THE NOUN PHRASE

This chapter deals with the morphology (grammatical forms) of the noun phrase, orgrammatical 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."1

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).

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

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’
nuru 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).

huDu(ga) ‘boy’

saabi ‘Muslim’
sose ‘daughter-in-law’
hudgi ‘girl’
hengsu ‘woman’

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

sosayaru → sseeru

huDgiyaru → huDgiuru

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

deevru ‘god’
raayru ‘master’

With kinship terms, the marker for plural is often -andiru.
aNNA ‘elder brother’
akka ‘elder sister’
taayi ‘mother’

Some nouns have irregular plurals, such as:
magu ‘child’
mak(ka)Lu ‘children’

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. 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. 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, 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’
huDugru ‘boy’ + -a ‘genitive’ → huDugru(a)na ‘boy’s’
magalu ‘daughter’ + -a ‘genitive’ → magalu ‘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); 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.

\[ \text{uuru ‘town’} + -ina ‘genitive’ \quad \text{janaru ‘people’} \]
\[ \text{uurin janaru} \sim \text{uurna janaru} ‘the people of the town’ \]

Neuter determinatives (e.g., \text{adu ‘that thing, it’, muuru ‘three’, aSTu ‘that much’}) have a genitive marker -ara.

\[ \text{adu ‘that thing, it’} + -ara ‘genitive’ \text{ad(a)ra ‘of that thing, it’} \]
\[ \text{muuru ‘three’} + -ara ‘genitive’ \text{muur(a)ra ‘of three’} \]

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.

\[ \text{mar(a)da ‘of a tree, of wood, wooden’} \]
\[ \text{marda mane ‘house of wood, wooden house’} \]

### 2.3.2.1. Summary of genitive forms.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Genitive Ending</th>
<th>Example Noun</th>
<th>Genitive Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>Ending in -(a)(nu)</td>
<td>-a</td>
<td>\text{huDuga(nu)}</td>
</tr>
<tr>
<td>Feminine</td>
<td>Ending in -(a)(Lu)</td>
<td>-a</td>
<td>\text{maga(Lu)}</td>
</tr>
<tr>
<td>Neuter</td>
<td>Ending in -a</td>
<td>-da</td>
<td>\text{kela(sa)}</td>
</tr>
<tr>
<td>Neuter</td>
<td>Ending in -e</td>
<td>-a</td>
<td>\text{mane}</td>
</tr>
<tr>
<td>Neuter</td>
<td>Ending in -i</td>
<td>- (\sim)</td>
<td>\text{daari}</td>
</tr>
<tr>
<td>Neuter</td>
<td>Ending in -u</td>
<td>-a</td>
<td>\text{guru}</td>
</tr>
<tr>
<td>Neuter determinantative</td>
<td>Ending in -ina</td>
<td>-ina</td>
<td>\text{uuru}</td>
</tr>
<tr>
<td>Neuter determinantative</td>
<td>Ending in -ara</td>
<td>-ara</td>
<td>\text{ad(a)ra ‘of that, it’}</td>
</tr>
</tbody>
</table>

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.

\[ \text{adu ‘it’} \quad \text{ad(a)ra ‘its, of it’} \quad \text{ada ‘it (obl.)’} \]
\[ \text{muuru ‘three’} \quad \text{muur(a)ra ‘of three’} \quad \text{muura ‘three (obl.)’} \]

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 -annu, 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), -annu may be reduced to -an, -na, or just -n, sometimes with glide reduction (see 1.3.5.1).

\[ \text{mara ‘tree’} + -\text{anna ‘accusative’} \rightarrow \text{maravanna} + \text{maraan ‘tree (acc.)’} \]
\[ \text{mane ‘house’} + -\text{anna ‘accusative’} \rightarrow \text{maneyanna} + \text{maneen ‘house (acc.)’} \]

Pronouns also have the accusative marker -anna.

\[ \text{adu ‘that thing, it’} + -\text{anna ‘accusative’} \rightarrow \text{adanna} + \text{adan ‘that thing, it (acc.)’} \]
\[ \text{a\text{varu ‘they’} + -\text{anna ‘accusative’} \rightarrow \text{avaranna} + \text{avran ‘them’} \]

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.
The Noun Phrase

huDuga(nu) 'boy' + -anna 'accusative' → huDuganna
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).

mara kadi 'cut the tree'
kelsa maadsl '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.

mara nooDde '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., manee hooode '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.

