

T. EDWARD WILLIAMS

V. Y. JEYAPPAUL

Udaiyar Dialect
of Tamil



ANNAMALAI UNIVERSITY

Udaiyar Dialect of Tamil

T. EDWARD WILLIAMS
V. Y. JEYAPPAUL

Udaiyar Dialect of Tamil

T. EDWARD WILLIAMS

Annamalai University

&

V. Y. JEYAPPAUL

CHL, Mysore



ANNAMALAI UNIVERSITY

ANNAMALAINAGAR

TAMILNADU INDIA

1977

Department of Linguistics

Publication No. 53

First Edition 1977

Printed at

Sri Velan Press

Chidambaram - 608 001

Foreword

Udaiyar Dialect of Tamil by T. Edward Williams and V. Y. Jeyapaul is a part of the project entitled 'The Dialect Survey of Tamil Nadu' undertaken by the Centre of Advanced Study in Linguistics, Annamalai University. Several dialects of Tamil, Kannada, Telugu and Malayalam have been analysed by the members of the Staff and Research Scholars of this Centre. The dialect analysed in this study is spoken by the Udaiyar community in Salem District, Tamil Nadu. This is the eighth book in the series on Dialect studies and this is to be followed by **Kamma Dialect of Telugu in South Arcot District**. The authors have collected a large number of lexical items. They have done this good work in spite of many limitations. Like other studies in this series this will also be very useful to Tamilologists in general and Dialectologists in particular.

Annamalai Nagar
25th February, 1977

S. Agesthalingom
Director
Centre of Advanced Study in Linguistics

Acknowledgement

Udaiyar Dialect of Tamil is a product of the Dialect Survey project undertaken by the Department of Linguistics, Annamalai University under the dynamic leadership of the Director of the Centre, Prof. S. Agesthialingom. The effulgent element in his approach to the study of linguistics with a humanistic approach gave an impetus to the study and research in this field in general and Dialectology in particular. This is the first institution in South India which has been working on a Dialect Survey of Tamilnadu and the surrounding area and this is the first institution in South India to work on these lines since Grierson's Linguistic Survey of India. It may be pointed out here that his work has in a way ignored the then Madras Presidency. It is a good augury that the Department of Linguistics at the Annamalai University took note of this and initiated action to fill the gap. Though the Department was doing some work in this direction since 1960, it is Prof. S. Agesthialingom who gave it a new direction and dimension in 1967, i.e. soon after he took the reigns of the Centre and Department as the Director and Head. Under his dynamic leadership and stewardship more than ninety dialects spoken in and around Tamilnadu have

been analysed using modern linguistic techniques besides doing a large amount of constructive work in other branches of linguistics. But for his sincere efforts and encouragement, this work would not have reached your hands. We are indeed indebted to him in many ways. From the depth of our hearts there spring a spontaneous string of chorus chiming our sincere gratitude and thanks.

There are many whom we should thank who with all their sincerity gave us constant encouragement in seeing this book published in the present form, particularly Dr. G. Srinivasa Varma and Dr. S. Sakthivel who have been very kind enough to extend all possible help during the preparation of the manuscript of this book and seeing it through the press. We thank them in all our sincerity. We also thank Mr. C. Sivashanmugam of this department for helping us by collecting more vocabulary items to make the section on Lexicon more comprehensive.

Our thanks are also due to the authorities of the Annamalai University 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. We also thank Sri Velan Press for printing this book neatly.

Annamalainagar
25th February, 1977

T. Edward Williams
V. Y. Jeyapaul

Contents

1. Introduction	...	1
2. Phonology	...	5
3. Nouns	...	33
4. Verbs	...	63
5. Appellative Verbs	...	83
6. Particles	...	87
7. Clitics	...	93
Lexicon	...	99
Bibliography	...	125

Introduction

Udaiyar caste is chiefly found in Tiruchirapalli, Thanjavur, South Arcot, Salem and Madurai Districts in Tamilnadu. There are three subdivisions among them, namely, 1. Nattamaan, 2. Malaiyamaan and 3. Sudarmaan, who are considered to be descended from the same stock. According to F. R. Hemingway¹ these three sects are endogamous sub-divisions of one and the same caste, namely the Udaiyar. People of these sub-sects of this community eat together and recognise the tie of a common descent but they do not intermarry. All have exogamous sub-divisions called Kaanis, derived from places where their ancestors are supposed to have lived; example, Kolathur, Kannanur and Ariyalur.

Tradition traces the descent of the three sub-divisions from Deeva Raaja, a Chera King. It is said that he had three wives and each one of them begot a son and these three sons became the ancestors of the three sects, namely, Nattamaan, Malaiyamaan and Sudarmaan.

1 F. R. Hemingway, *1901 Census Report*, Govt. of India, Delhi.

There are other stories also which ascribe the origin of these three sub-sects to a single progenitor of the Chera dynasty. They are descendants of the Vedar soldiers of the Kongu Country, who were induced to settle in the eastern districts of the Chera Kingdom. The important position they held is afforded by the title Pandarathar, which means the custodian of the treasury. The title is still in vogue in certain places and some of them are called Poligars.

Another version of their descent is explained by some Udiayars themselves. They say that these sub-sects are descendants of a King who once ruled at Tirukkovilur in South Arcot District. The kingdom consisted of hilly regions, forests, fertile level tracts of land, villages and towns. The first son of the king was given the hilly and forest regions of the kingdom and he became known as Malaiyamaan. This name was inherited by his descendants. The second son received the level tracts of the country and he was named as Nattamaan. The same name has gone down the centuries with his descendants. The third son was a learned person. He was known as Sudarmaan. His descendants assumed this name for their sect.

Yet another theory prevails which suggests that the evolution of this caste comes from a village called Udaiyarpalayam. Nattamaans say that they originally settled in South Arcot and then spread to Thanjavur, Thiruchirapalli and finally to Madurai. This theory is supported by the fact that they have fifteen exogamous sub-divisions called Kaanis which are all named after villages. In Madurai district most of the Udiayars are converted Christians. Sudarmaans are chiefly found in Thanjavur and Thiruchirapalli Districts. They imitate Brahmin and Vellala

castes in their social customs. Though they are traditional meat-eaters, some of them have altogether left that habit and have become strict vegetarians with the idea of raising themselves in status. Prof. M. N. Srinivas' concept of Sanskritisation and Westernisation works out among this sub-sect. People belonging to the Malaiyamaan sect are mainly found in Salem and South Arcot Districts. One interesting common phenomena found in all these theories is that they all accept the existence of three sub-sects and that these sub-sects descended from one progenitor.

They are generally dark skinned with long big head when compared to other communities. The lobes of their ears are very distended and they tattoo their chins and cheeks. This custom is now slowly fading away from them. The Udaiyars generally wear sacred thread on the occasion of marriages and funerals. Some of them wear it always. Most of them if not all of them except those in Madurai District follow Hindu religion.

In one of the Udaiyar villages, Mangalam, in South Arcot District, buffaloes are sacrificed to the Kali Shrine. Perhaps this may be one of the reasons that has brought a new name of Maatuvettimangalam to this village. When a person or his kith or kin falls seriously ill, he consecrates an animal to this shrine. The eldest son of the family is named after the village god.

One of the interesting features of this community is its marriage system. Dowry system has been prevalent among this community. A man can marry the daughter of his father's sister and in fact he has a claim on her. If she is

married to someone else, then her mother should return the dowry she received at the time of her marriage to her father if alive otherwise to her brother. This is then handed over to the youth who has the claim on this girl. This system is in the process of attrition.

When a person dies, dead body is taken in a procession to the graveyard. The eldest son of the deceased should go on kneeling down and saluting the dead body till they reach the graveyard or cremation ground. In the end, the body is either cremated or buried. Both of them are in practice. The mourning party on the return after burial or cremation, have to chew some rice and spit out. If the deceased is a man and has a living wife, she is made to worship a light and touch a salt pot on the sixteenth day.

Their main profession, nowadays, is agriculture. Modern education has also enlightened this community. Now many people from this community are Government Officers, Lawyers and Teachers and there are Engineers and Doctors too from this community.

The present study is based on the data collected by the authors during their field trips to a village Kullampatty, situated six miles to the east of Salem town. The principal informant is one Mr. E. Krishnan aged twentythree. He is a bilingual who knows Tamil and English. Informations have also been elicited from several other informants both for supplementing and checking the data collected from the first informant. All these informants belong to the Parkkavakula Malaiyaman community which is a subsect of the Udiayar Community.

2

Phonology

2.1. Phonemic Inventory

2.1.1. PHONEMES

There are twenty-eight phonemes in Udayar Dialect of which twenty-four are segmental and four suprasegmental. The segmental phonemes consist of five vowels and nineteen consonants.

2.1.2. SEGMENTAL PHONEMES

2.1.2.1. VOWELS

There are five vowel phonemes 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.

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

2.1.2.2. CONSONANTS

There are nineteen consonant phonemes consisting of nine plosives, four nasals, one fricative, two laterals, one trill and two semi-vowels.

	Bilabial	Labio-dental	Dental	Alveolar	Retroflex	Palatal	Velar
Stop (plosive)							
Vl.	<i>p</i>		<i>t</i>		<i>ʈ</i>	<i>c</i>	<i>k</i>
Vd.	<i>b</i>		<i>d</i>			<i>j</i>	<i>g</i>
Nasal	<i>m</i>			<i>n</i>	<i>ɳ</i>	<i>ɲ</i>	
Fricative				<i>s</i>			
Lateral				<i>l</i>	<i>ɭ</i>		
Trill				<i>r</i>			
Semi-vowel		<i>v</i>				<i>y</i>	

2.2. Contrasts

2.2.1. VOWELS

2.2.1.1. QUALITATIVE CONTRASTS

2.2.1.1.1. SHORT VOWELS

/i e a o u/

iru

sit / be

eru

natural manure

aru

cut (V)

oru

one

uru

shape

2.2.1.1.2. LONG VOWELS

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

i:ru

young one of a louse

e:ru

ploughing instrument

a:ru

six / river

o:rom

edge

u:ru

village

2.2.1.2. QUANTITATIVE CONTRASTS

/ i i: / i:ru

sit / be

i:ru

young one of a louse

ki:le

branch of a tree

ki:le

down

/ e e: / e:lu

get up

e:lu

seven

vele

price

ve:le

job

/ a a: / a:lu

cry

a:lu

person

male

mountain

ma:le

garland

/ o o: / ole

oven

o:le

palm leaf

to:ti

tank

to:ti

scavenger

/ u u: / u:tu

wear

u:tu

house

ku:tu

small hill

ku:tu

nest of a bird

2.2.2. CONSONANTS

2.2.2.1. QUALITATIVE CONTRASTS

/p b/	<i>pa:kku</i>	arecanut
	<i>ba:kki</i>	balance
/t d/	<i>tu:ralu</i>	drizzle (N)
	<i>du:rom</i>	distance
/t̪ t̪/	<i>pattu</i>	ten
	<i>paṭṭu</i>	silk
/e j/	<i>paacci</i>	bird
	<i>pajji</i>	an edible
/k ɡ/	<i>kuṇṭu</i>	small hill
	<i>ɡuṇṭu</i>	bulky (Adj.)
[m n]	<i>ambu</i>	arrow
	<i>anbu</i>	love (N)
[m ŋ]	<i>ammī</i>	stone-mortar
	<i>aṇṇi</i>	elder brother's wife
[n ɳ]	<i>ponnu</i>	gold
	<i>ṇoṇṇu</i>	girl
[n ñ]	<i>na:n</i>	I
	<i>ña:ñi</i>	saint
[c s]	<i>ce:ri</i>	small village
	<i>se:ru</i>	storage place
[l l̪ r]	<i>kale</i>	art
	<i>kaḷe</i>	weed
	<i>kare</i>	stain (N)
[v y]	<i>va:ru</i>	belt
	<i>ya:ru</i>	who

2.3. Suprasegmental Phonemes

There are four types of suprasegmental phonemes. Three of them pertain to terminals and they are rising, falling and level terminals. The fourth one relates to length.

2.3.1. TERMINALS

There are three types of terminals; Rising, Falling and Level terminals.

2.3.1.1. RISING TERMINAL / ↑ /

po:na:n ↑ did (he) go?

2.3.1.2. FALLING TERMINAL / ↓ /

po:na:n ↓ (he) went [in contempt]

2.3.1.3. LEVEL TERMINAL / | /

po:na:n | (he) went [statement]

2.3.2. LENGTH

Vowel length (:) is phonemically interpreted as a suprasegmental phoneme and is symbolised as /:/. All vowels have quantitative oppositions (Vide 2.2.1.2). Long vowels except *e:* occur in all positions. The vowel *e:* occurs in word initial and medial positions only.

2.4. Distribution of Phonemes

2.4.1. VOWELS

2.4.1.1. SHORT VOWELS

All short vowels occur initially, medially and finally.

Phoneme	Initial		Medial		Final	
<i>i</i>	<i>iḷu</i>	pull	<i>cinna</i>	small	<i>eli</i>	rat
<i>e</i>	<i>eppa</i>	when	<i>sele</i>	statue	<i>pacce</i>	green
<i>a</i>	<i>appa:</i>	father	<i>pallu</i>	tooth	<i>maka</i>	daughter
<i>o</i>	<i>otavi</i>	help	<i>toppi</i>	hat	<i>eppo</i>	when
<i>u</i>	<i>uppu</i>	salt	<i>nuni</i>	tip	<i>pandu</i>	ball

2.4.1.2. LONG VOWELS

All vowels except *e:* occur initially, medially and finally. *e:* occurs initially and medially only.

Phoneme	Initial		Medial		Final	
<i>i:</i>	<i>i:yom</i>	lead	<i>mi:se</i>	mustache	<i>ti:</i>	fire
<i>e:</i>	<i>e:ttu</i>	insert	<i>te:ru</i>	chariot	—	
<i>a:</i>	<i>a:cci</i>	rule	<i>pa:vom</i>	sin	<i>appa:</i>	father
<i>o:</i>	<i>o:tu</i>	recite	<i>mo:som</i>	bad	<i>po:</i>	go
<i>u:</i>	<i>u:ta:</i>	blue	<i>pu:ne</i>	cat	<i>pu:</i>	flower

2.4.2. CONSONANTS

All plosives except *c* occur initially and medially. *c* occurs initially only. *m*, *n*, *l*, *r* and *y* occur in all three positions. *ŋ* occurs medially and finally. *ñ*, *s* and *v* occur initially and medially whereas *ʃ* occurs medially only.

Pho- neme	Initial		Medial		Final
<i>p</i>	<i>pori</i>	fry	<i>si:ppu</i>	comb	—
<i>b</i>	<i>bonme</i>	doll	<i>anbu</i>	love	—
<i>t</i>	<i>tu:si</i>	dust	<i>ote</i>	kick	—
<i>d</i>	<i>du:rom</i>	distance	<i>inda</i>	this	—
<i>t̥</i>	<i>ti:</i>	tea	<i>i̥ti</i>	thunder	—
<i>c</i>	<i>cinna</i>	small	—	—	—
<i>j</i>	<i>jeyi</i>	win	<i>me:je</i>	table	—
<i>k</i>	<i>ka:lu</i>	leg	<i>poke</i>	smoke	—
<i>g</i>	<i>garvom</i>	pride	<i>yugti</i>	intelligence	—
<i>m</i>	<i>mette</i>	matress	<i>eme</i>	eyelid	<i>sammatom</i> agreement
<i>n</i>	<i>nillu</i>	stand	<i>ma:nom</i>	sky	<i>pe:ren</i> grandson
<i>ɳ</i>	—	—	<i>eɳe</i>	join	<i>kaɳ</i> eye
<i>ñ</i>	<i>ña:pakom</i>	remembrance	<i>nañji</i>	posion	—
<i>s</i>	<i>sate</i>	flesh	<i>rusi</i>	taste	—
<i>l</i>	<i>le:su</i>	easy	<i>ma:le</i>	garland	<i>veral</i> finger
<i>ɭ</i>	—	—	<i>iɭu</i>	pull	—
<i>r</i>	<i>rusi</i>	taste	<i>e:ri</i>	lake	<i>pilleya:r</i> the deity
<i>v</i>	<i>viti</i>	fate	<i>a:vi</i>	steam	—
<i>y</i>	<i>yo:gam</i>	luck	<i>bayom</i>	fear	<i>kay</i> hand

2.4.3. DOUBLE CONSONANTS

Gemination of consonants is a normal feature and all consonants except *d*, *g*, *ñ* and *s* geminate. The geminated consonants occur in word medial positions.

<i>pp</i>	<i>ippa</i>	now
<i>bb</i>	<i>abba:su</i>	name of person
<i>tt</i>	<i>sottu</i>	property
<i>tt̥</i>	<i>rotti</i>	bread
<i>cc</i>	<i>pacce</i>	green
<i>jj</i>	<i>pajji</i>	an eatable
<i>kk</i>	<i>rokkam</i>	cash
<i>mm</i>	<i>amma:</i>	mother
<i>nn</i>	<i>kanni</i>	virgin
<i>nn̥</i>	<i>enne</i>	oil
<i>ll</i>	<i>nellu</i>	paddy
<i>ll̥</i>	<i>kil̥lu</i>	pinch
<i>rr</i>	<i>varren</i>	come-I
<i>yy</i>	<i>sevva:</i>	Tuesday
<i>yy</i>	<i>poyyi</i>	lie

2.5 Allophonic distribution

2.5.1 VOWELS

2.5.1.1. SHORT VOWELS

Sl. No.	Pho- Allo- name phones	Phonetic description	Occurrence	Examples
1	/i/	[i] High front unrounded (slightly low) short vowel.	Only finally	<i>netti</i> [netti] forehead
		[ɪ] Low-high front rounded short vowel	Elsewhere	<i>inji</i> [ɪnʒi] (wet) ginger
2	/e/	[E] Mean-mid unrounded short vowel.	1. Finally 2. Before word-final /n/	<i>tolle</i> [ɪɔllE] trouble (N) <i>aven</i> [avẼ] that-he
		[e/ Higher-mid front unrounded short vowel.	Elsewhere	<i>ele</i> [elE] leaf <i>melhu</i> [melti] chew
3	/a/	[A] Lower-mid back unrounded short vowel.	1. Before consonant clusters	<i>appa:</i> [appa:] father <i>natte</i> [natte] snail

Sl. No.	Phoneme	Allophones	Phonetic description	Occurrence	Examples
				2. Medially after retroflex and velar consonant	<i>kate</i> [kaɾE] shop <i>pangu</i> [paŋgi] share (N)
			[a] Low central unrounded short vowel.	Elsewhere	<i>atu</i> [aɖi] that-it <i>sate</i> [saɖE] flesh <i>na:nga</i> [na:ŋga] we (excl.)
4	/o/		Lower-mid back rounded short vowel.	Before word-final /m/	<i>ma:nom</i> [ma:nɔ̃] sky
			[Ω / Mean-mid back rounded short vowel.	Elsewhere	<i>olungu</i> [Ωlɪŋgi] regularity <i>poŋokku</i> [pΩŋΩkkɪ] petty quarrel
5	/u/		Lower-high back rounded short vowel.	1. Initial syllable 2. In free variation with [ɪ] in the medial syllable	<i>ulle</i> [ullE] inside <i>nuni</i> [nuni] tip (N) <i>tupukku</i> [tupukkɪ] ~ [tupɪkkɪ] bit
			[ɪ] High central unrounded short vowel.	Elsewhere	<i>tu:nu</i> [tu:ɳɪ] pillar

2.5.1.2. LONG VOWELS

Sl. No.	Pho- Allo- name phones	Phonetic description	Occurrence	Examples
1	/i:/	High front unrounded long vowel.	All positions	<i>i:ralu</i> [i:raɫɪ] liver <i>si:ni</i> [si:ni] powdered sugar <i>ti:</i> [ti:] fire
2	/e:/	Higher-mid front unrounded long vowel	In non final positions	<i>e:ri</i> [e:ri] lake <i>te:ru</i> [te:ri] chariot
3	/a:/	Low central unrounded long vowel	All positions	<i>a:ru</i> [a:ri] six / river <i>pa:ti</i> [pa:di] half <i>po:ra:</i> [pɔ:ra:] dove
4	/o:/	Higher-mid back rounded long vowel	All positions	<i>o:rom</i> [o:ɾɔ] edge <i>ko:ɾom</i> [ko:ɾɔ] angle <i>po:</i> [po:] go
5	/u:/	High back rounded long vowel	All positions	<i>u:ru</i> [u:ri] village <i>pu:ne</i> [pu:ne] cat <i>pu:</i> [pu:] flower

2.5.2. CONSONANTS

Sl. No.	Phoneme	Allo-phones	Phonetic description	Occurrence	Examples
1	/p/	[β]	Bilabial voiced slit fricative	1. Intervocally 2. Medially after / & r	<i>apa:yom</i> [aβa:yɔ̃] danger <i>iyalpu</i> [ɪyα/βɪ] nature <i>totarpu</i> [tɔ̃tʌrβɪ] connection
		[p]	Bilabial voiceless plosive	Elsewhere	<i>pacce</i> [paccE] green <i>tipli</i> [tɪpɪ] long pepper <i>e:ppom</i> [e:ppɔ̃] belching (N)
2	/b/	[b]	Bilabial voiced plosive	1. Initially 2. Medially before <i>ubma:</i> or after a nasal	<i>butti</i> [butɪ] wisdom <i>ubma:</i> [ubma:] an edible <i>tumbli</i> [tumbɪ] sneezing (N)
3	/t/	^x [ɖ]	Apico-dental voiced slit fricative	1. Intervocally 2. Medially before <i>u:tnen</i> n, s, r, and y	<i>parate:si</i> [^x paraɖe:si] fraud saint <i>u:tnen</i> [^x u:ɖnɛ̃] blew-I <i>butsa:li</i> [^x budsa:li] intelligent person

