

# Lesson 18

*Impersonal and 'passive' verbal constructions – the conditional – the concessional – verbal expressions of time – verbal expressions of mode – verbal expressions of place*

## Impersonal and passive verbal constructions

Kannada has two constructions that can be used as equivalents of the modern Indo-European passive mode: one resembles the passive rather well, while it is better to consider the other an impersonal construction.

Western linguists use the term 'passive' for the Kannada construction in which the historical short form of the infinitive of a verb (not in *-alu*, but in *-al*) is followed by a form of the auxiliary verb *paḍu* 'to experience, to undergo'.<sup>1</sup>

ಆ ಕೆಲಸ	<i>ā kelasa</i>	that work is being
ಮಾಡಲ್ಪಡುತ್ತದೆ	<i>māḍalpaḍuttade</i>	done

This type of construction, although commonly understood, is considered rather artificial, and it is not used often.<sup>2</sup>

If one wishes to indicate who or what the agent of the action is, this can be added using the ablative / instrumental case:

ಇದು ಅವನಿಂದ	<i>idu avaniṁda</i>	this is being done
ಮಾಡಲ್ಪಡುತ್ತದೆ	<i>māḍalpaḍuttade</i>	by him

(In practice, this is rarely done, because the main reason for using a passive construction is to focus on the logical object.)

A more common construction to achieve the same result (namely, to indicate that a transitive action takes place, without indicating the agent of the action) also uses the infinitive in *-alu*, together with a form of the verb *āgu* in an unspecified third person singular neuter. (The final *u* of the infinitive ending is elided before the following long *ā*.) The object of verb remains the object (i.e., nouns and pronouns indicating humans must be in the accusative case, and neuter nouns and pronouns facultatively so), and it does not become the grammatical subject, as is the case in the previously mentioned construction with *paḍu*.

ಆ ಕೆಲಸ ಮಾಡಲಾಗುತ್ತದೆ	<i>ā kelasa māḍalāguttade</i>	that work is being done
ಆ ಕೆಲಸ ಮಾಡಲಾಯಿತು	<i>ā kelasa māḍalāyitu</i>	that work was done
ಆ ಕೆಲಸ ಮಾಡಲಾಗಿದೆ	<i>ā kelasa māḍalāgide</i>	that work has been done
ಆ ಪುಸ್ತಕಗಳನ್ನು ಓದಲಾಗಿದೆ	<i>ā pustakagaḷannu ōdalāgide</i>	those books have been read

Also this construction is not often used, although clearly more frequently than the one with *paḍu*.

## The conditional

In the major modern European languages, a condition is indicated by means of a special word, such as the English 'if' in a sentence such as *if he comes, I too will come*, German 'falls' in *falls er kommt, komme ich auch*, etc. The Dravidian languages do not have such a single word that indicates conditionality: they have a special verb form for this.<sup>3</sup> In Kannada, this form is based on the past tense stem, to which the distinctive suffix *-are* is added: *avanu baṁḍare nānū baruttēne* ('if he comes, I too will come').

ನೀವು ಅಲ್ಲಿ ಹೋದರೆ ಅವರನ್ನು ನೋಡುವಿರಿ	<i>nīvu alli hōḍare avarannu nōḍuviri</i>	if you go there, you will see them [lit.: there if-gone you them will-see]
ಹಾಗೆ ಮಾಡಿದರೆ ತುಂಬ ಲಾಭ ಸಿಗುತ್ತದೆ	<i>hāge māḍidare tumba lābha siguttade</i>	if one does that, one obtains great profit [lit.: thus if-done much profit is-obtained]

ಅಮ್ಮ ಕರೆದರೆ ನೀನು	<i>amma karedare nīnu</i>	if mother calls, you
ತಕ್ಷಣ ಹೋಗಬೇಕು	<i>takṣaṇa hōgabēku</i>	must go at once [lit.: mother if-called you immediately to-go is-desired]

The above examples show that the formation of the conditional is perfectly regular: always the past stem + *are* (*baṃd-are*; *hōd-are*; *māḍid-are*; *kared-are*).

