Lesson 1

This lesson introduces:

- the nominal (copulative or equative) sentence
- the main categories of words
- nouns and pronouns
  - grammatical gender of nouns and pronouns
  - first and second person pronouns
  - the third person
- the honorific plural
- 'trio words'
- grammatical cases
- noun classes
- writing compound words conjointly or separately

This first lesson is the lengthiest of all, because a number of fundamental concepts are explained in detail. The learner is advised to go through these explanations carefully, because a clear understanding of them is necessary in all further lessons. It may be useful for the learner to return to this lesson and read parts of it again from time to time.

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. | *Idu pustaka.* | This is a book. |
| ಇವು ಪುಸ್ತಕಗಳು. | *Ivu pustakagaḷu.* | These are books. |

ಆದು ಮರ.	*Adu mara.*	That is a tree.
ಆವು ಮರಗಳು.	*Avu maragaḷu.*	Those are trees.
ಆದು ಹುಡುಗ.	*Adu huḍuga.*	That is a boy.
ಆದು ಮನೆ.	*Adu mane.*	That is a house.
ಆವು ಮನೆಗಳು.	*Avu manegaḷu.*	Those are houses.
ಆದು ಮಹಿಳೆ.	*Adu mahiḷe.*	That is a lady.
ನಾನು ವಿದ್ಯಾರ್ಥಿ.	*Nānu vidyārthi.*	I am a [male] student.
ನಾನು ವಿದ್ಯಾರ್ಥಿನಿ.	*Nānu vidyārthini.*	I am a [female] student.
ಆವರು ವಿದ್ಯಾರ್ಥಿಗಳು.	*Avaru vidyārthigaḷu.*	They are students.

The nominal (copulative or equative) 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.[1] 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.*

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.[2])

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.[3] More is not needed: A = B, or: 'A is a B', or 'A is the B'.

ಇದು ಮನೆ	*idu mane*	this [is a] house ['that thing – house']
ಅದು ಕಟ್ಟಡ	*adu kaṭṭaḍa*	that [is a] building ['that thing – building']

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.

2   See p. 5ff.

3   The linguistic term for this is *apposition.*

ಆದು ಹುಡುಗಿ	*adu huḍugi*	that [is a] girl
ಅವಳು ಹುಡುಗಿ	*avaḷu huḍugi*	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 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. The formation of the plural 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.[4] 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 *viśēṣaṇa,* 'distinction'), adverbs (ಕ್ರಿಯಾವಿಶೇಷಣ *kriyāviśēṣaṇa,* 'action-distinction'). There are also words that have no counterpart in most European languages, such as postpositions (which are the

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

Dravidian equivalent of European prepositions[5]). 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 that follow. The traditional Sanskritic terminology (and the corresponding terms from Latin grammar) is not always really satisfactory, because Sanskrit is an Indo-Germanic 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 that are given here, because such a label may signify something that is not entirely the same as what the label may signify in the description of an Indo-Germanic language.[6] We will also see grammatical phenomena that, when they are described in Indo-Germanic 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). These may seem impossible from an Indo-Germanic point of view, but in Dravidian they make perfect sense.

Nouns and pronouns

Grammatical gender of nouns and pronouns

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

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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.

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 about Kannada as well.

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.[7]

The gender of nouns in Dravidian is **hierarchical,[8]** in the sense that a distinction is made between conscious living beings on the one hand and everything else on the other. In Kannada, there is furthermore a distinction between adults and children (the word ಮಗು *magu* 'child' being neuter[9]). Among adult conscious beings, there is no distinction between masculine and feminine in the plural. This means that the word ಅವು means 'they' in the sense of 'those objects' or 'those children', whereas ಅವರು *avaru* means 'they' in the sense of 'those adult conscious beings' (people, gods, spirits, etc.). This gender classification is the same 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, where the combined masculine-feminine gender is termed the **epicene** or **common gender**.

