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**A GRAMMAR  
OF  
MALAYALAM**

**Ravi Sankar S Nair, Ph.D.**

**ravisankarnair101@gmail.com**

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Ravi Sankar S Nair, Ph.D.

*A GRAMMAR OF MALAYALAM*

## 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 14<sup>th</sup> 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 *Maṇipravaalam*, 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 19<sup>th</sup> century Malayalam did not have a proper grammar. Hermann Gundert's *Malayala bhaṣaa vyaakaranam* 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 *Malayalammayuṭe vyaakaranam* (1863), Pachu Mootthatu's *Keerālabhaṣaa vyaakaranam*, A.R Rajaraja Varma's *Keerāla paṇinīyam* (originally published in 1896; revised and enlarged edition in 1917) and M. Seshagiri Prabhu's *Vyaakaranamitram* (1904) followed.

Grammatical literature from this point of time was essentially focused on *Keerāla paṇinīyam*, 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 *Keerāla paṇinīyam* continued as the sole grammatical model in Malayalam. The grammars written in the post- *Keerāla paṇinīyam* period are essentially explanatory treatises on *Keerāla paṇinīyam*.

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 *Keerāla paṇinīyam*, no grammarian attempted either to extend the *Keerāla paṇinīyam* model to produce a more comprehensive treatment of Malayalam or to analyze the grammatical structure of Malayalam using alternative models of grammatical description. *Keerāla paṇinīyam* 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. Andrewskutty 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**

10 October 2012

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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 Indefinitive  
 INDIR OBJ Indirect Object  
 INFN Infinitive  
 INST Instrumental  
 INST Instrumental  
 INTER Interrogative  
 IRLS Irrealis  
 ITER Iterative  
 LOC COP Locative Copula  
 LOC Locative  
 MASC Masculine  
 NEG Negative  
 NMNL Nominal  
 NON FIN Non Finite  
 OBLG Obligative  
 OPT Optative  
 PASS Passive

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PAST Past Tense  
PCPL Participle  
PERF Perfective  
PERM Permissive  
PERM Permissive  
PL Plural  
POSS Possibilitive  
PREC Precative  
PRES Present Tense  
PROB Probabilitive  
PROMS Promissive

PURP INFN Purposive Infinitive  
QT Quotative Mood  
QUOT Quotative  
REFL Reflexive  
REMO Remote  
RP Relative Participle  
RPT Reportive  
SATS Satisfactive  
SOC Sociative  
VOC Vocative

# 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.

Case	Suffix
Nominative	$\phi$
Accusative	-e
Dative	-kku, -ũ
Sociative	-ooṭũ
Instrumental	-aal
Locative	-il, -attũ

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 skuulil paṭhikkunnu* ‘my son is studying in school’ and *makan skuulil 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) *enikkũ taruu*  
I-DAT give-IMP  
‘Give to me’

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- (2) enikkũ manassilaayi  
I-DAT understand-PAST  
'I understood'
- (3) enikkũ ariyaam  
I-DAT know-DESD  
'I know'
- (4) enikkũ veenam  
I-DAT need  
'I want'
- (5) enikkũ pani aanũ  
I-DAT fever be-PRES  
'I have fever'

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 puḷaṅṅū*. 'Writhed in pain' *talayil / talaykkũ aṭiccu* '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) enikkũ  
I-DAT  
'For me'
- (7) enikku maatram  
I-DAT only  
'Only for me'
- (8) enikkũ veṅṅi  
I-DAT for  
'For my sake'
- (9) enikkũ 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.

**Distribution of grammatical relations and semantic roles across the core cases.**

CASES	Grammatical Relations		Semantic Roles			
	Subject	Object	Agent	Patient	Experiencer	Recipient
<b>Nominative</b>	+	-	+	-	+	-
<b>Accusative</b>	-	+	-	+	-	-
<b>Dative</b>	+	+	-	-	+	+
<b>Sociative</b>	-	+	-	-	-	+

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### 1.1.2 Nominative.

The nominative noun denotes the subject of the sentence.

(15) ravi eḷuti  
Ravi write-PAST  
'Ravi wrote'

(16) kaarṟu viiṣi  
Wind blow-PAST  
'Wind blew'

(17) avaḷ pookunnu  
She go-PRES  
'She is going'

(18) ayaal enne oorṟkum  
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) siitaykkū paṇam kiṭṭi  
Sita-DAT money get-PAST  
'Sita got the money'

(20) avaḷkkū saṅkaṭam aayi  
She-DAT sadness be-PAST  
'She became sad'

(21) avanū 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 jamiilaykkū paṇam nalki.  
Govindan Jamila-DAT money give-PAST  
'Govindan gave money to Jamila'

(23) nii avanū 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) aṅḷ aṅḷe s̄neehiccu  
She he-ACC love-PAST  
‘She loved him’

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

- **Experiencer**

(26) eṅṅe s̄neehitaṅḷ bhiiruvaayirunnu  
I-GEN friend coward-be-PAST  
‘My friend was a coward’

(27) elsi karaṅṅū  
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) ṅaṅḷ raamaṅḷe aṅḷe kaṅṭu  
I Raman-ACC there see-PAST  
‘I saw Raman there’

(30) aṅḷ induṅḷe viḷikkunnu  
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.

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- (31) jooseph tanre tattaye liilaykkũ nalki  
 (DIR OBJ) (INDIR OBJ)  
 Joseph I-REFL-POSS parrot-ACC Lila-DAT give-PAST  
 ‘Joseph gave his parrot to Lila.’

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

- (32) śivan̄ ayaale aṭiccu  
 Sivan he-ACC beat-PAST  
 ‘Sivan beat him’
- (33) śivan̄ ayaale aaraadhiccu  
 Sivan he-ACC worship-PAST  
 ‘Sivan worshipped him’

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

- (34) deevan̄ sahoodariye aaśvasippiccu  
 Devan sister-ACC consle-PAST  
 ‘Devan consoled (his) sister’
- (35) aval̄ enne karayiccu  
 she I-ACC cry-CAUS-PAST  
 ‘She made me cry’

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

- (36) addeehatte en̄ikku viśvaasam aanũ  
 he-ACC I-DAT trust be-PRES  
 ‘I have trust in him’
- (37) jayaykkũ raamuvine iṣṭam alla  
 Jaya-DAT Ramu-ACC like be-NEG-PRES  
 ‘Jaya does not like Ramu’

Accusative marks the focal word in comparative constructions.

- (38) avan̄ekkaaḷum miṭukkan̄ iviṭe illa.  
 He-ACC-COMP smart man here be-NEG  
 ‘There is none smarter than him here.’
- (39) avan̄eppoole vidd̄hiyalla ñaan̄.  
 He-ACC- COMP fool-BE-NEG I  
 ‘I am not a fool like him’

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

(40) paṇikkaaṛ maram muṛikkunnu  
Workers tree cut-PRES  
'The workers are cutting the tree'

(41) avara paara 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 ceṭikaḷe maṛaykkunnu  
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) maunam teetunna vaakkũ  
Silence search-PRES-RP word

(45a) maunatte teetunna vaakkũ  
Silence-ACC search-PRES-RP word  
'The word in search of silence'

(45b) vaakkine teetunna maunam  
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.

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- (46) ravi meeṣa uṅṭaakki  
ravi table make-PAST  
'Ravi made a table'
- (47) uṣa katha eḷutum  
Usha story write-FUT  
'Usha will write a story'
- (48) maṅtri pṛsamgam aarambhiccu  
minister speech begin-PAST  
'The minister began (the) speech'

### 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 viśvaasam illa  
She-DAT Ramu-ACC trust be-NEG  
'She has no trust in Ramu'
- (50) addehattinū kaaryam maṅassilaayi.  
He-DAT matter understand-PAST  
'He understood the matter'
- (51) satiykkū peṭṭannū deesyam 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) ṅaṅ atū meeriykkū koṭukkum  
I that Mary-DAT give-FUT  
'I will give that to Mary'
- (53) aayṣa avarakkū katha paraṅṅukoṭuttu  
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) avaḷkkū dees̄yam 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) raamaṅṅu avaḷooṭṭu sneeham toonni → \*avaḷooṭṭu sneeham toonnū  
Raman she-SOC love feel-PAST  
'Raman felt love for her'

(57) ayaḷkkū viśvaasam aayi → \*viśvaasam aakū  
He belief be-PAST  
'He was convinced'

(58) eṅikkū 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) avaṅṅu avaḷooṭṭu sneeham toonnaṭṭe.  
he-DAT she-SOC love feel-OPT  
'Let him feel love for her'

(60) avaḷkku viśvaasam aakaṭṭe  
She-DAT belief be-OPT  
'Let him believe'

(61) avaṅṅu dees̄yam varaṭṭe  
He-DAT anger come-OPT  
'Let him get angry'

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Dative also marks the complement.

(62) *rameesan śastrakriiyakku vidheeyānaayi*  
Ramesan surgery-DAT subject-be-PAST  
'Ramesan underwent (was subjected) to surgery'

(63) ii *prakhyaapaṇam samarattiṇu kaaraṇamaayi*  
This announcement strike-DAT reason-be-PAST  
'This announcement became the reason for the strike'

(64) *avaruṭe aavaśyaṇṇalkkū sarkkaar valaṇṇunnilla*  
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 udyoogasthaṛkku niṛdeeśam nalki*  
minister officers-DAT direction give-PAST  
'The minister gave directions to the officers'

(66) aa *aṛivū enikkū aaśvaasam tannirunnu*  
that knowledge I-DAT consolation give-PAST-PERF  
'That knowledge gave consolation to me'

(67) *avaḷkkū dharaaḷam paṇam 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) *avaṛkkū peeṭi aaṇū*  
they-DAT fear be-PRES  
'They are afraid'

(69) *aliykkū ennoṭṭi koopam uṇṭū*  
Ali-DAT I-SOC anger be-PRES  
'Ali is angry with me'

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(70) bhuumiykkũ vayassaakunnu  
earth-DAT age be-PRES-CONT  
'The earth is getting older'

Dative is used to express needs and demands.

(71) enikkũ caaya veenam  
I-DAT tea need  
'I want tea'

(72) ii raajyattinũ moocanam kiṭṭanam  
this country-DAT liberation get-DES  
'This country needs liberation'

(73) avaikkũ pookanam  
she-DAT go-DES  
'She wants to go'

Verbs of perception take the dative subject.

(74) enikkũ oru nalla maṇam anubhavappetunnu  
I-DAT one good smell experience-PRES  
'I feel a nice smell'

(75) avanũ koopam toonni.  
he-DAT anger feel-PAST  
'He felt angry'

(76) jamiilaykkũ saṅkaṭam vannu  
Jamila-DAT sadness come-PAST  
'Jamila felt sad'

Verbs denoting ability take the dative subject.

(77) pariikṣayil jayikkaan avanũ kaliññilla  
Examination-LOC pass-INFN he-DAT be-able-PAST-NEG  
'He was not able to pass the exam.'

(78) harikkũ imgliis samsaarikkan paṛṛunnilla  
Hari-DAT English speak-INFN be-able-NEG  
'Hari is not able to speak English'

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A common use of the dative is to convey the meaning of ‘for’.

- (79) oru nissaara kurṛattinū aval śiksikkappettu  
one petty offence-DAT she punish-PASS-PAST  
‘She was punished for a petty offence’
- (80) ii sahaayattinū janaṅṅaḷ aṅṅayooṭṭu kaṭappettirikunnu  
this help-DAT people you-SOC indebted-PASS-PRES-CONT  
‘The people are indebted to you for this help’
- (81) lailayute śramaṅṅaḷkkū phalamuṅṅaayi  
Laila-GEN efforts-DAT result-be-PAST  
‘Laila’s efforts’ had (a) result’

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

- (82) avanū paṅṅi uṅṅū  
he-DAT fever be-PRES  
‘He has fever’
- (83) ṅaṅṅaḷkkū vidyaabhyaasam illa  
we-DAT education be-NEG-PRES  
‘We do not have education’ [we are not educated]
- (84) eṅṅikkū tiircca uṅṅū  
I-DAT surety be-PRES  
‘I am sure’
- (85) citraykkū putiya paavaaṭa uṅṅū  
Chitra-DAT new skirt be-PRES  
‘Chitra has a new skirt’
- (86) achanū eṅṅil viśvaasam uṅṅū  
father-DAT I-LOC trust be-PRES  
‘Father has trust in me’
- (87) ivarṅṅkū oru nalla kaar uṅṅū  
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) ṅaṅṅ eelū maṅṅikkū uṅṅum  
I seven time-DAT sleep-FUT

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'I will sleep at seven o' clock'

(89) adhyaapakar eṭṭu muppatiṅṅū skuulil ettanam  
teacher-PL eight thirty-DAT school-LOC reach-DES  
'Teachers must reach the school at eight thirty'

(90) dookṭar uccaykkū varum  
doctor afternoon-DAT come-FUT  
'The doctor will come in the afternoon'

(91) vijayam avaḷuṭe talaykkū piṭiccu  
victory she-GEN head-DAT catch-PAST  
'Victory has gone to her head'

The dative also denotes genitive meaning.

(92) talykkū pinnil (= talayuṭe pinnil )  
head-DAT behind-LOC head-GEN behind-LOC  
'Behind (the) head'

(93) muṛiykkū puṛattū (= muṛiyuṭe puṛattū )  
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 annayooṭṭū aa vaartta paraññu  
Lukose Anna-SOC that news tell-PAST  
'Lukose told that news to Anna'

(95) varaamoo ennu hamiidiṅṅooṭṭu coodikkū  
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.

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- (96) *mantri udyogastarootu parañnu* → \**mantriyaal parayappetta udyogastar*  
 minister officers-SOC say-PAST  
 ‘The minister told the officers’

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.

- (97) *nalini panikkaarootu kayarkkuka aayirunnu*  
 Nalini workers-SOC argue-NON FIN be-PRES CONT  
 ‘Nalini was arguing with the workers’

- (98) *kuttikalootu nii deesyappetarutu*  
 children-SOC you angry-be-NEG  
 ‘You must not get angry with the children’

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

- (99) *accan makanootu kaaryam coodiccu*  
 Father son-SOC news ask -PAST  
 ‘Father asked the son about the matter’

- (100) *laila ennootu ceettane tirakki*  
 Laila I-SOC elder brother-ACC enquire -PAST  
 ‘Laila asked me about elder brother’

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

- (101) *raaman avalootu evite pookunnu ennu coodiccu*  
 Raman she-SOC where go-PRES QUOT ask-PAST  
 ‘Raman asked her where she was going’

- (102) *accan utane varum ennu amma paraññirunnu*  
 father soon come-FUT QUOT mother say-PAST-PERF  
 ‘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.

- (103) *avar cumarinootu ceerunnu ninnu*  
 She wall-SOC press-VP stand-PAST  
 ‘They stood pressed to the wall’

- (104) *amma kuññine neñcootu ceerttirunnu*  
 Mother child-ACC bosom-SOC hold close-PAST-CONT

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‘The mother had held the baby close to her bosom’

### 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) avar aanaye vaṭattaal bandhiccu  
they elephant-ACC rope-INST tie-PAST  
‘They tied the elephant with (a) rope’

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

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

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

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

(109) avan veedanayaal puḷaṅṅu.  
he pain-INST writhe-PAST  
‘He writhed in pain’

(110) ikkaaraṇattaal siita peṭṭiccupooyi  
this-reason-INST Sita fright get-PAST  
‘Because of this reason Sita became frightened’

*-aal* marks the subject in passive sentences.

(111) kuṭṭikaḷ adhyaapakaraal niyantrikkappetta  
children teachers-INST control-PASS-PAST  
‘The pupils were controlled by the teachers’

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

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‘The minister who was criticized by the people’

-*aal* denoting cause can be replaced by the post positions *konṭu*, *kaaraṇam* and *muulam*.

-*veccu* and *-iṭṭu* two participial forms have assumed the status of postpositions denoting instrumental meaning in present day language..

(113) *peṇaveccu kutti* ‘Poked with the pen’

(114) *kaiveccū taḷḷi* ‘Pushed with the hand’

(115) *kaiyiṭṭū eṭuttu* ‘Took with hand’

(116) *talayiṭṭū aṭiccu* ‘Beat with the head’

### 1.1.7 Locative

The locative case denotes spatial and temporal meanings.