Like the gerund and the relative participle, the conditional is a non-finite verb form and does not indicate person, gender or number. Without an explicit subject, the conditional can also express generality, such as in a famous line from a song by the popular Kannada film actor Rājīkumār<sup>4</sup> in the movie *Ākasmika*: ಹುಟ್ಟಿದರೆ ಕನ್ನಡ ನಾಡಲ್ಲಿ ಹುಟ್ಟಬೇಕು *huṭṭidare kannaḍa nāḍalli<sup>5</sup> huṭṭabēku* ‘if one is born, one should be born in the Kannada land’ (i.e., if at all one must be born, then one ought to be born in the beautiful land of Karnataka).

Also a (past) perfect conditional is possible, indicating a condition that has, or should have been, fulfilled in the past. This form consists, like other perfect forms, of a gerund (usually) and a form of the verb *iru* ‘to be’ (in this case: the conditional), and it is used particularly (in an unexpectedly idiomatic way) to express an **unreal** situation,<sup>6</sup> i.e., a hypothetical situation that has not arisen, in which case the unreal consequence (i.e., the consequence which would have been expected, but which of course did not arise, because the condition was not fulfilled) is expressed in the past continuous mode:<sup>7</sup>

ಅವರು ಹಾಗೆ ಮಾಡಿದ್ದರೆ ನಾನೂ ಬರುತ್ತಿದ್ದೆನು	<i>avaru hāge māḍiddare nānū baruttiddenu</i>	if he had done this, I too would have come
ಅವರು ಮುಂಚಿತವಾಗಿ ಹೇಳಿದ್ದರೆ ಇದು ಆಗುತ್ತಿರಲಿಲ್ಲ	<i>avaru muṃcitavāgi hēḷiddare idu āguttiralilla<sup>8</sup></i>	if he had said this beforehand, this would not have happened

*Idiomatic translation of two frequent conditionals*

Two words that are obviously conditionals, and that are in very frequent everyday use, are usually better not translated as conditionals into English.

One extremely often used word in everyday conversation, ಆದರೆ *ādare*, is the conditional form of the verb ಆಗು *āgu* ‘to become / happen / occur’. Literally, this word means ‘if [something] happens’ or ‘if [something] is’. Hardly any Kannada speaker is consciously aware of this, but if the word occurs at the beginning of a sentence or phrase, it can usually best be translated in English as ‘but’.

A common combination is ಹಾಗಾದರೆ *hāgādare* ‘if [that] becomes so’ or ‘if that is so’ (*hāge* + *ādare*), which is best translated as ‘in that case’ or ‘if so’.

Another very frequently used conditional word is ಎಂದರೆ *eṃdare*, which is derived from the quotative verb *ennu*. Literally, it means ‘if [one] says’, but its function is often better represented by the English translation ‘that is to say’, ‘i.e.’, ‘in other words’:

ಅವನು ನನ್ನ ನೆಂಟ,	<i>avanu nanna neṃṭa</i> ,	he is my relative,
ಎಂದರೆ ನನ್ನ ಮಾವನ	<i>eṃdare nanna māva-</i>	that is to say, my
ಮಗ	<i>na maga</i>	cousin [uncle’s son]
ಆ ಕೆಲಸ ತುಂಬ ಕಷ್ಟ,	<i>ā kelasa tumba</i>	that work is very
ಎಂದರೆ ನಾನು	<i>kaṣṭa, eṃdare nānu</i>	difficult, in other
ಮಾಡುವುದಿಲ್ಲ	<i>māḍuvudilla</i>	words: I will not
		do it

*Eṃdare* is often used to introduce explanations and can often be translated as ‘because’:

ನಾನು ಬೇಗ ಮನೆಗೆ	<i>nānu bēga manege</i>	I must go home soon,
ಹೋಗಬೇಕು,	<i>hōgabēku, eṃdare</i>	because it is getting
ಎಂದರೆ	<i>caḷiyāguttade</i>	cold
ಚಳಿಯಾಗುತ್ತದೆ		

