

Kannada, Step by Step, Root by Root

An etymology-driven curriculum, built one word at a time

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This edition compiled incrementally — new chapters added as they
are written.

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Preface

This book teaches Kannada one word at a time, and it teaches each word by taking it apart. It is written for someone starting from zero — who may not read a single Kannada letter — so the script is taught *inside the word lessons themselves*: each word introduces exactly the letters it needs, so you learn to read ನಮಸ್ಕಾರ and learn that it means “greetings” in the same few minutes. There is no alphabet drill to sit through first. (A reader who already reads Kannada simply skims the “letters in this word” notes.)

Kannada is one of the four literary **Dravidian** languages — a family entirely separate from the Indo-European one that gave us English, Latin, and Sanskrit. Its own personality shows in one contrast, drawn again and again in these pages: where its oldest sister **Tamil** guards its native word-stock, Kannada borrowed *freely* from Sanskrit. So “hello” is the Sanskrit ನಮಸ್ಕಾರ (namaskāra) — yet “no” and “okay” are the native Dravidian ಇಲ್ಲ (illa) and ಸರಿ (sari), shared almost unchanged with Tamil. Each lesson sets the word beside its cousins across the family — English always, and Sanskrit, Hindi, and the other Dravidian languages where they illuminate — every form supplied in full, so no prior knowledge of any of them is assumed.

How to use this book

Every numbered section is one word, or one small phrase, and takes a few minutes — the length of a queue, an errand, or the walk to the bus. Read them in order the first time through: each section stands on the ones before it, and nothing is used before it has been taught. After that the book becomes reference, and you can open it anywhere.

Say the Kannada out loud wherever you can. The prompts under *Your turn* are written to be spoken, and saying a word is most of what makes it stay. The questions under *Before you move on* carry their own answers in brackets: cover them, answer from memory, then look.

Nothing here is gated behind the alphabet. Each lesson introduces exactly the letters and sounds its own word needs, so you are reading real words from the first page rather than drilling a chart. The whole script is gathered in a reference at the back of the book — somewhere to look things up when you are curious, never a chapter to sit through first.

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Chapter 1

Greetings

Modes:  voice (1)  eyes (5)  pen (4)  Hands-free start: first 1 of 10 lessons.

By the end of this chapter: I can greet someone in Kannada, recognize the reply, and choose an appropriate response.

Read all five words straight off the page, then say which two are Sanskrit loans and which three are native Dravidian.

1.1 ನಮಸ್ಕಾರ (namaskāra) — “greetings,” a making of a bow

Meet your first Kannada word. Say **namaskāra** with a small bow: “hello” or “greetings.” Now read it one small piece at a time.

The letters in this word

Kannada runs **left to right**. A consonant normally carries a built-in **a**.

- ನ · ಮ · ರ = *na · ma · ra*.
- ಕಾ = ಕ *ka* plus the long-*ā* vowel sign: *kā*.
- In ಸ್ವ, ಸ loses its vowel and stacks with ಕ: *s + ka = ska*.

Left to right: ನ · ಮ · ಸ್ · ಕಾ · ರ = *na-ma-s-kā-ra* →

ನಮಸ್ಕಾರ = **namaskāra**

You just read Kannada.

The word, taken apart — its roots and family

ನಮಸ್ಕಾರ came from Sanskrit **namas** (“a bow”) + **kāra** (“a making,” from *kr*, “to do”): literally “**the making of a bow.**” Kannada borrowed the whole word. Tamil instead kept its native greeting, *vaṇakkam*.

Across the family — the same idea, five ways

Language	“Hello”	Source
Kannada	ನಮಸ್ಕಾರ <i>namaskāra</i>	Sanskrit
Telugu	<i>namaskāram</i>	Sanskrit
Malayalam	<i>namaskāram</i>	Sanskrit
Hindi	<i>namaste</i>	Sanskrit
Tamil	<i>vaṇakkam</i>	native Dravidian
English	<i>hello</i>	Germanic

Tamil alone kept its own word; the rest lean on the Sanskrit *namas*-.

Why it’s said this way

With palms together and a small bow, *namaskāra* works as **hello or goodbye**. It is respectful without being stiff.

Your turn

- *Say it*: read it left to right — na · ma · s · kā · ra → “namaskāra”
- *Say it*: what happens to ನೆ in ನೈ (loses its vowel, stacks under ka)
- *Say it*: “namaskāra,” with a small bow — you are offering respect
- *Write it*: trace ನಮಸ್ಕಾರ with a finger, then copy it once

Before you move on

Read ನಮಸ್ಕಾರ. What does it mean? (“Greetings.”) What does it literally mean? (Sanskrit *namas* + *kāra*: “the making of a bow.”)

1.2 ಧನ್ಯವಾದ (dhanyavāda) — “thank you,” an utterance of “worthy”

The word for gratitude — and another Sanskrit loan, so a chance to see the *same* borrowed word Kannada shares with Telugu and Hindi.

The letters in this word

(*Skim if you read Kannada.*)

- ಧ = “dha” — an **aspirated** *d* (a real puff of breath after it).
- ನ್ಯ = “nya” — ನ (na) loses its vowel and stacks with ಯ (ya) as a conjunct (the same stacking you saw in *namaskāra*).
- ವಾ = “vā” — ವ (va) with the “ā” vowel sign.
- ದ = “da.”

Left to right: ಧ · ನ್ಯ · ವಾ · ದ = *dha-nya-vā-da* →

ಧನ್ಯವಾದ = dhanyavāda

The word, taken apart — its roots and family

ಧನ್ಯವಾದ (*dhanyavāda*) is **Sanskrit**: **dhanya** (“worthy, blessed,” from *dhana*, “wealth”) + **vāda** (“a saying, an utterance,” from the root *vad*, “to speak”). Literally “**an utterance of '[you are] worthy'**” — a formal, dignified thanks. It is the **same word** as Hindi *dhanyavād* and Telugu *dhanyavādamulu*.

Across the family — the same idea, five ways

Language	“Thanks”	Note
Kannada	<i>dhanyavāda</i> (ಧನ್ಯವಾದ)	Sanskrit (<i>dhanya</i> + <i>vāda</i>)
Telugu	<i>dhanyavādamulu</i> (ధన్యవాదములు)	Sanskrit — same word
Hindi	<i>dhanyavād</i> (धन्यवाद)	Sanskrit — same word
Tamil	<i>nanri</i> (நன்றி)	native (“goodness”)
Malayalam	<i>nandi</i> (നന്ദി)	native — Tamil’s cousin

Here the split is stark: Kannada, Telugu, and Hindi all use the Sanskrit *dhanyavāda*, while Tamil and Malayalam keep the native Dravidian *nanri* / *nandi*. Kannada sits on the Sanskrit-borrowing side of its own family.

Why it’s said this way

dhanyavāda is the formal, written “thank you.” In warm everyday Kannada people often reach for the English *thanks*, or simply show gratitude in tone and gesture; the full *dhanyavāda* carries weight, for when you mean to mark it.

Your turn

Say these aloud:

- dha · nya · vā · da → “dhanyavāda”
- the two Sanskrit blocks — *dhanya* (“worthy”) + *vāda* (“a saying”)
- notice ध is *dha*, a breathy *d* — not a plain *d*

Before you move on

Read ಧನ್ಯವಾದ. What are its two Sanskrit pieces? (*dhanya* “worthy” + *vāda* “a saying.”) Which two Dravidian languages use a *native* word for thanks instead? (Tamil *nanri*, Malayalam *nandi*.)

1.3 ಹೌದು (haudu) — “yes”

After two Sanskrit loans, a **native Kannada** word — the plain “yes.”

The letters in this word

(Skim if you read Kannada.)

- ಹೌ = “hau” — the consonant ಹ (ha) carrying the “au” vowel sign (the two little marks that hug the letter).
- ದು = “du” — ದ (da) with the “u” vowel sign hooked beneath.

Left to right: ಹೌ · ದು = hau-du →

ಹೌದು = **haudu** = “yes.”

The word, taken apart — its roots and family

ಹೌದು (*haudu*) is the everyday “**yes / that’s so,**” a genuinely native Kannada word (not a Sanskrit loan). Its polite-agreement cousins — *audu*, *houdu* in speech — all circle the same “it is so.”

Grammar Lens: Dravidian often answers by echoing the verb

Like its sister Tamil, Kannada frequently answers “yes” by **repeating the verb** rather than using a stand-alone word: asked “*bandiddīyā?*” (“have you come?”), a natural yes is “*bandiddēne*” (“I have come”). Keep *haudu* as the simple all-purpose “yes,” but expect a “yes” to come back as a whole verb — a habit shared right across the Dravidian family.

Your turn

Say these aloud:

- hau · du → “haudu”
- the “au” vowel sign on ಹ, then the “u” sign under ದ
- “haudu” — “yes, that’s so”

Before you move on

Read ಹೌದು. Is it native Kannada or a Sanskrit loan? (Native.)
 Besides *haudu*, how else might a Kannada speaker say “yes”? (By
 echoing the question’s verb — e.g. *bandiddēne*, “I have come.”)

1.4 ಇಲ್ಲ (illa) — “no,” and a word Tamil shares almost exactly

The partner of *haudu* — and a beautiful piece of family evidence:
 this Kannada “no” is essentially the **same word** as Tamil’s *illai*.

The letters in this word

(*Skim if you read Kannada.*)

- ಇ = “i” — an **independent vowel** (the word starts with it, so it gets a full letter, not a hooked-on sign).
- ಲ್ಲ = “lla” — ಲ (la) loses its vowel and stacks under another ಲ (la): a doubled, held “ll.”

Left to right: ಇ · ಲ್ಲ = *i-lla* →

ಇಲ್ಲ = *illa*

The word, taken apart — its roots and family

ಇಲ್ಲ (*illa*) is built on the old Dravidian root **il**, “not-being, absence” — so, like Tamil *illai*, it is really the statement “[**it**] **is not**, [**there**] **is not**,” doing duty as the everyday “no.” Its positive twin is ಇದೆ (*ide*), “there is.”

Grammar Lens: Dravidian negates by *being*, not with a “not”-word

English inserts *not* / *no* to make a sentence negative. Kannada — exactly like Tamil — instead swaps in the **negative verb of existence**:

- *pustaka ide* — “there **is** a book.”

- *pustaka illa* — “there **is not** a book.”

So *illa* is both the plain “no” and the word that negates a whole sentence. This is a **shared Dravidian inheritance**: Tamil *illai*, Kannada *illa*, Malayalam *illa* — one family, one way of saying a thing is not.

Across the family — the same idea, five ways

Language	“No / isn’t”	Note
Kannada	<i>illa</i> (ಇಲ್ಲ)	native Dravidian (root <i>il</i>)
Tamil	<i>illai</i> (இல்லை)	the same root
Malayalam	<i>illa</i> (ഇല്ല)	the same root
Telugu	<i>lēdu</i> (లేదు)	native Dravidian, a different root
Hindi	<i>nahī</i> (नहीं)	Indo-European
Three of the four Dravidian languages share <i>il</i> -; only Telugu picked a different native root. Hindi, from the other family entirely, is unrelated.		

Your turn

Say these aloud:

- i · lla → “illa”
- the pair — *haudu* (“yes”) / *illa* (“no”)
- “pustaka illa” — “there is no book”

Before you move on

Read ಇಲ್ಲ. Literally, is it closer to “no” or “is not”? (“Is not / there is not.”) Which two other Dravidian languages share this exact root? (Tamil *illai*, Malayalam *illa*.)

1.5 ಸರಿ (sari) — “okay,” the word that oils every conversation

The easy middle between “yes” and “no”: “okay, alright, fine, correct.” And Tamil has the very same word — the Dravidian family shares it whole.

The letters in this word

(Skim if you read Kannada.)

- ಸ = “sa.”
- ರಿ = “ri” — the consonant ರ (ra) with the “i” vowel sign.

Left to right: ಸ · ರಿ = *sa-ri* →

ಸರಿ = **sari** = “okay / correct.”

Two clean syllables — no conjunct, no stacking — a good moment to feel how smoothly Kannada’s round letters read.

The word, taken apart — its roots and family

ಸರಿ (*sari*) is native Dravidian for “**correct, even, right,**” and by an easy step, “**okay, agreed.**” It is the verbal nod of Kannada, just as it is of Tamil (சரி, *sari*) — the **same word** across the family. Doubled, *sari sari*, it means “yes, yes, alright.”

Grammar Lens: one shared Dravidian word, two scripts

sari is a small proof of how close these languages are: identical word, identical meaning, written in two different scripts — Kannada ಸರಿ, Tamil சரி. As you learn to read each script, watching a shared word change its clothes but not its sound is the fastest way to feel the family resemblance. (This “same word, different script” pattern-matching is exactly what carries you across Kannada, Telugu, and Malayalam.)

Your turn

Say these aloud:

- sa · ri → “sari”

- the everyday triple — *haudu* (yes) · *illa* (no) · *sari* (okay)
- “sari, sari” — “alright, alright”

Before you move on

Read ಸರಿ. What does it literally mean, and what does it do in conversation? (“Correct/even” → “okay, agreed.”) Is it native or borrowed, and which sister language spells the same word ಸರಿ? (Native Dravidian; Tamil.)

1.6 ನ — one character, met inside words you already say

Rounded and looping like Telugu (its sister script), most letters topped by a small curved headstroke; no continuous top line.

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you’ll notice: ನ

ನ — *na*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *n*, it is **na**.

You already say these, and every one of them has ನ somewhere inside it:

- ನಮಸ್ಕಾರ *namaskāra* — hello / greetings (namaskāra — “a making of a bow”)
- ಧನ್ಯವಾದ *dhanyavāda* — thank you (dhanyavāda — “an utterance of ‘worthy’”)

Writing: ನ — copy what you see

Put your pen on ನ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real

variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ನ in the ones that have it

ನಮಸ್ಕಾರ · ಧನ್ಯವಾದ · ಹೌದು

- *Trace it:* ನ three times, saying *na* as you finish each one
- *Look:* back at any page of this chapter and find ನ once more

Before you move on

Which character is this — ನ? What sound does it carry? (*na*.)
Name one word you already say that contains it.

1.7 ನ — copy it where it lives

Find ನ inside ನಮಸ್ಕಾರ — *namaskāra* — and put your finger on it.

Writing — guided copy

The model stays on the page. Copy ನ once on its own, then copy it a second time **with the letter that follows it in the word**, keeping the two the same size and the same distance apart as the printed pair.

That second copy is the whole lesson. A letter traced alone teaches your hand one shape; a letter copied beside its neighbour teaches it where the shape has to stop, and a hand that has only ever drawn letters alone writes them too large and too far apart the first time it writes a word.

Look back at the model as often as you want. Nothing is hidden today.

Before you move on

Hold your two copies next to the printed word. Is the gap you left the same one the book left? That gap is not spacing — it is the difference between two letters and one word.

1.8 𐌺 — write it with the model covered

Look at 𐌺 once and say *na*. Then cover it, and every other 𐌺 on the page.

Writing — delayed copy

With the model covered, wait ten seconds, then write 𐌺 once from memory.

Ten seconds is not long and is not meant to be. It is long enough that your hand cannot be tracing a shape it can still see, and short enough that a letter you met a minute ago is still there to be found.

Only after the letter is finished, uncover the model and compare. Repair **one** thing — the first that differs — and leave the rest.

Before you move on

The thing to look at is not whether your letter is beautiful. It is whether it is the **same letter**, and in this script that usually comes down to one curve closing where the model's closes, or staying open where the model's stays open. A hand drawing from memory rounds off what it is unsure about.

1.9 𐌺 — the letter from the sound

Cover every 𐌺 on the page. Nothing to copy and nothing to uncover.

Writing — dictation

Say *na* aloud, or play it, and write the letter that carries it. Once.

This is a different job from the last lesson even though the letter is the same. A delayed copy asks your hand to remember a shape. Dictation asks it to turn a **sound** into a shape, which is the thing writing is actually for, and the two do not always arrive together.

Before you move on

Uncover the model and compare — and then notice what you were asked to write.

Not *n*. **na**. The vowel is already inside the letter and nobody wrote

it, which is the fact about this script that the first three lessons showed you and this one makes you act on. Hearing *na* and writing one shape is the whole difference between an alphabet and what you are learning.

1.10 Chapter 1 — a five-word recap

Five words, and with them a first handful of Kannada letters read straight off the page. Let’s gather only what you have already learned and make it feel easy.

Your turn: Read them back

Sound each out, left to right, before checking:

Read	Meaning	Native or borrowed
ನಮಸ್ಕಾರ <i>namaskāra</i>	hello / greetings	Sanskrit
ಧನ್ಯವಾದ <i>dhanyavāda</i>	thank you	Sanskrit
ಹೌದು <i>haudu</i>	yes	native
ಇಲ್ಲ <i>illa</i>	no / there isn’t	native (= Tamil <i>illai</i>)
ಸರಿ <i>sari</i>	okay / correct	native (= Tamil <i>sari</i>)

The letters that did it: consonants carry a built-in “a”; a **vowel sign** swaps that vowel (ಾ for “ā,” ಿ for “i,” ಁ for “u,” ಔ for “au”); a **virama** strips the vowel so a consonant can **stack under** the next as a conjunct (*ottakṣara* — ಸ್ಯ, ನ್ಯ, ಲ್ಲ); and a word-initial vowel gets a **full letter** (ಇ).

Notice the pattern already: the two **greeting/politeness** words are Sanskrit loans; the three **everyday grammar** words are native Dravidian — and two of them (*illa*, *sari*) are shared almost unchanged with Tamil.

You’ll want to know: A promise for later

Kannada has a warm departure exchange built around going and coming back. It belongs in the later chapter where you learn those actions one at a time. For now, repeating the greeting is enough when you part.

Your turn

Say these aloud:

- all five — namaskāra · dhanyavāda · haudu · illa · sari

- greet and thank — “namaskāra!” ... “dhanyavāda.”

Before you move on

Read all five words aloud. Which two are Sanskrit loans, and which three are native Dravidian? (Loans: *namaskāra*, *dhanyavāda*.

Native: *haudu*, *illa*, *sari*.) Which one means “okay / correct”? (*sari*.)

Next chapter starts introducing yourself, one short possession form at a time.

Chapter 2

Introducing Yourself

Modes: 🗣️ voice (4) 👁️ eyes (4) ✍️ pen (2) 🗣️ Hands-free start: first 6 of 10 lessons.

By the end of this chapter: I can introduce myself in Kannada, give my name, and understand the other person’s name.

Run the whole introduction: give your name, ask for theirs, and close with santōṣa — then name the one Sanskrit word in it.

2.1 ಹೆಸರು (hesaru) — “name,” and the $p \rightarrow h$ shift

“Name” — and a word that shows off a famous Kannada sound-law.

The letters in this word

(Skim if you read Kannada.) ಹ (ha) + ೆ (the *e*-sign) $\rightarrow$ ಹೆ (he); ಸ (sa); ರು (ru). Read ಹೆ · ಸ · ರು $\rightarrow$ hesaru.

The word, taken apart — its roots and family

ಹೆಸರು (*hesaru*, “name”) is **native Dravidian**, from Proto-Dravidian ***pesar** — and it hides a famous Kannada sound-law: an old initial *p* became *h*. So ***pesar** $\rightarrow$ ***hesar** $\rightarrow$ **hesaru**. That makes it a **cousin of Tamil *peyar*** (same root; Tamil kept the *p*, Kannada softened it to *h*) — and, like *peyar*, *not* related to Sanskrit *nāma* (Hindi *nām*, English *name*).

Across the family: Kannada *hesaru*, Tamil *peyar*, Telugu *pēru*, Malayalam *pēr* — one Dravidian word; only Hindi *nām* / English *name* are Indo-European.

Across the family — the same idea, five ways

Language	“Name”	Source
Kannada	ಹೆಸರು <i>hesaru</i>	Dravidian *pesar (p→h)
Tamil	<i>peyar</i>	the <i>same</i> Dravidian root (kept <i>p</i>)
Telugu	<i>pēru</i>	the <i>same</i> Dravidian root
Malayalam	<i>pēr</i>	the <i>same</i> Dravidian root
Hindi	<i>nām</i>	Sanskrit (Indo-European)
English	<i>name</i>	Indo-European

The $p \rightarrow h$ shift is why *hesaru* looks unlike its sisters — but it is the same word.

Your turn

Say these aloud:

- “hesaru”
- the shift — *pesar → hesaru (p → h)
- its Tamil cousin — *peyar*

Before you move on

What sound-law turned *pesar into *hesaru*, and what Tamil word is its cousin? ($p \rightarrow h$; Tamil *peyar*.) Is it related to English *name*? (No — native Dravidian.)

2.2 ನನ್ನ (nanna) — “my”

“My” — native Dravidian, with no European cousin.

The letters in this word

(*Skim if you read Kannada.*) ನೆ (na) + the conjunct ನ್ನ (nna) → **nanna** — a doubled, held *nn*.

The word, taken apart — its roots and family

ನೆನ್ನ (*nanna*) means “my.” It belongs to Kannada’s native Dravidian first-person family, not to the Indo-European family behind English *I/my*. The stem underneath is Dravidian *nān — the same one behind Tamil *nān* / *en*. You will meet the related word for “I” in its own lesson; today you only need *nanna*.

Your turn

Say these aloud:

- “nanna”
- *nanna* once with its meaning, “my”

Before you move on

What does ನೆನ್ನ mean? (“My.”) Is it native Dravidian or an Indo-European loan? (Native Dravidian.)

2.3 ನೆನ್ನ ಹೆಸರು ... (nanna hesaru ...) — “my name is...,” with no “is”

Assemble the two atoms — and notice, as in Tamil, no word for “is.”

You’ll want to know: The phrase, assembled

- nanna (my) + hesaru (name) + your name.

ನೆನ್ನ ಹೆಸರು ... = “my name ...” → “**my name is...**”

Nanna hesaru Arun. → “My name is Arun.”

Grammar Lens: the zero copula

There is **no verb**. Kannada sets “my name” beside “Arun” and lets the “is” be understood — the **zero copula** of the Dravidian family (just like Tamil). *Nanna hesaru Arun* = literally “my name Arun.”

Your turn

Say these aloud:

- “nanna hesaru ...” with your name
- notice — no word for “is”

Before you move on

Give your name in Kannada. (*Nanna hesaru ...*) What does Kannada leave out that English needs? (The verb “is” — zero copula.)

2.4 ನೀನು / ನೀವು (nīnu / nīvu) — “you,” familiar and respectful

“You” — and Kannada makes respect the same way Tamil and French do.

The letters in this word

(*Skim if you read Kannada.*) ನೀ (nī) + ನು (nu) → *nīnu*; ನೀ + ವು (vu) → *nīvu*.

The word, taken apart — its roots and family

ನೀನು (*nīnu*, familiar “you”) ← Proto-Dravidian ***nīn** — the same native root as Tamil *nī*. ನೀವು (*nīvu*) is the respectful/plural “you.”

Grammar Lens: respect by the plural

nīnu (familiar) vs. *nīvu* (respectful, and literally plural) — the same politeness-by-plural as Tamil *nīṅaḷ* and French *vous*: one respected person addressed as “you all.” For a first meeting, **nīvu**.

Your turn

- *Say it:* “nīnu” (familiar), “nīvu” (respectful)
- *Recall:* say *namaskāra*

Before you move on

How does Kannada make “you” respectful, and which languages use the same trick? (By the plural — *nīvu*; Tamil *nīṅgal*, French *vous*.)

2.5 ಏನು (ēnu) — “what”

The last piece of the question: “what.”

The letters in this word

(*Skim if you read Kannada.*) ಏ (independent long *ē*, word-initial) + ನು (nu)
→ **ēnu**.

The word, taken apart — its roots and family

ಏನು (*ēnu*, “what”) is native Dravidian, on the interrogative stem **yā-* / **e-* — the same Dravidian question-root as Tamil *enna*, heading Kannada’s question family: *ēnu* (what), *yāru* (who), *elli* (where), *yāke* (why).

Your turn

- *Say it:* “ēnu”
- *Say it:* the question family — *ēnu*, *yāru*, *elli*
- *Recall:* read ಧನ್ಯವಾದ, then say *haudu*, then say *illa*

Before you move on

What Dravidian stem heads ಏನು and Kannada’s other question-words? (**yā-* / **e-*, the same as Tamil *enna*.)

2.6 ನಿಮ್ಮ ಹೆಸರು ಏನು? (nimma hesaru ēnu?) — “what’s your name?”

Assemble the question — your + name + what — still no “is.”

You’ll want to know: The phrase, assembled

- ನಿಮ್ಮ (*nimma*, “your”) = the possessive of *nīvu* (“you,” respectful).

ನಿಮ್ಮ ಹೆಸರು ಏನು? = literally “**your name what?**” = “what’s your name?”

Three words, **no verb** — the zero copula holds for questions too.

Grammar Lens: answer, and the familiar version

Answer with the sentence you built: **Nanna hesaru Arun.** The familiar “your” is *ninna* (from *nīnu*): *ninna hesaru ēnu?*

Your turn

Say these aloud:

- “nimma hesaru ēnu?”
- ask, then answer — “nimma hesaru ēnu?” / “nanna hesaru ...”

Before you move on

What does ನಿಮ್ಮ ಹೆಸರು ಏನು? literally say, and what’s missing vs. English? (“Your name what?”; no “is” — zero copula.)

2.7 ೀ — one character, met inside words you already say

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you'll notice: ೀ

ೀ — *e*.

It is a **vowel sign**. It is not a letter and never stands alone: it attaches to a consonant and **replaces** the *a* built into it with *e*. Replaces, not adds — the *a* is gone.

You already say these, and every one of them has ೀ somewhere inside it:

- ಹೆಸರು *hesaru* — name
- ನಿಮ್ಮ ಹೆಸರು ಏನು? *nimma hesaru ēnu?* — what is your name?

Writing: ೀ — copy what you see

Put your pen on ೀ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ೀ in the ones that have it
ಹೆಸರು · ಹೌದು · ನಮಸ್ಕಾರ
- *Trace it:* ೀ three times, saying *e* as you finish each one
- *Look:* back at any page of this chapter and find ೀ once more

Before you move on

Which character is this — ೀ? What vowel does it put on the consonant it attaches to — and what does it take off? (**Puts *e* on; takes the built-in *a* off.**) Name one word you already say that contains it.

2.8 ಸಂತೋಷ (santōṣa) — “joy,” and “pleased to meet you”

The warm close — and, true to Kannada, a Sanskrit word where Tamil used a native one.

You’ll want to know: The phrase

The full form is ನಿಮ್ಮನ್ನು ಭೇಟಿಯಾಗಿ ಸಂತೋಷ (nimmannu bhēṭiyāgi santōṣa) — “having met you, joy.”

The word, taken apart — its roots and family

ಸಂತೋಷ (santōṣa, “joy, contentment”) is **Sanskrit** — *sam-* (“fully”) + *toṣa* (“satisfaction”) — not native. Where Tamil reaches for its home-grown *magilcci*, Kannada uses a Sanskrit word even for “pleased.” The same split you saw over “hello” (*namaskāra*) and “thanks” (*dhanyavāda*) runs right through the introductions: Kannada borrows, Tamil keeps its own.

Your turn

Say these aloud:

- “santōṣa”
- the split — Kannada *santōṣa* (Sanskrit) vs. Tamil *magilcci* (native)

Before you move on

Is ಸಂತೋಷ native or borrowed, and what does the contrast with Tamil show? (Sanskrit; Kannada borrows Sanskrit — here for “pleased” — where Tamil keeps native *magilcci*.)

2.9 ಂ — one character, met inside words you already say

Before the new one: ನ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you'll notice: ಁ

ಁ — *u*.

It is a **vowel sign**. It is not a letter and never stands alone: it attaches to a consonant and **replaces** the *a* built into it with *u*. Replaces, not adds — the *a* is gone.

You already say these, and every one of them has ಁ somewhere inside it:

- ಹೌದು *haudu* — yes (haudu)
- ಹೆಸರು *hesaru* — name
- ನೀನು / ನೀವು *nīnu* / *nīvu* — you (familiar / respectful)
- ಏನು *ēnu* — what

Writing: ಁ — copy what you see

Put your pen on ಁ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಁ in the ones that have it

ಹೌದು · ಹೆಸರು · ನಮಸ್ಕಾರ

- *Trace it:* ಁ three times, saying *u* as you finish each one
- *Look:* back at any page of this chapter and find ಁ once more

Before you move on

Which character is this — ಁ? What vowel does it put on the consonant it attaches to — and what does it take off? (**Puts *u* on;**

takes the built-in *a* off.) Name one word you already say that contains it.

2.10 Chapter 2 — the introduction, whole

Every atom built. Here's the exchange.

You'll want to know: The dialogue

Kannada	English
ನನ್ನ ಹೆಸರು ಮೀರಾ. (<i>nanna hesaru Mira</i>)	My name is Mira.
ನಿಮ್ಮ ಹೆಸರು ಏನು? (<i>nimma hesaru ēnu</i>)	What's your name?
ನನ್ನ ಹೆಸರು ಅರುಣ್. (<i>nanna hesaru Arun</i>)	My name is Arun.
ಸಂತೋಷ. (<i>santōṣa</i>)	Pleased to meet you.

Every atom traced:

- **hesaru** ← Dravidian **pesar* (p→h; cousin of Tamil *peyar*, not name)
- **nanna** ← *nānu* (“I”)
- **ēnu** ← Dravidian question-stem **yā-/e-*
- **santōṣa** ← **Sanskrit** (Kannada borrows even for “pleased”; Tamil keeps native *magilcci*)

The Kannada habit: the **zero copula** (no “is”). And the family thread — native Dravidian grammar words, a Sanskrit word for “pleased.”

Your turn

Say these aloud:

- the whole exchange, both voices
- your own introduction — “nanna hesaru ...”
- ask it back — “nimma hesaru ēnu?”

Before you move on

Give your name, ask someone else's, say you're pleased. (*Nanna hesaru ... / Nimma hesaru ēnu? / Santōṣa.*) Which word here is Sanskrit, not native? (*santōṣa* — “pleased.”)

Next chapter: *hēgiddīra?* (“how are you?”) and answering with *chennāgiddēne* — the responding cycle.

Chapter 3

How Are You?

Modes:  voice (1)  eyes (5)  pen (2)  Hands-free start: first 1 of 8 lessons.

By the end of this chapter: I can ask how someone is in Kannada, answer naturally, and return the question.

Run the whole exchange: nīvu hēgiddīrā? — nānu cennāgiddēne, dhanyavāda — and wave away the thanks with paravāgilla.

3.1 ಹೇಗೆ (hēge) — “how,” another of the ē-questions

You met ಏನು (*ēnu*, “what”) in Chapter 2. Here is its sibling in Kannada’s question family.

The letters in this word

(*Skim if you read Kannada.*) ಹೇ (hē, ha + the long-ē sign) + ಗೆ (ge) → ಹೇಗೆ (hēge).

The word, taken apart — its roots and family

ಹೇಗೆ (hēge, “how”) is native Dravidian, on the interrogative base ē-/yā- you met in *ēnu*. Kannada gathers its questions here: *ēnu* (what), *hēge* (how), *yāru* (who), *elli* (where), *yāvāga* (when), *yāke* (why). It is the same Dravidian question-root heading Tamil’s *eppaṭi* and Telugu’s *elā* — a family far older than the Sanskrit words Kannada, like its sisters, borrows so readily.

Your turn

- *Say it:* “hēge”
- *Say it:* the question family — *ēnu*, *hēge*, *yāru*, *elli*, *yāvāga*
- *Recall:* say *sari*, then read ಹೆಸರು, then say *nanna*

Before you move on

What base do Kannada’s question-words share, and which cousins head their own? (The interrogative *ē-/yā-*; Tamil’s *eppaṭi*, Telugu’s *elā*.)

3.2 ೆ — one character, met inside words you already say

Before the new one: ೆ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you’ll notice: ೆ

ೆ — *no sound of its own — it takes one away.*

It is a **vowel-killer**. Every consonant in this script arrives with an *a* already inside it — that is what an abugida is. This mark takes the *a* back, leaving the bare consonant. It is how the script writes two consonants in a row.

