A GRAMMAR OF MALAYALAM

Ravi Sankar S Nair, Ph.D.
ravisankarnair101@gmail.com
Preface

The grammatical tradition in Malayalam, compared to the three other major Dravidian languages, is neither extensive nor ancient. *Liilaatilakam*, dated to the closing years of 14th century, is generally considered as the earliest treatise referring to grammatical structures of Malayalam. This, however, is not a work of grammar as such, but deals mainly with rhetoric as applied to *Manipravaalam*, the literary language that was an admixture of Malayalam and Sanskrit.

Except some brief treatises in Portuguese, Latin and English authored by missionaries, up to 19th century Malayalam did not have a proper grammar. Hermann Gundert’s *Malayaḷa bhaśaa vyaakaranām* first published in 1851 and the revised and enlarged version coming out in 1868 was the first proper grammatical treatise of Malayalam. Rev. George Mathen’s *Malayalaymayute vyaakaranam* (1863), Pachu Mootthatu’s *Keeralabhaśaa vyaakaranam*, A.R Rajaraaja Varma’s *Keerala paaniniyam* (originally published in 1896; revised and enlarged edition in 1917) and M. Seshagiri Prabhu’s *Vyaakaraṇamitram* (1904) followed.

Grammatical literature from this point of time was essentially focused on *Keerala paaniniyam*, which came to enjoy almost the status of an ‘authorised grammar’ of Malayalam.

While Rajaraja Varma’s work stands out by its breadth of coverage and scholarship, it cannot be denied that grammatical tradition in Malayalam has remained too long within the ambit of a grammar written nearly a century back. A common grammatical tradition drawing on various grammars failed to evolve and consequently the framework of *Keerala paaniniyam* continued as the sole grammatical model in Malayalam. The grammars written in the post-*Keerala paaniniyam* period are essentially explanatory treatises on *Keerala paaniniyam*.

While a few grammarians have suggested alternative analyses in some areas, the grammars themselves faithfully follow the basic framework of Rajaraja Varma. For a period of more than 80 years from *Keerala paaniniyam*, no grammarian attempted either to extend the *Keerala paaniniyam* model to produce a more comprehensive treatment of Malayalam or to analyze the grammatical structure of Malayalam using alternative models of grammatical description. *Keerala paaniniyam* and other traditional grammars have extensively covered the morphology of the language. However, there is precious little in them about syntax and semantics.

Having to deal with the structure of a modern language like Malayalam using a restricted grammatical model has had serious repercussions in many fields. Researchers in the fields of Computational Linguistics, speech pathology and language teaching very often lament the absence of a more modern and comprehensive grammar of Malayalam, especially one that adequately covers syntactic and semantic aspects.

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From the 1960’s researchers in modern linguistics have published in many journals pertinent analyses on various aspects of Malayalam grammar. A modern full-fledged grammar of Malayalam was however, not attempted until 1997 when Asher and Kumari published *Malayalam* under the Descriptive Grammars series edited by Bernard Comrie. This work represents the most comprehensive and in-depth coverage of Malayalam available. Syntax, morphology and phonology of Malayalam are extensively covered drawing on the traditional views as well as modern linguistic analyses. The lacunae in the traditional grammatical description has, however, not been entirely cleared up. Various syntactic and semantic features associated with categories and structures of Malayalam remained to be analyzed.

*Vaakyadarśanam* of Ravi Sankar S. Nair (2011) was an attempt in this direction. Basic categories and structures of Malayalam are defined and described in this work, followed by analyses of the syntactic and semantic features of each. The various sentence structures and word formation mechanisms are also analyzed.

The present work draws on *Vaakyadarśanam*. The first three chapters on Noun, Verb and Modifiers describe the semantic and syntactic features of each of these word classes. The sub-categories are extensively classified. The last chapter provides a description of the different sentence types in Malayalam.

**Acknowledgements**

The author is deeply indebted to the late Prof. Somasekharan Nair (formerly Professor, Department of Linguistics, University of Kerala) for encouragement and advice during the early stages of the preparation of *Vaakyadarśanam*, from which the present work is drawn. Late Prof. A. P. Andrews kutty and Prof E. V. N Namboodiri (both from the Department of Linguistics, University of Kerala) offered insightful comments on the Malayalam version. I am grateful to Dr. Vijayendra Bhas and Dr. Kumari Nirmala, my colleagues in the Hadramouth University of Science and Technology, for support and constant encouragement.

**Dedication**

Dedicated to the young men and women of the Republic of Yemen, who lost their lives in their struggle against an authoritarian regime in their country, during the early months of 2011 when the final version of this book was being written in the city of Seiyun in Yemen where I was teaching.

**Ravi Sankar S Nair**

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Abbreviations

ABLT Abilitative
ACC Accusative case
ADVB Adverbial
CAUS Causative
COMP Comparative
COND Conditional
CONJ Conjunctive
CONT Continuous
CONTEM Contemporaneous
DAT Dative Case
DES Desiderative
DESD Desiderative
DIR OBJ Direct Object
DISJ Disjunctive
DUB Dubitative
EMPH Emphatic
EXCL Exclamatory
FEM Feminine
FUT Future Tense
GEN Genitive
HAB Habitual
HONR Honorific
HORT Hortative
IMP Imperative
INDEF Indefinite
INDIR OBJ Indirect Object
INFN Infinitive
INST Instrumental
LOC Locative
LOC COP Locative Copula
MASC Masculine
NEG Negative
NMNL Nominal
OBLG Obligative
OPT Optative
PASS Passive
IRLS Irrealis
INTER Interrogative
NON FIN Non Finite

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<td>Satisfactive</td>
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<td>VOC</td>
<td>Vocative</td>
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</table>
CHAPTER I

Noun

1.1 The Case System

1.1.1 Introduction

Malayalam follows the system of marking grammatical relations and semantic roles through a set of case suffixes, a feature common to the Dravidian languages. As roles and relations are conveyed through suffixes, word order changes do not normally alter sentence meaning in Malayalam.

The case system of Malayalam includes six cases; nominative, accusative, dative sociative, instrumental and locative. The suffixes for each are listed below.

<table>
<thead>
<tr>
<th>Case</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>φ</td>
</tr>
<tr>
<td>Accusative</td>
<td>-e</td>
</tr>
<tr>
<td>Dative</td>
<td>-kku, -ū</td>
</tr>
<tr>
<td>Sociative</td>
<td>-ootū</td>
</tr>
<tr>
<td>Instrumental</td>
<td>-aal</td>
</tr>
<tr>
<td>Locative</td>
<td>-il, -attū</td>
</tr>
</tbody>
</table>

The major classical grammars of Malayalam, following the Sanskrit grammatical tradition, treat the genitive as a case. However, syntactic evidence supports the contrary view. All other cases in Malayalam are based on noun-verb relations. The genitive noun remains outside the basic sentence structure. The genitive noun does not have a direct semantic or grammatical relation with the verb but only the noun modified by the genitive is related to the verb. Because of this, the genitive noun can be removed from the sentence without affecting the grammaticality of the sentence. [cf. enre makan skuuḷil paṭhikkunnu ‘my son is studying in school’ and makan skuuḷil paṭhikkunnu ‘Son is studying in the school’] For these reasons, the genitive is not treated as a case here.

The case suffixes are capable of conveying different shades of meaning over and above the basic grammatical meaning. The subject is in the dative case in all of the following sentences; the semantic relation between the noun and the verb is however different in each of them.

(1) eṅikkū taruu
I-DAT give-IMP
‘Give to me’
A clear distinction between core cases, which relate more deeply with the sentence structure and peripheral case which are linked rather weakly to the sentence structure is evident in Malayalam.

Nominative, accusative, dative and sociative cases link the nouns to the basic structure of the sentence. When these nouns are removed the sentence becomes ungrammatical or semantically defective. Instrumental and locative nouns can be removed from the sentence without affecting the grammaticality of the sentence. Nominative, accusative, dative and sociative can be treated as core cases and the remaining two as peripheral cases. The meanings conveyed by core cases cannot be conveyed through other cases or postpositions. The meanings of peripheral cases, in many instances can be conveyed through other cases or postpositions. [E.g. veedanayaal / veedana koṇṭu pulañňu. ‘Writhed in pain’ talayi / talaykkă atičcu ‘Hit on the head’. The grammatical and semantic meaning conveyed by each of the core case is definite and limited. The meanings conveyed by the peripheral cases are varied and diffuse.

Each case suffix can take a number of postpositions, introducing a range of meanings.

(6) ēnkkū
I-DAT
‘For me’

(7) ēnkkku maatram
I-DAT only
‘Only for me’

(8) ēnkkū veenṭi
I-DAT for
‘For my sake’

(9) ēnkkū poolum
I-DAT even
‘Even for me’
The system of case is the most important exponent of the grammar of the noun. The basic construction of the sentence is determined by the case system. Each case imposes certain selection restrictions on the verb by being linked to semantic classes of verbs or grammatical forms of verbs.

(10) itil ninnū nii entu manassilaakki?
    this-LOC from you what understand-TRANS-PAST

(11) itil ninnū ninakkū entu manassilaayi?
    this-LOC from you-DAT what understand-INTR-PAST
    What did you understand from this’

The first sentence takes the verb in its transitive form (aak) and the second takes the intransitive form (aay). Though the sentences have basically the same meaning, the two verb forms cannot be interchanged. This difference is brought about by the fact that the nominative noun has an agentive meaning while the dative cannot be an agent. The nominative is typically related to intransitive verbs, while the accusative does not accept intransitive verbs.

(12a) raaman ciriccu ‘Raman smiled’
(12b) *raamane ciriccu

The sociative takes only verbs of interaction like, discuss, enquire, speak etc. Benefactive verbs require dative subjects. Imperative forms of verbs require nominative subjects and permissive forms are always linked to dative subjects.

(13) nii poo ‘You go’
(14) ninakku pookaam ‘You may go’

How the core cases differ in grammatical roles and relations is shown in the table below.

<table>
<thead>
<tr>
<th>CASES</th>
<th>Grammatical Relations</th>
<th>Semantic Roles</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Subject</td>
<td>Object</td>
</tr>
<tr>
<td>Nominative</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Accusative</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>Dative</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Sociative</td>
<td>-</td>
<td>+</td>
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</table>

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1.1.2 Nominative.

The nominative noun denotes the subject of the sentence.

(15) ravi eluti
     Ravi write-PAST
     ‘Ravi wrote’

(16) kaarru viisi
     Wind blow-PAST
     ‘Wind blew’

(17) aval pookunnu
     She go-PRES
     ‘She is going’

(18) ayaal enne oorkkum
     he I-ACC remember-FUT
     ‘He will remember me.’

The subject can be marked by the dative also, but only in sentences where there is no agentive noun.

(19) siitaykku panam kitti
     Sita-DAT money get-PAST
     ‘Sita got the money’

(20) avalkku sankataam aayi
     She-DAT sadness be-PAST
     ‘She became sad’

(21) avanu koopam varum
     He-DAT anger come-FUT
     ‘He will get angry’

In sentences where both nominative and dative nouns are present, the dative can function only as the indirect object.

(22) goovindan jamilaykku panam nalki.
     Govindan Jamila-DAT money give-PAST
     ‘Govindan gave money to Jamila’

(23) nii avanu koopam varutti
     You he-DAT anger come -CAUS-PAST

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‘You made him angry’

1.1.2 The nominative functions in the role of agent and experiencer. Nominative nouns that are subjects of transitive verbs are agents and those of intransitive verbs are experiencers.

- **Agent.**

  (24) aval avane snehiccu
  She he-ACC love-PAST
  ‘She loved him’

  (25) jooŋ makaŋe maṭiyil iruttum
  John son-ACC lap-LOC sit-FUT
  ‘John will seat (his) son on (his) lap’

- **Experiencer**

  (26) enre snehitan bhiiruvaayirnunu
  I-GEN friend coward-be-PAST
  ‘My friend was a coward’

  (27) elsi karaŋnu
  Elsy cry-PAST
  ‘Elsy cried’

1.1.3 **Accusative**

Accusative marks the object of the sentence.

(28) appu tattaye piṭiccu
    Appu parrot-ACC catch-PAST
    ‘Appu caught (a) parrot’

(29) ŋaan raamanę avite kaŋtu
    I Raman-ACC there see-PAST
    ‘I saw Raman there’

(30) aval induvine vilikkunnu
    she Indu-ACC call-PRES
    ‘She is calling Indu’

In sentences where there is a nominative, accusative and dative noun, the nominative will be the subject, the accusative the direct object and the dative, the indirect object.
Joseph gave his parrot to Lila.'

Accusative functions as the patient that can be concrete or abstract.

'Sivan beat him’

'Sivan worshipped him’

Accusative is typically linked to transitive verbs. It also occurs with causative form of the verb.

'Devan consoled (his) sister’

'She made me cry’

The accusative marks the object in sentences with a conjunctive verb and a dative subject.

'I have trust in him’

‘Jaya does not like Ramu’

Accusative marks the focal word in comparative constructions.

‘There is none smarter than him here.’

‘I am not a fool like him’

‘There is none smarter than him here.’

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The accusative suffix is usually dropped in a sentence where the subject-object distinction is otherwise clear.

(40) panikkāṟ maram murikkunnu
   Workers tree cut-PRES
   ‘The workers are cutting the tree’

(41) avar pāṟa poṭṭiccu
    They rock break-PAST
    ‘They cleaved the rock’

The accusative suffix is mandatory when the agent is inanimate and the patient animate, and when both are inanimate.

(42) maḷa avaḷe naṇaccu
    Rain she-ACC drench-PAST
    ‘The rain drenched her’

(44) maram cetikaḷe maraykkunnu
    Tree plants-ACC hide-PRES
    ‘The plants are hidden by the tree’

A sentence with abstract nouns for both subject and object will become semantically ambiguous if the accusative suffix is not used to mark the object. For example (45) has two interpretations; the noun taking the accusative becomes the object and the meaning changes accordingly as in (45a) and (45b).

(45) mauṇam teṇṭunna vaakkū
    Silence search-PRES-RP word

(45a) mauṇatte teṇṭunna vaakkū
    Silence-ACC search-PRES-RP word
    ‘The word in search of silence’

(45b) vaakkīne teṇṭunna mauṇam
    Word-ACC search-PRES-RP silence
    ‘Silence in search of the word’

In sentences involving a factitive semantic role, (i.e., the noun is an object that comes into existence as the result of the action denoted by the verb) the accusative does not mark the object.
1.1.4 Dative

The dative case noun can stand as either subject or object. In sentences where there is no nominative noun, the dative functions as the subject.

(49)  avaḷkkū raamuvine viṣvaasam illa
     She-DAT Ramu-ACC trust be-NEG
     ‘She has no trust in Ramu’

(50)  addeehattiṅṅu kaaryam maṅassilaayi.
     He-DAT matter understand-PAST
     ‘He understood the matter’

(51)  satiykkū peṭṭannū dees̄yam varum
     Sati-DAT suddenly anger come-FUT
     ‘Sati gets angry easily’

In sentences with both nominative and dative nouns, the latter functions as the indirect object.

(52)  ņaan atū meeriykkū koṭuikkum
     I that Mary-DAT give-FUT
     ‘I will give that to Mary’

(53)  aayṣa avarkkū katha paraṇāṇu koṭuttu
     Aysha they-DAT story say-give-PAST
     ‘Aysha told them stories’

The dative subject functions in the grammatical role of experiencer while the dative object is benefactive. Like the accusative, the dative also does not perform the agentive role. Dative provides the scope for forming sentences without agent. The difference
between nominative subject and dative subject is based on this. Consider sentences (54) and (55).

(54) avaḻkkū deēṣyam vannu
    She-DAT anger come-PAST
    ‘She got angry’

(55) raviykkū paṇam kiṭṭi
    Ravi-DAT money get-PAST
    ‘Ravi got money’

The dative subject in these sentences is conceived as the recipient or beneficiary of an action performed by an unknown or unspecified subject. In the first sentence, anger ‘comes’ (vannu ‘came’) to the subject without the conscious volition of the subject and in the second sentence, an unspecified agent performs an action which results in the subject coming into possession of money.

The verbs of dative nouns cannot be made into imperative forms unlike nominative, accusative and sociative nouns.

(56) ramaṇu avaḷoṭṭu sneeḥam toonni → * avaḷoṭṭu sneeḥam toonnū
    Raman she-SOC love feel-PAST
    ‘Raman felt love for her’

(57) ayaḻkkū viṣvaasam aayi → *viṣvaasam aakū
    He belief be-PAST
    ‘He was convinced’

(58) enįkkū karaccil varum →*karaccil varū
    I-DAT cry come-FUT
    ‘I will feel like crying’

However, as in other case forms, the verb governed by a dative noun can be made into optative forms.

(59) avaṇū avaḷoṭṭu sneeḥam toonnaṭte.
    he-DAT she-SOC love feel-OPT
    ‘Let him feel love for her’

(60) avaḻkku viṣvaasam aakaṭte
    She-DAT belief be-OPT
    ‘Let him believe’

(61) avaṇu deēṣyam varaṭṭe
    He-DAT anger come-OPT
    ‘Let him get angry’

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Dative also marks the complement.

(62) rameesan śastrakriiyakku vidheeyaṇaayi
Ramesan surgery-DAT subject-be-PAST
‘Ramesan underwent (was subjected) to surgery’

(63) ii prakhyaapaṇam samarattinu kaaraṇamaayi
This announcement strike-DAT reason-be-PAST
‘This announcement became the reason for the strike’

(64) avarute aavaśyaṇnalākkū sarkkaar vaḷaṇṇunnila
their-GEN demands-DAT government concede-not-PRES
‘The government is not conceding their demands’

The dative can convey a wide range of meanings over and above the grammatical meaning.

Benefactive meaning is the basic sense contained in dative constructions and consequently the dative noun occurs most frequently with benefactive verbs.

(65) mantri udyoogasthārkkku nirdeēsam nalki
minister officers-DAT direction give-PAST
‘The minister gave directions to the officers’

(66) aa arivū enikkā aāśvaasam tannirunnu
that knowledge I-DAT consolation give-PAST-PERF
‘That knowledge gave consolation to me’

(67) avarukkū dharaālam pāṇaṃ kiṭṭum
she-DAT much money get-FUT
‘She will get a lot of money’

The dative case +copula constructions convey the meaning of ‘state of being’ or a change in state.

(68) avarkkū peeṭi aanū
they-DAT fear be-PRES
‘They are afraid’

(69) aliyykkū ennoṭu koopam unṭū
Ali-DAT I-SOC anger be-PRES
‘Ali is angry with me’
Dative is used to express needs and demands.

(71) enikkū caaya veenām
    I-DAT  tea  need
    ‘I want tea’

(72) ii  raajyattinū moocanam kiṭṭaṇām
    this country-DAT liberation get-DES
    ‘This country needs liberation’

(73) avalkū pookaṇām
    she-DAT  go-DES
    ‘She wants to go’

Verbs of perception take the dative subject.

(74) enikkū oru nalla maṇam anubhaavappetūnnu
    I-DAT one good smell experience-PRES
    ‘I feel a nice smell’

(75) avanū koopam toonni.
    he-DAT anger  feel-PAST
    ‘He felt angry’

(76) jamiilaykkū saṅkaṭaṁ vannu
    Jamila-DAT sadness come-PAST
    ‘Jamila felt sad’

Verbs denoting ability take the dative subject.

(77) pariikṣayil  jayikkaaṁ avanū kalīṇiṁlla
    Examination-LOC pass-INFN  he-DAT be-able-PAST-NEG
    ‘He was not able to pass the exam.’

(78) harikkū  imgliis samsaarikkān parṟunnilla
    Hari-DAT English speak-INFN  be-able-NEG
    ‘Hari is not able to speak English’
A common use of the dative is to convey the meaning of ‘for’.

(79) oru nissaara kurattinū avalī śikšikkappettu
one petty offence-DAT she punish-PASS-PAST
‘She was punished for a petty offence’

(80) ii sahaayattinū janaññal anñayootū katappettirikkunnu
this help-DAT people you-SOC indebted-PASS-PRES-CONT
‘The people are indebted to you for this help’

(81) lailayute śramanñajkkū phalamunṭaayi
Laila-GEN efforts-DAT result-be-PAST
‘Laila’s efforts’ had (a) result’

With the conjunctive verb ‘unṭū’ and its negative form, dative denotes possessive meaning.

(82) avanū pañi unṭū
he-DAT fever be-PRES
‘He has fever’

(83) ŋanñajkkū vidyaabhyaasam illa
we-DAT education be-NEG-PRES
‘We do not have education’ [we are not educated]

(84) enikkū tiircca unṭū
I-DAT surety be-PRES
‘I am sure’

(85) citraykkū putiya paavaaṭa unṭū
Chitra-DAT new skirt be-PRES
‘Chitra has a new skirt’

(86) achaññu en-nil viśvaasam unṭū
father-DAT I-LOC trust be-PRES
‘Father has trust in me’

(87) ivarikkū oru nalla kaar unṭū
they-DAT one good car be-PRES
‘These people have a good car’

The dative is commonly used to convey spatial and temporal meaning.

(88) ŋaañ eeḷu mañikkū uṛaṇnum
I seven time-DAT sleep-FUT

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‘I will sleep at seven o’clock’

(89) adhyaapakar eṭṭu muppatiṇu skuluḷil ettaṇam
teacher-PL eight thirty-DAT school-LOC reach-DES
‘Teachers must reach the school at eight thirty’

(90) dookṭaṛ uccaykkũ varum
doctor afternoon-DAT come-FUT
‘The doctor will come in the afternoon’

(91) vijayam avaluṭe talaykkũ pittuccu
victory she-GEN head-DAT catch-PAST
‘Victory has gone to her head’

The dative also denotes genitive meaning.

(92) talykkũ pinnil (= talayuṭe pinnil)
head-DAT behind-LOC head-GEN behind-LOC
‘Behind (the) head’

(93) muriykkũ purattũ (= muriyuṭe purattũ)
room-DAT outside room-GEN outside
‘Outside the room’

1.1.5 Sociative

The sociative is grammatically similar to the accusative but semantically different. Like the accusative, the sociative also marks the objective.