mara 'tree' + -kke 'dative' → marakke 'to(ward) the tree'
kelsa 'work' + -kke 'dative' → kelsakke 'to[or] work'
ida- 'this thing (obl.)' + -kke 'dative' → idakke 'to/at 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 → maneegg(e) 'to the house'
nari 'fox' + -ige 'dative' → nariyige → nariig(e) 'to the fox'
guru 'teacher' + -ige 'dative' → guruvige → gurug(e) 'to the teacher'
uuru 'town' + -ige 'dative' → urug(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.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Dative Ending</th>
<th>Example Noun</th>
<th>Dative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neuter noun</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ending in a</td>
<td>-kke</td>
<td>mara (nom.)</td>
<td>marakke</td>
</tr>
<tr>
<td>Ending in e, i, u</td>
<td>-ige</td>
<td>mane (nom.)</td>
<td>maneege</td>
</tr>
<tr>
<td>Ending in consonant</td>
<td>-ige</td>
<td>uru (nom.)</td>
<td>uruge</td>
</tr>
<tr>
<td>Neuter determinative</td>
<td>-kke</td>
<td>ida- (obl.)</td>
<td>idakke</td>
</tr>
<tr>
<td>Rational noun</td>
<td>-ige</td>
<td>anNan- (obl.)</td>
<td>anNange</td>
</tr>
</tbody>
</table>

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’ → ururrallii,

uurallii ‘in the town’

daari ‘way (obl.)’ + -alli ‘locative’ → daariryalli +
daarilli ‘in/on the way’

mane ‘house (obl.)’ + -alli ‘locative’ → maneyalli +

maneleli ‘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 nannallii, ninnallii, avallali, 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.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Locative Ending</th>
<th>Example Noun</th>
<th>Locative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neuter noun</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ending in ( a )</td>
<td>-alli</td>
<td>kelsad (obl.)</td>
<td>kelsdalli ‘in/at work’</td>
</tr>
<tr>
<td>Ending in ( i, e, u )</td>
<td>-alli</td>
<td>daari (obl.)</td>
<td>daarilli ‘on the way’</td>
</tr>
<tr>
<td>Ending in consonant</td>
<td>hattira(dalli)</td>
<td>aNNan (obl.)</td>
<td>aNNan hatra(dalli) ‘by/on/near elder brother’</td>
</tr>
</tbody>
</table>

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.\(^5\) 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.)

\[
\begin{align*}
\text{aa ‘that’ + div(a)sad- ‘day (obl.)’ + -inda ‘ablative’ } & \rightarrow \\
\text{aa divsind } & \text{‘from that day’} \\
\text{ameerikaad- ‘America (obl.)’ + -inda } & \text{‘ablative’ } \\
\text{ameerikadind } & \text{‘from America’} \\
\text{marad ‘wood (obl.)’ + -inda } & \text{‘instrumental’ } \\
\text{mardinda mardalli } & \text{‘by means of wood, out of wood’} \\
\text{kel(a)sad- ‘work (obl.)’ + -inda } & \text{‘instrumental’ } \\
\text{kel(sind), kelsdalli } & \text{‘by (means of) work’}
\end{align*}
\]

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

\[
\begin{align*}
\text{kaalu ‘leg, foot’ + -inda } & \text{‘instrumental’ } \\
\text{kaalinda } & \text{‘with the leg/foot’} \\
\text{penninda/pennalli kaagada bari } & \text{‘write the letter with a pen’}
\end{align*}
\]

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

\[
\begin{align*}
\text{basnalli } & \text{‘by bus’} \\
\text{kaarmalli } & \text{‘by car’}
\end{align*}
\]

Since the locative suffix -alli cannot be affixed to rational nouns, except in the Dharwar dialect (see 2.5.5), 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.

\[
\begin{align*}
\text{huDga-inda/-kaiyinda/-kaili paat(ha) oods } & \text{‘have the lesson read by the boy’}
\end{align*}
\]

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 divsinda 'from two days ago'
mur varSinda '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), kudu, 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 enunciativu u deleted from those that end in a consonant).

guru 'teacher' + -ee 'vocative' guruee! 'hey teacher!'
hengasu 'woman' + -ee 'vocative' hengee! 'hey woman!'

