This text is designed to teach colloquial Malayalam of the kind that will be understood throughout Kerala to the Peace Corps volunteers going to India's Kerala State. The text is aural-oral in approach and is made up of two main parts. Part I contains 35 graded lessons designed to teach the grammar and vocabulary necessary for a functional knowledge of the language. Lessons consist of short conversations, grammar drills and explanations, and pronunciation drills and notes. Linguistic Field Exercises, a set of graded exercises to train the volunteer to elicit and analyze linguistic data in the field, are interspersed with the other drills in Part I. Part II has extra conversations covering general living situations, as well as simplified excerpts from Kerala government publications in Malayalam treating various topics with which volunteers often deal. These units are not graded and may be taught or used as the coordinator sees fit. Part II, along with the appendixes, is intended primarily to serve the volunteer in the field. Appendixes include: (1) suggestions for continued learning in Kerala, (2) the Malayalam writing system, (3) additional grammar notes and exercises, (4) names of days and months, and (5) a glossary. (DO)
A COURSE IN COLLOQUIAL MALAYALAM

by

Rachel Moag and Rodney Moag

U.S. Peace Corps
University of Wisconsin
Milwaukee, Wisconsin
June, 1967
To the people of Kerala, whose patience, help and generosity has made our learning of their language a thrilling and rewarding experience.
PREFACE

This present text is the outgrowth of two years of intensive work on the Malayalam language. It began in July of 1965 when my wife and I were invited to prepare materials to fill the 300 hours allotted for language learning in the Peace Corps' "India 20" training program, held at the University of Wisconsin - Milwaukee, September through November of 1965. At that time, though we had had considerable experience with Hindi and had resided in North India, we had no knowledge whatsoever of Malayalam nor of any other language of the Dravidian family to which Malayalam belongs. Moreover, we were already committed to full time teaching jobs up to September 1, when the training program was to begin.

Six weeks of working weekends and evenings with the full cooperation of two Malayalis gave us a good beginning grasp of Malayalam. This was achieved through the application of modern methods of linguistic field analysis. In that period we also had made ready lessons to fill the first 25 hours, or one week out of the twelve-week course.

At this point, I assumed the duties of language coordinator for the program. My wife, Rachel, and Mr. M. Sathyababu, working under my direction, prepared the lessons to fill the remaining eleven weeks of training.

Needless to say, it was nip and tuck all the way trying to prepare lessons which would completely fill four hours of classroom instruction and one hour of language lab each day for twelve weeks.

The seven Malayali classroom instructors gave us their wholehearted cooperation throughout, often sacrificing significant amounts of their free time to help us in running off and collating the lessons, making tapes for the language lab, and even taking extra classes.
when necessary. The women teachers deserve special credit for frequently providing the entire language staff with sumptuous Malayali meals. It was these relaxing times together which gave all of us the necessary diversion to be able to maintain the tremendous workpace throughout the three months.

Because of our newness to Malayalam, and the great haste with which the lessons were prepared, the Milwaukee materials had, of necessity, to be considered provisional. It was then proposed that my wife and I go to Kerala, observe the language in its natural environment, see the volunteers functioning in the field, and prepare a set of Malayalam lessons specifically geared to meet the language training needs of Peace Corps Volunteers going to Kerala.

In preparation for this we took additional coursework in both general and Dravidian linguistics at the University of Chicago under the guidance of two experts in Dravidian linguistics, Prof. A. K. Ramanujan (who had served as our consultant in the Milwaukee program) and Prof. Kamil Zvelebil (a visiting professor from the Yustov Orientalni, Prague, Czeckoslovakia). Then, at the end of March, 1966, we set out for India.

From this point on, our work on Malayalam has been financed by the Peace Corps through a contract with the University of Wisconsin – Milwaukee.

Arriving in Kerala, we settled in Trivandrum, the seat of Kerala University, in order to have the help and advice of the fine staff and students of the Kerala University Department of Linguistics under the chairmanship of Prof. V. I. Subramonim.

We, as well as the volunteers of "India 20" who had preceded us to Kerala in December, experienced grave difficulty in understanding spoken Malayalam. We were able to make ourselves understood by speaking clearly, but we could not cope with the extreme contractions
and elisions which occur in rapid spoken Malayalam. It was apparent that the new text would have to include a great deal of material on just how Malayalam sounds at normal speed. Our first month in Trivandrum was entirely consumed by making tape recordings of the language and analyzing these with the help of Mr. Gopinathan Nayar and Miss Shamala Kumari, two students of the linguistics department. This also provided us with a new and more complete inventory of the more commonly used structures in the language, gave us a feeling for what words were most commonly used by the local Malayalis, and thus, what kind of language Peace Corps Volunteers needed in order to function in the field.

With a clearer view of what structures and vocabulary to teach and data on how the resultant sentences would sound in normal rapid Malayalam, we were ready to begin writing.

The materials in the present text are, for the most part, totally new, so that it is by no means a mere revision of the materials produced for the Milwaukee program. It is only in the later units of this book that a few drill sentences and an occasional conversation from the earlier work have been included.

With the full time assistance of Mr. Elias Moses, and part time help of several other Malayali informants, the writing went forth in earnest for the remaining four months of our stay in Kerala. According to the proposal on which the contract was based, the text was to have been ready for final typing in September, 1966. However, as is often the case, the estimate of time required made before going into the field proved to be unrealistic. In addition to this several unforeseen delays (obtaining visas, clearing customs, finding a suitable location, etc.) made serious incursions into the writing time.

The result of all this was that we returned from India with a complete, but by no means final draft of the text. My wife subsequently
worked with my part-time assistance from November, 1966 through July 1, 1967 (taking a break in mid-March to give birth to our second child), putting the draft into final form.

Happily, the Peace Corps agreed to support the additional work required and to readjust the due date of the manuscript. We wish to thank them specially for that. We also wish to thank the countless individuals not mentioned above without whose graciously offered and most gratefully accepted help this book could not have been completed.

Although these materials have not had the kinks worked out of them by repeated classroom use, we feel quite certain that the text will serve as a useful basic tool for the training of Peace Corps Volunteers going to Kerala. We also hope that it will make the language learning process as enjoyable and stimulating as possible for those who use it.

Rodney F. Moag

Madison, Wisconsin
June, 1967
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FOREWORD TO
COORDINATOR AND TEACHERS

(Students are also advised to read through this section.)

Malayalam, as many of you probably know, is one of twenty-two languages which comprise the Dravidian family, a language group inhabiting the southern part of the Indian subcontinent. This group has no known bond of common origin with any other language family although Sanskrit, as the vehicle of the Hindu scriptures, has exerted a very considerable influence on its vocabulary. (Just as religion and science have brought many Latin words into English, even though English is basically a Germanic rather than a Latin tongue.) The Indo-Aryan languages which inhabit the northern part of the Indian subcontinent, and are directly derived from Sanskrit, have exerted an added influence on the North Dravidian languages of Telugu and Kannada, but not so much on Malayalam.

The following two paragraphs contain technical data on the language and will probably have full meaning only to the reader trained in linguistics. Nevertheless, the examples should make certain of the points clear to the lay reader as well. Here, then, are some differences between the two languages which must be borne in mind when trying to lead an English speaker to a basic control over Malayalam.

The basic structure in English is subject—verb—object, in Malayalam subject—object—verb. Thus, English says, "I am drinking coffee"; Malayalam "I coffee am drinking" /ñaan kaappi kuDikkyunnu/. An imbedded sentence is "left-branching" in Malayalam, "right-branching" in English. So, while English says, "The man who is beating the ox with a stick..." Malayalam says, "The with a stick ox beating man..." /vaDi koNDu kaaLaye aDikkyunnayaaL.../
Malayalam has at least seven cases of the noun whereas English has, with the exception of the pronouns, eliminated all cases save the possessive. Malayalam has post positions instead of prepositions, and each of these requires a certain case ending on the noun which precedes it. English changes the word order and adds a rising intonation at the end to indicate a question; Malayalam, on the other hand, changes neither the word order nor the intonation but adds a question marker /o/ to the particular word in the sentence being queried. Many sentence adverbial clauses which English introduces by a preposition, Malayalam handles with a verbal adverb. Thus, in English we say, "You shouldn't go out until you've taken a bath," but in Malayalam, "Having taken a bath, you should go out" /kuLiCiTTu parattu poo'yaal madi/. Then there are familiar and polite forms of address, impersonal verbs and a heavy reliance on verbal nouns, all of which English does not feature. A closer look at the graded lessons in Part I of the book will furnish details on the differences just outlined, and illustrate how we have tried to make them as sensible and learnable as possible for the student.

Every language has a variety of styles and dialects. Malayalam is a stunning example of this, exhibiting within its twenty million speakers as great a variety of regional and social variations as does English with nearly three hundred million speakers. Each section of the 350 mile long strip of coast which is Kerala not only has its own style of Malayalam, but each religious and socio-economic group within that region adds its individual touch to the tongue. Malayalis can often tell not only a man's home area, but his community as well, simply by hearing him speak.

The language of Malabar (North Kerala) is especially distinctive, with the Muslims of this region exhibiting the largest number of dialect words and phrases. The speech of Ernakulam and Trichur districts
was, at least to this foreigner's ear, the clearest and most easily understood, while the southern districts give a definite lilt to the language.

Whatever a Malayali's region or community, he will probably use more than one style of language. The more educated a man, the greater variety of contexts he operates in and, hence, the greater number of language styles he will use; everything from report writing to formal speaking to baby-talking children. The Malalam in this text is the colloquial conversational style, avoiding regionalisms as much as possible and using words which are, if not actively used, at least understood throughout Kerala. The authors fully realize that the Malayali teacher will find this style of language inappropriate to the classroom where lectures are usually delivered in formal elegant language. The teachers should, however, bear the following facts in mind.

Peace Corps' interest in training the volunteer in the language of the area where he will serve is to provide him with a tool by which he may handle the affairs of his everyday living and, more importantly, communicate with the local people. He will not need the educated man's Malayalam used by government officials with whom he may deal; they will all know English far better than he knows Malalam. It is an indispensable tool in their communicating with Malayalis who don't know English. These are the people to whom the volunteer really hopes to bring new ideas and information. Since most of their work with these people will not be done in formal meetings, but in informal conversations in the fields, primary health centers and homes of the villages, the informal conversational style appropriate to these places must be taught. The classroom should be considered merely as a place where several people have gathered to talk.

Everybody's native language is a thing very dear to his heart. He naturally wants to bring out the best and most elegant parts of the language to show to others. Hopefully, the teachers will be able to
bear in mind that it is the plain inelegant spoken language which will give the volunteers a key by which they can come to know the fine qualities of honesty and simplicity which the Malayali common man possesses.

The teaching involves two principle tasks. First, the student, who will never completely overcome his foreign accent, must be taught to speak clearly and distinctly so that any Malayali will understand him. Secondly, the volunteer must be trained to understand the Malayalam which will be fired back at him by the local people.

Peace Corps Volunteers from all over Kerala report that, especially in the villages, people do not think to slow down and speak clearly to the foreigner; so the volunteer must be able to understand the language when spoken at normal speed.

As stated in the preface, the authors spent considerable time analyzing the sound changes, assimilations and elisions that occur in normal speed Malayalam. In the early lessons of Part I, normal speed pronunciation (NS), as we found it around Trivandrum, has been indicated for many sentences. This is not so much to teach the student to pronounce the language thus, as to guide the teacher to speak the sentences as they would come from the lips of a Malayali villager.

The NS pronunciation of natives of other areas of Kerala will differ and the teacher should always speak in the way which feels natural to him. Limitations of time and space did not allow inclusion of NS pronunciation for all the sentences in later lessons. However, the teachers should continue teaching the students to understand how the language sounds when spoken rapidly.

Though the drills and exercises in this book are as varied as possible to cater to the needs of all kinds of students, the underlying approach is aural-oral throughout. The basic principle of this kind of language instruction is that the student first hears a bit of language
(a word, phrase or sentence) spoken by a native speaker just as it would be in the natural context. The student then repeats the word or sentence, imitating the teacher’s pronunciation and intonation as closely as he can.

This method makes very different demands on the teacher than does classroom lecturing, for here the teacher must observe each individual student’s performance closely at all times, including when the class responds in unison, to make sure everyone is participating fully. The cardinal rule is that the drills, particularly the repetition drills, must be conducted at a very fast pace. In order to do this properly, the teacher must not sit down but stand and move about the classroom continually in order to hear each student adequately. Instructions should be all in Malayalam and very rapid-fire; after the first few days, classes should be carried on completely in Malayalam. Students will quickly learn to comprehend the classroom expressions, pp. 1 and 14, as well as any other phrases the teacher finds he needs to use repeatedly.

Moreover, to keep classes lively and fast-moving, it is absolutely essential that the teacher be completely prepared before coming into the class. This means practicing reading over all the drills aloud before entering the class in order to prevent faltering. He must make certain that he understands how each drill is to be conducted, and he should plan carefully how he will carry on any special drills, such as situational learning exercises.

Though much is already prepared for the teacher, there is also room for his creativity. As explained in the foreword to students, language learning is most meaningful when it exists in a real situation. The teacher should constantly be thinking of ways to provide additional reality to the drills.

My experience as language coordinator indicates that it is advantageous for students to work with two or more different teachers.
during the day to get them used to different accents. It proved helpful, also, for me to make daily visits to each class. Not only could I keep in touch with student problems and the work of the teachers, but was often able to see the basis for student confusion on points of grammar or pronunciation and clear them up on the spot. I held occasional individual conferences with students to discuss their learning problems and with teachers to comment on their effectiveness and suggest any possible improvements in their teaching. Our "India 20" Malayalam staff further found it helpful to have each member read over the following week's materials, then meet to plan and discuss any departures from the text, special projects, and corrections.

The text itself is made up of two main parts. Part I contains 35 graded lessons designed to teach the grammar and vocabulary necessary to a functional knowledge of the language. Part II has extra conversations covering general living situations as well as simplified excerpts from Kerala government publications in Malayalam treating various topics with which volunteers often deal. These units are not graded, and may be taught or used as the coordinator sees fit. Part II, along with the appendices, is intended primarily to serve the volunteer in the field. It is altogether possible that some training programs may not cover all of Part I, sacrificing some of it for worthwhile units in Part II. But in any case, the students should be put through all of the linguistic Field Exercises, a set of graded exercises to train the volunteer to elicit and analyze linguistic data in the field. These are inter-spersed with the other drills in Part I.

Finally a note about pronunciation. Our experience shows that it is best to work on pronunciation a bit at a time. In the pronunciation drills, the teacher should pinpoint his attention on the particular sound under study, and not be too critical of other sounds in the word to begin with. The idea here is that there are too many English pronunciation
habits to be broken. This can't be done all at once and there is a danger of instilling a fear of mispronunciation which will affect his ability to keep trying to communicate using what little knowledge he has if you try to make the student pronounce *everything perfectly from the very beginning*. Also, the student tends to be a little embarrassed at uttering strange-sounding words in the beginning. This all means that the teacher must be very much aware of the students' pronunciation and continue to correct those mistakes made with aspects of pronunciation which have been covered to that point. Work on pronunciation should thus continue throughout the course. The teachers should not get into the habit of letting poor pronunciation slip by because the teacher has learned to understand it. In the final tally this would be a disservice to the student.

A tape recorder in a booth provides a valuable opportunity for a student to compare his pronunciation to that of a native speaker in private. If your training site has language laboratory facilities, have teachers record selected parts of lessons, leaving space for students to repeat. These should not cover more than one third of the time spent in the lab. After making his own recording from the master, the student will want to listen through it carefully and work on any rough spots he may notice. A native speaker should be on duty in the lab to assist by answering student questions. If facilities are present, the native speaker can also switch in and listen to the students as they work in their booths and point out any errors they may not notice.
This book is a tool designed specifically to teach colloquial Malayalam language of the kind which will be understood throughout Kerala to the Peace Corps volunteer going to India's Kerala State. The text is complete with visual aids, situational learning exercises, and graded lessons to prepare the student to continue his language study in the field.

It has been said that a man is only as good as his tools. But even the most carefully designed tool will be ineffective unless used as intended. Before describing specifically how this tool should be used, however, there are some general points about language learning which need mention.

Many people have come to feel that they are poor language learners. This can usually be traced back to a bad experience in their previous schooling—usually the result of lack of student interest, bad teaching, poor teaching materials, or a combination of all of these. While some persons do seem to have a gift for language learning, every student should keep in mind that he achieved mastery over his own language while no more than a child. This gives unassailable testimony to the ability of all of us to learn language well.

But many will protest that they do not speak their own language "well." From the very first day of school we are taught that the way the teacher speaks is "correct," and the way we speak is "incorrect." Most of us emerge from school years still speaking, for the most part, as we did when we entered. The "correct" language of the teacher we will use only on special occasions such as a formal speech.

A scientific approach to language finds that the idea of "correctness" of one's language is determined by the situation or context
in which it operates. Each situation requires a particular style of lan-
guage. A man uses a much different style of language to discipline his
children than he does to report to his boss. The language of the pulpit
would sound ludicrous in the locker room, and visa versa. Imagine a
sportscaster using his style of language in announcing an opera broad-
cast, or an opera broadcaster using his style on a rock and roll show.
We all use a variety of language styles in meeting and dealing with
different people throughout the day, and we know through long experi-
ence which style is "correct" in each situation. So it can be seen that
every native speaker of the language has proved himself capable of
learning that language. And whether he knows the particular style the
schoolmarm calls "correct" or not, he can handle a variety of styles
of that language, each of which is eminently correct in the situation in
which he uses it.

On the way to adulthood we have picked up skills of reason and
analogy which the child does not have to apply to language learning.
This enables the adult to learn much faster than the child, but the
habits of mouth and mind which we have also acquired during our matura-
tion can hinder the language learning process.

The human speech mechanism is capable of producing a great
variety of sounds. Any one language will use only a small number of
the total. At least some of the sounds in any one language will differ
from those of another language, so learning another tongue means we
have to learn to make some new sounds. One mouth is as good as
another, so that any person has the capability of producing the sound
which any other human makes simply by placing the tongue, lips, etc.
in the proper position. You will find that many of the Malayalam sounds
differ markedly from the English ones your mouth is used to making.
We have included mouth diagrams showing the position of the speech
organs for these sounds. In addition, the diagrams are accompanied
by precise verbal descriptions of how the sound is produced. The secret of learning new sounds is not to become tense, keeping your mouth relaxed while teaching it to form new sounds. For further information see the section on pronunciation directly following this section.

Fixed habits of the mind give similar problems in learning a new language. Since we have expressed an idea in a certain way for many years, we come to feel that this is the only way, or the best way, of expressing this idea. Different languages have different ways of representing the same idea, and each language has some ideas of its own which cannot be represented easily in another language.

We learn another tongue in order to communicate with another people. An essential part of this is learning to express ideas in ways that will be most meaningful to them. If someone asks you to write him a letter of recommendation, the standard English reply is, "I'll be glad to." This answer sounds highly overpolite and false to a Malayali. In his language the acceptable reply is "I'll write." In English we would say, "I've never ridden an elephant before." The Malayali would express this idea by, "It's only now that I'm riding an elephant." The numerous conversations in the book reflect a great variety of contexts. These will give you a feeling for what the Malayali expects to hear said in these situations and in what terms your ideas must be put in order to be meaningful to him.

We have already said that some languages have ideas which have no equivalent in other languages. "Thank you" is one of the most striking examples of this for Malayalam. From earliest childhood, the English speaking child is threatened and cajoled into saying "thank you" for everything he receives. The stigma against not saying it is tremendous; we have all heard others remark in utter contempt, "He didn't even say thank you." Saying "thank you" is supposed to express our gratitude, which is considered a virtue. But to the Malayali, a mother
or a host serving food is merely doing a duty as prescribed by his or her relationship to you as child or guest. Malayalis express thanks only when someone takes the trouble to do something for you which his relationship does not require him to do. Hence, he thanks a stranger on the street who gives him directions, but not the shopkeeper who gives him his change.

Even more than learning not to say "thank you" in most situations where we do in English, you will have to overcome the ingrained feeling of guilt for omitting it. This is helped greatly by saying, /šeř/, meaning "fine," "okay." It is not required, but Mayalalis often use /šañ/ in these places themselves.

Most students want to know the most efficient way for them to learn a new language. Actually, the most efficient method for one student is often least effective for another. Moreover, the method which one teacher uses with striking success may not work at all for another teacher. Many full length language texts have been based on a single method which has worked well for one teacher. In this text, we have varied the methodology as much as possible in the hope of serving the needs of all kinds of teachers and students. We have taken guidance both from our own teaching experience with Malayalam and with English to foreigners, as well as the latest findings of other linguists.

Some students feel a strong need to understand the grammar of everything they learn. For them, complete and detailed explanations are provided for each grammatical form which comes up in Part I. Other students are only confused by grammar and find it an inhibition to their learning. Remember that most people have learned their native language perfectly with absolutely no understanding of its grammar. This, of course, includes millions of Malayalis. If you find that you can learn to handle the language without worrying about the grammar, then ignore it.
Some people can learn language simply by hearing it, then repeating it aloud. Others find that they must see it in black and white to fix it in their memory. Many exercises in the book permit you to read along the first time through. One important fact should be borne in mind, however. The purpose of this book is to develop your ability to speak Malayalam and to understand Malayalam spoken back to you as a necessary tool for your effectiveness as a Peace Corps Volunteer. It is not directly intended to teach you to read and write Malayalam. In your contacts with people in the homes, fields and teashops you will not be able to read what you want to say. Neither will the Malayalis write out what they want to say to you. You will have to wean yourself away from the written sentence, as soon as you have it somewhat fixed in your mind. To help you with this, we have made many exercises requiring you to speak and understand with books closed. Acting out the sentences and conversations can supplant the rereading as a way of fixing them in your mind.

While the effectiveness of some methods will vary from student to student, one thing is common for all. Language never exists in a void. It always operates within a context of human activity. The language you learn will be much more meaningful to you if you provide it with a context. The contexts for all conversations in the book will be clear, and you should recreate these in the classroom, or go outside of the classroom to the location which will provide the most real context. Each sentence of drill materials was made by native speakers of the language who had in mind a particular context in which the sentence would be appropriate. It was, of course, impossible to indicate the context for each of the hundreds of practice sentences, but your Malayali teachers can assist you wherever your own imagination fails to fill in context. Act out the sentences wherever possible, and at least picture the situation in your mind as you recite or hear a sentence. The
language will truly live for you if you visualize physical objects in the
environment, imagine yourself one of the actors, etc.

The only way to develop oral skill in a language is to practice orally. Whenever you study your book on your own, do so aloud. It is very important that you take advantage of every possible opportunity to use Malayalam. Engage your fellow trainees and teachers in Malayalam conversation whenever you see them. You might formalize this by setting up extra language activities, song learning sessions, discussion groups, cooking sessions and other informal get-togethers.

It is highly valuable to practice thinking in Malayalam continually. While bathing, brushing teeth, walking from one place to another, etc. keep up a running Malayalam monolog on what you're thinking, seeing, hearing, etc. Again this should be done aloud. You may, understandably, feel a bit self-conscious about babbling to yourself in the bathroom, bus or corridor. Keep in mind the warm response you will receive from Malayalis when they find you can speak their language, and the added effectiveness this will mean to you as a volunteer.

There is another skill which is very necessary for your successful language performance in the field. Very often you'll be called upon to answer questions and give information which this book did not teach you. Often there won't be anyone who knows English handy to help you with the words you don't know in Malayalam. You will have to get along with what Malayalam you know. You will not know enough to express many of the fine shades of meaning you can in English. The first rule is, "Keep it simple." Even if you oversimplify as a result, at least you'll get part of the message across. It is invaluable practice to take some phase of your technical specialization or of American life and break it down into the simplest possible language. This means many short simple sentences instead of long complicated ones. Break the English habits of mind, and if the first way doesn't work look for
alternate ways of expressing an idea. Gestures can fill in where words fail. *Being able to get the most communication value out of a limited vocabulary is the most important single factor in the success of a non-native speaker of a language.*

While getting the most out of what you know, you will also want to keep improving your language ability after going to the field. For detailed information on this aspect of your learning process, see Appendix I, "Suggestions for Continued Learning in Kerala."
PRONUNCIATION

THE TRANSCRIPTION

"Transcription" refers to the Roman letters we have used instead of the Malayalam letters. Using a transcription has the advantage of allowing the student to progress rapidly in use of the spoken language. However, we do not mean to slight the Malayalam script and you will find a guide to learning that script in Appendix II.

In general, the Roman letters chosen represent Malayalam sounds which are in some way similar to the English sound. However, in no case is the English sound exactly the same as the Malayalam sound. The transcription is there to remind you of what the Malayalam sounds like. Only by listening to and imitating your teachers will you learn how Malayalam is pronounced.

The following is a table giving a general guide to the special symbols used in the transcription.

Consonants

/ʃ/ like "ch" in "exchange"; sometimes like the "ch" in "Chevrolet"

/ʃ/ like "sh" in "shell," but with the tongue much further forward

/r/ not at all like the American "r," but somewhat similar to the British "r" in the word "very"

/r/ no English equivalent; detailed description on p. 91

/n/ like the "ny" in "canyon" except that the syllable division must come between the "a" and "n" rather than between the "n" and "y"

/ŋ/ like the "ng" in "singer," not like the "ng" in "finger"

/v/ somewhere between English "v" in "Vel" and "w" in "well"
alveolar sounds, quite similar to English "t, d," and "n"; detailed description pp. 109, 112

retroflex sounds, not like English counterparts in a significant way; detailed descriptions pp. 37, 68, 165

dental sounds, not like English counterparts in a significant way; detailed description p. 15

between vowels, as in /daaham/ "thirst" pronounced much like the English "h"; directly after a consonant, as in /bhaa∫ya/ "wife," shows that the consonant is pronounced with a rather strong puff of air following it (at least when pronounced by well-educated speakers)

Vowels

Let us repeat that the English vowels here are only approximate equivalents at best. Furthermore, the sounds these vowels can have, even in a single word, varies greatly from region to region in the United States. The examples are only intended to give a rough idea of the sound for the student to start with. The main thing is to listen to the pronunciation of the teacher and reproduce that sound.

/e/ in the beginning or middle of words, like the "e" of "epic"; at the end of words, like the "e" of "ballet," "blasé" /eviDe/ "where"

/ee/ like the "a" in "ate" but a little longer in actual time required to pronounce it—like English "aid"; do you hear the difference in vowel length between "ate" and "aid"?

/aa/ like the "a" in "father"

/a/ like the "o" in "other" or "oven"

/aa/ like the "a" in "father"

/paaDam/ "lesson"
like the "ea" in "seat" but much shorter—so that in the beginning or middle of words it often sounds more like the "1" in "sit"; listen closely though and you will hear the "seat" quality, too

/eviDe/ "where?"

like the "ea" in "seat" but longer in time, making it more like the "ee" in "seed"

/viiDu/ "home; house"

like the "o" in "rope"

/onnu/ "one"

like the "o" in "robe" (being longer than the "o" in "rope")

/oo/ in the beginning of words like the "u" in "put"; at the end of words, more like the "oo" in "boot"

/uNDu/ "there is/are"

/parayu/ "say it"

like the "oo" in "booed" (being longer than the "oo" in "boot")

/uuNu/ "meal, feast"

something like the "oo" of "hook"

/onnu/ "one"

/peeFu/ "name"

**SOUND CHANGES**

You will notice that when a word comes in a sentence it often sounds different than when said alone. We have to show these changes in the transcription. One of three things can happen: (1) a word might be **contracted**, (2) a sound might be **added** between words, or (3) the **quality** of a sound might change.

**Contraction**

This is similar to English "I will" becoming "I'll." We have used the *apostrophe* to indicate where sounds have been "left out," much the same way the apostrophe is used in the English writing system. As in English, contractions are optional, or alternate, pronunciations. You might hear either "I will" or "I'll" for instance. Again as
in English, however, the contracted forms are by far the more common ones in the spoken language.

One general rule about Malayalam contractions is that if a word ends in /-u/, that /-u/ will drop if it is immediately followed by a vowel. Thus in the sentence /ende peef' emiliyenn' aaNu/ "My name is Emily" the word for "name" /peena/ becomes /peef'/ and the "quotative" /ennu becomes /enn'/. If the next word starts with a consonant, however, the /-u/ does not drop. Thus you get /ende peefu bil enn' aaNu/ "My name is Bill." Note too that the final /-u/ of /aaNu/ does not drop, since it is not followed immediately by a vowel. Also, if the "Emily" sentence were said very slowly, with a pause between /peefu/ and /emili/, the final /-u/ would probably be retained; /ende peefu, emiliyenn' aaNu/.

Addition of Sounds

The Malayalam sound system does not "like" two vowels to come in sequence. Thus, it regularly inserts a slightly articulated /y/ sound if the first vowel in the sequence is /i-/ or /e-/.

If the first vowel is either /u-/ or /o-/ a slightly articulated /v/ will be inserted. Thus we get /ende viiDu šikkaagovil aaNu/ "My home is in Chicago." Here, /šikkaago/ means "Chicago"; /il/ means "in" and the /v/ is there only to keep the /-o/ and /-i/ separated.

If /a-/ is the first vowel in the sequence, /y/ is usually inserted, though a few words demand that /v/ be inserted.

If all of this sounds confusing don't get all worried about it. If you imitate your teacher you will soon start inserting the correct sound automatically, without ever memorizing the rule.
Quality Change

A "hard" sound, like /p, t, t, k/ tends to become "soft"—more like /b, d, d, D, g/ when it comes (1) between vowels with no intervening pause and (2) after "nasal" sounds. Thus /pee\u0101/ might sound something like [beefu] in the phrase /ende pee\u0101/ "my name" because it comes between vowels and there is no real "pause" between the two words. You must remember, however, that it is not really a "b" sound like in our English word "bear," but much softer—the lips hardly touching.

SOME HINTS ON HOW TO WORK ON PRONUNCIATION

The authors do not expect that you will attain perfect or even good pronunciation of Malayalam in just a few days. There are many English habits of pronunciation to be broken and Malayalam habits to be formed. You cannot possibly hope to accomplish this all at once. For that reason new information and drills on pronunciation are introduced throughout the text and should be reviewed and expanded on periodically.

We have not included any special drills on pronunciation in the first lesson and it is our hope that you will not become overly concerned with the verbal descriptions of just where to place your tongue for each sound at this time. Rather, you should imitate as best you can, beginning to get a feeling for how Malayalam sounds and experimenting with your vocal apparatus to see how closely you can reproduce it.

The main thing to remember about Malayalam pronunciation at first is that the muscles of the mouth are very relaxed. Any contact between the tongue and the roof of the mouth, or between lips, is extremely light. There is hardly any force exerted at all.

However, if your teacher for any reason becomes self-conscious about his speech (which is very likely to happen in the classroom...
situation) he will tend to pronounce the consonants with much more force than is normal or natural. The very same thing happens in English. If a foreigner asked you how to pronounce the word "water" for example, you would probably pronounce the "t" in this word much as it sounds in the word "term." But if you said very naturally "Would you give me a glass of water please," the "t" of "water" will sound considerably different—something like a "d." You, as students, should be aware of this very natural tendency on the part of your teacher and make allowances for it.

When working on a particular sound it is wise to choose just a few words to practice on at first. Then when you're able to produce the sound correctly try it in other words too.

Once you have learned how to produce a new sound correctly, you must be careful not to revert to English pronunciations. Pronounce the sound correctly every time you have to say it. By being careful about your pronunciation at this stage in learning, you will form habits of correct pronunciation, and before long you will not have to remember each time exactly where your tongue should be to make this or that sound. Also, as time goes on you will find that your tongue or lips go into the new positions much more easily. This is because a new habit is being formed.

It will also help you to learn to hear the new sound distinctions if you are careful to pronounce them correctly yourself.
PART I
DRILL 1: CLASSROOM EXPRESSIONS I

Treat these first as a Repetition Drill. Teacher and students should all use these expressions often in class and everyone should try to speak only in Malayalam from the very first day.

parayu  speak; say (it)
ofakke parayu  Speak loudly; Say (it) loudly.
šeefi  Right; Fine; O.K.; Good.
šeefiyo?  Right?; O.K.?; Correct?
šeefiyaaNu.  (That)'s right; (That)'s fine.
šeefiyaaNo?  Is (that) right?; Is (that) O.K.?
šeefiyalle?  (That)'s not right.
šeefiyalle?  (That)'s right, isn't it?; Isn't (that) right?
madiyo?  Enough?  Is that enough?
madi  Enough.  That's enough.
manasil aayi  (I/He etc.) understand(s).
manasil aayiyo?  Did/Do (you/he etc.) understand?
manasil aayiyilla.  (I/He etc.) didn't understand.  (I/He etc.)
don't (doesn't) understand.
manasil aayiyille?  Didn't/Don't (he/you etc.) understand?

DRILL 2: REPETITION BUILD-UP DRILL

Teacher enters classroom, points to self and says: "ende peefu lakšmiyenn' aaNu" (substituting his or her own name for "lakšmi"). He should encourage the students to guess at the meaning. Only if
they are unable to guess the meaning should he say, "/peeFu/ means 'name,'" and then repeat, pointing to self, "ende peeFu /kśmiyenn/ aaNu." Then conduct a *choral* Build-up Repetition Drill.

aaNu
enn' aaNu
lakšmi
lakšmiyenn' aaNu
peeFu
ende peeFu
ende peeFu lakšmi
lakšmiyenn' aaNu
ende peeFu lakšmiyenn' aaNu

---

**DRILL 3: RESPONSE DRILL**

Teacher points to a student and says, "níggāLuDe peeF' end' aa(Nu)?" and encourages the student to respond with "ende peeFu dik enn' aa(Nu)." The whole class repeats. Then the teacher asks each student in turn, "níggāLuDe peeF' end' aa(Nu)?" and gets the appropriate response. Individual and choral repetition drill must be incorporated into the basic response drill. The teacher should use the basic classroom expressions liberally, getting each student to repeat loudly and clearly, telling him if it's correct or not, etc.

---

**DRILL 4: REPETITION BUILD-UP DRILL**

<table>
<thead>
<tr>
<th>aaNu</th>
<th>is</th>
</tr>
</thead>
<tbody>
<tr>
<td>endu</td>
<td>what</td>
</tr>
<tr>
<td>end' aaNu</td>
<td>what is</td>
</tr>
</tbody>
</table>
nîggaLuDe

nîggaLuDe peeřa

your

your name

(NS) nîggaL' De peeřa

peeř' end' aa(Nu)?

What is (your) name?

(nîggaLuDe peeř' end' aa(Nu)?

What is your name?

(NS) nîggaL' De peeř' end' aa(Nu)?

Notes

1. /peeř' end' aa(Nu)?/ is a complete sentence. The "your" (or "his" or "her" etc.) does not need to be expressed when it can be understood from the situation.

2. (NS) signifies "at normal speed." Sound changes that take place at normal speed are shown when preceded by (NS). Notice that the /-u-/ of /nîggaLuDe/ and the /-Ntk/ of /aa(Nu)/ tend to be dropped when spoken at normal speed.

3. Be sure to make your /p/ in /peeřu/ very soft and relaxed, almost (but not quite!) like an English /b/. Listen to your teacher and repeat.

DRILL 5: CHAIN DRILL

Student one asks student two, "nîggaLuDe peeř' end' aa(Nu)?" Student two responds, "ende peeř(u) ______ enn' aa(Nu)." Student two asks student three, "nîggaLuDe peeř' end' aa(Nu)?" etc., around the class until everyone, including the teacher, has participated.

Note: Be sure to use the correct form /peeřu/ or /peeř'/, depending on whether your name begins with a consonant or a vowel. See Introduction, Pronunciation Notes.
Grammar Note: The Quotative /ennu/

The quotative /ennu/ is an oral device which is used much like quotation marks are used in written English. Thus "My name is 'Lakshmi'" is said /ende peeľa lakšmiyenn' aaNu/. /ennu/ always comes directly after the item or sentence being quoted.

DRILL 6: REPETITION BUILD-UP

1. niDuaLuDe peeru dik enn' alle?  
   Your name is Dick, isn't it?
   Isn't your name Dick?
   peeru  
   name
   niDuaLuDe  
   your
   niDuaLuDe peeru  
   your name
   (NS) niDgal'De peeru  
   isn't (it)?
   dik enn' alle  
   isn't (it) Dick
   peeru dik enn' alle?  
   (Your) name is Dick, isn't it?
   niDgal'De peeru dik enn' alle?  
   Isn't your name Dick?
   (NS) niDgal'De peeru dik enn' alle?

2. alla, ende peeru dik enn' alla  
   No, my name isn't Dick.
   ende peeru  
   my name
   alla  
   no; isn't
   dik enn' alla  
   (It) isn't (called) Dick.
   ende peeru dik enn' alla.  
   My name isn't (called) Dick.
   alla, ende peeru dik enn' alla.  
   No, my name isn't Dick.

3. ade, ende peeru dik enn' aa(Nu).  
   Yes, my name is Dick.
   dik enn' aa(Nu)  
   (It)'s (called) Dick.
   ende peeru  
   my name
   ende peeru dik enn' aa(Nu).  
   My name is Dick.
   ade.  
   Yes.
   ade, ende peeru dik enn' aa(Nu).  
   Yes, my name is Dick.
**DRILL 7: RESPONSE DRILL**

The teacher or a student will ask of others, "niŋŋal'De peef(u) enn' alle?" and the questioned one will give an appropriate response, either positive or negative.

**DRILL 8: REPETITION BUILD-UP DRILL**

1. niŋŋal'Ve viiD' eviDeyaa(Nu)?
   - Where is your home?
   - where
   - eviDeyaaNu
   - where is
   - viiDu
   - home
   - viiD' eviDeyaaNu?
   - Where is the home?

   (NS) viiD' eviD'aa?
   - niŋŋal'Ve viiD' eviDeyaaNu?
   - Where is your home?

   (NS) niŋŋal'De viiD' eviD'aa?

2. ende viiDu niu yorkkil aa(Nu)
   - My home is in New York.
   - niu yorkkil
   - in New York
   - niu yorkkil aa(Nu)
   - (It)'s in New York.
   - viiDu
   - home
   - ende viiDu
   - my home
   - ende viiDu niu yorkkil aa(Nu)
   - My home is in New York.

3. ende viiDu alabaameyil aa(Nu).
   - My home is in Alabama.
   - alabaama
   - Alabama
   - alabaameyil
   - in Alabama
   - alabaamayil aa(Nu)
   - (It)'s in Alabama.
   - ende viiDu
   - my home
   - ende viiD' alabaameyil aa(Nu).
   - My home is in Alabama.
Note to Teacher: Remember that in Repetition Drills choral and individual drill should be interspersed, but that each new drill must be drilled in chorus before individually.

Grammar Note: Locative Case /-il/

/-il/ usually as has the meaning "in, at" or "to" (i.e. it shows "location"—hence the name "locative case.") /-il/, like all case endings in Malayalam, is added directly to the noun in which something is located. If the noun ends in /-m/ the /-m/ becomes /-tt-/ and then /-il/ is added. Thus /koTTayam/ (a town in Kerala) becomes /koTTayattil/ in the sentence /ende viiDu koTTayattil aaNu/ "My home is in Kottayam." While /-il/ can usually be translated by "in, at" or "to" you should watch for peculiar usages. For example /manasil aayi/ translates most naturally as "I understand," but very literally it means "It has become in my mind."

DRILL 9: ADDITIVE

Add /ende viiDu (or viiD') ______ il aa(Nu)/ to the place name supplied by the teacher. Be sure to choose the correct form (/viiDu/ or /viiD'/) depending on whether the following word starts with a vowel or consonant.

Example:

Teacher: alabaama
Student: ende viiD' alabaameyil aa(Nu).
All together: ende viiD' alabaameyil aa(Nu).

Teacher: koTTayam
Student: ende viiDu koTTayattil aa(Nu).
All together: ende viiDu koTTayattil aa(Nu).
alabaama
koTTayam
kaliforniya
erisoNa (Arizona)
šikaago
indiyaana (Indiana)
teksas (Texas)
waašington
nuu yorkku

DRILL 10: CHAIN DRILL

Student one:  niŋgaLuDe viiD' eviDeyaa(Nu)?  or
              viiD' eviD' aa?

Student two:  ende viiD(u) il aa(Nu).  or
              il aa(Nu).

DRILL 11: REPETITION BUILD-UP DRILL

niŋgaLuDe viiDu šikaagovil alle?
Your home is in Chicago,
    isn't it?

alle
isn't it?

niŋgaLuDe viiDu
your home

(NS) niŋgal' De viiDu
šikaagovil alle
(It) is in Chicago, isn't it?

niŋgaLuDe viiDu šikaagovil alle?
Your home is in Chicago,
    isn't it?

(NS) niŋgal' De viiDu šikaagovil alle?
DRILL 12: REPETITION BUILD-UP DRILL

nippaLuDe viiDu šikaagovil aaNo?  Is your home in Chicago?  
aaNo?  
aaNu  
šikaagovil aaNo?  Is (it) in Chicago?  
nippaLuDe viiDu  your home

(NS) nippaL'De viiDu

nippaLuDe viiDu šikaagovil aaNo?  Is your home in Chicago?  
(NS) nippaL'De viiDu šikaagovil aaNo?

Grammar Note: Yes/No Questions /-o, -e/

Notice there are two different kinds of questions in most any language.  One type, marked in English by words like /what, where, why/ etc. cannot be answered with a simple "yes" or "no." Examples: "What did you say your name was?"; "Where are you going?"; "Why in the world do you want to go to India?" The second type, marked in English by "is, are, was, were, do, does, did" etc. demands an answer of "yes" or "no." This type we call the "Yes/No Question." Examples: "Did you say your name is Saraswati?"; "Are you going downtown today?"; "Do you really want to go to India?"

"Yes/no questions" in Malayalam are marked by the suffices /-o/ or /-e/.

/-o/ is added to positive verb forms to turn them into questions.

aaNul  
aaNol  
manassil aayi (I) understand.
manassil aayiyoo  Do (you) understand?
/-e/ is added to negative verb forms.

alla isn't
alle isn't?
manassil aayiyilla (I) didn't understand.
manassil aayiyille? Didn't (you) understand?

Note also that /-o/ has a very broad use as a question marker and can be attached to any word which is being questioned: /madiyo?/ "Enough?; Is it enough?" /šeñyo?/ "Right?; O.K.?"

DRILL 13: RESPONSE DRILL

The teacher will ask various students any or all of the possible questions and receive a suitable answer.

Questions:

\[ \text{ninguLuDe viiD(u) _____ il aaNo?} \]
\[ \text{ninguLuDe viiD(u) _____ il aaN' alle?} \]
\[ \text{ninguLuDe viiD' eviDeyaa(Nu)?} \]
\[ \text{ninguLuDe peef(u) _____ enn' aaNo?} \]
\[ \text{ninguLuDe peef(u) _____ enn' alle?} \]
\[ \text{ninguLuDe peef' end' aa(Nu)?} \]

Possible Answers:

\[ \text{ade, ende viiD(u) _____ il aa(Nu).} \]
\[ \text{alla, ende viiD(u) _____ il aa(Nu).} \]
\[ \text{alla, ende viiD(u) _____ il alla.} \]
\[ \text{ende viiD(u) _____ il aa(Nu).} \]
\[ \text{ade, ende peef(u) _____ enn' aa(Nu).} \]
\[ \text{alla, ende peef(u) _____ enn' aa(Nu).} \]
\[ \text{alla, ende peef(u) _____ enn' alla.} \]
\[ \text{ende peef(u) _____ enn' aa(Nu).} \]
**DRILL 14: CONVERSATIONAL CHAIN DRILL**

Student one: Asks student two about his name and home town, using any or all of the possible questions.

Student two: Responds appropriately and asks questions of student one in turn.

Students three and four have similar exchanges and so on around the room. BOOKS CLOSED.
### pudiya vaakkugāL (New Words)

<table>
<thead>
<tr>
<th><strong>Nouns</strong></th>
<th><strong>iuNiT</strong></th>
<th>unit</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>paaDam</td>
<td>lesson</td>
</tr>
<tr>
<td></td>
<td>vaakkū</td>
<td>word</td>
</tr>
<tr>
<td></td>
<td>vaakkugāL</td>
<td>words</td>
</tr>
<tr>
<td></td>
<td>ṣeṃī</td>
<td>correctness; o.k.; all right</td>
</tr>
<tr>
<td></td>
<td>mādi</td>
<td>to be enough; enough</td>
</tr>
<tr>
<td></td>
<td>manās</td>
<td>heart and mind</td>
</tr>
<tr>
<td></td>
<td>peēru</td>
<td>name; person</td>
</tr>
<tr>
<td></td>
<td>viiDu</td>
<td>home</td>
</tr>
<tr>
<td><strong>Pronouns</strong></td>
<td><strong>ende</strong></td>
<td>my</td>
</tr>
<tr>
<td></td>
<td>nīŋŋaLuDe</td>
<td>your</td>
</tr>
<tr>
<td><strong>Adjectives</strong></td>
<td><strong>pudiya</strong></td>
<td>new</td>
</tr>
<tr>
<td><strong>Verbs</strong></td>
<td><strong>parayu</strong></td>
<td>speak; say (it)</td>
</tr>
<tr>
<td></td>
<td>aa(Nu), aa(Nu)</td>
<td>is, are</td>
</tr>
<tr>
<td></td>
<td>alla</td>
<td>is not, are not; no (the negative form of /aa(Nu)/)</td>
</tr>
<tr>
<td></td>
<td>aayi</td>
<td>was/were; did; does (past of /aaNu/)</td>
</tr>
<tr>
<td></td>
<td>aayiyilla</td>
<td>wasn't, weren't; didn't, doesn't (past neg. of /aaNu/)</td>
</tr>
<tr>
<td><strong>Adverbs</strong></td>
<td><strong>orakke</strong></td>
<td>loudly, clearly</td>
</tr>
<tr>
<td><strong>Question Words</strong></td>
<td><strong>endu</strong></td>
<td>what</td>
</tr>
<tr>
<td></td>
<td>eviDe</td>
<td>where</td>
</tr>
</tbody>
</table>
Grammar Words

- o     yes/no question marker, positive
- e     yes/no question marker, negative
ennu    quotative
-il     in; at; locative case ending

Cardinal Numbers
onna    one

VOCABULARY NOTES

1. /manas/
   /manas/ translates as "mind and/or heart." The Indian conceives of these two as being very closely intertwined and will usually point to the chest if asked where the "manas" is located.

2. /aaNu/
   Very often the/-Nu/ portion of this word is dropped. Thus we have usually written it "aa(Nu)" in the drills to indicate that the /-Nu/ is optional. Your teacher will tend to say /aa'/ or /aaNu/ randomly.

3. /viiDu/
   /viiDu/ translates literally as "home" or "house," but it has the sense of a permanent home rather than simply the place you happen to be staying at the moment—for which there is another word, /taamassikkyunnadu/. 
ON KEEPING YOUR BOOKS CLOSED

Two of the new classroom expressions you will learn today—

pustagam aDekkyaNam  Close (your) book.
pustagam nookkeRdu    Don’t look at (your) book.

reflect a basic philosophy of this text. That is that the text is only an aid to learning the language. It is not the language itself and you will not have the book with you and open to the right page every time you wish to speak to a Malayali in Kerala. It is very important that you wean yourself from the book at any early age—like from today. So make it a general policy to close your book, or at least not look at it, the second time you go through a drill. (It is helpful to watch the first time through to note meaning and general facts of pronunciation.) It will slow you down some at first but you will soon discover many advantages.

1. As you exercise your memory in this way, it will become more acute and the whole learning experience will go faster in the long run.

2. You can watch your teacher if you’re not watching the book. You will learn a great deal by watching your teacher’s lips and mouth area as he talks.

3. Your ear, too, will become more acute. Your pronunciation will be better in the long run for having really listened to how something is pronounced rather than passively watching the "sounds" go by on the page. Remember, no writing system can represent sounds perfectly. Many times we use the same symbol for two or more
sounds which in reality are different. Listen carefully, for example, to the two "p's" in "paper." If you put your open palm about an inch from your mouth you'll even feel the difference between the two "p's." The first one is followed by quite a strong puff of air (linguists call it "aspiration") while the second has none. The point is you have to listen to catch these little nuances of sound. So don't look at the book and you'll be better able to really listen.

CLASSROOM EXPRESSIONS II

pustagam aDekkyaNam.  Close (your) books.
pustagam turakkaNam.  Open (your) books.
pustagam nookkefudu.  Don't look at (your) books.

DRILL 1: REPETITION BUILD-UP

1. aDekkyaNam
pustagam
pustagam aDekkyaNam.  Close (your) books.

2. turakkaNam
pustagam
pustagam turakkaNam.  Open (your) books.
(NS) pustagan turakkaNam  Open (your) books.

3. nookkefudu
-efudu
nookkefudu
pustagam
pustagam nookkefudu.  Don't look at the book.
(NS) pustagan nookkefudu

NS
DRILL 2: REVIEW DRILL

Classroom Expressions I, p. 12.
Students should not look at books.

PRONUNCIATION NOTE

1. Dental Sounds /t, d, n/

These sounds (written in the transcription with small underlined letters) are called "dental" because they are produced with the tip of the tongue touching the teeth. (See Diagram 2, p. 17, for /t/ and /d/ and Diagram 3, p. 18, for /n/.) You will actually be able to see the tongue between the teeth when most Malayalis pronounce these sounds.

The closest thing we have in English to any of these Malayalam dental sounds is the "th" as in "other," "father." Notice that when you say the English words, "other" and "father" your tongue touches the bottom of your upper teeth. The Malayalam sound we represent as /d/ sounds a lot like the "th" in "other," when it comes between vowels, as in /maɖi, pudīya, nookkeʃu/. But in the beginning of words (we have no examples of this as yet) the dental /t/ will probably sound like an ordinary English "t" to you at first. But it ISN’T. It is made with the tongue touching the bottom of your upper teeth while the English "t" is made with the tongue against the alveolar ridge (see Diagram 4, p. 19, for English /t/ and /d/). Also, the Malayalam /t/ is much softer, less forceful than the English /t/.

In the same way the Malayalam /n/ will sound like English /n/ to you at first. Compare Diagram 3, p. 18, Malayalam /n/ with Diagram 5, p. 20, English /n/ and you will see that the tongue is much further forward for the Malayalam sound. It is most important that you produce these sounds in the Malayalam way. Even if you can’t HEAR the difference between the dental sounds and the English sounds yet, every Malayali can.
The roof of the mouth is divided into four parts: the Alveolum (sometimes called the Alveolar Ridge), the Hard Palate, the Soft Palate (sometimes called Velum) and the Uvula.

For most sounds the Uvula is back against the throat (as shown in the diagram) allowing air to pass only through the Oral Cavity on its way out. For Nasal Sounds however (m, n, N, y), the uvula drops forward, allowing air to pass through the Nasal Cavity, while the tongue or lips go into a position blocking the air's exit through the oral cavity.
DIAGRAM 2

Malayalam /l, d/
DIAGRAM 3

Malayalam /n/
DIAGRAM 4
English /t, d/
DIAGRAM 5

English /n/
DRILL 3: PRONUNCIATION DRILL, DENTALS

Examine Diagrams 2 and 3, pp. 17-18. Watch your teacher and repeat after him, making sure that your tongue touches the bottom edge of your upper teeth. Remember that the contact is always very light—not forceful.

madi
madiyo?
pudiya
endu
nippaLuDe

enough
Enough?
new
what
your

Pronunciation Note: "Double" or "Geminate" Sounds

The sounds we write with two "n's, d's" or "t's," like /ennu/ (quotative) or /addeeham (he, very respectful) or /addeehattinde/ (his, very respectful), are the same as sounds written with one "n, d" or "t," but a bit longer. Notice that the "n" sound in the English compound "pen-knife" is somewhat longer in time than the "n" sound in "penny." Say the two together and notice that your tongue stays in the "n" position for a slightly longer time on "pen-knive." The same is true of the "s" sounds in "miss-spell" and "mispronounce." In which word is the "s" sound longer?

The "double" or "geminate" sounds are very important in Malayalam and, unlike English, it can often cause real misunderstanding if you pronounce a single rather than double sound, or vice versa. Remember, too, that even though the contact is for a slightly longer time, it is still very light and relaxed. It is a question of time rather than force.
**DRILL 4: PRONUNCIATION, "DOUBLE SOUNDS"**

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>addeeham</td>
<td>he</td>
</tr>
<tr>
<td>addeehattinde</td>
<td>his</td>
</tr>
<tr>
<td>ennunu</td>
<td>the quotative</td>
</tr>
<tr>
<td>onnu</td>
<td>one</td>
</tr>
</tbody>
</table>

**DRILL 5: PRONUNCIATION, PHRASES WITH DENTALS**

Now watch your teacher as he says the phrases below and repeat after him, being careful to pronounce the dental and double dental sounds correctly.

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>pudiya</td>
<td>new</td>
</tr>
<tr>
<td>pudiya vaakkugal</td>
<td>new words</td>
</tr>
<tr>
<td>endu</td>
<td>what</td>
</tr>
<tr>
<td>peef' end' aa?</td>
<td>What's the name?</td>
</tr>
<tr>
<td>nippalude</td>
<td>your</td>
</tr>
<tr>
<td>nippal' de peef' end' aa?</td>
<td>What's your name?</td>
</tr>
<tr>
<td>ennunu</td>
<td>quotative</td>
</tr>
<tr>
<td>lakṣmiyenn' aaNu.</td>
<td>It's Lakshmi.</td>
</tr>
<tr>
<td>ende peefu lakṣmiyey' aaNu.</td>
<td>My name is Lakshmi.</td>
</tr>
<tr>
<td>onnu</td>
<td>one</td>
</tr>
<tr>
<td>iuNI T onnu</td>
<td>Unit One</td>
</tr>
<tr>
<td>paaDam onnu</td>
<td>Lesson One</td>
</tr>
</tbody>
</table>

**DRILL 6: REVIEW DRILL**

Review Drill 13, Response, page 9 (Unit 1, Lesson 1)
**DRILL 7: REVIEW DRILL**

Review Drill, Conversational Chain Drill, p. 10 (Unit 1, Lesson 1).

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**Grammar Note: Third Person Pronouns**

There are several words in Malayalam for "he" and "she."

**avan**  
he, is used for referring to young boys and very close friends

**ayaaL**  
he (literally, "that person"), is used for most other males

**addeeham**  
he, is used to show great respect, as for superiors and people in high office.

**aval**  
she, is used for girls and young women

**avar**  
she, is used for somewhat older women

We suggest that for fellow trainees of about the same age as yourself you use /aval/ for "she" and /ayaaL/ for "he." /ayaaL/ will be the most frequently used term in Kerala.

If your teacher is a woman you should of course use /avar/, even if she is rather young, because /avar/ shows the respect one feels for a teacher. /avar/ should also be used for any older women trainees in your group. To refer to male teachers you may use /addeeham/. Malayali students tend to refer to their male teachers as /saaru/, meaning "Sir." /saarinde/ is the possessive form. You may wish to adopt this usage, i.e. /saarinde peer' end' aaNu?/, "What is Sir's name?" or "What is the teacher's name?"

/avar/ also means "they" and with this meaning it is used just as in English, i.e. referring to any group of people, male or female, with or without respect.
DRILL 8: REPETITION DRILL

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ende</td>
<td>my</td>
</tr>
<tr>
<td>niggaLuDe</td>
<td>your</td>
</tr>
<tr>
<td>avande</td>
<td>his (young boys or close friends)</td>
</tr>
<tr>
<td>ayaaLuDe</td>
<td>his (most adult males)</td>
</tr>
<tr>
<td>addeehattinDe</td>
<td>his (very special respect)</td>
</tr>
<tr>
<td>avaluDe</td>
<td>her (girls and young women)</td>
</tr>
<tr>
<td>avafuDe</td>
<td>her (somewhat older women)</td>
</tr>
<tr>
<td>avaruDe</td>
<td>their</td>
</tr>
<tr>
<td>saarinde</td>
<td>Sir's</td>
</tr>
</tbody>
</table>

*Note:* Be sure to make the dental sounds of /addeehattinDe/ correctly.

---

DRILL 9: RESPONSE DRILL

The teacher will ask questions about various people in the room using the appropriate possessive pronoun (e.g. /avaluDe/ for girls, /ayaaLuDe/ or perhaps /avande/ for fellows, /avafuDe/ for older women, etc. The questioned student will respond appropriately, again using the correct possessive pronoun. Possible questions follow.

_____ pee' end' aa(Nu)?
_____ pee'f(u) _____ aaN' alle?
_____ pee'f(u) _____ enn' aaNo?
_____ viiD' eviDeyaa(Nu)?
_____ viiD(u) _____ il aaN' alle?
_____ viiD(u) _____ il aaNo?
DRILL 10: CHAIN DRILL

Student one asks questions from Drill 9 of the student to his left concerning the student to his right. Go around the room clockwise. When it comes time to ask about the teacher, use /saarinde/ for men, /aavanDe/ for women.

DRILL 11: REPETITION DRILL

ñaan
níppaL
avan
ayaal
addeeham
avaL
avar
avar
saaru

I
you
he (boys and close friends)
he (most adult males)
he (very respected men)
she (girls and young women)
she (older women)
they
Sir

DRILL 12: REPETITION DRILL

ñaan
ende
níppaL
níppaLuDe
avan
avande
ayaal
ayaalLuDe

I
my
you
your
he (boys and close friends)
his
he (most adult males)
his
addeeham he (very respected men)
addeehattinde his
avaL she (girls and young women)
avaluDe her
avar she (older women)
avafuDe her
avar they
avafuDe their
saaru Sir
saarinde Sir's

DRILL 13: TRANSFORMATION DRILL

Change the nominal form provided to its equivalent possessive form.
Close your books the second time through, if not before.

Example: Teacher, fiian
          Student, ende

fiian
avar
saaru
ayaaL
avan
avafu
addeeham
niigaL

26
DRILL 14: TRANSFORMATION DRILL

Change the possessive form provided to its equivalent nominative form.
Close books.Give the meaning the second time through.

Example: Teacher, nippaLuDe
        Student, nippaL, you
        nippaLuDe
        addeehattinde
        avaLuDe
        avande
        ayaaLuDe
        saarinde
        avaaruDe
        ende

Pronunciation Note: Assimilations

To "assimilate" means "to become similar." In all languages there is a tendency for sounds which come next to each other to assimilate—or become more alike. How, you ask, are sounds either more or less alike? The "nasal" sounds /m, n, ŋ/ are all similar in that the uvula is open to produce them, allowing air into the nasal cavity, while "dental" sounds /t, d, n/ are all produced with the tongue against the bottom edge of the front upper teeth. Another set of similar sounds are produced by the two lips coming together. These sounds /p, b, m/ are called "bilabials," i.e. "two lips."

Notice that while sounds might be similar in one way the same sounds can be dissimilar in other ways. For example both /m/ and /ŋ/ are "nasals," but /m/ is a "bilabial nasal" while /ŋ/ is a "dental nasal."
English sounds, like those of most languages, assimilate. We have a prefix /in-/ for example, meaning "not." But when /in-/ occurs before root words beginning with bilabial sounds, the "n" becomes "m" (e.g. imbalance, imperfect, immoral). That is to say the "n" assimilates to the following bilabial sound.

Similarly, though the English speaker usually doesn't realize it, the "n" of "banquet," is often pronounced [ŋ] (like the final sound in "sing"), with the back part of the tongue against the soft palate, or velum (see Diagram, p.). It has assimilated to the "q" sound immediately following it which is also produced by the back part of the tongue touching the velum.

Malayalam is probably one of the most assimilatingist languages there is, especially when spoken at normal speed. Luckily, assimilations make sense. The tongue doesn't have to move so much to make the assimilated sounds as to make each individual sound carefully.

The Chamelions, Assimilation of Nasals to Following Sounds

The Malayalam nasal sounds are the greatest of chamelions. They can and do adapt themselves to most any sound that comes directly after them—whether it be in the same word or the next word. Of course this only happens when Malayalam is spoken at normal speed—but then it usually is spoken that way. This happens so naturally that most people don't realize that the sounds are assimilating. Some examples of nasals assimilating to the sound following them found in iuNiT onnu, paaDam raNLu follow:

1. Drill 17, p. 31

/mlinkaːfən/ "fisherman" becomes [miŋkaːfən]
/mlinkaːfɪ/ "fisherwoman" becomes [miŋkaːfɪ]

This is the very same as the "banquet" example where the alveolar sound /n/ assimilates to the following dorso-velar sound /k/.
You'll also notice that sometimes the /k/ following the /ŋ/ becomes so soft that it is almost a /g/ sound, so that the word might sound more like [miinggaafan].

2. Drill 15, p. 29

/peNkuTTi/ "girl" becomes [peŋkuTTi].
/aaNkuTTi/ "boy" becomes [aaŋkuTTi].

For today don't be concerned about how to make the /ŋ/ sound. You'll learn how in iuNiT onnu, paaDam muunnu (three). Simply note that /ŋ/ is a nasal sound and that like all Malayalam nasals it becomes /ŋ/ when followed by a dorso-velar sound like /k, g/ or /ŋ/.

3. Classroom Expression II, p. 14

/pustagam turakkaNam/ "Open the book" becomes [pustagan turakkaNam]
/pustagam nookkerudu/ "Don't look at book" becomes [pustagan nookkerudu]

Here the bilabial nasal /m/ is becoming a dental nasal [n], thus more like the dental sounds /t/ and /n/ coming directly after it.

---

**DRILL 15: REPETITION BUILD-UP DRILL**

1. DaakTar
    DaakTar aa(Nu).
    addeeham
    addeeham DaakTar aa(Nu).
    doctor
    (He) is a doctor.
    he
    He is a doctor.

2. tiiččar
    tiiččar aa(Nu).
    avar
    avar tiiččar aa(Nu).
    teacher
    (She) is a teacher.
    she
    She is a teacher.
### Drill 16: Additive Drill

Add an appropriate third person pronoun (i.e. avAL, avaf, avan, ayaaL, addeeham) to the phrase provided. Close books the second time around.

**Example:**

Teacher, anKuTTiyaaNu  
Student, avan anKuTTiyaaNu

tilččar aa(Nu)  
aanKuTTiyaa(Nu).  
peNkuTTiyaa(Nu).  

krušikkaafan aa(Nu).  
DaakTar aa(Nu).  
peNkuTTiyaa(Nu).  

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
</table>
| 3. | peNkuTTiyaa | (NS) peŋguTTiyaa(Nu). 
   | girl | (She) is a girl. 
   |   | she | She is a girl 
   |   | She is a girl | 
| 4. | aanKuTTiyaa | (NS) aŋguTTiyaa(Nu). 
   | boy | (He) is a boy. 
   |   | he | He is a boy. 
   |   | He's a boy. | 
| 5. | krušikkaafan | "doer of" (masc.) 
   | farmer | 
   | krušikkaafan aa(Nu). | (He) is a farmer. 
   | ayaaL | he | He is a farmer. 
   | ayaaL krušikkaafan aa(Nu). |
DRILL 17: REPETITION DRILL

1. miin
   kaaři
   miinkaaři
   "doer of" (fem.)
   fishwoman (usually sells fish)
   fishwoman
   She is a fishwoman.
   She's a fishwoman.

2. miinkaařan
   (NS) miingaařan
   ayaaL miinkaařan aa(Nu).
   (NS) ayaaL miingaařan aa.
   fisherman
   fisherman
   He is a fisherman.
   He's a fisherman.

3. piččakkařan
   avan piččakkařan aa(Nu).
   ayaaL piččakkařan aa(Nu).
   beggar (male)
   He is a beggar. (young)
   He is a beggar. (older)

4. piččakkaři
   aval piččakkaři aa(Nu).
   aval piččakkaři aa(Nu).
   beggar (female)
   She's a beggar.
   She's a beggar. (older)

5. makaaniku
   ayaaL makaanik' aa(Nu).
   mechanic
   He's a mechanic.

6. klarku
   ayaaL klark' aa(Nu).
   aval klark' aa(Nu).
   aval klark' aa(Nu).
   clerk
   He's a clerk.
   She's a clerk.
   She's a clerk.

7. nars
   aval/aval nars aa(Nu).
   nurse
   She's a nurse.
DRILL 18: REPETITION DRILL

1. jooli
   avaLuDe jooliyend' aa(Nu)?
   What is her work?
   (NS) avaL'De jooliyend' aa?
   What's her work?

2. ayaaLuDe jooliyend' aa(Nu)?
   What is his work?
   (NS) ayaaL'De jooliyend' aa?
   What's his work?

3. addeehattinde jooliyend' aa(Nu)?
   What's his work?

DRILL 19: RESPONSE DRILL

Questions: (possessive pronoun) jooliyend' aa(Nu)?

Answers: (nominative pronoun) ______ aa(Nu).

Examples: Teacher: avaLuDe jooliyend' aa(Nu)?
           Student: avaL nars aa(Nu).

Teacher: niggalude jooliyend' aa(Nu)?
           Student: ñaan makaanik' aa(Nu).

DRILL 20: TRANSFORMATION DRILL

Change questions of the "alle?" type to questions of the "aaNo?" type, and vice versa.

Examples: Teacher: ayaaL makaanik' alle?
           Student: ayaaL makaanik' aaNo?

