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**A STUDY OF
STRUCTURAL REDUPLICATION IN TAMIL AND TELUGU**

A. Parimalagantham, Ph.D.

A STUDY OF STRUCTURAL REDUPLICATION IN TAMIL AND TELUGU

THESIS SUBMITTED FOR THE AWARD OF THE DEGREE
OF DOCTOR OF PHILOSOPHY IN LINGUISTICS

By

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A Study of Structural Reduplication in Tamil and Telugu

DECLARATION

The research, embodied in this dissertation, has been carried out at the Department of Linguistics, P.S. Telugu University, Hyderabad under the supervision of Dr. K.Ashirvadam, Dean, School of Language Development. The work is original and no part of it has been submitted for any degree of this or any other University.

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CERTIFICATE

This is to certify that the thesis entitled “**A STUDY OF STRUCTURAL REDUPLICATION IN TAMIL AND TELUGU**” is a bonafide record of the research work done by **Mrs.A.PARIMALAGANTHAM**, Research Scholar, **School of Language Development, P.S. Telugu University**. It is also certified that the above work has not previously formed basis for the award of any Degree, Diploma and Associateship, Fellowship or other similar titles to the candidate. This independent research work of the candidate is an original contribution towards the study of the syntactic and semantic structure of the languages Tamil and Telugu.

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A. Parimalagantham

TO
MY FATHER

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PLAN OF THE STUDY

This study “Structural Pattern of Reduplication in Tamil and Telugu” describes the patterns of reduplication, the functions of reduplication, commonness and differences in the syntactic and semantic reduplicated structures between the two languages.

The first chapter Introduction describes about the Aim of the study, Objectives of the study, Theoretical background of the study and the Divisions of the Chapters.

The Second Chapter explains the previous work done on Reduplication by the native and the Western Scholars.

The Third Chapter discusses about the Method of data collection for the present study.

The Fourth Chapter presents the patterns of Reduplication, Kinds of Reduplication, Functions of Reduplication, commonness and differences between the languages Tamil and Telugu elaborately.

The Fifth Chapter describes the Morphological Reduplication, especially onomatopoeias in Tamil and Telugu, the Definition of onomatopoeias, structure of onomatopoeias and functions of onomatopoeias in both the languages.

The sixth chapter concludes the discussions of the foregoing chapters and listing out the results.

ABBREVIATIONS

| | |
|-----------|----------------------------------|
| R | Reduplication |
| MR | Morphological Reduplication |
| LR | Lexical Reduplication |
| Ex. /Exx. | Example/Examples |
| Exp. | Expressives |
| Echo | Echo-formation |
| Com. | Compound |
| WR | Word Reduplication |
| CWR | Complete Word Reduplication |
| PWR | Partial Word Reduplication |
| DCWR | Discontinuous Word Reduplication |
| Sg. | Singular |
| SOV | Subject object verb |
| Pl. | Plural |
| PNG | Person Number Gender |
| PR | Phonological Reduplication |
| Vs | Versus |

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CHAPTER-I

INTRODUCTION

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CHAPTER-I

INTRODUCTION

1.0 Introduction

Language, the best means of communication, is not a static one. It changes from time to time. The causes for these changes may be borrowing, language contact and interference and convergence from other languages. Due to these processes many structural features may come from one language into another Language. These exchanges reflect in the phonological, morphological and lexical levels. Among these levels, lexical level is one, which freely invites new vocabularies always from other sources. Moreover the processes of word-formation are also another reason for increasing the vocabularies of the languages. There are four types of word-formation processes, namely, Inflection, Derivation, Compounding and Reduplication. Among these processes, the present study concerns only Reduplication, the active and fruitful process of word-formation.

1.1 Structural patterns of Tamil and Telugu

Since this study is concerned with the structural patterns of reduplication in Tamil and Telugu, it is better to know the structure of these two languages.

Both the languages belong to the Dravidian family, one of the four major language families in India. Both the languages are major Dravidian languages. Both have rich literatures and large number of populations. Both the languages have their mother tongue people in other states of India in addition to their own states.

Telugu has four important dialectal areas, namely, kalinga, Telangana, Rayalasema and Coastal area. Though Tamil does not have dialectal area divisions like Telugu, there are different varieties of dialects based on castes. As far as the structure is concerned both the languages have the same structural patterns, that is, the Subject, Object and Verb (SOV) patterns. There are three persons, namely, First person, Second person and Third person, Two way distinctions in Number namely Singular (Sg.) and Plural (pl.) and three way distinctions of Gender namely Masculine, Feminine and Neutral. But there is a difference between these two languages that is, the feminine number distinction belongs to the Human Category in Tamil, whereas in Telugu Feminine sg. belongs to the Neuter and the Feminine pl. belongs to the Human. Both the languages have three types of tenses, namely, Past, Present and Future. Telugu has one more special tense that is, the Future Habitual.

1.2 Aim of the study

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The aim of the present study is to observe the reduplicated patterns and their functions which occur in Tamil and Telugu. Tamil and Telugu are the major Dravidian languages. Since both the languages belong to the same language family and they share many of the syntactic features. At the same time, there are significant variations between these two languages. This study considers about commonness and the differences between these two language patterns and their functions of reduplication.

Reduplication is the salient feature of Indian languages. It is a new field and it needs more exploration many linguists have attempted to describe the patterns and the semantic functions of the individual language (Refer chapter II) as well as multiple languages (Key 1965 Moravesik 1978 Abbi 1992). The vital aim of the present study is to find out the other reduplicative structures like echo word-formation, Onomatopoeias and Conjunctive compounds with focus on syntactic patterns and semantic functions in Tamil and Telugu languages.

1.3 Objectives of the study

This study helps

- i) to know how the reduplication, the word-formation process increased the vocabulary of the language.
- ii) to know the intrinsic structure of the language.

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- iii) the language researchers to study the areal features of the languages.
- iv) the language learners to know about the contextual use of vocabularies.
- v) the second language learners to learn the language.
- vi) the language teachers to teach the language.

1.4 Theoretical background of the study

1.4.0 Introduction

This section describes the theories related to reduplication. That is, word formation, definition of reduplication, word reduplication, echo-formation, compounds, morphological reduplication, ideophone and sound symbolism.

1.4.1 Word Formation

In its most general sense this term refers to the whole process of morphological variation in the constitution of words which including the two main divisions of inflection (word variations, signaling, Lexical relationships). In a more restricted sense word formation refers to the latter processes only these being subclassified into such types as compositional or compound (Ex.: Blackbird from the free element black + bird) and derivational (Ex.: national, nationality nationalize etc., from the addition of the bound elements -al, -ality, -alize etc.). Several possibilities of further

sub classifications are available in the literature of this subject. In Language in India www.languageinindia.com

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Generative grammar, Word Formation Rule (WFR) specifies how to form one class of words out of another.

1.4.2 Reduplication

A term in Morphology for a process of repetition, whereby the form of a prefix/ suffix collects certain phonological characteristics of the root. This process may be found in Greek where the initial consonant of the root is reduplicated in certain grammatical contexts (perfective forms) Ex.:/la:o:/ 'I loose' becomes /leluka/ 'I have loosed'. In English the nearest one gets to this is in reduplicative compound words such as helter-skelter, shilly-shally. The phonological processes involved in reduplication have been particular face of prosodic morphology which distinguishes the base form element (the reduplicant R) as well as prefixing and suffixing types.

Reduplication in linguistics is a morphological process by which the root or stem of a word or part of it repeats. Reduplication is used both in inflection to convey grammatical function such as plurality, intensification etc. and in lexical derivation to create new words. It is often, but not exclusively iconic in meaning. Reduplication, found in a wide range of languages and language groups, though its level of linguistic productivity varies.

Reduplication can be described typologically. Reduplication is often described phonologically in one or two different ways either as reduplicated segments (sequences of consonants/ vowels) and as reduplicated prosodic units (syllables of moras). In addition to phonological description reduplication needs to be described morphologically as a reduplication of linguistic constituents (i.e., words, stems, roots). As a result reduplication is interesting theoretically as it involves the interface between phonology and morphology. The base is the word (or part of the word) that is to be copied. The reduplicated element is called the reduplicant often abbreviated as RED or sometimes as R. In R the reduplicant is most often repeated only once. However in some languages reduplication can occur more than once resulting in a tripled form and not adapts as in most reduplication. Triplication is the term for this phenomenon of copying three times. Pengelapese has both reduplication and triplication. Exx.: mejr ‘to sleep, mejrmejr ‘Sleeping’, mejmejmejr ‘still sleeping’. Sometimes gemination (i.e., the doubling of consonants or vowels) is considered to be a form of reduplication. The term *dupleme* has been used (after morpheme) to refer to different types of reduplication that have the same meaning.

1.4.2.1 Definition of Reduplication

Given a word with a phonological form X, then reduplication refers

Xx or xX (where a part of X and x can appear either just before X or inside Language in India www.languageinindia.com

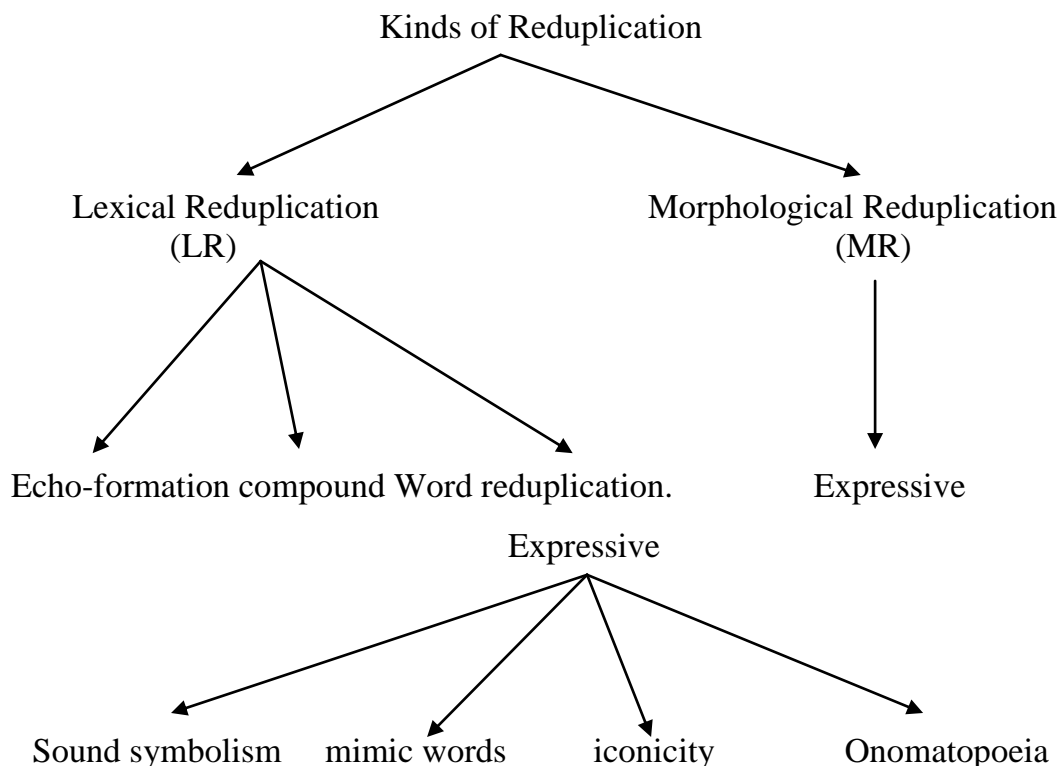
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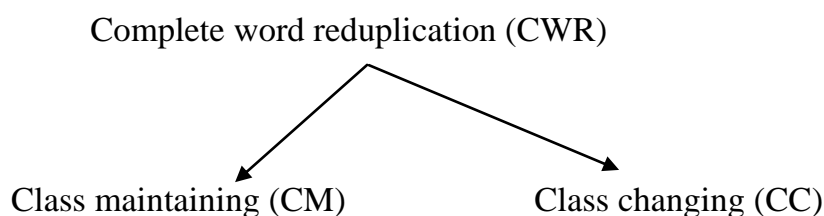
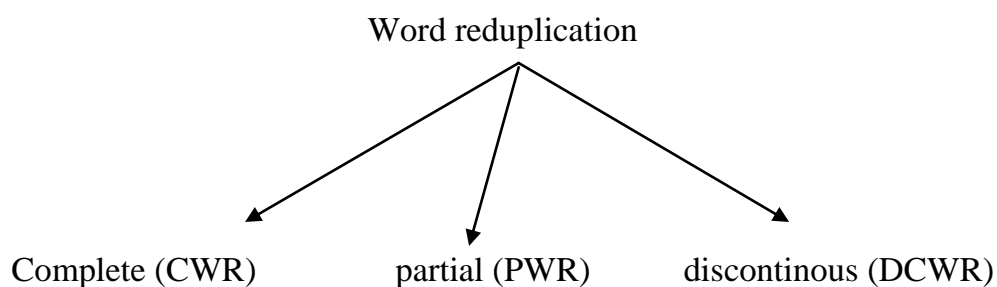
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x. There are two conditions: Xx or xX must be semantically related to x and Xx or xX must be productive. (S. Kiyomi 1995). In other words “Reduplication is the process of all or part of the lexical item repeated as a syllable, morpheme or word within a larger syntactic unit carrying a semantic modification.” Laurel J. Brinton in his structure of English: A Linguistic Introduction (1991, p.91) defines “Reduplication is a process similar to derivation, in which the initial syllable or the entire word is doubled, exactly or with a slight morphological change.”

1.4.2.2 Kinds of Reduplication





Reduplication can be broadly divided into two types viz., Lexical and Morphological. Under morphological reduplication sound symbolism, mimic words, onomatopoeia, iconicity which are collectively called as Expressive are discussed. The reduplication may be further divided as Echo words, Compounds and word Reduplication as described in the following sections. Here the word reduplication and its types are described.

1.4.2.2.1 Lexical Reduplication

Abbi (1992) defines lexical reduplication as “Complete Lexical Reduplication is constituted of two identical (bimodal) words, Ex.: baiThe baiThe “While sitting” in Hindi. Partial reduplication, on the other hand, is constituted of partial repetition of a word either phonologically or semantically. Echo words such as khana vana “Food etc.” or compounds

such as khana – pina (eat+drink) “Standard of living” are case of partial reduplication. Lexical reduplication thus refers to the repetition of any sequence of phonological units comprising a word. Lexical reduplication, unlike morphological reduplication, is not minimally meaningful and thus can be further divided as they are formed of two identical words or two non – identical phonological words. From the grammatical point of view, however, they act as a single lexical category. Most often reduplicated structures have distinct morpho – syntactico properties that keep them different from other lexical items in the lexicon of the language”.

1.4.2.2.1.1 Echo-Formation

The partial repetition of a phoneme or syllable of the base may be called an echo-formation. In other words if the initial phoneme/syllable of the base is replaced by another phoneme or syllable it has neither any individual occurrence nor any meaning of its own. It may be called as echo-formation.

Echo-Formation is a pan Indian term. The echo phoneme or syllable is meaningless by itself. It acquires meaning only after it is attached to a word. The replacer sounds or sound sequences are more or less fixed or rigid.

Echo-Formation is distinguishable from doublets on the one hand and duplicate words especially, partially reduplicated words on the other hand (Chidananda Murthy 1972). A lexical doublet means ‘a combination of two words which are similar entities and it expresses a semantic meaning and exhibits a specific sense relation with an identical syntactical category. Exx.: ilai tazai ‘leaves-leaves’ in Tamil, aaku alamu ‘leaves-leaves’ in Telugu (B.R.K. Reddy 2004). Partial reduplication means partial repetition of the base word in the sense either the initial phoneme or syllable of the base is replaced by another phoneme or syllable (Abbi 1991). Exx.: mummuunRu ‘three each’ in Tamil, leeleeta ‘tender’, loolopala ‘inside’ in Telugu. Echo-words are kallukillu ‘stone, etc.’, maramkiram ‘tree, etc.’ in Tamil, raayigiiyi ‘stone, etc.’ in Telugu. Abbi (1992) considers all the three processes as partial reduplication.

There are differences between echo-formation, lexical doublets and partial reduplication. In echo-formation, ki, kii in Tamil and gi, gii in Telugu are echo syllables which occur in the initial position and are fixed to all the lexical items. But in doublets and partial reduplication the replacer phoneme/syllable will change according to the lexical item followed by them. More over in echo- word only the initial syllable/phoneme of the base word is replaced by echo-syllable/phoneme. But in the other two processes,

that is, the doublets and partial reduplication, the initial syllable /phoneme

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may be retained, as it is and other phonemes of the word may be changed. Exx.: kaTTakaTaisi ‘extreme last’ in Tamil. ciTTa civari ‘extreme last’ in Telugu.

Echo-Words convey or echo the sense of the word in question. It means that they convey the sense of ‘etc’, ‘and the like’, ‘such and such’ and ‘things similar to’. The function of echo- words according to S.K.Chatterji is to express ‘(the thing denoted by the basic noun) and things similar to or associated with that’. M.L. Apte describes the formation as ‘...a process in which a stem or a radical element, if any is partially reduplicated following certain fixed pattern, such reduplication together with the stem-forming words, which have in addition to the meaning of stem or radical element. One of the meanings of generality, generality without reference to any thing specific and the thing, manner, quality or action of similar nature as that of the stem’. Emeneau is more terse when he says that ‘the function and formation is to refer to a specimen which the speaker does not care to identify from among a hypothesized collection of identical discrete entities or infinite number or from a hypothesized infinite extension of a non-discrete handlable entity. When the noun denotes the demeanor of another subject, it seems to be treated as if it denoted a non-discrete handlable entity; the formation then denotes a specimen divided

from the infinitely continuous quality, relation etc. In some cases, the Language in India www.languageinindia.com

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collection of discrete entities by implication includes all the other entities that might replace the expressed entity in the situation envisaged in the utterance’.

The use of echo-words is more at the sub-standard level or in the informal style of a language. Their use in literary or written style is restricted to conversations and that use belongs to more of the world of emotions. In general, among the four major Dravidian languages except Malayalam the echo-formation is more productive than the other three languages, namely, Tamil, Telugu and Kannda. M.B. Emeneau states that ‘Brahui does not use this morpheme, not apparently in Malayalam’.

1.4.2.2.1.2 Compounds

The structure of language is consisting of grammar and lexicon. The grammar is conceived as having the linguistic levels like phonology, morphology and syntax. Semantics is spread over the areas of grammar and lexicon. In other words, the study of meanings can be undertaken either as grammatical or lexical or even both. According to the scholars like Andre Martinet and Michael Halliday grammar is a closed system whereas lexicon is an open system. Grammar is rigid but lexicon is flexible.

In a language the words may occur as individual forms like vaa ‘come’, poo ‘go’, vanDi ‘cart’, pasu ‘cow’ in Tamil; raa ‘come’, poo ‘go’, banDi ‘cart’, aawu ‘cow’ in Telugu and as combined forms like poRkuTam ‘golden pot’, tanga mayil ‘golden peacock’ maNjal taNNi ‘yellow water’ in Tamil, paalapoDi ‘milkpowder’, ceTTu komma ‘branch of tree’, paata pustakam ‘old book’ in Telugu. When it occurs individually or combinedly it gets the labels as noun, verb, adjectives etc., depending upon the function it is doing when it is put in the sentence.

In general when two or more things are in combination they are called compounds. Ex.: common salt is a compound of sodium and chloride. In grammar noun or verb or adjective when it combines together with each other they are considered as compounds. Exx.: ‘karuppu manitan’ “black man”, ‘cuDu cooRu’ “warm rice or cooked rice” in Tamil ; ‘tella chokka’ “white shirt”, ‘nalla mabbu’ “black cloud” in Telugu. K.Rangan (2002) describes ‘In Compound Construction two or more words joined together without any interruption’. Sanghamitra Saha (1996) describes compound ‘as a paired construction of two independent meaningful lexical elements. When combined, they retain their original meaning to some extent but indicate new references’.

The traditional Sanskrit grammarians have dealt with the compounds elaborately. PaaNini in his aSTaadhyaayi clasifies four types of compounds:

- i) adverbial compound (avyayii bhaava) (Ex. Uparinaama ‘above the ground’)
- ii) conjunctive compound (dvandva) (Ex. Ramakrishna ‘Rama and Krishna’)
- iii) determinative compound (tatpuruSa) (Ex. Asikalahah ‘sword fight’, aakhudamsitah ‘rat bitten’)
- iv) exo centric compound (bahuvrihi) (Ex. Diirgha kanTahah ‘long neck’).

The Tamil traditional grammar Tolkappiyam classifies the compounds into six types:

- i) casal compounds which has some casal meaning, Ex.: porkuTam, means ponnaal ceyta/aakiya kuTam “pot which is made of gold”
- ii) compounds of adverbs where the verb root as the first member and noun as the second member, Ex.: ‘cuDu cooRu’ means “warm rice or cooked rice”
- iii) compounds of quality denoting the object’s quality or nature, Ex.: ‘karuNkutirai’ means “The black horse”

- iv) compounds of comparison expressing the meaning of comparison. It has the particles ‘poonRa, poola, otta, etc., Ex.: ‘puliccaattan’ means “saattan like tiger”
- v) compounds of conjunction which consists of two or more words of different kinds, Ex.: ‘raamalaTcumanar’ “Rama and Laxmana”; ‘aaTal paaTal’ “dance and music”
- vi) compounds of metonymy which describes the person, which has the nature or quality of the head noun. Exx. from Tamil ‘malarvizhi’ “one with eyes like flower” and ‘poRcilai’ “one with a figure like golden statue”

R.A. Singh (1982), while describing what types of compounds should be considered as a head word in the dictionary defines ‘the joining of more than one stem/affix either free or bound form as a compound’. He also states that the compound word may or may not undergo morphophonemic changes. The components in the compound may lose their formal identity while the morphophonemic changes take place in some languages.

Compounds with morphophonemic changes

Exx. from Hindi

hath kaRti

“hand cuffs”

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pancaakii “water mill”

Exx. from Tamil

paR pasai (pal+pasai) “tooth paste”

cevvitaz (cemmai + itaz) “red lip”

Exx. from Telugu

niluvuTaddam “stand mirror”

varsapu niiLLu “rainy water”

Compounds without morphophonemic changes

Exx. from Hindi

saharbaasi “one who lives in the

niilkamal “blue Lotus”

Exx. from Tamil

nagaravaasi “one who lives in a city”

maNkutirai “horse made of mud/clay”

Exx. from Telugu

raNgu raaLLu “colour stones”

erra maTTi “red soil”

In some languages like Khasi the morphophonemic change is significant that the compound loses its formal identity. Ex shee < blang 'goat' (R.A. Singh 1982). He also describes a type of compound as phraseological unit or set expressions. These combinations have two or more words. It is an integrated unit. It is with or without specified meaning.

Ex. from English

Bread and butter "food"

Ex. from Tamil

uNDi uRai "food and shelter"

Ex. from Telugu

kuuDdu guDDa "food and cloths"

There are two types of set expressions. One is free combination and the other one is set expressions. There is a difference between free combination and set expressions. Free combinations express different meanings in different ways.

Exx. from Hindi

TanDaa paani "cool water"

TanDaa maasum "cool season"

Exx. from Tamil

kuLir paanam "cool drink"

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kuLir kaalam “winter season”

Exx. from Telugu

cali kaalam “winter season”

cali veendram “cool water place”

These are created for the purpose of communication. They are not stable ones. But the set expressions are stable ones, but they are not created on the needs of communication. Set expressions are of two types. One can be substituted by another attribute and the other one cannot be substituted by other attributes and the meaning, also it has some special connotations.

Words which can be substituted by other attributes. For example the word katti (both in Tamil and Telugu) “knife” can be attributed as

Exx. from Tamil and Telugu

cinnakkatti cinna katti “small knife”

periya katti pedda katti “big knife”

kuuriya katti padanaina katti “sharp knife”

mazhungiya katti moddu katti “blunt knife”

Not only the attributes can be changed but also the word katti itself ‘knife’ can be changed and used with other words such as

kooDaali goDDali “axe”

arival koDvali “sickle”

Words which cannot be substituted by other attributes

Exx. from Tamil and Telugu

| | | |
|------------------------|-------------|---|
| karuppuppaNam | nalla Dabbu | “black money” |
| niilapaTam | niila paTam | “blue film” |
| manjaL patthirikai | ..... | “paper which gives rumor about the popular persons” |
| civappu viLakkuppakuti | prantam | “red light area” |

If we substitute words with other colours like white, black, green, etc., the meaning will change and also indicate ordinary coloured things.

R.A. Singh (1982) further describes a type of compound which he calls as “empty word compound”. In that compound one word may have meaning (either the first or second word) and the other word may be simply the counter part of the first word, not having meaning of its own. This meaningless word occurs only with its paired word.

Exx. from Hindi

| | |
|--------------|--------------|
| aDoos paDoos | “neighbours” |
| aas paas | “near by” |

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Exx. from Tamil

| | |
|------------|-----------------------|
| kankukarai | “river bank” |
| nongunurai | “running rainy water” |

Exx. from Telugu

| | |
|--------------|------------------|
| caDi cappuDu | “noise” |
| irugu porugu | “neighbours etc” |

In addition to the above said compounds there is a type of compound described by Anvita Abbi (1992) and P.S. Subramanyam (1984) in their books as partial reduplication and ‘Double construction’ respectively. Abbi describes that ‘the compound has two words, which has its meaning individually. The second word is not the repetition of the first word but has some similarity or relation to the first word either on the semantic or on the phonetic level. When it is forming compounds the two words retain their original meaning to some extent. More often than not the paired construction has a new meaning and a new reference. Any grammatical class like noun, verb, adjectives etc., can be formed as a compound.

But P.S. Subramanyam (1984) considers some of these words as Doublets. In these doublets he emphasizes that the balance word resembles the original word and often they do not have any meaning of their own.

Even if such word has its own meaning it is unimportant in this construction.

Exx. from Telugu

| | |
|-------------|------------------------|
| illuvaakili | “house and front yard” |
| pilla jella | “children etc” |
| naga natra | “jewels etc” |
| kuure naare | “curry etc” |
| pani paaTa | “work etc” |
| puliputra | “tiger etc” |
| onTa varpu | “cooking etc” |

He also states that the words have copulative particles. When it is in the negative sentence the main word is singular. The verb that agrees with a doublets construction will be normally in singular. However the verb of pillajella will always be in plural.

1.4.2.2.1.3 Word Reduplication

Word Reduplication (WR) may be defined as ‘total or partial bimodal reduplication there by repetition of the base of the word or of the stem or of a syllable or of a larger constituent of word or of the whole word may iterate. Whatever the unit of repetition the end result is a new word, which has no parallel in its non-reduplicated counter part’ (Abbi, 1992).

The Word reduplication may be further divided into three types. Complete

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word Reduplication (CWR), Partial Word Reduplication (PWR) and Discontinuous Word Reduplication (DCWR).

1.4.2.2.2 Morphological Reduplication

Morphological reduplication is one among the two types of reduplication described by Abbi (1992). She defines morphological reduplication as ‘minimally meaningful and segmentally indivisible morphemes which are constituted of iterated syllables. Thus the base and the repeated part together constitute a single morpheme which is also a lexeme. Onomatopoeic construction, imitatives, certain instances of sound symbolism and mimic words are examples of morphological reduplication’. Abbi (1992) and Diffloth (1976) put all these terms under expressives. Emeneau (1969) uses the term expressive for onomatopoeias in his article.

1.4.2.2.2.1 Sound Symbolism

A term used in semiotics and linguistics to refer to a direct association between the form and the meaning of the language; the sounds used to reflect the properties of the external world as in case of onomatopoeia (cf. cuckoo, murmur, crash) and other forms of synoesthesia. (eg. sl- in such words as slimy, slither)

1.4.2.2.2.2 Ideophone

A term used in linguistics and phonetics for any vivid (ideophonic) representation of an idea in sound such as occurs through onomatopoeia. In Bantu language it is the name of a particular word class, containing sound symbolic words.

1.4.2.2.3 Synoesthesia

A term used in semantics to refer to a direct association between the form and the meaning of language. For Ex. the sl- sound combination is often felt to express unpleasantness (cf. sling, slither etc. and Lewis Corroll's slithy). Such sound symbolic units are sometimes called phonoesthemes.

1.5 Division of the Chapters

The second chapter gives the review of the works which have done previously related to reduplication.

The third chapter deals about the methodology i.e., about the data collections and the method of analyzation. It also dealt about the sources of the study.

The fourth chapter discusses about the patterns and their functions and its various types which are occurred in the Tamil and the Telugu languages.

The fifth chapter describes the morphological reduplication especially onomatopoeia their structures which are occurred in the Tamil and the Telugu languages.

The Sixth chapter narrates the findings of the foregoing chapters and the conclusion of the study.

CHAPTER-II

REVIEW OF THE STUDY

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CHAPTER-II

REVIEW OF THE STUDY

2.0 Introduction

The contributions of the earlier native and the western scholars on the studies of the reduplication are reviewed in this chapter.

2.1 Native Scholars

The scholars who have done works related to this particular study are reviewed briefly.

2.1.1 Dr. H.S. Ananthanarayana

Dr. H.S. Ananthanarayana (1976) describes “Reduplication in Sanketi Tamil”.. He defines the reduplication as “The repetition of all or part of a base word”. To describe the reduplication he considers the onomatopoeic words vs. non-onomatopoeic words. He starts to describe reduplication by taking the onomatopoeic words which are formed from sounds which resemble those associated with the object or action. He gives plenty of examples like the following:

Exx. from Tamil

kacakaca “to masticate slowly”

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kaTakaTa “to grind one’s teeth”

kilikili “to laugh heartily”

He describes the reduplicated part as obtained from the base without any internal change. Since onomatopoeia base form itself has the CVCV pattern it is not possible to tell which part is the base word. Since the Dravidian languages are agglutinative we may consider the first part as the base form and the second one as the reduplicated part. Some of the onomatopoeias are also used with derivational forms.

According to him, complete word reduplication occurs in the nouns, verbs, adverbs and adjectives etc. He gives sufficient examples for all. He also states that these forms can occur in isolation unlike onomatopoeias. Like other scholars, he considers the echo- formation as the partial reduplication. The widespread Dravidian echo construction is to repeat the word substituting a constant form –gi- for the first syllable (CV). In this construction short or long vowel may be used as a syllable on the quantity of the radical vowel of the base word. This echo- formation also occurs in almost all the parts of speech. He also considers the lexical doublets as echo-formation.

To conclude he states that the reduplication is a productive process in Sanketi Tamil. It serves to express various functions. Complete repetition of

the base word is found in the onomatopoeia expressions as well as the other vocabulary items. Partial repetitions of various types are noted in the echo construction. The base words in onomatopoeic expressions are generally of the CVCV pattern while the pattern is varied in echo-formation. Reduplication is used for three different functions, viz., distributive, intensive and iterative and sometimes used in idiomatic expressions. Finally he states that onomatopoeia and echo- formations are as important as other vocabulary items in a language for one could understand and participate in the linguistic activity of a community with almost a native like command.

2.1.2 Dr. Anvita Abbi

Dr. Imtiaz Hasnain, Aligarh Muslim University, reviewed Dr. Anvita Abbi's book "Reduplication in South Asian Languages: An Areal Typological and Historical Study". The summary of the book is in the following: i) There is an impending danger in the identification of linguistic area on the basis of commonality of features. ii) With a view to circumventing the impending danger the author rightly prefers to talk of a particular linguistic features area with an emphasis on Reduplicated Structures (RSs). iii) RSs have been examined in the entire major and some minor languages of South Asia. iv) The language data consist of 17 tribal Tibeto-Burman and 4 Austro-Asiatic languages and the remaining five namely Juang, Kurukh, Santhali, Sora and Dakhini, which are spoken Language in India www.languageinindia.com
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outside the Indian subcontinent but are akin to the Austric branch of the languages of India, Hokkien and Chinese structures have also been looked into, with a view to unravel their RS patterns. v) The RSs used in this study are the ones which are most commonly found in all the languages, thus constituting areal universals.

The Chapter Two deals with description and definition of RSs. The most significant part of this chapter is the inclusion of Word Reduplication. The WR helps the author to establish its different types, namely complete word reduplication, partial reduplication and discontinuous word reduplication which are used in different languages drawn from all the four language families. The Chapter Three deals one of the aspectual functions, for example, the functions of Reduplicated Verbal Adverb (RVADV) which is most important and accepted as Pan Indian. The most important concern of this Chapter has been to look into the mutually dependent structuration which exists between RVADV and the Main Verbs (MVs). In Chapter Five many queries related to reduplicated structures are worked out in detail for languages within and across by dividing the rich corpus into four major grammatical categories covering different semantic features. The significant observations and conclusions help us to establish central area of RS called reduplication area on the basis of their distributional pattern. These

observations are not only interesting but also challenging the future areal linguistics.

The Chapter Six deals with the process of reduplication in Austro-Asiatic branch of languages. After looking at the wide range of syntactic functions that are covered by the RSs and the various semantic notions manifested in the RSs of all types, it has conclusively been suggested by the author that Munda is the original source of RSs in South Asia. Although the proto-Munda construction does not suggest that Munda is an original source of RSs, any substantive conclusion is possible if one reconstructs RSs for proto-Indo-European and proto-Dravidian. In the course of identifying reduplication area the author has raised the issue of language universals versus areal universals and rightly concludes that “It is this Contact, Conflict and Compromise situation that an areal universal emerges. This book is not only a collection of data but also it has priceless critical analysis, insightful explanation and penetrating observations. It is an important work for future research in the burgeoning area of areal linguistics. Therefore this book has been taken as modal for this thesis as it provides theoretical concepts.

2.1.3 Dr. M.Arunachalam

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M. Arunachalam (1977) treats echo-words in Tamil. In his article he has taken up three terms *iraTTaik kiLavi*, *aTukkuttoTar* and echo-words for consideration. The Tamil grammatical works *Tolkaapiyam* and *Nannuul* mentioned *iraTTaikiLavi* and *aTukkuttoTar*. They referred to these two forms always occurring as double. If they are occurring as single it won't give meaning. These are called as *iTaicol* in the Tamil grammar.

Arunachalam treats *aTukkuttoTar* as two types under Part A and Part B. *Tolkaappiyam* and *Nannuul* treated first type very clearly. *Tolkappiyam* calls the first type as *icainirai* (expletive used to fill a gap in the metre) *acainilai* (expletive particles) and *porulooTu puNartal* or *porulnilai* (meaningfulness). It also laid down that the words may be repeated twice or more times. The repeated components are same and they have the same significances individually also. Repetition is the mere duplicative one signifying the meanings 'hasty', 'angry', 'joyfulness', 'fearness', 'pains', etc. Arunachalam gives evidences from classic literatures for repetition:

pooyi azhaittuDumin pooyi azhaittuDumin inne

“go and invite him immediately” (*Kuceelopaakiyaanam*)

ti ti ti “make way make way make way” (*Kalinga ruler song*)

He also describes the repetition of quality (double words and colour terms) where these words are having different form but coming from the same base.

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Exx. from Tamil

| | |
|---------------|----------|
| tannantani | “lonely” |
| pettamperiya | “big” |
| sinnam siriya | “small” |
| paccaippaceel | “green” |
| veLLai veLeer | “white” |

In part B, in the repetitive words the second word has slightly a different form. As a Tamil scholar Arunachalam needs better technical term for this. (Dr.B.R.K.Reddy 2004) suggested the terms like lexical doublets, binomials and paired construction, etc., for this term). In this construction the first word specifies the thought and the second word simply follows in rhyme i.e., the rhymes with the first, change only in the initial syllable and indicates the meaning ‘emphasis’. Exx. aaLtaaL “servant”, amaLitumaLi “great uproar”. He also talks about another type of words where one word has the meaning and the other word does not have the meaning. Exx. akkampakkam “side” aavaTTaicoovaTTai “tired” ecakupicaku “vexing situation.” He considers these words which are occurring in the spoken variety. These expressions are not found in the written variety.

Apart from these two types there is one more type which is not recognized by the grammarians, i.e., echo-words. It is occurring in noun,

verb, adjective, pronoun etc. This word is exactly like the first type except

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in the first syllable of the first word. The first syllable ta in talai ‘head’ simply turns into ki as kilai. If the first syllable in the word is short it turns into ki (as anil kinil, talaikilai) or kii (long) if the syllable in the first word is long (as aanikiini, taaLaikiiLai).

Arunachalam mentions that the echo-word is not noticed by the Tamil grammarians till now. The grammarians might have thought that these were mere mannerism or colloquialism or slang and further they might have thought it was not necessary to laid down any grammatical rules. Since echo-word is occurring in the speech habit of all people, it is not mannerism. It is also not slang because such words are uttered at all the levels of the people, that is, from the highest to the lowest.

The echo-words might have been occurring in the remote past. In the echo-word the principal word is an ordinary word. While the echo-word though it has no meaning of its own yet acquires a particular connotative in the context. –ki-/-kii- (short and long) is the universal partial sound or syllable without any exception. He also further points out that due to the influence of other languages ‘k’ may be changed as ‘g’ in the initial position, Ex. kuti>guti ‘jump’. Due to this change the echo-word also changes as gi-.

The words started with ki- in Tamil may not take echo-formation. The echo- formation denotes the sense of an object or thought and it can be chosen from out of the unspecified or hypothetical group or list. Ex.when the speaker says peenakiina it means a pen or any similar writing instrument such as a pencil. He defines the echo-formation as follows: “The principal word having the same sound and intonation except that the first sound alone is changed and the remaining portion is fully identical with principal word. It is used after any noun, verb, pronoun, adjective, adverb so on”. The echo word does not distinguish between a Tamil word and a foreign word, Ex. ‘Rastakista’.The echo-words are neither recognized by the poets nor by the grammarians. So we cannot think that it existed even in the remote past or say when they came into existence. Though there are no echo- words in the written literature we find rare echo word formation in Periyazhvaar’s work.

nambipimbi enru naaTTu manitap-peeriTTaal

nampumpimpum ellaam naalu naaLil aLnkippom

He also points out another situation in which the echo-word is found in the ballad poem of one ballatist who proved the Pandiya king in the following way:

kacai yaduvum ponnaale; kicai yaduvum ponnaale

M. Arunachalam refers to the echo-formation of other languages also in his article. Suniti Kumar Chatterji remarks that the echo construction is a characteristic of the Dravidian languages and this has influenced the middle indo-Aryan languages. Echo-words are the Dravidian contribution to New Indo-Aryan family. It is not available in Sanskrit language. M.B. Emeneau lists out a set of 28 echo word combinations in Toda. -xi - is the echo word in Toda language. In Telugu the echo sound is -gi /-gii. If the word starts with -gi as in 'ginsa' than the echo word-formation comes as 'ginsa-bonsa'.

2.1.4 Chidananda Murthy

Chidananda Murthy (1972) in his paper titled "Formation of echo-words in Kannada" distinguishes the echo words from doublets and the partial reduplicated words. While differentiating the doublets from echo words he mentions that the doublets are not productive in Kannada. But in my opinion there is one type of words, treated as "joDunuDulu" (double words) which may be productive in Kannada, due to the use of lexical doublets in its sister languages like Tamil and Telugu. He mentions that the echo- words are highly productive in Kannada. He points out that almost any word (barring a few classes of words like pronouns) can be formed into an echo-word in Kannada.

Chidananda Murthy frames a rule for the echo-formation in Kannada in the following way: (c1) v1 (:) x> gi/giix. Ex. caDDigiDDi “short trousers and like”. He mentions that Kannada has alternate way of echo-formation for the words starting with –gi-/gii-. The alternate echo-form is –pa-/paa-. Ex. giDapaDa “plant etc”. When the words start with echo phoneme/syllable –gi-/gii-, the phoneme/syllable -pa-/paa- is used. It is used as a substitute for –gi-/gii-. Ex.uuTa giiTa or uuta paaTa. But if the word begins with the syllable -pa- then the original echo syllable -gi-/gii- is used.

In Kannada all the nouns including the proper nouns, verbs, adverbs are used in echo- formation. Chidananda Murthy points out that the pronouns, adjectives and probably the interjection and the numerals never take echo-formation. But the following examples prove that the numerals and the adjectives are forming the echo word construction.

Ex. from Kannada for Pronoun

avanugivanu antaare naanu oppella

“If you address without respect I won’t accept”.

Exx. from Kannada for Adjectives

kalleedu gilleedu “good etc”

haleedu gileedu “old etc”

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Ex. from Kannada for Numerals

eraDugiraDu ana Beda “don’t tell two and the thing”

Not only the base forms but the inflected forms also frame the echo-formation.

Ex. from Kannada

holakgilak “field and the like”

M.B. Emeneau points out that in the Language Toda, a dravidian language, the complete verb forms are not having echo- formation. But according to Chidananda Murthy in Kannada, another Dravidian language complete verb forms are having echo-formation.

Ex. from Kannada

naan bartinigitini anta heelalaare “I can’t say whether I’ll come or not”

As far as the function of echo-formation is considered Chidananda Murthy mentions that the echo- formation reveals the meanings doubtness, act as a representative of the action and intensifier for action. It also reveals the negligence and ridiculeness. He also states that echo-formation is aided for referring one person precisely and effectively. According to him there are more instances where the echo words are functioning as cliché.