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

huDgaal! 'hey boy!'
sevkaal! '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 (1.3.6).

gaNdu 'man' + -galu 'plural' + -a 'genitive' →
gaNDuGal a 'of the men'
magu 'child' + -galu 'plural' + -a 'genitive' →
maKenGal a 'of the children'
makal 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.

makalaLu 'children' + -anna 'accusative'
makala 'children (acc.)'
makala(ə) 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 postpositions 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).

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>tanaka</td>
<td>'until'</td>
</tr>
<tr>
<td>varege</td>
<td>'up to, until'</td>
</tr>
<tr>
<td>meeLe</td>
<td>'on (top of)'</td>
</tr>
<tr>
<td>keLage</td>
<td>'below, under'</td>
</tr>
<tr>
<td>horage</td>
<td>'outside'</td>
</tr>
<tr>
<td>oLage</td>
<td>'inside'</td>
</tr>
<tr>
<td>munde</td>
<td>'in front of'</td>
</tr>
<tr>
<td>hinde</td>
<td>'behind'</td>
</tr>
<tr>
<td>baLiKa</td>
<td>'after'</td>
</tr>
<tr>
<td>suttalu</td>
<td>'around'</td>
</tr>
<tr>
<td>hattiva</td>
<td>'near by, in the possession of(^a)</td>
</tr>
<tr>
<td>baLi</td>
<td>'near'</td>
</tr>
<tr>
<td>pakkadali</td>
<td>'near'</td>
</tr>
<tr>
<td>madhye</td>
<td>'amidst'</td>
</tr>
<tr>
<td>naDove</td>
<td>'among'</td>
</tr>
<tr>
<td>buDaddali</td>
<td>'at the base of'</td>
</tr>
<tr>
<td>tudiyalii</td>
<td>'on top of'</td>
</tr>
<tr>
<td>balakke</td>
<td>'to the right of'</td>
</tr>
<tr>
<td>eDakke</td>
<td>'to the left of'</td>
</tr>
<tr>
<td>uttarakke</td>
<td>'north of'</td>
</tr>
<tr>
<td>dakSiNakke</td>
<td>'south of'</td>
</tr>
<tr>
<td>pascimakke</td>
<td>'east of'</td>
</tr>
<tr>
<td>jote(eli)</td>
<td>'with, in the company of'</td>
</tr>
<tr>
<td>oDane</td>
<td>'with, as soon as'</td>
</tr>
<tr>
<td>kuuDa</td>
<td>'with'</td>
</tr>
<tr>
<td>ondige</td>
<td>'with'</td>
</tr>
<tr>
<td>sangDa</td>
<td>'with'</td>
</tr>
<tr>
<td>kayyalli</td>
<td>'through, by means of'</td>
</tr>
<tr>
<td>horatu</td>
<td>'except'</td>
</tr>
</tbody>
</table>

\(^a\)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.

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>munce</td>
<td>adak munce</td>
</tr>
<tr>
<td>modalu</td>
<td>wuTak modalu</td>
</tr>
<tr>
<td>aagi</td>
<td>nim-aagi</td>
</tr>
<tr>
<td>ooskara</td>
<td>nimg oskra</td>
</tr>
<tr>
<td>inta</td>
<td>adakh inta oLLeedu</td>
</tr>
</tbody>
</table>

*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).

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>nooDi</td>
<td>avrn nooDi hoode</td>
</tr>
<tr>
<td>(&lt;nooDu 'look')</td>
<td>adn seersi kotTe</td>
</tr>
<tr>
<td>seersi</td>
<td>('together')</td>
</tr>
<tr>
<td>(&lt;seersu 'cause to join')</td>
<td></td>
</tr>
</tbody>
</table>

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-va-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 taaalu that can be used in second and third persons, and a reflexive pronoun taaantu ‘oneself’, and its variants.

LK distinguishes between singular and plural with neuter (non-natural) 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.)

<table>
<thead>
<tr>
<th>PNG</th>
<th>Singular</th>
<th>Plural</th>
<th>Honorific</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>naamu ‘I’</td>
<td>naasu ‘we’</td>
<td>taasu ‘you’</td>
</tr>
<tr>
<td>Second</td>
<td>niimu ‘you’</td>
<td>niimuu ‘you’</td>
<td>taasu ‘he, they’</td>
</tr>
<tr>
<td>Third masculine</td>
<td>avanu ‘he’</td>
<td>avaru ‘he, they’</td>
<td>taasu ‘he, they’</td>
</tr>
<tr>
<td>Third feminine</td>
<td>avulu ‘she’</td>
<td>avaru ‘she, they’</td>
<td>taasu ‘she, they’</td>
</tr>
<tr>
<td>Third neuter</td>
<td>aru ‘it’</td>
<td>auru ‘they (those things)’</td>
<td>taasu ‘yourself, themselves’</td>
</tr>
<tr>
<td>Reflexive</td>
<td>laamu ‘oneself’</td>
<td>taasu ‘themselves’</td>
<td>taasu ‘yourself, themselves’</td>
</tr>
</tbody>
</table>

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’.

