

Lesson 8

Grammatical cases: ablative / instrumental, locative – the use of postpositions

The ablative / instrumental case

The so-called ತೃತೀಯಾ ವಿಭಕ್ತಿ *ṭṛtīyā vibhakti* or ‘third case’ has been described by Western grammarians as an ablative, an instrumental, or both.¹ Just like the locative (which will be discussed further below in this lesson), it obviously is a ‘case’ that is built on top of the genitive. The characteristic suffix is *inḍa*, which is added to the genitive with elision of the final *a* of the genitive.

It has been customary in Kannada grammars written by most Western authors to call this case the ‘instrumental’, following the indigenous model of grammar,² which again follows the Sanskritic model.³ It would be best to use an entirely new word to denote this case, such as ‘originative’, but for the sake of greater compatibility with the terminology of earlier writings about Kannada grammar, I will refer to it as the ‘ablative’.

The ablative has a number of functions: one can best summarize these by thinking of the ablative as the case that indicates the **origin or starting point of something**, for instance, the **beginning of a movement**. Therefore it can often be translated by the English preposition ‘from’:

ಅವನು ಮೈಸೂರಿನಿಂದ ಬಂದನು	<i>avanu Maisūriṇiṇḍa</i> <i>baṃḍanu</i>	he came from Mysore
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The beginning can also be one of a process or a condition **in time**, and can be translated as ‘from’ or ‘since’:

ಅವನು ಇವತ್ತಿನಿಂದ ಇಲ್ಲಿ ಇರುವನು	<i>avanu ivattiṇiṇḍa illi</i> <i>iruvanu</i>	he will be here from today ⁴ onwards
ಅವನು ಆ ಕಾಲದಿಂದ ಅಲ್ಲಿ ಇದ್ದನು	<i>avanu ā kāladiṇḍa</i> <i>alli iddanu</i>	he was there since that time

The ablative can also indicate the beginning of a process, that is to say: **a cause**. This can be translated by ‘on account of’, ‘due to’, ‘because

of', etc. Causes and reasons are very commonly expressed by means of verbal nouns in the ablative (it will be discussed in a later lesson how verbal nouns are formed and used⁵). One such ablative of a verbal noun that is used so often that many speakers do not think of it as such, is the word ಆದ್ದರಿಂದ *āddariṇḍa* (which is a slightly contracted form of ಆದುದರಿಂದ *ādudariṇḍa* 'because of having become'), which is the common expression in modern Kannada for 'therefore'.

Finally, this case can also indicate the material starting point of something, namely, the **instrument** or the **material** that is used for creating something.

ಅವರು ಇದನ್ನು ಕೈಯಿಂದ ಬರೆದರು	<i>avaru idannu kaiyiṇḍa baredaru</i>	they wrote this by hand
ಅವರು ಕಿವಿಯಿಂದ ಕೇಳುವರು	<i>avaru kiviyaṇḍa kēḷuvuru</i>	they will listen with their ear[s]
ಅವರು ಇದನ್ನು ಕಲ್ಲಿನಿಂದ ಕಟ್ಟಿಸಿದರು	<i>avaru idannu kalliṇḍa kaṭṭidaruru</i>	they built this from stone

Sometimes one has the option of using the **locative** (see the next section) for indicating an instrument: the sentence

ಅವರು ಇದನ್ನು ಕೈಯಲ್ಲಿ ಬರೆದರು	<i>avaru idannu kaiyalli baredaru</i>	they wrote this by hand
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means exactly the same as the sentence with the ablative *kaiyiṇḍa*.⁶

It should be noted that when the inclusive suffix *ū* is added to the ablative suffix (meaning 'also from' etc.), the suffix is connected to the case ending by means of the consonant *l*: ಮೈಸೂರಿನಿಂದಲೂ *Maisūriṇḍalū* 'also from Mysore'.⁷

The locative case

Traditional Kannada grammars mention a locative case (ಸಪ್ತಮೀ ವಿಭಕ್ತಿ *saptamī vibhakti*), following the Sanskrit model of grammar. In reality, however, this so-called locative (which would better be called an adessive, as in Finnish grammar) is the combination of the genitive and the word *alli* 'there'.⁸ Therefore, the locative of *x* could, very literally, be thought of as meaning 'there of the *x*'.

