

## THE NOUN PHRASE

This chapter deals with the morphology (grammatical forms) of the noun phrase, or grammatical variations that take place when nominal elements are combined in various ways. It also treats the semantics of the noun system, especially case. Syntactic relations between noun phrases and other parts of the sentence are dealt with in the chapter on syntax (chapter four).

The noun phrase in Kannada, as in most Dravidian languages, is fairly simple in comparison with the verb phrase. Kannada has an indefinite article (but no definite article), adjectives (most of which are derived from nouns or verbs), and nouns of various sorts that take case endings and postpositions. Nouns may be distinguished for gender, "rationality," and number; and in some cases the noun phrase may contain pronouns, numerals, color terms, deictic particles ('this, that, which') and quantifiers ('many, some, all', etc.). These will all be covered in this chapter.

**2.1. Gender and "rationality."** Kannada third person nouns and pronouns are distinguished for gender; nouns referring to biologically female beings are feminine in gender, beings that are biologically male are masculine in gender, and nouns that are not thought to be "rational" (capable of thought) are "nonrational" or simply neuter. There

are a few exceptions to this distinction, as some "higher" animals, gods, and some other spirits are included in the category of "rational" beings, and sometimes young children and females are treated as "nonrational."<sup>1</sup>

Among the category of rational beings, masculines and feminines may be marked with the masculine marker *-(a)nu* or the feminine markers *-(a)Lu*, *-i*, or *-e* (although *i* and *e* are not always to be construed as feminine markers, as indicated below), but not all masculine and feminine nouns are so marked. Pronouns that refer to masculine and feminine nouns do have the person-number-gender (PNG) forms *-anu* and *-aLu* respectively (see 2.5).

Masculine		Feminine	
<i>huDuga(nu)</i>	'boy'	<i>huDugi</i>	'girl'
<i>sevaka(nu)</i>	'male servant'	<i>sevaki, sevakaLu</i>	'maidservant'
<i>tamma(nu)</i>	'younger brother'	<i>tangi</i>	'younger sister'
<i>aNNa(nu)</i>	'elder brother'	<i>akka</i>	'elder sister'
<i>maga(nu)</i>	'son'	<i>maga(Lu)</i>	'daughter'
		<i>heN(Da)ti</i>	'wife'
		<i>atte</i>	'aunt'
		<i>attige</i>	'elder brother's wife'
		<i>sose</i>	'daughter-in-law'

Note that although alternate forms *sevaki* and *sevakaLu* are given for 'maidservant', *sevaki* is the preferred form. Spencer gives a paradigm for *sevakaLu* in LK but then states that "*sevaki* is the more correct of the two forms" (1950:46-47). The form *akka* 'elder sister', which one might expect to have the feminine ending *-Lu*, does not have it. Spencer actually gives the paradigm of this form in LK with a masculine nominative in *-nu*, that is, *akkanu*, but elsewhere the form is listed as just *akka*.

**2.2. Number.** Kannada nouns are distinguished by two numbers, singular and plural. The singular has no particular distinguishing marker added. The plural marker is usually *-gaLu*, but there are some exceptions as noted below. Neuter nouns are only optionally marked for plural, so an unmarked noun may be either singular or plural in meaning, depending on the context or the intent of the speaker.

*erDu mara(gLu)* 'two trees'  
*muuru mane(gLu)* 'three houses'  
*nuuru saarti* 'one hundred times'

Masculine nouns ending in *a*, and some ending in *i* referring to names of communal groups, have plurals with *-aru*, as do feminine nouns ending in *i*, *e*, or a consonant (followed by enunciative *u*).

<i>huD(u)ga</i>	'boy'	<i>huD(u)garu</i>	'boys'
		( <i>huDugru</i> also occurs)	
<i>saabi</i>	'Muslim'	<i>saabru</i>	'Muslims'
<i>sose</i>	'daughter-in-law'	<i>soseeru</i>	'daughters-in-law'
<i>huDgi</i>	'girl'	<i>huDgiiru</i>	'girls'
<i>hengsu</i>	'woman'	<i>hengsru</i>	'women'

Note that feminine nouns ending in a vowel reduce the sequences *iya* and *eya* to *ii* and *ee* respectively (see 1.3.5.1).

*soseyaru* → *soseeru*      *huDgiyaru* → *huDgiiru*

Some nouns marked with *-aru* are honorific rather than plural.

<i>deevru</i>	'god'	<i>meesTru</i>	'teacher'
<i>raayru</i>	'master'	<i>DaakTru</i>	'doctor'

With kinship terms, the marker for plural is often *-andiru*.

<i>aNNA</i>	'elder brother'	<i>aNNandru</i>	'elder brothers'
<i>akka</i>	'elder sister'	<i>akkandru</i>	'elder sisters'
<i>taayi</i>	'mother'	<i>taayandru</i>	'mothers'

Some nouns have irregular plurals, such as:

<i>magu</i>	'child'	<i>mak(ka)Lu</i>	'children'
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**2.3. The case system.** The case system of Kannada is similar to those of other Dravidian languages, as well as of some other languages. Various suffixes are added to the noun stem to indicate different relationships between the noun and other constituents of the sentence; for example, to indicate whether the noun is the object of a verb (in which case it is marked for accusative case), or the "goal" of a verb of motion (dative case), the possessor of something (genitive case), or the means by which something takes place (instrumental

case), and so forth.<sup>2</sup> Unless otherwise noted, this discussion and analysis of the case system is based primarily on the work of Chidananda Murthy (1976).

**2.3.1. The nominative case.** The basic form of the noun as it occurs as either the subject or predicate nominal in a sentence such as

*idu mane* 'this is (a) house'

is called the nominative case. Subjects of sentences are usually in the nominative case, with a few exceptions (see 3.7 and 4.0.1.1 on dative-statives). In SK, the nominative case marker can be considered a "zero" (no apparent marker in the surface form; see Chidananda Murthy 1976: 313), and it is in this basic form that a Kannada noun is listed in the dictionary.<sup>3</sup>

Nouns may end in *a*, *e*, *i*, *u*, *aa*, or in a consonant. Those that end in a consonant have an enunciative *u* added (see 1.3.3). Nouns ending in a short *a* generally behave differently throughout the paradigms than other nouns.

**2.3.2. The genitive case.** The genitive case,<sup>4</sup> indicating possession, is marked in several different ways. In some cases, because of vowel deletion, the genitive and nominative forms may appear the same on the surface. The genitive case marker is basically *-a*, but for nonrational nouns whose nominative ends in *-a*, the genitive is *-da*, and for rational nouns that have an optional gender marker *-n(u)* or *-L(u)* (see 2.1), this marker must be included before the genitive *-a*.

