

A COURSE IN MODERN KANNADA

K. KUSHALAPPA GOWDA



UNIVERSITY OF MADRAS

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**A COURSE IN MODERN KANNADA - By Dr. K. Kushalappa Gowda,
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P R E F A C E

It gives me great pleasure to present A Course in Modern Kannada, comprising three parts, viz., Part A, Kannada - A Brief Sketch, Part B - Kannada Language Lessons and Part C - Kannada writing system in the following pages. First, the student is introduced to various grammatical features of Kannada language, so that he or she would have adequate understanding of the language mechanism. This is reinforced by practical lessons on the grammatical basis, as given under part B. Though it is said and believed that language learning should be done in a natural way, quite often the process of language learning and language teaching takes place in artificial atmosphere, like University/College classes which are not located in the area where the language is spoken. In such a situation the learners will not have chance to listen to how the language is spoken. This situation is more pronounced when the language is taught and learnt in a foreign land. Hence, concentration on the standard form of the language becomes very much a necessity even though it is against the avowed principle of Linguistics. The learners are intellectuals and their objectives also may be different than what is envisaged by Language Teaching/Learning Theoreticians. As far as we are concerned, Kannada was taught to non-Kannada students of the University courses, as an optional language, in order to help them to read and understand Modern Kannada Prose literature. Since they had good foundation in their First Language, introducing the grammatical structure first may help them to make a comparison profitably. Thus, the material presented here was primarily used in Annamalai University for 18 years while teaching Kannada language to M.A. students of Linguistics and at the University of Madras, where Kannada was taught as a Paper for the various batches of M.A. students of Malayalam and Telugu, for the last 12 years. Myself and my colleague Dr. C. Ramaswamy have found the material effective, even though we were not able to get it published earlier. The Part C is devoted to the analysis of Kannada writing system. Earlier we brought out cyclostiled copy comprising Part A and B. The demand far exceeded the supply.

Through the efforts and enthusiasm of Dr. C. Ramaswamy, Reader in Kannada, it was possible for me to revise the material and through his best efforts this teaching material was sent for publication. Dr. V. Jayadevan, Director of Publication was kind enough to make arrangements to accept it for publication as a Text Book under the University publications. To these friends of mine, I express my sincere thanks and to the authorities of University also, I am grateful. My other Colleague Dr. A. Srikrishna Bhat, has been helpful to me in his ingenious way by lessening my burden and enabling me to concentrate on my academic pursuits. I thank him. My various cheerful students at Annamalai University and Madras University made the classes lively and the language teaching work, a play. Some of them were quick to grasp; some were a bit slow but all were enthusiastic, which gave me a sense of confidence to publish the material in book form. The material presented here is not merely the teaching material of the language, but also comprises fairly a complete description of the language on Modern Linguistic Methodology, taking care to keep away the high sounding jargons. So it is hoped that even if one's objective is not simply mastering Kannada, he or she shall have the benefit of knowing about Kannada. In case one achieves the both, the author cannot suppress his sense of fulfilment.

I appreciate the best efforts made by M/s. Nalanda Art printers, especially Mr. Sundaram, B. Com., Manager, who took all possible efforts to print the book neatly.

Madras University
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K. KUSHALAPPA GOWDA

ABBREVIATION

Acc., acc.,	Accusative case
Adj.,	Adjective
Adv.,	Adverb
Advl., advl.,	Adverbial
Asp.,	Aspirated
C.,	Consonant
Caus.,	Causative
Comp.,	Comparative
Cs.,	Causative suffix
Dat., dat.,	Dative case
Fem., F.,	Feminine
Fut.,	Future
Gen., gen.,	Genitive
Hon.,	Honorific
Inf.,	Inferior
Inf.,	Infinitive
Intr.,	Intransitive
Instr.,	Instrumental
Loc., loc.,	Locative
M., Masc.,	Masculine
Nuet., N.,	Nueter
Nom.,	Nominative case
N.,	Noun
Neg. P.,	Negative Participle
Neg.,	Negative
Obj.,	Object
P., Pcl.,	Participle
PDr.,	Proto Dravidian
Pl.,	Plural
Pn.,	Person
Poss.,	Possessive
P. P.,	Past Participle

Pr.,	proximate
Pr. N., PN.,	Pronoun
Pr., PN.,	Personal Pronoun
Pt.,	Pronominal termination
Re.,	Remote
Refl.,	Reflexive
Rt.,	Root
Sg.,	Singular
Soc.,	Sociative case
St.,	Stem
Sup.,	Superior
T.,	Tense
Tr.,	Transitive
Unasp ,	Unaspirated
V.,	Vowel
Vb.,	Verb
Vd.,	Voiced
Vl.,	Voiceless
VI. N.,	Verbal noun
Voc.,	Vocative case.

A COURSE IN MODERN KANNADA

PART A - KANNADA - A BRIEF SKETCH

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KANNADA — A BRIEF SKETCH

PART—A

KANNADA - A BRIEF SKETCH
PART - A

1. INTRODUCTION

1.1 What is Kannada ?

Kannada (kaṇṇaḍa), is one of the Dravidian Languages, spoken by about 20 million people in Karnataka State in (South) India. *Karnaṭaka*, a Sanskritised term was used in ancient periods to denote the country and the people. In modern times, the term denotes only the country, where Kannada is spoken. Canarese, is another term used by Europeans, due to Portuguese influence. Kannada is one of the languages recognised by the constitution of India. In the field of modern literature, it has made much headway and has so far bagged four prestigious Jna:na Piṭṭha Awards. It has a number of dialects, both on the social and regional cross sections. But the standard form of dialect, which coincides with the written form of the language to a large extent, is used all over Karnataka for official transactions. The other two Dravidian languages, viz., Tulu, in coastal region and Kodagu on the Western Ghats, are spoken within the Karnataka State. Koṅkaṇi, a member of the Indo-Aryan family, is also spoken by some people in Mangalore and the northern part of Dakshina Kannada (South Kanara) district. Kannada comes in contact with (1) Marathi, a member of the Indo-Aryan family, in the northern boundary of Karnataka ; (2) Telugu in North-eastern boundary; (3) Tamil in East and South-eastern boundaries and (4) Malayalam in the Southern boundary. Some of its dialects are spoken outside Karnataka also, e.g., in Nilgiri hills (Baḍaga), in Madurai, Coimbatore and Salem districts of Tamil Nadu. The Southern tip of coastal region, viz., Kasargod Taluk is now a part of Kerala State.

1.2 Place of Kannada in Dravidian language family :

There are 26 languages of Dravidian family, which are scattered all over the Indian sub-continent. But South India forms the nucleus of Dravidian languages, where four of them,

viz., Tamil, Kannada, Telugu and Malayalam have recorded history, starting from early centuries of Christian era. Tamil is the most ancient amongst these literary languages.

According to scholars, the earliest date of literary history of Tamil ranges between 200 BC to 200 AD. Next comes Kannada in antiquity, whose first available written record is said to belong to C. 450 AD. The date of the earliest written record of Telugu, is set by scholars as the 7th Century AD and that of Malayalam, as the 12th Century AD. Dravidian languages are classified into three sub-groups, North, Central and South. The four literary languages and non-literary languages like Tulu, Kodagu, Kota, Toda etc., belong to South Dravidian. According to the latest researches, Telugu and Tulu are said to have some Central Dravidian characteristics also.

1.3 External influence in early period :

Dravidian languages came into contact with Aryan languages from very early period of Christian era. When the literary activities were just taking place in the four literary languages, they came under the influence of Sanskrit and Prakrit. However, Tamil, the most ancient of these languages, resisted the linguistic influence of Sanskrit, though it did borrow many cultural vocables from it. Culturally, one must say that every part of India was dominated by Sanskrit language, which fact is very well reflected in the heavy borrowings of Sanskrit vocabulary, pertaining to cultural items, by every language of India. Due to the very close contacts Sanskrit had with Dravidian, many Dravidian words also had found their way to Sanskrit. These borrowings were so disguised that, for a long time, scholars were hesitant to accept them as Dravidian. The large number of Sanskrit originated vocabulary found in some of the Dravidian languages led to a wrong notion that the latter were the off-shoots of Sanskrit; and this view prevailed upon the minds of traditional scholars for a long time.

1.4 Antiquity of Kannada :

As mentioned above, Kannada is the second most ancient amongst Dravidian languages, whose earliest available written

record is an inscription describing the donation of a piece of land to a war-hero. It contains quite a number of Sanskrit vocables and a few similes. In the centuries following this, we get a continuous string of inscriptions, cut in rocks, temple walls, copper plates and so on, all depicting a glorious political and cultural history of Kannada country. Parallel to this, learned poets, who were patronised by kings, and generals, were carrying on their activities in creative literature, with zeal and fervour. Many of them claim to be poets both in Sanskrit and Kannada. The impact of their Sanskrit scholarship is easily felt by a student of Kannada literature when he opens the books. Mostly, the literary works are either translations or adaptations of Sanskrit or Prakrit works.

1.5 Kannada literature

1.5.1. Old Kannada :

The History of Kannada literature begins from late 9th Century AD. The first work available to us is on poetics, called '*Kavira:jama:rga*' (Lit: The Royal Route of Poets). This work is based on a Sanskrit work viz., '*Ka:vyā:darśa*' by Dandin. The book was thought to have been written by Nripatunga, a Rashtrakuta monarch, ruling over Karnataka in the second half of the 9th century AD. But recent researches have shown that Nripatunga was not the author of the work. With the help of internal evidence, it is now claimed that the author of the work was one of the court poets of the above said king. The next available work is '*vaḍḍa:ra:dhane*', a compilation of short stories, propagating Jainism and the same is said to have been written at about the second half of the 10th century AD. Many striking features of ancient style of Kannada language are noticed in the work. Both Sanskrit and Prakrit words and usages are interspersed throughout the book, though the latter's influence is evidently more. Then starts the golden age of Kannada literature which runs to about 300 years, i.e., from 10th to 12th centuries. Pampa and Ranna were the great poets of Kannada of this period. The language had changed from the Pre-Old Kannada to Old-Kannada by then. Many of the poets of the period declare what standard form of Kannada they were using in their work. The author of *kavira:jama:rga*

(KRM)¹ has explicitly stated that there were different dialects spoken in Karnataka, which were mutually unintelligible, even though all were basically known as Kannada.

This linguistic consciousness and awareness of dialectological differences observed one thousand years ago, is really commendable. Mostly the situation remains the same in the present day. However, the standard form of the language used by the earlier, poets has a strong dose of Sanskrit vocabulary.

The ancient literature heavily leaned on to the religion and mythology of Jainism, Vi:raśaivism and Vaiṣṇavism. All these three religions had played important roles in shaping the history of Kannada language and literature. These religious sects were co-existing in Karnataka, alternatively gaining prominence and patronage from the kings. Till 12th century A.D., Jainism was predominant and then came Vi:raśaivism and lastly Vaiṣṇavism. A word must also be said about the spirit of religious tolerance that Karnataka exhibited. Some kings patronised the scholars of different faiths and as a token of respect and gratitude, these poets wrote the poems choosing themes from the epics that belonged to the faiths other than their own and immortalised their kings by describing them as the heroes of the stories. This must be regarded as a contribution of Karnataka to the cosmopolitan Indian culture.

1.5.2. Middle Kannada :

The proportionate mixing of Sanskrit words with Kannada, soon gave way to upsetting the balance by large number of Sanskrit words which were used solely for showing of one's scholarship in Sanskrit. By the end of the 12th century, discontent was brewing up among some scholars and strong views were expressed regarding the unwise use of Sanskrit vocables and compounds in Kannada works. As a result of

¹ The author of KRM has forbidden the use of obsolete form of ancient Kannada and has advised the future writers not to use such unintelligible obsolete forms in their works. He has also given the geographical boundary of Kannada country and also has made statements regarding the Standard Kannada area.

this conflict, a new trend in Kannada literature sprang up at the end of the 12th century. The change of Old Kannada into Middle Kannada was almost complete by this period and older forms of metres used in Old Poetry, were found to be unsuitable. Therefore new inventions took place in metres also. A kind of poetic prose came into vogue and it gave a sudden impetus to many persons, who were just ordinary people in the social hierarchy. In this period Kannada literature was a sort of democracy, represented by kings, queens, princes, princesses, generals, subordinate officials, and even by the common men belonging to the lower stratum of the society. This part of literature is popularly known as Vi:raśaiva sa:hitya in Kannada. Basavaṇṇa, the most prominent person among the Vi:raśaiva poets, and a minister in a king's court, tried to wipe away the untouchability in the society. He was a great social reformer and he caused a literary renaissance in Karnataka. What the Father of Nation, Mahatma Gandhi, taught his people in the 20th century Basavaṇṇa preached and practised in the 12th century in Karnataka. This again, must be cited as another contribution, that Karnataka made towards the composite culture of India.

In the third stage of Kannada literature. Harida:sas, i.e., 'servants of God', entered the field of literature and became, prominent. Most of them sang hymns in praise of Lord Viṣṇu one of the trinity of Hindu mythology. These Harida:sa:s brought to the people's doors the nectar of religion, the ecstasy of literature and the sweetness of music. Like their predecessors they too preached social reformations, criticised the religious ostentation and so on. Commingling of music, devotion and literary ecstasy can be seen in their songs.

A set of poets of this faith have written some books which are of great poetic merit. Kuma:ravya:sa (Gadugina Naraṇappa) and Lakṣmī:śa are famous among them. In the set of Haridasas, Purandara da:sa and Kanakada:sa are famous.

1.6 Beginning of Modern Kannada Literature :

After the fall of Vijayanagara empire, the literary activities in Kannada once again suffered a setback, until Karnataka had contact with the Western world. Short stories, short poems, sonnets, novels and all such new varieties started

blooming in Kannada when the new light of modernity dawned and fresh air blew over Karnataka from the West. A set of the Western scholars, viz., B. L. Rice, E. P. Rice, F. Kittel and others were busy, editing and publishing Old-Kannada literary texts, inscriptions and other documents. F. Kittel published his monumental Kannada-English Dictionary and Grammar of the Kannada Language. E. P. Rice published the History of Kannada Literature. Spencer's Kannada Grammar is even now, used as an aid to learn the language. This gave an impetus to native Kannada scholars of whom, R. Narasimhacharya published the biography of Kannada poets, which helped scholars to know the wide range of Kannada literature. By the dawn of the 20th century, the literary activities were definitely taking shape on the line of the western world. A group of romantic poets drew inspiration from Shelly and Wordsworth, just as, in modern times, the Neo-poets did from T.S. Elliot. The modern literature is heading towards different experiment in expression, form etc. This, however, may not be peculiar to Kannada alone, since a peculiar kind of revolution is going on throughout the world due to the impact of modern technology and science. The social values have changed and new inventions are made almost every day. The common man is exposed to a wider world and all these leave their foot-prints in the creative art also, which is, after all, a reflection of life.

1.7 Kannada Linguistics :

1.7.1 Ancient time :

The earliest available work in Kannada, KRM, as we have already seen above, is a book on poetics, where some points pertaining to the grammar of Kannada also have been discussed. Though the grammarians were frowned upon by poets, who called them 'dry' (*śuṣka vaiya:karaṇa*). We are fortunate in getting a number of Grammars on Kannada, e.g., Na:gavarma II of the 11th century A.D., wrote *Karna:aka Bha:ṣa:blu:ṣaṇa* and *Ka:vyā:valo:kana*, the former in Sanskrit and the latter in Kannada language. In the next century, K:eśira:ja wrote a comprehensive grammar of Kannada, *śabdamaṇidarpaṇa*. This work is written in Kannada. He also has given a paraphrasing of the verses in which he formulated his grammatical rules. He quotes amply from the ancient poets and bases his observations

on the usages made by the great poets. His work is surprisingly on the lines of modern linguistics, in that, he never became a prescriptive grammarian. His work is invaluable even now to Kannada students, as it throws light upon the old Kannada dialectal features and linguistic changes that took place in the course of the history of Kannada language. He was definite about the individuality of Kannada in comparison with Sanskrit. This assertion is noteworthy, since, many scholars held Kannada as an off-shoot of Sanskrit. Keśiraṃja, in his work, implies that Kannada is not connected linguistically with Sanskrit. We get the next grammar, once again written in Sanskrit in Paninian style, by Bhaṭṭaṅkaṭaṇḍika in the 17th century A.D. He considers the language as a whole, i.e., as an over-all linguistic activity of a community, as a structuralist to the core. In all other respects, his grammar is more or less an elaboration of *Śabdamaṇidarpaṇa* of Keśiraṃja.

1.7.2 Modern time :

(i) General Studies :

In the late 19th century, the western scholars and missionaries in Karnataka were busy writing grammars, preparing text books, compiling dictionaries and so on. Caldwell published his Comparative Dravidian Grammar. Kittel published his Kannada-English Dictionary. Similarly other scholars like Reeves, Rice, Spencer and others worked on Kannada Language and published school dictionaries, grammars, etc.

(ii) Study of Inscriptional languages :

The study of Kannada language began on the lines of modern linguistics from the 3rd decade of this century. Dr. A. N. Narasimha (1942) analysed the language of the earliest Kannada Inscriptions (from 5th to 7th century). In the year 1946, Dr. G. S. Gal continued the work upto the end of the 10th century. The Language of the Kannada inscriptions of the western districts of Karnataka was analysed by Dr. K. Kushalappa Gowda in the year 1969 and the same was published in a book form by Annamalai University, in 1972. Dr. C. Ramaswamy has analysed the language of the Kannada inscriptions of Northern Karnataka for his Ph.D thesis at Annamalai University under the guidance of Dr. Gowda in the

year 1978. This has yet to come in the book form. Dr. M. B. Neginahala has published his Grammar of Kannada inscriptions upto 10th century from Karnatak University, Dharwar, in the year 1982. More inscriptions have come to light that belong to the above period and therefore he included them in his study in addition to those studied by Dr. Narasimha and Dr. Gai. This work is in Kannada, whereas all the others are in English.

(iii) Dialectal studies and analyses of ancient texts :

In a broader sense, one can say that the Grammar of Kannada by F. Kittel, is a description of the ancient, medieval and modern dialects of Kannada. Similarly the linguistic study of inscriptions stated above also come under the study of various dialects of different centuries. However, here, the term, dialectal study is applied only to the present day linguistic analyses of the social and geographical dialects of Kannada.

In the last two decades a number of dialects of Kannada were analysed. The principal dialects of Kannada on geographical basis are : Dharwar Kannada—a representative of Northern Kannada dialects, Mysore Kannada, a representative of Southern Kannada dialects and Mangalore Kannada, the South-Western dialect. Dr. R. C. Hiremath has analysed the Dharwar Kannada (1961) and the Mysore Kannada has been analysed by William Bright (1958). The third one is almost a bookish form of Kannada and nothing has so far been published, though, the analysis has been made by the present author for teaching Kannada to non-Kannada students. Dr. Manappa Nayak of Mysore has published his thesis on literary and colloquial Kannada, the colloquial Kannada being the one spoken in Mysore area.

The descriptions of social dialects have become the fashion of the day, in the two Advanced Centres for Linguistics, viz., Deccan College, Poona and Annamalai University. The series of dialects analysed by the Poona centre has already been published, by various authors under the general editorship of Dr. D. N. Shankara Bhat. A monograph on Gowda Kannada has been published by Dr. K. Kushalappa Gowda, from Annamalai University (1970).

A few of the ancient literary works also have been linguistically analysed. The earliest prose extant of Kannada, viz., *Valḍa:ra:dhane* has been analysed by Dr. K. Kushalappa Gowda for which he was awarded M. Litt., degree by Annamalai University in 1963 (unpublished). Dr. B. Ramachandra Rao analysed Pampa Bharata, for which he was awarded Ph.D. degree by Osmania University. The work has been published by Mysore University in the year 1972. But other works like the linguistic analysis of Kuma:ravya:sa's Bha:rata katha:manjari, a Ph.D. thesis (Deccan (College Poona) and the Language of Vachana Literature (Karnataka University) PhD. thesis) have not been published yet.

1.8 Future Studies :

The study of Kannada dialects from geographical, social and temporal points of view is very essential for a comprehensive diachronic study of Kannada. Unfortunately many of the old literary works are yet to be studied from the linguistic point of view and again, half of the inscriptional records remain unanalysed. In these circumstances, one must wishfully hope for a complete diachronic study of Kannada in near future. All the works so far completed only brought the hopeful day nearer to us and indeed it gives satisfaction to some extent. Lack of enthusiasm on the part of young scholars and non-availability of critically edited texts jeopardise the progress in this direction. Yet, one can hope optimistically that the progress in this field will gain speed in the days to come.

2. PHONOLOGY

2.1. Phonemic Inventory :

(a) Vowels

Short

i u
e o
a

Long

i : u :
e : o :
a :

Diphthongs :

Front : ai

Back : au

(b)

Consonants

Unasp. Vl. Stops :	p	t	ʈ	c	k
Asp. Vl. Stops	ph	th	ʈh	ch	kh
Unasp. Vd. Stops :	b	d	ɖ	j	g
Asp. Vd. Stops :	bh	dh	ɖh	jh	gh
Nasals :	m	n	ɳ	(ɳ̃)	(ɳ̃̃)
Flap			r		
Laterals :		l	ɭ		
Fricatives :		s	ʃ	ś	h
Semi-Vowels :	v			y	

2.2. Phonemic contrasts :

2.2.1. Contrasts in Vowel Quality :

<i>Vowel</i>	<i>Initial</i>		<i>Medial</i>		<i>Final</i>	
i	illi	'here'	kiri	'small'	elli	'where'
e	elli	'where'	keri	'scratch'	elle	'limit'
u	uri	'burn	kuɽi	'drink'	sa:ko	'enough'
o	ori	'rub'	koɽi	'give'	sa:ko	'enough?'

<i>Vowel</i>	<i>Initial</i>		<i>Medial</i>		<i>Final</i>	
i	idu	'this	ki:li	'spark'	appi	'embraced'
a	adu	'that'	ka:li	'cut'	appa	'father'
e	elli	'where'	keri	'scratch'	atte	'aunt'
a	alli	'there'	kari	'call'	atta	'that side'
u	u:li	'chisel'	ku:li	'drink'	ka:du	'strong'
a	a:li	'destroy'	ka:li	'cut'	ka:da	'loan'
o	ole	'swing'	kole	'murder'	a:lo	'servant?'
a	ale	'wander'	kale	'art'	a:la	'depth'
i	idu	'place'	kittu	'uprooted'	katti	'sickle'
u	u:du	'wear'	kuttu	'stab'	kattu	'neck'
e	ettu	'ox'	tere	'waves'	ba:e	'plantain'
o	ottu	'press'	tore	'stream'	ba:lo	'razor?'
i:	i:ta	'this man'	ki:ru	'scream'		
e:	e:ta	'moat'	ke:ru	'winnow'		
u:	u:ta	'meal'	ku:du	'gather'		
o:	o:ta	'race'	ko:du	'horn'		
e:	e:di	'crab'	ke:lu	'ask'		
a:	a:di	'played'	ka:lu	'grain'		
u:	u:ta	'meal'	ku:du	'gather'		
a:	a:ta	'play'	ka:du	'forest'		
o:	o:du	'run'	ko:du	'horn'		
a:	a:du	'play'	ka:du	'forest'		
i:	i:du	'shot'	ki:ta	'insect'		
u:	u:du	'feed'	ku:ta	'gathering'		
e:	e:ni	'ladder'	he:lu	'say'		
o:	o:ni	'lane'	ho:lu	'halves'		

Though there is no contrast for the diphthongs with *ay* and *av*, respectively, they are used in writing. They are dispensable, since, there are no vowel clusters in the language. Their presence in the script may be explained as (1) Kannada followed Sanskrit model in formulating its alphabet and since, in Sanskrit, they are distinct, separate symbols have been provided for them. (2) There might have been phonemic distinction for these sounds at least in Old Kannada, as a partial contrast between *ai* and *ey*, has been noticed in the text of an earliest prose extant of Kannada. However their role in written Kannada is quite important at present and therefore, a learner of the language must become familiar with their use even though, they are phonemically non-significant ones.

2.2.2 Contrasts in Vowel Quantity :

<i>Vowels</i>	<i>Initial</i>		<i>Medial</i>	
i	iḍu	'put'	kiri	'small'
i:	i:ḍu	'mortgage'	ki:ri	'screamed'
e	eṇisu	'think'	keri	'scratch'
e:	e:ṇi	'ladder'	ke:ri	'lane'
u	uḷu	'plough'	kuḍi	'drink'
u:	u:ḷu	'howl' (fox)	ku:ḍi	'gathered'
o	oḍi	'break'	koḍu	'give'
o:	o:ḍi	'ran'	ko:ḍu	'horn'
a	aḍi	'foot'	gaḍi	'boundary'
a:	a:ḍi	'played'	ga:ḍi	'cart'

2.2.3 Contrast in Consonant Quality:

The aspirated stops occur only in Sanskrit loan words, except *th*, which occurs in one or two words in Kannada, as a result of the loss of a middle vowel, e.g., *āntaha* > *antha* 'of that kind', *Intaha* > *intha* 'of this kind'; *entaha* > *entha* 'of what kind'. The retroflex stops and non-stops, always, except in one or two words occur in intervocalic positions. The palatal nasal

occurs before, or, after j, whereas the velar nasal occurs only before the velar stops. The palatal and retroflex fricative sounds occur in Sanskrit loan words only. Some English words are also commonly used in Kannada and therefore, the spoken form of the language contains some more sounds than given in the phonemic inventory. They are: æ, as in bænk 'bank', tænk 'tank' etc., ɔ lɔyar 'lawyer' etc., f in ka:fɪ 'coffee' etc., z in ɖazan 'dozen' etc., but they alternate with yaɪ, a: or o:, ph, and j, respectively in common people's speech and also they are represented so in Kannada script. Therefore, separate symbols are not provided in the inventory for these sounds, even though, they should be noted as a special feature.

<i>Consonants</i>	<i>Initial</i>	<i>Medial</i>
p	pa:la 'bamboo bridge'	kapaṭa 'deceit'
ph	pha:la 'forehead'	kapha 'phlegm'
p	pa:la 'bamboo bridge'	kapaṭa 'deceit'
b	ba:la 'tall'	kabaḷa 'morsel of food'
b	bale 'net'	
bh	bhale 'good'	
t	taṭṭe 'plate'	rata 'indulgent'
th	thaṭṭu 'regiment'	ratha 'temple car'
t	taḍa 'late'	mata 'vote'
d	daḍa 'bank of a river'	mada 'rut'
d	dana 'cow'	adara 'Its'
dh	dhana 'wealth'	adhara 'lower lip'
ṭ		kaṭi 'hip'
ṭh		kaṭhina 'hard'
ṭ		tuṭi 'lip'
ḍ		tuḍi 'to be agitated'
ḍ		mu:ḍaṇa 'of the east'
ḍh		muṭḍha 'dull fellow'

<i>Consonants</i>	<i>Initial</i>		<i>Medial</i>	
c	ca:ɖɪ	'slander'		
j	ja:ɖi	'jug'		
k	kaɭa	'courtyard'	sakala	'all'
kh	khaɭa	'villain'	sakha	'friend'
k	kari	'charcoal'	bakuɭa	'a flower'
g	garɪ	'feather'	baguɭu	'bark (dog)'
g	ga:ɖɪ	'cart'	me:gaɖe	'above'
gh	gha:ɖi	'hills'	mə:ghada	'of the cloud'
m	mara	'tree'	a:me	'tortoise'
n	nara	'nerve'	a:ne	'elephant'
ṇ			a:ṇe	'order'
r	ra:ga	'tune'	ha:ru	'jump'
l	la:ga	'jumping'	ha:lu	'milk'
ɭ			ha:ɭu	'bad'
s	sara	'lace'		
ʃ	ʃara	'remark'		
ś	śara	'arrow'	saśe:ɳa	'to be continued'
h	ha:lu	'milk'		
p	pa:lu	'share'		
w	waɖe	'a dish'		
b	baɖe	'beat'		
y	ya:ru	'who'		
w	wa:ru	'auction'		

Note : 1. Geminate consonants do not occur after long vowels.

2. Mostly the clusters of consonants also do not occur after long vowels. This restriction does not apply to those clusters, which have a nasal or a non-stop viz., y, r, l, as the first member.
3. Initial consonants and the consonants occurring after long vowels are equal in quantity. Intervocally any single consonant, especially if it is a stop, is of lesser quantity than those mentioned above. The geminate consonants, are still of greater quantity than those mentioned above.

This feature vaguely explains why the voiceless stops of Proto-Dravidian became the voiced stops in Kannada.

2.2.4 Quantity Contrast in Consonants :

1. Consonants, if they are aspirated stops, do not contrast quantitatively.
2. ñ, ṇ, r, ś and ṣ do not have geminated forms.
3. Voiceless short stops are very rare after the initial short vowels (especially in Native Kannada words).
4. Geminate consonants occur only intervocally.

<i>Consonants</i>	<i>Medial</i>			
p	kapaṭa	'false'	capala	'greed'
pp	kappa	'booty'	cappali	'chappals'
b	abale	'woman'		
bb	abbara	'roaring'		
t	kate	'story'		
tt	katte	'ass'		
d	kada	'door'	bidiru	'bamboo'
dd	kadda	'stole(he)'	biddiru	'be lying'
ṭ	paṭa	'picture'		
ṭṭ	paṭṭa	'royal insignia'		

<i>Consonants</i>	<i>Medial</i>			
ḍ	baḍi	'beat'	kaḍi	'cut'
ḍḍ	baḍḍi	'interest'	kaḍḍi	'stick'
c	acala	'mountain'		
cc	accari	'wonder'		
j	maja	'mark on the body'		
jj	majjige	'butter milk'		
k	akaṭa	'alas'		
kk	akka	'elder sister'		
m	sumana	'n. of a girl'		
mm	summane	'simply',	'without any reason'	
n	kanasu	'dream'		
nn	kanna	'burgler's hole'		
ṇ	maṇa	'weight of 14 lbs'		
ṇṇ	maṇṇu	'earth'		

The geminated form of *r* is met with only in a few words: e.g., *karrage* 'black' in contrast with *karagu* 'to melt by itself'; *barri* from *ban-ri* (*banni-ri*) 'please come' (2nd pn. hon.); in contrast with *bare* 'to write'. Similarly *tarri* from *tan-ri* (*tanni-ri*) 'please bring' (2nd pn. Hon.), in contrast with *tari* 'cut'. In a few other instances, of imitative words also this is common: e.g., *barrane* 'in quick snapping of wings and flying of a bird', or 'blowing of the wind'; *sarrane* 'slithy and quick movement of a snake etc'.

l	ili	'rat'
ll	illi	'here'
l	kaḷa	'yard, field'
ll	kaḷḷa	'thief'

s The gemination of *s* takes place only in imitative word or in some Sanskrit borrowed words, where a

morpheme juncture occurs between *s + s* e.g., *nis + sande:* ha, 'without doubt', *nis + samśaya* 'without any hesitation' etc. Other examples of imitatives: *bhussendu* 'making a sound "bhuss"'. *śś* also occurs in the same manner: *uśśappa* showing tiredness.

y and *yy* : e.g., *bayalu* 'field'; *bayyalu* 'to scold'

2.3 ALLOPHONES

2.3.1. Vowels :

- (1) All short vowels except, *a*, are lower than their corresponding long vowels. In the pair of *a* and *a:*, the former is higher than the latter.
- (2) The front vowels when they are short, are not as front as the cardinal vowel points. The same principle applies to the back vowels also. These narrow qualitative differences are ignored for practical purposes. But the quantitative difference is more prominent and has to be maintained phonemically also as shown previously. Less prominent, but phonetically significant differences are on the vertical scale in the case of some vowels which will be shown below.
- (3) Long vowels do not occur in word-final positions, except for the purpose of emphasis, calling attention or in interjection.

/i/ has two allophones :

1. [*I*] lower high front vowel; occurs initially and medially :
example : [*Iḍu*] 'keep', [*Iru*] 'to be', [*kIḍi*] 'spark', [*kIttu*] 'having uprooted'.
2. [*i:*] high front half long vowel occurs finally.
e.g., [*hUḍi:*] 'powder', [*maḍi:*] 'clean'.

/i:/ has one allophone : [*i:*], high front long vowel, occurs initially, and medially: eg., [*i:ju:*] 'swim', [*ki:u*], 'uproot'

/e/ has three allophones :

1. [E] mean mid front short vowel, occurs initially and medially before any open vowel
e.g., [Elɛ] 'leaf', [Edɛ] 'chest', [kErɛ] 'tank'
2. [ɛ] lower mid front half long vowel occurs finally when preceded by any open vowel : e.g.,
[Elɛ] 'leaf', [balɛ] 'net'
3. [e] higher mid front short vowel occurs elsewhere :
e.g., [eɲisu] 'count', [ettu] 'lift up', 'bull'

/e:/ has one allophone : [e:] higher mid front long vowel occurs in all positions : e.g., [e:u] 'seven', [ke:u] 'ask',
[avane:] 'he himself'

/u/ has three allophones :

1. [U] lower high back short vowel, occurs initially and medially :
e.g., [Uɖu] 'wear', [kUɖi] 'drink'
2. [u'] high back half long vowel, occurs finally,
e.g., [u:ru] 'town'
3. [u] high back vowel, occurs elsewhere :
e.g., [u!u] 'plough', [uɖu] 'wear'

/u:/ has one allophone : [u:] high back long vowel occurs initially, medially and also finally as a conjunctive marker :
e.g., [u:ɹa] 'meal', [ku:ɖu] 'gather', [avanu:] 'he too'

/o/ has three allophones :

1. [Ω] Mean mid back, slightly lower vowel occurs before relatively lower vowels: e.g.,
[Ωɖɛ] 'break', [kΩɖɛ] 'umbrella', [Ωlɛ] 'hearth', [kΩlɛ] 'murder'
2. [ɔ] lower mid back vowel occurs finally, e.g.,
[ba:ro] 'come on boy!', [avanɔ] 'Is that he?'

3. [o] higher mid vowel occurs elsewhere: e.g.,
[oli] 'love', [ko!u] 'buy'

/oi/ has one allophone: [o:] higher mid long vowel occurs in all positions: e.g., [o:du] 'run', [kɔ:du] 'horn', [ya:ro] 'someone'

/a/ has three allophones:

1. [ʌ] Lower mid back unrounded vowel, occurs medially before geminate consonants and clusters. e.g.,
[kannaḍa] 'Kannada language', [nānnā] 'my', [kaṛṭavyā] 'duty'
2. [a] low central unrounded vowel, occurs initially and medially before single consonants, e.g., [arasa] 'king', [daye] 'pity'
3. [a:] low central unrounded half long vowel occurs finally, e.g., [mara:] 'tree', [kala:] 'yard'

/a:/ has one allophone, occurs in all positions: [a:] low central, unrounded long vowel: e.g., [a:ḍu] 'goat' [ba:ḍu] 'whither' [rama:] 'Rama!' (calling by the name of a girl).

2.3.2 Consonants :

- (1) The stops in initial position and after long vowels are slightly longer in duration than those occurring between V_1-V_2 , where, V_1 —is the first vowel and V_2 , the second, in a word. Voiceless stops are rare when they are single in V_1-V_2 positions, in Native Kannada words, though they do occur in borrowed words. The gradation of quantity of these stops mentioned above applies to the borrowed words also. It must also be mentioned that only voiceless stops have been reconstructed to PDr. and most of the voiceless stops in the position mentioned above have voiced stops as reflexes. However, this feature (i.e., being shorter than the initial or after the long vowels) does not extend to positions after the second vowel in a word.
- (2) In narrow phonetic transcription the geminate consonants have to be transcribed as the combination of an unreleased + released consonant.

- (3) Voiced retroflex stop has a flap allophone between two short vowels. However, it is in free variation with the stop.
- (4) The symbols used in the phonemic chart have their corresponding phonetic value with the characteristics noted above.
- (5) The term 'Retroflex' is used in the conventional sense of the term. Practically the front of the tongue does not curve as much as the description implies. It curves slightly and the blade touches the point just a little farther than the alveolum in the hard palate region.

3. MORPHOLOGY

3.1 Nouns :

The nouns fall into two main groups on the basis of their structure as (1) simple nouns which are those that are indivisible into smaller segments and (2) derived nouns which can be divided into smaller meaningful elements. There are varieties of nouns like Human, Non-Human, Proper, Common, Mass, Count, Quality and so on. The nouns are inflected to gender and number and cases. The nouns when they occur as subjects in a sentence have concordance with the finite verbs.

3.1.1 Pronouns :

There are two varieties of pronouns : (1) those that do not indicate gender and (2) those that indicate genders. Personal pronouns do not have gender reference but only number. Whereas, the demonstrative pronouns indicate both number and gender.

3.1.1.1 Pronouns Personal :

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
First	na:-nu 'I'	na:-vu 'we'
Second	ni:-nu 'you'	ni:-vu 'you'
Reflexive :	ta:-nu 'self'	ta:-vu 'selves'

The Reflexive Plural is used in second person when a respectable person is addressed by the speaker: e.g., *ta:vu he:idi* 'thou said.'

The Reflexives are used both in First and Third person verbs, as a part of quotation sentence :

E.g., ta:nu barutte:ne endu he:lidida(nu)
 1 2 3 4

Lit: "(he) himself said that he will come"
 1 4 3 4 2

When the verb is having a 3rd person s.g., the reflexive pronoun is added with an emphatic particle :

ta:ne: banda 'he himself came'
 1 2 2 1 2

3.1.1.2 Pronouns : Third Person Demonstratives :

Proximate and Remote distance, Masculine and Feminine and Neuter, as well as superior and inferior plural distinctions are made in the third person pronouns: e.g.,

Proximate: Masc. i-v-an (u) 'this man' Sup. pl. i-v-ar(u)
 Fem. i-v-a! (u) 'this woman' 'these persons'
 Neut. i-d (u) 'this thing' Inf. pl. i-v (u)
 i-vuga! (u) 'these things'

Remote: Masc. a-v-an (u) 'he' Sup. pl. a-v-ar(u)
 Fem. a-v-a! (u) 'she' 'these persons'
 Neut. a-d (u) 'it' Inf. pl. a-v(u)
 a-vuga! (u) 'those things'

Hon.Sg. i:-ta 'this man' i:-ke 'this woman'
 a:-ta 'that man' a:-ke 'that woman'

3.1.1.3 Interrogative pronouns :

Though the Masc. and Fem. interrogative pronouns are grammatically possible, e.g., *ya:-va-anu-* 'which man', *ya:-v-a'u* 'which woman' in actual usage of the language they are not used and in their place, the superior plural interrogative form *ya:-ru* 'which persons' is used for both the Masc. and Fem. genders. In the case of Neut. sg., *ya:-v-adu/ya:-v-udu*, 'which thing' is quite acceptable. To specify the genders, a syntactic device is made use of, by putting appropriate words after the Interrogative adjective, *ya:va* 'which', e.g.,

ya:va huḍuga	'which boy'
ya:va huḍugi	'which girl'
ya:va a:ta	'which man' (lit: which he?)
ya:va a:ke	'which woman' (Lit: which she)
ya:va mane	'which house?'
ya:va hasu	'which cow?'
ya:va u:ru	'which place?' (city, town, village)

The Interrogative adjective sometimes refers to quantity, and sometimes purpose. It has the meanings 'what?', 'why?' & also 'how much?'. The following are the examples :

e:nu bele?	'what or, how much is the price?'
e:nu kelasa?	'what is the work?'
e:nu tinde?	'what, or, why did you eat?'

When *e:nu* occurs before the inherent intransitive verbs, It signifies the meaning 'why?'

e:nu bande?	'why did you come?'
e:nu o:ḍida?	'why did he run?'

The meaning of *e:nu* can be differentiated in the following contexts :

- (1) If the sentence can be expanded with a negative verb preceding it, *e:nu* means 'why?'

e.g., tarabe:ḍa endidde e:nu tande ?

1 2 3 4

'I had told (you) do not bring, why did you bring ?'

2 1 3 4

- (2) If the sentence can be expanded with a Positive (Imperative) verb, or, if an accusative case marker can be added to *e:nu*, then *e:nu* means 'what?'

e.g., ta: endidde e:nu tande ?

1 2 3 4

'I had told (you) to bring, what did you bring ?'

2 1 3 4

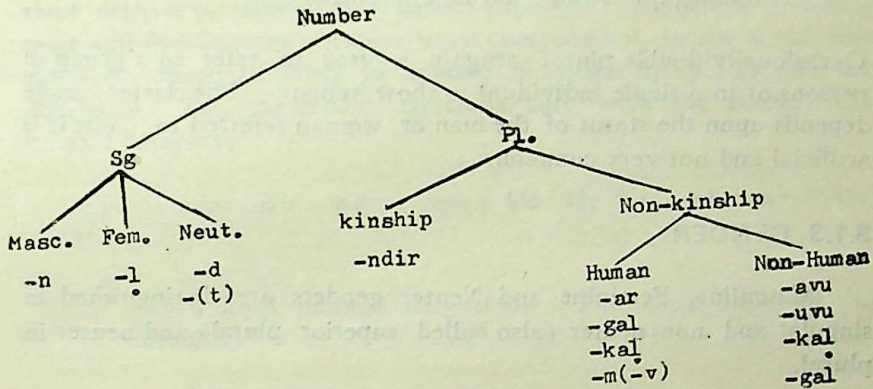
e:n-annu koṭṭe ? 'what did you give'

1 2 1 2

The Demonstrative and Interrogative bases form adverbs of manner, quantity etc., which will be described under the topic *adverbs*.

3.1.2 NUMBER

There are two numbers, singular and plural. Singular is overtly marked only in personal pronouns. Elsewhere it is covert.



Examples :

Sg: na:-n(u) 'I' ni:-n(u) 'you' ta-n(u) 'self'
 Pl. na:-m-/v 'we' ni:m-/v 'you' ta:-m-/v 'selves'

In demonstrative third person pronouns, the number and gender markers are the same, e.g.,

ava-n(u) Masc. sg; iva-n(u) Masc. sg.,
 ava-l(u), iva-l(u) Fem. Sg;
 a-d(u) Neut. sg.
 ava-r(u), iva-r(u) Sup. pl. (Common for Masc. & Fem.)
 a-v (u), i-v(u) Inf. pl. (Neuter Plural).

Other nouns are added with only the plural markers. -ndir(u) is added after the kinship nouns: e.g.,

akka-ndiru 'Elder sisters', akka-ndiru 'Elder brothers'
 amma-ndiru 'mothers', appa-ndiru 'fathers'

-avaru, the third person plural pronoun is compounded with nouns to indicate respect: e.g.,

tande-y-avaru 'father', tati-yi-y-avaru 'mother'

ma:va-n-avaru 'father-in-law' (maternal uncle)

-gaḷu varying with (-kaḷu) occurs as neuter plural, e.g.,

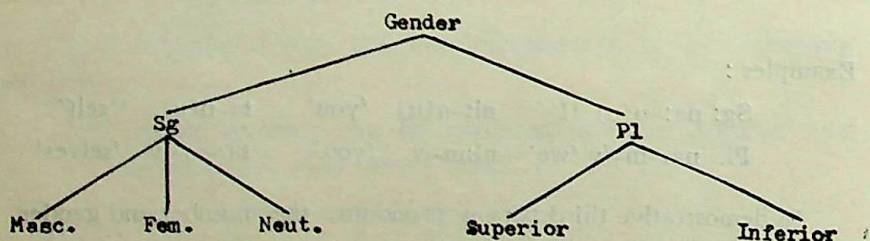
mak-kaḷu (<mag-kaḷu) 'children' mara-gaḷu 'trees'

dana-gaḷu 'cows' karu-gaḷu 'calves'

Occasionally double plural -arugaḷu is used to refer to a group of persons or to a single individual to show honour. The latter usage depends upon the status of the man or woman referred to. But it is artificial and not very common.

3.1.3 GENDER

Masculine, Feminine and Neuter genders are distinguished in singular and non-neuter (also called superior plural) and neuter in plural.



There is concordance between the gender-number suffixes of the subject and that of the finite verb in a sentence.

The gender-number suffixes are also used to derive nouns from other stems as in the case of demonstrative pronouns, e.g.,

kuruḍu 'blindness'

kuruḍ-anu 'blind man'

kuruḍ-aḷu 'blind woman'

kuruḍ-i „

Some dialects of Kannada, e.g., Gowda Kannada and Havyaka Kannada, do not distinguish Fem. and Neut. separately.

The gender distinction is not sex-based and the main distinction seems to be between rational and irrational beings. The nouns denoting 'child', whether male or female, falls into the neuter class.

e.g. *magu aḷuttade* 'The child cries'

adakke haḷu koḍu 'Give it milk'

magu 'child' in the above, concords with a neut. finite verb and the same word is substituted by a neuter pronoun. The words denoting male and female sexes are some times compounded to the words like *magu*, or, those referring to animals in order to specify the sex difference. Yet, the gender concords only with the neuter, or, inferior category.

e.g., *avanige onde: gaṇḍu magu ide* 'He has only one male child'

gaṇḍu koḷi beḷigge kuḡuttade 'The cock crows in the morning.'

(The words like *baḷaka*, *kanda*, *kandayya* etc., are classed under masculine: *baḷaka aḡuttane* 'The boy plays'; *kandayya aḷuttane* 'The young boy cries'. -ka, or -ayya are the masculine gender particles like *maga* from *magu*.)

Masc. suffix -an varies with -anu. -anu is not idiomatic in Modern Kannada and can occur only in old texts, e.g. *maganu* 'son'.

-an occurs invariably before a vowel beginning morpheme, though the older form of the language did use this form in word-final position also. *magan-annu* 'the son' (acc), *magan-inda* 'by the son' (Instr), *magan-ige* 'to the son' (dat), etc.

Fem: -aḷu

e.g., *mag-aḷu* 'daughter', *mag-aḷ-inda* 'by the daughter'

mag-aḷ-ige 'to the daughter' *av-aḷ-u* 'she'

The feminine gender morpheme has other allomorphs also which occur only in noun derivation, whereas, the verbs will have -aḷu only in concordance.

- e.g., -e ja:ṇ-e 'clever woman or girl'
 celuv-e 'beautiful woman or girl'
- i huḍug-i 'girl', sundar-i 'beautiful girl or woman'
 suguṇ-i 'good woman or girl', mall-i 'clever girl or woman.'
- ti heṇḍa-ti 'wife', bra:hmaṇa-ti 'brahmin lady',
 kelasaga:r-ti 'able worker (woman or girl)' gara-ti
 'a good and chaste woman, housewife' etc.
- gitti maḍiva:ḷa-gitti 'woman of Washerman caste'
 ha:dara-gitti 'whore' etc.

-gitti in maḍiva:ḷagitti etc., do not occur in common usage. Instead, a free form, either a Pronoun or noun is compounded to the first element. e.g., kelasadavaḷu 'servant maid', maḍima:ḍuvavaḷu 'the woman who cleans the clothes', maneya:ke 'wife, bra:hmaṇa heṅgasu 'Brahmin lady' etc. These suffixes are not predictable and since they are only a few in number, they have to be listed.

Neut. -du, used in Pronouns and verbs only. a-du 'that thing',
 i-du 'this thing' (see Pronominal terminations under verbs)

There are another set of monomorphic words where male and female species have separate lexical words both in humans and non-human nouns. The latter fall into neuter or inferior category.

(a) *Human nouns :*

Male (Masc)

appa 'father'

tande ,,

aṇṇa 'Elder brother'

tamma 'younger brother'

ajja 'grand father'

gaṇḍa 'husband'

ra:ja 'king'

Female (fem)

amma 'mother'

ta:yī ,,

akka 'Elder sister'

taṅgi 'younger sister'

ajji 'grand mother'

heṇḍati 'wife'

ra:ṇi 'queen'

(b) *Non-Human Nouns :*

ettu 'bull' hasu 'cow' hunja 'cock'
 he:te 'hen' ko:na 'he buffalo' emme 'she buffalo'
 a:ne 'elephant' piḍi 'female elephant' (Old Kannada)

(c) *Compound forms: (Human and Non-Human)**Male sex**Female sex*

gaṇḍu magu 'male child'	heṇṇu magu 'female child'
gaṇḍa:ḷu 'male servant'	heṇṇa:ḷu 'maid servant'
gaṇḍu ko:ḷi 'cock'	heṇṇu ko:ḷi 'hen'
gaṇḍu beḷku 'male cat'	heṇṇu beḷku 'female cat'
gaṇḍu huli 'tiger'	heṇṇu huli 'tigress'

Human nouns of class (a) shown above belong to superior classes and have masculine and feminine distinction both in the substitution as well as in finite verbs when they occur in sentences.

e.g., appa banda(nu) 'My father came'
 amma bandaḷu 'My mother came'

appa can be substituted by the third person pronoun avanu/ivanu 'he' and amma by avaḷu/ivaḷu 'she.'

The nouns belonging to (b) and (c) class have finite verbs ending in neuter pronominal terminations when they are used in sentences. The class (b) nouns and those that refer to non-human class are substitutable with the third person neuter pronouns. But no such substitution is possible for human nouns.

e.g., ettu bantu 'A bullock came', hasu bantu 'A cow came'
 or, adu/idu bantu 'that/this (animal) came'

gaṇḍu ko:ḷi ha:ritu 'The cock flew'
 heṇṇu ko:ḷi ha:ritu 'the hen flew'
 adu/idu ha:ritu 'That/this (bird) flew'

but, gaṇḍu magu a:ḍuttade 'The male child plays'
 heṇṇu magu a:ḍuttade 'The female child plays'

Though the words referring to servants, male and female tend to have only the finite verbs ending in neuter pronominal terminations, they sometimes have the corresponding genders, viz., Masc., when referring to male servants and Fem., when referring to maid servants, since they refer to grown up people and therefore, considered rational.

Note: gaṇḍu huḍugaru; heṇṇu huḍugaru, where, the word huḍugaru has lost its original meaning 'boys' and obtained the general meaning 'children.'