(94) luukkoos annayootũ aa vaarṭta paraṇũ
Lukose Anna-SOC that news tell-PAST
‘Lukose told that news to Anna’

(95) varaamoo ennu hamidiṇoottũ coodikkũ
come-PROM-INTER QOT Hamid-SOC ask-IMP
‘Ask Hamid if (he) can come’

The sociative nouns do not function in the role of experiencer but only as recipients. A sentence with sociative object cannot be passivized.
The sociative noun denotes the passive recipient or passive participant of action. It appears in two types of constructions. In the first type the noun is directly linked to the verb.

The minister told the officers

You must not get angry with the children

In the second type, the sociative creates a slot for a complement.

Father asked the son about the matter

Laila asked me about elder brother

This slot can be filled by a complement clause using the quotative particle *ennū*

Raman asked her where she was going

Mother had told that father would come soon

The sociative can indicate locative meaning also. In such instances, it denotes an object towards which a movement takes place.

They stood pressed to the wall

They stood pressed to the wall
1.1.6 **Instrumental**

The instrumental suffix –*aal* denotes the inanimate object used by the subject to perform an action.

(105) *aa vaṭiyaal avan paampine konnu*
that stick-INST he snake-ACC kill-PAST
‘With that stick he killed the snake’

(106) *avaṛ aaṇaye vaṭattaal bandhiccu*
they elephant-ACC rope-INST tie-PAST
‘They tied the elephant with (a) rope’

In present day spoken language, the postposition *konṭu* has replaced the suffix *aal* as marker of the instrumental meaning.

(107) *kaikonṭu aṭiccu*
hand-INST beat-PAST
‘Beat with hand’

(108) *peenakoṇṭu eluṭi*
pen-INST write-PAST
‘Wrote with pen’

*aal* is more commonly used to convey the notion of cause.

(109) *avan veedaṇayaal puḷaṇṇu.*
he pain-INST writhe-PAST
‘He writhed in pain’

(110) *ikkaaranattaal siita peṭiccupooyi*
this-reason-INST Sita fright get-PAST
‘Because of this reason Sita became frightened’

*aal* marks the subject in passive sentences.

(111) *kuṭṭikal adhyaapakaraal niyantrikkappēṭtu*
children teachers-INST control-PASS-PAST
‘The pupils were controlled by the teachers’

(112) *naaṭṭukaaraal vimarśikkappēṭṭa mantri*
people-INST criticize-PASS-PAST-RP minister.

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‘The minister who was criticized by the people’

-\textit{aal} denoting cause can be replaced by the post positions \textit{kon	extsc{tu}}, \textit{kaara	extsc{na}m} and \textit{muulam}.

-\textit{veccu} and \textit{\textemdash}\textit{itta} two participial forms have assumed the status of postpositions denoting instrumental meaning in present day language.

\begin{itemize}
  \item (113) \textit{pee	extsc{n}aveccu} kutti \textquoteleft Poked with the pen\textquoteright
  \item (114) \textit{kaiveccu} ta\textsc{lli} \textquoteleft Pushed with the hand\textquoteright
  \item (115) \textit{kaiyi	extsc{t}tu} et\textsc{ttu} \textquoteleft Took with hand\textquoteright
  \item (116) \textit{talayi	extsc{t}tu} at\textsc{iccu} \textquoteleft Beat with the head\textquoteright
\end{itemize}

1.1.7 \textbf{Locative}

The locative case denotes spatial and temporal meanings.

\begin{itemize}
  \item (114) \textit{ava	extsc{l}} mu\textsc{rrattu} ninnu
      she courtyard-LOC stand-PAST
      \textquoteleft She stood in the courtyard\textquoteright
  \item (115) kut\textsc{ti}kal bassil kayar\textsc{unnu}
      children bus-LOC board-PRES
      \textquoteleft The children are boarding the bus\textquoteright
  \item (116) onpat\textsc{u} man\textsc{ikk\textsc{tu} naatakam tu\textsc{ta}n\textsc{num}
      nine time-LOC play begin-FUT
      \textquoteleft The play will begin at 9 o\textapos;clock\textquoteright
  \item (117) ii divasa\textsc{n}ala\textsc{j}il cuu\textsc{t}tu kuu\textsc{t}tal aau\textsc{n}\textsc{u}
      this days-LOC heat more be-PRES
      \textquoteleft These days are hotter\textquoteright
\end{itemize}

The suffix \textit{\textemdash}\textit{il} basically denotes superessive (on, on top of etc) and inessive (in, inside, etc) meanings.

\begin{itemize}
  \item \textbf{Superessive}
  \item (118) talayil cumannu
      head-LOC carry-PAST
      \textquoteleft Carried on head\textquoteright
  \item (119) too\textsc{li}l kayari
      shoulder-LOC climb-PAST
      \textquoteleft Climbed on to the shoulder\textquoteright
\end{itemize}
(120) tarayil veccu
   floor-LOC place-PAST
   ‘Placed on the floor’

(121) maṭiyil irutti
   lap-LOC sit-CAUS-PAST
   ‘Placed on the lap’

(122) mutukil taṭṭi
   back-LOC pat-PAST
   ‘Patted on the back’

- Inessive

(123) kuppiyil o/liccu
   bottle pour-PAST
   ‘Poured into the bottle’

(124) alamaariyil veccu
   cupboard-LOC place-PAST
   ‘Poured into the bottle’

(125) viṭṭil suukṣiccu
   house-LOC keep-PAST
   ‘Kept in the house’

(126) kuḷiyil niraccu
   hole-LOC fill-PAST
   ‘Filled in the hole

In many instances however, this distinction is not clear; the object as a whole is indicated through the –il suffix.

(127) velḷattil kuṟavunṭaayi
   water-LOC less-be-PAST
   ‘There was a reduction in (the quantity) of water’

(128) marubhвуumiyil maḷa peytu
   desert-LOC rain fall-PAST
   ‘It rained in the desert’

(128) vaayuvil niṟaṇṇu
   air-LOC fill-PAST
   ‘Filled the air’

(129) paṭṭattil pāṇi ceytu
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The locative can also be used in an abstract sense.

(131) svapnaŋnalil taljiritu
dreams-LOC sprout-PAST
‘Sprouted in dreams’

(132) jiivitattil pratiphalliccu
life-LOC reflect-PAST
‘Reflected in life’

(133) vimaršanattil kulunŋiyilla
criticism-LOC shake-PAST-NEG
‘Did not waver in criticism’

Most locative relations involving –il cannot be explained based purely on locative meanings as they are derived from complex semantic relations at a deeper level as can be seen in the examples below.

- **Topical relation**

(134) prvarttiyil lajjiccu
action-LOC ashamed-PAST
‘(was) ashamed of the action’

(135) tiirumaapattil uracuninnu
decision-LOC stand firm -PAST
‘Stood firm by the decision’

- **Causative relation**

(136) kaŋŋiiiril aliŋŋu
tear-LOC melt-PAST
‘Melted in tears’

(137) veedaŋayil puľaŋũu
pain-LOC writhe-PAST
‘Writhed in pain’
(138) santooṣattir matimaṟṟanne
  happiness-LOC forget-PAST
  ‘Forgot (himself) in happiness’

(139) paraajattir talaṟṟunu
  defeat-LOC weaken-PAST
  ‘Weakened in defeat’

- **Manner**

(140) kroodhattir samsaariccu
  rage-LOC speak-PAST
  ‘Spoke in rage’

(141) deesyyattir purattu pooyi
  anger-LOC out go-PAST
  ‘Went out in anger’

- **Temporal**

(142) aapattir rakṣiccu
  danger-LOC save-PAST
  ‘Saved in the time of danger’

(143) virahattir aaśvasippiccu
  separation-LOC console-PAST
  ‘Consoled in the time of painful separation’

(144) praśnattir tuṇayeeki
  problem-LOC help-give-PAST
  ‘Extended help during a problematic time’

- **Distributive**

(145) taṇṭalil paraṇṇu
  they-LOC say-PAST
  ‘Spoke (among) themselves’

- **Partitive**

(146) muunnil onnū
  three-LOC one
‘One by third’

(147) ṇaŋŋal ñaŋŋal il
we-EXCL-LOC some
‘Some among us’

The locative suffix –attu is limited to some nouns without phonological or semantic rules of conditioning and it occurs in free variation with –il in some nouns.
( muukkil/muukkattu ‘Nose(loc), veyilil/veyilattu ‘In the hot son’)

The notable difference between the two is that –attu does not have inessive meaning.

The meanings of source (ablative), destination (allative), and path of movement (perlative) are denoted by adding the postpositions ninnū, eekkū/oootū, and uute respectively to the noun with locative suffix.

- **Ablative**

(148) kutti eeŋyiil ninnū ıranŋi
child ladder-LOC from climb down-PAST
‘The child climbed down from the ladder’

(149) šelfil ninnū pustakam eതukku
shelf-LOC from book take-IMP
‘Take the book from the shelf’

(150) itil ninnū niŋŋal ënþu manassilaakki
this-LOC from you-PL what understand-PAST
‘What did you understand from this?’

- **Allative**

(151) ṇaŋŋal murıyileekku pookunnu
we-EXCL room-LOC-ALL go-PRES
‘We are going to the room’

(152) kuṭṭikal skuuliloottu poovuka aayirunnu
children school-LOC-ALL go-INFN be-PAST
‘The children were going to the school’
In most instances *eekkū* and *ootțū* are in free variation. However, when a variety of instances are analyzed there seems to be a subtle variation in the meaning between these two forms. *eekkū* denotes a specific direction and *ootțū* a general direction as can be seen in the following example.

(153) ravi ku liyileekku viin
ravi  hole-LOC  fall-PAST
‘Ravi fell into the hole’

(154) ravi ku liyiloottu viin
ravi  hole-LOC  fall-PAST
‘Ravi fell towards the hole’

The locative particles *aŋŋ* - and *iŋŋ* - take *ootțū* directly (without –il) to denote the allative meaning.

(155) aŋŋootțū ‘Towards there”
(156) iŋŋootțū ‘Towards here’
(157) pinnoottū/pinnileekku ‘Backwards’
(158) munnootțū/munnileekku ‘Forwards’

*eekkū* also denotes purposive meaning and the meaning of a fixed period of time.

(159) atileekkū paṇam karutiyyunțū
that-for  money  keep-PERF-be
‘Money is kept apart for that’

(160) nii muunnu maasatteekkū ivițe taamasikkan
you three  month-for here  live-OBLG
‘You must live here for three months’

**Perlative**

(161) ve积累了 roadluute oľukunnu
water  road-LOC  flow-PRES
‘Water is flowing along the road’

(162) tiivravaadikal kaatīluute raskappṭirunnu
terrorists  forest-LOC escape-PAST-PERF
‘The terrorists had escaped through the forest’

(163) poți antariķšattiluțe vyaapiccu

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‘The dust spread through the space’

Locative copula

The locative copula construction (–il + -e) denotes a meaning similar to the –il+uḷḷa constructions.

(164) talayile puuvū
head-LOC COP flower
‘The flower that is on the head’

(165) kaiyile veedana
arm-LOC COP pain
‘Pain that is in the arm’

(166) oormayile viṭavukaḷ
memory-LOC COP breaks
‘Breaks that are in the memory’

The locative copula construction is derived from an underlying copular verb.

(167) talaayil puuvu uṇṭū → talayil uḷḷa puuvū → talayile puuvu
(168) kaiyil veedaṇa uṇṭū → kaiyil uḷḷa veedaṇa → kaiyile veedaṇa

[There is however a subtle difference in meaning between -ile and –il uḷḷa constructions.

keerāḷattile paksikal refers to birds which are native to Kerala, while keerāḷattil uḷḷa paksikal would mean ‘birds which are in Kerala’ and this includes birds that have come to Kerala from other regions also.]

1.2 Number and gender

The verb in Malayalam is not marked for number and gender. Nouns show singular-plural distinction. -kal is–maar are the plural suffixes of Malayalam. The distribution of the two suffixes is as follows.
Inanimate count nouns, both concrete and abstract, take the plural suffix -kal.

- kutakal ‘Umbrellas’, vaṭṭikal ‘baskets’, cetikal ‘Plants’
- guṇāṇgal ‘Qualities’, kuṛṭanagal ‘Crimes’, kuṟavukaḷ ‘Short comings’

Animate human nouns and animate non-human nouns take the suffix –maar when they have gender suffixes (or when the noun is + Gender without suffix as in amma ‘Mother’), and –kal otherwise.

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• ammamaar ‘Mothers’, ceeccimaar ‘Elder sisters’, aniyanmaar ‘Younger brothers’
• kūṭikaḷ ‘Children’, šiśukkaḷ ‘Infants’, sahoodaraṇṇaḷ ‘Siblings’, bāndhukkaḷ ‘relatives’
• kuraṇṇanmaar ‘Monkeys(+Masc.)’, kutukkanmaar ‘Foxes(+Masc.)’ kuraṇṇimaar ‘Monkeys(+Fem.)
• páampukaḷ ‘Snakes’, etṭukaalikaḷ ‘Spiders’, puuccakaḷ ‘Cats’, kuraṇṇukaḷ ‘Monkeys’

The plural suffix –ar used with a limited number of nouns does not indicate gender.


In some compound nouns, two or more nouns take one plural suffix.


Plural suffix is deleted when preceded by numeral adjectives.

naalu ruupa ‘Four rupees’, añcu divasam ‘Five days’, naalu neeram ‘Four times’, raṇṭu aalcca ‘Two weeks’

As the verb does not take number and gender terminations in Malayalam, gender marking of nouns is not a grammatically relevant feature. The suffix –an marks masculine gender and the suffix –i, feminine gender.

kaḷḷaṇ - kaḷḷi ‘Thief’
mīṭukkaṇ - mīṭukki ‘Smart person’
nāṭan- nāṭi ‘Actor’

[Variant gender suffixes are seen in a limited set of nouns such as, taṭtaatti ‘Goldsmith woman’, aniyyatti ‘Younger sister’, maṭicci ‘lazy woman’, taṭicci ‘Fat woman’.

When verb complement is a gender marked nominal, concord with subject is necessary.

(169) aṭan mīṭukkaṇ aṇṇu ‘He is smart’
(170) avaḷ mīṭukki aṇṇu ‘She is smart’
(171) avar mīṭukkar aṇṇu ‘They are smart’
(172) muraḷi nallavaṇṇa aṇṇu ‘Murali is a good person’
(173) lakṣmi nallavaḷ aṇṇu ‘Lakshmi is a good woman’

1.3 Pronouns

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1.3.1 Introduction

Pronouns of Malayalam can be considered as a sub-class of Noun, as they are morphologically and syntactically very similar. The pronouns can be declined for case like nouns and they take all other suffixes which nouns take except the vocative form. They show singular-plural distinction, and in third person, gender and proximate-distant distinctions.

1.3.2 Personal pronouns

I Person

The first person singular pronoun has a nominative form and an oblique form, from which the other case forms are derived.

(174) enre pustakam enikkun veeñam ennun ñaan śaṭhiccu
     I-GEN book I--DAT need QUOT I insist-PAST

‘I insisted that I need my book’

[The oblique base en- is used in poetic language as a free form having possessive meaning.

en kaññiril ‘In my tears’, en aatmanaathan ‘Lord of my soul’]

The first person plural shows a distinction between inclusive (nammal- speaker and addressee included) and exclusive. (pañŋal- addressee excluded) The form naam (used only in formal language) denotes inclusive meaning.

II Person

Second person singular form also exhibits the distinction between nominative and oblique. The nominative form is nii and the other case forms are derived from the base nin-. There are a large number of second person forms used in spoken language to indicate differences in social status between the speaker and the addressee. nii is used with addressees of a lower status, lesser in age or who are in close terms. When the addressee is of a higher status, in direct speech pronominal reference is usually avoided as can be seen in the following sentences.

(175) ammee, ñaan naaḷe varaaṁ ennũ ammayoottũ paraññirunnu
     mother-VOC I tomorrow come-PROMS QUOT mother-SOC say-PAST-PERF

‘Mother, I had told you that I will come tomorrow’

(176) latee, ñaan naaḷe varaaṁ ennũ niñnoottũ paraññirunnu
     Latha-VOC I tomorrow come-PROMS QUOT you-SOC say-PAST-PERF-

‘Latha, I had told you that I will come tomorrow’

In formal and official language, especially written language, taanŋal (which is the plural form of the reflexive pronoun taan) and ayyyyũ are used as second person singular forms.

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The second person plural form *nimmal* is used as a polite singular form. There are however regional variations in this.

The reflexive form *taan* is also commonly used as second person singular form with addressees who are of a lower in status in terms of age or social importance. It is more formal than *nii* and more frequently used with a male addressee. It is used by a male speaker with a female addressee as a term of respectful endearment.

[The second person singular oblique base *nin* is used in poetic language as an independent form with genitive meaning.

nin milikal ‘Your eyes’, nin cintakal ‘Your thoughts’]  

III Person

All third person forms have distant and proximate forms. They are also used for temporal reference. Forms derived from the base *i*- denote proximate meaning and those from *a*- distant meaning.

*avar* and *ivar* are epicene plurals. Gender plural forms in third person are theoretically possible. (*avannmaar, ivannmaar* ‘Masc’ and *avalmaar, ivalmaar* ‘Fem.’) In actual use these denote an unfriendly attitude for the addressee.

*avar* and *ivar* are also used as polite formal third person singular forms.

**PERSONAL PRONOUNS**
### 1.3.3 Reflexive Pronouns

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**A GRAMMAR OF MALAYALAM**

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<td>M</td>
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<tr>
<td>Nominative</td>
<td>ūnan</td>
<td>ūnañ̃al, naam namma</td>
<td>ūni</td>
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<tr>
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<td>enne</td>
<td>ūnañ̃ale namma</td>
<td>ūninne</td>
</tr>
<tr>
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<td>enikkū</td>
<td>ūnañ̃alkkū namma</td>
<td>ūninakkū</td>
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<tr>
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<td>enno oṭū</td>
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<td>ūninno oṭū</td>
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<td>Instrumental</td>
<td>ennaal</td>
<td>ūnañ̃alaal namma</td>
<td>ūnniaal</td>
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<tr>
<td>Locative</td>
<td>ennīl</td>
<td>ūnañ̃alil namma</td>
<td>ūnnīl</td>
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1.3.3 Reflexive Pronouns

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The nominative form of the reflexive form is *taan*; the other case forms are derived from the oblique base *tan*-

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<tr>
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<tr>
<td>Nominative</td>
<td><em>taan</em></td>
<td><em>taŋŋal</em></td>
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<tr>
<td>Accusative</td>
<td><em>tanne</em></td>
<td><em>taŋŋale</em></td>
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<tr>
<td>Dative</td>
<td><em>tanikkū</em></td>
<td><em>taŋŋalkkū</em></td>
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<tr>
<td>Sociative</td>
<td><em>tanooṭū</em></td>
<td><em>taŋŋaloọtū</em></td>
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<tr>
<td>Instrumental</td>
<td><em>tannaal</em></td>
<td><em>taŋŋaal</em></td>
</tr>
<tr>
<td>Locative</td>
<td><em>tanīl</em></td>
<td><em>taŋŋalīl</em></td>
</tr>
</tbody>
</table>

The use of reflexive pronouns is exemplified below.

(179) *taan* paṟaŋṉatū kutṭį keeṭṭoo ennū ayaaļ aaloocicilla
I-REFL say-PAST-PART student hear-PAST-INTER QUOT he think-PAST-NEG
‘He did not think whether the students understood what he said’

(180) *tanne* alaṭṭiyirunna praśnaŋṉaļ syaamaļa parihariccu
I-REFL-ACC trouble-PAST-PERF-RP problems syamala solve-PAST
‘Syamala solved the problems which had troubled her’

(181) taŋŋaloọtū saṟkkaar niiti kaatṭiyilla ennaaŋṉu avar paṟaŋṉatū
we-REFL-SOC government justice show-PAST-NEG QUOT-be they say-PAST-NMNL
‘What they said was, that the government did not do justice to them’

[The oblique base *tan* is used in poetic language as an independent form denoting genitive meaning.

*taan* moohaŋṉaļ
I-REFL hope-PL
‘One’s hopes’

*ivaļ* *tan* oorma
this-woman GEN memory
‘Memory of this woman’]

Reduplicative forms of *taan* and third person pronouns are often used to show reflexive meaning.

(182) taantuṇa ceṛta pravaṭṭiyute phalam taantuṇa anubhavikkaṇam
oneself do-PAST-RP action-GEN result oneself experience-OBL
‘The results of actions done by one must be borne by oneself.’
The Sanskrit loan word *svayam* (‘by oneself’) is also used as a reflexive form. More than the reflexive meaning, these forms denote actions performed without the participation or motivation of other agents.

(184) avan svayam tiirumaanîccu
   he by-himself decide-PAST
   ‘He decided by himself’

(185) jaanâŋŋal svayam munnoottu varum ennu ŋanaa aaśikkunnu
   people by-themselves forward come-FUT QUOT I hope-PRES
   ‘I hope that for this people will come forward by themselves’

The postposition *tanne* (derived from *tan* + accusative suffix –e) can denote reflexive meaning when the subject noun and the object pronoun refer to the same person.

(186) ŋanaa ennettanne vañcikkayaayirunnu
   I me-myself cheat-INFN-be-PAST
   ‘I was cheating myself’

(187) avan avanettanne murîveelpiccu
   he he-himself injure-PAST
   ‘He injured himself’

(188) avalkku avalettanne niyantrîkkkaaŋ kalînîlla
   she-DAT she-herself control-PURP INFN able-PAST-NEG
   ‘She could not control herself’

[When the subject and object are not identical, the construction denotes exclusive and emphatic meanings.

ŋanaa avanettanne nookki
   I he-himself look-PAST
   ‘I looked at himself’

avan avalettanne vivaaaham kalîkkum
   he she-herself marriage do-FUT
   ‘He will marry her (Emph)’
]

1.3.4 Interrogative pronouns
Interrogative pronouns are derived from the interrogative bases, *aar-*,- *ee-* and *en-*. Case suffixes are directly added to *aar-* to form interrogative pronouns. *ee-* takes gender suffixes to become interrogatives. From *en-* one interrogative form is derived by the addition of the neuter singular suffix.

