

Lesson 17



*Statue of Śiva at Murdeshwar,
the second largest statue of Śiva in the world*

How to indicate possession – the negative mood – the potential mood

How to indicate possession

Nearly all European languages have a simple verb that indicates possession: in English it is *to have*, in French *avoir*, in German *haben*, in Dutch *hebben*, etc. This verb indicates that a person is the possessor of an object (e.g., ‘I have a book’), or that something is a part of something else (e.g., ‘this book has ten chapters’). Neither the duration nor the exact nature of the appurtenance is indicated by these semantically rather vague verbs: possession may be assumed to be permanent and constituent (e.g., ‘I have a nose’) or temporary and accidental (e.g., ‘I have money’).

In Kannada, as in other Dravidian languages, the situation is more differentiated; there is no verb corresponding to the English ‘to have’, and completely different mechanisms are used for indicating possession and appurtenance. There are three different common ways in Kannada to express possession, depending on the kind of possession: (1) when

the possession is considered permanent and essential, e.g., when speaking about body parts, family relationships, or characteristic traits; (2) when the possession is considered impermanent or accidental and non-essential or ephemeral, e.g., when speaking about material possessions; (3) when the possession is considered to be very temporary.

(1) The first type of possession (permanent and essential) is expressed by means of the **dative** together with a form of the verb *iru* 'to be'. For instance, the construction ನನಗೆ ... ಇದೆ *nanage ... ide* for 'I have...' literally means 'to me is...':¹

ನನಗೆ ಮೂಗು ಇದೆ	<i>nanage mūgu ide</i>	I have a nose
ನಿಮಗೆ ಬುದ್ಧಿ ಇದೆ	<i>nimage buddhi ide</i>	you have intelligence [= you are intelligent]
ನನಗೆ ಮೂರು ಜನ ತಮ್ಮಂದಿರು ಇದ್ದಾರೆ	<i>nanage mūru jana tammaṇdiru iddāre</i>	I have three younger brothers

(2) Possession of material goods other than body parts is not considered essential and permanent, and here Kannada uses the **genitive** with a form of the verb *iru*:

ನನ್ನ ಮನೆ ಇದೆ	<i>nanna mane ide</i>	I have a house [lit. 'my house is']
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One also may find a variation of this construction, using a pronominalized genitive:

ನನ್ನದೊಂದು (ನನ್ನದು ಒಂದು) ಮನೆ ಇದೆ	<i>nannadoṇdu (nanna- du oṇdu) mane ide</i>	I have a house [lit. 'mine a house is']
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(3) When the object that is possessed is considered to be very temporary, the possessor is not indicated by the genitive case, but by one of a number of possible **expressions of proximity**, for instance:

ನಿಮ್ಮಲ್ಲಿ ತುಂಬ ಪುಸ್ತಕಗಳು ಇವೆ	<i>nimmalli tuṃba pustakagaḷu ive</i>	you have many books [lit. 'where you are, many books are']
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ಅವನ ಹತ್ತಿರ ಹಣ ಇದೆ	<i>avana hattira haṇa ide</i>	he has money [lit. 'near to him money is']
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The second example (ಅವನ ಹತ್ತಿರ ಹಣ ಇದೆ) suggests that at this very moment, 'he' happens to have some money, and that this situation will not last for very long (for instance, because he wants to spend it on something, or because he will go home and change his clothes and the money will be in the pocket of his other trousers).

Other such expressions of proximity include ಬಳಿ 'near' and ಕೈಯಲ್ಲಿ 'in the hand [of]', both of which are also construed with the genitive case of the possessing person.

It is important to distinguish these different types of relationships between possessor and possessed, because the choice of the wrong construction may lead to misleading or somewhat ridiculous results. ಅವನ ಹತ್ತಿರ ಮೂಗು ಇದೆ *avana hattira mūgu ide* suggests that 'he' is holding a severed nose in his hand (e.g., he may be a hunter and have cut off the nose of an animal), and ಅವನಿಗೆ ಮನೆ ಇದೆ *avanige mane ide* suggests that 'he' was born with a house, just as people are born with limbs of their bodies, and that this house will remain with him for the rest of his life.

