

Lesson 15

*Verbal nouns – the infinitive – the use of the infinitive with defective verbs
– negation – how to express identity in an explicit tense*

Verbal nouns

The verbal noun can be thought of as a noun that denotes the action that is expressed by a verb. In English, it has a form similar to the present participle or gerund: the word *eating* may be a present participle, and it may also be a verbal noun: *eating is necessary for one's health*. I.e., the word *eating* by itself is ambiguous, and its function must be understood from the context in which it is used. In German, the verbal noun resembles the infinitive, and a similar ambiguity occurs: in *ich will essen*, the word *essen* is an infinitive; in *Essen ist nötig für die Gesundheit*, it is a verbal noun.

In Kannada, there are basically two ways of building verbal nouns.

(1) The first and less common way is by means of a noun-building suffix. This suffix is either *-ke* or *-ge*, with or without a prefixed *i* or *vi* that joins the suffix to the verb root:

(<i>hōgu</i>)	ಹೋಗುವಿಕೆ	<i>hōguvike</i>	going
(<i>iru</i>)	ಇರುವಿಕೆ	<i>iruvike</i> ¹	being, existing
(<i>bālu</i>)	ಬಾಳಿಕೆ	<i>bālike</i>	living
(<i>ēlu</i>)	ಏಳಿಗೆ, ಏಳ್ಗೆ	<i>ēlige, ēlge</i>	rising

It is largely a matter of convention which suffix is used for the formation of which noun: therefore the learner must learn these nouns separately. These verbal nouns are inflected just as any other neuter noun ending in *e*.

(2) The other way of building verbal nouns looks a bit more complicated; however, it is far more common and is perfectly regular. One takes the relative participle and adds the suffix *-du*; the final short vowel before this suffix can remain an *a* or, more commonly, becomes *u*:²

verb root	rel. partic.	verbal noun	
<i>māḍu</i>	<i>māḍuva</i>	<i>māḍuvudu</i> / <i>māḍuvadu</i>	making, doing
<i>hōgu</i>	<i>hōguva</i>	<i>hōguvudu</i> / <i>hōguvadu</i>	going
<i>ḷi</i>	<i>ḷiyuva</i>	<i>ḷiyuvudu</i> / <i>ḷiyuvadu</i>	descending

The learner will surely have recognized that these resulting forms *māḍuvudu* etc. resemble a finite verb form, namely the third person singular neuter future tense, as well as a pronominalized relative participle. A word such as *māḍuvudu* can be one of these three (a third person singular neuter future, or a pronominalized relative participle, or a verbal noun). At first sight this may appear confusing to the learner, but in practice it is not so – just as in English a word ending in *-ing*, as we saw above, can be of more than one possible type of word, but in practice it is immediately clear. In Kannada too, just like in English, there usually is no confusion, on account of the word order and context. The following three model sentences will demonstrate this.

ಅದು ಕೆಲಸ ಮಾಡುವುದು	<i>adu kelasa māḍuvudu</i>	that will work / function
ಅವನು ಮಾಡುವುದು ಚೆನ್ನಾಗಿಲ್ಲ	<i>avanu māḍuvudu cennāgilla</i>	what he does is not nice
ಮಾಡುವುದು ಒಳ್ಳೆಯದು	<i>māḍuvudu olleyadu</i>	doing is good

In the first of these model sentences, *māḍuvudu* is a finite verb form ('it will do'; the combination *kelasa māḍu* means 'to do work', i.e., 'to work').

In the second model sentence, we have a pronominalized relative participle: *māḍuva* + *du*, 'that which does' or 'that which is being done' (depending on whether an agent precedes this word or not). See also the following illustrative sentence:

ಅವಳು ಬರೆಯುವುದು ಸಣ್ಣಕತೆ	<i>Avalu bareyuvudu sannaṅkate.</i>	What she is writing is a short story.
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In the third model sentence, we have what corresponds to a verbal noun in most European languages (which, however, is a conceptional distinction that is not made in Kannada):³ something is predicated here about the *māḍuvudu*, the doing (namely, that it is good). Here we may imagine, for example, the following piece of dialogue:

speaker A:	ನಾನು ಆ ಕೆಲಸ ಮಾಡುವೆನು. ಆಥವಾ ಬಿಡುವೆನು. ನನಗೆ ಗೊತ್ತಿಲ್ಲ. <i>Nānu ā kelasa māḍuvenu. Athavā biḍuvenu. Nanage gottilla.</i>	I'll do that work. Or I will not. ⁴ I do not know.
speaker B:	ಮಾಡುವುದು ಒಳ್ಳೆಯದು. <i>Māḍuvudu olleyadu.</i>	Doing [the work] is good [i.e., is preferable].