The following are the interrogative pronouns derived from *aar-*.
Nominative   aaru
Accusative    aare
Dative        aarkkù
Sociative     aarooṭū
Instrumental  aaraal
Locative      aaril

The interrogative pronouns derived from *ee-* (*eeva*,-*eeval*, *eeva*, *eetù*) are [+Animate] while *entù*, derived from *en-* is [-Animate]. These forms can replace nouns in the sentence structure and they take case forms.

1.3.5 Possessive pronouns

Possessive pronouns are formed by adding the genitive suffix to the personal pronouns and the interrogative pronouns.

From personal pronouns

<table>
<thead>
<tr>
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<td>Fem</td>
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<tr>
<td>entre</td>
<td>ſaŋŋaluṭé</td>
<td>niŋre</td>
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<tr>
<td></td>
<td>nammaŋaluṭê</td>
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</tbody>
</table>

From interrogative pronouns

aaruṭe  eevanře  eevaluṭe  eetirṛ  eevaruṭe  eevayuṭe  entirṛ

1.3.6 Indefinite Pronouns

Indefinite pronouns are formed by suffixing *–oo* to the interrogative pronouns.
(189) aaroo vannirikkunnu
    who-INDF come-be-PAST PERF
    ‘Someone has come’

(190) eetoo paksi karayunnu
    which-INDF bird cry-PRES
    ‘Some bird is crying’

(191) evañoo pookatте
    who-MASC-INDF go-PERM
    ‘Let anyone go’

(192) entoo šabdám keelkkunnu
    what-INDF noise hear-PRES
    ‘Some noise is heard’
CHAPTER II
Verb

2.0 Classification of verbs

2.1 Finite Verb

2.1.1 Conjunctive verbs

Conjunctive verbs (also referred to as copular verbs or verbs of being) are capable of functioning as the main verb, but are grammatically and semantically different from action verbs. They do not take an agent noun as their subject. Subjects of conjunctive verbs can only be experiencers. They denote a state of being and not an action.

2.1.1.1 The conjunctive verb aak

The verb of being aak is used as non action verb and to form cleft constructions. It has the full range of tense forms- aayirunnupast), aakunnu(present), and aayirikkum(future). The present tense form has however been replaced by aanū in
modern day spoken language. The form *aakunnu* is now limited to formal and ritual language.

(193) niŋŋaḷ keṣṭatū daiva vacanam aakunnu
you-pl hear-PAST-PART-NOMN God- speech be-PRES
‘What you heard was the word of God’

(194) svargaraajyam niŋŋaḷkkul̄atū aakunnu
heaven You-PL-DAT-be PART-NOMN be-PRES
‘Heaven is for you’

It is similar to the *unṭū* in many contexts.

(194) enikkku paṇi aanaṉ/ениkků paṇi unṭū ‘I have fever’
(195) enikkku deesyam aanaṉ/ениkků deesyam unṭū ‘I am angry’

2.1.1.1 Meanings denoted by *aak*

The basic meanings denoted by *aak* are;

**Identity**

(196) ṇaanaṁ meeri aanaṉ
I(sg) Mary be-PRES
‘I am Mary’
(197) itu keeraḷam aanaṉ
this Kerala be-PRES
‘This is kerala’
(198) ṇaanaḷ vidiyaarthikaḷ aayirunnu
we student(pl) be-PAST
‘We were students’
(199) jaya adhyaapika aanaṉ
Jaya teacher-FEM be-PRES
‘Jaya is a teacher’

**State**

(200) enikků paṇi aanaṉ
I-DAT fever be-PRES
‘I have fever’
(201) avaṇu ennooṭu veṛuppũ aanaṉ
he-DAT I-SOC hatred be-PRES
‘He has hatred for me’
(202) avarkkü enne viśvaasam aanaṉ
they-DAT I-ACC trust be-PRES
‘They have trust in me’
Existential

(203) keeralattil maala aanu
   Kerala-LOC rain be-PRES
   ‘It’s rain in kerala’
(204) avite ulsavam aanu
   there festival be-PRES
   ‘Its festival there’
(205) veliyil nalla tanupp aanu
   outside-LOC good cold be-PRES
   ‘Its very cold outside’

Attributive

(206) avalute sabdam madhum aanu
   she-GEN voice sweet be-PRES
   ‘Her voice is sweet’
(207) raviyute nhatta patukke aanu
   Ravi-GEN walk slow be-PRES
   ‘Ravi’s walk is slow’
(209) aa viitul valutuu aanu
    that house big be-PRES
    ‘That house is big’

Locative

(210) enre viitu koothayattu aanu
   I-GEN house Kottayam-LOC be-PRES
   ‘My house is at kottayam’
(211) pustakaktha aa vailiyil aanu
    book shop that street-LOC be-PRES
    ‘The book shop is in that street’

[Sentences expressing existential and stative meanings through aak can be rewritten using untu.]

2.1.1.1.2 aak as lexical verb

aak, functioning as lexical verb conveys the meanings of ‘to have’, ‘to take place’, ‘be able to’ and ‘to spread over’.

(212) paarthi innu aayaaloo?

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party  today  be-PAST-COND-INTER

‘Can we have the party today?’

(213) avanũ atũ ceyyaanaayi

he-DAT that do-PURP INF-be-PAST

‘He was able to do that’

(214) muṭi muḷuvan ena aayi

hair  all  oil  be-PAST

‘Oil has spread all over the hair’

2.1.1.1.3 Cleft constructions

The present tense form of aak forms cleft sentences with the main verb taking the nominal suffix –atũ.

(215) hassan ootũ → hassan ootukayaanũ  ceytataũ

Hasan  run-PAST  Hasan  run-INF-be-PRES  do-NOMNL PCPL

‘Hasan ran’  ‘What Hasan did was to run’

(216) siita paṇam puuṭti veccu→ paṇam puuṭti  aanaũ  veccatũ

Sita money  lock-PAST-PCPL keep-PAST  money  lock-PAST be-PRES keep-PAST-PCPL

‘Sita locked up the money’.  ‘What Sita did was to lock up the money’

2.1.1.1.4 Aspectual form

aak denotes the continuous aspect when it follows the infinite form of the verb.

(217) maла peyyuka aanaũ

rain  fall-INFN be-PRES

‘Its raining’

(218) ṇañṇaḷ poovuka aanaũ

we  go-INF be-PRES

‘We are going’

2.1.1.1.5 Emphasizing different elements in the sentence

aak is an extremely mobile form which can be attached to almost any element or group in the sentence producing differences in emphasis.

(219) itaanũ  enre  vīṭu
this-be-PRES  I-GEN house

‘This is my house’ [Emphasis on ‘this’]

(220) ii viitū enre aanū
     this house I-GEN  be-PRES
     ‘This is my house’ [Emphasis on ‘me’]

(221) ii viițū aanū engeetū
     this house be-PRE  I-GEN-NOMNL
     ‘This house is mine’ [Emphasis on ‘house’]

The conjunctive verb unțū does not have similar mobility.

2.1.1.2 Conjunctive verb unțū

As noted above, unțū is similar to aak in many respects and the two forms can be interchanged without change in meaning in many sentences. However, unțū has a basic possessive meaning which is absent in aak.

2.1.1.2.1 Meanings denoted by unțū.

- Possessive meaning.

  (222) enikku kaar unțū
       I-DAT  car  be-PRES
       ‘I have (a) car’

  (223) avarkkku valiya viitū unțū
       they-DAT big  house  be-PRES
       ‘They have a big house’

  (224) janaŋŋalkku dhaaraalŋŋam paŋam unțū
       people-DAT much  money  be-PRES
       ‘People have a lot of money’

Stative

  (225) avanū samśayam unțū
       he-DAT  suspicion  be-PRES
       ‘He has suspicion’

  (226) avalkkku sneeham unțū
       she-DAT  love  be-PRES
       ‘She has love’

  (227) avanū paŋi unțū

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he-Dat fever be-PRES
‘He has fever’

Locative meaning

(228) keeralattil mala untu
Kerala-LOC rain be-PRES
‘There is rain in Kerala’

(229) avite malakal untu
there hill-PL be-PRES
‘There are mountains (there)’

(230) joon viitil untu
John house-LOC be-PRES
‘John is at home’

2.1.1.2.2 Aspectual usage

Combined with the present tense form of verbs, untu denotes the continuous aspect.

(231) ravi pathikkunnuantu
Ravi study-PRES-be-PRES
‘Ravi is studying’

(232) aval varunnantu
she come-PRES-be-PRES
‘She is coming’

2.1.1.2.3 Differences between aak and untu

In many sentences aak and untu are interchangeable, but there are subtle semantic differences between them. aak denotes a general truth or habitual state while untu denotes a specific fact or one-time occurrence.

(233) keeralattil mala aanu
keeralattil mala untu
‘There is rain in Kerala’

(234) katalooranjanil pathini aanu
katalooranjanil pathini untu
2.1.1.3 Participial forms

2.1.1.3.1 Introduction

The relative participle of *aak* is an extremely productive construction. It converts derived nouns and Sanskrit loans into adjectival forms.

- **(235)** mitukkanāaya kuṭṭi
  smart-MASC-be-PCPL boy
  ‘Smart boy’

- **(236)** paraññataaya kaaryam
  say-PAST-PCPL matter
  ‘Matter that was said’

- **(237)** bhiiruvaaya naayakan
  coward-be-PCPL hero
  ‘Cowardly hero’

- **(238)** vicitramaaya bhaavana
  strange-be-PCPL imagination
  ‘Strange imagination’

The relative participle form of *unṭū* combines with nouns and adverbials. With nouns it denotes possessive meaning.

- **(239)** vanṇamuḷḷa kuṭṭi
  fat-be-PCPL child
  ‘The fat child’

- **(240)** vellamulḷa kinar
  water-be-PCPL well
  ‘Well with water’

With adverbs *ulḷa* denotes manner or a meaning similar to the locative copula.

- **Manner**

  - **(241)** neereyulḷa nooṭtam
    straight-be-PCPL look
    ‘A straight look’

  - **(242)** veegattilulḷa pookku
    fast-ADV-be-PCPL going
    ‘A fast going’

- **Locative copula.**

  - **(243)** avanṛtippoolḷa varavu

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he-GEN now-be-PART coming
‘His coming at this time’
(= avangē ippoolattē varavū )

(244) innuḷḷa paripāṭi
today-be-PART program
‘Today’s program’
(= innatte paripāṭi)

ulla with the quotative particle ennū.

(245) saṟkkāṟ aḷimatiṅku kuṟṟtu-nilkkṛnumu ennulḷa vimaṟšanam...
government corruption-DAT support-PRES QUOT-be-PCPL criticism
‘The criticism that the government is supporting corruption…’
(There is no change in meaning; ennulḷa vimaṟšanam = enna vimaṟšanam )

2.1.1.3.2 Verbal participle of aak

The verbal participle of aak when added to nouns, performs a function similar to the postpositions, and semantically extends the meaning of cases.

Exclusive meaning.

(246) penkuṭṭikākkhaayi oru skuul uyarrunu
girls-be-PCPL one school come-up-PRES
‘A school is coming up for girls’
(247) kuraccu paṇaṁ avarḵkaayi maaṟṟiveccu
some money they-DAT-be-PCPL put aside-PAST
‘Some money was set apart for them’

Benefactive meaning

(248) avar svaaṭantryaṭṭiṅṇaayi pooraṭuka aayirrnumu
they independence-DAT-be-PCPL fight-INFN be-PRES
‘They were fighting for independence’
(249) jaṇtuṭkāḷ velḷattṭiṅṇaayi alaṇṇu
animals water-DAT-be-PCPL wander-PAST
‘The animals wandered for water’

Distributive meaning

(250) saṉyam raṇṭu karakaḷḷaayi nirannu
army two banks-LOC-be-PCPL spread-PAST

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‘The army spread over the two banks’

(251) manṣuṇaḥ pala maasaṇṭaḷaayi peyyum
monsoon many months-LOC-be-PCPL fall-FUT
‘The monsoon will fall over many months’

Extensive meaning

(252) nīne kaṇaṇaḥ maasaṇṭaḷaayi kaṭṭirikkunnu
you-ACC see-PURP INFN months-be-PCPL wait-PRES
‘(I am) waiting for months to see you’

(253) iī skuṇaḥ vaṣṭaṇṭaḷaayi aṭaṇṇu kiṭakunnu
this school year-PL-be-PCPL close-PAST-PCPL remain-PRES
‘This school has remained closed for many years’

Comitative meaning

(254) avaṇ paṇavumaayi ippoojeṭtum
he money-be-PCPL now-come-FUT
‘He will come now with the money’

(255) tanuppumaayi vaṭaṇkan kaaraṛu ettum
coldness-CONJ-be-PCPL north-NOMNL wind come-FUT
‘The North wind will come with chilliness’

Manner

(256) iī viṣadiikaraṇam puurtamaayi śariyaṇṇu
this explanation complete- be-PCPL correct-be-PRES
‘This explanation is completely correct’

(257) ceeyunna kaaryam nannaayi ceeyanaṇam
do-PRES-PCPL matter well-be-PCPL do-must
‘Things that (you) do must be done well’
Sociative Meaning

(258) ayaal kutṭikaḷumaayi samsaariccu
   he children-CONJ-be-PCPL speak-PAST
   ‘He spoke with the children’

(259) ellaarumaayi itu carcca ceyyaam
   all-people-be-PCPL this discussion do-HORT
   ‘We can discuss this with all’

2.1. 1.4 Negative forms

The conjunctive verbs aak and unṭu have corresponding negative forms; alla and illa.

Sentences in present tense can be made negative by replacing the verb with the corresponding negative verb.

(260a) keeralattil maḷa aaṇu
   kerala-LOC rain be-PRES
   ‘It’s raining in Kerala’

(260b) keeralattil maḷa alla
   kerala-LOC rain be-PRES-NOT
   ‘It’s not raining in Kerala’

(261a) aa kutṭikkū putiya pustakam unṭu
   that child-DAT new book be-PRES
   ‘That child has a new book’

(261b) aa kutṭikkū putiya pustakam illa
   that child-DAT new book be-PRES-NOT
   ‘That child does not have a new book’

The negative forms of past and future verbs are formed by combining the negative verb with the positive form.

(262a) daastaṇ adhyaapakaṇ aayirunnu

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dasan teacher be-PAST
‘Dasan was a teacher’

(262b) daasan adhyaapakan aayirunnilla
dasan teacher be-PAST-NOT
‘Dasan was not a teacher’

(263a) avite oru mala unthaayirunnu
there one hill be-PAST
‘There was a hill there’

(263b) avite oru mala unthaayirunnilla
there one hill be-PAST-NOT
‘There was not a hill there’

(264a) naale mala aayirikkum
tomorrow rain be-FUT
‘It will be rain tomorrow’

(264b) naale mala aayirikilla
tomorrow rain be-FUT-NOT
‘It will not be raining tomorrow’

2.1.1. 1.5 Interrogative forms

Like regular verbs, the conjunctive verbs also take suffix –oo to form interrogatives.

(255) keeralatttil mala aano
kerala-LOC rain be-PRES-INTER
‘Is it raining in Kerala?’

(256) aassaamil nelkshi unthoo
Assam-LOC paddy cultivation be-PRES-INTER
‘Is there paddy cultivation in Assam?’

2.1.2 Action verbs

2.1.2.1 Tense

Past, present and future tenses are morphologically distinct in Malayalam; however, the same tense form may be used to refer to more than one time period. The present and future tense forms especially, do not correspond strictly to present and future time.

2.1.2.1.1 Past tense

While the past has a complex morphology, semantically it is more definitive than the other two tenses. It denotes the time-past without any distinction between remote past and recent past. Finer distinctions in time-past can be made by temporal adverbs or through aspectual forms.

2.1.2.1.2 Present tense

The present tense is used in the following situations.

- **With performative verbs to denote oaths, declarations, announcements etc.**

(257) ŋaan satyam ceyyunnu

I promise do-PRES

‘I swear.’

(258) ellaavareeyum ŋaŋŋal svaagatam ceyyunnu

all-ACC-CONJ we welcome do-PRES

‘We welcome all’

(259) malsarattil paŋkeṭukkaṇ ŋaan niŋŋale kṣaŋikkunnu

competition-LOC take part-PURP INFN I you-PL-ACC invite-PRES

‘I invite you to take part in the competition’

- **To denote ongoing actions.**

(260) maḷa peyyunnu

rain fall-PRES

‘It’s raining’

(260) kuṭṭikaḷ kalikkunnu
children play-PRES
‘The children are playing’

- To denote universal time.

(261) suuryaṇ kiḷakkū udikkunnu
sun east rise-PRES
‘The sun rises in the east’

(262) taajmahal aagrayil sthiṭi ceyyunnu
Tajmahal Agra-LOC locate do-PRES
‘Taj Mahal is situated in Agra’

2.1.2.3 Future Tense

Future time is marked through a variety of constructions involving the future tense suffix as well as aspectual and modal suffixes. The bare form of future suffix denotes a meaning which is comparatively less colored by aspectual and modal meanings. It conveys predictions and habitual actions.

- Predictions

(263) naaḷe maḷa peyyum
tomorrow rain fall-FUT
‘It will rain tomorrow’

(264) paṭhiccaal nii jayikkum
study-PAST-COND you pass-FUT
‘If you study, you will win’

- Habitual actions

(265) avaḷ raatri vayaṟ niraccu unṇum
she night stomach fill-PAST-PCPL eat-FUT
‘She will eat full at night’

(266) ennum eeḷu maṇikkku suṛeela paṭṭum
everyday seven o’clock Sushila sing-FUT
‘Sushila will sing everyday at seven o’clock’

2.1.2.2 ASPECT

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2.1.2.2.1 Progressive aspect

The progressive aspect separates out a period of time within the present time but does not provide an end point to the action contained in it, i.e., it shows the verb as extending over a period of time. The progressive form is built by adding the existential verb *uṉṭṭū* to the present stem of the verb.

(267) aval ii kooleejil paṭhikkunnu
    she this college-LOC study-PRES
    ‘She is studying in this college’

(268) aval nannaayi paṭhikkunṭū
    she good-be-PCPL study-PRES-be
    ‘She is studying well’

Both the above sentences are in the present tense, but while the first one is a time frame that is an un-analyzable whole, the second one separates out a period of time within the present time, as can be seen in the following extended sentence.

(269) aval iiyiṭeyyaayi nannayi paṭhikkunṭū
    she this-period-be-VP good-be-VP study-be
    ‘She is studying well nowadays’

These sentences will not be used to refer to a person who habitually studies well. The progressive form denotes an action which began in the near past, but continues to the present.

2.1.2.2.1.1 Use of progressive form

The progressive is used to convey the following meanings.

Change of state

(270) avan ippool ennum sīnima kaṇṇunnaṭṭū
    he now everyday film see-PRES-be
    ‘He is seeing films everyday now’

(271) ranṭu divasamaayi mala peyyunnaṭṭū
    two day-be-PCPL rain fall-PRES-be
    ‘It’s raining now for two days’

Situations which may produce a result in immediate future
(272) avar varunnuntū
yey come-PRES-be
‘They are coming’ [Implies ‘They will reach immediately]

(273) aakaasattū meekham nirayunnuntū
sky-LOC cloud fill-PRES-be
‘Clouds are gathering up in the sky’ [Implies ‘It will rain’]

Assumption

(274) kaalocca keeįkkunnu. aaroo varunnuntū
footsteps hear-PRES. someone come-PRES-be
‘Footsteps are heard. Someone is coming’

(275) nalla taṇuppū. maḷa peyyunnuntū
very cold rain fall-PRES-be
‘It’s very cold. Must be raining’

Temporary state

(276) avaṇ avite irikkunnuntū
he there sit-PRES-be
‘He is now sitting there’ [He may leave]

(277) kutṭikaḷ ippool paṭhikkunnuntū
children now study-PRES-be
‘The children are now studying’

Announcement

(278) manṭri naaḷe varunnuntū
minister tomorrow come-PRES-be
‘The minister is coming tomorrow’

(279) naṇṇal maisuḷ saṇḍarśikkunntū
we Mysore visit-PRES-be
‘We will be visiting Mysore’

2.1.2.1.2 infinitive + aanű

Another progressive form is marked by the infinitive + aanű construction.

(280) siita avite irikkuka aanű
Sita there sit-INFN be ‘Sita is sitting there’

(281) kutṭikal pāṭhikkuka aanű children study-INFN be ‘Children are studying’

2.1.2.2 Iterative Aspect

An action is viewed as a series of repeated events in the iterative aspect. It is derived from the past stem by adding konṭu + irikk + tense suffix. It can be in past, present or future time.

(282) avan paṭṭikanṭirunnu
    he sing-ITER-PAST
    ‘He was singing’

(283) avan paṭṭikanṭirikkunnu
    he sing-ITER-PRES
    ‘He is singing’

(284) avan paṭṭikanṭirikkum
    he sing-ITER-FUT
    ‘He will be singing’

2.1.2.2.3 Continuous iterative aspect

In this aspect the action is shown as happening without break. Past stem is followed by konṭu + ee + irikk + tense suffix.

(285) kutṭikal paṭṭikanṭeeeyirunnu
    children sing-CONT ITER-PAST
    ‘The children sung without stop’

(286) vidyaarṭṭikaḷ occa unṭaakkikonṭeeeyirunnu
    students noise make-CONT ITER-PAST
    ‘The students made noise without a break’

2.1.2.2.4 Perfect aspect

The perfect aspect denotes the contemporary relevance of a past action. It can be of three types; simple perfect, contemporaneous perfect and remote perfect.

2.1.2.2.4.1 Simple perfect

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By adding –irunnu to the past stem of the verb, simple perfect forms are derived. They indicate a state that is different from the one denoted by the past.

(287) innale mala peytirunnu
   Yesterday rain fell-PERF-PAST
   ‘It had rained yesterday’ [Implies ‘It’s not raining today’]

(288) raajan dhaaraalam pustakanjanjal vaayicirunnu
   Rajan lots of books read-PERF-PAST
   ‘Rajan used to read a lot of books’ [Implies ‘Rajan is not reading lot of books now’]

(289) prdhaanamaatrathinekkuricchu aaloociccirunnu
   prime minister that-ACC-about think-PERF-PAST
   ‘The Prime Minister had thought about it’
   [Implies ‘the Prime Minister is not thinking about it now’]

Simple perfect forms are also used to indicate a state when the action contained in the verb has happened completely and a state of affairs which cannot be changed has come into force.