3. Medially after r, v and y		ma:ri	[ma: ^x dri]	similar
		matya:nom	[ma: ^x ya:n ^o]	noon
		ertu	[er ^x ti]	ox
		kavta:ri	[ka: ^x u _o da:ri]	a bird
		a:y _o tom	[a: ^x i _o da]	weapon
		to:lu	[to:l _i]	shoulder (N)
		kattē	[ka _o ttE]	bundle (N)
		du:rom	[du:r _o]	distance
		anda	[a _o nda]	that (adj.)
		aie	[a _o E]	close (V)
		ap _i i	[a _o p _i i]	in that way
		varumb _i i	[va _o rumbr _i i]	income
		kel _i i	[ke _o l _i i]	old woman
		kur _o ten	[ku _o r _o tE]	blind man
		te:viya:	[te: _o u _o l _{ya}]	prostitute
[r] Apico-dental voiceless plosive				
4	/d/	[d]		
[d] Apico-dental voiced plosive				
5	/t/	[r]		
[r] Retroflex voiced flap				
1. Initially				
2. Medially after /n/				
1. Intervocally				
2. Medially after p, b, l, r & v and before n & l				

Sl. No.	Pho- name	Allo- phone	Phonetic description	Occurrence	Examples
					<i>otne</i> [Ωr̥nE] at once <i>poŋlaga:y</i> [pΩr̥laŋga:i]
					snake-gourd
	[ɖ]	Retroflex voiced plosive	Medially after <i>n</i>		<i>inda:ŋte</i> [Inda:ŋdE] this side
	[ɖ]	Retroflex voiceless plosive	Elsewhere		<i>aŋta:</i> [aŋda:] a big metal vessel <i>tappa:</i> [tappa:] shapped tin
					<i>atiŋom</i> [aɖɪsɔ̃] luck
					<i>saɪŋi</i> [saɪŋi] chutney
					<i>eɪre</i> [eɪrE] eight and a half
					<i>paɪtu</i> [paɪti] silk
6	/c/	[c]	Palatal voiceless affricate	1. Initially 2. Medially when geminated	<i>cinna</i> [čInna] small (adj.) <i>a:cci</i> [a:čči] rule (N)
7	/j/	[j]	Palatal voiced affricate	1. Initially 2. Intervocally 3. Medially after <i>n</i>	<i>joɪm</i> [jΩrɔ̃] fever <i>me:je</i> [me:ʃE] table <i>nañju</i> [nañʃi] poison

8	/k/	[x]	Velar voiceless slit fricative	1. Intervocally	<i>poke</i>	[pΩxɛ]	smoke
				2. Medially after l, r, & y and before n & r	<i>koḷke</i> <i>ma:rkali</i>	[kΩ/xɛ] [ma:rxali]	principle

the name of a Tamil month
vayka:si [vaixa:si]
 the name of a Tamil month

tirukna:n [tIruxna:] rotated-I

urukren [uruxrɛ̃] melt-I

9	/g/	[g]	Velar voiced plosive	Non-final positions	<i>kile</i>	[kIIɛ]	branch of a tree
					<i>ka:kka:</i>	[ka:kka:]	crow

9	/g/	[g]	Velar voiced plosive	Non-final positions	<i>guṇṭu</i>	[guṇḍi]	bulky
					<i>amgom</i>	[ʌŋgɔ̃]	body part

vigrakom [vIgraxɔ̃] idol of a
 deity

10	/m/	[m]	Bilabial voiced nasal	1. Initially	<i>mette</i>	[mettɛ]	mattress
				2. Medially	<i>urume</i> <i>kammi</i>	[urimɛ] [kammi]	right low

Sl. No.	Pho- Allo- neme phone	Phonetic description	Occurrence	Examples
11	/n/	[~] Nasalisation	Finally with non-front vowels	<i>emma:m</i> [em [~] ma:] how much <i>sa:ma:nem</i> [sa:ma:n [~] e] things <i>varum</i> [va [~] ri] will come-it
			Medially before <i>d</i>	<i>sondom</i> [sQnd [~] o] relation
			Medially before <i>g</i>	<i>enge</i> [e [~] ngE] where <i>pangu</i> [pa [~] ngi] share
			Finally with non-back vowels	<i>pa:ttE</i> [pa:tt [~] E] grand father <i>vanta:n</i> [va [~] ta:] come-he
			Elsewhere	<i>ne:ttu</i> [ne:tt [~] i] yesterday <i>innikki</i> [Inn [~] Ikki] today
12	/n/	[n] Retroflex voiced nasal	Non initial positions	<i>panom</i> [pa [~] no] money <i>tanni</i> [ta [~] nni] water <i>kan</i> [ka [~] n] eye

13	/n/	[n]	Palatal voiced nasal	1 Initially 2 Medially before j	1 Initially 2 Medially before j	<i>n̄a:pakom</i> [n̄a:βaxɔ̃] <i>aŋji</i> [aŋji]	remembrance five
14	/s/	[s]	Alveolar voiceless groove fricative	Non-final positions	Non-final positions	<i>selavu</i> [selavi] <i>a:si</i> [a:si] <i>pursen</i> [pursɛ̃]	expense blessing (N) husband
15	/l/	[l]	Alveolar voiced lateral	All positions	All positions	<i>la:pom</i> [la:βɔ̃] <i>a:le</i> [a:le] <i>kollen</i> [kɔllɛ̃] <i>veral</i> [veral] <i>to:lu</i> [to:li] <i>kalɭu</i> [kalɭi] <i>kelɭi</i> [kelɭi]	gain factory blacksmith finger shoulder toddy old woman
16	/l/	[l]	Retroflex voiced lateral	Medially	Medially	<i>renɭu</i> [renɭɪ] <i>irumbu</i> [irimbɪ] <i>setɭiya:r</i> [setɭiya:r]	two iron/cough male of Chettiar caste
17	/r/	[r]	Alveolar voiced trill	All positions	All positions		

Sl. No.	Phoneme	Allophones	Phonetic description	Occurrence	Examples
18	γ	$[u]$	High back rounded non-syllabic vowel	Medially when preceded by a vowel and followed by a consonant	<i>tau_utu</i> [tau _u tɪ] bran <i>sevu</i> [seu _u tɪ] wall
		$[\gamma]$	Labio-dental semi-vowel	Elsewhere	<i>vi:ti</i> [vi: _u di] street <i>pu_uluvu</i> [pu _u lɪvi] worm <i>vavva:lu</i> [va _u va:li] bat
19	γ	$[i]$	High front unrounded non-syllabic vowel	Medially and finally when preceded by a vowel and followed by a consonant	<i>kay</i> [kai] hand <i>mo_ulu</i> [m _u liɪtɪ] rabbit <i>pa_utiyom</i> [pa _u tiy _u ɔ] madness
		$[\gamma]$	Palatal semivowel	Elsewhere	<i>ya:ne</i> [ya:nE] elephant <i>i:yom</i> [i:y _u ɔ] lead (N) <i>po_uyyi</i> [po _u liɪvi] lic (N) <i>kalya:nom</i> [ka _u lyan _u ɔ] 'marriage'

2.6. Clusters

2.6.1. VOWEL CLUSTERS

This dialect does not have any vowel cluster.

2.6.2. CONSONANT CLUSTERS

There are consonant clusters in the word initial and medial positions only. Two consonant clusters alone are found in the word-initial position and they number eight. There are two consonant, three consonant and four consonant clusters in the word-medial position. In this there are 89 two consonant clusters, 43 three consonant clusters and 7 four consonant clusters.

2.6.2.1. INITIAL CLUSTERS

1.	<i>pl-</i>	<i>ple:kku</i>	plague
2.	<i>pr-</i>	<i>prayo:janom</i>	usefulness
3.	<i>tr-</i>	<i>trupti</i>	satisfaction
4.	<i>dy-</i>	<i>dya:nom</i>	meditation
5.	<i>kr-</i>	<i>kra:mbu</i>	cloves
6.	<i>ny-</i>	<i>nya:yom</i>	justice
7.	<i>sv-</i>	<i>sva:ti:nom</i>	adaptation
8.	<i>vy-</i>	<i>vya:ɽen</i>	Thursday

2.6.2.2. MEDIAL CLUSTERS

2.6.2.2.1. TWO CONSONANT CLUSTERS

2.6.2.2.1.1. IDENTICAL CLUSTERS

1.	<i>-pp-</i>	<i>sekappu</i>	red
2.	<i>-tt-</i>	<i>katte</i>	bundle

3.	-tt-	<i>pattu</i>	silk
4.	-cc-	<i>pu:cci</i>	insect
5.	-jj-	<i>pajji</i>	an eatable
6.	-kk-	<i>akka</i>	elder sister
7.	-mm-	<i>ammi</i>	stone-grinder
8.	-nn-	<i>panni:ru</i>	rose water
9.	-ṇṇ-	<i>maṇṇu</i>	sand / mud
10.	-ll-	<i>palli</i>	lizard
11.	-l̥l̥-	<i>kaḷḷu</i>	toddy
12.	-rr-	<i>a:rre</i>	six and a half
13.	-vv-	<i>sevva:</i>	Tuesday
14.	-yy-	<i>koyya:</i>	guva (tree)

2.6.2.2.1.2. NON-IDENTICAL CLUSTERS

1.	-pt-	<i>trupti</i>	satisfaction
2.	-p̥t̥-	<i>ap̥ti</i>	in that manner
3.	-pl-	<i>tipli</i>	long pepper
4.	-p̥l̥-	<i>top̥lu</i>	naval
5.	-bm-	<i>ubma:</i>	a tiffin
6.	-tn-	<i>u:tna</i>	blew-she
7.	-ts-	<i>butsa:li</i>	intelligent person
8.	-tr-	<i>ma:tri</i>	example
9.	-ty-	<i>matya:nom</i>	noon
10.	-t̃n-	<i>mu:t̃ne:n</i>	closed-I
11.	-t̃l̃-	<i>pot̃lamga:y</i>	snake-gourd
12.	-t̃r-	<i>o:t̃ren</i>	run-I
13.	-kn-	<i>paḷakne</i>	moved freely-you (sg.)

14.	-kr-	<i>velakra:n</i>	leaves-he
15.	-gt-	<i>yugti</i>	intelligence
16.	-gr-	<i>vigrakom</i>	idol
17.	-mb-	<i>tambi</i>	younger brother
18.	-mg-	<i>poṭlamga:y</i>	snake-gourd
19.	-mn-	<i>kamna:ṭṭi</i>	widow
20.	-ml-	<i>ṭamṭeru</i>	cup
21.	-mr-	<i>vimra</i>	sobbing (adj)
22.	-nb-	<i>anbu</i>	love
23.	-nd-	<i>tandom</i>	ivory
24.	-nm-	<i>nanme</i>	good (N)
25.	-nl-	<i>ba:nli</i>	an utensil
26.	-nr-	<i>pinra:</i>	braids-she
27.	-ny-	<i>sanya:si</i>	fraud saint
28.	-ṇṭ-	<i>naṇṭu</i>	crab
29.	-ṇm-	<i>uṇme</i>	truth
30.	-ṇn-	<i>eṇnen</i>	though-counted-I
31.	-ṇr-	<i>mu:ṇre</i>	three and a half
32.	-ṇj-	<i>iṇji</i>	ginger
33.	-st-	<i>gusti</i>	quarrel (N)
34.	-sṭ-	<i>kaṣṭom</i>	difficulty
35.	-sn-	<i>pe:snom</i>	spoke-we
36.	-sṇ-	<i>usṇom</i>	heat (N)
37.	-sr-	<i>vi:sra:n</i>	throws-he
38.	-sv-	<i>sarasvati</i>	name of a person
39.	-lp-	<i>iyalpu</i>	nature
40.	-ln-	<i>melmutu</i>	chewed-it

41.	-lr-	<i>silre</i>	change of coins
42.	-lv-	<i>selvom</i>	wealth
43.	-ly-	<i>kalya:nom</i>	marriage
44.	-lt-	<i>keḷṭi</i>	old woman
45.	-lk-	<i>kolke</i>	principle
46.	-lm-	<i>e:ḷme</i>	poverty
47.	-ln-	<i>e:ḷnu:ru</i>	seven hundred
48.	-lṇ-	<i>eḷṇi</i>	tender coconut
49.	-lr-	<i>e:ḷre</i>	seven and a half
50.	-lv-	<i>va:ḷvu</i>	life
51.	-rp-	<i>toṭarpu</i>	connection
52.	-rt-	<i>ertu</i>	ox
53.	-rṭ-	<i>kurṭen</i>	blind man
54.	-rk-	<i>ma:rkaḷi</i>	name of a Tamil month
55.	-rm-	<i>ti:rma:nom</i>	decision
56.	-rn-	<i>ernu:ru</i>	two hundred
57.	-rṇ-	<i>parṇi</i>	loft under the roof
58.	-rs-	<i>varsom</i>	year
59.	-rl-	<i>u:rlē</i>	in the village
60.	-rl-	<i>urḷakeḷangu</i>	potato
61.	-rv-	<i>garvom</i>	proudness
62.	-ry-	<i>ka:ryom</i>	matter
63.	-vt-	<i>kavta:ru</i>	a bird
64.	-vṭ-	<i>tavṭu</i>	bran
65.	-vn-	<i>pavnu</i>	gold
66.	-vl-	<i>naṭuvle-</i>	in the middle/centre

67.	-vɭ-	<i>evɭavu</i>	how much
68.	-vr-	<i>ko:vrom</i>	temple tower
69.	-yt-	<i>a:ytom</i>	weapon
70.	-yk-	<i>vayka:si</i>	name of a Tamil month
71.	-yn-	<i>saynom</i>	omen
72.	-ys-	<i>vaysu</i>	age
73.	-yl-	<i>moylu</i>	rabbit
74.	-yr-	<i>a:yrom</i>	thousand
75.	-yv-	<i>aleyva:n</i>	will wander-he

2.6.2.2.2. THREE CONSONANT CLUSTERS

1.	-ppt-	<i>sa:pptɛn</i>	ate-I
2.	-ppn-	<i>annuppnom</i>	sent-we
3.	-ppl-	<i>siripple</i>	in the laughter
4.	-ppr-	<i>sappra:n</i>	chews-he
5.	-ttn-	<i>u:ttne</i>	poured-you
6.	-ttl-	<i>samayattle</i>	at times
7.	-ttr-	<i>sittrom</i>	picture
8.	-ttv-	<i>samattvom</i>	equality
9.	-tty-	<i>pattyom</i>	diet restriction
10.	-ttn-	<i>vettmi:mga</i>	cut-you (pl.)
11.	-ttɳ-	<i>sattɳi</i>	chutney
12.	-ttɭ-	<i>ka:ttɭe</i>	in the forest
13.	-ttɾ-	<i>pattɾe</i>	workshop
14.	-ccn-	<i>pa:ccnen</i>	irrigated-I
15.	-ccr-	<i>ka:ccra</i>	boiling
16.	-kkn-	<i>urukkna:</i>	melted-she

17.	-kk-	si:kkrom	quickly
18.	-mb-	varumbi	income
19.	-mbn-	irumbnom	caught-we
20.	-mb-	tumblu	sneezing
21.	-mb-	a:mbē	man
22.	-mbr-	sa:mbrā:ni	benzoin gum
23.	-mgn-	va:mgnā:n	purchased-he
24.	-mgr-	tingrom	eat-we
25.	-ndn-	tirundnuta	corrected-it
26.	-ndr-	mandrom	magic
27.	-ntn-	ta:ntē	jumped-you
28.	-nt-	reṇṇre	two and a half
29.	-ñjn-	keñjñā:n	requested-he
30.	-ñjr-	koñjren	prattle-I
31.	-ltn-	va:ltnu	bless
32.	-lcc-	vi:lcc	downfall
33.	-lkk-	va:lkkē	life
34.	-lnd-	pukaḷnda:n	praised-he
35.	-rpp-	arppattanom	mean mindedness
36.	-rtt-	ka:rttike	name of a Tamil month
37.	-rcc-	atircci	shock
38.	-rkk-	me:rkkū	west
39.	-vtt-	vavttukaṭuppu	dysentery
40.	-vrṇ-	bavṇami	full moon
41.	-vrl-	kavrleruṇḍu	from the rope
42.	-ypp-	ayppasi	name of a Tamil month
43.	-ykk-	araykka:	one-eighth

2.6.2.2.3. FOUR CONSONANT CLUSTERS

- | | | | |
|----|----------------|------------------|------------|
| 1. | - <i>ltn-</i> | <i>ta:ltna:n</i> | lowered-he |
| 2. | - <i>ltr-</i> | <i>va:ltrren</i> | bless-I |
| 3. | - <i>vtn-</i> | <i>navtna:</i> | moved-she |
| 4. | - <i>ltr-</i> | <i>navtre</i> | move-you |
| 5. | - <i>vkky-</i> | <i>savkkyom</i> | welfare |
| 6. | - <i>yty-</i> | <i>paytyom</i> | madness |
| 7. | - <i>ykk-</i> | <i>a:eykkrom</i> | close-we |

2.7. Syllabic structure

A short (V) or long (\bar{V}) 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 (C) or (CC). There are three types of syllables viz., 1) Initial syllable 2) Medial syllable and 3) Final syllable. Each of these three types may further be classified into open and close syllables.

2.7.1. INITIAL SYLLABLE

There are sixteen types of initial syllables of which six are open and ten are close. The generalised pattern of the initial syllable is (C)(C) \bar{V} (C)(C)-.

2.7.1.1. OPEN TYPES

- | | | | |
|----|----------------|----------------|---------|
| 1. | V- | <i>a-tu</i> | that-it |
| 2. | \bar{V} - | <i>e:-ni</i> | ladder |
| 3. | CV- | <i>pa-si</i> | hunger |
| 4. | C \bar{V} - | <i>ko:lu</i> | stick |
| 5. | CCV- | <i>pra-ti</i> | copy |
| 6. | CC \bar{V} - | <i>kla:-su</i> | class |

2.7.1.2. CLOSE TYPES

1. VC-	<i>añ-ji</i>	five
2. $\bar{V}C$ -	<i>a:p-pe</i>	ladle
3. VCC-	<i>ayp-pasi</i>	name of a Tamil month
4. $\bar{V}CC$ -	<i>a:mb-le</i>	man
5. CVC-	<i>pac-ci</i>	bird
6. $C\bar{V}C$ -	<i>ka:t-tu</i>	air
7. CVCC-	<i>savk-kyom</i>	welfare
8. $C\bar{V}CC$ -	<i>ka:rt-tike</i>	name of a Tamil month
9. CCVC-	<i>trup-ti</i>	satisfaction
10. CC $\bar{V}C$ -	<i>tra:c-ca</i>	grapes

2.7.2. MEDIAL SYLLABLES

There are nine types of medial syllables of which four are open and five close. The general behaviour of these types is $-(C)(C)\bar{V}(C)(C)-$.

2.7.2.1. OPEN TYPES

1. -CV-	<i>ka-ta-vu</i>	door
2. - $C\bar{V}$ -	<i>pa:-la:-te</i>	milk-cream
3. -CCV-	<i>man-dra-va:-ti</i>	magician
4. -CC \bar{V} -	<i>sa:m-bra:-ni</i>	benzoin gum

2.7.2.2. CLOSE TYPES

1. -CVC-	<i>sa-rak-ku</i>	goods
2. - $C\bar{V}C$ -	<i>puṇ-ṇa:k-ku</i>	oil-cake

- | | | | |
|----|------------------|----------------------|----------|
| 3. | -CVCC- | <i>sa:-mart-tyom</i> | ability |
| 4. | -C \bar{V} CC- | <i>a:-ra:yc-ci</i> | research |
| 5. | -CCVC- | <i>kat-trik-ka:y</i> | brinjal |

2.7.3. FINAL SYLLABLES

There are seven types in this category of which three are open and four close. The generalised pattern is $-(C)C\bar{V}(C)$.

2.7.3.1. OPEN TYPES

- | | | | |
|----|--------------|-----------------|--------------|
| 1. | -CV | <i>ka-te</i> | story |
| 2. | -C \bar{V} | <i>ta:t-ta:</i> | grand father |
| 3. | -CCV | <i>ra:t-tri</i> | night |

2.7.3.2 CLOSE TYPES

- | | | | |
|----|-----------------|-------------------|----------|
| 1. | -CVC | <i>va:-rom</i> | week |
| 2. | -C \bar{V} C | <i>ka:-la:n</i> | mushroom |
| 3. | -CCVC | <i>mu:t-trom</i> | urine |
| 4. | -CC \bar{V} C | <i>cu:p-pra:n</i> | sucks-he |

3

Nouns

3.0. Nouns

Nouns are those which take or capable of taking case suffixes. The stems of participial nouns and verbal nouns take tense suffixes also; but since these nouns are derived from verb stems, they are treated under verbs. (cf. Chap. 4.11.)

3.1. Nouns – Classification

All the nouns of this dialect are mainly divided into two classes viz. 1. Substantives and 2. Pronouns. Substantives are further classified into 1. Simple nouns which are inherent. and 2. Derived nouns which are non-inherent. Simple nouns are further sub classified into human and non-human nouns.

3.1.1. SIMPLE NOUNS

3.1.1.1. HUMAN NOUNS

Human nouns are subdivided into two classes namely personal and non-personal nouns.

