t* and (2) between other nouns ending in vowels other than *-a* and the accusative case marker *-a* and the instrumental case marker *-a*.

<table>
<thead>
<tr>
<th>E.g.</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>adi-n-a</em></td>
<td>that (Acc.)</td>
</tr>
<tr>
<td><em>ai-n-a</em></td>
<td>that (Acc.)</td>
</tr>
<tr>
<td><em>adi-n-ki</em></td>
<td>to that (Dat.) (§ 22, 23 &amp; 26)</td>
</tr>
<tr>
<td><em>ai-n-ki</em></td>
<td>to that (Dat.) (§ 22, 23 &amp; 23)</td>
</tr>
<tr>
<td><em>adi-n-jii</em></td>
<td>than that (Comp.) (§ 22 &amp; 23)</td>
</tr>
<tr>
<td><em>ai-n-jii</em></td>
<td>than that (Comp.) (§ 22 &amp; 23)</td>
</tr>
<tr>
<td><em>adi-n-kyi</em></td>
<td>for that (Perp.) (§ 22 &amp; 23)</td>
</tr>
<tr>
<td><em>ai-n-kyi</em></td>
<td>for that (Perp.) (§ 22 &amp; 23)</td>
</tr>
<tr>
<td><em>maru-n-a</em></td>
<td>the house (Acc.)</td>
</tr>
<tr>
<td><em>karu-n-enfi</em></td>
<td>by knife (Inst.)</td>
</tr>
<tr>
<td><em>pasya-n-a</em></td>
<td>the cow (Acc.)</td>
</tr>
</tbody>
</table>
1.4.4. The suffix -if occurs only after the pronouns, human nouns, and animate nouns when they are followed by the ablative case marker -allifji and the locative case marker -alli.

Egs. 

- nisifallifji from me (Abl.)
- nigallit with you (Loc.)
- oveifallifji from him (Abl.) (S.23)
- oveifallit with her (Loc.) (S.8)
- adnifallit in that (Loc.) (S.23)
- payuifallifji from cow (Abl.)

1.4.5. The suffix -k is conditioned by the purposive and comparative case markers. Wherever we find these two case markers this empty morph must be preceded with those markers.

Egs. 

- ajitikaytri for grandmother (Purp.)
- adji-nykaytri for that (Purp.) (S.22, 23 & 26)
- mara-kiflj for the tree (Comp.)

1.4.6. The suffix -ex occurs after the numerals and verbal nouns formed by the suffix -pi/ri when they are followed by the case markers of locative case, dative case and genitive case.

Egs. 

- owa-akin- 
  - maraakij to three (Dist.) (S.22 & 23)
  - maraakiga of hundred (Gen.) (S.23)
1.5 Cases

Cases are those which establish some kind of relationship between nouns and other word classes in an utterance, particularly the verb. There are ten cases in Kodagu, viz. nominative, accusative, instrumental, locative, dative, ablative, genitive, locative, comparative and purposive. All the cases except the nominative have separate markers which help us to identify the particular case in a sentence. As the case suffixes are added to the oblique forms of noun, these suffixes are to be treated as case markers.

All the cases except genitive are case marks showing the relation between noun and verb in a sentence and so they are treated here prior to that of the genitive construction.

1.5.1. Nominative

As already noted the nominative in Kodagu is unmarked. Schematically the nominative functions as subject. Morphologically there are some adverbial nouns (naše ‘tomorrow’, ins ‘today’, aši ‘inside’, aši ‘under’ etc) which are inflected only with the dative case marker -kč, the locative case marker -ši and the ablative marker -šu). -ši occurs only after the time indicating adverbial nouns and these three (-kč, -ši and -šu) can occur after the location adverbial nouns.

e.g. naše-kč tomorrow
    ins-kč > indekč today (5.47)
    aši-kč towards
    aši-ši inside
Syntactically, these adverbial nouns are all adverbials as they modify a verb or adjective or another adverb. So if a noun can be distinguished for number-gender or countable that can function as subject in the nominative case (Krishnamurti, 1969:248).

1.5.2. Accusative

The accusative suffix is -n. This suffix is obligatory in animate nouns and in inanimate nouns it is optional like any other Dravidian languages.

E.g.:
- hippu:-n a boy (Acc)
- payi:-n a cow (Acc)
- mi: mi nunna keppu:-n you built a house
- mi: mi nene keppu:-n you built a house

1.5.3. Instrumental

The instrumental case marker is -unfi. This marker can be easily connected with the free form kuunfi, the past participle of ku:- 'to have' - on the basis of phonetic similarity and semantic congruity between them.

However syntactically, it is necessary to have instrumental case where the case function is maintained by past adverbial participle kuunfi - a verb. Therefore it is to say that in Kodagu there are two types of instrumental case constructions viz., (1) morphological and (2) periphrastic.

(1) If the suffix -unfi occurs immediately after the oblique base it is called morphological construction.
NOUNS

eg. *avnu kari\-\textit{ag\text{\texttt{f}}\text{\texttt{f}}} kerti\textit{\texttt{i}}

He cut with knife

and (2) if \textit{kord\text{\texttt{i}}} occurs after an accusative case inflected noun it is called periphrastic construction.

eg. *avnu kariva kord\text{\texttt{i}} kerti\textit{\texttt{i}}

He cut with knife.

If the noun belongs to a man or animate class, the suffix -\textit{ag\text{\texttt{f}}\text{\texttt{f}}} has causal meaning in Kodagu. For instance *avnu nam\textit{kord\text{\texttt{i}}} ag\text{\texttt{f}}\text{\texttt{f}}\text{\texttt{i}}  he studied because of me'. It is to be noted that Kothandaraman (1999:88) is separating the causative case from the instrumental case because the instrumental phrase can be nominalized as follows:

*avnu kerti\textit{\texttt{o}} karti

The knife with which he cut.

But the causal construction cannot be relativized. For instance *avnu addet\textit{\texttt{o}} kati\textit{\texttt{o}} is an unacceptable sentence. The syntactic difference in the above examples will be due to the co-occurring verb. That is why the differences within a case are called 'covert categories' by Fillmore (1967:9). So the causative can be grouped within the instrumental.

There is also an instance like *nasi avnis kumud\textit{\texttt{a}}\textit{\texttt{a}}\textit{\texttt{a}} kord\text{\texttt{i}}. I saw him with my eyes'. Here the instrumental suffix \textit{ag\text{\texttt{f}}\text{\texttt{f}}} cannot replace -\textit{od\text{\texttt{a}}\text{\texttt{a}}}. If we compare this sentence with the sentence *nasi avnis kumud\textit{\texttt{a}}\textit{\texttt{a}}\textit{\texttt{a}} nati\textit{\texttt{i}}. I looked at him with my eyes' we do not find any difference in the surface level. But there is a difference, which is based on the finite verbs, i.e., \textit{kumud\text{\texttt{a}}} is a object oriented verb (some-
thing appears to the subject), and nu- is a subject oriented verb (in the sense the subject sees something). And also the verb *ku-p-* tempos us that the verb itself gives the answer for the question how? (the answer is ‘with eyes’). So *ku-p-* gives only the emphatic meaning not the instrumental.

1.5.4. Sociative

The sociative case has only one suffix *-nde*, which occurs with all nouns.

Ex. *nadi-nde*  
  *nuadi-gwede*  with girl (S.30)

*nu-i-nde*  with money

*nau-i-nde*  with graciousness

In the case of human nouns the sociative construction is also formed by adding the post-position *jasti* and *ku-de* after the grative inflected nouns. These are in free-variation with each other.

Ex. *wimi nazi jasti bo.ri*  
  *wimi nazi ku-de bari*

He came with me.

And also to be noted that these two forms can occur freely without the noun as follows:

*nazi ku-de pone*

I went with (some one)

*nazi jasti ri ri*

I was accompanying with (some one).
1.5.5. Dative

The suffix -ki indicates the dative case in Kodagu, e.g.

- me-ki to me (Dat.)
- nane-ki to the house (Dat.)
- anel-ki > nakeki to her (Dat.) (S. 8)
- tedi-ki > indeki to this day (Dat.) (S. 47)

Here the dative may be true as far as the surface feature is concerned. When we examine closely it would be seen that not all nouns with the above suffix are in the dative case relation with the verb. The dative can be classified into dative proper, dative of direction and dative purpose (Kushalappa Gowda, 1972:351).

The dative proper has a non-location noun, an object and a transitive verb with reference to transferring something to someone.

For example:

a) 'nakeki gwerki pana kofish
   I gave him money

b) ara nakeki, puranaka kofish
   She gave a book to me

c) nakeki arenda nakeki pana
   I went to his house

So the dative proper and the dative of direction are in complementation.
The dative of purpose has the similar qualities which are shown in the case of dative proper.

For instance,

d) "mari amalgi pada e divides.

I took money for him.

Though the sentence (d) appears almost similar to the sentence (a); (d) means 'I took money for the sake of him'. In this type of sentences, the noun with the dative suffix is not the receiver of the thing transferred (i.e., pada 'money'). So this could be distinguished as the dative of purpose. But Sharmagam (1971:255) has considered that the contrast between the dative proper and the purposive found in certain sentences seems to be surface level phenomena since the suffixes of the dative proper and the dative of purpose are in complementation.

It is also to be noted that the dative marker -ki also occurs optionally with the place pronouns ali 'there', iddi 'here' and idil 'where'.

egs. ali ki iha: come there

iddi hi: come here

1.5: Ablative

The ablative suffix is -zhi, which occurs (1) always after the locative marker -all when the nouns belong to human or animate class and (2) after the optional -zi, an allomorph of locative marker in inanimate nouns.

egs. na dalal-ki

> na dalall-zi from me (Abl.) §31.)
mone-ī?jī  
> unasāhījī  
> wunah-ī?jī  
> manelībījī  

from house (Abl.) (6.2)

It is also to be noted that the suffix -ī?jī is functioning as an adverb when it occurs after the verbal nouns, where the initial -ī is lost.

egs. 

bappo-ī?jī  
>bappo-nilījī  

nipo-ilī  
>nipo-nilījī  

maca-nilījī  

at the time of coming (S.31)

at the time of standing (S.31)

at the time of doing (S.31)

1.5.7. Locative

-li and -allī are the locative suffixes that occur after inanimate and animate (including huma and pronouns) respectively -ī occurs optionally after the link-morph -tr-

egs. 
meme-li  
> tera-li  

> tera-ti  

nae-f-allī  

awa-f-allī  

> amfāfallī  

payw-f-allī  

in the house (Loc.)

in the garden (Loc.)

in the garden (Loc.) (6.38)

with me (Loc.)

with him (Loc.) (6.23)

in the cow (Loc.)

It is also to be noted that sporadically the -allī- is in free variation with -ī.

egs. 

kodagā-īli  

kodagān-allī  

in Coorg (Loc.)
1.5.8. Purposive

The purposive case suffix -ayi occurs after all noun stems having -k- as the link-morph.

e.g. nki-ayi for me (Purp.)
     mara-ayi for trees (Purp.)

Agasthialigom (1967:4) has differentiated the purposive case from the dative because of having different suffixes.

Like that, Badaga, Telugu, Kolami etc., have separate marker for the purposive. It is worth mentioning that the dative of purpose and the purposive case are basically different, but Shaamugam (1971: 255) insisted that the dative phrase and the purposive are in complementation. Consider the following sentences:

a) astu mi kiki pata koditsi
   He gave money to you
b) astu mi kikyayi pata koditsi
   He gave money for you.

Here the verb is same in two sentences but the meaning difference is only because of the case markers. In mi-kiki, the dative proper and in mi-kikyayi, the purposive marker are the cause for the meaning difference.

1.5.9. Comparative

The comparative case marker is -llji or -ilJa which occurs after all noun stems having the link morph -k-.

e.g. niikk-llji
     niikk-ilJa
     morek-ilJa
     morek-llji
    } than you (Comp.)
    } than the trees (Comp.)
1.5.10. Genitive

The suffixes -ra and -da are affixed for the genitive construction in Kodagu, which occur after the inanimate nouns and animate nouns (including pronouns) respectively.

<table>
<thead>
<tr>
<th>EGR.</th>
<th>Meaning</th>
<th>GEN.</th>
</tr>
</thead>
<tbody>
<tr>
<td>maa-r-va</td>
<td>of trees</td>
<td>maa-r-va</td>
</tr>
<tr>
<td>payya-da</td>
<td>of cow</td>
<td>saa-da</td>
</tr>
<tr>
<td>aappi-da</td>
<td></td>
<td>aappi-da</td>
</tr>
</tbody>
</table>

It is also to be noted that there are some exceptions as follows:

1. The suffix -ra is in free variation with -da when the animate nouns end in -i.

   Egs. maccil ra
   maccil-da girl's (Gen.)
   ajji-ra = ajji-da grand mother's (Gen.)

2. The human nouns aap(i) 'male' and pong(i) 'female' 'wife' take only the suffix -ra and

3. The borrowed noun bukkii 'book' takes -da as the genitive marker.

All cases except the genitive have already been explained as cases showing the relation between nouns and verb. But the genitive case is the one showing the relation between two nouns in the surface level.

In Kodagu, the nominative nadi ra sno 'my house', and nadi patake 'your book' are derived from the sentences
a) mansa naːdːaːt ‘the house is mine’ and b) pusako niːdːaːt ‘the book is yours’ respectively. By the same transformational rules which are applied for deriving nominals from the relative participle (i.e., kηːp, hant ‘the boy came’ → bant kηːp ‘the boy who came’) we can derive the nominals nala maːne ‘my house’ and niːdːa pusako ‘your book’ from the sentences (a) and (b) respectively. Functionally both the genitive and the relative participles seem to be related each other as both show the relation between the preceding and immediately following nouns (Kushalappa Gouda, 1972: 883).

1.6. PRONOUNS

There are three kinds of pronouns in Kodaugu, viz. (1) personal pronouns, (2) reflexive pronouns and (3) demonstrative and interrogative pronouns. As the pronouns are not preceded by the genitive case phrase and adjectives like other nouns, they form a separate class in the nouns (Agasthialingam, 1967: E3). For instance, maːnːa maːne ‘my house’; niːdːa maːnːa ‘your son’ etc., but *niːdːa maːnːi ‘your I’ is an ungrammatical phrase.

1.6.1. PERSONAL PRONOUNS

The personal pronouns are maːnːi ‘I’, maːnːa ‘we’, niːni ‘you (sg.)’ and niːːŋa ‘you (pl.)’, which are distinguished only for number but not for gender and are inflected for case. The forms of the first person singular and the second person singular correspond exactly to those in modern Tamil and Kannada.

Tamil:  
- *taa maːnːi* I  
- *niː* you (sg.)

Kannada:  
- *naːma* I  
- *niːːnu* you (sg.)
Nouns

Generally in Dravidian the oblique forms of the personal pronouns are formed by shortening the long vowel in the nominative. For example,

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Oblique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ta. noun we</td>
<td>num-</td>
</tr>
<tr>
<td>Te. cceu I</td>
<td>en-</td>
</tr>
<tr>
<td>Pa. im you (sg.)</td>
<td>in-</td>
</tr>
</tbody>
</table>

But in Kodagu it is not do so. There are two types of oblique forms, one is formed by shortening the long vowel and the other is formed by the loss of the final -a in the nominative.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Oblique</th>
</tr>
</thead>
<tbody>
<tr>
<td>naxaš .I</td>
<td>nan-, na-</td>
</tr>
<tr>
<td>n/ni you (sg.)</td>
<td>nin-, ni-</td>
</tr>
</tbody>
</table>

The oblique forms nan- and nin- occurs only before the accusative and instrumental case markers; and na- and ni- occurs before the other case markers except the sociative -ad.

<table>
<thead>
<tr>
<th>egs.</th>
<th>nan-a &gt; nanav</th>
<th>my-Acc. (S. 21)</th>
</tr>
</thead>
</table>
| naxaš n/a | naxav | your-Acc. (,)

| egs. | nin-a > ninav | by me-Inst. (,)
|------|---------------|-----------------|
| naxaš n/a | naxav | by you-Inst. (,)
| naxaš | naxa | to me-Dat. (,)
| naxaš | naxa | to you-Dat. (,)
| naxaš | naxa | my -Gen. (,)

|
In the case of plural forms -kal is added to the oblique forms man- of first person and nna- of second person.

Egs. man-kal > nanga we (§ 8.22 & 28)

nna-kal > nanga you (pl.) (§ 8.22 & 23)

Unlike other languages like Tamil, Malayalam etc. Kodagu has short vowel in all the plural forms of personal pronouns, but this shortening of the vowel must originally be the oblique bases which replaced the nominative form in all the plural forms (Shanmugam, 1971:183). This similar change is found in Tulu in the first person as well as in the second person plural. And also it is to be noted that the replacement of the nominative by the oblique is found in the reflexive plural. For example nanga 'themselves'. This feature is also found in Toda of Nilgiri (Shanmugam, 1971:182).

There is no distinction between inclusive and exclusive plural but we find that there are two forms va, nanga and eiga for the first person plural in Kodagu. Of these forms, eiga can be derived from the oblique base en-, which is equivalent to nna- As already noted the oblique forms nna- and nna- for the first person singular nominative form nanga "I" the forms en- and e- can be taken as oblique forms in the following examples.

Egs. en-a > ena I - Acc. (§ 21)

en-enit > eneniti by me - Inst.

en-kii to me - Dat.

e-daa my - Gen.
These forms could be the oblique forms of the nominative eni 'I' but unfortunately the nominative eni is not in Kodagu. And also to be noted that these forms eni, en- and e- are mostly found in the folk-songs and in the speech of educated Kodavas; but these are being gradually disappeared by the other forms nańga, sum- and ur-.

1.6.2. Reflexive Pronouns

The forms tań 'self' (i.e. himself, herself, itself etc.) and nańga 'selves' are used to denote singular as well as plural reflexive pronouns in Kodagu language. These pronouns always refer to the subject of the verb, but there is only one exception when the plural form nańga is used in addressing a single individual very courteously to express even greater respect than nańga in Kodagu like Tamil, Malayalam etc. And also these forms are inflected in the same way which is found in the personal pronouns.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Oblique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>tan-, ta-</td>
</tr>
<tr>
<td>tanńga</td>
<td>tańga</td>
</tr>
<tr>
<td>tanńi</td>
<td>self-Nom.</td>
</tr>
<tr>
<td>tan- a &gt; tanńa</td>
<td>-Acc. (§ 21)</td>
</tr>
<tr>
<td>tan- nº &gt; tanńa nº</td>
<td>-Inst. (*)</td>
</tr>
<tr>
<td>tan-ki</td>
<td>-Dat.</td>
</tr>
<tr>
<td>tan- du</td>
<td>-Gen.</td>
</tr>
<tr>
<td>tanńga &gt; tanńga</td>
<td>selves- Nom. (§ 8)</td>
</tr>
<tr>
<td>tanńgal &gt;</td>
<td>-Acc.</td>
</tr>
<tr>
<td>samńgal &gt;</td>
<td>-Inst.</td>
</tr>
</tbody>
</table>
1.6.3. DEMONSTRATIVE AND INTERROGATIVE PRONOUNS

The demonstrative and interrogative pronouns are a sub-class of nouns derived from demonstrative and interrogative roots by the addition of gender-number suffixes.

<table>
<thead>
<tr>
<th>e.g.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>avin</td>
<td>he - that (S. 8)</td>
</tr>
<tr>
<td>avu</td>
<td>she - that (S. 8)</td>
</tr>
<tr>
<td>avel &gt; avel</td>
<td>they (he/she) (S. 8 a 41)</td>
</tr>
<tr>
<td>avu</td>
<td>it - that (S. 8 a 41)</td>
</tr>
<tr>
<td>teka</td>
<td>he - this (S. 8 a 41)</td>
</tr>
<tr>
<td>tla &gt; tla</td>
<td>she - this (S. 8 a 41)</td>
</tr>
<tr>
<td>tivella &gt; tivella</td>
<td>they - this (he/she) (S. 8 a 41)</td>
</tr>
<tr>
<td>tul</td>
<td>it - this (S. 8 a 41)</td>
</tr>
<tr>
<td>cho</td>
<td>who (Masc.)</td>
</tr>
<tr>
<td>cho &gt; cho</td>
<td>who (Fem.) (S. 8)</td>
</tr>
<tr>
<td>e.yevel &gt; e.yevel</td>
<td>who (people)</td>
</tr>
<tr>
<td>e.mat</td>
<td>(S. 8 and 41)</td>
</tr>
<tr>
<td>e.dal</td>
<td>which</td>
</tr>
</tbody>
</table>

According to the above mentioned pronouns, the gender-number distinction is found as four-fold in Kodagu: they are masculine singular, feminine singular, epicene plural and neuter. The same kind of distinction is also found in Kota (Sannagam, 1971:8).
The demonstrative pronouns have been further classified into two, viz., remote demonstrative and proximate demonstrative on the basis of their bases, which are $a$- 'that' and $i$- 'this' corresponding to what is found elsewhere in Dravidian. In attributive use these bases are usually lengthened to $e$- and $i$- as in the following examples,

$e$- *pustaka* that book
$i$- *mahe* this house

Only the unsuffixed forms are used attributively in this way: then these are used as adjectives. And also in the inflected forms we find the lengthening of these two. For instance,

- $e$- *masa* that -Acc.
- $e$- *n-da > acinta* that -Gen. (S. 23)
- $e$- *aI* in that -Loc.
- $e$- *n-dif* by that -Inst.
- $e$- *n-An > e-anI* to that -Dist. (S. 22 a 21)
- $e$- *n-fali > e-n-fali* in that -Loc. (S. 23)

Here the lengthened form is meant for neuter gender. On the other hand the interrogative pronoun has only one variant as shown above, i.e., with the lengthened base $e$-. For the inflected forms, $e$- replaces $di$ only in the case of the locative marker -I. For example,

$e$- *ki* in which -Ioc.

In addition to this interrogative pronoun, $dari$ 'who' and $arti$ 'who' occur freely for human noun.

1.7, NUMERALS

Numeral is treated here as a sub-class of nouns.
since they carry gender-number category and are inflected for case. The basic numeral morphemes in Kodagu are only sixteen in number. They are:

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka:li</td>
<td>a quarter</td>
</tr>
<tr>
<td>are</td>
<td>half</td>
</tr>
<tr>
<td>emdi</td>
<td>one</td>
</tr>
<tr>
<td>dadi</td>
<td>two</td>
</tr>
<tr>
<td>mu:di</td>
<td>three</td>
</tr>
<tr>
<td>na:li</td>
<td>four</td>
</tr>
<tr>
<td>adji</td>
<td>five</td>
</tr>
<tr>
<td>avi</td>
<td>six</td>
</tr>
<tr>
<td>ei</td>
<td>seven</td>
</tr>
<tr>
<td>si</td>
<td>eight</td>
</tr>
<tr>
<td>o:n-(bad)</td>
<td>nine</td>
</tr>
<tr>
<td>pari</td>
<td>ten</td>
</tr>
<tr>
<td>su:ri</td>
<td>hundred</td>
</tr>
<tr>
<td>a:zra</td>
<td>thousand</td>
</tr>
<tr>
<td>la:ki</td>
<td>lakh</td>
</tr>
<tr>
<td>ko:di</td>
<td>crore</td>
</tr>
</tbody>
</table>

All the other numeral expressions are formed by multiplication and summation, which have been treated in detail under constituent structure (see the rules 8.1.34 to 8.1.34). All these simple numerals belong to the inanimate nouns. Except the fraction the remaining are used as both nominals and attributes to the following noun head. As in other Dravidian languages, Kodagu is also having the cardinal and ordinal distinction. The suffix -me is affixed for ordinal number.
HINDI - CARDINAL AND ORDINAL NUMBERS

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>one</td>
<td>one</td>
</tr>
<tr>
<td>two</td>
<td>two</td>
</tr>
<tr>
<td>three</td>
<td>three</td>
</tr>
<tr>
<td>four</td>
<td>four</td>
</tr>
</tbody>
</table>

It is to be noted that Kannada and Tulu are also having the same ordinal marker, which seems to be related to the one of Tamil and Malayalam because the non-past tense base of this verb is e.g. in Kodagu and Kannada. And also in Kodagu, the ordinals take the suffix -u- when they are inflected for accusative, dative and genitive cases.

For example,

- one (Acc.) (S. 27)
- two (Dat.) (S. 22, 23 & 27)
- three (Gen.) (S. 23 & 27)

In the case of gender-number, the masculine singular -nu, feminine singular marker -ua and the masculine plural marker -var occur only with the adjectival base of the numeral one to seven.

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>one man</td>
<td>S. 15, 16, 21, 61, 31</td>
</tr>
<tr>
<td>one woman</td>
<td>S. 15, 16, 21</td>
</tr>
<tr>
<td>two persons</td>
<td>S. 15, 16, 51</td>
</tr>
</tbody>
</table>
GRAMMAR OF KODAGU

<table>
<thead>
<tr>
<th>数</th>
<th>词汇</th>
<th>汉意</th>
<th>参考文献</th>
</tr>
</thead>
<tbody>
<tr>
<td>anid</td>
<td>four persons</td>
<td>(S. 5 &amp; 16)</td>
<td></td>
</tr>
<tr>
<td>ay-nar</td>
<td>five persons</td>
<td>(S. 16)</td>
<td></td>
</tr>
<tr>
<td>ayyus</td>
<td>six persons</td>
<td>(S. 16)</td>
<td></td>
</tr>
<tr>
<td>kiy</td>
<td>seven persons</td>
<td>(S. 8 &amp; 16)</td>
<td></td>
</tr>
</tbody>
</table>

By the comparative reconstruction only eleven numeral morphemes viz, one to ten and hundred can be set up for proto-Draśñeda (Panditkar, 1999). In addition to these cardinal numbers they have bound adjectival variants which occur before certain bound stems, classifiers or certain other derivative suffixes.

It is worth mentioning that the cardinal form is found to be used as adjective in Kodagu. This feature is not only found in Kodagu but also in Tamil from 13th century (Shanmugam, 1961:145), in Malayalam from 10th century (Sahib, 1975:101) and even in Kannada from the early period (Gai, 1946:73). And also the language Kurumba, Irula, Kasaba, Tulu and Badaga employ always cardinal number as adjectives, but in Kodagu also the numeral adjectives in some phrases can be replaced by the cardinal number.

<table>
<thead>
<tr>
<th>Cardinal</th>
<th>Cardinal used as adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>onid</td>
<td>one</td>
</tr>
<tr>
<td>daydi</td>
<td>two</td>
</tr>
<tr>
<td>maddu</td>
<td>three</td>
</tr>
<tr>
<td>nau</td>
<td>four</td>
</tr>
<tr>
<td>ahi</td>
<td>five</td>
</tr>
<tr>
<td>ayy</td>
<td>six</td>
</tr>
<tr>
<td>kiy</td>
<td>seven</td>
</tr>
</tbody>
</table>
The above mentioned forms and other adjectival variants are described in detail in the following sections.

1.7.1. ONE:- The cardinal form is orði 'one'. It has four adjectival variants, viz., or-, or-, or- and or-. The forms or- and or- are in complementary distribution since they are conditioned by the following forms, beginning with consonants and forms, beginning with vowels respectively. It is also to be noted that or- occurs mostly with bound forms except or-i: 'pair' and or- occurs with free forms.

e.g. or-nis > orís: one man (§ 12, 14, 21 & 38)
or-sul > orsul: one woman (§ 9, 13, 16 & 21)
or-te > arte: single (§ 16 & 21)
or-ro > arro: once ( _ )
or-ru-di > arru-di: one pair (§ 57 & 56)
or-bókki: one pair of bullocks
or-gó: one thousand
or-sti: one time in meals

The form or- occurs before newer nouns beginning with consonants and human nouns.

e.g. or-sammi: perhaps
or-mára: one tree
or-x: one servant
or-mu-di: one girl

In the case of nouns, denoting object, orði- is used as adjective.
1.7.2. **doydi** is cardinal form for the numeral two. This is also connected with another form **ravof** in Kodagu. The form **ravof** occurs only after the adjectival bases of the numerals one to seven and ten.

<table>
<thead>
<tr>
<th>egs.</th>
<th>one by one (S. 67)</th>
<th>one by two (S. 68)</th>
<th>two by two (S. 68)</th>
<th>three by three (S. 69)</th>
<th>four by four</th>
<th>five by five (S. 56)</th>
<th>six by six (S. 68)</th>
<th>seven by seven</th>
<th>ten by ten</th>
</tr>
</thead>
<tbody>
<tr>
<td>doydi</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
</tr>
<tr>
<td>il-doydi</td>
<td></td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
</tr>
<tr>
<td>mac-doydi</td>
<td></td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
</tr>
<tr>
<td>aay-doydi</td>
<td></td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
<td>ravof</td>
</tr>
</tbody>
</table>

And also to be noted that **ravof** is found for cardinal in some folk-songs of Kodagu instead of **doydi**, but it could be disappeared later.

The adjectival variants are **ir**, **ir-**, **iru-**, and **dandu-** of which **ir** and **ir-** occur before consonants and before vowels respectively.
NOUNS

egs. ir-wuri > lanuvi two hundred (§ 52, 56)
ier-ka > lausa twice (§ 16 & 21)
ier-va > lhu two persons (§ 15, 16 & 21)
ier-a-ya > laura two thousand
ier-a-si > lausi two years
ier-occ two days
ier-adu two times in a meal

The adjectival base ir- occurs only before padu, the
allomorph of passi 'ten' and dand- occurs invariably
before all nouns.

egs. lra-padu > taaadu twenty (§ 49)
dand-ya > ladu two thousand
dand-ue > laadu two servants
dand-ma > laadu mara two trees (§ 71)

1.7.3. THREE: The cardinal form for three is munda in
Kodagu. The adjectival variants vur, mu-, mu- mun, and muodl are used in this language. mu- occurs only
before padu / passi 'ten'; mu- occurs before the nouns begin-
ning with consonants mu- occurs before the nouns begin-
ing with vowels and certain derivative suffixes like -na, the
frequentative clitic and -oru, the epicene plural marker and
muor occurs only in the case of muor 'bullocks' as
found in muor-akki 'three pairs of bullocks'. This muor
may be due to the influence of Kannada because muor
is used as cardinal number for three, in Kannada.

egs. nu-padu > soppadu, thirty (§ 56)
Grammar of Kodagu

\text{mu-pat-\text{\text{-}maa}} \\\>n >
\text{mu-\text{-}mori} \\
three \text{one} (§ 56)

\text{mu-nunru} \\
three \text{hundred} (§ 56)

\text{mu-nunan} \\
three \text{by three} (§ 56)

\text{mu-nanu}\text{\text{-}pa} \\
three \text{years} (§ 69)

\text{mu-nunru} \\
three \text{thousand} (§ 69)

\text{mu-nunru} \text{\text{-}nunru} \\
three \text{persons} (§ 16)

\text{mu-nunru} \\
three \text{times}

Emeneau (1967b:140) suggested that the initial \text{\text{-}n} in \text{mu-} may be due to the influence of the next numeral which has \text{\text{-}n} in the initial position. This feature is also found in Kuten (parse "three") and in some Tulu dialects spoken in Thrissur palli, Tanjavur and Kanyakumari districts.

As already noted, the cardinal form, used as adjective, can replace the other numerical adjectives, but in Kodagu, the cardinal adjective \text{mu\text{-}nunru} replaces only \text{mu-} and not the other numerical adjectives.

\text{eg.} \\
\text{mu\text{-}nunru} \text{\text{-}nunru} \\
three \text{thousand}

\text{mu\text{-}nunru} \text{\text{-}nunru} \\
three \text{years}

\text{eg.} \\
\text{mu\text{-}nunru} \text{\text{-}nunru} \\
three \text{persons}

\text{mu\text{-}nunru} \text{\text{-}nunru} \\
three \text{persons} (§ 71)

\text{mu\text{-}nunru} \text{\text{-}nunru} \\
three \text{persons} (§ 71)

\text{\text{-}nunru} \\
three \text{sisters}

\text{\text{-}nunru} \\
three \text{persons} (§ 71)

\text{\text{-}nunru} \\
three \text{persons} (§ 71)
1.7.4. FOUR.-- In Kodagu the cardinal form for four is mar. The proto-Draavidian form is *mar/ah, with the formative *-ah, but some languages like Modern Tamil, Malayalam, Kodagu, Tulu and Nalki (Ch) have only mar- 'four' without the formative suffix *-ah.

mar- and mar- are found to be used as adjective in Kodagu. mar- is reconstructed for proto-Draavidian and it undergoes certain morphophonemic changes. mar- is found in one place only as mar-mar 'four times four', which seems to be equivalent to Tamil mar-mar but in the case of marmar 'four times four' as found in Kota it can be considered that the mar- in Kodagu and Tamil, can be developed from mar.

egs.

mar-patdi
> mar-patdi forty (S. 31)
mar-mar > mar mar four hundred ( , )
mar-mar > mar mar four persons (S. 3 & 16)

1.7.5. FIVE.-- The cardinal for five is alji in Kodagu. This can be derived from alji since y+ad is changed as -j- and i (<a) is changed as i due to the precedence of the palatal consonants.

The forms alji, ay and alji are found to be used as adjectives in Kodagu. As far as these forms are concerned, ay- before pat/par- 'ten', ay- before other numerals, the epicene plural -ow and in the case of ni 'bullcock' and alji before all nouns, are found as adjectives.

egs.

ay- paddi
> ay paddi fifty (S. 33)
ay-par-aidi
> aymbrada fifty one ( , )
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GRAMMAR OF KODAGU

five times five (S. 56)

five hundred (S. 46 & 49)

five persons (S. 16)

five pairs of bolts (S. 56)

five years (S. 60)

five trees

In the case of avillingi "five hundred" n is changed into ñ when it is preceded by palatal consonant y- This may be found from the earliest period because other literary languages like Tamil and Malayalam have avarra and avillingi for five hundred.

1.7.6. SIX: ari is the cardinal form and ari- and avu are the adjectival forms. avu occurs only before padi/patti-

-ten and the epicate plural marker -on and an occurs elsewhere. The adjective avu- is also recorded in

Tamil, Malayalam, Kota, Toda and Konkada.

e.g.,

arv-padi > aruvadi sixty (S. 50)

six persons (S. 10)

six times six

six thousand

six servants

six houses (S. 71)

six girls ( . . )

1.7.7. SEVEN: The form ari is found to be used as card-

inal with the adjectival variants e/- and f/. The form -
1.7.8. EIGHT.- eight is the cardinal form for eight and the reflexes of the adjective locative, vis., -en, -in, before paali/pairi 'ten' and e- elsewhere are tamī in Kāraḷa.

E.g.: kau-paali > rumalā eight (S. 53)
na-paari andi
" > rumaṭarumalā eighty one (S. 53)
ka-warva eight thousand
ma-walkta > rumaṇi eight hundred (S. 64)
na-monje > rumaṇuṇi eight hundreds (S. 71)

According to Kumaraśwamī Rāja (1569-22) e-en in Kodagu is derived from ap- en > en-en because "en" is the reconstructed stem of Proto-Dravidian. Here the -en (e-en) is considered as a formative suffix and it is a common innovation in Pre-Tamil, Malayalam, Kōta, Toda, Kodagu and Kannada. Instead of the base ap-en in the case of e-en 'eight hundred' Kodagu shows the cardinal as in sa-nuvel 'eight hundred'. This proves that the use of cardi-
nal form is found to be used as adjective. In the case of eight hundred, this feature is found in all languages except Tamil and Malayalam.

1.7.9. NINE:- The cardinal form of nine is *sambadi*, which can be reconstructed from *sambh* (DED 882). The adjective forms *vi-sam-, sam-, sampya-*, and *sambh-*, are found in Kodagu, of which *sam-* occurs only before *padi*: *pari- 'ten'; *sambh-* occurs only before *nuri 'hundred' and *sambh-* occurs elsewhere.

E.g.,

- *sambh-*
  - *sam-*
  - *sam- *
  - *sam-*
  - *sambh-*
  - *sambh-*
  - *sambh-*
  - *sambh-*
  - *sambh-*

= ninety (9:55)
= ninety one (5:53)
= nine hundred
= nine thousand
= nine servants

As far as the nine is concerned *sambh-*, is replaced by *sambh-* because it is already noted that the cardinal form of the numeral has replaced the adjective or base form of it even in the nine hundred as found in six hundred, seven hundred, eight hundred etc.

*sambh-*, instead of *sam-* (> 'sam-*), is a common innovation in South Dravidian languages, because the reflexes of *sambh-* (> *sambh-* 'nine') are found recorded from the earliest record of the literary languages like Tamil, Malayalam and Kannada.

1.7.10 TEN:- As in many other Dravidian languages Kodagu is also having *padi* as cardinal form for ten. This form has four allomorphs viz., *padi*, *pari-*, *padi-*, *pari-*, and *padi-*. 
The reflexes of pari-occur in nineteen, which is common in all the South Dravidian languages except Tulu. And also it occurs in between the adjectives of the numerals two to nine and the cardinals one to nine.

egs. pari-ambari nineteen
>pari-ambari

iyan-pari-unds twenty one (S.50)
>iyar-pari-unds

aya-pari-jifi fifty eight (S.53)
>ayath-pari-jifi

padin- occurs in thirteen to eighteen.

egs. padin-munda thirty one (S.65)
>padin-munda

padin-mul
>padin-mul

padin-1li fourteen (S.66)
>padin-1li

padin-1li fifteen
>padin-1li

padin-1li sixteen
>padin-1li

padin-1li seventeen
>padin-1li

padin-1li eighteen
>padin-1li

By using a sandhi rule, in the case of thirteen and fourteen padin- is taken here as a reflex in Kodagu, which is different from other Dravidian languages. In thirteen, the reflexes of padin | <pari| is recorded in Old Tamil only.

The reflexes of pan- is found only in eleven and twelve.

egs. panu-madi eleven
>panu-madi

panu-madi
>panu-madi

Kota, Toda and Kannada also have the reflexes of pan- in eleven, whereas pan in Tamil, Malayalam and Telugu.

The
change of padi- into pana- can be easily explained as it is due to the following numeral, because twelve has got the allomorph pana- in all the South Dravidian languages (Shaunmugam, 1971:171).

padi- occurs only after the adjectival bases of numerals two to nine when it is followed by peanu, i.e., for the numerals 20, 30, 40, etc.

egs.:

- iru-padi > kunadi twenty (§ 50)
- me-padi > uppadi thirty (§ 56)
- oya-padi > oymnadi fifty (§ 53)
- em-padi > emhadi eighty. ( .. )
- tom-padi > tomhadi ninety ( .. )

In addition to these forms payi- and pay- are also found to be used as adjectives in Kodagu. payi- occurs only before the noun aqfl 'year' and in the case of arr 'bullock' and pay- occurs before the cardinal padi 'ten'.

egs.:

- payi- aqfi ten years
- payi- aqfiri ten pairs of bullocks
- pay- aqfiri ten times ten

1.7.11. HUNDRED— The cardinal form for hundred is nuri, which can also occur as adjective before all nouns except numerals; but the oblique form nuriya- occurs as adjective before the numerals.

egs.:

- nuriya-aqfiri hundred and one (§ 81)
- nuriya-aqfiri hundred and two
1.7.12. The cardinals for thousand, lakh and crores are ayna, lakha and koci respectively in Kodagu language. The reflexes of ayna and lakha are borrowings from Sanskrit.

In addition to these cardinals of thousand and lakh, aynat- and lakhat- are used respectively as oblique bases when the other numerals follow.

E.g.,

- aynat-ohdi thousand and one
- lakhat-mucadi lakh and three

1.7.13. As far as cardinals are concerned they denote gender distinction since they are capable of taking masculine, feminine and epicene plural markers, which seem to be found in demonstrative pronoun.

For example,

<table>
<thead>
<tr>
<th>Gender</th>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>atri abbi(n)</td>
<td>He is one man</td>
</tr>
<tr>
<td>Feminine</td>
<td>atri abbi(l)</td>
<td>She is one lady</td>
</tr>
<tr>
<td>Epicene</td>
<td>atri abbi</td>
<td>They are two persons</td>
</tr>
<tr>
<td>Neuter</td>
<td>atri abbi</td>
<td>That is one thing</td>
</tr>
</tbody>
</table>

In the case of epicene plural the appellative form of numeral is found only in the numeral two to seven as, abbi(n) 'two persons', abbi(l) 'three persons' etc. From eight onwards atri 'man/servant' is added with the numerals as atri-abbi 'eight persons', atri-abbi 'nine persons', etc. Later the form atri replaces the epicene plural marker -var as dasvar-abi 'two persons', macvar-abi 'three persons' etc., instead of abbi(n), abbi(l) etc.
1.8. COMPOUND NOUNS

1.8.0. These nouns which have two or more roots or stems combined to act as a single morphological nucleus replaceable by a single noun stem are treated as compound nouns in Kodagu. Most of the compounds are endocentric compounds in which the first member is a noun or an adjective which acts as an attribute to the following noun head. And it is not possible to expand a compound by inserting another stem or word between its constituents.

