## LESSON II

### Combination of Consonants with Consonants

When one consonant immediately follows another without an intervening vowel, the second consonant is written below the first, and takes a secondary form, as shewn in the table below.[1] In most cases the secondary form is the same as the primary, with the omission of vowel signs. In such a combination as this, the vowel is joined in writing with the upper consonant, but is sounded after the lower one.

| Primary Form | Secondary Form | Illustration |
|---|---|---|
| **Velar** | | |
| ಕ | —ಕ | ಓಸ್ಕರ *ōskara*, (postp. c. dat.) for the sake of |
| ಖ | —ಖ | ಸ್ಖಲನ *skhalana*,* blunder |
| ಗ | —ಗ | ಕಾಡ್ಗೋಣ *kādgōṇa*, wild buffalo |
| ಘ | —ಘ | ಉದ್ಘಾತ *udghāta*,* a blow |
| ಙ | —ಙ | ಶಾರ್ಙ *śārṅga*,* a bow |
| **Palatal** | | |
| ಚ | —ಚ | ನಿಶ್ಚಯ *niśchaya*, determination |
| ಛ | —ಛ | ಇಚ್ಛೆ *ichchhe*, desire |
| ಜ | —ಜ | ಕುಬ್ಜ *kubja*,* humpbacked |
| ಝ | —ಝ | ಝರ್ಝರ *jharjhara*,* a sort of drum |
| ಞ | —ಞ | ಜ್ಞಾಪಕ *jñāpaka*[2], memory |

[1] In some Sanskrit words combinations of more than two consonants occur, in which case the third and subsequent consonants are written below the preceding consonants; thus ಶಾಸ್ತ್ರ *śāstra*, treatise.

[2] In the pronunciation of the combination ಜ್ಞಾ *jñā* the help of a munshi will be necessary. Uneducated people sometimes pronounce the word *jñāpaka* as if spelt *gnāpaka*. This suggests the change in sound which ಜ undergoes when combined with ಞ. The latter suffers no change.

* The use of these words is rare.

COMBINATION OF CONSONANTS WITH CONSONANTS

| Primary Form | Secondary Form | Illustration |
|---|---|---|
| **Retroflex** | | |
| ಟ | —ಟ | ಕಷ್ಟ *kashṭa*, trouble |
| ಠ | —ಠ | ಶ್ರೇಷ್ಠ *śrēshṭha*, excellent |
| ಡ | —ಡ | ಬಡ್ಡಿ *baḍḍi*, interest |
| ಢ | —ಢ | ಅಷಡ್ಢಾಳ *ashaḍḍhāḷa*,* useless |
| ಣ | —ಣ | ಪಟ್ಣ *paṭṇa*, town |
| **Dental** | | |
| ತ | —ತ | ಸಮಸ್ತ *samasta*, whole |
| ಥ | —ಥ | ಸ್ಥಳ *sthaḷa*, place |
| ದ | —ದ | ಇದ್ದು *iddu*, having been |
| ಧ | —ಧ | ಆರಬ್ಧ *ārabdha*,* begun |
| ನ | —ನ | ಪತ್ನಿ *patni*, wife |
| **Bi-labial** | | |
| ಪ | —ಪ | ಪುಷ್ಪ *pushpa*, flower |
| ಫ | —ಫ | ಸ್ಫಟಿಕ *sphaṭika*, crystal |
| ಬ | —ಬ | ಒಬ್ಬ *obba*, one (m. and f.) |
| ಭ | —ಭ | ಅದ್ಭುತ *adbhuta*, wonderful |
| ಮ | —ಮ | ಯುಗ್ಮ *yugma*,* a pair |
| **Unclassified** | | |
| ಯ | —ಯ | ಪಾಳ್ಯ *pāḷya*, a settlement |
| ರ | —ರ | ಪ್ರಾಣ *prāṇa*, breath |
| ಲ | —ಲ | ಕ್ಲೇಶ *klēśa*, anguish |
| ವ | —ವ | ಬಿಲ್ವ *bilva*, (name of a tree) |
| ಶ | —ಶ | ದರ್ಶನ *darśana*, vision |
| ಷ | —ಷ | ಅಕ್ಷರ *akshara*, letter of alphabet |
| ಸ | —ಸ | ವತ್ಸ *vatsa*,* child |
| ಹ | —ಹ | ಚಿನ್ಹ *chinha*, † sign |
| ಳ | —ಳ | ಕಳ್ಳ *kaḷḷa*, thief |

* The use of these words is rare.

† This method of writing has been adopted here in order to illustrate the pronunciation. Ordinarily the ಹ್ is written above and the ನ್ below—thus ಚಿಹ್ನ *chinha*; but in pronunciation the ಹ್ follows the ನ್. So ಮಧ್ಯಾಹ್ನ noon, is pronounced *madhyānha*, and ಬ್ರಹ್ಮ *Bramha*.

The consonant ರ *r* has another secondary form ರ್, called *rēpha*, which is written after another consonant but sounded before it; thus ವರ್ಗ *varga*, 'a class', which may also be written ವರ್ಗ. So ದರ್ಶನ *darśana* (in the above table) may also be written ದರ್ಶನ; ಝರ್ಝರ *jharjhara* may be written ಝರ್ಝರ, and ಶಾರ್ಙ್ಗ *śārṅga* may be written ಶಾರ್ಙ್ಗ.

According to some Kanarese grammarians, a short vowel has the length of a sparrow's chirp and a long vowel twice this length. A single consonant takes half the time of a short vowel and a doubled consonant twice the time of a single.[1] A consonant being by nature an arrest of the voice, the arrest in the case of a doubled consonant is twice the duration of that of a single consonant. It is important that a doubled consonant be given its full value in Kanarese. Differences of meaning will often depend on it. For example, ಬಳಿ *baḷi*, means 'vicinity', while ಬಳ್ಳಿ *baḷḷi*, means 'a creeper', ಇಲ್ಲಿ *illi*, 'here', and ಇಲಿ *ili*, 'rat'.

### EXERCISE II

Pronounce carefully, and commit to memory the following words:—

| | | |
|---|---|---|
| ಅವಶ್ಯ necessity | ಹೆಚ್ಚು excessive, more | ಅವನು he |
| ಎತ್ತರ height | ಸ್ವಭಾವ nature | ಅವನ of him (his) |
| ಕುರ್ಚಿ chair | ಅಪ್ಪಣೆ command | ಅವನಿಗೆ to him |
| ಗರ್ವ pride | ಕೃತಜ್ಞತೆ thankfulness | ದೊಡ್ಡ large |
| ಚಕ್ರ wheel | ವ್ಯರ್ಥ useless | ದೊಡ್ಡವನು large (or |
| ನಮ್ಮನ್ನು us | ಅಭ್ಯಾಸ practice | senior) person |
| ಬುದ್ಧಿ intellect | ಕ್ಷೇಮ health | (m.) |
| ತಾಳ್ಮೆ patience | ತೃಪ್ತಿ satisfaction | ದೊಡ್ಡವಳು large (or |
| ಪಟ್ಟಣ town | ಧೈರ್ಯ courage | senior) person (f.) |
| ಸ್ತ್ರೀ woman | ನೆಟ್ಟಗೆ straight | ದೊಡ್ಡದು a big thing |
| ಆಶ್ಚರ್ಯ surprise | ಮಾರ್ಗ road | ಒಳ್ಳೆಯದು a good |
| ಗ್ರಾಮ village | ದೂರ far | thing |
| ಪ್ರಶ್ನೆ question | ಅವಳು she | ಕೆಟ್ಟದು bad thing |

---

[1] But in poetry a consonant with a short vowel is reckoned the same length as a short vowel.

| | | |
|---|---|---|
| ಚಿಕ್ಕವಳು small (or junior) person (f.) | ಓ interr. affix | ಕಿಟಕಿ window |
| ದಿಟ truth | ಇದೆ it is | ಹಾಕು put (impv. 2 s.) |
| ನೋಡು see (impv. 2 s.) | ಬಾಡಿಗೆ rent | |
| ಸರಿ right (adj.) | ನೀರು water | ಇಲ್ಲ is (am, are) not |
| | ಹೌದು yes | |

In most of the following sentences the verb to be (copulative) is omitted as often in familiar speech and with it the predicative adverbial ending ಆಗಿ (See the Introduction). Written out in full the first sentence would read ಅದು ದೊಡ್ಡ ಪ್ರಶ್ನೆಯಾಗಿದೆ *adu doḍḍa praśne [y] āgide*[1] and the second ಕುರ್ಚಿ ದೊಡ್ಡದಾಗಿದೆ *kurchi doḍḍadāgide*.[2] Other sentences may be formed *with the help of the munshi* using the vocabularies of Exercises I and II, in which all the words of the following sentences appear.

| | |
|---|---|
| ಅದು ದೊಡ್ಡ ಪ್ರಶ್ನೆ | ಅವನ ಸ್ವಭಾವ[3] ಒಳ್ಳೆಯದು |
| ಕುರ್ಚಿ[3] ದೊಡ್ಡದು | ನೆಟ್ಟಗೆ ಹೋಗಬೇಕು[5] |
| ಅವಳು ಚಿಕ್ಕವಳು | ಬಾಡಿಗೆ[3] ಹೆಚ್ಚು |
| ಇದು ಆಶ್ಚರ್ಯ | ಕಿಟಕಿ[3] ಎತ್ತರ[5] |
| ಧೈರ್ಯ[3] ಅವನ್ಯ | ಪಟ್ಟಣ[3] ದೂರ |
| ನಮ್ಮನ್ನು ನೋಡು | ಗರ್ವ[3] ಕೆಟ್ಟದು |
| ಇದು ಏನು ? | ನೀರು[6] ಹಾಕು |
| ಅದು ಪುಸ್ತಕ | ದಿಟ[6] ಹೇಳು |
| ಇದು ಸರಿಯೋ[4] ? | ಅವನಿಗೆ ತೃಪ್ತಿ ಇಲ್ಲ |
| ಹೌದು ಅದು ಸರಿ | ಅವನು ಇಲ್ಲಿ ಇಲ್ಲ |

### The 'Dependent' Letters (ಯೋಗವಾಹ *yogavāha*)

ಸೊನ್ನೆ *sonne* and ವಿಸರ್ಗ *visarga* have sometimes been called semi-vowels or semi-consonants and this because they are referred to in Kanarese grammars as 'vowel-attached' and 'consonant-attached'. The word *yogavāha* which is used to describe *sonne* and *visarga* means 'dependent' (i.e. on other letters). They seem to be of the nature of consonants.