(290) aaśupatryil ettiyappool roogam muurčchiccirunnu
   hospital-LOC reach-PAST-ADV illness aggravate-PERF-PAST
   ‘The illness had worsened when they reached the hospital’

(291) pooliis vannappool akramikal rakşapeṭiirunnu
   police come-PAST-ADV attackers escape-PERF-PAST
   ‘The attackers had escaped by the time police reached’

2.1.2.2.2. 4.2 Contemporaneous perfect

Contemporaneous form is derived by adding –irikkunnu to the past stem. It is used to denote a state of affairs when the effect of the past action is still experienced or when the result of the past action is being expected.

(291) ayaal princiippaśine kaṇaan pooyirikkunnu
   he principal-ACC see-PURP INFN go-CONTM-PERF
   ‘He has gone to see the Principal’

(292) pariikṣa elutarutū ennu anvarinootū adhyaapakan nirdeesiccirikkunnu
   exam write-NEG IMP QUOT Anwar-SOC teacher direct-CONTM-PERF
   ‘The teacher has instructed Anwar not to write the exam’

Contemporaneous perfect form is used to convey hot news.
2.1.2.2.4.3 Remote Perfect

Remote perfect forms are derived by adding –iṭṭ- + unṭū to the past stem. They denote an action which occurred only once or a few times (that is, not regular or habitual) or during an unspecified time in the past, far removed from the present.

(295) gaaṇḍhijjī tiruvanāṇtapuram sandarśiṇciṭṭunṭū
Gandhiji Trivandrum visit-REMO PERF
‘Gandhiji had visited Trivandrum’

(296) naaṇ paṭṭū paṭhcicṭṭunṭū
I music study-REMO PERF
‘I had studied music’

(297) naaṇ orikkal gaaṇḍhijjīye kaṇṭṭunṭū
I once Gandhiji-ACC see-REMO-PERF
‘I had once seen Gandhiji’

2.1.2.2.5 Habitual Aspect

The habitual aspect denotes actions which are repeated habitually at a specific time or period of time. It is denoted by adding the suffix –aar- to the verb stem followed by the be verb unṭū on which the tense is marked.

(298) juun maasattil mala peyyaarunṭū
June month-LOC rain fall-HAB-be
‘It usually rains in the month of June’

(299) vaikunneerṇaṭṭil naaṇ naṭakkaaṇ pookaarunṭū
evenings-LOC I walk-PURP INFN go-HAB-be
‘I usually go for a walk in the evenings’

(300) naaṇ delhiyil pookaarṇṭaayirunnu
I Delhi-LOC go-HAB-be-PAST
‘I used to go to Delhi’
2.1.2.3 Moods

2.1.1.3.1 Imperative mood

The basic imperative forms of Malayalam are shown below.

<table>
<thead>
<tr>
<th>I</th>
<th>II</th>
<th>III</th>
</tr>
</thead>
<tbody>
<tr>
<td>vaa</td>
<td>varuu</td>
<td>varan</td>
</tr>
<tr>
<td>elutū</td>
<td>elutuu</td>
<td>elutanam</td>
</tr>
<tr>
<td>parayū</td>
<td>parayuu</td>
<td>parayanam</td>
</tr>
</tbody>
</table>

More formal, less intimate.

The infinitive form of the verb is used as a formal imperative.

(301) kyunu paalikkuka

queue maintain-INFN

‘Maintain queue’

(302) valatuvaśam ceṛnnu naṭakkuka

right side close-PART walk-INFN

‘Walk along the right side’

Another extremely formal imperative commonly used in official language is derived by adding -eeṇṭatū ‘must’ (grammaticalized from veenṭatū ‘must’) followed by the conjunctive verb aanū

(303) putiya vidyāṛthikaḷ heḍmaṣṭare kaaneeṇṭataanū

new students headmaster-ACC see-IMP-be

‘New students should meet the headmaster.’

(304) bassukaḷ valatteekku tiriṇṇu pookeeṇṭataanū

buses right-LOC turn-PART go-IMP-be

‘Buses should take left turn and go’

2.1.1.3.2 Compulsive mood
(305) nii naale vannee okkuu/paṟṟu
you tomorrow come-IMP must
‘That you must come tomorrow is a must.’

(306) atu enikku tannee paṟṟu/okku
that I-DAT give-IMP must
‘It is essential that you give it to me’

2.1.1.3.3 Negative compulsive mood

(307) nii naale varaate paṟṟilla
you tomorrow come-NEG-PART must-NOT
‘There is no way other than you coming tomorrow’

(308) atu enikku taraate paṟṟilla
that I-DAT give-NEG-PART must-NOT
‘There is no way other than giving it to me’

2.1.1.3.4 Promissive mood

The suffix –aam signifies the promissive mood when the subject is in the first person.

(309) ūnaan naale varaam
I tomorrow come-PROM
‘I will come tomorrow’

(310) ūnaan ninne sahaayikkam
I you-ACC help-PROM
‘I will help you’

A stronger degree of promise is indicated by the suffix –eek + -aam added to the past tense stem of the verb.

(311) ūnaan naale vanneekkaam
I tomorrow come-PROM
‘I will come tomorrow’

(312) ūnaan avanootu paṟaññeekkaam
I him-SOC say-PROM
‘I will tell him’

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Similar in force are the constructions using –ool + -aam with the past tense stem.

(313) ñaan naałe vannoolāaṃ
I tomorrow come-PROM
‘I will come tomorrow’ [I undertake to come tomorrow]

(313) ñaan koṭuttooḷaṃ
I give-PROM
‘I will give it’ [I undertake to give it.]

Meaning of certainty is conveyed through the suffix –irikk + -um added to the past tense stem.

(314) ñaan naałe vannirikkum
I tomorrow come-PROM
‘I will certainly come tomorrow’

(315) naałe maḷa peytirikkum
tomorrow rain fall-PROM
‘Tomorrow it certainly will rain’

2.1.2.3.5 Permissive mood

The suffix –aam with the dative subject denotes the permissive mood.

(316) ninakku pookaam
you-DAT go-PERM
‘you may go’

(317) ninuḷḷku akatteekku varaam
you-PL-DAT inside-LOC come-PERM
‘You may come in’

An informal permissive form is derived by adding the suffix –oo to the past tense stem.

(318) vanno
come-PAST-PERM
‘(You may) come.

(319) tanno
give-PAST-PERM
‘(you may) give’

This is the abbreviated form of the past tense + kollu as in vannukollu (You may come) tannukollu (You may give) etc. The full forms are rarely used in spoken language now.

Another suffix which denotes permissive meaning is –ottte added to the past stem.

(320) avan avite irunnoottte
he there sit-Perm
‘Let him sit there’

(321) aval uranngikkootte
she sleep-Perm
‘Let her sleep’

The implied meaning of these sentences is that the speaker wishes that the state of affairs may continue undisturbed. avan avite irunnoottte implies ‘Let him sit there, don’t do anything to disturb him or make him go away’.

-attte added to the verb root also denotes a meaning similar to the above.

(322) kutтикkaal kaliikkattte
children play-Perm
‘Let children play’

(323) avar avite taamasikkatte
they there live-Perm
‘Let them live there’

An extremely formal permissive form is derived by adding aavunnatū + aanū to the verb root.

(324) paas ullavarkku itilee pookaavunntū aanū
pass be-PCPL-NOML-DAT this-through go-Perm be
‘Those who have pass may go this way’

2.1.2.3.6 Optative mood
Optative mood forms in Malayalam indicate wish, attitude of no objection and attitude of readiness.

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Wish

(325) maḷa peyyatṭe
    rain  fall-OPT
‘Let it rain’

(326) daivam kaṇiyatṭe
    God   kind-OPT
‘May god be kind’

(327) ellaam nannaayirkkaṭte
    all   good-be-OPT
‘Let everything be fine’

Attitude of no objection

(328) avaṇ varaṭṭe. enikkū kulappam illa
    he   come-OPT  I-DAT problem    be-NEG
‘Let him come, I have no problem’

(329) ravi parayaṭṭe
    ravi  say-OPT
‘Let Ravi say’

Attitude of readiness

(330) accan varaṭṭe. ñaan parayaam
    father  come-OPT  I  say-PROM
‘Let father come. I will say’

(331) aviṭe cellaṭṭe. appool kaṇaṭṭam
    there reach-OPT then  see-PROM
‘Let us go there. Then we will see’

2.1.2.3. 7 Precative Mood

The precative mood is used to express a wish in the form of a prayer or to implore.
(332) daivamee ival kaattukoljanee
    God-VOC she-ACC protect-PREC
    ‘God kindly protect her’

(333) maala peyyanee
    rain fall-PREC
    ‘May it rain’

(334) enne rakṣikkanaee
    I-ACC save-PREC
    ‘Save me’

(335) atenikkutaraanee
    that I-DAT give-PREC
    ‘Please give it to me’

The precative construction of verb root + anee is a contracted form of verb root + ukat (infinitive) + veenam (defective verb) + -ee (emphatic particle). Forms like parayukaveenam ‘Must say’, kaanukaveenam ‘Must see’ are attested in classical poetry. Liturgical language still makes use of forms like vareenamee ‘May it come’, kantyeenamee ‘May it give mercy’ etc. Present day spoken language uses only the contracted form.

2.1.2.3.8 Negative precative

(336) maala peyyarutee
    rain fall-NEG-PREC
    ‘May it not rain’

(337) accan itu kaanaarutee
    father this see-NEG-PREC
    ‘May not father see this’

2.1.2.3.9 Desiderative mood

The desiderative mood is used to denote a situation where the speaker intends to say that a particular action which was not done should have been done.

(338) avan varaṇamaayirunnu
    he come-IMP-be-CNT-FUT
    ‘He should have come’

(339) avan vareṇṭataayirunnu
    he come-OBL-NOML-be-FUT

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‘He should have come’

2.1.2.3.10 Abilitative mood

(340) ii peṭṭi niṅakkū etukkavunnte uḷḷuu
    "this box you-DAT take-ABLT be-INFN"
    ‘This box is light enough for you to lift’

(341) avarute tantram namukku manassilakkaavunnte uḷḷuu
    "their-GEN strategy we-DAT understand-ABLT be-INFN"
    ‘Their strategy is something which we can find out’

_Purpose + abilitative verb construction_

(342) atu niṅakkū etukkaan kaliyum
    "that you-DAT take-PURP-INF able-FUT"
    ‘You can lift that’

(343) jayakkū nannaayi imgliisi samasaarikkaan saadhikkum
    Jaya-DAT well English speak-PURP-INF able-FUT
    ‘Jaya can speak English very well’

(344) itilee pooyaal peṭṭennū ettaan parṟum
    "this-through go-COND quickly reach-PURP-INF able-FUT"
    ‘If (we) go this way we can reach quickly’

2.1.2.3.11 Irrealis mood

The irrealis mood is conveyed by _past stem + -eene_ following a conditional clause.

(345) maḷa ninneṅkil kaḷi tuṭañṇiyeeñē
tan rainfall stop-PAST-COND play start-PAST-IRLS
    ‘Had the rain stopped, play would have begun’

(346) jamaal ennnoōtu coodicceṅkil ñaaṅ paṇam koṭutteñē

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Jamal I-SOC ask-PAST-COND I money give-PAST-IRLS

‘Had Jamaal asked me I would have given the money’

(347) avan vanneŋkil ŋaan paraŋneene
he come-PAST-COND I say-PAST-IRLS
‘If he had come I could have told him’

2.1.2.3.12 Dubitative mood

(348) aval paṭhikkunnunṭoo en too
she study-PRES-be-INTER what-DUB
‘I don’t know/I am not sure/I wonder if she is studying’

(349) meeri ikkaaryam arĩnũkaaṇumoo en too
Mary this-matter know-PAST-see-PROB-INTR what-DUB
‘I don’t know/ I wonder if Mary has come to know of this matter’

2.1.2.3.13 Purposive Mood

(350) avan paṭaṭaṇ pookunnu
he sing-PURP INFN go-PRES
‘He is going to sing’

(351) maaneejaṛ paṇaṃ eṭukkaan tuaṇṭi
manager money take-PURP INFN begin-PAST
‘The manager began to take money’

(352) paṇaṃ koṭukkaan accaṇ paraṇṇirunnu
money give-PURP INFN father say-PERF
‘Father had told to give money’

2.1.2.3.14 Conditional mood

(353) amma vannal paṇaṃ kiṭṭum
mother come-PAST-COND money get-FUT
‘If mother comes will get money’

(354) avitçe cennaal kaṇaṇa paṟṟum
there reach-PAST-COND see-PURP INFN be-able

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‘If we go there we can see’

2.1.2.15 Satisfactive Mood

(355) nii vannalloo 
    you come-PAST-SATS that be-enough
    ‘You have come. That’s enough’

(356) aval enne oorkkunnallo
    she I-ACC remember-PAST-SATS
    ‘I am happy/satisfied that she remembers me’

(357) ii kaar ippoolum ootunnuṭalloo
    this car now-CONJ run-PRES-be-SATS
    ‘Its amazing that this car runs even now’

2.1.2.16 Monitory Mood

(358) nii viḷumee
    you fall-FUT-MON
    ‘Take care. You will fall’

(359) suukṣicicilenkil panam naṣṭapphiree
    care-PAST-NEG-COND money lose-FUT-MON
    ‘If you are not careful you will loose the money’

(360) malayattu kaḷiccaal pani piṭikkumee
    rain-LOC play-PAST-COND fever catch-FUT-MON
    ‘If you play in the rain you will catch fever’

2.1.2.4 Epistemic Modality

2.1.2.4.1 Evidential and Judgemental Modality:

The future tense form denotes evidential meaning while the suffix –aam marks judgmental modality.

(361a) itu prśnam aakum
    this problem be-FUT
    ‘This will become a problem’

(361b) itu prśnam aakaam
    this problem be- POSS
    ‘This may become a problem’
2.1.2.4.2 Forms of evidential mood:
The evidential mood forms of Malayalam can be classified into alethic, quotative, reportive, deductive and assumptive forms.

- **Alethic** (general belief)

(364) keeralam kathalinu atiyil aayirunnu ennu karutappetunnu
kerala sea-DAT under-LOC be-PAST QUOT consider-PASS-PRES

‘It is believed that Kerala was (once) under the sea’

(365) avaṟ draavidar aanu viśvasikkappetunnu
they Dravidians be-PRES QUOT believe-PASS-PRES

‘It’s believed that they are Dravidians’

- **Quotative**

(366) keeralattile janannal draavidar anatere
Kerala-LOC COP people Dravidians be-QT

‘It’s said that the people of Kerala are Dravidians’

(367) amitaveegam anatree apakaṭakaaraṇam
Over-speed be-QT accident-reason

‘It’s said that the reason for the accident is over speed’
- **Reportive**

(368) aval innale avite pooyi poolum  
    she yesterday there go-PAST RPT  
    ‘It seems/she says that she went there yesterday’

(369) avar ariniupoolum  
    they know-PAST-RPT  
    ‘It seems /it has been said that they already know’

- **Deductive**

(370) ivan malayaali aayirikkanam  
    this-he Malayali be-PERF-OBLG  
    ‘This man must be a Malayali’

(371) katul auttu aayirikkanam  
    sea near be-PERF-OBLG  
    ‘The sea must be near’

(372) avar ettiyirikkanam  
    they reach-PERF-OBLG  
    ‘They must have reached’

- **Assumptive**

(373) katul auttu aayirikkum  
    sea near be-PAST-PERF-FUT  
    ‘The Sea may be near’

(374) ivan malayaali aayirikkum  
    this-he Malayali be-PAST-PERF-FUT  
    ‘This man may be a Malayali’

(375) avar ettiyirikkum  
    they reach-PAST-PERF-FUT  
    ‘They may have reached’

Judgmental modality can be speculative or possibilitive.

- **Speculative**

(376) maram mariinu viilaam  
    tree slant-PART fall-POSS  
    ‘The tree may fall down’
(377) malā peyyaam
    rain    fall-POSS
‘It may rain’

- **Possibilitive**

Possibilitive forms are formed by adding to the past stem, the marker –eek followed by the promissive mood form -aam.

(378) maram mariniṇu viṇeekkaam
       tree       uproot-PCPL fall-PAST-POSS
‘It’s possible that the tree may fall down’

(379) malā peyteekkaam
    rain    fall-POSS
‘It is possible that it may rain’

2.1.2.4 Negation

The negative verbs alla and illa express negation either by functioning as the main verbs or conjoining with lexical verbs.

(380a) siita adhaapika aṇṇu
       Sita    teacher-FEM be-PRES
‘Sita is a teacher’

(380b) siita adhaapika alla
       Sita    teacher-FEM be-NEG-PRES
       Sita is not (a) teacher

(381a) nāan pathikkuka aṇṇu
       I        study-InfN be-PRES
‘I am studying’

(381b) nāan pāthikkuka alla
       I        study-InfN be-NEG-PRES

(382a) acchina ooffisil aṇṇu
       father office-LOC be-PRES
‘Father is in office’
(382b) accha  ooffisil  alla
father  office-LOC  be-NEG-PRES
Father is not in office

(383a) keeralattil  mala  unthu
Kerala-LOC  rain  be-PRES
‘There is rain in Kerala’

(383b) keeralattil  mala  illa
Kerala-LOC  rain  be-NEG-PRES
There is no rain in Kerala

(384a)avanu  panu  unthu
he-DAT   fever  be-PRES
‘He has fever’

(384b)avanu  panu  illa
he-DAT   fever  be-NEG-PRES
‘He has no fever’

(385a)pustakam  meesayil  unthu
book   table-LOC   be-PRES
‘The book is inside the table’

(385b)pustakam  meesayil  illa
book   table-LOC   be-NEG-PRES
‘The book is not inside the table’

The finite verbs take illa as the marker of negation.

(386)raaju  vannu
Raju  come-PAST
‘Raju came’

(387)raaju  vannilla
Raju  come-PAST-NEG
‘Raju did not come’

(388)raaju  varunilla
Raju  come-PRES-NEG
‘Raju is not coming’

(389)raaju  varilla
Raju  come-FUT-NEG
‘Raju will not come’

The infinitive form takes both the negative verbs to denote two different meanings.
In coordinate sentences with dummy verb, the negative verb is added to the dummy verb with each clause taking either the marker of conjunction or disjunction.

(392) diipa paṭhikkukayoo jooli ceyyukayoo ceyttilla
Deepa study-INFN-DISJ work do-INFN-DISJ do-PAST-NEG
‘Deepa did not study nor did she work’

(393) kuṇṇu aahaaram kalikkukayum uɾaŋŋukayum ceyttilla
baby food eat-INFN-CONJ sleep-INFN-CONJ do-PAST-NEG
‘The baby did not sleeping and eating’

Alternately, illa can be attached to the verb in clause final position in both the clauses, with each clause taking the conjunctive suffix.

(394) diipa paṭhikkunnnumilla jooli ceyyunnnumilla
Deepa study-PRES-CONJ-NEG work do-PRES-CONJ-NEG
‘Deepa is neither studying nor working’

(395) kuṇṇu uɾaŋŋunnukayum alla aahaaram kalikkukayum alla
baby sleep-INFN-CONJ be-NEG-PRES food eat-INFN-CONJ be-NEG-PRES
‘The baby is neither sleeping nor eating’

alla can itself function as a coordinating verb, thus deleting the dummy verb, when two clauses with infinitive verb are linked through the conjunctive suffix.

(396) amma eḷutukayoo vaayikkukayoo alla
mother write-INFN-DISJ read-INFN-DISJ be-NEG-PRES
‘Mother is neither writing nor reading’
(397) avāḷ varukayum samsaarikkukayum illa
she come-INFN-CONJ speak-INFN-CONJ be-NEG-PRES
‘She will not come nor talk’

In sentential negation, *illa* is added directly to the main verb, while for constituent negation, it is added to the particular constituent, resulting in morphological changes in elements and sentence structure itself.

Nominals can be negated by adding *illa* followed by *aat* (RP) or *aate* (VP).

(398) maḷa illaatta divasaṇṇaḷ
rain be-NEG-PCPL days
‘Days without rain’

(399) viṣrānam illaatta jooli
rest be-NEG-PART job
‘Job without any rest’

(400) deesyaṃ illaate paṟaṇṇu
anger be-NEG-PART say-PAST
‘Said without anger’

(401) aahaaram illaate kaḷiṇṇu
food be-NEG-PART live-PAST
‘Lived without food’

Adjectives can be negated by adding the negative verb directly to the nominalized form of the modifier.

(402a) avaṇū oru nalla pustakam kiṭṭi
he-DAT one good book get-PAST
‘He got a good book’

(402b) avaṇū kiṭṭiya pustakam nallatū alla
he-DAT get-PAST-PART book good be-NEG-PRES
‘The book that he got is not good’

The main verb becomes RP and the adjective is nominalized by neuter gender suffix –atu, and *alla* becomes the main verb of the sentence.

This can be contrasted with sentential negation;

(403) avaṇū oru nalla pustakam kiṭṭiyilla
he-DAT one good book get-PAST-NEG
‘He did not get a good book’

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Another strategy is to attach *illa* to the modifier and shifting the modified noun to the front of this.

(404a) ramanikkû dhaaraalam pañam unţū
   Ramani-DAT much money be-PRES
   ‘Ramani has lot of money’

(404b) ramanikkû pañam dhaaraalam illa
   Ramani-DAT money much be-NEG-PRES
   ‘Ramani has money, but not much’

The adverbials can be negated by adding *alla* directly to them and transforming the sentence into a cleft construction.

(405a) kaarukaḷ veegattil poyi
   cars fast go-PAST
   ‘The cars went fast’

(405b) kaarukaḷ veegattil alla pooyatū
   cars fast be-NEG-PRES go-PAST-NOMNL
   ‘The cars did not go in a fast manner’

(405c) kaarukaḷ veegattil pooyilla
   car-PL fast go-PAST-NEG
   ‘The cars did not go fast’ [Sentential negation]

The purposive infinitive takes *alla* in cleft constructions.

(406a) amma appuvińootū paṭhikkaañ paraññu
   mother Appu-SOC study-PURP INFN say-PAST
   ‘Mother told Appu to study’

(407b) amma appuvińootū paṭhikkaañalla paraññatū
   mother Appu-SOC study-PURP INFN-NEG say-PAST-NOMNL
   ‘To study was not what mother asked Appu’

*illa* with the main verb in this sentence denotes sentential negation.