3.1.4 CASES

Kannada like other Dravidian languages, is a casal language, in that, there are overt case markers, either in the form of suffixes or post-positions. Traditional grammarians have noted eight cases including the genitive and vocative, though they are not included under the classes of cases based on ka:rakas. The ka:rakas and their casal manifestations are identified as follows:

<i>Ka:raka</i>		<i>Vibhakti (cases)</i>
Nominative	Kartri (subject)	Prathama: (first)
Accusative	Karma (object)	Dviti:ya: (second)
Instrumental	Karaṇa (instrument)	Triti:ya: (third)
Dative	Samprada:na (giving)	Caturthi: (fourth)
Ablative	Apa:da:na (movement)	Pancami: (fifth)
Genitive	Sambandha (relation)	Ṣaṣṭhi: (sixth)
Locative	Adhikaraṇa (place)	Saptami: (seventh)
Vocative	Sambo:dhana (calling)	

There are syntactic relationships other than the above ka:rakas, such as Sociative, Purposive etc., as well as other sub-divisions within the range of particular case forms. The minute differences between such expressions are overlooked by ancient as well as modern traditional grammarians, since they held only the structural point of view in analysing the class of the language. Even the two distinctively relevant cases like the Instrumental and Ablative have been thought to be one and the same because their markers happened to be homophonous. Further, the Ablative has been denied a place in Kannada grammatical

analyses done by modern scholars like Dr. A. N. Narasimhla and the authors of Kannada Kaipidi (Narasimhla, 1942, A Grammar of Oldest Kanarese Inscriptions and Kannada Kaipidi, Mysore University, Mysore, 1955). The details of case constiutions in Kannada are given by the present author in A Grammar of Kannada, (based on the Inscriptions of Coorg, South and North Kanara Dts, 1000 to 1400 AD) and in Kannada Bhashavalokana (Madras University, 1985) and hence they are not repeated here. Cases have both morphological and syntactical features; morphological as suffixation is involved, syntactical as they show relationship between Noun Phrases and Verb phrases that occur in a sentence. The morphological analysis of cases is given below.

3.1.4.1 Stem formation :

The Nominative is unmarked in Kannada. The other case suffixes are added sometimes directly and sometimes only after the augments called Stem formatives. This process is known as stem formation and the following are the chief stem formation noted for Kannada.

1. The -a ending nouns of Masc. and Fem. gender will have -n- as the augment, before the case markers. The stem for case inflexion of such nouns, therefore, will be as N-a+n-, where N=noun, -a=final vowel.

- e.g., ra:ma-n-+case : ra:manannu 'Rama' (acc)
 amma-n-+case : ammaninda 'by mother' (Instr)
 akka-n-+case : akkanige 'to elder sister' (dat)
 aṇṇa-n-+case : aṇṇana 'of elder brother' (gen)
 appa-n-+case : appanalli 'with (in) father' (loc)

2. -a ending nouns of Neuter class will have N-a-+v- as the stem before the Accusative case :

- e.g., mara-v-+Acc : maravannu 'the tree'
 guṇa-v-+Acc : guṇavannu 'the good quality'

N-a- + k- before dative case suffix

c.g.,	marā-k- + Dat.:	marakke	'to the tree'
	guṇa-k- + Dat :	guṇakke	'to the good qualities'
	jana-k- + Dat. :	janakke	'to the people'

N-a- + d-before all other cases

e.g., mara-d- + Case : marada 'of the tree' (gen)
 nela-d- + case : neladalli 'on the ground' (loc)
 hola-d- + case : holadinda 'from the field' (abl)
 etc.

3. All nouns, irrespective of the gender to which they belong, that end in -i, or -e (front vowels), will have N-i'e+ -y- as the stem before all cases, except the dative :

e.g., sundarl-y- + case : sundariyannu ‘the beautiful
‘woman/girl’ (acc)
mane-y- + case : maneyalli ‘In the house’ (loc)

The noun itself forms the stem for dative case :

e.g., sundari- + dat : sundarige 'to Sundari' (dat)
man- + dat. : manege 'to the house'

4. All nouns ending in u or o (back vowels) will have N-u/-o+v- as the stem before Accusative and Instrumental/Ablative cases.

e.g., guru-v-+case : guivannu 'the teacher' (acc)
karu-v-+case : karuvinda 'from/by the calf'
(abl/instr)
pho:to-v-+case : pho:tovannu 'the photo' (acc)

These stems will have a further formative -in- also before genitive case :

e.g., guru-v + in- + gen : guruvina 'of the teacher'
karu-v + in- + gen : karuvina 'of the calf'

(—u in the above examples is part of the root and hence, it is retained with the addition of appropriate augments. If—u is an enunciative vowel, it is dropped before other vowels, e.g., kappu + alli → kappalli 'in the eye')

In the case of all other nouns ending in consonants (with —u, the enunciative vowel in Modern Kannada) the case suffixes will be added directly without any further stem formatives.

3.1.4. Case suffixes :

- (1) Nominative : —ϕ (unmarked)
- (2) Accusative : —annu (optional in neuter nouns).
—anna in Mysore dialect; sometimes both-na and-n occur in Mysore and Dharwar dialects.

e.g.,	ra:ma-n-annu	'N. of a boy, or man'
	ma:va-n-annu	'father-in-law' (Maternal uncle)
	amma-n-annu	'mother'
	akka-n-annu	'elder sister'
	mara-v-annu	'the tree'
	jana-v-annu	'the people'
	guru-v-annu	'the teacher'
	karu-v-annu	'the calf'
	avar-annu	'them'
	makka!-annu	'the children'

Optional use of Accusative in Neuter Nouns :

e.g.,	pustaka o:du	pustakavannu o:du	'read the book'
	ka:fi k:uḍi	ka:fiyannu kuḍi*	'drink' Coffee'
	u:ṭa maḍu	u:ṭavannu ma:ḍu*	'eat the meal'
	baṭṭe holi	baṭṭeyannu holi	'stitch the clothes'
	mara hattu	maravannu hattu	'climb up the tree'
	e:ṭu koḷu	e:ṭannu koḷu**	'beat' (give a slap)

Those given in the first column are accepted idiomatic usages and those in the second column, though grammatical, are unacceptable in normal speech. The examples marked with one asterisk are not quite readily acceptable, even grammatically and the usages like the ones marked with double asterisk are definitely unacceptable in either grammatical or colloquial usages. However, there is one example, viz., *ba:gilu tege* 'open the door' where there is a poetic variation, *ba:gilanu tereḍu seṛveyanu koḷo hariye* 'O! Hari, open the door and give me the opportunity of serving you' (Kanakada:sa's song, 15th Cen. AD), where the accusative marker occurs overtly with the neuter noun. This is unacceptable either in modern colloquial or written forms of Kannada.

The presence of a transitive verb in the sentence implies that these nouns (i.e., the unmarked ones) are in the accusative case.

(3) *Instrumental and Ablative* -inda (homophonous)

The Instrumental and Ablative case markers are homophonous. The distinction between them has to be based on the nature of the verb in a sentence, i.e., Ablative, when there is a motion verb, like 'come', 'go', 'fall' etc., and Instrumental, elsewhere. The corresponding meaning in English for Instrumental case is 'by' 'with' and for Ablative is 'from'.

e.g., *Instrumental* :

<i>mara d-inda mane kaṭṭu</i>	'build the house (using) the tree'
<i>kaṇṇ-inda noḍu</i>	'see by (through) the eye'
<i>kivi-y-inda keḷu</i>	'hear by (through) the ears'

Ablative :

<i>mara-d-inda haṇṇu bittu</i>	'A fruit fell from the tree'
<i>mane-y-inda bande</i>	'I came from the house'
<i>u:r-inda ka:gada bantu</i>	'The letter came from home'
<i>bha:rata-d-inda bande</i>	'I came from India'

When the non-neuter nouns have instrumental case suffix, the sentence is passive of an underlying sentence that has subject object construction.

e.g., a: kelasa nanninda a:yitu 'That work was accomplished by me' for which the underlying sentence is: a: kelasa(vannu) na:nu ma:ide 'I did the work.'

annaninda na:nu doḍḍavana:de 'I became big by my Elder brother' The underlying sentence for this is :

anna nannannu doḍḍavana:gi ma: idaru 'My elder brother made me big (i.e., My elder brother brought me up).

4. Comparative :

Comparison between two persons, places or things etc., is also an important grammatical category and it must also be accounted for under the cases. However, from the point of view of ka:raka relation there is some uncertainty regarding this. Comparative case is expressed in Kannada as follows :

(1) By using the suffix-inda, as in the instrumental and ablative constructions. But there are no transitive or motion verbs as in the above cases.

e.g., lalita ra:dheyinda cikkavaḷu 'Lalitha is younger than Radha'

taleyinda doḍḍa muṇḍa:su 'The turban that is bigger than the head'

nagaradinda haḷḷi sukha 'Village (life) is happier than city (life)'

khadḡadinda doḍḍadu le:khani 'The pen is mightier than the sword'

(2) By using-inta after the dative inflected nouns. This construction is more acceptable than the above ones. There is scope for ambiguity in the type of sentences given under (1) above.

lalita ra:dheginta cikkavaḷu 'Lalitha is younger than Radha'

taleginta doḍḍa muṇḍa:su 'The turban that is bigger than the head'

khadḡakkinta le:khani doḍḍadu 'The pen is mightier than sword'

(5) *Dative* : -ke, -ge, -ige.

-ke occurs after N-a + k- stems.

N = Noun

-a = ending in a

e.g., mara k-ke 'to the tree', nagara-k-ke 'to city'

u:ṭa-k-ke 'to meals' etc.,

-ge occurs after all other vowel ending nouns :

e.g., tande-ge 'to father'; ta:yi-ge 'to mother'

-ige occurs after all other consonant ending nouns (including-n-of -an-, see stem formation)

e.g., aṇṇa-n-ige 'to elder brother'; akka-n-ige 'to elder sister'

appa-n-ige 'to father' maragaḷ-ige 'to the trees'

ka:ḍ-ige 'to the forest'

(6) *Genitive*: -a

appa-n-a 'father's', aṇṇa-n-a 'elder brother's'

akka-n-a 'elder sister's' akki-y-a 'of the rice'

mane-y-a 'of the house', tande-y-a 'father's',

mara-d-a 'of the tree', guru-v-ḷn-a 'teacher's'

karu-v-ḷn-a 'of the calf'

(7) *Locative* : -alli

mane-y-alli 'in the house', u:r-in-alli 'in native place'

ko:ṇe-y-alli 'in the room'

The locative case suffix, when occurs with human nouns, it indicates the meaning 'with'

e.g., nann-alli 'with me', avan-alli 'with him'

tande-y-alli 'with father'

The locative is also indicated by using post-positions after the nouns in genitive case :

e.g., mara-d-a me:le 'on the tree', me:j-in-a me:le 'upon the table'

mara-d-a keḷage 'under the tree'; mane-y-a oḷage

nann-a hattira 'with me'

'inside the house'

(8) *Vocative* :

This is indicated by lengthening the final vowel in all vowel ending nouns. -e: will be added to nouns ending in consonants, mostly for dramatic purposes :

e.g., appa: 'O! father'; akka: 'O! elder sister'
 aṇṇa: 'O! Elder brother'; appa-n-e: 'O! father'
 de:var-e: 'O! God', guru-v-e: 'O! teacher',
 makka!-e: 'O! Children' mara-v-e: 'O! tree'

3.1.5 ADJECTIVES :

Adjectives are the qualifying elements that precede the nouns. These elements are of three types :

- (1) Nouns by themselves,
- (2) Other elements from which nouns can be derived by adding number/gender suffixes
and
- (3) Relative participle constructions.

The adjectives do not have comparative degrees nor do they have concordance with nouns. They refer to the size, shape, colour etc., and also they occur with -a finally.

e.g., doḍḍa mane 'big house'; saṇṇa mane 'small house';
 cikka huḍuga 'small boy'; cikka huḍugi 'small girl'
 soṭṭa muṭi 'ugly face', hosa pustaka 'new book'
 haḷeya grantha 'old book'

The adjectives ending in -i or -e can also have the final vowel lengthened sometimes, or, -a added to them :

biḷi ka:gada 'white paper', biḷi hasu 'white cow'

biḷiya hasu 'white cow'

haḷe mane 'Old house', haḷe:mane 'ibid', haḷeya mane 'ibid'

The adjectives can also be transformed into predicates by adding the number/gender suffixes to them and changing the word order.

e.g., mane doḍḍadu	'the house is big'
mane cikkadu	'the house is small'
huḍuga cikkavanu	'the boy is small'
huḍugi cikkavaḷu	'the girl is small'
pustaka hosatu (hosadu)	'The book is new'
grantha haḷeyadu	'the book is old'

2. When a noun preceded another noun, the first noun is a qualifier of the following one :

e.g., hesiru kra:nti	'green revolution'
beṅki peṭṭige	'match box'
guṇḍu su:ji	'pin'
kempu baṇṇa	'red colour'

3. Relative participle:

The adjectives formed both by nouns as well as other elements can be tagged with past relative participle form of *a:gu* 'to become' viz., *a:da* 'that which has become', which qualifies the nouns that follow it.

e.g., doḍḍadu a:da mane	→ doḍḍada:da mane	'the house that is big'
cikkavanu a:da huḍuga	→ cikkavana:da huḍuga	'the boy who is small'
cikkavaḷu a:da huḍugi	→ cikkavaḷa:da huḍugi	'the girl who is small'
hosatu a:da pustaka	→ hosata:da pustaka	'the book that is new'

(Note: a few examples like *hasiru kra:nti* 'green revolution', and *o:re no:ṭa* 'side glance' do not fit into this expansion and

obviously they have different syntactic relation, the details of which are not explained here)

The relative participles of other verbal stems also behave like the adjectives :

e.g., a:ḍida huḍuga 'the boy who played'
a:ḍuva huḍuga 'the boy who is/will be playing'

3.2 Verbs :

There are two types of verbs : (1) Finite and (2) Non-finite, where the former has reference to the gender-number of the subject of the sentence and the latter does not have it. The finite verbs are sentence closing elements and as they contain gender-number reference in them, they are miniature sentences by themselves. The non-finite verbs require another finite verb to close the sentence. Both have tense indicators.

The transitive and intransitive distinction is not morphological in Kannada. The distinction is made in the following way: (1) Transitive- if there is an object in the sentence, which carries the accusative case marker either overtly or covertly, (2) Intransitive, otherwise. Causative has a suffix and therefore it is denoted morphologically.

3.2.1 Finite verbs :

3.2.1.1 Positive constructions : The structure of finite verb is :

St $\pm$ Cs + T + Pt) (St = Stem, Cs = Causative suffix,
T = Tense and Pt = Pronominal termination)

3.2.1.1.1 Pronominal terminations :

The Pronominal terminations (Pt) indicate the number-gender of the subjects of the sentences. There are two sets of Pts: (1) Common for the Past and Future tense finite verbs and (2) special for the Present tense finite verb. The following are the Pts of Kannada verbs :

		<i>Past & Fut. verbs</i>		<i>Present-verbs</i>	
		Sg.	Pl.	Sg.	Pl.
Ist Pn.		-e (nu)	-evu	-e:ne	-e:ve
2nd. Pn.		-i'(-e)	-iri	-i:	-i:ri
3rd. Pn.					
	Masc.	-a(nu)	-aru	-a:ne	-a:re
	Fem.	-aļu	-aru	-a:ē	-a:ie
	Neut.	-itu	-uvu	-ade	-ave
		-udu	-uvu	-ide	-ive
		-adu	-avu		

3.2.1.1.2 Tenses :

Grammatically there are markers for three tenses, viz., Past, Present and Future. But in actual usages, only two tenses; Past and Present are used in finite verb constructions, where the present finite verb is used for future tense verb also. But in adjectival participle construction, past and future tenses are used.

3.2.1.1.2.1 Past tense .

-t-, -d-, -t-, -d-, -k-, -ld-, and -i- are the past tense markers. Except, -t- and -d-, the others occur in predictable environments. The conditions for the predictable allomorphs of the past tense morpheme are as follows :

(1) -t-, when the root/stem ends in -d- and the latter is assimilated to -t-.

(2) -d-, when the root/stem ends in -ṇ-, or, !, where ! > ṇ before -d-.

(3) -k- when the root/stem ends in -g- which is assimilated to -k-.

(4) -ld- in (1) monosyllabic roots/stems that end in (a) clusters of consonants, (b) geminate consonants, (c) when the

consonant ending root/stem (other than a:gu and ho:gu), which have a long vowel and (2) in disyllabic roots/stems ending in consonants.

(5) -i- before pause in participle constructions in the roots/stems mentioned above.

The verb stems of Kannada are classified into four main classes on the basis of the Past tense markers. The exhaustive list of such classes is given in appendix and here only representative examples are given under the respective markers:

<i>Class</i>	<i>Examples</i>		<i>Meaning of the root stem</i>
I.A	(i)	i:y-t- It-t-	'give'
	(ii)	her-t- het-t-	'give birth'
I.B	(i)	nił-t nin-t-	'stand'
	(ii)	so:l-t- so:-t-	'to be defeated'
I.C		kali t- kali-t-	'learn'
II.A.		a:g-d- a:-d-	'become'
		a:g-i a:g-i	'become'
II.B.		ir-d- id-d-	'be'
II.C		ka:y-d- ka:d-	'be hot'
II.D		agi-d- agi-d-	'dig, bite'
III.A	(i)	ka:ṇ-ḍ kaṇ-ḍ	'see'
	(ii)	koł-ḍ- koṇ-ḍ-	'buy'
	(iii)	uṇ-ḍ- uṇ-ḍ-	'eat a meal'
III.B.		sig-k- sik-k-	'be caught'
III.C.		iḍ-ṭ- iṭ-ṭ-	'keep'
IV.A	(i)	tumb-Id tumb-id	'be filled'
	(ii)	aṭṭ-id- aṭṭ id	'chase'
	(iii)	a:ḍ-id- a:ḍ-id-	'play'

<i>Class</i>		<i>Examples</i>	<i>Meaning of the root/stem</i>
IV.B.	(1) (a)	agal-id- agal-id-	'separate'
	(b)	kalak-id- kalak-id-	'shake'
IV.C.	(1)	apaharis-id-	'steal'
	(2)	a:ris-id-	'elect'

3.2.1.1.2.2 Present tense :

The present and future tenses do not have a number of markers, as in the case of past tense and each of them have only one marker. -utt- is the present tense marker and it occurs before the special set of Pts; and also before -a: the continuous marker in non-finite constructions.

<i>Example</i>	<i>Root meaning</i>
li:y-utt-	'give'
nll-utt- nlll-utt	'stand'
hor-utt-	'carry a load'
so:l-utt-	'be defeated'
kali-utt- kali-y-utt-	'learn'
a:g-utt-	'become'
ir-utt-	'be'
ka:y-utt-	'to be hot'
agi-utt- agi-y-utt-	'bite, dig'
ka:n-utt-	'see, appear'
ko:l-utt- ko:l-utt-	'buy'
un-utt- un-utt	'eat a meal'
sig-utt-	'obtain, be caught'
q-utt-	'keep, place'
tumb-utt-	'fill'
at-utt-	'chase'
a'q-utt-	'play'

*Example**Root meaning*

agal-utt-

'be separated'

kalak-utt-

'shake'

apaharis-utt-

'snatch'

a:ris-utt-

'elect'

To denote the future meaning in the finite constructions of present tense, adverbs of time, such as *na:le* 'tomorrow', *na:iddu* 'the day after tomorrow', or phrases containing the time nouns preceded by future adjectival participle *baruva* 'the coming', *mundina* 'of the next', are used in the sentences.

e.g., *na:le barutte:ne* 'I shall come tomorrow'

baruva va:ra no:ḍutte:ne 'I shall see next week'

mundina varuṣa koḍutte:ne 'I shall give the next year'

3.2.1.1.3.3. Future tense :

-uv- is the future tense marker which occurs before the Pts., that are common for past and future tense finite constructions in literary form of Kannada and also before the adjectival participle marker.

*Example**Root meaning*

i:y-uv-

'give'

nil-uv- nill-uv-

'stand'

hor-uv

'carry a load'

so:l-uv-

'be defeated'

kali-uv- kali-y-uv-

'learn'

a:g-uv-

'become'

ir-uv-

'be'

ka:y-uv-

'to be hot'

agi-uv- agi-y-uv

'bite, dig'

ka:r-uv-

'see, appear'

ko:l-uv- ko:l-uv-

'buy'

*Example**Root meaning*

uṇ-uv- uṇṇ-uv-

'eat a meal'

sig-uv-

'obtain, be caught'

iḍ-uv-

'keep, place'

tumb-uv-

'fill'

aṭṭ uv-

'chase'

aḍ-uv-

'play'

agal-uv-

'be separated'

kalak-uv-

'shake'

apaharis-uv-

'snatch'

a:ris-uv-

'elect'

3.2.1.1.2.4. Indefinite future

This is past tense based, in that, a set of Pronominal terminations occur with the past stem. But for the initial long vowels, the Pts occurring in these constructions are the same as those that occur in the past and future finite verbs. -udu, and, -uvu, the Neut.sg. and Pl. forms of Past and future finite forms do not have any corresponding lengthened forms.

The following are the Pts of indefinite future finite verbs :

	<i>Singular</i>	<i>Plural</i>
1st st Pn.	-e:nu	-e:vu
2nd Pn.	-i:	-i:ri
3rd Pn.		
Masc.	-a:nu	-a:ru
Fem.	-a:ḷu	-a:ru
Neut.	-i:tu	-a:vu

The use of second person singular and plural Indefinite future constructions is rare.

Example :

na:nu bande:nu 'I may come' na:vu bande:vu 'We may come'
 avanu ivanu banda:nu 'This/That man may come'

ava!u'iva!u banda:lu	'This/That woman may come'
adu!du bandi:tu	'That/This thing may come'
avaru'ivaru banda:ru	'Those/These men may come' or, Those/ women may come'

The third person superior plural forms (M. & F. Pl) is also used for Masculine singular and Feminine singular honorific.

3.2.1.2. Negative finite verbs : St $\pm$ Cs + Pt

This type of Negative finite verbs e.g., ma:den 'I do not do' ba:ren 'I will not come' etc. were frequent in Old Kannada.

In Modern Kannada, only prohibitive verbs have the negative finite constructions and that too with Neut.Sg.Pt. Other negatives, as given above, i.e., those having 1st, 2nd and 3rd Pn.non-neuter Pts., are very rare and even if they occur, they do so only in archaic type of poetic style. In negatives, the tense is not indicated. Another archaic type of negative construction is by tagging illa, or, alla, the negative elements to finite verbs, e.g., *bandanilla* 'He did not come', *ko:tenilla* 'I did not give', where the tense is indicated by the respective finite verbs. In Modern Kannada, the finite verbs of past and future tenses with -du the neut.sg. ending, are followed by -illa, or, -alla, e.g., *bandudu illa* 'did not come', *baruvudu illa*, 'will not come', which is common for all persons and genders.

-illa refers to non-existence of a thing, whereas, -alla refers to only the different thing than the one talked about.

e.g., *avanu illa* 'He is not present'
avanu alla, ivanu 'Not he, but this man'

Past tense is indicated covertly in Negative verbs by the constructions that have the infinitive form + illa. This is quite frequent in Modern Kannada.

e.g., *baral-illa* 'did not come'
tinnal-illa 'did not eat'
nillal-illa 'did not stand' etc.,

These are common for all persons and genders.

3.2.1.3 Casuatives :

Causative markers occur between stems and the tense markers. When the verb roots end in-yu, the same is optionally elided before the causative markers. In all other roots, (C)VC(C)- will be the type of the stem form for affixing the causative marker.

-su and -isu are the two causative suffixes, which are phonologically conditioned :

-su occurs in vowel ending stems.

e.g., bare - su (bare-y-isu) 'to cause to write'

ti|i-su (ti|i-y-isu) 'to cause to know'

-isu occurs elsewhere :

e.g., a:ɖ-isu 'to cause to play'

a:g-isu 'to cause to happen'

ha:r-isu 'to cause to jump, fly'

kaɽɽ-isu 'to cause to build'

Occasionally, when the -e ending stem is preceded by e, in the preceding syllable, the final -e, is changed into -a.

e.g., be|e + su → be|asu 'to cause to grow'

3.2.2. Non-Finite verbs :

3.2.2.1. Participles :

There are two types of participles: (1) Adverbial and (2) Adjectival.

The Adverbial Participles are those followed by a finite verb and the ajectivals, by a noun. Adverbial Participles are further divided as: (i) Past Adverbial and (ii) Negative Adverbial. The Adjectival participles have three sub-divisions as: (i) Past Adjectival, (ii) Future Adjectival and (iii) Negative Adjectival.

3.2.2.1.1 Past Adverbial participle : St + T-

There is no special marker for Adverb and the stem + tense itself forms the Past participle construction. In the case of Past tense marker -id-, -d is dropped before pause (#).

e.g., a:g-i 'having become'; kaḍi-d-u 'having cut'
bare-d-u 'having written';
koṭ-ṭ-u 'having given', he:ḷ-id- he:ḷ -i 'having said'
kaṭṭ-id- kaṭṭ-i 'having tied'

3.2.2.1.2 Negative Adverbial Participle : St + ade

Mono-syllabic roots (excluding the enunciative -u), have (C)VC(C) as stem before the Negative Adverbial Participle marker -ade. In all other examples, root = stem, when the root contains two or, more syllables.

e.g., ke:ḷ-ade 'not having heard'; kaḍi-y-ade 'not having cut.'
koṭ-ade 'not having given'

3.2.2.1.3 Adjectival Participle : St + T + a / St + ade + a

-a occurs after the tenses or, Negative markers and the whole construction is followed by a noun or pronoun, (mostly the third person). Usually the third person pronouns are compounded and in the process, $V_1 + V_2 \rightarrow V_2$. In case there is any necessity of particularising an individual, they are not compounded.

(i) Past Adjectival Participle :

e.g., kaḍi-d-a # avanu $\rightarrow$ kaḍidavanu 'the one who cut'
bare-d-a # avanu $\rightarrow$ baredavanu 'the one who wrote'

(ii) Future Adjectival Participle :

e.g., baru-uv-a # avanu $\rightarrow$ baruvavanu 'the one who will come'
bareyu-uv- # avanu $\rightarrow$ bareyuvavanu 'the one who will write'

(iii) *Negative Adjectival Participle :*

e.g., kaḍiyu + ade + a → kaḍiyada 'that which some one has not cut'

ke:lu + ade + a → ke:lada 'that which some one has not asked'

3.2.2.2. *Infinitives :*

- (i) The monosyllabic roots have (C)VC- as stems.
- (ii) Polysyllabic roots will be directly added with the infinitive markers.

The infinitive verb constructions are followed by the Finite, Imperative, or, Hortative markers. When they are followed by Finite verb *a:yitu* 'it became', the whole construction has a passive meaning. But, the passive is impersonal, since there is no reference to any subject, e.g., *bahuma:nagaḷannu geddavarige hancala:yitu* 'prizes were distributed to the winners'. -a-, -alu, -alikke are the markers for Infinitive. -alu and -alikke are in free variation except before Negative verb-illa, where the whole construction indicates the Past Negative meaning.

e.g., -a before pause (#)

bar a be:ku 'must come' koḍ-a be:ku 'must give'

ke:lu-a bahudu 'can ask' koḍ-a be:ḍa 'don't give'

-alu occurs before vowel beginning words and it is in free variation with -alikke. But the infinitive construction with -alu before illa, the Negative element, indicates the Past tense and that with -alikke, before the Negative -illa does not indicate any tense. The form with -alikke is to be considered as a verbal noun.

e.g., ke:lu-a-alu illa → ke:lu:alilla 'did not ask'

barey-alu illa → bareyalilla 'did not write'

bara-alike illa → baralikkilla 'coming not'

-alu occurs before the Hortative marker -i (see under Hortative).

3.2.2.3. Hortative

There are two types of Hortative verbs: (1) Third person without any gender number distinction and (2) First person plural.

(1) Inf + i = Hortative 3rd person.

e.g. bar-al-i 'let some one come', koḷ-al-i 'let some one give'
tinn-al-i 'let some one eat', biḍ-al-i 'let some leave'

(2) Inf + o:ṇa, or -uva = Hortative 1st person pl.

e.g., bar-uva, bar-o:ṇa 'let us come'
bare-y-uva, barey-o:ṇa 'let us write'

3.2.2.4 Progressive negative :

The negative elements -illa and alla following a continuous tense construction express the progressive negative meaning :

e.g., barutta + illa → baruttilla 'not coming'
o:dutta + illa → o:duttilla 'not reading'
o:ḍutta + alla, naḍeyutta 'not running, but walking'

3.2.2.5 -illa and -alla following nouns :

e.g., ra:ma illa 'Rama (is) not (present)'
avanu illa 'He (is) not (present)'
alli illa '(It) (is) not there'

ra:ma alla kṛṣṇa 'not Rama but Krishna'
avanalla ivanu 'not he, but this man'
alli alla illi 'not there but here'

3.2.3 conditional : Past stem + -are

e.g., band-are 'if came', koṭṭ-are 'if gave'
tind-are 'if ate' o:did-are 'if read'

3.2.4 Conjunctive : -u:....-u :

This marker occurs linking verbs and nouns.

e.g., bandu:	ho: giy-u:	'having come and gone'
tindu:	kuḍidu:	'having eaten and drank'
ddaru:	ho:daru:	'even if one is present or goes'
ra:manu:	kriṣṇanu:	'Rama and Krishna'

3.2.5 Imperatives :

No special markers are added in the case of 2nd. pn. sg. and the root, with or, without partial change suggests the imperative meaning. The roots *bar* 'to come' and *tar-* 'to bring' have alternant forms as :

bar → ba: Imp. sg. 'you come'; tar- → ta: 'you bring'

bar → ban- before 2nd pn. pl. marker -iri or, i. tar → tan-;

eg., ban-i (ri) → banni (ri) 'you come, pl', tan-i (ri) → tanni (ri) 'you bring'.

(barri, tarri are dialectal variant forms: Dharwar Dialect).

3.2.5.1. Imperative sg:

The roots ending in -yu will drop the same in Imperative sg.
e.g., bareyu - bare 'you write', kaḍiyu - kaḍi 'you cut'

All other roots by themselves will be in Imperative sg.
e.g., koḍu 'you give', no:ḍu 'you see' etc.

23.5.2 Imperative pl :

-iri is used always in -yu ending roots. It is in free variation with -i, elsewhere.

e.g.,	kuḍiyu + iri	—	kuḍiyiri	'you drink'
	bareyu + iri	—	bareyiri	'you write'
	ke:ḷ-i, or, ke:ḷ-iri			'you listen'
	koḍ-i, or, koḍ-iri			'you give'
	ho:g-i, or, ho:g-iri			'you go'

3.3. ADVERBS

Demonstrative and Interrogative bases form the adverbs in combination of particles and these constructions are customarily

known as adverbs of time, manner, place etc., even though they are not the modifiers of the verbs. A few of them, viz., those denoting time, place, quantity and direction may be added with some of the case markers.

The demonstrative bases consisting of long vowels have shortened alternant forms before the particles of -CC- type, where, -CC- may be either a consonant cluster or geminate consonant.

e.g., a + ntu 'in that manner' i + ntu 'in this manner'
a + nthā 'of that kind' i + nthā 'of this kind'

(The first pair of the above is indeclinable and the next one can be further added with -du, when it becomes nominalised and further case markers can be added to it.

e.g., anthadu 'the thing of that kind' (nom)
anthadannu 'the thing of that kind' (acc)
anthadarinda 'by the thing of that kind' (instr)

a + ndu 'that time', i + ndu 'this time'
a + ştu 'that much', i + ştu 'this much'
a + lli 'there', i + lli 'here'
a + tta(lu) 'that side', i + tta(lu) 'this side'

The long vowel forms of the demonstratives occur with the particles having single consonants.

e.g., a + ga(1-) 'then', i + ga(1-) 'now'

The interrogative base has three alternant forms viz., ya:-, e:- and e- which occur with particles as shown below:

ya:- and e:- are in free variation and occur before -ke and denote purpose :

ya: + ke / e: + ke 'why'

e- occurs with particles consisting of consonant clusters or geminate consonants :

e.g., e + ntu 'how' (manner), e + ndu 'when' (time)
e + nthā 'of what kind' (kind),
e + ştu 'how much' (quantity), e + lli 'where' (place)
a + tta(1-) 'which side' (direction)

...at the ... of the ...
...the ... of the ...
...the ... of the ...

...the ... of the ...
...the ... of the ...
...the ... of the ...

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...the ... of the ...
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KANNADA LANGUAGE LESSONS

PART — B

KANNADA LANGUAGE LESSONS
PART - B

1. Verbless Sentences

1.1 Equative Sentences : 1 (Descriptive types)

		Pr. N	Noun
idu	mane	This (is a)	house
adu	śa:le	That (is a)	school
idu	poṣṭa:fi:su	This (is the)	Post Office
adu	baś sta:nḍu	That (is the)	Bus Stand
adu	raḃḃve ſte:ṣan	That (is the)	Railway Station
idu	pustaka	This (is a)	book
idu	me:ju	This (is a)	table
ivanu	huḍuga	He (is a)	boy
iva!u	huḍuḡi	She (is a)	girl
avanu	muduka	He (is an)	old man
ava!u	muduki	She (is an)	old woman
avaru	makka!u	These (are)	children
idu	na:yi	This (is a)	dog
idu	bekku	This (is a)	cat
adu	dana	That (is a)	cow
adu	ettu	That (is an)	ox
idu	karu	This (is a)	calf
idu	doḍḍadu	This (is a)	big one
adu	cikkadu	That (is a)	small one
ivanu	doḍḍava (nu)	He (is a)	big man / boy
avanu	cikkava (nu)	He (is a)	small boy
avanu	baḍava (nu)	He (is a)	poor man
iva!u	doḍḍava!u	She (is a)	big woman / girl
iva!u	cikkava!u	She (is a)	small girl

iva!u baḍava!u	She (is a) poor woman / girl
(Interrogative type)	
adu + e:nu > ade:nu	What (is) that ?
idu + e:nu > ide:nu	What (is) this ?
avanu / ivanu } ava!u / iva!u } ya:ru avaru / ivaru }	Who (is) that man / boy this man / boy that woman / girl this woman / girl those men ' women these men / women

1.2 Equative Sentences-2 (Descriptive)

Pr. N	Gen/Poss	Noun
-------	----------	------

1.2.1 Possessives

Idu nanna mane	This (is) my house
adu namma śa:le	That (is) our school
Idu nanna pustaka	This (is) my book
Idu nanna na:yl	This (is) my dog
Idu nanna pennu	This (is) my pen.

1.2.2 Genitive

Iva (nu) namma huḍuga	He (is) my son (my boy)
Iva!u namma huḍuḡl	She (is) my daughter (my girl)
Iva (nu) nanna tamma	He (is) my younger brother
ivaru namma aṇṇa	He (is) my elder brother
Iva!u nanna taṅgi	She (is) my younger sister
ivaru namma akka	She (is) my elder sister
ivaru namma attige	She (is) my sister-in law (elder)
Iva!u nanna na:dlni	She (is) my sister-in-law (younger)
Iva(nu) nanna bha:va! mayduna	He (is) my brother-in-law (younger)
ivaru namma bha:va	He (is) my brother-in-law (elder)

ivaru namma tande

He (is) my father

ivaru namma ta:yi

She (is) my mother

Note :

ivaru namma gaṇḍa

He is my husband

ivaḷu/ivaru namma heṇḍati

She is my wife

(Interrogative)

idu/adu ya:ra — [non-kinship nouns] ?

ivanu 'avanu ya:ra — [kinship-inferior nouns] ?

ivaru avaru ya:ra — [kinship-superior nouns] ?

Transformation : shifting of -du (Neut.sg suffix) to Interrogative pronoun ya:ra- in Non-Genitive sentence.

adu → a: ya:ra-du

e.g., adu ya:ra mane ? → a: mane ya:ra-du?

idu → i: ya:ra-du

e.g., idu ya:ra pustaka? → i: pustaka ya:ra-du?

Notes :

1. The words referring to public places like Post Office, Bus Stand or Railway Station etc., do not have any personal attachments to an individual and so they do not ordinarily come in the possessive sentences. Such nouns may be sometimes preceded by the possessive like pronouns "namma" for example : *idu namma po:ṣṭ a:fi:su*, *namma railve ṣṭe:ṣan* etc., meaning the Post Office/Railway Station belonging to our village, town etc.

2. In possessive constructions only sg. and pl. of First person is clearly distinguished in both form and meaning, whereas in genitive, *namma* will occur sometimes when referring to a single individual. This is always done in order to show respect and politeness to the person referred to in the following nouns, when the person is senior to the speaker. Occasionally the speaker may use plural form (in genitive pronoun) even when referring to some youngsters or inferiors, if he is talking to a person who is inferior to the speaker., e.g., *ivanu namma maga* 'he is my son'.

3. The participial nouns derived from adjectival bases by adding the gender suffixes, cannot be preceded by any possessive or genitive form of the pronouns. They cannot have adjectives preceding them also, whereas, in other nouns, there is no such restriction.

E.g :

ivanu doḍḍavanu	cannot become
ivanu nanna doḍḍavanu	
ivanu doḍḍavanu	cannot become
ivanu candada doḍḍavanu	

List of kinship terms in Kannada :

(i) Younger to Ego

Males :

tamma	Younger brother
maga(nu)	son
aḷiya(nu)	son-in-law; sister's son to brother brother's son to sister

Females	
taṅgi	younger sister
magaḷu	daughter
sose	daughter-in-law; sister's daughter to brother brother's daughter to sister
naḍḍini	sister-in-law mother's brother's or, father's sister's daughter.

bha:va/ mayduna	brother-in-law mother's brother's or, father's sister's son
--------------------	--

(ii) Senior to Ego

tande	father
appa	(Vocative)
doḍḍatande	father's E. Brother or
doḍḍappa	M's E.S's
(Vocative)	Husband

ta:yi	mother
amma	(Vocative)
doḍḍata:yi	Father's E. Brother's wife or
doḷḍamma	M's. E.S.
(Vocative)	

<i>Males :</i>		<i>Females :</i>	
cikkatande	F's Y.B. or	cikkata:yi	F.Y. B's wife
cikkappa	M's Y.S's	cikkamma	or M's Y.S
(Vocative)	Husband	(Vocative)	
ma:va	father-in-law	atte	mother-in-law
	M's brother		M's B's wife
	F's S's		F's S.
	husband		
bha:va	brother-in-law	a:ttige	sister-in-law
	M's B's son		M's B's
	F's S's son		daughter
			F's S's
			daughter
ajja	grandfather	ajji	grandmother
	F's or M's		F's or M's
	father		mother
<i>General :</i>	gaṇḍa husband	heṇḍati	wife
<i>Addressing formally :</i>	sva:mi: 'Master!'	amma :	'madam, mother!'
	ayya : ,, ,,	akka	'E. Sister!'
			also ender- ingly Elder's calling of girl
<i>Endearingly :</i>	appa 'father'	'amma	mother'
	Elder's		Elders calling
	calling young boy		young girl
	aṇṇa:		
	E 'brother'	akka:	,,

1.3 Equative sentences

3: Adjective preceding the predicate (Nouns)

Pr. N	Adj	Noun
-------	-----	------

idu doḍḍa mane

This (is a) big house

idu saṇṇa mane

This (is a) small house

idu cikka mane	This (is a) small house
avaru doḍḍa manuṣya (ru)	He (is a) big man
idu oḷḷe kathe	This (is a) good story
idu oḷḷe pustaka	This (is a) good book
idu haḷe kaṭṭaḍa	This (is an) old building
avanu keṭṭa huḍuga	He (is a) bad boy
Idu sundara no:ṭa	This (is a) beautiful scene

EMPHATIC :

idu bahaḷa doḍḍa mane	This (is a) very big house
avaru bahaḷa oḷḷe jana	He (is a) very good man
avaru bahaḷa oḷḷe manuṣya	He (is a) very good man
idu bahaḷa tampu prade:ṣa	This (is a) very cool place
avaḷu bahaḷa sundara huḍugi	She (is a) very beautiful girl

TRANSFORMATION :

idu doḍḍa mane → i : mane doḍḍadu	This house is big
idu saṇṇa mane → i : mane saṇṇadu	This house is small
idu cikka mane → i : mane cikkadu	This house is small
idu bahaḷa doḍḍa mane → i : mane bahala doḍḍadu	This house (is) very big etc.

Gender concordance between Adjectives and Nouns : 3 (a)

avanu ja:ṇa huḍuga*	He (is a) clever boy
avaḷu ja:ṇe huḍugi*	She (is a) clever girl

* *ja:ṇa* qualifies nouns belonging to all genders, However rarely the above type of constructions also occur.

1.4 Equative sentences that have derived Nouns as predicates 4:

ivanu ja:ṇa	He (is a) clever man/boy
ivaḷu ja:ṇe	She (is a) clever woman/girl
ivanu kuruḍa	He (is a) blind man/boy
ivaḷu kuruḍi	She (is a) blind woman/girl
ivanu kuṇṭa	He (is a) lame man/boy
ivanu kivuḍa	He (is a) deaf man/boy
ivanu mu:ka	He (is a) dumb man/boy
ivaḷu kuṇṭi	She (is a) lame woman/girl
ivaḷu mu:ki	She (is a) dumb woman/girl
ivaḷu kivuḍi	She (is a) deaf woman/girl
ivanu tuṇṭa	He (is a) mischievous man/boy
ivaḷu tuṇṭi	She (is a) mischievous woman/girl
ivanu hosaba	He (is a) new man/boy
ivaḷu hosabaḷu	She (is a) new woman/girl
idu hosatu	This (is a) new thing
ivanu haḷaba	He (is a) old man/boy
ivaḷu haḷabaḷu	she (is an) old woman/girl
idu haḷatu	This (is an) old thing
idu haḷeyadu	This (is an) old thing

Transformation :

The derived nouns which occur as predicates can also function as attributes when they are followed by other nouns that correspond to their gender. The sentences are derived by the following transformations. E.g., ivanu huḍuga + ivanu ja:ṇa
 → ivanu ja:ṇa huḍuga

Examples :

ivanu kuṇṭa huḍuga	He (is a) lame boy
ivanu kuṇṭa manuṣya	He (is a) lame man

idu kuṇṭu kudure	This (is a) lame horse
ivaḷu kuṇṭu huḍugi	She (is a) lame girl
ivaḷu kuṇṭa huḍugi	She (is a) lame girl
ivaḷu kuṇṭa heṅgasu	She (is a) lame woman
ivanu mu:ka huḍuga	He (is a) dumb boy
ivaḷu mu:ki huḍugi*	She (is a) dumb girl
avanu kivuḍa huḍuga	He (is a) deaf boy
avaḷu kivuḍi huḍugi*	She (is a) deaf girl
ivanu tuṇṭa huḍuga	He (is a) mischievous boy
ivaḷu tuṇṭi huḍugi	She (is a) mischievous girl
ivaḷu tuṇṭa huḍugi	She (is a) mischievous girl
ivaru } ivugaḷu }	These (are) mischievous children

* Rarely such forms occur.

Interrogative :

1. ya:ru + derived noun e.g., ya:ru ja:ṇa ?
ya:ru kivuḍa, ya:ru kuṇṭa, ya:ru tuṇṭa
ya:ru kuṇṭi, ya:ru tuṇṭi etc.
2. By affixing (i). -ne: to Masc. derived nouns : e.g.,
ivanu ja:ṇa-ne: ?, or, ivanu ja:ṇa huḍuga-ne: ?
(ii). -le: to the Masc. form of the nouns to derive
interrogative form of feminine.
e.g., ivaḷu ja:ṇa-le:, ivaḷu kuruḍa-le: ? etc
(iii). by affixing -ye:/ya: to -e or -i ending
derived nouns:
e.g., ivaḷu ja:ṇe-ya: ? ivaḷu ja:ṇe:ye: ?
ivaḷu tuṇṭi-ye: ? ivaḷu tuṇṭi:ya: ?
(iv). by affixing -e: after the neuter derived nouns or
any noun that ends in -u, e.g., idu hosatu -e: ? idu
haḷeyadu -e: ivaḷu hosabaḷu -e: ? etc. In all such cases
-u of the noun is dropped before -e:

1.5. Sentences with noun based adjectives : 5

Even though the first noun of the N+N construction is a qualifier the whole construction has to be taken as a compound like, e.g. *guṇḍusu:ji* - 'pin'. In a few instances the same N+N construction may have N—a+N construction where the meaning is different.

e.g. *beṅki peṭṭige* is a compound meaning simply match box, i.e., box which is an instrument to obtain fire. *peṭṭige* and *beṅki* are in instrumental relation. The same, when it occurs as *beṅkiya peṭṭige*, the box means fire box i.e., the fire itself is in the form of a box.

<i>idu ni:rina ko:la</i>	'This (is) (a) water pool'
<i>idu pa:ṭha pustaka</i>	'This (is) (a) text book'
<i>idu beṅki peṭṭige</i>	'This (is) (a) match box'
<i>idn beṅki kaḍḍi</i>	'This (is) (a) match-stick'
<i>idu gha:ṭi ma:rga</i>	'This (is) (the) ghat road'
<i>idu ka:ḍu da:ri</i>	'This (is) (a) forest path'
<i>idu ge:ru mara</i>	'This (is) (a) cashew tree'
<i>idu bayalu gadde</i>	'This (is) (a) wet paddy field'
<i>idu majalu gadde</i>	'This (is) (a) dry paddy-field'
<i>idu a:ṭada bayalu</i>	'This (is) (a) play-ground'
<i>idu u:ṭada ko:ṇe</i>	'This (is) (a) dining hall'
<i>idu u:ṭada ho:ṭelu</i>	'This (is) (a) meals hotel'
<i>idu pustakada ci:la</i>	'This (is) (a) bag for books'
<i>idu bi:gada kai</i>	'This (is) (a) key of the lock'
<i>idu haṅcina mane</i>	'This (is) (a) tiled house'
<i>idu hullina mane</i>	'This (is) (a) thatched house'
<i>idu kallina go:ḍe</i>	'This (is) (a) stone-wall'
<i>idu hu:vina to:ṭa</i>	'This (is) (a) flower-garden'
<i>idu aḍike to:ṭa</i>	'This (is) (a) areca-plantation'
<i>idu tenṅina to:ṭa</i>	'This (is) (a) coconut-grove'
<i>idu ma:vina to:ṭa</i>	'This (is) (a) mango-grove'

idu cinnada aṅgaḍi	'This (is) (a) jewel-shop'
idu javaḷi aṅgaḍi	'This (is) (a) cloth-shop'
idu kaṭṭaṛi aṅgaḍi	'This (is) (a) cutlery-shop'
idu kira:ṇi aṅgaḍi	'This (is) (a) grocery shop'
idu maddina aṅgaḍi	'This (is) (a) medicine-shop' (i.e., pharmacy)
idu hu:vina aṅgaḍi	'This (is) (a) flower-shop'
idu ba:ḷeya to:ṭa	'This (is) (a) plantain garden'
idu marada peṭṭige	'This (is) (a) wooden-box'
idu marada ba:gilu	'This (is) (a) wooden-door'
idu kabbiṇada ba:gilu	'This (is) (an) iron door'
idu maneya ba:gilu	'This (is) (the) door of the house'
idu maneya kiṭiki	'This (is) (a) window of the house'
idu maṅgaḷu:ru raste	'This (is) (the) Mangalore road'

2. Finite Constructions

2.1. Past Finite Verbs :

Stem	Past + Tense suffix	-e (nu), -evu
		-i -iri
		-a (nu)
		-aḷu -aru
		-itu
		-udu -uvu

gurugaḷu śiṣyaṛannu hattira karedaru	The teacher <i>called</i> his students near him.
ellaṛigu : ondondū ba:ḷeya haṇṇannu ittaru	(He) <i>gave</i> one plantain fruit to each of them
kelavu vaṛagaḷa hinde ja:gatika yuddhava:yitu	Some years ago the world-war <i>occurred</i>
adaralli ane:ka sainikaru sattaru	Many soldiers <i>died</i> in it

lalite ondu gaṇḍu maguvannu <i>hettaḷu</i>	Lalita gave birth to a male child
ra:mayya avana holavannu <i>uttanu</i>	Ramayya ploughed his field
magu tiṇḍi be:kendu attitu	The child cried for some eatables
na:nu sne:hitara maneyalli <i>ninte (nu)</i>	I stayed in my friend's house
rame:śa a:ṭadalli so:tamu	Ramesh got defeated in the game
na:nu saykalu biḍalu kalite <i>(nu)</i>	I learnt riding the bicycle
akka ninne u:rige ha:daḷu	My elder sister went to her village yesterday
ni:vu baṇḍa:ga kla:śipalli idde	When you came, I was in the class
na:nu be:ḷigge na:lku gaṇṭege <i>edde</i>	I woke up at four O'clock in the morning
ta:yi aḍigege taṛaka:ṛi <i>koydaru</i>	My mother cut vegetables for cooking
si:tamma nammallige baṇḍaḷu	Sitamma came to our house
anna i: bombe taṇḍa (nu/ru)	My elder brother brought this doll
anna cenna:gi benditu	The rice got cooked well
tuṇṭa huḍuga kannāḍi oḍeda	The mischievous boy broke the mirror
nimma mane huḍukalu u:rella <i>alede</i>	I wandered the whole of the town to find out your house
kamala hu: muḍidaḷu	Kamala wore the flowers
kusuma jeḍe heṇedaḷu	Kusuma plaited her hair
sumana pustaka koṇḍukoṇḍaḷu	Sumana bought herself a book
ma:lini nakkaḷu	Malini laughed
hanumanta lankeyannu <i>suṭṭa (nu)</i>	Hanuman burnt Lanka
nanna ma:tige avanu <i>oppida (nu)</i>	He agreed to what I said

magu ha:lu cellitu	The child <i>spilt</i> milk
go:pu mara hattida (nu)	Gopu <i>climbed</i> up the tree
na:nu sinema; no:ḍide (nu)	I <i>saw</i> a movie
ajji kathe he:ḷidaḷu	Grandmother <i>told</i> us a story
candra mo:ḍagaḷa mareyalli aḍagida (nu)	The moon hid himself* behind the clouds
ra:vaṇa sl:teyannu apaharisida (nu)	Ravana <i>abducted</i> Sita
vidya:rthigaḷu cenna:gi kannaḍadalli saḃbha:ṣisidaru	The students conversed well in Kannada
upa:dhya:yarū pa:ṭha kalisidaru	The teacher <i>taught</i> the lessons (The teacher caused the students to learn)
a:ḷugaḷinda to:ṭavannu agesidaru	Some one <i>caused</i> the servants to dig the garden
ta:yḷ maguvannu mi:yisidaḷu	The mother <i>caused</i> the child to take its bath
ajji maguvannu a:ḍisidaḷu	The grandmother <i>caused</i> the child to play
de:vaki maguvannu toṭṭilalli malagisidaḷu	Devaki <i>made</i> the child lie in the cradle

Class I - the stems that have - t - for Past tense :

I A (i), IA (ii), IB (i), IB(ii) and IC are the sub-classes.

Class II - the stems that have -d- for Past tense :

IIA, IIB, IIC (i), IIC (ii) and IID are the sub-classes.

Class III - the stems that have the phonologically conditioned allomorphs for the past tense :

IIIA, IIIB and IIIC are the sub classes.