*Sonne, bindu* or *anusvāra* ಂ stands for an indefinite nasal sound. It comes always at the close of a syllable. When it

---

[1] When ಆಗಿ and ಇದೆ combine the final ಇ of ಆಗಿ is elided.
[2] When ದೊಡ್ಡದು and ಆಗಿ are combined ಉ is elided.
[3] Crude form for the nom.    [4] ಯ್ is inserted to join ಸರಿ and ಓ.
[5] See p. 15.    [6] Crude form for the acc.

precedes the unclassified consonants ಯ ರ ಲ ವ ಶ ಷ ಸ ಹ[1] and the classified consonants ಪ ಫ ಬ ಭ ಮ, as also when it is the final letter of a word, it has the pronunciation of the English letter *m*. Examples: ಕುಂಯಿ *kuṁyi* yell, ಸಂಶಯ *saṁśaya* doubt, ಸಿಂಹ *siṁha* lion, ಕೆಂಪು *keṁpu* redness, ಲಗಾಂ *lagāṁ* bridle.

When *sonne* precedes the classified consonants ಕ ಖ ಗ ಘ ಚ ಛ ಜ[2] ಝ ಟ ಠ ಡ ಢ ತ ಥ ದ ಧ[3] it has the sound of the nasal letter of the class to which the letter following it belongs. ಅಹಂಕಾರ egotism, is pronounced ಅಹಙ್ಕಾರ *ahaṅkāra*; ಕಂಚಿ Conjeeveram, ಕಞ್ಚಿ *kañchi*; ಒಂಟೆ camel, ಒಣ್ಟೆ *oṇṭe*; ಇಂದು today, ಇನ್ದು *indu*.

*Visarga* ಃ occurs only in pure Sanskrit words. It is most commonly attached to the last syllable, where it has the sound of *ha*, as in ಪುನಃ, 'again'. This word is sometimes, in error, written ಪುನಹ *punaha*. Where *visarga* appears in the body of a word (usually a compound word) it has one of two other Sanskrit sounds. One of these sounds resembles the 'uvular' letter χ (cf. *ch* in 'loch') and the other the 'bilabial' φ (cf. *ph* in 'sophist'). In old grammars there is a symbol for each of these but they are not used in writing; *visarga* does the work of those symbols in addition to its own. The result is that

(*a*) where *visarga* appears in the body of a word preceding ಕ or ಖ it has the pronunciation of χ (cf. ಪ್ರಾತಃಕಾಲ *prātaḥkāla*, morning time) and

(*b*) where it precedes ಪ or ಫ it has the sound of φ, e.g. ಪುನಃಪಾಕ *punaḥpāka*, recooking. In the familiar expression ಪುನಃಪುನಃ *punaḥpunaḥ*, 'again and again', *visarga* has the φ pronunciation in the middle of the word and the *ha* pronunciation at the end.

Sometimes *visarga* will be found written before one of the sibilants, ಶ, ಷ, ಸ. In such circumstances it has the sound of the sibilant which follows it; e.g., ನಿಃಶ್ವಾಸ 'expiration' = ನಿಶ್ಶ್ವಾಸ.

---

[1] It does not occur with ಌ.

[2] But when ಜ is combined with ಞ, thus, ಜ್ಞ, a preceding *sonne* has the sound of *m*; cf. ಸಂಜ್ಞೆ 'sign', of which the pronunciation should be elicited from a munshi.    [3] It does not occur with the nasals ಙ, ಞ, ಣ, ನ.

Beginners using Dr. Kittel's *Kannaḍa-English Dictionary* frequently find difficulty in understanding the method there adopted with words containing *sonne*. In the alphabet it comes after ಔ *au*, its true place (cf. p. 328). When used before an unclassified consonant, it is placed next after the vowel ಅ *a* (cf. p. 329). When *sonne* is used as a substitute for a classified nasal, Dr. Kittel uses the consonantal form: thus ಕೆಂಪು *keṁpu* must be looked for under ಕೆಮ್ಪು. An exception is, however, made in the case of the velar and palatal consonants ಙ *ṅ*, ಞ *ñ*, owing to typographical difficulties. Where *sonne* is a substitute for one of these consonants, it is printed as a *sonne* but it is to be looked for in the place which would be occupied by the consonant if it were convenient to print it. Illustrations will be found on p. 133 of the *Dictionary*, where the positions of ಅಹಂಯು *ahaṁyu*, ಅಹಂಕಾರ *ahaṅkāra*, ಅಹಂಭಾವ (ಅಹಂಭಾವ) *ahambhāva*, should be studied. The method is explained in the *Dictionary*, pp. xiii, xiv, and p. 328, under the letter o 1.

In the alphabet, *sonne* and *visarga* are placed after the vowels, and before the consonants.

The affixes ಕಾರ *kāra*, ತ್ವ *tva* denote a sound of the alphabet whether of a vowel, a consonant, or a combination of consonant and vowel; as ಅಕಾರ *akāra*, the letter ಅ *a*; ಕೆಕಾರ *kekāra* the syllable *ke*; ಗತ್ವ *gatva*, the letter ಗ *g*; ಸುತ್ವ *sutva* the syllable *su*. In this usage the consonants are always represented as combined with a vowel, the vowel ಅ *a* if no other. Of the two usages ಕಾರ is the more common. The sound of a letter or of a combination of consonant and vowel is itself also used as its name. The consonants in their secondary form are indicated by the words ಕವೊತ್ತು[1] *kavottu*, ಖವೊತ್ತು *khavottu*, ದವೊತ್ತು *davottu*, etc.

The word for a letter is ಅಕ್ಷರ *akshara*[2] or ವರ್ಣ *varṇa*; ಸ್ವರ *svara* is a vowel; ವ್ಯಂಜನ *vyañjana*, a consonant; ಹ್ರಸ್ವ *hrasva*, short: ದೀರ್ಘ *dīrgha*, long; ಅಲ್ಪಪ್ರಾಣ *alpaprāṇa* unaspirated; ಮಹಾಪ್ರಾಣ *mahāprāṇa* aspirated; ಅನುನಾಸಿಕ *anunāsika*, nasal. The alphabet is called ವರ್ಣಮಾಲೆ *varṇamāle* or ಅಕ್ಷರಮಾಲೆ *aksharamāle*. ವರ್ಗ *varga* signifies one of the five classes of consonants; these classes are distinguished from one another by prefixing to the word ವರ್ಗ *varga* the unvoiced unaspirated consonant of each group combined with the short vowel ಅ *a*: thus, ಕವರ್ಗ *kavarga*, the *k* or velar class; ಚವರ್ಗ *chavarga*, the *ch* or palatal class; ಟವರ್ಗ *ṭavarga*, the *ṭ* or retroflex class; ತವರ್ಗ *tavarga*, the *t* or dental class; ಪವರ್ಗ *pavarga*, the *p* or bilabial class. A classified consonant is ವರ್ಗೀಯಾಕ್ಷರ *vargīyākshara*; an unclassified consonant ಅವರ್ಗೀಯಾಕ್ಷರ *avargīyākshara*. When two consonants

---

[1] In practice these forms are often pronounced ಕವತ್ತು *kavattu*, etc.

[2] Both words also mean a syllable. (In Kanarese writing the unit is not, as in English, the letter but the syllable).

join without an intervening vowel the combination is called ಸಂಯುಕ್ತಾಕ್ಷರ *saṃyuktākshara*. When a consonant is doubled it is ದ್ವಿತ್ವಾಕ್ಷರ *dvitvākshara*. ಒತ್ತಕ್ಷರ *ottakshara* indicates either; i.e. a compound consonant or a doubled consonant.

*N.B.*—The above and all such grammatical terms are noted not that they may be memorized but to help any student who may be reading with a pandit who knows no English.