<table>
<thead>
<tr>
<th>Person/Gender</th>
<th>Number</th>
<th>Proximate</th>
<th>Remote</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third masculine</td>
<td>singular</td>
<td>ivaru ‘this man’</td>
<td>avaru ‘that man’</td>
</tr>
<tr>
<td></td>
<td>plural</td>
<td>ivaru ‘these men’</td>
<td>avaru ‘those men’</td>
</tr>
<tr>
<td>Third feminine</td>
<td>singular</td>
<td>ivalu ‘this woman’</td>
<td>avaru ‘that woman’</td>
</tr>
<tr>
<td></td>
<td>plural</td>
<td>ivaru ‘these women’</td>
<td>avaru ‘those women’</td>
</tr>
<tr>
<td>Third neuter</td>
<td>singular</td>
<td>idu ‘this (thing)’</td>
<td>avaru ‘that (thing)’</td>
</tr>
<tr>
<td></td>
<td>plural</td>
<td>ivu ‘these (things)’</td>
<td>avaru ‘those (things)’</td>
</tr>
</tbody>
</table>

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.

yaavanu? ‘which man’
yaavadu? ‘which thing’
yaavalu? ‘which woman’
eenu? ‘what’
yaar? ‘who, which person/people’
yavantu 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.

yaavn banda? ‘which man came?’
yaar bandru? ‘who came?’
pustaka yaavatu? ‘which (of these things) is a book?’
pustaka eenu? ‘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.

<table>
<thead>
<tr>
<th>Proximate</th>
<th>Remote</th>
<th>Interrogative</th>
</tr>
</thead>
<tbody>
<tr>
<td>illi ‘here’</td>
<td>alli ‘there’</td>
<td>ellii ‘where’</td>
</tr>
<tr>
<td>iSTu ‘this much’</td>
<td>aSTu ‘that much’</td>
<td>eSTu ‘how much’</td>
</tr>
<tr>
<td>iiga ‘now’</td>
<td>aaga ‘then’</td>
<td>yavaagaa ‘when’</td>
</tr>
<tr>
<td>ivatu ‘today’</td>
<td>aavatu ‘that day’</td>
<td>yavaatu ‘which day’</td>
</tr>
</tbody>
</table>

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 ae; and some speakers also have a short vowel plus n (Bright 1958:25).

hige ∼ hinge ‘this way’
haege ∼ hange ∼ hengu ‘that 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). -ao (the clitic meaning...
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 n in the plurals, and gemination of n and m.

- na khaLli illinda tumba duure '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.

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.

<table>
<thead>
<tr>
<th>PNG</th>
<th>Singular</th>
<th>Plural, Polite</th>
<th>Honorific (Sing., Pl.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>nanage</td>
<td>namage</td>
<td>tamage</td>
</tr>
<tr>
<td></td>
<td>'to me'</td>
<td>'to you'</td>
<td>'to you'</td>
</tr>
<tr>
<td>Second</td>
<td>ninage</td>
<td>nimaage</td>
<td>tamage</td>
</tr>
<tr>
<td></td>
<td>'to you'</td>
<td>'to you'</td>
<td>'to you'</td>
</tr>
<tr>
<td>Third masculine</td>
<td>avaniage</td>
<td>avariage</td>
<td>tamage</td>
</tr>
<tr>
<td></td>
<td>'to him'</td>
<td>'to him/them'</td>
<td>'to him/them'</td>
</tr>
<tr>
<td>Third feminine</td>
<td>avaiLige</td>
<td>avariage</td>
<td>tamage</td>
</tr>
<tr>
<td></td>
<td>'to her'</td>
<td>'to her/them'</td>
<td>'to her/them'</td>
</tr>
<tr>
<td>Third neuter</td>
<td>adakke</td>
<td>avakke</td>
<td>tamage</td>
</tr>
<tr>
<td></td>
<td>'to it'</td>
<td>'to them'</td>
<td>'to oneself/</td>
</tr>
<tr>
<td>Reflexive</td>
<td>tanage</td>
<td>tamage</td>
<td>'to oneself/</td>
</tr>
<tr>
<td></td>
<td>'to oneself'</td>
<td></td>
<td>themselves'</td>
</tr>
</tbody>
</table>

nimas biDuv aag-idayaa? ‘do you have time off?’
aviLiga tumba kelsa ide ‘she has a lot of work to do’
adaks-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 hattria ‘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 maDsu ‘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 niyu 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.