You already say these, and every one of them has ೆ somewhere inside it:

- ನಮಸ್ಕಾರ *namaskāra* — hello / greetings (namaskāra — “a making of a bow”)
- ಧನ್ಯವಾದ *dhanyavāda* — thank you (dhanyavāda — “an utterance of ‘worthy’”)
- ಇಲ್ಲ *illa* — no / there isn’t (illa — the negative)
- ನನ್ನ *nanna* — my

Writing: ோ — copy what you see

Put your pen on ோ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ோ in the ones that have it

ನಮಸ್ಕಾರ · ಧನ್ಯವಾದ · ಹೌದು

- *Trace it:* ோ three times, and each time say what it does: **it kills the built-in a**
- *Look:* back at any page of this chapter and find ோ once more

Before you move on

Which character is this — ோ? What does it do to the consonant it sits on? (**Takes away the built-in a.**) Name one word you already say that contains it.

3.3 ನೀವು ಹೇಗಿದ್ದೀರಾ? (nīvu hēgiddīrā?)

The everyday “how are you?” — and the verb “to be” that carries it.

The letters in this word

The new word is ಹೇಗಿದ್ದೀರಾ (*hēgiddīrā*): *hēge* (“how”) fused with ಇದ್ದೀರಾ (*iddīrā*, “are you”), from the verb ಇರು (*iru*, “to be, exist, stay”) + the respectful-you ending. Note the doubled ಡ್ಡ (*dd*).

The word, taken apart — its roots and family

ನೀವು ಹೇಗಿದ್ದೀರಾ? = ನೀವು (*nīvu*, “you,” respectful) + ಹೇಗಿದ್ದೀರಾ (*hēgiddīrā*, “how are you”) — the verb **last**, as always. The verb is ಇರು (*iru*, “to be / exist / stay”) — the same native Dravidian *iru* that Tamil uses for “how are you,” and (in Chapter 5) the verb for “I live.”

Grammar Lens: the verb carries “you”

The ending already means “you (respectful),” so *nīvu* can be dropped: *hēgiddīrā?* alone is a complete “how are you?” To a friend (*nīnu*), it shifts: ನೀನು ಹೇಗಿದ್ದೀಯಾ? (*nīnu hēgiddīyā?*). Match the “you” to the verb-ending, as Kannada always does.

Your turn

Say these aloud:

- the respectful question — *nīvu hēgiddīrā?*
- the familiar version — *nīnu hēgiddīyā?*
- the verb and its meaning (*iru* — “to be / exist / stay”)

Before you move on

What verb powers “how are you?”, and which Dravidian sister uses the same one? (*Iru*, “to be”; Tamil — its *iru* is the same word.)

3.4 ನಾನು (*nānu*) — “I,” the Dravidian first person

To answer “how are you?” you first need “I.” In Chapter 2 you learned *nanna* (“my”); here is its owner.

The letters in this word

ನಾ (*nā*, *na* + long-*ā* sign) + ನು (*nu*) → ನಾನು (*nānu*).

The word, taken apart — its roots and family

ನಾನು (*nānu*, “I”) ← Proto-Dravidian ***yān** / ***nān** — native, and (unlike Hindi’s *maini*, cousin of English *me*) **not** related to the

European “I/me” family. Its possessive is the ನನ್ನ (*nanna*, “my”) you already met: *nānu* “I,” *nanna* “my.” Kannada borrows Sanskrit words freely for higher vocabulary, but its bedrock pronouns stayed Dravidian.

Grammar Lens: “I” you can drop

Kannada verbs carry the person in their ending — *iddēne* already means “I am” — so *nānu* is often left out. You still learn it first, because the answer to *hēgiddirā?* begins with it.

Your turn

- *Say it:* “nānu”
- *Say it:* the pair — *nānu* (I), *nanna* (my)
- *Say it:* is it related to English *me*? (No — native Dravidian)
- *Recall:* read ನೀನು / ನೀವು

Before you move on

What is *nānu*’s possessive, and is Kannada’s “I” cousin to English *me*? (*Nanna*, “my”; no — it is native Dravidian.)

3.5 ಚೆನ್ನಾಗಿ (cennāgi) — “well,” and how to answer

The word that answers “how are you?” — and it means, at heart, “beautifully.”

The letters in this word

ಚೆ (*ce* — the letter ಚ is “ch as in *cheese*,” so this sounds like “che”) + ನ್ನಾ (*nnā*, doubled *n* + long *ā*) + ಗಿ (*gi*) → ಚೆನ್ನಾಗಿ (*cennāgi*).

The word, taken apart — its roots and family

ಚೆನ್ನಾಗಿ (*cennāgi*, “well, nicely”) is native Dravidian, from ಚೆನ್ನ (*cennu*, “good, beautiful, fine”) + the adverb-maker *-āgi* (“in a ... way”). So it literally means “in a beautiful way” — Kannada answers “how are you?” by saying, in effect, “beautifully.” The root *cennu* is pure

Kannada, with no Sanskrit or European cousin.

You'll want to know: The reply

Fuse it with the *iru* verb: ನಾನು ಚೆನ್ನಾಗಿದ್ದೇನೆ (*nānu cennāgiddēne*) — “**I am well**” (*cennāgi* + *iddēne*, “I am”). The whole exchange:

— *nīvu hēgiddīrā?* (“How are you?”) — *nānu cennāgiddēne, dhanyavāda.* (“I’m well, thank you.”)

Your turn

- *Say it:* “cennāgi” (the ಚ = “ch”)
- *Say it:* the full reply — *nānu cennāgiddēne*
- *Say it:* what *cennu* means at root (“good / beautiful”)
- *Recall:* say *ēnu*

Before you move on

Give the full reply to *nīvu hēgiddīrā?*, and say what *cennāgi* literally means. (*Nānu cennāgiddēne*; “in a beautiful way,” from *cennu* “good/beautiful.”)

3.6 ಗ — one character, met inside words you already say

Before the new one: ೀ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you'll notice: ಗ

ಗ — *ga*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *g*, it is **ga**.

You already say these, and every one of them has ಗ somewhere inside it:

- ಹೇಗೆ *hēge* — how
- ನೀವು ಹೇಗಿದ್ದೀರಾ? *nīvu hēgiddīrā* — how are you? (respectful)
- ಚೆನ್ನಾಗಿ *cennāgi* — well, nicely — and the reply “ನಾನು ಚೆನ್ನಾಗಿದ್ದೇನೆ”

Writing: ಗ — copy what you see

Put your pen on ಗ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಗ in the ones that have it
ಹೇಗೆ · ನಮಸ್ಕಾರ
- *Trace it:* ಗ three times, saying *ga* as you finish each one
- *Look:* back at any page of this chapter and find ಗ once more

Before you move on

Which character is this — ಗ? What sound does it carry? (*ga*.)
Name one word you already say that contains it.

3.7 ಪರವಾಗಿಲ್ಲ (paravāgilla) — “no problem”

When someone thanks you — or apologises — this is the easy, gracious reply, built on a word you met in Chapter 1.

The letters in this word

ಪರವಾ (*paravā*, “harm, concern”) + ಗಿಲ್ಲ (*gilla*, a fused form of *āgi* + ಇಲ್ಲ *illa*, “is not”) → ಪರವಾಗಿಲ್ಲ (*paravāgilla*).

The word, taken apart — its roots and family

ಪರವಾಗಿಲ್ಲ means “it does not matter / there is no harm” — *paravā* (“harm, concern”) + ಇಲ್ಲ (*illa*, “is-not”). It serves as “it’s okay / no worries / never mind / you’re welcome.” The key atom, ಇಲ್ಲ (*illa*), you met in Chapter 1 — Kannada’s word for negation and non-existence, the mirror of *iru* (“to be”). Where *iru* says “it is,” *illa* says “it is not.” This *illa* is shared, almost unchanged, across **Kannada, Tamil, and Malayalam** — one of the deep bonds of the Dravidian south. (Telugu alone breaks away, to *lēdu* — so Telugu’s “no problem” is *paravālēdu*, Kannada’s is *paravāgilla*, each on its own “not.”)

Grammar Lens: ಇಲ್ಲ, the all-purpose “no”

Illa negates existence and equations alike, and stands alone as “no”: *duḍḍu illa* (“there’s no money”), *nānu illa* (“it’s not me”). Hold *iru* / *illa* together — “is” and “is-not.”

Your turn

Say these aloud:

- “paravāgilla”
- what it literally means (“it does not matter / no harm”)
- the three Dravidian sisters that share *illa* (Kannada, Tamil, Malayalam)

Before you move on

What does *paravāgilla* literally say, and which languages share its *illa*? (“There is no harm”; Kannada, Tamil, Malayalam — Telugu uses *lēdu*.)

3.8 Chapter 3 — The how-are-you exchange

No new words. The whole responding cycle, from atoms you now own.

The exchange

Say these aloud:

- “How are you?” (respectful) — *nīvu hēgiddīrā?*
- “I’m well, thank you.” — *nānu cennāgiddēne, dhanyavāda.*
- “No problem / you’re welcome.” — *paravāgilla.*
- the familiar version of the question — *nīnu hēgiddīyā?*

You’ll want to know: The atoms

Say these aloud:

- the *ē-* question-word for “how” (*hēge*)
- “I” and the verb “to be” (*nānu, iru*)
- the “is / is-not” pair (*iru / illa*)

The word, taken apart — its roots and family

- *hēge* ← the interrogative *ē-/yā-* (native Dravidian, like Tamil *eppaṭi*)
- *nānu* ← Proto-Dravidian (unrelated to English *me*); possessive *nanna*
- *cennāgi* ← *cennu* “good/beautiful” — “in a beautiful way”
- *iru / illa* — “is” and “is-not”; *illa* shared with Tamil & Malayalam

Before you move on

A stranger asks *nīvu hēgiddīrā?* — give a full, polite reply, and answer their thanks. (*Nānu cennāgiddēne, dhanyavāda* — and to thanks, *paravāgilla.*)

Chapter 4

Farewells

Modes: 🗣️ voice (1) 👁️ eyes (4) ✍️ pen (3) 🗣️ Hands-free start: first 1 of 8 lessons.

By the end of this chapter: I can end a Kannada conversation politely and choose a farewell that fits the situation.

Part three ways without ever saying a blunt goodbye, and say what hōgi baruttēne promises instead.

4.1 ಹೋಗು (hōgu) — “go,” and ಬಾ (come)

Two everyday verbs — and together they make the Kannada goodbye.

The letters in this word

ಹೋ (hō, ha + long-ō sign) + ಗು (gu) → ಹೋಗು (hōgu). Its partner: ಬಾ (bā, “come”).

The word, taken apart — its roots and family

ಹೋಗು (hōgu, “to go”) and ಬಾ (bā, “come”) are native Dravidian verbs. As commands they are whole words: hōgu! (“go!”), bā! (“come!”). You need both, because Kannada — like every Dravidian language — does not say a plain “goodbye.” It says “I go, and I **come back**.”

Your turn

- *Say it:* “hōgu” (go) and “bā” (come)
- *Say it:* why you need both to say goodbye (Kannada’s farewell is “I’ll go and come back”)
- *Recall:* say *hēge*

Before you move on

What do *hōgu* and *bā* mean, and why will you need both to part? (“Go” and “come”; the Kannada goodbye is “I’ll go and come back.”)

4.2 ೀ — one character, met inside words you already say

Before the new one: ೀ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you’ll notice: ೀ

ೀ — *i*.

It is a **vowel sign**. It is not a letter and never stands alone: it attaches to a consonant and **replaces** the *a* built into it with *i*. Replaces, not adds — the *a* is gone.

You already say these, and every one of them has ೀ somewhere inside it:

- ಸರಿ *sari* — okay / alright / correct (sari)
- ನೀವು ಹೇಗಿದ್ದೀರಾ? *nīvu hēgiddīrā* — how are you? (respectful)
- ಚೆನ್ನಾಗಿ *cennāgi* — well, nicely — and the reply “ನಾನು ಚೆನ್ನಾಗಿದ್ದೇನೆ”
- ಪರವಾಗಿಲ್ಲ *paravāgilla* — it’s okay / no problem / you’re welcome

Writing: ೀ — copy what you see

Put your pen on ೀ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ೀ in the ones that have it

ಸರಿ · ನೀವು ಹೇಗಿದ್ದೀರಾ? · ನಮಸ್ಕಾರ

- *Trace it:* ೀ three times, saying *i* as you finish each one
- *Look:* back at any page of this chapter and find ೀ once more

Before you move on

Which character is this — ೀ? What vowel does it put on the consonant it attaches to — and what does it take off? (**Puts *i* on; takes the built-in *a* off.**) Name one word you already say that contains it.

4.3 ಹೋಗಿ ಬರುತ್ತೇನೆ (hōgi baruttēne) — “I’ll go and come back”

The everyday Kannada goodbye — a promise, not a parting.

The letters in this word

ಹೋಗಿ (*hōgi*, “having gone”) is *hōgu* + the “-i” that means “having ...d.”
ಬರುತ್ತೇನೆ (*baruttēne*, “I come”) is from *baru* (“come”) + present + “I.”

The word, taken apart — its roots and family

ಹೋಗಿ ಬರುತ್ತೇನೆ = ಹೋಗಿ (*hōgi*, “having gone”) + ಬರುತ್ತೇನೆ (*baruttēne*, “I come”) — literally “**having gone, I come [back]**,” i.e. “I’ll go and come back.” A Kannada speaker never signs off with a bare “I’m leaving” — it sounds final. It is the same “go-and-come-back” farewell across the Dravidian south (Tamil *pōy varugirēn*, Telugu *velli vastānu*, Malayalam *pōyi varāṇ*). The warm reply is ಹೋಗಿ ಬನ್ನಿ (*hōgi banni*, “go and come [back]”).

Grammar Lens: the “having ...d” participle

Hōgi chains actions: “having gone, (then) I come.” Kannada, like its sisters, strings verbs with one in the participle form and the last one fully conjugated.

Across the family — the same idea, five ways

Language	“go and come back” (goodbye)
Kannada	<i>hōgi baruttēne</i>
Tamil	<i>pōy varugirēn</i>
Telugu	<i>velli vastānu</i>
Malayalam	<i>pōyi varāṇ</i>
Bengali (Indo-Aryan)	<i>āshi</i> (“I come”)
The whole south, and beyond, prefers a promise of return to a blunt farewell.	

Your turn

Say these aloud:

- the goodbye — *hōgi baruttēne*
- its literal meaning (“having gone, I come” → “I’ll come back”)
- the warm reply — *hōgi banni*

Before you move on

What does the Kannada goodbye literally promise, and how do you answer? (“I’ll go and come back”; reply *hōgi bannī*, “go and come back”).

4.4 ನಾಳೆ ಸಿಗೋಣ (nāḷe sigōṇa) — “see you tomorrow”

A goodbye with a date on it.

The letters in this word

ನಾಳೆ (nāḷe): ನಾ (nā) + ಳೆ (ḷe, with the retroflex ಳ ḷ). ಸಿಗೋಣ (sigōṇa) = *sigu* (“meet, be found”) + *-ōṇa* (“let’s”).

The word, taken apart — its roots and family

ನಾಳೆ (nāḷe, “tomorrow”) is native Dravidian, from ನಾಳ್ (nāl, “day”) — the very same *nāl* behind Tamil’s *nāḷai*. ಸಿಗೋಣ (sigōṇa, “let’s meet”) is from ಸಿಗು (*sigu*, “to meet, to be found”) — so the phrase is “**tomorrow, let’s meet.**” The -ಓಣ (-ōṇa) ending is Kannada’s warm “let’s _____”: *hōgōṇa* (“let’s go”), *tinnōṇa* (“let’s eat”).

Your turn

Say these aloud:

- “nāḷe sigōṇa”
- the word for “day” inside “tomorrow” (*nāl*, shared with Tamil *nāḷai*)
- the “let’s _____” ending (-ōṇa)

Before you move on

What are the two pieces of *nāḷe sigōṇa*, and what Tamil word shares the “day” root? (*Nāḷe* “tomorrow” + *sigu* “meet”; Tamil *nāḷai* — both from *nāl* “day.”)

4.5 ಮತ್ತೆ ಸಿಗೋಣ (matte sigōṇa) — “we’ll meet again”

The open-ended, warm goodbye — no date, just a promise.

The letters in this word

ಮತ್ತೆ (*matte*): note the doubled ತ್ತ (*tt*). ಸಿಗೋಣ (*sigōṇa*, “let’s meet”) you just learned.

The word, taken apart — its roots and family

ಮತ್ತೆ ಸಿಗೋಣ = ಮತ್ತೆ (*matte*, “again”) + ಸಿಗೋಣ (*sigōṇa*, “let’s meet”) — “we’ll meet again.” Both words are native Dravidian: *matte* (“again”) and *sigu* (“to meet”). Where Tamil’s “we’ll meet again” (*mīṇḍum sandippōm*) reaches for the Sanskrit loan *sandi* to say “meet,” Kannada keeps the native *sigu* — the same phrase, from home-grown stock.

Your turn

Say these aloud:

- “matte sigōṇa”
- “again” and “let’s meet” (*matte, sigōṇa*)

Before you move on

What does the phrase mean, and which native verb does Kannada use for “meet”? (“We’ll meet again”; *sigu* — where Tamil borrowed the Sanskrit *sandi*.)

4.6 ಳ — one character, met inside words you already say

Before the new one: ಳ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you'll notice: ೆ

ೆ — *la*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *l*, it is **la**.

You already say these, and every one of them has ೆ somewhere inside it:

- ನಾಳೆ ಸಿಗೋಣ *nāḷe sigōṇa* — see you tomorrow

Writing: ೆ — copy what you see

Put your pen on ೆ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ೆ in the ones that have it
ನಮಸ್ಕಾರ
- *Trace it:* ೆ three times, saying *la* as you finish each one
- *Look:* back at any page of this chapter and find ೆ once more

Before you move on

Which character is this — ೆ? What sound does it carry? (*la*.)
Name one word you already say that contains it.

4.7 ೂ — one character, met inside words you already say

Before the new one: ೆ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you'll notice: ಬ

ಬ — *ba*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *b*, it is **ba**.

You already say these, and every one of them has ಬ somewhere inside it:

- ಹೋಗಿ ಬರುತ್ತೇನೆ *hōgi baruttēne* — goodbye (lit. “I’ll go and come back”)

Writing: ಬ — copy what you see

Put your pen on ಬ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಬ in the ones that have it

ನಮಸ್ಕಾರ

- *Trace it:* ಬ three times, saying *ba* as you finish each one
- *Look:* back at any page of this chapter and find ಬ once more

Before you move on

Which character is this — ಬ? What sound does it carry? (*ba*.)
Name one word you already say that contains it.

4.8 Chapter 4 — The farewells

No new words. Three ways to part — none of them a blunt “goodbye.”

You'll want to know: The farewells

Say these aloud:

- the everyday goodbye — *hōgi baruttēne* (“I’ll go and come back”)
- the warm reply — *hōgi banni* (“go and come back”)
- “see you tomorrow” — *nāḷe sigōṇa*
- “we’ll meet again” — *matte sigōṇa*

You'll want to know: The atoms

Say these aloud:

- the two verbs (*hōgu* go, *bā* come)
- “day” inside “tomorrow” (*nāḷ*), “again,” “let’s meet” (*matte*, *sigōṇa*)
- the “let’s ____” ending (*-ōṇa*)

The word, taken apart — its roots and family

- *hōgi baruttēne* — “having gone, I come”; the Dravidian promise-of-return goodbye
- *nāḷe* ← *nāḷ* “day” (shared with Tamil *nāḷai*); *sigu* “to meet” (native)
- *matte* “again” — where Tamil borrowed Sanskrit *sandi* for “meet,” Kannada kept *sigu*

Before you move on

Why does Kannada never say a plain “I’m leaving,” and what does its everyday goodbye promise instead? (It sounds too final; *hōgi baruttēne* promises “I’ll go and come back.”)

Chapter 5

The First Verbs

Modes: 🗣️ voice (1) 👁️ eyes (4) ✍️ pen (1) 🦶 Hands-free start: first 1 of 6 lessons.

By the end of this chapter: I can build short present-tense Kannada sentences with the chapter’s first verbs.

Say your language, your city and your work in one breath — nānu kannada mātanāḍuttēne, nānu ...alli iddēne, nānu kelasa māḍuttēne — and name the three pieces every Kannada verb is stacked from.

5.1 ಮಾತನಾಡು (mātanāḍu) — “to speak,” your first full verb

So far, “to be.” Here is a verb that *does* something — and it shows how Kannada builds “I do X.”

The letters in this word

ಮಾ (mā) + ತ (ta) + ನಾ (nā) + ಡು (ḍu) → ಮಾತನಾಡು (mātanāḍu).

The word, taken apart — its roots and family

ಮಾತನಾಡು (mātanāḍu, “to speak, to talk”) is native Dravidian, built on ಮಾತು (mātu, “word, speech”) + āḍu (“to play/do”) — “to word-play,” i.e. to converse. To say “**I speak**,” Kannada adds a two-part ending to the stem:

mātanāḍ- + -utt- (present) + -ēne (“I”) → ಮಾತನಾಡುತ್ತೇನೆ (mātanāḍuttēne), “I speak.”

The -ಏನೆ (-ēne) ending is “I,” so *nānu* is rarely needed. Change the ending, change the person: *mātanāḍuttāne* (he), *mātanāḍuttāle* (she), *mātanāḍuttāre* (they / you-respectful).

Grammar Lens: stem + tense + person

Every Kannada verb is built this way — a stem, a tense-marker, a person-ending. And, like Tamil and Telugu, Kannada marks **no gender in the first person**: *mātanāḍuttēne* is the same for a man or a woman.

Your turn

- Say it: “*mātanāḍu*” (speak)
- Say it: “I speak” — *mātanāḍuttēne*
- Say it: the word “speech” inside it (*mātu*)
- Recall: say *nānu*, then read ಚೆನ್ನಾಗಿ

Before you move on

Build “I speak” from *mātanāḍu*, and name the noun it’s built on. (*Mātanāḍuttēne*; *mātu*, “word / speech.”)

5.2 ತ — one character, met inside words you already say

Before the new one: ೆ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you’ll notice: ತ

ತ — *ta*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *t*, it is **ta**.

You already say these, and every one of them has ತ somewhere inside it:

- ಸಂತೋಷ *santōṣa* — joy / pleased to meet you
- ಹೋಗಿ ಬರುತ್ತೇನೆ *hōgi baruttēne* — goodbye (lit. “I’ll go and come back”)
- ಮತ್ತೆ ಸಿಗೋಣ *matte sigōṇa* — we’ll meet again
- ಮಾತನಾಡು *mātanāḍu* — to speak

Writing: ತ — copy what you see

Put your pen on ತ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ತ in the ones that have it
ಸಂತೋಷ · ಹೋಗಿ ಬರುತ್ತೇನೆ · ನಮಸ್ಕಾರ
- *Trace it:* ತ three times, saying *ta* as you finish each one
- *Look:* back at any page of this chapter and find ತ once more

Before you move on

Which character is this — ತ? What sound does it carry? (*ta*.)
Name one word you already say that contains it.

5.3 ನಾನು ಕನ್ನಡ ಮಾತನಾಡುತ್ತೇನೆ (nānu kannaḍa mātanāḍuttēne) — “I speak Kannada”

Your first full, moving sentence — and it names one of the classical languages of India.

The letters in this word

ಕನ್ನಡ (kannāḍa): ಕ (ka) + ನ್ನ (nna, doubled) + ಡ (ḍa).

The word, taken apart — its roots and family

ನಾನು ಕನ್ನಡ ಮಾತನಾಡುತ್ತೇನೆ = ನಾನು (nānu, “I”) + ಕನ್ನಡ (kannāḍa, the object) + ಮಾತನಾಡುತ್ತೇನೆ (mātanāḍuttēne, “speak”) — “I Kannada speak,” the verb last as always. The name ಕನ್ನಡ (kannāḍa) is native (often linked to *kar-nāḍu*, “the black/high land,” whence *Karnataka*). Kannada has a literature over a thousand years old and holds the second-most Jnanpith literary awards of any Indian language — a classical tongue, spoken by some fifty million.

Grammar Lens: no gender on “I speak”

Mātanāḍuttēne is the same whether a man or a woman says it — Kannada, like Tamil and Telugu, marks **no gender in the first or second person** (only the third: *-āne* he, *-āle* she). This is unlike Hindi, where even “I speak” changes for the speaker’s gender (*boltā/boltī*).

Your turn

Say these aloud:

- “nānu kannāḍa mātanāḍuttēne”
- the likely meaning of *kannāḍa* (*kar-nāḍu*, “the high/black land” → *Karnataka*)
- does “I speak” change for a man vs. a woman? (No — no 1st-person gender)

Before you move on

Say “I speak Kannada,” and give the likely root of the name. (*Nānu kannāḍa mātanāḍuttēne*; *kar-nāḍu*, “the high/black land.”)

5.4 ಇರು (iru) — “to be, to stay, to live”

You have already used this verb — in “how are you.” Now meet it in its own right, and use it to say where you live.

The letters in this word

ಇ (independent *i*) + ರು (*ru*) → ಇರು (*iru*).

The word, taken apart — its roots and family

ಇರು (*iru*, “to be, to exist, to stay, to live”) is native Dravidian — the very same *iru* Tamil uses, and the verb behind Chapter 3’s *hēgiddirā* (“how are you”) and *cennāgiddēne* (“I’m well”). It also means “to reside”: ನಾನು ಬೆಂಗಳೂರಿನಲ್ಲಿ ಇದ್ದೇನೆ (*nānu Beṅgaḷūrinalli iddēne*, “I live in Bangalore”). One verb covers “be,” “stay,” and “live.”

Grammar Lens: “in” comes after the noun

ಬೆಂಗಳೂರಿನಲ್ಲಿ (*Beṅgaḷūrinalli*) = *Beṅgaḷūru* + -ಅಲ್ಲಿ (*-alli*, “in”), glued to the **end** of the noun. Kannada uses **postpositions** (case-suffixes) where English uses prepositions: “Bangalore-in I am,” the verb last.

Your turn

- *Say it*: “iru”
- *Say it*: “I live in Bangalore” — *nānu Beṅgaḷūrinalli iddēne*
- *Say it*: where “in” (*-alli*) sits — glued to the end of the noun
- *Recall*: read ಹೋಗು

Before you move on

Name three things the one verb *iru* can mean, and say where “in” goes. (“To be / to stay / to live”; *-alli* “in” attaches to the **end** of the noun.)

5.5 ಕೆಲಸ ಮಾಡು (kelasa māḍu) — “to work”

The last verb of the chapter — and, like Hindi’s *karnā* and Tamil’s *sey*, it is a “do” verb that builds a hundred others.

The letters in this word

ಕೆಲಸ (*kelasa*, “work”): ಕೆ (*ke*) + ಲ (*la*) + ಸ (*sa*). ಮಾಡು (*māḍu*, “do”): ಮಾ (*mā*) + ಡು (*ḍu*).

The word, taken apart — its roots and family

ಮಾಡು (*māḍu*, “to do, to make”) is a core native Dravidian verb, and Kannada — like Hindi with *karnā*, Tamil with *sey*, and Telugu with *cēyu* — builds compound verbs by putting a noun in front of it:

- ಕೆಲಸ ಮಾಡು (*kelasa māḍu*) = “work-do” = “**to work**” (*kelasa*, “work”)
- ಅಡುಗೆ ಮಾಡು (*aḍuge māḍu*) = “to cook”
- ಸಹಾಯ ಮಾಡು (*sahāya māḍu*) = “to help” (*sahāya* ← Sanskrit)

So “I work” is ನಾನು ಕೆಲಸ ಮಾಡುತ್ತೇನೆ (*nānu kelasa māḍuttēne*). Notice *sahāya māḍu* (“to help”) pairs a **Sanskrit** noun with the **native** *māḍu* — Kannada’s two vocabularies working together in one verb.

Grammar Lens: noun + ಮಾಡು = a new verb

This “noun + *māḍu*” pattern is the exact twin of Hindi’s “noun + *karnā*,” Tamil’s “noun + *sey*,” and Telugu’s “noun + *cēyu*.” Four languages — two of them from an unrelated family — all landed on the same trick.

Your turn

Say these aloud:

- “kelasa māḍu” (to work)
- “I work” — *nānu kelasa māḍuttēne*
- the Hindi, Tamil, and Telugu twins of this trick (*karnā*, *sey*, *cēyu*)

Before you move on

How does Kannada turn “work” into “to work,” and what verbs work the same way in its neighbours? (*Kelasa* + *māḍu* = “work-do”; Hindi *karnā*, Tamil *sey*, Telugu *cēyu*.)

5.6 Chapter 5 — The first verbs

No new words. Three verbs, one engine — build real sentences about yourself.

Your turn: Build the sentences

Say these aloud:

- “I speak Kannada” — *nānu kannada mātanāḍuttēne*
- “I live in Bangalore” — *nānu Beṅgaḷūrinalli iddēne*
- “I work” — *nānu kelasa māḍuttēne*
- “he speaks” vs. “she speaks” — *mātanāḍuttāne / mātanāḍuttāḷe*

You’ll want to know: The engine

Say these aloud:

- the three stacked pieces of every Kannada verb (stem + tense + person)
- the ending that means “I” (*-ēne*)
- where Kannada marks gender — and where it doesn’t (3rd person only)

The word, taken apart — its roots and family

- *mātanāḍu* “to speak” ← *mātu* “word”
- *iru* “to be / stay / live”; *-alli* “in” attaches to the noun’s end
- *māḍu* “to do” → *kelasa māḍu* “to work” (the twin of *karnā* / *sey* / *cēyu*)
- *kannada* ← *kar-nāḍu*, “the high/black land” (→ *Karnataka*)

Before you move on

In one breath, say your language, your city, and your work in Kannada. (*Nānu kannada mātanāḍuttēne. Nānu ... alli iddēne.*)

Nānu kelasa māḍuttēne.)

Chapter 6

Case Endings and Dative Subjects

Modes:  voice (2)  eyes (1)  pen (3)  Hands-free start: first 1 of 6 lessons.

By the end of this chapter: I can say that I know Kannada the way Kannada itself says it — with no subject at all, marking myself with the dative -ge.

Say ನನಗೆ ಕನ್ನಡ ಗೊತ್ತು — “to-me Kannada known” — set against ನಾನು ಕನ್ನಡ ಮಾತನಾಡುತ್ತೇನೆ, then line up the four Dravidian datives -ge · -ukku · -ku · -ikku.

6.1 -ಗೆ (-ge) — “to, for”

Your first **case ending**. English puts “to” in **front**, as a separate word. Kannada sticks it on the **back** — the biggest structural fact about the language, in one suffix.

You’ll want to know: Adding it on

word	+ -ge	meaning
ಹೆಸರು <i>hesaru</i> — name	ಹೆಸರ ^{ಗೆ} <i>hesarige</i>	to/for the name
ಕೆಲಸ <i>kelasa</i> — work	ಕೆಲಸಕ್ಕೆ <i>kelasakke</i>	for work

Two shapes, one suffix: **-ige** after some stems, **-kke** after others. Kannada adjusts it to fit the word in front — but you can still see exactly where the noun stops and the ending starts.

And with “I”, which reshapes first:

ನಾನು *nānu* (“I”) → ನನಗೆ *nanage* (“to me”)

The word, taken apart — its roots and family

All four descend from one Proto-Dravidian dative, **-k(k)u**. Look at what became of its *k*:

language	dative
Tamil	-ukku
Telugu	-ku / -ki
Malayalam	-ikku / -inu
Kannada	-ge / -ige

Kannada is the one that **voiced** it — *k* → *g* between vowels — and carried that change into the dative, where its sisters kept the hard consonant. Note the other Kannada form, **-kke**: a **doubled** consonant resists voicing, so the geminate preserved the original *k*. The two Kannada shapes are the same suffix caught on either side of a sound change.

Your turn

Say these aloud:

- “hesaru ... hesarige”
- “nānu ... nanage” — “I” ... “to me”
- “kelasakke” — “for work,” from Ch. 5’s ಕೆಲಸ
- the family — “-ukku · -ku · -ge · -ikku”

Before you move on

What does **-ಗೆ** mean? (“**To**” or “**for**.”) Where does it go? (**On the end** of the noun.) What is “to me”? (ನನಗೆ *nanage*.) Why does Kannada have *g* where its sisters have *k*? (Kannada **voiced** the *k* between vowels; doubled **-kke** resisted and kept the old hard form.)

6.2 ಡ — one character, met inside words you already say

Before the new one: **ಡ** — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you'll notice: ದ

ದ — *da*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *d*, it is **da**.

