

## Lesson 13



*Typical Hoysala-style  
sculpture of a girl  
braiding her hair,  
Haḷēbiḍu*

*The present participle – continuous mode – the suffix -isu*

### **The present participle**

The gerund, as has been explained above, indicates an action or process that has preceded other actions and processes, in other words: **succession**. Another participle indicates **simultaneity**, and it is formed in a manner similar to what we have seen in the case of the gerund. The use of the present participle in Kannada, as an indicator of simultaneity, is similar to that of the imperfect adverbial participle (несовершенное деипричастие) in Russian. While the gerund can be thought of as a verb form of the past tense without a personal suffix, this other participle, which is usually called the present participle,<sup>1</sup> resembles a present tense with a short *a* instead of the personal suffix:<sup>2</sup>

**first class**

*māḍu* to make, do      *māḍutta* making, doing

**second class**

*kare* to call      *kareyutta* calling

ಅವನು ಯೋಚನೆ      *avanu yōcane māḍutta* he went home  
ಮಾಡುತ್ತ ಮನೆಗೆ      *manege hōdanu* immersed in thought  
ಹೋದನು      (lit.: he thought  
making home-to went)

This participial use of the present participle does not occur as often as its use together with a form of *iru*, namely –

**The continuous mood**

The combination of the present participle and a form of the verb *iru* produces a mood that is strikingly similar to the English continuous mood or progressive aspect. It indicates the ongoing actuality of an action or process.

A conjugated form of *iru* is added to a present participle, and in the process usually the final *a* of the participle is elided.

ನಾನು ಪುಸ್ತಕವನ್ನು      *nānu pustakavannu* I am reading the  
ಓದುತ್ತಿದ್ದೇನೆ      *ōduttiddēne* book

ನಾನು ಪುಸ್ತಕವನ್ನು      *nānu pustakavannu* I was reading the  
ಓದುತ್ತಿದ್ದೆನು      *ōduttiddenu* book

ನಾನು ಪುಸ್ತಕವನ್ನು      *nānu pustakavannu* I will be reading  
ಓದುತ್ತಿರುವೆನು      *ōduttiruvenu* the book

However, there are a few alternatives: for 'I am reading' one can find *ōduttiddēne*, *ōdutta iddēne*, or *ōduttā iddēne*, or, particularly in northern Karnataka, *ōduttaliddēne*, with a euphonic *l* inserted. The first form (with the elided final *a* of the participle) is the one most commonly found.<sup>3</sup>

## The suffix *-isu*

The suffix *-isu* is a highly productive verb-building suffix with two main functions: **causative** and **denominative**.

A **causative** verb form signifies that the subject of the verb does not perform the action but **causes** another agent to act. In English, causativeness is usually indicated by means of an additional verb, such as ‘to make’ or ‘to let’: compare the sentences *I do this* and *I let him do this*, or *I wrote a letter* and *I made him write a letter*.

**Denominative** verbs are verbs that are derived from nouns.

### *Causatives*

When the suffix *isu* added to a simple Kannada verb (usually eliding the final vowel), a new verb is created that carries a meaning that is transitive (if the simple verb is intransitive) or causative (if the simple verb is transitive).<sup>4</sup> The new, derived verb, ending in *u*, is conjugated just like other regular verbs of the first verb class:

ನಾನು ಆ ಕೆಲಸ ಮಾಡಿದೆನು	<i>nānu ā kelasa māḍidenu</i>	I did the work
ನಾನು ಆ ಕೆಲಸ ಮಾಡಿಸಿದೆನು	<i>nānu ā kelasa māḍisidenu</i>	I had the work done (by someone else)
ಅದು ಮುಗಿಯುತ್ತದೆ	<i>adu mugiyuttade</i>	that is coming to an end, is being finished
ನಾನು ಅದನ್ನು ಮುಗಿಸುತ್ತೇನೆ	<i>nānu adannu mugisuttēne</i>	I’ll finish that

*Mugi* means ‘to come to an end, be finished’ (intransitive); *mugi + isu* > *mugisu* ‘to cause to come to an end, to cause to be finished’ = ‘to end, to finish’ (transitive).

