

# Lesson 1

This lesson introduces:

- the nominal (copulative) sentence
- the main categories of words
- nouns and pronouns
  - first and second person pronouns
  - the third person
- the honorific plural
- trio words
- grammatical cases
- noun genders
- noun classes

## Model sentences

The model sentences at the beginning of each chapter are illustrative examples of the grammar and sentence patterns that are explained in the course of the lesson.

ಇದು ಪುಸ್ತಕ.	<i>Idu pustaka.</i>	This is a book.
ಇವು ಪುಸ್ತಕಗಳು.	<i>Ivu pustakagaḷu.</i>	These are books.
ಅದು ಮರ.	<i>Adu mara.</i>	That is a tree.
ಅವು ಮರಗಳು.	<i>Avu maragaḷu.</i>	Those are trees.
ಅದು ಹುಡುಗ.	<i>Adu huḍuga.</i>	That is a boy.
ಅದು ಮನೆ.	<i>Adu mane.</i>	That is a house.
ಅವು ಮನೆಗಳು.	<i>Avu manegaḷu.</i>	Those are houses.

ಅದು ಮಹಿಳೆ.	<i>Adu mahiḷe.</i>	That is a lady.
ನಾನು ವಿದ್ಯಾರ್ಥಿ.	<i>Nānu vidyārthi.</i>	I am a [male] student.
ನಾನು ವಿದ್ಯಾರ್ಥಿನಿ.	<i>Nānu vidyārthini.</i>	I am a [female] student.
ಅವರು ವಿದ್ಯಾರ್ಥಿಗಳು.	<i>Avaru vidyārthigaḷu.</i>	They are students.

## The nominal (copulative) sentence

The simplest type of sentence in Kannada is structurally very simple indeed: it is the kind of sentence in which an **identity** is expressed. This kind of sentence can be analysed as follows: in the English sentence

*It is a book.*

an entity (which here is pointed at by means of the word ‘it’) is identified as an object of the type which we call a ‘book’. The English indefinite article ‘a’ indicates that nothing more particular is known about the book. The verb ‘is’, apart from indicating that this identification is valid in the present moment, does nothing but bring together the two elements of which we wish to say that they are identical with each other. This ‘is’ is a so-called *copula* (or *copulative verb*, from Latin *copulare* ‘to unite, to couple’).

The Kannada language has no articles, and when one speaks in the present tense (or if one speaks about an identity that is permanent and, therefore, is independent of time), there is no need for a copula either: articles and the copula are simply skipped.<sup>1</sup> This kind of construction exists in many languages in the world. For instance, in Russian, the sentence ‘It is a book’ would be translated as Это книга – literally ‘This, book’. This is exactly what happens in Kannada as well:

ಇದು ಪುಸ್ತಕ. *Idu pustaka.*

---

1 There is an explicit way to indicate the present-tense actuality of a statement, using the verb *āgu*, if this is really required; this will be discussed in a later chapter. This same kind of mechanism is used if one wishes to indicate identity in the past or future.

The word ಇದು *idu* means ‘this’, or ‘this thing’. As we will see later, there is no neutral word for ‘it’ that does not express proximity or distance: one must choose between ಇದು *idu* ‘this [thing]’ and ಅದು *adu* ‘that [thing]’. In these two words, the initial *i* indicates nearness, whereas an initial *a* indicates distance. Similarly, there is no word for ‘he’: the speaker must choose between expressions for ಇವನು *ivanu* ‘this male person’ and ಅವನು *avanu* ‘that male person’. In all such situations, the pronoun for the distant third person (*adu*, *avanu* etc.) is generally considered the more neutral and therefore the more adequate translation of the English ‘it’ or ‘he’. (A comprehensive list of the personal pronouns, including all the possibilities for the third person, in all the three (in the singular) or two (in the plural) genders is found below in this lesson.<sup>2</sup>)

In the model sentence, the object to which the word ಇದು *idu* refers is equated or identified with the second element in the sentence, ಪುಸ್ತಕ *pustaka*, by simply placing these two elements side by side.<sup>3</sup> More is not needed: A = B, or: ‘A [is a] B’.

ಇದು ಮನೆ	<i>idu mane</i>	this [is a] house [‘that thing – house’]
ಅದು ಕಟ್ಟಡ	<i>adu kaṭṭaḍa</i>	that [is a] building [‘that thing – building’]
ಅದು ಹುಡುಗಿ	<i>adu huḍugi</i>	that [is a] girl
ಅವಳು ಹುಡುಗಿ	<i>avalu huḍugi</i>	she [is a] girl

When sentences of the above type are pronounced, there is a slight pause after *idu* / *adu*, to indicate that one segment of the sentence (namely, the subject) is completed; the following word *pustaka* begins on a slightly higher pitch, with a falling intonation. One can also think of the intonation pattern of the English sentence *this is a book* and try to pronounce the same sentence, after removing the

2 See p. 5ff.

3 The linguistic term for this is *apposition*.

two superfluous words 'is' and 'a' (superfluous from a Kannada point of view), with the same intonation of the two remaining words. The result will be very close to the correct Kannada intonation.