(407c) amma appuvińootū paṭhikkaañ paraññiilla
   mother Appu-SOC study-PURP INFN-PAST-NEG
   ‘mother did not ask Appu to study’

With aspectual forms, *illa* can be added directly to the verb root before aspectual suffixes, or as the last element after the aspectual suffixes.
(408a) nii viliccaal aval varillaayirunnu
you call-PAST-COND she come-FUT-be-IRREAS
‘She would not have come, had you called’

(408b) nii viliccaal aval varumaaayirunnilla
you call-PAST-COND she come-FUT-IRREAS-NEG
‘She would not have come, had you called’

(409a) avan avite untaayirunnilla
he there be-PAST-NEG
‘He was not there’

(409b) avan avite illaayirunnu
he there be-NEG-PAST
‘He was not there’

2.1.2.5 Interrogation

Interrogative suffix –oo is added to the verb after all other suffixes to make a sentence into interrogative.

(410) riita koojejil paathikkunno
Rita college-LOC study-PRES-INTR
‘Is Rita studying in the college?’

(411) kuttiikal skuulil pooyoo
children school go-PAST-INTR
‘Did the children go school?’

(412) naale maala peyyumo
tomorrow rain fall-FUT-INTR
‘Will it rain tomorrow?’

(413) maala peytukoonthirikkuka aanoo
rain fall-PRES-CONT-INFN be-PRES-INTR
‘Is rain continuing to fall?’

To question the different elements in the sentence, copula verb + interrogative suffix is added to the questioned element in cleft construction.

(414) kuttiikal skuulil aanoo pooyatu
children school-LOC be-PRES-INTR go-PRES-NOMNL
‘Was it to school that the children went?’

(415) kuttiikal aanoo skuulil pooyatu
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The negative verbs alla and illa take –ee to form confirmatory questions.

(416) atū oru potu vaḷi allee
that one public road be-NEG-PRES-INTR
‘Is that not a public road?’

(417) niṇṇal innale allee vannatū
you-PL yesterday be-NEG-PRES-INTR come-PAST-NOMNL
‘Was it not yesterday that you came?’

(418) raajikkū pustakam illee
Raji-DAT book be-NEG-PRES-INTR
‘Does not Raji have a book?’

(419) iviṭe velḷam illee
here water be-NEG-PRES-INTR
‘Is there not water here?’

The conditional form of the verb (past stem + aal) takes the interrogative suffix to form a question, which is different from the above types of question. It is more like a question-word question and at the same time the information actually sought through the question is not fully expressed.

(420) maḷa peytaaloo
rain fall-PAST-COND-INTER
‘(What) if it rains?’[What will we do if it rains?]

(421) acchane vilikkaṇ saar paraṇaaloo
father-ACC call-PURP teacher say-PAST-COND-INTER
‘What if the teacher asks to call father?’[What will happen if teacher asks us to call father?]

(422) bas kiṭṭiyillenkoḷoo
bus get-PAST-NEG-COND-INTER
‘(What if we don’t get a bus?’[What should be the course of action if we do not get the bus?]

This form of question can be used to make a suggestion or to elicit a response to suggestion when the subject is first person inclusive plural.

(423) namukku sinimaykkku pooyaaloo
we-DAT cinema-DAT go-PAST-COND-INTER
‘Shall we go for a film?’[What do you say?]
2.1.2.5 Passive verb

The passive form of the verb forms two types of sentences. In the first type, the agent-subject of active sentence takes on the instrumental role and the object of the active sentence becomes the subject.

(425a) raajaavú atithikaļe sviikariccu
king guests-ACC receive-PAST
‘The king received the guests’

(425b) atithikaļ raajaavinaal sviikarikkappettu
guests king-INST receive-PASS-PAST
‘The guests were received by the king’

In the second type, the agent is not specified or is unknown.

(426) jaŋŋa l vañcikkappet tu
people cheat-PASS-PAST
‘People were cheated’

(427) sarvatum naśippikkappet tu
everything destroy-PASS-PAST
‘Everything was destroyed’

2.2 Non-finite verb

Malayalam has four non-finite verb forms; (1) the infinitive form –uka, (2) the purposive infinitive –aan, (3) the obligative infinitive form; verb stem + -eenṭa, (4) the simultaneous infinitive form; verb stem + -e (e). These forms do not vary for tense and cannot normally occur as the only verb in the sentence.

2.2.1 Infinitive form

The verb root + uka construction is used as the citation form of the verb in Malayalam. It has been analyzed as a verbal noun by some grammarians. While it exhibits some syntactic features similar to nouns, there is strong morphologic and syntactic evidence to suggest a verbal nature.

The –uka forms occupy positions typical to nominals in the sentence structure.
(428a) faattimma urakkam aanoo?
   Fatma sleep be-INTER
(428b) faattimma uraŋjuka aanoo?
   Fatma sleep-INFN be-INTER
   ‘Is Fatma sleeping?’
(429a) iviṭe taamasikkunnatu prayaasam aanū
       here live-PAST-NOMN difficulty be-PRES
(429b) iviṭe taamasikkua prayaasam aanū
       here live-INFN difficult be-PRES
   ‘Living here is difficult’

Similar to the noun phrase construction RP+nominal suffix the –uka forms also take the causative suffix –aal.
(430a) aviṭe vannatiŋaal avan kaṣṭappettu
       there come-PAST-RP-NOMN-CAUS he suffer-PAST
(430b) aviṭe varukayaal avan kaṣṭappettu
       there come-INFN-CAUS he suffer-PAST
   ‘He suffered because he came there’

uka forms are similar to verbs in that they take aspectual forms and adverbial modification.
(431)  avan viiṭilooṭtu pookuka aayirunnu
       he house-LOC-towards go-INFN be-CONT-PRES
   ‘He was going home’
(432)  siita nannaayi paṭhikkuka aanū
       sita well-ADVIR study-INFN be-PRES
   ‘Sita is studying well’

Verbs with –uka cannot occupy the nominal slots in many contexts.
(433a) aval ootṭam tutarṇnu
       she running continue-PAST
       ‘She continued to run’
(433b) *aval ootuka tutarṇnu
(434a) aa ootṭam avasaaniccu
that running end-PAST

‘That running has come to an end’

(434b) *aa ooṭuka avasaaniccu

(435a) ooṭam durāntattill kalaśiccu
running tragedy-LOC end-PAST
‘The run ended in tragedy’

(435b) *ooṭuka durāntattil kalaśiccu

That –uka forms are used in formal language to denote imperative meaning, also suggests a verbal nature.

(436) ii nīrdeesāṇṇal vaayiccu nookkuka
these suggestions read-PCPL look-INFN
‘Read these suggestions’

(437) dayavaayi kyyu paalikkuka
kindness-be-PCPL queue maintain-INFN
‘Please queue up’

2.2.2 Purposive Infinitive

The purposive form of the verb functions as a complement to the main verb.

It denotes; (1) inchoative meaning (2) purposive meaning.

• **Inchoative**

(438) avar paṭṭaṇam tuṭaṇṇi
they sing-PURP begin-PAST
‘They began to sing’

(439) kaṟṟu viśaṇṇa aarambhiccu
wind blow-PURP begin-PAST
‘The wind began to blow’

• **Purposive**

(440) jayaṇ videeṣattu pookaṇ sṛmikkukayaṇṇu
Jayan abroad-LOC go-PURP try-be-PRES
‘Jayan is trying to go abroad’

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2.2.3 Obligative Infinitive
The suffix –eenṭa added to the verb stem produces the obligative infinitive form which conveys the meaning of ‘must/need to’, etc.

(442) kūṭṭikaḷ  iviṭe  vareenṭataayirunnu
children  here  come-OBL INF-be-IRLS

The children should have come here.

(443) kollattinu  pookeenṭa  aḻukaḷ  iviṭe  kaattunilkkuka
Kollam  go-OBL INF-NOMNL here  wait-INFN

‘Those who need to go to Kollam may wait here’

2.2.4 Simultaneous infinitive
The simultaneous infinitive marks the verb whose time frame forms the basis for another verb in the sentence which is finite.

(444) aḻukaḷ  nookki  nilkke  paalam  takaṟnnu
people  look-stand-SIMUL INFN bridge  collapse-PAST

‘The bridge collapsed when the people were looking on’

(445) ūnaaḷ  aviṭe  irikke  avar  puṟattu  pookum
I  there  sit-SIMUL INFN they  outside  go-FUT

‘They will go outside while I sit there.’
CHAPTER III
Modifiers

3. MODIFIERS

3.1 Adjectives

3.1.1 Types of adjectives.

The adjectives of Malayalam can be divided into five types.

- **Relative participle form of the verb.**

  (446) vanna aal
  come-PAST-RP person
  ‘The person who came’

  (447) parañña kaaryam
  say-PAST-RP matter
  ‘The matter which was said’

  (448) keelkkunna śabdam
  hear-PRES-RP sound
  ‘The sound which is being heard’

- **Noun+ participial form of the copular verbs**

  (449) sukhamuḷa kaaryam
  comfort-be-RP matter
  ‘A pleasant matter’

  (450) kalivuḷa kutṭi
  ability-be-RP child
  ‘The able child’

  (451) mitukkaṇṇaaya vidyaṛthi
  smart NOMNL-be-RP student
  ‘The smart student’
• Genitive form of nouns

(452) raamanre pustakam
   Raman-GEN book
   ‘Raman’s book’

(453) kutṭikaḷute paripaṭṭi
   children-GEN program
   ‘Children’s programme’

(454) avaruṭe aaśa
   their-GEN hope
   ‘Their hope’

• Locative copula.

(455) talayile puuvū
   head-LOC COP flower
   ‘The flower on the head’

(456) valiyile ceṭi
   way-LOC COP plant
   ‘The plant on the way side’

(457) kaiyile paṇam
   hand-LOC COP money
   ‘Money in hand’

• Free adjectives

(458) paḷaya pustakam
   old book
   ‘Old book’

(459) cila aalukaḷ
   some people
   ‘Some people’

(460) nalla maṇuṣyaṛ
   good people
   ‘Good people’
3.1.1.1 Relative participle form

Relative participle is the most productive adjectivization process in Malayalam. Any verb can be made into a modifier through this process. The past and present tense forms of the verb take the –a suffix to form the participle.

\[
\begin{align*}
\text{oott} + -a &= \text{oottiya} \text{ ‘Who ran’} \\
\text{oottunnu} + -a &= \text{ootunna} \text{ ‘Who is running’}
\end{align*}
\]

The verb in the future tense, when placed before a noun functions as a modifier without addition of any suffix.

(461) ootum kutira
   run-FUT horse
   ‘Running horse’

(462) varum kaalam
   come-FUT time
   ‘Coming times’

The future relative participle usually denotes habitual meaning.

(463) parakkum kutira
   fly-FUT horse
   ‘The flying horse’

(464) kuraykkum paṭṭi
   bark-FUT dog
   ‘Barking dog’

Negative and aspectual forms can be made into participle forms.

(465) ootatta kuttī
   run-NEG-RP child
   ‘Child who does not run’

(466) parayeṇṭaatta kaaryam
   say-NEG-OBL-RP matter
   ‘Matter which need not be said’

(467) aṛiyaatta rahasyam
   know-NEG-RP secret
   ‘The unknown secret’

(468) ootikkoṇṭirikkunna vaaḥaṇam
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run-ITER- be-PRES-RP vehicle
‘The vehicle that is running’

(469) paraññukoñirunna kaaryam
say-ITER- be-PAST-RP matter
‘The matter which was being discussed’

By adding gender suffixes to relative participles, derived nouns are formed.

(470) vannavan
come-PAST-RP-MASC
‘He who came’

(471) varaattaval
come-NEG-PAST-RP-FEM
‘She who did not come’

(472) etuttatū
take-PAST-NOML
‘That which was taken’

(473) koṭukkunnavar
give-PRES-RP-PL
‘Those who will give’

3.1.1.2 Noun/ adverb/ purposive infinitive + participle form of copula verbs

The relative participial form of the copular verb Ṽuṭū forms attributive adjectives with nouns, adverbs and the purposive infinitive form of the verb.

- Nouns

(474) alivulla strii
kindness-be-RP woman
‘Kind woman’

(475) niramulla svapṇam
colour-be-RP dream
‘Colourful dream’

(476) paṇamulla manuṣyaṇ
Money-be-RP man
‘Rich man’
(477) striikkū alivū untranslated → alivulā strii ‘kind woman’
woman-DAT kindness be-PRES

(478) svapnettignmentū niram untranslated → niramulā svapnam ‘colourful dream’
dream-DAT colour be-PRES

(479) raatriyil nilaav untranslated → nilaavulā raatri ‘Moonlit night’
Night-LOC moonlight be-PRES

- Adverbs
(480) neereyulla vali
straight-be-RP path
‘The straight path’

(481) tutareyulla aakramaanam
continuous-be-RP attack
‘Continuous attack’

(482) urakkeyulla ciri
loud-be-RP laughter
‘Loud laughter’

- Purposive Infinitive
(483) pookaanulla tuittukam
go- PURP INF-be-RP haste
‘Haste to go’

(484) ariyikkanulla nirdeeśam
inform-PURP INF-be-RP instruction
‘Instruction to inform’

(485) keelkkaanulla taalparyam
hear-PURP INF-be-RP interest
‘Interest to hear’

The participle form of the copular verb aak- also functions as modifier with equational meaning.

(486) taṭiyanaaya manuśyan
fat-be-RP man
‘The fat man’
3.1.1.3 Genitive form of nouns

The genitive form of a noun links it semantically to another noun and makes it the modifier of the second noun. The genitive construction involves a wide variety of underlying semantic relations.

- **Possessive meaning**

(489) rağinįjuτe viτǔ
    Ragini-GEN house
    ‘Ragini’s house’

(490) avaluτe pustakam
    she-GEN book
    ‘Her book’

(491) naŋŋaluτe paŋam
    we-GEN money
    ‘Our money’

- **Genitive meaning**

(492) aašanre kavita
    Asan-GEN poetry
    ‘Asan’s poetry’

(493) ravivarmanyuτe citram
    Ravivarma-GEN picture
    ‘Ravi Varma’s picture’

(494) keeralattinre samskaaram
    Kerala-GEN culture
    ‘kerala’s culture’
• Relational meaning

(495) raviyuṭe acchan
    Ravi-GEN father
    ‘Ravi’s father’
(496) enru adhyaapakan
    I-GEN teacher
    ‘My teacher’
(497) siitayuṭe makal
    Sita-GEN daughter
    ‘Sita’s daughter’

• Agentive meaning

(498) enru varavū [<ñaan vanṇu ‘I came’]
    I-GEN coming
    ‘My coming’
(499) enru paṭhaṇam [<ñaan paṭhikkunnu ‘I am studying’]
    I-GEN study
    ‘My studies’
(500) avaluṭe prasmgam [<aval prasamgiccu ‘She made a speech’]
    she-GEN speech
    ‘Her speech’

• Point of reference

(501) vaṇmatilinre muṇnil
    great wall-GEN front-LOC
    ‘In front of the great wall’
(502) enru aṭuttū
    I-GEN near
    ‘Near me’
(503) avaluṭe cuṟrum
    she-GEN around
    ‘Around her’

• Part-whole/ relational meaning

(504) valiyuṭe kaalbhaagam
    path-GEN quarter part
    ‘Quarter of the path’
(505) atinre pakuti
    it-GEN half
    ‘Half of that’

(506) talayute mukalil
    head-GEN above-LOC
    ‘On the head’

- Identificatory meaning

(507) bhaktiyute paata
    devotion-GEN path
    ‘The path of devotion’

(508) sahakaranattinre veedi
    cooperation-GEN platform
    ‘The platform of cooperation’

(509) yuddhattinre oorma
    war-GEN memory
    ‘The memory of war’

- Cause- effect relationship

(510) anugrahattinre sakti
    blessing-GEN power
    ‘The power of the blessing’

(511) vijayattinre lahari
    victory-GEN inebriation
    ‘Inebriation caused by the victory’

(512) saamiipyattinre aaśvaasam
    nearness-GEN consolation
    ‘The consolation of nearness’

- Qualitative meaning

(513) kaarçinre sakti
    wind-GEN power
    ‘The power of the wind’

(514) maançinre mañam
    earth-GEN smell
    ‘The smell of earth’
3.1.1.4 Locative Copula

Locative copula forms which are derived by adding the suffix –*e* to the locative nouns, are similar to the adjectival forms derived from the participial form of *unṭū*.

[See 1.1.7.8]

3.1.1.5 Free adjectives

3.1.1.5.1 Characteristics of free adjectives

Most of the free adjectives were originally participial forms which later lost the participial nature and developed into free forms. Free adjectives demonstrate the following features:

- Free adjectives precede the noun. Only other modifiers can occupy the slot between the modifier and the noun.
- Cannot be converted into corresponding verbs (whereas verbal participles can be).

(516) vanna kuṭṭi → kuṭṭi vannu
(517) kaṇṭa kaaḷcca→ kaaḷcca kaṇṭu

(518) nalla kuṭṭi → kuṭṭi------?
(519) ilaṭa kuṭṭi → kuṭṭi------?

- Free adjectives semantically modify the noun that follows them.

(520) paḷaya pustakam ‘Old book’
(521) ilaṭa kuṭṭi ‘Younger child’
(522) nalla paṭṭu ‘Good song’

- Free adjectives distinguish the noun from the members of the same set.

(523) cila kuṭṭikāḷ ‘Some children’
(524) pala aalukaḷ ‘Many people’
(525) kuṟe kuṭṭikāḷ ‘Some children’

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Free adjectives become derived nouns when gender suffixes are added.

- (526) cila + atū = cilatu ‘Some’
- (527) pala + ṛ = palaṛ ‘many people’
- (528) nalla + atū = nallatū ‘The good one’

3.1.1.5.2 Classification of free adjectives

Free adjectives can be classified into the following categories.

1. Adjectival bases
2. Quantitatives
3. Adjectival modifiers
4. Intensifiers
5. Enumeratives
6. Determiners

3.1.1.5.2.1 Adjectival bases

Adjectival bases become derived nouns on addition of nominal suffixes. They can function as modifiers without any change of form. They are derived from verbal participles, but either because the basic verb has gone out of use or because it has undergone morphologic changes, these words have ceased to be participial forms. Unlike true participial forms, they cannot be recast into the corresponding verbs. They are limited in number. They join with the neuter gender suffix and become nominals to function in the attributive position.

- (529a) ṇaañ oru putiya pustakam vaanṇiccu
  I one new book buy-PAST
  ‘I bought a new book’

- (529b) ṇaañ vaanṇicc ca pustakam putiyatū aanū
  I buy-PAST-RP book new-NMNL be-PRES
  ‘The book that I bought is new’

- (530a) yeeśudaas oru nalla paatṭu paaṭi
  Yesudas one good song sing-PAST
  ‘Yesudas sang a nice song’

- (530b) yeeśudaas paatiya paaṭtu nallatū aanū
  Yesudas sing-PAST-RP song good-NMNL be-PRES
  ‘The song that Yesudas sang is nice’

Adjectival bases are limited in number.
putiya(new), paḷaya(old), kuriya(short), neṭiya(long), koṭiya, ceriya(small),
valiya(big), neeriya(thin), īlaya(young), muutta(old), nalla(good), ciitta(bad),
urra(close).

3.1.1.5.2.2 Quantifiers

Quantifiers are free forms but unlike the adjectival bases, they do not take gender suffixes
to become derived nouns. They function as pre modifier, post modifier and also as
adverbial modifier.

- **Pre modifier**

(531) kūree divasam ‘Some days’
(532) ītīri neeram ‘A little time’
(533) ottiri kaaryam ‘A lot of matters’

- **Post modifier**

(534) divaṣaṇṇaḷ kūree kaḷiṇṇu ‘Some days passed’
(535) neeram ītīri baakki urrentu ‘A little time is left’
(536) varṣaṇṇaḷ ēre kaṭaṇnu pooyi ‘Many years have passed’

- **Adverbial modifier**

(537) ītīri pinnil ninnu ‘Stood a little behind’
(538) ēre mūn-nil etti ‘Reached much in front’
(539) vāḷare veegattil caliccu ‘Moved very quickly’

They function as adverbs also.

(540) ītīri adhvaṇṇikkanam ‘must labor a bit’
(541) svalppam aalooccu ‘Thought a little’
(542) kūṟaccu śaanṭam aayi ‘Became a little peaceful’

The following are the commonly used quantifiers of Malayalam.

ittiri, alpam, svalpam, alpasvalpam, irru, oṭṭu, kūṟaccu, ottiri, eere, kūṟacceere,
orupaṭṭu, mikkavaarum, vāḷare, vāḷareyeere, oṭṭumukkaal, kure, eetaanṭu, eekadeesam,
tellu, tiire, niravadhi, anavadhi, eetaanum.

3.1.1.5.2.3 Adjectival modifiers

They are basically quantifiers that modify other adjectives.

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3.1.1.5.2.4 Intensifiers

These adjectives are used to intensify the meaning of nouns.

(547) verum samśayam ‘pure doubt’
(548) kaṭum veṇgal ‘strong summer’
(549) koṭum šaiyam ‘intense winter’
(550) mahaś maṇṭattaram ‘great foolishness’
(551) paṇama maṇṭan ‘great fool’
(552) śuddha temmaṭi ‘pure scoundrel’
(553) taṇi kirukkū ‘typical madness’

3.1.1.5.2.5 Enumeratives

(554) śankaraṇ enna vedaaṇṭi ‘Sanakra the philosopher’
(555) januvari, februvari, marṣe ennii maasāṇjaḷ ‘The months of January, February and March’
(556) kaamam, kroodham tuṇḍṇiya vikaaranṭaḷ ‘The emotions of lust and rage’
(557) saṃskṛtam paali praakṛtim mutalaaya bhaasakaḷ ‘Languages such as Sanskrit, Pali and Prakrit.’
(558) jyootisam taṛkkam niruktam ityaaḍi viṣayaṇjaḷ ‘Subjects such as astrology, logic and etymology...’