*kelsa* 'work' + *-da* 'genitive' → *kels(a)da* 'of work'  
*huDuga(nu)* 'boy' + *-a* 'genitive' → *huDug(a)na* 'boy's'  
*magaL(u)* 'daughter' + *-a* 'genitive' → *magaLa* 'daughter's'

Nouns that end in other vowels (*e*, *i*, *u*, *aa*) simply add *a*, preceded by morphophonemically inserted *y* or *v* (see 1.2.6.1). In colloquial speech, however, these vowel combinations reduce to a lengthened stem-final vowel (see 1.3.5.1); and these long vowels are then usually shortened (see 1.3.6.1). The final surface outcome of these rules is that such nouns may appear to have no genitive case marker.

*mane* 'house' + *-a* 'genitive' → *maneya* → *manee* → *mane*  
*guru* 'teacher' + *-a* 'genitive' → *guruva* → *guruu* → *guru*

Nouns ending in a consonant (preceded by enunciative *u*) often have a genitive ending *-ina* that morphophonemically reduces to *-in* or *-na* in SK.

*uuru* 'town' + *-ina* 'genitive'      *janaru* 'people'  
*uurin janru* ~ *uurna janru* 'the people of the town'

Neuter determinatives (e.g., *adu* 'that thing, it', *muuru* 'three', *aSTu* 'that much') have a genitive marker *-ara*.

*adu* 'that thing, it' + *-ara* 'genitive' *ad(a)ra* 'of that thing, it'  
*muuru* 'three' + *-ara* 'genitive' *muur(a)ra* 'of three'

The genitive case is used to indicate possession, including possession of qualities or attributes, so it is not strange that it can be interpreted as having an adjectival function (see Bright 1958:31). Spencer quotes Kittel as saying that "all Kanarese words which are used as adjectives are in fact nouns, often the genitive of nouns" (Spencer 1950:260). Another similarity between genitives and adjectives (see 2.6) is that they both end in *a*.

*mar(a)da* 'of a tree, of wood, wooden'  
*marda mane* 'house of wood, wooden house'

### 2.3.2.1. Summary of genitive forms.

Noun	Genitive Ending	Example Noun	Genitive Form
Masculine			
Ending in <i>-a(nu)</i>	<i>-a</i>	<i>huDuga(nu)</i>	<i>huDug(a)na</i> 'boy's'
Feminine			
Ending in <i>-a(Lu)</i>	<i>-a</i>	<i>maga(Lu)</i>	<i>magaLa</i> 'daughter's'
Neuter			
Ending in <i>-a</i>	<i>-da</i>	<i>kel(a)sa</i>	<i>kels(a)da</i> 'of work'
Ending in <i>-e</i>	<i>-a</i>	<i>mane</i>	<i>mane(ya), mane(e)</i> 'of the house'
Ending in <i>-i</i>	<i>-a</i>	<i>daari</i>	<i>daari(ya), daari(i)</i> 'of the way'
Ending in <i>-u</i>	<i>-a</i>	<i>guru</i>	<i>guru(va), guru(u)</i> 'teacher's'
Ending in consonant	<i>-ina</i>	<i>uuru</i>	<i>uurin, uurna</i>
Neuter determinative	<i>-ara</i>	<i>adu</i>	<i>ad(a)ra</i> 'of that, it'

But plural nouns (which end in a consonant) take the genitive marker *-a* (see 2.3.8).

**2.3.2.2. The oblique stem.** The oblique stem is that form to which some other case markers are added. For nouns, it is the same as the genitive except that genitive nouns ending in *-a* drop this final *a*, and for neuter determinatives it is the nominative form + *-a*.

*adu* 'it'      *ad(a)ra* 'its, of it'      *ada* 'it (obl.)'  
*muuru* 'three'      *muur(a)ra* 'of three'      *muura* 'three (obl.)'

Though the 'oblique' is similar in most respects to the genitive, the meaning of possession is usually absent when other case markers are added to it.

**2.3.3. The accusative case.** The accusative case is used to indicate that a noun is an object of the action of a verb. That is, when the subject (agent) of a sentence does something that has some effect on some person or object, that person or object (patient) is marked for the accusative (sometimes called the objective) case. The basic SK accusative marker is *-anna*, added to the nominative stem. In LK, the most common suffix is *-annu*, but this is found only in "formal" SK (Chidananda Murthy 1976:316).

Due to short vowel deletion (see 1.3.6) and consonant cluster reduction (see 1.3.7), *-anna* may be reduced to *-an*, *-na*, or just *-n*, sometimes with glide reduction (see 1.3.5.1).

*mara* 'tree' + *-anna* 'accusative' → *maravanna* →  
*maraan* 'tree (acc.)'  
*mane* 'house' + *-anna* 'accusative' → *maneyanna* →  
*maneen* 'house (acc.)'

Pronouns also have the accusative marker *-anna*.

*adu* 'that thing, it' + *-anna* 'accusative' → *adanna* →  
*adan* 'that thing, it (acc.)'  
*avaru* 'they' + *-anna* 'accusative' → *avaranna* → *avran* 'them'

Rational nouns that have an optional gender marker *-nu* or *-Lu* (see 2.1) must have that marker present before the accusative suffix. However, because of short vowel deletion and consonant cluster reduction, the final surface form may be much reduced.

*huDuga(nu)* 'boy' + *-anna* 'accusative' → *huDugananna* →  
*huDgan* 'boy (acc.)'  
*appa(nu)* 'father' + *-anna* 'accusative' → *appanna* →  
*appan* 'father (acc.)'

It is also possible for the accusative marker to be omitted entirely, except with rational nouns (see 2.1).

*marakaDi* 'cut the tree'  
*kelsa maaDsu* 'have the work done'

The use of the accusative marker with nouns with which it is not obligatory gives a sense of particularity or definiteness.

*maranooDde* 'I saw a tree'  
*maraan nooDde* 'I saw the tree'

Thus the optional accusative marker is the closest thing Kannada has to a definite article.

**2.3.4. The dative case.** The dative case is used for a number of different purposes. It is used when a noun is the goal of a verb of motion, that is, when motion toward a noun is expressed (e.g., *maneeg hooDe* 'I went to the house'). It is also used when a noun is the recipient of benefaction, such as when something is given to someone or something (e.g., *nimag(e) koTTe* 'I gave [it] to you'). In addition, it occurs with certain stative verbs, expressing notions such as 'knowing, understanding, liking, wanting, being available, being sufficient', and so forth (see 3.8).

Nonrational nouns ending in *a* have the dative marker *-kke* added to the nominative form, while neuter determinatives add *-kke* to the oblique stem.