You already say these, and every one of them has ದ somewhere inside it:

- ಧನ್ಯವಾದ *dhanyavāda* — thank you (dhanyavāda — “an utterance of ‘worthy’”)
- ಹೌದು *haudu* — yes (haudu)
- ನೀವು ಹೇಗಿದ್ದೀರಾ? *nīvu hēgiddirā* — how are you? (respectful)

Writing: ದ — copy what you see

Put your pen on ದ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ದ in the ones that have it

ಧನ್ಯವಾದ · ಹೌದು · ನಮಸ್ಕಾರ

- *Trace it:* ದ three times, saying *da* as you finish each one
- *Look:* back at any page of this chapter and find ದ once more

Before you move on

Which character is this — ದ? What sound does it carry? (*da*.)
Name one word you already say that contains it.

6.3 -ಗೆ — one suffix, one job

You can now attach **-ಗೆ** and make ನನಗೆ “to me.” Look at what that visible seam tells you about how Kannada builds longer words.

Grammar Lens: Stacking versus fusion

	Kannada -ge	a Latin ending like -īs
pins down the case?	yes — dative, always	no — dative or ablative
carries number?	no — a separate suffix does	yes — plural, baked in
carries declension class?	no	yes — first or second
can you see the seam?	yes: <i>hesar + ige</i>	no — one fused lump

Kannada **stacks** suffixes. Each suffix carries one meaning and sits in a fixed order, so the learner can see where the noun ends and the case marker begins. That is what **agglutinative** means here: longer words are assembled from pieces whose jobs remain visible.

Latin **fuses** several jobs into one ending. **-īs** carries case, plural number, and declension class at once—and it does not even settle whether the case is dative or ablative. Kannada **-ಗೆ** carries one unambiguous job: “to/for.”

Your turn

Say these aloud:

- *hesar + ige* — a visible noun-plus-case seam
- Kannada **-ge** — one job, dative
- Latin **-īs** — case, plural, and declension fused

Before you move on

Why is Kannada called agglutinative? (**It stacks visible pieces, each with one job.**) How many jobs can Latin **-īs** fuse? (**Case,**

number, and declension class—and its case can still be dative or ablative.)

6.4 ನನಗೆ ಕನ್ನಡ ಗೊತ್ತು — “I know Kannada”

Chapter 5 gave you ನಾನು ಕನ್ನಡ — “I speak Kannada” — with the verb ಮಾತನಾಡುತ್ತೇನೆ. Now say “I **know** Kannada.” Kannada will not let you use *nānu*.

You’ll want to know: The sentence

ನನಗೆ ಕನ್ನಡ ಗೊತ್ತು. *nanage kannada gottu*. literally: “**to-me** Kannada [is] **known**.”

piece

ನನಗೆ <i>nanage</i>	“to me” — the dative from the last lesson
ಕನ್ನಡ <i>kannada</i>	Kannada (Ch. 5)
ಗೊತ್ತು <i>gottu</i>	“known”

Two things to notice. **You are not the subject** — *nānu* is gone, moved into the dative, leaving *kannada* as the unmarked word the sentence is about. And *gottu* isn’t really a verb doing an action; it’s closer to “[is] **known**.” So nothing in this sentence is *doing* anything at all.

Grammar Lens: Why: things that happen *to* you

Kannada separates what you **do** from what **happens to** you. Speaking is an action, so Ch. 5 used *nānu*. But knowing, liking, wanting, being hungry — these **arrive**. Kannada marks that by putting the person in the **dative**.

English frames it as	Kannada frames it as
I know Kannada	Kannada is known to me
I like it	it is pleasing to me
I am cold	cold is to me

English keeps one fossil of the same idea: “**methinks**” — where *me* is a dative, “it seems **to me**.” Kannada made it a rule.

Grammar Lens: All four sisters do it

language	“I know [the language]”	the dative
Kannada	<i>nanage kannada gottu</i>	-ge
Tamil	<i>enakku tamil teriyum</i>	-ukku
Telugu	<i>nāku telugu vaccu</i>	-ku
Malayalam	<i>enikku malayālam ariyām</i>	-ikku

One construction, four languages, four suffixes that are visibly the **same suffix** — Kannada’s *g* being the softened *k* of the others. The Dravidian family showing its bones, exactly as *blanc/bianco/branco* did for Romance.

Your turn

Say these aloud:

- “*nanage kannada gottu*”
- the contrast — “*nānu kannada mātanāḍuttēne*” (I speak) ... “*nanage kannada gottu*” (known to me)
- the literal — “to-me Kannada known”
- the four cousins — “*-ge · -ukku · -ku · -ikku*”

Before you move on

What does ನನಗೆ ಕನ್ನಡ ಗೊತ್ತು literally say? (“**To-me** Kannada **known**.”) What has English got that Kannada hasn’t? (A nominative “**I**” — *nānu* is replaced by the dative *nanage*.) Is *gottu* an action verb? (**No** — it’s “[is] known”; nothing is doing anything.) Why the dative? (Knowing **happens to** you.) Which English word keeps the same idea? (**Methinks**.)

6.5 ಓ — one character, met inside words you already say

Before the new one: ಐ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you'll notice: ಓ

ಓ — *o*.

It is a **vowel sign**. It is not a letter and never stands alone: it attaches to a consonant and **replaces** the *a* built into it with *o*. Replaces, not adds — the *a* is gone.

You already say these, and every one of them has ಓ somewhere inside it:

- ನನಗೆ ಕನ್ನಡ ಗೊತ್ತು *nanage kannada gottu* — 'I know Kannada'

Writing: ಓ — copy what you see

Put your pen on ಓ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಓ in the ones that have it

ನಮಸ್ಕಾರ

- *Trace it:* ಓ three times, saying *o* as you finish each one
- *Look:* back at any page of this chapter and find ಓ once more

Before you move on

Which character is this — ಓ? What vowel does it put on the consonant it attaches to — and what does it take off? (**Puts *o* on; takes the built-in *a* off.**) Name one word you already say that contains it.

6.6 ಇ — one character, met inside words you already say

Before the new one: ೀ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you'll notice: ಇ

ಇ — *i*.

It is an **independent vowel** — the shape the vowel *i* takes when a word begins with it, rather than the sign it becomes inside a word.

You already say these, and every one of them has ಇ somewhere inside it:

- ಇಲ್ಲ *illa* — no / there isn't (illa — the negative)
- ಇರು *iru* — to be, to stay, to live

Writing: ಇ — copy what you see

Put your pen on ಇ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಇ in the ones that have it

ಇಲ್ಲ · ಇರು · ನಮಸ್ಕಾರ

- *Trace it:* ಇ three times, saying *i* as you finish each one
- *Look:* back at any page of this chapter and find ಇ once more

Before you move on

Which character is this — **ɶ**? What sound does it carry? (**i**.) Name one word you already say that contains it.

Chapter 7

Counting One to Ten

Modes: ⇄ voice (10) ✍ pen (2) ⇄ Hands-free start: first 3 of 12 lessons.

By the end of this chapter: I can count from one to ten in Kannada, one word at a time, and read each number word off the page in Kannada letters.

Count ondu through hattu aloud, reading each word in Kannada script, and hear the p to h shift that turns Tamil pattu into Kannada hattu.

7.1 ಒಂದು — one, and the nasal that borrows its sound

Six chapters of letters have gone by. Every shape in the word below is one you have already met, so this is the first word you read rather than recognise.

You’ll want to know: ಒಂದು

ಒಂದು (*ondu*) — “one.”

Tamil says *onru*. Both come down from an older *on-*, and the family resemblance is easy to hear once you know to listen for it.

Telugu will not join in: its “one” is *okaṭi*, from somewhere else entirely. Of the ten numbers you are about to learn, this is the one that wanders.

The small circle ೆ sitting on ಒ is the **anusvara** — a nasal with no fixed sound of its own. Here it borrows *n* from the ಢ that follows.

Your turn

- *Say it:* “*ondu*”
- *Look:* at ಒಂದು and find the ಡ you learned as a letter
- *Say it:* “Tamil onru, Kannada *ondu* — same word, new coat”
- *Recall:* say *mātanāḍu*

Before you move on

What is “one” in Kannada? (***Ondu.***) Which sister language leaves the family here? (**Telugu** — *okaṭi.*) What sound is the ಂ carrying in ಒಂದು? (An *n*, borrowed from the ಡ after it.)

7.2 ಎರಡು — two, and the softening that runs through Kannada

One was *ondu*. Say it before you meet the next one.

You’ll want to know: ಎರಡು

ಎರಡು (*eraḍu*) — “two.”

Tamil says *iraṇṭu*. Hold the two beside each other and one difference does all the work: where Tamil keeps a hard cluster **ṇṭ**, Kannada wears it down to a single soft **ḍ**.

That softening is not a one-off for “two”. It is a habit of the language, and you will hear it again at *aiḍu* — “five” — in three lessons.

Your turn

- *Say it:* “*eraḍu*”
- *Look:* at ಎರಡು and find the ಂ that ends it, as it ended *ondu*
- *Say it:* the count so far — “*ondu, eraḍu*”
- *Recall:* read ಇರು

Before you move on

Count to two. (*Ondu, eraḍu.*) What happened to Tamil’s **ṇṭ** on the way into Kannada? (It softened to a single **ḍ**.) Which later number will show you the same softening? (**Five** — *aidu.*)

7.3 ಮೂರು — three, the number nobody argued about

Two was *eraḍu*, with the softened **ḍ**. Say it once more.

You’ll want to know: ಮೂರು

ಮೂರು (*mūru*) — “three.”

Tamil *mūṇru*, Kannada *mūru*, Telugu *mūḍu*. The endings drift, but the long **ū** at the front holds firm in all three. Three is the number the family never quarrelled over, and it is a useful anchor: when you meet a Dravidian language you have never studied, look for a word that starts *mū-*.

The long vowel is written with the sign ೂ hanging under ಮ.

Your turn

- *Say it:* “mūru” — hold the **ū** long
- *Look:* at ಮೂರು and find the long ೂ under the first letter
- *Say it:* the count so far — “*ondu, eraḍu, mūru*”
- *Recall:* say *kelasa māḍu*

Before you move on

Count to three. (*Ondu, eraḍu, mūru.*) What do Tamil, Kannada and Telugu all keep in “three”? (The **long ū** at the front.)

7.4 ಠ — one character, met inside words you already say

Before the new one: ಠ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you’ll notice: ರ

ರ — *ra*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *r*, it is **ra**.

You already say these, and every one of them has ರ somewhere inside it:

- ನಮಸ್ಕಾರ *namaskāra* — hello / greetings (namaskāra — “a making of a bow”)
- ಸರಿ *sari* — okay / alright / correct (sari)
- ಹೆಸರು *hesaru* — name
- ನೀವು ಹೇಗಿದ್ದೀರಾ? *nīvu hēgiddīrā* — how are you? (respectful)

Writing: ರ — copy what you see

Put your pen on ರ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ರ in the ones that have it

ನಮಸ್ಕಾರ · ಸರಿ · ಧನ್ಯವಾದ

- *Trace it:* ರ three times, saying *ra* as you finish each one
- *Look:* back at any page of this chapter and find ರ once more

Before you move on

Which character is this — ರ? What sound does it carry? (*ra*.)
Name one word you already say that contains it.

7.5 ನಾಲ್ಕು — four, held together by a mark you know

Three was *mūru*. And the small slanting mark ೞ — what did it do to the letter under it?

You’ll want to know: ನಾಲ್ಕು

ನಾಲ್ಕು (*nālku*) — “four.”

Tamil says *nāṇku*. Kannada turned that middle n into an **l**, and left everything else alone.

Read the word slowly: ನಾ (*nā*) · ಲ್ (l, with your virama stripping the vowel away) · ಕು (*ku*). Four is where the virama earns its keep — it is what lets *l* and *k* sit together with no vowel between them.

Your turn

- *Say it:* “nālku”
- *Look:* at ನಾಲ್ಕು and find the ೞ that joins ಲ to ಕ
- *Say it:* the count so far — “ondu, eraḍu, mūru, nālku”
- *Recall:* read -೩

Before you move on

Count to four. (*Ondu, eraḍu, mūru, nālku*.) Which Tamil consonant became Kannada’s **l**? (The n of *nāṇku*.) What is the ೞ doing inside ನಾಲ್ಕು? (Taking the vowel off ಲ so it can lean on ಕ.)

7.6 ಐದು — five, and a rule you have now seen twice

Two lessons ago Tamil’s **ṇṭ** softened into Kannada’s **ḍ**. Hold that in mind.

You’ll want to know: ಐದು

ಐದು (*aidu*) — “five.”

Tamil says *aintu*. Kannada says *aidu*. The hard **nt** in the middle has worn down to a soft **ḍ** — the same wearing-down you met in *iraṇṭu* → *eraḍu*.

Twice is enough to call it a pattern rather than a coincidence. When a Tamil word you know has a hard cluster in the middle, guess that Kannada softened it, and you will be right more often than not.

ಐ is an independent vowel: the shape *ai* takes when it opens a word.

Your turn

- *Say it*: “aidu”
- *Look*: at ಐದು and find the ದು that also closes *ondu*
- *Say it*: the count so far — “ondu, eraḍu, mūru, nāḷku, aidu”

Before you move on

Count to five. (*Ondu, eraḍu, mūru, nāḷku, aidu*.) Which two numbers show the same softening? (**Two and five** — *iraṇṭu* → *eraḍu*, *aintu* → *aidu*.)

7.7 ಆರು — six, and you are halfway

Count from one to five before you add to it.

You’ll want to know: ಆರು

ಆರು (*āru*) — “six.”

Tamil says *āru*, with a rare trilled **r̥** that Tamil keeps and almost nobody else does. Kannada flattened it into an ordinary **r** — the one you learned as the letter ರ a few lessons back.

So the two words are the same word, and the only difference is a consonant Kannada stopped distinguishing.

Your turn

- *Say it:* “āru” — long ā, ordinary r
- *Look:* at ಆರು and find the ರ you met as a letter
- *Say it:* the count so far — “ondu, eraḍu, mūru, nālku, aidu, āru”

Before you move on

Count to six. What did Kannada do with Tamil’s rare r in āru?
(Flattened it into an ordinary **r**.)

7.8 ಕ — one character, met inside words you already say

Before the new one: ಇ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you’ll notice: ಕ

ಕ — *ka*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *k*, it is **ka**.

You already say these, and every one of them has ಕ somewhere inside it:

- ನಮಸ್ಕಾರ *namaskāra* — hello / greetings (namaskāra — “a making of a bow”)
- ಕೆಲಸ ಮಾಡು *kelasa māḍu* — to work (lit. “work-do”)
- ನಾಲ್ಕು *nālku* — four

Writing: ಕ — copy what you see

Put your pen on ಕ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಕ in the ones that have it

ನಮಸ್ಕಾರ · ಧನ್ಯವಾದ

- *Trace it:* ಕ three times, saying *ka* as you finish each one
- *Look:* back at any page of this chapter and find ಕ once more

Before you move on

Which character is this — ಕ? What sound does it carry? (*ka*.)
Name one word you already say that contains it.

7.9 ಏಳು — seven, and the letter that replaced Tamil’s rarest sound

Six was *āru*. And the letter ಳ — say the sound it carries.

You’ll want to know: ಏಳು

ಏಳು (*ēlu*) — “seven.”

Tamil’s word is *ēlu*, and that **l** is the sound Tamil is famous for: a curled, almost swallowed sound with no equivalent in most languages.

Kannada let it go. Where Tamil curls, Kannada uses the plain retroflex **ḷ** — which is exactly the letter ಳ you have already been reading.

That trade happened across the whole vocabulary, not only in “seven”. A Tamil word with **l** will usually turn up in Kannada with ಳ.

Your turn

- *Say it:* “ēḷu” — tongue curled back for the ḷ
- *Look:* at ಎಳು and find the ಳ
- *Say it:* the count so far — “...aidu, āru, ēḷu”

Before you move on

What is “seven”? (ēḷu.) Which Tamil sound did Kannada give up here, and what took its place? (Tamil’s ḷ, replaced by the ordinary retroflex ḷ, written ಳ.)

7.10 ಎಂಟು — eight, and the loose end of the family

Seven was ēḷu, with the letter ಳ. Say one to seven.

You’ll want to know: ಎಂಟು

ಎಂಟು (eṇṭu) — “eight.”

Kannada eṇṭu and Tamil eṇṭu are still relatives — near enough to guess at. But **Telugu** walks away here: its “eight” is *enimidi*, and its “nine” will be *tommidi*. Neither is recognisable from the other two.

So eight and nine are the loose cells. Everywhere else in this chapter, knowing one Dravidian language hands you the next; at eight and nine it stops doing that, and you have to learn each language on its own terms.

Here the anusvara ಂ borrows an ṇ from the retroflex ಳ after it — the same borrowing you saw in *ondu*, taking a different sound.

Your turn

- *Say it:* “eṇṭu”
- *Look:* at ಎಂಟು and find the ಂ — the same mark *ondu* carries, a different sound
- *Say it:* the count so far — “...āru, ēḷu, eṇṭu”

Before you move on

Which two numbers should you trust least as family cousins?
(**Eight and nine** — Telugu leaves with *enimidi* and *tommidi*.)
What nasal is the ಂ carrying in ಎಂಟು? (An **n**, taken from the ಟ.)

7.11 ಒಂಬತ್ತು — nine, and the anusvara’s third face

In *ondu* the ಂ said *n*. In *eṇṭu* it said *ṇ*. Watch what it does next.

You’ll want to know: ಒಂಬತ್ತು

ಒಂಬತ್ತು (*ombattu*) — “**nine**.” Tamil’s *onpatu* is the same word underneath.

Now the ಂ sits in front of ಬ, and a nasal made with the lips is what a *b* wants next to it — so it says *m*. One written mark, three sounds so far, each one decided by the letter after it and never by the mark itself.

That is the whole rule, and it holds everywhere in Kannada: read the ಂ forwards.

Your turn

- *Say it*: “ombattu” — the *m* comes from the ಬ
- *Look*: at ಒಂಬತ್ತು and find the ಂ — the same mark *ondu* and *eṇṭu* carry
- *Say it*: the count so far — “...ēḷu, eṇṭu, ombattu”
- *Recall*: say *ondu*

Before you move on

What is “nine”? (*Ombattu*.) Why does the ಂ say *m* here and *n* in *ondu*? (It takes the nasal the **next** letter asks for — ಬ wants *m*, ದ wants *n*.)

7.12 ಹತ್ತು — ten, and the p that turned into h

Nine was *ombattu*. One number left, and it carries the change that most makes Kannada sound like Kannada.

You'll want to know: ಹತ್ತು

ಹತ್ತು (*hattu*) — “**ten**.” Tamil says *pattu*.

Kannada softened an old word-initial **p-** into **h-**, and did it right across the language: *pāl* became *hālu* (“milk”), *pal* became *hallu* (“tooth”).

Once you know the rule it runs backwards for you. Meet a Kannada word starting **h-**, take the *h* off, put a *p* on, and you often have its Tamil cousin.

Every letter in ಹತ್ತು is one you have learned: ಹ, ತ, the virama ಿ, and ಁ.

Your turn

- *Say it*: “hattu” — then “pattu”, and hear the trade
- *Look*: at ಹತ್ತು and read it letter by letter
- *Say it*: all ten — “ondu, eraḍu, mūru, nālku, aidu, āru, ēlu, eṇṭu, ombattu, hattu”
- *Recall*: say *eraḍu*, then say *mūru*

Before you move on

Count from one to ten in Kannada. What regular change turns Tamil *pattu* into Kannada *hattu*? (Word-initial **p- to h-** — also *pāl* to *hālu*.) Which number wandered off at the start of the chapter, and which two wandered off near the end? (**One**, then **eight and nine**.)

Chapter 8

Please

Modes: 👁 eyes (1) ✍ pen (2) 🖐 Hands-free start: none of the 3 lessons.

By the end of this chapter: I can say please in Kannada, and use the polite verb ending Kannada reaches for far more often than the word itself.

Build ದಯವಿಟ್ಟು out of daya (“compassion”) + ittu (“having placed”), then make the everyday polite request instead: ಕುಳಿತುಕೊಳ್ಳಿ, “please sit.”

8.1 ಾ — one character, met inside words you already say

Before the new one: ಠ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you’ll notice: ಾ

ಾ — ā.

It is a **vowel sign**. It is not a letter and never stands alone: it attaches to a consonant and **replaces** the *a* built into it with ā. Replaces, not adds — the *a* is gone.

You already say these, and every one of them has ಾ somewhere inside it:

- ನಮಸ್ಕಾರ *namaskāra* — hello / greetings (namaskāra — “a making of a bow”)

- ಧನ್ಯವಾದ *dhanyavāda* — thank you (*dhanyavāda* — “an utterance of ‘worthy’”)
- ನೀವು ಹೇಗಿದ್ದೀರಾ? *nīvu hēgiddīrā* — how are you? (respectful)
- ನಾನು *nānu* — I

Writing: ೆ — copy what you see

Put your pen on ೆ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ೆ in the ones that have it
- ನಮಸ್ಕಾರ · ಧನ್ಯವಾದ · ಹೌದು
- *Trace it:* ೆ three times, saying *ā* as you finish each one
 - *Look:* back at any page of this chapter and find ೆ once more

Before you move on

Which character is this — ೆ? What vowel does it put on the consonant it attaches to — and what does it take off? (**Puts *ā* on; takes the built-in *a* off.**) Name one word you already say that contains it.

8.2 ದಯವಿಟ್ಟು (*dayaviṭṭu*) — please (having placed compassion)

Kannada’s everyday “please” is, once you open it up, a small act of generosity: “having **placed** compassion” between us.

The word, taken apart — its roots and family

ದಯವಿಟ್ಟು = **please**, literally “**having placed compassion / kindness.**” Two pieces:

- ದಯ (daya) = **compassion, kindness, grace** — from Sanskrit **daya**.
- ಇಟ್ಟು (ittu) = “**having placed / set down,**” from the verb ಇಡು (idu) “to place, to put.”

So *dayavittu* means, at heart, *setting kindness down (before you)* — asking the listener to act from compassion.

That is exactly how **Tamil** builds it (*tayavu seytu*, “**do** the kindness”), and the same instinct as **Arabic** *min fadlik* (“from your **grace**”) and **Hindi** *krpayā* (from *krpā*, “**compassion**”). A wide arc of Asia says *please* by naming the kindness it hopes for.

The word, taken apart — its roots and family

daya + a light verb, four times over:

- Kannada ದಯವಿಟ್ಟು *dayavittu* — compassion + **having placed**
- Tamil தயவுசெய்து *tayavu seytu* — kindness + **do**
- Telugu దయచేసి *dayacēsi* — compassion + **having done**
- Malayalam ദയവായി *dayavāyi* — compassion + **as / having become**

Why it’s said this way

The honest note: a standalone please-word is a little **formal / emphatic**. Everyday Kannada politeness leans on the **respectful command** — the verb ending -ಿ (-i): ಕುಳಿತುಕೊಳ್ಳಿ (*kulitukolli*) “please sit,” ಹೇಳಿ (*hēli*) “please tell me.” That ending already means “please” do this. Add ದಯವಿಟ್ಟು in front when you want to underline the courtesy.

The letters in this word

Look at ಟ್ಟು — a **doubled** *t*. The first ಟ್ is *ta* silenced by the **virama** (its vowel cut), and it tucks **under** the next letter as an *ottu* (a subscript form) before ಟು *tu*. Kannada writes a double consonant by stacking, not repeating side by side — a neat contrast with how the Roman alphabet just writes “tt.”

Your turn

- *Say it*: “daya” — compassion — then “iṭṭu,” having placed
- *Say it*: the whole word — “dayaviṭṭu” = please
- *Say it*: the everyday way — the verb ending: “kuḷitukolli” = please sit
- *Recall*: say *nālku*

Before you move on

What is the Kannada word for please? (ದಯವಿಟ್ಟು *dayaviṭṭu*.) What do its pieces mean? (“**Compassion**” *daya* + “**having placed**” *iṭṭu*.) Which cousins ask the same way? (**Tamil**, **Telugu**, **Malayalam** with *daya* — plus **Arabic** *fadl*, **Hindi** *krpā*.) What carries “please” in ordinary speech? (**The respectful verb ending** -ಇ -i.)

8.3 ಯ — one character, met inside words you already say

Before the new one: ಳ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you’ll notice: ಯ

ಯ — *ya*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *y*, it is **ya**.

You already say these, and every one of them has ಯ somewhere inside it:

- ಧನ್ಯವಾದ *dhanyavāda* — thank you (dhanyavāda — “an utterance of ‘worthy’”)
- ದಯವಿಟ್ಟು *dayaviṭṭu* — please (dayaviṭṭu)

Writing: ಯ — copy what you see

Put your pen on ಯ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಯ in the ones that have it

ಧನ್ಯವಾದ · ದಯವಿಟ್ಟು · ನಮಸ್ಕಾರ

- *Trace it:* ಯ three times, saying *ya* as you finish each one
- *Look:* back at any page of this chapter and find ಯ once more

Before you move on

Which character is this — ಯ? What sound does it carry? (*ya.*)
Name one word you already say that contains it.

Chapter 9

Sorry

Modes: 🗣️ voice (1) ✍️ pen (2) 🖱️ Hands-free start: first 1 of 3 lessons.

By the end of this chapter: I can apologise in Kannada and ask someone to forgive me.

Say ಕ್ಷಮಿಸಿ, trace it back through kṣamisu to Sanskrit kṣamā, and contrast it with Tamil's unrelated mannikkavum.

9.1 ಕ್ಷಮಿಸಿ (kṣamisi) — forgive me / sorry

You already know ದಯವಿಟ್ಟು (*dayaviṭṭu*), “please.” Kannada’s “sorry” reuses a trick you’ll see everywhere in this language: taking a Sanskrit noun and turning it into a working Kannada verb.

The word, taken apart — its roots and family

- ಕ್ಷಮಾ (*kṣamā*) = “**patience, forbearance, forgiveness**” — a Sanskrit noun, unchanged.
- -ಇಸು (*-isu*) = a **verb-making suffix**: bolt it onto a Sanskrit noun and you get a brand-new Kannada verb. *kṣamā* + *-isu* → ಕ್ಷಮಿಸು (*kṣamisu*), “**to forgive**.” (The same move builds ಪ್ರಾರಂಭಿಸು *prārambhisu*, “to begin,” from Sanskrit *prārambha*.)
- -ಃ (-i) = the plain **imperative** ending — the very one you met on ಕುಲಿತುಕೊಲ್ಲಿ (*kuḷitukolli*) (“please sit”) in the please lesson.

So ಕ್ಷಮಿಸಿ is simply “**forgive!**” — *kṣamisu* wearing its imperative

ending.

The word, taken apart — its roots and family

Three of the four Dravidian cousins build “sorry” from the very same Sanskrit noun, each with its own verb-making suffix and its own imperative shape:

- Kannada ಕ್ಷಮಿಸಿ *kṣamisi* — Sanskrit *kṣamā* + **-isu** (verb) + **-i** (imperative)
- Telugu క్షమించండి *kṣamiṇcaṇḍi* — Sanskrit *kṣamā* + **-iṇcu** (verb) + **-aṇḍi** (imperative)
- Malayalam ക്ഷമിക്കണം *kṣamikkṇaṇi* — Sanskrit *kṣama* + **-ikkuka** (verb) + **-aṇaṇi** (necessitative)
- Tamil மன்னிக்கவும் *mannikkavum* — its **own** native root *manni*, not Sanskrit at all

Why it’s said this way

ಕ್ಷಮಿಸಿ is a genuine, everyday way to say “sorry” — not overly formal — but in casual conversation you’ll also hear the softer ಕ್ಷಮಿಸಿ ಬಿಡಿ (*kṣamisi biḍi*, roughly “just forgive [it]”) or simply the borrowed English “**sorry**,” which is extremely common in spoken Kannada.

Your turn

- *Say it:* “*kṣamā*” — the Sanskrit noun, patience/forgiveness
- *Say it:* the verb — “*kṣamisu*,” to forgive — then “*kṣamisi*,” forgive!
- *Say it:* contrast — Tamil’s *mannikkavum* uses its own root instead
- *Recall:* say *aidu*, then say *āru*

Before you move on

What is ಕ್ಷಮಿಸಿ built from? (Sanskrit *kṣamā* “forgiveness” + the verb-making suffix **-isu** + the imperative **-i**.) Which cousin languages do the same trick, and which one doesn’t? (Telugu and Malayalam also verb-ify *kṣamā*; Tamil uses its own native root

manni instead.) What do people often say casually instead?
(**Kṣamisi biḍi**, or simply borrowed English “**sorry**.”)

9.2 ಡ — one character, met inside words you already say

Before the new one: ಯ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you’ll notice: ಡ

ಡ — *ḍa*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *ḍ*, it is **ḍa**.

You already say these, and every one of them has ಡ somewhere inside it:

- ಮಾತನಾಡು *mātanāḍu* — to speak
- ಕೆಲಸ ಮಾಡು *kelasa māḍu* — to work (lit. “work-do”)
- ಎರಡು *eraḍu* — two

Writing: ಡ — copy what you see

Put your pen on ಡ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಡ in the ones that have it

ಮಾತನಾಡು · ನಮಸ್ಕಾರ

- *Trace it:* ಡ three times, saying *ḍa* as you finish each one
- *Look:* back at any page of this chapter and find ಡ once more

Before you move on

Which character is this — ಡ? What sound does it carry? (*ḍa.*)
Name one word you already say that contains it.

9.3 ಠ — the digit for ondu

Before the new shape: ಡ — what sound does that letter carry?

You have been counting since you learned to count. Now the written form arrives, one shape at a time.

Script you'll notice: ಠ

ಠ — 1, the digit for ಒಂದು (*ondu*), “one”.

Kannada writes its numbers with its own ten digits. You will see them on bus boards, house plates and price tags all over Karnataka, sitting beside the Western digits rather than replacing them. Here is the first.

Writing: ಠ — copy what you see

Put your pen on ಠ and follow its line. Copy the shape in front of you — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what you can see needs no such source.

Your turn

- *Look:* at the digits you have met, and name each one aloud

೧

- *Say it:* “ondu” as you point at ೧

Before you move on

Which number is ೧? (1 — *ondu*, ಒಂದು.) Name every digit you have met so far, in order.

Chapter 10

Days of the Week

Modes:  voice (1)  pen (2)  Hands-free start: first 1 of 3 lessons.

By the end of this chapter: I can name any day of the week in Kannada, including the Sunday that uses a different sun-name from Hindi's.

Run Somavāra through Śanivāra, then name Sunday ಭಾನುವಾರ and say why it is Bhānu here where Hindi says Ravi.

10.1 ಸೋಮವಾರ to ಭಾನುವಾರ — the Sanskrit week

Unlike Tamil and Malayalam, Kannada's week is built entirely from Sanskrit — the same recipe as Hindi's. But even here, one day picks a **different** Sanskrit word than Hindi does.

You’ll want to know: The pattern: [deity] + ವಾರ, “day”

Kannada	deity/planet	day
ಸೋಮವಾರ (<i>Somavāra</i>)	Moon (Soma)	Monday
ಮಂಗಳವಾರ (<i>Maṅgalavāra</i>)	Mars (Maṅgala)	Tuesday
ಬುಧವಾರ (<i>Budhavāra</i>)	Mercury (Budha)	Wednesday
ಗುರುವಾರ (<i>Guruvāra</i>)	Jupiter (Guru/ Brhaspati)	Thursday
ಶುಕ್ರವಾರ (<i>Śukravāra</i>)	Venus (Śukra)	Friday
ಶನಿವಾರ (<i>Śanivāra</i>)	Saturn (Śani)	Saturday
ಭಾನುವಾರ (<i>Bhānuvāra</i>)	the Sun (Bhānu, “light, splendor”)	Sunday

Five of these are identical in shape to Hindi’s — same deity, same **-vāra/-vār** ending. **Sunday** is the interesting exception: where Hindi says रविवार (*Ravivār*, from *Ravi*, “sun”), Kannada says ಭಾನುವಾರ (*Bhānuvāra*), built on a **different** Sanskrit word for the sun — **Bhānu**, “light, splendor,” rather than *Ravi*. Sanskrit has **many** names for the sun, and different languages downstream picked different ones for their week.

