

Lesson 19



Wood carving work being carried out at the Jaina maṭha at Humcha

ella 'all' – the 'aloof' personal pronouns ātanu / ītanu and āke / ike – the reflexive pronoun tānu / tāvu – auxiliary verbs – other defective verbs and idiomatic usages – possibility

ella 'all'

The word ಎಲ್ಲ *ella* is peculiar in that it can be used either as an attribute or substantively:

ಎಲ್ಲ ಹಣ್ಣುಗಳು	<i>ella haṇṇugaḷu</i>	all the fruits
ಹಣ್ಣುಗಳೆಲ್ಲವು	<i>haṇṇugaḷellavu</i>	(the same)

As an attribute, the word is ಎಲ್ಲ *ella* (or, alternatively, ಎಲ್ಲಾ *ellā*). Substantively, in the sense of 'all things', it is a neuter and has the form ಎಲ್ಲ *ella* or ಎಲ್ಲವು *ellavu* or ಎಲ್ಲವೂ *ellavū* in the nominative case, which suggests that it would be declined like the pronoun ಅವು *avu*; however, in the oblique cases it is declined like *adu* (see the table below). In the sense of 'all persons', it is epicene and has the form ಎಲ್ಲರು *ellaru* in the nominative, like the pronoun ಅವರು *avaru*.

Because 'all' indicates quantity, like a numeral, one often sees *maṇḍi* or *jana* (both *maṇḍi* and *jana* mean 'person')¹ after it before the noun to which it refers; however, it is not deemed necessary:

ಎಲ್ಲ [ಮಂದಿ] ವಿದ್ಯಾರ್ಥಿಗಳು	<i>ella [maṁdi] vidhy- ārthigaḷu</i>	all the students
ವಿದ್ಯಾರ್ಥಿಗಳೆಲ್ಲರು	<i>vidyārthigaḷellaru</i>	(the same)

As these examples show, the substantively used *ella* meaning 'all things' or 'everything' is ಎಲ್ಲವು *ellavu*, 'all persons' is ಎಲ್ಲರು *ellaru*. They are declined as follows:

ಎಲ್ಲ(ವು)	<i>ella(vu)</i>	everything	(nominative)
ಎಲ್ಲ(ವನ್ನು)	<i>ella(vannu)</i>	everything	(accusative)
ಎಲ್ಲದರಿಂದ	<i>elladarimda</i>	from	(ablative)
		everything	
ಎಲ್ಲದಕ್ಕೆ	<i>elladakke</i>	to everything	(dative)
ಎಲ್ಲದರ	<i>elladara</i>	of everything	(genitive)
ಎಲ್ಲದರಲ್ಲಿ	<i>elladaralli</i>	in everything	(locative)

The form *ellaru* / *ellarū* for persons is quite regular:

ಎಲ್ಲರು / ಎಲ್ಲರೂ	<i>ellaru / ellarū</i>	(nominative)
ಎಲ್ಲರನ್ನು / ಎಲ್ಲರನ್ನೂ	<i>ellarannu / ellarannū</i>	(accusative)
ಎಲ್ಲರಿಂದ / ಎಲ್ಲರಿಂದಲೂ	<i>ellarimda / ellarimdalū</i>	(ablative)
ಎಲ್ಲರಿಗೆ / ಎಲ್ಲರಿಗೂ	<i>ellarige / ellarigū</i>	(dative)
ಎಲ್ಲರ	<i>ellara</i>	(genitive)
ಎಲ್ಲರಲ್ಲಿ / ಎಲ್ಲರಲ್ಲೂ	<i>ellaralli / ellarallū</i>	(locative)

It should be noted that the forms of *ella* with the inclusive suffix *ū* are quite usual. Strictly speaking, this is superfluous, since 'all' semantically already includes everything. This *ū* should be considered nothing more than an emphasizing of the all-inclusive character of *ella*.

When *ella* follows the word to which it refers (as in *vidyārthigaḷellarū*), any case endings are added to the form of *ella*:

ವಿದ್ಯಾರ್ಥಿಗಳೆಲ್ಲರನ್ನೂ ನೋಡಿದೆನು	vidyārthigaḷellarannū nōḍidenu	I saw all the students
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or *ella* is added after the case ending:

ಅವನು ಹಣ್ಣುಗಳನ್ನೆಲ್ಲ ತಿಂದ	avanu haṇṇugaḷannella tiṇḍa	he ate all the fruits
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but one can also let *ella* precede the word to which it refers:

ಅವನು ಎಲ್ಲ ಹಣ್ಣುಗಳನ್ನು ತಿಂದ	avanu ella haṇṇugaḷannu tiṇḍa	he ate all the fruits
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Very similar to the use of *ella* is the use of two other non-numeral quantifiers: ಕೆಲ *kela* ‘some’ and ಹಲ *hala* ‘many’. Here too, one comes across different usages. The use of *kela* and *hala* in their uninflected forms appears a bit old-fashioned, and is found in an occasional fixed expression such as ಕೆಲಕಾಲ *kelakāla* ‘some time’. ಕೆಲವರು *kelavaru* ‘some [persons]’ and ಹಲವರು *halavaru* ‘many [persons]’ are common, and they are declined exactly like *avaru*. However, when used attributively, one very commonly finds the expressions ಕೆಲವು ಮಂದಿ *kelavu maṇḍi* and ಹಲವು ಮಂದಿ *halavu maṇḍi*, as for instance ಕೆಲವು ಮಂದಿ ವಿದ್ಯಾರ್ಥಿಗಳು *kelavu maṇḍi vidyārthigaḷu* ‘a few / some students’, ಹಲವು ಮಂದಿ ವೀಕ್ಷಕರು *halavu maṇḍi vīkṣakaru* ‘many viewers’. Case endings are added to the noun: ಕೆಲವು ಮಂದಿ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ನೋಡಿದ್ದೇನೆ *kelavu maṇḍi vidyārthigaḷannu nōḍiddēne* ‘I have seen a few students’.

