

Lesson 16

The quotative verb ಎನ್ನು *ennu* – expressions with ಗೊತ್ತು *gottu*

The quotative verb *ennu*

It often occurs that a speaker or author does not make statements of his own (**direct speech**), but reports the statements of others, such as in a sentence like ‘he says that he will come’. Here there is mention of a ‘he’, a third person, and it is reported that ‘he’ says that ‘he’ will come. This is an example of **indirect** or **reported speech**.

In reported speech, English, like the other modern Indo-European languages of Western Europe, first expresses what is done with the speech contents (to say, to ask, to think, to wonder, to shout, etc. etc.); this is followed by a marker that indicates that the reported speech begins there (French *que*, German *dass*, Dutch *dat*, English *that*);¹ finally, after the marker, the reported speech follows (*hij zegt, dat hij komt; er sagt, dass er kommt; il dit qu’il vienne; he says that he will come*). In these European languages, there is no marker to indicate when the reported speech is completed. In Kannada, the situation is the exact opposite: there is only a marker to indicate the **completion** of the reported speech, and not the beginning. (Here it may be useful to think that a Kannadiga says something like ‘I will come – thus he said’.)

The Dravidian structure is radically different, but it has its own inner coherence and logic: (1) the reported speech is stated first; (2) then comes a marker that indicates that the reported speech is completed; (3) finally there is a verbal expression that says what is done with the contents of the reported speech (whether it is thought / presumed / said / written / asked / etc.). The marker that indicates the end of the reported speech is a special verb form, namely, a form of the strong verb ಎನ್ನು *ennu*.²

This verb *ennu* is syntactically highly important, and it is semantically very interesting. Kannada dictionaries generally give ‘to say’ as its primary meaning, but the semantic field of the verb is much greater (see below). The most important forms of this verb are not the fully conjugated, finite forms, but the non-past relative participle and, especially, the gerund.

The main use of ಎಂದು *emdu*, the gerund of ಎನ್ನು *ennu*, can be thought of as a kind of audible quotation mark that closes a quote

from direct speech. But, as already indicated above, this gerund does not only mean 'having said': *eṃdu* indicates **the end of any contents of the mind** that are reported: a thought, a feeling, a fear, a wish, a hope – any of these can be stated and then concluded with *ಎಂದು eṃdu*. In colloquial speech, the alternative form *ಅಂತ aṃta* is common,³ and this is therefore often found in dialogue passages in modern fiction.

ನಾಳೆ ಬರುತ್ತೇನೆ ಎಂದು ಹೇಳಿದನು	<i>"nāḷe baruttēne"</i> <i>eṃdu hēḷidanu</i>	"I'll come tomorrow," he said
ಇದು ಚೆನ್ನಾಗಿದೆ ಎಂದು ಯೋಚಿಸಿದೆನು	<i>"idu cennāgide"</i> <i>eṃdu yōcisidenu</i>	"this is nice," I thought
ಅವರು ಬರುವುದಿಲ್ಲ ಎಂದು ಹೆದರಿದಳು	<i>avaru baruvudilla</i> <i>eṃdu hedaridaḷu</i>	she feared that he would not come

For the sake of clarity, the reported speech has been placed between quotation marks in two of the above examples. Syntactically there is no difference in Kannada between the equivalents of "I'll come tomorrow," he said" and "he said that he'll come tomorrow". Kannada has only this one construction: first the reported speech, then a form of *ennu*, then a statement of what is done with the reported speech.

The verb *ennu* can be thought to mean not only an audible saying, but also an **inner** saying (such as in 'he said to himself'). When this verb is used in a finite verb form (*ennuttēne* 'I say', etc.), *ennu* means 'to say'. The important non-finite form *eṃdu* 'having said' (the gerund) merely indicates the end of some sort of mental content, be this a thought, a feeling, an intuition, or whatever else that can appear to the mind. This is found in sentences such as the following:

ಅವರು ಬರುವುದಿಲ್ಲ ಎಂದು ಹೆದರಿದಳು	<i>avaru baruvudilla</i> <i>eṃdu hedaridaḷu</i>	she feared that he would not come
ಇದು ಚೆನ್ನಾಗಿದೆ ಎಂದು ಯೋಚಿಸಿದೆನು	<i>idu cennāgide eṃdu</i> <i>yōcisidenu</i>	I thought this is nice
ಇದು ಬಹಳ ಕಷ್ಟ ಎಂದು ಬರೆದರು	<i>idu baḥaḷa kaṣṭa</i> <i>eṃdu baredaru</i>	he wrote that this is very difficult

ಹಣ ಎಲ್ಲಿದೆ ಎಂದು ಕೇಳಿದರು	<i>haṇa ellide⁴ eṃdu kēḷidarū</i>	he asked where the money is
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In almost all such sentences, *eṃdu* can be translated by ‘that’.