Though the compounds are the result of one lexical unit selecting certain others only for cooccurrence, the choice of cooccurrence is grammatical rather than lexical in a phrase. Therefore there is a higher degree of predictability and productivity in phrase structure. For instance if we consider the compounds as mere morphological structure as Noun+Noun units, there is a possibility to have a compound of the type putti-a-giye ‘box wall’, which does not convey anything but the combination giye putti ‘wall box’ is meaningful and grammatical. This reveals the fact that mere juxtaposition of nouns could not become compounds and the combination should convey grammatical meaning. These compounds are then to be said as well-formed compounds.

1.8.1. There are many subclasses of endocentric compounds.

1.8.1.1. In one class of endocentric compounds there are a common set found in Kodagu, which shows a specific-generic relationship. The second member denotes a species in that showing a generality whereas the first member refers
to a particular variety. Both forms of the compound could be traced to nominals. In general the compounds consist of names of plants, work, play, confectionary, speech, disease, shed, etc.

1.8.1.1. kula (root)

- akki kula
- sini kula
- neye kula
- pandi kula
- bye neye kula

- a kind of root

1.8.1.1.1. halif (creeping plant)

- angure halif
- xememha halif
- kule halif
- pokki halif

- a kind of plant

1.8.1.3. mara (tree)

- acel mara
- aji me mara
- amunza mara
- ariri mara
- kay mara
- pojje mara

- a kind of tree

1.8.1.4. kasyi (fruit, vegetable)

- achi kasyi
- podila kasyi
- powaiji kasyi

- hailstone, snake gourd, pumpkin
1.8.1.5. kumi fungus

- a kind of fungus
- idi

1.8.1.6. ba['le] plantain

- a kind of plantain
- id
- id
- id
- id
- id
- id
- id
- id

1.8.1.7. gidu plant

- cardamom plant
- a kind of plant (used for fenculs)

1.8.1.8. koafi rope or creeping plant

- a kind of creeping plant
- id
- id
- a kind of rope
- id
Nouns

1.8.1.9. mĩkĩ fish, star.

- kũje mĩkĩ a kind of fish
- cɛyɛ mĩkĩ -id-
- taŋĩ mĩkĩ -id-
- pieũmbĩ mĩkĩ -id-
- baxe mĩkĩ -id-
- kaanũ mĩkĩ star
- baže mĩkĩ a kind of fish
- muñũ mĩkĩ -id-
- buũũ mĩkĩ -id-
- siŋũũ mĩkĩ -id-

1.8.1.10. pɛmbĩ — snake

- oũũ pɛmbĩ cobra
- kũũa pɛmbĩ a kind of snake
- keere pɛmbĩ -id-
- suũ pɛmbĩ -id- (S. 51)
- paece pɛnuũ -id-
- pɛmũũ pɛmbĩ -id-
- peũũu pɛmbĩ -id- (S. 55)
- moũle pɛmbĩ -id-

1.8.1.11. pukũ — bird

- uŋũu pukũ ostrich bird
- kũũmbũkũ common kite (S. 55)
- kaanũbũkũ a kind of bird (,,)
- kẽye pukũ -id-
- gĩ/je pukũ weaver — a bird
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>riffe pokki</td>
<td>a kind of bird</td>
</tr>
<tr>
<td>'pu: pokki</td>
<td>bat</td>
</tr>
<tr>
<td>buntbokki</td>
<td>bat</td>
</tr>
<tr>
<td>mane pokki</td>
<td>house-lark</td>
</tr>
</tbody>
</table>

1.8.1.1.12. pulu warm

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ajji pulu</td>
<td>caterpillar</td>
</tr>
<tr>
<td>umbulu</td>
<td>jungle leech</td>
</tr>
<tr>
<td>ere pulu</td>
<td>earth warm</td>
</tr>
<tr>
<td>kambhli pulu</td>
<td>caterpillar</td>
</tr>
<tr>
<td>minombulu</td>
<td>fire-fly</td>
</tr>
</tbody>
</table>

1.8.1.1.13. pilii grass

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>emme pilii</td>
<td>a kind of grass</td>
</tr>
<tr>
<td>ose pilii</td>
<td>dried grass</td>
</tr>
<tr>
<td>ney pilii</td>
<td>a kind of grass</td>
</tr>
</tbody>
</table>

1.8.1.1.14. afaake areca-nut

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kaduafa</td>
<td>green areca-nut</td>
</tr>
<tr>
<td>gatafa</td>
<td>full grown areca-nut</td>
</tr>
<tr>
<td>cikkaafa</td>
<td>grown areca-nut</td>
</tr>
</tbody>
</table>

1.8.1.1.25. mane house

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>adege mane</td>
<td>kitchen</td>
</tr>
<tr>
<td>anyi mane</td>
<td>central house of a family</td>
</tr>
<tr>
<td>umbulu mane</td>
<td>dining hall</td>
</tr>
<tr>
<td>seke mane</td>
<td>mourning house</td>
</tr>
<tr>
<td>tikke mane</td>
<td>polluted house</td>
</tr>
<tr>
<td>nacikugu mane</td>
<td>four winged house</td>
</tr>
</tbody>
</table>
### Nouns

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>bache mane</td>
<td>husband's house</td>
</tr>
<tr>
<td>maci mane</td>
<td>thatched house</td>
</tr>
<tr>
<td>mundi mane</td>
<td>house having front yard</td>
</tr>
</tbody>
</table>

1.8.1.1.16. putti confectionary, prepared by boiling the rice flour.

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>afike putti</td>
<td>a kind of confectionary</td>
</tr>
<tr>
<td>ephi puti</td>
<td>rice cake</td>
</tr>
<tr>
<td>kadim bufi</td>
<td>small ball of rice cake (8.33)</td>
</tr>
<tr>
<td>kilik puti</td>
<td>a kind of putting</td>
</tr>
<tr>
<td>citti putti</td>
<td>-id-</td>
</tr>
<tr>
<td>cipri puti</td>
<td>-id-</td>
</tr>
<tr>
<td>tamburi</td>
<td>-id-</td>
</tr>
<tr>
<td>taliya putti</td>
<td>n -id-</td>
</tr>
<tr>
<td>duki puti</td>
<td>-id-</td>
</tr>
<tr>
<td>marputti</td>
<td>-id-</td>
</tr>
<tr>
<td>pansi putti</td>
<td>-id-</td>
</tr>
<tr>
<td>pasputi</td>
<td>-id-</td>
</tr>
</tbody>
</table>

1.8.1.1.17. roga disease

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ophi roga</td>
<td>infection</td>
</tr>
<tr>
<td>anke: roga</td>
<td>elephantiasis</td>
</tr>
<tr>
<td>kula roga</td>
<td>leprosy</td>
</tr>
<tr>
<td>goba roga</td>
<td>venereal disease</td>
</tr>
<tr>
<td>hajgra</td>
<td>roaring disease</td>
</tr>
</tbody>
</table>

1.8.1.1.18. takki language, word, speech.

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adha takki</td>
<td>intervention</td>
</tr>
<tr>
<td>Adha takki</td>
<td>useless talk</td>
</tr>
<tr>
<td>Adha takki</td>
<td></td>
</tr>
<tr>
<td>term</td>
<td>meaning</td>
</tr>
<tr>
<td>-----------------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>ole takki</td>
<td>leaf language</td>
</tr>
<tr>
<td>gandhi takki</td>
<td>sweet words</td>
</tr>
<tr>
<td>calli takki</td>
<td>slow talk</td>
</tr>
<tr>
<td>tale takki</td>
<td>first word</td>
</tr>
<tr>
<td>noke takki</td>
<td>sweet talk</td>
</tr>
<tr>
<td>purci takki</td>
<td>whisper</td>
</tr>
<tr>
<td>pusa ha takki</td>
<td>slang words</td>
</tr>
<tr>
<td>po'li takki</td>
<td>untruth words</td>
</tr>
<tr>
<td>hambli takki</td>
<td>idle talk</td>
</tr>
<tr>
<td>buddi takki</td>
<td>advice</td>
</tr>
<tr>
<td>mulajji takki</td>
<td>talk about consideration</td>
</tr>
</tbody>
</table>

1.8.1.1.19. paati work

<table>
<thead>
<tr>
<th>term</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>adige paati</td>
<td>cooking</td>
</tr>
<tr>
<td>zka paati</td>
<td>cultivation</td>
</tr>
<tr>
<td>akki paati</td>
<td>heaping the bundle of corn</td>
</tr>
<tr>
<td>acgi paati</td>
<td>work in the lane</td>
</tr>
<tr>
<td>teke paati</td>
<td>the work of plastering</td>
</tr>
<tr>
<td>nari paati</td>
<td>hard work</td>
</tr>
<tr>
<td>poa paati</td>
<td>exterior work</td>
</tr>
<tr>
<td>bakkha paati</td>
<td>nearest work</td>
</tr>
<tr>
<td>bole paati</td>
<td>harvesting</td>
</tr>
<tr>
<td>mane paati</td>
<td>house-hold work</td>
</tr>
<tr>
<td>mufe pe' paati</td>
<td>rat's work</td>
</tr>
</tbody>
</table>

1.8.1.1.20. kali stone

<table>
<thead>
<tr>
<th>term</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>addi kali</td>
<td>boundary stone</td>
</tr>
<tr>
<td>unnut kali</td>
<td>grinding stone (for chilly)</td>
</tr>
<tr>
<td>NOUNS</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>---</td>
</tr>
<tr>
<td>srîmâtle <em>kallî</em></td>
<td>rough surfaced stone</td>
</tr>
<tr>
<td>upî <em>kallî</em></td>
<td>a piece of salt</td>
</tr>
<tr>
<td>kârgalî</td>
<td>black stone</td>
</tr>
<tr>
<td>kîndî <em>kallî</em></td>
<td>mortar and pestle</td>
</tr>
<tr>
<td>kîndî <em>kallî</em></td>
<td>grinding stone</td>
</tr>
<tr>
<td>kîndî <em>kallî</em></td>
<td>—id—</td>
</tr>
<tr>
<td>kîndî <em>kallî</em></td>
<td>black stone</td>
</tr>
<tr>
<td>jorjâ <em>kallî</em></td>
<td>a big round stone</td>
</tr>
<tr>
<td>pándî <em>kallî</em></td>
<td>gravel</td>
</tr>
<tr>
<td>blîjâk <em>kallî</em></td>
<td>grinding stone</td>
</tr>
<tr>
<td>blîjâk <em>kallî</em></td>
<td>white stone</td>
</tr>
<tr>
<td>bêli <em>kallî</em></td>
<td>a flat stone</td>
</tr>
</tbody>
</table>

1.8.1.1:21. *kallî* play

<table>
<thead>
<tr>
<th><em>kallî</em></th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nîtî <em>kallî</em></td>
<td>mousing dance (by Harijans)</td>
</tr>
<tr>
<td>cakkî <em>kallî</em></td>
<td>unwanted activities</td>
</tr>
<tr>
<td>pari <em>kallî</em></td>
<td>a kind of play with sticks</td>
</tr>
<tr>
<td>alîk <em>kallî</em></td>
<td>a kind of play</td>
</tr>
<tr>
<td>yâde <em>kallî</em></td>
<td>a dance</td>
</tr>
<tr>
<td>pariya <em>kallî</em></td>
<td>—id—</td>
</tr>
<tr>
<td>pulîk <em>kallî</em></td>
<td>silly actions</td>
</tr>
<tr>
<td>marî <em>kallî</em></td>
<td>mischievous act</td>
</tr>
</tbody>
</table>

1.8.1.12. *pare* drum

<table>
<thead>
<tr>
<th><em>pare</em></th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>alî <em>pare</em></td>
<td>dancing drum</td>
</tr>
<tr>
<td>câvî <em>pare</em></td>
<td>death music</td>
</tr>
</tbody>
</table>

1.8.1.123. *kallî* shed

<table>
<thead>
<tr>
<th><em>kallî</em></th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>atî <em>kallî</em></td>
<td>cattle shed</td>
</tr>
<tr>
<td>koddu kettu</td>
<td>calf shed</td>
</tr>
<tr>
<td>poltu kettu</td>
<td>firewood shed</td>
</tr>
<tr>
<td>moyu kettu</td>
<td>shed used for pounding grains</td>
</tr>
</tbody>
</table>

1.8.1.1.24. kettu bind, building...

- ari kettu waist band
- eku kettu platform for oven
- kakkettu compound wall (§52 & 53)
- capparu kettu a portion in a house
- jana kettu crowd of the people
- sula kettu a place for binding the plough and yoke
- nazi kettu four-winged (house)
- pojtu kettu room for grains
- mekettu decoration of cloth in the pradhal

1.8.1.1.25. pojtu box...

- aji pojtu a kind of box
- kfu pojtu —
- giri pojtu wall box
- sunpu pojtu post-box
- mule pojtu box — which is in the corner

1.8.1.1.26. bedi sun-light

- ufi bedi highnoon
- cufti bedi hot-sun
- nati bedi light-sun
NOUNS

1.8.1.27. maño\l head
  \\
  utti maño\l crown of the head
  ca\l\l maño\l bald head
  pada maño\l back of the neck or head
  han\l maño\l bald or empty head

1.8.1.28. to\l to\l garden
  i\l\l to\l ginger plantation
  kar\l to\l coffee plantation
  te\l\l to\l coconut farm
  p\l\l\l to\l vegetable garden
  pali\l to\l orange plantation
  pa\l\l to\l palm oil farm
  ba\l\l to\l turmeric plantation

1.8.1.29. kun\l pit
  up\l kun\l a place (connection with
  ca\l ku\l kun\l salt pit)
  go\l\l kun\l dung-pit
  go\l\l kun\l manure-pit

1.8.1.30. t\l\l head-man
  w\l\l ak\l village head-man
  dec\l t\l\l temple protector
  dan\l t\l\l country head-man
  a\l\l t\l\l head-man of the other
  al\l\l t\l\l country

1.8.1.31.\l pur\l but\l
  a\l\l pur\l out-house
atte pọre  
single hut

pippinura  
hut-thatched by grass

1.8.1.1.32.  
pọri song

anandapori  
the song of joy

ayapori  
forward song

naripori  
song (while transplanting)

pujumbharipori  
old song (§.53)

bafripori  
round-song

maanapori  
house-song

1.8.1.1.33.  
aukari  
dance, action

ayukara  
a kind of dance

wucaxa  
the action of urinating

ummatata  
a kind of dance

karastà  
-id-

puluxa  
-id-

hojkarati  
-dl-

1.8.1.1.34.  
poldi  
time

aakka poldi  
dedication to the new crop

ekpo/poldi  
a festival of arms

dera poldi  
dedication of the new crop to God

puteripoldi  
harvest festival

1.8.1.1.35  
katir  
knife

adkatir  
a kind of knife

kailekatir  
weeder
<table>
<thead>
<tr>
<th>NOUNS</th>
<th>73</th>
</tr>
</thead>
<tbody>
<tr>
<td>carva kasti</td>
<td>razer</td>
</tr>
<tr>
<td>cafu kasti</td>
<td>sword</td>
</tr>
<tr>
<td>euruj kasti</td>
<td>a kind of knife</td>
</tr>
<tr>
<td>palai kasti</td>
<td>opener</td>
</tr>
<tr>
<td>pic-e kasti</td>
<td>small knife</td>
</tr>
<tr>
<td>haji kasti</td>
<td>sword</td>
</tr>
</tbody>
</table>

1.8.1.36. pole pollution
- karsi pole      | blind pollution |
- caovi pole      | death pollution |
- tirgu pole      | monthly pollution |
- tshi pole       | untouchable pollution |
- purfai pole     | birth pollution |
- petti pole      | -da- |
- makka pole      | pollution due to death |

1.8.1.37. teve wave, screen.
- kasepi teve     | ancestor propitiation |
- kule teve       | strong waves |
- kashi teve      | small wave |
- khudri teve     | mature pit |
- kumbondere      | strong waves (S.53) |
- cuchi teve      | rolling wave |

1.8.1.38. tevi honey.
- kodi tevi       | honey, taken from small sirrum |
- hau:teni        | honey from trees (S.51) |
- pevanden        | honey of big bee (S.53 & 54) |
<table>
<thead>
<tr>
<th>Kannada</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>pundeeti</em></td>
<td>honey of big bee (S. 53)</td>
</tr>
<tr>
<td><em>malli teeni</em></td>
<td>honey of small bee</td>
</tr>
</tbody>
</table>

1.6.1.1.89. *kari* sauce

<table>
<thead>
<tr>
<th>Kannada</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>vety kari</em></td>
<td>mutton sauce</td>
</tr>
<tr>
<td><em>kari kari</em></td>
<td>vegetable sauce</td>
</tr>
<tr>
<td><em>poodi kari</em></td>
<td>sauce made from pork</td>
</tr>
<tr>
<td><em>maagari</em></td>
<td>sauce of fish (S. 53 &amp; 54)</td>
</tr>
</tbody>
</table>

1.6.1.1.40. *kalli* child, small one of birds or trees

<table>
<thead>
<tr>
<th>Kannada</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>alalalli</em></td>
<td>male child (S. 53, 54 &amp; 57)</td>
</tr>
<tr>
<td><em>pokkulli</em></td>
<td>female child (S. 53 &amp; 54)</td>
</tr>
<tr>
<td><em>kaal kalli</em></td>
<td>affectionate child</td>
</tr>
<tr>
<td><em>kari kalli</em></td>
<td>chicken</td>
</tr>
<tr>
<td><em>maal kalli</em></td>
<td>sapling</td>
</tr>
</tbody>
</table>

1.6.1.1.41. *kola* festivity

<table>
<thead>
<tr>
<th>Kannada</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>agodo</em></td>
<td>festivity of a man (S. 53 &amp; 54)</td>
</tr>
<tr>
<td><em>poogoda</em></td>
<td>festivity of a woman (S. 595 &amp; 54)</td>
</tr>
<tr>
<td><em>kaveri kola</em></td>
<td>propitiation of ancestor</td>
</tr>
</tbody>
</table>

1.6.1.1.42. *kege* oil

<table>
<thead>
<tr>
<th>Kannada</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>angakgone</em></td>
<td>castor oil</td>
</tr>
<tr>
<td><em>alejoge</em></td>
<td>gingily oil</td>
</tr>
</tbody>
</table>

1.6.1.1.43. *karfi* forest

<table>
<thead>
<tr>
<th>Kannada</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>kare karfi</em></td>
<td>nearest forest (S. 53 &amp; 54)</td>
</tr>
<tr>
<td><em>bakkarfi</em></td>
<td>dangerous forest</td>
</tr>
</tbody>
</table>
1.8.1.44. **a§ram**
  *altamani*
  *aitamani*  
  nail in the central beam of roof (S.99)
  stylus (S.60)

1.8.1.45. **gå‡ﬁ**
  *elahu ga‡ﬁ*
  *ko‡‡i ga‡ﬁ*  
  skeleton
  chicken house

1.8.1.46. **a‡ﬁ tile**
  *a‡ﬁ a‡ﬁ*  
  griddle of a‡ﬁ
  corner tile

1.8.1.47. **maøe mountain**
  *ela maøe*
  *i§gri maøe*  
  cardamon mountain
  a mountain
  -id-
  -id-

1.8.1.48. **makka children**
  *kë‡y makka*
  *kë‡y makka*  
  twins
  small children
  -id- (S.51)
  boys (S.52 & 56)
  girls (S.54)
  untouchable people
  grand children

1.8.1.49. **ka§i leg**
  *ka‡gi:s*  
  glowing leg (S.53 & 54)
eite kalit | short stepped legs
mava kalit | wooden leg
mokylali | fore-leg (53 & 54)
mufi kalit | knee of the leg
mule kalit | knee
mucigari | foot (53 & 54)
moja kalit | knee

1.8.1.1.50. bolica light
kacce bolica | small lamp
kurkana bolica | bell-metal lamp
taca bolica | hanging lamp

1.8.1.1.51. golli ball
kapti golli | pupil of eye
ciiffi golli | nut of ciffi plant

1.8.1.1.52. puli orange or sour fruit
kay puli | tamarind
laifi puli | a kind of plant having sour fruit
taleysi puli | -id-
pooza puli | -id-
batani puli | -id-
mojna puli | -id-

1.8.1.1.53. afe shed or verandah
kandipali | narrow passage in front of a house (59)
'kayapale | verandah (56)
### Nouns

#### 1.8.1.1.54. wea chain
- kayara
- kacara

#### 1.8.1.55. kocN stick
- kanhali
- kafat kmis
- tazkeli

#### 1.8.1.56. nule garland
- karju nule
- pucnule
- pomnule
- m fend nule

#### 1.8.1.57. niri water
- kudi niri
- shi niri
- pace niri
- sale niri
- suwpi niri
- panytros
- bisi niri

#### 1.8.1.58. niri young one of animals (horse, pig, etc.)
- kudlee niri
- pandi niri

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kayara</td>
<td>bracelet</td>
</tr>
<tr>
<td>kacara</td>
<td>anklet (S. 51)</td>
</tr>
<tr>
<td>kanhali</td>
<td>side beam in the roof</td>
</tr>
<tr>
<td>kafat kmis</td>
<td>a kind of red</td>
</tr>
<tr>
<td>tazkeli</td>
<td>-id- (S. 51)</td>
</tr>
<tr>
<td>karju nule</td>
<td>a kind of ornament</td>
</tr>
<tr>
<td>pucnule</td>
<td>garland made of flower</td>
</tr>
<tr>
<td>pomnule</td>
<td>garland made of gold (S. 54)</td>
</tr>
<tr>
<td>m fend nule</td>
<td>a kind of ornament</td>
</tr>
<tr>
<td>kudi niri</td>
<td>saliva</td>
</tr>
<tr>
<td>shi niri</td>
<td>cold and water</td>
</tr>
<tr>
<td>pace niri</td>
<td>cold water</td>
</tr>
<tr>
<td>sale niri</td>
<td>saliva</td>
</tr>
<tr>
<td>suwpi niri</td>
<td>perfumed water</td>
</tr>
<tr>
<td>bisi niri</td>
<td>hot water</td>
</tr>
<tr>
<td>kudlee niri</td>
<td>colt</td>
</tr>
<tr>
<td>pandi niri</td>
<td>pig-lit</td>
</tr>
</tbody>
</table>
1.8.1.59. kafeci young one of cow (cattle)
   ata kafeci calf of cattle
   manede kafeci male calf of cow

1.8.1.60. bale bangles
   kafili bale thick bracelet
   kaipili bale grass bangles

1.8.1.61. muqfi dothi
   kafram muqfi small dothi
   kaqmuqfi new dothi

1.8.1.62. kode umbrella
   kerambe kode umbrella made of palm leaves
   korri kode — id —

1.8.1.63. pali teeth
   aye pali grinders (teeth)
   kaare pali long curved teeth
   karti pali a kind of teeth
   mambali front teeth (§ 88 & 54)

1.8.1.64. nayi dog
   kaafi nayi snapping dog
   gindi nayi male dog
   tali nayi big dog
   poli nayi rur
   bufe nayi hound
### NOTES

<table>
<thead>
<tr>
<th>Code</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.8.1.65</td>
<td><strong>kuje</strong>, ball</td>
</tr>
<tr>
<td></td>
<td><em>kaññi kuje</em></td>
</tr>
<tr>
<td></td>
<td><em>korë kuje</em></td>
</tr>
<tr>
<td></td>
<td><em>cañçgé kuje</em></td>
</tr>
<tr>
<td></td>
<td><em>nandýñ kuje</em></td>
</tr>
<tr>
<td>1.8.1.66</td>
<td><strong>kârì</strong> - cot</td>
</tr>
<tr>
<td></td>
<td><em>kuju kârì</em></td>
</tr>
<tr>
<td></td>
<td><em>cappura kârì</em></td>
</tr>
<tr>
<td>1.8.1.67</td>
<td><strong>paři</strong> beam or reaper or blank</td>
</tr>
<tr>
<td></td>
<td><em>uṣya paři</em></td>
</tr>
<tr>
<td></td>
<td><em>kuṇpaḥi</em></td>
</tr>
<tr>
<td></td>
<td><em>caññi paři</em></td>
</tr>
<tr>
<td></td>
<td><em>bhole paři</em></td>
</tr>
<tr>
<td></td>
<td><em>maññi paři</em></td>
</tr>
<tr>
<td>1.8.1.68</td>
<td><strong>bera</strong> finger</td>
</tr>
<tr>
<td></td>
<td><em>kuve bera</em></td>
</tr>
<tr>
<td></td>
<td><em>ciññi bera</em></td>
</tr>
<tr>
<td></td>
<td><em>muññi bera</em></td>
</tr>
<tr>
<td>1.8.1.69</td>
<td><strong>mañe</strong> rain</td>
</tr>
<tr>
<td></td>
<td><em>ciññi kâle</em></td>
</tr>
<tr>
<td></td>
<td><em>ciññi kâle</em></td>
</tr>
<tr>
<td></td>
<td><em>paññi kâle</em></td>
</tr>
<tr>
<td>1.8.1.70</td>
<td><strong>kala</strong> pot</td>
</tr>
<tr>
<td></td>
<td><em>ceññi kala</em></td>
</tr>
</tbody>
</table>
kala

blood vessel

kajjaya a kind of big vessel

nejki kajjaya
pokajjaya
buki kajjaya

flat vessel
golden vessel (§ 53 a 54)
a kind of vessel

mesa

bushiion

koomoone

pillow (for leg) (§ 51)

-t{i} (§ 72)

papa coin

cellipapa.
pomanda
palapa papa

money given in marriage
gold coin (§ 53 & 54)
money-getting in marriage

bolaki lamp

tukikolaki
mellakki bolaki
pombofaki

hanging lamp
a kind of lamp
golden lamp (§ 53 & 54)

kaela platform

ekonoofaka
zvikoofaka
pazii kaela

platform in the ancestor shrine
a place for cremation
well-cleaned place

cusla pieces

kupplcusr
sehge curt

pieces of bottle
pieces of coconut
Nouns

1.8.1.177. 

cowpeas

sword beans (S. 59)

1.8.1.178. 

mauli village green

village green

place for village festivals

beautiful village green

1.8.1.179. 

maiju chilly

pepper

a kind of chilly

1.8.1.180. 

kaññadi wasp

red wasp

big wasp

1.8.1.181. 

kuru seed

nut of jack fruit

paddy seeds

1.8.1.182. 

koli fowl

village fowls

cock

-id- (S. 53 & 54)

sitting hen

wild fowl
1.8.1.1.83. cakke jack fruit
    *ati cakke* a kind of jack fruit
    *pite cakke* -id-
    *barkhe cakke* -id-

1.8.1.1.84. pokki way of going
    *batte pokki* way of the path
    *bay pokki* back way

1.8.1.1.85. tale head
    *batte tale* starting point of the path
    *bay tale* back side of the head

1.8.1.1.86. cakki star
    *biski cakki* falling star
    *mi paidi cakki* star (§ 54)

1.8.1.1.87. kumbha, gourd
    *lodi kumbha* ash coloured pumpkin
    *betalari kumbha* sweet pumpkin
    *sakthari kumbha* -id-

1.8.1.1.88. pura character
    *kayupa* qualities of hand
    *munaguma* good mind
    *urjuguda* wind

1.8.1.1.89. paya fruit
    *mazembapli* mango (§ 53)
<table>
<thead>
<tr>
<th>Nouns</th>
<th>83</th>
</tr>
</thead>
<tbody>
<tr>
<td>mafti pappi</td>
<td>a kind of fruit</td>
</tr>
<tr>
<td>1.8.1.1.90. kay</td>
<td>back of the hand (8.53 &amp; 54)</td>
</tr>
<tr>
<td>mekgay</td>
<td>elbow</td>
</tr>
<tr>
<td>moa kay</td>
<td>tip of the arrow</td>
</tr>
<tr>
<td>1.8.1.1.91. tudi</td>
<td>nipple</td>
</tr>
<tr>
<td>ba-qa tudi</td>
<td></td>
</tr>
<tr>
<td>mole tudi</td>
<td></td>
</tr>
<tr>
<td>1.8.1.1.92. buomi</td>
<td>land of ignorance</td>
</tr>
<tr>
<td>lower land (8. 52 &amp; 56)</td>
<td></td>
</tr>
<tr>
<td>buomi</td>
<td>dry land</td>
</tr>
<tr>
<td>ra te buomi</td>
<td>wet land</td>
</tr>
<tr>
<td>1.8.1.1.93. leka</td>
<td>world of Brahma</td>
</tr>
<tr>
<td>1.8.1.1.94. kuji</td>
<td>world of Siva</td>
</tr>
<tr>
<td>bashing</td>
<td>celestial's world</td>
</tr>
<tr>
<td>1.8.1.1.95. bazi</td>
<td>sacred bath (8. 59 &amp; 54),</td>
</tr>
<tr>
<td>moshi</td>
<td>the time of menstruation</td>
</tr>
<tr>
<td>anga bazi</td>
<td></td>
</tr>
<tr>
<td>pole bazi</td>
<td>God of fire</td>
</tr>
<tr>
<td>polluted mouth</td>
<td></td>
</tr>
</tbody>
</table>
1.8.1.96. akki rice
  porjakkī fried rice (§ 59)
  mahajakkī turmeric
  zkakkī cardamom (§ 60)

1.8.1.97. beli propitiation
  kare beli propitiation in land
  akhbeli propitiation in water

1.8.1.98. kara age, time
  kall kalla the years of Kaliyuga
  parana kalla proper season
  pratiy kalla next year
  baha kalla many years
  bana kalla summer season
  maivhaga la the time of destruction
  (§ 53 & 54)

1.8.1.2. In another class of endocentric compounds both of the constituents are attested and occur free elsewhere in the language. The first member is generally a noun in an attributive position or a descriptive adjective, which is very similar to that it is found in the above class.

Egs.
  aghare kaffi measles
  anna dana giving away food for charity
  are carrahe an ornament for waist
  - taf karei birth expenditure
  ugra sapat deep meditation
  aji gama thought, idea
crecefruit 
attimbuzi
elt kuteri
ele saife
ele boga
udahari
kajjaal padri
kiirmari
kapi mayi
ekopadi
keljiri
kendraare
kamwiirjarra
caqsi macia
jalbi baya
riona kiri
lavi tici
patanulji
pummuada
pundari
pambadi
etc.

a tree (S.60)
-ld-
trap for rat
salver of a large size
chewing of betel leaves
burning sensation in stomach

door
curds
bracelet
coupon (S. 51)
red squirrel (8.54)
red lotus
horn-oxide (S.53 & 84)
adopted daughter
jesting-talak man
shame
too much food
green scum on water (S. 51)
heap of paddy hay (S. 52 & 84)
goldsmith (S. 58 & 54)
golden door (S. 58)
disrepute

1.8.1.3. In the following compounds the first member is a bound as well as free adjective with restricted distribution, while the other is relatively free.

e.g., apa kiri
<table>
<thead>
<tr>
<th>English</th>
<th>Kodagu</th>
</tr>
</thead>
<tbody>
<tr>
<td>real thief</td>
<td>ayit kaffi</td>
</tr>
<tr>
<td>mimickry</td>
<td>kyyol</td>
</tr>
<tr>
<td>difficult position</td>
<td>wmm sangeta</td>
</tr>
<tr>
<td>first ancestor</td>
<td>aadi kuzoni</td>
</tr>
<tr>
<td>first preceptor</td>
<td>aadi guru</td>
</tr>
<tr>
<td>first cause</td>
<td>aadi mula</td>
</tr>
<tr>
<td>same time</td>
<td>eka kala</td>
</tr>
<tr>
<td>single combat</td>
<td>otte psyri</td>
</tr>
<tr>
<td>one winged house</td>
<td>otte pare</td>
</tr>
<tr>
<td>snake cobra</td>
<td>olit pambi</td>
</tr>
<tr>
<td>squint eye</td>
<td>eze koopi</td>
</tr>
<tr>
<td>blouse</td>
<td>kula krapay</td>
</tr>
<tr>
<td>affectionate child</td>
<td>kafli kaffi</td>
</tr>
<tr>
<td>yoke</td>
<td>kafli sana</td>
</tr>
<tr>
<td>uvula</td>
<td>kiri navi</td>
</tr>
<tr>
<td>panther</td>
<td>kirk kuri</td>
</tr>
<tr>
<td>slow walking</td>
<td>pori nade</td>
</tr>
<tr>
<td>gentle smile</td>
<td>pori iri</td>
</tr>
<tr>
<td>a confectionary</td>
<td>pori pofii</td>
</tr>
<tr>
<td>small coughing</td>
<td>pori kerrmuli</td>
</tr>
<tr>
<td>white rock</td>
<td>booke pare</td>
</tr>
<tr>
<td>crane</td>
<td>boopoole</td>
</tr>
<tr>
<td>dry grass</td>
<td>bopiliki</td>
</tr>
<tr>
<td>echo</td>
<td>mari kuri</td>
</tr>
<tr>
<td>-id-</td>
<td>mari doni</td>
</tr>
<tr>
<td>affted between village</td>
<td>mari devi</td>
</tr>
<tr>
<td>counter-course</td>
<td>mari wariki</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>
1.8.1. In another class of compound nouns the first member is relatively free whereas the second constituent is unique e.g.

- ammi kuṭṭi: roller stone
- acya puṭṭi: man with weapon
- kara puṣṭa: beadle of horse
- kara kuṭṭi: kindred
- kṣropuḍi: lower bands in a field
- jātanādi: sea
- kṣaṛa kuṭṭa: weapons etc.
- paḍa puṭṭi: uselessness
- purṇa haṭṭi: excommunicated man
- bāda haṭṭi: honour of the plaitain stamp
- mōguṇaṛda: mask

etc.

1.8.2. There are another kind of compound nouns found in Kodagu, named as intensive compounds (Krishnamurti, 1967:241) because in most cases there is at least one free constituent followed by a unique form for intensifying the meaning of the other constituent.

- atī puṭṭi: rows
- anā ṁṛṇi: sun-set
- arśi puṭṭi: property and so on
- esṭā karaṭṭi: confusion
- kaḷakā ḍaḷṭi: dawn
- nakti ḍaṇḍi: talking
- sṛṭṭi mafi: deficiency
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GRAMMAR OF KODAGU

dudi budi noise of heavy, fall
puliy puli fruits, etc.
puti puti unruedi
smithi sayi til for tat
sumi sayi flat
sambura someriu living with whole family
sweti mutti all round
e etc.

1.8.3. Without overt connegative denoting ‘and’, there are some compound nouns found in Kodagu. These compounds can be called as coordinate compounds.

egs. adi pidi broil
ole adi messenger
kudi hari vegetable sauce
vendi budi cholera
e etc.

1.8.4. There are some compounds grouped under fused compounds (Krishnamurti, 1969:34), since one of the constituents in each compound exhibit unique morpho-phonemic alternants.

egs. kakur: kappi a kind of curry
sorukal:il power of meditation
budukarwa wandering on earth
madore great king
madevi extravagant woman
mokcyi mouth of a gun
e etc.
1.8.5. Multinominal Compounds

Multinominal compounds involve more than two constituents of which the first two become one unit and then they form into one unit with the remaining constituent. This type of compounds are very limited in Kodagu.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a'nekat roga</td>
<td>elephantiasis</td>
</tr>
<tr>
<td>a'nesthsa hoffi</td>
<td>a kind of plant</td>
</tr>
<tr>
<td>kaykaye teji</td>
<td>bejwined cloth</td>
</tr>
<tr>
<td>haykaye harit</td>
<td>a kind of bird</td>
</tr>
<tr>
<td>halluma kaypu</td>
<td>giving up stone and tree</td>
</tr>
<tr>
<td>kemakattu maumagala</td>
<td>ear-boring festival</td>
</tr>
<tr>
<td>kodiyale rajte</td>
<td>plate used for betal leaf</td>
</tr>
<tr>
<td>titga kayfa pahgi</td>
<td>a bird</td>
</tr>
<tr>
<td>desmakki psit</td>
<td>a song</td>
</tr>
<tr>
<td>narikode kumi</td>
<td>a kind of fungus</td>
</tr>
<tr>
<td>malkiri manó</td>
<td>four winged house</td>
</tr>
<tr>
<td>pásu maỳf tei</td>
<td>turban</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>
2. VERBS

2.0. Verbs are a class of words inflected for the categories of tense and mood. The verb form from which all the categories of Kodagu verb are formed is called root, which can also be used as singular imperative in Kodagu. The root might be called the stem, since it means the radical form of a word without the affixes, but most of the verb roots are used as noun in Kodagu, (§ 2.9 2.1) egs. ad! 'blow', ad!-e- 'beat'; kađi 'biting', kađi-e- 'bite' etc.

In Kodagu the main classification of the verb stem is done on the basis of the past tense markers they take.
Since there are three past tense markers all the stems are classified into three classes. In each class, the stems are again divided into two, i.e., transitive and intransitive due to the capability of taking direct object and not taking direct object respectively at the syntactic level. The transitive verbs with no overt transitive markers are called inherent transitives and others inherent intransitives.

The inherent intransitives are again divided into two subclasses, viz.,

(1) **INTRANSITIVE-1** (Intr.-1), which cannot be made transitives by the addition of transitive markers and

(2) **INTRANSITIVE-2** (Intr.-2), which can be made transitives by the addition of transitive markers—named as derived transitives. Those stems with transitive markers can also be called as complex stems (Krishnamurti, 1969: 274).

There are some verbs in Kodagu which can be used both as intransitive and transitive. In this kind of verb the contrast between intransitive and transitive is shown only by the tense markers. Here to negate the contrast between the tense markers a morphophonemic -s-, suggested by Lisker (1956:113–114) in Tamil is introduced as a transitive marker as well as a part of the stem.

egs. | Intransitives | Transitives |
--- | --- | --- |
ade-s-a - | scop (hole or gap) | ade-s-p-a |
ade-s-a | break (pot) | ade-s-p-a |
sapi-s-j-it | cool down | sapi-s-c-it |
sapf-s-j-it | exhaus, end | sapf-s-c-n-

The morphophonemic -e- is also useful in the case of the so-called strong verbs in order to account for the occurrence of -k- before many suffixes beginning with a-, w- or w- as found in:

\[
\begin{align*}
\text{nik}-\text{e} & \rightarrow \text{nik}ke & \text{will not stand} \\
\text{meda}-\text{e} & \rightarrow \text{medaka}te & \text{out of walking} \\
\text{nī}-\text{e} & \rightarrow \text{nīku} & \text{may laugh (he/she)}.
\end{align*}
\]

As already pointed out all the verbal stems in Kodagu are classified into three on the basis of past tense markers -e-, -e- and -m-. All the simple and compound stems have been listed here.

S.1. -e CLASS

All those stems which take -e as the past tense marker belong to this class.

