

Kurumba Kannada

(PUDUKKOTTAI KURUMBA DIALECT)

G. Srinivasa Varma



ANNAMALAI UNIVERSITY

1978

[illegible]

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FOREWORD

The Centre of Advanced Study in Linguistics has been engaged in a Dialect Survey of Tamilnadu. This study is important as it reveals the similarities and dissimilarities of the speech varieties of different regional, religious and social groups. Several dialects of Tamil, Malayalam, Telugu and Kannada have been analysed by the members of the staff and research scholars of this Centre. The present book "*Kurumba Kannada*" by Dr. G. Srinivasa Varma is a part of this project and the dialect analysed in this study is spoken by the Kurumba community of Pudukkottai District in Tamil Nadu. This is the twelfth book in the series on Dialect studies and this is to be followed by several other monographs on dialect studies prepared by the members of the staff and the research scholars.

The aim of this project is to unearth the peculiar features of different dialects of Tamil, Malayalam, Kannada and Telugu spoken in Tamilnadu. These informations are useful to the Historical and Comparative linguists to study the pattern of changes that are prevalent in different dialects. This will also be useful to the scholars who work on the Historical Grammar of Kannada.

In the present study many interesting features peculiar to the Tamilnadu Kannada dialects have been identified and given by the author. He has done this good work inspite of many limitations. Like other studies in this series this will also be very useful to Dravidologists in general and Dialectologists in particular

Annamalainagar }
17th May, 1978. }

S. AGESTHIALINGOM
DIRECTOR,

Centre of Advanced Study in Linguistics.

Acknowledgement

This study is based on the dialect survey work carried by me during 1976-1977 as part of the 'Dialect survey project' undertaken by the Centre of Advanced Study in Linguistics, Annamalai University.

I owe a debt of deep sense of sincere gratitude and gratefulness to my respected Professor S. Agesthalingom, Head of the Department of Linguistics and Director, Centre of Advanced Study in Linguistics, Annamalai University, for his constructive suggestions, invaluable and stimulating guidance, immense encouragement and personal care 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.

During the course of this survey and analysis I was fortunate enough to get the help of a number of people including a large number of Kurumba informants. There are many whom I should thank who with all their sincerity gave me constant encouragement in seeing this book published in the present form, particularly Dr. S. Sakthivel and Mr. N. T. Edward Williams who have been very kind enough to extend all possible help during the preparation of the manuscript of this book. I also thank Mrs. K. V. Rajakumari of this department for helping me correcting the proof and seeing it through the press.

My thanks are due to the authorities of the Annamalai University for providing me financial assistance to do the field work in Pudukkottai district and also for including this work in the publication series of the Department of Linguistics and to the University Grants Commission for their liberal grants for the publication of this book. I also thank M/s. Ilango Press, Pondicherry for printing this work neatly.

G Srinivasa Varma

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INTRODUCTION

{Kurumbas or Kurubas of Pudukkottai district in Tamil Nadu are shepherds. The name Kuruba indicates that they are keepers of *kuri* which means sheep in their speech, *kurubunu ma:ttu*. Tamilians call them as *Vaḍugar* which means people came from Northern side (Mysore) or *Kurumbar* which means those who keep *kurumba:ḍu* 'woolly sheep'. The womenfolk are known as *kurumbacci* or *kurubatti* where the former is Tamil while the latter is Kannada origin.)

Dr. Aiyappan illustrates about the name of this people saying that there is a confusion of names in regard to this tribe.' Three names recorded—*kuruman*, *kurumban* and *kuruban*. Kuruba is the name of the large Shepherd Community on the Karnataka plateau, who are seen in the Tamilnadu and Andhra Pradesh. They speak a kind of Kannada.

In Mysore itself these kurumbas are divided into *u:rukuru-baru* or village kurumbar and the *ka:ḍu kurubaru* or forest kurubas. These Kadu Kurubas are again divided into two classes. The *betṭa* or hill kurubar are a small active people, capable of great fatigue and experts at forest work. They have the sub-division *a:ne* 'elephant' *be:vina* 'neem tree' and *kolli* 'fire brand'. The *jenu* or *Jen* or *te:n* (honey in tamil) Kurumbas are darker and inferior. They collect, as the name indicates, honey and bees wax. The Jenu and the Betta Kurubar have that homes in Wynaad, Nilgiris and the adjoining Mysore hills. The Betta Kurumbar is called in Malayalam *u ra:lī*. Among the Kurumba speeches Betta Kurumbas speech is considered to be distinct language and belongs to South Dravidian. Other Kurumba speeches are considered to be dialects of Kannada.

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1. Dr. Aiyappan, 1948 *Report on the Socio-economic conditions of the Aboriginal tribes of the Province of Madras*, pp 125-128.

In the 1901 Census, a tribe called *Kolayan* was returned from North Malabar and Kasargod of South Kanara districts. They were declared to be the same as *u-ra.li* and their traditional occupation was tending cows which is true to the tribe's name *Ko:l* means a stick, *a.yan* is a cow-herd. They are now brick-layers and masons in North Malabar and masonry work in temples is done by them.

Uralis, the cousins of the Sholagas, call themselves Irulas and the Irulas in the Attapadi are said to be excellent cattle-men. The Sholaga has points that bring him close to the *Jenu-kurumbar*. The Ten Kurumbar are called *ka:ṭṭu nai:yakkans* in the Begur area. They are also called Sholanayakans.

If then, the Kurumbar and Irular could be connected through the Urali and the *ko:l-a:yan*, it will signify the same origin to the Irula also, not merely the Irula of this area but those of the east coast too.

It has been suggested that the Kurumbar may be the remnant of wide spread race which erected the dolmens and cairns seen in these districts. It should be noted that the Kurumbar of the plains, in some places, erect dolmens even to-day. As far being wide-spread who could spread more than the *Kurumborais*-the Pallavas - who ruled from Vizagpatanam to Cape-Comorin with a splendour and a vigour not eclipsed by any other empire in India? So, it may be that the Kurumbar are the descendants of the Pallava Kurumborai. Ten Kurumbar are darker than the *Beṭṭa Kurumbar* and are said to be inferior to them in the social scale. They live in small detached huts in the interiors of jungles. They have a *chavadi* for unmarried girls and another for unmarried adult males. Like this community in the Muduva Tribe also grown up boys and girls sleep in separate bachelor's dormitory specially constructed on the either side of the village¹. The male dress is a Wollen Kambili or coarse cloth; the female dress is a saree of coarse cloth worn in the plains fashion. The

1. Sakthivel, S. 1978 *Muduva Dialect*, Annamalai University.

te:n kurumba shaves his head and wears a tuft behind. They live on honey, bamboo seeds, edible roots etc. Honey and roots are said to be their staple food during the season when they are available. They eat bisan's flesh too.

Edgar Thurston gives the popular tradition as the origin of the caste as follows.¹ "Originally the Kurumbas were *Ka:pus*. Their ancestor were Maji Reddi and Nilamma, who lived on the eastern ghats by selling firewood, and had six sons. Taking pity on their poverty, Siva came begging to their house in the disguise of a Jangam, and gave Nilamma some sacred ashes, while promising prosperity, through the birth of another son; who was called Undalapadmanna. The family became prosperous through agriculture. But, unlike his six brothers, Undalapadmanna never went out to work in the fields. They accordingly contrived to get rid of him by asking him to set fire to some brushwood concealing a white-ant hill, in the hope that the snake within it would kill him. But instead of a snake, an innumerable host of sheep appeared. Frightened at the sight of these strange black beasts, Undalapadmanna took to his heels. But Siva appeared, and told him that they were created for his livelyhood, and that he should rear them, and live by their milk. He taught him how to milk the sheep and boil the milk, and sent him to a distant town, which was occupied by Rakshasas, to fetch fire. There the giants were keeping in bondage a Brahmin girl, who fell in love with Undala Padmanna. They managed to escape from the clutches of the Rakshas by arranging their beds over deep pits, which were dug for their destruction. To save her lover, the girl transformed him into a lizard. She then went with him to the place where his flock was, and Undalapadmanna married a girl of his own caste, and had male offspring by her as well as the Brahman. At the marriage of these sons, a thread Kankanam (bracelet) was tied to the wrist of the caste woman's offspring, and a Woollen Kankanam to that of Brahman girl's sons." Whether this story was any significance or not, even

1. Edgar Thurston, 1909, *Castes and tribes of Southern India* Vol. IV, Madras. pp. 139-140.

to-day the kurumbas of Pudukkottai with whom the present work is mainly concerned, wear Woolen Kankanam during their marriage. They say the White Saree (*buli se:le*) of the bride during the marriage and Woollen Kankanam (*kambili nuḍuce*) are the speciality of their community.

Pudukkottai Kurumbas might have migrated to this part of the country in the late thirteenth century or early fourteenth century at the times of Hoysalas from the adjoining Karnataka State in search of grazing lands for their sheep. They are Hindus and worship Siva and local deities. They also worship a deity called *kuri balla ra:ya* interpreted usually as 'Lord of many sheep'. Perhaps it refers to some ancestral Kurumborai. Kurumba villages are known as *paṭṭi* or *kudī*. These people differ from the Tamils by their cultural activities. Kurumba men have the title 'gaundar' added to their personal names.

They fall into three major groups namely (1) *kurumba gaundar*, (2) *u:rali gaundar* and (3) *Cunna:mbu gaundar*. They are again sub-divided into clans or *kuṭṭu* (Ta-ku:ṭṭam 'group') each having a headman or guru called *gaundaru* who gives his name to the clan. And the clans are mostly of totemistic origin, and retain their totemistic character to this day. The *arsana go:tram* is particularly worthy of notice. The name means turmerie. There are nine clans identifiable at Pudukkottai district, even though they narrate many more.

- | | |
|-------------------------|-------------------------|
| 1. <i>su:rnū kuṭṭu</i> | 6. <i>da:dan kuṭṭu</i> |
| 2. <i>be:rnū kuṭṭu</i> | 7. <i>Jo:yi kuṭṭu</i> |
| 3. <i>manjun kuṭṭu</i> | 8. <i>a:vulū kuṭṭu</i> |
| 4. <i>singṇu kuṭṭu</i> | 9. <i>Parpuṇa kuṭṭu</i> |
| 5. <i>na:guṇu kuṭṭu</i> | |

It is said that these clans are exogamous septs in their concept.

The place of worship, gathering and cultural activities are centered around the temple and its good neighbourhood. The priest *punjeri* is the headman and also judicial head of their community. The unwritten laws of their society are followed by everyone and strictly administered to all without exception. The village council meet at the temple square to discuss petty disputes and also has the power to outcaste the disobedient, which is a very severe punishment to village life.

The Kurumbar social milean recognizes monogamy, divorce and remarriage including widow remarriage. Now - a days the affluent go astray and procure more than one wife leading to polygamy. Inter-caste marriages are not encouraged. The marriage ceremonies differ significantly that of from the Tamils. Kurumbas still retain some of their age old traditions from their place of origin.

Kurumba marriages are seldom arranged and conducted by the parents of the bride-groom at their residence. Elaborate ceremonies are conducted prior to the marriage and also after it. Bride-price of Rupees ten and a half along with a fixed money for the temple should be given by the bride-groom's parents on the day of betrothal. On the day before the marriage five elders including a woman proceed to the bride's house with new saree, turmeric, flowers, fruits etc. They give these presents to the bride. The bride's party will accompany them and stay in a temple which is in the bride-groom's village. Bridegroom offers a goat at his house to the family deity and worship it, seeking the blessings.

Then he rides a horse and goes to a mandapa along with his friends and relatives. The mandapa will be a Vinayaka temple usually. The bridegroom's parents bring decorated new pots, holy ashes and turmeric to the temple. They distribute the holy ash and turmeric and bless the bride and bride-groom. Then the marriage party returns to the bridegroom's house. The bride walks the distance with her relatives while the groom on the horse back, rides like a chief.

The bride's party brings gifts like seven or nine balls of palm gur, turmeric, garlic, cumin seed pepper etc. in short all the essentials to run a family. This is also an occasion to exhibit ones wealth. Bride and Bride-groom are seated in a raised platform. They wear Woollen Kankanam. The bride wears a White Saree. The bride-groom ties *bottu* as the marriage holy thread around the neck of the bride. The elders throw par-boiled rice soaked in tumeric water. It is to be noted that usually raw-rice and turmeric is used in other communities. The marriage is celebrated with a grand feast where goat's mutton is served in large quantity. No buttermilk or ghee is served in the feast. Betal leaves and nuts are distributed to everyone. On the evening the newly married go around the village in a procession visiting their relatives and friends. They give present and their blessings, in return they get *tampulam*-a bunch of betal leaves and nuts. Then the bride-groom visits his-in-law's house three times on auspicious days. The bride brings sweet dishes every time to her-in-law's house.

Pudukkottai Kurumbas still have their age old traditional occupation of rearing sheep. They also took to agriculture which gives them social and economic status. There are about sixty villages in this district where kurumbas are in majority. This dominance has created a peculiar linguistic situation, which is not found elsewhere in Tamilnadu. Kurumbas are born bilinguals in the sense they speak *Kurumba ma:ttu* their mother tongue-a dialect of Kannada-and Tamil, the regional language. The agricultural labourers and the village artisans like washerman: barber etc. whose mother tongue is Tamil also speak *Kurumba ma:ttu* with Kurumbas. Even though these Tamil people belong to the majority region wise, but minority village wise forcing them to become bilingual by learning the language of their masters who are numerically, socially and economically dominant. So, bilingualism prevails in the villages where one has more chances to hear Kurumba Kannada dialect, than the regional Tamil. It will be an interesting study to Dialectologists

Sociologists and Sociolinguists to study the functional aspect of these languages in detail and also acculturation.

There are a number of Kannada dialects spoken in Tamilnadu. Some of these dialects share the unique feature of loss of initial *h* phoneme. And also a number of lexical, grammatical features occur in these dialects as divergencies from the Standard Kannada. A Comparative study with the standard spoken Kannada will throw more light on the direction of Phonological and other linguistic changes in the Kannada Spoken in Tamil Nadu.