ಅವರು ಏಕೆ ಬರಲಿಲ್ಲ	<i>avaru ēke baralilla</i>	he did not come
ಎಂದರೆ ಅವರಿಗೆ	<i>em̄dare avarige</i>	because he was not well
ಹುಷಾರಿರಲಿಲ್ಲ	<i>huṣāiralilla</i>	(lit. 'if one says "why did he not come", [then the answer is] there was no health to him')

Often *em̄dare* serves as an emphatic kind of copula, 'is / are / am', especially where a situation is explained in detail:

ಸೀತೆ ಎಂದರೆ ಅವರ	<i>Sīte em̄dare avara</i>	Sīte is his wife
ಪತ್ನಿ	<i>patni</i>	

Hence a highly idiomatic expression like the following will become clear: ಬೆಂಡೆಕಾಯಿ ಎಂದರೆ ಅವರಿಗೆ ಪ್ರಾಣ *beṁḍekāyi em̄dare avarige prāṇa* 'okra<sup>9</sup> are his favourite food' (lit.: "if one says 'okra', him-to life-force"; *prāṇa* in ancient – and current – Indian thought is the basic life-force in every living being, comparable to the Chinese *qi*).

ಎಂದರೆ also occurs frequently in combination with the interrogative ಏಕೆ *ēke* 'why': ಏಕೆಂದರೆ *ēkem̄dare* (*ēke* + *em̄dare*) literally means 'if [one] says "why"', but is best translated to English by means of the simple 'because'.

Both ಆದರೆ and ಎಂದರೆ are very commonly written joined to the preceding word:

ಅವರು ನಿಮ್ಮ	<i>avaru nimma taṁdeya-</i>	if he is your father,
ತಂದೆಯವರಾದರೆ	<i>varādare<sup>10</sup> nivū doḍḍa</i>	then you too must
ನೀವೂ ಅವರ ಹಾಗೆ	<i>paṁḍitarāgirabēku<sup>11</sup></i>	have become a great
ದೊಡ್ಡ		scholar
ಪಂಡಿತರಾಗಿರಬೇಕು		

Another function of the conditional is found in less careful and less exact usage, namely, as an **indication of time**:

ಅವನು ಬಂದರೆ	<i>avanu baṁdare</i>	when he came, the
ಕೆಲಸ ಮುಗಿಯಿತು	<i>kelasa mugiyitu</i>	work was completed

This usage is, of course, potentially confusing and ought to be avoided; but it is good for the learner to know that less careful users of the language in practice do use the conditional in this manner.<sup>12</sup> The correct

and unambiguous manner to express the time at which an event takes place or has taken place will be discussed below.<sup>13</sup>

## The concessive

If the inclusive suffix *-ū* is added to a conditional, a verb form is created that indicates a concession:

ಅವನು ಬಂದರೂ	<i>avanu baṃdarū</i>	even if he comes, I
ನಾನೂ ಬರುತ್ತೇನೆ	<i>nānū baruttēne</i>	too will come

The formation of the concessive is quite simple: adding *-ū* to a conditional means ‘also if’, ‘although’, or ‘even if’. Some modern Kannada grammars mention the concessive as a separate verb form (for which reason it is also mentioned here), but traditional grammars written in Kannada do not.

For individual reasons of relatively rare stylistic preference, some authors choose the older form ending in *-āgyū* (= *āgi* + *ū*): ಅವನು ಬಂದಾಗ್ಯೂ ನಾನೂ ಬರುತ್ತೇನೆ *avanu baṃdāgyū nānū baruttēne*. Occasionally one also finds the gerund with an added *-ū*.

## Interrogatives with *-ō* and *-ādarū*

Interrogative words (*ēnu*, *yāru*, *elli*, *yāva*) acquire special meanings when they are combined with the concessive *ādarū* or the doubt suffix *-ō*.

When the suffix *-ō* is added, the interrogative word loses its interrogative meaning and indicates **indefiniteness**: *yāru* + *ō* > *yārō* ‘somebody’; *ēnu* + *ō* > *ēnō* ‘something’, etc.