Class IV - the stems that have -id- for Past tense :

IVA (i), IVA (ii), IVA (iii), IVB (i) (a)
IVB (i) (b), IVC (i) and IVC (ii) are the sub-
classes. (see appendix - for details).

2.2. Present Finite

Structure :

Stem ending in -u	Present tense -tt-	-e ne, -i, -a:ne, } -a:le }	-e:ve -i:ri --a:re -ave -ive
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na:nu: nimmottige
barutte:ne

I also (will) *come* with you

na:vu baruva varuṣa
nimmallige *barutte:ve*

We (shall) *come* to your house
next year

ni:nu *barutti:ya: ?*

Do you *come*? / Will you *come*?

avanu ahaṅka:radalli
sa-yutta:ne

He *dies* of arrogance (i.e.,
He is extremely arrogant)

a:luḡaḡu to:ṭadalli kaḡe
ki:ḡutta:re

The servants weed the garden
(uprooting the weeds)

ra:mayya hola (vannu)
u'utta:ne

Ramayya *ploughs* the field

magu ha:lu be:kendu
aḡutta:de

The child *cries* for milk

makkaḡu aṅḡaḡadalli
a:ḡuttave

The children *play* in the
court-yard

ni:nu saykalu biḡalu
kaliyutti:ya:?

Do you *learn riding* a bicycle?

tene *baliyuttade*

The stalk of grain *ripens*

rayilu eṣṡu gaṅṡege
ho:guttade?

What o'clock the train *goes*
(leaves?)

maṅḡa to:ṭadinda
haṅṅannu *kadiyuttade*

The monkey *steals* the fruit from
the garden

na:yi maneyannu ka:yüttāde	The dog <i>watches</i> the house
rama: ni:ru tarutta:le	Rama <i>brings</i> water
ra:mu me:jina me:le pustakagaḷannu iḍutta:ne	Ramu <i>places</i> (keeps) the books on the table
ma:le jinuguttade	The rain <i>drips</i>
hottu muḷuguttade	The sun <i>sets</i>
kattala:guttade	It <i>becomes</i> dark

2.3 Tense 3: Future:

Structure :

Stem ending in -u	Future tense -v-	-enu, -i -anu } -aḷu } -udu (-ādu)	-ēvu -iri -aru -uvu (-āvu)
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na:nu na:le *baruve* (nū) = na:nu na:le *barutte:ne*
I shall come tomorrow

ninage haṇṇu tinnalu koduve = ninage haṇṇu tinnalu
kodutte:ne

I shall give the fruit to you
to eat.

Note : The Future finite constructions are rare in Modern Kannada. They, when used, carry a tinge of pedanticity and in all natural speech, only the present tense is used for indicating the Future meaning also. Only in poetry and poetic writing future finite verbs are common. However, the future tense marker is definitely used in Fut. Adjectival (Relative) Participle and also in Participial nouns.

Exercise : For the purpose of acquaintance with the form, the student is recommended to practice the Future tense construction on the pattern of the constructions given above, taking various verb stems given in the appendix.

2.4. Irregular Construction of present finite of the stem *iru-* 'to be' :

Structure :

idd	+	-e:ne,	-e:ve
		-i;	-i,ri
		-a:ne }	-a:re
		-a:le }	
i	+	-de, -ve	

na:nu maneyallidde:n

I *am* in (my) house

na:vu beṭṭada tudyallidde:ve

We *are* on the top of the hill

ni:nu elliddi:

Where *are* you ?

ni.vu elliddi:ri ?

Where are you ? (Pl)

aṇṇa amerika:dallidda:ne

My elder brother *is* in America.

taṅgi avaḷa gaṇḍana
maneyallidda:le

My Younger sister *is* in her
husband's house

ta:yi tande u:rallidda:re

My parents *are* in my native
place

nanna koḍe ellide ?

Where *is* my umbrella ?

hasugaḷu kottigeṇyallive

The cows *are* in the shed

Note : *iru-* occurs as a regular verb under class III B., where, -d- is the marker for Past tense and the final -r of the stem is assimilated to -d. It is also possible to have future finite verbs like *iru-v-emu*, *ira-v-evu*, *irn-v-arū* etc., which have now been replaced by the present finite constructions like *irutte:ne*, *irutte:ve*, *irutta:re* etc. The last ones are structurally present tense verbs, but are used in future finite meaning. These are the regular constructions of the stem *iru-*. But, the examples given in the above sentences are, however, irregular in the sense that *idd-* is a past stem, which is historically, the Past (Adverbial) participle, to which -e:ne, -e:ve, etc., the so-called pronominal terminations are added. These pronominal terminations are specially meant for the present tense conjugation, descriptively. The over-all

temporal meaning of the above finite constructions is that of the Present tense. Hence, it requires that these Present tense verbs have to be analysed as Stem *ir*+Present tense suffix-*d*-, the Pronominal terminations, and explain *ir*-, as *id*-before *d*, just as in Class II B for Past tense conjugation. This amounts to saying that Past and Present tense forms for *ir*- is the same, which is not agreeable. To clarify the position, one must resort to specialised historical explanation and in order to avoid it, this kind of construction is segregated from others and called irregular ones. Some such irregularity is noticed in a few other stems also.

E.g: 1. *ka!* - 'steal' *ka!*-*d*-an, *ka!*-*v*-an Old Kannada
and *kad*-*d*-anu, *kadiyu*-*v*-anu, *kadiyu*-*tt*-a:ne in Modern Kannada.

The future and present verbs both have *kad*- as the stem in Modern Kannada. *ka!*- is assimilated to *kad*-before -*d*, the Past tense marker originally and this past stem is now extended to the Present and Future tense conjugation also.

2. *migu*- 'to excell' *migu*- *mig*-*k*-anu - *mikkanu* (Old Kannada)

mikk-*id*-anu (Modern Kannada)

mikk- was formerly. the assimilated stem for Past tense conjugation, whereas, in Modern Kannada it is used for Present and Future tense conjugations. Hence this is also an irregular constructions. The stem *sigu* also, meaning 'to be caught' has the similar type of conjugation.

Occasionally this monstrosity, from the point of view of Standard form of the language, is being extended to some of the other similar kind of verbs like *hogu* 'to enter', *nagu* 'to laugh' become *hokkidanu* for '*hokkam*', *nakkidanu* for '*nakkamu*', etc. In the case of *nakkidanu* there is another stem *nakku*/*nekku*, 'lick' which contrasts with the former and therefore, it does not find acceptability, while the former viz., *hokkidanu* is less unacceptable and occasionally creeps into writing also.

2.5. Past tense based future finite construction (Indefinite future)

Structure :

Stem	+	Past tense	-c:nu -a:nu, -a:u, -i:tu,	-c:vu -a:ru -a:vu
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na:nu na:le be:lgge bande:nu I may come tomorrow morning

na:vu kattala:guva modale: We may go (reach) there before
allige ho:de:vu night sets in

na:ra:ya:na na:le nimmallige Narayana may come to you
banda:nu to-morrow

u:rige bandava:u ni:rige She who has come to the village
banda:u may come for water (to the well,
river)

na:le u:rinda ka:gada A letter from home may come
bandi:tu tomorrow

makka:u i:ga sa:le bi:ttu The Children may come any
banda:vu moment now, after leaving
the school

Note :

1. The second person pronominal termination very rarely occurs in this construction.

2. There is also another type of construction with infinitive followed by *bahudu*, which can have any pronoun or noun as subject of the sentence. In other words the neut. sg. suffix, -du, in *bahudu*, is common for all the genders and numbers. Besides indicating the indefinite future, it also occurs as permissive, in the context of the person referred to is present in the proximity of the speaker.

2.6. Infinitive based future indefinite verb

Structure :

Stem	+	Inf. -a	# bahudu
------	---	---------	----------

na:nu allige ho:ga bahudu	I may go there
na:le iṣṭu hottige na:vu allirabahudu	Tomorrow by this time, we may be there
i:ga ni:nu horaṭare na:lku gaṇṭege allige se:rabahudu	If you start now, you may reach that place at 4.0' clock
ni:vu avarannu ke:ḷidare nimma kelasava:gabahudu	If you ask him you may get your work done
aḍigaya:doḍaṇe u:ama: ḍabahudu	As soon as the cooking is over we / you may/can eat
nimage avanu mo:sa ma:ḍirabahudu	He may have cheated you
i:ga avaru nidde ma:ḍira- bahudu	'He may have slept now
i: moggu na:le araḷa bahudu	This flower bud may blossom tomorrow

3. Non—finite constructions

3.1. Adverbial constructions

3.1.1. Verb based adverbs

Components :

Past (Adverbial) Participle (Non-verb Adv)	Finite verb (including the Imperative)
--	--

adannu kittu ha:kida (nu)	He uprooted it
avanu sattu ho:da (nu)	He died
hegaḷall hottukanda (nu)	He carried (something) on his shoulder
ra:mayya gadde uttu banda (nu)	Ramayya came after ploughing the field (Having ploughed he came)
so:pu koṇḍukolḷahu maretu ho:yitu	(I) forgot to buy the soap

avanige maduveya:gide	He is <i>married</i>
ni:nu u:rige ho:gi ba:	You go to your vlliage / town / native place and come
be:ga eddu ba:	Come quickly after <i>having got up</i>
manege ho:gi u:ta ma:di ba:	Go home and <i>eat and come</i>
attukondu ho:da!u	She <i>went crying</i>
hottukondu ho:da (nu)	He <i>went carrying it</i>
magu a:dikondu ide	The child <i>is playing</i> (having played the game, the child is)

(For other examples see Imperative verbs)

The above ones are verb based adverbial constructions, and these adverbs are componentially equivalent to verb stem + past tense suffix. As adverbs, they precede the finite verbs of the sentences and qualify them.

3.1.2. Non-Verb based adverbs :

na:nu be:ga barutte:ne	I would come <i>quickly</i>
ni:nu odane bara be:ku	You must come <i>immediatly</i>
ni:nu ku:dale ho:ga be:ku	You should go <i>at once</i>
ninage ishtu kodutte:ne	I would give you <i>this much</i>
avanu na:le ho:gutta:ne	He will go <i>tomarrow</i>
na:nu matte barutte:ne	I shall come <i>afterwards</i>
ava!u ninne banda!u	She came <i>yesterday</i>
huduga ellige ho:da (nu)	<i>Where</i> did the boy go

(See Imperative 2 for further examples)

3.2. Relative or Adjectival Participle :

3.2.1. Past-Adjectival :

Structure:

Stem + Pasttense + a	# Noun
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ni:vu ho:da kelasave:na:yitu	What happened to the work for <i>which you have gone</i>
------------------------------	--

avanu <i>kotta</i> arji e:na:yitu	What happened to the petition <i>that he gave</i>
na:nu <i>he:lida</i> ma:tu ke:lu	You listen to the words (advice) <i>that I told (gave) you</i>
na:nu <i>kotta</i> kelasa ma:didira:	Did you do the work <i>that I gave</i>
atte <i>oqeda</i> ma:ikege beleyilla	No price would be counted for the pot <i>that mother-in-law broke</i>
<i>oppida</i> ma:tige tappa ba:radu	One should not break the word <i>that he agreed to</i> (One should not break the promise)
miñci <i>ho:da</i> ka:ryakke cintisi phalavilla	No use worrying about a thing <i>that had already happened.</i>
<i>hottida</i> maneyinda ondu ga:lu	Save a reeper atleast from the house <i>that burnt</i>
idu na:nu o: <i>dida</i> kalita sa:le	This is the school <i>that I studied in</i>
idu na:vu <i>idda</i> mane	This is the house <i>that we lived in</i>

3.2.2. Future-Adjectival :

Structure :

Stem + Future + a tense	# Noun
----------------------------	--------

na:nu <i>baruva</i> dina ti:isutte:ne	I shall inform (you) the day <i>I shall come</i>
idu madra:sige <i>ho:guva</i> rayilu	This is the train <i>that goes to</i> Madras
ni: <i>baruva</i> da:riyali nera:lu tampa:girali	May there be cool shades on the path <i>that you come by</i>
magu <i>ma:duva</i> tuñtatana ta:yige tumba meccu	The mother feels happy on the mischief <i>that her child makes</i>
<i>malaguva</i> ko:neyalli ga:i be:aku cenna:girabe:ku	There must be plenty of air and light in the room <i>that one sleeps</i> (in the bed room)

na:vu uḡiḡa baḡḡe bare svacchava:gira be:ku	The cloths <i>that we wear</i> must be clean
bogaḡiḡa na:yi kaccuvudilla embudu ga:de	The dog <i>that barks</i> never bites is a proverb
adu nanninda a:giḡa kelasavalla	It is not a work <i>that be</i> <i>accomplished</i> by me
ko:gile ku:giḡa svara impu	The sound <i>that cuckoo makes</i> (cries) is sweet
araḡiḡa hu:vu bahaḡa sundara	The flower <i>that blossoms</i> is very beautiful

Note :

The relative participles qualify nouns and as such they are equivalent to the adjectives that are not verb based. But the only difference they have is that they contain temporal references (Past and Future tense). Though the Future finite verbs have gone out of use in actual modern standard spoken variety of Kannada, the tense difference is maintained in the adjectival participial constructions. But, there is no contrast between the future and present relative of adjectival participles, since there is no present relative or adjectival participle in Kannada. In English, (i) the boy who came, (ii) the boy who comes and (iii) the boy who will come, are the three distinct relative participial constructions, whereas, in Kannada one can only say like the sentences given in (i) and (iii) above.

3.3. Perfect Tense :

3.3.1. Past

Componants :

Past Participle	# Past finite of iru-
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na:nu kelavu varḡagaḡa hinde iṅḡleṅḡige ho:gidde	A few years ago, I <i>had gone</i> to England
na:vu oṡṡḡe/joteyalli kalitiddevu	We <i>had studied</i> together
i: ṡa:leyalli nI:nu kalitiddi	You <i>had studied</i> in this school
nI:vu elli ha:giddiri	Where <i>had</i> you gone ?

nanjappa ninne sinemakke ho:gidda	Nanjappa <i>had gone</i> to a picture yesterday
suṣi:la de:vastha:nakke ho:giddaḷu	Susheela <i>had gone</i> to the temple
avanu uṅgura elli iṭṭidda	Where <i>had</i> he <i>kept</i> his ring ?
eṣṭu jana maduvege bandiddaru	How many persons <i>had come</i> for the marriage ?
mantriḷaḷu u:riḡe baruva vartama:na bandittu	The news about the minister's arrival in the town <i>had come</i>
kaḷeda varṣa tumba nere bandittu	Last year a big flood <i>had come</i> (Last year there was a heavy flood)

3.3.2. Present Perfect :

Structure :

Past Participle	+idd- +	-e:ne, -i:, -a:ne, } -a:le, }	-e:ve -i:ri -a:re -a:ve -ve
	+id-/i-	-e	

ni:vu karedudakke bandidde:ne	Since you called (me) I <i>have come</i>
nimmoḍane ma:ta:ḍalu bandidde:ve	We <i>have come</i> to talk to you
e:nu bandiddi:	Why <i>have</i> you <i>come</i> ?
ya:ke bandiddi:ri	Why <i>have</i> you <i>come</i> ? (Pl).
ra:mayya hola uttu bandidda:ne	Ramayya <i>has come</i> after ploughing the lands
a: huḍuga tumba beḷedidda:ne	That boy <i>has grown well</i> (much)
i:ga barutte:nendu he:ḷidda:re	He <i>has said</i> that he will come just now (Hon. Sg)
makkaḷu kattala:guva varegu: a:ṭa a:ḍidda:ve	The children <i>have played</i> till it became dark

i: haṇṇu keṭṭide

This fruit *has rotten*

f: haṇṇu ha:la:gide

This fruit *has become bad*

4. Continuous Tense :

4.1. Past Continuous :

Structure :

Stem +	Present tense suffix-tt-	+ a:	Past finite verb
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nimma hinde o:ḍutta: bande I came running behind you

a: no:ṭavannu bahaḷa hottu We stood (there) *looking* at
no:ḍutta: nintevu the scene for a long timee:nu o:ḍutta: bandi Why did you *come running*e:nu naḍeyutta: bandiri Why did you *come walking*e:ke a: huḍuga aḷutta: kuḷita Why that boy *sat crying*ma:lini nagutta: bandaḷu Malini *came laughing*avarella krikeṭ ka:meṇṭary All of them sat listening to the
ke:ḷutta: kuḷitaru Cricket commentary (on radio)na:yi bogaḷutta: aṭṭitu The dog *chased (someone) barking*danagaḷu me:yutta: banduvu The cattle *came grazing*

4.2. Present Continuous (Future Continuous)

Structure :

Stem + tt + a:	# Present tense finite verb
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i: pe:paru no:ḍutta: irutte:ne I shall be looking into this
News Paperilli ma:ta:ḍutta: irutte:ve We will be talking (to each
other) hereni:nu ya:va:galu: bareyutta: You are always *sitting writing*
ku:tukoḷḷutti: (something)

ya:va ga no:ḍidaru: ni:vu o:ḍutta: irutti:ri	Whenever we see you, you <i>are</i> always <i>reading</i>
avanu kelasa ma:ḍutta: irutta:ne	He <i>is working</i> always
ta:yi aḍige ma:ḍutta: irutta:le	Mother <i>is always cooking</i>
janaru ho:gutta: barutta: irutta:re	People <i>are going and coming</i>
gaḍḷya:ra o:ḍutta: iruttade	The clock <i>is moving</i> (running)
na:yigaḷu bogaḷutta: iruttave	The dogs <i>are barking</i>

4.3. Present Continuous :

Structure :

Stem + tt + a:	Present tense of iru-
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nimmannu nenesutta: idde	I <i>have been thinking</i> of you I <i>was thinking</i> of you
nimmannu eduru no:ḍutta: iddevu	We <i>have been expecting</i> you We <i>were expecting</i> you
ni:nu nidde ma:ḍutta: iddi	You <i>have been sleeping</i> You <i>were sleeping</i>
ni:vu o:ḍutta: iddiri	You <i>have been reading</i> You <i>were reading</i>
avanu hola uḷutta: idda	He <i>has been ploughing</i> the field He <i>was ploughing</i> the field
ta:yi aḍige ma:ḍutta: iddaḷu	Mother <i>has been cooking</i> Mother <i>was cooking</i>
magu a:ḍutta: ittu	The child <i>has been playing</i> The child <i>was playing</i>
makkaḷu o:ḍutta: iddivu	The children <i>have been reading</i> The children <i>were reading</i>

The constructions with -a: + *idde*, have the emphasis on the action that is continuous: or, prolonged. Therefore, *nimmannu nenesutta: idde* means, 'I was thinking of you for quite a long

time until I saw you', (without break or interval). But the expression *ninnammu nenesuttidde* means 'I was just thinking of you' That need not be continuous and prolonged. It can be momentary and also repeated at certain intervals or so. Since the construction refers to a 'state of being, the translations having 'have been.....' 'has been ...' seems to be more appropriate than 'is, was, 'are/were.....ing' type.

4.4. Past Perfect Continuous :

Components :

Present continuous	Past Advl. Pcl.	Past finite of iru
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adannu no;dutta: nintidde I had been standing looking at it.

na:vu ma:ta;dutta: kuḷitiddevu We had been sitting talking.

bahaḷa hottu ke:ḷutta: nintiddi You had been standing for long time asking (for it)

bahaḷa hottu bassige ka:yutta: nintiddiri You had been standing waiting for the bus for a long time

avanu bahaḷa hottu o;dutta: kuḷitidda He had been sitting for a long time reading

avaḷu eṣṭo: hottu ha:dutta: kuḷitiddaḷu She had been sitting singing for a long time.

avaru bahaḷa hottu haraḷutta: kuḷitiddaru They had been sitting for long time chit-chatting

5. Negative Verbs

5.1. Future Negative :

Components :

Future Finite vb with -du Neut. sg., = Verbal Noun	illa
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na:nu baruvudilla

I come not (I do not come)

na:vu baruvudilla

We come not (We do not come)

ni:nu baruvudillave??

Do you come not?
(Don't you come ?)

ni:vu baruvudillave:?	Do you come not (Pl) (Don't you come ?)
avanu baruvudilla	He comes not (He does not come)
avaḷu baruvudilla	She comes not (She does not come)
avaru baruvudilla	They come not (They do not come)
adu baruvudilla	It comes not (It does not come)
avu (gaḷu) baruvudilla	They come not (They do not come)
a: ha:ḍu nanage baruvudilla	That song does not come to me i.e., I cannot sing that song
ivarige kannada o:ḍalu innu: baruvudilla	Still the reading of Kannada does not come to him i.e., He does not know how to read Kannada still
e:nu ma:ḍuvudendu nanage tiḷiyuvudilla	What to do-that I do not know
eṣṭu he:ḷidaru: avanige gotta:guvudilla	However much I say to him he does not understand
avarige eṣṭu koṭṭaru: sa:ka:guvudilla	However much we give him, he does not feel it is enough
omme he:ḷidare avanu mareyuvudilla	He does not forget even if I say only once
eṣṭu huḍukidaru:nanna pennu siguvudilla sikkuvudilla	However much I search, my pen is not found
a: belege/krayakke idu siguvudilla sikkuvudilla	It won't be available for that price

5.2. Past Negative :

Components :

Infinitive of verb	illa
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na:nu koḍalilla

I did not give

na:vu koḍalilla

We did not give

ni:nu koḍalilla	You <i>did not</i> give
ni:vu koḍalilla	You <i>did not</i> give
avanu koḍalilla	He <i>did not</i> give
avaḷu koḍalilla	She <i>did not</i> give
avaru koḍalilla	They <i>did not</i> give
adu koḍalilla	It <i>did not</i> give
avu (gaḷu) koḍalilla	They <i>did not</i> give
eṣṭu karedaru; ku:tallinda e:ḷalilla	However much (I) called (him/her) (he/she) <i>did not</i> get up from where (he/she) sat.
otta:ya ma:ḍidaru; u:ṭa ma:ḍalilla	Some one <i>did not</i> eat in spite of compelling / entreating
innu; ondu; ka:gada baralilla	Yet, not a single letter <i>came</i>
avanu innu; nanna pustaka koḍalilla	He <i>did not</i> give my book yet
na:nu koṭṭa kelasa e:ke ni:nu ma:ḍalilla?	Why <i>did you not</i> do the work I gave?
ni:vu ma:ḍida upaka:ra na:nu mareyalilla	I <i>did not</i> forget the help you gave (me)
avaru a:ḍida ma:tige tappalilla	He <i>did not</i> go against the word he gave
avanu eṣṭu prayatnisiyu; avanige saykalu biḍalu baralilla	However much he tried he <i>did not</i> learn the riding of the Bicycle
a: kelasa nanninda:galilla	I <i>did not</i> do that work
ni:ru innu; ka:yalilla	The water <i>did not</i> boil yet

5. 3. Perfect Negative :

5.3.1. Present—Perfect Negative :

Componentants :

Past (advl) Participle	illa
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ma:lini innu; manege bandilla	Malini <i>has not</i> come home yet
na:nu adannu no:ḍilla	I <i>have not</i> seen that

ni:nu innu: u:ḷa ma:ḷilla	You have not eaten still
nanna ma:tannu ni:vinnu: mareṭilla	You have not forgotten my words yet
nanna sa:la avaninnu: koṭṭilla	He has not returned my debt yet (he has not returned the money he took from me)
ko:lu murḷdaru: ha:vu innu: saṭṭilla	Though the stick has broken (by beating) the snake has not died yet
iṣṭu hotta:daru: anna innu: bendilla	Even though it is late, the rice has not got cooked
gaṇṭe eṇa:daru avanu innu: eddilla	Even though it is eight O' clock now, he has not got up still from his bed

5.3.2 Past - Perfect Negative :

Components :

Past (advl) Participle	Inf. of Iru, i.e., ir-alu-	illa
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$\left\{ \begin{array}{l} \text{Pronouns} \\ \text{na:nu,} \\ \text{na:vu} \\ \text{...etc} \end{array} \right\} + (\text{bandu}) + (\text{iralilla}) \left\{ \begin{array}{l} \text{I} \\ \text{We} \\ \text{You} \\ \text{...etc} \end{array} \right\} \text{ had not come}$
--

a: suddi na:nu ke:ḷiralilla	I had not heard that news
ni:vu na:nu banda:ga eddiralilla	You had not woken up when I came
avanu innu: ḍres ma:ḍiralilla	He had not dressed up yet
bassu ha:ḷa:gi eṇṭu gaṇṭeya varege horaṭiralilla	The bus had broken down and had not started upto 8 O' clock
sabhege ya:ru: se:riralilla	None had gathered for the meeting
ninne no:ḷidda:ga a: haṇṇu innu: ma:giralilla	When I checked yesterday, the fruit had not ripened

ondu va:rada varege na:vu For one whole week we *had*
avarannu no:ḍiralilla not seen him

eṣṭo: varṣa a: de:va:lāya- For a number of years, the
dalli pu:je naḍediralilla worshipping *had not taken place*
in that temple

5.4. Present past perfect negative :

Components :

Verbal Noun of past stem with -du, Neut.sg.	illa
--	------

na:nu koṭṭud illa	I gave not-I have not given
na:vu koṇḍud illa	We bought not-We have not bought
ni:nu bandu illa	You came not-You have not come
ni:vu bandu illa	You came not-You have not come (Pl)
avanu naḍedu ho:dud illa	He did not go by walk-He has not gone by walk.

The verbal noun forms like koṭṭudu, koṇḍudu; bandudu etc., have a meaning of participial nouns, e.g., na:nu koṭṭudu would mean 'that of my giving' and then the construction with negative will have to be considered as : na:nu koṭṭudilla- that I gave, or, that of my giving + Negation. Here the pronominal termination-udu is considered as the intermediate range of demonstrative adjectives. There is also the remote demonstrative pronominal termination-adu which has an alternant form with geminated stop, -addu in constructions as the above ones, e.g., koṭṭaddu + illa, koṇḍaddu + illa etc., but the relative participle meaning of the above remain unchanged.

5.5. Continuous : Negative :

5.5.1. Past Continuous Negative :

Components :

Present continuous stem, = stem + tt + a:	Past Neg. Inf + illa
--	-------------------------

a: na:yi nimma hinde o:ḍutta: That dog *did not come running*
baralilla after you

na:vu a: no:ṭavannu bahaḷa	We did not stand looking at
hottu no:ḍutta: nillalilla	the sight for a long time
ma:lini nagutta: baralilla	Malini did not come laughing
avarella krikeṭ ka:meṇṭary	They did not sit listening
keḷutta: kuḷitukoḷḷalilla	to the cricket commentary for
	long time
na:yi bogaḷutta: kaḷḷanannu	The dog did not chase the
aḷḷalilla	thief barking

5.5.2. Present Perfect Continuous - Negative :

Components :	Present contin- uous stem = stem + tt + a	Present conti- nuous stem = Stem + tt + a:	Past Neg. of iru ir + al + illa
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a: na:yi nimma hinde o:ḍutta	That dog has not been coming
baruttiralilla	running behind you
na:vu a: no:ṭavannu bahaḷa	We have not been looking at
hottu no:ḍutta: iralilla	the sight for long time
ma:lini nagutta:	'Malini has not been coming
baruttiralilla	smiling'
avarella krikeṭ ka:meṇṭary	'They have not been sitting
keḷutta: kuḷitiralilla	listening to Cricket commentary'
na:yi bogaḷutta: kaḷḷanannu	'The dog has not been chasing
aḷḷuttiralilla	the thief barking'

5.5.3 Past Perfect- Continuous Negative :

Components :	Present continuous stem = Stem + tt + a:	P.P = (Advl.P) of iru	illa
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a: na:yi nimma hinde	'That dog had not been running
o:ḍutta: iddilla	after you'
na:vu a: no:ṭavannu bahaḷa	'We had not been looking at
hottu no:ḍutta: iddilla	the sight for long time'

ma:linl nagutta; iddilla	Mallni <i>had not been laughing</i>
avarella kriket ka:menṭary ke:ḷutta; iddilla	They <i>had not been listening to</i> Cricket commentary
na:yi bogaḷutta; kaḷḷanannu aṭṭuttiddilla	'The dog <i>had not been chasing</i> the thief barking'

5.5.4 Negative Differentiator :

Components :

Noun / Verb # alla # Noun / Verb

ra:man (u) alla bhi:ma	<i>Not Rama, but Bhlma</i>
ivan (u) alla avanu	<i>Not this man / boy, but that man / boy</i>
koṭṭudu alla biṭṭudu	<i>Not given, but left</i>
o:ḍuvudalla naḍeyuvudu	<i>Not running, but walking</i>
saykalu biḍuttiruvudu rameṣanalla sure:ṣa	The boy who is riding the bicycle is <i>not</i> Ramesh <i>but</i> Suresh
kla:sinalli ma:ta:ḍuttiddudu ivanalla avanu	The one who was talking in the class is <i>not</i> this boy, <i>but</i> that boy
i: haṇṇu keṭṭadalla oḷḷeyadu	This fruit is <i>not</i> a spoiled one, <i>but</i> good
i: pustaka avanu baredudalla koṇḍukoṇḍudu	This book is not what he wrote, but the one he bought
makkaḷu aḷuvudu candavalla naguvudu	The crying of the children is <i>not</i> beautiful, <i>but</i> the laughing
ra:dha ha:ḍuvudalla o:ḍuvudu	It is <i>not</i> Radha's singing, <i>but</i> reading

5.5.5. Negative : Non – Existent :

Noun + Noun (Loc) # illa

Si:te maneyalli illa	'Sita <i>is not</i> in the house'
avaru u:ralli illa	'He (Hon. pl) <i>is not</i> in city/ town/ native place'

mancyalli beḷakilla	'There is no light in the house'
a: giḍadalli hu:villa	'There is no flower in that plant'
nimma ma:tinalli arthavilla	'There is no meaning in your speech' (i.e., You talk nonsense')
u:ṭadalli ruciyyilla	'There is no taste in the meal'
avanige avaḷalli pri:tiyilla	'He has no love towards her'

Note :

The Negative construction in Modern Kannada is mainly syntactical, though, a few residuals of Old Kannada features could be found in writings, as well as occasional colloquial situations (especially in imperative constructions in the latter). Morphologically, the Negative is formed by a zero allomorph in finite construction like: Verb stem + ϕ + Pronominal terminations, e.g., koḍenu, ba:renu, irenu, a:gaḍu, ba:radu ku:gaḍu, a:renu, a:radu, a:ranu etc. These are only a few instances and the tendency in colloquial speech of the standard dialect is to use syntactical constructions. This does not mean, however, that Negative will not have any morphological status in Modern Kannada, because the Adverbial and Adjectival participles are still morphological as they were in Old Kannada. The participles do not have any corresponding syntactical constructions, unless they are expressed through many sentences.

6. Negative Participles

6.1 Adverbial Negative Participle :

ba r-ad-e hoda	He went <i>not having come</i>
ta:r-ad-e biṭṭa	He left (it) <i>not having brought</i>
no:ḍ-ad-e iddaḷu	She remained <i>not having seen</i>
o:ḍ-aḷ-e nintitu	It remained <i>not having run</i>
ho:g-ad-e idduvu	They remained <i>not having gone</i>
nill-ad-e bande	I came <i>not having stopped</i>

<i>uḷis-ad-e tindevu</i>	We ate, <i>having caused nothing to remain</i>
<i>he:ḷade nintidde</i>	You have stood <i>not having said (it)</i>
<i>kare-y-ad-e bandlri</i>	You have come <i>not having been asked (= You came unasked)</i>

6.2 Adjectival Negative Participle :

<i>na:nu he:ḷada ma:tu adu</i>	That is the word <i>that I didn't say</i>
<i>na:vu no:ḍlrada sinema adu</i>	That is the movie <i>that we have not seen</i>
<i>na:vu kareyada manuṣya ni.nu</i>	You are the person <i>that we have not called</i>
<i>avanu o:dada huḍuga</i>	He is the boy <i>who has not read</i>
<i>avaḷu maḍuveya:gada huḍugi</i>	She is a girl <i>who has not married (= She is an unmarried girl)</i>
<i>adu aḷada magu</i>	That is the child <i>that does not cry</i>
<i>avugaḷu kelasakke ba:rada makkaḷu</i>	Those are the children <i>that do not come to any work (i.e. useless)</i>

It must also be noted that the so-called Negative elements *illa*, or, *alla*, also have adjectival and Adverbial participle forms, like :

<i>illa-ad-e</i>	Adv,	<i>ill-ad-a</i>	Adj.
<i>all-ad-e</i>	Adv,	<i>all-ad-a</i>	Adj.

E.g.,

<i>e:nu: kelasavillade bande</i>	I came <i>not having</i> any work
<i>nanage nenapiḷlade ho:ytu</i>	It happened, <i>not having</i> the memory about it to me (I forgot it)
<i>ni:nillade ada:gadu</i>	It won't happen <i>unless you are</i> there

ni: villade a: maduve naḍeyadu	That marriage will not take place <i>unless you are present</i>
avanillade idannu koḍa ba:radu	This should not be given <i>not</i> <i>having his presence</i>
avaḷillade ni:nu barabe:ḍa	You do not come <i>not having</i> <i>her with you</i>
avarillade idannu koḍabe:da	Do not give this <i>not having</i> <i>their presence</i>
haṇavillade e:nu: a:guvu- dilla	<i>Not having</i> money, nothing will work
Phala puṣpagaḷillade pu:je he:ge ?	<i>Not having</i> fruit and flowers how to worship ?
na:nu dhayryavilladavanalla	I am <i>not the one who does not</i> <i>have</i> courage
na:vu aṣṭu gottilladavaralla	We are not those <i>who do not</i> <i>know</i> that much
ni:nu aṣṭu tḷḷivaḷikeyilla- davanalla	You are not the one <i>who does</i> <i>not have</i> that much knowledge
ni:vu kannaḷa gottilla- davaralla	You are <i>not those who do not</i> <i>know</i> Kannada
avanu e:nu: illadavanalla	He is not the one <i>who does not</i> <i>have</i> anything (to him)
avaḷu candavilladavaḷalla	She is <i>not the one who does not</i> <i>have</i> any beauty
cukka:ṇiyillada do:ṇiyalli- ya:ru: nadi da:ṭuvudilla	Nobody crosses the river in a boat (canoe) <i>that does</i> not have an oar

7. Reflexive Finite Verbs :

7.1. Past

Componants :

Past (advl) Participle	illa
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avana pensilu na:nu kittu koṇḍe	I <i>snatched</i> his pencil myself
na:vu hattu gaṇṭege malagi koṇḍevu	We <i>slept ourselves</i> at 10 O'clock

e:nu nintu koṇḍi?	Why do you <i>stand by yourself</i> ?
e:nu tegedukoṇḍiri?	What have you <i>bought for yourself</i> ?
avanu tanna kaṣṭa he:likoṇḍa	He <i>narrated his difficulties himself</i>
ava!u o:dikoṇḍa!u	She <i>read the lessons by herself</i>
avaru namma makka!annu no:ḍikoṇḍaru	They <i>themselves looked after our children</i>
a: ettu malagikoṇḍitu	That ox <i>lied down by itself</i>
na:yiga!u kaccikoṇḍuvu	The dogs <i>fought themselves</i>

7.2. Present / Future :

Components :

Past (Advl) Participle	Present finite of ko!lu
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na:nu baredu ko!lutte:ne	I <i>shall have it written myself</i>
na:vu illi i!iduko!lutte:ve	We <i>shall have ourselves lodged here</i>
ya:va:ga maduve ma:ḍiko!lutti:	When <i>are you going to marry?</i>
e:ke be:sara paṭṭuko!lutti:ri?	Why <i>you are worrying yourselves</i>
avanu tumba hemme paṭṭuko!lutta:ne	He <i>is thinking too much of himself</i>
ava!u taraka:ri koṇḍuko!lutta:e	She <i>buys herself the vegetables</i>
avaru hittilalle taraka:ri be!esiko!lutta:re	They <i>grow vegetables themselves in their garden (back-yard)</i>
magu hedariko!luttade	The child <i>gets frightened</i>
kuḍiyuva ni:tu śuddhava: giradiddare sa:nkra:mika ro:gaga!u habbiko!luttave	If the drinking water is not clean contagious diseases <i>spread themselves</i>

7.3. Future :

Componentants :

Past (Advl) Participle	Future Finite of ko!lu
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na;nu bareduko!luve	I shall have it written myself
na;vu baredu ko!luvevu	We shall have it written ourselves
ni;nu bareduko!luviya:?	Will you have it written yourself?
ni;vu baredu ko!luvira:?	Will you have it written yourselves?
avanu bareduko!luvanu	He will himself write it
ava!u bareduko!luva!u	She will herself write it
kattale dattava:gi haraḍi ko!luvudu	The darkness will spread itself thickly
hedarikeya:dare na;yga!u ba:la maḍaciko!luwuvu	If they get frightened, the dogs fold their tails between their hind legs.

Note :

As has been noted earlier regarding other verbs, the present tense form of ko!lu is also the one used for both Present and Future meaning, in normal usage of the language. Occasionally, the Future finite form of the verb may come in certain styles. The Present tense form can either denote the present meaning or future meaning, whereas the finite form having the future tense in it, always denotes the future meaning only. The future form is, however, regular in Non-Finite forms i.e., Relative (Adjectival) Participle.

Ko!lu- and its conjugation with other Past (Advl) Participle forms preceding it, is termed here as Reflexive verb. Like ko!lu, biḍu also is another auxiliary verb which is used for expressing the idea of immediate completion of the action mentioned by the verb. For further examples see Imperative-4. The Finite verb constructions can be done on the pattern of the other finite constructions already described and patterns given.

8. Imperative Verbs

8.1. Positive Imperatives :

Sg	
2nd Pn	Vb st

ni:nu <i>ba:</i>	you come
ni:nu <i>ba:ro:</i>	you (boy) come
ni:nu <i>ba:re:</i>	you (girl) come
ni:nu <i>ba:ra:</i>	thou come
ni:nu <i>ta:</i>	you bring
ni:nu <i>ta:ro:</i>	you (boy) bring
ni:nu <i>ta:re:</i>	you (girl) bring
ni:nu <i>ta:ra:</i>	thou bring
ni:nu <i>ho:gu</i>	you go
ni:nu <i>ho:go:</i>	you (boy) go
ni:nu <i>ho:ge:</i>	you (girl) go
ni:nu <i>koḍu</i>	you give
ni:nu <i>koḍo:</i>	you (boy) give
ni:nu <i>koḍe:</i>	you (girl) give
ni:nu <i>koḍa:</i>	thou give
ni:nu <i>iru</i>	you be (here)
ni:nu <i>iro:</i>	you (boy) be (here)
ni:nu <i>ire:</i>	you (girl) be (here)
ni:nu <i>e:lu</i>	you rise up
ni:nu <i>e:lo:</i>	you (boy) rise up

Pl	
2nd Pn	Vb st + 2nd Pn Pl. Pt

ni:vu *banni (ri)*
bandri, barri

ni:vu *tanni (ri)*
tandri, tarri

ni:vu *ho:gi (ri)*
ho:gri

ni:vu *kodi: (ri)*
koḍri

ni:vu *iri'irri*

ni:vu *e:li (ri)*
e:liṛi

ni:nu e:le:	you (girl) rise up	
ni:nu ke:lu:	you, ask/listen	ni:vu ke:li (ri) ke:ri
ni:nu he:lu	you say	ni:vu he:li (ri) he:ri
ni:nu nillu	you stand up/stay	ni:vu nilli (ri) ni:ri
ni:nu ku:ru	you sit	ni:vu ku:ri-
ni:nu o:du	you read	ni:vu o:di (ri) o:dri
ni:nu o:du	you run	ni:vu o:di (ri) o:dri
ni:nu bare	you write	ni:vu bareyiri bari:ri

Exercise :

1. Give the singular forms of the following imperative plural verbs :

ni:vu kuḍiyiri	you drink
ni:vu a:ḍi(ri)	you play
ni:vu aḍagi(ri)	you hide yourself
ni:vu kaṭṭi(ri)	you tie
ni:vu oppi(ri)	you agree
ni:vu ma:ḍi(ri)	you do
ni:vu da:i(ri)	you cross
ni:vu ha:ki(ri)	you put
ni:vu oragi(ri)	you lie down
ni:vu bisa:ḍi(ri)	you throw
ni:vu a:kramisi(ri)	you attack
ni:vu a:gamisi(ri)	you arrive

2. Use the above as addressing (i) a boy and (ii) a girl.
3. Give the plural form of the following imperative verbs :

ni:nu <i>kali</i>	you learn
ni:nu <i>mare</i>	you forget
ni:nu <i>gellu</i>	you win
ni:nu <i>koyyu</i>	you cut, or, pluck
ni:nu <i>ne:yu</i>	you weave
ni:nu <i>aḷe</i>	you measure
ni:nu <i>iḷiyo:</i>	you (boy) get down
ni:nu <i>kunīye:</i>	you (girl) dance
ni:nu <i>hiḍiyo:</i>	you (boy) hold
ni:nu <i>haṁce:</i>	you (girl) divide
ni:nu <i>aṭṭo:</i>	you (boy) chase
ni:nu <i>ha:ke</i>	you (girl) put

4. Consider the following literary examples :

- | | |
|--|---|
| 1. elliruve tande <i>ba:ro:</i>
ma:ruti | Where are you, O! Lord,
Maruti come(to me) |
| 2. kṛṣṇa: ni: be:gane <i>ba:ro:</i>
be:gane bandenna
manadalli <i>to:ro:</i>
manadalli <i>to:ro:</i> kaṇṇa
munda:ḍo: | O! Krishna, come (to me) quickly
Having come quickly (to me),
show yourself up in my mind
Show yourself up in my mind
and play in front of my eyes! |
| 3. <i>ta:rakka</i> biṁdige ni:riḷe
ho:guve <i>ta:re</i> biṁdige:ya: | O! Sister, bring the pail, I will
go for (fetching) the water bring
the pail, O! Sister |
| 4. <i>banniri banniri</i> maṇṇina
makkaḷe, raytare ne:gila
yo:gigaḷe | O! come on come on, you, the
sons of the soil, O! Yogis of the
plough ! |
| 5. <i>ta:ye ba:ra</i> mogava <i>to:ra,</i>
kannaḍigara ma:tēye ! | O! mother of Kannadigas,
come on and show your face
to us ! |

Grammar :

- | | | |
|----------------|-------------------------|--|
| 1. Structure : | 1. Verb root + | Imperative, Second Person Singular. |
| | 2. Verb root +
i(ri) | Imperative Second Person Plural or, Hon. sg. |

The Second person pronominal terminations for, singular is ϕ -i(ri) is for plural or, Honorific singular. These are added to the simple verb roots. In Plural, the suffix -iri occurs obligatorily after the vowel ending roots (i.e., those that end in i, or e). -i and -iri are in free variation elsewhere (i.e., after consonant ending stems). The consonant ending stems have an enunciative vowel -u, which disappears before other vowels in sandhi. In case the final -u, is radical one, i.e., part of the root morpheme, then it is retained with the help of appropriate glides, which phenomenon is not pertinent to verbs here, but stated for the general information only. Colloquially, the final vowel viz., -i or -e of the stem and -i of the suffix coalesce and result in i:, thus, e.g., *kali + iri* — *kali:ri* 'you (pl) learn', *toḷe + iri* — *toḷi:ri* 'you wash (pl)'.

In the pattern of the imperative verbs, you may have noticed that there are a few specialised imperative contractions, which are used when the speaker addresses the male inferior or, female inferior persons. It is not possible to take them as gender markers, as there is no marking of the gender in second person in Kannada as well as in other Dravidian languages. This has to be taken as the vocative interjections that are tagged on to the imperative verbs. o: occurs after the plural forms of the imperative also when a group of children or inferior males are addressed.

The following are the various situations where imperatives are used to mark the distinction of the degree of the speaker's relation to the one spoken to :

1. Formal or Non-personal :

- (a) by using singular imperative form while speaking to inferiors
- (b) by using plural imperative form while speaking to a group of persons.

2. Formal - respectful :

by using plural imperative form while speaking to a single individual

3. Authoritative - or, informal - personal :

- (a) by tagging *-o:* to male persons, while speaking to inferior males, or, intimate friends (boys)
- (b) by tagging *-e:* to female persons while speaking to inferior females (also to one's wife), or, intimate friends (Girls).
- (c) by tagging *-a* with respectful intimacy used in common for both males and female persons. (This is purely literary usage not in vogue in colloquial style, while the above ones are very common colloquially)

3. There is a general impression that any verb root is equal to an imperative sg. Mostly it is so, but the following are not used in Imperative constructions.

- 1. *ba:pu* to swell (i.e., parts of the body)
- 2. *jo:lu* to be hanging
- 3. *bali* to be ripened
- 4. *hani* to be dripping
- 5. *kole* to be rotting
- 6. *dore* to be obtained
- 7. *mole* to germinate
- 8. *nare* to become grey
- 9. *male* to be arrogant
- 10. *kalu* to steal
- 11. *ka:yu* to be hot
- 12. *si:yu* to be burnt
- 13. *ma:yu* to disappear, heal, like the wounds
- 14. *no:yu* to be feeling painful
- 15. *be:yu* to be cooked
- 16. *sallu* to go (as coin etc)
- 17. *uri* to be burning

18. *kudi* to be boiling
19. *puṭi* to be springing up
20. *sa:yi* to die (except in contempt or anger, *ni:nu sa:yi* you die).
21. *maḍi* to die
22. *hoge* to smoulder
23. *ogu* to scatter
24. *kandu* to be burnt
25. *kundu* to decrease
26. *konku* to be bent
27. *giṭṭu* to be obtained
28. *nandu* to be extinguished
29. *tappu* to escape, to commit wrong
30. *dakku* to be obtained
31. *naggu* to be dented
32. *muggu* to be musty
33. *tuttu* to take mouthful
33. *hottu* to be burnt
35. *na:cu* to be ashamed
36. *na:ṭu* to be pierced
37. *na:ru* to stink
38. *ma:gu* to be ripened
39. *na:du* to soak
40. *ma:ju* to hide
41. *ho:lu* to resemble
42. *mo:cu* to become (a widow) shaven headed
43. *so:ru* to ooze
44. *eḍavu* to strike the foot against
45. *tagalu* to be hit
46. *todalu* blabber
47. *kadalu* to move

48. *kavacu* to lie on the side
49. *kedaru* to scatter
50. *ciguru* to sprout
51. *jaragu* to happen
52. *turugu* to be cramped
53. *tuḷuku* to scatter in drips
54. *toḷagu* to be shining
55. *nalagu* to be rumpled
56. *bevaru* to perspire
57. *masagu* to be agitated
58. *miḍuku* to grieve
59. *kṣi:ṇisu* to be thin
60. *phalisu* to result
61. *be:sarisu* to be disgusted
62. *saṃcalisu* to move
63. *daṭṭaṇisu* to crowd together
64. *dallisu* to flare up
65. *rucisu* to taste

The above listed verbs do not take human subjects in sentences. Normally, the imperatives are used for commanding the human beings and therefore, these cannot be used in imperative form.

In a few instances, even though, the verbs can have human subjects, they are not used so. Certain taboo words, e.g. *sa:yi* and *maḍi* 'to die' are not ordinarily used as imperatives though, it is possible to use them in special situations like some one cursing some one else in anger or contempt.

The verbal roots *kaḷu* and *ogu* are reconstructed forms. They and also *tuttu* (31) do not occur in imperative forms.

8.2. Imperatives - 2

2nd Pr	Adv/ Noun	Verb	
		Sg	Pl

Sg.		Pl.
ni:nu be:ga ba:	you come quickly	ni:vu be:ga banni(ri)
ni:nu be:ga ta:	you bring quickly	ni:vu be:ga tanni(ri)
ni:nu be:ga ho:gu	you go quickly	ni:vu be:ga ho:gi(ri)
ni:nu be:ga ko:du	you give quickly	ni:vu be:ga ko:di(ri)
ni:nu be:ga e:lu	you get up quickly	ni:vu be:ga e:li(ri)
ni:nu be:ga ke:lu	you ask quickly	ni:vu be:ga ke:li(ri)
ni:nu be:ga he:lu	you say (it) quickly	ni:vu be:ga he:li(ri)
ni:nu be:ga bare	you write quickly	ni:vu be:ga bareyiri
ni:nu be:ga o:du	you run quickly	ni:vu be:ga o:di(ri)
ni:nu illi ba:	you come here	ni:vu illi banni(ri)
ni:nu alli ho:gu	you go there	ni:vu alli ho:gi(ri)
ni:nu allige ho:gu	you go there	ni:vu allige ho:gi(ri)
ni:nu manege ba:	you come to my house	ni:vu manege banni(ri)
ni:nu manege ho:gu	you go home	ni:vu manege ho:gi(ri)
ni:nu na:le ba:	you come tomorrow	ni:vu na:le banni(ri)
ni:nu matte ba:	you come later	ni:vu matte banni(ri)
ni:nu na:le ho:gu	you go tomorrow	ni:vu na:le ho:gi(ri)
ni:nu na:le ke:lu	you ask tomorrow	ni:vu na:le ke:li(ri)

Exercise :

1. Use the adverbs *be:ga*, 'immediately', 'quickly', *o:ane* 'immediately, quickly', *ha:ge* 'in that manner' *hi:ge* 'in this manner' *a:stu* 'that much', *i:stu* 'this much', with the following verbs in imperative form, both sg. and pl.

1. *horu* carry the load on one's head
2. *kali* to learn

- | | | |
|-----|-------------------|------------------------|
| 3. | <i>e:lu</i> | get up, rise |
| 4. | <i>tinmu</i> | eat |
| 5. | <i>kuḍi</i> | drink |
| 6. | <i>paḍe</i> | obtain |
| 7. | <i>haṁcu</i> | divide |
| 8. | <i>haccu</i> | apply (as an ointment) |
| 9. | <i>ma:ḍu</i> | do |
| 10. | <i>ha:ḍu</i> | sing |
| 11. | <i>bisa:ḍu</i> | throw away |
| 12. | <i>a:jña:pisu</i> | order |

Grammar :

1. It is not necessary that the second person pronoun should always occur in the sentence that has the imperative verb. Its occurrence may be obligatory only if the speaker intends particular individuals to do the work he asked them to do, when a group of people are with him. Other rules are same for the Imperative II, as for I.