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 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 *caṃdra* Moon, ಶನಿ *śani* Saturn, ಕುಜ *kuja* Mars, etc. The reason for this is that these heavenly bodies are astrologically identified with masculine deities.

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7 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.

8 Cf. Bloch 1946: 5-7.

9 If one wishes to specifically distinguish between 'boy-child' and 'girl-child', one prefixes *gaṃḍu* and *heṇṇu* respectively: thus a ಹೆಣ್ಣುಮಗು *heṇṇumagu* is a child who is a girl. However, there are also etymologically related words for 'son' and 'daughter': ಮಗ *maga* and ಮಗಳು *magaḷu.*

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.[10]

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

As in English, there is no gender distinction in the first and second persons. 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 much younger than oneself, close friends and relatives, servants, and persons to whom one, for whatever reason, does not need / want to show respect). The learner

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10 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.

is **most strongly advised** to basically address any person in the formal and polite plural whenever there is any doubt whether the singular is acceptable.

The third person

Every noun that refers to an adult male person belongs grammatically to the **masculine** gender (ಪುಲ್ಲಿಂಗ *pulliṃga,* with the corresponding pronoun ಅವನು *avanu,* 'he'), and every noun that refers to an adult female person is of the **feminine** gender (ಸ್ತ್ರೀಲಿಂಗ *strīliṃga,* with the corresponding pronoun ಅವಳು *avaḷu,* 'she'). Every other noun is of the **neuter** gender (ನಪುಂಸಕಲಿಂಗ *napuṃsakaliṅga,* and can be referred to by the pronoun ಅದು *adu,* 'it').[11]

We shall see that in Kannada (as in most Indian languages) it is also customary to speak politely about a single person by referring to that person in the plural (this is grammatically termed the **honorific plural**).[12] This means that the pronoun ಅವರು *avaru,* 'they', may refer to **one of five things:** (a) more than one male person, (b) more than one female person, (c) a group of male and female persons, (d) one male person to whom one refers respectfully, (e) one female person to whom one refers respectfully. It **cannot** refer to more than one neuter thing: in such a case, 'they' is always translated into Kannada by the pronoun ಅವು *avu.*

ಅವನು	*avanu*	he
ಅವಳು	*avaḷu*	she
ಅದು	*adu*	it / that

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11 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.

12 For the honorific plural, see below, p. 10. It is very important that one understands the correct use of plural forms in polite language.

ಅವರು	*avaru*	they, those persons;
		he / she (honorific)
ಅವು	*avu*	they / those (neuter)

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**[13] have been added. *A-vanu* actually means 'the distant male person', *a-vu* means 'the distant objects', etc.

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

ಇವನು	*ivanu*	he
ಇವಳು	*ivaḷu*	she
ಇದು	*idu*	it / this
ಇವರು	*ivaru*	they, those persons;
		he / she (honorific)
ಇವು	*ivu*	they / these (neuter)

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.)

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

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:

(1) it can denote a group of persons who are addressed by the speaker, or

(2) 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.*[14]

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

ನೀನು	*nīnu*	you (singular and non-honorific)
ನೀವು	*nīvu*	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.[15] 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.**[16] 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:

ಅವನು ನನ್ನ ಮಗ	*avanu nanna maga*	he is my son
ಅವಳು ನನ್ನ ಮಗಳು	*avaḷu nanna magaḷu*	she is my daughter
ಅವರು ನನ್ನ ಗುರುಗಳು	*avaru nanna gurugaḷu*	he is my teacher

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

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

ಅವರು ನಮ್ಮ ಪುರೋಹಿತರು	*avaru namma purōhitaru*	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 dis-respect, 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* (for masculine nouns ending in *a*). 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, *nīvugaḷu*).

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 I have termed 'trio words'. They play an important role in everyday conversation and are easy to memorize:

ಹೀಗೆ	*hīge*	in this manner
ಹಾಗೆ	*hāge*	in that manner
ಹೇಗೆ	*hēge*	in which manner?