Before *alli*, the final *-a* of the genitive is elided. A few examples of locatives:

<i>mara</i> (tree)	<i>mara + da</i> [genitive] + <i>alli</i>	<i>maradalli</i>
<i>manuṣya</i> (man)	<i>manuṣya + na + alli</i>	<i>manuṣyanalli</i>
<i>avaru</i> (they)	<i>avara</i> [genitive] + <i>alli</i>	<i>avaralli</i>

This combination of genitive and *alli* has a quite general meaning of location, and it can be translated by a variety of English prepositions: 'in', 'on', 'beside', 'near', 'among', etc., according to context:

ಮರದಲ್ಲಿ ಹಕ್ಕಿ ಇದೆ	<i>maradalli hakki ide</i>	a bird is in the tree
ಅವನು ಮನೆಯಲ್ಲಿ ಇದ್ದಾನೆ	<i>avanu maneyalli iddāne</i>	he is at home
ಅದು ಆ ಪುಸ್ತಕಗಳಲ್ಲಿ ಇದೆ	<i>adu ā pustakagaḷalli ide</i>	it is among those books
ಒಬ್ಬ ವೀರ ಆ ಮನುಷ್ಯರಲ್ಲಿ ಇಲ್ಲ	<i>obba vīra ā manuṣyaralli illa</i>	there is no hero among those people
ಅದರಲ್ಲಿ ನೀರು ಇದೆ	<i>adaralli nīru ide</i>	there is water in it

If one wishes to express a more precise spatial relationship, one must use the genitive together with a **postposition** (see the following section) such as *mēle* 'on top of', *keḷage* 'under, below', *horage* 'outside', or *oḷage* 'within, inside':

ಮರದ ಮೇಲೆ ಹಕ್ಕಿ ಇದೆ	<i>marada mēle hakki ide</i>	a bird is on top of the tree
ಮರದ ಕೆಳಗೆ ಹಕ್ಕಿ ಇದೆ	<i>marada keḷage hakki ide</i>	a bird is under the tree
ಅವನು ಮನೆಯೊಳಗೆ ಇದ್ದಾನೆ	<i>avanu maneyoḷage^o iddāne</i>	he is inside the house
ಅವನು ಮನೆಯ ಹೊರಗೆ ಇದ್ದಾನೆ	<i>avanu maneya horage iddāne</i>	he is outside the house

ಅದರೊಳಗೆ ನೀರು ಇದೆ	<i>adarolage niru ide</i>	there is water inside it
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The use of postpositions

One peculiarity that is found in most of the modern languages of India are **postpositions**. In nearly all the modern languages of Europe, prepositions are used as a means of indicating the function of a noun or pronoun in a sentence; but because the corresponding Indian words do not precede the words to which they refer but follow them, they are not called *prepositions*, but *postpositions*.¹⁰

ಅವನು ಮರದ ಕೆಳಗೆ ಇದ್ದಾನೆ	<i>avanu marada kelage</i>	he is under the tree <i>iddāne</i>
ಪುಸ್ತಕ ಮೇಜಿನ ಮೇಲೆ ಇದೆ	<i>pustaka mējina mēle</i>	the book is on the <i>ide</i> table

In these model sentences, the English 'under' and 'on' state something about a spatial relationship to the objects denoted by the words that follow. The corresponding Kannada words, ಕೆಳಗೆ *kelage* and ಮೇಲೆ *mēle*, refer to the words that precede them. Almost always, the words to which the postpositions refer are in the genitive case: this is easily understandable as soon as one realizes that postpositions are usually derived from nouns (in the above examples from 'lower side' and 'upper side'). *Mējina mēle* literally means 'at the upper side of the table'.

postposition		original basic noun ¹¹			
ಮೇಲೆ	<i>mēle</i>	on	ಮೇಲು	<i>mēlu</i>	top side
ಕೆಳಗೆ	<i>kelage</i>	under	ಕೆಳಗು	<i>kelagu</i>	lower side
ಒಳಗೆ	<i>olage</i>	within	ಒಳಗು	<i>olagu</i>	inside
ಪಕ್ಕ	<i>pakka</i> ¹²	beside	ಪಕ್ಕ	<i>pakka</i> ¹³	side
ಹತ್ತಿರ	<i>hattira</i> ¹⁴	near, close to	ಹತ್ತಿರ	<i>hattira</i>	proximity