1. PHONOLOGY

1.1 INVENTORY OF PHONEMES

The following are the phonemes in the Kurumba dialect of Kannada spoken at Pudukkottai district of Tamil Nadu. There are twenty-six phonemes in Kurumba Dialect of which twenty-four are segmental and two are supra-segmental. The segmental phonemes consist of five vowels and nineteen consonants. Length of vowels and internal open juncture are the two supra-segmental phonemes in this dialect of Kannada.

1.2. SEGMENTAL PHONEMES

1.2.1. VOWELS

There are five short oral vowels which show contrast at the vertical and horizontal axes. The phonemes are tabulated below accordingly. The front and central vowels are unrounded and back vowels are rounded. All the five short vowels contrast with their respective long vowels. Length has been abstracted as a suprasegmental phoneme which co-occurs with oral short vowels

	Front	Central	Back
High	<i>i</i>		<i>u</i>
Mid	<i>e</i>		<i>o</i>
Low		<i>a</i>	

1. 2. 2. CONSONANTS

There are nineteen consonant phonemes consisting of ten plosives, one fricative, three nasals, two laterals, one flap and two (semivowels) glides. The consonant phonemes are tabulated below.

	Bilabial	Labio-dental	Dental	Alveolar	Retroflex	Palatal	Velar
Voiceless	<i>p</i>		<i>t</i>		<i>ʈ</i>	<i>c</i>	<i>k</i>
Stop							
Voiced	<i>b</i>		<i>d</i>		<i>ɖ</i>	<i>j</i>	<i>g</i>
Fricative				<i>s</i>			
Nasal	<i>m</i>			<i>n</i>	<i>ɳ</i>		
Lateral				<i>l</i>	<i>ɭ</i>		
Flap				<i>r</i>			
Semi-Vowel		<i>ɸ</i>				<i>ɥ</i>	

1. 3. CONTRASTS

1. 3. 1. VOWELS

3. 1. 1. Qualitative contrasts: Short vowels

/ i e a o u /

<i>iʔtu</i>	flour
<i>uʔtu</i>	born
<i>eʔtu</i>	eight
<i>attu</i>	then
<i>oʔte</i>	stomach

Long Vowels

/ i: e: a: o: u: /

<i>i:ʔtu</i>	to place
<i>i:su</i>	to buy
<i>i:re</i>	liver
<i>e:ru</i>	to climb-up
<i>e:tta</i>	water lifting instrument
<i>u ttu</i>	he goat
<i>u:re</i>	to wet
<i>a:ttu</i>	river
<i>a:ru</i>	six
<i>o:ʔta</i>	hole
<i>o:gu</i>	to go

1. 3. 1. 2. Quantitative contrasts

/ i i: /

<i>i!tu</i>	flour
<i>i:tu</i>	to place
<i>niru</i>	to weigh
<i>ni:ru</i>	water
<i>na:dini</i>	sister-in-law
<i>ni:</i>	you (sg.)

/ e e: /

<i>e!uku</i>	bone
<i>e:lu</i>	to tell
<i>ele</i>	leaf
<i>e:le</i>	poor

/ a a: /

<i>a!iya</i>	son-in-law
<i>a:uri</i>	sheep
<i>allu</i>	tooth
<i>a:lu</i>	milk
<i>ale</i>	wave
<i>ka!tu</i>	to tie
<i>ka:tu</i>	to show

/ o o: /

<i>ose</i>	bangle
<i>o:se</i>	noise
<i>ondu</i>	one
<i>o:ndu</i>	tiles
<i>konasu</i>	laugh
<i>ko:ni</i>	stallion

/ u u: /

<i>uṭṭu</i>	born
<i>u:ttu</i>	he-goat
<i>kuri</i>	sheep
<i>ku:li</i>	worker

1. 3. 2. CONSONANTS

1. 3. 2. 1. Qualitative contrasts

/ p b /

<i>pa:va</i>	sin
<i>ba:vi</i>	well
<i>uppu</i>	salt
<i>ubbu</i>	flower

/ t d /

<i>taṁma</i>	younger brother
<i>domma</i>	drummer
<i>toṽuṇḍu</i>	husk
<i>doṽva</i>	deity

/ ṭ ḍ /

<i>eṭṭu</i>	eight
<i>eḍḍu</i>	two
<i>oṭṭe</i>	stomach
<i>oḍḍa</i>	oddaman

/ c j s /

<i>cenne</i>	good
<i>janni-uri</i>	spotted sheep
<i>sinna</i>	small
<i>kaccu</i>	bite
<i>ajji</i>	grand-mother
<i>kasele</i>	broom

/ k g /

<i>kuḍi</i>	eat, drink
<i>guḍi</i>	temple
<i>keṇusu</i>	tuber
<i>geṇḍada</i>	husband

/ m n ṇ /

<i>ma:ttu</i>	speech
<i>nattara</i>	blood
<i>dana</i>	cow
<i>kaṇa</i>	thrashing floor
<i>na:mu</i>	we
<i>emme</i>	buffalo
<i>eṇṇu</i>	girl
<i>ninne</i>	yesterday

/ l ʎ /

<i>puli</i>	tiger
<i>buʎi</i>	white
<i>a:lu</i>	milk
<i>a:ʎu</i>	person
<i>allu</i>	tooth
<i>uʎʎa</i>	bad

/ r /

<i>lanja</i>	bribe
<i>ra:y</i>	ragi-grain

/ y v /

<i>ya:ru</i>	who
<i>varsa</i>	year
<i>ba:yi</i>	mouth
<i>ba:vi</i>	well

1. 3. 2. 2. Quantitative contrasts

/ p pp /

<i>se:pe</i>	mat
<i>uppu</i>	salt

/ b bb /

<i>kobe</i>	kovai creeper
<i>ubbu</i>	flower

/ t tt /

<i>elutu</i>	to write
<i>ottu</i>	sun

/ d dd /

<i>kada</i>	door
<i>gadde</i>	field

/ t tt /

<i>naṣṭa</i>	loss
<i>emuṭṭu</i>	how much

/ d dd /

<i>daḍi</i>	stick
<i>dodḍu</i>	big

/ k kk /

<i>kariki</i>	blackish
<i>akki</i>	rice

/ c cc /	<i>tarce</i>	to let out
	<i>kaccu</i>	bite
/ j jj /	<i>aji</i>	old
	<i>ajji</i>	grand mother
/ s ss /	<i>to:sa sat̤i</i>	hot plate
	<i>tosse</i>	daughter-in-law
/ m mm /	<i>na:mu</i>	we
	<i>gemmu</i>	cough
/ n nn /	<i>nanasu</i>	wet
	<i>nanna</i>	my
/ ŋ n̄ /	<i>aŋa</i>	money
	<i>aŋ̄u</i>	fruit
/ l ll /	<i>selavu</i>	expense
	<i>solle</i>	mosquito
/ ʎ ll̄ /	<i>uluppe</i>	gift
	<i>ul̄lu</i>	straw
/ y yy /	<i>a:ya:</i>	mother
	<i>ayya</i>	boys
/ v vv /	<i>ava</i>	he
	<i>dorva</i>	deity

1. 4. SUPRA-SEGMENTAL PHONEMES

There are two supra-segmental phonemes in this dialect. One is internal open juncture marked by / — / symbol and the other is length which occurs with vowels as simultaneous feature marked by / : /. Vowel length is phonemically interpreted as a supra-segmental phoneme. All oral vowels have quantitative oppositions. (cf., 1. 3. 1. 2.). There is no vowel cluster in this dialect and more over internal open juncture acts as if a consonant avoiding two vowels in a sequence.

1. 5. DISTRIBUTION OF PHONEMES

1. 5. 1. VOWELS.

Short vowels: All the short vowels occur in all the three positions viz. initial, medial and final except / o / which will not occur finally.

Phoneme	Initial	Medial	Final
<i>i</i>	<i>iṭtu</i>	<i>kimmi</i>	<i>kuḍi</i>
	flour	ear	drink
<i>e</i>	<i>eḍdu</i>	<i>kelasa</i>	<i>ose</i>
	two	work	bangle
<i>a</i>	<i>akki</i>	<i>kare</i>	<i>aska</i>
	rice	tank	washerman
<i>o</i>	<i>ottu</i>	<i>koṭ̣tu</i>	—
	sun	press	
<i>u</i>	<i>ujju</i>	<i>suḍu</i>	<i>usu</i>
	rub	hot	new

Long vowels: All the long vowels occur in all the three positions except / u: / which will not occur word finally.

phoneme	Initial	Medial	Final
i:	i:tu to place	ki:le below	gi: thunder
e:	e:lu to tell	me:s to graze	me:le: above
a:	a:ndu goat	ka:du forest	a:ya: mother
o:	o:ndu tile	go:nde wall	ot go
u:	u:ttu he-goat	gu:su sweep	—

1.5.2. CONSONANTS

All the consonants except t, n and l can occur initially. In the medial position all the consonants can occur while word finally stops p, b, t, d, ʈ, ɖ, c, j, k, g and n, l, will not occur. The general feature in this dialect is words end in a vowel rather than a consonant. m, s, r, and l are the four consonants which occur in the final position. Their frequency is also very low.

Phonemes	Initial	Medial	Final
p	puʈte basket	uppu salt	—
b	baɖagu north	ubbu flower	—
s	tarsu smear	u:ttu he-goat	—

<i>d</i>	<i>dana</i> cow	<i>u:du</i> blow	—
<i>t</i>	—	<i>emuʃtu</i> how many	—
<i>ɖ</i>	—	<i>kaɖusa</i> ship	—
<i>c</i>	<i>cinna</i> small	<i>kaccu</i> bite	—
<i>j</i>	<i>ju:bu</i> body hair	<i>uʃju</i> rub	—
<i>k</i>	<i>ko:li</i> hen	<i>makkaʃu</i> children	
<i>g</i>	<i>genji</i> food	<i>maga</i> son	—
<i>s</i>	<i>seŋŋe</i> good	<i>maska:yi</i> chillies	<i>le:s</i> soft
<i>m</i>	<i>mane</i> house	<i>mommaga</i> grand-son	<i>e:kkom</i> longing for
<i>n</i>	<i>nattara</i> blood	<i>ya:nu</i> what	—
<i>ɳ</i>	—	<i>aɳa</i> money	<i>re:san</i> ration
<i>l</i>	<i>le:s</i> soft	<i>allu</i> tooth	—

—	e:lu seven	toppu! navel
ra:y ragi	ba:ra week	niruttuma:r strainer
vikku hiccup	ba:vi well	—
ya:ru who	boyyi scold	na:y dog

1.5.3. DOUBLE CONSONANTS

Gemination of consonants is a normal feature and all consonants except g, r, geminate. They occur in word medial positions.

pp	uppu	salt
bb	ubbu	flower
tt	u:ttu	he-goat
dd	iddare	remain
ʈʈ	eʈʈu	eight
ɖɖ	eɖɖu	two
cc	uccu	to comb
jj	ujju	to rub
kk	pukku	buttocks
ss	tosse	daughter-in-law
mm	amma:	uncle
nn	bennu	back
ṇṇ	monṇe	day before yesterday
ll	allu	tooth
ʌʌ	ulla	bad
yy	boyyi	to scold
vv	dovva	deity

1. 6 ALLOPHONIC DISTRIBUTION

1. 6. 1. VOWELS.

/ i / has two allophones [i] and [I]

[I] front lower-high unrounded short vocoid
occurs medially between consonants.

[kImmi] / kimmi / ear

[i] front high unrounded short vocoid occurs else-
where.

[illi] / illi / here

/ i: / has the phonetic value of [i:] front, higher long
unrounded vocoid. It occurs in all the three
positions.

[i ga] / i.ga / now

/ e / has two allophones. [e] and [E].

[E] front mean-mid unrounded short vocoid
occurs medially between consonants.

[pEḍa] / peḍa / west

[e] front higher mid unrounded short vocoid
occurs elsewhere.

[eṅgusu] / engusu / girl

[emme] / emme / buffalo

/ e: / has the phonetic value of [e:] front higher mid
unrounded long vocoid. It occurs in all the three
positions.

[e:lu] / e:lu / tell

[ke:ru] / ke:ru / winnow

[me'le.] / me'le. / above

/a/ has two allophones [ʌ] and [ä]

[ʌ] Back, unrounded lower mid short vocoid occurs medially between consonants

[edʌya] / edaya / shepherd

[ä] central low unrounded short vocoid occurs elsewhere.

[äkki] / akki / rice

/ä:/ has the phonetic value of [ä:] central low unrounded long vocoid which occurs in all the positions.

[ä:ttä] / ä:tta:/ younger sister

[kä:su] / ka:su / boil

/o/ has two allophones [ɔ] and [o]

[ɔ] back rounded lower-mid short vocoid occurs between consonants.

[tɔrsu] / torsu / show

[o] back, rounded higher-mid short vocoid occurs elsewhere.

[onɪkke] / onikke / pestle

/o:/ has the phonetic value of [o:] back rounded higher mid long vocoid which occurs in all the positions.

[o:gu] / o:gu / to go

[ko:nä:] / ko:na: / buffalo-bull

[o:] / o: / go

/u/ has two allophones [U] and [u]

[U] lower high, back, rounded short vocoid occurs medially between consonants

[kUrɪkä:du] / kurika:du / sheep (pl.)

[u] high, back rounded vocoid occurs elsewhere.

[e:nu] / e:nu / louse

/u:/ has the phonetic value of [u]
back, rounded high long vocoid which occurs
initially and medially

[u:ttu] / u ttu / he-goat

[ku:ngu] / ku:ngu / to call

6.2. CONSONANTS

/p/ has an allophone [p] voiceless bilabial stop contoid which occurs initially and medially.

[pEḍā] / pEḍa / west

[e pḷā] / e:pḷa / belging

/b/ has an allophone [b] voiced bilabial stop contoid which occurs initially and medially.

[bā:] / ba: / come

[o:bā ḍā:] / o.ba:ḍa: / don't go

/t/ has an allophone [t̪] dental voiceless, stop contoid which occurs initially and medially.

[t̪iṅglu] / tiṅglu / month

[ā t̪ t̪ u] / attu / ten

/d/ has an allophone [d̪], dental voiced stop contoid which occurs initially and medially.

[d̪Anā] / ḍana / cow

[nā d̪ini] / na:ḍini / sister · in - law of a girl

/t/ has an allophone [ʈ], retroflex voiceless stop which occurs medially.