3.1.1.1.1. PERSONAL NOUNS

Personal nouns are those proper nouns which denote human beings and which cannot take plural suffix.

<i>periyasa:mi</i>	a personal name (masc)
<i>muttu</i>	a personal name (masc)
<i>valli</i>	a personal name (fem.)
<i>saro:ja:</i>	a personal name (fem.)

3.1.1.1.2. NON-PERSONAL NOUNS

Non-personal nouns can take epicene plural suffix.

<i>pamga:li-kaḷ</i>	share-holders
<i>tambi:-kaḷ</i>	younger-brothers
<i>mandri-kaḷ</i>	ministers
<i>ra:ja:-kaḷ</i>	kings

3.1.1.2. NON-HUMAN NOUNS

3.1.1.2.1. PLACE NOUNS

The nouns which stand for places do not take any plural suffix.

<i>putu:ru</i>	name of a place
<i>ta:tanu:ru</i>	name of a place
<i>kullambatti</i>	name of a place
<i>minna:mballi</i>	name of a place

3.1.1.2.2. NON-PLACE NOUNS

These nouns denote objects. They take neuter plural suffix.

<i>u:tu-kal</i>	houses
<i>paḷam-kal</i>	fruits
<i>ceṭi-kal</i>	plants
<i>maram-kal</i>	trees

3.1.2. NON-INHERENT NOUNS

Nouns which take gender-number suffixes belong to this class. There are gender markers denoting masculine, feminine etc., in this dialect. They are broadly divided into five main classes. The first four classes are classified on the basis of masculine suffixes that can go with different stems. They are also capable of taking feminine and epicene plural suffix. The fifth class can take epicene plural suffix alone.

3.1.2.1. STEMS THAT CAN TAKE MASCULINE SINGULAR SUFFIX *-an*.

<i>sevṭ-an</i>	deaf man
<i>kurṭ-an</i>	blind man

These stems can take feminine and epicene plural suffixes *-i* and *-umgaḷ* respectively.

<i>sevṭ-i</i>	deaf woman
<i>kurṭ-i</i>	blind woman
<i>sevṭ-umgaḷ</i>	deaf people
<i>kurṭ-umgaḷ</i>	blind people

3.1.2.2. STEMS THAT TAKE MASCULINE SINGULAR SUFFIX *-a:n*

<i>na:t-a:n</i>	male of Nadar caste
<i>vaṇṇ-a:n</i>	washer man

Stems of this category are capable of taking feminine and epicene plural suffixes. The above cases take feminine and plural suffixes *-a:tti* and *-a:ruugaḷ* respectively.

<i>na:t-a:tti</i>	woman of Nadar caste
<i>vaṇ-a:tti</i>	washer-woman
<i>na:t-a:ruugaḷ</i>	people of Nadar caste
<i>vaṇ-a:ruugaḷ</i>	people of washerman community

3.1.2.3. STEMS THAT TAKE MASCULINE SINGULAR SUFFIX *-van*

<i>i-van</i>	this man
<i>a-van</i>	that man
<i>e-van</i>	which man

Stems of this category are capable of taking feminine and epicene plural suffixes. In the cases referred above, they take feminine and epicene plural suffixes *-vaḷ* and *-vumgaḷ* respectively.

<i>i-vaḷ</i>	this woman
<i>a-vaḷ</i>	that woman
<i>e-vaḷ</i>	which woman
<i>i-vumgaḷ</i>	these people
<i>a-vumgaḷ</i>	those people
<i>e-vumgaḷ</i>	which people

3.1.2.4. STEMS THAT TAKE MASCULINE SINGULAR SUFFIX *-ḷ*

<i>noṇṭi-ḷ</i>	lame man
<i>setṭiya:r-ḷ</i>	man of Chettiar caste

Stems in this category also take feminine and epicene plural suffixes. The suffixes *-cci* and *-mgaḷ* respectively go with the above mentioned examples.

<i>noṇṭi-cci</i>	lame woman
<i>seṭṭiya:r-cci</i>	woman of Chettiar caste
<i>noṇṭi-mgaḷ</i>	lame people
<i>seṭṭiya:r-mgaḷ</i>	people of Chettiar caste

3.1.2.5. STEMS THAT TAKE EPICENE PLURAL SUFFIX *-r*

<i>pala-r</i>	many people
<i>cila-r</i>	some people

3.2. Pronouns

Pronouns are classified into 1. Personal Pronouns, 2. Interrogative Pronouns and 3. Reflexive Pronouns.

3.2.1. PERSONAL PRONOUNS

Personal Pronouns come under three categories namely, 1. First Person, 2. Second Person and 3. Third Person Pronouns. As in many other dialects of Tamil, third person is denoted by the demonstrative pronouns.

3.2.1.1. FIRST PERSON

3.2.1.1.1. FIRST PERSON SINGULAR

First Person singular is denoted by *enn-*, *e:n-* and *na:n* the last two are oblique forms.

1. *enn-* occurs before case suffixes beginning with a vowel.

<i>enn-a:le</i>	by me
<i>enn-o:ṭe</i>	with me

2. *e:n-* occurs with other case suffixes.

e:n-kitte with me

e:n-Ø my

3. *na:n* occurs elsewhere

na:n I

3.2.1.1.2. FIRST PERSON PLURAL

This is classified into First Person Inclusive Plural and First Person Exclusive Plural.

3.2.1.1.2.1. INCLUSIVE PLURAL

First person inclusive plural is denoted by *emgał-* and *na:mbał* / *na:mał* forms.

1. *emgał-* occurs before case suffixes.

emgał-o:te ours

emgał-ukku to us

2. *na:mbał* / *na:mał* occur elsewhere.

na:m:bał we

na:mał we

3.2.1.1.2.2. EXCLUSIVE PLURAL

The forms *na:mga*, *na:mgał* and *emgał-* denote exclusive plurality.

1. *na:mga* occurs as nominative.

na:mga we

2. *na:mgaḷ* occurs before suffixes like interrogatives.

na:mgaḷ-a: are we?

3. *emgaḷ* occurs before case suffixes.

emgaḷ-o:ṭe with us

emgaḷ-ukku to us

3.2.1.2. SECOND PERSON

3.2.1.2.1. SECOND PERSON SINGULAR

Second person singular is expressed by the forms *ni:*, *o:n-* and *on-* in this dialect.

1. *ni:* occurs as a free form and also as nominative.

ni: you

2. *o:n-* occurs with sociative and locative case suffixes.

o:n-ku:ṭe with you

o:n-kiṭṭe to you

3. *on-* occurs elsewhere.

on-Ø your

on-pustakam your book

3.2.1.2.2. SECOND PERSON PLURAL

The forms *ni:mgaḷ*, *ni:mga* and *omgaḷ* denote second person plurality.

1. *ni:mga* occurs as a free form.

ni:mga you

2. *ni:mgal* occurs before interrogative suffix.

in:mgal-a: are uoy ?

3. *omgal-* occurs before case suffixes.

omgal-e of you

omgal-ukku to you

3.2.1.3. THIRD PERSON

This is classified into Distant Demonstrative and Proximate Demonstrative.

3.2.1.3.1. DISTANT DEMONSTRATIVE

a- denotes distant demonstrative.

a-van he (that)

a-val she (that)

a-tu it (that)

3.2.1.3.2. PROXIMATE DEMONSTRATIVE

i- denotes proximate demonstrative.

i-van he (this)

i-val she (this)

i-tu it (this)

3.2.2. INTERROGATIVE PRONOUNS

The forms *a:-* and *e-* denote interrogative pronouns.

1. *a:-* occurs before doubtful human marker *-ru*.

a:-ru who

2: *e-* occurs elsewhere.

<i>e-van</i>	who (mas.)
<i>e-val</i>	who (fem.)
<i>e-tu</i>	which (neut.)

3.2.3. REFLEXIVE PRONOUNS

Reflexive Pronoun distinguishes singular number and plural number.

3.2.3.1. SINGULAR NUMBER

There are two forms namely *ta:n* and *tan-*.

1. *ta:n* occurs as a free form.

<i>ta:n</i>	oneself
-------------	---------

2. *tan-* occurs before case suffixes.

<i>tan-akku</i> > <i>tanakku</i>	oneself
----------------------------------	---------

3.2.3.2. PLURAL NUMBER

There are two forms *ta:mgał* and *tamgał*.

1. *ta:mgał* occurs as a free form.

<i>ta:mgał</i>	themselves
----------------	------------

2. *tamgał-* occurs before case suffixes.

<i>tamgał-o:te</i> > <i>tamgało:te</i>	their
--	-------

3.3. Gender-number

There are three genders namely masculine, feminine and neuter

3.3.1. MASCULINE SINGULAR

There are four suffixes which represent masculine singular in this dialect. They are *-an*, *-a:n*, *-van* and *-ø*.

3.3.1.1. *-an* occurs with stem of the following types.

<i>paḷ-an</i> > <i>paḷlan</i>	male of Pallar caste
<i>mak-an</i> > <i>makān</i>	son

3.3.1.2. *-a:n* occurs with stems of the following types.

<i>mac-a:n</i> > <i>macca:n</i>	brother-in-law
<i>vaṇ-a:n</i> > <i>vaṇṇan</i>	washerman

3.3.1.3. *-van* occurs with stems of the following types.

<i>i-van</i> > <i>ivan</i>	(this) he
<i>talay-van</i> > <i>talayvan</i>	headman

3.3.1.4. *-ø* occurs with stems of the following types.

<i>noṭi-ø</i> > <i>noṭi</i>	lame man
<i>ponna:sa:ri-ø</i> > <i>ponna:sa:ri</i>	goldsmith

3.3.2. FEMININE SINGULAR

Feminine singular is denoted by thirteen types of suffixes, namely, *-aḷ*, *-atti*, *-a:tti*, *-tti*, *-icci*, *-acci*, *-a:cci*, *-inikki*, *-cci*, *-a:rci*, *-i*, *-vi*, and *-vaḷ*.

3.3.2.1. *-aḷ*

<i>mak-aḷ</i> > <i>makāḷ</i>	daughter
------------------------------	----------

3.3.2.2. *-atti*

<i>kosa-atti</i> > <i>kosavatti</i>	female of Koyavar caste
-------------------------------------	-------------------------

3.3.2.3. -a:tti

vaŋ-a:tti > *vaŋna:tti* female of washerman caste

3.3.2.4. -tti

pe:r-tti > *pe:tti* grand daughter

kora-tti > *koratti* female of Korava caste

3.3.2.5 -icci

ku:n-icci > *ku:nicci* hump back woman

sondaka:r-icci > *sondaka:ricci*
relative woman

3.3.2.6. -acci

bo:y-acci > *bo:yacci* female of Boyar caste

3.3.2.7. -a:cci

na:t-a:cci > *na:ta:cci* Nadar woman

3.3.2.8. -inikki

macc-inikki > *maccinikki* wife's younger sister

3.3.2.9. -cci

motaliya:r-cci > *motilaya:rcci*
female of Mudaliyar caste

3.3.2.10. -a:rcci

oṭay-a:rcci > *oṭaya:rcci* female of Odiayar caste

3.3.2.11. -i

pa:tt-i > *pa:tti* grand mother

3.3.2.12. -vi

talay-vi > *talayvi* head woman

3.3.2.13. *-vaḷ*

<i>i-vaḷ</i> > <i>ivaḷ</i>	this woman
<i>a-vaḷ</i> > <i>avaḷ</i>	that woman
<i>e-vaḷ</i> > <i>evaḷ</i>	which woman

3.3.3. NEUTER SINGULAR

There is only one marker *-tu* in this dialect. Neuter singular marker can occur with the demonstrative and interrogative bases.

<i>a-tu</i> > <i>atu</i>	that-it
<i>i-tu</i> > <i>itu</i>	this-it
<i>e-tu</i> > <i>etu</i>	which

3.3.4. HONORIFIC SINGULAR

Masculine honorific singular is represented by *-var* and *-vru*. The later occurs as a closing suffix whereas the former occurs otherwise and capable of taking another suffix after it.

<i>i-var-e</i> > <i>ivare</i>	this-he (Hon.) (Acc.)
<i>a-var-a:le</i> > <i>avara:le</i>	by him (Hon.)
<i>i-vru</i> > <i>ivru</i>	this-he (Hon.)
<i>a-vru</i> > <i>avru</i>	that-he (Hon.)

3.3.5. EPICENE PLURAL

Epicene plural is denoted by thirteen markers viz., *-vumgaḷ*, *-vamgaḷ*, *-r*, *-aru*, *-arumgaḷ*, *-a:ru*, *-a:rumgaḷ*, *-ma:r*, *-ma:rumgaḷ*, *-amgaḷ*, *-umgaḷ*, *-kaḷ*, *-mgaḷ*.

3.3.5.1. *-vumgaḷ*

<i>i-vumgaḷ</i> > <i>ivumgaḷ</i>	these-they
----------------------------------	------------

3.3.5.2. *vamgaḷ*

a-vamgaḷ > *avamgaḷ* those-they

3.3.5.3. *-r*

cila-r > *cilar* some persons

ella:-r-um > *eḷla:rum* all the persons

3.3.5.4. *-aru*

tuluk-k-aru > *tulukkaru* Muslims

kavuṇṭ-aru > *kavuṇṭaru* Gounders

3.3.5.5. *-arumgaḷ*

krusta-arumgaḷ > *krustavarumgaḷ*
Christians

3.3.5.6. *-a:r*

This suffix has a tendency to vary with *-a:rumgaḷ* at times

sa:ṇ-a:ru > *sa:ṇa:ru* people of Sanar caste

oṭay-a:ru > *oṭaya:ru* people of Odaiyar caste

3.3.5.7. *-a:rumgaḷ*

This form is in free variation with *-a:ru*

oṭay-a:rumgaḷ > *oṭaya:rumgaḷ*
people of Odaiyar caste

3.3.5.8. *-ma:r*

tambi-ma:r > *tambima:r* younger brothers

aṇṇan-ma:r > *aṇṇanma:r* elder brothers

This varies with *-mga* at times.

tambi-mga > *tambimga* younger brothers

3.3.5.9. -ma:rumgaḷ

<i>mandri-ma:rumgaḷ</i> > <i>mandrima:rumgaḷ</i>	ministers
<i>aṇṇan-ma:rumgaḷ</i> > <i>aṇṇanma:rumgaḷ</i>	elder brothers

3.3.5.10. -amgaḷ

<i>a:ḷka:r-amgaḷ</i> > <i>a:ḷka:ramgaḷ</i>	servants
--	----------

3.3.5.11. -umgaḷ

<i>kurut-umgaḷ</i> > <i>kurutumgaḷ</i>	deaf people
<i>motaliya:r-umgaḷ</i> > <i>motaliya:rumgaḷ</i>	people of Mudaliyar caste

3.3.5.12. -kaḷ

<i>maram-kaḷ</i> > <i>maramkaḷ</i>	trees
------------------------------------	-------

3.3.5.13. -mgaḷ

<i>ponna:sa:ri-mgaḷ</i> > <i>ponna:sa:rimgaḷ</i>	goldsmiths
--	------------

3.3.6. NEUTER PLURAL

After neuter singular forms *-mgaḷ* / *-kaḷ* occur as plural markers.

<i>u:tu-mgaḷ</i> > <i>u:tumgaḷ</i>	houses
<i>atu-kaḷ</i> > <i>atukaḷ</i>	they (remote)

3.4. Inflectional increments

Inflectional increments occur only before case markers. There are two such markers namely, *-an-* and *-att-*. Of these *-an-* occurs after neuter singular *-t-* when followed by sociative case suffix. Nouns ending in *-am* becomes *-att* before case markers. There are other phonemic changes which are explained, wherever they occur, in this section.

3.5. Case system

This dialect has eight cases besides Vocative and Nominative cases.

3.5.1. ACCUSATIVE CASE

Accusative case is represented by only one marker *-e* in this dialect.

<i>en-e</i> > <i>enne</i>	I (acc.)
<i>paḷam-e</i> > <i>paḷatte</i>	fruit (acc.)
<i>taṇṇi-e</i> > <i>taṇṇiye</i>	water (acc.)
<i>kaṭṭu-e</i> > <i>kaṭṭe</i>	forest (acc.)

3.5.2. INSTRUMENTAL CASE

Instrumental case is denoted by the suffix *-a:le*

<i>emgaḷ-a:le</i> > <i>emgaḷa:le</i>	by us
<i>on-a:le</i> > <i>onnale</i>	by you
<i>at-a:le</i> > <i>ata:le</i>	by it
<i>paḷam-a:le</i> > <i>paḷatta:le</i>	by the fruit

3.5.3. SOCIATIVE CASE

There are two markers viz, *-ku:te* and *-o:te* which denote the sociative case in this dialect, of which the former occurs after human nouns and it is also in free variation with *-o:te*.

<i>namba-ku:te</i> > <i>nambaku:te</i>	along with us
<i>e:n-ku:te</i> > <i>e:mku:te</i>	along with me
<i>namba-o:te</i> > <i>nambaḷo:te</i>	along with us
<i>e:n-o:te</i> > <i>enno:te</i>	along with me
<i>atu-an-o:te</i> > <i>atano:te</i>	along with it
<i>visiri-o:te</i> > <i>visiriyo:te</i>	along with the fan

3.5.4. DATIVE CASE

The following two suffixes *-kki* and *-kku* indicate Dative case; the former occurs with stems having a front vowel while the latter occurs with other nouns.

<i>tambi-kki</i> > <i>tambikki</i>	to younger brother
<i>tūṇi-kki</i> > <i>tūṇikki</i>	to the cloth
<i>ena-kku</i> > <i>enakku</i>	to me
<i>atu kku</i> > <i>atukku</i>	to it

3.5.5. ABLATIVE CASE

This case has three markers viz., *-kitterundu*, *-lerundu* and *-rundu* of which *-kitterundu* occurs after human nouns, *-lerundu* after non-human nouns and *-rundu* with the demonstrative and interrogative adverbs of place.

<i>avan-kitterundu</i> > <i>avankitterundu</i>	from him
<i>jeya:-kitterundu</i> > <i>jeya:kitterundu</i>	from Jaya
<i>amuta:-kitterundu</i> > <i>amuta:kitterundu</i>	from Amudha
<i>u:r-lerundu</i> > <i>u:rlerundu</i>	from village
<i>ka:tu-l-rundu</i> > <i>ka:tlrundu</i>	from the forest
<i>amge-rundu</i> > <i>amgerundu</i>	from there
<i>imge-rundu</i> > <i>imgerundu</i>	from here
<i>emge-rundu</i> > <i>emgerundu</i>	from where

3.5.6. GENITIVE CASE

This has a peculiar behaviour in Tamil and also in this dialect. It can be expressed both at the morphological level and syntactic level. While the suffix *-o:ṭe* is used in the

morphological level, it is \emptyset at the syntactic level where a structural sequence of a noun is followed by another noun and both *-o:te* and \emptyset are in free variation.

<i>avan-o:te</i> > <i>avano:te</i>	his
<i>aval-o:te</i> > <i>avalō:te</i>	her
<i>aven-\emptyset</i> > <i>aven</i>	his
<i>aven-\emptyset-tuni</i> > <i>aventuṇi</i>	his cloth
<i>o:n-\emptyset-payyen</i> > <i>ompayyen</i>	your son

3.5.7. LOCATIVE CASE

Two markers viz., *-kitte* and *-le* denote this case. The former occurs with animate nouns while the latter occurs with other nouns.

<i>ava-kitte</i> > <i>avakitte</i>	with her
<i>mo:kana-kitte</i> > <i>mokanakitte</i>	with Mohana
<i>ma:ma:-kitte</i> > <i>ma:ma:kitte</i>	with uncle
<i>u:ru-le</i> > <i>u:rlē</i>	in the village
<i>atu-le</i> > <i>atle</i>	in it
<i>pasi-le</i> > <i>pasile</i>	in hunger

3.5.8. PURPOSIVE CASE

Purposive case gives the meaning 'for' and is denoted by the marker *-kka:ka* and this may be identified as the dative *-kku* and *a:ka* 'for'. In modern Tamil these forms have casual functions.

<i>avan-kka:ka</i> > <i>avamikka:ka</i>	for him
<i>tuni-kka:ka</i> > <i>tunikka:ka</i>	for the cloth

3.6. Derivative Suffixes

Adjectival and adverbial forms are derived from nominal bases by adding certain derivative suffixes to them. Nouns are also derived from nominal bases by adding certain suffixes to them.

3.6.1. ADJECTIVAL SUFFIX

The adjectival suffix in this dialect is *-a:ne* and it occurs usually with abstract noun stems.

<i>aḷaku-a:ne</i>	>	<i>aḷaka:ne</i>	beautiful
<i>ne:r-a:ne</i>	>	<i>ne:ra:ne</i>	straight
<i>ko:ṇal-a:ne</i>	>	<i>ko:ṇala:ne</i>	bent

3.6.2. ADVERBIAL SUFFIX

The suffix for this is *-a:* which also occurs after abstract nouns.

<i>aḷaku-a:</i>	>	<i>aḷaka:</i>	beautifully
<i>ko:ṇal-a:</i>	>	<i>ko:ṇala:</i>	bent
<i>mo:sam-a:</i>	>	<i>mo:sama:</i>	ugly

3.6.3. NOMINALISERS

There are a number of affixes in this dialect which occur as nominalisers. Three main categories are given with illustration as to how they function in a dialect.

3.6.3.1. NOMINALISER OF QUALITY

The suffix that denotes the quality of noun is *-tanam*.