This distinction between permanence and temporariness is no longer strictly indicated when the relationship between possessor and possessed is expressed attributively, i.e., by means of the relative participle *iruva*:

ಹಣವಿರುವ ಸಂಸ್ಥೆ ವಿದ್ಯಾರ್ಥಿ	<i>haṇaviruva saṁsthe buddhiyiruva vidyārthi</i>	an institution that has money a student with intelligence
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As the above examples show, ಇರುವ *iruva* is joined to the preceding word according to the usual rules of sandhi. Literally, these phrases mean 'an institution where there is money' and 'a student in whom there is intelligence'. (Idiomatically, one would prefer to translate them adjectivally, as 'a rich institution' and 'a bright student'.) Of course such expressions can also be pronominalized: *buddhiyiruvavanu*

‘a fellow in whom there is / who has intelligence’, i.e., ‘an intelligent fellow’.

Forms of the defective verb *ul*

Instead of ಇರುವ *iruva*, one often finds (mainly in the written language) the relative participle ಉಳ್ಳ *ulla*, which is derived from the defective verb *ul* ‘to be’.

ಹಣವುಳ್ಳ ಸಂಸ್ಥೆ	<i>hanavulla samsthe</i>	an institution that has money
ಬುದ್ಧಿಯುಳ್ಳ ವಿದ್ಯಾರ್ಥಿ	<i>buddhiyulla vidyārthi</i>	a student with intelligence

(Interestingly, *ulla* is sometimes found to be used with the accusative case, as if *ul* were a transitive verb meaning ‘to have’.²)

A pronominalized form of *ulla* is found as the first word of one of the most famous of all Kannada poems, the twelfth-century *vacana* 820 of Basava: ಉಳ್ಳವರು ಶಿವಾಲಯ ಮಾಡುವರು *ullavaru śivālaya māḍuvuru* [...], which has been translated as “The rich will make temples for Śi-va”:³ *ullavaru* here means ‘those with whom there is’, i.e., we have here a euphemistic expression for the rich, ‘with whom there is wealth’.⁴

The only other form of this defective verb that is still in use is the third person singular neuter ಉಂಟು *uṁṭu* ‘it is’. Regionally (in coastal Karnataka) however, one occasionally hears *uṁṭu* used as a general equivalent for the present tense of *iru* in all persons and genders in both singular and plural.⁵

Uṁṭu is also used in combination with the verbs *āgu* and *māḍu*. The resulting ಉಂಟಾಗು *uṁṭāgu* and ಉಂಟುಮಾಡು *uṁṭumāḍu* (which means exactly the same as ಉಂಟಾಗಿಸು *uṁṭāgisu*) respectively mean ‘to originate, arise, be created’ and ‘to create’.

The negative mood

Besides the past, present and future tenses, Dravidian has negative verb forms. We have already come across two defective negative verb forms (*illa* and *alla*). English possesses other negative words, like ‘never’, ‘nowhere’, ‘nothing’, etc. Such words do not exist in Kannada; instead,

as we have already seen, short phrases containing negative verb forms are used.

In standard modern Kannada, an action is negated not by using a conjugated finite verb form, but by means of a verbal noun, an infinitive, or a gerund (as we have seen) together with the defective *illa*. But there exist, however, fully inflected finite negative verb forms with personal endings. These forms are made by directly adding personal endings to the verb root to create the forms of the **negative mood** or ನಿಷೇಧಾರ್ಥವಿಧಿ *niṣēdhārthavidhi*:⁶