Enumeratives form derived nouns when gender suffixes are added. (Except ityaaḍi, a purely Sanskrit loan.)

enna + tu → ennatū ‘that which’
 tuṇḍṇiya + ar → tuṇḍṇiyyavar ‘people such as’
 mutalaaya + ar → mutalaayavar ‘people such as’

3.1.1.5.2.6 Determiners

Determiners distinguish a noun from the members of a group. They can be classified into:


- Pure determiners
(559) cila kūṭikaḷ ‘some children’
(560) pala tarakkar ‘people of different types’
(561) marçe divasam ‘the other day’
(562) marṟū aalkkar ‘other people’
(563) valla maṇṭanum ‘some idiot’
(564) ellaa divasavum ‘all days’
(565) pirṟee aalcca ‘the next week’
(566) mikkə neervum ‘most of the time’
(567) vee e nagaraṇṇa ‘other towns’

- Indefinitives

Indefinitives are derived from interrogative bases by the addition of the suffix -oo.

(568) etoo divasam ‘some (unknown) day’
(569) entoo kaaryam ‘some (unknown) matter’

- Cardinals

Counting numbers other than onnu ‘one’ function as adjectives.

(570) raṇtu neeram ‘two times’
(571) muunnu divasam ‘three days’
(572) nuṟu varṣaṇjaḷ ‘hundred years’
(573) aayiratti onnu raavukaḷ ‘thousand and one nights’

[The adjectival form for one is the base oru.

(574) oru divasm ‘one day’
(575) oru neeram ‘one time’]

- Ordinals

Ordinals are derived by adding the suffix –aam or –aam + -attu - + -e to the cardinals.

(576) onnaam nila / onnaamatte nila ‘first floor’
(577) muunnaam / muunnaamattə varṣam ‘third year’

- Sequentialss

Sequentialss are derived from the adverbs by adding the suffix –e.

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Adjective</th>
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Demonstratives

(578) aavali ‘that path’
(579) ii viitū ‘this house’
(580) itee divasam ‘the same day’
(581) atee samayam ‘the same time’
(582) annee divasam ‘that day’
(583) innee divasam ‘this day’

Distributives

(584) ooroor manikkuruṟum ‘each hour’
(585) oorooroo kaaryavum ‘each matter’
(586) atatu sthanam ‘position for each’

Qualitatives

Qualitative adjectives are formed by two processes.

(1) By adding the suffix –an to some verbs.

(587) urulañ paara ‘round stone’
(588) niılan uppū ‘long shirt’
(589) tutāran nooval ‘serial novel’

(2) Many Sanskrit words nativized through the addition of the –am suffix, drop the suffix to become adjective.

(590) prasiddham→ prasiddha ‘famous’
(591) kendram→ keendra ‘central’
(592) praayoogikam→ praayoogika ‘practical’
(593) trikoonam→ trikoona ‘triangular’

Some derived nouns function as adjectives without any change of form.

(594) tațiyan ceruƙan ‘big boy’
Colour terms are also basically qualitative adjectives.

(596) niila niiram ‘blue colour’
(597) mañña uṭuppū ‘yellow shirt’
(598) pacca veliccam ‘green light’
(599) cuvappu puu ‘red flower’

3.1.2 Coordination of adjectives

Adjectives being always bound to the nouns they modify, do not accept the markers of conjunction and disjunction directly. The marker of coordination is usually will be on the modified noun. This means that when two modifiers are to be coordinated with the same noun, the noun, with each modifier has to be repeated. The modifiers can be coordinated only when they are nominalized and separated into an independent phrase or clause by using the RP of the copula verb aak, to denote qualitative meaning.

(560) avite valiya viitukaḷum ceriya viitukaḷum unṭū ‘There are big houses and small houses there.’
(561) avite valutum cerum aaya viitukaḷ unṭū ‘There are houses which are big and small there.’

(562) ñaan laibräriyil ninnu putiya pustakaṇṇal etukkum alleṅkil palaya pustakaṇṇal etukkum ‘I will take new books or old books from the library.’
(563) ñaan laibräriyil ninnu putiya pustakaṇṇalo palaḷa pustakaṇṇalo etukkum ‘I will take new books or old books from the lībrary.’
(564) ñaan laibrariyil ninnu putiyatto palaḷatto aaya pustakaṇṇal etukkum ‘I will take from the lībrary both old and new books.’

Genitive forms however take the markers of coordination directly, and can be attached serially to the same noun.

(565) enreyoo ninreyoo pustakam ‘Mine or your book’
(566) avanreyum avaluteyum viit ‘His and her house’
(567) ñañjaḷuteeyum ninjaḷuteeyum tiirumaanam ‘Our and your decision’
3.2 ADVERBS

3.2.1 Characteristics of adverbs

Adverbs are comparatively independent forms which can occur independently. Adjectives are not free in this respect.

(568a) ayaaal eŋŋane pooyi? ‘how did he go?’
(568b) melle ‘slowly’

Adjectives permit only another modifier between themselves and the noun modified by them. Adverbs, on the other hand, take the existential verb aak to form cleft sentences.

(569) melle aanu pooyatū ‘It was slowly that (he/she) went’
(570) taale aanū irunnatū ‘It was on the ground that (he/she) sat’

Unlike adjectives, the adverbs take suffixes of conjunction and disjunction.

(571) miiteeyum kiileeyum ‘on top and below’
(572) mu-niloo pinniloo ‘in front or behind’

3.2.2 Classification of adverbs

Adverbs can be classified into the following categories.

1 Manner adverbs 2 Locative adverbs 3 Temporal adverbs 4 Sequential adverbs 5 Connective adverbs 6 Comparative adverbs 7 Repetitive adverbs 8 Quantitative adverbs 9 Directional adverbs 10 Indefinitive adverbs 11 Emphatic adverbs 12 Inclusive adverbs 13 Degree adverbs 14 Progressive adverbs 15 Independent forms.

3.2.2.1 Manner Adverbs

The adverbs of manner can be free forms or those derived from the verb through various morphological processes. The free forms include single word forms and reduplicative forms. Single word forms are limited in number.

- **Single word forms**

melle (slowly), patukke(slowly) , peṭṭennū (suddenly), poṭṭunnae(all of a sudden).

- **Reduplicative forms**

Reduplicative adverbs are commonly used in everyday language.
turuturaa ‘descriptive of actions happening or repeated in quick succession’
pañapalaa ‘descriptive of shine’
minuminaa ‘glittering’
veluvela ‘shining whiteness’

Morphological processes of adverbial formation.

- Verbal participle + postposition konṭū
  
  (573) karaññukonṭu paṟaṇṇu ‘said while crying’
  (574) vaayicukonṭu naṭannu ‘read while walking’
  (575) nookkikkonṭu irunnu ‘sat while looking’

- Noun + suffix –ooṭe
  
  (576) dukhaattooṭe paṟaṇṇu ‘said sadly’
  (577) kaṇṭhiirooṭe apektičcu ‘requested with tears’
  (578) śaktiyooṭe kulukki ‘shook with force’

- Noun + locative suffix –il
  
  (579) bhamgiyil atukki ‘arranged beautifully’
  (580) iinṭatil paati ‘sang melodiously’
  (581) veegattil ooti ‘ran fast’

- Noun + past participle form of aak

  (582) bhamgiyaayi paati ‘sang beautifully’
  (583) sukhmaayi uraṇṇi ‘slept well’
  (584) santoosamaayi tirccupooyi ‘went back happily’

- Noun + aayum/aayittum

  (585) niścayamaayum ‘surely’
  (586) tīrcayaayum ‘definitely’
  (587) ǔṟappaayum ‘certainly’

3.2.2.2 Locative Adverbs

Locative adverbs can be free forms, derived forms or discontinuous forms.

- Free forms

  miite ‘above’
kiïle ‘below’
purãke ‘behind’
munpe ‘in front’
taaïle ‘below’
atuttû ‘near’
duure ‘far’
kuuţe ‘with’
oppam ‘with’

- **Derived forms** (Noun + locative suffix constructions)

murïyil ‘in the room’
valïyil ‘on the way’
delhiyil ‘in Delhi’
arğattû ‘at the tip’
neñcattû ‘on the chest’
purattû ‘outside’

- **Discontinuous forms**

(588) viïtu mutal skuul vare ‘From house to school’
(589) kaçyaãkumaari mutal kaasmiir vare ‘From kanyakumari to kashmir’
(590) tala toottu paadam vare ‘From head to foot’

3.2.2.3 Temporal Adverbs

They are free forms and are comparatively more in number.

orikkal ‘once’
annû ‘that day’
inñû ‘this day’
inñaïe ‘yesterday’
naaïle ‘tomorrow’
miniññanû ‘day before yesterday’
marçannaïl ‘day after tomorrow’
panţi ‘long back’
palappoïum ‘many times’
ennum ‘all days’
ennennum ‘ever’
talkšaãam ‘right then’
talkkaalam ‘for the time being’
utañ ‘immediately’
utañati ‘immediately’

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The discontinuous locative adverbs function as temporal adverbs also.

(591) annu toṭṭū innu vare ‘From that day to today’
(592) pattu maṇi mutal aṇcu maṇi vare ‘From ten o’clock to five o’ clock’

3.2.2.4 Sequential Adverbs

- **Free forms**

aadyam ‘First’
piṇṇiṭū ‘After’
tuṭṭarnū ‘In continuation’
oṭukkam ‘Finally’
avasaṇṇam ‘Finally’
iṭaykkū ‘In between’

- **Noun + -aam + -atu**

onnaamatū ‘first’
raṇṭaamatū ‘second’
muunnaamatū ‘third’

3.2.2.5 Sentential Adverbs

Sentential adverbs are used to semantically connect a sentence with other sentences in the text.

atiṇṇal ‘therefore’
atukoṇṭū ‘because’
eṅkil ‘if’
ennaalum ‘even though’
eṅkilum ‘even if’
kuṭṭaatte ‘also’
maatramalla ‘not only’
maṭiccū ‘on the contrary’
piṇne ‘then’
enṇiṭṭū ‘after that’
enṇiṭṭum ‘even then’
ennaal ‘but’
aayatiṇṇal ‘therefore’

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3.2.2.6 Comparative Adverbs

(593) enne poole miṭukkaṇ aanū enṛe makaṇ
I-ACC comp smart person be I-GEN son
‘My son is smart like me’

(594) maḷa peyyum poole veḷḷam teṛiccu
rain fall-FUT COMP water spill-PAST
‘The water spilled like in a rain’

3.2.2.7 Repetitive Adverbs

(595) avara viṇṭum nookkunnu
she again look-PRES
‘she is looking again’

(596) ānaṇ iniyum varum
I again come-FUT
‘I will come again’

(597) ayaal pinneyum coodiccu
he again ask-PAST
‘he asked again’

3.2.2.8 Interactive Adverbs

(598) avar tammil eerṛumṭṭi ‘They fought each other’
(599) ikkaaryam ninjāḷ tammil carčca ceyyuu ‘Discuss this matter between yourselves’
(600) avar parsparam nookki ‘They looked at each other’
(601) mantrimaar anyoonyam vimarsīkkaan tuṭaṇṭji ‘The ministers began to criticize each other’

3.2.2.9 Directional Adverbs

- Free forms

  neere ‘straight’
  kuṟuke ‘opposite’
  etire ‘opposite’
  curṟum ‘around’

- Noun/adverb/particle + suffix constructions

  muṟiyileekkū ‘to the room’
  mukaḷiileekkū ‘upwards’
  viiṭṭiloottū ‘to the house’

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3.2.2.10 Quantitative Adverbs

aake ‘all’
aakamaanam ‘totally’
tiirrtum ‘totally’
appaateau ‘totally’
aakappaaate ‘totally’
tikaccum ‘completely’
anjjeeyarram ‘to the maximum extent’
oatum ‘not even a bit’
tiire ‘not even a little’
tellum ‘not even a little’
alpam ‘a little’
ittiri ‘a little’
oftiri ‘a lot’
orupaatu ‘much’
eetaaantu ‘somewhat’
ootu ‘a bit’
oöffkkoke ‘a little’
eerekkure ‘mostly’
eekadeesam ‘somewhat’
kűrę ‘some’
kűreyyokke ‘some’
ootumukkalum ‘nearly one third’
kuuctoratalum ‘mostly’

Quantitative adverbs can be of the following types:

- **Denoting large quantity**

(602) ayaalute svattil **kuuctoratalum** ayaal tanne nașțappetutti ‘Of his assets, most were lost by himself’
(603) tancre pustakaŋŋal **eeceeyum** addeeham cerupattil elțuyițăł aanja ‘Most of his books he wrote during his younger age’
(604) rajaniyute samapraayackaar **mikkavaarum** vivaahitaraayirunnu ‘Most of Rajani’s age-mates had got married’
(eeriya paŋkum, simha bhaagavum,…..)

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• Denoting a small quantity

(605) keekkǔ ittiri baakkiyunţũ ‘A little of the cake is left’
(606) enikkũ kuracceu panaam avaasyamuṇtu ‘I need a little money’
(607) šakalam deesyaam kuḷappam illa ‘A little anger will not be harmful’
(608) simanr̥til alppam upayoogiccukaḷiṇiṇu ‘A little of the cement has already been used’
(alppam, svalppam, leeśam, oṭṭũ, ….)

• Denoting ‘not much’

(609) kaccavat̥til harikkũ panaam orupaṭoṇnum naṣṭapeṭṭilla ‘In the business Hari did not loose a great deal of money’
(610) aval orupaṭoṇnum paṭhiccitiḷa ‘She has not studied a lot’
(611) putiya vaagdaaṇṇaṇṭal jaṇaṇṭakkũ eeceyennum viśvaasamilla ‘The people do not have a great deal of belief in the new promises.’

• Denoting ‘all’ or ‘the whole’

(612) svattũ muluvaṇ ayaalkkũ naṣṭamaayi ‘He lost all his wealth’
(613) peeppar puṟṇamaayum pṛessil ettiiyirunnu ‘The whole of the paper had reached the press’

• Denoting ‘none’

(614) baanḳil panaam oṭṭum baakkiyilla ‘There is no money left in the bank’
(615) kaṭayil ari alpavum illaayirunnu ‘There was not any rice in the shop’
(616) putiya pustakaṇṇal onnum baakkiyilla ‘None of the new books are left’
(617) enikkũ viśappu tiire illa ‘I have no hunger’

3.2.2.11 Indefinitive Adverbs

Indefinitive adverbs are formed by adding the disjunctive clitic –oo to interrogative pronouns.

(618) enṭiṇoo ‘for some unknown matter’
(619) ennoo ‘on some unknown date’
(620) eeto ‘unknown’
(621) eppooļoo ‘at some unknown time’
(622) emṇeṇeyo ‘by some unknown way’

3.2.2.12 Emphatic Adverbs

(623) ennee pooyi ‘went long back’

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3.2.2.13 Inclusive Adverbs

Inclusives adverbs are derived by adding the conjunctive clitic –um to interrogative pronouns.

(632) eviṭeyum pooyilla ‘did not go anywhere’
(633) entum neerituṭ ‘will face anything’
(eetum, engum..)

3.2.2.14 Degree Adverbs

(634) valare muṇnil etti ‘Reached much in front’
(635) tiire mukalil kayaṟaruṭū ‘Dont climb too high’
(636) eeṟe piṇnil ninnaal mati ‘(You) need to stand only far behind’

3.2.2.15 Progressive Adverbs

(637) valarum tooṟum praśnaṇgal uṇṭaakki ‘created problems as (he) grew’
(638) divasaṇgal kalīyum tooṟum praśnam kuṭṭunnu ‘The problem increases as days go by’

3.2.2.16 Free forms

These are mostly Sanskrit loanwords.
(639) samgaṭikal sarkkaṛ saṇauravam parigaṇikkuka aṅū ‘The government is considering the matter in all seriousness’
(640) iḷḷa leekhaṇam ellaa vidyaarṭhikaḷum saṇṛddham paṭṭikkaṇam ‘All students must study this article with utmost care’
(641) sthitigatigal sasuukṣmaṇ vilayiruttappēṭṭu ‘the situation was assessed very carefully’

3.2.3 Reduplication of adverbs

1.
(642) kutṭikale mummuunnaayi tarm tiriccu ‘Separated the children into threes’
(643) appu citraṇgala ononnaayi varaccu tiṟṟtu ‘Appu finished the pictures drawing one by one’
(644) avar nannaalaayi piriṇṇu ‘They divided into groups of four’
Each book must be placed in its place

Each one should sing separately

Which song each of you sang?

Each task must be finished the same day

They lined up one behind the other

Children stood close to each other

Books must be arranged one beneath the other

Let the car go fast or slowly

People will push to the front and to the back

All these repuplicative forms denote repetition of an action and culmination in an undesirable state of affairs

Unlike the adjectives, the adverbs take the markers of coordination directly.

Let the car go fast or slowly

People will push to the front and to the back
3.3 Postpositions

3.3.1 Postpositions are verbal participles that have lost the link to the verb from which they are derived or grammaticalized forms. They follow nouns and serve to extend or modify the meaning of the case or semantically link the noun to other nouns or nominal groups. Except some postpositions which follow all cases, the postpositions are case specific.

3.3.2 Postpositions that follow all cases

- **okke** [Inclusive and additive meaning]

  (659) kutṭikālum mutirinnavarum okke sinima kaanaan pooyi
  children-CONJ adults-CONJ all film see-INFN go-PAST
  ‘Children and adults all have gone to see the film’

  (660) itokke āṭukki vēccukuutee?
  these-all arrange-PAST PCPL keep-NEG INTER
  ‘Can you put these in order?’

  (661) aārkkokke caayam vēenam?
  who-all tea need
  ‘Who all need tea?’

  (662) avaṇṇoōtokke samsaarikkarutū
  he-SOC-all speak-NEG IMP
  ‘Don’t speak to the likes of him’

  (663) muriyilokke poṭiyaanu
  room-all dust-be
  ‘The whole room is dusty’

- **kuute/kuuti** [Additive meaning]

  (664) accanammamaar kuute ayalaē kaiwetīnṉu
  father-mother-PL even he-ACC abandon-PAST
  ‘Even his parents have cast him away’

  (665) mahaasamaranṉaale kuute addeeham nissaaramaayi kaanunu
  great-struggle-PL ACC even he(HONR) unimportant-BE PART see-PRES
  ‘He views even great struggles as unimportant’
(666) boomb sphootanatto tu kantu pršnam viṇṭum tuṭanṇi
‘With the bomb explosion, the problem started again’

- tanne [Emphatic meaning]

(667) ajayanettanne viṇṭum teraṇñeṭtutu
‘Ajayan himself has been elected again’

(668) avalṭanne poolisil vivaram ariyiccu
‘She herself informed the police’

(669) avanooṭu tanne kaaryam coodikkaam
‘We can ask about the matter to him himself’

(670) ii prstaavaṇa maṇtrikkku tanne talaveḍaṇa aakum
‘This statement will become a headache to the Minister himself’

- maatram [Exclusive meaning]

(671) adhyaapakar maatram vicaariccaal risaḷṭṭu meccapetilla
‘The result won’t improve if teachers alone try’

(672) oru kutṭiye maatram klaassil kayaṛaattatū şariyaayilla
‘Not allowing one student alone to enter the class was not proper.’

(673) avagaṇaṇa ii nagarattooṭu maatram aṇṇū
‘Apathy is to this city only’

(674) keeralattil maatram maḷa peytu
‘It rained in Kerala alone’

- poolum [Specific emphatic meaning]

(675) pršnam tuṭaṇṇiyavar poolum ippool onnum parayunnilla
‘Even those who started the problem are not saying anything now’
(676) keeralätteppolum iī samstaamaññaḷ piṇṭalḷi
Kerala-ACC-even this states push back-PAST
‘These states have outpaced even Kerala’

(678) vyaakaraṇam paṭṭhiccavarkku poolum ii niyamam maṅgasilaakunnila
grammar study-PAST-RP even this rule understand-be-NEG
‘Even those who studied grammar do not understand this rule’

(679) acchaṇooṭpoolum aaloocikkaate avaḷ tiirumaṇṇam etuttu
father-SOC-even consult NEG-PART she decision take-PAST
‘She took a decision without consulting even her father’

- oppam [ Comitative meaning]

(680) adhyaapakanoppam kuṭṭikaḷum pooyi
teacher-with students-CONJ go-PAST
‘With the teacher the students also left’

(681) ammaykoppam appu tiriccu pooyi
mother-with appu return go-PAST
‘Appu went back with mother’

(682) itoṭoppam maṟṟu samara maṅgaṇṭaḷum aarambhikkum
this-SOC-with other strike methods-PL-CONJ begin-FUT
‘With this other means of strike will begin’

[Note (1) The sociative and dative cases and the genitive form do not show any
difference in meaning when used with this postposition. E.g. avaḷkoppam/avaḷootoppam
lavaḷuṭeyoppam ‘With her’, atinoppam/atinootoppam/atinreyoppam ‘With it’.
(2) This postposition does not follow accusative, instrumental and locative case forms.]

- aayi [Benefactive meaning, aim/goal]

(683) ayaal tanre makalkkaayi veccataanu ii viitū
he his-REFL-ACC daughter-be-PCPL make-PART-be-PRES this house
‘This house was built by him for his daughter’

(684) oru kutṭikaayi pariṣka naṭṭtiyattū śariyaayilla
one child-DAT-PCPL exam conduct-PAST-NOMNL correct-be-PAST-NEG
‘Excluding one child alone was not proper.

(685) rajani kuṭṭukaariyooṭayi paraṇṇatū ellaarum keeṭtu
rajani friend-SOC-be-PCPL say-NOMNL everybody hear-PAST
‘What rajani said to her friend, everybody heard’

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[Note. *aayi* is the participial form of the existential verb *aak*. It is analyzed as a postposition as it does not have time reference and is used to extend the meaning of case forms.]