(114) *avaḷ muṟṟattū ninnu*  
she courtyard-LOC stand-PAST  
‘She stood in the courtyard’

(115) *kuṭṭikaḷ bassil kayaruṇnu*  
children bus-LOC board-PRES  
‘The children are boarding the bus’

(116) *onpatū maṇikkū naatakam tuṭaṇṇum*  
nine time-LOC play begin-FUT  
‘The play will begin at 9 o’clock’

(117) *ii divasaṇṇaḷil cuuṭṭū kuuṭtala aāṇū*  
this days-LOC heat more be-PRES  
‘These days are hotter’

The suffix *-il* basically denotes superessive (on, on top of etc) and inessive (in, inside, etc) meanings.

- **Superessive**

(118) *talayil cumannu*  
head-LOC carry-PAST  
‘Carried on head’

(119) *toḷḷil kayari*  
shoulder-LOC climb-PAST  
‘Climbed on to the shoulder’

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- (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) kuppīyil oḷiccu  
bottle pour-PAST  
'Poured into the bottle'
- (124) alamaariyil veccu  
cupboard-LOC place-PAST  
'Poured into the bottle'
- (125) viiṭṭil suukṣiccu  
house-LOC keep-PAST  
'Kept in the house'
- (126) kuḷiyil niṛaccu  
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) veḷḷattil kuṛavuṅṭaayi  
water-LOC less-be-PAST  
'There was a reduction in (the quantity) of water'
- (128) marubhuumiyil maḷa peytu  
desert-LOC rain fall-PAST  
'It rained in the desert'
- (128) vaayuvil niṛaṅṅu  
air-LOC fill-PAST  
'Filled the air'

- (129) paaṭattil paṇi ceytu

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field-LOC work do-PAST  
'Worked in the field'

- (130) marunnil kalartti  
medicine-LOC mix-PAST  
'Mixed in the medicine'

The locative can also be used in an abstract sense.

- (131) svapnaṅṅalil taḷiriṭṭu  
dreams-LOC sprout-PAST  
'Sprouted in dreams'

- (132) jiivitattil pratiphaliccu  
life-LOC reflect-PAST  
'Reflected in life'

- (133) vimarśanattil kulunṅṅiyilla  
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) pṛvaṛṭṭiyil lajjiccu  
action-LOC ashamed-PAST  
'(was) ashamed of the action'

- (135) tiirumaanattil uṛaccuninnu  
decision-LOC stand firm -PAST  
'Stood firm by the decision'

- **Causative relation**

- (136) kaṅṅiiril aliñṅu  
tear-LOC melt-PAST  
'Melted in tears'

- (137) veedanayil puḷañṅu  
pain-LOC writhe-PAST  
'Writhed in pain'

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(138) santooṣattil matimarannu  
happiness-LOC forget-PAST  
'Forgot (himself) in happiness'

(139) paraajayattil talarannu  
defeat-LOC weaken-PAST  
'Weakened in defeat'

- **Manner**

(140) krodhattil samsaariccu  
rage-LOC speak-PAST  
'Spoke in rage'

(141) dees̄yattil puṛattu pooyi  
anger-LOC out go-PAST  
'Went out in anger'

- **Temporal**

(142) aapattil rakṣiccu  
danger-LOC save-PAST  
'Saved in the time of danger'

(143) virahattil aaśvasippiccu  
separation-LOC console-PAST  
'Consoled in the time of painful separation'

(144) praśnattil tuṇayeeeki  
problem-LOC help-give-PAST  
'Extended help during a problematic time'

- **Distributive**

(145) taṇṇaḷil parañṇu  
they-LOC say-PAST  
'Spoke (among) themselves'

- **Partitive**

(146) muunnil onṇu  
three-LOC one

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‘One by third’

- (147) ñaṅṅalil cilar  
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/muukkattū* ‘Nose(loc), *veyilil/veyilattū* ‘In the hot son’)

The notable difference between the two is that *–attū* 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/oottū*, and *uute* respectively to the noun with locative suffix.

- **Ablative**

- (148) kuṭṭi eeniyil ninnū iṛaṅṅi  
child ladder-LOC from climb down-PAST  
‘The child climbed down from the ladder’
- (149) ſelfil ninnū pustakam eṭukkuu  
shelf-LOC from book take-IMP  
‘Take the book from the shelf’
- (150) itil ninnū niṅṅal entu maṅassilaakki  
this-LOC from you-PL what understand-PAST  
‘What did you understand from this?’

- **Allative**

- (151) ñaṅṅal muṛiyileekku pookunnu  
we-EXCL room-LOC-ALL go-PRES  
‘We are going to the room’
- (152) kuṭṭikal skuūḷiloottu poovuka aayirunnu  
children school-LOC-ALL go-INFN be-PAST  
‘The children were going to the school’

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In most instances *eekkũ* and *oottũ* 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. *eekkũ* denotes a specific direction and *oottũ* a general direction as can be seen in the following example.

(153) ravi kuliyileekku viinu  
 ravi hole-LOC fall-PAST  
 ‘Ravi fell into the hole’

(154) ravi kuliyiloottu viinu  
 ravi hole-LOC fall-PAST  
 ‘Ravi fell towards the hole’

The locative particles *aṅṅ-* and *iṅṅ-* take *oottũ* directly (without *-il*) to denote the allative meaning.

(155) aṅṅoottũ ‘Towards there’

(156) iṅṅoottũ ‘Towards here’

(157) pinnoottũ/ pinnileekku ‘Backwards’

(158) munnoottũ/munnileekku ‘Forwards’

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

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

(160) nii muunnu maasatteekkũ iviṭe taamasikkaṇam  
 you three month-for here live-OBLG  
 ‘You must live here for three months’

- **Perlative**

(161) veḷḷam rooḍiluute oḷukunnu  
 water road-LOC flow-PRES  
 ‘Water is flowing along the road’

(162) tiivṛavaadikaḷ kaattiluute rakṣappettirunnu  
 terrorists forest-LOC escape-PAST-PERF  
 ‘The terrorists had escaped through the forest’

(163) poṭi antariikṣattiluute vyaapiccu

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dust space-LOC-through spread-PAST  
'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 puuvũ  
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 uṅṅũ → talayil uḷḷa puuvũ → talayile puuvu

(168) kaiyil veedaṅa uṅṅũ → kaiyil uḷḷa veedaṅa → kaiyile veedaṅa

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

*keeraḷattile pakṣikaḷ* refers to birds which are native to Kerala, while *keeraḷattil uḷḷa pakṣikaḷ* 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. *-kaḷ* 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 *-kaḷ*.

- kuṭakaḷ 'Umbrellas', vaṭṭikaḷ 'baskets', ceṭikaḷ 'Plants'
- guṅaṅṅaḷ 'Qualities', kuṟṟaṅṅaḷ '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 *-kaḷ* otherwise.

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- ammamaar ‘Mothers’, ceeccimaar ‘Elder sisters’, aniyannaar ‘Younger brothers’
- kuṭṭikaḷ ‘Children’, śiśukkaḷ ‘Infants’, sahoodaraṅṅaḷ ‘Siblings’, baṇḍhukkaḷ ‘relatives’
- kuraṅṅannaar ‘Monkeys(+Masc.)’, kuṟukkaṅṅannaar ‘Foxes(+Masc.)’ kuraṅṅinnaar ‘Monkeys(+Fem.)’
- paampukaḷ ‘Snakes’, eṭṭukaalikaḷ ‘Spiders’, puuccakaḷ ‘Cats’, kuraṅṅukaḷ ‘Monkeys’

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

śiṣyaḷ ‘Disciples’, viṭaḷ ‘Lecher’, kaataḷ ‘forest dwellers’, sahoodaraḷ ‘Siblings’

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

guruśiṣyaḷ ‘teachers and students’, achanammamaar ‘Parents’, kaappipalahaaraṅṅaḷ ‘Coffee and eatables’, teeṅṅamaaṅṅakaḷ ‘Coconuts, mangoes and the like’, cappucavaṟukaḷ ‘Dirt, garbage and the like’.

Plural suffix is deleted when preceded by numeral adjectives.

naalu ruupa ‘Four rupees’, aṅcu divasam ‘Five days’, naalu neeram ‘Four times’, raṅṅu aaḷcca ‘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.

kallaṅ - kalli ‘Thief’  
 miṭukkaṅ - miṭukki ‘Smart person’  
 naṭaṅ - naṭi ‘Actor’

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

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

- (169) avaṅ miṭukkaṅ aaṅṅ ‘He is smart’  
 (170) avaḷ miṭukki aaṅṅ ‘She is smart’  
 (171) avaraḷ miṭukkaḷ aaṅṅ ‘They are smart’  
 (172) murali nallavaṅ aaṅṅ ‘Murali is a good person’  
 (173) lakṣmi nallavaḷ aaṅṅ ‘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 enikku veenam ennu ñaan śathiccu*  
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. (*ñaññal-* 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 naale varaam ennũ ammayootũ 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 naale varaam ennũ ninnootũ 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, *taaññal* (which is the plural form of the reflexive pronoun *taan*) and *aññũ* are used as second person singular forms.

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(177) keeraḷam sanḍarśikkaṇam ennū aṅṅayooṭṭu avar apeeṣiccirunnu  
kerala visit-OBLG QUOT you-SOC they request-PAST-CONT  
'They had requested you to visit Kerala.'

(178) keeraḷam viṭṭupookarutū ennū taṅṅalooṭṭu kooṭati nirdeeśikkunnu  
kerala leave-NEG-IMP QUOT you-SOC court direct-PRES  
'The court directs you not to leave Kerala'

The second person plural form *ninṅal* 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* miḷikal '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. (*avanmaar*, *ivanmaar* '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

CASES	I Person		II Person		III Person					
	Sg	Pl	Sg.	Pl.	Sg.			Pl.		
					M	F	N	M	F	N
<b>Nominative</b>	ñaan	ñaññal, naam nammal	nii	niññal	avan ivan	avañ ival	atu itu	avar ivar	avar ivar	ava iva
<b>Accusative</b>	enne	ñaññale nammal e	ninne	niññale	avane ivane	avale ivale	atine itine	avare ivare	avare ivare	avaye ivaye
<b>Dative</b>	enikk ū	ñaññalk kū nammal kkū namukk u	ninak kū	niññalkk ū	avanū ivanu	avañkk ū ivañkk u	atinootu itinootu	avañkkū ivarkku	avañkkū ivarkku	avaykkū ivaykku
<b>Sociative</b>	enno oṭū	ñaññalo oṭū nammal ootu	ninno oṭū	niññaloo tū	avano oṭū ivanoo tu	avalo ṭū ivaloot u	atinootū itinootu	avaaroot ū ivarootu	avarootū ivarootu	avayoot ū ivayootu
<b>Instrumental</b>	ennaa l	ñaññala al nammal aal	ninna al	niññalaa l	avanaa l ivanaa l	avañlaal ivalaal	atinaal itinaal	avaraal ivaraal	avaraal ivaril	avayaal ivayil
<b>Locative</b>	ennil	ñaññalil nammal il	ninnil	niññalil	avanil ivanil	avañil ivañil	atil itil	avaril ivaril	avaril ivaril	avayil ivayil

### 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*-.

	Singular	Plural
Nominative	taan	taṅṅaḷ
Accusative	tanne	taṅṅaḷe
Dative	tanikkū	taṅṅaḷkkū
Sociative	tannootū	taṅṅaḷootū
Instrumental	tannaal	taṅṅaḷaal
Locative	tannil	taṅṅaḷil

The use of reflexive pronouns is exemplified below.

(179) taan paraññatū kuṭṭi keeṭṭoo ennū ayaal 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 praśṅaṅṅaḷ syaamaḷa parihariccu  
 I-REFL-ACC trouble-PAST-PERF-RP problems syamala solve-PAST  
 ‘Syamala solved the problems which had troubled her’

(181) taṅṅaḷootū sarṅkaar niiti kaṭṭiyilla ennaanū avar paraññatū  
 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.

tan moohaṅṅaḷ  
 I-REFL hope-PL  
 ‘One’s hopes’

ivaḷ tan oorṃa  
 this-woman GEN memory  
 ‘Memory of this woman’]

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

(182) taantaan ceyta pravartṭiyuṭe phalam taantaan aṅubhavikkaṅam  
 oneself do-PAST-RP action-GEN result oneself experience-OBL  
 ‘The results of actions done by one must be borne by oneself.’

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(183) avanavanre bhaaram avanavan cumakkaṇam  
one's own burden oneself carry-OBLG  
'One's burden, one must carry himself.'

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 tiirumaaniccu  
he by-himself decide-PAST  
'He decided by himself'

(185) jananṇaḷ svayam munnooṭṭu varum ennu ñaan 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) ñaan ennettanne vañcikkayaayirunnu  
I me-myself cheat-INFN-be-PAST  
'I was cheating myself'

(187) avan avanettanne muriveelppiccu  
he he-himself injure-PAST  
'He injured himself'

(188) avaḷkkū avalettanne niyanṭrikkāan kaliññilla  
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.

ñaan avanettanne nookki  
I he-himself look-PAST  
'I looked at himself'

avan avalettanne vivaaham kaḷikkum  
he she-herself marriage do-FUT  
'He will marry her (Emph)' ]

#### 1.3.4 Interrogative pronouns

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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 aarũ  
 Accusative aare  
 Dative aarkkũ  
 Sociative aarooũ  
 Instrumental aaraal  
 Locative aaril

The interrogative pronouns derived from *ee-* (*eevan̄, eeval̄, eeva, eetũ*) are [+Animate] while *entũ*, 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

I Person		II Person		III Person				
Sg.	Pl	Sg	Pl	Sg			Pl	
				Mas	Fem	Neut	Epicen	Neut
en̄re	ñaññal̄uṭe	niñre	niññal̄uṭe	avan̄re	aval̄uṭe	atiñre	avaruṭe	avayuṭe
			nammal̄uṭe	ivan̄re	ival̄uṭe	itiñre	ivaruṭe	ivayuṭe

From interrogative pronouns

aaruṭe ee<sup>v</sup>an̄re ee<sup>v</sup>al̄uṭe ee<sup>t</sup>iñre ee<sup>v</sup>aruṭe ee<sup>v</sup>ayuṭe  
 e<sup>n</sup>t̄iñre

### 1.3.6 Indefinite Pronouns

Indefinite pronouns are formed by suffixing *-oo* to the interrogative pronouns.

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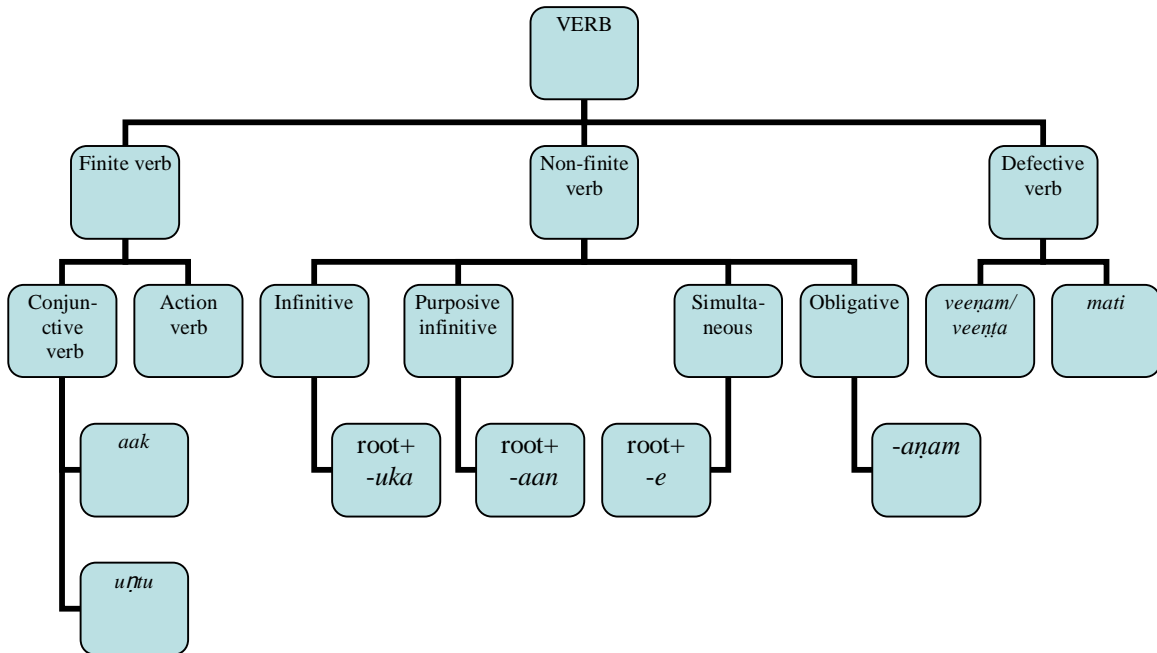
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- (189) aaroo vannirikkunnu  
who-INDF come-be-PAST PERF  
'Someone has come'
- (190) eetoo pakṣi karayunnu  
which-INDF bird cry-PRES  
'Some bird is crying'
- (191) evaṇoo pookaṭṭe  
who-MASC-INDF go-PERM  
'Let anyone go'
- (192) eṇtoo śabdham keelkkunnu  
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- *aayirunnu*(past) , *aakunnu*(present) ,and *aayirikkum*(future).The present tense form has however been replaced by *aanṁ* in

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modern day spoken language. The form *aakunnu* is now limited to formal and ritual language.