ಇಲ್ಲಿ	*illi*	here
ಅಲ್ಲಿ	*alli*	there
ಎಲ್ಲಿ	*elli*	where?

ಈಗ	*īga*	now
ಆಗ	*āga*	then
ಯಾವಾಗ	*yāvāga*	when?

ಇಷ್ಟು	*iṣṭu*	this much
ಅಷ್ಟು	*aṣṭu*	that much
ಎಷ್ಟು	*eṣṭu*	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 a historical alternative for an initial long *ē,* as one can see in 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 found less 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.**[17] 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.[18] Therefore the word ಮರ *mara* can be translated as 'tree', 'a tree', or 'the tree', depending on the context.

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

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17 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, Bhat 2001.

18 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.

- 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[19]). Examples: ಪುರುಷ *puruṣa* 'man' (masculine), ಮರ *mara* '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 *baṃḍe* 'rock' (neuter), ಕೈ *kai* 'hand' (neuter).[20]

Only one single common word ends in long *ī,* namely the Sanskrit loan word ಸ್ತ್ರೀ *strī* 'woman'.[21] It is inflected like the feminine words ending in short *i.* The only common words that end in *ai* are ಕೈ *kai* 'hand', along with its derivatives, and ಮೈ *mai* 'body'.

Rather uncommon are the Sanskrit loan words ending in vocalic *ṛ* (in general, the *ṛ* 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 ಗುರು *guru*). More commonly, however, the final *ṛ* of such Sanskrit

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19 Most of these words refer to objects or ideas that have been imported to India in relatively recent times, such as *ṭelivijhan* and *kaṃpyūṭar.* Usually, one hears a trailing *u* in pronunciation: *ṭelivijhanu, kaṃpyūṭaru,* 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'.

20 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 ನದಿ *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.

21 *strī* occurs usually in compound words and in contexts where the more common Dravidian words ಹೆಣ್ಣು *heṇṇu* and ಹೆಂಗಸು *heṃgasu* would be considered not elegant enough.

words becomes *āra* when borrowed into Kannada: for instance, ವಕ್ತಾರ *vaktāra* 'speaker', from Sanskrit *vaktṛ*. (The original Sanskrit form in *ṛ* returns, however, in derived words, e.g., ವಕೃತ್ವ *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.

Writing compound words conjointly or separately

Also in the Kannada language one finds many compound words, i.e., words that signify single concepts but that consist of more than one component word. The English language is highly inconsistent concerning the question whether a compound word should be written as one word (one uninterrupted chain of letters) or with spaces that separate the components: for instance, it is customary to write 'windmill' or 'windscreen', without a space between 'wind' and 'screen', but one writes 'wind farm' and 'wind energy' (and not 'windfarm' and 'windenergy').[22] Fortunately the syntactic structure of English is such that misunderstandings rarely arise, unlike in a language such as German, where *Getrennt- und Zusammenschreibung* is rightly considered a matter of serious concern.

It seems that little thought has been given to this issue in contemporary India. Indian languages would be better written in the German manner (along the pattern of 'windenergy' instead of 'wind energy'), but because Indians nowadays tend to blindly follow English patterns, there is an unfortunate tendency, especially among young people, to write compound words as though the components are independent words. This means that when reading any modern Indian language, also Kannada, the reader must constantly be aware that what looks like two words together may actually

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22 Examples taken from *The Canadian Oxford Dictionary,* 2001 edition.

signify one thing. For instance, the word ಶಾಸನ *śāsana* means 'inscription' and ಸಾಹಿತ್ಯ *sāhitya* means 'literature'; 'inscriptional literature' or 'fragments of literature as found in inscriptions' would best be written ಶಾಸನಸಾಹಿತ್ಯ *śāsanasāhitya* (and some authors do so), but one usually reads ಶಾಸನ ಸಾಹಿತ್ಯ *śāsana sāhitya.* The phrase ಶಾಸನ ಸಾಹಿತ್ಯದಲ್ಲಿ *śāsana sāhityadalli* could mean 'the inscription in literature', but in practice it usually means 'in inscriptional literature'.