ಯಾರೋ ಬಂದರು	<i>yārō baṃdaru</i>	somebody came
ಯಾರನ್ನೋ ನೋಡಿದೆನು	<i>yārannō nōḍidenu</i>	I saw someone
ಅದು ಎಲ್ಲಿಯೋ ಇದೆ	<i>adu elliyō ide</i>	it is somewhere

A similar but semantically different change takes place when *ādarū* (the concessive of *āgu*) is added: this changes the interrogative into a word that indicates **indifference**: *yāru* + *ādarū* > *yārādarū* ‘anybody’, *elli* + *ādarū* > *elliyādarū* ‘anywhere’, etc.

ಯಾರಾದರೂ	<i>yārādarū</i>	anyone may come
ಬರಬಹುದು	<i>barabahudu</i>	
ಎಲ್ಲಿಯಾದರೂ	<i>elliyādarū kūtukollī</i>	please sit down
ಕೂತುಕೊಳ್ಳಿ		anywhere
ಏನಾದರೂ ಹೇಳಿ	<i>ēnādarū hēḷi</i>	please say anything

### Verbal expressions of mode

A relative participle can be joined with the adverb *aṃte* or *hāge* ‘thus, in that manner’, resulting in a verbal expression of mode. Before *aṃte* the final short *a* of the participle is elided.

ಅವನು ಮಾಡಿದಂತೆ	<i>avanu māḍidamṃte</i>	I will not do [it] in the
ನಾನು ಮಾಡುವುದಿಲ್ಲ	<i>nānu māḍuvudilla</i>	manner in which he did
		[it] [lit.: he
		done-manner I-doing
		is-not]

ಅವನು ಮಾಡಿದಹಾಗೆ	<i>avanu māḍidahāge</i>	(the same as above)
ನಾನು ಮಾಡುವುದಿಲ್ಲ	<i>nānu māḍuvudilla</i>	

The combination of a non-past relative participle + *aṃte* or *hāge* can have another idiomatic meaning, namely, a **causative** one. Especially the combination of relative participle + *hāge* / *aṃte* + *māḍu* is a common way to express a causative, as in the second sample sentence below:

ಅವನು ಬರುವಹಾಗೆ	<i>avanu baruvahāge</i>	I have told him to
ಹೇಳಿದ್ದೇನೆ	<i>hēḷiddēne</i>	come [he
		coming-thus
		having-said I am]
ನಾನು ಹಾಗೆ	<i>nānu hāge hēḷuvamṃte</i>	they made me say
ಹೇಳುವಂತೆ	<i>māḍidaru</i>	that [I so
ಮಾಡಿದರು		saying-thus they
		made]

## Verbal expressions of time

When we indicate time, we are talking about a point in time in reference to a main event. The way to do this in Kannada is to use a relative participle and to add the word *āga* ‘then, that time’. The final vowel of the relative participle is elided. As with other constructions containing a relative participle, there is no explicit indication of the grammatical subject of that participle. For example:

<i>baruva</i> + <i>āga</i> >	<i>baruvāga</i>	when [the subject] will come
<i>baṁda</i> + <i>āga</i> >	<i>baṁdāga</i>	after [the subject] has come
ಅವನು ಬರುವಾಗ ನಾನು ಇರುವುದಿಲ್ಲ	<i>avanu baruvāga</i> <i>nānu iruvudilla</i>	I will not be there when he comes
ಅವನು ಬಂದಾಗ ನಾನು ಇರಲಿಲ್ಲ	<i>avanu baṁdāga nānu</i> <i>iralilla</i>	I was not there when he came
ನಾನು ಇಲ್ಲದಾಗ ಅವಳು ಬಂದಳು	<i>nānu illadāga</i> <i>avaḷu baṁdaḷu</i>	she came when I was <sup>14</sup> not there

## Verbal expressions of place

As we have seen above, verbal expressions of time are created by joining a relative participle to the word *āga* ‘then’. The same can be done with the word *alli* ‘there’ to create verbal expressions of place: e.g., *iruvalli* (< *iruva* + *alli*), ‘where something / somebody is’; *hōdalli* ‘where someone / something went’, etc.