2.1.5 Dr. V.Gnanasundaram

Dr. Gnanasundaram has written a paper entitled “Echo words in Tamil” in the year 1972. He takes up onomatopoeia and lexical doublets for his study and defines echo-words as “When an onomatopoeia is reduplicated and when reduplicated part undergoes a sound change then that is called echo words”. He elaborately has collected all these kinds of words. He analyzes these words and finds out only the sound change which has taken place in these words. Because the first or the second syllable is changed in the duplicated part he considers all the above said words as echo-words. He actually lists the echo words but he does not take them into account for his study. Most probably he does not recognize that one, as actual echo-word. But he lists many onomatopoeia words and lexical doublets as echo-words in his paper on the basis of consonant and vowel changes.

2.1.6 Dr. Peri Bhaskararao

Dr. Peri Bhaskararao has published a small book in the year 1977 titled “Reduplication and Onomatopoeia in Telugu.” He notes that Telugu utilizes the reduplication process for bringing out various subtle meaning differences. He includes the formation of echo-word under the reduplication. He suggests that the onomatopoeia occurring, in a

reduplicated form, can be taken together. The repetition of nouns, Language in India www.languageinindia.com

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adjectives, verbs and adverbs is possible. They are signifying the meanings of generality, extension and distributive or repeated action etc. Though reduplication, onomatopes and echo-words are used to a good extent, this phenomenon is not specific to Telugu only. He describes the reduplication, its occurrences and the meaning implies. He views reduplication in two angles: one angle treats reduplication as complete and partial; another angle treats the two forms which are semantically nearer and combined into a type of compounding. In the first type he talks about total reduplicated forms and partial reduplication which he mentions as the echo words.:

He does not consider the forms like loopala “inside”, loolopala “deep inside”, leeta “tender”, leeleeta “very much tender” as partial reduplication. But he treats the form loopala, loolopala as postpositions which have a locative adverbial function when they occur independently. He gives a detailed description of echo-words by dividing it into echo-syllable, echo syllable added to the first part, usage of echo words, etc.

He mentions that the reduplication denotes the meaning like some repeated action, happening of something over a larger area or a larger span of time and generalizations (nearly equivalent to etcetra). He indicates the reduplication that occurs in the verbal noun, numerals, adjectives, adverbs and indicates the meanings “some consequences of an activity’,

“distribution” “degree of intensity” and “some other qualities being spread over larger areas”. In the same way he deals the reduplication that occurred in the verbs and the post positions. He discusses the compounds of semantically connected words. Dr.B.R.K.Reddy (2004) terms these words as lexical doublets, paired construction, binomials, etc. He talks elaborately about the onomatopoeia in Telugu by taking 268 onomatopes for his analysis. He describes the structure, function, etc. also clearly.

At last he gives the onomatopoeic motif in a story. The motif and the title of the story are “puTukku jarajara Dubuku mee”. The story is the following: “There was a small hut with a thatched roof. A bottle-gourd creeper has spread all over the roof of the hut. The creeper bore many bottle gourds. One day one of the fruits got disconnected from the twig (producing the sound ‘puTukku’). The words representing sounds and the bottle gourd rolled (producing the sound jarajara) underneath the edge of the roof. It fell on the goat (producing the sound dubukku). When the gourd fell on the goat, the goat cried and made the sound mee.

2.1.7 PORKO alias Pon. Kothandaraman

Porko alias Pon.Kothandaraman (2001), treats the echo-formation of Tamil in his book entitled “Tamil Studies”. He infers the following points:

- i) Echo-formation is the feature of spoken language.

- ii) The echo-formation structure in Tamil is similar to that of the echo-formation in Kolami treated by M.B. Emeneau.
- iii) Echo-formation/word is not having meaning of its own.
- iv) It gives something more to the meaning of base words.
- v) It can be called single morpheme which is represented by a process.
- vi) The structure of Tamil echo-word is (C) V: (X)>Ki (:)(X).
- vii) Recent borrowing words in Tamil also have echo- words. But he things some modification of rule is necessary. He makes the following rule for the borrowing words like

| | |
|----------------|------------------------|
| sleeTTukleeTTu | “slate and the like” |
| breekukreeku | “break and the like” |
| bleeDukleeDu | “blade and the like” |
| sTeesankiisan | “station and the like” |
| sTaanTukiinTu | “stand and the like” |

- a) V:X K{lr} V:X
- b) C V: X KV: X.

- viii) In Tamil noun, verb and adverb may have echo-formation; but the adjectives and the relative participle do not have echo-formation.

- ix) The words in the noun phrase cannot have echo-formation.
- x) The nominal predicates and the finite verbs do not allow echo-formation.
- xi) More than one echo-formation is not possible in a simple sentence.

*avar neeRRukiiRRu viiTleekiiTTlee metuvaakap paaTTup
paaTinaaraa? “Did he sing a song slowly in the house?”

He concludes that the echo words represent a process whose function is to modify the meaning of the sentence as a whole and that the echoing process is syntactically similar to the function of the Clitics such as -taan- and -aa-.

Among these observations Porko points out that the borrowing words in Tamil also have echo-formation. But they need modification of original rule and give a new rule as in (6). But in my opinion a separate rule may not be necessary because echo-formation is occurring in the spoken variety. No one uses the cluster in the initial position. The general rule is enough for the borrowed words also.

Porko’s another statement that the finite verb doesn’t allow echo-formation may not be applicable as far as Tamil is concerned. The

following examples may support my refutation.

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Exx. from Tamil

naa vaaree kireennu collalaiye

“I did not tell that I am coming and the like”

naa ceyveekiiveennaa connee

“did I tell that I will do and the like?”

naa pooneekiineennu conneenaa?

“I did not tell that I went and the like”

ave aTippaakiDippaannu payappaDaadee

“don’t fear that he will beat or do something”

ave peesuvaal kiisuvaalnnu etirpaakkaadee

“don’t expect that she will talk or do something”

avan ceyvaankiivaannu ninaikkaade

“don’t expect he will do like that”

This type of echo construction is possible only in the negative construction and future tense construction.

Porko’s another statement that the adjectives do not allow echo-formation is also not holding good. The following adjectives allow the echo-formation.

| | |
|----------------|---------------------|
| pazhasukizhasu | “old and the like” |
| putusukitusu | “new and the like” |
| perusukirusu | “big and the like” |
| nallagilla | “good and the like” |

2.1.8 Sanghamitra Saha

Sangamitra has written a thesis on “Reduplication in Bengali, Mundari and Telugu: A Linguistic Study”. In it, her aim is to study not only the reduplication but also the other reduplicative structures like echo – words, expressives and copulative compounds with focus on semantic analysis in Bengali, Mundari and Telugu. She concludes her thesis on three grounds, namely, structural pattern, findings on semantic grounds and future scope. For structural pattern she follows Moravisiik’s proposition and categorizes the reduplication under two heads, namely, monomorphemic model and bimodel. Bengali, Mundari and Telugu languages have identical, discontinuous and partial reduplication.

In her theseis it is observed that Mundari is highly productive in forming reduplicated structure of wide range followed by Bengali and Telugu. Bengali and Mundari show close affinity in structural pattern with Telugu. In case of copulative compound the semantic structure reiterates.

The common meanings implied by the echo–formation are generalization

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and casualness. But her work indicates the meanings, reciprocity, reiteration and completion or wholeness in Bengali and Mundrai. Besides that she points out that Mundari echo-forms show plurality or frequentativeness of the objective or action.

Echo words and copulative compounds manifest limited semantic pattern. Echo– formation and expressives belong to open class. She tells that her study deserves further exploration and acts as tone for the study of neglected areas of Indian Linguistics.

2.1.9 Dr. Srihari

Dr.Srihari (1996) has attempted to study onomatopoeias in Telugu. Andhra Sabda Cintamani, Vaikrutta Chandrika and Balavyaakaramu are the three important grammatical works treating the morphophonemic rules related to Sanskrit onomatopoeic words. These grammatical works did not treat the Telugu onomatopoeic words and its Sandhi rules. If at all some scholars talk about onomatopoeic, it means that they are Vikrutiviveekakarta who gave one principle and Praudaviyaakarta who gave three principles. They have not clearly mentioned the sadhi rules governing these onomatopoeic forms.

Prauda Viyaakarta considers the noises which are representing the sounds and the sounds which are representing brightness, speed, pain etc.as

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onomatopoeic words. The examples he gave are taLataLa, vaDavaDa etc.

The following are the divisions made by Prauda on the basis of the sounds.

| | |
|---|-------------------|
| The words representing sounds | “kilakila etc” |
| The words representing light | “taLataLa etc” |
| The words representing smell | “gamagama etc” |
| The words representing glitter | “talukku etc” |
| The words representing speed | “cakacaka etc” |
| The words representing pain | “bhaga bhaga etc” |
| The words representing unexpected sound | “diggna etc” |

On the basis of the above-mentioned division Srihari concludes that these are onomatopoeic usages, not onomatopoeic words. In the following part of the paper he talks about many sandhi rules. PraudaViyaakarta considers only the double forms as onomatopoeias and makes the rule ‘duvanyaanukaranambu dvirugdambu’. If it occurs as single, then it is not considered as onomatopoeic form. But Srihari points out that there are forms which even though single are also onomatopoeic forms. Ex.: jigeelumani, baggumani etc. Srihari divides three types of onomatopoeic words as only double forms, only single forms and both single and double forms.

| | |
|-------------------|--------------------------------|
| Only double forms | “vaDavaDa, jalajala, gaDagaDa” |
|-------------------|--------------------------------|

| | |
|-------------------|---------------------------|
| Only single forms | “kikrumanakunda, kikrusi” |
|-------------------|---------------------------|

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Both single and double forms “ceNguceNgu” “ceNgu”

When the double forms occur as double as well as single there is a subtle meaning difference between them. So Srihari concludes that the forms which occur as single also have the onomatopoeic expression. In the remaining part of the paper Srihari describes the sandhi rules and how the onomatopoeia became nominal and verbal nouns.

He concludes the paper by analyzing the onomatopoeia in the above mentioned way pointing out a special meaning and the liveliness, flavor, etc., expressed by the sentences according to the context.

2.1.10 Dr. A. Usha Devi

Dr. A. Usha Devi (2001) has prepared a small dictionary for Telugu onomatopoeic forms. In the introduction she mentions that the language is operating on two systems, viz., grammatical and lexical. The grammatical system analyses the phoneme, morpheme, sandhi, compound and sentence. The lexical system deals with the lexical categorization on the basis of sense and the relation between the common, opposite and the synonymous words.

In linguistics, only some types of lexical words are considered as the basic vocabularies. Onomatopoeia comes under the other category. In a

language, for a word there is no relation between the pronunciation and the meaning. But there are some words which are different from this concept. Among those words onomatopoeia is an important one. Onomatopoeic is called onomatopoetic previously which is used by Ullmann (1982) and onomatopoeic is used by Emeneau (1980). These words are reflecting the relationship between the pronunciation and symbol. This is related to animals, birds, trees, water, fires and wind etc., In Telugu PraudaVyaakarta talks about onomatopoeias. These onomatopoeias are found in the day to day life and in the creative writings.

Dr.Usha Devi collects the data from various dictionaries (Telugu). Though 600 to 700 onomatopoeias are there in the dictionaries only 260 to 270 are in the usage. She also lists some of the words which are reflecting the relationship between the human being and the nature and she gave the rules how these words are used. These onomatopoeias are used as nouns also. She categorizes the onomatopoeias on the basis of the human relation with their fellow beings and with nature.

2.2 Western Scholars

The western scholars' contribution regarding this work is listed in this section.

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2.2.1 Al Mtenje

Al Mtenje in his article “On Tone and Transfer in Chichewa Reduplication” describes the articulation using the theory of non linear phonology particularly the autosegmental version. Through this theory it is possible to provide an insightful account on empirical problems in phenomena like reduplication. Although there are some discussions on the issue of how the morphological process of reduplication interacts with the application of segmental phonological rules, very little work has been done on the interaction between reduplication and tone rules.

The nature of autosegmental theory allows three logical possibilities in the reduplication of segmental and suprasegmental (tonal) material:

- i) Reduplication can ‘transfer’ (in the technical sense of Clements 1985) segmental material only.
- ii) Reduplication can ‘transfer’ both segmental and tonal material.
- iii) Reduplication can ‘transfer’ tonal material only.

We assume that in addition to the formal universal characterizing on autosegmental theory of reduplication, it has to be a language -- particularly specified as to which of the options above is chosen by a given language. In

other words, unless proven otherwise, the choice of any of the available options will be determined by the language - specified.

In this paper it is argued that the application of tone rules in reduplicated forms in Chichewa (an east-central African Bantu language spoken in Malawi and other neighboring countries) is more insightfully accounted for by permitting reduplication in Chichewa to ‘transfer’ both segmental and tonal information. That is, we argue for possibility (b). It is demonstrated with detailed examples, that phonological theory and general constraints on the form and application of (phonological) rules would have to be unnecessarily relaxed if reduplication in Chichewa were to ‘transfer’ segmental material only, to the exclusion of tone.

2.2.2 Brent Berlin

Brent Berlin writes one article entitled “Some Semantic Features of Reduplication in Tzeltal”. His aim is to present data from a dialect of Tzeltal supporting the hypothesis that the Semantic Features of augmentation, continuation, intensification processes (in quantity i.e., substantial) extended to onomatopoeia (as in the case of particles) are accomplished by the morphological process of reduplication. Reduplication occurs in all four major stems and adjectives. The reduplication in adjective

is more productive and the reduplication in the derivational structure of particle is the least productive.

He describes the types of reduplication that took place in Tenejapa. For ex. complete reduplication in one desinence of the derivational structure of some monosyllabic noun roots. It indicates augmentation in quantity of items designated by the noun.

Ex. C_ivi (CV) tik, (cuvu (c2)) (tik): (a) hi?-hi? Tik

“very much sand” > h? “Sand”.

In this way he describes the other types of reduplication .

2.2.3 M.B. Emeneau

M.B. Emeneau has written three articles related to echo-formation. One article is ‘Echo-words in ToDa, the other two articles are on the stories related to echo words. He names these two articles as ‘Echo-word motif in Dravidian’. In the first article he gives the references about the “a meagerness tantalizing amount has been written on this phenomenon” in Dravidian as well as Indo-Aryan. He also points out that most of the grammars of Dravidian languages describe the echo - words. Kuvi of Central India shows formation similar to that found in most of the other Dravidian languages. Brahui has a formation of a different character with parallels found in some of the Iranian or the Indo-Aryan dialects. functions. In this paper Emeneau gave one formation and its function in ToDa of Nilgiris of

Dravidian languages, ignore the other formations like alliterative and rhyming compound.

He briefly describes the structure of Toda and gives the formation of the echo- words as Cvx>cvx -ki-x and CV: x>CV: x-kii-x. He calls this -ki-/-kii- as an “insertion element” and justifies its unique position in that language. He gives two criteria for that element’s unique position. One is on the status of accent and the other is on the suffixes with which this element has a superficial affinity. He also describes the sandhi rule of this element. He cites many examples for the echo-formation in ToDa language. He points out that the echo- formation is not only found in the non-inflected form of nouns but also the inflected form of nouns. The inflected suffixes are found in the base as well as the reduplicated form. He gives many examples for this also.

Then he describes the function of echo-formation as follows: “...the speaker does not care to identify from among a hypothesized collection of identical discrete entities of infinite number or from a hypothesized infinite extension of a non-discrete handlable entity when the noun denotes the demeanour of another object, it seems to be treated as if it denoted a non-discrete handlable entity, the formation then denote s a specimen divided from the infinitely continuous quality, relation etc... ”. He points out that the verbs also take part in echo-formation. The complete verb forms are not

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involved in the formation of echo-formation; but only the verb base form is involved in the formation of the echo-formation in Toda.

The echo-morphemes are found in the Dravidian languages in the following way:

| | | | |
|---------|----------|--------|----------|
| Tamil | -ki/kii- | Coorg | -gi/gii- |
| ToDa | -ki/kii- | Telugu | -gi/gii- |
| Kannada | -gi/gii- | Kuvi | -gi/gii- |
| Kota | -gi/gii- | Kolami | -gi/gii- |

Except Coorg all the other languages use the vowel –i-/-ii-. In Coorg the vowel is –i-/-ii-*. As far as the consonant is concerned except Tamil and Toda the other languages have –gi-/-gii- in the initial position both in the native and the borrowing words. But in Tamil and Toda only the Sanskrit borrowings have –gi-/-gii- in the initial positions. Emeneau analyses many of the Dravidian languages with examples and concludes that -g- is the initial consonant. This warrents to consider -gi/gii- may be Proto-Dravidian and Tamil and Toda –ki/kii- is the change made with in these two languages. Emeneau could not conclude whether -ki/kii- or –gi/gii- are Proto-Dravidian forms.

M.B.Emeneau’s other two articles, namely, “Echo word motif in Dravidian Folk-Tales”and “Another example of the echo word motif in Language in India www.languageinindia.com
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Dravidian Folk Tales” describe how the echo words are used in Tamil, Kota Toda and Coorg through folk tales. He narrates four stories. The echo-word used in Tamil is bhuuta-kuuta, in which kuuta is meaningless. In Kota the echo words are puj-gij and aataamunyv-giitaamunyv “The tigers or demons”. In Coorg tale the echo word is nari giri “The tiger and the like”. In Toda the echo-formation is pusy xisy and again in Tamil the echo word Puli gili. After listening the Tamil folk story he wants to change his earlier opinion, that, in Tamil, only the non-native words have voiced phoneme in the initial position while forming the echo-formation. The story teller told that the voiced phoneme was accepted by all caste people in the Madras city and even in Tuticorin also. Due to this, the literary Tamil might have distorted the facts of language from the time of the earliest records by writing voiceless phoneme in the initial position. He concludes that further research is needed to clarify this doubt.

2.2.4 Harold Key

Harold Key has written a paper entitled “Some Semantic Functions of Reduplication in Various Languages” which is to find out the form and the semantic functions of reduplication, which behave as a filler in various languages. The second aim is to find out the various semantic values displayed by this filler. He selected 47 languages to study the semantic

reduplication. Most of them are American Indian languages. The author in Language in India www.languageinindia.com

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the present study emphasizes the function of reduplication with reference to various classes of words. For that, the author sets up six classes. Those are predictive elements, substantive elements, modifier elements, pronominal elements, numerals and miscellaneous particles. After examining the meaning of reduplication in each word class, he mentions that reduplication in many languages expresses three meanings: emphasis, plurality and augmentation.

2.2.5 Haruo Aoki

Haruo Aoki has written a paper entitled “Reduplication in Nez perce. He divides the frequent reduplication of Nez Perce into three types and two combinatorial types. The first basic type is partial preposed reduplication ,i.e., c1v1. It gives the meaning ‘distributive’. This type does not have special allomorphs. Some times cli - occurs with special allomorph of the stem. The variations are of three kinds. i) Change of stress, ii) Change of stress and length and iii) Loss of stem vowel. The complete reduplication is the productive one. The complete reduplication indicates the meaning ‘diminutive’. CR is productive in loan words in these languages. Hoghog “hog”.The adjectives are completely reduplicated without simplexes. Ex. kuckuc “small”. Further he describes the reduplication and the meaning conveyed in other languages and concludes that there are examples of

phonological-Morphological features crossing genetic boundaries.

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2.2.6 Herman K. Haeberlin

Herman K. Haeberlin has written an article entitled “Types of Reduplication in the Salish Dialects”. He takes all the Salish Dialects for the classification from the point of view of reduplication. He considers all the materials available in the form of manuscripts and different author’s work. He describes the types of reduplication available in each dialect of Salish with examples.

After presenting the materials he comes to the conclusion in the following way: There were wide gaps of the processes of reduplication in the Salishan dialects. The languages like Nootak, Twana and Squamish which show linguistic peculiarities do not have materials.. All the Salish dialects make use of reduplication except Quinault. In regard to the presence of reduplication the Salish stock must be grouped together with Chemakum, Wakashan and Tsimshaian. It must be contrasted against the area of the Haida, Tlingit and Athapascan, in which it is absent. Reduplication is used in nouns as well as in verbs. The initial and terminal reduplication indicates various meanings in Salish dialects.

From the point of view of the classification of the Salish dialects the plurals and the diminutives on the one hand and the plural diminutives on

the other offer criteria of heterogeneous value for the degree of affiliation between the various dialects.

2.2.7 Selsuko Kiyomi

Selsuko kiyomi has written an article entitled “A New Approach to Reduplication: a semantic study of noun and verb reduplication in Malayo-polynesian languages”. He attempts to account various meanings expressed by reduplication in the Malayo-Polynesian languages by providing new approach to the interpretation of reduplication. This approach helps to handle a variety of its meanings that could not be handled by the various works on the semantics of reduplication.

Kiyomi reviews some of the previous studies like Key (1985). Maravasik (1978), Haimam (1980), Lakoff and John (1980) and Naylor 1986. These studies cannot give a convincing account of diminution - the frequent meanings that reduplication can express among the various other meanings that Malayo-Polynesian languages exhibit such as imitation, similarity, attemptive etc., in verb reduplications.

In his new approach, he proposes reduplication as function either iconically or non-iconically. He claims that there are three processes involved in reduplication. Among the three, two are iconic processes and one noniconic process. The two iconic processes are: a consecutive process

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and a cumulative process. In the consecutive process, intensity is considered as the prototypical meaning in both nouns and verbs. Through the non-iconic process, on the other hand, reduplication obtains various meanings. Among those meanings diminution is the most frequent one. Furthermore, it plays a significant role as an intracategory changer and a word-class changer. The prototypical meanings, brought about by both processes, represent the semantic principle “A Higher/Lower Degree Of”... .

variety of meanings brought about by noun and verb reduplication in the Malayo- Polynesian languages are explored based on this classification.

* * * * *

CHAPTER-III

METHODOLOGY

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CHAPTER–III

METHODOLOGY

3.0 Introduction

This Chapter describes the sources for the collection of data, the methodology for collecting the data, elicitation of data and analysis of the data.

3.1 Sources for the Data

The data for this study are collected by using various types of methods. The following are the methods.

The prime data for the present study are collected from various sources like the Tamil-Telugu texts, lexicons, daily news papers, weekly and monthly magazines, short story books, novels, etc.

The second way of data is from the self- informantion sources. The author of this work herself is a native speaker of Tamil and she also has learnt Telugu as second language. She herself provides the necessary data for this study by acting as an informant. The familiarity with both the languages facilitates the author to be an informant for her own study. It also helps her to save the time and also helpful to get the sufficient and necessary data for her study with out depending much on others.

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The third way of collecting the data is from the audio visual mass media like T.V., Radio and Cinema. The modern society is completely involving and spending most of their time by observing the above mentioned media. Many programmes are broadcast and telecast through these media. Those programmes are both in written and spoken languages. They also help the author to collect the necessary data from those media.

The next way of collecting the data is the famous sociolinguistics method, i.e., the observation method.

The data are also collected from the valuable texts like Tamil Lexion, Kriya the Modern Tamil Dictionary, Brown Telugu-English Dictionary, Brown English–Telugu Dictionary, etc.

3.2 Methods of Collecting the Data

While reading the news papers whenever and wherever the reduplicated structures found, the author collected them with their contexts. In the same way while reading the weekly and monthly magazines the reduplicated forms are collected with their contexts. This way of collecting the data with their contexts from the mass media helps to acquire the semantic and syntactic meanings of the reduplicated words.

While accessing the data through the self information method, the author herself provides the primary data. Where ever the author has doubts about the data, those are checked up and corrected by her by verification through the other native speakers of Tamil and Telugu.

To collect the data from the T.V. the author is ready with the essential things like scribbling pad and pen before switching on the T.V. While watching the T.V. programmes like the serials, movies, talks etc. if the reduplicated words are found used, those are noted down in the scribbling pad immediately by the author.

There are spontaneous speech of the people, narration of emotional incidents and the casual conversations between the people, which may have plenty of reduplicated words. These are collected through the observation method. In this context we can remember the words of the famous sociolinguist Labov, who calls it as ‘observer’s paradox’. He points out (1972b, pp. 209-10) that the aim of linguistic research is to find out how people talk when they are not being systematically observed. In order to get the vernacular speech from the speakers, they have to become emotional. Labov in this context used the question like “Have you been in a situation where you were in serious danger of being killed?” Keeping this type of statement in mind, the author of this study keenly observes the

conversations of the people in the places like the bus-stop, market, office etc. and noted down the reduplicated words.

The data are also collected from the old Tamil and Telugu Dictionaries and also from the ancient texts. While collecting data from the above mentioned sources the author collects the data along with their meanings and if the context are available in the ancient texts the author collects them with those contexts. This way of collecting the data helps us to know whether the reduplicated items are still in use or whether some of the items disappeared from usage in the society. In this context, we should points out Dr. A. Usha Devi's statement (2000) about the onomatopoeic words in her book "A Dictionary of Onomatopoeic Words in Telugu". She mentions that there are about 600 onomatopoetic words available in the above mentioned Dictionaries. All those have been collected only from the Dictionaries of Telugu. The onomatopoeias in the modern speech have not been collected. Because most of the words are not in use. They were not been collected and more over some number of meanings of some words have been dropped. So there is no opportunity of evolving new onomatopoeic words. And if we want to see the modern society's onomatopoeias, field work is necessary. It also helps us to know whether any change has taken place in the meanings and also their functions.

3.3 Analysis of the data

After the collection is over, the data were analysed thoroughly. For analyzing the data of reduplicated words the model prepared by Abbi (1992) is used. Then the data were divided into Reduplicated Lexical Items, Onomatopoeias, Echo Words, Compounds, etc. Again each one of the above mentioned categories is analysed on the basis of the grammatical categories, namely, noun, verb, adjective, adverb, pronoun, etc., where the reduplication takes place. This way of analyzing the data helps us to know the pattern of the reduplication that takes place in the concerned languages namely Tamil and Telugu. It also helps us to know the functions of reduplication in these languages.

While analyzing the data in the above -mentioned way it is easy to know the meanings conveyed by the reduplicated words in the lexical level and in the syntactic level. The analysis of the categories listed above helps us to know where the Tamil and Telugu languages indicate the commonness in the patterns and also in the functions. It also signifies where both the languages are differing in the patterns and functions of the reduplicated forms. In this study, since Tamil is diglossic language, the examples in Tamil are exemplified in both written and spoken

languages. This way of presentation gives clarity to the study.

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CHAPTER-IV

LEXICAL REDUPLICATION

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CHAPTER–IV

Lexical Reduplication

4.0 Introduction

The first type of Reduplication, that is, Lexical Reduplication, its types, its structures and its meanings conveyed by them are dealt with in this Chapter . The types of Lexical Reduplication are Echo-Formation, Compounds and Word Reduplication. The first Section of this Chapter the echo-formation and its functions are discussed. The summary of the findings is also given in this Section.

4.1 Echo-Formation

The linguistic scholars like H. S. Ananthanarayana and Dr. Peri Bhaskararao have treated the echo-formation as ‘partial reduplication’. They do not treat muunRu “three” mummuunRu “each three” in Tamil, loopala “inside” loolooala “very much inside” in Telugu as partial reduplication, But Chidanandamurthy, another linguistic scholar in his article “Echo-Words in Kannada” claims that there is difference between partial reduplication and echo-formation. The reason for his claiming is that in echo-formation the replacer of the initial phoneme/syllable is fixed in all the lexical items, i.e., -ki-/ -kii- in Tamil, –gi-/ -gii- in Telugu and Kannada.

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This reduplication is a common established feature in Linguistics. But in partial reduplication the initial phoneme /syllable will change according to the lexical items.

Exx. from Telugu

| | | | |
|---------|----------|------------|--------------------|
| loopala | “inside” | looloopala | “very much inside” |
| raaju | “king” | raaraaju | “great king” |

Another difference is that in echo-formation only the initial syllable /phoneme will change. The other positions of the phoneme/syllable, i.e., in the middle or in the final position, won't change.

Exx. from Tamil and Telugu

| | | |
|--------------|------------|-----------------------|
| maramkiram | ceTTugiTTu | “tree and the like” |
| paampukiimpu | paamugiimu | “snake and the like” |
| koovilkiivil | guDigiDi | “temple and the like” |

But in the partial reduplication the phoneme/syllable in the initial position will be retained as it is and the other positions phoneme/syllable may be changed.

Exx. from Tamil and Telugu

| | | |
|--------------|-------------|----------------|
| kaTTakataisi | ciTTacivari | “very last” |
| naTTanaTu | naTTanaDi | “exact middle” |

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So the echo-formation may be a kind of lexical reduplication but not the partial reduplication. Dr. Peri Bashkararao considers that the syllable -TTa- and -rra- which occur in the initial position as alternative for the echo syllable gi-/gii- In other words –TTa- and –rra- are the substitute forms of the echo syllable gi-/gii-.

Exx. from Telugu

aDugu “bottom” aTTaDugu “right at the bottom”
bigiyu “to be tightened” birrabigiyu “to be tightened very much”

4.1.1 Definition of Echo-Formation

The partial repetition of a phoneme or a syllable of the base word may be called as echo-formation. In other words if the initial phoneme or syllable of the base word is replaced by another phoneme or syllable which has neither any individual occurrence nor any meaning of its own this replacement may be called as echo-formation.

4.1.2 Treatment of the Echo-Formation

Bashkararao (1977) states that echo-formation like ‘illugillu’ ‘house, etc.’ is the more common type and very much productive in the languages. This formation implies some amount of generalization of meaning expressed by the main word. In Telugu this kind of echo-formation has been noticed by the traditional grammarian Chinnaya Suri in his

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Balavyakaranam. He posits a rule (prakiirnam 22) which says that the reduplication with derogatory meaning takes place in the phrase in which the second part contains –gi-/gii- as replacement of the original phrase. But in Tamil the echo-formation is not noticed by the traditional grammarians. The grammarians might have thought that these were mere mannerisms or colloquialisms or slangs and it was not necessary to laid down any grammatical rule (M. Arunachalam 1977). Chinnaya Suri also mentions that the echo- formation is not a slang because such words are used by all levels of the people, i.e., from the highest to the lowest.

4.1.3 Structure of the Echo-Formation in Tamil and Telugu

The general structure of the echo-formation in Tamil and Telugu is in the following type:

$Cvx = cvx\ ki\ x$ $CV: x = cv : x\ kii\ x$ (Tamil)

$Cvx = Cvx\ gi\ x$ $CV: x = cv : x\ gii\ x$ (Telugu)

In the echo-formation if the vowel in the first syllable of the first part is short, then the echo syllable will contain a short /i/ and if the vowel is long, then the echo syllable will contain a long /ii/. The quality, (i.e., frontness, etc. and height, etc.) of the first syllable of the first part is not relevant. It is always replaced by /ii/ in the echo syllable.

4.1.4 Meanings conveyed by the Echo-Words

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The echo-words do not have specific meanings of their own. They add some more to the meaning of the base words. Strictly speaking echo-words can be called a single morpheme which is represented by a process. The semantic function of this echo-morpheme is to add things which are similar to the meanings of the base words (pon. Kothandaraman 2001). The meanings conveyed by the echo-formation are “etc.”, “and the like”, “things associated with”, etc.

M.B. Emeneau (1980) describes the functions of the echo-formation. His statements may be given here “... the function of the formation is to refer to the specimen who the speaker does not care to identify from among a hypothesized collection of identical discrete entities of infinite extension of a non-discrete handlable entity. When the noun denotes the specimen divided from the infinitely continuous quality relation etc., in some cases the collection of discrete entities by implication includes all envisaged in the utterance”.

All most all the major parts of speech and the derivatives have echo-formation. The following are the examples from Tamil and Telugu for echo-formations.

Exx. from Tamil for words having short vowel in the base words

kallu “stone” kallukillu “stone and the like”

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| | | | |
|-------|----------|------------|-----------------------|
| muLLu | “thorn” | muLLukiLLu | “thorn and the like” |
| pallu | “teeth” | pallukillu | “teeth and the like” |
| sante | “market” | santekinte | “market and the like” |
| poTTi | “box” | poTTikiITi | “box and the like” |
| jaTTi | “shorts” | jaTTikiTTi | “short and the like” |

Exx. from Telugu for words having short vowel in the base words

| | | | |
|--------|------------|--------------|-------------------------|
| dabbu | “money” | dabbugibbu | “money and the like” |
| paLLu | “fruit” | paLLugiLLu | “fruit and the like” |
| banti | “ball” | bantiginti | “ball and the like” |
| peTTe | “box” | peTTegiTTe | “box and the like” |
| pasupu | “turmeric” | pasupugisupu | “turmeric and the like” |

If the base word has the long vowel then the echo-syllable is also having the long vowel.

Exx. from Tamil for “words having long vowel in the base words”

| | | | |
|---------|---------------|----------------|-----------------------------|
| paaTTi | “grandmother” | paaTTikiiTTi | “grandmother and the like” |
| paaTTu | “song” | paaTTukiiTTu | “song and the like” |
| kaadu | “ear” | kaadukiidu | “ear and the like” |
| taattaa | “grandfather” | taattaakiittaa | “grand father and the like” |
| maamaa | “uncle” | maamakiima | “uncle and the like” |

Exx. from Telugu for words having long vowel in the base words

| | | |
|-----------------|----------------|-----------------------|
| peeru “name” | peerugiiru | “name and the like” |
| paamu “snake” | paamugiimu | “snake and the like” |
| paaTa “song” | paaTagiiTa | “song and the like” |
| naanaa “father” | naannaagiinnaa | “father and the like” |

In Tamil and Telugu if the initial syllable of the base word consists of the consonant k- or g- with any other vowel combination other than /i/, then ki-/kii-gi-/gii- will appear.

Exx. from Tamil for words having other short vowels except /i/ in the base word

| | | | |
|---------|-----------|---------------|-------------------------|
| kuLam | “pond” | kuLamkiLam | “pond and the like” |
| kuppai | “wastage” | kuppaikippai | “wastage and the like” |
| kaTai | “shop” | kaTaikiTai | “shop and the like” |
| kalakku | “to stir” | kalakkukiakku | “to stir and the like” |
| keTu | “to spoil | keTukiTu | “to spoil and the like” |

Exx. from Telugu for “words having other short vowels except /i/ in the base word”

| | | | |
|-------|----------|------------|-----------------------|
| guDi | “temple” | guDigiDi | “temple and the like” |
| gaDDi | “grass” | gaDDigiddi | “grass and the like” |
| kembu | “coral” | kembugimbu | “coral and like” |

koTTu “to beat” koTTugiTTu “to beat and the like”

Exx. from Tamil for words having other long vowels except /ii/ in the base word

kaattu “wind” kaattukiittu “wind and the like”

kuudu “nest” kuuDukiiDu “nest and the like”

koovil “temple” koovilkiivil “temple and the like”

keppai “ragi” keppaikiippai “ragi and the like”

Exx. from Telugu for “words having other long vowels except /ii/ in the base word”

guuDu “nest” guuDugiiDu “nest and the like”

gaali “wind” gaaligiili “wind and the like”

gooDu “sorrow” gooDugiiDu “sorrow and the like”

geeda “buffalo” geedagiida “buffalo and the like”

If the word starts with i-/ii-, k-, g- is added to form the echo-formation.

Exx. from Tamil

iru “to stay” irukiru “to stay and the like”

itu “this” idukidu “this and the like”

iDi “to dash” iDikiDi “to dash etc”

iTuppu “waist” iTuppukiTuppu “waist, etc.”

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| | | |
|---------------|---------------|----------------------|
| irumal “caugh | irumalkirumal | “caugh and the like” |
| ii “fly” | iikii | “fly, etc” |
| iiTTi “spear” | iiTTikiiTTi | “spear and the like” |
| irumbu “iron” | irumbukirumbu | “iron and the like” |

Exx. from Telugu

| | | |
|-----------------|---------------|-------------------------|
| idi “this one” | idigidi | “this one and the like” |
| isuka “sand” | isukagisuka | “sand and the like” |
| inum “iron “ | inumuginumu | “iron and the like” |
| ittaDi “branze” | ittaDigittaDi | “branze and the like” |
| ivvu “to give” | ivvugivvu | “give and the like” |
| iiga “fly” | iigagiiga | “fly and the like” |
| iiTe “spear” | iiTegiiTe | “spear and the like” |

Tamil is a diaglossic language. The written and the spoken forms are varied much from each other. Since echo-formation occurs mostly in the spoken form, the written variety which starts with the echo-phoneme –ki-/-kii- also has echo-formation if it changes into spoken form with other vowels.

Exx. from Tamil for written and spoken forms

| | | |
|----------|---------|------------------|
| kizhangu | keLangu | “a kind of root” |
| kizhakku | keLakku | “east” |

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kizhamai keLamai “a day”

The spoken and the written forms mixed with each other and they form the new echo- word in the following way.

Exx. from Tamil

keLangukiLangu “The root, etc.”
keLkkukiLakku “east and the like”
keLamai kiLamai “day and the like”

Since Telugu is not a diaglossic language the above type of diaglossic construction is not possible in Telugu.

The words which start with echo-phoneme/syllable won't have echo-formation in Tamil.

Exx. from Tamil

kiLi “parrot”
kiNNam “vessel”
kili “fear”
kiLLu “to pinch”
kizhi “to tear”
kiirai “leafy vegetable”

kiiri “mongoose”

In Telugu also the words start with echo phoneme/syllable won't have echo-formation.

Exx. from Telugu

giita “line”

giiyu “to draw”

giiku “to scratch”

giLLu “to pinch”

gincu “try to escape from somebody”

But Shangamitra (1995) in her thesis points out that Trivedi (1990) shows mu- as an echo-replacer in central Dravidian and Kannada. She tells that the above-mentioned type may be applicable to Telugu situation and gives the following two examples:

Exx. from Telugu

ginnalumunnu “vessels, etc”

ginjalumunjalu “seeds, etc”

In this connection Bhaskararao (1977) points out that in Telugu if the initial CVC of the first part is gii- then the echo syllable gi-/gii- is usually avoided. Instead of gii-, pi-/pii- is used sometimes in this place.

Exx. from Telugu

gilaka pilaka “rattle, etc.”

giita piita “line, etc”

Arunachalam (1977) also points out yet another type of echo-word, that is, the word started with echo-phoneme gi-/gii- in Telugu.

Exx. from Telugu

ginsa bonsa

The above-mentioned three varieties of echo-formation in Telugu are so productive.

There is an alternate way of echo-formation in both the languages, that is, Tamil and Telugu. This alternate way of echo-formation is so restricted in Tamil situation. It may also be a dialectal one. The alternate way of echo-formation is that no- replaces ki-.

Exx. from Tamil

ammaanommaa “mother and the like”

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| | |
|--------------|------------------------|
| maamaanoomaa | “uncle and the like” |
| annaanonnaa | “brother and the like” |
| illeenollee | “no and the like” |

On the other hand in Telugu there are two alternate forms which are used instead of echo-forms and which imply the meanings “etc.”, “such and such”, etc.,. This process is also considerably productive. These alternate forms are ‘gaTra’ and ‘aadi’. Peri Bhaskararao is also of the same opinion.

Exx. from Telugu for ‘gaTra’

| | |
|--------------------|--------------------|
| kaafii gaTra | “coffee, etc.” |
| tiffin gaTra | “tiffin, etc.” |
| vanTa gaTra | “cooking, etc.” |
| snanam gaTra | “bath, etc.” |
| puuja gaTra | “worship etc” |
| linkulu gaTra | “link etc” |
| bodybuilding gaTra | “bodybuilding etc” |
| strik gaTra | “strick etc” |

Exx. from Telugu for 'aadi'

| | |
|------------|-----------------------------------|
| snaanaadi | "bath and the related things" |
| vivaahaadi | "marriage and the related things" |
| puujaadi | "worship and the related things" |
| naksatradi | "stars and the related things" |
| suuryaadi | "sun and the related things" |

As far as 'gaTra' is concerned, scholars like Sastri (1967), Bhaskararao(1977), Selvam (1980) and Abbi (1992), report that these are a set of 'gaTra' which serves as echo- constituent to form echo-words and denotes the meaning "generality". But P.S. Subramaniam (1984) considers the units 'puTra' and 'naTra' as lexical doublets.

Exx. *PulipuTra, purugupuTra, naganaTra.*

In Telugu the English loan words are also used like Telugu words.

The following are the examples:

Exx. from Telugu

| | |
|--------------|----------------|
| loangaTra | "loan, etc." |
| tiffin gaTra | "tiffin, etc." |
| class gaTra | "class, etc." |

In Tamil and Telugu if the word has diphthong in the initial position the diphthong forming in the initial part of the base word is deleted and kii-,

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gii- are used in the echo-forms. This is possible only if the diphthong is ‘ai’. But Pon. Kothandaraman (2001) suggests that the ‘words like pai, kai’ should be phonemically treated as pay and kay, so that we can get the correct echo-word as payikiyi, kaykii.

Exx. from Tamil

| | | | |
|-----|----------|--------|----------------|
| kai | “hand” | kaikii | “hand, etc.” |
| pai | “bag” | paikii | “bag, etc.” |
| vai | “to put” | vaikii | “to put, etc.” |
| mai | “ink” | maikii | “ink, etc.” |
| poy | “lie” | poykii | “lie, etc.” |

There may be an exception in the words ‘pay’/ ‘payyi’ and ‘poy’/ ‘poyyi’ changing into ‘payyikiyi’ “bag, etc. and ‘poyyikiyti’ “lie, etc.”