The ‘aloof’ personal pronouns *ātānu* / *ītanu* and *āke* / *īke*

Already in lesson 1 it was discussed that for ‘he’ and ‘she’ one can use either the singular ಅವನು *avanu* / ಇವನು *ivanu* (‘he’, distant and proximate) and ಅವಳು *avalu* / ಇವಳು *ivalu* (‘she’, distant and proximate), or ಅವರು / ಇವರು (the epicene plural, distant and proximate) when one wishes to show respect.

There is also another option, which is less commonly used but is commonly known: ಆತನು *ātānu* / ಈತನು *ītanu* (‘he’, distant and proximate) and ಆಕೆ *āke* / ಈಕೆ *īke* (‘she’, distant and proximate). These masculine pronouns are also used in their short forms ಆತ *āta* and ಈತ

īta and are declined just like a masculine noun ending in *-a*. ಆಕೆ *āke* and ಈಕೆ *īke* are declined like feminine nouns ending in *-e*.

These pronouns are used when a speaker or writer does not know whether respect should be expressed or not, or prefers to express aloofness rather than to express respect, disrespect or familiarity. (In practice, this ostensibly detached avoiding of showing one's attitude towards the person about whom one speaks or writes often suggests a deep disrespect or disgust on the part of the speaker or writer with regard to that person.² This is especially clear in conversation, when somebody is spoken about with a slow and very emphatic *āta* or *āke*.) The verb is usually in the third person singular (correspondingly masculine or feminine), but sometimes one finds the verb in the third person plural.

The reflexive pronoun *tānu* / *tāvu*

Apart from the pronouns for the first, second and third person singular and plural, Kannada has a reflexive pronoun, like other Dravidian languages. Its use resembles that of the English words that end in 'self' (himself, herself, itself, themselves), German *selbst*, and Dutch *zelf*, the difference being that Kannada ತಾನು *tānu* (and its plural form ತಾವು *tāvu*) is fully declined, following the pattern of *nānu* and *nāvu*. Its use is not so very frequent, but it is a part of the standard Kannada vocabulary. ತಾನು *tānu* is used for all genders in the singular. The genitive ತನ್ನ *tanna* (singular) / ತಮ್ಮ *tamma* (plural) can be translated as 'his / her / its own' (singular) / 'their own' (plural).

ತಾನು ಶ್ರೇಷ್ಠನೆಂದು ತಿಳಿದುಕೊಂಡಿದ್ದಾನೆ	<i>tānu śrēṣṭhanemdu</i> <i>tiḷidukomḍiddāne</i>	he thinks that he [himself] is the best
ಅವಳು ತನ್ನ ಪುಸ್ತಕವನ್ನು ಮರೆತಿದ್ದಾಳೆ	<i>avaḷu tanna</i> <i>pustakavannu</i> <i>maretidḍāḷe</i>	she has forgotten her [own] book

ತಾನೇ *tānē*, with the emphatic suffix *-ē*, is often used for a still greater emphasis than a plain *-ē*:

ಅವನು ತಾನೇ ಈ ಕೆಲಸ ಮಾಡಿದ	<i>avanu tānē ī kelasa māḍida</i>	he did this work himself
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ತಾನೇ *tānē* is also often heard as a general emphasizing particle:³

ಅವನು ಈಗ ತಾನೇ ಬಂದ	<i>avanu īga tānē baṇḍa</i>	he came just now
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The plural ತಾವು *tāvu* is sometimes, usually under ceremonious or solemn circumstances, used as a highly polite pronoun for the second person, still more courteous than ನೀವು *nīvu*. It is used when speaking with high-ranking religious dignitaries, in formal speech with members of the high nobility, etc., and can be compared with English usages such as ‘your eminence’ and ‘your highness’.

ತಮಗೆ ಏನು ಬೇಕು, ಸ್ವಾಮಿ ?	<i>tamage ēnu bēku, svāmi?</i>	what does your eminence wish, lord?
ತಾವು ಹೇಳಿದರೆ ಸಾಕು	<i>tāvu hēḷidare sāku</i>	it is enough if your highness says so

Auxiliary verbs

The use of auxiliary verbs is known in many languages. Some of these verbs have a modal function, i.e., their use indicates that an action or process is not actual, but possible, intended, etc. (cf. ‘can’ in English *I can do that*; ‘dürfen’ in German *wir dürfen dorthin gehen*, etc.). Auxiliary verbs are also used in many languages to indicate tense (cf. the auxiliary ‘will’ in English *I will go*, where Kannada has the simple conjugated form *hōguvenu*) or mood (cf. the auxiliary ‘may’ in English *I may come*, where Kannada has the simple conjugated form *baṇḍēnu*).

Kannada has a number of verbs that can be used as auxiliary verbs in combination with non-finite forms of other verbs (usually the gerund or the present participle), with a variety of typical meanings.

The reflexive kollu

Perhaps the most frequently used auxiliary verb is ಕೊಳ್ಳು *kollu*. In modern Kannada, this verb means ‘to buy, purchase’, which is a historically

relatively late narrowing down of the original meaning (from ‘to take’ to ‘to take in return for payment’).⁴ In combination with a preceding gerund of another verb, *koḷḷu* acquires a reflexive meaning, somewhat like the medial mood in ancient Greek or the *ātmanēpada* in Sanskrit: the agent ‘takes’, so to say, the result of the action that is expressed in the preceding gerund. Usually this combination is written together, but occasionally one also sees a space between the gerund and the auxiliary *koḷḷu*.