There are two important reasons for preferring verbal nouns of this type over the older ones with the suffix *-ke / -ge*. The first reason is the regularity of the formation of this second type of verbal nouns. The second, very attractive reason for using them is that they express time, depending on the relative participle from which they are formed. *Māḍuvudu* expresses an action taking place either in the present or in the future, *māḍuva* being the non-past relative participle; *māḍidudu*⁵ is a doing that took place in the past.

Being a noun, the verbal noun is declinable, just like any other noun. The verbal nouns in *-du* are inflected just like the pronouns *adu* and *idu*: ಮಾಡುವುದರಿಂದ *māḍuvudarimda* (ablative) 'because of doing', ಬರುವುದಕ್ಕೆ *baruvudakke* (dative) 'for coming'. The dative of the verbal noun is a very frequently used case form. Since the dative is the case of goal or purpose, the dative of the verbal noun can be used in much the same way as an infinitive (see below).

ನಾನು ಕನ್ನಡ ಕಲಿಯುವುದಕ್ಕೆ ಬಂದಿದ್ದೇನೆ	<i>nānu kannaḍa kaliyuvudakke baṁdiddēne</i>
ಆ ಪುಸ್ತಕವನ್ನು ಕೊಳ್ಳುವುದಕ್ಕೆ ಹಣ ತಂದಿದ್ದೇನೆ	<i>ā pustakavannu koḷḷuvudakke haṇa taṁdiddēne</i>

Literally, these sentences say “I Kannada learning-for having-come am-I” and “that book buying-for money having-brought am-I”. This use of the dative of a verbal noun for indicating purpose is so extremely common that one hears various contracted forms in the spoken language: instead of the literary form *kaliyuvudakke* one can also hear *kaliyōdakke*, *kaliyūdakke*, *kaliyukke*.

The infinitive

Modern Kannada grammars are somewhat confusing in their treatment of the infinitive⁶ and speak of three different forms of it: one ending in *a*, another in *alu*, and a third in *alikke*. Historically, they are all derived from one single form (ending in *al*). As we have seen in other cases, an Old Kannada word ending in a consonant in later Kannada either loses this final consonant, or a vowel (in this case *u*) is added.

The suffixes are added directly to the verb root. In the case of verbs of the first class, the final short *u* is elided; in the case of verbs of the second, a euphonic *y* is inserted.

ಮಾಡ <i>māḍa</i>	ಮಾಡಲು <i>māḍalu</i>	ಮಾಡಲಿಕ್ಕೆ <i>māḍa- likke</i>	to make, do
ಕಾರೆಯ <i>kareya</i>	ಕರೆಯಲು <i>kareyalu</i>	ಕರೆಯಲಿಕ್ಕೆ <i>kareya- likke</i>	to call

Use of the infinitive

The primary significance of the infinitive is that an action or process is not yet completed. Its most frequent use is to indicate a purpose, intention or wish (compare the following two sentences with the ones given earlier):

ನಾನು ಕನ್ನಡ ಕಲಿಯಲು ಬಂದಿದ್ದೇನೆ	<i>nānu kannāḍa kaliyalu baṁdiddēne</i>	I have come to learn Kannada
ಆ ಪುಸ್ತಕವನ್ನು ಕೊಳ್ಳಲು ಹಣ ತಂದಿದ್ದೇನೆ	<i>ā pustakavannu koḷḷalu haṇa taṁdiddēne</i>	I have brought money to buy that book

One could also perfectly well say:

ನಾನು ಕನ್ನಡ ಕಲಿಯಲಿಕ್ಕೆ ಬಂದಿದ್ದೇನೆ	<i>nānu kannāḍa kaliyalikke baṁdiddēne</i>	
ಆ ಪುಸ್ತಕವನ್ನು ಕೊಳ್ಳಲಿಕ್ಕೆ ಹಣ ತಂದಿದ್ದೇನೆ	<i>ā pustakavannu koḷḷalikke haṇa taṁdiddēne</i>	

This third form of the infinitive, ending in *alikke*, is historically to be understood as an infinitive with a dative ending.⁷ The dative is, among other things, the case of destination, indicating a goal (of movement, for instance) or purpose. The same meaning of the two above model sentences can also be conveyed (and, in the colloquial language, usually is thus conveyed) by means of the dative of a verbal noun (see below).