Your turn

- *Say it*: “Somavāra, Maṅgalavāra, Budhavāra, Guruvāra, Śukravāra, Śanivāra” — Monday through Saturday
- *Say it*: the different one — “Bhānuvāra,” Sunday
- *Say it*: the contrast — Hindi says Ravivāra (Ravi), Kannada says Bhānuvāra (Bhānu) — two different Sanskrit sun-names
- *Recall*: say *ēlu*, then read ಎಂಟು

Before you move on

What ending does every Kannada weekday share, and where’s it from? (-ವಾರ *-vāra*, Sanskrit “day.”) Which day differs from Hindi’s version, and how? (**Sunday** — Kannada’s *Bhānuvāra* (“light”) uses a different Sanskrit sun-name than Hindi’s *Ravivār* (“Ravi”).)

10.2 ூ — one character, met inside words you already say

Before the new one: ூ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you'll notice: ூ

ூ — *ō*.

It is a **vowel sign**. It is not a letter and never stands alone: it attaches to a consonant and **replaces** the *a* built into it with *ō*. Replaces, not adds — the *a* is gone.

You already say these, and every one of them has ூ somewhere inside it:

- ಸಂತೋಷ *santōṣa* — joy / pleased to meet you
- ಹೋಗು *hōgu* — to go (and ಬಾ, come)
- ಹೋಗಿ ಬರುತ್ತೇನೆ *hōgi baruttēne* — goodbye (lit. “I’ll go and come back”)
- ನಾಳೆ ಸಿಗೋಣ *nāḷe sigōṇa* — see you tomorrow

Writing: ூ — copy what you see

Put your pen on ூ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ூ in the ones that have it

ಸಂತೋಷ · ಹೋಗು · ನಮಸ್ಕಾರ

- *Trace it:* ఓం three times, saying *ō* as you finish each one
- *Look:* back at any page of this chapter and find ఓం once more

Before you move on

Which character is this — ఓం? What vowel does it put on the consonant it attaches to — and what does it take off? (**Puts *ō* on; takes the built-in *a* off.**) Name one word you already say that contains it.

10.3 ఓ — the digit for eraḍu

Before the new shape: ౦ — which number is it?

One digit this time, and you already know its name.

Script you’ll notice: ఓ

ఓ — 2, the digit for ఎరడు (*eraḍu*), “two”.

Each Dravidian script carries its own set of ten digits. Telugu, Malayalam and Tamil all have theirs; none of the four sets is borrowed from another.

Writing: ఓ — **copy what you see**

Put your pen on ఓ and follow its line. Copy the shape in front of you — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what you can see needs no such source.

Your turn

- *Look:* at the digits you have met, and name each one aloud

౦ · ఓ

- *Say it:* “eraḍu” as you point at ఓ

Before you move on

Which number is ೨? (೨ — *eraḍu*, ಎರಡು.) Name every digit you have met so far, in order.

Chapter 11

Four Core Colours

Modes: ⇄ voice (1) ✍ pen (2) ⇄ Hands-free start: first 1 of 3 lessons.

By the end of this chapter: I can name four basic colours in Kannada — black, white, red, and blue.

Say ಕಪ್ಪು, ಬಿಳಿ, ಕೆಂಪು — the three native colours — then the borrowed ನೀಲಿ, and point out that the week is Sanskrit where the colours are not.

11.1 ಕಪ್ಪು, ಬಿಳಿ, ಕೆಂಪು, ನೀಲಿ — native colors, after a fully Sanskrit week

Kannada’s week ran entirely on Sanskrit deity-names. Its colors tell a different story — here, native Dravidian vocabulary is back in charge, except for one familiar exception.

You’ll want to know: Three native colors

- ಕಪ್ಪು (*kappu*) = “**black**” — native Dravidian.
- ಬಿಳಿ (*bili*) = “**white**” — native Dravidian.
- ಕೆಂಪು (*kempu*) = “**red**” — native Dravidian.

You’ll want to know: The familiar borrowed blue

ನೀಲಿ (*nīli*) = “**blue**” — from the **same Sanskrit ನೀल** (*nīla*) that Tamil, Malayalam, and Hindi all reach for. Even Kannada, whose week went fully

Sanskritic, still keeps its everyday black/white/red **native** — it’s specifically **blue** that pulls in the Sanskrit word, across all four Dravidian languages and Hindi alike.

Your turn

- *Say it:* “kappu, bili, kempu” — black, white, red
- *Say it:* “nīli” — blue, the shared Sanskrit word
- *Say it:* the contrast — Kannada’s week is Sanskritic, but its colors (except blue) are native
- *Recall:* say *ombattu*, then read ಹತ್ತು

Before you move on

Are Kannada’s black/white/red native or Sanskrit? (**Native Dravidian** — kappu, bili, kempu.) Which color is the shared Sanskrit loan across Kannada, Tamil, Malayalam, and Hindi? (**Blue** — ನೀಲಿ *nīli* / நீலம் *nīlam* / नील *nīla* / नीला *nīlā*.)

11.2 ಹ — one character, met inside words you already say

Before the new one: ಹೋ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you’ll notice: ಹ

ಹ — *ha*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *h*, it is **ha**.

You already say these, and every one of them has ಹ somewhere inside it:

- ಹೌದು *haudu* — yes (haudu)
- ಹೆಸರು *hesaru* — name

- ಹೇಗೆ *hēge* — how
- ನೀವು ಹೇಗಿದ್ದೀರಾ? *nīvu hēgiddīrā* — how are you? (respectful)

Writing: ಹ — copy what you see

Put your pen on ಹ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಹ in the ones that have it
ಹೌದು · ಹೆಸರು · ನಮಸ್ಕಾರ
- *Trace it:* ಹ three times, saying *ha* as you finish each one
- *Look:* back at any page of this chapter and find ಹ once more

Before you move on

Which character is this — ಹ? What sound does it carry? (*ha*.)
Name one word you already say that contains it.

11.3 ೩ — the digit for mūru

Before the new shape: ೨ — which number is it?

One digit this time, and you already know its name.

Script you'll notice: ೩

೩ — 3, the digit for ಮೂರು (*mūru*), “three”.

The digits behave exactly like the ones you grew up with: ten shapes, and place value doing the rest.

Writing: ೩ — copy what you see

Put your pen on ೩ and follow its line. Copy the shape in front of you — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what you can see needs no such source.

Your turn

- *Look:* at the digits you have met, and name each one aloud

೦ · ೧ · ೨ · ೩

- *Say it:* “mūru” as you point at ೩

Before you move on

Which number is ೩? (೩ — *mūru*, ಮೂರು.) Name every digit you have met so far, in order.

Chapter 12

Family

Modes:  voice (1)  pen (2)  Hands-free start: first 1 of 3 lessons.

By the end of this chapter: I can name my parents and my brothers and sisters in Kannada, choosing the right word for older or younger.

Name ಅಪ್ಪ and ಅಮ್ಮ, then the four age-graded siblings ಅಣ್ಣ · ತಮ್ಮ · ಅಕ್ಕ · ತಂಗಿ, where age is chosen before gender.

12.1 ಅಪ್ಪ, ಅಮ್ಮ, and four sibling words — the same system as Tamil

Kannada asks the same question Tamil does about any sibling: **older, or younger?** — and the words for answering it are almost identical.

The word, taken apart — its roots and family

- ಅಪ್ಪ (*appa*) = “**father**” — matches Tamil *appā* closely.
- ಅಮ್ಮ (*amma*) = “**mother**” — matches Tamil *ammā* closely.

The word, taken apart — its roots and family

Kannada	meaning	compare Tamil
ಅಣ್ಣ (anna)	older brother	annan — near match
ತಮ್ಮ (tamma)	younger brother	tambi — near match
ಅಕ್ಕ (akka)	older sister	akkā — near match
ತಂಗಿ (tangi)	younger sister	tangai — near match

Just like Tamil, Kannada has **no single word** that simply means “brother” or “sister” — you name the sibling’s **relative age** every time, not just their gender. This age-first system runs across the whole Dravidian family, not just one language.

Your turn

- Say it: “appa, amma” — father, mother
- Say it: “anna, tamma” — older/younger brother
- Say it: “akka, tangi” — older/younger sister
- Recall: say *dayaviṭṭu*, then read ಕ್ಷಮಿಸಿ

Before you move on

How many Kannada sibling words are there, and what do they split on? (**Four** — ಅಣ್ಣ/ತಮ್ಮ, ಅಕ್ಕ/ತಂಗಿ — split by **relative age**, not just gender.) How closely do Kannada’s words match Tamil’s? (**Very closely** — nearly the same forms across the whole set.)

12.2 ಸ — one character, met inside words you already say

Before the new one: ಹ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you’ll notice: ಸ

ಸ — *sa*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *s*, it is **sa**.

You already say these, and every one of them has **ಸ** somewhere inside it:

- ನಮಸ್ಕಾರ *namaskāra* — hello / greetings (namaskāra — “a making of a bow”)
- ಸರಿ *sari* — okay / alright / correct (sari)
- ಹೆಸರು *hesaru* — name
- ಸಂತೋಷ *santōṣa* — joy / pleased to meet you

Writing: ಸ — copy what you see

Put your pen on **ಸ** and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find **ಸ** in the ones that have it

ನಮಸ್ಕಾರ · ಸರಿ · ಧನ್ಯವಾದ

- *Trace it:* ಸ three times, saying *sa* as you finish each one
- *Look:* back at any page of this chapter and find **ಸ** once more

Before you move on

Which character is this — ಸ? What sound does it carry? (*sa*.)
Name one word you already say that contains it.

12.3 ວ — the digit for nālku

Before the new shape: າ — which number is it?

One digit this time, and you already know its name.

Script you’ll notice: ວ

ວ — 4, the digit for ນາລຸ (nālku), “four”.

You have now met four of the ten. The words came first, when you learned to count; the shapes are arriving one at a time, on top of words you can already say.

Writing: ວ — copy what you see

Put your pen on ວ and follow its line. Copy the shape in front of you — slowly, and larger than it is printed.

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Your turn

- *Look:* at the digits you have met, and name each one aloud

၀ · ၁ · ၂ · ၃ · ၄

- *Say it:* “nālku” as you point at ວ

Before you move on

Which number is ວ? (4 — nālku, ນາລຸ.) Name every digit you have met so far, in order.

Chapter 13

Head and Hand

Modes: ⇄ voice (1) ✍ pen (2) ⇄ **Hands-free start:** first 1 of 3 lessons.

By the end of this chapter: I can name the head and the hand in Kannada.

Say ತಲೆ and ಕೈ, and hear how nearly unchanged they are across Tamil, Malayalam and Kannada.

13.1 ತಲೆ, ಕೈ — head and hand, the shared Dravidian core

Three languages, nearly one word each — Kannada’s basic body parts line up with Tamil and Malayalam almost perfectly.

You’ll want to know: The words

- ತಲೆ (*tale*) = “**head**” — native Dravidian, matching Tamil *talai* and Malayalam *thala*.
- ಕೈ (*kai*) = “**hand**” — native Dravidian, matching Tamil and Malayalam’s *kai* almost exactly.

Your turn

- *Say it:* “tale” — head
- *Say it:* “kai” — hand

- *Say it:* the match — nearly identical across Tamil, Malayalam, Kannada
- *Recall:* say *sōmavāra maṅgaḷavāra budhavāra gurvāra śukravāra śanivāra bhānuvāra*

Before you move on

What are Kannada’s words for head and hand? (ತಲೆ *tale*, ಕೈ *kai*.)
How closely do they match Tamil and Malayalam? (**Very closely**
— all three share essentially the same native Dravidian words.)

13.2 ಚ — one character, met inside words you already say

Before the new one: ನೆ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you’ll notice: ಚ

ಚ — *ca*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *c*, it is **ca**.

You already say these, and every one of them has ಚ somewhere inside it:

- ಚೆನ್ನಾಗಿ *cennāgi* — well, nicely — and the reply “ನಾನು ಚೆನ್ನಾಗಿದ್ದೇನೆ”
- ಚೈತ್ರ ವೈಶಾಖ ಜ್ಯೇಷ್ಠ ಆಷಾಢ ಶ್ರಾವಣ ಭಾದ್ರಪದ ಅಶ್ವಯುಜ ಕಾರ್ತಿಕ ಮಾರ್ಗಶಿರ ಪುಷ್ಯ ಮಾಘ ಫಾಲ್ಗುಣ — the twelve lunisolar months, which the months lesson will name

Writing: ಚ — copy what you see

Put your pen on ಚ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character** or **which way to travel**. That is a real thing, taught with real

variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಚ in the ones that have it

ಚೆನ್ನಾಗಿ · ನಮಸ್ಕಾರ

- *Trace it:* ಚ three times, saying *ca* as you finish each one
- *Look:* back at any page of this chapter and find ಚ once more

Before you move on

Which character is this — ಚ? What sound does it carry? (*ca.*)
Name one word you already say that contains it.

13.3 ಫ — the digit for aidu

Before the new shape: ಫ — which number is it?

One digit this time, and you already know its name.

Script you'll notice: ಫ

ಫ — 5, the digit for ಐದು (*aidu*), “five”.

Halfway through the digits. Notice how little there is to learn here compared with the letters: no vowel signs, no stacking, no virama.

Writing: ಫ — copy what you see

Put your pen on ಫ and follow its line. Copy the shape in front of you — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what you can see needs no such source.

Your turn

- *Look:* at the digits you have met, and name each one aloud

೦ · ೧ · ೨ · ೩ · ೪ · ೫

- *Say it:* “aidu” as you point at ೫

Before you move on

Which number is ೫? (5 — *aidu*, ಐದು.) Name every digit you have met so far, in order.

Chapter 14

Seasons

Modes: ⇌ voice (1) ✍ pen (2) ⇌ Hands-free start: first 1 of 3 lessons.

By the end of this chapter: I can name the four seasons in Kannada, including the monsoon that actually shapes the Karnataka year.

Say ಬೇಸಿಗೆ, ಮಳೆಗಾಲ and ಚಳಿಗಾಲ from native roots, then the doubly-Sanskrit ವಸಂತ ಋತು for spring.

14.1 ವಸಂತ ಋತು, ಬೇಸಿಗೆ, ಮಳೆಗಾಲ, ಚಳಿಗಾಲ — native words, plus a double Sanskrit loan

Kannada’s summer, rain, and cold words are native, just like Tamil’s — but its word for “spring” borrows **twice** from Sanskrit, not once.

You'll want to know: The words

Kannada	meaning	source
ವಸಂತ ಋತು (<i>vasanta ṛtu</i>)	“spring”	both <i>vasanta</i> AND <i>ಋತು ṛtu</i> (“season”) are Sanskrit
ಬೇಸಿಗೆ (<i>bēsige</i>)	“summer”	native Dravidian
ಮಳೆಗಾಲ (<i>maḷegāla</i>)	“rainy season”	ಮಳೆ <i>maḷe</i> , native Dravidian (“rain”) + ಕಾಲ <i>kāla</i> (“time,” itself a Sanskrit loan)
ಚಳಿಗಾಲ (<i>caḷigāla</i>)	“winter/cold season”	ಚಳಿ <i>caḷi</i> , native Dravidian (“cold”) + <i>kāla</i>

Why it's said this way

Where Tamil and Malayalam just say *kaalam* (“time/season,” itself ultimately Sanskrit-derived too, but assimilated long ago as ordinary vocabulary), Kannada's word for spring, **ವಸಂತ ಋತು**, keeps **both** halves visibly Sanskrit — *vasanta* the season-name, *ṛtu* the very word for “season.” Summer, rain, and cold, by contrast, are built on native Dravidian roots (*bēsige*, *maḷe*, *caḷi*).

And as with Tamil and Malayalam: it's **ಮಳೆಗಾಲ** (*maḷegāla*, the rains) that shapes Karnataka's agricultural year the most, not a clean four-way Western split.

Your turn

- *Say it*: “bēsige” — summer, native
- *Say it*: “maḷegāla” — the rains
- *Say it*: “caḷigāla” — the cold season, native
- *Say it*: the double loan — “vasanta ṛtu” — both halves Sanskrit
- *Recall*: say *kappu bīḷi kempu nīḷi*

Before you move on

How does ವಸಂತ ಋತು differ from the Tamil/Malayalam spring-word? (**Both halves are Sanskrit** — *vasanta* and *ṛtu*, “season” itself — where Tamil/Malayalam just add the long-assimilated *kaalam*.) Which season actually shapes Karnataka’s year most? (ಮಳೆಗಾಲ, the rains.)

14.2 ಁ — one character, met inside words you already say

Before the new one: ಚ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you’ll notice: ಁ

ಁ — *a nasal, ridden on the syllable before it.*

It is a **nasal**, written as a mark rather than as a letter. It rides on the syllable before it and turns the end of it nasal.

You already say these, and every one of them has ಁ somewhere inside it:

- ಸಂತೋಷ *santōṣa* — joy / pleased to meet you
- ಒಂದು *ondu* — one
- ಎಂಟು *eṇṭu* — eight
- ಒಂಬತ್ತು *ombattu* — nine

Writing: ಁ — **copy what you see**

Put your pen on ಁ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in

front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ೀ in the ones that have it

ಸಂತೋಷ · ನಮಸ್ಕಾರ

- *Trace it:* ೀ three times, humming the nasal at the end of the syllable as you finish each one
- *Look:* back at any page of this chapter and find ೀ once more

Before you move on

Which character is this — ೀ? What does it add to the syllable before it? (**A nasal.**) Name one word you already say that contains it.

14.3 ೀ — the digit for āru

Before the new shape: ೀ — which number is it?

One digit this time, and you already know its name.

Script you'll notice: ೀ

ೀ — 6, the digit for ಆರು (*āru*), “six”.

A digit carries no sound of its own — it stands for a number, and you read it aloud with the word you learned when you learned to count.

Writing: ೀ — copy what you see

Put your pen on ೀ and follow its line. Copy the shape in front of you — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what you can see needs no such source.

Your turn

- *Look:* at the digits you have met, and name each one aloud

၇ · ၅ · ၃ · ၉ · ၈ · ၆

- *Say it:* “āru” as you point at ၆

Before you move on

Which number is ၆? (၆ — āru, အပ်.) Name every digit you have met so far, in order.

Chapter 15

Water and Rice

Modes:  voice (1)  pen (2)  Hands-free start: first 1 of 3 lessons.

By the end of this chapter: I can ask for water in Kannada and tell raw rice apart from cooked rice.

Say ನೀರು — matching Tamil’s neer, not Malayalam’s — then separate ಅಕ್ಕಿ, raw rice, from ಅನ್ನ, the cooked rice on the plate.

15.1 ನೀರು, ಅಕ್ಕಿ, ಅನ್ನ — water matching Tamil, and rice, raw and cooked

Kannada’s water-word sides with Tamil, not with Malayalam’s surprising break from the pack.

The word, taken apart — its roots and family

ನೀರು (*nīru*) = “water” — matching Tamil’s நீர் (*nīr*, the root inside *taṇṇīr*) closely. Kannada didn’t make Malayalam’s switch to the *vel*-“bright/white” root.

The word, taken apart — its roots and family

- ಅಕ್ಕಿ (*akki*) = “rice” (raw grain).
- ಅನ್ನ (*anna*) = “cooked rice” (the meal) — likely Sanskrit-influenced, the same general idea as Tamil’s *sātam*.

Your turn

- *Say it:* “nīru” — water, matching Tamil
- *Say it:* “akki” — raw rice
- *Say it:* “anna” — cooked rice
- *Recall:* say *appa amma appa tamma akka taṅgi*

Before you move on

Does Kannada’s water-word match Tamil’s or Malayalam’s?
(**Tamil’s** — *nīru/nīr*, not Malayalam’s *vellam*.) What’s the raw/
cooked rice pair? (ಅಕ್ಕಿ *akki* raw, ಅನ್ನ *anna* cooked.)

15.2 ಪ — one character, met inside words you already say

Before the new one: ಾ — what does it do?

One character this time. Just one — and you have been saying it for pages without knowing which mark on the page it was.

Script you’ll notice: ಪ

ಪ — *pa*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *p*, it is **pa**.

You already say these, and every one of them has ಪ somewhere inside it:

- ಪರವಾಗಿಲ್ಲ *paravāgilla* — it’s okay / no problem / you’re welcome
- ಕಪ್ಪು ಬಿಳಿ ಕೆಂಪು ನೀಲಿ — black, white, red, blue
- ಅಪ್ಪ ಅಮ್ಮ ಅಣ್ಣ ತಮ್ಮ ಅಕ್ಕ ತಂಗಿ — father, mother, and four age-graded sibling words

Writing: ಪ — copy what you see

Put your pen on ಪ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಪ in the ones that have it

ಪರವಾಗಿಲ್ಲ · ನಮಸ್ಕಾರ

- *Trace it:* ಪ three times, saying *pa* as you finish each one
- *Look:* back at any page of this chapter and find ಪ once more

Before you move on

Which character is this — ಪ? What sound does it carry? (*pa*.)
Name one word you already say that contains it.

15.3 ೭ — the digit for ēḷu

Before the new shape: ೭ — which number is it?

One digit this time, and you already know its name.

Script you'll notice: ೭

೭ — 7, the digit for ಎಳು (*ēḷu*), “seven”.

Seven of ten. From here the remaining shapes are the ones you will meet least often, which is exactly why they come last.

Writing: ୧ — copy what you see

Put your pen on ୧ and follow its line. Copy the shape in front of you — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what you can see needs no such source.

Your turn

- *Look:* at the digits you have met, and name each one aloud

୦ · ୧ · ୨ · ୩ · ୪ · ୫ · ୬ · ୭

- *Say it:* “ēḷu” as you point at ୧

Before you move on

Which number is ୧? (୭ — *ēḷu*, *ଐ*.) Name every digit you have met so far, in order.

Chapter 16

The Traditional Months

Modes: 🗣 voice (1) ✍ pen (2) 🖱 Hands-free start: first 1 of 3 lessons.

By the end of this chapter: I can name the twelve traditional Kannada months and say when the new year Ugadi falls.

Recite Caitra through Phālguna, place Ugadi at Chaitra Śukla Pratipada, and note that this calendar is shared with Hindi, not with Tamil or Malayalam.

16.1 ಜೈತ್ರ to ಫಾಲ್ಗುಣ — the calendar Kannada shares with Hindi, not with Tamil

Tamil and Malayalam each built their own solar calendar. Kannada takes a different path entirely — the same path as Hindi.

You'll want to know: The twelve months

ಜೈತ್ರ, ವೈಶಾಖ, ಜ್ಯೇಷ್ಠ, ಆಷಾಢ, ಶ್ರಾವಣ, ಭಾದ್ರಪದ, ಅಶ್ವಯುಜ, ಕಾರ್ತಿಕ, ಮಾರ್ಗಶಿರ, ಪುಷ್ಯ, ಮಾಘ, ಫಾಲ್ಗುಣ (*Caitra, Vaiśākha, Jyēṣṭha, Āṣāḍha, Śrāvaṇa, Bhādrapada, Āsvayuja, Kārtika, Mārgaśīra, Puṣya, Māgha, Phālguna*).

Why it's said this way

This is the **same pan-Indian Sanskritic lunisolar calendar** you already met as Hindi's **Vikram Samvat** — the same twelve month names, tied to the same **six-ṛtu** seasonal cycle. Karnataka's own New Year, **Ugadi**, falls on *Chaitra Śukla Pratipada* — the first day of the bright fortnight of Chaitra — exactly the reasoning behind Hindu New

Year celebrations across much of India. Unlike Tamil’s or Malayalam’s genuinely home-grown solar calendars, Kannada didn’t build its own separate system here — it shares this one with Hindi, Telugu, and much of the rest of the subcontinent.

Your turn

- *Say it:* the twelve — “Caitra, Vaiśākha, Jyēṣṭha, Āṣāḍha, Śrāvaṇa, Bhādrapada, Āśvayuja, Kārtika, Mārgaśira, Puṣya, Māgha, Phālguna”
- *Say it:* “Ugadi — Chaitra Śukla Pratipada”
- *Say it:* the honest point — shared with Hindi, unlike Tamil/Malayalam’s own calendars
- *Recall:* say *tale kai*

Before you move on

Does Kannada use its own solar calendar, like Tamil and Malayalam? (**No** — it uses the **same pan-Indian lunisolar calendar** as Hindi’s Vikram Samvat.) What is Kannada’s New Year called, and when does it fall? (**Ugadi**, on *Chaitra Śukla Pratipada*.)

16.2 ಉ — one character, the standing half of a sign you already read

Before the new one: ಷ — what sound does it carry?

One character this time, and you are already reading half of it.

Script you’ll notice: ಉ

ಉ — *u*.

It is an **independent vowel**: the shape a vowel takes when it stands at the start of a word with no consonant in front of it.

You have been reading its other half since the chapter that taught ಁ, the vowel *sign* — the same sound, drawn as a tail that rides on the consonant before it. Look at the ending of each of these, which you can already say:

- ಹೌದು *haudu* — yes
- ಇರು *iru* — to be, to stay
- ನೀವು *nīvu* — you

Every one of them ends in that riding tail. Take the consonant away and the same vowel has to stand on its own feet, and ಉ is what it looks like standing.

So one sound, two shapes, and where you find it in the word tells you which one you are looking at:

- ಉ — standing alone, at the beginning.
- ಁ — attached, riding on the consonant before it.

This is the same arrangement as ಓ and ೃ, and as ಇ and ೇ. Kannada does it for every vowel it has.

Writing: ಉ — copy what you see

Put your pen on ಉ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these two and say which one carries the riding tail, not the standing letter

ಹೌದು · ಉ

- *Trace it:* ಉ three times, saying *u* as you finish each one
- *Look:* at ಉ and ಁ side by side, and say which one stands alone

Before you move on

Which character is this — ூ? What sound does it carry? (*u*.)
 What is the difference between ூ and ௃? (One stands alone at the start of a word; the other rides on the consonant before it.) Name a word you already say that ends in the riding one.

16.3 ூ — the digit for eṇṭu

Before the new shape: ௨ — which number is it?

One digit this time, and you already know its name.

Script you’ll notice: ூ

ூ — 8, the digit for ఎṇṭu (eṇṭu), “eight”.

Eight. The two numbers whose words wander furthest from Tamil and Telugu have the least surprising digits.

Writing: ூ — copy what you see

Put your pen on ூ and follow its line. Copy the shape in front of you — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what you can see needs no such source.

Your turn

- *Look:* at the digits you have met, and name each one aloud

௦ · ௧ · ௨ · ௩ · ௪ · ௫ · ௬ · ௭ · ௮

- *Say it:* “eṇṭu” as you point at ூ

Before you move on

Which number is ୯? (୮ — *enṭu*, ಎಂಟು.) Name every digit you have met so far, in order.

Chapter 17

Noon and Midnight

Modes: 🗣️ voice (1) ✍️ pen (1) 🖱️ Hands-free start: first 1 of 2 lessons.

By the end of this chapter: I can say noon and midnight in Kannada and point out the “middle” word they share.

Say ಮಧ್ಯಾಹ್ನ and ಮಧ್ಯರಾತ್ರಿ, then isolate the madhya sitting inside both.

17.1 ಮಧ್ಯಾಹ್ನ, ಮಧ್ಯರಾತ್ರಿ — one Sanskrit root, two everyday Kannada words

You’ve just seen Hindi’s *dopahar* (an old timekeeping unit) and *aadhi raat* (plain “half night”). Kannada takes a completely different path — straight to Sanskrit, and straight down the middle.

The word, taken apart — its roots and family

ಮಧ್ಯಾಹ್ನ (*madhyāhna*) = “**noon, midday**” — a Sanskrit *tatsama* (borrowed whole, unchanged) compound: ಮಧ್ಯ (*madhya*, “**middle**”) + ಅಹ್ನ (*ahna*, “**day**”). This is the everyday, ordinary Kannada word for noon — not a formal or bookish alternative the way it can feel in some of its sister languages.

The word, taken apart — its roots and family

ಮಧ್ಯರಾತ್ರಿ (*madhyarātri*) = “**midnight**” — the exact same ಮಧ್ಯ (*madhya*, “middle”) root, this time compounded with ರಾತ್ರಿ (*rātri*,

“**night**”). Same logic, same “middle” word, just paired with “night” instead of “day.”

Why it’s said this way

Both words are unmistakably **Sanskrit tatsama** compounds — Kannada borrowed them whole rather than building native Dravidian equivalents. That’s worth contrasting directly with Hindi, a language actually *descended* from Sanskrit: Hindi has these exact same words too (*madhyāhna*, *madhyarātri*), but treats them as the more **formal, literary** register — its everyday words are the homegrown *dopahar* (“two pahars”) and *aadhi raat* (“half night”) instead. Kannada, by contrast, took the Sanskrit-formal compound and made it the **plain, everyday** word — there’s no separate native-Dravidian doublet in common use here the way there is for some other concepts.

Your turn

- *Say it*: “madhyāhna” — noon, “middle of the day”
- *Say it*: “madhyarātri” — midnight, “middle of the night”
- *Say it*: the shared piece — “madhya,” middle, in both words
- *Recall*: say *vasanta rtu bēsigē maḷegāla caḷigāla*

Before you move on

What Sanskrit root do ಮಧ್ಯಾಹ್ನ and ಮಧ್ಯರಾತ್ರಿ share, and what does it mean? (ಮಧ್ಯ, *madhya*, “middle.”) Are these native Dravidian words or Sanskrit borrowings? (**Sanskrit tatsama** borrowings, taken whole.) Does Hindi treat its version of these words as everyday or formal? (**Formal/literary** — Hindi’s everyday words are *dopahar* and *aadhi raat* instead.)

17.2 ಫ — the digit for ombattu

Before the new shape: ಳ — which number is it?

One digit this time, and you already know its name.

Script you'll notice: ಳ

ಳ — 9, the digit for ಒಂಬತ್ತು (*ombattu*), “nine”.

Nine — the last of the shapes that stand alone. One more to go, and it is the one that makes every larger number possible.

Writing: ಳ — copy what you see

Put your pen on ಳ and follow its line. Copy the shape in front of you — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what you can see needs no such source.

Your turn

- *Look:* at the digits you have met, and name each one aloud

೦ · ೧ · ೨ · ೩ · ೪ · ೫ · ೬ · ೭ · ೮ · ಳ

- *Say it:* “ombattu” as you point at ಳ

Before you move on

Which number is ಳ? (೧ — *ombattu*, ಒಂಬತ್ತು.) Name every digit you have met so far, in order.

Chapter 18

Telling Time

Modes: 🗣️ voice (1) ✍️ pen (2) 🗣️ Hands-free start: first 1 of 3 lessons.

By the end of this chapter: I can tell someone the time on the hour in Kannada.

Say ಗಂಟೆ — *hour*, and also “bell” — then ಒಂದು ಗಂಟೆ and ಎರಡು ಗಂಟೆ for one and two o’clock.

18.1 ಗಂಟೆ — the same “bell” word as Hindi, borrowed through Prakrit

You’ve already met Hindi’s *ghaṇṭā* — “hour,” literally “bell.” Kannada has the exact same word, arriving by the exact same logic.

The word, taken apart — its roots and family

ಗಂಟೆ (*gaṇṭe*) = “**hour**” — and, just like Hindi, it means “**bell, gong**” just as commonly. It’s related to the same Sanskrit घण्टा (*ghaṇṭā*, “bell”). The semantic shift is identical to Hindi’s: temples, towns, and clock towers announced the hour by striking a bell, so the bell-word became the hour-word.

Why it’s said this way

This is a genuinely different picture from Tamil’s. Kannada’s *gaṇṭe*, like Hindi’s *ghaṇṭā*, is a **Sanskrit-derived** “bell → hour” word. Tamil, by contrast, most likely uses a **native Dravidian** word for

exactly the same “bell → hour” idea — a different root entirely, arrived at independently (though even specialists don’t call this fully settled). So the *pattern* (bell-word becomes hour-word) repeats across languages, but the *word itself* splits along the familiar Sanskrit/native line (compare *madhyāhna* vs. Tamil’s *naḷ*-based words for noon).

Grammar Lens: telling the time

ಒಂದು ಗಂಟೆ. — “One o’clock.” (*ondu gaṇṭe*, “one hour/bell”)

ಎರಡು ಗಂಟೆ. — “Two o’clock.” (*eraḍu gaṇṭe*)

Kannada simply pairs the cardinal number with *gaṇṭe* — no ordinal/cardinal split like Arabic’s, no singular/plural verb switch like Hindi’s *bajnā*.