### EXERCISE III

Pronounce carefully and commit to memory the following words:—

| | | |
|---|---|---|
| ಒಂದು one (n.) | ತಿಂಗಳು month | ಕಲ್ಲು stone |
| ಕೆಂಪು red | ಸಂಖ್ಯೆ number | ಕಂಬ pillar |
| ಚಿಂತೆ anxiety | ಶ್ರೀರಂಗ Srirangam | ವಂಶ family |
| ಶಾಂತಿ peace | ಒಂಟೆ camel | ಹಂಚು distribute |
| ಪ್ರಾರಂಭ beginning | ಅಹಂಕಾರ pride | (impv. 2.s.) |
| ಅಂಥ such (that kind) | ಉಂಟು it exists (is) | ಹಂಚ to distribute (inf.) |
| ಎಂಥ what kind? | ಸಂಬಂಧ connection | |
| ತುಂಬಿ bee | ಸಂರಕ್ಷಿಸು protect (impv. 2s.) | |

Read and translate the following sentences:

| | |
|---|---|
| ಶ್ರೀರಂಗ ದೊಡ್ಡ* ಪಟ್ಟ*. | ಅದು ಕಲ್ಲು ಕಂಬ. |
| ಇದು† ಕೆಂಪು ತುಂಬಿ¹. | ಇದು ಯಾವ† ತಿಂಗಳು? |
| ಅಂಥ ಒಂಟೆ ಬೇಡ†. | ನವಂಬರ್² ತಿಂಗಳು. |
| ಎಂಥ ಒಂಟೆ ಬೇಕು†? | ಸಂಖ್ಯೆ ಎಷ್ಟು†? |
| ಒಂದು ರೂಪಾಯಿ† ಸಾಕು†. | ಸಂಬಂಧ ಉಂಟು. |
| ಚಿಂತೆ ಬೇಡ. | ದೇವರೇ³ ನಮ್ಮನ್ನ* ಸಂರಕ್ಷಿಸು. |
| ಅದು† ಎಂಥ ಕಂಬ? | ನಾನು† ಎಷ್ಟು ಹಂಚಬೇಕು? |

The following useful words, some of which have already occurred, may be noted:

| | | |
|---|---|---|
| ಇದು this (pro.) | ಅದು that | ಯಾವುದು (ಯಾವದು) which? |
| ಇವು these (pro.) | ಅವು those | ಯಾವುವು (ಯಾವವು) which (plu.)? |

---

¹ 'Wasp.'  *See Exercise II.  †See Exercise I.

² November.  ³ 'O God.'

| | | |
|---|---|---|
| ಇವನು he (here) | ಅವನು he (there) | ಯಾವನು which person (m.)? |
| ಇವಳು she „ | ಅವಳು she „ | ಯಾವಳು which person (f.)? |
| ಇವರು they „ | ಅವರು they „ | ಯಾರು¹ who? |
| ಇಲ್ಲಿ here | ಅಲ್ಲಿ there | ಎಲ್ಲಿ where? [ಎಲ್ಲಿಯೂ everywhere] |
| ಇಷ್ಟು so much (many) as this | ಅಷ್ಟು so much (many) as that | ಎಷ್ಟು how much (many)? |
| ಇಂಥ this sort (adj.) | ಅಂಥ that sort | ಎಂಥ what sort? |
| ಹೀಗೆ like this (thus) | ಹಾಗೆ like that (so) | ಹೇಗೆ how? |
| ಈ this (adj.) | ಆ that | ಯಾವ which? |
| ಈತನು he (honfc.) | ಆತನು he (there) | ಯಾವಾತನು which person (m.)? |
| ಈಕೆಯು she (honfc.) | ಆಕೆಯು she (there) | ಯಾವಾಕೆಯು which person (f.)? |
| ಈಗ now | ಆಗ then | ಯಾವಾಗ when? [ಯಾವಾಗಲೂ always] |
| ಇಂದು present time (to day) | ಆಂದು then | ಎಂದು² when? (ಎಂದೂ always, ever) |

---

¹ Plural, but used also with the singular meaning.

² This word is to be distinguished from the past participle of the verb ಎನ್ನು say, ಎಂದು, which is identical in form (see p. 4).

## LESSON III

### Mutational Combination of Letters (ಸಂಧಿ *sandhi*)

In Kanarese, adjacent words are often joined and pronounced as one word and also so written. Frequently when this is done the junction of the final letter of the former word with the initial letter of the latter results in certain changes for the sake of euphony. Similar changes take place when grammatical endings are added to the crude forms of words. Grammarians give rules for the occurrence of these changes, for they take place only with certain letters and in certain circumstances; but there are anomalies and usage is the determining factor. Such junctions of letters attended with change are called ಸಂಧಿ.

There are three types of occasion on which these changes take place:

(1) When a junction brings together a final vowel and an initial vowel;

(2) a final vowel and an initial consonant;

(3) a final consonant and an initial consonant.[1]

The changes which take place on these types of occasion are accomplished in three ways. The first two apply to the division (1) above, the coming together of a final and an initial vowel. When this occurs

(i) the final vowel of the former word may be elided and the consonant to which it was attached take the initial vowel of the latter word (or of the grammatical ending). This is called ಲೋಪಸಂಧಿ *lōpasandhi* (ಲೋಪ = elision). Thus in combining ಬೇರೆ[2]

---

[1] There is, of course, a fourth possibility. There are occasions when a final consonant combines with an initial vowel as in ನೀರಾನೆ (ನೀರ್ + ಆನೆ) and ಕಾಲಾಳು (ಕಾಲ್ + ಆಳು); but as on this type of occasion no change in the letters involved takes place it does not belong to ಸಂಧಿ.

[2] A vocabulary of the words used in the Lesson will be found at the end.

with ಒಬ್ಬ the final ಎ of ಬೇರೆ disappears and the initial vowel ಒ of ಒಬ್ಬ attaches itself in its place and the compound takes the form ಬೇರೊಬ್ಬ. Similarly in combining ನಮ್ಮ with ಅರಸನು, remove the final ಅ of ನಮ್ಮ, let the initial ಅ of ಅರಸನು take its place and the compound form ನಮ್ಮರಸನು is obtained. Compare also ಕೂಸು + ಅನ್ನು = ಕೂಸನ್ನು and ನೋಡು + ಉತ್ತಾ = ನೋಡುತ್ತಾ. Some examples of *lopa sandhi* have come to our notice on previous pages; see footnotes to pp. 3, 15, 21.

Or (ii) the junction may be effected by introducing an additional consonant and combining it with the initial vowel of the second part of the compound. This is called ಆಗಮ ಸಂಧಿ *āgamasandhi* (ಆಗಮ = approach). The consonants chiefly employed are ಯ್ *y* and ವ್ *v*. Thus, in adding the grammatical affix ಅನ್ನು to the stem ತಂದೆ, the consonant ಯ್ is introduced and combines with the initial ಅ of the affix; thus, ತಂದೆಯನ್ನು. In adding the same affix to the stem ಮಗು, the consonant ವ್ *v* is introduced; thus, ಮಗುವನ್ನು. Compare also ಕೈ + ಎತ್ತು = ಕೈಯೆತ್ತು and ನೋ + ಉತ್ತದೆ = ನೋಯುತ್ತದೆ. For another example see p. 21, footnote 4.

(iii) The third method, ಆದೇಶಸಂಧಿ *ādeśasandhi* 'substitution' (of a consonant, and, in almost all cases, for a consonant) applies to (2) and (3) above; i.e. (a) to the instances where a final vowel and an initial consonant meet and (b) where a final and an initial consonant come together.[1] In the cases which come under (a) another consonant is substituted for the initial consonant of the second word of a compound. Thus ಮಳೆ + ಕಾಲ becomes ಮಳೆಗಾಲ; ಹುಲಿ + ತೊಗಲು, ಹುಲಿದೊಗಲು. The most common substitutions are those illustrated in the examples, i.e. ಗ್ for ಕ್ and ದ್ for ತ್. In the instances coming under (b) also, another consonant is usually substituted for the initial consonant of the

---

[1] (a) and (b) do not quite exhaust the occasions on which *ādeśasandhi* takes place. The illustrations grouped with ಈರುಣ (ಈ + ಉಣ) in Lesson XLII are examples where *ādeśasandhi* involves two vowels, a consonant (with a vowel attached) being substituted for the initial vowel of the second element in the compound.

second member of the compound.[1] With reference to the instances under this head it is to be noted that the consonantal ending of words has not survived in modern Kanarese and the number of compounds involving such words which have survived in general use is not large; but there are a number of letters involved. A fuller discussion will be found in Lesson XLII. Familiar examples of the type are ಮುಂಗಾರು (ಮುಂ + ಕಾರು) and ಕಣ್ಣೀರು (ಕಣ್ + ನೀರು).

While ಲೋಪ and ಆಗಮ take place both in compound words and in the junction of the crude forms of words and suffixes, ಆದೇಶಸಂಧಿ occurs only in compound words.

When the words which join in a compound word are both Sanskrit, changes in final and initial letters of the character of *ādeśasandhi* take place; but these are more various than the changes which take place when there is a Kanarese element in the combination and each kind of such change has its own name. The whole group of these changes is called *Saṁskṛtasandhi* as distinguished from *Kannaḍasandhi*. Familiar examples are: ದೇವ + ಆಲಯ = ದೇವಾಲಯ; ದೇಶ + ಅಭಿಮಾನ = ದೇಶಾಭಿಮಾನ; ಸೂರ್ಯ + ಉದಯ = ಸೂರ್ಯೋದಯ; ಸರ್ವ + ಈಶ = ಸರ್ವೇಶ; ಬ್ರಹ್ಮ + ಏಕತ್ವ = ಬ್ರಹ್ಮೈಕತ್ವ; ಪ್ರತಿ + ಉತ್ತರ = ಪ್ರತ್ಯುತ್ತರ Sanskrit sandhi is discussed in Lesson XLIII.

### EXERCISE IV

Combine the following—

(a) by *lōpasandhi*: 1. ಗಾಣ ಇಗ. 2. ಇದು ಏನು. 3. ಮತ್ತು ಎರಡು. 4. ನನ್ನ ಎದುರು. 5. ಇಲ್ಲದೆ ಇದ್ದರೆ. 6. ಮನೆಯ ಒಳಗೆ. 7. ಬಿಟ್ಟು ಇದ್ದೆನು. 8. ಹಾಗೆ ಆಯಿತು. 9. ಒಂದು ಅರ್ಧ. 10. ಮೊದಲು ಆದ. 11. ರಾಮನು ಎಲ್ಲಿ. 12. ಹೊರಗೆ ಇದೆ. 13. ನಾನು ಅರಿಯಲು ಇಲ್ಲ. 14. ಹೇಳು ಆಲಿ.