ನಾನು ಇದನ್ನು ಬರೆದುಕೊಳ್ಳುತ್ತೇನೆ	<i>nānu idannu baredukoḷḷuttēne</i>	I write this [for my own use, lit. ‘having written, I take’]
ಬರೆದುಕೊಳ್ಳಿ	<i>baredukoḷḷi</i>	please note down [‘having written, please take’, i.e., write this down so that you need not remember]

A number of idiomatically fixed expressions contain the auxiliary *koḷḷu*, which in English translation are often best left untranslated, or translated by means of entirely different verbs than the original Kannada suggests:

ಇದನ್ನು ತಿಳಿದುಕೊಂಡಿ- ದ್ದೀಯಾ?	<i>idannu tīḷidukoṃḍiddiyā?</i>	did you understand this? [‘having understood this, did you take?’]
ಅದನ್ನು ತೆಗೆದುಕೊಂಡಿದ್ದೇನೆ	<i>adannu tegedukoṃḍiddēne</i>	I have taken that
ಅದನ್ನು ತೆಗೆದುಕೊಂಡು ಬಂದಿದ್ದೇನೆ	<i>adannu tegedukoṃḍu baṃḍiddēne</i>	I have brought that
ಅದನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋದನು	<i>adannu tegedukoṃḍu hōdanu</i>	he took it away

ಅವರನ್ನು	<i>avarannu</i>	did you invite them?
ಕರೆದುಕೊಂಡಿದ್ದೀರಾ ?	<i>karedukomḍiddirā?</i>	['having called them, did you take?']

The verb ತೆಗೆ *tege* by itself already means 'to take', but in contemporary usage has acquired the meaning 'to take out, remove'; 'to take' in the sense of 'to take possession of, to appropriate' is nowadays usually expressed by means of the combined *tegedukoḷlu*. The combination ತೆಗೆದುಕೊಂಡು ಬರು *tegedukomḍu baru* (literally, 'to come, after having taken') is the equivalent of English 'to bring', and in modern usage seems to have replaced the simple ತರು *taru*. Similarly, ತೆಗೆದುಕೊಂಡು ಹೋಗು *tegedukomḍu hōgu* (literally, 'to go, after having taken') is the equivalent of English 'to take [away]'.

ಕರೆ *kare* means 'to call', but ಕರೆದುಕೊಳ್ಳು *karedukoḷlu* does not mean 'to take, after having called' but 'to invite' or 'to call over'.⁵

It is extremely important to note that *tegedukomḍu hōgu* for 'to take' and *tegedukomḍu baru* for 'to bring' can only be used when the object is **not human**; in the case of **human** objects that are brought (e.g., 'I brought my friend') one **must** use ಕರೆದುಕೊಂಡು ಬರು *karedukomḍu baru* (ನನ್ನ ಸ್ನೇಹಿತರನ್ನು ಕರೆದುಕೊಂಡು ಬಂದೆನು *nanna snēhitarannu karedukomḍu bamdenu*). Similarly, 'to take a person (somewhere)' must be expressed by ಕರೆದುಕೊಂಡು ಹೋಗು *karedukomḍu hōgu*.

ತಿಳಿ *tīli* by itself originally meant 'to understand' but nowadays is almost always constructed together with the auxiliary *koḷlu* as ತಿಳಿದುಕೊಳ್ಳು *tīlidukoḷlu*, which may seem a bit superfluous. The reason may be that in recent usage, *tīli* is more commonly constructed in an indirect manner (e.g., ಅದು ನನಗೆ ತಿಳಿಯುತ್ತದೆ *adu nanage tīliyuttade* for 'I understand that', instead of ನಾನು ಅದನ್ನು ತಿಳಿಯುತ್ತೇನೆ *nānu adannu tīliyuttēne*): the use of the auxiliary *koḷlu* provides immediate syntactical clarity.

Shortened gerunds with *komḍu*

The combinations ತೆಗೆದುಕೊಂಡು *tegedukomḍu*, ತಿಳಿದುಕೊಂಡು *tīlidukomḍu*, ಬರೆದುಕೊಂಡು *baredukomḍu*, ಕರೆದುಕೊಂಡು *karedukomḍu* and also ಮಲಗಿಕೊಂಡು *malagikomḍu* (from ಮಲಗು *malagu* 'to lie down, to go to sleep') are so extremely common that shortened forms are heard in the spoken language: ತಗೊಂಡು *tagomḍu*, ತಿಳಕೊಂಡು *tīlakomḍu* (and also ತಿಳಗೊಂಡು *tīlagomḍu*) ಬರಕೊಂಡು *barakomḍu*, ಕರಕೊಂಡು *karakomḍu*

and ಮಲಕೊಂಡು *malakoṃḍu*. These common contractions are also found increasingly in writing (also in kinds of writing other than fiction and biography, where the authors try to represent spoken language).

ತಗೊಂಡು ಬಾ	<i>tagoṃḍu bā</i>	bring (it)
ಇವರನ್ನು ಕರಕೊಂಡು ಬಂದಿದ್ದೇನೆ	<i>ivarannu karakoṃḍu bamdiddeṇe</i>	I have brought them along

The singular second person imperative of *koḷḷu*, when used as an auxiliary verb, often becomes shortened to a mere ಕೊ *ko*, which colloquially in combinations can blend with the preceding word:

ತಗೊ!	<i>tago!</i> ⁶	take [it]!
ಸ್ವಲ್ಪ ಮಲಕೊ!	<i>svalpa malako!</i> ⁷	sleep for a while!