S.1.1. INHERENT TRANSITIVE

\[
\begin{align*}
\text{aṣ-} & \text{ chase} & \text{aṣamed} & \text{change the order} \\
\text{aṇ-} & \text{ stick} & \text{aṇing} & \text{break into pieces} \\
\text{aṇḍ-} & \text{ fasten to} & \text{aṇḍak-} & \text{unravel (like weeds)} \\
\text{aṇika-} & \text{ panter} & \text{aṇika-} & \text{dig up} \\
\text{aṭīka-} & \text{ make to live with co-operation} & \text{aṭk-} & \text{make to stay in a place} \\
\text{aḷam-} & \text{ wash (hands)} & \text{aḷaj-} & \text{choose} \\
\text{aḷamb-} & \text{ put water into mouth and gargle} & \text{aḷam-} & \text{drive away, propel} \\
\text{aḷam-} & \text{rule}
\end{align*}
\]
wiri- untie (knot)
udd- rub
uddama/- dilute
und- push out, thrust forward
uri- blow by mouth, flute
ujip- twist moustache
ulif- thing deeply
uck- comb
ut- suck
uf- blow with mouth or wind instrument
urr- thrust end with stick white walking
etr- arrive, reach
erj- scold
ekk-thresh sheaves of corn by treading with cattle
egg- make friendship, agree
ott- press, squeeze
olap- wash (plates, pots)
ulamp- gargle and spit out
orh- raise hands
oud- read
tip- drag
tep- say, tell
ejid- write

kid- write
kak- vomit
kinga/- make hole
katt- wash (plates, legs, hands etc.)
hobb- seize with wide mouth
hamma/- reduce
kayka/- take over
haymalyal/- bow with hands jointly
kayma/- shake hand
korek- dissolve
kora/- oppose, encounter
kark- call; invite
kakid- oppose
kapi/- protect
kar- vomit
kazilam/- vocate
kiib- tear into stripes
kime- tear into stripes'
bagi- make short
kiit- pound
kirt- dash against
kitt gore, thrust with fist
keit- cut, gore
koc- brag
koff- beat (drum)
<table>
<thead>
<tr>
<th>Verb</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>kape/koajo</td>
<td>praise</td>
</tr>
<tr>
<td>kari/kaari*</td>
<td>peck, pick up with single motion</td>
</tr>
<tr>
<td>kaik</td>
<td>link</td>
</tr>
<tr>
<td>koili</td>
<td>fasten (rope on horn, loop on shoulder)</td>
</tr>
<tr>
<td>kuri</td>
<td>fill by scooping</td>
</tr>
<tr>
<td>kiti*</td>
<td>build, tie</td>
</tr>
<tr>
<td>hoami</td>
<td>pardon</td>
</tr>
<tr>
<td>gir</td>
<td>cut deep</td>
</tr>
<tr>
<td>gutzi/amu</td>
<td>calculate</td>
</tr>
<tr>
<td>gudd</td>
<td>pound with fist</td>
</tr>
<tr>
<td>cader</td>
<td>dispense, spread</td>
</tr>
<tr>
<td>cali</td>
<td>speak slowly</td>
</tr>
<tr>
<td>cost</td>
<td>step on</td>
</tr>
<tr>
<td>cak</td>
<td>rear (child, young animal)</td>
</tr>
<tr>
<td>cat</td>
<td>step on</td>
</tr>
<tr>
<td>caxd</td>
<td>hesitate, hate</td>
</tr>
<tr>
<td>caapar</td>
<td>geist</td>
</tr>
<tr>
<td>cali/kaci*</td>
<td>clean</td>
</tr>
<tr>
<td>click</td>
<td>castrate</td>
</tr>
<tr>
<td>dip</td>
<td>suck</td>
</tr>
<tr>
<td>ciri</td>
<td>grumble answer hack</td>
</tr>
<tr>
<td>curf</td>
<td>stick flower in hair</td>
</tr>
<tr>
<td>cell</td>
<td>emulate</td>
</tr>
<tr>
<td>cell</td>
<td>scatter (praise), throw away water</td>
</tr>
<tr>
<td>cell</td>
<td>follow</td>
</tr>
<tr>
<td>japri</td>
<td>pray</td>
</tr>
<tr>
<td>jalt</td>
<td>tease</td>
</tr>
<tr>
<td>jast</td>
<td>jump, leap</td>
</tr>
<tr>
<td>joxi</td>
<td>spin</td>
</tr>
<tr>
<td>kaman'</td>
<td>squeeze</td>
</tr>
<tr>
<td>kampum'</td>
<td>pick up with two fingers</td>
</tr>
<tr>
<td>tapri</td>
<td>strike off, affect, (course)</td>
</tr>
<tr>
<td>tabbi</td>
<td>embrace</td>
</tr>
<tr>
<td>tali</td>
<td>beat (drum)</td>
</tr>
<tr>
<td>raya</td>
<td>chase</td>
</tr>
<tr>
<td>nawi</td>
<td>search for in dark erase</td>
</tr>
<tr>
<td>tikki</td>
<td>twist and clean, clear (denim)</td>
</tr>
<tr>
<td>niti*</td>
<td>feed by hand, break (rope, thread etc.)</td>
</tr>
<tr>
<td>tawo</td>
<td>spit</td>
</tr>
<tr>
<td>tihi/it'</td>
<td>drip</td>
</tr>
<tr>
<td>na'm</td>
<td>defense</td>
</tr>
<tr>
<td>to'pi*</td>
<td>aim (arrow)</td>
</tr>
<tr>
<td>to'ph</td>
<td>dig (well, tank etc.)</td>
</tr>
<tr>
<td>strum</td>
<td>twist moustache</td>
</tr>
<tr>
<td>till</td>
<td>push</td>
</tr>
<tr>
<td>tikat</td>
<td>search for</td>
</tr>
</tbody>
</table>
Grammar of Eogagu

*duii*- extinguish
*duii*- door, close
*du*- cross
*dukk*- swallow
*du*- push away
*du*- give information laid against a person
*dolamb*- gargoyle, witch (throat)
*du*- drive away cattle
*nakk*- lick
*namb*- believe
*nerimbar*- possess (devil)
*ner*- appropriate as an offering to God
*nah*- look
*na*- earn
*pada*- praise, celebrate
*papa*- be at variance
*paa*- climb, ascend
*padd*- spread (the news)
*parad*- scratch (the coconut)
*paa*- do as a search
*paa*- sing
*paa*- squeeze (anything with liquid in it)
*pu*- do acts as worship

*peii*- cover completely
*paada*- possess (evil influence)
*peii*- blow
*park*- pickup (small objects)
*paa*- rear
*paa*- transport (by back animals)
*paa*- annoy
*baala*- practice
*beck*- pour water (from cooked rice)
*ber*- divide, share
*ber*- take up in a handful, make food into round morsel
*beii*- scatter, sow
*bi*- gripped with grinding stone
*bii*- draw picture
*bekk*- pour water
*beii*- be in faith with God, worship
*bradd*- drive the bullocks with stick
*beii*- object, prohibit
*beii*- cut (plantain trunks in wedding)
*beii*- consume, eat
*baa*- serve, (food)
### S 1.2. INHERENT INTRANSITIVE

As already noted these stems are again classified into two viz., intransitive-1 and intransitive-2.

#### S 1.2.1. INTRANSITIVE-1. Those stems which are not capable of taking transitive markers belong to this group.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣag</td>
<td>become bed of coals (fire)</td>
</tr>
<tr>
<td>ṣafag</td>
<td>settle into a tree (birds)</td>
</tr>
<tr>
<td>ṣaburag</td>
<td>call for protection</td>
</tr>
<tr>
<td>ṣaj</td>
<td>possess (God)</td>
</tr>
<tr>
<td>ṣajar</td>
<td>become spoiled</td>
</tr>
<tr>
<td>ṣag- (a.m., a.m.)</td>
<td>become</td>
</tr>
</tbody>
</table>
**Grammar of Kodagu**

- *cik*- be carried away by stream, overflow
- *a*- fall asleep
- *aree*- answer
- *all- be able, agree
- *slanad*- play together
- *slamite*- mingle, be mixed up
- *ipneer*- assess, agree
- *kir*- be extra, be more than enough
- *kade kif*- have monetary transaction
- *kari*- burn with blaze
- *kaykruk*- get success
- *kalamb*- make quarrel
- *kayj*- limp
- *kumm*- charred
- *kend*- being accepted (medicine)
- *kenmin*- cough
- *kokk*- bend (stick, iron rod etc.)
- *kocc*- breg
- *kohad*- stammer
- *kip*- be got
- *cikke*- entangle

**Kodagu**

- *cikke*- become proper
- *cigir*- be established
- *cikke*- drizzle
- *cikke*- drizzle
- *cire*- wander about
- *cok*- be fat, cause intoxication
- *ciff*- limp
- *caar*- leak (water)
- *jarja*- be lowered
- *jar*- slip
- *jarja*- become tired
- *dikke*- be bent
- *tagg*- be reduced/lowered
- *tiff*- touch (in mind)
- *tipp*- escape
- *taluru*- become boil
- *tiraj*- go about wandering
- *tamp*- limp
- *tombe*- become full (tan' etc.)
- *tumm*- sneeze
- *taff*- make small jumps
- *takk*- give respect
- *trej*- become noisy (door, window etc.)
- *trejka*- become end
- *talog/talak*- leave or loss
<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tend</td>
<td>appear</td>
</tr>
<tr>
<td>toil</td>
<td>leak (water from roof or pot)</td>
</tr>
<tr>
<td>riem</td>
<td>unseen</td>
</tr>
<tr>
<td>demb</td>
<td>become full</td>
</tr>
<tr>
<td>nanadam</td>
<td>dance</td>
</tr>
<tr>
<td>nevak</td>
<td>grom</td>
</tr>
<tr>
<td>nearer</td>
<td>accomplish</td>
</tr>
<tr>
<td>wika</td>
<td>become full</td>
</tr>
<tr>
<td>whitt</td>
<td>sigh</td>
</tr>
<tr>
<td>whitt</td>
<td>give sharp shake</td>
</tr>
<tr>
<td>whak</td>
<td>murmer (diseased person)</td>
</tr>
<tr>
<td>pace</td>
<td>speak slowly</td>
</tr>
<tr>
<td>poun</td>
<td>drizzle</td>
</tr>
<tr>
<td>pohb</td>
<td>twin (plant)</td>
</tr>
<tr>
<td>pair</td>
<td>fly</td>
</tr>
<tr>
<td>puer</td>
<td>talk sadly</td>
</tr>
<tr>
<td>puff</td>
<td>born</td>
</tr>
<tr>
<td>workd</td>
<td>do hard work</td>
</tr>
<tr>
<td>puffi</td>
<td>swell (as grains or stomach)</td>
</tr>
<tr>
<td>pufft</td>
<td>burst with noise</td>
</tr>
<tr>
<td>potti</td>
<td>fight</td>
</tr>
<tr>
<td>padw</td>
<td>become grown (like grains)</td>
</tr>
<tr>
<td>pond</td>
<td>bounce, be raised</td>
</tr>
<tr>
<td>pond</td>
<td>be suitable</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>periad</td>
<td>be suitable</td>
</tr>
<tr>
<td>polag</td>
<td>bounce (fish)</td>
</tr>
<tr>
<td>plo-</td>
<td>(plo, plo- go</td>
</tr>
<tr>
<td>Hugo</td>
<td>steep</td>
</tr>
<tr>
<td>butt</td>
<td>go dry (tank/well)</td>
</tr>
<tr>
<td>bafik</td>
<td>live</td>
</tr>
<tr>
<td>bade</td>
<td>come into existence</td>
</tr>
<tr>
<td>havo</td>
<td>feel for (something)</td>
</tr>
<tr>
<td>hark</td>
<td>become bend, slopes</td>
</tr>
<tr>
<td>haji</td>
<td>blow (wind, wave or flag)</td>
</tr>
<tr>
<td>bakkar</td>
<td>kiss</td>
</tr>
<tr>
<td>bow</td>
<td>sweat</td>
</tr>
<tr>
<td>bria</td>
<td>be continued</td>
</tr>
<tr>
<td>beor</td>
<td>be brought into mind</td>
</tr>
<tr>
<td>bev</td>
<td>be warmed, cooked</td>
</tr>
<tr>
<td>hogo</td>
<td>back as a dog</td>
</tr>
<tr>
<td>bugg</td>
<td>become frighten</td>
</tr>
<tr>
<td>but</td>
<td>fear</td>
</tr>
<tr>
<td>makk</td>
<td>become faint</td>
</tr>
<tr>
<td>mung</td>
<td>become dim</td>
</tr>
<tr>
<td>marif</td>
<td>be wilder</td>
</tr>
<tr>
<td>naui</td>
<td>become soiled</td>
</tr>
<tr>
<td>mar</td>
<td>be happy</td>
</tr>
<tr>
<td>mafic</td>
<td>(fire) covers fully on the dead body</td>
</tr>
<tr>
<td>mafji</td>
<td>be left over, remain</td>
</tr>
<tr>
<td>Stem</td>
<td>Meaning</td>
</tr>
<tr>
<td>------------</td>
<td>-----------------------------------</td>
</tr>
<tr>
<td>nilō-</td>
<td>be lighted</td>
</tr>
<tr>
<td>nilōh-</td>
<td>wait</td>
</tr>
<tr>
<td>mūk-</td>
<td>swim</td>
</tr>
<tr>
<td>mūlh-</td>
<td>be available</td>
</tr>
<tr>
<td>mūkk-</td>
<td>smar</td>
</tr>
<tr>
<td>mūkh-</td>
<td>faint</td>
</tr>
<tr>
<td>hēn-</td>
<td>become dirty</td>
</tr>
<tr>
<td>hēnā-</td>
<td>be suitable (Kannada)</td>
</tr>
</tbody>
</table>

S.1.2.2. INTRANSITIVE 2. Those stems which are capable of taking transitive markers belong to this group. This is again classified into two on the basis of the capability of taking transitive markers -k- and -w-.

S.1.2.2.1. Stems which take the transitive marker -k-

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣaṭaṅg-</td>
<td>subjectate</td>
</tr>
<tr>
<td>ṣaṭk-</td>
<td>fire in orderly fashion</td>
</tr>
<tr>
<td>amōk-</td>
<td>press</td>
</tr>
<tr>
<td>inōk-</td>
<td>tight</td>
</tr>
<tr>
<td>uōk-</td>
<td>melt</td>
</tr>
<tr>
<td>oṣaṅg-</td>
<td>dry</td>
</tr>
<tr>
<td>oṣaṅk-</td>
<td>dry, lean, weak</td>
</tr>
<tr>
<td>oṣraṅg-</td>
<td>slip down throat slowly</td>
</tr>
<tr>
<td>oṣrak-</td>
<td>uproot</td>
</tr>
<tr>
<td>kari-</td>
<td>digest</td>
</tr>
<tr>
<td>kariṅk-</td>
<td>stir up</td>
</tr>
<tr>
<td>kalōṅg-</td>
<td>shake</td>
</tr>
<tr>
<td>juk-</td>
<td>sway</td>
</tr>
<tr>
<td>tuk-</td>
<td>lean</td>
</tr>
<tr>
<td>tukk-</td>
<td>hang</td>
</tr>
<tr>
<td>tōṅk-</td>
<td>shift in one seat</td>
</tr>
<tr>
<td>tōṅk-</td>
<td>turn around</td>
</tr>
<tr>
<td>niṅg-</td>
<td>go aside</td>
</tr>
<tr>
<td>Verb</td>
<td>Meaning</td>
</tr>
<tr>
<td>-------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>mezg-</td>
<td>(nuck-) enter</td>
</tr>
<tr>
<td>pakš-</td>
<td>(pack-) slightly decompose</td>
</tr>
<tr>
<td>berakg-</td>
<td>(berak-) mix up</td>
</tr>
<tr>
<td>mafalakg-</td>
<td>(mafalak) fold</td>
</tr>
<tr>
<td>mayuk-g-</td>
<td>(mayuk) bewilder</td>
</tr>
<tr>
<td>mafalg-</td>
<td>(mafal) glitter</td>
</tr>
<tr>
<td>malik-</td>
<td>(makk-) dive under water</td>
</tr>
<tr>
<td>marik-</td>
<td>(mask-) tighten</td>
</tr>
<tr>
<td>mulik-</td>
<td>(muluk-) dip in</td>
</tr>
<tr>
<td>mukik-g-</td>
<td>(mukik) mix thoroughly</td>
</tr>
<tr>
<td>molik-g-</td>
<td>(mulik) press</td>
</tr>
</tbody>
</table>

S.1.2.2.2 Stems which take the transitive marker -r-:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>arf-</td>
<td>(arf-) dance</td>
</tr>
<tr>
<td>ar-</td>
<td>(ar-) dry up, cool down (as coffee)</td>
</tr>
<tr>
<td>aorf-</td>
<td>(aorf-) roll up</td>
</tr>
<tr>
<td>eorf-</td>
<td>(eorf-) run</td>
</tr>
<tr>
<td>kworf-</td>
<td>(kworf) join together</td>
</tr>
<tr>
<td>kerf-</td>
<td>(kerf-) go up to house</td>
</tr>
<tr>
<td>kolt-</td>
<td>(kolt-) fasten</td>
</tr>
<tr>
<td>kikr-</td>
<td>(kikr-) tear</td>
</tr>
<tr>
<td>tirorf-</td>
<td>(tirorf) roll up</td>
</tr>
<tr>
<td>tworf-</td>
<td>(tworf-) roll up</td>
</tr>
<tr>
<td>teorf-</td>
<td>(teorf) grow up</td>
</tr>
<tr>
<td>storf-</td>
<td>(storf) touch</td>
</tr>
<tr>
<td>narf-</td>
<td>(narf) smell</td>
</tr>
<tr>
<td>ntorf-</td>
<td>(ntorf) stretch out</td>
</tr>
<tr>
<td>Stems</td>
<td>Meaning</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>pāt-</td>
<td>shake</td>
</tr>
<tr>
<td>bānd-</td>
<td>hand</td>
</tr>
<tr>
<td>ādī-</td>
<td>fade</td>
</tr>
<tr>
<td>bāonso-</td>
<td>throw into conclusion by fear</td>
</tr>
<tr>
<td>māx-</td>
<td>change</td>
</tr>
<tr>
<td>swalā-</td>
<td>become one side</td>
</tr>
</tbody>
</table>

S.2. -t CLASS

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

S.2.1. INHERENT TRANSITIVE

In order to negate the non-past morphemes -p- and -(p)- the verbal stems are again sub-divided into two viz.,

- ending stems and non- - ending stems.

S.2.1.1. -t ending stems

<table>
<thead>
<tr>
<th>Stems</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>accoṭt-t-</td>
<td>print</td>
</tr>
<tr>
<td>oṭt-</td>
<td>put on</td>
</tr>
<tr>
<td>oṭt-</td>
<td>eat</td>
</tr>
<tr>
<td>oṭt-</td>
<td>take (paddy etc.)</td>
</tr>
<tr>
<td>oṭt-</td>
<td>exhaust</td>
</tr>
<tr>
<td>oṭt-</td>
<td>join (things)</td>
</tr>
<tr>
<td>oṭt-</td>
<td>exhaust</td>
</tr>
<tr>
<td>oṭt-</td>
<td>suck</td>
</tr>
<tr>
<td>oṭt-</td>
<td>keep out of sight</td>
</tr>
<tr>
<td>oṭt-</td>
<td>coagulate</td>
</tr>
<tr>
<td>oṭt-</td>
<td>drag</td>
</tr>
<tr>
<td>oṭt-</td>
<td>(to) drag</td>
</tr>
<tr>
<td>oṭt-</td>
<td>raise, take</td>
</tr>
<tr>
<td>oṭt-</td>
<td>(to) drag</td>
</tr>
<tr>
<td>oṭt-</td>
<td>(to) drag</td>
</tr>
<tr>
<td>oṭt-</td>
<td>(to) drag</td>
</tr>
<tr>
<td>oṭt-</td>
<td>(to) drag</td>
</tr>
<tr>
<td>oṭt-</td>
<td>(to) drag</td>
</tr>
<tr>
<td>Verb</td>
<td>Meaning</td>
</tr>
<tr>
<td>------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>kdstkdst - buy and give</td>
<td></td>
</tr>
<tr>
<td>kdst - bite</td>
<td></td>
</tr>
<tr>
<td>kdstmpdst - find out</td>
<td></td>
</tr>
<tr>
<td>kdstmpdst - cut with scissors</td>
<td></td>
</tr>
<tr>
<td>kdst - throw</td>
<td></td>
</tr>
<tr>
<td>kdst - remove, undo</td>
<td></td>
</tr>
<tr>
<td>kdst - establish</td>
<td></td>
</tr>
<tr>
<td>kdst - rob</td>
<td></td>
</tr>
<tr>
<td>kdst - dig</td>
<td></td>
</tr>
<tr>
<td>kdst - protect</td>
<td></td>
</tr>
<tr>
<td>kdst - drink</td>
<td></td>
</tr>
<tr>
<td>kdst - engage, draw</td>
<td></td>
</tr>
<tr>
<td>kdst - shave</td>
<td></td>
</tr>
<tr>
<td>kdst - prevent, hinder</td>
<td></td>
</tr>
<tr>
<td>kdst - give (to third person)</td>
<td></td>
</tr>
<tr>
<td>kdst - ruin, destroy</td>
<td></td>
</tr>
<tr>
<td>kdst - desire</td>
<td></td>
</tr>
<tr>
<td>kdst - bite (snake)</td>
<td></td>
</tr>
<tr>
<td>kdst - flesh (the vow)</td>
<td></td>
</tr>
<tr>
<td>kdst - ask, borrow</td>
<td></td>
</tr>
<tr>
<td>kdst - buy</td>
<td></td>
</tr>
<tr>
<td>kdst - betray</td>
<td></td>
</tr>
<tr>
<td>kdst - chew</td>
<td></td>
</tr>
<tr>
<td>kdst - chew</td>
<td></td>
</tr>
<tr>
<td>kdst - protect</td>
<td></td>
</tr>
<tr>
<td>kdst - bite (fly ant)</td>
<td></td>
</tr>
<tr>
<td>kdst - stop, close</td>
<td></td>
</tr>
<tr>
<td>jptis - pray</td>
<td></td>
</tr>
<tr>
<td>jptis - level the field (with plough beam)</td>
<td></td>
</tr>
<tr>
<td>jptis - sprinkle</td>
<td></td>
</tr>
<tr>
<td>jptis - (to be) - eat</td>
<td></td>
</tr>
<tr>
<td>jptis - praise</td>
<td></td>
</tr>
<tr>
<td>jptis - make to sit</td>
<td></td>
</tr>
<tr>
<td>jptis - clear</td>
<td></td>
</tr>
<tr>
<td>jptis - worship, salute</td>
<td></td>
</tr>
<tr>
<td>jptis - adopt (child)</td>
<td></td>
</tr>
<tr>
<td>jptis - think</td>
<td></td>
</tr>
<tr>
<td>jptis - appoint</td>
<td></td>
</tr>
<tr>
<td>jptis - learn</td>
<td></td>
</tr>
<tr>
<td>jptis - pluck</td>
<td></td>
</tr>
<tr>
<td>jptis - slander</td>
<td></td>
</tr>
<tr>
<td>jptis - speak ill off</td>
<td></td>
</tr>
<tr>
<td>jptis - seize, hold</td>
<td></td>
</tr>
<tr>
<td>jptis - bury</td>
<td></td>
</tr>
<tr>
<td>jptis - carry</td>
<td></td>
</tr>
<tr>
<td>jptis - beat</td>
<td></td>
</tr>
<tr>
<td>jptis - drag</td>
<td></td>
</tr>
<tr>
<td>jptis -estado (divide)</td>
<td></td>
</tr>
<tr>
<td>jptis - tighten</td>
<td></td>
</tr>
<tr>
<td>jptis - keep, place</td>
<td></td>
</tr>
<tr>
<td>jptis - continue</td>
<td></td>
</tr>
<tr>
<td>jptis - woo</td>
<td></td>
</tr>
<tr>
<td>jptis - divide</td>
<td></td>
</tr>
</tbody>
</table>
### Grammar of Kodagu

<table>
<thead>
<tr>
<th>S.2.1. Non-x ending stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>ad-- cook</td>
</tr>
<tr>
<td>uy-- discharge (arrow)</td>
</tr>
<tr>
<td>tid-- put down</td>
</tr>
<tr>
<td>kaybud-- omit, leave</td>
</tr>
<tr>
<td>ka:tid-- punish</td>
</tr>
<tr>
<td>kurifiktuf-- bury in a dig</td>
</tr>
<tr>
<td>kumnifuf-- bow (head) with shytuns</td>
</tr>
<tr>
<td>key-- do</td>
</tr>
<tr>
<td>koyy-- pluck</td>
</tr>
<tr>
<td>gurifuf-- aim at</td>
</tr>
<tr>
<td>gel-(ged)-- win</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S.2.1.1. INTRANSITIVE - 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a:fix-- strike (lightning)</td>
</tr>
<tr>
<td>a:fix-- blow (wind)</td>
</tr>
<tr>
<td>alax-- sit</td>
</tr>
<tr>
<td>amalifax-- yarn</td>
</tr>
<tr>
<td>u:fix-- rise (sun)</td>
</tr>
<tr>
<td>e:tx-- burn (mouth)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S.2.2. INTRANSITIVE - 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a:fix-- strike (lightning)</td>
</tr>
<tr>
<td>a:fix-- blow (wind)</td>
</tr>
<tr>
<td>alax-- sit</td>
</tr>
<tr>
<td>amalifax-- yarn</td>
</tr>
<tr>
<td>u:fix-- rise (sun)</td>
</tr>
<tr>
<td>e:tx-- burn (mouth)</td>
</tr>
</tbody>
</table>
Verbs

kuftx- shake (earth)
hulx-feel cold feeling
hekkarix- cackle
kelax- bellow as buffalo
kedix- boil with bubbling noise
kupix- jump as frog
koyax- bear fruit (as plantain)
kove- bark (as dog)
kolek- shoot against (plant)
holox- decay (things)
glitx- shiver (earth)
evikevite- be defeated
tapax- become bulky
sax- become bitter
sox- become snake, hornet (bull)
verix- totter about
tovax- wind round and round
tolix- laugh
slix- laugh
nojax- feel with the tip of the tongue
padajadix- flatter quickly to and fro
padanafix- migrate

padix-payx- (belly) hunger
paropafo- take oath, give order
palix- happen, take effect
pufix- conceive, bear (fruits)
padix- (leg) swells
pufix- become sour
preix- increase
pox-(pox- ) fight
padax- move quickly
payx- utter false hood
palix- back repeatedly
halax- blue (eyes)
hatenofix- hawl out
hefdix- be differed
halix- become white
manox- give smell
madix- be lustful of the female
mavupix- become numb
mux- grow up
mox- become sweet
molax- sprout (plants)
uderix- gain strength
S.2.1.2. Non-x ending stems

obne:red→ think over it
pat→→ work hard
are:red→ despair
prat→→ start
isred→ desire
prat→→ challenge
car→ die
bal→ become mum
stul→ be in mental agi-
tation, be nager
balbud→ breath
nali→ play
nuni→ weep

S.2.2.2 INTRANSITIVE-2

S.2.2.2.1. Stems which take the transitive marker -iti-

akwe:red→ easy
amundarap→ (amundapiti) amusing
ulici:nap→ (ulicanapiti) marry
ole:red→ (olepiti) include
kakap→ (kadapiti) suffer
kisi:(ki:iti) spoil
paf→ (pafiti) suffer/experience
surip→ (suripiti) correct
supap→ (supapiti) care
stierap→ (sterapiti) become permanent

S.2.2.2.2. Stems which take the transitive marker -iti-

kax→ (ka:t) wait
kup-(kupx) (kupiti) see (show)

S.2.2.2.3. Stems which take the transitive marker -k-

modik→ become sweet
### S.3.2.2.4. Stems which take the transitive marker -p-

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kals-</td>
<td>increase (as cattle, rat etc.)</td>
</tr>
<tr>
<td>kulp-</td>
<td>bathe</td>
</tr>
<tr>
<td>nq-</td>
<td>agree</td>
</tr>
</tbody>
</table>

### S.3. -nd. CLASS

All those stems, which take the past tense marker -nd- belong to this class.

### S.3.1. INHERENT TRANSITIVE

#### S.3.1.1. -x ending stems

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>alax-</td>
<td>crave</td>
</tr>
<tr>
<td>alax-</td>
<td>measure</td>
</tr>
<tr>
<td>evax-</td>
<td>bag</td>
</tr>
<tr>
<td>kox-</td>
<td>milk</td>
</tr>
<tr>
<td>kalax-</td>
<td>knead</td>
</tr>
<tr>
<td>tams- (3rd, 4th)</td>
<td>give</td>
</tr>
<tr>
<td>nobs-</td>
<td>open (door, window etc.)</td>
</tr>
<tr>
<td>polax-</td>
<td>open (mouth)</td>
</tr>
<tr>
<td>manax-</td>
<td>forget</td>
</tr>
</tbody>
</table>

#### S.3.1.2. Non -x ending stems

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aq-</td>
<td>wear, enjoy</td>
</tr>
<tr>
<td>ari-</td>
<td>find out</td>
</tr>
<tr>
<td>ay-</td>
<td>choose</td>
</tr>
<tr>
<td>evak-</td>
<td>utter words for blessing</td>
</tr>
<tr>
<td>ay-</td>
<td>spit (as betel)</td>
</tr>
<tr>
<td>ol-</td>
<td>wash (clothes)</td>
</tr>
<tr>
<td>kafe-</td>
<td>grind with mortar and pestle</td>
</tr>
<tr>
<td>kafe-</td>
<td>loss</td>
</tr>
<tr>
<td>kafe-</td>
<td>pull with hook</td>
</tr>
<tr>
<td>kafe-</td>
<td>bring</td>
</tr>
<tr>
<td>kaf-</td>
<td>kill</td>
</tr>
<tr>
<td>kaf-</td>
<td>take (one self)</td>
</tr>
<tr>
<td>kundal-</td>
<td>bring</td>
</tr>
<tr>
<td>jure-</td>
<td>abuse</td>
</tr>
<tr>
<td>suvi-</td>
<td>pour</td>
</tr>
<tr>
<td>pura-</td>
<td>speak</td>
</tr>
<tr>
<td>pura-</td>
<td>speak</td>
</tr>
<tr>
<td>pur-</td>
<td>ladder from one vessel to another</td>
</tr>
<tr>
<td>Stem</td>
<td>Meaning</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
</tr>
<tr>
<td>(podί)-</td>
<td>cover (food, things etc.)</td>
</tr>
<tr>
<td>(bolί)-</td>
<td>stitch, sew</td>
</tr>
<tr>
<td>bare-</td>
<td>draw (picture)</td>
</tr>
<tr>
<td>beragay-</td>
<td>forget</td>
</tr>
</tbody>
</table>

### S.3.2. INHERENT INTRANSITIVE
#### S.3.2.1. INTRANSITIVE - i

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>(eivxί)-</td>
<td>become white (pounded rice)</td>
</tr>
<tr>
<td>(anaxί)-</td>
<td>make loud noise</td>
</tr>
<tr>
<td>(anìxί)-</td>
<td>dry up (water), become emaciate</td>
</tr>
<tr>
<td>(ex-) (le)-</td>
<td>be in a place</td>
</tr>
<tr>
<td>(cosxί)-</td>
<td>become red</td>
</tr>
<tr>
<td>(collί)-</td>
<td>become tired</td>
</tr>
<tr>
<td>(mili)-</td>
<td>stand, stop</td>
</tr>
<tr>
<td>(nìxί)-</td>
<td>become grey</td>
</tr>
<tr>
<td>(paraxί)-</td>
<td>crawl, wriggle on</td>
</tr>
<tr>
<td>(sìlì)-</td>
<td>child</td>
</tr>
<tr>
<td>(pouxί)-</td>
<td>be born</td>
</tr>
<tr>
<td>(porxί)-</td>
<td>get maturity (fruit, grain, etc.)</td>
</tr>
<tr>
<td>(bouxίba) (bùxί)-</td>
<td>rave</td>
</tr>
<tr>
<td>(bouxίdàmoxί)-</td>
<td>become faint</td>
</tr>
</tbody>
</table>

#### S.3.2.1.2 Non -\(x\) ending stems

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>(apί)-</td>
<td>become weary</td>
</tr>
<tr>
<td>(apò)-</td>
<td>become loose</td>
</tr>
<tr>
<td>(apù)-</td>
<td>become weary</td>
</tr>
<tr>
<td>(allί)-</td>
<td>melt as jaggery</td>
</tr>
<tr>
<td>(urtί)-</td>
<td>burning sensation is felt in mouth, body etc.</td>
</tr>
<tr>
<td>(aùyί)-</td>
<td>elevate (high)</td>
</tr>
<tr>
<td>(aolί)-</td>
<td>cure, get prosperity</td>
</tr>
<tr>
<td>(alapaxί)-</td>
<td>be inserted, become near</td>
</tr>
<tr>
<td>(katί)-</td>
<td>caw</td>
</tr>
<tr>
<td>(litί)-</td>
<td>become rotten</td>
</tr>
<tr>
<td>(kuπί)-</td>
<td>shake (smith)</td>
</tr>
<tr>
<td>(kurù)-</td>
<td>become short</td>
</tr>
<tr>
<td>(kùxί)-</td>
<td>crow</td>
</tr>
<tr>
<td>(kouxί)-</td>
<td>pretend (lady)</td>
</tr>
<tr>
<td>(cendί)-</td>
<td>be anger</td>
</tr>
</tbody>
</table>
verbs

break with crack  
accompany  
set (put)  
become known  
fall off  
wear off  
swell  
wind (string) round and round  
obtain  
be left from sleep  
surpass  
live, play  
attain puberty  
pain  
graze (cattle)

flow (water)  
be merged  
increase (crop, cattle etc.)  
become thin  
live  
go to bed  
down  
grieve  
be cooked  
lie down with  
faintness  
die  
turn behind  
over flow (water)

S.3.2.2. INTRANSITIVE -2

S.3.2.2.1. Stems which take the transitive marker -n-

become white (rice) while pounding  
close (hole or gap)  
loose  
strain soft  
grind with roller stone  
cut, part renderer  
parish, destroy  
break (pot etc.)  
drop (soils from the (ree)
<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭaḥa-</td>
<td>break (wall)</td>
</tr>
<tr>
<td>ḏay-</td>
<td>spend (time), celebrate</td>
</tr>
<tr>
<td>ṭir-</td>
<td>char</td>
</tr>
<tr>
<td>ḏiṣ-m-</td>
<td>turn (face downwards)</td>
</tr>
<tr>
<td>ḏay-</td>
<td>(become) dig</td>
</tr>
<tr>
<td>ḏaṣ-</td>
<td>entangle, get stuck</td>
</tr>
<tr>
<td>ṭaṣ-</td>
<td>sway (stick)</td>
</tr>
<tr>
<td>ṭaj-</td>
<td>obstruct</td>
</tr>
<tr>
<td>ṭaṃ-</td>
<td>cool down</td>
</tr>
<tr>
<td>ṭaṛ-</td>
<td>bend one side, cut into, small pieces</td>
</tr>
<tr>
<td>ṭera-</td>
<td>thresh about on ground</td>
</tr>
<tr>
<td>ṭay-</td>
<td>(become) soiled</td>
</tr>
<tr>
<td>ṭori-</td>
<td>pour (tank)</td>
</tr>
<tr>
<td>ṭoli-</td>
<td>real</td>
</tr>
<tr>
<td>ṭiya-</td>
<td>exhaust, finish</td>
</tr>
<tr>
<td>ṭiṣ-</td>
<td>clean (water)</td>
</tr>
<tr>
<td>ṭena-</td>
<td>fill</td>
</tr>
<tr>
<td>ṭaṇa-</td>
<td>become twist in an entangled fashion</td>
</tr>
<tr>
<td>ṭeli-</td>
<td>incline</td>
</tr>
<tr>
<td>ṭaḍ-</td>
<td>get mercy (from God)</td>
</tr>
<tr>
<td>ṭaṭ-</td>
<td>divide</td>
</tr>
<tr>
<td>ṭaṣ-</td>
<td>dash into go through</td>
</tr>
<tr>
<td>ṭiṣ-</td>
<td>disperse</td>
</tr>
<tr>
<td>ṭaṛ-</td>
<td>cover</td>
</tr>
<tr>
<td>ṭaṛ-</td>
<td>uproot, pull up</td>
</tr>
<tr>
<td>ṭaṛ-</td>
<td>demolish</td>
</tr>
<tr>
<td>ṭaṛ-</td>
<td>bend</td>
</tr>
<tr>
<td>Verb</td>
<td>Stem</td>
</tr>
<tr>
<td>---------</td>
<td>------</td>
</tr>
<tr>
<td>*bin-</td>
<td>(bin'-)</td>
</tr>
<tr>
<td>*bey-</td>
<td>(bey')</td>
</tr>
<tr>
<td>*mar-</td>
<td>(mar'-)</td>
</tr>
<tr>
<td>*mar-</td>
<td>(mar'-)</td>
</tr>
<tr>
<td>*mai-</td>
<td>(mai'-)</td>
</tr>
<tr>
<td>*mai-</td>
<td>(mai'-)</td>
</tr>
<tr>
<td>*mav-</td>
<td>(mav'-)</td>
</tr>
<tr>
<td>*mai-</td>
<td>(mai'-)</td>
</tr>
<tr>
<td>*mav-</td>
<td>(mav'-)</td>
</tr>
<tr>
<td>*av-</td>
<td>(av'-)</td>
</tr>
</tbody>
</table>

S.3.2.2.2. Stems which take the transitive marker -t-

S.3.2.2.2.1. -x ending stems
- *kx- (kx'-) cross
- *kx- (kx'-) wet
- *kx- (kx'-) wet
- *kx- (kx'-) giving offer
- *kx- (kx'-) spread
- *kx- (kx'-) try
- *kx- (kx'-) turn face upward

S.3.2.2.2.2. *tu- ending stems
- *kx- (kx'-) heat, bask in sun
- *kx- (kx'-) feel prickly
- *kx- (kx'-) reduce
- *kx- (kx'-) tear
- *kx- (kx'-) mark by scratching
S.3.2.3. Stems which take the transitive marker -p-

- (ari-|) know
- (alj-|) wander about
- (alj-|) hide
- (ilj-|) descend, get ready, slight
- (al-|) wake of
- (al-|) wear off
- (al-|) leave (sleep)
- (al-|) return to our place, send back

S.3.2.4. Stem which takes the transitive marker -k-

- (kaj-|) shake (body)

S.3.2.5. Stem which take the transitive marker -te-

- (har-|har-|har-|) come
2.1. TRANSITIVE

As already noted a group of transitive verbs are made from intransitive verbs (see Intransitive-2) by adding certain suffixes. There are five transitive markers in Kodagu, viz., -t-, -k-, -p-, -i- and -x-. The occurrences of these markers have been already noted (see S.1.2.2, S.2.2.2 and S.3.2.2.).

e.g., 

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Stem</th>
<th>Meaning</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>-x-t-</td>
<td>dance</td>
<td>(S. 6 &amp; 9)</td>
<td></td>
</tr>
<tr>
<td>-k-t-</td>
<td>make to wait</td>
<td>(S. 1)</td>
<td></td>
</tr>
<tr>
<td>-k-yu-</td>
<td>feel prickly</td>
<td>(S. 25)</td>
<td></td>
</tr>
<tr>
<td>-a-h-</td>
<td>subjunctive</td>
<td>(S. 20)</td>
<td></td>
</tr>
<tr>
<td>-a-f-</td>
<td>push</td>
<td>(S. 19)</td>
<td></td>
</tr>
<tr>
<td>-k-y-</td>
<td>make to increase</td>
<td>(S. 1 &amp; 25)</td>
<td></td>
</tr>
<tr>
<td>-a-y-</td>
<td>make to agree</td>
<td>(S. 1 &amp; 21)</td>
<td></td>
</tr>
<tr>
<td>-x-u-</td>
<td>make to wake up</td>
<td>(S. 8 &amp; 21)</td>
<td></td>
</tr>
<tr>
<td>-x-t-</td>
<td>make to spoil</td>
<td>(S. 8)</td>
<td></td>
</tr>
<tr>
<td>-k-t-</td>
<td>make to come</td>
<td>(S. 4)</td>
<td></td>
</tr>
<tr>
<td>-x-t-</td>
<td>I spent the time</td>
<td>(S 1 &amp; 17)</td>
<td></td>
</tr>
<tr>
<td>-a-f-</td>
<td>he will break the pot</td>
<td>(S 1)</td>
<td></td>
</tr>
</tbody>
</table>

2.2. CAUSATIVE

In Kodagu the causative verbs are formed by the addition of a morpheme of causation, viz., -p- and -x- to the verbal stem, whether these are transitive or intransitive. These two suffixes are phonologically conditioned since -p- occurs only after the -x- ending stems whereas -x- occurs elsewhere.
It is to be noted that in most of the Dravidian languages the causative suffix is usually added to a transitive verb only, but in Kodagu this is invariably added to all verbs.

E.g.:
- bax-picol : cause to come (§1 & 21)
- na\-x-picol : cause to stop (§1, 5 & 21)
- man\-iĉiĉi : cause to do
- ad\-iĉiĉi : cause to chase (q. 6 & 9)
- ari\-iĉiĉi : cause to inform (§31)

2.3. FINITE VERBS

On morphosyntactic grounds (Krishnamurti, 1969:283) all verbs can be grouped into two categories viz., finite and non-finite. The main differences of these two are:

1. The non-finite verbs do not possess person-reference whereas the finite verbs do and
2. syntactically the finite verbs function as predicates but the non-finite verbs as heads of subordinate clauses.

The finite verb paradigms are again classified into seven types viz., tense, aspect, future, negative, imperative, hortative, permissive and obligatory or necessitive.

2.3.1. TENSES

There are two tenses in Kodagu, viz., past and non-past.
2.3.1.1. Past tense

The past tense formation is formed by the addition of the past tense marker to the stem followed by personal suffixes. As already noted Kodagu verbs are classified into three main classes on the basis of the allomorphs of the past tense morpheme. The allomorphs are 1. -(e)- (e-n-e), 2. -(e)- and 3. -(e)-. The suffix -(e)- is in freevariation with -(e)- before the pronominal terminations of first person singular, second person singular and plural. The changes, which are found in the case of dental suffixes i.e. -(e)- > t, d and e and -(e)- > dd, nd, and nY are taken into account by the sandhi rules.

e.g.  