Your turn

- *Say it*: “gaṇṭe” — hour, also “bell”
- *Say it*: “ondu gaṇṭe” — one o’clock
- *Say it*: “eraḍu gaṇṭe” — two o’clock
- *Recall*: say *nīru akki anna*

Before you move on

What does ಗಂಟೆ mean besides “hour,” and what Sanskrit word is it related to? (“**Bell, gong**” — related to Sanskrit *ghaṇṭā*.) Is this the same root Hindi uses for “hour”? (**Yes** — Hindi’s *ghaṇṭā* is the same Sanskrit word.) Does Tamil use this same Sanskrit root for “hour”? (**Most likely not** — it uses a native Dravidian word instead, arrived at independently.)

18.2 ಉ — one character, the long partner of one you already have

Before the new one: ಉ — what sound does it carry, and does it stand alone or ride on a consonant?

One character this time. It is the same vowel held longer.

Script you'll notice: ಉ

ಉ — $\bar{u}$, the long *u*.

Kannada keeps **short and long as two different letters**, not as one letter with a mark on it. So the vowel you met two chapters ago has a partner:

- ಉ — *u*, short. Say it and stop.
- ಉ — $\bar{u}$, long. Say it and hold it about twice as long.

Look at the shapes: ಉ is ಉ with an extra stroke. Kannada builds the long vowel out of the short one and repeats that habit across its vowels.

The length is not decoration. It separates words, the way *ship* and *sheep* are separated by nothing else.

ಉ has a riding half too. You have already read it:

- ಮೂರು *mūru* — three

That ಁ in the middle is this same long vowel, drawn as a tail on ಮ. Take the consonant away and it has to stand up, and standing up it is ಉ.

Writing: ಉ — copy what you see

Put your pen on ಉ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these two and say which is the long one

ಉ · ಉ

- *Trace it:* ಉ three times, holding the $\bar{u}$ long as you finish each one
- *Look:* at ಮೂರು and find the riding half of today’s letter inside it
- *Say it:* the short one, then the long one — “u ... $\bar{u}$ ”

Before you move on

Which character is this — ಉ? What sound does it carry? ($\bar{u}$, the long u .) How is its shape related to ಉ? (It is ಉ with an added stroke.) What is its riding half, and in which word have you already read it? (ೂ, in *mūru*.)

18.3 ೦ — the digit for hattū

Before the new shape: ೯ — which number is it?

One digit this time, and you already know its name.

Script you’ll notice: ೦

೦ — ೦, the digit for ಹತ್ತು (*hattu*), “zero”.

Zero. On its own it is nothing; behind another digit it multiplies by ten, which is how ಹತ್ತು is written ೧೦ — a ೧ and a ೦, exactly as *10* is.

Writing: ೦ — copy what you see

Put your pen on ೦ and follow its line. Copy the shape in front of you — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what you can see needs no such source.

Your turn

- *Look:* at the digits you have met, and name each one aloud

೧ · ೨ · ೩ · ೪ · ೫ · ೬ · ೭ · ೮ · ೯ · ೦

- *Say it:* “hattu” as you point at ೦

Before you move on

Which number is **O**? (**0** — *hattu*, ಹತ್ತು.) Name every digit you have met so far, in order.

Chapter 19

Asking Someone's Age

Modes: 🗣️ voice (1) 🗣️ Hands-free start: all 1 lesson.

By the end of this chapter: I can ask someone how old they are in Kannada and give my own age in return.

Ask ನಿನ್ನ ವಯಸ್ಸು ಎಷ್ಟು? and answer ನನ್ನ ವಯಸ್ಸು ಇಪ್ಪತ್ತು — a complete verbless exchange about age.

19.1 ನಿನ್ನ ವಯಸ್ಸು ಎಷ್ಟು? — “your age, how much?”

Here’s a genuinely nice callback: the Sanskrit word behind Kannada’s “age” is a distant cousin of a Latin word you already know.

The word, taken apart — its roots and family

ವಯಸ್ಸು (*vayassu*, “age”) comes from Sanskrit वयस् (*vayas*, “age, youth, vigor, strength”), which traces back to **Proto-Indo-European** *wéyh₁os*. That PIE root is the **same** one behind Latin *vīs*, “force, strength, vigor” — so Sanskrit’s word for “age” and Latin’s word for “force” are genuine, distant cousins, both carrying the older sense of “vigor, life-force” before splitting toward different specific meanings.

Grammar Lens: a simple possessive, no verb

ನಿನ್ನ ವಯಸ್ಸು ಎಷ್ಟು? — “How old are you?” — literally
“your age — how much?” (*ninna vayassu eṣṭu?*)

ನನ್ನ ವಯಸ್ಸು ಇಪ್ಪತ್ತು. — “I am twenty years old.” — literally

“my age [is] twenty.” (*nanna vayassu ippattu.*)

Just like Arabic’s *‘umr*, this is a **verbless** construction in the present tense — Kannada simply states “your age” and “how much,” with no “is” needed. But notice the shape is simpler than Arabic’s: no possessive suffix fused onto the noun, just the ordinary possessive word ನಿನ್ನ (*ninna*, “your”) sitting in front of ವಯಸ್ಸು.

Your turn

Say these aloud:

- “vayassu” — age
- “ninna vayassu eṣṭu?” — how old are you?
- “nanna vayassu ippattu” — I am twenty, “my age [is] twenty”

Before you move on

What Sanskrit word is ವಯಸ್ಸು from, and what Latin word is its PIE cousin? (वयस्, *vayas*, “age/vigor” — cousin of Latin *vīs*, “force,” both from PIE *wéyh₁os*.) Does Kannada use a verb to state age? (**No** — “your age how-much,” no verb needed.) How do you say “I am twenty”? (Nanna vayassu ippattu — “my age [is] twenty.”)

Chapter 20

Numbers 11–20 and Weather

Modes: 🗣️ voice (2) ✍️ pen (1) 🖐️ Hands-free start: first 2 of 3 lessons.

By the end of this chapter: I can say what the weather is doing in Kannada and count past ten up to twenty.

Say ಹವಾಮಾನ — the Persian hava plus Sanskrit māna — and report the weather with ಮಳೆ ಬರುತ್ತಿದೆ, “rain is coming.”

20.1 ಹನ್ನೊಂದು to ಇಪ್ಪತ್ತು — numbers 11–20

You’ve now seen four different language families each build “twenty” as its own special, opaque word — Sanskrit’s *vimshati*, Latin’s *viginti*, Arabic’s *‘ishrūn*. Kannada’s twenty genuinely started life as “two tens” too — but be careful: the modern surface no longer shows it plainly.

The word, taken apart — its roots and family

Kannada’s teens are built on ಹತ್ತು (*hattu*, “ten”) plus each digit — ಹನ್ನೊಂದು (*hannondū*, 11), ಹನ್ನೆರಡು (*hanneradu*, 12), and onward through ಹತ್ತೊಂಬತ್ತು (*hattombattu*, 19). Each teen is a compound built the same way English builds “four-teen” — just placed the same digit-plus-ten pattern in front instead of behind.

The word, taken apart — its roots and family

ಇಪ್ಪತ್ತು (*ippattu*, “twenty”) traces back to Proto-Dravidian *ir- (“two”) + *paHtu (“ten”) — a genuine compositional origin,

“two-tens.” But be honest about what’s actually visible today: the ***ir-** piece is an old *bound* root, not the same as modern Kannada’s everyday word for “two,” ಎರಡು (*eraḍu*) — a separate, longer descendant of the same ancient family. And the “ten” piece surfaces here as **-pp-** (geminated after the *r*), not as modern ಹತ್ತು (*hattu*)’s **h-** — because Kannada’s historical *p* → *h* shift only fired at the **start** of a word, and this “ten” sits in the **middle** of the compound, so it never lenited. So *ippattu* really did start as “two-tens” — you just can’t spot modern *eraḍu* or modern *hattu* inside it anymore the way you might expect. Compare this to Sanskrit’s विंशति (*vimshati*), Latin’s *vīginti*, and Arabic’s عشرون (*‘ishrūn*): those have **no** compositional “two-ten” origin at all, not even a buried one — a genuinely different kind of history from Kannada’s.

Your turn

Say these aloud:

- “hannondu, hannerāḍu” — 11, 12
- “hattu” — ten (today’s word), “eraḍu” — two (today’s word)
- “ippattu” — twenty, “two-tens” underneath, from the OLD *ir-/paHtu* roots, not directly from *hattu/eraḍu*

Before you move on

How are Kannada’s teens built? (ಹತ್ತು (ten) + a digit, compounded.) Does ಇಪ್ಪತ್ತು (twenty) have a compositional “two-tens” origin? (**Yes** — Proto-Dravidian **ir-* “two” + **paHtu* “ten.”) Can you still spot modern *eraḍu* or modern *hattu* inside it today? (**No** — the old bound “two” root and the un-lenited middle-of-word “ten” root look different from their modern standalone descendants.) Do Sanskrit’s *vimshati* or Latin’s *vīginti* have any compositional origin like this at all? (**No** — neither has a buried “two-ten” history the way Kannada’s does.)

20.2 ಹವಾಮಾನ — a genuine two-language hybrid word

Kannada’s word for “weather” isn’t purely Sanskrit or purely native — it’s a compound with a piece from each of two different borrowed sources.

The word, taken apart — its roots and family

ಹವಾಮಾನ (*havāmāna*) = “**weather**” — built from two pieces:

- ಹವಾ (*hava*, “**air**”) — itself a loanword, from **Persian** هوا (*havā*), which traces back to **Arabic** هَوَا (*hawāʾ*, “air”). This is the exact same root behind Hindi’s own हवा (*havā*, “air, wind”).
- ಮಾನ (*māna*, “**measure**”) — from **Sanskrit** मान (*māna*), “measure, standard” (the same word behind *pramāṇa*, “proof, measure of truth”).

So *havāmāna* literally means “**air-measure**” — and it’s genuinely a two-source hybrid, not a single borrowed compound: one piece Perso-Arabic, one piece Sanskrit, fused into one Kannada word.

You’ll want to know: ಮಳೆ ಬರುತ್ತಿದೆ — “rain is coming”

ಮಳೆ ಬರುತ್ತಿದೆ. — “It’s raining.” — literally “**rain is coming**.” (*maḷe baruttide*.)

Your turn

Say these aloud:

- “havāmāna” — weather, literally “air-measure”
- “hava” — air, a Persian/Arabic loan
- “maḷe baruttide” — it’s raining, “rain is coming”

Before you move on

What are the two pieces of ಹವಾಮಾನ, and where does each come from? (ಹವಾ, “air,” a **Persian/Arabic** loan; ಮಾನ, “measure,”

native **Sanskrit**.) What does *havāmāna* literally mean?
 (“**Air-measure**.”) What other Indian language shares the exact
 same word for “air”? (**Hindi** — *havā*.)

20.3 ರು — one character, and the pattern it completes

Before the new one: ಉ — short or long?

One character this time, and it is the rarest one in this book.

That is the reason to meet it now rather than inside a word.

Script you’ll notice: ರು

ರು — *jha*.

It is ಜ (*ja*) with a puff of breath behind it. Hold your palm at your mouth: on *ja* the air stays put, on *jha* it hits your hand.

You have met that pairing six times already, in letters you can read:

- ಕ *ka* · ಖ *kha*
- ಗ *ga* · ಘ *gha*
- ಡ *ḍa* · ಢ *ḍha*
- ದ *da* · ಧ *dha*
- ಪ *pa* · ಫ *pha*
- ಬ *ba* · ಭ *bha*

Two of those sit inside words you say daily — the ಧ of ಧನ್ಯವಾದ *dhanyavāda*, the ಭ of ಶುಭ *śubha*. ರು takes the same step from ಜ, and its shape keeps the plain letter visible inside it.

Why it is rare. A native Kannada word will almost never hand you this letter. It writes words Kannada took in from elsewhere — and one of those is coming shortly, which is why you meet it here first.

Writing: ດຸ — copy what you see

Put your pen on ດຸ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these two and say which one carries the breath

ຈ · ດຸ

- *Trace it:* ດຸ three times, pushing the breath out as you finish each one
- *Look:* at ຜນຸວາດ and find the breathed letter at the front of it
- *Say it:* “ka kha, ga gha, da dha, ba bha” — then the new one, “ja jha”

Before you move on

Which character is this — ດຸ? Which plain letter is it built on? (ຈ, *ja*.) What does the extra stroke stand for? (**A puff of breath.**) Name one breathed letter you already read inside a word you say.

Chapter 21

Dog and Cat

Modes: ⇄ voice (1) ⇄ Hands-free start: all 1 lesson.

By the end of this chapter: I can name a dog and a cat in Kannada.

Say ನಾಯಿ, an unambiguously native Dravidian root, and ಬೆಕ್ಕು, a different ancient root from Tamil’s everyday cat word.

21.1 ನಾಯಿ, ಬೆಕ್ಕು — solid ground, and a genuine split

After a whole arc of mystery dog-words — Spanish’s *perro*, English’s *dog*, Hindi’s *kuttā* — here’s the opposite: a dog-word with absolutely no mystery attached.

The word, taken apart — its roots and family

ನಾಯಿ (*nāyi*, “**dog**”) is a genuine, native **Proto-Dravidian** root — no debate, no substrate mystery, nothing like the *perro/dog/kuttā* pattern you’ve now seen across three unrelated language families. It’s the same root shared right across the Dravidian family.

The word, taken apart — its roots and family

ಬೆಕ್ಕು (*bekku*, “**cat**”) is where things get honestly more complicated. It’s cognate with a **different** ancient Dravidian root — the same one behind Tamil and Malayalam’s word for “**wildcat**” or “**civet cat**” — not the same root as Tamil’s **everyday** word for cat. So unlike “dog,”

where Dravidian largely agrees on one shared root, “cat” genuinely **splits**: different Dravidian languages settled on different ancient roots for their everyday word.

Your turn

- *Say it*: “nāyi” — dog, solid native Dravidian, no mystery
- *Say it*: “bekku” — cat, a different Dravidian root than Tamil’s everyday word
- *Recall*: say *caitra vaiśākha jyēṣṭha āṣāḍha śrāvaṇa bhādrapada āśvayuja kārtika mārgaśira puṣya māgha phālguna*, then read
ಮಧ್ಯಾಹ್ನ ಮಧ್ಯರಾತ್ರಿ

Before you move on

Is ನಾಯಿ a mystery word, like Spanish’s *perro* or Hindi’s *kuttā*? (**No** — a solid, native Proto-Dravidian root.) Does ಬೆಕ್ಕು come from the same root as Tamil’s everyday cat-word? (**No** — a genuinely different ancient Dravidian root, related instead to the word for “wildcat.”)

Chapter 22

Green and Yellow

Modes: 🗣️ voice (1) 🗋️ Hands-free start: all 1 lesson.

By the end of this chapter: I can name green and yellow in Kannada, on top of the four colours I already had.

Say ಹಸಿರು, a true cousin of Tamil paccai and Telugu pacca, then ಹಳದಿ, the turmeric-borrowing that is secretly a cousin of German gelb.

22.1 ಹಸಿರು, ಹಳದಿ — a real Dravidian family, and a borrowed cousin of gelb

Kannada’s green word belongs to a real Dravidian family you’ll meet again soon. Its yellow word isn’t native at all — and it turns out to be hiding the very same ancient root this whole arc keeps circling back to.

The word, taken apart — its roots and family

ಹಸಿರು (hasiru, “green”) comes from Old Kannada ಪಸಿರ್ (pasir), from Proto-Dravidian *pac-, “green” — the exact same root behind Tamil’s பச்சை (paccai) and Telugu’s పచ్చ (pacca). Kannada even keeps a doublet of its own, ಪಚ್ಚಿ (pacce), sitting right alongside hasiru. So unlike Kannada’s blue (ನೀಲಿ, borrowed from Sanskrit), green here is the real, deep, native Dravidian word — and this particular root resurfaces in Telugu’s, Malayalam’s, and Tamil’s own green words too.

The word, taken apart — its roots and family

ಹಳದಿ (*haḷadi*, “yellow”) is **not** Kannada’s native turmeric word — that’s ಅರಿಶಿನ (*ariśina*). Instead, *haḷadi* appears to be shaped by Sanskrit/Hindi हरिद्रा/हल्दी (*haridrā/haldī*, “turmeric”), the same word that gives “turmeric” across a huge swath of Indo-Aryan languages (Hindi/Urdu/Punjabi *haldī*, Bengali *holud*, Odia *haladi*) — and in some of these, like Bengali and Odia, that turmeric-word doubles as the everyday word for the color **yellow** itself, exactly as *haḷadi* does in Kannada (Hindi keeps the two separate: *haldī* stays “turmeric,” while “yellow” is the unrelated word *pīlā*). Here’s the part that closes a loop running through this whole arc: **haridrā** itself traces back to हरि (*hari*, “yellow, tawny”), from **Proto-Indo-European** **ǵʰelh₃-* — the **same ancient root** already behind Hindi’s own हरा (*harā*, “green”) and German’s **gelb** (“yellow”). So Kannada picked up its yellow word from a completely different language family, Indo-Aryan rather than Dravidian — and that borrowed word still lands on the exact same PIE root this arc has been tracing all along.

Your turn

Say these aloud:

- “ಹಸಿರು” — green, a real Dravidian cousin of Tamil *pacca* and Telugu *pacca*
- “ಹಳದಿ” — yellow, borrowed, and secretly a cousin of *gelb*
- the contrast — *hasiru* is native Dravidian; *haḷadi* is a Sanskrit/ Hindi loan built on the turmeric word

Before you move on

What Proto-Dravidian root gives ಹಸಿರು (*hasiru*), and which two other Dravidian languages share it? (**pac-*, “green” — shared with **Tamil’s** *pacca* and **Telugu’s** *pacca*.) Is ಹಳದಿ (*haḷadi*) Kannada’s native word for turmeric? (**No** — that’s *ariśina*; *haḷadi* is a Sanskrit/Hindi loan.) What ancient PIE root connects **haḷadi**, through Sanskrit **hari**, to Hindi’s **harā** and German’s **gelb**? (**ǵʰelh₃-*, “to shine.”)

Chapter 23

Day

Modes: 🗣 voice (1) ✍ pen (1) 🗣 Hands-free start: first 1 of 2 lessons.

By the end of this chapter: I can say “day” in Kannada and tell it apart from the native word for daytime.

Say ದಿನ, kept whole as a Sanskrit tatsama where Hindi’s din eroded, and set it against native ಹಗಲು, which means daytime rather than a day.

23.1 ದಿನ (dina) — “day,” Sanskrit kept whole

You’ve already met Sanskrit’s “middle” compounds for noon and midnight. Here’s the plain word for “day” itself — and a genuinely interesting twist on how borrowing works.

The word, taken apart — its roots and family

ದಿನ (dina) — “day” — is a Sanskrit **tatsama** word: borrowed **whole**, unchanged, the same way *madhyāhna*/*madhyarātri* were (Chapter 17). It’s Kannada’s ordinary, everyday word for “a day.”

The word, taken apart — its roots and family

Here’s the honest twist: Kannada’s *dina* and Hindi’s दिन (*din*) trace to the **exact same** Sanskrit word, दिन (*dina*) — but they got there by **different routes**. Hindi’s *din* is a **tadbhava** form: Sanskrit *dina* wore down naturally over centuries, through Prakrit, losing its final vowel along the way. Kannada’s *dina*, by contrast, is a direct **tatsama**

borrowing — taken straight from Sanskrit, unworn, keeping the full shape. So Kannada’s *dina* and Hindi’s *din* look almost identical, but one is an unbroken **inheritance** (eroded), the other a **later borrowing** (kept whole) — genuinely different histories landing on nearly the same modern word.

The word, taken apart — its roots and family

Kannada does have a genuine **native Dravidian** word here too: ಹಗಲು (*hagalu*) — but be careful, it means specifically “**daytime**” (the daylight hours, as opposed to night), not “**a day**” as a calendar unit. It’s not a synonym for *dina*; it’s a different sense of “day” entirely.

Your turn

- *Say it*: “dina” — “day,” Sanskrit tatsama, kept whole
- *Say it*: the twist — dina and Hindi’s din, same Sanskrit source, but borrowing vs. natural erosion
- *Say it*: hagalu — native Dravidian, “daytime,” a different sense than dina
- *Recall*: say gaṇṭe

Before you move on

Is Kannada’s ದಿನ a tatsama borrowing or a tadbhava inheritance? (**Tatsama** — borrowed whole from Sanskrit.) How does this differ from Hindi’s दिन (*din*), even though both trace to the same Sanskrit word? (**Din is tadbhava** — naturally eroded through Prakrit — while Kannada’s *dina* was borrowed later, unworn.) What does ಹಗಲು (*hagalu*) mean, and is it a synonym for *dina*? (“**Daytime**” — a different sense, not “a day” as a calendar unit.)

23.2 ಥ — one character, and the gap it fills

Before the new one: ಝ — which plain letter is it built on, and what does the extra stroke stand for?

One character this time, and it closes the set you started three chapters ago.

Script you'll notice: ಥ

ಥ — *tha*.

Same step as last time, on a letter you have read since the beginning: ತ (*ta*) with breath behind it. ತ in ಹತ್ತು *hattu* leaves the air still; ಥ pushes it into your palm. That completes the run:

- ಕ *ka* · ಖ *kha*
- ಗ *ga* · ಘ *gha*
- ಜ *ja* · ಝ *jha*
- ಡ *da* · ಢ *dha*
- ದ *da* · ಥ *dha*
- ಪ *pa* · ಫ *pha*
- ಬ *ba* · ಭ *bha*
- ತ *ta* · ಥ *tha*

Eight pairs, one step between each, drawn the same way every time. The eighth cost you almost nothing, because you learned the pattern at the first.

A warning worth having. Do not read ಥ as the English *th* of *think*. There is no such sound here. It is a ತ with breath after it, nothing more.

Writing: ಥ — copy what you see

Put your pen on ಥ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these two and say which one carries the breath

ತ · ಥ

- *Trace it:* ಥ three times, pushing the breath out as you finish each one
- *Look:* at ಹತ್ತು and ಸಂತೋಷ and find the plain letter in both
- *Say it:* “ta ... tha” with your palm at your mouth, and feel the difference

Before you move on

Which character is this — ಥ? Which plain letter is it built on? (ತ, *ta*.) Is it the *th* of English *think*? (**No** — a *ta* with breath after it.) How many plain-and-breathed pairs can you now read? (**Eight**.)

Chapter 24

Night

Modes: 🗣️ voice (1) 🗣️ Hands-free start: all 1 lesson.

By the end of this chapter: I can say “night” in Kannada and recognise it inside the midnight word I already knew.

Say ರಾತ್ರಿ, find it again inside ಮಧ್ಯರಾತ್ರಿ, and note that native ಇರುಳು lost its job where ಹಗಲು kept a different one.

24.1 ರಾತ್ರಿ (rātri) — “night,” and its native cousin, pushed aside

Last lesson’s *dina* had a living native partner, *hagalu*. This word’s native partner tells a different, more honest story — one of being pushed out, not living alongside.

The word, taken apart — its roots and family

ರಾತ್ರಿ (rātri) — “**night**” — is the same Sanskrit **tatsama** word already hiding inside ಮಧ್ಯರಾತ್ರಿ (*madhyarātri*, “midnight,” Chapter 17), now standing on its own as Kannada’s ordinary, everyday word for “night.”

The word, taken apart — its roots and family

Kannada **does** have a genuine **native Dravidian** word for night: ಇರುಳು (*iruḷu*), from **Proto-Dravidian** **cirVl* — a real pan-Dravidian cognate, matching **Tamil**’s இருள் (*irul*), **Malayalam**’s ഇരുൾ (*irul*), and **Telugu**’s ఇరులు (*irulu*). But here’s the honest difference from last lesson’s *hagalu*: while *hagalu* is still a

living, everyday word (just for a different sense, “daytime”), *irulu* has been genuinely **pushed aside** by the Sanskrit loan — it now survives mainly in **older poetry**, carrying extra metaphorical weight (“darkness,” even “ignorance”), rather than in everyday speech. *Rātri* simply **won** the job of “night” in modern Kannada.

Your turn

Say these aloud:

- “rātri” — “night,” already met inside madhyarātri
- “irulu” — the real native word, now mostly archaic/poetic
- the honest contrast — hagalu still lives (different sense); irulu was pushed aside (same sense, lost the job)

Before you move on

Where have you already met ರಾತ್ರಿ before this lesson? (ಮಧ್ಯರಾತ್ರಿ, *madhyarātri*, “midnight.”) What genuine native Dravidian word for “night” does Kannada have, and what’s its status today? (ಇರುಳು, *irulu* — largely **archaic**, surviving mainly in older poetry.) How is *irulu*’s story different from *hagalu*’s, from last lesson? (**Hagalu still lives**, for a different sense [“daytime”]; **irulu was pushed aside** entirely by the Sanskrit loan, for the same sense [“night”].)

Chapter 25

Good Night

Modes: 🗣️ voice (1) 🖐️ Hands-free start: all 1 lesson.

By the end of this chapter: I can wish someone good night in Kannada.

Say ಶುಭ ರಾತ್ರಿ — “auspicious night” — pairing the ರಾತ್ರಿ already learned with śubha, from a root meaning “to be beautiful.”

25.1 ಶುಭ ರಾತ್ರಿ (śubha rātri) — “good night,” auspicious to the end

You already have *rātri*. Pair it with one more Sanskrit word, and you have Kannada’s everyday “good night” — the same phrase, word for word, as Hindi’s.

The word, taken apart — its roots and family

ಶುಭ ರಾತ್ರಿ (śubha rātri) — “good night” — literally “auspicious night.” Both pieces are Sanskrit **tatsama**: ರಾತ್ರಿ (*rātri*, “night,” already met last lesson) plus ಶುಭ (*śubha*, “auspicious, good”).

The word, taken apart — its roots and family

ಶುಭ (śubha) comes from the Sanskrit verbal root **śubh**, whose core sense is “to be beautiful, splendid” — traceable to a well-sourced **Proto-Indo-European** root, **kewb^h*- (“to be beautiful”). A further, more speculative connection to a root meaning “to shine” has also been proposed — but either way, the underlying idea is a familiar one:

auspiciousness imagined as a kind of radiance or beauty.

The word, taken apart — its roots and family

Here's the honest cross-language note: ಶುಭ ರಾತ್ರಿ, and Hindi's own शुभ रात्रि are, word for word, the **exact same phrase** — a Dravidian language and an Indo-Aryan language landing on an identical “good night.” The most likely explanation is **shared Sanskrit vocabulary**, not one language directly copying the phrase from the other — but be honest about the limits of that claim: “good night” as a farewell greeting is itself a **modern** convention across Indian languages, not an ancient one, so some degree of cross-language reinforcement (Hindi's wide reach as a pan-Indian media language, for instance) can't be ruled out either. Unlike Hindi, where *rātri* is the formal member of a live doublet against everyday *raat*, Kannada's *rātri* is simply the ordinary word (Chapter 24) — so this phrase draws on shared **Sanskrit vocabulary**, not a shared “formal-versus-everyday” register split the way it does in Hindi.

Your turn

Say these aloud:

- “śubha rātri” — “good night,” literally “auspicious night”
- śubha's own root — śubh, “to be beautiful” → “auspicious”
- the honest cross-language note — identical to Hindi's shubh rātri, most likely via shared Sanskrit vocabulary, though direct reinforcement can't be fully ruled out

Before you move on

What does ಶುಭ ರಾತ್ರಿ, literally mean? (“**Auspicious night.**”) What does ಶುಭ literally trace back to? (A root meaning “**to be beautiful, splendid.**”) Is Kannada's *śubha rātri* definitely borrowed directly from Hindi? (**Most likely not** — shared Sanskrit vocabulary is the more parsimonious explanation, though since “good night” as a farewell is itself a modern convention, some cross-language reinforcement can't be fully ruled out.)

Chapter 26

Morning

Modes: 🗣️ voice (1) ✍️ pen (1) 🗣️ Hands-free start: first 1 of 2 lessons.

By the end of this chapter: I can say “morning” in Kannada using the language’s own native word for it.

Say ಬೆಳಗ್ಗೆ, trace it to *beḷagu* (“to dawn”) and *beḷaku* (“light”), and contrast it with the Sanskrit *dina*, *rātri* and *madhyāhna* around it.

26.1 ಬೆಳಗ್ಗೆ (beḷagge) — the one time-word that’s genuinely Kannada’s own

Every everyday time-word you’ve met in Kannada so far — day, night, noon, midnight — has been Sanskrit, borrowed whole. This one breaks that pattern completely.

The word, taken apart — its roots and family

ಬೆಳಗ್ಗೆ (beḷagge) — “morning” — is **native Dravidian**, built on ಬೆಳಗು (*beḷagu*, “to shine, to become bright, to dawn”) and the related noun ಬೆಳಕು (*beḷaku*, “light”). Morning is, quite literally, “the shining,” “the dawning” — a transparent, homegrown metaphor, no borrowed vocabulary anywhere in it.

Why it’s said this way

Here’s what makes this lesson different from every other Kannada time-word lesson so far: ದಿನ (*dina*, “day”), ರಾತ್ರಿ (*ratri*, “night”), and ಮಧ್ಯಾಹ್ನ (*madhyāhna*, “noon”) are all genuine **Sanskrit tatsama**

borrowings, taken whole, doing the plain everyday job in Kannada. ಬೆಳಗ್ಗೆ breaks that streak — it’s the one everyday time-word in this set that’s actually **Kannada’s own**, not a loan from anywhere. If you’d only met *dina*, *ratri*, and *madhyāhna*, you might start to assume every Kannada time-word is Sanskrit underneath. This one is the honest counter-example — though, matching the pattern already seen with *hagalu* and *irulu* (Chapters 23–24), a native compound for “noon” does technically exist too: ನಡುಹಗಲು (*naḍuhagalu*, “middle-of-daytime,” built from *naḍu*, “middle,” the same everyday word already met, plus *hagalu*). It just lost the everyday job to *madhyāhna*, the same way *hagalu* and *irulu* were pushed into narrower, or archaic, roles by their own Sanskrit competitors.

Your turn

- *Say it*: “beḷagge” — “morning,” native Dravidian
- *Say it*: the root — beḷagu, “to shine, to dawn,” and beḷaku, “light”
- *Say it*: the contrast — *dina*, *ratri*, *madhyāhna* are all Sanskrit; beḷagge is genuinely Kannada’s own
- *Recall*: say *hannonda* — *ippattu*

Before you move on

What native root does ಬೆಳಗ್ಗೆ come from, and what does it mean? (ಬೆಳಗು/ಬೆಳಕು — “to shine/dawn” and “light.”) Is ಬೆಳಗ್ಗೆ a Sanskrit tatsama, like *dina*, *ratri*, and *madhyāhna*? (**No** — genuinely native Dravidian, the odd one out among Kannada’s everyday time-words.)

26.2 ಈ — one character, standing where you have only seen it riding

Before the new one: ಥ — which plain letter is it built on?

One character this time. Its riding half has been on the page since your second chapter.

Script you'll notice: ಈ

ಈ — $\bar{i}$, the long i .

By now the arrangement should be familiar, because this is the fourth vowel you have seen it in. One sound, two shapes:

- ಈ — standing alone, at the start of a word.
- ೀ — riding on the consonant before it.

You read the riding one in the very first word you used for **you**:

- ನೀವು *nīvu* — you

That ೀ hanging off ನ is today's vowel. Pull the consonant away and it stands up as ಈ.

And it has a short partner you already know, so the full square is:

- ಇ i short, standing · ು short, riding
- ಈ $\bar{i}$ long, standing · ೀ long, riding

Four shapes, two sounds, and the only questions are *short or long* and *standing or riding*. Notice that ಈ is built out of ಇ with an added stroke — the same way ಉ was built out of ಉ. Kannada makes the long vowel out of the short one and lets you see the seam.

Writing: ಈ — copy what you see

Put your pen on ಈ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these two and say which one is the long standing vowel

ಇ · ಈ

- *Trace it:* ಈ three times, holding the $\bar{i}$ long as you finish each one
- *Look:* at ನೀವು and find the riding half of today's letter inside it
- *Say it:* the square — “i, $\bar{i}$, and the same two riding”

Before you move on

Which character is this — ಈ? What sound does it carry? ($\bar{i}$, the long i .) What is its riding half, and in which word have you read it? (ೀ, in *nīvu*.) Which short letter is its shape built on? (ಇ.)