The contributive koḍu

Just as *koḷḷu* indicates that an action is undertaken for the own benefit of the agent, ಕೊಡು *koḍu* 'to give', when used as an auxiliary, means that the action is undertaken for the benefit of a person other than the agent. Just as in the case of *koḷḷu*, there is usually no space in writing or printing between *koḍu* and the preceding gerund.

ನಾನು ಇದನ್ನು ಬರೆದುಕೊಡುತ್ತೇನೆ	<i>nānu idannu baredukoḍuttēne</i>	I write this [for somebody else's use, lit. 'having written, I give']
ಬರೆದುಕೊಡಿ	<i>baredukoḍi</i>	please write it down for me ['having written, please give']

One noteworthy idiomatic combination is ಹೇಳಿಕೊಡು *hēlikoḍu* 'to teach' ('having said, to give').

The perfective biḍu

The combination of a gerund with ಬಿಡು *biḍu* 'to let, to leave' indicates that the action in the verb of the gerund has been, or will be, completed. The underlying idea is that after performing the action in the first verb (in the gerund), the agent parts with the object:

ಆ ಪುಸ್ತಕವನ್ನು ಓದಿಬಿಟ್ಟೆನು	<i>ā pustakavannu ōdibiṭṭenu</i>	I finished reading that book
ಆ ಕೆಲಸ ಮಾಡಿಬಿಡು!	<i>ā kelasa māḍibiḍu!</i>	get that work done!
ಅದನ್ನು ಬರೆದುಬಿಡುತ್ತಾರೆ	<i>adannu baredubiḍuttāre</i>	they will finish writing that
ಮರೆತುಬಿಡಿ!	<i>mare tubiḍi!</i>	please forget it!

The combination ಬಿಟ್ಟುಬಿಡು *biṭṭubiḍu* ‘to leave after having left’ looks odd, but means a definite relinquishing of something:

ಅದನ್ನು ಬಿಟ್ಟುಬಿಡಿ!	<i>adannu biṭṭubiḍi!</i>	please get rid of that!
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Special attention should be given to the idiomatic combination *hōgibiḍu*: an expression such as ಹೋದ ವಾರ ಅವರ ಅಜ್ಜ ಹೋಗಿಬಿಟ್ಟರು *hōda vāra avara ajja hōgibiṭṭaru* does not simply mean ‘last week his grandfather went away’, but ‘last week his grandfather passed away’. Death is the most definite form of going away.⁸

The permissive biḍu

When ಬಿಡು *biḍu* follows the infinitive (ending in *alu*)⁹ of a verb, it means ‘to permit, allow’. As in the previously mentioned use of *biḍu* as an auxiliary, here too the underlying idea is that the agent parts with the object; however, the action in the non-finite verb form has not yet taken place (which is what a gerund would express) but is still to take place in the future (therefore the infinitive):

ತಂದೆ ಮಗನನ್ನು ಓದಲು ಬಿಡುತ್ತಾರೆ	<i>taṁde maganannu ōdalu biḍuttāre</i>	the father allows his son to read
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The alternative biḍu

Again a different use of ಬಿಡು *biḍu* is found in sentences where the optional possibility of an action is expressed:

ಹಾಗೆ ಮಾಡಬಹುದು, ಬಿಡಬಹುದು	<i>hāge māḍabahudu, biḍabahudu</i>	one can do that, or not
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One can think of such expressions as ‘you can do that, or leave it’.

The irretrievable *hōgu*

ಹೋಗು *hōgu* literally means ‘to go’, but in many expressions carries with it the connotation ‘to be lost, be irretrievable’. We find this, for instance, in temporal expressions such as ಹೋದ ವಾರ *hōda vāra* ‘last week’ (i.e., the week that has gone by), ಹೋದ ವರ್ಷ *hōda varṣa* ‘last year’, ಹೋದ ಸಲ *hōda sala* ‘last time’, ‘on the previous occasion’, etc. In all such expressions of time, ಹೋದ *hōda* means exactly the same as ಕಳೆದ *kaḷeda* (from ಕಳೆ *kaḷe* ‘to pass, be spent’, but also transitively: ‘to spend [time]’): ಕಳೆದ ವಾರ *kaḷeda vāra* ‘last week’, etc. Related to this is the simple idiomatic expression ಹೋಯಿತು! *hōyitu!* ‘it’s over’, ‘it’s finished’, ‘it’s gone’, ‘you can forget all about that’. (The combination *hōgibiḍu* for ‘to pass away, die’ has already been mentioned above.)

This same suggestion of irretrievability and loss is found in combinations with gerunds. When *hōgu* is thus used as an auxiliary verb, there optionally may or may not be a space left in writing between the form of *hōgu* and the preceding gerund.

ಅದು ಕಳೆದು ಹೋಯಿತು	<i>adu kaḷedu hōyitu</i>	that was lost
ಅವನು ಓಡಿ ಹೋದ	<i>avanu oḍi hōda</i>	he ran away (i.e., he ran in such a manner that he disappeared)
ಆ ಕಿಟಕಿ ಒಡೆದು ಹೋಗಿದೆ	<i>ā kiṭaki oḍedu hōgide</i>	that window is thoroughly broken

Two examples from linguistic literature in Kannada:

ಸಂಧಿಗೆ ವಿಷಯವಾಗುವ ಸಂದರ್ಭಗಳಲ್ಲಿ ಸ್ವರದ ಮುಂದೆ ಸ್ವರ ಬಂದರೆ ಪೂರ್ವಸ್ವರ ಬಿಟ್ಟುಹೋಗುತ್ತದೆ. *saṁdhige viṣayavāguva saṁdarbhagaḷalli svarada muṁde svara baṁdare pūrvasvara biṭṭuhōguttade*. When in cases where sandhi applies a vowel appears [‘comes’] before a vowel, the preceding vowel disappears [‘leaves thoroughly’].¹⁰