ನಾವು ನಾಳೆ ಹೋಗುವಲ್ಲಿ ತುಂಬ ಜನ ಇದ್ದಾರೆ	<i>nāvu nāḷe hōguvalli</i> <i>tumba jana iddāre</i>	there are many people where we will be going tomorrow
ಅವರು ಹೊದ ವರ್ಷ ವಾಸ ಮಾಡಿದಲ್ಲಿ ಈಗ ಏನೂ ಇಲ್ಲ	<i>avaru hōda varṣa vāsa</i> <i>māḍidalli īga ēnū illa</i>	where he lived last year, there is nothing now



## Religions of Karnataka

### ಮಂಜುನಾಥ



*Main entrance of the Mamjunātha Temple, Dharmasthala*

ಕರ್ನಾಟಕದ ಕರಾವಳಿಯಲ್ಲಿ, ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ, ಧರ್ಮಸ್ಥಳ ಎಂಬ ಮುಖ್ಯವಾದ ಕ್ಷೇತ್ರವಿದೆ. ಇಲ್ಲಿ ಕೆಲವು ದೇವಸ್ಥಾನಗಳಿವೆ, ಆದರೆ ಎಲ್ಲದಕ್ಕಿಂತ ದೊಡ್ಡದು ಮತ್ತು ಮುಖ್ಯವಾದುದು ಮಂಜುನಾಥಸ್ವಾಮಿಯದು. ಮಂಜುನಾಥಸ್ವಾಮಿಯ ದರ್ಶನಕ್ಕೋಸ್ಕರ ದಿವಸಾ ಸಾವಿರಾರು ಜನರು ಇಡೀ ಕರ್ನಾಟಕದಿಂದಲೂ ಕರ್ನಾಟಕದ ಹೊರಗಿನಿಂದಲೂ ಬರುತ್ತಾರೆ. ಊರಿನ ಹೆಸರು ಮೊದಲು 'ಕುಡುಮ' ಎಂದಿತ್ತು. ಹದಿನಾರನೆಯ ಶತಮಾನದಲ್ಲಿ ವೈಷ್ಣವ ಯತಿಯಾದ ವಾದಿರಾಜಸ್ವಾಮಿ ಇಲ್ಲಿ ಬಂದು ಈಗಿನ ಹೆಸರನ್ನು ಊರಿಗೆ ಕೊಟ್ಟರು.

ಧರ್ಮಸ್ಥಳದಲ್ಲಿ ಭಾರತದೇಶದ ಧಾರ್ಮಿಕ ಸಹಿಷ್ಣುತೆ ಸ್ಪಷ್ಟವಾಗಿ ಕಾಣಿಸುತ್ತದೆ. ಧರ್ಮಾಧಿಕಾರಿಗಳು<sup>18</sup> ಜೈನರು, ಪ್ರಧಾನ ಪುರೋಹಿತರು ಉಡುಪಿಯಿಂದ ಬಂದ ವೈಷ್ಣವರು, ಮಂಜುನಾಥಸ್ವಾಮಿ ಶಿವನ ಒಂದು ರೂಪ. ಬೇರೆ ಬೇರೆ ಧರ್ಮಗಳ ಅನುಯಾಯಿಗಳು ಭಕ್ತರಾಗಿ ಧರ್ಮಸ್ಥಳಕ್ಕೆ ಬರುತ್ತಾರೆ. ಕೆಲವು ಶತಮಾನಗಳ ಹಿಂದೆ, ಈಗಿನ ಧರ್ಮಾಧಿಕಾರಿಗಳ ಪೂರ್ವಜರ ಹತ್ತಿರ ನಾಲ್ಕು ದೇವತೆಗಳು ಬಂದು ಕ್ಷೇತ್ರದ ಮೇಲೆ ರಕ್ಷಣೆ ಇರುವುದಕ್ಕಾಗಿ ಎಲ್ಲ ಮಂದಿ ಯಾತ್ರಿಕರಿಗೂ ಕ್ಷೇತ್ರದಲ್ಲಿ ಊಟ ಸಿಗಬೇಕೆಂದು ಹೇಳಿದರು. ಊಟ ಕೊಡುವ ಈ ರೂಢಿ ಇವತ್ತಿನ ವರೆಗೂ ಮುಂದುವರಿದಿದೆ. ನಮ್ಮ ಕಾಲದಲ್ಲಿ ಧರ್ಮಸ್ಥಳದಲ್ಲಿ ದಿವಸಾ