<table>
<thead>
<tr>
<th>Stem</th>
<th>Infinitive</th>
<th>1st Person Singular</th>
<th>2nd Person Singular</th>
<th>3rd Person Singular</th>
<th>1st Person Plural</th>
<th>2nd Person Plural</th>
<th>3rd Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>pro-yi-t</td>
<td>pro-yi-te</td>
<td>we/his/his they read</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>pro-xi-t</td>
<td>pro-xi-te</td>
<td>I went (S. 30 &amp; 31)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>pro-xo-t</td>
<td>pro-xo-te</td>
<td>I went (S. 1)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>yep-ti-t</td>
<td>yep-ti-te</td>
<td>I said (S. 28)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kuy-ti-t</td>
<td>kuy-ti-te</td>
<td>I steal (S. 1, 6, 8 &amp; 21)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>yep-ti-t</td>
<td>yep-ti-te</td>
<td>you sent (S. 1 &amp; 17)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kuy-ti-t</td>
<td>kuy-ti-te</td>
<td>I saw (S. 6 &amp; 22)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bed-ad-t</td>
<td>bed-ad-te</td>
<td>I lived (S. 45)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bed-ad-t</td>
<td>bed-ad-te</td>
<td>you woke up (S. 45)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bed-ad-t</td>
<td>bed-ad-te</td>
<td>he fell down (S. 45)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bed-ad-t</td>
<td>bed-ad-te</td>
<td>was jealous (S. 7 &amp; 8)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bed-ad-t</td>
<td>bed-ad-te</td>
<td>chose (S. 1 &amp; 7 &amp; 18)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bed-ad-t</td>
<td>bed-ad-te</td>
<td>you wore (S. 17)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Aorist is formed by the addition of a complete tense marker, viz., (e.g., -d, -i). There are two morphemes viz., -p and -i as found in Kodagu. These are morphologically conditioned since -p occurs only after the stems ending with -r and -l occur elsewhere.

Egs.  

\[
\begin{align*}
\text{id-p} & \rightarrow \text{idp} \quad \text{(will take)} \\
\text{kI-p} & \rightarrow \text{kip} \quad \text{you will be there} \\
\text{me-r} & \rightarrow \text{mer} \quad \text{we/they will beg} \\
\text{ka-r} & \rightarrow \text{kapi} \quad \text{will pay} \\
\text{ma-r} & \rightarrow \text{mar} \quad \text{will go} \\
\text{kot-i} & \rightarrow \text{koti} \quad \text{I will sell} \\
\text{a-a-i} & \rightarrow \text{aapia} \quad \text{gap will be closed} \\
\text{sa-f} & \rightarrow \text{saifa} \quad \text{will be obstructed} \\
\text{kot-i} & \rightarrow \text{koti} \quad \text{he will kill} \\
\text{sa-f-i} & \rightarrow \text{saifi} \quad \text{will get up} \\
\end{align*}
\]

2.5.2. AORIST FUTURE

In the non-past construction the Tense and present notions coincide with a single form. Besides this, an
exclusive future tense construction, though there is no overt future tense marker, is also met with. This is called future-future, and the same is formed by suffixing -u to the stem. It is also to be noted that classical Tamil, Malayalam and Telugu occasionally form this sort of future by suffixing -u instead of -um (Caldwell, 1956), but it is restricted to the third person singular aorist and the relative participle only. But Kodagu differs from this future, since in Kodagu -u is added to the verbal stems and the whole construction behaves like finite verb. Thus unlike Tamil, Malayalam and Telugu the Kodagu suffix -u occurs for all persons and numbers.

egs.  nilk-u > nilku (all persons) will stand
       lenk-u > lenku (all persons) will come
       are-u > arey (the rice) will grind
       are-x-u > arex (all persons) will be ground
       are-y-u > arey (all persons) will eat
       are-x-y-u > arex (all persons) will do
       are-y-y-u > arey (all persons) will work

2.13. NEGATIVE

As in other Dravidian languages in Kodagu also the negative verb is found as a morphological structure, in which the negative marker occurs in the position of the tense marker. Though the morphological negative construction is base + negative suffix + personal suffix in most of the Dravidian languages Kodagu has only one form
common to all persons and numbers. The negative marker -a is added to the base for this construction.

Egs.  

<table>
<thead>
<tr>
<th>verb</th>
<th>suffix</th>
<th>example</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ba*sa</td>
<td>-a</td>
<td>bakka</td>
<td>(all persons) will not come (S. 2 &amp; 21)</td>
</tr>
<tr>
<td>ti-a</td>
<td>-ikka</td>
<td>&quot;</td>
<td>(&quot;&quot;&quot;&quot;) will not be (S. 2 &amp; 21)</td>
</tr>
<tr>
<td>ma-ta</td>
<td>-a</td>
<td>&quot;</td>
<td>(&quot;&quot;&quot;&quot;) will not work</td>
</tr>
</tbody>
</table>

Here is to be noted that this negative formation can be related to an aorist as found in Tamil (Caldwell, 1950:468).

In addition to this construction there are other three syntactic constructions to express tense along with negation. For these constructions the word -le / -ile is added to the tense mode stems and past verbal participle mode.

Egs.

1. Past negative

<table>
<thead>
<tr>
<th>verb</th>
<th>suffix</th>
<th>example</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ba*sa</td>
<td>-ul*le</td>
<td>-kundile</td>
<td>(subject) did not come (S.1g29)</td>
</tr>
<tr>
<td>ko*fla</td>
<td>-ul*le</td>
<td>-kundile</td>
<td>(&quot;&quot;&quot;&quot;) did not give (S. 1)</td>
</tr>
<tr>
<td>ad*mu</td>
<td>-ul*le</td>
<td>-kundile</td>
<td>(&quot;&quot;&quot;&quot;) did not run</td>
</tr>
</tbody>
</table>

2. Non-past negative

<table>
<thead>
<tr>
<th>verb</th>
<th>suffix</th>
<th>example</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ad*mu</td>
<td>-ul*le</td>
<td>-kundile</td>
<td>(subject) will not read (S. 34 &amp; 46)</td>
</tr>
<tr>
<td>ba*sa</td>
<td>-ul*le</td>
<td>-kundile</td>
<td>(subject) will not come (S. 1.21 &amp; 28)</td>
</tr>
<tr>
<td>ko*fla</td>
<td>-ul*le</td>
<td>-kundile</td>
<td>(subject) will not give (S. 1)</td>
</tr>
</tbody>
</table>

3. Perfect negative

<table>
<thead>
<tr>
<th>verb</th>
<th>suffix</th>
<th>example</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>na<em>fi</em>la</td>
<td>-ile</td>
<td>-na<em>fi</em>ile</td>
<td>(subject) has not seen (S. 27)</td>
</tr>
</tbody>
</table>
VERBS

<table>
<thead>
<tr>
<th>Non-stative</th>
<th>Stative</th>
</tr>
</thead>
<tbody>
<tr>
<td>macfi do</td>
<td>co: become red</td>
</tr>
<tr>
<td>be: come</td>
<td>bafi become white</td>
</tr>
<tr>
<td>eafi run</td>
<td>awndzi become dry</td>
</tr>
<tr>
<td>o:i: read</td>
<td>pudi: become decompose</td>
</tr>
</tbody>
</table>

Here non-stative verbs can alone be treated for imperative construction. It is also to be noted that in Kodagu as well as in other natural languages certain verbs which have only the inanimate nouns as the potential subject cannot be derived for imperative, for instance miini ‘become white’ maczi ‘become soiled’, minzi ‘be left over’ etc.

In Kodagu the command imperatives are again divided into two viz., positive imperative and negative imperative or prohibitive.
Positive imperatives are again classified into singular and plural imperatives.

(a) Singular

The singular imperative is derived from the verb stem itself. Here it should be noted that the second person singular of the imperative is generally identical with root or theme of the verb (Caldwell, 1956:530), and also this imperative can be employed when addressing children or inferiors (Arden, 1969:130). The singular imperative (in prohibitive also) is used to express or understand the pronoun ni (ni) "you", as its subject.

Egs. miš- > níš stand (S.1.21 & 28)
kaš- > kaši kill (S.31. & 25)
mač- > mači work (S.28)
ši wear
let find out

(b) Plural

The plural imperative is formed by adding -i-ni to the stem. This imperative is used to express or understand the pronoun náši (náši) "you (pl.)" as its subject. And also to be noted that the plural imperative form is used as honorific singular imperative in Kodagu.

In addition to the plural imperative marker -i-ni the marker -i also occurs in free variation after the stems ending with consonant except -y.
2.3.4.2. Negative imperative (Prohibitive)

The negative imperative is formed by adding -are and
-ari to the verb stem for second person singular and plural
respectively. The suffixes -are and -ari can be segmented
into two elements as -ae-, negative marker; -e, second person
singular marker (§2.3.3.3) and -i, second person plural
marker (§ 2.3.4). Then the formation of the negative im-
perative is the verb stem, with or without the transitive
marker plus negative marker plus the second person marker.

egs.  
\[
\begin{align*}
pac-at-e & \quad \text{don't sing -you-sg.} \\
kukk-ar-e & \quad \text{don't invite -you-sg.} \\
naqat-ar-e & \quad \text{don't walk -you-sg. (S.2)} \\
\text{uq-ar-i} & \quad \text{don't run -you-pl.} \\
\text{a\textit{lik}i-at-i} & \quad \text{don't laugh -you-pl. (S.2)} \\
\text{mu\textit{t}ar-i} & \quad \text{don't sell -you-pl. (S.16)}
\end{align*}
\]
2.3.5. HORTATIVE

In Kodagu the hortative construction is formed by adding the hortative marker -adi to the stem and this is used with respect to the third person only. It is involved only in the grammatical opposition of assertion -i.e., occurs in the positive construction.

It is also to be noted that the hortative is used as a kind of permissive in the case of first person. This has also only assertion positive. For first person singular it is used only in the interrogative construction but for plural it is used in the affirmative as well as in the interrogative constructions, where the hortative marker is represented by ə.

exs. no t-adi

bar-adi > bakkadi let (some one) look (S.2&21)
mej-adi-a:
> mefajale shall I do? (S.27)
po-adi-ə:
> pej-ə shall I go? (S.27a30)
pox-j-f-agi-a
> poxka let us go? (S.26.33)
pox-j-f-agia-a:
> pejxk shall we go? (S.2, 23 & 39)
mix-j-f-agia-ala
> nikka shall we stand (S.2, 25, 21, 33)

2.3.6. PERMISSIVE

Permissive is one of the verbal moods which indicates permission to perform the action. In Kodagu one and the same suffix is used for all persons. The suffix -adi is found in Kodagu for permissive construction.
2.3. VERBS

exs.

-  

(subject) may run

-  

(subject) can go (§ 3.39)

-  

(subject) can eat (§ 3.22 & 23)

-  

(subject) can stand (§ 3.25 & 21)

2.3.7. OBLIGATIVE

Obligative mood can be classified into two viz., affirmative and negative in Kodagu. For affirmative and negative construction, -an'la is added to various main verbs to express obligation or necessity and for negative construction -an'la is added to stem. Both of these constructions are used with all pronouns to express or understand, as its subject.

exs.

-  

(one) must come (§ 3.1 & 21)

-  

(one) must not come (§ 3.1 & 21)

-  

(one) must do

-  

(one) must not do

-  

(one) must read

-  

(one) must not read

2.3.8. PRONOMINAL SUFFIXES

It is well known fact that in Dravidian languages the pronominal suffixes of verbs show close similarity to the corresponding personal or demonstrative pronouns. Among all the Dravidian languages Malayalam is the only language which has lost the pronominal suffixes
gradually from period to period in the finite verb (Ramaswami Aiyar, 1936:52-62). But in Kodagu the persons, of the verb are formed by adding the pronominal suffixes to various categories like tense, negative, imperative etc. The pronominal suffixes are grouped into three viz., first person, second person and third person with singular plural distinction.

2.3.8.1. First person singular

In Kodagu it is represented by -e and -i in past and non-past conjugations respectively.

- **egs.**
  - *child* → *child* (I) wrote (S. 28)
  - *eat* → *eat* → *eat* → *eat* → *eat* worked (S. 28)
  - *say* → *say* → *say* will say (S. 1 & 21)
  - *bear* → *bear* → *bear* will come (S. 1 & 21)

2.3.8.2. First person plural

Without the distinction between inclusive and exclusive meanings like many other languages there are three suffixes viz., -a, -i, and -e found in Kodagu in finite verbs for denoting first person plural. Of these, the suffix -a occurs only in the non-past conjugation, the suffix -e occurs after the past tense markers -e and -a, and the suffix -i occurs after the past tense marker -e. Here is to be noted that these markers coincide with those of third person also.

- **egs.**
  - *naiga* *teli-v-a* *we* (will) pour
  - *naiga* *argo* *we* (will) blow (S. 34)
2.3.8.3. Second person singular

There are two suffixes, -aw in the tense conjugated words and -a in the negative imperative construction used for denoting second person singular pronominal suffix.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Suffix</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ada</td>
<td>ada</td>
<td>-aw</td>
<td>ada-aw</td>
</tr>
<tr>
<td>kosa</td>
<td>kosa</td>
<td>-aw</td>
<td>kosa-aw</td>
</tr>
<tr>
<td>soro</td>
<td>soro</td>
<td>-aw</td>
<td>soro-aw</td>
</tr>
<tr>
<td>la</td>
<td>la</td>
<td>-a</td>
<td>la-a</td>
</tr>
<tr>
<td>kosa</td>
<td>kosa</td>
<td>-aw</td>
<td>kosa-aw</td>
</tr>
<tr>
<td>soro</td>
<td>soro</td>
<td>-aw</td>
<td>soro-aw</td>
</tr>
</tbody>
</table>

In addition to the markers, the suffix -aw is also found in the hortative construction as given below.

<table>
<thead>
<tr>
<th>Verbal Form</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>kosa-aw</td>
<td>kosa-aw</td>
</tr>
<tr>
<td>soro-aw</td>
<td>soro-aw</td>
</tr>
<tr>
<td>la-a</td>
<td>la-a</td>
</tr>
</tbody>
</table>

Examples:
- Let us dance: kosa-aw
- Let us see: soro-aw
- Let us eat: la-a

2.3.8.3. Second person singular
2.3.8.4. Second person plural

-ira, -i is and -i are used as pronominal suffixes for second person plural in Kodagu. -ira occurs only in tense construction, -i occurs only in positive imperative construction and -i occurs in negative imperative construction.

<table>
<thead>
<tr>
<th>Examples</th>
<th>Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>namhh-i-ira</td>
<td>namhh</td>
<td>(you) will believe (§.34)</td>
</tr>
<tr>
<td>namhh-i-ira</td>
<td>namh</td>
<td>(you) believed (§.31)</td>
</tr>
<tr>
<td>keyy-i-ira</td>
<td>keyy</td>
<td>(you) will do (§.34)</td>
</tr>
<tr>
<td>kejii-i-ira</td>
<td>kejii</td>
<td>(you) did (§.35)</td>
</tr>
<tr>
<td>macf-i-eri</td>
<td>macf</td>
<td>(you) do</td>
</tr>
<tr>
<td>macf-at-i</td>
<td>macf</td>
<td>(you) don’t do</td>
</tr>
</tbody>
</table>

2.3.8.5. Third person

Generally the gender distinction in Dravidian is observed by the third person pronouns (demonstrative pronouns) and the third person pronominal suffixes in the finite verbs. As already noted, there are four genders in Kodagu viz., mascularis, feminine, epicene plural and neuter but this distinction are not found in the finite verb. The first person, the second person and the third person distinctions are only found in Kodagu. And also it is worth mentioning that the first person plural suffixes viz., -a, -i is and -i are also used for third person; so that the personal differences are to be differentiated only on the basis of the occurrences of the subject i.e., pronouns.
24. NON-FINITE VERBS

Morphologically, a non-finite verb does not carry person-number in agreement with the subject; but syntactically they are either adverbial or adjectival and do not occur as predicates in sentences. All the non-finite verbs in Kodagu can be classified into aspect-based and tense-based verbs. There are six constructions viz., infinitive, simultaneous, resultative, conditional, verbal participle and adjectival participle in this language.
2.4.1. INFINITIVE

The infinitive is a simple morphological structure in Dravidian but its syntactical functions are many. Even though the infinitive is used to express a variety of meanings (Agent/Inflingen, 1999), the principal meaning of the infinitive is purpose. Though the infinitive is formed by the addition of the suffix -a to the verb stems in Proto-Dravidian, in many languages like Kannada, the Kolami-Parsi group, Konkani-Pingo and Brahui the original infinitive has been replaced by the verbal nouns. In Kodagu also it seems that the infinitive is used by the verbal nouns plus the dative case marker -â. According to Caldwell also, the infinitive can be substituted by verbal nouns but these infinitives do not take any other case signs. But the verbal nouns can be declined to any case. Even if it seems to be declined to dative case in Kodagu, the original case construction with the verbal noun is different from the infinitive construction. For instance the case markers accusative, dative and genitive cases are preceded by the link-morph -a- in the case of verbal noun as follows:

- mazhaâ-âkaâ-â the act of working (Acc.) (8.12)
- hage-kâ-â for coming (Dat.) (8.12, 22 & 23)
- iâââ-âkaâ-â of the running (Gen.) (8.12 & 23)

Here -â is therefore to be taken as an infinitive marker in Kodagu and the formation of the infinitive is verbal noun plus the infinitive marker -â.
### Verbs

<table>
<thead>
<tr>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>keyy-ô-ki</em></td>
<td>to do <em>&lt; 8.34 &amp; 35&gt;</em></td>
</tr>
<tr>
<td><em>nayun-tô-kô</em></td>
<td>to celebrate <em>&lt; 8.1, 34 &amp; 35&gt;</em></td>
</tr>
<tr>
<td><em>hûn-ô-ki</em></td>
<td>to come <em>&lt; 8.1 &amp; 21&gt;</em></td>
</tr>
</tbody>
</table>

#### 2.4.2. Simultaneative

This feature is formed by adding the suffix *-one to the verb stems in the sense of 'as soon as' or 'at the time of'.

<table>
<thead>
<tr>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>cô-da</em></td>
<td>as soon as (some one) read</td>
</tr>
<tr>
<td><em>kôk-ône</em></td>
<td>as soon as (some one) lavite</td>
</tr>
<tr>
<td><em>hûn-ône</em></td>
<td>at the time of coming <em>&lt; 8.2 &amp; 21&gt;</em></td>
</tr>
</tbody>
</table>

#### 2.4.3. Resultative

When two actions are related as cause and effect the verb denoting the second in the pair occurs only due to the result of the first verb; because the first occurs in the resultative. In Kodagu the resultative is formed by the addition of *-ino* to the past tense-mode stems.

<table>
<thead>
<tr>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>rinx-t-ino</em></td>
<td>because of eating <em>&lt; 8.1, 23 &amp; 29&gt;</em></td>
</tr>
<tr>
<td><em>mûndt-t-ino</em></td>
<td>because of swimming <em>&lt; 8.31&gt;</em></td>
</tr>
<tr>
<td><em>ôix-t-ino</em></td>
<td>because of <em>ôix-în</em></td>
</tr>
<tr>
<td><em>êdivina</em></td>
<td>because of <em>êdivina</em></td>
</tr>
</tbody>
</table>
2.4.4. CONDITIONAL

The verb of conditional shows a subordinate clause, meaning 'if', 'if not' etc. In Kodagu, the suffix -e·mgi is added to the tense marker and the negative marker -a·- to express a conditional action preceding some other action in time.

The suffix -e·mgi has two other variants viz., -e·ngi and -e·dgi, of which -e·ngi occurs only after the past tense marker -i- and -e·dgi occurs in the compound verb construction.

E.g.

- nam·b·-e·mgi
  > nam·b·e·ngi  if some one believes (S.28)
  nam·b·-e·mgji
- affix-p-e·mgi
  > affix-p-e·ngi  if some one beats (S.1)
- er·-a·-e·mgi
  > er·-d·-e·mgi  if some one not read
- er·f·-e·mgji
  > er·f·e·d·gi  if some one has run away (S. 6 & 9)
- haldir·-i·-e·mgji
  > haldir·i·-e·d·gi  if some one has come

It is worth mentioning that this e·mgji of Kodagu can be derived from er·-m·g·li the conditional of er·- ‘to say’ (Subrahmanyan, 1971:235).

2.4.5. VERBAL PARTICIPLES

The verbal participle is meant for an incomplete verb which requires a finite verb to complete it. This is referred by different names viz., adverbial participle by Pope (1937) and genrun by Beschi (1848).
The verbal participles can be classified into two viz. past adverb and negative adverb since the verbal participles are formed by the addition of the verbal participle suffix to the past tense marker and negative marker -ar.

2.4.5.1 Past adverb

Regarding past adverb in Kodagu, the past stem itself functions as the past adverb as in other South Dravidian languages. But it is optionally extended by suffix -rh in Kodagu whereas -r- in Kota and a sibilant in Toda (Subrahmanyan, 1971:127). And also it is to be noted that the suffix -ri- can be treated as the verbal participle of the past perfective but there is no difference between past and perfect in Kodagu language. Therefore the unmarked feature and the suffix -ri- are taken here as the past adverbial marker.

e.g.s. kon nd-φ > kanundi having come (§ 1 & 28)  
kon-ad-ri having come (§ 1)  
ok-ad-φ having read  
okiri-li> odiri having read (§ 81)

2.4.5.2 Negative adverb

The negative adverb is formed by the addition of the marker -r- to the negative stem.

e.g.s. madi-dar-ε without doing  
nep-dar-ε without looking  
mar -ε-dar-ε without selling (§ 16)  
rix-dar-ε  
> rixdar without eating (§ 22 & 23)
2.4.6. RELATIVE PARTICIPLES (Adjective participle)

Relative participle is a simple category from the morphological point of view as it is found in all the Dravidian languages except Brahui. There are three forms of the adjectival participle in Kodagu viz., past, non-past and negative. They are derived by adding -t to the past, non-past and negative stems. This can be called as noun-complement because it requires the complement of a noun to complete its signification (Caldwell, 1956:321).

<table>
<thead>
<tr>
<th>Egs</th>
<th>Lexical</th>
<th>Meaning</th>
<th>Signification</th>
</tr>
</thead>
<tbody>
<tr>
<td>hax-nt-</td>
<td></td>
<td>that-came (S. 1)</td>
<td></td>
</tr>
<tr>
<td>&gt; na-dari-t</td>
<td></td>
<td>that-celebrated (S. 1 &amp; 30)</td>
<td></td>
</tr>
<tr>
<td>ma-cf-</td>
<td></td>
<td>that-does (S. 34)</td>
<td></td>
</tr>
<tr>
<td>sa-lc-p-</td>
<td>&gt; nag-t</td>
<td>that-stands (S. 1, 5 &amp; 21)</td>
<td></td>
</tr>
<tr>
<td>bar-at-t</td>
<td></td>
<td>that-not come</td>
<td></td>
</tr>
<tr>
<td>hax-ar-t</td>
<td>&gt; hali-hari-t</td>
<td>that-not come (S. 2 &amp; 21)</td>
<td></td>
</tr>
<tr>
<td>not-ar-t</td>
<td></td>
<td>that-not seen</td>
<td></td>
</tr>
</tbody>
</table>

2.5. DEFECTIVE VERBS

There are some verbs in Kodagu, which cannot be fully conjugated like other verbs. Unlike appellatives these verbs are not conjugated for gender number and these forms are termed as defective verbs. They are always used as impersonal.

2.5.1. haxcf- 'obligation'

The conjugated forms are as follows:

<table>
<thead>
<tr>
<th>Haxcf-</th>
<th>(some one) need (some thing)</th>
</tr>
</thead>
</table>
In using these words the required object is put in the nominative case, the person who wants it in the dative case. Consider the following examples.

1. neki para boṣhā
to me 'money' 'need'
I need money

2. nāki para boṣhā
to you 'milk' 'not need'
You don't need milk

3. idi nēkī boṣhīkī samāmā
'this' 'to you' 'that-needed' 'thing'
This thing is meant for you

4. 'adi' asti boṣhantī paṭāka
'that' to him 'that-not needed' 'book'
That book is not needed for him

5. idi api nēkī boṣhīyadī
this 'to her' 'thing-needed'
This thing is needed for her

6. 'adi' nēkētī boṣhīdatī
that 'to you' 'thing-not needed'
That is not needed for you
It is to be noted that all the words except the negative forms mentioned above have corresponding altemant forms which act as auxiliary verb to another verb to express necessity or urgency. The altemant root for \textit{bodf} is \textit{-anyf} in Kodagu as found in the following sentences.

7. \textit{nami \textit{marf- anyf-u}} \hfill \textit{I must do}
8. \textit{enbo \textit{marf- anyf-a}} \hfill \textit{He must not read}
9. \textit{niki \textit{kodlkh- and- (pl) popu}} \hfill \textit{The money which must be given to you}
10. \textit{adi nazi \textit{marf- anyf-yaddi}} \hfill \textit{That is what I ought to do}

It is worth mentioning that in Kodagu the regular transitive verb \textit{bodf} - 'entreat' can be compared with the defective verb \textit{bocd-}. The verb \textit{bodf-} can be conjugated fully as in Tamil \textit{tendf-} - 'entreat'.

2.5.2. \textit{kay-} 'can'

In Kodagu there is a complete verb \textit{kay-} 'spend time' with transitive as well as intransitive distinction. For instance,

\begin{itemize}
  \item \textit{naki \textit{kay-e-n}} \hfill \textit{I spent (the time)}
  \item \textit{niga \textit{kay-i-jiti}} \hfill \textit{Month was passed.}
\end{itemize}

It may be noted here that this verb is different from the defective verb \textit{kay-} 'was' because the defective verb is conjugated only for limited forms as follows:

1. Positive form
\begin{itemize}
  \item \textit{naki\textit{kayu}} \hfill \textit{I can be able}\
\end{itemize}
2. Negative form
   ariki kayya  He cannot be able

3. Interrogative form
   niki kayyaau?  Can you be able?

4. Negative adverbial form
   auki kayyate, un maadfei
   As she was not able, he did

5. Negative adjectival form
   tdi kayuji puj
   This is the work of not able to do

6. Participial noun form
   auki kayuji tam
   He is a man of inability

Of the above forms the verb kay- seems to be an
independent verb but it is sometimes treated as an auxiliary
verb by adding it to the infinitive of a verb in Kodagu.
Consider the following examples.

odiikhi kayya
   > xdiokhayu  (some one) can read (§.42)
   > mukhi kayya
   > muki kayya  ( " " cannot do ( "
   boppkhi kayya:
   > deppkhi kayyuw:  ( " " can come ( "
   efipkhi kayyate
   > effipkhi kayyate  without able to take ( "
   timbokhi kayyati
   > tmbokhi kayyati  that which is not able to take
   (§.42)
Since the above constructions are originally realised as an infinitive + kay- it is considered as an auxiliary verb for designing the meaning 'possibility'.

§ 5.3. aγ- 'suit, fit, proper'

The verb root aγ- has another variant form aγγ- which is used as a defective verb in the future singular neuter positive construction as aγγ-u >aγγu 'it is proper' (§ 3) but the root aγ- occurs only in the negative form as, aγ-u 'it will not suit or fit or be proper'.

There is also another intensive verb aγ(-aγ/-aγγ-) 'become, happen', which can be compared with this defective verb. In Kodagu the form aγγ- also functions as an auxiliary verb when it is added with the infinitive form of a verb, then it means 'not to be done' for designating the prohibitive.

exs. maγγki-aγγa >maγγeki-aγγa should not see (§ 27)

bapγγki-aγγa

> bapγγeki-aγγa should not come (,,)

nagapγγki-aγγa

> nagapγγeki-aγγa should not walk (,,)

It is seen so far that the defective verbs are used as auxiliary verbs in Kodagu. These auxiliary verbs behave differently from the main verbs and other auxiliaries since these verbs occur only after the infinitive of the main verb. These auxiliaries are treated as modals (Schiffman, 1969:8-14).
It is worth mentioning that among the modals in Kodagu the obligatory modal əŋ- is considered to occur after the verb stem but it can be analysed as infinitive + əŋ- as in the case of mərəf-əŋ-, oəl-əŋ-, etc., where infinitive is represented by the stem itself. A similar instance is noticed in Tamil in expression like cayukku 'things which have to be done' (Thirukkural, 466), where the infinitive is simply marked by the verbal base cay- 'to do'.

2-6. APPELLATIVE VERBS

Appellative verbs are those which cannot take tense imperative and infinitive suffixes like ordinary verbs, but take other verbal suffixes like those of relative participle, verbal participle, conditional, participial noun and qualitative. There are only eleven roots grouped under appellative verbs in Kodagu. They are as follows.

1. alə- | allə-  
   not (mere negation)

2. ilə- | ilə-  
   not exist

3. ufə- | ufə-  
   exist

4. alə-  
   poor

5. kələ-  
   young

6. ceri-  
   small

7. nələ-  
   good

8. pašə-  
   old

9. pəstə-  
   new

10. pətə-  
    big

11. balə-  
    strong
2.6.1. All roots except the first three take only the relative participle marker -i and participial noun markers -wa, -nati, -ayiga and -aft.

2.6.1.1. Relative participle

<table>
<thead>
<tr>
<th>Root</th>
<th>Noun</th>
<th>Meaning</th>
<th>Section</th>
</tr>
</thead>
<tbody>
<tr>
<td>əli-</td>
<td>-iLyə</td>
<td>easy things</td>
<td>(S. 26 &amp; 30)</td>
</tr>
<tr>
<td>əle-</td>
<td>-iLyeə</td>
<td>young one</td>
<td>(S. 30)</td>
</tr>
<tr>
<td>cer-ı</td>
<td>-ceriyə</td>
<td>small things</td>
<td>(S. 26 &amp; 30)</td>
</tr>
<tr>
<td>nal-ı</td>
<td>-nalı</td>
<td>good things</td>
<td>(S. 21)</td>
</tr>
<tr>
<td>palı-ı</td>
<td>-palıyə</td>
<td>old things</td>
<td>(S. 30)</td>
</tr>
<tr>
<td>pudi-ı</td>
<td>-pudiyə</td>
<td>new things</td>
<td>(S. 26 &amp; 30)</td>
</tr>
<tr>
<td>peri-ı</td>
<td>-periyə</td>
<td>big things</td>
<td>(S. 30)</td>
</tr>
<tr>
<td>ballı-ı</td>
<td>-ballıyə</td>
<td>strong one</td>
<td>(S. 30)</td>
</tr>
</tbody>
</table>

2.6.1.2. Participial nouns

<table>
<thead>
<tr>
<th>Root</th>
<th>Noun</th>
<th>Meaning</th>
<th>Section</th>
</tr>
</thead>
<tbody>
<tr>
<td>əli-awi</td>
<td>-iLyusən</td>
<td>he who is simple</td>
<td>(S.30)</td>
</tr>
<tr>
<td>əle-awu</td>
<td>-iLyusna</td>
<td>she who is young</td>
<td>(S.30)</td>
</tr>
<tr>
<td>cer-awi</td>
<td>&gt; ceriyuska</td>
<td>they who are small</td>
<td>(S.26 &amp; 30)</td>
</tr>
<tr>
<td>nal-awi</td>
<td>&gt; naliyuska</td>
<td>it which is good</td>
<td>(S.21)</td>
</tr>
<tr>
<td>palı-awi</td>
<td>&gt; palıyuska</td>
<td>that which is old</td>
<td>(S.30)</td>
</tr>
<tr>
<td>pudi-awi</td>
<td>&gt; pudiyuska</td>
<td>he who is new</td>
<td>(S.26 &amp; 30)</td>
</tr>
<tr>
<td>peri-awi</td>
<td>&gt; periyuska</td>
<td>they who are great</td>
<td>(S.30)</td>
</tr>
<tr>
<td>ballı-awi</td>
<td>&gt; ballıyuska</td>
<td>she who is strong</td>
<td>(S.30)</td>
</tr>
</tbody>
</table>
2.6.1.3. Qualitative nouns

The qualitative suffixes -nfi and -me are added to the roots *nd-* and *pu*_ respectively in Kodagu for forming the following nouns.

*nd-*nfi > *nandi* good (S.5)
*pu_*-me new

2.6.2. *il-* and *al-*

The root *il-* denies existence and it is the opposite of *nd-* and *nd-* ‘exist’. The root *al-* denies a quality or statement implying that a different quality exist instead of the one mentioned or that a different statement should take the place of the one denied.

The following forms are derived from the roots *il-* and *al-*.

9.6.2.1. Finite verb forms

*dl* no, not
*al* not so

2.6.2.2. Verbal participle forms

*il*ate without
*al*ate except, or

2.6.2.3. Relative participle forms

*il*age without
*al*age not being

2.6.2.4. Participial cases

*il*ative he who is not having
*il*ave she -ld-
In Kodagu the forms *ilee* and *alle* are used for all genders, persons and numbers but the difference in the use of *ilee* and *alle* must be carefully noted. The former denies existence but the latter only denies the assertion made or implied about the noun or pronoun.

For example,

1. *na:* alla *ilee*
   I have no cash.

2. *idi:* na:*da* alla *alle*
   This is not my money

The verbal participle form *ille* is used for the meaning ‘without’.

eg. *papa* *ille* *nda* *ndu* *ndu*:toka:ga
   Without money no one is to be seen

But on the other hand the form *alle* is used in,

(1) the sense of ‘except, besides, but’

eg. *idi* *kina:* *alle* *bore* *ilee*
   Except this boy nobody is there

(2) the sense of ‘either -- or’

eg. *iti* *paska:* *alle* *iti* *paska:
   Either this book or that book
and (3) the sense of 'not only... but also'

eg. anche maneye alaita adjita

He not only saw but also beat

The relative participles illsai and allaw are basically different in their usages.

egs. 1. ava illsai mane, manyeille

The house which is without law, is not a house

2. idis nerris allaw sakkii

This is a word that is not truth.

Here the word allai, meaning 'not being', is added to the noun or other term

2.6.3. wi-

The root wi- expresses existence. The following verbal forms viz., wi, wihi, wihun and wihan / wihun / wihan / wihan / wiwan / wiwan are derived from this root.

2.6.8.1. The word wihi expresses either present or past time and taken a subject of any gender and number i.e., the third person as well as the first person plural. wihi simply states that its subject exists, perhaps implying more or less continuous or permanent existence.

egs. 1. maniga manel wihi

We are in the house

2. avini tiwipe wa wihi

He is in the garden

3. ana olisi wihi

She is inside
4. aykɛs manɛt ʊpfi
   They are in the house
5. əlf əkɛfi ʊpfi
   It is in the forest

It is worth mentioning that the verbs ʊfɛ and ʊpfi are
taken by Tamil Grammarians as defective finite verb
(Nandul, Sutra, 339).

2.6.2.3. The word ʊfɛ is used in (1) the sense of express-
ing present time and takes a subject of first person
singular and second person.

egs. 1. maxi ali ʊfɛ
     I am there
2. naxi ali ʊfɛ
     You are there
3. niqqa ali ʊfɛ
     You (pl.) are there

and (2) the sense of expressing relative participle with the
meaning 'being'.

egs. 1. ali ʊfɛs naxmaa
     The things which are there
2. amin buddi ʊfɛs kiyew
     He is a boy who is intelligence

It is to be noted that if the word is added to any
abstract noun as found in the above example (2), the
phrase buddi ʊfɛ is equivalent to an adjective qualifying
the following noun.
2.6.3.3. The participial nouns viz., *ufla*ku, *uflana, uflayinya* and *uflaxi* are also derived from the root *ufl- and mean 'he who possesses the quality', 'she who possesses the quality', 'they who possess the quality' and 'it which possesses the quality' respectively in Kodagu.

2.6.4. In addition to the above verbal qualities, the conditional marker *-cγgi* 'if' is also added to the roots *illar-* and *alar-* and the word *waγi*.

**Ex.**
- *illar-cγgi* if it is not
- *alar-cγgi* if it is not so
- *waγi-cγgi* if it is (§27)

2.7. COMPOUND VERBS

Compound verbs are simple morphological construction in which the first sequence may be verbal participle or infinitive or noun or adverb and the second sequence will be a main verb or defective verb or auxiliary verb. Compound verbs in Kodagu can be classified into three viz. coordinate compounds, subordinate compounds and noun plus verb compounds.

2.7.1. COORDINATE COMPOUNDS

Coordinate compound verbs are rare in Kodagu. There are only three verbs, which contain past verbal participle plus main verb.

**Ex.**
- *kαγiγi* kα: bring
- *kαγi* ko: buy
- *kαγi* paγi investigate
Here the verbs be ‘come’, kudi ‘give’ and pudi ‘hold’ are added with past verbal participle as shown in the above examples and these compounds show a single verbal meaning and this contains the expression of two successive actions.

2.7.2. SUBORDINATE COMPOUNDS

These compounds are formed by adding auxiliary verbs to the infinitive or verbal participle of the main verb. Here the main verb will be the carrier of the meaning while the auxiliary only modifies it in some manner.

The compounds, containing the infinitive of the main verb plus auxiliaries have been explained under defective verbs (§ 2.5), and they can be named as modal compounds. Here the compounds, formed by the addition of a kind of auxiliary with verbal participle of the main verb and these are named as aspectual compounds. The main difference between the modal compounds and aspectual compounds is that in modal compounds an auxiliary verb is used for indicating mood: i.e., manner or aspect of the action denoted by the verb with which it is used whereas in the aspectual compounds with reference to verbs, a category indicating whether the action or state denoted by the verb is viewed as completed or in progress as instantaneous or enduring, as momentary or habitual, etc.

There are three types of aspectual compounds viz., perfective, complementary and reflexive
2.7.2.1. Perfective

The auxiliary verb *tri* is added to the past verbal participle of other verbs, in order to show the perfective mood in Kôdagu.

**Egs.**

- *mazhtri*
  - > *mazhtri*
  - > *mazhtri-vari*
  - > *mazhtri-varat*
  - *be doing (imp. sg.)* (S. 31)
- *handtri-us*
  - > *handriusu*
  - *I will be doing* (S. 26 & 31)
- *tandtri-vi*
  - > *tandritii*
  - *I have given* (S. 27)
- *tandtri-vii*
  - > *tandritii*
  - *we have given* (S. 27 & 32)
- *pojtri-A-trri*
  - > *pojritii*
  - *(they)* have *gone* ( )

2.7.2.2. Complective

The completive mood is formed by the addition of the auxiliary verb *id* to the past verbal participle of the main verb.

**Egs.**

- *nazi-id* > *nazi-id*
  - *look up (imp. sg.)* (S. 38 & 31)
- *kâit-id-pi* > *kâitippi*
  - *(I)* have taken up (S. 6 & 9)
- *kôlit-id-trri*
  - *(you pl.)* have spoiled away (S. 6 & 9 & 31)
- *muzidi-ti-trri*
  - > *muzidhiti*
  - *(we)* have done it (S. 6 & 9 & 31)
2.7.2.3. Reflexive

The reflexive meaning is given by adding the verb -of or -a to the past verbal participle of another verb. This form shows that the action denoted by the verbal participle is done in reference to the subject. The variants -of and -a are morphologically conditioned in Kodagu; the former occurs before the plural imperative marker -t, and the past tense marker -ad and the latter occurs before the singular imperative (realized as zero) and non-past marker -o.

Egs.  

\[
\text{mardaf-of-i}  \\
> \text{mardifyal}  \\
\text{mard-af-i}  \\
\text{kand-af-a}  \\
> \text{kandel}  \\
\text{tiin-}a  \\
\text{kond-a-va}  \\
\text{udi-uni}  \\
> \text{adiyatra}  \\
\text{*budd-a}  \\
\text{do yourself (pl.) (§. 30)}  \\
\text{stand yourself (pl.)}  \\
(1) came myself (§. 7, 8, & 14)  \\
\text{eat yourself (sg.)}  \\
\text{(we/he/she/it) will kill (oneself)}  \\
(you-pl.) will read yourself (§. 30)  \\
\text{go to bed (imp.-sg.)}
\]

*It is worth mentioning that in Kodagu budda 'go to bed' is derived from verb root + past + reflexive, i.e., budd+nd+a. Actual meaning of this word must be 'fell down yourself (sg.)' but the meaning found in Kodagu is 'go to bed'. This change may be due to the extension of that semantic feature.
It may be noted that the verbal participle with -of is also used to express a continuous action.

**Examples:**

- **went**
  - *vili* vonefipé *poc*
  - He went by looking
- **will be reading**
  - *nivi* vonefipé *fip*
  - I will be reading
- **were running**
  - *nivi* vonefipé *lifip*
  - You (pl.) were running

### 2.7.3. NOUN-VERB COMPOUNDS

Noun-verb compound is a common feature in many languages and Kodagu is not an exception. There are many nouns immediately followed by a set of verb roots which are generally called as verbalizers which constitute nucleus of compound morphological constructions with idiomatic meanings in Kodagu. The nouns immediately followed by the verbalizers can be treated as pseudo-noun stem. In Kodagu the verbalizers are generally pure verbs but in some instances -i is used as verbalizer.