ಈ ಪುಸ್ತಕದ ಮೊದಲನೆಯ ಮುದ್ರಣದ ಪ್ರತಿಗಳೆಲ್ಲ ಒಂದೇ ವರ್ಷದಲ್ಲಿ ತೀರಿಹೋದುವು. *Ī pustakada modalaneya mudraṇada pratigaḷella oṃḍē varṣadalli tīrihōduvu*. All the copies of the first printing of this book were sold out ['having ended, were gone'] in just one year.¹¹

***koḷḷu* and *paḍu* together with nouns as verbal components**

The verbs ಕೊಳ್ಳು *koḷḷu* 'to take, assume' and ಪಡು *paḍu* 'to undergo, suffer, experience' are often used together with nouns to create compound expressions where in English the verb 'to be' or a simple verb would be used.

In such constructions, the initial unvoiced *k* of the verb *koḷḷu* usually becomes a voiced *g*.¹²

ಸಂಕೋಚಪಡಬೇಡ	<i>saṃkōcapaḍabēḍa</i>	don't be shy ['do not suffer shyness']
ಇದು ಚೆನ್ನಾಗಿ	<i>idu cennāgi</i>	this develops nicely
ವಿಕಾಸಗೊಳ್ಳುತ್ತದೆ	<i>vikāsaḡoḷḷuttade</i>	['this nicely takes development']

From a modern text on Kannada grammar: ಹಣದ + ಆಸೆ, ಅಲ್ಲಿ + ಒಂದು, ಬೇರೆ + ಒಬ್ಬ ಇವು ಸಂಧಿಯಾಗಿ ಕ್ರಮವಾಗಿ ಹಣದಾಸೆ, ಅಲ್ಲೊಂದು, ಬೇರೊಬ್ಬ ಎಂದು ಆಗುವಾಗ ಪೂರ್ವಪದಾಂತ್ಯ ಸ್ವರಗಳಾದ ಉ, ಅ, ಇ, ಎ ಲೋಪಗೊಂಡಿವೆ. *haṇada + āse, alli + oṃḍu, bēre + obba ivu saṃdhiyāgi kramavāgi haṇadāse, allomḍu, bērobba eṃḍu āḡuvāḡa pūrvapa-dāṃtya svaragaḷāda u, a, i, e lōpagomḍive*. "When *haṇada + āse, alli + oṃḍu*, and *bēre + obba* become *haṇadāse, allomḍu*, and *bērobba* through sandhi, the vowels *u, a, i, e* at the end of the preceding words¹³ have been elided ['have taken elision']."¹⁴

Also the derived causative forms of *koḷḷu* and *paḍu* (*koḷisu*, which becomes *ḡoḷisu*, just as *koḷḷu* becomes *ḡoḷḷu*, and *paḍisu*) are used:

ಅವನು ಎಲ್ಲರನ್ನು	<i>avanu ellarannu</i>	he embarrasses
ಸಂಕೋಚಪಡಿಸುತ್ತಾನೆ	<i>saṃkōcapaḍisuttāne</i>	everybody ['causes all to suffer shyness']

Other defective verbs and idiomatic usages

There are a few more defective verbs that are found mainly in literary use, though they may also appear in refined conversation.

ballu

The verb ಬಲ್ಲು *ballu* 'to know, be able'¹⁵ is peculiar in that it is used only in the present tense and that its conjugated forms look just like the negative mood:

ಅವನನ್ನು ಚೆನ್ನಾಗಿ ಬಲ್ಲೆ (ಬಲ್ಲೆನು)	<i>avanannu cennāgi balle (ballenu)</i>	I know him well
ಭಾಷೆಯ ಬಗೆಗೆ ನೀವೇನು ಬಲ್ಲಿರಿ ?	<i>bhāṣeya bagege nīvēnu balliri?</i>	what do you know about language? ¹⁶
ಅದನ್ನು ಮಾಡಬಲ್ಲೆ	<i>adannu māḍaballe</i>	I can do that

The relative participle is ಬಲ್ಲ *balla*:

ಅದನ್ನು ಮಾಡಬಲ್ಲ ಜನರು ಇಲ್ಲಿ ಬರುವುದಿಲ್ಲ	<i>adannu māḍaballa janaru illi baruvudilla</i>	people who know how to do it will not come here
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haudu

We have already seen the word ಹೌದು *haudu* used in the meaning 'yes'. Historically, it is a contraction: ಆಗುವುದು > ಅಹುದು > ಹೌದು. A remainder of the original meaning (*āgu*) is found in the following curious idiomatic construction:

ಅವನು ನನ್ನ ಸ್ನೇಹಿತನೂ ಹೌದು	<i>avanu nanna snēhitanū haudu</i>	he is also my friend
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In this context there has already been mention of the person 'ಅವನು', who, in addition to whatever else has already been said about him, is also 'my friend'.

āgali

ಆಗಲಿ *āgali* ‘let it be (so)’ is an imperative third person singular of *āgu* ‘to be, become’. It can be used to express agreement or permission (like the English expressions ‘okay’ or ‘all right’):

ನಾಳೆ ಆ ಪತ್ರಿಕೆಗಳನ್ನು	<i>nāle ā patrikegalannu</i>	shall I bring those magazines
ತರಲಾ? ಆಗಲಿ,	<i>taralā? āgali, tanni</i>	tomorrow? okay,
ತನ್ನಿ		please bring them

It is often used in the meaning ‘or’, when the speaker is indifferent to whether one situation or another arises:

ಗುರುವಾರವಾಗಲಿ	<i>gurvāravāgali</i>	please come on
ಶುಕ್ರವಾರವಾಗಲಿ	<i>śukravāravāgali</i>	Thursday or Friday
ಬನ್ನಿ	<i>banni</i>	

Such utterances should be understood as ‘let it be Thursday, let it be Friday (it does not matter which one of these days it is), please come’.