ಬಗ್ಗೆ	<i>bagge</i> ¹⁵	about	ಬಗೆ	<i>bage</i>	thought
ಮಧ್ಯೆ	<i>madhye</i> ¹⁶	between	ಮಧ್ಯ	<i>madhya</i>	middle
ಮುಂದೆ	<i>muṁde</i>	before	ಮುಂದು	<i>muṁdu</i>	front side
ಹಿಂದೆ	<i>hiṁde</i>	behind, ago	ಹಿಂದು	<i>hiṁdu</i>	rear side
ಹೊರಗೆ	<i>horage</i>	outside	ಹೊರಗು	<i>horagu</i>	outer side

Most grammarians explain the short *e* at the end of most of these postpositions as a locative marker. Thus the phrase ಮೆಜಿನ ಮೇಲೆ *mējina mēle* can be thought of as meaning ‘at the top side of the table’, ಮರದ ಕೆಳಗೆ *marada keḷage* is ‘at the lower end of the tree’, etc.

What may surprise the learner is that these postpositions, unlike European prepositions, can be inflected by having case endings added to them. This is, again, because most postpositions are basically nouns:

ಅವನು	<i>avanu</i>	he comes from
ಮನೆಯೊಳಗಿನಿಂದ	<i>maneyolaḡiniṁda</i>	within the house
ಬರುತ್ತಾನೆ	<i>baruttāne</i>	

literally means ‘he house-[of]-inside-[from] comes’. Also the dative and especially genitive forms of postpositions are used often:

ಅವನು ಮನೆಯೊಳಕ್ಕೆ	<i>avanu maneyolaḡakke</i>	he enters the house
ಹೋಗುತ್ತಾನೆ	<i>hōguttāne</i>	
ಮರದ ಮೇಲಿನ ಹಕ್ಕಿ	<i>marada mēlina hakki</i>	the bird on top of the tree
ಮನೆಯ ಪಕ್ಕದ ಮರ	<i>maneya pakkada mara</i>	the tree next to the house
ನನ್ನ ಬಗೆಗಿನ ಕಥೆ	<i>nanna bagegina</i> ¹⁷	a story about me
	<i>kathe</i>	

Oḷakke is the dative of *oḷa* ‘inside’, an older synonym of *oḷagu* that nowadays is no longer used. (Similarly *horakke* is the dative of the older word *hora* ‘outside’.) However, nowadays one will often hear and read *oḷage* and *horage* in such sentences with exactly the same meaning.

The genitives of the postpositions in the last three examples in the last table may seem difficult to understand for the average speaker

of most European languages, since ಮನೆಯ ಪಕ್ಕ ಮರ *maneya pakka mara* could also be literally translated as ‘the tree next to the house’. However, for a Kannada speaker the genitive in ಮನೆಯ ಪಕ್ಕದ ಮರ *maneya pakkada mara* explicitly binds *marā* with the preceding *maneya pakka* as ‘the [particular] tree [that is situated] next to the house’.

More literally, these examples can be thought to mean ‘he goes to the inside of the house’, ‘the bird of the topside of the tree’, ‘the tree of [i.e., that is standing at] the side of the house’, and (hardly literally translatable into English) ‘a story of that which concerns me’ (i.e., ‘a story about me’).

The one common postposition that governs not the genitive, but the dative, is ಓಸ್ಕರ *-ōskara* (and its variant ಓಸುಗ *-ōsuga*), ‘for [the sake of]’,¹⁸ before which the *e* of the dative is elided:

ಅವನು	<i>avanu</i>	<i>ūṭakkōskara</i>	he comes for the
ಊಟಕ್ಕೋಸ್ಕರ	<i>baruttāne</i>		meal
ಬರುತ್ತಾನೆ			
ಪುಸ್ತಕ ನನಗೋಸ್ಕರ	<i>pustaka nanagōskara</i>	<i>ide</i>	the book is for me
ಇದೆ			
ಅವನು	<i>avanu</i>	<i>nimagōskara</i>	he came for you
ನಿಮಗೋಸ್ಕರ ಬಂದ	<i>baṇḍa</i>		

ūṭa + *kke* [dative ending] + *-ōskara* > *ūṭakkōskara* ‘for the meal’; *nanage* [dative of *nānu*] + *-ōskara* > *nanagōskara* ‘for me’; *nimage* [dative of *nīvu*] + *-ōskara* > *nimagōskara* ‘for you’. Whenever something in print looks like one long word that ends in *-ōskara*, one can be sure that this *-ōskara* is preceded by a word in the dative case.