uvruu hoogtiiraa? (niyu deleted) ‘are you going home?’
nauLe bariiini (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?’
nauLe bariiini (naanu deleted) ‘I’ll come tomorrow’

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

avan bariila ‘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. For pedagogical purposes, a small number of items can be con-
sidered 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 underly-
ing form of oLLe ‘good’ is oLLeya, and the underlying form of baroo
‘coming, next’ is baruwa; 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.

cikka ‘small’
saNNa ‘small’
hosa ‘new’
doDDa ‘big’
puTTa ‘tiny’
baDDa ‘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-glise-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.

bissi(ya) ‘hot’
hiri(ya) ‘younger’
oLLe(ya) ‘good’
nere(ya) ‘full’
haLe(ya) ‘old’
hiri(ya) ‘elder’
eLe(ya) ‘young’

2.6.2. Adjectives derived from verbs. Adjectives can be derived from
verbs by taking the present stem and adding -ua (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 deverbial adjectives.

baroo varSe ‘next year (the year that is coming)’
hooD vaara ‘last week (the week that is gone)’
nooDit pustaka ‘the book that was read’
keTTa haNNa ‘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).

sundara ‘beauty’ + aada + sundaravaada ‘beautiful’
kempu ‘redness’ + aada + Kempaada ‘red (inherently)’
kempu ‘redness’ + iroo + Kempiira ‘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.

beeku ‘want, need, must’ + aada + beekaaada ‘necessary’

2.6.4. Color adjectives. Names of colors are nouns, but they can be
used adjectively in the simple form, or with the addition of aada or
iroo (see 2.6.3).

haLadi ‘yellow’
bL ‘white’
kiL ‘black’

haLadi ‘yellow’
bL ‘white’
kiL ‘black’

ii SarTin baNNa biL ‘this shirt’s color is white’
ii biL SarTu ‘this is a white shirt’
iid biL SarTu ‘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

nominalized. Adjectives are made into nouns by the addition of third person pronouns (see 2.5). All of these nominalized adjectives can then be marked for case, just like nouns and pronouns.

\[
\begin{align*}
doDDa & \text{ 'big' + avanu 'he' } \rightarrow \text{ doDDavnu } + \text{ doDDoono } \text{ 'a big man'} \\
banda & \text{ 'came' + avaLu 'she' } \rightarrow \text{ bandavLu } + \text{ bandooLu } \text{ 'a woman who came'} \\
sundaravaada & \text{ 'beautiful' + avaru 'they' } \rightarrow \text{ sundaravaadooru } \text{ 'beautiful people'} \\
billi & \text{ 'white' + adu 'that thing' } \rightarrow \text{ bitliido } \text{ 'a white thing'}
\end{align*}
\]

Nominalized forms also can be made of the numerals 'one' and 'two' (see 2.7.1) when they are used to refer to people.

\[
\begin{align*}
\text{obbanu} & \text{ 'one man'} \\
\text{obbaru} & \text{ 'one person (polite)'} \\
\text{obbaLu} & \text{ 'one woman'} \\
\text{ibbaru} & \text{ 'two people'} \\
\text{ibbar manuSru bandidru} & \text{ 'two men came'}
\end{align*}
\]

Three persons or more are referred to with a numeral plus jana 'people'.

\[
\begin{align*}
\text{muuru jana} & \text{ 'three people'} \\
\text{hattu jana} & \text{ 'ten people'}
\end{align*}
\]

Adjectives derived from verbs can also be nominalized. All such adjectives may be marked for case, as well as number and gender. The neuter forms of these nominalizations take the same case markers as adu. Such forms are usually considerably shortened by morphophonemic rules.

\[
\begin{align*}
\text{maaLu} & \text{ 'do' + -uva 'adjective' + ada 'pronoun' + -kke 'dative' } \rightarrow \\
& \text{ maaDuwadakke } + \text{ maaDokke } \text{ 'for eating, to eat'}
\end{align*}
\]

This form is the most common infinitive form in SK (see 3.2).

\[
\begin{align*}
\text{uuTa maaDokk band-idde} & \text{ 'I came to eat (do a meal)'}
\end{align*}
\]

Other nominalized forms of verbs are used in certain negatives and elsewhere (see 4.43).