As in English, there are separate plural pronouns to denote the plural number (cf. ಇದು *idu* 'this' and ಇವು *ivu* 'these'). The suffix *-gaḷu* is added to neuter nouns, as well as many masculine nouns, to form the plural. This will be discussed in detail in a later lesson.

## Word categories

The Kannada language has several grammatical categories of words. Most of the terms that are used for denoting them in the language itself are taken from traditional Sanskrit grammar.<sup>4</sup> Some of these terms are similar to those that are familiar from the traditional kind of European grammar that is based on the Latin model: there are nouns (ನಾಮಪದ *nāmapada*, 'name-word'), verbs (ಕ್ರಿಯಾಪದ *kriyāpada*, 'action-word'), adjectives (ವಿಶೇಷಣ *viśeṣaṇa*, 'distinction'), adverbs (ಕ್ರಿಯಾವಿಶೇಷಣ *kriyāviśeṣaṇa*, 'action-distinction'). There are also words that have no counterpart in most European languages, such as postpositions (which are the Dravidian equivalent of European prepositions<sup>5</sup>). The article, as we have already seen, is a category that does not exist in Dravidian languages such as Kannada.

The meanings of the terminology, and the use of the various categories of words, will be explained in the lessons. The traditional Sanskritic terminology (and the corresponding terms from Latin grammar) is not always really satisfactory,

---

4 The grammatical terminology for all Indian languages is, with rare exceptions, derived from the grammatical terminology of Sanskrit, the classical language, just as such terminology for European languages is, in most cases, derived from that for Latin.

5 Postpositions are also found in modern Indian languages that are not part of the Dravidian family of languages but are considered to be Indo-European. But this is merely one example of how Dravidian has profoundly influenced the later development of Indo-European in India.

because Sanskrit is an Indo-European language with grammatical categories that do not always apply to a Dravidian language. The learner is therefore advised to think of these grammatical terms as mere labels, and to give proper attention to the explanations, because such a label may mean something that is not entirely the same as what the label may mean in the description of an Indo-European language.<sup>6</sup> We will also see grammatical phenomena that, when they are described in Indo-European terms, appear rather bizarre, such as a compounding of case endings (e.g., the ablative of a locative, or the genitive of a dative), or case forms of adverbs (e.g., the genitive of an adverb).

## **Nouns and pronouns**

### ***First and second persons***

The pronouns for the first and second person in Kannada are rather straightforward and are comparable to those which we find in French and other Romance languages. In the first person, there is one word for the first person singular ('I'), one word for the first person plural ('we'). In the second person, a distinction is made between singular and plural: there is one word for the second person singular (like French 'tu') and one for the second person plural (French 'vous'). The plural pronoun is also used as a polite or honorific pronoun when one addresses a single person respectfully in formal speech. Modern English has lost this distinction, 'you' being used for both the singular and the plural.<sup>7</sup>

---

6 The reason for using the traditional terminology in the present book is simply that until now, it has been used in practically all linguistic literature about Kannada. Therefore, if the reader has learnt it, he will be able to easily use other linguistic writings as well.

7 In older and archaic English, one finds the pronoun 'thou' for the second person singular, which nowadays has a quaint, rather ceremonial flavour. The modern 'you' is, historically, plural. Nowadays, to explicitly indicate plurality, one uses constructions such as 'all of you', or, in colloquial and informal North American English, expressions such as 'you guys', 'you all', etc.

ನಾನು	<i>nānu</i>	I
ನೀನು	<i>nīnu</i>	you (sing. / informal)
ನಾವು	<i>nāvu</i>	we
ನೀವು	<i>nīvu</i>	you (plur. / formal)

When speaking to a single person, it is customary to speak to that one person politely in the plural ನೀವು *nīvu*. This can be compared to polite, formal usage in numerous European languages, such as the use of French *vous*, German *Sie*, Dutch *U*, Russian *вы*, Czech *vy*, etc., when addressing a single person. The singular ನೀನು *nīnu* is used when speaking to somebody to whom one need not be polite (i.e., persons who are clearly younger than oneself, close friends and relatives, servants, and persons to whom one, for whatever reason, does not need to show respect). The learner is **most strongly advised** to basically address any person in the formal and polite plural, if there is any doubt whether the singular is acceptable.