Alternatively, one also finds the very common combination dative + *-āgi* with the same meaning (*ūṭakkāgi*, *nimagāgi*, etc.).¹⁹

Conversation

(Notes immediately follow the text.)

Rāmayya

ಓ ಬನ್ನಿ, ಒಳಗೆ ಬನ್ನಿ,
ಗಣೇಶರೇ.

*Ō banni, oḷage banni,
Gaṇēśarē.*

Oh, come in, com in,
Mr Ganesha.

ಹೇಗಿದ್ದೀರಿ? ಏನು
ಸಮಾಚಾರ?

*Hēgiddīri? Ēnu
samācāra?*

How are you? What
is new?

Gaṇēśa

ನಮಸ್ಕಾರ,
ರಾಮಯ್ಯನವರೇ.
ನಾನು ಚೆನ್ನಾಗಿದ್ದೇನೆ.
ತೊಂದರೆ ಇಲ್ಲ.
ವಿಶೇಷವಾದ
ಸಮಾಚಾರವಿಲ್ಲ.

*Namaskāra,
Rāmayyanavarē.
Nānu cennāgiddēne.
Tomdare illa.
Viśēṣavāda
samācāravilla.*

Greetings, Mr
Rāmayya. I'm fine.
No problems. There's
no special news.

ಸುಮ್ಮನೆ ಬಂದೆ.
ನೀವುಗಳು ಹೇಗಿದ್ದೀರಿ?

*Summane baṇḍe.
Nīvugaḷu^a hēgiddīri?*

I came just like this.
How are all of you?

Rāmayya

ನಾವೂ ಚೆನ್ನಾಗಿದ್ದೇವೆ.
ಓ ಇವಳೇ, ಸ್ವಲ್ಪ ಬಾ
ಇಲ್ಲಿ.

*Nāvū cennāgiddēve. Ō
ivaḷē,^b svalpa bā illi.*

We're fine. Oh, wife,
come over here for a
second.

Sitamma

ಒಹೋ, ನಮಸ್ಕಾರ,
ಗಣೇಶರೇ. ತುಂಬ
ದಿವಸವಾಯಿತು.
ಹೇಗಿದ್ದೀರಿ?

*Ohō, namaskāra
Gaṇēśarē. Tuṃba
divasavāyitu.^c
Hēgiddīri?*

Oho, greetings, Mr
Gaṇēśa. Many days
have passed. How
are you?

Gaṇēśa

ಚೆನ್ನಾಗಿದ್ದೇನೆ, ಅಮ್ಮ.

Cennāgiddēne, amma.

I'm fine, madam.

Sitamma

ನೀವು ಏನು
ತಗೊಳ್ಳುತ್ತೀರಿ? ನಾನು
ಚಹಾ ಮಾಡುತ್ತೇನೆ.

*Nīvu ēnu tagoḷuttīri?
Nānu cahā māḍuttēne.*

What will you have?
I'll make some tea.

Gaṇēśa

ಚಹಾ ಬೇಡ, ಅಮ್ಮ. *Cahā bēḍa, amma.* No tea, madam. Just
ಈಗಲೇ ನಾನು *Īgalē^d nānu kuḍidenu.* now I drank some.
ಕುಡಿದೆನು.

Sitamma

ಅಲ್ಲ, ಸ್ವಲ್ಪ ತಗೊಳ್ಳಿ. *Alla, svalpa tagoḷli.* No, have a little bit.

Gaṇēśa

ನಿಜವಾಗಿ ಬೇಡಮ್ಮ. *Nijavāgi bēḍamma.* Really, no, madam.

Sitamma

ನಮ್ಮ ಮನೆಯಲ್ಲಿ ನಾವು *Namma maneyalli* We give tea (and /
ಎಲ್ಲರಿಗೂ ಚಹಾ, ಕಾಪಿ *nāvu ellarigū^e cahā,* or) coffee to everyone
ಕೊಡುತ್ತೇವೆ. ನಿಮಗೂ *kāpi koḍuttēve.* in our house. I am
ಕೊಡುತ್ತೇನೆ. *Nimagū koḍuttēne.* giving it to you also.

Gaṇēśa

ಆಯಿತು ಅಮ್ಮ,
ತಗೊಳ್ಳುತ್ತೇನೆ. *Āyitu^f amma,* All right, madam, I
tagoḷluttēne. will have some.