2. The imperative verbs can be preceded by the adverbs (of time, place, quantity, manner, or), the object NPs (Noun phrases) if the verbs are the transitive ones. In intransitive verbs, only the adverbs precede them, whereas, both the adverbs and objects can precede the others. When both these words precede the verbs, the position of the adverbs may vary according to the speaker's focus of attention on the particular item. For example, (i) *nī:nu be:ga u:ṭa koḍu* 'you serve the meal quickly' and (ii) *nī:nu u:ṭa be:ga koḍu* 'id'. In the context of the sentence (i) the speaker is not in a hurry and asks the person spoken to, to serve the meal earlier than the usual time, but the sentence (ii) shows that he is in a hurry and spurs the person to serve him food immediately. Consider the following sentences: (iii) *nī:nu ha:ge adanmu he:lu* 'you say like that', (iv) *nī:nu adanmu ha:ge he:lu* 'you say it only like that'. The sentence (iv) is the expression of the speaker where he intends the person he orders to speak only in the manner he already indicated and in (iii) his emphasis is on the topic he had already spoken.

8.3 Imperatives—3

2nd Pn Pr. N	N. Obj.	Vb Sg Pl
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ni:nu <i>gadde u/</i> u	you plough the land (field)
ni:vu <i>gadde u/i</i> (ri)	you plough the land (pl)
ni:nu <i>padya kali</i>	you learn the poem (by heart)
ni:vu <i>padya kaliyiri</i>	you learn the poem (pl) (by heart)
ni:nu <i>ni:ru hoyyu</i>	you pour the water
ni:vu <i>ni:ru hoyyiri</i>	you pour the water (pl)
ni:nu <i>ka:fi kuḍi</i>	you drink (take) coffee
ni:vu <i>ka:fi kuḍi (yi) ri</i>	you drink (take) coffee (pl)
ni:nu <i>avanannu taḍe</i>	you stop him
ni:vu <i>avanannu taḍeyiri</i>	you stop him (pl)
ni:nu <i>danavannu aṭṭu</i>	you chase the cow
ni:vu <i>danavannu aṭṭi(ri)</i>	you chase the cow (pl)
ni:nu <i>idannu kaṭṭu</i>	you tie this
ni:vu <i>idannu kaṭṭi(ri)</i>	you tie this (pl)
ni:nu <i>beṭṭa hattu</i>	you climb up the hill
ni:vu <i>beṭṭa hatti(ri)</i>	you climb up the hill (pl)
ni:nu <i>ka:gada ha:ku</i>	you post the letter/you write the letter
ni:vu <i>ka:gada ha:ki(ri)</i>	you post the letter/you write the letter (pl)
ni:nu <i>baṭṭe maḍacu</i>	you fold the cloth
ni:vu <i>baṭṭe maḍaci(ri)</i>	you fold the cloth (pl)
ni:nu <i>avanannu ebbisu</i>	you wake him up
ni:vu <i>avanannu ebbisi(ri)</i>	you wake him up (pl)
ni:nu <i>pa:ṭha gamanisu</i>	you listen to the lesson
ni:vu <i>pa:ṭha gamanisi(ri)</i>	you listen to the lesson (pl)

Exercise :

1. Give the singular Imperative forms of the following :

1. ni:vu *idannu ne:yiri* you weave this
2. ni:vu *to:ṭavannu ageyiri* you dig the garden
3. ni:vu *ḍabbiyannu oḍeyiri* you open the tin
4. ni:vu *ayanannu kareyiri* you call him
5. ni:vu *ba:gilu tereyiri* you open the door
6. ni:vu *aṅgaṣi ba:gilu tegeyiri* you open the (door of the) shop
7. ni:vu *kayka:lu mukha toḷeyiri* you wash your hands, feet and face
8. ni:vu *jaḍe heṇeyiri* you plait the hairs
9. ni:vu *i: ma:tre nuṅgiri* you swallow this pill
10. ni:vu *iṅjekṣan cucci(ri)* you inject
11. ni:vu *ko:ṭeyannu mutti(ri)* you besiege the fort
12. ni:vu *a:ṭa a:ḍi(ri)* you play

Grammar :

1. The structure of the imperative 3 is same as in 1 and 2. These verbs being transitive ones take the objects. There is no special marker to distinguish the transitive from the intransitive, morphologically. Because an object occurs in the sentence the verb is considered transitive and because it is transitive an object occurs in the sentence.

2. The object NPs have the accusative case markers optionally in inanimate or, animate inferior nouns and obligatorily in animate Superior nouns. However, in pronouns, the case marker is obligatory even if the pronoun refers only to inferiors.

8.4. Imperatives—4

2nd Pn Pl	Vb Pp	Vb Imp
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ni:nu *attu biḍu*

you just cry

ni:nu *nintu biḍu*

you just stay

ni:nu so:tu biḍu	you just get yourself defeated
ni:nu maretu biḍu	you just forget it
ni:nu ho:gi biḍu	you just go
ni:nu iddu biḍu	you just be here
ni:nu tandu biḍu	you just bring it
ni:nu bandu biḍu	you just come
ni:nu tindu biḍu	you just eat
ni:nu tegedu biḍu	you just take
ni:nu toredu biḍu	you just leave (forsake) it
ni:nu nakku biḍu	you just laugh
ni:nu suṭṭu biḍu	you just burn it
ni:nu tumbi biḍu	you just fill it
ni:nu oppi biḍu	you just agree to it
ni:nu o:ḍi biḍu	you just run away
ni:nu ha:ri biḍu	you just jump out
ni:nu aḍagi biḍu	you just hide yourself
ni:nu haraḍi biḍu	you just spread it out
ni:nu horaḷi biḍu	you just roll

Exercise :

1. Use the above with *biḍi(ri)*, the plural / honorific form.
2. Use the sg. forms as addressing the male (inferior) and female (inferior) persons.

Grammar :

1. The element *biḍu* / *biḍi(ri)* occurs to indicate the speaker's desire expressed in the preceding verb to be done quickly or certainly. Thus, it is a kind of emphatic expression. Structurally, the construction is a compound of Past Participle and imperative of *biḍu* / *biḍiri*. Almost all verbs can occur in this construction, irrespective of their being the transitive or intransitive. *biḍu* / *biḍiri* lose their lexical meaning in the above constructions, even though, in a few instances the lexical meaning is retained. This can be distinguished as follows :

1. If the sentence is in written form, we must look for the type of nouns which occur (overtly or covertly) in the sentence. That is, if there is an animate object, the native speaker of Kannada will understand the meaning of *biḍu* as 'leave', e.g., (i) *a: karuvannu illi tandu biḍu* 'Bring the calf and leave it here'. In case a sentence (ii) *adannu illi tandu biḍu* occurs, there is a slight ambiguity regarding the meaning, since the pronoun *adannu* substitutes both animate and inanimate nouns. But the pronoun cannot occur by itself and there must either be a verbal reference to the object prior to the occurrence of the pronoun or, the object must be visual to the speaker and hearer, then one can be sure for what noun (subject) the pronoun stands. No native Kannada speaker would use (iii) *a: pustaka illi tandu biḍu* in the meaning 'bring the book and leave it here'. In the spoken form of the language one can be able to understand the distinction by the stress on the past participle form. However, this difference can be shown in writing as: (i) by leaving space between the past participle of the verb and *biḍu* and the latter would indicate its lexical meaning. (ii) by writing the past participle and *biḍu* as a single word leaving no space between, as in (i), when the element *biḍu*, will not signify its original lexical meaning.

8.5 Imperative-5

2nd Pn Pr.N	Vb. pp	Ref. Vb.
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<i>ni:nu hottuko:</i>	you carry (something) on your head	
<i>ni:nu hottuko o:</i>	you (boy) carry () on your head	
<i>ni:nu hottuko e:</i>	you (girl) carry () on your head	
<i>ninu niṇtuko:</i>	you stand up, you stay here	
<i>ni:nu kalituko:</i>	you learn yourself	
<i>ni:nu idduko:</i>	you be (here) (you may remain here)	
<i>ninu: tanduko:</i>	you bring it yourself	

ni:nu <i>anduko:</i>	you say it yourself (you think so)
ni:nu <i>kareduko:</i>	you call (some one) yourself
ni:nu <i>ti!lduko:</i>	you know (it) yourself
ni:nu <i>konḍuko:</i>	you buy yourself

[III. B. verb roots do not take *-ko:*, *kol!i(ri)*]

ni:nu <i>ittuko:</i>	you keep it yourself
ni:nu <i>appiko:</i>	you yourself embrace (some one)
ninu <i>kaṭṭiko:</i>	you tie (it) yourself
ni:nu <i>a:ḍiko:</i>	you yourself play
ni:nu <i>he:ḷiko:</i>	you say (to some one) yourself
ni:nu <i>araciko:</i>	you cry aloud yourself
ni:nu <i>savariko:</i>	you rub yourself
ni:nu <i>malagiko:</i>	you lie yourself (you be lying)
ni:nu <i>hudugiko:</i>	you hide yourself
ni:nu <i>hedariko:</i>	you fear yourself

Exercise :

1. Give the Pl / Hon. forms for the above.
2. Consider the following :

da:sana ma:ḍiko: enna swa:mi 'Make me your slave
yourself O! Lord'

Grammar :

1. Generally the reflexive forms (*-ko:* / *kol!i(ri)*) of the imperative can occur in all the verbs that take human nouns as subjects in sentences except the following :
ogu- to scatter
migu to exceed
nagu to laugh
hugu to enter
2. The structure of the reflexive imperatives-5 is the same as for the imperative 4.

8.6 Imperatives-6

2nd Pr. PN	N	-isu
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ni:nu <i>abhinayisu</i>	you enact
ni:vu <i>abhinayisi(ri)</i>	you enact (pl)
ni: n <i>arcisu</i>	you worship
ni:vu <i>arcisi(ri)</i>	you worship (pl)
ni:nu <i>a:kṣe:pisu</i>	you object, protest
ni:vu <i>a:kṣe:pisi(ri)</i>	you object, protest (pl)
ni:nu <i>a:carisu</i>	you celebrate, observe'
ni:vu <i>a:carisi(ri)</i>	you celebrate, observe (pl)
ni:nu <i>a:darisu</i>	you treat with respect
ni:vu <i>a:darisi(ri)</i>	you treat with respect (pl)
ni:nu <i>a:mantrisu</i>	you invite
ni:vu <i>a:mantrisi(ri)</i>	you invite (pl)
ni:nu <i>abbarisu</i>	you roar, cry aloud
ni:vu <i>abbarisi(ri)</i>	you roar, cry aloud (pl)
ni:nu <i>a:gamisu</i>	you come
ni:vu <i>a:gamisi(ri)</i>	you come (pl)
ni:nu <i>tarkisu</i>	you argue
ni:vu <i>tarkisi(ri)</i>	you argue (pl)
ni:nu <i>po:ṣisu</i>	you protect, nourish
ni:vu <i>po:ṣisi(ri)</i>	you protect, nourish (pl)
ni:nu <i>a:risu</i>	you select
ni:vu <i>a:risi(ri)</i>	you select (pl)
ni:nu <i>harasu</i>	you bless
ni:vu <i>harasi(ri)</i>	you bless (pl)

Exercise :

1. Use the sg. forms of the above as addressing the male (inferior) and female (inferior) persons.

2. Use the above in reflexive imperative by replacing -u (the enunciative of the sg. imperative verbs) by i and adding *ko* : (sg.), and *kolli(ri)* pl. forms
3. Add *-biḍu* (sg) and *biḍi(ri)* pl. to the above in the same way as the above and form imperative emphatic (entreating) constructions.

Grammar :

1. There are a set of Kannada verbs which are derived from noun bases by adding the verbalising suffix *-isu*, (which is homophonous with the causal suffix). In a large number of such instances of derived verbs, it is possible to determine their nominal bases. In a considerable number, it is not readily determinable., e.g., *tupḍu* 'piece' + *isu* = *tupḍisu* 'to make into pieces', where the noun and verbalising suffixes are clearly marked; but in *arisu* '(s)elect', we can recognise *-isu* as the verbalising suffix, but the nominal part is not detectable.
2. The following verbs do not occur in imperative form : *kṣiṇisu* 'to be lean, or thinning', *phalisu* 'to result', *bēsarisu* 'to be disgusted', *saṅcalisu* 'to be moving', *daṭṭaṇisu* 'to be crowded together', *dalḷisu* 'to flare up (flame)', *rucisu* 'to be tasty'
3. Objects would precede the transitive verbs. Adverbs would precede all the verbs (See Imperative 2 and 3).

8.7. Imperatives - 7

2nd Pn. Pr. N.	Vb	-isu
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ni:nu horisu

you cause someone to be loaded

ni:vu horisi(ri)

you cause someone to be loaded
(pl)

ni:nu nillisu

you cause some one, or, something
to stand, stop

ni:vu <i>nillisi(ri)</i>	you cause some one, or something to stand, stop (pl).
ni:nu <i>so:lisu</i>	you cause some one to be defeated
ni:vu <i>so:lisi(ri)</i>	you cause some one to be defeated (pl)
ni:nu <i>beresu</i>	you cause something to be mixed
ni:vu <i>beresi(ri)</i>	you cause something to be mixed (pl)
ni:nu <i>ka:yisu</i>	you cause something to be heated
ni:vu <i>ka:yisi(ri)</i>	you cause something to be heated (pl)
ni:nu <i>tarisu</i>	you cause something to be brought
ni:vu <i>tarisi(ri)</i>	you cause something to be brought (pl)
ni:nu <i>u:lisu</i>	you cause something to be saved
ni:vu <i>u:lisi(ri)</i>	you cause something to be saved (pl)
ni:nu <i>na:desu</i>	you cause something to walk
ni:vu <i>na:desi(ri)</i>	you cause something to walk (pl)
ni:nu <i>ka:ṇisu</i>	you cause something to be seen
ni:vu <i>ka:ṇisi(ri)</i>	you cause something to be seen (pl)
ni:nu <i>tappisu</i>	you cause someone, or something to escape/go wrong
ni:vu <i>tappisi(ri)</i>	you cause someone, or something to escape/go wrong (pl)
ni:nu <i>a:ḍisu</i>	you cause to play
ni:vu <i>a:ḍisi(ri)</i>	you cause to play (pl)
ni:nu <i>to:risu</i>	you cause something, someone to be shown
ni:vu <i>to:rishi(ri)</i>	you cause something, someone to be shown (pl)

Exercise :

1. Give the imperative causal forms for both sg. and pl. forms of the following verbs :

<i>ki:lu</i>	to uproot,	<i>kali</i>	to learn
<i>bi:lu</i>	to fall,	<i>koyyu</i>	to cut, pluck
<i>uri</i>	to be burning,	<i>kudi</i>	to drink
<i>suri</i>	to pour out,	<i>nagu</i>	to laugh
<i>hañcu</i>	to divide	<i>beccu</i>	to be afraid of

Grammar :

1. Transitive and intransitive distinction is not necessarily made in causative verbs, as the causal construction will always have an object in the sentence.

2. Except the taboo verbs, it is possible to have any verb in causal imperative form.

3. The causal suffix-*isu* do not occur after the verbalising suffix-*isu*, in the derived verbs. When it is necessary to have causal expression in such verbs, it is done through syntactical devices, by using separate verbs, e.g., (i) *nī:nu go:pa:la ra:dha:nanni varisuvante ma:du* 'you make Gopal marry Radha' (ii) *nī:nu avanige adu labhisuvante ma:du* 'you make it available to him', (iii) *sī:te maṇiyannu da:radalli po:ṇisuvante ma:du* 'you make Sita to string the beads in a thread' (iv) *nī:nu go:pa:lanige ra:dha:nannu varisuvante he:lu* 'you tell Gopal to marry Radha.'

4. The emphatic element -*biḍu* (entreating the persons spoken to) also occurs after causal verbs. The only difference between this and the imperative is the presence of the causal suffix-*isu*. Other structures are the same.

5. Reflexive forms, both sg. *ko:*, *ko!!o:*, *kolle:*, and pl. *kolli(ri)* can also occur after the past participle of causal verbs to construct causal imperatives. Then the past tense marker -*i*, replaces the enunciative -*u* of the sg.

8.8. Imperative verbs - 8

2nd Pn Pr. n.	(Sentence parts)	fut finite sg.
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ninu'ni:vu idannu avanige Be it that you give this to him
koḍuvudu

ni:nu'ni:vu avaru he:lidante Be it that you do as he asks
ma:ḍuvudu

ni:nu'ni:vu avaru icchisi- Be it that you conduct yourself as
dante *naḍeyuvudu* he desires

ni:nu'ni:vu i: ka:gada Be it that you send money having
taruvavanalli haṇa koṭṭu given to the bearer of this letter
kaḷuhisuvudu

Grammar :

This is a special type of imperative which is sporadically used now. The subject is second person singular or plural of noun. This is used in a more commanding and definite tone and the order is not given directly but indirectly in the form of a message. The verb has, verb stem (causal or noncausal) future tense marker and neuter singular pronominal termination. It is to be noted that there is no contrast for tense or number and the reference made to future and neuter singular markers is only based on the corresponding forms and not on their functions. That is, the verbs with other tenses or pronominal terminations do not occur in this construction.

The noun or pronoun, indicating receivers in case the verb marks 'giving'; with, or, without adverbs, or, other manner adverbs in other verbs, (sentence parts) are in immediate constituent relationship with the verb.

8.9. Imperative verbs - 9

3rd Pn. Pr.N	Vb. Rt.	-all
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avanu *barali*
avaḷu *barali*

Let him come
Let her come

<i>avaru barali</i>	Let them (him/her) come
<i>adu barali</i>	Let it come
<i>avugaḷu barali</i>	Let them (neut) come
<i>avanu ho:gali</i>	Let him go
<i>avaḷu ho:gali</i>	Let her go
<i>avaru ho:gali</i>	Let them (him/her) go
<i>adu ho:gali</i>	Let it go
<i>avugaḷu ho:gali</i>	Let them (neut) go
<i>avanu nillali</i>	Let him stand/stay
<i>avaḷu nillali</i>	Let her stand/stay
<i>adu baliyali</i>	Let it grow/ripen
<i>avaḷu mareyali</i>	Let her forget
<i>avaru irali</i>	Let them (him/her) be (here)
<i>adu a:gali</i>	Let it happen
<i>adu ha:ge a:gali</i>	Let it be so
<i>ninage oḷḷeyada:gali</i>	Let it be good to you
<i>avanige oḷḷeyada:gali</i>	Let it be good to him

Exercise :

1. Use the following verbs in third person imperative :
kayy 'be hot', *ayy* 'to select', *hoḷy* 'to pour out', *sallu* 'to go',
uri 'to burn', *ode* 'break', *naḍe* 'walk', *hoḷe* 'shine', *kaḷu* 'see',
nagu 'laugh', *uḍu* 'to wear', *hondu* 'obtain'

2. Consider the following :

<i>na:ḷe bappudu namaginde</i>	Whatever that would come
<i>barali</i>	tomorrow, let it come to us today

Grammar :

The subject is always in the third person (either noun or pronoun) and the verb is infinitive + *i*. Any verb can be used in this construction. Since this type of construction is used in expressing the wish of the speaker, it is also known by another name : "Optative." It can be argued that the imperative proper (in the traditional sense) also is an expression of the wish of the speaker and hence the demarcation need not be made between the two.

Adverbs, or nouns of place, (overtly, or covertly) are in immediate constituent relations with the verb. In case the verbs speak about giving and taking, the nouns, or, pronouns indicating the recipients are in immediate constituent relationship with the verb. Other manner adverbs are optional, with all verbs except the verb *a:gu* 'to become'. In the latter, the adverbs of (i) quality, like *ha:lu* 'bad', *oḷḷeyadu* 'good' *guṇa* 'cure', 'healing' and (ii) manner, like *ha:ge* 'in that manner' and (iii) the Relative Participle with *ante* 'in the manner' are obligatory, e.g.,

<i>adu haḷa:gali</i>	Let it be spoiled; ruined
<i>avanige oḷḷeyada:gali</i>	Let it be good to him
<i>ninage oḷḷeyada:gali</i>	Let it be good to you
<i>ninage be:gane guṇava:gali</i>	Let it become well to you soon, i.e., Be it that you get well soon
<i>adu ha:ge a:gali</i>	Let it happen so
<i>avamu he:ḷidanta:gali</i>	Let it be so as he said
<i>ni:vendanta:gali</i>	Let it be so as you said

hiṇḍemme kareyali, tonḍe ka:ya:gali, diṇḍina ba:ḷe gone biḍali 'Let there be a herd of milking she-buffaloes, Let there be the fruit *tonḍe*, Let there be the stout plantain tree yeilding a big bunch of Bananas.'

8.10. Imperative Verbs-10

2nd Pn. Pr. N	V.N	-a:gali
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<i>ni:vu nammallige baro:ṇa:gali</i>	May your visit take place to my house
<i>nimma abhipra:ya (vannu) he:ḷo:ṇa:gali</i>	May your opinion be told to me
<i>nimage be:ka:dudannu a:riṣo:ṇa:gali</i>	May you select whatever you want

Grammar :

-o:ṇa is added to the verbal stems, which are followed by another verb *a:gali*, which is analysable as the stem *a:gu*

+ the infinitive *-al* and *-i*. These are rare constructions occurring only in special formal occasions. The subject is always the second person honorific.

8.11. Imperative verbs - 11

<i>ni:nu/ni:vu nilla be:ku</i>	You must wait/stand/stop/stay
<i>ni:nu/ni:vu kaliya be:ku</i>	You must learn
<i>ni:nu/ni:vu ho:ga be:ku</i>	You must go
<i>ni:nu/ni:vu tara be:ku</i>	You must bring
<i>ni:nu/ni:vu kareya be:ku</i>	You must call
<i>ni:nu/ni:vu ka:nabe:ku</i>	You must appear
<i>ni:nu/ni:vu koḍa be:ku</i>	You must give
<i>ni:nu/ni:vu oppa be:ku</i>	You must agree
<i>avanu nilla be:ku</i>	He must wait/stand/stop/stay
<i>avaru nilla be:ku</i>	They (He, she) must stop/wait/stay/stand.
<i>adu nilla be:ku</i>	It must stand/stop/wait/stay
<i>avugaḷu nilla be:ku</i>	They must wait/stand/stop/stay
<i>avanu kaliya be:ku</i>	He must learn
<i>avaḷu kaliya be:ku</i>	She must learn
<i>avaru kaliya be:ku</i>	They (He/she) must learn
<i>nanage nilla be:ku</i>	It is necessary that I must wait/stand/stop/stay
<i>namage nilla be:ku</i>	We must wait/stand/stop/stay
	It is necessary that we should wait/stand/stop/stay
<i>nanage kaliya be:ku</i>	I must learn
<i>namage kaliya be:ku</i>	We must learn
<i>na:nu nilla be:ku</i>	It is necessary that I must wait/stand/stop/stay
<i>na:vu nilla be:ku</i>	It is necessary that we must wait/stand/stop/stay
<i>na:vu kaliya be:ku</i>	It is necessary that I should learn
<i>na:vu kaliya be:ku</i>	It is necessary that we should learn

Grammar :

$$\left\{ \begin{array}{c} \text{Noun} \\ \text{Pronoun} \end{array} \right\} + \text{Verb Inf} + \text{be:ku}$$

is the structure of this construction. *be:ku* in this construction suggests the meaning "must". Either the objects (if the verb is transitive) or, the adverbs of manner, place, quality etc., would be in immediate constituent relationship with the verbs. Generally, they precede the verbs. The adverbs also co-occur with the objects of the transitive verbs.

As given above, any noun or pronouns can occur as the subject of the sentence. But, when the first person pronoun occurs, the meaning differs, in that, the sentence is neither command nor request, but just an expression of speaker's wish or desire.

be:ku can be preceded by causal or non-causal derived (with *-isu*, the verbalising suffix) verbs. In other words, any of the previous imperative verbs can have *be:ku*, which is immediately preceded by an infinitive form of the verb.

8.12. Imperative - 12

1st P.N. Pn.	Vb-uva/ -o:na
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na:vu i:yuva/ i:yo:na	Let us give (Lit)
na:vu horuva/ horo:na	Let us carry
na:vu niluva/ nillo:na	Let us stop/stay/stand
na:vu kaliyuva/ kaliyo:na	Let us learn
na:vu ho:guva/ ho:go:na	Let us go
na:vu koyyuva/ koyyo:na	Let us pluck/cut
na:vu agiyuva/ agiyo:na	Let us dig/bite
na:vu ka:nuva/ ka:no:na	Let us see
na:vu dabbuva/ dabbo:na	Let us push
na:vu i:juva/ i:jo:na	Let us swim

na:vu na:duva/na:do:ṇa Let us soak

na:vu ma:duva/ma:ḍo:ṇa Let us do

Grammar :

1. The verb stem *a:gu-* 'to become' differs slightly from the above. It occurs as a bound morpheme, as it is intimately bound to its preceding noun. In other words, there is no possibility of separating the preceding noun and *a:gu* by inserting any other morpheme between them, whereas, it is not so in other constructions given above. There are a few instances of *a:gu* occurring with first person plural imperative :

(na:vu) je:na:guva Let us become (as sweet as) honey
(to each other)

(na:vu) hu:va:guva Let us become (like) flowers

2. The subject of the sentence is first person plural (inclusive since it is always used in the context of the second person).

3. The imperative verbs can be preceded by appropriate adverbs, adverbial participles, or nouns. e.g., *nilluva/nill:ṇa* 'stop/stay/stand/wait' can have place adverb *alli/illi*, or a noun denoting place with *-alli* as the locative suffix, like: *maneyalli*, *u:ralli*, *siṭiyalli*, *mangaḷu:ralli*, or, adverbial participle: *ho:gi* 'having gone', *eddu* 'having got up'.

$$\text{na:vu} \left\{ \begin{array}{l} \text{alli} \\ \text{illi} \\ \text{maneyalli} \\ \text{eddu} \\ \text{be:ga} \end{array} \right\} \text{nill:ṇa/nilluva}$$

4. The following verbs do not occur in the above imperative constructions:

IA (ii)	heru	give birth to
IIC (i)	ka:yu	to be warm(Int)
	be:yu	to be burnt
IIC (ii)	no:yu	to pain (Int)
	sa:yu	to die
IID	save	to be waning (Int)

	hoge	to be smoking (Int)
	seḍe	to be afraid of (Int)
IIIB	ogu	to scatter
	paḍu	to suffer
IV.A (i)	kandu	to be paled
	kundu	to be drying
	konku	to be bent
	nandu	to be extinguishing
IVA (ii)	giṭṭu	to be obtained
	dakku	to come to oneself
	naggu	to be dented
	muggu	to be musty
	hottu	to be burning
IVA (iii)	ka:ru	to vomit
	tī:ru	to be over, finished
	tī:vu	to be filled
	na:cu	to be shy
	na:ṭu	to be planted, to go in
	na:ru	to be stinking
	ma:gu	to be ripened
	hu:su	to fart
	ho:lu	to resemble
	ma:su	to be fading
	so:ru	to be dripping, draining
IVB (i) a.	eḍavu	to strike against, to trip
	uḷuku	to be sprained
IVB (i) b.	karagu	to be dissolved
	kavacu	to lie on one's belly/
		to upset
	kedaru	to be scattered

koragu	to be suffering
jaragu	to be moving
turugu	to be filling
tuḷuku	to be overflowing
nalagu	to be dented
baguḷu	to bark
bevaru	to be sweating
kṣi:ṇisu	to be thinning
phaliṣu	to be fructifying
bhramiṣu	to be foolish, to mistake
matsariṣu	to be jealousy
lajjiṣu	to be ashamed
saṅcaliṣu	to move
IVC. 2. janiṣu	to be born
daṭṭaṇiṣu	to thicken, to be dense
daḷḷiṣu	to be aflame, flare up
ruḷiṣu	to be tasty

5. In causal constructions, there is no restriction and all the verb stems will take *-uva/-o:ṇa*, as the 1st person (inclusive) imperative.

Exercise :

Give the imperative constructions for a dozen verb stems other than the listed ones, both in non-causal and causal forms.

8.13. Imperatives Negative - 13

2nd Pn Pr.N	Inf	be:ḍa
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nī:nu *bara be:ḍa*

you do not come

nī:vu *bara be:ḍi(ri)*

you do not come (pl)

nī:nu *barabe:ḍyo:*

you (boy) do not come

ni:nu bara be:ɖe:	you (girl) do not come
ni:nu tara be:ɖa	you do not bring
ni:vu tara be:ɖi(ri)	you do not bring (pl)
ni:nu ho:ga be:ɖa	you do not go
ni:vu ho:ga be:ɖi(ri)	you do not go (pl)
ni:nu koɖa be:ɖa	you do not give
ni:vu koɖa be:ɖi(ri)	you do not give (pl)
ni:nu ira be:ɖa	you do not be (here)
ni:vu ira be:ɖi(ri)	you do not be (here) (pl)
ni:nu e:la be:ɖa	you do not rise
ni:vu e:la be:ɖi(ri)	you do not rise (pl)
ni:nu ke:la be:ɖa	you do not ask/listen/hear
ni:vu ke:la be:ɖi(ri)	you do not ask/listen/hear (pl)
ni:nu nilla be:ɖa	you do not stand/wait/stop/stay
ni:vu nilla be:ɖi(ri)	you do not stand/wait/stop/stay (pl)
ni:nu ku:ra be:ɖa	you do not sit
ni:vu ku:ra be:ɖi(ri)	you do not sit (pl)
ni:nu o:ɖa be:ɖa	you do not run
ni:vu o:ɖa be:ɖi(ri)	you do not run (pl)
ni:nu o:da be:ɖa	you do not read
ni:vù o:da be:ɖi(ri)	you do not read (pl)
ni:nu bareya be:ɖa	you do not write
ni:vu bareya be:ɖi(ri)	you do not write (pl)
ni:nu be:ga bara be:ɖa	you do not come quickly
ni:vu be:ga bara be:ɖi(ri)	you do not come quickly (pl)
ni:nu be:ga ho:ga be:ɖa	you do not go quickly
ni:vu be:ga ho:ga be:ɖi(ri)	you do not go quickly (pl)
ni:nu be:ga e:la be:ɖa	you do not rise/get up/stand quickly
ni:nu gadde u:la be:ɖa	you do not plough the field
ni:vu gadde u:la be:ɖi(ri)	you do not plough the field (pl)

ni:nu padya kaliya be:ḍa	you do not learn the poem
ni:vu padya kaliya be:ḍi(ri)	you do not learn the poem (pl)
ni:nu ni:ru hoyya be:ḍa	you do not pour the water
ni:vu ni:ru hoyya be:ḍi(ri)	you do not pour the water (pl)
ni:vu ni:ru ha:ka be:ḍi(ri)	you do not pour the water (pl)
ni:nu ka:fi kuḍiya be:ḍa	you do not drink (take) coffee
ni:vu ka:fi kuḍiya be:ḍi(ri)	you do not drink (take) coffee (pl)
ni:nu ka:fi tegedukolḷa be:ḍa	you do not take coffee
ni:vu ka:fi tegedukolḷa be:ḍi(ri)	you do not take coffee (pl)
ni:nu avanannu taḍeya be:ḍa	you do not stop/obstruct/ prevent him
ni:nu danavannu aṭṭa be:ḍa	you do not chase the cow
ni:nu idannu ka:ṭa be:ḍa	you do not tie or pack this
ni:nu ka:gada ha:ka be:ḍa	you do not post (send) the letter
ni:nu baṭṭe maḍaca be:ḍa	you do not fold the cloth
ni:nu avanannu ebbisa be:ḍa	you do not wake him up

Exercise :

1. Give the negative form of the imperative verb for the following stems both in sg. and pl.

kuḍi 'drink' *a:ḍu* 'play' *aḍagu* 'to hide oneself' *oppu* 'to agree' *appu* 'to embrace' *da:ṭu* 'to cross' *ma:ḍu* 'to do' *ha:ku* 'to put' *oragu* 'to recline on' *bisa:ḍu* 'to throw' *a:kramisu* 'to attack', 'besiege' *a:gamisu* 'to arrive'

2. Translate the following into Kannada :

- | | |
|----------------------|----------------------------------|
| 1. you don't learn | 2. you don't forget |
| 3. you don't cut | 4. you don't weave |
| 5. you don't measure | 6. you don't climb down (alight) |
| 7. you don't dance | 8. you don't hold |
| 9. you don't chase | 10. you don't divide |
| 11. you don't put | 12. you don't look |

3. Use the adverbs *be:ga* 'immediately, quickly', *oḍane* 'immediately, quickly', *ha:ge* 'in that manner' *hi:ge* 'in this manner' *aṣṭu* 'that much' *iṣṭu* 'this much' with the following verbs in the Negative imperative constructions :

horu 'to carry a load on one's head', *kali* 'to learn', *e:ḷu* 'get up, rise up', *tinmu* 'eat', *kuḍi* 'drink' *paḍe* 'obtain', *haṇcu* 'divide', *haccu* 'apply', put' (as ointment or, lighting the lamp) *ma:ḍu* 'do' *ha:ḍu* 'sing', *bisa:ḍu* 'throw' *a:jṇa:piṣu* 'order'

4. Translate the following into Kannada :

1. You don't look like that
2. You don't run like that
3. You don't eat that much
4. You don't say so (in that manner)
5. You don't sing in this manner
6. You don't be like this
7. You don't drink much
8. You don't think like that
9. You don't beat like that
10. You don't place (keep) like this
11. You don't fill that much
12. You don't rub that much

5. Use the following verbs in Negative imperative form :

u:ṭa ma:ḍu to eat a meal

ma:ta:ḍu speak

baṇṇa ha:ku to apply colour, to paint

kate he:ḷu to tell a story

kannaḍi no:ḍu to look into the mirror

tale ba:cu to comb one's hair

<i>mara kaḍi</i>	to cut the tree
<i>mane kaṭtu</i>	to build a house
<i>maḍi ma:ḍu</i>	to clean, wash the clothes
<i>pu:je ma:ḍu</i>	to worship
<i>a:tura paḍu</i>	to be hurrying
<i>kaṣṭa paḍu</i>	to suffer, to toll

6. Translate the following into Kannada .

1. You don't weave this
2. You don't dig the garden
3. You don't call him
4. You don't open the door
5. You don't plait (your) (the) hair
6. You don't swallow this pill
7. You don't prick the injection
8. You don't play this game
9. You don't write the story
10. You don't light the lamp
11. You don't buy the fruit
12. You don't smoke the cigarettes

[Aid : weave—*ne:yu*, dig—*agi*, age; garden—*to:ḷa*,
 open the door—*ba:gilu tegi|kada tegi ba:gilutere|kada tere*;
 plait the hair—*jaḍe heṇe*; swallow the pill '*ma:tre nuṅgu*'
 prick the injection—*iṇjekṣan cuccu*;
 play the game *a:a a:ḍu* write the story—*kate bare|i*;
 light the lamp—*di:pa haccu*; buy the fruit—*haṇṇu koṇḍuko!|u*;
 smoke cigarettes *sigare:ṭu se:ḍu*

8.14 Imperatives – Negative - 14

2nd pn Pr. N	Pp + biḍa (Inf. of biḍu)	be:ḍa
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ni:nu attu biḍa be:ḍa	you don't simply cry
ni:vu attu biḍa be:ḍi(ri)	you don't simply cry (pl)
ni:nu nintu biḍa be:ḍa	you don't just stay/stop/wait
ni:vu nintu biḍa be:ḍi(ri)	you don't just stay/stop/wait (pl)
ni:nu so:tu biḍa be:ḍa	you don't just be defeated
ni:vu so:tu biḍa be:ḍi(ri)	you don't just be defeated (pl)
ni:nu ho:gi biḍa be:ḍa	you don't have gone yourself you just don't go
ni:vu iddu biḍa be:ḍi(ri)	you just don't remain (pl)
ni:nu tandu biḍa be:ḍa	you just don't have it brought you just don't bring it
ni:nu bandu biḍa be:ḍa	you just don't have come yourself you just don't come
ni:nu tindu biḍa be:ḍa	you just don't eat
ni:nu tegeḍu biḍa be:ḍa	you just don't have it taken
ni:nu toreḍu biḍa be:ḍa	you just don't have it deserted (left)
ni:nu nakku biḍa be:ḍa	you just don't have laughed at (it)
ni:nu su'tu biḍa be:ḍa	you don't just burn it
ni:nu tumbi biḍa be:ḍa	you just don't fill it
ni:nu oppi biḍa be:ḍa	you just don't agree (to it)
ni:nu o:ḍi biḍa be:ḍa	you just don't run (from ...)
ni:nu he:ri biḍa be:ḍa	you just don't have (it) loaded on
ni:nu aḍagi biḍa be:ḍa	you just don't hide yourself
ni:nu hara:li biḍa be:ḍa	you just don't spread (it)
ni:nu hora:ḷi biḍa be:ḍa	you just don't roll (yourself)

Exercise :

1. Give the Negative form of Imperative for the following verbs (both sg. and pl.).

- | | |
|--------------------------|---------------------------|
| 1. <i>kittu biḍu</i> | to uproot |
| 2. <i>biddu biḍu</i> | to fall |
| 3. <i>haḍu biḍu</i> | to strike, charge as bull |
| 4. <i>koydu biḍu</i> | to cut, pluck |
| 5. <i>agidu biḍu</i> | to bite |
| 6. <i>hinjaridu biḍu</i> | to withdraw |
| 7. <i>addi biḍu</i> | to soak |
| 8. <i>ubbi biḍu</i> | to swell |
| 9. <i>re:gi biḍu</i> | to be angry |
| 10. <i>ha:ri biḍu</i> | to jump, fly |
| 11. <i>kedari biḍu</i> | to scatter |
| 12. <i>malagi biḍu</i> | to recline, lie down |

2. Translate the following into Kannada.

1. You just don't be afraid of (*hedaru*)
2. You just don't have accused (*a:kṣe:pisu*)
3. You just don't have it disregarded (*alakṣisu*)
4. You don't just have it decided (*nirdharisu*)
5. You don't just have it published (*prakaṣisu*)
6. You don't just have it doubted (*śaṅkisu*)
7. You don't just have it chosen (*a:risu*)
8. You don't just have him / her loved (*mo:hisu*)
9. You don't just have it filtered (*ja:ḷisu*)
10. You don't just have him / her / it upbraided (*bayyu*)

8.15 Imperatives - Negatives - 15

2nd Pn Pr. N	Pp + ko a (Inf. of Ko)	be:ða
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ni:nu hottukol a be:ða	you don't carry it yourself
ni:vu hottukol a be:ði(ri)	you don't carry it yourself (pl)
ni:nu ku itukol a be:ða	you don't sit yourself
ni:nu ku:tukol a be:ða	you don't sit yourself
ni:vu ku itukol a be:ði(ri)	you don't sit yourself (pl)
ni:vu ku:tukol a be:ði(ri)	you don't sit yourself (pl)
ni:nu iddukol a be:ða	you don't remain yourself
ni:nu andukol a be:ða	you don't say it yourself (you don't think otherwise)
ni:nu endukol a be:ða	you don't think it yourself (you don't think otherwise)
ni:nu karedukol a be:ða	you don't invite someone, yourself
ni:nu ti idukol a be:ða	you don't think (that way)
ni:nu taḍedukol a be:ða	you don't restrain yourself
ni:nu koṇḍukol a be:ða	you don't buy (it) yourself
ni:nu iṭṭukol a be:ða	you don't keep (it) yourself
ni:nu appikol a be:ða	you don't embrace (him / herself)
ni:nu kaṭṭikol a be:ða	you don't bind (it) yourself
ni:nu a:ḍikol a be:ða	you don't play yourself
ni:nu he:likol a be:ða	you don't say it yourself
ni:nu aracikol a be:ða	you don't cry yourself
ni:nu sayrisikol a be:ða	you don't endure yourself
ni:nu malagikol a be:ða	you don't lie yourself
ni:nu hudugikol a be:ða	you don't hide yourself
ni:nu hedārikol a be:ða	you don't be afraid of

Exercise :

1. Give Negative imperative form of the following verbs (both in sg. and pl).

- | | |
|-------------------------|---|
| 1. <i>kittukol!lu</i> | to snatch something |
| 2. <i>geddukol!lu</i> | to win for one's self |
| 3. <i>koydukol!lu</i> | to cut, or pluck for one's self |
| 4. <i>kasidukol!lu</i> | to snatch something for one's self |
| 5. <i>toledukol!lu</i> | to wash something for one's self |
| 6. <i>huridukol!lu</i> | to fry something for one's self |
| 7. <i>ittukol!lu</i> | to keep something for one's self |
| 8. <i>hañcicol!lu</i> | to divide, share something for among themselves |
| 9. <i>mettikol!lu</i> | to have something smeared for one's self |
| 10. <i>na:cicol!lu</i> | to be ashamed of something one's self |
| 11. <i>kosarikol!lu</i> | to get one's self freed |
| 12. <i>eñisicol!lu</i> | to count for one's self |

2. Translate the following in Kannada :

1. You don't steal something yourself (*apaharisu*)
2. You don't get yourself excited / aroused (*udre:kisu*)
3. You don't yourself refute it (*khañdisu*)
4. You don't get yourself confused (*gaḍabaḷisu*)
5. You don't get yourself disgusted (*be:sarisu*)
6. You don't get yourself joined (*saṅgamisu*)
7. You don't yourself sweep (it) (*guḍisu*)
8. You don't yourself undertake (it) (*vahisu*)
9. You don't yourself cut it (*kattarisu*)
10. You don't keep it for yourself (*ittukol!lu*)

8.16 Imperatives – Negatives - 16

2nd Pr Pr. N	Vb-is-a	be:ḍa
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ni:nu <i>abhinayisa be:ḍa</i>	you don't enact
ni:vu <i>abhinayisa be:ḍi(ri)</i>	you don't enact (pl)
ni:nu <i>arcisa be:ḍa</i>	you don't worship
ni:vu <i>arcisa be:ḍi(ri)</i>	you don't worship (Pl)
ni:nu <i>a:kṣe:pisa be:ḍa</i>	you don't protest
ni:nu <i>a:carisa be:ḍa</i>	you don't observe, celebrate
ni:nu <i>a:darisa be:ḍa</i>	you don't entreat (show respect)
ni:nu <i>a:mantrisa be:ḍa</i>	you don't invite (someone)
ni:nu <i>abbarisa be:ḍa</i>	you don't cry aloud
ni:nu <i>a:gamisa be:ḍa</i>	you don't come
ni:nu <i>tarkisa be:ḍa</i>	you don't argue
ni:nu <i>po:ṣisa be:ḍa</i>	you don't nourish
ni:nu <i>a:risa be:ḍa</i>	you don't select
ni nu <i>harasa be:ḍa</i>	you don't bless

Exercise :

1. Give the imperative negative forms for the following verbs (both sg. and pl.)

1. <i>eccarisu</i>	warn, wake up
2. <i>khaṇḍisu</i>	refute
3. <i>bo:ḷisu</i>	to shave off
4. <i>cala:yisu</i>	to make go
5. <i>jo:ḍisu</i>	to cause to join
6. <i>du:ṣisu</i>	to blame
7. <i>prasta:pisu</i>	to mention
8. <i>garvisu</i>	to be proud of
9. <i>tallaṇṇisu</i>	to be confused

10. *mudrisu* to print
 11. *vañcisu* to cheat
 12. *varṇisu* to describe

2. Translate the following into Kannada :

1. You don't doubt (it or some one) (*śamke*)
 2. You don't divide (it) (*vibhajane*)
 3. You don't besmear (it) (*le:pana*)
 4. You don't oppose (it) (*viro:dha*)
 5. You don't kill (it) (*samha:ra*)
 6. You don't unfasten (*saḍilu*)
 7. You don't establish (*stha:pane*)
 8. You don't remember (*smaraṇe*)
 9. You don't desire (*hambala*)
 10. You don't agree (*sammati*)
 11. You don't rejoice (*harṣa*)
 12. You don't compete (*huruḍu*)

8.17 Imperatives - Negatives - 17

2nd Pn Pr. N.	Vb. caus Inf.	be:ḍa
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- ni:nu *horisa be:ḍa* you don't cause someone
to carry
 ni:vu *horisa be:ḍi(ri)* you don't cause someone to
carry (pl)
 ni:nu *nillisa be:ḍa* you don't cause someone/
something to stay, stop, stand
wait
 ni:vu *nillisa be:ḍi(ri)* you don't cause someone/
something to stay, stop, stand,
wait (pl)

ni:nu so:lisa be:ḍa	you don't cause some one to be defeated
ni:nu beresa be:ḍa	you don't cause something to be mixed
ni:nu ka:yisa be:ḍa	1. you don't cause something to be boiled 2. you don't cause someone to be waiting
ni:nu tarisa be:ḍa	you don't cause something to be brought
ni:nu ulisa be:ḍa	you don't save (you don't cause something to remain left over)
ni:nu naḍesa be:ḍa	you don't cause something to go on
ni:nu ka:nisa be:ḍa	you don't cause someone to see you (you don't appear yourself)
ni:nu tappisa be:ḍa	1. you don't escape yourself 2. you don't cause something/ someone to go wrong
ni:nu a:ḍisa be:ḍa	1. you don't cause someone to play 2. you don't cause something to be shaken
ni:nu to:risa be:ḍa	you don't cause to show (something)

Exercise

Give the imperative negative forms for the following verbs, (both sg. and pl).

- | | |
|------------|---------------------|
| 1. ki:ḷisu | to cause to uproot |
| 2. aḷisu | to cause to weep |
| 3. kalisu | to cause to learn |
| 4. irisu | to cause to be kept |

- | | |
|--------------------|---|
| 5. <i>tinnisu</i> | to cause to eat |
| 6. <i>kaḍisu</i> | to cause to cut |
| 7. <i>iḍisu</i> | to cause to keep |
| 8. <i>koḍisu</i> | to cause someone to give
(something) |
| 9. <i>hiṇḍisu</i> | to cause something to be squeezed |
| 10. <i>addisu</i> | to cause something to be soaked |
| 11. <i>meccisu</i> | to cause someone to be pleased |
| 12. <i>agalisu</i> | to cause someone or something
to be parted |

2. Translate the following into Kannada :

- | | |
|---|-------------------|
| 1. You don't cause to dismantle | (<i>kaḷacu</i>) |
| 2. You don't cause to be scattered | (<i>kedaru</i>) |
| 3. You don't cause some one to pick
up something | (<i>hekku</i>) |
| 4. You don't cause someone to dig or scoop
something | (<i>toḍu</i>) |
| 5. You don't cause someone to be ashamed | (<i>na:cu</i>) |
| 6. You don't cause someone to say | (<i>he:lu</i>) |
| 7. You don't cause someone to roll something | (<i>uruḷu</i>) |
| 8. You don't cause someone to be angry | (<i>keralu</i>) |
| 9. You don't cause someone to praise something | (<i>hogaḷu</i>) |
| 10. You don't cause someone to be entangled | (<i>toḍaku</i>) |
| 11. You don't cause someone to be tired | (<i>baḷalu</i>) |
| 12. You don't cause someone to be afraid of | (<i>bedaru</i>) |

8.18 Imperatives — Negative - 18

2nd Pn Pr.N	Obj	Vl.N	be:ḍa
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ni:nu nivu idannu avanige
koḍuvudu be:ḍa

You don't give this to him (Your
giving this to him is not necessary)

ninu/nivu avaru he:ɬidante	You don't do as told by him
ma:ɬuvudu be:ɬa	(Your doing as he directs, is not necessary)

ni:nu/nl:vu avaru icchisdante You don't have to dance to his
naḍeyuvudu be:ḍa tune (Your following his desire,
pleasure, is not necessary)

avanu *baruvudu be:da* He need not come

avalu *baruvudu be:da* She need not come

avaru baruvudu be:da They need not come

adu *baruvudu be:da* It need not come

avanu	}	+ <i>ho:guvudu be:da</i>	He	}	need not go
ava!u			She		
avaru			They		
adu			It		
avuga!u			They		

avanu	} + adannu taruvudu <i>be:da</i>	He	} need not bring it
ava!u		She	
avaru		They	
ni:nu		You	
ni:vu		You	
ya:ru:		Any one	

avanu	} + <i>nilluvudu be:ḍa</i>	He	} need not stay/stop/ wait
ava!u		She	
avaru		They	
adu		It	
avuga!u		They	
ni:nu		You	
ni:vu		You	
ya:ru:		Any one	

avanu	} +adannu <i>oppuvudu</i>	He	} need not agree
ava u		She	
avaru		They	
ni:nu		You	
ni:vu		You	
va:ru:		Any one	
	<i>be:da</i>		to it

na:vu i:yuvudu be:da Let us not give it (to someone)
 (Our giving something to someone)
 is not needed)

na:vu nilluvudu be:ḍa	Let us not stop/stay/wait (Our stopping/staying/waiting is not necessary)
na:vu ma:ḍuvudu be:ḍa	Let us not do it (our doing it is not needed)
na:vu i:juvudu be:ḍa	Let us not swim

Exercise :

1. Give the imperative negative forms for the following verbs with the pronouns of all persons genders and numbers:

- | | |
|--|---------------------------------|
| 1. i:yu to give, | 2. bi:ḷu to fall, |
| 3. agi bite, | 4. kareyu to call, invite, |
| 5. bareyu write, | 6. hiṇjariyu withdraw, retreat, |
| 7. ettu lift, | 8. hatu climb up, |
| 9. mu:ku to push out, | 10. hogaḷu to praise, |
| 11. a:ṣrayisu to approach for shelter, asylum, | |
| 12. niri:kṣisu to expect | |

2. Translate the following into Kannada :

- Let him not join (something) (jo:ḍisu)
- Let her not sing (ha:ḍu)
- Let us not consider it (lakṣisu)
- Let anyone not use it (viniyo:gisu)
- Let them not deal with it (vyavaharisu)
- You don't punish him (ṣikṣisu)
- You don't touch it (sparṣisu)
- You don't mock it (haṅṣisu)
- Let us not doubt (sande:hisu)
- Let us not compete with him (spardhisu)
- Let us not relate it (sambandhisu)
- Let us not try it (havaṇisu)

8.19 Imperative Negatives - 19

PN.	Inf	<i>ku:ḍadu</i> <i>ba:radu</i>
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PN + bara	<i>ku:ḍadu</i> <i>ba:radu</i>	PN must not come
PN + tara	<i>ku:ḍadu</i> <i>ba:radu</i>	PN must not bring
PN + ho:ga	<i>ku:ḍadu</i> <i>ba:radu</i>	PN must not go
PN + be:ga bara	<i>ku:ḍadu</i> <i>ba:radu</i>	PN must not come quickly
PN + be:ga tara	<i>ku:ḍadu</i> <i>ba:radu</i>	PN must not bring quickly
PN + ka:fi kuḍiya	<i>ku:ḍadu</i> <i>ba:radu</i>	PN must not take coffee
P N + avanannu ebbisa	<i>ku:ḍadu</i> <i>ba:radu</i>	PN must not wake him up
P N + attu biḍa	<i>ba:radu</i> <i>ku:ḍadu</i>	PN must not simply cry
P N + so:tu biḍa	<i>ba:radu</i> <i>ku:ḍadu</i>	PN must not simply be defeated
P N + oppi biḍa	<i>ba:radu</i> <i>ku:ḍadu</i>	PN must not simply agree
PN + tindu biḍa	<i>ba:radu</i> <i>ku:ḍadu</i>	PN must not simply eat
PN + horaḷi biḍa	<i>ku:ḍadu</i> <i>ba:radu</i>	PN must not simply roll down
PN + hottuko!!a	<i>ku:ḍadu</i> <i>ba:radu</i>	PN must not carry
PN + aṁduko!!a	<i>ku:ḍadu</i> <i>ba:radu</i>	PN must not say to one's self
PN + a:kṣe:pisa	<i>ku:ḍadu</i> <i>ba:radu</i>	PN must not protest

PN + tarkisa	<i>ku;ḍadu</i> <i>ba;radu</i>	PN must not argue
PN + horisa	<i>kuḍadu</i> <i>ba;radu</i>	PN must not cause someone to carry something

(Substitute any pronoun in place of PN)

Exercise :

1. Give Imperative negative forms for the following verbs using all the pronouns : (The imperative negative form must be common for all the pronouns).