A very different matter is the joining of words in writing in accordance with **sandhi** or the rules of euphonic combination.[23] Sandhi can be compared to writing conventions that are found also in several European languages, such as French (when, for instance, *la* and *école* are written together as *l'école*), Italian (when *da* and *il* together form *dal,* etc.) or English (contractions such as *it* and *is* becoming *it's,* etc.). Such writing conventions represent changes in pronunciation and do not affect meaning.

Exercises

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

Perhaps these words are useful:

ಕುರ್ಚಿ	ಪುಸ್ತಕ	ಅಲ್ಮಾರಿ
ದೀಪ	ಮೇಣಬತ್ತಿ	ಪೆನ್ಸಿಲು
ಮೇಜು	ಚಿತ್ರ	ಪೆನ್ನು
ಟ್ಯೂಬುಲೈಟು	ಕಿಟಕಿ	ಕಂಪ್ಯೂಟರು
ಚಾವಿ	ಬಾಗಿಲು	ಗಿಲಾಸು

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23 We will return to this subject in greater detail. This book also has a separate appendix about sandhi.

ಚಾಪೆ	ತಟ್ಟೆ	ಇಲ್ಲಿ
ನೆಲ	ಇನ್ನೊಂದು	ಅಲ್ಲಿ

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	ಸಗಣಿ	ಕಾರು
ಸೂರ್ಯ	ನೊಣ	ರಸ್ತೆ

Read and translate:

ಅದು ಸೀರೆ.

ಅದು ಲುಂಗಿ. ಅದು ಪಂಚೆ.

ಅದು ಪ್ಯಾಂಟು. ಅವರು

ಭಾರತೀಯರು.[24] ಅವರು ಫೊರೆನರ್.

ಅದು ಹಿಪ್ಪಿ.

ಅದು ತುಂಬ ದೊಡ್ಡ ಊರು.

ಅವಳು ಹುಡುಗಿ. ಅವರು

ಹುಡುಗಿಯರು.[25]

ಅವರು ಹೆಂಗಸು.

ಅವಳು ಯುವತಿ.

ಅವರು ಮುದುಕಿ.

ಅವನು ಟ್ಯಾಕ್ಸಿ ಚಾಲಕ.

ಅವನು ರಿಕ್ಷಾ ಚಾಲಕ.

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24 Plural of *bhāratīya* 'Indian'.

25 Plural of *huḍugi* 'girl'.

ಅವರು ರಿಕ್ಷಾ ಚಾಲಕರು.[26]

ಆದು ಸೂಟ್ಕೇಸು.

ಅವು ಎರಡು ಸೂಟ್ಕೇಸು.[27]

ಅವು ಮೂರು ಸೂಟ್ಕೇಸು.

ಅವು ಹಲವು ಸೂಟ್ಕೇಸು.

ಅವು ತುಂಬ ಸಾಮಾನುಗಳು.

ಆದು ಪೆನ್ಸಿಲು.

ಆದು ಕಾಗದ.

ಆದು ಮೇಜು.

ಆದು ಬೆಟ್ಟ.

ಅವು ಹಲವು ಬೆಟ್ಟಗಳು.[28]

ಆದು ಹಸು.

ಅವು ಎರಡು ಹಸು.

ಅವು ಮೂರು ಹಸು.

ಅವು ನಾಲ್ಕು ಹಸು.

ಅವು ಐದು ಹಸು.

ಅವು ಹಲವು ಹಸುಗಳು.

ಆದು ಮರ.

ಅವು ಹಲವು ಮರಗಳು.

ಆದು ಕಾಡು.

ಆದು ಆಕಾಶ.

ಆದು ಮೋಡ.

ಆದು ಸೂರ್ಯ.

ಆದು ಮಳೆ.

ಆದು ಊಟ.

ಆದು ಹಾಲು.