*maraka* 'tree' + *-kke* 'dative' → *marakke* 'to(ward) the tree'  
*kelsa* 'work' + *-kke* 'dative' → *kelsakke* 'to/for work'  
*ida-* 'this thing (obl.)' + *-kke* 'dative' → *idakke* 'to/for this'  
*muura-* 'three (obl.)' + *-kke* 'dative' → *muurakke* 'to/at three'

For other nouns the dative suffix is *-ige*, which is added to the nominative of nonrational nouns, and to the oblique stem of rational nouns. Nouns that end in *e*, *i*, and (nonenunciative) *u* reduce the vowel and glide sequence as usual (see 1.3.5.1).

*mane* 'house' + *-ige* 'dative' → *maneyige* →  
*maneeg(e)* 'to the house'  
*nari* 'fox' + *-ige* 'dative' → *nariyige* → *nariig(e)* 'to the fox'  
*guru* 'teacher' + *-ige* 'dative' → *guruvice* →  
*guruug(e)* 'to the teacher'  
*uuru* 'town' + *-ige* 'dative' → *uurg(e)* 'to the town'  
*aNNan-* 'elder brother (obl.)' + *-ige* 'dative' →  
*aNNan(i)g(e)* 'to the elder brother'  
*magaL-* 'daughter (obl.)' + *-ige* 'dative' →  
*magaL(i)g(e)* 'to the daughter'

The word *jana* 'people' is semantically plural, and may occur with or without a plural marker. If no marker is present, it is treated like a singular noun ending in *a*, and takes the dative marker *-kke*. However, if a plural marker *-ru* or *-gaLu* is added, it takes *-ige* (Chidananda Murthy 1976:321).

*aa janak buddhi illa* 'those people have no discrimination'  
*aa janarge/janagaLge idan koDu* 'give this to those people'

#### 2.3.4.1. Summary of dative case forms.

Noun	Dative Ending	Example Noun	Dative Form
Neuter noun			
Ending in <i>a</i>	<i>-kke</i>	<i>maraka</i> (nom.)	<i>marakke</i> 'to the tree'
Ending in <i>e</i> , <i>i</i> , <i>u</i>	<i>-ige</i>	<i>mane</i> (nom.)	<i>maneeg</i> 'to the house'
Ending in consonant	<i>-ige</i>	<i>uuru</i> (nom.)	<i>uurge</i> 'to the town'
Neuter determinative	<i>-kke</i>	<i>ida-</i> (obl.)	<i>idakke</i> 'to this, to it'
Rational noun	<i>-ige</i>	<i>aNNan-</i> (obl.)	<i>aNNange</i> 'to elder brother'

**2.3.5. The locative case.** The locative case is used to express location, lack of motion, containment ('in'), and instrumentality (especially locomotion, e.g., *basnalli* 'by bus'). For nonrational nouns, the locative marker is *-alli*, added to the oblique stem. For nouns ending in *a*

consonant, with oblique ending of *n*, the *n* is usually present, but may be deleted.

- marad* 'tree (obl.)' + *-alli* 'locative' → *mardalli* 'in the tree'  
*uurin* 'town (obl.)' + *-alli* 'locative' → *uurnalli*,  
*uuralli* 'in the town'  
*daari* 'way (obl.)' + *-alli* 'locative' → *daariyalli* →  
*daariili* 'in/on the way'  
*mane* 'house (obl.)' + *-alli* 'locative' → *maneyalli* →  
*maneeli* 'in the house, at home'

Rational nouns require the postposition *hattira* either instead of or before *-alli*, and is attached to the oblique form of the noun; *hattira* itself must be in the oblique form (*hattirad*) if it occurs before *-alli*.

- nan* 'I (obl.)' + *hattira* 'locative' → *nan hatra* 'by/near/on me'  
*nan* 'I (obl.)' + *hattirad* 'locative (obl.)' + *-alli* 'locative' →  
*nan hatradalli* 'by/on/near me'

This restriction on the nonoccurrence of *-alli* with rational nouns does not apply in the Dharwar dialect, where forms like *nannalli*, *ninnalli*, *avaLalli*, and so forth, are widely used.

There are a number of other postpositions that have a more specific locative meaning, such as 'on top of' and 'inside of'. These will be treated in a later section (see 2.4).

### 2.3.5.1. Summary of locative forms.

Noun	Locative Ending	Example Noun	Locative Form
Neuter noun			
Ending in <i>a</i>	<i>-alli</i>	<i>kelsad</i> (obl.)	<i>kelsdalli</i> 'in/at work'
Ending in <i>i, e, u</i>	<i>-alli</i>	<i>daari</i> (obl.)	<i>daariili</i> 'on the way'
Ending in consonant	<i>-alli</i>	<i>kaaDin</i> (obl.)	<i>kaaD(n)alli</i> 'in the forest'
Rational noun	<i>hattira(dalli)</i>	<i>aNNan</i> (obl.)	<i>aNNan hatra(dalli)</i> 'by/on/near elder brother'

**2.3.6. The instrumental/ablative case.** The case marker *-inda* is used to indicate both instrumental ('by means of') and ablative (motion

away from something) notions.<sup>5</sup> It is often the case that the locative *-alli* (see 2.3.5) may be substituted for *-inda* when it is used in the instrumental sense, but not when it is used as an ablative.

When the instrumental/ablative suffix *-inda* occurs with nouns ending in *a*, it is added to the oblique stem of a noun (see 2.3.2.2). (Locative *-alli* is always added to the oblique stem, even when used as an instrumental, see 2.3.5.)

- aa* 'that' + *div(a)sad-* 'day (obl.)' + *-inda* 'ablative' →  
*aa divsdinda* 'from that day'  
*ameerikaad-* 'America (obl.)' + *-inda* ~ *-alli* 'ablative' →  
*amerikadinda* 'from America'  
*marad* 'wood (obl.)' + *-inda* ~ *-alli* 'instrumental' →  
*mardinda* ~ *mardalli* 'by means of wood, out of wood'  
*kel(a)sad-* 'work (obl.)' + *-inda* ~ *-alli* 'instrumental' →  
*kelsdinda*, *kelsdalli* 'by (means of) work'

Otherwise, *-inda* is added directly to the nominative of the noun.

- kaalu* 'leg, foot' + *-inda* ~ *-alli* 'instrumental' →  
*kaalinda* ~ *kaalli* 'with the leg/foot'  
*penninda/pennalli kaagada bari* 'write the letter with a pen'

Instrumentality in the sense of "means of transportation" is usually expressed with the locative *-alli* (see 2.3.5).