Exx. from Telugu

| | | | |
|-------|-------------|-------------|-------------------|
| paina | “up/top” | painagiina | “up and the like” |
| ainaa | “even then” | ainaagiinaa | “even then, etc.” |
| aidu | “five” | aidugiidu | “five, etc.” |

If the diphthong –au- occurs in the base form then the ki- , gi- with glide -v- occurs with the echo-word.

Exx. from Tamil

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gauDa “gauda” gauDagivDa “gauda and the like”
gauthami “name of a female” gauthamigivthami “name of a
female”

Exx. from Telugu

gauda “gauda” gauDa givDa “gauda and the like”
gauthami ‘name of female gauthamigivthami “name of a
female”

Though Tamil forbids the initial consonant-clustering, a few consonants nevertheless, cluster with /r/ in Telugu. It has been observed that such forms of rare occurrence are not deviant from the formation of echo-words.

Exx. from Telugu

prema “love” premagiima “love and the like”
preti “affection” pretigiiti “affection and the like”
preyuDu “lover” preyuDugiiyuDu “lover and like ”
prabhu “name” prabhugiibhu “name and the like”
premikuDu “lover” pramikuDugiiimikuDu “lover and the like”

In the same way, when the consonant clusters start with the kr- do not form echo-formation in Telugu like the native words.

Exx. from Telugu

| | |
|---------|----------|
| krusi | “effort” |
| krupi | “ugly” |
| krishna | “name” |
| kruram | “cruel” |

The words borrowed from other languages also have the same echo-formation.

Exx. from Tamil

| | |
|---------------|------------------------|
| steesankiisan | “station and the like” |
| bassukissu | “bus and the like” |
| skoolukiilu | “school and the like” |

Exx. from Telugu

| | |
|--------------|------------------------|
| teesangiisan | “station and the like” |
| bassugissu | “bus and the like” |
| iskuulugiilu | “school and like” |

In Tamil and Telugu the echo-formation occurs in all the parts of speech. The meanings conveyed by them are “etc. and the like”

Exx. from Tamil for Noun

| | | | |
|-------|---------|------------|----------------------|
| paLam | “fruit” | paLamkiLam | “fruit and the like” |
|-------|---------|------------|----------------------|

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| | | | |
|-------|----------|------------|-----------------------|
| paNam | “money” | paNamkiNam | “money and the like” |
| poNam | “corpse” | poNamkiNam | “corpus and the like” |
| paalu | “milk” | paalukiilu | “milk, etc.” |
| paayi | “mat” | paayikiyi | “mat, etc.” |

Exx. from Telugu for Noun

| | | | |
|--------|------------|--------------|-----------------|
| annam | “food” | annamginnam | “food, etc” |
| ciluka | “parrot” | cilukagiluka | “parrot, etc” |
| eluka | “rat” | elukagiluka | “rat, etc” |
| eenugu | “elephant” | eenuguginugu | “elephant, etc” |
| ciima | “ant” | ciimagiima | “ant, etc” |

Not only the base forms have the echo-forms, but also the inflected forms of the noun also have the echo-formation and they are equally productive like the base forms.

Exx. from Tamil

| | | | |
|----------|----------------|-------------------|----------------------|
| kalle | “stone” | kallekille | “stone, etc.” |
| viiTTule | “in the house” | viiTTulekiiTTule | “in the house, etc.” |
| muLLe | “thorn” | muLLekiLLe | “thorn, etc. “ |
| avanukku | “to him” | avanukku kivanaku | “to him, etc.” |
| taniyaa | “alone” | taniya kiniya | “alone, etc.” |

Exx. from Telugu

aDaviki “to the forest” aDaviki giDaviki “to the forest, etc.”
waaNNii “He +acc.suf.” waaNNii giiNNii “He and the like”
inTloo “in the house” inTloo ginTloo “in the house, etc.”
gaaliki “to the wind” gaalikigiliki “to the wind, etc.”

In Tamil and Telugu proper names also has the echo-formation.

Exx. from Tamil for Proper names

ravi “a name” ravi givi “ravi, etc. persons”
rama “a name” ramagima “rama, etc. persons”

The proper names, started with the echo-phoneme/syllable won't frame the echo-formation in Tamil.. So the following examples may be cited for Tamil

Exx. from Tamil

kiran “a name”
krishnan “a name”
giita “name of a lady”
giitanjali “name of a lady”
kinnara “name of a lady”

But in Telugu, the echo formation is possible if the proper name is starts with ki-

Exx. From Telugu

| | | | |
|---------|------------------|----------------|----------------------|
| kiran | “a name” | kirangiran | “kiran etc person” |
| kinnara | “name of a lady” | kinnaraginnara | “kinnara etc person” |

Again if the proper name starts with gi-/gii then the echo formation is not possible

Exx. From Telugu

| | |
|------------|------------------|
| giita | “name of a lady” |
| giitanjali | “name of a lady” |

Exx. from Tamil and Telugu for pronouns

| | | | | | |
|-------|-------|-----------|-------------|------------|---------------|
| ave | waaDu | “he” | avekive | waaDugiiDu | “He etc” |
| ava | aame | “she” | avakiva | aamegiime | “She etc” |
| avaru | waaru | “he(hon)” | avarukivaru | waarugiiru | “He (hon)etc” |
| atu | adi | “it” | atukitu” | adigidi | “it etc” |

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Exx. from Tamil for verbs

| | | | |
|-------|------------|------------|----------------|
| cey | “to do” | ceykii | “to do etc” |
| cirri | “to laugh” | cirikiri | “to laugh etc” |
| collu | “to tell” | collukillu | “to walk etc |
| naTa | “to walk” | naTa kiTa | “to tell etc |

Exx. from Telugu for verbs

| | | | |
|-------|------------|------------|----------------|
| ceeyu | “to do” | ceeyu giyu | “to do etc” |
| navvu | “to laugh” | navvugivvu | “to laugh etc” |
| naDu | “to walk” | naDugiDu | “to walk etc” |
| ecppu | “to tell” | ceppugibbu | “to tell etc” |

M.B.Emeneau (1967) in his article “Echo words in Toda” points out that only the verb roots can frame the echo-formation. Pon. Kothandaraman (2001) also in his article “A Note on Echo-Words in Tamil” points out that the nominal predicate and the finite verbs do not allow echo-formation.

But as far as the finite verb is concerned the echo-formation is possible both in Tamil and Telugu. The finite forms reduplicate and imply the meanings “expectation”, “clarification” and “doubtiness”.

Exx. from Tamil and Telugu

naa peesuvee kiisuveenu edir paakkaade

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neenu maaTLaaDutaanani giiTLaaDutaanani eduru cuuDaku

“don’t expect that I will talk and the like”

avene nii paattee kiitteenu yaarukiTTeeyum conniyaa?

ataNNi cuusaanu giisaanani evaridaggara ceppaavaa?

“did you tell to anybody that you saw him?”

ave varuvee kiruveenu connaanaa?

waaDu vastaanu gistaanani ceppaaDaa?

“did he tell that he will come or not”

ave varuvee kiruveenu collap pooraan?

waaDu ostaanu gistaanani ceptaadeemoo?

“He may tell that he will come”

The above construction possible when the construction is negative.

The negative form ‘maaTTeen’ “do not” reduplicates and implies the meaning “doubtiness”

Exx. from Tamil

maaTTeen kiiTTeenu collap pooraan

“He may tell no and the like”

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maaTTee kiiTTeenu connaanaa?

“did he tell no and the like?”

According to Dr.Pon. Kothandaraman (2001) the adjectives like ‘nalla’ “good” and ‘periya’ “big” etc. do not have echo-formation. But my findings these adjectives in the phrases like ‘pazhaiya cooRu kizhaiya cooRu irukkaa?’ “Is it the old rice, etc. available?” have the echo-formation. Adjectives like ‘nalla’ and ‘periya’ do not have echo-formation because their opposite words ‘keTTa’ and ‘ciriya’ take the function of the echo-formation. The same situation is prevailing in Telugu also.

The following adverbs in Tamil andTelugu can have the echo-formation. It is already pointed out that the noun takes echo-formation and in the adverbial construction also the first part, noun, only takes echo-formation. We see only the same change in both the noun already discussed and the noun in the construction being discussed now. In both the echo-construction we donot see any change in meaning significance.

Exx. from Tamil

| | | | |
|------------|----------|------------------|---------------|
| meduvaaga | “softly” | meduvaakiduvaa | “softly, etc” |
| veegamaaga | “fastly” | veegamaaakigamaa | “fastly, etc” |
| cirusaaga | “small” | cirusaakirusaa | “small, etc” |

Exx. from Telugu

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| | | | |
|----------|---------------|------------------|--------------------|
| mellagaa | “slowly” | mellagaagillagaa | “slowly, etc” |
| andangaa | “beautifully” | andangaaginganga | “beautifully, etc” |
| cinnagaa | “small” | cinnagaaginnagaa | “small, etc” |

Exx. from Tamil for Numerals

| | | | |
|-------|---------|------------|--------------|
| onnu | “one” | onnukinnu | “one, etc” |
| renDu | “two” | renDukinDu | “two, etc” |
| muunu | “three” | muuDukiiDu | “three, etc” |
| pattu | “ten” | pattukittu | “ten, etc” |

Exx. from Telugu

| | | | |
|---------|-----------|---------------|----------------|
| renDu | “two” | renDugindu | “two, etc” |
| muuD | “three” | muuDugiiDu | “three, etc” |
| naalugu | “four” | naalugugiiugu | “four, etc” |
| vanda | “hundred” | vandaginda | “hundred, etc” |

Exx. from Tamil for Negatives

| | | | |
|----------|---------------|------------------|---------------|
| Ille | “no” | illekille | “no, etc” |
| Varaadu | “won’t come” | varaadukiraadu | “won’t come” |
| kuuDaadu | “not to do” | kuudaadukiidaadu | “not to do” |
| veeNDAam | “don’t want” | veeNDAamkiINDaam | “don’t want” |
| maaTTee | “won’t to do” | maaTTeekiiTTee | “won’t to do” |

Exx. from Telugu for Negatives

| | | | |
|-------|--------------|-------------|--------------|
| leedu | “no” | leedugiidu | “no etc” |
| raadu | “won’t come” | raadu giidu | “won’t come” |
| oddu | “don’t want” | oddugiddu | “don’t want” |

Exx. from Tamil for Interrogatives

| | | | |
|--------|------------------|---------------|----------------------|
| enna | “what” | ennakinna | “what etc” |
| een | “why” | eenkiin | “why etc” |
| yaar | “who” | yaarukiiru | “who etc” |
| evan | “who the male” | evankivan | “who the male etc” |
| evaL | “who the female” | evaLkivaL | “who the female etc” |
| etu | “which” | etukitu | “what etc” |
| etukku | “what” | etukkukitukku | “what etc” |

Exx. from Telugu for Interrogatives

| | | | |
|---------|--------|-----------------|------------|
| eemi | “what” | eemiigiimi | “what etc” |
| enduku | “why” | endukuginduku | “why etc” |
| evariki | “whom” | evarikikivariki | “who etc” |

In both the languages discontinuous echo-formation occurs. The meanings implied by them are “irritation”, “anger” and “negligency”. Both the base word and the echo word have the negative morpheme. In Tamil the

connective marker-um is added with both the base word and the echo word.

Whereas in Telugu the final vowel of base word is lengthened.

Exx. from Tamil and Telugu

aastiyum illai kiistiyum illai

aastii leedu giistii leedu

“there is no wealth and the like”

veelaiyum illai kiilaiyum illai

panii leedu ginii leedu

“no work and the like”

kaasum illai kiisum illai

dabbu leedugibbu leedu

“no money and the like”

But the discontinuous echo-formation is not possible in the positive construction of the sentence like ‘aastiyum irukku kiistiyum irukku’ in Tamil and ‘aastii undi giisti undi’ in Telugu “wealth and the like”.

In Telugu the interrogative form eemii “what” has echo-formation “giimii”. Only this form occurs as discontinuous. The base word and the reduplicated word have the negative marker ‘leedu’. The final vowel also is lengthened while taking echo-word.

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Exx. from Telugu

eemii leedu giimii leedu “nothing is there”

But this formation is not possible in Tamil.

The echo-formation has the extension of function. These constructions are found in the stories and in the songs. Sanghamitra (1995) in her thesis points out that in Telugu the youngsters are using this type of construction.

Exx. from Tamil

ave sampalam paati kimpalam paati vaangukikran

“He is earning the salary half and the bribes half”

intak kaase bussuku kissuku vaccukka

“keep this money for bus etc”

Exx. from Telugu

PELLI AINDI KAANI GILLI AVVALEEDU

“The marriage took place but the consumption is not taking place”

PALLU TOOMUKUNTE KAAFEE ISTAAVU PALLU TOOMUKOOKA POOTEE KIIFII

IVVA VACCU GADAA.

“you will give coffee if I will brush. If I did not brush you may give

GIIFI i.e., the black coffee.

mii alluDu gilldu vacceEDaa?

alluDu vacceEDu kaani gilluDu evaru?

“my son in law came but who is that gilluDu?”

With the help of the echo-formation some of the functions are more done effectively.

Through the echo-formation the “uncertainty of person’s whereabouts” may be shown effectively. While forming the echo-formation the base word may or may not take suffixes. But in the echo-formation the suffixes are obligatory. As per information provided by the Telugu speaking people the suffixes are obligatory in both the base form and the echo-form.

Exx. from Tamil and Telugu

ave kaaTTu/kaaTTukku kiiTTukkup pooyiruppa

atanu polaaniki gilaaniki veLLi unTaaDu

“He might have gone to the field and the like”.

amma kaTa/kaTaikki kiTaikip pooyirukkum

amma koTTukugiTTuki veLLi unTundi

“mother might have gone to the shop and the like”.

While the above examples reveal the uncertainty of person's whereabouts, there is some boundary limit. The intended person might have gone to the field or shop or anywhere inside the village but that person is not leaving the village premises.

To reveal the doubt we may frame the interrogative sentences with the echo-formation.

amma kaTa/kaaTuku kiiTuku pooyirukkumoo?

amma polaaniki gillaaniki veLLi unTundoo?

“may mother have gone to the field and the like?”

tambi skuulu/skuulkku kiilukku pooyiruppaanoo?

babu Skuuluku giiluku veLLi unTaatao?

“may babu has gone to the school and the like?”

The echo-formation reveals the importance of the reality of the news or the situation exactly and it urges us to do the work.

Exx. from Tamil and Telugu

report venumunnu V.C. kiici keeTaaraa?

report kaavaalani V.C. giisi aDigaaraa?

“did the V.C. and the like person asked about the report?”

T.A. vai uyarti irukkannu g.o.kiioo vandu irukka?

T.A. pencaaraani g.o.giioo occiundaa?

“did any G.O. came increasing of T.A.?”

There are four points regarding in this type of echo-formation. This type is possible only in the interrogative sentence. With the ordinary statement like ‘V.C. giici connar’ is not possible. But in a positive sentence, if the existential verb ‘iru’ is there, then echo-formation is possible. The sentence reveals the meaning “expectation” more effectively.

Ex. from Tamil and Telugu

V.C. kiici colli iruppaar

V.C. giisi ceppi unTaaru.

“V.C. and the like person might have told”.

If the speaker wants to keep secret about his/her intention of going somewhere, in other words if the speaker does not like to reveal where he/she is going exactly to the listener then in that context the echo-formation is possible.

Exx. from Tamil and Telugu

uurukku kiirukku poove

uuriki giiriki veLtaanu

“I may go to the village and the like”

koovilukku kiivilukkup poove

guDiki giDiki veLtaanu

“I may go to temple and the like.”

Here the speaker’s intention is that the listener is not having the right to question him/her.

A person may use the echo-formation to know the intention of the other person when he/she when that person is not revealing where he/she is going exactly.

Exx. from Tamil and Telugu

veelakki kiilakki pooriyaa?

paNiki giNiki pootunnaava?

“Are you going to work or any thing?”

kuLika kiLika pooriyaa?

snaanaaniki giinaaniki veLLutunnavaa?

“Are you going to take bath or any thing?”

To remove the embarrassing situation of the person also the echo-formation is used.

Exx. from Tamil and Telugu

veliYa kiLiye pookanumaa?

baiTiki giITiki veLLaala?

“Do you want go out or something else?”

kaasu kiisu veenumaa?

dabbu gibbu kaavaala?

“Do you need money or anything else?”

To get the clarification about the person’s arrival, as he/she told already, whether it happened or not, this situation may be expressed through echo-formation.

Exx. from Tamil and Telugu

paapaa kiipa vanducca? vareenu colluccee

paapaa giipaa occindaa? vastaanani ceppindee

“Did paapa come? As she told earlier”

If the matter or the information is not true and if one has spent much energy or money on that matter then the situation may be expressed through echo-formation. The feelings like anger and irritation which are the outcome of the false information, are expressed through echo-formation.

Exx. from Tamil and Telugu

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V.C. yum collale kiisiyum collale

V.C. ceppa leedu giisii ceppaleedu

“It is not told by the V.C. and the etc person”.

C.M. mum varale kiiyamum varale

C.M. raaleedu giyam raaleedu

“C.M and the like person did not come”.

There is a difference between Tamil and Telugu in this construction. In Tamil –um, the connective marker is present in the base form and its echo counter part. But in Telugu connective marker is absent. The echo-formation in both the languages Tamil and Telugu is discontinuous one.

To express sarcasm, the echo-formation is used in both Tamil and Telugu. This formation is also discontinuous one.

Exx. from Tamil and Telugu

enakku raamanaiyu teriyadu kiimanaiyu teriyadu

naaku raamuDu telidu giimuDu telidu

“I don’t know Raman or any other similar person like Raman”

naarayanaiyu teriyadu kiiraayanaiyu teriyadu

naaraayaDu telidu giiraayaDu telidu

“I don’t know Narayana or similar person like him”

In the above construction while echo-formation occurs discontinuously, the base form and the echo form have –ai the accusative marker and –um the connective marker in Tamil, whereas in Telugu these features are absent.

4.2 Compounds

Compound is the one among the three kinds of lexical reduplication. The other two kinds of lexical reduplication are the echo-formation and the word reduplication. In Tamil the compound has the names ‘alladu compound’ (Porko 2001) and ‘conjunctive compound’ (porko 2001, Rangan 2002). In Telugu Mahadeva Sastri (1954) treats these types of compounds as ‘inclusive’ and ‘intensive compounds’. ‘JanTa Pathaalu’ is another name for this compound in Telugu. In Sanskrit this compound is called as ‘conjunctive’ (dvandva) compound. In English these compounds are named as ‘lexical pair’, ‘lexical duet’, ‘lexical doublets’, ‘binomials’, ‘balanced words’, ‘capulative compound’, ‘co-ordinative compound’, etc.

4.2.1 Definition of Compounds

K.Rangan (2002) describes “compound as a construction in which two or more words join together without any interruption”. Two words which are having different forms but are having similar meaning, are joining together to form a compound. This type of process was called

intensive or inclusive compound formation (Mahadeva Sastri 1954, Bhaskararao 1977). More details about the compounds are discussed in the Section Theoretical Background. Dr.B.Ramakrisna Reddy (2004) talks one type of compound which is similar to Mahadeva Sastri which he named as Binomial or Lexical Doublets. He defines the binomial as “a set of two words in a certain constrained order, whose members are of an identical syntactic category, (i.e., parts of speech), pertaining to a particular semantic field (or conceptual field), exhibit a specific sense relation between them and (they) may sometimes be connected by a lexical conjunctor”. In other words “combination of two words, which are of similar entities, expresses a semantic meaning exhibit a specific sense-relation with an identical syntactic category”.

4.2.2 Structure of the Compounds

Peri Bhaskararao (1977) describes the structure of the binomial compound in the following way. In this type of compounds the two words carry the conjoining particle of length. The conjoining particle is seen only when the noun ends with a vowel. This may not be explicit in the fast colloquial speech. In writing, authors use this length feature to show the

variation in meaning. Mahadeva Sastri gives stress to this feature of lengthening. The length feature could be optionally replaced by the plural suffix –lu. It is attached to the second noun and the first noun loses its final length in this process. It may also have the –lu suffix optionally. Binomial is not identical with echo-word, reduplication, onomatopoeia, or other expressives both in the form and in the function.

4.2.3 Quality of the Compounds

Scholars like K. Rangan (2002) and R.A.Singh (1984) state that the compound functions as a single word. The compounds are indivisible. The specific order of the components is so rigidly fixed in the arrangement in which they follow each other that no element can be reversed. Semantically the meaning can not be generally (but not exclusively) derived from the sum total of the meanings of the compound. Dr.Reddy (2004) adds that the identification and isolation of binomial are based on the criteria of morpho-syntactic and phonetic phonological structure. When they forcefully reversed they behave like conjunction of two unrelated items, not as a binomial and they may turn out to be unacceptable. The reversed order of words of the binomial is not acceptable to the speakers as a lexical pair.

Exx. from Telugu

uuru vaaDa “village and suburb”

vanTa vaarpu “cooking and straining”

This cannot be used as *vaaDa uuru, *vaarpu vanTa

There are some of the compounds contain minimum of two associated words connected optionally by a link element. These compounds are exceptional from the above- said one and they can occur in a reverse order also.

Exx. from Tamil and Telugu

paiyanum poNNum may be changed as poNNum paiyanun

“girl and boy”

abbaayii ammaayii may be changed as ammaayi abbaayii i

“girl and boy”

The binomial or lexical doublet has the names ‘JanTa padaalu’ in Telugu, ‘JoDu nuDi’ in Kannada and ‘iraTaikkiLavi’ in Tamil. The compounds named JanTa padaalu in Telugu and irTaikkiLavi in Tamil are discussed in the following section. These compounds are referred as conjunctive compounds in Sanskrit grammar and compounds of conjunction in Tolkaappiyam. In addition to the above-mentioned names Abbi (1992)

called this as partial reduplication and Gorgenier (1974) called this as pseudo-reduplicative compounds.

Abbi (1992) talks two types of compounds, i.e. semantically identical words are used in a paired construction. Ex. in Hindi dhnd l l “wealth and money”. This category may be similar to synonyms. Synonyms are those lexical items, which share the meanings between them. Synonyms may be absolute or partial. But in a language, absolute synonyms may be rare. However the following examples can be cited from Tamil and Telugu.

Exx. from Tamil

aLavu “measure” kaNakku “calculation”

When these words are combined together and formed into the compound ‘aLavu kaNakku’ which means “limit”. The following are some other Examples.

kaasu “coin” paNam “currency” kaasu paNam “wealth”

naaL “day” kizhamai “day” naaL kizhamai “festival day”

paasam “love” paRRu “affection” paasampaRRu “kindness”

poy “Lie” puraTTu “corruption” poy puraTTu “fraud”

Exx. from Telugu

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sirii “richness” sampadaa “wealth” sirii sampada (lu) “treasure”
 pillaa “infant” paapaa “girl child” pilla paapa “children”
 buggi “dust” buuDida “ash” buggibuuDida “dust”
 maayam “deceit” marmam “secret” maayaamurmam “secret in
 general”

In Tamil, the compound is formed by the combination of two words. But in Telugu, the compound is formed either by the lengthening of the last vowel or by adding the plural suffix –lu at the end of the compound.

According to Abbi the second type of compound is semantically related words which are used in a paired construction.

Ex. from Hindi

mol “price”, “value” tol “measure”, “weight”.

The words ‘tol’ and ‘mol’ form the compound as ‘tolmol’ and give the new meaning ‘evolution’. The same type of compound can be observed in Tamil and Telugu.

Exx. from Tamil

asandu “to be tired” marandu “forgetfully”

These words combined together and form a compound as asandumarandu and indicate the meaning “careless”. Some more examples from Tamil are followed.

kaayntu “to become dry” tiyntu “To burn”

kaayntu tiyntu “totally waste in a desperate condition”

vendu “to boil” nondu “to spoil”

vendunondu “having suffered”

Exx. from Telugu

nuyyi “well” goyyi “pit” noyyoogoyyoo
“seeing the way for death”

ciimu “pus” netturu “blood” ciimu netturu “having shame”

Semantically identical words may also form into compounds, which show the idiomatic meaning.

Exx. from Tamil

nontu “to spoil”

nuulaaki “to became thread like”

nontunuulaagi “totally spoil”

kaTiccu “to bit”

kodari “to make it spread”

| | |
|---------------|-----------------------|
| kaTiccukodari | “to make into pieces” |
| taTTi | “to knock” |
| koTTi | “to beat, to throw” |
| taTTi koTTi | “to make it clean |

4.2.4 Parts of Speech

On the basis of the morpho - syntactic category, i.e., on the basis of the parts of speech the pair construction can be formed.

4.2.4.1 Compounds with Nouns

The nouns which are related to one another may be formed a compound in the following way. The second part of the compound cannot go with any other word.

Exx. from Tamil

| | |
|------------------|--|
| viiDu vaasal | “house and the front yard” |
| kaaDu karai | “field and its bank” |
| tooTTam toravu | “The Garden and the like” |
| vaaykaal varappu | “The canal and bank which divided the field” |
| vaNDi maaDu | “bullock cart” |

Exx. from Telugu

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| | |
|-----------------|----------------------------|
| illu vaakili | “house and the front yard” |
| sirii sampadalu | “wealth” |
| eddu bandi | “bullock cart” |

Two nouns of same meaning may form the compound and imply the meaning “emphasis”

Exx. from Tamil

| | |
|----------------|-----------------|
| moNDi moDam | “handicapped” |
| duuram tolaivu | “distant place” |
| peecu vaarttai | “speech” |
| nooy noDi | “diseases” |
| kaasu paNam | “money” |

Exx. from Telugu

| | |
|------------------|-------------|
| siggu lajja | “shameness” |
| nooru vaayi | “mouth |
| urumulu piDugulu | “thunder” |
| urukkularugulu | “running” |
| arupulu keekalu | “shouting” |

In forming this type of compounds there is a difference between Tamil and Telugu. Telugu is using plural whereas Tamil is not using plural.

Nouns indicating bigness and smallness are in combination to form a compound.

Exx. from Tamil and Telugu

| | | |
|-----------------|-----------------|-------------------------|
| muuTTai muTiccu | muuTa mullu | “luggages” |
| maaDu kaNnu | goDDu gooDa | “The cattle in general” |
| kulam koottiram | kulam goottiram | “caste and sub-caste” |
| paNam kaasu | Dabbu Daskam | “money in general” |

The vice versa is also possible that is, the compound formed by the combination of small and the big nouns.

Exx. from Tamil and Telugu

| | | |
|---------------|-------------|------------------------|
| kallu karaDu | raayi rappa | “stone in general”\| |
| uuru ulakam | uuru naadu | “all over the village” |
| aaRu kuLam | ..... | “river and pond” |
| kaakaa kuruvi | ..... | “crow and sparrow” |

The compounds may be framed by the combination of two nouns in such a way that the compound indicates the meaning “resulting” (head word and its consequential word) in Tamil.

Exx. from Tamil

| | |
|-----------------|----------------------------|
| tappu taNDaa | “The fault and punishment” |
| vambu vazhakku | “The quarrel and the case” |
| ceeRu sakadi | “The mud and the like“ |
| uuRi odapazincu | “socking and swelling” |

The compounds may be framed by the combination of two nouns which are opposite to one another.

Exx. from Tamil and Telugu

| | | |
|-----------------|--------------|------------------------|
| eeRRam iRakkam | eguDu diguDu | “up and down” |
| kuNDum kuzhiyum | ..... | “The rock and the hit” |
| meeDu paLLam | ettupallaalu | “up and down” |

4.2.4.2 Compounds with Verbs

In the same way, compounds may be framed with verbs. Compounds are framed by two different verbs and they indicate slightly modified meanings.

Exx. from Tamil and Telugu

| | | |
|-------------------|------------------|--------------------------|
| aaDipaaDi | aaDutuu paaDutuu | “by dancing and singing” |
| ooTTamumnaTaiyuma | urukulu parugulu | “by walking speedly” |

ooTi aaTi ----- “by running and dancing”

The verbs which are having more or less same meaning, form the compound and indicate some what slightly modified meanings that is a collective situation which is not indicated by the individual verb.

Exx. from Tamil

| | |
|----------------|-------------------|
| virinduparandu | “wide spread” |
| urunDutriraNDu | “healthy” |
| niiTTunimirntu | “fully stretched” |
| uNNutinnu | “to eat” |
| aTittu utaittu | “to beat” |
| kuuTTi perukki | “to sweep” |
| piccu puDingi | “to pluck” |

Exx. from Telugu

| | |
|-----------------|-----------|
| raastuu puustuu | “to rub” |
| tirigi marali | “to turn” |

Two verbs opposing each other may frame a compound with a slightly modified significance occur in combination.

Exx. from Tamil and Telugu

| | | |
|-------------|----------|-------------------------|
| eeRi iRanki | ekkidigi | “to climb and get down” |
|-------------|----------|-------------------------|

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kunindu nimirndu vangileeci “to bend and erect”
vantu pooyi occi pooyi “to come and go”

The compounds are formed by the combination of two related verbs indicate the total situation.

Exx. from Tamil

vaaDi vadanki “fade away”
kuuni kuRuki “more bend”
naaRi naattameduttu “in a very bad condition” (Idiomatically)
puuci mezhuku “to adjusting” (Idiomatically)

Exx. from Telugu

cikkisalyamai “to became thin”
vedikiveesaari “to became tired by searching”
cacciceDi “with great difficulty”

Compounds are formed by two verbs and those compounds indicate the meaning of elaboration.

Exx. from Tamil

niiTTi muzhakki “to broadcast extraordinary”
virintu parantu “to wide spread”

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uruNDu tiraNDi “shaping in a healthy form”

koTTi muzhakki “to broadcast extraordinaryly”

Compounds are formed by two verbs which are opposite to one another and those compounds indicate the idiomatic meaning.

Exx. from Tamil and Telugu

caaka pizhaikka “The last movement of life”

kuuTTi kuRaittu “to add and delete something”

oTTi veTTi “to pacify and contrast”

koDuttu vaanki iccipuccukovaTam “give and take”

Two verbs are combined together and framing a compound to indicate the “idiomatic” meaning.

Exx. from Tamil

nontu nuulaaki “fully spoiled”

kaancu tiincu “totally waste in a desparate condition”

puuci mezhuki “to hide something”

naaRi naatameDuttu “to become a bad condition”

Exx. from Telugu

nuyyi goyyi “to find out the way for death”

alisolisi “to become tired”

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cacci ceDi

“with great difficulty”

4.2.4.3 Compounds with Adjectives

Compounds are formed by adjectives and they give “opposite” meaning.

Exx. from Tamil and Telugu

cirusuperusu

cinnapedda

“small and big”

nalladukeTTadu

manciceDu

“good and bad”

putusupazhasu

kottapaata

“new and old”

4.2.4.4 Compounds with Post-Positions

Compounds are formed by postpositions and they indicate the “opposite” meanings.

Exx. from Tamil and Telugu

munpin

munduvenaka

“front and back”

meelekiile

kindapaina

“up and down”

uLLeveLiya

loopalabaiTa

“in side and outside”

4.2.5 Antonyms

On the basis of meaning the paired construction can be formed as a compound. The words which have positive and negative meanings may be

used in combination as compounds. The major parts of speech such as nouns, verbs, adjectives and adverbs can form compounds.

4.2.5.1 Nouns

The following compounds are formed by nouns and those compounds indicate the same meaning.

Exx. from Tamil and Telugu

| | | |
|--------------|----------------|----------------------|
| kasTam sugam | kasTasukaalu | “good and bad” |
| sugadukkam | sukadukkaalu | “comfort and sorrow” |
| laabanasTam | laabanasTaaluu | “profit and loss” |

In the above examples of the compounds the final consonants –m drop. The vowel -a- becomes lengthened. These compounds also have plural marker –lu in the final position in Telugu Whereas in Tamil, the compounds do not undergo such changes.

In Telugu another type of compound is formed by using the positive and the negative words. The compounds have the plural marker-lu also. This type of the compounds is not possible in Tamil.

Exx. from Telugu

| | |
|------------------|---------------------------|
| saadyaasaadyaalu | “possible and impossible” |
|------------------|---------------------------|

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| | | |
|------------------|--|-------------------------|
| isTaaysTaalu | | “likings and dislikings |
| satyaasatyaalu | | “truth and lie” |
| nyaayanyaalu | | “justice and Injustice” |
| samayaasamayaalu | | “time and untime” |

4.2.5.2 Verbs

Exx. from Tamil and Telugu

| | | |
|-----------------|------------------|-------------------------|
| cettupozhaccu | cacci cedi | “with great difficulty” |
| eeRiiRrangi | ekkidigi | “going up and down” |
| kuuTTi kazhiccu | ..... | “calculation” |
| ..... | paDutuleestu | “with great difficulty” |
| ..... | navvutuueeDustuu | “laugh and cry |

4.2.5.3 Adjectives

Exx. from from Tamil and Telugu

| | | |
|----------------|-------------|-----------------|
| nalladukeTTadu | manciceDu | “good and bad” |
| cinnaduperisu | pedda cinna | “big and small” |
| pazhasu putusu | kotta paata | “new and old” |

4.2.6 Numerals

Paired constructions are formed by the whole and fraction numbers.

There is a difference between Tamil and Telugu in forming this

construction. The whole numbers are forming in two ways in both the languages, namely, contiguous and non-contiguous.

Contiguous numbers

Compounds are formed by the contiguous numbers in the following way.

Exx. from Tamil and Telugu

| | | |
|-------------|---------------|------------------|
| onnurenDu | okaTi renDu | “one two/Little” |
| renDu muunu | renDu muuDu | “two here” |
| muunu naalu | muudu naalugu | “three four “ |
| naalaindu | naalugu aidu | “Four five” |
| aareelu | aareeDu | “Six seven” |

Non-contiguous numbers

Compounds are formed by the non-contiguous numbers taking ten as base in the following way.

Exx. from Tamil

| | |
|-----------------|-------------------|
| pattu pannenDu | “ten and twelve” |
| pattu patinanju | “ten and fifteen” |
| pattu iruvatu | “ten and twenty” |
| pattu muppadu | “ten and thirty” |
| pattu ampatu | “ten and fifty” |
| pattu nooru | “ten and hundred” |

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pattu aayiram “ten and thousand”

In the above-mentioned examples the numeral compounds are used to indicate the approximate amount. The conveyed meaning by all compounds is “certain amount”. This type of compounds is not found in Telugu. Instead the following types are available.

Exx. from Telugu

padoo parakoo “ten or some amount”

padoo paatikoo “ten or some amount”

nuuTiko kooTikoo “hundred or crore”

In the above -mentioned compounds in Telugu the presence of –oo, the clitic, is obligatory. It occurs in both the parts of the compound. But in Tamil, the clitic is not present at all. These types of numeral non - contiguous compounds are not much productive in Telugu as in Tamil. In Telugu, these compounds can occur in the following way by taking accusative case marker –ki also.

Exx. from Telugu

padiki parakaki pani ceesaanu “I worked for ten and the like amount”.

padiki paatikaki koTTukunnaaru “They bought for ten and twentyfive”

Fraction numbers

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Paired constructions are formed by the fraction numbers in Tamil. This type is more productive in Tamil than in Telugu. These are used to indicate the meanings “little and incompleteness”. The compounds are formed in two ways. One way is to form compounds by using the connective marker –um which indicate the meaning “incompleteness of the work, etc.” and the other way is to form compounds without the connective marker –um which indicate the meaning “little quantity”. But in Telugu, both the meanings are conveyed by the compound without having the connective marker -um.

In Tamil, the following compounds are formed with the connective marker –um.

Exx. from Tamil

| | |
|------------------|-------------------------|
| araiyumpaatiyum | “half and half” |
| araiyumukkaalum | “half and three fourth” |
| onnukumuukkaal | “one and threefourth” |
| araiyum koRaiyum | “half and little” |

This type is not found in Telugu.

In both the languages, some types of compounds are framed with out the connective marker -um.

Exx. from Tamil

| | |
|-----------|--------------------|
| onnu ara | “one and half” |
| araipaati | “half and half” |
| arakaalu | “half and quarter” |
| kaaluarai | “quarter and half” |

Exx. from Telugu

| | |
|-----------|-----------------------|
| okaTi ara | “one and half ” |
| okaDu ara | “one person and half” |
| ara kora | “half and little” |

In Tamil the fraction numberfs ‘onnum araiyum’ indicate the meaning “little quantity” eventhough the compound takes the connectie marker –um. The fractions ‘ara koRa and araiyum koRaiyum indicate the meaning “incomplete work, etc.” The fraction numbers ‘onnuku mukkaal’ take the case marker –ku instead of –um and indicate the meaning “incompleteness.”

4.2.7 Derived Compounds

Exx. from Tamil and Telugu

| | |
|--------------------------------|------------------------------|
| pookkuvarattu raakapookalu | “to and fro” |
| varavuselavu aataayaam kharchu | “income and the Expenditure” |

4.2.8 Phonetic Phonological Criteria

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In a compound, the phonotactic similarity leading to rhyme contributes to phonoesthetic sense.

Exx. from Tamil and Telugu

| | | |
|---------------|--------------|----------------------------|
| piLLaikuTTi | pillaajella | “children” |
| peettipituru | ..... | “grand children” |
| neeram kaalam | veelaapaalaa | “correct time” |
| ..... | ompusompu | “attribute for beautiness” |
| ..... | aDapadaDapa | “now and then” |

Insertion of consonant before the second word as onset of the first vowel syllable is also noticed in the paired construction.

Exx. from Tamil and Telugu

| | | |
|---------------|-------------------|----------------|
| aastipaasti | aastipaasti | “property” |
| urunDupuraNdu | ..... | “with rolling” |
| alangamalanga | avakatavaka | “freely” |
| arakaparaka | ..... | “hurriedly” |
| adaripadari | adarutuubedarutuu | “with tension” |

4.2.9 Empty Words

R.A.singh (1982) described one type of compound as empty word compound in which one word has the meaning and the other word is simply

the counter part of the first word. This type of compound has three types. The first one is the compound in which both the parts of the compound are empty words; second one is the the compound where the first word is meaningless; and the third one is the compound where the second word is empty word.

The following examples show that both the parts of the compound are meaningless. When they form as compounds, they signify the meanings “state of confusion” and “silence”

Exx. from Tamil and Telugu

| | | |
|-------------|----------|---------------------|
| kasa musaa | gajibiji | “without clearance” |
| kaac muuc | ..... | “confused sound” |
| karee muree | ..... | “confused sound” |
| kap cip | gab cip | “silently” |

In the followig compounds the second word is meaningless and it implies the meanings “etc.” and “and the like”

Exx. from Tamil

| | |
|-------------|----------------------|
| nilamniiccu | “land and the like” |
| taNNitavulu | “water and like” |
| naganaTTu | “jewel and the like” |
| taTTumuTTu | “vessals and like” |

| | |
|-------------|-----------------------|
| keNarukeTTa | “well and the like” |
| poNNuporasu | “female and the like” |
| veelaiveTTi | “work and the like” |

Exx. from Telugu

| | |
|-------------|------------------------|
| uuruvaaDa | “village and the like” |
| purugupuTra | “worms and the like” |
| naganatra | “jewels etc” |
| polamputra | “land etc” |
| peTTepeeDa | “luggage and the like” |
| muuTamulla | “luggage and like” |
| panipaaTTa | “work and the like” |

The following are the compounds where the first part is not having meaning and the second part is having the meaning. Both are combined as a compound and imply completely different meaning from the meaning of the individual parts.

Exx. from Tamil

| | |
|----------------|------------------------------|
| kangukarai | “unlimited” |
| nongunurai | “The condition of new water” |
| akkampakkam | “neighbours” |
| eeTTiki pooTTi | “senseless act” |

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eeRukumaaRu “opposite act”

Exx. from Telugu

iruguporugu “neighbours

caDicappuDu “without noise”

saransaamanu “all the things”

cellaacedaru “spreading”

aalaanaapaalanaa “careness”

Dr.Ramakrishna Reddy (2004) calls this meaningless word as “lexical archaisms”. In the above type of compound one part is an archaic word. This is no longer in use either in the spoken or in the written varieties. The member of such item in the binominal is the clue of their earlier status as independent isolated words and it was used in the society earlier.

4.2.10 Lexical or Semantic Field

Dr. Ramakrishna Reddy (2004) suggests that we can make a lexical or semantic field for binomial words. The relationship between words in a binomial is controlled by certain selectional restrictions which are based on the notion of members of the same field. This binomial lexical field is also an open system like the vocabulary of language. The production of a

binomial is a rule- governed behaviour based on the semantic (pragmatic) component of language structure.

In a binomial the first member of the pair shares a particular sense relation with the second member and it is also different from the other in some semantic detail. Both of these belong to the same semantic field. The notion of oppositeness appears to be a central figure of this system.

The following are the semantic field for binomials which occur in Tamil and Telugu. Since both the languages belong to the same language family, to some extent the pattern forming semantic field may be same. The following are the lexical fields which are formed on the basis of various parts.

4.2.10.1 Lexical Field formed on the basis of Body Parts

The body parts in this Section formed two types of lexical field: one type is simply by adding the body parts and framing the compound, the other type of compound is framing by the addition of the connective marker –um as an infix.

The compound is formed by the combination of body parts.