[ni.ʈtu] / ni ʈtu / extend, stretch

/ *d* / has two allophones [*d*] and [*r*].

[*r*] voiced retroflex flap occurs intervocalically.

[*nUrUppu*] / *nuduppu* / knot

[*d*] voiced retroflex stop occurs elsewhere.

[*nonḍi*] / *nonḍi* / lame

/ *c* / has an allophone [*č*], palatal voiceless affricate contoid, which occurs initially and medially.

[*čEkki*] / *cekku* / oil press

[*tArče*] / *tarce* / to let out

/ *j* / has an allophone [*ǰ*], voiced palatal affricate, which occurs initially and medially.

[*ǰu.bi*] / *Ju bu* / body hair

[*ǰEñǰi*] / *jenji* / food

/ *s* / has an allophone [*s*], alveolar voiceless slit fricative.

[*sEnne*] / *senne* / good

[*ṣsu*] / *asu* / cow

[*me:s*] / *me:s* / graze

/ *m* / has an allophone [*m*], bilabial voiced nasal continuant.

[*mā:ru*] / *ma:ru* / to sell

n / has four allophones [*n*], [*ñ*], [*ṇ*] and [*ṇ*].

[*n*] dental voiced nasal occurs before dental stops.

[*mInṇi*] / *mIndi* / front

[*ñ*] palatal voiced nasal occurs before palatal affricates

[*mAnñjUn-kuttu*] / *manjun-kuttu* / name of a sect

[ŋ] velar voiced nasal occurs before velar stops
[mʌŋgu] / mangu / a plate

[n] alveolar voiced nasal occurs elsewhere.
[na:kku] / na:kku / four

/ ŋ / has an allophone [ɳ], retroflex voiced nasal occurs medially. It unconditionally varies with / n / in a few lexical items. They should be treated as instances of phonemic free variation.

[mʌɳe] / maɳe / house

[pʌɳni] / paɳni / pig

[bɛɳɳe] / beɳɳe / butter

/ l / has an allophone [l̥], alveolar voiced lateral.

[a:l̥u] / a'l̥u / milk

[a:l̥lu] / all̥u / tooth

[pã:cc̥al̥] / pa:ccal / cockroach

/ l̥ / has an allophone [l̥̥], retroflex, voiced lateral
[e:l̥̥u] / e:l̥̥u / tell

[bɛl̥̥a:me] / be:l̥̥a:me / yield

/ r / has an allophone [r], alveolar voiced flap.

[be:ru] / be.ru / root

[rã:vu] / ra.vu / to file

/ v / has an allophone [v], labio-dental voiced continuant occurs initially and medially.

[mã:vã] / ma va / uncle

[mɛduve] / meduve / marriage

/ y / has an allophone [y], palatal voiced glide.

[yã ru] / ya:ru / who

[rã:y] / ra:y / stone

[mʌyyi] / mɪyyi / body

1.7. CLUSTERS

1.7.1. VOWEL CLUSTERS

This dialect has no vowel cluster within a word. When there is a juncture, the vowel cluster is avoided by the presence of a close juncture,

1.7.2. CONSONANT CLUSTERS

There are consonant clusters in the word initial and medial positions only. Two consonant clusters alone are found in the word initial positions. There are two consonant and three consonant clusters in the word medial position.

1.7.2.1. Initial clusters

There are two clusters initially in the data where a stop is followed by liquids either *l* or *r*.

bl- *blaka lu* spotted leg
gr- *gra.ma* village

1.7.2.2. Medial clusters

Medial clusters can be sub-classified as *C¹ C¹* identical clusters and *C¹ C²* non identical clusters. There are a few three consonant clusters also occur medially.

(i) Identical Consonants *C¹ C¹* type

-pp-	<i>appa:</i>	father
-bb-	<i>ubbu</i>	flower
-tt-	<i>atte</i>	aunt
-dd-	<i>gadde</i>	field

-ṭṭ-	i:ṭtu	to place
-ḍḍ-	doḍdu	big
-kk-	u:ra:kku	to wet
-cc-	uccu	to comb
-jj-	ujju	to rub
-ss-	tosse	daughter-in-law
-mm-	tamma	younger brother
-nn-	ninne	yesterday
-ṇṇ-	beṇne	butter
-ll-	bellara	Friday
-ḷḷ-	belḷa:me	yield
-yy-	ayya:	small boys
-vv-	dovva	deity

(ii) C¹ C² non-identical clusters type

-p̣ḷ-	ma:p̣le	bride groom
-bṇ-	oḅṇi	one person
-dr-	kuḍre	horse
-cl-	i:cḷa	winged white ant
-ḍḷ-	o:ḍḷa:	run
-ḍj̣-	jaḍje	judge
-st-	pustaka	book
-sk-	aska	washerman
-sn-	bu:sṇaka:yi	pumbkin
-sl-	madusla.nanda	unrespected
-gr-	asigramau	to know
-mb-	ambili	pastry
-nj-	anjige	to fear
-nd-	andine:ra	evening time

-nk-	<i>sondaka:ranku!tu</i>	relatives
-ng-	<i>alaga:ngi</i>	beautiful
-nd-	<i>a:ndu</i>	he goat
-ns-	<i>gensu</i>	tuber
-kn-	<i>sekna</i>	lizard
-kl-	<i>ba klapadı</i>	door frame
-rv-	<i>ma:rva:ma</i>	seller
-rp-	<i>parpuṇaku!tu</i>	a sect
-rb-	<i>arba</i>	cloth
-rt-	<i>tavarta</i>	crawling
-rd-	<i>ta:rdadı</i>	whip
-rc-	<i>arca</i>	grind
-rk-	<i>u:rka:du</i>	villages
-rs-	<i>torsu</i>	show
-rn-	<i>su:rnugu!tu</i>	name of a sect
-rñ-	<i>karna gensu</i>	yam
-rl-	<i>arsikerlava</i>	don't you know
-lk-	<i>samayalka:ra</i>	cook
-lg-	<i>paṭiu nu:lga:ra</i>	Saurashtra
-lp-	<i>to:lpaṭṭe</i>	shoulder
-lg-	<i>ku:lgedi</i>	rice pot
-lm-	<i>po:l mara</i>	plough-bar
-ln-	<i>akalna:ga</i>	day time
-ls-	<i>irulda:ga</i>	night
-ln-	<i>iruljenji</i>	night meal
-ls-	<i>ka!su</i>	to remove
-yp-	<i>kay paṭṭe</i>	shoulder
-yt-	<i>a:yta</i>	is
-yd-	<i>aydu</i>	five

-yk-	o:yki ba:	take leave
-yg-	kay guṇi	arm pit
-ym-	te:nga:ymara	coconut tree
-yl-	ba:yla:kku	put into the mouth
-yn-	a ynu	younger brother
-yv-	tuyvu	pulling
-vl-	kovle	tumbler

(iii) Three consonant clusters

$C^1 C^1 C^2$ / $C^1 C^2 C^2$ / $C^1 C^2 C^3$ types.

-ttr-	atira	that much
-rtt-	it̥ta	is
-ytt-	a:ytt̥a+a:ra:	sunday
-str-	sa.stra ka:ri	woman astrologer
-ndr-	kundrusu	cause to sit
-ngl̥-	tinglu	month

1.9. SYLLABIC STRUCTURE

A short (V) or long (V̄) vowel forms the peak of the syllable. The syllable peak may have an onset of consonant (C) or a consonant cluster (CC) and a coda of a consonant (C) or cluster (CC).

The general pattern of syllables occurring initially, medially and finally in multimorphemic words is (C) (C) V (C). There will be no close syllable when a two consonant (CC) onset occurs. Each of these three types may further be classified into open and close syllables.

Initial syllable: There are thirteen types of initial syllables of which six are open and seven are close. The generalised pattern of the initial syllable is (C) (C) V (C) (C).

1. 9. 1. INITIAL SYLLABLE

(i) Open types

V-	<i>a-kat-li</i>	name of a plant
V:-	<i>a:-di-su</i>	to shake
CV-	<i>ge-lu</i>	to steal
CV:-	<i>ke:-ru</i>	to winnow
CCV-	<i>b!a-ka:-lu</i>	white leg
CCV:-	<i>gra:-ma</i>	a village

(ii) Close types

VC-	<i>i!-tu</i>	flour
V:C-	<i>i:i!-tu</i>	to place
VCC-	<i>end-ru</i>	wife
V:CC-	<i>a:yt-ta-ta:-ra:</i>	sunday
CVC-	<i>kim-mi</i>	ear
CV:C-	<i>ke:l-gedi</i>	marriage pot
CVC (C)-	<i>kund-rusu</i>	cause to sit

1. 9. 2. MEDIAL SYLLABLE

(i) Open types

-CV-	<i>a-gu-lu</i>	day time
-CV:-	<i>a-di:-le</i>	below

(ii) Close types

-CVC-	<i>a-mu!-tu</i>	that much
-CVCC-	<i>idu-du-kirt-tu</i>	catch cold
-CV:C	<i>a-la:t-tt</i>	turmeric water

1. 8. 3. FINAL SYLLABLE

(i) Open types

-CV	<i>a-di-su</i>	to shake
-CV:	<i>o-ve:-la</i>	not good
-V	<i>o</i>	to go

(ii) Close types

-CVC	<i>e:k-kom</i>	longing for
-CV:C	<i>le:s</i>	soft
	<i>miruttu-ma:r</i>	strainer

1. 9. PHONOLOGICAL CHANGES :

1. 9 1. / **h* is not a phoneme but allophone to /*K*/ in the medial position. *h* is lost in the word initial position. The process of sound change might have been on the following lines:

**p* ➔ *h*

**p* ➔ *h* ϕ initially.

Loss of initial *h* is already noted in the Coimbatore and Madurai dialects of Tamilnadu.¹ The same phenomenon is also noted in a few coastal dialects in Karnataka.²

The following list of words show an initial loss of *h* in Kurumba dialect :

<i>asu</i>	cow	(<i>hasu</i>)
<i>allu</i>	teeth	(<i>hallu</i>)
<i>aṇṇu</i>	fruit	(<i>haṇṇu</i>)

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1. Ramasamy, G. 1976 "Tamilnadu Kannada" in Karnataka bharati Vol. 9. 1-2. pp 415-444
 2. Bhat, D. N. S. 1968 'Costal Kannada' Linguistic Survey, Nr. 6. pp 1-6.

<i>ale</i>	old	(<i>hale</i>)
<i>ana</i>	money	(<i>hana</i>)
<i>attu</i>	ten	(<i>hattu</i>)
<i>ayde</i>	boy	(<i>haydanu</i> • Coll)
<i>a cce</i>	to irrigate (v)	(<i>ha:ysu</i>)
<i>a:mbu</i>	snake	(<i>ha:vu</i>)
<i>a:ruva</i>	brahmin	(<i>ha:ruva</i>)
<i>a:lu</i>	milk	(<i>ha lu</i>)
<i>ula</i>	worn	(<i>hulu</i>)
<i>ul̥isemara</i> /		
<i>un̥isemara</i>	Tamarind tree	(<i>hun̥asemara</i>)
<i>ul̥lu</i>	grass	(<i>hullu</i>)
<i>eṇḍru</i>	wife	(<i>heṇḍru</i>)
<i>e:lu</i>	speak	(<i>he:lu</i>)
<i>e:nu</i>	louse	(<i>he:nu</i>)
<i>ottu</i>	sun	(<i>hottu</i>)
<i>oytta</i>	rains (v)	(<i>hoytta</i>)
<i>o:da</i>	went	(<i>ho:da</i>)
<i>o:</i>	go	(<i>ho:gu</i>)

1. 9. 2. The voiced and voiceless stops have very much got mixed up both in the initial and medial positions. This is due to the influence of Tamil where no such distinction exist in the initial and medial position.

<i>gabbuṇa</i>	iron	(<i>kabbina</i>)
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1. 9. 3. The Proto-Dravidian nasal is retained in this dialect in words of (C) V:NCV and (C) VCVCNCV types:

<i>avun̥ḍu</i>	castor plant	(<i>avu:ṭu</i>)
<i>a ṇḍu</i>	goat	(<i>a:ḍu</i>)

<i>o:ṇḍu</i>	tiles	(<i>o:ḍu</i>)
<i>ku:ṅgu</i>	to call	(<i>ku:gu</i>)
<i>go:ṇḍe</i>	wall	(<i>go:de</i>)
<i>su:nji</i>	needle	(<i>su:ji</i>)
<i>te:ṅgu</i>	to stagnate	(<i>te:gu</i>)
<i>tovuṇḍu</i>	husk	(<i>tavuḍu</i>)
<i>to:ṇḍu</i>	to dig	(<i>to:ḍu</i>)
<i>punje:ri</i>	priest	(<i>pu:ja:ri</i>)
<i>mu:ṅgu</i>	nose	(<i>mu:gu</i>)

1. 9. 4. Vowel changes :

i ⇒ *e* / *e* ⇒ *i*

<i>irube</i>	ant,	
<i>kimmi</i>	ear	(<i>kevi</i>)
<i>eli</i>	rat	(<i>ili</i>)
<i>eddu</i>	two	(<i>eradu</i>)

In Havyakka and Halaki Kannada dialects the forms have the shape / *kemi* /. Similary / *eli* / is also attested.

e: ⇒ *a:*

<i>ba:ḍa:</i>	don't want	(<i>be:ḍa</i>)
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In Koorg kannada also *e* ⇒ *a*, *e:* ⇒ *a:* changes take place when these vowels are followed by retroflex consonants.

/ <i>bakku</i> /	want	(<i>be:ku</i>)
/ <i>kudḍi bakku</i> /	should drink	
/ <i>kudḍipaḍa</i> /	should not drink	

bakku occurs finally varies with *be:kku* in woman's speech when it occurs as a free form as in / *sa:kka:* / *be:kka:* "is it enough or you want more?"

2. NOUNS

The class of nouns or nominal bases that can enter into morphological construction with case morphemes in this dialect comprises substantives, numerals and pronouns. Taking into consideration of the structure they fall into two groups namely simple nouns and derived nouns.