<i>arppam-tanam</i>	>	<i>arppattanam</i>	mean mindedness
<i>po:kkiri-tanam</i>	>	<i>pokkirittanam</i>	cunningness

3.6.3.2. NOMINALISER OF POSSESSIVENESS

There are two types of possessive suffix in this dialect. They are the epicene marker and gender denoting marker.

3.6.3.2.1. EPICENE MARKER

The suffix *-sa:li* denotes this category and occurs with nouns denoting either masculine or feminine or both.

butti-sa:li > *buttisali* intelligent person

3.6.3.2.2. GENDER (NOMINALISER) MARKER

The two suffixes *-ka:ran* and *-ka:ri* denote masculine and feminine gender respectively.

a:l-ka:ran > *a:lka:ran* male servant

ku:li-ka:ran > *ku:likka:ran* labourer

pa:l-ka:ri > *pa:lka:ri* milk maid

3.6.3.3. QUANTITATIVE SUFFIX

Fractions take the quantitative suffix *-va:si*.

ka:l-va:si > *ka:lva:si* quarter

are-va:si > *areva:si* half

mukka:l-va:si > *mukka:lva:si* three quarter

3.7. Numerals

Numerals are classified into 1. Cardinals and 2. Ordinals. Ordinals are formed from cardinal bases by adding certain suffixes. Ordinals are morphologically adjective forms.

3.7.1.2. Two

There are three forms denoting two viz., *iru-*, *er-*, and *reṇṭu*.

3.7.1.2.1. *iru-*

iru- occurs before *pattu* ten.

iru-pattu > *irupatu* twenty

3.7.1.2.2. *er-*

er- occurs before *nu:ru*.

er-nu:ru > *ernu:ru* two hundred

3.7.1.2.3. *reṇṭu*

reṇṭu occurs elsewhere.

reṇṭu two

reṇṭu-a:yrom > *reṇṭa:yrom* two thousand

3.7.1.3. THREE

Three is represented by three forms: *muc-*, *mu:-* and *mu:ṇu*.

3.7.1.3.1. *muC-*

muC- occurs before an integral which begins in a consonant (C). The final C in *muC* gets assimilated to the following consonant.

muC-nu:ru > *munnu:ru* three hundred

muC-patu > *muppatu* thirty

3.7.1.3.2. *mu:-*

mu:- occurs before *a:yrom* and is in free variation with *mu:ṇu*.

mu:-a:yrom > *mu:va:yrom* three thousand

mu:ṇu-a:yrom > *mu:ṇa:yrom* three thousand

3.7.1.3.3. *mu:ɲu*

mu:ɲu occurs elsewhere.

pati-mu:ɲu > *patimu:ɲu* thirteen

mu:ɲu three

3.7.1.4 FOUR

Four is represented by three forms. They are *na:C-*, *na:-* and *na:lu*.

3.7.1.4.1. *na:C*

na:C- occurs before *patu*

na:C-patu > *na:ɸpatu* forty

3.7.1.4.2. *na:-*

na:- occurs before *nuru*.

na:-nuru > *na:nuru* four hundred

3.7.1.4.3. *na:lu*

na:lu occurs elsewhere.

na:lu four

pati na:lu fourteen

3.7.1.5. FIVE

an-, *ay-*, and *añji* represent the cardinal five.

3.7.1.5.1. *an-*

an- occurs before *patu*.

an-patu > *ampatu* fifty

3.7.1.5.2. *ay-*

ay- occurs before *nu:ru*.

ay-nu:ru > *aynu:ru* five hundred

3.7.1.5.3. *añji*

añji occurs elsewhere.

añji five

iruvatu-añji > *iruvattañji* twenty-five

3.7.1.6. SIX

Six is denoted by the forms *aru-* and *a:ru*.

3.7.1.6.1. *aru-*

aru- occurs before *patu* and *nu:ru*.

aru-patu > *arupatu* sixty

aru-nu:ru > *arunu:ru* six hundred

3.7.1.6.2. *a:ru*

a:ru occurs elsewhere.

a:ru six

a:ru-a:yrom > *a:ra:yrom* six thousand

3.7.1.7. SEVEN

Seven is denoted by *e|-*, *e|u-* and *e:|u*.

3.7.1.7.1. *e|*

e|- occurs before *nu:ru* and it is in free variation with *e:|u*.

e|-nu:ru > *e|nu:ru* seven hundred

e:|u-nu:ru > *e:|unu:ru* seven hundred

3.7.1.7.2. *e*lu-

*e*lu- occurs before *patu*.

*e*lu-*patu* > *e*lupatu seventy

3.7.1.7.3. *e*:lu-

e:lu occurs elsewhere.

patin-e:lu > *patine:lu* seventeen

e:lu seven

3.7.1.8. EIGHT

*e*ŋ- and *e*ŋtu are the forms denoting eight.

3.7.1.8.1. *e*ŋ-

*e*ŋ- occurs before *patu*.

*e*ŋ-*patu* > *e*ŋpatu eighty

3.7.1.8.2. *e*ŋtu

*e*ŋtu occurs elsewhere.

*e*ŋtu-nu:ru > *e*ŋtunu:ru eight hundred

*e*ŋtu eight

3.7.1.9. NINE

Nine is represented by the forms *to*l-, *ombatin* and *ombatu*.

3.7.1.9.1. *to*l-

*to*l- occurs before *nu:ru* and *a:yrom*.

*to*l-nu:ru > *to*ŋŋu:ru ninety

*to*l-a:yrom > *to*la:yrom nine hundred

3.7.1.9.2. *ombatin-*

ombatin- occurs before *a:yrom*.

ombatin-a:yrom > *ombatina:yirom* nine thousand

3.7.1.9 3. *ombatu*

ombatu occurs elsewhere.

ombatu nine

3.7.1.10. TEN

Ten is represented by six forms. They are *patan-*, *patin-*, *patu*, *pan-*, *nu:ru*, and *pattu*.

3.7.1.10.1. *patan-*

patan- occurs before the numerals one, four, five and six.

patan-onnu > *patanonnu* eleven

patan-na:lu > *patana:lu* fourteen

3.7.1.10.2. *patin-*

patin- occurs before three, seven and eight.

patin-mu:nu > *paṭimu:nu* thirteen

3.7 1.10.3. *patu*

patu occurs after numeral adjective bases two and eight.

iru-patu > *irupatu* twenty

eṇ-patu > *eṇpatu* eighty

3.7.1.10.4. *pan-*

pan- occurs before *reṇṭu*.

pan-reṇṭu > *panneṇṭu* twelve

3.7.1.10.5. -*nu:ru*

-*nu:ru* occurs after *toḷ-*

toḷ-nu:ru > *tonṇurū* ninety

3.7.1.10.6. *pattu*

pattu occurs elsewhere.

pattu ten

pattu-a:yrom > *patta:yrom* ten thousand

3.7.1.11. HUNDRED

There are three forms denoting hundred viz. -*a:yrom* *nu:tti-* and *nu:ru*.

3.7.1.11.1. -*a:yrom*

-*a:yrom* occurs after *toḷ-*.

toḷ-a:yrom > *toḷa:yrom* nine hundred

3.7.1.11.2. *nu:tti-*

nu:tti occurs as numeral adjective.

nu:tti-reṇtu > *nu:ttireṇtu* hundred and two

nu:tti-pattu > *nu:ttipattu* hundred and ten

3.7.1.11.3. *nu:ru*

nu:ru occurs elsewhere.

nu:ru hundred

3.7.1.12. THOUSAND

Thousand is denoted by the form *a:yrom*.

a:yrom thousand

reṇtu-a:yrom > *reṇta:yrom* two thousand

3.7.1.13. LAKH

Lakh is denoted by the form *leccom* in this dialect.

<i>leccom</i>	lakh
<i>reṇṭu leccom</i>	two lakhs

3.7.2. ORDINALS

Ordinals are formed by adding the suffix *-a:m* or *-a:vatu* to the integrals.

<i>oṇṇu--a:vatu</i> > <i>oṇṇa:vatu</i>	first
<i>oṇṇu-a:m</i> > <i>oṇṇa:m</i>	first
<i>na:lu-a:m</i> > <i>na:la:m</i>	fourth
<i>na:lu-a:vatu</i> > <i>na:la:vatu</i>	fourth

3.8. Stem Alternants

A list of noun stems which have more than one variant is given below. The list is only informative and not exhaustive one.

3.8.1. GREEN

There are three forms denoting green: *pac-*, *pacca-* and *pacce*.

3.8.1.1. *pac-*

pac- occurs before close juncture /+|.

<i>pac+ele</i> > <i>paccele</i>	medicinal leaf/herb
---------------------------------	---------------------

3.8.1.2. *pacca-*

pacca- occurs before open juncture.

<i>pacca payru</i>	green-gram
--------------------	------------

3.8.1.3. *pacce**pacce* occurs elsewhere.*pacce*

green

3.8.2. WHITE

White is shown by the forms *vem-*, *veḷḷa-* and *veḷḷe*3.8.2.1. *vem-**vem-* occurs before close juncture /+|.*vem-kaluvu* > *vemgaluvu* white eagle3.8.2.2. *veḷḷa-**veḷḷa-* occurs before open juncture.*veḷḷa-co:lam* > *veḷḷacco:lam* white maize3.8.2.3. *veḷḷe**veḷḷe* occurs elsewhere.*veḷḷe*

white

5.8.3. BLACK

Black is expressed by four forms : *karu-*, *karutta-*, *karum-* and *karuppu*.3.8.3.1. *karu-**karu-* occurs before open juncture.*karu-mannu*

black-soil

3.8.3.2. *karutta-**karutta-* occurs before open juncture.*karutta-a:lu*

black-person

3.8.3.3. *karum-**karum-* occurs before close juncture.*karum+payaru* > *karumpayaru* black-gram

3.8.3.4. *karuppu**karuppu* occurs elsewhere.*karuppu*

black

3.8.4. RED

Red is expressed by there forms viz. *sem-*, *sevatta-* and *sevappu*.3.8.4.1. *sem-**sem-* occurs before close juncture /+/.
sem+na:yi > *senna:yi* red dog3.8.4.2. *sevatta-**sevatta* occurs before open juncture.*sevatta-a:lu*

fair coloured person

3.8.4.3. *sevappu**sevappu* occurs elsewhere.*sevappu*

red

3.8.5. NORTH

North is expressed by two forms viz. *vaṭa-* and *vaṭakku*.3.8.5.1. *vaṭa-**vaṭa-* occurs before close juncture /+/.
vaṭa-me:rkku north-west*vaṭa-va:ylu*

northern entrence

3.8.5.2. *vaṭakku**vaṭakku* occurs elsewhere.*vaṭakku*

north

3.8.6. SOUTH

South is expressed by three forms viz. *ten-*, *tev-* and *tekku*.

3.8.6.1. *ten-**ten-* occurs before close juncture /+/.
ten-puram southern side3.8.6.2. *tev-**tev-* occurs before *va:ylu*.
tev-vo:ylu southern entrance3.8.6.3. *tekku**tekku* occurs elsewhere.
tekku south

3.8.7. EAST

East is denoted by the forms *ki:l-* and *keḷakku*.3.8.7.1. *ki:l-**ki:l-* occurs before close juncture /+/.
ki:l-katavu eastern door3.8.7.2. *keḷakku**keḷakku* occurs elsewhere.
keḷakku east

3.8.8. WEST

West has three forms, of these two are in free variation; i.e., *me:kku* ~ *me:rkku* and the other form *me:l-* which is phonologically conditioned.3.8.8.1. *me:l-**me:l-* occurs before close juncture /+/.
me:l-katavu western door3.8.8.2. *me:rkku* ~ *me:kku**me:kku* occurs elsewhere.
me:rkku ~ *me:kku* west

4

Verbs

Verbs are those forms which can take or capable of taking tense markers. Verbal nouns and participial nouns are treated under verbs since they are derived from verb stems even though they take case markers.

4.1. Transitives

Tamil verb stems are of two kinds basically viz. 1. Intransitives and 2. Transitives. Intransitive stems are inherent stems. These intransitives may be divided into two major classes on the basis of their potentiality of taking transitive markers. Similarly transitives are also divided into two classes but the basis differs from the intransitives. Here the classification is based on their structure viz. inherent transitives (which are mono-morphemic in nature) and derived transitives (which are poly morphemic in nature). The transitive markers in this dialect are of the following types:

1. Morpho phoneme *x* is added to the intransitive stems to modify it into transitive verbs.

-mb + x > pp

-nd + x > tt

-ng + x > kk

2. Transitive suffix *-t-* is added to the intransitive stems.

4.1.1. TRANSITIVE MARKERS

4.1.1.1. -t-

-t- occurs with the intransitives of the class.

a:r-t > *a:ttu*¹ to become cool

uruł-t > *uruṭtu*² to roll

ka:yx-t > *ka:ytt* > *ka:ccu*³
to boil

naṭax-t > *naṭatt* to walk

4.1.1.2. -x

-x occurs with the intransitives ending in a nasal plus homorganic voiced plosive.

neramb-x > *nerappu* to fill

koḷamb-x > *koḷappu* to confuse

tirund-x > *tiruttu* to correct

aḷund-x > *aḷuttu* to press

aṭamg-x > *aṭakku* to controle

oṭung-x > *oṭukku* to shrink

4.1.2. INHERENT TRANSITIVES

Inherent transitives are monomorphemic forms. They have the potentiality to take an object in a construction at the

1 $C_1C_2 > C_2C_2$ assimilation rule

2 $\{t > tt$ Progressive assimilation

3 $yxt > ytt > cc$ where x becomes t as the following consonant and then y modifies the tt as cc (Palatalization) and y is dropped.

syntactical level. A few of them are listed below as illustrations. An exhaustive list is appended in the section *Lexicon*.

<i>eṇṇu</i>	count
<i>eḷuppu</i>	wake-up
<i>eḷtu</i>	write
<i>ataṭṭu</i>	frighten
<i>aṭukku</i>	arrange
<i>anuppu</i>	send
<i>alambu</i>	wash
<i>alasu</i>	rinse
<i>otaru</i>	shake
<i>otavu</i>	help
<i>uriṇṇu</i>	suck

4.1.3. DERIVED TRANSITIVES

Transitives are derived from the intransitive stems by adding transitive suffix.

<i>uruḷ-t-</i> > <i>uruṭṭu</i>	to role
<i>naṭa-t-</i> > <i>naṭattu</i>	to conduct

4.1.4. INHERANT INTRANSITIVES

Inherent intransitives are forms which occur as stems for derived transitives. These verbs are classified into two sub-groups on the basis of their capability of taking transitive suffix *-t-* and *-x-*.

4.1.4.1. INTRANSITIVES WHICH TAKE *-t-* FORM

Here again only a few stems are listed as illustrations.

<i>a:ṭu</i>	to dance
-------------	----------

<i>va:tu</i>	to dry
<i>e:ru</i>	to climb
<i>a:ru</i>	to cool
<i>meraļu</i>	to frighten

4.1.4.2. INTRANSITIVES WHICH TAKE -x- AS THE TRANSITIVE MARKER

<i>aṭamgu</i>	to control
<i>tirumbu</i>	to turn

4.1.5. INHERANT INTRANSITIVES

The following class of stems are inherent intransitives. These stems cannot occur as stems for derived transitives.

<i>inix</i>	to taste sweetly
<i>endrix</i>	to stand up
<i>tutix</i>	to tremble
<i>ka:yx</i>	to become unripened
<i>kolex</i>	to bark
<i>kotix</i>	to boil
<i>naṭix</i>	to act
<i>ve:rx</i>	to perspire

4.2. Tense

There are three simple tenses in this dialect viz. past, present and future. The progressive tenses are expressed by complex verbal stems. Complex verbal stems consist of a main verb and one or two auxiliaries depending upon the modes and aspects of the auxiliaries and the tenses expressed by them.

4.2.1. PAST TENSE

Past tense is denoted by four suffixes *-in-*, *-nd-*, *-t-* and *-Ø*. The other surface markers are realized by palatalization and assimilation rules.

4.2.1.1. *-in-*

-in- occurs with the stems of the following class.

<i>ełut-in-e:-n</i>	<i>> ełutne:n</i>	wrote-I
<i>urutt-in-a:-n</i>	<i>> urtt̃na:n</i>	rolled-he
<i>po:-in-u-tu</i>	<i>> po:nutu</i>	went-it

4.2.1.2. *-nd-*

-nd- occurs after the stems of the following class.

<i>ał̃a-nd-a:-n</i>	<i>> ał̃anda:n</i>	measured-he
<i>uruł̃-nd-a:-ł̃</i>	<i>> urunda:ł̃</i>	rolled-she
<i>nata-nd-e:-n</i>	<i>> nadande:n</i>	walked-I

4.2.1.3. *-t-*

-t- occurs after the stems of the following class.

<i>połeyn-t-e</i>	<i>> połecce</i>	survived-you
<i>pałix-t-a:-n</i>	<i>> pałiccan</i>	studied-he
<i>te:yx-t-a:-n</i>	<i>> te:cca:n</i>	rubbed-he
<i>oł̃ayx-t-a:-n</i>	<i>> oł̃acca:n</i>	broke-he

4.2.1.4. *-Ø-*

-Ø- occurs after the stem of the following class.

<i>porappuł̃-Ø-a:-n</i>	<i>> porapp̃ta:n</i>	started-he
-------------------------	-------------------------	------------

4.2.2. PRESENT TENSE

Present tense is denoted by four forms *-r-*, *-kr-*, *-kk-* and *-Ø-*.

4.2.2.1. *-kk-*

-kk- occurs with all the stems when followed by neuter marker.

vaḷay-kk-itu > *vaḷaykkitu* bends-it

aṭay-kk-itu > *aṭaykkitu* fills-it

naṭa-kk-itu > *naṭakkutu* walks-it

4.2.2.2. *-r-*

-r- occurs after *po:* and *var-*.

po:-r-a:-n > *po:ra:n* goes-he

var-r-a:-n > *varra:n* comes-he

4.2.2.3. *-kr-*

-kr- occurs with other stems.

naṭa-kr-e:-n > *naṭakre:n* walk-I

pa:r-kr-a:-n > *pa:kra:n* sees-he

4.2.2.4. *-∅-*

-∅- occurs with *po:* and *var* when followed by neuter marker.

po:-∅-utu > *po:vutu* goes-it

var-∅-utu > *varutu* comes-it

4.2.3. FUTURE TENSE

Future tense is denoted by *-p-*, *-v-* and *-um*. Here *-um* is taken as the future tense marker while neuter is assigned a zero. The alternative analysis can be that the future tense may be represented by a zero marker while *-um* is assigned to neuter gender.

4.2.3.1. -p-

-p- occurs with the stems of the following class

<i>eṭux-p-e</i> > <i>eṭuppe</i>	will take-you (sg.)
<i>pa:rx-p-a:-n</i> > <i>pa:p̥pa:n</i>	will see-he
<i>aṭix-p-a:-n</i> > <i>aṭippa:n</i>	will beat-he

4.2.3.2. -v-

-v- occurs with other verbs.

<i>po:-v-a:-n</i> > <i>po:va:n</i>	will go-he
<i>o:ṭu-v-a:-n</i> > <i>o:ṭu:va:n</i>	will run-he
<i>varu-v-a:-n</i> > <i>varuva:n</i>	will come-he
<i>tu:mgu-v-o:-m</i> > <i>tu:mguvo:m</i>	will sleep-we

4.2.3.3. -um

-um occurs when followed by neuter \emptyset .

<i>eṭux-um-\emptyset</i> > <i>eṭukkum</i>	will take-it
<i>po:-um-\emptyset</i> > <i>po:vum</i>	will go-it
<i>varu-um-\emptyset</i> > <i>varum</i>	will come-it
<i>aṭix-um-\emptyset</i> > <i>aṭikkum</i>	will beat-it

4.3. Infinitive

Infinitive is expressed by -a in this dialect. It occurs with all the stems.

<i>mera[-a]</i> > <i>meraḷa</i>	to frighten
<i>o:ṭu-a</i> > <i>o:ta</i>	to run
<i>eṭux-a</i> > <i>eṭukka</i>	to take
<i>pa:rx-a</i> > <i>pa:kka</i>	to see
<i>sa:y-a</i> > <i>sa:ya</i>	to lean (intr.)
<i>sa:yx-a</i> > <i>sa:ykka</i>	to lean (tr.)

4.4. Hortative

Hortative is denoted by the suffix *-uttum* which occurs with all verbs.

- anupp-uttum* > *anupattum* let some one send
te:tt-uttum > *te:ttattum* let some one console
ketukk-uttum > *ketukkattum* let some one destroy

4.5. Permissive

Permissive is denoted by the marker *-ala:m* which occurs with all stems.

- o:t-la:m* > *o:tala:m* one may run
amukk'-ala:m > *amukkala:m* one may press
o:ikk-ala:m > *o:ikkala:m* one may hide
pa:ikk-ala:m > *pa:ikkala:m* one may read

4.6. Negative

Negatives may be classified into past negatives and non-past negatives.

4.6.1. NEGATIVE₁

Negative of this class has two markers *-a:t-* and *-a:-*.

4.6.1.1. *-a:t-*

-a:t- occurs before vowels.

- e[ut-a:t-i-mga]* > *e[uta:tinga]* do not write-you (pl.)
uru:t-a:t-a-van > *uru:ta:tavan* he who has not rolled

4.6.1.2. *-a:-*

-a:- occurs elsewhere.