(first class)

singular

ಮಾಡೆನು *māḍenu*

ಮಾಡಿ *māḍi*

ಮಾಡನು *māḍanu*

ಮಾಡಳು *māḍaḷu*

ಮಾಡದು *māḍadu*

plural

ಮಾಡೆವು *māḍevu*

ಮಾಡಿರಿ *māḍiri*

ಮಾಡರು *māḍaru*

ಮಾಡವು *māḍavu*

(second class)

singular

ಕರೆಯೆನು *kareyenu*

ಕರೆಯೆ *kareyi*

ಕರೆಯನು *kareyanu*

ಕರೆಯಳು *kareyaḷu*

ಕರೆಯದು *kareyadu*

plural

ಕರೆಯೆವು *kareyevu*

ಕರೆಯಿರಿ *kareyiri*

ಕರೆಯರು *kareyaru*

ಕರೆಯವು *kareyavu*

In modern usage, these forms are generally considered rather old-fashioned and hardly occur. The main reason for this is that they do not indicate time: they are **absolute** negations, negating the occurrence of an action or process categorically, without reference to a specific point in time. A sentence such as *ā kelasavannu māḍenu* “I do not do that work” would signify “I have never done such a thing, I am not doing it now, and I will never do it.” Usually, a speaker will wish to make a negation with regard to a specific setting in time, and therefore there are only few occasions where these forms of the negative mood would be of use today.

Another obvious reason why these forms are rarely used nowadays is their ambiguity. Forms like *kareyiri* and *māḍi* look exactly like the imperatives.

Two non-finite negative forms, however, are used **frequently**: one is the **negative gerund**, which is formed by adding the suffix *-ade* to the verb root. The other is the **negative relative participle**, formed by adding *-ada* to the verb root.

ಅವನು ಕೆಲಸ ಮಾಡದೆ ಮನೆಗೆ ಹೋದನು.	<i>Avanu kelasa māḍa-</i>	He went home
	<i>de manege hōdanu.</i>	without having done the work.
ಅದು ನಾನು ಮಾಡದ ಕೆಲಸ.	<i>Adu nānu māḍada</i>	That is work that I
	<i>kelasa.</i>	will never do / do not do.

The **negative verbal noun**, derived from the negative relative participle, is extremely rare in the modern language, because of the great similarity in pronunciation, especially in quick speech, to the past tense verbal noun (compare, for instance, *māḍadudu* [negative] and *māḍidudu* [past]). Instead, the combination of the negative gerund plus the verbal noun of *iru* 'to be' is commonly preferred, the final *e* of the negative gerund being elided: *hōgade + iruvudu > hōgadiruvudu* 'not going', etc.

The negative relative participle *illada* is also used when one wishes to communicate **non-possession**. Compare the following phrases with the ones given earlier in this lesson:

ಹಣವಿಲ್ಲದ ಸಂಸ್ಥೆ	<i>haṇavillada saṁsthe</i>	an institution without money
ಬುದ್ಧಿಯಿಲ್ಲದ ವಿದ್ಯಾರ್ಥಿ	<i>buddhiyillada vidyārthi</i>	a stupid student

Literally, these phrases mean 'an institution where there is no money' and 'a student in whom there is no intelligence'. Of course such expressions can also be pronominalized: *buddhiyilladavanu* 'a fellow who has no intelligence', 'a dunce'.

The potential mood

The last type of finite verb forms constitutes what is usually termed the **potential mood** (in Kannada: ಸಂಭಾವನಾರೂಪವಿಧಿ *sambhāvanārū-pavidhī*). These forms indicate not actual reality, but **possibility or potentiality**. Because it does not refer to reality anyway, the potential mood has no tense forms.

Nowadays many consider this mood a bit old-fashioned, and it has largely been replaced by the construction infinitive + ಬಹುದು *bahudu* (as has been discussed in an earlier lesson). Its use is found mainly in the more highly literate and cultured sections of Kannada-speaking society.

The potential is formed by adding specially modified personal endings (they resemble the endings of the past tense, but with a lengthened first vowel) to the gerund of the verb; the **one exception** is the third person singular neuter. With verbs of the first class, there are alternative, similar forms in most persons.