Exx. from Tamil

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| | |
|--------------|-------------------|
| kaikaal | “hand and leg” |
| talaikaal | “head and leg” |
| nadi narambu | “pulse and veins” |
| muuku muuzi | “nose and eye” |
| kaNNu kaadu | “eye and ear” |
| meelu kaalu | “body and leg” |

Exx. from Telugu

| | |
|---------------|------------------|
| talatokka | “head and tail” |
| netti nore | “head and mouth” |
| kaaluceettulu | “leg and hand” |

From the above examples one can infer the following differences between Tamil and Telugu. The Telugu body part compounds are formed not only with the human body parts but also using the animal body part like ‘tookā’ ‘tail.’ Telugu compounds also have the plural marker -lu. Tamil and Telugu languages use different body parts to signify the same meaning.

Exx. from Tamil and Telugu

| | |
|------------------------------------|---------------------------------|
| vaayila vaittula | netti nooru |
| “beating in the stomach and mouth” | “beating in the head and mouth” |

In Tamil the parts of the compound are ‘kai kaal’ “hand and leg”, whereas in Telugu it is in the combination of ‘kaaLLu ceetulu’ “legs and hands”. In addition to that the Telugu language has the plural suffix –lu which is added with either the two parts of the compound or any one part of the compound.

Exx. from Tami and Telugu

| | |
|----------------|----------------|
| kai kaal | kaaLLu ceetulu |
| “hand and leg” | “leg and hand” |
| kaay kaRi | kuura gaayalu |
| “vegetables” | “vegetables” |

The compound is formed by taking the connective marker –um-. It conveys the meanings “idiomatic” and “connective”

Exx. from Tamil

| | |
|---------------------|----------------------|
| vaayilumvaiyittilum | “mouth and stomach” |
| kaatum kaatum | “ear and ear” |
| muukummuuziyum | “nose and eye” |
| kaiyumkaalum | “hand and leg” |
| negamumsadauyum | “nail and the flash” |
| naaDi narambum | “pulse and the vein” |

But in Telugu the same type of compound is framed by inserting the clitic marker -oo- and it implies the meaning “or”

Ex. from Telugu

kaaloo kaDupoo “leg or stomach”

4.2.10.2 Kinship terms

Exx. from Tamil

aambaLa pombaLa (Lit) aaNpeN “gents and lady”

appaamma (Lit) taaytantai “parents”

kaNavanmanaivi “spouse”

purusan poNTaaTTi “spouse”

viiTTukkaaranviiTTukkaari “spouse”

akkaatangai “sisters”

annantambai “brothers”

taattaapaaTTi “grandparents”

uRRaaruRavinar “relatives”

Exx. from Telugu

aaDamaga (Lit) stiripurusulu “ladies and gents”

ammaanaana “parents”

tallitandrulu “parents”

aalumagaLLu “spouse”

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| | |
|----------------|-------------|
| mohuDupellaalu | “spouse” |
| annatammuLLu | “brothers” |
| akkacelleLLu | “sisters” |
| bandumitrulu | “relatives” |

While forming these compounds related to kinship terms Telugu adds plural marker –lu with the second member of the compound treating the compound as plural. But in Tamil these compounds are treated as singular there by no addition of the plural marker –kaL. Moreover in some of the compound the order of the compounds are also changed.

Exx. from Tamil and Telugu

| | |
|--------------------|--------------------|
| aampalapompala | aaDamaga |
| “lady and gents” | “gents and lady” |
| kanavan manaivi | bhaaryaabharta |
| “husband and wife” | “wife and husband” |

4.2.10.3 Animals and Birds

Exx. from Tamil

| | |
|------------|----------|
| aaDumaaDu | “cattle” |
| maaDukannu | “cattle” |

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| | |
|-----------------|-------------------------|
| naayinari | “dog and fox” |
| singam puli | “lion and the tiger” |
| eliyumpuunaiyum | “rat and the cat” |
| kaakkaakuruvi | “crow and the sparrow” |
| kuruvikokku | “sparrow and the crane” |
| naayumpanniyum | “dog and the pig” |
| koozhikunju | “hen and the Chicken” |

Exx. from Telugu

| | |
|----------------|----------------------------------|
| goDDugoodaa | “cattle” |
| aavuduuda | “cow and the calf” |
| kukkanakka | “dog and the fox” |
| elukapilli | “rat and the cat” |
| cilakagoorinka | “parrot and one type of sparrow” |

While forming these types of compounds in Tamil some of the compounds have the connective marker –um- in both the words of the compounds. In Telugu the connective marker is absent.

4.2.10.4 Food Items

Exx. from Tamil

| | |
|-------------|---------------|
| kanjiitaNNi | “liquid food” |
|-------------|---------------|

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| | |
|-----------------|-----------------------|
| annam taNNi | “food and water” |
| cooru kozambu | “food and gravy” |
| kaayi kari | “vegetables” |
| paalu mooru | “milk and buttermilk” |
| iDli toosa | “idli and doosa” |
| vaDai paayasam | “vada and sweet” |
| catni saambaaru | “caTni and saambaar” |
| paal pazham | “milk and fruit” |

Exx. from Telugu

| | |
|--------------|--------------------------|
| ganji niiLLu | “liquid food” |
| vanTa vaarpu | “cooking and straining” |
| kuurenaare | “vegetable and the like” |
| iDli doosa | “idli and doosa” |
| vaDapaayasam | “vaDa and sweet” |
| kuurakaayalu | “vegetables” |
| paalupaLLu | “milk and fruits” |

4.2.10.5 Lands

Exx. from Tamil

| | |
|--------------|-------------------------|
| nanceypuncey | “wet land and dry land” |
|--------------|-------------------------|

| | |
|--------------------|------------------------------|
| vaayikkaal varappu | “canal and bank of the land” |
| kaaDumeeDu | “land and barren land” |
| nilamniccu | “land and the like” |
| nilampolam | “land and the like” |

Exx. from Telugu

| | |
|---------------|-------------------------|
| nanceypuncey | “wet land and dry land” |
| polampuTra | “land and the like” |
| gaDDigaadaraa | “grass and the like” |
| mokkaamooDu | “bud and the like” |

4.2.10.6 Plants

Exx. from Tamil

| | |
|-----------------|-------------------------------|
| pullupuuNDu | “grass and the like” |
| muLLumoDalu | “thorn and the like” |
| ceDikoDi | “plant and the like” |
| ceDicetta | “plant and dust” |
| marammaTTai | “tree and its part” |
| puuvupincu | “flower and tender raw fruit” |
| ilaitalai | “leaf and the like” |
| kappukiLai | “The bunch of branch” |
| kottumkollaiyum | “The bunches” |

taTTattaalu “The stem of the millet”

Exx. from Telugu

ceTTuceema “tree and the like”

maanumaaku “tree and the like

puutakaata “The flower and the raw fruits”

aakualamu “leaf and the like”

4.2.10.7 Grains

Exx. from Tamil

nelluniiru “paddy and the like”

colamcongu “millet and its hask”

payirupaccai “The green plant”

4.2.10.8 Tools

Exx. from Tamil

eerumaaDu “The plough and the bullock”

kalappakanni “The plough and the like”

kattikaDappaarai “The knife and the

vanDivaasi “cart and the like”

tumbumolakkucci

4.2.10.9 Vessals

Exx. from Tamil and Telugu

| | | |
|--------------|------------|------------------|
| paanai caTTi | ..... | “pot and vessal” |
| caTTimuTTi | ..... | “vessal etc” |
| taTTumuTTu | taTTabuTTa | “things etc” |
| paNDapaatram | ..... | “vessal etc” |

The above- mentioned Telugu compound is not much of productive like inTamil.

4.2.10.10 Insects

Exx. from Tamil and Telugu

| | | |
|-------------|-------------|-------------------------|
| puzhupuucci | puruguputra | “worms and the insects” |
| iierumbu | ..... | “flies and ants” |
| iirupeenu | ..... | “lies and its egg” |
| paambupaali | ..... | “snake and the lizard” |
| puucipoTTu | ..... | “insect and the like” |

Like inTamil, Telugu deos not have that much of productivity of the in above- mentioned type of compounds.

4.2.10.11 Rains, etc.

Exx. from Tamil and Telugu

| | | |
|--------------|------------|-----------------|
| kaattumazhai | gaalivaana | “wind and rain” |
|--------------|------------|-----------------|

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| | | |
|----------------|------------------------|--------------------------|
| mazaituLi | | “rain and the drop” |
| iDimazhai | | “thunder and rain” |
| mazaimaari | | “rain and rain |
| iDiminnal | urumulumeruppulu | “thunder and lightening” |
| veyiluveenal | enDapoDa | “hot and the like” |
| mabbumandaaram | ..... | “cloudy”“ |
| raatripahalu | reeyipakalu | “night and day” |
| caamameemam | artharaatiri aparaatri | “midnight” |
| kaalaimaalai | podduastamaanam | “morning evening” |
| ..... | urumulupiDugulu | “thunder and thunder” |

4.2.10.12 Diseases

Exx. from Tamil

| | |
|--------------------|------------------------|
| nooyinoDi | “disease etc” |
| ciikupuni | “diseases” |
| kuLirkaayiccal | “cold and fever” |
| talaivalikaayiccal | “headache and fever” |
| maruntumaatirai | “medicine and tablets” |
| vaantibeedi | “cholera” |

Exx. from Telugu

| | |
|--------------|--------------------|
| ciikucinta | “fever and sorrow” |
| cali javaram | “cold and fever” |
| mandumaaku | “medicine etc” |

Apart from the above -mentioned compounds there is another type compound. In this, one particular word acts as a base word in coining the compound.

Exx. from Tamil

| | |
|----------------|--------------------------------|
| pattu iruvatu | “ten, twenty” |
| pattu muppatu | “ten, thirty” |
| pattu naarpatu | “ten, forty” |
| pattu ambadu | “ten, fifty” |
| pattu nuuru | “ten, hundred” |
| pattu aayiram | “ten, thousand” |
| mahamarumaha | “daughter and daughter in law” |
| mahamarumahan | “daughter and son in - law” |

Exx. from Telugu

| | |
|-------------------|--------------------------------|
| kuuturu koDaludu | “daughter and daughter in law” |
| kuuturu alludu | “daughter and son in law” |
| kuuturu kooDaludu | “daughter and daughter in law” |
| paruvu maryate | “prestige and respect” |
| paruvu paatiyate | “prestige and responsibility” |
| paruvupratista | “prestige and respect” |

These compounds may occur discontinuously.

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Exx. from Tamil

- aastiyum ille paastiyum illai “there is no property and the like”
veelaiyum ille veTTiyum ille “there is no work and the like”
kaasum ille panamum ille “there is no coin and the currency”
viDum ille vaasalum ille “there is no house and the front yard”
daanamum ille darmamum ille “here is no alm and justice”

Exx. from Telugu

- aasti leedu paasti leedu “there is no property and the like”
sirii leedu sambathalu leedu “there is no westh and the like”
vanukka leedu benakka leedu “there is no shivering and the like”
adaranuu leedu bedaranu leedu “there is tension and the like”
dhaanamu leedu dharmamu leedu “there is no alms and justice”

This type of discontinuous compound is possible only when adding the negative marker ‘illai’ in Tamil and ‘leedu’ in Telugu which mean “it is not” and give the negative meaning. While forming this compound –um- the connective marker is obligatory in Tamil whereas in Telugu the lengthening of the final vowel is optional, instead of –um-.

Before describing the word reduplication, just we have a look at phonological reduplication briefly. Phonological Reduplication means (PR) “repetition of consonant or vowel to express the emotional or irritated

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feelings”. The repetition may be either initially, medially or finally. The intended meanings of this type of reduplication may be “request”, “emphasis”, “irritation”, “sorrow” and “hesitation”.

Exx. from Tamil emphasis

amma.....yamma....amma please ma

“mother..... mother, please mother.”

Exx. from Tamil for “irritation”

sssit “The English word shit is used to show for irritation.”

ssari “accepting with little hesitation.”

baaaaass “boss.”

cccumma “just like that.”

4.3 Word Reduplication

The word reduplication is subdivided into complete word reduplication, partial reduplication and the discontinuous reduplication which are discussed in this Section.

4.3.1 Complete Word Reduplication (hereafter CWR)

CWR is defined: “complete repetition of the base word as it is with some semantic modification or some new meaning”. In other words “The entire phonological form of a stem or all the meaningful elements may be

reduplicated”. It may be considered as simple reduplication. Simple Reduplication occurs in almost all parts of speech in Tamil and Telugu.

4.3.1.1 Nouns

Noun, one of the primary parts of speech, is reduplicated implying the meanings: emphasis, fearfulness, caution, to entertain the child, unbearable situation, etc. in Tamil and Telugu

Nouns are reduplicating in the following examples which are showing the meaning “emphasis” in Tamil and Telugu.

Exx. from Tamil and Telugu

| | | |
|--------------|-------------|---------------|
| veeveele | panipani | “work work” |
| kaasu kaasu | dabbu dabbu | “money money” |
| paaTTupaaTTu | paaTapaaTa | “song song” |

In the meaning “to give caution about the poisonous creatures and fearful persons” the nouns are reduplicated. The following are the examples.

Exx. from Tamil and Telugu

| | | |
|--------------|-------------|-------------------|
| paampupaampu | paamupaamu | “snake Snake” |
| teelu teelu | teelu teelu | “scorpio Scorpio” |
| elieli | elukaeluka | “rat rat” |

| | | |
|-----------------|-------------|---------------|
| tiruTan tiruTan | donga donga | “thief thief” |
| puli puli | puli puli | “tiger tiger” |

To make the child cheerful the nouns indicating peculiar things reduplication.

Exx. from Tamil and Telugu

| | | |
|----------------|------------------------|---------------------|
| nelanela | chandamaamachandamaama | “moon moon” |
| pommapomma | bommabomma | “toy toy” |
| korangukorangu | kootikooti | “monkey monkey” |
| yaane yaane | eenugu eenugu | “elephant elephant” |
| railu railu | railu railu | “train train” |

To address persons kinship terms or other terms reduplicate.

Exx. from Tamil and Telugu

| | | |
|-----------------|---------------------|-----------------|
| ammaa ammaa | ammaammaa | “mother mother” |
| appaa appaa | naanaa naanaa | “father Father” |
| ayyaaayyaa | ayyaa ayyaa | “sir sir” |
| tiiccar tiiccar | meestaruu meestaruu | “sir sir” |

While addressing if there is no response then, reduplicating the phoneme of second word may bring the attention. Since both Tamil and Telugu have same structure the examples are also same.

Exx. from Tamil and Telugu

amma ammaa ammmaa “bring the attention of the mother”

akka akkkaa akkkkaa “bring the attention of the sister”

annaa annnaa annnaa “bring the attention of the brother”

To bring the attention of the people in the places like public meetings, courts, class rooms, etc, the word ‘amaiti’ reduplicates in Tamil.

Exx. from Tamil

amaiti amaiti amaiti “silence silence”

But in Telugu the English word ‘silence’ is used.

While selling the commercial goods the names of the goods (Nouns) reduplicate to bring the attention of the buyers.

Exx. from Tamil and Telugu

katirikka katirikka vankaayaa vankaayaa “Brinjal brinjal”

paruppuparuppu pappupappu “Dol Dol”

vaazakkaa vaazakkaa araTi kaayaa arati kaaayaa “Banana banana”

The reduplication of place names is used in the public places especially in the bus stand and tourist places to guide the passengers.

Exx. from Tamil

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| | |
|-------------------|---------------------|
| madurai madurai | “name of the place” |
| dinDigul dinDigul | “name of the place” |

Exx. from Telugu

| | |
|------------------------|--------------------|
| cdr appollo cdr appolo | “name of the stop” |
| shankarmatt sankarmatt | “name of the stop” |

The proper names are reduplicated to bring the attention of persons. Since both the languages have same calling pattern the examples for both the languages are the same.

Exx. from Tamil and Telugu

| | |
|-----------------|--------------------|
| sandeep sandeep | “name of a person” |
| siitaa siitaa | “name of a Lady” |
| ravii ravii | “name of a person” |

The reduplication of the names of the gods implies the meaning of sorrow, tiredness, unbearable situation, trouble and inability. The meaning variations can be identified by the way of pronouncing the god’s names. The Tamil and Telugu use the same patterns. So the examples are same.

Exx. from Tamil and Telugu

| | |
|---------------|-----------------|
| shiva shivaa | “name of a God” |
| raamaa raamaa | “name of a God” |

krishna krishnaa “name of a God”

bhagavaan bhagavaan “name of a God”

The celestial gods, namely, Lord Indira et all. and the mythological characters Arjuna et all. are reduplicated and they indicate the meaning “removal of fear” .

Exx. from Tamil and Telugu

Indirairindira indra indra “king of the paradise”

arjuna arjuna “name of the mythological hero”

The time- indicating nouns with the adverbial suffix –aaga in Tamil and –gaa in Telugu are reduplicated and they convey the meanings: continuity, gradualness and augmentation.

Exx. from Tamil for continuity

kaalankaalamaagaa “Times together”

yugayugamaagaa “Times together”

janma janmamaagaa “Births together”

vazhi vazhiyaagaa “Generations together”

vaazaiyaDi vaazaiyaagaa “Generations together”

paramparaiparamparaiyaagaa “Generations together”

Exx. from Telugu

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| | |
|------------------|------------------------|
| tarataaalugaa | “Generations together” |
| yugayugaalugaa | “Times together” |
| janmajanmaalugaa | “Births together” |

In Telugu the words indicating ‘time’ are reduplicated and if they take adverbial suffix -gaa, with plural marker-lu preceding, they imply the meaning continuity.

But the other words like aNu with the adverbial suffixes – aaga –gaa- both in Tamil and Telugu reduplicated, imply the meaning “each and every part”.

Exx. from Tamil and Telugu

aNuNuvaaga sotittan aNuNuvu (gaa) pariciilinaaDu

“He checked each and every part”

In Telugu, the adverbial suffix –gaa is optional.

If the same word takes the locative suffix –il-/loo- in both the languages it implies the meaning “each and every part”.

Exx. from Tamil and Telugu

aNuvaNuvil aNuvaNuvuloo “each and every part”

..... naranaraaloo “each and every nerve”

Some of the temporal nouns with the dative case marker are reduplicated and they imply the meanings: “any” “together” and “completeness”

Exx. from Tamil

| | |
|------------------|-------------------|
| kaalankaalattuku | “at all the time” |
| yugayugattuku | “at all the time” |
| janmajamattuku | “at all the time” |

Exx. from Telugu

| | |
|----------------|-------------------|
| tarataraalaku | “any generation” |
| yugayugaalaku | “time together” |
| janmajamaalaku | “births together” |

Some of the words indicating time, if they take –ku- the dative case marker occurs as inserted element in Tamil and –ki as suffix in Telugu reduplicate, giving the meanings: gradually and time to time.

Exx. from Tamil

| | | |
|--------------------|-------------------|--------------------|
| naaLuku naaL | roojuroojuki | “day by day” |
| nimisattukunimisam | nimisanimisaaniki | “second by second” |
| manikimani | ganTa ganTaki | “hour by hour” |
| ..... | ghaTighaTiki | “second by second” |

The compound ,naaLuku naaL’, if it occurs as naalaaga naalaaga also, indicates the meaning: gradually; but the compound rooju roojuki in Telugu does not take the adverbial suffix –gaa like Tamil.

Certain words like konjam konjam “little little”,and paTippaTi “step step” in Tamil,and kramakramam “gradually” in Telugu, take the adverbial suffix -aaga in Tamil and –gaa in Telugu and indicate the meaning “gradually”.

Exx. from Tamil and Telugu

| | | |
|----------------|----------------|-------------|
| konjamkonjamaa | kramakramangaa | “gradually” |
| paTippaTiyaaga | ----- | “gradually” |

The time- indicating words raatri, saamam with the dative marker -ku- -ki- as infix in Tamil,and raatri with the dative marker –ki- as infix in Telugu are reduplicated, indicating the meaning “at a time”.

Exx. from Tamil and Telugu

| | | |
|------------------|----------------|-------------|
| saamattukusaamam | ..... | “at a time” |
| raatriki raatri | raatrikiraatri | “at a time |

Other time -indicating words with ku-/ki-as inserted element and ki- in the final position in Telugu indicate the meaning “each time”.

Exx. from Tamil and Telugu

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| | | |
|---------------------|-------------------|---------------|
| neerattuku neeram | | “each time” |
| maniki Mani | ganTa gantaki | “each time” |
| nimisattuku nimisam | nimisanimisaaniki | “each minute” |
| noTikinoTi | ..... | “each second” |

In Telugu some of the nouns like nela, gaNTa are reduplicated, implying the meanings “together” and “exactness”. While reduplicating, in the reduplicated counter part the vowel in the second syllable ‘a’ is lengthened. The plural marker also is added to the reduplicated counter part.

Exx. from Telugu

| | | | |
|-------|-----------|----------------|-------------------|
| nela | “month” | nelalunelalu | “months together” |
| ganTa | “an hour” | ganTaluganTalu | “hours together” |

This structure is not found in Tamil.

The meaning “totality of the person or thing” (which is termed metonymy in the literature) is indicated by reduplicating the nouns in Telugu.

Exx. from Telugu

| | | | |
|-------|-----------|-------------|-----------------------------|
| dabba | “box” | dabbadabbaa | “total box with thing” |
| uuru | “village” | uuruuuruu | “total village with people” |
| illu | “house” | iLLuiLLu | “total house with people” |

deesam “country” dasadasam “total country with people”

This type of reduplicated structure is not possible in Tamil.

In a sentence when nouns are reduplicating they imply the meanings: irritation and emphasis.

Exx. from Tamil and Telugu for irritation

veela veela eppavu veelataanaa?

pani pani eppuDu paneenaa?

“always work work”

panam panam eppavu panatte patina peeccuttaanaa?

daabuDabbu eppuDu Dabbu maaTTeenaa?

“is it only the talk money always?”

Exx. from Tamil and Telugu for emphasis

veela veela oree veela

pani pani okaTTee pani

“work work always only work”

paTippu paTippu oree paTippu

caduvu caduvu okaTee caduvu

“study study always only study”

In Tamil ‘tuNDu’ “Piece”, ‘cukku’ “Small piece” are the two nouns equivalent to the Telugu noun ‘mukka’ “Piece”.The noun ‘mukka’ reduplicates before the verbs ‘agu’ “To become” and ‘ceyyu’ “To make” (Bhaskararao 1976) implying the meaning “plurality”. The reduplicated counter part takes the plural suffix –lu

Exx. from Telugu

kappu mukka mukkalu aindi “cup broken into pieces”

ceTTu mukka mukkalu aindi “tree broken into pieces”

atanu kappu mukka mukkalu ceesaaDu”He broke the cup into pieces”

This construction is not possible in Tamil.

In Telugu when the nouns cup, tree, etc. occur with plural marker –lu, the base form and the reduplicated form take the plural marker –lu-.

Exx. from Telugu

kappulu mukkalu mukkalu ayaayi “The cups are broken into pieces

ceTTulu mukkalu mukkalu ayaayi “The trees broken into pieces”

This construction also is not possible in Tamil.

In Tamil ‘tuNDu’ “piece” and ‘cukku’ “Small piece”, are the two nouns which are used to imply the meaning “pieces”. The noun tuNDu

occurs after the nouns ‘kap’ “cup” ‘kai’ “Hand”, ‘maram’ “Tree” and ‘kucci’ “Stick” etc are broken by somebody or something. The other noun ‘cukku’ “Small piece” occurs with the abstract nouns like ‘idayam’ “heart” and ‘muuLai’ “mind”. But in Telugu, the noun ‘mukka’ “Piece” is the only equivalent noun for both ‘tuNDu’ and ‘cukku’. In Tamil, these two forms reduplicate before all the verbs by taking the adverbial suffix – aaga in its counter part and do the adverbial function. But the Telugu noun ‘mukka’ reduplicates with the adverbial suffix -gaa in its counter part and do the adverbial function with all the verbs except the verbs ‘agu’ “To become” and ‘ceeyu’ “To make”. The implied meaning is “plurality”.

Exx. from Tamil and Telugu

kappu tunDu tunDaagip pooyiviTTadu

kappu mukka mukkalu aypoindi

“The cup broke into pieces”

avan anta kappai tuNDu tuNDAagaa uTaittaan

vaaDu aa kappu mukka mukkalu ceesaaDu

“He brokes that cup into pieces”

avan kappukalai tuNDu tuNDAagaa uTaittaan

vaaDu kappulu mukkalu mukkalu ceesaaDu

“He brokes the cups into pieces”

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idayam cukkuc cukkaakiyadu

hrudayam mukkalu mukkalu ayindi

“The heart broke into pieces”

From the above examples we can conclude the following results:

- i) In Tamil neither the base form nor the reduplicated counter part of tuNDu takes the plural form –kaL. But in Telugu the mukka takes –lu either with both the base form and with the reduplicated form or only with the reduplicated counter part depending on the number of the nouns.
- ii) In Tamil the broken thing kappu takes the accusative case marker –ai when it is broken by somebody. But in Telugu the accusative case marker –nu is optional.
- iii) In Tamil neither to base word nor to the reduplicated word the plural marker –kaL is added . But in Telugu it is possible to use the plural marker –lu with both the base word and the reduplicated word even when the noun is singular.

avan antak kucciyai tuNDu tuNDAaga naRukkinaan

waaDu aa karnanu mukkalu mukkalgaa narukaaDu

“He cut (the to and fro motion of a knife saw etc.) the stick into pieces”.

When the noun ‘tuNDu’ reduplicates and give the meaning “small”in Tamil.

Exx.from Tamil

| | |
|----------------------|---------------------------|
| tuNDu tuNDu tuNukku | “small small bit” |
| tuNDu tuNDu prasuram | “small small publication” |
| tuNDu tuNDu kaayitam | “small small bit paper” |

But in Telugu ‘mukka’ “Small piece” cannot be used in the above mentioned situation.

Peri Bhaskararao, (1977) points out that some of the mass nouns like ‘mudda’ “lump”,and ‘guNDa’ “powder” are reduplicated and convey meanings“Intensity of state”. This type construction is not taking the plural either in the base form or in the reduplicated counter part.

Exx. from Telugu

annam mudda mudda aindi
“The rice became lumpy or pasty”

biscuits guNDa guNDa aindi
“The biscuits became powdery”

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This type of construction is not possible in Tamil.

When these nouns have the homophonous count nouns as the counter part and if they are reduplicated, they can take plural suffix –lu either after the second noun or after both. This construction conveys totally different meaning.

Exx. from Telugu

waaDu Annam mudda muddalu ceesaaDu

“He cooked the rice into a lumpy constituency.”

waaDu Annam muddalu muddalu ceesaaDu

“He made lumps of balls of boiled rice.”

This type of construction is also not possible in Tamil.

The derogatory nouns like ‘paityam’ “Mad”, ‘kiLam’. “old”, ‘kaZhutai’ “donkey”, ‘vaattu’ “duck”, ‘korangu’ “monkey” in Tamil, ‘picci’ “mad”, ‘musali’ “old”, ‘gaaDida’ “donkey” and ‘kooti’ “monkey” in Telugu are reduplicated and giving the meanings: “abusive”, “irritation” and “sarcasm”.

Exx. from Tamil and Telugu for “abusive”

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| | | |
|----------------|----------------|----------|
| kezham kezham | musalimusali | “old” |
| kazhudekazhude | gaaDidagaaDida | “monkey” |
| vaattu vaattu | ----- | “duck” |

Exx.from Tamil and Telugu for ‘irritaton’

| | | |
|------------------|------------|-----------|
| paitiyao paitiyo | piccipicci | “mad ” |
| koraNgu koraNgu | kootikooti | “monkey ” |

Exx. from Tamil and Telugu for sarcacisam

| | |
|-------------|-------|
| guNDu guNDu | “fat” |
|-------------|-------|

When the noun korangu in Tamil and kooti in Telugu “monkey” reduplicates and give the idiomatic meaning “Strong”.

Exx. From Tamil and Telugu

| |
|---------------------------|
| korangu piTi korangu piDi |
| kooti PaTTu kooti paTTu |
| “strong hold like monkey” |

Another type of nouns like ‘peeyi’, ‘piisaasu’, koTTaan, saniyan etc in Tamil and deyyam, picaasam, bhuutam and sani generally mean “ghost”, “giant” “satran”, the “mystic powers”. These nouns are reduplicated and give the meanings “irritation” and “abuse”.

Exx. from Tamil and Telugu for ‘irritation’

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| | | |
|----------------|----------------|-----------|
| peeyi peeyi | deyyamdeyyam | “devil ” |
| sanisani | sanisani | “saturn ” |
| pisaasupisaasu | picaacupicaacu | “devil ” |

Exx. from Tamil and Telugu for abusive

| | | |
|-----------------|---------------|-------------------|
| kooTTaa kooTTaa | ----- | “a kind of Ghost” |
| peeyi peeyi | deyyam deyyam | “ghost” |

When the nouns referring to the physical defects are reduplicated the meanings “abuse” and “scolding”.

Exx. from Tamil and Telugu for “abusive”

| | | |
|--------------|---------------|----------------|
| noNDi noNDi | kunTi kunTi | “lame person” |
| kuruDukuruDu | guDDi guDDi | “blind person” |
| cevuDicevuDu | cemuDu cemuDu | “deaf person” |

Exx. from Tamil and Telugu for “sarcaasam”

| | | |
|--------------|------------|----------------|
| noNDinoNDi | kuNTikuNTi | “lame person” |
| kuruDukuruDu | guDDiguDDi | “blind person” |
| uumeuume | muugamuuga | “dump person” |

To point out the body condition of the accidental body after the bus accident and train accident the noun kuuzh “Liquid” is reduplicated with the

meaning “very bad”. In Telugu for the abovebody condition the onomatopoeic form ‘najju najju’ is used.

Exx. from Tamil and Telugu

bassu acciDenTle ave baaDi kuuLkuuLaagiruccu

bassu acciDenTloo vaaDi baaDi najjunajju/nujjunujju ayindi

“His body became shapeless due to bus accident”

In Telugu the noun mari is reduplicated, giving various meanings: “again and again”, “then” and “repeatedly”.

Exx. from Telugu

vaaLLa nanna marimari inTiki rammani pliccaaDu

“His father asked him to come to the house againagain”

mari Mari neenu veLLanaa?

“then and then shall I go?”

atanu aa poosTuku applai ceyyamani mariiamarii ceppaaDu

“He asked repeatedly to apply that post”

This type of reduplication of empty morph indicating various meanings in a sentence is not found in Tamil.

In Tamil the temporal nouns like ‘vaaram’ “Week”, ‘varsam’ “Year”

‘kaalam’ “Season” and ‘neeram’ “Time” are reduplicated giving the Language in India www.languageinindia.com

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meanings “Every” and “Particular”. While reduplicating the end phoneme of the base word is dropped, the vowel is lengthened.

Exx. from Tamil

| | | | |
|---------|--------|--------------|---------------------|
| vaaram | “week” | vaaraavaaram | “every week” |
| varsam | “year” | varsaavarsam | “every year” |
| kaalaam | “time” | kaalaakaalam | “particular period” |
| neeram | “time” | neeraaneeram | “particular time” |

In Telugu the temporal nouns like ‘vaaram’ “week”, ‘samvatsaram’ “year” and ‘nela’ “month” may reduplicate giving the meaning “Every”. But there is no sandhi change in that repetition.

Exx. from Telugu

| | | | |
|-------------|---------|------------------------|---------------|
| vaaram | “week” | vaaramvaaram | “every week” |
| samvatcaram | “year” | samvatcaramsamvatcaram | “every year” |
| nela | “month” | nelanela | “every month” |

The mass nouns like ‘kuzhu’, ‘kuuTTam’, ‘kumbal’, ‘kuiya’l and ‘tiraL’ “group” with adverbial suffix –aaga reduplicate and do the adverbial function.

Exx. from Tamil

atiharikaL kuzukuzuvaagap pirindu veelai ceptaarkaL

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“The officers are divided into groups and worked together”

makkaL kuuTTam kuTTamaagaa vantarkaL

“The people came as a group”

janangaL kumbal kumalaagaa ninRaarkaL

“The public stand as a group”

makkaL tiral tiralaaga vandaarkaL

“The people came as a group”

daanyam kuviyal kuviyalaagaa kuvindu kiDantatu

“The grains are in a heap”

But in Telugu ‘gumpu’, ‘muTTaa’, ‘teega’, and ‘jaTTu’ are the words meaning “group”.

Exx. from Telugu

janaalu gumpulugumpulugaa boohaiyaaur

“The people gathered as group”

gundaalu muTTaalumuTTaalugaa ceeraaru

“The Roudies gathered as group”

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aaTavikulu tegalutegalugaa viDipooyaru

“The tribals separated as groups”

pillalu jaTTulujaTTulugaa viDi pooyi aaDukunTunnaaru

“The Children are separated as group and played”

The above-reduplicated structure in Tamil and Telugu gives following results.

- i) The first two sentences give the meaning “adding the members into groups”. The last two examples indicate the meaning “separation and gathering of members into one group”
- ii) In Tamil only the adverbial suffix –gaa is added with the reduplicated counter part. But in Telugu the base form and the reduplicated counterpart occurs with the plural marker-lu, with adverbial suffix -gaa

While comparing these two languages, in Tamil the nouns show only the meaning “forming a group” and the reduplicated counterpart do not take the plural marker. But in Telugu the nouns gumpu and muTTa show the meaning “gathering”, but the tega and the jaTTu give the meaning “separation and gathering of groups”. The base and the reduplicated counter part takes the plural marker –lu-.

The exclamatory noun ‘ayyoo’ in Tamil and Telugu reduplicate and indicate the meaning “The inability of the person”

Exx. from Tamil and Telugu

ayyoo ayyoo ave ennaya atikiraanee

ayyoo ayyoo waaDu nannu koDutunnaaDe

“Alas! He is beating me”

ayyooayyoo idi ennaDi kolam?

ayyoo ayyoo idi eemiTTe veesalu?

“Alas! What is this?”

ayyaiyoo ippa ennapannuve

ayyaiyoo ippuDu eem ceestaaNu

“Alas what can I do now?”

The kinship terms appaand amma while reduplicating indicate the meaning “irritation” in Tamil and Telugu.

Exx. from Tamil and Telugu

appappa onnoDa periya tollaiyaap pooccu

abbabbaa niitoo pedda lolli avutundee

“Sit! What is this nuisance?”

The noun kanchi “ liquid state of rice” is reduplicated and implying the idiomatic meaning in Tamil.

Ex. from Tamil

unnaya kanchi kanchiyaa aakiruvee?

“I will make you unshape?”

This type of construction is not available in Telugu. The words like kottuand kulai in Tamil and guttulu and gelalu in Telugu meaning “Bunches” are reduplicated meaning “collectiveness of things”.

Exx. from Tamil and Telugu

puukkaL kottukkottaaga puukkum

puulu guttulu guttuluga puustaayi

“The flowers are blossoming as bunches”

vaazai kulai kulaiyaagak kaayikkum

araTi gelalu gelalugaa panDutundi

“The plantain bore raw banana as bunches”

The following phrases reduplicate and give the meaning “emphasis.” These occurrences are possible in the modern cinema songs. But the author is not sure whether this type of construction is possible or not in Telugu cinema songs.

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Exx. from Tamil

unnaal muTiyum unnaal muTiyum toozha

“friend it is possible by you ”

cuTTum vizhi cuTare cuTTum vizhi cuTare

ungamma ungamma

“your mother, your mother”

When the nouns are reduplicated there will two types of reduplications: Class maintaining and class changing.

- i) In class maintaining reduplication, reduplicated and non reduplicated forms belong to the same grammatical category and imply the meaning “emphasis”. In class changing reduplication, the non iterated forms are in one grammatical class and the iterated forms are in other grammatical category.

Class Maintaining Noun Reduplication in Tamil

Exx. from Tamil

| | | | |
|--------|---------|--------------|-------------------|
| taNNi | “water” | taNNitaNNi | “water water” (N) |
| paalu | “milk” | paalupaalu | “milk milk” (N) |
| caavi | “key” | caavicaavi | “key key” (N) |
| katavu | “door” | katavrkatavu | “door door” (N) |

Class Maintaining Noun Reduplication in Telugu

Exx. from Telugu

| | | | |
|--------|---------|--------------|-------------------|
| niiLLu | “water” | niiLLuniiLLu | “water water” (N) |
| annam | “rice” | annamannam | “rice rice” (N) |
| taalam | “lock” | taalamtaalam | “lock lock” (N) |
| talupu | “door” | taluputalupu | “door door” (N) |

Class Changing Noun Reduplication in Tamil

Exx. from Tamil

| | |
|---|----------------------------------|
| aTukku (N) | “putin order” |
| aTukkaTukaa (ADV) | “contiuously” |
| aasai (N) | “desire” |
| aasaiaasaiyaa (ADV) | “lovingly” |
| paccai (N) | “green” |
| paccaipaccaiyaagaa (ADV) | “talking in an indecent way” |
| pamparam (N) | “Top” |
| pamparampamparmaaga | “doing the work speedily” |
| kavaTTai(N) | “double part in a single branch” |
| e ippaDi kavaTTe kavaTTayaa peesare (adv) | |
| “Why are you talking in a bad manner?” | |
| kandal | “old” |
| vaazkkai kandal kandalaagiyadu (adv) | |

“The life became horrible”

Class Changing Reduplication in Telugu

Exx. from Telugu

| | |
|-------------------------------|--------------------------------------|
| podu (N) | “powder” |
| poDipoDigaa maaTlaaDu (adv) | “talking in a slow and unwanted way” |
| peeru (N) | “name” |
| peerupeerunaa (adv) | “each and every person” |
| mudda (N) | “lump” |
| muddamuddagaa maaTlaaDu (adv) | “Talking in a cleared way” |

4.3.1.1.1 Pronouns

It is one of the properties of noun and used instead of noun. Personal pronoun, demonstrative pronoun, interrogative pronoun, referential pronoun, reflexive pronoun, relative pronoun etc. are some of the pronouns functioning in Tamil and Telugu.

The following is the table of personal pronouns for the First person, Second person and oblique forms:

.....

| Person | Number | Oblique forms |
|--------|--------|---------------|
|--------|--------|---------------|

| | Tamil | | Telugu | | Tamil | | Telugu | |
|---------------|-------|---------|--------|--------|------------|-------|--------|-------|
| | Sg | Pl | Sg | Pl | Sg | pl | Sg | pl |
| First person | naan | naam | neenu | manamu | -en- | nam | naa | meemu |
| | | naangaL | meemu | | -em-/engaL | | meemu | |
| Second person | nii | niingaL | nuvvu | miiru | -un- | ungaL | nii | mii |

In Tamil and Telugu, the first person singular forms are naan, and neenu “I” and the plural forms are ‘naam’ (Inclu.), ‘naangaL’ (exclu.); and ‘manamu’ (inclu.), ‘meemu’ (Exclu) “We” for (pl.) and the oblique forms of singular pronouns are -en and -naa “my” and the oblique forms of plural pronouns are -nam, -em/-engaL, and -maa “our”.

The second person singular forms are ‘nii’ and ‘nuvvu “you” and the plural forms are ‘niingaL’ and ‘miiru’ “you” and the oblique singular forms are ‘un’ and nii “your” and the plural forms are ungaL and mii “your”.

Among the above -mentioned forms, the singular forms naan, and neenu “I” in Tamil and Telugu, the Tamil first person plural inclusive form naam “We” and the Telugu first person exclusive plural meemu “we” and

inclusive plural manamu, “We” are reduplicated and they imply the meanings “Emphasis”and “among”.

Exx. from Tamil and Telugu

naan ...naan... conne
neenu...neenu ceppaanu
“I ...I... told”,

naan ...naan... collale
neenu...neenu ceppaleedu
“I ...I... did not tell”

naama...naama veelaye paarppoom
“We do our our work”

manam manam koTTukunTaam. viiLLakenduku?
“We are beating among us.why they are bothering”?

meemu meemu maaTlaaDi tiircukunTaam
“We will talk and solve among us”

The first person sg. pronouns in Tamil and Telugu are reduplicated andthey imply the meanings “hesitation”, “doubt”, “emphasis”, etc., in a sentences.

Exx. from Tamil and Telugu

naa...naanum vare

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nee..neenuu vastaanu

“I will also come”

naa....naanaa?

neen.....neenaa?

“Did I?”

naan ...naan...taan conne

neenu...neenee ceppaanu

“I ...I... only told”

The Second person Sg. pronoun in Tamil and Telugu are reduplicated and they imply the meaning “Clarification”.

Exx. from Tamil and Telugu

nii...nii parimala ille?

nuvvu.. nuvvu parimalavi kaaduu?

“you...you are parimala isn’t it?”

nii...niingalaa ippaTi peesuringa?

mii... miiraa ilaa maaTLaaDutunnaaru?

“Are you talking in this way?”

Among the oblique forms except the second person sg form nii “your” in Telugu, all the other forms are reduplicated and they imply the meaning “Distribution”.

Exx. from Tamil for First person Sg. Oblique form

oo oo veelaya paaru
“see your your work (or) See your work alone”

Exx. from Tamil and Telugu

onga onga veelaye paarunga
mii mii panulanu cuuDanDi
“Do your work alone”

In Tamil the oblique form un “your” taking the case suffix -aal and the post- position mun “infront” are reduplicated and they imply the meaning “emphasis”. This structure is possible only in the cinema songs.