Teacher: addeeham DaakTar aaNo?
           Student: addeeham DaakTar alle?
DRILL 21: CONVERSATIONAL CHAIN DRILL

Students one and two have an interchange concerning the work, name and home town of someone else in the room. They should use as many sentence types as possible. Students three and four engage in a similar conversation and so on around the room.
### Nouns

- **saaru**: Sir, teacher
- **DaakTar**: doctor
- **ttiččar**: teacher
- **peNkuTTi**: girl
- **aaNkuTTi**: boy
- **krušikkaarfan**: farmer
- **miίinkaarfan**: fisherman
- **miίinkaarφi**: fishwoman
- **piččakkaarfan**: beggar (male)
- **piččakkaarφi**: beggarwoman
- **makaankaikkκu**: mechanic
- **klarkκu**: clerk
- **nars**: nurse
- **jooli**: work, job
- **pustagam**: book

### Pronouns, Nominative Case

- **ńaan**: I
- **niŋgaL**: you (singular and plural, as in English)
- **avan**: he (boys and close friends)
- **ayaal**: he (most adult males)
- **addeeham**: he (very respected men)
- **avaŁ**: she (girls and young women)
- **avar**: she (older women)
- **avar**: they (men and women, as in English)

### Pronouns, Possessive Case

- **ende**: my
- **niŋgaLuDe**: your
- **avande**: his (boys and close friends)
Pronouns, Possessive Case (cont.)

ayaaLuDe  
his (most adult males)

addeehattinde  
his (very respected men)

avaLuDe  
her (girls and young women)

avafuDe  
her (older women)

avoLuDe  
their

Verbs

nookkefudu  
don't look

aDekkyaNam  
close; please close

turakkaNam  
open; please open

Cardinal Number

faNDu  
two

Function Words

-de  

-uDe  
possessive case endings

-inde

VOCABULARY NOTES

1. aaNkuTTi, peNkuTTi

/kuTTi/ means "child" while /aaN/ means "male" and /peN/ means "female." Thus /aaNkuTTi/ means "boy" or "male child" while /peNkuTTi/ means "girl; female child."

2. Masculine suffix /-an/ and feminine suffix /-i/

/-an/ is a masculine suffix and /-i/ is a feminine suffix. Thus you'll find many pairs like the following:

/miinkaa\-an/  
fisherman

/miinkaa\-i/  
fishwoman
/piččakkařan/ beggar (male)
/piččakkaři/ beggarwoman

Notice that the masculine suffix is also found in /avan/ meaning "he."

3. /miinkaři/ "fishwoman"
This usually means a woman who sells fish.
Pronunciation Note: Retroflex Sounds /T, D, N/

These sounds (written in the transcription with capital letters) are called "retroflex" because the tongue bends (flexes) back (retro) to produce them. To make the English /t, d, n/ the upper side of the tip of your tongue touches against the alveolum (unless you are from New York City in which case your tongue may touch closer to the teeth—but note it is still the upper side of the tongue that touches). To make the Malayalam retroflex sounds, curl the tip back so that contact is between the under side of the tip and the roof of the mouth at about the point where the alveolum and the hard palate meet (see Diagram 1, p. 16). The contact itself is very quick. Your tongue actually "flaps" against the palate and returns back to normal position—or goes on to make the next sound.

Compare Diagrams 6 and 7, pp. 38 and 39 (Malayalam /T, D/ and /N/ with Diagrams 4 and 5, pp. 19 and 20 (English /t, d/ and /n/). Notice that the point on the hard palate that the tongue touches is actually about the same for both the English and Malayalam sounds. The tongue itself does have to bend back a little further before any contact is made so that the bottom side of the tongue can flap against the palate.

As a result of this bending back the vowel sound preceding the retroflex will have a coloring something like English /r/. This is especially noticeable if the vowel is a "long" vowel (i.e. "double") like in /viiDu/. (Notice that to make an English /r/ sound the tongue pulls back some.) Malayalis very often don't even hear this "r" coloring of the vowel—at least not consciously. It's just a "side effect." But our American ear hears it quite easily—and a lucky thing too, as it helps us hear the
DIAGRAM 6

Malayalam /T, D/
DIAGRAM 7

Malayalam /N/
difference between retroflex and dental sounds. *There is some danger, however, of your overpronouncing this "r" sound and making it too obvious.* Be careful about this.

**DRILL 1: PRONUNCIATION DRILL, RETROFLEXES**

Make the contact between under side of tongue and roof of mouth light and relaxed. Watch your teacher.

- vilDu
- paaDam
- eviDe
- DaakTar
- aaNu
- aaN
- kuTTi
- aŋkuTTi
- peN
- peŋkuTTi
- faNDu
- avaluDe
- aval'De
- niggalaDe
- niggal'De

- home, house
- lesson
- where?
- doctor
- is/are
- male
- child
- boy
- female
- girl
- two
- her
- her
- your
- your

**DRILL 2: PRONUNCIATION DRILL, RETROFLEXES**

The following are new words found in paaDam muunnu.

- eTTu
- čeeTTan

- eight
- older brother
kuuTTugaaʃan  friend (male)  
kuuTTugaaʃi  friend (female)  
uNDu  have/has; there is/there are  
uNDu?  do/does (I, he, etc.) have?;  
is there/are there?

DRILL 3: REPETITION BUILD-UP

1.  eترا?  how many?  
eترا peeru?  how many people?  
uNDu  there are  
eترا peer'e uNDu?  How many people are there?  
muri  room  
muriyil  in the room  
muriyil eترا peer'e uNDu?  How many people are there in the room?

2.  eترا peer'e uNDu?  How many people are there?  
viiDu  home, house  
viiTTil  in the house  
viiTTil eترا peer'e uNDu?  How many people are there in the house?  
(less literally—"How many people are there in your family?")

Grammar Note: /-D-/ becomes /-TT-/ before /-il/

With many (but not all) nouns that end in /-Du/ the /-D-/ changes to /-TT-/ when the locative case ending /-il/ is added. Thus /viiDu/ becomes /viiTTil/.
**DRILL 4: REPETITION**

<table>
<thead>
<tr>
<th>Tamil</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>onnu</td>
<td>one</td>
</tr>
<tr>
<td>raNDa</td>
<td>two</td>
</tr>
<tr>
<td>muunnu</td>
<td>three</td>
</tr>
<tr>
<td>naalu</td>
<td>four</td>
</tr>
<tr>
<td>anju</td>
<td>five</td>
</tr>
<tr>
<td>aaru</td>
<td>six</td>
</tr>
<tr>
<td>eeRu</td>
<td>seven</td>
</tr>
<tr>
<td>eTTu</td>
<td>eight</td>
</tr>
<tr>
<td>ombadu</td>
<td>nine</td>
</tr>
<tr>
<td>pattu</td>
<td>ten</td>
</tr>
</tbody>
</table>

**DRILL 5: CHAIN**

Count 1 - 10, each person saying a number in turn.

**DRILL 6: RESPONSE**

Answer the questions suitably.

1. muriyil eṭra peeṛ' uNDa?
2. viliTTil eṭra peeṛ' uNDa?

Teachers should make additional sentences by substituting other nouns for /peeṛə/. Such as

- nars
- klarku
- tiiččar
- pustagam
DRILL 7: ADDITIVE

Complete the following sentences by adding either /uNDu/ or /uNDo/, whichever is correct. Remember that when there is a question word in the sentence (like /etra, endu, evide/) the correct form is /uNDu/. Otherwise a "yes/no question" is formed with /uNDo/.

1. viITtil etra pee? ______
2. muriyil eTTu pustagam ______
3. muriyil etra nars ______
4. iuNITtil anju paaDam ______
5. iuNITtil etra paaDam ______
6. pustagattil etra iuNiT ______
7. viITtil naalu pee? ______

DRILL 8: REPETITION

daaham
višappu (vešappu)
čooru
niŋgālkku
enikkyu
veeNam
veeNDa
kuračču (koračču)

thirst
hunger, appetite
cooked rice; a meal
you/to you (dative of niŋgL)
I/to me (dative of ūaan)
is wanted
is not wanted
some, a little

Pronunciation Note: Vowel Change; /i/ becomes [e]; /u/ becomes [o]

You have already become familiar with some of the sound changes that regularly occur in Malayalam when spoken at normal speed. Here is another one:
/višappu/ "hunger" sounds more like [vešappu] when said in normal conversational style (see Drills 8 and 9).

/kuračču/ "some, a little" sounds like [koračču] at normal speed (see Drills 8 and 9).

This is because the vowels /i/ and /u/ change to sound more like [e] and [o] respectively when they are followed by a single consonant plus the vowel /a/ (note, not a double consonant). There are a large number of words whose vowels change quality in this manner. We will continue to point them out to you as they come up.

Don't worry about this for your own pronunciation. Just imitate your teachers. We point this out so that you won't be thrown by these different pronunciations of the same word when you hear them from Malayalis.

---

**DRILL 9: REPETITION BUILD-UP**

1. _daaham_
   _daaham uNDu?
   _nippaLkkü daaham uNDu?

   thirst
   Is there thirst?
   Is there thirst to you? Are you thirsty?

2. _uNDu_
   _daaham uNDu
   enikkýu _daaham uNDu.

   There is; yes
   There is thirst; Yes, I am.
   There is thirst to me; I'm thirsty.

3. _vaLačē_
   _vaLačē daaham uNDu.
   enikkýu _vaLačē daaham uNDu.

   very
   There is a great thirst; I'm very thirsty.
   To me there is a great thirst; I'm very thirsty.
4. \(\text{illa} \)
   \(\text{daaham illa} \)
   \(\text{enikkyu daaham illa}. \)

There is not; No.
There isn't a thirst; I'm not thirsty.
To me there isn't a thirst; I'm not thirsty.

5. \(\text{veeNamo?} \)
\((\text{NS})\) \(\text{veeN'o?} \)
   \(\text{kaappi} \)
   \(\text{kaappi veeN'o?} \)
   \(\text{niypaLkku kaappi veeN'o?} \)

Is (it) wanted?
Is (it) wanted?
coffee
Is coffee wanted?
Is coffee wanted by you?; Do you want some coffee?

6. \(\text{veeNDa} \)
\(\text{kaappi veeNDa} \)
\(\text{enikkyu kaappi veeNDa}. \)

Not wanted; No.
Coffee is not wanted.
Coffee is not wanted by me; I don't care for any coffee.

7. \(\text{veeNam} \)
\(\text{kaappi veeNam} \)
\(\text{enikkyu kaappi veeNam}. \)

Is wanted; Yes.
Coffee is wanted.
Coffee is wanted by me; I'd like some coffee.

8. \(\text{višappu} \)
\(\text{višapp' uNDu}. \)
\((\text{NS})\) \(\text{vešapp' uNDu}. \)
\(\text{enikkyu vešaapp' uNDu}. \)

hunger, appetite
There is hunger.
There is hunger to me; I'm hungry.

9. \(\text{uNDo?} \)
\(\text{višapp' uNDo?} \)
\((\text{NS})\) \(\text{vešapp' uNDo?} \)

Is there?
Is there hunger?; Are (you) hungry?; is (he, she) hungry?
10. kuračču
(NS) koračču
(NS) koračču vešapp' uNDu.
(NS) enikkyu koračču vešapp' uNDu.
some, a little
There's a little hunger.
There's a little hunger to me;
I'm somewhat hungry.

11. valafe
(NS) valafe vešapp' uNDu.
(NS) enikkyu valafe vešapp' uNDu.
much, very
There is much hunger.
I'm very hungry.

12. čooru
čooru veeN'o?
cooked rice; food in general
Do (you) want something to eat?;
Do (you) want some rice?

13. veeNDa.
veeNDa, kaappi mađi.
No. Not wanted.
No, coffee's enough.

Grammar Note: Dative case plus uNDu/illa and veeNam/veeNDa

There are a number of verbs in Malayalam which require that what we English speakers usually think of as the subject of the sentence must be in the dative rather than the nominative case. You learned two such important verbs in the preceding drill, /uNDu/ and /veeNam/ (and their respective negative forms, /illa/ and /veeNDa/).

If uNDu/illa or veeNam/veeNDa is the verb in the sentence, the subject must be in the dative case. So we say:

enikkyu daaham uNDu (illa). I am (am not) thirsty.

enikkyu kaappi veeNam (veeNDa). I want (don't want) coffee.

And we can't say:

ñaan daaham uNDu (illa).
ñaan kaappi veeNam (veeNDa).
In strictly grammatical terms /enikkuy/ is not the subject of the Malayalam sentence. /daaham/ is the subject and the sentence could be very literally translated, "To me there is thirst." In this stilted English sentence "thirst" is the subject, just as /daaham/ is the real subject of the Malayalam sentence. But since /enikkuy daaham uNDu/ translates more naturally as "I am thirsty," we can think of /enikkuy/ as being the subject and make the rule that when /uNDu/ or /veeNam/ is the verb, the subject is in the dative case.

It might seem a little confusing at first that /ñaan/ and /enikkuy/ can both mean "I." But if you think about it, "I" and "me" in English both refer to the same person, i.e. the person who is speaking. We use "I" when the speaker is the subject of the clause or sentence, "me" when the speaker is the object. We say,

I gave it to John.
John gave it to me.

but never,

Me gave it to John.
John gave it to I.

even though the meaning of the incorrect sentence is quite clear. Thus it is grammar which determines when to use "I," and when "me." (Of course the same is true with he/him, she/her, they/them, etc.)

In the same way /enikkuy/ and /ñaan/ both mean "the speaker" in Malayalam. The grammar of the language demands that we use /enikkuy/ with certain verbs (like uNDu/illa and veeNam/veeNDa) and /ñaan/ with other verbs.
Grammar Note: Various Words for "yes" and "no"

You will notice in Drill 10 that there are actually several different words in Malayalam for "yes" and "no." Which word is correct in a given situation depends on which verb was used in the question. For example,

**veeN'o?: veeNam/veeNDa**

If the question is one formed with /veeN'o?/—like /niŋgaLkkₜ kaappi veeN'o?/, "Do you want some coffee?"—the correct way to say "Yes" would be /veeNam/, "wanted"; while "No" would be /veeNDa/, "not wanted."

**uNDo?: uNDu/illa**

If the question is formed with /uNDo?/—like /avaLkkₜ viŋapp' uNDo?/, "Is she hungry," the correct way to answer affirmatively is /uNDu/, "There is"; negatively is /illa/, "There isn't."

**aaNo?/alle?: ade/alla**

If the question is formed with /aaNo?/ or /alle?/—like /niŋgaLuDe viiDa koTTayatt' aaNo?/, "Is your home in Kottayam?" or /niŋgaLuDe viiDa koTTayatt' alle?/, "Your home is in Kottayam, isn't it?" the correct way to answer "Yes" is /ade/ "It is"; "No" would be /alla/, "It isn't."

---

**DRILL 10: RESPONSE**

Give suitable *positive* answers to the questions. Remember, there are different words for "yes" depending on which verb is used in the question.
DRILL 11: RESPONSE

Give suitable negative answers to the questions above (Drill 10). Remember there are also different words for "no" depending on which verb is used in the question.

DRILL 12: REPETITION (nominative and dative of pronouns)

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Nominative</th>
<th>Dative</th>
</tr>
</thead>
<tbody>
<tr>
<td>naan</td>
<td>I</td>
<td></td>
</tr>
<tr>
<td>enikkuy</td>
<td>I/to me</td>
<td></td>
</tr>
<tr>
<td>niggal</td>
<td>you</td>
<td></td>
</tr>
<tr>
<td>niggalkku</td>
<td>you/to you</td>
<td></td>
</tr>
<tr>
<td>avan</td>
<td>he</td>
<td></td>
</tr>
<tr>
<td>avanu</td>
<td>he/to him</td>
<td></td>
</tr>
<tr>
<td>ayaaL</td>
<td>he</td>
<td></td>
</tr>
<tr>
<td>ayaaLkku</td>
<td>he/to him</td>
<td></td>
</tr>
<tr>
<td>addeeham</td>
<td>he</td>
<td></td>
</tr>
<tr>
<td>addeehattina</td>
<td>he/to him</td>
<td></td>
</tr>
<tr>
<td>aval</td>
<td>she</td>
<td></td>
</tr>
<tr>
<td>avalkku</td>
<td>she/to her</td>
<td></td>
</tr>
</tbody>
</table>
**DRILL 13: TRANSFORMATION**

Change the dative forms given to their equivalent nominative forms.

*Example:*

Teacher: enikkyu

Student: naan

| avarLkku | addeeham |
| avaaLkku | nippaL |
| nippaLkku | avaL |
| avan | ayaaL |

**Grammar Note:** Dative Case Endings /-u, -kku, -kkyu, inn/

1. /-u/

   This ending corresponds to the possessive ending /-de/. Words ending in /-n/ in the nominative take /-u/ in the dative and /-de/ in the possessive.
avan he
avanu to/for him; he
avande his
čeeTTan older brother
čeeTTanu to/for older brother; older brother
čeeTTande older brother’s

Of course, if the next word starts with a vowel the final /-u/ of /avanu/ or /čeeTTanu/ will drop (see p. ) and then the dative case will sound just like the nominative case.

2. /-kkyu, -ykkyu/, and /-kku/

These three endings together correspond to the possessive ending /-uDe/, i.e. all words ending in /-i, -a, -r/ and some ending in /-L/ take either /-kkyu, -ykkyu/, or /-kku/ in the dative and /-uDe/ in the possessive.

/-kkyu/ Words ending in /-i/ in the nominative take /-kkyu/ in the dative.
čeečči older sister
čeeččikkyu to/for older sister
čeeččiyluDe older sister’s

/-ykkyu/ Words ending in /-a/ in the nominative take /-ykkyu/ in the dative.
amma mother
ammaykkkyu to/for mother
ammayyuDe mother’s

/-kku/ Words ending in /-r/, pronouns ending in /-L/ and some additional words ending in /-L/ take /-kku/ in the dative. (Other words ending in /-L/ take /-inu/. See below.)
avar
avarkku
avafuDe

nippal
nippalkku
nippaluDe

peNkuTTigaL
peNkuTTigaLkku
peNkuTTigaLuDe

3. /-inu/

This dative ending corresponds to the possessive ending /-inde/, i.e. Words ending in all other sounds take the dative ending /-inu/, and the possessive ending /-inde/.

saaru
saarina
saarinde

addeeham
addeehattinu
addeehattinde

nars
narsina
narsinde

keerooL
keerooLina
keerooLinde

she, they
to/for her; to/for them
her _____; their _____
you
to/for you
your
girl
to/for the girl
the girl's _____
Sir; teacher
to/for Sir
Sir's _____
he
to/for him
his _____
nurse
to/for the nurse
the nurse's _____

Carol
to/for Carol
Carol's _____
DRILL 15: TRANSFORMATION

Change the possessive forms given to their equivalent dative forms.

nigaLuDe  addeehattinde
avañinde     ayaaLuDe
avaLuDe       avande
ende

DRILL 16: TRANSLATION

Translate into Malayalam.

1. I'm thirsty.
2. He's thirsty. (a little boy)
3. He's hungry. (the teacher)
4. She's very hungry. (the teacher)
5. She's very thirsty. (friend of same age)
6. He wants some coffee. (friend of same age)
7. I would like some coffee.
8. Do you want something to eat?
9. There are three girls in the room.
10. How many boys are there in the room?
11. Are there four boys in the room?

Pronunciation Note: More Assimilations

Those chamelions are at it again! The nasals in the new words in Drill 17 assimilate to the following sound in the same manner as those described in paaDam faNDa, pp. 28–29.
/čeTTanmaar/, "older brothers" becomes [čeTTammaar]
/aniyanmaar/, "younger brothers" becomes [aniyammaar]
/kuuTTugaanmaar/, "friends" (male) becomes [kuuTTaugaarammaar]

[ombadu], "nine" is actually written in Malayalam script with the Malayalam letter for /n/ but in speech the word is virtually always pronounced [ombadu] rather than /ombadu/ because of assimilation.

**DRILL 17: REPETITION**

<table>
<thead>
<tr>
<th>Malayalam</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>čeeTTan</td>
<td>older brother</td>
</tr>
<tr>
<td>čeeTTanmaar</td>
<td>older brothers</td>
</tr>
<tr>
<td>(NS) čeeTTammaar</td>
<td></td>
</tr>
<tr>
<td>aniyan</td>
<td>younger brother</td>
</tr>
<tr>
<td>aniyanmaar</td>
<td>younger brothers</td>
</tr>
<tr>
<td>(NS) aniyammaar</td>
<td></td>
</tr>
<tr>
<td>čeečči</td>
<td>older sister</td>
</tr>
<tr>
<td>čeeččimaar</td>
<td>older sisters</td>
</tr>
<tr>
<td>čeeččimaar</td>
<td>older sister (shortened, more affectionate form)</td>
</tr>
<tr>
<td>aniyyatti</td>
<td>younger sister</td>
</tr>
<tr>
<td>aniyyattimaar</td>
<td>younger sisters</td>
</tr>
<tr>
<td>kuuTTugaan</td>
<td>friend (male)</td>
</tr>
<tr>
<td>kuuTTaugaanmaar</td>
<td>friends</td>
</tr>
<tr>
<td>(NS) kuuTTugaafammaar</td>
<td></td>
</tr>
<tr>
<td>kuuTTugaafi</td>
<td>friend (female)</td>
</tr>
<tr>
<td>kuuTTugaafimaar</td>
<td>friends</td>
</tr>
</tbody>
</table>
Grammar Note: The Plural /-kaL/ and /-maar/

The plural is important in Malayalam only with words that refer to people. While it is possible to make any noun plural by adding /-kaL/ or /-maar/ the general rule is that these endings are used only

a) with "people" words

b) when speaking about some class of things in general, like /pudiya vaakkugal/.

Otherwise, the singular form is used and a preceding number, or word like /etra/ "how many" is enough to indicate there is a plural meaning. For example

/pustagam/ literally means "book"
/pustagagkal/ literally means "books" (/pustagam/ plus /-kal/ becomes /pustagagkal/ by assimilation)

But people will usually say /muriyil anju pustagam uNDu/, "There are five books in the room" rather than /muriyil anju pustagagkal uNDu/, though the latter is possible. By the same token they would usually say /etra pustagam uNDu?/ "How many books are there?" rather than /etra pustagagkal uNDu?/.

However, if the word refers to people (or Gods), the plural form is almost always used. For example, /enikkyu muunnu cheeTTanmaar uNDu/, "I have three older brothers" rather than /enikkyu muunnu cheeTTan uNDu/,
or /klaassil eTT' aaNkuTTigaL uNDu/, "There are eight boys in the class" rather than /klaassil eTT' aaNkuTTiyuNDu/. (The /-k-/ sounds like /-g-/ because it comes between vowels in the word /aaNkuTTigaL/.)

The ending /-maar/ shows respect as well as plurality while /-kaL/ is neutral in terms of respect. Thus /-maar/ is added to words designating people for whom the culture has some special respect. For example, words for relatives whether younger or older, male or female, add /-maar/ to form the plural (/čeeTTanmaar, aniyattimaar/). But a word like /kuTTi/, "child," forms its plural with /-kaL/ (/kuTTigaL/, remember the /-k-/ will sound like [g] because it comes between vowels) because there is no special respect reserved for unrelated children in the culture. Similarly the words for various things all form their plurals with /-kaL/ since there is no special respect shown to "things."

**DRILL 18: RESPONSE**

Give suitable answers to the questions below, and translate your answers into English.

1. nǐŋgaLkk' ɘțra čeeTTanmaar uNDu?
2. nǐŋgaLkku Fându čeeTTanmaar uNDo?
3. avaLkk' ɘțra čeeTTattimaar uNDu?
4. ayaaLkk' ɘțra aniyanmaar uNDu?
5. eTT' aniyattimaar uNDo?
6. čeeččiyuDe pееfу maadhavi alle?
7. aniyande jooliyend' aaNu?
8. kuuTTugaaфandе viiD' eviDeyaaNu?
9. kuuTTugaaфiyuDe viiD' eviD' aa?
10. čeeTTande jooliyend' aa?
11. viiTTil etreyaaN uNDu?
12. viiTTil etra peer' uNDu?
13. aniyanu daaham uNDo?
14. čeeččikkyu višapp' uNDo?
15. čeeččikkyu kaappi veeN'o?
16. aniyyyyhkkkyu daaham uNDo?
Nouns
peeᵣu
muri
daaham
viṣappu
čooru
kaappi
čeeTTan, -maar
aniyan, -maar
čeeTTatti, -maar
čeečči, -maar
aniyatti, -maar
kuuTTugaafan, -maar
kuuTTugaafi, -maar
peNkuTTigaL
aaNkuTTigaL

Pronouns, Dative Case
enikkyu
to/for me; I
niigalkku
to/for you; you
avantu
to/for him; he
ayaalkku
to/for him; he
addēehattinu
to/for him; he
avalkku
to/for her; she
avarkku
to/for her; she
avarkku
to/for them; they

person/people; name
room
thirst
hunger
cooked rice; food in general
coffee
older brother/older brothers
younger brother/younger brothers
older sister/older sisters
older sister/older sisters (a shortened, more affectionate form of čeeTTatti)
younger sister/younger sisters
friend/friends (male)
friend/friends (female)
girls
boys
### Adjectives

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>vaLafe</td>
<td>much, very</td>
</tr>
<tr>
<td>kuračča</td>
<td>some; a little</td>
</tr>
</tbody>
</table>

### Verbs

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>uNDu</td>
<td>there is/there are; has/have; yes</td>
</tr>
<tr>
<td>ulla</td>
<td>there isn't/there aren't; hasn't/haven't; no (negative of /uNDu/)</td>
</tr>
<tr>
<td>veeNam</td>
<td>is wanted; want/wants; yes</td>
</tr>
<tr>
<td>veeNDa</td>
<td>is/are not wanted; don't/doesn't want; no (negative of /veeNam/)</td>
</tr>
</tbody>
</table>

### Cardinal Numbers

<table>
<thead>
<tr>
<th>Number</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>muunnu</td>
<td>three</td>
</tr>
<tr>
<td>naalu</td>
<td>four</td>
</tr>
<tr>
<td>anju</td>
<td>five</td>
</tr>
<tr>
<td>aaru</td>
<td>six</td>
</tr>
<tr>
<td>eeRu</td>
<td>seven</td>
</tr>
<tr>
<td>eTTu</td>
<td>eight</td>
</tr>
<tr>
<td>ombadu</td>
<td>nine</td>
</tr>
<tr>
<td>pattu</td>
<td>ten</td>
</tr>
</tbody>
</table>

### Question Words

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>etra</td>
<td>how many?</td>
</tr>
</tbody>
</table>

### Function Words

- **-u**
- **-kku**
- **-kkyu**
- **-ykkuy**
- **-inu**

(dative case endings)
1. ċeeTTan, aniyan etc.

These terms are often used as names. A boy (or grown man for that matter) will regularly refer to and call his older sister /ċeečči/, much as an American boy might use "Sis." In addition to the words you learn in this lesson there exist some more general terms for "brother" and "sister."

<table>
<thead>
<tr>
<th>English</th>
<th>Malayalam</th>
</tr>
</thead>
<tbody>
<tr>
<td>brother</td>
<td>sahoodařan</td>
</tr>
<tr>
<td>brothers</td>
<td>sahoodařanmaar</td>
</tr>
<tr>
<td>sister</td>
<td>sahoodaři</td>
</tr>
<tr>
<td>sisters</td>
<td>sahoodařimaar</td>
</tr>
</tbody>
</table>

These tend to have more appeal for Americans, being more "efficient." However the more explicit terms reflect Indian culture and are definitely preferred among Malayalis.

2. aniyan, aniyatti

In very formal speech and writing these words are written and pronounced /anujan/ and /anujatti/. However, in most situations the forms /aniyan/ and /aniyatti/ are used.
DRILL 1: REVIEW PRONUNCIATION DRILL, DENTALS

madi
madiyo?
pudiya
nippal
endu
ennu
onnu
muunnu
ombadu
addeehattinu
daaham
pudiya vaakkugal
nippal'ee f' end' aa?
ende ee feu laksamiyenn' aanu.
paadam onnu
paadam muunnu
iuNit ombadu
addeehattinu daaham undu.

-----------------------------

DRILL 2: REVIEW PRONUNCIATION DRILL, RETROFLEXES

viiDa
paadam
eviDe
Grammar Note: Another Use of the Dative Case

So far we have used the case endings only with pronouns. But Malayalam has numerous uses for the cases when added to either noun or pronoun. /kaappikkyu pansañā veeNam/ translates most naturally into English as "(I) would like (some) sugar in (my) coffee." The "in" tends to make one want to use the locative case /-il/, but that would be neither correct nor easily understandable in Malayalam. It may help you to remember that the dative is used in such a sentence if you think of it as "I want/need sugar for (my) coffee" or "Sugar is needed for the coffee."

DRILL 3: REPETITION BUILD-UP

1. paal  
   paalu  
   paalu veeN'o?  
   kaappikkyu  

   milk  
   milk  
   Do (you) want milk?  
   for the coffee
Do (you) want milk for the coffee?
or, Would you like milk for your coffee?

Do you want milk for the coffee?

Do (you) want sugar?
Do (you) want sugar for the coffee?

I (dative case)
I'd like some milk and sugar for the coffee.
She'd like some milk and sugar for the (her) coffee.

tea
for the tea (dative of čaaya)

Is (it) wanted?
Is sugar wanted/Do (you) want sugar in the tea?
milk and sugar
Would (you) like milk and sugar in (your) tea?

Milk and sugar is wanted for the tea.

Do (you) want salt?
pepper powder (black)
Do (you) want pepper?
salt and pepper
Do (you) want salt and pepper?
egg
for the egg/on the egg

Do (you) want salt and pepper on (your) eggs.

Does he want salt and pepper on (his) eggs?
6. **veeNDe?**
   uppum muLuga poDiyum veeNDe?
   muTTel:ky' uppum muLuga poDiyum veeNDe?
   (you) want, don't (you)?
   (You) want salt and pepper, don't (you)?
   (You) want salt and pepper on (your) eggs, don't (you)?

**Note:** Use these expressions at meals and during coffee or coke breaks. The more you use your Malayalam in real-life situations, the quicker and better you'll learn. If you don't know the name of something in Malayalam, just use English. For example:

enikkyv "seven up" veeNam.

---

**DRILL 5: READING**

Practice reading aloud the selection below until you can do so easily.
Grammar Note:

A few common place names ending in /-m/ optionally take /-u/ instead of /-il/ as the locative case ending. Following regular sound rules the /-m/ becomes /-tt/ and the /-u/ drops before a following vowel. Thus /koTTayam/ becomes /koTTayatt'/ in the reading above.

DRILL 6: RESPONSE

puṣṭagam aDekkyaNam!

The teacher will read aloud the following comprehension questions based on Drill 5 and students will give appropriate answers. Books should be closed throughout.

1. aniyande peeṉ' end' aaNu?
2. avaṛuDe viiD' eviD' aa?
3. čeeččiyuDe peeṉ' end' aa?

Vocabulary Note: /nammal/

Notice that in English "we" can mean either "you (i.e. the listener) and I" or "somebody else and I, but not you (the listener)." Malayalam has two separate words for these two meanings of "we." /nammal/ means "you and I." The other word, /nappal/, means "somebody else and I, but not you." The dative of /nammal/ is /nammakkə/, often contracted to /namma'kkə/.
Grammar Note: /nammaLkku poogaam/

/nammaLkku/ plus "verb stem" plus /-aam/ means "Let's _____.”

DRILL 7: REPETITION BUILD-UP

1. poogaam
   namma
   nammaLkku
   (NS) namma'kku
   namma'kku poogaam
   hoTTal
   hoTTalil
   hoTTalil poogaam
   namma'kku hoTTalil poogaam

   (Let's) go.
   we (you and I)
   us, we (dative of namma)
   Let's go.
   eating place, restaurant
   /hoTTal/ plus locative case
   (Let's) go to a restaurant.
   Let's go to a restaurant.

2. poostaappis
   poostaappisil
   poostaappisil pocgaam.
   namma'kku poostaappisil poogaam

   post office
   to the post office
   (Let's) go to the post office.
   Let's go to the post office.

3. sinama
   sinamaykkyu
   (NS) sinameykkyu
   sinameykkyu poogaam
   nama'kku sinameykkyu poogaam

   movie, cinema
   /sinama/ plus dative case
   (Let's) go to the movies.
   Let's go to the movies.

4. paTTaNam
   paTTaNattil
   paTTaNattil poogaam
   nama'kku paTTaNattil poogaam

   town
   /paTTaNam/ plus locative case
   (Let's) go to town.
   Let's go to town.
5. **biičću**  
**biičćil poogaam**  
(namma'kku)** biičćil poogaam**  
*beach*  
*(Let's) go to the beach.*  
*Let's go to the beach.*

**Pronunciation Note: Retroflex /R/**

To produce this retroflex sound (as in /kaRikkyaam/, Drill 8), the back of the tongue tends to "bunch up" toward the back of the mouth while the front curls up and back, extending toward, but not touching, the point where the alveolum and the hard palate meet. (See Diagram 8, p. 69, /R/, *Side View.*) If you looked at the tongue from the front (rather than from the side) you would see that it is widened and that the sides of the tongue touch—or almost touch—the teeth (upper bicuspids). (See Diagram 8, p. 69, /R/, *Front View.*) However, the tongue does not ordinarily touch against the *roof* of the mouth. If the sound is produced slowly and carefully there may be some slight contact between the tongue and roof producing a "zh" like sound. However, at normal speed there is very little, if any, contact and the sound then produced may seem something like the American "r."

**DRILL 8: REPEITION BUILD-UP**

1. **kaRikkyaam**  
   **biskettu**  
   **kaappiyum biskettum**  
   **kaappiyum biskettum kaRikkyaam**  
   *(let's) eat and/or drink*  
   *cookie, cracker (biscuit)*  
   *coffee and cookies*  
   *(Let's) have (i.e. eat & drink)*  
   *some coffee and cookies.*

   *(NS) kaappiyum biskettu gaRikkyaam*  
   **namma'kku kaappiyum biskettum kaRikkyaam.**  
   *Let's have some coffee and cookies.*

   *(NS) namma'kku kaappiyum biskettu gaRikkyaam.*
DIAGRAM 8

Malayalam /R/, Side View
You have probably already noticed that this letter (found in /nigga/ and /niggaLuDe/) sounds something like English "ng" in a word like "singer." Notice, however, it is not like the "ng" in "finger." As with most Malayalam sounds, the contact is very light and relaxed.
2. miin kari
miǐgkari/miǐggari
čoorum miǐgariyum
čoorum miǐgariyum kRikkyaam.

(Let's) have (eat) fish curry
and rice.

(NS) čoorum miǐgariyuŋ gaRikkyaam.

 namma'kku čoorum miǐgariyuŋ
gaRikkyaam.

Let's have some fish curry and rice.

3. roTTi
roTTi kRikkyaam
namma'kku roTTi kRikkyaam.

(Let's) have (eat) some bread.

Let's have some bread.

4. iračči

(NS) eračči
eraččikkari
roTTi
roTTiyum eraččikkariyum
roTTiyum eraččikkariyum kRikkyaam
(NS) roTTiyum eraččikkariyuŋ
gaRikkyaam.

namma'kku roTTiyum
eraččikkariyuŋ gaRikkyaam.

Let's have bread and meat curry.

Pronunciation note: /irarei/ becomes /eračči/

The /l/ becomes [e] because it is followed by a single consonant and the vowel /a/. See Pronunciation Note, pp. 43-44.
**Pronunciation Note: Initial /k-/ drops**

Notice that at normal speed the initial /k-/ is of... so lightly pronounced as to be inaudible or just barely audible.

**DRILL 9: REPETITION BUILD-UP**

1. kuDikkyaam kaappi kuDikkyaam.
   
   (Let's) drink. (Let's) drink some coffee.

   2. biir' 'uDikkyaam.
   
   (Let's) drink some coffee. Let's drink (some) beer.

   3. ċaaye 'uDikkyaam
   
   Let's drink tea.

   4. ċaa'eyum biskettum kaRikkyaam.
   
   Let's have tea and cookies.

---

**DRILL 10: ADDITIVE**

The teacher will supply a noun from the list below. Student one will add a suitable verb (and a case ending to noun if necessary). Student two will add /namma'kkw/ and then translate the sentence.
Example 1: Teacher: poostaappis
Student 1: poostaappisil poogaam
Student 2: namma'kku poostaappisil poogaam.
Let's go to the post office.

Example 2: Teacher: roTTiyum muTTayum
Student 1: roTTiyum muTTayum kaRikkyaam.
Student 2: namma'kku roTTiyum muTTayum kaRikkyaam.
Let's have (eat) bread and eggs.

1. poostaappis
2. kaappi
3. kaappiyum biskettum
4. paTTaNam
5. miiigari
6. muri
7. roTTiyum muTTayum
8. biiru
9. viiDu
10. ccooruŋ kariyum
11. sinama

Grammar Note: /išTam/
/išTam aaNu/ is another construction which, like /veeNam/ and
/uNDu/, demands that its subject be in the dative case.

DRILL 11: REPETITION BUILD-UP

1. išTam
   išTam alla
   paal išTam alla.
   a liking for
   is not liked; don't/doesn't like
   Milk isn't liked; (He, She, etc.)
   doesn't like milk.
aa kūṭṭi
"child" plus dative case
that child

aa kūṭṭikkyu
That child doesn't like milk.

aa kūṭṭikkyu paal iṣṭam alla.
I don't like milk.

enikkyu paal iṣṭam alla.

2. iṣṭam aaNu
Tea is liked; (He, They, etc.) like tea.

čaaye iṣṭam aaNu.
this child

ii kūṭṭi
This child likes tea.

ii kūṭṭikkyu čaaye iṣṭam aaNu.
That child likes tea.

aa kūṭṭikkyu čaaye iṣṭam aaNu.

3. iṣṭam aaNo?
Is (it) liked? Do/does (___) like (it)?

miṅgariyun čoorum
fish curry and rice

(NS) miṅgariyun čoorum

miṅgariyun čoorum iṣṭam aaNo?
Is fish curry and rice liked?

šeešan
(Do you/Does he, etc.) like fish curry and rice?

šeešana
dative of Sheshan

šeešanu miṅgariun čoorum iṣṭam aaNo?
Does Sheshan like fish curry and rice?

4. eraččikkari
meat curry

eraččikkari iṣṭam aaNo?
Is meat curry liked? (Do children/Does Mike, etc.) like meat curry?

śeešanu
dative of Sheshan

śeešan' eraccikkari iṣṭam aaNo?
Does Seshan like meat curry?

5. iṣṭam alle?
It's like, isn't it?

blir' iṣṭam alle?
Beer is liked, isn't it?

(You, They, etc.) like beer, don't you/they?
saaru
saariru
saariru bli' iŠTam alle?
Sir
dative of saaru
Sir likes beer, doesn't he?

DRILL 12: TRANSFORMATION

Figure out the datives of the following names, as well as those of your classmates' names. (See grammar note, pp. 50–52, if necessary.)

1. Kevin
2. Judy
3. Jeff
4. Carol
5. Mona
6. šaanda
7. baabu
8. lakšmi
9. vargiis
10. ŋaaman

DRILL 13: TRANSLATION

1. Does Jeff want sugar in his coffee?
2. Shanta likes fish curry, doesn't she?
3. Lakshmi has two older brothers.
4. Mona has two older brothers and two younger brothers.
5. Kevin is very hungry.
6. Let's go to the town.
7. Vargiis wants pepper on (his) eggs.

DRILL 14: REVIEW

Count one through ten.
DRILL 15: REPETITION

<table>
<thead>
<tr>
<th>pattinonnu</th>
<th>eleven</th>
</tr>
</thead>
<tbody>
<tr>
<td>pand?aNDu</td>
<td>twelve</td>
</tr>
<tr>
<td>maNi</td>
<td>bell; o'clock</td>
</tr>
<tr>
<td>aayi</td>
<td>has/have become</td>
</tr>
<tr>
<td>o?u maNiyaayi.</td>
<td>It's one o'clock (one bell has become).</td>
</tr>
<tr>
<td>faNDu maNiyaayi.</td>
<td>It's two o'clock.</td>
</tr>
<tr>
<td>muunnu maNiyaayi.</td>
<td>It's three o'clock.</td>
</tr>
<tr>
<td>naalu maNiyaayi.</td>
<td>It's four o'clock.</td>
</tr>
<tr>
<td>anju maNiyaayi.</td>
<td>It's five o'clock.</td>
</tr>
<tr>
<td>aaru maNiyaayi.</td>
<td>It's six o'clock.</td>
</tr>
<tr>
<td>eeRu maNiyaayi.</td>
<td>It's seven o'clock.</td>
</tr>
<tr>
<td>ei? Ru maNiyaayi.</td>
<td>It's eight o'clock.</td>
</tr>
<tr>
<td>ombadu maNiyaayi.</td>
<td>It's nine o'clock.</td>
</tr>
<tr>
<td>pattu maNiyaayi.</td>
<td>It's ten o'clock.</td>
</tr>
<tr>
<td>pattinonnu maNiyaayi.</td>
<td>It's eleven o'clock.</td>
</tr>
<tr>
<td>pand?aNDu maNiyaayi.</td>
<td>It's twelve o'clock.</td>
</tr>
<tr>
<td>etra maNiyaayi?</td>
<td>What time is it?</td>
</tr>
</tbody>
</table>

DRILL 16: RESPONSE

Pictures of clocks showing various times will be drawn on the board. A student or the teacher will point to a clock and ask /etra maNiyaayi?/ and students will give appropriate reply.
DRILL 17: CONVERSATION ("I Don't Like It" [coke])

Instructions:

1. With books closed the teacher will read the conversation aloud and students will translate.

2. Practice the conversation several times, repeating after the teacher, having different students take different parts.

3. Have similar but different conversations among yourselves, substituting other foods or drink, etc.

1st enikkyu daaham uNDa.

2nd koku veeN'o?

1st veeNDa. enikky' iSTam alla.

2nd nippa'kk' end' aANa iSTam?

1st seven up iSTam aANa.
DRILL 1: CONVERSATION ("Where's Dick?")

1st trainee: dik eviDe?
2nd trainee: launjil išikkyunnu
1st trainee: aviD' end' aa' čeyynnadu
2nd trainee: kaappi 'udikkyunnu
1st trainee: nama'kk' aviDe pua

Where's Dick?
He's sitting in the lounge.
What's he doing there?
Drinking coffee.
Let's go there.

pudiya vaakkugal

launj lounge
išikkyunnu is/are sitting
aviDe (aviD') there
čeyynnadu is/are doing
pua a very common colloquial form of /poogaam/ "(Let's) go"

Grammar Note: /-unnu; -unnadu/

Present tense ending /-unnu/;
Present verbal noun ending /-unnadu/

There are two common ways to express present time in Malayalam.

1. ayaaL kaappi kuDikkyunnu.
2. ayaaL kaappiyaaNu kuDikkyunnadu.

Both of these have the same meaning: "He is drinking coffee." I.e.,
he is drinking it at the same time the speaker is telling about it.
The same two endings can also have a somewhat different meaning—showing habitual action (/řaavile/ means "morning").

1. ayaaL řaavile kaappi kuDikkyunnnu.
2. ayaaL řaavile kaappiyaaNu kuDikkyunnadu.

Both of these mean "He drinks coffee in the morning" (i.e., showing regularity or habitualness).

Notice that the present verbal noun is actually made out of, or formed from, the present tense ending /-unnu/ plus /-a/ (an adjectival ending) plus /-du/. /-du/ means "thing" or "one" and when it unites with another word the result is a noun. For example, /ii/ "this" plus /-du/ is /idu/ "this one; this thing." /aa/ "that" plus /-du/ is /adu/ "that one; that thing."

**DRILL 2: REPETITION BUILD-UP**

1. kuDikkyunnadu
   end' aaNu kuDikkyunnadu?
   čeečči
   čeeččiyend' aaNu
   kuDikkyunnadu?
   DaakTar
   DaakTar end' aaNu
   kuDikkyunnadu?

   drinking
   What (are you) drinking?
   Sis
   What is Sis drinking?
   Doctor
   What is the doctor drinking?

2. kuDikkyunnu
   paalu kuDikkyunnu
   čeečči paalu kuDikkyunnu

   drinking
   (He's) drinking milk.
   Sis is drinking milk.

3. kuDikkyunnadu
   kaappiyaaNu kuDikkyunnadu.
   čeečči kaappiyaaNu
   kuDikkyunnadu

   drinking
   (He, She)'s drinking coffee.
   Sis is drinking milk.
4. paDikkyunnadu
   end' aa(Nu) paDikkyunnadu?
   níŋŋal end' aa(Nu)
   paDikkyunnadu?
   paDikkyunnu
   endu paDikkyunnu?
   níŋŋal endu paDikkyunnu?

5. malayaaLam
   malayaaLam paDikkyunnu.
   ṇaan malayaaLam paDikkyunnu.
   paDikkyunnadu
   malayaaLam aa(Nu)
   paDikkyunnadu.
   ṇaan malayaaLam aa(Nu)
   paDikkyunnadu.
   avan malayaaLam aa(Nu)
   paDikkyunnadu.

6. vaayikkyunnu
   giTTaar vaayikkyunnu.
   aa peŋkuTTi
   aa peŋkuTTi giTTaar
   vaayikkyunnu.

7. paṭram
   paṭram vaayikkyunnu.
   'sāaru
   'sāaru paṭram vaayikkyunnu.

8. vaayikkyunnadu
   end' aa(Nu) vaayikkyunnadu?
   giTTaar aa(Nu) vaayikkyunnadu.
   paṭram aa(Nu) vaayikkyunnadu.

What are (you) studying?
What are you studying?

Malayalam
(I'm, He/s) studying Malayalam.
I'm studying Malayalam.
(I'm, He's) studying Malayalam.
I'm studying Malayalam.
He's studying Malayalam.

playing (instrument)
A guitar is being played.
that girl
That girl is playing a guitar.

newspaper
A newspaper is being read.
Sir
Sir is reading a newspaper.

playing/reading
What is being played/read?
A guitar is being played.
A newspaper is being read.
Since both /kaappi kuDikkyunnu/ and /kaappiyaaNu kuDikkyunnadu/ mean essentially the same thing ("He is drinking coffee"), you may wonder when to use which form. It seems to be primarily a matter of style and varies from region to region and even speaker to speaker. So it is largely a matter of individual preference. However, every Malayali will use both forms often. He does not use one form to the exclusion of the other. A few general things can be said about this:

1. /-unnadu/ seems to occur more often in questions.
2. If one wants to emphasize the object of the verb, the /-unnadu/ form is used.

The conversation drills will give you a feeling for when to use which form. It is probably better to allow this feeling to grow on you rather than trying to analyze it.

**DRILL 3: PRONUNCIATION DRILL**

Repeat after your teacher, being careful to make good dental "n"s and "d"s for the present tense and present verbal noun endings.

<table>
<thead>
<tr>
<th>vaayikkyunnu</th>
<th>poogunnu</th>
</tr>
</thead>
<tbody>
<tr>
<td>vaayikkyunnadu</td>
<td>poogunnadu</td>
</tr>
<tr>
<td>čeyyunnu</td>
<td>paDikkyunnu</td>
</tr>
<tr>
<td>čeyyunnadu</td>
<td>paDikkyunnadu</td>
</tr>
<tr>
<td>ifikkyunnu</td>
<td>kuDikkyunnu</td>
</tr>
<tr>
<td>ifikkyunnadu</td>
<td>kuDikkyunnadu</td>
</tr>
</tbody>
</table>

Remember to make these sounds with your tongue against the teeth whenever you say them, not just for this drill!
DRILL 4: ADDITIVE

Add /eviDeyaaNu poogunnadu?/ to the noun or phrase provided. A second student will give an appropriate reply.

Example: Teacher: aa klarku
Student 1: aa klark' eviDeyaaNu poogunnadu?
Student 2: offissil aa(Nu) poogunnadu.
    or    offissil poogunnu.

kuTTigaL
aniyan
saaru
piččakkaafi
Dick

DRILL 5: CONVERSATION

Make up short conversations on the /dik eviDe/ model, substituting other places, activities, etc. Use this model outside of class too!

Grammar Note: /idu; adu/

Like in English /idu/ "this; this thing" is used when the object is close to the speaker, while /adu/ "that; that thing" when the object is some distance from the speaker. Be sure to use the right word depending on whether you are close to or away from the object under question.

DRILL 6: RESPONSE DRILL

Give suitable answers to the questions

{id' er-a' aa? What is this (thing)?
ad' end' aa? What is that (thing)?
pointing to or holding up objects on hani.

Examples: Teacher (holding up a pen): id' end' aa?
Student: adu pen aa(Nu).
Teacher (pointing): ad' end' aa?
Student: adu joorinde "shirt" aa(Nu).
"That's George's shirt."

Trainees can use these phrases to learn new words.

In Malayalam an adjective must be immediately followed by a noun or a noun substitute. An "adjective" is a word like "good" or "old" that describes, while a noun is the name of a thing (or person). If no noun is there, then /-du/ (meaning "thing" or "one") must be added to the ad-
jective.

This is a good car.
idu nalla kaar aaNu.
This car is a good one.
i kaar nallad' aaNu.

DRILL 7: REPETITION

ii this
idu this one/this thing
aa that
adu that one/that thing
pudiya new; fresh
pudiyadu new one's; fresh one's
DRILL 8: REPETITION

1. idu pudiya kaar' aa(Nu).
   This (one) is a new car.
   ii kaaru pudiyaad' aa(Nu).
   This car is a new one.

2. adu pudiya muTTayaa(Nu).
   That (one) is a fresh egg.
   aa muTTa pudiyaad' aa(Nu).
   or, Those (ones) are fresh eggs.

3. adu paReya saykil aa(Nu).
   That (one) is an old cycle.
   aa saykil paReyad' aa(Nu).
   That cycle is an old one.

4. idu paReya reDiyo aa(Nu).
   This (one) is an old radio.
   ii reDiyo paReyad' aa(Nu).
   This radio is an old one.

5. idu nalla saafiyyaa(Nu).
   This (one) is a nice sari.
   ii saafi nallad' aa(Nu).
   This sari is a nice one.

DRILL 9: TRANSFORMATION

Change /idu/ type sentences to /ii/ type sentences and vice versa and translate.

Example: Teacher: idu pudiya saafiyyaaNo?
Student: ii saafi pudiyaad' aaNo?
          Is this sari a new one?
Teacher:  aa kuTTi nallad' aaNu.
Student:  adu nalla kuTTiyaaNu.
          That is a good child.

1.  iI paal pudiyaLL alla.
2.  adu pareya biskett' a(Nu). (stale)
3.  idu nalla saykil aaNoo?
4.  aa hoTTaL pudiyaLL a(Nu).
5.  aa viiD' ended' a(Nu).

DRILL 10: CONVERSATION ("saaţiigaL")

pudiya vaakkugaL

mañña         yellow
nīila         blue
vaanggaNam    want to buy
naaLe         tomorrow
pooyi vaanggikkaam  (let's) go and buy

Amer. girl:  o! vaLafe nalla saañī. pudiyaLL aaNoo?
Mal. girl:  alla. paReyaLL a(Nu). iI mañña saañī pudiyaLL a(Nu).
Amer. girl:  idum nallad' aa. enikky' oru nīila saañī vaanggaNam.
Mal. girl:  namma'kku naaLe pooyi vaanggikkaam.

Pronunciation Note:

/idum nallad' aa/ will assimilate, becoming /idun nallad' aa/.
DRILL 11: TRANSLATION

Let's go to town tomorrow.
Is this (one) a new sari?
This rice is good.
Is that meat fresh?
What time is it?
It's seven o'clock.
John is playing the guitar.

---

DRILL 12: CONVERSATION ("What Time?!")

friend: eya jak, biiččil poogaam!
Hey Jack, let's go to the beach.
Good. What time shall we go?
friend: muunnu maNikkyu ṣeñiyo?
Is three o'clock o.k.?
Jack: oo.
Yeah.

Grammar Note: /eTro maNikkyu/

The /-kkyu/ of /maNikkyu/ is the dative case ending.

---

DRILL 13: REPETITION

faaman eтра maNikkyu paTTaNattil poogunnu?
naaLe eтра maNikkyu klaassil poogaam?
eTra maNikkyu giTTaar vaayikkyaam?
niqպաL eтра maNikkyu kaappi kuDikkyunnu?
eTra maNikky' aa(Nu) malayaaLam paDikkyunndu?
DRILL 14: RESPONSE

Give appropriate responses to the questions of Drill 12 above.

DRILL 15: RESPONSE

Make up additional questions with /etra maNikkyu/ and give suitable answers.
### Nouns
- launju: lounge
- malayalam: Malayalam
- gitTaar: guitar
- patram: newspaper
- offissu: office
- kaaru: car
- saykil: cycle, bicycle
- reeDiyo: radio
- saari: sari

### Adjectives
- pudiya; pudiyadu: fresh; new one, fresh one
- paReya; paReyadu: old, stale; old one, stale one
- nalla; nalladu: good, nice; good one, nice one
- ende; endedu: my; mine
- mañña: yellow
- nilla: blue

### Adverbs
- aviDe: there
- naaLe: tomorrow

### Verb Roots
- ifikky-: to sit
- čeyy-: to do
- paDikky-: to study
- vaayikky-: to read; to play (instrument)
Other Verb Structures
pua
vaangNam
pooyi vaangikkyaam

Function Words
-unnu
-unnadu

Let's go (a contraction of /poogaam/)
want to buy
(Let's) go and buy
present tense ending
present verbal noun ending
iuNiT faNDu

paaDam onnu

**DRILL 1: RESPONSE**

Give an appropriate response to the following questions. One possible answer would be /onnum veenDa/, "I don't want anything."

1. miin veen'oo eračči veen'oo? (Do you want fish or meat?)
2. paal veen'oo veLLam veen'oo avanu?
3. čaarlikkyu čaaya veen'oo kaappi veen'oo? (Charlie).
4. milkari veen'oo eraččikari veen'oo milkari?
5. sigarettu veen'oo biiDi veen'oo? (A /biiDi/ is a native Indian cigarette made of a small rolled-up tobacco leaf.)

**DRILL 2: CONVERSATION ("What Language Are You Studying?")**

1st: nippaL paDikkyunnadu malayal'oo hindiyo?
2nd: ŋaan malayal'am aana paDikkyunnadu.
1st: oo, adu prayaa muLLa bhaasayaaN' alle!
2nd: eeya. atra prayaa am illa.

pudiya vaakkugaL

<table>
<thead>
<tr>
<th>hindi</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>prayaasamuLLa</td>
<td>difficult (adjective)</td>
</tr>
<tr>
<td>bhaaśa</td>
<td>language</td>
</tr>
<tr>
<td>eeya</td>
<td>an exclamation</td>
</tr>
<tr>
<td>atra</td>
<td>that much</td>
</tr>
<tr>
<td>prayaasam</td>
<td>difficult (noun)</td>
</tr>
</tbody>
</table>
Pronunciation Note: /ᵻ/  

Compare the diagrams for /ᵻ/ (page 92) and /r/ (page 93). Notice that the tongue is considerably closer to the front teeth for /ᵻ/. Also the tongue is wider and the sides of the tongue may actually touch the pre-molar teeth.

DRILL 3: /ᵻ/ and /r/ compared

Compare the following sets of rhyming words, concentrating first on hearing that the sounds are actually different.

- kari (curry)  
  - kaфи (soot, coal)
- ariŋŋu (knew)  
  - aфиŋŋu (cut)
- aaru (six)  
  - aaфи (who?)

You may notice some difference in the quality of the vowel /a/ on either side of the /ᵻ/ and /r/. Although you may be quite aware of this difference in vowel quality, many Malayalis don't even hear it. They consider the /a/ of /kari/ and the /a/ of /kaфи/ to be the same sound and are not conscious of any difference. In the same way most native English speakers don't hear any difference between the two "p"s in "paper" even though there really is a difference.

Listen again to the pairs of rhyming words. Repeat after your instructor. You will probably find that your teacher is happier with your pronunciation if you don't make the vowels different. As with the English "r" sound that we hear in the vowel before a retroflex sound (as in /viiDu/, see pp. 37, 40) this difference in vowel quality is only a "side effect." It may help you recognize whether the sound you hear is /r/ or /ᵻ/.
DIAGRAM 10

Malayalam /t/
DIAGRAM 11
Malayalam /r/
Drill 4: Pronunciation /ɨ/.

Words you have learned having the sound /ɨ/:

- șeři
- saaři
- peeřa
- ořakke
- vaLaře
- nookkeřudu
- avařuDe
- plččakkařeři
- miŋkaři
- kuuTTgaaři
- řaNDu
- iřikkyunnu

Drill 5: Repetition

1. kaal
eTTegaal aayi
pattu maNyaayi
pattegaal aayi
eeRegaal aayi
quarter; one fourth
It's 8:15.
It's 10:00.
It's 10:15.
It's 7:15.

2. mukkaal
eTTemukkaal aayi
řaNDe mukkaal aayi
pattemukkaal aayi
three quarters
It's 8:45.
It's 2:45.
It's 10:45.

3. aña
naalaññaayi
muunñaññaayi
řaNDaññaayi
half
It's 4:30.
It's 3:30.
It's 2:30.

4. muunña maNyaayi
muunnegaal aayi
muunññaññaayi
muunñmukkaal aayi
It's 3:00.
It's 3:15.
It's 3:30.
It's 3:45.
5.  naalu maNiyaayi  It's 4:00.
    naalegaal aayi      It's 4:15.
    naalaøiyaayi      It's 4:30.
    naalemukkaal aayi  It's 4:45.

6.  aaru maNiyaayi  It's 6:00.
    aaregaal aayi      It's 6:15.
    aaraöiyaayi      It's 6:30.
    aaremukkaal aayi  It's 6:45.

DRILL 6: RESPONSE

The teacher or a student will write a time or draw a clock on the board and ask

etra maNiyaayi?

Students will give appropriate answers.

DRILL 7: REPETITION

1.  paaDaam            (Let's) sing.
    paaTTu
    paaTTu paaDaam  (Let's) sing a song.
    nama'kku paaTTu paaDaam.
    malayaaLam  Let's sing a song.
    namma'kku malayaaLam  Malayalam
    paaTTu paaDaam  Let's sing a Malayalam song!

2.  paaDikkyaam  (Let's) play (it).
    graamofoon  gramophone; phonograph
graamofoon paaDikkyaam  
_namma’kk’ graamofoon paaDikkyaam.

_Let’s play the phonograph._

_Let’s play the phonograph!_

**Note:** /paaDikky-/ literally means “cause something to sing.”

3.   vaangikkyaam

_graamoffon vaangikkyaam_  
_patram_  
_patram vaangikkyaam_  
_saañi_  
_ii mañña saañi_  
_ii mañña saañi vaangikkyaam_  
_namma’kk’ ii mañña saañi vaangikkyaam._

(Let’s) play the phonograph.

(Let’s) buy a phonograph.

(newspaper)

(Let’s) get a newspaper.

(sari)

(this yellow sari)

(Let’s) buy this yellow sari.

Let’s buy this yellow sari.

**DRILL 8: REPETITION**

_aañu?_  
_aañ’ okkyu_  
_viiTTil aañ’ okky’ uNDu?_

who?

who all?

Who all is at home?  
(i.e. "in your family")

**DRILL 9: RESPONSE**

Give a complete answer to the question

(nippeLuDe) viiTTil aañ’ okky’ uNDu?

Other students might prod the one answering with questions about family members’ names, occupations, etc.
DRILL 10: TEACHER RESPONSE

Ask your teacher questions about his home and family.

DRILL 11: REPETITION

1. ii saaři čeeččiyuDed' aaNo?  | Is this sari Chechi's?
   idu čeeččiyuDe saařiyaanNo?  | Is this Chechi's sari?

2. aa paṭram niŋŋal'Ded' aaNo?  | Is that paper yours?
   adu niŋŋal'De paṭram aaNo?  | Is that your paper?

3. ii kaappi addeeshattinded' aaNo?  | Is this coffee his?
   idu addeeshattinde kaappiyaanNo? | Is this his coffee?

4. ii biiDi aaruDed' aaNu?  | Whose biidi is this?
   id' aaruDe biiDiyaanNu?  | Whose biidi is this?

Note:

Notice that the question is formed with /aaNo?/ in the first three sets, while the fourth set contains the question word /aaruDe?/. Thus the verb in the fourth set is /aaNu/ instead of /aaNo?/. (See grammar note, to be found in iuNiT onnu, paaDam onnu.)

DRILL 12: RESPONSE

Holding up or pointing to various objects in the room, the teacher or students should ask questions of the types:

ii _____ aaruDe aaNu?

id' aaruDe _____ aaNu?
Others will answer appropriately.

_Examples:_

1. (Q.) _ad' aaruDe sweTTar aaNu?_  
   (A.) _adu juDiyuDe sweTTar aaNu._

2. (Q.) _aa pustagam aaruDed' aaNu?_  
   (A.) _ii pustagam ended' aaNu._
Nouns
sigarettu  cigarette (Western style)
biiDi  cigarette (Indian style)
hindi  Hindi
bhaaša  language
prayaasam  difficulty
kaal  one fourth; one quarter
mukkaal  three fourths; three quarters
aṛa  one half
paaTTu  song
graamofoon  gramophone; phonograph

Adjectives
prayaasamuLLa  difficult
atra  that much

Verb Roots
paaD-  to sing
paaDikky-  to make sing; to play (phonograph)

Question Words
aaṛu?  who?
aaṛ'okkyu?  who all?
aaṛuDe?; aaṛuDedu?  whose?

Expressions
onnnum veeNDa  Nothing is wanted; (I) don't want anything.
Grammar Note: Past Tense

The past tense is the only irregularly formed tense in Malayalam. Though one can make a few general rules about which of the several endings to add, etc., there is really no system simple enough to be useful. So the only practical solution is simply to memorize the past tense of each verb.

DRILL 1: REPETITION

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Past Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>kaRikkunnu</td>
<td>eat and/or drink; consume</td>
</tr>
<tr>
<td>karičču</td>
<td>ate and/or drank; consumed</td>
</tr>
<tr>
<td>kuDikkunnu</td>
<td>drink</td>
</tr>
<tr>
<td>kuDičču</td>
<td>drank</td>
</tr>
<tr>
<td>vaayikkunnu</td>
<td>read; play (an instrument)</td>
</tr>
<tr>
<td>vaayičču</td>
<td>read; played</td>
</tr>
<tr>
<td>kaaNunnu</td>
<td>see</td>
</tr>
<tr>
<td>kaNDu</td>
<td>saw</td>
</tr>
<tr>
<td>paaDunnu</td>
<td>sing</td>
</tr>
<tr>
<td>paaDi</td>
<td>sang</td>
</tr>
</tbody>
</table>

DRILL 2: TRANSFORMATION

Change present to past tense or vice versa and translate.

Teacher: kuDikkunnu
Student: kuDičču "drank"
Teacher: paaDi
Student: paaDunnu "sing"

paaDunnu
kaNDu
kuDičču
vaayikkyurnu
kaaNunnu
vaayičču
paaDi
kaRikkyunnu
kuDlkkyunnu

DRILL 3: CONVERSATION ("Did You See the Play?")

1st: in nale draama kaNDo? Did you see the play yesterday?
2nd: kaNDu Yes.
1st: nannaayifunno? Was it good?
2nd: nannaayifunnu. Yes, it was.

Grammar Note:
Notice in the above conversation that to say "yes" you simply repeat the verb.

DRILL 4: CONVERSATION ("A Horrible Breakfast")

/ni/ you (familiar form, used for close friends and children)

/taavile/ morning
1st Trainee: _ni ḋaavile kaappi ‘uDiččo?

2nd Trainee: kuDičču.

_/čiitta/

1st Trainee: vaLaфе čiitta kaappiyaaN’ alle?

2nd Trainee: ade, ade.

/əayifunnu/

1st Trainee: roTTi kaRiččo?

2nd Trainee: kaRiččilla. vaLaфе paReyad’ aayifunnu.

DRILL 5: PRONUNCIATION /R/

Concentrate on making a good /R/ in the following words.

kaRiččo?
kaRičču
kaRiččilla
paReya
paReyad’ aayifunnu.
kaRiččilla. paReyad’ aayifunnu.

Grammar Note: The Past Verbal Noun

In iuNiT onnu, paaDam anju you learned how /-adu/ is added to the present tense of the verb, making it into a Present Verbal Noun. In the same way the past verbal noun is formed from the past tense plus /-adu/.
innale aaDa paaDi? Who sang yesterday?
innale aaaf' aaNu paaDiyadu? Who sang yesterday?
innale sinama kaNDu. Yesterday I saw a movie.
innale sinamayaaNu kaNDadu. Yesterday I saw a movie.

As with the present tense and present verbal noun, the past tense and past verbal noun have essentially the same meaning. It is a question of style which one is used when.

**DRILL 6: CONVERSATION ("Who's Singing?")**

ippoLoL now, just now
nannaaayi well (adverb)

1st: aaaf' aaNu ippo' paaDiyadu? Who was that singing just now?
2nd: jaaN aaNu paaDiyadu. That was John singing.
1st: avan nannaaayi paaDuuNnu alle. He sings well, doesn't he.
2nd: ade. Yes.

**DRILL 7: REPETITION**

kaNDu saw
kaNDadu saw
kuDičču drank
kuDiččadu drank
paaDi sang
paaDiyadu sang
kaRičču ate and drank
kaRiččadu ate and drank
vaayičču played (instrument); read
vaayiččadu played (instrument); read

DRILL 8: TRANSFORMATION

Change the past tense verb to past verbal noun and vice versa.

Teacher: vaayičču
Student: vaayiččadu
Teacher: paaDiyadu
Student: paaDi

kaRičču
kuDīččadu
vaayiččadu
kaNDu
kaRiččadu
paaDiyadu
kuDīčču
kaNDadu
vaayičču
paaDi

DRILL 9: CONVERSATION ("What Were You Reading?")

1st: ippooL nippaL end' aaNu vaayiččadu? What were you reading just now?
2nd: "Blossoms in the Dust" aaNu vaayiččadu. I was reading "Blossoms in the Dust."
1st: eatra čaapttar vaayičču? How many chapters have you read?
2nd: anju čaapttar. Five.
Pronunciation Note:

In rapid speech the final /-l/ of /ippool/ will often drop. So you hear /ippoo' nipāl end' anu vaayiça'adu?/.

DRILL 10: FIELD EXERCISE (Past Tense)

Since there is no way to "figure out" what the past tense ending of a verb will be, it is a good idea to find out what the past tense is whenever you learn a new verb.

In Kerala you will often be learning in informal situations—by simply talking to people you meet on the street, children who come to your house to play, etc. Usually you can get such people to supply you with the past tense by trying to put your newly-found verb in a sentence with /innale/ "yesterday" or /kaRii'na maasam/ "last month." It might help to precede it with the phrase /idu ṣeﬁyo?/.

In this exercise your teacher will pretend he doesn't know English. You are to find out from him the past tense forms of the following verbs.