3.3.3 Postpositions following nominative case nouns

- **oolam** [Comparative meaning]

  (686) acchaanoolam mitukkanalla avan
  
  father-as much smart-be-NEG he
  
  ‘He is not as smart as his father’

  (687) sneehattoolam nalla marunnū illa
  
  love-as much good medicine be-NEG
  
  ‘There is no medicine as good as love’

  (688) enre kaaryattil syamalayoolam taalparyam aarkkum illa
  
  I-GEN matter-LOC syamala-as much interest none be-NEG
  
  ‘In my matters no one has as much interest as Syamala’

[Note: Follows dative also in some instances, but no meaning difference is involved; *avaloolam / avalkkoolam taalparyam aarkkum illa* ‘No one has as much interest as her’]

- **muulam** [Reason]

  (689) panimutakkumu muulam jiivitam sthambhiccu
  
  strike due to life stop-PAST
  
  ‘Life has come to a standstill due to the strike’

  (670) mala muulam valiya naaśam unṭaayi
  
  rain due to big damage be-PAST
  
  ‘Because of rain great damages have been made’

- **kaaranam** [Reason]

  (671) samaram karaṇam bass illa
  
  strike because bus be-NEG
  
  ‘There is no bus due to the strike’

  (672) itukaaraṇam ninjāl piriyeenṭa
  
  this- because you-PL separate-NEG-IMP
  
  ‘Because of this you need not fall out’

  (673) mala kaaraṇam krṣinaśam unṭaayi
  
  rain because agricultural damage be-PAST

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‘Because of rains agriculture was damaged’

[Note: Follows accusative also, but there is no difference in meaning]

- oōṭe [Comitative meaning]

(674) ii gaanattoōṭe parippaṭi avasaāṇikkum
this song-with program end-FUT
‘The program will come to an end with this song’

(675) raamanaathaŋ nour e oru mahaa paaramparyam avasaāŋccu
Ramanathan-with a great tradition end-PAST
‘With Ramanathan a great tradition ends’

3.3.4 Postpositions following accusative case forms

- poole[Comparative meaning]

(676) accaŋeppoole makaṇum ēluttukaarāṇ aāṇu
father-like son-CONJ writer be-PRES
‘Like father the son is also a writer’

(677) ninneppoole ninre ayalkkaaraŋneyum sēeheikkuka
You-ACC-like you-GEN neighbour-ACC-CONJ love-INFN
‘Love your neighbour as you love yourself’

(678) jaanakiyeppoole jamiilayum malayaālam paṭhikkunnu
Janaki-ACC-like Jamila-CONJ Malayalam study-PRES
‘Like jaanaki, Jamila is also studying Malayalam’

[Note: pāraṇña poole, itupoole, kaḷiṇña vaṟṣatteetu poole]

- kaal/ kaalum [Comparative meaning]

(679) kutṭiokaḷekkaal kaṣṭamaaŋnalloo nii
children-than worse-be-EXCLM you
‘You are worse than children’

(680) uṣayekkaal miṭukki aāṇu laḷita
Usha-ACC-than smart-FEM be-PRES Lalitha
‘Lalitha is smarter than Usha’

- parṛi [Topical meaning]

(681) ninneparṛi avaḷkkũ ariyaam
you-ACC-about they know
‘They know about you’
(682) gaandhiyepparî oru putiya pustakam vannirikkunnu
  Gandhi-ACC-about one new book come-PAST-CONT-PERF
  ‘A new book on Gandhi has come out’

- kuṟiccū [Topical meaning]

(683) videesā nayatte kuṟiccū oru seminaar uṇṭaayirunnu
  foreign policy-ACC about one seminar be-PAST
  ‘There was a seminar about foreign policy’

(684) ii maṇṭrisabhayeekkuriccē entaanū abhiprayayam
  this ministry-ACC about what be-PRES opinion
  ‘What is (your) opinion about this ministry?’

- koṇṭū [Instrumental]

(685) avane koṇṭū viiṭukaarakkū pryoojanvum illa
  he-ACC with family-DAT benefit-CONJ be-NEG
  ‘His family members have no benefit from him’

(686) kuṭṭikalkekkonṭū jooli ceyyikkunnu sariyaanoo
  children-ACC-with work do-CAUS-NOMNL right-be-PRES-INTER
  ‘Is it right to make children work?’

- colli [Theme]

(687) poolisukkaar avite vannatine colli vaḷakkunṭṭayi
  police there come-PAST-NOMNL-ACC about fight-be-PAST
  ‘there was a fight about police coming there’

(688) aaroo ceytatīne colli nammaḷ entīnu kalahikkanaṁ
  someone do-PAST-NOMNL-ACC about we-INCL why quarrel-DES
  ‘Why should we quarrel over what someone did?’

[Note: colli is the participial form of col- ‘to say’in Old Malayalam. It is analyzed as a postposition here as it does not have time reference and denotes a meaning similar to parri and kuriccu.]

3.3.5 Postpositions following dative case forms

- veenṭī [Desiderative meaning]

(689) ayaal alpam samaadhaṅṇattīnu veenṭī aagrahiccu
  he some peace-DAT for yearn-PAST

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‘He yearned for some peace’

(690) avar vidyaabhyasattinu veenthi videesattu pooyi
they education-DAT for abroad go-PAST
‘They went to foreign countries for education’

- purame [Additive meaning]

(691) mantrikkku purame sekkarattiyum ettiyirunnu
minister other than secretary-CNJ come-PAST-PERF
‘Other than the minister, the secretary had also come’

(692) vyakaranattinu purame tarkkaasastravum addeeham pathiccu
grammar-DAT other than logic-CNJ he study-PAST
‘Other than Grammar, he studied Logic also’

3.3.6 Postpositions following locative case forms

- eekku [Allative meaning]

(693) kutikkal muryileekku caati
children room-LOC-to jump-PAST
‘The children jumped into the room’

(694) eevaram maanaatteekku nookki
all sky-LOC-to look-PAST
‘All looked towards the sky’

- oottu [Allative meaning]

(695) kutikkal skuluiloottu kuticcu
children school-LOC-to rush-PAST
‘The children rushed to school’

(696) aalkkuuttam valatvaatoottu maari
crowd right side-LOC-to move-PAST
‘The crowd moved to the right’

- kuute/uute [Perlative meaning]

(697) enre munnilkuute oru aana natakunnu
I-GEN front-LOC-through one elephant walk-PRES
‘An elephant is walking in front of me’
(698) periyaar keeralattiluute olukunnu
Periyar Kerala-LOC-through flow-PRES
‘Periyar flows through Kerala’

• ninnū [Ablative meaning]

(699) itil ninnū ninnalkkū entu manassilaayi
this from you-PL-DAT what understand-PAST
‘What did you understand from this’

(700) aa kattū kootṭayattu ninnū aayirunnu
that letter Kottayam-LOC from be-PAST
‘That letter was from Kottayam’
CHAPTER IV
Sentence

4. SENTENCE

4.1 Coordination

4.1.1 Coordination through the dummy verb cey

The dummy verb functions as a semantically neutral verb connecting two or more sentences into a single coordinate sentence, with each of the component sentence taking the coordinating suffix –um or the disjunctive suffix –oo in the final position.

(701) avar vaayikkukayum elutukayum ceytu
they read-INF-CONJ write-INF-CONJ do-PAST
‘They read and wrote’

(702) avar vaayikkukayoo elutukayoo ceytu
they read-INF-DISJ write-INF-DISJ do-PAST
‘They read or wrote’

Here the tense is marked through the dummy verb, the component clauses being in non-finite form. Aspectual and modal meanings can also be marked on the dummy verb in such sentences.

4.1.2 Coordination through ‘or’

(703) nii paṭhittam niṛṭtaṇam alleŋkil jooli upeekšikkanam
you study stop-OBL or job discard-OBL
‘You must either stop your studies or give your job’

4.1.3 Coordination through ‘either---or’

(704) onnukil nii paṭhittam niṛṭtaṇam alleŋkil jooli upeekšikkanam
either you study stop-OBL or job discard-OBL
‘You must either stop your studies or give your job’

4.1.4 Coordination through interrogative

(705) kuṭṭikaḷ paṭhikkunnoo kalikkunnoo
children study-PRES-INTER play-PRES-INTER
‘Are the children studying or playing?’

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(706) skuuḻ innu tuṟakkumoo naaḷe tuṟakkumoo
   school today open-FUT-INTER tomorrow open-FUT-INTER
Will the school open today or tomorrow?

4.1.5 Coordination through atoo

(707) kuṭṭikal paṭhikkunnoo atoo kalikkunnoo
   children study-PRES-INTER or play-PRES-INTER
‘Are the children studying or playing?’

(708) skuuḻ innu tuṟakkumoo atoo naaḷe tuṟakkumoo
   school today open-FUT-INTER or tomorrow open-FUT-INTER
‘Does the school open today or tomorrow?’

4.1.5 Coordination through pakṣe

(709) kuṭṭikal skuuḻil ninnu etti, pakṣe viiṭṭil aarum illaayirunnu
   children school-LOC from reach-PAST but house-LOC no-one be-NEG-PRES
‘The children reached home, but no one was at home’

(710) jayanti ennum skuuḻil pookum, pakṣe onnum paṭhikkilla
   Jayanti all-days school-LOC go-FUT, but nothing study-be-NEG
‘Jayanti goes to school every day, but she does not learn anything’

4.1.6 Coordination through ennaal

(711) ivar keeraliiyar aanu, ennal ivarkkū malayalam āriyilla
   these-people Keralites be-PRES but they-DAT Malayalam know-be-NEG
‘These people are Keralites, but they do not know Malayalam’

(712) mala peytu ennaal uṇnam kuṟayunnilla
   rain fell but heat lessen-PRES-be-NEG
‘It rained, but the heat does not decrease’

4.2 Subordination

4.2.1 Nominal Clause

Nominal clauses are formed through three suffixes;
- Infinite suffix –uka
- Nominal suffix –al
- Neuter gender suffix –atu

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These suffixes basically perform other grammatical functions, but as the last element in a clause serve to mark subordination.

- **-uka**

(713) kuṭṭikaḷe vaḷaṟṟuka talaveedana aanaṁ  
children-ACC grow-INF headache be-PRES  
‘Bringing up children is a difficult thing’

(714) ñaan pookañṭa ennaayirikkum avaṉ parayuka  
I go-NEG QUOT-be-FUT he say-INF  
‘What he would say is that I shouldn’t go’

- **-al**

(715) kuṭṭikaḷe vaḷaṟṟal talaveedana aanaṁ  
children-ACC grow-NOMNL headache be-PRES  
‘bringing up children is a headache’

(716) itokke nookkinaṭṭal eluppamalla  
this-all look-supervise-NOMNL easy-be-NEG  
‘Overseeing all these is not easy’

- **-atu**

(717) ñaan vannatū avarkku iṣṭamaayilla  
I come-PAST-NOMNL they-DAT like-be-PAST-NEG  
‘They did not like that I came (there)’

(718) adhyaapakar viiṭṭileekku pookunnatū aanaṁ ñaan kaṇṭatū  
teachers house-LOC-ABL go-PRES-NOMNL be-PRES I see-NOMNL  
‘What I saw was teachers going home’

These three types of nominal clauses can function as subject, object or complement clause in a complex sentence.

(719) avaṉ eṭṭiyatū raavile aayirunnu  
he reach-PRES-NOMNL morning be-PRES  
‘It was in the morning that he reached’ [Subject clause]

(720) avaṉ taaṁasiccū eṭṭiyatū vimarśikkapeṭṭu  
he late-PCPL reach-PRES-NOMNL criticise-PASS-PAST
‘His late coming was criticized’[Object clause]

(721) avan taamasiccū ettiyatū avarkkū anuṅgham aayi
he late-PCPL reach-PRES-NOMNL they-DAT blessing be-PAST
‘His late coming was a blessing to them. [Complement clause]

-atu is the most frequently used and most productive nominal clause formative in Malayalam. It takes case suffixes and the genitive form and consequently forms semantically complex structures.

Accusative

(722) avar paṇaṃ coodiccatine colli vaḷakkū uṇṭaayi
they money ask-PAST-NOMNL-ACC about quarrel be-PAST
‘There was a quarrel about their demand for money’

Dative

(723) maṅtri varunnatinū pala taṭassaṇṇal uṇṭū
minister come-PRES-NOMN-DAT many obstacles be-PRES
‘There are many obstacles for the minister coming’

(The dative clause also functions as the base for adverbial clauses by attaching adverbials immediately after the dative noun.

(724) avan vannatinu pinnaale bas vannu
he come-PAST-NOMN-DAT after bus come-PAST
‘The bus came, after him’

(725) maḷa peyyunnatinu munpū koyṭṭū puurṛttiyaakkaṇṇam
rain fall-PRES-NOMN-DAT before harvest complete-OBL
‘Harvesting must be completed before it rains’

Sociative

(726) maṅṭṛnī paṟannatinootū aarum youjiccilla
minister say-PAST-NOMN-SOC no-one agree-PAST-NEG
‘Nobody concurred with what the minister said’

Instrumental

(728) hedmāasṛraṇ vannatinaal prśnam avasaaniccucu
headmaster come-PAST-NOMN-INST problem end-PAST
‘As the headmaster came, the problem got over’

Locative

(729) nii kaaryam tuṛannu paraññatil sañtoosam unṭu
     you matter open-PCL say-PRES-NOMN-LOC happiness be-PRES
     ‘(I am) happy that you told it openly’

Genitive

The typical genitive clause is a complement clause.

(730) pooliis vannatinṛe kaaranam aarkkkum ariyilla
     police come-PAST-NOMN-GEN reason no-one know-NEG
     ‘Nobody knows the reason behind the police coming’

The VP + -atu construction denotes both an action and the product of the action.

(731) muraḷi samsaariccatū aarkkkum īṣappēṭtilla
     Murali speak-PRES-NOMN no-one like-NEG
     ‘That Murali spoke, nobody liked’

(732) muraḷi samsaariccatū ikkaaryam aayirunnu
     Murali speak-PRES-NOMN this-matter be-PAST
     ‘What Murali said was this matter’

(733) rajani citrām varacctū īnaa kanṭu
     rajani picture draw-PAST-NOMN I see-PAST
     ‘I saw Rajani drawing a picture’

(734) rajani varaccatū nannaayirunnu
     rajani draw-PAST-NOMN good-be-PAST
     ‘What Rajani drew was good’

[Asher and Kumari (1997) consider the non-finite verbal noun suffixes –al, -(p)p, -ttu and –ttam as forming nominal clauses. The following are the examples cited;

avanṛe varavū ennaaṇū ‘When is his coming’
viṭu vilkkal naṭatilla ‘Sale of house will not be held’
nire paraccil viśvasikka vayya ‘Your saying cannot be believed’
avanṛe nilppū kaṇṭuvoo? ‘Did you see his stance?’
iī paṭatte koyttū naaḷe aanū ‘The harvest in this field is tomorrow’

Except the second example, the others are best considered as phrases. They cannot be analyzed as $S \rightarrow S + S$ constructions. Nominal clauses formed with –al, -uka and –atu
are semantically similar in that all these can substitute each other without resulting in a change of meaning.

(735) kutṭikaḷe vaḷaṛttal / vaḷaṛttukā /vaḷaṛttunnaṭtu prayaasamuḷḷa kaaryamaaṇu
‘Bringing up children is a difficult thing’
The examples cited by Asher and Kumari, except –al, cannot be rewritten using –uka or –atu.

4.2.2 Adjective clause (Relative clause)

Any verb in Malayalam can be used as a modifier by adding the participial suffix –a to it, and shifting the subject to the post verbal position. This is the most productive method of forming relative clauses.

(736) kaalkaṇṭa ‘Saw the sight’ → kanṭa kaalkaṇṭa ‘The sight which was seen’
(737) kaaryam ariṇṇirunnu ‘Knew the matter’ → ariṇṇirunna kaaryam ‘The matter that was known’
(738) paṇaṁ kiṭṭi ‘got money’ → kiṭṭiya paṇaṁ ‘Money that was got’

Most of the aspectual and mood forms of the verb also can be converted into relative form.

(739) paṇaṁ kiṭṭiyaekkaam ‘money may be got’ → kiṭṭiyaekkaavunna paṇaṁ ‘Money that may be got’
(740) yaatrukkaar varumaayirunnu ‘Travelers would have come’ → varumaayirunna yaatrukkaar ‘Travelers who would have come’
(741) aval aapāṭikkonṭirunnu ‘She continued to sing’ → aapāṭikkonṭirunna aval ‘She who continued to sing’

Four types of relative participle constructions are possible in Malayalam and each of them can form a subordinate clause.

- Relative participle of –aak

This denotes equational meaning.

(742) raaghavan mīṭukkaṇṭaanu ‘Ragahavan is smart’ → mīṭukkaṇṇaaya raaghavan ‘Ragavan who is smart’
(743) aval sūndari aanu ‘She is beautiful’ → sūndari aaya aval ‘She who is beautiful’

It has both finite and non-finite meaning.
Both these sentences have the same participial form;

(745) koopaakulan aaya maṇṭri ‘The minister who became angry’/ ‘The minister who is angry’

- **Relative participle form of unṭṭu**

The relative participle form of unṭṭu denotes meanings like possessive, genitive, part-whole, cause etc.

- **Relative participle form with –ile**

These are derived from the participial construction –il ulla.

(746) paṟaṇaṭatile praśṇaṇaḷ
say-PAST-NOMNL-LOC COP problems
‘Problems in what was said’

(747) paṭhipikkunntatile apaakataḷ
teach-PRES-NOMNL-LOC COP shortcomings
‘Short comings in what is being taught’

**Relative participle form of regular verbs**

Regular verbs form two types of relative participles. In the simple type, the verb takes the participial suffix and the subject is moved to the post-verbal position within one sentence. In the complex type of Relative participle the participial construction is derived from two sentences.

(748) maḷa niṁṇi.(‘The rain cleared up’) ikkaaryam ñaan arĩṇiṇilla(‘I did not know this’)
→ maḷa niṁṇiya kaaryam ñaan arĩṇiṇilla ‘I did not know about the rain clearing up’

(749) śasi vannu (‘sasi came’) aa divasam ñaṇum vannu (‘The same day I also came’)
→ śasi vanna divasam ñaṇum vannu ‘I came the same day that Sasi came’
4.2.3 ADVERBIAL CLAUSE

4.2.3.1 Temporal clause

(751) pariikṣayute kaaryam oorkkumpool vallaatta peeti
    examination-GEN matter remember-FUT-ADV terrible fear

‘(I have) intense fear when (I) think of exam’

(752) kuṭṭikaḷ cennappool saar claaxisil unṭaabiyunnu
    students go-PAST-ADV teacher class-LOC be-PRES-CONT

‘When the students reached, the teacher was in the class’

*Participial verb + postposition/adverb* is used to form adverbial clauses.

(753) kuṭṭikaḷ vanna uṭaane namukku purappeṭanaṁ
    children come-PAST-PCPL immediately we-DAT start-OBL

‘We must start as soon as the children come’

(754) maḷa tuṭaṇṇum munpu pāṇi tiirkkanaṁ
    rain start-FUT before work finish-OBL

‘Before rain starts, the work must be finished’

(755) vaarṭta keeṭṭa şeeṣam ūṇaṇ pookum
    news hear-PAST-PCP after I go-FUT

‘After I hear the news, I will go’

(756) neerīṭṭu kaaṇum vare itu viśvasikkarutū
direct-ADV see-FUT-PCP till this believe-NEG-IMP

‘Till you see yourself don’t believe this’

*Nominal clause + postposition/ adverb* also functions as adverbial clause.

(757) paṇaṁ kiṭṭunnaṇṭinu munpū orukkaṇjaḷ puurttiyaayi
    money get-PRES-NOMN-DAT before arrangements complete-be-PAST

‘The arrangements were ready before the money was received’

(758) kooleej ataccatinu šeeṣam muraḷi naatṭil pooyi
    College close-PAST-NOMN-DAT after Murali native place-LOC go-PAST

‘After the college closed, Murali went to his native place’

(759) kooleejil paṭhikkunnaṭinu puรามe joosephinū oru press unṭū
college-LOC study-PRES-NOMN-DAT other than Joseph-DAT one press be-PRES

‘Other than studying in the college, Joseph has a press’
4.2.3.2 Perfective clauses

(760) mala ninnitụ purattu pookaam
  rain stop-PAST-PERF outside go-PERM
  ‘(We) can go out after rain stops’

(761) skuul tuṇannitụ pustakam vaanjiyal mati
  school open-PAST-PERF book buy-PAST-COND enough
  ‘The books need to be bought only after school opens’

4.2.3.3 Contemporaneous clauses

(762) kutṭika ɾoodu muriccu kaṭakke bass vannu
  children road across go-CONT bus come-PAST
  ‘While the students were crossing the road, the bus came’

(763) jaanŋal nookki nilkke apakaṭam uṇṭaayi
  people look stand-CONT accident be-PRES
  ‘While the people were looking on, the accident took place’

4.2.3.4 Instantaneous

(764) vannapaṭe ayaaḷ elutaan tuṇaṇji
  come-PAST-PRPL-INS he write-PURP INF begin-PAST
  ‘He began writing as soon as he came’

(765) ammaye kanṭatum jaya karayaa tuṇaṇji
  mother see-PAST-INS jaya cry-PURP INF begin-PAST
  ‘The moment Jaya saw mother, she began to cry’

The same meaning can be conveyed by the past participle form of the verb + adverbial (uṭan) construction. (vanna uṭan, kanṭa uṭan... etc.)

4.2.3.5 Conclusive

(766) ńaan ettayappooleekkum bas pooyi
  I reach-PAST-CON bus go-PAST
  ‘By the time I reached, the bus left’

(767) patraṃ varumpooleekkum ayaal pooykkaliyum
  news paper come-FUT-CON he go-PAST-PERF-FUT
  ‘By the time the newspaper comes, he would have left.’