Personal suffixes for the potential mood

<i>person</i>	<i>(gender)</i>	<i>singular</i>	<i>(gender)</i>	<i>plural</i>
1		<i>ēnu</i>		<i>ēvu</i>
2		<i>ī</i>		<i>īri</i>
3	masc.	<i>ānu</i>	epicene	<i>āru</i>
	fem.	<i>āḷu</i>		
	neuter	<i>ītu</i>	neuter	<i>āvu</i>

First class ('I may make', etc.)

singular

1st ps.	ಮಾಡಿಯೇನು / ಮಾಡ್ಕೇನು / ಮಾಡೇನು	<i>māḍiyēnu</i> / <i>māḍyēnu</i> / <i>māḍēnu</i>
2nd ps.	ಮಾಡೀ	<i>māḍī</i>
3rd ps. masc.	ಮಾಡಿಯಾನು / ಮಾಡ್ಯಾನು / ಮಾಡಾನು	<i>māḍiyānu</i> / <i>māḍyānu</i> / <i>māḍānu</i>

	ಮಾಡಿಯಾಳು / ಮಾಡ್ಯಾಳು / ಮಾಡಾಳು	<i>māḍiyāḷu / māḍyāḷu / māḍāḷu</i>
3rd ps. neuter	ಮಾಡೀತು	<i>māḍītu</i>
plural		
1st ps.	ಮಾಡಿಯೇವು / ಮಾಡ್ಯೇವು / ಮಾಡೇವು	<i>māḍiyēvu / māḍyēvu / māḍēvu</i>
2nd ps.	ಮಾಡೀರಿ	<i>māḍīri</i>
3rd ps. epic.	ಮಾಡಿಯಾರು / ಮಾಡ್ಯಾರು / ಮಾಡಾರು	<i>māḍiyāru / māḍyāru / māḍāru</i>
3rd ps. neuter	ಮಾಡಿಯಾವು / ಮಾಡ್ಯಾವು / ಮಾಡಾವು	<i>māḍiyāvu / māḍyāvu / māḍāvu</i>

Second class ('I may call', etc.)**singular****plural**

1st ps.	ಕರೆದೇನು	<i>karedēnu</i>	1st ps.	ಕರೆದೇವು	<i>karedēvu</i>
2nd ps.	ಕರೆದೀ	<i>karedī</i>	2nd ps.	ಕರೆದೀರಿ	<i>karedīri</i>
3rd ps. masc.	ಕರೆದಾನು	<i>karedānu</i>	3rd ps. epic.	ಕರೆದಾರು	<i>karedāru</i>
3rd ps. fem.	ಕರೆದಾಳು	<i>karedāḷu</i>			
3rd ps. nt.	ಕರೆಯೀತು	<i>kareyītu</i>	3rd ps. nt.	ಕರೆದಾವು	<i>karedāvu</i>

Religions of Karnataka

ಬಸವಣ್ಣ

ಕರ್ನಾಟಕದಲ್ಲಿ ಹಲವು ಬೇರೆ ಬೇರೆ ಧಾರ್ಮಿಕ ಪರಂಪರೆಗಳ ಅನುಯಾಯಿಗಳು ಇದ್ದಾರೆ. ಈ ಪರಂಪರೆಗಳಲ್ಲಿ ಕೆಲವು ಪ್ರಾಚೀನವಾಗಿವೆ, ಇವುಗಳ ಅನುಯಾಯಿಗಳು ಎಷ್ಟು ಶತಮಾನಗಳಿಂದ ಕರ್ನಾಟಕದಲ್ಲಿದ್ದರೆಂದು ಯಾರಿಗೂ ಸರಿಯಾಗಿ ಗೊತ್ತಿಲ್ಲ. ಬೇರೆ ಕೆಲವು ಪರಂಪರೆಗಳು ಕರ್ನಾಟಕದ ಹೊರಗಿನಿಂದ ಬಂದುವು. ಕೆಲವೊಮ್ಮೆ ಕರ್ನಾಟಕದಲ್ಲೇ ಹೊಸ ಧಾರ್ಮಿಕ ಬೆಳವಣಿಗೆಗಳು ಸಂಭವಿಸಿದುವು.