Example: Student: idu ṣeﬁyo? innale endu çeyyunnu?
Teacher: Ṣeﬁyilla. çeydu. innale endu çeydu.
Student: çeydu. innale endu çeydu.

(Always repeat the sentence the correct way.)

poogunnu go, going
parayunnu say, saying
paDikkyunnu study, studying
paaDikkyunnu turn on (phonograph)
iﬁkkyunnu sit, sitting
çeyyunnu do, doing
DRILL 11: REVIEW

Review Drill 2, Conversation ("What Language Are You Studying"), page 90.

DRILL 12: TRANSFORMATION

Put the conversation "What Language Are You Studying," page 90, into the past tense.

DRILL 13: REVIEW PRONUNCIATION

Review Drills 3 and 4 (/t/ and /ʃ/), pages 91 and 94.
<table>
<thead>
<tr>
<th><strong>Nouns</strong></th>
<th>drama</th>
<th>drama, play</th>
</tr>
</thead>
<tbody>
<tr>
<td>innale</td>
<td></td>
<td>yesterday</td>
</tr>
<tr>
<td>faavile</td>
<td></td>
<td>morning</td>
</tr>
<tr>
<td>maasam</td>
<td></td>
<td>month</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Pronouns</strong></th>
<th>ni</th>
<th>you (for children and close friends)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ninde</td>
<td></td>
<td>(&quot;your,&quot; possessive case)</td>
</tr>
<tr>
<td>ninakku</td>
<td></td>
<td>(&quot;you; to/for you,&quot; dative case)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Adjectives</strong></th>
<th>cillta</th>
<th>bad</th>
</tr>
</thead>
<tbody>
<tr>
<td>kaRinna</td>
<td></td>
<td>finished; last</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Adverbs</strong></th>
<th>nannaayi</th>
<th>well</th>
</tr>
</thead>
<tbody>
<tr>
<td>ippool</td>
<td></td>
<td>now; just now</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Past Tense of Verbs</strong></th>
<th>vaayiccu</th>
<th>read; played</th>
</tr>
</thead>
<tbody>
<tr>
<td>vayikkunnu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kaRiccu (kaRikkyunnu)</td>
<td></td>
<td>ate and drank</td>
</tr>
<tr>
<td>kuDiiccu (kuDikkyunnu)</td>
<td></td>
<td>drank</td>
</tr>
<tr>
<td>kaNDu (kaaNunnu)</td>
<td></td>
<td>saw</td>
</tr>
<tr>
<td>pooyi (poogunnu)</td>
<td></td>
<td>went</td>
</tr>
<tr>
<td>parainnu (parayunnu)</td>
<td></td>
<td>said</td>
</tr>
<tr>
<td>paDiiccu (paDikkyunnu)</td>
<td></td>
<td>studied</td>
</tr>
<tr>
<td>paaDiiccu (paaDikkyunnu)</td>
<td></td>
<td>played; turned on (phonograph)</td>
</tr>
<tr>
<td>paaDi (paaDunnu)</td>
<td></td>
<td>sang</td>
</tr>
<tr>
<td>iFunnu (iFikkyunnu)</td>
<td></td>
<td>sat</td>
</tr>
<tr>
<td>ceydu (ceyyunnu)</td>
<td></td>
<td>did</td>
</tr>
<tr>
<td>aayiFunnu</td>
<td></td>
<td>was/were</td>
</tr>
</tbody>
</table>
Pronunciation Note: The Alveolar Sounds /t, d, n/

In the transcription these sounds are not underlined and not capitalized. These sounds are quite similar to their English counterparts t, d and n, the point of contact between tongue and roof of mouth being on the alveolar ridge for both languages. (That's why they're called "alveolar.")

But whereas the tongue is quite pointed for the English sounds, it is more flattened for the Malayalam sounds and more of the tongue's upper side has contact with the roof of the mouth. Compare Diagrams 12 and 13 with 4 and 5.

DRILL 1: PRONUNCIATION

Listen carefully to the following rhyming words containing dental, alveolar and retroflex sounds. See if you can hear the difference. Don't worry about learning the meaning of the words. Meanings are included to demonstrate that the differences between dental, alveolar and retroflex sounds are really important.

<table>
<thead>
<tr>
<th>pattu</th>
<th>ten</th>
</tr>
</thead>
<tbody>
<tr>
<td>pattu</td>
<td>grain of cooked rice</td>
</tr>
<tr>
<td>paTTu</td>
<td>silk</td>
</tr>
<tr>
<td>patti</td>
<td>hood of cobra</td>
</tr>
<tr>
<td>patti</td>
<td>about</td>
</tr>
<tr>
<td>paTTI</td>
<td>dog</td>
</tr>
<tr>
<td>kaTTa</td>
<td>shock of grain</td>
</tr>
<tr>
<td>kaTTa</td>
<td>mud brick</td>
</tr>
</tbody>
</table>
You may notice that the vowel /a/ on either side of an alveolar sound, sounds slightly different than the /a/ on either side of a dental or retroflex sound.

As with the difference in /a/ on either side of /t/ and /T/ (/kari/ vs. /kaññ/) this difference is not usually heard or noticed by the Malayali. It is simply a "side effect" of the way the alveolar sound is made. Guard against over-exaggerating this difference in your own pronunciation—but remember it as a helpful way to distinguish between alveolar and dental or retroflex sounds.

Listen again as your teacher says the words in Drill 1. Then repeat after him.

DRILL 2: PRONUNCIATION

The following are some words you have learned having alveolar sounds. Notice the alveolar /d/ occurs only after an /n/. (/ende/ "my"; /avande/ "his"; /addeehattinde/ "his")
DIAGRAM 12

Malayalam /t̪ː d̪/
DIAGRAM 13

Malayalam /n/
An imperative is a command, but there are many degrees of command. In English the positive imperative runs the gamut from "You do this today, or else" to "Would you mind doing this today." Even "Why don't you do it today" is an imperative, though a very mild one.

On the negative side, we see a full range, too, from "Don't you dare do that here," down to "I think it's probably better if you don't do it here." Though some of the milder imperatives can be called suggestions if we look only at their words, the situations where they occur will make it plain that this is only a very polite way of saying "don't."

Malayalam also has a full range of both positive and negative imperatives, but we have picked out one medium strength positive and one negative which you can safely use in most situations. Luckily, they are completely regular and very simple. Adding /-u/ to the verb ste:i gives us a moderately polite positive, and /-eʌdu/ makes a courteous but firm negative.
Examples:

1. paaDu  "Please sing."
   paaDefudu  "Please don't sing."

2. ifikkyu  "Please sit down."
   ifikkyefudu  "Please don't sit down."

If you say /onnu/ in front of the positive imperative it adds a tone of suggestiveness to the command.

  onnu paaDu  "Would you please sing."
  onnu' ifikkyu  "Would you please sit down."

**DRILL 3: REPETITION BUILD-UP**

1. jenal  
   turakku  
   jenal turakku.  

   window  
   please open; open  
   Please open the window.  

   (Note: the /n/ of /jenal/ is alveolar.)

2. vaadil  
   vaadil turakku.  

3. turakkefudu  
   vaadil turakkefudu.  
   jenal turakkefudu.  

4. onnu  
   jenal onn' turakku.  
   vaadil onn' turakku.  

5. aDekkefudu  
   vaadil aDekkyeferudu  
   jenal aDekkyeferudu.

   door  
   please don't open  
   Please don't open the door.  

   would you please  
   Would you please open the window.  
   Would you please open the door.  

   please don't close  
   Please don't close the door.  
   Please don't close the window.
6. aDekkyu
   jenal aDekkyu.
   vaadil aDekkyu.
   pustagam aDekkyu.
   please close
   Please close the window.
   Please close the door.
   Please close your books.

7. jenal onn' aDekkyu.
   vaadil onn' aDekkyu.
   pustagam onn' a Dekkyu.
   Would you please close the window.
   Would you please close the door.
   Would you please close your book.

Note: /onn/ is used only with positive commands,—i.e. _turakku,
aDekkyu—not with negative commands, like _turalle or aDekkye_fudu.

DRILL 4: CONVERSATION ("Discomforts of a Summer Training Program")

/čuuDu/
"heat, hot"
Teacher: il muriyil vaLaře čuuD' uNDu. aa jenal onn' turakku.
   It's terribly hot in this room. Would you please open that window.

Student: (getting up to open it)
   turakaam.
   I'll open it.
   /purattu/
   /valiya/
   /očča/

Teacher: (after some time) purattu valiya oččeyaa(Nu). aa jenal onn' aDekkyu.
   It's very noisy outside. Please close the window.

(a student shuts the window)
   /iifikkyaan/
   "to sit"

Another Student: (short time later) saare,
   muriyil vaLaře čuuD' uNDu. iifikkyaan prayaasam aa(Nu).
   Sir. It's very hot in the room.

Student: (short time later) saare,
   muriyil vaLaře čuuD' uNDu. iifikkyaan prayaasam aa(Nu).
   It's hard (difficult) to sit (here).
"then, if so"

Teacher: ennaal aa vaadil turakku.
Student: šefi saaru.

In that case, open the door.
Yes sir.

"hall"
"to hear"

Another Student: (after a while) haaLil valiya oččeyuNDu. keeLkaan prayaasam aa(Nu).
It's awfully noisy in the hall.
It's difficult to hear.

Teacher: ennaal vaadil aDekkyu.
/pattunnilla/
Then close the door.
"impossible"

Another Student: (a few minutes later) saaru, Sir. It's very hot. It's im-
valiya čuuD' uNDu. possible to sit.
ifiikkaan pattunnilla.

Teacher: (puzzled and distressed)
ennaal...
(In that case...)

Pustagam nookk-
verb root—to look; to look
at; to look after (children)

Don't look at

pustaga' nookkeřudu
Don't look at the book.
2. nookku
   pustaga' nookku
   iviDe nookku
   aviDe nookku
   look
   Look at the book.
   Look here.
   Look over there.

3. koNDu vařu
   ořu
   ořu kaappi koNDu vařu.
   bring; please bring
   one
   Bring a coffee.
   (NS) ořu kaappi 'oNDu vařu.

4. koNDu vafeřudu
   čaaya koNDu vafeřudu.
   don't bring
   Don't bring tea.

5. vaykkxyu
   aviDe vaykkxyu.
   čaay' aviDe vaykkxyu.
   set; put; place
   Set (it) there.
   Set the tea there.

6. vaykkxyefudu
   aviDe vaykkxyefudu.
   čaay' aviDe vaykkxyefudu.
   pleyT' aviDe vaykkxyefudu.
   aa glaass iviDe vaykkxyefudu.
   don't set; place; put
   Don't set it there.
   Don't set the tea there.
   Don't set the plate there.
   Don't set that glass there.

DRILL 6: CONVERSATION ("Don't Look at the Book")

Teacher: dikku, parayu—"ii kaappiyended' aa(Nu)."
Dick: (looking at book) ii kaappiyended' aa(Nu).
Teacher: eeya, pustaga' nookkefeudu.
DRILL 7: CONVERSATION ("Bring Some Coffee")

John: eeyu, sally, oʃu kaappi koNDu vaʃu.
Sally: idaa kaappi.
John: meeʃappurattu vaykkyeʃudu. iviDe vaykkyu.

puðiya vaakkugal

idaa here; here it is (a contraction of idu plus aaNu)
purattu on; on top of (also "outside")
meeʃa table
meeʃappurattu on the table

Note: In rapid speech /kaappi 'oNDevaʃu/. Notice also that the /a/ of /koNDevaʃu/ is affected by the following /i/. See Pronunciation Note, page 91.

DRILL 8: REPETITION

padinonnu eleven
pandrıNDu twelve
padimuunnu thirteen
padinnaalu fourteen
padinanju fifteen
padinaaru sixteen
padineeru seventeen
padineTTu eighteen
pattomboku nineteen
ifrụpadu twenty

Pronunciation Note: Make good dental sounds!
DRILL 9: CHAIN

Count from eleven to twenty; from one to twenty.

DRILL 10: REPETITION BUILD-UP

1. iDu kappu ende kappil pan'saareyiDu. please put cup Please put sugar in my cup.

2. veLLam naaraeya naaraeya veLLam pan'saareyiDu please put sugar (in). lemon lemonade Please put sugar in the lemonade.

3. upp' iDu. eraččikky' upp' iDu. Please put salt (on). Please put salt on the meat.

4. iDeřudu eraččikky' upp' iDeřudu. please don't put Please don't put salt on the meat.

5. pan'saareyiDeřudu ende kappil pan'saareyiDeřudu. Please don't put sugar (in). Don't put sugar in my cup, please.

Note: Notice that with some words "location" is indicated by the locative case (/kappil, veLLattil/) and with others by the dative case (/eraččikkyu/).
**DRILL 11: REPETITION**

(Past tense of verbs; positive and negative forms)

<table>
<thead>
<tr>
<th>English</th>
<th>Chichewa</th>
</tr>
</thead>
<tbody>
<tr>
<td>saw</td>
<td>kaNDu</td>
</tr>
<tr>
<td>didn't see</td>
<td>kaNDilla</td>
</tr>
<tr>
<td>ate and/or drank</td>
<td>kaRičču</td>
</tr>
<tr>
<td>didn't eat/drink</td>
<td>kaRiččilla</td>
</tr>
<tr>
<td>went</td>
<td>pooyi</td>
</tr>
<tr>
<td>didn't go</td>
<td>poo'iyilla</td>
</tr>
<tr>
<td>studied</td>
<td>paDičču</td>
</tr>
<tr>
<td>didn't study</td>
<td>paDiččilla</td>
</tr>
<tr>
<td>sang</td>
<td>paaDi</td>
</tr>
<tr>
<td>didn't sing</td>
<td>paaDiyilla</td>
</tr>
<tr>
<td>played (instrument); read</td>
<td>vaayičču</td>
</tr>
<tr>
<td>didn't play (instrument); read</td>
<td>vaayiččilla</td>
</tr>
<tr>
<td>heard</td>
<td>keeTTu</td>
</tr>
<tr>
<td>didn't hear</td>
<td>keeTTilla</td>
</tr>
</tbody>
</table>

**DRILL 12: TRANSFORMATION**

Change positive past forms to negative pasts and vice versa. Translate.

Example: Teacher: keeTTu
Student: keeTTilla didn't hear

Teacher: paaDi
Student: paaDiyilla didn't sing

paaDi
paaDiččilla
DRILL 13: CONVERSATION ("A Horrible Breakfast—Part Two")

1st Trainee: ni ṓavaile kaappi 'uDiččo?
2nd Trainee: kuDiččilla. čaaeyaa(Nu) kuDiččadu.
1st Trainee: kaappi čiitt' aayifunn' alle!
2nd Trainee: ade ade.
1st Trainee: aa ṛoTTi kaRiččo?
2nd Trainee: kaRiččilla. vaLaře paReyad' aayiṭunnu.

Note: Notice again that to say "No" you repeat the negative form of the verb.

DRILL 14: REVIEW

<table>
<thead>
<tr>
<th>Nouns</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>jenai</td>
<td>window</td>
</tr>
<tr>
<td>vaadil</td>
<td>door</td>
</tr>
<tr>
<td>čuuDu</td>
<td>heat, hot</td>
</tr>
<tr>
<td>purattu</td>
<td>outside; on top of</td>
</tr>
<tr>
<td>očča</td>
<td>noise</td>
</tr>
<tr>
<td>haaL</td>
<td>hall</td>
</tr>
<tr>
<td>pleyTTu</td>
<td>plate</td>
</tr>
<tr>
<td>glaass</td>
<td>glass</td>
</tr>
<tr>
<td>meeša</td>
<td>table</td>
</tr>
<tr>
<td>kappa</td>
<td>cup</td>
</tr>
<tr>
<td>naaranyya</td>
<td>lime</td>
</tr>
<tr>
<td>naaranyyaveLLam</td>
<td>lemonade</td>
</tr>
<tr>
<td>iviDe</td>
<td>here; this place</td>
</tr>
<tr>
<td>aviDe</td>
<td>there; that place</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Adjectives</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>valiya</td>
<td>big, great</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verbs</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>turakk- (turannu)</td>
<td>to open; opened</td>
</tr>
<tr>
<td>aDekky- (aDičču)</td>
<td>to close; closed</td>
</tr>
<tr>
<td>keeLkk (keeTTu)</td>
<td>to hear; heard</td>
</tr>
<tr>
<td>nookk- (nookki)</td>
<td>to look; looked</td>
</tr>
<tr>
<td>koNDuveař- (koNDuveannu)</td>
<td>to bring; brought</td>
</tr>
<tr>
<td>vaykky- (večču)</td>
<td>to set; set</td>
</tr>
<tr>
<td>iD- (iTTu)</td>
<td>to put, turn on; put, turned on</td>
</tr>
</tbody>
</table>
### Grammar Words
- **-e** (added to names) vocative case ending
- **-u** (added to verbs) positive command
- **-erudu** (added to verbs) negative command

### Expressions
- **onnu** (before positive command) would you please
- **ennaal** then; if so; in that case
- **irikkyaan pattunnilla** it's impossible to sit.

### Cardinal Numbers
- **padinonnu** eleven
- **pandfaNDu** twelve
- **padimuunnu** thirteen
- **padinnaalu** fourteen
- **padinanju** fifteen
- **padinaaru** sixteen
- **padineeRu** seventeen
- **padineTTu** eighteen
- **pattombadu** nineteen
- **ifupadu** twenty
DRILL 1: REPETITION

Some useful expressions:

- **layTT' iDu.** Turn on (put on) the light.
- **layTT' iDeřuđu.** Don't turn on the light.
- **layTT' off Ąeyyu.** Turn off the light.
- **layTT' off 'eyyu.** Don't turn off the light.
- **layTT' off 'eyyeřuđu.**
- **fan iDu.** Turn on the fan, please.
- **fan iDeřuđu.** Don't turn on the fan.
- **fan off Ąeyyu.** Turn off the fan please.
- **fan off Ąeyyeřuđu.** Please don't turn off the fan.
- **fan off 'eyyu.**
- **fan off 'eyyeřuđu.**

**Pronunciation Note:** Note that the initial /ći/ of /ćeyyu/ and /ćeyyeřuđu/ often drops at normal speed.

---

DRILL 2: REPETITION

More useful expressions:

- **niŋŋal ippool paDiććad' end' aa?** What were you studying just now?
- **niŋŋal paraŋŋadu manassil aayiyilla.** I didn't understand what you said.
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kuračču kuuDe paDukke parayaamo. Will you speak a little more slowly, please.

(NS) koračč' 'uDe paDukke parayaamo.

**Pronunciation Note:** The initial /k/ of /kuuDe/ drops at normal speed—similar to the dropping of /k/ in /kaappi 'uDikkyaam/.

---

**DRILL 3: CONVERSATION ("Which Movie Did You See?")**

1st Trainee: ūnaan innaLeyoru sinamaykkya pooyi.

2nd Trainee: eedu sinamayaa(Nu) kaNDadu?

1st Trainee: čemmiin.

or čemmiin aa(Nu) kaNDadu.

pudiya vaakkugaL eedu which

**Note:** /eedu/ is often pronounced /yeedu/.

---

**Grammar Note:** "I Wanna" /-aNam/

In the conversation "What a Nice Sari" (p. 85) you learned the verb form /vaañnaNam/ meaning "want to buy" (/enikky' ořu niília saari vaañnaNam/ "I want to buy a blue sari"). /vaañnaNam/ is actually a combination of the verb root /vaañn- / plus /veeNam/ (contracted to /-aNam/).

/−aNam/ can be added to any verb stem and gives either the meaning "want to _______" or "should," "ought to," depending on whether the subject is in the dative or nominative case. When the subject is
in the dative case the phrase means "(I) want to" (i.e. the subject himself wants to) whereas when the subject is nominative it means "(I) should," "(I) ought to" or "(I) have to" (i.e. there is some outside pressure).

Charlie wants to sing a song.

Now Charlie has to (ought to) sing a song.

Very often the subject (whether dative or nominative) is unexpressed. For instance a mother might say to her balky child /ippooL kaRikkyaNam/ "You have to eat now." The subject, tho unexpressed, is clearly to be in the nominative case (/ni/) showing that some outside force is being exerted on the child. On the other hand, the child might come in demanding food before mealtime, using the same words his mother used /ippooL kaRikkyaNam/. But in this situation the unexpressed subject is in the dative case, /enikkyu/, and the meaning is "I want to eat now."

When your teacher says /pustagarn aDekkyaNam/, is the unexpressed subject /niuijaL/ or /niuDaLkku/?

You needn't waste time deciding what case the unexpressed subject of all such sentences would be in, so long as you get the meaning of what is said. Usually the situation will make this clear—and that's exactly why the subject can be left out without anybody missing it.

When other forms of /veeNam/ (like /veeN'o, veeNDa, veeNDe/) are added to the verb stem, the resultant forms are as follows.

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kaRikkyaN'o?</td>
<td>Do (you) want to eat?</td>
</tr>
<tr>
<td>kaRikkyeNDa</td>
<td>(He) doesn't want to eat.</td>
</tr>
<tr>
<td>kaRikkyeNDe?</td>
<td>Doesn't (he) want to eat?</td>
</tr>
</tbody>
</table>
DRILL 4: REPETITION BUILD-UP

1. vaayikkyaNam  
   patram vaayikkyaNam.  
   enikkuyu patram vaayikkyaNam.  
   (ñaan) patram vaayikkyaNam.  
   have to read; ought to read;  
   want to read  
   (I, etc.) have to read the newspaper; ought to read the newspaper; want to read the newspaper.  
   I want to read the paper.  
   I have to read the paper; I ought to read the paper.

2. kuDikkyaNam  
   paalu kuDikkyaNam.  
   ni paalu kuDikkyaNam.  
   kuTTigolkku paalu kuDikkyaNam.  
   (You/I/They, etc.) must drink; ought to drink; want to drink.  
   (You/I/They, etc.) must drink milk; ought to drink milk; want to drink milk.  
   You drink (your) milk; You must drink the milk (a mother to her child).  
   The children want to drink milk.

3. paATTu paaDaNam  
   ippooL çaarli oru paaTTu paaDaNam.  
   çaarlikkyu paaTTu paaDaNam.  
   (Charlie/I/We, etc.) want to sing a song; ought to sing a song; must sing a song.  
   Now Charlie has to sing a song (i.e. now it's Charlie's turn).  
   Charlie wants to sing a song.

4. poogaNam  
   uDane  
   uDane poogaNam.  
   namakk' uDane poogaNam.  
   (Raaman/We, etc.) want to go; have to go.  
   immediately; right away  
   (I) have to go right away; want to go right away.  
   We want to go right away.
DRILL 5: CONVERSATION ("Which Showing Shou'd We Go To?")

1st: čemmīn kaNDō?
2nd: kaNDilla. nīguL kaNDō?
1st: ūnānum kaNDilla. ūnākk' innu faaṭrī kaaNaan poogaam.
2nd: (y)eedū šookkyu poogaNam?
1st: laasTTu šookkyu poogaam.
2nd: šēfī.

pudīya vaakkugāL

-um also, too
ūnānum kaNDilla I didn't see it either.
innu today
faaṭrī night
innu faaṭrī tonight
ūnammalkk'...kaaNaan Let's go see it tonight.
pooğaam
laasTTu last

The above conversation is subject to the following assimilations and contractions at normal speed.

1st: čemmīg gaNDō?
2nd: kaNDilla. nīgguL 'aNDō?
1st: ūnānum gaNDilla. ūnākk' innu faaṭrī kaaNa' poogaam.
2nd: yeedu šookkyu poo'aNam?
1st: laasTTu šookkyu poogaam.
2nd: šēfī.

DRILL 6: REVIEW

DRILL 7: TRANSLATION

Turn off the light.
Put some sugar in my cup please.
Don't put salt in the coffee.
Put some sugar in the lemonade.
Don't look at the book.

DRILL 8: REVIEW—PRONUNCIATION ALVEOLARS

Review Drills 1 and 2, pages 108–109; 112.

DRILL 9: REVIEW—PRONUNCIATION—/r/ and /ɾ/

Review Drills 3 and 4, pages 91 and 94.

DRILL 10: REPETITION

ifupattonnu twenty-one
ifupattufaNDu twenty-two
irupattumuunnu twenty-three
ifupattunala twenty-four
ifupattanju twenty-five
ifupattaaru twenty-six
ifupatteRa twenty-seven
ifupatteTTu twenty-eight
ifupattombada twenty-nine
muppada thirty

Remember—/-tt-/ is dental. Pronounce it that way.
DRILL 11: CHAIN

Count from twenty-one to thirty; from one to thirty.

DRILL 12: REPETITION BUILD-UP

1. vayassu
   ḣṭra vayassu?
   ḣṭra vayass' aayi?
   ṃṇṇāLkk' ḣṭra vayass' aayi?

   age
   how old?
   How old are (you)?
   How old are you?

2. ifupattunaalu
   ifupattunaalu vayass' aayi.
   enikky' ifupattunaalu vayass' aayi.

   Twenty-four.
   (I'm) twenty-four years old.
   I'm twenty-four years old.

DRILL 13: CHAIN

Student one finds out the age of student two—student two of student three, etc.

DRILL 14: RESPONSE

Students should ask one another about the age of a third person (using the name plus dative case ending.)

Example:   juuDikky' ḣṭra vayass' aayi?
            juuDikkyu pattombadu vayass' aayi.
Nouns
layTTu-light
innu—today; this day
faatri—night
innu faatri—tonight
vayassu-age

Adjectives
laasTTu—last

Verb Roots
off čeyy-—turn off

Adverbs
kuračču kuuDe ([koračč' uuDe])—a little more
paDukke—slowly; softly
uDane—immediately, right away

Question Words
(y)eedu?—which?

Grammar Words
dative.../-aNam/-want to _____
nominitative.../-aNam/-should _____; ought to _____; have to _____

Cardinal Numbers
irupattonnu—twenty-one
irupattuñaNDu—twenty-two
irupattumuunnu—twenty-three
irupattunaalu—twenty-four
irupattanju—twenty-five
irupattaaru—twenty-six
<table>
<thead>
<tr>
<th>ifupatteeRu</th>
<th>twenty-seven</th>
</tr>
</thead>
<tbody>
<tr>
<td>ifupatteTTu</td>
<td>twenty-eight</td>
</tr>
<tr>
<td>ifupattombadu</td>
<td>twenty-nine</td>
</tr>
<tr>
<td>muppadu</td>
<td>thirty</td>
</tr>
</tbody>
</table>
DRILL 1: FIELD EXERCISE

/taː/- and /koDukk-/ (past tenses are /tannu/ and /koDuttu/) both mean "to give" (gave). Examine the sentences below and figure out when Malayalam uses /taː/- and when /koDukk-/. Note that the recipient is in the dative case; the giver (when expressed) in the nominative case.

enikky' adu taṟu. Give that to me.

ñappaLkk' adu taṟu. Give that to us.
nippaLkk' ii pustagam tannu. (I/He) gave that to you.
ninakk' ii pustagam tannu. (I/He) gave that to you.

(/ninakk' is the dative of /ni/)

ayaaL nippaLkk' ii pustagam tannu. He gave this book to you.

ayaaL enikky' oṟu sigarettu tannu. He gave me a cigarette.

avaLkk' adu koDukku. Give that to her.
avan' adu koDukku. Give that to him.
addeehattin' adu koDukku. Give that to him.
ñaan ayaaLkk' oṟu sigarettu koDuttu. I gave him a cigarette.

ayaaL avarkku pudiya saañ koDuttu. He gave her a new sari.
avanu paysa koDukkeṟu. Don't give him money.
ñaan ayaaLkk' oṟu sigarettu koDuttu. I gave him a cigarette.

ayaaL enikky' oṟu sigarettu tannu. He gave me a cigarette.
"I gave you this book.

You gave me this book.

She (They) gave him money.

He gave her (them) money.

The answer will be found following this lesson's pudiya vaakkugal.

DRILL 2: REPETITION

koDukku
koDukkehudu
koDuttu
koDuttilla
ta\-fu
ta\-fe\-rudu
tannu
tannilla

Pronunciation Note: Notice that the /a/ of /\-fe\-/ is affected by the following /\-\/. Be sure you're making good dental sounds. Don't be afraid to stick your tongue out!

DRILL 3: REPETITION

Repeat the sentences of Drill 1, pp. 132-133, after your teacher.
DRILL 4: ADDITIVE

Add either /tak-u/ or /koDukku/ depending on who the recipient is. Then repeat the entire sentence.

Example: Teacher: avark' eračči...
          Student: koDukku; avark' eračči koDukku.

avarkku saařī...
enikkyu eračči...
ñanñalkku muTTa...
ayaalkku sigarettu...
enikkyu ñaNDu muTTa...

DRILL 5: ADDITIVE

Add either /tannilla/ or /koDuttilla/. Then repeat the entire sentence.

avanu paysa...
ñaan niñalkku paysa...
aa piččakkaañanu paysa...
enikkyu paysa...
addeehattiu paysa...

DRILL 6: CONVERSATION ("Buying a Light bulb")

Shopkeeper: endu veeNan?  
Customer: oru balbu veeNan.  
Shopkeeper: veLLa balbu madiyo?  
Customer: veeNDa. nila balbu veeNan.  
Shopkeeper: ippoo’ tafaan. (giving the packet) idaa balbu.  
Customer: end’ aa’ vila?
Shopkeeper: ṛaNDu ḍuuba.
Customer: (giving the money) ṣeṛī.

pudiya vaakkugaL

veLLa balbu madiyo? Is a white bulb O.K.?
ippool tafaam I will give it (to you) right now. (or in "Indian English," I am just now giving.)
vila price
 ḍuuba rupee (7 1/2 rupees to one dollar)

Pronunciation Note: Notice that /vila/ sounds [vela] when spoken at normal speed—following the old rule that /l/ becomes [e] when followed by a single consonant and /a/.

Grammar Note: Infinitive Ending /-aan/

In the conversation, "Discomforts of a Summer Training Program," you learned several sentences containing verbs with the infinitive ending /-aan/.

ifiikkyaan prayaasam aaNu. It's difficult to sit.
keelkkaaan prayaasam aaNu. It's hard to hear.
ifiikkyaan pattunnilla. It's impossible to sit.

To form the Malayalam infinitive you simply add /-aan/ to any verb stem. There are no irregularities in its formation.

But once it is formed, many people are still not sure what an "infinite" is! In English the infinitive is "to" followed by any verb, and there must be another verb in the sentence that indicates tense, i.e. when something happened or is going to happen.
I like to swim.
That was not the time to laugh.
There won't be anything left to eat.

The main verb of these sentences shows tense ("like" present; "was" past; "won't be" future) but from "to swim," "to laugh," etc., we can tell nothing about time. They are "infinite"—hence the name "infinitive." This is only intended to explain the mystery of a strange term to the curious. Remember that the important thing is to be able to use the forms, not to be able to name them.

The Malayalam infinitive ending /-aan/ does not show time either and there must be another verb in the sentence that does show tense. Some verbs and phrases that often combine with an infinitive are:

prayaasam aaNu  it's difficult; hard
eLuppam aaNu  it's easy
pattunnilla  (I) can't; it's impossible
kaRiññilla  wasn't able
nēfam aayi  it's time
ariyaam  know how
tuDaml  started; begun
iSTam aaNu  like; likes

**DRILL 7: REPETITION BUILD-UP**

1. ariyaam
   giTTaar vaayikkyaan
   giTTaar vaayikkyaan ariyaam.
   avalkku
   avalkku giTTaar vaayikkyaan ariyaam.

   know; know how
to play the guitar
(He) knows how to play the guitar.
She
She knows how to play the guitar.
2. ariyaaamo?
giTTaar vaayikkyaan ariyaaamo?
jerikkyu giTTaar vaayikkyaan ariyaaamo?

Do (you) know how to play the guitar?
Does Jerry know how to play the guitar?

3. samsaaarfikkyaan
samsaaarfikkyaan ariyaaamo?
avanu
avanu samsaaarfikkyaan ariyaaamo?

to talk
Does (he, she) know how to talk?
he (dative)
Does he know how to talk?

4. kuññu
kuññinu
kuññinu samsaaarfikkyaan ariyaaamo?

baby
baby (dative)
Does the baby know how to talk?

5. kaRiññu
kaRiññilla
vañana
vañana kaRiññilla.
enikkyu vañana kaRiññilla.
innaale enikkyu vañana kaRiññilla.

was able; could
wasn't able; couldn't
to come
(I/He) wasn't able to come.
I wasn't able to come.
Yesterday I wasn't able to come.

6. tuDaggî
naDakkaan
naDakkaan tuDaggî.
kuññu naDakkaan tuDaggî.

started, begun
to walk
(He/They) has started to walk.
The baby's begun to walk.

7. tuDaggiyo?
naDakkaan tuDaggiyo?
kuññu naDakkaan tuDaggiyo?

started?; begun?
Has (he) started to walk?
Has the baby started to walk?

Grammar Note: Notice that the subject is in the dative case with all verbs except /tuDaggî/.
DRILL 8: ADDITIVE TRANSLATION

Add /nama'kku/ to the sentences and translate.

Teacher: keeLkkaan prayaasam aa(Nu).
Student: _nama'kku keeLkkaan prayaasam aaNu.
It's hard for us to hear.

innale vaṛaan kaRiṇ-nilā.
Ifikkyaan prayaasam aaNu.
_idu kuDikkyaan pattunnilla.
_naDakkaan prayaasam aaNu.

DRILL 9: CONVERSATION ("Boy or Girl?")

A P.C.V. strikes up a conversation with a Malayali mother.

P.C.V.: aaNo peNo?
Mother: aaN.
P.C.V.: kuṇnin' etra vayass' aayi?
Mother: onnaṇa vayass' aayī.
P.C.V.: _naDakkaan tuDaggiyo?
Mother: tuDaggi.
P.C.V.: samsaaฑikkyaan ariyaamo?
Mother: illa.
P.C.V.: (pinching child's cheek) miDukkan.

Cultural Note: /miDukkan/ means literally "clever boy" and seems to be the only widely acceptable complement for children. Many people (especially lower-class non-English speakers) believe that such sayings as "What a big boy" or "Pretty little girl" bring bad luck. If the child were /peN/ one would say /miDukki/.
aaNo peNo?

**DRILL 10: TRANSLATION**

1. It's terribly hot in this room.
2. It's very noisy in the hall.
3. Close the doors and windows.
4. Don't set the tea there.
5. Don't set the tea on the table.
6. I have to go right away.
7. What were you reading just now?
8. What were you doing just now?
9. Do you want fish curry or meat curry?
10. Malayalam is a very difficult language.
Nouns
paysa money
baLbu light bulb
vila price
ruuba rupee
kuññu baby; little one
miDukkan clever boy
miDukki clever girl

Adjectives
veLLa white

Verb Roots
tař- tannu give (to 1st or 2nd person)
koDukk- koDuttu give (to 3rd person)
samsaařikky- samsaařičču to speak
vař- vannu to come
tuDagg- tuDaggil to begin; to start
naDakk- naDannu to walk

Other Verbs
ariyaam know how
kaRiññilla couldn't; wasn't able to

Grammar Words
-aan infinitive ending

Grammar Note: /tař-/ and /koDukk-/

/tar-/ is the verb used when the recipient is first or second person,
enikkyu, ñaggalku, ñigaLkku, ñinakkku/ (i.e. "me, us" or "you").

/koDukk-/ is the verb used when the recipient is third person,
avalkku, avarkku, avanu, ayalkku, addeehattinu, avarkku/ (i.e.
"her, him," or "them").
DRILL 1: REPETITION BUILD-UP

1. eLuppam
   eLuppam aa(Nu).
   ċeyyaan
   idu ċeyyaan eLuppam aa(Nu).
   ii jooli
   ii jooli ċeyyaan eLuppam aa(Nu).
   (NS) ii jooli 'eyyaan eLuppam aa(Nu).

   ease; easiness
   It's easy.
   to do
   It's easy to do this.
   this work
   It's easy to do this work.

2. prayaasam
   idu ċeyyaan prayaasam aa(Nu).
   ii jooli ċeyyaan prayaasam aa(Nu).
   (NS) ii jooli 'eyyaan prayaasam aa(Nu).

   difficulty
   It's difficult to do this.
   It's hard to do this work.

3. parayaan
   malayaaLam parayaan eLuppam aa(Nu).
   malayaaLam parayaan eLuppam aa(Nu).
   enikkyu malayaaLam parayaan eLuppam aa(Nu).

   to speak
   to speak Malayalam
   It's easy.
   It's easy to speak Malayalam.
   It's easy for me to speak Malayalam.

4. neřam
   neřam aayi.
   poogaan neřam aayi.
   (NS) poogaan neřam aayi.
   nama'kku poogaan neřam aayi.

   time
   It's time.
   It's time to go.
   It's time for us to go.
5. klaassil poogaan _nefam aayi.  It's time to go to class.
   (NS) nama'kku klaassil poogaan _nefam aayi.  It's time for us to go to class.

6. paDikkyaan  to study
   paDikkyaan _nefam aayi.  It's time to study.
   malayaaLam paDikkyaan  to study Malayalam
   (NS) malayaaLam paDikkyaan _nefam aayi.  It's time to study Malayalam.

---

**DRILL 2: REVIEW**


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**DRILL 3: TRANSLATION**

1. Give the sari to me.
2. Give the sari to her.
3. Give us (ňaggâL) three coffees.
4. Give them three coffees.
5. Give that beggar a little money.
6. Don't give that beggar any money.
7. I gave you the book.
8. I just (now) gave you the sari.
9. Did you give me the sari?

---

**Pronunciation Note: Alveolar /l/**

Malayalam has two different sounds, /l/ and /L/, both of which usually sound like "l" to the English speaker at first. However, they
are as different to the Malayali as are "t" and "d" to the English speaker.

The sound we represent by /L/ is made farther back than the English "l," with the tongue curled back slightly (retroflexed) For the present, don't worry overly about your pronunciation of /L/. Today we will work on the other sound, /l/.

To produce the Malayalam /l/ a small part of the upper surface of the tongue tip is lightly flattened against the front of the alveolar ridge, right behind the teeth. This is a little further forward than most people's English "l." Don't press your tongue too hard against the gum. As with all consonants in this language the /l/ is a loose sound, even when doubled.

**DRILL 4: PRONUNCIATION /l/**

Listen and repeat after your teacher, being careful to make good fronted /l/s.

illa
jooli
jooliyilla
alla
älla
ällad' alla.
saykil
niila
niila saykil
ii niila saykil
ii saykil nallad' alla.
iィ niila saykil nallad' alla.

*Note: /l/ is similar to the other alveolar sounds, /t/ and /n/, in that it has the same effect on the vowel /a/.*
DIAGRAM 14

Malayalam /1/
DIAGRAM 15

English /1/
DRILL 5: CONVERSATION ("At the Meat Shop," or eraččikkaDeyil)

P.C.V.: \textit{ad}' end' eraččiyaaNu?  
/\textit{aadæ}/  
/\textit{aaTTeračči}/  
What kind of meat is that?  
"goat"  
"goat meat"

Shopkeeper: id' aaTTeraččiyaa(Nu).  
/\textit{aaTTeraččikkyu}/  
This is goat meat.  
(dative case)

P.C.V.: aaTTeraččikky' end' aa' vila?  
/\textit{kiilograam}/  
What's the price of goat meat?  
"kilogram" (just over 2 pounds)  
/\textit{kiilograaminu}/  
(dative case)

Shopkeeper: kiilograaminu muunnaľa řuubayaa'.  
For a kilogram, three and a half rupees.

P.C.V.: aaTTeračči ofu kilograam tafu.  
/\textit{veere}/  
Give me one kilogram of goat meat.  
"other; .\textit{no}ther"

Shopkeeper: idaa aaTTeračči. veer' endu veeNam?  
Here's your goat meat. What else would you like?

P.C.V.: idu madi. iviDe miin ille?  
/aDutta;/  
/\textit{kaDa}/  
/\textit{kiTTum}/  
This is enough. Don't you have fish here?  
"near; next"  
"shop;"  
"will get"

Shopkeeper: illa. miin aDutta kaDeyil kiTTum.  
No. You'll get fish in the next shop.

\textit{Grammar Note:}

In the conversation above you see that the item for which price is asked, or quoted, is in the dative case.

\textit{aaTTeraččikky' end' aa vila?}  
\textit{k'ilograaminu muunnaľa řuubeyaa.}
DRILL 6: TRANSFORMATION

Change the following words into their dative case forms.

Example:  
Teacher: meeša  
Student: meešaykkyu  
Teacher: kiilograamu  
Student: kiilograaminu

idu  
sigarettu  
biiDi  
ofu pakkettu sigarettu (a package of cigarettes)  
meeša  
pustagam  
graamofoon  
ofu kappu kaappi  
naaragya veLLam  
aaTTeračči  
baLbu

DRILL 7: TRANSFORM—ADDITIVE

Change the words of Drill 6 above to their dative forms and add the phrase /endu vilayaa'?/ or /end' aa' vila?/.

Example:  
Teacher: sigarettu  
Student: sigarettin' endu vilayaa?  
Teacher: biiDi  
Student: biiDikky' end' aa' vila?
DRILL 8: PHOTO STIMULUS

paRam kaDa

Find out the names of the various fruits in the picture using only Malayalam. Your teacher will then test you by asking what each fruit is. The word for "fruit" is /paRam/.

DRILL 9: REPETITION BUILD-UP

1. ofu dasan
   ofu dasanu
   faNDu fuuba
   ofu dasanu faNDu fuuba.

   one dozen
   for a dozen (dative case)
   two rupees
   For one dozen, two rupees.
2. *aṅa đasan*  
*aṅa đasanu*  
*onnaṅa ṛuuba*  
*aṅa đasan' onnaṅa ṛuuba.*  

<table>
<thead>
<tr>
<th>English</th>
<th>Malayalam</th>
</tr>
</thead>
<tbody>
<tr>
<td>half a dozen</td>
<td>for half a dozen (dative case)</td>
</tr>
<tr>
<td>one and a half rupees</td>
<td>For 1/2 dozen, 1 1/2 rupees.</td>
</tr>
</tbody>
</table>

3. *faNDu*  
*faNDinu*  
*iṛupattanju paysa*  
*faNDin' iṛupattanju paysa.*  

<table>
<thead>
<tr>
<th>English</th>
<th>Malayalam</th>
</tr>
</thead>
<tbody>
<tr>
<td>two</td>
<td>for two (dative case)</td>
</tr>
<tr>
<td>twenty-five naya paysa; twenty-five cents</td>
<td>For two, twenty-five cents.</td>
</tr>
</tbody>
</table>

4. *naalu*  
*naal'inu*  
*anbadu paysa*  
*naalin' anbadu paysa*  

<table>
<thead>
<tr>
<th>English</th>
<th>Malayalam</th>
</tr>
</thead>
<tbody>
<tr>
<td>four</td>
<td>for four</td>
</tr>
<tr>
<td>fifty cents</td>
<td>For four, fifty cents.</td>
</tr>
</tbody>
</table>

5. *kiilograam*  
*kiilograaminu*  
*eṛupattanju paysa*  
*kiilograamin' eṛupattanju paysa.*  

<table>
<thead>
<tr>
<th>English</th>
<th>Malayalam</th>
</tr>
</thead>
<tbody>
<tr>
<td>kilogram</td>
<td>for a kilogram</td>
</tr>
<tr>
<td>seventy-five cents</td>
<td>For a kilogram, seventy-five cents.</td>
</tr>
</tbody>
</table>

**Note:** There are one hundred /naaya paysa/ in a rupee. People usually say /paysa/ rather than /naaya paysa/.  

---

**DRILL 10**

Set up an imaginary shop of any sort you want (meat, stationery, fruit, etc.) in your classroom. Use any props available. Have conversations centering around the buying and selling of things at the shop. Your teacher should participate in these, too. This will give students a chance to talk naturally with a native speaker of Malayalam.
Suggestion:

You may want to set up a real shop to meet the trainees' needs for paper supplies, candy bars, etc. Use your American money as if it were Indian, calling a dollar a /ruuba/; a nickel a /paysa/, etc.

Your teachers should be able to help you make the shop authentically Indian.
Nouns
eluppam  ease; easiness
nēṟam  time
kaDa  shop
aADu  goat
aaTTeračći  goat meat
kiilograam  kilogram (about two pounds)
paRam  fruit
dasan  dozen

Adjectives
veere  other; another
aDutta  near; next

Verbs
kiTTum  will get; get

Expressions
eluppam aANu  It's easy.
nēṟam aayi  It's time.

Names of Fruits
DRILL 1: CONVERSATION ("Would You Like a Coke?")

puDiya vaakkugæL

vaængði tææam will buy and give (or) (I)'ll get one for you.

1st Trainee: niæga'kkæ daæham uNDø?
2nd Trainee: uNDø. (uvvu)
1st Trainee: æggil kookæ veeN'o?
2nd Trainee: veeNam.
1st Trainee: ennaal vaæ. ñææ vaængði tææam.

Grammar Note: First Person Future Ending /ææam/

When the subject of a sentence (expressed or unexpressed) is /ñaæ, ñææø/ or /næmaæ/, the future tense ending is /ææam/. You have already come across several examples of this form in conversations. /ñaæ vaææittææam/ "I'll get one for you" in the conversation above. In "Discomforts of a Summer Training Program" the student says /turækææam/ "I'll open it" after the teacher has said /aa jææal onn' turækkæ/. And when the customer said /niææ bææLæ veeNam/ the shopkeeper told him /ippøø tææam/.

DRILL 2: REPETITION DRILL

ñaæ vææam. I will come.
ñaæææ bæskættæ kaæækkææam. We will eat cookies.
næmaæ joolækkææ poogææam. We will go to work.
154

Teacher: Ḋaan paaTTu paaDaam.  
Student: I will sing a song.

ayaaL parayunnadu keelkkaam.  
I/We will listen to what he says.

ippool nammal fotTto nookkaam. Now we'll look at photos.

**DRILL 3: TRANSFORMATION**

Change the sentences from present /-unnu/ to future tense /-aam/.

Teacher: Ḋaan vaṟunu.
Student: Ḋaan vaṟaam.

jenal turakkunnu.
ii riipoorttu vaaykkyunnu. (report)
Ḍaan vaadil aDekkyunnu.
jooli čeyyunnu.
ṭi vi kaaNunnu.
ṇaaLe sinamaykkyu poogunnu.

**Note:**

With the verb /poog-/ you can use either the present or future ending to give a future meaning—just as with the English verb "go."

/ṇaaLe sinamaykkyu poogunnu/  "Tomorrow I'm going to a movie."

/ṇaaLe sinamaykkyu poogaam/  "Tomorrow I'll go to a movie."

Though both are permissible, Malayalam doesn't use /poogunnu/ as frequently as English uses "going" with future meaning.
DRILL 4: RESPONSE

The teacher will ask individual students, /evide poogunnu?/. Students will give answers such as /joorjinde muriyil poogunnu/ or /launjil poogunnu/. Then the teacher will say /avide endu ceyyum?/ "What will you do there?" and students will give a suitable reply using the first person future ending /-aam/. A few possibilities are /ti vi kaaNaam; malayalam parayaam/.

Grammar Note: Second and Third Person Future Ending /-um/

When the subject is second person (/ni, nipaL/) or third person (/ayaaL, avaL, avar, saaru/ etc.) the future tense ending is /-um/. The "yes/no question" ending is, of course, /-umo?/.

DRILL 5: REPETITION BUILD-UP

1. samsaarikkyum will speak
   aaru samsaarikkyum? Who will speak?
   miiTTiNna meeting
   miiTTiNnill at the meeting
   miiTTiNnill aaru samsaarikkyum? Who will speak at the meeting?

2. va'fum will come
   vargiissu a male Christian name
   vargiissu va'fum. Vargiis will come.
   eppoL? When?
   vargiiss' eppoL va'fum? When will Vargiis come?

3. vargiissu va'fum. Vargiis will come.
   aRicca week
   aDutta aRicca next week
   vargiiss' aDutta aRicca va'fum. Vargiis will come next week.
4. koNDupoogum
    kaamra
    jooN kaamra koNDupoogum.
    koNDupoogumo?
    jooN kaamra koNDupoogumo?
    paarTTikkyu
    paarTTikkyu kaamra
    koNDupoogumo?
    jooN paarTTikkyu kaamra
    koNDupoogumo?
    will bring
    camera
    John will bring a camera.
    Will (he) bring (it)?
    Will (he) bring his camera?
    to the party (dative case)
    Will (he) bring the camera to the party?
    Will John bring his camera to the party?

5. paaDum
    eppooL
    eppoo' paaDum?
    lakšmi
    lakšmiyeppoo' paaDum?
    will sing
    When?
    When will (she) sing?
    a Hindu female name
    When will Lakshmi sing?

6. maasam
    aDutta maasam
    lakšmiyaDutta maasam paaDum.
    month
    next month
    Lakshmi will sing next month.

7. poogum
    keerāLam
    keerāLattu poogum.
    ayaal keerāLattu poogum.
    aDutta maasam
    ayaal aDutta maasam
    keerāLattu poogum.
    will go
    kerala
    (He) will go to Kerala.
    He will go to Kerala.
    next month
    He will go to Kerala next month.
DRILL 6: RESPONSE

Give suitable answers to the questions.

vargiiss' eppool vañum?
miiTTipil aaru samsaarikkyum?
joON keefalatt' eppool poogum?
jcoN aDutta naasam keefalattu poogumo?
lak§mi aDutt' aRičhva vañumo?
lak§miyeppool paaDum?
paarTTikkuy kaamra aaru koNDupoogum?
DRILL 7: REPETITION BUILD-UP

Point to the district on the map as you say its name.

1. kannur
   kannur distrikt'aa
   idu kannur distrikt' aANu.  
   Cannanore
   Cannanore District
   This is Cannanore District.

2. koorikkooda
   koorikkooda distriktu
   idu koorikkooda distrikt' aANu.  
   Calicut
   Calicut District
   This is Calicut District.

3. paalukkaada
   paalukkaada distriktu
   'du paalukkaada distrikt' aANu.  
   Palghat
   Palghat District
   This is Palghat District.

4. trišuur
   trišuur distriktu
   idu trišuur distrikt' aANu.  
   Trichur
   Trichur District
   This is Trichur District.

5. erNaagulam
   erNaagulam distriktu
   id' erNaagulam distrikt' aANu.  
   Ernakulam
   Ernakulam District
   This is Ernakulam District.

6. aleppura
   aleppura distriktu
   id' aleppura distrikt' aANu.  
   Aleppey
   Aleppey District
   This is Aleppey District.

7. kollam
   kollam distriktu
   idu kollam distrikt' aANu.  
   Quilon
   Quilon District
   This is Quilon District.

8. koTTayam
   koTTayam distriktu
   idu koTTayam distrikt' aANu.  
   Kottayam
   Kottayam District
   This is Kottayam District.
9.   Trivandrum
(NS) Trivandrum District
This is Trivandrum District.

---

DRILL 8: RESPONSE DRILL

Pointing to various districts on the blank map ask the question, /li distrikt' yeed' aaNu?/. Students should give correct answers in the form /adu ______ distrikt' aaNu/.

---

DRILL 9: RESPONSE DRILL

Again using the blank map, teacher or students should ask other questions of the following types:

- iду ______ distrikt' aNo?
- iду ______ distrikt' alle?
- li distrikt' yeeč Nu?

and receive correct answers.
DRILL 10: TRANSLATION

Baabu is reading "Blossoms in the Dust." (two ways)
He read three chapters yesterday. (two ways)
I'll read this book today.
He'll read this book today.
Do you know how to play the guitar?
Will you play the guitar tonight?

DRILL 11: ADDITIVE

Add /enikkyu/ to the sentences and translate.

Teacher: aa čiitttā paal kuDikkyaan pattunnilla.
Student: enikky' aa čiitttā paal kuDikkyaan pattunnilla.
It's impossible for me to drink that spoiled milk.

klaasil poogaan neFam aayi.
ii jooli čeyyaan eLuppam aaNu.
ɡITTaar vaayikkyaan i§tam aaNu.
ido kaRikkyaan pattunnilla.
innale vañaan kaRiññilla.
**Nouns**
- riipoorttu: report
- miITTinu: meeting
- vargiissu: a Christian male name
- aRičča: week
- kaamra: camera
- paar1TTi: party
- lakŠmi: a Hindu female name
- distriktu: district
- keešaLam: Kerala
- kannuur: Cannanore
- kooRikkooDu: Calicut
- paalukkaaDu: Palghat
- trišuur: Trichur
- erNaaguLam: Ernakulam
- aleppuRa: Alleppey
- kollam: Quilon
- koTTayam: Kottayam
- tifuvanandapuřam: Trivandrum

**Verbs**
- vaagittaañaam: I'll buy and give; I'll get one for you.

**Grammar Words**
- -aam: first person future verb ending
- -um: 2nd and 3rd person future verb ending
iuNiT muunnu
paaDam muunnu

DRILL 1: CONVERSATION ("Card Party—Intermission")
pudiya vaakkugal

kuppi               bottle
allo                a mild "politeness indicator"
                   It is heard very frequently
                   and always follows the verb.
                   See note following conver-
                   sation for further explanation.
ayssu               ice
saaFamilla           No matter; It doesn't matter.

Scene: Several friends are sitting around playing cards. Someone
        brings out a bottle.

1st: (handing bottle to 2nd) ii kuppiyonnu turakkaNam allo.
2nd: naan turakkaam.
3rd: iviDe glaass' il' allo.
1st: ippoo' koNDawañaam. (leaves to get glasses)
2nd: (calling to 1st) koračč' ayssum veeNam.
1st: ayss' illa.
2nd: oo. saaFamilla.

Notes: /allo/

/ii kuppiyonnu turakkaNam allo/ "Would you mind opening
this bottle."
The /allo/ here, together with /onnu/, softens the request; makes it
more polite. Without these two words the sentence wouldn't be quite
as polite.

/ii kuppi turakkaNam/ "Open this bottle, please."
/iviDe glaass' ill' allo/  "I'm afraid there aren't any glasses here."

Again /allo/ softens the tone of the statement, something we manage in English with phrases like "I'm afraid..."; "Do you mind..."; "I'm sorry..." etc. Without the /allo/ the sentence would be simply /iviDe glaass' illa/  "There aren't any glasses here."

---

**DRILL 2: RESPONSE**

Give a positive verbal response (/-aam/) to the following requests and carry out the action called for. Remember, books should be closed.

T:  haaLil valiya oččayuNDu. vaadil onn' aDekkyu.
S:  aDekkyaam (goes and closes the door)

enikky' ofu peN tafaNam allo.
kuuTTugařikkyu puštagam koDukku.
ofu "čaakku" koNDuvařu. ("chalk")
aa kaseeřeyil ifikkyu.
layTT' off čeyyu.
ičaakk' meešappuratta vaykkyu.
layTT' onn' iDaNam.

---

**Pronunciation Note: Retroflex /L/**

Like the other retroflex sounds /L/ is produced by the bottom of the tongue tip flapping against the roof of the mouth at about the point where the alveolum and the hard palate meet. See Diagram 16, page 166.
DRILL 3: PRONUNCIATION /L/

veLLam
naale
eluppam
malayaaLam
keefaLam

DRILL 4: PRONUNCIATION /L/ and /l/

First listen to the pairs to hear the difference. Notice that /l/ has an affect on surrounding /a/ similar to that of alveolar /t/ and /n/. Repeat after your instructor.

naale  naalu  kallu  veLLam  nalla
tomorrow  four  toddy  water  good

Grammar Note: Future Negative /vailla; poogilla/

The negative of the future tense is formed by adding /-illa/ directly to the verb stem. Thus the negative form of /vařaam/ and /vařum/ is /vailla/ "won't come"; of /poogaam/ and /poogum/ is /poogilla/ "won't go."
DRILL 5: REPETITION

1. vařum will come
   vargliiss' aDutt' aRičča vařum.
   vařilla won't come
   vargliiss' aDutt' aRičča vařilla.

2. koNDupoogum will bring
   jooN paarTTikkyu kaamra 'oNDupoogum.
   koNDupoogilla won't bring
   jooN paarTTikkyu kaamra 'oNDupoogilla.

3. koNDupoogaam will bring
   ņaŋŋal paarTTikkyu kaamra 'oNDupoogaam.
   koNDupoogilla won't bring
   ņaŋŋal paarTTikkyu kaamra 'oNDupoogilla.

4. paaDum will sing
   lakŠmiyaDutta maasam paaDum.
   paaDilla won't sing
   lakŠmiyaDutta maasam paaDilla.

5. paaDaam will sing
   ņaan paarTTikkyu paaDaam.
   paaDilla won't sing
   ņaan paarTTikkyu paaDilla.

6. poogum will go
   ayaal aDutta maasam keēFaLattu poogum.
   poogilla won't go
   ayaal aDutta maasam keēFaLattu poogilla.
7. turakkaam will open
   ñaan jenal turakkaam.
   turakkilla won't open
   ñaan jenal turakkilla.

---

**DRILL 6: REPETITION, Future and Past Negatives**

- tañilla won't give
- tannilla didn't give
- koDukkilla won't give
- koDuttilla didn't give
- vaaykkyilla won't read
- vaayččilla didn't read
- kuDikkyilla won't drink
- kuDiččilla didn't drink
- paaDilla won't sing
- paaDiyilla didn't sing
- poogilla won't go
- pooyiyilla didn't go

---

**DRILL 7: CONVERSATION ("Letter from Home")**

Scene: Two Roommates

/ñinnu/  "from"
/viTTilñinnu/  "from home"
/katta/  "letter"

1s': ninnakku viTTil ninn' ořa You have a letter from home.
   katt' uNDu.
"money order"

Isn't it a money order?

"only"

No, only a letter.

"oh, shucks"

Oh shucks.

Grammar Note: \(-il \, ninnu/\)

\(/ninnu/ "from" requires that the word it follows be in the locative case (i.e. \(-il/\). Thus "from home" is \(/viiTTilninnu/\). However, this rule doesn't apply when it follows the word \(/eviDe/\). Thus "from where" is \(/eviDeninnu/\) which is pronounced \(/eviD'ennu/\) at normal speed.

(The same is true of \(/aviDe/\ and \(/iviDe/\).)

Question: Why is it \(/ninnakku/\) rather than \(/ni/\) in the sentence \(/ninnakku \, vittiTTilinnu' \, or\,a \, kati' \, uNDu/\)?

---

**DRILL 8: REPETITION BUILD-UP**

1. eviDe
   eviDeninnu
   (NS) eviD'ennu
   kiTTum
   eviD'ennu kiTTum?
   eračči eviD'ennu kiTTum?

   where
   where from
   get; obtain; find
   Where (from) do you get it?
   Where (from) do you get meat?

2. aři
   aři eviD'ennu kiTTum?

   uncooked rice
   Where (from) do you get rice?

3. paRam
   paRam eviD'ennu kiTTum?

   fruit
   Where (from) do you get fruit?
4. **kaDa**
   *ninnu*
   **kaDeyilnin**
   **n**
   **nu**
   **kiTTum.**
   *shop*
   *from*
   *from the shop*
   *You get it from the shop.*

5. **čanda**
   *ninnu*
   **čandeyilnin**
   **n**
   **nu**
   **kiTTum.**
   *market place; bazaar*
   *from*
   *from the market*
   *(You) get it from the market.*

6. **kiTTi**
   *kattu*
   **kattu kiTTi.**
   *(You/I) got a letter.*
   *(You/I) got a letter.*

7. **viIDu**
   *ninnu*
   **viITtilnin**
   **nu**
   **kattu kiTTi.**
   *(You) got a letter from home.*
   *(You) got a letter from home.*

---

**Grammar Note:** /kiTTum; kiTTi/

/kiTTum/ is like /veeNam; ľTam aaNu; uNDu/ etc. in that its subject is in the dative case.

This verb is also a bit irregular in that it seldom, if ever, takes the present tense ending /-unnu/.
DRILL 9: CONVERSATION ("Where's the Market Place?")

pudiya vaakkugal

jaṇšan
jaṇšande
jaṇšandeyadutta

juncture
possessive case of junction
near the junction

Note: "the next junction" would be /aDutta jaṇšan/.

poo'TTe

a contraction of /poogaTTe/
"May I go?" This is a very common way to take one’s leave.

oo

yes; surely

Foreigner: eeyu! eračči eviD’ennu kiTTum?
Malayali: čandeyil ninnu kiTTum.
Foreigner: čanda eviDeyaaNu?
Malayali: (pointing) aa jaṇšandeyadutt’ aa.
Foreigner: šeñi. poo’TTe.
Malayali: oo.

Pronunciation Note:

Notice the distinctive intonation of /oo/. It is said with a high, sustained pitch which does not drop at the end.

Getting the proper pitch and rhythm is as important as other aspects of correct pronunciation. Pitch, rhythm and intonation patterns are different in Malayalam than they are for English. You should pay careful attention to your teacher and imitate him as closely as you can.

Emotional tone is often conveyed by pitch, rhythm and intonation patterns. You’ve learned to express your feelings with the intonation patterns of English. You might feel uneasy with Malayalam intonation patterns because they have the wrong emotional feeling for you as an English speaker. If so, you should try to overcome this uneasiness.
because the Malayalam intonation patterns have an emotional content for the Malayali. You might give a Malayali the wrong impression of your feelings if you use the English intonation pattern.

**Grammar Note: Post Positions /aDuttu/**

We call words like /aDuttu/ and /ninnu/ "post positions." They are similar to English "prepositions" (behind, in front of, next to, from, etc.) in that their function is to show relationships between words. But they are unlike prepositions in that they always come after the word they modify, hence the name post position. In addition, the word a post position follows usually takes a case ending. /ninnu/ requires the locative; /aDuttu/ as you can probably guess from the above conversation, requires the possessive (/janandeyaDuttu/). In a few cases the case ending can be omitted. /purattu/ "on top of" usually takes the possessive. However, it's not required with /meeSa/. E.g. /meeappurattu vaykkyePudu/ "Don't set it on the table."

**DRILL 10: CONVERSATION ("What a Beautiful Skirt!")**

puDiya vaakkugala

paavaaDa the long full skirt worn by young, unmarried Malayali girls.

ṭuurisTTu hoTTeLindeyaDuttu near the Tourist Hotel

aṭrayuLLu! Only that much!

Amer. girl: oo! vaLaфе_нalla paavaaDa. eviD'ennu vaапpiчču?
Mal. girl: kriŚNa silku hausilnинну.
Amer. girl: kriŚNa silku haus' eviD'aa'?
Mal. girl: ṭuurisTTu hoTTeLindeyaDutt' aa'.
Amer. girl: paavaaDaykky' end' aa' vila?
Mal. girl: ifupattanju ōuuba.
Amer. girl: aṭrayuLLu!

**Cultural Note:** Unlike American custom, it is quite proper in Kerala to ask how much someone paid for something. Be prepared to answer this question about all your possessions.

---

**DRILL 11: REVIEW**

Count from 1 to 30.

---

**DRILL 12: REPETITION**

<table>
<thead>
<tr>
<th>pattu</th>
<th>ten</th>
</tr>
</thead>
<tbody>
<tr>
<td>ifupadu</td>
<td>twenty</td>
</tr>
<tr>
<td>muppadu</td>
<td>thirty</td>
</tr>
<tr>
<td>naalpadu</td>
<td>forty</td>
</tr>
<tr>
<td>anbadu</td>
<td>fifty</td>
</tr>
<tr>
<td>aarupadu</td>
<td>sixty</td>
</tr>
<tr>
<td>eeRupadu</td>
<td>seventy</td>
</tr>
<tr>
<td>eNpadu</td>
<td>eighty</td>
</tr>
<tr>
<td>tonnuuru</td>
<td>ninety</td>
</tr>
<tr>
<td>nuuru</td>
<td>(one) hundred</td>
</tr>
</tbody>
</table>
Nouns
kuppi
čaakku
kattu
maNiyardar
aři
čanda
jaŋšan
paavaaDa
tuuriSTTa hoTTTeL
kriŠNa silku haussu

Verbs
kiTT-; kiTTi
poo’TTe (poogaTTe)

Adverbs
maatramuLLu
atrayuLLu

Cardinal Numbers
pattu
ifupadu
muppadu
naalpadu
anbadu
aarupadu
eerupadu
eNbadu
tonnuuru
nuuru

bottle
chalk
letter
money order
uncooked rice
market place
junction
long full skirt
tourist hotel
Krishna Silk House
to get; obtain; find
May (I) go.
only; just
Only that much!
ten
twenty
thirty
forty
fifty
sixty
seventy
eighty
ninety
(one) hundred
Grammar Words

- **nīnṇu**
  - from (takes locative)

- **aDutta**
  - next to; near (takes possessive)

Expressions

**allo**
- softener; politeness marker

**saaṛamilla**
- No matter; It doesn't matter.
- Oh shucks.

**čhee. našamaayi**
- Surely; Yes.

**oo**
Grammar Note: The words for north, south, east and west (/vaDakku; tekku; kIRakk; paDiDrira/) act like /aDutta/ in that the word which precedes them is in the possessive case.

DRILL 1: REPETITION BUILD-UP

1. vaDakku
   kooRikkooDu
   kooRikkooDinde vaDakku
   kannuur
   kannuur kooRikkooDinde vaDakk' aaNu.
   north
   Calicut
   north of Calicut
   Cannanore
   Cannanore is north of Calicut.

2. trišuur
   trišuurinde vaDakku
   kooRikkooDu
   kooRikkooDu trišuurinde vaDakk' aaNu.
   Trichur
   north of Trichur
   Calicut
   Calicut is north of Trichur.

3. vaDakku vašam
   vaDakku vašatt' aaNu
   trišuurinde vaDakku vašatt' aaNu
   kooRikkooDu trišuurinde vaDakku vašatt' aaNu.
   north side
   on the north side
   on the north side of Trichur
   Calicut is on the north side of Trichur.

4. tekku
   kannuurinde tekku
   kooRikkooDu
   kooRikkooDu kannuurinde tekk' aaNu.
   south
   south of Cannanore
   Calicut
   Calicut is south of Cannanore.
5. koorikkoodinde tekku
   trišuur
   trišuur koorikkoodinde tekku' aanau.

   south of Calicut
   Trichur
   Trichur is south of Calicut.