Exx. from Tamil

unnaal muTiyum unnaal mutiyum toozha
“Friend! It is possible by you”

unnaale unnaale vinnaalac cenReenee
“because of you I went to rule the sky”.

unmunne unmunne mey taLa ninReenee
“I bowed in front of you”.

This construction may not be possible in Telugu

Third person pronoun table for Tamil and Telugu

| Tamil | | Telugu | | |
|-----------|--------|-----------|--------|---------------------------|
| Proximate | Remote | Proximate | Remote | |
| ivan | avan | wiiDu | waaDu | The impolite form |
| ..... | itanu | atanu | | The second degree Respect |
| | iiyana | aayana | | The first degree Respect. |
| ivar | avar | wiiru | waaru | Honorafic form |
| ivaL | avaL | idi | adi | The impolite form |
| | | iime | aame | The second degree Respect |
| ..... |  | iiwiDa | aawiDa | The first degree Respect |
| ivar | avar | wiiru | waaru | Honorafic form |
| itu | atu | idi | adi | Neuter form (sg.) |
| Ivai | avai | ivi | avi | Neuterform |

ivarkaL avarkaL wiiLLu waaLLu Human(pl.)

.....

In Tamil and Telugu, the first person singular pronouns naan and, neenu ‘I’ and the first person plural pronouns naam, and naangaL ‘you’ in Tamil do not undergo the process of reduplication. Also second person singular pronouns in Tamil and Telugu niiand, nuvvu, ‘you and’ niingaL ‘you’ the second person plural pronouns in Tamil do not undergo the process of reduplication.

The first person plural pronoun manam ‘we’ (Pl. inclu.) and the second person plural pronoun miiru ‘We’ (Pl. exclu.) undergo the process of reduplication in the following way. They imply the meanings: ourselves and among you.

Exx from Telugu

manamu manamu maaTlaaDukunTaam viiLLaku enduku?

“We ourselves may talk something, why are they bothering?”

miiru miiru maaTlaaDi tiircukonDi.

“You yourself speak and solve it”

As far as III person pronouns are concerned in Tamil all the pronouns reduplicate and imply not only the meaning of each entity of a

class set or group but also express each entity in a way different from the other entities.

Exx. from Tamil

- avananan “Each different male person”
- avaLavaL “Each different female person”
- avaravar “Each different male/female person” (hon.)
- atatatu “Each different thing”
- avangavanga “Each different person (pl.)
- aveave paaTTukup pooyiTTan
- “Each person went of with out responsibility”
- avaravaraa vantu vaangigiTTup pookaTTum
- “Let each person come and get”
- avangavanga veelayap paarunga
- “Each person sees your own work”

But in Telugu there are three forms for proximate wiiDu, itanu, iiyana “he”; idi, iime, iiwiDa “she” and three forms for remote “he” and “she” i.e., waaDu, atanu, aayana; adi, aame, aawiDa. For both proximate and remote, waaru he/she is the honorific form. WiiLLu and waaLLu are

the plural forms. Among these forms only the remote plural form waaLLu

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and the honorific form waaru reduplicate and imply the meaning: “personal”.

Exx. from Telugu

waaLLuu waaLLuu eetoo maaTlaaDukunnaaru

“They talked personally among themselves”

waarii waarii panulu cuuskunnaaru

“They looked after their personal work”

In Telugu the pronoun vaaDu may not reduplicate and may imply the meaning like Tamil pronoun avan “he”. But Peri Bhaskararao (1977) tells that to indicate an action which is repeated at similar place or with similar person the pronoun may reduplicate. Such pronouns are usually in accusative or in dative cases.

Exx. from Telugu

neenu vaaNNi vaaNNi aDiheenu

“I asked some people”

This construction may be possible in Tamil also. In fact all the third person pronouns in both the languages may reduplicate in this pattern.

Exx. From Tamil

aa avane.. avanane.. avanane keeTTeen

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“I asked some people.”

The Reflexive pl. pronoun taamu reduplicatess and implies the meaning: our.

Exx. From Telugu

tama tama vaarigurinci

“About our people...”

But in Tamil this construction is not possible.

4.3.1.1.1 Interrogative pronouns

The specific indefinite referential pronoun is ‘yaar’ in Tamil ‘evaru’ in Telugu which mean “who”. When these forms take clitic –oo they become derived pronouns ‘yaaroo’ and ‘evaroo’ “somebody”. These forms are reduplicated and they imply the meanings: somebody and so many different people.

Exx. from Tamil and Telugu

yaar yaar vantaarkaL?

evarevaru vaccaaru?

“Who who came?”

yaaryaroo vantaarkal?

evarevaroo vaccaaru

“So many different people came”

The following are other interrogative pronouns in Tamil and Telugu.

| | | |
|---------|--------|--------------------------|
| evan | evaDu | “Who” (male) |
| evaL | evati | “Who” (female) |
| ..... | evaru | “Who” (male/female hon.) |
| evarkal | evaLLu | “Who” (male/female Pl.) |
| etu | edi | “Which” (non.hon. sg.) |
| evai | eevi | “Which”(non hum. Pl.) |

Among the above-mentioned interrogative pronouns in Tamil only ‘evan’, ‘evaL’ and ‘etu’ are reduplicated. But in Telugu almost all the forms are reduplicated.

Exx. from Tamil and Telugu

eve eve vantaan

evaDevaDu vacceeDu

“Who who the male one came”

eva eva Vantaa?

evavati vaccindi?

“Who who the female one came?”

etetu vantadu

eedeedi vaccindi

“Which which (the inanimate) one came?”

evarevaru vacceeru?

“Which which (different) person came?”

evaLLevaLLu vacceeru

“Which which different people came?”

If the above-mentioned interrogative pronouns take the clitic –oo and are reduplicated they became the derived interrogative pronouns. They give the meaning : some different person. The reduplicated forms imply the meaning: so many different people. The same is the case in Telugu also.

Exx. from Tamil and Telugu

evanavanoo vantaan

evanoo vantaan

evaDevaDoo vacceeDu

evaDoo vacceeDu

“so many different male came”

“somebody came”

evalevaloo Vantaa

evaloo Vantaa

evattevattoo vaccindi

evattoo vaccindi

“so many different female came”

“many female came”

eeteetoo vandatu

eetoo vantadu

eedeedoo vaccindi

eedoo vaccindi

“some different thing came

“something came”

evarevaroo vacceeru

evaroo vacceeru

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| | |
|---------------------------------|------------------------------|
| “so many different people came” | “many different people came” |
| evaLLevaLLoo vacceeru | evaLLoo vacceeru |
| “some different people came” | “some people came” |
| eeveeoo vacceeyi | eevoo vacceeyi |
| “so many different thing came | “something came” |

The informative pronouns in Tamil and Telugu are ‘enna’ and ‘eemiTi’ “what”. When these forms are reduplicated they give the meanings: information and surprise.

Exx. from Tamil and Telugu

ennaenna veeNum?
eemeem kaavaali?
“What are the things needed?”
ennaenna saami paalu kuTiccicaa?
eemiTeemiTi deevuDdu paalu taagaaDaa?
“What what (alas) did god drink milk?”

The interrogative nouns ‘enna’ in Tamil and ‘eemiTi’ in Telugu meaning “what” are reduplicated and they give the meaning “thing happened beyond guessing”.

Ex. from Tamil and Telugu
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ennennamoo naTandu pooccu

eemeemoo jarigipooyindi

“Many things were happened beyond the guessing”

In Tamil, the interrogative nouns of quality ‘ettanai’ “how many” and ‘evvaLavu’ “how much” are used on the basis of countable nouns vs. uncountable nouns. But in Telugu, the first division is human vs non-human and the second is countable nouns vs uncountable nouns. The forms ‘enta’ “how much” and ‘enni’ “how many” are suitable only for non-human nouns and countable nouns. The form ‘enta’ “how much” is used for uncountable nouns. For human nouns the form ‘endaru’/ ‘endamandi’ “how many persons” is used. The following examples illustrate the above-mentioned statement.

Exx. from Tamil and Telugu

unakku ettanai pillaikaL?

niiku entamandi pillalu/ pillalu endaru?

“How many children you have?”

ettanai kallu? /kaRkaL?

enni raaLLu?

“How many stones?”

ettanai pasukkal?

enni aavulu?

“How many cows?”

evvalavu taNNi irukku?

enta niiLLu unnaayi?

“How much water is there?”

evvalavu paNam veeNum?

enta dabbu kaavaali?

“How much money you want?”

evvalavu kallu irukku?

enni raaLLu unnaayi?

“How much stones are there?”

Among these nouns ‘ettanai’ in Tamil and ‘enni’ and ‘endaru’ in Telugu are reduplicated completely and they imply the meaning: so many.

Exx. from Tamil and Telugu

etanettane kanavu kaNTan?

ennenni kalalu kanaanu?

“How many dreams I dreamt?”

ettanettana paaDu paTTu iruppee?

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ennenni paaTlu paTaanu?

“How much work that I have done?”

idu ettanettane mahaangaL vaaznta iTam?

idi endarendaru mahaanubaavulu batikina stalam?

“How many great people are lived in this place?”

In the above examples Tamil uses ‘ettanai’ “how many” for both human and non-human nouns. But Telugu uses ‘entamandi’ “how many persons” for human and ‘enni’ “how many” for non-human.

When these forms take the clitic –oo they give the meaning; “so many”. The clitic-oo is added only to the reduplicated counter part.

Exx. from Tamil and Telugu

ettanettanayoo kanavukaL

ennennoo kalalu?

“so many dreams”

ettanettanaiyoo varasattuku apparam

ennennoo samvatsaraalu taruvaata “after so many years”

In Telugu the form ‘enta’ undergoes full reduplication whereas in Tamil ‘evvalavu’ undergoes partial reduplication. The form enta “howmuch” reduplicates and gives the meaning: so much

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Ex. from Telugu

ententa niiLLu poosi penjaanu

“I poured how much water and make it grow?”

Ex. from Tamil

evvevvalavu koTuttiruppeen.

“How much I might have given?”

The forms evvalavu and enta “howmuch” are reduplicated discontinuously and they imply the meaning: “ability”.

Exx. from Tamil

avanga evvalavuku evvalavu tunpam koTukkamuDiyumoo avvalavuku

avvalavu tunpam koTuttaarkaL

vaaLLu entakenta baada peTTaaloo antakanta baada peTTaaru

“how much trouble they can give that much trouble they gave”

4.3.1.1.2 Quantity Nouns

In Tamil four types of quantity nouns, viz., ‘cila’ “few” ‘pala’ “many”, ‘ellam’ “everything” and ‘ellaarum’ “everybody” and in Telugu ‘konni’ “few”, ‘palu’ “many”, ‘anni’ “everything” and ‘andaru’ “everybody” are used to mark “few people”, “many people”, The quantifier ‘peeru’ is used with ‘cila’ and ‘pala’ in Tamil and ‘mandi’, ‘guru’ are added to ‘konni’ and ‘palu’ in Telugu

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The Tamil cila and pala are reduplicated with the meanings: “some times”, “many times”

Exx. from Tamil

ciRcila/ cilacila samayattule pooveen

“I will go there some time”

paRpala/ palapala velaikaL irukku

“many works are there”

When cila and pala are reduplicating and the reduplicated part may take the quantifier peeru and imply the meanings “some people” and “many people”.

Exx. from Tamil

ange cilacilapeeru varuvaanga

“there, some people may come”

ataiye palapala peeru ceytaanga

“so many people have done that only”

In Telugu only the noun konni reduplicates and implies the meaning “some”.

Ex. from Telugu

konnikonni samayaalaloo

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“in some time”

4.3.1.1.3 Place Nouns

In Tamil and Telugu a trinary set of demonstrative, interrogative and diaxis morphs a, ‘i, e, a’ indicate meanings.the proximateness and remoteness When ‘a, i, e’ occur as bound determiners and function as quality adverbs. The following are the examples from Tamil and Telugu.

Exx. from Tamil and Telugu

| | | |
|------|----|---------|
| anta | aa | “that” |
| inta | ii | “this” |
| enta | ee | “which” |

Exx. from Tamil and Telugu

| | | |
|---------------|--------|--------------|
| appootu~appa | appuDu | “that time” |
| ippootu ~ippa | ippuDu | “this time” |
| eppuDu~eooa | eppuDu | “which time” |
| avvalavu | anta | “that much” |
| ivvalavu | inta | “this much” |
| evvalavu | enta | “how much” |

The forms anta in Tamil, aa in Telugu are reduplicated and they give the meanings: “proper” and “particular”.

Exx. from Tamil and Telugu

antanta poRule antanta eTattule vai

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aayaa vatuvutunu aayaa cooTuloo peTTu

“keep the things in the proper place”

The Tamil form undergoes complete reduplication. The Telugu form eventhough undergoes complete reduplication takes the glide –y-.

The determiner *anta* in Telugu reduplicates and gives meanings: status/health of the person.

Exx. from Telugu

aayana paristidhi kuuDa antanta maatrame

“his status is also not so good”

aayana aarookkiyam kuuDa antanta maatrame

“his health condition is not also so good”

This construction is not possible in Tamil though the same form *anta* ‘that’ is available in Tamil.

The determiners *inta* and *ii* “this” in Tamil and Telugu reduplicate and give the meaning “distribution” syntactically.

Exx. from Tamil and Telugu

inta inta veelaye nii ceeyanumunnu collu ceeyire

ii ii panulu nuvvu ceeyaalani ceppu ceestanu

“I will do the work, whatever work you may give”

The negative structure is also possible.

intainta veelaye nii ceeyaveeNDAannu collu naa ceeyale.

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ii ii panulanu nuvvu ceyya vaddani ceppu ceyyanu
“you tell the work which would not be done”

The reduplication of *inta* in Tamil gives meaning “limit” whereas this is absent in Telugu.

Exx. from Tamil

inta inta veelaye inninnaartaa ceyyannumnnu oru varai murai irukku.
“There is some limit that this this work should be done by such and such People”

But on the otherhand, the reduplicated form of *inta* gives the meaning ‘big’

intinta kaLLeesukuni cuusindi
“She looked with big big eyes”

The determiners *enta*, *ee* “Which” in Tamil and Telugu reduplicate and imply the meaning: “information”

Exx. from Tamil and Telugu

enta enta kaTaiyil kiTaikkum
ee ee koTloo dorukkutundi
“in which shop it wil be available”

4.3.1.1.4 Temporal Nouns

The forms ‘appootu’~ ‘appa’ “that time” in Tamil and appuDu “that time” in Telugu reduplicate and give the meaning: “now and then”

Exx. from Tamil and Telugu

appappa viiTtuku varuvaan
appuDappuDu inTii vastaaDu.
“now and then he will come to the house”

The negative sense is also possible in both the languages.

Exx. from Tamil and Telugu

appappa viiTuku varamaaTan
appuDappuDu inTiki raaDu
“He won’t come to the house now and then”

The reduplicated forms ippootu~ippa in Tamil and ippuDu in Telugu indicate the meanings: “at present” or “recently”.

Exx. from Tamil and Telugu

ippappa viiTtuku vaaraa
ippuDippuDu inTiki vastundi
“recently she is coming to the house”

In the negative sense,

ippippa viiTtuku varratille
ippuDippuDu inTiki raavaTam leedu
“now a day she is not coming to the house”

The interrogative forms eppa ‘which time’, ‘What time’ in Tamil and eppuDu ‘which time’, ‘what time’ reduplicate and imply the meanings: ‘expectation’ and ‘particular time’.

Exx. from Tamil and Telugu

eppa eppa naa viiTtuku varanumnnu collu
eppuDeppuDu neenu inTTiki raavaalani ceppu
“you tell when and when I have to come to the house”

eppa eppa nii varuveennu irukku
eppuDeppuDu nuvvu vastaavani undi
“I am expecting your particular arrival time”

In the negative sense

eppa eppa viiTtuku varakuuDaadunnu collu
eppuDeppuDu inTiki raakuuDadani ceppu
“you tell when when I should not come to the house”

eppa eppa nii pooveennu iruku
eppuDeppuDu nuvvu veLtaavaa ani undi.
“I am expecting your correct time of departure”

The diaxis anku’ in Tamil, and akkaDa in Telugu “there” reduplicate and imply the meaning: “here and there”.

Exx. from Tamil and Telugu

angange cedari keTakku
akkaDakkaDa cedari undi

“They are scattered from here and there”

angange aalu vaccu irukkaanga
akkaDakkaDa manusulu peTTi unjaaru
“They kept people here and there”

The forms *enge* in Tamil and *ekkaDa* in Telugu “Where”
reduplicate and give the meaning: “where and where”

Exx. from Tamil and Telugu

engenga poone
ekkaDekkaDaki pooyaavu
“where and where have you gone?”

Also when these forms are in combination with the clitic–oo–
reduplicate and give the meaning: “indefiniteness”

Exx. from Tamil and Telugu

engengeyoo poonen
ekkaDekkaDooko veLLaanu
“I went indefinite places”

In Telugu, in the above-mentioned diaxis reduplication the inserted
element –ki,-ko- with the reduplicated counter part is obligatory. Whereas
this feature is completely absent in Tamil.

In Tamil and Telugu the reduplicated determiners and the locative nouns are in combination with each other and form a sentence which imply the meaning” “particularly”

Exx. from Tamil and Telugu

ententa veelaye epeppa ceeyanumoo antanta veelaye appappa
ceeyanum

ee ee panulanu eppuDeppuDu ceyyaalo aa aa panulanu
appuDappuDu ceyyaali

“The work should be done in that particular time”

engenga eppappa pookanumoo anganga appappataan pookanum
ekkaDakkaDa eppuDeppuDu poovaaloo akkaDakkaDa
appuDappuDee poovaali.

“one should go to a particular place in a particular time”

4.3.1.1.5 Numeral Nouns

In Tamil and Telugu there are two types of numerals viz., ordinal and cardinal. The ordinal numerals are reduplicated and give the meaning: “distribution”

Exx. from Tamil and Telugu for “ordinal numerals”

| | | |
|------------|----------------|--------------|
| reNDreNDu | reNDreNDu | “EachTwo” |
| muuNumuuNu | muuDumuuDu | “Each three” |
| naalunaalu | naalugunaalugu | “Each four” |

Among the ordinal numerals onRu ‘First’ has special status. It has special adjectival form ‘oru’ in Tamil and ‘oka’ in Telugu, which occur as a

noun modifiers in the pronominal position. ex. oru pustakam and oka pustakam “one book”. When these forms oru, and oka, are reduplicated and they imply the meaning: “distributiveness”

Exx. from Tamil and Telugu

orooru kaTaiyaak keeTTeen
okooka koTTu aDigaanu
“I asked each and every shop”

orooru miTTaayaaga pangik koTTuteen
okoka miIlaayigaa panic iccaanu
“I distributed one mittaay to each one”

When onRu~onnu and the pronominal forms ‘oruvan’, ‘orutti’, and ‘oruvar’ in Tamil and ‘okaTi’, ‘okaDu’, ‘okarti’, and ‘okaru’ in Telugu are reduplicated in their full phonological forms they form the reciprocal pronouns.

avanum avaLum oruvarioruvar paartaarkaL
aamee atanu okarni okaru cuusaaru
“They saw each other”

4.3.1.1.5.1 Cardinal numerals

Cardinal numerals are derived from the ordinal numerals. In Tamil and Telugu there are a special forms for ‘onRu~onnu’ “one”, namely, mudal, and modalu meaning “first.” These forms in

combination with –aavatu- in Tamil and ‘–oo’ in Telugu form the cardinal forms ‘onnaavatu’ in Tamil and ‘okaToo’ in Telugu. In Tamil the cardinal form ‘mudal’ is undergoing complete reduplication and in Telugu it is undergoing only partial reduplication.

Exx from Tamil and Telugu.

neeRRuttaan unnai mudal mudal paartteen
ninnanee ninnu moTTa modate cuusaanu
“yesterday only, the first time I saw you”

idai mudal mudal unakkuttaan koDukiReen
diinni moTTa modaTTa niikee istunnaanu
“very first I am giving to you only”

The following are the partial reduplications which occur in the numerals.

Exx. from Tamil and Telugu

| | | |
|-----------|---------|--------------|
| onnonnu | okokoti | “Each one” |
| mummuunu | ----- | “Each three” |
| nannaangu | ----- | “Each four” |
| pappattu | ----- | “Each ten” |

In the above examples except ‘okaTi’ “one” in Telugu, the other forms do not undergo partial reduplication. In Tamil only the first syllable

takes -m- the bilabial nasal consonant and the bilabial voiceless stop due to the influence of the following bilabial consonants.

Another type of partial reduplication which occurs in Tamil numerals is the following:

Exx. from Tamil

| | |
|-----------|--------------|
| ovvonnu | “each one” |
| avvancu | “each five” |
| avvaaru | “each six” |
| evveelu | “each seven” |
| eveTTu | “each eight” |
| ovvombatu | “each nine” |

There is a phonological change took place when the numeral onnu “one” and the numerals five to nine, the phonemes –nn- the nasal consonants changed into –vv-. The vowel glide in one and from five to nine except the first phoneme, the other phonemes of the base word changed in to –vv-. This type of partial reduplication is not available in Telugu.

4.3.2 Partial Word Reduplication

Partial word reduplication means (PWR) “ partial repetition of a phoneme or a syllable of word indicating semantic modification”.

Third person sg. remote pronouns avan andvaaDu “he” and the proximate pronouns Ivan,and viidu “he” in Tamil and Telugu are used in combination and they indicate the meaning: “this person that person”. The third person pl pronouns ‘avanga’ and ‘ivanga’,and ‘vaaLLu’and ‘viiLLu’ “this person that person”; the place nouns ‘ange’ and ‘inge’,and ‘akkaDa’ and ‘ikkaDa’ “here and there”; the quantifier nouns ‘avvaLavu’ and ‘ivvaLavu’, ‘anta’ and ‘inta’, ‘this much’ ‘that much’; demonstrative pronouns ‘atu’ and ‘itu’ and ‘adi’ and ‘idi’ “this and that”---- all these occur in the same way in combination and imply the same meaning. These two sg and pl. constructions need accusative case marker. The implied meanings in the following constructions are “where abouts”, “here and there”, “limitless” and “many”.

Exx. from Tamil and Telugu

nii enge enRu avane ivanane keeTTeen
 nuvvu ekkaDa ani vaaNNi viiNNi aDigaanu
 “I asked this person that person about your where abouts”.

nii enge enRu avangale ivungalek keeTTeen
 nuvvu ekkaDani vaaLLani viiLLani aDigaanu
 “I asked about your where abouts from these persons and that persons”

ave ankeinkennu alaicuTTu irukkaan
 atanu akkaDaikkaDa ani tirugutuu unnaaDu

“He is roaming here and there”.

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anta paiyan paDare kasTam avvaLavu ivvaLavu illai
aa abbaayi paDe baadalu antaa intaa kaadu
“The boy is experiencing limitless difficulties”.

ave viiTtuku varaadadukku atuitunnu eeteetoo kaaraNam connaan
atanu intiki raananduku idi adi ani eedeetoo kaaraNaalu ceppaaDu
“He told many reasons for not coming to the house”

4.3.2.1 Colour terms

The terms which refer to the colours in Tamil are undergoing the partial reduplication indicating the meaning: “excessive”. In this type, only the first syllable of the base words is reduplicated.

Exx. from Tamil

| | |
|---------------------|--------------------|
| vellaiveleer | “excessive white” |
| paccai pacer | “excessive green” |
| manjamaceer | “excessive yellow” |
| kanna kareel/kareer | “excessive dark” |
| cekka ceveer | “excessive red” |

But in Telugu, only the colors ‘nalla’ “black”, ‘erra’ “red” and ‘tella’ “white” are undergoing partial reduplication and function as adverbs by taking the adverbial suffix –gaa.

Exx. from Telugu

| | | | |
|--------|---------|----------------------------|------------|
| nalupu | “black” | nallanallagaa/nalanallagaa | “blackish” |
|--------|---------|----------------------------|------------|

| | | | |
|--------|---------|-----------------------------|-----------|
| telupu | “white” | tellatellangaa /telatellgaa | “whitish” |
| errupu | “red” | erraerrangaa | “reddish” |

4.3.2.2 Other terms

In Tamil the nouns are reduplicated partially to show the meaning of augmentation (i.e., from small to big) either the first phoneme or syllable of base word is reduplicated and implied the meaning “greatness”.

Exx. from Tamil

| | | | |
|---------|------------|------------|------------------|
| manitam | “man” | maamanitam | “great man” |
| maram | “tree” | maamaram | “great tree” |
| maNi | “Diamond” | maamaNi | “great diamond” |
| meeru | “mountain” | maameeru | “great mountain” |
| malai | “mountain” | maamalai | “great mountain” |
| makkaL | “people” | meenmakkaL | “great people” |
| miisai | “up” | miimiisai | “very top” |

In Telugu also the same process is possible to show the meaning “augmentation”.

Exx. from Telugu

| | | | |
|----------|--------------|----------------|--------------------|
| raaju | “king” | raaraaju | “great king” |
| maharaju | “great king” | mahamahaaraaju | “great great king” |

Another type of reduplication is also possible both in Tamil and Telugu which gives the meaning “more”.

Exx. from Tamil

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| | | | |
|---------|----------|--------------|-----------------|
| potu | “common” | pottaampotu | “more common” |
| perusu | “big” | pettamperusu | “bigger” |
| meelum | “more” | menmeelum | “more and more” |
| metuvaa | “slowly” | metumetuvaa | “more slowly” |

Exx. from Telugu

| | | | |
|------------|-----------|--------------|----------------|
| leeta | “tender” | leeleeta | “more tender” |
| loopala | “inside” | loolopala | “more inside” |
| nunugu | “fine” | nununugu | “more fine” |
| suvaagatam | “welcome” | susuvaagatam | “more welcome” |

The following temporal nouns in Tamil and Telugu are partially reduplicated and they denote the meanings: “exactly”, “early”, “mid”, “very” etc.

Exx. from Tamil

| | | | |
|------------|-------------|-----------------|------------------------|
| pakalu | “day time” | paTTa pahalu | “exactly the day time” |
| viDiyale | “morning” | viTTaviDiyaale | “early morning” |
| madiyaanam | “afternoon” | maTTamadhyahnam | “mid noon” |
| putusu | “new” | puttamputusu | “very new” |

Exx. from Telugu

| | | | |
|------------|------------|-----------------|--------------------|
| pagalu | “day time” | paTTa pagalu | “exactly day time” |
| tellavaara | “morning” | telatellavaara | “early morning” |
| madhyaanam | “noon” | miTTamadhyaanam | “mid noon” |

The following place nouns are reduplicated partially in Tamil and Telugu and they denote the meanings: “Extremely”, “Exactly” and “Totally”

Exx. from Tamil

| | | | |
|---------|--------------|---------------|--------------------------|
| kaTaisi | “last” | kaTTakkaTaisi | “extremely last” |
| naTu | “centre” | naTTanaTi | “exactly the centre” |
| veLi | “open place” | veTTaveLi | “totally the open place” |

Exx. from Telugu

| | | | |
|--------|----------|--------------|----------------------|
| civari | “last” | ciTTacivari | “extremely last” |
| naDi | “centre” | naTTa naDi | “exactly the centre” |
| modalu | “first” | moTTa modalu | “very first” |

The following words are reduplicated implying the meaning “Diminution” in Tamil.

Exx. from Tamil

| | | | |
|--------|---------|--------------|-------------------|
| ciru | “small” | cinnanciru | “very small” |
| tani | “alone” | tannantani | “very much alone” |
| palasu | “old” | paTTa palasu | “very old” |

This type of reduplication is not available in Telugu.

The nouns which qualify the quality of the things are partially reduplicated and impling the meaning: “very much”.

Exx. from Tamil

kozhutta “fatty” kozhukozhutta “very much fatty”
karutta “blacky” karukarutta “very much blacky”

The following noun is reduplicating and gives the meaning “completeness”

Exx. from Tamil

muzhuka “completely” muzhumuzhukka “very much completely”

The first or the second part of the following personal names are reduplicating partially and expressing the meaning: “Emphasis” These reduplication are only in cinema songs.

Exx. from Tamil

virumaaNDi viruvirumaaNDi “person name”
sivaaji vaaji vaaji Sivaaji “person name”

In Tamil, the following suffixes are reduplicating partially and give the meaning “emphasis”. This is applicable only to cinema songs.

Exx. from Tamil

veenaa veenaa vizhuntiTuveenaa “Did I fall?”
teen teen unnai azhaitteen “I called you”

I am not sure whether this type of reduplication is available or not in Telugu. But the verb aalocincu is used in the above mentioned way in Telugu.

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aaloocincu “to think” cinci cinci aaloocinci “thinking more and more”

To denote the meaning “indefiniteness” the following nouns are reduplicated partially in Tamil and Telugu. In the reduplicated part the nouns also take the clitic –oo

Exx. from Tamil and Telugu

ange engayoo vacceen
akkaDaekkadoo peTTaanu
“I put it somewhere there”

inge engeyoo taan irukku
ikkkaDa ekkaDoo unDaali
“It is somewhere here only”

appa eppavoo poone
appuDeppuDoo poone
“I went sometime before”

4.3.3 Discontinuous Word Reduplication

Discontinuous Word Reduplication (DWR) may be defined in the following way. If the base form or the syllable or the phoneme of the base words are reduplicated and if it takes an infix between the base form and the reduplicated form, then it is called discontinuous reduplication. The

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inserted elements may be some words, (pronouns) case markers, post-positions, connectors, phrases, etc. The new structure gives completely a different meaning. The inserted element may be placed in the reduplicated form. For example in a song in Tamil the reduplicated structure with infix occurs in the following way:

Exx. from Tamil

peesukireen peesukireen un idayam peesukireen
“I am your heart is talking”

In this example the finite verb form reduplicated twice. The infix “un idayam” a phrasal inserted element, occurs in between the reduplicated verb forms and implies the meaning: “emphasis”

The following phrases are reduplicated discontinuously with the inserted element ‘engaL’ “ours” and ‘ange’ “there”.

Exx. from Tamil

kaNNan piRantaan engaL kaNNan piRantaan
“our child Kannan born”

mannan piRantaan engaL mannan piRantaan
“our king (the child) born”

kaNNan vantaan angee kaNNan vantaan
“our kannan came there”

4.3.3.1 Reflexive Pronoun

The reflexive pronouns in Telugu occurs discontinuously with various types inserted element of like –ku-, -loo-, -nu- and implies the meanings: “herself” “with her”, “about herself”, etc. Among these inserted element only -ku-, -nu- can be used in Tamil. -loo- inserted element construction is not possible in Tamil.

Exx from Tamil and Telugu

tanaku taanee peesikoNDaaL
tanaloo taane maaTlaaDukundi
“She talked only with herself”

tanakkut taan peesik koNDaaL
taanaloo taanu maaTlaaDukundi
“She talked with herself.”

tannait taanee nondukonDaL
tananu taanu noccukundi
“She cursed herself”

tana caavu tanee caccindi
“it died herself only”

tan meel tanaku

tana miida tanaku

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“on herself”

tamaloo taamu

“among themselves”

tangalukku tangalee

tamaku taamu

“among themselves”

4.3.3.2 Case suffixes occurs as inserted elements

The case suffixes like –ai-, -ku-, -ooTu-/uTan-, -il~le-, -in- in Tamil and –nu-, -ku-/ki-, -too-, -loo- in Telugu occur as inserted element in the reduplicated structure.

The following nouns are reduplicated discontinuously by taking –ai and -nu/-ni as inserted element and they give various meanings.

Exx. from Tamil and Telugu

| | | |
|-------------------|-----------------|-------------------------|
| manitanai manitan | manisini manisi | “Man among manhimself” |
| oruttane orutte | okDini okaDu | “One man among one man” |
| avane avanee | ataDni ataDe | “He himself” |

When the accusative case marker ‘–ai’ is added to the base numeral form and the instrumental case marker ‘–aal’ is added to the reduplicated form they give the meanings “multiplication” and “division”. In Telugu

also the case marker -nu-/-ni- with the base numeral and the case marker –
too- to the reduplicated form they give the above said, meanings.

Exx. from Tamil and Telugu “taking the case marker –ai”

reNDai reNDAal perukinaal/vaguttaal
reNDuni reNDutoo heccuveestee/baahistee
“if we multiply two with two/if we divide two by two”

muunRai muuNaal perukkinaal/vaguttaal
muuDunu muuDutoo heccuveestee/baahistee
“if we multiply three with three/if we divide three by three”

aintai aintaal perukkinaal/vaguttal
aidunu aidutoo heccuveestee/baahistee
“if we multiply five with five / if we divide five by five”

The following nouns take the inserted elements ‘-ku-’, in Tamil and
‘-ku-’/’-ki-‘ in Telugu and reduplicate discontinuously, indicating various
meanings: “Instead of”, “immediately”, “difference”.

Exx. from Tamil and Telugu for “difference”

maaTuku maaTu pasuvuku pasuvu “one cow from another cow”
aaTuku aaTu meekaku meeka “one goat from another goat”
naayikinaayi kukkakukukka “one dog from another dog”

Exx. from Tamil and Telugu for “immediacy”

raatrikiraatri raatrikiraatri “immediately”
appakiappa appaTikappuDu “immediately”

ippakippa ippaTikiippuDu “immediately”

Exx. from Tamil and Telugu for “difference”

manisanukumanusan manisikimanisi “one Human from another Human”

aaluku aal vyaktikivyakti “one Person to another person”

naaTukunaaTu deesaanikideesani “one Country to another country”

The above examples are generally imply the meaning “instead of”, “immediately”. But the Inanimate nouns take different verbs while reduplicating. .They imply only the meaning: “difference”.

Exx. from Tamil for ‘like’

uyirukku uyiraa vaLartteen “i brought him like my soul”

kaNNukku kaNNaa paattukiTTeen “i looked after him like my eye”

The forms like ‘uyir’, ‘kaN’ take ‘-ku-’ as an inserted element and the adverbial suffix ‘-aa-’ implies the meaning “Like”.

The nouns like ‘paNam’, ‘kuuTTam’, ‘kaaDu’, ‘viiDu’, etc. in combination the post-positions ‘-OoTa-’/’-uTan-’, and ‘-too-’ are reduplicated and they imply the meaning: “With”.

Ex. from Tamil

paNattooTa paNam DabbutooDabbu “money with Money”

kuuTattooTa kuuTam kumbutookumbu “group with Group”

kaaTTooTakaTu polamtoopotam “field with Field”

viiTTooTa viiTu illutooillu “house with house”

When the case suffix ‘-ooTa-‘ is used as an inserted element in the reduplicated form of the numerals, it gives the meaning: “addition”.

Exx. from Tamil

| | | |
|-----------------|-----------------|-----------|
| pattooTupaattai | patitooPATi | “ten+ten” |
| onnooTaonnu | okaTitoo okaTi | “one+one” |
| reNDooTareNDu | reNDu too reNDu | “two+Two” |

The nouns like ‘uyir’ “soul”, ‘kannam’ “chin”, ‘utaDu’ “lip” ‘kai’ “hand” etc. in combination with the locative case markers ‘-il~le-‘, and ‘-loo-‘ as inserted elements are reduplicated and they give the meaning “in” in Tamil and Telugu.

Exx. from Tamil and Telugu

| | | |
|-----------------|--------------------|----------------------|
| uyiril uyir | praanamloo praanam | “in the soul itself” |
| kannattilkannam | ----- | “in the chin itself” |
| utaTTil utatu | nootloo nooru | “in the lip itself” |
| kaiyiloo kai | cettiloo cey | “in the hand itself” |

The cardinal numerals in combination with the locative case suffixes ‘-il~le-‘ and ‘-loo-‘ as inserted elements are reduplicated and they give meaning: “Subtraction” both in Tamil and Telugu. Both, the locative case marker ‘-il-‘ and the post position ‘irundu’ occur as inserted elements in

the reduplicated forms of the numerals in Tamil. They also give the

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meaning “Subtraction”. In Telugu the case suffix only ‘-ninci-‘ act as inserted elements in the reduplicated structure of the numerals. The following are the examples.

Exx. from Tamil and Telugu

| | | |
|----------------|--------------------|------------------|
| reNDu le reNDu | reNDuloo reNDu | “two in two” |
| muunu le muunu | muunuloo muunu | “three in three” |
| naalu le naalu | naaluguloo naalugu | “four in four” |

reNDilinrndurendu poonaal
reNDuninci reNDu pootee
“if two is minus from two”

aindiliruntu aindu pootee
aiduninci aidu pootee
“if five is minus from five”

Among the cardinal numerals, ‘onnu’ in Tamil ‘okaTTi’ in Telugu have the special adjectival form ‘oru/ovvoru’ in Tamil and Oka in Telugu. These forms occur as a noun modifiers in the pre-nominal position as ‘oru pustakam’ in Tamil; ‘oka pustakam’ in Telugu “one book”. They reduplicate and imply the meaning: “distributiveness”.

Exx. from Tamil and Telugu

ororu/ovvoru pustakam vaangineen

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okoka pustakam konnaanu
“I bought one book in each variety”

ororu miTTaay kiTattadu
okoka miTTay dorikkindi
“each person got one one miTTay”

In Tamil when the literary forms are used, the case marker ‘-in-‘ may occur as an inserted element and imply the meanings “if it is”, “If it is not”

Ex. from Tamil

unDaayin unDenRu “if it is there”
illaayin illenRu “if it is not there”

The nouns in combination with the dative case suffix ‘-ku-‘ are reduplicated giving the meaning “each” in both Tamil and Telugu.

Exx. from Tamil and Telugu

| | | |
|-----------------|-------------------|--------------|
| viiTTu viiTTuku | inTinTiki | “each house” |
| kaTakaTaiku | koTTukooTuku | “each field” |
| marammarattuku | ceTTuceTTuki | “each tree” |
| kuTamkuTattuku | binde bindekku | “each pot” |
| maTammatamttuku | satram satraaniki | “each inn” |

The nouns in combination with ‘-ku-‘, the dative casemarkers, occurring as inserted element, are reduplicated in Tamil and Telugu give the meaning: “Gradually”.

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Exx. from Tamil and Telugu

| | | |
|--------------------|--------------------|------------------|
| naaLukunaL | roojukurooju | “day by day” |
| vaarattuku vaaram | vaaraanikivaaram | “week by week” |
| maasattukumaasam | maasaanikimaasam | “month by month” |
| varusattukuvarusam | varusaanikivarusam | “year by year” |

The nouns in combination with the case marker ‘-ku-’ and the connective marker ‘-um’ are discontinuously reduplicated and imply the meaning: “in between” in Tamil, whereas in Telugu the nouns take the dative case marker –ki- alone and impling the same meaning.

Exx. from Tamil and Telugu

| | | |
|-----------------------|---------------------|------------------------|
| kaaTTukkum kaaTTukkum | polaaniki polaaniki | “in between the field” |
| pillaikkum pillaikkum | biDDakibiDDaki | “in between the child” |
| viiTTukum viiTTukum | inTikiinTiki | “in between the house” |

In Tamil and Telugu, the clitic’-oo-’, occurs as inserted element within the reduplicated structure of the nouns and implying the meaning: “Excessive”.

Exx. from Tamil and Telugu

| | | |
|----------------|----------------|----------------|
| pongalo pongal | ----- | “great pongal” |
| mazaiyoo mazai | varsamoovarsam | “heavy rain” |
| kuLiroo kuLir | caloocali | “very cold” |

veyyiloo veyyil enDooenda “very hot”

The suffix ‘-aana’ in Tamil and ‘-lee-’ in Telugu occur as inserted elements within the reduplicated structure of the nouns meaning: “Excessiveness”

Ex. from Tamil for ‘-aana’

| | |
|------------------|------------------|
| mazaiyaana mazai | “heavy rain” |
| iTiyaana iTi | “loud thunder” |
| viiTaana viiTu | “very big house” |
| kaaTaanakaaTu | “busy forest” |

Exx. from Telugu

| | |
|-------------------|----------------------|
| klaasule klaasulu | “toomuch of classes” |
| tesTule tesTulu | “toomuch tests” |

In Telugu, the plural marker ‘-lu’ is added to the reduplicated part of the base structure. In Tamil, the plural marker is absent.

To express the meaning “each” the adverbial suffix –aaga-’ is used after the reduplicated forms in Tamil; but in Telugu the dative case marker ‘-ki’ is used in the same position.

Exx. from Tamil and Telugu

| | | |
|-------------|-----------|--------------|
| viiTuviiTaa | inTinTiki | “each house” |
|-------------|-----------|--------------|

| | | |
|----------------|----------------|----------------|
| kaaTukaaTaa | polampolaaniki | “each field” |
| kaTai kaTaiyaa | koTTukoTTuki | “each shop” |
| naaTunaaTaa | desadesaaniki | “each country” |

When the numeral nouns are reduplicated and take the marker ‘-um-’ as an inserted element and a suffix, they imply the meaning: “addition” in Tamil. In the same way, in Telugu, the marker ‘-uu-’ is occurring as an infix and a suffix.

Exx. from Tamil and Telugu

| | | |
|---------------|-------------------|-----------------|
| reNDum muuNum | reNDuumuuDuu | “two and three” |
| naalum naalum | naaluguu naaluguu | “four and four” |
| ancum ancum | aiduu aiduu | “five and five” |

In both Tamil and Telugu to imply the meaning “only”, the marker ‘-ee’ is used as an inserted element with in the nouns of the reduplicated structure.