Chapter 27

Evening

Modes: ⇄ voice (1) ⇄ Hands-free start: all 1 lesson.

By the end of this chapter: I can say “evening” in Kannada.

Say ಸಂಜೆ, follow it back through Maharashtri Prakrit to Sanskrit saṃdhyā, and set it beside Hindi’s साँझ, the same root down a different Prakrit road.

27.1 ಸಂಜೆ (sañje) — a Sanskrit word that arrived already worn down

ದಿನ, ರಾತ್ರಿ, and ಮಧ್ಯಾಹ್ನ all arrived in Kannada whole, unworn, straight from Sanskrit. This word took a very different route — and it lands somewhere genuinely surprising.

The word, taken apart — its roots and family

ಸಂಜೆ (sañje) — “evening” — traces to Sanskrit ಸಂಧ್ಯಾ (saṃdhyā, “twilight,” literally “the junction of day and night”) — but it didn’t arrive in Kannada as a fresh, whole tatsama the way *dina*, *ratri*, and *madhyāhna* did. Instead, it came by way of **Maharashtri Prakrit ಸಂಜ್ಞಾ (sañjhā)** — Sanskrit’s word, already worn down by centuries of everyday Middle Indo-Aryan speech, *then* borrowed into Kannada in that already-eroded shape.

The word, taken apart — its roots and family

Here’s the genuinely surprising part: Hindi’s own evening word, साँझ (sāñjh), comes from the **exact same** Sanskrit संध्या — but by a **different** route. Hindi *inherited* it, generation to generation, through **Śauraseni Prakrit** (a different, sister Middle Indo-Aryan dialect than the Maharashtri Prakrit Kannada borrowed from). Two separate erosion paths — one an unbroken inheritance within the Indo-Aryan family, one a loan crossing into a completely different language family — and they land on nearly **identical-sounding** modern words, *sañje* and *sāñjh*, purely because they share the same Sanskrit starting point.

Your turn

- *Say it:* “sañje” — “evening,” from Sanskrit sandhyā via Maharashtri Prakrit
- *Say it:* the contrast with dina/ratri/madhyāhna — those arrived whole; sañje arrived already worn down
- *Say it:* the striking convergence — Hindi’s साँझ, same Sanskrit root, different Prakrit path, nearly the same sound today
- *Recall:* say *hasiru haḷadi*, then read ದಿನ

Before you move on

Does ಸಂಜೆ arrive in Kannada as a fresh, whole Sanskrit tatsama, like *dina* and *ratri* did? (**No** — it arrived already worn down, via Maharashtri Prakrit ಸಂಯಾ.) What Hindi word shares ಸಂಜೆ’s exact Sanskrit root, and by what different path did it get there? (साँझ (sāñjh) — inherited via a different sister Prakrit, Śauraseni, rather than borrowed via Maharashtri.)

Chapter 28

Afternoon

Modes: 🗣️ voice (1) 🖐️ Hands-free start: all 1 lesson.

By the end of this chapter: I can say “afternoon” in Kannada and keep it distinct from noon.

Say ಅಪರಾಹ್ನ, split it into *apara* (“latter”) + *ahna* (“day”), and match that -ahna against the one in ಮಧ್ಯಾಹ್ನ.

28.1 ಅಪರಾಹ್ನ (aparāhna) — the same “-ahna” pattern, a different first piece

You already know ಮಧ್ಯಾಹ್ನ, “noon” — “middle” plus “day.” This lesson’s word for “afternoon” uses the exact same building pattern, just with a different first piece.

The word, taken apart — its roots and family

ಅಪರಾಹ್ನ (aparāhna) — “afternoon” — is a genuine **Sanskrit tatsama**: ಅಪರ (apara, “latter, further”) + the same -ಅಹ್ನ (-ahna, “day”) suffix already hiding inside ಮಧ್ಯಾಹ್ನ (madhyāhna, “noon,” Chapter 17). Same clean two-piece structure, same “day” ending — just swap *madhya* (“middle”) for *apara* (“latter, further along”) and you move from “noon” to “afternoon.” This distinction comes from a genuine, classical **five-part Sanskrit division of the day** — *prāta* (early morning), *saṅgava*, *madhyāhna* (noon), *aparāhna* (afternoon), *sāyāhna* (evening) — with *aparāhna* landing specifically as the fourth part, after noon and before evening.

Why it's said this way

Here's where this lesson needs real care: some sources describe ಮಧ್ಯಾಹ್ನ itself being stretched loosely in casual modern speech to cover the whole afternoon too — which would echo Hindi's own दोपहर, attested to have genuinely widened from “precisely noon” to “the whole afternoon.” But the evidence for Kannada is **much thinner** than what backed the Hindi finding — general dictionary listings rather than clear, independently-confirmed usage sources. Treat this as a plausible, hedged parallel, not a settled fact the way दोपहर's widening was. ಅಪರಾಹ್ನ remains the more precisely, formally correct word for “afternoon” specifically.

Your turn

- *Say it:* “aparāhna” — “afternoon,” apara + ahna
- *Say it:* the shared piece with madhyāhna — both end in “-ahna,” “day”
- *Say it:* the honest hedge — madhyāhna MAY also loosely cover “afternoon” in casual speech, but this is far less certain than Hindi's dopahar-widening story
- *Recall:* say *nāyi*, *bekku*

Before you move on

What suffix does ಅಪರಾಹ್ನ share with ಮಧ್ಯಾಹ್ನ, and what does it mean? (-ಅಹ್ನ, -ahna, “day.”) What's the difference in their first pieces? (ಅಪರ, apara, “latter/further” vs. ಮಧ್ಯ, madhya, “middle.”) Is the claim that ಮಧ್ಯಾಹ್ನ also covers “afternoon” in casual speech as well-supported as Hindi's दोपहर-widening finding? (**No** — much more thinly sourced; treat it as a hedged possibility, not a settled fact.)

Chapter 29

Good Morning

Modes: 🗣️ voice (1) ✍️ pen (1) 🗣️ Hands-free start: first 1 of 2 lessons.

By the end of this chapter: I can wish someone good morning in Kannada and judge when it will sound too formal.

Say ಶುಭೋದಯ — śubha + udaya, “auspicious rising” — and note the formal/written skew that makes ನಮಸ್ಕಾರ the safer casual morning greeting.

29.1 ಶುಭೋದಯ (śubhōdaya) — “good morning,” a third root for morning

You already have ಬೆಳಗ್ಗೆ, the everyday word for “morning.” This greeting reaches for a completely different word for the same idea — and, honestly, this lesson’s twist is about how uncertain its own “everyday” status turns out to be, once you look closely.

The word, taken apart — its roots and family

ಶುಭೋದಯ (śubhōdaya) — “good morning” — is built from ಶುಭ (śubha, “good, auspicious”) plus ಉದಯ (udaya, “rising, sunrise,” from Sanskrit ud- “up” + i “to go” — the same root behind ಸೂರ್ಯೋದಯ, sūryōdaya, “sunrise” itself). This is a **completely different word** from ಬೆಳಗ್ಗೆ (beḷagge, Chapter 26’s native “morning”) — Kannada now has (at least) two unrelated roots circling the idea of morning: one native (“the shining”), one Sanskrit (“the rising”).

Why it's said this way

Here's where this lesson needs real care. Some sources describe ಶುಭೋದಯ as the most common everyday way to say “good morning” in Kannada — but these are largely the same genre of generic phrasebook site whose claims about Hindi's सुप्रभात turned out, on closer inspection, to be overstated. A more careful source instead describes ಶುಭೋದಯ as reserved mainly for **formal or written** contexts — speeches, greeting cards, WhatsApp images — calling it “not as frequently used in daily conversations” as ನಮಸ್ಕಾರ/ನಮಸ್ತೆ, and at least one native-speaker account suggests casual spoken Kannada often reaches for **English** “good morning” instead of ಶುಭೋದಯ entirely. Taken together, this looks like the **same** formal/written skew already found for Hindi's सुप्रभात, not the genuine cross-language contrast a first pass at the sources might suggest. A native alternate, ಶುಭ ಮುಂಜಾನೆ (*śubha muñjāne*, using *muñjāne*, “the early morning, before sunrise”), also exists as a real, attested greeting construction — but its own register isn't independently confirmed here either.

Your turn

Say these aloud:

- “śubhōdaya” — “good morning,” śubha + udaya
- the root contrast — beḷagge is native “shining”; udaya is Sanskrit “rising”
- the honest note — sources conflict, but the more careful ones point to the same formal/written skew already found for Hindi

Before you move on

Does ಶುಭೋದಯ share a root with ಬೆಳಗ್ಗೆ? (No — ಉದಯ, “rising,” is a completely different Sanskrit root from native ಬೆಳಗ್ಗೆ's “shining.”) Is ಶುಭೋದಯ genuinely common in everyday casual Kannada speech? (**Unclear, and possibly not** — sources conflict; the more careful ones describe it skewing formal/written, with ನಮಸ್ಕಾರ/ನಮಸ್ತೆ covering casual mornings instead, and one native-speaker account suggests English “good morning” often gets used in casual speech instead of ಶುಭೋದಯ entirely.)

29.2 ಓ — one character, met inside a word you already say

Before the new one: ಳ — what sound does it carry, and what is its riding half?

One character this time. It waited longer than most, for a reason worth knowing.

Script you'll notice: ಓ

ಓ — $\bar{o}$.

It is an **independent vowel**: the shape a vowel takes when it stands at the start of a word with no consonant in front of it. You have already met its other half, the vowel *sign* ಓ, which is what the same sound looks like when it rides on a consonant.

So the same vowel has two shapes, and which one you see tells you where in the word you are:

- ಓ — standing alone, at the beginning.
- ಓ — attached, riding on the consonant before it.

The word you already say that opens with it:

- ಓದು *ōdu* — to read, to study

Why this one waited. Every other character in this sequence was introduced once a word containing it was already in your mouth. ಓ had to wait until ಓದು was taught, because until then there was nothing to find it inside — and a character shown without a word to hold it is a character you will not keep.

Writing: ಓ — copy what you see

Put your pen on ಓ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these two, and say which one begins with the independent vowel

ಓದು · ಪರವಾಗಿಲ್ಲ

- *Trace it:* ಓ three times, saying *ō* as you finish each one
- *Look:* at ಓ and ಓ಼ side by side, and say which one stands alone

Before you move on

Which character is this — ಓ? What sound does it carry? (*ō*.) What is the difference between ಓ and ಓ಼? (One stands alone at the start of a word; the other rides on a consonant.)

Chapter 30

Good Evening

Modes: 🗣️ voice (1) 🗣️ Hands-free start: all 1 lesson.

By the end of this chapter: I can wish someone good evening in Kannada.

Say ಶುಭ ಸಂಜೆ, correct the common claim that ಸಂಜೆ is native Dravidian, and keep ನಮಸ್ಕಾರ as the all-hours fallback.

30.1 ಶುಭ ಸಂಜೆ (śubha sañje) — formal, and correctly citing where ಸಂಜೆ comes from

You already have ಸಂಜೆ, “evening” — and you already know it’s a Sanskrit word that arrived in Kannada already worn down, via Prakrit. Keep that fact straight here, since it’s an easy one to second-guess.

The word, taken apart — its roots and family

ಶುಭ ಸಂಜೆ (śubha sañje) — “good evening” — pairs ಶುಭ (“good, auspicious”) with ಸಂಜೆ, the exact word from Chapter 27: Sanskrit ಸಂಧ್ಯಾ (saṃdhyā), borrowed into Kannada via **Maharashtri Prakrit** ಸಂಯಾ (sañjhā). You might run across a plausible-sounding claim elsewhere that ಸಂಜೆ is “native Dravidian” — it isn’t, and you already have the real answer from Chapter 27. Don’t let a claim that merely *sounds* plausible override something you’ve already verified.

Why it's said this way

Here's where this lesson needs to be careful about its own sourcing, not just the etymology's. General impressions lean toward ಶುಭ ಸಂಜೆ skewing **formal**, with the all-purpose ನಮಸ್ಕಾರ — or, among younger urban speakers, borrowed English “hello” — more likely to cover ordinary casual conversation. But the evidence for this specific register claim is genuinely **thin**: it's the same kind of impression that, for both Hindi's सुप्रभात and Kannada's own ಶುಭೋದಯ, needed real digging to confirm or correct, and here that deeper digging hasn't turned up anything more solid than a general leaning. Treat this as an open **question**, echoing the same one already raised for those two greetings, not a third confirmed data point — this lesson doesn't have strong enough sourcing to settle it either way.

Your turn

Say these aloud:

- “śubha sañje” — “good evening,” a genuinely Sanskrit-rooted pairing
- the correction — ಸಂಜೆ is Sanskrit-via-Prakrit, NOT native Dravidian, whatever a plausible-sounding claim elsewhere might say
- ನಮಸ್ಕಾರ — the likely all-purpose everyday alternative, though this greeting's own register remains an open question

Before you move on

Is ಸಂಜೆ native Dravidian? (**No** — Sanskrit ಸಂಧ್ಯಾ via Maharashtri Prakrit, already established in Chapter 27; be skeptical of any claim otherwise.) Is it settled that ಶುಭ ಸಂಜೆ is formal/rare in casual speech, the way सुप्रभात and ಶುಭೋದಯ turned out to be? (**Not settled** — the impression leans that way, with ನಮಸ್ಕಾರ likely covering casual use, but the sourcing here is too thin to call it confirmed.)

Chapter 31

Good Afternoon

Modes: 🗣️ voice (1) ✍️ pen (1) 🗣️ Hands-free start: first 1 of 2 lessons.

By the end of this chapter: I can wish someone good afternoon in Kannada, and fall back on ನಮಸ್ಕಾರ when I want a greeting that fits any hour.

Say ಶುಭ ಮಧ್ಯಾಹ್ನ — built on the “noon” word rather than ಅಪರಾಹ್ನ — and reach instead for ನಮಸ್ಕಾರ, the greeting confirmed to work at any time of day.

31.1 ಶುಭ ಮಧ್ಯಾಹ್ನ — good afternoon

Two lessons ago you met a careful hedge: does ಮಧ್ಯಾಹ್ನ, “noon,” also loosely cover “afternoon”? This greeting hands you a real data point.

The word, taken apart — its roots and family

ಶುಭ ಮಧ್ಯಾಹ್ನ (śubha madhyāhna) — “good afternoon” — is the standard greeting for this concept. Notice which noun it actually reuses: ಮಧ್ಯಾಹ್ನ (*madhyāhna*, “noon,” Chapter 17) — **not** ಅಪರಾಹ್ನ (*aparāhna*, the word Chapter 28 established as the more precisely “afternoon”-specific term). This is exactly the kind of concrete usage evidence that bears on Chapter 28’s own hedge: if the standard **greeting** for “good afternoon” reaches for *madhyāhna* rather than *aparāhna*, that’s a real (if still not fully conclusive) sign that *madhyāhna*’s job has genuinely stretched to cover the afternoon in everyday use, not just at noon itself.

Why it's said this way

Here's the useful discipline this lesson followed: checking a claim against an actual, directly fetched source page, not just trusting a search-engine's own summary of one. That check turned up **two** claims of very different strength. ನಮಸ್ಕಾರ's status as a genuinely **universal** greeting — suited to any time of day, any occasion — is independently confirmed across multiple fetched sources; that one's solid. The claim that ಶುಭ ಮಧ್ಯಾಹ್ನ leans **formal or semi-formal** — workplaces, official meetings — traces back to just **one** source. It's a real, directly-verified data point, worth taking seriously — but it isn't cross-corroborated the way the ನಮಸ್ಕಾರ claim is, so treat it as a single well-checked impression, not a settled fact.

Your turn

Say these aloud:

- “śubha madhyāhna” — “good afternoon,” reusing the “noon” word, not “aparāhna”
- why that matters — real evidence for madhyāhna's meaning stretching to cover “afternoon”
- ನಮಸ್ಕಾರ — the confirmed universal, any-time-of-day greeting, cross-checked across multiple sources

Before you move on

Does ಶುಭ ಮಧ್ಯಾಹ್ನ use ಮಧ್ಯಾಹ್ನ (“noon”) or ಅಪರಾಹ್ನ (the more precise “afternoon” word)? (ಮಧ್ಯಾಹ್ನ — real evidence for its meaning stretching to cover “afternoon” too.) Is the “formal/workplace” register claim for ಶುಭ ಮಧ್ಯಾಹ್ನ as solidly confirmed as ನಮಸ್ಕಾರ's universal status? (**No** — the workplace claim rests on a single directly-verified source, not cross-corroborated the way ನಮಸ್ಕಾರ's is.) What's the confirmed universal, any-time-of-day alternative? (ನಮಸ್ಕಾರ.)

31.2 ್ರ — one character, and the pair met the other way round

Before the new one: ಓ — does it stand alone or ride on a consonant, and what is its other shape?

One character this time, and today the halves arrive in the opposite order from every vowel so far.

Script you'll notice: ್ರ

ೞ — the riding form of ಋ (*r*).

Every vowel until now came standing first and riding second: ಉ then ಁ, ಊ then ಂ, ಈ then ೆ. This one is the reverse. You have had the standing letter since the chapter that taught ಋ, in a word you say:

- ಋತು *rtu* — season

What you have not seen is that vowel riding a consonant. It becomes a small hook tucked underneath:

- ಹ plus ್ರ gives ಹೞ — *hr*

Standing at the front of a word, look for ಋ. Tucked under a consonant, look for ್ರ. Same vowel, two places it can sit.

What it sounds like. An *r* doing a vowel's work — close to the *ri* in a quick *bring it*. Kannada took the sound and both shapes from Sanskrit, which is where the words needing it come from.

Writing: ್ರ — **copy what you see**

Put your pen on ್ರ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these two and say which one is standing and which one is riding

ಋತು · ಹೃ

- *Trace it:* ೃ three times under a ಹ, saying *hr* as you finish each one
- *Look:* at ಋ and ೃ side by side, and say which one opens a word

Before you move on

Which character is this — ೃ? Which standing letter is it the other half of? (ಋ.) Where does it sit on the page? (**Tucked under the consonant it rides.**) Name the word you already say that carries the standing one. (*ṛtu*, season.)

Chapter 32

The Core Verbs

Modes: ⇄ voice (6) ⇄ Hands-free start: all 6 lessons.

By the end of this chapter: I can build a Kannada verb as stem plus tense plus person, swap the middle bead for the past, hear the p → h law that separates Kannada from its three sisters, and say why ಗೊತ್ತು carries no person at all.

Say ನನಗೆ ಗೊತ್ತು, name the three slots that built iruttēne, hōguttēne and nōḍuttēne, explain which slot ಗೊತ್ತು leaves empty and where its person went instead, and give the sound-law behind pōgu → hōgu.

32.1 ಇರು (iru) — “to be,” and the machine inside every Kannada verb

Thirty-one chapters of words. Now the engine room. Kannada builds a verb the way you thread beads on a string, and this first verb carries the whole string.

You’ll want to know: ಇರು

ಇರು — *iru* — to be, to exist, to stay, to live

It is native Dravidian, from an old root meaning “be, remain, stay put.” Tamil kept the very same word, இரு (*iru*), and Malayalam has ഇരിക്കുക (*irikkuka*); Telugu went its own way with ఉండు (*undu*).

Iru is about **existing** or **being somewhere**, not about linking two nouns: “I am in Bangalore” takes *iru*, but “I am a teacher” takes no verb at all.

The letters in this word

ಇ (the standing vowel *i*) + ರು (*ru*) → ಇರು. Both shapes turned up already in ಇಲ್ಲ (*illa*, “no”).

The form you hear most is ಇದ್ದೇನೆ (*iddēne*), “I am,” its ಧ್ವ held long — *id-dē-ne*. You have said it already, inside Chapter 3’s ಚೆನ್ನಾಗಿದ್ದೇನೆ (*cennāgiddēne*, “I’m well”).

Grammar Lens: stem, then tense, then person

English changes a verb by putting words **around** it: *I am, I was, I will be*. Kannada changes it by gluing pieces **onto the end** of it, always in the same order:

ಇರು + ಉತ್ತ + ಏನೆ → ಇರುತ್ತೇನೆ

iru (be) + *-utt-* (happening now) + *-ēne* (“I”) → *iruttēne*

Left to right: **be** — **present** — **I**, three slots welded into one word. Languages built this way are called **agglutinative**, from Latin *glutinare*, “to glue.”

Two payoffs at once. The last piece already means “I,” so *nānu* is optional. And nothing here belongs to *iru* alone: every verb in this chapter is the same three slots with a new first bead.

(*Iruttēne* is the regular build, “I stay, I will be”; *iddēne* is the same verb worn down onto its own past stem *idd-*, for “I am **right now**.”)

Your turn

Say these aloud:

- “iru” — be, exist, stay
- the three beads in order — “iru ... utt ... ēne”
- the sisters — Tamil “iru”, Malayalam “irikkuka”, Telugu “uṇḍu”

Before you move on

What are the three pieces of *iruttēne*, in order? (**Stem, tense, person** — *iru*, *-utt-*, *-ēne*.) Which piece carries “I”? (**The last one**, *-ēne* — which is why *nānu* can be dropped.) Which sister kept

the same verb unchanged, and which went its own way? (**Tamil** *iru*; **Telugu** *unḍu*.) Next: the sound-law that made Kannada sound unlike all three of its sisters.

32.2 ಹೋಗು (hōgu) — “to go,” and the law that made Kannada sound like Kannada

Keep the three beads and change only the first, and you have a new verb. But this first bead hides the single most useful sound-fact in the language.

You’ll want to know: ಹೋಗು

ಹೋಗು — *hōgu* — to go

ಹೋ (*ha* carrying the long-*ō* sign) + ಗು (*gu*). Thread the beads and you get ಹೋಗುತ್ತೇನೆ (*hōguttēne*), “I go” — *hōgu* + *-utt-* + *-ēne*, exactly the machine *iru* just handed you. The bare stem is already a command: *hōgu!*, “go!”

The word, taken apart — its roots and family

Tamil’s word for “go” is போ / போகு (*pō / pōgu*). Kannada’s is *hōgu*, and that *h* is **not** a different root. Around a thousand years ago Kannada softened every old word-initial *p-* to *h-* — and Kannada is the **only** one of the four literary Dravidian languages that did it. Once you know the law, whole shelves of vocabulary line up:

Tamil	Kannada	meaning
<i>pōgu</i>	<i>hōgu</i>	go
<i>pattu</i>	<i>hattu</i>	ten
<i>pāl</i>	<i>hālu</i>	milk
<i>peyar</i>	<i>hesaru</i>	name

You have met two of those already — *hattu* in Chapter 7, *hesaru* back in Chapter 2. One law, and both of them stop being coincidences. The other two sisters kept the *p*: Telugu పోవు (*pōvu*), పది (*padi*, “ten”), పాలు (*pālu*, “milk”); Malayalam പോകുക (*pōkuka*), പത്ത് (*pattu*), പാൽ (*pāl*). A whole stripe of the family vocabulary, explained by one change only Kannada made.

The proof is written down: **Old Kannada** still spells these words with ಪ (pa), and the modern *h* is the later step. Nor has the law finished — in casual speech many speakers drop the *h* too, so *hōgu* can come out as *ōgu*.

Your turn

- *Say it*: “hōgu” — go — then “hōguttēne”, I go
- *Say it*: the three beads again — “hōgu ... utt ... ēne”
- *Say it*: the four pairs — “pōgu ... hōgu”, “pattu ... hattu”, “pāl ... hālu”, “peyar ... hesaru”
- *Say it*: the sisters that kept the p — Telugu “pōvu”, Malayalam “pōkuka”
- *Recall*: read ರಾತ್ರಿ

Before you move on

Is Kannada’s *hōgu* a different root from Tamil’s *pōgu*? (**No** — the same old *p*, softened to *h*.) How many of the four sisters made that change? (**One** — Kannada alone.) Give two more pairs that follow the law. (*Pattu / hattu*, *pāl / hālu*, *peyar / hesaru*.) What do Old Kannada texts write instead of ಹ? (ಪ, *pa*.) Build “I go.” (*Hōguttēne*.)

32.3 ಬಾ (bā) — “come,” and the stem hiding underneath it

Every verb so far has been honest: the word you learn it by is the word the endings glue onto. This one is not — and Chapter 4’s goodbye has been quietly showing you why.

You’ll want to know: ಬಾ

ಬಾ — *bā* — come!

One letter and a vowel sign: ಬ (ba) with the long-ā stroke. As it stands it is a whole command — *bā!*, “come!” — the partner of *hōgu!* from Chapter 4.

But you cannot thread beads onto *bā*. Underneath, the verb’s working stem is ಬರು- (*baru-*), and everything attaches to that:

baru- + *-utt-* + *-ēne* → ಬರುತ್ತೇನೆ (*baruttēne*), “I come.”

Grammar Lens: two shapes, one verb

Most Kannada verbs have nothing to hide. *Iru* gives *iruttēne*, *hōgu* gives *hōguttēne*; the name of the verb **is** the stem. A small handful do not, and *bā* is the one you will meet daily: **call it *bā*, build on *baru-***. That is exactly what Chapter 4’s farewell was made of:

ಹೋಗಿ ಬರುತ್ತೇನೆ — *hōgi baruttēne* — “having gone, I come”
— “I’ll go and come back.”

Hōgi is *hōgu* in its “having ...-ed” form; *baruttēne* is *baru-* with the present bead and the “I” bead. Kannada refuses a bare goodbye, so it promises the return instead — and needs both verbs to do it.

Tamil splits the same verb the same way: வா (*vā*) to call it by, வரு- (*varu-*) to build on; Malayalam has வருക (*varuka*), Telugu వచ్చు (*vaccu*), whose command form is రా (*rā*).

And notice Kannada’s *b* against Tamil’s *v* — a second Kannada-only habit, sitting right beside the *p* → *h* law:

Tamil	Kannada	meaning
<i>vā</i>	<i>bā</i>	come
<i>vāy</i>	<i>bāyi</i>	mouth

Two laws, both at the front of the word, both Kannada’s own.

Between them they account for much of why Kannada does not sound like its sisters.

Your turn

- Say it: “bā” — come! — then the stem, “baru-”
- Say it: “baruttēne” — I come
- Say it: the farewell, taken apart — “hōgi ... baruttēne”

- *Say it:* the two Kannada laws together — “vā ... bā” and “pōgu ... hōgu”
- *Recall:* say *beḷagge*

Before you move on

You call this verb *bā* — so what do the endings actually attach to? (ಬರು-, *baru-*.) Build “I come.” (*Baruttēne*.) What are the two halves of *hōgi baruttēne*? (“**H**aving gone” and “**I** come” — Kannada promises the return instead of saying goodbye.) Kannada has *bā* where Tamil has *vā*: what change is that? (**Word-initial v- became b-**.) Next: the middle bead.

32.4 ತಿನ್ನು (tinnu) — “to eat,” and the bead that carries time

Hold the first and last beads still and swap only the middle one. That is almost the whole of Kannada tense — almost, because one of the three times you expect is missing.

You’ll want to know: ತಿನ್ನು

ತಿನ್ನು — *tinnu* — to eat

ತಿ (*ta* with the short-*i* sign) + ನ್ನು (a doubled *n* with *u*), the ನ್ನ held long — *tin-nu*.

It is Proto-Dravidian, an old root meaning simply “eat,” and here the family agrees: Telugu తిను (*tinu*), Malayalam തിന്നുക (*tinnuka*). Tamil has the root as தின் (*tin*) — but narrowed it to chewing and snacking, handing everyday eating to சாப்பிடு (*sāppiḍu*).

For a **full meal**, Kannada reaches instead for ಉಟ ಮಾಡು (*ūṭa māḍu*), “to do a meal” — the same noun-plus-*māḍu* trick that built *kelasa māḍu*, “to work,” in Chapter 5.

Grammar Lens: one bead for the past, and a future that never separated

Hold the stem *tinn-* and the person bead *-ēne* fixed, and let the middle piece do the work:

when	Kannada
now	<i>tinnuttēne</i>
already	<i>tinde</i>
tomorrow	<i>tinnuttēne</i> — again

The past bead is a **-d-**: *tin* + *-d-* + *-e* → ತಿಂದೆ (*tinde*), “I ate.” One consonant of difference between two pieces that never moved. English needs a whole new shape (*ate*); Kannada needs one bead.

Now the surprise in the third row. Everyday Kannada keeps **no** separate future — the *-utt-* bead covers both:

ನಾಳೆ ತಿನ್ನುತ್ತೇನೆ — *nāḷe tinnuttēne* — “I’ll eat **tomorrow**.”

The time-word *nāḷe* does the work the verb declines to do. Kannada **has** a distinct future bead, *-uv-* — ತಿನ್ನುವೆನು (*tinnuvēnu*) — but you will meet it in writing far more often than in conversation.

Your turn

Say these aloud:

- “tinnu” — eat — then “tinnuttēne”, I eat
- the past — “tinde”, I ate
- tomorrow, with the same present bead — “nāḷe tinnuttēne”
- the full meal instead — “ūṭa māḍu”

Before you move on

Which of the three beads changes for tense? (**The middle one.**) Say “I ate.” (*Tinde* — the past bead is a *-d-*.) How does everyday Kannada say “I will eat”? (**With the present bead**, *tinnuttēne*, plus a time-word like *nāḷe*.) Which sister narrowed this root away from everyday eating? (**Tamil** — *sāppiḍu* took over.) Next: the third slot, and a word where the four sisters genuinely part company.

32.5 ನೋಡು (nōḍu) — “to see,” and the last bead of all

First bead, the verb. Middle bead, the time. One slot is left — the one that lets Kannada drop “I,” “you” and “she” altogether.

The word, taken apart — its roots and family

ನೋಡು — *nōḍu* — to see, to look

ನೋ (*na* with the long-*ō* sign) + ಡು (*ḍu*, tongue curled back — the retroflex *ḍ*, not an English *d*).

Nōḍu is native Dravidian, close kin to Tamil’s நோக்கு (*nōkku*, “to look”) — though the exact reconstruction is not fully settled.

What is settled is stranger. Every sister has a native Dravidian everyday word for “see,” and **no two chose the same one**: Kannada ನೋಡು (*nōḍu*), Tamil பார் (*pār*), Telugu చూడు (*cūḍu*), Malayalam കാണുക (*kāṇuka*). Four inherited roots, one meaning each — a genuine split, like the cat-word in Chapter 21.

And the passed-over roots did not vanish. Kannada still has ಕಾಣು (*kāṇu*) — Malayalam’s very root — with a different job: “to appear, to be visible.”

Grammar Lens: the third slot, and where gender lives

Hold *nōḍutt*- still and swap only the last bead:

who	Kannada
I	<i>nōḍuttēne</i>
you, familiar	<i>nōḍuttīya</i>
you, respectful	<i>nōḍuttīri</i>
he	<i>nōḍuttāne</i>
she	<i>nōḍuttāle</i>
they	<i>nōḍuttāre</i>

Six endings, and they are not *nōḍu*’s — they are the same six on every verb in this chapter. Learn them once and the other five come free.

Two things worth naming. **Gender lives only in the third person** — *-āne* he, *-āle* she; *nōḍuttēne* is the same word whoever says it. And **the respectful *-ttīri* is the plural ending**, the same plural-for-respect you met at *nīvu*, sitting inside Chapter 3’s ನೀವು

ಹೇಗಿದ್ದೀರಾ? (*nīvu hēgiddīrā?*).

Your turn

Say these aloud:

- “nōḍu” — see — then “nōḍuttēne”, I see
- the six endings — “ēne ... īya ... īri ... āne ... āḷe ... āre”
- the four sisters’ four see-words — “nōḍu ... pār ... cūḍu ... kāṇuka”
- the same six beads on another verb — “hōguttēne ... hōguttāne ... hōguttāre”

Before you move on

Which slot does the last bead fill? (**Person** — which is why the pronoun can be dropped.) In which person does Kannada mark gender? (**The third** only.) Do the four sisters share an everyday word for “see”? (**No** — *nōḍu*, *pār*, *cūḍu*, *kāṇuka*, four different native roots.) What job does *kāṇu* do in Kannada? (“To **appear**.”) Next: a know-word with no beads at all.

32.6 ಗೊತ್ತು (gottu) — “known,” the word with no beads at all

Five verbs, every one ending on a bead that meant “I.” The last word of the chapter has no such bead — and Chapter 6 handed you the sentence it makes, whole, before you could take it apart.