(b) by *āgamasandhi*, introducing the consonant ಯ್: 1. ಮನೆ ಅಲ್ಲಿ. 2. ಕಾ ಉತ್ತಾ. 3. ಸಂಜಿ ಆಯಿತು. 4. ಮೋ ಇಸು. 5. ಕೈ ಅನ್ನು.

(c) by *āgamasandhi*, introducing the consonant ವ್: 1. ಗೋ ಅನ್ನು. 2. ಬಲ ಆಗಿ. 3. ಹತ್ತರ ಇರು. 4. ಭ್ರಾತೃ ಉ. 5. ಗುರು ಇದ್ದನು.

---

[1] But as will be seen in Lesson XLII, when the former member of a compound is a single syllabled numeral ending in ರ್, the consonant affected by the substitution is the final consonant of the former member; e.g. ಇರ್ + ಕಟ್ಟು = ಇಕ್ಕಟ್ಟು.

### Vocabulary

ನೀರ್ (or ನೀರು) water
ಆನೆ elephant
ನೀರಾನೆ hippopotamus
ಕಾಲ್ (or ಕಾಲು) leg or foot
ಆಳು servant or soldier
ಬೇರೆ another
ಒಬ್ಬ one (m. and f.)
ನಮ್ಮ our
ಅರಸನು king (nom.)
ಕೂಸು infant
ಅನ್ನು acc. ending
ಸೋಡು (verbal root) see
ಉತ್ತಾ pres. ptc. ending
ತಂದೆ father
ಮಗು child
ಕೈ hand
ಎತ್ತು raise (2s. impv.)
ಸೋ ache (verbal root)
ಉತ್ತದೆ 3 s. n. pres. ending
ಈ this
ಋಣ debt
ಈರುಣ this debt
ಮಳೆ rain
ಕಾಲ time
ಹುಲಿ tiger
ತೊಗಲು skin
ಇರ್ substitute form in compounds for ಎರಡು two
ಕಟ್ಟು bond
ಇಕ್ಕಟ್ಟು dilemma
ಮುಂ fore, first
ಕಾರು rain
ಮುಂಗಾರು the first rains

ಕಣ್ (ಕಣ್ಣು) eye
ನೀರು water
ಕಣ್ಣೀರು tears
ದೇವ God
ಆಲಯ abode
ದೇಶ (own) country
ಅಭಿಮಾನ esteem
ಸೂರ್ಯ sun
ಉದಯ dawn
ಸರ್ವ all (adj.)
ಈಶ lord
ಬ್ರಹ್ಮ Brahma
ಏಕತ್ವ oneness
ಪ್ರತಿ in return (pref.)
ಉತ್ತರ answer
ಗಾಣ oil mill
ಇಗ suffix of personal derivative nouns
ಏಸು what (pro.) ?
ಮತ್ತು in addition, and (conj.)
ಎರಡು two (n.)
ನನ್ನ my
ಎದುರು opposite (presence)
ಇಲ್ಲದೆ without being
ಇದ್ದರೆ if it (he, she, they) be
ಮನೆಯ of a house
ಒಳಗೆ inside
ಬಿಟ್ಟು having left (past ptc.)
ಇದ್ದೆನು I was
ಬಿಟ್ಟಿದ್ದೆನು I had left (past pf.)
ಹಾಗೆ so
ಆಯಿತು it became (happened)
ಒಂದು one (n.)

ಅರ್ಧ half
ಮೊದಲು beginning, first
ಆದ which became (rel. ptc.)
ರಾಮನು Rama (nom.)
ಎಲ್ಲಿ where ?
ಹೊರಗೆ outside
ಇದೆ it is
ನಾನು I
ಅರಿಯಲು to know (inf.)
ಇಲ್ಲ not
ಅರಿಯಲಿಲ್ಲ did not know (past neg.)
ಹೇಳು say
ಆಲಿ (1 and 3) s. impv. ending
ಮನೆ house

ಅಲ್ಲಿ loc. ending
ಕಾ protect (verbal root)
ಸಂಜೆ evening
ಮೇ graze (verbal root)
ಇಸು causative ending
ಗೋ cow
ಬಲ strength
ಆಗಿ advbl. suffix
ಹತ್ತಿರ near
ಇರು be (2 s. impv.)
ಭ್ರಾತೃ brother
ಉ nom. ending
ಗುರು religious teacher
ಇದ್ದನು (he) was

### For Translation

*(Vocabularies of Exercises III and IV)*

ಇವರು[1] ಯಾರು ?  ಇವರು[1] ನನ್ನ ತಂದೆ.
ನಿಮ್ಮ[2] ದೇಶ ಯಾವುದು ?  ಇದು ನಮ್ಮ ದೇಶ.
ನಿಮ್ಮ ಮನೆ ಎಲ್ಲಿ ?  ನಮ್ಮ ಮನೆ ಅಲ್ಲಿ ಇದೆ.
ಆ ಪುಸ್ತಕ ಯಾವಾಗ ಬೇಕು ?  ಈಗ ಬೇಕು.
ಏಕೆ ಕಣ್ಣೀರು ?  ನನ್ನ ಕಣ್ಣು ಸೋಯುತ್ತದೆ.
ಯಾವ ಮಗು ?  ಆ ಮಗು.
ಆದು ಎಲ್ಲಿ ?  ಇಲ್ಲಿದೆ.
ಎಷ್ಟು ರೂಪಾಯಿ ಬೇಕು ?  ಎರಡು ರೂಪಾಯಿ ಬೇಕು; ಒಂದು ಸಾಲದು.[3]
ರಾಮನು ಇಲ್ಲಿಲ್ಲ.

---

¹ Plu. honfc. for s.     ² ನಿಮ್ಮ 'your' (plu.)     ³ Exercise I (pp. 14, 15).

# CHAPTER II

The Chapter, consisting of Lessons IV to XIV inclusive, contains notes on the classification of Kanarese words, and model nouns and verbs to illustrate the regular declensions and conjugations, together with a few syntactical rules to enable the student to work the exercises.

———

## LESSON IV

### Classification of Words

#### (a) Classification according to Origin

The Kanarese language consists of the following classes of words:—

1. Pure Kanarese words (ದೇಶ್ಯ *deśya*) as, ಹಾಲು milk ; ಕಾಲು leg ; ಕರು calf ; ಕುರಿ sheep ; ನರಿ jackal ; ಮನೆ house ; ತಂದೆ father ; ತಾಯಿ mother ; ನೆಲ ground ; ಹೊಲ field ; ಒಳ್ಳೆಯದು good thing ; ಹೇಳು say ; ಕೇಳು hear ; ಬೆಳೆ grow ; ನಡೆ walk ; ನುಡಿ utter.

2. Sanskrit words which have been introduced without change into Kanarese (ಸಮಸಂಸ್ಕೃತ *samasaṁskṛita*) ; as ರಾಮ Rāma ; ಕುಮಾರ son ; ಮುಖ face ; ಅನ್ನ (cooked) rice ; ಗೃಹ house ; ಧರ್ಮ duty ; ಪಾಪ sin ; ಶುಭ auspicious ; ಸತ್ಯ truth ; ಮತಿ thought ; ಗತಿ fate ; ವಸಂತ spring ; ಚಂದ್ರ moon ; ಕರ್ತೃ lord ; ಸ್ತ್ರೀ woman ; ಕಮಲ lotus ; ಸಿದ್ಧಿ fulfilment ; ಲಿಪಿ writing.

3. Words originally Kanarese which are found in the same form in Sanskrit also (ತತ್ಸಮ *tatsama*).¹ These are said to number twenty-one: amongst them are ಅಂಕ number ; ಕಂಕಣ bracelet ; ಬಲ strength ; ಮಣಿ jewel ; ಗೋಣಿ sack ; ತೋರಣ festoon ; ಮಾಲೆ (ಮಾಲಾ) garland ; ಲತೆ (ಲತಾ) creeper.

4. Words derived from Sanskrit, which have become more or less corrupted from their Sanskrit form. The name for these is ತದ್ಭವ *tadbhava*. Grammarians distinguish Sanskrit words

---

¹ But in common usage ತತ್ಸಮ indicates any Sanskrit word which is found without change in Kanarese, thus including groups 2 and 3.

which have undergone change in the last letter only from those which have undergone change in the body of the word. The latter are the true *tadbhavas*. The former are treated as pure Sanskrit words in that they cannot be combined in *samāsa* (compound word) with pure Kanarese words. The examples below are divided into (*a*) words which undergo change only in the last letter and (*b*) words which undergo change in the body of the word.

(*a*) Sk. ವೀಣಾ tdb. ವೀಣೆ lute; Sk. ನದೀ tdb. ನದಿ river; Sk. ವಧೂ tdb. ವಧು bride; Sk. ಊಹ tdb. ಊಹೆ surmise; Sk. ವ೿ಾನ tdb. ವಿಾನು fish; Sk. ಕರ್ತೃ tdb. ಕರ್ತ lord; Sk. ಮಾತಾ tdb. ಮಾತೆ mother; Sk. ರಾಜನ್ tdb. ರಾಜ king; Sk. ಆತ್ಮ್ tdb. ಆತ್ಮ soul; Sk. ಮನಸ್ tdb. ಮನ (ಮನಸ್ಸು) mind; Sk. ದಿಕ್ tdb. ದಿಕ್ಕು direction.