Eṃdu and sandhi. In writing, it is extremely common to see *eṃdu* connected with the preceding word according to the regular rules of sandhi, either *lōpasam̐dhi* or *ādēśasam̐dhi*, depending on the preceding word:

ಅವರು ಬರುವುದಿಲ್ಲವೆಂದು ಹೆದರಿದಳು	<i>avarū baruvudillaveṃdu hedaridaḷu</i>	she feared that he would not come
ಇದು ಬಹಳ ಕಷ್ಟವೆಂದು ಬರೆದರು	<i>idu baḥaḷa kaṣṭaveṃdu baredarū</i>	he wrote that this is very difficult
ಹೋಗಬೇಕೆಂದು ಹೇಳಿದರು	<i>hōgabēkeṃdu hēḷidarū</i>	he said that [we / he / somebody] have / has to go

Originally, the thought content that precedes *eṃdu* was given **exactly as if it were direct speech**; however, apparently under the corrupting influence of English, the syntax of reported-speech sentences in some modern writings does not always follow this rule, and the reader must always beware of the context: *avanu baruttāne eṃdu hēḷidanu* and *nānu baruttēne eṃdu hēḷidanu* may, in contemporary language, in effect mean the same – the second sentence has the original Kannada syntax (“I will come,” he said), whereas the first one is an imitation of the English ‘he said that he will come’.⁵

Because *ennu* is a fully conjugatable verb, we can also create the relative participles ಎನ್ನುವ *ennuva* (non-past; there exists also the historically older but very often heard form ಎಂಬ *eṃba*) and ಎಂದ *eṃda* (past):

ಅವರು ಲಂಡನ್ ಎಂಬ ಊರಿಗೆ ಹೋದರು	<i>avarū Lamḍan eṃba ūriḡe hōdarū</i>	they went to a place named ‘London’
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The relative participle can, of course, be pronominalized, which leads to words such as ಎಂಬುದು *embudu* (and its equivalent ಎನ್ನುವುದು *ennuvudu*). This meaning of this interesting word can be described as ‘that which has to do with what has been reported just now’ or ‘that which is expressed in the preceding statement’. There is no easy translation for *embudu*, and a translator needs to find a free but adequate equivalent in the target language, such as in the following:

ಹುಡುಗಿಯರು ಹೆಚ್ಚು	<i>huḍugiyaru heccu</i>	I do not like the
ಓದಬಾರದು	<i>ōdabāradu embudu</i>	idea that girls
ಎಂಬುದು ನನಗೆ	<i>nanage iṣṭavalla</i>	should not read
ಇಷ್ಟವಲ್ಲ		much

Here the entire clause that precedes *embudu* (namely, *huḍugiyaru heccu ōdabāradu*) is a ‘thing’ (something that could be indicated by *adu*, ‘that’) that is the mental contents or notion, or a thing that can be said (a *emba-du*) that is not (*alla*) pleasing (*iṣṭa*) to me (*nanage*).

It is also possible to combine a relative participle of *ennu* with the postposition *mēle* ‘after’, creating the meaning ‘after [x] was said’:⁶

ಇದು ಚೆನ್ನಾಗಿಲ್ಲವೆಂದ	<i>idu cennāgillavem̄da</i>	after ⁷ having said
ಮೇಲೆ ನಾನು	<i>mēle nānu hōdenu</i>	that this is not nice,
ಹೋದೆನು		I went

***aṃte* ‘they say’ / ‘it is said’**

One special form of *ennu* that is found especially in colloquial use is ಅಂತೆ *aṃte*, which is a contraction of ಅನ್ನುತ್ತದೆ *annuttade*, which again is an alloform (alternative form) of ಎನ್ನುತ್ತದೆ *ennuttade* ‘it says’. It indicates a vague, generalized form of reported speech, and it is best translated into English as ‘it is said that’, ‘they say that’, ‘reportedly’, ‘supposedly’ etc. Often it is tagged on to the immediately preceding word and connected to it in writing according to the usual rules of sandhi.