- o:t-a:-ma(l)* > *o:ta:mal* without driving

<i>pa:rx-a:-ma(l) > pa:kka:mal</i>	without seeing
<i>cey-a:-ma(l) > ceyya:mal</i>	without doing

4.6.2 NEGATIVE₂

Negative of this class denotes future and always takes number and gender suffix. In this respect it is different from other negatives. Future negative is denoted by *-ma:t-* which is followed by pronominal termination.

<i>ki:ra-ma:t-e:-n > ki:ra na:tte:n</i>	won't cut-I
<i>velakka-ma:t-e:-n > velakkamatte:n</i>	won't explain-I
<i>kilikka-ma:t-a:-l > kilikkama:tta:l</i>	won't tear-she

4.7. Relative participle

Relative participle is expressed by the form *-a* which occurs after past tense marker, present tense marker and negative₁.

4.7.1. *-a*

<i>po:-r-a > po:ra</i>	going (adj.)
<i>oṭi-nd-a > oṭiñja</i>	broken (adj.)
<i>ke:l-t-a > ke:tta</i>	heard (adj.)

4.7.2. WITH NEGATIVE' *-a:t-*

<i>var-a:t-a > vara:ta</i>	has not come (adj.)
<i>pa:kk-a:t-a > pa:kka:ta</i>	has not seen (adj.)

4.8. Verbal participle

Verbal participle is expressed by *-mal-*, *-te-*, *-i-* and *-Ø*. In these, *-mal* and *-te* are in free variation after negative *-a:-*.

4.8.1. -mal

-mal occurs after long vowel -a: and it is in free variation with -te.

<i>ti:tta:-ma(l)</i>	<i>></i>	<i>ti:tta:mal</i>	without polishing
<i>tittā:-ma(l)</i>	<i>></i>	<i>tittā:mal</i>	without scolding
<i>solla:-ma(l)</i>	<i>></i>	<i>solla:mal</i>	without telling
<i>oṭikka:-ma(l)</i>	<i>></i>	<i>oṭikka:mal</i>	without breaking

4.8.2. -te

<i>oṭikka:-te</i>	<i>></i>	<i>oṭikka:te</i>	without breaking
<i>solla:te</i>	<i>></i>	<i>solla:te</i>	without telling
<i>tittā:-te</i>	<i>></i>	<i>tittā:te</i>	without scolding

4.8.3. -i-

-t- occurs after the past tense marker which precedes this -i- marker denoting verbal participle.

<i>oṭeyx-t-i</i>	<i>></i>	<i>oṭecci</i>	having broken
<i>aṭix-t-i</i>	<i>></i>	<i>aṭicci</i>	having beaten

4.8.4. -Ø

-Ø occurs elsewhere.

<i>naṭa-nd-Ø</i>	<i>></i>	<i>naṭandu</i>	having walked
<i>naṭ-t-Ø</i>	<i>></i>	<i>naṭtu</i>	having planted

4.9. Participial noun

Participial marker -a- occurs with all stems. The stem may have tense makers like past or present Negative₁.

<i>aṇi-r-a-a-val</i>	<i>></i>	<i>aṇiyrava(l)</i>	she who wears
<i>po:t-t-a-avan</i>	<i>></i>	<i>po:tṭave(n)</i>	he who wore
<i>eṭux-a:t-a-avamga</i>	<i>></i>	<i>eṭukka:tavamga</i>	they who did not take

4.10. Verbal noun

Verbal noun is expressed by the form *-atu* which occurs after tense markers viz past, present and negative₁.

<i>paṭix-kr-atu</i>	>	<i>paṭikkratu</i>	the act of reading
<i>naṭay-kr-atu</i>	>	<i>naṭakkratu</i>	the act of walking
<i>ma:tt-in-atu</i>	>	<i>ma:ttinatu</i>	the act of changing
<i>kilix-a:t-atu</i>	>	<i>kilikka:tatu</i>	the act of not tearing

4.11. Conditional

Conditional is of two kinds; one which occurs in past tense marker but not past tense sense and the other after negative. The conditional forms are *-tti* and *-a:l*.

4.11.1. *-tti*

-tti occurs after negative.

<i>soll-a:-tti</i>	>	<i>solla:tti</i>	if do not say
<i>koreyx-a:-tti</i>	>	<i>koreykka:tti</i>	if do not decrease
<i>var-a:-tti</i>	>	<i>vara:tti</i>	if do not come
<i>pa:rx-a:-tti</i>	>	<i>pa:kka:tti</i>	if do not see

4.11.2. *-a:l*

-a:l occurs elsewhere

<i>vi:s-in-a:(l)</i>	>	<i>vi:sina:(l)</i>	if some one throws
<i>a:tt-in-a:l</i>	>	<i>a:ttina:(l)</i>	if some one shakes
<i>ney-nd-a:l-um</i>	>	<i>neyñja:lum</i>	if some one weaves

4.12. TEMPORAL

Temporal is supported by two forms: *-po:tu* and *-appa*.

4.12.1. *-po:tu*

-po:tu occurs after future tense markers *-um*.

pe:s-um-po:tu > *pe:sumbo:tu* while speaking

var-uṃ-po:tu > *varumbo:tu* while coming

pa:kk-um-po:tu > *pa:kkumbo:tu* while seeing

4.12.2. *-appa*

-appa occurs after other tense markers.

var-r-appa > *varrappa* while coming

uruṭṭ-in-appa > *uruṭṭinappa* when it was rolled

okka:r-nd-appa > *okka:ndappa* when some one sat

paṭix-t-appa > *paṭiccappa* when some one read

4.13. **Person .**

Personal markers may occur after the tense suffix. These markers may be followed by number marker if necessary.

4.13.1. **FIRST PERSON**

First person is expressed by *-e* and *-o*

4.13.1.1. *-e*

-e occurs before *-n*.

irumb-r-e-n > *irumbren* cough-I

va-nd-e-n > *vanden* came-I

pa:rx-p-e-n > *pa:ppen* will see-I

4.13.1.2. *-o*

-o occurs when followed by *-m*.

siluppu-v-o-m > *siluppuvom* will churn-we

<i>a:ʔtu-v-o-m</i>	>	<i>a:ʔtuvom</i>	will shake-we
<i>pa:rx-p-o-m</i>	>	<i>pa:ppom</i>	will see-we
<i>a:tu-v-o-m</i>	>	<i>a:ʔuvom</i>	will dance-we

4.13.2. SECOND PERSON

Second person is expressed by *-i-* and *-e-*.

4.13.2.1. *-i-*

-i- occurs when plural marker follows it.

<i>vilx-t-i-mgaʔ</i>	>	<i>vittinga</i>	sold you (pl.)
<i>pa:t-r-i-mgaʔ</i>	>	<i>pa:tringa</i>	sing you (pl.)
<i>o:tu-v-i-mgaʔ</i>	>	<i>o:tuvinga</i>	will run-you (pl.)

4.13.2.2. *-e-*

-e- occurs elsewhere.

<i>vilx-t-e</i>	>	<i>vitte</i>	will sell you (sg.)
<i>pa:tu-v-e</i>	>	<i>pa:tuve</i>	will sing-you (sg.)
<i>o:tu-v-e</i>	>	<i>o:tuve</i>	will run-you (sg.)

4.13.3. THIRD PERSON

Third person is expressed by three forms *-a:-*, *-u-* and \emptyset .

4.13.3.1. *-a:-*

-a:- occurs before human singular or plural.

<i>uruv-in-a:-n</i>	>	<i>uruvna:n</i>	pulled-he
<i>a:ix-kr-a:-ʔ</i>	>	<i>a:ikkra:</i>	beats-she
<i>va-nd-a:-mgaʔ</i>	>	<i>vanda:mga</i>	came-they

4.13.3.2. -u-

-u- occurs before neuter marker -tu.

kalakku-in-u-tu > *kalakknutu* stirred-it

paṭix-t-u-tu > *paṭccutu* read-it

sa:ppuṭ-t-u-tu > *sa:ppṭutu* ate-it

4.13.3.3. -∅

-∅ occurs after future tense marker -um.

var-um-∅ > *varum* will come-it

po:-um-∅ > *po:vum* will go-it

naṭax-um-∅ > *naṭakkum* will walk-it

4.14. Number

There are only two numbers in this dialect viz. singular and plural.

4.14.1. SINGULAR

Singular is marked by -n and ∅ in this dialect. This singular should not be confused with the homophonous masculine singular -n.

4.14.1.1. ∅

-∅ occurs after the second person suffix -e-

kuṭix-t-e-∅ > *kuṭicce* drank-you (sg.)

va-nd-e-∅ > *vande* came-you (sg.)

po:-n-e-∅ > *po:ne* went-you (sg.)

oṭix-p-e-∅ > *oṭippe* will break-you (sg.)

4.14.1.2. -n

-n occurs elsewhere.

<i>o:t-in-e-n</i> > <i>o:tinēn</i>	ran-I
<i>arux-p-e-n</i> > <i>aruppen</i>	will cut-I
<i>ke:l-t-e-n</i> > <i>ke:ṭṭēn</i>	asked-I

4.14.2. PLURAL

Plural is expressed by two forms *-m* and *-mgal*. Plural in this dialect is common to both masculine and feminine. Certain Tamil dialects have epicene plural apart from masculine and feminine plural forms.

4.14.2.1. -m

-m occurs after the first person suffix *-o-*.

<i>u:tt-in-o-m</i> > <i>u:ṭṭinōm</i>	poured-we
<i>va:mg-in-o-m</i> > <i>va:mginōm</i>	bought-we
<i>aḷuttama:tṭ-o-m</i> > <i>aḷuttama:tṭōm</i>	won't press-we
<i>oṭēpp-o-m</i> > <i>oṭēppōm</i>	will break-we

4.14.2.2. -mgal

-mgal occurs elsewhere. The plural marker if used with a singular subject in a sentence, it denotes honour instead of plurality.

<i>seyr-i-mgal</i> > <i>seyringal</i>	do-you
<i>nerukkun-i-mgal</i> > <i>nerukkiningal</i>	pressed-you
<i>aṭix-t-i-mgal</i> > <i>aticcinga</i>	beat-you
<i>vara:t-i-mgal</i> > <i>vara:timga</i>	do not come-you

4.15. Gender-number

There are three genders viz. Masculine, Feminine and Neuter. Masculine and Feminine have epicene plural as Human plural. Honorific forms of masculine and feminine are also available in this dialect.

4.15.1. MASCULINE SINGULAR

Masculine singular is shown by *-n*. Usually this marker occurs after third person.

<i>pe:sr-a:-n</i> > <i>pe:sra:n</i>	speaks-he
<i>o:tr-a:-n</i> > <i>o:tra:n</i>	runs-he
<i>pe:sn-a:-n</i> > <i>pe:sna:n</i>	spoke-he
<i>o:tn-a:-n</i> > <i>o:tna:n</i>	ran-he

4.15.2. FEMININE SINGULAR

Feminine singular is shown by the form *-l*. This form is realized as zero before a pause; otherwise it is retained medially.

<i>kuḷikkr-a:-l</i> > <i>kuḷikkra:</i>	bathes-she
<i>kuḷikkra-a:l-a:</i> > <i>kuḷikkra:la:</i>	is she bathing?
<i>señj-a:-l</i> > <i>señja:</i>	did-she

4.15.3. NEUTER SINGULAR

Neuter singular is expressed by *-tu-* and *-ø*.

4.15.3.1. *-ø-*

-ø- occurs after future tense *-um-*.

<i>var-um-ø</i> > <i>varum</i>	will come-it
<i>erakk-um-ø</i> > <i>erakkum</i>	will get down-it

4.15.3.2. *-tu*

-tu occurs elsewhere.

vār-Ø--tu > *varutu* comes-it

naṭa-kk-Ø-tu > *naṭakkutu* walks-it

po:-v-tu > *po:vutu* goes-it

4.15.4. MASCULINE HONORIFIC SINGULAR

-ru denotes masculine singular.

va-nd-a:-ru > *vanda:ru* came-he (hon.)

po:-n-a:-ru > *po:na:ru* went-he (hon.)

ceñj-a:-ru > *ceñja:ru* did-he (hon.)

aṭikkr-a:-ru > *aṭikkra:ru* beats-he (hon.)

4.15.5. HUMAN PLURAL

Human plural is otherwise known as epicene plural. It is shown by the form *-mgaḷ*.

po:n-a:-mgaḷ > *po:na:mgaḷ* went-they

vand-a:-mgaḷ > *vanda:mgaḷ* come-they

pa:tt-a:-mgaḷ > *pa:tta:mgaḷ* saw-they

4.16. Stem alternants

A list of verb stems which have more than one variant is given below. The list is not an exhaustive one but it gives a glimpse of a few types.

4.16.1. Go

There are two alternants *sel-* and *po:v-*.

4.16.1.1. *sel-*

sel- occurs before derivative suffix *-av*.

sel-av > *selavu* expense

4.16.1.2. *po:v-*

po:v- occurs elsewhere.

po:v-a > *po:va* to go

4.16.2. See

It has two alternants viz. *kaŋ-* and *ka:ŋ-* in this dialect

4.16.2.1. *kaŋ-*

kaŋ- occurs before past tense suffix *-t-*.

kaŋ-t-en > *kaŋten* saw-I

4.16.2.2. *ka:ŋ-*

ka:ŋ occurs elsewhere.

ka:n-r-a:mga > *ka:ŋra:mga* see-they (hum.)

4.16.3. COVER

This has also two alternants *po:r* and *po:tt-*.

4.16.3.1. *po:r-*

po:r- occurs before derivative suffix *-v*.

po:r-ve > *po:rve* bed sheet

4.16.3.2. *po:tt-*

po:tt occurs elsewhere.

po:tt-i > *po:tti* having covered

4.16.4. EAT

This has the forms *tin-* and *ting-*.

4.16.4.1. *tin-*

tin- occurs before a past tense suffix *-nd-* and future tense suffix *-p-*.

<i>tin-nd-a:ru</i>	>	<i>tinna:ru</i>	ate-he
<i>tin-p-en</i>	>	<i>timben</i>	will eat-I

4.16.4.2. *ting-*

ting- occurs elsewhere.

<i>ting-ra:</i>	>	<i>tingra:</i>	eats-she
-----------------	---	----------------	----------

4.16.5. SELL

It has the two forms *vele-* and *vilx-*.

4.16.5.1. *vele-* occurs before derivative suffix *-ø*.

<i>vele-ø</i>	>	<i>vele</i>	price
---------------	---	-------------	-------

4.16.5.2. *vilx-*

vilx- occurs elsewhere.

<i>vilx-a:t-e</i>	>	<i>vikka:te</i>	do not sell it
-------------------	---	-----------------	----------------

4.16.6. ELABORATE

The alternants for this form are *visti:r-*, and *vistarix-*.

4.16.6.1. *visti:r-*

The form *visti:r-* occurs before the derivative suffix *-aṇam* and *-aṇe*.

<i>visti:r-aṇam</i>	>	<i>visti:raṇam</i>	area
<i>visti:r-aṇe</i>	>	<i>visti:raṇe</i>	area

4.16.6.2. *vistarix-*

This form *vistarix-* occurs elsewhere.

visarix-a:me > *vistarikka:me* with out elaborating

4.16.7. BLESS

The form for this is *a:si:rva:t-* and another alternant is *a:si:rva:tix-*.

4.16.7.1. *a:si:rva:t-*

This type of stem occurs before derivative suffix *-a:m*

a:si:rva:t-am > *a:si:rva:tom* blessing

4.16.7.2. *a:si:rva:tix-*

a:si:rva:tix- occurs elsewhere.

a:si:rva:tix-ra:n > *a:si:rva:tikkra:n* blesses-he

4.16.8. PLOUGH

It has two alternants viz., *o!a-* and *u!u-*.

4.16.8.1. *o!a-*

This form *o!a-* occurs before derivative suffix *-v*.

o!a-v > *o!avu* ploughing

4.16.8.2. *u!u-*

This occurs elsewhere and it can also occur as a free form.

<i>u!u</i>	to plough
<i>u!u-t-a:n</i> > <i>u!uta:n</i>	ploughed-he

5

Appellative verbs

Appellative verbs are those verbs which cannot take tense suffixes but can take or capable of taking other verbal suffixes, such as relative participle, participial noun, verbal participle, conditional, person and gender number.

5.1. Appellative verb stems

The stems are grouped into two classes viz. 1. Stems which do not have alternants and 2. Stems which have more than one shape.

5.1.1. STEMS HAVING INVARIANT ALTERNANTS

Stems having invariant alternants belong to this class. There are three stems in this category.

<i>u/-</i>	possess
<i>ti:-</i>	bad
<i>nal-</i>	good

5.1.2. STEMS HAVING ALTERNANTS

Stems having alternants belong to this class.

5.1.2.1. YOUNG

Young is expressed by two forms viz. *eḷay-* and *eḷa-*.

5.1.2.1.1. *eḷay-*

eḷay- occurs before vowels.

eḷay-a young (adj.)

5.1.2.1.2. *eḷa-*

eḷa- occurs elsewhere.

eḷa-me youth (N)

5.1.2.2. DIFFICULTY

There are two forms expressing the meaning 'difficulty' *aru-*, *ari-*.

5.1.2.2.1. *aru-*

aru- occurs before *-m*.

aru-me difficulty

5.1.2.2.2. *ari-*

ari- occurs elsewhere.

ari-ya difficult (adj.)

5.1.2.3. BIG

Big is shown by two forms *peri-*, and *peru-*.

5.1.2.3.1. *peri-*

peri- occurs before vowels.

peri-aval > *periyava* she who is great

5.1.2.3.2. *peru-**peru-* occurs elsewhere.*peru-me*

proudness

5.1.2.4. OLD

Old is shown by two forms viz. *paḷay* and *paḷa-*.5.1.2.4.1. *paḷa-**paḷa-* occurs before *-me*.*paḷa-me*

oldness

5.1.2.4.2. *paḷay-**paḷay-* occurs elsewhere.*paḷay-a*

old

paḷay-atu

that which is old

5.1.2.5. NEW

New is expressed by the forms *putu-* and *puti-*.5.1.2.5.1. *putu-**putu-* occurs before *-me*.*putu-me*

newness

5.1.2.5.2. *puti-**puti-* occurs elsewhere.*puti-cu* > *puticu*

new thing

puti-avaru > *putiyavaru*

new person

5.1.2.6.1. *cinn-**cinn-* occurs before vowel.*cinn-a*

small (adj.)

5.1.2.6.2. *siru-**siru* occurs elsewhere.*siru-su*

small thing

5.1.2.7. OLD

Old or elderlyness is expressed by the forms *mu:ti-* and *mutu-*.5.1.2.7.1. *mu:tt-**mu:tt-* occurs before vowel.*mu:tt-a*

old (adj.)

5.1.2.7.2. *mutu-**mutu-* occurs elsewhere*mutu-me*

old age

6

Particles

Particles are those free forms which do not take either tense suffixes or case suffixes but can take or are capable of taking clitics.

6.1. Free particles

Free particles can occur freely in a sentence.

6.1.1. HEREAFTER

inime

hereafter

aven inime tiruntama:ttā:n he won't correct himself hereafter

6.1.2. STILL MORE

innum

still more

innum koñjam kuṭu

give still something more

6.1.3. FURTHER

me:lum

further

aven me:lum po:ra:n

he goes further

6.1.4. AGAIN

<i>marupaṭi</i>	again
<i>marupaṭi pe:sra:n</i>	he speaks again

6.1.5. WITHOUT ANY PURPOSE

<i>summa:</i>	without any purpose
<i>ave summa: po:ra:</i>	she goes without any purpose

6.1.6. SLOWLY

<i>mella</i>	slowly
<i>na:n mella o:ṭne:n</i>	I ran slowly

6.1.7. LITTLE

<i>koṇjom</i>	a little
<i>ni: koṇjom kuṭu</i>	you give (me) a little

6.1.8. MUCH/MORE

There are two forms denoting the same sense. The forms are mutually substitutable for one another *rombom* and *atikam*.

<i>rombom tinga:te</i>	don't eat more
<i>atikom tinga:te</i>	don't eat more

6.1.9. OFTEN

<i>aṭikkaṭi</i>	often
<i>ni: aṭikkaṭi vara:te</i>	you don't came often

6.2. Bound particles

Particles of this class come after or before a noun, a verb or relative participle.

6.2.1. PARTICLES WHICH OCCUR AFTER A NOUN

6.2.1.1. PARTICLES WHICH OCCUR AS FREE FORMS

These particles occur after nouns only.

6.2.1.1.1. THROUGH

There are two forms in this dialect viz. *mu:lama:* and *valiyā:*.

<i>mattavamga(l) mu:lama:</i>	through others
<i>mattavamga(l) valiya:</i>	through others

6.2.1.1.2. ALTERNATIVE

<i>a:valu</i>	alternative
<i>avana:valu ni:ya:valu cey</i>	either he or you do it

6.2.2. PARTICLES WHICH OCCUR AFTER A RELATIVE PARTICIPLE AND NOUN.

6.2.2. TILL

There are two forms *varaykkum* and *varaylum* which occur in the same sense. They are in free variation.

<i>ni: vara varaykkum</i>	till you come
<i>ni: vara varaylum</i>	till you come

6.2.2.2. SIMILAR

There are three forms which occur in free variation and which denote similar. sense The forms are *po:le*, *ma:tiri* and *a:ple*.