ಇದು ಗಿಲಾಸು.

ಇದು ಮೈದಾನ.

ಇದು ಬೆಂಕಿ.

ಇದು ದೇವರ ಮನೆ.

ಇದು ಚಮಚ.

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26 Plural of *cālaka* 'driver'. The formation of plurals is discussed in lesson 3.

27 When a number is explicitly mentioned, a neuter noun need not assume a plural form.

28 The suffix -*gaḷu* is used to form the plural of neuter nouns: *beṭṭa* 'hill', *beṭṭagaḷu* 'hills'.

ಇವು ಎರಡು ಚಮಚ.

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 ಚಮಚ.

ಇದು ಚಾಕು ಮತ್ತು ಅದು ಚಮಚ.

ಇದು ಚಾಕು ಮತ್ತು ಅದು ಚಮಚ

ಮತ್ತು ಅದು ಫೋರ್ಕು.

ಅದು ಹಾಡು.

ಅವನು ಹಾಡುಗಾರ.

ಅವಳು ಹಾಡುಗಾರ್ತಿ.

ಅವನು ಶಿವ.

ಅವನು ವಿಷ್ಣು.

ಅದು ದೇವಾಸ್ಥಾನ.

ಅವು ದೇವಾಸ್ಥಾನಗಳು.

Vocabulary

ಅದು	*adu*	that
ಅಲ್ಮಾರಿ	*almāri*	closet

ಅಲ್ಲಿ	*alli*	there
ಅವನು	*avanu*	he
ಅವರು	*avaru*	they (persons)
ಅವಳು	*avaḷu*	she
ಅವು	*avu*	they (non-persons)
ಆಕಾಶ	*ākāśa*	sky
ಇದು	*idu*	this
ಇದೆ	*ide*	it is, it exists
ಇನ್ನೊಂದು	*innoṃdu*	another
ಇಲಿ	*ili*	mouse, rat
ಇಲ್ಲಿ	*illi*	here
ಇವತ್ತು	*ivattu*	today
ಊಟ	*ūṭa*	meal
ಊರು	*ūru*	town
ಎರಡು	*eraḍu*	two
ಐದು	*aidu*	five
ಒಂದು	*oṃdu*	one
ಕಂಪ್ಯೂಟರು	*kaṃpyūṭaru*	computer
ಕಟ್ಟಡ	*kaṭṭaḍa*	building
ಕಾಗದ	*kāgada*	paper
ಕಾಡು	*kāḍu*	forest
ಕಾರು	*kāru*	car

ಕಾಲು	*kālu*	leg, foot
ಕಿಟಕಿ	*kiṭaki*	window
ಕುರ್ಚಿ	*kurci*	chair
ಕೈ	*kai*	hand, arm
ಗಿಲಾಸು	*gilāsu*	glass
ಗುರಿ	*guri*	goal
ಗುರು	*guru*	teacher
ಗುರುವಾರ	*guruvāra*	Thursday
ಗ್ರಂಥ	*graṃtha*	book, volume
ಚಮಚ	*camaca*	spoon
ಚಾಕು	*cāku*	knife
ಚಾಪೆ	*cāpe*	mat
ಚಾವಿ	*cāvi*	key
ಚಿತ್ರ	*citra*	picture
ಟ್ಯಾಕ್ಸಿ	*ṭyāksi*	taxi
ಟ್ಯೂಬುಲೈಟು	*ṭyūbulaiṭu*	tubelight
ತಟ್ಟೆ	*taṭṭe*	plate
ತುಂಬ	*tuṃba*	very
ದೀಪ	*dīpa*	lamp
ದೇವಸ್ಥಾನ	*dēvasthāna*	temple
ದೊಡ್ಡ	*doḍḍa*	big, large
ನಾಲ್ಕು	*nālku*	four