- basnalli* 'by bus'      *kaarnalli* 'by car'

Since the locative suffix *-alli* cannot be affixed to rational nouns, except in the Dharwar dialect (see 2.3.5), even when it is used as an instrumental marker, a postposition such as *kai* must be inserted in SK. Such postpositions can also be inserted before *-inda*, but are not necessary.

- huDgan-inda/-kaiyinda/-kaili paaT(ha) oodsu* 'have the lesson read by the boy'

When *-inda* is used in the ablative sense, it also requires a postposition to be inserted between it and a rational noun. This is usually *hattira*, the same form used with locative *-alli* after rational nouns (see 2.3.5), and it occurs in the oblique form (*hattirad*) before *-inda*. It takes the oblique form of rational nouns and pronouns.



*nan* 'I (obl.)' + *hattirad* (obl.) + *-inda* 'ablative'  
*nan hatradinda* 'from me'

*-inda* may also be used to indicate 'time since'.

*eraD divsdinda* 'from two days ago'  
*muur varSdinda* 'since three years ago'

There are some "frozen" forms that occur frequently in Kannada, and together have a single meaning, such as *adar-inda* 'therefore'. Note that in these cases it is the genitive form of *adu* (*adar-*) that must appear before *-inda*.

Even though *-inda* can be translated as 'with', it does not mean 'with (a person)' in the sense of accompaniment. For this meaning, a postposition such as *jote(eli)*, *kuuDa*, *ondige*, or *sangaDa* is used (see 2.4.1).

**2.3.7. The vocative case.** The vocative case is used with rational nouns to indicate a calling or summons. Neuter nouns are not usually used in the vocative, since nonrational objects are usually not summoned in any way, although if such things are anthropomorphized (as in a folk tale), this may happen.

For all rational nouns that have anything but final *a* or *i*, the vocative suffix is *-ee*, added to the nominative (with the enunciative *u* deleted from those that end in a consonant).

*guru* 'teacher' + *-ee* 'vocative' *guruvee!* '(hey) teacher!'  
*hengasu* 'woman' + *-ee* 'vocative' *hengsee!* '(hey) woman!'

Nouns that end in *a* often form the vocative by lengthening the final *a* to *aa*.

*huDgaa!* '(hey) boy!'  
*sevkaa!* '(hey) servant!'

Nouns ending in *i* may also lengthen the final vowel to *ii* instead of adding *-ee*. This would happen naturally by morphophonemic rules (*i+y+ee* → *ii*); failure to shorten this final long vowel would be in line with the tendency to retain final vowel length when special intonation is present, especially with clitics (1.3.6.1).

*huDgii!* '(hey) girl!'

**2.3.8. Case markers with plurals.** The case markers used with plural nouns are usually the same as those used with the singular. In the plural, they are added to the plural marker *-gaL(u)*. Often the plural marker is not used, however, so the singular may be found when more than one object is meant (see 2.2).

Following the plural marker *-gaLu*, the genitive marker is *-a*, rather than *-ina*, which is otherwise used after nouns with final consonants. As with other genitives, this *a* may be deleted by short vowel reduction (see 1.3.6).

*gaNDu* 'man' + *-gaLu* 'plural' + *-a* 'genitive' →  
*gaNDugaLa* 'of the men'  
*magu* 'child' + *-gaLu* 'plural' + *-a* 'genitive' →  
*mak(ka)La* 'of the children'  
*makkaL pustaka* 'the children's book'

Note that *magu* 'child' has an irregular form for the plural (*g + g* → *kk*); most nouns do not operate this way.

With the accusative case, the marker *-anna* is sometimes reduced to just *a* with the plural, and this *a* may also be deleted.

*makkaLu* 'children' + *-anna* 'accusative'  
*makkaLa* 'children (acc.)'  
*makkaL(a) kari* 'call the children'

**2.3.9. Alternate use of case markers.** Kannada speakers will sometimes use one case marker (e.g., nominative) when another (e.g., accusative) is called for by the normal rules of grammar. This can happen when vowels are deleted so that forms that were originally different become the same; it can occur because of large scale historical changes (e.g., substitution of locative for instrumental; see 2.3.6); it can result from the influence of bilingual speakers whose other language has a different set of rules from that of standard SK; or it can be caused by the influence of one grammatical structure within Kannada being carried over into another.

Few rules can be given for these phenomena, so the student is advised to use the rules provided, and leave exceptional usages to native speakers.

**2.4. Postpositions.** Kannada has a set of forms called postpositions that are added to the end of noun phrases, usually after a case marker, to indicate time, location, instrumentality, and so forth. These are similar in function and semantic content to prepositions in some other languages. ("Left-branching" languages like Kannada, which have the verb at the end of the sentence, typically have postpositions instead of prepositions.)

It is difficult precisely to enumerate the complete set of postpositions used in SK, both because some of those used in LK may occasionally be used in SK as well (but not by all speakers), and because postpositions (and prepositions) are simply not a fixed and limited set. New ones are added to the language, being derived from nouns, verbs, and even adverbial expressions. In English, for example, verbal participles like 'concerning' and 'regarding' are used like prepositions with approximately the same meaning as 'about' (a true preposition), and Kannada can do the same kind of thing.

Postpositions may be followed by case markers, and in some instances by other postpositions. The list below includes the most common postpositions found in modern SK. Most of them follow the genitive case marker (see 2.3.2), but some follow the dative (see 2.3.4), some (usually historically derived from transitive verbs) follow the accusative (see 2.3.3), and a few (*kaDe*, and some that occur primarily with adjectival participles or noun phrases), follow the nominative (see 2.3.1). For a complete list of LK postpositions, see Spencer (1950: 177).

**2.4.1. Postpositions with genitive.** Most Kannada postpositions occur following the genitive form of the noun or pronoun (see 2.3.2). In the list that follows, some are specifically time expressions (e.g., 'before noon'), while others are specifically locative (e.g., 'before the door'); many, however, can be used in both ways. A few of the postpositions are instrumental, or have some other sense.

Since postpositions are often free forms (i.e., many are based on various lexical nouns and verbs), they may also occur alone or with adjectival participles as in *niiv baroo varege* 'until you come' (see 3.5.4 and 4.1.1). Many in the list below end in *-e*; this seems to be an archaic locative marker (Spencer 1950:172; Chidananda Murthy 1976:324). In addition to those that are marked with this archaic

locative, there are also some marked with the modern locative marker *-alli* (see 2.3.5), and some with the dative *-kke* (see 2.3.4).