#### 2.7.3.1. -i, used as verbalizer

- **ambere-** > *ambere* to experience good or bad

  - ambere
  - to experience good or bad

- **animans-l** > *animans* to infer

  - animans
  - to infer

- **ahimana-l** > *ahimana* to honour, to esteem

  - ahimana
  - to honour, to esteem

#### 2.7.3.2. -a: to do

- **awamad-** to change the order or arrangements

- **nachamad-** to make long, to dilute

- **tikamad-** to play together
kamiminef - to reduce
kucilumaf - to vacate
cu:ponouaf - to print
nasif'mama d - to dance

2.7.3.3. ped - to be experienced
ahyra:ypaf - to think over it
awa:sejaf - to envy
wa:mandadjaf - to amuse
wa:japafl - to denote
wil:apafl - to become merry
ol:pafl - to be required
kastapaf - to suffer
pa:ziped - to work hard
prei:pafl - to challenge
sari:paf - to become correct
swapaf - to become cure
streapaf - to become permanent

2.7.3.4. ide - to put
ku:zif - to punish
ku:ziskil - to bury
geri-ide - to aim at (§.30)
dase-ide - to chest (§.30)
rakgi-ide - to dye (§.27)
rufi-ide - to do book binding (§.27)
2.7.3.5. **bud-** to leave

- **asebud-** to despair
- **kaybud-** to omit
- **bo(l)bud-** to breath

2.7.3.6. **sid-** to dance

- **karpasid-** to protect
- **kaydzid-** to praise
- **paredad-** to search

2.7.3.7. **at-** make to dance or to drive

- **aylat-** a kind of dance
- **ucre-at-** to urinate (S.69)
- **>ucreat-**

2.7.3.8. **kuf-** to become together

- **kaykuf-** to get success
- **sarukuf-** to become one side

2.7.3.9. **kut-**

- **kaykut-** to take over
- **cakut-** to clean
- **talikut-** to dilute
- **bawlkit-** to his
- **worokut-** to make (it) one side

2.7.3.10. **malair-** worship

- **kaymalair-** to bow with hands jointly
2.7.3.11. mut- to touch

kaymut- to shake hand

2.7.3.12. merke- to mix thoroughly

ledamereg- to mingle

2.7.3.13. pafi- to hold

maragud- to become numb

2.7.3.14. pafi- to learn

haypafi- to hawk out

2.7.3.15. halpa- (<boja) to open

haylipala- to rave

2.7.3.16. mara- to forget

hacamarara- to become faint

2.7.3.17. pay- to dash into

epagay- to insert

2.7.3.18. edir- to take

kafekdir- to have monetary transactions

haryakhdi- to buy

darrikir- to adopt (child)

2.7.3.19. ay- to choose

benaga- to forget

2.7.3.20. may- to grace

paceemay- to grace (grass)
2.7.3.21. adji- to blow
   accadji- to print

2.7.3.22. ala- to sit
   parakalasa- to take oath

2.8. PARTICIPIAL NOUNS

Participial nouns indicate the door of the action of the verb (Arden, 1891:216). In Kodagu, the participial nouns are formed by the addition of the third person pronouns as in 'he', 'she', 'they' and 'it' to the tense suffixes and the negative form suffix -$at$. These notes are given as conjugated nouns (Lazarus, 1878: 146) or verbal nouns (Rhenius, 1888:xxxiiii) by various scholars.

<table>
<thead>
<tr>
<th>noun</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>odi-ana</td>
<td>he who reads</td>
</tr>
<tr>
<td>odi-ara</td>
<td>she who ran (S.30)</td>
</tr>
<tr>
<td>hiti-anyiga</td>
<td>they who took</td>
</tr>
<tr>
<td>ufi-ana</td>
<td>it which came</td>
</tr>
<tr>
<td>band-adu</td>
<td>he who sings</td>
</tr>
<tr>
<td>pacaru-ana</td>
<td>she who reads</td>
</tr>
<tr>
<td>sì-baana</td>
<td>they who came</td>
</tr>
<tr>
<td>hapu-ana</td>
<td>it which will stand</td>
</tr>
<tr>
<td>ngip-adu</td>
<td>he who does not walk</td>
</tr>
<tr>
<td>nedkakeadu</td>
<td>she who does not eat</td>
</tr>
<tr>
<td>mungu-ayiga</td>
<td>they who do not do</td>
</tr>
<tr>
<td>múcjal-ana</td>
<td>it which does not run</td>
</tr>
</tbody>
</table>
All the above participial nouns distinguish gender number and case but they do not distinguish person. For instance,

1. aani ordi-aana it is who I read
2. niin ordi-aan it is who you read
3. ooni ordi-ane he who read
1.b. aani ordi-aana it is who I read
2.b. niin ordi-aan it is who you read
3.b. ooni ordi-ane she who read
1.c. niin a.ordi-aane it is who we read
2.c. niin a.ordi-aane it is who you (pl.) read
3.c. a.ordi-aane they who read

Here the person denoted by the participial nouns ordi-aana, ordi-aan and ordi-aane is performed by its subject. Like wise an action, denoted by the participial noun of the neuter gender is performed by its subject.

The declension for participial nouns for cases is similar to that of the personal pronouns, which form part of them.

Eg.

<table>
<thead>
<tr>
<th>ordi-aana</th>
<th>ordi-aan</th>
<th>ordi-aane</th>
</tr>
</thead>
<tbody>
<tr>
<td>aani</td>
<td>niin</td>
<td>ooni</td>
</tr>
<tr>
<td></td>
<td>aani</td>
<td>niin</td>
</tr>
<tr>
<td></td>
<td>ooni</td>
<td>aani</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The negative participial nouns are void of tense distinctions, and actions, which they denote, may correlate with any tense. In other respects the use of negative participial nouns does not differ from that of affirmative participial nouns (Andrenov, 1969:213).
In addition to the participial nouns of the above type there is another kind of participial nouns, formed by adding the suffix -ip to the past tense marker (except -un) and negative marker -er, found in Kodaga.

E.g.

-hip: it is someone who came

-erip: it is someone who did not come

Though these participial nouns seem to be same as the other type they are having a basic difference by showing that this type does not distinguish gender, number and case whereas the other type distinguishes gender, number and case. Consider the following examples.

(1) nesu pugip
    (<nesu-t-tip) it is who I went (S.31)
(2) akius pugip
    it is who you went
(3) erus pugip
    it is who he went
(4) anu pugip
    it is who she went
(5) adi pugip
    at which went

It is clear from the above that the suffix -ip is used for singular genderless participial nouns in Kodaga.

2.9. DERIVED NOUNS

Only the nouns derived from verbs are treated here. Various processes of derivation and several suffixes are employed in the formation of nouns from verbs. The derivation of nouns from verbs is very extensive and it is also complicated in Kodaga.

There are two types of noun forms formed from verbs in Kodaga. Though both of them are capable of taking case
markers, they differ in taking modifiers. One type of nouns take only verb modifiers like subject, verbal participle, adverbs etc., whereas the other type of nouns take only the nominal modifiers like adjectives, relative participles, intensifiers etc. Therefore it is necessary to classify the nouns formed from verbs into two viz., (1) Verbal nouns and (2) Derivative nouns.

Mention has also to be made that while the formation of verbal nouns is very productive without any exception, the formation of derivative nouns is not as productive as the former. Like tense, negative, infinitive and other verb inflections, verbal noun also seems to be a verb inflection. That is, the formation of verbal noun is basically a grammatical process whereas the formation of derivative nouns is basically a process of word formation or lexical process (Kamalaswaran, 1974:1). In this respect the verbal noun can be taken as conjugated noun or participial noun. Similarly, in sentence, verbal noun has all the verb qualities in addition to its being used as a noun. Therefore, a verbal noun is only partially a noun whereas a derivative noun is totally a noun (Kamalaswaran, 1974:1). Due to this basic difference derivative noun is not found for every verb and even if an occasion arises, we do not know how a verb will form its derivative noun. As the formation of the derivative noun is basically a lexical process, it has no regular rules and we have to set up many markers.

2.9.1. VERBAL NOUNS

As already noted, the formation of verbal nouns is very productive as well as a simple process. There are very few suffixes viz., -mi / -mi, -eh and -adi which are used to derive verbal nouns in Kodagu.
2.9.1.1. The suffixes -pe and -fe occur after the verbal stem and they are morphologically conditioned, that -pe occurs after the stems ending with -x and -fe occurs elsewhere.

**Egs.**

- *haz-xpe* > *happe* coming (S. 1 & 21)
- *nafsee-xpe* > *nolape* walking (S. 1)
- *blit-pe* > *blippe* dispersing (S. 1)
- *tepp-ef* > *teppume* saying (S. 34)
- *poyy-ef* > *poyjo* raining (S. 34 & 35)
- *baci-vfe* > *baza* living (g. 34 & 35)
- *mai-xfe* > *mafe* doing (S. 34 & 35)
- *keyv-ef* > *keyjo* harvest (S. 34 & 35)

2.9.1.2. Another productive suffix used for deriving verbal nouns is -alf but it is occasionally found in Kodagu.

**Egs.**

- *haz-alf* > *hakkaalf* coming (S. 2 & 21)
- *bar-alf* -id-
- *sar-alf* giving
- *maid-alf* doing
- *pcd-alf* singing
- etc.

2.9.1.3. A third suffix used for deriving verbal nouns in Kodagu, is -alf but this is different from other verbal nouns, formed by the addition of other suffixes because the suffix -alf is added directly with tense-mode and negative-mode stems.

**Egs.**

- *happ-alf* coming
- *hend-
alf* -id-
- *hewr-alf* not coming
It is worth mentioning that the verbal noun formed by the suffix -adi is equivalent to the neuter participial noun in Kodaugu. But it is not always clear when these forms in -adi are participial nouns or verbal nouns. When they denote the action of the verb only they may be taken as verbal nouns, but when they denote something which does the action of the verb they may be taken as participial nouns (Arden, 1891:327).

Consider the following examples,

1. ali adi adunadi kaña
   It is very difficult to read there

2. ali adi adunadi da-ri?
   Who is reading there?

adi in the first example is a verbal noun and adunadi in the second example is a participial noun.

2.9.2 DERIVATIVE NOUNS

As already noted, the derivative nouns are formed by the addition of many suffixes. For instance, there are many nouns like pokh ‘way of going/habit’, hakhe ‘life’, nofi ‘look’ etc., are formed by the addition of -ki, -ke and -i to the verbs pokh- ‘to go’, hakhe- ‘to live’ and nofi- ‘to see’ respectively in Kodaugu. These suffixes are called derivative suffixes. It is very interesting to note that these are different suffixes, which are usually added with the same verb for forming different nouns. For example,

1. paju
   (<pajd-i) lesson (S.6 & 9)

2. paju
   (<pajd-ri) song (  )
VERBS

Here the suffixes -ta and -t are added with the verb pad- 'to sing'. It clearly shows the flexible nature of the derivation found between the suffixes and the verb. However in Kodagu the derivative suffixes can be classified into two viz. (1) zero suffix and (2) other suffixes.

2.9.2.1. Zero suffix

In most of the Dravidian languages, verbs use zero suffix as a productive marker for noun formation. It is one of the common suffixes in Kodagu. More than five hundred verbs are found with this suffix. Since the zero suffix does not occur with all verbal stems it can be said that there are some notable restrictions. In Kodagu, verbs are mainly classified into three conjugations on the basis of past tense markers they take. Again these three conjugations are classified on the basis of transitivity and intransitivity contrast. In addition to the transitive formed by the addition of the derivative suffixes (i.e., transitive markers) to the inherent intransitive verbs (i.e. intransitive-0).

The number of nouns formed by zero suffix are listed here according to the conjugations.

<table>
<thead>
<tr>
<th>Conjugation</th>
<th>Total</th>
<th>No. of zero modification</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.1.1. Transitive verbs</td>
<td>179</td>
<td>157</td>
</tr>
<tr>
<td>S.1.2.1. Intransitive-1</td>
<td>137</td>
<td>130</td>
</tr>
<tr>
<td>S.1.2.2. Intransitive-2</td>
<td>98</td>
<td>83</td>
</tr>
</tbody>
</table>
Conjugation-2

S.2.1. Transitive verbs 105 41
S.2.2.1. Intransitive-1 74 33
S.2.2.2. Intransitive-2 58 7

Conjugation-3

S.3.1. Transitive verbs 34 12
S.3.2.1. Intransitive-1 56 26
S.3.2.2. Intransitive-2 119 46

Here it may be noted that when the zero suffix is added to the verbal stem for forming nouns there are four types of modifications taking place in the stem.

2.9.2.1. Zero modification
e.g. kari digestion
     tehj taming
     maru tightness
e.t.c.

2.9.2.2. Loss of final -a
e.g. adfr- > afr blow (S.1)
    kafju- > kaju bite (,,)
    keriu- > keru prevention (,,)
    etc.

2.9.2.3. Addition of auncistive vowel in the final

    position.
e.g. afj- afji chase (S.28)
    ayr- ariji information (,,)
2.9.2.14. Lengthening of vowels and consonants

There are four noun forms viz. wari 'meals', kari 'ruin, evil', cufr 'heat', and pori 'war' found due to the lengthening of vowels and three nouns viz., oppi 'agreement', cippi 'awakening' and kippi, found due to the lengthening of consonants in the stems. The short vowels in the stems viz; wari- 'to eat' kari- 'to spoil', cufr- 'to boil' and pori- 'to fight' and the single consonants in the roots viz., hopp- 'to see', opp- 'to agree' and cip- 'to wake up' are becoming long. And also the enuncitative vowel-i is added with these forms.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Result</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wari</td>
<td>wari-</td>
<td>meals</td>
</tr>
<tr>
<td>kari</td>
<td>kari-</td>
<td>evil, ruin</td>
</tr>
<tr>
<td>cufr</td>
<td>cufr-</td>
<td>heat</td>
</tr>
<tr>
<td>pori</td>
<td>pori-</td>
<td>war</td>
</tr>
<tr>
<td>oppi</td>
<td>oppi-</td>
<td>agreement</td>
</tr>
<tr>
<td>cippi</td>
<td>cippi-</td>
<td>awakening</td>
</tr>
<tr>
<td>kippi</td>
<td>kippi-</td>
<td>eye</td>
</tr>
</tbody>
</table>

In addition to these forms it is to be noted that the noun forms wari 'food' wari 'seedlings' can also be derived
by the lengthening of the vowels in the root and the addition of derivative suffixes -i and -isi respectively.

egs. 
In: to eat
n: to plant
xzfi: seedlings (5–6 & 9)

2.9.2.2. Other suffixes

In Kodagó many verbal derivative suffixes like -a -avi, -a-ii, -aai, -a, -i, -ii, -i, etc., are added to the verbal stems for deriving nouns. As already noted these suffixes cannot be added with all verbal stems. So it is to be said that they are in restricted distribution. When these suffixes are added to the stems some morphophonemic changes are taking place.

2.9.2.2.1. -a occurs only after the following stems.

egs. 
-d-a dance, action
-kax-a heat
-kwai-a crowd
-sat-a bad smell
-wif-a length

2.9.2.2.2. -av occurs only after the stems sar- ‘to give’ and bar- ‘to come’.

egs. 
sar-avi giving
bar-avi income

2.9.2.2.3. -a is added with almost all stems as shown in the following examples.

egs. 
av-axa the action of driving
avif-axa the action of running
The nouns derived by adding the derivative marker -apa show the result of action. The suffix -apa can also be related to the derived noun ara 'dance, action'.

2.9.2.2.4. -apa occurs only after the stems wa- 'to plough' and ov- 'to agree'.

eg.

wa- apa > akhume agriculture (S. 2 & 3)

ov- apa > okhume agreement ( )

2.9.2.2.5. -i occurs only after the modified stem of sin- 'to eat'.

e.g.
nin- i food

2.9.2.2.6. -ike occurs after the stem namb- 'to trust'

e.g.
namb-ike belief

2.9.2.2.7. -e occurs only after the following stems.

eg.

cip-e broom

nu-e transplantation

pef-e the art of worship

2.9.2.2.8. -ige occurs only after the stem per- 'to give birth'

e.g.

per-ige birth
2.9.2.2.9. -ke occurs only after the stem ba:- "to live"
ba:-ke > ba:ke life (§8)

2.9.2.2.10. -ki occurs only after the following stems.
egs. ori:-ki sleeping
     pux:-ki going, character

2.9.2.2.11. -ri occurs only after the modified root of na:-
             "to plant".
eg. mazi:-ri > mazi seedlings (S. 6 & 9)

2.9.2.2.12. -si occurs after the stems si:- "to write" and pas:-
             "to sing".
egs. sili:-si > sili script (S. 37)
     pasi:-si > pasi song (S. 6 & 9)

2.9.2.2.13. -ta occurs only after the the following stem.
eg. pasi:-ta > pasi lesson (S. 6 & 9)

2.9.2.2.14. -pe occurs after the following stems.
egs. amie:-pe > amie strife (S. 1)
     kupez:-pe > kusipe drinks ( . .)
     pode:-pe bed-spread

2.9.2.2.15. -pi occurs after the stems ending with -x
egs. ex:-pi > appi agreement (S. 1 & 21)
     kux:-pi > tuppi dragging (S. 1)
     nilz:-pi > noppis standing (S. 1, 5 & 21)
     irux:-pi > hoppis coming (S. 1 & 21)
     etc.
2.9.2.2.16. -śi occurs only after the stem kūḍha 'to become chill'

   eg. kūḍha-śi > kūḍhiāi chilliness (§ 1)

2.9.2.2.17. -śi occurs after the vowel ending stems and -y ending stems

   eg. āđe-śi > āđeśi stopping the gap (§ 24)
   āy-śi           knowledge
   ʊy-śi           choosing
   oty-śi          spiting
   ceṭ-śi           death
   kaṭe-śi         grinding (with stone)
   ṭiṭi-śi         turning
   etc.

9.10. STEM ALTERNANTS

In some instances more than one stem is being used for a single verbal theme in Kodagu. Those verbs, which have more than one alternant are described in this section. There are twenty one verbs are found with more than one alternant. All those verbs can be grouped into two.

2.10.1. Those alternants which are used for verbal form and noun form are grouped under first type. There are six verbs with two alternants, of which one is used for deriving verbal forms and the other is used for deriving nominal forms (i.e., derivative nouns).

<table>
<thead>
<tr>
<th>For verbal form</th>
<th>For nominal form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ayy-</td>
<td>to eat</td>
</tr>
<tr>
<td>2. ḍḍe-</td>
<td>to spoil</td>
</tr>
</tbody>
</table>
3. cuw- to boil cuw- heat
4. tin- to eat tin- food
5. naq- to plant naq- seedlings
6. pux- to fight pux- war

Here it is clear that the lengthening of the vowels of verbal stem is the cause for nominal root (§ 2.9.2.1.4).

2.10.2. The remaining verbs are grouped under the second type since all alternants of these verbs have been used for verbal construction. Again this type can be subclassified into two on the basis of having three-alternant verbs and two-alternant verbs.

2.10.2.1. Only six verbs are found with three alternants in Kocag.

2.10.2.1.1. 'become', 'happen'

The alternant forms of this verb are a-, aq- and ax-; of which a- occurs before the past tense markers -i and -m, the hortative marker -af-i and the auxiliary verb -end-; aq- occurs only before the negative markers -a and -at and ax- occurs before the assert future -u and the non-past marker -f-

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a-ibati</td>
<td>I became (§ 31)</td>
</tr>
<tr>
<td>a-at</td>
<td>that which happened</td>
</tr>
<tr>
<td>a-af-iti</td>
<td>let it happen (§ 39)</td>
</tr>
<tr>
<td>a-end-i</td>
<td>(i) should not happen ( , , )</td>
</tr>
<tr>
<td>aq-si</td>
<td>that will not happen</td>
</tr>
<tr>
<td>aq-at-i</td>
<td>without having happened</td>
</tr>
</tbody>
</table>
VERBS

\[ \text{a.x-} > \text{a.ku} \quad \text{(that) may happen (S.2)} \]
\[ \text{a.x-} > \text{a.pe} \quad \text{that happens (S.1)} \]

2.10.2.1.2. 'go'

The alternant forms are \text{p.o-}, \text{p.o-} and \text{p.o-}. \text{p.o-}
occurs in the imperative construction and before the past
tense markers -i and -e-, the hortative marker -afti and
the auxiliary verb -ahf-. \text{p.o-} occurs before the negative
suffixes -at- and -a- and \text{p.o-} occurs in the remaining
verbal constructions.

e.g.

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>p.o-</td>
<td>go (imp.sg.)</td>
</tr>
<tr>
<td>p.o-i</td>
<td>go (imp.pl.)</td>
</tr>
<tr>
<td>p.o-e</td>
<td>I went</td>
</tr>
<tr>
<td>p.o-afti</td>
<td>let some one go</td>
</tr>
<tr>
<td>p.o-uqh</td>
<td>(some one) must go</td>
</tr>
<tr>
<td>p.o-q</td>
<td>(some one) will not go</td>
</tr>
<tr>
<td>p.o-at-</td>
<td>that which is not going</td>
</tr>
<tr>
<td>p.o-x</td>
<td>(some one) may go</td>
</tr>
<tr>
<td>p.o-x-pi</td>
<td>I will go</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>

2.10.2.1.3. 'give'

The alternants of this verb are \text{a.x-}, \text{a.x-} and \text{a.x-} of
which \text{a.x-} occurs only in the imperative construction; \text{a.x-}
occurs before the derivative suffix -aui and in free variation
with \text{a.x-} when it occurs with the negative markers -a and
-ai- the hortative marker -afti and the auxiliary verb -ahf-. and \text{a.x-}
occurs also in the other verbal constructions.

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egs.  

e.g.  

ta:          give (imp.sg.)
tar-lfs > tarli         give (imp.pl.) (§ 31)
tar-ehi     action of giving
tar-eh     (some one) will not give
tar-atu     don't give (neg-imp.sg.)
tar-aqf      let some one give
tar-aqf-s     (some one) should not give
tar-a > ttkuz     (""") will not give
                (§ 1 & 21)
tar-a > ttku     (""") may give (""")
tar-wis > ttkaf      let (some one) (""")
tar-ate > ttkake     don't give (neg-imp.sg.)
                (§ 1 & 21)
tar-aqf-su > ttkauyu     (some one) must give
                          (§ 1 & 21)
tar-pi > toppi       I will give (""")
tar-ad-rii > tarri    we gave (§ 1 & 3)

2.10.2.1.4. 'come'

The alternants are ba-, bar, and bas-. The distribution
of each alternant is same as the alternants of the verb
'give' (§ 2.10.2.1.5.)

ba:          come (imp.sg.)
ba-lfs > bari   come (imp.pl.) (§ 31)
bar-ehi     income
bar-eh     (some one) will not come
bar-atu     don't come (neg-imp.sg.)
bar-naf  let some one come
bar-naf-a (some one) should not come
bar-a > bakka (" ") will not come (S. 1 & 21)
bar-nu > bakka (" ") may come (" ")
bar-adi > bakkaft let (some one) come
bar-adi
> bakkathe don’t come (neg. imp-sg.) (S. 1 & 21)
bar-adi-u
> bakkatthe (some one) must come (S. 1 & 21)
bar-adi > bappi I will give (S. 1 & 21)
bar-ad-do
> bapth we came (S. 1 & 3)

2.10.2.1.5. ‘spin’

The alternans of this verb are neyy-, neji- and neyy-
neyy- occurs only in the imperative construction; neji-
occurs only before the past tense marker -is and neyy-
occur in other verbal constructions.

egs. neyy spin (imp. sg.)
neyy-mi spin (imp. pl.)
neji+i > neji I spin (S. 36)
neyy-is. I will spin (S. 34)
> neyyish (some one) must spin
neyy-adu (" ") may spin
neyy-a (" ") will not spin
2.10.2.1.6. 'get up'

'sad-', 'ex-' and 'e-' are the alternants, of which 'sad-' occurs only before the past tense marker -nd-, 'ex-' occurs before the transitive marker -t- and 'e-' occurs in other verbal constructions.

egs. sad-nd- > iiddi  I got up ($S.45$)
ex-t- > eppi  make to get up (imp.sg.) ($S.1$)
e-  get up (imp.sg)
i-e-t- we will get up
<i-nd>  (some one) must get up ($S.39$)

2.10.2.2 There are nine verbs found with two alternants for verbal construction in Kodagu.

2.10.2.2.1 'see'

'kay-' and 'kas-ka-' are the alternants for this verb. kay- occurs only before past tense marker -t- and the zero derivative suffix. kas-ka- occurs elsewhere.

egs. kay-t- > kaynt  I saw ($S.6$ & $22$)
kay-t- > kannt  eye ($S.21$ & $28$)
kas-ka- ka-niga  let us see ($S.22$ & $23$)
kas-s-k  I will see ($S.22$ & $23$)
kay-t- > kawmbi  (some one) may see ('' '')

2.10.2.2.2. 'copulate'

'The alternants are ak- and ax-. ak- occurs only in the positive imperative construction and ax- occurs in other verbal constructions.'
2.10.2.3. 'plough'

ux- and ux- are the alternants of which ux- occurs only in positive imperative construction and ux- elsewhere.

Egs.
ux-iri > uṣjirī plough (imp.sg.)
ux-tā > uṭa I ploughed (§1 & 21)
ux-r-i uṛpi I will plough (§ )
ux-at-e > uṭkarē don't plough (neg. sg.) (8.2621)

2.10.2.4. 'live'

bud- and buj- are the alternant forms for this verb.
bud- occurs only before the past tense marker -ud- and buj- occurs elsewhere.

Egs.
bud-ud-e > uṇḍe I lived (8.36)
buj- ≥ bujī live (imp. sg.) (8.28)
buj-ke > boke life (8.8)
buj-k-e > boke he will live (§, 34)

2.10.2.5. 'fall'

The alternants bud- and buj- of this verb are having same distribution as in §2.10.2.4.
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**Egs.**

- **bud-md-l**
  - > **buddi**
    - I fell (§38)
- **bud-1**
  - > **budri**
    - fall (imp. sg.) (§30)
- **bud-2**
  - > **budru**
    - he will fall (§8)

It may be noted that **bud-** and **bud-1** are in free variation when they are followed by the suffix beginning with the consonant **-v-**.

**Egs.**

- **bud-1-**
  - > **budma**
    - it will fall (§45)
- **bud-2-**
  - > **budra**
    - falling
- **bud-1-2**
  - > **budma**
    - it will fall (§8)
- **bud-1-3**
  - > **budim**
    - falling ("")

2.10.2.2.6 'drag'

**Egs.**

- **k-** and **l-x** are the alternate forms
- **k-** occurs only in the positive imperative construction and
- **l-x** occurs elsewhere.

- **drag** (imp. sg.)
  - **k-tri**
    - > **ktril**
    - drag (imp. pl.) (§30)
  - **k-x**
    - > **kx**
      - (some one) may drag (§1)
  - **k-x-l**
    - > **kxl**
      - I dragged (§1)
  - **k-x-p**
    - > **kxp**
      - i will drag (§1)
  - **k-x-ae**
    - > **kxe**
      - don’t drag (neg. imp. sg.) (§2)

2.10.2.2.7. 'be'

The alternate forms for this verb are **x-** and **l-x-**

- **x-** occurs in the imperative construction and it is free variation with **l-x-** when it is followed by
the negative marker -n- and -nr-, and the hortative marker -ni- and the auxiliary verb -any-. ix- occurs also in other verbal constructions.

Egs.  
1. 1x->ix  be (there) (imp. sg.) (§ 28)  
2. 1x-ir  be (there) (imp. pl.)  
3. 1x-ate  don't be there (neg. imp. sg.)  
4. 1x-adfi  let it be  
5. 1x-nyfdu  (some one) must be  
6. 1x-ate->thate  don't be (neg-imp. sg.) (§ 2. & 21)  
7. 1x-adfi->ikkaifi  let it be  
8. 1x-nyfdu  (some one) must be  
9. 1x-pi->ippi  I will be  
10. 1x-adn-iri  he was (§ 1 & 17)

2.10.2.8 'do'

kefj- and kefy- are found as alternant forms for this verb, of which kefj- occurs only before the past tense marker -t- and kefy- occurs elsewhere.

Egs.  
1. kefj-ti->kefj  I did (§ 36)  
2. kefy-  do (imp. sg.) (§ 28)  
3. kefy-iri  do (imp. pl.)  
4. kefy-ate  don't do (neg. imp. sg.)  
5. kefy-any  (some one) must do  
6. kefy-t  be will do (§ 34)
2.10.2.9. 'win'

The alternate forms are geji- and geli-and these have the same distribution as in 2.10.2.8.

<table>
<thead>
<tr>
<th>Ego</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>geji-</td>
<td>ge'ji</td>
<td>1 won (§ 39)</td>
</tr>
<tr>
<td>geli-</td>
<td>geli</td>
<td>win (imp. sg.) (§ 28)</td>
</tr>
<tr>
<td>geli-iri</td>
<td>win (imp. pl.)</td>
<td></td>
</tr>
<tr>
<td>geli-a</td>
<td>(some one) will not win</td>
<td></td>
</tr>
<tr>
<td>geli-ste</td>
<td>don’t win (neg. imp. sg.)</td>
<td></td>
</tr>
<tr>
<td>geli-u</td>
<td>(some one) may win</td>
<td></td>
</tr>
<tr>
<td>geli-~-a</td>
<td>&gt;gel'~una</td>
<td>he will win (§ 34)</td>
</tr>
<tr>
<td>geli-~-u</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
3. ADJECTIVES

3.0. Adjectives are a class of words, primarily identifiable by their function as attribute to the following nouns. There are some monomorphic words and some derived words which are used as adjectives in Kodagu language. It is to be noted that the verbal forms like adjectival participle and some nouns are also used as adjectives in this language. Therefore the adjectival expressions may be said to be formed from adjectives which may be monomorphic or derived, nouns and verbal participle.

3.1. Adjectives are morphologically classified into two types viz., simple and derived.
3.1.1. Simple adjectives

These can also be sub-divided into descriptive, non-descriptive and bound adjectives.

3.1.1.1. Descriptive adjectives

\[
\begin{array}{ll}
\text{aerika} & \text{many} \\
niri & \text{whole, complete} \\
\text{ambil} & \text{small quantity} \\
\text{ayni} & \text{true} \\
\text{arme} & \text{rare} \\
\text{ekka} & \text{whole, full} \\
\text{offi} & \text{full} \\
\text{one} & \text{dried} \\
\text{otte} & \text{single} \\
\text{ore} & \text{slant} \\
\text{tati} & \text{complete} \\
\text{tfe} & \text{young} \\
\text{tira} & \text{much} \\
\text{kacce} & \text{small} \\
\text{kofe} & \text{last} \\
\text{kofj} & \text{grown} \\
\text{kbre} & \text{small} \\
\text{kbte} & \text{small} \\
\text{coppa} & \text{broken, small} \\
\text{cepti} & \text{small} \\
\text{cfyf} & \text{good}
\end{array}
\]
<table>
<thead>
<tr>
<th>adjective</th>
<th>description</th>
</tr>
</thead>
<tbody>
<tr>
<td>a little</td>
<td></td>
</tr>
<tr>
<td>small</td>
<td></td>
</tr>
<tr>
<td>light (not heavy)</td>
<td></td>
</tr>
<tr>
<td>thin</td>
<td></td>
</tr>
<tr>
<td>many</td>
<td></td>
</tr>
<tr>
<td>big</td>
<td></td>
</tr>
<tr>
<td>various</td>
<td></td>
</tr>
<tr>
<td>daily</td>
<td></td>
</tr>
<tr>
<td>broken, small</td>
<td></td>
</tr>
<tr>
<td>drizzling</td>
<td></td>
</tr>
<tr>
<td>many</td>
<td></td>
</tr>
<tr>
<td>old</td>
<td></td>
</tr>
<tr>
<td>next</td>
<td></td>
</tr>
<tr>
<td>small</td>
<td></td>
</tr>
<tr>
<td>slight</td>
<td></td>
</tr>
<tr>
<td>slow, small</td>
<td></td>
</tr>
<tr>
<td>silly</td>
<td></td>
</tr>
<tr>
<td>beautiful</td>
<td></td>
</tr>
<tr>
<td>good-old</td>
<td></td>
</tr>
<tr>
<td>whole</td>
<td></td>
</tr>
<tr>
<td>complete</td>
<td></td>
</tr>
<tr>
<td>good-old</td>
<td></td>
</tr>
<tr>
<td>big</td>
<td></td>
</tr>
<tr>
<td>much</td>
<td></td>
</tr>
<tr>
<td>small</td>
<td></td>
</tr>
<tr>
<td>empty</td>
<td></td>
</tr>
</tbody>
</table>
3.1.2 Non-descriptive adjectives include only the demonstrative and interrogative adjectives.

e.g. a: that
    i: this
    e: which

3.1.3 Bound adjectives

There are two types of bound adjectives in Kodagu, viz. numeral adjectives and other adjectives.

(a) Numeral adjectives

The numeral one to three have bound variants involved in compounds.

e.g. av-a-sya' one year
## ADJECTIVES

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭae-suñtli</td>
<td>two years</td>
</tr>
<tr>
<td>mae-habi</td>
<td>three legged stool (S. 55)</td>
</tr>
<tr>
<td>mae-aññaytli</td>
<td>three years (S. 68)</td>
</tr>
</tbody>
</table>

Other numerals four to seven can also occur as bound adjectives to the epicene plural -kor.

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>naññ-i-tli</td>
<td>four persons (S. 5 &amp; 16)</td>
</tr>
<tr>
<td>oy-tli</td>
<td>five persons (S.16)</td>
</tr>
<tr>
<td>ana-tli</td>
<td>six persons</td>
</tr>
<tr>
<td>teq-tli</td>
<td>seven persons</td>
</tr>
</tbody>
</table>

(b) Other adjectives consist of forms having restricted occurrences with certain heads.

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>keññ-map̣ñi</td>
<td>red soil</td>
</tr>
<tr>
<td>kem-juke</td>
<td>a bird (S. 52)</td>
</tr>
<tr>
<td>pou-poñi</td>
<td>golden doar (S. 52 &amp; 53)</td>
</tr>
<tr>
<td>koiten-paṃñi</td>
<td>black snake (S. 52)</td>
</tr>
<tr>
<td>peruñ-tañi</td>
<td>big-bee honey (i. 52 &amp; 53)</td>
</tr>
<tr>
<td>peruñ-koṇñi</td>
<td>big bison (S. 52, 54 &amp; 55)</td>
</tr>
<tr>
<td>peruñ-poli</td>
<td>big tiger (S. 52, 54 &amp; 55)</td>
</tr>
</tbody>
</table>
3.1.2 Derived adjectives

All derived adjectives consisting of a single root plus one of the adjectivalizers belong to this class. The root may belong to one of the following i.e., demonstrative and interrogative bases, adverbs, appellatives and nouns.

3.1.2.1. Adjectives derived from demonstrative and interrogative bases have -ci, -nii, -nati, -ni and -ara as adjectivalizers.

3.1.2.1.1. -ci
gs. a-ci > a-cyi
     l-ci > l-cyi
     e-ci > e-cyi

     that much of (5.21)
     this much of (""")
     how much of ("")

3.1.2.1.2. -nii
gs. a-nii
     l-nii
     e-nii

     that kind of
     this kind of
     what kind of

3.1.2.1.3. -nati
gs. a-nati
     l-natii
     e-natii

     that way of (5.21)
     this way of ("")
     what way of ("")

3.1.2.1.4. -ni

gs. a-ni > a-ni
     l-ni > l-ni
     e-ni > e-ni

     that type of (5.21)
     this type of ("")
     which type of ("")
ADJECTIVES

3.1.2.1.5. *-tara

<table>
<thead>
<tr>
<th>Example</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>eit-tara</td>
<td>that kind of</td>
</tr>
<tr>
<td>iit-tara</td>
<td>this kind of</td>
</tr>
<tr>
<td>eit-te</td>
<td>what kind of</td>
</tr>
</tbody>
</table>

3.1.2.2. Adjectives derived from adverbs have *-t as an adjectivalizer.

3.1.2.2.1. *-t

<table>
<thead>
<tr>
<th>Example</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>akka-te</td>
<td>of that time</td>
</tr>
<tr>
<td>ikka-te</td>
<td>of this time</td>
</tr>
<tr>
<td>ekka-te</td>
<td>of which time</td>
</tr>
<tr>
<td>e[mh]-te</td>
<td>of that day (.547)</td>
</tr>
<tr>
<td>e[mh]-te</td>
<td>of this day (.547)</td>
</tr>
<tr>
<td>emdi-te</td>
<td>of which day or time (.547)</td>
</tr>
</tbody>
</table>

3.1.2.3. Adjectives derived from appellative verbs have *-t as an adjectivalizer.

3.1.2.3.1. *-t

<table>
<thead>
<tr>
<th>Example</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>eli-te &gt; totye</td>
<td>poor (.50)</td>
</tr>
<tr>
<td>eli-te &gt; totye</td>
<td>young (.50)</td>
</tr>
<tr>
<td>ceri-te &gt; ceriye</td>
<td>small (.50 &amp; .50)</td>
</tr>
<tr>
<td>mal-te &gt; mallye</td>
<td>good (.32)</td>
</tr>
<tr>
<td>phal &gt; phalyye</td>
<td>old (.39)</td>
</tr>
<tr>
<td>phal-te &gt; phalyye</td>
<td>new (.50 &amp; .50)</td>
</tr>
<tr>
<td>perv-te &gt; periyye</td>
<td>big (….)</td>
</tr>
<tr>
<td>halli-te &gt; halliyye</td>
<td>strong (.38)</td>
</tr>
</tbody>
</table>
3.1.2.4. Adjectives derived from nouns belong to this group. Here the suffixes -'.$i$, -'.$i', -'.$i'' and -'.$kara'' are used as adjectivalizers.

### 3.1.2.4.1. -'.$i''

#### Egs.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>$ed$-$i''</td>
<td>left</td>
<td></td>
</tr>
<tr>
<td>$ba$-$i''</td>
<td>right</td>
<td></td>
</tr>
</tbody>
</table>

### 3.1.2.4.2. -'.$i''

#### Egs.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>$pam$-$i''</td>
<td>$pam$-$i''$</td>
<td>old (S. 47)</td>
</tr>
</tbody>
</table>

### 3.1.2.4.3. -'.$i' 

#### Egs.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>$u$-$i''</td>
<td>$u$-$i''$</td>
<td>high (S. 26 &amp; 30)</td>
</tr>
<tr>
<td>$ka$-$i''</td>
<td>$ka$-$i''$</td>
<td>last (S. 30)</td>
</tr>
<tr>
<td>$te$-$i''</td>
<td>$te$-$i''$</td>
<td>eastern (S. 26 &amp; 30)</td>
</tr>
<tr>
<td>$pa$-$i''</td>
<td>$pa$-$i''$</td>
<td>southern (  )</td>
</tr>
<tr>
<td>$ba$-$i''</td>
<td>$ba$-$i''$</td>
<td>old (  )</td>
</tr>
<tr>
<td>$ha$-$i''</td>
<td>$ha$-$i''$</td>
<td>northern (  )</td>
</tr>
<tr>
<td>$me$-$i''</td>
<td>$me$-$i''$</td>
<td>western (  )</td>
</tr>
</tbody>
</table>

### 3.1.2.4.4. -'.$kara''

#### Egs.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>$apay$-$kara''</td>
<td>dangerous</td>
<td></td>
</tr>
<tr>
<td>$ve$-$kara''</td>
<td>sorrowful</td>
<td></td>
</tr>
</tbody>
</table>
3.2. Nouns Used as Adjectives

There are some nouns, simple as well as derived, used as adjectives.

<table>
<thead>
<tr>
<th>Egs.</th>
<th>Adjective</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>afdji</td>
<td>broken</td>
<td>breathing</td>
</tr>
<tr>
<td>kugj</td>
<td>thick</td>
<td>thickness</td>
</tr>
<tr>
<td>kadi</td>
<td>biting</td>
<td>bite</td>
</tr>
<tr>
<td>kallq</td>
<td>small</td>
<td>child</td>
</tr>
<tr>
<td>tale</td>
<td>first</td>
<td>head</td>
</tr>
<tr>
<td>nafu</td>
<td>central</td>
<td>centre</td>
</tr>
<tr>
<td>nape</td>
<td>too much</td>
<td>tiger</td>
</tr>
<tr>
<td>nila</td>
<td>blue</td>
<td>blue colour</td>
</tr>
<tr>
<td>puse</td>
<td>green</td>
<td>green colour</td>
</tr>
<tr>
<td>poutana</td>
<td>important</td>
<td>importance</td>
</tr>
<tr>
<td>naje</td>
<td>yellow</td>
<td>yellow colour</td>
</tr>
<tr>
<td>etc.,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3.3. Verbal Forms Used as Adjectives

Relative participles, being verbal forms are used as adjectives.

<table>
<thead>
<tr>
<th>Egs.</th>
<th>Adjective</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>cvndé pu:</td>
<td>red flower</td>
<td></td>
</tr>
<tr>
<td>happe kurja</td>
<td>future year</td>
<td>(time)</td>
</tr>
<tr>
<td>baddi bokwe</td>
<td>lived life</td>
<td></td>
</tr>
<tr>
<td>etc.,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4. ADVERBS

4.0. Adverbs are a class of words which are identified by their functions as attributes to verbs. Morphologically Kodagu adverbs are classified into three viz.,

1. Simple adverbs,
2. Derived adverbs and
3. Compound adverbs.

Each of these are again classified on the basis of semantics as time, place, manner and quantity adverbs.
4.1. SIMPLE ADVERBS

Those stems which are monomorphic belong to this class.