<i>appa: po:le</i>	like father
<i>appa: ma:tiri</i>	like father
<i>sonna:-a:ple > sonna:ple</i>	in the similar way (someone) told
<i>sonna-ma:tiri</i>	in the similar way (someone) told

6.2.3. PARTICLES WHICH OCCUR FREELY AND ALSO AFTER NOUNS

6.2.3.1. NEAR

There are three forms representing the meaning 'near' in this dialect. They are *aruka:mayle*, *pakkattle* and *kiṭṭe*. All are in free variation.

marom aruka:mayle irukku the tree is near by
aven en pakkattle irukka:n he is besides me
ni: kiṭṭe po: you go near (to him)

6.2.3.2. AWAY / BEYOND

appa:l beyond / away
atukku appa:le irukkutu it is beyond that (place)

6.2.4. PARTICLES WHICH OCCUR AFTER A RELATIVE PARTICIPLE, BEFORE A VERB AND ALSO AS A FREE FORM

6.2.4.1. AFTERWARDS

piraku afterwards
ni: piraku va: you come afterwards

6.2.4.2. IMMEDIATELY

oṭne immediately
ni: po:ne oṭne vanda:n he came immediately as soon as you went

6.2.5. PARTICLES WHICH OCCUR AFTER AND BEFORE A NOUN AND ALSO AS A FREE FORM

6.2.5.1. BEFORE / FRONT

There are three forms representing the concept 'before/front'. They are *mun-*, *munna:ṭi* and *munna:le*.

6.2.5.1.1. *mun-*

mun- occurs before close juncture /+/.
mun + *pakkom* front side
mun + *pallu* front tooth

6.2.5.1.2. *munna:ti-*

munna:ti occurs elsewhere and it is in free variation with *munna:le*.

u:ttukku munna:le / munna:ti in front of the house

6.2.5.2. BEHIND / BACK

There are three forms representing behind viz., *pin-*, *pinna:le* and *pinna:ti*.

6.2.5.2.1. *pin-*

pin- occurs before close juncture /+/.
pin-pakkom > *pinpakkom* back-side

6.2.5.2.2. *pinna:ti*

pinna:ti is in free variation with *pinna:le* and it occurs elsewhere.

onakku pinna:le behind you

onakku pinna:ti behind you

6.2.5.3. OUTSIDE

Three forms denote the idea 'out side' viz. *veli-*, *veliye* and *veliyle*.

6.2.5.3.1. *veli-*

veli- occurs before close juncture /+/.
veli+u:ru > *veliyu:ru* out side the village

6.2.5.3.2. *veḷiyle*

veḷiyle occurs elsewhere and it is in free variation.

aven veḷiye po:ra:n he goes out

aven veḷiyle po:ra:n he goes out

6.2.5.4. ABOVE / UP

There are two forms one is bound and another is free denoting 'above' or 'up'. They are *me:-* and *me:le* respectively

6.2.5.4.1. *me:-*

me:- occurs before close juncture /+/.

me:-pakkom upperside

me:-u:tu > me:vu:tu upper house / 1st floor

6.2.5.4.2. *me:le*

me:le occurs elsewhere.

me:le pa:ru see above

ku:re me:le irukku it is above the roof

7

Clitics

Clitics are those particles which are bound. They are of three types viz. pro-clitics, post-clitics and enclitics.

7.1. Pro-clitics

Clitics which occur before post-clitics are called pro-clitics. Adjectives and Adverbs are formed by this method.

7.1.1. DEMONSTRATIVES

Distant, proximate and interrogative demonstratives take post-clitics and form adjectives and adverbs. *a-*, *i-*, *e-* are the pro-clitics.

<i>a-mge</i>	there
<i>a-nda</i>	that (adj.)
<i>a-ppa</i>	then
<i>a-v[ayv]</i>	that much
<i>i-mge</i>	here
<i>i-nda</i>	this (adj.)
<i>i-ppa</i>	now

<i>i-vlavu</i>	this much
<i>e-mge</i>	where
<i>e-nda</i>	which
<i>e-ppa</i>	when
<i>e-vlavu</i>	how much

7.1.2. INTERROGATIVE DEMONSTRATIVE

Interrogative demonstrative has three stem alternants viz., *e:-*, *ya:-* and *e-*.

7.1.2.1. *e:-*

e:- occurs before *-n*.

<i>e:n</i>	why
------------	-----

7.1.2.2. *ya:-*

ya:- occurs before \emptyset .

<i>ya:-</i>	why
-------------	-----

7.1.2.3. *e-*

e- occurs elsewhere.

<i>e-mge</i>	where
--------------	-------

7.2. Post-clitics

Clitics which occur after pro-clitics are called post-clitics.

7.2.1. PLACE CLITICS

-ng² occurs after demonstrative and interrogative bases.

<i>a-mge</i>	there
<i>i-mge</i>	here
<i>e-mge</i>	where

7.2.2. TIME CLITICS

The two forms denoting time are *-ppa*, *-ṇakki* one in relation today while the other refer to the moment.

<i>i-ppa</i>	now
<i>a-ppa</i>	then
<i>e-ppa</i>	when
<i>i-ṇakki</i>	today
<i>a-ṇakki</i>	that day
<i>e-ṇakki</i>	which day

7.2.3. MANNER CLITIC

The form *-pti* relates to manner and occurs with demonstrative bases.

<i>i-pti</i>	in this manner
<i>a-pti</i>	in that manner
<i>e-pti</i>	in which manner

7.2.4. QUANTITY CLITIC

There are two types in this. One relates to the representation of quantity whereas the other represents the count or measure of quantity.

7.2.4.1. REPRESENTATION OF QUANTITY

There are two forms representing quantity viz: *-vḷavu* and *-mbuṭṭu*.

<i>a-vḷavu</i>	that much
<i>a-mbuṭṭu</i>	that much
<i>i-vḷavu</i>	this much
<i>i-mbuṭṭu</i>	this much

7.2.4.2. COUNT OF QUANTITY

Quantity which can be counted is denoted by *-ttane*.

<i>a-ttane</i>	that many
<i>i-ttane</i>	this many
<i>e-ttane</i>	how many

7.2.5. ADJECTIVAL CLITICS₁

This is denoted by the form *-nda*.

<i>a-nda</i>	that (adj.)
<i>i-nda</i>	this (adj.)
<i>e-nda</i>	which (adj.)

7.3. Enclitics

Clitics which occur after a noun, verb or post clitic are called enclitics.

7.3.1. ENCLITICS₁

Enclitics which occur after nouns are included in this type.

7.3.1.1. EMPHATIC CLITIC

-ta:n and *-e* are the forms which occur after nouns or pronouns.

<i>avan-ta:n</i>	he alone
<i>na:n-e:</i>	only I
<i>ni:ta:n</i>	you alone

7.3.1.2. INCLUSIVE CLITIC

-*ku:te* and -*um* are in free variation denoting inclusive clitic.

na:n-um I also

na:n-ku:te > *na:mku:te* I also

7.3.1.3. ADVERBIAL CLITIC₁

-*a:* is the adverbial clitic.

aɭak-a: beautiful

karupp-a: blackish

7.3.1.4. ADJECTIVAL CLITIC₂

Adjectival clitic markers are the two forms -*am*, -*a:na*.

7.3.1.4.1. -*am*

-*am* occurs after the stems *tenn-*, and *puli-*.

tenn-am-pa:le spathe of the blossom

puli-am-tale > *puliyandale* tamarind leaves

7.3.1.4.2. -*a:na*

-*a:na* occurs elsewhere.

aɭak-a:na > *aɭaka:na* beautiful (adj.)

ne:r-a:na > *ne:ra:na* straight (adj.)

7.3.1.5. DUBIDATIVE

The marker is -*o:* and it occurs with the following stems.

emge-o: > *emgeyo:* somewhere

eppa-o: > *eppavo:* sometime

epti-o: > *eptiyo:* somehow

7.3.1.6. PLACE CLITIC₂

-*nte* occurs with the following stems.

<i>anda-nte</i> > <i>anda_nte</i>	that side
<i>inda-nte</i> > <i>inda_nte</i>	this side
<i>enda-nte</i> > <i>enda_nte</i>	which side

7.3.1.7. QUOTATIVE CLITIC

The marker -*a:m* represents this sense.

<i>vanda:n-a:m</i>	he came (Quotative)
--------------------	---------------------

7.3.2. Enclitics₂

Clitic₁ which occur after verbs are included in this type and the marker -*um* represents this sense. The same marker is capable of indicating temporal clitic, clitic of concession of fact and clitic of supposition.

7.3.2.1. TEMPORAL CLITIC

<i>pa:ttat-um</i>	as soon as (some one) saw
<i>vandat-um</i>	as soon as (some one) came

7.3.2.2. CLITIC OF CONCESSION OF FACT

<i>po:y-um</i>	inspite of (some one) going
<i>solli-um</i> > <i>solliyum</i>	inspite of (some one) saying

7.3.2.3. CLITIC OF SUPPOSITION

<i>pe:šna:l-um</i>	even if (some one) speaks
<i>ke:ttā:l-um</i>	even if (some one) asks

Lexicon

Lexical items of the Udaiyar Dialect of Tamil are presented here in the following phonemic order as given below.

Vowels :

i e a o u

Consonants :

p b t d ɟ c j k g m n ŋ ñ s l ʃ r v and *y*

/ i /

<i>ippa</i>	now	<i>ineme</i>	hereafter
<i>ip̥ɪ</i>	in this manner	<i>inda</i>	this (adj.)
<i>ittane</i>	this many	<i>indaɳe</i>	this side
<i>iɻ</i>	thunder	<i>inum</i>	still / yet
<i>iɻi</i>	to strike against	<i>iɳɳikki</i>	to-day
<i>iɻuppu</i>	hip	<i>iɳji</i>	wet ginger
<i>itukki</i>	pincers	<i>ille</i>	no
<i>ikal</i>	to abuse	<i>iɻi</i>	do disgrace
<i>imge</i>	here	<i>iɻu</i>	to pull
<i>imma:m</i>	this much	<i>iru</i>	to sit, be
<i>inippu</i>	sweetness	<i>irupatu</i>	twenty

<i>iruṭṭu</i>	darkness	<i>ivar</i>	this-he (hon.)
<i>irumal</i>	cough	<i>ivumga</i>	this-they
<i>irumbu</i>	iron	<i>ivḷavu</i>	this much
<i>iven</i>	this-he	<i>iyalpu</i>	nature
<i>ivaḷ</i>	she		

[i :]

<i>i:</i>	fly	<i>i:ru</i>	young one of a louse
<i>i:ṭṭi</i>	lance	<i>i:yom</i>	lead
<i>i:calu</i>	winged white ant		

[e]

<i>eppa</i>	when	<i>emgeyo:</i>	somewhere
<i>eppavo</i>	sometime	<i>enime</i>	hereafter
<i>eṭṭi</i>	in which manner	<i>enda</i>	which (adj.)
<i>eṭṭiyo:</i>	some how	<i>endaṇṭe</i>	which side
<i>etu</i>	which	<i>endri</i>	to stand-up
<i>etukka:le</i>	opposite	<i>engu:ṭe</i>	with me
<i>ettane</i>	howmany	<i>eṇe</i>	to join
<i>eṭu</i>	to take	<i>eṇey</i>	to join
<i>eṭṭu</i>	eight	<i>eṇṇikki</i>	which day
<i>eccari</i>	to warn	<i>eṇṇikke</i>	count (N)
<i>eccarikke</i>	warning	<i>eṇṇe</i>	oil
<i>eṇe</i>	eyelid	<i>eṇṇu (V)</i>	to count, think
<i>embatu</i>	eighty	<i>eli</i>	rat
<i>emga</i>	our	<i>elumbu</i>	bone
<i>emge</i>	where	<i>ella:m</i>	all

<i>ella:rum</i>	all the persons	<i>eri</i>	throw
<i>e ame</i>	young (N)	<i>eri</i>	burn
<i>e aya</i>	young (adj.)	<i>erey</i>	draw (water)
<i>e u</i>	get up	<i>eru</i>	natural manure
<i>e upatu</i>	seventy	<i>eruvu</i>	natural manure
<i>e uppu</i>	wake (V)	<i>erume</i>	buffalo-(she)
<i>e uttu</i>	writing (N)	<i>ernu:ru</i>	two hundred
<i>e uvatu</i>	seventy	<i>evan</i>	who (mas.)
<i>e nu:ru</i>	seven hundred	<i>eva</i>	who (fem.)
<i>e lu</i>	sesame	<i>ev avu</i>	how much
<i>e ni</i>	tender coconut		

/ e: /

<i>e:ppom</i>	belching	<i>e:lom</i>	auction
<i>e:ttu</i>	insert	<i>e: etanom</i>	poverty
<i>e:tu</i>	book	<i>e:lu</i>	seven
<i>e:ma:ttom</i>	disappointment	<i>e:ru</i>	ploughing
<i>e:ma:r</i>	to disappoint		instrument
<i>e:n</i>	my	<i>e:ru</i>	to climb
<i>e:n</i>	why	<i>e:ru</i>	young one of a
<i>e:ni</i>	ladder		louse

/ a /

<i>apakari</i>	to plunder	<i>appa:le</i>	beyond / away
<i>appa</i>	then	<i>apti</i>	in that manner
<i>appa:vi</i>	innocent person	<i>atikari</i>	to increase
<i>appa:</i>	father	<i>atikom</i>	much

<i>attane</i>	that many	<i>anda:nte</i>	that-side
<i>aṭi</i>	to beat	<i>aṇi</i>	to wear
<i>aṭikkāṭi</i>	often	<i>aṇil</i>	squirrel
<i>aṭiyle</i>	under	<i>aṇey</i>	to fondle
<i>aṭe</i>	close	<i>aṇṇi</i>	elder brother's
<i>aṭey</i>	to get		wife
<i>aṭamgu</i>	to control	<i>aṇṇikki</i>	that day
<i>aṭaya:lom</i>	mark	<i>aṇṇanma:rumga</i>	
<i>aṭṭe</i>	leach		elder brothers
<i>aṭṭa:li</i>	kitchen	<i>aṇji</i>	five
<i>aṭukku</i>	to arrange	<i>asey</i>	to shake
<i>akalom</i>	width	<i>alambu</i>	wash
<i>ama:va:se</i>	new moon	<i>alli</i>	a flower
<i>amumgu</i>	be pressed	<i>aḷi</i>	be destroyed
<i>ambatu</i>	fifty	<i>aḷivu</i>	destruction
<i>ambu</i>	arrow	<i>aḷey</i>	to invite
<i>ambuṭṭu</i>	that much	<i>aḷa</i>	to measure
<i>amge</i>	there	<i>aḷavu</i>	quantity
<i>ammi</i>	stone-mortar	<i>aḷu</i>	cry
<i>aniya:yom</i>	injustice	<i>aḷundu</i>	be pressed
<i>anupaṭi</i>	to enjoy	<i>arisi</i>	raw rice
<i>anupavom</i>	experience	<i>areva:si</i>	half
<i>anuppu</i>	to send	<i>arey</i>	to beat
<i>anumati</i>	to permit	<i>aru</i>	cut
<i>anusari</i>	to follow	<i>arupatu</i>	sixty
<i>anbu</i>	love	<i>arume</i>	difficulty
<i>anda</i>	that (adj.)	<i>aruvate</i>	harvest

<i>aruva:lu</i>	a cutting instrument	<i>avuru</i>	untie
<i>arppatanom</i>	mean-mindedness	<i>avlavu</i>	that much
<i>avi</i>	to boil	<i>aynu:ru</i>	five hundred
<i>ava</i>	that-she	<i>ayyen</i>	male brahmin
<i>avamga</i>	that-they	<i>ayyacci</i>	brahmin woman
<i>avar</i>	he (hon.)	<i>ayya:yrom</i>	five thousand
<i>avare</i>	country beans		

/ a: /

<i>a:ppe</i>	ladle	<i>a:se</i>	desire
<i>a:ppu</i>	peg	<i>a:sanom</i>	seat
<i>a:taravu</i>	support (N)	<i>a:le</i>	factory
<i>a:tari</i>	to support	<i>a:lo:si</i>	to consult
<i>a:ttu</i>	cool	<i>a:l</i>	person
<i>a:ti</i>	name of a Tamil month	<i>a:lu</i>	person
<i>a:to:tti</i>	shepherd	<i>a:luka:ricci</i>	servant woman
<i>a:tu</i>	dance / play	<i>a:luka:ren</i>	male servant
<i>a:cci</i>	rule (N)	<i>a:luka:rumgal</i>	servants
<i>a:kku</i>	prepare	<i>a:rambi</i>	to start
<i>a:me</i>	tortoise	<i>a:ra:yrom</i>	six thousand
<i>a:ma:</i>	yes	<i>a:ru</i>	be cool
<i>a:ni</i>	name of a Tamil month	<i>a:ru</i>	who
<i>a:ni</i>	nail	<i>a:ru</i>	six / river
<i>a:si:rvati</i>	to bless	<i>a:vi</i>	steam, soul
<i>a:si:rva:tom</i>	blessing	<i>a:yrom</i>	weapon
		<i>a:yrottombatu</i>	
			thousand and nine

<i>oppi</i>	reproduce	<i>okka:ru</i>	sit
<i>oppa:ri</i>	lamentation	<i>ombatina:yrom</i>	nine thousand
<i>ote</i>	kick	<i>ombata:yrom</i>	nine thousand
<i>otey</i>	to kick	<i>ombatu</i>	nine
<i>otatu</i>	lip	<i>omga</i>	you (pl.)
<i>otavi</i>	help	<i>onne</i>	you (sg.)
<i>otavu</i>	to help	<i>oṅṅu</i>	one
<i>otaya:n</i>	male of odayar	<i>osare</i>	top
	caste	<i>ole</i>	oven
<i>ottatom</i>	pressing (N)	<i>ólakom</i>	world
<i>oṭi</i>	break	<i>olakke</i>	pestle
<i>oṭicca:</i>	if (some-one)	<i>oṭi</i>	to hide
	breaks	<i>oṭeppu</i>	hard work
<i>oṭey</i>	to break	<i>oṭavu</i>	ploughing
<i>oṭacci</i>	name of a caste	<i>oṭukalu</i>	leakage
	(woman)	<i>oṭumgu</i>	discipline
<i>oṭambu</i>	body	<i>orey</i>	to rub
<i>oṭaya:ru</i>	people of	<i>oralu</i>	stone grinder
	Odayar caste	<i>orom</i>	fertiliser
<i>oṭaya:rcci</i>	Odayar caste	<i>oru</i>	one
	woman	<i>orutti</i>	one woman
<i>oṭṭu</i>	to paste	<i>orutten</i>	one man
<i>oṭne</i>	immediately	<i>ovvoru</i>	each
<i>oṭne</i>	at once	<i>oyarom-</i>	height

/ o: /

<i>o:ppiṭiya:</i>	husband's	<i>o:mom</i>	bishops weed
	brother's wife	<i>o:mgu</i>	to raise
<i>o:tu</i>	to recite	<i>o:ṇa:n</i>	a lizard
<i>o:ṭa</i>	to run	<i>o:su</i>	free
<i>o:tu</i>	tile	<i>o:le</i>	palm leaf
<i>o:tu</i>	to run	<i>o:rom</i>	edge
<i>o:ṭtu</i>	vote	<i>o:yvu</i>	rest
<i>o:m</i>	your		

/ u /

<i>upasari</i>	entertain	<i>uḷlamgay</i>	palm
<i>upasarāṇe</i>	entertainment	<i>uri</i>	to remove skin
<i>uppu</i>	salt	<i>uri</i>	to such
<i>ubma:</i>	a tiffin	<i>uru</i>	shape
<i>uttaravu</i>	order (N)	<i>urutimoḷi</i>	oath
<i>uṭu</i>	to leave	<i>uruku</i>	to melt
<i>uṭu</i>	wear	<i>urume</i>	right (N)
<i>uṭumbu</i>	iguna	<i>urunte</i>	sphere
<i>ucci</i>	peak	<i>uruṇju</i>	suck
<i>umi</i>	to spit/husk	<i>urul</i>	to roll
<i>uṇṭu</i>	is are	<i>uruvu</i>	to unsheath
<i>uṇme</i>	truth	<i>urlekeḷamgu</i>	
<i>usnom</i>	heat		potato
<i>uḷundu</i>	black gram	<i>uylu</i>	will
<i>uḷle</i>	inside	<i>uyru</i>	soul

/ u: /

<i>u:ta:</i>	blue	<i>u:mayen</i>	dumb man
<i>u:tu</i>	to blow	<i>u:mbu</i>	to suck
<i>u:tukoḷalu</i>	blowing pipe	<i>u:ṇu</i>	plant / stretch
<i>u:tu</i>	house	<i>u:si</i>	needle
<i>u:ttu</i>	to feed	<i>u:ru</i>	village
<i>u:kku</i>	safty pin		

/ p /

<i>pittaḷe</i>	broze	<i>pe:tti</i>	grand daughter
<i>piṭi</i>	catch	<i>pe:ccu</i>	speech
<i>pinna:le</i>	afterwords	<i>pe:su</i>	to speak
<i>pisunu</i>	gum	<i>pe:ren</i>	grand son
<i>pillu</i>	grass	<i>pe:rtti</i>	grand child
<i>piraku</i>	afterwards	<i>pai</i>	be fixed
<i>piy</i>	to tear	<i>patimu:ṇu</i>	thirteen
<i>pi:</i>	excrement	<i>patineṭṭu</i>	eighteen
<i>pi:mga:n</i>	ceramics	<i>patine:ḷu</i>	seventeen
<i>pesaku</i>	sprain	<i>patiru</i>	chaff
<i>pela:</i>	jack tree	<i>patanaṇji</i>	fifteen
<i>periya</i>	big (adj)	<i>patana:lu</i>	fourteen
<i>periyasa:mi</i>	a personal name	<i>patana:ru</i>	sixteen
<i>pesaku</i>	sprain	<i>patanoṇṇu</i>	eleven
<i>perambu</i>	cane	<i>pattombatu</i>	ninteen
<i>peral</i>	rollover	<i>pattu</i>	ten
<i>perukku</i>	to sweep	<i>pattyom</i>	diet restriction
	multiply	<i>paṭi</i>	to study
<i>perume</i>	proudness	<i>paṭippu</i>	study (N)