āyitu

ಆಯಿತು *āyitu* literally means ‘it became’ or ‘it happened / occurred’. There are, however, two idiomatic, related uses of the word. One such use means ‘it is over / done / finished’. (‘ಆ ಕೆಲಸವನ್ನು ಮಾಡಿದ್ದೀರಾ? *ā kelasavannu māḍiddirā?*’ ‘ಆಯಿತು. *āyitu.*’ ‘Did you do that work?’ ‘Yes, it’s done.’)

Another common use of ಆಯಿತು *āyitu* is as the equivalent of the colloquial English ‘okay / all right’ as an expression of agreement or approval: here it should be understood as meaning ‘[think of the matter as if] it has [already] occurred’. (‘ನೀವು ಇದನ್ನು ನನಗೋಸ್ಕರ ಮಾಡಬೇಕು *nīvu idannu nanagōskara māḍabēku.*’ ‘I want you to do this for me.’ ‘ಆಯಿತು *āyitu.*’ ‘All right.’)

sigu / sikku

Another verb that demands a good deal of re-thinking for the Western learner is the highly frequently used ಸಿಗು *sigu* ‘to be obtained, got / to be met’. It is a strong verb (past stem ಸಿಕ್ಕು *sikku*-, gerund *sikku*).

The difficulty for the foreign learner is that (as is the case with most verbs that denote inner, psychic processes) the conscious subject that obtains something or meets someone is not the grammatical agent of the sentence, but an indirect object, and that which is obtained, or the person who is met, is the grammatical subject. In Kannada one does not say 'I got it' or 'I met him', but something like 'it was got to me' and 'he was met to me':¹⁷

ಅದು ನನಗೆ ಸಿಕ್ಕಿತು	<i>adu nanage sikkitu</i>	I got it
ಅದು ನನಗೆ ಸಿಕ್ಕಿದೆ	<i>adu nanage sikkide</i>	I have got it
ಅವನು ನನಗೆ ಸಿಕ್ಕ	<i>avanu nanage sikka</i>	I met him

The relative participles are ಸಿಗುವ *siguva* and ಸಿಕ್ಕ ಸಿಕ್ಕಾ: ನನಗೆ ಸಿಗುವ ಹಣ *nanage siguva haṇa* 'the money which I will get', ನನಗೆ ಸಿಕ್ಕ ಹಣ *nanage sikka haṇa* 'the money which I got'.

Sometimes one finds a variant of this verb: ಸಿಕ್ಕು *sikku*, which is conjugated just like any regular verb of the first class: ಅವನು ನನಗೆ ಸಿಕ್ಕಿದ *avanu nanage sikkida* 'I met him'.

tagu

The primary meaning of the verb ತಗು *tagu* is 'to join, fit, suit'. Like ಸಿಗು *sigu*, it is a strong verb (past stem ತಕ್ಕ - *takk-*). In contemporary usage the form which is met with most often is the past relative participle ತಕ್ಕ *takka*, which can be translated as 'suitable, proper'. Of course this relative participle can be pronominalized:

ಹೀಗೆ ಮಾಡುವುದು	<i>hige māḍuvudu</i>	it is proper to do
ತಕ್ಕದು	<i>takkadu</i>	that ['so-doing is a proper thing']

Very often, however, one finds the combination of a verb in the short infinitive (in *-a*) together with ತಕ್ಕ *takka*, and this means nothing more than the non-past relative participle of the first verb. Hence the two phrases

ಅಲ್ಲಿ ಇರತಕ್ಕ ಜನರು	<i>alli iratakka janaru</i>	the people who will be there
ಅಲ್ಲಿ ಇರುವ ಜನರು	<i>alli iruva janaru</i>	the people who will be there

mean exactly the same. The difference is merely a stylistic one, the phrase with *takka* sounding more literary.

baru

A common idiomatic meaning of ಬರು *baru* 'to come' is 'to know, to have mastered', e.g., when there is mention of a learned skill, such as a game, knowing a language, or knowing how to play a musical instrument.

ನಿಮಗೆ ಇಂಗ್ಲಿಷು ಬರುತ್ತದೆಯಾ ?	<i>nimage Imgliṣu baruttadeyā?</i>	do you know English? ['does English come to you?']
ನನಗೆ ಕೊಳಲು ಬರುತ್ತದೆ	<i>nanage koḷalu baruttade</i>	I know how to play the flute ['the flute comes to me']

Esp. when *baruttade* is used in this idiomatic sense, its pronunciation is shortened in rapid colloquial speech to *barutte*, and as a question ('are you able to X?') the full *baruttadeyā?* becomes *baruttā?* (as in ನಿಮಗೆ ಕನ್ನಡ ಬರುತ್ತಾ ? *nimage kannāḍa baruttā?* 'do you speak Kannada?').

baru as an auxiliary verb

The verb ಬರು *baru* 'to come' can also fulfil the function of an auxiliary verb, in combination with either a gerund or a present participle, as in the following sentence:

ಲಿಂಗಾಯತ ಮತ್ತು ವೀರಶೈವ ಪದಗಳು ಪ್ರಾಚೀನಸಾಹಿತ್ಯದಲ್ಲಿ ಪರ್ಯಾಯವೆಂಬಂತೆ ಬಳಕೆಯಾಗುತ್ತ ಬಂದಿವೆ. *Liṅgāyata mattu Vīraśaiva padagaḷu prācīnasāhityadalli paryāyaveṃbaṅte baḷakeyāgutṭa baṃdive.* 'The words "Lingāyata" and "Vīraśaiva" have been used as though they were synonyms since ancient literature.'