ಸುಮಾರು ಹತ್ತು ಸಾವಿರ ಜನರಿಗೆ ಊಟ ಕೊಡಲಾಗುತ್ತದೆ, ಶಿವನ ದಿವಸವಾದ ಸೋಮವಾರಗಳಲ್ಲಿ ಈ ಸಂಖ್ಯೆ ಇಪ್ಪತ್ತೈದು ಸಾವಿರ ಆಗಬಹುದು.

ಮಂಜುನಾಥದೇವಸ್ಥಾನದಲ್ಲಿ ಮಂಜುನಾಥಸ್ವಾಮಿಯ ಲಿಂಗ ಮಾತ್ರವಲ್ಲ, ಬೇರೆ ದೇವತೆಗಳೂ ಇವೆ. ಊರಿನ ಬೇರೆ ಕಡೆಯಲ್ಲಿ ಸುಂದರವಾದ ಜೈನ ದೇವಸ್ಥಾನವಿದೆ. ಬೇರೆ ಕಡೆ ಚಿಕ್ಕ ಗುಡ್ಡದಲ್ಲಿ ಶ್ರವಣಬೆಳಗೊಳದಲ್ಲಿನ ಹಾಗೆ ಬಾಹುಬಲಿಸ್ವಾಮಿಯ ಮಹಾಮೂರ್ತಿ ಇದೆ. ದೊಡ್ಡ ಗ್ರಂಥಾಲಯವೂ ಸಂಗ್ರಹಾಲಯವೂ ಚಿಕ್ಕಿತ್ತಾಲಯವೂ ಇವೆ. ಅನೇಕ ಕಲಾತ್ಮಕ ಹಾಗೂ ಧಾರ್ಮಿಕ ಕಾರ್ಯಕ್ರಮಗಳು ಧರ್ಮಸ್ಥಳದಲ್ಲಿ ನಡೆಯುತ್ತವೆ, ಆದ್ದರಿಂದ ಇದು ಕರ್ನಾಟಕದ ಒಂದು ಮುಖ್ಯವಾದ ಸಾಂಸ್ಕೃತಿಕ ಕೇಂದ್ರವಾಗಿದೆ.



*The Manjunātha Temple, Dharmasthala, by evening*

## Vocabulary

ಅನುಯಾಯಿ	<i>anuyāyi</i>	follower
ಅನೇಕ	<i>anēka</i>	many
ಆಗ	<i>āga</i>	then, that time
ಇಪ್ಪತ್ತೈದು	<i>ippataidu</i>	twenty-five

ಇವತ್ತಿನ	<i>ivattina</i>	today's, of today
ಈಗಿನ	<i>īgina</i>	of now, present
ಉಳಿ	<i>uḷi</i>	to remain
ಏಕೆಂದರೆ	<i>ēkeṃdare</i>	because
ಒಮ್ಮೆ	<i>omme</i>	once
ಕರಾವಳಿ	<i>karāvāḷi</i>	coast
ಕಲಾತ್ಮಕ	<i>kaḷatmaka</i>	artistic
ಕಲಿ	<i>kali</i>	to learn
ಕಾಣಿಸು	<i>kāṇisu</i>	to appear, seem
ಕಾಫಿ	<i>kāphi</i>	coffee
ಕಾರು	<i>kāru</i>	car
ಕಾರ್ಯಕ್ರಮ	<i>kāryakrama</i>	program
ಕುಡುಮ	<i>kuḍuma</i>	(placename)
ಕೆಲವೊಮ್ಮೆ	<i>kelavomme</i>	sometimes
ಕೇಂದ್ರ	<i>kēṃdra</i>	centre
ಗುಡ್ಡ	<i>guḍḍa</i>	hill, hillock
ಗ್ರಂಥಾಲಯ	<i>gramthālaya</i>	library
ಚಳಿ	<i>caḷi</i>	cold
ಚಿಕಿತ್ಸಾಲಯ	<i>cikitsālaya</i>	clinic
ಜಾಸ್ತಿ	<i>jāsti</i>	too much, excessively
ಜಿಲ್ಲೆ	<i>jille</i>	district
ಜೊತೆಗೆ	<i>jotege</i>	together with
ತಂದೆ	<i>taṃde</i>	father
ತಕ್ಷಣ	<i>takṣaṇa</i>	immediately
ತಲೆ	<i>tale</i>	head
ತಲೆನೋವು	<i>talenōvu</i>	headache
ದಿವಸಾ	<i>divasā</i>	daily (adverb)
ದೇವತೆ	<i>dēvate</i>	divinity