5. koorikkoodinde tekka vašatu
   trišuur koorikkoodinde tekka vašatt' aanau.

   to the south side of Calicut
   Trichur is to the south side of Calicut.

6. aleppuRa
   aleppuRayuDe tekku
   kollam
   kollam aleppuRayuDe tekku' aanau.

   south of Alleppey
   Quilon
   Quilon is south of Alleppey.

7. vaDakku
   aleppuRayuDe vaDakku
   erNaaguLam
   erNaa'ulam aleppuRayuDe vaDakk' aanau.

   north
   north of Alleppey
   Ernakulam
   Ernakulam is north of Alleppey.

8. erNaaguLam
   erNaaguLattinde tekku
   aleppuRa
   aleppuRa erNaaguLattinde tekku' aanau.

   south of Ernakulam
   Alleppey
   Alleppey is south of Ernakulam.

9. kollam
   kollattinde tekku
   tiřuvan'ndapuřam
   tiřuvan'ndapuřam kollattinde tekku' aanau.

   south of Quilon
   Trivandrum
   Trivandrum is south of Quilon.

10. tiřuvan'ndapuřam
    tiřuvan'ndapuřatindde vaDakku
    kollam
    kollam tiřuvan'ndapuřatindde vaDakk' aanau.

   north of Trivandrum
   Quilon
   Quilon is north of Trivandrum.
DRILL 2: RESPONSE

Referring to the map, page 158, students or teacher should ask questions like

kannuur trišuurinde tek' aaNo?
aleppuRa tifuvan'ndapuřattinde vaDakk' aaNo?
kooRikkooDu kannuurindeyəDutt' aaNo?

and receive correct answers. Use full sentences in your answer, not simply /ade/ or /alla/.

DRILL 3: REPETITION BUILD-UP

1. kiRakku
   (NS) keRakku
   aleppuReyuDe keRakku
   koTTayam
   koTTayam aleppuReyuDe
   keRakk' aaNu.

2. keRakka vašam
   keRakka vašattu
   aleppuReyuDe keRakka vašattu'
   koTTayam
   koTTayam aleppuReyuDe
   keRakka vašatt' aaNu.

3. keeFaLam
   keeFaLattinde keRakku
   maadraassu
   madraassu keeFaLattinde
   keRakk' aaNu.
keeraLattinde keRakka vašattu
madraassu keeraLattinde keRakka vašatt' aaNu.
on the east side of Kerala
Madras is on the east side of Kerala.

4. paDĩnaaru
madraassinde paDĩnaaru keeraLam
keeRaLam madraassinde paDiňaaru'
west
west of Madras
Keralo
Kerala is west of Madras.

5. paDĩnaaru
paalukkaaDu
palukkaaDinde paDiňaaru keeRaLam
kooRikkooDa
kooRikkooDu paalukkaaDinde
west
west of Paighat
Calicut
Calicut is west of Paighat.

6. aDuttu
keeRaLattinde aDuttu madraassu
madraassu keeRaLattinde aDutt' aaNu.
next to; near
near Kerala
Madras
Madras is near Kerala.

7. kooči
erNaagulam
erNaagulattindeyaDuttu
kooči erNaagulattindeyaDutt'
Cochin
Emakulam
near Ernakulam
Cochin is near Ernakulam.
aa'.

8. toTT' aDuttu
erNaagulattinde toTT' aDutt'
right next to
right next to Ernakulam
Cochin is right next to
aa.
Ernakulam.
DRILL 5: RESPONSE

Referring to the map, page 158, ask questions about where the districts (and cities) are in relation to one another and receive appropriate answers.

DRILL 6: TRANSLATION

1. Are you hungry?
2. Are you studying Malayalam or Hindi?
3. Did you study Malayalam or Hindi?
4. I have to go to class.
5. I have to go to class at 8:45.
6. Would you mind opening this bottle.
7. Would you mind turning on the phonograph (make the phonograph sing).
8. Let's buy this yellow sari.
9. I like this yellow skirt.

Pronunciation Note: A puff can spoil a /p/

Some of you may still be having trouble pronouncing consonants lightly. It may help if you realize that normally English speakers pronounce sounds like /p, t/ and /k/ with a little puff of air when they come at the beginning of a stressed syllable. (Hold your hand or a piece of paper up close to your mouth and say words like "pose," "tend," and "cuss." You'll be able to feel the puff of air on your hand; it will make the paper move.) Since Malayalis don't make this puff of air when they pronounce /p, t, t, T/ or /k/ you have to get rid of that "puff" that comes so naturally with these sounds if your Malayalam is to sound like Malayalam.

In English we make "puffless /p/s" (and /t/s and /k/s) when the
sound just before one of these is /s/. Say the words "dispose," "distend" and "discuss." To learn to make these sounds like a Malayali, practice like this. Put your tongue in position for making an "s" sound. Then say the words "pose," "tend," "cuss" (as well as the Malayalam words below) making just the hint of an "s" sound. Next put tongue in position for "s" and say the words without any preceding "s" at all. Remember that for Malayalam there's also only very light contact between the lips or between tongue and roof of mouth.

**DRILL 7: PRONUNCIATION**

- pose; dispose; (s)pose
  - (s)paal
  - (s)pan'saařa
  - (s)pudïya
  - (s)paaTTu
  - (s)poDi

- tend; distend; (s)tend
  - (s)tañu
  - (s)turannu
  - (s)tuDaññi

- cuss; discuss; (s)cuss
  - (s)kaNDu
  - (s)kuDiţu
  - (s)keeTTu
DRILL 8: CONVERSATION ("Lay off! It's My Nest")

puďiya vaʔkugal.

\[\begin{align*}
\text{id- (iTTu)} & \quad \text{to lay (an egg); to put} \\
\text{kaาะaNam} & \quad \text{reason} \\
\text{kuuD�} & \quad \text{nest} \\
iTTuGoLLu (\text{often con-tracts to iTT'o}) & \quad \text{Go ahead and lay it (this is a "free" translation).} \\
appur̕tu & \quad \text{over there; that side}
\end{align*}\]

Scene: Chicken "Kari" struts purposefully towards a nest (/kuuD�/). Chicken "Biriyaani" cackles out to chicken "Kari."

Biri: \(\text{end' aa' iviDe ceyyunnadtu?}\)
Kari: \(\text{muTTayiDaan poogunnu.}\)
Biri: \(\text{iviDe iDefudu!}\)
Kari: \(\text{end' aa' kaาะaNam?}\)
Biri: \(\text{ii kuuD' ended' aaNu. enikky' ippoo' muTTayiDaNam.}\)
Kari: \(\text{enna' iTTuGoLLu. naan appuratt' iDaam.}\)

DRILL 9: REVIEW

Count to 100 by tens.

---

DRILL 10: REPETITION

\[\begin{align*}
anju & \quad \text{five} \\
pattu & \quad \text{ten} \\
padinanju & \quad \text{fifteen} \\
i\text{fupadu} & \quad \text{twenty} \\
i\text{fupattanju} & \quad \text{twenty-five} \\
muppadu & \quad \text{thirty}
\end{align*}\]
PRONUNCIATION NOTE: Unlike the other numbers the double "t"s of /tonnuuttanju/ are alveolar.

DRILL 11: REVIEW


DRILL 12: TRANSLATION

I want to buy a skirt.
I have to get some meat.
Mother wants me to get some meat.
I ought to (have to) study tomorrow.
Children like to drink milk.
You should drink the milk.
Nouns
vaṣam side
kočči Cochin
kaṇaNam reason
kuuDu nest

Verbs
iD- (iTTu) to lay (an egg)

Post Positions (takes possessive)
vaDakkku north
tekku south
kiRakkku east
paDińaararu west
toTTaDuttu right next to
appurattu over there; that side

Expressions
iTTugollu go ahead and lay it

Cardinal Numbers
iṟupattanju twenty-five
muppattanju thirty-five
naalpattanju forty-five
anbattanju fifty-five
aarupattanju sixty-five
eerupattanju seventy-five
eNbattanju eighty-five
tonnuuttanju ninety-five
DRILL 1: REPETITION BUILD-UP

1. mumbil
   viiDù
   viiDinde mumbil
   basstaappu
   viiDinde mumbil basstaapp' aaNu.
   in front of
   house
   in front of the house
   bus stop
   In front of the house is a bus stop.

2. ŋaan
   ende mumbil
   ifikkye fyudu
   ende mumbil ifikkye fyudu.
   I
   in front of me
   please don't sit
   Please don't sit in front of me.

3. keTTiDam
   keTTiDattinde mumbil
   keTTiDattinde mumbil basstaapp' aaNu.
   building; large house
   in front of the building
   There's a bus stop in front of the building.

4. puragil
   viiDinde puragil
   kakkuussu
   kakkuussu viiDinde puragil aaNu.
   behind; in back of
   behind the house
   privy; backhouse; toilet
   The toilet is behind the house.

5. puragil
   keTTiDattinde puragil ěeriya
   ěeriya rooDu
   keTTiDattinde puragil ěeriya rooD' aaNu.
   behind
   behind the building
   little; small
   path; little road
   There's a path behind the building.
DRILL 2: CONVERSATION ("Looking for R.V. Press")

puđiya vaakkugaL

pressu press; printing establishment
_neepe straight; directly
_neepe puragil directly behind

Stranger: aa keTTiDam yeed' aa(Nu)?
Native: ad' aa(Nu) poostaappissu.
Stranger: adindeyaDutt' alle R.V. pressu?
Native: ade. poostaappissinde neepe puragil.

DRILL 3: REPETITION BUILD-UP

1. purattu on top of
meešappurattu on the table
vaykkyu set
čaaya meešappurattu vaykkyu. Set the tea on the table.

2. ippurattu on this side of
meešayuDeyippurattu on this side of the table
(NS) meešeyuD' ippurattu
iDu
meešeyuD' ippuratt' iDu. Put (it) on this side of the table.
kaseeřa chair
kaseeřa meešeyuD' ippuratt' iDu. Put the chair on this side of the table.

3. čanda market place
čandayuDeyippurattu on this side of the market
(NS) čandeyuD' ippurattu
krišNa silku hausu
krišNa silku hausu. Krishna Silk House
čandeyuD' ippuratt' aa(Nu) Krishna Silk House is on this
krišNa silku hausu. side of the market.
4. appurattu  
poostǝappissu  
poostǝappissindeyappurattu  
(NS) poostǝappissind’ appurattu  
poostǝappissind’ appuratt’  
aa(Nu) kriŚNa silku hausa.  

beyond; on that side of  
post office  
beyond the post office  

Krishna Silk House is beyond  
the post office.

5. vaRi  
vaRiyuDeyappurattu  
(NS) vaRiyuD’ appurattu  
ende viiDu  
ende viiDu vaRiyuD’ appuratt’  
aa(Nu).  
vaRiyuD’ appuratt’ aa(Nu) ende  

road  
beyond the road  

my house  
My house is over beyond the  
road.  

My house is over beyond the  
road.

Vocabulary Note: /appurattu/

The real meaning of /appurattu/ is actually very vague. Sentence 5  
might be more accurately translated, "Over there beyond the road some-  
where in the distance."

Grammar Note: Post Positions

The post positions /mumbil; puragil; ippurattu/ and /appurattu/ re-  
quire that the noun preceding be in the possessive case, as you can tell  
from the exercises in this lesson. In some dialects, however, the noun  
preceding these post positions, as well as /aDuttu/, will be in the da-  
tive case. Thus you might hear /keTTiDattinu mumbil/ rather than  
/keTTiDattinde mumbil/. Both forms are correct. If your teacher finds  
the dative case more natural for him, it would be quite all right for you  
to learn it that way.
**DRILL 4: ADDITIVE**

Add the correct possessive (or dATIVE) ending and /aDutt' aaNu/ to the words below.

*Example:* Teacher: vaRi

Student: vaRiyuDeyaDutt' aaNu.

- viiDu
- meeša
- ŋaa
- keTTiDam
- avan
- keeFaLam

---

**DRILL 5: FREE CONVERSATION**

Referring to a map of the U.S., talk about where the states are in relation to one another. Review the words for directions if necessary.

---

**DRILL 6: CONVERSATION ("Looking for the Railroad Station")**

pudiya vaakkugaL

ii vaRiyuDeyappuratt' aaNu In this context—"The next road over beyond this road. (See map, p. 190.)

(y)eedile? which way? which direction?

idile this way; this direction

Stranger: reeylve stešan iviD' aDutt' aaNo?

Native: ače.

Stranger: eviD' aa'?
Native: (pointing) ii vaRiyuD' appuratt' aa'.
Stranger: stešand' aDuttu hooTTel uNDo?
Native: stešand' ippuratt' oru hooTTel uNDu.
Stranger: ennaa' poo'TTe.
Native: ſeňi.

(The stranger takes the first little road over to the road running parallel, but when he comes to that road he has to ask someone else)

Stranger: (y)eedíleyaa(Nu) reeylve stešani' poogunnadu?
2nd Nat.: idile poo’Nam.
Stranger: stešand' aDutta hooTTel uNDo?
2nd Na: stešand' appuratti oru hooTTel uNDu.
Stranger: poo'TTe.
2nd Nat.: ſeňi.
Note:

The first native says the hotel is /steŋdeyippurattu/ while the second says it is /steŋdeyappurattu/. Study the map and figure out why each man describes it differently.

---

**DRILL 7: REVIEW PRONUNCIATION /1, l/**

Review Drill 4, page 167.

---

**DRILL 8: TRANSLATION**

Is it a boy or girl?

Does he know how to talk?

Does he know how to walk?

Has he started to walk?

Did I get a letter from home?

How much does goat meat cost?

How much do eggs cost?

How old is your sister?

---

**DRILL 9: PRONUNCIATION**

Concentrate on making good /R/s.

vaRi

paRam

kiRakku (keRakku)

kooRikkooDu

aleppuRa

kaRiŋnila
DRILL 10: CONVERSATION ('Left or Right Side?')

Stranger: basstaapp’ eviDeyaa(Nu)?
Native: aa teNipp’ ind’ appurattu.
Stranger: iDada vašatto, valada vašatto?
Native: iDada vašattu.
<table>
<thead>
<tr>
<th>Nouns</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bus staappu</td>
<td>bus stop</td>
</tr>
<tr>
<td>keTTiDam</td>
<td>building</td>
</tr>
<tr>
<td>kakkuussu</td>
<td>toilet; backhouse</td>
</tr>
<tr>
<td>rooDu</td>
<td>road</td>
</tr>
<tr>
<td>pressu</td>
<td>press (printing establishment)</td>
</tr>
<tr>
<td>kaseeфе</td>
<td>chair</td>
</tr>
<tr>
<td>vaRi</td>
<td>road</td>
</tr>
<tr>
<td>teNignu</td>
<td>curve</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Adjectives</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>čeriya</td>
<td>small; little</td>
</tr>
<tr>
<td>neeфе</td>
<td>directly; straight</td>
</tr>
<tr>
<td>iDada</td>
<td>left</td>
</tr>
<tr>
<td>valada_a</td>
<td>right</td>
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</table>

<table>
<thead>
<tr>
<th>Post Positions</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mumbil</td>
<td>in front of</td>
</tr>
<tr>
<td>puragil</td>
<td>behind</td>
</tr>
<tr>
<td>ippurattu</td>
<td>on this side of</td>
</tr>
<tr>
<td>appurattu</td>
<td>beyond; on that side of</td>
</tr>
</tbody>
</table>
iuNiT naalu

paaDam onnu

DRILL 1: CONVERSATION ("At the Tea Shop")

pudiya vaakkugaL

tinn- (tinnu) to eat
dooša like a rice pancake
varšam year
oṛa varšam aayi a year ago
maDangí poog- to go back; return
kaRifiriu after; finished
ortt vargam kaRinu after one year; a year from now
paDippikky- (paDippičču) to study

Scene: A Small Tea Shop

A westerner (sayppu) enters and sits at a table. All eyes are upon him. A young boy (the waiter) approaches...

Boy: saarin' endu veeNam?
Sayppu: oṛa kaappi taṛu.

Boy: tinnan endu veeNam?
Sayppu: ṛaNDu dooša taṛu.

A Malayali who has been listening to this interchange in surprised wonder engages the sayppu in conversation.

Malayali: malayaaLam ariyaamo?
Sayppu: koračči ariyaam.
Malayali: eviD' aa' paDiččadu?
Sayppu: amerikkeyil.
Malayali: aviD' aaNo viiDh?
Sayppu: ade.
Malayali: iviD' eppoo' vannu?
Sayppu: ořa varšam aayi.
Malayali: eppoo' maDagg pooguñnu?
Sayppu: ořa varşag kuRIIñu.
Malayali: iviD' end' aa' jooli?
Sayppu: skuuLil paDippikkyunnu.

The sayppu has finished his food and the boy approaches again.

Boy: veer' endu veeNam saaru?
Sayppu: onnum veeNDa. (to the Malayali) poo'TTe.
The foreigner gets up and goes toward the counter. The boy points and shouts...

Boy: aa saaru naalpadu payssa.
The sayppu pays his bill and leaves.

Grammar Note: Addressive Case /-inooDu; -ooDu/

Verbs like /paray-/ "to say," "to tell," /samsaañikky-/ "to speak" and /čoodikky-/ "to ask" we call "verbs of address." There are only a few such verbs in Malayalam but they are peculiar in that they require their object to take an addressive case ending. The object of such verbs is almost always the name of a person since we don't ordinarily "address" non-humans.

/-inooDu/ Words which take /-inde/ in the possessive (and /-ina/ in the dative) take /-inooDu/ in the addressive.

/saarinde; saarinu; saarinooDu/

/-ooDu/ Words which take /-uDe/ or /-de/ in the possessive (and /-kku; -kkyu; -ykkuy/ or /-u/ in the dative) take /-ooDu/ in the addressive.
DRILL 2: REPETITION BUILD-UP

1. paraññu
   ayaaL
   ayaaLooDu paraññu.
   ayaaLooDu vañaan paraññu.
   vañan ayaaLooDu vañaan paraññu.
   told; said
   he
   told him
   (I) told him to come.
   I told him to come.

2. aval
   avalooDu paraññu.
   avalooDu giTTaar vaayikkyaan paraññu.
   she
   (I, He) told her.
   (I, He) told her to play the guitar.

3. čoodičču
   kuuTTugaaři
   kuuTTugaařiyooDu čoodičču.
   čoodyam
   čoodyam čoodičču
   asked
   friend
   (I, He) asked the friend.
   question
   (I, He) asked a question.
   (NS) čoodyam joodičču.
   kuuTTugaařiyooDu čoodyam joodičču.
   saara kuuTTugaařiyooDu čoodyam joodičču.
   (I, He) asked (my) friend a question.
   Sir asked (my) friend a question.

4. čoodičkkyunnadu
   end' aa(Nu) čoodičkkyunnadu?
   joorju
   joorjinoODu
   joorjinoOD' end' a' čoodičkkyunnadu?
   asking
   What are (you) asking?
   George
   What are (you) asking George?
vargiisu
vargiisinooDū
vargiisinooD' end' aa' čoodikkyunnadu?

What are you asking Vargiis?

5. čoodiččadu
end' aa' čoodiččadu?
kũñña
kuññinooDū
kuññinooD' end' aa' čoodiččadu?
enooD' end' aa' čoodiččadu?

What did (you, he) ask?
What did (you/he) ask the child?
What did (you/he) ask me?

6. samsaařičču
jooN
jooNinooDū
(NS) jooN'NooDū
jooN'NooDū samsaařičču.
innaře jooN'NooDū samsaařičču.

(I spoke to John.
Yesterday (I, he) spoke to John.

DRILL 3: TRANSFORMATION

Change from nominative to addressive case.

Example: Teacher: aafu
Student: aafooDū

avaL
amma
ayaaL
joorju
aafu
kuTTi
DRILL 4: TRANSFORMATION

The teacher will provide a phrase with a verb of address but lacking an object. He will then provide the stimulus for object in the nominative case. The student will change the nominative to addressive (by adding /-inooDu/ or /-ooDu/) and say the whole sentence. The next student will then translate. With that explanation an example is called for!

Teacher: vašaam paraññu... aval
1st Stud: avalooDu vašaam paraññu.
2nd Stud: (I/He/She) told her to come.

_idu parayeñudu._ saaru
_idu parayeñudu._ ōaaman
_ořu čoodiyam čoodičču._ jooju
_čoodikkyaNam._ amma
_čoodikkyaam._ aččan
_aa妞u samsaañččadu._ aafu
_samsaañkkkyu._ kuññu
DRILL 5: CONVERSATION ("Who’re You Talking to?")

puðiya vaakkugal

hallo
vargiissu
čaakko
veegam
faatri

hello
A Malayali Christian name—equivalent to "George."
Another Malayali Christian name—equivalent to "Jacob."
quickly; hurry up
night; tonight

Scene: A small hostel room. A student, Vargiis, is studying. His roommate, čaakko, is out of sight—getting ready to go to the beach. An American friend, John, enters. He doesn’t knock, since he is thoroughly acculturated and this is the general custom among friends.

JooN: hallo vargiissu.

vargiissu: hallo jooN. vañu.

čaakko: (from the next room) vargiissu, ňıggal aarooD' aa(Nu) samsaařikkyunnadu?

vargiissu: jooN'NooDa.

čaakko: ayaaLooD' iñkkyyaan parayu. řaan ippo' vañam.

jooN: eeyu čaakko, veegam vañu. nama'kku biičil poogaam.

čaakko: (coming out) šeñi. poogaam. vargiissu, ni vañuño?

vargiissu: illa. enikkyu faatri saarinooDu samsaařikkyaNam.

jooN: enñaal ňģgal poogunnu.

vargiissu: šeñi.

Notes:

1. Notice that čaakko first refers to vargiissu as /ňıggal/, and later /ni/.

2. Why does jooN say /ňģgal poogunnu/ rather than /nammal poogunnu/?
DRILL 6: TRANSLATION

puragil
aDutta
appurattu
ippurattu
mumbil

DRILL 7: TRANSLATION

1. There's a bus stop in front of the house.
2. My house is near the main road.
3. My house is (over there) beyond the main road.
4. Put the chair next to the table.
5. Put this behind the door.
6. Don't put the chair on that side of the table.
7. Put it on this side of the table.

DRILL 8: PRONUNCIATION, Long and Short Vowels

paDičču studied
paaDičču played (phonograph)
tala head
taalam metal dish
vaykkyu set
vaaykkyu read; play (instrument)
DRILL 9: REPETITION BUILD-UP

1. idu parayefudu. saaru saarinooDu saarinooD' idu parayefudu.
   Don't tell this. Sir

2. liila liilayooDu liilayooD' idu parayefudu.
   Don't tell Liila this.

3. naan ennooDu ċoodičču.
   I

4. parayu nippal ennooDu parayu.
   You tell me!

5. paraññadu end' aa(Nu) paraññadu?
   What was said?

6. manasil aayiyilla.
   I didn't understand what you told me.

7. ċoodikkyefudu.
   Don't ask.

8. samsaaričču avar avaraooDu samsaaričču.
   (I) spoke to them (her).

innale

innale naan avaraooDu samsaaričču.

Yesterday I spoke to them (her).
9. samsaařiččadu
samsaařiččadu.

avañoO' aa(Nu) samsaařiččadu. (I, He) spoke to them (he).

innale avañoO' aa(Nu) samsaařiččadu. (I, He) spoke to them (her) yesterday.

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**DRILL 10: CONVERSATION ("Oh, the Woes of True Love")**

Scene: A young girl, very angry, is sitting on a park bench. She's waiting for her boy friend. After some time he comes sauntering up.

GF: (accusingly) nįŋgāL innelle paarkkil vannill' alle!
BF: illa.
GF: end' aa' kañaNam?
BF: (offhandedly) kaaPPī 'uDikkyaan pooyi.
GF: (mockingly) oo! kaaPPī 'uDikkyaan pooyi.
(She stand up angrily) nįŋgāLkk' ennoO' iŠTam illa. ad' alle kañaNam? (she runs off)
BF: (running after her) ŉaan... ŉaan...
GF: nįŋgāL ennoOĎu samsaařičkkeřudu. ŉaan poogunnu.

**Notes:**

1. /iŠTam illa/ The girlfriend says /iŠTam illa/ in order to add more force to the negation. In English we might say "... at all" to express a more forceful negation. The sentence might then be translated. "You don't like me at all!"

2. Why does she say /nįŋgāLkk' ennoOĎ iŠTam illa/ rather than /nįŋgāL ennoOĎ iŠTam illa/?

3. This isn't a typical Kerala scene!
### Nouns
- dooša: a pancake made of rice and grain flour
- varšam: year
- čooodyam: question
- čaakko: Malayali Christian name "Jacob"
- paarkku: park
- řaatri: night; tonight

### Verbs
- tinn- (tinну): to eat
- paDippikky- (paDippičču): to teach
- čoodikky- (čoodičču): to ask
- maDapp̃i poog-: to return; to go back

### Adverbs
- veegam: quickly; fast

### Expressions
- hallo: hello
- ořa varšam aayi: a year ago
- ořa varšam kaRîñňu: a year from now; after one year

### Grammar Words
- -inoDu, -ooDu: addressing case endings
/paDippikky-/; This verb means "to teach" and, as you may have noticed, is related to /paDikky-/ "to study; to learn." You might say /paDippikky-/ actually means "to cause to learn." You'll find other similar pairs where the particle /-ippi-/ adds the meaning "to cause to." For example /veLLam tilappikkyunnu/ "(He) is boiling the water" (or) "(He) is causing the water to boil."
Grammar Note: Post Positions with Verbal Nouns

One reason we call forms like /parayunnadu/ and /paraññadu/ "verbal nouns" is that they are able to take case endings. Case endings, by definition, can be added only to nouns. The post positions in this lesson, /mumbu/ "before" and /šeešam/ "after," require that the preceding verbal noun take the dative case ending /-inu/.

If all this talk about "nouns," "post positions," "case endings," etc., confuses you, don't let the notes bother you. Some people find an explanation helpful in learning to use a language while others learn better by simply practicing, getting a feel for it, and are confused by explanations. Remember, your primary purpose is to learn how to talk Malayalam, not how to talk about Malayalam.

DRILL 1: REPETITION

1. mumbu
   vannadu
   vannadinu mumbu
   avan pooyi.
   vannadinu mumbu avan pooyi.
   liila vannadinu mumbu avan pooyi.
   before
   came
   before (she) came
   He went.
   Before (she) came, he went.
   Before Lila came, he left.

2. ṣeešam
   vannadinu ṣeešam
   liila vannadinu ṣeešam avan pooyi.
   after
   after (she) came
   After Lila came, he left.
3. \textit{vannadin\textsuperscript{a} alpam} \\
\textit{vannadin' alpam \textit{\textcolor{red}{\textsuperscript{a} see\textcolor{red}{\textsuperscript{a}}}sam}} \\
\textit{liila vannadin' alpam \textit{\textcolor{red}{\textsuperscript{a} see\textcolor{red}{\textsuperscript{a}}}sam}} \\
\textit{\textcolor{red}{\textsuperscript{a}r\textcolor{red}{\textsuperscript{a}}aman pooyi.}} \\
\textit{Just after Lila came, Raman left.} \\
\textit{after (she) came} \\
\textit{a little; just} \\
\textit{just after (she) came} \\
\textit{just after (she) came} \\
\textit{Just after Lila came, Raman left.} \\
\textit{before (he) came} \\
\textit{before Raman came} \\
\textit{train; any wheeled vehicle} \\
\textit{Before Raman came the train left.} \\
\textit{just before (he) came} \\
\textit{Just before Raman came, the train left.} \\
\textit{said; told; explained} \\
\textit{after (you) explained} \\
\textit{(I) understand} \\
\textit{After you explained (it), I understood.} \\
\textit{me} \\
\textit{After (you) explained (it) to me, I understood.} \\
\textit{hand; arm and hand} \\
\textit{should wash} \\
\textit{should wash hands} \\
\textit{eating} \\
\textit{before eating} \\
\textit{food} \\
\textit{Before eating food (you) should wash the hands.} \\
\textit{NS) \textit{kai 'aRugaNam}} \\
\textit{kaRikkyunnadu} \\
\textit{kaRikkyunnadu mumbu} \\
\textit{aahaa\textcolor{red}{\textsuperscript{a}}am} \\
\textit{aahaa\textcolor{red}{\textsuperscript{a}}am kaRikkyunnadu mumbu kai \textit{'aRugaNam}.}
DRILL 2: CONVERSATION ("At the Railway Station")

pudiya vaakkugaL

niyaaN' idinu kaRaNam
You're the cause of this.
samayam
time
adu koNDu (ad' 'oNDu)
because of that
taamassikky- taamassicchu
to be late
maNikkoor
hour

Scene: A taxi, carrying a man and his wife, comes screeching up to a railway station. Several porters rush to meet it. The man hops out, greatly agitated, and calls out to a porter...

ee! erNaaguLam vaNDi pooyiyo?

Porter: saaru vaRunnadin' alpa' mumbu pooyi.

Man: o! naSam aayi! (to his wife who is descending from the taxi—slowly, gracefully) niyaaN' idinu kaRaNam.

Wife: naan endu 'eydu?

Man: niNakkku dress 'eyyaan etra samayam veeNam? ad' 'oND' alle taamassicchu.

Wife: enikkyu dress 'eyyaan fANDu maNikkoor madi. nippaL aa(Nu) taamassicchu.

Man: fANDu maNikkoor madiyalle!

DRILL 3: TRANSLATION

1. You don't like me.
2. Don't talk to me.
3. Don't talk to her.
4. Who are you talking to?
5. Tell Vargiis to sit down.
6. Tell your friend to study.
7. Did you ask Sir?
8. Sir asked me a question.
DRILL 4: TRANSLATION

Where is the post office?
Do you know where the State Bank is?
Yes.
The post office is right next to the State Bank.
Is it on the left side or the right side?
Right side.

Grammar Note: Habitual Tense Ending /-um/

You have already learned that /-um/ is the future ending when the
subject is second or third person.

This same ending /-um/ is the one to use when talking about things
that happen regularly, or habitually. Thus it is used with words like
/divasavum/ "daily"; /saadaarineyaayi/ "usually"; /ellaa...um/
"every" (as in "every day," "every morning," etc.).

When it has the future meaning /-um/ is used only when the sub-
ject is second or third person. (When the subject is first person the fu-
ture ending is /-aam/.)

1st person /ñaan naaLe poogaam/ "I will go tomorrow"
2nd person /níggal naaLe poogum/ "You will go tomorrow"
3rd person /ayaaL naaLe poogum/ "He will go tomorrow"

But when /-um/ shows habitualness, it is used with any subject, includ-
ing 1st person.

1st person /ñaan ċandeyiL divasavum
poogum/ "I go to the market
place daily"
2nd person /níggal ċandeyiL divasavum
poogum/ "You go to the market
place daily"
3rd person /ayaaL ċandeyiL divasavum
poogum/ "He goes to the market
place daily"
Vocabulary Note: /ellaa ...um/ "every"

This word is peculiar in that /ellaa-/ has to come in front of the noun while /-um/ comes after it.

/elaa faavileyum/
elaa maNikkuurum/

"every morning"
"every hour"

DRILL 5: REPETITION BUILD-UP

1. faavile
ellaa faavileyum
jooli ceeyum
elaa faavileyum jooli ceeyum.

(NS) elaa faavileyun jooli 'eyyum.

morning
every morning
works
(I, He, etc.) work(s) every morning.

2. aahaaśam
nall' aahaaśam karikkyum.
ellaa faavileyum
ñaan elaa faavileyum nall'
aahaaśam karikkyum.

(NS) ñañañ elaa faavileyun nall'
aahaaśan karikkyum.

food
(I, He, etc.) eat good food.
every morning
I eat good food every morning.

3. divasam
(NS) devasam
ellaa devasavum
klaassil poogum.
ñaagāL
ñaagāL elaa devasavum klaassil poogum.

(NS) ññaagāL elaa devasavuŋ klaassil poogum.

day
every day
(I, He, etc.) go to class.
we (exclusive)
We go to class every day.
4. eTTum
   viiTil eTTum
   anjaFa maNikkyu
   aččan
   aččan anjaFa maNikkyu viiTil eTTum.
   devasavum
   aččan devasavum anjaFa maNikkyu viiTil eTTum.

5. urauum
   (NS) orauu
   pattaFa maNikkyu
   aččan pattaFa maNikky' orauu
   faatri
   ellaa faatriyum
   ellaa faatriyum aččan pattaFa maNikky' orauu

6. ořu kuuDi
   (NS) ořooDi
   pattaFa mani
   pattaFa maNiyooDi
   orauu
   pattaFa maNiyoo'ooDiyaorauu

Pronunciation Note: /devasum/urauu/

These are usually pronounced [devasum] and [orauu] at normal speed following the rule that /i/ sounds like [e] and /u/ sounds like [o] when followed by a single consonant and the vowel /a/.

Notice also that /ořu kuuDi/ sounds something like [ořooDi] when said at normal speed.
DRILL 6: TRANSLATION

Write out a translation of the following piece.

eellaa Faavileyum ñaan aaraña maNikky' eeRikkyum. kaappiyum aahaaãamum kaRicçiãdinu ñeeãam klaassii poogum. eeTTãña maNi muudal pandãNDa maNi veõe malayaaLam paDikkyum. uõcaykkyu aahaaãam kaRikkyum. onnãña maNi muudal naalãña maNi veõe ñindiý'ë patti paDikkyum. anju maNi oãña kuuDi (ofoodi) viïTTiï eTTum. uNNu kaRicçiãdinu ñeeãam pinneyum malayaaLam paDikkyum. malayaaLam ñeeppu keeLkkum. ñattu pattaña maNi oãña kuuDi (ofoodi) uaraãum. ñGattne samayam kaRikkyum.

pudiya vaakkugal

eeRikky- (eeNittu) to stand up; to get up (from sleep)
muudal... veõe from... until
uõcça noon
patti about
uNNu large meal
pinne later; then
pinneyum then again
ñeeppu tape
ñattu in that way; in that fashion

DRILL 7: REPETITION BUILD-UP

1. muudal
   eeTTãña maNi muudal
   veõe
   pandãNDa maNi veõe
   malayaaLam paDikkyum.

   from
   from 8:30
   until
   until 12 o'clock
   (I, He, etc.) study Malayalam.
eTTa maNi muudal pandñaNDa maNi veñe malayalām paDikkūyum.

From 8:30 until 12 o'clock (I, he, etc.) study Malayalam.

2. patti (alveolar /tt/) indiy'e patti onnaña maNi muudal naïañña maNi veñe onnaña maNi muudal naïañña maNi veñe indiy'e patti paDikkūyum.

about about India from 1:30 until 4:30
From 1:30 until 4:30 (I, he, etc.) study about India.

3. muunnē maNi muudal anju maNi veñe vaayikkūyum.
indiy'e patti vaayikkūyum.
muunnē maNi muudal anju maNi veñe indiy'e patti vaayikkūyum.

from 3 o'clock until 5 o'clock
(I, he, etc.) read.
(I, he, etc.) read about India.
From 3 o'clock until 5 o'clock
(I, he, etc.) read about India.

4. T.V. kāNum.
eTTaña maNi muudal pattaña maNi veñe eTTaña maNi muudal pattaña maNi veñe T.V. kāNum.

(I, he, etc.) watch T.V.
from 8:30 until 10:30
From 8:30 until 10:30 (I, he, etc.) watch T.V.

5. ūnaa orangūm padinonnū maNi muudal eeRū maNi veñe padinonnū maNi muudal eeRū maNi veñe ūnaa orangūm.

I sleep from 11 o'clock until 7 o'clock.
I sleep from 11 o'clock until 7 o'clock.

6. vīNa vīNa vaayikkūyum.
devasavum vīNa vaayikkūyum.
aaru maNi muudal

veena, a classical Indian stringed instrument
(He) plays the veena.
(He) plays the veena daily.
from 6 o'clock
ombadu maNi vefe.

ayaal aaru maNi muudal ombadu
maNi vefe devasavum viniNa
vaayikkuyum.

until 9 o'clock

He plays the veena daily
from 6 o'clock until
9 o'clock.

ayaal divasavum viniNa vaayikkuyum
DRILL 8: TRANSLATION

a year ago
a month ago
six months ago
two weeks ago
five years ago

a year from now (finished)
three years from now
three weeks from now
eight months from now
ten weeks from now

DRILL 9: CHAIN

Count from one to one hundred by 5's.

DRILL 10: PRONUNCIATION, Long and Short Vowels

kuTTi  child
kuuTTam  crowd; group
kollam  year; Quilon
koovalam  a beach near Trivandrum
Nouns
vaNDi train; any wheeled vehicle
kai hand; arm and hand
aahaañam food
samayam time
maNikkoor hour
divasum day
učča noon
uNNu large meal; feast
_teepu tape (tape recorder)

Adjectives
alpam a little
ellaa...um every

Adverbs
divasavum daily
pinneyum then again

Post Positions
mumba before (verbal noun plus dative)
šeešam after (verbal noun plus dative)
patti about

Verbs
kaRug- (kaRugi) to wash
taamassikky- (taamassičču) to be late
eTT- (eTTi) to arrive; to reach
uragg- (uraggl) to sleep; to go to bed

Expressions
adu koNDu (adoNDu) Because of that; that's why
ořu kuuDi (ořuDi) about
Expressions (cont.)
muudal...vere
aŋnine

from...until
in that way; in that fashion;
that's how

Grammar Words
-um

VOCABULARY NOTES

/vaNDi/ This word can refer to most any wheeled vehicle. /kai vaNDi/ is a hand cart; /kaala vaNDi/, a bullock cart. The authors' baby stroller was dubbed /kuŋŋa vaNDi/ by local children.

/učča/ In addition to meaning "noon," /učča/ can mean the time period Americans usually refer to as "afternoon."

/kaRug-; kaRugi/ "to wash" This word cannot be used to talk about washing clothes. There is another verb /nanakky-; nanačču/ which means "to wash (clothes)."
Grammar Note: The Quotative /enna/:

In iuNi'T onnu, paaDam onnu you learned to use /enna/ as a sort of verbal quotation mark to report the name of a person; /ende peeq'aaaman enn' aarN'/.

/enna/ is used in much the same way when reporting what someone has said, thought, heard, asked, etc. Thus you will find /enna/ being used with verbs like:

/sanar'; sanaNNu/ say; said
/sisaariick'; sisaarichcu/ think; thought
/keek'; keekTu/ hear; heard
/sisaar; sisaichcu/ ask; asked

Some examples:

1. /suud'; ill' enn' vijaariHu./ "It's not hot (I, he) thought";
   "(I, He, etc.) thought (that) it wasn't hot."

2. /liila naaLe vaar'aa enn' paarNNu./ "Lila said, '(I) will come to-
   morrow.'" or "Lila said
   (that) she will come tomorrow."

3. /nigaL ceyrynnaadu s الهاتف enn' arinaam./ "(I, He, etc.) know(s) (that)
   what you're doing is right."

4. /joon' nanaayi paaDum enn' keeTTu./ "(I, He, etc.) heard (that) John
   sings well."

You might think of these as a sentence within a sentence, noting that /enna/ always comes right after the sentence being quoted.

English has two ways of quoting speech, thoughts, etc. We can make a direct quote, in which case we repeat exactly the words the person said or thought:
"I'll come tomorrow," he said.
"It isn't hot," I thought.

or we can quote indirectly, in which case we often have to change the subject and the tense of the verb.

He said (that) he would come tomorrow.
I thought (that) it wasn't hot.

In Malayalam you can only make direct quotes, i.e. you must repeat exactly what was said, heard, thought, etc. Notice, however, that while in English the name of the person who said something comes right in front of the verb, in Malayalam it often comes first, followed by the direct quote, /enna/ and the verb, in that order.

"I'll come tomorrow," Lila said.

/liila naaLe vaRaam ennu paraNnu./

It is also quite possible in Malayalam to leave off the reporting verb when the meaning is obvious from context; /naaLe vaRaam ennu/ is thus a complete answer to a question like /liila endu paraNnu?/.

**DRILL 1: REPETITION**

1. _naaLe vaRaam._
   _naaLe vaRaam ennu paraNnu._
   
   I will come tomorrow
   (I, He, etc.) said, "I will come tomorrow." or (I, He, etc.) said that (I, he) would come tomorrow.

   _jooN naaLe vaRaam ennu paraNnu._
   
   John said, "I will come tomorrow." or John said he would come tomorrow.

2. _mettinNaale_
   _mettinNaal' vaRaam ennu paraNnu._
   
   day after tomorrow
   (I, He, etc.) said, "I will come day after tomorrow." or (I, He, etc.) said (I, he) would come day after to-

Vargiis said, "I will come day after tomorrow." or Vargiis said he would come day after tomorrow.

Sir isn't there.

Sir is there.

Chair

The chair's over there.

I thought (it, he) was over there.

Where did Raman go?

Do (you) know where Raman went?

What is Chako doing?

Do (you) know what (he)'s doing?
DRILL 2: CONVERSATION ("Will Lila Come?")

puðiya vaakkugal

neeratte, early

Scene: Vargiis meets his friend Suresh and they discuss the party Vargiis is giving tomorrow.

Vargiis: naaLe paarTTikkyu nippal vañumo?
Sureeš: vañam.
Vargiis: naaLe paarTTiyuND' ennu liilayooDu parañño?
Sureeš: parañíu.
Vargiis: avöL vañumo?
Sureeš: vañam enn' âaNu ennooDu parañíadu.
Vargiis: ennaal vañum. sureeš neeratte vañanam.
Sureeš: oo.

Notes:

1. Take special notice of when the verbs take the /-aam/ ending, when /-um/.
2. /sureeš neeratte vañanam/ It is very common for a person to say the name of the person he is speaking to, rather than /ni/ or /nippal/.

DRILL 3: TRANSLATION

1. There's a bus stop in front of the museum.
   I think there's a bus stop in front of the museum.
   I thought there was a bus stop in front of the museum.

2. My house is near the hospital.
   She said her house is in front of the hospital.
3. Where is the market place?
   She asked where the market place is.
   Do you know where the market place is?

4. Is it on the left side or the right side?
   Do you know if it's on the left side or the right side?
   Does Suresh know if it's on the left side or the right side?

---

**DRILL 4: REPETITION**

1. onnu
   onnninu
   _pettu_ miNITT' uNDu
   onnninu _pettu_ miNITT' uNDu.
   _faNDinu_ _pettu_ miNITT' uNDu.

2. ifupadu miNITT' uNDu
   _muunnin' ifupadu_ miNITT' uNDu.
   _anjin' ifupadu_ miNITT' uNDu.

---

**DRILL 5: ADDITIVE**

Add _/anju miNITT' uNDu/_ to the phrases given and translate.

*Example:* Teacher: padinonninu

Student: padinonnin' _anju miNITT' uNDu._

It's five minutes to eleven.

_faNDinu_ _pettinu_ _aarinu_ _eTTinu_
DRILL 6: REPEITION

1. kaRiīnā
   eeRu kaRiīnā
   anju miNīTT' aayi
   eeRu 'aRiīnā anju miNīTT' aayi.
   after; finished
   after seven
   five minutes have become
   It's five minutes after seven.

2. ombādū 'aRiīnā iṟupadū
   miNīTT' aayi.
   It's twenty minutes after nine.

3. eTTu 'aRiīnā iṟupattanju
   miNīTT' aayi.
   It's twenty-five minutes after eight.

DRILL 7: ADDITIVE

Add /iṟupattanju miNīTT' aayi/ to the phrases provided and translate.

FaNDu 'aRiīnā
   eeRu 'aRiīnā
   muunnu 'aRiīnā
   eTTu 'aRiīnā
   ombādū 'aRiīnā
   pandFaNDu 'aRiīnā
   onnu 'aRiīnā

DRILL 8: ADDITIVE

Add /anju miNīTT' uNDu/ or /anju miNīTT' aayi/, whichever is correct, to the phrases provided and translate.

anjīnu
   anju 'aRiīnā
   ombādu
   ombādū 'aRiīnā
   muunnu 'aRiīnā
DRILL 9: CHAIN

Student one will say to student two, "Ask _____ what time it is? (έπρασα παραμέτρεια ανοίγεται η πλατφόρμα/α) He asks and upon receiving the answer, reports it to student one (ήπιάν ομβάδιν' αντίο χιλίμετρα/α) or simply (ομβάδιν' αντίο χιλίμετρα/α) Continue around the room.

DRILL 10: REPETITION BUILD-UP

First review Drill 6, p. 211.

1. eeRikkyum
   aara'a maNikkyu
   ūan aara'a maNikky' eeRikkyum. I get up at 6:30.
   ellaa ūavileyum
   ellaa ūavileyum ūan aara'a maNikky' eeRikkyum.

2. eeNittu
   aara'a maNikky' eeNittu.
   ūnū
   ūnū ūavile
   ūnū ūavile ūan aara'a maNikky' eeNittu.

3. kaRičću
   kaappiyum aahaaľavum

get up; stand up
at 6:30
I get up at 6:30.
every morning
I get up at 6:30 every morning.
got up; stood up
(I, He) got up at 6:30.
today
this morning
I got up at 6:30 this morning.
ate; consumed
coffee and food
kaappiyum aahaařavuŋ kaRičču. (I) had coffee and some food.
kaRiččadı́na şee⁵šam after eating
kaRiččadı́na şee⁵šam klaassil After eating (I) go to class.
poogum.
kaappiyum aahaařavuŋ After having coffee and food
kaRiččadı́na şeeŠam I go to class.
klaassil poogum.
poogum.

4. aahaařaŋ kaRikkyum. (I) eat (some) food.
učča noon
uččaykkyu at noon
uččaykkyu' aahaařaŋ kaRikkyum. I eat some food at noon.

5. pinneyum then, later, again
pinneyu' malayaALam Later (I) study Malayalam.
paDikkyum.

uNNu meal
uNNu kaRičču. (I) ate the meal.
uNNu kaRiččadı́na şee⁵šam after eating the meal
uNNu kaRiččadı́na şee⁵šam After eating the meal (dinner)
pinneyu' malayaALam I study Malayalam again.
paDikkyum.

6. uraŋʒum sleep; go to sleep
of'ooDi at about
pattafa maNı́ of'ooDi (I) go to sleep at about 10:30.
oruŋʒum.
slept; went to sleep

(NS) oruŋʒi
pattafa maNikky' oruŋʒi. I went to sleep at 10:30.
patita maNı́ of'ooDi I went to sleep at about 10:30.
oruŋʒi.

7. samayam time
apgré time

In that way; that's how
That's how (I) spend (my) time.

(NS) $appine sameyają kaRikkyum.

---

**DRILL 11: RESPONSE**

Answer the question /innale appineyaa(Nu) samayam kaRiččada?/

---

**pudiya vaakkugaL**

**Nouns**

mëttinaale  
minute

miNiTTu  
day after tomorrow

**Verbs**

vijařikky-; vijařičču  
to think

**Adverbs**

neefatte  
early
DRILL 1: REPETITION BUILD-UP

1. uNDaakku
   kaappiyuNDaakku.
   aamlettu
   aamlet't uNDaakku.
   dooša uNDaakku.
   uppuma
   upp'ma uNDaakku.

   make; prepare
   Make some coffee.
   omlette
   Make an omlette.
   Make some dosha.
   a rather spicy Cream of Wheat preparation
   Make some upma.

2. paatram
   afa paatram
   afa paatram kaappiyuNDaakku.
   čaayā
   afa paatram čaay' uNDaakku.
   ofu paatram čaay' uNDaakku.

   pot
   Make half a pot of coffee.
   tea
   Make half a pot of tea.
   Make a pot of tea.

3. koračču kuuDe
   koračč 'uuDe dooša uNDaakku.
   toosttu
   koračč 'uuDe toost' uNDaakku.
   koNDu vafu
   koračč 'uuDe toosttu koNDu vafu.

   some more; a little more
   Make some more doshas.
   toast
   Make some more toast.
   bring
   Bring some more toast.

4. upp'ma
   koračč' upp'ma kuuDe
   koračč' upp'ma 'uuDe uNDaakku.

   some more upma
   Make some more upma.
doośa
koračč _doośa 'uuDe uNDaakku. Make some more doshas.

5. kašNam
faNDu kašNaŋ _toost' uNDaakku. Make two pieces of toast.
faNDu kašNaŋ _toost' uNDaakku.
two more pieces
faNDu kašNaŋ _toost' uNDaakku. Make two more pieces of toast.

DRILL 2: SITUATIONAL LEARNING

Divide into several groups and prepare little scenes about the serving and eating of a meal. Characters would include one or more PCV’s and their servant (/veelakkaari/ or /veelakkaafan/). Each group will present their skit for the class.

DRILL 3: TRANSLATION

Scene: Two PCV’s during the hot season.

Jack: Oh! It’s terribly hot. Would you please turn on the fan, John.
John: (turning on the fan) We need an air conditioner.
Jack: Peace Corps doesn’t give air conditioners. Be flexible!
(fleksibal aagaNam)

DRILL 4: REpetition BUILD-UP

1. paatram
paatranŋaL pot
sooppu koNDu pots; dishes
soopp 'oNDu kaRugu with soap
wash with soap
Wash the dishes with soap.
should wash
You should wash the dishes with soap.
hot water
with hot water
Wash the pots with hot water.
should wash
You should wash the pots with hot water.
all; everything
the cups and plates and all
You should wash the cups and plates and all with soap.
cold
with cold water
don't wash
Don't wash (them) with cold water.
Don't wash the pots with cold water.
Don't wash the cups and plates and all with cold water.

Dettol—a liquid all-purpose germicide
Wash (them) with a little dettol.

Vim—a cleanser in powder form
Wash (them) with Vim.
You should wash the wash basin with Vim.
<table>
<thead>
<tr>
<th>Number</th>
<th>Command Form</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>sooppum čuuDu veLLavum</td>
<td>You should wash the toilet with Vim. every day.</td>
</tr>
<tr>
<td></td>
<td>soopun čuuDu veLLavuŋ koNDu 'aRugu.</td>
<td>The toilet should be washed with Vim every day.</td>
</tr>
<tr>
<td></td>
<td>sooppun čuuDu veLLavuŋ koNDu 'aRugu.</td>
<td>They should be washed with soap and hot water.</td>
</tr>
</tbody>
</table>

**DRILL 7: TRANSFORMATION**

Change from the /-u/ command form to the /-aNam/ command form and translate. Both of these are mild command forms and mean essentially the same thing.

*Example:* Teacher: paatraŋgaL soopp 'oNDu kaRugu.  
Student: paatraŋgaL soopp 'oNDu kaRugaNam.  
Wash the pots with soap (or)  
You should wash the pots with soap.

Books, of course, should be closed.

koračč 'uuDe kaappiyuNDaakk.  
ellaam sooppum čuuDu veLLaŋ koNDu kaRugu.  
muunna kašNam toost 'uuDe uNDaakk.  
aфа paatraŋ kaappivuNDaakk.  
besin vim koNDu kaRugu.  
kai čuuDu veLLaŋ koNDu 'aRugu.  
upp'ma 'uuDe uNDaakk.  
kakkuussu vim koNDu 'aRugu.
DRILL 6: CONVERSATION ("What's It Made With?")

pudiya vaakkugaL

goodambu  
taNappikky-; taNappičču  
taNappikkyaNo?  
čaarām  
ippooR  
pinne

wheat  
to make cool  
Do you want it cooled?  
ashes  
ippool; the /-L/ often becomes /-R/ when followed by a vowel  

Scene: Bill is visiting Févi's home for a few days. He is a very inquisitive guest. Févi calls Bill for breakfast.

Févi: ee biL, kaappi 'udikkaan vaľu.
Bill: (sitting on the floor) id' end' aa'?
Févi: i. upp'ma.
Bill: end' 'oND' aaN' uNDaakkunnadu?
Févi: goodamb' 'oNDu.
Bill: nalla čuuD' uNDa.
Févi: taNappikkyaNo'.
Bill: oo, veeNDa.

After breakfast Bill sees Févi's mother washing the pots and pans (paatraŋgangal). She's using ashes as an abrasive.

Bill: ṇīŋgal end' 'oND' aaN paatraŋ kaRugunnadu?
mother: čaarāŋ koNDa.
Bill: idu ūnaa ippoor aaNu kaaNunnadu.
mother: pinne ṇīŋgal end' 'oND' aaNu 'aRugunnadu?
Bill: ūŋgal sooŋp 'oND' aaNu 'aRugunnadu.
Notes:

1. Revi says /kaappi 'uDikkyaan vaľu/ when an American might have said "Come and eat breakfast." There is no special word in Malayalam for "breakfast."

2. /idu āan ippooR aaNű kaaNunnadu/ means quite literally "I am just now seeing this." A less literal translation might render it "I've never seen this before" or "This is the first time I've seen such a thing."

3. Take special note of the use of /koNdũ/ in this conversation.

4. Why does Bill say /ṇappal/ rather than /nammaL/ in his last speech?

---

DRILL 7: TRANSLATION

(I'm) washing the pots with ashes.
(I'm) washing the pots with soap and hot water.
(I'm) washing the pots with Dettol and hot water.

What is upma made of (with)?
What are doshas made of (with)?
Upma is made of (with) wheat.

---

Pronunciation Note: Final /a/

English speakers have a very strong tendency to "shorten" the /a/ sound when it comes at the end of a word, as in "sofa," "Melissa," "pizza," etc. In Malayalam, a final /a/ sound (as in /pudiya, amma/, etc.) is not "shortened." Listen to the following words and repeat after your teacher, making good final /a/s. You will probably have to open your mouth a little wider (lower your jaw) to make a good Malayalam
final /a/. This is because the English final /a/ is made with the
tongue a little closer to the roof of the mouth than is the Malayalam
final /a/.

**DRILL 8: REPETITION, Final /a/**

<table>
<thead>
<tr>
<th>alla</th>
<th>no</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāṣa</td>
<td>language</td>
</tr>
<tr>
<td>ċiitta</td>
<td>bad</td>
</tr>
<tr>
<td>oṣa</td>
<td>noise</td>
</tr>
<tr>
<td>veLLa</td>
<td>white</td>
</tr>
<tr>
<td>vila</td>
<td>price</td>
</tr>
<tr>
<td>čandha</td>
<td>market place</td>
</tr>
<tr>
<td>paavaaDa</td>
<td>long skirt</td>
</tr>
<tr>
<td>čeriya</td>
<td>small; little</td>
</tr>
</tbody>
</table>

**DRILL 9: REPETITION BUILD-UP**

(More sentences with the quotative /ennu/)

1. kayyil
   addeehattinde kayyil ōuubeyuNDu.
   enn' ariyaamo?
   in the hand
   He has money in hand; He has money.
   Do you know if?
   Do you know if he has any money?

2. ini
   _nars ini vaʃum.
   _nars ini vaʃum enn' ariyaamo?
   again
   The nurse will come again.
   Do you know if the nurse will come again?

3. ʂaanda viiTTil pooyi.
   ʂaanda viiTTil pooyienn' ariyaamo?
   Shanta went home.
   Do (you) know if Shanta went home?
4. ariñño?
Šaanda viiTil pooyi.
Šaanda viiTil poyiyenn'
ariñño?

Did (you) know?
Shanta went home.
Did (you) know that Shanta
went home?

5. čaakko innale vannu.
čaakko innale vann' enn'
ariñño?

Did you know that Chako came
yesterday?

6. ariyilla
liila eviDe pooyi?
liila eviDe poyiyenn' ariyilla.
don't know; doesn't know
Where did Lila go?
(I) don't know where Lila has
gone.

7. purattu
ammayooDu parayu.
̃ñaan purattu poyiyenn'
ammayooDu parayu.

outside
Tell Mother.
Tell Mother I've gone outside.

8. agattu
DaakTar agatt' uNDu.
toonnu
DaakTar agatt' uND'
ennu toonnunu.

inside
The doctor is inside.
think
(I) think the doctor is inside.

9. toonni
DaakTar agatt' uND'
ennu toonni.

thought
(I) thought the doctor was
inside.

10. keeTTo?
DaakTar paranñad' end'
aaN?
DaakTar paranñad' end'
aaN' ennu keeTTo?

Did you hear?; Did you under-
stand?
What did the doctor say?
Did (you) understand (hear)
what the doctor said?
DRILL 10: TRANSFORMATION

Make one sentence using /ennu/ out of the two given and translate.

Example: Teacher: vaNDi ippooL poogum. toonnunnu.
Student: vaNDi ippooL poogum ennu toonnunnu.
I think the train will go now.

Books should be closed.

1. vargiis eviDe pooyi?
   ariyilla

2. vargiis innaLe vannu.
   keeTTTo?

3. enikkyu vešapp' uNDu.
   paraññu.

4. ņaan naaLe koNDu vañaam.
   ammayooDu parayu.

5. nars ini eppool vařum čoodikkyu.
Nouns
aamlettu
uppmum (uppp'ama)
paatram
toosttu
kašNam
sooppu
ellaam
_deTTooL
vim
vaašu besin
go goodwill
čaařam
agattu

Adjectives
koračču kuuDe
taNutta

Verbs
_taNappikky-; (taNappičču)
ari-; ariňňu
toonn-; toonni

Adverbs
ini

Expressions
pinne

omlette
upma; a breakfast food
pot
toast
piece
soap
all; everything
Dettol; a liquid germicide
Vim; a cleanser
wash basin
wheat
ashes
inside
a little more; some more
cold
to make cool
to know
to think
again
then
DRILL 1: REPEITION BUILD-UP

1. tiLappikkyaNam
   (NS) teLappikkyaNam
   veLLam teLappikkyaNam.
   veLLam pattu mINITu
   teLappikkyaNam.
   teLappikkyu
   veLLam pattu mINITu
   teLappikkyu.
   should boil
   (You) should boil the water.
   (You) should boil the water for ten minutes.
   boil, please
   Please boil the water for ten minutes.

2. teLappičču
   veLLam pattu mINITu
   teLappičču.
   boiled
   (She) boiled the water for ten minutes.

3. kuDikkyaNam
   teLappiččadin' šeešam
   veLLam pattu mINITu
   teLappiččadin' šeešam
   kuDikkyaNam.
   should drink
   after boiling
   You should drink water after boiling it for ten minutes.

4. tuDaykkyu
   meeša tuDaykkyu.
   wipe (with wet cloth)
   Wipe the table.

5. tara
   tara tuDaykkyu.
   floor
   Wipe (clean) the floor.
   all the floors
   All the floors should be wiped (cleaned).
   daily
   All the floors must be cleaned daily.
6. tuukku
   tara _tuukku.
   paDi
   paDi _tuukku.
   tarayum paDiyum
   tarayum paDiyun _tuukku.
   Sweep
   Sweep the floors.
   Sweep
   Sweep the steps.
   floors and steps
   Sweep the floors and steps.

7. tuuttu
   faavile _tara _tuutro?
   swept
   Did (you) sweep the floors
   (this) morning?

DRILL 2: TRANSLATION

1. Wash all the dishes.
2. Wash the dishes with hot water.
3. Don't wash the dishes with cold water.
4. Boil water for ten minutes.
5. Wash the dishes with soap and hot water.
6. Make an omlette.
7. Wipe the floors.
8. Sweep the steps.
9. Sweep the floors and steps.
10. Wash the sink with Vim.
11. Clean the toilet with Vim every morning.
12. Wipe the table.
DRILL 3: REPETITION BUILD-UP

1. ṣelfil vaykkyu.
ad' ellaam ṣelfil vaykkyu.
kappum pleeTTum ellaam ṣelfil vaykkyu.

2. nanaykkyu
   _tuNi
   ii _tuNi nanaykkyu.
   ii _tuNi ellaam nanaykkyu.

3. nanaykkyaNam
   _ii _tuNi ellaam nanaykkyaNam.
   divasavun _tuNi ellaan
   _nanaykkyaNam.
   ellaa _tuNi_uyum
   divasavum ellaan _tuNi_uyun
   _nanaykkyaNam.

4. teekkyaNam
   _tuNi ellaan teekkyaNam.
   divasavun _tuNi ellaan
   _teekkyaNam.

5. teečču
   _tuNi teeččo?

6. nanačču
   _tuNi nanaččo?

Set (it) on the shelf.
Set all those things on the shelf.
Set all the cups and plates on the shelf.

wash
cloth; clothing
Wash these clothes, please.
Wash all these clothes.

should wash
You should wash all these clothes.
You should wash all these clothes daily.

should iron
You should iron all the clothes.
You should iron all the clothes daily.

ironed
Did you iron the clothes?

washed
Did you wash the clothes?
DRILL 4: TRANSLATION

1. Set the dishes on the shelf.
2. Did you set the dishes on the shelf?
3. Did you wash the clothes today?
4. The clothes should be washed everyday.
5. Did you iron the clothes today?
6. Did you wipe the table?
7. Did you sweep the floors?

DRILL 5: SITUATIONAL LEARNING

Imagine you are in Kerala and are hiring a /veelakkaafi/ or /joolikkaafi/ (maidservant).

You will first want to tell her what work will be expected of her if she takes the job. Guidelines: a /veelakkaafi/ usually sweeps and cleans all the floors daily, makes the beds and generally keeps things neat, washes the dishes and clothing. She may or may not know ironing. You will want to tell her specifically that her job includes cleaning the bathroom in order to insure that she has no objection to doing that work.

You will want to tell her what time to come in the morning and what time she can leave.

Use the /-aNam/ form of the verb when telling what things must be done regularly. (Either the /-u/ or the /-aNam/ form is used when giving a command to do something now.)

On the whole the /joolikkaafi/ will simply indicate that she is willing to do the work in question (/-aam/ form of verb). She might possibly refuse to clean the toilet. She might also insist that she leave by a particular time—or want to come later in the morning than you prescribe.

If you really feel adventurous you may want to go on to discuss...
salary (/šambalam/). Salary usually includes some arrangement for food. You may either supply the food once or twice per day or give a daily food allowance. In Trivandrum in 1965 this was about 50 paysa per day. The salary itself was about 15 rupees per month for a half day's work in Indian homes. As a foreigner you may want to pay a little more. Your teacher can supply you with more information on this topic if needed. Ask him for it in Malayalam.

Note: How to Learn

After your presentation your teacher will probably have some suggestions for how to say some things you had difficulty with. Don't just let him talk. Write his suggestions down and learn them.

Grammar Note: Accusative Case /-e; -ine/

Hurrah! This is the last case to be studied! /-e/ or /-ine/ is added to the direct object of the verb, if it is animate. Thus we get

animate D.O. /avaLe ariyaam/ "(I) know her."

inanimate D.O. /aa keTTiDaM ariyaam/ "(I) know that building."

This category of living things extends down through most of the animal kingdom. Some of the minutest forms of animal life, and all plants, are excluded. Thus they do not take an accusative case ending.

Words taking the addressive ending /-inooDu/ take the accusative ending /-ine/; those taking addressive /-ooDu/ take accusative /-e/.

innale saarinooDu samsaařčču.
innale saarine kaNDu.
innale ṛaamanooDu samsaařiccu.
innale ṛaamane kaNDu.
Here again, the best procedure is to learn well the examples in the lesson, so that they come out of you without your thinking about it. Gradually you will build up a feeling for the language which will make you automatically put the proper ending on most new words that you learn later.

This lesson includes certain common verbs which often take animate objects, hence require the use of the accusative. There is one verb in the lesson, /sahaaykky-/ "to help," which requires even inanimate objects like "India," "institution," etc. to be in the accusative case. This may well seem a nuisance, but just try leaving off the accusative in a sentence like, "The institution helps the government considerably." A Malayali won't be able to tell who gave the help and who received it. It's the word order that gives this information in English. Reversing the above sentence changes its meaning completely, "the government helps the institution..." Malayalam, however, depends on case endings, not word order, to show the relationship between various words.

**DRILL 6: REPETITION BUILD-UP**

1. faajan
   faajane kaNDo?
   (NS) faajane 'aNDo?
   innu
   innu faajane 'aNDo?

2. kaNNadu
   ende kaNNadu kaNDo?
   (NS) ende kaNNadu 'aNDo?

3. nookkunnu
   ayaaL faajane nookkunnu.

Rajan
Have (you) seen Rajan?
today
Have you seen Rajan today?
glasses
Have (you) seen my glasses?
(no accusative ending)
looking for; looking after
(I, He, etc.) am/is looking for Rajan; (I, He, etc.) am/is looking after Rajan.
4. nookkunnu
   kutTigaLe nookkunnu.
   looking for; looking after
   (I, He, etc.) am/is looking for
   the children; (I, He, etc.)
   am/is looking after the
   children.

5. paTTi
   paTTiye nookkunnu.
   dog
   (I, He, etc.) am/is looking
   for the dog.

6. aDikkyum
   paTTiye aDikkyum
   beats; will beat
   (I, He, etc.) beat(s) the dog;
   He will beat the dog.

   saadaaľaNeyaayi
   saadaaľaNeyaayi paTTiye
   aDikkyum.
   generally; usually
   (I, He, etc.) generally beat(s)
   the dog.

7. bhaaryya
   bhaaryaye
   wife
   wife (accusative case)
   (NS) bhaary'e
   avan bhaary'e aDikkyum.
   He beats his wife; He will
   beat his wife.

   saadaaľaNeyaayi
   avan saadaaľaNeyaayi
   bhaary'e aDikkyum.
   usually; generally
   He usually beats his wife.

8. saahaaykkyunnu
   veeLDu baängu
   veeLDu baängu saahaaykkyunnu.
   helping
   World Bank
   The World Bank is helping.
   India (accusative case)
   indyaye
   The World Bank is helping
   India.
   (NS) indy'e
   veeLDu baäng' indy'e
   saahaaykkyunnu.
   The World Bank is helping
   India.
   indy'e saahaaykkyunnu
   veeLDu baängu.
DRILL 7: TRANSFORMATION

Change into the accusative case.

bhaarya
DaakTar
kuññu
kuTTigaL
paTTi

DRILL 8: TRANSFORMATION

The teacher will say a verb, followed by a noun. You are to compose a correct sentence or phrase making the noun the object of the verb and translate. This means that if the noun is animate, you will have to put it into the accusative case (add /-e/ or /-ine/) whereas if it is inanimate the object will not take a case ending.