ಅವನು ಮಾಡಲಿಲ್ಲ ಅಂತೆ	<i>avanu māḍalilla am̄te</i>	they say he didn't do it
ಮೈಸೂರು ಸುಂದರವಾದ ಊರಂತೆ	<i>maisūru suṇḍaravāda ūram̄te</i>	Mysore is reported to be a beautiful town

The reader must be careful not to mistake this word for the homonym ಅಂತೆ *am̄te* which means 'thus' or 'so' (an exact synonym of ಹಾಗೆ *hāge*). In practice this does not happen, because (a) the quotative *am̄te* is always the very last word in a sentence and the adverbial *am̄te* usually is not, (b) usually the adverbial *am̄te* is grammatically connected with the immediately preceding word, which is either a noun or pronoun in the genitive case or a relative participle.

Expressions with *gottu*

The word ಗೊತ್ತು *gottu* basically means 'knowledge',⁸ but in practice it is often better to think of it as meaning 'something that is known'. There is a Kannada verb for 'to know' (*ari*), but in everyday practice this is rather rarely used. It is far more common to speak of an object (inanimate or animate, non-human or human, singular or plural) as a 'gottu' (always singular) 'to' somebody. As with so many other expressions for mental processes, the logical subject is in the dative. Thus one does not say 'I know that', but 'that to me [is a] known [thing]': ಅದು ನನಗೆ ಗೊತ್ತು *adu nanage gottu*.

Occasionally one can also hear and read ಅದು ನನಗೆ ಗೊತ್ತಿದೆ *adu nanage gottide*, the ಇದೆ *ide* emphasizing the presentness of this knowledge (likewise, ಅದು ನನಗೆ ಗೊತ್ತಿತ್ತು *adu nanage gottittu* means 'I knew that'). However, when *gottu* is used together with the verb *āgu* (in other words: 'to become knowledgeable'), the meaning is 'to understand': ಅದು ನನಗೆ ಗೊತ್ತಾಗಿದೆ *adu nanage gottāgide* 'to me that has become knowledge' = 'I have understood that'.⁹

Exercise

Read and translate the following sentences:

೧. ಇವತ್ತು ಅವರು ಬರುವರೆಂದು ನಾನು ಕೇಳಿದ್ದೇನೆ.
೨. ಅದು ಬೇಡವೆಂದು ಹೇಳಿದರು.

೩. ನನಗೂ ನಿಮಗೂ ಅದು ಬೇಡವೆಂದು ಯೋಚಿಸಿದೆನು.
 ೪. ಇಲ್ಲಿ¹⁰ ಬರುವುದು ಸುಲಭವೋ ಕಷ್ಟವೋ ಎಂದು ಕೇಳಿದಿರಾ?
 ೫. ಅಲ್ಲ, ಬರುವುದು ಸಾಧ್ಯವೋ ಎಂದು ಕೇಳಿದೆ.
 ೬. ಆ ಕೆಲಸವನ್ನು ಹಾಗೆ ಮಾಡುವುದು ಕಷ್ಟವೆಂದು ಹೇಳಿದರು.
 ೭. ನೀವು ಓದಿದ ಪುಸ್ತಕ ತುಂಬ ಒಳ್ಳೆಯದೆಂದು ಕೇಳಿದ್ದೇನೆ.
 ೮. ಇದು ಬೇಕೋ ಬೇಡವೋ ಎಂದು ನನಗೆ ಗೊತ್ತಿಲ್ಲ.
 '೯. ಹೌದು, ನಾನು ಮಾಡುತ್ತೇನೆ' ಎಂದ ಮೇಲೆ ಅವನು ಏನೂ ಮಾಡಿಲ್ಲ.
 ೧೦. ಅವನು ಅದನ್ನು ಮಾಡಿಲ್ಲ ಎಂಬುದಕ್ಕೆ ಕಾರಣವಿಲ್ಲ.

Religions of Karnataka

ಲಕ್ಷ್ಮಿ



Picture of Lakshmi with a small altar in a private clinic, Mysore

ಲಕ್ಷ್ಮಿ ವಿಷ್ಣುವಿನ ಪತ್ನಿ. ಇವಳು ಸೌಭಾಗ್ಯ ಕೊಡುತ್ತಾಳೆ. ಆರೋಗ್ಯ ಮತ್ತು ಸಂಪತ್ತುಗಳ ದೇವಿ¹¹ ಇವಳು.