Grammatical and idiomatic notes to the conversation

^a Because *nīvu* can be either plural or honorific, one can use the pleonastic 'double plural' *nīvugaḷu* to make it very clear that more than one person is meant. Compare the expression *āp log* in Urdu / Hindi, or colloquial North American English 'you all', 'you guys', 'you folks'.

^b *Ivalē* is the vocative of ಇವಳು *ivaḷu* 'she', 3rd person singular feminine, indicating closeness and intimacy.

^c *Tumba divasavāyitu*, literally 'many day happened'. This is the standard idiom for 'a long time has passed'.

^d This is how *īga* 'now' is emphasized by means of the emphatic marker *-ē*. The original form of this word, in medieval times, was *īgaḍu* / *īgaḷu*. Obviously the collective memory of the speech community remembers that the word originally was different, but not exactly how.

^e Although *ellarige* already means 'to everyone', one usually hears and reads *ellarigū* with the inclusive suffix *ū*, as if to emphasize the all-inclusiveness.

^f *Āyitu* can have this idiomatic meaning 'okay', 'all right', 'agreed'. Please note that the primary meaning of *āyitu* is 'it became / happened'; secondarily it can mean 'it is completed / it is done'.

Exercises

Exercise 1

Read and translate the following sentences:

೧. ಮನೆಯಿಂದ ನಾನು ಹಣ್ಣು ತರುತ್ತೇನೆ.
೨. ಈಗ ಇವರು ಊರಿನಿಂದ ಬಂದರು.
೩. ಇದನ್ನು ನಾನು ನಗರದಿಂದ ತಂದೆನು.
೪. ಅಂಗಡಿಯಿಂದ ತುಂಬ ಒಳ್ಳೆಯ ಪದಾರ್ಥಗಳನ್ನು ತಂದರು.
೫. ಬೇರೆ ದೇಶದಿಂದ ನಮ್ಮ ನಗರಕ್ಕೆ ಬಂದರು.
೬. ಆ ಕಡೆಯಿಂದ ತುಂಬ ಜನ ಬರುತ್ತಾರೆ.
೭. ಅವರು ಇದನ್ನು ಪೆನ್ನಿನಿಂದ ಬರೆದರು.
೮. ಅವರು ಈ ಕೆಲಸವನ್ನು ಕಷ್ಟದಿಂದ ಮಾಡಿದರು.
೯. ಇವರು ನಮಗೋಸ್ಕರ ಅಡಿಗೆ ಮಾಡಿದರು.
೧೦. ಬಾಗಿಲಿನ ಹಿಂದೆ ಕೋಣೆ ಇದೆ.
೧೧. ಬುಟ್ಟಿಯೊಳಗೆ ಹಣ್ಣು ಇದೆ.
೧೨. ಮನೆಯೊಳಗೆ ಅವರು ಇದ್ದಾರೆ.
೧೩. ಮೇಜಿನ ಮೇಲೆ ಹಣ್ಣಿದೆ (ಹಣ್ಣು ಇದೆ).
೧೪. ಮೇಜಿನ ಕೆಳಗೆ ನಾಯಿ ಇದೆ.
೧೫. ಮನೆಯ ಹಿಂದೆ ಮರವಿದೆ (ಮರ ಇದೆ).
೧೬. ಮನೆಯ ಮುಂದೆ ಮರವಿಲ್ಲ.
೧೭. ಮರಗಳಲ್ಲಿ ಹಕ್ಕಿಗಳು ಇವೆ.

೧೮. ಮನೆಯ ಮೇಲೂ ಹಕ್ಕಿಗಳಿವೆ.

೧೯. ಮನೆಯ ಹಿಂದೆ ಹಕ್ಕಿಗಳಿಲ್ಲ.

೨೦. ಕೋಣೆಯಲ್ಲಿ ಹಕ್ಕಿಗಳನ್ನು ನೋಡುತ್ತೇನೆ.

೨೧. ಮೇಜಿನ ಮೇಲೆ ನೀರು ಇಡುತ್ತಾರೆ.

೨೨. ಗಣೇಶ ಎಲ್ಲಿದ್ದಾನೆ?

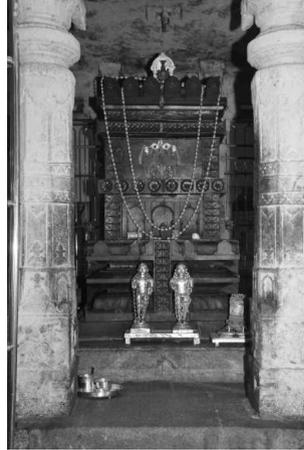
೨೩. ಅವನು ಮನೆಯೊಳಗೆ ಇದ್ದಾನೆ.