<i>paṭaku</i>	boat	<i>paḷom</i>	a measure
<i>pāṭu</i>	to lid down	<i>paḷlu</i>	tooth
<i>paṭṭu</i>	silk	<i>paḷi</i>	to disgrace
<i>paṭṭre</i>	workshop	<i>paḷaku</i>	move freely
<i>pacci</i>	bird	<i>paḷame</i>	old (N)
<i>pacce</i>	green	<i>paḷḷarumga</i>	name of a
<i>paccele</i>	medicinal leaves		caste (pl.)
<i>pacca payru</i>		<i>paḷom</i>	fruit
	green gram	<i>paḷu</i>	become ripe
<i>pajji</i>	an edible	<i>paḷḷi</i>	name of a caste
<i>pakalu</i>	day time	<i>paḷḷitti</i>	name of a
<i>pamga:ḷi</i>	partner		caste (woman)
<i>pane marom</i>		<i>paḷḷinga</i>	people of a
	palmyra tree		caste (pl)
<i>panambalom</i>		<i>paḷḷen</i>	male of Paller
	palmyra fruit	<i>pari</i>	to pluck
<i>pandalu</i>	thatched shed	<i>parita:ḷom</i>	pity
<i>pandu</i>	ball	<i>parta:ppaṭu</i>	
<i>panni:ru</i>	rose water		to pity
<i>panneṇṭu</i>	twelve	<i>parikasi</i>	to mock
<i>paṇom</i>	money	<i>parima:r</i>	to serve
<i>paṇṇayaka:rarumgaḷ</i>		<i>parade:si</i>	frand saint
	servants	<i>paracci</i>	Paraya caste
<i>paṇji</i>	cotton		woman
<i>pasi</i>	hunger	<i>paravu</i>	to spread
<i>pase</i>	paste	<i>paraye:ri</i>	name of a
<i>palar</i>	many		caste

<i>paraye:ritti</i>	name of a caste(woman)	<i>pomgalu</i>	cooking
<i>paraytti</i>	name of a caste (pariah woman)	<i>ponna:sa:ritti</i>	goldsmith woman
<i>payityaka:rcei</i>	mad woman	<i>ponna:sa:rimga</i>	goldsmith (pl.)
<i>paytityom</i>	madness	<i>ponna:sa:rimgaḷ</i>	goldsmith (pl.)
<i>pa:tu</i>	to sing	<i>ponnu</i>	gold
<i>pa:tti</i>	grand mother	<i>poṇom</i>	corpse
<i>pa:ttu</i>	song	<i>poṇa:tti</i>	wife
<i>pa:ccu</i>	irrigate	<i>poṇṇu</i>	girl
<i>pa:kku</i>	areca nut	<i>posukku</i>	to crush
<i>pa:ne</i>	pot	<i>postakam</i>	book
<i>pa:lom</i>	bridge	<i>poḷey</i>	to survive
<i>pa:lu:tti</i>	milk feeder	<i>pori</i>	fry
<i>pa:r</i>	to see	<i>porappuṭu</i>	to start
<i>pa:re</i>	rock	<i>pora:</i>	dove
<i>pa:rve</i>	sight	<i>pora:me</i>	jealousy
<i>pa:vi</i>	sinner	<i>poru</i>	to bear
<i>pa:va:te</i>	petticoat	<i>porukki</i>	one who pick up rubbish (rowdy)
<i>pa:vom</i>	sin (N)	<i>porukku</i>	to collect
<i>pa:y</i>	to irrigate	<i>porume</i>	patience
<i>potte</i>	small hole	<i>poke</i>	smoke (N)
<i>pokey</i>	to smoke	<i>poyyi</i>	lie (N)
<i>pomble</i>	woman	<i>po:</i>	to go

<i>po:ttu</i>	to cover	<i>pu:li</i>	tamarind
<i>pō:tu</i>	to wear / put	<i>pu:uti</i>	dust
<i>po:cci</i>	went it	<i>puri</i>	to understand
<i>po:kku</i>	behaviour	<i>pursen</i>	husband
<i>po:na</i>	last (adj.)	<i>pu:</i>	to blossom
<i>po:rve</i>	bed-sheet	<i>pu:ttu</i>	lock
<i>pu</i>	flower	<i>pu:cci</i>	insect
<i>putume</i>	new (N)	<i>pu:ne</i>	cat
<i>putusu</i>	new	<i>pu:pu</i>	connect
<i>putu:ru</i>	name of a place	<i>pu:su</i>	paste
<i>pu:ti</i>	to catch	<i>pu:va:le</i>	a kind of plaintain
<i>putumgu</i>	to pluck	<i>ple:kku</i>	plaque
<i>puṇṇa:kku</i>	oil cake	<i>prati</i>	copy
<i>pu:li</i>	to squeeze	<i>prayo:janom</i>	usefulness

/ b /

<i>bi:ti</i>	beedi	<i>bo:yen</i>	male of Boyar caste
<i>bagti</i>	piousness	<i>bo:yacci</i>	female of Boyar
<i>baluvu</i>	weight	<i>bo:yaru</i>	a caste
<i>bavṛṇami</i>	full moon day	<i>bo:yarumgaḷ</i>	people of Boyar caste (pl.)
<i>bayappatu</i>	be afraid	<i>butti</i>	intelligence
<i>bayom</i>	fear	<i>butsa:li</i>	intelligent person
<i>ba:kki</i>	balance	<i>bu:mi</i>	earth
<i>ba:nli</i>	an utensil	<i>bu:ri</i>	an eatable
<i>boten</i>	Wednesday		
<i>bomme</i>	doll		
<i>bo:te</i>	intoxication		

<i>tipli</i>	long pepper	<i>tenne marom</i>	coconut tree
<i>tiṭṭom</i>	plan	<i>tennamba:ḷe</i>	spathe of the
<i>tiṭṭu</i>	to scold		blossom
<i>tinga</i>	Monday	<i>tese</i>	direction
<i>tiṇi</i>	to insert	<i>teḷi</i>	to spray
<i>tiri</i>	wander	<i>teri</i>	know
<i>tirutu</i>	to steal	<i>teri</i>	to spread
<i>tirumbu</i>	to turn	<i>teraḷ</i>	be gathered
<i>tirundu</i>	to correct	<i>tevva:ylu</i>	south entrance
<i>tiruvila:</i>	festival	<i>te:ttu</i>	console
<i>tiruvu</i>	to unscrew	<i>te:ma:nom</i>	wear and tear
<i>ti:</i>	fire	<i>te:mbalu</i>	sobbing
<i>ti:ṭṭu</i>	pollution	<i>te:mbu</i>	to sob
<i>ti:ṭṭu</i>	to sharpen	<i>te:mga</i>	coconut
<i>ti:ṇa:me</i>	untouchability	<i>te:mgu</i>	to be stored
<i>ti:r</i>	to finish	<i>te:nu</i>	honey
<i>ti:rma:ni</i>	to decide	<i>te:ḷu</i>	scorpion
<i>ti:rma:nom</i>	decision	<i>te:ru</i>	chariot
<i>ti:vrom</i>	intensity	<i>te:y</i>	scrap
<i>tekku</i>	south	<i>te:y</i>	to rub
<i>tembu</i>	vigour	<i>taṭavu</i>	touch gently
<i>temburom</i>	southern side	<i>taṭu</i>	to prevent
<i>temgeḷakku</i>	south-east	<i>taṭuma:ru</i>	to hesitate
<i>tenne</i>	coconut	<i>taṭṭu</i>	to knock

<i>tambi</i>	younger brother	<i>ta:ntu</i>	to cross
<i>tambima:ru</i>	younger brothers	<i>ta:si</i>	prostitute
<i>tamblma:rumga</i>		<i>ta:vu</i>	to jump
	younger brothers	<i>toppi</i>	hat
<i>tamgom</i>	gold	<i>toplu</i>	naval
<i>tamgu</i>	to stay	<i>tote</i>	thigh
<i>tamleru</i>	a cup	<i>totey</i>	to rinse
<i>tandom</i>	ivory	<i>totamgu</i>	to start
<i>tan̄ti</i>	to punish	<i>totarpu</i>	connection
<i>tan̄ni</i>	water	<i>totu</i>	to touch
<i>tale</i>	head	<i>tot̄ti</i>	tank
<i>taley</i>	grow abundantly	<i>tonasi</i>	a kind of fly on dogs
<i>talayvi</i>	head woman		
<i>talayven</i>	head man	<i>tonnu:ru</i>	ninety
<i>tal̄</i>	to push	<i>toley</i>	to lose
<i>tav̄le</i>	frog	<i>tolle</i>	trouble (N)
<i>tav̄tu</i>	bran	<i>toluvom</i>	cattle shed
<i>tayamgu</i>	to hesitate	<i>tol̄la:yrom</i>	nine hundred
<i>ta:tta:</i>	grand father	<i>tora</i>	to open
<i>ta:kku</i>	to attack	<i>torattu</i>	to drive away
<i>ta:tanu:ru</i>	name of a place	<i>tove</i>	to wash
<i>ta:mati</i>	to delay	<i>tovey</i>	to wash
<i>ta:matom</i>	delay (N)	<i>tovakku</i>	to start
<i>ta:mare</i>	lotus	<i>tovare</i>	toor
<i>ta:n</i>	oneself	<i>to:ppe</i>	boiled wound on palm
<i>ta:mgu</i>	to bear	<i>to:t̄ti</i>	scavenger

<i>to:kkaṭi</i>	to defeat	<i>tulukken</i>	Muslim (male)
<i>to:ṇi</i>	a kind of boat	<i>tulukkkacci</i>	Muslim (female)
<i>to:ṇṭu</i>	to dig	<i>tulukkaru</i>	Muslims
<i>to:lu</i>	skin	<i>tulukkarumgaḷ</i>	
<i>to:lvi</i>	failure		muslim women
<i>tuppu</i>	to spit	<i>tuḷiyo:ṇṭu</i>	small quantity
<i>tuṭi</i>	to tremble	<i>tuḷḷu</i>	to jump
<i>tumblu</i>	sneezing (N)	<i>tu:mgu</i>	to sleep
<i>tummu</i>	to sneeze	<i>tu:ṇu</i>	pillar
<i>tuṇi</i>	cloth	<i>tu:ḷu</i>	powder
<i>tuṇukku</i>	small piece	<i>tu:ralu</i>	drizzle (N)
<i>tuṇṭu</i>	towel / piece	<i>tra:cca</i>	grapes
<i>tuṇukku</i>	small piece	<i>trupṭi</i>	satisfaction

| d |

<i>daya:ḷi</i>	one who is merciful	<i>doṇṭe</i>	throat
<i>dayriyasa:li</i>		<i>do:se</i>	a rice cake
	courageous person	<i>du:rom</i>	distance
<i>da:ṭi</i>	beard	<i>dyano:m</i>	meditation

| e |

<i>cinna</i>	small (adj.)	<i>ce:ri</i>	small village
<i>cinnasa:mi</i>	name of a person	<i>ca:viṭi</i>	choultry
<i>cilar</i>	some persons	<i>co:ḷom</i>	maize
<i>ceṭi</i>	plant		

| j |

<i>ji:rṇi</i>	to digest	<i>ja:ti</i>	caste
<i>jeyi</i>	to win		

/ k /

<i>kiṭṭe</i>	near	<i>keḷame</i>	day of a week
<i>kiccuṭi</i>	a dish	<i>keḷaven</i>	old man
<i>kiṇṭu</i>	to stir	<i>keḷasom</i>	a muddy vessel
<i>kīḷi</i>	parrot	<i>keḷaru</i>	to stir
<i>kīḷi</i>	to tear	<i>keḷṭi</i>	old woman
<i>kīḷe</i>	branch of a tree	<i>keḷṭumgaḷ</i>	old women
<i>kiḷḷu</i>	to pinch	<i>ke:ḷ</i>	hear / ask
<i>kirukku</i>	to scribble	<i>ke:ḷvi</i>	question
<i>ki:ḷe</i>	down	<i>ke:vru</i>	ragi
<i>ki:ḷpakkom</i>		<i>kappulu</i>	ship
	eastern side	<i>kate</i>	story
<i>ki:ḷkatavu</i>	eastern door	<i>katavu</i>	door
<i>ki:ḷva:ylu</i>	eastern entrance	<i>kattirikka:y</i>	brinjal
<i>ki:ri</i>	mongoose	<i>katte</i>	bundle
<i>ki:rippuḷḷe</i>	mongoose	<i>kattu</i>	to shout
<i>ki:re</i>	greens	<i>kaṭi</i>	bite
<i>ki:ru</i>	cut with a	<i>kaṭṭu</i>	tie
	weapon	<i>kacci</i>	party
<i>keṭa</i>	to exist	<i>kakku</i>	to vomit
<i>keṭa:</i>	goat	<i>kambi</i>	wire
<i>keṭu</i>	be spoiled	<i>kaṇṭi</i>	to warn
<i>keṭṭa</i>	bad	<i>kaṣṭom</i>	difficulty
<i>keṇṇu</i>	to beg	<i>kale</i>	art
<i>keḷeme</i>	day of a week	<i>kaley</i>	to spread
<i>keḷakku</i>	east	<i>kalasom</i>	a mud-vessel
<i>keḷakkuppurom</i>		<i>kaḷi</i>	to substract
	eastern side	<i>kaḷey</i>	become tired

<i>kaḷivu</i>	waste (N)	<i>ka:ndom</i>	magnet
<i>kaḷe</i>	weed	<i>ka:ṇu</i>	to see
<i>kaḷuvu</i>	to wash / clean	<i>ka:ñja</i>	dry (adj.)
<i>kaḷḷu</i>	toddy	<i>ka:lu</i>	quarter / leg
<i>kari</i>	to fry	<i>ka:ḷa:n</i>	mushroom
<i>kari</i>	charcoal	<i>ka:rttike</i>	name of a month
<i>kara</i>	stain		
<i>karuppu</i>	black	<i>ka:rṇom</i>	reason
<i>karutta a:lu</i>	black person	<i>ka:va:si</i>	quarter
<i>karu maṇṇu</i>	black soil	<i>ka:y</i>	to dry
<i>karumbayru</i>	black-gram	<i>koti</i>	to boil
<i>karuñjo:ḷom</i>	black maize	<i>kottu</i>	to peck
<i>karuvili</i>	pupil of the eye	<i>koṭikka:y</i>	ground-nut
<i>kavta:ri</i>	a bird	<i>kotom</i>	a metal vessel
<i>kavakko:lu</i>	stick	<i>kotta:yi</i>	thatched house
<i>kuvantaru</i>	Gowder caste	<i>kottu</i>	to pour
<i>kavaṇtarumgaḷ</i>	men of Gowder	<i>kottuka:ramgaḷ</i>	drummers
	caste	<i>koke</i>	cave
<i>kavale</i>	pulley	<i>kokki</i>	hook
<i>kayyeḷuttu</i>	signature	<i>kokku</i>	crane
<i>ka:p̥pi</i>	coffee	<i>koñjom</i>	little
<i>ka:tu</i>	ear	<i>koñju</i>	to prattle
<i>ka:tu</i>	forest	<i>kosatti</i>	potter woman
<i>ka:ttu</i>	to show	<i>kosarumgaḷ</i>	potters
<i>ka:mī</i>	to show	<i>kosavatti</i>	potter woman

<i>kosuvu</i>	mosquito	<i>ko:li</i>	hen
<i>kole</i>	murder	<i>ko:vi</i>	to become angry
<i>kolacci</i>	blacksmith	<i>kovom</i>	anger
	woman	<i>ko:vrom</i>	temple tower
<i>kollu</i>	to kill	<i>kuti</i>	to jump
<i>ko:li</i>	to winnow	<i>kuti</i>	drink
<i>ko:ley</i>	to mixup	<i>ku:tu</i>	to give
<i>ko:luttu</i>	to fire	<i>ku:tuse</i>	hut
<i>ko:undi</i>	wife's sister	<i>kutti</i>	young one of an animal
<i>kore</i>	deficiency		
<i>korevu</i>	decrease	<i>ku:tte</i>	short
<i>ko:rey</i>	to decrease	<i>kuttu</i>	striking with knuckles
<i>ko:rey</i>	to bark		
<i>koratti</i>	female of Koravar caste	<i>kucci</i>	stick
<i>korata:</i>	pincers	<i>kumi</i>	to pile up
<i>koramgu</i>	monkey	<i>kumiyalu</i>	piling (N)
<i>koravungal</i>	name of a caste (pl.)	<i>kumbutu</i>	to worship
<i>koyya:</i>	guava	<i>ku:ntu</i>	small hill
<i>ko:purom</i>	temple tower	<i>kusuvu</i>	fart
<i>ko:tume</i>	wheat	<i>kulla:</i>	cap
<i>ko:ti</i>	error	<i>kuli</i>	to bathe
<i>ko:ta:li</i>	axe	<i>ku:lipa:ttu</i>	to bathe
<i>ko:ndu</i>	a gum	<i>kullambatti</i>	name of a place
		<i>kuri</i>	to mark
		<i>kur:ti</i>	blind woman

kurūmgaḷ blind men
kurumarumgaḷ
 name of a
 caste (pl.)
kuramga:tti one who lives
 by exhibiting
 monkeys
kuyḷu Indian cuckoo
ku:pputu to call
ku:ttiya: concubine
ku:ṭu nest
ku:ṭṭu to add
ku:nṭu nest of a bird

ku:nicci a woman having
 hump on the
 back
ku:numgaḷ persons having
 hump on the
 back
ku:re thatch
krustavarumga
 Christians
krustarumgaḷ
 Christians
krustuvacci female Christian
krustaven male Christian

| m |

miti step on
minṇalu lightning
mi:ti balance
mi:nu fish
mi:se moustache
mi:ru to disobey
meti to step on
mette mattress
mella slowly
mellu to chew
meluku smear with
 cowdung

me:te platform
me:ṇjutu grazed-it
me:le above / up
me:lum further
me:lkatavu western door
me:va:ylu western entrance
me:rkku west
me:rkku vi:ti
 western street
mati respect
maṭi to fold
maṭanigu to fold

<i>maṭṭum</i>	alone	<i>mayangu</i>	be intoxicated
<i>maccinīcci</i>	wife's younger sister	<i>ma:tri</i>	similar
<i>macca:n</i>	wife's brother	<i>ma:ṭu</i>	cow/ bull
<i>maka</i>	daughter	<i>ma:ṭṭu</i>	to fix
<i>maken</i>	son	<i>ma:mbaḷom</i>	mango fruit
<i>mambettī</i>	spade	<i>ma:ṇjava:ṭi</i>	name of a place
<i>mande</i>	group of cattle	<i>ma:ṇikkom</i>	name of a man
<i>mandri</i>	minister	<i>ma:si</i>	name of a Tamil month
<i>mandrima:runga</i>	ministers	<i>ma:som</i>	month
<i>mandrava:di</i>	magician	<i>ma:le</i>	garland
<i>maṇom</i>	good smell	<i>ma:ru</i>	to change
<i>maṇṭapom</i>	hall	<i>ma:rpu</i>	chest
<i>malivu</i>	cheap	<i>ma:vu</i>	powder (N)
<i>male</i>	mountain	<i>motaliya:recci</i>	woman of Mudaliar caste
<i>maḷe</i>	rain	<i>monakalu</i>	murmur (N)
<i>maḷungu</i>	be blunted	<i>moḷey</i>	to sprout
<i>marey</i>	to hide	<i>moḷava:</i>	chille
<i>mara</i>	to forget	<i>morey</i>	to stare
<i>marati</i>	forgetfulness	<i>mo:tirom</i>	finger ring
<i>maram</i>	tree	<i>mo:som</i>	bad
<i>maramkotti</i>	woodpecker	<i>muppatu</i>	thirty
<i>maru</i>	to refuse	<i>mutume</i>	old (N)
<i>marupaṭi</i>	again	<i>muttu</i>	a personal name

<i>muṭi</i>	be finished	<i>mu:ttrom</i>	urine
<i>muṭicci</i>	knot	<i>mu:ti</i>	cover (N)
<i>muṭukku</i>	to drive away	<i>mu:ṭu</i>	to cover / close
<i>muṭṭi</i>	elbow	<i>mu:kku</i>	nose
<i>muṭṭu</i>	to dash	<i>mu:kkutti</i>	an ornament
<i>mukka:</i>	three-fourth	<i>mu:ṇe:ka:lu</i>	three and a quarter
<i>munne</i>	previously	<i>mu:ṇu</i>	three
<i>munna:le</i>	before / front	<i>mu:ṇa:yrom</i>	three thousand
<i>munnu:ru</i>	three hundred	<i>mu:ṇjeli</i>	a kind of rat
<i>muḷuku</i>	to drown	<i>mu:le</i>	corner
<i>muḷungu</i>	to swallow	<i>mu:lama:</i>	through
<i>muri</i>	be broken	<i>mu:le</i>	brain
<i>murukku</i>	be twisted	<i>mu:va:yrom</i>	three thousand
<i>mu:tta</i>	old (adj.)		