ನಾಳೆ	*nāḷe*	tomorrow
ನೆಲ	*nela*	floor
ನೊಣ	*noṇa*	fly
ಪಂಚೆ	*paṃce*	(traditional men's dress: 'dhoti')
ಪುಸ್ತಕ	*pustaka*	book
ಪೆನ್ನು	*pennu*	ballpoint pen
ಪೆನ್ಸಿಲು	*pensilu*	pencil
ಪ್ಯಾಂಟು	*pyāṃṭu*	pair of trousers
ಫೊರೆನರ್	*phorenar*	foreigner
ಫೋರ್ಕು	*phōrku*	fork[29]
ಬಾಗಿಲು	*bāgilu*	door
ಬುಧವಾರ	*budhavāra*	Wednesday
ಬೆಂಕಿ	*beṃki*	fire
ಬೆಟ್ಟ	*beṭṭa*	hill, mountain
ಬೇಲಿ	*bēli*	fence
ಭಾರತೀಯ	*bhāratīya*	Indian
ಮಂಗಳವಾರ	*maṃgaḷavāra*	Tuesday
ಮತ್ತು	*mattu*	and
ಮನುಷ್ಯ	*manuṣya*	person
ಮನೆ	*mane*	house
ಮರ	*mara*	tree
ಮಹಿಳೆ	*mahiḷe*	lady

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29 A linguistic purist will say ಮುಳ್ಳುಚಮಚ *muḷḷucamaca* 'thorn-spoon', but the English word is much more commonly used.

ಮಳೆ	*maḷe*	rain
ಮಾಲೆ	*māle*	garland
ಮುದುಕಿ	*muduki*	old woman
ಮೂರು	*mūru*	three
ಮೇಜು	*mēju*	table
ಮೇಣಬತ್ತಿ	*mēṇabatti*	candle
ಮೈದಾನ	*maidāna*	lawn, field
ಮೋಡ	*mōḍa*	cloud
ಯುವತಿ	*yuvati*	young woman
ರವಿವಾರ	*ravivāra*	Sunday
ರಸ್ತೆ	*raste*	road
ರಿಕ್ಷಾ	*rikṣā*	rikshaw
ಲುಂಗಿ	*luṃgi*	(traditional men's dress: long loincloth)
ವಿದ್ಯಾರ್ಥಿ	*vidyārthi*	[male] student
ವಿದ್ಯಾರ್ಥಿನಿ	*vidyārthini*	[female] student
ವಿಮಾನ	*vimāna*	airplane
ವಿಮಾನನಿಲ್ದಾಣ	*vimānanildāṇa*	airport
ವಿಷ್ಣು	*Viṣṇu*	(name of god)
ಶನಿವಾರ	*śanivāra*	Saturday
ಶಿವ	*Śiva*	(name of god)
ಶುಕ್ರವಾರ	*śukravāra*	Friday
ಸಗಣಿ	*sagaṇi*	cow dung
ಸಾಮಾನುಗಳು	*sāmānugaḷu*	things, belongings
ಸೀರೆ	*sīre*	(traditional ladies' dress: 'sari')

ಸೂಟ್ಕೇಸು	*sūṭkēsu*	suitcase
ಸೂರ್ಯ	*sūrya*	sun
ಸೋಮವಾರ	*sōmavāra*	Monday
ಸ್ತ್ರೀ	*strī*	woman
ಹಕ್ಕಿ	*hakki*	bird
ಹಲವು	*halavu*	many
ಹಸು	*hasu*	cow
ಹಾಡು	*hāḍu*	song
ಹಾಡುಗಾರ	*hāḍugāra*	singer (male)
ಹಾಡುಗಾರ್ತಿ	*hāḍugārti*	singer (female)
ಹಾಲು	*hālu*	milk
ಹಿಪ್ಪಿ	*hippi*	hippie
ಹುಡುಗ	*huḍuga*	boy
ಹುಡುಗಿ	*huḍugi*	girl
ಹೂ	*hū*	flower
ಹೆಂಗಸು	*heṃgasu*	woman
ಹೊಲ	*hola*	field
ಹೌದು	*haudu*	yes