- (193) *niṅṅaḷ keeṭṭatū*                      *daiva vacanam aakunnu*  
you-pl hear-PAST-PART-NOMN God- speech be-PRES  
'What you heard was the word of God'  
(194) *svargaraajyam niṅṅalkkuḷḷatū*                      *aakunnu*  
heaven You-PL-DAT-be PART-NOMN be-PRES  
'Heaven is for you'

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

- (194) *eṅṅku paṇi aaṅṅ/eṅṅkū paṇi uṅṅū* 'I have fever'  
(195) *eṅṅkū deesyam aaṅṅ/eṅṅkū deesyam uṅṅū* 'I am angry'

#### 2.1.1.1.1 Meanings denoted by *aak*

The basic meanings denoted by *aak* are;

##### Identity

- (196) *ṅaṅ meeri aaṅṅ*  
I(sg) Mary be-PRES  
'I am Mary'  
(197) *itu keeraḷam aaṅṅ*  
this Kerala be-PRES  
'This is kerala'  
(198) *ṅaṅṅaḷ vidyaarthikaḷ aayirunnu*  
we student(pl) be-PAST  
'We were students'  
(199) *jaya adhyaapika aaṅṅ*  
Jaya teacher-FEM be-PRES  
'Jaya is a teacher'

##### State

- (200) *eṅṅkū paṇi aaṅṅ*  
I-DAT fever be-PRES  
'I have fever'  
(201) *avaṅṅ ennooṭṭu veṅṅupṅ aaṅṅ*  
he-DAT I-SOC hatred be-PRES  
'He has hatred for me'  
(202) *avaṅṅkū enṅe viśvaasam aaṅṅ*  
they-DAT I-ACC trust be-PRES  
'They have trust in me'

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## Existential

- (203) keeraḷattil maḷa aaṅṅ  
Kerala-LOC rain be-PRES  
'It's rain in kerala'  
(204) aviṭe ulsavam aaṅṅ  
there festival be-PRES  
'Its festival there'  
(205) veḷiyil nalla taṅuppū aaṅṅ  
outside-LOC good cold be-PRES  
'Its very cold outside'

## Attributive

- (206) avaḷuṭe śabdham madhuram aaṅṅ  
she-GEN voice sweet be-PRES  
'Her voice is sweet'  
(207) raviyuṭe naṭatta patukke aaṅṅ  
Ravi-GEN walk slow be-PRES  
'Ravi's walk is slow'  
(209) aa viiṭṭu valutū aaṅṅ  
that house big be-PRES  
'That house is big'

## Locative

- (210) enṛe viiṭṭu kooṭṭayattū aaṅṅ  
I-GEN house Kottayam-LOC be-PRES  
'My house is at kottayam'  
(211) pustakakkaṭa aa vaḷiyil aaṅṅ  
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 *uṅṅū*.]

### 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) paarṭṭi innū 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 eṇṇa 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 ooti → hassan ootukayaañũ ceytataũ  
Hasan run-PAST Hasan run-INF-be-PRES do-NOMNL PCPL  
'Hasan ran' 'What Hasan did was to run'

(216) siita paṇam puuṭṭii veccu → paṇam puuṭṭi aañũ 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) maḷa peyyuka aañũ  
rain fall-INFN be-PRES  
'Its raining'

(218) ñaṇṇaḷ poovuka aañũ  
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) itaañũ eṇre viiṭũ

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this-be-PRES I-GEN house

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

(220) ii viiṭṭu enṛe aaṇṭu

this house I-GEN be-PRES

‘This is my house’ [Emphasis on ‘me’]

(221) ii viiṭṭu aaṇṭu enṛeetṭu

this house be-PRE I-GEN-NOMNL

‘This house is mine’ [Emphasis on ‘house’]

The conjunctive verb *uṇṭṭu* does not have similar mobility.

### 2.1.1.2 Conjunctive verb *uṇṭṭu*

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

#### 2.1.1.2.1 Meanings denoted by *uṇṭṭu*.

- Possessive meaning.

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

(223) avarṅṅku valiya viiṭṭu uṇṭṭu  
they-DAT big house be-PRES  
‘They have a big house’

(224) janaṅṅalṅṅku dhaaraalam paṇam uṇṭṭu  
people-DAT much money be-PRES  
‘People have a lot of money’

#### Stative

(225) avanṅṅu samśayam uṇṭṭu  
he-DAT suspicion be-PRES  
‘He has suspicion’

(226) avalṅṅku sneham uṇṭṭu  
she-DAT love be-PRES  
‘She has love’

(227) avanṅṅu paṇi uṇṭṭu

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he-Dat fever be-PRES  
'He has fever'

#### Locative meaning

- (228) keeraḷattil maḷa uṅṅū  
Kerala-LOC rain be-PRES  
'There is rain in Kerala'
- (229) aviṭe malakaḷ uṅṅū  
there hill-PL be-PRES  
'There are mountains (there)'
- (230) jooṅ viiṭṭil uṅṅū  
John house-LOC be-PRES  
'John is at home'

#### 2.1.1.2.2 Aspectual usage

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

- (231) ravi paṭhikkunnunṅū  
Ravi study-PRES-be-PRES  
'Ravi is studying'
- (232) avaḷ varunnunṅū  
she come-PRES-be-PRES  
'She is coming'

#### 2.1.1.2.3 Differences between *aak* and *uṅṅū*

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

- (233) keeraḷattil maḷa aaṅṅū  
keeraḷattil maḷa uṅṅū  
'There is rain in Kerala'
- (234) kaṭalooranṅaḷil paṭṭini aaṅṅū  
kaṭalooranṅaḷil paṭṭini uṅṅū

### 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) miṭukkaṇaaya kuṭṭi  
smart-MASC-be-PCPL boy  
'Smart boy'

(236) paraññataaya kaaryam  
say-PAST-PCPL matter  
'Matter that was said'

(237) bhiiuvaaya naayakaṇ  
coward-be-PCPL hero  
'Cowardly hero'

(238) vicitramaaya bhaavana  
strange-be-PCPL imagination  
'Strange imagination'

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

(239) vaṇṇamuḷḷa kuṭṭi  
fat-be-PCPL child  
'The fat child'

(240) veḷḷamuḷḷa kiṇar  
water-be-PCPL well  
'Well with water'

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

- **Manner**

(241) neereyuḷḷa nooṭṭam  
straight-be-PCPL look  
'A straight look'

(242) veegattiluḷḷa pookku  
fast-ADV-be-PCPL going  
'A fast going'

- **Locative copula.**

(243) avanre ippooluḷḷa varavu

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he-GEN now-be-PART coming  
'His coming at this time'  
(= avanre ippoolatte varavũ )

(244) innuḷḷa paripaati  
today-be-PART program  
'Today's program'  
(= innatte paripaati)

*uḷḷa* with the quotative particle *ennũ*.

(245) saṅkaaṅ alimatikku kuuttu-nilkkunnu ennuḷḷa vimaṅṅanam...  
government corruption-DAT support-PRES QUOT-be-PCPL criticism  
'The criticism that the government is supporting corruption...'  
(There is no change in meaning; *ennuḷḷa vimaṅṅanam* = *enna vimaṅṅanam* )

#### 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) peṅkuṭṭikaḷkaayi oru skuul uyarunnu  
girls-be-PCPL one school come-up-PRES  
'A school is coming up for girls'

(247) kuraccu paṅam avarḷkaayi maarṅiveccu  
some money they-DAT-be-PCPL put aside-PAST  
'Some money was set apart for them'

Benefactive meaning

(248) avar svaatanṅṅryattiṅṅaayi pooraatuka aayirunnu  
they independence-DAT-be-PCPL fight-*INFN* be-PRES  
'They were fighting for independence'

(249) jaṅtukkaḷ vellattiṅṅaayi alaṅṅu  
animals water-DAT-be-PCPL wander-PAST  
'The animals wandered for water'

Distributive meaning

(250) sainyaṅ raṅṅu karaḷaḷilaayi nirannu  
army two banks-LOC-be-PCPL spread-PAST

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‘The army spread over the two banks’

(251) maṅsuuṅ pala maasaṅṅalaayi peyyum  
monsoon many months-LOC-be-PCPL fall-FUT

‘The monsoon will fall over many months’

Extensive meaning

(252) ninne kaṅṅaan maasaṅṅalaayi kaattirikunnu  
you-ACC see-PURP INFN months-be-PCPL wait-PRES

‘(I am) waiting for months to see you’

(253) ii skuul varṅṅalaayi aṅṅu kiṅṅunnu  
this school year-PL-be-PCPL close-PAST-PCPL remain-PRES

‘This school has remained closed for many years’

Comitative meaning

(254) avaṅ paṅavumaayi ippoolettum  
he money-be-PCPL now-come-FUT

‘He will come now with the money’

(255) taṅuppumaayi vaṅṅaṅ kaarṅu ettum  
coldness-CONJ-be-PCPL north-NOMNL wind come-FUT

‘The North wind will come with chilliness’

Manner

(256) ii viṅadiikaraṅam puurṅamaayi śariyaṅṅu  
this explanation complete- be-PCPL correct-be-PRES

‘This explanation is completely correct’

(257) ceyyanna kaaryam nannaayi ceyyaṅam  
do-PRES-PCPL matter well-be-PCPL do-must

‘Things that (you) do must be done well’

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## Sociative Meaning

(258) ayaal kuṭṭikaḷumaayi 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 *uṇṭū* 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) keeraḷattil maḷa aanū  
kerala-LOC rain be-PRES  
'It's raining in Kerala'

(260b) keeraḷattil maḷa alla  
kerala-LOC rain be-PRES-NOT  
'It's not raining in Kerala'

(261a) aa kuṭṭikkū putiya pustakam uṇṭū  
that child-DAT new book be-PRES  
'That child has a new book'

(261b) aa kuṭṭikkū 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) daasan̄ adhyaapakan̄ 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 untaayirunnu  
there one hill be-PAST  
'There was a hill there'

(263b) avite oru mala untaayirunnilla  
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) keeralattil mala aanoo  
kerala-LOC rain be-PRES-INTER  
'Is it raining in Kerala?'

(256) aassaamil nelkrshi untoo  
Assam-LOC paddy cultivation be-PRES-INTER

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‘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) ñaan satyam ceyyunnu  
I promise do-PRES  
‘I swear.’

(258) ellaavareeyum ñaññal svaagatam ceyyunnu  
all-ACC-CONJ we welcome do-PRES  
‘We welcome all’

(259) malsarattil paṅketukkaan ñaan niññale kṣaṇikkunnu  
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) ma<sub>1</sub> peyyunnu  
rain fall-PRES  
‘It’s raining’

(260) kuṭṭika<sub>1</sub> ka<sub>1</sub>ikkunnu

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children play-PRES  
'The children are playing'

- **To denote universal time.**

(261) suuryan kilakkü udikkunnu  
sun east rise-PRES  
'The sun rises in the east'

(262) taajmahal aagrayil sthiti ceyyunnu  
Tajmahal Agra-LOC locate do-PRES  
'Taj Mahal is situated in Agra'

### 2.1. 2.1.3 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) naale 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 vayaṛ niraccu unṇum  
she night stomach fill-PAST-PCPL eat-FUT  
'She will eat full at night'

(266) ennum eelu maṇikku suṣeela paatum  
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 *unṭū* to the present stem of the verb.

(267) *avaḷ ii kooḷeejil paṭhikkunnu*  
she this college-LOC study-PRES  
'She is studying in this college'

(268) *avaḷ 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) *avaḷ iyyiṭeyaayi 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) *avaṅ ippool ennum siṇima kaṇunnuṅṭū*  
he now everyday film see-PRES-be  
'He is seeing films everyday now'

(271) *raṅṭu divasamaayi maḷa peyyunnuṅṭū*  
two day-be-PCPL rain fall-PRES-be  
'It's raining now for two days'

Situations which may produce a result in immediate future

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(272) avar varunnuṭṭu  
they come-PRES-be  
'They are coming' [Implies 'They will reach immediately']

(273) aakaaśattū meekham niṛayunnuṭṭu  
sky-LOC cloud fill-PRES-be  
'Clouds are gathering up in the sky' [Implies 'It will rain']

#### Assumption

(274) kaalocca keeḷkkunnu. aaroo varunnuṭṭu  
footsteps hear-PRES. someone come-PRES-be  
'Footsteps are heard. Someone is coming'

(275) nalla taṇuppū. maḷa peyyunnuṭṭu  
very cold rain fall-PRES-be  
'It's very cold. Must be raining'

#### Temporary state

(276) avan avite irikkunnuṭṭu  
he there sit-PRES-be  
'He is now sitting there' [He may leave]

(277) kuṭṭikaḷ ippool paṭhikkunnuṭṭu  
children now study-PRES-be  
'The children are now studying'

#### Announcement

(278) manṭri naale varunnuṭṭu  
minister tomorrow come-PRES-be  
'The minister is coming tomorrow'

(279) ṅaṅṅaḷ maisuṛ sanḍarśikkunnuṭṭu  
we Mysore visit-PRES-be  
'We will be visiting Mysore'

#### 2.1.2.1.2 *infinitive* + *aanū*

Another progressive form is marked by the *infinitive* + *aanū* construction.

(280) siita avite irikkuka aanū

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Sita there sit-INFN be  
'Sita is sitting there'

(281) kuṭṭikaḷ paṭhikkuka aaṇṁ  
children study-INFN be  
'Children are studying'

#### 2.1.2.2.2 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 *koṇṭu* + *irikk* + *tense suffix*. It can be in past, present or future time.

(282) avan paṭikkōṇṭirunnu  
he sing-ITER-PAST  
'He was singing'

(283) avan paṭikkōṇṭirikkunnu  
he sing-ITER-PRES  
'He is singing'

(284) avan paṭikkōṇṭirikkum  
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 *koṇṭu* + *ee* + *irikku* + *tense suffix*.

(285) kuṭṭikaḷ paṭikkōṇṭeeyirunnu  
children sing-CONT ITER-PAST  
'The children sung without stop'

(286) vidyaarttikaḷ occa uṇṭaakkikōṇṭeeyirunnu  
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 ma<sub>l</sub>a peytirunnu  
 Yesterday rain fell-PERF-PAST  
 ‘It had rained yesterday’ [Implies ‘It’s not raining today’]
- (288) raajan dhaaraalam pustakaṅṅa<sub>l</sub> 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) p<sub>r</sub>dhaanama<sub>n</sub>ṭṭri atinekkuriccū aaloocicirunnu  
 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) aaśupatriyil ettiyappo<sub>l</sub> roogam muurcchicirunnu  
 hospital-LOC reach-PAST-ADV illness aggravate-PERF-PAST  
 ‘The illness had worsened when they reached the hospital’
- (291) pooliis vannappo<sub>l</sub> akramika<sub>l</sub> rakṣappettirunnu  
 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 p<sub>r</sub>incippaaline kaṅṅaan pooyirikkunnu  
 he principal-ACC see-PURP INFN go-CONTM-PERF  
 ‘He has gone to see the Principal’
- (292) pariikṣa e<sub>l</sub>utarutū ennu anvaṛinootū adhyaapaka<sub>n</sub> niṛdeesiccirikkunnu  
 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.

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(293) yuddham pottippurappettirikunnu  
war break out-CONTM-PERF  
'War has broken out!'

(294) nagarattil sarckkas ettiyirikkunnu  
town-LOC circus reach-CONTM-PERF  
'Circus is in town!'

#### 2.1.2.2.2.4.3 Remote Perfect

Remote perfect forms are derived by adding *-itt-* + *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) gaandhiji tiruvaṇantapuram sandarṣicciṭṭunṭū  
Gandhiji Trivandrum visit-REMO PERF  
'Gandhiji had visited Trivandrum'

(296) ṅaan paatṭū paṭhicciṭṭunṭū  
I music study-REMO PERF  
'I had studied music'

(297) ṅaan orikkal gaandhijiye kaṇṭiṭṭunṭū  
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 verb *unṭū* on which the tense is marked.