4.1.1. Time adverbs

egs. aqara       again and again
      stilla      still
      stillu      till
      ammake      at once
      kapeyla     in the end, at last
      kafética     suddenly
      naíje        to-morrow
      mendarri     yesterday
      makute       before
      yilla (i)    after
      pitiyandri   next day
      pinyandri    a day after tomorrow
      buléngane    suddenly
      boggane      -id-
      marci        again
      nenda (i)    before
      moniyandri   a day before yesterday
      sada:        always
      sira:        a long time
      etc.,

4.1.2. Place or locative adverbs

egs. ariaga      there
<table>
<thead>
<tr>
<th>Adverbs</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>eli</td>
<td>inside</td>
</tr>
<tr>
<td>elagi</td>
<td>in between two</td>
</tr>
<tr>
<td>life</td>
<td>upper side</td>
</tr>
<tr>
<td>kebarra</td>
<td>in the bottom</td>
</tr>
<tr>
<td>kitta</td>
<td>lower side</td>
</tr>
<tr>
<td>kitcha</td>
<td>at a distance</td>
</tr>
<tr>
<td>dukra</td>
<td>near</td>
</tr>
<tr>
<td>para</td>
<td>side</td>
</tr>
<tr>
<td>pare</td>
<td>out side</td>
</tr>
<tr>
<td>hayya</td>
<td>back side</td>
</tr>
<tr>
<td>bari</td>
<td>side</td>
</tr>
<tr>
<td>morida</td>
<td>in the top</td>
</tr>
<tr>
<td>marit</td>
<td>upto</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>

4.1.3. Manner adverbs

egs.

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>adaaka</td>
<td>fully</td>
</tr>
<tr>
<td>afifa</td>
<td>horizontally</td>
</tr>
<tr>
<td>aoppa</td>
<td>wholly</td>
</tr>
<tr>
<td>enmikhgi</td>
<td>why</td>
</tr>
<tr>
<td>ennii</td>
<td>what</td>
</tr>
<tr>
<td>akkace</td>
<td>unately</td>
</tr>
<tr>
<td>oyante</td>
<td>quickly</td>
</tr>
<tr>
<td>olgya</td>
<td>truly</td>
</tr>
<tr>
<td>kanyita</td>
<td>certainly</td>
</tr>
<tr>
<td>kakkare</td>
<td>without anything</td>
</tr>
<tr>
<td>anyame</td>
<td>comfortably</td>
</tr>
<tr>
<td>malama</td>
<td>very nicely</td>
</tr>
</tbody>
</table>
4.1.4. Quantity adverbs

egs.  irma  twice
       umfi  little bit
       oama  once
       azaama  -id-
       eziama  -te-
       sre  fully
       silen  -id-
       tumba/dumba  too much
       perti/persi  -ib-
       uzre  a little
       sumari  approximately
       kercege  too much
       etc.,

4.2. DERIVED ADVERBS

Derived adverbs consist of a single root followed by one or more derivative suffixes. The roots may be demonstrative and interrogative bases, adverbs, adjectives or nouns. Since most of the derivative suffixes are not identified, they are grouped under adverbizers. Some adverbs
ADVERBS

are derived by adding the case suffixes -li (locative) and -ki (dative) to the noun stems.

4.2.1. Time adverbs

4.2.1.1. Adverbs derived from demonstrative and interrogative bases have three adverbalizers, viz., -kal, -mfi and -kaye.

4.2.1.1.1. -kal

egs.  a-kal > akka  then (S. 5 & 21)
      i-kal > ikka  now ( " )
      e-kal > ekka  when ( " )

4.2.1.1.2. -mfi

egs.  a-mfi  that day
      i-mfi  this day
      e-mfi  which day

4.2.1.1.3. -kaye

egs.  a-kaye > akkaye  then (S. 5 & 21)
      i-kaye > ikkaye  now ( " )
      e-kaye > ekkaye  when ( " )
      akaye  upto the time that
      ekaye  upto the time this
      ekaye  upto the time which

4.2.1.2. Adverbs derived from another adverb have five adverbalizers viz., -ke, -kr, kl, -ks and -ckeke
4.2.1.2.1 -ka
eg. akka-ka always

4.2.1.2.2 -ke
egs. akkeke-ke at that time
     okkeke-ke at this time
     ekkeke-ke at what time

4.2.1.2.3 -ki
egs. anuki-ki that day (§ 47)
    > andeki this day (....)
    indi-ki which day (....)
    emi-ki tomorrow

4.2.1.2.4 -lu
eg. ekke-ku always

4.2.1.2.5 -ukane
egs. akaka-ukane up to that time (§ 39)
    lkkaka-ukane up to this time (....)
    ekaka-ukane up to what time (....)
    andaka-ukane up to that day (§ 27)
ADVERBS

 indo-a. kane
  >indal-wane.
endo-arkane
  >sendal-wane.

up to this day ( . )
up to what day ( " )

4.2. Place adverbs

4.2.1. Adverbs derived from demonstrative and interrogative bases have six adverbial forms viz., -sa/, -si, -para, -li, -le and -ri

4.2.1.1. -sa/

e.g.
  a-sa' > a-sa'
  i-sa' > i-sa'
  e-sa' > e-sa'

to that side ( $21$ )
to this side ( " )
to which side ( " )

4.2.1.2. -si

e.g.
  a-si > a-si
  i-si > i-si
  e-si > e-si

to that side ( $21$ )
to this side ( " )
to which side ( " )

4.2.1.3. -para

e.g.
  a-para > a-para
  i-para > i-para
  e-para > e-para

that side ( $21$ )
this side ( " )
which side ( " )

4.2.1.4. -li

e.g.
  a-li > a-li
  i-li > i-li
  e-li > e-li

there ( $21$ )
here ( " )
where ( " )
4.2.2.1.5. -le

egs. a-le by that way
b-le by this way
c-le by which way

4.2.2.1.6. -li

egs. a-li in that
b-li in this
c-li in which

4.2.2.2. Adverbs derived from another adverb have four adverbalizers, viz., -ki, -li, -tji and -amone.

4.2.2.2.1. -ki

egs. kūda-ki in the bottom
agya-ki in the back side
mūda-ki in the top
a-li-ki there
lūli-ki here
dri-ki where

4.2.2.2.2. -li

eg. kūda-li in the bottom
mūda-li in the top

4.2.2.3. -tji

eg. bāyuwa-tji from back side
ADVERBS

4.2.2.2.4. -atante

egs.

allikatante >allike-antane upto there (§ 27)
likatante >likatante up to here ("\"")
ellikatante >ellikatante up to where ("\"")

4.2.2.3. Adverbs derived from adjectives have -r, -pr, -me and -te as adverbalizers.

4.2.2.3.1. -r

egs.

kbt-r under
suc-e upper

4.2.2.3.2. -pr

eg. mun-pr >mundi in the front (§ 22 & 23)

4.2.2.3.3. -me

eg. pora-me in outside

4.2.2.3.4. -te

egs.

cipe-te in the left
doro-te in out-side
hake-te in the right

4.2.2.4. Adverbs derived from nouns have -ni, -e and -ri as used as adverbalizers.
4.2.2.4.1. –N  

egs.  
off-N
off-N

in the bottom
into the inside

4.2.2.4.2. –e  

eg.  
nefe-e
>nefare

in the middle

4.2.2.4.3. –i  

eg.  
efe-i

in that place

4.2.3. Manner adverbs

4.2.3.1. Adverbs derived from demonstrative and interrogative bases belong to this class, which have –name, –ntadi, –toruf, and –ντορυφ as adverbalizers.

4.2.3.1.1. –name  

egs.  
a-name
>i-name
>e-name

>anname
>innane
>enname

like that (§.21)
like this ( ... )
like what ( ... )

4.2.3.1.2. –ntadi  

egs.  
a-ntadi
>i-ntadi
>e-ntadi

that
this
which
### Adverbs

#### 4.2.3.1.3.  
- *lori*  
  ogs.  
  *ro-torii* like that kind  
  *l-lori* like this kind  
  *e-ro* like that kind

#### 4.2.3.1.4.  
- *naagupfi*  
  ogs.  
  *s-naagupfi* on account of that  
  *t-naagupfi* on account of that  
  *e-naagupfi* on account of what

#### 4.2.3.2.  Adverbs derived from nouns have *-li* and *-te* as adverbializers.

<table>
<thead>
<tr>
<th>4.2.3.2.1</th>
<th><em>-li</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>eg.</td>
<td><em>jor-lin</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4.2.3.2.2</th>
<th><em>-te</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>eg.</td>
<td><em>cuy-te</em></td>
</tr>
</tbody>
</table>

#### 4.2.4.  Quantity adverbs

#### 4.2.4.1. Adverbs derived from demonstrative and interrogative bases have *-rik* as an adverbializer.

<table>
<thead>
<tr>
<th>4.2.4.1.</th>
<th><em>-rik</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>ogs.</td>
<td></td>
</tr>
<tr>
<td><em>a-rik</em></td>
<td><em>mekli</em></td>
</tr>
<tr>
<td><em>i-rik</em></td>
<td><em>cekli</em></td>
</tr>
<tr>
<td><em>e-rik</em></td>
<td>* eerli*</td>
</tr>
</tbody>
</table>
4.3. COMPOUND ADVERBS

By partial and full reduplication of certain nouns and adverbs, there are five compound adverbs in Kodagu, of which four are used as time adverbs and one as place adverb. The first constituent of each construction can be taken as the basic form, from which the second constituent can be derived by reduplication.

4.3.1. Time Adverbs

can. ṣuí̄, ṣuí̄ ṣuí̄ from now
     ṣuí̄ kūk̄ kūk̄ afterwards
     ṣuí̄ ṣuí̄ at frequent intervals
     nín̄ nín̄ at a long time

4.3.2. Place Adverbs

can. ṣuí̄ ṣuí̄ ṣuí̄ all around
5. PARTICLES

5.0. Particles are a class of uninflated words used to indicate syntactic relationships, but unlike adjectives and adverbs. Here nominal post-positions, conjunctions, quotative, interjections and vocatives are treated as particles.

5.1. NOMINAL POST-POSITIONS

Nominal post-positions are different from adverbs since they occur only after case inflected words such as nominative, accusative, genitive etc., to indicate its grammatical or syntactical relationship to the following words particularly verb in a sentence.
In Kodagu the nominal post-positions are grouped into three on the basis of co-occurring case inflected nouns.

5.1.1. Nominative + Post-position

ə/a 'upto', bare 'upto' tatə 'from', kramənə 'maante' and məttə 'until' are used as post-positions in this class. Though ə/a and bare are same in meaning they are different in their function, bare can occur with all nouns.

egs. 1. niki edhəre poçu
    boyu - upto which - must go
    Upon which place you have to go?

2. mən kəfləčə pu
    you - upto sea - go
    You go upto the sea

3. a: kəlaʃtəi ma dənu
    that - from time - will do (they)
    They are doing from that period

4. a: saəma: kramənə akəi boəçu
    that - thing - manner - to me - want
    I want it like that thing

5. iən adi məttə ma dənu
    be - that - until - will do (be)
    He will do until that

5.1.2. Accusative + Post-position

There are three post-positions in this class: they are anəka 'like', kwirə 'about' and ə/a 'like'

egs. 1. nənt atənə anəka oədi
    you - him - like - run
    You run like him
PARTICLES

2 miya xwina kudji ywoni
I - him - about - (I) will talk
I will talk about him

3. miyica pola onata
she - him - like - read
She will read like him

5.1.3. Genitive Post-position

Four post-positions are used in this class; they are edike 'in front', editi 'in opposite', kuwde 'accompany', and jotifi 'accompany'.

cga. 1. miyica avitya edike nills
you - him (gen.)-front - stand
You stand in front of him

2. miyica avitya editi pola
you - her - front - don't go
You don't go in front of her

3. avitya kuwde noppa
she - my - alongside-will come
She will come alongside me

4. miyica avitya jotifi ippa
I - mother's - with - be (I)
I will stay with mother
5.2. CONJUNCTIONS

The particles, viz., *atonu* 'if not', *aceriyu* 'but', *punahu* 'again' and *sinahu* 'except' are used as conjunctions in Kodagu.

egs. 1. *asu 'hapa* atonu *twi hapa*
    she - (will) come - or - he - (will) come
    She will come or this man will come.

2. *kalappu bari acheriyu mtu kappirilla*
    Kalappa - came (he) - but - I - did not see
    Mr. Kalappa came but I didn't see him.

3. *amam nadi *echi *punahu efele*
    he - well - having read - again - wrote (he)
    Having read well he wrote.

4. *nuki / punakka ella bendu*
    to me - this - book - all - need
    I need these books except that book.

5.3. QUOTATIVE

The particle *endu* is used as quotative marker in Kodagu. Morphologically this is verbal participle of *en-*say', but unlike Tamil it is not a conjugated verb in Kodagu. The using of *endu* and finite verb in a sentence convey an indirect quotation in Kodagu.

egs. 1. *asu hapa endu *sinyi *
    he - (he) - says - so - said (he)
    He said that he will come.
PARTICLES

2. sana bapa endi enqir
   1 - will come - say so - said (he)
   He said that I will come

3. saka panya endi upgil
   to you - need to go - say so - be
   It is said that you have to go

When this particle is added to any constituent they are well wanted and they behave like a single word.

sgt. panya-endi > gantinendil (§ 62)
bandi endi > bandikandi ( .. )
bapli-endi > baplipandi ( .. )
hppa-endi > hppapandi ( .. )
bandil-endi > bandilikandi ( .. )

5.4. INTERJECTIONS

In Kodagu interjections are used as simple words to express surprise, sorrow, pity, endurance etc.

(a) Surprise
   a-ko An exclamation-expressive of wonder
   a-ho Oh! - expressing wonder or regret
   mos: What! - an exclamation of surprise

(b) Sorrow
   a: Ah! (expressing pity)
   ayy: Aal! ( .. )
   wity: Aal!
(c) Anger

\[
\begin{array}{ll}
\text{set} & \text{degraded expression for a man} \\
\text{gou} & \text{who is that fellow!}
\end{array}
\]

(d) Attestation

\[
\begin{array}{ll}
\text{akw} & \text{yes} \\
\text{ahulu} & \text{yes indeed} \\
\text{ada} & \text{behold} \\
\text{afari} & \text{there it is} \\
\text{idari} & \text{-id-}
\end{array}
\]

(e) Endearment

\[
\text{lo}
\]

Hay! (in addressing a male or female)

(f) Melody

\[
\text{e'lelo}
\]

An expressing of lute in song

5.5. VOCATIVE

Vocative expressions include only human nouns particularly kinship terms, personal names and certain common nouns, where the vocative is used for direct address. In Kodaq the vocative expressions are formed by the precede of certain forms or by suffixing some sign of emphasis or certain fragments of personal pronouns, by which these can be classified into two viz., pre-vocative and pro-vocative.

5.5.1. Pre-vocative

\(e\) is used for pre-vocative as free word before a phrase or a sentence as follows.
PARTIOLES

e.g. 1. e: oukofu ilikhi ha:
    hallo - girl - here - come
    Hallo! girl, come here

2. e: ouke imi yali
    hallo - brother (elder) - this (acc.) - read
    Hallo brother! read it

3. e: avu naki kudikiki kafu
    hallo - mother - to me - to drink - give (imp.)
    Hallo mother give me (something) for drinking

5.5.2. Pro-vocatives

Pro-vocatives are expressed by suffixing -uyu and -e:
and by lengthening of the final vowel of the nominative.

5.5.2.1. -uyu

This is added only with kinship terms when they end
with -is but there is an exception with mcunu "box".

e.g. abben-uyu
    >akayu
    elder sister ($7.00)

ajje-uyu
    >ajjya
    grand father ("")

akoo-uyu
    >akoyu
    elder brother ("")

apoo-uyu
    >apoyu
    father! ("")

apom-uyu
    >apomyu
    mother ("")

apamam-uyu
    >apamamyu
    younger brother ("")
<table>
<thead>
<tr>
<th>Kinship Term</th>
<th>Pronunciation</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>brother-in-law</td>
<td>a</td>
<td></td>
</tr>
<tr>
<td>sister-in-law</td>
<td>a</td>
<td></td>
</tr>
<tr>
<td>son-in-law</td>
<td>a</td>
<td></td>
</tr>
<tr>
<td>father-in-law</td>
<td>a</td>
<td></td>
</tr>
</tbody>
</table>

### 5.5.2.9. **~e:**

This is added with kinship terms ending with '-a' and the other human nouns ending with the enclitic plural marker -af and mešas 'son'.

- **Examples:**
  - a:n:al-af: daughter (Voc.) (§43)
  - mär: 'son' (Voc.) (§43)
  - kodas: Kodas (Voc.)
  - mäkk: children (Voc.)
  - máng: daughter-in-law (Voc.)
  - etc.

### 5.5.2.9. Lengthening of the final vowel of nominative takes place invariably for all human nouns, and with vowel, particularly '-a'.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Vocative</th>
</tr>
</thead>
<tbody>
<tr>
<td>a:li</td>
<td>a:li:</td>
</tr>
</tbody>
</table>
PARTICLES

<table>
<thead>
<tr>
<th>Particle</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>muceini</td>
<td>younger sister-in-law</td>
</tr>
<tr>
<td>megil</td>
<td>girl</td>
</tr>
<tr>
<td>tarji</td>
<td>mother</td>
</tr>
<tr>
<td>deeni</td>
<td>goddess</td>
</tr>
<tr>
<td>kaurej</td>
<td>mother Cauvery</td>
</tr>
<tr>
<td>parji</td>
<td>sinner</td>
</tr>
</tbody>
</table>

It is to be noted that in the case of personal names there are certain other vocative constructions.

(a) *name* is added for honorific vocative expression

e.g. somana-name: Somana (Voc.)

(b) when the addressed are elderly persons *ajji* and *ajji* are used for male and female names respectively.

e.g. muthasaajji: Muthasa (Voc.) (S. 70)

> muthasaajji

> thayammaajji: Thayamma (Voc.)
6. CLITICS

Clitics are those particles which are always bound and they do not take either case markers or tense markers. Derivational and inflectional morphemes are different from clitics since the clitics are limited in occurrence to particular classes of stems. In Kodagu these are used for many modalities like interrogative, emphasis, probability, concession etc.

6.1. INTERROGATIVE

Any declarative clause can be converted into a question by adding -or at the end of a statement in Kodagu. Even a part of the statement can be questioned when the part carries the question marker.
egs. 1. awu manelki pace:  
   1.a. awi manelka: pocel  
   1.b. awaka: manelki pocel  
   Did he go home?

When the interrogative marker is added to any constituent they will get some changes and behave like a single word.

egs. manu-:  
   > manu:  
       bandidya-:  
           > bandidya: did you come? (,,)  
       bappu-:  
           > bappu: would he come? (,,)  
       hakka-:  
           > hakka: may it come? (S.29)  
       puir-:  
           > puiru: is it tiger? (S.80)

   etc.,

In addition to this interrogative marker -ar, -la and -na are also used to denote interrogation in a phrase. These occur only after the first person plural marker -pikpa and both of them are in free variation.

egs. mafali-ng-a  
   > mafali  
       mafali-na  
           > mafali  
       po-ku-nga-la  
           > po-ku-nga  
       po-ku-nga-na  
           > po-ku-nga  
       etc.,  
   Shall we do? (S.33)

Shall we go? (,,)  
   -Id- (,,)
6.2. EMPHATIC

Emphasis is expressed by adding the suffix -e in Kodaugu. when this suffix is added with personal pronouns it gives the meaning 'self' and when it is added with other nominals it gives the meaning 'only'.

egs 1. man-e bandh
    I-Emp. - came-I
    I came myself

2. niha-e mu-dhye
    you-Emp.- did (you)
    You did yourself

3. abu-e bain
    she-Emp. came (shrt)
    She came herself

4. ganapati-marit
    Ganapathy-Emp. - did (hs)
    Ganapathy did himself.

5. muut
    mu-l-e-
    tomorrow-Emp. - will go (I)
    I will go only tomorrow

6. bua
    meri-le-
    this (sec.) - in the table-Emp. - put (hs)
    (some one) put it only in the table

6.3 ‘THOUGH’

This expression is denoted by adding the suffix -u: to verbal participle.

egs 1. gala bands prayojana ille
    he - came (THO.)- use - not
    Though he came, there was no use at all
6.4. "ALSO"

This expression is also denoted by adding the suffix -wi to nominals.

\[ \text{egs. illiki awi-ur: bappa} \]
- here — he also — come (he)
- He will also come here

\[ \text{2. alli awi-ur: pafarit} \]
- there — she also — want (she)
- She also sang there

6.5. "ATLEAST"

For this expression the suffixes -erigi or -erigiya is added to nominals.

\[ \text{egs. 1. alliki naneri bopa} \]
- there — he atleast — must go
- At least he must go there

\[ \text{2. illiki anderegiya bana} \]
- here — she atleast — must come
- At least she must come here

6.6. "EVEN IF"

This expression is denoted by adding the suffix -erigiya to verbs.

\[ \text{egs. 1. awi banderige jiga pu yi} \]
- he — came even if — use — not
- Even if he came (there) no use at all
2. she doesn’t do — even if — doesn’t matter
   Even if she didn’t do, that doesn’t matter

6.7. COMPLETENESS

Completeness is expressed by adding the suffix -u to the numerals and the noun -ella ‘all person’

egs.
1. "all" - ella - banyu
   me - four-all - need
   I need all the four

2. "all" - ella - banyu
   here - all people will come
   All of them will come here

6.8. TEMPORAL ‘while’ / ‘when’

Temporal expression is expressed by adding the suffix -ka to the relative participles.

egs.
1. "while came" - banyu
   - mani banyu-ka(l) ni/mi banyu
   I - while came - you - came (you)
   When I came, you came

2. "while reading" - anda
   - anda-ka(l) anda-ka
   she - while reading - you - must read
   While she is reading you must read

6.9. ORDINALS

The ordinal marker -one is added with numerals.

egs.
1. "first boy"
   - ni/mi mana-one kunya
   this man - first - boy
   He is the first boy
2. *mee* nati-*we* to talk parafa
you - fourth - date - must go
You must go on fourth

6.10. CONJUNCTIVES

There are two types of conjunctive clitics found in Kodaga they are,

1. u ... u ... and
2. u ... u ... or:

egs. 1. *man-u* nom-*u* bari-
he-u she-u came
He and she came

2. nanu atnu atatu-
1-u you-u can read
1 and you can read

3. *wen-u* *and*-u happy
he-u she-u will come
Either he or she will come

4. man-*u* *and*-u shiwa
1-u she-u will run
Either 1 or she will run

6.11. DOUBT

The suffix -or is added to nouns for expressing doubt.

egs. dax-og: who (in doubt)
meet-or: you (in doubt)

bac-og: 1 - (in doubt)

e tc.
6.12. It is to be noted that when the clitics of completeness (i.e. -u) and conjunctive u, .....u are added with accusative case inflected nouns, a kind of phonemic change is taken place as follows.

egs. manou -u
      > varou: tiger also (Acc.) (S,46)

anoa -u
      > anoa: she also ( ) ( )

pandine -u
      > pandine: pig also ( ) ( )

kawana -u
      > kawana: forest also ( ) ( )

1. marina: pandine: kollane
   tiger (acc) - pig (acc) - don't kill
   Don't kill the tiger and pig

2. atina: anoa: kawana:
   he (acc) - she (acc) - invite
   (You) invite him as well as her
7. SANDHI

7.0. A morpheme may have one or more phonemic shape in the total system of any natural language. When a morpheme is represented by more than one phonemic form, all such forms are said to be synchronic variants of a single morpheme. These synchronic variants in the phonemic representations of morphemes constitute SANDHI or MORPHOPHONEMICS of a language. There are two types of Sandhi viz. internal sandhi and external sandhi.

"Where the synchronic variants are indicated to arrangements of morphemes within a word, we call them 'internal sandhi', where they are incidental to arrangements of words..."
within larger constructions, we call them "external sandhi"
(Krishnamurti, 1969:213).

Here the sandhi rules are ordered. Most of the rules are automatic type because "a particular phonemic representation of a morpheme is called for by the phonological system of a language", (Krishnamurti, 1969:213). Some of them are optional rules, which are restricted to certain environments in the language.

External sandhi rules are arranged here after the internal rules with the continuous number of the internal rules. The superscript "d" is used to indicate the morpheme boundary and the hyphen "-" indicates the place of occurrence of the phoneme or phonemic sequence. The following rules S. 1 to S. 47 are internal rules and the rest (from S. 48 to 73) are external rules. Though there are some identical rules, they are treated separately due to the internal and external function.

7.1. INTERNAL SANDHI RULES

\[
\begin{align*}
\text{S. 1.} & \quad x + \phi / -d \\phi \\
\end{align*}
\]
SANDHI

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egs.  kaxdr&t > kiv mk I waited
        mawds & k
        >mawtk make (it) sweet
        a[sav & adm & i]
        >a[slawd] I measured
        ,g[axapki]
        >h[apj I take
        mitti
        >stl'/d stop (you-pl.)
        kel(s)k
        >kalpis chilliness
        hes > ha come (thos)

S.2.  x ø k l - &  \{ a
        \{ a:
        u
        }

egs.  gdrwka
        >gilka I will not take
        mawdaxwopa
        >mawdaxwpe walking
        wasa
        >wasu (He) will stop

S.3.  a ø ac / acum C - & ad & eru

egs.  takaxdrwi
        >tac-mdrwi he gave
        hawdaxwasi
        >hac-ndrwi he came
S.4. $u \bullet u / n - \{ \emptyset / i \}$

egs. $u & \emptyset > u$ plough (thou)
    $u & k i > u - i r i$ plough ( thee )

S.5. $I \bullet \emptyset / (C) V C (C) V - u / C V - (a) C$$

$C = k, p, m$ and $n$

egs. $p e g a l$
    $> p e g o$ day time
    $m i l l a y$ before
    $m i k e d a i g a$ we shall stop
    $n i k e p i c i d$ make some one to stop ( thou )
    $n i k h a t$ having stopped
    $n a i l & n a r$ four persons
    $> n e t n a r$ four persons

S.6. $I \bullet /$ $
\{ \emptyset / C \} \{ \emptyset / d \}$ & $
\{ \emptyset / d \}$

egs. $a d f i k s > a d - f /$ make some one to dance ( thou )
S7.  

eg.

S8.  

eg.

kayks
> kacs-

kac\&ks
> kacs-

amok\&ks
> amok-

wot\&ks
> wot-

see
> saw-

get.

ndw  o\&f  in  CVf  & -

I was having (it)

\( \rightarrow (d)C \)

\( \rightarrow (d)C \)

\( \rightarrow (d)C \)

\( \rightarrow (d)C \)

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\( \rightarrow (d)C \)
S.9. \[
\{ \text{a} \} \Rightarrow \text{g} / \& \text{t}
\]

Egs.
- \text{ki} / \text{g} / \text{t}
  \Rightarrow \text{ki} / \text{g} / \text{t}
  \Rightarrow \text{ki} / \text{g} / \text{t}
  \Rightarrow \text{ki} / \text{g} / \text{t}
  \Rightarrow \text{ki} / \text{g} / \text{t}
  \Rightarrow \text{ki} / \text{g} / \text{t}
  \Rightarrow \text{ki} / \text{g} / \text{t}

I spoiled

roll it (thou)

S.10. \( \text{nd} \Rightarrow \text{g} / \{ \text{be} \} \& \text{t} \& \text{eri} \)

Egs.
- \text{he} / \text{ad} / \text{eri}
  \Rightarrow \text{he} / \text{ad} / \text{eri}
  \Rightarrow \text{he} / \text{ad} / \text{eri}
  \Rightarrow \text{he} / \text{ad} / \text{eri}
  \Rightarrow \text{he} / \text{ad} / \text{eri}
  \Rightarrow \text{he} / \text{ad} / \text{eri}

we came

he gave

S.11. \( \text{g} \Rightarrow \text{g} / \{ \text{be} \} \& \text{t} \& \text{eri} \)

Eg.
- \text{kar} / \text{g}
  \Rightarrow \text{kar} / \text{g}
  \Rightarrow \text{kar} / \text{g}
  \Rightarrow \text{kar} / \text{g}
  \Rightarrow \text{kar} / \text{g}

show (it) (thou)

S.12. \( \text{g} \Rightarrow \text{g} / \{ \text{be} \} \& \text{t} \& \text{eri} \)

Egs.
- \text{he} / \text{ad} / \text{eri}
  \Rightarrow \text{he} / \text{ad} / \text{eri}
  \Rightarrow \text{he} / \text{ad} / \text{eri}
  \Rightarrow \text{he} / \text{ad} / \text{eri}
  \Rightarrow \text{he} / \text{ad} / \text{eri}

we came

he gave

that coming (acc.)
S.13.  ce & ca : &
eg.  ca:ki
     >ce-iv  I dead

S.14.  a\phi /\phi (C) V (C) C (V) &-b & d
egs.  band &\phiy\phi
     > band\phi
     > nan\phi\phi  I come myself
     > nan\phi\phi  I stopped myself

S.15.  \{ y \}
     \{ or \}
     \{ ir \}
&-

egs.  or\phi\phi > or\phi\phi  one man
     or\phi\phi > or\phi\phi  one woman
     ir\phi\phi > ir\phi\phi  two persons

S.16.  r\phi\phi /\phi (C) V (C) C (V) & (C) V (C) C - &
     C = k, r, p and b
egs.  po\phi\phi > po \phi\phi  he may fight
     po\phi\phi > po \phi\phi  make to cool down (thou)
     po\phi\phi > po \phi\phi  I will fight
     or\phi\phi > or \phi\phi  one man
     ma\phi\phi > ma\phi\phi  three persons

S.17.  \{ t \}
     \{ nd \}
     \{ e \}
     \{ v \}
     \{ i \}
     \{ y \}
&-
GRAMMAR OF KODAGU

S. 18  \( \phi \in \{ e \} \)

S. 19. \[ \begin{array}{c}
\text{magg} \\
\text{e} = \text{fl}
\end{array} \] \( \phi \) \[ \begin{array}{c}
\text{mac} \\
\text{a} = \text{e} \& \text{k y na}
\end{array} \] (Opt.)

cgs. \( \text{magg} \& \text{k y na} \) push it (thou)

S. 20. \[ \begin{array}{c}
\text{dik} \\
\text{thi}
\end{array} \] \( \phi \) \( \text{t} \& \text{k} \)

cgs. \( \text{dik} \& \text{k y na} \) make it to uproot.
5.21. \( C' \cdot C'' / \)

\[ \#(C)|\text{Y} & \{ y \} \]

\[ \#(C)|\text{Y} & \{ i \} \]

\[ \#(C)|\text{Y} & \{ u \} \]

\( C' = \) All consonants except \( r, s, t \) and \( h \)

egs.

\( k\)ng\&amp;fi

\( m\)sh\&amp;fi

\( b\)h\&amp;fi

\( b\)h\&amp;fi

\( b\)h\&amp;fi

\( b\)h\&amp;fi

5.22. \( \text{P} \text{B} / N \text{(\&)-} \)

\( \text{P} = \) Voiceless stop consonants

\( \text{B} = \) Voiced stop consonants

\( N = \) Any nasal consonant, but this is an exception for the rule (S.11)

egs.

\( \text{w} &\text{h} &\text{k} &\text{i} &\text{i} \)

\( \text{w} &\text{h} &\text{p} &\text{k} \)

\( \text{w} &\text{h} &\text{d} &\text{k} \)

\( \text{h} &\text{h} &\text{t} &\text{i} &\text{g} &\text{u} \)

5.23. \( N^p \cdot N^d \cdot \text{\&}-\text{\&}|\text{B} \)

\( N^p = \) Any nasal consonant

\( N^d = \) Homorganic nasal consonant

\( \text{B} = \) Voiced stop consonants
e.g. 
*amka* > *vuna* we will eat
*ungka* > *gge* he may eat
*ayenka* > *ereno* their (Gen.)

S.24. *a* / -e

e.g. *ametsi* > *afeti* obstruct
*ametsika* > *infira* it will close

S.25. *i* / -e

Here *p* is represented as transitive marker.

e.g. *kalikpa* > *kalipya* (f) will be increased (animals)
*kalikpa* > *kalpi* (f) will make to take bath
*erkpa* > *erpi* (f) will send the news.

S.26. *i* / -e

e.g. *amitsi* > *afeti* to it (Dat.)
*erkptsi* > *ertsi* small (Adj.)
*erkpa* > *erta* (f) will have come
*pulikap* > *pulime* new
S.27. \( 1 \in \phi / \pi / C(V)(C)Vc & \)
\(V = a, u, i, e, w, n, \)

<table>
<thead>
<tr>
<th>examples</th>
</tr>
</thead>
</table>
| posy
| >posy (It) has gone |
| na\(k\)ah\(j\)i |
| >na\(k\)ah\(j\)i (Comp.) |
| part\(a\)\(k\)\(e\) |
| >part\(a\)\(k\)\(e\) (Soc.) |
| na\(m\)\(a\)\(tl\)\(le\) |
| >na\(m\)\(a\)\(tl\)\(le\) (some one) did not give |

S.28. \( \phi \in / \pi / C(V)(C)C = \pi / V(V)(C)Vc & \& C^c |

\(C^c\) and \(C^c\) can be identical or non-identical consonants but in the case of the rules (S.5), (S.8), (S.9), (S.11), (S.16), (S.18) and (S.20) this rule cannot operate.

Those rules are all exceptions for this rule.

<table>
<thead>
<tr>
<th>examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>na (a) &amp; (n)a(c)</td>
</tr>
<tr>
<td>ma(a)ek(e)k</td>
</tr>
<tr>
<td>Benn(a)(r)ki</td>
</tr>
<tr>
<td>to the tree (Dat.)</td>
</tr>
<tr>
<td>ko (a)(h)(n)</td>
</tr>
<tr>
<td>&gt;ka(h)(n) in the leg (Loc.)</td>
</tr>
<tr>
<td>na(u)(k)(e)(k)</td>
</tr>
<tr>
<td>&gt;na(u)(k)(e)(k) (I) looked</td>
</tr>
<tr>
<td>ef(u)(k)(e)</td>
</tr>
<tr>
<td>&gt;ef(u)(k)(e) (I) wrote</td>
</tr>
</tbody>
</table>

S.29. \( \phi \in / \pi \begin{bmatrix} 1 & c \cr 1 & u \cr \end{bmatrix} \& \pi \begin{bmatrix} -1 & 0 \cr 0 & e \cr \end{bmatrix} \)
<table>
<thead>
<tr>
<th>S.30</th>
<th>θ • y / { v } &amp; - V</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>{ u }</td>
</tr>
</tbody>
</table>

- **gs.**
  - *co:Rangfu*
    - >cba:Rangfu (he) must die
  - *cada: Ruru*
    - (he) may die
  - *kida:Ruru*
    - (he) must get up
  - *sada: Ruru*
    - (he) may get up
  - *nafa:ke > na:fuwe*
    - in the middle
  - *hok:du*
    - >hok:fo:wu
    - may he come?

- **S.31.**
  - θ • φ / \{ Y \} \& - \{ V \} \& - \{ V \}(C)\&(\&) \{ Y \} \& - \{ e \} |

- **gs.**
  - *me:di:ka*
    - >me:di:ya
    - girl
  - *u:ci:ri > uc:yi:ri*
    - plough
  - *a:ya:yu > ay:yu*
    - (it) may be ground
  - *pol:ka:li:*
    - >pol:yon:ki
    - old (things)
  - *u:ci:ri > u:yi:ri*
    - plough (thee)

- **S.32.**
  - θ • φ / i • φ |
  - \{ e \} \& - \{ e \} |

- **gs.**
  - *mu:ne:bi:li:*
    - >mu:ne:bi:li from the house (Abl.)
  - *ba:ci:ri > ba:ri*
    - come (thee)
  - *ay:ci:ri > ay:ri*
    - send (thee)
  - *po:gi:ki:ri > po:yi:ri*
    - the man one who have gone
pækæri > pæri (it) has gone
a-dikyæ > a-dæ that which has done

S. 32. və ə / w (C) V (C) V & ì - w

egs.
lu'dikyæri
> lu'dæri (he) has given
paækæri
> paæri (he) has gone

S. 33. ainga = \[ \frac{a}{b} \] / \& \[ \frac{\#}{a/l} \]

egs.
po ainga
> pæka we shall go.
pækæ & ainga & na
> pækæna shall we go?
mældinga & la
> mældala shall we do?
mældinga & kar
> mældakar shall we undo / stop

S. 34. və u / w (C) VC (C) (C) & - V

egs.
sækæ & e-næpær that which is said
paæmæ > pæmæ the woman who is bearing child

sækæ & & 

S. 35. wə ð ð / \{ \frac{d}{f} \ \&- \# \}

- &
eg.

masdam < masfo
    (the work) which is done

batkama
    > bari
    life which is lived

kayykor
    > kaypo
    harvesting

poyo<var>kit
    > poyakit
    to beat

masdam<var>it
    > masdolkit
    in the time of doing

S.36. r φ /

{ jj
    dd }
    s - &

eg.

kej<var>kit
    > kejjit
    having done

nej<var>le
    > nejjle
    I spinned

gedd<var>le
    > gedlin
    I won

S.37. d φ -<

eg.

efid<var>
    > efit
    script

S.38. n φ /

C = w
    d & - d

C = All consonants except s and y.

eg.

shbe
    > shbe
    one man

ajit
    > ajiit
    grand father

tokpu
    > topek
    beggar
kullin > kulli  thief (male)
hus-mal-a > huddi  I fell down

\[
\begin{array}{l}
\{ a \} \quad \& \quad -
\{ e \} \quad \& \quad -
\{ o \} \quad \& \quad -
\end{array}
\]

S.39. \( a \phi \phi \)

\[
\begin{array}{l}
\{ a \} \quad \& \quad -
\{ e \} \quad \& \quad -
\{ o \} \quad \& \quad -
\end{array}
\]

exs.

\( \text{w:Rati} \) > :soft  let it be
\( \text{mar:ke:i} \) > :nor:le:i  woman of Mapla caste
\( \text{po:li:lu} \) > :polu  let (us) go
\( \text{pa:puhi} \) > :pu:pi  thinner
\( \text{a:ru:kan} \) > :sye:ri  for thousand (Dat.)

S.40. \( a \phi \phi \) / Nb-

\[
\begin{array}{l}
\{ d \}
\{ f \}
\{ s \}
\end{array}
\]

(Opt.)

N = kg and mb

exs.

\( \text{a:ga:fi} \) > :arg4  bazar, shop
\( \text{amba:la} \) > :amb4  village green
\( \text{ka:me:fi} \) > :tene:fi  blanket (weaver)

S.41. \( e \phi \phi \) / \( ^<N \)

(Opt.)

N = Nasai consonants

exs.

\( \text{ay:ge:} \) > :ay4  they
\( \text{a:pe:ma} \) > :za:nu  them (Acc.)
Grammar of Kodagu

S. 42. \[ \text{ayya} \rightarrow \text{ayya} \text{their (Gen.)} \]
\[ \text{taluk} \rightarrow \text{talim} \text{hair (head)} \]

Eg.
\[ \text{ayya} \rightarrow \text{ayyki} \quad \text{to them (Dat.)} \]
\[ \text{taanukki} \rightarrow \text{taanli} \quad \text{to us (Dat.)} \]
\[ \text{marpokkyyu} \rightarrow \text{marpokkyyu} \quad \text{can be done} \]
\[ \text{mazhokkyyu} \rightarrow \text{mazhokkyyu} \quad \text{can be seen} \]

S. 43. \[ \text{maan} \rightarrow \text{maan} \quad \text{son! (used in calling)} \]
\[ \text{maan} \rightarrow \text{maan}! \quad \text{daughter! (used in calling)} \]

S. 44. \[ r \rightarrow i \quad \text{a-d} \]

Eg.
\[ \text{maa} \rightarrow \text{maa} \quad \text{did not do} \]

S. 45. \[ d \rightarrow \text{V} / \text{V} \rightarrow \text{&r} \]

Eg.
\[ \text{bu} \rightarrow \text{bu} \quad \text{we will fall} \]
\[ \text{bu} \rightarrow \text{bu} \quad \text{falling} \]
SANDHI

S. 46. \( \text{nā} \phi c \) / N & (n) -

\( \text{N = Nouns} \)

egs.

\text{mē\text{fū}mlōu} > mē\text{fū}mlō

\( \text{even tiger (Acc)} \)

\text{mē\text{fū}mlō} > mē\text{fū}mlō

\( \text{even she (Acc)} \)

S. 47. \( \text{i} \phi c \): - & \{ ñ \}


egs.

\text{ā\text{dī\text{i}s}} > ā\text{dī\text{i}s}

\( \text{to this day} \)

\text{ā\text{dī\text{i}s} ñ > undě\text{i}s} \) of that day

\text{pā\text{pū\text{i}s}} > pā\text{pū\text{i}s}

\( \text{of olden days} \)

7.2. EXTERNAL SANDHI RULES

S. 48. \( \text{nā} \) / yk-

egs.

\text{ā\text{y\text{h}m}m\text{r}w} > ā\text{y\text{h}m}m\text{r}w

\( \text{five hundred} \)

S. 49. \( \text{y} \) / dź-

egs.