Postposition		Example	
<i>tanaka</i>	'until'	<i>naaLe tanaka</i>	'until tomorrow'
<i>varege</i>	'up to, until'	<i>aydra varege</i>	'up to five o'clock'
		<i>naan baroo varege</i>	'until I come'
<i>meele</i>	'on (top of)'	<i>mard meele</i>	'on the tree'
	'after'	<i>aa meele</i>	'after that'
		<i>band meele</i>	'after coming'
<i>keLage</i>	'below, under'	<i>mard keLage</i>	'under the tree'
	'ago'	<i>muur varSad keLage</i>	'three years ago'
<i>horage</i>	'outside'	<i>mane horage</i>	'outside the house'
<i>oLage</i>	'inside'	<i>guDi-y-oLage</i>	'inside the temple'
<i>munde</i>	'in front of'	<i>mane munde</i>	'in front of the house'
<i>hinde</i>	'behind'	<i>mane hinde</i>	'behind the house'
<i>baLika</i>	'after'	<i>band baLika</i>	'after coming'
<i>suttalu</i>	'around'	<i>uurn sutlu</i>	'around the town'
<i>hattira</i>	'near, by, in the possession of' <sup>a</sup>	<i>nan hatra</i>	'near, by, on me'
<i>baLi</i>	'near'	<i>nim baLi</i>	'near you'
<i>pakkadalli</i>	'near'	<i>mard pakkadalli</i>	'near the tree'
<i>madhye</i>	'amidst'	<i>uurn madhye</i>	'in the middle of town'
<i>naDuve</i>	'among'	<i>huDgar naDuve</i>	'among the boys'
<i>buDadalli</i>	'at the base of'	<i>mard buDdalli</i>	'at the foot of the tree'
<i>tudiyalli</i>	'on top of'	<i>male tudili</i>	'on top of the hill'
<i>balakke</i>	'to the right of'	<i>nim balakke</i>	'on your right'
<i>eDakke</i>	'to the left of'	<i>nan eDakke</i>	'on my left'
<i>uttarakke</i>	'north of'	<i>uurn utrakke</i>	'north of town'
<i>dakSiNakke</i>	'south of'	<i>bhaaratad dakSNakke</i>	'South India'
<i>pascimakke</i>	'west of'	<i>adr pascimakke</i>	'west of that'
<i>puuravakke</i>	'east of'	<i>guDi puuravakke</i>	'east of the temple'
<i>jote(eli)</i>	'with, in the company of'	<i>nim jote(eli)</i>	'with you'
<i>oDane</i>	'with, as soon as'	<i>nim oDane</i>	'with you'
<i>kuuDa</i>	'with'	<i>avr kuuDa</i>	'with them, him, her'
<i>ondige</i>	'with'	<i>nan ondige</i>	'with me'
<i>sangaDa</i>	'with'	<i>avL sangDa</i>	'with her'
<i>kayyalli</i>	'through, by means of'	<i>huDgan kayli</i>	'by (the hand of) the boy'
<i>horatu</i>	'except'	<i>nim horatu</i>	'except for you'

<sup>a</sup>See 2.3.5 for use as locative with rational nouns

**2.4.2. Postpositions with dative.** A small number of postpositions follow the dative case (see 2.3.4) rather than the genitive.

Postposition	Example
<i>munce</i> 'before (time)'	<i>adak munce</i> 'before that time'
<i>modalu</i> 'before'	<i>uuTak modlu</i> 'before dinner'
<i>aagi</i> 'for, on behalf of'	<i>nimg-aagi</i> 'for you, on your behalf'
<i>ooskara</i> 'for (the sake of)'	<i>nimg oskra</i> 'for you, for your sake'
	<i>nooDok oskra</i> 'for the sake of looking'
<i>inta</i> 'than' <sup>a</sup>	<i>adakk inta oLLeedu</i> '(this) is better than that'

<sup>a</sup>Comparative particle, see 2.6.7-9

**2.4.3. Postpositions with accusative.** Postpositions derived from transitive verbs follow nouns in the accusative case (see 2.3.3).

Postposition	Example
<i>nooDi</i> 'toward, in the direction of'	<i>avrn nooDi hooDe</i> 'I went toward him'
( <i>&lt;nooDu</i> 'look')	
<i>seersi</i> 'together'	<i>adn seersi koTTe</i> 'I gave it (all) together'
( <i>&lt;seersu</i> 'cause to join')	

**2.4.4. The postposition *kaDe*.** The postposition *kaDe* 'place, side, direction' follows the genitive, which in this instance is identical to the nominative, but often has locative *-alli* affixed to it. *kaDe* often follows another postposition, in which instance the case markers affixed to these postpositions (archaic *-e* or modern *-kke*) must be deleted before *kaDe*. Postpositions that end in *-alli* cannot have *kaDe* added to them. Also, following a voiced consonant, the initial *k* of *kaDe* may become voiced.

*maysuur kaDe* 'near Mysore, toward Mysore,  
in the Mysore region'  
*maysuur kaDe + avaru* 'person' → *maysuur kaDeeru*  
'a person from Mysore'

*marad meeLe ~ meelgaDe ~ meelgaDeeli* (*meel+kaDe+alli*)  
'on the tree'

*mane munde ~ mundgaDe ~ mundgaDeeli* 'in front of the house'

**2.4.5. Postpositions with adjectival participles.** Some postpositions—one might also call them adverbs (see 4.2)—occur primarily with adjectival participles (see 3.5.4, 4.1.1) or as noun phrases themselves. These include *kuuDalee* 'immediately after', *aSTar-oLage* 'while, within the time of', and *aaga* 'then, when'.

*niiv baroo-v-aaga* 'when you come'

*naan band kuuDlee* 'as soon as I came'

*naav baroo aSTroLage* 'while we were coming'

Since these forms never are attached to nouns or case-marked nouns, but always follow adjectival forms, they are not postpositions in the usual sense. Together with their adjectival participles, they might be called sentential adverbs (see 4.2.2). It may be noted that some grammarians (see Spencer 1950: 165-66) tend to group adverbs and postpositions together without any distinction.

**2.5. Pronouns.** Pronouns are grammatical forms that substitute for nouns or noun phrases. Most languages have pronouns that refer to the speaker (first person), to the addressee (second person), and to other people or things (third person). Most languages distinguish between singular and plural pronouns (and some have other distinctions such as dual, inclusive/exclusive, etc.). Many languages distinguish gender in third person pronouns ('he, she, it') and some, including Kannada, have special pronouns for politeness in second and third persons.

Kannada, unlike modern English, distinguishes between singular and plural in second person, and uses plural forms for singular referents in second and third persons to indicate politeness. In addition, Kannada has an "ultrapolite" or honorific form *taavu* that can be used in second and third persons, and a reflexive pronoun *taanu* 'oneself', and its variants.