ವಿಶೇಷವಾಗಿ ವೈಷ್ಣವರು ಲಕ್ಷ್ಮಿಯನ್ನು ಪೂಜಿಸುತ್ತಾರೆ. ತುಂಬ ಭಕ್ತಿಯಿರುವ¹² ವೈಷ್ಣವರ ಮನೆಯ ಹಿತ್ತಲಿನಲ್ಲಿ ತುಳಸಿಕಟ್ಟೆ ಇದೆ: ಇದರಲ್ಲಿ ತುಳಸಿಯ ಗಿಡ ಬೆಳೆಯುತ್ತದೆ. ಬೆಳಿಗ್ಗೆ ಮನೆಯ ಒಡತಿ ಇದರ ಪ್ರದಕ್ಷಿಣೆ ಮಾಡುವಳು. ತುಳಸಿ

ಎಂದರೆ ಲಕ್ಷ್ಮಿಯ ಗಿಡ, ಪವಿತ್ರವಾದ ಗಿಡ. ಅದರ ಎಲೆಗಳಿಗೆ ವಿಶೇಷವಾದ ಶಕ್ತಿ ಇದೆ,¹³ ಔಷಧಿಯಾಗಿ ಬಳಸುತ್ತಾರೆ.¹⁴

ವೈಷ್ಣವರು ಮಾತ್ರ ಲಕ್ಷ್ಮಿಗೆ ಪೂಜೆ ಮಾಡುತ್ತಾರೆ ಎಂದಲ್ಲ.¹⁵ ಹಲವು ಅಂಗಡಿ-ಗಳಲ್ಲಿ ಅವಳ ಚಿತ್ರ ಗೋಡೆಯ ಮೇಲೆ ಕಾಣಿಸುತ್ತದೆ, ಅಂಗಡಿಯವರು ಲಕ್ಷ್ಮಿಯ ದಿನವಾದ ಶುಕ್ರವಾರದಲ್ಲಿ¹⁶ ಅವಳಿಗೆ ಚಿಕ್ಕ ಪೂಜೆ ಮಾಡುವರು.

Vocabulary

ಅಂಗಡಿಯವರು	<i>aṅgadiyavaru</i>	shopkeeper
ಇವತ್ತು	<i>ivattu</i>	today
ಎಂದರೆ	<i>eṃdare</i>	i.e., that is to say
ಎಲೆ	<i>ele</i>	leaf
ಒಡತಿ	<i>oḍati</i>	mistress, owner
ಔಷಧಿ	<i>auṣadhi</i>	medicine
ಕಟ್ಟೆ	<i>katte</i>	mount
ಕಾಣಿಸು	<i>kāṇisu</i>	to be seen
ಕಾರಣ	<i>kāraṇa</i>	cause, reason
ಗಿಡ	<i>giḍa</i>	plant
ಗೊತ್ತು	<i>gottu</i>	knowledge, known thing
ಗೋಡೆ	<i>gōḍe</i>	wall
ತುಳಸಿ	<i>tulaṣi</i>	Indian basil
ದೇವಿ	<i>dēvi</i>	goddess
ಪತ್ನಿ	<i>patni</i>	wife
ಪವಿತ್ರ	<i>pavitra</i>	pure, holy
ಪೂಜಿಸು	<i>pūjisu</i>	to worship
ಪ್ರದಕ್ಷಿಣೆ	<i>pradakṣiṇe</i>	circumambulation
ಬಹಳ	<i>bahaḷa</i>	much, many, very
ಬಳಸು	<i>baḷasu</i>	to use
ಬೆಳಿಗ್ಗೆ	<i>beḷigge</i>	in the morning

ಬೆಳೆ	<i>beḷe</i>	to grow
ಭಕ್ತಿ	<i>bhakti</i>	devotion
ಮತ್ತು	<i>mattu</i>	and
ಮಾತ್ರ	<i>mātra</i>	only
ವೈಷ್ಣವ	<i>vaiṣṇava</i>	(devotee) of Viṣṇu ¹⁷
ಶಕ್ತಿ	<i>śakti</i>	energy, power
ಶುಕ್ರವಾರ	<i>śukravāra</i>	energy, power
ಸಂಪತ್ತು	<i>saṃpattu</i>	wealth
ಸಾಧ್ಯ	<i>sādhya</i>	possible
ಸುಲಭ	<i>sulabha</i>	easy
ಸೌಭಾಗ್ಯ	<i>saubhāgya</i>	well-being
ಹಲವು	<i>halavu</i>	many
ಹಿತ್ತಲು	<i>hittalu</i>	back yard
ಹೆಚ್ಚು	<i>heccu</i>	much, a lot, very
ಹೆದರು	<i>hedaru</i>	to fear

Notes

¹ Especially in colloquial English, this marker can be omitted if this does not impair the clarity of the statement: 'he says he will come' is a correct sentence in English, whereas in most other modern European languages the marker (*que, dat, etc.*) cannot be omitted.