\text{ā\text{y\text{h}k\text{r}c}m\text{r}w} > ā\text{y\text{h}k\text{r}c}m\text{r}w

\( \text{five hundred} \)

S. 50. \( \text{pā} \) / dź-

\text{ā\text{pā}\text{pā}d\text{t}i} > ā\text{pā}\text{pā}d\text{t}i

\( \text{twenty} \)

\text{ā\text{pā}\text{pā}d\text{t}i} > ā\text{pā}\text{pā}d\text{t}i

\( \text{sixty} \)
S. 51.  C' \( \phi / \neq \text{CV} - & C' \)

There is an exception, i.e., when C' is a nasal consonant C' should not be a stop consonant.

**egs.**
- m'kapodi  
  > m'adodi  
  forty
- paxon & mullji  
  > paralalji  
  mist
- w'yakwo  
  > la'muna  
  bride's house
- ac'ka & mu  
  > ukunfu  
  surrounding places of a village
- ku'&'ka & ku  
  > ku'kehke  
  cooked rice broth

S. 52.  \( \{ r \} \) \( \phi / \neq \) \( (C)'V - & C' \)

C' := k, p, c and u

**egs.**
- ac'coci  
  > a-odi  
  one pair
- i'&'meri  
  > i-meri  
  two hundred
- pi'&'pare  
  > pi-pare  
  grass thatched hut
- na'&'meri  
  > ne'meri  
  four hundred
- ku'&'ka & ku  
  > ku'ko'li  
  toddy drinking
S. 53 P  B / N & -  
   P = Voiceless stop consonant  
   B = Voiced stop consonant  
   N = Any nasal consonant  

   egs.  
   opik̕p̕o:  fifty  
   kemik̕p̕o:  red colour  
   pamik̕p̕o:  flute  

S. 54.  N  B / N & -  
   N = Any nasal consonant  
   B = Voiced stop  

   egs.  
   kauik̕p̕e:  sone  
   kemik̕p̕e:  red colour  
   pamik̕p̕e:  flute  

S. 55.  aN  a -  
   a = Homorganic nasal consonants
B = Voiced stops, but it is an exception in the case of bilabial voiced stop followed by the long vowel ə (e.g. perim-hamlə)  

egs.  
barlıgəllı  
>ka-gollı  
black stone  
kanlı-garağlı  
>ka-garağı  
black bear  
peéalę-garəjı  
>pe-garəjı  
big bison  
perim-hamlı  
>be-balli  
big tiger  

S. 56. C + C / C  
* C ə  
V  
* C V  
&  

egs.  
pandeköli  
>pamnekoći  
eleven  
aykerenfi  
>aqkerenfi  
five into two  
nekuđəli  
>nepuđəli  
thirty  
kalkgəllı  
>kakgəllı  
black stone  
pebbali  
>pebbali  
big tiger  
ekoći  
>ekocići  
one pair  

S. 57. ə & / e & -  

eg.  
ənəgəllı  
>ənəwəlli  
male child
S.55. \( a \& \phi \rightarrow \phi / \# (C)(V)C \& n \)

egs.  
| bande & pokele | like coming |
| nindakopele | like standing |
| baifikpoile | like showing |

S.59. \( \phi \rightarrow y / \# C V C \& \rightarrow V \)

egs.  
| kaljifadake | tender area |
| kofikele | betel leaf |
| gurjkili | put mark (thou) |

S.60. \( i \rightarrow \phi / \& \dddot{\chi} \)

egs.  
| abjikatki | five servants |
| a\dddot{\chi}jikatki | five feet |
| a\dddot{\chi}jikatki | five goats |

S.61. \( u \rightarrow \phi / \& V \)

\( u \)
\( \phi \)
\( e \)
 Hundreds

a.

> 1

hundred and one

> 7

hundred and seven

> w

mother's younger sister

d "d" another one

> "d"

leaf of cupre tree

> m

ancestor's father

---

  a

> A

(A opt.)

  q

---

S. 62.

> d

said that (he) will come

> d

said that (I) will come

> n

said that (we) may come

> n

said that (he) came

---

S. 63.

> m

said that (I) came
egs. 70, 80, 90

S. 64. 2ορις  = kάρτι

eg. 80ς

> κάρτι
eight hundred

S. 65. παρικα παχθ

egs. 13

>παρισκελ

thirteen

S. 66. ἱππος

egs. 14

>παρισκελ

fourteen

S. 67. ἧπις  = δία

egs. μισθωτῆς

of that doing (Acc.)

> μισθωτῆς

of that look (Acc.)
S. 68. ṣ eṣṣ / وها ṣ eṣṣ

egs.  aṣṣa ṣ eṣṣi  one by two
     > ṣ eṣṣi  two by two
     > ṣ eṣṣi  six by two

S. 69. ṣ eṣṣ / وها ṣ eṣṣ

egs.  maṣṣa ṣ eṣṣi  three years
     > muṣṣa ṣ eṣṣi  three thousand
     > muṣṣa ṣ eṣṣi  three by two

S. 70.  in ṣ eṣṣ / &  aṣṣi  oṣṣi

egs.  akkikṣiṣaṣṣya  sister! (for calling)
     > akkikṣaṣṣya
     > muṣṣaṣṣaṣṣya  Muthana (with respect in calling)
     > tyammakṣiṣṣya  Thayanma (with respect in calling)
S. 71. \( \phi \) \( \hat{\imath} \) \( \phi \) C - & C

egs. and \-banasa
    > andi manu one tree
    dand\-co\-ta
    > dandi min two gardens
    nach\&mane
    > nati mane four houses.

S. 72. \( \epsilon \) \( \hat{\imath} \) \( \iota \) & \( \epsilon \)

egs. sol\&meite
    > solmeite pillow
    soledami
    > solmi head hair
8. SYNTAX

8.0. Every native speaker of a language uses sentences, though he is not conscious of the mechanism used in making the sentences. In the present analysis sentence is taken as an unit, though it is felt that necessity of higher units viz., para, discourse etc. In all natural languages we find many kinds of sentences such as simple, complex and compound, declarative and interrogative, active and passive etc.

Among sentences some are basic which cannot be broken into smaller sentences.
1. amo baari He came
2. idi mane This is house

But there are many other sentences which reading can be split further into smaller and smaller sentences. For example,
3. maca bofri punaako na adiri
   (He) read that book which I gave

can be split into
4.a. punaako na bofri
   I gave that book

and
4.b. adiri na bofri
   (He) read that

The sentences (3) and (4) have the same meaning but they are different in their structures. To explain this we have to assume two levels of grammatical structure: *surface structure*, which represents the way we utter or write the sentence and *deep structure*, which represents the way we understand the sentence. Grammatical elements are arranged quite differently in these two structures, which will be named as *constituent structure* or *phrase structure*. In the surface structure grammatical elements are arranged in *linear order*. This type of arrangement corresponds to the way we utter the sentence. In the deep structure they are arranged according to the semantic correlations that we find between various constituents and linear order does not play any important role in it. Between deep and surface structures, we assume a set of *Transformational rules*, which bring out various operations like deletion, permutation, hopping etc.

Thus the syntactic component consists of two major structures: *constituent structure* and *transformation-
8.1. CONSTITUENT STRUCTURE

Constituent structure consists of a set of rewriting rules. These rules which are called as phrase structure (P.S) rules starting from the initial string which is called utterance (U) going on until we get what may be called preterminal strings. These rules generate all the basic sentences of a language. Not only the simple sentences but other types of sentences are also generated by these rules.

All the sentences are classified into two major types and they might be called the basic sentences of Kodagu language.

1. NP + NP
2. NP + VP

The other types NP + Adj. and NP + Gen. are included in these types. In both of these types the subject slot is filled by an NP, but the predicate slot is filled either by an NP or by a VP.

e.g.: 1. NP + NP  (di anda  This is (a) tree
2. NP + VP  ammi bænd  I came

There are certain verbs which take object and some others which do not take any. Certain verbs take intensifier whereas certain other verbs do not take any. Because of these kinds of behaviours we can have different sub-types of sentences.
1. NP + OBJECT + N
   *avr gaataka o'idi *
   He read a book

2. NP + V
   *a va hati *
   She came

3. NP + INTENSIFIER + V
   *napki tamba thiiti *
   I see much

Like all other natural languages we can have in Kodagu certain items before a sentence as well as after a sentence and this entire unit can be called utterance (U).

8.1.1. U = (Pr. S U) + S + (Po S U)

When we rewrite the utterance (U) as string of symbols, we have three units viz. Pre Sentential Units (Pr. S. U.), Sentence (S) and Post Sentential Units (Po. S. U.). Here sentence (S) is preceded by item Pr. S. U., which are formed as vocative (Voc.) or interjection (INT.) and followed by Po. S. U., which include clitics (CL.) or interrogative (Int.), both are optional items and they are expanded later.

egs. 1. or. are lu
   Hey! you come

2. egge. ohe. eriiti
   Aah! he is dead

Kodagu has a number of clitics like -u, -r, etc., which are suffix to any one of the constituents in a sentence.
And also the interrogative -a: is also added to any one of the constituents. These suffixes can be added to any one of the constituents in a sentence, but one at a time in the final stage.

egs.  
1. \textit{anu e\textit{li}-u pepe}  
   He will go everywhere  

2. \textit{ill a\textit{na}-c: haku}  
   She alone may come here  

3. \textit{an\textit{l}-at: huri}  
   It is she who came?  

4. \textit{anu bu\textit{li}-a:}  
   Did she came?  

As these items are optionally added to the sentence we will be able to have sentences of the following types as independent units.

egs.  
1. \textit{ni\textit{n} ki\textit{ndi}t\textit{u}}  
   You came  

2. \textit{j\textit{u} \textit{uli}\textit{ku bu\textit{li}}}  
   This woman came here  

Thus the vocative and interjection are included presential forms and interrogatives are included post-sentential elements at least to the surface level.

8. 1. 2. \textit{S} \in \textit{NP} \subseteq \{\textit{NP}\} \cup \{\textit{VP}\}  

As already mentioned only two basic sentence types are set up and all other types are derived from them.
1. NP + NP
   adt wrl That is village

2. NP + VP
   avwa ha ri He came

3. 1. 3. NP + (S) + NP

The above rule is a recursive rule and it makes provision for deriving relative clause etc. Mention has to be made that in all natural languages we find recursion and Kodagu is not an exception to this. In Kodagu we find expressions like,

hande kiri the boy who came
wagger pataka the book which (some one) read

and they are derived by the following rule.

NP
   \[ S \]
   \[ NP \]

4. 1. 4. NP + \{ PN \} + NP

NP is further classified into pronoun (PN) and other nouns (NP'), on the basis of the fact that NP alone can be preceded by any adjective or genitive.

egs 1. buiyye mate big house
     2. amde saa mate his son
but 3. *malīya ara
4. *malī vina

are ungrammatical sentences.

8.1.5. NP' \( \Rightarrow \) \{ Nq' \} \{ NP' \}

NP' is divided into Nq' and NP'. Nq' stands for quantitative indefinite and universal nouns. They are explained in the following rules.

8.1.6. Nq' \( \Rightarrow \) \{ Nq. ind \} \{ Nq. uni \}

Nq' is divided into Nq. ind and Nq. uni. Nq. ind stands for indefinite nouns denoting quantity and Nq. uni for universal nouns denoting quantity, which can be further classified.

Nq. ind-

egs. cana  small amount
      canangī -id-
      samba  great amount

8.1.7. Nq. uni \( \Rightarrow \) \{ Nq. u. c \} \{ Nq. u. h \}

Nq. uni is sub-divided into common and human nouns.

Nq. u. c-

egs. ella  all, whole
      eifis  whole

Nq. u. h-

egs.
8.1.8. NP $\Rightarrow$ (DA)N

DA stands for demonstrative adjectives, which occur before all nouns. A noun may or may not take a demonstrative adjective.

DA+N-

egs. at: $w\mathbf{v}$ that village

N:-
egs. $w\mathbf{v}$ village

in: $\mathbf{n}t\mathbf{s}$ garden

8.1.9. DA $\Rightarrow \{\text{PA}\}$, $\{\text{RA}\}$

Demonstrative adjectives are divided into proximate (PA) and remote (RA).

PA:- i: this

eg. i: $\mathbf{n}k\mathbf{p}$ this boy

RA:- at: that

eg. at: $\mathbf{n}m$ that house

8.1.10. N $\Rightarrow \{\text{HUM}\}$, $\{\text{NHUM}\}$

All nouns are classified into two major groups viz., human (HUM) and non-human (NHUM). This classification is to be done in Kodagu as all human nouns take
dari or ari 'who' and all non-human nouns take eni 'what' as their interrogative pronouns.

egs. 1. ama dari/ari who is he?
      2. ana dari/ari who is she?
      3. ari ari who are they?
      4. ari eni what is that?

8.1.11. HUM \{ HP \}
        \{ HC \}

Human singular nouns are classified into two viz., human proper (HP) and human common (HC) nouns. This classification is made as the nouns of HP do not take plural marker whereas the nouns of HC take the plural marker. Semantically the proper nouns can be further classified into masculine and feminine, but this division is not made here. All the human proper nouns can optionally take a honorific marker. The following rule takes care of this fact

8.1.12. HP<> HP (Hon. M)

The honorific marker (Hon. M) used in Kodaqi is ari gala and this can be added to all proper nouns irrespective of their genders.

egs. karjapga gala Curappa-Hon. (Mas.)
      zanapga gala Sonamme-Hon. ( .. )
      ka reeti gala Kaveri-Hon. (Fem.)
      etc.
8.1.13 HCo HCo (pl)

Human common nouns can take plural markers.

cgs. anyla-kaf elder brothers
     okkhe-kaf elder sisters
     pazel-yaf sinners
     etc.

8.1.14 HCo φ { HCo. S } { HCo. D }

HCo. S stands for simple nouns and HCo. D stands for derived nouns. A noun of HCo. D consists of a noun and a gender suffix. There also we can find the conjugated or participial noun (§ 2.7).

8.1.15 HCo. θ { Nm } { Nf } { Nc }

HCo. S is further classified into masculine, feminine and common nouns.

1. Nm-

cgs. anyla elder brother
     okkhe ho
     pazel cobler
     taceiel carpenter

2. Nf-

cgs. akkhe elder sister
     amfe mother
The derived human common nouns are formed by adding certain other stems, which are treated here. M.S stands for masculine suffix; F.S stands for feminine, Ep.Pl stands for epiceto plural and C.S stands for common gender marker.

1. St + M.S:-
   
egs. akjh-en graveyard father  
        kall-en thief (Mase.)  
        kowit-en blind man  
        kckmpar-ra Kocava caste man  
        sntr-en father-in-law  
        etc.

2. St + F.S:-
   
egs. akjh-i graveyard mother  
        kall-i thief (Fem.)
<table>
<thead>
<tr>
<th>Sanskrit-EN</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kottigal-ct</td>
<td>Kontini lady</td>
</tr>
<tr>
<td>kodava-ati</td>
<td>Kodava lady</td>
</tr>
<tr>
<td>macep-1</td>
<td>sister-in-law (younger)</td>
</tr>
<tr>
<td></td>
<td>etc.</td>
</tr>
</tbody>
</table>

3. St + Ep.PE-

<table>
<thead>
<tr>
<th>Sanskrit-EN</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>eran-of</td>
<td>Eruva caste people</td>
</tr>
<tr>
<td>kusid-of</td>
<td>blind people</td>
</tr>
<tr>
<td>kodar-of</td>
<td>Kodava people</td>
</tr>
<tr>
<td>gowd-of</td>
<td>Gowda caste people</td>
</tr>
<tr>
<td>pasik-of</td>
<td>Pasike caste people</td>
</tr>
<tr>
<td></td>
<td>etc.</td>
</tr>
</tbody>
</table>

4. St + C.S.-

<table>
<thead>
<tr>
<th>Sanskrit-EN</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>pu:pa-i</td>
<td>sinner</td>
</tr>
<tr>
<td>vrapa:ra-l</td>
<td>seller</td>
</tr>
<tr>
<td>pasapakara-l</td>
<td>helper</td>
</tr>
<tr>
<td></td>
<td>etc.</td>
</tr>
</tbody>
</table>

8.1.17. NHUM = \{ \text{NAN}, \text{NIN} \}

Non-human nouns are divided into two classes viz., animate (NAN) and inanimate (NIN) since the animate nouns are obligatorily taking plural markers whereas the inanimate nouns do not take plural markers.

8.1.18. NAN = NAN.S (PI)

<table>
<thead>
<tr>
<th>Sanskrit-EN</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>cescede</td>
<td>bullock</td>
</tr>
<tr>
<td>mari</td>
<td>tiger</td>
</tr>
</tbody>
</table>
2. N.A.N.S → P.B-

egs. cemen-kař
nari-yaf
ka-ke-yaf
etc.

bullocks
tigers
crows
etc.

8.1.19. \text{NIN} \rightarrow \left\{ \begin{array}{l}
\text{NIN}_{P} \\
\text{NIN}_{C} \\
\text{NUMB} 
\end{array} \right.

Inanimate nouns are classified into three classes. \text{NIN}_{P} stands for names of months, days etc. \text{NIN}_{C} stands for common inanimate nouns except numerals and \text{NUMB} stands for numerical nouns.

8.1.20. \text{NIN} \rightarrow \left\{ \begin{array}{l}
\text{NIN}_{\text{nom}} \\
\text{NIN}_{\text{pl}} \\
\text{NIN}_{\text{a}} 
\end{array} \right.

\text{NIN}_{P} is again divided into three classes. \text{NIN}_{\text{nom}} stands for months; \text{NIN}_{\text{pl}} stands for week days and \text{NIN}_{\text{a}} stands for the names of other proper nouns like places, rivers, mountains etc.

1. \text{NIN}_{\text{nom}} →

egs. durumjan
" name of the first month (Jun-
" (Feb.–Mar.)
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kumbhīyaṛi</td>
<td>name of the third month (Mar.-Apr.)</td>
</tr>
<tr>
<td>māṁśyaṛi</td>
<td>fourth &quot; (Apl.-May)</td>
</tr>
<tr>
<td>ēṣṭottṛyaṛi</td>
<td>fifth &quot; May.-Jun.)</td>
</tr>
<tr>
<td>lokaṛyaṛi</td>
<td>sixth &quot; (Jun.-Jul.)</td>
</tr>
<tr>
<td>ardare</td>
<td>seventh &quot; (Jul.-Aug.)</td>
</tr>
<tr>
<td>ṛkṣakaṛa</td>
<td>eighth &quot; (Aug.-Sep.)</td>
</tr>
<tr>
<td>cīkṣyaṛi</td>
<td>ninth &quot; (Sep.-Oct.)</td>
</tr>
<tr>
<td>kumāryaṛi</td>
<td>tenth &quot; (Oct.-Nov.)</td>
</tr>
<tr>
<td>teḷḷoṛi</td>
<td>eleventh &quot; (Nov.-Dec.)</td>
</tr>
<tr>
<td>bīṛeṣeṛi</td>
<td>twelfth &quot; (Dec.-Jan.)</td>
</tr>
</tbody>
</table>

2. NINpē—

eg. | Sunday |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mārasce</td>
<td>Monday</td>
</tr>
<tr>
<td>tiṅgalece</td>
<td>Tuesday</td>
</tr>
<tr>
<td>cemace</td>
<td>Wednesday</td>
</tr>
<tr>
<td>padmaśe</td>
<td>Thursday</td>
</tr>
<tr>
<td>heḷace</td>
<td>Friday</td>
</tr>
<tr>
<td>bōḷyasce</td>
<td>Saturday</td>
</tr>
<tr>
<td>cāsiyore</td>
<td>Sunday</td>
</tr>
</tbody>
</table>
3. **NINpo**:—

<table>
<thead>
<tr>
<th>egi.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>madikesi</td>
<td>Mercara - a place</td>
</tr>
<tr>
<td>kovese</td>
<td>Cauvery - a river</td>
</tr>
<tr>
<td>katta</td>
<td>Kutta - a place</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>

8.1.21. **NINC** = \[
\begin{pmatrix}
NIN_{na} \\
NIN_{nac} \\
NIN_{nms} \\
NIN_{nre}
\end{pmatrix}
\]

Inanimates common nouns are classified as nouns denoting direction (NIN_{na}), nouns denoting action (NIN_{nac}), nouns denoting certain concepts (NIN_{nms}) and nouns denoting other objects (NIN_{nre}). NIN_{nms} and NIN_{nre} can be further classified.

1. **NIN_{na}**:

<table>
<thead>
<tr>
<th>egs.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kekti</td>
<td>East</td>
</tr>
<tr>
<td>merki</td>
<td>West</td>
</tr>
<tr>
<td>sarki</td>
<td>South</td>
</tr>
<tr>
<td>baqadi</td>
<td>North</td>
</tr>
</tbody>
</table>

2. **NIN_{nac}**:

<table>
<thead>
<tr>
<th>egs.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>pra</td>
<td>glow</td>
</tr>
<tr>
<td>acta</td>
<td>dance</td>
</tr>
<tr>
<td>noqti</td>
<td>look</td>
</tr>
<tr>
<td>parli</td>
<td>song</td>
</tr>
<tr>
<td>polli</td>
<td>behaviour</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>
The action nouns are derived from verbs by adding some verbal derivatives like -u, -bl, -pl, -bl, -bh etc., in Kodagu. (For detail see § 2.8)

\[
\text{NiNons } \Phi \left\{ \begin{array}{c}
\text{Ncl} \\
\text{Nbh} \\
\text{Nns}
\end{array} \right\}
\]

NiNons is classified as nouns of colour (Ncl), shape (Nbh), taste (Nns) and other nouns of abstraction (Nns s).

1 Ncl:–

<table>
<thead>
<tr>
<th>eg.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>karips</td>
<td>black</td>
</tr>
<tr>
<td>corpi</td>
<td>red</td>
</tr>
<tr>
<td>melu</td>
<td>blue</td>
</tr>
<tr>
<td>perci</td>
<td>green</td>
</tr>
<tr>
<td>hoffi</td>
<td>white</td>
</tr>
</tbody>
</table>

2 Nbh:–

<table>
<thead>
<tr>
<th>eg.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>udde</td>
<td>height</td>
</tr>
<tr>
<td>batja</td>
<td>round, circle</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>

3 Nns:–

<table>
<thead>
<tr>
<th>eg.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>keza</td>
<td>bitterness</td>
</tr>
<tr>
<td>pulji</td>
<td>sour</td>
</tr>
<tr>
<td>modina</td>
<td>sweetness</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>
8. 1. 23. **NIN**<sub>co</sub> \(\Rightarrow\) \{ **NIN**<sub>cnv</sub> \}
\{ **NIN**<sub>lla</sub> \}

**NIN**<sub>co</sub> is further classified into inanimate count nouns (**NIN**<sub>cnv</sub>) and inanimate mass nouns (**NIN**<sub>lla</sub>).

Count nouns include (1) place nouns, which can be substituted by *alti* ‘here’, *att* ‘here’ and *all* ‘there’; (2) time nouns, which can be substituted by *akku* ‘then’, *ikku* ‘now’ and *akk* ‘when’; (8) nouns denoting sense organs like *kapi* ‘eye’, *buji* ‘mouth’, *kemi* ‘ear’ etc.; as they take the suffix -*are*; (4) nouns denoting body parts like *kal* ‘leg’, *kay* ‘arm’ etc.; (5) nouns denoting flora like *ak* ‘banyan tree’, *hale* ‘plantain’ etc., and (6) nouns denoting objects like *jwinko* ‘book’, *merji* ‘table’ etc.

Those nouns, which are countless are grouped under mass nouns. They are *nuvi* ‘water’, *hwtk* ‘crowd’ part of ‘milk’ etc.

8. 1. 24. **NUMB** \(\Rightarrow\) (**NU**<sub>5</sub>) (**NU**<sub>4</sub>)

Numerals (**NUMB**) as in other languages are found as a sub class of **NIN** (rule 19) and it is rewritten here as **NU**<sub>5</sub> plus **NU**<sub>4</sub>. Both **NU**<sub>5</sub> and **NU**<sub>4</sub> are optional items.
If this rule can be operated the resultant forms are NU₄ or NU₃ or NU₂ + NU¹. When all the constituents in the right side of the arrow (→) are optional, at least one of the constituents must be chosen. Here NU¹ stands for the names of the numbers. One to ten and NU₄ can be further expanded.

8.1.25. **NU₄ → (NU₃) (NU¹)**

<table>
<thead>
<tr>
<th>egs.</th>
<th>ten</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>path</em></td>
<td>twenty</td>
</tr>
<tr>
<td><em>sahadi</em></td>
<td>thirty</td>
</tr>
<tr>
<td><em>naqadi</em></td>
<td>forty</td>
</tr>
<tr>
<td><em>ayndhi</em></td>
<td>fifty</td>
</tr>
<tr>
<td><em>aswadi</em></td>
<td>sixty</td>
</tr>
<tr>
<td><em>aljanddi</em></td>
<td>seventy</td>
</tr>
<tr>
<td><em>kimandhi</em></td>
<td>eighty</td>
</tr>
<tr>
<td><em>tanvandi</em></td>
<td>ninety</td>
</tr>
</tbody>
</table>

If it is chosen as NU₄ + NU¹ as found in rule 34, this rule must be operated and the result is the following string:

i.e. **NU₃ + NU¹ + NU¹**

NU₃ can be further expanded. Following are the examples for NU¹ + NU¹:

<table>
<thead>
<tr>
<th>egs.</th>
<th>ten</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>pandanddi</em></td>
<td>eleven</td>
</tr>
<tr>
<td><em>pandandojdi</em></td>
<td>twelve</td>
</tr>
<tr>
<td><em>paradanddi</em></td>
<td>thirteen</td>
</tr>
<tr>
<td><em>patanddi</em></td>
<td>fourteen</td>
</tr>
</tbody>
</table>
fifteen
sixteen
seventeen
eighteen
nineteen
twenty one
twenty two
twenty three
twenty four
twenty five
twenty six
twenty seven
twenty eight
twenty nine
thirty one
thirty two
thirty three
thirty four
thirty five
thirty six
thirty seven
thirty eight
thirty nine
forty one
forty two
forty three
torty four
forty five
fifty one
fifty two
fifty three
fifty four
fifty five
fifty six
fifty seven
fifty eight
fifty nine
sixty one
sixty two
sixty three
sixty four
sixty five
sixty six
sixty seven
sixty eight
sixty nine
seventy one
seventy two
seventy three
seventy four
seventy five
seventy six
STTAX

seventy seven
seventy eight
seventy nine
eighty one
eighty two
eighty three
eighty four
eighty five
eighty six
eighty seven
eighty eight
eighty nine
ninety one
ninety two
ninety three
ninety four
ninety five
ninety six
ninety seven
ninety eight
ninety nine

8.1.26. \( MNU \) \( \neq (NUT) \) \( (NU) \)

\( NУ \) stands for the multiples of hundred and it can be followed by \( MNU \), or \( MNU \) or \( MNU + MNU \).

1. \( MNU \)

Examples:

- \( MNU \) = hundred
- \( 2 \times MNU \) = two hundred
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<table>
<thead>
<tr>
<th>Munnu</th>
<th>three hundred</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attar</td>
<td>four hundred</td>
</tr>
<tr>
<td>Arunu</td>
<td>five hundred</td>
</tr>
<tr>
<td>Annu</td>
<td>six hundred</td>
</tr>
<tr>
<td>E-uucu</td>
<td>seven hundred</td>
</tr>
<tr>
<td>T-pucu</td>
<td>eight hundred</td>
</tr>
<tr>
<td>Oymbayanu</td>
<td>nine hundred</td>
</tr>
</tbody>
</table>

2. N1P + N2P :=

- examples:
  - nuciyamudi: hundred and one
  - nuciyamudidi: hundred and two
  - nuciyamunadi: hundred and three
  - nuciyapaci: hundred and four
  - nuciyapadi: hundred and five
  - nuciyapadi: hundred and six
  - nuciyapadi: hundred and seven
  - nuciyapadi: hundred and eight
  - nuciyapadi: hundred and nine

3. N1P + N2P -

- examples:
  - nuciyapadi: hundred and ten
  - nuciyapadi: hundred and twenty
  - nuciyapadi: hundred and thirty
  - etc.

4. N1P + N2P + N3P :=

- examples:
  - nuciyapamendi: hundred and eleven
  - nuciyapamendi: hundred and twenty
  - nuciyapamendi: hundred and twenty-one
SYNTAX

\textit{miyamapaozendi} hundred and thirty one
\textit{miyamapardonzi} hundred and thirty two
\textit{etc}

6.1.27, \textit{NU}_c \rightarrow (\textit{NU}_e) (\textit{NU}_c)

\textit{NU}_c \textit{stands for the multiples of thousand. \textit{NU}_c will be further expanded. \textit{NU}_c may followed by any one or two or all the three items of \textit{NU}_c, \textit{NU}_d and \textit{NU}_e; but the sequence should be in order i.e., from the higher to the lower.}

1. \textit{NU}_c :
\begin{itemize}
  \item \textit{a.yra} \hspace{1cm} \text{thousand}
\end{itemize}

2. \textit{NU}_c + \textit{NU}_c :
\begin{itemize}
  \item \textit{a.yra} \textit{miyamapaozendi} \hspace{1cm} \text{one thousand and two hundred}
\end{itemize}

3. \textit{NU}_c + \textit{NU}_d + \textit{NU}_c :
\begin{itemize}
  \item \textit{a.yra} \textit{miyamapaozendi} \textit{miyamapardonzi} \hspace{1cm} \text{one thousand two hundred and one}
\end{itemize}

4. \textit{NU}_c + \textit{NU}_d + \textit{NU}_d :
\begin{itemize}
  \item \textit{a.yra} \textit{miyamapaozendi} \textit{miyamapardonzi} \hspace{1cm} \text{one thousand two hundred and fifty}
\end{itemize}

5. \textit{NU}_c + \textit{NU}_d + \textit{NU}_e + \textit{NU}_c :
\begin{itemize}
  \item \textit{a.yra} \textit{miyamapaozendi} \textit{miyamapardonzi} \hspace{1cm} \text{one thousand two hundred and fifty one}
\end{itemize}
6. $NU^2 + NU^3$ :-
   eg. vayavanadi one thousand and twenty

7. $NU^4 + NU^5$ :-
   eg. avadivannadi one thousand and twenty one

8. $NU^3 + NU^4$ :-
   eg. avadivandi one thousand and one

8.1.28. $NU^3 \equiv (NU^4) (NU^5)$

$NU^3$ stands for all the multiples of lakh (100,000).
$NU^4$ is further expanded. $NU^5$ may be followed by one
or combination of all constituents in the order as it is
explained in rule 8.1.27.

1. $NU^5$ :-
   eg. loka 100,000

2. $NU^4 + NU^5$ :-
   eg. lakṣatandhi 100,001 etc.,

3. $NU^3 + NU^4$ :-
   eg. lakṣatandwadi 100,020 etc.,

4. $NU^4 + NU^4$ :-
   eg. lakṣatandwadi 100,200 etc.,

5. $NU^3 + NU^4$ :-
   eg. lakṣatandwadi 101,000 etc.,
6. \( NU' + NU' + NU' \).  
   eg. \( la\text{ikpata:remondi} 101,001 \) etc.

7. \( NU' + NU' + NU' + NU' \).  
   eg. \( la\text{ikpax:remondi} \) \( 101,021 \) etc.

8. \( NU' + NU' + NU' + NU' + NU' \).  
   eg. \( la\text{ikpax:remondi} \) \( 101,221 \) etc.

8.1.99. \( NU \cdot (\text{NUMB}) NU\text{k}: \)

\( NU\text{k} \) is expanded as \( \text{NUMB} + \text{NU} \text{k} \). \( \text{NUMB} \) is an optional item in this rule. Whenever \( \text{NUMB} \) is chosen it must be again rewritten as it is shown in rule 8.1.24. The rule 8.1.24 is a recursive rule. Here \( NU\text{k}: \) stands for kari 'word', which can be followed by all the possible combinations of \( (NU) \) (NU') (NU') (NU') (NU'). All the combinations that occur after \( NU\text{k}: \) can also precede it.

1. \( NU\text{k}: \) 
   eg. \( kari \) \( 10,000,000 \)

2. \( NU\text{k}: + NU' \).  
   eg. \( kari:remondi \) \( 10,009,001 \) etc.

3. \( NU\text{k}: + NU' \).  
   eg. \( kari:patt \) \( 10,000,010 \)
4. **NU<sub>as</sub> + NU<sup>r</sup>**
   
   eg. k<sup>2</sup>lam r<sub>10</sub> 10,000,100

5. **NU<sub>as</sub> + NU<sup>r</sup>**
   
   eg. ke<sup>2</sup>la-y<sub>10</sub> 10,100,000

6. **NU<sub>as</sub> + NU<sup>r</sup>**
   
   eg. ke<sup>2</sup>lam<sub>b</sub> 10,100,000

7. **NU<sub>as</sub> + NU<sup>r</sup> + NU<sup>r</sup>**
   
   eg. k<sup>2</sup>ilakatsan<sub>d</sub> 10,100,000 etc.

8. **NU<sub>as</sub> + NU<sup>r</sup> + NU<sup>r</sup> + NU<sup>r</sup>**
   
   eg. k<sup>2</sup>ilakatsan<sub>no</sub> 10,100,111 etc.

9. **NU<sub>as</sub> + NU<sup>r</sup> + NU<sup>r</sup> + NU<sup>r</sup> + NU<sup>r</sup>**
   
   eg. k<sup>2</sup>ilakatsan<sub>n</sub>nu<sub>y</sub>pan<sub>n</sub>no 10,100,111 etc.

10. **NU<sub>as</sub> + NU<sup>r</sup> + NU<sup>r</sup> + NU<sup>r</sup> + NU<sup>r</sup>**
    
    eg. ka<sup>2</sup>ilakatsan<sub>y</sub>nu<sub>y</sub>pan<sub>n</sub>no 10,101,111 etc., etc.

8.1.30. **NU<sup>r</sup>** (NU<sub>as</sub>) NU<sub>as</sub>

NU<sup>r</sup> (in rule 8.1.28) is being further expanded here. NU<sub>as</sub> stands for the numeral l<sub>10</sub>lam "lakh". NU<sub>as</sub> is to be explained in the next rule.

8.1.31. **NU<sup>r</sup>** (NU<sup>r</sup>) (NU<sup>r</sup>)

NU<sub>as</sub> is rewritten into NU<sup>r</sup> plus NU<sup>r</sup>. As already stated in rule 8.1.24 it is to be chosen along with if all constituents are optional in a rule. This rule can give NU<sup>r</sup> or NU<sup>r</sup> or NU<sup>r</sup> + NU<sup>r</sup>.
1. \( \text{NU}^+ + \text{NU}_\text{m} \):
   
   eg. & \text{daaphi lakya} & 200,000 etc.,

2. \( \text{NU}^* + \text{NU}_\text{m} \):
   
   eg. & \text{irawaali lakya} & 20,000 etc.,

3. \( \text{NU}^* + \text{NU}^+ + \text{NU}_\text{m} \):
   
   eg. & \text{irmawampa lakya} & 22,000 etc.,

8. l. 32. \( \text{NU}^* \rightarrow (\text{NU}_\text{m} + \text{NU}_\text{p}) \cdot \text{NU}_\text{m} \).

\( \text{NU}^* \) (in rule 8. l. 27) is again rewritten as \( \text{NU}_\text{m} + \text{NU}_\text{p} \), where \( \text{NU}_\text{m} \) is an optional item. \( \text{NU}_\text{p} \) stands for the item 'thousand' and \( \text{NU}_\text{m} \) has been already explained in the previous rule.

1. \( \text{NU}^* + \text{NU}_\text{p} \):
   
   eg. & \text{cukuna} & 6,000 etc.,

2. \( \text{NU}^* + \text{NU}_\text{p} \):
   
   eg. & \text{arwaacauna} & 60,000 etc.,

3. \( \text{NU}^* + \text{NU}^* + \text{NU}_\text{m} \):
   
   eg. & \text{annawaalacuuna} & 66,000 etc.,

8. l. 33. \( \text{NU}^* \rightarrow (\text{NU}^* \cdot \text{NU}_\text{m}) \):

\( \text{NU}^* \) (in rule 8. l. 29) is rewritten here as \( \text{NU}^* + \text{NU}_\text{m} \), where \( \text{NU}^* \) is optional. \( \text{NU}_\text{m} \) stands for the item 'hundred'.

1. \( \text{NU}^* + \text{NU}_\text{m} \):
   
   eg. & \text{bawa} & 200

   & \text{maaw} & 400 etc.,
8 1. 34. $NUP \oplus (NU') NUP$

$NU'$ (in rule 8 1. 25) is rewritten as $NU'$ plus $NUP$. $NU'$ is an optional item which has already been explained in 8 1. 24. $NUP$ stands for partit 'ten'.

1. $NU' + NUP$ -

e.g. (stand) 20
    $NU$ $padi$ 40 etc.,

It is to be noted that ondi 'one' is usually dropped when followed by $NUP$, $NUur$, $NUa$, $NUs$ or $NUuc$.

e.g. $ondi partit$
  $> partit$ ten
  $ondi mean$
  $> mean$ hundred
  $ondi anya$
  $> anya$ thousand
  $ondi laksa$
  $> laksa$ lakh
  $ondi kecil$
  $> kecil$ crore

8 1. 35. $PN \oplus \{PPN\} \{DPN\}$

Pronoun (PN) is taken as a sub-class of $NP$ (rule 8 1. 4) and it is rewritten here as PPN and DPN. PPN stands for personal pronouns, which have only number distinction and DPN stands for the demonstrative pronouns, which have gender distinction.
8.1.36 PPN = \{ PPN-1 \} + Nr
\{ PPN-2 \} + Nr
\{ RPN \}

PPN classified into first person pronoun (PPN-1) second person pronoun (PPN-2) and reflexive pronoun (RPN). Nr stands for number marker, which occurs obligatorily. (See for detail § 1.6.1 & 1.6.2.)

8.1.37 DPN = \{ DPN-1 \} + GN
\{ DPN-2 \} + GN

DPN is classified into remote (DPN-1) and proximate (DPN-2) pronouns. GN stands for gender number markers. (see for detail § 1.6.3)

8.1.38 VP = \{ ADJ \}
\{ GEN \}
\{ Vp \}

Verb phrase (VP) consists of three elements, viz., adjectival phrase (ADJ), genitive construction (GEN) and verbal construction (VP).

gp:
1. *kuyr naffaran hoy is good (ADJ)
2. *maana middall the house is mint (GEN)
3. *maan bani he came (VP)

The above three constructions can be relativized as nalli bunu 'good boy', naffar naane 'my house' and bani bunu 'he who came' respectively. It has to be mentioned that adjectives are considered as verbs (Lakoff, 1970:115 - 133). Here the adjectives and verbs are members of a single lexical category that is called verb and that they differ.
only by a single syntactic feature, that is called adjectival.
In the case of ADJ, GEN and VP examples are given
with concord elements for the sake of convenience.

8.1.39. VP ♦ (ADV - P) VP

VP is expanded as adverbial phrase (ADV.P) plus
verb phrase (VP). ADV.P is an optional item.

§ 1.40. ADV. P ♦ {ADV. P - 1
{ADV. P - 2

The adverbials are divided into two classes, viz.,
ADV.P-1 and ADV.P-2. ADV.P-1 includes a
sentence as an optional item whereas ADV.P-2 includes
a sentence as an obligatory item and these two are again
expanded in the following rules.

8.1.41. ADV. P-1 ♦ (S)
{ADV
{ADVform
{ADVpolad

ADV and ADVform are further divided in the following
rules. These adverbials may or may not be preceded by
a sentence (S). ADVform stands for any phrase like
accordinya 'even then', ADVpolad for accordinya 'if it is so' and ADV for
accordinya 'on account of that'
etc.

Usually these adverbial phrases followed by the
matrix sentences though they are placed here after the
NP of the matrix sentence. This kind of change in
order can take be care of by a transformational rule, i.e.,
1. NP - S - ADVcome - VP -:
   eg. 1. nani - awhi bappa - aseegi - bappale Φ
       I - he will come - even then - will not come
       1.a. awhi aaw uadegi bappale
       1.b. awhi aaw uadegi aaw uadegi bappale
       1.c. awhi bappa aseegi nani bappale
       He will come, even then I will not come

2. NP - S - ADV cond - VP -:
   eg. 1. nani - awhi bappa - aseegi - bappi Φ
       I - he will come - if it is so - (I) will come
       1.a. awhi aaw uadegi bappi
       1.b. awhi aadegi nani bappi
       1.c. awhi bappa aseegi nani bappi
       He will come if it is so I will come

3. NP - S - ADV give - VP -:
   eg. 1. nani - mithi koffi - aangady - koffi Φ
       I - you asked - therefore - (I) gave
       1.a. mithi mithi aangady koffi
       1.b. mithi koffi aangady mithi koffi
       1.c. mithi koffi aangady mithi koffi
       Because you asked I gave it
ADV. P - 2 is divided into four sub-classes, viz.,
conjunctive phrase (Conj.pp), continuous phrase (Cont.pp)
quotative marker (Quot.m) and completive marker (Compl.m).
Actual sentences are obtained only after applying relevant
transformational and morphophonemic rules.