The first type of infinitive (ending in *a*) is used together with modal verbs, the most frequent of which are defective (such as ಬೇಕು *bēku* and ಬಹುದು *bahudu*).

The infinitive with defective verbs

We have already discussed the defective verb ಬೇಕು *bēku*, which indicates a wish or a necessity and is constructed with the agent in the dative:

ನನಗೆ ನೀರು ಬೇಕು	<i>nanage nīru bēku</i>	I need / want water [lit.: 'to-me water is-needed']
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ಆ ಕೆಲಸ ಮಾಡಲಿಕ್ಕೆ ಸಮಯ ಬೇಕು	<i>ā kelasa māḍalikke samaya bēku</i>	[one] needs time to do that work [lit.: that work doing-for time is-needed']
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Bēku is derived from the verb ಬೇಡು *bēḍu* 'to request', which is still used in formal and literary language (ನಿಮ್ಮ ಆಶೀರ್ವಾದವನ್ನು ಬೇಡುತ್ತೇನೆ *nimma āśīrvādavannu bēḍuttēne* 'I request your blessing').

The negative form is ಬೇಡ *bēḍa* 'is / are not needed / not wished':

ನಿಮಗೆ ನೀರು ಬೇಕಾ? ಬೇಡ.	<i>nimage nīru bēkā? bēḍa.</i>	Do you want some water? No. ⁸
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When *bēku* is used with an infinitive, the meaning is that the act or process that is expressed in the infinitive is needed or wished. The infinitive and *bēku* are written together as one word. The agent of the act, or who / what is to undergo the process, is in the nominative case:

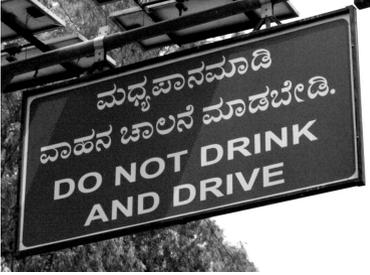
ನಾನು ಮನೆಗೆ ಹೋಗಬೇಕು.	<i>nānu manege hōgabēku</i>	I want to / must go home [I home-to to go is-needed]
ನಾನು ಅವರನ್ನು ನೋಡಬೇಕು.	<i>nānu avarannu nōḍabēku</i>	I want to / must see them [I them to-see is-needed]
ಮನೆಗೆ ಹೋಗಿ ಬೇಗ ಮಲಗಬೇಕು.	<i>manege hōgi bēga malagabēku</i>	[I] must go home and go to bed soon [lit.: home-to having-gone quickly to-lie-down is-needed]

One would expect the negative form *bēḍa* to be used in a similar manner, but this is not the case. The combination infinitive + *bēḍa* always carries a **prohibitive** meaning and is addressed to a person:

ಅಲ್ಲಿಗೆ ಹೋಗಬೇಡ! <i>allige hōgabēḍa!</i>	don't go there! [lit.: there-to to-go is-not-desired]
ಹಾಗೆ ಮಾಡಬೇಡ! <i>hāge māḍabēḍa!</i>	do not do that! [lit.: thus to-do is-not-desired]

There is also a polite plural (and honorific) form *bēḍi*, which is considered a bit old-fashioned by some speakers:

ದಯವಿಟ್ಟು ಹಾಗೆ ಮಾಡಬೇಡಿ	<i>dayaviṭṭu hāge māḍabēḍi</i>	please do not do that [lit.: pity having-placed thus to-do is-not-desired]
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Road sign in Bangalore with the polite prohibitory ಬೇಡಿ

If one wishes to say that one does not want to do something, the combination verbal noun + *bēku* is used:

ನಾನು ಆ ಕಲಸವನ್ನು ಮಾಡುವುದು ಬೇಡ	<i>nānu ā kelasavannu māḍuvudu bēḍa</i>	I do not want to do that work [lit.: I that work doing is-not-desired]
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However, a sentence like *avanu illige baruvudu bēḍa* is ambiguous: there is mention of a 'he' who is to come 'here', but without a context it is not clear why all this is 'bēḍa'. It may be that 'he' does not wish to come, or that the speaker, or some other person(s) does not / do not want him to come. (The ambiguity can be avoided by explicitly mentioning the person who does not wish this: *avanu illige baruvudu nanage bēḍa*,

literally 'he hither coming to-me is-not-desired' means 'I do not want him to come here'.)