Nouns can be classified into three major groups on the basis of their syntactical behaviour as masculine, feminine and neuter. But a few nouns distinguish gender morphologically which form part of derived nouns. The noun stems take gender suffixal morphemes and then they can have either number or case marker or both.

2. 1. DERIVED NOUNS

The following nouns are formed out of nominal bases by suffixing gender markers.

2. 1. 1. FEMININE

Feminine is denoted by eight forms in Kurumba Kannada. They are *-i*, *-icci*, *-acci*, *-eci*, *-ci*, *-utti*, *-tti* and *-lu*.

(i) *-i* occurs with the following stems

	<i>ajj-</i>	grand parent
	<i>sekud-</i>	deaf
	<i>gu:n-</i>	bend
e. g.	<i>ajj-i</i>	grand mother
	<i>sekud-i</i>	deaf woman
	<i>gu:n-i</i>	hunch backed woman

(ii) *-icci* occurs with the stems *pal!*-, *kott-*

e. g.	<i>pal!-icci</i>	Palla woman
	<i>kott-icci</i>	wife of a mason

(iii) *-acci* occurs with the stem *bal-*

e. g.	<i>bal-acci</i>	Ambalakara woman
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(iv) *-cci* occurs with the stems *odda-*, *para-*, *sakkili-*, *kalla-*.

e. g.	<i>odda-cci</i>	Odda woman
	<i>para-cci</i>	Paraiah woman

(v) *-ci* occurs with the derivative which denotes doer or possessor of an object or quality

e. g.	<i>angidi ka:r-ci</i>	shop keeping woman
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(vi) *-utti* occurs with the stem *ask-*.

eg.	<i>ask-utti</i>	washer woman
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(vii) *-tti* occurs with the stems *bi:nga-*, *a:ruva-*, *kuruba-na:suva -*,

e. g.	<i>bi:nga-tti</i>	women relatives of one's son-in-law or daughter-in-law
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<i>a:ruva-tti</i>	brahmin woman
<i>kurba-tti</i>	kurumba woman
<i>na:suva-tti</i>	barber woman

(viii) *-lu* occurs with the stem *maga-* and also with the pronoun (demonstrative) base *ava-*

e. g.	<i>maga-lu</i>	daughter
	<i>ava-lu</i>	she

2. 1. 2. Masculine

Masculine is denoted by five forms. They are *-a*, *-ava*, *-nu*, *-ma*, and ϕ .

(i) *-a* occurs with the following stems: *ajj-*, *para-*, *pal!-*, *balay-*, *kott-*, *sakkili-*

e. g.	<i>ajj-a</i>	grand father
	<i>para-a</i> > <i>paraya</i>	Pariah man
	<i>pal! - a</i>	Palla male
	<i>balay - a</i>	Ambalakara male
	<i>kott - a</i>	mason
	<i>sakkili - a</i> > <i>sakkiliya</i>	cobbler male.

(ii) *-ava* occurs with the stem *kor-*

e. g.	<i>kor-ava</i>	korava man
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(iii) *-nu* occurs the with the stem when followed by other morphemes. This is not a closing suffix.

e. g.	<i>maga-nu-</i>	son
	<i>maga-nu-ne</i>	son (acc.)

(iv) *-ma:* occurs with verbal nouns

e. g.	<i>ma:r (v)</i>	to sell
	<i>ma:va:-ma:</i>	vendor
	<i>e lu (v)</i>	to speak
	<i>e.luva:-ma:</i>	speaker

v) - ϕ occurs with the following stems :

<i>a:ruva</i> - ϕ	brahmin
<i>oḍḍa</i> - ϕ	odda
<i>punje ri</i> - ϕ	priest
<i>bi:nga</i> - ϕ	male relatives of one's son - in law or daughter - in - law
<i>paṇḍa:ra</i> - ϕ	conch blower
<i>kalla</i> - ϕ	thief
<i>gevuṇḍa</i> - ϕ	Gaunder
<i>kuruba</i> - ϕ	shepherd or kurumba male
<i>maga</i> - ϕ	son
<i>na:suva</i> - ϕ	barber

2. 2. INHERANT NOUNS

Inherent nouns are classified into masculine, feminine and neuter on the basis of their syntactical behaviour. These nouns have gender or number concord when they occur in a sentence.

2. 2. 1. Masculine

Names of humanbeings denoting males come under this category. Names of male deities also come under this class.

e: g <i>aliya</i>	son - in - law
<i>pa:ni</i>	Palani
<i>ra:mayya</i>	Ramayya
<i>singa:ram</i>	Singaram
<i>mayda</i>	husband's brother

2. 2. 2. Feminine

Names of humanbeings denoting female and names of goddesses come under this category.

e. g <i>atte</i>	aunt
<i>engusu</i>	woman

<i>kamalam</i>	Kamalam
<i>ra:sa:yi</i>	Rasayi
<i>tosse</i>	daughter - in - law

2 2. 3. Neuter

Neuter includes all the other nouns denoting in-animates and animates excluding human beings. At times animate nouns distinguish sex as male or female but they are not grammatical. The distinction is not gender distinction.

e. g. <i>a.lu</i>	milk
<i>dana</i>	cow
<i>kuri</i>	sheep
<i>mane</i>	house
<i>kadde</i>	field
<i>kada</i>	door
<i>tuppa</i>	ghee

2. 3. NUMBER

There are two numbers singular and plural in Kurumba Kannada. Singular is unmarked. The plural is denoted by a suffixal morpheme.

2. 3. 1. Plural

Plural is denoted by three forms. They are - *ka:du*, - *mu* and - *ru*. It is to be noted here that the form - *ka:du* can be added to any noun to get the plural form of it. The most productive one among the plural allomorphs is - *ka:du* only.

- (i) - *mu* occurs with first and second person pronouns.

<i>na:mu</i>	we
<i>ni:mu</i>	you (pl.)

(ii) - *ru* occurs with third person stem,
 ava - ru they

(iii) - *ka:du* occurs with other nouns

e. g. *a:l - ka:du* people
 dana - ka du cattle
 kuri - ka:du sheep
 mi:n - ka:du stars

2. 4 PRONOUNS

Pronouns are classified into (i) personal pronouns, (ii) interrogative pronouns and (iii) reflexive pronouns.

2. 4. 1. PERSONAL PRONOUNS

Personal pronouns come under three categories viz First person, second person and third person. As in many other dialects of Kannada, in Kurumba Kannada also, third person is denoted by the demonstrative pronouns

2. 4. 2 FIRST PERSON

2. 4. 2. 1. First person singular

First person singular is denoted by two forms *na:* and *nann -*.

na: occurs as a free form and takes the plural marker - *mu*.

na: I
na - mu we

nann - occurs as the oblique form before case suffixes.

nann - a me
nann - a:le by me

<i>nann - iye</i>	to me
<i>nann - u</i>	of me, my
<i>nannu - kitte</i>	with me

2. 4. 2. 2. First person plural

In Kurumba Kannada there are two forms one free and another bound form denoting first person plural. There is no distinction between exclusive and inclusive. The two forms are *na:mu* and *namm -* .

<i>na:mu</i>	we
<i>namm - iye</i>	us
<i>namm - a</i>	of us
<i>namm - ande</i>	with us
<i>namm - a:le</i>	by us

2. 4. 3. SECOND PERSON

2. 4. 3. 1. second person singular

Second person singular is denoted by the forms *ni:* and *ninn -* where the latter form occurs as oblique stem which can take case suffixes.

<i>ni:</i>	you (sg.)
<i>ni: - mu</i>	you (pl.)

ninn - occurs before case markers.

e. g. *ninn - u* of you (sg.)

ninn - ande with you (sg.)

ninn - iye to you

ninn - u of you / your

2. 4. 3. 2. Second person plural

Second person plural is denoted by the form *nimm* - and *ni:mu*.

ni:mu you (pl.) occurs as a free form.

nimm- occurs before case markers.

e.g.	<i>nimm</i> - <i>u</i>	your (pl.)
	<i>nimm</i> - <i>ande</i>	with you (soc)
	<i>nimm</i> - <i>ie</i>	to you
	<i>nimm</i> - <i>u</i> - <i>kitte</i>	with you
	<i>nimm</i> - <i>a:le</i>	by you

2. 4. 4 THIRD PERSON

Third person pronouns distinguish gender and number unlike first and second person pronouns. First and second person pronouns show only number distinction and not gender. Third person pronouns are derived from demonstrative bases as already explained.

2. 4. 4. 1. Third person singular

There are three genders in the singular viz. (i) masculine, (ii) feminine and (iii) neuter.

- (i) Masculine is denoted by the suffixal morpheme *-a* which occurs after the demonstrative stems *av-* and *iv-*. *-a* has an alternant *-un-* which occurs before case.

e.g.	<i>av-</i>	he
	<i>av-un-u</i>	his
	<i>avunu maga</i>	his son
	<i>iv-a</i>	he (proximate)
	<i>iv-anu</i>	he „

(ii) Feminine

Feminine is denoted by the form *-ulu* which has a free variant *-alu*. *-alu* is not as much frequent as *-ulu*.

e. g.	<i>av -u<u>l</u>u</i>	she
	<i>av -a<u>l</u>u</i>	she
	<i>iv -u<u>l</u>u</i>	she (proximate)
	<i>iv -a<u>l</u>u</i>	she

(iii) Neuter

Neuter is denoted by the suffix *-du* which occurs after the demonstrative stems *a-* and *i-*.

<i>a -du</i>	it (remote)
<i>i -du</i>	it (proximate)

2.4.4.2. Third person plural

Third person plural are of two kinds, viz. Epicene plural and neuter plural. Epicene is also used as honourific singular. It is denoted by the form *-uru*.

e. g.	<i>av -uru</i>	they / he (Hon.)
	<i>iv -uru</i>	they (prox.) / he (Hon.)

Neuter plural is denoted by the suffixal form *-kaḍu* which is added to the singular.

e. g.	<i>adu - ka<u>ḍ</u>u</i>	they (remote)
	<i>idu - ka<u>ḍ</u>u</i>	they (proximate)

2.4.5. INTERROGATIVE PRONOUN

There are two forms denoting interrogative pronoun. One form denotes human and the other form for non-human.

Human interrogative never distinguishes gender. The same form is used for both masculine and feminine.

<i>ya ru</i>	who?
<i>ya:nu</i>	what? or which?

This form *ya:nu* has a free variation as *ya:du* which is not used more frequently. This form may be due to the influence of Tamil.

2.5 CASE SYSTEM

There are eight cases in Kurumba Kannada in which the nouns are declined. Nominal bases can function as nominative forms without taking any suffix. Other case-forms are obtained by adding their respective case-suffixes given below. Oblique forms of the nouns are formed by inflectional increments *-ad-* or *-d-* for neuter nouns occasionally.

2.5.1. ACCUSATIVE CASE

Accusative is denoted by the suffix *-ne*

e. g. <i>akki -ne</i>	rice (acc.)
<i>a. ruva -ne</i>	brahmin (acc.)
<i>dana -ne</i>	cow (acc.)
<i>gaddi -ne</i>	field (acc.)

2.5.2. INSTRUMENTAL CASE

Instrumental case is denoted by the suffix *-ande* which is in free variation with *-a:le*. *-a:le* may be due to the influence of Tamil. This is evident that in ordinary conversation *-ande* occurs more often than *-a:le*. But one cannot deny the existence of *a:le* in Kurumba Speech. It is to be

noted here that Coorg Kannada a Jenu Kurumba dialect also has the instrumental case suffix - *nda* ¹ - *a:nda*.¹

e. g. <i>ka:n-ande</i>	by the leg
<i>komb-ande</i>	by the horn
<i>ninn-ande</i>	by you
<i>ba:l-a:le</i>	by the tail
<i>ba:l-ande</i>	by the tail
<i>katti-a:le</i> > <i>kattiya.le</i>	by the knife
<i>katti-ande</i> > <i>kattiyande</i>	by the knife

2. 5. 8. DATIVE CASE

Dative case is denoted by three suffixes viz. -*gi*,² -*ye* and -*iyē*.

(i) -*iyē* occurs after consonant ending stems.

e. g. <i>payir -iyē</i>	to the plant
<i>ka:l -iyē</i>	to the leg

(ii) -*gi* occurs with other stems except pronouns where *ye* occurs. It is also in free variation at times.

e. g. <i>gaddi -gi</i>	to the field
<i>badanagiḍi -ye</i>	to the brinjal plant

1. Upadhyaya U. P. 1971 *Coorg Kannada* P. 35. Poona.

2. The dative case suffixes according to William Bright are - *kke*, -*age* - or -*ge*. Upadhyaya lists -*gu* or *a:gu* as dative suffixes in Coorg Kannada.

William Bright, 1958. *An outline of colloquial Kannada* P. 35. Poona.

Upadhyaya U. P. 1971. *Coorg Kannada* P. 35. Poona.

2. 5. 4. SOCIATIVE CASE

Sociative is denoted by the suffixes *-onde*, *-ndige/*
-ndike in Kurumba Kannada.

(i) *-onde* occurs with pronouns.

e. g. *avun - onde* with him

na: avunonde u:riye o:tane

I am going to the village with him.

nann - onde with me

ava nannonde baruva

he will come with me.

nimm - onde with you

na: nimmaonde kaddiye baratta :

shall I come with you to the field ?

(ii) *-ndige / -ndike* occurs with other nouns.

dana -ndige with the cow.

danandige kuri o:tta The goat goes with the cow.

2. 5. 5. GENITIVE CASE

Genitive is denoted by five suffixal forms in this dialect.
They are *-u*, *-a - nu*, *-in* and *-udu*.

(1) *-udu* occurs with neuter animate nouns.

e. g. *dana - udu* > *danudu* cow's

danudu noṇa cow's fly

(ii) *-u* occurs with singular pronouns.

e. g. *nann - u* my

avun - u his

ninn - u your

- (iii) - a occurs with personal pronouns other than singular

c. g. *namm - a* **our**

- (iv) *-nu* occurs with names indicating community
in occurs as free variation wherever the noun
ends in *-y*

e. g.	<i>kurubu - nu</i>	of Kurumba
	<i>kurubunu ma:ttu</i>	Kurumba's speech
	<i>balay - in</i>	} of Ambalakara
	<i>balay - nu</i>	
	<i>balayin ja:t</i>	Ambalakara caste

2. 5. 6. LOCATIVE CASE

Locative is denoted by both case suffix and post position.
-le occurs as suffix while *kitte/gitte* occurs as post-positions.