(*b*) Sk. ಅಕ್ಷರ tdb. ಅಕ್ಕರ a letter of the alphabet; Sk. ಆರಂಭ tdb. ಆರಂಬ beginning; Sk. ಆಕಾಶ tdb. ಆಗಸ sky; Sk. ನಿದ್ರಾ tdb. ನಿದ್ದೆ sleep; Sk. ಶರ್ಕರಾ tdb. ಸಕ್ಕರೆ sugar; Sk. ಸಂಸ್ಥಾ tdb. ಸಂತೆ market; Sk. ಪರ್ವ tdb. ಹಬ್ಬ festival; Sk. ಕಥಾ tdb. ಕತೆ story; Sk. ಸಂಧ್ಯಾ tdb. ಸಂಜೆ evening; Sk. ಪಕ್ಷ tdb. ಪಕ್ಕ side; Sk. ಆಶಾ tdb. ಆಸೆ desire; Sk. ಯಾತ್ರಾ tdb. ಜಾತ್ರೆ festival; Sk. ಘಂಟಾ tdb. ಗಂಟಿ bell; Sk. ಸೂಚಿ tdb. ಸೂಜಿ needle; Sk. ತಟ tdb. ದಡ shore; Sk. ವಾಪೀ tdb. ಬಾವಿ well; Sk. ಯಾಮ tdb. ಜಾವ night-watch; Sk. ವೇಗ tdb. ಬೇಗ speed; Sk. ಶ್ರೀ tdb. ಸಿರಿ wealth; Sk. ಕತ್ರೀ tdb. ಕತ್ತಿ knife.

5. Words introduced from foreign languages (ಅನ್ಯದೇಶ್ಯ *anyadeśya*):

(*a*) From Hindustani:[1]

ಕಛೇರಿ office; ತಯಾರು ready; ಕಾರ್ಖಾನೆ workshop; ಟಪ್ಪಾಲು the post; ಜಮಿಾನು land; ಸರ್ಕಾರ government; ರೈತ farmer; ದರ್ಜಿ tailor; ಸಲಾಮು salutation; ಕಾನೂನು regulation; ಕಾಗದ paper; ಬಂದೂಕ rifle; ಚುನಾವಣೆ selection; ಮಂಜೂರು sanctioned; ದರ್ಬಾರು royal court; ಅಸಲು principal (sum); ನಕಲು copy; ರಸ್ತೆ way; ಕುರ್ಚಿ chair; ಬದಲು exchange; ಗುಲಾಮ slave; ಮಸೀತಿ mosque; ಕಾಜಿ priest, judge; ರೂಪಾಯಿ rupee; ಗಡಿಯಾರ clock; ಸವಾರ horseman; ಹುಕುಂ command; ಅಮಲ್ದಾರ head officer of a taluk; ಅರ್ಜಿ petition; ಜಲ್ದಿ quickly; ಜಾಸ್ತಿ excess; ಮಾಲು property; ಮಾಲೀಕ owner.

(*b*) From English:

ನಂಬರು number; ಮೆಂಬರು member; ಸರ್ಕೀಟು circuit; ಹೋಟಲು restaurant; ಟಿಕೀಟು ticket; ರೈಲು railway train; ಡಿಗ್ರಿ degree; ಡಾಕ್ಟರು doctor; ಆಸ್ಪತ್ರೆ hospital; ಎಕರೆ acre; ಗಿಲೀಟು gilt; ಮೈಲಿ mile; ಲಾಯರು lawyer; ಬ್ಯಾಂಕು bank;

---

[1] A number of these words may have come into Kanarese by way of Telugu or Mahratti.

---

ಪ್ಲೇಗು plague; ಕಾರ್ಡು card; ಸ್ಟ್ಯಾಂಪು stamp; ಫೀಜು fees; ಕಾಲೇಜು college; ಜೈಲು jail; ಕೋರ್ಟ್ court.

(*c*) From Portuguese:

ಪಾದರಿ priest; ಸಾಬೂನು soap; ಇಸ್ತ್ರೀ ironing; ಮೇಜು table; ಮೇಸ್ತ್ರಿ foreman.

(*d*) From French:

ಕುಸಿನಿ kitchen.

6. Many Kanarese words have also a colloquial form in common use side by side with the literary form. This is called ಗ್ರಾಮ್ಯ *grāmya* (village talk). Examples: ಮೇಗೆ for ಮೇಲೆ upon; ದ್ಯಾವರು for ದೇವರು god; ಸೋಮಿ for ಸ್ವಾಮಿ lord; ಆಗೆ for the loc. ending ಅಲ್ಲಿ (ಮನೆಯಾಗೆ for ಮನೆಯಲ್ಲಿ,[1] in the house). ಉತೀನಿ (or ತೀನಿ), ಉತೀವಿ, for ಉತ್ತೇನೆ,[2] ಉತ್ತೇವೆ (1 s. and p. pres.) etc.

### (b) Classification according to Grammatical Use

Kanarese grammarians divide the words of the language into three classes, as follows:

1. Declinable words (ನಾಮಪದ *nāmapada*). These are inflected to mark differences of gender, number and case. This class includes what in English are called nouns (ನಾಮವಾಚಕ *nāmavāchaka*), pronouns (ಸರ್ವನಾಮ *sarvanāma*), adjectives (ಗುಣ ವಾಚಕ *guṇavāchaka*) etc. (see Lesson XV).

The uninflected portion (stem) of such words is called ಪ್ರಾತಿಪದಿಕ *prāti-padika*, nominal base and the word with its affixes (ಪ್ರತ್ಯಯ *pratyaya*) is called ನಾಮಪದ name-word. Thus the *prātipadika*, ಸೇವಕ, (see Lesson V), by the addition of the *pratyaya* ನು,[3] becomes the *nāmapada* ಸೇವಕನು servant. Observe that ನಾಮಪದ has a wider meaning than the English *noun*.

2. Verbs, or conjugable words (ಕ್ರಿಯಾಪದ *kriyāpada*). These are inflected to mark differences of person, number, gender, time, mood.

The uninflected portion is called ಧಾತು *dhātu*, verbal base, and the word with its affixes is called ಕ್ರಿಯಾಪದ, action-word. Thus the *dhātu*, ಮಾಡು, do, by the addition of the *pratyaya*[4] ಏನು, becomes the *kriyāpada*

---

[1] See p. 54.    [2] See p. 43.    [3] A nom. case ending; case affixes are distinguished as ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯ *vibhaktipratyaya*.    [4] Verbal affixes are called ಆಖ್ಯಾತಪ್ರತ್ಯಯ *ākhyātapratyaya*.

ಮಾಡೆನು, I do not. The word ಕ್ರಿಯಾಪದ corresponds to the English *verb*, with the exceptions that declinable forms derived from verbs are classed as ನಾಮಪದ (see Lesson XV), and some invariable verbal forms are classed as ಅವ್ಯಯ *avyaya* (see Lesson XXIV).

3. Uninflected words (ಅವ್ಯಯ *avyaya* 'unchangeable'). This class includes adverbs, postpositions, conjunctions, interjections and, as noted above, some invariable verbal forms.

Some words included in this class are wholly or in part declinable, as will be noticed later (see Lesson XXII).

In the pages which follow, these three classes of words are treated concurrently, though in the earlier Lessons few examples of the third class are to be found. The inflections of declinable words are illustrated by the declension in full of a number of typical nouns, and the formation of the various tenses of the regular verb is shewn. The uninflected forms of declinable words and of verbs, which have been referred to above as ಪ್ರಾತಿಪದಿಕ and ಧಾತು respectively, are represented also by the common term ಪ್ರಕೃತಿ *prakriti*, which is translated throughout by the expression 'crude form'. To distinguish the one from the other, ಪ್ರಾತಿಪದಿಕ is sometimes called ನಾಮಪ್ರಕೃತಿ, 'crude form of a noun'.

## PRELIMINARY NOTES ON THE DECLENSIONS AND CONJUGATIONS

### I. The Three Declensions

Declinable words may be divided into three declensions, as follows:

The First Declension, consisting of words whose crude form ends in the vowel ಅ.

The Second Declension,    ,,    ,,    ಇ, ಈ, ಎ, ಐ.

The Third Declension,    ,,    ,,    ಉ.

### 2. Gender (ಲಿಂಗ *linga*)

Declinable words are of three genders: masculine (ಪುಲ್ಲಿಂಗ *pullinga*), feminine (ಸ್ತ್ರೀಲಿಂಗ *strilinga*), neuter (ನಪುಂಸಕಲಿಂಗ

*napumsakalinga*). As a general rule, words denoting men and gods are masculine, those denoting women and goddesses are feminine, and those denoting animals and inanimate objects are neuter.

Notable exceptions are ಸೂರ್ಯ sun, ಚಂದ್ರ moon, and the planets, ಬುಧ Mercury, ಶನಿ Saturn, etc., which are usually masculine. The names of a few birds and animals like ಗರುಡ chief of the birds, ಬಸವ bull, ಕೋಣ male buffalo, etc., are masculine in the singular, but neuter in the plural. ಹೆಣ್ಣು female, ದೇವತೆ goddess, deity, are feminine or neuter; ಆಳು individual, ಕೂಸು infant, ಮಗು child, etc., are generally neuter, but occasionally masculine or feminine. When it is desired to indicate the gender of living things whose name is ordinarily neuter the words ಗಂಡು male and ಹೆಣ್ಣು female are prefixed; e.g. ಗಂಡು ಗಿಳಿ cock parrot, ಹೆಣ್ಣು ಗಿಳಿ hen parrot, and so of an infant, ಗಂಡು ಕೂಸು or ಹೆಣ್ಣು ಕೂಸು.