The same type of grammatical construction occurs with other defective verbs:

ಬಹುದು <i>bahudu</i>	may	ಬಾರದು <i>bāradu</i>	may not
		ಕೂಡದು <i>kūḍadu</i>	may not

ಬಹುದು *bahudu* and ಬಾರದು *bāradu*, by coincidence, are just as ambiguous as the English 'may' and 'may not': they can indicate possibility / likelihood or whether a certain act is permitted. In practice, the context will show what the speaker or writer intended. ಕೂಡದು *kūḍadu* unambiguously means a prohibition.

ನಾನೂ ಬರಬಹುದಾ ?	<i>nānū barabahudā?</i>	May I come too? [lit.: I-also to-come is-permitted- (question)?]
ನನಗೆ ಗೊತ್ತಿಲ್ಲ, ಆದರೆ ಅವರೂ ಬರಬಹುದು	<i>nanage gottilla, ādare avarū barabahudu</i>	I don't know, but they too may come
ನಾನು ಹಾಗೆ ಮಾಡಬಾರದು	<i>nānu hāge māḍabāradu</i>	I am not allowed to do that
ಇಲ್ಲಿ ಗಲೀಜು ಮಾಡಕೂಡದು	<i>illi galiju māḍakūḍadu</i>	no littering ⁹ [lit.: here filth to-make is-not-permitted]

Negation

We have already seen how simple negations of existence, presence, and identity are expressed by means of the defective verbs *illa* and *alla*, which are either present or categorical, 'timeless' negations. If, however, one wishes to negate existence or presence, or identity, specifically in the past or future, or if one wishes to negate actions, other constructions are required.

Non-past negation of actions

In negation, the distinction between the present and the future tense does not exist: there is only a distinction between past and non-past (as

in the case of relative participles). This type of negation is expressed by means of a verbal noun in *du* (expressing the action) + *illa* 'is not'. This *illa*, this non-being, refers to the action, and not to the agent; the agent is expressed by means of a pronoun or noun, and the verbal noun does not change, just as the *illa* of course does not change either. Before the initial *i* of *illa*, the final *u* of the verbal noun is elided (*māḍuvudu* + *illa* > *māḍuvudilla*, etc.):

ನಾನು ಮಾಡುವುದಿಲ್ಲ	<i>nānu māḍuvudilla</i>	I do not do / will not do
ನಾವು ಮಾಡುವುದಿಲ್ಲ	<i>nāvu māḍuvudilla</i>	we do not do / will not do
ಅವರು ಮಾಡುವುದಿಲ್ಲ	<i>avaru māḍuvudilla</i>	they do not do / will not do
ನಾನು ಬರೆಯುವುದಿಲ್ಲ	<i>nānu bareyuvudilla</i>	I do not write / will not write
ನಾವು ಬರೆಯುವುದಿಲ್ಲ	<i>nāvu bareyuvudilla</i>	we do not write / will not write
ಅವರು ಬರೆಯುವುದಿಲ್ಲ	<i>avaru bareyuvudilla</i>	they do not write / will not write

An object, or other parts of the sentence, are generally placed between the subject and the verbal noun.

ನಾನು ಪತ್ರವನ್ನು ಬರೆಯುವುದಿಲ್ಲ	<i>nānu patravannu bareyuvudilla</i>	I will not write the letter
ಅವರು ಪುಸ್ತಕವನ್ನು ಬರೆಯುವುದಿಲ್ಲ	<i>avaru pustakavannu bareyuvudilla</i>	they will not write the book
ನಾವು ನಾಳೆ ಪತ್ರವನ್ನು ಬರೆಯುವುದಿಲ್ಲ	<i>nāvu nāḷe patravannu bareyuvudilla</i>	we will not write the letter tomorrow

There is a separate negative form for the present continuous mood, which is created by using the present participle together with *illa*. Various possible sandhis exist. For instance, to say 'I am not writing', one can use:

ನಾನು ಬರೆಯುತ್ತಿಲ್ಲ	<i>nānu bareyuttilla</i>
ನಾನು ಬರೆಯುತ್ತ ಇಲ್ಲ	<i>nānu bareyutta illa</i>
ನಾನು ಬರೆಯುತ್ತಾ ಇಲ್ಲ	<i>nānu bareyuttā illa</i>
ನಾನು ಬರೆಯುತ್ತಲಿಲ್ಲ	<i>nānu bareyuttalilla</i>

The first possibility is by far the most common; the second and third are used when a speaker wishes to emphasize the momentary actuality, and the fourth possibility is found mainly in the northern part of the Kannada linguistic area.