- (i) - *le* occurs with inanimate nouns

e; g. *ba:vi - le* in the well
kimmi - le in the ear
aṇakku - le > *aṇakkle* in the pot
mara - d - le > *maradle* in the tree

- (ii) - *kitte* occurs with animate nouns.

<i>avanu kiṭṭe</i>	with him
<i>nannu kiṭṭe</i>	with me
<i>nimmu kiṭṭe</i>	with you (pl.)

2. 5. 7. ABLATIVE CASE

Ablative case consists of locative marker and an additional suffix - *addu* 'from'.

mar - l - addu > *marladdu* from the tree
mane - l - addu > *maneladdu* from the house.

2. 6. NUMERALS

Kurumba numerals are of three types : cardinals, ordinals and stems which take person markers.

2. 6. 1. CARDINALS

Cardinals are numerals which are not derived but occur as nouns and syntactically as attributes also. They form themselves as a class of stems which take ordinal suffixes or person markers. Numerals one to ten and hundred are monomorphemic and the rest are formed by compounding more than one morpheme.

Integrals :

<i>ondu</i>	one
<i>eddu</i>	two
<i>mu:du / mu:ru</i>	three
<i>na:kku</i>	four

Vocative has no analysable uniform suffix in this dialect. Some of the expressions have - *a:ga* a purposive marker like *nanniya:ga* for me and -*akkiye* a comparative marker which is used in constructions like

ale se:lakkīye *osu: se:le o!!idu*.

The new saree is good compared to the old saree.

<i>aydu</i>	five
<i>a:tu / a:ru</i>	six
<i>e:lu</i>	seven
<i>e:tu</i>	eight
<i>ombo:du</i>	nine
<i>attu / pattu</i>	ten
<i>nu:ru</i>	hundred
<i>attu nu:ru</i>	thousand

2. 6 2. ORDINALS

Ordinals occur as adjectives and they are derived from cardinal bases.

Ordinal is expressed by the suffixal form *-a: vudu*.

e. g. <i>ondu -a:vudu</i>	>	<i>onda:vudu</i>	first
<i>eḍdu -a:vudu</i>	>	<i>eḍda:vudu</i>	second
<i>attu -a:vudu</i>	>	<i>atta:vudu</i>	tenth
<i>mu:ru -avudu</i>	>	<i>mu:ra vudu</i>	third
<i>mu:ra:vudu</i>		<i>dina</i>	third day

2 6. 3. NUMERALS WITH PERSON INDICATORS

Numerals, especially integrals take person marker. There are two suffixes indicating person

- (i) *- mandru* is added to the cardinal forms
- (ii) *- ru* is added to the integral denoting one *obb-*

<i>obbru</i>	one person	<i>eḍdu manduru</i>	two persons
<i>obni</i>	one person	<i>mu: ru manduru</i>	three persons
<i>ondu a:lu'</i>	one person	<i>na:kku manduru</i>	four persons

1 *-a:lu* can occur with other nouns also.
engusu a:lu female person.

3. VERBS

Verbs are those forms which take or capable of taking tense markers but not case markers. There are a few defective verbs which do not take tense markers but capable of occurring as predicates.

3.1 CAUSATIVE

Causative is denoted by three suffixes in Kurumba Kannada. They are *-isu*, *-usu*, and *-su*.

(i) *-isu* occurs with the following verbs :

a:du, *nindiru*, *palagu*, *kunru* and *oftu*

e. g.	<i>oftu-isu</i> > <i>oft^h-isu*</i>	cause to stick
	<i>a:du-isu</i> > <i>a:disu</i>	cause to dance
	<i>nindiru-isu</i> > <i>nind^hrisu</i>	cause to stand
	<i>kundru-isu</i> > <i>kund^hrisu</i>	cause to sit
	<i>palagu-isu</i> > <i>palagisu</i>	cause to train

* Final vowel *-u* is realized as zero before another front high vowel in the suffixal morpheme.

- (ii) *-usu* occurs with the verb *kudi*

e. g. *kudi-usu* > *kudisu* cause to drink.

- (iii) *-su* occurs with the verbs *mi:* and *tiri*

e. g. <i>mi-su</i>	cause to bathe
<i>tiri-su</i>	cause to turn

3. 2. TENSE

There are three tenses past, present and future in which the verbs are generally conjugated. Progressive constructions are rare, but by complex verbal stems such constructions are possible in this dialect also. Progressive stem has the main verb with /*kiṭṭiru*/ which will be conjugated in all the three tenses.

3. 2. 1. PAST TENSE

Simple past tense is denoted by three suffixal forms. They are *-t-*, *-d-*, and *-nd-*.

- (i) *-nd-* occurs with the verbal stems

ba- come and *tu-* pull or drag.

e. g. <i>ba-nd-e</i>	came, I
<i>ba-nd-ari</i>	came, we
<i>ba-nd-a</i>	came, he
<i>ba-nd-aḷu</i>	came, she
<i>ba-nd-tu</i> > <i>bantu</i>	came, it.

- (ii) *-t-* occurs with the verbal stems

boṇ scold and *kod-* give.

e. g. <i>boṇ-t-a</i>	scolded, he
<i>kod-t-a</i> > <i>koṭṭa</i>	gave, he

(iii) *-d-* occurs elsewhere.

e. g. <i>o:-d-e</i>	went, I
<i>o:-d-a</i>	went, he
<i>o:-d-a/u</i>	went, she
<i>o:-d-tu > o:ttu</i>	went, it.
<i>ir-d-e > idde</i>	is
<i>ir-d-a > idda</i>	is, he
<i>ir-d-u > iddu</i>	is, it

3. 2. 2. PRESENT TENSE

Present tense is denoted by the suffix *-tt-* which occurs with all stems.

e. g. <i>bi:su-tt-ane</i>	blow, I
<i>bi:su-tt-a</i>	blows, he
<i>ka:su-tt-a/a</i>	boils it, she
<i>kasutt-ari</i>	boil it, you
<i>ku.ngu-tt-ara</i>	call, they
<i>ku.ngu-tt-ari</i>	call, you

3. 2. 3 FUTURE TENSE

Future tense is denoted by the suffix *-v-* which occurs with all stems :

e. g. <i>kuḍi-v-e</i>	will drink, I/you
<i>kuḍi-v-eri</i>	will drink, we/you
<i>kuḍi-v-a</i>	will drink, he
<i>kuḍi-v-u<u>ḷ</u>u</i>	will drink, she
<i>kuḍi-v-udu</i>	will drink, it
<i>kuḍi-v-uru</i>	will drink, they

3. 3. SAMPLE PARADIGM

genji kuḍi eat

3. 3. 1. PAST .

na: genji kuḍide I ate
na:mu genji kuḍidari we ate
ni: genji kuḍide you ate
ni:mu genji kuḍidari you ate
ava genji kuḍida he ate
avulu genji kuḍidaḷu she ate
adu genji kuḍittu it ate
aduka:du genji kuḍittu they ate.

3. 3. 2. PRESENT :

na: ɪ ga genji kuḍittene I eat now
na:mu genji kuḍittire we eat
ni: genji kuḍittiye you eat
ni:mu genji kuḍittiri you eat
ava genji kuḍittara he eats
avulu genji kuḍittala she eats
avuru genji kuḍittara they eat/he (Hon.) eats.
adu genji kuḍitta it eats
aduka:du genji kuḍitta they eat.

3. 3. 3 FUTURE .

na: na:lige genji kuḍive I will eat tomorrow
na:mu genji kuḍiveri we will eat
ni: genji kuḍive you will eat
ni:mu genji kuḍiveri you will eat

<i>ava genji kuḍiva</i>	he will eat
<i>avulu genji kuḍivulu</i>	she will eat
<i>adu genji kuḍivudu</i>	it will eat
<i>avuru genji kuḍivuru</i>	they will eat,
	he (Hon.) will eat.

3. 3. 4. PROGRESSIVE TENSES

Past progressive tense :

The Verb *-iru* is conjugated in the past tense while the first part of the progressive stem remains unchanged.

kaḍudukiṭṭu iru keep lying down.

kaḍudukiṭṭu idde I was lying down.

eḷidikiṭṭu iru keep writing.

eḷidikkiṭṭu idde I was writing.

no:ḍikiṭṭu iru keep looking.

no:ḍikiṭṭu idde I was looking after it.

Future Progressive tense :

The verb is conjugated in the future tense, while the stem remains unchanged.

kuḍudu kiṭṭu iru keep drinking

kuḍudu kiṭṭu irvu he will keep drinking

3. 4. PRONOMINAL TERMINATIONS

The conjugated finite forms of verbs in the present tense also distinguish (i) person (ii) number and (iii) gender in the third person. Past and future tenses distinguish number and

third person and non-third person That is first and second persons are distinguished

3. 4. 1. PERSON

3 4 1 1 First person singular

First person singular is denoted by the forms *-e* and *-ane*. *-ane* varies freely with *-ene*. However *-ene* occurs more frequently than *-ane*.

(i) *-e* occurs after the past tense and future tense markers

e. g. o: <i>-d-e</i>	went, I
o: <i>-v-e</i>	will go, I

(ii) *-ene* / *-ane* occurs with present tense suffix.

e. g. o: <i>-tt-ene</i>	go, I
o: <i>-tt-ane</i>	go, I

3. 4. 1. 2. First person plural

First person plural is denoted by *-ari* which varies with *-eri* frequently. It occurs after all the tense markers.

e. g. o: <i>-d-ari</i>	went, we
o: <i>-v-ari</i>	will go, we
o: <i>-tt-ari</i>	go, we

3. 4. 1 3. Second person singular

Second person singular is denoted by the suffixes *-iye* and *e*

(i) *-iye* occurs with the present tense marker

e. g. o: <i>-tt-iye</i>	go, you
<i>kudt -tt-iye</i>	eat, you

(ii) *-e* occurs after other tense markers.

- e. g. *o: -d- e* went, you
o: -v- e will go, you

3. 4. 1. 4. Second person plural

Second person plural is denoted by the suffix *-eri/-ari*. Kurumba Kannada has the same marker for both first person plural and second person plural. (cf 3. 4. 1. 2.)

- e. g. *o: -d-ari* went, you
o: -v-ari will go, you

4. 2. THIRD PERSON

Kurumba Kannada in the third person distinguishes (i) masculine singular, (ii) feminine singular, (iii) epicene plural or honorific singular and (iv) neuter singular. In neuter number is not distinguished.

3. 4. 2. 1. Masculine singular

Masculine singular is denoted by the suffix *-ana*. It occurs after all the tense markers.

- e. g. *o -tt- ana* goes, he
o: -d- ana went, he
o: -v-ana will go, he

3. 4. 2. 2. Feminine singular

Feminine singular is denoted by the suffix *-a!a* which occurs after all the tense markers. Occasionally *-a!a* has the phonemic shape as *-a!u*.

- e. g. *o: -tt- a!a* goes, she
o: -d-a!a went, she
o: -v-a!u will go, she

3. 4. 2. 8. Epicene plural

Epicene plural is denoted by the suffixal form *-aru*. This form is also used as honorific singular. It occurs after all the tense markers.

- e g. *kudī-v-aru* he will eat or he (Hon.) will eat.
kudī-tt-aru They eat or he (Hon.) eats.
kudī-d-aru They ate or he (Hon.) ate.

3 4. 2 4. Neuter

Neuter never distinguishes number in Kurumba Kannada. There are three suffixes denoting neuter gender: *-tu*, *adu* and *-a*.

- (i) *-tu* occurs after the past tense marker.

- e g. *o-d-tu* > *o:ttu* went, it
kudī-d-tu > *kudittu* ate, it

- (ii) *-adu* occurs after the future tense marker. It is also in free variation with *-udu*.

- e. g. *kudī-v-udu* will drink, it
haru-v-adu will come, it.
oy-v-udu will rain, it.

- (iii) *-a* occurs after the present tense marker

- e g. *o:-tt-a* goes, it.
haru-tt-a comes, it.
kudī-tt-a drinks, it.
i-tt-a is, it.

3. 5. IMPERATIVE

Imperative singular is unmarked. But the verbal stem is capable of taking addressee suffix denoting gender of that person. It always carries either an air of honour or intimacy or politeness etc.

3. 5. 1 IMPERATIVE PLURAL

Imperative plural is denoted by the suffix-*nga* which is added to the singular form of the verb.

e. g.	<i>o: -nga</i>	go (pl.)
	<i>ba: -nga</i>	come (pl.)
	<i>no:ḍu-nga</i>	see (pl.)
	<i>toḷe-nga</i>	wash (pl.)
	<i>miyyi-nga</i>	bathe (pl.)
	<i>ke: lu-nga</i>	ask (pl.)

3. 5. 2. ADDRESSEE SUFFIXES

3. 5. 2. 1. Masculine, younger than the ego is denoted by the form *-la:* which occurs with the imperative singular form.

e. g.	<i>o:-la:</i>	go boy
	<i>ba:-la:</i>	come boy
	<i>kuḍi-la:</i>	eat boy
	<i>eḷudu-la:</i>	write boy
	<i>ma:ḍu-la:</i>	do boy

3. 5. 2. 2. Feminine, younger than the ego is denoted by the form *-ga* which occurs after the imperative singular form of the verb in Kurumba Kannada.

e. g.	<i>o -ga</i>	go girl
	<i>ba:-ga</i>	come girl

It is to be noted that for elderly women like sister mother, aunt etc. the kinship term follows the imperative verb. The vowels undergo some morphophonemic changes when the verbal stem takes the kin term as addressee suffix.

e. g.	<i>o. -akka:</i>	>	<i>o:kka:</i>	go elder sister
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ba:-akka: > *ba:kka:* come elder sister

ma:ḍu-amma: > *ma:ḍamma:* mother please do.

3. 6. INFINITIVE

Infinitive is formed by adding the forms *-a* and *-ga* with the imperative singular forms.