(298) juuṇ maasattil maḷa peyyaarunṭū  
June month-LOC rain fall-HAB-be  
'It usually rains in the month of June'

(299) vaikunneeraṇṇalil ṅaan naṭakkaan pookaarunṭū  
evenings-LOC I walk-PURP INFN go-HAB-be  
'I usually go for a walk in the evenings'

(300) ṅaan delhiyil pookaarunṭaayirunnu  
I Delhi-LOC go-HAB-be-PAST  
'I used to go to Delhi'

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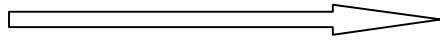
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### 2.1.2.3 Moods

#### 2.1.1.3.1 Imperative mood

The basic imperative forms of Malayalam are shown below.

I	II	III	
vaa	varuu	varaṇam	‘Come’
eḷutū	eḷutuu	eḷutaṇam	‘Write’
paṛayū	paṛayuu	paṛayaṇam	‘Say’



**More formal, less intimate.**

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

(301) kyyu paalikkuka  
queue maintain-*INFN*  
‘Maintain queue’

(302) valatuvaśam ceerṇnu 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 *veeṇṭatū* ‘must’) followed by the conjunctive verb *aanū*

(303) putiya vidyaarthikaḷ heḍmaasṛṛare kaṇṇeeṇṭataaṇū  
new students headmaster-*ACC* see-*IMP-be*  
‘New students should meet the headmaster.’

(304) bassukaḷ valatteekku tiriñṇu pookeṇṭataaṇū  
buses right-*LOC* turn-*PART* go-*IMP-be*  
‘Buses should take left turn and go’

#### 2.1.1.3.2 Compulsive mood

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(305) *nii naaḷe vannee okkuu/parṛuu*  
you tomorrow come-IMP must  
'That you must come tomorrow is a must.'

(306) *atu enikku tannee parṛuu/okkuu*  
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 naaḷe varaate parṛilla*  
you tomorrow come-NEG-PART must-NOT  
'There is no way other than you coming tomorrow'

(308) *atu enikku taraate parṛilla*  
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) *ṅaan naaḷe varaam*  
I tomorrow come-PROM  
'I will come tomorrow'

(310) *ṅaan 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) *ṅaan naaḷe vanneekkaam*  
I tomorrow come-PROM  
'I will come tomorrow'

(312) *ṅaan avanooṭu paraṅṅeekkaam*  
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 naale vannoolāam*

I tomorrow come-PROM

‘I will come tomorrow’ [I undertake to come tomorrow]

(313) *ñaan koṭuttoolāam*

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 naale vannirikkum*

I tomorrow come-PROM

‘I will certainly come tomorrow’

(315) *naale 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) *niṅṅalkku 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) *vannoo*

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come-PAST-PERM  
'(You may) come.'

(319) tannoo  
give-PAST-PERM  
'(you may) give'

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

Another suffix which denotes permissive meaning is *-oote* added to the past stem.

(320) avan avite irunnoote  
he there sit-PERM  
'Let him sit there'

(321) aval uranjikkoote  
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 irunnoote* implies 'Let him sit there, don't do anything to disturb him or make him go away'.

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

(322) kuttikal kalikkatte  
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 *aavunnatũ + aanũ* to the verb root.

(324) paas ullavaṛkkũ itilee pookaavunnatũ aanũ  
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 peyyaṭṭe  
rain fall-OPT  
'Let it rain'

(326) daivam kaṇiyaṭṭe  
God kind-OPT  
'May god be kind'

(327) ellaam nannaayirikkaṭṭe  
all good-be-OPT  
'Let everything be fine'

## Attitude of no objection

(328) avan̄ varaṭṭe. enikkū kuḷappam illa  
he come-OPT I-DAT problem be-NEG  
'Let him come, I have no problem'

(329) ravi paṛayaṭṭe  
ravi say-OPT  
'Let Ravi say'

## Attitude of readiness

(330) accan varaṭṭe . ñāan̄ paṛayaam  
father come-OPT I say-PROM  
'Let father come. I will say'

(331) aviṭe cellaṭṭe. appool̄ kaṇaam  
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.

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(332) *daivamee ivale kaattukollanee*  
God-VOC she-ACC protect-PREC  
'God kindly protect her'

(333) *mala peyyanee*  
rain fall-PREC  
'May it rain'

(334) *enne rakshikkanee*  
I-ACC save-PREC  
'Save me'

(335) *atenikku taranee*  
that- I-DAT give-PREC  
'Please give it to me'

The precative construction of *verb root + anee* is a contracted form of *verb root + uka* (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', *kaniyenamee* 'May it give mercy' etc. Present day spoken language uses only the contracted form.

#### 2.1.2.3.8 Negative precative

(336) *mala peyyarutee*  
rain fall-NEG-PREC  
'May it not rain'

(337) *accan itu kaanarutee*  
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 varanamaayirunnu*  
he come-IMP-be-CONT-FUT  
'He should have come'

(339) *avan vareentataayirunnu*  
he come-OBL-NOML-be-FUT

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‘He should have come’

#### 2.1.2.3.10 Abilitative mood

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

(341) avaruṭe taṅtram namukku manassilakkaavunnateē uḷḷuu  
their-GEN strategy we-DAT understand-ABLT be-INFN  
‘Their strategy is something which we can find out’

#### Purposive + abilitative verb construction

(342) atu ninakkū eṭukkan kaḷiyum  
that you-DAT take-PURP INF able-FUT  
‘You can lift that’

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

(344) itilee pooyaal peṭṭennū ettaan paṛṛum  
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 tuṭaṅṅiyeene  
rain stop-PAST-COND play start-PAST-IRLS  
‘Had the rain stopped, play would have begun’

(346) jamaal ennooṭu coodicceṅkil ñaan paṇam koṭutteene

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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 vannerkil ñaan paraññeene  
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 paṭhikkunnuṭoo entoo  
she study-PRES-be-INTER what-DUB  
'I don't know/I am not sure/I wonder if she is studying'

(349) meeri ikkaaryam ariññukaanumoo entoo  
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 paataan pookunnu  
he sing-PURP INFN go-PRES  
'He is going to sing'

(351) maaneejar paṇam eṭukkaan tuṭaṇṇi  
manager money take-PURP INFN begin-PAST  
'The manager began to take money'

(352) paṇam koṭukkaan accaṇ paraññirunnu  
money give-PURP INFN father say-PERF  
'Father had told to give money'

#### 2.1.2.3.14 Conditional mood

(353) amma vannal paṇam kiṭṭum  
mother come-PAST-COND money get-FUT  
'If mother comes will get money'

(354) aviṭe cennaal kaṇaṇ parṟum  
there reach-PAST-COND see-PURP INFN be-able

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‘If we go there we can see’

#### 2.1.2.3.15 Satisfactive Mood

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

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

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

#### 2.1.2.3.16 Monitory Mood

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

(359) *suukšicillenkil paṇam naštappetumee*  
care-PAST-NEG-COND money lose-FUT-MON  
‘If you are not careful you will lose the money’

(360) *malayattu kaļiccaal paṇi 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 judgemental modality.

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

(361b) *itu prśṇam aakaam*  
this problem be- POSS  
‘This may become a problem’

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(362a) ii maram maṛiñṅū viiḷum  
this tree flop-PAST-PART fall-FUT  
'This tree will fall down'

(362b) ii maram maṛiñṅū viiḷaam  
this tree flop-PAST-PART fall-POSS  
'This tree may fall down'

(363a) maḷa peyyunnuṅṅaakum  
rain fall-PRES-be-FUT  
'It must be raining'

(363b) maḷa peyyunnuṅṅaakaam  
rain fall-PRES-be-POSS  
'It may be raining'

#### 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) keeraḷam kaṭalinū aṭiyil aayirunnu ennu karutappetuṅṅu  
kerala sea-DAT under-LOC be-PAST QUOT consider-PASS-PRES  
'It is believed that Kerala was (once) under the sea'

(365) avar draaviḍar aaṅṅ ennu viśvasikkappetuṅṅu  
they Dravidians be-PRES QUOT believe-PASS-PRES  
'It's believed that they are Dravidians'

- **Quotative**

(366) keeraḷattile janannaḷ draaviḍar aanatre  
Kerala-LOC COP people Dravidians be-QT  
'It's said that the people of Kerala are Dravidians'

(367) amitaveegam aanatre apakaṭakaaraṅam  
Over-speed be-QT accident-reason  
'It's said that the reason for the accident is over speed'

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- **Reportive**

(368) avaḷ innale aviṭe pooyi poolum  
she yesterday there go-PAST RPT  
'It seems/she says that she went there yesterday'

(369) avar ariṇṇupoolum  
they know-PAST-RPT  
'It seems /it has been said that they already know'

- **Deductive**

(370) ivaṅ malayaali aayirikkaṇam  
this-he Malayali be-PERF-OBLG  
'This man must be a Malayali'

(371) kaṭal aṭuttu aayirikkaṇam  
sea near be-PERF-OBLG  
'The sea must be near'

(372) avar ettiyirikkaṇam  
they reach-PERF-OBLG  
'They must have reached'

- **Assumptive**

(373) kaṭal aṭuttu aayirikkuṁ  
sea near be-PAST-PERF-FUT  
'The Sea may be near'

(374) ivaṅ malayaali aayirikkuṁ  
this-he Malayali be-PAST-PERF-FUT  
'This man may be a Malayali'

(375) avar ettiyirikkuṁ  
they reach-PAST-PERF-FUT  
'They may have reached'

Judgmental modality can be speculative or possibilitive.

- **Speculative**

(376) maram mariṇṇu viiḷaam  
tree slant-PART fall-POSS  
'The tree may fall down'

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(377) ma<sub>l</sub>a 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 ma<sub>r</sub>iññu vii<sub>ñ</sub>eekkaam  
tree uproot-PCPL fall-PAST-POSS  
'It's possible that the tree may fall down'

(379) ma<sub>l</sub>a 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 adhyaapika aa<sub>ñ</sub>  
Sita teacher-FEM be-PRES  
'Sita is a teacher'

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

(381a) ñaa<sub>n</sub> pa<sub>ṭ</sub>hikkuka aa<sub>ñ</sub>  
I study-INFN be-PRES  
'I am studying'

(381b) ñaa<sub>n</sub> pa<sub>ṭ</sub>hikkuka alla  
I study-INFN be-NEG-PRES

(382a) accha<sub>n</sub> oo<sub>f</sub>fiisil aa<sub>ñ</sub>  
father office-LOC be-PRES  
'Father is in office'

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(382b) acchan̄ ooffiisil̄ alla  
father office-LOC be-NEG-PRES  
Father is not in office

(383a) keeraḷattil maḷa uṅṅū  
Kerala-LOC rain be-PRES  
'There is rain in Kerala'

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

(384a) avan̄u paṇi uṅṅū  
he-DAT fever be-PRES  
'He has fever'

(384b) avan̄u paṇi illa  
he-DAT fever be-NEG-PRES  
'He has no fever'

(385a) pustakam meeṣayil̄ uṅṅū  
book table-LOC be-PRES  
'The book is inside the table'

(385b) pustakam meeṣayil̄ 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 varunnilla  
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.

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(390a) *śyaama paṭhikkuka alla*  
Syama study-INFN be-NEG-PRES  
'Syama is not studying'

(390b) *śyaama paṭhikkuka illa*  
Syama study-INFN be-NEG-PRES  
'Syama will not study'

(391a) *maḷa peyyuka alla*  
rain fall-INFN be-NEG  
'It is not raining'

(391b) *maḷa peyyuka illa*  
rain fall-INFN be-NEG  
'It will not rain'

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 ceytilla*  
Deepa study-INFN-DISJ work do-INFN-DISJ do-PAST-NEG  
'Deepa did not study nor did she work'

(393) *kuñṅū aahaaram kaḷikkukayum uṛaṅṅukayum ceytilla*  
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 paṭhikkunnumilla jooli ceyyunnumilla*  
Deepa study-PRES-CONJ-NEG work do-PRES-CONJ-NEG  
'Deepa is neither studying nor working'

(395) *kuñṅū uṛaṅṅunnukayum alla aahaaram kaḷikkukayum 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'

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(397) avaḷ 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 *aatta* (RP) or *aate* (VP).

(398) maḷa illaatta divasaṅṅaḷ  
rain be-*NEG-PCPL* days  
'Days without rain'

(399) viśramam illaatta jooli  
rest be-*NEG-PART* job  
'Job without any rest'

(400) deesyam illaate parañṅu  
anger be-*NEG-PART* say-*PAST*  
'Said without anger'

(401) aahaaram illaate kaliñṅu  
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) avanū oru nalla pustakam kiṭṭi  
he-*DAT* one good book get-*PAST*  
'He got a good book'

(402b) avanū 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) avanū 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) ramaṇikkū dhaaraaḷam paṇam uṇṭū  
Ramani-DAT much money be-PRES  
'Ramani has lot of money'

(404b) ramaṇikkū paṇam dharaaḷam 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 *illa* in cleft constructions.

(406a) amma appuvinoōṭṭu paṭhikkaaṇ paraṇṇu  
mother Appu-SOC study-PURP INFN say-PAST  
'Mother told Appu to study'

(407b) amma appuvinoōṭṭu paṭhikkaaṇalla paraṇṇatū  
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 appuvinoōṭṭu paṭhikkaaṇ paraṇṇilla  
mother Appu-SOC study-PURP INFN say-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.

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(408a) nii viḷiccaal            aval varillaayirunnu  
you call-PAST-COND she come-FUT-be-IRREAS  
'She would not have come, had you called'

(408b) nii viḷiccaal            aval varumaayirunnilla  
you call-PAST-COND she come-FUT-IRREAS-NEG  
'She would not have come, had you called'

(409a) avan avite unṭaayirunnilla  
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 kooḷeejil paṭhikkunoo  
Rita college-LOC study-PRES-INTR  
'Is Rita studying in the college?'

(411) kuṭṭikaḷ skuuḷil pooyoo  
children school go-PAST-INTR  
'Did the children go school?'

(412) naale maḷa peyyumoo  
tomorrow rain fall-FUT-INTR  
'Will it rain tomorrow?'

(413) maḷa peytukoṅṭirikkuka aaṇoo  
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) kuṭṭikaḷ skuuḷil            aaṇoo            pooyatū  
children school-LOC be-PRES-INTR go-PRES-NOMNL  
'Was it to school that the children went?'

(415) kuṭṭikaḷ aaṇoo            skuuḷil            pooyatū  
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children be-PRES-INTR school-LOC go-PAST-NOMNL  
'Was it the children who went to school?'

The negative verbs *alla* and *illa* take *-ee* to form confirmatory questions.

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

(417) niṅṅaḷ innale allee vannatũ  
you-PL yesterday be-NEG-PRES-INTR come-PAST-NOMNL  
'Was it not yesterday that you came?'

(418) raajikkũ pustakam illee  
Raji-DAT book be-NEG-PRES-INTR  
'Does not Raji have a book?'

(419) iviṭe vellam 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 viḷikkaaṅ saar paraññaaloo  
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 kiṭṭiyillenkiloo  
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 sinimaykku pooyaaloo  
we-DAT cinema-DAT go-PAST-COND-INTER  
'Shall we go for a film?' (What do you say?)

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- (424) namukku saarinootu coodiccaaloo  
 we-DAT teacher-SOC ask-PAST-COND-INTER  
 ‘Why don’t we ask the teacher?’ (‘What is your opinion?’)

### 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) raajaavũ atithikaḷe sviikariccu  
 king guests-ACC receive-PAST  
 ‘The king received the guests’
- (425b) atithikaḷ raajaaviṇaal sviikarikkappettu  
 guests king-INSTR receive-PASS-PAST  
 ‘The guests were received by the king’

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

- (426) janaṇṇaḷ vañcikkappettu  
 people cheat-PASS-PAST  
 ‘People were cheated’
- (427) sarvatum naṣippikkappettu  
 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 uṛakkam aaṇoo?  
Fatma sleep be-INTER
- (428b) faattimma uṛaṅṅuka aaṇoo?  
Fatma sleep-INFN be-INTER  
'Is Fatma sleeping?'
- (429a) iviṭe taamasikkunnatu prayaasam aaṇu  
here live-PAST-NOMN difficulty be-PRES
- (429b) iviṭe taamasikkua prayaasam aaṇu  
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 vannatīnaal 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 viiṭṭiloottu pookuka aayirunnu  
he house-LOC-towards go-INFN be-CONT-PRES  
'He was going home'
- (432) siita nannaayi paṭhikkuka aaṇu  
sita well-ADVR study-INFN be-PRES  
'Sita is studying well'

Verbs with *-uka* cannot occupy the nominal slots in many contexts.