Also here, the verbal forms say nothing about the agent and are invariable:

ನಾನು ಬರೆಯುತ್ತಿಲ್ಲ	<i>nānu bareyuttilla</i>
ನೀವು ಬರೆಯುತ್ತಿಲ್ಲ	<i>nīvu bareyuttilla</i>
ಅವರು ಬರೆಯುತ್ತಿಲ್ಲ	<i>avaru bareyuttilla</i>

In the southern part of the Kannada-speaking area one can hear, as a recent development in the colloquial language, a new form for present negation: one takes the verb root and adds *alla*. Thus one may hear people say things like *nānu baralla* for 'I'm not coming', *adu āgalla* 'that isn't possible' (lit. 'that is not happening'), *avanu bareyalla* 'he does not write', etc.

Past negation

The common manner to negate an action in the past¹⁰ is the remarkable construction of infinitive in *alu* + *illa* (with elision of the final *u* of the infinitive: *bareyalu* + *illa* > *bareyalilla*):

ನಾನು ಬರೆಯಲಿಲ್ಲ	<i>nānu bareyalilla</i>	I did not write
ನೀವು ಬರೆಯಲಿಲ್ಲ	<i>nīvu bareyalilla</i>	you did not write
ಅವರು ಬರೆಯಲಿಲ್ಲ	<i>avaru bareyalilla</i>	they did not write

ನಾನು ಪತ್ರವನ್ನು ಬರೆಯಲಿಲ್ಲ	<i>nānu patravannu bareyalilla</i>	I did not write the letter
ಅವರು ಪುಸ್ತಕವನ್ನು ಬರೆಯಲಿಲ್ಲ	<i>avaru pustakavannu bareyalilla</i>	they did not write the book
ನಾವು ನೆನ್ನೆ ಪತ್ರವನ್ನು ಬರೆಯಲಿಲ್ಲ	<i>nāvu nāle patravannu bareyalilla</i>	we did not write the letter yesterday

Negation in the perfect mood

To negate an action in the perfect mood, one uses the gerund plus *illa*. With verbs of the first class, the final *i* of the gerund is elided, and with verbs of the second class, the final *u* is elided:

ನಾನು ಆ ಕೆಲಸ ಮಾಡಿಲ್ಲ	<i>nānu ā kelasa māḍilla</i>	I have not done the work
ಅವರು ಪುಸ್ತಕವನ್ನು ಬರೆದಿಲ್ಲ	<i>avaru pustakavannu baredilla</i>	they have not written the book
ನಾವು ನೆನ್ನೆ ಪತ್ರವನ್ನು ಬರೆದಿಲ್ಲ	<i>nāvu nenne patravannu baredilla</i>	we have not written the letter yesterday

Negation and affirmation of identity explicitly in the three tenses

As we have already seen in the first lesson, there is no copula in Kannada: to express the identity of two things, one simply places them both in the nominative case in a sentence, the subject usually at the very beginning and that with which the subject is identified at the end, without a verb (as in ನಾನು ವಿದ್ಯಾರ್ಥಿ *nānu vidyārthi* 'I am a student'). To express non-identity, the invariable defective verb form ಅಲ್ಲ *alla* is used (as in ನಾನು ವಿದ್ಯಾರ್ಥಿಯಲ್ಲ *nānu vidyārthiyalla* 'I am not a student'). While it is understood that this statement signifies that 'I' and 'student' are not identical in the present, it suggests a certain durability, perhaps permanence, of that non-identity ('I have never been a student, and perhaps I never will be one').

If one wishes to say that 'I' am not a 'student' at this very moment (but that 'I' may have been a student in the past, or may become one later), one uses a different construction, namely: the combination of

the adverbializing gerund *āgi* together with *illa*: ನಾನು ವಿದ್ಯಾರ್ಥಿಯಾಗಿರಲಿಲ್ಲ *nānu vidyārthiyāgilla* (literally: 'I student having-become am-not'). Grammatically this is a perfect¹¹ ('I have not become a student'), and it may actually have that meaning; but idiomatically, given an appropriate context, it can also denote non-identity in the present. ('at present I am not a student').