Example:
Teacher: nookkunnu... pooya pennu (inanimate)
Student: pooya pennu nookkunnu
(He's) looking for a lost pen.

Teacher: nookkunnu... pooya paTTi (animate)
Student: pooya paTTiye nookkunnu.
(He's) looking for the lost dog.

1. nookkunnu... kaNNadu
2. avan aDikkyum... bhaarya
3. bhaarya aDikkyum... avan
4. avan innale aDičču... ende paTTi
5. viiTTil koNDuvaṟu... giTTaaru
6. viiTTil koNDuvaṟu... kuññu
7. kaaNaan poogaNam... DaakTar
<table>
<thead>
<tr>
<th>Nouns</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>tara</em></td>
<td>floor</td>
</tr>
<tr>
<td>paDi</td>
<td>step</td>
</tr>
<tr>
<td><em>tuNi</em></td>
<td>cloth; clothing</td>
</tr>
<tr>
<td>kaNNadu</td>
<td>glasses (eye)</td>
</tr>
<tr>
<td>paTTi</td>
<td>dog</td>
</tr>
<tr>
<td>bhaarya</td>
<td>wife</td>
</tr>
<tr>
<td>veelDu baaggu</td>
<td>World Bank</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verbs</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>tilappikky-; tilappičču</td>
<td>to boil (cause to)</td>
</tr>
<tr>
<td>tuDaykky-; tuDačču</td>
<td>to wipe (with wet cloth)</td>
</tr>
<tr>
<td>tuukk-; tuuttu</td>
<td>to sweep</td>
</tr>
<tr>
<td>nanaykky-; nanačču</td>
<td>to wash (clothing)</td>
</tr>
<tr>
<td>teekky-; tečču</td>
<td>to iron</td>
</tr>
<tr>
<td>aDikky-; aDičču</td>
<td>to beat; to hit</td>
</tr>
<tr>
<td>sahaaykky-; sahaayčču</td>
<td>to help</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>Adverb</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>saadaafaNeyaayi</td>
<td>usually; generally</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Grammar Words</th>
<th></th>
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<tr>
<td>-e</td>
<td></td>
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<tr>
<td>-ine</td>
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</table>

accusative case endings
Grammar Note: Verbal Adverbs

You have already learned several examples of what we call "verbal adverbs."

/ñaan vaappittāraam/  "I'll get one for you" or "I'll buy and give"

/námara'kku naaLe pooyi vaappikkyaam/  "Let's go and buy (one) tomorrow."

Though these look like two verbs, in grammatical terms the first element is actually an adverb which is formed from the past tense of a verb. In the case of those verbs whose past tense ends in /-i/ (like /vaappi/ "bought" and /pooyi/ "went") there is no difference in sound between the past tense and the verbal adverb. But the past tense of all other verbs ends in /-u/. To form the verbal adverb from such verbs the final /-u/ becomes /-u/. Thus we get /uppu vaappičċu koNDu vaṁu/ "Buy some salt and bring it."

When a sentence contains a verbal adverb it must also have a main verb. Thus two (or more) actions are described in such a sentence. The verbal adverb always describes the action which took place first. In the sentence /ñaan kookku vaappi tāraam/, the coke will be bought before it is given to the friend.

The tense is contained in the main verb. So, although the verbal adverb is formed from the past tense it does not necessarily mean that the action described occurred in the past. It only means that it occurred, or will occur, before the other action.

tara tuutta tuDayčču.  I swept and mopped the floor.

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tara tuuttu tuDaykkyunn. I'm sweeping and mopping the floors.

I'll sweep and mop the floors.

As you might have guessed by now English often uses two verbs joined by "and" where Malayalam uses a verbal adverb plus a main verb, e.g. "swept and mopped" above. There are times, too, when English uses two verbs with no "and." "Let's go buy one tomorrow."

You'll also notice, however, that Malayalam often uses the verbal adverb where English uses only one verb—and where, consequently, English speakers think of there being only one action. /guusayil veLLam oRičča vaykkyu/ for example, means literally, "Pour and put water in the jug."

**DRILL 1: REPETITION BUILD-UP**

1. uNDaakki tařu
   
ořu kašNam toosT' uNDaakki tařu.
   
   make and give (1st or 2nd person)
   
   Make a piece of toast for me.

2. uNDaakki koDukku
   
ořu kašNam toosT' uNDaakki koDukku.
   saayppin' ořu kašNam toosT' uNDaakki koDukku.
   
   make and give (3rd person)
   
   Make a piece of toast for him (her, them).

3. čoodičča pooyi
   
   faajan saarinoDu čoodičča pooyi.
   
   asked and went
   
   Rajan asked Sir and (then) left.

4. čoodičča vařaam
   
   ūaan ammayooDu čoodičča vařaam.
   
   (I, We) will ask and come.

5. čoodičča parayaam
   
   aččanooDu čoodičča parayaam.
   
   (I, We) will ask and tell.

   I'll ask father and let you know.
6. pooyi kaaNaam
nama'kk' avane viiTtil pooyi kaaNaam.
(Question: Wr. 's it /avane/?)

7. kašNikkyu
maaŋŋa
ii maaŋŋa kašNikkyu.
kašNičču koNDu vařu
ii maaŋŋa kašNičču koNDu vařu.

8. kašNičču koNDevanunu
veelakkaaří
veelakkaaří maaŋŋa kašNičču koNDu vannu.

Let's go to his house and see him.
Cut up this mango.
Cut this mango up and serve it.
The servant cut up the mango and brought it.

DRILL 2: TRANSFORMATION

Change the two verbs given into a verbal adverb plus main verb.

Teacher: uNDaakku; tařu
Student: uNDaakki tařu

Teačier: čoodikkaaam; vařaam
Student: čoodičču vařaam

1. tuukkaNam; tuDaykkaNam
2. tuuttu; tuDačču
3. kašNikkyaam; koNDevařaam
4. kašNikkyu; koNDevařu
5. kašNičču; koNDevanunu
6. poogu; vaŋŋikkyu
7. poogāam; vaŋŋikkaaam
8. uNDaakkaam; koDukkaam
9. uNDaakkku; koDukku
10. nanakkyu; teekkyu
11. nanakkyaNam; teekkyaNam

---

DRILL 3: TRANSFORMATION

Make one sentence out of the two given using a verbal adverb and a main verb. Another student should then translate.

Teacher: oľu kašNam toosT' uNDaakkku.
         oľu kašNam toosT' taňu.
Student 1: oľu kašNam toosT' uNDaakki taňu.
Student 2: Make a piece of toast for me.

Question: How does student 2 know for sure that the recipient of the toast is "me"?

1. tara tuukku.
   tara tuDaykkyu.
2. tara tuuttu.
   tara tuDačču.
3. tuNi nanakkyaNam.
   tuNi teekkyaNam.
4. paatraŋgaL kaRugu.
   paatraŋgaL šelfil vaykkyu.
5. řaŋgaL čandeyil poogaam.
   řaŋgaL goodambu vaangkanikkyaam.
6. aval maŋga kašNičču.
   aval maŋga koNDavannu.
7. kai kaRugaam.
   uNNu kaRikkyaam.

8. kaapplyuNDaakku.
   ayaal.kku koDukku.

9. ṭarayum p̣aDiyum ṭuukkaNam.
   ṭarayum p̣aDiyum ṭuḌaykkyaNam.

10. ūnna ammanyooDu c̣oodiNkkyaam.
    ūnna vafaam.

---

**DRILL 4: REPETITION BUILD-UP**

1. guusa
   a c̣lay water jug; keeps water cool
   ọRikkyu
   veLLam ọRikkyu.
   guusayil veLLam ọRikkyu.
   ọRičču
   guusayil veLLam ọRičču.
   ọRičču vaykkyu
   guusayil veLLam ọRičču
   vaykkyu.

2. veLLam ṭaNappičču
   (He, I, etc.) cooled the water.
   veLLam ṭaNappikkyu.
   Cool the water. (Make the water cool.)
   veLLam guuseyil ọRikkyu.
   Pour water in the gusa.
   veLLam ṭaNappičču guusayil ọRikkyu.
   Cool the water and pour it in the gusa.

3. veLLam ṭaNappikkyaNam.
   The water should be cooled.
   veLLam guusayil ọRikkyaNam.
   The water should be poured in the gusa.
The water should be cooled and poured in the gusa.

4. 

\textbf{Cold}

\textit{taNutta pooyi.}

\textit{kaappi taNutta pooyi.}

\textit{caaya taNutta pooyi.}

\textit{suuppu taNutta pooyi.}

5. 

\textit{It's gotten cold.}

\textit{The coffee's gotten cold.}

\textit{The tea's gotten cold.}

\textit{The soup's become cold.}

6. 

\textit{Heat (it); Make (it) hot.}

\textit{Heat (it) and give (it to me).}

\textit{Heat (it) and bring (it).}

7. 

\textit{Fill (it)}

\textit{Fill the sugar bowl.}

\textit{(1, He, etc.) filled the sugar bowl.}

\textit{Fill and bring (it).}

\textit{Fill the sugar bowl and bring it.}

\textit{Fill the sugar bowl.}

\textit{Set the sugar bowl on the table.}

\textit{Fill the sugar bowl and set it on the table.}

\textbf{DRILL 5: TRANSLATION}

1. The soup has gotten cold.

2. Heat up the soup and bring it.

3. The soup is very hot.
4. Cool off the soup and bring it.
5. Fill the sugar bowl.
6. Set the sugar bowl on the table.
7. Fill the sugar bowl and set it on the table.
8. Pour water in the gusa.
9. Cool the water.
10. Cool the water and pour it in the gusa.
11. Boil the water.
12. Boil the water and cool it.
13. Boil the water for ten minutes and cool it.

DRILL 6: REVIEW

Referring to the maps, pp. 158, 161, talk about Kerala.

Pronunciation Note: Intonation

The intonation patterns (i.e. the rising and falling of the voice pitch) are very important in any language. Generally there are different patterns for different types of sentences. For instance, we usually think of the English question intonation pattern as going up at the end of the sentence

Are you going now?

while the statement goes down at the end.

I'm going now

However, if you examine English more closely you'll soon discover that one type of English question—those formed with a question word—can also have a falling pattern.

Why are you going today?
DRILL 7: FIELD EXERCISE, Intonation

Review some of the conversations you learned earlier, lightly drawing in the line of the intonation pattern. Are Malayalam question patterns the same as or different than English question intonation patterns?

Some conversations you might review are:

"Did You See the Play" p. 101
"Who's Singing?" p. 103
"What Were You Reading?" p. 104
"Lay Off! It's My Nest" p. 183

as well as any others your teacher either feels should be reviewed or demonstrate intonation patterns nicely.

DRILL 8: FIELD EXERCISE, Intonation

Your teacher will read the questions of Drill 7, p. 43 (filling in the correct form of the verb). Draw in the intonation pattern and discover if there is any difference between the patterns for "yes/no questions" and "question word questions" in Malayalam.

Be conscious of intonation in your study of Malayalam. Be careful to correctly imitate your teacher's intonation as well as other aspects of his pronunciation.

Pronunciation Note: /u/ and /o/

You have probably noticed that quite often a Malayalam /u/ sounds like /o/. This is because the Malayalam /u/ is not exactly the same sound as the English /u/. The Malayalam /u/ really does sound more like /o/ than does the English /u/. Therefore you have to train your
ear to hear a finer distinction. This is not impossible, but it does take practice.

**DRILL 9: PRONUNCIATION, /u/ and /o/**

Listen to the following sets of sentences to catch the difference. *Your teacher will have to suppress his natural tendency to make it easier for you by overpronouncing the two vowels.* While some people in Kerala will overpronounce for you, many others won't, so it's better to learn to understand the language the way it is spoken naturally.

After you have learned to hear the difference when said in pairs, your teacher can say a sentence and ask you to tell him whether it was a question (/ʊ/) or statement (/ʊ/).

kaDeyil poogunnu.
kaDeyil poogunno?
avan iviDe vannu.
avan iviDe vanno?
ammayooDu čoodičču.
ammayooDu čoodiččo?
paaTTu paaDunnu.
paaTTu paaDunno?
pan'saaľa paattran niračču.
pan'saaľa paattran niraččo?
veLLam taNappičču.
veLLam taNappiččo?
avaL maanja kašNičču.
avaL maanja kašNiččo?
tuNi nanakkyunnu.
tuNi nanakkyunno?
DRILL 10: REVIEW

Review "What’s It Made With?" page 230.

pudiya vaakkugaL

Nouns
maaŋŋa
veelakkaari
guusa
suuppu
pan’saarə paatram

Verbs
kašnikky–; kašničcu
orikkı–; oričcu
țanppardikky–; țanppardičcu
čuuDaakk–; čuuDaakki
niraykkı–; niračcu

Grammar Words
-u
-ı

verbal adverb endings
DRILL 1: REPETITION

1. kaLayu. Throw (it) out.
   veIOutside
   idu veLiyl kaLayu. Throw this outside.
   baakki remainder; left over
   baakki veLiyl kaLayu. Throw the left overs outside.

2. čiitta bad
   čiitteyaayi has become bad
   ellaam čiitteyaayi. It's all gone (become) bad.

3. okku all
   idokku veLiyl kaLayu. Throw all this out.
   ellaam čiitteyaayi. It's all gone bad (spoiled).

4. idu čiitteyaayi poogumo? Will this go bad?
   naaLaatteekkyu by tomorrow
   idu naaLaatteekkyu čiitteyaayi poogumo? Will this go bad by to-
   naaL'eeekkyu by tomorrow
   idu naaL'eeekkyu čiitteyaayi poogumo? Will this go bad by to-

5. idu faaviletteekkyu Will this go bad by morning?
   čiitteyaayi poogumo?

6. idu faatrikkyu čiitteyaayi Will this go bad by evening?
   poogumo?

7. veer ofu another
veer ofü kaseefkoNDu vañu.
Bring another chair.

veer ofü pleTTu koNDu vañu.
Bring another plate.

---

**DRILL 2: TRANSFORMATION**

Change the two phrases into one sentence using /ennu/ and translate.

1. nīngaLe ariyilla.
addeeham parañũ.

*Question: Why is it /nīngaLe/?*

2. ŋaamande kayyil ŋuubeyuNDu. 
   toonnunnunu.

3. ŋaamande kayyil ŋuubeyuNDu. 
   vijaarĩču.

4. kuTTi purattu pooyi. 
   ariyaamo?

5. DaakTar agatt' uNDu. 
   ariyaamo.

---

**DRILL 3: CONVERSATION ("Small Talk")**

puđiya vaakkugal

farNicčar
furniture

eŋgine
how

eŋgineyuNDu?
How is it?; How do you like it?

koLLaam
good; nice

kuuDe
together
Scene: A guest is sitting with his host in the front room, making small talk before dinner.

Guest: ii farNiččar ellaam pudiyad' aalNo?
Host: ade. eppineyuNDu?
Guest: koLLaam. _nannaayifrikkyunnu_. ellaŋ kuuD' endu vileyaayi?
Host: _ifennuuru_ fuubeyaayi.

(The Host's wife appears)
Wife: aahaarau kaRikkyaan nefam aayi. ellaavařum vařu.
Guest: enikkyu kai onnu 'aRugaNam.
Host: ende 'uuDe vařu. ūnaa kaaNičču taşaam.

Note: /nannaayifrikkyunnu/ "It's good" is the present tense form of /nannaayifrunknu/ "It was good."

DRILL 4: RESPONSE

Give positive answers to the questions and translate the question. Remember that Malayalam uses the positive form of the verb rather than a single word like "yes" as we do in English. Books should be closed, as usual, to give you a chance to practice oral comprehension.
Teacher: niggal čemmiįŋ kaNDo?
Student: kaNDu
Did you see "Chemiin"?

Teacher: siida inų faatri paaDumo?
Student: paaDum
Will Sita sing tonight?

1. ammeyum aččanum aašupatriyil poo'iyọ?
2. saar' inų klaassil vanno?
3. niggal bhaary'e aDiččo?
4. ni paDikkyaan tuDaŋgiyo?
5. ii kuňňa naDakkaan tuDaŋgiyo?
6. kaappikkyu pan'saa'ʃa veeN'ọ?
7. kattu kiTTiyo?
8. enne ariyille?'
9. idil upp' iTTo?
10. iSTam aayiyo?
11. id' aččanded' aaN0?
12. naaLe paarTTiyuND' ennu liileyooDu paraňño?
13. saar' agatt' uNDo?

DRILL 5: RESPONSE

Give negative answers to the questions of Drill 4 and translate the questions.

Example: Teacher: niggal čemmiįŋ kaNDo?
Student: kaNDilla. (or) illa.
Did you see "Chemiin"?

Teacher: siida inų faatri paaDumo?
Student: paaDilla. (or) illa.
Will Sita sing tonight?
DRILL 6: TRANSLATION

1. This has all gone bad, throw it out.
2. Will this go bad?
3. Will the milk go bad by tomorrow?
4. Bring another chair.
5. Make and bring three more omlettes.
6. Will this go bad by day after tomorrow?
7. Throw this outside.
8. Throw the left overs outside.
9. I told the servant to throw it outside.
10. Shall I throw this out?
11. The servant asked if she should throw it out.
12. She asked me if she should throw it out.
13. (I) threw it outside.
14. She said she threw it out.
15. She told me she threw it out.

Grammar Note: Adjectives from Nouns /uLLa; uLLadu/

/uLLa/ which literally means "having" can be added to many nouns to turn them into adjectives. /pokkam/, for example, means "height," while /pokkam uLLa/ means "having height" or "tall." /pokkam uLLa kuuTTaagaان/ means "the tall friend" while /pokkam uLLa mee5a/ means "a high table."

You have already learned one example of this structure; /adu prayaasam uLLa bhaaşayaaNa/. /uLLa/ can also be added to the infinitive of the verb /-aan/ to form an adjective. For example, /kuDikkyaan uLLa veLLam/ "drin_ing water."

Like the adjectives you learned earlier (p. 83) you can form an
adjectival noun from /uLLa/ by adding /-du/ "thing, one." Thus you can say /aa bhaaša prayaasam uLLad' aaNu/ "That language is a difficult one" as well as /adu prayaasam uLLa bhaašeyaaNu/ "That is a difficult language."

**DRILL 7: REPETITION BUILD-UP**

1. **prayaasam**
   - prayaasam uLLa
   - malayaaLam prayaasam uLLa bhaašeyaa(Nu).
   - difficulty
difficult (adj.)
   - Malayalam is a difficult language

2. **eLuppam uLLa**
   - malayaaLam eLuppam uLLa bhaašeyaa(Nu).
   - easy
   - Malayalam is an easy language.

3. **eLuppam uLLad'**
   - ii bhaaš' eLuppam uLLad' aaNu.
   - easy one
   - This language is an easy one.

4. **efiv'**
   - efiv' uLLa kari
   - efiv' uLLa kari veeNDa.
   - efiv' uLLa kari iSTam alla.
   - hot taste
   - hot curry
   - (I) don't want hot curry.
   - (I) don't like hot curry.

5. **maduram**
   - maduram uLLa biskettu
   - maduram uLLa biskett' uNDo?
   - sweetness
   - sweet biscuit
   - Do you have sweet biscuits?

6. **fasam**
   - fasam uLLad' aaNu.
   - tinnaan
doosaa tinnaan nalla fasam uLLad' aa(Nu).
   - taste
   - (These) are tasty ones.
   - to eat
   - Doshas are nice and tasty to eat.
7. uppu

Can (I) get salty biscuits here?

8. fasam

This book is very interesting to read.

9. vritti

This is a neat house.

10. vrittiyulLa

This house is nice and clean;

---

**DRILL 8: CONVERSATION ("At the Brahmin Restaurant")**

braamaN

Brahmin

aaL

person; people

kayer--; kayeri

to go into; to enter; to climb

onnum veeNDAa.

(I) don't want anything.

laDu

ladu; an Indian sweet about the size and shape of a golf ball

sameyam poo'i

It's gotten late; literally, time is gone.
Scene: A sayappu and a Malayali have just met. The Malayali invites his new friend for coffee.

Malayali: nama'kk' ořa kaappi 'uDikkyaam. vařu.

sayappu: puə.

Malayali: ii braamaN aal hooTTalil kayeraam. ida nalla vrittiyUlLad' aaNu.

(They enter and find a table.)

Malayali: kaRikkyaan endu veeNam?

sayappu: vaLař' eřiiv' uUlLad' onnum veeNDa.

Malayali: (to the boy) saarin' ořa laDυ koDukku. enikkyu dooša madi.

sayappu: laDu tinnaan řasam uUlLad' aaNo?

Malayali: ade. nalla maduřam uUlLad' aa(Nu).

sayappu: niŋŋa'kk' end' aa' jooli?

Malayali: ṇaan mekkaanikk' aaNu.

sayappu: prayaasam uLla joolyyaan' alle?

Malayali: ade, koračču prayaasam uNDu. 'sayappinde jooliyend' aa'?

sayappu: ṇaan tiiččar aaNu.

Malayali: ad' eLuppaam uLLa jooli aaN' allo.

sayappu: eeyu, adu šeřiyall. ellaa joolikkyum adinde prayaasaggaL uNDu.

Malayali: adu šeřiyaa'.

sayappu: samayam pooyi. nama'kku poogaam.

Malayali: oo.
### Nouns
- veLi: outside
- baakki: rest; left overs
- farNiččar: furniture
- ellaavaňum: everybody
- efive: hot taste
- maduřam: sweetness
- Fasam: taste; interest
- vritti: cleanness
- braamaN: Brahman
- aaL: person; people
- laDu: a sweet

### Adjective
- okku (follows the noun): all

### Verbs
- kaLay-; kaLaňnu: to throw
- kaaNikky-; kaaNičču: to show
- kayer-; kayeri [keer-; keeri]: to climb; to enter; to go into

### Post Positions
- kuuDe (no case ending): together
- -kuuDe (takes possessive ending): with; together with

### Expressions
- eggineyuNDu?: How is it? How do you like it?
- kollaam: good; nice
- onnum veeNDa: (I, He, etc.) don't/doesn't want anything.
- samayam pooyi: It's gotten late.

### Grammar Words
- uLLa: having


iuNiT anju
paaDam muunnu

DRILL 1: REVIEW

Review "What's It Made With?"  p. 231.

DRILL 2: TRANSLATION

1. This is the first time I've seen this.
2. This is the first time I've heard this.
3. This is the first time I've eaten this.
4. This is the first time I've done this.
5. This is the first time I've eaten doosha.
6. This is the first time I've drunk this.
7. This is the first time I've drunk toddy (/kALLu/).

DRILL 3: REPEATITION BUILD-UP

1. kay
   kayyuLLa kaseeфа
   saayppin' aa kayyuLLa
   kaseeфа koNDu vaʁu.
   hand, arm
   arm chair
   Bring that arm chair for
   the saypa.

2. kaal
   muunnu kaal uLLa meeʃa
   enikkyu muunnu kaal uLLa
   meeʃa veeNam.
   leg, foot
   three-legged table
   I want a three-legged
   table.

3. vaNNam
   vaNNam uLLa kuTTi
   thick; fat
   fat child; pudgy child
nalla vaNNam uLLa kutTIyaan' avan.
aa kutTI nalla vaNNam uLLad' aa(Nu).

He's a nice pudgy child.
That child's a nice pudgy one.

knife
sharpness
sharp knife
take; get

Would you please get (me) that sharp knife.
took; got
take (get) and give; get for me

Please get me that sharp knife.
good sharp knife
Please get me that good sharp knife.

DRILL 4: CONVERSATION ("Sibling Problems")

pudiya vaakkugal

ačča
Vocative case of /aččan/.
Used when calling or addressing father.
pokkam
height
pokkam uLLa kaseeČa
high chair
faaja
Vocative case of /faajan/.
kuraČa
lessened
(NS) kuraČa
Scene: Tea time. A young family (mother, father and two young sons, faajan and the baby, baabu) is sitting down to tea. As you can see, faajan has some sibling problems.

baabu: ačča, pokkam uLLa kaseeфа ċeeTTan eDuttu.
aččan: faaja, ni aa pokkaŋ koraŋña kaseeʃeyil ifikkyu.
faajan: adil baabu ifikkyum.
aččan: baabu ċeriya kuTTiyalle? adil ni ifikkyu.
(Raajan poutingly takes the regular, ordinary chair. Amma serves tea and biscuits [cookies].)
faajan: ii uppu řåsam uLLa biskett' enikkyu veeNDa. maduŋam uLLa biskett' ille?
amma: maduŋam uLLa biskett' or' eNNam uNDa. adu baabu'nun veenam. (baabuvinu)
faajan: baabu'nun koDukkefudu. enikkyu veenam.
amma: baabu ċeriya kuTTiyalle. inn' avana koDukkaam. ninakku naaLe taʃaam.
faajan: (stomping out in anger) aččanum ammekkyum iŠTam baabuvineyaa(Nu). enne iŠTam illa.

Notes:

1. Notice that the parents invariably use /ni/ to address the children.
2. Notice the use of /koDukk-/ and /taʃ-/

/baabu'nun koDukkeʃuđa./
/inn' avana koDukkaam./
/ninakku naaLe taʃaam./

What case do the objects of /koDukk-/ and /taʃ-/ take?
3. /adil baabu itikkyum/
   Notice the use of /-um/ here. This could be translated either as "Babu will sit in that one" or "Babu can sit in that one."

4. /enne išTam illa./
   Rajan might have also said /ennooD' išTam illa/ with no change in meaning. That is what "Girlfriend" said in "The Woes of True Love," p. 202. In other words, the object of /išTam/ can be either in the accusative or addressive case. Notice it is in the accusative in /aččanum ammekkyum išTam baabuvine aa(Ne)/.

5. Why is /amma/ in the dative case in the sentence above?

---

**Grammar Note:** "anything," "nothing"; /onnum/ plus negative verb

/onnum/ used in conjunction with the negative form of a verb gives the meaning "nothing," or "anything." You've already learned /onnum veeNDa/.

**DRILL 5: REPETITION BUILD-UP**

**Note:** Be sure to make good double dental /-nn-/ in /onnum/.

1. paDippičču onnum paDippiččilla. taught (I, He) didn't teach anything. saar' inn' onnum paDippiččilla. Sir didn't teach anything today.

2. onnum parayilla. (I, He) didn't say anything. Ňaan onnum parayilla. I didn't say anything.

3. onnum eDukkeřudu. Don't take anything. iviDe'nn' onnum eDukkeřudu. Don't take anything from here.
4. onnum ariyilla.
   Our maidservant doesn't know anything.

5. saadaNam
   saadaNappaL
   saadaNappaL onnum illa.
   kaDa
   aa kaDeyil saadaNappaL onnum illa.
   (I, He) doesn't know anything.

6. onnum uNDaakkefudu.
   aahaafram onnum uNDaakkefudu.
   naaLe faavile aahaafram onnum uNDaakkefudu.
   Don't make anything.

7. onnum veeNDa.
   (I) don't want anything.

8. ende kayyil onnum illa.
   (I) don't have anything.

9. pattunnilla
   enikky' onnuu keeLkaan pattunnilla.
   it's impossible

DRILL 6: REVIEW


DRILL 7: SUBSTITUTION

Take the sentence /ii braamaN aal hoTTalil keeraam/ "Let's go into
this Brahmin hotel." Substitute other items for /ii braamaN aal hoOTTal/.
Make any changes necessary and translate.
Teacher: taaksi
Student: taaksiyil keeraam.
Let's get into the taxi.

Keep your books closed.

taaksi
ende viIDu
šaandayuDe muri
erNaguLam ţreen
ii keTTiDam
fiša

DRILL 8: TRANSLATION

What do you want to eat?
I don't want anything.
I don't want anything too hot (spicy).
I don't want anything sweet.
I don't want anything salty.

DRILL 9: TRANSLATION

Give the man (Sir) a ladu.
Give the man a doosha.
Give me a doosha.
Give the westerner one cold coffee.
Give me one cold coffee.
DRILL 10: TRANSLATION

What do you want to drink?
I don't want anything.

What did you say?
I didn't say anything.

What food shall I make?
Don't make anything (food).

What did he say?
I can't hear anything.
<table>
<thead>
<tr>
<th>Nouns</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kaal</td>
<td>leg; foot</td>
</tr>
<tr>
<td>vaNNam</td>
<td>thickness; fat</td>
</tr>
<tr>
<td>katti</td>
<td>knife</td>
</tr>
<tr>
<td>murčči</td>
<td>sharpness</td>
</tr>
<tr>
<td>pokkam</td>
<td>height</td>
</tr>
<tr>
<td>eNNam</td>
<td>number</td>
</tr>
<tr>
<td>saadaNam</td>
<td>thing</td>
</tr>
<tr>
<td>_taaksi</td>
<td>taxi</td>
</tr>
<tr>
<td>ňkša</td>
<td>ricksha</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Adjective</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kurañña (NS)</td>
<td>less, smaller</td>
</tr>
<tr>
<td>korañña</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>eDukk--; eDuttu</td>
<td>to take; to get</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Expressions</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>of' eNNam uNDu</td>
<td>There's only one.</td>
</tr>
<tr>
<td>onnum...</td>
<td>anything; nothing</td>
</tr>
<tr>
<td>negative verb</td>
<td></td>
</tr>
</tbody>
</table>
Grammar Note: "Nobody" /aařum...um/ plus negative verb

/aařum/ used in conjunction with the negative form of a verb means "nobody." Quite often a case ending is added to /aařu/ before the /-um/. Thus you might hear /aarkkum/ (dative); /aarindeyum/ (possessive); /aareyum/ (accusative); /aarooDum/ (addressive), etc.

DRILL 1: REPETITION BUILD-UP

1. ivide aarum vannilla. Nobody came here.
2. ii vittil aarum illa. There's nobody in this house (at home).
3. enne sahaaykkyaan aarum illa. There's nobody to help me.
4. kaaryam
   aniyattiyoodu
   ii kaaryam aniyattiyoodu
   parayeďuda.
   aarooDum
   ii kaaryam aarooDum
   parayeďuda. reason; matter
   Sis (addressive)
   Don't tell Sis this (matter).
   anyone (addressive)
   Don't tell anyone about this.
5. siida ennooDuu samsaaďikkyilla. Sita won't talk to me.
   siida aarooDum samsaaďikkyilla. Sita won't talk to anybody.
6. vargiissine
   ñaan vargiissine kaNDilla.
   aafeyum
   ñaan aafeyum kaNDilla.
   (NS) ñaan aafeyuğ kaNDilla. Vargiis (accusative)
   I didn't see Vargiis.
   anybody (accusative)
   I didn't see anybody.
7. \( \text{nimag'kka} \)
   \( \text{ii pustagam nimag'kku} \)
   \( \text{tafilla} \).
   \( \text{aarkkum} \)
   \( \text{ii pustagam aarkkum tafilla} \).
\( \text{(NS) ii pustagan nimag'kku tafilla} \).
\( \text{(NS) ii pustagam aarkkum tafilla} \).

8. \( \text{aččanu} \)
   \( \text{ii pustagam aččanu koDukkilla} \).
   \( \text{aarkkum} \)
   \( \text{ii pustagam aarkkum koDukkilla} \).
\( \text{(NS) ii pustagam aarkkug koDukkilla} \).

**DRILL 2: CONVERSATION ("Take My Picture")**

\( \text{pudiyə vaakkugəL} \)

\( \text{paDam} \)
\( \text{meniññaannu} \)
\( \text{enna?} \)

\( \text{picture} \)
\( \text{the day before yesterday} \)
\( \text{which day?; when?} \)

**Scene:** A foreigner carrying a camera appears. A neighborhood child comes running up.

**Child:** \( \text{saayppe, sayppe (or /maadaam/) ende paDam eDukkaamo?} \)
**Foreigner:** \( \text{meniññaannu nimag'De muunnu paDam eDutt' allo. innu filim illa.} \)

**Child:** \( \text{aa muunnu paDam ennu kiTTum?} \)
**Foreigner:** \( \text{of' aRčča kaRinińa.} \)

**Question:** What does the /allo/ of /meniññaannu nimag'De muunnu paDam eDutt' allo/ do?
DRILL 3: SUBSTITUTE

Substitute /aŭrum/ or /aar...um/ for the italicized word and translate.

Teacher: meišnaannu čaakko vannilla.
Student: meišnaann' aarum vannilla.
Nobody came the day before yesterday.

Teacher: ūaan saarine kaNDilla.
Student: ūaan aar'eyum kaNDilla.
I didn't see anybody.

1. enikkyu ūaajanooD' işTam illa.
2. ūaajanu ennooD' işTam illa.
3. liilaykk' ennooD' işTam alla.
4. liilaykk' ennooD' işTam illa.
5. ūaan šaandeyuDe paDam eDuttilla.
6. ūaamande paDam eDukkilla, avan.
7. ūaamande paDam avan eDukkilla.

Grammar Note: More Adjectives from Nouns /illaatta; kuraňña/

You have learned to make adjectives from nouns by adding /uLLa/ or /uLLadu/ "having"; (/pokkam uLLa kuuTTugaardan/ "the tall friend"). It's also possible to make adjectives from nouns by adding other words. /illaatta/ literally means "without" so that a /pokkam illaatta kuuTTugaardan/ is a "short friend." /kuraňña/ (pronounced [koraňña] at normal speed) means "less" so that a /pookkam kuraňña kuuTTugaardan/ is a "friend who isn't very tall," while a /vila kuraňña kaamra/ is an "inexpensive camera."

It is possible to generate many new meanings by combining these words (/uLLa; illaatta; kuraňña/) with words you already know. You will find them very useful.
DRILL 4: REPETITION BUILD-UP

1. pokkam koraṇṇa kaseeфа
   nī aa pokkāṇ koraṇṇa
   kaseeyeィil ifikkyu.

2. pokkam uLLa kaseeфа
   pokkam uLLa kaseeфа ķeeTTan
eDuttu.

3. aaL
   pokkam kuraṇṇa aal
   (NS) NyoN pokkāṇ koraṇṇ' aal aa(Nu).

4. pokkam uLLayaal
   faaman pokkam uLL' aal aa(Nu).

5. illaatta
   maduṛam illaatta kaappi
   maduṛam illaatta kaappi maḍi.

6. maduṛam kuraṇṇa kaappi
   maduṛaṇ koraṇṇa kaappi maḍi.

7. maṛuṛuṛam uLLa kaappi
   maduṛam uLLa kaappi maḍi.

8. maRa
   maReyllaatta diwasam
   maReyllaatta diwasam aaN'
innu.

9. maRa kuraṇṇa diwasam
   maRa koraṇṇa diwasam aaN'
innu.

low chair
You sit in that low chair.

high chair
Chetan took the high chair.

person (male)
short man
John is a short man (person).

tall man
Raman is a tall man.

without
unsweetened coffee
I'd like unsweetened coffee.

somewhat sweetened coffee;
coffee with a little sugar
I'd like coffee with a little sugar.

sweetness having coffee;
sweetened coffee.
I'd like coffee with sugar.

rain
a rainless day
It's not raining today.

a not so rainy day
It's a not so rainy day today.
(or) It's not raining too much today.
10. maReyuLLa divasam a rainy day
maReyuLLa divasam aaN' innu. It's a rainy day today.

11. sugam good condition; health
sugam illaatt' aaL an unhealthy person
sugam illaatt' aaL aaNu joorju.George is quite sick.

12. sugam uLLa aaL a healthy person
(NS) sugam uLleyaal aaNu joorj. George is healthy.

13. sugam korañña kaseefa a chair that's in poor condi-
tion.
ifikkyaan sugam korañña kaseef' aaN' idu. This is an uncomfortable chair to sit in.

14. vila kurariria eraMi less expensive meat
(NS) vela koraññ' eracciyaaN' idu. This meat is not so expensive

15. kuuDiya increased
vela kuuDiya expensive
vela kuuDiya tuNiyaaN' idu. This is expensive cloth.

DRILL 5: TRANSLATION

1. Give me some hot tea (heat having).
2. Yesterday was a rainy day.
3. I don't like unsweetened coffee.
4. This is an expensive sari.
5. This is an expensive watch.
6. Aren't there any sweet biscuits?
7. There's only one salty biscuit.
8. Give me the sweet biscuit.
9. You sit in that low chair.
10. This sari is an inexpensive one.
11. Yesterday it didn't rain.
12. This paavada is a very expensive one.

Vocabulary Note: /uDukk-; uDuttu/ and /iD-; iTTu/

Malayalam uses two verbs where English uses the single verb "to wear." /uDukk-; uDuttu/ is used with items of clothing that are wrapped, like /saañi, paavaaDa/ and /muNDu/. With other items of clothing, like /blausu, šarTTu, čeruppū/ ("blouse, skirt, sandals") the verb /iD-; iTTu/ "to put" is used with the meaning "wear."

/inну Faaman muND' aaN' uDukkunnadu/
"Raman is wearing a mundu today."

/innale paant' aaN' iTTadu/
"Yesterday he wore pants."

DRILL 6: REPETITION BUILD-UP

1. uDukkaan
   saañi uDukkaan eLuppam aaNoo?
   muNDu
   muND' uDukkaan eLuppam aaNoo?
   to wear; to put on (to wrap)
   Is it easy to wrap a sari?
   a wrap around skirt-like affair worn by both men and women.
   Is it easy to wrap a mundu?

2. uDukkaan
   saañi uDukkaan ǦTam aaNoo?
   muND' uDukkaan ǦTam aaNoo?
   to wear
   Do you like to wear saris?
   Do you like to wear mundus?

3. daavaNi
   paavaaDayum daavaNiyum
   peļkuTTigaL paavaaDeyun
   daavaNiyum aaN' iDunnadu.
   half sari
   paavada and half-sari
   Girls wear paavada and half sari.
Women wear blouses.

Style of blouse worn by Malayali Christian women

Christian women wear chattas.

In America the men wear pants and shirts.

The men of Kerala usually wear mundu.

Young women wear saris.

Older women wear saris or mundu.

DRILL 7: ADDITIVE

Complete the sentence with either /uDukkunnadu/ or /iDunnadu/, whichever is correct, and then repeat the entire sentence.
Teacher: puľušanmaar šarT' aAN'  _____
Student: iDunnadu. puľušanmaar šarT' aAN' iDunnadu.

Teacher: puľušanmaar muND' aAN'  _____
Student: uDukkunnadu. puľušanmaar muND' aAN' uDukkunnadu.

1. striiɡal muND' aAN'  _____
2. praayaŋ kuuDiyə striiɡal muND' aAN'  _____
3. kristyaani striiɡal caTTeya aAN'  _____
4. peŋkuTTiɡal pavaaDeya aAN'  _____
5. puľušanmaar šarT' aAN'  _____
6. puľušanmaar paant' aAN'  _____
7. ellaa striiɡalum blaus' aAN'  _____
8. šanda pavaaDeyun daavaNiyum aAN'  _____
9. praayaŋ koraanja striiɡal saaFiya aAN'  _____

DRILL 8: TRANSLATION

1. He didn't say anything.
2. That old man didn't say anything.
3. Babu won't talk to anybody.
4. That old woman won't talk to anybody.
5. Nobody came.
6. I didn't see you at the beach.
7. I didn't see anybody at the beach.

DRILL 9: CONVERSATION

Malayali: muND' uDukkaan ariyaamo?
American: ariyilla (or) illa.
Malayali: ennaal ňaan paDippičču taňam.
DRILL 10: TRANSLATION

1. I'll teach you how to put on a mundu.
2. Do you know how to wrap a sari?
3. I don't know how to wrap a sari.
4. Will you please teach me how to put on a sari?
5. Will you teach my friend how to wrap a mundu?
6. I'll teach him how to put on a mundu.

Suggestion: Stage a fashion show demonstrating Kerala clothing, jewelry, etc. Your teachers will have many items in their personal wardrobes. With a little imagination you can probably make facsimiles of other items (a Malabar hat, for example). The script should be in Malayalam, of course.
### Nouns
- **kaāryam** | reason; matter
- **paDarri** | picture
- **meniṉaṉnu** | the day before yesterday
- **filim** | film
- **aaL** | person; man
- **maduiram** | sweetness
- **maRa** | rain
- **sugam** | health; comfort
- **muNDu** | a wrap around skirt worn by both men and women
- **paant** | pants
- **blausu** | blouse
- **šarTTu** | shirt
- **čeruppu** | sandals
- **daavaNi** | half-sari
- **strī (gaL)** | woman (women)
- **čaTTa** | blouse worn by Christian women
- **puṉuŠan (maaf)** | man (men)
- **praayam** | age

### Adjectives
- **illaatta** | without; not having
- **kuuDiya** | increased
- **kristtyaani** | Christian

### Verbs
- **uDukk-; uDuttu** | to put on; to wear
- **iD--; iTTu** | to put on; to wear
Question Word
ennu?
when?; which day?

Grammar Words
aar...um plus negative verb
-ile
nobody
of
IU NI T ANJU

PAADAM ANJU

Vocabulary Note: /iTT' irikky--; iTT' irunnu/ and /uDutt' irikky--; uDutt' irunnu/

The verbs /iD--; iTTu/ and /uDukk--; uDuttu/ very often combine with /irikky--; irunnu/ "to sit," or "to be." The meaning of the combined verb is still "to wear" or "to put on."

DRILL 1: REPETITION BUILD-UP

1. uDutt' irikkyunnu
    faaman muND' uDutt' irikkyunnu.
    is wearing
    Raman is wearing a mundu.

2. uDutt' irunnu
    innale paant uDutt' irunnu.
    was wearing; wore
    Yesterday he wore pants.

3. iTT' irikkyunnu
    aa saayppu nila šarT' iTT' irikkyunnu.
    is wearing
    That westerner is wearing a blue shirt.

4. iTT' irunnu.
    innale veLLa šarT' iTT' irunnu.
    was wearing; wore
    Yesterday he wore a white shirt.

DRILL 2: REPETITION

1. keefalättile striigal muND' aaN' uDutt' irikkyunnu.
2. keefalättile kristtyaani striigal čaTTa iTT' irikkyunnu.
3. keefalättile pekuktigal paavaaDā uDutt' irikkyunnu.
4. amerikk'yile pekuktigal paavaaDā uDutt' irikkyilla.

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Grammar Note: Past and Present Verbal Adjectives /-a/

Adjectives are very easily formed from verbs by adding /-a/ to the present or past tense of the verb. The "verbal adjective" thus formed always comes before the noun it modifies. However, "verbal adjectives" often have to be translated into English by a phrase coming after the noun.

/aa parayunna strii/  "That woman who is talking"
"That talking woman")

/ennooDu parañña strii/  "That woman who was talking
to me..."

/nammaL kaaNunna sinama/  "The movie (that) we are
watching..."

/innale kaNDa paDam/  "The movie (that) we saw
yesterday..."

DRILL 3: REPETITION BUILD-UP

1. saaru malayaaLam paDippikkyunnu. Sir teaches Malayalam.
   malayaaLam paDippikkyunna saaru
   malayaaLam paDippikkyunna saar' iviDe vañunu.
   the sir who teaches Malayalam

2. saaru malayaaLam paDippičču. Sir taught Malayalam.
   malayaaLam paDippičča saaru
   malayaaLam paDippičča saarinu eNdau vayass' uNDu.
   the sir who taught Malayalam

The Malayalam teacher is coming.
The teacher who used to teach Malayalam is eighty years old.
3. məpam teŋnə
aviDe kaaNunna məpam teŋŋə aaNu. kamugə
iviDe kaaNunna məpam kamugə aaNu.

4. saaŋi uDutt' iʃikkyunna peŋkutTI saaŋi uDutt' iʃikkyunna peŋkutTI aniyattiyaaNu.

5. maala maala iTT' ifunna peŋkutTI nalla kuutTTgaafiyaa(Nu).

6. nilkunnu (NS) ni'kkunnu aččan aviDe ni'kkunnu.
aviDe ni'kkunnayaal aaN' aččan.

7. aččan viidinde puragil ni'kkunnu.
viidinde puragil ni'kkunnayaL aččan aa(Nu).

8. ammuumma
ninnu ammuumma viidinde mumbil ninnu.
viidinde mumbil ninna striiyaaN' ammuumma.

tree
cococonut tree
The tree you see over there is a coconut tree.
betel nut tree
The tree you see here is a betel nut tree.

the girl who is wearing a sari
The girl who is wearing a sari is my younger sister.

is standing
Father is standing over there.
The man standing over there is my father.

Father is standing behind the house.
The man who is standing behind the house is father.

grandmother
Grandma was standing in front of the house.
The woman who was standing in front of the house is Grandma.
**DRILL 4: TRANSLATION**

1. lakṣmi paaDiya paaTTu...
2. ūnaan parayunna kaaryam...
3. avidi ifunnaayaaL...
4. muND' uDutt' inkkyunna saayppu...
5. pavaDa iTT' ifunna maadaammu...
6. ii vaʻunnayaaL...
7. ayaaL araniNa kaaryam...
8. niggal paaDunna paaTTu...
9. ammuumma vaayičča patram...

**DRILL 5: TRANSFORMATION**

Change the present verbal adjectives of Drill 3 above to past verbal adjectives and vice versa.

Teacher: ūnaan parayunna kaaryam...
Student: ūnaan araniNa kaaryam...
Teacher: lakṣmi paaDiya paaTTu...
Student: lakṣmi paaDunna paaTTu...

**DRILL 6: ADDITIVE**

Complete the phrases of Drill 3 above sensibly.

Teacher: lakṣmi paaDiya paaTTu...
Student: lakṣmi paaDiya paaTTu nannaayifunnu.

Books should be closed, of course.
DRILL 7: TRANSLATION

1. Will you take my picture?
2. Will you take aniyan's picture?
3. Will you take our picture? (Be sure to use the right "our.")
4. I took your picture yesterday.
5. I took Raman's picture day before yesterday.
6. I took four pictures of aniyan just now.
7. I just took two pictures of čeečči.

Note:

As you continue studying Malayalam after arriving in India, there will be times when you want to learn how to say a type of sentence that isn't taught in this introductory book. The following exercise is designed to show you how to go about figuring out a new sentence type.

DRILL 8: FIELD EXERCISE, Comparative Sentences

Let's say you want to learn how to make comparisons in Malayalam; things like "John is taller than Jack"; "Sugar is more expensive than wheat," etc.

First you will want to ask your native speaker of Malayalam (in this case, your teacher) to give you a translation of several sentences of this type. Choose sentences consisting entirely or mostly of words you already know so as not to unduly complicate the problem. As soon as you think you know how to say this type of sentence, make up some of your own and ask if they are correct.

Your problem isn't finished yet. The whole purpose of your figuring out how to say this type of sentence is so that you can say one when the occasion arises. To do this the structure must come naturally and
that takes practice. Choose eight or ten comparative sentences and
practice saying them aloud until they come easily. Practice them
again tomorrow and make up some more sentences. Most important,
start using them in your everyday living. This is the same general pro-
cedure to use after arriving at your site. By using this method of
figuring things out for yourself you can turn most anybody into a
"teacher," your co-workers, neighborhood children, your /veelakkaafan/,
etc.

Note to Teacher: Be careful not to "teach" this exercise. Let your
students figure this problem out for themselves.
### Nouns
- maram: tree
- tegu: coconut tree
- kamugu: betel nut tree
- maala: necklace
- ammuumma: grandmother

### Verbs
- uDutt' iɪkkky-; uDutt' iɪnnnu: to wear
- iTT' iɪkkky-; iTT' iɪnnnu: to wear
- nilk-; ninnu (ni'kk-): to stand; to wait
DRILL 1: FREE CONVERSATION—Field Exercise

Talk about what the teacher and various members of the class are wearing today and what they wore yesterday. Use this as an opportunity to learn the words for various colors and how to use these words in sentences. Don't use any English (except for words like "skirt, sweater" etc. for which there are no Malayalam equivalents). The word for "color" is /niram/ (pronounced [neram] at normal speed). (About 20 to 25 minutes should be allotted for this.)

DRILL 2: TRANSLATION

/kadifa sefiyaaak - kadifa sefiyaaaki/
"to make the bed(s)," "made the bed(s)"

1. Make the beds every morning.
2. She made the beds this morning.
3. What did you say?
4. I said, "She made the beds this morning."
5. Did she make the beds?
6. Do you know if she made the beds?
7. I asked if this would go bad by tomorrow.
8. I'll ask if this will go bad by morning.
9. I'll ask the maidservant if this will go bad by tomorrow.
DRILL 3: COMPREHENSION

Teacher will read the description of this picture several times at normal speed, pointing at the person or object he is reading about. Students should try to understand as much as they can by listening to and watching the teacher. Do not try to read along.

Later the teacher may read the passage again, slowing down for the more difficult parts.

ii kaaNunnaду keēFaLattile oɾu kristtyaṇ kuDumbattinде pADam aaNu.

pADattil aavaruDe aōčan illa. valadu vašattu nilkunna praayam kuuDiya striiyaaNu amma.

ii kuDumbattil aaru kuTTigaL uNDu. ammayuDe aDutta nilkkunna aAL aaNu muutta magan. ayaalkku kayar faaktoriyil jooliyuNDu. mattu kuTTigaL ellaavaruṃ paDikkyunnu.
peNkuTTigaLil or' aal saari uDutt' iñkkyunnu. saari uDutt' iñkkyunnu peNkuTTiyuDe aDutta nilkkunnadu avaLuDe aniyattiyaanu. avaL paavaadyum daavaNiyum iTT' iñkkyunnu. faNDu peefum blausum iTT' iñkkyunnu. aniyattiyuDe kaRuttìll malayuNDu. aaNkuTTigaL ellaam muND' uDutt' iñkkyunnu. ammayum uDutt' iñkkyunnadu muND' aaNu. iTT' iñkkyunnadu kaTTayum. aaLugaLuDe puragil kaaNunna mañam teing' aaNu. keeràLattìll ellaatiDattum teing' uNDu. teinginde aDutta nilkkunna nilLam kuUDiya mañam aaNu kamugu.

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DRILL 4: RESPONSE

Answer in Malayalam the following questions about the photo.

1. paDattìl aččan uNDo?
2. praayam kuUDiya stiri aar' aaNu?
3. paDattìl etra peef' uNDu?
4. aankuTTigaL end' aaN' uDutt' iñkkyunnadu?
5. amma end' uDutt' iñkkyunnu?

---

DRILL 5: TRANSLATION

Write out a translation of the passage under the picture.

pudiya vaakkugaL

ii kaaNunnadu this that you are seeing;
kuDumbam what you see
muutta magan family
kayar faaktari eldest son
mattu coir factory
remaining; other
DRILL 6: REPETITION BUILD-UP

1. ii kaaNunnadu
   kuDumbam
   kristyyan kuDumbattinde paDam
   keeFaLattile
   keeFaLattile ofu kristyyan
   kuDumbattinde paDam
   ii kaaNunnadu keeFaLattile
   ofu kristyyan kuDumbattinde
   paDam aa(Nu).
   what you see
   family
   picture of a Christian family
   of Kerala
   picture of a Kerala Christian family
   What you see is a picture of a Kerala Christian family.

2. keeTTadu
   niipooL keeTTadu
   piiiliila
   piiiliila paaDiya sinama paaTTu
   niipooL keeTTadu
   piiiliila paaDiya sinama
   paaTT' aa(Nu).
   what was heard
   what you just heard
   a famous Malayali "playback"
   singer (sings in background
   of movie)
   a film song sung by Pi lila
   What you just heard is a film song sung by Pi lila.

3. tinnunnadu
   saadaa-raNeyaayi faavile
   tinnunnadu
   ameeTikkeyiI saadaa-raNeyaayi
   tinnunnadu' end' aa(Nu)?
   what is eaten
   that which is usually eaten in
   the morning
   In America what is usually
   eaten in the morning?
4. aa paaDiyaďu  
    aa paaDiyaďu maadavande ḍeeččiyaaNu.  
    that one who sang  
    The one who sang is Madavan's older sister.

5. ni'kkunnadu  
    iviDattekkaafan  
    the one who is standing  
    a person of this place; a native of this place  
    aa ni'kkunnad' iviDattekkaafan aa(Nu).  
    That one who is standing is a native of this place.

DRILL 7: READING

Practice reading Drill 3, pp. 291-292, aloud until you can do so easily.
You might want to approach some of the sentences, especially the longer ones, like a Repetition Build-up Drill. Work at getting the correct intonation.
### Nouns
- kaDakka: bedclothes
- kuDumbam: family
- magan: son
- kayar faaktari: coir factory
- kaRum: neck
- aALugaL: people
- iDam: place
- niiLam: length
- pililila: Pilila; Mayalali singer
- sinama paaTTü: film song
- iviDattekkaan (-i): native of this place

### Adjectives
- kristtyan; kristtyaani: Christian
- muutta: eldest
- matte: other; remaining
- faNDa...um: both

### Verb
- ūeñyaakk-; ūeñyaakki: to make neat
Grammar Note: Perfective Ending /-ITTu/

You have already learned (p. 245) how a verbal adverb combines with a main verb to describe two actions, i.e. sentences like

/avāl tara tuuttu tuDaykkyaNam/
"She should sweep and wash the floors"

/nama'kku naaLe saañi pooyi vaañikkyam/
"Let's go buy a sari tomorrow"

The perfective ending /-ITTu/ is added to the verbal adverb and emphasizes that the first action is completed, finished (or perfected) before the second begins.

/çaay' uNDaakkiyiTTu çandeyil poogaNam/
"Make the tea (first) and (then) go to market"

/tara tuuttu tuDacćiTTu çandeyil poogu/
"Sweep and wash the floors and then go to market"

The verbal adverb plus main verb structure (without /-ITTH/) also talks about two actions, one happening before the other. However it does not necessarily say that the first action is finished before the second begins.

DRILL 1: REPETITION BUILD-UP

1. paaTTu keeTTiTTu nama'kku paaTTu keeTTiTTu poogaam.
   after hearing the song
   Let's go after hearing the song.
2. paaDam vaayiččīTTu 
muRuvan 
paaDam muRuvan 
vaayiččīTT' orāŋpi.

3. vann' iŋkkyu 
jenal aDaččīTTu 
joorju, aā jenal aDaččīTTu 
vann' iŋkkyu.

4. iTTīTTu 
meešappuratt' iTTīTTu 
pattram meešappuratt' 
iTTīTTu maDappl 
pooyi.

5. pattram meešappurattu 
veeččīTTu 
pattram meešappurattu 
veeččīTTu vaṛu.

6. kyu 
kyuvil ninniTTu 
vaLaFe neeřam 
kyuvil vaLaFe neeřam 
ninniTT' aaNu, raašan 
kITTiyadu.

7. poo'yiTTu vañaam.

Cultural Note: It is inauspicious to talk about leaving, so people often say /poo'yiTTu vañaam/ emphasizing the intention to return.
DRILL 2: TRANSLATION

Pattern sentence: /nama'kku paaTTu keeTTiTTu poogaam/

This is often translated by Malayalis as "Let's go only after hearing the song." It could be translated a number of ways into colloquial English "Let's hear the song and then go"; "Let's hear the song before we go"; "Let's not go until we hear the song," etc., all stressing that the song is heard completely before they leave. The following sentences for translation will require a substitution for /paaTTu keeTTiTTu/ of the pattern sentence.

1. Let's go after seeing the movie.
2. Let's eat dinner and then go.
3. Let's have coffee before we go.
4. Let's not go until we tell father.
5. Let's wash the dishes and then go.

DRILL 3: TRANSFORMATION

Make one sentence of the type /paaDam muRuvan vaayiččiTT' uraŋgu/ from the two given.

Teacher: paaDam muRuvan vaayikkyu.
pinne uraŋgu.

Student: paaDam muRuvan vaayiččiTT' uraŋgu.

1. ni ammayooDu parayu.
pinne poogu.
2. paatram ellaam šelfil veykkyu.
pinne vaľu.
3. pustagam meeʃappuratt' iDu.  
   pinne maarkettil poogu.

4. aa vaadil aDaykkyu.  
   pinne kuʧfine iviDe koNDu vaɭu.

5. kuuli çoodikkyaNam. (/kuuli/ "wages for a very temporary job")  
   pinne fikšayil kayaraNam.

DRILL 4: SUBSTITUTION TRANSFORMATION

Pattern sentence: /haggaL ayaaLooDu samsaaʃččitti' aaNu vaʃunnuDu/

Substitute the following items for /ayaaL-/ of the pattern sentence,  
adding the correct addressive case ending (/−inooDu; −ooDu/)

Teacher: raaman  
Student: haggaL raamanooDu samsaaʃččitti' 
          aaNu vaʃunnuDu.

1. saaru  
2. menoon  
3. varguisu  
4. lila  
5. ōaadha (ōada)  
6. čakko  
7. piLLa

DRILL 5: COMPREHENSION

Answer the questions about the photo, p. 291. You should be looking 
at the picture during this exercise, not at the questions. Your teacher 
may want to ask additional questions.

1. ii paDattil kaaNunna kuDumbam kristtyano hinduvo?
2. valadu vašattu ni'kkunna strii aar a(Nu)?
3. kuDumbattil etra kuTTigaL uNDu?
4. ammayuDe aDutta ni'kkunn' aAL aaN' aaNu?
5. paavaaDa iTT' ifikkyunna pepkTTi čeeččiyö aniyattiyo?
6. nøLam kuuDIya mařam end' aN(Nu)?
7. aaLugaLuDe puragil kaaNunna mařam end' aN(Nu)?

DRILL 6: FREE CONVERSATION

Describe in your own words the photo on p. 291.

DRILL 7: SUBSTITUTION TRANSFORMATION

Pattern Sentence: /ñaan ayaaLe kaNDITT' aaNu vaŋnnadu/

Substitute the following items for /ayaaL-/ of the pattern sentence, adding the correct accusative case ending (-ine; -e/).

Teacher: saaru
Student: ñaan saarine kaNDITT' aANu vaŋnnadu.

1. avaL
2. DaakTar
3. pilLa
4. čaakko
5. Faadha
6. baabu
7. menoon
8. kuuTTugaaři

DRILL 8: CONVERSATION ("Foreigner's Luck, Part I")

pudiya vaakkugāL

Tourist Bungalow (inexpensive gov. maintained hotels found in most towns)

fear
to become; became
Scene: A foreigner is looking for the Tourist Bungalow. He approaches a /rikšakka-rań/thinking such people know the city well.

Foreigner: tuuristtu baagLaav' eviDeyaaNu?
rikšakka-rań: ŋaan koNDu poogaam. rikšayil keeru.
Foreigner: kuuliyendu taťaNam?
rikšakka-rań: anju ŋuuba madi.
(He goes off to inquire of someone else.)

Pronunciation Note: Long Vowels and Stress

Stress (or "accent") has quite a striking effect on vowels in English. What we think of as being the same vowel can have quite different sounds, depending on whether or not it is accented. Listen to the /o/ sound of "historical" (accented) and "history" (unaccented—or unstressed). Even the very same word can sound different under different conditions of stress. Listen to the /a/ of "can" in the two sentences: (1) Maybe you can't but I can" (accented). (2) "I can try to" (unaccented).

In Malayalam, the sound of long vowels (/aa; ii/ etc.) and vowels at the end of words does not change under different conditions of stress. (Sometimes the quality of short vowels does change when unaccented). Take care that your English speaker's habit of changing the quality of a vowel in unstressed position does not transfer to your pronunciation of Malayalam.

DRILL 9: PRONUNCIATION. "Long Vowels"

aahaaăñam
paavaaDa
aakkkaaśvaani
saambaar poDī (curry powder)
VOCABULARY NOTE

/pedi/ is a noun meaning "fear." There is a related verb 
/pedi/-/pedi/-/ "to be afraid."
DRILL 1: CONVERSATION ("Foreigner's Luck, Part II")

pudiya vaakkugaL

enniTTu -eekkyu

tiNNy-; tiNNnu
till; till

turisttu baugLaav' iviDe aDutt' aaNo?

ade.

eviDeyaaNu?

i vaRiy'e neefe poogaNam.

enniTTu?

iDadu vaatteeekkyu tiNyNam. aviDe oFu jaFsan

kanditille?

undu.

aviDe cenniTTu valadu vaatteeekkyu tiNNnal madi.

valadu vaatteeekkyu tiNNnalTu' engooTTu poogaNam?

ifiantingpool kaaNunna valiya keTTidam aa(Nu)

tuuristtu baggLaava.

naan poo'TTe.

Notes:

1. /i vayiy'e neeF poogaNam/

/vayiy'e/ is a contracted form of /vayiyil kuuDe/ which means
"along (this) road." Another intermediately contracted form is /vaRiyil'uuDe/.

2. /aviDe oña jaqšan kaNDiTtiłe?/
/kaNDiTtiłe/ is the negative question form of /kaNDiTTuNDo?/ which means "have you ever seen?" (to be dealt with in Unit 6, Lesson 4). /kaNDiTtiłe/ thus means "You've seen that junction, haven't you?" The correct affirmative answer to a question with /uNDo?/ or /ille?/ is, of course, /uNDu/—or its equivalent /uuvu/.

3. /valadu vašatteekkyu tifňňaal madi/
"You turn to the right and there you are" or "You turn to the right and that's it."

Very literally this would be "If you turn right it is enough."
(/-aal/ is added to the past tense of the verb and is often translated literally as "if.")

DRILL 2: REPETITION

1. ŋaan parayunna kafyam uDane čeyyaNam.
2. ŕiŋŋaL paaDunna paaTTu yeedu sinimeyil uLLad' aaNu?
3. ii vaľunn' aal malayaaLam paDippikkyunna saar' aa(Nu).
4. ŕiŋŋaL vaayikkyyunna patram yeed' aa(Nu)?
5. aviDe iňkkyunn' aal aaf' aaN' enn' ariyaamo?
6. muND' uDutt' iňkkyunna saaypp' ameefikkan aa(Nu).
7. avan kiTTunna řuuba muRuvan čilavaakkunu.
(/čilavaakk-; čilavaakkī/ "to spend; spent")
**DRILL 3: TRANSLATION**

Books closed, Teacher will read sentences of Drill 2 above for students to translate. (Teacher may want to slip in a few additional sentences using verbal adjectives.)

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**DRILL 4: TRANSFORMATION**

Books closed. Change the present verbal adjectives of Drill 2 above to past verbal adjectives and translate.

Teacher: Ũaan parayunna kaɾyam uDane čeyyaNam.

Student: Ũaan paraŋna kaɾyam uDane čeyyaNam.

You must do what I said immediately.

---

**Vocabulary Note:**

/-aal/ is added directly to the past tense root of the verb (tiFiriu; tiFiriaal/) and can often be translated, at least clumsily, by "if." The following sentences will give you a better feeling for its varied uses.

**DRILL 5: REPETITION BUILD-UP**

1. valadu vašatteekku tiFiyu.
   valadu vašatteekku
   tiFiriaal maji.
   Turn to the right.
   You turn right and there you are.

2. koLLaam
   nippal naale vannaal
   koLLaam.
   It's good
   If you come tomorrow
   it would be nice.

3. oɾu kaappi kuDiččaal
   koLLaam.
   It is good if you drink some coffee.
   (or) Won't you have a cup of coffee?
4. aa staappil ninnaal basu kiTTum. If you stand at that stop you'll get a bus.

5. eRudunnu is writing
eRudi tañu write for me (us).
   ii kañyam eRudi tannaal madi. It is enough if you write this matter for me. (or) Please write this for me.

6. avaLooDu ñoodiçaal ariyaam. If you ask her you will come to know. (or) Ask her and you'll find out.

7. pooña not enough (opposite of madi)
turannu opened
turann' iñunnu had opened
kaNNu eye
kaNNu turann' iñunnaal pooña—kaaNaNam. It's not enough if you had opened your eyes—you must look. (a proverb) Opening the eyes is not enough—you have to look.

DRILL 6: CONVERSATION ("Marketing Instructions")

pu'ya vaakkugaL

aa'yifunnu was/were
čilappool ([čelappool]) perhaps; sometimes
-eggil if
mooña buttermilk
mooñaikkari buttermilk curry

Scene: After breakfast the saayppu is giving instructions for the days' marketing.

Saayppu: jooNsaN, innu maarkettil poogunnille.

Johnson: endu vaappaNam, saari?
Saayppu: innu koračču miin vaagghyaal madi.
Johnson: innale faatri vallya maReyaa'yiřiŋunu. čilappool innu miin kiTTilla.
Saayppu: miin kiTTiyill'engil eračči vaaggu.
Johnson: šeŋ saara. čappaattî uNDaakkaNo?
Saayppu: čappaattî veeNDa. čoor' uNDaakkiyaal madi. koračču moořukkari uNDaakkaNam.
Johnson: innale uNDaakkiya moořukkari uNDu. ad' eDuttaal poofe?
Saayppu: madi, madi.

Note: Notice that the Saayppu's answer to a question with /poofe?/ is /madi/.

DRILL 7: REPETITION

aviyal a vegetable curry, containing many kinds of vegetables and coconut

puliseñ the same as, or similar to /moořukkari/

paččaDi a somewhat sour-tasting preparation made of gourd or cucumber or okra and yogurt.

kiččaDi a rather sweet preparation made with mango or banana

tooñan any preparation made with a minimum of liquid and no oil.

uppeeñ a fried preparation

kuuTTaan any of the preparations that are eaten with rice; i.e., a side dish

čamandi a semi-liquid chutney (usually made with grated coconut) served with /dooša, idli, vaDa/ etc.
DRILL 8: SUBSTITUTION

/innale uNDaakkiya moořukkariyuNDu/
Substitute for /moořukkari/. pustagam aDekkyaNam

čooru
avial
pulišeři
paččaDi
kiččaDi
kuuTTaan
miŋkari
aaTTeračči
čamandi

Suggestion:

Some or all of you might work out with your teachers a cooking (and eating!) experience. If you practice the following expressions first, you should be able to follow your teacher's instructions in Malayalam and cook one or more typical Kerala dishes.

1. ii paatrattil koračč' eNNavoRikkyu. Pour a little oil in this vessel.
2. kuuTTaaninu kaDuga varukku. Fry mustard seeds for the /kuuTTaan/.
3. ii paatram aDičča vaykkyu. Cover this pot.
4. kariyil koračču mañnil iDu. Put some turmeric in the curry.
   - upp'
   - uLLi
   - veLLatt' uLLi
   - tenŋa
   - etc.
   - salt
   - onions
   - garlic
   - coconut
   - etc.
The curry needs a little more pepper.