- (433a) aval ootṭam tuṭarṅṅu  
she running continue-PAST  
'She continued to run'
- (433b) \*aval ootṭuka tuṭarṅṅu
- (434a) aa ootṭam avasaaniccu

that running end-PAST

‘That running has come to an end’

(434b) \*aa ooṭuka avasaaniccu

(435a) ooṭṭam durantattil kalaasiiccu

running tragedy-LOC end-PAST

‘The run ended in tragedy’

(435b) \*ooṭuka durantattil kalaasiiccu

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

(436) ii niṛdeeṣaṅṅaḷ 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 paataaṅ tuṭaṅṅi  
they sing-PURP begin-PAST  
‘They began to sing’

(439) kaaṟṟu viiṣaaṅ aarambhiccu  
wind blow-PURP begin-PAST  
‘The wind began to blow’

- **Purposive**

(440) jayan videeṣattu pookaan sṛmikkukayaanū  
Jayan abroad-LOC go-PURP try-be-PRES  
‘Jayan is trying to go abroad’

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(441) avite taamasikkaan enikku taalparyam illaayirunnu  
there live-PURP I-DAT interest be-NEG-PAST  
'I had no desire to live there'

### 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) kuṭṭikaḷ ivite vareṅṭataayirunnu  
children here come-OBL INF-be-IRLS  
The children should have come here.

(443) kollattinu pookeṅṭa aḷukaḷ ivite 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) aḷukaḷ nookki nilkke paalam takarṇnu  
people look-stand-SIMUL INFN bridge collapse-PAST  
'The bridge collapsed when the people were looking on'

(445) ṅaan avite irikke avar puṛattu 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 śabdham  
hear-PRES-RP sound  
'The sound which is being heard'

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

(449) sukhamuḷla kaaryam  
comfort-be-RP matter  
'A pleasant matter'

(450) kaḷivuḷla kuṭṭi  
ability-be-RP child  
'The able child'

(451) miṭukkaṇaaya vidyaarṭhi  
smart NOMNL-be-RP student  
'The smart student'



- **Genitive form of nouns**

(452) raamanre pustakam  
Raman-GEN book  
'Raman's book'

(453) kuṭṭikaḷuṭe paripaati  
children-GEN program  
'Children's programme'

(454) avaruṭe aaśa  
their-GEN hope  
'Their hope'

- **Locative copula.**

(455) talayile puuvu  
head-LOC COP flower  
'The flower on the head'

(456) valiyile ceti  
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.

ooṭi + -a = ooṭiya ‘Who ran’  
ooṭunnu + -a = ooṭunna ‘Who is running’

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

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

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

The future relative participle usually denotes habitual meaning.

(463) paṛakkum 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) ooṭaatta kuṭṭi  
run-NEG-RP child  
‘Child who does not run’

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

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

(468) ooṭikkoṇṭirikkunna vaahaṇam

run-ITER- be-PRES-RP vehicle  
'The vehicle that is running'

(469) paraññukonṭirunna 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) vannavaṅ  
come-PAST-RP-MASC  
'He who came'

(471) varaattavaḷ  
come-NEG-PAST-RP-FEM  
'She who did not come'

(472) eṭuttatū  
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 *uṅṭū* forms attributive adjectives with nouns, adverbs and the purposive infinitive form of the verb.

#### • Nouns

(474) alivuḷḷa strii  
kindness-be-RP woman  
'Kind woman'

(475) niṟamuḷḷa svapṇam  
colour-be-RP dream  
'Colourful dream'

(476) paṇamuḷḷa maṇuṣyaṅ  
Money-be-RP man  
'Rich man'

This construction is derived from sentences with either a dative or locative subject.

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- (477) striikkũ alivũ unṭũ → alivuḷḷa strii ‘kind woman’  
 woman-DAT kindness be-PRES
- (478) svapṇattinũ niṛam unṭũ → niṛamuḷḷa svapṇam ‘colourful dream’  
 dream-DAT colour be-PRES
- (479) raatriyil nilaavũ unṭũ → nilaavuḷḷa raatri ‘Moonlit night’  
 Night-LOC moonlight be-PRES

• **Adverbs**

- (480) neereyulla vaḷi  
 straight-be-RP path  
 ‘The straight path’
- (481) tuṭareyulla aakṛamaṇam  
 continuous-be-RP attack  
 ‘Continuous attack’
- (482) uṛakkeyulla ciri  
 loud-be-RP laughter  
 ‘Loud laughter’

• **Purposive Infinitive**

- (483) pookaanuḷḷa tiṭukkam  
 go- PURP INF-be-RP haste  
 ‘Haste to go’
- (484) ariyikkaanuḷḷa niṛdeeṣam  
 inform-PURP INF-be-RP instruction  
 ‘Instruction to inform’
- (485) keeḷkkaanuḷḷa 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) taṭiyānaaya maṇuṣyan  
 fat-be-RP man  
 ‘The fat man’

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(487) kruuranaaya raajaavu  
cruel-be-RP king  
'The cruel king'

(488) nallavanaaya sneehitan  
good man-be-RP friend  
'The good friend'

### 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) raaginiyute viitu  
Ragini-GEN house  
'Ragini's house'

(490) avalute pustakam  
she-GEN book  
'Her book'

(491) nannaalute panam  
we-GEN money  
'Our money'

- **Genitive meaning**

(492) aasaanre kavita  
Asan-GEN poetry  
'Asan's poetry'

(493) ravivarumayute citram  
Ravivarma-GEN picture  
'Ravi Varma's picture'

(494) keeralattinre samskaaram  
Kerala-GEN culture  
'kerala's culture'

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- **Relational meaning**

- (495) raviyuṭe acchan  
Ravi-GEN father  
'Ravi's father'
- (496) enre adhyaapakan  
I-GEN teacher  
'My teacher'
- (497) siitayute makaḷ  
Sita-GEN daughter  
'Sita's daughter'

- **Agentive meaning**

- (498) enre varavũ [<ñaan vannu 'I came']  
I-GEN coming  
'My coming'
- (499) enre paṭhanam [< ñaan paṭhikkunnu 'I am studying']  
I-GEN study  
'My studies'
- (500) avaḷute prasmgam [< avaḷ prasamgiccu 'She made a speech']  
she-GEN speech  
'Her speech'

- **Point of reference**

- (501) vanmatilinre munnil  
great wall-GEN front-LOC  
'In front of the great wall'
- (502) enre aṭuttũ  
I-GEN near  
'Near me'
- (503) avaḷute curṛum  
she-GEN around  
'Around her'

- **Part-whole/ relational meaning**

- (504) valiyyute kaalbhaagam  
path-GEN quarter part  
'Quarter of the path'

(505) atinre pakuti  
it-GEN half  
'Half of that'

(506) talayute mukaḷil  
head-GEN above-LOC  
'On the head'

- **Identificatory meaning**

(507) bhaktiyute paata  
devotion-GEN path  
'The path of devotion'

(508) sahakaraṇattinre veedi  
cooperation-GEN platform  
'The platform of cooperation'

(509) yuddhattinre oorṃa  
war-GEN memory  
'The memory of war'

- **Cause- effect relationship**

(510) anugrahattinre śakti  
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) kaarṇinre śakti  
wind-GEN power  
'The power of the wind'

(514) maṇṇinre maṇam  
earth-GEN smell  
'The smell of earth'

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(515) avaluṭe sneeham  
she-GEN love  
'Her love'

### 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 *uṇṭū*.

[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 vanṇu

(517) kaṇṭa kaaḷcca → kaaḷcca kaṇṭu

(518) nalla kuṭṭi → kuṭṭi-----?

(519) iḷaya kuṭṭi → kuṭṭi-----?

- Free adjectives semantically modify the noun that follows them.

(520) paḷaya pustakam 'Old book'

(521) iḷaya kuṭṭi 'Younger child'

(522) nalla paattū 'Good song'

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

(523) cila kuṭṭikaḷ 'Some children'

(524) pala aaḷukaḷ 'Many people'

(525) kuṇṇe kuṭṭikaḷ 'Some children'

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- Free adjectives become derived nouns when gender suffixes are added.

(526) cila + atũ = cilatu ‘Some’

(527) pala + r̥ = palar̥ ‘many people’

(528) nalla + atũ = nallatũ ‘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) ñaan̄ oru putiya pustakam vaan̄iccu  
 I one new book buy-PAST  
 ‘I bought a new book’

(529b) ñaan̄ vaan̄icca pustakam putiyatũ aan̄ũ  
 I buy-PAST-RP book new-NMNL be-PRES  
 ‘The book that I bought is new’

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

(530b) yeeśudaas paaṭiya paaṭṭũ nallatũ aan̄ũ  
 Yesudas sing-PAST-RP song good-NMNL be-PRES  
 ‘The song that Yesudas sang is nice’

Adjectival bases are limited in number.

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putiya(new) , paḷaya(old) , kuṛiya(short) , neṭiya(long) , koṭiya, ceṛiya(small) , valiya(big) , neeriya(thin) , iḷaya(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) kuṛee divasam ‘Some days’  
(532) ittiri neeram ‘A little time’  
(533) ottiri kaaryam ‘A lot of matters’

- **Post modifier**

- (534) divasaṅṅaḷ kuṛee kaḷiṅṅu ‘Some days passed’  
(535) neeram ittiri baakki uṅṅu ‘A little time is left’  
(536) vaṛasaṅṅaḷ eere kaṭannupooyi ‘Many years have passed’

- **Adverbial modifier**

- (537) ittiri pinnil ninnu ‘Stood a little behind’  
(538) eere munnil etti ‘Reached much in front’  
(539) vaḷare veegattil caliccu ‘Moved very quickly’

They function as adverbs also.

- (540) ittiri adhvaanikkaṅam ‘must labor a bit’  
(541) svalppam aalociccu ‘Thought a little’  
(542) kuṛaccu śaantam aayi ‘Became a little peaceful’

The following are the commonly used quantifiers of Malayalam.

ittiri , alpam , svalpam , alpasvalpam , irru , oṭṭu , kuṛaccu , ottiri , eere , kuṛacceere , orupaaṭṭu , mikkavaarum , vaḷare , vaḷareyeere , oṭṭumukkaal , kuṛe , eetaaṅṅu , 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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- (543) vaḷare valiya muṛi ‘very big room’  
 (544) tiire ceṛiya paatṛam ‘very small vessel’  
 (545) eeṛe valiya ruupam ‘very big figure’  
 (546) tellu taṭicca manuṣyan ‘a somewhat fat man’

#### 3.1.1.5.2.4 Intensifiers

These adjectives are used to intensify the meaning of nouns.

- (547) veṛum samśayam ‘pure doubt’  
 (548) kaṭum veenaḷ ‘strong summer’  
 (549) koṭum śaityam ‘intense winter’  
 (550) mahaa maṇṭattaram ‘great foolishness’  
 (551) parama maṇṭan ‘great fool’  
 (552) śuddha temmaṭi ‘pure scoundrel’  
 (553) taṇi kiṛukkū ‘typical madness’

#### 3.1.1.5.2.5 Enumeratives

- (554) śankaraṇ **enna** vedaanti ‘Sanakra the philosopher’  
 (555) januvāri, februvāri, maārca **ennii** maasaṅṅaḷ ‘The months of January, February and March’  
 (556) kaamam, kṛoodham **tuṭaṅṅiya** vikaaraṅṅaḷ ‘The emotions of lust and rage’  
 (557) samskṛitam paali praakṛitam **mutalaaya** bhaaṣakaḷ ‘Languages such as Sanskrit, Pali and Prakrit.’

(558) jyootiṣam taṛkkam niruktam **ityaadi** viṣayaṅṅaḷ ‘Subjects such as astrology, logic and etymology...’

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

- enna + tū → ennatū ‘that which’  
 tuṭaṅṅiya + ar → tuṭaṅṅiyavar ‘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:

1. Pure determiners. 2. Indefinitives. 3. Cardinals. 4. Ordinals. 5. Positional determiners. 6. Demonstratives. 7. Distributives. 8. Qualitatives.

- **Pure determiners**

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- (559) cila kuṭṭikaḷ ‘some children’
- (560) pala tarakkaar ‘people of different types’
- (561) marre divasam ‘the other day’
- (562) marru aalkkaar ‘other people’
- (563) valla maṅṅanum ‘some idiot’
- (564) ellaa divasavum ‘all days’
- (565) piṛree aalcca ‘the next week’
- (566) mikka neeravum ‘most of the time’
- (567) vee e nagaraṅṅa ‘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) raṅṅu neeram ‘two times’
- (571) muunnu divasam ‘three days’
- (572) nuuru varṣaṅṅaḷ ‘hundred years’
- (573) aayiratti onnu raavukaḷ ‘thousand and one nights’

[The adjectival form for one is the base *oru*.

- (574) oru divasam ‘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 / onnaamate nila ‘first floor’
- (577) muunnaam / muunnaamate varṣam ‘third year’

- **Sequentials**

Sequentials are derived from the adverbs by adding the suffix *-e*.

Adverb

Adjective

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aadyam ‘first’	aadyatte ‘first one’
avasaanam ‘last’	avasaanatte ‘last one’
oṭukkam ‘finally’	oṭukkatte ‘final one’
pinnil ‘behind’	pinnile ‘the one behind’
uḷḷil ‘inside’	uḷḷile ‘the one inside’

- **Demonstratives**

- (578) aa vaḷi ‘that path’  
(579) ii viiṭṭu ‘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) oorroo maṇikkuruṅum ‘each hour’  
(585) oorrooro kaaryavum ‘each matter’  
(586) atatu sthaanam ‘position for each’

- **Qualitatives**

Qualitative adjectives are formed by two processes.

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

- (587) uruḷan paara ‘round stone’  
(588) niḷan uṭuppū ‘long shirt’  
(589) tuṭaran 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) keṇḍram → keendra ‘central’  
(592) praayoogikam → praayoogika ‘practical’  
(593) trikooṇam → trikooṇa ‘triangular’

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

- (594) taṭiyaṅ ceṟukkan ‘big boy’

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(595) miṭukki kutṭi ‘smart girl’

Colour terms are also basically qualitative adjectives.

(596) niila niṛam ‘blue colour’

(597) mañña uṭuppū ‘yellow shirt’

(598) pacca veḷiccam ‘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) aviṭe **valiya** viiṭukaḷum **ceṛiya** viiṭukaḷum uṇṭū ‘There are big houses and small houses there.’

(561) aviṭe **valutum ceṛtum aaya viiṭukaḷ** uṇṭū ‘There are houses which are big and small there.’

(562) ñaan laibrariyil ninnu **putiya** pustakaṇṇaḷ eṭukkum allenkil **paḷaya** pustakaṇṇaḷ eṭukkum ‘I will take new books or old books from the library.’

(563) ñaan laibrariyil ninnu **putiya pustakaṇṇaḷoo paḷaya pustakaṇṇaḷoo** eṭukkum ‘I will take new books or old books from the library.’

(564) ñaan laibrariyil ninnu **putiyatoo paḷayatoo aaya pustakaṇṇaḷ** eṭukkum ‘I will take from the library both old and new books.’

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

(565) enṛeyoo ninṛeyoo pustakam ‘Mine or your book’

(566) avanṛeyum avaluṭeyum viiṭu ‘His and her house’

(567) ñaṇṇaḷuṭeyum niṇṇaḷuṭeyum 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 eṅṅane 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 aaṅu pooyatũ ‘It was slowly that (he/she) went’

(570) taale aaṅu irunnatũ ‘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) munniloo 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) , peṭṭennũ (suddenly), poṭunnane(all of a sudden).

- **Reduplicative forms**

Reduplicative adverbs are commonly used in everyday language.

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turuturaa ‘descriptive of actions happening or repeated in quick succession’  
paḷapaḷaa ‘descriptive of shine’  
miṇumiṇaa glittering’  
veḷuveḷe shining whiteness’

Morphological processes of adverbial formation.