2.6.6. Demonstrative adjectives. Kannada has a set of adjectives (deictic particles) that are used to distinguish between proximate and remote, and to ask questions about particular things. These are similar to English demonstrative adjectives 'this, that, what, which'. The particle used for proximate is ii 'this', for distant or remote is aa 'that', and for the WH-interrogative (question word) is yaava 'what, which'. (In English, and in modern transformational linguistics, this type of interrogative is called a WH-interrogative because the English words used in these constructions begin with 'wh-'.) These particles are invariable; they do not change even if the noun is marked for number, gender, or case.

\[
\begin{align*}
\text{ii mane} & \text{ 'this house'} \\
\text{aa pustaka} & \text{ 'that book'} \\
\text{yaava kaDe} & \text{ 'which side'}
\end{align*}
\]

When these adjectives are nominalized, the product is the set of demonstrative pronouns (see 2.5.1). The difference between demonstrative adjectives and neuter demonstrative pronouns is difficult for English speakers, because 'this, that, what, which' are used for both.

The demonstrative adjectives in Kannada are always used before a noun as modifiers, whereas the pronominal forms replace a noun. The pronominal forms can often be translated as 'this/that/which thing' or 'this/that/which one', while the adjectival forms cannot.

\[
\begin{align*}
\text{ii mane} & \text{ 'this house'} \\
\text{ida mane} & \text{ 'this (thing) is a house'} \\
\text{aa haLLi} & \text{ 'that village'} \\
\text{eda haLLi} & \text{ 'that (thing) is a village'} \\
\text{yaava daari} & \text{ 'which way?'} \\
\text{yaava du daari} & \text{ 'which (one) is the way?'}
\end{align*}
\]

2.6.7. Comparatives of adjectives. Adjectives may be compared by the use of the comparative particle (postposition) inta affixed to the dative case (see 2.4.2). For this purpose, the nominalized form of the adjective (see 2.6.5) must be used. The structure of the proposition "A is bigger than B" in Kannada is "A, B + dative + inta 'big' + pronoun."

\[
\begin{align*}
\text{naan} & \text{ 'I' + -age 'dative' + inta doDDa 'big' + avanu 'third masculine' } \rightarrow \text{ naan nimginga doDDoono } \text{ 'I am bigger than you'} \\
& \text{ } \frac{1}{1} \text{ } \frac{2}{3} \text{ } \frac{3}{4} \text{ } \frac{1}{2}
\end{align*}
\]

\[
\begin{align*}
\text{avLu} & \text{ nanginta sundaravaadoolu } \text{ 'she is more beautiful than I'} \\
\text{idu adakkinta hosdu} & \text{ 'this is newer than that'}
\end{align*}
\]

2.6.8. Superlatives of adjectives. Kannada does not have a superlative particle (like English 'est'), rather it has syntactic constructions of the
form “A than/in all of B is (the) big (one).” That is, the domain (B) is defined by ella ‘all’ plus dative plus comparative particle inta (type 1), or with the locative plus ella (type 2). This is followed by the assertion that in domain B, “A is the big one.”

Type 1:

\[ \text{iddu ‘this’ ella ‘all’ kaaru ‘car’ + ige ‘dative’ + inta ‘comp.’} \]
\[ \text{hosu ‘new’ + adu ‘third neuter’ + iddu ella kaarginta hosudu} \]
\[ \text{‘this is the newest car (of all)’ (this than dative all cars is} \]
\[ \text{the new one’} \]
\[ \text{avru ellarginta buddhivantru ‘he is the smartest of all (he is} \]
\[ \text{smarter than all)’} \]

Type 2

\[ \text{nanna ‘(gen.)’ kaaru ‘car’ uuru ‘town’ + alli ‘locative’ +} \]
\[ \text{ella ‘all’ + hosu ‘new’ + adu ‘thing’ + nann kaar} \]
\[ \text{uurailella hosudu ‘my car is the newest one in all the town} \]
\[ \text{adu bengLuurallela doD hooTLu ‘that is the biggest hotel in} \]
\[ \text{Bangalore’} \]