ಹನ್ನೆರಡನೆಯ ಶತಮಾನದಲ್ಲಿ ಉತ್ತರ ಕರ್ನಾಟಕದಲ್ಲಿ ಬಸವ ಎಂಬ ಅನುಭಾವಿ ಬದುಕಿದರು. ಇವರು ಸಾಂಪ್ರದಾಯಿಕ ಶೈವ ಕುಟುಂಬದಲ್ಲಿ ಹುಟ್ಟಿದವರು, ಆದರೆ ಸಾಂಪ್ರದಾಯಿಕ ಧಾರ್ಮಿಕ ಜೀವನದ ಬಗ್ಗೆ ಅವರು ಅತ್ಯಪ್ಪರಾದರು. ವಿಶೇಷವಾಗಿ ಮಾನವರ ಗುಂಪುಗಾರಿಕೆಯಿಂದ ಉಂಟಾದ ವ್ಯಕ್ತಿಗಳ ಅಸಮಾನತೆಯ ಬಗ್ಗೆ ಅತ್ಯಪ್ಪಿಗೊಂಡರು. ಇವರ ಮನಸ್ಸಿಗೆ ಇಡೀ ಪ್ರಪಂಚ ಶಿವಮಯ, ಆದರೆ ಹಲವು ಮಂದಿಗೆ ಇದು ಗೊತ್ತಿಲ್ಲ. ಕೆಲವರು ಶಿವನನ್ನು ಅನುಭವಿಸಬೇಕೆಂದು ನೈತಿಕವಾಗಿ ಬದುಕುತ್ತಾರೆ. ವೈಯಕ್ತಿಕ ಸಾಧನೆಯೇ ಅನುಭಾವಕ್ಕೆ ಮುಖ್ಯವೆಂದು ಇವರಿಗೆ ಗೊತ್ತಾಯಿತು: ಒಬ್ಬ ಮನುಷ್ಯ ಏನು ಮಾಡುತ್ತಾನೋ ಅದು ಮುಖ್ಯ, ಆ ಮನುಷ್ಯನ ಸಾಮಾಜಿಕ ಹಿನ್ನೆಲೆ, ಜಾತಿ ಇತ್ಯಾದಿ ಮುಖ್ಯವಲ್ಲವೆಂದು ನಂಬಿ ಇವರು 'ವಚನಗಳು' ಎಂಬ ಚಿಕ್ಕ ಸಾಹಿತ್ಯಕೃತಿಗಳಲ್ಲಿ ಬರೆದರು. ಹಲವರು ಇವರನ್ನು ಪ್ರೀತಿಯಿಂದ 'ಬಸವಣ್ಣ'ನೆಂದು ಕರೆಯುತ್ತಾರೆ.



*Statue of the great bull Nandi, Śiva's vehicle (at Chamundi Hill, Mysore):
one of the largest bull statues in the world*