### ***The third person***

Kannada nouns, and the pronouns for the third person, can have one of three **grammatical genders**: masculine, feminine, and neuter. It is important to know the gender of a noun or pronoun in order to select the correct corresponding verb form, or to select the correct pronoun with which to substitute a noun.<sup>8</sup> With only very few exceptions (see below), the gender of nouns is **natural**, i.e., it is determined by a commonsensical observation of the object to which a noun refers: every noun that refers to a male person belongs grammatically to the **masculine** gender (ಪುಲ್ಲಿಂಗ *pulliṅga*, and can be referred to by the pronoun ಅವನು *avanu*, 'he'), every noun that

---

8 The gender distinction is *not* important for determining the correct form of adjectives (as it is in many Indo-European languages, such as French, German, Russian, etc.), because Kannada adjectives, like all attributive words and expressions, are not inflected.

refers to a female person is of the **feminine** gender (ಸ್ತ್ರೀಲಿಂಗ *strilinga*, and can be referred to by the pronoun ಅವಳು *avaḷu*, ‘she’), and every other noun is of the **neuter** gender (ನಪುಂಸಕಲಿಂಗ *napuṃsakaliṅga*, and can be referred to by the pronoun ಅದು *adu*, ‘it’).<sup>9</sup>

Just as in the other languages of the South Dravidian sub-family of languages (such as Tamil and Malayalam), the three genders are distinguished in the singular, but not in the plural. In the **plural**, masculine and feminine are not grammatically distinguished and are treated as one (this combined masculine-feminine gender is termed the **epicene** or **common gender**). This means that the pronoun ಅವರು *avaru*, ‘they’, may refer to **one of three things**: (a) more than one male person, (b) more than one female person, (c) a group of male and female persons. It **cannot** refer to more than one neuter, i.e., non-rational, thing: in such a case, ‘they’ is always translated into Kannada by the pronoun ಅವು *avu*.

ಅವನು	<i>avanu</i>	he
ಅವಳು	<i>avaḷu</i>	she
ಅದು	<i>adu</i>	it / that
ಅವರು	<i>avaru</i>	they, those persons
ಅವು	<i>avu</i>	they / those (non-persons)

As we shall see later, these ‘pronouns’ are not really pronouns in the sense that the corresponding English ‘he’, ‘she’ etc. are pronouns: they are demonstrative prefixes to which **pronominalization endings**<sup>10</sup> have been added. *A-vanu* actually means ‘the distant male person’, *a-vu* means ‘the distant objects’, etc.

9 This may seem a matter of course for speakers of English, but it does not come naturally for the speakers of some of the world’s major languages, e.g., German and French, or most of the Indo-European languages of northern India (Hindi, Gujarati, etc.), where gender in some cases is natural, but more often is not and is determined by entirely different criteria.

Just as the first element *a* means ‘distant’, an initial *i* means ‘near’. Therefore, there also exists another set of pronouns:

ಇವನು	<i>ivanu</i>	he
ಇವಳು	<i>ivaḷu</i>	she
ಇದು	<i>idu</i>	it / this
ಇವರು	<i>ivaru</i>	they, these persons
ಇವು	<i>ivu</i>	they / these (non-persons)

The proximate pronouns are used when the objects to which they refer are near to the speaker. (Whenever the distantness or proximity of the object is unclear, irrelevant or unimportant, the distant pronouns are generally used.)

‘Distance’ or ‘proximity’ are possible attributes of the person that are expressed in the ending. It is also possible to express other attributes besides distance or proximity, using special verb forms (so-called **relative participles**<sup>11</sup>). Just as it is possible to speak of ‘he’ (‘that male person’) as ಅವನು *a-vanu* ‘distant-male-person’, it is possible to, for instance, speak of ‘he who wrote’ as ಬರೆದವನು *bare-d-a-vanu* (‘writing-[past tense]-male-person’), or ‘she who walked’ as ನಡೆದವಳು *naḍe-d-a-vaḷu* (‘walking-[past tense]-female-person’). In this example, instead of the simple prefixed *a* ‘distant’, we have something more complex, namely, a relative participle based on the verb root ಬರೆ *bare* ‘to write’, plus the marker *-d-* for the past tense (which creates a stem for the past tense) and the suffix *-a-* which indicates a connection between this past stem and that which follows (in these examples the masculine suffix *-vanu* or the feminine suffix *-vaḷu*). (This type of word is called a **pronominalized relative participle**, because the resulting word behaves grammatically like a pronoun.)

10 The very important but basically very simple grammatical mechanism of pronominalization of attributive words will be discussed in detail in a later chapter.