Grind up some coconut and bring it.

Add some cumin seed and onions to that.

Stir the curry.

Light the stove.

Rice should be cooked in this pot.

Put water on the stove
puṭiya vaakkugal

Nouns

poon
not enough; too little
mooṛu
buttermilk
mooṛukkarī
buttermilk curry
aviyal
a vegetable curry containing many kinds of vegetables and coconut.
pulišeṟi
same as /moorukkarī/
paččaDi
somewhat sour-tasting preparation made of yogurt with guord, cucumber or okra as the base
kiččaDi
a rather sweet preparation made of mango or banana
tooṛan
a preparation made with a minimum of liquid
uppeeṟi
a fried preparation
kuuTTaṇaṇ
any of the preparations that are eaten with the main food, rice
čamandi
a semi-liquid chutney (usually made with grated coconut) served with /ḍooṇa, idli, vaDa/ etc.
eNNa
oil (usually sesame seed oil)
kaDuga
mustard seeds
maṇṇil
turmeric
uLLi
onions
veLLatt' uLLi
garlic
teppa
ripe coconut
jitāgal
cumin seed
aDuppu
stove
Verbs

tifiy-; tification
čell-; čennu
cilavaakk-; cilavaakki
eRud-; eRudi
varukk-; varukki
vaykky-; večču
arakky-; aračču
ceerkk-; ceerttu
kattikky-; kattičču

to turn
to go
to spend
to write
to fry
to cook; to set
to grind up
to add
to light

Adverb
čilappool

sometimes; perhaps

Grammar Words
-eekkyu
ten

Expressions
enniTTu
	urann' ifunnu
tification
	after that; then
had opened

if (you) turn

when (you) turn
Grammar Note: "have you...; have you ever..." /-iTTuNDu/

When /-iTTu/ plus a form of /uNDu/ (/uNDo?; illa; ille?/) is added to the past tense root of a verb (/kaNDiTTuNDu; kaNDiTTille/ etc.) it gives the sense of "have/has seen" or "have you (has he) ever seen."

/keefaLam kaNDiTTuNDo?/ "Have (you) seen Kerala?";
      "Have (you) ever seen kerala?"

/kanya kumaañiyil poo'yiTTuNDo?/ "Have (you) been to Cape Comerin?"; "Have (you) ever been to Cape Comerin?"

**DRILL 1: TRANSLATION**

1. malayaaLam sinima kaNDiTTuNDo?
2. malayaaLam paDiččiTTuNDo?
3. kanya kumaañiyil poo'yiTTuNDo?
4. kaLLu šaappu poo'yiTTuNDo?
5. čemmiin vaayiččiTTuNDo?
6. keefaLam kaNDiTTuNDo?
7. keefaLattil taamasiččiTTuNDo? (/taamasiččiTTuNDo/ "have you ever lived; stayed; resided")
8. faamili plaaniŋŋu čeydiTTuNDo?
9. kaLLu šaappu turanniTTuNDo?

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**DRILL 2: RESPONSE**

Give a negative answer with /idu veře/ "until now" to the questions of Drill 1. Books closed.

Teacher: keeraLam kaNDiTTuNDo?
Student: idu veře kaNDiTTilla.

**DRILL 3: REPETITION BUILD-UP**

1. aččan arinhiTTuNDu
   ni sinimekkyyu pooya kařyam
   ni sinimekkyyu pooya kařyam
   aččan arinhiTTuNDu.
   father has found out
   the matter of your going
   to the movies

   Father has found out (about)
   the matter of your going
   to the movies.

2. sugam
   keeDu
   sugakeeDu, sukkeeDu
   good condition; health
   harm
   sickness; illness; harm to
   the health
   A severe sickness had come.

   Before, I had a severe illness.

3. nalla poole
   jooNu nalla poole
   tinniTTuNDu.
   well; in a good way
   John has eaten well.

4. vayar
   vayar kuNDaal ariyam.
   stomach
   If you see the stomach you
   will know.

   You can tell by looking at his
   stomach that John has
   eaten well.
DRILL 5: REPETITION

<table>
<thead>
<tr>
<th>Aff</th>
<th>uncooked rice</th>
</tr>
</thead>
<tbody>
<tr>
<td>vaaRa paRam</td>
<td>small sweet bananas</td>
</tr>
<tr>
<td>kooRi</td>
<td>chicken</td>
</tr>
<tr>
<td>tàaraavu</td>
<td>duck</td>
</tr>
<tr>
<td>uRuLakkiRaggu</td>
<td>potato</td>
</tr>
<tr>
<td>maṛaččiini</td>
<td>tapioca</td>
</tr>
<tr>
<td>kaaraTTu</td>
<td>carrot</td>
</tr>
<tr>
<td>vaRudanaggu</td>
<td>eggplant</td>
</tr>
<tr>
<td>maaTTeračči</td>
<td>beef (/maaDu/ &quot;cattle&quot;)</td>
</tr>
</tbody>
</table>

DRILL 6: SUBSTITUTION

/miin kënliyll'ëngil eračči vaŋŋu/

Substitute for /miin/ and /eračči/ respectively. A second student will then translate.

Teacher: maaTTeračči; aaTTeračči

Student 1: maaTTeračči këTtyill'ëngil aaTTeračči vaŋŋu.

Student 2: If you can't get beef, get goat meat.

1. vaaRa paRam; maŋŋa
2. kooRi; tàaraavu
3. uRuLakkiRaggu; maṛaččiini
4. kaaraTTu; vaRudanagŋa
5. aŋ̄; maṛaččiini
Grammar Note: /-aal; engil/

Both /-aal/ and /-engil/ mean "if." The difference between the two words is that /-aal/ is added only to the positive form of the past tense while /-engil/ is added to all other tenses, positive and negative, and to the negative of the past tense.

niNgal ende kuudDe vanaal engil naan kaapi vaappi tafaam.
niNgal ende kuudDe vanaal naan kaapi vaappi tafaam.

The two sentences above mean essentially the same thing—"If you come with me, I'll get you some coffee."

DRILL 7: TRANSLATION—Situational Learning

Students should take turns acting this out in pairs. At first you can use the English copy as an aid. Later do it without the English, thinking of little ways to vary the text. Teachers should also take part in these, giving students an opportunity to hear how a native speaker would handle the situation.

saayppu: (entering kitchen) Eh Madavan, are there any biscuits? A few people have come.
maadavan: Yes, I saw. There aren't any biscuits.

saayppu: Can you get some nearby?
maadavan: I'm afraid you can't get biscuits nearby.

saayppu: What can you get?
maadavan: (pensively) Nearby—we can get waDa.

saayppu: Are they good ones?
maadavan: If master likes them—they're good.

saayppu: O.K. If you can't get waDa bring doośa.
maadavan: I will.

saayppu: We need chutney too.
maadavan: uh.
saayppu: Do you have money?
maadavan: Yes, I have.
saayppu: Good, we need it right away. Come back quick and then make coffee. (after coming)

puṇḍiya vaakkugal

Nouns
kanya kumārī
kaLLu śaappu
sukkeeDu
vayar
vaaRa paRam
kooRī
taarava
uRuLakkiRaggu
maṛaččiīni
kaaraTTu
vaRudanaggū
maaDu
maaTTeračči

Verb
ṭaamissikkī-; taamissiċču
to reside; to live; to stay

Adverb
nalla poole
well; good

Expression
idu veře
until now

Grammar Word
-iTTuNDu
have/has (you, he, etc.) ever
iuNiT aaru
paaDam anju

**DRILL 1: REPETITION**

Do the sentences of Drill 1, p. 312, as a Repetition Build-up Drill.

**DRILL 2: ADDITIVE**

Add /idinu mumbu/ to sentences 1 through 7 of Drill 1, p. 312.
/idinu mumbu/ means, of course, "before this." It gives the idea of "Is this the first time—."

*Example:* Teacher: malayaaLam paDam kaNDITTuNDo?
            Student: idinu mumbu malayaaLam paDam kaNDITTuNDo?

**DRILL 3: REPETITION**

where?

where?

somewhere

how?

somehow

when?

 sometime

how many?

as many as; however many

what?

something; anything

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Note: In the next few drills you are asked to translate without first having a chance to learn the new item by repeating it after your teacher. This is to prepare you for language use in the field where you will not have anyone to drill you. There, you will have to use a newly learned word in new sentences when you have only seen it in a single Malayalam sentence. This is a tremendously important skill, and you should practice it continually by making up sentences with new words in them and trying them out on your Malayali teachers.

DRILL 4: TRANSLATION

Pattern Sentence: /inn' eppooRengilum poostt 'eydaal madi/
"Just post it (letter) sometime today"

1. Just read it sometime today.
2. Just bring the child sometime today.
3. Just sweep the steps sometime today.
4. Just come sometime today.
5. Just tell me sometime today.
6. Just fill the gusa sometime today.

DRILL 5: TRANSLATION

Pattern Sentence: /etra taaksikaaru veeNam eogilum kiTTum/
"You will get as many taxis as you want."

1. You can get however many saris you want from that shop.
2. You can get as much milk as you need from the co-operative.
3. Give him as much money as he wants.
4. I gave the baby as many cookies as he wanted.
DRILL 6: TRANSLATION

Pattern Sentence: /nama'kku veer' eviD'eggilum poogaam/
"Let's go somewhere else."

1. Let's go somewhere else to eat.
2. Let's go somewhere else to take the picture.
3. Let's go somewhere else for coffee.
4. Take the child somewhere else.

DRILL 7: TRANSLATION

The teacher will read out loud these sentences. The class will translate—without looking at the book!

1. eppineyeggilum il karyam ŋešiyaakkaNam.
2. eppineyeggilum koračču paysa ŋařeNam.
3. nama'kku veer' eviD'eggilum poogaam.
4. il katt' ippool ŋanţe poosttu čeyyaNo?
5. aду veeNDa inn' eppooReggilum poosttu čeydaal madi.
6. ořu jooli kiTTaan endeggilum vaRiyuNDo?
7. aDutta jaŋšanil ŋennaal eTRA ṭaaksikaar' veeNam enggilum kiTTum.
8. kuŋnin' ěTRA maanja veeNam enggilum tařaam.

DRILL 8: REPETITION BUILD-UP

Do the sentences of Drill 7 above as a Repetition Build-up Drill.
DRILL 9: SITUATIONAL LEARNING

It's about 6:00 P.M. A friend has walked two miles to invite you to go to the famous Malayalam film "Shakuntala" with him tonight. The show begins at 6:30, but for some reason or other you cannot go (perhaps your B.D.O. has summoned you to a meeting, you have to mix some chicken feed—or something). The teacher will play the role of your insistent friend. You must stick to your guns and somehow smooth over the situation.

*puだiya vaakkugal*

**Noun**
vaRi

**Pronoun**
end'eegilum

**Adverbs**
eviD'eegilum
egpineyegilum
eppooReggilum
etreyeggilum

**Expressions**
idinu mumbu
ippool tanne

way; method; road
something; anything
somewhere
somehow
sometime
as many as; however many
before this; this is the first time
right now
DRILL 1: REPETITION BUILD-UP

More /-eugil/ sentences

1. kallu šaappil ċellaNam.  
   You have to go to the toddy shop.
   avane kaaNaNam eugil kalLu šaappil ċellaNam.  
   If you want to see him you have to go to the toddy shop.
   (NS) avane kaaN'Nam eogil kalLu šaappl' ċellaNam.

2. pariikša  
   examination
   jeyikkyaam  
   will pass; will have victory
   pariikšeyil jeyikkyam  
   will pass the exams
   pálLi  
   church; Moslem mosque
   _divasavum pálLiyil  
   If you go to church (mosque) daily you'll pass the exams.
   poogaameugil pariikšeyil  
   jeeyikkyaam.

3. ellaam šeñiyaagum  
   everything will be (become) all right
   poole  
   like; as
   ŋaañ parayunna poole  
   If you do as I say everything will be all right.
   čeyyumęegil ellaam šeñiyaagum.

DRILL 2: REPETITION

koovil  
small Hindu temple
ambalam  
larger Hindu temple
paLLi  
Moslem mosque; Christian church
DRILL 3: SUBSTITUTION

Pattern Sentence: /diivasavum paLLiyil poogaamegil pariikšeyil jeeyikkyaam/

Substitute for /paLLi/ the words from Drill 2 above and translate.
Books closed.

DRILL 4: TRANSLATION

1. If you go to church daily everything will be all right.
2. If you go to the temple daily you will pass the exams.
3. If you go to the temple every morning everything will be all right.
4. If you go to the mosque daily you will pass the exams.
5. If you do as the doctor says everything will be all right.

Grammar Note: Present Tense /-ugeyaaNu; unnuNDu/

You have already learned two alternative ways to express present time in Malayalam—with the endings /-unnu/ and /-unnadu/. There are two more endings which are added to the verb stem and express present time /-ugeyaaNu/ and /-unnuNDu/. All four of these endings convey essentially the same meaning—present time—. Some are used more frequently in one part of Kerala, some in another part, but you are bound to hear all of them wherever you go. The following drill has been included primarily to introduce the endings so you won't be stumped when you run up against them in Kerala.
**DRILL 5: REPETITION**

Each group of sentences has essentially the same meaning.

1. Baan Paavileyulla vaNDikkyu poogunu.
   Baan Paavileyulla vaNDikkyu poogugeyaanu.
   Baan Paavileyulla vaNDikkyu poogunuNDu.

2. Kidakkunu - lying down
   Kidannu - laid down
   aval agattu kidann uragugeyaanu.
   aval agattu kidann uragunu.
   aval agattu kidann uragunuNDu.

3. Kuuli veela - manual labor; day labor
   lilla kuuli veela zeyyunu.
   lilla kuuli veela zeyyugeyaanu.
   lilla kuuli veela zeyyunuNDu.

4. Liive - a day off (from work)
   Baan innu liiv' eDukkugeyaanu.
   Baan innu liiv' eDukkunu.
   Baan innu liiv' eDukkunuNDu.

**DRILL 6: REPETITION**

kattil  
bed

mugal  
top; roof

(NS) mool  
on top; on the roof; upstairs

moolil
DRILL 7: SUBSTITUTION

Pattern Sentence: /avaL agattv kiDann° uraggaeyaanu/
Substitute for /agattv/ and translate.

kaTTili
muriyil
tarayiyil
moolil uLLa muriyil

DRILL 8: CONVERSATION ("Hiring a Cook")

pudiya vaakkugal

matte other
ifunnu was
samsaanikkyaTTe let me speak (like /poogaaTTa/
apool then; at that time

Scene: A man comes to the house looking for work. The saaypp' interviews him on the veranda.

saayppu: end° aa° vannadu?
joollkaan: joon saaru paraanu, iviDe joollkky° of° aaLe veeNam ennU.

saayppu: end° ookkyu joollkky° ariyaaam?
joollkaan: ingliśu miils uNDeakkaan ariyaaam. ċandeyil poogaam.

saayppu: paatragalum kaRugaamC?
joollkaan: kaRugaam.

saayppu: idin° mumb' eviD° aa°yiFunnu jooli?
joollkaan: veer° of° saayppinde vilTTil aa°yiFunnu. (He shows the saayppu some letters of recommendation.)

saayppu: (reading the letters) matte saaypp' endu ūambaLam
tann° ifunnu?
joollkaan: eeRupattanje ūuba...
<table>
<thead>
<tr>
<th>Nouns</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>parilikša</td>
<td>examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>palli</td>
<td>Moslem mosque; Christian church</td>
<td></td>
<td></td>
</tr>
<tr>
<td>poole</td>
<td>manner</td>
<td></td>
<td></td>
</tr>
<tr>
<td>koovvil</td>
<td>small Hindu temple</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ambalam</td>
<td>larger Hindu temple</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kuuli vela</td>
<td>day labor; usually manual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>liive</td>
<td>a day off (from work)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kaTTil</td>
<td>bed; frame of a bed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mooL (magaL)</td>
<td>top; roof; upstairs</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Adjective</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>matta</td>
<td>other</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verbs</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>jeyikky-; jeyičču</td>
<td>to win; to pass</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kiDakk-; kiDannu</td>
<td>to lie down</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Adverb</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>appool</td>
<td>then; at that time</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Expressions
ellam ṣefiyagum
samṣanikkyaṭṭe

Grammar Words
-ugeyaaNu
-unuuNDu

Everything will be o.k.
Let me speak.
present tense endings
DRILL 1: REPETITION BUILD-UP

1. valiya keTTiDam a(a(Nu)
   turisttu bagglave.

   The big building is the
   Tourist Bungalow.

   when (you) turn

   tiñiyumpool

   tiñiyumpool kaaNumma valiya
   keTTiDam a(a(Nu) turisttti
   bagglave.

   The big building that (you)
   see when (you) turn is
   the Tourist Bungalow.

2. tiñiñiappool

   valiya keTTiDam keNDo?

   Did (you) see the big build-
   ing?

   tiñiñiappool valiya keTTiDam
   keNDo?

   Did (you) see the big build-
   ing when (you) turned?

3. tala

   pearana

   talaarelaara

   aspro

   valumpool

   talaarelaara valumpool of
   aspro kaRikkuyum.

   head

   pain

   headache

   a glorified aspirin

   when (it) comes

   When I get a headache I
   take an aspro.

4. vannappool

   tala veejana vannappool of
   aspro kaRikketu.

   when (it) came

   When (I/he) got the head-
   ache (I/he) took an aspro.

Grammar Note: “when...” /-pool; -appool/

As demonstrated in Drill 1 above /-pool/ is added to the habitual
 tense ending /-um/, while /-appool/ is added to the past tense stem.
Both mean "when..."

/vaŋumpool/ "when (it/he, etc.) comes
/vaŋŋappool/ "when (it/he, etc.) came"

**DRILL 2: TRANSFORMATION**

Change from the habitual ending plus /-pool/ to the past plus /-appool/ or vice versa and translate.

Teacher: kaaNumpool...
Student: LaNDappool... "when (I) saw..."

Teacher: paDippičappool
Student: paDippikkuyumpool "when (I) teach..."

1. ayaaLe sahæykkuyumpool...
2. maDappi pooyappool...
3. aččanooDe  čoodikkuyumpool...
4. kai kalugumpool...
5. tuNí nanaččappool...
6. kaappi  čuuDaakkumpool...
7. tara  tuuTappool...

**DRILL 3: ADDITIVE**

Build sensible sentences around the phrases of Drill 2.

*Example:* Teacher: kaaNumpool
Student: sinama kaaNumpool tala veedana vaľum.
DRILL 4: REPETITION

aareogilum  somebody (nom.)
aarkkeoggilum  somebody (dat.)
aafooDeggilum  somebody (address.)
aafeyeoggilum  somebody (acc.)
aafuDeggilum  somebody's (poss.)

DRILL 5: REPETITION

1. pillekkye
   pillekkye kaappi veeN'o?
   aarkkeoggilum.
   aarkkeoggilum kaappi veeN'o?

2. maadavan
   kuññine nookki poo'yo, maadavan?
   aareogilum
   kuññine nookki poo'yo aareogilum?

3. ammaykkyu
   enikky' i saafi ammaykkyu koDuttaal koLLaam enn' uNDs.
   aarkkeoggilum
   enikky' i saafi aarkkeoggilum koDuttaal koLLaam enn' uNDs.

4. saarinooDe
   saarinooDe ñoodichiissa ariyaam.
   aafooDeggilum
   aafooDeggilum ñoodichiissa ariyaam.

5. niggal aareoggilum  ("some of you"; "any of you")
   niggal aareoggilum paDam kaaNaan poogunnuNDo?
DRILL 6: SITUATIONAL LEARNING

You students are a group of Americans in Kerala. Your teacher is to be a somewhat educated villager (has studied through 8th standard) who is most interested in telling you about the schools and educational system in Kerala. You Americans are to ply him with questions and reciprocate with talk about education in the U.S.

Note to Teacher: Be sure everyone is participating.

DRILL 7: COMPLETION

Supply the correct form of /aat... eggilum/.

1. _____ sigaTettu veeNo?
2. iviDe _____ enne kaaNaan vanno?
3. enikky' il kaaNyam _____ onnu parayaNam.
4. _____ endeggilum parayaan uNDo? (useful phrase for meetings)
5. _____ kayilinnu vaangikkiy.
6. _____ innu biičičil poogunuNDo?
7. niggal _____ il jooli čeyyaNam.
8. iviDe _____ enne tifakki vanno? (tifak--; tifakki = to search)
DRILL 8: REPETITION BUILD-UP

Do the completed sentences of Drill 7 above as a Repetition Build-up Drill.

pudiya vaakkugal

Nouns
_tala  
veedana  
talaveedana  
aspro  

head  
pain  
headache  
a glorified aspirin  

Pronouns
aafiggilum  
aarkkegglum  
afooDeeggilm  
aafeyeeggilum  
aaruDeeggilum  

somebody (nom.)  
somebody (cat.)  
somebody (add.)  
somebody (acc.)  
somebody’s (poss.)  

Verb
_tifakk-; tifakki  
to search for; to look for  

Grammar Words
-pool  
-appool  

when...
**DRILL 1: REPETITION (parts of body)**

Point to the part of body as you say its name.

<table>
<thead>
<tr>
<th>tala</th>
<th>head</th>
</tr>
</thead>
<tbody>
<tr>
<td>kaNNu</td>
<td>eye</td>
</tr>
<tr>
<td>Čevi</td>
<td>ear</td>
</tr>
<tr>
<td>muukku</td>
<td>nose</td>
</tr>
<tr>
<td>vaayu</td>
<td>mouth</td>
</tr>
<tr>
<td>palli</td>
<td>tooth</td>
</tr>
<tr>
<td>kaRutu</td>
<td>neck</td>
</tr>
<tr>
<td>mudugu</td>
<td>back (usually above waist)</td>
</tr>
<tr>
<td>nenju</td>
<td>chest</td>
</tr>
<tr>
<td>vayaru</td>
<td>stomach</td>
</tr>
<tr>
<td>kaalu</td>
<td>leg and foot</td>
</tr>
<tr>
<td>kai</td>
<td>arm and hand</td>
</tr>
</tbody>
</table>

**DRILL 2: RESPONSE**

Your teacher will point to various parts of the body and ask questions such as

- *Id' end' aa’?*
- *Id' ende muukk’ alle?*
- *Idu kaNNo Čeviyo?* etc.

You are to respond with factually correct answers. Books should be closed. (Your teacher will tell you the correct answer if necessary.)
DRILL 3: REPETITION BUILD-UP

1. enikkyu talaveedaneyuNDu.
   kaalattu
   mudal
   kaalattu mudal enikkyu
   talaveedaneyuNDu.

   I have a headache.
   morning
   since
   I've had a headache since
   morning.

   will change; will be cured
   The ear ache will be cured.
   medicine
   If you take this medicine the
   earache will go away.

   (He) went to see the doctor.
   stomach
   hurts; painful
   because of that
   Because of that (that's why)
   he went to see the doctor.

   (He) went to see the doctor
   because his stomach was
   aching.

   body
   whole body
   He went to see the doctor
   because his whole body
   was aching.

   thought; felt
   about that
   heart
   grief; sadness; (heart pain)
ade patti keeTTiTTu vaLaře
hrudeya veedana tōonni.

When (I) heard about that
I felt a great sense of
grief.

6. apagaDam
apagaDatte patti
aa apagaDatte patti keeTTiTT'
enikkyu vaLaře hrudeya
veedana tōonni.

accident
about the accident
When I heard about (after
hearing) that accident
I felt very bad.

Question: What case does the post-position /patti/ "about" take?

DRILL 4: SUBSTITUTION—TRANSLATION

Pattern Sentence: /ende ṭaṛiṭam muRuvan veedanikkyunnu/
"My whole body is aching."

1. (My) arms and legs are aching.
2. My eyes ache.
3. Do your eyes hurt?
4. Raaghavan’s whole body is paining.
5. My back hurts.
6. Does your neck hurt?

DRILL 5: SUBSTITUTION—TRANSLATION

Pattern Sentence: /enikkyu ṭalaveedaneyuNDu/
"I have a headache."

1. I have an ear ache.
2. Does Radha have an ear ache?
3. He has a bad tooth ache.
4. Does he have an ear ache, too?
5. She says she has a headache.
**DRILL 6: CONVERSATION ("An Accident")**

*B导读：* 帕蒂亚瓦克古拉斯

<table>
<thead>
<tr>
<th>patti</th>
<th>to happen</th>
</tr>
</thead>
<tbody>
<tr>
<td>taaRe</td>
<td>down</td>
</tr>
<tr>
<td>viiNu</td>
<td>to fall</td>
</tr>
<tr>
<td>pařakku</td>
<td>injury</td>
</tr>
<tr>
<td>eNNa</td>
<td>oil</td>
</tr>
<tr>
<td>pu7aTTi; pu7aTTi</td>
<td>to apply</td>
</tr>
<tr>
<td>piDikky-; piDikcyu</td>
<td>to hold</td>
</tr>
<tr>
<td>ippooRum</td>
<td>still (/ippool/ plus /um/ &quot;now also&quot;)</td>
</tr>
<tr>
<td>oDiyyy-; oDiyyu</td>
<td>to be broken (long objects)</td>
</tr>
<tr>
<td>oDivu</td>
<td>fracture</td>
</tr>
<tr>
<td>kutt-; kuttli</td>
<td>to pierce; to prick</td>
</tr>
<tr>
<td>kuttli vaykk-; kuttli večču</td>
<td>to give an injection (prick and put medicine)</td>
</tr>
<tr>
<td>-alle!</td>
<td>don't!; a frantic negative imperative ending</td>
</tr>
</tbody>
</table>

**Scene: A Primary Health Center**

**Doctor:** aDuttayaal nīppaL aaNo?

**Govindan:** oo.

**Doctor:** end' aa' pēeľa?

**Govindan:** goovindan.

**Doctor:** vayassu?

**Govindan:** naalpadw.

**Doctor:** suukkeeD' end' aa'?

**Govindan:** enikky' of' apagaDam patti. řaan innaleyyoľ maʃatt'ennu taaRe viiNu. (/maʃattil ninnu/)

**Doctor:** vallya pařukku pattiyo?
Govindan: enikky' ariyilla. valadu kalkky' valiya veedanayuNDu.

Doctor: adin' end' čeydu?

Govindan: ende bhaařya koračč' eNNa puраТТи tannu. pinne čuuDum pίDičču.

Doctor: ippooRum valiya veedanayuNDo?

Govindan: uNDu, kai oDińń' enn aanu tοοnnunnadu.

Doctor: kai kaanIKkyuu. nįįgāl paraņņadu šeřiyaa. oře čeriya oDiv' uNDu.

Govindan: ayyoo! kutti vaykkyalle! ňaaan maŗunnu kuDičč'oolLaam.

Doctor: sañi. ňaaan kutti vaykkyilla.

**Note:** /maŗunnu kuDičč'oolLaam/ (/kuDičču koLLaam/)

"Please, I'll take medicine."
<table>
<thead>
<tr>
<th>Nouns</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kaNNu</td>
<td>eye</td>
</tr>
<tr>
<td>čevi</td>
<td>ear</td>
</tr>
<tr>
<td>muukku</td>
<td>nose</td>
</tr>
<tr>
<td>vaayu</td>
<td>mouth</td>
</tr>
<tr>
<td>pallu</td>
<td>tooth</td>
</tr>
<tr>
<td>kaRutta</td>
<td>neck</td>
</tr>
<tr>
<td>mudugw</td>
<td>back</td>
</tr>
<tr>
<td>nenju</td>
<td>chest</td>
</tr>
<tr>
<td>vayaru</td>
<td>stomach</td>
</tr>
<tr>
<td>kaalu</td>
<td>leg; foot; toe</td>
</tr>
<tr>
<td>kai</td>
<td>arm; hand; finger</td>
</tr>
<tr>
<td>kaalattu</td>
<td>morning</td>
</tr>
<tr>
<td>mañuna</td>
<td>medicine</td>
</tr>
<tr>
<td>ṣañilam</td>
<td>body</td>
</tr>
<tr>
<td>apagaDam</td>
<td>accident</td>
</tr>
<tr>
<td>hruđeyam</td>
<td>heart</td>
</tr>
<tr>
<td>hruđeya veedana</td>
<td>grief; sadness</td>
</tr>
<tr>
<td>taaRe</td>
<td>down</td>
</tr>
<tr>
<td>pañikkuw</td>
<td>injury</td>
</tr>
<tr>
<td>eNNa</td>
<td>oil</td>
</tr>
<tr>
<td>oDIVu</td>
<td>fracture</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verbs</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>maar-; maari</td>
<td>to go away; to be cured</td>
</tr>
<tr>
<td>veedanukky-; veedaničcu</td>
<td>to be painful; to hurt</td>
</tr>
<tr>
<td>toonn-; toonni</td>
<td>to think; to feel</td>
</tr>
<tr>
<td>patt-; patti</td>
<td>to happen</td>
</tr>
<tr>
<td>viiR-; viiNu</td>
<td>to fall</td>
</tr>
<tr>
<td>puTaTT-; puTaTTi</td>
<td>to apply</td>
</tr>
</tbody>
</table>
Verbs (cont.)
pidiDikky--; pidiDičču
oDly--; oDiňňu
kutt--; kutti
kutti vaykky--; kutti večču
to hold
to be broken (long objects)
to pierce; to prick
to give an injection

Adverb
ippooRum
still

Post-Position
-patti
about (takes accusative)

Grammar Word
-allee!
don't!; a frantic negative imperative ending
DRILL 1: CONVERSATION ("Meeting with the B.D.O.")

pudiya vaakkugaL

biDiyo  B.D.O. (Block Development Officer)
vafe  up till; to
viśeeśam  business; news
tuDāŋgikaaNum  must have started
pinne kaaNaam  see you later

Sluff-off:  nɪŋgal  eŋgoolTtu  poogunnu?
Tenacious type:  biDiyo  afiissu  vafe.
Sluff-off:  end'  aa'  viśeeśam?
Tenacious:  ofu  miiTTliŋ'  uNDu.
Sluff-off:  vafo.  namukk'  ofu  ćaaya  kuDićiTTu  poogaam.
Tenacious:  veenDa.  enikkyu  veegam  poon'Nam.  ippool
miiTTliŋ'  tuDāŋgikaaNum.
Sluff-off:  ʃeəli.  ennaal  pinne  kaaNaam.

DRILL 2: CONVERSATION ("The Train Must Have Gone")

pudiya vaakkugaL

aayi  kaaNum  must have become; must be
kaRiññu  kaaNum  must have finished; must be
pooyi  kaaNum  past...

must have gone
Scene: Two friends in a coffee house

Traveller: trišurkk' uLLa vaNDi eppooR aaNu?
Friend: anjafakk' aaN' emnu toonnunnu.
Traveller: ippooL sameyam end' aayi kaaNum?
Friend: anjafa kaRinu kaaNum.
Traveller: ayyo! sameyam pooyad' ariñilla.
Friend: ninakk' anjafeyuDe vaNDikky' eviDeggilum poo'No?
Traveller: veeNam.
Friend: ini pooyiTTu kaafyam illa. ippooL vaNDi pooyi kaaNum.

Notes:

1. /trišurkk' uLLa vaNDi eppooR aaNu?/
   a) Trichur is in the dative case; "the train for Trichur."
   b) The /-L/ of /eppooL/ becomes /-R/ because it is between vowels.

2. /anjafakk'/ is a shortened form of /anjafa maNikkyw/.

3. /ninakk' anjafeyuDe vaNDikky' eviDeggilum poo'No?/
   a) /ninakkw/ is in dative case because the verb is a form of /veeNam/.
   b) Notice that the affirmative answer to the question with /poo'No?/ is /veeNam/.

DRILL 3: FIELD EXERCISE

Note the following sentences appearing in the above two conversations.

/ippooL miTtingu tuDangl kaaNum/
"The meeting must have started by now."
"The train must have gone by now."

"What time is it now?" (must it be)

"It must be past 5:30."

The common element of meaning here is "must be" or "must have" and the common element in the verbs is a verbal adverb plus /kaarNum/, so we can assume that the verbal adverb plus /kaarNum/ carries the meaning of "must be"—at least until further examples prove this incorrect, if they do. Using the teacher as an informant, find out all you can about this particular form. For example, what happens when you want to say "must be" referring to the future as in "must be coming tomorrow."

*General Guidelines*: You must have realized that you are able to translate a Malayalam sentence much better when you see it in a conversation rather than all alone. The conversation gives you the context so that you can determine what we say in English under similar circumstances in order to get a really accurate translation. This is also true for your informant. It's usually better to think up a situation and ask what is said in that context rather than simply giving him English sentences for translation. Sentences without a context are often ambiguous, even to the native speaker.

No more than 15 to 20 minutes should be allotted for this.

*Grammar Note: "have to..." /-eeNDadu/

/-eeNDadu/ added to the verb stem and used in conjunction with a main verb gives the meaning "have to..." or "need to..."
DRILL 4: REPETITION

1. faatiri koracchju jooli cheyyeeNDad' uND' enikkyu.
2. ii maflunn' innale kaRikkyeeNDad' aa'yi'funnu.
3. ende sneehida kaalatt' uLLa vaNDikkyu va'eeNDad' aa'yi'funnu. (/sneehida/ "girlfriend")
4. feNDu paaDappal innu tanne paDikkyeeNDad' uND' enikkyu.
5. ii paarsal innu tann' eDukkeNDad' aaNu.
6. ii rippoortT' ippoo' tann' eRudeeNDad' aaNu.
7. yeedu bas' eDukkeNDad' aa'?
8. faamli plaani g keefaLattil uLLa ellaavafeeyum paDippikkyeeNDad' aaNu.

DRILL 5: TRANSLATION

Translate the sentences of Drill 4 above.

DRILL 6: COMPOSITION

Make up sentences using the /-eeNDadw/ ending, checking with your teacher to see if they're correct.

DRILL 7: CONVERSATION ("Only One Film")

pudiya vaakkugal

studiyo

aavaayam

aty' aavaayam

-eeyuLLu

edaayaalum

a photo studio where camera supplies are also sold

need; necessity

urgent

only; just

in any case
Foreigner: kalar filim yeedegilum stuDiyovi' kiTTumo?
Bystander: (pointing) aviDeyullLa stuDiyovi' čilappoo' kiTTum.
(The foreigner goes to the studio.)
Foreigner: kalar filim uNDo?
Clerk: saarin' aty' aavašyam aaN' engiļ taļaam. ofu rool
filimeeyullu.
Foreigner: atreeyullo?
Clerk: ade. adu tanne valiya vilakk' aa' ūnaa vaaŋglyadu.
Foreigner: edaayaalum filim enikkyu veeNam.
Clerk: ūfiri saaru.

Vocabulary Note: /-eeyullu; -eeyilla/

These are "intensifiers." /-eeyullu/ can usually be translated by "only" or "just" while /-eeyilla/ means things like "didn't even...; at all."

**DRILL 8: TRANSLATION**

1. treen ippoo' vanneeyullu.
2. innale faatri uraŋgliyitteeyilla.
3. avan ippoo' pooyeyullu. veegam čenna' kaaNaam.
4. ūnaan avalkku katt' eRudiyyitteeyilla.
5. aa viiTIll koracču divasamee taamasiččiTIyyullu.
6. inna tiyadi eeR' aa'yITTeeyullu. (/tiyadi/ "date of the month")

**DRILL 9: REPETITION**

Repeat the sentences of Drill 8 above. (Don't look at the book.)
DRILL 10: SUBSTITUTION

Pattern Sentence: /innu țiyyadi eeR' aa'yiTTeyuLLu/

Substitute other dates for /eeRu/

DRILL 11: TRANSFORMATION

Add /-eeyyULu/ or /-eeyilla/ making any changes necessary.

1. trișurî faNDu maasam țaamasîcčîTT' uNDw.
2. aval onikkyw katt' eRudiyilla.
3. kuññu naDakkaan tUDâpyîTT' uNDw.
4. innale faatri onnum kaRicčilla.
5. treen ippool vannu.
### Nouns
- bidiyo
- višeešam
- sneehida; sneehidan
- paarsal
- stuDiyo
- aavašyam
- tiyad!

### B.D.O.
- news; business
- friend
- parcel; package
- photo shop
- need; necessity
- date

### Grammar Words
- -eeNDada
- -eeyuLLu
- -eeyilla

### Expressions
- edaaayalum

### Verbal adverb plus /kaaNum/
- have to; must
- only; just
- didn't even; at all
- must have; must be

### in any case
Grammar Note: Adverbial Participle /-aayi/

/-aayi/ is added to nouns (or sometimes adverbs) to form adverbs in much the same way that /-uLLa/ is added to form adjectives. Thus if we take the noun /sandoogam/ "happiness" we can form sentences like

/avan sandoogam uLLa kuññ' uNDw/ "He is a happy child"

/avan sandoogamaayi çifikkyunnu/ "He is smiling happily"

from /vritti/ "cleanliness"

/idu nalla vrittiyuLLa paatram aaNw/ "This is a nice clean pot"

/ii paatram nalla vrittlyaayi kaRugi/ "(You) washed this pot nice and clean"

DRILL 1: TRANSLATION

1. kaNakku paDikkyunnad' enikkyu vaLaře prayaasamaayi. toonmi. (/kaNakku/ "mathematics")
2. ende kuññu vaLaře sandoošamaayi çifikkyunnu.
3. ende veelakkaaafan bhanglyayaayi jooli ellaam çeyyum. (/bhang'/ "beauty")
4. faama, ni ii paatram ellaam nalla vrittlyaayi kaRugi, keeTTo.
5. malayaaLam samsaařikkyaan atra višamaamaayi tocnunnilla (/višamam/ "difficulty")
6. aa kafyam enikkyu nalla tiirččeyaayi ariyaam (/tiirčča/ "certain")
DRILL 2: REPETITION

Repeat the sentences of Drill 1 above.

Note: Drills 3 through 6 refer to places on the map of tifuvananda-pufatte čila teřuvugal, p. 348.

DRILL 3: CONVERSATION ("Directions from a Taxi kaarran")

pudiya vaakkugal

<table>
<thead>
<tr>
<th>ado</th>
<th>or</th>
</tr>
</thead>
<tbody>
<tr>
<td>duulse</td>
<td>distance</td>
</tr>
<tr>
<td>mukkhu</td>
<td>corner</td>
</tr>
<tr>
<td>večču</td>
<td>at (post-position, takes locative case)</td>
</tr>
<tr>
<td>valattoottu</td>
<td>to the right</td>
</tr>
<tr>
<td>farlaag</td>
<td>furlong</td>
</tr>
<tr>
<td>appa</td>
<td>then (shortened form of /appool/)</td>
</tr>
<tr>
<td>ende'yi'</td>
<td>contraction of /ende kayyil/</td>
</tr>
<tr>
<td>kaašu</td>
<td>money (literally, the name of a coin formerly in circulation)</td>
</tr>
<tr>
<td>-anne</td>
<td>very sorry (similar to /allo/, but more apologetic)</td>
</tr>
<tr>
<td>po'kkoolam</td>
<td>contraction of /pooyi koLLaam/</td>
</tr>
<tr>
<td>upagaafam</td>
<td>aid; help</td>
</tr>
<tr>
<td>vaLafe upagaafam</td>
<td>many thanks</td>
</tr>
</tbody>
</table>
Scene: A man comes out of the Trivandrum railroad station and a taxi races up to his side.

Driver: saare! saare! taaksi veeN'o? taaksi?

Traveler: oo.—enikkyu gavermeNT sekraTTeeiryiTTi' poo'iyaal kollaaam enn' uNDu. vaRiyonnu paraa'nu ta'alamo?

Driver: haan koNDu'poogaam saare. haan taaksiyil 'oNDu'poogaam.

Traveler: o—vaRiyend' aa'? iviDeyaDutt' aaNo? ado vaLafe duuReyaaNo?

Driver: oo saare, iv'Dennu neefeyaDutta mukki' večőw. vaLaToOT' onnu tiifiéNam. avIDE fàNDu farlaag poo'iyaal, vaLaDu vašättu kaaNunna—aa valiya keTTiDam aaNu sekraTTeeiryiTTu.

Traveler: oo, ŝem.

Driver: appa taaksi veeNDe saare?

Traveler: oo, ende'yi' kaaš' ill'anne. haan naDanne po'kkooLaam. vaLafe upagaafam, keeTTo?

Note: /o0/ is used often just to take up time—similar to the function of "uh..." in English.

DRILL 4: CONVERSATION ("You're Sure to Get a Bus")

pudiya vaakkugal

adigam a lot
koreyadigam duufam quite a long way
eggum nowhere
aDutt' eggum alla nowhere around here
kavale corner
pakŠe but
uNDaagum there will be
kandakTar conductor
Scene: A traveller alights from a Kerala State Transport bus (across the street from the RR station) and looks around. He spies a cigarette shop and approaches it.

kaDa kaafan: saarin' endu veeNam?
Traveller: oo, enikky' onnum veeNDa. enikky' ofu varI paraññu tafaamo?
kaDakkaafan: saarin' eviDeyaa' poogeeNDadu?
Traveller: enikkyu myusiyam vakeyonnu poogaNam. iviDeyaDutt' aaNo?
kaDakkaafan: oo, eviDeekkyu koreyadigam poogaNam. iviDeyaDutt' eppumalla.
Traveller: oo, appa, iviDennu bas 'ITTumo?
kaDakkaafan: oo, ade. bas' uNDu. eppooruM uND' iviDennu basu. il aDutta kavale pooyi ninnaa' bas iTTum.
Traveller: appa yeedu bas' eDukkeNDadu?
kaDakkaafan: oo, ade enikky' arlyilla. pakše eppooruM bas' uNDaagum. saar' aa bas kandakTarooDu çoodikky' appa eviDe ettaam.
Traveller: o, Žefi. vaLafe upahaaram.

DRILL 5: CONVERSATION ("Taking the Bus")

puđiya vaakkugal

paTTam a section of Trivandum
keerikkyo contraction of /keerI koLLu/ "Just get in"
innaa here (it) is; similar to /idaa/
nirrt--; nirrti to stop (it); to make (it) stop
eragg--; eraggi to descend; to get down; to get off

Scene: A foreigner is standing at a bus stop. A noisy bus lunges to a halt some twenty yards beyond the crowd of about thirty waiting people. The foreigner runs up to the bus with the rest of the crowd and calls through the window to the conductor...
For.:  ii basu paTTam vañe poogumo?
Cond.: (shouting above traffic noises) oo—illa. ii basu poogilla.
       aDutta basu poogum.
For.:  oo, ſeññ.
       (He steps back to wait, then rushes toward the next bus—
       which stops near the bus stop—and calls to the conductor...)
       ii basu paTTattu poogumo?
Cond.:  oo, poogum. keerikkyo. ḟid' appooTT' aa' poogunnudu.
For.:  ſeññ. (climbs aboard, then asks conductor...) iviDeyaDutt' 
       aaNo paTTam?
Cond.:  ívıD'enn' ofu ñaNDu maayil uNDu.
For.:  oo, ſeññ.
Cond.: (handing for. the ticket) ídab tikkettu.
For.:  aa, oo ſeññ. (looking at ticket) oo, ifupadu paysa. innaa.
       (a little later) vaNDiyonnu nirttu. enikky' ívıDe erangāNam.

---

**DRILL 6: CONVERSATION** ('*Directions to the New Secretariat*')

Interact with your teacher as he gives you the following (or similar)
directions for going to the New Secretariat from Chale Bazaar, making
sure you understand the directions, asking him to repeat where neces-
sary, repeating the instructions to make sure you understand, etc.

*pudiyā vaakkugal*

- *verude*  nothing; no particular reason
- *staḷam*  place
- *niśčayam*  certainty
- *pinneyum*  still more
- *ollam*  about
- *rooD'ee*  along the road (contraction of /rooDil kuuste/)
- *-pam*  when... (variant of /-appool/)
ćeer-; ċernnu  
to join; to add to
onnu kuuDi  
once more
edir  
opposite
velLutta  
white

Scene: caale basaaru, tiñvuan'ndapufam.
A curious Malayali sees a saayppu wandering around the market area.

Mal.: iviDe basaari end 'eyyunnu?

saayppu: naan verude stāllam okke kaaNaan vannañ' aa'. pakSe
enikk'yu niu sekreTTeeriyattu vafe poo'aNam. vāri
enikk'yu niśčayam illa. onnu paraññu taññamo?

Mal.: oo. parayaam allo. vāri veśamam illa. liśtu fortu
(East Fort) čennTTu valattoOTTu tiñyyuGA. valattoOTTu
tiññiTTu overbridge kariññu pinneyum poo'aNam. pinne
ofu—ofu maayl (mile) oLLam poo'Nam. aa meen rooD'ee.
kure ofu maayl kariyampam ii meen rooDw vellayambalam
rooDum aa'yiTTu čeeñum. avIDE večč' onnu kuuDi valadooOTTu
tiñyy'a (tiñyyuGA). appa koračč' naDannu kariyampam, aa
myusiyam (museum) ariyamo? ofu valiya keTTiDam?
adinu neefe appurattu kaaNunna—allla, adinde neefe edir
vaśattu kaaNunna—aa velLutta keTTiDam uND' allo. ad'
aaNu niu sekreTTeeriyattu.

DRILL 7: GETTING DIRECTIONS
Have similar exchanges with your teacher or other students, using
different starting points and destinations. You may want to continue
to use the map of tiñvuan'ndapufam or your teacher might draw maps of
other Kerala towns or villages, or you could use your training site.
### Nouns

<table>
<thead>
<tr>
<th>Sandoośam</th>
<th>Happiness; happy</th>
</tr>
</thead>
<tbody>
<tr>
<td>kaNakku</td>
<td>Mathematics</td>
</tr>
<tr>
<td>bhaqqi</td>
<td>Beauty</td>
</tr>
<tr>
<td>višamam</td>
<td>Difficulty</td>
</tr>
<tr>
<td>ĉiirĉa</td>
<td>Certain</td>
</tr>
<tr>
<td>refuuvu</td>
<td>Street</td>
</tr>
<tr>
<td>duufe</td>
<td>Distance</td>
</tr>
<tr>
<td>mukkhu</td>
<td>Corner</td>
</tr>
<tr>
<td>farlaaq</td>
<td>Furlong</td>
</tr>
<tr>
<td>kaašu</td>
<td>Money; name of old coin</td>
</tr>
<tr>
<td>upagaafam</td>
<td>Aid; help</td>
</tr>
<tr>
<td>adigam</td>
<td>A lot</td>
</tr>
<tr>
<td>eggum</td>
<td>Nowhere</td>
</tr>
<tr>
<td>kavale</td>
<td>Corner</td>
</tr>
<tr>
<td>pakše</td>
<td>But</td>
</tr>
<tr>
<td>kandakTar</td>
<td>Conductor</td>
</tr>
<tr>
<td>paTTam</td>
<td>An area in Trivandrum</td>
</tr>
<tr>
<td>verude</td>
<td>Nothing; no particular reason</td>
</tr>
<tr>
<td>stalam</td>
<td>Place</td>
</tr>
<tr>
<td>nišĉayam</td>
<td>Certainty</td>
</tr>
</tbody>
</table>

### Adjectives

<table>
<thead>
<tr>
<th>oLLam</th>
<th>About</th>
</tr>
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<tbody>
<tr>
<td>edir</td>
<td>Opposite</td>
</tr>
<tr>
<td>veLutta</td>
<td>White</td>
</tr>
</tbody>
</table>

### Verbs

<table>
<thead>
<tr>
<th>ĉińkky--; ĉińĉcu</th>
<th>To smile</th>
</tr>
</thead>
<tbody>
<tr>
<td>uNDaag--; uNDaayl</td>
<td>To be; to become</td>
</tr>
</tbody>
</table>
Verbs (cont.)

nirtt-; nirtti
eragg-; eraggli
čeer-; čeernnu

Post-Position

večču

at (takes locative)

Grammar Words

-aayi
ado
-anne
-pam

adverbial participle
or
very sorry (similar to /allo/
but more apologetic)
when... (variant of /-pool/)

Expressions

valattooTTw
appa
ende 'yi'
vaLafe upagaafam
innaa
onnw kuuD1

to make (it) stop
to descend; to get down;
to get out
to join; to add

to the right
then
contraction of /ende kayyil/
many thanks
here; here it is (like /idaa/)
once more
PART II
The materials in Part II can be used in a variety of ways both during the training program and after arrival in India.

All new words can be found in the glossary, while notes on grammar not learned in Part I will be found in Appendix III.
ADDITIONAL CONVERSATIONS, READINGS, ETC.

1. Training Site: "How to Make Chicken Feed"

Betty: innu teknikal klaassi' pooyo?
Chester: uvvu. ni vannille?
Betty: illa. inn' end' aaN' eDuttadu?
Chester: kooriykkyu titti uNDaakkunna vidam.
2. *Training Site: "Studying Malayalam"

Teacher:  नम्मां'क्क' इन्न' इंदु पादिक्क्यानम?  
Student:  मलयाल्म पादिक्क्याम.
Teacher:  शेरी.  नान परायुन्नादु निग्गाल ओरुक्के परायानम.
Student:  परायाम.
Teacher:  इन्न्यु जूली चेय्यानम इन्नु परायु.
Student:  इन्न्यु जूली चेय्यानम.

3. "No School Today"

1st child:  वेनु, नि इन्नु स्कूलिल प्पू'न'िल्ले? (/पूगुन्न' िल्ले/)  
2nd child:  इल्ला.  इन्नु इन्न्यु स्कूल िल्ला.
1st:  इन्नु इंदु कोएंदु आनु स्कूल इल्लात्तादु, अवूडियायानो?
2nd:  इन्नु विशु आले?  अदु कोएंदु इन्न्यु स्कूलिल प्पू'न्दा।  (/पूग्गेन्दा/)  
1st:  शेरी.  एन्नाअल नामु'क्कु कालिक्याण पोगाांम.  नि वारुनंिल्ले?
2nd:  नान विट्टिल चोडिओचित्तु वाराम.  नि पोक्कोलु.
4. Childrens' poem or song: "kaakkee, kaakkee"

kaakkee, kaakkee, kuuD' eviDe,
kuuDin' agatt' ofo kuųńń uNDo?
kuųńńu tiíta koDukkaaññaal,
kuųńńu kiDannu kafańñiiDum.
kuųńńee, kuųńńee, ni taľumo?
ninnuDe kayyile neyyappam.
illa, taľilla, neyyappam
ayyo! kaakkee pattiččo?
5. **Shopping: \"What Color Sari Do You Like?\"**

lada: liilee, ninakk' eedu nirattil uLLa saafiyaaN' eettavum iSTam?

lila: paččayaa' nallađ' enn' enikkyu toonnunnu.

lada: pakše ŋaan ofu veLutta saafiyum karutta blausum aaNu vaangikkyaan poogunnadu.

lila: pačča saafiyum maňña blausum aa' ninakku nannaayi čeeffunnadu.

lada: Šeľi. ennaal ninde iSTam poole aagaTTe.

6. **Travelling: \"A Bus Ride\"**

A man boards a crowded bus along with many others.

Conductor: (gesturing to the passengers to move back) kayari ninn'oolu, kayari ninn'oolu. (/ninnu koLLu/)

Passenger: ofu myusiyaam.

Conductor: (giving ticket) ifupadu paysa.

Passenger: (giving money) myusiyaam ettumpool onnu parayaNam.

Conductor: Šeľi. (after several stops the bus comes to the museum) myusiyaam aayi. (The passenger gets off.)
7. Traveling: "Ricksha Ride"

**Foreigner:** eya, rikšaa.
**rikšakkāraṇ:** saarin' eviDe poo'Nam?
**Foreigner:** reelve stešanīl poo'Nam.
**rikšakkāraṇ:** kayari iřikkyu saar. (The foreigner gets in and they go to the railroad station.)
**Foreigner:** kuuli endu veeNam?
**rikšakkāraṇ:** saarin' išTam uLLadu tannaal madi. (The foreigner gives him a rupee.) iDU pooha saar. ḍaNDu ōuupayengilum ūfāNam.
**Foreigner:** iDU tanne adigam aaNu. kuuDudal tañilla.
**rikšakkāraṇ:** (getting louder) paysa tařaade iviDennu poogaan pattilla.
**Bystander:** end' a' kaafyam?
**rikšakkāraṇ:** valliya saaypp' aaN' ennu paraṇņu naDakkunnu. veela 3Duṭṭaal kuuli tañilla saar.
**Foreigner:** oṛu ōuupa ḍaan koDutta.
**Bystander:** (to the rikšakkāraṇ) ninakk' oṛu ḍa pa kīTTiyille? aDu madi. po... po...
8. *Travelling: "Buying the Train Ticket"

Passenger: aal'vēkky' oʃu tikkettu tfoot.
Ticket Seller: ippo' tfootam.
Passenger: vaNDi uDane vafumo?
Ticket Seller: padinanju miniTTu leeT aaNʉ.

9. *Travelling: "Hiring a Porter"

Passenger: li peTTi eDukkunnadin' endw kuuli veeNam?
Porter: anju ŋuupa tannekkyw saare.
Passenger: faNDu ŋuupa ni_yyo?
Porter: poɔa saare.
Passenger: eTT' aNa kuuDe tfootam.
10. Travelling: "Buying from Vendors at the Station"

The train comes to a stop at a small station. A fruit vendor is heard calling his wares.

Fruit vendor: ooranju, mundifî, maangga, (to a passenger) valladum veeNo, saare?

Passenger: mundifî endâ vila?

Fruit vendor: killokkyu onnaфа ṭuupa.

Passenger: še1, afa kilo tafa. pattu ṭuupakkyyu ċillarayuND0?

Fruit vendor: uNDu, saaru. (He gives the change.) ooranju veeNDe saar.

Passenger: veeNDa.
Fruit Vendor: onnaandafu maangga, saaru. saahaaya vilakkyu tafaam.
(sonnam tafam/)

Passenger: ippo' veeNDAa.

A newspaper boy comes along.

Newsboy: patram veen'o, saare?

Passenger: hindu of' eNN' uNDu.

A boy selling coffee and tea shouts his message

Boy: kaappii... çaayaa... kaappii... çaayaa...

Passenger: eya. ofu kaappi ta. (He takes the glass of coffee, the boy disappears down the line for a while but re-appears to get his glass and money just as the train is about to go.)

Passenger: endu kaasu veenam?

Boy: ifupattanju paysa. saar, vaNDi voiDaar aayi. veegam glaasu ta. (Running along with the train) veegam ta, saaru,... glaasu ta....
II. Travelling: "In the Backwaters"

Scene: Alleppey (/aLeppuRa/) the Inland Water Transport Office on the boat jetty. Many people are in the office, all trying to get their questions answered at once.

Passenger 1: kolatteekkyu booTT' eppooR aa'?
Clerk: koyalooNu? (Quillon?)
Passenger 2: pandfaNDafrakkyu.
(Passenger 1, having obtained the information, goes to the boats.)

Passenger 1: li booTT' aaNo kolatteekkyu?
Bystander: adu kolatteekkyu, idu koTTayatteekkyu.
(Passenger 1 gets on the Quilon boat)

Ticket man: eviDeekkyu?
Passenger 1: tooTTappilli.
Ticket man: naalpedu paysa.
Passenger 1: aviD' eppooR ettum?
Ticket man: muunnu maNikkyu.
Passenger 1: (after waiting some time for the boat to leave) pandfaNDafr kaRiin' allo. booTT' viDaar aa'yllle?
Ticket man: ippo' viDum.
(Two and a half hours later the boat stops at a small jetty.)

Passenger 1: tooTTappilli aa'yo?
Boat man: aa'yllle. aDutta jeTTiyaa'.
(at the next jetty . . .)

Passenger 1: tooTTappilli aa'yo?
Boat man: aa'yllle. aDutta jeTTi. (pointing to the tea shop on the bank) čaaya kuDikkyaNo?

Passenger 1: kuDikkyaNam.
Boat man: booTTu viDaan patta miniTTu taamasikkyum. (After twenty minutes or so the boat calls to the many passengers still in the tea shop . . .) veegam vaa. booTTu viDaar aayi.
(at the next jetty)

Passenger 1: tooTTappilli aa'yo?

Boatman: aayi.

(The passenger gets off.)
12. Bargaining: "Bargaining with a Fruit Seller"

Customer:  ii paRam endu vila.
Vender:  of' eNNattin' ifupadu paysa.
Customer:  ifupadu palsa adigam aaNu. vila kurayumo?
Vender:  ořu Dasan eDukkaam egil padineTTu paysakkyu tafaam.
Customer:  padinanju paysa madlyo?
Vender:  šefi. saarin' etra Dasan veeNam.
Customer:  ořu Dasan madi.
13. Bargaining: "Buying Grapes"

Customer: mundifi endu vila?
Vender: killookkyu anju ōuupa saaru.
Customer: anju ōuupayo? ŋan innale vaŋgłyadyu muunnu ōuupakky' aaN' allo?
Vender: ippooL ellaattinum valiya valayaanu saaru.
Customer: adu poo'TTe. vila koraččw tafaan pattumo?
Vender: pattilla, saar. ofu paya koraččw ūfu'lla.
(ellaattinum) (The customer begins to walk away.)
Customer: naalu ōuupakkyum veeNDa. (again starts to walk away)
Vender: appane poogalle saaru. muunnengil muunnu. saar' ippooTTu vaa... (He weighs the grapes.)

Note: (ellaattinum/ "for everything" /ellaam/ plus dative case plus /-um/)

14. Bargaining: "Buying Mangos"

Vender: nalla maŋg yawuNDu, saaru.
Customer: end' aa' vila?
Vender: Dasanu muunnu ōuupa.
Customer: vila kurayo?
Vender: illa saaru. nalla maŋgayaanu. muunnu ņuupa ŏtaNam.
Customer: ŋefi, ciitta maŋga veeNDa. nalladu ŏtaNam.
Vender: nalladu ŏtaam saaru.
15. Directions: "Where's the Bank of India?"

Foreigner: baang' ov indy' eviD' aaN' enn' ariyaamo?
Malayali: enikkyu šeflikky' ariylila. aDutt' uLLa taaksikkaarooDu čoodikkyu.
(The foreigner approaches a taxi driver.)
Foreigner: baang' ov indy' aafis eviDeyaaNu?
Taxi driver: ende kuuDe vaľu, saaru. nama'kku kaaril poogaam.
Foreigner: aďu veeNDa. appooTT' uLLa vaRi paraňău taľu.
Taxi driver: ii vaRly'e neeňe poogu. appoo' ofu valiya viliDu kaaNaam. adinde appuratt' uLLa maňăa bilDiiŋ' aaNu baangu.


Host: vaľu, vaľu. aviDe ifikkyu. purattu nalla čuuD' aaN' alle?
Guest: ade.
Host: kuĎikkyan kaappi veeN'o čaay' veeN'o?
Guest: oo kaappi madi.
Host: niu yoorkil aaNu viliD' alle?
Guest: ade, ade.
Host: viliTTiľ aafokky' uNDu?
Guest: ammyum aččanum ofu sahoodafiyum uNDu.
Host: ŋaggaLuDe aahahaafam išTam aano?
Guest: išTam, vaLafe išTam aaNu. bhaafy' eviDe?
Host: agatt' uNDu. aahahaafam uNDaakkunu.
Guest: etra kuTTigaL uNDu?
Host: (proudly) pattu.
Guest: muutta kuTTikky' etra vayass' aayi?
Host: ifupadu vayass' aayi.
Guest: ĬLay' kuTTikkyu?
Host: ĬLayaĎiňa muunnu vayass' aayi.
Guest: ellaavaľu ivoDeyuNDo?
Host: illa. faNDu peef’ kooLeejil paDikkyunnu...tifuvan’ndapufattu.
Guest: bhaafyakkyu joolyuNDo?
Host: oo! illa, illa.

17. Guest in a Home: "Bathing"
Favi: nama’kkku kikLikkyaan poogaam.
Bill: eviDeyaaNu kuLikkyunnadu.
Favi: kuLattil.
Bill: poogaam. (pua)
Favi: eNNayum sooppum veeNo?
Bill: sooppu veeNam. eNNa veeNDa.
18. Guest in a Home: "Meal time"

Favi: amme, uuNu _tayaar aa'yo?
amma: ippool aagum. ila iTT'oolu. (/iTTu kOLLu/)

Favi: (to Bill) _tarayil ifikkyaNam. (sets a banana leaf in front of Bill)
aadymaayi ila kaRugaNam. (They wash the leaves. amma enters
with /ney/ and other side dishes (/kuuTTaan/) and begins serving.)

amma: čooru madiyo?
Bill: madi, madi.
Favi: alpam moo' oRikkyu.
Bill: mlin o're kašNaŋ 'uDu ūafu.
Favi: (after eating) ila veLiyl kaLayaNam.
19. Setting in: "Getting a Ration Card"

This conversation is interspersed with English phrases, reflecting the general practice in many government offices of speaking half in English, half in Malayalam.

Visitor: (to peon) reešan kaardinullæ abeekšaa form evideyaa nu koDukkunnaa?

Peon: lviDe ifikkyNam. aaL ippo' va ųum. faarm koDukkun' aal puratteekkyu pooy'yifikkyugetaa Nu. (The vistor sits down to wait)

Visitor: (ifupadu miniTTu kaRînñu) aaLà vanño?

Peon: vannilla. ippo' va ųum.

Visitor: eppo' va ųum?


Clerk: What do you want?

Visitor: of' abeekša form veeNam. reešan kaardin'ull' abeekša form.

Clerk: nookkaTTe. (to peon) ofu kaseefa koNDu va ųu. (peon brings a chair into the office.) ifikkyu. Sit down. form uNDo'nuu nookkaTTe. (He leaves the visitor sitting. After some 15 minutes he returns.) form tîruu pooyi. Out of stock. faNDu divasattinagam kîTTuM.

Visitor: ennu vannaal kîTTuM? ennu vañaNam?

Clerk: onnu faNDu divasam kâRînñu vañaNam.

Visitor: ennaal pinne vâñaam.

Clerk: um. faNDu divasam kâRînñu.

Visitor: All right. Thank you.

Note: /uNDo'nuu/ is a contraction of /uNDo ennu/. 
20. "Telling the Servant to do an Errand"

Employer: goopaala! ninakk' aa reešan aappis eviDeyaaN' enn' ariyaamo?

G: oohoo. ariyaam allo.

Employer: ennaal eviDeyaaN' enn' para keeLkaTTe.

G: adu iviDeninnu neeše meen rood'ee koračču duuram poogumpool ofu praymeri skuuL kaNaam. adind' edir vašatt' ifikkyununa pudiya keTTiDam aaNu.

Employer: appool ninakk' ariyaam. ni mumb' aviDe poo'yitTuNDo?

G: aviDe poo'yitTilla. adu vari poo'yitTuNDu.

Employer: ennaal innu ni aviDe pooyi reešan anuvadičču kiTTaan uLLa ofu apeekša foorm vaangs' koNDu vaʃaNam.

G: Šeʃi. ippool thane pooyiTTu vaʃaam.

Employer: peTTanu vaʃaNam. iviDe mattu jooligaL uNDu.

G: ennaal saykkiLil pooyiTTu vaʃaam. ofu ifupadu paysa kuuDi veenam. (for rental of cycle)

Employer: idaa ifupadu paysa.

G: ŉan idaa vannu karinžu.
21. Donations: "We Don't Usually Give"

Scene: Several people come to ask the saaru for a donation.

Solicitor: \textit{saar, haggala ivide adutt' or' aarTTsu klaabhi ninnu vafugey-anu. adinde anooversariyaanu. endengilum sambaavanan\text unsupported text. \textit{ut\text unsupported text.\textit{tanaNam. ("arts club"; "anniversary")

saaru: \textit{haggala saadaara\text unsupported text. sambaavanan' onnum kodukkaar illa.

Solicitor: \textit{saarin' i\text unsupported text. tam uLLadu tannaal madi.

saaru: (calmly and politely) \textit{naan aadyma para\text unsupported text. tafan nivaraTTiyilla.
22. "Getting Sandals Repaired"

Customer: 'i paRaya ċeľuppu nannaakkaamo?
Repairman: nannaakkaam.
Customer: endu veeNam?
Repairman: pandfaND' aNa.
Customer: kurayille?
Repairman: adl' korečču pattilla.
Customer: šeM. nannaakki koolu.
23. **Health: "How's Your Stool?"**

Doctor: *end' aa' suukkeeDu?*

Patient: *vayar iLakkam.*

Doctor: *malam eppineyaa' poogunnadu?*

Patient: *veLLam pooleyaa' poogunnadu.*
24. Typing: "Ordering Copies of a Paper"

Scene: At the "Modern Typewriting Institution," Trivandrum

Foreigner: idinde kooppi eDutta tafaamo?

Typist: tafaam. etra kooppi veeNam.

Foreigner: naalu. idu poole tanne kooppi eDukkaNam. ofu tettum vafaan paaDilla.

Typist: idu poole tanne eDutta tafaam.
25. Tailoring: "Getting a Dress Copied"

Scene: A /maadaamma/ (sun bonnet, dark glasses, camera, etc.)
appears at the entrance of the "Singapore Tailor Shop."

ṭayyalkaafan: endu veeNam?
maadaamma: ofu fraakku ṭaykkyaNam. (She takes a sleeveless dress
from her bag and shows it to the tailor.) ii fraakku
poole ṭanne ṭaykkyaNam.

ṭayyalkaafan: ṭaykkyaNam. aLav' eDuKKēeNDe?
maadaamma: veeNDa. (pointing to the arm hole) ii vityaasam kaNDo?
(referring to the fact that front side of arm hole is cut
further in than back side)

ṭayyalkaafan: uvvu. iviDe tuNi kayeri eraggi īfikkyyunnu.
maadaamma: idu poole ṭanne veTTaNam. pinne idinde erakkam faND'
inju kuuTTaNam.

ṭayyalkaafan: ṣefi.
maadaamma: karuttu mudal afa vaKe itrayum erakkam madi.

ṭayyalkaafan: itrayum niilam uLLa sip iviDe kiTTilla.
maadaamma: sip haan tafaam.
ṭayyalkaafan: ṣefi. enraal or' aarōča kariṇnū vaņu.