1. *koḍu* give
2. *iru* to be,
3. *ha;ku* to put (post like a letter)
4. *toredu biḍu* to discard, throw off
5. *koṇḍuko!lu* to buy for one's self
6. *tegedu biḍu* to take
7. *iṭṭuko!lu* to keep for one's self,
8. *a;darisu* to treat with respect
9. *uḷisu* to save (cause to remain),
10. *icchisidante naḍeyu* to conduct one's self as desired by someone
11. *koṭṭukaḷuhisuvudu* to send (something) through some one
12. *hottisi biḍuvudu* to just enkindle something

2. Translate the following into Kannada :

1. You must not say (*he:lu*)
2. We must not go home (*ho:gu*)
3. We must not prevent him (*taḍe*)
4. They must not just laugh (*nakkubiḍu*)
5. You must not just have it brought
for yourself (*tanduko!lu*)

6. We must not elect someone (a:risu)
7. They must not cause something to escape (tappisu)
8. You must not cause someone to play (a:disu)
9. You must not cause someone to eat (tinmu)
10. We must not cause someone to be defeated (so:lisu)

8.20 Imperative Negatives - 20

PN.	Vb. Inf.	a:gadu
-----	----------	--------

PN + <i>baral</i> <i>baralikk-</i> <i>baro:k-</i>	} + <i>a:gadu</i>	PN should not come
PN + <i>taral-</i> <i>taralikk-</i> <i>taro:k-</i>	} + <i>a:gadu</i>	PN should not bring
PN + <i>ho:gal -</i> <i>ho:galikk-</i> <i>ho:go:k-</i>	} + <i>a:gadu</i>	PN should not go
PN + <i>koḍal-</i> <i>koḍalikk-</i> <i>kodo:k-</i>	} + <i>a:gadu</i>	PN should not give
PN + <i>iral-</i> <i>iralikk-</i> <i>iro:k-</i>	} + <i>a:gadu</i>	PN should not be (remaining)
PN + <i>be:ga</i> <i>i:ga</i> <i>illi (ge)</i> <i>alli (ge)</i> <i>ha:ge</i> <i>hi:ge</i>	} + <i>baral-</i> <i>baralikk</i> <i>baro:k-</i>	} + <i>a:gadu</i> PN should not come
		quickly now here there in that manner in this manner

(PN = any Pro Noun)

(Imperative 1, 2, 3, 4, 5, and 7 can have a:gadu, The Negative Prohibitive added to the infinitives of the respective verbs, whereas in the imperatives only second person sg. and pl. pronouns can occur. Here any pronoun can occur as the subject).

8.21 Imperative Negative Participle Sentence - 21

2nd Pn PN	Neg. P.	Imp V.
ni:nu he:la <u>de</u> ba:		You come without informing
ni:v <u>u</u> ke:la <u>de</u> tanni(ri)		You bring (It) without asking (Pl)
ni:nu nillade ho:gu		You go not stopping anywhere
ni:nu ba:ra <u>de</u> iru		You don't come
ni:v <u>u</u> ta <u>da</u> ma:da <u>de</u> e:li(ri)		You get up without delaying
ni:nu he:la <u>de</u> be:ga ba:		You come quickly not telling anybody
ni:nu alli nillade ho:gu		You go not stopping there
ni:nu manege tappade ba:		You come home without fail
ni:nu so:la <u>de</u> be <u>ṭṭa</u> hattu		You climb up the mountain not giving up (your effort) (lit:- not being defeated)
ni:nu na:ca <u>de</u> abhinayisu		You dance not feeling shy
ni:v <u>u</u> anuma:nisade a:mantrisi(ri)		You invite unhesitatingly
ni:nu munduwarisade nillisu		You stop (it) not continuing
ni:nu idannu avanige tappade koḍuvu <u>du</u>		Be it that you give this to him without fail
ni:v <u>u</u> avaru he:la <u>da</u> ṇ <u>te</u> mareyade ma:ḍuvu <u>du</u>		Be it that you do as told by him without forgetting
avanu tappade barali		Let him come without fail
avanu ba:ra <u>de</u> irali		Let him be, not coming

nimma abhipra:yavannu <i>tappade he:jo:na:gali</i>	Be it that you express your opinion without hesitation
ni:vu ho:gade nilla be:ku	You must stay without going (pl)
na:vu tappade i:jo:na	Let us swim without fall

Structure :

(PN₂) + (Adv) + (Neg part) + (Vb Root) (Fut.fin. Vb
(neut). Sg.)

8.22 Imperative Negative Participle Sentences - 22

ni:nu summane nillade attu <i>biḍu</i>	You, not standing simply, just cry
ni:vu ha:ge nenesade maretu <i>biḍi(ri)</i>	You don't think like that and forget it
ni:nu be:gane taḍa ma:ḍade <i>bamdu biḍu</i>	You not delaying, come on
ni:nu summane irisade suṭṭu <i>biḍu</i>	You not keeping it simply, just burn (them) out
ni:nu mukha to:risade <i>aḍagi biḍu</i>	You not showing your face, simply hide yourself

(PN₂) + (Adv) + (Neg. Part) + (Vb. PP) + (biḍu)

8.23 Imperative Negative Participle Sentences - 23

ni:nu summane nillade <i>hottuko:</i>	You carry it yourself; without simply standing
ni:nu ha:ge ku:tuko!!ade <i>nintuko:</i>	Not sitting like that, you stand up
ni:nu ha:ge be:sara <i>ma:ḍade illi idduko:</i>	Not feeling uneasy, you stay here
ni:nu ha:ge mare <i>ma:ḍade tiḷiduko:</i>	Not hiding anything, you learn it yourself
ni:nu e:nu: koḍade iṭṭuko:	You keep it for yourself not giving anything
ni:nu ha:ge bi:ḷisade kaṭṭiko:	Not letting it to fall, you have it tied yourself

(PN₂) + (Adv) + (Neg-P.) (Noun-acc) + (Vb.Pp) + (ko; ko!!iri)

8.24 Imperative Negative Participle Sentences - 24

ni:nu ha:ge no:ḍade bara be:ḍa	You don't come not seeing like that
ni:nu kareyade be:ga bara be:ḍa	You don't come so quickly unasked
ni:nu ke:ḷade aṣṭu tara be:ḍa	You don't bring that much unasked
ni:vu aṣṭu ta:rade ira be:ḍi(ri)	You don't be without bringing that much (Pl)
ni:vu he:ḷade ke:ḷade be:gane o:ḍa be:ḍi(ri)	You don't run away without informing anyone (Pl)
ni:vu yo:cane ma:ḍade aṣṭu bareya be:ḍi	You don't simply write that much without thinking
ni:vu agatyavillade ha:ge ka:gada ha:ka be:ḍi(ri)	You don't send (post) letters if there is no need
ni:vu avanannu na:vu ba:rade ebbisa be:ḍi(ri)	You don't wake him up before we came, i.e., you don't wake him up, unless we come

(PN₂) + (Adv) + (Neg P) + (Vb. Inf) + (be:ḷa- iri)

8.25 Imperative Negative Participle Sentences - 25

ni:nu taḷeyade attu biḍa be:ḍa	You just don't cry being unable to bear
ni:nu he:ḷade nintubiḍa be:ḍa	You don't just stand without being told
ni:vu prayatmisade so:tu bi:ḍa be:ḍi(ri)	You don't just be defeated without trying (to win)
ni:nu kareyade bandubiḍa be:ḍa	You just don't come without being asked
ni:nu no:ḍade aṣṭu tumbi biḍa be:ḍa	You don't just fill it with so much without seeing (its capacity)
ni:vu tiḷiyade apaya:da horisa be:ḍi(ri)	You don't blame (someone) not knowing (the details)
ni:nu kelasavillade (avana- mmu) nillisa be:ḍa	You don't make him wait without any work (purpose)

<i>ni:nu sariya:gi timmade</i>	You don't save not eating
<i>u:isa be:da</i>	properly
<i>ni:nu ba:rade tappisa be:da</i>	You don't escape not coming

(PN₂) + (Adv) + (Neg.P) + (Vb. Inf.) + (be:da) (be:dl(ri))

8.26 Imperative Negative Participle Sentences - 26

- | | |
|--|---|
| * <i>avanu he:lade baruvudu</i>
<i>be:da</i> | Let him not come without
informing |
| * <i>ni:nu ke:lade koduvudu</i>
<i>be:da</i> | You don't give (something)
unasked |
| * <i>avaru he:lade ho:guvudu</i>
<i>be:da</i> | They (he) should not go without
informing |
| * <i>avanu kodade taruvudu</i>
<i>be:da</i> | He should not bring something
not giving (it to someone) |
- * These Pronouns may also be in immediate constituent relationship with the following verb and then the imperative meaning would be with the (covert) second person. To clear this ambiguity another type of construction is possible as shown below.

8.27 Imperative Negative Participle Sentences - 27

$$\left\{ \begin{array}{l} \text{PN}_1 \\ \text{PN}_2 \\ \text{PN}_3 \end{array} \right\} + (\text{Neg. P}) (\text{Vb. Fut. Neut.Sg}) + (\text{be:da})$$

<i>he:lade avanu baruvudu be:da</i>	Not being told (by someone) he should not come
<i>ke:lade avanu koduvudu</i> <i>be:da</i>	Not being asked (by someone) he should not give
<i>he:lade avanu ho:guvudu</i> <i>be:da</i>	Not being told (by someone) he should not go
<i>kodade avanu taruvudu be:da</i>	Not being given (by someone) he should not bring

8.28 Imperative Negative Participle Sentences - 28

$$\left\{ \begin{array}{l} \text{PN}_1 \\ \text{PN}_2 \\ \text{PN}_3 \end{array} \right\} + (\text{Adv}) (\text{N}) (\text{Vb. Inf.}) \quad (\text{ku:}\dot{\text{q}}\text{adu}) \quad (\text{ba:}\text{radu})$$

ni:nu ha:ge no:ḡade bara
ku:ḡadu

You should not come not
seeing like that

ni:nu hi:ge no:ḡade
baraba:radu

You should not come not
seeing like that

ni:nu i:ga taḡeyade attu
biḡa ku:ḡadu

You should not cry now not
being restrained

ni:nu ha:ge koḡade tindu
biḡa ba:radu

You should not eat like that
not giving to anybody

avanu ha:ge biḡade adannu
hottuko!!a ku:ḡadu

He should not carry it like
that continuously

avaru ha:ge tiḡiyade nam-
mamu a:kṣe piṣa ba:radu

They should not accuse us in
that manner not knowing (the
facts)

na:vu summane viḡa:risade
tarkisa ku:ḡadu

We should not argue without
considering (the facts)

8.29 Imperative Negative Participle Sentences : 29

$$\left\{ \begin{array}{l} \text{PN}_1 \\ \text{PN}_2 \\ \text{PN}_3 \end{array} \right\} + (\text{Adv}) + (\text{N}) (\text{Vb. Inf.}) + (\text{a:}\dot{\text{g}}\text{adu})$$

avanu ha:ge he:ḡade barala:
gaḡu

He should not come like this
unasked

na:vu i:ga adannu koḡade
irala:gaḡu

Now we should not remain not
giving (it) to them

ni:vu allige i:ga he:ḡade
ho:gaḡa:gaḡu

You should not go there now,
unasked

na:vu iṣṭannu avaru ke:ḡade
koḡalikka:gaḡu

We should not give this much
to them unasked

9. Pronouns and their Casal Forms

9.1. First Person Singular—1

<i>na:nu</i> prabha:karana manege ho:de	I went to Prabhakar's house
<i>nannammu</i> avanu barahe: idda	He had asked me to come
<i>nanninda</i> ondu kelasava: gabe:kittu	A work was to be accomplished by me (Somebody wanted some work to be done by me)
<i>nanage</i> a: vica:ra]gottiralilla	To me that matter was not known (I did not know that matter)
<i>nanninda</i> avanu baha!a du:raviralilla	He was not quite far from me
<i>nanna</i> henḍati makka!u baralillave: endu ke:]idaru	Have not your wife and children come?-they asked.
<i>namalli</i> ya:va uttarvu: iralilla	I had no answer in me (I did not know any answer for that question)
<i>nannoḍane</i> avaru ya:ru: bandiralilla	None of them had come with me
<i>nanaginta</i> kamala e:]u varṣa cikkava!u	Kamala is seven years younger to me

9.2 First Person Plural - 2

<i>na:vu</i> u:rige ho:gutte:ve	We go to our native place
<i>nammamu</i> barahe: idda:re	(Someone) has asked us to come
<i>namminda</i> maduvege ho:gi se:ralu a:guvudilla	Going and joining for the marriage cannot be possible by us
<i>namage</i> mu:ru jana makka!u	To us there are three children (We have three children)
<i>namminda</i> avaru sa:la ke:]idaru	They asked a loan from us
<i>namma</i> makka!u e:nu ma:ḍutta:re endu ke:]idaru	What are your children doing? - they asked

<i>nammalli</i> tē:ksige haṇavittu	We had money on us for taxi
<i>nammalli</i> ya:rigu: i: a:ṭa gottilla	None among us knows this game
<i>nammoḍane</i> u:rige banni <i>nammoṭṭige</i> <i>namma</i> saṅgaḍa	Come to our native place with us
<i>namaginta</i> doḍḍavaralli ke:ḷabe:ku	We must ask with those who are seniors to us.

9.3. Second Person Singular—3

<i>nī:nu</i> namma manege barabe:kante	You must come to our house (so says somebody)
<i>ninnannu</i> no:ḍabe:kante	(Some one) wants to see you (so says somebody)
<i>nimminda</i> ondu kelasava: gabe:kante	Some work must be accomplished by you, (it appears—or some— body says so)
<i>ninage</i> i: pustaka koḍutte:ne	I give this book to you
<i>nimminda</i> durava:dare ?	Have they separated from you ?
<i>ninna</i> heṇḍati cenna: gidda:ḷeye ?	Is your wife alright ? (only when asking to junior near relative)
<i>ninnalli</i> eṣṭu haṇa ide ?	How much money you have (on you)?
<i>ninmoḍane</i> ninna makkaḷu baralillave ? <i>ninmoṭṭige</i> <i>ninna</i> saṅgaḍa	Did not your children come with you
<i>ninaginta</i> suṣṭ:la doḍḍavaḷu	Susila is older than you

9.4. Second Person Plural—4

<i>nī:yu</i> namma manege barabe:kante	You must come to our house (So says somebody)
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<i>ninnammu</i> no:ḍabe:kante	(Some one) wants to see you (so says somebody)
<i>nimminda</i> ondu kelasava: gabe:ka:gide	Some work has to be done by you
<i>nimage</i> namma mane to: risutte:ne	I shall show you my house
<i>nimminda</i> utara niri:kṣi- sutte:ne	I expect a reply from you
<i>nimma</i> makkaḷannu: karakonḍu banni	You bring your children too
<i>nimmalli</i> ṭike:ṭige haṇa ideyo?	Do you have money on you for buying the tickets?
<i>nimmalli</i> ya:ru ha:ḍaballiri?	Who among you can sing?
<i>nimmoḍane</i> makkaḷu bara- lillave?	Did (your) children not come with you?
<i>nimmotṭige</i> <i>nimma saṅgaḍa</i>	
<i>nimaginta</i> buddhivantaru ya:ru: illa	None is cleverer than you

9.5 Third Person Masculine Remote - 5

<i>ayanu</i> u:riḡe banda	He came to his native place
<i>ayanammu</i> no:ḍide	I saw him
<i>ayaninda</i> ya:va prayo: janavu: illa	There is not any use by him
<i>avanige</i> ondu pustake koṭṭe	I gave a book to him
<i>ayaninda</i> du:raviruvudu oḷḷeyadu	It is better to keep away from him
<i>ayana</i> manege tumba du:ra ide	There is a great distance to his house' (His house is far away)
<i>avanalli</i> tappilla	There is no mistake in him
<i>avanoḍane</i> avana tammanu: bandidda	His younger brother also had come along with him
<i>avanotṭige</i> <i>ayana saṅgaḍa</i>	
<i>avaniginta</i> ja:ṇaru ya:ru: illavendu ṭiḷidukonḍidda:ne	He believes that there none who is as clever as he is

9.6 Third Person Masculine - Proximate - 6

<i>ivanu</i> ninne banda	This boy / man came yesterday'
<i>ivanammu</i> no:ḍade ondu	Since one year, I had not seen
<i>varṣava</i> :yitu	this boy / man
	(It has been one year since
	I saw him)
<i>ivaninda</i> namage a: suddhi	That news was known to us by
<i>tiḷiyitu</i>	this man / boy
<i>ivanige</i> haṇa koṭṭidda:re	(Someone) has given money
	to this man / boy
<i>iyana</i> taṅgi cenna:gi	This man's / boy's younger
<i>ha:ḍutta:ḷe</i>	sister sings well
<i>ivaninda</i> du:ra ho:gabe:ku	One must go away from this
	man / boy
<i>ivanalli</i> tumba duḍḍide	This man / boy has much money
	on him (He is very rich)
<i>ivanodane</i> ivana taṅglyu:	His younger sister also goes
<i>ho:gutta:ḷe</i>	along with him
<i>ivana saṅgaḍa</i>	
<i>ivanoṭṭige</i>	

9.7 Third Person Feminine Remote - 7

<i>avaḷu</i> gaṇḍana manege	She went to her husband's house
<i>ho:ḍaḷu</i>	
<i>avaḷammu</i> karakoṇḍu bande	I brought her (home)
<i>avaḷinda</i> kelasa ma:ḍalu	She is not able to do work
<i>a:guvudilla</i>	(Work cannot be done by her)
<i>avaḷige</i> ondu si:re tegedu	I must buy and give her a sarce
<i>koḍabe:ku</i>	
<i>avaḷinda</i> i: pustaka tande	I brought this book from her
<i>avaḷa</i> mane doḍḍadu	Her house is big
<i>avaḷalli</i> ga:mbhi:ryavide	She carries dignity on her
<i>avaḷodane</i> avaḷa makkaḷu	Her children have come along
<i>bandidda:re</i>	with her
<i>avaḷoṭṭige</i>	
<i>avaḷa saṅgaḍa</i>	

*avaḷiginta guṇavanteya-
rannu na:nu no:ḍalilla*

I have not seen a more good
hearted woman than her

9.8. Feminine Proximate - 8

ivaḷu nanna magaḷu

This girl is my daughter

ivaḷannu śa:lege se:ṛisidde:ne

I have admitted her in the school

*ivaḷinda mane kelasa ma:-
ḍalu sa:dhyava:guvudilla*

Doing the house work is not
possible by her
(she is not able to do house hold
work)

*ivaḷige hosa baṭṭe tandu
koṭṭe*

I have brought and gave her new
clothes

*ivaḷinda e:nannu: tegedu-
ko!alike nanage sa:dhyava:-
guvudilla*

It is not possible for me to
take anything from this girl

ivaḷa tuṇṭatana bahaḷa

The mischief of this girl is too
much

ivaḷalli nu:ru ru:pa:yi ide

This girl has one hundred rupees
on her

*ivaḷoḍane ivaḷa akkanu:
śa:lege ho:gutta:ḷe*

Her elder sister also goes to school
along with her

*ivaḷoṭṭige
ivaḷa saṅgaḍa*

*ivaḷiginta cikkavaru namma
maneyalli ya:ru: illa*

There is none younger to this
girl in our house

9.9 Third Person Superior Plural - 9

avaru ninne bandidda:re

They have come yesterday

*avarannu nammallige
barahe:ḷidde*

I had asked them to come
to my / our house

*avarinda namma ka:ryava:
yitu*

Our job (aim) was done by them

*avarige na:nu bareda pustaka
koṭṭe*

I gave the book I wrote, to them

avarinda oḷḷe pa:ṭha kalite

I have learnt good lessons
from them

<i>avara</i> kelasa cenna:gide	Their work is good
<i>avaralli</i> oggattide	They have unty in them
<i>avaralli</i> ya:ru doḍḍavaru?	Who among them is big?
<i>avarodane</i> u:riḡe ho:gutte:ne	I will go to my native place
<i>avarottige</i>	with them
<i>avara saṅgaḍa</i>	
<i>avariginta</i> olleyavaru	There is nobody else who is
be:re ya:ru: illa	better than them

9.10 Third Person Superior Plural Proximate - 10

<i>ivaru</i> ckkavaru	These are small children
<i>ivaranmu</i> maneyalli	(Someone) must leave them
<i>biḍaberku</i>	in their house
<i>ivarinda</i> emu: aḡadu	Nothing could be done by
	these (children)
<i>ivarinda</i> ya:va kelasavannu:	one should not expect any work
<i>niri:kṣisaba:raḍu</i>	from these (children)
<i>ivarige</i> ondondū haṅṅu koḍu	Give one fruit to each of
	these (children)
<i>ivaralli</i> eno: guttide	There is some secret in these
	(children)
<i>ivaralli</i> ya:tu haḡḡaballaru	Who among these (children)
	would sing
<i>ivarodane</i> doḍḍavaru ya:ru:	No elders come along with them
<i>baṭalilla</i>	
<i>ivarottige</i>	
<i>ivara saṅgaḍa</i>	
<i>ivariginta</i> tuṅṅaru be:rilla	There are no more mischievous
	ones than these (children)

9.11 Third Person Neuter Singular Remote - 11

<i>adu</i> ya:ra mane ?	Whose house is that ?
<i>adanmu</i> kaṭṭisidavaru ya:ru?	Who caused it to be built?
<i>adarinda</i> upayo:gavilla	There is no use by it

<i>adakke baṇṇa koṭṭidda:re</i>	They have given paint to it (They have painted it)
<i>adarinda tumba baḍige baruttade</i>	Much rent comes from it
<i>adaralli eṇṭu koṇegaḷive</i>	There are eight rooms in it
<i>adaroḍane avaru innondu maneyannu: kaṭṭisidda:re adaroṭṭige adara saṅgaḍa</i>	He has caused to be built another house also along with it
<i>adakkinta oḷḷe mane i: vaṭha:radallilla</i>	There is no better house than that in this locality

9.12 Third Person Neuter Singular Proximate - 12

<i>idu nanna pustaka</i>	This is my book
<i>idannu sa:viradombainu:ra eppatteraḍaralli barede</i>	I wrote this in 1972
<i>idarinda nanage hesaru bantu</i>	I got fame by this
<i>idakke bahuma:na koṭṭaru</i>	(Some one) gave prize to it
<i>idarinda hosa saṅgati beḷakige bantu</i>	New matter came to light by this book
<i>idara bele heccilla</i>	Its price is not much
<i>idaralli hattu adhya:ya gaḷive</i>	There are ten chapters in this
<i>idaroḍane innondu pustaka baredidde:ne idaroṭṭige idara saṅgaḍa</i>	I have written another book along with this
<i>idakkinda adu cikkadu</i>	It is smaller than this

9.13. Third Person Neuter Remote Plural - 13

<i>avu (gaḷu) danagaḷu</i>	They are cows
<i>avugaḷannu ka:ḍige hoḍe</i>	Drive them to the forest
<i>avugaḷindu namage prayo: janavide</i>	We would be benefitted by them

<i>avugaḷige me:vu koḍu</i>	Give them fodder
<i>avugaḷinda ha:lu siguttade</i>	We get milk from them
<i>avugaḷa karugaḷu doḍḍada:-</i> give	Their calves have grown up
<i>avugaḷalli balavide</i>	They have strength in them
<i>avugaḷalli kelavu kappu,</i> <i>kelavu biḷi</i>	Among them some are black, some white
<i>avugaḷoḍane karugaḷannu</i> <i>biḍa be:ḍa</i>	Don't leave the calves along with them
<i>avugaḷiginta si:mē dana-</i> <i>gaḷu heccu ha:lu koḍuttave</i>	The foreign breed cows give more milk than these (cows)

9.14. Third Person Neuter Plural Proximate - 14

<i>ivu (gaḷu) namma pustaka</i> <i>gaḷu</i>	These are our books
<i>ivugaḷannu na:vu</i> <i>koṇḍukoṇḍevu</i>	We bought these books
<i>ivugaḷinda upayo:gave:nu?</i>	What is the use by (i.e. of) these (books) ?
<i>ivugaḷige raṭṭu ha:kabe:ku</i>	(We) must put wrappers to them
<i>ivugaḷinda du:radalli di:pa</i> <i>urisu</i>	Light the lamp at a distance from these (books)
<i>ivugaḷa bele heccu</i>	Their price is much
<i>ivugaḷalli citragaḷu: ive</i>	In them there are pictures also
<i>ivugaḷalli kelavu ka:dambari-</i> <i>gaḷu</i>	Among these some are novels
<i>ivugaḷoḍane be:re kelavannu-</i> <i>koṇḍukoṇḍe</i>	I have bought a few others also along with them
<i>ivugaḷiginta heccu beleya</i> <i>pustakagaḷu: ive</i>	There are also books which have more price than these

9.15. Reflexive Pronoun Singular - 15

<i>ta:ne: bara be:kendidda</i>	He himself wanted to come
<i>tannannu bandu no:ḍalu</i> <i>he:lidda</i>	He had asked some one to go and see him

<i>tamminda a: kelasa a: gadu endidda</i>	That work cannot be done by him, he had said
<i>tanage ondu ike: t tegeyalu he: lidda</i>	He had told some one to buy a ticket for him
<i>tamminda du: ra ho: ga ba: radendu avanu ava: annu ke: likon didda</i>	He had asked her not to go away from him
<i>tanna bele tanage: tiliyu- vudilla</i>	The worth of oneself would not be understood by himself
<i>tammalli hanavideyemba jamba</i>	Pride of having much money on him
<i>tammodane ya: ru: baruvudu be: da endidda</i>	He had told some one that none should come with him
<i>tanaginta doḍḍavareduru ba: la maḍacutta: ne</i>	He folds his tail in front of bigger people than himself (He shows politeness to big people)

9.16. Reflexive Pronoun Plural - 16

<i>ta:vu banni(ri)</i>	You please come
<i>tammanmu no: ḍalu bandi- dda: re</i>	(Some one) has come to see you
<i>tamminda ondu upaka: rava: ga be: ku</i>	A help must be given by you
<i>tamage śrama koḍutte: ve</i>	We give trouble to you
<i>tamminda namage inne: nu: be: ḍa</i>	We do not want anything else from you
<i>tamma a: ro: gya he: gide?</i>	How is your health?
<i>tammalli eṣṭo: oḷḷeya ri: tiyannu kaṇḍukonḍe</i>	I saw (realised) many good qualities in you
<i>tammodane be: re ya: ru: illave?</i>	None else is with you?
<i>tammottige</i>	
<i>tamma saṅgaḍa</i>	
<i>tamaginta gottiruvavaru ya: ridda: re?</i>	Who has knowledge (about this) better than you?

The reflexive pronoun plural is used to show respect to the addressee whereas, the singular form is used in quotation sentence. It can be used for 1st and 3rd persons.

9.17 Interrogative Superior Plural - 17

<i>ya:ru bandidda re</i>	Who have come?
	Who has come?
<i>ya:rammu no:ḍide?</i>	Whom have you seen?
<i>ya:rinda o:dala:guttade?</i>	By whom (this) can be read?
<i>ya:rige koḍuttli?</i>	To whom would you give?
<i>ya:rinda i: ka:gada bandide?</i>	From whom this letter came?
<i>ya:ra ka:gada idu?</i>	Whose letter is this?
<i>ya:ralli haṇavide?</i>	Who has money on him?
<i>ya:roḍane ho:gidde?</i>	With whom you have gone?
<i>ya:roṭṭige</i>	
<i>ya:ra saṅgaḍa</i>	
<i>ya:riginta ya:ru doḍḍavaru?</i>	Who is greater than whom?

Structurally *ya:vanu*, Masc. *ya:vaḷu*, Fem. are the interrogative pronouns in singular. But in actual usage they are not in vogue and instead *ya:ru* is used for both Masc. Fem. as well as for superior plural.

9.18 Interrogative Inferior Singular - 18

<i>ya:yudu a: pustaka</i>	Which is that book
<i>ya:yudanmu koṇḍukonḍe?</i>	Which have you bought?
<i>ya:yudarinda adu sa:dhyava:-guttade?</i>	By which it will happen?
<i>ya:yudakke koṭṭe</i>	To which did you give?
<i>ya:yudarinda haṇa bantu</i>	From which money came?
<i>ya:yudara bele aṣṭu?</i>	Of which the price is so much?
<i>ya:yudaralli ninage meccige?</i>	In what you have your liking?
<i>ya:yudaroḍane ya:yudu ho:yitu?</i>	With what, which went?
<i>yavudaroṭṭige</i>	
<i>ya:yudara saṅgaḍa</i>	
<i>ya:yudakkinta ya:yudu me:lu?</i>	Which is better than which?

9.19 Third Person Honorific Singular: Masculine: Remote - 19

<i>a:ta</i> banda	He came
<i>a:tanammu</i> karede	I called him
<i>a:taninda</i> a: kelasa sa:dhya	That work is possible by him
<i>a:tanige</i> ka:gada ka:luhi- sidde:ne	I have sent a letter to him
<i>a:taninda</i> ya:va suddiyu: baralilla	No news came from him
<i>a:tana</i> hesaru nanage gottilla	I do not know his name
<i>a:tanalli</i> dhelryavide	He has confidence in him
<i>a:tanodane</i> a:tana henḍa- tiyu: bandidda:re*	His wife has also come with him
<i>a:taniginta</i> a:tana henḍati ettarava:gidda:re*	His wife is taller than him

a:ta, *i:ta*, Masc., *a:ke*, *i:ke*, Fem., are the honorific forms in singular. For Honorific plural *avaru*, *ivaru*, are the ones used, which may also refer to a single individual and in which case it is to be considered as honorific form. When it refers to more than one person it is superior plural form. Due to this, a special form by adding another plural suffix, as e.g., *avarugaḷu*, *ivaruḷu*, is being used in certain special contexts. The Honorific singular pronouns referred to above have intermediate gradation of respect just, as:

avanu / *ivanu*, *avaḷu* / *ivaḷu* - sg, non-respect terms. used to inferiors

a:ta / *i:ta*, *a:ke* / *i:ke* - sg, hon. used to refer to almost equals.

avaru / *ivaru* Hon.pl. as well as superior plural used to refer to superiors.

* Social etiquette requires that whenever we refer to the wives of our equals, friends or strangers, the honorific plural form must be used always. It is possible that due to familiarity, we may be calling an elder brother in sg., but elder brother's wife must be referred to only in Hon. pl. Similarly

due to friendship, a friend may be referred in sg., but his wife should be referred to in hon. pl. only.

9.20 Proximate - 20

<i>i:ta</i> kate bareyutta:ne	This man writes stories
<i>i:tanannu</i> ninneye: bara he:lidde	I had asked this man to come yesterday itself
<i>i:taninda</i> nanna kelasa ha:lu	My work got spoiled by this man
<i>i:tanige</i> pustaka koḍabe: kante	The book must be given to this man it seems
<i>i:taninda</i> pustaka tegedu- koḍavaru ya:ru ?	Who has taken the book from this man ?
<i>i:tana</i> mane du:ra	This man's house is far away
<i>i:tanalli</i> oḷḷe guṇavide	There are good qualities in this man
<i>i:tanodaṇe</i> ya:ra:daru: ho:gi	Let some one of you go with this man
<i>i:tanotṭige</i> <i>i:tana saṅgaḍa</i>	
<i>i:taniginta</i> a:ta doḍḍavaru	That man is bigger / elder (teacher) than this man

9.21 Third person singular honorific: Feminine: Remote: 21

<i>a:ke</i> ya:ru?	Who is she ?
<i>a:keyannu</i> ello: noḍiddene	I have seen her somewhere else
<i>a:keyinda</i> e:nu ma:ḍalu sa:dhya?	What can be done by her ?
<i>a:kege</i> hu:vu tandu koḍu	Bring and give flowers to her
<i>a:keyinda</i> ka:gada bara- lilla	No letter came from her
<i>a:keya maga</i> amerikadalli- dda:ne	Her son is in U.S.A.
<i>a:keyalli</i> celuvide	There is beauty in her (She is beautiful)

<i>a:keyoḍane ya:ro: bandi- dda:re</i>	Some one has come along with her
<i>a:keginta celuveyarannu na:nu kaṇḍilla</i>	I have not seen more beautiful women than her

9.22. Feminine Proximate : 22

<i>i:ke parade:śakke ho: gutta:re</i>	This lady goes abroad
<i>i:keyannu a:yke ma:ḍidda: re</i>	Some one (Institution) has selected her
<i>i:keyinda ga:yana e:rpāḍi- sidda:re</i>	Some one has arranged for music by this lady
<i>i:kege doḍḍa padaviyide</i>	She has a big position
<i>i:keyinda nṛtya kalyutta:re</i>	Some people learn dancing from this lady
<i>i:keya gaṇḍa amerikada- llidda:re</i>	The husband of this lady is in U.S.A.
<i>i:keyalli dhelryavide</i>	There is courage in her
<i>i:keyoḍane ya:ru: ho:guvu- dilla</i>	None goes with this lady
<i>i:keginta cenna:gi ha:- ḍuvavaru ya:ru: illa</i>	There is none who could sing better than this lady

Note :

At times there are subtle differences between the cases. The Instrumental and Ablative are homophonous, but their functions differ, because, the latter is used whenever the movement verbs like go, come, etc., are involved and the sentence indicates the movement of something or some one, from one place to another. The former has an object and a transitive verb. However there are minute differences like: *cause* e.g., *avaninda o:dide* 'I read because of him' is *cause*, even though there is no difference in the case form. *kattiyinda kaḍi*, 'Cut with the knife', *kaṇṇinda no:ḍu* 'See with the eye' are not one and the same. Such minute differentiation involves advanced discussion and it is beyond the sphere of the present objective. Similarly some cases interchange e.g., the instrumental and locative cases interchange some times: *nimminda ondu kelasa a:gabe:ku* 'A work

must be 'done by you' *nimmalli nanagondur kelasava:gabe:ku* 'I have a work in you' can also be used *avanalli kotte*, 'I gave him something; *avanige kotte* 'I gave it to him' for all practical purposes would mean the same.

Pronouns

Person	Gender	Sg.	Pl.
First	—	na:nu	na:vu
Second	—	ni:nu	ni:vu
Third	Masculine (Re)	avanu	avaru
„	(Pr)	ivanu	ivaru
„	Feminine (Re)	ava!u	avaru
„	(Pr)	iva!u	ivaru
„	Neuter (Re)	adu	avu (ga!u)
„	(Pr)	idu	ivu (ga!u)

Note :

Honorific Plural :

The plural forms of the First, Second and Third person superior Pronouns are used for single individuals, in order to show respect to the individual concerned. In the case of the First person, the situation is rare, whereas in the other two it is quite common.

The addressee would be a single individual and may be younger in age to the speaker. Yet, the speaker may use the plural form in addressing him just to show respect, though it is not obligatory. This trend is predominant in modern times. The singular and non-honorific forms are used only among brothers and sisters, and other close kinsmen. Among equals, and close friends also the nonhonorific forms would be used optionally.

Honorific Singular :

There is a special development in Kannada, where, new form of Third person masculine and feminine singular honorific forms have developed. This is of intermediate degree in respect of the honour shown, in that, the singular form of the pronoun indicates inferiority and the regular plurals denote a group, i.e.,

more than one person. The regular plural is used for a single individual to show respect. And the one that is referred to in Honorific singular, denotes a single individual, who is neither inferior, nor superior. In the Honorific plural, the corresponding pronominal endings are obligatorily of superior plural class and in the Honorific singular forms, either the superior plural, or inferior singular pronominal endings can occur. Another distinction between the Honorific plural and Honorific singular is that the former is common for Masculine and Feminine, whereas, in the latter, the distinction between Masculine and Feminine is maintained in the pronouns. In common with the Third person singular pronouns, they too, maintain the Remote and Proximate distinctions.

The following are Honorific singular Pronouns :

	<i>Remote</i>	<i>Proximate</i>
Masc.	<i>a:ta</i>	<i>i:ta</i>
Fem.	<i>a:ke</i>	<i>i:ke</i>

10. Interrogative Pronouns

<i>ya:ru</i>	Who [Singular and Plural]
<i>ya:vudu</i>	Which thing ?
<i>ya:vuvu</i>	Which things ?

In Superior class or, Human class nouns, *ya:ru* is common for both singular and plural, e.g.,

<i>avanu ya:ru</i>	Who is he ?
<i>avaru ya:ru</i>	Who are they ?

There is singular interrogative form for the masculine and feminine genders.

<i>ya:vamu</i>	Which man / boy ?
<i>ya:vaḷu</i>	Which woman / girl ?

But, it is hardly used in modern Kannada in which, *ya:ru* is used for both and in a few instances, when the interrogative adjectival form *ya:va* will be used with appropriate nouns for specification. This is extended to Neuter nouns also, e.g.,

<i>ya:va huḍuga</i>	Which boy ?
<i>ya:va huḍugi</i>	Which girl ?
<i>ya:va mane</i>	Which house ?

The Neuter interrogative *ya:vudu* has an alternant form which means 'what' and it has limited casual constructions :

<i>e:nu /</i>		<i>koṭṭe</i>	What did you give ?
<i>e:nanmu</i>			
<i>e:nu bande ?</i>			Why did you come ?

e:takke — *ya:ke / e:ke* is derived by *e:nu* + *ke*, the dative case suffix, when the meaning is 'for the purpose'. Therefore *e:ke bande* = 'for what purpose you came'.

11. Nouns in Cases :

<i>namma appa maṅgaḷu:rige</i> <i>ho:daru</i>	My father went to Mangalore
<i>appanammu ma:va baralikke</i> <i>he:ḷidaru</i>	My maternal uncle asked my father to come
<i>appaninda avarige kelasavittu</i>	There was some work to be done by my father to him
<i>appana dhvani ke:ḷi amma</i> <i>o:ḍi bandaḷu</i>	Hearing my father's voice, my mother came running
<i>appanalli tumba ka:gada</i> <i>patragalidduvu</i>	There were many letters with my father
<i>appanoḷane ya:ro: bandidda:re</i>	Somebody has come with my father
<i>bandavaru appaniginta</i> <i>ettarava:gidda:re</i>	The person who come along with my father is taller than him
<i>appa appanige haṇa koṭṭaru</i>	My father gave money to my elder brother
<i>ammanige si:re, akkanige</i> <i>ondu sara tandu koṭṭaru</i>	He brought one saree for mother and a chain to elder sister
<i>tamma appana keiyinda ci:la</i> <i>tegedukoṇḍu maneyoḷage o:ḍida</i>	My younger brother took the bag from my father's hands and ran into the house

<i>tammanammu</i> kaṇḍare ammanige tumba: pri:ti	Mother has much love towards my younger brother when she sees him
<i>akkaninda</i> mane kelasa a:guttade	The house hold works are done by my elder sister
<i>ajjanodaṇe</i> na:nu pe:ṭege ho:de	I went to town with my grandfather
<i>kṛṣṇanammu</i> : karakoṇḍu ba: endaru	He asked me to bring Krishna also
<i>ramanammu</i> : karede	I called Rama also
i: ma:vina <i>maravanmu</i> no:ḍidare santo:ṣava: guttade	If we see this mango tree, we become happy
<i>adaralli</i> tumba: haṇṇugaḷu tu:guttive	Many fruits are hanging in from it
<i>marakke</i> kallu hoḍeya bairadu	One should not throw stones to the tree
kallu ta:gi ele, ka:yigaḷu uduruttave	By the hitting of the stone the leaves, and unripe fruit fall down
<i>adara</i> hu:vammu ha:ḷu ma:ḍa ba:radu	Its flowers should not be spoiled
i: <i>maradalli</i> tumba: gellugaḷive	There are many branches in it
i: <i>hu:giḍavanmu</i> illi neḍa be:ku	This flower plant must be planted here
a: <i>giḍadalli</i> tumba: hu:gaḷive	There are many flowers on that plant
i: <i>giḍadinda</i> elegaḷu udurive	Leaves have fallen from this plant
<i>giḍakke</i> ya:va:galu: ni:rereya be:ku	Water must be poured to the plants every day

Notes :

Different Noun-Verb relations in sentence are shown by certain morphemes called case suffixes. They are commonly used for all kinds of nouns, without distinguishing gender or number. However, number-gender distinctions are made in the

manner of inflection of the suffixes, i.e., prior to the adding of the case suffixes, certain morphophonemic changes take place. They are mainly based on the endings of the nouns. In the case of -a ending nouns, when the -a ending nouns belong to superior class (denoting masculine and feminine) they have one kind of inflexional increment and the a- ending inferior class nouns have another kind of inflexional increment. There is no such distinction if the nouns end in -i / e. In case of -u ending nouns, there are two categories of nouns, where a small number of them have -u as part of the stem (radical vowel) and in others it is only enunciative. In the former, -v- occurs as a glide and in the latter, the enunciative vowel is lost.

(1) Nouns ending in -a, of Superior class :

-n is added as inflexional increments : i.e.,

N-a + n — annu	(Acc)
— inda	(Instr)
— ige	(dat)
— inda	(Abl)
— a	(Gen)
— alli	(Loc)
— ottige / -oḍane	(Soc)
N-a + n-a + saṅgaḍa	(Soc)
N-a + n-ige + inta	(Comp)

Nouns ending -a, of Inferior class :

N-a + v + annu	(Acc)
N-a + d + inda,	(Ins), -a (Gen), -alli (Loc),
-oḍane	-ottige (Soc)
N-a + k + ke (Dat)	
N-a + k + ke-inta (Comp)	

- (2) Nouns ending in -i/-e : No distinctions are made regarding Superior and Inferior nouns. The dat. suffix -ge is directly added. In all other instances -y- occurs as a glide.

N-i/-e + ge (dat)

N-i/-e + y + annu (Acc)

inda (Inst. Abl)

a (Gen)

alli (Loc)

oṭṭige'oḍane (Soc)

a + saṅgaḍa (Soc)

N-i/-e- + ge + inta (Comp)

Ins., Abl. and Loc. are rare in the case of superior nouns.

(3) Nouns ending in -u. (a) Radical vowels :

Only a handful of examples have -u as radical vowel.

They are: guru - 'teacher,' karu - 'calf', hasu - 'cow',
huḷu - 'worm', uḍu - 'lizard', taru - 'tree'
(Lit. word), turu - 'cows' (Lit. word).

These words will have -v- as the glide

N-u + v + -annu, -inda, -ige

N-u + v-in-a, -alli, -oḍane, -oṭṭige

N-v + v -in -a + saṅgaḍa

N-u + v-ige + inta

Case Constructions in Plural Nouns :

The plural suffixes that are added to nouns are :

-aru Plural, as well as honorific plural.

-ndiru Kinship plural that is used to denote more than one person related to self, or hon. when the person referred to is a single individual.

-gaḷu mostly occurs in inferior class of nouns, except a few special instances.

Since all these suffixes end in the enunciative vowel -u, the inflexion for cases takes in the same way the singular nouns that end in the enunciative vowel -u. This vowel disappears before the vowel beginning suffixes. And also there is no further augment of -in- before the genitive case and locative case which occurs in neuter nouns that end with the enunciative vowel.

The following are some of the examples of case constructions in plural nouns :

<i>namma tandeyavarannu</i>	Some one has come to see my
<i>no:ḍalu ya:ro: bandidda:re</i>	father
(Hon. Pl)	
<i>aṇṇandirannu:, akkandirannu;</i>	I went to a cinema In the
<i>ku:ḍikoṇḍu sinema:kke ho:de</i>	company of my elder brothers
	and elder sisters
<i>makkaḷinda ha:ḍu ha:ḍisu</i>	You cause a song to be sung
	by the children
<i>aṣṭu janarige kelasa ellinda</i>	Where from the work can be given
<i>koḍali ?</i>	for so many persons?
<i>makkaḷa ma:tininda</i>	Everyone becomes happy by
<i>ella:rigu: santo:ṣava:guttade</i>	children's talk
<i>ka:ḍugaḷallidda</i>	Some one has cut down all the
<i>maragaḷannella kaḍidubiṭṭaru</i>	trees that were in the forests
<i>hudugaranmu a:ṭakke bḷi</i>	Leave the children to play
<i>upa:dhyā:yara manege</i>	I had gone to the teacher's house
<i>ho:gidde</i>	
<i>gurugaḷalli oḷḷe hesaru</i>	One must get good name from
<i>paḍeyabe:ku</i>	the teacher
<i>tande ta:yigaḷige makkaḷu</i>	Children must be obedient to
<i>vidhe:yara:gira be:ku</i>	their parents
<i>eṭṭugaḷammu ga:ḍige</i>	Some one tied the oxen to
<i>kaṭṭidaru</i>	the cart
<i>be:siḡe tiṅgaḷalli</i>	In the Summer the leaves fall
<i>maragaḷinda ele uduruttade</i>	off from the trees

Note :

The number distinction is clearly seen only with the first, second and reflexive pronouns. In the third person pronouns the number and gender markings are inter-connected with each other, in that, the markers for both the number and gender are the same. In all other nouns the singular is unmarked. However the class of nouns will be indicated in the finite verbs and, in case of verbless sentences, there will be corresponding pronouns.

12. ADJECTIVES

12.1. Proper Adjectives :

12.1.1 Size :

ivanu <i>doḍḍa</i> manuṣya	This is a big man
idu <i>doḍḍa</i> mane	This is a big house
ivanu <i>cikka</i> huḍuga	This is a small boy
ivaḷu <i>cikka</i> huḍugi	This is a small girl
idu <i>cikka</i> koṇe	This is a small room
idu <i>saṇṇa</i> pa:tre	This is a small vessel
ivaḷu <i>saṇṇa</i> huḍugi	This is a small girl

12.1.2 Quality

avaru <i>haḷe</i> ka:lada manuṣya	He is a man of old times
adondu <i>haḷe</i> mane	That is an old house
na:ra:yaṇa <i>oḷḷe</i> manuṣya	Narayana is a good man
idu <i>hosa</i> aṅgi	This is a new shirt
avanige <i>eḷe</i> manassu	He has a soft mind
m ^o du manassinavaru	Those who have soft heart
adannu no:ḍaba:radu	should not see it
<i>kaṭhiṇa</i> ma:ta:ḍaba:radu	One should not speak harsh words

12.1.3 Colour :

a:ka:ṣadalli biḷi	White clouds are floating
mugilugaḷu te:luttive	in the sky
Kari na:yi o:ḍuttade	The black dog runs
<i>kempu</i> di:pavannu kaṇḍare	When red light is seen one
nillabe:ku	must stop
<i>hasuru</i> di:pa kaṇḍare	If green light is seen one
horaḍabe:ku	must start

12.1.4 Taste Sense

<i>sihi tñḍi endare maguvige</i>	The child likes the sweets
<i>tumba: iṣṭa</i>	very much
<i>kahi maddu ya:rige be:ku?</i>	Who wants the bitter medicine?
<i>sappe u:ṭa namage se:</i>	The tasteless meals is not liked
<i>ruvudilla</i>	by us
<i>kha:ra pada:rthagaḷannu</i>	One should not eat hot
<i>heccu tinna ba:radu</i>	things much
<i>huḷi majjige kuḷiyabe:ku</i>	One must drink sour butter milk
<i>sappe ba:ḷuveginta uppu</i>	Even the salt water is better
<i>nḷ:ru: le:su</i>	than the eventless life
<i>bisi ka:fi kuḍiyo:ṇa</i>	Let us drink hot coffee

12.2 Adjectivals : Derived Adjectives and others :

12.2.1. Nominal Source :

<i>ivanu tuṇṭa huḍuga</i>	This is a mischievous boy
<i>ivaḷu tuṇṭa huḍugi</i>	This is a mischievous girl
<i>idu tuṇṭa hasu</i>	This is a mischievous cow
<i>avanu kiṇuḍu huḍuga</i>	He is a deaf boy
<i>avaḷu mu:ka huḍugi</i>	She is a dumb girl
<i>avanu giḍḍa manuṣya</i>	He is a short man
<i>idu gaṭṭi nela</i>	This is hard ground
<i>avaḷu medu ma:tina huḍugi</i>	She is a girl of soft words

12.2.2 Noun + Noun (By its position the first noun acts as a qualifier)

<i>benkipettige koḍu</i>	Give me a matchbox
<i>hogeoppu upayo:gisa</i>	Tobacco (Lit: smoke leaf)
<i>ba:radu</i>	should not be used
<i>harive soppu a:ro:gyakke</i>	The spinach leaf is good for
<i>oḷḷeyadu</i>	health
<i>kannaḍa nuḍi ondu:vare</i>	Kannada speech (language) has
<i>sa:vira varṣagaḷinda</i>	grown from the last 1½ thousand
<i>beḷedu bandide</i>	years

<i>kaiberaḷina</i> ugurugaḷu niḷava:give	The nails of the fingers of the hand are long
<i>pa:thapustakakkinta</i> kathe pustaka o:duvuda- ralli avanige tumba a:sakti	He is interested in reading the story book rather than the text book

12.2.3 Noun + Noun (where the first noun is in genitive case)

<i>marada</i> me:jiginta kabbi- ṇada me:ju oḷḷeyadu	Steel table is better than the wooden table
<i>cinnada</i> sara cenna:gi ka:ṇuttade	Golden chain is beautiful to look at
<i>hindinavaru ta:mrada</i> tagaḍinalli śa:sanagaḷannu koreyḷuttiddaru	The ancient people used to cause some one engrave the orders inscriptions on the copper plates
<i>hitta:ḷeya</i> bi:ga gaṭṭiya:gide	The brass lock is strong
<i>kabbiṇada</i> paṭṭeyame:le rayllu o:ḍuttade	The train runs on the iron rails
<i>beḷḷiya</i> baṭṭalinante candra hoḷeyutta:ne	The moon shines like a silver plate
<i>avana</i> svara kaṇcina gaṇṭeyante	His voice is like the ringing of the bell made of bell-metal
<i>u:ra</i> janaru ondu sabhe ma:ḍidaru	The people of the village assembled in a meeting
<i>bi:gada</i> kai kaḷedu ho:ytu	The key of the lock was lost
<i>sabha: ve:di</i> kege adhyakṣaru bandaru	The president came to the dias of the meeting
<i>ve:gada</i> mitḷyannu mi:raba:radu	One should not exceed the limit of speed

12.2.4. Adjectivals from the verbal bases :

<i>ivanu keṭṭa</i> huḍuga	This is a bad boy (keḍu = to be spoiled)
<i>koṭṭa</i> ma:tige tappa ba:radu	One should not escape from the given word (koḍu = glve)

avanu *he:luwa* ma:tu nija The words that he tells are correct (he:lu = tell)

banda:tu barali Let it come as much as it comes (baru = to come)

idda:tu sa:ku Enough, as much as one has (iru = to be)

13. Adverbs

13.1. Declinable :

13.1.1. Proper :

munde bandare ha:yabe:di Do not strike if (he) comes in front of you

hinde bandare odayabe:di Do not kick if (he) comes behind you

13.1.2. Derived (i) Bound forms : Time

indu barutta:re He comes to-day

indo: na:leyo: barutta:le She will come either today or, tomorrow

ande: he:lidde I had told (someone) on that day

endu barutta:re ? When does he come ?

ya:va:ga ho:gutta:ne ? When will he go ?

endo koḍabe:kittu I should have given long back

ya:va:galo: barabe:kittu Should have come long time back

Quantity :

iṣṭu tinnu Eat this much

aṣṭu koṭṭare sa:ku Enough if that much is given

eṣṭu koḍabe:ku How much should one give ?