Infinitive + adverbial

(768) avan varaan neerattu mala peytu
  he come-PURP INF time-LOC rain fell-PAST
‘At the time of his coming, it rained’

(769) kutṭikāḷ uṟaṇṭaṇā nērattu karaṇṟṟu pookum
    children  sleep-PRP  INF  time-LOC  electricity  go-FUT
‘At the time of children going to sleep, power will go’

4.2.3.6 Manner Clauses

4.2.3.6.1 Participial form of aak

(770) avaḷ nannaayi jooli ceyyum
    she  good-be-PAST  work  do-FUT
‘She works very well’

(771) kuṇṇu sukhamaaayi Ṽuraṇṭuka aayirunnu
    baby  comfort-be-PAST-PRCP  sleep-INF  be-PAST
‘The baby was sleeping comfortably’

4.2.3.6.2 Locative noun

(772) sarḳkaarā ṽrakhyaapicca vidhattil paripaati naṭappilaakki
    government  announce-PAST-PCP  way-LOC  program  implement-PAST
‘The program was implemented as announced by the government’

(773) janaŋŋal Ṽitukkatṭil ellaam peṟukki etṭuntu
    people  hurry-LOC  all  pick  take-PAST
‘People picked up everything in haste’

Negative participial form

(774) tiriṇṇu nookkaate avar pooyi
    turn  back-PAST-PCP  look-NEGPCP  they  go-PAST
‘They went without looking back’

(775) ্ṇaan paraṇṇatu keeḻkaate jamiila paṭhittam tuṭaṇṇu
    I  say-PAST-PCP  hear-NEGPCP  Jamila  study  continue-PAST
‘Jamila continued her studies without listening to me’

4.2.3.6.3 Manner clauses with postposition

(776) nii paṟayum vaṇṇam ्ṇaan ceyyaam
    you  say-FUT  as  I  do-PERM
‘I will do as you say’
(777) ennootu nirdeeśicca prakaaram ūnaa pravaartticcu
I-SOC instruct-PAST-PCP manner I act-PAST
‘I acted according the direction given to me’

(778) sarkkaar nirdeeśikkum vidham tanne paripaati nāṭṭattānum
Government instruct-FUT manner EMPH program do-PAST-OBL
‘The program must be carried out as suggested by the government’

4.2.3.7 Comitative clause

(779) janaŋŋal kuutiyyatoote praśnam tuṭaṇṇi
people crowd-PAST-COMIT problem begin-PAST
‘The problem started with people crowding together’

(780) kaaryaŋŋal sariyalla enna muṣvidhiyyoote addheeham perumaari
matter correct-be-NEG QOT prejudice-Com he behave-PAST
‘He behaved with the preconception that things are not proper’

4.2.3.8 Purpose clause

4.2.3.8.1 Infinitive form

(781) viituu vekkaan sthalam kaṇṭetanam
house build-INF land find out-OBL
‘Land must be found out to build the house’

(782) niŋakkut kalikkaan eŋtu veeṇam
you-DAT eat-INF what need-be
‘What do you need to eat’

(783) ūnaa uraṇṭaṉ pookunnu
I sleep-INF go-PRES
‘I am going to sleep’

4.2.3.8.2 Infinitive + aayi/ aayitṭ

(784) bass varaŋŋaayiyi ravi kaattu ninnu
bus come-INF-be-PAST Ravi wait stand-PAST
‘Ravi stood waiting for the bus’

(785) paṭṭanam kaṇṇaaṇaayiyi ūnaaḷ yaatra tiriccu
city see-INF-be-PAST we journey begin-PAST
‘We began the journey to see the city’

(Infinitive+aak+ittū denotes a more specific meaning as in pustakam vaayikaanaayiyi ‘to read the book’ and pustakam vaayikkaanaayiṭṭū ‘only for reading the book’)

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4.2.3.8.3 Purposive meaning with postpositions

(786) panättinu veenţi avan entum ceyyum
   money-DAT for he whatever do-FUT
   ‘He will do anything for the sake of money’

(787) kuṟaccu laabhattinu veenţi itrayokke ceyyaammo
   a little profit-DAT for this-much do-DESI-INTER
   ‘Should so much be done for a little profit?’

4.2.3.8.4 Nominal clause (atũ) + dative

(788) viitũ vekkunnatũ paṇam veenam
   house build-PRES-NOM-DAT money need-be
   ‘(You) need money to build house’

(789) ivitẽ paarkku ceyyunnatũn aṇuvaadam veenam
   here park do-PRES-NOM-DAT permission need-be
   ‘Permission is required to park here’

4.2.3.9 Cause clause

Participial form + atũ + -aal

(790) jananaļ etiratattinaļ paddhati naṭappaayilla
   people oppose-PAST-NOM- INSTR scheme implement-be-NEG-PAST
   ‘The scheme was not implemented as people opposed it.

(791) maļa peyyunnatinaļ purattu pooKAaN kaliyilla
   rain fall-PRES-NOM- INSTR outside go-INFN-PURP able-be-NEG
   ‘As it is raining, (we) can’t go out’

4.2.3.9.1 Expression of cause with postpositions

(792) tirakku koṇtũ apakaṭam unṭaayi
   rush because accident be-PAST
   ‘Because of the rush the accident ocured’

(793) taamasiccu vanatu kaaranam jayakku tṛeyin kiṭṭiyilla
   be late-PAST-PCPL come-PAST-NOMN reason Jaya-DAT train get-PAST-be-NEG
   ‘As she was late Jaya did not get the train’
(794) ellaavarum kuṭe śrāmiccatu muulam maidaanam vr̥ttiyaayi
all together try-PAST-NOMN reason ground clean-be-PAST
‘As all tried together the ground became clean’

4.2.3.10 Condition clause

(795) paṭṭaṇattil vannaal sinima kaṇaṇam
town-LOC come-COND film see-PROM
‘If (you) come to town, (you/we) can see film’

(796) nannaayi paṭhiccal aval jayicceekkum
good-be study-COND she pass-POSSB-FUT
‘If she studies well, she may pass’

(797) saaṛ vannilleŋkil paripaati naṭakkilla
teacher come-PAST-COND program happen-be-NEG
‘If the teacher does not come, the programme will not take place’

(798) nii varukayaanŋkil ñaṇaṃ varum
you come-INF-COND I-CONJ come-FUT
‘If you come, I will also come’

(799) ninne vilikkunneŋkil nii poykkoo
you ACC call-PRES-COND you go-PERM
‘If you are called, you may go’

(800) nii varumennunṭenkil enne ariyikkaṇam
you come-FUT-QOT-be-COND I-ACC inform-OBL
‘In case you come, you must inform me’

4.2.3.10.1 Unfulfilled condition

(801) maḷa peytirunneŋkil uṣṇam kuṟaṇñeene
rain fall-PAST-PERF-COND heat decrease-PAST-POSSB
‘Had it rained, the heat would decrease’

(802) kuṟacceŋkilum paṭhiccirunneŋkil aṃsi jayicceene
little-even study-PAST-PERF-COND Ancy pass-PAST-POSSB
‘Ancy would have passed, had she studied even a little’

4.2.3.11 Concession clause

(803) etra paṭthiccaalum śoobha paassaakilla
much study-PAST-COND-CONJ Sobha pass-be-NEG
‘However much she studies, Sobha wont pass’
‘Whoever says, Jacob will not listen’

‘Even though she was asked many times, Rema did not tell the truth’

‘I do not believe this news, even though many told me’

The marker of concession can be placed on the dummy verb, with coordinated clauses preceding it being subordinated as a whole to the main clause.

‘Even if she studies and tries hard, Sobha usually does not pass.’

‘Even if he does not study, Venu will pass the exam.’

‘Even if he does not do any work, he has no problem’

‘Asim will pass whether he studies or not’

‘Whether you come or not, I will come.’
4.2.3.12.1 Coordination through participle + -um/oo

(813) paatṭu keettum pustakam vaayiccum lalita samayam taḷḷiniikkum
music listen-PAST-CONJ book read-PAST-CONJ Lalitha time spend-FUT
‘By listening to music and reading books, Lalita will spent time’

(814) neerittu vannoo tapaal vaalyyoo bandhappeṭaam
directly come-PAST-DISJ post through-DISJ contact-PERM
‘(We) can be contacted directly or through post.’

(815) koolēejil ceernnoo praiveyṟū aayoo ninakku paṭhhikkaam
college-LOC join-PAST-DISJ private be-PAST-DISJ you-DAT study-PERM
‘You can study by joining the college or as private student’

4.2.3.12.2. Coordination through aay + um/oo

(816) paṇam naṣṭappettiṭṭataayum upakaraṇaṇaḷ naśippiccaṭayum telihṇu
money lose-PAST-be-CONJ equipment destroy-PAST-be-CONJ prove-PAST
‘It was proven that money was lost and that equipment were destroyed’

4.3 Quotative clauses

Quotative clauses are formed with ennũ, the quotative particle as the final element of the subordinate clause. The subordinate clause may have a finite verb, infinitive verb or nominalised verb before the quotative particle, but when connected to the main clause by ennũ, all of them function as a complement to it, rather than as a noun clause or relative clause or adverbial clause.

(817) maas vannu ennũ kuṭṭikaḷ paraṇṇu
teacher come-PAST QOT students say-PAST
‘The students said that the teacher came’

(819) avanaayirikkum varuka ennũ ñaan uuhiċcirunnu
he-be-PERP-FUT come-INF QOT I guess-PAST-PERF
‘I had guessed that it would be him who comes’

(820) aaraaṇu vannatū ennũ suja aalooiccu
who-be come-NOMN QOT Suja think-PAST
‘Suja thought who has come’

(821) ii stahlam barma ennū ariyappettiṭṭirunnu
this place barma QOT know-PASS-PERP-PAST
‘This place was known as Burma’

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This structure is used to form sentences in reported speech.

(822) നാൻ സിനിമയ്ക്ക് വരുന്നു എന്നു രാജൻ കുട്ടിക്ക് വരണ്ണിക്കുന്നു
    അന്നു - രാജൻ അന്നു രാജൻ കുട്ടിക്ക് വരണ്ണിക്കുന്നു
    ‘Rajan asked me if I am coming for a film’

(823) കുട്ടികളും പോയിലെ എന്നും അച്ചാനും അന്യേറിയുക്കുന്നു
    പോയിൽ എന്നും അച്ചാനും അന്യേറിയുക്കുന്നു
    ‘Father is enquiring if the children have gone to school’

Alternatively, the subordinate clause in quotative sentences can take the nominalising suffix –atu followed by the adverbial formative -aayi.

(824) കേരളം മലസരാറും ജയിക്കപ്പെട്ടു രാഫി പ്രക്ഷപിക്കുന്നു
    കേരളം മലസരാറും ജയിക്കപ്പെട്ടു രാഫി പ്രക്ഷപിക്കുന്നു
    ‘The referee declared that Kerala had won the match.’

(825) കുരുവാൽവികാലം അർപ്രശ്രു സെൻടനായി പൊലീസ് ലിംകുതി
    കുരുവാൽവികാലം അർപ്രശ്രു സെൻടനായി പൊലീസ് ലിംകുതി
    ‘The police have informed that the criminals have been arrested’

4.4 Coordination through ennu + um/-oo

(826) രാജി വണ്ണിൽ എന്നും പാർഖിഷ്ഠ ലൂടിയില എന്നും അരിഞ്ഞു
    രാജി വണ്ണിൽ എന്നും പാർഖിഷ്ഠ ലൂടിയില എന്നും അരിഞ്ഞു
    ‘It was known that Raji did not come and she did not write the exam’

(827) മാന്തി വാർത്തയും യോഗത്തിൽ പാന്റത്തുക്കുമെന്നു കറത്തിയില
    മാന്തി വാർത്തയും യോഗത്തിൽ പാന്റത്തുക്കുമെന്നു കറത്തിയില
    ‘It was not expected that the minister will come or will take part in the meeting’

4.5 Interrogative Sentences
4.5.1 Neutral Yes-No questions:
Neutral yes-no questions are formed by questioning the verb, through the interrogative particle –oo. A positive answer is given by repeating the verb without the interrogative marker, and a negative answer takes the negative verb illa with the verb.

(828) നിൻപാൽ ഇന്നു സ്കൂളിൽ പോയിൽ? ‘Did you go to school today?’
(829a) പോയി ‘(we) went’
(829b) പോയിൽ (we) did’nt go’

A more affirmative answer can be given by;

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The interrogative particle is the last element in interrogative verb and it follows all other suffixes; tense, aspect and mood.

(832) raamañ varunnoo ‘Is Raman coming?’
(833) raamañ̄ varaaamoo ‘Can Raman come?’
(834) raamañ̄ varunnun̄taakumoo ‘Could it be that Raman may be coming?’
(835) raamañ̄ varaarun̄taayirunnoo ‘Was Raman in the habit of coming?’

The negative verbs take –ee as the marker of interrogation.

(836) appu vannillee ‘Did not Appu come?’
(837) itū kollam allee ‘Is this not Kolam?’

Confirmatory questions expecting the reply, ‘yes’ are marked by;

(1) Interrogative form alloo.

(838) nii innū varumalloo ‘You will come today, won’t you?’
(839) nannaayi pāṭhiccalloo ‘(You) have studied well, haven’t you?’

(2) Sentence followed by illee.

(840) nii innū varum illee ‘You will come today; is it not?’
(841) nannaayi pāṭhiccu. illee ‘You have studied well. Is it not?’

Confirmatory questions expecting the answer ‘no’, are similarly marked by alloo or allee but with illa added to the verb.

(842) nii innū varillalloo ‘You will not come today, is it not so?’
(843) nannaayi pāṭhiccillalle ‘You have not studied well, is that not so?’

(844) nii innū varilla. allee ‘You will not come today. Isn’t it?’
(845) niŋ̄n̄al̄ nannaayi pāṭhiccilla. allee ‘You have not studied well. Isn’t it?’

4.5.2 Alternative questions

Alternative questions are formed by adding the interrogative particle to both the questioned elements.

(846) raajiivañ pariiṣṭayil jayiccoo tooṛoo
Rajivan   exam-LOC   pass-PAST-INTR   fail-PAST-INTR
‘Did Rajivan pass or fail in the examination?’

(847) ninnal  sınimakkû  pookunnoo  naaṭakattinû  pookunnoo
you-PL  cinema-DAT   go-PRES-INTR  dram-DAT  go-PRES-INTR
‘Are you going for cinema or drama?’

The coordinate construction with *atoo* can also be used to form alternative question.

(848) ivar  innû  pookunnoo  atoo  naale  pookunnoo
they  today  go-PRES-INTER  or  tomorrow  go-PRES-INTER
‘Are these people going today or tomorrow?’

4.5.3 Questioning individual elements

The different elements of a sentence can be questioned by attaching the copula verb *aanū* + *interrogative particle* to the questioned element and making the sentence into a cleft construction.

(849) pooliisukaar  atiraavile  tanne  kootatikku  munnil  aṇinirannunu
policemen  early morning itself  court-DAT  in front  line-up-PAST
‘The policemen lined up in front of the court early morning itself.’

(850) pooliisukaar  aaṇoo  atiraavile  tanne  kootatikku  munnil  aṇinirannatū
policemen  be-INTER  early morning itself  court-DAT  in front  line-up-PAST-NMNL
‘Was it the policemen who lined up early morning itself before the court?’

(851) pooliisukaar  aṭraavilee  tanne  kootatikku  munnil  aaṇoo  aṇinirannatū
policemen  early morning itself  court-DAT  in front  be-INTER  line-up-PAST-NMNL
‘Was it in front of the court that the policemen lined up early morning itself?’

(852) pooliisukaar  atiraavile  tanne  aaṇoo  kootatikku  munnil  aṇinirannatū
policemen  early morning itself  be-INTER  court-DAT  in front  line-up-PAST-NMNL
‘Was it early morning itself that the policemen lined up in front of the court?’

4.5.4 Question word questions

Question words are of two types; *Who*-questions (derived from the interrogative base *aar*-) and *E* questions (derived from the interrogative base *e*-)
Who-questions take case suffixes and require the constituent that supplies the information that is sought to take the same case in the answer sentence. They refer to + *Human* entities.

(853a) acchaṇ  skuuļil  vannappool  aarū  uṇṭaayirynnunu

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father school-LOC come-PAST-ADVBL who be-PAST-CONT
‘Who was there when father came to school?’

(853b) ninre saar unṭaayirunnu
you-GEN teacher be-PAST-CONT
‘Your teacher was there’ [Nominative]

(854a) acchan skuulil aare kaṇtu
father school-LOC who-ACC see-PAST
‘Whom did you (father) see in the school?’

(854b) ñaan saarīne kaṇtu
I teacher-ACC see-PAST
‘I saw your teacher’ [Accusative]

(855a) skuulil aarkku acchane ariyaam
school-LOC who-DAT father-ACC knows
‘Who knows you (father) in the school?’

(856b) ninre saarīnu enne ariyaam
you-GEN teacher-DAT I-ACC knows
‘Your teacher knows me’ [Dative]

(857a) skuulil acchan aarootu samsaariccu
school-LOC father who-SOC speak-PAST
‘In school, to whom did you (father) talk?’

(857b) ñaan ninre saarinoottu samsaariccu
I you-GEN teacher-SOC speak-PAST
‘I spoke to your teacher’ [Sociative]

4.5.5 E-questions

entu can refer to a –HUM entity or inanimate entity and also to actions and events. It
takes case suffixes.

(858) anu entu ceyyunnu?
Anu what do-PRES?
‘What is Anu doing?’

(859) laahooril entu sambhaviccu
Lahore-LOC what happen-PAST?
‘What happened in Lahore?’

(860) ninre maṇassil entū aanū
You-GEN mind-LOC what be-PRES
‘What is in your mind’

(861) paṇṭikkaṟ enṭū aṇu cumakkunnaṭū

workers what be-PRES carry-PRES-NOMNL
‘What is it that the workers are carrying?’

(862) aa kaṇṇunnaṭū enṭū

that see-PRES-NOMNL what ?
‘What is that seen there?’

(863) entiṇe aṇu marubhuumiyile kappal ennū vilikkunnaṭū

what-ACC be-PRES desert-LOC-be ship QOT call-PRES-NOMNL
‘What is called as the ship of the desert?’

(864) kavi kaṟṇe entiṇootū upamikkunnu

poet wind-ACC what-SOC compare-PRES
‘To what does the poet compare the wind?’

entiṇū is an E-question that calls for the purpose or aim behind an action.

(865) siita entiṇū tamiḷ paṭhiṅkunnu?

Sita why Tamil study-PRES
‘Why is Sita studying Tamil?’

(866) tiivravaadikaḷ entiṇū indyaye laksyamiṭṭunnu?

terrorists why India-ACC target-PRES
‘Why are the terrorists targeting India?’

(867) tasliimaye raajyattinu purattaakkiyatū entiṇū?

Taslima-Acc country-DAT evict-PAST-NOMNL why
‘Why was Taslima evicted from the country?’

entiṇu koṇṭū is used to elicit the cause or reason.

(868) raṇi entu koṇṭu paṭhitam niṛtti

Rajani why studies stop-PAST
‘Why did Rajani stop her studies’

(869) entu koṇṭu orupaṇṭu malayaḷikaḷ videesattu pookunnu?

why many Malayalis abroad go-PRES
‘Why is that many Malayalis go abroad?’

It also refers to the instrument used to perform an action and the material with which something is made of.

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etū is an identificatory question.

(870) nii eetu divasam ivīte varum?
    you which day here come-FUT
    ‘On which day will you come here?’

(871) eetū aanu saarīnre viitū?
    which be-PRES teacher-GEN house
    ‘Which is the teacher’s house?’

(872) vimalyykkū eetu nirām aanū īśtam?
    Vimala-DAT which color be-PRES like
    ‘Vimala likes Which color?’

(873) niŋakkū eetu pustakam veeṇam?
    you-DAT which book need
    ‘Which book do you need?’

(874) eetu kuṭṭi aanū onnaamatū?
    which student be-PRES first
    ‘Which student is first?’

ennū and eppool are questions with temporal meanings. ennu relates to dates and days, while eppool signifies time-when.

(875) skuul ennu turākkum?
    school when open-FUT
    ‘On what day does the school open?’

(876) niŋpaḷ ennu varum?
    you-PL when come-FUT
    ‘On what day will you come?’

(877) aṭutta malsaram ennū aanū?
    next match when be-PRES
    ‘On which day is the next match?’

(878) kavita eppool vannu?
    Kavita when come-PAST
    ‘When did Kavita come?’

(879) nii eppool paṭhiṅkaañ tumānnum?
    you when study-PURP INFN begin-FUT
    ‘What time will you begin to study?’

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evițe denotes locative meaning.

(880) kollam evițe aanũ?  
    kollam where be-PRES  
    ‘Where is Kollam?’

(881) nii evițe pookunnu  
       You where go-PRES  
    ‘Where are you going?’

(882) enre kaṇṇaṭa evițe?  
       I-ACC glasses where  
    ‘Where are my glasses?’

etra is a quantifying interrogative.

(883) nii etra pustakam vaanṉiccu ?  
      you how many books buy-PAST  
    ‘How many books did you buy?’

(884) bas varaan etra neeram unũ?  
       bus come-PURP INF how much time be-PRES  
    ‘What time is left for the bus to come?’

(885) ii malsyattinũ etra kiloo bhaaram unũ  
       this fish-DAT how much kilo weight be-PRES  
    ‘How many kilos does this fish weigh?’

(886) lataykkũ etra bhaasăkal ariyaam  
       Lata-DAT how many languages knows  
    ‘How many languages does Lata know?’

eṉṉane refers to manner or way of doing.

(887) raañi eṉṉane paaṭi ?  
       Rani how sing-PAST  
    ‘How did Rani sing?’
      [avaḷ nannaayi paaṭi ‘She sang well’]

(889) jeekkab eṉṉane pooyi  
       Jacob how go-PAST  
    ‘How did Jacob go?’
      [ jeekkab bassil pooyi ‘Jacob went by bus’]

4.6 Exclamatory sentences
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Exclamatory sentences are of two types. Exclamatory words and E-question words (with exclamatory meaning) are used in one type.

(890) ḥaây! ēnzû nalla puuvû ‘What a beautiful flower!’
(891) ētṟa valīya viitû! ‘What a big house!’
(892) hoo! ēnțoru pońṇaccam ‘What a boast!’

In the second type the confirmatory question form is used with exclamatory meaning.

(893) avaḻ ēnne kaṇṇaṇ ēnne kaṇṇaṇ vannallo
she I-ACC see-PURP INF come-PAST-EXCLM
‘She came to see me!’ [I am happy that she came]

(894) sumaṇu ēndiyail varaan kalīnnaḷlo
Suman-DAT India-LOC come-PURP INF able-PAST-EXCLM
‘Suman was able to come to India’

(895) meerikkû ēnne vilikkaṇ toonniyallo
Mary-DAT I-ACC call-PURP INF feel-PAST-EXCL
‘It’s wonderful that Mary thought of calling me’

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Ravi Sankar S Nair, Saranga 27/1845(1), Mathrubhoomi Road, Vanchiyoor P.O. Thiruvananthapuram, Kerala, India. PIN 6905035