Non-identity in the past is expressed by means of *āgi* + *iralilla*:

ನಾನು	<i>nānu vidyārthiyāgiral-</i>	I was not a student
ವಿದ್ಯಾರ್ಥಿಯಾಗಿರಲಿಲ್ಲ	<i>illa</i>	('I had not become a student')

Non-identity in the future is expressed by means of *āgi* + *iruvudilla*:

ನಾನು	<i>nānu vidyārthiyāgiru-</i>	I will not be a
ವಿದ್ಯಾರ್ಥಿಯಾಗಿರಲಿಲ್ಲ	<i>vudilla</i>	student ('I will not have become a student')

In a parallel manner, the combination of *āgi* with a finite form of *iru* is used to express identity with specific regard to past, present or future:

ನಾನು	<i>nānu vidyārthiyāgiddenu</i>	I was a student
ವಿದ್ಯಾರ್ಥಿಯಾಗಿದ್ದೆನು		
ನಾನು	<i>nānu vidyārthiyāgiddēne</i>	I am a student
ವಿದ್ಯಾರ್ಥಿಯಾಗಿದ್ದೇನೆ		
ನಾನು	<i>nānu</i>	I will be a student
ವಿದ್ಯಾರ್ಥಿಯಾಗಿರುವೆನು	<i>vidyārthiyāgiruvenu</i>	

More literally, these three sentences could be translated as 'I had become a student' / 'I was as a student', 'I have become a student' / 'I am as a student', and 'I will have become a student' / 'I will be as a student'. Yet this is the way in which the English sentences 'I was a student' etc. are translated into Kannada while retaining the three different tenses.

In a similar way, one can use *āgi* + *iru* to create predicates together with Sanskrit adjectives. The two sentences

ಇದು ಕಷ್ಟ	<i>idu kaṣṭa</i>
ಇದು ಕಷ್ಟವಾಗಿದೆ	<i>idu kaṣṭavāgide</i>

are both correct and both can be translated as ‘this is difficult’. (The only difference is that because there is no indication of tense in the first sentence, that sentence suggests that ‘this’ is difficult not only now, but in general and always.)

In exactly the same way, using *bēku* + *āgi* + *iru*, one can express that something was required in the past or will be so in the future:

ಆ ಪುಸ್ತಕ ನನಗೆ ಬೇಕಾಗಿದೆ	<i>ā pustaka nanage bēkāgide</i>	I need that book
ಆ ಪುಸ್ತಕ ನನಗೆ ಬೇಕಾಗಿತ್ತು	<i>ā pustaka nanage bēkāgittu</i>	I needed that book
ಆ ಪುಸ್ತಕ ನನಗೆ ಬೇಕಾಗಿರುವುದು	<i>ā pustaka nanage bēkāgiruvudu</i>	I will need that book

Because the verb *āgu* is semantically dynamic (indicating change: ‘to become’), one can also say:

ಆ ಪುಸ್ತಕ ನನಗೆ ಬೇಕಾಗುತ್ತದೆ	<i>ā pustaka nanage bēkāguttade</i>	I will need that book
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It is useful to think of such a sentence as meaning ‘that book becomes a required thing for me’.

Exercise

Read and translate the following sentences:

೧. ಅಲ್ಲಿ ಹೋಗಬೇಡ.
೨. ನಾನು ಊಟ ಮಾಡಬೇಕು.
೩. ಈಗ ಅವರು ಬರಬೇಕು.
೪. ನಾವು ಸ್ವಲ್ಪ ಹಾಲು ಕುಡಿಯಬೇಕು.
೫. ಮಾಂಸ ತಿನ್ನುವುದು ನನಗೆ ಬೇಡ.
೬. ಇಲ್ಲಿ ಹೆಂಡ ಕುಡಿಯಕೂಡದು.
೭. ಹಾಗೆ ಹೇಳಬಾರದು.