### 3. Number (ವಚನ *vachana*)

Declinable and conjugable words have two numbers: singular (ಏಕವಚನ *ekavachana*) and plural (ಬಹುವಚನ *bahuvachana*). The use of the honorific plural is referred to in the Introduction and in Lessons XVII and XVIII. Double plural forms are referred to in the same Lessons.

### 4. Case (ವಿಭಕ್ತಿ *vibhakti*)

Declinable words have seven cases as follows:

| English Name | Kanarese Name | Characteristic Affixes |
|---|---|---|
| Nominative | ಕರ್ತೃವಿಭಕ್ತಿ *kartrivibhakti* (case of agent) ಪ್ರಥಮಾವಿಭಕ್ತಿ *prathamāvibhakti* (first case)[2] | ಉ, ನು (= ಅನು), ಆಳು (sing.); ಅರು, ರು, ಗಳು, ಅಂದಿರು[1] (plu.) |

[1] Some grammarians regard ಉ as the sign of the nominative everywhere and ನ್, ಅಳ್, ಅರ್, ರ್, ಗಳ್ and ಅಂದಿರ್ as insertions, like ವ್ and ಯ್.

[2] In each case, with the exception of the vocative, the latter name is the more common.

| English Name | Kanarese Name | Characteristic Affixes |
|---|---|---|
| Accusative (Objective) | ಕರ್ಮವಿಭಕ್ತಿ *karmavibhakti* (case of object) ದ್ವಿತೀಯಾವಿಭಕ್ತಿ *dvitīyāvibhakti* (second case) | ಅನ್ನು (colloquial ಅ or ಅನ್ನ) |
| Instrumental | ಕರಣವಿಭಕ್ತಿ *karaṇavibhakti* (case of instrument) ತೃತೀಯಾವಿಭಕ್ತಿ *tṛitīyāvibhakti* (third case) | ಇಂದ |
| Dative | ಸಂಪ್ರದಾನವಿಭಕ್ತಿ *sampradāna-vibhakti* (case of giving) ಚತುರ್ಥೀವಿಭಕ್ತಿ *chaturthīvibhak-ti* (fourth case) | ಗೆ, ಇಗೆ, ಅಕ್ಕೆ, ಕ್ಕೆ |
| Genitive (Possessive) | ಸಂಬಂಧವಿಭಕ್ತಿ *sambandhavibhak-ti* (case of relationship) ಷಷ್ಠೀವಿಭಕ್ತಿ *shashṭhivibhakti* (sixth case) | ಅ |
| Locative | ಅಧಿಕರಣವಿಭಕ್ತಿ *adhikaraṇa-vibhakti* (case of location) ಸಪ್ತಮೀವಿಭಕ್ತಿ *saptamīvibhakti* (seventh case) | ಅಲ್ಲಿ |
| Vocative | ಸಂಬೋಧನಾವಿಭಕ್ತಿ *sambodhanā-vibhakti* (case of calling) ಆಮಂತ್ರಣವಿಭಕ್ತಿ *āmantraṇa-vibhakti* (case of calling) | ಏ |

The subject of a sentence is called ಕರ್ತೃಪದ *kartṛipada*, the object ಕರ್ಮಪದ *karmapada*.

Some Kanarese grammars, on the analogy of Sanskrit, introduce, in addition to the above, an ablative case ಅಪಾದಾನವಿಭಕ್ತಿ *apādānavibhakti* (case of removal), or ಪಂಚಮೀವಿಭಕ್ತಿ *pañchamīvibhakti*, the fifth case. There is no Kanarese termination to indicate the case, and its place is taken by a circumlocution, namely, the addition of the word ದೆಸೆಯಿಂದ (instrumental

case of ದೆಸೆ, 'direction,' 'consequence') to the genitive of the word which is being declined; ಅವನ[1] ದೆಸೆಯಿಂದ ಚಿಂತೆ[2] ಪಡುತ್ತೇನೆ[3] 'I feel anxiety on his account'. The instrumental case usually expresses the meaning of the ablative (source, cause etc.), which, as being without either specific termination or distinctive meaning, has been omitted from the declensions which follow.

In attaching the above affixes to the crude form of the noun, the ordinary methods of *lōpa* and *āgamasandhi* are frequently employed; thus, ಕೂಸು + ಅನ್ನು = ಕೂಸನ್ನು (see Lesson XII), ಗುರು + ಇಗೆ = ಗುರುವಿಗೆ (Lesson XI), ಯತಿ + ಇಂದ = ಯತಿಯಿಂದ (Lesson VIII). Besides the letters ಯ್ and ವ್ however, other euphonic consonants and combinations are introduced in certain instances, as follows: First declension neuters have ದ್ in the instr., gen., and loc. singular, as ಮರದಿಂದ etc. (Lesson VII); neuter pronouns have ರ್ in the same cases (Lessons XVIII, XX); and third declension words of all genders have ಇನ್ in the same cases of the singular, as ಗುರುವಿನಿಂದ etc. (Lessons XI and XII).

### 5. Person (ಪುರುಷ *purusha*)

There are three persons in Kanarese: the first person ಉತ್ತಮಪುರುಷ *uttamapurusha*, the second person ಮಧ್ಯಮಪುರುಷ *madhyamapurusha*, the third person ಪ್ರಥಮಪುರುಷ *prathamapurusha* (*i.e.*, literally, first person, the English order of the persons being reversed in Kanarese).

### 6. The Two Conjugations

Verbs may be classed in two conjugations, the first conjugation consisting of the great majority of those verbs whose crude form ends in ಉ, the second consisting of the great majority of those whose crude form ends in ಇ or ಎ. One example will be given of each type. There are, however, a considerable number of verbs which do not conform to these types, and which may, for convenience, be classed as irregular. But on this see Appendix III, and Lessons XXXVII, XXXIX.

---

[1] See Exercise II, p. 20.    [2] See Exercise III, p. 24.    [3] 'I feel'.

### 7. Mood and Tense

Kanarese grammars describe the verb as inflected in six ways. Three of these are called ಕಾಲ *kāla* time, and correspond to the present, past and future tenses of English. The other three are sometimes called ರೂಪ *rūpa* and describe the imperative, and the negative moods and what some European writers have called the 'Contingent Future Tense' (on this see p. 57). There is no name for what English calls the indicative mood. The infinitive is not included in the above enumeration but is grouped with other invariable verbal forms as an indeclinable, like adverbs and postpositions. It will thus be seen that though ಕಾಲ corresponds to 'tense' ರೂಪ does not correspond very closely to 'mood'. The fact is that the word ರೂಪ form, has not the definite and limited sense of 'mood'. Another term commonly used is ಅರ್ಥ *artha* meaning ('imperative meaning', 'negative meaning', 'possibility meaning'); but neither the term ರೂಪ nor the term ಅರ್ಥ is confined exclusively to these three forms.

The Kanarese verb, we may say, is inflected to express the ideas of present time, future time, past time, possibility (or likelihood), negation, the action of the verb, command, etc. The parts of the verb which in English would be called finite are made up of the root or crude form, to which is added a time indication (or 'medial') and the affix indicating number and person. Thus ಮಾಡುತ್ತೇನೆ I make, is made up of ಮಾಡು + ಉತ್ತ + ಏನೆ (with elision at each joining). In the negative form of the verb, as in the imperative and the infinitive, the time element is lacking and the endings are added directly to the crude form of the verb. The form of contingency (or possibility) is also without any characteristic indication. Participial forms have the time indication but no affixes. For the method of forming the various tenses etc., see Lessons XIII, XIV.

### 8. Voice

As in English, so in Kanarese, there are the active voice (ಕರ್ತರಿ ಪ್ರಯೋಗ *kartari prayōga*) and the passive voice (ಕರ್ಮಣಿ ಪ್ರಯೋಗ *karmàṇi prayōga*); but Kanarese, instead of combining the past participle of the verb concerned with the tenses of the verb *to be*, in the manner of English, ('I am pushed', 'I was pushed', etc.), combines the infinitive in ಅಲು[1] of the verb in question with the tenses of the verb ಪಡು[2] feel, experience. When the two parts of the form combine the final ಉ of the infinitive is elided, thus: ನೂಕಲ್ಪಡುತ್ತೇನೆ, ನೂಕಲ್ಪಟ್ಟೆನು.[4]

---

[3] That is, ನೂಕಲು to push, pushing (with elision of final ಉ) + ಪಡುತ್ತೇನೆ I experience: I experience pushing.

[4] ನೂಕಲು + ಪಟ್ಟೆನು I experienced (Lesson IX, end): I experienced pushing.

## NOUNS OF THE FIRST DECLENSION

Crude form ending in ಅ; Masc. Fem. and Neut.