(i) *-ga* occurs with the stem *o:-*

e. g. *o:-ga* to go

(ii) *-a* occurs with other stems

e. g. *no:ḍu-a* > *no:ḍa* to see

bar-a > *bara* to come

ma:ḍu- a > *ma:ḍa* to do

mi:yy- a > *mi:yya* to bathe

3. 6. 1. There is another marker which also occurs in the infinitive sense. It may be treated as verbal noun.

The marker is *-takka* which occurs with the verbal stem.

e. g. *o:-takka* to go/going

e:ḷ-takka to speak/speaking

ma:ḍu-takka to do/doing

bar-takka to come/coming

Caldwell¹ thinks that the infinitive was originally a verbal noun and also gives a Kannada example *ma:ḍal ke* 'to do' as verbal noun.

(1) Caldwell, 1956 *Comparative grammar of Dravidian Language*, Madras, p. 58.

3. 7. NEGATIVES

There are two types of negatives viz. past negative and non-past negative. This classification becomes necessary because each of these categories are formed differently i.e. each of these categories has different phonological and semantic aspects.

3. 7. 1. PAST NEGATIVE

Past negative is denoted by the suffixal form *-la* which is added to all the verbal stems. There is no separate marker to indicate the tense.

- e. g. *bar-la* did not come
 o:-la did not go
 e:lu-la > *e:lala* did not speak
 e:lala becomes *e:l!la* in fast speech.

3. 7. 2. NON-PAST NEGATIVE

Non-past negative is denoted by the suffixal form *-maṭṭa* which occurs with all the verbal stems

- e. g. *o: -maṭṭa* will not go
 e:lu-maṭṭa will not speak
 bara-maṭṭa will not come

3. 8. PROHIBITIVE

The Prohibitive marker is *-paḍa:* in Kurumba Kannada. This form can be equated with the Standard Kannada form *beḍa* do not. In this dialect the initial consonant is devoiced i. e. *b* > *p*, in addition to the vowel change i.e. *e:* > *a:*, a typical case of Tamil bilingual Kannada. The prohibitive i.e. Negative imperative does not have any marker and the same is expressed by the construction having a verb stem *paḍa:*

- e. g. *ku:di-paḍa:* don't drink
 o:-paḍa: don't go
 bar-paḍa: don't come
 e:lu-paḍa: don't tell

3. 9. CONDITIONAL

Conditional is formed by suffixing the form *-are* to the past stem.

e. g. <i>ba-nd-are</i>	if some one comes
<i>o.-d-are</i>	if some one goes
<i>e.lu d-are</i>	if some one tells
<i>ma:d-id-are</i>	if some one does

3. 10. NEGATIVE CONDITIONAL₁

Unlike the conditional, the negative conditional is denoted by the form *-a:me*. This form is unique in the sense, it cannot be divided as negative marker and separate conditional marker - *a:me* also has an alternant *-a:ʔʔi*

e. g. <i>e.lu- a:me</i>	> <i>e:la:me</i>	without telling
<i>i:su-a:ʔʔi</i>	> <i>i:sa:ʔʔi</i>	without buying
<i>e:lu-a:ʔʔi</i>	> <i>e:la:ʔʔi</i>	without telling

3. 11. NEGATIVE CONDITIONAL₂

On the other hand there is another type of construction where the negative marker and the conditional marker can be identified. The structure of such verbs will be verbal stem, negative marker, past tense marker and conditional marker. Therefore there will be four units in such constructions.

e. g. <i>bar-la-nd-re</i>	if he is not coming
<i>ma d-la-nd-re</i>	if he is not doing

3. 12. OBLIGATIVE

Obligative is expressed by the construction where the verbal stem is immediately followed by the form *bakku* which means must or should. The free form of the above form is *be:kku*.

e. g. <i>o:bakku</i>	should/must go
<i>no:da-bakku</i>	should see
<i>kudi-bakku</i>	should drink
<i>i:sa-bakku</i>	should buy

3. 13. HORTATIVE

Hortative is denoted by the suffixal form *bandu* which occurs with the infinitive form of the verb.

e. g. <i>o bandu</i>	can go
<i>ma:da-bandu</i>	can do
<i>kutta-bandu</i>	can pound
<i>araca-bandu</i>	can grind

3. 14. COMPLEX VERBS

Complex verb stem consists of a main verb and an auxiliary verb. The auxiliary verb is added either to the verbal participle form or to the infinitive form of the main verbs. Complex verb forms with infinitives are called modals and those forms with verbal participles are called aspects

3. 14. 1. ASPECTS

There are four sub-types viz causative, completive perfective and trial

3. 14. 1. 1. Causative

i:tu to place occurs as causative with the main verbs. It loses its original meaning and denotes a different sense according to the main verb with which it is suffixed. *i:tu* as auxiliary occurs with the past participle form of the main verb. *i:tu* occurs after the suffix *-takke* also where *-takke* acts as a link morph.

e. g. <i>tekki-i:tu</i>	>	<i>tekki:tu</i>	keep it open
<i>mucci-i:tu</i>	>	<i>mucci:tu</i>	keep it close
<i>e:li-i:tu</i>	>	<i>e:li:tu</i>	keep it informed
<i>e:lu-takke-i:tu</i>			keep it informed

3. 14. 1. 2. Completive

budu to leave occurs as an auxiliary with the completive meaning.

- e. g. *buttu-budu* leave it
bandu-budu come

3. 14. 1. 3. Perfective

a:kku to put occurs as perfective with the past participle form of the main verb.

- e. g. *kaṭṭi-a:kku* > *kaṭṭiya:kku* bind it
oṭṭi-a:kku > *oṭṭiya kku* stick it

3. 14. 1. 4. Trial

noḍu to see occurs in the sense of 'try' when it occurs with the main verb as an auxiliary.

- e. g. *mo:ndu-no:ḍu* to smell it
eḷi-no:ḍu to tell it

3. 14. 2. MODALS

There are three modal formations in this dialect viz. potential, negative potential and prohibitive potential that are attested in Kurumba Kannada dialect.

3. 14. 2. 1. Potential

Potential is formed by adding *-vara* to the stem first and then the auxiliary *mudinjuvadu* follows the construction.

- e. g. *kudī-vara mudinjuvadu* possible to drink
a:kku-vara mudinjuḍadu possible to put

3. 14. 2. 2. Negative potential

Negative potential is formed by adding the auxiliary *mudinjaḍu* to the main verb.

- e. g. *kudī-vara mudinjaḍu* impossible to drink
a:kku-vara mudinjaḍu impossible to put

3. 14. 2. 3. Prohibitive

Prohibitive in Kurumba Kannada often rimes with the surrounding Tamil dialect. The Kannada construction is also /in use frequently. (cf chapt. 3 8. page 51) The bilinguals unconsciously switch over to the other style infrequently Here the form *paḍa:du* is added to the infinitive form of the main verb

- e. g. *kuḍi paḍa:du* should not drink
 o:paḍa:du should not go
 e:la paḍa:du should not tell

3 15 VERBAL PARTICIPLE

Verbal participle is marked by the suffix *-i* which occurs after the past tense.

- e. g. *ke:r-i* having winnowed
 picc-i having tore
 be:s-i having boiled
 bend-i having cooked
 e:l-i having told

3 16. RELATIVE PARTICIPLE

Relative participle is formed by adding the suffix *-u* with the tense markers.

- e. g. *ku:sug-u* who sweeps
 ku:sud-u who swept

3. 17. PARTICIPIAL NOUN

Participial noun is formed by adding *-a:ma* to the relative participle forms of the nouns. *a:ma* denote the person who did the action while third person pronouns also can occurs in this environment.

R. P. F. + *a:ma* (third person pronouns.)

- e. g. *a:ma*
 baru-v-a:ma one who comes

<i>ba-nd-a:ma</i>	one who came
<i>ma:ru-v-a:ma</i>	one who sells
<i>tu:kku-v-a:ma</i>	one who lifts

Third person pronouns

-udu neuter

<i>baru-v-udu</i>	that which comes
<i>o:gu-v-udu</i>	that which goes

-tana doer

<i>me:s-tane</i>	one who grazes the cattle
<i>ma:du-tana</i>	one who does the work

4. ADJECTIVES

4.0 Certain words are neither declined nor conjugated and they occur as attributes to nouns and verbs. Adjectives are those forms which can qualify the following noun. Adjectives are broadly classified as follows :

1. Simple Adjectives
2. Derived Adjectives
- and 3. Numeral Adjectives.

4. 1. SIMPLE ADJECTIVES

Simple adjectives are the inherent forms.

<i>ale</i>	old	<i>ale se:le</i>	old saree
<i>usu/osu</i>	new	<i>usu se:le</i>	new saree
<i>ko:di</i>	new	<i>ko:di se:le</i>	new saree
<i>edutta</i>	opposite	<i>edutta mane</i>	opposite house
<i>ela</i>	tender	<i>ela ni:ru</i>	tender coconut
<i>olli/olli</i>	good	<i>olli dana</i>	a good cow
<i>ketta</i>	bad	<i>ketta jala</i>	bad maize
<i>sinna</i>	small	<i>sinna annu</i>	small fruit
<i>ella</i>	all	<i>ella-aruvellavaru</i>	all people
<i>dodda</i>	big	<i>dodda tumbu</i>	big rope
<i>sudu</i>	hot	<i>sudu ni:ru</i>	hot water

<i>sotte</i>	rotten	<i>sotte kaḍala</i>	rotten nut
<i>ni:le</i>	long	<i>ni:le tumbu</i>	long rope
<i>le:s</i>	thin	<i>le:s arbe</i>	thin cloth

arsane yellow. It is a noun by itself, meaning turmeric. Since, there is no separate word for yellow colour in Kuramba Kannada, the word denoting the yellow object is used to denote the colour.

<i>buli</i>	white
<i>kari</i>	black
<i>seval</i>	brown
<i>ni:la</i>	blue
<i>janni</i>	spotted
<i>mura</i>	spotted
<i>kaṭṭe (beṭṭu)</i>	first finger
<i>sinnu (beṭṭu)</i>	small „
<i>aṃbu (beṭṭu)</i>	third „
<i>unga:ra (beṭṭu)</i>	fourth „
<i>suṇḍi (beṭṭu)</i>	little „

4 2. DERIVED ADJECTIVES

Derived adjectives are those forms which are derived by adding certain derivative suffixes either to the noun stems or to the demonstrative and interrogative bases

4. 2. 1. DERIVATIVE SUFFIX'

-a:ne is the derivative suffix added to certain noun stems to derive adjective forms.

<i>alak-a:ne</i>	beautiful
<i>akala-a:ne > akalava:ne</i>	broad
<i>udda-a:ne > uddava:ne</i>	thick
<i>mo:sa-a:ne > mo sava:ne</i>	bad
<i>keṭṭi-a:ne > keṭṭi)a:ne</i>	strong

4. 2. 2. DERIVATIVE SUFFIX*

-! is the derivative suffix added to nouns denoting directions to derived adjective forms.

<i>tekku-!</i>	southern
<i>mu:ḍu-!</i>	eastern
<i>baḍa- !</i>	northern
<i>peḍa-!</i>	western

4. 3. NUMERAL ADJECTIVES

4. 3. 1. Certain stems of the cardinal numbers function as adjective forms and occur before nouns.

<i>mode</i>	first
<i>kadsī:</i>	last
<i>naḍu</i>	middle
<i>ondu dana</i>	one cow
<i>attu mari</i>	ten goats
<i>na:lu mane</i>	four houses

4. 3. 2. Ordinal forms also function as numeral adjectives. (c.f. Section Ordinals 2. 6. 2. p 40.)

<i>mu:ra:-vadu dina</i>	third day
<i>atta:-vadu varuṣa</i>	tenth year

5. ADVERBS

5. 0. Adverbs are those forms which can modify the following verb

Adverbs are classified into two types viz :

1. Simple Adverbs
- and 2. Derived Adverbs.

5. 1. SIMPLE ADVERBS

Simple adverbs are the inherent forms.

<i>tumba</i>	much
<i>cenne/señne</i>	good
<i>mindike</i>	before
<i>appura</i>	then

5. 2. DERIVED ADVERBS

Derived adverbs are those forms which are derived by adding certain suffixes either to certain noun stems or to the demonstrative and interrogative bases.

5. 2. 1. DERIVATIVE SUFFIX

-ange/-a:nge is the derived marker added to certain noun stems to derive adverbial forms.

<i>karkaḷ-a:nge</i>	darkish
<i>pace-ange</i>	greenish
<i>konj-ange</i>	little
<i>mett-ange</i>	softly
<i>beḷḷ-ange</i>	whitish
<i>kamm-ange</i>	sweetly
<i>be:gange</i>	quickly

The following are the onomatopetic words which are used as adverbs.

<i>karadumoraḍandu</i>	roughly
<i>vaḷu vaḷundu</i>	softly, smoothly

6. CLITICS

6.0. Clitics are classified into two types viz.

i) Free Clitics and (ii) Bound Clitics

6.1. Free Clitics

i: this

a: that

6.2. Bound Clitics

6.2.1. Clitics of place is denoted by *-lli* suffix which occurs after *a-*, *i-* and *e-*.

a-lli there

i-lli here

e-lli where

6.2.2. Clitics of quantity is expressed by the suffix *-muttu* which occurs after *a-*, *i-* and *e-*.

a-muttu that much

i-muttu this much

e-muttu how much

6.2.3. Demonstrative and interrogative bases are *a:-*, *i:-* and *e:-*.

a: / a- remote

i: / i- proximate

e: / e- interrogative

KURUMBA KANNADA

(PUDUKOTTAI KURUMBA)

VOCABULARY

Abbreviations :

n.	Noun
v.	Verb
adj.	Adjective
adv.	Adverb

VOCABULARY

PUDUKOTTAI KURUMBA SPEECH

(A Dialect of Kannada Language)

Alphabetical order followed is :

a, a:, i, i:, u, u, e, e:, o, o:

k, g, c, j, s, t, d, t, d, n, p, b, m, y, r, l, l, v.