(ii) Free forms : (a) Adverbs derived from Adjectival bases :

ko:ne *beccage* ide The room is warm

ni:ru *taṇṇagc* ide Water is cool

ka:ge *kappage* ide The crow is black

ka:ge <i>karrage</i> ide	The crow is black
toma:to: haṇṇu <i>kempage</i> ide	The tomato is red
ha:lu <i>teḷḷage</i> ide	The milk is thin
ha lu <i>beḷḷage</i> ide	The milk is white
avanu <i>dappage</i> idda:ne	He is stout

(b) Adverbs derived from Noun / Adjective + Adv. pp. a:gi

i: ko:ṇe <i>cikkada</i> :gide	The room is small
i: huḍuga <i>doḍḍada</i> :gidda:ne	This boy is big
avaḷa ku:ḍalu <i>uddava</i> :gide	Her hairs are long
avaḷa jaḍe <i>ni:ḷava</i> :gide	Her plait of hairs is long
illi hoḷe <i>agalava</i> :gide	The river at this spot is wide
i. pensilu <i>giḍḍava</i> :gide	This pencil is short
palya tumba <i>kha:rava</i> :gide	The curry is very hot
vastugaḷige i:ga kraya <i>hecca</i> :gide	The prices of commodities are more
vastrakke i:ga bele <i>svalpa</i> <i>kaimeya</i> :gide	The prices of clothes now, are a little less
ni:ru <i>bisiya</i> :gide	The water is hot
nelada maṇṇu innu: <i>hasiya</i> : <i>gide</i>	The mud is still soft (with water)

13.2 Indeclinable adverbs

13.2.1 Proper

<i>be:ga</i> barabe:kante	Must come quickly (so says some one)
avanu <i>banda:ga</i> ni:nu: ba:	You also come when he comes
<i>oḍane</i> : ba: endaru: baralilla	Even if asked him to come immediately, he did not come
<i>be:gane</i> ba:re	Come quickly you, I say (girl)
arthavillada ma:ta:ḍuvuda- kkinta <i>summaniruvude</i> me:lu	It is better to keep quiet than speaking nonsense

samaya banda:ga <i>summage</i>	Some should not keep quiet
ku!itu ko!!a ba:radu	at the opportune times

13.2.2. Derived Adverbs :

(a) Time

avaru i:ga barala:raru	He may not come now
avaru i:gale: bandubiḍu- tta:re	He will come just now
avanu a:gale: ho:da	He went away long time back

(b) Manner

adu he:girabe:ku ?	How it should be ?
idu hi:girabe:ku	This should be like this
avanalli ha:ge he ḷu	(you) tell him like that
antu: intu: kunti:	This way, or, that way, Kunti's
makkaḷige vanava:sa	children will have to go to forest
barabe:kanta he:ḷu	You tell some one as to come

(c) Imitative interjections used as adverbs :

rappane hoḷeda	He beat instantly
doppane bidditu / bittu	It fell with a thud
gabakkane nu+gida	He swallowed in a gulp
baḷabaḷa suriyitu	It poured gushing
jaḷajaḷa hariyitu	It flowed gurgling

Note :

The verbal past and Negative participles themselves act as qualifiers of the verbs which follow them and therefore, are called adverbials. Examples can be seen from under the verbs already treated.

14. Numerals

i: huḍuganige ondu haṇṇu koḍu	Give this boy one fruit
kaḷeda eraḍu va:ragaḷinda vipari:ta maḷe baruttade	Heavy rain pours down since the last two weeks

na:nu <i>mu:ru</i> dina ka edu barutte:ne	I shall come after three days
innu: <i>na:lku</i> dina ma e biḍuvudillavante	The rains will not stop for another four days It seems
ondu kaiyalli <i>aidu</i> bera uga u ive	In one hand there are five fingers
namage a:ru <i>ṭike:tu</i> tegeduko:	Buy six tickets for us
va:rakke <i>e u</i> dinaga ive	There are seven days in a week
na: e <i>eṇ u</i> gaṇṭege banni	Come tomorrow at eight o' clock
<i>ombattu</i> gaṇṭege namage ho:gabe:ku	We have to go at nine o' clock
<i>hattu</i> gaṇṭege śa: e suruva:guttade	The school begins at ten o' clock.
rayilu <i>hammondu</i> gaṇṭege baruttade	The train arrives at eleven o' clock.
<i>hanneradu</i> gaṇṭege pari:kṣe mugiyuttade	The examination will be over at twelve o' clock
<i>hadimu:ru</i> = 13; <i>hadina:lku</i> = 14; <i>hadinaidu</i> = 15;	
<i>hadina:ru</i> = 16; <i>hadine: u</i> = 17; <i>hadineṇ u</i> = 18:	
<i>hattombattu</i> = 19; <i>ippattu</i> = 20;	
<i>ippatt-ondu</i> <i>eradu</i> <i>mu:ru</i> <i>na:lku</i> <i>aidu</i> <i>a:ru</i> <i>e: u</i> <i>eṇ u</i>	
<i>ombattu</i>	
<i>mu:vattu</i> = 30	
<i>mu:vatt</i> = 1 2 3 4 5 6 7 8 9	
<i>naluvattu</i>	
<i>naluvatt</i> = 1 2 3 4 5 6 7 8 9	
<i>aivattu</i> = 50	
<i>aivatt</i> = 1 2 3 4 5 6 7 8 9	
<i>aravattu</i>	
<i>aravatt</i> = 1 2 3 4 5 6 7 8 9	
<i>eppattu</i> = 70	
<i>eppatt</i> = 1 2 3 4 5 6 7 8 9	

embattu = 80

embatt = 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9

tombattu = 90

tombatt = 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9

mu:ru = 100

nu:ra = 1, 2, 3

inmu:ru = 200

inmu:ra 1, 2, 3, *tombattombattu* 99)

munnu:ru = 300

manmu:ra = 1, 2, 3, *tombattombattu*,

na:mu:ru = 400; *ainu:ru* = 500; *a:r(u)mu:ru* = 600;

e:!(u)mu:ru = 700; *en(u)nu:ru* = 800; *ombaimu:ru* = 900;

sa:vira = 1000;

sa:virada (*a*) = 1, 2, 3,

eraḍu sa:vira = 2000; *mu:ru sa:vira* = 3,000;

tombattombattu sa:virada ombaimu:ra tombattombattu = 99,999

lakṣa = 1,00,000 (1 lakh) 1, 2, 3, *lakṣada* — +;

tombattombattu lakṣada tombattombattu sa:virada ombaimu:ra
tombattombattu = 99,99,999

ko:ṭi = 1,00,00,000

1, 2, 3, *ko:ṭiya* — +

Fractions :

$\frac{1}{2}$, = *ardha* ; *ardha* li:ṭer ha:lige 1 ru:pa:yi kraya
'The price of half a litre milk is Re. 1'.

-v-are *ondu kilo: akkige eraḍu:vare ru:pa:yi*
'Two and half rupees for one kilo of rice'

$\frac{1}{4}$ = *ka:lu* *ippattaidu* *paise ondu ru:pa:yiya ka:lu bha:ga*
'Twenty five paise is equivalent of one fourth of a Rupee'

$\frac{3}{4}$ = *ukka:lu* *eppattaidu* *paise ondu ru:pa:yiya mukka:lu bha:ga*
'Seventy five paise is equivalent to three fourths of a rupee'

$1/3 = \text{mu:raṇe:ondu}$ $1/5 = \text{aiḍane:ondn}$; $1/6 = \text{a:raṇe:ondu}$
 $1/7 = \text{e:ḷane:ondu}$; $1/8 = \text{eṇṭane:ondu}$; $1/9 = \text{ombattane:ondu}$
 $1/10 = \text{hattane:ondu}$

Note :

In fractions, first the denominator is mentioned as ordinal number and then the numerator is mentioned.

$1/20 = \text{ippattu-ane}$ (= of twenty), *ondu* (= one).

Ordinals :

ondane:ondaneyya = first;

ondane: taragatiyalli ippattu makaḷidda:re
 'There are twenty children in the first Standard'

modalane:modalaneyya = first :

o:ṭadalli ivanu modalaneyya stha:na paḍeda
 'This man got first place in running race'

eraḍane:eraḍaneyya = second

murane:mu:raneyya = third

na:ḷkane:na:ḷkaneyya = fourth

aiḍane:aiḍaneyya = fifth ...similarly for other numbers also.

Note :

1. = *ane:ḷ* — *aneyya* does not occur with *sa:vira lakṣa* and *ko:ti*

2. Indefinit quantity :

eṣṭane:eṣṭaneyya = how many-eth

[*iṣṭane:iṣṭaneyya*, or *aṣṭane:aṣṭaneyya* are not familiar]

14.3. Numerals and cases :

<i>adarinda ondammu kaḷe</i>	Deduct one from that
<i>a:rakke eraḍammu ku:ḍisu</i>	Add two to six
<i>mu:rammu na:ḷkarinda guṇisu</i>	Multiply three by four
<i>mu:rammu ippattarinda</i>	Divide 100 by 20
<i>bha:ḡisu</i>	

ondu eraḍu mu:ru na:lku aidu a:ru e:lu nu:ru	}	+ ar- before vowel beginning case suffixes- except - annu (-inda, -alli, -oḍane; -oṭṭige, -a, -a + saṅgaḍa) + ak- + before -ke
---	---	--

aṣṭu, iṣṭu and eṣṭu also are added with cases as the above.

NOTE : Numerals take case suffixes just as any neuter nouns, but they differ from them, as they do not have plural forms.

1.4.4. Classifiers

namage <i>ibbaru</i> makkaḷu	We have two children
<i>obba</i> maga, <i>obbaḷu</i> magaḷu	One son and one daughter
na:lku <i>jana</i> / <i>mandi</i> makkaḷalli <i>mu:varu</i> huḍugaru, <i>obbaḷu</i> huḍugi	Among the four children, three are sons and one is daughter

Note :

mandi or jana, follow numerals in human nouns, normally after the numeral two, as classifiers.

14.5 Indefinit Specific numerals:

onderaḍusala no:ḍide a:galilla	I tried once or twice, but was not successful
eraḍu mu:ru dina ka:du no:ḍide barililla	I waited for two or three days, but (some one) did not come
mu:ru na:lku dina nimmannu ka:ṇale: illa	For three or four days, I did not see you
na:lkaidu jana bandiddaru	Four or, five people had come
aida:ru sala ho:gi bande	Five or six time, I went and came
a:re:lu ka:gada bareda me:le avara utara bantu	After writing six or seven letters, his reply came

e:leṇṭu gaṇṭe kelasa ma:ḍida	Seven or eight hours, he worked
eṇṭombattu gaṇṭegella malagi biḍutte:ne	By eight or nine o' clock, I go to bed
maṇadinda hattippattu teṅgina ka:yigaḷu biddive	Ten to twenty nuts have fallen from the coconut tree
ra:tre hattu hanneradu gaṇṭe tanaka o:dutta:ne	At night he reads upto ten to twelve o' clock

14.6 Indefinit uncertain numerals:

ondo: eraḍo: gaṇṭege barutta:ne	He would come either at one or two o' clock
nu:ro: innu:ro: koṭṭare oppabahudu	Some one may agree if (you) give either one hundred or two hundred (Rupees)
na:lko: aido: kilo:mi:ṭer du:ra irabahudu	May be four or five kilometers far

Indefinit non-specific numerals :

haṭṭa:ru ba:ri fo:nu ma:ḍide	I telephoned ten or so many times
nu:ra:ru janaru se:ridaru maḷeyinda sa:vira:ru manegaḷu biddu ho:duvu	Hundreds of people assembled Because of the rains, thousands of houses fell down
yuddhadalli lakṣagaṭṭale jana sattaru	Lakhs of people died in the war
ondu yo:janage ko:tigṭṭa- ale haṇa veccava:guttade	Crores of Rupees are spent for one plan

- Note :* 1. Indefinit specific numerals are used to denote small number for items.
2. Indefinit uncertain specific also refers to limited number meaning either this or that, or, whether this or that.... This kind of constructions also occur in nouns, e.g., nariyo: na:yiyo: 'fox, or dog'
3. Indefinit non-specific numerals are used with reference to large number but, unspecified items.

15. Particles

15.1. Bound forms

<i>innu:</i> hattu ru:pa:yi koṭṭu biḍu	just give another ten repees
<i>mattu:</i> he:ḷiddanne: he:ḷutta:ne	Again he says the same thing, (that) he has been saying
<i>ta:ne:</i> bandu ke:ḷidaru: koḷalilla	He did not give, even if he himself came and asked
<i>i:ga ta:ne:</i> bande	I came just now
<i>kelasa a:da oḍane:</i> bandubiḷu	just come immediately after the work is finished
<i>tappu kelasa ma:ḍale:</i> ba:radu	Wrong works should never be done
<i>intha kelasa avanindale:</i> sa:dhya	This kind of work is possible only by him
<i>ya:re bandaru:</i> oḷage biḍabe:ḍa	Whoever comes, do not let him it
<i>idannu avane:</i> he:ḷirabe:ku	He alone must have said this

15.2. Conjunctives : Free forms

<i>ra:ma, si:te mattu lakṣmaṇa</i> <i>ka:ḍige ho:daru</i>	Rama, sita and Lakshmana went to forest
<i>ra:manu: si:teyu: lakṣmaṇanu:</i> <i>ka: ḷige ho:daru</i>	Rama, Sita and Lakshmana went to forest
<i>arasamu: arasiyu: se:neyu:</i> banduvu	The king, the queen and the army came
<i>ni:nu allade ninna</i> <i>heṇḍatiyu: barali</i>	Not only you but also your wife come
<i>laṅca paḍeyuvudallade</i> <i>laṅca koḷuvudu: apara:dha</i>	Giving as well as taking bribes is an offence

15.3. Interrogatives :

<i>avaru ya:ru ?</i>	Who is he ?
<i>ya:ru bandaru ?</i>	Who came ?
<i>ya:rige koṭṭe ?</i>	To whom did you give ?

<i>ya:rinda</i> paḍedukoṇḍe	From whom you received
i: <i>kelasa ya:rinda</i> a:ytu ?	By whom did this work was done
namma sabhege <i>ya:ranmu</i>	Whom shall we call for our
kareyali ?	meeting ?
<i>ya:ralli</i> he: ali ?	With whom shall I say ?
<i>ya:roḍane</i> ho:da	With whom did he go ?
<i>ya:ra:daru:</i> bandiddare: ?	Has any one come ?
<i>e:ke</i> / <i>ya:ke</i> ho:de ?	Why did you go ?
<i>e:mu</i> bande ?	Why did you come
a: aḡige <i>e:mu</i> bele ?	What is the price for that shirt
<i>he:ge</i> ho:de ?	How did you go ?
<i>elli</i> ho:da ?	Where did he go ?
<i>ellige</i> ho:da	Where (to) did he go ?
<i>eṣṭu</i> koṭṭe ?	How much did you pay ?
<i>enthu</i> <i>kelasa</i> ma:ḍida ?	What kind of work did he do ?
<i>avaru</i> bandare ?	Did they come ?
<i>avaru</i> bandaro ?	Did they come ?

Note : The question words become non-question words when they are repeated :

<i>ya:ru ya:ro:</i> barutta:re	Somebody comes (Uncertain)
<i>enthenthavaro:</i> barutta:re	Some kind of people come
<i>e:ne:ne:</i> ma:ḍutta:re	They do something
<i>he:ge he:go:</i> naḍeyuttade	Somehow it goes on
<i>ellello:</i> ho:gutta:re	Someone goes somewhere
<i>eṣṭeṣṭo:</i> koḍutta:re	They give of some (quantity)

16. Interjections

<i>ayyo:!</i> i: no:vannu <i>he:ge</i>	Alas ! How can I bear this pain
<i>ta: ali</i>	
<i>ayyayyo:</i> ha:ge hoḍeyabe:ḍi	Do not beat me like that
<i>endu</i> ku:gi koṇḍa	so he pleaded

<i>ayyo: ! i: poira iṣṭu</i> <i>doḍḍavana:da !</i>	Oh (God) ! This kid of a boy has grown so big !
<i>o:ho: ! avarige bahuma:na</i> <i>bante ?</i>	Oh ! Has he got the prize !
<i>a:ha: ! i: nadi eṣṭu</i> <i>sundarava:gide !</i>	Oh ! How beautiful is the river
<i>hū: ma:ḍutte:ne enda</i>	Yes ! I will do, he said
<i>ū:hū: namminda:guvudilla</i>	No ! It can't be done by us
<i>che ! che ! adu tappu kelasa</i>	Sh ! it is a bad work
<i>chi ! chi ! illi mu:gu biḍalu</i> <i>a:guvudilla</i>	How horrible ! we can't keep our nose open here
<i>ṣṣi ! ka:lella kēsara:yitu</i>	Oh ! mud splattered to my feet
<i>pa:pa ! magu a:ṭadalli</i> <i>biddubli:itu</i>	Poor thing ! the child fell down in the play
<i>ayyo: pa:pa ! avana heṇḍati</i> <i>makkaḷige:nu gati ?</i>	Oh ! Poor thing, what will happen to his wife and children ?
<i>teu, teu ! avaḷige hi:ga:</i> <i>gaba:radittu</i>	It should not have happened to her

17. Imitative Sounds

<i>sarrane hariyitu</i>	It moved slitherly
<i>bhurrane ha:ritu</i>	It flew immediately
<i>dhuḍummane ni:rige</i> <i>dhumukida</i>	He jumped to the water...
<i>ussendu niṭṭusiriṭṭa</i>	He took a long breath with the sound uss's ...
<i>uṣṣendu bevarorasikoṇḍa</i>	He wiped his perspiration with the sound us's....
<i>localocane na:yi nekkitu</i>	The dog licked with the sound loca loca
<i>localocane muttu koṭṭaḷu</i>	She kissed with the sound loca loca (in eagerness, intensity of feeling
<i>gusu gusu ma:ta:ḍidaru</i>	They whispered
<i>pisu pisu ma:ta:ḍabe:ḍa</i>	Do not talk in whisper

<i>paṭa paṭane hoḍeda</i>	He beat with the sound paṭa paṭa
<i>gaḷa gaḷane attāḷu</i>	She cried profusely
<i>pacakkane me:le kesaru</i> <i>siḍiyitu</i>	The mud flung up on a snap
<i>kisakkane nakkaḷu</i>	She laughed suddenly
<i>gakkane nintitu</i>	It came to a halt instantly
<i>paṭa:rane siḍiyitu</i>	It split and spread out Immediately

17. Echo Words

<i>lekka pakka ma:ḍikoṇḍidda:</i> <i>ne</i>	He is doing with arithmetic and the other
<i>maḷe giḷe baruttado: e: no !</i>	Whether it may rain or so
<i>mara gira biddideyo: eno: !</i>	Whether trees have fallen or so....
<i>dana gina nuggito: e: no !</i>	Whether the cow or so entered....
<i>gadde gidde cenna:gideyo: ?</i>	Whether the paddy field is good or not....
<i>maḷe giḷe bandi:tu</i>	Rain or so, may come
<i>mara gira biddi:tu</i>	The tree or so may fall
<i>pustaka gistaka barediyo: ?</i>	Whether you have written books or so
<i>ma:tu gi:tu mugisuva:ga</i> <i>hotta:yitu</i>	It was late when we finished our talks and so on
<i>a:ta gi:ta a:ḍi hotta:yitu</i>	It was late when we finished our games
<i>modalella paḍya gidya, kate</i> <i>gite bareyuttidde</i>	Formerly, I used to write poems, story etc:

Note : Except *lekka pakka*, in all other instances the echo words occur in the following manner :

The first syllable of the first word is repeated with *g* and vowel *i*, or *i:*. Even if the word begins with a vowel, the second word begins with a vowel, the second word obligatorily

has g. If the first vowel is short, it will have short i, in the echo word and it would be i: in case the first vowel of the first word has a long vowel.

19. Kannada Verbs

(A classification on the basis of tense markers)

Class I

The verb stems which take -t- as past tense marker are grouped into CLASS I. The past tense marker is a morphologically conditioned morph. The stems fall into the following sub-classes on the basis of the nature of the stems and the morphophonemic changes they undergo when they are added with the tense marker :

I A: The stem final consonants are assimilated to -t-, the tense marker, in the following stems :

(i) Stems having alternant forms :

l:y	∞ iy-t-	>	lt-t-	give (Tr)
ki:!	∞ ki!-t-	>	kit-t-	uproot „
sa:y	∞ say-t-	>	sat-t-	die (Intr)

(ii) Stems which do not have alternant forms :

her-t-	>	het-t-	gave birth to (Tr)
hor-t-	>	hot-t-	carry a load „
u!-t-	>	ut-t-	plough „
a!-t-	>	at-t-	weep (Intr)

I. B: The following stems undergo a partial assimilatory change;

(i) The stem final lateral becomes a nasal before -t-:

nil-t-	>	nin-t-	stand (Intr)
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(ii) The stem final consonants preceded by long vowels are lost before -t-:

ba:-t-	>	ba:-t-	swell (Intr)
jo:l-t-	>	jo:-t	hang „

so:l-t-	>	so:-t	defeated (Tr)
nu:l-t-	>	nu:-t-	spin „
he:l-t-	>	he:-t-	excrete „

I. C: The following disyllabic stems that end with the radical vowel i / e, take the past tense marker -t- directly,

i.e., without any change in the stem :

kali-t-	learn	(Tr)
bali-t-	ripen	(Intr)
hani-t-	drip	„
ko e-t-	decay	„
dore-t-	obtain	„
mo e-t-	germinate	„
nare-t-	gray	„
bere-t-	mix	(Tr)
mare-t-	forget	„
male-t-	be arrogant	(Intr)

Class II :

The verb stems which take -d- as the past tense marker are grouped into Class II. -d- is a phonologically conditioned suffix which occurs after vowel - ending disyllabic stems and after the mono-syllabic stems ending in vowels, or, n, y, l or !. The consonants r, l and ! are assimilated to -d-, the tense marker.

II. A: The following stems have -d in Past Finite verbs, but have a different marker in the Past participle constructions.

a:gu	a:-d-	became	(Intr)
	a:g-i	„	„
ho:gu	ho:-d-	go	„
	ho:g-i	„	„

II. B : The following stem alternants assimilate the final consonant to the following tense marker, -d- :

iru	∞ ir-d-	>	id-d-	to be	(Intr)
e:lu	∞ e!-d-	>	ed-d-	rise	,,
gellu	∞ gel-d-	>	ged-d-	win	(Tr)
mellu	∞ mel-d-		med-d-	med	,,
bi:lu	∞ bi!-d-		bid-d-	fall	(Intr)
ka!u	∞ ka!-d-		kad-d-	steal	(Tr)

II. C: The following are the monosyllabic stem alternants ending in vowels, or consonants n, or, y.

(i) Vowel ending stem alternants :

ka:yu	∞ ka:-d-	be hot	(Intr)
ka:yu	∞ ka:-d-	protect	(Tr)
ko:yu	∞ ko:-d-	string	,,
te:yu	∞ te:-d-	rub	,,
sl:yu	∞ sl:-d-	be burnt	(Intr)
ma:yu	∞ ma:-d-	disappear	,,
ha:yu	∞ ha:-d-	strike	(Tr)

(ii) Stem alternants ending in consonants :

a:yu	∞ a:y-d-	Select	(Tr)
koyyu	∞ koy-d-	cut	,,
ge:yu / geyyu	∞ gey-d-	work	,,
hoyyu	∞ hoy-d-	pour	,,
bayyu	∞ bay-d-	scold	,,
ne:yu / neyyu	∞ ney-d-	weave	,,
suyyu	∞ suy-d-	exhale	,,
kollu	∞ kon-d-	kill	,,
ta: / taru	∞ tan-d-	bring	,,
ba: / baru	∞ ban-d-	come	(Intr)
tinnu	∞ tin-d-	eat	(Tr)

no:yu ∅ non-d-	pain	(Intr)
be:yu ∅ ben-d-	cooked	„
mi:yu ∅ min-d-	bathe	„
sallu ∅ san-d-	go	„
annu / ennu ∅ an-d-	say	(Tr)
∅ en-d-	„	„

II. D. The following are the disyllabic stems which the past tense marker -d- directly i.e. without undergoing any morphophonemic change :

<i>Transitive</i>		<i>Intransitive</i>	
agi-d-	bite, dig	ale-d-	wander
age-d-	dig		
a!e-d-	measure		
		a!i-d-	destroy
iri-d-	stab	!i-d-	alight
ugi-d-	spit	uri-d-	burn
u!i-d-	break	u!i-d-	remain
ere-d-	pour		
ode-d-	break		
ode-d-	kick		
ore-d-	say		
oli-d-	love		
ole-d-	swing		
ka!i-d-	cut		
kasi-d-	steal		
kare-d-	call		
kare-d-	milk		
ka!e-d-	deduct	kavi-d-	cover
ku!i-d-	drink	ku!i-d-	dance
kere-d-	scratch	kudi-d-	boil

Transitive

kore-d-	scoop, scrape
giqi-d-	force, thrust
jagi-d-	masticate
jaḍi-d-	force down
jare-d-	scold
taqe-d-	obstruct
tari-d-	cut, asunder
taḷi-d-	sprinkle
taḷe-d-	obtain
tivi d-	stab, hit
tiḷi-d-	know
tuḷi-d-	tread upon
tege-d-	take
tere-d-	open
toḍe-d-	smear
tore-d-	leave, forsake
toḷe-d-	wash
nuḍi-d-	speak
nuri-d-	crush
nuli d-	twist
nene-d-	think
paqe-d-	obtain
bagi-d-	burrow
bage-d-	to hink
baḍi-d-	beat
bare-d-	write
basi-d-	pour out
beḷe-d-	grow
bigi-d-	tighten
mase-d-	sharpon

Intransitive

kusi-d-	sink
kene-d-	neigh
kele-d-	cry
jigi-d-	jump up
taṇi-d-	cool
tiḷi-d-	clear
daṇi-d-	tire
duḍi-d-	work
naḍe-d-	walk
nane-d-	wet
name-d-	waste
nali-d-	happy
nave-d-	wasting
nege-d-	jump up
nere-d-	gather
puṭi-d-	spring up
beḷe-d-	grow
maḍi-d-	die
maṇi-d-	bend
muni-d-	angry

*Transitive**Intransitive*

miḍi-d-	snap		
midl-d-	pound		
muḍi-d-	wear as flower		
muri-d-	break	more-d-	roar
moge-d-	bale out	sarl-d-	move
savi-d-	taste	save-d-	wane
sugi-d-	tear	slḍi-d-	snap
suri-d-	pour out	suli-d-	wander
suli-d-	flay	sele-d-	to fear
seṭe-d-	erect	hoge-d-	smoke
haḍe-d-	beget	hoḷe-d-	shine
hari-d-	tear		
haḷi-d-	deride		
haḍl-d-	hold		
hiri-d-	unfurl		
hlḷi-d-	squeeze		
hugi-d-	bury		
huri-d-	fry		
husi-d-	lie		
heṇe-d-	spin		
here-d-	scoop		
hoḷe-d-	beat		
hode-d-	cover		
hore-d-	fill (belly)		
holi-d-	stitch		
him-jari-d-	withdraw		

Class III :

The following class of verbs have t, ḍ, or k as the tense markers, all phonologically conditioned. On the basis of these allomorphs, the verb stems can be further sub-classified.

III. A: The stems which have either an inherent or derived retroflex nasal will take -ḍ- as the past tense marker.

(i)	kaṇ-	>	kaṇ-ḍ-	see	(Tr)
(ii)	koḷḷu	>	koṇ-d-	buy	„

III. B: The stems which have the velar voiced stop take velar voiceless stop as the tense marker. The voiced stop is assimilated to the following voiceless stop.

og-k-	>	ok-k-	scatter (?)	(Tr)
mig-k-	>	mik-k-	exceed	„
nag-k-	>	nak-k-	laugh	(Intr)
hog-k-	>	hok-k-	enter	„

III. C: The following stems which have the retroflex voiced stop will take the retroflex voiceless stop, as the tense marker.

aḍ-t-	>	aṭ-t-	cook	(Tr)
iḍ-t-	>	iṭ-t-	place	
keḍ-t-	>	keṭ-t-	spoil	(Intr)
uḍ-t-	>	uṭ-t-	wear (cloth)	
koḍ-t-	>	koṭ-t-	give	
toḍ-t-	>	toṭ-t-	wear as ornament	
naḍ-t-	>	naṭ-t-	plant	
paḍ-t-	>	paṭ-t-	experience	
suḍ-t-	>	suṭ-t-	burn	
haḍ-t-	>	haṭ-t-	copulate	(Intr)

Class IV:

This is the largest class of verbs which has -ld- as the past tense marker. Monosyllabic stems (i) consisting of a short vowel followed by consonant clusters or geminate consonants, (ii) consisting of a long vowel other than those occur in class I and a consonant and (iii) any close disyllabic or multisyllabic stems fall into this class. All the stems of class I to III fall into this class, when the causative suffix -is- is added to the roots. On

the basis of the nature of stems, the stems fall into the following sub-classes :

IV. A. Mono-syllabic stems :

(1) Those end in Clusters of consonants :

<i>Transitive</i>		<i>Intransitive</i>	
l;ṇṭ-id-	drink	añj-id-	fear
tumb-id-	fill	ond-id-	gather
sund-id-	lie with	kant-id-	set, sink
hañc-id-	divide	kand-in-	burnt
hiṇḍ-id-	squeeze	kund-id-	decrease
hond-id-	obtain	koñk-id-	bent
		taṅg-id-	lodge
		tumb-id-	full
		nand-id-	extinguish
		miñe-id-	shine
		muñc-id-	first
		hoñe-id-	lurk

(ii) Those that end in geminate consonants :

<i>Transitive</i>		<i>Intransitive</i>	
aṭṭ-dd-	chase	ubb-id-	swell
add-id-	soak, dip	kobb-id-	grow fat
app-id-	embrace	giṭṭ-id-	obtain
ikk-id-	put down	tagg-id-	become low
ujj-id-	rub	tapp-id-	escaped, wrong
ett-id-	lift	dakk-id-	obtain
opp-id-	agree	nagg-id-	dent
kaṭṭ-id-	bind	bagg-id-	bent
kukk-id-	drob	bacc-id-	wasted, tired
kuṭṭ-id-	strike	bikk-id-	sob

<i>Transitive</i>		<i>Intransitive</i>	
kutt-id-	stop	becc-id-	fear
kett-id-	chip off	mugg-id-	masty
kemm-id-	cough	sikk-id-	obtain, caught
gudd id-	strike with fist	sokk-id-	intoxicated
cell-id-	scatter		
cucc-id-	pearee		
jagg-id-	pull down		
taṭṭ-id-	beat		
tapp-id-	wrong		
tabb-id-	embrace		
taḷḷ-id-	push		
tilkk-id-	rub		
tidd-id-	correct		
tutt-id-	to take mouthfuls		
dabb-id-	push		
nacc-id-	rely on		
bicc-id-	untie		
bitt-id-	sow		
mucc-id-	close, shut		
muṭṭ-id-	touch		
mutt-id-	surround		
mecc-id-	like		
mett-id-	tread upon		
mett-id-	plaster		
rubb-id-	grind		
sutt-id-	surround		
hacc-id-	apply / put		
hecc-id-	increase cut into pieces		
hatt-id-	climb up	habb-id-	spread

Transitive

hekk-id-	pick up
hecc-id-	cut into pieces
het̤t-id-	beat, strike

Intransitive

higg-id-	swell
hut̤t-id-	be born
hott-id-	burn

IV. A (iii) The stems that have a long vowel and end in a single consonant :

Transitive

a:q̤-id-	play
a:l-id-	rule
l:j-id-	swim
u:d-id-	blow
ka:q̤-id-	treat harshly
ka:d-id-	fight
ka:r-id-	vomit
ku:g-id-	call
ku:q̤-id-	join
ka:r-id-	winnow
ke:l-id-	ask; beg, listen
ko:r-id-	ask
ta:g-id-	dash, hit
ta:l-id-	hold
ti:q̤-id-	touch
ti:r-id-	finish
tu:g-id-	hang
te:g-id-	belch
ta:q̤-id-	dig
to:r-id-	show
da:t̤-id-	cross
du:q̤-id-	push
du:r-id-	blame

Intransitive

o:q̤-id-	run
ku:g-id-	weep
ke:g-id-	cry as peacock
ci:r-id-	scream
ti:v-id-	fill
tu:r-id-	drive off
te:l-id-	float
to:r-id-	show oneself
na:c-id-	ashamed
na:t̤-id-	pierced
na:r-id-	stink
ne:l-id-	hang

Transitive

do:c-id	rob
na:t-id-	implant
na:d-id-	kneel
na:d-id-	soak
ni:g-id-	quit
nl:v-id-	rub, softly
nu:k-id-	push
no:q-id-	see
ba:c-id-	comb, scoop
ba:l-id-	halve
bl:r-id-	throw away
be:q-id-	beg
ma:j-id-	hide
ma:q-id-	do
se:r-id-	join
so:v-id-	chase away
so:s-id-	filter
ha:k-id-	put
ha:q-id-	sing
ha:s id-	spread mat
hi:r-id-	suck
hu:q-id-	join, plough
hu:s-id-	smear, fart
hu:l-id-	bury
he:r-id-	load
he:l-id-	say
ho:l-id-	resemble

Intransitive

ba:g-id-	bent
ba:l-id-	live
ma:g-id-	ripen
ma:l-id-	bent
ma:s-id-	fade
mu:q-id-	rise
mo:c-id-	to become a widow
re:g-id-	arouse
ro:s-id-	disgust
sl:n-id-	sneeze
so:r-id-	ooze
ha:r-id-	jump
he:s-id-	aversion
ho:r-id-	wrestle

IV. B: Disyllabic stems:

- (i) Those stems having (C) VCVC form, where the final consonant is a consonant other than -s:

(a) VCVC

<i>Transitive</i>		<i>Intransitive</i>	
agal-id-	part	aḍag id-	hide
aḍak-id-	heap	adur-id-	tremble
aras-id-	search	arac-id-	cry aloud
usur-id-	say	uruḍ-id-	quarrel
eḍav-id-	strike with foot against	uruḷ-id-	roll
odar-id-	say	uḷuk id-	sprain
		odag-id-	come to help
		orag-id-	lie down

(b) CVCVC

<i>Transitive</i>		<i>Intransitive</i>	
kalak-id-	shake	kadal-id-	to move
kaḷuh-id-	send	karag-id-	dissolve
kaḷac-id-	dismantle	kavac-id-	lie on one side
kuluk-id	shake	kedar-id-	scatter
keṇak-id	provoke	keraḷ-id-	anger
kedak-id-	stir	korag-id-	sorrow
kedar-id-	scatter	korac-id-	cry harshly
gaḷap-id-	chatter	kosar-id-	free oneself
cimuk-id-	sprinkle	guḍug-id-	thunder
civuṭ-id-	nip pinch	cigur-id-	sprout
tagal-id-	hit	jarag-id-	happen
taḍak-id-	to grope	jinug-id-	drip
talup-id-	reach	tirug-id-	turn, wander

*Transitive**Intransitive*

tuḍuk-id-	grasp quickly
tegaḷ-id-	rebuke
todal-id-	blabber
negah-id-	lift up
parak-id-	scrape
paraḍ-id-	scrape (nails)

turug-id-	crammed
tuḷuk-id-	scatter in drops
teraḷ-id-	go, move
toḍak-id-	entangle
toḍar-id-	linked
tolag-id-	go away
toḷag-id-	shine
toḷal-id-	roam
duḍuk-id-	act rashly
dumuk-id-	jump out
naḍug-id-	tremble
narak-id-	groan
nalag-id-	rumpled
nīmir-id-	stretch
nīluk-id-	stretch
nuṇuc-id-	escape
nusuḷ-id-	enter
paḷag-id-	train
baguḷ-id-	bark
baḷal-id-	tire
baḷuk-id-	bend, shake
bedar-id-	fear
bevar-id-	perspire
māraḷ-id-	turn, return, boil
marug-id-	worry
malag-id-	recline
masag-id-	agitated
miḍuk-id-	grieve

biṣaḍ-id-	throw away
bedak-id-	search
beḷag-id-	shine
maguc-id-	turn
maḍag-id-	keep
maḍac-id-	fold
musuk-id-	cover, hide
musur id-	cover, hide
savar-id-	rub
haraḍ-id-	spread
hogaḷ-id-	praise

*Transitive**Intransitive*

miṇuk-id-	glitter
minug-id-	shine
mirug-id-	glitter
muḷug-id-	sink, ruined
sorag-id-	whither, tired
halub-id-	lament
hudug-id-	hidden
heṇag-id-	strive
hedar-id-	fear
horaḷ-id-	roll

IV. C.1: The following stems have -is (u) finally as a verbalizing suffix:

aṇakis-id-	mock	abbaris-id-	cry aloud
apaharis-id-	steal	avataris-id-	incarnate
abhinayis-id-	enact		
abhivandis-id-	salute		
abhiṣe:kis-id-	pour on idol		
arcis-id-	worship		
avadharis-id-	consider		
a:kramis-id-	attack	a:gamlis-id-	come
a:kṣe:pis-id-	reproach	udbhavis-id-	be born
a:caris-id-	observe		
a:jñā:pis-id-	order		
a:daris-id-	respect		
a:pa:dīs-id-	accuse		
a:mantris-id-	invite		
a:ro pis-id-	ascribe		
a:la:pis-id-	to make preliminary melodies		
a:lo:cis-id-	think, contemplate		

*Transitive**Intransitive*

a:liḡis-id-	embrace		
a:varis-id-	cover		
a:śrayis-id-	approach for shelter		
uccaris-id-	utter		
ucca:ris-id-	utter		
udgaris-id-	speak		
udgha:ṭis-id-	proclaim, inaugurate		
udde:śis-id-	aim at		
uddharis-id-	save		
udyo:gis-id-	undertake		
udre:kis-id-	arouse		
upakramis-id-	commence		
upacaris-id-	treat kindly		
upayo:gis-id-	use		
upanyasis-id-	lecture	upakaris-id-	assist
upasamharis-id-	conclude		
upe:kṣis-id-	disregard		
eccaris-id-	warn		
eṇis-id-	count		
ebbis-id-	rouse		
e:ḷis-id-	redicule		
kalpis-id-	imagine	kṣi:ṇis-id-	be thin
khaṇḍis-id-	refute		
bo:ḷis-id-	shave off		
gadaris-id-	frighten		
gamanis-id-	consider	gajabajis-id-	make noise
cala:yis-id-	make go	gaḍabaḍis-id-	confuse
calis-id-	move	gadagadis-id-	stammer
citris-id-	draw	garjis-id-	roar
		garvis-id-	be proud
		gahagahis-id-	laugh merrily

*Transitive**Intransitive*

chidris-id-	break	ce:taris-id-	recover
che:dis-id-	cut off	jhe:ñkaris-id-	buzz
jabaris-id-	scold		
jo:dis-id-	join		
tarkis-id-	discover, argue	tallañis-id-	confused
tunđ-is-id-	cut		
dañdis-id-	punish		
darśis-id-	see		
du:şis id-	blame		
nindis-id-	blame	nirgamis-id-	depart
nira:karis-id-	deny	niva:sis-id-	live
niri:kşis-id-	expect	nişkramis-id-	exit
nirdharis-id-	determine	palla:şis-id-	change
nirbandhis-id-	compell		
nirmis-id-	make		
nirmu:lis-id-	uproot		
nirvahis-id-	undertake		
niva:ris-id-	ward off		
niva:lis-id-	wave downwards		
nive:dis-id-	to present, tell		
nişcais-id-	to decide		
nişe,dhis-id-	boycott		
nişkarşis-id-	determine		
nenas-id-	think, imagine		
pariharis-id-	remove, destroy		
palla:şis-id-	change		
po:şis-id-	nourish		
praca:ris-id-	do propaganda		
pratıştşis-id-	establish		
prati kşis-id-	look forward		

*Transitive**Intransitive*

prasiddhis-id-	publish		
prakaṭis-id-	publish		
prastaḥpis-id-	mention		
prayoḥgis-id-	use, employ		
bayas-id-	desire		
baḥdhis-id-	trouble		
maṇḍis id-	sit down		
mathis-id-	churn (thought)	phalis-id-	result
mantris-id-	utter, charms	beḥsaris-id-	disgusted
mukkuḥis-id-	rinse the mouth	bhramis-id-	mistake
muddis-id-	kiss	matsaris-id-	jealousy
mudris-id-	print	muḥrchis-id-	swoon
(anu) moḥdis-id-	support	meḥlis-id-	join
yatnis-id-	try	raṇjis-id-	be beautiful
yaḥcis-id-	beg	lajjis-id-	ashamed
rakṣis-id-	protect	labhis-id-	gained
racis-id-	compose	lambis-id-	extend
ruḥḍhis-id-	improve		
ruḥpis-id-	mould		
lakṣis-id-	consider		
laṅghis-id-	leap		
laḥliṣ-id-	fondle		
likhis-id-	write		
lekkis-id-	consider		
leḥpis-id-	besmear		
		vakris-id-	crooked
		vartis-id-	behave
		vikaḥsis-id-	bloom
		vijṛmbhis-id-	expand
vaṇcis-id-	cheat	vidhis-id-	order

<i>Transitive</i>		<i>Intransitive</i>	
varga:yls-id-	transfer	viḷambis-id-	delay
varjls-id-	abandon	vyavaharis-id-	deal
varṇis-id-	describe	vya:pis-id-	spread
va:karis-id-	vomit	śo:bhis-id-	shine
va:cls-id-	read		
va:dis-id-	argue		
vikrayis-id-	sell		
viṅgaḍis-id-	divide		
vica:ris-id-	enquire		
viñña:pis-id-	respectfully represent		
viniyo:gis-id-	use		
vitbhajis-id-	divide		
viro:dhis-id-	oppose		
visarjis-id-	dissolve		
vistarls-id-	expand		
(ni) ve:dis-id-	make known		
vyavaharls-id-	deal		
śaṅkis-id-	doubt		
śikṣis-id-	punish		
śringaris-id-	decorate		
śo:dhis-id-	search, purify		
śo:śisi-id-	become dry		
saṁyo:gis-id-	join		
saṁskaris-id-	perfect		
saṁpharis-id-	kill, finish		
saṁkalis-id-	join together		
saṁkalpis-id-	resolve	saṁgamls-id-	join
saṁgrahls-id-	gather	saṁcarls-id-	travel
saṁgha:is-id-	unite	saṁcalls-id-	move
saḍḍilis-id-	unfasten	saḍagarls-id-	elated

Transitive

sandhis-id-	meet
sande:his-id-	doubt
sanma:nis-id-	respect
samarthis-id-	support
sampa:dis-id-	earn
sambo:dhis-id-	address
sambha:vis-id-	honour
sambho:gis-id-	intercourse
sammatis-id-	agree
sairis-id-	suffer tolerate
sahis-id-	tolerate
sa:dhis-id-	attain
siṅgaris-id-	decorate
su:cls-id-	hint
sṛṣṭis-id-	create
se:cls-id-	sprinkle
se:vis-id-	serve, take in
stambhis-id-	fix firmly
stutis-id-	worship
stha:pis-id-	establish
spaṛṣis-id-	touch
smaris-id-	remember
sravis-id-	pride
svi:karis-id-	accept
haṅgis-id-	charge, mock
ho:mis-id-	burn in a

Intransitive

santa:pis-id-	sympathetic
sambandhis-id-	relate
sambha:ṣis-id-	converse
sammatis-id-	agree
siddhis-id-	accomplish
sukhis-id-	enjoy
sambhavis-id-	occur
sogayis-id-	shine
spandis-id-	quiver
spardhis-id-	compete
sphuris-id-	suggest
hambalis-id-	desire
harṣis-id-	rejoice
havaṇis-id-	try, prepare
haḷas-id-	rot, foul
huruḍis-id-	compete
hu:mkaris-id-	cry out
	angrily

IV. C. 2 :

The following are the stems which occur with the verbalizing suffix but their underlying noun forms do not occur anywhere, or if they occur they do not readily form a compound for causal constructions.

appaḷis-id-	strike against	a:kaḷis-id-	yawn
a:ka:ṇksis-id-	desire	kuppaḷis id-	jump up
a:ris-id-	elect	koddaris-id-	threaten
a:ris-id-	put out		
a:lis-id-	listen attentively	kayis-id-	thin
eduris-id-	oppose	cittays-id-	attend
		cittais-id-	come
o:lais-id-	serve	janis-id-	be born
kattaris-id-	cut (scissors)	ji:vis-id-	live
kannaḍis-id-	translate in to Kannada	jo:mpis-id-	tremble
		jompis-id-	lean
kukkaris-id-	sink	tabbaris-id-	stumble
kekkaris-id-	become red	daṭṭaṇṇis-id-	crowd together
ke:karis-id-	hawk in spitting	daḷḷis id-	flare up
ko:rais id-	dazzle		
gaḷis-id	earn	muggaris-id-	stumble
ga:ḷis-id-	filter	ra:gis-id-	to be fond of
guḍis-id-	sweep	ra:jis-id	shine
capparis-id-	to smack	ra:ra:jis-id	shine
jankis-id-	chide	rucis-id-	taste
ta:ṭis-id-	strike	ro:s-id-	disputed
tuṇḍaris-id	cut		
drṣṭis-id	look out	va:sis-id-	live
niṭṭis id-	look		
miṭṭukis-id-	open and shut rapidly		

mu:dalis-id-	upbraid		
mo:his-id	love		
yantris-id	control		
laga:yis-id-	swallow, beat		
laṭṭis-id-	to roll out		
varis-id-	choose, marry		
vardhis-id-	increase		
vahis-id	bear, sustain		
santals-id-	pacify		
sandhis-id-	meet	se:as-id	fight
sa:ris-id	smear		
hattis-id-	kindle		
haccis-id-			
hottis-id-			
haras-id	bless		
himba:lis-id-	follow		
hi:nais-id-	deride		

20. Causal constructions

The causal suffix is *-is-*. It occurs between the stem and the tense markers. All the verb stems (except the class IV C.) fall into one class of stems since they have neither alternant forms (as in the case of adding certain allomorphs of past tense morpheme) nor, are they involved in any morphophonemic changes (like long vowels becoming short vowels, or assimilation of the stem final consonant to the tense marking consonants), except the stems *ex-* 'rise up' *ka-* 'steal', where *eb-* and *ka-* are the alternants respectively, for the causal constructions. In other words, past tense is indicated by a single allomorph viz., *-id-* in all the stem of the above classes when they have causative marker. For present tense and future tense also there is only one allomorph each (*-tt-* present *-v-* future) and like the causal construction of past tense conjugation, for the present and future tense also, stems do not alternate, nor, do they involve in any morphophonemic changes.

A handful of verb stems do not occur in causal constructions and in a few, the causal constructions are very rare. Since their number is small, and no condition can be given to their remaining non-causals they have to be listed.

The following are the examples of the stems that occur only as non causals :

<i>nu:l-</i>	to spin	<i>jo:l-</i>	swing	<i>ko:y-</i>	to string
<i>te:y-</i>	to grind	<i>na:d</i>	to soak	<i>su:s-</i>	to spill
<i>he:s</i>	to avert	<i>bevar-</i>	to perspire		

Of these, *na:d-* 'to soak' do not take the causal marker, perhaps to avoid homorganic clash with *na:d-* 'to knead' which has causal construction and also due to the high frequency of another stem in causal construction, viz., *nane* 'to get soaked' synonymous with the above.

The following stems have alternant forms which also seem to have been prompted due to homonymic clashes with other stems :

<i>e:lu-</i>	'to wake up, arise'
<i>ebb-is-</i>	'to cause to wake up, rise'

If *-is-* is added to *e:l-* *e:l-is-* it clashes with *e:lis-* 'to deride', 'mock'.

* *ka:l-* does not occur in present and future tense constructions also. **ka:lu-tt-a:ne* 'he steals', **ka:lu-v-anu* 'he will steal' are not acceptable. The alternant forms for present, future and causal construction is: *kadiyu*.

e.g., *kadiy-tt-a:ne* 'he steals', *kadiyu-v-anu* 'he will steal' *kad-is-u-tta:ne* 'he causes some one to steal'

kad-is-u-v-anu 'he will cause some one to steal'

kad-is id-anu 'he caused some one to steal' If *-is-* the causative is directly added to the root form of the stem then, the question of homonymic clash arises. e.g., **ka:l-is-*; *ka:lis* (<*ka:luhu* + *is* +) 'to cause to send'

The verb stems of class IV. C which are derived from the nominal forms by the verbalising suffix *-is-* do not have the direct causal constructions. Instead, compound verbs are formed from the *nominal base + a verb*, and the causative marker is added to the verb, which is the second element of the compound.