೮. ಹೆಂಡ ಕುಡಿಯಲು ಗೋವಕ್ಕೆ ಹೋಗುತ್ತಾರೆ.
 ೯. ಮಾಂಸ ತಿನ್ನುವುದು ಆರೋಗ್ಯಕ್ಕೆ ಕೆಟ್ಟದು.
 ೧೦. ನಿಮ್ಮ ಕಥೆಯನ್ನು ಕೇಳುವುದಕ್ಕೆ ನನಗೆ ತುಂಬ ಆಸೆ ಇದೆ.
 ೧೧. ನಾನು ಜೋರಾಗಿ ಮಾತನಾಡುವುದಿಲ್ಲ.
 ೧೨. ಅವರು ಅಲ್ಲಿ ಬರುವುದಿಲ್ಲ.
 ೧೩. ಅವರು ಅಲ್ಲಿ ಬಂದಿಲ್ಲ.
 ೧೪. ನೀವು ಅಲ್ಲಿ ಬರಲಿಲ್ಲವಾ?
 ೧೫. ನನ್ನನ್ನು ಕ್ಷಮಿಸಿ.
 ೧೬. ನಾನು ಅದನ್ನು ನೋಡಲಿಲ್ಲ, ಆದರೆ ಅವರು ನೋಡಿದರು.
 ೧೭. ನನ್ನ ಮನೆಯವರು ಅಷ್ಟು ಒಳ್ಳೆಯ ಪುಸ್ತಕಗಳನ್ನು ಓದಿಲ್ಲ.
 ೧೮. ಇವರು ಮಿಲಿಟರಿ ಹೋಟಲಿಗೆ ಹೋಗಿ ಊಟ ಮಾಡಲಿಲ್ಲ.
 ೧೯. ಅವರ ಮನೆಯಲ್ಲಿ ಗೋಡೆಯ ಮೇಲೆ ಇರುವ ಚಿತ್ರ ತುಂಬ ಸುಂದರವಾಗಿದೆ.

Vocabulary

ಆರೋಗ್ಯ	<i>ārōgya</i>	health
ಆಸೆ	<i>āse</i>	desire, wish
ಗೋಡೆ	<i>gōḍe</i>	wall
ಗೋವ	<i>gōva</i>	Goa
ಜೋರು	<i>jōru</i>	force
ತಿನ್ನು	<i>tinnu</i>	eat
ಮಾಂಸ	<i>māṃsa</i>	meat
ಮಿಲಿಟರಿ	<i>militāri</i>	military
ಮಿಲಿಟರಿ	<i>militāri</i>	non-vegetarian
ಹೋಟಲು	<i>hōṭalu</i>	restaurant ¹²
ಸ್ವಲ್ಪ	<i>svalpa</i>	a bit
ಹೆಂಡ	<i>heṃḍa</i>	alcoholic beverage

ಹೋಟಲು *hōṭalu* restaurant

Notes

- ¹ Alternative but rare forms *irike* and *irvike* exist in the older language.
- ² Exactly as is the case with the 3rd person neuter singular future and the pronominalized relative participle: in northern Karnataka, the forms in *adu* are common; most Kannada speakers, however, prefer the forms in *udu*. See the footnote in lesson 11 concerning pronominalized relative participles.
- ³ Actually, the distinction between a verbal noun and a pronominalized relative participle is one that is made from the point of view of a European learner. For a Kannada speaker, they are one and the same, namely, a ‘thing that has to do with [verb x]’. This ‘thing’ can be the action expressed by the verb, or something to which the action applies.
- ⁴ Literally ‘I will leave [it]’.
- ⁵ One also hears and reads the shortened form *māḍiddu* (a form that is extremely common) and in the north, of course, *māḍidadu*.
- ⁶ Called ಭಾವಾರ್ಥನೃನ *bhāvārthanyūna*, Venkatachalastry 2007: 159.
- ⁷ This sounds bizarre, as we are dealing here with verb forms, and verbs are not normally considered to have case endings. The learner must bear in mind that the use of Indo-European grammatical terminology is often problematic in the description of Dravidian languages, and a linguistic phenomenon in Dravidian that is thus labelled with an Indo-European term may not always behave in ways which one would expect from similarly labelled Indo-European phenomena.
- ⁸ Translated literally like this, the answer appears a bit gruff and inconsiderate. This is, however, not necessarily the case; the intonation will determine the gruffness of the reply.
- ⁹ This text can often be seen on signs in public places.
- ¹⁰ For the sake of completeness: there is also another possible, but very uncommon method, namely: to use the verbal noun for the past + *illa*: ನಾನು ಬರೆದುದಿಲ್ಲ *nānu baredudilla* ‘I did not write’.
- ¹¹ See lesson 12.
- ¹² Note the semantic shift: although *hōṭalu* is an English loanword, it does not mean ‘hotel’.