- Verbal participle + postposition *koṇṭū*

(573) karaṇṇukoṇṭu paraṇṇu ‘said while crying’  
(574) vaayiccukoṇṭu naṭannu ‘read while walking’  
(575) nookkikoṇṭū irunnu ‘sat while looking’

- Noun + suffix *-ooṭe*

(576) dukhaattooṭe paraṇṇu ‘said sadly’  
(577) kaṇṇiirooṭe apeekṣiccu ‘requested with tears’  
(578) śaktiyooṭe kulukki ‘shook with force’

- Noun + locative suffix *-il*

(579) bhamgiyil aṭukki ‘arranged beautifully’  
(580) iinaṭtil paati ‘sang melodiously’  
(581) veegattil ooṭi ‘ran fast’

- Noun + past participle form of *aak*

(582) bhamgiyaayi paati ‘sang beautifully’  
(583) sukhmaayi uṛaṇṇi ‘slept well’  
(584) santooṣamaayi tiriccupooyi ‘went back happily’

- Noun + *aayum/aayiṭṭum*

(585) niścayamaayum ‘surely’  
(586) tiirccayaayum ‘definitely’  
(587) uṛappaayum ‘certainly’

### 3.2.2.2 Locative Adverbs

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

- **Free forms**

miite ‘above’

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kiile ‘below’  
purake ‘behind’  
munpe ‘in front’  
taale ‘below’  
aṭuttū ‘near’  
duure ‘far’  
kuuṭe ‘with’  
oppam ‘with’

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

muriyil ‘in the room’  
valiyil ‘on the way’  
delhiyil ‘in Delhi’  
arṛattū ‘at the tip’  
neṅcattū ‘on the chest’  
purattū ‘outside’

- **Discontinuous forms**

(588) viiṭu mutal skuul vare ‘From house to school’  
(589) kanyaakumaari mutal kaaṣmiir vare ‘From kanyakumari to kashmir’  
(590) tala tottu paadam vare ‘From head to foot’

### 3.2.2.3 Temporal Adverbs

They are free forms and are comparatively more in number.

orikkal ‘once’  
annū ‘that day’  
innū ‘this day’  
innale ‘yesterday’  
naale ‘tomorrow’  
miniññaannū ‘day before yesterday’  
maṛṛannaal ‘day after tomorrow’  
paṅṭū ‘long back’  
palappoḷum ‘many times’  
ennum ‘all days’  
ennenum ‘ever’  
talkṣaṇam ‘right then’  
talkkaalam ‘for the time being’  
uṭaṅ ‘immediately’  
uṭaṅaṭi ‘immediately’

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The discontinuous locative adverbs function as temporal adverbs also.

(591) annu tottũ innu vare ‘From that day to today’

(592) pattu maṇi mutal aṅcu maṇi vare ‘From ten o’clock to five o’ clock’

#### 3.2.2.4 Sequential Adverbs

- **Free forms**

aadyam ‘First’

pinniiṭũ ‘After’

tutaṛnnũ ‘In continuation’

oṭukkam ‘Finally’

avasaṅgam ‘Finally’

iṭaykkũ ‘In between’

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

onnaamatũ ‘first’

raṅṅaamatũ ‘second’

muunnaamatũ ‘third’

#### 3.2.2.5 Sentential Adverbs

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

atiṅaal ‘therefore’

atukoṅṅũ ‘because’

eṅkil ‘if’

ennaalum ‘even though’

eṅkilum ‘even if’

kuuṭaate ‘also’

maatṛamalla ‘not only’

maṛiccũ ‘on the contrary’

pinne ‘then’

enniṭṭũ ‘after that’

enniṭṭum ‘even then’

ennaal ‘but’

aayatiṅaal ‘therefore’

### 3.2.2.6 Comparative Adverbs

- (593) **enne poole** miṭukkaṅ aāṅṅ enre makan  
I-ACC comp smart person be I-GEN son  
'My son is smart like me'  
(594) **mala peyyum poole vellam tericcu**  
rain fall-FUT COMP water spill-PAST  
'The water spilled like in a rain'

### 3.2.2.7 Repetitive Adverbs

- (595) **avaḷ viiṅṭum** nookkunu  
she again look-PRES  
'she is looking again'  
(596) **ṅāan iniyum** varum  
I again come-FUT  
'I will come again'  
(597) **ayaal pinneeyum** coodiccu  
he again ask-PAST  
'he asked again'

### 3.2.2.8 Interactive Adverbs

- (598) **avaṛ tammil** eerṛumutṭi 'They fought each other'  
(599) **ikkaaryam niṅṅaḷ tammil** caṛca ceyyuu 'Discuss this matter between yourselves'  
(600) **avaṛ parsparam** nookki 'They looked at each other'  
(601) **mantrimaṛ anyoonyam** vimarsikkaan tuṭaṅṅi 'The ministers began to criticize each other'

### 3.2.2.9 Directional Adverbs

- **Free forms**

neere 'straight'  
kuṛuke 'opposite'  
etire 'opposite'  
cuṛṛum 'around'

- **Noun /adverb/particle + suffix constructions**

muṛiyileekkū 'to the room'  
mukaḷileekkū 'upwards'  
viṭṭiloottū 'to the house'

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itattattoottũ 'to the left'  
natukkooottũ 'to the centre'  
aṅṅooottũ 'to that place'  
iṅṅooottũ 'to this place'

### 3.2.2.10 Quantitative Adverbs

aake 'all'  
aakamaanam 'totally'  
tiirttum 'totally'  
appaate 'totally'  
aakappaate 'totally'  
tikaccum 'completely'  
aṅṅeeyarṅam 'to the maximum extent'  
oṭṭum 'not even a bit'  
tiire 'not even a little'  
tellum 'not even a little'  
alpam 'a little'  
ittiri 'a little'  
ottiri 'a lot'  
orupaatu 'much'  
eetaañũ 'somewhat'  
oṭṭũ 'a bit'  
oṭṭokke 'a little'  
eerekkuree 'mostly'  
eekadeeśam 'somewhat'  
kuree 'some'  
kureeyokke 'some'  
oṭṭumukkalum 'nearly one third'  
kuuṭṭalum 'mostly'

Quantitative adverbs can be of the following types:

- **Denoting large quantity**

(602) ayaalute svattil **kuuṭṭalum** ayaal tanne naṣṭappettutti 'Of his assets, most were lost by himself'

(603) tanre pustakaṅṅaḷ **eereyumu** addeeham ceṅṅappattil eḷutiyatũ aaṅũ 'Most of his books he wrote during his younger age'

(604) rajaniyuṅe samapṅaayakkaar **mikkavaarumu** vivaahitaraayirunnu 'Most of Rajani's age-mates had got married'

(eeriya paṅkum, simha bhaagavum,....)

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- **Denoting a small quantity**

- (605) keekkū **ittiri** baakkiyuṅṅū ‘A little of the cake is left’  
(606) enikkū **kuraccū** paṇam aavaśyamunṅṅū ‘I need a little money’  
(607) **śakalam** deesyam kuḷappam illa ‘A little anger will not be harmful’  
(608) simanṅṅil **alppam** upayoogiccukaliṅṅū ‘A little of the cement has already been used’  
(alppam, svalppam, leesam, oṅṅū, ....)

- **Denoting ‘not much’**

- (609) kaccavaṅṅattil harikkū paṇam **orupaṅṅonnum** naṅṅappettilla ‘In the business Hari did not loose a great deal of money’  
(610) avaḷ **orupaṅṅonnum** paṅṅicciṅṅilla ‘She has not studied a lot’  
(611) putiya vaagdaaṅṅaṅṅaḷil jaṅṅaṅṅalkkū **eeṅṅyonnum** viśvaasamilla ‘The people do not have a great deal of belief in the new promises.’

- **Denoting ‘all’ or ‘the whole’**

- (612) svattū **muluvan** ayaalkkū naṅṅamaayi ‘He lost all his wealth’  
(613) peeppaṅṅ **puuṅṅamaayum** pṅṅsil ettiyirunnu ‘The whole of the paper had reached the press’

- **Denoting ‘none’**

- (614) baṅṅkil paṇam **oṅṅum** baakkiyilla ‘There is no money left in the bank’  
(615) kaṅṅayil ari **alpavum** illaayirunnu ‘There was not any rice in the shop’  
(616) putiya pustakaṅṅaḷ **onnum** baakkiyilla ‘None of the new books are left’  
(617) enikkū 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) **entiṅṅoo** ‘for some unknown matter’  
(619) **enniṅṅoo** ‘on some unknown date’  
(620) **eetiṅṅoo** ‘unknown’  
(621) **eppooḷoo** ‘at some unknown time’  
(622) **eṅṅaṅṅeyoo** ‘by some unknown way’

### 3.2.2.12 Emphatic Adverbs

- (623) **ennee pooyi** ‘went long back’

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- (624) innalee pooyi ‘went yesterday itself’  
 (625) annee vannu ‘came that day itself’  
 (626) paṇṭee tannu ‘gave long back’  
 (627) eppooḷee pooyi ‘left so far back’

### 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 neeriṭum ‘will face anything’  
 (eetum, engum..)

### 3.2.2.14 Degree Adverbs

- (634) vaḷare munn̄il etti ‘Reached much in front’  
 (635) tiire mukaḷil kayaraṛutū ‘Dont climb too high’  
 (636) eere pinn̄il ninnaal mati ‘(You) need to stand only far behind’

### 3.2.2.15 Progressive Adverbs

- (637) vaḷarum tooṛum praśṇaṇṇaḷ uṇṭaakki ‘created problems as (he) grew’  
 (638) divasaṇṇaḷ kaḷiyum tooṛum praśṇam kuṭṭunnu ‘The problem increases as days go by’

### 3.2.2.16 Free forms

These are mostly Sanskrit loanwords.

- (639) samgatikaḷ saṛkkaṛ **sagauravam** parigaṇikkuka aanū ‘The government is considering the matter in all seriousness’  
 (640) ii leekhaṇam ellaa vidyaarṭhikaḷum **saśṛaddham** paṭhikkaṇam ‘All students must study this article with utmost care’  
 (641) sṭhitigatiḷ **sasuukṣmam** vilayiruttappetṭu ‘the situation was assessed very carefully’

### 3.2.3 Reduplication of adverbs

1.

- (642) kuṭṭikaḷe mummuunnaayi tarm tiriccu ‘Separated the children into threes’  
 (643) appu citraṇṇaḷ onnonnaayi varaccu tiiṛṭtu ‘Appu finished the pictures drawing one by one’  
 (644) avar nannaalaayi piriṇṇu ‘They divided into groups of four’

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- (645) pustakaṅṅaḷ ataatu sthaaṅattu vekkaṅam ‘Each book must be placed in its place’  
 (646) niṅṅaḷ orṅaykkorṅaykku paatiyaal mati ‘Each one should sing separately’  
 (647) eeteetu paatṭukalaanū oorooruttarum paatiyatū ‘Which song each of you sang?’  
 (648) ellaa jooliyum annannu tiirṅkaṅam ‘Each task must be finished the same day’  
 (649) avar purakeppurake nirannu ‘They lined up one behind the other’  
 (650) kuttikaḷ aṭuttatuttu ninnu ‘Children stood close to each other’  
 (651) pustakaṅṅaḷ taaḷettaale aṭukkaṅam ‘Books must be arranged one beneath the other’

2.

paḷapaḷaa  
 karukaṅaa  
 veḷuveḷe  
 turuture  
 turuturaa  
 paṭapaṭaa  
 maṭamaṭaa  
 caṭapaṭaa  
 kuṭukuṭe  
 murumure  
 cuḷucuḷe  
 minumine  
 paraparaa  
 tuṭutuṭe  
 pirupiraa  
 kuṅkure

4.

- (652) vannuvannū avan pustakam tuṅakkaṅee illa  
 (653) paraṅṅu paraṅṅu jayanū eṅtum paraṅyaam ennaayi  
 (654) kaṅṅukaṅṅu matiyaayi  
 (655) oorttoorṅṅu viṅamikkaṅam ennilla (All these repuplicative forms denote repetition of an action and culmination in an undesirable state of affairs)

### 3.2.4 Coordination of Adverbs

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

- (656) kaar veegattiloo patukkeyoo pookaṅṅe ‘Let the car go fast or slowly’  
 (657) aalukaḷ munnileekum pinnileekum taḷḷum ‘People will push to the front and to the back’

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(666) boomb sphootanattoṭu kuuṭi pṛśnam viiṇṭum tuṭaṇṇi  
bomb explosion with problem again start-PAST  
'With the bomb explosion, the problem started again'

- *tanne* [Emphatic meaning]

(667) aṭayanettanne viiṇṭum teraññeṭuttu  
aṭayan-ACC-EMPH again select-take-PAST  
'Aṭayan himself has been elected again'

(668) avaṭtanne pooliisil vivaram aṛiyiccu  
she-EMPH police-LOC matter inform-PAST  
'She herself informed the police'

(669) avanootu tanne kaaryam coodikkaam  
he-SOC EMPH matter ask-PERM  
'We can ask about the matter to him himself'

(670) ii pṛstaavaṇa maṇṭrikkku tanne talaveedana aakum  
this statement minister-DAT EMPH headache be-FUT  
'This statement will become a headache to the Minister himself'

- *maatram* [Exclusive meaning]

(671) adhyaapakar maatram vicaariccaal riṣalṭṭu meccappeṭilla  
teacher-PL only try-PAST-COND result improve-NEG-FUT  
'The result won't improve if teachers alone try'

(672) oru kuṭṭiye maatram kḷaassil kayarṛaattatū śariyaayilla  
one student-ACC only class-LOC enter-NEG-PART correct-BE NEG PAST  
'Not allowing one student alone to enter the class was not proper.'

(673) avagaṇaṇa ii nagarattoṭu maatram aaṇṭ  
apathy this city -SOC alone BE-PRES  
'Apathy is to this city only'

(674) keeraḷattil maatram maḷa peytu  
kerala-LOC alone rain fall-PAST  
'It rained in Kerala alone'

- *poolum* [Specific emphatic meaning]

(675) pṛśnam tuṭaṇṇiyavar poolum ippool onnum paṛayunnilla  
problem start-PAST-RP even now nothing say-PRES-NEG  
'Even those who started the problem are not saying anything now'

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(676) keeralatteppolum ii samsthaanaṅṅaḷ pintaḷḷi  
Kerala-ACC-even this states push back-PAST  
'These states have outpaced even Kerala'

(678) vyaakaraṇam paṭhiccavaṛkku poolum ii niyamam maṇassilaakunnilla  
grammar study-PAST-RP even this rule understand-be-NEG  
'Even those who studied grammar do not understand this rule'

(679) acchaṇootupoolum aaloocikkaate avaḷ tiirumaanam eṭuttu  
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) itootoppam maṛṛu samara maargaṅṅaḷum 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/avaḷuṭeyoppam* 'With her', *atinoppam/atinootoppam/atinṛeyoppam* 'With it'.  
(2) This postposition does not follow accusative, instrumental and locative case forms.]

- *aayi* [Benefactive meaning, aim/goal]

(683) ayaal tanṛe makalkkaayi veccataaṅṅu ii viiṭṭu  
he his-REFL-ACC daughter-be-PCPL make-PART-be-PRES this house  
'This house was built by him for his daughter'

(684) oru kuṭṭikkaayi pariikṣa naṭattiyat ũ śariyaayilla  
one child-DAT-PCPL exam conduct-PAST-NOMNL correct-be-PAST-NEG  
'Excluding one child alone was not proper.'