Note: /iviDe tuNi kayeri eraggi īfikkyyunnu/
/kayeri/ is the verbal adverbial form of the verb meaning "to climb;
to go up; to enter" while /eraggi/ is its opposite meaning "to descend;
to go down; to go out." The expression /kayeri eraggi īfikkyyunnu/ refers
to places where (1) two or more adjacent similar things are uneven, and
(2) the unevenness is visible.
26. Tailoring: "Selecting a Pattern"

táyyalkaāfàn: vañù. agattoekkuyu vañù. vallàduum táykkyaan undò?
maάđàamma: undù. oña frookku táykkyaNam.
táyyalkaāfàn: iì puśṭagyëttìl pàla paatteeNum koDuttìTT' undù.
ìṣTam uLLàdu nookki eDukku.
maάđàamma: (finding a pattern in the book) iì paatteeN koLLaam.
táyyalkaāfàn: ennaal aa vidatìl táykkyaam.
maάđàamma: sliìvlàs aā'yiTTù táyčìål mādì.
táyyalkaāfàn: ŋèñì. oʃ aarĉčà kàriññù táaam.
27. "Two Friends on an Outing"

1st: aa laandskeep' 'aNDo? nama'kk' adinde foo'TTo eDukkaam.
2nd: kyameryil film illa.
1st: film ende peTTiyil uNDu.
2nd: (after searching for the film) ninde peTTiyil kaaNunnilla.
1st: ni nalla poole nookku.
2nd: iviDeyilla.
1st: ennaa' haaN nookkaam. (He looks but doesn't find it.)
2nd: ayyo! kaaNunnill' allo? peTTiyil uND' enn tuonnli.
1st: saaMam illa. poo'TTe. ini vaMumpool eDukkaam.

28. Reading: "Clothing Worn in Kerala"

keefaLattile aLugaL pala taMam vastrapgaL uDukkunnuNDu. cuuDu
k uuDumppool muND' uDukkunnad' aANu sugam. kure vastrapgalkku
mmumu saarTT' iDunnavar kurav aa'Miynnlu. ennaa1 ippoL saarTT'
illaattavare kaANaan prayaasam aANu. paTTaNagglil uLLa ceruppakkaa'faaya
'illa puifuuNnaaMar paand' iDaar uNDu. kooIT' iDunnavaa'um Tay
k eTTunnavaaMum kurav aANu. juba iDunnavaa'um uNDu.

striigaL saadaafaNa muNDum blausum upayogikkyuNnu. ippoL
k uuDuDaal striigaL saari uDukkunnuNDu. peNkuTTigaL paavaaDa
uDukkunnu. cilar daavaniyum iDaar uNDu. ceRTya peNkuTTigaL frookk'
iDunnu.

Note: /iDaar uNDu/ See /-aaruNDu/ in index.
29. "Oh, Tragedy, No Cookies Left"

Wife: onnu kaDayil pooyiTTu vañu.
Husband: endinu?
Wife: biskettu tiirnna pooyi.
Wife: ñaan maatram alla. ñargaLum tinniTT' uNDu.
Husband: edaayaalum enikkye kaDayil poogaan pattilla.
Wife: (sobbing) ñaan ippoL endu tinnum?
Husband: onnum tinneNDa. (louder sobs) eya peeDikkyeNDa.
biskettu vaatmaNam ennu ñaan veelakkaafanooDu paraññiTT' uNDu.

30. Idiot Joke: "Should I Close the Door at Night?"

Idiot Servant: (pointing to the front door) faatri ii kadag' aDakkyaN o saar?
Employer: (sarcastically) aDakkyeNDa. kaLLanmaarkku kayaraan uLLad' aille, il vaadil.
Idiot Servant: oo, ennaal turanniTT' eekkyam.

31. Idiot Joke: "How to be Two Places at Once"

Idiot Servant: saaru, il kuppi meešappurattu vaykkyaN o, řelfil vaykkyaN o?
Employer: FaND' iDattum vaykkyu.
Idiot Servant: (after trying his very best) adu pattunnilla, saaru.
Employer: end' aa' kaafaN o?
Idiot Servant: kaafaN o ariñnuDu, saaru.

32. Comedy: "Bedlam on the Bus"

Scene: A crowded bus. The conductor holds out a ticket to a passenger who searches his pockets for the money and then yells...

Passenger: ayyoo! ende peRSu kaaNaan illa.
Conductor: endu? peRSu kaaNaan ille?
Passenger: illa. ende Ḟuupa muRuvan pooyi... (The man is frantic... The conductor stops the bus and calls a policeman from the street. The passengers crowd around as the policeman interrogates the robbed man.)

Policeman: niŋgaLuDe peRs' endu nıram uLLad' aaNu.
Passenger: karuttaadu.
Policeman: adil etra Ḟuupa uNDaa'yıfınınu?
Passenger: nuuru Ḟuupayum koračču čillarayıum.
Policeman: niŋgaLuDe aDutta ifınnıa aAL eed' aAN' enn' ariyaamo?
(The man looks over the other passengers.)
Passenger: ariyaam. aA pokkam uLL' aAL aANu.
(The policeman calls the tall fellow over.)
Policeman: niŋgaLuDe kayyil uLLa saadaNaqq' ellaam onnu kaaNaNam.
Tall man: adin end' aA kaaNičču tafaam allo. (He shows all his belongings.) peRs uLLad' eviDeyaaN' ennı āna
daaNičču tafaam, saaru. (At this, the crowd becomes more excited.)
Policeman: peRs' eviDeyaaN' uLLadu?
Tall man: (pointing to the owner of the purse) iyaaLuDe kayyil uNDu.
Passenger: adu kalav' aANu, saaru.
Tall man: saaru, iyaaLuDe baagıl uLLa saadannaqqAL onn' eDutta nookku.
(The policeman searches the man's bag and finds a black empty purse.)
ivan baagıl nınnu peRs' eDutta nookkunnaďu āna kaNDu.
adıl pays' uND' aa'yıfınnila. appoō' kandakTare pattıkkyaan eDutta trikk' aAN' idu.
Policeman: (to the passenger who has been "robbed") eDa.
steešanleeky naDakku. (He arrests the man and takes him to the station.)
1. Useful Medical Expressions

**Mayalalam**

nippalkk' inn' eggane ifikkyunnu?

suukkeed' aa'yitit' etra naal' aayi?

substitute for /naalwa/  
/aaRičča/  
/maasam/  
/kollam/

**English**

How are you today?

How long have you been feeling badly?

week

month

year
निप्पळक्क ह्यानु पत्ती?
What happened to you?

एप्पोल पत्ती?
When did it happen?

अदि एन्दु चैय्यु?
What did you do for it?

निप्पळ एन्दु मफुन्नु कारिच्छु?
What medicine did you take?

/चैकिलसा/
What treatment did you take?

निप्पळ एन्दु चैकिलसा चैय्यु?

अदि (मफुन्नु) आफु तान्नु?

अदि (चैकिलसा) आफु चैय्यु?

चैकिलसक्क इवीडे वाफान तामासिच्छाद एन्दु आनु?

हांन परायुन्नादु निप्पळक्कु मानासिल आगुन्नुंडो?

(आयो?)

/gुनाम/

इदिन्दे गुनाम कीटानामु, निप्पळ इदि एन्नुम कारिक्यानाम (चेर्यानाम).

निप्पळ ___ दिवासम (—आर्चु; ___ मासाम) कारिह्नु माौग्गी वाफानाम.

/अलेग्गील/

/कोडुट्टे आयक्क—/

/एरुट्ते/

निप्पळक्क इन्देग्गिलम वीनाम्मुल क्लिनिकिन्दे सांब्याट्ट वाफुगे यो

कलेग्गिल ऑफ’ इरुट्टे कोडुट्टे

आयक्कुगे यो चेर्यु.

/वीनदी/

/प्रावाश्याम/ 

/मालम्/ (नौंन)

/माला/ (अध्ब्यवंत)

/शोधाना/

If you are to get the good of this, you must take it (do it) regularly. (everyday)

You must return in (after) ____ days. (____ weeks; —months).

If not to send (to cause to be given) note, letter, message (काठ्व)

If you need anything more, either come during (at) clinic time or (if not) send a message

needs
times
excrement
excrement
elimination
How many times have you had a motion today (did you have _____ yesterday)?

(This is probably a more earthy expression.)

How many days has it been since you had a movement?

watery, diarrheic
mucous
blood
blood
soft (unformed)
hard (thick)

How was the motion, watery? soft? hard? mucousy? bloody?

food
taste

How is your appetite?

pregnancy

How many months pregnant are you?

which day; when
at the end; last

last menstruation

When was your last menstrual period? (This is the most direct way to form this question. It should usually be avoided.)
When was your monthly bath? (a better way to ask the above—Hindu women bathe on the last day of period. Question can be asked this way of Christians and Muslims too.)

When were you last out? (reflects custom of sitting apart from others during period; mostly for Hindus)

womb; uterus

You need a vaginal examination.

to allow

Will you allow the nurse or Dr. to look?

This is medicine for _____ (eyes, ears, etc.)

side

The headache is on which side of the head?

Is the earache in both ears?

red

Do you have "red eyes"?

sight

Don't you have sight?

Do you have sight in both eyes?

throat

Do you have a pain in the throat?

Where in the back is the pain?

finger

Is the pain in the finger or hand?

gum
Do you sometimes have bleeding from the gums? (See /-aar/ in index.)

nausea

Do you have nausea?

urine

clear

cloudy

Is there a lot of urine?

What’s the color of the urine?

Is it yellow, orange, red, clear, cloudy?

skin

cut

Do you have sores on the skin?

cough

Do you have a cough?

Do you bring up mucous?

blood?

chills

to sweat

Do you have chills? fever?

sweating?

hunger

sensation of taste

not at all

How is your appetite?

Do you have no appetite at all?

fairly good? good?

Do you have nausea?
dizziness, giddiness

Do you have dizziness?

How long have you had this?

2. Scabies (čori)

čori enna foogam aANu nippalkk' uLLadu. "kuDalil uLLa viŚaamśam, fakTačcuudw, goodambu karikkyuga, kutti vaykkyuga mudalaaya kafaNaggaL koND' alla, ii foogam uNDaagunnadu. 'itch mite' ennu čeriya aNukkaL aANu ii foogam uNDaakknadu. id' of' aailil ninnu, matt' of' aailleekkyw pagafunnadu aDutta pefumaafunnadu koND' aANu. kuttigaLkkw avafuDe foogam uLLa mattu kuttugaafil ninnum idw pagafunnu. aŋgine foogam viLTTile matt' aalugaLkkum uNDaagunnu. foogaaNukkal pagarnna šeešam isupatteTTw divasattin'
ULLil foogalekšaNaggal kaaNaan tuDaŋgum. pakše foogalekšaNaggal kaaNunnadina mumbu tanne nIPPalil ninnu matt' aalugaLkkē foogam pagaafaam.

II foogattinde lekšaNam čoriččil aANu. nIGgal čoriyumpool nAGam kO NDu toli muriyunnu. II murivil aNukkal kayarunnadu kO NDu čori uNDaagunnu. saadaaftaNeyayi foogical čigalsakkyu vafunnad' II samayatt' aANu. II samayattu šeflyaayi nookkaad' ifunnaal valiya abatt' uNDaagum. 'nephrītis' enna foogam čoriyil nin' aAN' uNDaagunnadu. kaNNinde poolayilum, mughattum niifu vařugeyaANu, II foogattinde lakšaNam. II foogam eLuppam uNDaagunnadu kuTTigalkk' aANu.

kutti veykkyalum, maffunnum, galiyayum onnum II foogatte maattilla. II foogam va⁰utunna aNukkal jiliwikkyunnadu nIGgaluDe toliyil aANu. adu kO NDu maffunnu tolippuffu tanne puFFaNam. foogam tirttu marunnadīn, nIGgaluDe vIITIl uLLa ellaavafeyum čīgilisikkyaNam. šeflyaayi vidham čīgilisīččilleggil II foogam maurlil. II foogam šeflyaayi čīgilisikkyaa uLLa vidham naan paraľNam. aaddymaayi nalla sooppu koNDu teeečču kuLikkyaNam. deeham (šaľifam) nannaayi tuDačćadīnun šeešam maffunnu šaľifam muRuvan puFFattaNam. čoriyuLLa bhaagatta maatram poofa. aDutta faNDu divasam kuuDī maffunu puFFattaNam. II divasaggalil kuLikkyeфdu. naalaam divasam nannaayi sooppu koNDu kuLikkyaNam. pinne alakkya vastram iDaNam. adu karīňhu paraya vastrangalum talayiNayurayum kiDakkavinyyum vELLattil İTT' tILappikkkyaNam. alleğgil veyllatt' İTT' uNakkleyeDukkanam (uNakkaNam). innyum endęnggilum samšayam uNDęnggil ofu doktarooDu čoodikkyu.
1. Truly, a Small Family Would Be a Happy Family

a. If Your Child Could Speak
   niygaluDe kuNhi nu samsaanlikyaan karIInaal

   naan niygaluDe anju kuNhi nggalil of' aal aanu. nammude
   viTTile fANDaamatteyum oDuvilatteyum kuNhi naan aayifunn' engil
   enn' aagrahicu poogugeyaanu. innu fanggal anju sahoodan-
   sahoodafanmaaRum ammeyum aCcanum uLLa oFu valliya kuDumbam
   aanu. aasaafattinum, vastrappalkum, mafunninum, paDittattinum
   valafe pANam veeNam. adin' oFu vaRiyum illa. ammekkyu jilividam
   ofu bhaafam aayifikkyunnu. ii kaSTTappaaDugal koNDu aCcande
   aafoyam valafe naiciC' inkkyunnu.

   Notes:

   (1) /...anju kuNhi nggalil of' aal./ one of five children
   (2) /...aagrahicu poogugeyaanu/ (I) wish very much; (I)
       really wish
   (3) /...naiciC' inkkyunnu/ ...is going to ruin

b. If the Wife Spoke Her Thoughts Openly
   bhaafyeyuDe vijaafanggal turann' paraIнал

   ende kallyaanam kariIna kaalattu naan valafe sandooSsam aayifunnu.
   fanggal kr' aaddyatte kuNhi uNDaayappool naan valafe sandooSiccu.
   adu kariIna' aanu penkuTTi uNDaayide. appool fanggaluDe sandooSatti:u
   adir' illaCt' aayi. pinnidu kuNhinnggal veeNam enn u naan aagrahicilla.
   pakC uinnu fanggal eeru pee?' uNDu. fanggal kuFANDu kuTTiGal
   uNDaayifunnna kaalattekkkaL sandooSsam ippool kurav aanu. kuraIIna
valavum, kuudiya vilayum kuudi aayappol karinu kuudan viśamam aayi. tirčeyaa'yum čeriya kuDumbam sandošam uLLa kuDumbam aa'yiṛikkyum.

Notes:

1) /kuudi aayappool/ taken together; added together
2) /karinu kuudan/ to get along; to make ends meet
3) /aa'yiṛikkyum/ would be

 ende kalyaNam karinka kaalattu
 ṇaan valare sandoošam aa'yiṛunnu
If The Man Himself Were to Speak

C. If The Man Himself Were to Speak

aa manušan tanne samsāraikkuyugeyaaNeggil

Notes:

(1) /sandoošavaan/
   a happy man (/sandoošava/ plus masc. suffix /an/)

(2) /inna kade neeфе maričče' aANu./
   Now the story is just the opposite.

(3) /tiitti poottaNam/
   must feed and raise

(4) /kaaNunnadu tanne enne veedanippikkyunnu/
   Just the sight (of her) gives me pain.

(5) /aagrahikkye'yaANu/
   a contraction of /aagrahikkyugeyaaANu/

d. Permit Us to Speak

Naggal ofu kaaftyam parayaTTe?

Notes:

(1) /sandoošavaan/
   a happy man (/sandoošava/ plus masc. suffix /an/)

(2) /inna kade neeфе maričče' aANu./
   Now the story is just the opposite.

(3) /tiitti poottaNam/
   must feed and raise

(4) /kaaNunnadu tanne enne veedanippikkyunnu/
   Just the sight (of her) gives me pain.

(5) /aagrahikkye'yaANu/
   a contraction of /aagrahikkyugeyaaANu/
Notes:

(1) /nappaL paranthaDu keeLkkaattad' aaNu/ You haven't been listening to what we’ve been saying. (/nappaL/ here refers to the people who are pushing Family Planning.)

(2) /kuraNña pakšam...eggilum/ at least

(3) /iNkkky'e/ contraction of /iNkkkyuga/ "to be"

2. The Loop (/luuppw/)

strilyuDe garbapaaatrattil iDunna ofu plaastikkku saadanam aaNu, luuppw. appareešan kuDaade, koračcu miniTTu koNDu, ofu DaakTarkku luupp' iDaan kaRiyum. aDu staanatt' iNkkkyunn' atra kaalam strilikkyu garbam uNDaagilla. eppooL veen' eggilum DaakTarkku eLuppattil aDu maattaanum kaRiyum. luupp' ubayoogaččaal veedaneyum asugavum onnum uNDaagilla.

Notes:

(1) /aDu staanatt' iNkkkyunn' atra kaalam/ "as long as it is in position"

(2) /...eLuppattil aDu maattaanum kaRiyum/ "...can as easily remove it"
3. Sterilization (/kuTTigaL uNDaagaaad' iūkkyaan uLLa appareešan/)

iniyum kuTTigal onnum veeND' ennu bhaafeyum bharuttaavum
oračču kariņñaal of' appareešan koND' idu saadikkyaa.

a. Male

pufušanu čeyyunna appareešanu 'vasectomy' enn' aNuu pereńu.
idu saafam illaatta ofu appareešan' aNuu. pufuša bijjam vařunna
čerinya kuRaluqaL keTTi, adinde ofa bhaagam murikkyunnu. ili appareešanu
pattu padinanju miniTTu maatram mađi. ofu divasatte višramam kariņña
padavaayi uLLa jooligaL čeyyaam. kuTTigal uNDaaguyilla enn'
allaade ili appareešan koNDu veeře ofu vityasaavum uNDaagilla.
sugaanubavqigaikk' ofu kuravum uNDaagilla.
pakše ili appareešan kariņña, aDutta muunu maasattekkyu
kuTTigal uNDaagaan iDayuNDu. adu koNDu ili muunu maasattekkyu
veere endeoggilum vaři nookkeNDad aNuu. adinu ŠeeŠam peeDikkyaan
illa.

Notes:

(1) /uNDaagaaad'/ see /-aade/ in glossary.
(2) /iniyum kuTTigaL onnum veeND' ennu... oračču kariņñaal.../
"If (they) firmly believe that no more children are wanted...."
(3) /diwasatte/ is a contraction of /diwasattile/
(4) /ofu kuravum...illa/ "not diminished at all"
(5) /muunu maasattekkyu/ "for three months"

b. Female

strikiŋŋu čeyyunna appareešan įtrayum eLuppam alla. idin' eTTu
pattu divasam aasupatri' taamasikkyeeNDi vařum. ennaal veere ofu
kuRappavum idu koND' uNDaagilla.
Notes:

(1) /aaśupatri'/ a contraction of /aaśupatriyil/

(2) /taamasikkyeeNDi vaṛum/ "will have to stay...

4. Sheath (/ura/)

vaLafe kaTTi kuraññ' rabbar koND' uNDaakkya idu puRuṣanmaarkk' uLLad' aaNu. idu vaLafe aalugal ubayoogikkyunnuNDu.

ubayoogikkyunnadinu mumbu urayil čeriya ooTTa valladam uNDo ennu veLLam ORiččo uudi veerppliččo nookkaNam. ura iDumpool adil kaattu tiife uNDaagefudu. ofoonnum oifikkyal maatrame ubayoogikkyaaavu.

Notes:

(1) /ofoonnum oifikasiyal maatrame ubayoogikkyaaavu/ "Each one should be used only once."

(2) /ubayoogikkyaaavu/ is a contraction of /ubayoogikkyaaavuLLu/.

5. Rhythm Method or Safe Period (/suRaṅRiIda kaalam/)

maasa mura anusaRićču garbam uNDaagaan IDa illaatta kure divasaŋgal uNDu. ii divasaŋgal kaNakkku kuTTi kaNDu piDiċču appool maatram sugaanubavappalil eerpeDuga. ennaal idu eppooRum šeRylaagaNam enn' illa. idu mearpampa poolum anuvaDICčIT' uLLad' aaNu.

Notes:

(1) /maasa mura/ "menses" ("monthly regularity")

(2) /kaNakkku kuTTi kaNDu piDikky-/ "to figure out," "to calculate"

(3) /idu eppooRum šeRylaagaNam enn illa/ "This doesn't always work out."
6. For More Information

kuDumbaasutraNatte patti kuuDudal vivaftangaL ariyaan oRa
vaRiyuNDu. adinu niRgal' De aDutt' uLLa kuDumbaasutraNa keendifftil
poo'yaal madi. alleggi praadhamiga aaroogya keendifftil poo'yaalum
madi.
The following list of foods found in Kerala, together with the nutritional values of many of them, has been adopted from one prepared by Diane Dickerson, PCV, India XX.

<table>
<thead>
<tr>
<th>Malayalam</th>
<th>English</th>
<th>Protein (gm.)</th>
<th>Calcium (mg.)</th>
<th>Iron (I.U.)</th>
<th>Vit. A (mg.)</th>
<th>Vit. B₁ (mg.)</th>
<th>Vit. B₂ (mg.)</th>
<th>Vit. C (mg.)</th>
<th>Vit. D (I.U.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>afi</td>
<td>dehusked rice, raw or parboiled</td>
<td></td>
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</tr>
<tr>
<td>paččaṇ̃ uNakkalaṇ̃</td>
<td>dehusked rice, raw</td>
<td>.21</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>puRukkalaṇ̃</td>
<td>dehusked rice, parboiled</td>
<td>.27</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td>pofti, malāra</td>
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<td>vermiseli</td>
<td>vermiccelli, a very thin spaghetti made of /ameeffikkan maavw/</td>
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<tr>
<td>kuuvaragu</td>
<td>a small millet</td>
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2. Pulses and Legumes

<p>| kaDala        | chick pea (Bengal gram)                                      | .30           | .30           |            |               |               |               |              |               |
| kaDala varattadu | chick pea, roasted (Bengal gram, roasted, sold like popcorn in markets) | .20           | .20           |            |               |               |               |              |               |
| pori kaDala   | chick pea (Bengal gram) roasted and split                    | .48           | .48           |            |               |               |               |              |               |
| kaDala paftpaa | pea, cow pea                                                | .24           | .50           |            |               |               |               |              |               |
| čeru payaru    | green gram (little &quot;small pea&quot;)                             | .24           | .47           |            |               |               |               |              |               |
| masura payaru  | lentil                                                       | 25.1          | .45           | .299       |               |               |               |              |               |
| paTTaani payaru | dried peas                                                 | 19.7          | .47           | .235       |               |               |               |              |               |</p>
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<tr>
<th>uRunnu</th>
<th>black gram (used for /idli, dooša, waDa, etc./)</th>
<th>24.0</th>
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<th>.42</th>
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<tr>
<td>mudifi</td>
<td>horse gram (flat, small, oval, brownish)</td>
<td>20.0</td>
<td>287</td>
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<td>tuvara</td>
<td>red gram (used for /saambaar/)</td>
<td>22.3</td>
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<td>soya bliin</td>
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<td>43.2</td>
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3. Leafy Vegetables, Tubers, Cucubits, etc.

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<td>ciira</td>
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<td>800</td>
<td>22.9</td>
<td>5,940</td>
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<td>agatti kiira</td>
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<td>muringya ila</td>
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<td>Malayalam</td>
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<td>Protein (gm.)</td>
<td>Calcium (mg.)</td>
<td>Iron (I.U.)</td>
<td>Vit. A (mg.)</td>
<td>Vit. B₁ (mg.)</td>
<td>Vit. B₂ (mg.)</td>
<td>Vit. C (mg.)</td>
<td>Vit. D (I.U.)</td>
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<td>onion stalks, leeks</td>
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<td>pačča kattamalli</td>
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<td>čeembu</td>
<td>colocassia (tuber, used in many /kūTTaan/)</td>
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<td>muLLaŋgi</td>
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<td>Iron (mg.)</td>
<td>Vit. A (I. U.)</td>
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<td>Vit. C (mg.)</td>
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<td>kappa (Kartayam area)</td>
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<td>puuLa kiRaŋŋu (Cochin and Malabar)</td>
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<td>kumbalaŋya</td>
<td>ash gourd</td>
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<td>paavakkyu  ( { Trav. ) )</td>
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<td>kaippakkyu (Malabar)</td>
<td>bittergourd</td>
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<td>čufakkyya</td>
<td>bottle gourd</td>
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<td>piččiŋya</td>
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<td>(green, long-(\text{-ish}) oval, with longitudinal furrows)</td>
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<tr>
<td>paDavalaŋya</td>
<td>snake gourd (green, very long—up to 3 ft. used in /kuuTTaan/)</td>
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<td>valafikkya</td>
<td>cucumber (much larger than Amer. variety)</td>
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<td>Iron (mg.)</td>
<td>Vit. A (I.U.)</td>
<td>Vit. B1 (mg.)</td>
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<td>Vit. D (I.U.)</td>
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<tr>
<td>murinjikya</td>
<td>drumstick fruit (looks like large drumstick)</td>
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<td>vanDakkya</td>
<td>okra, ladies finger</td>
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<tr>
<td>eLLu</td>
<td>gingelly seed (seasoning, also a sweet is made from it)</td>
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4. Nuts, Oil seeds, Spices
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<th>English</th>
<th>Protein (gm.)</th>
<th>Calcium (mg.)</th>
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<th>Vit. A (I.U.)</th>
<th>Vit. B₁ (mg.)</th>
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<th>Vit. D (I.U.)</th>
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<tr>
<td>kaDuga</td>
<td>mustard seed (seasoning of almost all /kuuTTaan/)</td>
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<td>eelakkya</td>
<td>cardamom (fruit)</td>
<td>22.0</td>
<td>490</td>
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<td>.22</td>
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<td>cardamom seeds (seasoning)</td>
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<td>green peppers, green chillies</td>
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<td>red pepper (seasoning for most /kuuTTaan/)</td>
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</tbody>
</table>

Protein: 22.0, Calcium: 490, Iron: [319.0 18.7], Vit. A: [490 1,080], Vit. B₁: [22.0 22], Vit. B₂: [55.5 55], Vit. C: [22.0 22], Vit. D: [1,161 1,550] (leaves)
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<td>garlic</td>
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<td>veLLuttulli</td>
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<tr>
<td>puLli</td>
<td>tamarind (gives sour taste, used in /saambaar, rasam/)</td>
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<td></td>
<td></td>
<td>(dried pulp)</td>
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<td>vaalanpuLli</td>
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</tbody>
</table>

5. Fruits and Fruit Products

<p>| VaaRa paRam | small banana |
| vaRakkyya   | unripe small banana, plantain |
| neendra paRam (Mal) | large ripe banana |
| eetta paRam (Trav) |          |
| neendrakkya (Mal) | large unripe banana |
| eettakkya (Trav) |                |
| cepkaadali | small red banana |
| cakka      | jack fruit    |
| bilaatti cakka | bread fruit |
| siima cakka |                |
| peefakkya  | guava         |
| paCca maaa | unripe mango  |
|           | 212           |</p>
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<th>Malayalam</th>
<th>English</th>
<th>Protein (gm.)</th>
<th>Calcium (mg.)</th>
<th>Iron (mg.)</th>
<th>Vit. A (I.U.)</th>
<th>Vit. C (mg.)</th>
<th>Vit. D (I.U.)</th>
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<td>maampaRam</td>
<td>ripe mango</td>
<td></td>
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<tr>
<td>maanakka</td>
<td>papaya</td>
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<td></td>
</tr>
<tr>
<td>maadala param</td>
<td>mango</td>
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<td></td>
</tr>
<tr>
<td>oorakkya</td>
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<td>parappu param</td>
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<td>maanaprana</td>
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<tr>
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<tr>
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<tr>
<td>karimindu</td>
<td>big, flat fish</td>
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<tr>
<td>chambeh</td>
<td>goggler</td>
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<tr>
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<tr>
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<td>mananagam</td>
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<td>ox eyed herring</td>
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</table>

**Nutritional Values:**

- **Protein:** Various values ranging from 20.3 to 429 gm.
- **Calcium:** Values ranging from 0.2 to 33 mg.
- **Iron:** Values ranging from 0.3 to 6.3 mg.
- **Vit. A:** Values ranging from 4,800 to 20,360 I.U.
- **Vit. C:** Values ranging from 8.0 to 50 mg.
- **Vit. D:** Values ranging from 20 to 20,360 I.U.
<table>
<thead>
<tr>
<th>Malayalam</th>
<th>English</th>
<th>Protein (gm.)</th>
<th>Calcium (mg.)</th>
<th>Iron (mg.)</th>
<th>Vit. A (I.U.)</th>
<th>Vit. B (mg.)</th>
<th>Vit. B₂ (mg.)</th>
<th>Vit. C (mg.)</th>
<th>Vit. D (I.U.)</th>
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<td>sardine</td>
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<tr>
<td>ayla</td>
<td>mackerel</td>
<td>18.9</td>
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<td>čemmiin</td>
<td>prawn, shrimp</td>
<td>20.8</td>
<td>572</td>
<td>9.4</td>
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<td>(muscle)</td>
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<td>16.9</td>
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<td>pomfret</td>
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<td>vaľaal</td>
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<tr>
<td>čeerumiin</td>
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<td>found in muddy</td>
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</tbody>
</table>

7. Meat and Dairy

<p>| maatTeračči  | beef               | 22.6          |               |            |               |              |              |              | .15           |
| kooRiyeračči | chicken meat       |               |               |            |               |              |              |              |               |
| aaTteračči   | goat meat (called  |               |               |            |               |              |              |              | .18           |
|              | &quot;mutton&quot; in India  |               |               |            |               |              |              |              |               |
| panniyaeračči| pork               | 18.7          |               |            |               |              |              |              |               |
| taaraaaverčči| duck meat          | 21.6          |               |            |               |              |              |              |               |
| taaraa muTTa | duck egg           | 13.6          |               |            |               |              |              |              | .35           |</p>
<table>
<thead>
<tr>
<th>Malayalam</th>
<th>English</th>
<th>Protein (gm.)</th>
<th>Calcium (mg.)</th>
<th>Iron (mg.)</th>
<th>Vit. A (I. U.)</th>
<th>Vit. B₁ (mg.)</th>
<th>Vit. B₂ (mg.)</th>
<th>Vit. C (mg.)</th>
<th>Vit. D (I. U.)</th>
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<tr>
<td>pašuvam paal</td>
<td>cow's milk</td>
<td>20.1</td>
<td>14.6</td>
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<td>efuma paal</td>
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<tr>
<td>aaTTIn' paal</td>
<td>goat's milk</td>
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<td>mulappaal</td>
<td>human milk</td>
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<tr>
<td>paal poDi</td>
<td>milk, powdered</td>
<td>38.0</td>
<td>1,370</td>
<td>.45</td>
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<td>tayyaru</td>
<td>yoghurt, sour cream, curds</td>
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<tr>
<td>mooṟu</td>
<td>buttermilk</td>
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</tbody>
</table>

8. Miscellaneous

<p>| aDakkya | | | | | | | | |
| paakkku | areca nut, betel nut | | | | | | | |
| kaamuga | | | | | | | | |
| kuuvappoDi | arrow root powder | | | | | | | |
| veTTila | betel leaves | | | | | | | |
| eLam teṇṇa | tender coconut, green coconut | | | | | | | |
| kaṇikkkyw | | | | | | | | |
| eLam niṟu | milk (water) of the green (tender) coconut | | | | | | | |
| kaṇikkkyum veLLam | | | | | | | | |</p>
<table>
<thead>
<tr>
<th>Malayalam</th>
<th>English</th>
<th>Protein (gm.)</th>
<th>Calcium (mg.)</th>
<th>Iron (mg.)</th>
<th>Vit. A (I.U.)</th>
<th>Vit. B₁ (mg.)</th>
<th>Vit. B₂ (mg.)</th>
<th>Vit. C (mg.)</th>
<th>Vit. D (I.U.)</th>
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<tbody>
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<td>miineyya</td>
<td>cod liver oil</td>
<td></td>
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<td></td>
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<tr>
<td>miineNNa</td>
<td>very thin, deep</td>
<td></td>
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<tr>
<td>pappaDam</td>
<td>fried wafer</td>
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<td>made of black gram flour and</td>
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</tbody>
</table>
POULTRY AND AGRICULTURE

I. Useful Poultry Expressions*

1. ii koori valafe muttaayiDum. This hen will be a good layer.
2. ii koori valafe muttaayiDunnuaNDu. This hen is a good layer.
3. ii koori muttaayiDunnilla. This hen gives no eggs.
4. mutta veLLam koNDu karuGeudu. The egg must not be cleaned with water.
5. minukku kaDalaas' aaNu mutta vruttinyaakkaan nalladu. Sandpaper is a good thing for cleaning eggs.
6. mutta vrutti aa'yiifikkyaan kuudu vruttiyuLLad' aa'yiifikkyaNam. To keep the eggs clean the nest must be clean.
7. mutta uDayaad' (poTTaad') ifikkyaan kuuTTil kure kaTTiyuLLa pulTaTTu veeNam. To keep the eggs from breaking the (grass) litter in the nest must be quite thick.
8. peDakkoRikkyu diinam aaNu. The hen is sick.
9. puuvankooRikkyu diinam aaNu. The rooster is sick.
10. idinu krumiyuNDu. It has worms.
11. ii krumigaL maNNiinna vafunnu. These worms come from the soil. (/maNNnil ninnu/)
12. maNNiinna tinnunnadu koND' aaNu ii koorikkyu diinam vannadu. The bird became ill because it eats from the soil.
13. kooRigaLe oru nalla kuuTTil iDaNam. The chickens should be housed (put) in a good poultry house (nest).
14. kooRikkuuDu nalla vruttityuLLadu unagglyadu aa'yiifikkyaNam. The poultry house should be clean and dry.

*Adapted from a list prepared by Tom Ahrens, P.C.V., India, and P. O. Varghese.
15. vaykkypoolatatIn' aar' inj' eingilum kaTTi uNDaa'iyifikkyanaNam.

16. foogam vaafaad' iifikkyaan ad' uNgayyaad' aa'iyifikkyanaNam.

17. umi koNDo, vaykkypoolu koNDo, kafimbu pišaDu koNDo, taTT' uNDaakkaam.

18. koori kuuDinu nalla kaatt' ooTTam uNDaa'iyifikkyanaNam.

19. eppoorum nalla veLLam koDukkaNam.

20. čuuDu kaallaTT koorIkkuuDu koorIgaLe čuuDiinnu fakšikkyaNam. (/čuuDil niinnu/)

21. mcežčil kuuřakky' eTT' inju khanam (kaTTi) veenam.

22. ellaa jenalum kambi vala koND' aDakkyanaNam.

23. eI, paambu, pakši, iva ke eraatta poole kambi vala čerud' aa'iyifikkyanaNam.

24. valakkaNNigaLkk' afa inju, allęggil of' inj' eingilume valippam aagaav'u. (/e...uLLu/)

25. ii koorIkkyu "Coccidiosis" inde diinnam aaNu.

26. koorIgaLkk' "Ranikhet" diinnam aaNu.

27. ii diinnatInu bejam kitTilla.

The (straw) litter should be at least six inches deep (thick).

To prevent disease it must be dry.

The litter (floor) can be made with rice husk, (or) with straw, (or) with sugar cane pulp.

The chicken house should have good ventilation.

Fresh (good) water should be given at all times.

In the summertime, the poultry house should protect the chickens from the heat.

The thatched roof should be eight inches thick.

All the windows must be covered (closed) with wire netting.

To keep rats, snakes and birds and such things from entering the wire netting should be small.

The mesh should be 1/2 inch (size), if not, at least one inch.

This chicken has Coccidiosis disease.

The chicken has Ranikhet disease.

For this disease there is no cure. (you won't get a cure)
28. "Ranikhet" dii nam va f aad' ifik kya an anj' aar' aRc' aaya kooRi kU'NeillgaLe kuttI vay kkyNam.

29. sugam lllaatta kooRiye ku uTTattIl nInnu maattaNam.

30. peTTen nw (veegattIl) suukkeeD' uLLa kooRiye ku uuTTattInu maattaNam.

31. veLLattilo ti ltti yilo ma' unnus koDukkaNam.

32. foogam vafaad' ifik kya an kooRi gaLku nalla veLLavum, nalla ti ltti yum, vruttiyuLLa kuuDun aava'yam aaNu.

33. id' ellaam ceydaal kooRi kruši laabham aa' yiflikkyum.

To prevent Ranikhet disease five to six week old chicks should be vaccinated.

The sick chicken should be removed from the flock.

Immediately the sick chicken should be removed from the flock.

Give medicine in the water or in the food.

To prevent disease, the chickens need fresh water, good food, and clean housing.

If you do all these things chicken farming can be profitable.

II. Some Useful Agricultural Terminology

tuumba (noun)—a tool similar to a hoe, but having a broader and longer blade and a shorter handle; used with a chopping motion for digging rather deep holes

mamveTTI (noun)—synonym or near synonym of /tuumba/; sometimes a /mamveTTI/ has a shorter handle than a /tuumba/

aRivaAL (noun)—sickle, used for harvesting rice paddy

kalappa (noun)—plough; usually pulled by bullocks, used for ploughing paddy (rice) fields

uRalum ulakkayum (noun)—like a very much enlarged mortar and pestle; used for dehusking grains and/or pounding them to a fine powder

uFal (noun)—the "mortar" part of the /uRalum ulakkayum/; shaped like a deep bowl, usually made of stone

ulakka (noun)—the "pestle" part of the /uFalum ulakkayum/; a thick heavy stick about 5 ft. long with metal at either end; while standing upright it is grasped in both hands, repeatedly lifted and brought down, thus crushing the grain in the /uFal/
nilam (noun)—earth, soil
nilam uRu--; nilam uRuɗu (verb)—to plough (the earth)
naD--; naTTu (verb)—to plant (applies to seeds, seedlings, trees)
vidakky--; vidačču (verb)—to plant (applies to seeds only)
vittu (noun)—seed
čeDi (noun)—seedling
paričču naD--; paričču naTTu (verb)—to transplant (to pull out and plant)
parikkky--; paričču (verb)—to pull out; to pick
paričču naDii (noun)—transplanting
veLLam viD--; veLLam viTTu (verb)—to let in water (refers to a method of irrigation used in rice culture)
koyy--; koydu (verb)—to reap; to harvest
kojittu kaalam (noun)—harvest season
These proverbs, in addition to being good vocabulary builders and highly useful phrases for dealing with Malayalis, will also give you some insights into Malayalam culture.

I. Proverbs

1. aNDiyo muuttadw, maavo muuttadw?
   Is the mango seed or the mango tree the elder?
   (Which came first, the chicken or the egg?)

2. keamattinu kaNNilla.
   Love has no eyes.

3. eRudiya vidhi aRudaal maayumo?
   If you weep over the fate that is written, will it be erased?

4. kafayunna kuTTikkyee paalw kiTTu'u. (/kiTTugeyullw/)
   Only the child who cries gets milk.

5. aaRam ariyaade kaal' iDefudw.
   Don't put your feet in without knowing the depth.
   (Look before you leap.)

6. ifikkyum kombu veTTafudw. (/ifikkyum/ = /ifikkyunna/)
   Don't cut off the branch you're sitting on.

7. uppu tinnavan veLLam kuDikkyaNam.
   He who eats salt will have to drink water.
   (As ye sow, so shall ye also reap.)

8. kaNNinde kuttam kaNN' ariyumo?
   Does the eye know the defect of the eye?
9. ṭiiyillaade pugayuNDaagumo?
   Without fire, can there be smoke?

10. akkafe ni’kkumpool ikkafe pačča.
    When you stand on the other shore, this shore looks green.

11. agatte aRagu mughatt’ ariyaam.
    Inner beauty can be seen on the face.

12. aDakkya maDiyil vaykkyaam, kamug’ aayyaalo?
    You can put a betel nut in your pocket, but if it’s a betel nut tree?

13. aDikky’ aDi, vaDi miččam.
    Blow for blow, only the stick remains.

14. aDikkyaatta maDw paNiyilla. (/paNiyugayilla/)
    A bullock that isn’t beaten won’t work.

15. adigam aa’yaal amrudavum višam.
    If in excess, even the nector of the gods is poison.

16. afamana fahassyam appaaDiyil pafassyam.
    Palace secrets are common knowledge in the market place.

17. alppan’ artham kiTTiyaal arthaafaa’triyyilum kuDa piDikkyum.
    If a pauper gets rich he’ll sport an umbrella even at midnight.

18. aayifam peeфе konnavan, afa vaidthyan.
    The killer of a thousand men is half a physician.

19. ifunniTTee, kaalu niTTaav’u. (/niTTaam uLLu/)
    Only after sitting down can you stretch your legs.

20. ila muLLil viiNaalum, muLL’ ilayil viiNaalum, ilakky’ aa’ keeDw.
    If the leaf falls on the thorn or if the thorn falls on the leaf,
    it’s the leaf that gets hurt.

21. ella’Tum pallakkil ifunnaal čumakkyunnad’ aa’?
    If everybody sat in the palanquin who would carry it?
22. ोत' इण्नाल, पत्तु बालम।
   If united, tenfold strength.

23. औळ कलाम मराक्याण ओंबाडु कलाम।
   To cover up one lie (it takes) nine lies.

24. कडुगु चौगुणधु काणूम, आणा चौगुणधु काणिल्ला।
   One will notice the loss of a mustard seed but not the loss of an elephant.

25. काक्का कुलीचाच सोक' आगुमो?
   If a crow takes a bath will it become a crane?

26. काक्कक्युम तंकुण्णू, पोकुण्णू।
   Even to the crow, one's own child is a golden child.

27. काफ्र्याम काणान काणुडक्यालुम पीडिक्युम।
   To see his end (accomplished) one would even bow down and touch the feet of a jackass.

28. कुफक्युम नाया काडिक्यत्तो (कुफहक्युम/ = कुफहक्युण्णा/)
   The barking dog doesn't bite.

29. चाव्तियाळ काडिक्यात्ता पांब' उन्दो?
   If you stamp (on it), is there any snake that won't bite?

30. चूफा तिनुंन' नांट्टील चेंनाल नादुट्टुनडां तिन्नांम।
   If you go to a snake-eating country, you should eat the middle piece.

31. तोट्तियील शिलाम चुडाला वारे।
   The habits of the cradle (are with you) till the funeral pyre.
II. Sayings

1. paRutta čakkayil iličča poole
   like flies on a ripe jack fruit

2. eriyunna ťiţiyl eNNa oRičča poole
   like pouring oil on a burning fire

3. kaLLande kayyil taakkoolu koDukkunna poole
   like giving your keys to a thief

4. kudifakkyu komba koDutta poole
   like giving horns to a horse

5. kuřaŋgnde kayyil puumaala koDutta poole
   like giving a garland of flowers to a monkey

6. čafrattil poDiňna tiikkoLLi poole
   like a hot coal covered by ashes

7. ufal čeŋnu maddhaLattooDu saŋgaDam parayunna poole
   like the mortar going and telling its troubles to the drum
   (The /maddhaLam/ is a type of drum that is beaten on both ends while the /ufal/ receives blows on one side only.)
APPENDIX I

Suggestions for Continued Learning in Kerala

First off, remember that you should be working at language all the time, not just in the time slot set aside for formal learning with your tutor. You'll learn by talking with and listening to your servant(s), shopkeepers, neighborhood children, your co-workers, by listening to the radio, learning songs and a multitude of other activities that involve Communication.

If you want tutors, get individual tutors. Volunteers in the field have found this much more efficient than a "class" approach of two to four volunteers studying together under one tutor. Different people learn at different rates of speed and more attention can be paid to individual needs and problems.

Your tutor does not necessarily have to be the best educated man in the area. A much more important consideration is that he or she be a person who can understand for what purposes you need Malayalam and will give you that kind of language. For many Malayalis "to know Malayalam" means to know that style of Malayalam used for writing, giving speeches, etc. This style is marked by a large number of high-flown, Sanskrit-derived words and complicated sentence structures. This style is much too difficult for you at this point and furthermore you have no need for it. What you need to learn is the simple everyday speech of the common people of your area.

This means work on vocabulary particular to your dialect and technical field and work on comprehension of the rapid, highly contracted style commonly spoken in many parts of the state. For the most part the grammar you learned in Part I of the text should stand you in good stead. When you do encounter a new form and want to learn it, elicit examples of the form from your tutor or some other native
speaker in the manner you learned during the training program (Field Exercises).

At some point very early in your stay review with your tutor Part I of the text and any other materials you may have covered in training. This has a number of advantages over starting right off with new materials.

It teaches your tutor what you know already—and it shows him you do know something. After finishing the review he will have a better idea of where and how to go from there.

It introduces you somewhat painlessly to the dialect and speech habits of your region. (Be sure to choose a tutor who is native to your area.) As he becomes familiar with your desire and need to learn the natural speech of your area, you can instruct him to tell you when different words are more common than the ones in the text.

A most important aspect of learning the speech of your area is to get the tutor to speak naturally and fluently with you—not word by word. As you should know well by now, words can sound completely different in a sentence than when pronounced individually.

You will probably have to insist that your tutor speak naturally and fluently since the instinct to be a "teacher" and to enunciate everything very clearly is quite strong in anything that resembles a classroom situation. This would be fine if you could also get the man on the street to enunciate clearly but 19 times out of 20 he'll simply raise his voice when he finds he's not being understood, without slowing down a particle. So you have to get your tutor to talk that way, too.

Coming back to reasons for reviewing the text book first—it will be much easier to convince your tutor to teach the normal speed if you are able to understand him and repeat after him with some ease and fluency.

Another very good reason is that you need a review. By the time
you reach Kerala, get settled, find a tutor, etc., you will have been
away from your intensive studies for at least a month. A lot can be
forgotten in one month. Furthermore, you learned all that you know in
a very short period of time. Things really haven't had time to "stick."
You will probably find during the review that many things you understood
before only vaguely now make all the sense in the world. Also, words
and structures which don't come readily now, even though you have
"learned" them, will become fixed with this review. Some of you will
want to spend much more time at this review than others—another
reason for individual tutors.

Chances are you will have already worked out some simple presenta-
tions in Malayalam on topics within your technical area. Review these
and try them out. Then revise them and make out new ones based on the
local technical and linguistic conditions where you're stationed. Part
II of the book is intended to serve you in this regard. It contains many conversations on a wide variety of every-day living and
travel situations. The other units in Part II contain sample materials in
the technical areas in which P.C.V.'s have commonly worked. Some of
these were edited and simplified from Government of Kerala publications.
Others have been adapted from materials produced by volunteers them-
selves. You will find much useful technical vocabulary in these, as
well as hints on how to best talk about some of the more delicate sub-
jects.

New vocabulary in Part II is quite extensive, but by this time
you have learned the basic grammar of the language. Your next big
task is to rapidly expand your vocabulary. You should be quite familiar
by now with the pronunciation of Malayalam so that learning new words
will be easier than at first.

As you live and work in Kerala you should be paying close atten-
tion to the language you are hearing around you. Get in the habit of
carrying a notebook—and be sure to use it! Make notes of new words you learn during your work day. Set aside an hour or so per day specifically for reviewing your notebook. In addition to keeping notes on new words you encounter and want to learn you should note down situations in which you were not able to express yourself. Then get your tutor or some other native speaker to tell you what you could have said.

If you are lucky enough to have a tape recorder with you, record the speech of area people conversing with one another (your servant, people talking in the tea shop or primary health center, your Malayali co-workers at work, etc.). Listen to the tapes with your tutor and have him explain things you don't understand. (The additional grammar notes in Appendix III might be helpful here.) Then, after you know about what is being said, listen to the tapes over and over again for practice in comprehension. This is an invaluable exercise for comprehension and learning the forms and vocabulary peculiar to your dialect area.

Your tutor can also help you with any speeches you may want to give. It's best, however, not to ask your tutor to actually prepare a talk for you. Firstly, you know what you want to say and need practice in figuring out how to say these things. Secondly, he may tend to write them in the literary style.

May we repeat, the style of Malayalam used in formal speaking and writing differs considerably from the colloquial. Not until you have gained a good command of the colloquial style should you begin cultivating the more formal style. Villagers enjoy very much the sound of the elegant Sanskrit words in literary Malayalam but, by and large, they understand relatively few of them. You could impress them by using high-flown words and expressions, but at the same time you would set yourself apart from them. It is only by using the common man's own language that you can hope to get close to him. It is this intimacy which will bring untold rewards, both in your effectiveness as a volunteer and the affection and friendship which the villager offers those who share his daily toils, joys and sorrows.
Although learning to read and write Malayalam has not been included as an integral part of this text the authors do feel that knowledge of the Malayalam script is important to your functioning well in Kerala. It is important to your feeling comfortable in a country where most signs are in Malayalam and to your image in a country where literacy is highly respected. Moreover, it is a great boon to learning new vocabulary.

How to go about it:

We suggest that you learn thoroughly the symbols in Tables I and II first. These are the most commonly used letters in Malayalam. Table I has the most common consonants, double consonants and consonant clusters. ("Consonant cluster" means a combination of two or more different consonants.) Table II treats the vowels.

The symbols in Tables III and IV are encountered somewhat less often than those in Tables I and II. Table III shows those consonants that are found mostly in Malayalam words that have been borrowed from Sanskrit. Table IV shows the less common consonant clusters and is organized according to the first consonant in the cluster.

Table V is the Malayalam alphabet. This will be helpful in that it shows the order in which the letters are arranged in dictionaries, etc. However, it would be a mistake to learn this first as it does not show the double consonants or how the vowels are written in conjunction with consonants (both very important to attain even an elementary reading level). On the other hand it does contain the Sanskrit derived letters, and these are not so important to an elementary knowledge.
When learning to read and write you should work a lot with words and phrases you already know how to say. Have your or write conversations from the text in Malayalam script and practice reading and writing them. This will help you gain "fluency" in reading—i.e. allow you to skim rather than read letter by letter. Almost all the letters used in conversations in the text will be found on Tables I and II. Thus, such practice will give you a firm foundation in the most commonly used letters.

After you feel really confident about the letters in Tables I and II and can read familiar material with a degree of fluency, you can start reading unfamiliar material. When you come across a symbol you don't recognize, find it on Table III or IV and learn it at that time in the context of a word. (Don't try to simply memorize these tables.) Then, the next time you see the symbol you will probably recognize it.

Table I: Most Common Consonants, Double Consonants and Consonant Clusters

Each Malayalam letter is preceded by a representation of the sound or sounds it can have. Hyphens are used to show where in a word it can have this sound. Thus "ka-" is written before the symbol showing that has the sound /ka/ when it comes at the beginning of a word. "-ga-" is also written in front of showing that when comes in the middle or end of a word (i.e. between vowels) it has the sound /ga/.

The vowel /a/ has been written in the English representations because a Malayalam consonant symbol contains the vowel sound /a/ if no other vowel symbol is written after it. Thus the word /bala/ "head" is written , while /taalam/ "large metal plate" is written .

There are six consonant sounds which can come at the end of a word without any vowel following. These six symbols are shown in Part C of Table I. The English representation of such symbols is a hyphen followed by the letter. Thus you see . These symbols
would be used in words like /avl/ അവൽ where there is no vowel sound following the final consonant.

It might be helpful in remembering what sound values a symbol can have if you understand some basic facts about the Malayalam sound system which the writing system is representing.

1. When a single "stop" comes at the beginning of a word it has a "hard" sound, like /p, t/ or /k/. (A "stop" is the type of sound produced by momentarily stopping completely the flow of air through the oral and/or nasal cavities by closing the mouth at some point. Thus a /p/ or /b/ sound is a bilabial stop because to produce it you close your lips and stop the air for just a moment. But their counter-part, the bilabial nasal /m/ is not a stop because while the lips close, the uvula opens and thus the air passes through the nasal passage and out. The air is never stopped.)

2. When the same single stop comes between vowels within a word it has a "soft" sound, like /b, d, D/ or /g/. Symbols which behave according to rules 1 and 2 are shown in the first vertical column of Table I, Part A.

3. Retroflex sounds never come at the beginning of words. Thus the symbol ച always has the sound /Da/ as in /kaDa/ "shop" ച ച because it always comes between vowels. The one exception is when it is said as the "name" of the letter (which is the only place where it comes in the beginning of a "word"). The "name" of the letter ച is /Ta/.

4. Double sounds always have the "hard" quality and always come in the middle of a word.

You will find that Malayalam often joins what we think of as several words into one great big "word." When this happens a word which
### TABLE I

Most Common Consonants, Double Consonants, and Consonant Clusters

#### A.

<table>
<thead>
<tr>
<th>Consonants</th>
<th>Double Consonants</th>
<th>Consonant Clusters</th>
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<tr>
<td>ka-</td>
<td>-kka-</td>
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<td>-Ra-</td>
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#### C.

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<td>r</td>
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<td>d</td>
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</table>
is ordinarily written with an initial single consonant symbol (and thus has a "hard" sound) will be written with a "double consonant" symbol in order to preserve the "hard" sound.

Notice that in Malayalam script the symbol \( m \) is used for both dental /n/ and alveolar /n/. By the same token, the double consonant symbol \( m \) stands for both dental /nn/ and alveolar /nn/.

**Tables II A and II B: Vowels**

When a vowel sound comes at the beginning of a word it is written with one symbol (labelled “w.i.” standing for “word initial” in Table II A above). When that same vowel sound comes after a consonant (i.e. in the middle of or at the end of a word) a simplified version of the "w.i." letter is used. (These are labelled “p.c.” standing for “post-consonantal” on Table II A). Thus the word /aahaafam/ “food” is written \( \text{a\( \text{am} \)} \). The symbol for the first /aa/ being \( \text{a\( \text{am} \)} \) while that for the /aa/ following the consonant /h/ is \( \text{a\( \text{am} \)} \).

Usually the symbol representing a post consonantal vowel looks the same no matter what consonant it follows. Thus /haa/ is \( \text{a\( \text{am} \)} \), /kaa/ is \( \text{a\( \text{am} \)} \), /\( c_{i} \)/ is \( \text{\( c_{i} \)} \), /\( t_{i} \)/ is \( \text{\( t_{i} \)} \), etc.

However there are two vowels, /u; \( \text{v} \) and /uu/, which have several variant post consonantal forms depending on which consonant they follow. After most consonants /u; \( \text{v} \) is written \( \text{v} \), for example /su; sv/ \( \text{v} \) and /uu/ is written \( \text{u} \), for example /suu/ \( \text{u} \). The exceptions are shown on Table II B.

Take special note of the fact that \( \text{\( o \)} \) is the Malayalam symbol used for /\( w \)/. For example, /uppu/ \( \text{\( o \)} \)

The p.c symbol /ru/ is the one used in a word like /kru\( \text{si} \)\text{\( o \)} “farming” \( \text{\( o \)} \). The w.i. version of this sound \( \text{\( o \)} \) is used very rarely.
TABLE II A
Vowels, Word Initial and Post Consonantal

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<th>/aa/</th>
<th>/i/</th>
<th>/ii/</th>
<th>/u/</th>
<th>/uu/</th>
<th>/ru/</th>
</tr>
</thead>
<tbody>
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<td>�-feature</td>
<td>ମଟ୍ୟ</td>
<td>ଁଠ୍ୟ</td>
<td>ଢଠ୍ୟ</td>
<td>ଣଠ୍ୟ</td>
<td>ଥଠ୍ୟ</td>
</tr>
<tr>
<td>p.c.</td>
<td>ଓୟ</td>
<td>ଗୟ</td>
<td>ଗୟ</td>
<td>ଙୟ</td>
<td>଑ୟ</td>
<td>ଜୟ</td>
</tr>
<tr>
<td>ex.</td>
<td>/sa/</td>
<td>/saa/</td>
<td>/si/</td>
<td>/si/</td>
<td>/su/</td>
<td>/su/</td>
</tr>
<tr>
<td></td>
<td>ଗଯୂନ</td>
<td>ବଯୂନ</td>
<td>ପଯୂନ</td>
<td>ମଯୂନ</td>
<td>କଯୂନ</td>
<td>କଯୂନ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>/a/</th>
<th>/ee/</th>
<th>/ai/ or /ay/</th>
<th>/o/</th>
<th>/oo/</th>
<th>/au/</th>
<th>/am/</th>
</tr>
</thead>
<tbody>
<tr>
<td>w.i.</td>
<td>ଓଉୟ</td>
<td>ଓୟୂ</td>
<td>ବୟୂ</td>
<td>ଙୟୂ</td>
<td>ଣୟୂ</td>
<td>ଥୟୂ</td>
</tr>
<tr>
<td>p.c.</td>
<td>ଓୟ</td>
<td>ଗୟ</td>
<td>ଗୟ</td>
<td>ଙୟ</td>
<td>଑ୟ</td>
<td>ଜୟ</td>
</tr>
<tr>
<td>ex.</td>
<td>/se/</td>
<td>/see/</td>
<td>/sai/</td>
<td>/so/</td>
<td>/soo/</td>
<td>/sau/</td>
</tr>
<tr>
<td></td>
<td>ଗଯୂନ</td>
<td>ବଯୂନ</td>
<td>ପଯୂନ</td>
<td>ଙୟୂ</td>
<td>ଙୟୂ</td>
<td>ଙୟୂ</td>
</tr>
</tbody>
</table>
### TABLE II B
Vowels, Irregular Post Consonantal Symbols

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Consonant + /u/</th>
<th>Consonant + /uu/</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>ku</td>
<td>kuu</td>
</tr>
<tr>
<td>kka</td>
<td>kku</td>
<td>kkuu</td>
</tr>
<tr>
<td>ñka</td>
<td>ñku</td>
<td>ñkuu</td>
</tr>
<tr>
<td>Na</td>
<td>Nu</td>
<td>Nuu</td>
</tr>
<tr>
<td>NNa</td>
<td>NNu</td>
<td>NNuu</td>
</tr>
<tr>
<td>na</td>
<td>nu</td>
<td>nnu</td>
</tr>
<tr>
<td>nna</td>
<td>nnu</td>
<td>nnuu</td>
</tr>
<tr>
<td>ōa</td>
<td>ōu</td>
<td>ōuu</td>
</tr>
<tr>
<td>śa</td>
<td>śu</td>
<td>śuu</td>
</tr>
</tbody>
</table>
TABLE III
Less Common Consonants and Double Consonants

<table>
<thead>
<tr>
<th>Consonants</th>
<th>Transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>kha</td>
<td>േഡ</td>
</tr>
<tr>
<td>ga</td>
<td>േഡ</td>
</tr>
<tr>
<td>gga</td>
<td>൭ഡ</td>
</tr>
<tr>
<td>gha</td>
<td>൭ഡ</td>
</tr>
<tr>
<td>cha</td>
<td>േജ</td>
</tr>
<tr>
<td>ja</td>
<td>േജ</td>
</tr>
<tr>
<td>jja</td>
<td>൭ജ</td>
</tr>
<tr>
<td>jha</td>
<td>൭ജ</td>
</tr>
<tr>
<td>tha</td>
<td>േണ</td>
</tr>
<tr>
<td>Da</td>
<td>േണ</td>
</tr>
<tr>
<td>DDa</td>
<td>൭ണ</td>
</tr>
<tr>
<td>Dha</td>
<td>൭ണ</td>
</tr>
<tr>
<td>tha</td>
<td>േത</td>
</tr>
<tr>
<td>da</td>
<td>േത</td>
</tr>
<tr>
<td>dda</td>
<td>൭ത</td>
</tr>
<tr>
<td>dha</td>
<td>൭ത</td>
</tr>
<tr>
<td>pha</td>
<td>പാ</td>
</tr>
<tr>
<td>:a</td>
<td>പാ</td>
</tr>
<tr>
<td>bba</td>
<td>ബ്ബ</td>
</tr>
<tr>
<td>bha</td>
<td>ബ്ബ</td>
</tr>
</tbody>
</table>

Table III: Less Common Consonants and Double Consonants

These letters are found mostly in words which have come into Malayalam from Sanskrit. Some of these are very high frequency words even in the spoken language (/bhaariva/ ീഥി, /bhartaavu/ ബഥാവു, /veegam/, വീഗം). Others are used much more frequently in written than spoken style.

The rules given for pronunciation of consonants in Table I do not apply to these letters. A letter like േ /ga/ or േ /da/ (i.e. the letters in column II) can have the soft sound wherever it comes in a word (not "hard" in word initial and "soft" between vowels as with the "stops" in Table I). Furthermore when these letters are doubled (column 3) they retain their "soft" sound whereas the "stops" of Table I are invariably "hard" when doubled. As a result you can tell
that whenever a word *starts* with a "soft" sound it will be spelled with a letter from column 2 of this table. Further if there is a double "soft" sound it will be spelled with a letter from column 3. However, if there is a single "soft" sound *between vowels* you will not necessarily know whether to spell it with a letter from column 1 of Table I A or from column 2 of Table III.

The letters of columns 1 and 4, when pronounced by educated people, especially at a slow speed, will be said with a rather strong puff of air following them, as is shown by the "h" in the transcription (see "A Puff Can Spoil a "p" p. 181). However, when pronounced by many people at normal speed these will not have the puff of air.

**Table IV: Less Common Consonant Clusters**

The "English" letter equivalents on this table show what two Malayalam letters the symbol is made up of. *They do not necessarily indicate what this letter will sound like* when pronounced within a word at normal speed. As a general rule remember that the phenomenon of "assimilation" is very common in Malayalam consonant clusters.
<table>
<thead>
<tr>
<th>Initial</th>
<th>ka</th>
<th>ga</th>
<th>ṅa</th>
<th>ṅa</th>
<th>ṇa</th>
<th>ṇa</th>
<th>ṇa</th>
<th>ṇa</th>
<th>ṇa</th>
<th>ṇa</th>
<th>Ta</th>
<th>s</th>
</tr>
</thead>
<tbody>
<tr>
<td>kya</td>
<td>kra</td>
<td>kṣa</td>
<td>kTa</td>
<td>kTa</td>
<td>ḷa</td>
<td>ḷa</td>
<td>kLa</td>
<td>kla</td>
<td>kla</td>
<td>kva</td>
<td>ʌ</td>
<td></td>
</tr>
<tr>
<td>gya</td>
<td>gra</td>
<td>gLa</td>
<td>gva</td>
<td>ṇu</td>
<td>ḷa</td>
<td>ḷa</td>
<td>gda</td>
<td>ḷa</td>
<td>ḷa</td>
<td>ḷa</td>
<td>rga</td>
<td>ʌ</td>
</tr>
<tr>
<td>ṇya</td>
<td>ṇka</td>
<td>ʌ</td>
<td>ṇva</td>
<td>ṇa</td>
<td>ʌ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>čya</td>
<td>čra</td>
<td>ċva</td>
<td>čva</td>
<td>čva</td>
<td>čva</td>
<td>čva</td>
<td>čva</td>
<td>čva</td>
<td>čva</td>
<td>čva</td>
<td>čva</td>
<td>ʌ</td>
</tr>
<tr>
<td>jya</td>
<td>jra</td>
<td>jva</td>
<td>jva</td>
<td>jva</td>
<td>jva</td>
<td>jva</td>
<td>jva</td>
<td>jva</td>
<td>jva</td>
<td>jva</td>
<td>jva</td>
<td>ʌ</td>
</tr>
<tr>
<td>ňya</td>
<td>ňra</td>
<td>ňcha</td>
<td>ňcha</td>
<td>ňcha</td>
<td>ňcha</td>
<td>ňcha</td>
<td>ňcha</td>
<td>ňcha</td>
<td>ňcha</td>
<td>ňcha</td>
<td>ňcha</td>
<td>ʌ</td>
</tr>
<tr>
<td>Tya</td>
<td>ṇra</td>
<td>ṇra</td>
<td>ṇra</td>
<td>ṇra</td>
<td>ṇra</td>
<td>ṇra</td>
<td>ṇra</td>
<td>ṇra</td>
<td>ṇra</td>
<td>ṇra</td>
<td>ṇra</td>
<td>ʌ</td>
</tr>
</tbody>
</table>
Table IV: Clusters (cont.)

Initial ψ Da; ῃNa; ῆTa; θDa; θNa; λPa; θN Ba

Dya ψθ Dva μL

Nya ψla NTa mN NTha ψ0 Nva ψ0 Nma ψ0 NNa ψ0

Ty a ψθ tra ψ0 TNa ψ0 TTha ψ0 Tva ψ0 rTta ψ0

Dya ψθ dFa μL dDha mMu dVa μL rDda μL

Nya ψla Nra μN nTa μN nda μN nPa μL nVa μL nMa μL

Py a ψθ Pra μL Pla μL pVa μL

Bya ψθ Bra μN BDa μN Bwa μN
Table IV: Clusters (cont.)

Initial ƅ bha; ƅ ma; ƅ ya; ƅ fa; ƅ la; ƅ va; ƅ Ša

𝚋hya ƅ j bḥṛa ƅ rbbha ƅ

mya ƅ j mra ƅ mva ƅ rmma ƅ

ṛya ƅ j ykka Ṛ yma ƅ ypa ƅ

ṛṇa ƅ Ṛ Ṛva ƅ

ṝya ƅ j lva Ṛ lpa ƅ lkka ƅ

vya ƅ j vra ƅ vru Ṛ rvva ƅ

śca ƅ Ṛ śva Ṛ śma Ṛ śya ƅ rŠa ƅ
Table IV: Clusters (cont.)