/a/

akatti soppu n. leaves of
akatti plant

akka: n. elder sister

akalava:ne adj. broad

akalna:ga n. day

akki n. rice

agulu n. day time

ajin adj. old

aji kuri n. old goat (fem.)

ajja n. grand father

ajji n. grand mother

asu kallu n. mortar stone

asigra ma:du v. to know

asu n. cow

asa dana n. cow

ase kannukutti n. heifer

aska n. washer man

askutti n. washer woman

anjige n. fear

anjige torsu v. to fear

adakku v. to controle

adangu v. controle

adi otte n. abdomen

adi-le below

adutta adj. next

ana n. money

anakka:ra n. rich man

anakku n. pot (rice)

anal n. fire

anija n. comb for nits

anju n. fruit

annu endru n. elder brother's wife
andre n. „
attana du jenji n. morning meal
attu n. ten
attukade there
atta:cci n. sister in-law
atte n. aunt
attemaga n. aunt's son
attra ka.t̤iyum other
adu n. it
aduka:du n. they
andine:ra n. evening
anna n. elder brother
appa: n. father
appura then/afterwards
amikke n. ladle
amukku v. to press
amuttu that much
ambili n. gruel/pastry
amma n. uncle
amma:lu n. small pox
aydu n. five
ayde n. boy
aynu n. younger brother
aynu geṇḍu n. yr. brs'son
ayya n. small boys
arappu n. soap nut powder
ariccita v. itches

ariyaraṇḍi n. holed ladle
aruva:maṇe n. kitchen knife
arca v. to mill/to grind
arsana n. yellow/turmaric
arsikinda'ru n. known person
arsikembudu v. to know
arsikerlava: v. don't you know
arba n. cloth
arba neyva:ma n. weaver
ale n. wave
allu n. tooth
allu sade n. tooth gum
alli there
ava n. he
avarakka:vi n. beans
avuru n. they
avasaraṅga in haste
avusiye n. holy bath
avundu enṇe n. castor-oil
avusa biṣṭa v. rotten
avata pro n. he
avuda'ra n. fine
avuru ka ḍu n. they
avulu n. she
aḷa v. to measure
aḷakudadi n. bill hook
aḷaga:ngi adj. beautiful

alugu to get rotten to rot
aliya n. son-in-law
alu v. to weep/cry
alukku n. dirt

aluttu v. to press
ale adj. old
ale se:le n. old saree

/a:/

a adj. that
a:kku to put, to serve
a:guḷu ka:yi n. bitter gourd
a:ccu v. to complete
a:ccu v. to irrigate
a:tṭu kallu n. grinder
a:disu v. to shake
a:ḍu so:ma v. to press
a:ḍuvaru v. will play
a:ṇḍu n. goat
a:ṇḍu mari n. lamb
a:tta: n. younger sister
a:ttu n. river
a:ttu v. to cool
a:ne n. elephant
a:mba:tṭi n. snake charmer
a:mbu n. snake
a:mbu beṭṭu n. ant hill

a:ya n. mother
a:yitta v. to irrigate
a:ya v. is
a:yatta va:ra; n. Sunday
a:ra soppu n. greens of
a:ra plant
a:rambi v. to begin
a:ru n. six
a:ruva n. Brahmin
a:ruvatti n. ,, women
a:reya:n n. a kind of lizard
a:la:tṭi n. holy water
a:lu n. milk
a:ḷanga: adv deep
a:ḷu n. person
a:ḷuri n. sheep
a:vi n. steam
a:vuḷu kuṭṭu n. name of
a sect

/i/

iṭṭu n. flour
iṭṭumukoda n. pot contain-
ing sweets

iḍi v. to catch
iḍiccu v. to pound
iḍudukirṭtu v. to catch cold

indru n. wife
itta v. is/to be
idu adj. this
idde v. is
iddare v. if some one remains
indu today
innu still
inuppu n. sweet
inne:ranga by this time
imu!tu this much

iye now
iru v. to be
irube n. ant
irul n. night
irul jenji n. night meal
irulna:ga n. night
illa v. not
illi adv. here
ilisi v. to get down

/i:/

i: adj. this
i:ga now
i:ttu v. to place
i:ttupada v. don't put
i:ba:ri this year
i:ya n. led

i:rbenga:yi n. onion
i:va pro n. he (proximate)
i:su v to buy
i:re n. liver
i:yatte now
i:cla n. winged white ant
i:su to catch

/u/

uguru n nail
unga:ra be!tu n. fourth finger
ucca n. urine
uccu v to comb the nits
ujju v. to rub
ujjulamara n. name of a tree
usu adj. new

usuru n soul/ life
unjana n. cock
uttu v to born
uttudakke i:ttu v. cause to born
unusenu n. tamarind fruit
uduccu v to appear
udatta v. to kick

<i>kangu</i> n. edge	<i>kaṇḍru</i> v. saw
<i>bacci kambre</i> n. side dish	<i>kaṇṇa:di</i> n. mirror
<i>kaccu</i> v. to bite	<i>knṇṇu</i> n. eye
<i>kasappu</i> n. bitterness	<i>kaṇṇukutti</i> n. calf
<i>kasele</i> n. broom	<i>kaṇṇu muli</i> n. eye ball
<i>kanjaka:ra</i> n. miser	<i>kaṇṇu meri</i> n. ram
<i>kaṭṭu</i> v. to tie	<i>katti</i> n. knife
<i>kaṭṭe ebeṭṭu</i> n. thumb	<i>kattu</i> n. neck
<i>kaṭṭe kay</i> n. wrist	<i>katte</i> n. ass
<i>kaḍanu</i> n. loan	<i>kada</i> n. door
<i>kaḍappa:re</i> n. crow bar	<i>kaddiyelkade</i> n. field
<i>kaḍuppu</i> n. stomach pain	<i>kannu/kaṇṇu</i> n. eye
<i>kaḍasa:ri</i> adj. last	<i>kannu puiuva</i> n. eye brow
<i>kaḍasi:</i> n. last	<i>kappe</i> n. frog
<i>kaḍusa tumbu</i> n. leather	<i>kamukotte</i> n. arm pit
<i>kaḍadu</i> n. way	<i>kambu</i> n. millet
<i>kaḍudu</i> v. to lie down	<i>kambi</i> n. iron rod
<i>kaḍukku</i> n. ear ring (male)	<i>kambili</i> n. wool
<i>kaḍusa</i> n. skin	<i>kay</i> n. hand
<i>kaḍe</i> n. shop	<i>kay guni</i> n. arm pit
<i>kaḍe ka:ra</i> n. shop keeper	<i>kaypatte</i> n. rib
<i>kaḍa va:y allu</i> n. teeth	<i>kara</i> v. to milk
<i>kaḍutta</i>	<i>kaḍu moradu</i> rough
<i>kaḍe</i> v. to lie	<i>karambe</i> n. waste land
<i>karaṇḍi</i> n. spoon	<i>karimari</i> n. black goat
<i>kaṇa</i> n. thrashing floor	<i>karkalangattade</i> v. it is dark
<i>kaṇakkapille</i> n. village man	<i>karimaṇṇu</i> n. black soil

kariki v. blackish
kare n. bank
kare n. stain
kare n. tank
karkala n. cloud
karadu budu v. to urinate
kari n. black
kari a:ndu n. black goat
kari kuri n. black goat
karukapile n. kari leaf
karna gensu n. yam
karlu n. intestine
kalakku v. to mix
kallu n. stone
kallu kadukku n. ear ornament
kalappa:ru v. to rest
kaluku n. vulture
kale n. weed
kale kuttu n. weeder
kal:su v. to remove
kalla n. thief, Kallas
kllacci n. Kalla woman, thief
kallu n. toddy
kavale n. lift irrigation instrument
ka:ka:yi n. crow
ka:su v. boil
ka.ttu to show

ka:du n. forest
ka:do:ttu v. boiled, dried
ka:ya:kku v. to dry
ka:yi n. unripped fruit
ka:r n. car
ka:ytana v. watches
ka:l n. leg
ka:ladana n. bull
ka:langammu n. he calf
ka:likke n. next year
ka:le n. ox
ka:valu n. watching
kiccu n. fire
kidiya:ra n. clock
kiduku n. woven palm leaf
kin:du v. to probe, to mix,
kittuki:tu v. to pluck
kimmi n. ear
killu v. to pluck, to pinch
ki:ripule n. mongoose
ki:re n. greens
ki.le below
kucci n. stick
kut:amutti n. lepor (male)
kut:amuttika:ri n. lepor (female)
kut:tu n. group of people
kudipada v. don't drink
kudi bakku v. should drink

kudusi buḍu v. to feed
kudī v. to eat, to drink
kudiyale n scythe
kududukittu v. drinking
kutta v. to beat
kuttu v. to pour
kuditta v. to boil
kuduru n. hair
kuduru n earthen granary
kudre vaṇḍi n. horse drawn
 cart
kunguma n kumkum
kunda ni n. stone mortar
kundru v. sit
kundrusu v cause to sit
kuppe n. manure
kumutti soppu n. a kind of
 greens
kumba:tti n potter woman
kumba:ra n. potter
kummala n. buble
kuri n. sheep
kurisa:ṇi n sheep dung
kurinja soppu n. name of a
 plant
kuruba n Kurumba
kurubatti n. Kurumba
 woman
kurika.ḍu n sheep (pl)
kuri meri *kurium meriyum*
 n goat and lamb

ke:lgedi n. marriage pot

kottā:cci n. knee

kottā:pulikke n. wooden
hammer

kotta.y n. yawn

kottu v to press

kottuvudu v pouris

ko!te v gave

kodi n. creeper

koduya lu n knife

kođinunçe n. cloth line
rope

kodi mara n flag pole

kode n. umbrella

kodele mutte n umbrellaleaf

konasu v to laugh

konda n tank

konuluba: to bring

konnu vaju n. stammarer

Kolla n. mason

kottamalli soppu n. leaves
of coriander

kotucci n. mason's wife

konjom n. little

konne mara n. name of a tree

kobe soppu n. leaves of
kova1 plant

kombu n. horn

koyyi v. to cut

korava n. Korava man

koratti n. korava woman

korangu v. monkey

koruva:l n. throat

koravu n less

kolema:du v. to kill

kolla: sa ri n. black smith

kolappu v mixing

kolavi n. wasp

kolayı n. rolling stone roller

kovle n. tumblar

ko:cce n. loin cloth

ko dise:le n. new saree

ko ni n he-goat, stallion

ko.ni v. to bend

ko:na n. buffalo bull

ko:la n. drawing

ko li n. hen

ko'likun̄ju n. chicken

ko l₁ sa:nu n chicken sauce

ko:li mutta n egg

ko:vakka ra n. angry person

/g/

gaṭṭe n. bell
gaṇḍa n. husband
gadde n. field
gadde galasa n. work in the field
gabba n. pregnancy
gabbuṇa n. iron
gabbuda n. pregnancy
gabbunasatṭi n. frying pan
ga'li n. wind
giḍa n. plant
giḍu-r:ṭṭuvara n. temple ceremony
giraṇa n. eclipse
gi: n. thunder
guḍi n. temple
guḍi punje:ri n. priest of a temple
guḍi yaṇa n. money given to the temple
guṇḍu n. ball (marble)
guni/guṇi n. ditch
guḷme kuṭṭi n. tadpole
guḷum n. culvert
gu:su: v. to sweep, together

gu:na n. hunch backed man
gu:ni n. hunch backed woman
geṇḍada n. person, husband
geṇḍa:lu n. male person
geṇḍuka:rnukuṭṭu n. bride-groom's party
geṇḍu mari n. he goat, young one
geṇḍu sokka:ra n. relative's husband
gedule n. white ant
genji n. rice
genjikudi n. to eat, to drink
gemmu n. cough
gemmu v. to cough
gevuṇḍa n. Gounder, head man
gelu v. to steal
gelava:ni n. thief
goṇḍe n. wall
gra.ma n. village
gra.ma ka:du n. villages (pl.)

,c/

cinna adj. young, small
cekku n. oil press

cenne adj. good

ji

jaɖje n. judge
jenji/genji n. food
janni-uri n. spotted sheep
jalaga n. fight
jalaga a:kku v. to fight
jalaga ka:rnu kuʈʈu
 n. enemy's house
jariki v. to ship
ja:di n. caste
ja:ma n. things

jinjika:su v. to cook
ji:riye n. cumin seed
ju:bu body hair
jenjikay n. right hand
jo syaka:ri n astrologer
 (fem.)
jo du n. maize
jo:yi kuṭṭu n. a sect
jo:la n. maize

/s/

sakkare n. sugar
sakkillicci n. cobbler woman
sakkili n. cobbler
sattē n. shirt/jacket
satti n. weekly market
sattiya n. truth
sattu n. energy
sade n. flesh
sade n. gum
sani ara n. saturday
sandu n. lane
sangu n. conch
samayal n. cocking
samayal ka ra n. cock
saykilu n. cycle

saruku n. betal leaf
sarna:ndu v. to bow, to worship
salaviye n. wash
sali v. to sieve
salikki n. sieve
savikke mara n. casurina tree
sava:ri n. hired cart
savukka:ra n. washing soap
sa:kku v. to grow, to raise
sa:kku v. to be enough
sa:ccu v. to lean
sa:straka:ri n. astrologer (woman)
sa:t:ti n. vessal
sa:tte kucci n. a wip

sa:ni n. cow dung
sa.nda n. menstrual blood
sa.ppu n. small house
sa:ru n. sauce
sa:r salti n. sauce pan
sa.vu n. death
sikappu n- red
sIkku v. to be available
sinnappa: n. father's
 younger brother
siṭṭu kuruvi n. house
 sparrow
singam n. lion
singnukuṭṭu n. name of a
 sect
sinna:ya: n. aunt
sinnu beṭṭu n. little finger
sinneri n. small goat
sinna adj. small
sinna:lū n. small boy
simiṭṭu v. to wrinkle
sillu poṭṭi n. a play
si:kku n. sick
si:ppu n. comb
si:me o:nḍu n. tiles
si:ru n. nits
si'ru n. gift
si'vu v. to comb
sudu v. to boil, to heat
sudu adj. hot

sundi bettu n. small finger
suttiyaḷu n. hammer
suttu v. to rotate, to wind
sunṇa:mbuka:ra n. lime-seller man
sunṇa:mbu ka rei n. lime-seller woman
suttama:ḍu v. to clean,
suppal/ supḷe n. fire wood
summa. without,
suruku n. wrinkle
surra ga-li n. whirl wind
sunji n. needle
su:riya n. sun
sur:nuguttu n. name of a sect
sekku n. oil press
sekidiḇci n. deaf
seḇna n. lizard
sekuda n. deaf man
seppu koḍa n. pot
sengal n. bricks
seṇne adj. good
sette little time
sedukku v. to weed
semmaṇṇu n. red earth
selayu n. ex.pense
seval kuri n. pink coloured sheep
se:ru v. to add
se:pe n. mat

to:sa saṭṭi n. hot plate
to:sa tirppi n. a long spoon
to:ṭṭa n. garden

to:ṇḍu v. to dig
to:ḷpaṭṭe n. shoulder

/d/

daḍi n. stick
daṇḍi v. to punish
dana n. cow
dana me:su v. to look after
the cow
danadu vaṇḍi n. cart
danadunona n. cattle fly
danadu+ucce n. urine
da:dan kuṭṭu n. name of a
sect
da:yadi n. co-sharers
da:yadi kuṭṭu n. co-sharers
da:yi n. way

da:yma:ḍu v. to give way
dinikke daily
du:si n. dust
du:ra n. distance
dodḍappa n. father's elder
brother
dodḍa:mu n. big person
dodḍu adj. big
dodḍa:ya n. grand mother
dodḍavaru n. big people
dodḍu kere n. lake
domma ku:ṭṭa.ḍi n. Domma
dovva n. deity