(685) rajani kuuṭṭukaariyootaayi paraṅṅatū ellaarum keeṭṭu  
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

- *ooḷam* [Comparative meaning]

(686) *acchaṇooḷam miṭukkaṇalla avan*  
father-as much smart-be-NEG he  
'He is not as smart as his father'

(687) *sneehattoḷam nalla marunnū illa*  
love-as much good medicine be-NEG  
'There is no medicine as good as love'

(688) *enre kaaryattil śyaamaḷayooḷam taalparyam aarḱkum 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;  
*avaḷooḷam / avalḱkooḷam taalparyam aarḱkum illa* 'No one has as much interest as her']

- *muulam* [Reason]

(689) *paṇimuṭakku muulam jiivitam sthambhiccu*  
strike due to life stop-PAST  
'Life has come to a standstill due to the strike'

(670) *maḷa muulam valiya naaśam uṇṭaayi*  
rain due to big damage be-PAST  
'Because of rain great damages have been made'

- *kaaraṇam* [Reason]

(671) *samaram karaṇam bass illa*  
strike because bus be-NEG  
'There is no bus due to the strike'

(672) *itukaaraṇam niṇṇaḷ piriyeenṭa*  
this- because you-PL separate-NEG-IMP  
'Because of this you need not fall out'

(673) *maḷa kaaraṇam kṛṣinaaśam uṇṭaayi*  
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]

- oote [Comitative meaning]

(674) ii gaanattoote paripaati avasaanikkum  
this song-with program end-FUT  
‘The program will come to an end with this song’

(675) raamanaathanoote oru mahaa paaramparyam avasaaniccu  
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) accaneppoole makanum eluttukaan aaṇu  
father-like son-CONJ writer be-PRES  
‘Like father the son is also a writer’

(677) ninneppoole ninre ayalkkaaraṇeyum sneehikkuka  
You-ACC-like you-GEN neighbour-ACC-CONJ love-IFN  
‘Love your neighbour as you love yourself’

(678) jaanakiyeppeole jamiilayum malayaalam paṭhikkunnu  
Janaki-ACC-like Jamila-CONJ Malayalam study-PRES  
‘Like Janaki, Jamila is also studying Malayalam’

[Note: paraṇṇa poole, itupoole, kaḷiṇṇa varṣatteetu poole]

- -kaa/ kaa|um [Comparative meaning]

(679) kuṭṭikaḷekkaal kaṣṭamaanaloo nii  
children-than worse-be-EXCLM you  
‘You are worse than children’

(680) uṣayekkaal miṭukki aaṇu laḷita  
Usha-ACC-than smart-FEM be-PRES Lalitha  
‘Lalitha is smarter than Usha’

- paṛi [Topical meaning]

(681) ninneppaṛi avalkkū aṛiyaam  
you-ACC-about they know  
‘They know about you’

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(682) gaandhiyepparri oru putiya pustakam vannirikkunnu  
Gandhi-ACC-about one new book come-PAST-CONT-PERF  
'A new book on Gandhi has come out'

- kuriccū [Topical meaning]

(683) videeśa nayatte kuriccū oru seminaar unṭaayirunnu  
foreign policy-ACC about one seminar be-PAST  
'There was a seminar about foreign policy'

(684) ii manṭrisabhayekkuriccū eṅṭaanū abhipraayam  
this ministry-ACC-about what-be-PRES opinion  
'What is (your) opinion about this ministry?'

- koṅṭū [Instrumental]

(685) avane koṅṭū viiṭṭukaarṅkū pṛyoojanvum illa  
he-ACC with family-DAT benefit-CONJ be-NEG  
'His family members have no benefit from him'

(686) kuṭṭikaḷekkoṅṭū jooli ceyyikkunnatu sariyaanoo  
children-ACC-with work do-CAUS-NOMNL right-be-PRES-INTER  
'Is it right to make children work?'

- colli [Theme]

(687) pooliisukaar aviṭe vannatine colli vaḷakkuṅṭaayi  
police there come-PAST-NOMNL-ACC about fight-be-PAST  
'there was a fight about police coming there'

(688) aaroo ceytatine colli nammaḷ eṅṭinu kalahikkaṅam  
someone do-PAST-NOMNL-ACC about we-INCL why quarrel-DES  
'Why should we quarrell over what someone did?'

[Note: *colli* is the participial form of *coll-* '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

- veenti [Desiderative meaning]

(689) ayaaḷ alpam samaadhaaṅṭṭinu veenti aagrahiccu  
he some peace-DAT for yearn-PAST

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‘He yearned for some peace’

(690) avar vidyaabhyaasattinu veenti videesattu pooyi  
they education-DAT for abroad go-PAST  
‘They went to foreign countries for education’

- purame [Additive meaning]

(691) mantrikku purame sekraṭṭariyum ettiyirunnu  
minister other than secretary-CONJ come-PAST-PERF  
‘Other than the minister, the secretary had also come’

(692) vyaakaranattinu purame tarḱkaṣaastravum addeeham paṭhiccu  
grammar-DAT other than logic-CONJ he study-PAST  
‘Other than Grammar, he studied Logic also’

### 3.3.6 Postpositions following locative case forms

- eekku [Allative meaning]

(693) kuṭṭikaḷ muṛiyileekku caaṭi  
children room-LOC-to jump-PAST  
‘The children jumped into the room’

(694) eevarum maanaṭteekku nookki  
all sky-LOC-to look-PAST  
‘All looked towards the sky’

- ootṭu [Allative meaning]

(695) kuṭṭikaḷ skuuliloṭṭu kuticcu  
children school-LOC-to rush-PAST  
‘The children rushed to school’

(696) aḱḱkuuṭṭam valatuvaṣattoṭṭu maari  
crowd right side-LOC-to move-PAST  
‘The crowd moved to the right’

- kuṭe/uuṭe [Perlative meaning]

(697) enre munnilkkuṭe oru aana naṭakkunnu  
I-GEN front-LOC-through one elephant walk-PRES  
‘An elephant is walking in front of me’

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(698) periyar keeralattiluute o\_lukunnu  
Periyar Kerala-LOC-through flow-PRES  
'Periyar flows through Kerala'

- ninnu [Ablative meaning]

(699) itil ninnu ninna!kkü entu manassilaayi  
this from you-PL-DAT what understand-PAST  
'What did you understand from this'

(700) aa kattü koottayattu ninnu aayirunnu  
that letter Kottaym-LOC from be-PAST  
'That letter was from Kottayam'

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## 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 e\_lutukayum ceytu  
they read-INF-CONJ write-INF-CONJ do-PAST  
'They read and wrote'

(702) avar vaayikkukayoo e\_lutukayoo 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 niṭṭaṇam allenkil jooli upeekṣikkaṇam  
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 niṭṭaṇam allenkil jooli upeekṣikkaṇam  
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 kaḷikkunnoo  
children study-PRES-INTER play-PRES-INTER  
'Are the children studying or playing?'

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(706) skuuḷ innu tuṛakkumoo naaḷe tuṛakkumoo  
school today open-FUT-INTER tomorrow open-FUT-INTER  
‘Will the school open today or tomorrow?’

#### 4.1.5 Coordination through *atoo*

(707) kuṭṭikaḷ paṭhikkunnoo atoo kaḷikkunnoo  
children study-PRES-INTER or play-PRES-INTER  
‘Are the children studying or playing?’

(708) skuuḷ innu tuṛakkumoo atoo naaḷe tuṛakkumoo  
school today open-FUT-INTER or tomorrow open-FUT-INTER  
‘Does the school open today or tomorrow?’

#### 4.1.5 Coordination through *pakṣe*

(709) kuṭṭikaḷ skuuḷil 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 skuuḷil 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 keeraliiyaṛ aaṇu, ennal ivarṅkū malayaalam aṛiyilla  
these-people Keralites be-PRES but they-DAT Malayalam know-be-NEG  
‘These people are Keralites, but they do not know Malayalam’

(712) maḷa peytu ennaal uṣṇam kuṛayunnilla  
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 vaḷarṭtuka talaveedana aaṇu*  
children-ACC grow-INF headache be-PRES  
'Bringing up children is a difficult thing'

(714) *ṅaaṇ pookaṇṭa ennaayirikkum avaṇ paṛayuka*  
I go-NEG QUOT-be-FUT he say-INF  
'What he would say is that I shouldn't go'

- **-al**

(715) *kuṭṭikaḷe vaḷarṭtal talaveedana aaṇu*  
children-ACC grow-NOMNL headache be-PRES  
'bringing up children is a headache'

(716) *itokke nookkinaṭṭal eḷuppamalla*  
this-all look-supervise-NOMNL easy-be-NEG  
'Overseeing all these is not easy'

- **-atu**

(717) *ṅaaṇ vannatū avarkkū iṣṭamaayilla*  
I come-PAST-NOMNL they-DAT like-be-PAST-NEG  
'They did not like that I came (there)'

(718) *adhyaapakar viiṭṭileekku pookunnatū aaṇu ṅaaṇ 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) *avaṇ ettiyatū raavile aayirunnu*  
he reach-PRES-NOMNL morning be-PRES  
'It was in the morning that he reached' [Subject clause]

(720) *avaṇ taamasiccū ettiyatū vimaṛśikkappetṭu*  
he late-PCPL reach-PRES-NOMNL criticise-PASS-PAST

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‘His late coming was criticized’ [Object clause]

(721) *avaṅ taamasiccū ettiyatū avarḱkū anuḡḡham 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 paṅam coodiccatine colli vaḷakkū uṅṡaayi*  
they money ask-PAST-NOMNL-ACC about quarrel be-PAST  
‘There was a quarrel about thier demand for money’

Dative

(723) *manṡri varunnatinū pala taṡassanṡaḷ uṅṡū*  
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 munṡu koyttū puurrttiyaakkaṅam*  
rain fall-PRES-NOMN-DAT before harvest complete-OBL  
‘Harvesting must be completed before it rains’

Sociative

(726) *manṡri paṡannatinooṡū aarum yoojiccilla*  
minister say-PAST-NOMN-SOC no-one agree-PAST-NEG  
‘Nobody concurred with what the minister said’

Instrumental

(728) *heḡmaasṡṡar vannatinaal pṡśnam avasaaniccu*  
headmaster come-PAST-NOMN-INST problem end-PAST

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‘As the headmaster came, the problem got over’

### Locative

(729) nii kaaryam tuṛannu paraññatil saṅtoṣam uṅṭu  
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 vannatinre kaaraṇam aarṅkum aṛiyilla  
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) murali samsaariccatū aarṅkum iṣṭappetṭilla  
Murali speak-PRES-NOMN no-one like-NEG  
‘That Murali spoke, nobody liked’

(732) murali samsaariccatū ikkaaryam aayirunnu  
Murali speak-PRES-NOMN this-matter be-PAST  
‘What Murali said was this matter’

(733) rajani citraṁ varacctū ñaṅṅ kaṅṭu  
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;

avanre varavū ennaaṅṅ ‘When is his coming’  
viitu vilkkal naṭattilla ‘Sale of house will not be held’  
niṅṅre paṛaccil viśvasikka vayya ‘Your saying cannot be believed’  
avanre nilppū kaṅṭuvoo? ‘Did you see his stance?’  
ii paaṭatte koyttū naaḷe aāṅṅ ‘The harvest in this field is tomorrow’

Except the second example, the others are best considered as phrases. They cannot be analyzed as *S* → *S* + *S* constructions. Nominal clauses formed with *-al*, *-uka* and *-atu*

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are semantically similar in that all these can substitute each other without resulting in a change of meaning.

(735) *kuṭṭikaḷe vaḷarttal / vaḷarttuka /vaḷarttunnatū prayaasamuḷḷa kaaryamaanū*  
'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) *kaalcca kaṇṭu* 'Saw the sight' → *kaṇṭa kaalcca* 'The sight which was seen'

(737) *kaaryam ariṇṇirunnu* 'Knew the matter' → *ariṇṇirunna kaaryam* 'The matter that was known'

(738) *paṇam kiṭṭi* 'got money' → *kiṭṭiya paṇam* 'Money that was got'

Most of the aspectual and mood forms of the verb also can be converted into relative form.

(739) *paṇam kiṭṭiyeekkaam* 'money may be got' → *kiṭṭiyeekkaavunna paṇam* 'Money that may be got'

(740) *yaatṛakkaṛ varumaayirunnu* 'Travelers would have come' → *varumaayirunna yaatṛakkaṛ* 'Travelers who would have come'

(741) *avaḷ paaṭikkoṇṭirunnu* 'She continued to sing' → *paaṭikkoṇṭirunna avaḷ* '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 miṭukkaṇ aāṇū* 'Ragahavan is smart' → *miṭukkanaaya raaghavan*  
'Ragavan who is smart'

(743) *avaḷ suṇdari aāṇū* 'She is beautiful' → *suṇdari aaya avaḷ* 'She who is beautiful'

It has both finite and non-finite meaning.

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(744a) maṅṭri koopaakulaṅ aaṅṅ  
minister angry-NOMNL-MASC be-PRES  
'The minister is angry'

(744b) maṅṭri koopaakulaṅ aayi  
minister angry-NOMNL-MASC be-PAST  
'The minister became angry'

Both these sentences have the same participial form;

(745) koopaakulaṅ aaya maṅṭri 'The minister who became angry' / 'The minister who is angry'

- **Relative participle form of unṅṅ**

The relative participle form of *unṅṅ* denotes meanings like possessive, genitive, part-whole, cause etc.

- **Relative participle form with -ile**

These are derived from the participial construction *-il uḷḷa*.

(746) paraṅṅatile praṅṅaṅṅaḷ  
say-PAST-NOMNL-LOC COP problems  
'Problems in what was said'

(747) paṅṅikkunnatile apaakatakaḷ  
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 niṅṅi. ('The rain cleared up') ikkaaryam ṅaan ariṅṅilla ('I did not know this')  
→ maḷa niṅṅiya kaaryam ṅaan ariṅṅilla 'I did not know about the rain clearing up'

(749) śasi vanna ('sasi came') aa divasam ṅaanum vanna ('The same day I also came')  
→ śasi vanna divasam ṅaanum vanna 'I came the same day that Sasi came'

## 4.2.3 ADVERBIAL CLAUSE

### 4.2.3.1 Temporal clause

(751) pariikṣayute kaaryam oorkkumpoolḷ vallaatta peeti  
examination-GEN matter remember-FUT-ADV terrible fear  
'(I have) intense fear when (I) think of exam'

(752) kuṭṭikaḷ cennappoolḷ saarḷ cḷaassil uṅṭaayirunnu  
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 uṭane namukku puṟappetaṇam  
children come-PAST-PCPL immediately we-DAT start-OBL  
'We must start as soon as the children come'

(754) maḷa tuṭaṅṅum munpu paṇi tiṛkkaṇam  
rain start-FUT before work finish-OBL  
'Before rain starts, the work must be finished'

(755) vaarta keeṭṭa šeṣam ṅaanḷ pookum  
news hear-PAST-PCP after I go-FUT  
'After I hear the news, I will go'

(756) neeritṭu kaṇum 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) paṇam kiṭṭunnatiṇu munpū orukkaṅṅaḷ puṟṭṭiyaayi  
money get-PRES-NOMN-DAT before arrangements complete-be-PAST  
'The arrangements were ready before the money was received'

(758) kooḷeej aṭaccatiṇu šeṣam murali naaṭṭil pooyi  
College close-PAST-NOMN-DAT after Murali native place-LOC go-PAST  
'After the college closed, Murali went to his native place'

(759) kooḷeejil paṭhikkunnatiṇu puṟame joosephinū oru preṣṣ uṅṭū  
College-LOC study-PRES-NOMN-DAT other than Joseph-DAT one press be-PRES  
'Other than studying in the college, Joseph has a press'

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#### 4.2.3.2 Perfective clauses

(760) maḷa ninniṭṭū purattu pookaam  
rain stop-PAST-PERF outside go-PERM  
'(We) can go out after rain stops'

(761) skuul tuṛanniṭṭū pustakam vaanṇiyaal 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) kuṭṭikaḷ roodū muṛiccu kaṭakke bass vannu  
children road across go-CONT bus come-PAST  
'While the students were crossing the road, the bus came'

(763) jaṇaṇṇaḷ 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) vannapaate ayaal elutaan tuṭaṇṇi  
come-PAST-PRPL-INS he write-PURP INF begin-PAST  
'He began writing as soon as he came'

(765) ammaye kaṇṭatum jaya karayaan tuṭaṇṇi  
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*, *kaṇṭa uṭan*...,etc.)