1. NP - S - conj.pp - VP
   eg. 1. *am - am *i *lǐ*i kɛrt - Conj.pp - nana - nɔtʃi
       he - he came here - me saw
   1.a. am *i *lǐ*i hɔnt - nana nɔtʃi
       or
   1.b. am *i *lǐ*i bɛnti - nana nɔtʃi
       He came here and saw me

2. NP - S - cont.pp - VP
   eg. 1. *am - am nɔtʃi - Cont.pp - po - ni
       he - he saw - went
       am nɔtʃiŋi - po - ni
       He saw while going

3. NP - S - Quot.m - VP
   eg. 1. *am - nɔsii bapiiyi - Quot.m - eggi
       he - you will come - said (he)
       *am nɔsii bapiiyiŋi - eggi
       He said that you would come
Adverb of time (ADVt) introduced in rule 41 is classified into four classes.

1. **NP - S - Adv.t - 1 - V**
   
   1. **nadi - ame hast - akha - poa**
      
      i. he came - then - went - 1
      
      1. a. ame hast akha nadi poa
      
      1. b. ame hast akha nadi poa
      
      1. c. ame hast akha nadi poa
      
      I went when he came

2. **NP - S - Adv.t - 2 - VP**

   **eg.**

   1. **ame - nadi hast - akhakste - poa**
      
      he - I came - immediately - went be
      
      1. a. ame nadi hast akhakste poa
      
      1. b. want bandakake ame poa
      
      1. c. want band akhakste ame poa
      
      I came as soon as he went
3. NP - S - Adv.1 - 3 - VP

eg. 1. niri - avim hoppa - pililu - po'lu
   you - he will come - then - may go
   1. a. niri avim bauna pililu po'lu
   1. b. avim bauna pililu niri po'lu
   1. c. avim hoppa pililu niri po'lu
      You may go after (the time in which) he comes

4. NP - S - Adv.1 - 4 - VP

   1. avim - niri - kegji - miili - kodiri
      he - I will ask - before - gave - he
   1. a. avim nici kegji miili kodiri
   1. b. niri kegji miili avim kodiri
   1. c. niri kegji avim miili avim kodiri
      He gave (it) before I ask

8.1.44. ADVm \(\quad\) (Adv. accord)
       \(\quad\) (Adv. effect)

Here Adv. accord stands for the expression *ana'k* 'like' and Adv. effect for *ocek* 'that much'.

1. NP - S - Adv. accord - VP

eg. 1. avim - naci - kegji - oka - nadijja
    he - I said - to - wallaci - he
   1. a. avim naci kegji oka nadijja
   1. b. naci kegji oka nadijja
   1. c. naci kegji oka nadijja
      He will act as I told
2. NP - Adv. effect-VP

eg. 1. awn-puyi pocci-xeekhi simdesi
   1. a. awn puyi pocci-xeekhi simdesi
   1. b. puyi pocci-xeekhi awha simdesi
   1. c. puyi pocci xeekhi awha simdesi

He ate so much that his hunger would be appeased.

8.1.45 VP - (Casal) VP

VP is rewritten as casal plus VP, where casal is optional. VP stands for the remaining part of the verb phrase. Casal stands for all the casal constructions.

\[
\left. \begin{array}{c}
\text{ACC} \\
\text{INST} \\
\text{SOCI} \\
\end{array} \right\} (\text{Casal})
\]

8.1.46. Casal \( \Rightarrow \) \[
\left. \begin{array}{c}
\text{DAT} \\
\text{ABL} \\
\text{LOC} \\
\text{COMP} \\
\text{PURP} \\
\end{array} \right\} (\text{Casal})
\]

All the casal constructions are listed here except genitive (GEN). ACC stands for accusative, INST for instrumental, SOCI for sociative, DAT for dative, ABL for ablative, LOC for locative, COMP for comparative, and PURP for purposive. This is a recursive rule.

As already stated (§1.5), a simple sentence can have more than one casal construction but not of the same type. For instance,

* awna awha xunaa nunaar

is an ungrammatical sentence whereas
nam j ašna manet’s nusćci
I saw him in the house

is a grammatical sentence. However there are certain instances where we find (in the surface level) one and the same case. There are many sentences which have locative case twice in a simple sentence.

e.g. ašna kulejlili kulejlili nusćci
He studies in a college at Mercara

The following examples show the combination of two cases in a sentence.

e.g. 1. ašna nusćci kulejlili manekh bari
He came along with me to home

2. ašna kulejlili nusćci
She saw him in the college

3. ašna manet ašna kulejlili pačet pačet
I sing a song with you at their house
dec.

8 1.47. VP* (Post.p) VP*

Post.p stands for post position, which is expanded in the following rule.

\[
\begin{array}{c}
\text{Topic} \\
\text{Comp} \\
\text{Abl} \\
\text{Loc} \\
\text{Limit} \\
\text{Mann}
\end{array}
\]

8 1.48. Post.p* (Post. P)
A post positional construction may be followed by another post positional construction. The post position which is given as an optional item enables us to get all possible sequence of post positional constructions, that can occur in a simple sentence.

Post positional phrase are listed here. They are topical (Topic), comparative (Comp.), ablative (Abi), locative (Loc), limitative (Limit) and manneral (Mans). All these constructions are formed by adding the markers of the respective construction.

1. Topical
   NP+N—Topic. M+VP
   eg. 1. nasi + nina—kuriš fi i-ṣayašt
       I told (acc)-about (ab)-said.1

2. Comparative
   NP+N—Comp. M+VP
   eg. 1. anši + ašala—pilče + ca ylaŋfi
       he is (ab)-like + (it) is beauty
       He is as beautiful as her

3. Ablative
   NP+N—Abi M+VP
   eg. 1. anaš + matu-tasfi+i-maḏiwa
       be + tomorrow-from = will do be
       He will do from tomorrow onwards
4. Locative
   NP + N + Loc. M + VP

   eg. 1. punsaka + merjina - merda + unqili
       book + table (Gen.) - on + is
       The book is on the table

   eg. 2. punsaka + merjina - midua + unqili
       book + table (Gen.) - on - is
       The book is on the table

   eg. 3. ake + manare - qilil + unqili
       he + house (Gen.) - inside - is
       He is in the house

5. Limitative
   NP + N - Limit. M + VP

   eg. 1. niwi + kafa - wla + punqili
       you + sea - till + must go
       You must go up to the ocean

   eg. 2. ake + isili - bare + hasili
       he + it - till + came-he
       He came up to this (place)

6. Manneral
   NP + N - Mann. M + VP

   eg. 1. mansi + kemp - ari - kanqili
       I + eye - fully + saw - I
       I saw (fully) with my eyes.

§ 140. VP* + [ADV]Vb

VP* is rewritten here as adverb (ADV) plus verb (Vb)
where the adverb is an optional item. The adverbs are
further classified in the following rules.
8.1.50. ADV \supset \{ \text{ADV-1} \} \cup \{ \text{ADV-2} \} \cup \{ \text{ADV} \} \\

ADV is rewritten into ADV-1 and ADV-2, which can be followed by another adverb. The optional item (ADV) enables us to get as many adverbs in a sentence as possible. ADV-1 stands for demonstrative adverbs and ADV-2 for other pure adverbs, which can be followed by constituent sentence. Both can be further classified. (For examples see § 4) 

8.1.51. ADV \supset \{ Tm \} \\

ADV-1 is rewritten into four kinds, viz., adverb of time (Tm), adverb of place (Pp), adverb of manner (Mr) and adverb of quality (Qy). Adverb of time (Tm) can be further classified. 

8.1.52. Tm \supset \{ Tm_r \} \cup \{ Tm_o \} \\

Adverb of time is divided into restricted adverb (Tm-r) and other adverbs (Tm-o) 

1. Tm_r 
   - *nda* that day 
   - *ne* this day 

2. Tm_o 
   - *kla* then 
   - *ikla* now
8.1.53. ADV = 2 = \{ Tm - 1 \}
\{ Po - 1 \}
\{ Mr - 1 \}
\{ Qy - 1 \}

ADV = 2 is also classified into adverb of time, adverb of place, adverb of manner and adverb of quality. (For examples see § 4)

8.1.54. Vb = \{ Vd \}
\{ V \}

Verb (Vb) is rewritten here as Vd and V. Vd stands for defective verbs like *ille 'not' and *exist', *hando 'necessity' etc. (§ 2.5); and V for other verbs which include auxiliary verbs and causative verbs. Though the auxiliary and causative verbs can be derived from simple verbs, these are not treated here.

8.1.55. V \{ V = \{ Vtr \}
\{ Vist \}

V is expanded as above, where V+tr stands for certain verbs which can take the transitive marker. Vtr for inherent transitive verbs and Vistr for inherent intransitive verbs. For detailed classification of these verbs see § 4.0.

8.1.26. ADJ = \{ ADJap \}
\{ ADJp \}

Adjective is found as a sub class of verb phrase (rule 8.1.88) and is rewritten here as appellatives (ADJap) and adjective proper (ADJP); because ADJap is optionally preceded by intensifier and the other does not. Both can be further expanded.
8.1.57. \textit{ADJm} :: \textit{\{Int\}} \big\{ \textit{\{Adj, s\}} \big\} \big\{ \textit{\{Adj, d\}} \big\} \\

\textit{ADJm} is rewritten as the intensifier (\textit{Int}) plus a simple adjective (\textit{Adj, s}) or a derived adjective (\textit{Adj, d}), where \textit{Int} is an optional item.

1. (\textit{Int}) + \textit{Adj, s} + \textit{N} \\
\textbf{eg.} 1. \textit{jamba} + \textit{mal} + \textit{munali} \\
very - good - lady \\
Very good lady
2. \textit{kef} + \textit{munali} \\
bad - son \\
Bad son

8.1.58. \textit{Adj} \textit{\& NINon} + \textit{Adj, m} \\
\textit{Adj, m} is rewritten as \textit{NINon} (rule 8.1.22) plus adjective marker-\textit{\&m} \\

1. (\textit{Int}) + \textit{NINon} :: \textit{\{Adj, m\} + \textit{N} \\
\textbf{eg.} 1. \textit{jamba} + \textit{x-y-\&m} + \textit{munali} \\
very - beauty-\textit{Adj} + girl \\
Very beautiful girl \\
2. \textit{pok} + \textit{fuf} + \textit{\&m} + \textit{munali} \\
love-\textit{Adj} + son \\
Loving son

Kodagu appellatives \textit{mal}, \textit{kriji}, \textit{sc-puli} etc., take the pronominal endings as \textit{mal}, \textit{kriji}, \textit{sc-puli} etc., respectively and they are determined the subjects as, 

1. \textit{awa mal} \textit{awa} \\
He is a good man
2.  swi n t en bi 'He is a bad man'
3.  awi enyi'fare 'She is a beautiful lady.'

This is taken care of by the concord transformation. And also in Kodagu ketti 'bad', adiya'educated' etc., seem to be relative participles, but they are really adjectives. All the relative participles do have some tense significance, but there is no tense significance in ketti, adiya etc. Therefore these are treated as adjectives.

8.1.59. \( \text{ADJ}_p \rightarrow \begin{cases} \text{NUMB} \cdot \text{-ane} \\ \text{Adj_pf} \\ \text{Adj}_p \cdot \text{N} \end{cases} \)

Adjective proper is expanded into number plus the ordinal marker -ane, adjective proper freerforms and adjective proper plus a noun. \( \text{N} \) is an obligatory item in the case of \( \text{Adj}_p \cdot \text{N} \).

1. \( \text{NUMB} = \text{-ane} \)
   
   egs.  one-anen  first
   den-anen  second
   man-anen  third

2. \( \text{Adj_pf} \)
   
   egs.  kiri  small
   kiri  -id-
   cippi  -id-
   belli  white
   nadu  central
   etc.
SYNTAX

3. \textit{Adj+N.P.}

egs. \textit{ken-denge}  brown coconut
\textit{ken-manggi}  red soil
\textit{pom-bali}  golden door
\textit{mau-dervi}  holy mother
etc.

8.1.65. GEN + N + Gen.M

Genitive is found as a sub-class of verb phrase (8.1.58.) and this construction is formed by adding the genitive marker (Gen.M) to nouns.

\textit{NP} + \textit{N} + Gen.M + \textit{Pt}

egs. 1. \textit{mana} + \textit{na} - \textit{de} + \textit{a}
house + 1-Gen.M + Pt
The house is mine

2. \textit{ida} + \textit{mas} - \textit{de} + \textit{a}
this + you-Gen. M + Pt
This is yours.

8.2. TRANSFORMATION

8.2.0. In Kodagus as in other natural languages we find simple, compound and complex sentences. Compound sentences are derived by conjoining two or more simple sentences whereas complex sentences are obtained by embedding one sentence into another in various ways. Together with these, various other transformations are applied and all these transformational rules are dealt with under this section though sketch only.

Relative clause and complementation can derived by embedding one sentence into noun phrase of another
sentence in a slightly different way. However only the relative clause construction is dealt in this section.

8.2.1. Relative Clause

There are various kinds of clause in the sentences of any natural languages. Relative or adjectival clause is one among them and it is very common in many natural languages like English, Tamil, Kannada, Kodagu etc. Consider the following sentences

1. Eng. The boy who I saw came here
2. Ta. naca paritita paysam vanitan
3. Kan. navu no dhita hugugous hundaw
4. Kod. ma u nairthi hina haca

We find that all sentences above have same meaning though they look different in the surface level. In English we find the relative pronoun who and in other examples we have the relative participle paritita, no dhita and nairthi which literally mean "(one who) saw"

It is commonly known that how English relative clauses are formed. Actually sentence (1) is formed by combining the following two sentences.

1. (a) The boy came here.
1. (b) I saw the boy.

1. (b) is embedded into 1(a) directly after the noun "boy".

This will produce (5) which may not be a well formed sentence of English.
5. \[ \text{The boy} \left[ \text{I saw the boy} \right] \text{came here} \]

In (1) the noun the boy is separated and in between them we find I saw, but the relative pronoun who is found to occur in (1) immediately after the boy. This necessitates that the boy in $S'$ is moved and be placed immediately after the boy in $S'$ and this operation will give (6).

6. The boy the boy I saw came here

in which relative pronoun transformation takes place and finally we get (1) i.e.,

The boy who I saw came here.

With regard to sentences (2), (3) and (4), we can have the following as source sentences

2.(a) nwa payama-p *paritea*

I saw the boy

(b) payama *uwa*

The boy came

3.(a) nwa hu-eegawa *uwa* *dide*

I saw the boy

(b) hu-eegawu *banlawu*

The boy came

4.(a) nwa *kito-yi* *uwa* *dide*

I saw the boy

(b) kito *banlawu*

The boy came
2(a), 3(a) and 4(a) are embedded into 2(b), 3(b) and 4(b) respectively in such a way that 2(a), 3(a) and 4(a) function as attributes to the nouns *pappami*, *hadiyam*, *kinn* etc., and this will give the following.

7. \[
\left[ \text{ana pappam-i partia n} \right. \\
\text{pappam samanc} \] \\
\text{S}^2 \\
\text{S}^2
\]

8. \[
\left[ \text{ana hadiyam-n norflana} \right. \\
\text{hadiyam bhandam} \] \\
\text{S}^3 \\
\text{S}^1
\]

9. \[
\left[ \text{norul kinn-n norflin} \right. \\
\text{kinn bhasin} \] \\
\text{S}^3 \\
\text{S}^1
\]

Note that in Dravidian languages the constituent sentences are embedded in the left side of the identical noun in the matrix sentence. But in English constituent sentences are introduced in the right hand side and this does not make any difference and this is done only on the basis of surface structures of the sentences.

In the sentences (7), (8) and (9) Equi.NP deletion transformation; which deletes the identical noun in the constituent sentence takes place and finally we get the sentences (2), (3) and (4).

Thus when a sentence is embedded in a noun phrase, which contains another noun phrase the embedded sentence is converted into a relative clause. Both the noun phrase and the embedded sentences are dominated by another noun phrase.

As already pointed out in English the embedded sentence will be in the right side of the noun phrase (NP) of the matrix sentence whereas in Dravidian languages
like Tamili, Kannada and Kodagu the constituent sentence will be in the left side of the NP of the matrix sentence

**English**

```
NP
```

**Dravidian**

```
NP  S  S  NP
```

These constructions are called relative clauses. It is to be mentioned that a noun phrase of the embedded sentence is identical with the noun phrase of the matrix sentence. The key transformation in the generation of the surface structure of the relative clause transformation.

Many transformations are applied to get the surface structure, they are

1. Equi-NP Deletion transformation
2. Case deletion transformation
3. Relativization transformation etc.

If we consider the sentences (2), (3) and (4) as mentioned above, the identical NP in the constituent sentences (i.e. in 2a and 2b, 3a and 3b, 4a and 4b) is deleted by applying the Equi-NP deletion transformation. Then the case deletion transformation and relativization transformation take place.

Let us see the derivation of the sentence (2) by applying the above mentioned transformational rules.

1. **Equi-NP Deletion Transformation**

2(1) *par* payyan-Case,M *par* Aux payyan na-

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
</table>
2. Case suffix deletion Transformation

2(2) *mak Case-M par-Aux passya nil
1 2 3 4 5 6
SD: NP + Case-M + Vb + Aux + NP + V
1 1 3 4 5 6
SC: 123456 - 134567, where 2 = 6

3. Relativization Transformation

2(3) *mak par-Aux passya nil-
1 2 3 4 5
SD: NP + Vb + Aux + NP + V
1 2 4 5
SC: 12345 - 123 + Rel 45;

where the sequence 23 + Rel obtained through relativization transformation will be morphophonically realised as passya. This is also true in the case of nefdi and nedi of the sentences (3) and (4) respectively.

The following diagram will show the above derivation of the sentence (2), (3) and (4).
In English the Equi-NP deletion is not applied: instead the identical NP in the constituent sentence is replaced by the relative pronoun. If the head noun is human the relative pronoun who is used and when it is non-human which is used.

The relative pronoun that can be used for both. In addition to this when, where, how etc. are also used.

And also in English we find sentence like:

11. People living in England are industrious.

12. The problem you raised are interesting.
13. I was present at the railway station when the train arrived

14. I know where he stays.

These sentences can be derivable from the following

11a. People who are living in England are industrious

12a. The problems which you raised are interesting.

13a. I was present at the railway station at the time when the train arrived

14a. I know the place where he stays.

These sentences are different only in structure by having who are, the relative clause: which, the relative pronoun: at the time, the time noun and the place, the place noun. Since both sentences (11 and 11a; 12 and 12a; 13 and 13a; 14 and 14a) are same in meaning, 11, 12, 13 and 14 can be derived from their corresponding other sentences. For this derivation many transformation like (1) Relative clause reduction, (1) Relative pronoun reduction, (3) Time and place noun deletion are applied.

The sentence (11) is derived from (11a) by applying the relative clause reduction transformation, where the relative who are in (11a) is reduced to get the sentence (11).

The sentence (12) is derived from (12a) by applying the relative pronoun reduction where the relative pronoun which is reduced to get the sentence (12).

The sentences (13) and (14) are derived from (13a) and (14a) respectively by applying the rules time and place deletion transformation. Here the time noun at the time and the place noun the place are deleted and finally we get (13) and (14).
This is also found to be true in the case of Dravidian Languages though it is not well noticed. Consider the following Tamil sentence.

15. *paru vaakal koñca viitru*

The house which has ten rooms

Here the past adjectival participle *koñca* gives present tense meaning. It is true in the case of the following

16. *paru vaakal urakkiza viitru*

The house which has ten rooms

When we compare (15) and (16) there is no meaning difference. Though the past adjectival participle in (15), it is equivalent to (16). What is the reason for having the present tense meaning of the past relative participle. It will give an impression to take that the sentences (15) and (16) can be derivable from the following

17. *paru vaakal kontrukkil viitru*

The house which has ten rooms

Now we can understand that (15) and (16) can be derived by deleting either the relative participle *kontrukkil* or the past adjectival participle *koñca*. When we delete the relative participle *kontrukkil*, the relative participle marker *-a* is to be retained and joined with the adjectival participle *koñca*. This takes care of by the suffix shift transformational rule. This is called relative participle deletion transformation. Because of the present relative participle *kontrukkil*, the *koñca* is being used in the same tense. If we delete the adjectival participle *koñca* we will get (16). It will be taken into account by the adjectival participle deletion transformation.
But there is a difference in the case of Kodagu language. Consider the following
18. patti kumare ujfe mone
   The house which has ten rooms
It may be possible to derive (18) from (19).
19. patti kumare raffi mone
   The house which has ten rooms
   Here the relative participle ujfe cannot be deleted and the
   adverbial participle raffi can alone be deleted.
And also in Tamil and Kodagu we find sentences like,
20. nen nenn pinn uc (Tamil.)
21. naxi hande pidda hec (Kodagu.)
   (You) came after I came
Here we find that the relative participle ujfe/bhande occur
before the participle pinn. The relative participle by
definition is partly a verb because it has temporal reference
and partly an adjective since it qualifies a noun (Kushalappa
Gowda, 1972: 424). It is also to be noted that relative
participles is in construction with noun. But it is claimed
by many (Kushalappa, 1970) that the relative participle can
also be in construction with the participles like pinn, may
etc. It seems that his description may be on the basis of
surface level.
20. a. naxi mante mranaiyuktu pinn uc (Tamil.)
21. a. naxi hande niraiki pidda hec (Kodagu.)
   (You) came after the time in which I came
When we compare these sentences with (20) and (21) we don't find any meaning difference between (20) to (20.a) and (21) to (21.a). There is a possibility to derive (20) and (21) from the sentences (20.a) and (21.a) respectively. This derivation is taken care of by the time noun deletion transformation as shown in the case of English.

When the time expression occurs as the relative clause construction in Tamil on Kadaga it may be deleted in the surface level, but it becomes adverbial clause.

In Kadaga the phrase happadi milla 'before the coming' can be derived from the relative clause as follows,

22. avin happadi milla ba
(You) come before he came

22.a. avin happadi milla ba
(You) come before the time in which he came

Here the sentence (22) can also be derived from (22.a) by applying the time noun deletion transformation.

Notice that there are certain other constructions which look like relative clause. But they are not really modifiers of the noun. For instance,

23. avin vanai ceyil (Tu.)
24. avin vanai sudi (Kod.)

The news that he came

Here the sentences (23) and (24) can be equated with and derived from

23.a avin vanai ena ceyil (Tu.)
and
24.a. avin vanai ena sudi (Kod.)
respectively, where the constituent sentence is identified with the following noun.

The relative participle is derived from two sources. In the first case it comes from a pure verb and in the second it comes from an adjective.

25. nuva pattiya kana (Ta.)
    nuva acıma kane (Kod.)
    The story which I read

26. nalla payya (Ta.)
    nalliv ḍhaṇṭ (Kod.)
    Good boy

In the sentence (35) the relative participle pattiya kana is derived from verb and in the sentence (26) the adjective nalla nalliv is derived from adjective, both of them are grouped under YRBB. In the case of sentences (23) and (24) it is not possible to derive vanna and hansa in the same way as we derived pattiya kana and nalla nalliv. The relationship between vanna and raṇa is different from that of pattiya and kana.

It is also known (Smith 1969, Jampiren 1964) that there are two types of relative clause viz. (1) restrictive relative clause and (2) non-restrictive relative clause. A relative clause is restrictive when it makes the head noun specific and it is natural that NP's which are already specified cannot be made specific by a relative clause. A non-restrictive relative clause is the only kind that can be formed by proper nouns as well as unique nouns because they are already specific. For example in English
27. John, who is professor of Linguistics is my cousin.
28. The sun, which rises in the east is a planet.
29. The moon, which we see now is a planet.

But this is not the case with other nouns which can take other type of relative clause. Consider the following:

30. Eng. The boy who I know is good.
31. Ta. enakku-t teriva payyaj naalama.
32. Kod. maki gottu libre kinku melvina.

These relative clauses are considered as restrictive clauses. It is to be noted that in English the difference between restrictive relative clause and non-restrictive relative clause is marked by putting commas as follows:

(a) The Chinese, who are industrious, will improve.

(b) The boy, who (m) I saw, is good.

and in speech intonation will take care of the difference.

When we examine (31) and (32) it is difficult to find such clear cut difference. In a context, when there are more than one boy is present we can use the sentence (31). Then it will be a restrictive clause since it specifies a particular boy who is known to me. But the same sentence can also be used when there is only one boy. Then the relative clause is used as a restrictive one, since the question of identification does not arise. The same situation is found in Kodagu also.

Another proposal that restrictive relative clauses are conjoined sentences in deep structure has been made in various forms (Anagnost 1971, Pontzi 1973, Ross 1957; Bach 1968). By supporting this proposal Oh (1971) proposes that the relative clauses are derived from underlying conjunctions. But in this present analysis I have
followed the same that the relative participles are derived from the following underlying structure

\[ S \rightarrow NP \]

Like in many other natural languages, in Kodagu also we find various kinds of relationship between the head noun and the verb in the relative clause. For example in expressions like bade kipni "the boy who came", we find the subject-predicate relation. i.e., we know from the expression that a boy has come and the particular boy is mentioned in the phrase.

In Kodagu sentences we find very many casal relations between the verb pronoun and the noun phrases. The casal relations are very important in this language and the present study restricts itself only to these relations in this chapter.

10. 2. 1.1. Subject-predicate relation

In Kodagu we find noun phrases like,
1. tllak bade kipni the boy who came here
2. ori kipni the boy who ran
3. bade kipni the boy who fell down

etc. In all these noun - phrases we find that the noun (kipni) and the verb (in the form of relative participle) are in the subject-predicate relation. Though the noun kipni in the above expression are not used as the subject of the verb (as in sentences like kipni tllak beri 'the boy came here') we intuitively feel that the boy we speak of came. To bring out this semantic relation it becomes
necessary to derive the above phrases from the structures like

![Diagram](image)

In the constituent sentences, `kmp` `llk` hnr, `kmp` `adfr` and `kmp` `bdrh` we clearly see the subject-predicate relation.

The above underlying structure undergoes various transformation as mentioned earlier.

1. Equi-NP deletion
   Note that the noun is the matrix sentence, i.e., `kmp` and the noun (`kmp`) in the constituent sentence are identical and therefore Equi-NP deletion takes place.
   
   ![Equi-NP](image)

2. Relativization transformation
   This transformational rule transforms the verb into a relative participle and hence it is named relativization transformation.
# Grammar of Kodagu

In Kodagu, the morphophonemic rule is applied to convert the Arabic word "لاك" to "لاكح". This is followed by the application of the same rule to the root form "لاكح". The resulting form is "لاكحح".

After applying the relevant morphophonemic rule, we get the noun phrase "لاكحح:لاكحح" meaning "the boy who came here".

As a result of the above transformation rules, we get the resultant phrases as:

1. "لاكحح:لاكحح" the boy who came here
2. "لاكحح:لاكحح" the boy who ran
3. "لاكحح:لاكحح" the boy who fell down

This kind of deep structure and the transformations explain the semantic relation that we find between the noun and the relative participles in the above noun phrases. The relationship that we find in the constituent structure is maintained in the noun phrase which is actually derived from the sentence.

The diagram (No. 1, 2, & 3) will clearly show the derivation of the above phrases.
Diagram No. 1

S
  \downarrow
N  VP
  \downarrow
S'  NP
  \downarrow
V
  \downarrow
Adv  V  Ni
  \downarrow
kon  niti  luci
  \downarrow  \downarrow
s (Equal-NP deletion)  bandt (Relativization)
Diagram No. 2

S

NP

VP

S

NP

NP

Ni

V

kiage

o.det

phi

phi

(Equi-NP)
(Relativization)
(Deletion)
10.2.1.2. Object-predicate relation

In Kodagu we find noun phrases like

1. even ači‘en karei the story which he read
2. even ipatun karei the story which he wrote

In the above noun phrases the relative participles (ači‘en, ipatun) and the head noun (karei) exhibit object-predicate relation. The noun karei in the above expressions are not used as the object of the above verb (as in sentences
like *om kate ordiri 'he read the story.' Therefore the above phrases are derived from the structures like

\[
\text{NP} \quad \text{NP'} \\
\downarrow \quad \downarrow \\
\text{S} \quad \text{NP'} \\
\downarrow \quad \downarrow \\
\text{awom kate} \quad \text{ordiri} \quad \text{objdiri} \\
\downarrow \quad \downarrow \\
\text{N} \quad \text{N}
\]

The following transformation rules account for the above semantic relation that we find between the noun and the verb in the phrase.

1. Equi-NP deletion.

Here the noun kate in the matrix sentence and in the constituent sentence are identical and therefore Equi-NP deletion takes place.

\[
\begin{array}{cccc}
\text{awom kate + Case-M ordiri } & \text{awom kate} \\
1 & 2 & 3 & 4 & 5 \rightarrow
\end{array}
\]

2. Case deletion transformation.

After applying the Equi-NP deletion transformation the case looses its significance and therefore case deletion transformation takes place.
3. Relativization transformation.

This transformation rule transforms the verb of the constituent sentence into a relative participle.

\[
\begin{align*}
\text{# any Case-M} & \text{ adj } \text{ # any } \\
\text{# any } & \text{ # any } \text{ # any }
\end{align*}
\]

It is to be noted that only after applying the relevant morphophonemic rules (which I do not deal with here) the noun phrase \textit{where} \textit{was} \textit{here} will be obtained.

The following diagram (No. 4 on page No. 302) will clearly show the derivation of the above phrase.
10.2.1.3. Instrument - predicate relation

In Kodagu we find noun phrases like
1. avam kettu katti the knife with which (some one) cut
2. avam kattinai katti the knife with which (some one) stabbed

In the above noun phrases the relative participles (kettin, kattin) and the head noun (katti) stand in instrument - predicate relation. The noun katti in the above expressions are not used as the instrumental of the above verb (as in sentences like avam kattinai katti 'he cut with knife'). Therefore the above phrases are derived from the structures like

\[
\text{NP} \quad \text{|} \quad \text{NP}_{\text{N}} \\
\quad \text{|} \\
\text{S} \\
\text{avam kattinai} \quad \text{\{} \text{kettin} \text{, kattin} \text{\}} \\
\text{\{} \text{katti} \text{\}} \\
\text{katti}
\]

The transformation rules, involved for the above semantic relation are the following

1. Equi-NP deletion

The noun katti in the matrix sentence and in the constituent sentence are identical and therefore Equi-NP deletion takes place
1. $\text{a-n} \, \text{karti} + \text{Case-M kartici} \equiv \text{karti} \equiv$
   $\text{a-n} \, \text{Case-M kartici} \equiv \text{karti}$

2. $\text{a-n} \, \text{karti} + \text{Case-M kartici} \equiv \text{karti}$
   $\text{a-n} \, \text{Case-M kartici} \equiv \text{karti}$

Case deletion transformation.

After deleting the noun (karti) in the constituent sentence the Case-M is being isolated and therefore the case deletion transformation takes place.

1. $\text{a-n} \, \text{Case-M kartici} \equiv \text{karti}$
   $\text{a-n} \, \text{karti}$

2. $\text{a-n} \, \text{Case-M kartici} \equiv \text{karti}$
   $\text{a-n} \, \text{karti}$

Relativisation transformation.

Here this transformation role transforms the verbs' kartici/karti of the constituent sentences into relative participles as kartici and kartivo, respectively.

1. $\text{a-n} \, \text{karti} + \text{a-n} \, \text{karti}$
   $\text{a-n} \, \text{karti}$

2. $\text{a-n} \, \text{karti} + \text{a-n} \, \text{karti}$
   $\text{a-n} \, \text{karti}$

The diagram No. 5 & 6 of page No. 305 & 306 will clearly show the derivation of the above phrases.
Diagram No. 5

S

NP

VP

NP

S

NP

VP

Inst.

VB

N

Ni

Inst. S.

V

Ni

¡nun

kantei

nonof

kantei

hosti

(=NP
deletion)

(Relativi-
deletion)

zation)
8.2.1.4. Dative-predicate relation

In Kadaga we find noun phrases like

1. #na kusfi pusa! 'the forest where I went'. Here
the relative participle pusa! and head noun kusfi stand in
a dative-predicate relation. The noun kusfi in the above
expression is not used as dative of the above verb (as
in sentences like #na kusfi pusa! 'I went to forest').
Therefore the above phrase is derived from the structures
like

```
NP

[ ]

[ ]

#na kusfi pusa! kusfi
```

The transformation rules, involved for the above
semantic relation are the following

1. Equi-NP deletion

   The noun kusfi in the constituent sentence and in
   the matrix sentence are identical and therefore Equi-NP
   deletion takes place.

   1. #na kusfi! + Case-M pusa! = kusfi
   2. #na of Case-M pusa! = kusfi

2. Case deletion transformation

   Here the case marker is being isolated since the
   Equi-NP deletion has taken place and therefore case
deletion takes place
3. Relativization transformation.

This transformation rule transforms the verb *pocni* in the constituent sentence into relative participle as *pocni*. It is worth mentioning that the finite verb *pocni* 'I went' and the relative participle *pocni* are in identical phonemic shape.

\[ \text{nanii pocni} \rightarrow \text{kendi} \quad \text{nanii pocni} \rightarrow \text{kendi} \]

As a result of the above transformation rules we get the resultant phrase as

*nanii pocni kendi* The forest where I went.

The following diagram will clearly show the derivation of the above phrase.
§ 2.1.5. Ablative-predicate relation.

In Kodagu we find noun phrases like

1. *avīna buddhi mera* 'the tree from where he fell down'

In the above noun phrase the relative participle (*buddhi*) and the head noun (*mera*) stand in ablative-predicate relation. The noun *mera* is not used as the ablative of the above verb (as in sentences like *avīna maraili* *buddhi* 'he fell down from the tree'). Therefore the above phrase is derived from the following structure

```
NP

S

NP

N

avīna maraili* buddhi

mera
```
The transformation rules involved for the above semantic relation are the following.

1. Equi-NP deletion

Here the noun *mara* in the constituent as well as the matrix sentences are identical and therefore Equi-NP deletion takes place.

\[
\text{ana} \text{ mara} + \text{Case-M} \quad \text{budhiti} \ni \text{ mara} \\
1 \quad 2 \quad 3 \quad 4 \quad 5 \\
\text{ana} \text{ Case-M} \quad \text{budhiti} \ni \text{ mara} \\
1 \quad 3 \quad 4 \quad 5
\]

2. Case deletion transformation

Here this transformation takes place only because of the deletion of the noun in the constituent sentence.

\[
\text{ana} \text{ Case-M} \quad \text{budhiti} \ni \text{ mara} \\
1 \quad 2 \quad 3 \quad 4 \\
\text{ana} \text{ budhiti} \ni \text{ mara} \\
1 \quad 2 \quad 4
\]

3. Relativization transformation

This transformation rule transforms the verb (budhiti) of constituent sentence into a relative participle (budhi).

\[
\text{ana} \text{ budhiti} \ni \text{ mara} \ni \text{ min} \text{ budhi} \ni \text{ mara} \\
1 \quad 2 \quad 3 \quad 4 \\
1 \quad 2-\text{RP} \quad 3
\]

The following diagram will clearly show the derivation of the above phrase.
8.2.1.6. Locative predicate relation

In Kodagu we find the noun phrases like ayiga uylli mune 'the house in which they are'. In the above phrase the relative participle uylli and the head noun mune stand in locative predicate relation. The noun mune 'house' in the above expression is not used as the locative the above verb (as in sentences like ayiga mune uylli 'they are in the house'). Therefore the above phrase is derived from the structures like
The following transformation rules account for the above semantic relation.

1. Equi-NP deletion

Here the noun mone in the matrix sentence and in the constituent sentence are identical and therefore this transformation rule takes place.

\[
\begin{align*}
\text{ayiga} & \text{ mone} + \text{Case-M} \text{ undi} \equiv \text{mone} \quad \Rightarrow \\
\text{ayiga} & \text{ Case-M} \text{ undi} \equiv \text{mone}
\end{align*}
\]

2. Case deletion transformation

As the Equi-NP deletion takes place the case marker looses its significance and therefore this transformation takes place.

\[
\begin{align*}
\text{ayiga} & \text{ Case-M} \text{ undi} \equiv \text{mone} \quad \Rightarrow \\
\text{ayiga} & \text{ undi} \equiv \text{mone}
\end{align*}
\]

3. Relativization transformation.

This transformation rule transforms the verb (undi) of constituent sentence into a relative participle (undi).

\[
\begin{align*}
\text{ayiga} & \text{ undi} \equiv \text{mone} \quad \Rightarrow \quad \text{ayiga} \text{ undi} \equiv \text{mone} \quad \Rightarrow \quad \text{ayiga} \text{ undi} \equiv \text{mone} \quad \Rightarrow \\
\text{1} & \text{2} & \text{3} & \quad \Rightarrow \\
\text{1} & \text{2} & \text{3} & \text{2-RP} \quad \text{3}
\end{align*}
\]

The following diagram will clearly show the derivation of the above phrase.
Diagram No. 9

S

NP

VP

S

NP

N

Loc.

VB

Ni

N

Loc.

VI

(mane)

(mane)

(Equi NP deletion)

(Case deletion)

(Relativization)
8.2.1.7 Purposive-predicate relation

In Kodagu we find new phrases like

\[ \text{avka bandh } kariyja \] "the matter for which he came."

Here the relative participle bandh and the head noun kariyja are in purposive predicate relation. The noun kariyja in the above phrase is not used as the purposive of the verb bandh (as in sentences like avka kariyjakarfi karfi "he came for some matter"). Therefore the above noun phrase is derived from the structures like

\[
\begin{align*}
\text{NP} & \quad \text{NP}^* \\
\text{S} & \quad \text{I} \\
\text{N} & \\
\text{avka kariyjakarfi karfi} & \quad \text{kariyja}
\end{align*}
\]
The following transformation rule account for the above semantic relation

1. Equi-NP deletion

Here the noun kariya in the matrix sentence and in the constituent sentence are identical and therefore this transformation takes place.

\[
\text{equiv} \text{ kariya} + \text{Case-M} \text{ kariya} = \text{ kariya} \\
\text{Case-M} \text{ kariya} = \text{ kariya}
\]

2. Case deletion transformation

After applying the Equi-NP deletion transformation the case marker loses its significance and therefore this case deletion transformation takes place.

\[
\text{equiv Case-M} \text{ kariya} + \text{ kariya} = \text{ kariya} \\
\text{equiv Case-M} \text{ kariya} = \text{ kariya}
\]

3. Relativization transformation

This transformation transforms the verb (basiti) in the constituent sentence into relative participle.

\[
\text{equiv basiti} + \text{ kariya} = \text{ basiti} \text{ kariya} \\
\text{equiv basiti} = \text{ kariya}
\]

As a result of the above transformation rules we get the noun phrase

\[
\text{equiv basiti kariya} \quad \text{‘the matter for which he came.’}
\]

The following diagram will show the derivation of

he above phrase
8.2.1.8. Cognate object-predicate relation

Object-predicate relation has already been explained. But there are certain other relative noun phrases, whose relative participles and the heads are found in cognate object-predicate relation.

In Kondag we find noun phrases like

1. *min aditi aditi* 'the dance that (some body)
danced'

2. *min nilkha nilkha* 'the laugh that (some body)
laughed'

etc. In these noun phrases we find that the nouns *aditi, nilkha* etc., and the verbs (in the form of relative participles) *aditi, nilkha* etc are in cognate object-predicate relation.

To bring out this semantic relation it becomes necessary to drive the above phrases from the structures like

```
   NP
     S    NP'  
     |    |    |
     |    |    |
     N    |    |
        \  |    |
         \ |    |
          \|
           \|
          \
           aditi
           aditi
           aditi
   aditi
   nilkha
   nilkha
```
The above underlying structures undergo various transformations as mentioned in the object-predicate relation.

1. Equi-NP deletion

Here the nouns in the matrix sentence, i.e., $a_{ji}$ and $n_{j|i}$ and the nouns in the constituent sentence ($a_{ji}$ and $n_{j|i}$) are identical and therefore the transformation takes place.

$$a_{ui} \ni a_{ji} + \text{Case-M} \ni a_{ji} \ni a_{ji}$$

$$a_{vi} \ni \text{Case-M} \ni a_{ji} \ni a_{ji}$$

2. Case deletion transformation

After applying the Equi-NP deletion transformation the Case-M loses its significance and therefore this transformation takes place. It is to be noted here that the Case-M is optional.

$$a_{vi} \ni \text{Case-M} \ni a_{ji} \ni a_{ji}$$

$$a_{vi} \ni \text{Case-M} \ni n_{ji} \ni n_{ji}$$

3. Relativisation transformation

This rule transforms the verbs of constituent sentence into relative participle.

$$a_{vi} \ni a_{ji} \ni a_{ji}$$

$$a_{vi} \ni \text{Case-M} \ni a_{ji} \ni a_{ji}$$

The following diagrams will clearly show the derivation of the above phrases.
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