11 These extremely important verb forms will be discussed in a later chapter.

### *Cultural note*

The choice of the singular or plural when addressing or referring to a person is a serious matter, and the wrong choice may have unpleasant consequences. It is not rare to hear people who have been on very friendly terms for decades still speak to each other in the formal plural. By using the singular instead of the plural when speaking about a single person, one can easily indicate disrespect or contempt (esp. when the person referred to is elder or is otherwise seen to be in a hierarchically superior position, such as a clergyman). One should **never** forget that Indian social consciousness is highly hierarchical. This may appear odd and ‘unmodern’ or ‘old-fashioned’ to certain contemporary Westerners, especially in the younger generation, but it is a social and cultural fact that the learner must accept. This cultured use of the honorific plural in speech and writing is a social grace which every student must learn.

## **The honorific plural**

In Kannada, as we have seen above, the pronoun ನೀವು *nīvu* ‘you’ for the second person plural can have one of two different functions:

- (a) it can denote a group of persons who are addressed by the speaker, or
- (b) it can denote one single person, to whom the speaker wishes to express respect.

This second use of the plural is termed the **honorific plural**. A parallel of this is found in most European languages as well, for instance, in the double use of the pronoun *vous* in French or *вы* in Russian: both *vous* and *вы* have exactly these same

two functions. As in such other languages, in Kannada too the listener or speaker will have to judge on the basis of the context how to understand and translate *nīvu*.<sup>12</sup>

ನೀನು	<i>nīnu</i>	you (singular and non-honorific)
ನೀವು	<i>nīvu</i>	you (plural and / or honorific)

Kannada speakers, like the speakers of most other Indian languages, are very sensitive to the use of the honorific plural, and it is important that the learner understands it. The singular ನೀನು *nīnu* is used when addressing a single person to whom one need not show any special respect, such as (a) a young child, (b) a close relative, (c) a very old and close friend, (d) a person who is ranked lower than oneself in a social hierarchy (e.g., a servant), and finally (e) when one deliberately wants to express disrespect.<sup>13</sup> In all other situations, one uses ನೀವು *nīvu*. The learner is best advised to use the honorific plural *nīvu* (just as in English one always uses 'you') and only gradually learn in what situations the singular *nīnu* is more appropriate.

What strikes the average modern Westerner is that this use of an honorific plural occurs not only in the second person (as in French, Russian etc.), but **also in the third person.**<sup>14</sup> This means that when speaking about an individual, one can express respect by speaking about that single person as though he or she were more than one person:

---

12 In contemporary English, this problem does not exist, since the use of the non-honorific *thou* practically never occurs in the modern language.

13 The learner is strongly advised not to use the singular in this manner. It can be considered humiliating by native speakers.

14 The use of the honorific third person occurs not only in Kannada, but also in other Indian languages.

ಅವನು ನನ್ನ ಮಗ	<i>avanu nanna maga</i>	he is my son
ಅವಳು ನನ್ನ ಮಗಳು	<i>avaḷu nanna magaḷu</i>	she is my daughter
ಅವರು ನನ್ನ ಗುರುಗಳು	<i>avaru nanna gurugaḷu</i>	he is my teacher
ಅವರು ನಮ್ಮ ಪುರೋಹಿತರು	<i>avaru namma purōhitaru</i>	he is our priest

In both of the first two above examples, *avanu* and *avaḷu* are singular ('he' and 'she'), because the speaker is speaking about his or her own son (*maga*) or daughter (*magaḷu*), who are of course clearly junior and toward whom the parent will not be deferential. In the third sentence, the speaker is referring to his or her teacher, and in India teachers, of whatever kind, are always highly respected, therefore the teacher is spoken about as if he or she were 'plural', therefore *avaru*. To speak about a teacher in the singular as *avanu* or *avaḷu* would be an expression of ingratitude and disrespect, if not contempt. The same applies to the fourth sentence, about the priest. Please note that also the nouns are in the plural form (recognizable by the plural endings *-gaḷu* and *-ru*. These endings, together with the rules that determine which of these endings is to be used with which nouns, will be discussed in a later chapter).

In theory, there is a bit of ambiguity here: a sentence like *avaru namma purōhitaru* could mean either 'he is our priest' or 'they are our priests'. In practice, however, the context sufficiently clearly shows how many persons are meant. Rarely, if the speaker or writer wants to make it absolutely clear that more than one person is meant, plural pronouns with an additional *-gaḷu* are used: *avarugaḷu* (and similarly, in the second person, *nivugaḷu*).

In general the choice of the singular or plural, when referring to a single person, is governed by considerations that are similar to those for the choice of *nīnu* or *nīvu* in the second person.