LK distinguishes between singular and plural with neuter (nonrational) forms; but in SK this distinction is rare (see 2.2). Kannada also distinguishes between proximate, remote, and interrogative pronouns



in the third person. (This latter distinction is not indicated in the paradigm of pronouns below, but it is discussed in 2.5.1.)

PNG	Singular	Plural (Sing., Polite)	Honorific (Sing., Polite)
First	<i>naanu</i> 'I'	<i>naavu</i> 'we'	
Second	<i>niinu</i> 'you'	<i>niivu</i> 'you'	<i>taavu</i> 'you'
Third masculine	<i>avanu</i> 'he'	<i>avaru</i> 'he, they'	<i>taavu</i> 'he, they'
Third feminine	<i>avaLu</i> 'she'	<i>avaru</i> 'she, they'	<i>taavu</i> 'she, they'
Third neuter	<i>adu</i> 'it'	<i>avu</i> 'they (those things)'	
Reflexive	<i>taanu</i> 'oneself'	<i>taavu</i> 'themselves'	<i>taavu</i> 'yourself, themselves'

**2.5.1. Demonstrative pronouns.** In the third person, Kannada distinguishes the location of the person or thing discussed in reference to that of the speaker in terms of 'proximate' or 'remote'. This distinction is unnecessary for first or second persons, as the speaker and addressee are usually 'proximate'.

Person/Gender	Number	Proximate	Remote
Third masculine	singular	<i>ivanu</i> 'this man'	<i>avanu</i> 'that man'
	plural	<i>ivaru</i> 'these men'	<i>avaru</i> 'those men'
Third feminine	singular	<i>ivaLu</i> 'this woman'	<i>avaLu</i> 'that woman'
	plural	<i>ivaru</i> 'these women'	<i>avaru</i> 'those women'
Third neuter	singular	<i>idu</i> 'this (thing)'	<i>adu</i> 'that (thing)'
	plural	<i>ivu</i> 'these (things)'	<i>avu</i> 'those (things)'

It should be noted that, as with other pronouns, the plural form may be used for politeness. In addition, the plural forms *ivaru* and *avaru* may be used when the sex of the referent is not specified, or when the meaning 'person' is desired.

Kannada also has a set of pronouns ('who, which, what') that are used in questions.

<i>yaavanu</i> ? 'which man'	<i>yaavadu</i> ? 'which thing'
<i>yaavaLu</i> ? 'which woman'	<i>eenu</i> ? 'what'
<i>yaaru</i> ? 'who, which person/people'	

*yaavanu* and *yaavaLu* are used primarily to verify some identity specifically, otherwise *yaaru* is used. In the same way, *yaavadu* asks for specific information (as from a set), whereas *eenu* is more general.

<i>yaavn banda</i> ? 'which man came?'
<i>yaar bandru</i> ? 'who came?'
<i>pustaka yaavdu</i> ? 'which (of these things) is a book?'
<i>pustaka eenu</i> ? 'what (in the world) is a book?'

**2.5.2. Other proforms.** Besides the demonstrative pronouns (see 2.5.1) and the demonstrative adjectives (see 2.6.6), there are other sets of words in Kannada that are distinguished by the difference in the initial vowel or syllable (*i*, *a*, or *e/yaav-*). Some of these could be considered to be adjectives, and some adverbs; they will be called pro-forms here, on the model of pronoun.

The sense of 'proximate' and 'remote' in these forms is not always that of location as with the demonstrative pronouns; it may be in the sense of time or some other meaning.

Proximate	Remote	Interrogative
<i>illi</i> 'here'	<i>alli</i> 'there'	<i>elli</i> 'where'
<i>iSTu</i> 'this much'	<i>aSTu</i> 'that much'	<i>eSTu</i> 'how much'
<i>iiga</i> 'now'	<i>aaga</i> 'then'	<i>yaavaaga</i> 'when'
<i>ivattu</i> 'today'	<i>avattu</i> 'that day'	<i>yaavattu</i> 'which day'

Another set of pro-forms has an initial *h*, with the variable vowel following. The interrogative form in this set may have either the vowel *ee* or *æ*; and some speakers also have a short vowel plus *n* (Bright 1958:25).

<i>hiige</i> ~ <i>hinge</i> 'this way'	<i>haage</i> ~ <i>hange</i> 'that way'
<i>heege</i> ~ <i>hæge</i> ~ <i>henge</i> 'which way'	

By the addition of certain suffixes, the interrogative pro-forms (including pronouns) can be changed to give them an indefinite sense (e.g., 'something or other'). *-aadru* (technically, the concessive form of the verb *aagu* 'become' [see 4.8.4]; literally, 'even if [it] becomes') may be added to give the meaning 'something (it's not important what, but the information is available if necessary)'. *-oo* (the clitic meaning

'doubt', see 4.11.3) added to the interrogative gives the meaning 'something or other (I don't really know, and the information is not readily available)'.

*ellaadru* 'somewhere'  
*eSTaadru* 'some amount'

*eenaadru* 'something'  
*yaaraadru* 'someone'

*elloo* 'somewhere or other'

*eSToo* 'however much (I don't know)'

*eenoo* 'something or other'

*yaaroo* 'someone or other (we'll never know)'

*-aadru* and *-oo* can be added to interrogative pro-forms that are marked for case as well (see 2.5.3).

*elligaadru* 'to somewhere, in some direction'

*yaarigoo gottu* 'someone or other knows, God only knows'

**2.5.3. Case-marked pronouns.** Pronouns, like nouns, can be marked for case (see 2.5.3ff), and when this happens the forms of the nominal stems change, especially in the first and second persons and in the reflexive. As with nouns, the oblique stem (see 2.5.3.1) is the form to which case endings are added.

**2.5.3.1. Genitive and oblique forms of pronouns.** The genitive form of a pronoun is used to indicate possession. With deletion of the final vowel, and reduction of geminate consonants, this becomes the oblique stem to which other case markers are added. (While genitive and oblique forms are historically derived from the same form, they are differentiated here because they operate slightly differently in modern SK.)

PNG	Singular Genitive (Obl.)	Plural, Polite Genitive (Obl.)	Honorific (Sing., Pl.) Genitive (Obl.)
First	<i>nanna (nan-)</i> 'my'	<i>namma (nam-)</i> 'our'	
Second	<i>ninna (nin-)</i> 'your'	<i>nimma (nim-)</i> 'your'	<i>tamma (tam-)</i> 'your'
Third masculine	<i>avana (avan-)</i> 'his'	<i>avara (avar-)</i> 'their'	<i>tamma (tam-)</i> 'his, their'
Third feminine	<i>avaLa (avaL-)</i> 'her'		<i>tamma (tam-)</i> 'her, their'
Third neuter	<i>adara (adar-)</i> 'its'	<i>avugaLa (avgL-)</i> 'their'	
Reflexive	<i>tanna (tan-)</i> 'one's own'	<i>tamma (tam-)</i> 'their own'	<i>tamma (tam-)</i> 'your/their own'

Note that the third person genitive rational pronouns do not differ from the nominative except for the addition of final *a*, whereas first and second person pronouns are characterized by short vowels, substitution of *m* for *v* in the plurals, and gemination of *n* and *m*.