You’ll want to know: ಗೊತ್ತು

ಗೊತ್ತು — *gottu* — **known**

ಗೊ (*ga* with the short-*o* sign) + ತ್ತು (a doubled *t* with *u*), the ತ್ತ held long — *got-tu*.

And here is the catch: *gottu* is **not a verb**. It is a noun-like word meaning “known, settled, fixed.” No stem slot, no tense bead, no person bead — and it never changes shape.

ನನಗೆ ಗೊತ್ತು. — *nanage gottu*. — literally “**to-me** [it is] **known**.”

Grammar Lens: no person slot, so the person moves out

Chapter 6 told you *nānu* was gone and the dative *nanage* stood in its place. Now you can see **why**: a person bead needs a verb to sit on, and *gottu* is not one. So the knower is pushed outside the word entirely:

- *nanage gottu* — known **to me**
- *ninage gottu* — known **to you**
- *avanige gottu* — known **to him**

Only the little dative word changes. That is the chapter’s closing symmetry: five verbs carried the person in the ending, so *nānu* could be dropped; here the ending carries no person, so the dative word is the one thing you **cannot** drop.

The word, taken apart — its roots and family

Kannada does have proper verbs for knowing, both native Dravidian. ತಿಳಿ (*tīli*, “to become clear”) takes all three beads — ತಿಳಿಯುತ್ತದೆ (*tīliyuttade*). ಅರಿ (*ari*, “to perceive”) survives mostly in writing. Both have cousins: *tīli* answers Tamil தெளி (*teḷi*) and Telugu తెలియ (*telīyu*), everyday form తెలుసు (*telusu*); *ari* answers Tamil அறி (*ari*) and Malayalam അറിയുക (*aṛiyuka*). Underneath, this family’s word for “know” usually means “**become clear**” — and all four sisters put the knower in the dative, exactly as Chapter 6’s table showed.

Your turn

Say these aloud:

- “gottu” — known — then “nanage gottu”, I know
- the three knowers, one unchanged word — “nanage ... ninage ... avanige gottu”
- the five that carried the person — “iruttēne, hōguttēne, baruttēne, tinnuttēne, nōḍuttēne”

Before you move on

Is *gottu* a verb? (**No** — a noun-like word meaning “known, settled,” with none of the three beads.) So where does the knower go, and why? (**Into the dative**, *nanage* — there is no person slot for it.) Say “I know.” (*Nanage gottu*.) Name the three slots one last time. (**Stem, tense, person** — *nōḍu* + *-utt-* + *-ēne*.) And the law behind *pōgu* → *hōgu*? (**Initial *p-* became *h-*** — in Kannada alone.)

Chapter 33

Four Verbs of Mind and Page

Modes: ⇌ voice (4) ⇌ Hands-free start: all 4 lessons.

By the end of this chapter: I can say I think, I understand, I read and I write in Kannada, name the suffix that turns a Sanskrit noun into a Kannada verb, use the ending that hands an action back to its doer, and give both of the front-of-the-word sound laws that separate Kannada from Tamil.

Say ನಾನು ಕನ್ನಡ ಬರೆಯುತ್ತೇನೆ, keep it apart from ಬರುತ್ತೇನೆ one vowel away, explain the glide a vowel-final stem needs, take bare back to the Dravidian line-drawing root behind Tamil ಖರಾ, set the $v \rightarrow b$ law beside the $p \rightarrow h$ law, and count this chapter's four verbs onto Chapter 32's six to reach hattū.

33.1 ಯೋಚಿಸು (yōcisu) — “to think,” a borrowed word on a Kannada frame

Nanage gottu — “known to me,” a word with no beads at all, so the knower sat outside it. Now the opposite case: a verb with all three beads, whose stem is not Kannada.

You’ll want to know: ಯೋಚಿಸು

ಯೋಚಿಸು — *yōcisu* — to think

ನಾನು ಯೋಚಿಸುತ್ತೇನೆ. — *nānu yōcisuttēne*. — “I think.”

The pronoun is optional. The noun beside the verb is ಯೋಚನೆ (*yōcane*), “a thought.”

The letters in this word

ಯೋ is ಯ (ya) with the long-ō sign, then ಚಿ, then ಸು — three even beats, *yō-ci-su*.

The word, taken apart — its roots and family

Chapter 9 built ಕ್ಷಮಿಸು (*kṣamisu*, “to forgive”) from the Sanskrit noun ಕ್ಷಮಾ (*kṣamā*) plus -ಇಸು (*-isu*), Kannada’s verb-making suffix. *Yōcisu* is the same machine: ಯೋಚಿಸು plus *-isu*.

And *yōcane* is itself Sanskrit — योजना (*yojanā*), “a joining, an arranging,” from the root युज् (*yuj*), “**to yoke**”: the root behind *yoga* and behind English **yoke**. Thinking, so told, is putting things together.

The word, taken apart — its roots and family

Kannada’s inherited think-word did not die. It changed jobs. ನೆನೆ (*nene*) is ordinary and alive, and means “**to call to mind, to remember**.”

The Dravidian dictionaries reconstruct that root as **nen-ay*, “**to think**” — and Tamil நினை (*ninai*) is the same word, doing Tamil’s everyday thinking. Two sisters divided one root’s work: Kannada thinks with a borrowed noun and remembers with the old verb; Tamil thinks with the old verb outright.

Grammar Lens: a borrowed stem, the native machine

Nothing of *yōcisu*’s origin shows in how it works:

yōcisu + *-utt-* + *-ēne* → ಯೋಚಿಸುತ್ತೇನೆ

Stem, tense, person — the three slots that built *iruttēne*, and the six person endings untouched: *yōcisuttīya*, *yōcisuttāne*, *yōcisuttāḷe*, *yōcisuttāre*. A word may come from anywhere; once *-isu* is on it, it is a Kannada verb.

Your turn

Say these aloud:

- “*yōcisu*” — think — then “*yōcisuttēne*”
- two builds, one suffix — “*kṣamā*, *isu* ... *yōcane*, *isu*”

- the old root’s two lives — “nene” ... Tamil “ninai”
- beadless, then three-bead — “nanage gottu ... yōcisuttēne”

Before you move on

Say “I think,” name the suffix that made it a verb, and name the Chapter 9 word built that way. (*Yōcisuttēne*; -ಇಸು; *kṣamisu*.) Which Sanskrit root sits inside *yōcane*, and what does it mean? (*Yuj* — “to yoke,” the root of *yoga*.) What does ನೆನೆ mean, and what is its Tamil cousin doing? (**To remember**; *ninai* is Tamil’s everyday “think.”) Why does ಗೊತ್ತು take no *-ēne*? (**It is not a verb** — no person slot, so its knower goes into the dative.)

33.2 ಅರ್ಥಮಾಡಿಕೊ (arthamāḍiko) — “to understand,” in three welded pieces

Yōcisuttēne was one borrowed noun with one Kannada suffix. The next verb is three separate words fused into one, and only the first is borrowed.

You’ll want to know: ಅರ್ಥಮಾಡಿಕೊ

ಅರ್ಥಮಾಡಿಕೊ — *arthamāḍiko* — **to understand**

ನಾನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳುತ್ತೇನೆ. — *nānu arthamāḍikolluttēne*. — “I understand.”

Long, and worth saying slowly, because every piece has a name:

- ಅರ್ಥ (*artha*) — “**meaning**,” a Sanskrit noun taken in whole.
- ಮಾಡಿ (*māḍi*) — “**having done**,” from the native ಮಾಡು (*māḍu*, “to do”) of Chapter 5’s *kelasa māḍu*, “to work.”
- -ಕೊ (*-ko*) — “**and take it for yourself**.”

Meaning — made — taken back. That is the whole word.

The letters in this word

ಥೆ stacks a silent *r* over ಥ (*tha*, breathy), and the long form holds its ಳ್ಳ — *koḷ-ḷut-tē-ne*, the retroflex *ḷ* doubled.

Grammar Lens: -ಕೊ, the ending that gives the action back

-ಕೊ is a worn-down ಕೊಳ್ಳು (*koḷḷu*), a real verb meaning “to take **for oneself**.” Glued onto another verb it says: whatever this action produced, the doer keeps. Tamil கொள் (*koḷ*) and Telugu కొను (*konu*) are the same ancient word at the same job.

Kannada has a second way to say it, with no doer at all:

ನನಗೆ ಅರ್ಥವಾಯಿತು. — *nanage arthavāyitu*. — “to me it became meaning” — “**I understood.**”

That is Chapter 6’s dative subject, the frame that carried *nanage gottu*. So Kannada offers a choice: take the meaning yourself with *-ko*, or let it arrive at you in the dative.

The word, taken apart — its roots and family

Telugu builds understanding from the same parts: అర్థం చేసుకో (*artham cēsuko*) — *artham*, its own “do” verb, its own *-ko*. Tamil declines the loan for a native verb, புரிந்துகொள் (*purintukol*), yet keeps the *koḷ* — the same instinct that left Tamil’s everyday “think” as the inherited *ninai* while Kannada reached for a Sanskrit noun.

Your turn

Say these aloud:

- the three pieces — “*artha ... māḍi ... ko*”
- “*arthamāḍikoḷḷuttēne*” — I understand
- the dative way — “*nanage arthavāyitu*”
- two datives together — “*nanage gottu ... nanage arthavāyitu*”
- this chapter so far — “*yōcisuttēne ... arthamāḍikoḷḷuttēne*”

Before you move on

Name the three pieces of ಅರ್ಥಮಾಡಿಕೊ and say which one is borrowed. (*Artha*, *māḍi*, *-ko*; **artha** is Sanskrit, the other two are native.) What does *-ko* do, and which verb is it worn down from? (**Hands the action back to its doer**; *koḷḷu*.) Give the other way to say “I understood,” and name the Chapter 6 sentence it matches. (*Nanage arthavāyitu*; *nanage gottu*.) Which sister keeps the ending but refuses the noun? (**Tamil** — *purintukol*.)

33.3 ಓದು (ōdu) — “to read,” and a warning about one letter

Arthamāḍikolluttēne — four syllables of ending. The next verb is two letters long, and the whole difficulty is keeping it apart from one you already have.

You’ll want to know: ಓದು

ಓದು — *ōdu* — to read, and also to study

ನಾನು ಕನ್ನಡ ಓದುತ್ತೇನೆ. — *nānu kannada ōduttēne*. — “I read Kannada.”

Say it beside Chapter 32’s ನೋಡು (*nōḍu*, “to see”). They differ by a single opening consonant and by which *d* they use:

Kannada	said	means
ಓದು	<i>ōdu</i> , plain <i>d</i>	read
ನೋಡು	<i>nōḍu</i> , curled <i>ḍ</i>	see

Ōdu also does the work English splits off as “study.” Kannada does not keep the two apart: the same verb covers reading a page and reading for a degree.

The letters in this word

ಓ is the independent long *ō*, a letter in its own right rather than a sign hung on a consonant. Then ದು (*du*) — tongue at the teeth, not curled back. That is the one contrast to guard: *nōḍu* curls, *ōdu* does not.

The word, taken apart — its roots and family

Ōdu is inherited, not borrowed. The Dravidian dictionaries reconstruct **ōtu*, “to recite, to read,” and list the sisters: Tamil ஒது (*ōtu*) and Malayalam ഓതുക (*ōtuka*).

Notice the meaning that comes first in that gloss. The old sense is **reciting aloud** — reading in a world where you always said the words out loud — and Tamil’s word stayed there, narrowing to the chanting of sacred verse. Tamil’s everyday “read” became a different word, படி (*paṭi*); Telugu’s is చదువు (*caduvu*).

So Kannada is the sister that left the inherited word in its ordinary job. That is the reverse of what happened with thinking, where Kannada took the loan and Tamil kept the old root as *ninai*. Neither language borrows on principle; each word made its own bargain.

Your turn

Say these aloud:

- the pair, slowly — “ōdu ... nōḍu”
- “nānu kannaḍa ōduttēne” — I read Kannada
- the sisters’ read-words — “ōdu ... ōtu ... paṭi ... caduvu”
- the chapter so far — “yōcisuttēne, arthamāḍikoḷḷuttēne, ōduttēne”

Before you move on

Say “I read Kannada,” then say “I see” — and name what separates the two verbs. (*Nānu kannaḍa ōduttēne*; *nōḍuttēne*; the opening *n-* and a **curled ḍ** against a **plain d**.) What did the old root mean before it meant reading? (**Reciting aloud** — and Tamil’s *ōtu* stayed there.) Which sister keeps the inherited word for everyday reading? (**Kannada**.) And which one keeps the inherited word for everyday thinking? (**Tamil**, with *ninai*.)

33.4 ಬರೆ (bare) — “to write,” which began as scratching a line

Īduttēne, “I read.” Its partner sits one vowel from a verb you have had since Chapter 32.

You’ll want to know: ಬರೆ

ಬರೆ — *bare* — **to write**, equally **to draw**

ನಾನು ಕನ್ನಡ ಬರೆಯುತ್ತೇನೆ. — *nānu kannaḍa bareyuttēne*. — “I write Kannada.”

The trap: ಬರು (*baru*) is the come-stem under *bā*.

Kannada	means
ಬರೆಯುತ್ತೇನೆ <i>bareyuttēne</i>	I write
ಬರುತ್ತೇನೆ <i>baruttēne</i>	I come

Chapter 20’s weather line takes the second — ಮಳೆ ಬರುತ್ತಿದೆ (*maḷe barut-tide*), “rain is coming.

Grammar Lens: the glide a vowel-final stem needs

Why *bare-y-uttēne*? The stem ends in a vowel, and Kannada will not let two vowels collide, so it slips a ಯ (*y*) between:

$bare + y + -utt- + -ēne \rightarrow ಬರೆಯುತ್ತೇನೆ$

Stems in *-u* need none: *ōdu* gives *ōduttēne* straight off. Stems in *-e* or *-i* take the glide. The six person endings are unchanged: *bareyuttīri*, *bareyuttāne*, *bareyuttāre*.

The word, taken apart — its roots and family

Bare is inherited, from a root reconstructed as **warV-*, “**to scratch, to draw lines**.” Every sister still means **draw** as readily as **write** — Tamil வரை (*varai*), Malayalam വരയ്ക്കുക (*varaykkuka*), Telugu రాయ (*rāyu*).

Now the front of those words: Tamil *v-*, Kannada *b-* — Chapter 32’s law, the one that gave ಬಾ (*bā*) for *vā*. Kannada has two such laws:

law	Tamil or older	Kannada
$p \rightarrow h$	<i>pattu, pasir</i>	<i>hattu, hasiru</i>
$v \rightarrow b$	<i>vā, varai</i>	<i>bā, bare</i>
Between them they explain much of Kannada's distinctive sound.		

What you've built: four more verbs, and ten in all

Chapter 32 handed you ಆರು (*āru*) verbs: *iru, hōgu, baru, tinnu, nōḍu, gottu*. Four more makes ಹತ್ತು (*hattu*), ten, and none needed a new machine. What they added was history: *yōcisu* a Sanskrit noun on a Kannada suffix, *arthamāḍiko* one welded to two native verbs, *ōdu* and *bare* inherited outright.

Your turn

Say these aloud:

- “*nānu kannaḍa bareyuttēne*” — I write Kannada
- the pair that must not merge — “*bareyuttēne ... baruttēne ... maḷe baruttide*”
- the root across the sisters — “*bare ... varai ... rāyu*”
- the two laws — “*pattu, hattu; pasir, hasiru; vā, bā; varai, bare*”
- the four, then the count — “*yōcisuttēne, arthamāḍikoḷḷuttēne, ōduttēne, bareyuttēne ... āru, hattu*”

Before you move on

Say “I write Kannada,” then “I come.” (*Nānu kannaḍa bareyuttēne; baruttēne* — **one vowel** apart.) Why the *y*? (**The stem ends in a vowel**; *ōdu* needs none.) What did **warV-* mean, and what is Tamil's form? (**To scratch a line**; *varai*, its *v* against Kannada's *b*.) Run the chapter's four and count them onto Chapter 32's six. (*Yōcisuttēne, arthamāḍikoḷḷuttēne, ōduttēne, bareyuttēne* — *āru* plus four is *hattu*.)

Chapter 34

Four Verbs Between People

Modes: ⇄ voice (4) ⇄ Hands-free start: all 4 lessons.

By the end of this chapter: I can say I take, I ask and I help in Kannada, say I like Kannada in a sentence with no verb in it, place it beside the two other dative sentences I have built, and show that the frame it uses was Kannada’s own before any Sanskrit word moved into it.

Say ನನಗೆ ಕನ್ನಡ ಇಷ್ಟ and unpack it as “to me, Kannada, a liking” with no verb at all; line it up against ನನಗೆ ಗೊತ್ತು and ನನಗೆ ಬೇಕು; show that the inherited bēku takes the same dative and answers Tamil vēṇṭum by the v → b law; and trace iṣṭa to the Indo-European root behind English ask, unrelated to the kēḷu of the same chapter.

34.1 ತೆಗೆದುಕೊ (tegeduko) — “to take,” in two verbs rather than one

Bareyuttēne, with its glide. The last chapter ended on writing. This one opens on the plainest thing a person does — taking something — and Kannada needs two verbs to say it.

You’ll want to know: ತೆಗೆದುಕೊ

ತೆಗೆದುಕೊ — *tegeduko* — to take

ನಾನು ತೆಗೆದುಕೊಳ್ಳುತ್ತೇನೆ. — *nānu tegedukolluttēne*. — “I take it.”

The ending is one you have already met. -ಕೊ is Chapter 33’s -ko, the worn *kollu*, “take for oneself” — the very ending inside *arthamāḍikolluttēne*. What is new is the verb underneath it:

- ತೆಗೆ (*tege*) — “to pull, to draw towards oneself, to remove.”
- ತೆಗೆದು (*tegedu*) — the same verb as “having pulled it out.”
- ತೆಗೆದು + ಕೊ — having pulled it out, **keep** it.

English has one flat word, *take*. Kannada narrates the whole gesture: the pulling, then the keeping.

The letters in this word

ತೆ-ಗೆ-ದು runs light and even — *te-ge-du*, all short. Then the ending lands heavy, its ಳ್ಳ held long: *koḷ-ḷut-tē-ne*. Light, light, light, then weight.

The word, taken apart — its roots and family

Both halves are old, and the dictionaries file each with its cousins. ತೆಗೆ sits in one entry with Telugu తీయ (tīyu), “to pull, to draw, to take.” ಕೊಳ್ಳು sits in another with Tamil கொள் (*koḷ*) and Telugu కొను (*konu*). Put them together and the sisters line up:

language	“take”	built from
Kannada	<i>tegeduko</i>	<i>tege + ko</i>
Telugu	<i>tīsuko</i>	<i>tīsi + ko</i>
Tamil	<i>eṭuttukkoḷ</i>	<i>eṭuttu + koḷ</i>

Kannada and Telugu share **both** roots. Tamil shares only the second: its first verb is எடு (*eṭu*), a different word altogether.

That cuts against the family tree, where Kannada stands with Tamil and Malayalam and Telugu sits one branch over. A tree records descent, not the fate of every word.

Your turn

Say these aloud:

- the gesture in order — “tege ... tegedu ... tegedukoḷḷuttēne”
- the two verbs sharing an ending — “arthamāḍikoḷḷuttēne ... tegedukoḷḷuttēne”
- the sisters’ take-words — “tegeduko ... tīsuko ... eṭuttukkoḷ”
- with and without the glide — “bareyuttēne ... ōduttēne”

Before you move on

Say “I take it,” then name the two verbs inside it. (*Nānu tegedukolluttēne*; *tege*, “to pull out,” and *kolḷu*, “to keep for oneself.”) Which other verb of yours carries the same ending? (*Arthamāḍikolluttēne*.) Which sister matches Kannada on both roots, and which on only one? (**Telugu** on both; **Tamil** on the second, with its own *eṭu* in front.) And why is that mildly surprising? (**The family tree** puts Kannada with Tamil, not with Telugu — descent does not decide every word.)

34.2 ಕೇಳು (kēḷu) — one verb for “ask” and for “hear”

Tegedukolluttēne took two verbs to say one English word. Now the opposite bargain: one Kannada verb covering two English ones.

You’ll want to know: ಕೇಳು

ಕೇಳು — *kēḷu* — to ask — and to hear, to listen

ನಾನು ಕೇಳುತ್ತೇನೆ. — *nānu kēḷuttēne*. — “I ask.” Or: “I hear.”

Both readings are correct. Kannada is not being vague; it files the two acts under one verb. The stem ends in *-u*, so no glide.

The letters in this word

ಕೇ is ಕ (*ka*) with the long-*ē* sign; ಳು carries the retroflex ಳ of *ēḷu*, “seven.” Hold that *ē*: *kē-ḷu*, not *ke-ḷu*.

Grammar Lens: how you tell which job it is doing

What settles the meaning is what stands beside the verb. Put a **person** next to it and it asks them; put a **sound** next to it and it hears that sound. Nothing in *kēḷuttēne* changes.

The polite imperative is the plain one you already build: ಕೇಳಿ (*kēḷi*) — “ask,” or “listen,” with the bare *-i* ending of *kṣamisi*. And if you must be unambiguous, ಪ್ರಶ್ನೆ ಕೇಳು (*praśṇe kēḷu*) is “to ask a question.”

The word, taken apart — its roots and family

Not a Kannada quirk. The Dravidian dictionaries reconstruct the root with **both senses at once** — “to hear, to ask” — and the sisters carry the pair: Tamil கேள் (*kēl*), Malayalam കേൾക്കുക (*kēlkkuka*), Tulu *kēṇuni*.

Telugu is the odd one out. It splits the work between విను (*vinu*), “to hear,” and అడుగు (*aḍugu*), “to ask.”

Be careful how much that carries. Kannada, Tamil and Malayalam do sit on one branch of the family and Telugu on the next one over, so the split looks tidy. But the root reaches Telugu’s own branch-mates Gondi and Kui: Telugu **dropped** a word its neighbours kept. Chapter 7 found the identical pattern in the numbers, where eight and nine are where Telugu wanders off.

Your turn

Say these aloud:

- “kēḷuttēne” — as “I ask”, then as “I hear”
- the polite form — “kēḷi”
- the sisters who keep both senses — “kēḷu ... kēḷ ... kēḷkkuka”
- the sister who splits them — “vinu ... aḍugu”
- three inherited verbs of yours — “ōduttēne, bareyuttēne, kēḷuttēne”

Before you move on

Give the two meanings of *kēḷuttēne*, and say what decides between them. (**I ask** and **I hear**; whatever stands **beside the verb** — a person or a sound.) Is the double job Kannada’s own invention? (**No** — the root is reconstructed with both senses, and Tamil and Malayalam carry the pair too.) Which sister splits them, and what is the honest wording? (**Telugu**, *vinu* against *aḍugu* — it **dropped** the old word, since Gondi and Kui still have it.) Say “please ask.” (*Kēḷi*.)

34.3 ಸಹಾಯ ಮಾಡು (sahāya māḍu) — “to help,” a noun and a verb

Kēḷi — “ask,” or “listen.” Now the sentence you would most want a stranger to understand, and it is built on a pattern Chapter 5 already gave you.

You’ll want to know: ಸಹಾಯ ಮಾಡು

ಸಹಾಯ ಮಾಡು — *sahāya māḍu* — **to help**, literally “**help-do**”

ನಾನು ಸಹಾಯ ಮಾಡುತ್ತೇನೆ. — *nānu sahāya māḍuttēne*. — “I help.”

ಸಹಾಯ ಮಾಡಿ. — *sahāya māḍi*. — “**Please help.**”

The second of those is the one to keep loaded. It is the same bare -ಃ imperative that gave you *kēḷi*, sitting on the same *māḍu* that Chapter 5 used for ಕೆಲಸ ಮಾಡು (*kelasa māḍu*), “to work.” Kannada builds a great many verbs this way: a noun in front, *māḍu* behind.

The letters in this word

ಸಹಾಯ has its weight in the middle — *sa-hā-ya* — and that ಹ is a real, breathed *h*, not a swallowed one. Then ಮಾಡು with its own long *ā* and the curled ಡ: *sa-hā-ya mā-ḍu*.

The word, taken apart — its roots and family

ಸಹಾಯ is Sanskrit सहाय, and the standard analysis splits it into सह (*saha*, “with”) plus अय (*aya*, “going”) — “one who goes with.” A helper, at root, is a companion on the road.

That *saha* reaches back further, to an Indo-European root **sem-*, “one, together” — the root behind English **same** and Latin *simul*. Now the layering. *Sahāya* is Sanskrit; *māḍu* is native Dravidian; the two live in one Kannada verb. Chapter 20’s ಹವಾಮಾನ (*havāmāna*) was the same trick with different parts, Persian *hava* welded to Sanskrit *māna*. Kannada does not keep its vocabularies in separate rooms — and the choice is per word, not per topic: helping came in from Sanskrit while asking stayed inherited, *kēḷu* arriving with both its senses already attached.

And the native word for help did not leave: ನೆರವು (*neravu*), “help, aid,”

is ordinary Kannada, and ನೆರವಾಗು (*neravāgu*) means “to be of help.”

Your turn

Say these aloud:

- the one to keep loaded — “sahāya māḍi”
- “nānu sahāya māḍuttēne” — I help
- two imperatives, one ending — “kēli ... sahāya māḍi”
- two hybrids — “havāmāna” then “sahāya māḍu”
- the native word beside it — “neravu”
- this chapter so far — “tegedukolluttēne, kēluttēne, sahāya māḍuttēne”

Before you move on

Say “please help,” then “I help.” (*Sahāya māḍi; nānu sahāya māḍuttēne.*) What are the two pieces of *sahāya*, and what did they mean? (*Saha*, “with,” and *aya*, “going” — “**one who goes with.**”) Which piece of *sahāya māḍu* is Sanskrit and which is native, and what earlier word was layered the same way? (*Sahāya* **Sanskrit**, *māḍu* **native**; *havāmāna*, Persian plus Sanskrit.) Name Kannada’s own native word for help. (ನೆರವು, *neravu*.)

34.4 ನನಗೆ ಕನ್ನಡ ಇಷ್ಟ — “I like Kannada,” with no verb in it

Tegedukolluttēne, kēluttēne, sahāya māḍuttēne — each ending on the bead for “I.” The chapter’s last sentence has no verb.

You’ll want to know: the sentence

ನನಗೆ ಕನ್ನಡ ಇಷ್ಟ. — *nanage kannada iṣṭa.* — “to me — Kannada — a liking.”

ಇಷ್ಟ is a **noun**: “a liking, a thing desired.” No *is*, no *like*. ಗೊತ್ತು behaved so too — a noun-like word with no person slot — so only the front word moves: *nanage*, *ninage*, *avanige*.

The letters in this word

ಷ್ಠ stacks ಷ (*ṣa*) over ಟ (*ṭa*), both retroflex.

Grammar Lens: the frame is native even where the word is not

Three sentences, one design, all from Chapter 6’s dative subject:

to me ...	it is
<i>nanage gottu</i> , known	a fact
<i>nanage kannada iṣṭa</i> , a liking	a taste
<i>nanage bēku</i> , wanted	a need

These **happen to you**, so the person sits in the dative and nothing acts.

The third settles a question the second raises. If *iṣṭa* is borrowed, is the frame? No. ಬೇಕು (*bēku*, “is wanted”) is inherited Dravidian, takes the same dative, and answers Tamil வேண்டும் (*vēṇṭum*) by the *v* → *b* law behind *bā* and *bare*. Sanskrit only filled a slot.

The word, taken apart — its roots and family

ಇಷ್ಟ is Sanskrit इष्ट, past participle of इष् (*iṣ*), “to desire,” from an Indo-European root whose English descendant is So the chapter holds two unrelated asking-words: the inherited *kēlu*, with its double job, and this loan — as *sahāya* was borrowed and the take-word was not. Tamil takes no loan: எனக்குத் தமிழ் பிடிக்கும் (*enakkut tamīl piḍikkum*) rests on native பிடி (*piḍi*), “to grasp.” Telugu borrowed: నాకు తెలుగు ఇష్టం (*nāku telugu iṣṭam*).

Kannada’s company here is not its family. Spanish says **me gusta el kannada**, “Kannada pleases me,” with the liker in the dative; Italian says **mi piace**. Romance and Dravidian borrowed nothing from each other. They arrived at one shape independently.

Your turn

Say these aloud:

- “nanage kannāḍa iṣṭa” — to me, Kannada, a liking
- three likers, one unchanged word — “nanage ... ninage ... avanige”
- the three datives, then the Tamil cousin — “gottu ... iṣṭa ... bēku ... vēṇṭum”
- the chapter — “tegedukoḷḷuttēne, kēḷuttēne, sahāya māḍuttēne, iṣṭa”

Before you move on

Say “I like Kannada,” and how many verbs it holds. (*Nanage kannāḍa iṣṭa*; **none**.) Name the three datives. (*Nanage gottu*, a **fact**; *nanage kannāḍa iṣṭa*, a **taste**; *nanage bēku*, a **need**.) Is the frame borrowed with the word? (**No** — inherited *bēku* uses it, answering *vēṇṭum* by the *v* → *b* law.) Which English word is *iṣṭa*’s cousin? (**Ask** — and *kēḷu* is no relation.)

Chapter 35

Family and Friends

Modes: ⇌ voice (2) ⇌ Hands-free start: all 2 lessons.

By the end of this chapter: I can name my family as a group in Kannada and name a friend, and say which of the two words is native and which is a Sanskrit loan.

Say ಇದು ನನ್ನ ಕುಟುಂಬ and ಇವನು ನನ್ನ ಸ್ನೇಹಿತ, trace kuṭumba and snēhita back to Sanskrit, and set snēhita beside the native pair ಗೆಲೆಯ/ಗೆಲತಿ.

35.1 ಕುಟುಂಬ (kuṭumba) — “family,” the word the household words never needed

Nanage kannada iṣṭa closed the last chapter on a sentence built from nothing but nouns. This chapter opens on the plainest nouns of all: the words for the people you would actually say that sentence to.

You’ll want to know: ಕುಟುಂಬ

ಕುಟುಂಬ — *kuṭumba* — family

ಇದು ನನ್ನ ಕುಟುಂಬ. — *idu nanna kuṭumba*. — “This is my family.”

Nanna, “my,” has been yours since Chapter 2.

The word, taken apart — its roots and family

ಕುಟುಂಬ is Sanskrit कुटुम्ब (*kuṭumba*), “family, household,” carried into Kannada whole — the same kind of loan as ಇಷ್ಟ and ಸಹಾಯ. Chapter 12 gave you six words: ಅಪ್ಪ, ಅಮ್ಮ, and the four age-graded siblings ಅಣ್ಣ/ತಮ್ಮ, ಅಕ್ಕ/ತಂಗಿ. Every one is native Dravidian, and not one of them means “family” — each names a single specific person. Kannada never inherited a word for the group itself, so when it needed one, it reached for Sanskrit. The people came first, and stayed native; the collective came later, and came borrowed.

Your turn

- *Say it:* “idu nanna kuṭumba” — this is my family
- *Say it:* the six named people, then the borrowed group word — “appa, amma, aṇṇa, tamma, akka, tangi ... kuṭumba”
- *Say it:* “nanage kannaḍa iṣṭa” — once more, no verb in it
- *Recall:* say *iru*, then read ಹೋಗು, then say *bā / baru*

Before you move on

Say “this is my family.” (*Idu nanna kuṭumba.*) Is *kuṭumba* native Dravidian or a loan? (**A Sanskrit loan**, like *iṣṭa* and *sahāya*.) Name Chapter 12’s six family words. (*Appa, amma, aṇṇa, tamma, akka, tangi.*) Which of those six means “family” as a group? (**None of them** — that’s exactly the gap *kuṭumba* fills.)

35.2 ಸ್ನೇಹಿತ (snēhita) — “friend,” built out of the word for oil

Kuṭumba named the people you are born into. Not every important person in your life is one of them.

You’ll want to know: ಸ್ನೇಹಿತ

ಸ್ನೇಹಿತ — *snēhita* — **friend** (a woman friend is ಸ್ನೇಹಿತೆ, *snēhite*)

ಇವನು ನನ್ನ ಸ್ನೇಹಿತ. — *ivanu nanna snēhita.* — “He is my friend.”

The word, taken apart — its roots and family

ಸ್ನೇಹಿತ is Sanskrit स्नेहित (*snēhita*), built on स्नेह (*snēha*). *Snēha*’s **first** meaning is not “affection” at all — it is “**oil, unctuousness, smoothness.**” Only from there did it stretch to “fondness, love”: a substance that makes things slide smoothly together became the word for whatever binds two people the same way.