(a) *The Regular Declension.*

    (i) Masc. and Fem. ಸೇವಕ servant.    (ii) Neut. ಮರ tree.

|  | SINGULAR | PLURAL | SINGULAR | PLURAL | SINGULAR | PLURAL |
|---|---|---|---|---|---|---|
| Nom. | ಸೇವಕನು | ಸೇವಕರು | ಸೇವಕಳು | as masc. | ಮರವು | ಮರಗಳು |
| Acc. | — ನನ್ನು | — ರನ್ನು | — ಳನ್ನು | — | — ವನ್ನು | — ಗಳನ್ನು |
| Instr. | — ನಿಂದ | — ರಿಂದ | — ಳಿಂದ | — | — ದಿಂದ | — ಗಳಿಂದ |
| Dat. | — ನಿಗೆ | — ರಿಗೆ | — ಳಿಗೆ | — | — ಕ್ಕೆ | — ಗಳಿಗೆ |
| Gen. | — ನ | — ರ | — ಳ | — | — ದ | — ಗಳ |
| Loc. | — ನಲ್ಲಿ | — ರಲ್ಲಿ | — ಳಲ್ಲಿ | — | — ದಲ್ಲಿ | — ಗಳಲ್ಲಿ |
| Voc. | — ನೇ | — ರೇ | — ಳೇ | — | — ವೇ | — ಗಳೇ |
|  | or ಸೇವಕಾ | or ರಿರಾ | or ಳಿರಾ | — |  | or ಗಳಿರಾ |

(b) *Nouns of Relationship.*

    Masc. ಅಣ್ಣ elder-brother.    Fem. ಅಕ್ಕ elder sister.

|  | SINGULAR | PLURAL | SINGULAR | PLURAL |
|---|---|---|---|---|
| Nom. | ಅಣ್ಣನು | ಅಣ್ಣಂದಿರು | ಅಕ್ಕನು | ಅಕ್ಕಂದಿರು |
| Acc. | — ನನ್ನು | — ಂದಿರನ್ನು | — ನನ್ನು | — ಂದಿರನ್ನು |
| Instr. | — ನಿಂದ | — ಂದಿರಿಂದ | as masc. | as masc. |
| Dat. | — ನಿಗೆ | — ಂದಿರಿಗೆ | — | — |
| Gen. | — ನ | — ಂದಿರ | — | — |
| Loc. | — ನಲ್ಲಿ | — ಂದಿರಲ್ಲಿ | — | — |
| Voc. | — ನೇ | — ಂದಿರೇ | — | — |
|  | or ಅಣ್ಣಾ | or ಂದಿರಾ | — | — |

*Note.*—The terminations ನು, ಅಳು and ಅಂದಿರು are peculiar to this decl. ಉ (with the ವ್ or ಯ್ insertion) and ಗಳು are found in the other declensions also. ಅರು is found also in the second decl. ; but here, as is the case with ಅಳು also, the final vowel of the crude form of the noun is elided.

(c) The names of a few inanimate objects like ಸೂರ್ಯ sun, ಚಂದ್ರ moon, and names of planets ending in ಅ like ಶುಕ್ರ Venus, follow the regular masculine declension. The names of a few animals and birds like ಬಸವ bull, ಕೋಣ male buffalo and ಗರುಡ eagle, follow the regular masculine declension in the sing.—ಬಸವನು, ಬಸವನನ್ನು etc., and the regular neuter in the plural, ಬಸವಗಳು, ಬಸವಗಳನ್ನು etc.

## LESSON V

### The Noun

#### THE FIRST DECLENSION

##### Masculine

Crude form—ಸೇವಕ servant

SINGULAR

| Nom. | ಸೇವಕನು a manservant |
|---|---|
| Acc. | ಸೇವಕನನ್ನು a manservant |
| Inst. | ಸೇವಕನಿಂದ by *or* from a manservant |
| Dat. | ಸೇವಕನಿಗೆ to a manservant |
| Gen. | ಸೇವಕನ of a manservant |
| Loc. | ಸೇವಕನಲ್ಲಿ in a manservant |
| Voc. | ಸೇವಕನೇ *or* ಸೇವಕಾ O manservant |

PLURAL

| Nom. | ಸೇವಕರು menservants |
|---|---|
| Acc. | ಸೇವಕರನ್ನು menservants |
| Inst. | ಸೇವಕರಿಂದ by *or* from menservants |
| Dat. | ಸೇವಕರಿಗೆ to menservants |
| Gen. | ಸೇವಕರ of menservants |
| Loc. | ಸೇವಕರಲ್ಲಿ in menservants |
| Voc. | ಸೇವಕರೇ *or* ಸೇವಕರಿರಾ O menservants |

All masculine names ending in ಅ like ರಾಮ, ರಂಗ, ಸಿದ್ಧ etc., belong to this declension, as also the masculine gender of the descriptive nouns ending in ಅ; e.g. ಬೆಸ್ತ fisherman; ಕುಂಟ lame man, etc. (See Lessons XV and XXX). The word ಹುಡುಗ boy (the feminine of which, ಹುಡುಗಿ, belongs to the 2nd decl.) belongs to this declension. The word ಮಗ child, has masc., fem. and neut. forms : ಮಗನು son, ಮಗಳು daughter (which belong to this declension) and ಮಗು child (3rd decl.). The plural of ಮಗ is irregular (Lesson XVII). The demonstrative and interrogative pronouns of the

third person singular, masculine and feminine, mostly follow the regular declensions above: e.g. ಇವನು, ಅವನು; ಈತನು, ಆತನು; ಇವಳು, ಅವಳು; ಯಾವನು, ಯಾವಳು (p. 25). The plurals ಇವರು, ಅವರು, ಯಾರು follow the regular plural of this declension. The Kanarese adjectival nouns of Lesson XXX follow the regular declension above in the masculine and feminine.

While the above form is characteristic of masculine nouns of the declension, the feminine noun ಅಕ್ಕ conforms to it in the singular. As will be seen from the table on page 40, this noun, like some other nouns of relationship, has a special form in the plural. The word ಅಮ್ಮ mother, also conforms in the singular but the plural form in ಅಂದಿರು is not in ordinary use. The honorific plural ಅಮ್ಮ ವರು or ಅಮ್ಮ ನವರು for the singular is common. ಅಪ್ಪ father, shows the same characteristics.

## The Verb

### THE FIRST CONJUGATION

Verbs whose crude form ends in ಉ, other than those consisting of two short syllables, as ಕೊಡು give, and some other irregulars.

Crude form—ಮಾಡು make, do.

**Imperative Mood** (ವಿಧಿರೂಪ, *vidhirūpa*)[1]

SINGULAR

1. ಮಾಡಲಿ let me make
2. ಮಾಡು[2] make thou
3. ಮಾಡಲಿ let him (her, it) make

PLURAL

1. ಮಾಡೋಣ (ಮಾಡುವ) let us make
2. ಮಾಡಿರಿ make you (colloquial, ಮಾಡಿ)
3. ಮಾಡಲಿ let them make

**Infinitive Mood** (ಭಾವರೂಪ, *bhāvarūpa* or ಭಾವಾರ್ಥ *bhāvārtha*)[3]

ಮಾಡ or ಮಾಡಲು to make

---

[1] *Vidhi* means 'command'. Another name for this part of the verb is ವಿಧ್ಯರ್ಥ (ವಿಧಿ + ಅರ್ಥ) 'imperative meaning'. For a fuller conjugation of this mood see Lesson IX.    [2] In almost every verb the crude form is also the form of the 2 s. imperative.    [3] See Lesson XI. ಭಾವ means 'idea'. ಭಾವರೂಪ means 'the form which indicates the idea or action' (of the verb).

**Present Tense** (ವರ್ತಮಾನಕಾಲ *vartamānakāla*)

Sign of the present: ಉತ್ತ (constant for all verbs)

SINGULAR

1. ಮಾಡುತ್ತೇನೆ[1] I make
2. ಮಾಡುತ್ತೀಯೆ (or ಮಾಡುತ್ತೀ) thou makest
3. m. ಮಾಡುತ್ತಾನೆ he makes
   f. ಮಾಡುತ್ತಾಳೆ she makes
   n. ಮಾಡುತ್ತದೆ[2] it makes

PLURAL

1. ಮಾಡುತ್ತೇವೆ we make
2. ಮಾಡುತ್ತೀರಿ you make
3. m. f. ಮಾಡುತ್ತಾರೆ they make
   n. ಮಾಡುತ್ತವೆ they make

## SYNTAX

### The Present Tense

The present tense in Kanarese has also the meaning of the near future; as, ಅರಸನನ್ನು[3] ನಾಳೆ ನೋಡುತ್ತೇವೆ we shall see the king to-morrow. As in the case of the English historic present the Kanarese present tense is, on occasion, used in narrative instead of the past tense: ರಾಮನು ಭರತನಿಗೆ ಹೇಳುತ್ತಾನೆ Rama says (i.e. said) to Bharata.

### Demonstrative Adjectives

As we have seen, the demonstrative adjectives (articles) *a, the*, have no exact equivalents in Kanarese. The words ಒಬ್ಬ (m. and f.) and ಒಂದು (n.), one, are frequently used where English has *a*; and the words ಆ that, those, and ಈ this, these, where English has *the*. In the absence of either of these words in

---

[1] This form = ಮಾಡು + ಉತ್ತ + ಏನೆ, with the elision of the final vowel of each of the first two members. The affixes ಏನೆ, ಈಯೆ (ಈ), ಆನೆ, ಆಳೆ, ಅದೆ; ಏವೆ, ಈರಿ, ಆರೆ, ಅವೆ are constant in the present tense for all verbs.

[2] The form ಮಾಡುತ್ತ may be heard in colloquial speech.

[3] See vocabulary p. 45.

a Kanarese sentence the context must determine whether *a* or *the* is to be supplied in translating to English.

### The Sentence

The nominative case denotes the subject of the sentence.

When the subject is a personal pronoun, it is often omitted, its meaning being contained in the personal ending of the verb; as, ಮಾಡುತ್ತೀಯೆ thou makest; ಮಾಡುತ್ತಾರೆ they make.

The verb agrees with its subject in number and person. In the third person it also agrees in gender.