In the case of words of the neuter gender, the plural suffix always is *-gaḷu*, but its use is not necessary when the context is sufficiently clear about plurality. For instance, when an attributive word explicitly indicates more than one item (e.g., a numeral, or a word such as *kelavu* 'some' or *halavu* 'many'), one has the choice to use

or not to use the plural suffix. Thus ಮೂರು ಪುಸ್ತಕಗಳು *mūru pustakagaḷu* and ಮೂರು ಪುಸ್ತಕ *mūru pustaka* both are correct expressions for ‘three books’.

## Trio words

In Kannada we regularly find sets of three words of related meaning, which play an important role in everyday conversation and are easy to memorize:

ಹೀಗೆ	<i>hīge</i>	in this manner
ಹಾಗೆ	<i>hāge</i>	in that manner
ಹೇಗೆ	<i>hēge</i>	in which manner?

ಇಲ್ಲಿ	<i>illi</i>	here
ಅಲ್ಲಿ	<i>alli</i>	there
ಎಲ್ಲಿ	<i>elli</i>	where?

ಈಗ	<i>īga</i>	now
ಆಗ	<i>āga</i>	then
ಯಾವಾಗ	<i>yāvāga</i>	when?

ಇಷ್ಟು	<i>iṣṭu</i>	this much
ಅಷ್ಟು	<i>aṣṭu</i>	that much
ಎಷ್ಟು	<i>eṣṭu</i>	how much?

In all these sets of words, we see the *i* for proximity, the *a* for distance, and the *e* for a question. The initial *yā* in ಯಾವಾಗ *yāvāga* ‘where’ is an alternative for an initial long *ē*. Cf. the two forms of the word for ‘why’, ಏಕೆ *ēke* and ಯಾಕೆ *yāke* (this second form is more colloquial than the first, and it is hardly found in writing). Thus ಇಲ್ಲಿ *illi* should be understood as meaning ‘in this place’, ಅಲ್ಲಿ *alli* means ‘in that place’, ಎಲ್ಲಿ *elli* means ‘in which place’, etc.

## Grammatical cases

Following the model of Sanskrit grammar, it is customary in descriptions of Kannada grammar to find mention of seven **grammatical cases**.<sup>15</sup> Case indicates the grammatical function of a noun or pronoun in a sentence: for instance, whether the word refers to the subject, object, or some other part of the sentence. The various cases and their functions will be discussed in due course in the following chapters. The Kannada case forms are unambiguous and are immediately identifiable (unlike, for instance, the case forms in classical Indo-European languages such as Sanskrit and Latin, the Slavonic languages, or the forms of the article in a language such as German).

As already mentioned, the **article** as a separate word category does not exist in Kannada (as in most languages of the world). Usually, the context will help the translator decide whether the definite article ‘the’ or the indefinite article ‘a’ should be used when translating from Kannada into English or any similar Western language.<sup>16</sup> Therefore the word ಮರ *marā* can be translated as ‘tree’, ‘a tree’, or ‘the tree’, depending on the context.

## More about noun genders

As mentioned above, what is simple about the Dravidian gender distinctions is that they are **natural**, i.e., nouns denoting male rational beings are masculine, those denoting female rational beings are feminine, and nouns denoting anything else are neuter. With only very few notable exceptions, the learner does not need to consciously learn the grammatical gender along with every new noun. Rarely in the case of the words for animals that are male or female, the words are sometimes

---

15 Modern Kannada grammarians have been arguing for the need for a new description and classification of Kannada cases, because the functions of the Kannada cases differ to some extent from those of the only roughly corresponding Sanskrit cases: see, for instance, D.N.S. Bhat, *Kannaḍakke bēku kannaḍaddē vyākaraṇa*. Mysore, 2001 (2nd ed.).

16 There are devices in Kannada that may have similar functions as the definite and indefinite articles, should a speaker or writer feel the need for them. These will be discussed later.

treated as grammatically masculine and feminine, when the speaker feels emotionally attached to the animal (for instance, a pet). But most curiously for the Western learner, the names of **heavenly bodies** are masculine: ಸೂರ್ಯ *sūrya* Sun, ಚಂದ್ರ *caṇdra* Moon, ಶನಿ *śani* Saturn, ಕುಜ *kuja* Mars, etc. The reason for this is that these heavenly bodies are astrologically identified with masculine deities.

## Noun classes

In Kannada grammar, classes of nouns are distinguished according to (1) **gender** and according to the (2) **ending of the noun stem**.