#### 4.2.3.5 Conclusive

(766) ṇāan ettiyappooḷeekum bas pooyi  
I reach-PAST-CON bus go-PAST  
'By the time I reached, the bus left'

(767) paṭram varumpooḷeekum 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 maḷa peytu  
he come-PURP INF time-LOC rain fell-PAST

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‘At the time of his coming, it rained’

(769) kuttikaḷ uṛaṅṅaan neerattu kaṛaṅṛru 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) kuñṅu sukhamaayi uṛaṅṅuka aayirunnu  
baby comfort-be-PAST-PRCP sleep-INF be-PAST  
‘The baby was sleeping comfortably’

##### 4.2.3.6.2 Locative noun

(772) sarkkaar praḥyaapicca vidhattil paripaati naṭappilaakki  
government announce-PAST-PCP way-LOC program implement-PAST  
‘The program was implemented as announced by the government’

(773) janaṅṅaḷ titukkattil ellaam peṛukki eṭuttu  
people hurry-LOC all pick take-PAST  
‘People picked up everything in haste’

##### Negative participial form

(774) tiriñṅu nookkaate avaṛ pooyi  
turn back-PAST-PCP look-NEG PCP they go-PAST  
‘They went without looking back’

(775) ṅaan parañṅatu keelkkaate jamiila paṭhittam tutaṛnnu  
I say-PAST-PCP hear-NEG PCP Jamila study continue-PAST  
‘Jamila continued her studies without listening to me’

##### 4.2.3.6.3 Manner clauses with postposition

(776) nii paṛayum vaṅṅam ṅaan ceyyaam  
you say-FUT as I do-PERM  
‘I will do as you say’

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(777) ennootu niṛdeeśicca prakaaram ñaan pravarṭticcu  
I-SOC instruct-PAST-PCP manner I act-PAST  
'I acted according the direction given to me'

(778) sarṅkaar niṛdeeśikkum vidham tanne paripaati naṭattanam  
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) janaṅṅaḷ kuuṭiyatoote praśnam tuṭaṅṅi  
people crowd-PAST-COMIT problem begin-PAST  
'The problem started with people crowding together'

(780) kaaryaṅṅaḷ sariyalla enna munvidhiyoote addeeham 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) viitu vekkaan sthalam kaṇṭettanam  
house build-INF land find out-OBL  
'Land must be found out to build the house'

(782) niṅakku kaḷikkaan entu veenam  
you-DAT eat-INF what need-be  
'What do you need to eat'

(783) ñaan uṛaṅṅaan pookunnu  
I sleep-INF go-PRES  
'I am going to sleep'

##### 4.2.3.8.2 Infinitive + *aayi/ aayiṭṭ*

(784) bass varaanaayi ravi kaattu ninnu  
bus come-INF-be-PAST Ravi wait stand-PAST  
'Ravi stood waiting for the bus'

(785) paṭṭanam kaanaanaayi ñaṅṅaḷ yaatra tiriccu  
city see-INF-be-PAST we journey begin-PAST  
'We began the journey to see the city'

(*Infinitive+aak+iṭṭū* denotes a more specific meaning as in *pustakam vaayikkaanaayi* '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) paṇattinu veenṭi avan entum ceyyum  
money-DAT for he whatever do-FUT  
'He will do anything for the sake of money'

(787) kuṛaccu laabhattinu veenṭi itṛayokke ceyyaamoo  
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) viiṭu vekkunnatinu paṇam veenam  
house build-PRES-NOM-DAT money need-be  
'(You) need money to build house'

(789) iviṭe paarkkũ ceyyunnatinũ 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) janaṅṅaḷ etirttatinaal paddhati naṭappaayilla  
people oppose-PAST-NOM- INSTR scheme implement-be-NEG-PAST  
'The scheme was not implemented as people opposed it.'

(791) maḷa peyyunnatinaal puṛattu pookaan kaḷiyilla  
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 koṅṭu apakaṭam uṅṭaayi  
rush because accident be-PAST  
'Because of the rush the accident ocured'

(793) taamasiccu vannatu kaaraṇam jayakku ṭreyin 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'

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(794) ellaavarum kuṭe śramiccatu muulam maidaanam vṛttiyaayi  
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 kaṇaam  
town-LOC come-COND film see-PROM  
'If (you) come to town, (you/we) can see film'

(796) nannaayi paṭhiccal aval jayicceekum  
good-be study-COND she pass-POSSB-FUT  
'If she studies well, she may pass'

(797) saar vannillenkil paripaati naṭakkilla  
teacher come-PAST-COND program happen-be-NEG  
'If the teacher does not come, the programme will not take place'

(798) nii varukayaanenkil ṇaanum varum  
you come-INF-COND I-CONJ come-FUT  
'If you come, I will also come'

(799) ninne viḷikkunnenkil nii poykkoo  
you-ACC call-PRES-COND you go-PERM  
'If you are called, you may go'

(800) nii varumennuṅkenkil 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 peytirunnenkil uṣṇam kuṛaṇṇeeṇe  
rain fall-PAST-PERF-COND heat decrease-PAST-POSSB  
'Had it rained, the heat would decrease'

(802) kuṛaccenkilum paṭhiccirunnenkil aansī jayicceēṇe  
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) eṭra paṭhiccaalum śoobha paassaakilla  
much study-PAST-CONC-CONJ Sobha pass-be-NEG  
'However much she studies, Sobha wont pass'

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(804) aaru paraññaalum jeekkab keelkillilla  
whoever say-PAST-CONC-CONJ Jacob listen-be-NEG  
'Whoever says, Jacob will not listen'

(805) orupaatu coodicciṭṭum rema satyam paraññilla  
much ask-PAST-CONC-CONJ Rema truth say-PAST-NEG  
'Even though she was asked many times, Rema did not tell the truth'

(806) palarum paraññekkilum ii vaartta ñaan viśvaśikkunnilla  
many tell-PAST-CONC-CONJ this news I believe-PRES-be-NEG  
'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.

(807) paṭhikkukayum śramikkukayum ceytaalum śoobha paassakaarilla  
study-INF-CONJ try-INF-CONJ do-PAST-COND Sobha pass-HAB-be-NEG  
'Even if she studies and tries hard, Sobha usually does not pass.'

#### 4.2.3.11.1 Negative concession clause

(808) aarum viḷiccillenkilum ayaal yoogattinu pooyi  
no one call-PAST-CONC-CONJ he meeting-DAT go-PAST  
'Even though no one invited him, he went to the meeting.'

(809) paṭhiccillenkilum veenu pariikṣa jayikkum  
study-be-NEG-CONC-CONJ Venu exam pass-FUT  
'Even if he does not study, Venu will pass the exam'

(810) jooli ceyyatirunnaalum avanu praśnamilla  
work do-NEG-PAST-CONC-CONJ he-DAT problem-be-NEG  
'Even if he does not do any work, he has no problem'

#### 4.2.3.12 Alternate condition-concession

(811) paṭhiccaalum paṭhiccilleṅkilum asiim jayikkum  
study-PAST-CONC-CONJ study-be-NEG-PAST-CONJ Asim pass-FUT  
'Asim will pass whether he studies or not'

(812) nii vannaalum vannilleṅkilum ñaan varum  
you come-PAST-CONC-CONJ come-PAST-NEG-COND-CONJ I come-FUT  
'Whether you come or not, I will come.'

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#### 4.2.3.12.1 Coordination through participle + *-um/-oo*

(813) paaṭṭu keeṭṭum pustakam vaayiccum laḷita samayam taḷḷiniikkum  
music listen-PAST-CONJ book read-PAST-CONJ Lalitha time spend-FUT  
'By listening to music and reading books, Lalitha will spend time'

(814) neeriṭṭu vannoo tapaal valiyoo baṇdhappetaam  
directly come-PAST-DISJ post through-DISJ contact-PERM  
'(We) can be contacted directly or through post.'

(815) kooḷeejil ceernnoo praveriṛṛu aayoo ninakku paṭhikkaam  
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 naṣṭappettaayum upakaraṇaṅgaḷ naṣippiccataayum teḷiṇṇu  
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 *ennū*, 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 *ennū*, all of them function as a complement to it, rather than as a noun clause or relative clause or adverbial clause.

(817) maaṣ vannu ennū kuṭṭikaḷ paraṇṇu  
teacher come-PAST QOT students say-PAST  
'The students said that the teacher came'

(819) avaṇaayirikkum varuka ennū ṇaṇ uuhiccirunnu  
he-be-PERF-FUT come-INF QOT I guess-PAST-PERF  
'I had guessed that it would be him who comes'

(820) aaraṇu vannatū ennū suja aaloociccu  
who-be come-NOMN QOT Suja think-PAST  
'Suja thought who has come'

(821) ii stahlam barma ennū ariyappettirunnu  
this place barma QOT know-PASS-PERF-PAST  
'This place was known as Burma'

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This structure is used to form sentences in reported speech.

(822) ñaan siṇimaykku varunnoo            ennū raajan coodiccu  
I      film-DAT      come-PRES-INTER QOT Rajan      ask-PAST  
'Rajan asked me if I am coming for a film'

(823) kuṭṭikaḷ skuuliḷ      pooyillee            ennū acchan aṇveeṣikkunnu  
children      school-LOC go-NEG-INTER QOT father      enquire-PRES  
'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) keeraḷam malsaraattil jayiccataayi            refari prakhyaapiccu  
kerala      match-LOC      win-PAST-NOMN-be-PAST referee declare-PAST  
'The referee declared that Kerala had won the match.'

(825) kurṛavaalikale aṛreṣṟṟu ceytataayi pooliis aṟiyiccu  
criminals-ACC      arrest      do-PAST      police      inform-PAST  
'The police have informed that the criminals have been arrested'

#### 4.4 Coordination through *ennū + um/-oo*

(826) raaji vannilla            ennum      pariikṣa eḷutiyilla            ennum      aṟiñṇu  
raji      come-PAST-NEG QOT-CONJ exam      write-NEG-PAST QOT-CONJ know-PAST  
'It was known that Raji did not come and she did not write the exam'

(827) mantri varum      ennoo      yoogattil      paṅketukkum ennoo      karutiyilla  
minister      come-FUT QOT-DISJ meeting-LOC attend-CONJ      QOT-DISJ expect-PAST-NEG  
'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) niṇṇaḷ innū skuuliḷ pooyoo? 'Did you go to school today?'

(829a) pooyi '(we) went'

(829b) pooyilla '(we) did'nt go'

A more affirmative answer can be given by;

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- (830) ate, pooyi ‘Yes (we) went’  
(831) illa, pooyilla ‘No (we) did not go’

The interrogative particle is the last element in interrogative verb and it follows all other suffixes; tense, aspect and mood.

- (832) raaman<sub>u</sub> varunnoo ‘Is Raman coming?’  
(833) raaman<sub>u</sub> varaamoo ‘Can Raman come?’  
(834) raaaman<sub>u</sub> varunnuṅṅaakumoo ‘Could it be that Raman may be coming?’  
(835) raaman<sub>u</sub> varaaruṅṅaayirunnoo ‘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 paṭhiccalloo ‘(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 paṭhiccu. 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 varillaloo ‘You will not come today, is it not so?’  
(843) nannaayi paṭhiccillallee ‘You have not studied well, is that not so?’

- (844) nii innū varilla. allee ‘You will not come today. Isn’t it?’  
(845) niṅṅaḷ nannaayi paṭhiccilla. 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) raajiivan<sub>u</sub> pariikṣayil jayiccoo      tooṟṟoo

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Rajivan exam-LOC pass-PAST-INTR fail-PAST-INTR  
'Did Rajivan pass or fail in the examination?'

(847) ninnal sinimakkũ pookunnoo naatakattinũ 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 innũ 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 *aanũ* + *interrogative particle* to the questioned element and making the sentence into a cleft construction.

(849) poolisukaar atiraavile tanne kooṭatikku munnil aṇirannu  
policemen early morning itself court-DAT in front line-up-PAST  
'The policemen lined up in front of the court early morning itself.'

(850) poolisukaar aaṇoo atiraavile tanne kooṭatikku munnil aṇirannatũ  
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) poolisukaar atraavilee tanne kooṭatikku munnil aaṇoo aṇirannatũ  
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) poolisukaar atiraavile tanne aaṇoo kooṭatikku munnil aṇirannatũ  
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) acchan skuulil vannappool aarũ unṭaayirynnu

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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 skuuḷil **aare** kaṇ ṭu  
father school-LOC who-ACC see-PAST  
'Whom did you (father) see in the school?'

(854b) ṅaan **saar**ine kaṇṭu  
I teacher-ACC see-PAST  
'I saw your teacher' [Accusative]

(855a) skuuḷil **aa**rḱku acchane aṛiyaam  
school-LOC who-DAT father-ACC knows  
'Who knows you (father) in the school?'

(856b) ninre **saar**inu enne aṛiyaam  
you-GEN teacher-DAT I-ACC knows  
'Your teacher knows me' [Dative]

(857a) skuuḷil acchan **aa**rooṭu samsaariccu  
school-LOC father who-SOC speak-PAST  
'In school, to whom did you (father) talk?'

(857b) ṅaan ninre **saar**inooṭu 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) aṇu 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 entü aaṇü  
You-GEN mind-LOC what be-PRES

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‘What is in your mind’

(861) paṅikkaar entū aaṅu cumakkunnatū  
workers what be-PRES carry-PRES-NOMNL  
‘What is it that the workers are carrying?’

(862) aa kaaṅunnatū entū  
that see-PRES-NOMNL what ?  
‘What is that seen there?’

(863) entine aaṅū marubhuumiyaile kappal ennū viḷikkunnatū  
what-ACC be-PRES desert-LOC-be ship QOT call-PRES-NOMNL  
‘What is called as the ship of the desert?’

(864) kavi kaarṛine entīnooṭū upamikkunnu  
poet wind-ACC what-SOC compare-PRES  
‘To what does the poet compare the wind?’

*entīnū* is an E-question that calls for the purpose or aim behind an action.

(865) siita entīnū tamīḷ paṭhikkunnu?  
Sita why Tamil study-PRES  
‘Why is Sita studying Tamil?’

(866) tiivṛavaadikaḷ entīnū indyaye lakṣyamīṭunnu?  
terrorists why India-ACC target-PRES  
‘Why are the terrorists targeting India?’

(867) tasliimaye raajyattinu puṛattaakkīyatū entīnū?  
Taslīma-ACC country-DAT evict-PAST-NOMNL why  
‘Why was Taslima evicted from the country?’

*entū koṅṭū* is used to elicit the cause or reason.

(868) rajani entū koṅṭu paṭhittam nīrtti  
Rajani why studies stop-PAST  
‘Why did Rajani stop her studies?’

(869) entū koṅṭū orupaaṭu malayaalikaḷ videeṣattu 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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*eetũ* is an identificatory question .

(870) *nii eetũ divasam iviṭe varum?*  
you which day here come-FUT  
'On which day will you come here?'

(871) *eetũ aaṇu saariṇre viiṭũ?*  
which be-PRES teacher-GEN house  
'Which is the teacher's house?'

(872) *vimalykkũ eetu niṛam aaṇũ iṣṭam?*  
Vimala-DAT which color be-PRES like  
'Vimala likes Which color?'

(873) *niṇakkũ eetu pustakam veṇam?*  
you-DAT which book need  
'Which book do you need?'

(874) *eetu kuṭṭi aaṇũ onnaamatũ ?*  
which student be-PRES first  
'Which student is first?'

*ennũ* and *eppool* are questions with temporal meanings. *ennu* relates to dates and days, while *eppool* signifies time-when.

(875) *skuul ennu tuṛakkum?*  
school when open-FUT  
'On what day does the school open?'

(876) *niṇṇaḷ ennu varum ?*  
you-PL when come-FUT  
'On what day will you come?'

(877) *aṭutta malsaram ennũ aaṇũ ?*  
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 paṭhikkaaṇ tuṭaṇṇum?*  
you when study-PURP INFN begin-FUT  
'What time will you begin to study?'

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*evite* denotes locative meaning.

(880) kollam evite aanu?  
kollam where be-PRES  
'Where is Kollam?'

(881) nii evite pookunnu  
You where go-PRES  
'Where are you going?'

(882) enre kannata evite?  
I-ACC glasses where  
'Where are my glasses?'

*etra* is a quantifying interrogative.

(883) nii etra pustakam vaanpiccu ?  
you how many books buy-PAST  
'How many books did you buy?'

(884) bas varaanu etra neeram unnu?  
bus come-PURP INF how much time be-PRES  
'What time is left for the bus to come?'

(885) ii malsyattinu etra kiloo bhaaram unnu  
this fish-DAT how much kilo weight be-PRES  
'How many kilos does this fish weigh?'

(886) lataykkü etra bhaasakal ariyaam  
Lata-DAT how many languages knows  
'How many languages does Lata know?'

*enpane* refers to manner or way of doing.

(887) raani enpane paati ?  
Rani how sing-PAST  
'How did Rani sing?'  
[aval nannaayi paati 'She sang well']

(889) jeekkab enpane 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) haay! entu nalla puuvũ ‘What a beautiful flower!’

(891) eṭṭa valiya viitũ! ‘What a big house!’

(892) hoo! entoru poṅṅaccam ‘What a boast!’

In the second type the confirmatory question form is used with exclamatory meaning.

(893) ava! enne kaṇṇaan vannalloo  
she I-ACC see-PURP INF come-PAST-EXCLM  
‘She came to see me!’ [I am happy that she came]

(894) sumanũ indyayil varaan kaḷiññalloo  
Suman-DAT India-LOC come-PURP INF able-PAST-EXCLM  
‘Suman was able to come to India’

(895) meerikkũ enne viḷikkaan toonniyalloo  
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