2.6.9. Quantifiers. Kannada has a number of adjectives that indicate quantity.

\[ \text{bahaLa ‘much, many’} \]
\[ \text{tumba ‘very/too much’} \]
\[ \text{ella ‘all’} \]
\[ \text{konca ‘a little’} \]
\[ \text{solpa ‘some, few’} \]
\[ \text{kelau ‘some’} \]
\[ \text{vipriita ‘excessive’} \]
\[ \text{halau ‘a few’} \]
\[ \text{bahLa santooSa ‘much pleasure’} \]
\[ \text{ella uuru ‘all towns’} \]
\[ \text{uur ella ‘the whole town’} \]
\[ \text{tumba jaasti ‘too much’} \]

When ella precedes a noun, it means ‘all (of)’ and what follows it is then semantically plural. When it follows a noun it means ‘the whole’ and is semantically singular.

2.7. Numerals. There are two types of numerals in Kannada. The cardinal numerals are used to indicate the sum of what is being counted while the ordinal numerals indicate the order of the item in a set.

2.7.1. Cardinal numerals.

\[ \text{ondo ‘one’} \]
\[ \text{eraDu ‘two’} \]
\[ \text{muuru ‘three’} \]
\[ \text{nnaa(lak)ku ‘four’} \]
\[ \text{aydu ‘five’} \]
\[ \text{aaru ‘six’} \]
\[ \text{eeLu (yooLu $^\circ$) ‘seven’} \]
\[ \text{eNTU ‘eight’} \]
\[ \text{omb(h)attu ‘nine’} \]
\[ \text{hattu ‘ten’} \]

The ‘teens’ are formed by adding a form of hattu ‘ten’ to the numerals from ‘one’ to ‘nine’. For ‘eleven’ and ‘twelve’, this takes the form hann-, for ‘thirteen’ to ‘eighteen’ it is in the form had(i)(n)-, and for ‘nineteen’ it is hatt-.

\[ \text{hannondu ‘eleven’} \]
\[ \text{hanmerDu ‘twelve’} \]
\[ \text{hadmuuru ‘thirteen’} \]
\[ \text{hadnaa(lak)ku ‘fourteen’} \]
\[ \text{hadnaydu ‘fifteen’} \]
\[ \text{hadnaaruu ‘sixteen’} \]
\[ \text{hadneeLu ‘seventeen’} \]
\[ \text{hadneNTU ‘eighteen’} \]
\[ \text{hattom(h)attu ‘nineteen’} \]

From ‘twenty’ to ‘ninety’, truncated forms or other variants of the numerals ‘two’ to ‘nine’ are added to a form of hattu ‘ten’. (Since hattu was ‘pattu in OK, reflexes of the labial consonant show up either as $p$ or $v$ in these combinations.)

\[ \text{ippattu ‘twenty’} \]
\[ \text{muuvattu ‘thirty’} \]
\[ \text{nalavattu ‘forty’} \]
\[ \text{ayvattu ‘fifty’} \]
\[ \text{aravattu ‘sixty’} \]
\[ \text{eppattu ‘seventy’} \]
\[ \text{emb(h)attu ‘eighty’} \]
\[ \text{tomb(h)attu ‘ninety’} \]

The numerals from ‘100’ to ‘900’ are formed by adding truncated forms or other variants of the numerals ‘one’ to ‘nine’ to nuuru ‘100’.

\[ \text{nuuru ‘100’} \]
\[ \text{innuuru ‘200’} \]
\[ \text{mnnuuru ‘300’} \]
\[ \text{naanuuru ‘400’} \]
\[ \text{aynuuru ‘500’} \]
\[ \text{aarnuuru ‘600’} \]
\[ \text{eeLuuru ‘700’} \]
\[ \text{eNTuuru ‘800’} \]
\[ \text{omb(h)aynuuru ‘900’} \]

\[ \text{saavira ‘1,000’ is preceded by full forms of other numerals to give multiples. Indian languages generally do not count in millions or billions; instead, beyond the thousands the count is in lakSa ‘lakhs’ (one hundred thousand) and kooTi ‘crores’ (ten million), and the commas are placed differently:} \]
muur saavira '3,000'  
erD lakSa '2,000,000'
ayd kooTi '5,000,000'

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.

muuwatt-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).

ondne ‘first’  
muuwatt-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’
niiw iNDyak band id eSTanee varSa? ‘how many years have you been in India? (this is the how many-eth year since you came to India?)’

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 adjetival 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