/n

nake n. jewels
nakku v. to lick
naḍa v. to walk
naḍu v. to plant
naḍu adj. middle
naḍuso:ttu n. mid-night
naḍu bennu eḷuku n. back
bone
naṇḍu n. crab

nattara n. blood
nansu v. to wet
nanna of me
narambu n. nerve
nari n. fox
nalladi maṭṭuvaru n. first
visit after marriage
na: n. I
na:kku n. four

na:gunu kuṭṭu n. a sect of
 Kurumba
na:suva n. barber
na:suvatti n. barber women
na:dini n. husband's sister
na:mu n. we
na:y n. dog
na:ynona n. fly (dog)
na:ka:li n. chair
nalige/na:liye n. tomorrow
na:liya n. tongue
na:vuka n. remembrance
nida:ru n. belt
nidda n. sleep
nindiru v. to stand
nindirisu v. to cause to
 stand, to stop
ninnaye n. yesterday
ninne n. yesterday
nimuttu v. to erreet stright
niru v. to weigh
niruttu v. to drain the
 water from boield rice
niruttuma:r n. filter
niḷa:le n. shade
niṭi n. you (sg.)
ni:ṭṭu v. to extend
ni:cci n. swimming
ni:mu n. you (pl.)
ni:ru n. water

ni:rkoda n. water pot
ni:rtore n. pond
ni:la n. length
nuccu akki n. broken rice
nuḍucce/nunucce n. rope
nuḍuppu n. knot
nu:ru n. hundred
nu.lu n. thread
negu v. to laugh
netṭa:di n. guest
neda n. hip
netti n. forehead
nettu n. ribbed dried fruit
nenne n. yesterday
nenasu v. to think
neruppu puṭṭe n. match box
nela padṭi n. door
nellu n. paddy
nellu jenji n. rice
ne kkal n. cradle
ne ra n. time
ne:range n. straight
nona n. fly
nonḍu n. lame
nonḍu v. to lame
nobbu n. darkness
nobbula n. night time
noyta v. pains
nod:u v. to see, to do

pacca kiḷi n. parrot
pacce akki n. raw rice
paccanga adv. greenish
pacce n. green
pasali soppu n. a kind of greens
pacce ulḷu n. green grass
paṭṭu n:u:l ga:ra n. Saurashtra
paḍa n. picture
paḍcu v. to read
pani n. dew
paṇḍa:ra n. Pandaram
pane bella n. palm sugar
pane mara n. palmyra tree
panni n. pig
pandu n. ball
payir n. plant
paracci n. Harijan woman
parappu v. to spread
paraya n. Harijan
para:ndu n. kite
parisa n. bride price
pani n. loft
pala ka:ra n. dishes
palla:nguni n. name of a play
palagisu v. to train
palla n. Pallas

palli koda n. school
parpuṇa kuṭṭu n. name of a sect
palli cci n. Palla woman
pa:kku n. aricanut
pa:ccal n. cockroach
paṭṭu n. song
pa:ḍu v. to sing
pa:tra n. vessel
pa:ppa:tti n. butterfly
pa:ru n. log
pa:re n. stone
pa:ḷa n. bridge
pa:va n. sin
pa.va:de n. skirt
picca ka:ra n. begger
picca ka:ri n. begger woman
piccu v. to tear
picce ettu v. to beg
pisaku v. to do mistake
pi:sange n. mistake
pitta:le n. brass
pinnu v. to plait
piriccu v. to divide
pila: n. jack fruit tree
pi: n. excrement
pi:r v. to tear

pi:rudu arbe n. rags
pukku n. buttocks
pustaka n. book
puṭṭa n. bottle
puṭṭama n. powder
puṭṭe n. basket
puḍucu v. to agree
punḍu v. to break
punṇiya n. holyness
punṇiyadana n. holy act
punje:ri n. priest
puli n. tiger
puliṭṭaki:ra soppu n. a kind
of greens
puluvu v. to tell lie
pulunju v. to squeeze
pu:cci n. insect
pu:su v. to smear
pu:sa tara n. south east

pu:ṇḍu n. garlic
pu:ttuta v. to flower
pesal n. storm
peḍa n. west
peḍal ga:li n. western wind
perakku v. to collect,
to pick
pe:ru n. name
pokkondur quickly
poge n. smoke
poṭṭacci n. blind woman
poṭṭaya n. blind person
poṭṭal ka:du n. barren land
poṇe v. to winnow
pongu v. to over flow,
to cook
porcu v. to fry
poḷa v. split
po gaṇi n. tumblar
po:lmara n. long stick of a
plough

b

baṭṭe sembu n. house hold
vessals
baḍagu n. north
baḍal ga:li northern wind
baḍuttade y. comes
baṇḍa:ru n. holy ash
baṇḍi n. cart
baḍanaka:yi n. brinjal

baḍi manṇu n. clay
barappu n. bund
bara bandu v. may come
barugu n. millet
bar ma:ṭṭu v. won't come
baruva v. will come
bartakka to come
barpa:ḍa: don't come

bara bekku should come
baraṭtu should come
bara.tti if don't come
battade comes
baḷayin ja:di n Ambalakaras
baḷaya n Ambalakaras
baḷocci n Ambalakaras
(female)
baḷaye n ring
baḷavi n. bangle
bale n bend
ba: v. to come
ba:kka: v. come. sister
ba:kla padu n. door frame
ba:ṭti number of times
ba da don't want
ba:di n. bodice
ba du n. meat
ba:ṇe n. fire crackers
ba:nga v come (pl)
ba.dubiri n. last ceremony
ba.marde n. younger sister's
husband
ba:yi n. mouth
ba yka:lu n. canal
ba:yla:kki in the mouth
ba:ra n week
ba:ḷa ka:yi n. banana
ba labbu n. plantain flower

ba:la: n. come man
ba:lattanḍu n. plantain stem
ba:lannu n. plantain fruit
ba:lu n. tail
ba:le n. plantain leaf
ba:vi n. well
bicci:ṭṭu v. to remove
bisilu n. sun shine
biḍi v. to beat
biḍive v. will beat
bittu v. to show
bi:s v. to blow
bi:di n. street
bi:dile ma:va:ma n. vendor
bi:du ku sudu korava n. scavenger
bi:nga n. relatives of one's son/daughter-in-law
bi.ngatti n. female relatives of one's son/daughter-in-law
buttu akka v. to untie
buttubudu v. to leave
buḍu v. to leave/to until
budḍi bu:sna ka:yi n. pumbkin
buli/buliya n. white
buli kuri n. white goat
buli se:le n. white saree
buli ni:ru n. butter milk

bu:da:ro: n. Wednesday
bu:di n. ash
bu:lu n. paddy field
be:tu n. finger
be:tu ka:du n. fingers
b:du v. to beat
be:du n. bugs
benne n. butter
bede n. seed
benda akku n. par-boiled rice
bennu n. back
beyya:kku v. to boil
bella n. jaggary
bella.ra: n. Friday
belli n. silver
belakku v. to omit
belukku/belakku n. light
belisi v. having beaten
beliya:da outside
beluga:vu n. dawn
beluguvu ne:ra n. time of dawn
belu tungal n. moon

beluppu n. fits
bele n. price
bel bengayi n, garlic
bella:me n. yield
be:kku v. want
be:si v. having boiled
be:su v. to boil
be:sta:ra: n. Thursday
be:ttu v. to polish, to wash
be:da v. don't want
be:ru n. root
be:rkada:le n. ground nut
be:rmu ku:ttu n. a sect of Kurumbas
be la mara n. name of a tree
be:vnu enne n. neem oil
be:vnu soppu n. neem leaf
be:vnu muttu n. neem seed
boytara v. scolds
boyyi v. to scold
bla ka:l kuri n. goat with white on the leg.
blagisi a:su v. cut

/m/

makkalu ka:du n. children
maga n. son
maganu moga n. grand son
magalu n. daughter

magalu maga n. daughter's daughter
maccu n. granary
masa v. to grind
masiru n. wool of a sheep

maska:yi n. chillies
maska:y ittu n. chilly powder
maṭṭu v. to thrash
madakku v. to fold
maṇi ya:r n. Munsif
maṇḍe n. head
maṇḍe kuduru n. hair on the head
manṇenne n. kerosine
māde n. canal
mattunu ko:lu n. churn
maddu n. medicine
maddusla:ndana v. not respectable
maddiy a:na n. noon
mane n. house
manu:aru/mandru n. man
mangu n. plate
mangla ara: n. thursday
manja ni:r n. yellow water / puberty ceremony
manjun kutṭu n. name of a sect
mambatti n. spade
mayda n. brother-in-law / husband's younger brother
mayyi n. body
mara n. tree
mara kuru n. spotted goat
maraceuḍuttu v. forgotten

maruvali n. visit to mother-in-law's house by the groom.
maḷe n. rain
maḷetingaḷu n. rainy season
maḍi a:ḍuv. do it completely
ma:ḍu v. to do
ma:ttu n. speech
ma:ttai:du v. to speak
ma:nom n. sky
ma:pḷe n. bridegroom
ma ma: n. uncle
ma:yavata danaka.ra n. beggar with a bull
ma:r n. chest
ma:r n. udder
ma:r n. fiber
ma:ru v. to sell
ma:va n. uncle
ma:vuna ma:va n. mango tree
minja:maka:ru n. pregnant woman
miṇṇi n. toe ring
miṇḍi front
miṇḍruka:lu n. hind leg
miṇṇuṭṭa v. lightning
mi:st v. to cause to bathe
mi:se n. moustach
mi:nu n. fish
mi:niṭṭiya ma: n. fisher
mi:n + ka:ḍu n. stars

mt:yyt v. to bathe
muga n. child
mucca n. mud pot
muccu v. to close
muttika l a:kku v. to crawl
mudiccubudu v. to complete
mudinja:du v. not possible
mudinju budu v. can
mudukku v. to chase
mudukku v. to drive, to chase
mutte n. egg
mutta:ra n. courtyard
mutti v. ripened
mutti ka:ri n. lepore woman
mundi before
muri v. to break
muringe soppu n. drumstick leaves
muringa mara n. drumstick tree
murde i:ttu v. to break
mulu n. eye ball
mulungu v. to swallow
mulevudana v. blinks
mu:ccu n. breath
mu:si v. to smell
mu:rgitti n. nose ring
mu.ngimara n. bamboo
mu:ngu n. nose

mu:ngu pottala n. nostril
mu:nji n. face
mu:da n. east
mu:du l ga:li n. eastern wind
mu:na:ngodi n. third day ceremony
mutta:ma n. elderly person
mutta:lu n. „
mu:ru n. three
mu:li v. broken
mu:le n. corner
mu:le n. brain
meduve n. marriage
meriba:du n. goat's meat
me:s v. to graze
me:du n. high ground
me:y v. to graze
me:ytakke i:ttu v. cause to graze
me:le: above
mokku v. to fill water
mocce n. name of beans
mosuru n. curd
mo:ttu n. fist
monne n. day before yesterday
mode adj. first
moda-allu n. first tooth
mommaga n. grand son
mommaga:lu n. grand daughter

moraṭṭaḷu n. rude person

morame n. relation

moḷaṭṭu v. to sprout

moḷaṅgaḷ n. leg

moḷa saṭṭu n. shaved head

moḷavu n. pepper

movuniye mogane n. to the son

moḥsa maḍu v. to cheat

moḥsavaḥnaḥ useless

moḥlemaṇḍe n. bald head

moḥḷa n. drum

moḥḷa ka raḥ n. drummar

moḥndu v. to fill

/y/

yaḥrandige v. with whom

yaḥru n. who

yaḥnu n. what

/r/

rasom n. sauce

ratta nattara n. blood

raḥyambili n. gruel

raḥyallu n. hand mill

raḥvu v. to sharpen, to file

ribbanu n. ribbon

ruḥvaḥyi n. rupees

reḥsaṇ n. ration

reḥke n. palm line

romba adj. too much

/l/

lanja n. bribe

leḥs adj. soft, lean

loḥṭṭaḥ n. tumblar

/v/

vaku v. to divide

vasadikkaḥra n. rich man

vassa mandru n. group of
people

vaḍanu ṇuce n. leather rope

vade n. black gram dish

vaṇḍi dana n. bullocks

vaṇakka n. welcome

vappaḥṭṭi n. keeper, concubine

valaccu v. to bend

vayki:lu n. lawer

vayttiya ka:ra n. medicine
man

varaṭṭa kuri n sterile goat.
sheep

varsa n. year

valanji v. having bend

valnvalu onom. soft, smooth

va:du v. to wither

va:niya n. oil monger

vikku n. hiccup

villu v. to sell

vesa n. poison

veṭṭiya n, vettiyan

veṭṭu v. to cut

veṇḍi n. ladies finger

vengala sombu n: metal pot

ve:ṭṭi n. dhoti

ve:ṭṭe n. hen

ve:ngi adj. quickly

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