Exx.. from Tamil and Telugu

| | | |
|--------------|---------------|---------------|
| oneonnu | okee oka | “only one” |
| muunee muunu | muuDee muuDuu | “only three” |
| naanee naan | neenee neenu | “only myself” |

In Tamil to imply the meaning “means” the connective marker -enRaal--nnaa- is used with in the reduplicated structure of the nouns; but

in Telugu, the form ‘-anTe-’ is used in that place and the combination implies the same meaning.

Exx. from Tamil and Telugu

| | | |
|------------------|--------------------|-----------------------|
| onnunnaa onnu | okaTi anTe okaTi | “one means one” |
| reNDunnaa reNDu | reNDu anTe reNDu | “two means Two” |
| ammaannaam ammaa | ammaa anTe amma | “mother means mother” |
| appaannaam appaa | naanaa ante naanaa | “father Means Father” |

In the above example in Tamil the suffix is added to the base word and the final vowel ‘-a’ is lengthened as ‘-aa’, whereas in Telugu no such change takes place.

When the case marker, post-position and connective marker occur as inserted elements within the reduplicated structures of the nouns, these structures give various meanings both in Tamil and Telugu.

Exx. from Tamil and Telugu

oruvaraip poola oruvar okarulaagaa okaru
“one person is like another person”

oruvar pin oruvar okarivenukaale okaru
“one person behind another one”

oruvarnna oruvar okaranTe okaru
“Not a single person”

okariki okaru okariki okaru

“one for one”

oruvaruTan oruvar okaritoo okaru

“one person with another person”

oruvar meel oruvar okari paina okaru

“one person upon other person”

oruvaree oruvar okaree okaru

“only one person”

oruvar maatiri oruvar okari maatiri okaru

“one person like another”

oruvarooTu oruvan okaritoo okaru

“one person with another”

In the same way the form onRu “One” also takes various forms as inserted elements and reduplicates giving various meanings both in Tamil and Telugu.

Exx. from Tamil and Telugu

| | | |
|-----------------|-------------------|-----------------------|
| onnu poola onnu | okaTi laaga okaTi | “alike” |
| onnu ku onnu | okaTi ki okaTi | “one for one” |
| onnu kuL onnu | ..... | “one in one” |
| onnu meela onnu | okaTi paina okaTi | “one above the other” |
| onnoota onnu | okaTi too okaTi | “one with one” |

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| | | |
|----------------------|-----------------------|--------------------------|
| onnu pinnaale onnu | okaTi taruvaata okaTi | “one behind one” |
| onnuku pinnaale onnu | okaTi venaka okaTi | “one behind one” |
| onnunna onnu | okaTi ante okaTi | “one is for one” |
| onnee onnu | okee okaTi | “only one” |
| onnukukiiLe onnu | okaTi kinta okaTi | “one by one” |
| onnukaaga onnu | okaTi koosam okaTi | “one for one” |
| onna viiDa onnu | okaTi kanTe okaTi | “this is more than that” |

The nouns like ‘viiDu’ “House”, and ‘kaaTu’ “Forest”, etc. in combination with the case markers ‘-ku-’, ‘-loo-’/’-lee-’, ‘-oodu-’, etc imply various meanings: “each”, “inside”, “with” “exclamation,” etc in Tamil and Telugu.

Exx. from Tamil and Telugu

| | | |
|-------------------|--------------|--------------------------|
| viiTTuku viiTu | inTikiinTi | “each and every house” |
| viiTTule viTU | inTloo illu | “house inside the house” |
| viiTTooTa viiTu | iLLatoo illu | “house with the house” |
| viiTaana viiDu | ----- | “that much great house” |
| viiTTukuLLe viiTu | ..... | “house inside the house” |
| viiToo viiTu | illoo illu | “that much great house” |

When the time- indicating nouns ‘appa’ in Tamil and ‘appudu’ in Telugu “That time” are reduplicated in combination with the dative case marker ‘-ki-’ implying the meaning: “Immediately”

Ex. from Tamil and Telugu

appakiappa appaTi ki appuDu “immediately”

The reduplicated place nouns ‘ippa’ in Tamil and ‘ippuDu’ in Telugu “This time” take the inserted element ‘-ki-’ the dative case suffix and imply the meaning: “Immediately”. The negative form of the reduplicated place noun with the ‘-ki-’ inserted element also implies the same meaning.

Ex. from Tamil and Telugu

ippakkippa ippaTi ki ippaDu “immediately”

The place nouns ‘ange’ in Tamil and ‘akkada’ in Telugu “there” and ‘inge’ in Tamil and ‘ikkaDa’ in Telugu “here”, are reduplicate in combination with the infix -ki- and imply the meaning: “Particular time”.

Exx. from Tamil and Telugu

| | | |
|-------------------|------------------|-----------------------|
| angina ki angane | akkadi ki akkada | “in that place” |
| ingana ki inganee | ikkaDiki ikkaDa | “in this place” |
| engekkum engekkum | ..... | “from where to where” |
| enga ki enge | ekkaDi ki ekkaDa | “from where to where” |

In Tamil, the pronominal forms do not only reduplicated but co-occur with the discontinuous sequences. There are two types in co-occurring. One is: the Nominals can be separated by the post position and the

other one is: the Nominals can be separated by the noun marked for genitive case.

Exx. from Tamil and Telugu for “nominals can be separated by the post position”

avarkaL oruvar meel oruvar vizuntaarkaL
vaaLLu okari paina okaru paDDaaru
“They fall upon themselves”

avarkaL oruvar maatri oruvar iruntaarkaL
vaaLLu okari laagaa okaru unnaaru
“They looked alike”

Exx. from Tamil and Telugu for “nominals separated by a noun marked as genitive case”.

kumaarum raajuvum oruvaratu caTTaiyai oruvar pooTTukkoNTaarkaL
kumaaruu raajaa okari cokkaanu okaru veesukunnaaru
“kumar and Raja were exchanged their shirts”

kamalavum vimalaavum oruvaratu nagaiyai oruvarpooTTukkoNTaarkaL
kamala vimala okari nagalu okaru veesukunnaaru
“kamala and Vimala exchanged their ornaments”

I In the above examples, the genitive case marker ‘-atu-‘ is absent in Telugu.

The reciprocal expression of Tamil also occurs in a non-reciprocal construction. This construction is also possible in Telugu.

Exx. from Tamil and Telugu

kumaarum raajaavum oruvarukkoruvar aangilam teriyadu enRu
ninaittykkoNTaarkal

kumaaruu raajaa okarikokariki aangilam teliyatu ani anukunnaaru
“kumar and Raja thought among themselves that they donraaniyum

kamalaavum oruvarukoruvar samayal teriyatu enRu
ninaittukkoNTaarkaL

raanii kamalaa okarikokaru vanTa raadani anukunnaaru

“rani and kamala thought among themselves that they don’t know
Cooking”

4.3.4 Summary of the noun reduplication

The noun reduplication that occurs in Tamil and Telugu are indicating the following results:

- i) Since Tamil and Telugu belong to the same language family/genetically related languages the pattern or structure of reduplication at the level of noun is similar with minor differences.
- ii) At the semantic level in the constructions of reduplication the meanings of “emphasis”, “caution”, “attention”, “continuity”, “regularity”, “augmentation”, “class changing”, “differentiation”, “information”, “indefinity” are expressed.

- iii) But in Telugu each noun base form is reduplicated and indicates the meanings: “exactness” and “great” Ex. ‘nijam’ “truth”, ‘nijanijaalu’ “exact the truth”; ‘raaju’ “king”, ‘raajaaju’ “great king”.
- iv) At the Syntactical level in the constructions of reduplication the meanings “negligency”, “Atonce”, “atpresent”, “distributiveness”, “Hesitation”, “perfectness” and “Reciprocity” are expressed by the reciprocal expression and the non-reciprocal constructions.
- v) In Telugu the meaning of totality is indicated by the reduplicated nouns whereas in Tamil this construction is not available.
- vi) In Tamil, the cardinal numeral special form ‘mudal’ “first” is undergoing complete reduplication. Where as in Telugu the special form ‘modalu’ “first” is undergoing partial reduplication. But the meaning indicated by them in both languages is the same “very first”.
- vii) In Tamil, the first person, second person singular, plural do not having reduplicated structure. Only the forms occur in duplication and they indicate the meaning “hesitation” Ex. ‘naa...naa varale’ “I did not come”. But in Telugu the singular forms of 1st and 2nd person do not having the reduplicated structure. The 3rd person

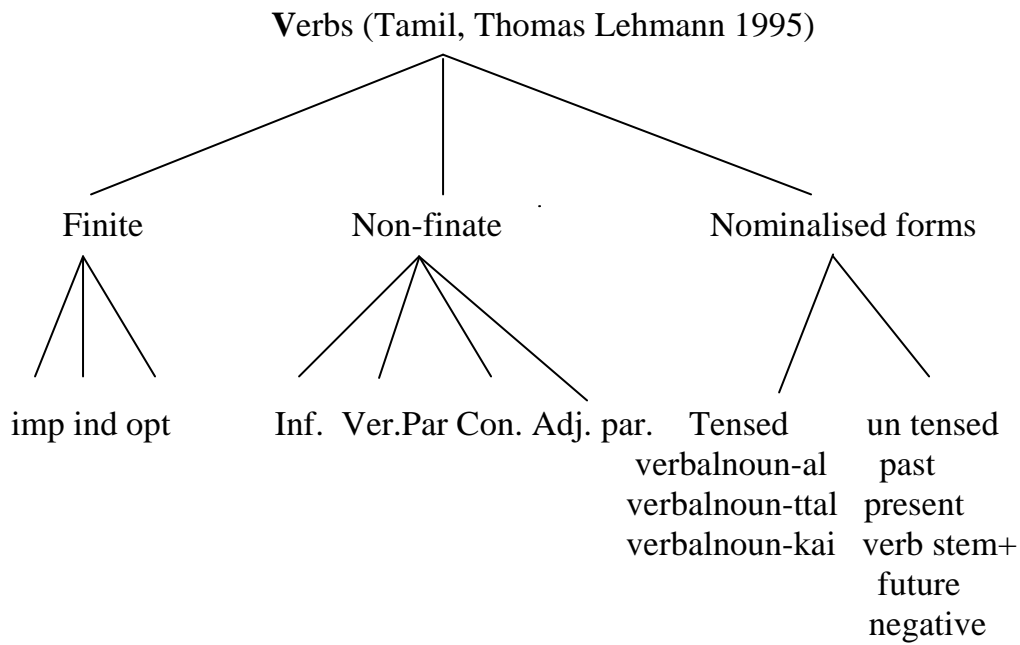
pronoun ,waaDu’, ‘atanu’, ‘aayana’, “he”, ‘ad’i, ‘aame’ and ‘aawiDa’ “she” also do not having the reduplicated structures.

viii) In Tamil the specified interrogative pronouns ‘evar’ and ‘evarkaL’, do not reduplicated.

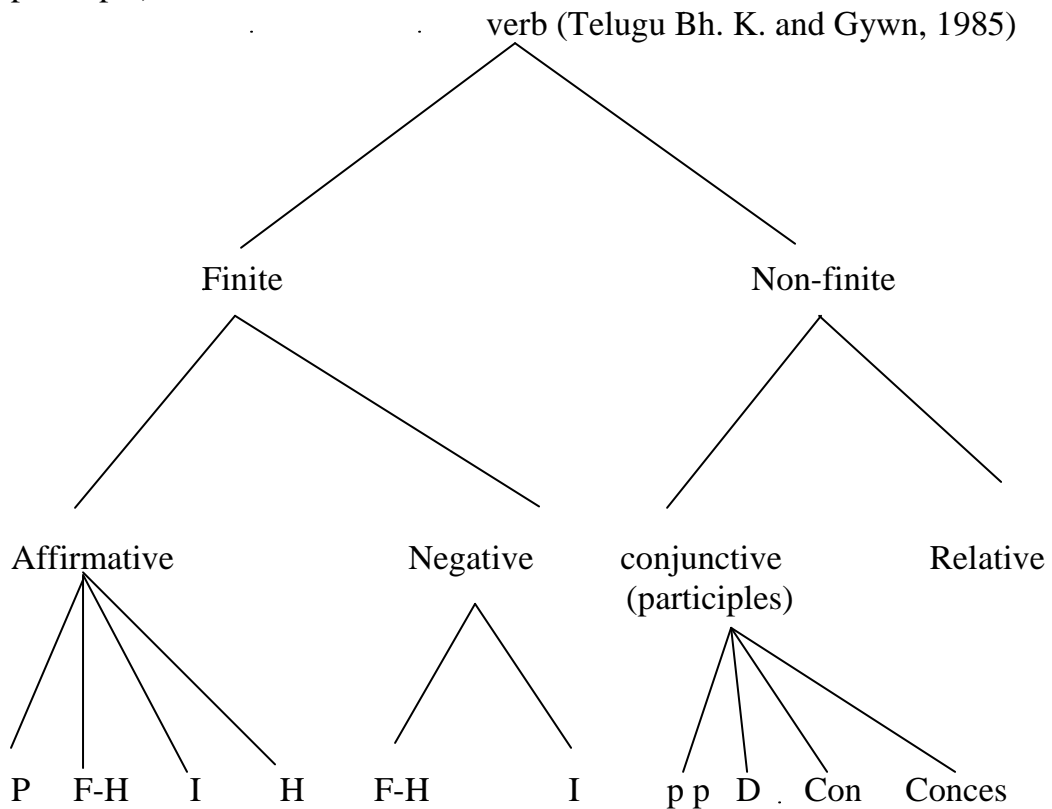
ix) There is a form ‘okaLLu’ “one person” in Telugu which has the reduplicated form ‘okokaLLu’. But Tamil has no equivalent form.

4.3.1.2 Verbs

Verbs are those words which take tense markers, person number gender(PNG) markers. and a few other verbal suffixes. The verb stem is the form of the verb to which the inflectional suffixes are added. This verb stem is used as an imperative form for the second person. This stem is the form of the verb which is listed in the lexicon. A verb stem may be simple or derived. Verb root is the part of the verb stem. It has lexical meaning of the verb stem. It is not be reduced. In Tamil there are three types of verbal forms, namely Finite, Non-Finite and Nominative. These three types have their own subcategories which are described in the following table:



(Imp = Imperative, Ind = Indicative, Opt = Optative, Inf = Infinitive, Ver.Par = Verbal participle, Con = Conditional, Adj.par. = Adjective participle)



P=Past, F-H- Future, Habitual, I=imperative, H- Hortative, PP-past perfective, D=Durative, C=Conditional, C=Concessive)

As far as Telugu verbs are concerned Dr.B. Ramakrishna Reddy, (1986) reviews' Arden's Grammar' and write on Telugu verbs. The verbs may be studied under two headings viz., Morphology and Syntax. In Morphology there are two types of verbs i.e., Regular and Irregular. The Regular verbs are further divide into three types i.e., verbs whose base do not end in –yu- or –cu-, verb roots that end in –yu- and verb roots that end in –cu-. This derivational and inflectional morphology of each class of roots such as the verbal noun, verbal participle taking pronominal endings, tense markers and negative forms are studied with paralinguistic illustrations. anu "to become", poovu "to go", vaccu "to come", iccu "to give", caccu "to die", cuucu "to see" and teccu "to bring" are irregular verbs.

Telugu has also finite and non-finite verb forms. The finite verb is sub divided into six types and those are past, future habitual, imperative, hortative (affirmatives), future habitual and imperative (negatives). Besides six types of finite verbs there are few others which are less common being restricted only to certain verb stems and/ or infrequent social contexts. One is durative statives. This takes two verbs viz., teluc "to be known" and vacc "to be acquired" which occur in the 3rd per. n. sing. While the addition o [u

(nu)]. The surface subject may or may not be neuter but the finite verb in the durative stative does not carry a marker of agreement with the subject. These verbs occur in construction with subjects denoting a fact or skill requiring knowing of acquiring. The logical subject or the phrase denoting the experiencer is the native. It has both singular and plural. One is non-finite verb forms which have two types' viz., conjunctive and relative. The conjunctive participles are generally referred to as participles. The relative participles are generally referred to as verbal adjectives and subordinative adjectival clauses. There are four affirmative participles:

Past perfectives/past participle verb stem+i=ammu+i= ammi

Durative verb stem+tuu=ammu+tuu=ammutuu

Conditional verb stem+tee= ammu+tee=ammitee

Concessive verb stem+inaa=ammi+inaa=amminaa

These four types have corresponding four negative forms also.

(a) And (b) perfective negatives:

(b) verb stem+aka/akunDaa:

(c) Ammaka/ammakunDaa-without selling/having sold.

This corresponds to both perfective and perfective and durative participles in the negative.

Conditional negative verb stem+akapootee: ammakapootee-If one
does not sell

Concessive negative verb stem+aka pooyina-ammakapooyina

With these theoretical backgrounds about Tamil and Telugu verbs, the author will explain how the process of reduplication functions in these two languages.

4.3.1.2.1 Finite Verbs

Regarding the above-mentioned tree -diagram the finite verbs in Tamil are divided into imperatives, indicatives and optatives and the Telugu finite verbs have six types: Four affirmatives, namely, past, Future-habitual, Imperative and Hortative and two negatives, namely, Future – habitual and Imperative

4.3.1.2.1.1 Simple Verbs or Imperatives

The reduplicated form of the simple imperative verbs and the plural+honorific imperative verbs indicate the meanings: “Emphasis”, “Cordialness” “Request” and “insultness”.

Exx. from Tamil and Telugu for “emphasis”

vaavaa raa raa “come come”

vaa raa “to come”

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| | | |
|------------|-------------|--------------|
| collucollu | ceppu ceppu | “tell tell” |
| collu | ceppu | “to tell” |
| naTanaTa | naDunadu | “walkwalk” |
| naTu | naDu | “to walk” |
| kuDikuDi | taagutaagu | “drinkdrink” |
| kuDi | taagu | “to drink” |

Exx. from Tamil and Telugu for “cardialness+hurriedness”

| | | |
|----------------|------------|--------------|
| vaavaa | raa raa | “come come” |
| vaa | raa | “to come” |
| ciriciri | navvunavvu | “laughlaugh” |
| ciri | navvu | “to laugh” |
| caapiDucaapidu | tinutinu | “Eat eat” |
| caapiDu | tinu | “to eat” |

tuungutuunguu niddrapooniddrapoo “sleepsleep” tuungu niddrapoo
“to sleep”

Exx. from Tamil and Telugu for ‘insultness’

| | | |
|------------|-------------|-------------|
| poopoo | poo poo | “gogo” |
| poo | poo | “to go” |
| vaavaa | raa raa | “come come” |
| vaa | raa | “to come” |
| collucollu | ceppu ceppu | “tell tell” |
| collu | ceppu | “to tell” |

| | | |
|----------|--------------------|-----------|
| ooDuooDu | parikettuparikettu | “run run” |
| ooDu | parikettu | “to run” |

Plural+honorific imperative implies the meanings emphasis, cardinalness, hurriedness,

Exx. from Tamil and Telugu

| | | |
|------------------|--------------------|--------------|
| vaangavaanga | randi randi | “come come” |
| vaanga | randi | “to come” |
| collungacollunga | ceppanDi ceppanDi | “tell tell” |
| collunga | ceppanDi | “to tell” |
| naTanganaTanga | naDuvanDinaduvandi | “walkwalk” |
| naTanga | naDuvandi | “to walk” |
| kuDingakuDinga | taaganDitaaganDi | “drinkdrink” |
| kuDinga | taaganDi | “to drink” |

Exx. from Tamil and Telugu for insultness

| | | |
|--------------------|--------------------------|-------------|
| poongapoonga | ponDi pondi | “gogo” |
| poonga | ponDi | “to go” |
| vaangavaanga | randi randi | “come come” |
| vaanga | randi | “to come” |
| colluingacolluinga | ceppanDi ceppanDi | “tell tell” |
| colluinga | ceppanDi | “to tell” |
| ooDuingaooDuinga | parikettanDiparikettanDi | “runrun” |

ooDuinga parikettanDi

“to run”

While adding the honorific form to the root in Tamil there is no change in the base form. But in Telugu when the honorific form ‘-anDi’ is added to the verb base and if ‘-u’ is the last vowel of the base, then the ‘-u’ is changed into ‘-a’. If the base form is ended with the other vowel then the vowel is dropped. These changes are occurring both in the base form and the reduplicated form.

If the honorific marker ‘-iir’ is added to the Tamil verbs, these verbs are reduplicated meaning: “request”.

Ex. from Tamil

vaariir vaariir “please come! please come!”

taariir taariir “please give! please give”!

4.3.1.2.1.2 Indicative verbs

In Tamil, the indicative verbs have positive and negative constructions. But in Telugu this division is not available. Instead future habitual may be equivalent to this construction.

Verb stem+tense+PNG

vaa kir aan

occu tun naanu

When the present positive indicative forms are reduplicated they imply the meaning “emphasis”.

Exx. from Tamil

| | | | |
|--------------------|---------------------|-----------|------------|
| vareenvareen | “coming coming” | vareen | “coming” |
| paDikireepaDikiree | “studying studying” | padikiree | “studying” |
| ceyireeceyiree | “doing doing” | ceyiree | “doing” |
| collreecollree | “telling telling” | collree | “telling” |

Exx. from Telugu

| | |
|------------------------|---------------------|
| ostunnaaostunnaa | “coming coming” |
| ostunnaa | “coming” |
| tintunnaatinTunna | “eating eating” |
| tinTunnaa | “eating” |
| cuustunnaacuustunnaa | “seeing seeing” |
| cuustunna | “seeing” |
| caduvutunnacaduvutunna | “studying studying” |
| caduvutunna | “studying” |
| pootunnaa pootunnaa | “going going” |
| pootunnaa | “going” |

In Tamil, the reduplicated past indicative forms indicate the meaning “incompleteness” in the syntactic level. The past tense construction which is equivalent to Tamil construction shows similar meaning in Telugu.

Exx. from Tamil and Telugu

paticcee paTicceenne collare aanaa onakku onnu teriyalayee
cadivaanu cadivaanu anTunnaavu kaani niiku eem teliyaleedee
“you are telling you read but you don’t know anything”

vantuTee vantUTEennu collaree innu vantapaaTa kaanoomee
occee occee anTunnaavu inkaa occinaTTu kanipinca leedee
“you are telling you have come already but there is no sign of coming”

veele cenjee cenjeenu collree oru veleyu muDiyalayee
pani Ceesaanu ceesaanu anTunnavu kaani pani ayyinaTTu leedee
“you are telling you did the work but the work is not yet finished.

The reduplicated form of the future indicative shows the meaning of “certainty” in Tamil and Telugu.

Exx. from Tamil and Telugu

ave innu varalaiyaa? In reply for this question vanduruvaa vanduruvaa
vaaDu inkaa raaleedaa? In reply to this question occeestaaDu occeestaaDu

“did he not yet come? In reply to this question He is coming, he is coming”

nii innu home work mudikalaiyaa? muDiccuruvee muDiccuruvee.

nuvvu inkaa home work ceyyaleedaa? ceeseestaanu ceeseestaanu

“are you not yet finishing the home work? I will finish I will finish”

Both in Tamil and Telugu for the above- mentioned constructions with question we may also give the answer indicating the meaning “negligence”.

Exx. from Tamil and Telugu

avan innu varalaiyaa? varuvaan varuvaan

vaaDu inkaa raaleedaa? ostaatDu ostaatDu

“did he not yet coming? He will come he will come”

nii innu home work ceyyalayaa? ceeyyireen ceeyyireen

nuvvu inkaa home work ecyyaleedaa? ceestaanu ceestaanu

“did you not yet doing the homework? I will do I will do”

The reduplicated form of the future indicative structure indicates the meaning “negligency” in both Tamil and Telugu.

Exx. from Tamil and Telugu

ave onne keevalamaa peesinaa

peesuvaa peesuvaa eem peesamaTTaan?

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waaDu ninnu agauravangaa maaTlaaDaaDu

maaTlaaDutaaDu maaTlaaDutaaDu enduku maaTlaaDaDu?

“He talk indecently about you. He will talk he will talk why he won’t?”

The reduplicated form of the past indicative implies the meanings “future action” and “emphasis”

Exx. from Tamil and Telugu

| | | |
|-----------------------|---------------|------------------|
| vantuT Tee vantut Tee | occee occee | “I am coming” |
| cencuT Tee cencut Tee | ceesee ceesee | “I have done it” |
| keet Tee ket Tee | aDige aDige | “I asked” |

4.3.1.2.1.3 Optative verbs

Optative verbs are used “to greet” or “to scold”. These reduplicated forms implies the meaning “emphasis”. This is applicable to both Tamil and in Telugu.

Exx. from Tamil and Telugu

| | | |
|--------------|-------------------------|-------------|
| vaazgavaazga | vardhillaalivardhillali | “zindabad” |
| oziga oziga | ----- | “down down” |

viizgaviizga

“down down”

4.3.1.2.2 Non- Finite Verb Forms

As shown in the above -mentioned table, the non-finite verb forms have four sub-types namely infinite, verbal participle, conditional and adjectival participle in Tamil. In Telugu the non-finite form is divided as conjunctive and relative. The conjunctive form which is also called as participle. It is subdivided into past perfective, Durative, Conditional and concessive. In Tamil the conditional verb forms do not undergo reduplication, but in Telugu only one situation the conditional form reduplicates and indicates the negative meaning

Ex. from Telugu

iNTe tiNTe gaarelu ceedekkutaayi (Dr. Peri Bhaskarrao 1977)

“If one eats gareelu, it (a kind of preparation) continuously become bitter”

4.3.1.2.2.1 Infinite Verb Forms

By the addition of the infinitive marker a- to the base verbs the infinitive verb form is derived ex. azhu+a=azha “To weep”. But in Telugu the adverbial forms do the infinitive form function of Tamil

In Tamil there are four types of adverbial clauses. They are purposive, causative, temporal and resultative. Among these four except

the purposive all the other adverbial clauses reduplicate and express the meanings “intensity”, “repetition” and “continuity of action”. But in Telugu the adverbial structures do this function and imply the same meanings.

Exx. from Tamil and Telugu for “repetition”

pampai aTika aTika taNNir vantatu

koTTagaa koTTagaa pampuloo niiLLu occaayi

“repeated beating of the pump, give the water”

avanai aTika aTika avanuku kaNNil kaNNiir vantatu

ataNNi koTTagaa koTTagaa kantiinci kaNNiLLu kaaraayi

“repeated beating make him shed tears”

tooNDa tooNDa kiNaRRil taNNir uuriyatu

tiyyangaa tiyyangaa baaviloo niiLLu uuraayi

“because of repeatedly digging the well water comes up”

yoosika yoosika oru idea toNRiyatu.

aaloocincaga aaloocincaga Oka idea taTTindi

“The repeated thinking created an idea”

Exx. from Tamil and Telugu for “continuity of action”

paakka paakka nii avvalavu nallavanaat teriyale

cuuDagaa cuuDagaa nuvvu anta manic vaaDugaa anipinca leedu

“The continuous observation proved that you are not so good”

paaTap paaTa raga, varum

paaDagaa paaDagaa ragam vastundi

“continuous practicing helps us to learn music well”

pooDap pooDa caapiTTaan

vaDincagaa vaDincagaa tinnaaDu

“He ate continuously because of continuous serving”

Exx. from Tamil for the meaning “Cause”and “Result”:

ooTa ooTa viraTTinaan

“He chased him irrespective of his running”

kuniya kuniyak kuTTinaan.

“He gave knucle beat instead of his bending”

vayataaka vayataaka balam kuraintatu.

“due to the increase of age the strength will reduce automatically””

This type of construction is not available in Telugu

There is an ambiquity between the casual and the temporal interpretation.

Exx. from Tamil

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neeramaaka neeramaaka payameTuttatu

“as the time goes on the fear started”

naaLaaka naaLaaga bayam eTTuttatu

“as the days passed on there is a fear”

Ex. from Tamil for “negligency”

keeTka keeTka peesaamal iruntaan

“They repeatedly asking but he kept mum”

collac colla keeTkaamal poonaan

“They repeatedly telling but he won’t listening about that”

peesa peesa peesaamal poonaan

“They repeatedly talking but he don’t care about that”

The above-mentioned activities of resultive, ambiguity and negligency are indicated in Telugu with ordinary statements.

The positive construction gives the negative result in Tamil and vice versa in Telugu, that is, the negative construction gives the positive result in Telugu.

Exx. from Tamil for “The Positive construction to negative result”

pazhakap pazhakap paalum pulikkum

“even the milk becomes sour as time goes on”

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vara vara maamiyaar kaZhutai poolaanaaL

“in due course the mother in law becomes an ass”

Exx. from Telugu for the “negative construction to positive result”

tinaga tinaga veemu tiyyanagunu

“The neem even became sweet due to continuous eating”

vinaga vinaga ahityam hitamautundi

“The repeated listening makes the bad thing also becomes the good thing”

4.3.1.2.2 Verbal Participle

The verbal participle is the second tenseless non-finite verb form. It has both a positive and a negative constructions. The positive verbal participle is formed by the affixation of the verbal participle suffix to the verb stem in Tamil. The verbal participle suffix is homophonous with the various past tense allomorphs. The past tense allomorphs are “-t-, -nt-, -i/in- and -tt-“. This kind of verbal participle forms are reduplicated and they give the meanings intensity”, “cause”, “continuity”, “resultive”, “habituality”, “idiomatic”, “discontinuous” and “adverbial meaning”. In Telugu past participles do the above mentioned function.

Exx. from Tamil and Telugu for “intensity”

ovvoru veelaiyaiyum paarttup parttuc ceyteen

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prati Pani Cuusi cuusi ceesaanu

“I have done each part of the work very carefully”

inippaik keeTTuk keTTu vaangi caapiTTaan

tiippi aDigi aDigi tiisukoni tinnaaDu.

“He asked the sweet again and again and ate it continuously”

Exx. from Tamil and Telugu for “habituality”

paaTam colli colli enaku manap paaTam aakivittatu

paaTaalu ceppi ceppi mananam aindi

“I have repeatedly taught the lesson and it becomes memorize
in my mind”

avan paaTi paaTip paarttaan

atanu paaTi paaTi cuuseeDu

“He tried to sing repeatedly”

There is some cause for each and every action. This cause is shown
by the repetition of verbs both in Tamil and Telugu.

Exx. from Tamil and Telugu for “cause”

peesi peesi toNTai varanTatu

maaTlaaDi maaTlaaDi gontu enDi pooyindi

“The throat became dry due to the effect of repeated speech”

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azhutu azhutu Kan sivantatu

eeDici eeDici kaLLu erraga aindi

“The eyes became red due to repeated crying”

naTantu naTantu kaal valittatu

natici natici kaaLLu noppi puTTindi

“repeated walk created the leg pain”

Exx. from Tamil and Telugu for “continuity”

turuvit turuvik keeTTaan

gucci Gucci aDigeedu

“He asked it very keenly”

tirumpit tirumpip paarttaan

tiruki tiruki cuuseedu

“He looked continuously”

Exx. from Tamil and Telugu for “resultive”

azhutu azhutu KaN civantatu

eeDici eeDici kaLLu erragaainiDi

“by continuous crying the eyes became reddish”

aTittu aTittu avan kai valittatu

koTTi koTTi atanu cey noppi veecinDi

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“due to continuous beating the hand pains”

Ex. from Tamil and Telugu for “idiomatic”

vizhuntu vizhuntu cirittaan

paTi paTi navveeDu

“He laughed too much”

Exx. from Tamil and Telugu for “discontinuous”

mazhai viTTu viTTu peykiratu

varsham aagi aagi kurustundi

“The rain rains discontinuously”

kaaRRu viTTu viTTu viiciyatu

gaali aagi aagi viicindi

“The wind blows discontinuously”

Ex. from Tamil for “adverbial function”

kaaRi kaaRit tuppinaan

“He spits continuously”

Ex. from Tamil for “adjectival function”

koTuttu koTuttu civanta kai

“He gives too much because of that he got fame”

Simultaneous actions are expressed in Tamil by joining the verbal participle form ‘koNTu’/‘pozhuTu’/‘pootu’ to the verbal participle and combining one clause with another clause which express the meaning “simultaneous”. But in Telugu the above one is expressed by reduplication of the verbal participle construction of the verb.

Exx. from Tamil and Telugu

avaL veelai ceytu koNTee paaTinaaL

aame Pani Ceestuu ceestuu paadindi

“She sang while working”

avan peesik koNTee naTantaadn

atanu maaTlaaDutuu maaTIAadutuu naTicceeDu

“He talked while walking”

avaL paaDikkoNTee aaDinaaL

aame paaTutuu paaTutuu aaDindi

“She danced while singing”

naan varumpootu paartteen

neenu ostuu ostuu cuusaanu

“I saw it while coming”

avan pookum pootu pustakam eTTuk koNDu poonaan

atanu pootuu pootuu pustakam tiisuku veLLaaDu

“He took the book while going”

avarkaL pookum pootu connaarkaL

vaaLLu veLLtuu veLLtuu ceppaaru

“They told this while going”

4.3.1.3 Negative Constructions

In Tamil the static verb ‘iru’ ‘to be’ has the verbal participle form ‘iruntu’. When this form is reduplicated it gives the meaning “rareness”. But in Telugu the negative verbal participle forms of all the finite verbs are reduplicated to indicate the meaning “rareness” or “atlast”.

Exx. from Tamil and Telugu

naan iruntu iruntu oru T.V. vaangineen

neenu konaka konaka Oka T.V. konnaanu

“I bought one T.V. atlast”

irundu irundu nii vandu irrukke

raaka raaka nuvvu vacci unnaavu

“You came very rarely”

iruntu iruntu mazhai peencu irukku

paDaka paDaka ivvaale varsam paDindi

“The rain came today which is a rare one”

The meaning “inability” is expressed by reduplication of the negative verbs in Telugu. But in Tamil the ordinary verbs are indicating the same meaning.

Exx. from Tamil and Telugu

veelaye ceyyamuTiyaame cenjen

pani Ceyyaleeka ceyyaleeka ceesanu

“I did the work with great difficulty”

cooru tingamudiyaame tinneen

annam tinaleeka tinaleeka tinnaanu

“I ate the rice with great difficulty”

avan kaDan keeTka muDiyaama keeTTaan

atanu appu aDagaleeka aDagaleeka aDigEEDu

“He asked the loan with great difficulty”

naan paNattai mikavum kasTappaTTuk kuTutteen

neenu Dabbu iwwaleeka iwwaleeka istunnaanu

“He gave money with great difficulty”

When the negative present indicative forms are reduplicated they

imply the meanings “caution”, and “obligation” in Tamil and Telugu.

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Exx. from Tamil

| | |
|-----------------------|-------------------------|
| varaatee varaatee | “don’t come don’t come” |
| varaatee | “don’t come” |
| paakkaatee paakkaatee | “don’t see don’t see” |
| paakkaatee | “don’t see” |
| pookaatee pookaatee | “don’t go don’t go” |
| pookaatee | “don’t go” |
| ceyyaatee ceyyaatee | “don’t do don’t do ‘ |
| ceyyaatee | “don’t do” |
| collaatee collaatee | “don’t tell don’t tell” |
| collaatee | “don’t tell” |
| ooDaatee ooDaatee | “don’t run don’t run” |
| ooDaatee | “don’t run” |

Exx. from Telugu

| | |
|-----------------|-------------------------|
| raakuraaku | “don’t come don’t come” |
| raaku | “don’t come” |
| cuuDakucuuDaku | “don’t see don’t see |
| cuuDaku | “don’t see” |
| veLLaku veLLaku | “don’t go don’t go” |
| veLLaku | “don’t go” |
| ceyyakuceyyaku | “don’t do don’t do” |

| | |
|-----------------|-------------------------|
| ceyyaku | “don’t do” |
| ceppaku ceppaku | “don’t tell don’t tell” |
| ceppaku | “don’t tell” |
| ivvakuivvaku | “don’t give don’t give” |
| ivvaku | “don’t give” |

In both the languages the reduplicated past negative indicative forms indicate the meaning: “assurance”.

Exx. from Tamil

| | | | |
|-----------------|-----------------------------|---------|----------------|
| ceyyaleceyyale | “I won’t do I won’t do” | ceyyale | “I won’t do” |
| pookale pookale | “I won’t go I won’t go” | pookale | “I won’t go” |
| collale collale | “I won’t tell I won’t tell” | collale | “I won’t tell” |

Exx. from Telugu

| | | | |
|----------------|-----------------------------|---------|----------------|
| ceyyanuceyyanu | “I won’t do I won’t do” | ceyyanu | “I won’t do” |
| poonu poonu | “I won’t go I won’t go” | poonu | “I won’t go” |
| ceppanuceppanu | “I won’t tell I won’t tell” | ceppanu | “I won’t tell” |

The verbs are reduplicated giving the negative meaning also.

Exx. from Tamil and Telugu

paaTam colli colli azuttup poonen

paaTam ceppi ceppi alisi pooyaanu

“I became tired by repeating the lesson again and again”

avanukku buddi collic colli asandu poonen

vaaDiki buddi ceppi ceppi aliksi pooyaanu

“I became tired by telling him advice repeatedly”

kaTan keeTTuk keeTTu calittup pooneen

appu aDigi aDigi alupu oocesindi

“repeatedly asking of loan makes me very tired”

paTittup paTittu bore aTittadu

cadivi cadivi bore koTutundi

“repeatedly studying creates bore to me”

4.3.1.4 Discontinuous Constructions

Verbs are reduplicating in combination with the inserted element – inna-/-enRaal- in the present and the past discontinuous constructions giving the meanings: “certainty” and “surety”.

Exx. from Tamil and Telugu

snaan ceyveenna ceyveen

neenu ceestananTee ceestanu

“I will do certainly if I tell”

naan varuveennaa varuveen

neenu ostaanTee ostanu

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“I will come certainly if I tell”

The following negative sentences are the examples for discontinuous verb reduplication. They imply the meanings: “certainty”, and “at all”.

Exx. from Tamil and Telugu for “certainty”

naan ceeyamaaTTeenna ceeyamaaTTeen

neenu ceeyananTe ceeyanu

“certainly I don’t do”

ave varamaaTTaanna varamaTTaan

waaDu raaDanTee raaDu

“certainly he won’t come”

enakku teriyadunna teriyaadu

naaku telidanTe telidu

“certainly I don’t know”

Exx. from Tamil and Telugu for “at all”

naan ceeyavee ceeyamaaTTeen

neenu ceeyanugaaka ceeyanu

“I won’t do at all”

naa varavee varamaaTTeen

neenu raanu gaaka raanu

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“I won’t come at all”

enniDam illavee illai

naa daggira leedu gaaka leedu

“I don’t have at all”

naan pookavee poomaaTTeen

neenu veLLanu gaaka veLLanu

“I won’t go at all”

A verbal participle clause construction and its corresponding negative verbal clause construction are occurring in combination with the clitic–um (Here all the identical material of the negative verbal participle clause is deleted so that the negative verbal participle form is co-ordinated with the positive verbal participle clause), functioning as manner adverbial constructions and implying the meaning: “negligency”. This action is only partial. In Telugu also the same construction is possible.

Exx. from Tamil and Telugu

keeTTum keeTkaalum poonaan

vini vinakunDa vellaaDu

“He went as if he did not listen”

colliyum collaalam poonaan

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ceppi ceppakunTa veLLaaDu

“He went with out informing properly”

paattum paakkaamalum poonaan

cuusi cuuDakunDa veLLaaDu

“He went as if he did not see”

There is yet another type of reduplicating construction where the verb is reduplicated partially implying the meaning “Negligence”

Ex. from Tamil and Telugu

keeTTum keeTkaatamaatri poonaan

vini vinanaTTu veLLaaDu

“He went as if he doesn’t hear”

paattum paakaadadu maatri iruntaan

cuusi cuuDanaTTu unnaaDu

“He is there as if he does not see”

There is a type of verb reduplication which gives the meaning “immediately” both in Tamil and Telugu.

Exx. from Tamil and Telugu

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colic collan kaaTiyu ceytaan

ceppi ceppagaane ceesaaDu

“He did the work immediately”

keeTuk keeTkan kaaTTiyu koTuttaan

aDigi aDaga munupu iccaaDu

“He gave the thing immediately”

vandu varangaaTiyu canTai pooTTaan

occi raagaane goDava ceesaaDu

“as soon as he came and fought”

The predicate of a simple clause can consist of the conditional form of the verb+um and a reduplicated form of the verb is inflected either for past or future or followed by the modal auxiliary form ‘-aam’. When the reduplicated verb form is inflected for past tense the speaker expresses the action of the following sentence which is semantically related to the action of the preceding sentence.

Exx. from Tamil

avan oru caTTaya vaanginaalum vaanginaan ataiye pooTukiraan

“though he bought one new shirt he wears that one regularly”

nii oru utavi ceytaalum ceytaay ataiye collik kaaTTure

“though you have done one help you told that very often”

avaL amerika poonaalum poonaa ataiye collukiraaL

“though she has gone to America once she pointed out repeatedly”

But this construction is not possible in Telugu.

When the reduplicated verb form is inflected for future tense, the meanings “modality of probability” and “possibility” are expressed by them.

Exx. from Tamil and Telugu

nii peesinaalum peesuvaay

nuvvu maaTlaaDinaa maaTlaaDa galavu

“you may talk”

avaL ceytaalum ceyvaaL

aame ceesinaa ceestaadi

“She may do”

When the reduplicated verb form occurs with modal auxiliary –aam- the modality of probability and possibility are likewise expressed; however in comparison with a reduplicated verb form inflected for future tense some degree of probability and possibility is expressed.