- Ending *a*: masculine, feminine (rare) or neuter
- Ending *i*: masculine, feminine or neuter
- Ending *u*: masculine, feminine (rare) or neuter
- Ending *e*: feminine or neuter
- Ending *ai* (very few): neuter

In modern Kannada, every native word ends in a vowel (recent loan words, most of them from English, may end in a consonant, but usually not<sup>17</sup>). Examples: ಪುರುಷ *puruṣa* ‘man’ (masculine), ಮರ *marā* ‘tree’ (neuter), ವಿದ್ಯಾರ್ಥಿ *vidyārthi* ‘[male] student’ (masculine), ವಿದ್ಯಾರ್ಥಿನಿ *vidyārthini* ‘[female] student’ (feminine), ಗುರಿ *guri* ‘goal’ (neuter), ಗುರು *guru* ‘teacher’ (masculine), ಕಾಲು *kālu* ‘leg’ (neuter), ಬಂಡೆ *baṇḍe* ‘rock’ (neuter), ಕೈ *kai* ‘hand’ (neuter).<sup>18</sup>

---

17 Most of these words refer to objects or ideas that have been imported to India in relatively recent times, such as *ṭelivijhan* and *kaṇpyūṭar*. Usually, one hears a trailing *u* in pronunciation: *ṭelivijhanu*, *kaṇpyūṭaru*, which is considered easier to pronounce. This *u* also commonly appears in writing. Such loan words are more in use in colloquial speech than in formal writing, where one finds neologisms such as *dūradarśana* (‘far-seeing’, like German *Fernsehen*) for ‘television’ and *gaṇaka* (‘counter’, like German *Rechner*) for ‘computer’.

Only one single common word ends in long *ī*, namely the Sanskrit loan word स्त्री *strī* ‘woman’.<sup>19</sup> It is inflected like the feminine words ending in short *i*. The only common words that end in *ai* are कै *kai* ‘hand’, along with its derivatives, and मै *mai* ‘body’.

Rather uncommon are the Sanskrit loan words ending in vocalic *r* (in general, the *r* is a rare sign, that occurs only in Sanskrit loan words), most of which are agentive nouns. They are inflected like the masculine words ending in a short *u* that is not elided (like गुरु *guru*). More commonly, however, the final *r* of such Sanskrit words becomes *āra* when borrowed into Kannada: for instance, वक्ता *vaktāra* ‘speaker’, from Sanskrit *vaktṛ*. (The original Sanskrit form in *r* returns, however, in derived words, e.g., वक्त्रत्व *vaktṛtva* ‘speakerhood’, ‘the quality of being a speaker’.)

As will be shown in the course of these lessons, the declension of Kannada nouns and pronouns is delightfully regular and simple, with nothing at all like the complexities and ambiguities of highly inflected Indo-European languages like Latin, Sanskrit or Russian. The **grammatical cases are indicated by suffixes which are the same for all noun classes**, with only two slightly different, but easily recognizable variant forms for the dative.

## Exercises

1. Describe what you see around you in the room. E.g.: ಅದು ಮೇಜು.

Perhaps these words are useful:

---

18 Those learners who know Sanskrit or a modern Indo-Aryan language should note that (a) a final long vowel in Sanskrit is always shortened: for instance, Sanskrit *nadī* ‘river’, becomes Kannada *nadi*, (b) the grammatical gender may change, because almost any word that refers to a non-human object is neuter: thus *nadī* is feminine in Sanskrit, but Kannada *nadi* is neuter.

19 *strī* occurs usually in compound words and in contexts where the more usual Dravidian word *hemgasu* would be considered not elegant enough.

ಕುರ್ಚಿ	ಕಿಟಕಿ	ನೆಲ
ದೀಪ	ಬಾಗಿಲು	ಮುಚ್ಚಿಗೆ
ಮೇಜು	ಅಲ್ಮಾರಿ	ತಟ್ಟೆ
ಟ್ಯೂಬುಲೈಟು	ಪೆನ್ನಿಲು	ಇನ್ನೊಂದು
ಚಾವಿ	ಪೆನ್ನು	ಇಲ್ಲಿ
ಪುಸ್ತಕ	ಕಂಪ್ಯೂಟರು	ಅಲ್ಲಿ
ಮೇಣಬತ್ತಿ	ಗಿಲಾಸು	
ಚಿತ್ರ	ಚಾಪೆ	

2. What do you see outside? E.g.: ಅದು ಹಸು, ಇದು ಮರ, ಇದು ಇನ್ನೊಂದು ಮರ.

Perhaps these words are useful:

ಹೂ	ಬೇಲಿ	ಮನೆ
ಆಕಾಶ	ಹಕ್ಕಿ	ಮನುಷ್ಯ
ಹೊಲ	ಸಗಣೆ	ಕಾರು
ಸೂರ್ಯ	ನೋಣ	ರಸ್ತೆ

### Read and translate:

ಅದು ಸೀರೆ.