/ n /

<i>niccayi</i>	to determine	<i>nepandane</i>	condition
<i>nimir</i>	become erect	<i>nembu</i>	lift with a lever
<i>niru:pi</i>	prove	<i>neneppu</i>	thought
<i>niru:paṇom</i>	proof	<i>neleane</i>	position
<i>ni:</i>	you (sg.)	<i>nela:</i>	moon
<i>ni:ccalu</i>	swimming	<i>neney</i>	to think
<i>ni:mga</i>	you (pl.)	<i>ney</i>	to weave
<i>ni:mgu</i>	be removed	<i>ne:ttu</i>	yesterday
<i>ni:ndu</i>	to swim	<i>natte</i>	snail
<i>ni:lom</i>	length	<i>naṭi</i>	act

<i>nata</i>	tō conduct	<i>na:kku</i>	tongue
<i>natu</i>	to plant	<i>na:mga</i>	we (excl.)
<i>naṭumgu</i>	to shiver	<i>na:n</i>	I
<i>naṭuyle</i>	middle / centre	<i>na:nu:ru</i>	four hundred
<i>nakku</i>	to lick	<i>na:suvatti</i>	barber woman
<i>nambu</i>	to believe	<i>na:suvarumgaḷ</i>	
<i>nanme</i>	goodness		barbers
<i>naṇṭu</i>	crab	<i>na:lu</i>	four
<i>nañji</i>	poison	<i>na:ḷakki</i>	tomorrow
<i>nasumgu</i>	be crashed	<i>na:yi</i>	dog
<i>naḷuvu</i>	to slip away	<i>noṇṭi</i>	lame person
<i>nalla</i>	good (adj.)	<i>noṇṭitti</i>	lame woman
<i>naray</i>	to become grey	<i>noṇṭicci</i>	lame woman
<i>navttu</i>	move	<i>noṇṭimgaḷ</i>	lame persons
<i>na:ppatu</i>	forty	<i>nore</i>	foam
<i>na:itana:</i>	husband's sister	<i>norumgu</i>	be broken
<i>na:ta:n</i>	male of Nadar caste	<i>no:mbi</i>	festivel
<i>na:ta:rumgaḷ</i>	name of a caste (pl.)	<i>nuni</i>	tip
<i>na:ta:cci</i>	name of a caste	<i>nu:ttipattu</i>	one hundred and ten
<i>na:ṭto:ṭu</i>	country tiles	<i>nu:lu</i>	thread
<i>na:ṭto:ṭu:ṭu</i>	house built with country tiles	<i>nu:ru</i>	hundred

/ ñ /

ña:pakom remembrance*ña:ni* real saint

<i>sittrom</i>	picture	<i>selavu</i>	expense
<i>simuttu</i>	to wrinkle	<i>seli</i>	become fertile
<i>simkom</i>	lion	<i>seri</i>	to digest
<i>sindu</i>	to leak	<i>sevappu</i>	red
<i>sinukkom</i>	small quarrel	<i>sevatta:lu</i>	red person
<i>silre</i>	small coins	<i>sevulu</i>	red cow, bullock
<i>siri</i>	to laugh	<i>sev̥ti</i>	deaf woman
<i>siraku</i>	feather	<i>sev̥tunga!</i>	deaf men
<i>si:ppu</i>	comb / bunch	<i>sevva:le</i>	red banana
<i>si:kkrom</i>	quickly	<i>sevr̥u</i>	wall
<i>si:meṇṇe</i>	kerosene	<i>seyyi</i>	to do
<i>si:ni</i>	powdered sugar	<i>se:mi</i>	to keep in safety
<i>si:sa</i>	a jar	<i>se:r</i>	to reach
<i>si:le</i>	saree	<i>se:ru</i>	to gather
<i>si:rakom</i>	jeera	<i>se:ru</i>	storage place
<i>si:vu</i>	to comb	<i>se:rkke</i>	joining
<i>si:yi</i>	pus	<i>se:valu</i>	cock
<i>setaru</i>	to scatter	<i>sapatom</i>	vow
<i>setukku</i>	to sharpen	<i>sappu</i>	to suck
<i>sette</i>	dry leaf	<i>saturam</i>	square
<i>sendaṇṇi</i>	red water	<i>sattrom</i>	choultry
<i>senna:yi</i>	red dog	<i>saki</i>	to endure
<i>sele</i>	statue	<i>sakkili</i>	male of
<i>selandi</i>	spider		Sakkiliyar caste

<i>sakkilingal</i>	name of a caste (pl.)	<i>sa:tane</i>	achievement
<i>sakkilitti</i>	name of a caste (woman)	<i>sa:tu</i>	saint
<i>samattuvom</i>	equality	<i>sa:ttu</i>	to shut
<i>samay</i>	to cook	<i>sa:me</i>	a kind of grain
<i>samayom</i>	time	<i>sa:marttyom</i>	ability
<i>sama:li</i>	to manage	<i>sa:mom</i>	mid-night
<i>sambitti</i>	hammer	<i>sa:mbra:ni</i>	benzoin gum
<i>samba:</i>	a kind of paddy	<i>sa:ni</i>	cowdung
<i>samgili</i>	chain	<i>sa:na:tti</i>	Nadar woman
<i>samgi:tom</i>	music	<i>sa:na:ru</i>	people of Nadar caste
<i>sammali</i>	to accept	<i>sa:vu</i>	to die
<i>sande:ki</i>	to suspect	<i>sa:yom</i>	colour
<i>sande:kam</i>	doubt	<i>sottu</i>	property
<i>sana:lu</i>	jute	<i>some</i>	weight
<i>sari</i>	alright	<i>sondaka:ricci</i> (female)	relation
<i>sarakku</i>	goods	<i>sondaka:romgal</i>	relations
<i>saro:ja</i>	a personal name	<i>sollu</i>	speech
<i>salada:re</i>	drainage	<i>so:le</i>	pulp of jack fruit
<i>salamge</i>	an ornament	<i>so:al</i>	to rotate
<i>savkkyom</i>	welfare	<i>so:ppu</i>	soap
<i>sa:ppa:tu</i>	meal	<i>so:ti</i>	to test
<i>sa:pputu</i>	to eat		
<i>sa:ti</i>	to achieve		

<i>so:mbe:ri</i>	lazy person	<i>summa:</i>	without any
<i>so:mbalu</i>	laziness		purpose
<i>so:lom</i>	maize	<i>suruttu</i>	country cigar
<i>so:ru</i>	cooked rice	<i>suru</i>	to churl
<i>sutti</i>	hammer	<i>su:ppu</i>	soup
<i>suttu</i>	to roll	<i>su:tta:mbatte</i>	
<i>suṭu</i>	to boil		buttocks
<i>suṭu</i>	to fire	<i>su:ṇele</i>	circumstance
<i>suṭuka:ḍu</i>	burial ground	<i>su:ryen</i>	sun
<i>surungu</i>	contract	<i>sva:ti:nom</i>	adaptation

/ l /

<i>lavomgom</i>	cloves	<i>le:su</i>	easy
<i>leccimi</i>	a personal name	<i>la:pom</i>	gain
<i>leccom</i>	lakh	<i>lo:la:kku</i>	an ornament

/ r /

<i>reṇṭe:ka:lu</i>	two and a quarter	<i>ra:ttri</i>	night
<i>reṇṭu</i>	two	<i>ra:ndalu</i>	a lamp
<i>re:ke</i>	palm lines	<i>rotti</i>	bread
<i>rasi</i>	to enjoy	<i>rokkom</i>	cash
<i>romba</i>	much	<i>ro:ja</i>	rose
<i>raṇjitom</i>	name of a woman		

/ v /

<i>vitte</i>	magic	<i>vigrakom</i>	idol of a deity
--------------	-------	-----------------	-----------------

<i>visiri</i>	fan	<i>veralu</i>	finger
<i>visiti:raṇom</i>	area	<i>vevasa:yi</i>	farmer
<i>vistari</i>	to elaborate	<i>vevari</i>	to describe
<i>villu</i>	to sell	<i>veylu</i>	heat of the sun
<i>viri</i>	to spread	<i>ve:ppamga:y</i>	unripe neem
<i>virumbu</i>	to like		fruit
<i>vi:ṇu</i>	waste (N)	<i>ve:kom</i>	speed
<i>vi:su</i>	to throw	<i>ve:kka:tu</i>	sultriness
<i>veṭi</i>	to explode	<i>ve:ṇum</i>	(it) is needed
<i>veṭṭu</i>	to cut	<i>ve:le</i>	job
<i>vekkappaṭu</i>	to feel shy	<i>ve:leka:ramga</i>	servants
<i>vemgaḷuvu</i>	white eagle	<i>ve:la</i>	job
<i>veṇṇa</i>	butter	<i>ve:lu</i>	spear
<i>vele</i>	price	<i>ve:r</i>	to perspire
<i>velakku</i>	to leave	<i>ve:re</i>	other
<i>velamgu</i>	chain	<i>ve:rupa:tu</i>	difference
<i>veḷiccom</i>	light (N)	<i>ve:rve</i>	perspiration
<i>veḷiye</i>	outside	<i>vattu</i>	to dry
<i>veḷamgu</i>	to understand	<i>vaṭi</i>	to filter
<i>veḷaya:ṭṭu</i>	game	<i>vaṭakku</i>	north
<i>veḷḷe</i>	white	<i>vaṭakku va:sa</i>	northern
<i>vella:co:lom</i>	white maize		entrance
<i>vella:lcci</i>	woman of	<i>vaṭame:rkku</i>	north-west
	Vellala caste	<i>vaṭava:ylu</i>	northern
<i>veraṭṭu</i>	to drive away		entrance

<i>vake</i>	variety	<i>varaylum</i>	till
<i>vaku</i>	to divide	<i>varu</i>	to roast
<i>vakuttalu</i>	division	<i>varuke</i>	coming (N)
<i>vambu</i>	gossip (N)	<i>varuma:nom</i>	income
<i>vaṇakku</i>	to roast	<i>varumbaṭi</i>	income
<i>vaṇamgu</i>	to worship	<i>vavuppu</i>	class
<i>vaṇṇa:tti</i>	washerwoman	<i>vavitukaṭuppu</i>	
<i>vaṇṇa:n</i>	washerman		dysentery
<i>vaṇji</i>	to deceive	<i>vavva:lu</i>	bat
<i>vali</i>	to pain	<i>vay</i>	to keep
<i>vaḷi</i>	to overflow	<i>vayalu</i>	field
<i>vaḷi</i>	way	<i>va:ṭṭu</i>	to dry
<i>vaḷiya</i>	through	<i>va:mgu</i>	to buy
<i>valey</i>	be bent	<i>va:ḷṭtu</i>	to bless
<i>vaḷar</i>	to grow	<i>va:ḷkke</i>	life
<i>vaḷarcci</i>	growth	<i>va:ḷvu</i>	life
<i>vaḷukku</i>	to slip	<i>va:rom</i>	week
<i>vaḷḷi</i>	a personal name	<i>va:ru</i>	belt
<i>vaḷḷuamgaḷ</i>	name of a caste (pl.)	<i>va:ru</i>	to gather
<i>vaḷḷuvacci</i>	Valluvar woman	<i>vya:pa:ri</i>	merchant
<i>vaḷḷuvamga</i>	people of	<i>vya:pa:rom</i>	business
	Valluvar caste	<i>vya:ḷen</i>	Thursday

/ y /

<i>ya:ru</i>	who	<i>yugti</i>	intelligence
<i>yo:kom</i>	luck	<i>yu:ki</i>	to guess
<i>yo:si</i>	to think	<i>yu:kom</i>	guess (N)
<i>yo:sane</i>	thought		



Bibliography

Agesthialingom, S.

1967 *A Generative Grammar of Tamil (A fragment of Tamil Syntax)*, Annamalai University.

1970 "Three Dialects of Tamil" *Pakha Sanjam*, 3, 1-2, 75-82, Patiala.

1976 *Kanikkara Dialect*, Annamalai University

Karunakaran, K.

1976 "Coimbatore Tamil: Some of the Distinctive Features", *Studies in Dialectology*, 1:1, Trivandrum.

Karunakaran, K. and

C. Shanmugam Pillai

1976 *Saiva Vellala Tamil Dialect*, Annamalai University.

Sakthivel, S.

1972 "Tamil moli varalaru" (History of Tamil Language), *SS*, 46, 7, 423-34.

1976 "Linguistic Variation and Social Stratification in Tamilnadu", *AIUTTA Proceedings*, Mysore.

Shanmugam Pillai, M.

1956 "Tamil Literary and Colloquial", *IJAL*, 26:3, 27-42.

1965 "Merger of Literary and Colloquial Tamil", *Indian Linguistics* 23, 90-98.

Thurston, E.

1975 *Castes and Tribes of Southern India*, Cosmos Publishers, Delhi.

Varma, G. Srinivasa

1971 "*Pe:cum Tamil - Tenna:rkka:tu*" (Spoken Tamil-South Arcot), T 7, 8-12.

1972 "Comparative Dialectology-A Study of Two Tamil Dialects", *Third Seminar on Dravidian Linguistics*. Eds. S. Agesthalingom and S. V. Shanmugam, Annamalai University.

1972 "Some Bound Morphemes in Tamil", *AIUTTA Proceedings*, 321-94, Trivandram.

1976 "Tamil Dialects", *Proceedings of the Sixth All India Conference of Linguists*, Tirupati.

1976 "Tamiḷile: Bhaṣaa Bhe:daṇṇa" (in Malayalam), *Dra:viḍa Bha:ṣa: Śa:stra Paṭhanaṇṇal*, 249-276, Annamalai Nagar.

1976 "Western Regional Dialect of Tamil", *AIUTTA Proceedings*, 620-625, Mysore.

Varma G. Srinivasa and
N. Ramaswami

1976 *Harijan Dialect of Tamil*, Annamalai University.

Varma G. Srinivasa and
S. Sakthivel

1976 "Tamil Dialects", *Indian Journal of Linguistics*,
2, 2, Calcutta.

Williams, T. Edward.

1972 "A Comparative Note on the Stop Phonemes in
Tamil and English", *AIUTTA Proceedings*,
26-30, Trivandrum.

1973 "Tamil and Other Languages", *Kanyakumari*,
Nagercoil.

1973 "The Legacy of Tamil", *AIUTTA Proceedings*,
Madras.

1976 "Consonant clusters in Tamil", *AIUTTA
Proceedings*, Mysore.

Zvelebil, K.

1959 "Dialects of Tamil-I", *ARO*, 27, 272-317.

1960 (a) "Dialects of Tamil-II", *ARO*, 28, 22-24.

1960 (b) "Dialects of Tamil-III", *ARO*, 28, 414-56.

1963 "Dialects of Tamil-IV", *ARO*, 31, 635-38.

1964 "Spoken Language of Tamil Nadu", *ARO*, 32,
237-64.



Annamalai University

Department of Linguistics - Publications

1961

1. *Prof. T. P. Meenakshisundaran, Sixty-first
Birth Day Commemoration Volume* Rs. 3-75
Collected Papers of
Prof. T. P. Meenakshisundaran
2. *Kolami, A Dravidian Language* Rs. 11-50
M. B. Emeneau

1965

3. *History of Tamil Literature* Rs. 10-00
T. P. Meenakshisundaran
4. *Spoken Tamil I* Rs. 6-66
M. Shanmugam Pillai
5. *India and Historical Grammar* Rs. 4-00
M. B. Emeneau
6. *Lexicography* Rs. 4-00
S. M. Katre
7. *Dravidian* Rs. 4-00
S. K. Chatterji

1966

8. *Conversational Tamil* Rs. 7-00
N. Kumaraswami Raja and
K. Doraswamy

1967

9. *Dravidian Linguistics, Ethnology and Folk Tales—Collected Papers* Rs. 25-00
M. B. Emeneau
10. *Naccinarkkiniyar's Conception of Phonology* Rs. 5-00
S. V. Shanmugam
11. *A Generative Grammar of Tamil (A fragment of Tamil Syntax)* Rs. 7-00
S. Agesthialingom

1968

12. *Spoken Tamil II* Rs. 6-66
M. Shanmugam Pillai
13. *Collected Papers on Dravidian Linguistics* Rs. 8-00
T. Burrow
14. *A Modern Evaluation of Nannu:l* Rs. 8-00
G. Vijayavenugopal
15. *Two Lectures on the Historicity of Language Families* Rs. 1-50
M. Andronov
16. *A Descriptive Grammar of Gondi* Rs. 5-00
P. S. Subrahmanyam

1969

17. *Dravidian Linguistics (Seminar papers)* Rs. 7-00
(Eds.) S. Agesthialingom and
N. Kumaraswami Raja
18. *Post-nasal Voiceless Plosives in Dravidian* Rs. 3-00
N. Kumaraswami Raja
19. *The Tirumelveli Tamil Dialect* Rs. 5-00
A. Kamatchinathan

1970

20. *Gowda Kannada* Rs. 3-60
K. Kushalappa Gowda
21. *Vaagri Boli - An Indo-Aryan Language* Rs. 5-00
G. Srinivasa Varma
22. *Dravidian Comparative Phonology: A Sketch* Rs. 6-00
M. B. Emeneau
23. *The Language of Tamil Inscriptions*
1250-1350 A.D. Rs. 5-00
S. Agesthalingom and
S. V. Shanmugam

1971

24. *Dravidian Verb Morphology (A Comparative study)* Rs. 10-00
P. S. Subrahmanyam
25. *Dravidian Nouns (A Comparative Study)* Rs. 8-00
S. V. Shanmugam
26. *The Kollimalai Tamil Dialect* Rs. 6-00
K. Karunakaran

1972

27. *Third Seminar on Dravidian Linguistics* Rs. 10-00
(Eds.) S. Agesthalingom and
S. V. Shanmugam
28. *A Grammar of Kannada (based on the*
inscriptions of Coorg, South Kanara and
North Kanara Dts. 1000-1400 A.D.) Rs. 10-00
K. Kushalappa Gowda
29. *Tolka:ppiya mol'iyiyal*
(Collection of papers presented at the
Seminar on Tolka:ppiyan)
(Eds.) S. Agesthalingom and
K. Murugaiyan Rs. 10-00

1973

30. *A Bibliography of Dravidian Linguistics* Rs. 10-00
S. Agesthialingom and
S. Sakthivel
31. *A Bibliography for the Study of Nilagiri Hill Tribes* Rs. 2-00
S. Agesthialingom and
S. Sakthivel
32. *Structure of Malto* Rs. 5-00
Sisir Kumar Das

1974

33. *Contrastive Linguistics and Language Teaching* Rs. 10-00
K. Theivanantham Pillai
34. *An Introduction to Modern Telugu* Rs. 10-00
P. S. Subrahmanyam
35. *Ilakkaṇa A:yukkatturaikaḷ-I* Rs. 10-00
(Eds.) S. Agesthialingom and
K. Balasubramanian

1975

36. *Cuva:mina:tam* Rs. 10-00
(Ed.) S. V. Shanmugam
37. *Nominal Composition in Malayalam*
(A Generative Transformational Approach) Rs. 5-00
P. N. Ravindran
38. *Linguistic Diversity* ...
M. W. S. De Silva

39. *Dravidian Case System* ...
(Eds.) S. Agesthalingom and
K. Kushalappa Gowda
40. *Phonology of Kodagu with Vocabulary* ...
R. Balakrishnan
41. *Phonology of Toda with Vocabulary* ...
S. Sakthivel
42. *Cuva:mina:tha mu:lamum virutti uraiyum* ...
(Ed.) S. V. Shanmugam
43. *Four Lectures on Paṇini's Aṣṭa:dhya:yi* ...
H. S. Ananthanarayana
44. *Phonology of Kasaba with Vocabulary* ...
V. Chidambaranatha Pillai
45. *Kanikkara Dialect* ...
S. Agesthalingom
46. *Saiva Vellala Tamil Dialect* ...
K. Karunakaran and
C. Shanmugam Pillai
47. *Dravidian Linguistics-V* ...
(Eds.) S. Agesthalingom and
P. S. Subrahmanyam
48. *Harijan Dialect of Tamil (South Arcot)* ...
G. Srinivasa Varma and
N. Ramaswami

49. *A Grammar of the Toda Language* ...
S. Sakthivel
50. *A Grammar of Old Tamil with reference to Patirruppattu* ...
S. Agesthialingom
51. *Patirruppattu with Translation, Transliteration and Commentary* ...
S. Agesthialingom
52. *A Grammar of Kodagu* ...
R. Balakrishnan
53. *Udaiyar Dialect of Tamil* ...
T. Edward Williams and
V. Y. Jeyapaul
54. *Studies in Early Dravidian Grammars* ...
(Eds.) S. Agesthialingom and
N. Kumaraswami Raja
55. *A Grammar of Kasaba* ...
V. Chidambaranatha Pillai
56. *Dravidian Comparative Phonology* ...
P. S. Subrahmanyam

**DEPARTMENT OF LINGUISTICS
PUBLICATIONS**

DIALECT SERIES

11. **A Generative Grammar of Tamil**
(*A Fragment of Tamil Syntax*)
— S. Agesthialingom
19. **The Tirunelveli Tamil Dialect**
— A. Kamatchinathan
21. **Vaagri Boli - An Indo-Aryan Language**
— G. Srinivasa Varma
26. **The Kollimalai Tamil Dialect**
— K. Karunakaran
45. **Kanikkara Dialect**
— S. Agesthialingom
46. **Saiva Vellala Tamil Dialect**
— K. Karunakaran &
C. Shanmugam Pillai
48. **Harijan Dialect of Tamil (South Arcot)**
— G. Srinivasa Varma &
N. Ramaswamy
53. **Udaiyar Dialect of Tamil**
— T. Edward Williams &
V. Y. Jeyapaul