Sometimes Kannada words in *isu* require entirely different English translations than their literal translation would suggest:

ಇಲ್ಲಿ ಒಂದು ತಪ್ಪು ತೋರುತ್ತದೆ	<i>illi omdu tappu tōrutade</i>	a mistake is visible here
ನಾನು ನಿಮ್ಮ ತಪ್ಪನ್ನು ತೋರಿಸುತ್ತೇನೆ	<i>nānu nimma tappannu tōrisuttēne</i>	I'll show your mistake

*Tōrisu* 'to cause to be visible' means 'to show'.

### Denominatives

The other function of *isu* is to derive verbs from nouns (usually Sanskrit loanwords, but also words that have been borrowed from other languages, such as Persian and English, in highly colloquial style). If the original Sanskrit noun ends in *a*, *ā*, *ana* or *anā* (this *ā* or *anā* having become *e* or *ane* in Kannada) this entire Sanskrit noun-building suffix is elided.

<i>bhāva</i>	feeling	<i>bhāvisu</i>	to feel
<i>kṣame</i>	forgiveness	<i>kṣamisu</i>	to forgive
<i>gamana</i>	attention	<i>gamisu</i>	to notice
<i>yōcane</i>	thought	<i>yōcisu</i>	to think

### Exercise

Read and translate the following sentences:

೧. ಅವರು ವಿಚಿತ್ರವಾದ ಕಥೆಗಳನ್ನು ಬರೆದು ಪ್ರಕಟ ಮಾಡಿಸಿದರು.
೨. ನಾನು ಹೀಗೆ ಮಾಡುವುದಿಲ್ಲ, ಅದು ತುಂಬ ಕೆಟ್ಟದು; ನಾನು ಹೀಗೆ ಮಾಡಿಸುವುದೂ ಇಲ್ಲ.
೩. ಮೇಷ್ಟರು ಆ ಬೇರೆ ಹುಡುಗರನ್ನು ಕರೆಯಿಸಿದರು.
೪. ಈ ಕಥೆಯನ್ನು ಹೇಗೆ ಅರ್ಥೈಸುತ್ತೀರಿ?
೫. ದಯವಿಟ್ಟು ಕ್ಷಮಿಸಿರಿ.
೬. ಅದನ್ನು ಪ್ರಯತ್ನಿಸುತ್ತೇನೆ.

## Vocabulary

ಅರ್ಥ	<i>artha</i>	meaning
ಅರ್ಥೈಸು / ಅರ್ಥವಿಸು	<i>arthaisu / arthavisu</i>	to explain
ಅಷ್ಟು	<i>aṣṭu</i>	that much
ಆದರೆ	<i>ādare</i>	but
ಕಥೆ	<i>kathe</i>	story
ಕರೆಯಿಸು	<i>kareyisu</i>	to cause to call
ಕ್ಷಮೆ	<i>kṣame</i>	forgiveness
ದಯೆ	<i>daya</i>	mercy
ದಯವಿಟ್ಟು	<i>dayavittu</i>	please
ಪ್ರಕಟ	<i>prakaṭa</i>	published, public
ಪ್ರಯತ್ನ	<i>prayatna</i>	attempt, try, effort
ಬೇಗ	<i>bēga</i>	fast, soon
ಮೇಷ್ಟರು	<i>mēṣṭaru</i>	(school) teacher ('master')
ವಿಚಿತ್ರ	<i>vicitra</i>	strange, odd
ಹೋಟಲು	<i>hōṭalu</i>	restaurant

## Notes

<sup>1</sup> In Kannada ವರ್ತಮಾನನ್ಯೂನ *vartamānanyūna* or 'present deficient', Venkatachalaśastry 2007: 158.

<sup>2</sup> Alternatively, one also often hears and reads a long *ā*: *māḍuttā*, *kareyuttā* etc.

<sup>3</sup> This continuous mode is not found often, and rarely in older literature. Perhaps it is also due to this rareness that these four different forms exist side by side.

<sup>4</sup> In both these cases we see a shift in the focus of the verb. An intransitive verb usually indicates a process that takes place in the subject (as in 'I walk', or 'I sleep'); a transitive verb indicates that through the agency of the subject a process takes place elsewhere (in the grammatical object), such as transformation, creation or destruction (as in 'I slice the bread', 'I write a letter', 'I read

a book' – where the unknown book becomes a known book). In the case of causative verbs, agency itself is transferred from the grammatical subject to an object.



*Hoysala-style reliefs on the outside  
of a temple at Halebidu*