Initial αθ σα; γ Ρα; μ σα; ιν ηα

<table>
<thead>
<tr>
<th>Ška</th>
<th>ŞTa</th>
<th>Şya</th>
<th>rŠa</th>
</tr>
</thead>
</table>

Rma γ Rča

ska μ sya μj sra μ sru μ sLa μ stha μα

sva μjisma μ sps μ sla μ

hya μη hru μ hLa μ hma μ hva μη rha μη

Table V: The Malayalam Alphabet

Reading from left to write, this is the order in which words appear in dictionaries etc. Notice that the letters are arranged very sensibly. The first row of consonants are all pronounced with the back of the tongue against the soft palate, the second row is all alveolar sounds, the third, retroflex etc.
TABLE V
The Malayalam Alphabet

<table>
<thead>
<tr>
<th>Letter</th>
<th>Sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>അ</td>
</tr>
<tr>
<td>ee</td>
<td>ഐ</td>
</tr>
</tbody>
</table>
APPENDIX III

Additional Grammar Notes and Exercises

1. Intransitive, Transitive and Causative Verbs

The following table gives sets of verbs with related but somewhat different meanings. Get sentences using the various verbs from an informant and the relationships between verbs in the three columns should become more clear. If the labels "intransitive, transitive," etc. mean nothing to you, don't worry about it. The important thing is that you learn how to use the verbs in sentences.

As you work with these verbs you will notice that whenever a "causative verb" is used with the meaning "to have (someone) . . ." the name of the person is in the accusative case followed by /koNDu/. For example /Taaname koNDu veLLam guusayil oRippikkyaNam/. "Have Raman put water in the gusa" (meaning "get Raman to . . ." or "tell Raman to . . .").

<table>
<thead>
<tr>
<th>Intransitive</th>
<th>Transitive</th>
<th>Causative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intransitive</td>
<td>Transitive</td>
<td>Causative</td>
</tr>
<tr>
<td>uNDaag-; uNDaayi</td>
<td>paDikkky-; paDičču</td>
<td>paDippikky-; paDippičču</td>
</tr>
<tr>
<td>to become; to be</td>
<td>to learn</td>
<td>to teach</td>
</tr>
<tr>
<td>tiinn-; tiinnu</td>
<td>tiitt-; tiitti</td>
<td>to make</td>
</tr>
<tr>
<td>uNDaag-; uNDaayi</td>
<td>uNDaakk-; uNDaakki</td>
<td></td>
</tr>
<tr>
<td>to become; to be</td>
<td>to make</td>
<td></td>
</tr>
<tr>
<td>čuuDaag-; čuuDaayi</td>
<td>čuuDaakk-; čuuDaakki</td>
<td></td>
</tr>
<tr>
<td>to become hot; to get hot</td>
<td>to heat up</td>
<td></td>
</tr>
<tr>
<td>taNukk-; taNuttu</td>
<td>taNuppikky-; tanuppi. ū</td>
<td>to cool</td>
</tr>
<tr>
<td>to become cool; to get cool</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intransitive</td>
<td>Transitive</td>
<td>Causative</td>
</tr>
<tr>
<td>----------------------</td>
<td>---------------------</td>
<td>--------------------</td>
</tr>
<tr>
<td><strong>kann</strong>-; <strong>kaNDu</strong></td>
<td>to see</td>
<td><strong>kannikk</strong>-; <strong>kanniccu</strong> to have someone else show; to get someone else to show</td>
</tr>
<tr>
<td><strong>kannikk</strong>-; <strong>kanniccu</strong></td>
<td>to show</td>
<td></td>
</tr>
<tr>
<td><strong>tilakky</strong>-; <strong>tilacchu</strong></td>
<td>to boil; to be boiled</td>
<td><strong>tilappikky</strong>-; <strong>tilappicchu</strong> to have someone boil; to get someone to boil</td>
</tr>
<tr>
<td><strong>tiuuku</strong>-; <strong>tiuttu</strong></td>
<td>to boil</td>
<td></td>
</tr>
<tr>
<td><strong>ariy</strong>-; <strong>ariicchu</strong></td>
<td>to know; to know about</td>
<td><strong>ariyikk</strong>-; <strong>ariicchu</strong> to inform</td>
</tr>
<tr>
<td><strong>aDakky</strong>-; <strong>aDaicchu</strong></td>
<td>to close</td>
<td><strong>aDappikky</strong>-; <strong>aDappicchu</strong> to have someone close; to get someone to close</td>
</tr>
<tr>
<td><strong>turayu</strong>-; <strong>turaicchu</strong></td>
<td>to become closed; to become open; to be opened</td>
<td><strong>turappikky</strong>-; <strong>turappicchu</strong> to have someone open; to get someone to open</td>
</tr>
<tr>
<td><strong>urakk</strong>-; <strong>urakki</strong></td>
<td>to put someone to sleep</td>
<td><strong>urappikky</strong>-; <strong>urappicchu</strong> to have someone ask; to get someone else to ask</td>
</tr>
<tr>
<td><strong>vaagg</strong>-; <strong>vaang</strong></td>
<td>to get; to buy</td>
<td></td>
</tr>
<tr>
<td><strong>vaangikk</strong>-; <strong>vaangicchu</strong> (same as /vaang-; vaang/)</td>
<td>to have someone else get; to have someone else buy;</td>
<td></td>
</tr>
<tr>
<td><strong>coodikk</strong>-; <strong>coodicchu</strong></td>
<td>to ask</td>
<td><strong>coodippikky</strong>-; <strong>coodippicchu</strong> to have someone ask; to get someone else to ask</td>
</tr>
<tr>
<td>Verb</td>
<td>Meaning</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>-------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>nilkk-</td>
<td>to stop; to stand; to remain</td>
<td></td>
</tr>
<tr>
<td>tiir-</td>
<td>to be done; to be finished</td>
<td></td>
</tr>
<tr>
<td>tiirkk-</td>
<td>to finish; to end</td>
<td></td>
</tr>
<tr>
<td>paaD-</td>
<td>to sing</td>
<td></td>
</tr>
<tr>
<td>vaayikky-</td>
<td>to read</td>
<td></td>
</tr>
<tr>
<td>kuDikky-</td>
<td>to drink</td>
<td></td>
</tr>
<tr>
<td>čeyy-</td>
<td>to do</td>
<td></td>
</tr>
<tr>
<td>koNDvař-</td>
<td>to bring</td>
<td></td>
</tr>
<tr>
<td>vař-</td>
<td>to come</td>
<td></td>
</tr>
<tr>
<td>niray-</td>
<td>to get full; to fill up</td>
<td></td>
</tr>
<tr>
<td>nirakky-</td>
<td>to fill</td>
<td></td>
</tr>
<tr>
<td>nirtt-</td>
<td>to stop (something or someone); to make (something or someone) stop; to be stopped by</td>
<td></td>
</tr>
<tr>
<td>tiirppikky-</td>
<td>to get it finished (by); to get (someone) to finish (it)</td>
<td></td>
</tr>
<tr>
<td>paaDikky-</td>
<td>to make (someone or something) sing; to get (someone or something) to sing</td>
<td></td>
</tr>
<tr>
<td>vaayippikky-</td>
<td>to have someone read; to get someone to read</td>
<td></td>
</tr>
<tr>
<td>kuDippikky-</td>
<td>to get someone something to drink</td>
<td></td>
</tr>
<tr>
<td>čeyikky-</td>
<td>to have someone do; to get someone to do</td>
<td></td>
</tr>
<tr>
<td>koNDvařvařikky-</td>
<td>to have someone else bring; to get someone else to bring</td>
<td></td>
</tr>
<tr>
<td>vařutt-</td>
<td>to bring</td>
<td></td>
</tr>
<tr>
<td>nirappikky-</td>
<td>to have someone fill; to get someone to fill</td>
<td></td>
</tr>
</tbody>
</table>
nanay-; nanañňu
  to become wet;

uDaŋ-; uDañňu
  to break
  to get broken

poTT-; poTTi
  to get broken

aRíy-; aRíňňu
  to come untied

tiňň-; tiňţňu
  to turn; to be turned

eRud-; eRudi
  to write
  to have someone else write

kaRug-; kaRugí
  to wash

kaRugikky-; kaRugičču
  to have something washed;
  to get someone else to wash something

kaRugippikky-; kaRugiščču
  (same as /kaRugikky-;
  kaRugičču/)

oríkk-; oričču
  to pour

oríppikky-; orúppičču
  to have someone else pour

nanakky-; nanačču
  to wet; to make something wet; to wash
  (clothing); to water
  (plants)

nanappikky-; nanappičču
  to have someone else wash (clothes); to have
  someone else water plants

veykk-; veečču
  to set down; to cook

veyppikky-; veyppičču
  to have someone else set (it) down; to get someone
  else to cook

uDukky-; uDučču
  to break

uDuppikky-; uDupčču
  to have someone break
  (a coconut, for example)

poTTikky-; poTTičču
  to break

aríkk-; aríčču
  to untie

aríppikky-; aríppičču
  to have someone else untie
<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jeyikky-; jeyičču</td>
<td>to win; to pass an exam</td>
<td>jeyippikky-; jeyippičču</td>
<td>to make someone win/ pass an exam</td>
</tr>
<tr>
<td>parikky-; paričču</td>
<td>to pick; to pull out</td>
<td>parippikky-; parippičču</td>
<td>to have someone else pick/pull out</td>
</tr>
<tr>
<td>parakk-; parannu</td>
<td>to be flying; to fly</td>
<td>parappikky-; parappičču</td>
<td>to fly (something)</td>
</tr>
<tr>
<td>iD-; iTTu</td>
<td>to put; to turn on</td>
<td>iDiikky-; iDičču</td>
<td>to have someone else put/turn on</td>
</tr>
<tr>
<td>kaRikky-; kaRičču</td>
<td>to eat</td>
<td>kaRippikky-; kaRippičču</td>
<td>to make someone else eat (seldom used)</td>
</tr>
<tr>
<td>paray-; paraňņu</td>
<td>to say</td>
<td>parayikky-; paraičču</td>
<td>to force someone to say</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(as with getting a thief to tell the truth)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>parayippikky-; paraičču</td>
<td>(same as /parayikky-; paraičču/)</td>
</tr>
<tr>
<td>iragg-; irāppi</td>
<td>to descend; to get out</td>
<td>irakk-; irakki</td>
<td>to force someone to leave; to order someone to leave</td>
</tr>
<tr>
<td>patt-; patti</td>
<td>to happen</td>
<td>pattikky-; pattičču</td>
<td>to cheat</td>
</tr>
<tr>
<td>ťaamassikky-; ťaamassičču</td>
<td>to stay; to live; to pass time</td>
<td>ťaamassippikky-; ťaamassippičču</td>
<td>to allow someone to stay; to delay</td>
</tr>
<tr>
<td>keer-; keeri</td>
<td>to climb; to enter; to get in</td>
<td>keett-; keetti</td>
<td>to allow someone to enter; to help someone enter/get in/climb</td>
</tr>
</tbody>
</table>
2. **Dative case plus /-aam; -aamo/**

/\-aam/—You have learned already that/-aam/ is the first person future tense ending. When used as a future tense ending the subject, expressed or unexpressed, would be in the nominative case and the meaning would be "will" or "should be able to" (see p. 153).

When the subject of an /\-aam/ verb is in the *dative* case, however, the structure gives the idea of "ability" and can translate as "can" or "is able to." Used in this way the subject can be second or third person as well as first person.

/\-aamo/—With dative subject gives the idea of "suggestion" or "permission." With the first person as subject (I, we) it usually can be translated "May I" or "May we."

/enikky' il kaseefayil ifikkyaamo?/ "May I sit in this chair?"

When the subject is /\-aamo/ or /\-aam/ the sentence becomes a polite request translating as "would you please..." or "why don't you..."

/\-aamo/ "Would you please do this errand?"

/\-aam/ "Can he eat tapioca?"

Remember, however, that when the situation makes the subject obvious, the subject usually is not expressed. Thus a person would usually say /\-aam/ since it would be obvious he is asking for himself.
3. The verb endings /-aar uNDu/ and /-um/

/-aar uNDu/ added to the verb root gives the idea of habitualness—or that the action has been taking place regularly for some time. It connotes the expectation that the action will continue to take place, while at the same time admitting the possibility of exception in the future.

/-um/, as you know, is a second and third person future ending; can be used as a first person future ending when one wishes to express a particularly strong sense of futurity; and is used to express general truths, like "Cows give milk" /paśu paal taṟum/. In some contexts it can also be used to express a general ability, or lack of inability, to do something. For example: /ñaan eračhi ūnnaar uNDu/ means "I can eat meat," i.e. "I have no objection to eating meat." It does not necessarily mean "I eat meat" or "I've been eating meat." This idea might be conveyed by /ñaan eračhi ūnnaar uNDu/.

Study the following examples and their meanings to get a feeling for the various uses of these forms.

1. /ñaan eračhi ūnnaar uNDu/. I eat meat. I've been eating meat.
   /ñaan eračhi ūnnum. I can eat meat. I have no objection to eating meat.

2. /ayaaL satyam parayaar uNDu/. He tells the truth (so far as I know).
   /ayaaL satyam parayum. He tells the truth (always).

3. /ačcan patram vaayikkyaar uNDu/. Father reads the newspaper (regularly).
   /ačcan patram vaayikkyum. Father reads the newspaper. (or) Father is able to read the newspaper. (or) Father will read the newspaper (definitely).
4. "If" Clauses, contrary to fact

Study these sentences to figure out how /ifunneggil/ and /aa'ifunneggil/ are used in combination with various main verbs to convey the meaning "if something had happened."

If you had gone to the tavern, you would have seen Mathew.

If I had known that I would have told you.

If you had come at seven o’clock, you would have found me (been able to see me).

If you had come at seven o’clock, you wouldn't have found me.

4. aa veelakkaafan vaLafe jooli čeyyaar uNDu.
That servant does a lot of work (usually/has been doing/so far as I know).

aa veelakkaafan vaLafe jooli čeyyum.
That servant does a lot of work.

5. aval kALLam parayaar illa.
She does not tell lies (generally/so far as I know).

aval kALLam parayilla.
She never tells lies.

6. amma enikkyu čooru țafaar uNDu.
Mother gives me rice (generally/has been giving).

amma enikkyu čooru țafum.
Mother gives me rice.

7. avan pagal uraggaar uNDu.
He sleeps during the day time (habitually/has been sleeping).

avan pagal uraggum.
He sleeps in the day time.

8. paTTi eračči tinnaar uNDu.
Dogs eat meat (so far as I know).

paTTi eračči tinnum.
Dogs eat meat.
paNam uNDaa'ifunneggil haan čeřuppa vaŋŋikkyum aa'ifunnu.
If I had had the money, I would have bought the sandals.

panam illaa'ifunneggil haan čeřuppa vaŋŋikkyug' illaa'ifunnu.
If I hadn't had the money, I wouldn't have bought the sandals.

5. Comparatives: /-kkaaL/

/-kkaaL/ is a post position which takes the accusative case ending in making comparative statements. You might think of it as meaning "than" (in positive statements) or "as" (in negative statements).

"than" (in positive statements) or "as" (in negative statements).

If I had had the money, I would have bought the sandals.
If I hadn't had the money, I wouldn't have bought the sandals.

This mango is better than that one.
This school isn't as big as this church.
My sandals aren't as new as yours.
The fish she bought is smaller than the one(s) Devagi bought.
You don’t (can’t) get coconuts as big as these here.
Lakshmi’s sari has better coloring than Lila’s.
Lila’s sari isn’t as nicely colored as mine.
That paisam is sweeter than this.
Varglis is taller than Mathew.
Can Govinan’s cow give (get) more milk than your cow?
Kerala has more rain than Delhi.
paNam uNDaa'ifunneggil haan ċęfuppvaangikkyum aa'ifunu. If I had had the money, I would have bought the sandals.

paNam illaa'ifunneggil haan ċęfuppvaangikkyug' illaa'ifunu. If I hadn't had the money, I wouldn't have bought the sandals.

5. Comparatives: /-kkaaL/

/-kkaaL/ is a post position which takes the accusative case ending in making comparative statements. You might think of it as meaning “than” (in positive statements) or “as” (in negative statements).

ii maangga adinekkaaL nallad' aaNu. This mango is better than that one.

aa pαLlikkuDαm ii pαLLyekkaaL valad' alla. This school isn't as big as this church.

ende ċęfuppva_niggaLuDeedinekkaaL pudiyad' alla. My sandals aren't as new as yours.

aval vaangiččadu deevagi vaangiččadinekkaaL čeriyad' alla. The fish she bought is smaller than the one(s) Devagi bought.

idinekkaaL valiya teegga lviDe kiTTilla. You don't (can't) get coconuts as big as these here.

lakšmiyDe saafrikkya lliyaluDe saafryekkaaL nalla niram uNDu. Lakshmi's sari has better coloring than Lila's.

lliyaluDe saafrikkya' ende saafryekkaaL nalla niram illa. Lila's sari isn't as nicely colored as mine.

aa paayasam idinekkaaL madupam uLLad' aaNu. That paisam is sweeter than this.

varglisii maattluvinnekkaaL pokkam uNDu. Varglis is taller than Mathew.

goovinnande pašúvinu niggaLuDe pašuvinnekkaaL kuuDudal paalw kITtumo? Can Govinan's cow give (get) more milk than your cow?

keeFαLattii dilliyekkaaL kuuDudal maRayuNDu. Kerala has more rain than Delhi.
ende čeečikk'y ennekkaal pokkam kurav' aaNu.

My sister is shorter than me (is less tall than).

taarāavu kooriyekkaal kuuDudal muTTaiDum.

Ducks lay more eggs than chickens.

koorī taaraaviniekkaal kuračču muTTaiDum.

Chickens lay fewer eggs than ducks.

enikky' ayaalekkaal šambalam kurav' alla.

My salary is not less than his.

paayasam appattekkαal madufam uLLad aaNu.

Paisam is sweeter than bread.

il paliikkudam nippaluDeeDeinekkaal valud' aano?

Is this church bigger than yours?

ayaaLude kaar idinekkaal vila kuuDiyad' aano.

His car is more costly than this.

As in English, it is not always necessary to express what something is being compared to (... than ...) when the words /kuuDudal/ "more" or /kuravw/ "less" are used.

idw kuuDudal nalla maangayaaNu.

These are better mangoes.

idw vaLafe kuuDudal maNam uLLa puuvaaNu.

This is a much more fragrant flower.

kure kuuDe ari veeNam aayifunnu.

There should have been a little more rice.

il kaaru kure kuuDe pudiya kaar aaNu.

This car is a little newer.

enikkyu kaappliyi kuuDudal pan'saafa veeNDa.

I don't want more sugar in my coffee.

6. "with; along with" /-um . . . kuuDe/

/-kuuDe/ used as a post position taking the possessive case ending means "with" or "along with." The person or thing which is going "along with" takes /-um/. The noun in the possessive case can
be dropped when it is obvious with whom one is going. Thus you get
/ñaanum kuuDe vařaam/ "I’ll come along" rather than /ñaanum nίŋgaLuDe
to kuuDe vařaam/ "I’ll come along with you."

Study the following examples.

ñaamanum kriSNanum ende kuuDe skuuLil poogum.
 ŋίŋgaLum ayaaLuDe kuuDe pāLLiyiL poogumo?
ñaanum ŋίŋgaLuDe kuuDe vařaam.
avanum aLLaLuDe kuuDe poogum.
avafum ende kuuDe ambalattil vafunnu.
ammayum aččande kuuDe poogunnu?
## PERSONAL PRONOUN CASES

<table>
<thead>
<tr>
<th>English</th>
<th>Nominative</th>
<th>Dative</th>
<th>Accusative</th>
<th>Addresive</th>
<th>Possessive</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>haan</td>
<td>enikkyw</td>
<td>enne</td>
<td>ennoDu</td>
<td>ende</td>
</tr>
<tr>
<td>we (you and I)</td>
<td>nammaL</td>
<td>nammaLkkw</td>
<td>nammaLe</td>
<td>nammaLooDu</td>
<td>nammaLuDe</td>
</tr>
<tr>
<td>we (somebody else and I)</td>
<td>nappaL</td>
<td>nappaLkkw</td>
<td>nappaLe</td>
<td>nappaLooDu</td>
<td>nappaLuDe</td>
</tr>
<tr>
<td>you*</td>
<td>nippaL</td>
<td>nippaLkkw</td>
<td>nippaLe</td>
<td>nippaLooDu</td>
<td>nippaLuDe</td>
</tr>
<tr>
<td>you†</td>
<td>ni</td>
<td>ninakku</td>
<td>ninne</td>
<td>ninnooDu</td>
<td>ninde</td>
</tr>
<tr>
<td>he†</td>
<td>avan</td>
<td>avanu</td>
<td>avane</td>
<td>avanooDu</td>
<td>avande</td>
</tr>
<tr>
<td>he*</td>
<td>ayaal</td>
<td>ayaalkkw</td>
<td>ayaale</td>
<td>ayaalooDu</td>
<td>ayaalDe</td>
</tr>
<tr>
<td>he‡</td>
<td>addeeham</td>
<td>addeehattine</td>
<td>addeehattine</td>
<td>addeehattinooDu</td>
<td>addeehattinde</td>
</tr>
<tr>
<td>she†</td>
<td>avar</td>
<td>avarKku</td>
<td>avarfe</td>
<td>avarfooDu</td>
<td>avarfuDe</td>
</tr>
<tr>
<td>she*</td>
<td>avar</td>
<td>avarKku</td>
<td>avarfe?</td>
<td>avarfooDu?</td>
<td>avarfuDe</td>
</tr>
<tr>
<td>they</td>
<td>avar</td>
<td>avarKku</td>
<td>avarfe</td>
<td>avarfooDu</td>
<td>avarfuDe</td>
</tr>
<tr>
<td>who</td>
<td>aafu</td>
<td>aarkku</td>
<td>aafe?</td>
<td>aafooDu?</td>
<td>aafuDe</td>
</tr>
<tr>
<td>someone</td>
<td>aafuEngilum</td>
<td>aarkkEngilum</td>
<td>aafeyEngilum</td>
<td>aafooDegilum</td>
<td>aafuDegilum</td>
</tr>
</tbody>
</table>

*general (used with the majority of adults)
†familiar (used with children and intimate friends)
‡respectful (used with very honored and respected adults)

**Note:** You will notice that the forms of "he," "she," and "they" all begin with the sound /a-/. All of these may also begin with the sound /l-/ . The difference in meaning is something like the following: /avan/ "he, that one, that boy over there," /ivan/ "he, this one, this boy right here," etc. See the table of demonstrative and interrogative pronouns where a similar distinction occurs.
DEMONSTRATIVE, INTERROGATIVE AND INDEFINITE PRONOUNS

Three sets of such pronouns exist; demonstrative pronouns with a "remote" meaning, "that, that one," each beginning with the sound /a-/; demonstrative pronouns with a "near" meaning, "this, this one," each beginning with the sound /i-/; and interrogative/relative pronouns, "which, which one," each beginning with the sound /e-/.

<table>
<thead>
<tr>
<th>Demonstrative (remote)</th>
<th>Demonstrative (near)</th>
<th>Interrogative</th>
<th>Indefinite</th>
</tr>
</thead>
<tbody>
<tr>
<td>aa &quot;that&quot;</td>
<td>ii &quot;this&quot;</td>
<td>(y)eedu &quot;which&quot;</td>
<td>end'e 'eggilum &quot;something, anything&quot;</td>
</tr>
<tr>
<td>adu &quot;that one&quot;</td>
<td>idu &quot;this one&quot;</td>
<td>endu &quot;which one,&quot; what&quot;</td>
<td>end'i 'eggilum &quot;some-how&quot;</td>
</tr>
<tr>
<td>avine &quot;that way&quot;</td>
<td>ivoine &quot;this way&quot;</td>
<td>ivoine &quot;which way, how&quot;</td>
<td>eviD'e 'eggilum &quot;some-where&quot;</td>
</tr>
<tr>
<td>aviDe &quot;there&quot;</td>
<td>iviDe &quot;here&quot;</td>
<td>eviDe &quot;where&quot;</td>
<td></td>
</tr>
<tr>
<td>appooTTu &quot;that direction&quot;</td>
<td>ippoToTTu &quot;this direction&quot;</td>
<td>eppooTTu &quot;which direction&quot;</td>
<td>etreye 'eggilum &quot;as many as; however many&quot;</td>
</tr>
<tr>
<td>atra &quot;that much&quot;</td>
<td>ifra &quot;this much&quot;</td>
<td>ifra &quot;how much&quot;</td>
<td>eppooRe 'eggilum &quot;some-time&quot;</td>
</tr>
<tr>
<td>appool &quot;that time&quot;</td>
<td>ippoL &quot;this time&quot;</td>
<td>eppooL &quot;which time, when&quot;</td>
<td></td>
</tr>
<tr>
<td>annu &quot;that day&quot;</td>
<td>innu &quot;this day&quot;</td>
<td>ennu &quot;which day&quot;</td>
<td></td>
</tr>
</tbody>
</table>

Note: A similar distinction occurs with the personal pronouns. For example:
- he (fam) avan "he, that boy" ivan "he, this boy"
- he (gen) ayaaL "he, that man" lyaaL "he, this man"

etc. See the table of personal pronouns.
APPENDIX IV

Names of Days and Months

1. maasangkal - Months

čīngam - middle of August - middle of September
kanni - middle of September - middle of October
tulaam - middle of October - middle of November
vruččīgam - middle of November - middle of December
dhanu - middle of December - middle of January
magafam - middle of January - middle of February
kumbham - middle of February - middle of March
miinam - middle of March - middle of April
meeDam - middle of April - middle of May
iDavam - middle of May - middle of June
midhunam - middle of June - middle of July
karkaDagam - middle of July - middle of August

2. aRčča - Days

ňaayanaaRčča - Sunday
tīngaLaaRčča - Monday
čovvaarčča - Tuesday
budhanaaRčča - Wednesday
vyaaRaaRčča - Thursday
veLLiyaarčča - Friday
šeniyaarčča - Saturday
Entries are alphabetized first according to the English alphabet. Within this scheme all single letters precede identical double letters (/a/ before /aa/; /m/ before /mm/, etc.)

Unaspirated sounds precede aspirated sounds (i.e. /b/ before /bh/). Whenever the same basic English letter is used to represent several Malayalam letters, they are alphabetized according to their order in the Malayalam alphabet (/D, d, d/; /l, L/; /ŋ, ṇ, ṇ, ṇ/; /ṇ, R, r/; /ś, Ś, s/; /T, T, t/).

Separate entries have not been made for verbal adverbs (formed from past tense of verb) or for verbal adjectives (formed by adding /-a/ to the present or past tense stem of the verb) or for verbal adjectives (formed by adding /-adu/ to the present or past tense stem of the verb) except where the meaning of the adverbial, adjectival or nominal form of the verb differs considerably from the verb itself.

abattu—danger  
abeekša foorm—application form  
adDakky—; aDačču—to close  
adDakky—a betel nut; areca nut  
adDappikky—; aDappičču—to have someone close; to get someone to close  
adDay—; aDaññu—to be closed; to become closed  
adL—blow  
adDikky—; aDičču—to beat; to hit  
adDima—slave  
adDupp—stove  
adDutta—near, next  
-aDutta—next to; near (takes possessive)  
adigam—a lot  
adīpu—boundary  
adir' illaadu—boundless  
ado—or  
adu koNDu (adoNDu)—because of that; that's why  
adu poo'TTe—that may be  
addeeham—he (very respected men)  
adhyam prešnaggaL—great problems; huge difficulties  
-agam—with in (takes dative case)  
agattu—inside  
arly—; ariññu—to know; to know about  
akkafe—that shore; the other shore  
alavu—measurements  
alakkiya—clean; freshly cleaned
aleppuRā—Alleppey (district, city)
alpam—a little
alppan~ alpan—pauper; poor man
alla—is not; are not; no (negative form of /aaNw/)
allāade—except
allegil—if not
allo—a thinner; a politeness marker
amrabalam—Hindu temple
amrudam—nector of the gods
ammumma—grandmother
appaaDi—market place; bazaar
appēlin—in that way; in that fashion; that's how
appooTTā—that way; that direction
aNa; anna—1/16 of a rupee or 6 1/4 naya paisa; naal' aNa is 25 paisa while eTT' aNa is 50 paisa
aNDī—mango pit; mango seed
aNukkal—germs; tiny insects
-anne—very sorry (similar to /allo/ but more apologetic)
-an—masculine suffix (see p. 35)
anbadu—fifty
anbaţanju—fifty-five
aniyan/aniyanmaar—younger brother/younger brothers
anju—five
anubavum—experience
anuvadičcū kīTT—; anuvadičcū kīTTī—to get permission
anuvadičkky—; anuvadičcū—to permit; to give permission
apagaDam—accident
appa ~ appooL—then
appam—a cake; a bread
appareē{n}an—operation
appooL—then; at that time
afa—half; waist
afamana—palace
afi—uncooked rice
afivaal—sickle, used for harvesting rice paddy
aRagu—beauty
aRīčcā—week
aRīkkky—; aRīčcū—to untie
aRīppikkky—; aRīppičcū—to have someone else untie
aRiy—; aRīnku—to come untied
arakky—; aračcū—to grind up
aRīnkuDu—don't know (contraction of /aRīnku kuuDe/)
aRiy—; aRīnku—to know; to know how; to know about
aRiyikkky—; aRiyiččū—to inform
aRham—wealth, riches
aRhaľaľtrai ~ aRhaľaľtrai—midnight
aspro—a glorified aspirin
asugam—discomfort
atra—that much
aRuyuLLu—only that much!
aval—she (girls and young women)
avan—he (boys and close friends)
avar—they; she (older women)
aviDe—there; over there; that place
aviyal—a vegetable curry containing many kinds of vegetables and coconut
avudi—holiday; vacation; leave of absence
ayaľna—uniformed
aYal—he (most adult males)
aaDa—goat
-aaDe—without (added to verbs)
aaddyaam—first
aaddyyaamayi—firstly
aaddyaatte—first
ag—; aayi—to become; to be
aagaTTe—let it be
aagrahičkky—; aagrahiclečču—to wish
aahaafam—food
aakaaiavaaNlname for All India Radio
aaLperson; man
aaLugaLpeople
aaluva—Alwaye, a town in central Kerala, near Ernakulam
-aam—first person future verb ending
aalmelettu—omelette
aagkuTTIl—girl
aaN—male
aaNkuTTIl—boy
aaNkuTTigaL—boys
aaNu—is; are
-aan—infini tive verb ending
aana—elephant
aARam—depth
aafo gyam—health
aara—six
aaraupadu—sixty
aaraupattanju—sixty-five
aaTTeraMigoat meat (called "mutton" in India)
aavaLyam—need, necessity
-aayi—adverbial participle
(see p. 346)
aayifam—a thousand
aa'yifikkky—; aa'yifunnenu—to be; to become; to keep
bakSaNam—food
balam—strength
balBu—light bulb
baag—bag; satchel
baagattu—side
baakki—rect.; left overs
beedam ~ beedam—better; cure
biDiyo—B.D.O. (Block Development Officer)
biskettu—cracker; cookie
biDi—cigarette (Indian style, made of rolled-up tobacco leaf)
biljam—seed
bifru—beer
blausu—blouse
boOTTu—boat
braamaN—Brahman
bussteappu—bus stop
bhaagil—beauty
bharttaavu ~ bartaavu—husband
bhaagam ~ baagam—part; point
bhaagattu ~ baagattu—area; space
bhaafam ~ baaLam—burden
bhaafya—wife
bhaaSa ~ baaSa—language
beedam ~ beedam—better; cure
čakka—jack fruit; a very large fruit that grows on trees
čaLl—mucous
čamandi—a semi-liquid chutney (usually made with grated coconut) served with /dooša, idli, vaDa/, etc.
čanda—market place; bazaar
čaTTa—blouse worn by Christian women
čavitt—; čavitti—to stamp on
čaakkw—Malayali Christian name "Jacob"
čaakkw—chalk
čaaam—ashe
čaaya—tea
čeDi—seedling
čell—; čennu—to go
čen—red
čeriya—small; little
čeuppakaa—young people
čeuppam—youthfulness
čeuppw—sandals
čevi—ear
čeikky—; ceyikču—to have someone do; to get someone to do
čeey—; ceydu—to do
čeečči/čeeččimaar—older sister/
older sisters (a shortened, 
more affectionate form of 
/CeeTTatti/)
čeeř—čeeřnu—to join; to add 
čeeřa—a variety of snake 
čeerkk—čeerťu—to add 
čeeTTan/čeeTTanmaar—older 
brother/older brothers 
čeeTTatti/čeeTTattimaar—older 
sister/older sisters 
čigilšikky—čigilšičču—to treat; 
to give treatment 
čikilsa—treatment (medical) 
čila—some 
čilappool—sometimes; perhaps 
čilar—some people 
čilavaakk—čilavaakki—to spend 
čillara—change (i.e. money) 
čindičkky—čindičču—to ponder; 
to think very hard 
čiščkky—čiščču—to smile 
čišťta—bad 
čori—scabies 
čoriččil—itching sensation 
čoriy—čoriňnu—to scratch 
čoodikky—čoodičču—to ask 
čoodippikky—čoodippičču—to 
have someone ask; to get 
someone else to ask 
čoodymam—question 
čooř—čoorńnu—to leak out; to 
fail out 
čoořa—blood 
čooru—cooked rice; food (in 
general 
čuDala—funeral pyre 
čuma—cough 
čumakk—čumannu—to carry on 
head or shoulders 
čuuDaag—čuuDaayi—to become 
hot; to get hot 
čuuDaakk—čuuDaakki—to heat; 
to make hot; to heat up 
čuuDu—heat; hot 
če! našam aayi!—oh shucks; 
damnation (a mild swear word)
Dasan—dozen 
DaakTar—doctor 
daaham—thirst 
daavaNi—half-sari 
deTTooL—Dettol; a liquid germi-
cide 
deeham—body 
distrikto—district (a political 
division of Indian states) 
divasavum—daily 
divasum—day 
diinam—disease; illness 
doosa—a pancake made of rice 
and gram flour 
draama—drama; play 
duuře—distance 
de—possessive case ending 
(see p. 50) 
e—vocative case ending 
(added to names) 
e—yes/no question marker, 
negative 
e...illa~eeyilla—didn’t 
even; at all 
e...ullu~eyullu—only; just 
edukk—eDuttu—to take; to 
get; to teach 
edaayaalum—in any case 
cdir—opposite 
cell—rat; mouse 
cella...um—every 
cellaam—all; everything 
cellaam šešiyaagum—Everything 
will be o.k. 
ellaavaľum—everybody 
eluuppam—easy; ease; easiness 
eggil—if 
eggilum—at least 
egginayeggilum—somehw
edineyuNDu?—How is it? How do you like it?
ednum—nowhere
enbadu—eighty
enbattanju—eighty-five
ennai—oil (usually sesame seed oil)
enam—number
enud—what?
enn—adjective form of /ennuu/
nenaan—then; if so; even so;
in that case
ennittu—then; after that
ennuu?—when?; which day?
enuu—quotative; called
ende—my
enedu—mine
enikkyyu—to/for me; I
enivu—hot taste
efly—; eññihu—to burn
-efudu—negative command verb ending
erud—; erudi—to write
erudikkyyu—; erudičcu—to have someone else write
erudippikkyu—; erudippičcu—to have someone else write (same as /erudikkyyu—; erudičcu/)
eruttu—note; letter; message
eračci—iračci—meat
erakkam—length
erannya—; erannya—to descend; to get down; to get out
ernagulam—Ernakalam (district, city)
ettu—eight
etti—; etti—to arrive; to reach
eviDe—where?
eedaanum—a few
eeду—yeeду—which?
eekkyu—; to; toward; for
eeNDadu—have to; must
eerpeD—; eerpeTTu—to indulge
ceru—seven
eerupadu—seventy
eeRupatti—seventy-five
eettavum—most
-ecyilla ~ -e...illa—didn't even; at all
-ecyulkku ~ -e...ulku—only; just
farlaŋ—furlong
farNiččar—furniture
film—film
fraikkw—a dress
gar—garpam—pregnancy
garbapata—garbapata—uterus; womb
gittaa—guitar
glaas—glass
goodambu—wheat
graamofon—gramophone; phonograph
guLiga—pill; tablet
guNam—goodness
guusa—clay water jug
hallo—hello
haaL—hall
hind—Hindi, a language spoken in North India
hindu—a large English newspaper published in Madras
hoITTai—restaurant; eating place
hrudeya veedana—grief; sadness
hrudeyam—heart
-i—feminine suffix
iD—; iTTu—to put; to turn on;
to wear; to lay (an egg)
iDa—chance; opportunity
iDada—left
iDam—place
iDiikkyyu—; iDiičcu—to have someone else put/turn on
idinu mumbru—before this; this is the first time
idu koNDu—because of this; because
idu veře—until now
ikkare—thiør shore
-il—locative case ending;
in; at
ila—leaf; plantain leaf used
as a plate
illadu—without
illaatta—without; not having
ILagiya—diarrhetic; water
ILaya—youngest
IlpoOTTu—this way; this direc-
tion
inna—today’s
innale—yesterday
innaa—here; here it is (like
/idaa/)
inna—today; this day
innu Paatri—tonight
-inde—possessive case end-
ing
ini—again
inlyum—any more; again
ippool—now; just now
ippool tanne—right now
ippoolRum—still
ifupattunaalu—twenty-four
ifupattefANDu—twenty-two
ifikkky--; ifunnu—to sit; to be
ifitt--; ifuttu—to seat someone
ifupad—twenty
ifupattanju—twenty-five
ifupattearu—twenty-six
ifupatteTTu—twenty-eight
ifupatteeru—twenty-seven
ifupattombadu—twenty-nine
ifupattonnu—twenty-one
ifupattumunu—twenty-three
iračči ~ eračči—meat
irak--; irakki—to force someone
to leave; to order someone to
leave
iragg--; iraggli—to descend; to
get out
iSTam—a liking for
iSTam aNU—to like
iSTam uNDu—to like
iTT' ifikkky--; iTT' ifunnu—to
wear; to be wearing
iTTuOllLu—go ahead and lay
it
iuNIIT—unit
iva—these things; etc.
iVIdattekkaafan (−1)—native
of this place
iviDe—here; this place
ičča—fly
jaŋšan—junction
jenal—window
jeTTi—jetty; dock
jeyikkky--; jeyičču—to win; to
pass an exam
jeyippikkky--; jeyippičču—to
make someone win/pass an
exam
jiifagan—cumin seed
jiividam—life
jiivikkky--; jiivičču—to live
jooli—work; job
jubu—shirt; an old style of
kada—shop
kaDalasu—paper
kaDukky--; kaDičču—to bite
kaDuga—mustard seeds
kada ~ kadh—story; tale
dagaw—door
dai—arm; hand; finger
dakkuussu—toilet; backhouse
dalaphiya—cloudy
dalapa—plough; usually
pulled by bullocks, used
for ploughing paddy (rice)
fields
kalyaaNam ~ kallyaaNam—mar-
riage
kay—; kalana—to throw
kalikky--; kiličču—to play
kallam—lie; falsehood
callan; callanmaar—thief; thieves
kaLLu—toddy
kaLLu šaappu—toddy shop
kambi—wire; telegram
kamugu—betel nut tree
kaNakku—mathematics
kaNNadu—glasses (eye)
kaNNi—one element of a mesh or chain
kaNNu—eye
kannu—Cannanore (district, city)
kanam ~ khanam—thickness; weight
kandakTar—conductor
kanya kumaafi—Cape Comerin
kapam—mucous
kappu—cup
kaNNanbulDu—a poetic future form of /kaNNay—; kaNNaŋu/
“to cry”
kaNNay—; kaNNaŋnu—to cry
kaNNimbu—sugar cane
kaNNimbu pišaDu—sugar cane pulp
kaRRikky—; kaRRičču—to eat and/or drink; to consume
kaRRiŋnu—last; finished (from v /kaRRiy—; kaRRiŋnu/ see “past verbal adj.” p. 284)
kaRRiŋnu kuuDaan—to get along; to make ends meet
kaRRippikky—; kaRRippčču—to make someone else eat (seldom used)
kaRRiy—; kaRRiŋnu—to finish
kaRRiy—; kaRRiŋnu—to be able;
kaRRuda—donkey; jackass
kaRRu—kaRRu—to wash
kaRRuŋikky—; kaRRuŋičču—to have something washed; to get someone else to wash something/someone
kaRRuppikky—; kaRRuppčču—to get someone else to wash something (same as /kaRRuŋikky—; kaRRuŋičču/)
kaRum—neck
kaRuttu—neck
karakkam—dizziness; giddiness
karuppa—dark; black
kaSNam—piece
kaSNikky—; kaSNičču—to cut up; to make into pieces
kaSTappaaDu—difficulty
kaSreeľa—chair
kaTTa—mud brick
kaTTi—thickness; thick; hard (excrement)
kaTTiIl—bed (especially the frame of a bed)
katti—knife
kaTTikky—; kaTTičču—to light
kaTTu—letter
katta—shock of grain
kavale—corner
kayer faaktari—coir factory
kayer—; kayeri ~ keer—; keer—to climb; to enter; to go into
kayeri ernaŋi liŋky— to be uneven
kaakka—crow
kaal—one fourth; one quarter
kaal piDikky—; piDičču—to touch the feet in a gesture of respect
kaalam—season; period; time
kaalaTTu—morning
kaalu ~ kaal—leg; foot; toe
kaamam—love
kaamra ~ kyaamara—camera
kaaN—; kaNDu—to see
kaanikkky—; kaaničču—to show
kaanikkky—; kaanippičču—to have someone else show; to get someone else to show
kaananam—forest
kaappi—coffee
kaafyam—goal
kaafaNam—reason
kaRičča—sight
kaaraTTu—carrot
kaaru—car
kaaryam—reason; matter
kaasu—money; name of old
---ooll----
kaattu—breeze; air; wind
keTTi—to be tied
keTTiDam—building
keeDu—harm
keeLkk—keeTTu—to hear;
--- to listen to
keendi—center
kccfaLam—Kerala
keer—to climb; to enter; to get in
keett—to allow someone to enter; to help someone
enter/get in/climb
kiččaDI—a rather sweet prepara-
ation made of mango or banana
kiDakk—to lie down
kiDakkavifsheet, bed sheet; cloth
kiTT—to get; to obtain; to find
kiilograam—kilogram (about two pounds)
klarku—clerk
klinikku—clinic
kočči—Cochin
koDukk—to Duttu—to give (to
him/her/them or any other
"3rd person")
kokkucrane
koll—to kill
kollam—year
kollam—Quilon (district, city)
kollDu—to stick
koll—to kool-(plus verbal adverb)—to go ahead and . . . ;
just . . .
kollam—good; nice
kombu—branch; horn
koNDuaf; koNDuwannu~
koNDu vaf; koNDu vannu—to bring
koNDuafikk; koNDuafćcu—to have someone else bring;
--- to get someone to bring
konnavan—killer
koračču ~ kuračču—a little; a
few; some
koračču kuDuDe ~ kuračču kuDuDe—
a little more; some more
koraňna ~ kuraňna—less
koTTayam—Kottayam (district,
city)
koyttakaalam—harvest season
koyy—to koydu—to reap; to harvest
kool—to koll-(plus verbal adverb)—
to go ahead and . . . ; just . . .
kooLeeju—college
kooopi—copy
kooRi—chicken
kooRikkkoDu—Calicut (district, city)
kooRikkkuDu—poultry house
koomilk—small Hindu temple
kristtyan; kristtyaani—Christian
krišNa silk haussu—Krishna
Silk House
krumi—worm
kruši—farming
krušikkafan—farmer
kuDa—umbrella
kuDai—intestines
kuDikky—to Dičču—to drink
kuDippikky—to Dičču—to
get someone something to drink
kuDubam—family
kuDumbaasutraNa keendi—
Family Planning Center
kuDumbaasutraNam—family
planning
kuDiFa—horse
kuLikky—to Ličču—to bathe;
to take a bath
kuLī; chilli
kuňnu—baby; little one
kuppi—bottle
kuṟaṇṇu—monkey
kuṟakkyy; kuṟačču—to bark
kuṟaḷu—tube
kuṟaṟappam—trouble
kuṟačču ~ koračču—a little; a few; some
kuṟačču kuuDi ~ koračč' uuDe—a little more; some more
kuṟaṇṇa ~ koraṇṇa—less
kuṟaṇṇu pakṣam...eggilum—at least
kuṟav—less; diminished
kuṟay; kuṟaṇṇu—to make less; to be less
kuṟaḻI—child
kuṟaḻ; kuṟaḻ—to pierce; to prick
kuṟaḻ vaykky--; kuṟaḻ večču—to give an injection
kuṟaḻ vaykkyal— injection
kuṟam—defect; imperfection
kuṟuDaade—without adding
(see /-aade/)
kuṟuDi ~ kuṟuDe—more; additional; also
kuṟuDiya—increased
kuṟuDudal—more
kuṟuD--; kuṟuDi—to be increased; to increase
kuṟuDu—nest
kuṟulī—pay for a very temporary job
kuṟulī velā—day labor, usually manual
kuṟaḻakkyyw—roof
kuṟuTT--; kuṟuTTi—to make larger; to increase; to add
kuṟuTTam— flock; herd; group
kuṟuTTaan—any of the preparations that are eaten with the main food, rice
kuṟuTTugaar—friends (common gender)
kuṟuTTugaaran/kuṟuTTugaaruṇmaar—friend/friends (male)
kuṟuTTugaarṇī/kuṟuTTugaaruṇmaar—friend/friends (female)
kuṟuTTugaarṇī/kuṟuTTugaaruṇmaar—friend/friends (female)
kuṟaṇṇu pakṣam...eggilum—at least
kuṟav—less; diminished
kuṟay; kuṟaṇṇu—to make less; to be less
kuṟaḻI—child
kuṟaḻ; kuṟaḻ—to pierce; to prick
kuṟaḻ vaykky--; kuṟaḻ večču—to give an injection
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kuṟuD--; kuṟuDi—to be increased; to increase
kuṟuDu—nest
kuṟulī—pay for a very temporary job
kuṟulī velā—day labor, usually manual
kuṟaḻakkyyw—roof
kuṟuTT--; kuṟuTTi—to make larger; to increase; to add
kuṟuTTam— flock; herd; group
kuṟuTTaan—any of the preparations that are eaten with the main food, rice
kuṟuTTugaar—friends (common gender)
kuṟuTTugaaran/kuṟuTTugaaruṇmaar—friend/friends (male)
kuṟaṇṇu pakṣam...eggilum—at least
kuṟav—less; diminished
kuṟay; kuṟaṇṇu—to make less; to be less
kuṟaḻI—child
kuṟaḻ; kuṟaḻ—to pierce; to prick
kuṟaḻ vaykky--; kuṟaḻ večču—to give an injection
kuṟaḻ vaykkyal— injection
kuṟam—defect; imperfection
kuṟuDaade—without adding
(see /-aade/)
kuṟuDi ~ kuṟuDe—more; additional; also
kuṟuDiya—increased
kuṟuDudal—more
kuṟuD--; kuṟuDi—to be increased; to increase
kuṟuDu—nest
kuṟulī—pay for a very temporary job
kuṟulī velā—day labor, usually manual
kuṟaḻakkyyw—roof
kuṟuTT--; kuṟuTTi—to make larger; to increase; to add
kuṟuTTam— flock; herd; group
kuṟuTTaan—any of the preparations that are eaten with the main food, rice
kuṟuTTugaar—friends (common gender)
kuṟuTTugaaran/kuṟuTTugaaruṇmaar—friend/friends (male)
maFunnna—medicine
maRa—rain
marakky—; maračču—to cover up
marikky—; muričču—to turn around; to reverse
matte ~ mattu—other
maDu—cattle; cow; bull; bullock
mađaamma—western woman
maala—necklace
maŋga—mango
maar—; maari—to go away; to be cured
maarpaappa—the Pope
maasa—monthly
maasakkuL—monthly bath
(mthe one taken after monthly period)
maasam—month
maTTaračči—beef
maTramuLlu—only; just
maatt—; maatti—to remove; to cause to go away; to cure
maavu—mango tree
maay—; maaNū—to be erased
maaykky—; maayčču—to erase
meniIaale (error: should be /menIañnaamw/)—the day before yesterday
menIaamw—the day before yesterday
menoön—Menan, a Hindu name
meeTinaale—day after tomorrow
meččil—thatch (can be made from coconut leaves, palmyra leaves, grasses, etc.)
meeňa—table
miččam—remainder; balance; left overs
miDukkan—clever boy
miDukki—clever girl
miNITtu—minute
minukk—; minukki—to make smooth
miiokaaran
miinkaaf—fisherman
miinkaafi—fisherwoman; a woman who sells fish
mooNa—gums
moořu— buttermilk
moořkkari—buttermilk curry
mooʃam—bad
mudalaaya—other
mudalaaya kaʃaNaggal—etc.; and other reasons
muddhaLa—a large drum which is beaten on both sides
muďu—back
mugham—face
mIkkkaal—three fourths; three quarters
mukku—corner
muLuga poDI—pepper powder (black)
muLlu—thorn
muNDu—a wrap-around skirt worn by both men and women
mudiʃu—grapes
muppado—thirty
muppaʃanju—thirty-five
muLuvan—completely
mura—regularity
murčči—sharpness
muri—room
muričč—; muričču—to cut
muriw—; muriw—; muriIšu—to be opened; to be broken (skin)
muTTa—egg
muudal...veñe—from...
until
muukku—nose
muunnu—three
muutram—urine
muutta—eldest
myusiyam—museum

ñaan—I
ñaD--; naTTu—to plant
(applies to seeds, seedlings, trees)
ñaDakk--; naDannu—to walk
ñaDu—middle
ñagam—fingernail; toenail
ñalla—good; nice
ñalla poole—well; good; in a
good manner
ñaannaakk--; naannaakki—to
repair; to make good
ñaannyayi—well; good
ñaanka—nanačču—to wet;
to make something wet; to
wash (clothing); to water
(plants)
ñaappikky--; naapppičču—to
have someone else wash
(c. of thes); to have someone
else water plants
ñaay—; naañana—to become
wet; to get wet
ñaaykky--; nanačču—to wash
(clothing)
nea:s—nurse
neaikkky--; nasičču—to go to
ruin; to be destroyed (related to /naašam aayi/)
neaDvu—country; native place
neaLe—tomorrow
neaLu—day
neaalam—fourth
neaalpadu—forty
neaalpattanju—forty-five
neaalv—four

ñaaragya—citrus fruit; lime
ñaaragyaLLam—lemonade;
—lime ade
ñaaya—male dog (Malabar)
ñaenju—chest
ñaefam—time
ñaefam aayi—it's time
neya—clarified butter
neaaypam—a sweet cake fried
in deep fat (/ney/)
neefatte—early
neeñe—directly; straight
ni—you (for children and close
friends)
ñaam—earth; soil
ñaam uRu--; naam uRuDU—to
plough (the earth)
ñaikk--; ninnu—to stop; to
stand; to remain
ñaapal—you
-ninnu—from (takes locative)
nirakkky--; niračču—to fill
nirappikky--; nirappičču—to
have someone fill; to get
someone to fill
niray--; niraña—to get full;
to fill up
niraykky--; niračču—to fill
nirtt--; nirtti—to stop (some-
thing or someone); to make
(something or someone) stop;
to be stopped by
nişčayam—certainty
niwarTTi—to be able to
niL--; niinda—to be lengthened;
to be stretched out
nílla—blue
níllam—length
níla—swelling; juice
níllaTTi--; niindaTTi—to lengthen; to
stretch out
nookk--; nookki—to look; to look
for; to look after (take care of)
nuurv—(one) hundred
-o—yes/no question marker, positive
očča—noise
oDlvu—fracture
oDly--; oDiňňu—to be broken (long objects)
oDvul—at the end; last
oDvilaţte—last
off čeyy--; off čeydu—to turn off
offissu—office
okku (follows the noun)—all
OLLu m—about
ombadu—nine
onnu—one
onnum... negative verb—anything; nothing
onnum veeNDa—(I, he, etc.) don't/doesn't want anything; nothing is wanted
onnu—(before positive command) "would (you) please..."
onnu kuuDI—once more
őfakke—loudly; clearly
őf' eNNam uNDu—there's only one
őfu kuravum... negative verb—no less at all; not at all diminished
őfu kuuDI (őfooDI)—about
őfu varšam aayi—a year ago
őfu varšam kaRičňu—a year from now; after one year
őRikky--; őRičču—to pour
őRippikky--; őRippičču—to have someone else pour
őRly--; őRičňu—to be empty
őarakky--; oračču—to become firm; to firmly believe
őtt' ifikky--; őtt' ifunnu—to be united; to be together
oo—yes; surely
ooTTa—hole; puncture
ooTTam—quick movement
pačča—green
paččuDI—somewhat sour-tasting preparation made of yogurt with gourd, cucumber or okra as the base
paDam—picture
paDi—step
paDikky--; paDičču—to learn; to study; to read
paDippikky--; paDippičču—to teach
paDittam—education
paDukke—slowly; softly
pađav—regular; usual
pađavaayi—regularly; usually; usual
pađimuunnu—thirteen
pađinnaau—fourteen
pađinanju—fifteen
pađinaaru—sixteen
pađineTTu—eighteen
pađineeRu—seventeen
pađinonnu—eleven
pagal—daytime
pagař--; pagarnnu—to spread
pakše—but
pakši—bird
pala... um—many
pallakku—palanquin
pallu—tooth
palli—Moslem mosque; Christian church
paLLikkuuDam—school
-pam—when... (variant of /-appool/)
paNi—work
paNi--; paNidu ~ paNiňňu—to work
pänni—pig
pandľaNDu—twelve
pani—fever
panjasaaľa—sugar
pan'saľa—sugar
pan'saľa paatram—sugar bowl
parakk-; parannu—to be flying; to fly
pāsasyam—common knowledge
pārakku—injury
pārAm—ripe fruit; banana
pāreya—old; stale
pārutto—to ripen
pāraṇṇu nādakkunnuto—to go around talking (like a . . .)
pārappikky-; pārappiauto—to fly (something)
pāray-; pāraṇṇu—to say; to speak; to tell
pārayikk-; pārayičču—to force someone to say (as with getting a thief to tell the truth)
pārayippikk-; pārayipičču—to get someone to say something (same as /pārayikk-; pārayičču/)
pāričču nād-; pāričču nāttu—to transplant (to pull out and plant)
pāričču nādiil—transplanting
pārikk-; pāričču—to pick; to pull out
pārippikky-; pārippiauto—to have someone else pick/pull out
pāriikša—examination
pāsu—cow
pāttan—an area in Trivandrum
pāttanam—town
pāti—dog
pāttu—silk
pātram—newspaper
patti—hood of cobra
pattikky-; pattičču—to play a trick on; to fool
pattinonna—eleven
pattombadu—nineteen
pattu—ten
patt-; patti—to happen
pattikky-; pattičču—to cheat
pattu—grain of cooked rice
paysa—money; a coin
pāad-; pādi—to sing
pādam—lesson
pādikk-; pādičču—to make (someone/something) sing; to get (someone/something) to sing; to play (phonograph)
pādiilla (with verb infinitive)—forbidden
pādiippikky-; pādiippiauto—to get someone/thing to sing (same as pādiikk-; pādičču)
pāgattu—side
paal ~ pālu—milk
pālukkaadu—Palghat (district, city)
pāambu—snake
pāant—pant (pants)
pāarkku—park
pāarsal—parcel
pāarTTi—party
pāaTTu—song
pāatram—pot
pāateeN—pattern
pāavaadu—long full skirt worn by young girls in S. India
pāayasam—a sweet pudding (generic)
pēda—feminine prefix used for birds
pēdakkocRi—hen
pēkuTTi ~ pēNkuTTi—girl
pēN—female; woman
pēNkuTTi ~ pēkuTTi—girl
pērsu—coin purse; wallet
pēfumaafl—; pēfumaafl—to be in contact
pēTTanu—quickly
pēTTi—suitcase; box
pēeDI—fear
pēeDIkk—pēeDičču—to be afraid
pēeRu—person/people; name
pīččakkaafl—beggar (male)
piččakkaari—beggar woman
piDićky--; piDićču—to hold; to grab; to catch hold of; to carry
piLLe—Pillai, a Hindu name
pinne—later; then
pinneyum—later again; then again
pinnidu—afterwards; after that
piśaDu—pulp (what is left when the juice is squeezed out of something like sugar cane, coconuts, etc.)
piLLePillai, a Hindu name
pinnel; later; then again; then again
pinniduafterwards; after that
pliaDupulp (what is left when the juice is squeezed out of something like sugar cane, coconuts, etc.)
pliaDupulp (wii'at is left when the juice is squeezed out of something like sugar cane, coconuts, etc.)
piiliilaPilila, a Malayali singer
plaastikku—plastic
pleyTTu—plate
po—go (familiar command)
pDi—powder
poDiy--; poDiññu—to wrap; to cover
pokkam—height
pon—golden
poTT--; poTTi—to get broken
poTTikky--; poTTičču—to break (something)
poog--; pooyi—to go
poole—manner; like
poolum—even
pooLa—lid; eyelid
poofa—not enough; too little
poostaappis—post office
poott--; pootti—to raise; to bring up (children)
poo'TTe—may (I) go (contraction of /poogaam/)
prayaasam—difficulty; difficult
praadhama gastroenteritis
Primary Health Center
pravaśyam—times
praayam—age
pressu—press (printing establishment)
raašaN—rationed goods
raašan kaarDu—ration card
reeDiyo—radio
rikša—ricksha
rilipoorittu—report
roTTi—bread
rooDu—road

sahaaykkyy—; sahaayčču—to help
sahooda‘an/sahooda‘anaa‘ar—
brother/brothers
sahooda‘ili/sahooda‘imaar—
sister/sisters
sammadikkyy—; sammadicičču—to allow
samayam—time
samayam pooyi—It’s gotten late.
sambaavanana—donation
samsaaflikkyy—; samsaaflčču—to speak
samsaaflikkyayTTe—please, may I speak
samšayam—doubt; question
saggaDam—grief
sandoosšam—happiness; happy
sandoosiikkyy—; sandoosičču—to be happy
satyam—truth
sayki—cycle; bicycle
saadaNam—thing
saadaarNeyaayi—usually; generally
saadiikkyy—; saadičču—to be able
saadippikkyy—; saadippičču—to have someone do something
saafi—sari
saaru—sir; teacher (used like a proper name)
sigareTTu—cigarette (western style)

sinama—movie; film
sinama paaTTu—film song
sip—zipper
slīvlas—sleeveless
sneehida; sneehidan—friend
solpam—a little; a few
sooppu—soap
stalam—place
staanam—position
stri (gaL)—woman (women)
stuDiyo—photo shop
sugam—health; comfort
sugaanubavam—pleasurable experience
sukkeeDu—illness; sickness
sufakSīda—safe
suuppu—soup
šaftīlam—body
šarddi—nausea
šarTTu—shirt
šaanda—Shanta, a Hindu female name
šefl—correctness; o.k.; all right
šeflaaaya—correcting
šeflīyaakk—; šeflīyaakkī—to make neat
šeflīyaayi—carefully; correctly
šeešan—Sheshan, a Hindu male name
šillam—habit
šodana—elimination
šaappu—tavern

ta—give (me; us)—familiar command of /tar—; tanu/
tala—head
talaveedana—headache
talayiNa—pillow
talayinayura—pillow case
taNappikky—; taNappičču—to cool; to make cool
taNikk—; taNuttu—to become cool; to get cool
toNuppikky-; toNuppičču—to cool
toNutta—cold
tan—one’s own
tara—floor
taf-; tannu—to give (to me/us/you)
taft—type; kind; class
taTTu—litter (of grass, hay, etc.)
tay—lie
tayaar—ready
taykky-; tayčču—to sew
tayyalkaččan—tailor
takski—taxi
taksiččan—taxi driver
takkoolu—key
tamassikky-; tamassičču—to stay; to live; to pass time; to reside; to be late
tamassipikky-; tamassipčču—to allow someone to stay; to delay
taraava—duck
taaRe—down; lowland’s
tegga—ripe coconut
tegga—coconut tree
tenipp—curve; turning (of a road)
tefuvu—street
tettu—mistake
teekkky-; teeečču—to iron; to rub; to spread
teeppa—tape (tape recorder)
tilakky-; tilačču—to boil; to be boiled
tilappikky-; tilappičču—to boil; to have someone boil; to get someone to boil
tinn-; tinnu—to eat
tifakk-; tifakki—to search for; to look for
tifikky-; tifčču—to turn
tify-; tifiňhu—to turn; to be turned
turayu; turanhu—to become open; to be opened
tuukk-; tuuttu—to sweep
tuumba—tool similar to a hoe, but having a broader and longer blade and shorter handle; used with a chopping motion for digging rather deep holes
tuuppickky-; tuuppicchu—to have someone sweep
tuurittu hoTTeL—Tourist Hotel
tuuristtu baggLaavu—government-maintained hotels
tiljcar ~ tiljcar—teacher
-um—second and third person future verb ending
-um... kuuDi—along with
-um... -um—and
-um... negative verb—gives a negative meaning
umi—rice husk
uNakk-; uNakki—to dry
uNakkiyeDukk-; uNakkiyeDuttu—to dry; to make (it) dry
uNaŋŋ-; uNaŋŋi—to be dry
uNDaag-; uNDaayi—to become; to be born; to be made; to be caused by
uNDaakk-; uNDaakki—to make; to cause
uNNu—large meal; feast
-unnadu—present verbal noun ending
-unnu—present tense ending
upagaarəm—aid; help
upayoogikky-; upayoogicchu—to use
uppeeŋi—a fried preparation
uppuma (upp'ma)—upma; a breakfast food
uppw—salt
uŋal—the "mortar" part of the /uŋalum ulakkayum/; shaped like a deep bowl, usually made of stone
uŋalum ulakkayum—like a very much enlarged mortar and pestle; used for dehusking grains and/or pounding them to a fine powder
uRuLakkiRŋugu—potato
ura—sheath; cover (as for a pillow
urakk-; urakki—to put someone to sleep
urang; urangi—to sleep; to go to sleep
uvvū—yes (variant of /UNDu/)
uud--; uudi—to blow up
vaDī—stick
vaDīhyan ~ vaDīyan—physician who practices ayurvedic medicine
vaLafe upagaafam—many thanks
vala—net; netting
valada—right
valakkaNNī—one element of a wire netting (see /kaNNī/)
valattooTTu—to the right
valippam—bigness; size
valiya—big; great
valaudum—some; any; something
valadw—something; anything
vaNDī—train; any wheeled vehicle
vaNNam—thickness; fat
vař—; vannu—to come
vaṛvu—income
vaṛutt--; vaṛuttī—to bring; to cause to come
vaRī—way; method; road
vaRudanapu—eggplant
vargissu—a Christian male name
varšam—year
varukk--; varukki—to fry
vastram—clothing
vašam—side
vayar ~ vayarū—stomach
vayariLakkam—diarrhea
vayassu—age
vaykky--; večču—to cook; to set; to put
vaykkyool—straw; hay
vaykkyoolTTu—litter of straw or hay; straw litter;
vaadil—door
vaakkugal—words
vaakku—word
vaang--; vaangi—to get; to buy
vaangikky--; vaangičču—to get; to buy (same as /vaang--; vaangi/)
vaangippikky--; vaangippičču—to have someone else get; to have someone else buy
vaNam ~ waNam—fireworks
vaanam — waanam—sky
vaara paRam—small, sweet bananas
vašu besin—wash basin
vaayikky--; vaayičču—to read; to play (an instrument)
vaayippikky--; vaayippičču—to have someone read; to get someone to read
vaayu—mouth
večču—at (takes locative)
veLī—outside
veLutta—white
veLLa—white
veLLam viD--; veLLam viTTu—to let in water (refers to a method of irrigation used in rice culture)
veLLaTT uLLi—garlic
verude—nothing; no particular reason
veyilam—outside; in the sunlight
veykky--; večču—to set down; to cook
veyppikky--; veyppičču—to have someone else set (it) down;
to get someone else to cook
veedana—pain
veedanikky-; veedaničču—
to be painful; to hurt
veedanippikky-; veedanippičču—
to cause pain; to give pain
veegam—quickly; fast
veela—work
veelakkaari—maidservant
veeliaDu baaggu—World Bank
veeNam—is wanted
veeNDa—is not wanted
veeNDi—needs
veere—other; another; any-
more
veerppikky-; veerpičču—to
make big
viD-; viTTu—to leave
vidakky-; vadačču—to
plant (applies to seeds
only)
vidam—method
vidhi—fate
vijaččam—thought
vijaččikky-; vijaččičču—
to think
vila—price; cost
vim—Vim; a cleanser
vifal—finger
višam—poison
višamam—difficulty
višamšam—poison
višappu—hunger
višeešam—news; business
višramam—nest
višu—a Hindu festival
viITT-; viITTu—to cut
vityaasam—difference
viTTu—seed
vivaččam—information; fact
viyarkk-; viyarčču—to sweat
viilDu—home; house
viIR-; viINu—to fall
vrittī—cleanliness

waaNam ~ vaaNam—fireworks
waanam ~ vaanam—sky

yeeDu ~ eedu—which?

ADDENDUM

-allee! —don't!; a frantic
negative imperative
ending
-appool; -pool—when...
(added to past and
habitual tenses, re-
spectively)
appurattu—beyond; over
there; on that side of;
(takes possessive or
dative)
aar... um plus negative
verb —nobody
-e—accusative case end-
ing

-i—verbal adverb ending
-ile—of
-iné—accusative case ending
-inooDu—addressive case end-
ing
ippurattu—on this side of
(takes possessive or dative)
-ITTuNDu—have/has (you, he,
etc.) ever
-ITTu—perfective ending
(added to verbal adverb)
kiRakkueast (takes posses-
sive)
-kuuDe—with; together with
(takes possessive)
kuuDe—together
mumbil—in front of (takes possessive or dative)
mumbu—before (takes verbal noun plus dative)
-ooDu—addressive case ending
paDiňaaru—west (takes possessive)
patti—about (takes accusative)
-pool; -appool—when... (added to habitual and past tenses, respectively)
puragil—behind (takes possessive or dative)
šecšam—after (takes verbal noun plus dative)
ţekku—south (takes possessive)
ţoTTaDuťtu—right next to (takes possessive)
-ugeyaaNu—present tense ending
uLLa—having
-um—habitual tense ending
-unnuNDu—present tense ending
-w—verbal adverb ending
vaDakku—north (takes possessive)