Vocabulary

ಅತ್ಯಪ್ತ	<i>atrpta</i>	dissatisfied
ಅತ್ಯಪ್ತಿ	<i>atrpti</i>	dissatisfaction
ಅನುಭವಿಸು	<i>anubhavisu</i>	to experience
ಅನುಭಾವ	<i>anubhāva</i>	religious experience
ಅನುಭಾವಿ	<i>anubhāvi</i>	mystic
ಅನುಯಾಯಿ	<i>anuyāyi</i>	follower
ಅಸಮಾನತೆ	<i>asamānate</i>	inequality
ಇಡಿಯ	<i>iḍiya</i>	entire
ಇತ್ಯಾದಿ	<i>ityādi</i>	etc.
ಕುಟುಂಬ	<i>kuṭumba</i>	family
ಕೆಲವರು	<i>kelavaru</i>	some persons
ಕೆಲವು	<i>kelavu</i>	some (things)
ಕೆಲವೊಮ್ಮೆ	<i>kelavomme</i>	sometimes
ಗುಂಪು	<i>gumpu</i>	group
ಗುಂಪುಗಾರಿಕೆ	<i>gumpugārike</i>	group consciousness, 'groupism'
ಜಾತಿ	<i>jāti</i>	caste
ಜೀವನ	<i>jīvana</i>	life
ತ್ಯಪ್ತ	<i>trpta</i>	satisfied
ತ್ಯಪ್ತಿ	<i>trpti</i>	satisfaction
ಧಾರ್ಮಿಕ	<i>dhārmika</i>	religious
ನಂಬು	<i>nambu</i>	to believe
ನೈತಿಕ	<i>naitika</i>	moral
ಪರಂಪರೆ	<i>parampare</i>	tradition
ಪ್ರಪಂಚ	<i>prapaṃca</i>	world
ಪ್ರಾಚೀನ	<i>prācīna</i>	ancient
ಪ್ರೀತಿ	<i>prīti</i>	love

ಬದುಕು	<i>baduku</i>	to live
ಬಸವ	<i>Basava</i>	(name)
ಬಸವಣ್ಣ	<i>Basavaṅṅa</i>	(name, 'elder brother B.')
ಬೆಳವಣಿಗೆ	<i>beḷavaṅige</i>	development
ಬೇರೆ	<i>bēre</i>	different
ಮಂದಿ	<i>maṁdi</i>	person
ಮನಸ್ಸು	<i>manassu</i>	mind
ಮನುಷ್ಯ	<i>manuṣya</i>	human, person
ಮಾನವ	<i>mānava</i>	human, person
ಮುಖ್ಯ	<i>mukhya</i>	something important
ವಚನ	<i>vacana</i>	(name of a literary form, 'utterance')
ವಿಶೇಷ	<i>viśēṣa</i>	something special
ವೈಯಕ್ತಿಕ	<i>vaiyaktika</i>	something personal
ವ್ಯಕ್ತಿ	<i>vyakti</i>	person, individual
ಶತಮಾನ	<i>śatamāna</i>	century
ಶಿವ	<i>Śiva</i>	(name of god)
ಶಿವಮಯ	<i>śivamaya</i>	made of god
ಶೈವ	<i>śaiva</i>	pertaining to Śiva
ಸಮಾನ	<i>samāna</i>	equal
ಸಮಾನತೆ	<i>samānate</i>	equality
ಸಂಭವಿಸು	<i>saṁbhavisu</i>	to arise, originate
ಸರಿ	<i>sari</i>	correct, right
ಸಾಂಪ್ರದಾಯಿಕ	<i>sāṁpradāyika</i>	orthodox, traditional
ಸಾಧನೆ	<i>sādhane</i>	religious discipline / practice
ಸಾಮಾಜಿಕ	<i>sāmājika</i>	social
ಸಾಹಿತ್ಯಕೃತಿ	<i>sāhityakṛti</i>	literary work
ಹಲವರು	<i>halavaru</i>	many persons

ಹಲವು	<i>halavu</i>	many
ಹಿಂದೆ	<i>hin̄de</i>	behind
ಹಿನ್ನೆಲೆ	<i>hinnele</i>	background
ಹೊಸ	<i>hosa</i>	new

Notes

¹ This construction closely resembles, for instance, the Latin construction *mihi est* and the Russian *у меня есть*, both of which mean 'to me is'.

² A few examples are quoted from older literature by Kittel in his dictionary, in the lemma *ul*.

³ As in the famous anthology of translations by A.K. Ramanujan, *Speaking of Śiva* (Harmondsworth: Penguin, 1973).

⁴ Cf. an English expression like 'a man of means', signifying financial means.

⁵ In other words, it is used grammatically like the defective *illa* and *alla*.

⁶ Venkatachalastry 2007: 158-9.