The accusative case denotes the object of the sentence.

The finite verb is the last word in a complete sentence.

A word in the genitive case precedes the word on which it depends: as, ಬೆಸ್ತನ ಮಗನು the fisherman's son.


### EXERCISE V

(*a*) Translate into English:

1. ಅರಸನು ಮಾತನಾಡುತ್ತಾನೆ. 2. ಶೂದ್ರರು ಕೇಳುತ್ತಾರೆ. 3. ಒಬ್ಬ ಅರಸನು ಬ್ರಾಹ್ಮಣರನ್ನು ವಂದಿಸುತ್ತಾನೆ. 4. ಕುರುಬನು ಹುಡುಗನನ್ನು ಸೋಡು ತ್ತಾನೆ. 5. ಆ ಮನುಷ್ಯರು ಸೂರ್ಯನನ್ನು ಸೋಡುತ್ತಾರೆ. 6. ಆಚಾರ್ಯನಿಗೆ ಶಿಷ್ಯರು ಇರುತ್ತಾರೆ.¹ 7. ತೋಟಗಾರರು ವರ್ತಕರನ್ನು ವಂದಿಸುತ್ತಾರೆ. 8. ಹುಡು ಗಳೇ, ಚಂದ್ರನನ್ನು ಸೋಡಿ. 9. ಆಚಾರ್ಯನು ಹುಡುಗರನ್ನು ಪ್ರೀತಿಸುತ್ತಾನೆ. 10. ಸೇವಕರೇ, ಅರಸನನ್ನು ವಂದಿಸಿರಿ. 11. ತೋಟಗಾರನು ಹುಡುಗರನ್ನು ಓಡಿಸು ತ್ತಾನೆ. 12. ಹುಡುಗರು ಮುದುಕರಿಗೆ ಹೇಳುತ್ತಾರೆ. 13. ಮಗನೇ, ತೋಟಗಾರ ನನ್ನು² ಬರಹೇಳು.³ 14. ಮುದುಕರು ಮಾತನಾಡಲು ಅಪೇಕ್ಷಿ ಸುತ್ತಾರೆ. 15. ಆ ಹುಡುಗನನ್ನು ಕೂಗು. 16. ಮಾದನು ವೇಗವಾಗಿ ಓಡುತ್ತಾನೆ. 17. ಹುಡುಗರು ನಾಳೆ ಬರುತ್ತಾರೆ. 18. ಜನರು ಹಾಗೆ ಹೇಳುತ್ತಾರೆ. 19. ಈಗ ಮಾತನಾಡುತ್ತೇನೆ; ಕೇಳು. 20. ಆಚಾರ್ಯನನ್ನು ಕೇಳುತ್ತೇನೆ.

(*b*) Translate into Kanarese:

1. The Brahmans speak. 2. A shepherd salutes the king. 3. The disciples salute the religious teacher. 4. Māda sees the

---

¹ ಇರು and ಬರು are not verbs of the first conjugation but irregulars; all verbs, however, ending in ಉ have their present tense like ಮಾಡು.

² Note the accusative case in this idiom.     ³ ಬರ inf.

moon. 5. We see the servants of the king. 6. The boy salutes a disciple of the religious teacher. 7. O merchant, look at[1] the sun. 8. I love the friend of that man. 9. The servants of the Śūdras speak. 10. O Brahmans, see that merchant. 11. Māda tells Ranga[2] to come. 12. The sun shines. 13. Run, boy.[3] 14. O friend,[3] tell the people[4] so. 15. The Brahmans speak; the people listen.[5] 16. I come now.


### Vocabulary

(All the nouns except ನಾಳೆ are 1st decl. m. and the verbs, except ಇರು and ಬರು, 1st conj.)

| | |
|---|---|
| ಅಪೇಕ್ಷಿಸು (tr.) desire | ಬ್ರಾಹ್ಮಣ a Brahman |
| ಅರಸ king | ಭರತ Bharata |
| ಆ that (adj.) | ಮನುಷ್ಯ a man |
| ಆಚಾರ್ಯ religious teacher | ಮಾತನಾಡು speak (intr.) |
| ಇರು be | ಮಾದ Māda |
| ಈಗ now | ಮುದುಕ old man |
| ಒಬ್ಬ one (m. and f.) | ರಂಗ Ranga |
| ಓಡಿಸು make run (tr.) | ರಾಮ Rāma |
| ಓಡು run (intr.) | ವಂದಿಸು salute (tr.) |
| ಕುರುಬ shepherd | ವರ್ತಕ merchant |
| ಕೂಗು shout, call (intr. and tr.) | ವೇಗವಾಗಿ quickly |
| ಕೇಳು hear, ask (tr.) | ಶಿಷ್ಯ disciple |
| ಚಂದ್ರ moon | ಶೂದ್ರ a Sudra |
| ಜನರು people (always plu.) | ಸೂರ್ಯ sun |
| ತೋಟಗಾರ gardener | ಸೇವಕ servant |
| ನಾಳೆ tomorrow | ಸ್ನೇಹಿತ friend |
| ಸೋಡು see (tr.) | ಹಾಗೆ so |
| ಪ್ರಕಾಶಿಸು shine (intr.) | ಹುಡುಗ boy |
| ಪ್ರೀತಿಸು love (tr.) | ಹೇಳು say, tell (tr.) |
| ಬರು come (intr.) | |

---

¹ See.     ² Acc.     ³ Voc.     ⁴ Dat.     ⁵ ಕೇಳು.

# LESSON VI

## The Noun

### THE FIRST DECLENSION (*Contd.*)

#### Feminine

Crude form—ಸೇವಕ servant

##### SINGULAR

| | | |
|---|---|---|
| Nom. | ಸೇವಕಳು | a maidservant |
| Acc. | ಸೇವಕಳನ್ನು | a maidservant |
| Inst. | ಸೇವಕಳಿಂದ | by *or* from a maidservant |
| Dat. | ಸೇವಕಳಿಗೆ | to a maidservant |
| Gen. | ಸೇವಕಳ | of a maidservant |
| Loc. | ಸೇವಕಳಲ್ಲಿ | in a maidservant |
| Voc. | ಸೇವಕಳೇ | O maidservant |

##### PLURAL

Nom. ಸೇವಕರು maidservants

etc., as in declension of masculine noun

As we have already noticed, a number of feminine pronouns and adjectival nouns follow the above model. So does the word ಮಗಳು. But feminine nominatives in ಅಳು from a crude form ending in ಅ are few. Masculine nouns of this ending usually make the feminine in ಇ or ಎ (2nd decl.), as ಹುಡುಗ boy, ಹುಡುಗಿ : ಭಕ್ತ devotee, ಭಕ್ತೆ. The form ಸೇವಕಳು used as an example above has an alternative, ಸೇವಕಿ (2nd decl.) which is the more correct of the two forms; cf. ಹುಡುಗಿ, Lesson IX.

The table on p. 40 and the note on p. 42 show that a few feminine nouns of relationship belonging to this declension follow the masculine type in the singular.

### Personal Pronouns of the Third Person

#### (Demonstrative Pronouns)

ಇವನು he, this man  
ಅವನು he, that man  } declined like ಸೇವಕನು

ಇವಳು she, this woman  
ಅವಳು she, that woman  } declined like ಸೇವಕಳು

### THE FIRST CONJUGATION (*Contd.*)

#### Future Tense (ಭವಿಷ್ಯತ್ಕಾಲ *bhavishyatkāla*)

Sign of the future: ಉವ (constant for all verbs)

| | SINGULAR | PLURAL |
|---|---|---|
| 1. | ಮಾಡುವೆನು[1] I shall make | ಮಾಡುವೆವು we shall make |
| 2. | ಮಾಡುವೆ, ಮಾಡುವಿ thou wilt make | ಮಾಡುವಿರಿ you will make |
| 3. m. | ಮಾಡುವನು he will make | |
| f. | ಮಾಡುವಳು she will make | ಮಾಡುವರು they will make |
| n. | ಮಾಡುವುದು[2] (ಮಾಡುವದು) } it will make | ಮಾಡುವುವು[2] (ಮಾಡುವವು) } they will make |

### SYNTAX

#### The Future Tense

The future tense is used to express (i) futurity of action: ನಾಳೆ ಬರುವನು he will come tomorrow; (ii) habitual action, such as is represented by the present tense in English: ಆಚಾರ್ಯರು ಮೂಢರಿಗೆ ಬೋಧಿಸುವರು teachers instruct the ignorant.

Other examples of the use of the future for the present are: ಜೋಗ ಜಲಪಾತದಲ್ಲಿ[3] ನೀರು[4] ಎತ್ತರದಿಂದ್[5] ದುಮುಕುವುದು[6] (= ದುಮುಕುತ್ತದೆ)

---

[1] This form = ಮಾಡು + ಉವ + ಎನು, with elision of the final vowel of each of the first two members, as in the present. The endings of the future tense: ಎನು, ಎ (or ಇ), ಅನು, ಅಳು, ಉದು (ಅದು); ಎವು, ಇರಿ, ಅರು, ಉವು (ಅವು) are the same for all verbs.    [2] This form of the neuter third person is superior from a literary point of view, but the form given in brackets is often employed in ordinary writing and speech.    [3] ಜೋಗ ಜಲಪಾತ the Jog waterfall, 1 n. loc. (cf. ಮರದಲ್ಲಿ p. 40).    [4] ನೀರು water, 3 B n. cf. ಕೂಸು, Lesson XII.    [5] ಎತ್ತರ height, 1 n. instr.    [6] ದುಮುಕು descend, 1 intr.