ಧರ್ಮಸ್ಥಳ	<i>Dharmasthāla</i>	(placename)
ಧರ್ಮಾಧಿಕಾರಿ	<i>dharmādhikāri</i>	(religious title and function)
ಧಾರ್ಮಿಕ	<i>dhārmika</i>	religious
ನಿಜ	<i>nija</i>	real, true
ನಿದ್ರೆ / ನಿದ್ರೆ	<i>nidde / nidre</i>	sleep
ನೆಂಟ	<i>neṁṭa</i>	(blood-) relative
ನೋವು	<i>nōvu</i>	pain
ಪಂಡಿತ	<i>paṁḍita</i>	scholar
ಪೂರ್ವಜ	<i>pūrvaja</i>	ancestor
ಪ್ರಧಾನ	<i>pradhāna</i>	main, chief
ಪ್ರಾಣ	<i>prāṇa</i>	life, life force
ಬಲಕಡೆ	<i>balakaḍe</i>	right (side)
ಬಹಳ	<i>bahaḷa</i>	much, very
ಬೆಂಡೆಕಾಯಿ	<i>beṁḍekāyi</i>	okra, 'ladies' fingers'
ಮಂಜುನಾಥ	<i>Maṁjunātha</i>	(name)
ಮಹಾಮೂರ್ತಿ	<i>mahāmūrti</i>	great image
ಮಾತ್ರ	<i>mātra</i>	only
ಮುಂಚಿತವಾಗಿ	<i>mum̐citavāgi</i>	beforehand, earlier
ಮುಂದುವರಿ	<i>mum̐duvari</i>	to continue
ಮುಗಿ	<i>mugi</i>	to end (intr.)
ಮುಗಿಸು	<i>mugisu</i>	to end, finish (trans.)
ಯತಿ	<i>yati</i>	wandering ascetic
ಯಾತ್ರಿಕ	<i>yātrika</i>	pilgrim
ರಕ್ಷಣೆ	<i>rakṣaṇe</i>	protection
ರೂಢಿ	<i>rūḍhi</i>	custom, usage
ರೂಪ	<i>rūpa</i>	form, shape
ಲಾಭ	<i>lābha</i>	profit, advantage

ಲಿಂಗ	<i>liṅga</i>	'sign', a particular depiction of Śiva
ವರೆಗೂ	<i>varegū</i>	until
ವರ್ಷ	<i>varṣa</i>	year
ವಾದಿರಾಜ	<i>Vādirāja</i>	(name)
ವಾಸ	<i>vāsa</i>	dwelling, living
ಶತಮಾನ	<i>śatamāna</i>	century (100 years)
ಶಿಕ್ಷಕ	<i>śikṣaka</i>	teacher
ಸಂಖ್ಯೆ	<i>saṃkhye</i>	number
ಸಂಗ್ರಹಾಲಯ	<i>saṃgrahālaya</i>	museum
ಸಂತೋಷ	<i>saṃtōṣa</i>	joy
ಸಹಿಷ್ಣುತೆ	<i>sahiṣṇute</i>	tolerance
ಸಾಂಸ್ಕೃತಿಕ	<i>sāṃskṛtika</i>	cultural
ಸಾವಿರ	<i>sāvira</i>	thousand
ಸಾವಿರಾರು	<i>sāvīrāru</i>	thousands
ಸಿನಿಮಾ	<i>sinima</i>	movie theatre
ಸುಮಾರು	<i>sumāru</i>	approximately
ಸೋಮವಾರ	<i>sōmavāra</i>	Monday
ಸ್ಪಷ್ಟ	<i>spaṣṭa</i>	clear
ಹದಿನಾರನೆಯ	<i>hadināraneya</i>	sixteenth
ಹಾಗಾದರೆ	<i>hāgādare</i>	in that case, if that is so
ಹಾಗೂ	<i>hāgū</i>	and, also
ಹುಷಾರು	<i>huṣāru</i>	health