In this sentence¹⁸ *Liṅgāyata mattu Viraśaiva padagaḷu* ('The words "Lingāyata" and "Viraśaiva"') is the subject, hence the finite verb at the end is in the plural (*ive* 'they are'). Those two words, as *paryāya* (alternatives, synonyms), are used (*baḷakeyāgutta = baḷake āgutta*, 'becoming usage') in ancient literature (*prācīnasāhityadalli*) and *baṃdive* 'have come'. The combination of a present participle and a form of *baru* signifies that what is expressed by the verb of the participle is an ongoing process: in this sentence, we are told that already in ancient literature those two words *liṅgāyata* and *viraśaiva* were used as though they were (*embaṃte*) synonyms, but not only in ancient literature: up to the present day. The verb ಹೋಗು *hōgu* 'to go' can be used in a similar way.

In certain contexts, *baru* as an auxiliary verb after a gerund may also convey a meaning that is similar to an Indo-European passive. In the same paragraph as the previous example, we find the following sentence:

ಹೀಗಿದ್ದೂ ಇವು ತಾತ್ವಿಕವಾಗಿ ಭಿನ್ನಪದಗಳೆಂಬ, ಈ ಕಾರಣದಿಂದಾಗಿ ಭಿನ್ನ-ಸಂಪ್ರದಾಯ ಸೂಚಕ ಪದಗಳೆಂಬ ಅಭಿಪ್ರಾಯ ಅಗಾಗ ಕೇಳಿಬರುತ್ತಲಿದೆ. *Hīgiddū ivu tātvikavāgi bhinnapadagaḷemba, i kāraṇadiṃdāgi bhinnasampra-dāya sūcaka padagaḷemba abhiprāya āgāga kēlibaruttalide*. 'Although it is so, now and then the opinion is heard that they are fundamentally different words and for this reason are words indicating different traditions.'

Here the continuous *kēlibaruttalide* (*kēli + barutta[l] + ide*) indicates that the opinion (*abhiprāya*) is heard not just once, but repeatedly.

ಅಂಥ *aṃtha* after relative participles

ಅಂಥ *aṃtha* (or the older, original version of the word: ಅಂತಹ *aṃtaha*) 'such [as that]' is often found added to a relative participle without any significant change of meaning: thus ಅಲ್ಲಿ ಇರುವಂಥ ಜನರು *alla iruvaṃtha janaru* could be literally translated as 'such people as are to be there', but in English this sounds rather stilted, and it is not wrong to translate 'the people who will be there' / 'the people who are there'.

Some public speakers enjoy adding *aṃtha* to the combination of infinitive with *takka*, again with no real change of meaning: ಅಲ್ಲಿ ಇರತಕ್ಕಂಥ ಜನರು *alli iratakkaṃtha janaru*.¹⁹

Possibility

Apart from the construction infinitive + *bahudu* (discussed in lesson 15) and the potential mood (discussed in lesson 17), there are also others ways to express possibility.

(1) One way to express this is by means of the Sanskrit loanword ಸಾಧ್ಯ *sādhya* 'possible'. The matter that is possible is the logical subject of the sentence, and *sādhya* is the predicate. The subject is often a verbal noun:

ಹಾಗೆ ಬರೆಯುವುದು ಸಾಧ್ಯ	<i>hāge bareyuvudu</i> <i>sādhya</i>	it is possible to write that
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Somewhat irregularly,²⁰ many authors superfluously add ಇದೆ *ide*:

ಹಾಗೆ ಬರೆಯುವುದು ಸಾಧ್ಯವಿದೆ	<i>hāge bareyuvudu</i> <i>sādhyavide</i>	it is possible to write that
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However, one also finds *sādhya* used together with the infinitive:

ಹಾಗೆ ಬರೆಯಲು ಸಾಧ್ಯ	<i>hāge bareyalu</i> <i>sādhya</i>	it is possible to write that
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The negative is formed either by using ಅಸಾಧ್ಯ *asādhya* 'impossible':

ಹಾಗೆ ಬರೆಯಲು ಅಸಾಧ್ಯ	<i>hāge bareyalu</i> <i>asādhya</i>	it is not possible to write that
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which can, not surprisingly, lead to the elision of the final *-u* of the preceding infinitive:

ಹಾಗೆ ಬರೆಯಲಸಾಧ್ಯ	<i>hāge bareyalasādhya</i>	it is not possible to write that
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or one uses the verbal noun:

ಹಾಗೆ ಬರೆಯುವುದು ಅಸಾಧ್ಯ	<i>hāge bareyuvudu</i> <i>asādhyā</i>	it is not possible to write that
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and, parallel to the above-mentioned use ಸಾಧ್ಯವಿದೆ, one often encounters ಸಾಧ್ಯವಿಲ್ಲ *sādhyavilla*:

ಹಾಗೆ ಬರೆಯಲು ಸಾಧ್ಯವಿಲ್ಲ	<i>hāge bareyalu</i> <i>sādhyavilla</i>	it is not possible to write that
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ಹಾಗೆ ಬರೆಯುವುದು ಸಾಧ್ಯವಿಲ್ಲ	<i>hāge bareyuvudu</i> <i>sādhyavilla</i>	it is not possible to write that
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A somewhat old-fashioned equivalent of *sādhyā* is ಶಕ್ಯ *śakya*.