² We see an almost perfect parallel in the use of the particle *iti* in Sanskrit (which is yet another example of how 'Indo-European' / 'Indo-Aryan' in India, already from its earliest historical beginnings, was strongly influenced by Dravidian).

³ This is derived from the colloquial alternative form of the same verb, *annu*, namely, a contracted present participle: *annutta* > *aṃta*. In coastal Karnataka, one can also hear (and read) the variant *eṃta*.

⁴ *elli + ide* > *ellide*, with elision of the final *i* of *elli*. This occurs very commonly when *elli* is followed by a form of *iru* 'to be'. See *lōpasam̐dhi* in the appendix on sandhi.

⁵ Sediyaapu Krishna Bhatta mentioned this in an unfinished article that was first published in 1992 ("*Padabhēdagalu*", Bhatta 2002: 226-232): he notes

that English has *pratyakṣakathana* (direct speech) and *parōkṣakathana* (indirect speech), whereas *namma dēśada bhāṣeḡaḡalli ī eraḡu rītiya kathanakramaḡalilade kēvala pratyakṣakathanavu mātra ide* “in the languages of our country these two types of speech do not exist, only direct speech exists”. Nevertheless, *iṅgliṣ bhāṣāniyamagaḡannē kannaḡakkū anvayisi nānā vākyarūpaḡalannu kannaḡada sa-hajaniyamagaḡige viruddhavāḡiyū nirmisuvudannu kāṅuttēve* “we see that various sentence forms are constructed by applying the rules of the English language also to Kannada, although this violates the natural rules of Kannada”.

⁶ Of course other such combinations of relative participles of *ennu* with post-positions are possible, e.g., *ennuva muṅce* ‘before saying’.

⁷ Although the primary meaning of *mēle* is a spacial one (‘on’), it can also have a temporal meaning (‘after’). Cf. the old-fashionedly English ‘upon having said. . .’ or the German *darauf*, which can mean both ‘on that’ or ‘after that’.

⁸ It is derived from ಗುರುತು *gurutu* ‘sign, mark’.

⁹ The expression ಗೊತ್ತಾಯಿತಾ? *gottāyitā?* (ಗೊತ್ತು + ಆಯಿತು ‘did knowledge arise?’, ‘has knowledge occurred?’) is often heard in somewhat more quarrelsome language and carries a similar message as the English ‘did you get it?’, the Italo-American *capisce?*, the German *hast du es kapiert?*, etc.

¹⁰ Very careful speakers and authors will say ಇಲ್ಲಿಗೆ ಬರುವುದು *illige baruvudu*, which would correspond to the more highly literary English ‘coming hither’ (German: *hierher kommen*). Ordinarily, just as in English, a Kannadiga will say *illi baruvudu* ‘coming here’.

¹¹ Here *ārōgya* and *saṅpattu* are to be read together, as a pair: ‘health and prosperity’, and Lakṣmi is the goddess of both.

¹² *bhakti + y + iruva*, ‘devotion-being’, i.e., ‘in [whom] there is devotion’ = ‘devoted, pious’. Verbal expressions corresponding to the English ‘to have’, ‘to possess’ etc. will be discussed in a later lesson.

¹³ ‘to the leaves. . . is’ = ‘the leaves have’.

¹⁴ *baḡasuttāre* ‘they use’ can be used impersonally, just as in English (‘people use’, ‘it is used’).

¹⁵ *eṅdalla = eṅdu alla*, ‘it is not so that’, or ‘this is not to say that’.

¹⁶ *śukravāradalli* ‘on Friday[s]’. *Lakṣmiya dina-v-āda śukravāra* ‘Lakṣmi’s day having-become Friday-in’ = ‘on Friday[s], the day of Lakṣmi’. Indian astrology assigns the days of the week not only to heavenly bodies, but also to various deities: Monday is the day of Śiva, etc.

¹⁷ *vaiṣṇava* is actually the Sanskrit adjective that is derived from the name Viṣṇu, hence it more generally means ‘related to Viṣṇu’, ‘Viṣṇuite’. Cf. *śaiva* ‘related to [god] Śiva’ and *jaina* ‘related to the Jinās’ (the *jina*-s or ‘victorious ones’ are the most holy persons in Jainism, who have overcome all their karma).