Exx. from Tamil and Telugu

naan anke poonaalum poove

neenu akkaDaki veLLinaa veLLavaccu

“I may go there”

avan nii inke iruppatai connaalum collalaam

atanu nuvvu ikkaDa unnaavani ceppinaa ceppavaccu

“He may tell that you are here.

avan inke vandaalum varalaam

atanu vaccinaa raavaccu

“He may come”

The verbal noun formed by adding the suffix – aTam-/-aDam- to the verb stem in Telugu, is reduplicated giving the meaning “Habitual”.

Exx. from Telugu

raavaTam raavaTamtoone ii samvatsaram veeDimi too vaccindi

“This year while coming only came with hot”

aame kuurcoovaTam kuurcoovaTam alaa paDipooyindi

“She fell while sitting”

This type of construction is not possible in Tamil.

In verb also as in noun there are two types of reduplication possible. One is class maintaining and the other is class changing.

In class maintaining reduplication the verb which occurs as non-reduplicated form and the verb which occurs as reduplicated form may belong to same grammatical category. The meanings implied by them are “repetition” and “emphasis”.

Exx. from Tamil and Telugu

| | | | | | |
|----------|------------|------------|-------|-------|------------|
| cey ce | ceyyiceyyi | “to do” | cey | ceyyi | “to do” |
| ciriciri | navvunavvu | “to laugh” | cirri | navvu | “to laugh” |
| naTanaTa | naDunaDu | “to walk” | naTu | naDu | “to walk” |

The other type is class changing type where the non-reduplicated form belongs to one grammatical category and the reduplicated part belongs to other grammatical category. The reduplicated verbs implied the idiomatic meaning.

Exx. from Tamil

avanai vaanguvaangunnu vaangiTTeen

“I gave a nice scolding to him”

avanai kuTukuTunnu kuTutteen

“I gave a nice scolding to him”

avanukku PaTiccupaTiccu conneen

“I advised him repeatedly”

avanukku Vizuntu Vizuntu cenjeen

“I have done for him sincerely

avan ViTuviTunnu poonaan

“He walked speedly”

aeyyil kaayiccu kaayiccunnu kaacyadu

“It is somuch of hot”

naa avane nakki nakki vazartteen

“I brought up him with so affectionately”

naan avanai kuTaintu kuTaintu keeTaan

“I asked him very keenly”

paanaiyaik kuTaintu kuTaintu kaluvu

“wash the pot neatly”

meejaiyaik kuTaintu kuTaintu teeDu

“search the table clearly”

In the above examples, the verb ‘kuTaintu’ reduplicated and implied various semantic nuances like “keenly”, “neatly” and “clearly” etc.

Exx. from Telugu

| | |
|----------------------------|--|
| tiisukutiisuku castaavu | “you will die by severe sufferings” |
| paTTipaTTi cuusaaDu | “He observed it very carefully” |
| vattivatti palukkaaDu | “He is talking with more emphasis” |
| cuustuucuustuu uurukoleenu | “I can’t sit quietly by seeing all this” |
| telisi telisi ceesukoleenu | “I can’t marry knowingly” |

4.3.1.5 Summery of the Verb Reduplication

The results of the analysis of verb reduplication which occurs in Tamil and Telugu may be summarized briefly in the following way:

- i) Just like noun reduplication, the pattern of verb reduplication is more or less same in Tamil and Telugu.
- ii) The common implied meanings of verb reduplication in both the languages are “intensity”, “repetition”, “continuation of action”, “emphasis” and “certainty”, etc.

As far as the difference is concened, in Tamil, to express simataneous action, ‘verbal participle+poola/koNTu’ is used. ex. ‘avan pookum pootu connaan’ “He told about this while going” ‘avan veelai ceytu konTu paaDinaan’ “He sang while doing work”.But in Telugu this simultaneous action is expressed by reduplicating the verbal participle form eventhough the simultaneous can be expressed by using the structure ‘pani ceestuu

paaDaaDu’He sang while doing work”, ‘paniceestuu ceestuu paaDaaDu’

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“He sang while doing work”, ‘atanu veLLtuu veLLt uu cuusaaDu; “He saw it while going”.

The second main difference is, in expressing “rareness” or “atleast”. In Tamil the verbal participle form of the verb ‘iru-’ which is ‘iruntu’, reduplicate implying the meanings: “rareness” or “atleast”.

Ex. From Tamil

avan irunt u iruntu viiTTuku vandirukkiraan

“He came rarely to the house”

In Telugu this meaning is expressed by reduplicating the negative verb.

Ex.from Telugu

raaka raaka vaccaavu “you came very rarely”.

The third main difference is in expressing the meaning “after a long time” or “atleast” in Tamil, through either ordinary statement like ‘romba naalikappuram T.V. vaangineen’, or ‘reduplicated iruntu iruntu T.V. vaangirukkeen’ “I bought T.V. afther a long time”. But in Telugu the negative form of verbal participle is reduplicated. Ex. ‘konakakonaka’, ‘tinakkatinakka’ etc.

The fourth main difference is to show the meaning of “inability” in Tamil ordinary statement is used.

Ex.from Tamil

inta veelaye ceyyamuDiyaame cenjeen

“I did the work with great difficulty”.

But in Telugu the inability is expressed by reduplicating the negative

Potential auxiliary verb

Ex.from Telugu

ii Pani Ceyyaleeka ceyyaleeka ceesaanu

“I did the work with great difficulty”.

The fifth main difference is to show the meaning of “habitualness”

InTamil the form ‘pootu’ is used. ex. ‘Varusam pirakkumpootee

veyyilooTu Pirantatu’ “The year born with sun”. But in Telugu the

verbal noun is reduplicated and implied the meaning. ex. ‘ii

samvatsaram raavaTam raavaTamtoone veeDimitoo vaccindi’ “The

year born with sun”.

4.3.1.6 Adjectives

In Tamil, the adjectives are divided into two types namely simple

and derived adjectives. Ex. for simple adjectives: ‘nalla’ “good”; ‘keTTa’

“bad”; periya “big”; ‘ciriya’ “small”, etc. Ex. for derived adjectives:

‘alakaana’ “beautiful”; ‘uyaramaana’ “tall”; ‘akalamaana’ “wide” etc.

These adjectives are the lexical categories and they precede the noun they

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qualify. In Telugu also the adjectives precede the nouns which they qualify. P.S.Subramanyam (1982) points out five types of adjectives viz., pronominal adjectives ex. ‘aayana pustakam’ “his book”; ‘aaviDa ciire’ “her saree” etc. numeral adjectives ex. ‘oka pustakam’ “one book”; qualitative adjectives ex. ‘Kotta’ “new”, ‘paata’ “old”; ‘cinna’ “small” etc.; nominal adjectives ex. ‘eddu banDi’ “bullock car”; ‘siraa buDDi’ “ink bottle”, etc. and verbal adjectives ex. ‘Cadivina pustkam’ “The book” which I read”, ‘occina manisi’ “The person who came”, etc. Tamil simple adjectives are equal to the Telugu qualitative adjectives. When these qualitative adjectives are reduplicated they indicate the meaning “multiplicity”. The meaning multiplicity has the semantic nuances “many”, “numerous,” etc.

4.3.1.6.1 Simple Adjectives

Exx. from Tamil and Telugu

| | | |
|----------------------|------------------------|----------------------|
| nalla nalla pustakam | manci manci pustakaalu | “many good books” |
| keTTakeTTa peccu | ceDDa ceDDa maTalu | “many bad words” |
| periya periya viiDu | pedda pedda iLLu | “many big houses” |
| cinnacinna viral | cinnacinna veeLLu | “many small fingers” |

The adjectives like ‘periya’ in Tamil and ‘pedda’ in Telugu mean ‘big’ and ‘cinna’ in Tamil and Telugu means “small”. They are reduplicated and they indicate the meaning: “very”.

Exx. from Tamil and Telugu

| | | |
|-------------|--------------------|---------------------|
| periya kaN | periyaperiya kaNnu | “very big eye” |
| pedda kaLLu | pedda pedda kaLLu | “very big eyes” |
| cinna viral | cinnacinna viral | “very small finger” |

The partial reduplicated adjectives in Tamil imply the meanings “augmentation” and “diminutive”.

Exx. from Tamil for “augmentation”:

| | | |
|---------------|---------------|---------------|
| putusu “new” | puttamputusu | “very new” |
| pazhasu “old” | paTTa pazasu | “very old” |
| potu “common” | pottampotu | “very common” |
| periya “big” | pettam periya | “very big” |

The adjective ‘kotta’ “new” is partially reduplicated and it implies the meaning: “very new” in Telugu. But this process is not much productive.

Ex. from Telugu

| | | |
|-------------|-----------|------------|
| kotta “new” | kronkotta | “very new” |
|-------------|-----------|------------|

In Telugu to express the meaning “augmentation” the adjectives take the adverbial suffix –gaa and reduplicate partially and imply the meaning: “very” and “more”.

Exx. from Telugu

| | | | |
|----------|--------------|--------------|-----------|
| erragaa | “red” | erraerrangaa | “reddish” |
| uppagaa | “salty” | uppauppangaa | “salty” |
| callagaa | “wet”, cold” | calacallagaa | “dump” |

This type of partial reduplication is not possible in Tamil.

In Tamil the colour terms are partially reduplicated and implying the meaning “verymuch”

Exx. from Tamil for “Colour terms”

| | | | |
|---------|----------|--------------|-------------|
| veLLai | “white” | veLLaiveleer | “whitish” |
| karuppu | “black” | kannakareel | “darkish” |
| manjal | “yellow” | manjamaseer | “yellowish” |
| paccai | “green” | paccaipaseer | “greenish” |
| cikappu | “red” | cekkaceveer | “reddish” |

Among these five colours the black and the red basic forms totally change and indicate the meaning: “verymuch”. In the remaining forms, the first syllable of the base form is reduplicated. As far as the Telugu colour

terms, 'errupu' means "Red" ; the last syllable 'pu' is dropped and the vowel 'u' in erru is changed as ' a' it gets the form erra. When this form is reduplicated it takes the adverbial suffix -gaa and indicates the meaning: "Vermuch". But in Tamil reduplicated structure with the adverbial suffix is absent.

Ex from Telugu

Erra "red" erraerragaa "reddish"

The adjective cinna is partially reduplicated and indicates the diminutive meaning "Very small".

Ex. From Tamil

cinna "small" cinnanciRu "very small"

But in Telugu the adjective cinna is not partially reduplicated.

In Telugu the count nouns as heads can be reduplicated only when the nouns are in plural. Since a mass noun does not accept a plural suffix a reduplicated adjective can be used without this restriction. (Peri BaskaraRao, 1977)

Exx. from Telugu

veeDi veeDi aTlu "hot hot pancakes"

veeDi veeDi kaafii “hot hot coffee”

But in Tamil, both the mass nouns like kaafie, tea, etc. and the count nouns like ‘doosai’, ‘iDli’ etc., are reduplicated with out a plural suffix.

Exx. from Tamil

cuDa cuDa kaafii “hot coffee”

cuDa cuDa tea “hot tea”

cuDa cuDa Doosai “hot toosa”

cuDa cuDa iDli “hot hot idli”

4.3.1.6.2 Derived adjectives

The derived adjectives like ‘alagaana’ “beautiful”, ‘akalamaana’ “wide”, ‘niiLmaana’ “tall” etc., in Tamil, ‘andamaina’ “beautiful”, ‘veDalpaina’ “wide”, ‘poDugaina’ “tall” etc., in Telugu are reduplicated and they indicate the meaning: ‘More’. These adjectives are also called as “compound adjectives” (PoRko, 2001).

Exx. from Tamil

azagazagaana puukkaL “beautiful beautiful flowers”

akalakalamaana viidhi “wide wide streets”

niiLaniiLamaana kucci “long long stick”

Exx. from Telugu

veDalpuveDalpaina viidhulu “wide wide streets”

poDugupodugaina karrelu “longlong sticks”

In Telugu the plural suffix –lu is obligatory in the reduplicated construction where as in Tamil it is optional.

In both the languages, some of the adjectives occur with intensifiers. The following are some of the adjectives with intensifiers. When these adjectives are reduplicated they indicate the meaning “Very”

Exx. from Tamil and Telugu

avaL mikamika nalla peN

aame caalaa caalaa manic ammaayi

“She is very very good girl”

avan romba romba nalla paiyan

atanu caalaa caalaa manic abbaayi

“He is very very good boy”

The adjective periya in Tamil and pedda in Telugu which means “Big” reduplicated and indicate the idiomatic meaning.

Ex. from Tamil and Telugu

periya periya peecellaa peesura

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pedda pedda maaTalu vina vastunnaayi

“you are taking big big words” (the words beyond the limit of a person either age wise or status wise).

When the same adjective occur in the negative sense it indicates the meaning “rabbishly ”.

Ex. from Tamil and Telugu

periyaperiya peeccella peesaade

pedda pedda maaTalu maaTlaaDaku

“don’t talk rabbishly”

The adjective puzhutta which means “rotton” reduplicates and gives the Idiomatic meaning. But in Telugu the equivalent of this word buudh reduplicates and indicates the meaning: “Emphasis”

Ex. from Tamil

avan puzhutta puzhutta vaarthaikaLaip peecinaan

“He is talking very bad abusing words”

Ex. from Telugu

waaDu buudh buudh maaTTalu MaaTlaaDaaDu

“He talked very abusing words”

In Telugu the adjective construction ‘Pedda pedda aDugulu veesutuu veLLaaDu’ meaning “He went by putting big big steps” is possible but this type of reduplicated construction is not possible in Tamil. Instead of this, the onomatopoeic construction viRu viRu is used in Tamil. Ex. ‘avan viRuviRunnu naTantaan’ “He walked quickly”

When they are not preceded by any other adjectives the qualitative adjectives may also be qualified by the adverb ‘caalaa’ “Very” in Telugu (P.S.S., 1974).

Exx. from Telugu

akkaDa caalaa manci manci pustakaalu unnaay

“there, there are very many good books”

ikkaDa caalaa pedda pedda iLLu unnaay

“here, there are very many big houses”

This type of construction is not available in Tamil.

4.3.1.7 Adverbs

The literature of Tamil grammatical works describes two types of adverbs. One is simple and the other one is derived.

4.3.1.7.1 Simple Adverbs

A number of noun and verb forms category wise reanalyzed to a closed set of adverbs. Certain forms like ‘aTikkaTi’ “frequently” ‘inimeel’ “hereafter,” ‘innum’ “still”, ‘marupaTiyum’ “again”, miiNTum ‘again’, ‘mella’ “slowly”, are identified as inflected verb forms or composite word forms. They are consisting of a noun and a clitic. Syntactically these forms cannot be analysed as representation of two or more morphemes and cannot be decomposed grammatically. They are one lexical unit. The sole function of these word forms is to occur in preverbal position as verb modifier i.e., as adverb. On the basis of the syntactic function they are analysed as adverbs. The following words ‘mella’, ‘miiNTum’, ‘marupaTium’, ‘inimeel’ are considered as adverbs (Lehmann, 1989).

Adverbs are reduplicated and they implied the meanings “emphasis”and “repetition”.

Exx. from Tamil

| | |
|-------------------------|-----------------|
| mella mella | “very slowly” |
| miiNTum miiNTum | “again again” |
| marupaTiyum marupaTiyum | “again again” |
| innum innum | “more and more” |

The adverb mella is reduplicated and gives the meanings “emphasis”, “gradually”and “caution.”

Exx. from Tamil for Emphasis

mella mella vaa “come very slowly”

mella mella poo “go very slowly”

This type of construction is not found in Telugu. Instead of this Telugu uses *nemmati* meaning “Slowly”. When it is reduplicating, the reduplicated form takes the adverbial suffix –*gaa*-. It is obligatory.

Ex. from Telugu

nemmatinemmatigaa nayamavutundi “it will recover slowly”

nemmati nematigaa maaTlaaDu “talk slowly”

The Tamil adverbial reduplicated structure give the meaning “gradual” do not take adverbial suffix. But the Telugu reduplicated adverbial structure has the adverbial suffix–*gaa* in the reduplicated form.

Exx. from Tamil and Telugu for “gradually”

mella mella veelaye ceyya aarambi

nemmati nemmatigaa paNulu ceyyaTam praarambincu

“you start to do the work slowly/gradually”

avane mella mella tiruttiralaam

atanni nemmatinemmatigaa mancivaaDu ceeseeddaam

“we will gradually correct him”

In Telugu the adverbial reduplicated structure giving the meaning caution. It has the adverbial suffix –gaa in the base form and the reduplicated adverb form.

Exx. from Tamil and Telugu for caution

mella mella peesu

melligamelliga maaTlaaDu

“speak softly”

mella mella keelu

melliga melliga aDugu

“ask softly”

mella mella naTa

melliga melliga naDu

“walk slowly”

The adverb ‘innum’ in Tamil and ‘inkaa’ in Telugu meaning “still” are reduplicated and give the meanings: “emphasis”, “further” and “more”

Ex. from Tamil and Telugu

innum innum peesu inkaa inkaa maaTlaaDu “speak more and more”

innu innu koTu inkaa inkaa ivvu “give more and more”

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innu innu poo inkaa inkaa veLLu “go further”

The Tamil adverb ‘metuvaaka’ meaning “slowly” is partially reduplicated and gives the meaning “more slowly”. In Telugu this type of adverbial reduplicated construction is not found.

Exx. from Tamil

metu metuvaa teey “rub slowly”

metu metuvaa ezhutu “write slowly”

4.3.1.7.2 Compound Adverbs

Compound Adverbs are formed by adding the suffix –aaga in Tamil and -gaa in Telugu. Ex. ‘veegamaaga’, ‘metuvaaga’, ‘azagaaga’ etc. in Tamil, ‘veegamugaa’, ‘mellagaa’, ‘andangaa’ etc in Telugu. When these adverbs reduplicate they imply the meaning: “hurriedness”.

Exx. from Tamil and Telugu

avan veegaveegamaaga vantan

atanu veegaveeganga vacceeDu

“He came hurriedly”

kamalavin oDampu medumeduvaaga teeRiyadu

kamala saariraganga melamealgaa terindi

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“kamala healthwise improved slowly slowly”

antap peNkaL alagalagaa seelai kaTTi konTu vandaarkaL.

aa ammayilu andaandangaa ciiraly kaTTukoni vacceeru

“those girls wear most beautiful saris”

In Tamil and Telugu the structure intensifyer+ the adverb is reduplicated and indicates the meaning: “very”

Exx. from Tamil and Telugu

avaL mikamika varundinaa

aame caalaa caalaa baadapaDindi

“She suffered a lot”

aval avanai rumba rumba virumbinaaL

aame atanni caalaa caalaa isTapaDindi

“She liked him very much”

In both the languages, certain adverbs are traceable to verbs, but descriptively they are adverbs. When these adverbs are reduplicated they imply the meaning “repetition”

Exx. from Tamil and Telugu

avan tirumpat tirumpa keLvi keeTTaan

atanu malli malli prasnicaaDu

“He asked the question repeatedly”

avaL tirumbi tirumbi paarttuk koNdee centraaL

aame tirigi tirigi cuustuu vellindi

“She went back seeing repeatedly”

4.3.1.8 Post-Positions

The following post positions are reduplicated and they imply the meanings “on the top”, “approximately”.

Ex from Tamil

| | | | |
|---------|----------|-----------------|---------------|
| meela | “above” | meelameela | “on the top” |
| munnaal | “before” | munnaal munnaal | “in front of” |
| kiTTa | “near” | kiTTa kiTTa | “very near” |

Ex, from Telugu

| | | | |
|---------|----------|-----------------|---------------|
| miida | “above” | miida miida | “on the top” |
| daggira | “near” | daggira daggira | “very near” |
| mundu | “before” | mundu mundu | “in front of” |

CHAPTER-V

MORPHOLOGICAL REDUPLICATION

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CHAPTER–V

MORPHOLOGICAL REDUPLICATION

5.0 Introduction

Morphological Reduplication (MR) is one among the two types of Reduplication. The other is Lexical Reduplication. This Chapter deals only, the onomatopoeias, their structure, their meaning and their functions in Tamil and Telugu.

5.1 Morphological Reduplication

Abbi (1992) defines MR as “minimally meaningful and segmentally indivisible morphemes which are considered of iterated syllables. Thus the base and the repeated part together constitute a single morpheme which is also a lexeme”. Sound symbolism, mimic words, iconicity and onomatopoeia are come under the MR. All these terms are put under “Expressives” by the Scholars. Abbi (1992), and Diffloth (1976) points out these terms as ‘expressives’. Emeneau (1967) uses the term ‘expressives’ for onomatopoeias. Masica (1976) refers these as “Phonoesthetic forms”.

5.1.1 Definition of Onomatopoeias

The term onomatopoeia means “formation and use of words to imitate sounds. Ex: dong, crackle, moos, etc. It is a figure of speech in which sound reflects the sense” (Alibha 2003). The term has the variant forms like onomatopoeic, onomatopoetic, onomatopoeia, onomatopoeias etc.

T.Murugarathanam (1994) defines onomatopoeia as, “The sound of Onomatopoeia is only, that indicating the thing of the sound. That means the sound of the thing is the word. Like this the words which have some similarity with sounds is the reason for calling them onomatopoeia”. (“ஒலிக் குறிப்புச் சொல்லின் ஒலியே அச் சொல் குறிக்கும் பொருளின் ஒலியுமாகும் . அதாவது அந்தப் பொருளின் ஒலியே சொல்லாக விளங்குகிறது. இவ்வாறான காரணப் பொருத்தம் அமைந்த சொற்களே ஒலிக் குறிப்புச் சொற்கள்”.)

In the literature of Tamil there is a term “iraTTaikkilavi” means ‘Two words’. It includes Echo-formation, onomatopoeia and lexical doublets. But in Modern literature this onomatopoeia has the term Language in India www.languageinindia.com
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“olikkurippucol” meaning ‘the word which represents sound’. These forms always occur as double.

In the same way the Telugu grammarians *Prouda Vyakarta* and *Vikruti Vyakarta* recognise and describe onomatopoeias in the Telugu literature as ‘dhvanyaanukarana padaalu’. Like the Tamil grammarians they also mention that these forms are occurring as double. So according to the grammarians of Tamil and Telugu onomatopoeias occur always in reduplication only. But Dr. Srihari (1994) shows some of the onomatopoeias occur as single forms. He also describes that the grammarians like Prauda and Vikruti considered only the words based on sounds as onomatopoeias though they give other forms also. He divides the onomatopoeias into different categories:

| | |
|---|-------------------|
| The words representing sounds | “kilakila etc” |
| The words representing light | “taLataLa etc” |
| The words representing smell | “gamagama etc” |
| The words representing glitter | “talukku etc” |
| The words representing speed | “cakacaka etc” |
| The words representing pain | “bhaga bhaga etc” |
| The words representing unexpected sound | “diggna etc” |

He further divides the onomatopoeias on the basis of the structure as the reduplicated ones, the non – reduplicated ones and the reduplicated +non – reduplicated ones.

5.1.2 Structure of Onomatopoeias

Most of the onomatopes have a single structure composed of one or two syllables. Majority of the onomatopes begin with a consonant. Some of the onomatopes may begin with vowels. The sounds are used in the formation of the regular phonemic system of the language. Onomatopes occur both in the reduplicated and the non-reduplicated forms.

5.1.3 Functions of Onomatopoeias

Onomatopoeias primarily have an adverbial function. However a few of them can be used as adjectives or nouns. In the classical literature onomatopoeias were sometimes generously used in bringing out various subtle nuances of meanings related to sounds (in the description of season, sounds of warfare, etc.) and feelings. Some times the whole songs or the sentences are pregnanted with onomatopoeias.

poTa poTa gaasen Ravi

poTa poTa poTa manasen giruly

pagilen ragilen jiTa ciTa ciTa

manucum vani giTa giTa

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manucum janamu krsiyines segan

The speed of the action may be expressed by the onomatopoeias clearly in sentences.

caka caka buuTlu vippi

“quickly removing the shoes”

cara caraa baathroomlooki veLLi

“fastly entering into the bathroom”

Taka Takaa snaanam ceesi

“speedily taking bath”

birabiraa biTiki vacci

hurriedly coming out

“tanaloo tanu cirraburralaada saagaaDu

and he started showing irritation with himself”

There are three types of onomatopoeic constructions possible both in Tamil and Telugu. Those are Reduplicated onomatopoeias, Non-Reduplicated Onomatopoeias and Reduplicated + Non-Reduplicated onomatopoeias as already stated.

Reduplicated forms in Tamil

The reduplicated onomatopoeic constructions are found in Tamil. One way of framing this construction is Onomatopoeia+noun. In the following examples the onomatopoeia + noun occur with out hooker. The hooker in Tamil is 'ena' an adverb meaning "having said".

Exx. from Tamil

| | |
|------------------|-----------------------------------|
| kiDukiDu patalam | "deep valley" |
| kuDukuDu kizavan | "very old man" |
| TakuTaku vanDi | "sound of the Cart" |
| kupukupu engine | "engine with smoke" |
| puDupuDu moTTar | "The motor which sounds puDupuDu" |

The above -mentioned reduplicated forms like 'kiDukiDu', etc are functioning as adjectives. These onomatopoeic words may be taken as nouns also constructiong into nominal compounds. The constructions like adjectival constructions and nominal constructions as available in Tamil are not possible in Telugu.

The other way of forming the reduplicated Onomatopoeic constructions are with the hookers '–enRu/enal~nnu'.

Exx. From Tamil

| | |
|-------------|----------------------|
| kaTakaTannu | “sound of drinking” |
| maTamaTannu | “walking briskly” |
| paTapaTannu | “gnashing the teeth” |
| calacalannu | “flowing of water” |

Reduplicated onomatopoeias in Telugu

In Telugu also the reduplicated onomatopoeic construction is possible with slight changes. These forms never occur as single. If it occurs as single it does not denote any meaning.

Ex. from Telugu

| | |
|----------|--|
| gaDagaDa | “trembling, quaking” |
| gabagaba | “quickly, rapidly” |
| gazagaza | “shivering” |
| gilagila | “suffering due to sorrow” |
| caracara | “walk briskly” |
| calacala | “boiling sound of water etc”. |
| milamila | “glistening, Sparkling (of eyes stars etc) |

Non-Reduplicated onomatopoeias in Tamil

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In Tamil the non-reduplicated onomatopoeic forms occur with hookers like ‘enRu/enal~nnu’. These forms never occur as double and without hookers.

| | |
|------------|--------------------------------|
| kazukkunnu | “sprain of neck etc” |
| mazukkunnu | “breaking of bone etc” |
| caTakkunnu | “suddenly” |
| kasakkunnu | “noise made while in pinching” |

Non – Reduplicated onomatopoeias in Telugu

The following are the examples for the non - reduplicated forms.

These forms never occur in duplication.

| | |
|------------------------|---|
| kikkuru (manakunTa) | “silently” |
| kikkirisi (Unna janam) | “crowd (People’s)” |
| kisukku (Na) | “noise made in pinching”, “laughing sound” |

Reduplicated and Non – Reduplicated forms in Tamil

Exx. from Tamil for Reduplicated + Non-Reduplicated forms:

| | | |
|-------------------|------------|---|
| paTaar paTaarnnu | paTaarnnu | “sound of beating” |
| caTaar caTaarnnu | caTaarnnu | “sound of beating” |
| suliir suliiirnnu | suliiirnnu | “sound coming from whip while beating” |

kaTakkaTaknnu kaTakkunnu “sound of swallowing”

Reduplicated + Non-Reduplicated onomatopoeias in Telugu

Exx. from Telugu for Reduplicated and Non-Reduplicated forms:

talukkutalukkuna talukkuna “glittering”

ceNgu ceNguna ecNguna “jumping”

ghallu ghalluna ghalluna “sound of anklet”

In Telugu when –anu is added to onomatopoeic forms, ‘m’ and ‘r’ function as inserted element in both reduplicated and non-reduplicated onomatopoeic forms.

Exx. from Telugu

galagala+anu galagalamanu “glowing fiercely”

kilakila+anu kilakilamanu “laughing sound”

burru+anu burrumanu “sound of rapid flutter of wings”

diggu+anu digguranu “to jump suddenly”

baggu+anu bagguranu “sudden blazing of fire”

In Tamil when the forms enRu/enal~nnu are added to the onomatopoeic forms they take the phonemes –v-, -m-, -k- depending upon the final phoneme of the first word.

Exx. from Tamil

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| | | |
|----------------|---------------|----------------------------|
| kala kala+enRu | kalakalavenRu | “spontaneous speech, etc.” |
| malamala+enRu | malamalavenRu | “sound of boiling” |
| tiTuk+enRu | TiTukkenRu | “to jump suddenly” |
| caTak+enRu | caTakenRu | “suddenly” |
| kam+enRu | kammenRu | “silently” |

In Telugu when the onomatopoeic form occurs as reduplicated or non-reduplicated and when a similar verb form takes part the suffix -na occurs. Moreover the -na suffix is added to the onomatopoeic form ending in ‘u’.

Exx. from Telugu

| | |
|---------------|--------------------------|
| bukku bukkuna | “sudden blazing of fire” |
| diggu digguna | “jumping suddenly” |
| cenguna | ““to jump suddenly” |
| dappuna | “atonce” |
| bagguna | “sudden blazing of fire” |

When the onomatopoeic reduplicated form occurs as non-reduplicated form there is a little meaning difference between the two constructions. When the onomatopoeic form occurs as reduplicated form it gives the meaning ‘continuation’. But when it occurs as single form it

doesnot give the meaning ‘continuation’. In Tamil also the same meaning is implied in this context.

Exx. from Tamil

| | |
|-----------------|-------------------------------|
| paTaarpaTaarnnu | “continuous sound of beating” |
| paTaarnnu | “beating sound” |
| malaarmalaarnnu | “continuous Jump” |
| malaarnnu | “jump” |
| kaliirkaliirnnu | “continuous laughing” |
| kaliirnnu | “laugh” |
| suliirsuliirnnu | “continuous whip beating” |
| suliirnnu | “whip beat” |

Exx. from Telugu

| | |
|--------------|----------------------|
| cengucenguna | “continuous jump” |
| cenguna | “jump” |
| diggudigguna | “continuous jumping” |
| digguna | “jumping” |

When the onomatopoeic form indicates the meaning “unexpected”, it takes –aalu and –na suffixes. –aalu occurs with both forms, i.e. with the base form and the reduplicated counter part and ‘–na’ occurs only in the reduplicated counter part.

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Exx. from Telugu

| | |
|------------------|--------------------------|
| taTaalutaTaaluna | “heart beating sound” |
| gabaalugabaaluna | “suddenly, continuously” |
| gabaaluna | “suddenly” |
| taTaaluna | “suddenly” |

But in Tamil the form enRu/enal~nnu mostly occurs only at the end of the reduplicated or non-reduplicated forms. ‘taaDaalunnu, gabaalunnu’ are exceptional ones.

Exx. from Tamil

| | |
|------------------|------------------------|
| tiTuk tiTukkunnu | “sudden shivering” |
| maTakumaTakkunnu | “swallowing water etc” |
| paTak paTakkunnu | “heart beating” |
| caTaarnnu | “immediately” |
| tiTiirnnu | “suddenly” |

In Telugu if the suffix -aaDu or -konu is added to onomatopoeic forms they change in to verbs.

Exx. from Telugu

| | |
|---------------|------------------------|
| taLataLalaaDu | “glittering” |
| gilagilalaaDu | “sufferring with pain” |

| | |
|-----------------|-----------------------|
| ghumaghumalaaDu | “sweet smell” |
| gaDagaDalaaDu | “shivering with fear” |

In Tamil if –ttu- is added to onomatopoeic forms they change into verbs.

Exx from Tamil

| | |
|----------------------------|---------------------------|
| veTaveTa+ttu > veTaveTattu | “shivering due to cold” |
| tuTituTi+ttu > tuTituTittu | “suffering with pain etc” |
| ciTuciTu+ttu > ciTuciTuttu | “showing irritation” |

In Telugu if –lu suffix is added to onomatopoeic forms they changed into nouns.

Exx from Telugu

| | |
|------------------------------|----------------|
| gumaguma+Lu > gumagumalu | “sweet smells” |
| kilakila+lu > kilakilalu | “giggling” |
| dhagadhaga+lu > dhagadhagalu | “glitterings” |
| rusarusa+lu > rusarusalu | “irritations” |

In Tamil if -ppu is added to onomatopoeic form they change into nouns.

Exx from Tamil

| | |
|----------------------------|----------------|
| paTapaTa+ppu > paTapaTappu | “restlessness” |
|----------------------------|----------------|

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| | | | |
|--------------|---|--------------|---------------------|
| calacala+ppu | > | calacalappuu | “false threatening” |
| ciTuciTu+ppu | > | ciTuciTuppu | “irritation” |
| kuLukuLu+ppu | > | kuLukuLuppu | “coolness” |
| cilucilu+ppu | > | ciluciluppu | “cool breeze” |

Murugarathanam (1994) in his article “OlikkuRippuc CoRkaL” points out that certain onomatopoeias use as the name of a birds, to refer to the actions of the people, name of the instrument etc.

Exx from Tamil for the bird’s name

| | |
|---------|------------|
| kaakkai | “crow” |
| kuuhai | “barn owl” |
| tattai | “parrot” |
| kiLLai | “parrot” |
| kuyil | “cuckoo” |

Exx from Tamil for “The action of the people”

| | |
|-----------|--------------------------|
| eeppam | “belch” |
| kuRaTTai | “snore” |
| kummaaLam | “uncontrolled merriment” |
| kusu | “gas” |
| tikil | “fear” |

Exx from Tamil for Instruments

| | |
|--------------|-------------------------------------|
| kuTukuTuppai | “a drum shaped like an hour glass” |
| pambai | “a pair of elongatedtwo-sided drum” |
| calankai | “strip of small metal bells” |
| tamukku | “a kind of small drum” |
| piippii | “whistle” |

In Telugu also there certain names of birds,and the action of the human beings are derived from the onomatopoeic words.

Exx from Telugu

| | | |
|--------|------------|----------|
| kaaki | (kakakaka) | “crow” |
| kappa | (pekapeka) | “frag” |
| kokila | (kukukuhu) | “cuckoo” |

Ex from Telugu for “human actions”

| | | |
|--------|-----------|---------|
| goruka | (gor gor) | “snore” |
|--------|-----------|---------|

In Tamil and Telugu the partial reduplication of onomatopoeic form is possible. The following are some of the examples:

Exx. From Tamil and Telugu

| | | |
|----------|----------|------------------|
| kacp | gacp | “silent” |
| gasamusa | gajibiji | “confused state” |

| | | |
|----------|----------|------------------|
| tingdong | dingdong | “bell sound” |
| rimjim | ringim | “glittering” |
| gaTamuTa | gaDabiDa | “thunder sound” |
| kaacmuuc | ..... | “confused sound” |

In Tamil and Telugu in the onomatopoeic forms, the change of vowels in the first syllable of the base and the reduplicated forms change the meaning totally.

Exx. from Tamil

| | |
|-------------|--|
| kapakapannu | “The feeling of hunger” |
| kupukupunnu | “liquid thing coming from a whole or a narrow passage” |
| kaTakaTannu | “spontaneously” |
| kuTukuTunnu | “running rhythmically” |

Exx. from Telugu

| | |
|----------|--------------------------------|
| caracara | “walk briskly” |
| ciracira | “flame of passion”, “sullness” |
| curacura | “to burn quickly” |
| daDadaDa | “agitation of heart” |
| duDaduDa | “slap dash speedily” |
| piTapiTa | “good figured women” |

paTapaTa “gnashing the teeth, raining”

In Tamil in both the first and second syllables, if the vowel is changed the meaning is also changed. But in Telugu, the change of vowel in the first syllable itself changes the meaning.

In Telugu some of the onomatopoeic forms are not only verbal nouns, but also nominal compounds but this type of development is not available in Tamil.

Exx. from Telugu

| | | | |
|------------|---|----------------|--------------|
| cakacaka | > | caakacakyamu | “a gleam” |
| niganiga | > | naiganigyamu | “brilliance” |
| dhaladhala | > | dhaaladhalyamu | “healthy” |

M.B.Emeneau (1969) in his article “Onomatopoeics in the *Indian linguistic Area*” talks about the onomatopoeic construction of Dravidian and Indo Aryan languages. He has taken Kota a non literary Dravidian language as an example to describe the onomatopoeic construction. He classed the Kota construction as particles. This particle has two syntactic constructions. One is a direct quotation followed by a form of the quotative verb in- (second item -id-) ‘to say so-and-so’; the second one is an expander i.e., adverb, preceding the verb part of predication. In the second

construction the onomatopoeic form has a suffix –n (N after a retroflex) which does not appear in the first construction; but –in >l and –nn> -n, so that onomatopoeic stem ending –l or –n shows no differentiating suffix in the second construction .

The onomatopoeic forms may in general be described in terms of a basic CVC, with either no derivative suffix or with one of a few derivative suffixes (-k,-r,-ak,-a r,-a l, um). Those that do not fall into this pattern are differentiated from it by phonetic characteristics that are non-systematic either in terms of the language as whole or in terms of the pattern just stated for onomatopoeics in general. M.B. Emeneau describes onomatopoeic construction as reduplicated as well as non-reduplicated onomatopoeic with or without derivative suffix. The suffixes which he considered as general derivative suffixes are applicable to all the Dravidian languages also.

The derivative suffixes like ‘-k-’, ‘-aal-’, ‘-na’ are occurring with the reduplicated onomatopoeic forms in Telugu. These derivative suffixes occur with both the base form and the reduplicated counter part. The derivative suffix –na occurs only in reduplicated counter part. More over when the suffix –aal- occurs with the base form it takes the enunciated vowel -u.

Exx. from Telugu

tupuktupuk

“act of spitting”, “falling by slopping”

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| | |
|-------------------|------------------|
| dupuk dupuk | “at once” |
| dumukdumuk | “leap or jump” |
| taTaalū taTaalūna | “In a noise way” |
| gabaalū gabaalūna | “suddenly” |

In Tamil also the reduplicated onomatopoeic forms with derivative suffixes are possible. The suffixes are –ar-, -ir-, -k- and, -c-. With these derivative suffixes the hooker enRu/ena~nnu also occurs with the reduplicated forms.

Exx. From Tamil

| | |
|------------------|---|
| paTaar paTaarnnu | “beating in a noisy way” |
| caTaar caTaarnnu | “sound of beating” |
| patiir patiirnnu | “expressing something without hesitation” |
| suliirsuliirnnu | “sound coming from whip while beating” |
| maTak maTak | “drinking water etc” |
| kupuk kupuk | “pouring something” |
| maluc maluc | “crossing a pit, Jumping” |
| puluc puluc | “spitting while eating pan etc” |

Reduplicated onomatopoeic forms without derivative suffix

The following are some of the examples in Telugu which occur without derivative suffix.

Exx. from Telugu

| | |
|----------|-----------------------------------|
| gabagaba | “fastly” |
| salasala | “boiling sound” |
| giragira | “rolling” |
| gazagaza | “shivering fearfully” |
| caracara | “insects moving”, “Quick walking” |

Like in Telugu, in Tamil also the onomatopoeia can occur without derivative suffix. But there is a difference in occurrence between these two languages. The onomatopoeic forms without derivative suffix can occur as adjectives to the nouns. They won't occur simply with out the derivative suffix like –‘kiDukiDu’, ‘kuDukuDu’ etc.

Exx from Tamil

| | |
|-----------------------|---|
| TakuTaku naan vanTi | “I am the cart” |
| gubugubu naan engine | “I am the smoke engine” |
| puumpuum maaTukkaaran | “The person who comes with cow making the sound puumpuum” |
| kiDukiDu paatalam | “deep valley” |
| kuDukuDu kizavan | “very old man” |

In the above- mentioned examples the non-reduplicated forms like ‘gaba’, ‘sala’, ‘gira’, ‘taku’ and ‘gubu’ cannot occur alone without the derivative suffix.

In Tamil and Telugu the reduplicated onomatopoeias with derivative suffixes can occur in the forms of non-reduplicated onomatopoeias.

Exx. from Telugu

| | |
|------------|---------------------------------|
| taaTaaluna | “opening the door etc suddenly” |
| gabaaluna | “suddenly, in a minute” |
| caTakkuna | “immediately” |
| gabukkuna | “suddenly” |

Exx. from Tamil

| | |
|------------|---------------------------------|
| paTaarnnu | “beating sound” |
| paliirnnu | “brightly” |
| maTakkunnu | “breaking something” |
| maluccunnu | “crossing a pit” |
| puluccunnu | “spitting while eating pan etc” |

In Telugu only the non-reduplicated onomatopoeias occur without derivative suffix. The reduplicated forms occur with derivative suffix only.

Ex. From Telugu

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kikirisi “too much rush”

But in Tamil both reduplicative and non-reduplicative onomatopoeias occur with derivative suffixes only.

There are some forms which represent only sounds. The sounds cannot act as nouns, verbs or any other grammatical categories, in both Tamil and Telugu. These forms can occur as reduplicated and non-reduplicated onomatopoeias. Sanghamitra Saha (1995) in her thesis mentions two types of expressives: one is the onomatopoeic forms and the other is the non-onomatopoeic forms. The following categories of sounds fall under the onomatopoeic forms.