The class IV. C. stems are multisyllabic (i.e., having more than two syllables) and end in *-is-*, a verbalizing suffix. They fall into two sub-groups on the basis of their constituents as : (i) those which have an underlying noun base from which the verb is derived by adding *-is-*, the verbalizer and (ii) those which do not have the underlying noun bases. The noun bases can either be of Sanskrit or Kannada origin. Since the verbalizer is homophonous with the causative marker, the latter does not occur with these verbs and causative function is carried out by compounding the noun base with another verb and then adding the causative marker to the second constituent (i.e., the verb) in the case of IV. C. 1 stems, e.g., *abhinayis-id-* 'danced' (non-causal, derived verb); *abhinaya+ma;d-id-* 'danced' which is equivalent to the above; *abhinaya+ma;d-is-id* 'caused to dance' (causal compound verb). However, this is not possible for the IV C. 2 stems, where the only way to express the causal meaning is by deriving a verbal noun from the verb, compounding it with another verb, which can take a causative marker. eg.; *a:risuvudanmu +ma:diside* 'I caused some one the selecting (something), or by a *Future relative participle of the verb + ante/ha:ge* the comparative particle) + a verb + causative marker :

a:risuva + ante/ha:ge + ma:d-is-id-e

selecting like do + caus + past + I.

The following are the examples for the causal constructions of verbs that belong to different classes in non-causal constructions.

Class I :

her-is-id

caused to give birth to

so;l-is-id-

caused some one to be defeated

kal-is-id

caused someone to learn

Class II :

a g-is-id

caused to happen

ho:g-is-id	caused to go
ir-is-id-	caused to keep
age-is-id-	caused to dig

Class III

ka:n-is-id-	caused to show
ko!-is-id	caused to buy
mig-is-id-	caused to be excess
iq-is-id-	caused to place

Class IV :

añj-is-id	caused to fear
at!-is-id	caused to chase
a:d-is-id-	caused to play
ka!ac-is-id-	caused to dismantle
se:r-is-id-	caused to join
malag-is-id	caused to lie down

As has been said above the pattern of the causative formation does not apply to IV.C verbs, which however, form the compounds to express the causative forms. It is to be noted that the intransitive verbs, which do not take any objects in a sentence in which they occur, also can be added with the causative marker and with that an object occurs in the sentence.

The following are the examples of causative expressions by compounding device in class IV, C. 1.

apaharaṇa + ma:d is-id-	caused to steal
arcane + ma:d-is-id-	cause to worship
a:śraya + koḍ-is-id-	caused to give shelter
upasamha:ra + ma:d-is-id-	caused to conclude
po:ṣaṇe + ma:d-is-id-	caused to nourish

The pattern of causative construction given for IV.C.1 stems is not applicable to IV.C.2 stems. They have the causal constructions by two means: (i) deriving a verbal noun from the stems and then compounding another verb which can take a causal marker, and (ii) deriving a future relative participle of the stem followed by -ante / ha:ge 'like', which again is followed by another verb with causative marker. Both these patterns are applicable to IV C (1) verbs also. The following are a few examples for both the two sub-classes :

VI N. + Vb. Caus :

IV C. 2

- a. tuṇḍarīṣuv-ud-annu + ma:ḍi-is-id- caused to do the cutting of.

guḍīṣuvudannu + ma:ḍi-is-id- caused to do the sweeping

- b. tuṇḍarīṣuva + ha:ge'ante + maḍiṣid-
the cutting of like caused to do
guḍīṣuva + ha:ge/ante + ma:ḍiṣ-id-
sweeping like caused to do

IV. 1

- a. po:ṣiṣuvudannu + ma:ḍi-is-id- caused to do the nourishing.
pratiṣṭhiṣuvudannu + ma:ḍiṣ-id- caused to do the
establishing of

- b. po:ṣiṣuva + ha:ge'ante + maḍi-is-id-
nourishing like caused to do

- c. pratiṣṭhiṣuva + ha:ge/ante + ma:ḍiṣid-
establishing like caused to do

However, this type of constructions may not occur in normal situations.

KANNADA WRITING SYSTEM

PART-C

KANNADA WRITING SYSTEM

PART - C

PART C - INTRODUCTION TO KANNADA SCRIPT

1. VOWEL SYMBOLS: PRIMARY

ಅ ೠ ಅ ೡ ಅ ೢ

ಆ ೣ ಆ ೤ ಆ ೥

ಇ ೧ ಇ ೨ ಇ ೩

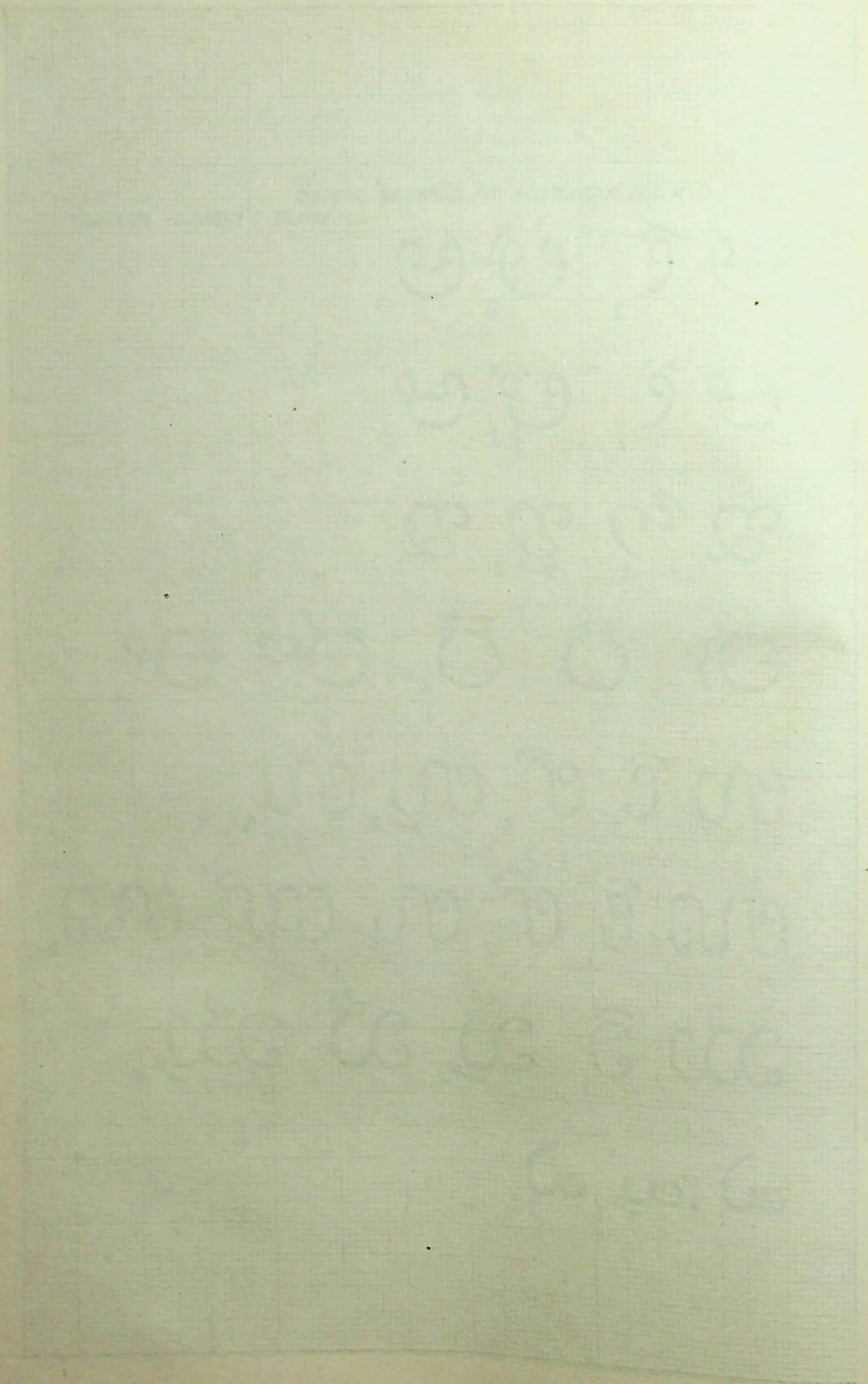
ಈ ೪ ಈ ೫ ಈ ೬ ಈ ೭

ಉ ೮ ಉ ೯ ಉ ೧೦ ಉ ೧೧

ಊ ೧೨ ಊ ೧೩ ಊ ೧೪ ಊ ೧೫

ಋ ೧೬ ಋ ೧೭ ಋ ೧೮ ಋ ೧೯

ಎ ೨೦ ಎ ೨೧



ආ ආ₁ ආ₂ ආ₃

ආ ආ₁ ආ₂ ආ₃

ආ ආ₁ ආ₂

ආ ආ₁ ආ₂ ආ₃

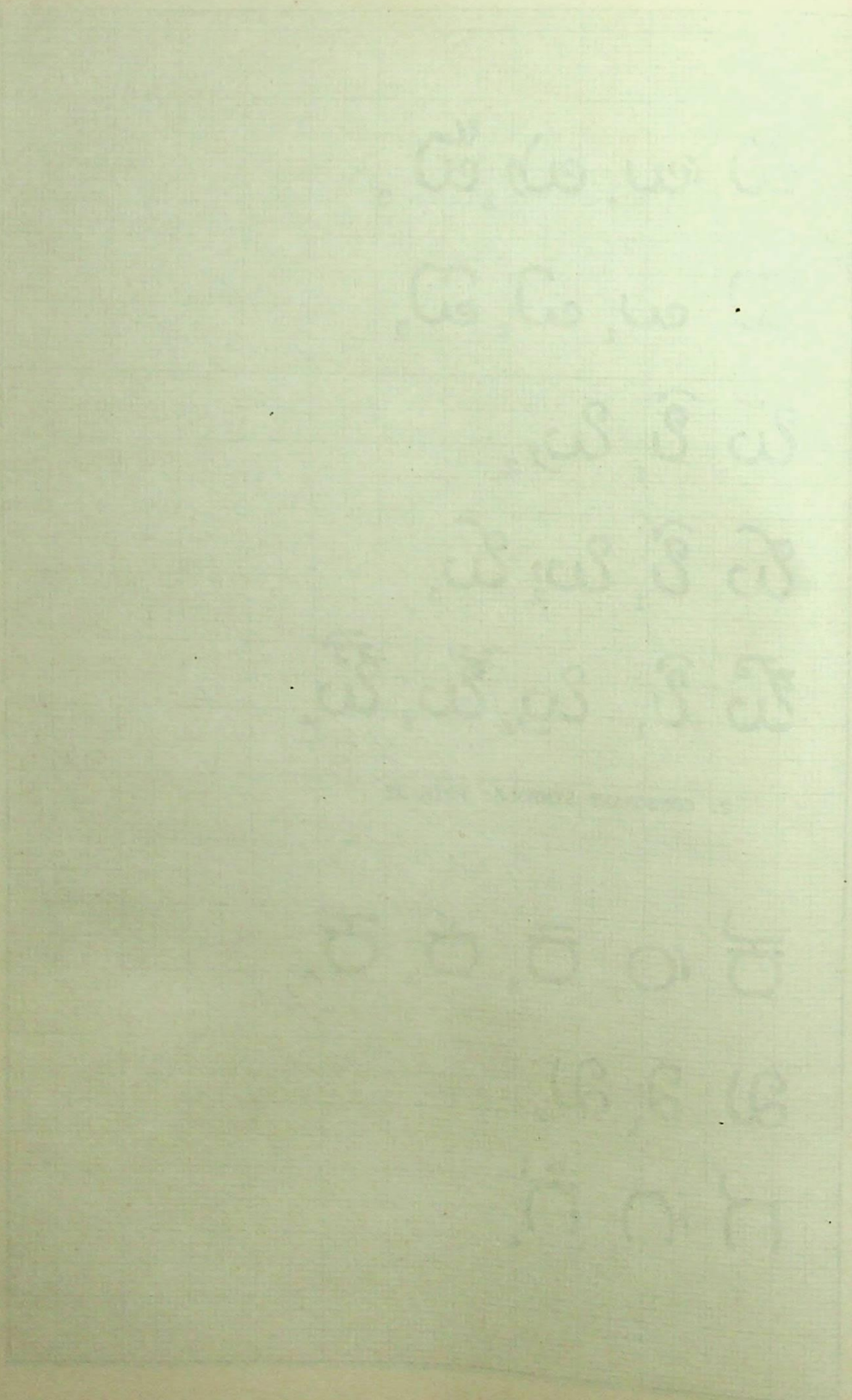
ආ ආ₁ ආ₂ ආ₃ ආ₄

2. CONSONANT SYMBOLS: PRIMARY

ආ ආ₁ ආ₂ ආ₃ ආ₄

ආ ආ₁ ආ₂

ආ ආ₁ ආ₂



ಫ ಉ ಲಿ ವೆ ವಃ ಫಃ

ಫಿ ಲಿ ಲು ಲಿ ಲಿ

ಫಿ ಲಿ ಲು ಲಿ ಲಿ

ಫಿ ಲಿ ಲು ಲಿ ಲಿ

ಫಿ ಲಿ ಲು ಲಿ

ಝ ಝ ಝ ಝ ಝ

ಞ ಞ ಞ ಞ

ಋ ೠ ಡ ಢ

ರ ಠ ರೆ ರ

ಡ ಳ ಳ ಡ ಢ

ಢ ಳ ಳ ಡ ಢ ಢ

ಱ ಳ ಱ

ತ ಠ ತ ತೆ

ಢ ಳ ಢ ಢ ಢ

ದ ಳ ದ ದೆ

ಥ ೧, ಉ ೨, ದ ೩, ಥ ೪

ನ ೧, ನು ೨, ನೆ ೩

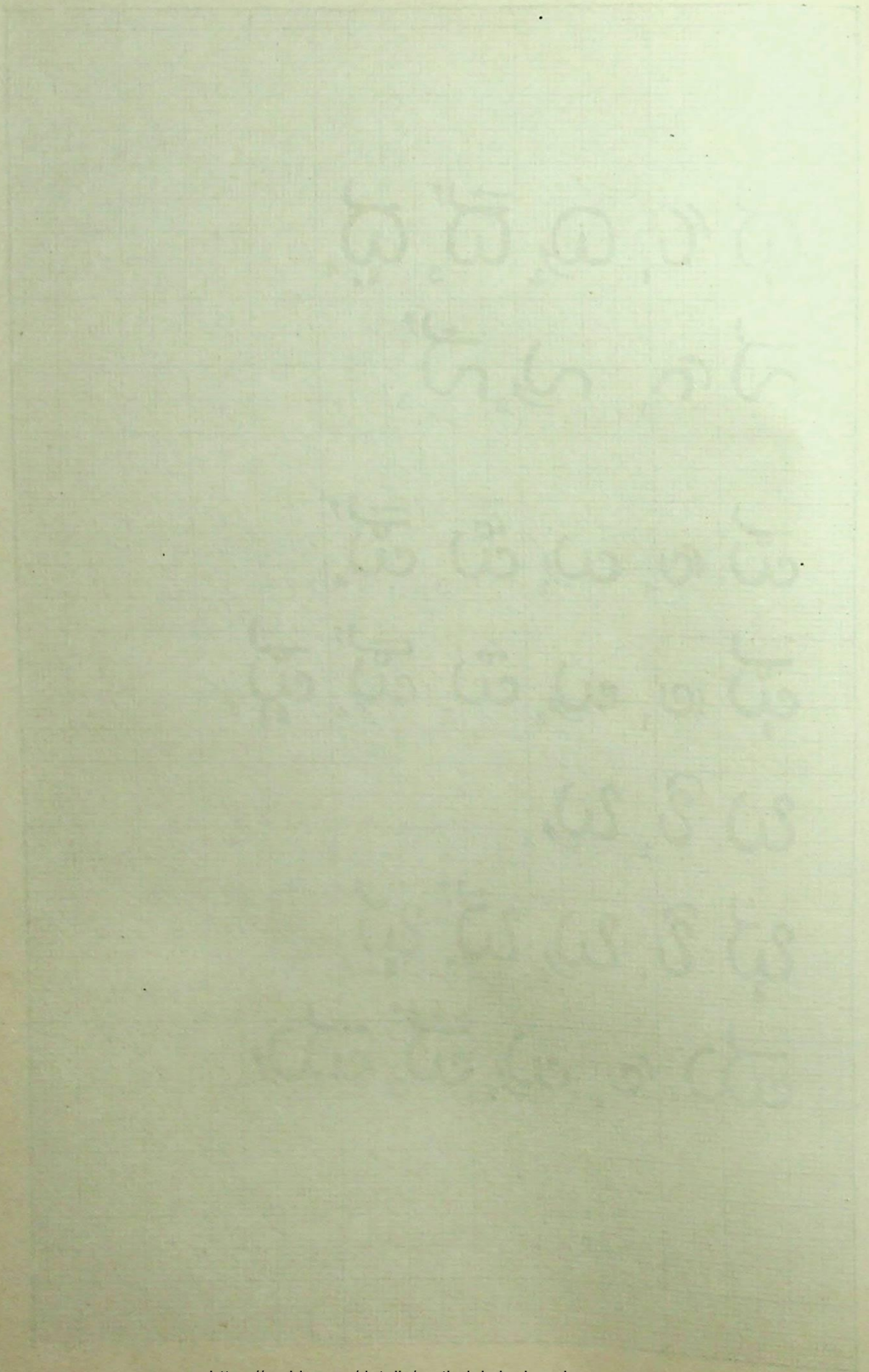
ಪ ೧, ಫ ೨, ಪ ೩, ಪೆ ೪

ಫ ೧, ಫು ೨, ಫೆ ೩, ಫು ೪, ಫು ೫

ಬ ೧, ಬು ೨

ಭ ೧, ಭು ೨, ಭೆ ೩, ಭು ೪

ಮ ೧, ಫು ೨, ಪೆ ೩, ಮ ೪



ಯ ರ ಯ ವ ಯ

ರ ರ ರ

ಲ ಲ ಲ

ವ ವ ವ

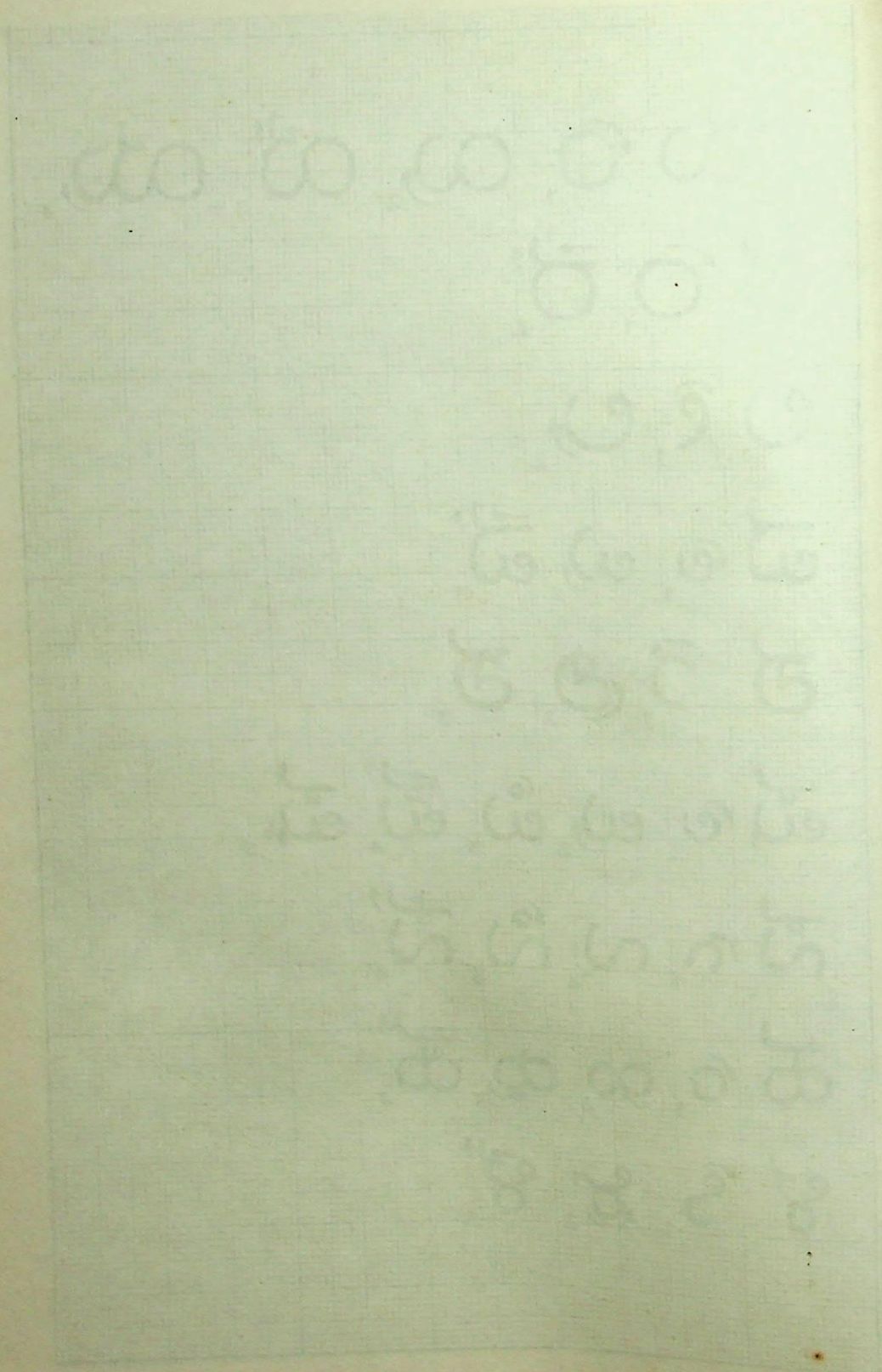
ಶ ಶ ಶ

ಷ ಷ ಷ ಷ ಷ

ಸ ಸ ಸ ಸ ಸ

ಹ ಹ ಹ ಹ ಹ

ಳ ಳ ಳ ಳ ಳ



3. Partial Resemblances Between Various Letters :

3.1. Vowel symbols that exhibit partial resemblances between themselves :

- | | | | | | |
|-----|---|---|---|-----|-------|
| (1) | ಅ | ಆ | a | and | a: |
| (2) | ಉ | ಊ | u | and | u: |
| (3) | ಎ | ಏ | ಐ | e | e: ai |
| (4) | ಒ | ಓ | ಔ | o | o: au |

Note the minimal distinctive features of the pairs.

ಇ, ಈ i and i: do not have any similarity in their shapes.

ಋ ṛ has its lengthened form ೠ ṛ: ; but it never occurs either in spoken, or, written form in Kannada.

3.2. The symbols of vowels and consonants bearing partial similarities :

The following are the examples of the consonants that partially resemble the shape of vowels in the script :

Vowel	Consonant
(1) ಇ	ಞ i and ña
(2) ಒ	ಜ ಐ ಒ o ja ña ba
(3) ಈ ರ ಝ ಠ ಯ	i: ra jha ṭha ya
(4) ಋ	ಖ ಳ ṛ and kha

Note the minimal distinctive features of the sets.

3.3. The symbols of consonants bearing partial resemblances :

The following are the examples of the consonantal symbols bearing partial resemblances between themselves :

- | | | | | | | | | |
|-----|---|---|---|---|----|-----|-----|----|
| (1) | ಪ | ಫ | ಘ | ಪ | pa | pha | gha | ṣa |
| (2) | ಡ | ಢ | | ಢ | ḍa | ḍha | | |

(3)	ದ	ಧ	ಥ	da	dha	tha
(4)	ನ	ಸ		na	sa	
(5)	ವ	ಮ		va	ma	

Note the minimal distinctive features of the sets.

3.4. Symbols that do not have any partial resemblances to each other :

The following are the examples of the letters that are totally distinct from each other, even though they have phonetic nearness :

(1)	ಇ	ಈ	i	i:	
(2)	ಕ	ಖ	ka	kha	
(3)	ಗ	ಘ	ga	gha	
(4)	ಚ	ಛ	ca	cha	
(5)	ಜ	ಝ	ja	jha	
(6)	ಟ	ಠ	ṭa	ṭha	
(7)	ತ	ಥ	ta	tha	
(8)	ಲ	ಳ	la	ḷa	
(9)	ಶ	ಷ	śa	ṣa	sa

4. Some Characteristic Features of Kannada Writing System :

4.1. Except ಇ, in all other instances, the long vowel symbol appears to be an extension, or, modification of the short vowel counterpart.

4.2. The starting point of writing for the letters (a) ಅ, ಆ, ಇ, ಉ, ಋ is the left-hand side top and the hand movement is anti-clockwise for all except ಇ and ಋ in this group; (b) ಎ, ಏ and ಐ, it is mid position on the left-hand side and movement is anti-clock-wise; and (c) ಒ, ಓ and ಔ, the starting point is the left hand side top and the hand movement first starts in clock-wise direction and then moves anti-clockwise.

4.3. The consonantal primary symbols carry the secondary vocalic mark of the letter ಅ. This is called *talekatu* (head-stroke) in Kannada. This is added on the top of each letter. However, there are some consonantal primary symbols which do not carry this mark. All the primary consonantal symbols are to be read with the syllabic peak 'a', which is a common practice in Devanagari and other Indian scripts.

(1) The following are the consonantal symbols that overtly carry the *talekatu*, as shown below :

- | | | | | | | | |
|-----|---|---|---|---|---|---|-----|
| (1) | ಕ | ಗ | ಘ | | | | |
| (2) | ಚ | ಛ | ಝ | | | | |
| (3) | ಠ | ಡ | ಢ | | | | |
| (4) | ತ | ಥ | ದ | ಧ | ನ | | |
| (5) | ಪ | ಫ | ಭ | ಮ | | | |
| (6) | ಯ | ರ | ವ | ಶ | ಷ | ಸ | ಹ ಳ |

(2) The following are the examples where the *talekatu* is not overtly added :

- | | | |
|-----|---|---|
| (1) | ಖ | ಙ |
| (2) | ಜ | ಞ |
| (3) | ಟ | ಠ |
| (4) | ಬ | ಲ |

5. Adding of secondary vocalic marks of vowels to consonantal symbols :

5.1. The secondary mark for ಅ [a] is a horizontal short line proportionate to the body of the letter, that curves upwards at the right hand side: ೀ.

5.2. The secondary symbol for ಆ [a:] is a horizontal line proportionate to the body of the letter, curves downward at right hand side and touches the bottom line: ು. This is added directly to the consonants where there is no overt marking of *talekatu*.

In the case of those having ്, the symbol ് will be added after the elision of the first, i.e., ಕಾ=ಕ+ೞ=(ಕ-ೞ)+ೞ

other examples :

ಕಾ ka:, ಖಾ kha:, ಗಾ ga:, ಘಾ gha:, ಚಾ ca:, ಛಾ cha:, ಜಾ ja:, ಟಾ ta:, ತಾ tha: ದಾ da:, ಧಾ dha:, ನಾ na:, ಪಾ pa:, ಫಾ pha:, ಬಾ ba:, ಭಾ bha:, ರಾ ra:, ಲಾ la: ವಾ va:, ಶಾ sa:, ಷಾ sha:, ಸಾ sa:, ಹಾ ha:, ಳಾ la:

Note : The *talekatu* denoting the vocalic mark of ಅ [a] is not elided in the following three consonantal symbols, when the length mark of ಅ [a:] is added. The latter is added to the right hand top of the letters :

ಝ+ೞ. = ಝಾ [jha:], ಮ + ് = ಮಾ [ma:]

ಯ+ೞ. = ಯಾ [ya:].

5.3. Notation of the secondary mark of ಇ [i]= ്

5.3.1. ്, *talekatu* will be dropped from the primary consonantal symbol and then ്, the secondary vocalic mark of ಇ [i] will be added to it. Then the letters denote the consonant having the syllabic peak ಇ [i]. Examples :

ಕ + ് = (ಕ - ്) + ് = ಕಿ

ಚ + ് = (ಚ - ്) + ് = ಚಿ

ಛ + ് = (ಛ - ്) + ് = ಛಿ

ತ + ് = (ತ - ്) + ് = ತಿ

ಯ + ് = (ಯ - ്) + ് = ಯಿ

ವ + ് = (ವ - ്) + ് = ವಿ

ಷ + ് = (ಷ - ്) + ് = ಷಿ

ಱ + ് = (ಱ - ്) + ് = ಱಿ

5.3.2. In the following letters also the principle of adding the secondary mark of ಇ [i] is same as given in 5.3.1. But the resultant form show slight difference. Instead of the marker itself, the upper parts of the letters are written with small curves.

ಗಿ [gi], ಡಿಘಾ [jhi], ಠಿ [thi], ಡಿ [ḍi], ಧಿ [ḍhi], ಥಿ [thi],
 ದಿ [di], ಧಿ [dhi], ನಿ [ni], ಭಿ [bhi], ರಿ [ri], ವಿ [vi],
 ಸಿ [si]

5.3.3 In the case of the primary symbols where the talekaṭṭu is not overtly marked, the modification for ಇ [i] is done in the following manner :

(a) a small clock-wise circle is added to the right-hand top side of the letters :

ಖಿ + ಇ = ಖಿ [khi], ಜಿ + ಇ = ಜಿ [ji], ಟಿ + ಇ = ಟಿ [ti]
 ಬಿ + ಇ = ಬಿ [bi], ಲಿ + ಇ = ಲಿ [li]

(b) In the following instances, the secondary mark of ಇ [i] is added to the right hand side top of the letters :

ಞಿ + ಇ = ಞಿ [ñi], ಣಿ + ಇ = ಣಿ [ṇi], ಣಿ + ಇ = ಣಿ [ṇi]

5.3.4 In the following letters, the modificatory mark of ಇ [i] is added to them as follows :

(i) the talekaṭṭu is elided. (ii) the small circle touching the talekaṭṭu is retained, but it does not touch the main line of the letter :

ಘಿ + ಇ = ಘಿ [ghi], ಪಿ + ಇ = ಪಿ [pi], ಫಿ + ಇ = ಫಿ [phi]
 ಸಿ + ಇ = ಸಿ [si], ಸಿ + ಇ = ಸಿ [si]

5.4. Adding of the secondary mark of ಈ [i:]

The basic letter for this modification is that which carries mark of ಇ [i]. To this a common length mark called *di:rga cihne* in Kannada, viz., ೆ is added by the side of the basic letter.

ಕಿ + ೆ = ಕಿಃ [ki:], ಖಿ + ೆ = ಖಿಃ [khi:], ಗಿ + ೆ = ಗಿಃ [gi:]
 ಘಿ + ೆ = ಘಿಃ [ghi:] ಞಿ + ೆ = ಞಿಃ [ñi:], ಚಿ + ೆ = ಚಿಃ [ci:]
 ಛಿ + ೆ = ಛಿಃ [chi:], ಜಿ + ೆ = ಜಿಃ [ji:], ಡಿಘಾ + ೆ = ಡಿಘಾಃ [jhi:]
 ಣಿ + ೆ = ಣಿಃ [ṇi:]

Similarly the following also :

ಟೀ [ti:], ಠೀ [thi:], ಡೀ [di:], ಢೀ [dhi:] ಣೀ [ni:]
 ತೀ [ti:], ಥೀ [thi:], ದೀ [di:], ಧೀ [dhi:], ನೀ [ni:]
 ಪೀ [pi:], ಫೀ [phi:], ಬೀ [bi:], ಭೀ [bhi:], ಮೀ [mi:]
 ಯೀ [yi:], ರೀ [ri:], ಲೀ [li:], ವೀ [vi:], ಶೀ [ši:]
 ಷೀ [ṣi:], ಸೀ [si:], ಹೀ [hi:], ಳೀ [li:]

5.5. Adding of the secondary mark of ಉ [u]

5.5.1. On the right hand side of the principal letters :

The letter with the syllabic mark of ಅ [a] which is either overt, or, covert, is taken as the basic letter for this modification.
 Examples :

ಕ + ಉ = ಕ + ಁ = ಕು [ku]; ಖ + ಉ = ಖ + ಁ = ಖು [khu]
 ಗ + ಉ = ಗ + ಁ = ಗು [gu]; ಘ + ಉ = ಘ + ಁ = ಘು [ghu]
 ಜ + ಉ = ಜ + ಁ = ಜು [ñu]

Similarly the others also :

ಚು [cu], ಛು [chu], ಜು [ju], ಝು [jhu], ಞು [ñu]
 ಟು [tu], ಠು [thu], ಡು [du], ಢು [dhu], ಣು [nu]
 ತು [tu], ಥು [thu], ದು [du], ಧು [dhu], ನು [nu],
 ಪು [pu], ಫು [phu], ಬು [bu], ಭು [bhu], ಮು [mu]
 ಯು [yu], ರು [ru], ಲು [lu], ಶು [śu], ಷು [ṣu]
 ಸು [su] ಹು [hu], ಳು [lu]

5.5.2 Adding of the secondary mark of ಉ [u] to ವ [va]

In the case of ವ [va] the modificatory symbol of ಉ [u] is added differently in order to avoid clash with ಮೆ [ma]. The starting point of the secondary symbol is from the

cleavage part of ವ [va] at the bottom instead of its side.

ವ + ಉ = ವ + ಁ = ವು

5.6. Adding of secondary symbol of ಉ [u:] to the consonantal symbols :

The basic letter to which this modificatory symbol is added can either be taken as the one that carries the vocalic mark of ಅ [a], to which the secondary mark of ಉ [u:] is added, or, the one that carries the vocalic mark of ಉ [u], to which the length mark of ಅ [a:] is added. The secondary mark of ಉ [u:] is ಁ

ಕ + ಉ = ಕ + ಁ = ಕು [ku:]

ಖ + ಉ = ಖ + ಁ = ಖು [khu:]

ಗ + ಉ = ಗ + ಁ = ಗು [gu:]

ಘ + ಉ = ಘ + ಁ = ಘು [ghu:]

ಙ + ಉ = ಙ + ಁ = ಙು [ṅu:]

Similarly the others also :

ಚು [cu:], ಛು [chu:], ಜು [ju:], ಝು [jhu:], ಞು [ṇu:]

ಟು [tu:], ಠು [thu:], ಡು [ḍu:], ಢು [ḍhu:], ಣು [nu:]

ತು [tu:], ಥು [thu:], ದು [du:], ಧು [dhu:], ನು [nu:]

ಪು [pu:], ಫು [phu:], ಬು [bu:], ಭು [bhu:], ಮು [mu:]

ಯು [yu:], ರು [ru:], ಲು [lu:], ವು [vu:], ಶು [śu:]

ಷು [ṣu:], ಸು [su:], ಹು [hu:], ಳು [ḷu:]

[* See 5.5.2]

It must be noted that the secondary mark of ಉ [u:] is manipulated by ಁ (<ಉ, u) + ಁ (<ಅ a:) in Kannada typewriter.

5.7. The marking of the secondary symbol of ರು [r]

The consonant letters that carry the vocalic mark of ಅ [a], either overtly, or, covertly form the bases for this combination.

The secondary mark of ಋ [r] is added below slightly on the right hand side of the above said principal letters :

ಕೃ [kr],	ಖೃ [khr],	ಗೃ [gr],	ಘೃ [ghr],	ಜೃ [ṅr]
ಚೃ [cr],	ಛೃ [chr],	ಜೃ [jr],	ಝೃ [jhr],	ಞೃ [ṇr]
ಟೃ [tr],	ಠೃ [thr],	ಡೃ [ḍr],	ಢೃ [ḍhr],	ಣೃ [nr]
ತೃ [tr],	ಥೃ [thr],	ದೃ [dr],	ಧೃ [dhr],	ನೃ [nr]
ಪೃ [pr],	ಫೃ [phr],	ಬೃ [br],	ಭೃ [bhr],	ಮೃ [mr]
ಯೃ [yr],	ಲೃ [lr],	ವೃ [vr],	ಶೃ [śr],	ಷೃ [ṣr]
ಸೃ [sr],	ಹೃ [hr],	ಳೃ [l̥r]		

(Note : The conventional notation for transcribing ಋ is r with a small circle below it; here, it is transcribed according to its phonetic realisation)

5.8. The adding of the secondary symbol of ಎ [e] to the primary consonants :

The symbols of the primary consonants with the overt or covert marker of ಅ [a] as the syllabic peak are added with the secondary vocalic mark ಏ, of ಎ [e] on the top of the principal letter. In this process, it is fused with *talekattu* ಏ, when the letters have it, or, is added to the right hand side top terminal point in the case of the letters which do not carry the *talekattu*.

(a) With the letters having *talekattu* ಏ,

ಕ + ಎ = ಕ + ಏ = ಕೆ [ke]; ಗ + ಎ = ಗ + ಏ = ಗೆ [ge]
 ಘ + ಎ = ಘ + ಏ = ಘೆ [ghe]; ಚ + ಎ = ಚ + ಏ = ಚೆ [ce]
 ಛ + ಎ = ಛ + ಏ = ಛೆ [che]; ಝ + ಎ = ಝ + ಏ = ಝೆ [jhe]

Similarly the others : ತೆ [the], ಡೆ [ḍe], ಢೆ [ḍhe], ತೆ [te],

ಥೆ [the], ದೆ [de], ಥೆ [dhe], ನೆ [ne], ಪೆ [pe], ಫೆ [phe]

ಬೆ [be], ಭೆ [bhe], ಮೆ [me], ಯೆ [ye], ರೆ [re], ವೆ [ve],

ಶೆ [śe], ಷೆ [ṣe], ಸೆ [se], ಹೆ [he], ಳೆ [l̥e]

(b) with the letters do not have the talekaṭṭu:

$\text{ಖ} + \text{◌} = \text{ಖ} [\text{khe}], \quad \text{ಙ} + \text{◌} = \text{ಙ} [\text{ñe}], \quad \text{ಜ} + \text{◌} = \text{ಜ} [\text{je}]$
 $\text{ಞ} + \text{◌} = \text{ಞ} [\text{ñe}], \quad \text{ಟ} + \text{◌} = \text{ಟ} [\text{te}], \quad \text{ಠ} + \text{◌} = \text{ಠ} [\text{ne}]$
 $\text{ಬ} + \text{◌} = \text{ಬ} [\text{be}], \quad \text{ಲ} + \text{◌} = \text{ಲ} [\text{le}]$

5.9. Adding of secondary marker of ಏ [e:] :

For this the consonantal symbols that are possessing ಏ [e] as the syllabic peak are considered the basic. The length mark, (diṛgha cihne), viz., ೆ, is added by the right side of the letters :

(ಕ + ಏ) + ೆ = ಕೇ [ke:]

similarly the other examples :

ಖೇ [khe:],	ಗೇ [ge:],	ಘೇ [ghe:]	ಙೇ [ñe:],	ಚೇ [ce:]
ಛೇ [che:],	ಜೇ [je:],	ಝೇ [jhe:],	ಞೇ [ñe:],	ಟೇ [te]
ಠೇ [the:],	ಡೇ [ḍe:],	ಢೇ [dhe:],	ಣೇ [ṇe:],	ತೇ [te:]
ಥೇ [the:],	ದೇ [de:],	ಧೇ [dhe:],	ನೇ [ne:],	ಪೇ [pe:]
ಫೇ [phe:],	ಬೇ [be:],	ಭೇ [bhe:],	ಮೇ [me:],	ಯೇ [ye:]
ರೇ [re:],	ಲೇ [le:],	ವೇ [ve:],	ಶೇ [še:],	ಷೇ [ṣe:]
ಸೇ [se:],	ಹೇ [he:],	ಳೇ [le:]		

5.10. Adding of the secondary symbol of ಐ [ai] to the primary consonantal symbols :

The symbols that carry ಏ [e] as the syllabic peak, are taken as the base for adding this. The secondary marker of ಐ [ai] is ೇ and it is written at the bottom on the right side of the principal letter : Examples :

ಕ + ಐ = ಕ + ೇ = ಕೈ [kai]; ಖ + ಐ = ಖ + ೇ = ಖೈ [khai]

Similarly the other examples :

ಗೈ [gai],	ಘೈ [ghai],	ಙೈ [ñai],	ಚೈ [cai],	ಛೈ [chai],
ಜೈ [jai]	ಝೈ [jhai],	ಞೈ [ñai],	ಟೈ [tai],	ಠೈ [thai]

ಡೈ [dai],	ಢೈ [dhai],	ಣೈ [nai],	ತೈ [tai],	ಠೈ [thai]
ದೈ [dai],	ಢೈ [dhai],	ನೈ [nai],	ಪೈ [pai],	ಫೈ [phai]
ಬೈ [bai]	ಭೈ [bhai],	ಮೈ [mai],	ಯೈ [yai],	ರೈ [rai],
ಲೈ [lai]	ವೈ [vai],	ಶೈ [śai],	ಷೈ [ṣai],	ಸೈ [sai],
ಹೈ [hai]	ಳೈ [lai]			

Note : The phonetic quality of these syllables has [a], instead of [e], even though the latter is shown graphically in Kannada.

5.11. Adding of the secondary marker of ಁ [o] to the primary consonants :

The consonantal symbols that have ಎ [e] as their syllabic peak are taken as the bases and to these, the secondary marker of ಊ [u:] is added by the side on the right of each letter. The combinatory rule seems to be e + u: = o. Examples :

ಕೆ + ಁ = ಕೊ [ko]; ಖೆ + ಁ = ಖೊ [kho]

Similarly the other examples :

ಗೊ [go],	ಘೊ [gho],	ಙೊ [ṅo],	ಚೊ [cho],	ಛೊ [cho]
ಜೊ [jo],	ಝೊ [jho],	ಞೊ [ṇo],	ಟೊ [to],	ಠೊ [tho]
ಡೊ [do],	ಢೊ [dho],	ಣೊ [ṇo],	ತೊ [to],	ಠೊ [tho]
ದೊ [do],	ಢೊ [dho],	ನೊ [no],	ಪೊ [po],	ಫೊ [pho],
ಬೊ [bo],	ಭೊ [bho],	ಮೊ [mo],	ಯೊ [yo],	ರೊ [ro]
ಲೊ [lo],	ವೊ [vo]*	ಶೊ [śo],	ಷೊ [ṣo],	ಸೊ [so]
ಹೊ [ho],	ಳೊ [!o]			

(* See 5.5.2)

5.12. Adding of the secondary symbol ಓ [o:] to the primary consonants :

The length mark (di:rgha cihne ಃ) is written on the right hand side of the letters that carry the vocalic mark for ಓ [o]. Examples :

ಕೊ + ಃ = ಕೋ [ko:], ಖೊ + ಃ = ಖೋ [kho:]

Similarly the other symbols also :

ಗೋ [go:],	ಘೋ [gho:],	ಙೋ [ṅo:],	ಚೋ [cho:],
ಛೋ [cho:],	ಜೋ [jo:],	ಝೋ [jho:],	ಞೋ [ṇo:]
ಟೋ [ṭo:],	ಠೋ [ṭho:],	ಡೋ [ḍo:],	ಢೋ [ḍho:]
ಣೋ [ṇo:],	ತೋ [to:],	ಥೋ [tho:],	ದೋ [do:]
ಧೋ [dho:],	ನೋ [no:],	ಪೋ [po:],	ಫೋ [pho:]
ಬೋ [bo:],	ಭೋ [bho:],	ಮೋ [mo:],	ಯೋ [yo:]
ರೋ [ro:],	ಲೋ [lo:],	ವೋ [vo:],	(See 5.5.2)
ಶೋ [šo:],	ಷೋ [ṣo:],	ಸೋ [so:],	ಹೋ [ho:]
ಳೋ [l̥o:]			

5.13. Adding of the secondary marker of ಔ [au] to the primary consonants :

The letters that carry the vocalic mark of ಅ [a], are taken as the base of adding this modificatory symbol. The secondary mark of ಔ [au] is ಌ; This is added on to the top of the principal letter, at the last terminal point of such primary letters.

5.13.1. In the case of ಝ [jha], ಮ [ma], and ಯ [ya], the secondary symbol of ಔ [au] is added on the terminal point of the letters. The symbol representing ಔ [au] is ಌ.

Examples :

ಝ + ಔ = ಝ + ಌ = ಝಌ [jhau]

ಮ + ಔ = ಮ + ಌ = ಮಌ [mau]

ಯ + ಔ = ಯ + ಌ = ಯಌ [yau]

5.13.2. In all other instances, it is added to the talekatṭu, or, to the top-right hand side, whenever there is no talekatṭu for the letter : Examples :

ಕ + ಔ = ಕ + ಌ = ಕಌ [kau]

ಖ + ಔ = ಖ + ಌ = ಖಌ [khau]

Similarly the others : ಗೌ [gau], ಘೌ [ghau], ಬೌ [ṇau]
 ಜೌ [cau], ಛೌ [chau], ಞೌ [jau], ಙೌ [ṇau], ಟೌ [tau]
 ಠೌ [ṭhau], ಡೌ [ḍau], ಢೌ [ḍhau], ಣೌ [ṇau], ತೌ [tau]
 ಥೌ [thau], ದೌ [dau], ಧೌ [dhau], ನೌ [nau], ಪೌ [pau]
 ಫೌ [phau], ಬೌ [bau], ಭೌ [bhau], ರೌ [rau], ಲೌ [lau]
 ವೌ [vau], ಶೌ [ṣau], ಷೌ [ṣau], ಸೌ [sau], ಹೌ [hau]
 ಳೌ [l̥au]

6. A note on the Velar and Palatal Nasals :

In Kannada writing system, ಐ [ṇ] and ಋ [ṅ] are the primary nasal symbols for the Velar and Palatal Nasals respectively. They are given above with their various vocalic modificatory markers only to have the pattern completed. Otherwise, they do not have any role to play in the writing of the present day Kannada, where the *anuswa:ra*, or, *bindu*, a small full circle replaces the above two, as well as the other three nasals in Nasal + homorganic stop clusters. The other three nasals, viz., the Retroflex, the Dental, and the Bilabial, have occurrences in initial, or medial (intervocalic) positions and also have the geminated forms. The Velar and the Palatal Nasals have only phonetic realisation but they do not have graphic representation in Kannada. Only in phonetic transcription, they are transcribed as [ṇ] and [ṅ] respectively.

6.1. The method of writing the anuswa:ra (bindu) in the writing of Kanada :

ṅk = ṅk	ಅಂಕ	amka	[aṅka]
ṅg = ṅg	ಅಂಗ	aṅga	[aṅga]
ṅc = ṅc	ಅಂಚೆ	aṅce	[aṅce]
ṅj = ṅj	ಅಂಜು	aṅju	[aṅju]
ṅt = ṅt	ಗಂಟು	gaṅtu	[gaṅtu]
ṅḍ = ṅḍ	ಗಂಡು	gaṅḍu	[gaṅḍu]
nt = nt	ಅಂತು	antu	[antu]

nd = ṁd	ಅಂದು	aṁdu	[andu]
mp = ṁp	ಇಂಪು	impu	[impu]
mb = ṁb	ಇಂಬು	imbu	[imbu]

Note : Unlike the method of writing the geminate and consonant clusters, the vocalic mark is attached to the consonant next to anuswa:ra. In the former case, it goes with the first consonant of the cluster, graphically, while it occurs after the last consonant of the cluster.

7. The writing of Pure Consonants :

The basic symbols of consonants usually carry *talekaṭṭu* ^೨, the secondary marker of vowel ಅ [a]. This feature is commonly found in Devanagari and all other Indian scripts. As already noted, the marker is overt in most of the consonant symbols and in a few instances it is covert (i.e., absent in outward appearance) in Kannada. However, to indicate the pure consonant a special marker is used in the place of *talekaṭṭu*. This is the method used for linear indication, whereas, in writing the geminate and the conjunct consonants, there is another system of denoting the same in vertical position.

° is the marker to denote that the letter carrying it is a pure consonant, i.e., the one devoid of the vocalic mark of ಅ [a].

7.1. It is added directly to the consonantal symbols that do not have the *talekaṭṭu* overtly : Examples :

ಖ° [kh], ಖ್° [ṁ], ಜ್° [j], ಞ್° [ṇ], ಟ್° [t]
ಣ್° [ṇ], ಬ್° [b], ಲ್° [l]

7.2. In the case of ರ್ಘ [jha], ಮ [ma], and ಯ [ya], it is added directly to the terminal point of the letters, without deleting the secondary mark of ಅ [a] : Examples :

ರ್ಘ + ° = ರ್ಘ್° [jh], ಮ + ° = ಮ್° [m], ಯ + ° = ಯ್° [y]

7.3. In all the other instances, this mark occupies the position of the *talekaṭṭu*, after eliding it

Examples :

ಕ = (ಕ-೨) + ೆ [k], ಗ = (ಗ-೨) + ೆ [g]

ಘ = (ಘ-೨) + ೆ [gh]

Similarly the other examples :

ಚ [c], ಛ [ch], ಠ [th], ಡ [d], ಢ [dh]

ತ [t], ಥ [th], ದ [d], ಧ [dh], ನ [n]

ಪ [p], ಫ [ph], ಭ [bh], ರ [r], ವ [v]

ಶ [ʃ], ಷ [ʃ], ಸ [s], ಹ [h], ಳ [l]

8. Secondary Consonantal Markers :

The secondary symbols of consonants are used in representing the geminate consonants, or, consonant clusters. They are written just below the main letters, slightly moved towards the right hand side. Their size is small. They are classified into three classes as shown below :

(1) The letters which do not have the *talekaṭṭu*, have the secondary symbols that resemble the primary ones fully, except ಁ [la].

Examples :

[kha] ಖ-೨; [ṇa] ಣ-೨; [ja] ಜ-೨; [ṇa] ಣ-೨;

[ta] ತ-೨; [ṇa] ಣ-೨; [ba] ಬ-೨

(2) The letters which carry the *talekaṭṭu* and also the primary letter ಁ [la] without it, have the secondary markers totally different in shape as compared to the primary ones :

Examples :

[ta] ತ-೨; [na] ನ-೨; [ma] ಮ-೨; [ya] ಯ-೨;

[ra] ರ-೨ (i) ರ; (ii) ರ; [la] ಁ-೨.