### Notes

<sup>1</sup> This form of the infinitive in *-al*, which remains also in combination with the following *p*, shows that this construction is rather archaic.

<sup>2</sup> It is so rarely used that I once heard a professional linguist in a seminar, who was a native speaker of Kannada, assume that it is a late imitation of

the English passive. This is obviously wrong, since its use can be found already in tenth-century Kannada literature and also in the neighbouring Tamil language. Similarly, D.N. Shankar Bhat writes: “Such sentences are just translations from English (or Sanskrit)” (Bhat 2001: 125, §7.5: ಅಂತಹ ವಾಕ್ಯಗಳು ಇಂಗ್ಲಿಷ್ (ಇಲ್ಲವೇ ಸಂಸ್ಕೃತ) ವಾಕ್ಯಗಳ ಭಾಷಾಂತರಗಳು ಮಾತ್ರ). Such historically unfounded utterances show how very rarely this construction is used.

<sup>3</sup> The Kannada term for the conditional verb form is ಪಕ್ಷಾರ್ಥನ್ಯೂನ *paksārthanyūna*: Venkatachalastry 2007: 159.

<sup>4</sup> Rajkumar (1929-2006), immediately recognizable by his prominent pointed nose, was by far the most popular actor in the Kannada-language film industry during most of his life. He won several awards, including an honorary doctorate from the University of Mysore in 1976. Amitabh Bachchan, the best known ‘Bollywood’ movie actor, is on record as having said: “If an actor like Dr. Rajkumar were there in Bollywood, we would have been nowhere” (*Nilacharal Magazine*, March 10th, 2010).

<sup>5</sup> The shortened form *nāḍalli* (for *nāḍinalli*) can occur in verse for metrical reasons.

<sup>6</sup> In European grammars this is often described by the Latin term **irrealis**.

<sup>7</sup> This construction of the unreal is also often seen, however, with a simple conditional: *avaru hāge māḍidare nānū baruttidenu*, etc.

<sup>8</sup> *āgutta + iralu + illa = āguttiralilla* ‘was not becoming’, the negative form of the present tense in the continuous mode.

<sup>9</sup> The green vegetable known in the Western as ‘okra’ is often poetically called ‘lady’s fingers’ in India, on account of its tapered shape, and this name is what one commonly finds on the menus of restaurants.

<sup>10</sup> *taṁde + y + avaru + ādare = taṁdeyavarādare*, “if [X] is the [respected] father”. Compare the use of *avaru* after names as a polite form of address (lesson 2), or a German expression like *Herr Vater*.

<sup>11</sup> *paṁḍitaru + āgi + ira + bēku = paṁḍitarāgirabēku*

<sup>12</sup> This confusion of conditionality and temporality is found also in other languages; for instance, in colloquial German one can often hear the word *wenn* as a substitute for *falls*.

<sup>13</sup> See p. 224 in this lesson.

<sup>14</sup> *illadāga*, begin in the negative mode, does not indicate tense; that the sentence should be translated with ‘I was not’ is to be inferred from the tense of the final verb, *baṁḍaḷu*.

<sup>15</sup> *niṁtu + iruva + alli*

<sup>16</sup> ‘to the right side’. Here one could also say *balakke* (or, in the big cities, the awful but common *raiṭu*), but the text is idiomatically considered more explicit and clear.

<sup>17</sup> *uḷidu + iralu + illa*: a past perfect.

<sup>18</sup> The *dharmādhikāri* or ‘religiously authoritative person’ is the person who holds the highest authority in a religious centre.