*nan hesru raamu* 'my name is Ram'

*nim mane ell ide* 'where is your house?'

*avr haLLi illinda tumba duura* 'his village is very far from here'

**2.5.3.2. Accusative forms of pronouns.** The accusative is formed by adding *-anna* to the genitive forms of rational pronouns and to the nominative of neuters. Often, due to vowel deletion and consonant-cluster reduction, the marker may be reduced to just *-n*. In the singular of first, second, and third masculine, the accusative form may even be reduced so far as to be identical with the oblique; however, this would be disambiguated by the context.

PNG	Singular	Plural, Polite	Honorific (Sing., Pl.)
First	<i>nan(nan(na))</i> 'me'	<i>nam(man(na))</i> 'us'	
Second	<i>nin(nan(na))</i> 'you'	<i>nim(man(na))</i> 'you'	<i>tamman(na)</i> 'you'
Third masculine	<i>avan((an)na)</i> 'him'	<i>avaran(na)</i> 'them'	<i>tamman(na)</i> 'him, them'
Third feminine	<i>avaLan(na)</i> 'her'	<i>avaran(na)</i> 'them'	<i>tamman(na)</i> 'her, them'
Third neuter	<i>adan(na)</i> 'it'	<i>avan(na)</i> 'those things'	
Reflexive	<i>tan(nan(na))</i> 'oneself'	<i>tamman(na)</i> 'themselves'	<i>tamman(na)</i> 'yourself, themselves'

*nimman edur-nooDtaa-idvu* 'we were expecting you'  
*avarn keeLi* 'ask him'

Note that the forms given in the paradigm above may be reduced even further by short vowel reduction (1.3.6), e.g., *avaLan* might be reduced to *avLn* 'her'.

**2.5.3.3. Dative forms of pronouns.** The dative of rational pronouns is formed by taking the oblique stem (see 2.5.3.1) and adding *-age* in first and second persons and third honorific, and *-ige* to other third

person forms. In the neuter, *-akke* is added to the nominative *adu* or *avu*.

PNG	Singular	Plural, Polite	Honorific (Sing., Pl.)
First	<i>nanage</i> 'to me'	<i>namage</i> 'to you'	
Second	<i>ninage</i> 'to you'	<i>nimage</i> 'to you'	<i>tamage</i> 'to you'
Third masculine	<i>avanige</i> 'to him'	<i>avarige</i> 'to him/them'	<i>tamage</i> 'to him/them'
Third feminine	<i>avaLige</i> 'to her'	<i>avarige</i> 'to her/them'	<i>tamage</i> 'to her/them'
Third neuter	<i>adakke</i> 'to it'	<i>avakke</i> 'to them'	
Reflexive	<i>tanage</i> 'to oneself'	<i>tamage</i> 'to themselves'	<i>tamage</i> 'to oneself/ themselves'

*nimag biDuv aag-idyaa?* 'do you have time off?'  
*avLig tumba kelsa ide* 'she has a lot of work to do'  
*adakk-eenu?* 'what difference does it make?'

**2.5.3.4. Locative forms of pronouns.** The locative case of pronouns is formed like that of nouns (see 2.5.3.1), that is, for nonrational pronouns *-alli* is added to the oblique stem (see 2.5.3.1), and with rational pronouns the postposition *hattira* is added to the oblique stem (except in the Dharwar dialect, see 2.3.5).

*adar* 'it (obl.)' + *-alli* 'locative' → *adralli* 'in/by it'  
*nan* 'I (obl.)' + *hattira* 'locative' → *nan hatra* 'by/on/near me'  
*nim hatra haNa idyaa?* 'do you have money (on your person)?'

Other semantic distinctions relating to location can be made with the use of postpositions (see 2.4).

**2.5.3.5. Instrumental/ablative forms of pronouns.** The instrumental and ablative cases for pronouns are formed in the same manner as for nouns (see 2.3.6). In the instrumental, either the instrumental/ablative form *-inda* or the locative form *-alli* may be used (but not with rational pronouns except in the Dharwar dialect). However, in the ablative, only *-inda* is possible. *-inda* is added to the genitive form of pronouns (see

2.5.3.1) after deleting the final *a* of the genitive. *-alli* and *hattira* are added to the oblique stem (see 2.5.3.1).

*avaninda kelsa maaDsu* 'have the work done by him'  
*adarinda kaagada bari* 'write a letter with this'

The neuter form *adarinda* is also found as a frozen form, which may be translated as 'therefore'.

*adrinda niiv bar-beeku* 'therefore you must come'

Other semantic distinctions relating to instrumental or ablative senses can be made by the use of postpositions (see 2.4).

**2.5.4. Pronoun deletion.** Kannada finite verbs generally agree with their subjects, including pronouns, in person, number, and gender (see 3.4.1). That is, verbs have PNG suffixes added to "agree" with these features of the subject. Since in a sentence with a pronoun the specification of person, number, and gender is indicated twice (once in the pronoun and once in the verb), pronouns may often be deleted from a sentence; but PNG markers on the finite verb may not.

In the case of deletion, one will often find sentences like the following, where the subject of the sentence can be determined by the PNG marker on the verb.

*uurg hoogtiiraa?* (*niivu* deleted) 'are you going home?'  
*naaLe bartiini* (*naanu* deleted) 'I will come tomorrow'

Deletion of pronouns may also take place where the verb is not marked for PNG (e.g., with modals or negatives). In such cases the subject of the sentence must be determined from the physical or linguistic context.

*kannaDa gottaa?* (*nimage* deleted) 'do you know Kannada?'  
*naaLe bartiini* (*naanu* deleted) 'I'll come tomorrow'

For some purposes, including emphasis or clarification, pronouns may be left in the sentence.

*avn barlilla* 'he didn't come'

**2.6. Adjectives.** The subject of adjectives in Kannada (and in other Dravidian languages) has plagued grammarians for a long time. Syntactically there seem to be some constituents that act like adjectives found

in other languages; but upon closer analysis, it seems that they can usually be derived from other constituents such as nouns or verbs.<sup>6</sup>

For pedagogical purposes, a small number of items can be considered to be "true" adjectives, and all others can be derived from nouns or verbs by regular rules. Adjectives, whether true or derived, occur before nouns in the sentence, and do not vary in form according to the gender, number, or case of the noun modified.