ಅದು ಲುಂಗಿ. ಅದು ಪಂಚೆ.

ಅದು ಪ್ಯಾಂಟು. ಅವರು

ಭಾರತೀಯರು. ಅವರು ಫೋರೆನರ್.

ಅದು ಹಿಪ್ಪಿ.

ಅದು ತುಂಬ ದೊಡ್ಡ ಊರು.

ಅವಳು ಹುಡುಗಿ. ಅವರು

ಹುಡುಗಿಯರು.

ಅವರು ಹೆಂಗಸು.

ಅವಳು ಯುವತಿ.

ಅವರು ಮುದುಕಿ.

ಅವರು ಮುತ್ತೈದೆ.

ಅವನು ಟ್ಯಾಕ್ಸಿ ಚಾಲಕ.

ಅವನು ರಿಕ್ಷಾ ಚಾಲಕ.

ಅವರು ರಿಕ್ಷಾ ಚಾಲಕರು.

ಅದು ಸೂಟ್ಕೇಸು.

ಅವು ಎರಡು ಸೂಟ್ಕೇಸು.

ಅವು ಮೂರು ಸೂಟ್ಕೇಸು.

ಅವು ಹಲವು ಸೂಟ್ಕೇಸು.

ಅವು ತುಂಬ ಸಾಮಾನುಗಳು.

ಅದು ಪೆನ್ನಿಲು.

ಅದು ಕಾಗದ.

ಅದು ಮೇಜು.

ಅದು ಬೆಟ್ಟ.

ಅವು ಹಲವು ಬೆಟ್ಟಗಳು.

ಅದು ಹಸು.

ಅವು ಎರಡು ಹಸು.

ಅವು ಮೂರು ಹಸು.

ಅವು ನಾಲ್ಕು ಹಸು.

ಅವು ಐದು ಹಸು.

ಅವು ಹಲವು ಹಸುಗಳು.

ಇವು ಹಸುಗಳಲ್ಲ.

ಅದು ಮರ.

ಅವು ಹಲವು ಮರಗಳು.

ಅದು ಕಾಡು.

ಅದು ಆಕಾಶ.

ಅದು ಮೋಡ.

ಅದು ಸೂರ್ಯ.

ಅದು ಮಳೆ.

ಅದು ಊಟ.

ಅದು ಹಾಲು.

ಇದು ಗಿಲಾಸು.

ಇದು ಮೈದಾನ.

ಇದು ಬೆಂಕಿ.

ಇದು ದೇವರ ಮನೆ.

ಇದು ಚಮಚಿ.

ಇವು ಎರಡು ಚಮಚಿ.

ಇದು ಚಾಕು.

ಇವು ಮೂರು ಚಾಕು.

ಇದು ಫೋರ್ಕು.

ಇವು ನಾಲ್ಕು ಫೋರ್ಕು.

ಇದು ತಟ್ಟೆ.

ಇದು ಮನೆ.

ಇವು ಮನೆಗಳು.

ಇದು ವಿಮಾನ.

ಇದು ವಿಮಾನನಿಲ್ದಾಣ.

ಇವತ್ತು ಸೋಮವಾರ. ನಾಳೆ

ಮಂಗಳವಾರ.

ಇವತ್ತು ಬುಧವಾರ.

ಇವತ್ತು ಗುರುವಾರ.

ಇವತ್ತು ಶುಕ್ರವಾರ.

ಇವತ್ತು ಶನಿವಾರ.

ಇವತ್ತು ರವಿವಾರ.

ಇದು ಚಕು ಮತ್ತು ಚಮಚಿ.

ಇದು ಚಾಕು ಮತ್ತು ಅದು ಚಮಚಿ.

ಇದು ಚಾಕು ಮತ್ತು ಅದು ಚಮಚಿ

ಮತ್ತು ಅದು ಫೋರ್ಕು.

ಅದು ಹಾಡು.

ಅವನು ಹಾಡುಗಾರ.

ಅವಳು ಹಾಡುಗಾರ್ತಿ.

ಅವನು ಶಿವ.

ಅವನು ವಿಷ್ಣು.

ಅದು ದೇವಾಸ್ಥಾನ.

ಅವು ದೇವಾಸ್ಥಾನಗಳು.