(3) The consonants which have the *talekaṭṭu* will have the secondary markers without it as shown below :

Examples :

[ka] ಕ-೨; [ga] ಗ-೨; [gha] ಘ-೨

[ca] ಚ-೨; [cha] ಛ-೨; [jha] ಜಘ-೨

[tha] ತ—ಠ;	[da] ದ—ಠ;	[dha] ಧ—ಠ
[tha] ಥ—ಠ;	[da] ದ—ಠ;	[dha] ಧ—ಠ
[pa] ಪ—ಠ;	[ph] ಫ—ಠ;	[bha] ಭ—ಠ
[va] ವ—ಠ;	[śa] ಶ—ಠ;	[ṣa] ಷ—ಠ
[sa] ಸ—ಠ;	[ha] ಹ—ಠ;	[!a] ಳ—ಠ

8.1. The writing of geminate consonants :

The first member of the geminate consonants or, consonant clusters, carries the syllabic peak notation on the top and also on the right hand side, while the second member is written below the first consonant. In pronunciation, the syllabic peak occurs with the second consonant, if there are only two consonants, or, the last consonant, if there are more than two consonants. Since there is discrepancy between the reading and writing in the cases mentioned above, the student has to put in special efforts to acquire the proper correlation principle of reading and writing. An attempt is made here to give the graphic transliterations with its phonetic value in order to understand the method involved.

$\overset{a}{\underset{k}{\text{ಕ}}}$ [kka];	$\overset{a:}{\underset{k}{\text{ಕ}}} = \underset{k}{\text{ku}}$ [kka:];	$\overset{i}{\underset{k}{\text{ಕ}}} = \underset{k}{\text{ki}}$ [kki]
$\overset{i:}{\underset{k}{\text{ಕ}}} = \underset{k}{\text{ki}}$ [kki:];	$\overset{a}{\underset{k}{\text{ಕ}}} = \underset{k}{\text{ku}}$ [kku];	$\overset{a}{\underset{k}{\text{ಕ}}} = \underset{k}{\text{ku}}$ [kku:]
$\overset{e}{\underset{k}{\text{ಕ}}} = \underset{k}{\text{ke}}$ [kke];	$\overset{e}{\underset{k}{\text{ಕ}}} = \underset{k}{\text{ke}}$: [kke:];	$\overset{e}{\underset{k}{\text{ಕ}}} = \underset{k}{\text{ke}}$ [kkai]
$\overset{e}{\underset{k}{\text{ಕ}}} = \underset{k}{\text{ku}}$ [kko];	$\overset{e}{\underset{k}{\text{ಕ}}} = \underset{k}{\text{ku}}$ + : [kko:];	$\overset{au}{\underset{k}{\text{ಕ}}} = \underset{k}{\text{ku}}$ [kkau]

Similarly the others :

$\overset{a}{\underset{g}{\text{ಗ}}} = \underset{g}{\text{ga}}$ [khkha];	$\overset{a:}{\underset{g}{\text{ಗ}}} = \underset{g}{\text{ga}}$ [khkha:];	$\overset{i}{\underset{g}{\text{ಗ}}} = \underset{g}{\text{gi}}$ [khkhi];	$\overset{i:}{\underset{g}{\text{ಗ}}} = \underset{g}{\text{gi}}$ [khkhi:];
$\overset{a}{\underset{g}{\text{ಗ}}} = \underset{g}{\text{ga}}$ [gga];	$\overset{a:}{\underset{g}{\text{ಗ}}} = \underset{g}{\text{ga}}$ [gga:];	$\overset{i}{\underset{g}{\text{ಗ}}} = \underset{g}{\text{gi}}$ [ggi];	$\overset{i:}{\underset{g}{\text{ಗ}}} = \underset{g}{\text{gi}}$ [ggi:];
$\overset{e}{\underset{g}{\text{ಗ}}} = \underset{g}{\text{ge}}$ [ggu];	$\overset{e}{\underset{g}{\text{ಗ}}} = \underset{g}{\text{ge}}$ [ggu:];	$\overset{e}{\underset{g}{\text{ಗ}}} = \underset{g}{\text{ge}}$ [gge];	$\overset{e}{\underset{g}{\text{ಗ}}} = \underset{g}{\text{ge}}$ [gge:];
$\overset{e}{\underset{g}{\text{ಗ}}} = \underset{g}{\text{go}}$ [ggo];	$\overset{e}{\underset{g}{\text{ಗ}}} = \underset{g}{\text{go}}$ [ggo:];	$\overset{au}{\underset{g}{\text{ಗ}}} = \underset{g}{\text{gau}}$ [ggau];	etc.

8.2. The writing of conjunct consonants (consonant clusters)

8.2.1. Two-consonant clusters :

8.2.1.1. Stop consonants :

In principle any two consonants can form a cluster, but practically there is a limit. As has been noted already, the first member carries the syllabic peak, while it occurs with the last, when reading.

8.2.1.1.1. ಕ [ka] as the first member of the cluster :

ಕ್ತ = ಕ + ತ	^a k t	ಶಕ್ತ	[śakta]	
ಕ್ತಿ = ಕ + ತಿ	ⁱ k t	ಶಕ್ತಿ	[śakti]	
ಕ್ತೇ = ಕ + ತೇ	^{i:} k t			
ಕ್ತೆ = ಕ + ತೆ	^e k t	ಭಕ್ತೆ	[bhakte]	etc.,

8.2.1.2.2. ಕ [ka] as the second member of a cluster :

ತಕ್ = ತ + ಕ	^a t k	ಚೀತ್ಕರಿಸು	[ci:tkarisu]	
ಬಕ್ = ಬ + ಕ	^a b k	ಅಬ್ಕಾರಿ	[abka:ri]	etc.,

8.2.1.1.3. ಖ [kha] as the second member of a cluster :

ತಖ = ತ + ಖ	^a t kh	ಉತ್ಖನನ	[utkhanana]	
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8.2.1.1.4. ಗ [ga] occurring as a second member of the cluster :

ಡಗ = ಡ + ಗ	^a ḍ g	ಖಡಗ	[khaḍga]	
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ಕೆಂ = ಕೆ + ಂ $\begin{matrix} c \\ n \\ g \end{matrix}$ ಕೆಂ [kaŋc]

ದಂ = ದ + ಂ $\begin{matrix} a \\ d \\ g \end{matrix}$ ಗದಗದ [gadgada]

ನೆಂ = ನೆ + ಂ $\begin{matrix} c \\ n \\ g \end{matrix}$ ಬೆನೆ [benge]

8.2.1.1.5. ಘ [gha] occurring as the secondary member of a cluster :

ಝ = ಝ + ಂ $\begin{matrix} a \\ d \\ gh \end{matrix}$ ಉಝ [udgha]

ಞ್ಞ = ಞ್ಞ + ಂ $\begin{matrix} o: \\ d \\ gh \end{matrix}$ ಉಞ್ಞೇಷ [udgho:ʂa]

8.2.1.1.6. ಜ [ca] as the second member of a cluster :

ಕ್ಚ = ಕ + ಚ $\begin{matrix} a \\ k \\ c \end{matrix}$ ವಾಕ್ಚಾತುರ್ಯ [vo:kca:turya]

ಶ್ಚ = ಶ + ಚ $\begin{matrix} a \\ ś \\ c \end{matrix}$ ನಿಶ್ಚಯ [niścaya]

8.2.1.1.7. ಛ [cha] as the second member of a cluster :

ಚ್ಛ = ಚ + ಛ $\begin{matrix} a \\ c \\ ch \end{matrix}$ ಸ್ವಚ್ಛ [svaccha]

8.2.1.1.8. ಜ [ja] as the second member of a cluster :

ಗ್ಜ = ಗ + ಜ $\begin{matrix} a \\ g \\ j \end{matrix}$ ತಿರ್ಯಗ್ಜಂತು [tiryaɡjantu]

ಬ್ಜ = ಬ + ಜ $\begin{matrix} a \\ b \\ j \end{matrix}$ ಅಬ್ಜ [abja]

8.2.1.1.9 ರು [jha] as the second member of a cluster :

ಗ್ಹ = ಗ + ಁ $\begin{matrix} a \\ g \\ jh \end{matrix}$ ವಾಗ್ಹರಿ [va:gjhari]

8.2.1.1.10 ಪ [pa] as the second member of a cluster :

ತ್ಪ = ತ + ಁ $\begin{matrix} a \\ t \\ p \end{matrix}$ ತತ್ಪರ [tatpara]

ತ್ಪಾ = ತಾ + ಁ $\begin{matrix} a: \\ t \\ p \end{matrix}$ ಉತ್ಪಾತ [utpa:ta]

ಲ್ಪ = ಲ + ಁ $\begin{matrix} a \\ l \\ p \end{matrix}$ ಅಲ್ಪ [alpa]

8.2.1.1.11 ಫ [pha] as the second member of a cluster :

ತ್ಫ = ತ + ಁ $\begin{matrix} a \\ t \\ ph \end{matrix}$ ಸತ್ಫಲ [satphala]

ತ್ಫು = ತು + ಁ $\begin{matrix} u \\ t \\ ph \end{matrix}$ ಉತ್ಫುಲ್ಲ [utphulla]

ನ್ಫ = ಫ + ಁ $\begin{matrix} a \\ s \\ ph \end{matrix}$ ನಿಫಲ [ni:phala]

8.2.1.1.12 ಬ [ba] as the second member of a cluster :

ಕ್ಬಾ = ಕಾ + ಁ $\begin{matrix} a: \\ k \\ b \end{matrix}$ ಀಕ್ಬಾಲಿ [lkba:la]

ದ್ಬಾ = ದಾ + ಁ $\begin{matrix} a \\ d \\ b \end{matrix}$ ಬೃಹದ್ಬಾಲಿ [b:hadbala]

8.2.1.1.13 ಭ bha as the second member of a cluster :

ದ್ಭ = ದ + ಁ $\begin{matrix} a \\ d \\ bh \end{matrix}$ ಉದ್ಭವ [udbhava]

ದ್ಭು = ದು + ಛ d ಅದ್ಭುತ [adbhuta]
bh

ದ್ಭು = ದು + ಛ u: ಉದ್ಭುತ [udbhuta]
d bh

8.2.1.2 Nasal consonants as the second member of clusters :

Of the four principal nasals, ಇ [ṇa], ಣ [ṇa], ನ [na] and ಮ [ma] the secondary markers of the latter two do not bear any resemblance with their principal symbols. There is no change in the case of the former two. Their reduced forms are written at the bottom right hand side of the letters with which they form combinations. The secondary symbols of ನ [na] and ಮ [ma] also are written in the same way.

8.2.1.2.1 ಇ [ṇa] as the second member of a cluster :

ಜ್ಞ = ಜ + ಣ j ಅಜ್ಞ [ajṇa]
ṇ

ಜ್ಞಾ = ಜಾ + ಣ a: ಅಜ್ಞಾನ [ajṇa:na],
j ṇ ವಿಜ್ಞಾನ [viṇa:na]

ಜ್ಞೇ = ಜೇ + ಣ e ಆಜ್ಞೇ [a:jṇe]
j ṇ

8.2.1.2.2. ಣ [ṇa] as the second member of a cluster :

ಗ್ಞ = ಗ + ಣ a ರುಗ್ಞ [rugṇa]
g ṇ

ಷ್ಞ = ಷ + ಣ a ಉಷ್ಞ [uṣṇa],
s ṇ ಕೃಷ್ಞ [krṣṇa]

ತ್ವಞ = ತ್ವ + ಣ e ತ್ವಞ [trṣṇe]
s ṇ

8.2.1.2.3 ನ [na] as the second member of a cluster :

ಗ್ನ = ಗ + ನ	^a g n	ಭಗ್ನ	[bhagna]
ಘ್ನ = ಘ + ನ	^a gh n	ಕೃತಘ್ನ	[kṛtaghna]
ತ್ನ = ತ + ನ	^a t n	ಪ್ರಯತ್ನ	[prayatna]
ಶ್ನ = ಶ + ನ	^a ś n	ಪ್ರಶ್ನ	[praśne]

8.2.1.2.4 ಮ [ma] as the second member of a cluster :

ರ್ಮ = ರ + ಮ	^a k m	ರುಕ್ಮಯ್ಯ	[rukmayya]
ರ್ಮಿ = ರಿ + ಮ	ⁱ k m	ರುಕ್ಮಿಣಿ	[rukmiṇi]
ಗ್ಮ = ಗ + ಮ	^a g m	ತಿಗ್ಮ	[tigma]
ಟ್ಮ = ಟ + ಮ	^a ṭ m	ಕುಟ್ಮಲ	[kuṭmala]
ತ್ಮ = ತ + ಮ	^a t m	ಆತ್ಮ	[a:tma]
ತ್ಮೀ = ತೀ + ಮ	^{i:} t m	ಆತ್ಮೀಯ	[a:tmī:ya]

8.2.1.3 Avargi:ya consonants occurring as the second members of the cluster

ಯ [ya], ರ [ra] and ಲ [la] have the secondary symbols that do not have any partial resemblances to their primary symbols. The rest of the members of this class bear partial resemblances by removing their talekaṭṭu. Their reduced sizes are written to the right of the first letter, with which they combine. As in all other cases, these are also written at the bottom.

8.2.1.3.1 ಯ [ya] as the second member of a cluster :

ಕ್ಯ = ಕ + ಯ	^a k y	ಶಕ್ಯ	[śakya]
ಕ್ಯಾ = ಕಾ + ಯ	^{a:} k y	ಶಕ್ಯಾನುಷ್ಠಾನ	[śakya:nusṭha:na]
ಖ್ಯ = ಖ + ಯ	^a kh y	ಸೌಖ್ಯ	[saukhyā]
ಖ್ಯಾ = ಖಾ + ಯ	^{a:} kh y	ಆಖ್ಯಾತ	[a:khyā:ta]
ಗ್ಯ = ಗ + ಯ	^a g y	ಭಾಗ್ಯ	[bha:gya]
ವ್ಯ = ವ + ಯ	^a c y	ವಾಕ್ಯ	[va:cya]
ಜ್ಯ = ಜ + ಯ	^a j y	ತ್ಯಾಜ್ಯ	[tya:ja]
ಧ್ಯ = ಧ + ಯ	^a ḍh y	ಆಧ್ಯ	[a:ḍhya]
ಣ್ಯ = ಣ + ಯ	^a ṇ y	ಗಣ್ಯ	[ganya]
ತ್ಯ = ತ + ಯ	^a t y	ಸತ್ಯ	[satya]
ತ್ಯಾ = ತಾ + ಯ	^{a:} t y	ತ್ಯಾಗ	[tya:ga]
ವ್ಯೇ = ವೇ + ಯ	^e d y	ವಿದ್ಯೆ	[vidye]
ಮಧ್ಯ = ಮಧ + ಯ	^a dh y	ಮಧ್ಯ	[madhya]

ನ್ಯ = ನ + ೆ	a n y	ಅನ್ಯ	[anya]
ನ್ಯೋ = ನೋ + ೆ	o: n y	ಅನ್ಯೋನ್ಯ	[anyo:nya]
ಪ್ಯ = ಪ + ೆ	a: p y	ಆಪ್ಯಾಯಮಾನ	[a:pya:yamana]
ಭ್ಯ = ಭ + ೆ	a bh y	ಅಭ್ಯಂತರ	[abhyantara]
ಭ್ಯಾ = ಭಾ + ೆ	a: bh y	ಅಭ್ಯಾಸ	[abhya:sa]
ಮ್ಯ = ಮ + ೆ	a m y	ರಮ್ಯ	[ramya]
ಯ್ಯಾ = ಯಾ + ೆ	a: y y	ಆಯ್ಯಾ	[ayya:]
ಲೈ = ಲಿ + ೆ	e l y	ಅಹಲೈ	[ahalye]
ವ್ಯ = ವ + ೆ	a v y	ದಿವ್ಯ	[divya]
ಶ್ಯ = ಶ + ೆ	a ś y	ಅವಶ್ಯ	[avaśya]
ಹ್ಯ = ಹ + ೆ	a h y	ಅಸಹ್ಯ	[asahya]
ಪ್ಯ = ಪ + ೆ	a ! y	ಪಾಪ್ಯ	[pa:lya]

8.2.1.3.2 ರ [ra] has two secondary marks: (1) ಀ, called 'arka ottu' ಅರ್ಕ ಒತ್ತು, which occurs as a first member of the cluster (phonetically), and is written after the second member, that carries the vocalic marker on its top; (2) ೃ, which occurs when ರ [ra] is the second member of a cluster and is

written at right hand side bottom, like the writing of all other secondary consonantal markers in representing clusters.

8.2.1.3.2.1 ರ [ra] as the first member of a cluster :

The use of the symbol ಽ, is prevalent in Standard Writing system of Kannada, even though there has arisen a trend to regularise it on the analogy of writing the other secondary symbols. In this way, ರ [ra] itself is written as the principal letter and the sub-members of the second consonant in the cluster are written at the bottom on right hand side.

e.g., ಅರ್ಕ [arka] is written according to the new trend as ಅರೈ [arka]

i.e., $\begin{matrix} \text{ra} \\ \text{a} \\ \text{k} \end{matrix}$ etc.

The following are the examples for the use of 'arka ottu' :

ಗರ್ = ಗ + ಽ = $\begin{matrix} \text{a} \\ \text{g} \end{matrix}$ r [rga] ಸ್ವರ್ಗ [svarga]

ಘೋರ್ = ಘೋ + ಽ = $\begin{matrix} \text{oi} \\ \text{gh} \end{matrix}$ r [rgho:] ನಿರ್ಘೋಷ [nirghoṣa]

ಚರ್ = ಚ + ಽ = $\begin{matrix} \text{a} \\ \text{c} \end{matrix}$ r [rca] ಅರ್ಚಕ [arcaka]

ಚರ್ = ಚ + ಽ = $\begin{matrix} \text{i} \\ \text{c} \end{matrix}$ r [rci] ಕುರ್ಚಿ [kurci]

ಚರ್ = ಚ + ಽ = $\begin{matrix} \text{e} \\ \text{c} \end{matrix}$ r [rce] ಚರ್ಚೆ [carca]

ಜರ್ = ಜ + ಽ = $\begin{matrix} \text{a} \\ \text{j} \end{matrix}$ r [rja] ಗರ್ಜನೆ [garjane]

ಜರ್ = ಜ + ಽ = $\begin{matrix} \text{i} \\ \text{j} \end{matrix}$ r [rji] ಅರ್ಜಿ [arji]

ಝರ್ = ಝ + ಽ = $\begin{matrix} \text{u} \\ \text{ṛ} \end{matrix}$ r [rṛu] ಕೋಝರ್ [ko:rṛu]

ಝರ್ = ಝ + ಽ = $\begin{matrix} \text{u} \\ \text{ḍ} \end{matrix}$ r [rḍu] ಕಾಝರ್ [ka:rḍu]

ಪರ್ = ಪ + ಽ = $\begin{matrix} \text{a} \\ \text{p} \end{matrix}$ r [rpa] ಅರ್ಪಣೆ [arpaṇe]

ಭರ್ = ಭ + ರ = bh r ^a	[rbha]	ಗರ್ಭ	[garbha]
ಮರ್ = ಮ + ರ = m r ^a	[rma]	ಧರ್ಮ	[dharma]
ಯರ್ = ಯ + ರ = y r ^a	[rya]	ಕಾರ್ಯ	[ka:rya]
ವರ್ = ವ + ರ = v r ^a	[rva]	ಗರ್ವ	[garva]
ಲರ್ = ಲ + ರ = l r ^a	[rla]	ನಿರ್ಲಜ್ಜ	[nirlajja]
ಷರ್ = ಷ + ರ = ṣ a ^a	[rṣa]	ಹರ್ಷ	[harṣa]

3.2.1.3.2.2 ರ [ra] as the second member of a cluster :

Like the method of writing all the other conjunct consonants the secondary symbol of ರ [ra] viz., ೞ, is written on the right hand side bottom of the principal letter. The vocalic symbol is added to the first member of the cluster in writing and pronounced after the second consonant, as is the case with the others.

Examples :

ಕ್ರ = ಕ + ೞ, k r ^a	[krama]	ಕ್ರಮ	[krama]
ಗ್ರ = ಗ + ೞ, g r ^a	[agra]	ಅಗ್ರ	[agra]
ಘ್ರ = ಘ + ೞ, gh r ^a	[ghra]	ವ್ಯಾಘ್ರ	[vya:ghra]
ಜ್ರ = ಜ + ೞ, j r ^a	[jra]	ವಜ್ರ	[vajra]
ಪ್ರ = ಪ + ೞ, p r ^a	[pra]	ಪ್ರಯೋಜನ	[Prayojana]
ಭ್ರ = ಭ + ೞ, bh r ^a	[bhra]	ಶುಭ್ರ	[śubhra]

ಮ್ರ = ಮ + ರ,	$\begin{matrix} a \\ m \\ r \end{matrix}$	[mra]	ತಾಮ್ರ	[ta:mra]
ವ್ರ = ವ + ರ,	$\begin{matrix} a \\ v \\ r \end{matrix}$	[vra]	ವ್ರತ	[vrata]
ಶ್ರ = ಶ + ರ,	$\begin{matrix} a \\ ś \\ r \end{matrix}$	[śra]	ಆಶ್ರಯ	[a:śraya]

8.2.1.3.3 ಲ [la] as the second member of a cluster :

The secondary symbol of ಲ [la] is ಳ. It is written below at the bottom of the first consonant and as in the other instances, the first consonantal symbol carries the vocalic marker.

ಕ್ಲ = ಕ + ಳ,	$\begin{matrix} a \\ k \\ l \end{matrix}$	[kla]	ಶುಕ್ಲ	[śukla]
ಪ್ಲ = ಪ + ಳ,	$\begin{matrix} a \\ p \\ l \end{matrix}$	[pla]	ವಿಪ್ಲವ	[viplava]
ಯ್ಲ = ಯು + ಳ,	$\begin{matrix} u \\ y \\ l \end{matrix}$	[ylu]	ಕೊಯ್ಲ	[koylu]
ಶ್ಲೇ = ಶೇ + ಳ,	$\begin{matrix} e: \\ ś \\ l \end{matrix}$	[śle:]	ಶ್ಲೇಷ	[śle:ṣe]
ಹ್ಲಾ + ಹಾ + ಳ,	$\begin{matrix} a: \\ h \\ l \end{matrix}$	[hla]	ಅಹ್ಲಾದ	[a:hla:da]

8.2.1.3.4 ವ [va] as the second member of a cluster :

The symbol in a small form is written below at the bottom of the principal letter as in other cases. It should be noted that the secondary symbols also carries a small *talekaṭṭu*, that represents ಁ [a], as a dummy marker to distinguish it from that of ಪ [pa].

ಕ್ವ = ಕ + ವ,	$\begin{matrix} a \\ k \\ v \end{matrix}$	[kva]	ಪಕ್ವ	[pakva]
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ಜ್ವಾ = ಜಾ + ವ,	j ^a _v	[jva:]	ಜ್ವಾಲೆ	[jva:le]
ತ್ವಾ = ತಾ + ವ,	t ^a _v	[tva]	ತತ್ವ	[tatva]
ದ್ವಿ = ದಿ + ವ,	d ^a _v	[dvi]	ದ್ವಿತೀಯ	[dviti:ya]
ಧ್ವಾ = ಧಾ + ವ,	dh ^a _v	[dhva]	ಮಾಧ್ವ	[ma:dhva]
ನ್ವಾ = ನಾ + ವ,	n ^a _v	[nva]	ಅನ್ವಯ	[anvaya]
ಲ್ವಾ = ಲಾ + ವ,	l ^a _v	[lva]	ಹಲ್ವ	[halva]
ಶ್ವಾ = ಶಾ + ವ,	ś ^a _v	[śva]	ಅಶ್ವ	[aśva]

8.2.1.3.5 ಶ [śa] as the secondary member of a cluster :

ಶ್ಶಾ = ಶಾ + ಶ,	ś ^a _ś	[śśa]	ನಿಶ್ಶಂಕೆ	[niśśaṅke]
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8.2.1.3.6 ಷ [śa] as the second member of a cluster :

ಕ್ಷಾ = ಕಾ + ಷ,	k ^a _ś	[kśa]	ನಕ್ಷತ್ರ	[nakṣatra]
ಕ್ಷಿ = ಕಿ + ಷ,	k ⁱ _ś	[kṣi]	ಅಕ್ಷಿ	[akṣi]
ಕ್ಷೋ = ಕೋ + ಷ,	k ^o _ś	[kṣo:]	ಅಕ್ಷೋಹಿಣಿ	[akṣo:hiṇi]

8.2.1.3.7 ಸ [sa] as the second member of a cluster :

ತ್ಸಾ = ತಾ + ಸ,	t ^a _s	[tsa]	ತತ್ಸಮ	[tatsama]
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ತಾ = ತ + ಅ.	a:	t	[tsa:]	ಉತ್ಸಾಹ	[utsa:ha]
		s			

ತ್ಸಿ = ತಿ + ಸಿ.	i	t	[tsi]	ಕುತ್ಸಿತ	[kutsita]
		s			

ಪ್ಸಾ = ಪ + ಸಾ.	a	p	[psa]	ಅಪ್ಸರ	[apsara]
		s			

8.2.1.3.8 ಹ [ha] and ಛ [!a] occurring as the second members in clusters :

ಹ [ha] occurs as a secondary member of cluster very rarely and it can be seen in a few examples like ಬಿಲ್ಹಾಣ [bilhaṇa], ಕವ್ಹಾಣ [cavhaṇa] and ಕಲ್ಹಾರ [kalha:ra]. The principle of representing in script is same as in the case of others. It does not have geminated form. Similarly ಛ [!a] is also rare as a second member. However, it has geminated forms in a few examples :

ಹ್ಚಾ = ಚ + ಛ.	a	!	[!a]	ಹ್ಚಾ	[ha!a]
		!			

ಹ್ಚಿ = ಚಿ + ಛಿ.	i	!	[!i]	ಹ್ಚಿ	[ha!!i]
		!			

8.2.3 The writing of three-consonant clusters :

A few examples of three consonant clusters occur in borrowed words which are used in Kannada. In such instances, the preceding or, the following consonants are either the nasals, or the ones belonging to *avargi:ya* class.

The following are the examples showing how they are written in Kannada.

8.2.3.1 ಕ [ka] or, ತ [ta] is the first member that carries the vocalic marker as the syllabic peak, while the second and third members are written below it in their secondary forms :

ಕ್ಷ್ಮಿ = ಕಿ + ಸ್ಮ + ಮಿ.	i	k	[kṣmi]	ಕ್ಷ್ಮಿ	[lakṣmi]
		ṣm			

ಕ್ಷಣ = ಕ + ಷ + ನ,	^a k ṣṇ	[kṣṇa]	ತಿಕ್ಷಣ	[ti:kṣṇa]
ಕುತಸ್ಥ = ತ + ಸ್ತ + ಥ,	^a t sth	[tstha]	ಕಕುತಸ್ಥ	[kakutstha]

8.2.3.2 *Amuswa:ra* is the first member and it is followed by ಕ [ka], or, ಡ [ḍa], or, ದ [da] as the second member and these second members being stop consonants, they carry the vocalic symbols, as the syllabic peak, which in turn is following by ಯ [y] or, ರ [r] as the third member.

Examples :

ಪಾಂಡ್ಯ = ಪ + ಅ + ನ್ಯ	^a ṇḍ y	[ṇḍya]	ಪಾಂಡ್ಯ	[pa:ṇḍya]
ಸಂಕ್ರಾಂತಿ = ಸಂ + ಕ್ರಾ + ತಿ	^{a:} ṅk r	[ṅkra:]	ಸಂಕ್ರಾಂತಿ	[saṅkra:nti]
ಸಂಗ್ರಹ = ಸಂ + ಗ್ರ + ಹ	^a ṅg r	[ṅgra]	ಸಂಗ್ರಹ	[saṅgraha]
ಸಂಗ್ರಾಮ = ಸಂ + ಗ್ರಾ + ಮ	^{a:} ṅg r	[ṅgra:]	ಸಂಗ್ರಾಮ	[saṅgra:ma]
ಮಂತ್ರಿ = ಮಂ + ತ್ರಿ	ⁱ nt r	[ntri]	ಮಂತ್ರಿ	[mantri]
ಚಂದ್ರ = ಚಂ + ದ್ರ	^a nd r	[ndra]	ಚಂದ್ರ	[candra]

8.2.3.3. ರ [ra] or, ಸ [sa] occurring as the first member of the cluster, which are followed by a stop and another *avargi:ya* consonant :

When ರ [ra] is the first member, the stop consonant following it carries the vocalic marker, since, the 'arka ottu' ಿ, is written after the stop consonant. But, in the case of ಸ [sa], the vocalic marker is carried by it.

Examples :

ಘ್ರ್ಯ = ಘ + ರ್ + ೞ ^agh r [rghy] ಅಘ್ರ್ಯ [arghya]
y

ಸ್ತ್ರೀ = ಸ್ತ್ರೀ + ೞ + ೞ ^{i:}s [str] ಸ್ತ್ರೀ [stri:]
tr

9. Reading and writing practices :

Somewhat familiar words are given below. After practising the writing of individual letters and their combinations, the learner should practise the reading and writing of the words given dictation exercises also.

ಅರಸ	ಅಗಸ	ಇತರ	ಈಗ	ಉದರ	ಊಟ	ಋಣ	ಎರಕ
ಏತ	ಐವರ	ಒರಟ	ಓಟ	ಔತಣ			
ಕರ್ಣ	ಸಖಿ	ಗಗನ	ಘನ	ಚರಕ	ಜಗಳ	ಝಳ	ಹಟ
ಶರ	ಕಡಗ	ಢಮಢಮ	ಹಣ	ತಡ	ರಥ	ದನ	ಧನ
ನಮನ	ಮಗ	ನಯನ	ರಮಣ	ಲವಣ	ವನಜ	ಶರ	ಷರ
ಸರ	ಹವಳ	ಹರ					
ಕಾರಣ	ಖಾರ	ಗಾಳ	ಘಾತ	ಚಾತಕ	ಜಾತಕ	ಗಟಾರ	ಕಠಾರಿ
ಕಡಾಯ	ಕಣಾದ	ತಾರಾ	ದಾನ	ನಿಧಾನ	ನಾನಾ	ಪಾರ	ಫಾಲ
ಬಾಲ	ಭಾಳ	ಮಾಲ	ಯಾವಾಗ	ರಾವಣ	ಲಾಗ	ವಾಹನ	ಶಾರದ
ನಿಷಾದ	ಸಾರಸ	ಹಾರ	ಕಳಾಪ				
ಕಡಿ	ಸಖಿ	ಅಗಿ	ಚಿಮಿಣಿ	ಜಿನ	ಕಟಿ	ಕಡಿ	ಕಣಿ
ತಿಥಿ	ದಿನ	ವಿಧಿ	ನಿಧಿ	ಪಿತ	ಕಾಫಿ	ಬಿಲ	ಸಭಿಕ
ಮಿಣಿ	ಬಾಯಿ	ಬಾರಿ	ಖಾಲಿ	ಬಾವಿ	ಕಾಶಿ	ವೇಷಿ	ಸಿಹಿ
ಚಳಿ							
ಕೀಟ	ಖೀಡು	ಗೀತ	ಚೀಲ	ಜೀತ	ತೀರ	ದೀಪ	ಧೀರ
ನೀಳ	ಪೀಠ	ಬೀಗ	ಮೀರ	ಗಿರೀಶ	ದಿಲೀಪ	ಭಾವೀ	ಶೀಕರ
ಹೀರು							

ಕುಡಿ	ಖುರ	ಗುಡಿ	ರಘು	ಚುಟುಕು	ಭುರಿಕಾ	ರಾಜು	ಗುಟುರು
ಗುಡುಗು	ಜುಣುಗು	ತುಡುಗ	ಮಥುರಾ	ದುಡುಕು	ಮಧುರ	ನುರಿ	ಮರಿ
ಭುಲ್ಲ	ಬುಗುರಿ	ಭುಗಿಲು	ಮುಗಿಲು	ಯುಗ	ರುಚಿ	ಕಾಲು	ಕಾವು
ಕುಕ	ಹುಡಿ	ಹುಳು					

ಕೂಟ	ಖೂಳ	ಗೂಟ	ಘೂಕ	ಚೂತ	ಜೂಜು	ಕಡೂರು	ತೂತು
ದೂರ	ವಘೂವರರು	ನೂರು	ಪೂವಮ್ಮ	ಫೂತ್ಕರಿಸು	ಬೂದಿ	ಭೂತ	ಮೂಗು
ಕೃಪೆ	ಗೃಹ	ಘೃತ	ವಿಜೃಂಭಣೆ	ತೃಷೆ	ಧೃತಿ	ನೃಪ	ಪೃಥ್ವಿ
ಭೃತ್ಯ	ಮೃಗ	ಕೆಡುಕು	ಖೆಡ್ನಾ	ಗಣಿಸು	ಅಚೆ	ರಜೆ	ಓಟೆ
ಜಡೆ	ಹಣೆ	ಪೆಟ್ಟು	ಬೆರಕೆ	ಭೆಟ್ಟಿ	ಮೆರುಗು	ಗಯೆ	ಗೆರೆ
ಕಲೆ	ನವೆ	ಶೆಟ್ಟಿ	ಸೆರೆ	ಹೆಡೆ	ಕಳೆ		

ಕೇಳು	ಗೇಲಿ	ಉಘೇ	ಚೇಳು	ಜೇಡಿ	ಟೇಪು	ಡೇರೆ	ಗಣೇಶ
ತೇರು	ದೇವರು	ಕಾಮಧೇನು	ನೇಮಕ	ಪೇಟೆ	ಫೇರಿ	ಬೇಟೆ	
ಮೇಲೆ	ಯೇಸು	ರೇಗು	ವೇಗ	ಶೇಷ	ಹೇಗೆ	ಕೈಕೊಳ್ಳು	ಗೈಮೆ
ಚೈತ್ರ	ಜೈಕಾರ	ಬೈಯು	ಮೈಯಲ್ಲಿ	ಶೈತ್ಯ			

ಕೊಡು	ಉಡುಗೊರೆ	ಜೊತೆ	ಡೊಕ್ಕರಿಸು	ಪೊರೆ	ಬೊಟ್ಟು	ಮೊಟ್ಟೆ
ರೊಟ್ಟಿ	ಲೊಟ್ಟಿ	ಸೊಣಗ	ಹೊಟ್ಟೆ	ಕೋಡು	ಗೋದಿ	ಚೋರೆ
ಜೋರು	ಕತೋರ	ಡೋಲು	ಪೋರ	ಬೋಳು	ಭೋಂಡು	ಮೋಸ
ಯೋಗ	ರೋಗ	ಲೋಕ	ಶೋಕ	ಸೋಲು	ಹೋಲು	

ಕೌರವ	ಗೌರವ	ಜೌಕ	ಜೌಗ	ತೌಡು	ದೌಡು	ನೌಕರ
ಪೌರ	ಭೌಗೋಳಿಕ	ಮೌನ	ಯೌವನ	ರೌರವ	ಲೌಕಿಕ	ಶೌರ್ಯ
ಹೌದು						

ಅಕ್ಕ	ಅಕ್ಕಿ	ಹಕ್ಕು	ಒಕ್ಕೂಟ	ಒಕ್ಕೈ	ಅಕ್ಷ	ಅಕ್ಷಿ
ಇಕ್ಷು	ಶಕ್ಕ	ಮುಖ್ಯ	ಅರ್ಕ	ತರ್ಕ	ಶುಕ್ಲ	
ಅಗ್ಗ	ಹುಗ್ಗಿ	ನುಗ್ಗು	ಭಾಗ್ಯ	ಮಾರ್ಗ	ಅರ್ಘ್ಯ	ಅಗ್ರ
ಉಗ್ರ	ಗ್ಲಾನಿ	ವಾಗ್ವಾದ				
ಅಜ್ಜ	ಕಜ್ಜಿ	ಕಿಜ್ಜು	ಹುಜ್ಜು	ಸಜ್ಜು	ಅರ್ಜನೆ	ಮಿರ್ಚು

ಕಜ್ಜೆ	ಉಜ್ಜು	ಗರ್ಜನೆ	ಆರ್ಜಿಸು	ವಿಜೂರ	ಉಜ್ಜಲ	ಅಜ್ಜೆ
ಜ್ಞಾನ	ವಿಜ್ಞಾನ					
ಅಟ್ಟು	ಕಟ್ಟಿಗೆ	ಕಟ್ಟು	ಗುಟ್ಟು	ಹುಟ್ಟು	ತೊಟ್ಟು	ಸ್ಪಷ್ಟ
ಇಷ್ಟ	ಎಷ್ಟು	ಇಷ್ಟು	ಕಷ್ಟ	ನಿಷ್ಠೆ	ಬಹಿಷ್ಠೆ	
ಅಡ್ಡ	ಅಡ್ಡಿ	ಒಡ್ಡು	ಅಡ್ಡ	ಮೌಢ್ಯ	ಕಣ್ವ	ಕರ್ಣ
ವರ್ಣ	ನಿರ್ಣಯ					
ಸತ್ತ	ಸುತ್ತ	ಕತ್ತಿ	ಇತ್ತೀಚೆ	ಅತ್ತೆ	ಮತ್ತೆ	ಕತ್ತೆ
ಎತ್ತು	ಬಿತ್ತು	ಮುತ್ತು	ಒತ್ತು	ಕುತ್ತು	ಹತ್ತು	ಉತ್ಪಾತ
ಉತ್ಪಲ	ಸತ್ಪಲ	ನಿತ್ಯ	ಸತ್ಯ	ಮಿಥ್ಯ	ವರ್ತಕ	ವಾರ್ತಾ
ಅರ್ತಿ	ಕೀರ್ತಿ	ವರ್ತುಲ	ವಾತ್ಸ್ಯಾಯನ	ಸತ್ಸಂಗ		ಉತ್ಸಾಹ
ಉತ್ಸವ	ಉತ್ಪನ್ನ	ಉತ್ಪಾನ	ಮತ್ಸ್ಯ	ಉದ್ಧ	ಉದ್ಧು	ಉದ್ದೇಶ
ಉದ್ಬುಧ್ಧ	ಉದ್ಭೂತ	ಭದ್ಮ	ಪದ್ಮ	ಪದ್ಯ	ಗದ್ಯ	ಭದ್ರ
ನಿದ್ರೆ	ವಿದ್ರಮ	ನಿದಿಷ್ಟ	ನಿದೇಶ	ನಿದೋಷ		ಉದ್ದೇಗ
ನಿದ್ವೇಷ	ಉದೋಷ	ಉದ್ಭವ				
ಧ್ಯನ	ಧ್ವಾನ	ಧ್ವಾಂಕ್ಷ	ಧೈಯ	ಅನ್ಯ	ಬನ್ಯ	ನನ್ಯ
ಇನ್ಯ	ಮುನ್ಯೂರು	ಇನ್ಯೂಬ್ಬ	ಅನ್ಯ	ಜನ್ಯ	ಮಾನ್ಯ	ಸನ್ಮಾನ
ಜನ್ಮ	ಅನ್ವೇಷಣೆ	ಅನ್ವಯ				
ಆಪ್ತ	ಪ್ರಾಪ್ತಿ	ಅಘ್ಘಾನ	ರಪ್ತ	ಸ್ವಪ್ನ	ಅಪ್ಪು	ತಪ್ಪು
ಒಪ್ಪು	ಅರ್ಪಣೆ	ಕರ್ಪೂರ	ಶಬ್ದ	ಅಬ್ದ	ಅಬ್ಜ	ಕುಬ್ಜ
ಹಬ್ಬ	ಕಬ್ಬ	ಕಬ್ಬಿಣ	ಮಾರ್ಬಲ	ಆರ್ಭಟ	ಅಭ್ಯಂತರ	ಅಭ್ಯುದಯ
ನಿರ್ಭಯ	ಭ್ರಮೆ	ಭ್ರಮರ	ಅಮ್ಮ	ಗಮ್ಯ	ತಾಮ್ರ	ನಮ್ಮ
ಚರ್ಮ	ಕರ್ಮ	ಧರ್ಮ	ಮರ್ಮ	ಆಮ್ನ		
ಕೊಯ್ತ	ಬಯ್ತ	ಕೊಯ್ದ	ಬಯ್ದ	ಬಯ್ಯುಳ	ಗೆಯ್ತೆ	ಸುಯ್ಯು
ಮುಯ್ಯಿ	ಪಯ್ಯು	ಕಲ್ಕುತ್	ಮೇಲ್ಕುಟ್ಟು	ಕಾಲ್ಗೆಜ್ಜೆ	ಹಾಲ್ಗೆನು	ಕಲ್ಲು
ಮೆಲ್ಲು	ಹೆಲ್ಲು	ಗುಲ್ಲು	ಕಲ್ಪನೆ	ಕಲ್ಪೋಕ್ತ	ಅಲ್ಪ	ಸ್ವಲ್ಪ
ಅಲ್ಲಲ್ಲಿ	ಕಲ್ಲೇಟು	ವ್ಯವಹಾರ	ಅವ್ಯಕ್ತ	ವ್ರಣ	ವ್ರತ	

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960	961	962	963	964	965	966
967	968	969	970	971	972	973
974	975	976	977	978	979	980
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988	989	990	991	992	993	994
995	996	997	998	999	1000	1001

Technical Terms

Ablative case	ಪಂಚಮೀ ವಿಭಕ್ತಿ
Accusative case	ದ್ವಿತೀಯಾ ವಿಭಕ್ತಿ
Active voice	ಕರ್ತರೀ ಪ್ರಯೋಗ
Adjective	ಗುಣವಾಚಕ
Adverb	ಕ್ರಿಯಾ ವಿಶೇಷಣ
Affix	ಪ್ರತ್ಯಯ
Allomorph	ಉಪ ಅಕೃತಿ
Allophone	ಉಪ ಧ್ವನಿ
Aspirated	ಮಹಾಪ್ರಾಣ
Back vowel	ಪಶ್ಚಾತ್ಪರ
Bound	ಬದ್ಧ
Case	ವಿಭಕ್ತಿ
Causatives	ಪ್ರೇರಣಾರ್ಥಕಗಳು
Class	ವರ್ಗ
Classifier	ವರ್ಗಕರ್ತ
Cluster	ದ್ವಿತ್ವ
Comparative case	ತೌಲನಿಕ ವಿಭಕ್ತಿ
Compound	ಸಂಯುಕ್ತಪದ
Concordance	ಸಮಾನಾರ್ಥ
Conditional	ಸಾಪೇಕ್ಷ
Conjunctive	ಸಮುಚ್ಚಯ
Consonant	ವ್ಯಂಜನ
Cordial number	ಮೂಲ ಸಂಖ್ಯೆ
Count nouns	ಸಂಖ್ಯಾವಾಚಕನಾಮಪದ
Dative case	ಚತುರ್ಥೀ ವಿಭಕ್ತಿ
Declinable	ಪ್ರತ್ಯಯ ಹತ್ತಿ ಸಬಹುದಾದ
Definite future	ನಿರ್ದಿಷ್ಟ ಭವಿಷತ್
Demonstrative pronoun	ನಿರ್ದೇಶನಾತ್ಮಕ ಸರ್ವನಾಮ
Derived	ಸಾಧಿತ
Derived noun	ಸಾಧಿತನಾಮ
Dialect	ಉಪಭಾಷೆ
Diphthong	ಸಂಧ್ಯಕ್ಷರ
Disyllabic	ದ್ವಿಯಕ್ಷರ
Ehoc words	ಮಾರುಲಿ ಪದಗಳು

Emphatic	ಅವಧಾರಣೆ
Feminine	ಸ್ತ್ರೀಲಿಂಗ
Finite verb	ಪೂರ್ಣ ಕ್ರಿಯಾಪದ
First person	ಉತ್ತಮಪುರುಷ
Flap	ಲಘು ಸ್ಪರ್ಶ
Fraction	ನಗಾಂಶ
Free	ಮುಕ್ತ
Fricatives	ಘರ್ಷಣಗಳು
Front vowel	ಮುಂವಸ್ವರ
Future tense	ಭವಿಷ್ಯತ್ಕಾಲ
Geminate consonants	ವ್ಯಂಜನದ್ವಿತ್ವ
Gender	ಲಿಂಗ
Genitive case	ಷಷ್ಠೀವಿಭಕ್ತಿ
Grammar	ವ್ಯಾಕರಣ
Honorific	ಗೌರವಸೂಚಕ
Hortative	ಇಚ್ಛಾರ್ಥಕ
Human noun	ಮಾನವನಾಮ
Imitatives	ಅನುಕರಣಗಳು
Imitative words	ಅನುಕರಣ ಪದಗಳು
Imperative	ವಿಧ್ಯರ್ಥಕ
Indeclinables	ಪ್ರತ್ಯಯ ಹತ್ತಿಸಲಾಗದ
Indefinite future	ಅನಿರ್ದಿಷ್ಟ ಭವಿಷ್ಯತ್
Infinitive	ಭಾವರೂಪ
Instrumental case	ತೃತೀಯಾ ವಿಭಕ್ತಿ
Inferior plural	ಅಮಹತ್ ಬಹುವಚನ
Interjections	ವಿಸ್ಮಯಾದಿಸೂಚಕ
Interrogative Adjective	ಪ್ರಶ್ನಾರ್ಥಕ ವಿಶೇಷಣ
Interrogative pronoun	ಪ್ರಶ್ನಾರ್ಥಕ ಸರ್ವನಾಮ
Kinship nouns	ಸಂಬಂಧಾರ್ಥಕ ನಾಮಪದ
Laterals	ಪಾರ್ಶ್ವಿಕ
Locative case	ಸಪ್ತಮೀ ವಿಭಕ್ತಿ
Long vowel	ದೀರ್ಘ ಸ್ವರ
Manner	ರೀತಿ
Marker	ಸೂಚಕ ಪ್ರತ್ಯಯ
Mass noun	ದ್ರವ್ಯ ನಾಮ
Masculine	ಪುಲ್ಲಿಂಗ

Middle Kannada	ನಡುಗನ್ನಡ
Monosyllabic	ಏಕಾಕ್ಷರ
Morpheme	ಆಕೃತಿಮಾ
Morphology	ಆಕೃತಿಮಾಶಾಸ್ತ್ರ
Morphophonemics	ಆಕೃತಿಧ್ವನಿ ಶಾಸ್ತ್ರ
Nasals	ಅನುನಾಸಿಕಗಳು
Negative participle	ನಿಷೇಧವಿಶೇಷಣ
Nominative case	ಪ್ರಥಮಾ ವಿಭಕ್ತಿ
Non-finite verb	ಅ ಪೂರ್ಣ ಕ್ರಿಯಾಪದ
Non-human Noun	ಮಾನವೇತರ ನಾಮಪದ
Noun	ನಾಮಪದ
Nueter	ಸಪುಂಸಕ
Number	ವಚನ
Numerals	ಸಂಖ್ಯಾವಾಚಿಗಳು
Numerator	ವಿಭಾಜ್ಯ
Object	ಕರ್ಮಪದ
Old Kannada	ಹಳಗನ್ನಡ
Ordinals	ಕ್ರಮ ಸಂಖ್ಯೆಗಳು
Passive Voice	ಕರ್ಮಣೀ ಪ್ರಯೋಗ
Particle	ಅವ್ಯಯ, ಅಂಶ
Participle	ವಿಶೇಷಣ
Past Tense	ಭೂತಕಾಲ
Perfect	ಪೂರ್ಣ
Personal Pronoun	ಪುರುಷವಾಚಕ ಸರ್ವನಾಮ
Phoneme	ಧ್ವನಿಮಾ
Phonology	ಧ್ವನಿಮಾ ಶಾಸ್ತ್ರ
Plural	ಬಹುವಚನ
Positive	ಸಕಾರಾತ್ಮಕ
Possessive	ಷಷ್ಟೀವಿಭಕ್ತಿ
Predicate	ಕ್ರಿಯಾರ್ಥಕ
Present Tense	ವರ್ತಮಾನಕಾಲ
Proper Noun	ಅನ್ವರ್ಥನಾಮ
Pronominal Termination	ಸರ್ವನಾಮ ಪ್ರತ್ಯಯ
Pronoun	ಸರ್ವನಾಮ
Proto-dravidian	ಮೂಲದ್ರಾವಿಡ
Proximate	ಸಮೀಪಾರ್ಥಕ

Quality	ಗುಣ
Quality noun	ಗುಣನಾಮ
Quantity	ಪರಿಮಾಣ
Reflexive Pronoun	ಆತ್ಮಾರ್ಥಕ ಸರ್ವನಾಮ
Relative participle	ನಾಮ ವಿಶೇಷಣ
Remote	ದೂರಾರ್ಥಕ
Root	ಧಾತು, ಪ್ರಕೃತಿ
Second person	ಮಧ್ಯಮ ಪುರುಷ
Semivowels	ಅರ್ಧಸ್ವರಗಳು
Short vowel	ಹ್ರಸ್ವ ಸ್ವರ
Simple noun	ಸರಳನಾಮ
Singular	ಏಕವಚನ
Size	ಗಾತ್ರ, ಆಕಾರ
Sociative case	ಸಾಂಘಿಕ ವಿಭಕ್ತಿ
Stem	ಪ್ರಾತಿಪದಿಕ
Stem Alternant	ಪ್ರಾತಿಪದಿಕ ಪ್ರತ್ಯಾವರ್ತಿ
Stops	ಸ್ಪರ್ಶಗಳು
Structure	ರಚನೆ
Subject	ಕರ್ತೃ
Suffix	ಪ್ರತ್ಯಯ (ಅಂತ್ಯ)
Superior plural	ಶೇಷ್ಠವರ್ಗ ಬಹುವಚನ
Syllable	ಅಕ್ಷರ
Taste sence	ರುಚಿ ಜ್ಞಾನ
Tense	ಕಾಲ
Thlrd Person	ಪ್ರಥಮಪುರುಷ
Transformation	ರೂಪಾಂತರ
Unaspirated	ಅಲ್ಪಪ್ರಾಣ
Verb	ಕ್ರಿಯಾಪದ
Verbal participle	ಕ್ರಿಯಾ ವಿಶೇಷಣ
Vocative case	ಸಂಭೋಧನಾ ವಿಭಕ್ತಿ
Voiced	ಘೋಷ
Voiceless	ಅಘೋಷ
Vowel	ಸ್ವರ

ABOUT THE AUTHOR

Prof. K. KUSHALAPPA GOWDA is a recognised Linguist and Kannada scholar who has published 4 books including the present one in English and 8 books in Kannada, besides publishing more than 50 Research papers and Articles in Kannada and English. He taught in Annamalai University (18 years) and later at the University of Madras (15 years). He was honoured by Karnataka Sahitya Akademi 1987 with a special award.



ABOUT THE BOOK

This teaching material had been used in teaching Kannada to non-Kannada students situated away from Karnataka. This gives a detailed description of the language structure, under part A, and then lessons under part-B and finally the Kannada writing system in part-C. The material presented here is not merely the teaching material of the language but also comprises fairly a complete description of the language on Modern Linguistic Methodology, taking care to keep away the high sounding jargons. So, it is hoped that even if one's objective is not simply mastering Kannada, he or she shall have the benefit of knowing about the Kannada language.