Adjectives usually end in *a*; but due to morphophonemic changes, the vowels may be different on the surface. For example, the underlying form of *oLLe* 'good' is *oLLeya*, and the underlying form of *baroo* 'coming, next' is *baruva*; but these forms are reduced by regular rules (see 1.3.5.1 and 1.3.6.1). Similarly, the full form of *hood* 'last, gone' is *hooda*, but the final *a* is deleted by another regular rule (see 1.3.6). Thus while all underlying forms of adjectives end in *a*, on the surface this is often obscured in SK.

**2.6.1. True adjectives.** The following are the full forms of most of the true, or nonderived, adjectives in Kannada.

<i>cikka</i> 'small'	<i>doDDa</i> 'big'
<i>saNNa</i> 'small'	<i>puTTa</i> 'tiny'
<i>hosa</i> 'new'	<i>baDa</i> 'poor, weak'

In addition, there are a number of forms that, while not originally true adjectives, being derived from nouns by the addition of a genitive case ending (Spencer 1950:241), are now used as if they were un-derived, since the final vowel-glide-vowel sequence is reduced by morphophonemic rules to a single long vowel, and then this long vowel is shortened. Also, the nouns from which these forms are derived are not commonly used as such any more, so only the adjectival function of these words survives.

<i>bisi(ya)</i> 'hot'	<i>haLe(ya)</i> 'old'
<i>kiri(ya)</i> 'younger'	<i>hiri(ya)</i> 'elder'
<i>oLLe(ya)</i> 'good'	<i>eLe(ya)</i> 'young'
<i>nere(ya)</i> 'full'	

**2.6.2. Adjectives derived from verbs.** Adjectives can be derived from verbs by taking the present stem and adding *-uva* (actually the future stem in LK, plus adjectival *a*; see 3.4.4, 3.5.4, and 4.13), which is then

reduced to *-oo*, or by taking the past stem and adding *a*, which may then be deleted. These forms are the adjectival participles (see 3.5.4), sometimes also called deverbal adjectives.

<i>baroo varSa</i> 'next year (the year that is coming)'
<i>hood vaara</i> 'last week (the week that is gone)'
<i>nooDid pustaka</i> 'the book that was read'
<i>keTTa haNNU</i> 'the rotten fruit (the fruit that spoiled)'

**2.6.3. Adjectives derived from nouns and defective verbs.** Adjectives can also be derived from some nouns by the addition of *aada* or *iroo*. *aada* is the past adjectival participle of *aagu* 'become' (see 3.11.2), while *iroo* is the present adjectival participle of *iru* 'be' (see 3.8.9).

There seems to be a semantic distinction between these two kinds of adjectives. Those with *aada* indicate an inalienable, intrinsic, or inherent quality, while those with *iroo* suggest an alienable, extrinsic, or temporary state (see 4.9.3).

<i>sundara</i> 'beauty' + <i>aada</i> → <i>sundaravaada</i> 'beautiful'
<i>kempu</i> 'redness' + <i>aada</i> → <i>kempaada</i> 'red (inherently)'
<i>kempu</i> 'redness' + <i>iroo</i> → <i>kempiroo</i> 'red (temporarily)'

Some defective verbs (see 3.7) can also have *aada* added to them to make adjectives, since these verbs have no present or past stems.

<i>beeku</i> 'want, need, must' + <i>aada</i> → <i>beekaada</i> 'necessary'
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**2.6.4. Color adjectives.** Names of colors are nouns, but they can be used adjectivally in the simple form, or with the addition of *aada* or *iroo* (see 2.6.3).

<i>haLadi</i> 'yellow'	<i>biLi</i> 'white'	<i>kempu</i> 'red'
<i>niili</i> 'blue'	<i>kappu</i> 'black'	<i>hasuru</i> 'green'

<i>ii SarTin baNNa biLi</i> 'this shirt's color is white'
<i>id biLi SarTu</i> 'this is a white shirt'
<i>id biLiyaad SarTu</i> 'this shirt is white (inherently)'

**2.6.5. Nominalized adjectives.** All the above types of adjectives can be made into nouns. In fact, since Kannada has no predicate adjectives (as in English 'he is big'), when an adjective appears as the predicate of a sentence, or any time when it does not precede a noun, it must be







*muur saavira* '3,000'                      *erD lakSa* '2,00,000'  
*ayd kooTi* '5,00,00,000'

Combinations of numerals are made by adding in the order as given in the examples below. When *saavira* '1,000' is combined with other numerals, it occurs in the oblique form *saavird*.

*muuvatt-aydu* '35'                      *innuur-aaru* '206'  
*eppatt-naalku* '74'                      *eNTnuur-ayvatt-aydu* '855'  
*saavird-omb(h)aynuur-eppatt-omb(h)attu* '1979'  
*saavird-omb(h)aynuur-emb(h)att-naalku* '1984'

**2.7.2. Ordinal numerals.** Ordinal numerals are formed by adding *-anee* to the cardinal numerals (see 2.7.1).

*ondnee* 'first'                      *muuvatt-aydnee* 'thirty-fifth'  
*eraDnee* 'second'                      *nuurnee* 'hundredth'  
*aydnee* 'fifth'                      *saavirdnee* 'thousandth'

*ondnee* has an alternate form *modalnee* 'first'.

The interrogative pro-form *eSTu* 'how much' (see 2.5.2) can also take the ordinal marker *-anee*.

*eSTanee* 'how many-eth'  
*nii iNDyak band id eSTnee varSa?* 'how many years have you been in India? (this is the how many-eth year since you came to India?)'

## 3

## THE VERB PHRASE

This chapter deals with simple forms of the verb and verb phrase that in a traditional grammar would be considered part of the paradigms (principal parts) of the verb, or in a generative grammar would be generated in the base component or phrase structure of the grammar. More complex forms and constructions are discussed under syntax (see chapter four).

Kannada verbs occur in two forms—finite or nonfinite. Finite verbs can have nothing added to them; and since verbs are usually found in the last position in the sentence (subject-object-verb), a finite verb effectively ends the sentence, with the exception of clitics (see 4.11) or reportives (see 4.5.1), which may follow. Nonfinite verbs, in contrast, cannot stand alone, and must have some other form following them.

Some of the finite forms of the verb are imperatives, present and past forms marked with PNG, modals, and verbal/participial nouns (see 3.5.8). Nonfinite forms include infinitives, verbal and adjectival participles, and tense-marked verb stems.

**3.1. Verb stems.** Kannada verbs are not listed in a dictionary as infinitives like they are in many western languages; rather, they are entered as singular nonpolite imperatives (see 3.3), which in most