Exercise 2

Ask a fellow learner about the location of various objects and persons in the room, and let him answer.

Religions of Karnataka

ರಾಘವೇಂದ್ರಸ್ವಾಮಿ



Rāghavēndrasvāmi of Mantrālaya (left) and his samādhi (right)

ಚಿತ್ರದಲ್ಲಿ ರಾಘವೇಂದ್ರಸ್ವಾಮಿ^೧ ಇದ್ದಾರೆ. ಉತ್ತರ ಕರ್ನಾಟಕ ಮತ್ತು ಉತ್ತರ ಆಂಧ್ರಪ್ರದೇಶಗಳ^೨ ಗಡಿಪ್ರದೇಶದಲ್ಲಿ ಒಂದು ಊರು ಇದೆ,

ಅದರ ಹೆಸರು ಮಂತ್ರಾಲಯ. ಅಲ್ಲಿ ದೊಡ್ಡ ದೇವಸ್ಥಾನ ಇದೆ. ಅದು ವೈಷ್ಣವ ದೇವಸ್ಥಾನ. ಕೆಲವು ಶತಮಾನಗಳ ಹಿಂದೆ ಅಲ್ಲಿ ರಾಘವೇಂದ್ರಸ್ವಾಮಿ ಬಾಳಿದರು. ಈಗ ಅವರ ಸಮಾಧಿ ಅಲ್ಲಿದೆ. ತುಂಬ ಜನ ದರ್ಶನಕ್ಕೋಸ್ಕರ ಮಂತ್ರಾಲಯಕ್ಕೆ ಬರುತ್ತಾರೆ. ಈಗಲೂ ರಾಘವೇಂದ್ರಸ್ವಾಮಿ ಭಕ್ತರಿಗೋಸ್ಕರ ಪವಾಡಗಳನ್ನು ಮಾಡುತ್ತಾರೆ.

Notes to the article

^a Pious people will put the names of such holy persons in the plural: *Rāghavēṇ-drasvāmigaḷu*, although the word *svāmi* 'lord', that is added to the actual name when speaking about certain religious leaders, already is respectful.

^b The one genitive ending refers to both preceding areas: Uttara Karnāṭaka and Uttara Āṃdhrapradēśa.

Vocabulary

ಅಂಗಡಿ	<i>aṅgaḍi</i>	store, shop
ಅಡಿಗೆ	<i>aḍige</i>	cooking
ಆಯಿತು	<i>āyitu</i>	all right, okay
ಇಡು	<i>iḍu</i>	to place, put
ಈಗ	<i>īga</i>	now
ಈಗಲೂ	<i>īgaḷū</i>	also now
ಉತ್ತರ	<i>uttara</i>	north
ಕಡೆ	<i>kaḍe</i>	side, direction
ಕಾಫಿ	<i>kāpi</i>	coffee
ಕೋಣೆ	<i>kōṇe</i>	room, chamber
ಗಡಿ	<i>gaḍi</i>	border
ಗಡಿಪ್ರದೇಶ	<i>gaḍipradēśa</i>	border area

ಚಹಾ	<i>cahā</i>	tea
ತಗೊಳ್ಳು	<i>tagollu</i>	to take
ತುಂಬ	<i>tumba</i>	very, much, many
ದರ್ಶನ	<i>darśana</i>	seeing, sight
ದೇವಸ್ಥಾನ	<i>dēvasthāna</i>	temple
ನಾಯಿ	<i>nāyi</i>	dog
ನಿಜ	<i>nija</i>	real, true
ನಿಜವಾಗಿ	<i>nijavāgi</i>	really, truly
ನೀರು	<i>nīru</i>	water
ಪದಾರ್ಥ	<i>padārtha</i>	thing
ಪವಾಡ	<i>pavāda</i>	miracle
ಪ್ರದೇಶ	<i>pradēśa</i>	region, area
ಬಾಗಿಲು	<i>bāgilu</i>	door
ಬಾಳು	<i>bālu</i>	to live
ಭಕ್ತ	<i>bhakta</i>	devotee, follower
ಮೇಜು	<i>mēju</i>	table
ವಿಶೇಷವಾದ	<i>viśēṣavāda</i>	special
ವೈಷ್ಣವ	<i>vaiṣṇava</i>	Vaiṣṇava
ಶತಮಾನ	<i>śatamāna</i>	century (100 years)
ಸಮಾಧಿ	<i>samādhi</i>	tomb
ಸುಮ್ಮನೆ	<i>summane</i>	just like that; quietly
ಸ್ವಲ್ಪ	<i>svalpa</i>	a bit, a little
ಹಕ್ಕಿ	<i>hakki</i>	bird
ಹಣ್ಣು	<i>haṇṇu</i>	fruit