## Vocabulary

ಅಂಕುಶ	<i>aṃkuśa</i>	elephant's hook
ಅದು	<i>adu</i>	that
ಅಲ್ಮಾರಿ	<i>almāri</i>	closet
ಅಲ್ಲಿ	<i>alli</i>	there
ಅವನು	<i>avanu</i>	he
ಅವರು	<i>avaru</i>	they (persons)
ಅವಳು	<i>avaḷu</i>	she
ಅವು	<i>avu</i>	they (non-persons)
ಆಕಾಶ	<i>ākāśa</i>	sky
ಇದು	<i>idu</i>	this
ಇದೆ	<i>ide</i>	it is, it exists
ಇನ್ನೊಂದು	<i>innomdu</i>	another
ಇಲಿ	<i>ili</i>	mouse, rat
ಇಲ್ಲಿ	<i>illi</i>	here
ಉಂಗುರ	<i>uṃgura</i>	ring (on finger)
ಏಕದಂತ	<i>Ēkadamta</i>	'one-toothed'
ಕಂಪ್ಯೂಟರು	<i>kampyūtaru</i>	computer
ಕಟ್ಟಡ	<i>kattāḍa</i>	building

ಕಮಲ	<i>kamala</i>	lotus
ಕಾರು	<i>kāru</i>	car
ಕಾಲು	<i>kālu</i>	leg, foot
ಕಿಟಕಿ	<i>kiṭaki</i>	window
ಕಿರೀಟ	<i>kirīṭa</i>	crown
ಕುರ್ಚಿ	<i>kurci</i>	chair
ಕೈ	<i>kai</i>	hand, arm
ಗಣಪತಿ	<i>Gaṇapati</i>	'lord of troops'
ಗಣೇಶ	<i>Gaṇēśa</i>	'lord of troops'
ಗಿಲಾಸು	<i>gilāsu</i>	glass
ಗುರಿ	<i>guri</i>	goal
ಗುರು	<i>guru</i>	teacher
ಗ್ರಂಥ	<i>graṁtha</i>	book, volume
ಚಾಪೆ	<i>cāpe</i>	mat
ಚಾವಿ	<i>cāvi</i>	key
ಚಿತ್ರ	<i>citra</i>	picture
ಟ್ಯೂಬುಲೈಟು	<i>tyūbulaiṭu</i>	tubelight
ತಟ್ಟೆ	<i>taṭṭe</i>	plate
ದೀಪ	<i>dīpa</i>	lamp
ನೆಲ	<i>nela</i>	floor
ನೊಣ	<i>noṇa</i>	fly
ಪುಸ್ತಕ	<i>pustaka</i>	book
ಪುಸ್ತಕ	<i>pustaka</i>	book
ಪೆನ್ನು	<i>pennu</i>	ballpoint pen

ಪೆನ್ನಿಲು	<i>pensilu</i>	pencil
ಬಾಗಿಲು	<i>bāgilu</i>	door
ಬೇಲಿ	<i>bēli</i>	fence
ಮನುಷ್ಯ	<i>manuṣya</i>	person
ಮನೆ	<i>mane</i>	house
ಮನೆ	<i>mane</i>	house
ಮರ	<i>mara</i>	tree
ಮಹಿಳೆ	<i>mahile</i>	lady
ಮಾಲೆ	<i>māle</i>	garland
ಮುಚ್ಚಿಗೆ	<i>muccige</i>	ceiling
ಮೇಜು	<i>mēju</i>	table
ಮೇಣಬತ್ತಿ	<i>mēṇabatti</i>	candle
ಮೋದಕ	<i>mōdaka</i>	(kind of sweetmeat)
ರಸ್ತೆ	<i>raste</i>	road
ಲಂಬೋದರ	<i>Laṃbōdara</i>	'heavy-stomached'
ವಿಘ್ನೇಶ್ವರ	<i>Vighnēśvara</i>	'lord of obstacles'
ವಿದ್ಯಾರ್ಥಿ	<i>vidyārthi</i>	[male] student
ವಿದ್ಯಾರ್ಥಿನಿ	<i>vidyārthini</i>	[female] student
ಸಗಣೆ	<i>sagaṇi</i>	cow dung
ಸಿಂಹಾಸನ	<i>siṃhāsana</i>	throne
ಸೂರ್ಯ	<i>sūrya</i>	sun
ಸೊಂಡಿಲು	<i>soṃḍilu</i>	trunk (of elephant)
ಸ್ತ್ರೀ	<i>strī</i>	woman
ಹಕ್ಕಿ	<i>hakki</i>	bird

ಹುಡುಗ	<i>huḍuga</i>	boy
ಹುಡುಗಿ	<i>huḍugi</i>	girl
ಹೂ	<i>hū</i>	flower
ಹೆಂಗಸು	<i>heṃgasu</i>	woman
ಹೊಲ	<i>hola</i>	field
ಹೌದು	<i>haudu</i>	yes