Exx. from Tamil and Telugu

| | | | | |
|-------|-------|-------|----|------------------------|
| ci ci | ci | ci ci | ci | “fie” |
| uu uu | uu | uu uu | uu | “acceptance” |
| aa aa | aa | aa aa | aa | “Reply” |
| uuhu | uuhu | | | “negative reply” |
| uuhuu | uuhuu | | | “is it like that” |
| aa | aa | | | “surprise” |
| ee | ee | | | “small children’s cry” |

The non-onomatopoeias denote wide range of sensations. These sensations may be auditory, tactile; visual, physiological or symbolic forms

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and have a connotation of somehow illustrating the meaning more immediately than ordinary speech. These are different from the form classes like noun and verb. Onomatopoeias occur in the place where the normal adverbs occur and qualify the verb. The normal adverbs which modify the verb may give ordinary effect and reveal the matter in ordinary sense. But the onomatopoeias which occur in this positions give different colors, effects and flavors to the verbs.

Following are some of the verbs which are modified by the onomatopoeic forms and they indicate various shades of meaning.

Way of speaking

Exx. from Tamil and Telugu

| | | |
|-------------|---------------|-------------------------|
| peesu | maaTlaaDu | “to speak” |
| kalakalannu | galagala | “spontaneously” |
| maLamaLannu | gabagaba | “speedily” |
| maTamaTannu | ..... | “speedily” |
| loTaloTannu | loTaloTa | “meaninglessly” |
| kusukusunnu | gusagusa | “speaking in low voice” |
| | | “murmuring” |
| | goolagoolagaa | “confused way” |

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| | | |
|---------------|----------|------------------------------------|
| kona konannu | | “The voice when a person got cold” |
| ciTu ciTunnu | | “speaking in an irritated way” |
| vazhavazhannu | ..... | “boringly” |
| mona monannu | konakona | “boringly” |
| nasa nasa | ..... | “murmuringly” |

Sound of crying

From the childhood to the old age, the people’s cry in the life is in the following ways.

Exx. from Tamil and Telugu

| | | |
|-----------------|--------------------|-------------------------------|
| azhukai | eeDupu | “to cry” |
| ngaa ngaa | ungaaungaa | “new born baby’s cry” |
| kuvaakuva | keerkeer, kuvakuva | “small child cry” |
| ee | ee | “small children cry” |
| ..... | kumilikumili | “crying with too much sorrow” |
| kumurikumuri | kullikulli | “crying with too much sorrow” |
| vikkivikki | vekkivekki | “crying with sob” |
| visumbi visumbi | ..... | “crying with shaking” |
| oonnu | booruna } | |
| ..... | gooDugooDuna} | “loud crying” |
| ..... | gollumani } | |

| | | |
|----------------|----------|-----------------------|
| poTTu poTTunnu | poTapoTa | “shedding tears” |
| ..... | jarajara | |
| polapolannu | TapaTapa | “shedding tears” |
| ..... | valavala | “crying continuously” |

Manner of walking

Human beings’ body movement shows person’s nature and quality etc. Here are some of the manners of the person’s walking which shows the person’s various qualities like anger, irritation, fastness, etc. by using the onomatopoeias.

Exx. from Tamil and Telugu

| | | |
|-------------|-------------|---------------------------|
| naTai | naDu | “to walk” |
| tattitatti | buDibuDi | “kids walk” |
| ..... | bullibulli | “small small steps” |
| viTuviTunnu | visavisa | “walking briskly” |
| caracarannu | caracara | “walking” |
| viruvirunnu | cakacaka | “fast walking” |
| maTamaTannu | gabagaba | “walking speedily” |
| ..... | vaDivaDigaa | “putting long long steps” |

Way of Laughing

The laugh has various shades of meaning due to the occurrence of onomatopoeia with verbs. Some of the types are the following.

Exx. from Tami and Telugu

| | | |
|----------------|----------------|------------------------------------|
| cirri | navvu | “to laugh” |
| ..... | Galagala | “laughing rhythamatically” |
| kalakalannu | kilakila | “laughing rhythamatically” |
| pakapakannu | pakapaka | “loudly” |
| kaTakaTannu | gaDagaDa | “loud and continuous laugh” |
| kekkekunnu | kikakika | “loud laughing” |
| hi..hi..hi..hi | haa..haa..haa | “laughing in an irritation manner” |
| pakkunuu | pakkuna | “sudden laugh” |
| koLLInunnu | gollumani | “laugh loudly” |
| ..... | musimusi navvu | “smiling” |

In Tamil the onomatopoeic forms developed as an idiom and nicknames for a person. These nicknames and idioms exhibit the quality and the characters of a person. The following are examples which show the idiomatic meaning.

The two expressives ‘vazhavazha’ “clarred /unclear way of taking”, ‘kozhakozha’ “The semi liquid” in combination form a compound and is used as ‘vazhavazhakozhakozhattavan’ “Indecisive fickle minded fellow”.

The following onomatopoeic combination became the name of a person who is having that type of qualities.

The expressive ‘ciTuciTu’ indicates the meaning “irritation” The person who shows recklessness and irritation always will be named after his character as ‘ciTuciTuppukkaaran’/’ ciTuciTuppukkaari’. In Telugu also the person who talks in a boring way is called ‘nasagaaDu,’ and the person who fix like gum is called as ‘jiDDugaaDu.’

Exx. from Tamil

muNumuNu muNumuNuttaan/muNumuNutta

“The person who always murmurs”

vazha vazha vazhavazhattaan/ vazhavazhatava

“The person who talks in a clarified way”

nasa nasa nasanasattavan/nasanasattava

“The person who talks in a boring way”

Through onomatopoeic forms the five types of senses like sight, touch, smell, taste and hearing are well expressed in Tamil

Sense of sight

The following examples show how the sense observes the things while seeing

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| | | |
|----------------|------------|-------------------------------------|
| paLapaLannu | milamila | “The thing which is glittering” |
| minuminunnu | niganiga | “soft and glittering” |
| tagatagannu | dagadaga | “glittering” |
| minukminukunnu | minukminuk | “glittering like serial bulbs” |
| taLataLannu | taLataLa | “bright and looking healthy” |
| taLuk taLuknnu | taluktaluk | “ear ring or nose stud” glittering” |
| negunegunnu | niganiga | “soft” |

Sense of smell

Through onomatopoeic construction the sense of smell can be expressed nicely. The following are the examples:

| | | |
|-------------|---------------|--------------|
| kamakamannu | Ghamaghamaa } | “good smell” |
| ----- | Ghumaghuma } | |
| ----- | Ghammani } | |
| kuppunnu | Guppumani | “bad smell” |

Sense of taste

The various types of tastes can be experienced through onomatopoeic forms clearly.

| | | |
|-------------|----------|---------------------------|
| morumorunnu | garagara | “crispy” |
| vadak vadak | ..... | “crispy less/not crispy” |
| cavak cavak | ..... | “crispy less/ not crispy” |

| | | |
|-------------|---------------|-------------------|
| varavarannu | garagara | “hard due to dry” |
| surusurunnu | ..... | “taste of chilly” |
| sappunnu | cappasappagaa | “salt less” |

Sense of touch

The onomatopoeic forms express the sense of touch in a clear way.

| | | |
|---------------|-------------------|-----------------|
| varavarannu | garagara | “hard to touch” |
| sorasorannu | ..... | “uneven place” |
| pisupisu | jiDDugaa | “sticky” |
| vazhavazhannu | piTapiTa | “sticky” |
| negunegunnu | niganiga/mettagaa | “nicely/Softly” |
| kozhakozhannu | ..... | “semi liquid” |

Sense of hearing

The onomatopoeic forms help us to hear the sounds produced by the things like anklets, chappals, bangles, sound of ringing phones, etc.

Exx. from Tamil and Telugu

| | | | |
|-------------|-------------------|-----------------------------|-------------------|
| jaljal | “sound of Anklet” | ghallughallu | “sound of jewels” |
| sarakdarak | sarak sarak | “sound of Chappels” | |
| kalakalannu | galagalaa | “sound of bangles” | |
| trinktrink | trinktrink | “sound of ringing of phone” | |
| gaNagaNannu | gaNagaNa | “sound school bell” | |

These five senses are better represented in Tamil than in Telugu by using the onomatopoeias. Both the languages use some of the forms like ‘*taLataLa*’; ‘*paLapaLa*’; ‘*piTapiTa*’, ‘*negunegu*’; ‘*niganiga*’ as simile to express “The beauty” and “brightness of ladies”.

Apart from the above-mentioned five senses the other feelings like physical and mental conditions are also expressed through onomatopoeias. The following are some of the examples:

Exx from Telugu

| | |
|------------------------------|-----------------------------------|
| korakora cuuDu | “seeing with vengeance” |
| malamala maaDu | “feeling of hungry” |
| dada dada koTTukundi | “heart beating in fear, anxiety” |
| cali gazagazaa vanikkistundi | “shivering with cold” |
| gaDagaDa vanukku | “shivering with fear” |
| gabagabaa taagaaDu | “He drank speedily” |
| paTapaTa korruku | “gnashing the teeth” |
| kaLLu milamila mercindi | “The eyes glitter with happiness” |

Exx. from Tamil

| | |
|------------------|---------------------------------------|
| kurukurunnu paar | “seeing something with examining way” |
|------------------|---------------------------------------|

kapakapannu pasi

“feeling hunger”

paTapaTannu idayam aticcukiccu

“heart beating with fear, curiosity etc”

kiTukiTunnu naTungu

“shivering with fear”

veTaveTannuki naTungu

“shivering with cold”

curucurunnu koopam vantatu

“The anger came speedily”

maTakmaTaknnu kuTi

“drink fast”

kuLukuLunnu

“feeling of blowing cool breeze, A.C, shadow of tree etc”

In Tamil the onomatopoeic form ‘kuLukuLu’ is used as an idiom to express the person’s satisfaction of cruel. For Ex.: if somebody wants to pull the leg of his opponent and to report about him to the higher officials or the person whom he is answerable to and if the leg-pulling becomes true

and if the person is punished, then the person who gets punishment will ask his traitor friend in the following way:

ippa unakku kuLukuLunnu irukkume

“now you may feel happy and satisfaction.”

Even in Telugu the onomatopoeic construction shows the development of idiomatic meaning

Exx. from Telugu

kaDupu Malamala maaDindi

“feeling toomuch of hungry”

raktam calacala marigindi

“The blood boiled vigorously due to angry etc.”

The sounds produced by animals, birds, the nature, state of confusion and sounds of confusion are expressed well through the onomatopoeias construction.

Sounds produced by Animals, birds

Exx from Tamil and Telugu

mma mma

amba amba

“The sound of cow”

vav vav, vaLvaL

bou bou

“barking of dog”

| | | |
|----------------|------------------|------------------------|
| myaav miyaav | miyaav miyaav | “Sound given by cat” |
| ..... | kilakila, kuukuu | “sounds made by birds” |
| kukukuku | kuhukuhu | “cuckoo birds sound” |
| kokkorako | kukkuruko | “cock sound” |
| kaakaa | kaavkaav | “crow sound” |
| ..... | kikkik | “sound of sparrow” |
| kii kii | kii kii | “parrot” |
| korrrak korrak | beak beak | “sound made by Frog” |
| karr purr | ..... | “sound of Wolf” |

Sound of nature

Exx from Tamil and Telugu

The onomatopoeic forms help to produce the sounds of rain, thunder, lightening, glittering, etc. The following are some of the expressions.

| | | |
|--------------|---------------|--------------------------|
| palicpalic | taluktaluk | “lightening” |
| kaDakaDa | gaDabiDa | “sound of thunder” |
| caTacaTa | ciTapaTa | “sound of starting rain” |
| minukminuk | minukminuk | “glittering of Star” |
| kuLukuLunnu | callacallagaa | “coldness” |
| sonugusonugu | | “continuous rain” |
| choonnu | ghooruna | “heavy rain” |

Sound of confusion

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Exx from Tamil and Telugu

| | | |
|----------------------------|-------|----------------------------|
| kaacmuuc | | “some confused sound” |
| kasamusa | | “some sound related doubt” |
| karemure | ..... | “quarrel sound” |
| kuyyoomuraiyoo kuyyoomorro | | “some confused sound” |
| kakkare pikkare | ..... | “meaningless sound” |

State of confusion

Exx from Tamil and Telugu

| | | |
|----------------|----------|----------------------|
| kuNDakamaNDaka | gajibiji | “confused situation” |
| kasamusannu | galibiji | “confused way” |

Eventhough Tamil and Telugu belong to the same language family and show many structural similarities there are some variations also. In the onomatopoeic constructions also we can observe the similarities and variations. The similarities and variations can be shown in the following way.

Same forms showing similar senses

Exx. from Tamil and Telugu

| | | |
|----------------|------------|----------------------------------|
| paTapaTa (nnu) | paTapaTaa | “gnashing the teeth” |
| gabcip | gabcip | “silence” |
| taluk taluk | taLuktaLuk | “ear-ring, nose trill littering” |

| | | |
|----------------|------------|-------------------------------------|
| taLataLa (nnu) | taLataLa | “glittering, Sleek” |
| minuminuk | minukminuk | “glittering of star, “serial bulbs” |

Same forms showing different senses

Exx. from Tamil and Telugu

| | | | |
|-------------|-------------------------------|-----------|---------------------------|
| salasalannu | The flowing of riverwater” | salasalaa | “boiling sound” |
| maLamaLannu | “water etc boiling sound” | maLamaLaa | “The feeling of hunger” |
| kapakapannu | “The feeling of hunger” | gabagaba | “The speed of action |
| taTataTannu | “entering without permission” | daDadaDa | “heart beating with fear” |

Different forms showing same senses

Ex. from Tamil and Telugu

| | | |
|---------------|------------|----------------------|
| TakkuTakkunnu | TakaaTakaa | “immediate response” |
| kaTakkaTaknnu | guTakguTak | “swallowing sound” |
| caTakkunnu | caTukkuna | “immediately” |
| caTaaarnnu | caraaluna | “immediately” |
| poTTupoTTu | poTaapoTaa | “drop by drop” |

Variation in Different Shape and different variation in senses

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Exx. from Tamil and Telugu

kurukurunnu “curious looks” korakora “seeing with vengeance”

kollukollunnu “cough sound” ghallughallu “sound of jewels”

konankonannu “The voice when a person got cold” gonagona

“murmuring”

kaTakaTannu “narrating speedily” gaDagaDa “shivering with fear”

Onomatopoeic forms giving idiomatic meaning

Onomatopoeic forms give idiomatic meaning in the syntactic level:

The onomatopoeic form ‘salasala’ is used as an idiom in both the languages. But the meaning has shown by it, is different in both the languages. In Telugu ‘salasala’ indicates the meaning “excessive anger”, while using in the sentence. In Tamil the form ‘salasala’ shows the meanings “continuously”, “empty sound” “nuisance” and while used in sentences.

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Ex. from Telugu

naa raktam salasala marugutundi “my blood is boiling.”

Exx. from Tamil

salasalannu peesikittee iuruppe

“you are taking continuously”

panankaaTTu nari salasalappukku anjaadu

“The fox which is in the Tody forest won’t get fear for empty sound.”

ave sabele romba calacalappa eerpaTittiTTaan

“He created much nuisance in the meeting”

In Tamil as well as in Telugu the onomatopoeic forms are used as proper names. Some of the titles of the movies and names of persons are exemplified in the following way.

Ex. from Tamil

| | | |
|--------------|---|-----------------------|
| jeejee | } | “Title of the movies” |
| dumdumdum | | |
| tiktiktik | | |
| pipipi | | |
| kapaTikapaTi | | |

jii jii

“name of a person”



CHAPTER-VI

CONCLUSION

CHAPTER –VI

CONCLUSION

This Chapter briefs the summary of the findings of the foregoing Chapters. It also specifies the special features and the important functions of the reduplicated structures of Tamil and Telugu

Brief summary of the findings of the foregoing chapters

Since both the languages belong to the same language family the patterns of reduplication are similar, that is, the base form may reduplicate once as far as onomatopoeic construction is concerned and more than once as far as the lexical items are concerned. As far as echo-formation is concerned in both the languages, the base form's first syllable is replaced by 'ki-/'kii-' in Tamil and gi-/'gii-' in Telugu.

The following are some of the special features that occur in both the languages are summarized in this Chapter.

Echo-Words

As far as echo words are concerned the following results are obtained from the analysis.

The patterns of the echo-formation in both the languages are more or less same, that is, all the parts of speech and the inflected forms have the same constructions of echo-formation.

In both the languages the meanings like “doubt”, “irritation”, “whereabouts”, etc. are implied in the syntactic level.

Commonness

The proper names start with the echo phoneme/syllable, and they will not frame the echo-formation in both the languages, Tamil and Telugu. So the following common examples hold good for both the languages:

Exx. from Tamil and Telugu

| | | |
|------------|------------|------------------|
| kiran | ----- | “a name” |
| krishnan | ----- | “a name” |
| giita | giita | “name of a lady” |
| giitanjali | giitanjali | “name of a lady” |
| kinnara | ----- | “name of a lady” |

As for as the finite verb is concerned the echo-formation is Possible in both Tamil and Telugu. The finite forms reduplicate and imply the meanings “expectation”, “clarification” and “doubtiness”.

Exx. from Tamil and Telugu

naa peesuvee kiisuveennu edir paakkaade

neenu maaTLaaDutaanani giTLaaDutaanani eduru cuuDaku

“don’t expect that I will talk and the like”

ave varuvee kiruveennu connaanaa?

atanu vastaanu gistaanani ceppaaDaa?

“did he tell whether he come or not?”

ave varre kirrennu connaanoo ennamoo!

aanu vastaanu gistaanani ceppaaDeemoo!

“He might have told that he will come.”

In Tamil and Telugu the words beginning with the echo syllable cannot form the echo-formation.

Exx from Tamil and Telugu

| | | |
|--------|-------|-------------|
| kiizhe | ..... | “down” |
| kiiru | giiku | “to scrach” |
| ..... | kiiDu | “bad” |
| kiLLu | giLLu | “to pinch” |

But in Telugu the echo-formations like ginnalu munnalu, ginsa bonsa are also considered as an alternate echo-formation by some scholars namely Arunachalam et al. These occurrences are very rare in Telugu

Tamil is a diaglossic language. The written form and the spoken form are varied so much from each other. Echo-formation occurs mostly in spoken language. The written variety which starts with the echo phoneme ki-/kii-, also has echo-formation, if it changes into spoken form.

Exx. from Tamil for “written and spoken form”

| | | |
|----------|---------|------------------|
| kizhangu | keLangu | “a kind of root” |
| kizhakku | keLakku | “east” |
| kizhamai | keLamai | “ day” |

The spoken form and the written form mix with each other and form the new echo form in the following way.

Exx. from Tamil

| | |
|-------------------|---------------------|
| kezhangukizhangu | “The root, etc.” |
| kezhakkukizhakku | “east and the like” |
| kezhamai kizhamai | “day and the like” |

This type of construction is not available in Telugu.

In Tamil instead of echo-forms some other alternative forms like ‘ammanomma’ “mother, etc.”, ‘tambi tumbi’ “brother, etc.”, ‘annanonna’ “elder brother, etc.” are used. This type is not productive. But in Telugu, instead of echo-forms, forms like ‘gatra’, Exx. ‘tiffin gatra’ “Tiffin, etc” ‘aadi’ Ex. ‘snaadi kaaryakramam’ “bath, etc. matters” are used. This type is considerably productive.

In both the languages the echo-formation occurs discontinuously. The meanings implied by them are “irritation”, “anger” and “negligency”. Both the base word and the echo word have the negative morpheme. In Tamil the connective marker-um is added with both the base word and the ehco word. But in Telugu no such connective marker is added.

Exx from Tamil and Telugu

viisiyum collale giisiyum collale

viisi ceppaleedu giisi ceppaleedu

“it is not told by V.C. and the like person”

ave kooyiluku kiiyiluku pooyiruppa

aame guDiki giDiki pooyiunTundi

“She might have gone to the temple”

Compounds

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The compound is called by various names as “binomials”, “lexical pair”, “lexical doublets, etc.” This compound is called in Tamil as ‘ina aTukkuccoRkaL’, ‘alladu compound’ and ‘janTa padaalu’ in Telugu. This is also called as conjunctive compound following the Sanskrit tradition.

Though the names of the compound are varied, the qualities of the compound are same in both the languages. The words in the compound are mostly irreversible. But some of the compounds which are made up of kinship terms can be reversible.

Exx. from Tamil and Telugu

| | | |
|-----------------|---|----------------|
| paiyanum poNNum | > | poNNumpaiyanum |
| abbaayiammaayi | > | ammaayiabbaayi |
| “boy and girl” | | “girl and boy” |

Both the words in the compound have individual occurrence and meaning but when they occur in combination, this compound is considered as single word with new meaning.

Ex. from Tamil and Telugu

| | | | |
|------|-------|----------|-------|
| naaL | “day” | kizhamai | “day” |
|------|-------|----------|-------|

When these words are in combination as ‘naaLkizhamai’ this combination gives the meaning “festival day”

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Ex. from Telugu

pilla “female child” paapa “female child”

When these words in combination as ‘pillapaapa’ indicates the meaning “child in general”

In both the languages there are compound words like ‘akkampakkm’ in Tamil and ‘iruguporugu’ in Telugu which mean “neighbours”. In this type one word has the meaning and the other word is empty morph. These empty morphs have meaning in the earlier age and now they might have lost their meaning. These forms are called as ‘archaic forms’.

The findings, which are found in the WR, are the following

There are three sub-divisions: CWR, PWR and DWR. The CWR is further divided as CM and CC. The following are the summary of the WR.

Summary of the noun reduplication

The noun reduplication, that occurs in Tamil and Telugu, indicate the following results:

Since Tamil and Telugu belong to the same language family/genetically related languages the pattern or structure of reduplication at the level of noun in these languages is similar with minor differences.

Semantically due to the reduplication, the meanings: emphasis, caution, attention, continuity, regularity, augmentation, change of class, differentiation, information, indefinity, are implied.

To bring the attention of the person in the house Tamil and Telugu, are using the reduplication of phoneme.

Ex. from Tamil and Telugu

amma ammma ammma ammmaamaa “mother”

To bring the attention in the public place, the reduplicated form of the word amaiti is used as ‘amaiti amaiti’ “Silence” is used in Tamil. But in Telugu, the English word “Silence” is used.

To bring the buyer’s attention in the street, and the traveller’s attention in the bus-stand and tourist places the goods name or the place names are reduplicated and used in both Tamil and Telugu.

Exx. from Tamil and Telugu

kattirikaa kattirikaa vankaayaa vankaayaa “brinjal”

madure madure maduraa maduraa “name of a place”

To bring the attention of a person the personal names are reduplicated both in Tamil and Telugu.

Exx. from Tamil and Telugu

sandeep sandeep “name of a person”

kamala kamala “name of a person”

Reduplication of god’s name in both the languages implies the meanings: “sorrow”, “tiredness”, “unbearable situation”, “trouble”, “inability”, etc.

Exx from Tamil and Telugu

krishna krishna “name of a god”

raama raama “name of a god”

The reduplication of temporal noun in both the languages indicates the meanings: “continuity”, “gradualness”, “augmentation”.

Exx. from Tamil and Telugu

yugayugamaa yugayugaalugaa “time together” (Continuation)

naauLukku naaL roojujoojuki “day by day” (Gradually)

Some temporal nouns with the case markers are reduplicated and they indicate the meaning “any”, “together”, “completeness”.

Some of the time- indicating nouns with case markers functioning as infix are reduplicated to indicate the meaning: “gradually”, “time to time”.

The nouns like nela, gaNTa, nijam, gunam are reduplicated implying the meanings together, exactness. This structure is not available in Tamil.

Exx from Telugu

nijaaniuaalu “exact truth”

The meaning of “totality” of person or thing is indicated by reduplicating the nouns in Telugu. This type of reduplicated structure is not possible in Tamil.

Exx from Telugu

DabbaDabba tiisuku veLLindi “She took the whole box”

uuru uuranta veLLipooyaru “The total village went off”

The mass noun ‘mukka’ “piece” in Telugu reduplicates without the –gaa, the adverbial suffix before the verbs ‘agu’, ‘ceyyu’ and indicates the meaning “plurality”. But in Tamil, the equivalent words of mukka are ‘tuNDu’ “piece” and ‘cukku’ “small piece” can not occur with out –aaga, the adverbial suffix. More over there is no restriction in Tamil as in Telugu.

Ex from Tamil and Telugu

karra mukkalu mukkalu ayaayi “The stick broken into pieces.”

kucci tuNDu tuNDaahiyatu “The stick became pieces”

Moreover Tamil 'tuNDu' occurs after the nouns cup, hand, tree, stick, etc. which are broken by somebody or something. The other noun 'cukku' occurs after the abstract nouns heart, mind etc. But in Telugu the only mass noun 'mukka' occurs with both the common as well as abstract nouns.

Exx. from Tamil and Telugu

kai tuNDu tuNDaahiyatu

ceyyi mukkalu mukkalu ayaayi

“The hand broken into pieces”

idayam cuukucuukkaahiyatu

hrudayam mukkalu mukkalu ayaayi

“The heart broken into pieces”

The Tamil noun ,tuNDu' reduplicates and indicates the meaning “small” in the following example

Exx. from Tamil

tuNDu tuNDu tuNukku “small small bit”

tuNDu tuNDu prasuram “small small publication”

tuNDu tuNDu kaayitam “small small bit papers”

This structure is not available in Telugu.

In Telugu to indicate “ intensity of state” the mass noun ‘mudda’ is used.

Ex. from Telugu

annam mudda mudda aindi

“The rice became lumpy or pasty”

When these nouns have homophonous count nouns and, counter parts and if they are reduplicated they can take plural suffix –lu either after the second noun or after both. This construction conveys totally different meaning..

Exx. from Telugu

vaaDu Annam mudda muddalu ceesaaDu

“He cooked the rice into a lumpy constituency”

vaaDu Annam muddalu muddalu ceesaaDu

“He made lumps of balls of boiled rice”

This type of construction is also not possible in Tamil.

The first person singular pronoun ‘naan’ in Tamil, ‘neenu’ in Telugu, meaning “I”, Tamil first person exclusive plural form ‘naam’

meaning “we” and the Telugu first person exclusive and inclusive plural forms manamu, meemu meaning “we” are reduplicated implying the meaning “emphasis”.

All the oblique forms are reduplicated and they imply the meaning “distribution” in Tamil and Telugu, except the Telugu second person sg. oblique form ‘nii’ meaning “your”.

In Tamil all the nouns are reduplicated in combination with the prefix ‘maa’ which means “great” and indicate the meaning “augmentation”. But in Telugu only the base syllable of the nouns are reduplicated and give the same meaning.

Exx. from Tamil

| | | | |
|----------|------------|------------|------------------|
| maintain | “man” | maamanitan | “great man” |
| meeru | “mountain” | maameeru | “great Mountain” |

Exx. from Telugu

| | | | |
|-----------|--------------|---------------|--------------------|
| Maharaaju | “great king” | mahamaharaaju | “great great king” |
| raaju | “king” | raajaaju | “great king” |

Syntactically, the nouns are reduplicated implying the meanings: “negligency”, “at once”, “at present”, “distributiveness”, “hesitation”,

“perfectness”, “reciprocity”. The non - reciprocal construction implies the reciprocal expression.

In Telugu the meaning “totality” is indicated by reduplicating the nouns whereas in Tamil this construction is not available

Exx from Telugu

Uuruuuranta veLLaaru “the whole village went”

Deesadeesamanta vaccindi “the whole country came”

In Tamil the cardinal numerical special form ‘mudal’ “first” is undergoing complete reduplication. Where as in Telugu the special form ‘modalu’ “first” is undergoing partial reduplication. But the meanings implied by them are same in both languages. That is “very first”.

Ex. from Tamil and Telugu

neeRRu taan unnai mutal mutalaaga paartteen

ninnanee ninnu moTTa modaTa cuusaanu

“yesterday only I saw you first”

In Tamil the first person and second person singular and plural pronouns do not reduplicate. Only the pronoun forms occur in twice, to express the meaning “hesitation”.

Ex. from Tamil

naa...naa varale “I did not come”.

But in Telugu not only the singular forms of the 1st and 2nd persons do not reduplicate but also the 3rd person pronouns ‘waaDu’, ‘atanu’, ‘aayana’, and ‘adi’, ‘aame’ and ‘aawiDa’ “He and she” also do not reduplicate. But Peri Bhaskararao, 1977) points out that when these forms are coming in combination with the accusative case marker –ni/nu, they reduplicate and it imply the meaning “similar action” or “similar person”.

Ex from Telugu

waaNNi waaNNi cuusaanu

“I saw him him”

In Tamil, the specified interrogative pronouns ‘evar’ and ‘evarkaL’, meaning “who” are not reduplicated. But in Telugu the equivalent form of ‘evar’ is ‘evaru’ which reduplicates meaning “Distributive”.

Ex from Telugu

evarevaru vacceeru

“who who came”

In Telugu there is a form 'okaLLu' "one person" which has the reduplicated form 'okokaLLu' implying the meaning "each and every person". There is no equivalent form for this in Tamil.

Summary of the verb reduplication

Commonness

The common implied meanings of the verb reduplication in both the languages are "intensity", "repetition", "continuation of action", "emphasis", "certainty, etc."

- i) As far as the simple and the honorific verb reduplications are concerned in both the languages, they indicate the meanings: "emphasis", "cordiality", "fastness", "insult".
- ii) The positive reduplicated indicative verbs indicate the meaning: "emphasis".

The negative reduplicated indicative verbs indicate the meanings: "caution and request" in both the languages.

- iii) In the past tense construction both the positive and the negative indicative verbs convey the meanings: incompleteness and assurance.

- iv) The future positive indicative verbs reduplicate and indicate the meanings: certainty, negligence and inability in both languages.

Differences

The conditional verb does not undergo reduplication in both languages Tamil and Telugu except one situation in Telugu.

The negative conditional participle reduplicates and implies the negative meaning in Telugu.

Ex from Telugu

tiN*Te* tiN*Te* gaareelu ceedekkutaayi

“if one eats gaareelu continuously it becomes bitter” (Peri Bhaskarrao 1977)

In Tamil to express the “Simultaneous action” the verbal participle + pootu/ koNTu is used.

Ex. from Tamil

avan pookum pootu connaan “He told this while going”

avan veelai ceytu konTu paaDinaan “He sang while doing work”

But in Telugu this simultaneous action is expressed by the reduplication of the verbal participle eventhough it can express without reduplication also.

Ex. from Telugu

pani Ceestuu ceestuu paaDaaDu “He sang while doing work”

atanu veLLtuu veLLtuu cuusaaDu “He saw while going”

In Tamil the participial form of the verb iru, i.e., iruntu is reduplicated and it implies the meaning :“rareness” or “atleast”

Ex. from Tamil

avan iruntu iruntu viiTtuku vandirukkiraan

“He came to the house rarely”

But in Telugu the same meaning is expressed by the reduplicated form of the negative verbs.

Ex. from Telugu

raaka raaka vaccaavu “you came very rarely”

leeka leeka occaavu “you came very rarely”

aDaka adaka aDigeevu “you asked very rarely”

In Tamil either the ordinary statement like romba naaLaikappuram

T.V. Vaangineen or iruntu iruntu T.V. vaangirukkeen “I bought T.V. after a Language in India www.languageinindia.com

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long time”.is possible. But in Telugu the negative form of verbal participle konakka/konaleekka is reduplicated and it implies the meanings: “after a long time”, “rarely”,and “atleast”.

Exx. from Telugu

konakakonaka T.V. konnaanaanu

“I bought a T.V. after a long time”

konaleekka konaleekkaT.V.konnaanaanu

“I bought T.V. with great difficulty”

In Tamil ordinary statement is used to indicate the meaning “Inability”.But in Telugu the inability is expressed by reduplicating negative potential auxiliary verb.

Ex. from Tamil and Telugu

inta veelaye ceyyamuDiyaame cenjeen

ii pani ecyaleeka ceyyaleeka ceesaanu

“I did the work with great difficulty”

In Tamil the form pootu is used to indicate the meaning “at that time”. But in Telugu the verbal noun is reduplicated and implied the same meaning.

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Ex. from Tamil and Telugu

varusam pirakkumpootee veyyilooTu pirantatu

ii samvatsaram raavaTam raavaTamtoone veeDimitoo vaccindi

“The year born with sun”

In Tamil the optative forms reduplicate and indicate the meaning “emphasis”. But in Telugu this type of construction is not found except in the construction varthilaali varthilaali which means the “blessings”

In Tamil the indefinite verb forms indicate the meanings “Intensity” and “repetitions” or “continuity of action”. But in Telugu the same meaning is conveyed by the adverbial construction.

Ex. from Tamil and Telugu for repetition

pampai aTika aTika taNNir vantatu

koTTagaa koTTagaa pampuloo niiLLu occaayi

“repeated beating of the pump, it gave the water”

Ex. from Tamil and Telugu for continuity of action

paakka paakka nii avvalavu nallavanaat teriyale

cuuDagaa cuuDagaa nuvvu anta manic vaaDugaa anipinca leedu

“The continuous observation proved that you are not so good”

The meaning “resultive” is conveyed by reduplicating the infinite verb in Tamil. But in Telugu the ordinary statement itself conveys the same meaning.

Ex from Tamil and Telugu

ooTa ooTa viraTTinaan

parugulu tiiseegotti tarumeeDu

“He chased him irrespective of his running”

Findings of Adjectives

Differences

In Telugu to express the meaning augmentation the adjectives take the adverbial suffix –gaa and reduplicate partially, implying the meanings “very” and “more”.

Ex. from Telugu

| | | | |
|----------|--------------|--------------|-----------|
| erragaa | “red” | erraerrangaa | “reddish” |
| uppagaa | “salty” | uppauppangaa | “salty” |
| callagaa | “wet”, cold” | calacallagaa | “dump” |

This type of partial reduplication is not possible in Tamil.

In Telugu to indicate the fastness of walk the adjective pedda reduplicates but in Tamil the onomatopoeic form viru viru reduplicates and implies the fastness.

Ex from Tamil and Telugu

avan viRuvirunnu naTantaan

“He walked quickly”

Ex from Telugu

atanu pedda pedda aDugulu veestu veLLaaDu

“He went by putting big big steps”

When they are not preceding by any other adjectives the qualitative adjective may also qualify the adverb caalaa “Very” in Telugu (P.S.S., 1974).

Ex. from Telugu

akkaDa caalaa manci manci pustakaalu unnaay

“there there are very many good books”

This type of construction is not available in Tamil.

The adjective cinna is partially reduplicated and it indicates the diminutive meaning “very small”

cinna “small” cinnanciRu “very small”

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But in Telugu the adjective cinna is not partially reduplicated.

Findings of Adverbs

Commonness

- i) In Tamil and Telugu, the structure intensifier + adverb is reduplicated and it indicates the meaning “very”
- ii) In both the languages, certain adverbs are traceable to verbs, but descriptively they are adverbs. When these adverbs are reduplicated they imply the meaning “repetition”
- iii) The adverb innum in Tamil and inkaa in Telugu mean “still” is reduplicated and they give the meanings: “emphasis”, “further” and “more”

Exx. from Tamil and Telugu

innu innu koTu

inkaa inkaa ivvu

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“give more and more”

innu innu poo

inkaa inkaa veLLu

“still you go”

Difference

- i) In Tamil the simple adverbial form mella, meaning “slowly” is reduplicated and it gives the meanings “emphasis”, “gradually” and “caution”. But in Telugu there is no equivalent form for mella. So the said type of reduplicated structure is not found in Telugu.

Exx. from Tamil for “emphasis, gradually, caution”

mella mella vaa “come very slowly”

mella mella poo “go very slowly”

mella mella veelaye ceyya aarambi

nemmati nemmatigaa paNulu ceyyaTam praarambincu

“you start to do the work slowly/gradually”

mella mella peesu

nemmatinemmatigaa maaTlaaDu

“speak softly”

- ii) The Tamil adverbial reduplicated structure giving the meaning gradual does not take adverbial suffix. But the Telugu reduplicated adverbial structure has the adverbial suffix –gaa in the reduplicated form.

Exx. from Tamil and Telugu

mella mella veelaye ceyya aarambi

nemmati nemmatigaa paNulu ceyyaTam praarambincu

“you start to do the work slowly/gradually

- iii) The Tamil adverb metuvaaka meaning “Slowly” is partially reduplicated and its gives the meaning “More slowly”. In Telugu this type of adverbial reduplicated construction is not found.

Exx. from Tamil

metu metuvaa teey “rub slowly”

metu metuvaa ezhutu “write slowly”

Onomatopoeic construction

Commonness

The grammarians of both the languages Tamil and Telugu have same idea that the onomatopoeic constructions have reduplicated structure only. However the later scholars like Sri Hari in Telugu are of the opinion that the onomatopoeic constructions are in three types, viz., reduplicated, non-reduplicated and reduplicated+ non-reduplicated structures.

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Exx. from Tamil and Telugu for Reduplicated Structure

| | | |
|----------------|-----------|---------------------------------|
| kalakalavennu | Kila kila | “laughing sound” |
| kaDa kaDavennu | gaDagaDa | “drinking any liquids speedily” |

Exx. from Tamil and Telugu for Non-Reduplicated Structure

| | | |
|------------|----------|--------------------|
| caTakkennu | caTukuna | “suddenly” |
| kapakkennu | gabukuna | “pulling suddenly” |

Exx. from Tamil for Reduplicated + Non-Reduplicated Structure

| | | |
|------------------|------------|--------------------|
| paTaar paTaarnnu | paTaarnnuu | “sound of beating” |
| caTaar caTaarnnu | caTaarnnu | “sound of beating” |

Exx. from Telugu for Reduplicated + Non-Reduplicated Structure

| | | |
|------------------|-----------|--------------|
| talukkutalukkuna | talukkuna | “glittering” |
| ceNgu ceNguna | ecNguna | “jumping” |

Both the languages have derivative suffixes while using onomatopoeic constructions.

Exx. from Tamil

| | |
|-----------------|--|
| suliirsuliirnnu | “sound coming from whip while beating” |
|-----------------|--|

| | |
|-------------------|----------------------|
| paaTaarpaaTaarnnu | “sound of beating” |
| maTak maTak | “drinking water etc” |

Exx. from Telugu

| | |
|---------------|--|
| tupuktupuk | “act of spitting”, “falling by slopping” |
| dupuk dupuk | “at once” |
| bukku bukkuna | “sudden blazing of fire” |
| dappuna | “at once” |

In both the languages the meanings conveyed by the onomatopoeic forms are one and the same, though there are some variations among them.

Exx. from Tamil and Telugu

| | | |
|---------------|------------|----------------------|
| TakkuTakkunnu | TakaaTakaa | “Immediate response” |
| KaTakkaTaknnu | guTakguTak | “Swallowing sound” |

In Tamil and Telugu the onomatopoeic forms are developed as an idiomatic construction conveying the respective idiomatic meanings.

Ex. from Tamil

PanankaaTTu nari salasalappukku anjaadu

“The fox which is in the Tody forest won’t get fear for empty sound.”

Ex. from Telugu

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Raktam calacalaa marigindi “The blood is boiling by making the sound calacala”. The idiomatic meaning is “excessive anger”

In both the languages, the onomatopoeic constructions may be changed in to noun and verb by adding some suffixes.

Exx. from Tamil for Noun

paTapaTa + ppu = paTapaTappu “Tension”
kuLukuLu + ppu = kuLukuLuppu “The feeling of comfortness”

Exx. from Telugu for Noun

gumaguma + lu > gumagumalu “sweet smells”
kilakila + lu > kilakilalu “giggings”

Exx. from Tamil for “verb”

veTaveTa + ttu > veTaveTattu “shivering due to cold”
tuTituTi + ttu > tuTituTittu “suffering with pain etc”

Exx. from Telugu for Verb

taLataLalaaDu “glittering”
gilagilalaaDu “sufferring with pain”

Differences

The onomatopoeic constructions in Tamil never occur without the

derivative suffixes enRu-enal~nnu. There are some exceptional
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constructions like ‘kiDukiDu paataalam’ “deep valley”, ‘kuDukuDu kizhavan’ “very old man, etc.” But in Telugu the reduplicated onomatopoeias like ‘gabagaba’, ‘sara sara, etc.’ and the non- reduplicated form like ‘kikirisi’ occur without the derivative suffixes.

In Tamil with -aaga the adverbial suffix the onomatopoeic forms function as adverbs. Whereas in Telugu it is not sure that such type of development is possible or not.

Ex from Tamil

enakkup paTapaTappaaga irukiRatu

“I am feeling tension”

In Tamil the onomatopoeic forms may function as a nick names to persons.

Exx. from Tamil

munumunuttaal “The person who is murmuring”

vazhavazhattaan “The person who is talking unnecessary things”

This is not found in Telugu.

The onomatopoeic forms like ‘calacala’, ‘maLamaLa’, etc., occurring in both the languages have different meanings.

Exx. from Tamil

calacala “The water flowing in the river”

maLamaLa “boiling sound of water etc.”

Exx. from Telugu

calacala “boiling sound of water etc.”

maLamaLa “feelings like hunger etc.”

The five senses, which are viewing, smelling, hearing, tasting and touching, are expressed well in Tamil than in Telugu.

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