Notes

¹ Here too, it is clear that the Sanskritic model of grammar has led older grammarians to believe that also in Kannada, there should be an instrumental and

an ablative, though I know of no examples of different case markers. Cf. Kittel 1903: 41-42 (§109, 5). Kushalappa Gowda 1991: 34 considers the two cases, instrumental and ablative, to be different, but with a 'homophonous' case marker.

² The *ṭṛīyā* is seen as the case in Kannada that supposedly corresponds to the *ṭṛīyā* case in Sanskrit, which is an instrumental. Sanskrit has are separate instrumental and ablative cases.

³ Generations of Kannada grammarians have blindly followed the grammatical model of Sanskrit, ignoring the realities of the Kannada language which they were describing. The so-called 'fifth case' (*pañcamī vibhakti*) is nothing but a grammatical fiction, as I have discussed in presentations for the Zentrum historische Sprachwissenschaften at the University of Munich, Nov. 24, 2017, and the 17th World Sanskrit Conference, Vancouver, July 12th, 2018. In fact, however, there are no such separate cases in Kannada, but only one, which assumes the functions of what in Sanskrit are the instrumental and the ablative.

⁴ *ivattu* 'today'. Etymologically this interesting word is derived from the Old Kannada *ī poḷtu* 'this sun' (= 'this day').

⁵ See lesson 15, p. 179.

⁶ In fact, this use of the locative ಕೈಯಲ್ಲಿ *kaiyalli* for 'by the hand [of]' seems idiomatically preferred to the ablative.

⁷ See the appendix on sandhi for further details.

⁸ Although this is the historical origin of the case, there is some justification in calling it an independent case today. In several spoken dialects, the combination of genitive and *alli* has become unrecognizable, and speakers are not consciously aware of the origin of these forms: thus *maneyalli* 'in the house' can become spoken *manēli*; *kārinalli* 'in the car' *kārli*, etc. In Old Kannada, the 'suffix' for the 'locative' was actually a postposition *o!* (*marado!* 'in the tree', etc.), which is the source of the modern postposition *oḷage* 'within'.

⁹ The final *a* of the genitive is elided before the initial *o* of *oḷage* 'inside'.

¹⁰ This characteristic of the Dravidian languages has spread throughout India, also to those languages that are nominally Indo-European. It is worth noting that the phenomenon of postpositions is not entirely unknown in European languages: cf. German *zufolge* and *zuwider* in *ihm zufolge ist es gut* or *es ist ihm zuwider*, which are structurally very similar to Kannada postpositions. Postpositions in Dutch, however, show a functional differentiation in comparison with their corresponding prepositions, cf. *ik ben in de stad* ('I am in the city', location) vs. *ik ga de stad in* ('I go into the city', movement).

¹¹ These nouns are mentioned here as a historical explanation. Most of them are no longer in active use as independent nouns.

¹² The locative form *pakkadalli* also occurs.

¹³ Occasionally one also finds ಹತ್ತರ ಹತ್ತಾರಾ.

¹⁴ The locative form *hattiradalli* also occurs.

¹⁵ This is the nowadays usual contracted form of *bagege*, which one also finds in literature. The alternative, older form *bagye* (from *bageye*) is less common nowadays.

¹⁶ Here too, the locative *madhyadalli* is also found.

¹⁷ Here one would have expected a word like *bageya*, as the genitive of *bage*. What obviously has happened is that the word *bagege* no longer was thought of as a dative of *bage* but as a noun in its own right, after which the genitive suffix *-ina* was added.

¹⁸ In Old Kannada, there was a noun *ōsuga* / *ōsugara* / *ōskara* which meant 'cause, reason, sake'. In the modern language its only use is as a postposition.

¹⁹ As shall be explained in a later lesson, *-āgi* is a verb form (more precisely: a gerund) that functions as an adverbializing suffix. See lesson 12, p. 152.