(2) Another way to express possibility is to use ಆಗು *āgu* as an auxiliary verb. The simple expression ಆಗುತ್ತದೆ *āguttade* ('it happens', 'it occurs', or 'it becomes') is often used in the sense of 'it is possible'. Similarly, the expression ಆಗುವುದಿಲ್ಲ *āguvudilla* can mean 'it is not possible'. Thus the sentence ಇದು ಮಾಡಲಾಗುತ್ತದೆ *idu māḍalāguttade* can be translated 'it is being done' or 'it is possible to do it'. As so often, one must pay close attention to the context.

(3) Another way of expressing possibility (in the sense of someone being capable of performing an action) is the use of the verb *ballu*, mentioned above in this lesson.

Notes

¹ It should be noted that when used with numerical qualifiers, *maṁdi* is perfectly neutral; however, when one speaks about a specific person as a '*maṁdi*', the word is not neutral but idiomatically acquires a distancing, somewhat devaluing meaning (cf. the word 'individual' when in English one says 'that Mr. Smith is an individual whom I have met before'). The neutral word for 'person' is *vyakti*.

² To give one typical example: in an illustrated comic book about the life of Adolf Hitler (*Aḍālpḥ Hiṭṭlar*. Wilco Picture Library. Bangalore: Sapna Book House, 2011. 16 pp.) the protagonist is consistently referred to as *āta*.

³ This usage explains why some Indians, when speaking English, use 'itself' as an emphasizing word where a native speaker of English would not do so (e.g., 'he came now itself').

⁴ In the neighbouring Tamil language, *kol* still means ‘to take’.

⁵ However, the simple *kare*, without the auxiliary *koḷḷu*, can already be used in the meaning of ‘to invite’.

⁶ From ತೆಗೆದುಕೊಳ್ಳು *tegedukollu*.

⁷ From ಮಲಗಿಕೊಳ್ಳು *malagikollu*.

⁸ The simple verb ಸಾಯು *sāyu* ‘to die’ is used for non-humans (animals etc.) and for persons for whom the speaker feels no personal attachment (as in newspaper reports about catastrophes) or about whom the speaker wishes to express no respect. More respectful is the expression ತೀರಿಕೊಳ್ಳು *tīrikollu*, literally ‘to end for oneself’. Another, elegant expression for the occurrence of the end of a person’s life is ಕಾಲವಾಗು *kālavāgu* ‘to become time’, and one can speak about a deceased or ‘late’ person as ದಿವಂಗತರಾದ *divaṅgatarāda* (*divaṅgataru-āda*) ‘who has gone to heaven’ or ಸ್ವರ್ಗಸ್ಥರಾದ *svargastharāda* ‘who has become situated in heaven’, and among Liṅgāyatas or Viraśaivas one finds the expression ಲಿಂಗೈಕ್ಯರಾದ *liṅgaikyārāda* ‘who has become one with the Liṅga’.

⁹ Kittel 1903: 342 (§316) gives examples of this use of *biḍu* with the shorter infinitive in -a (such as ನನ್ನನ್ನು ಹೋಗ ಬಿಡು! *nannannu hōga biḍu!* ‘let me go!’), but this seems to be rare in the contemporary written language.

¹⁰ Sentence taken from Venkatachalaśastry 2007: 41.

¹¹ Sentence taken from Bhat 2001: 6.

¹² This is a frequently occurring example of *ādēśasam̐dhi* (see the chapter on sandhi).

¹³ *pūrvapadāṁtya svaragaḷāda u, a, i, e – ‘u, a, i, e that are preceding-word-end [pūrvapada-āṁtya] vowels’*: a good example of how lengthy Sanskrit compounds are frequently used in scholarly writing.

¹⁴ Sentence taken from Venkatachalaśastry 2007: 41-42.

¹⁵ Compare this with the French verb *savoir*, which also carries the dual meaning of ‘to know’ and ‘to be able to, to know how to’, as in *je sais parler français* ‘I can speak French’, ‘I know how to speak French’.

¹⁶ This is the title of a collection of informative essays about linguistics for laypeople, written by the linguist ಡಿ. ಎನ್. ಶಂಕರ ಭಟ್, ಭಾಷೆಯ ಬಗೆಗೆ ನೀವೇನು ಬಲ್ಲೀರಿ? (D.N. Shankara Bhat, *Bhasheya bagege nivēnu balliri?* Mysore: Bhashaprakashana, 3rd ed. 2002).

¹⁷ This is a pan-Indian grammatical construction: e.g., the Urdu / Hindi *mujhe milā hai* is a rather exact equivalent of the Kannada *nanage sikkide*.

¹⁸ The opening sentence from the essay ವೀರಶೈವಪದ: ಐತಿಹಾಸಿಕ ಬೆಳವಣಿಗೆ ‘The Word “Viraśaiva”: Historical Development’, by the late Prof. M.M. Kalburgi (ಎಂ. ಎಂ. ಕಲಬುರ್ಗಿ. ಮಾರ್ಗ ಸಂಪುಟ ೪. M.M. Kalaburgi. *Mārga. Volume 4*. Bangalore: Sapna, 2010 (3rd ed.), pp. 203-210.)

¹⁹ When I once heard a well-known public speaker in Mysore use this construction repeatedly in an improvised speech, I asked a highly educated mother-tongue speaker what exactly the speaker meant and how this usage differs from the simple relative participle. He answered: “it just sounds grand. At the

same time, because it takes time to pronounce the extra syllables that convey no meaning, he wins some time to think about what to say next.”

²⁰ *iru* is of course the existential verb, not the copula; nevertheless, it is quite common to see such a construction. The sentence seems to mean ‘writing that exists as something possible’.