Kannada also holds an inherited word for the same idea, and it did not retire when the Sanskrit one arrived: ಗೆಲೆಯ (*geḷeya*, a male friend) and ಗೆಲತಿ (*geḷati*, a female friend) are ordinary, everyday Dravidian words, sitting right beside *snēhita* the way ನೆರವು sits beside *sahāya*.

Your turn

- *Say it*: “ivanu nanna snēhita” — he is my friend
- *Say it*: the loan, then the native pair — “snēhita ... geḷeya, geḷati”
- *Say it*: oil, then affection — “snēha: oil ... snēha: love”
- *Say it*: family, then friend — “kuṭumba ... snēhita”
- *Recall*: read ತಿನ್ನು, then say *nōḍu*, then read ಗೊತ್ತು

Before you move on

Say “he is my friend.” (*Ivanu nanna snēhita*.) What did *snēha* mean before it meant “affection”? (**Oil, smoothness.**) Name Kannada’s native word for a friend. (ಗೆಲೆಯ *geḷeya*, or ಗೆಲತಿ *geḷati* for a woman.) Is *kuṭumba* the people you choose, or the people you’re born into? (**Born into** — *snēhita* is who you choose.)

Chapter 36

One Root, Three Endings

Modes: ⇄ voice (3) ⇄ Hands-free start: all 3 lessons.

By the end of this chapter: I can say child, son and daughter in Kannada, and show how one shared root with three different endings does the job Chapter 12 needed four separate words for.

Line up ಮಗು, ಮಗ and ಮಗಳು against Proto-Dravidian maka, and contrast gender-by-ending here with Chapter 12’s four unrelated age-graded sibling words.

36.1 ಮಗು (magu) — “child,” before it picks a gender

Snēhita and *geḷeya* were two words for one idea. This word is the opposite kind of pair-maker: one word that the next two lessons will split in two.

You’ll want to know: ಮಗು

ಮಗು — *magu* — baby, child (no gender specified)

ಇದು ನನ್ನ ಮಗು. — *idu nanna magu.* — “This is my child.”

The word, taken apart — its roots and family

ಮಗು goes back to Proto-Dravidian ***maka**, “child” — a plain root with no gender marked on it at all. Hold that root in mind: the next lesson adds one ending to it and gets “son”; the one after adds a

different ending and gets “daughter.” Chapter 12 solved the parallel problem — telling siblings apart — with four completely separate words. This root solves a smaller problem the opposite way: one shape, several endings.

Your turn

- *Say it:* “idu nanna magu” — this is my child
- *Say it:* the root to hold onto — “maka”
- *Say it:* friend, then child — “snēhita ... magu”
- *Recall:* say *yōcisu*

Before you move on

Say “this is my child.” (*Idu nanna magu.*) Does *magu* specify a gender? (**No.**) What is the Proto-Dravidian root underneath it, and what happens to it next? (***maka** — the next two lessons put different endings on it for “son” and “daughter.”)

36.2 ಮಗ (maga) — “son,” the same root with one vowel doing the work

Maga, magu — hold the root steady and change almost nothing.

You’ll want to know: ಮಗ

ಮಗ — *maga* — son

ಇವನು ನನ್ನ ಮಗ. — *ivanu nanna maga.* — “He is my son.”

Set beside *magu*: ಮಗು *magu* → ಮಗ *maga*. The same three letters, minus the length on the final vowel — the plain, inherent *-a* now standing for “male.”

The word, taken apart — its roots and family

Maga descends from the same Proto-Dravidian ***maka** as *magu*. The sisters carry a longer form for “son” — reconstructed as ***magan** —

and Kannada is the branch that wore the ending down to a single open vowel. Tamil keeps more of the shape: **மகன்** (*makan*), “son.”

Your turn

- *Say it*: “ivanu nanna maga” — he is my son
- *Say it*: the near pair — “magu ... maga”
- *Say it*: Kannada’s worn form, then Tamil’s fuller one — “maga ... makan”
- *Recall*: read ಅರ್ಥಮಾಡಿಕೊ

Before you move on

Say “he is my son.” (*Ivanu nanna maga.*) How does *maga* differ from *magu*? (**One vowel** — the plain *-a* standing for “male.”) What does Tamil’s fuller form for “son” look like? (**மகன்** *makan* — Kannada wore the ending down to just the vowel.)

36.3 ಮಗಳು (magalu) — “daughter,” one more ending on the same root

Magu gave you the plain root, *maga* the male ending. One more ending closes the set.

You’ll want to know: ಮಗಳು

ಮಗಳು — *magalu* — daughter

ಇವಳು ನನ್ನ ಮಗಳು. — *ivalu nanna magalu.* — “She is my daughter.”

Grammar Lens: gender by ending, not by a new word

Line the three up:

Kannada	means
ಮಗು <i>magu</i>	child, no gender
ಮಗ <i>maga</i>	son
ಮಗಳು <i>magalu</i>	daughter

One root, three endings. Chapter 12 solved a different split — **older** against **younger** sibling — the opposite way, with **four unrelated words**, ಅಣ್ಣ/ತಮ್ಮ and ಅಕ್ಕ/ತಂಗಿ sharing no root at all. Gender here rides on a suffix; age there needed a whole new word every time.

The word, taken apart — its roots and family

Magalu continues Proto-Dravidian ***makal**, “daughter.” Tamil மகள் (*makal*) and Malayalam മകൾ (*makal*) are close to identical to Kannada’s own form — this branch of the family barely touched the word at all.

Your turn

- *Say it*: “*ivalu nanna magalu*” — she is my daughter
- *Say it*: the set of three — “*magu ... maga ... magalu*”
- *Say it*: one root three endings, then four words no root — “*maga, magalu ... anna, tamma, akka, tangi*”
- *Say it*: the sisters, near-identical — “*magalu ... makal ... makal*”
- *Recall*: say *odu*

Before you move on

Say “she is my daughter.” (*Ivalu nanna magalu*.) Name the three words built on *maka* and what each means. (*Magu* — child; *maga* — son; *magalu* — daughter.) How does that differ from how Chapter 12 split siblings by age? (**Chapter 12 used four unrelated words**; this set uses **one root and different endings**.) How close is Tamil’s word for daughter? (**Nearly identical** — *makal*.)

Chapter 37

Four Words on the Face

Modes: ⇄ voice (4) ⇄ Hands-free start: all 4 lessons.

By the end of this chapter: I can name my eye, ear, nose and mouth in Kannada, and say which of the four the Dravidian family agrees on closely and which one splits.

Name ಕಣ್ಣು, ಕಿವಿ, ಮೂಗು and ಬಾಯಿ, and finally explain ಬಾಯಿ — the word this book already used twice, unglossed, as proof of the $v \rightarrow b$ law behind ಬಾ and ಬರೆ.

37.1 ಕಣ್ಣು (kaṇṇu) — “eye,” the same word across four languages

Tale, kai — Chapter 13’s head and hand, and nothing more of the body since. This chapter adds four words to that short list, starting above the nose.

You’ll want to know: ಕಣ್ಣು

ಕಣ್ಣು — kaṇṇu — eye

ನನ್ನ ಕಣ್ಣು. — nanna kaṇṇu. — “My eye.”

The word, taken apart — its roots and family

ಕಣ್ಣು continues Proto-Dravidian *kaṇ, “eye.” Tamil கண் (kaṇ) and Malayalam കണ്ണ് (kaṇṇu) sit close beside it — and Telugu కన్ను (kannu) sits closest of all, nearly identical letter for letter. Four

languages that otherwise pull apart on nearly everything — tense, the $p \rightarrow h$ law, half their vocabulary — agree almost completely on this one, the same closeness the last chapter found between Kannada’s *magalu* and Tamil and Malayalam’s own *makaḷ*.

Your turn

- *Say it*: “nanna kaṇṇu” — my eye
- *Say it*: the four sisters, nearly one word — “kaṇṇu ... kaṇ ... kaṇṇũ ... kannu”
- *Say it*: two more near-matches — “magalu, makaḷ ... kaṇṇu, kaṇ”
- *Say it*: three body words now — “tale, kai, kaṇṇu”
- *Recall*: say bare

Before you move on

Say “my eye.” (*Nanna kaṇṇu*.) Which sister matches Kannada’s word almost exactly? (**Telugu** — *kannu*.) Which earlier word showed this same closeness with Tamil and Malayalam? (*ಮಗಲು*, *magalu*.) Name the body words you have now. (*Tale*, head; *kai*, hand; *kaṇṇu*, eye.)

37.2 ಕಿವಿ (kivi) — “ear,” where Tamil’s everyday word actually diverges

Kaṇṇu matched all three sisters closely. This one is honest about matching only some of them.

You’ll want to know: ಕಿವಿ

ಕಿವಿ — *kivi* — ear

ನನ್ನ ಕಿವಿ. — *nanna kivi*. — “My ear.”

The word, taken apart — its roots and family

ಕಿವಿ continues Proto-Dravidian ***kewi**, “ear.” Telugu’s everyday word చెవి (*cevi*) is the same root, and so is Tamil’s — but only in its **literary** register: செவி (*cevi*) shows up in poetry and formal speech, while ordinary spoken Tamil reaches for an unrelated word instead, காது (*kātu*). It is the same honest split Chapter 34 found in கேள்/*kēl* against Telugu’s *vinu* and *aḍugu*: a shared root can go on living in one register of a language while everyday speech moves on to something else.

Your turn

- *Say it*: “nanna kivi” — my ear
- *Say it*: the shared root’s two lives — “cevi, literary ... kātu, everyday”
- *Say it*: eye, then ear — “kaṇṇu ... kivi”
- *Recall*: read ತೆಗೆದುಕೊ

Before you move on

Say “my ear.” (*Nanna kivi.*) Does everyday spoken Tamil use the same root as *kivi*? (**No** — it uses *kātu*; the shared root *cevi* survives mostly in literary Tamil.) Which earlier Kannada word split the same way? (ಕೇಲ್/*kēlu* — kept by three sisters, dropped in Telugu’s everyday speech.)

37.3 ಮೂಗು (*mūgu*) — “nose,” where Telugu is the one that drifts

Kivi split the family down a register line. This word splits it a different way.

You’ll want to know: ಮೂಗು

ಮೂಗು — *mūgu* — nose

ನನ್ನ ಮೂಗು. — *nanna mūgu.* — “My nose.”

The word, taken apart — its roots and family

ಮೂಗು continues Proto-Dravidian ***mūnk(k)u**, “nose.” Tamil மூக்கு (*mūkku*) and Malayalam മുക്ക് (*mūkkū*) sit close beside Kannada’s own form. Telugu is the outlier this round: ముక్కు (*mukku*) is treated as a slightly irregular reflex, likely blended with a separate word for “face.” Ear put Telugu with the group and split Tamil’s registers; nose does the opposite — Telugu drifts, and Tamil and Malayalam hold the line.

Your turn

- *Say it*: “nanna mūgu” — my nose
- *Say it*: the close sisters, then the drifting one — “mūkku, mūkkū ... mukku”
- *Say it*: ear, then nose — “kivi ... mūgu”
- *Recall*: say *kēḷu*

Before you move on

Say “my nose.” (*Nanna mūgu*.) Which sister drifts from the shared root this time? (**Telugu** — *mukku*, likely blended with its word for “face.”) Which two sisters hold the root closely? (**Tamil and Malayalam** — *mūkku*, *mūkkū*.)

37.4 ಬಾಯಿ (bāyi) — “mouth,” a word you’ve already met twice

Bā, come; *bare*, write. Both chapters used one more word in passing, to prove the same sound law, and neither one told you what it meant.

You’ll want to know: ಬಾಯಿ

ಬಾಯಿ — *bāyi* — mouth

ನನ್ನ ಬಾಯಿ. — *nanna bāyi*. — “My mouth.”

Four body words now: *tale*, *kai*, *kaṇṇu*, *kivi*, *mūgu*, *bāyi* — six.

The word, taken apart — its roots and family

ಬಾಯಿ answers Tamil வாய் (*vāy*), “mouth,” through the exact law Chapter 32 gave you: word-initial Tamil *v*- becomes Kannada *b*-. You have already seen this pair once, sitting quietly inside Chapter 32’s etymology note for ಬಾ, and again inside Chapter 33’s for ಬರಿ — both times as a worked example, neither time explained. Here is what it means:

Tamil	Kannada	meaning
<i>vā</i>	<i>bā</i>	come
<i>varai</i>	<i>bare</i>	write, draw
<i>vāy</i>	<i>bāyi</i>	mouth

Three clean proofs of one law, and this lesson finally cashes in the third.

Your turn

- *Say it*: “nanna *bāyi*” — my mouth
- *Say it*: the three proofs — “*vā*, *bā* ... *varai*, *bare* ... *vāy*, *bāyi*”
- *Say it*: all six body words — “tale, kai, kaṇṇu, kivi, mūgu, *bāyi*”
- *Recall*: read ಸಹಾಯ ಮಾಡು

Before you move on

Say “my mouth.” (*Nanna bāyi*.) Which two earlier chapters already used this exact word, without explaining it? (**Chapter 32’s** *bā* note and **Chapter 33’s** *bare* note.) Give the law it proves, and its other two examples. (**Word-initial *v*- becomes *b*-** — *vā* → *bā*, *varai* → *bare*.)

Chapter 38

The Heart

Modes: 👁 eyes (1) ✍ pen (1) 🔄 Hands-free start: first 1 of 2 lessons.

By the end of this chapter: I can name my heart in Kannada and say why it is a genuine Indo-European cousin of the English word, not just a resemblance.

Say ನನ್ನ ಹೃದಯ, read the vocalic-r sign ್ರ against Chapter 14's independent ಋ, and trace hṛdaya to the same Proto-Indo-European root as English heart, Latin cor and Greek kardía.

38.1 ಹೃದಯ (hṛdaya) — “heart,” a real cousin of the English word

Six body words so far, all Dravidian. This one is Sanskrit — and it hides the closest kinship to English that this whole book has found.

You'll want to know: ಹೃದಯ

ಹೃದಯ — hṛdaya — heart

ನನ್ನ ಹೃದಯ. — nanna hṛdaya. — “My heart.”

The letters in this word

(Skip this if you already read Kannada.) ಹೃ is ಹ (ha) carrying a sign you have not met: ್ರ, the **vocalic-r** vowel sign, said ṛ — a short, tapped “ri.”

Chapter 14 taught this same sound as a full **independent** letter, **ಋ**, at the front of **ಋತು** (*ṛtu*, “season”), because a word can only open with the independent form. Here the sound falls in the middle of a word, so it rides on a consonant as the small sign **ೃ** instead: **ಹ** + **ೃ** = **ಹೃ**, *hr*. Same sound, two different shapes, depending only on where in the word it lands.

The word, taken apart — its roots and family

ಹೃದಯ is Sanskrit **हृदय** (*hṛdaya*), from Proto-Indo-European ***kērd-**. That root also gave English **heart**, Latin **cor** (behind English *courage* and *cordial*), and Greek **kardía** (behind *cardiac*). Every earlier cross-family match in this book — *iṣṭa* and *ask*, *sahāya* and *same*, Spanish’s *me gusta* — was two languages landing on the same idea by accident, unrelated in ancestry. This one is different: Sanskrit and English are both **Indo-European**, so *hṛdaya* and *heart* are not a coincidence. They are real cousins, descended from the very same word.

Your turn

- *Say it*: “nanna hṛdaya” — my heart
- *Say it*: the vocalic-*r*, word-middle and word-initial — “hr ... ṛtu”
- *Say it*: the real cousins — “hṛdaya ... heart ... cor ... kardía”
- *Say it*: seven body words now — “tale, kai, kaṇṇu, kivi, mūgu, bāyi, hṛdaya”
- *Recall*: say *kuṭumba*

Before you move on

Say “my heart.” (*Nanna hṛdaya*.) Where else have you seen the vocalic-*r* sound, and in what shape? (**Chapter 14’s** *ṛtu* — as the **independent** letter **ಋ**, word-initially.) Is *hṛdaya*’s match with English *heart* an accident, like *iṣṭa* and *ask*? (**No** — Sanskrit and English are both **Indo-European**; this is real shared ancestry.) Name two other English words from the same root. (**Cardiac**, from Greek; **courage** or **cordial**, from Latin.)

38.2 ೀ — one character, two dots, a breath at the end

Before the new one: ು — where does it sit, and which standing letter is it the other half of?

One character this time. It has a partner you met long ago, and the two are easiest to learn side by side.

Script you'll notice: ೀ

ೀ — two dots, one above the other, sitting after a syllable.

Kannada has **two marks that ride at the end of a syllable** rather than standing as letters. You already read one:

- ು — one small circle. Turns the end of the syllable **nasal**, the sound in the middle of ಸಂತೋಷ ಸಂತೋಷ *santōṣa*.
- ೀ — two dots. Adds a **breath**, an *h* let out after the vowel.

Say *santōṣa* and feel the air go up into your nose on the ು. Now say **ah** and let it fall away as a soft *ha*. That falling breath is what the two dots are for.

Hold the two marks as a pair: neither is a letter you can sound out alone, and both attach to what came before them.

Where you will meet it. Rarely, and almost always ending a word Kannada borrowed from Sanskrit. Knowing the two dots on sight is enough.

Writing: ೀ — copy what you see

Put your pen on ೀ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these two marks and say which one turns the syllable nasal

ಃ ಃಃ

- *Trace it:* ಃಃ three times, letting a soft breath out as you finish each one
- *Look:* at ಸಂತೋಷ and find the other mark inside it
- *Say it:* the nasal one, then the breathed one, and name what each adds

Before you move on

Which character is this — ಃಃ, and what does it add to the syllable before it? (**A breath, an h after the vowel.**) Which mark is its partner, and what does that one add? (ಃಃ, a **nasal.**)

Chapter 39

Tea, Coffee, Milk

Modes: ⇄ voice (2) 👁 eyes (1) ⇄ Hands-free start: all 3 lessons.

By the end of this chapter: I can politely ask for tea, coffee or milk in Kannada, and trace each word along the road it travelled to get here.

Ask ದಯವಿಟ್ಟು ಚಹಾ, ಕಾಫಿ or ಹಾಲು, follow chā through Persian and kāphi through five languages, then explain hālu — the word Chapter 32 already recited unglossed as proof of the $p \rightarrow h$ law.

39.1 ಚಹಾ (cahā) — “tea,” which walked to Kannada rather than sailed

Seven body words done. Now the drink you would politely ask for first, in any Karnataka home.

You’ll want to know: ಚಹಾ

ಚಹಾ — cahā — tea

ದಯವಿಟ್ಟು ಚಹಾ. — dayaviṭṭu cahā. — “Tea, please.”

Dayaviṭṭu has been yours since Chapter 8.

The word, taken apart — its roots and family

ಚಹಾ goes back to Northern Chinese **chá**, carried overland along Central Asian trade routes into Persian چای (*chāy*), and from Persian into Kannada and most of North and South India alike. That is the

very same road — Chinese into Persian, Persian into Kannada — that Chapter 20’s ಹವಾಮಾನ took for its own first half, *hava*. Tea that instead reached Europe by **sea** kept a different Chinese form, from the southern coast, which is why English says **tea** and French says *thé* — one word, two roads, “chai” by land and “tea” by sea.

Your turn

- *Say it*: “dayaviṭṭu cahā” — tea, please
- *Say it*: the road — “chá ... chāy ... cahā”
- *Say it*: two Persian loans — “hava ... cahā”
- *Say it*: land against sea — “chai ... tea”
- *Recall*: say *snēhita*

Before you move on

Say “tea, please.” (*Dayaviṭṭu cahā*.) Name the three languages *cahā* passed through, in order. (**Chinese**, then **Persian**, then **Kannada**.) Which earlier Kannada word took the same Persian road? (ಹವಾಮಾನ, weather.) Why does English say “tea” instead of “chai”? (**It arrived by sea**, carrying a different Chinese form.)

39.2 ಕಾಫಿ (kāphi) — “coffee,” the longest chain of loans in this book

Cahā crossed two languages to reach Kannada. This drink crossed four.

You’ll want to know: ಕಾಫಿ

ಕಾಫಿ — *kāphi* — coffee

ದಯವಿಟ್ಟು ಕಾಫಿ. — *dayaviṭṭu kāphi*. — “Coffee, please.”

The letters in this word

(Skip this if you already read Kannada.) ಫ (pha) is new: ಪ (pa) with an aspirated puff of breath added, the same relationship ಕ/ಖ and ತ/ಥ already carry. You met plain ಪ back in Chapter 20's ಇಪ್ಪತ್ತು (ippattu, “twenty”) — one of the rare places a native word still opens with *p*, since most word-initial *p*'s became *h*. ಫ never went through that law at all: it shows up almost only in borrowed words like this one, holding the foreign sound steady.

The word, taken apart — its roots and family

ಕಾಫಿ traces to Arabic قهوة (qahwa), into Ottoman Turkish kahve, into Dutch koffie, into English coffee, into Kannada **kāphi** — five languages deep, the longest chain of loans in this book, longer even than *cahā*'s three-language road through China and Persia. South India's filter-coffee tradition is comparatively recent, arriving through colonial-era sea trade — the newer drink, on the older-sounding name.

Your turn

- *Say it*: “dayaviṭṭu kāphi” — coffee, please
- *Say it*: plain and aspirated — “pa ... pha”
- *Say it*: the chain — “qahwa ... kahve ... koffie ... coffee ... kāphi”
- *Say it*: two drinks, two roads — “cahā, three languages ... kāphi, five”
- *Recall*: read ಮಗು

Before you move on

Say “coffee, please.” (*Dayaviṭṭu kāphi*.) Where did you meet plain ಪ before, and what makes ಫ different? (**Chapter 20's** *ippattu*; ಫ adds a puff of breath and shows up mostly in loanwords.) Name the chain of languages *kāphi* passed through. (**Arabic, Turkish, Dutch, English, Kannada** — five deep.) Which drink's name travelled further, *cahā*'s or *kāphi*'s? (***Kāphi***'s — five languages against three.)

39.3 ಹಾಲು (hālu) — “milk,” a word you’ve already recited without knowing it

Two borrowed drinks in a row. This one is native — and it has been sitting inside a sentence you already said, back in Chapter 32, without anyone telling you what it meant.

You’ll want to know: ಹಾಲು

ಹಾಲು — *hālu* — milk

ದಯವಿಟ್ಟು ಹಾಲು. — *dayaviṭṭu hālu*. — “Milk, please.”

The word, taken apart — its roots and family

ಹಾಲು continues Old Kannada *pālu*, from Proto-South-Dravidian **pāl*, “milk.” Tamil keeps the *p* untouched: பால் (*pāl*).

Chapter 32 already gave you this exact pair. Teaching *hōgu*, it listed four proofs of the $p \rightarrow h$ law and asked you to say all four aloud:

pōgu ... hōgu, pattu ... hattu, pāl ... hālu, peyar ... hesaru

You have said *pāl ... hālu* before. Nobody told you then that it meant “milk” — exactly the gap Chapter 37 found with *bāyi*.

Hālu is not only a drink on its own: turmeric stirred into warm milk, ಅರಿಶಿನ ಹಾಲು (*ariśina hālu*), is an everyday Karnataka drink, its color Chapter 22’s other word, ಹಳದಿ.

Your turn

- *Say it*: “dayaviṭṭu hālu” — milk, please
- *Say it*: Chapter 32’s four pairs again — “pōgu, hōgu ... pattu, hattu ... pāl, hālu ... peyar, hesaru”
- *Say it*: turmeric milk, and its color — “ariśina hālu ... haḷadi”
- *Say it*: three drinks now — “cahā, kāphi, hālu”
- *Recall*: say *maga*

Before you move on

Say “milk, please.” (*Dayaviṭṭu hālu.*) Where did you already say *pāl* ... *hālu*, before knowing what it meant? (**Chapter 32’s** *hōgu* lesson, reciting the four *p* → *h* pairs.) Name all four pairs. (*Pōgu/ hōgu*, *pattu/hattu*, *pāl/hālu*, *peyar/hesaru*.) What is *ariśina hālu*, and which earlier chapter’s color names it? (**Turmeric milk** — Chapter 22’s ಹಳದಿ, yellow.)

Chapter 40

A Meal

Modes: 👁 eyes (1) ⇌ Hands-free start: all 1 lesson.

By the end of this chapter: I can say I am having a meal in Kannada, using the word Chapter 32 used once and never explained, and place it at the hour of two greetings I already know.

Say ಊಟ ಮಾಡು, explain *ūṭa* against everyday *tinnu*, read the independent vowel ಊ, and place the word at the hour of ಶುಭ ಮಧ್ಯಾಹ್ನ and before ಶುಭ ರಾತ್ರಿ.

40.1 ಊಟ (ūṭa) — “a meal,” the word that closes this chapter’s table

Chapter 32 taught you *tinnu*, “to eat,” and then, in a single line, reached for a different word for a **full** meal — without ever teaching that word. Fourteen chapters later, here it is.

You’ll want to know: ಊಟ

ಊಟ — *ūṭa* — a meal

ಊಟ ಮಾಡು. — *ūṭa māḍu*. — “to have a meal” (literally, “meal-do”)

The letters in this word

(Skip this if you already read Kannada.) ಊ is the **independent** long-*ū* vowel — the shape a word uses when it *opens* with this sound, the way ಮು

opened *rtu* back in Chapter 14. Every other long-*ū* you have read so far rode on a consonant as the small sign ು; here, with no consonant in front of it to carry, the vowel stands alone in its full independent form.

The word, taken apart — its roots and family

ಊಟ is native Dravidian, a root Tulu keeps as its own everyday word for food, *ūṭa*. Chapter 32 used the phrase ಊಟ ಮಾಡು to mark a **full** meal, set against everyday ತಿನ್ನು — the same verb Tamil narrowed down to chewing and snacking — but the book left *ūṭa* itself unexplained until today.

A meal keeps close company with greetings you already own. ಶುಭ ಮಧ್ಯಾಹ್ನ is wished at the very hour of the midday *ūṭa*; ಶುಭ ರಾತ್ರಿ is wished once the evening one is over. Two greetings that name the hour; one word for what fills it.

Your turn

- *Say it*: “*ūṭa māḍu*” — to have a meal
- *Say it*: everyday against full — “*tinnuttēne ... ūṭa māḍu*”
- *Say it*: the hour and the meal — “*śubha madhyāhna ... ūṭa*”
- *Say it*: the meal and the goodnight after it — “*ūṭa ... śubha rātri*”
- *Say it*: this chapter’s three drinks, once more — “*cahā, kāphi, hālu*”
- *Recall*: say *magalu*

Before you move on

Say “to have a meal.” (*Ūṭa māḍu*.) Which chapter used that exact phrase already, without explaining *ūṭa*? (**Chapter 32’s** *tinnu* lesson.) How does *ūṭa* differ from *tinnu*? (*Tinnu* is **everyday eating**; *ūṭa* is a **full meal**.) Name the two greetings that keep company with mealtimes, and which meal each marks. (ಶುಭ ಮಧ್ಯಾಹ್ನ, the midday meal; ಶುಭ ರಾತ್ರಿ, after the evening one.)

Chapter 41

Pointing, and Asking

Modes: ⇄ voice (7) ⇄ Hands-free start: all 7 lessons.

By the end of this chapter: I can point at something in Kannada and ask who or where it is — and I can say what the six words have in common.

Say the near word, the far word and the question word in a row, and name the part that changed.

41.1 ಇದು (idu) — this one — the thing near me

You can already name things. This is how you POINT at them.

You’ll want to know: ಇದು

ಇದು — *idu* — this one — the thing near me.

Say it, and point while you say it. That is the whole word: it does not mean anything on its own, it means whatever your finger is on.

Its partner is ಅದು *adu*, which you will meet in a moment. The two of them differ by one sound at the front — **i-** for near — and that is not a coincidence. It is the whole system, and the last lesson of this chapter says so.

Your turn

- *Say it:* “ಇದು” three times, pointing at something different each time
- *Say it:* it once with a word you already know after it

- *Recall:* say *kaṇṇu*

Before you move on

What is *idu*? (this one — the thing near me.) What sound does it start with, and does that sound mean near, far, or a question? (**i-** — near.)

41.2 ಅದು (adu) — that one — the thing over there

You can already name things. This is how you POINT at them.

You'll want to know: ಅದು

ಅದು — *adu* — that one — the thing over there.

Say it, and point while you say it. That is the whole word: it does not mean anything on its own, it means whatever your finger is on.

Its partner is ಇದು *idu*, which you will meet just now. The two of them differ by one sound at the front — **a-** for far — and that is not a coincidence. It is the whole system, and the last lesson of this chapter says so.

Your turn

- *Say it:* “ಅದು” three times, pointing at something different each time
- *Say it:* it once with a word you already know after it
- *Recall:* read ಕಿವಿ

Before you move on

What is *adu*? (that one — the thing over there.) What sound does it start with, and does that sound mean near, far, or a question? (**a-** — far.)

41.3 ಇಲ್ಲಿ (illi) — here — where I am

You can already name things. This is how you POINT at them.

You'll want to know: ಇಲ್ಲಿ

ಇಲ್ಲಿ — *illi* — here — where I am.

Say it, and point while you say it. That is the whole word: it does not mean anything on its own, it means whatever your finger is on.

Its partner is ಅಲ್ಲಿ *alli*, which you will meet in a moment. The two of them differ by one sound at the front — **i-** for near — and that is not a coincidence. It is the whole system, and the last lesson of this chapter says so.

Your turn

- *Say it*: “ಇಲ್ಲಿ” three times, pointing at something different each time
- *Say it*: it once with a word you already know after it
- *Recall*: say *mūgu*

Before you move on

What is *illi*? (here — where I am.) What sound does it start with, and does that sound mean near, far, or a question? (**i-** — near.)

41.4 ಅಲ್ಲಿ (alli) — there — where I am not

You can already name things. This is how you POINT at them.

You'll want to know: ಅಲ್ಲಿ

ಅಲ್ಲಿ — *alli* — there — where I am not.

Say it, and point while you say it. That is the whole word: it does not mean anything on its own, it means whatever your finger is on.

Its partner is ಇಲ್ಲಿ *illi*, which you will meet just now. The two of them differ by one sound at the front — **a-** for far — and that is not a coincidence. It is the whole system, and the last lesson of this chapter says so.

Your turn

- *Say it*: “ಅಲ್ಲಿ” three times, pointing at something different each time
- *Say it*: it once with a word you already know after it
- *Recall*: read ಬಾಯಿ

Before you move on

What is *alli*? (there — where I am not.) What sound does it start with, and does that sound mean near, far, or a question? (**a-** — far.)

41.5 ಯಾರು (yāru) — who? — asking about a person

You can already name things. This is how you POINT at them.

You'll want to know: ಯಾರು

ಯಾರು — *yāru* — who? — asking about a person.

Say it, and point while you say it. That is the whole word: it does not mean anything on its own, it means whatever your finger is on.

Its partner is ಎಲ್ಲಿ *elli*, which you will meet in a moment. The two of them differ by one sound at the front — **e-** for ask — and that is not a coincidence. It is the whole system, and the last lesson of this chapter says so.

Your turn

- *Say it:* “ಯಾರು” three times, pointing at something different each time
- *Say it:* it once with a word you already know after it
- *Recall:* say *hṛdaya*

Before you move on

What is *yāru*? (who? — asking about a person.) What sound does it start with, and does that sound mean near, far, or a question? (**e-** — ask.)

41.6 ಎಲ್ಲಿ (elli) — where? — asking about a place

You can already name things. This is how you POINT at them.

You'll want to know: ಎಲ್ಲಿ

ಎಲ್ಲಿ — *elli* — where? — asking about a place.

Say it, and point while you say it. That is the whole word: it does not mean anything on its own, it means whatever your finger is on.

Its partner is ಯಾರು *yāru*, which you will meet just now. The two of them differ by one sound at the front — **e-** for ask — and that is not a coincidence. It is the whole system, and the last lesson of this chapter says so.

Your turn

- *Say it:* “ಎಲ್ಲಿ” three times, pointing at something different each time
- *Say it:* it once with a word you already know after it
- *Recall:* read ಚಹಾ

Before you move on

What is *elli*? (where? — asking about a place.) What sound does it start with, and does that sound mean near, far, or a question? (**e-** — ask.)

41.7 i- / a- / e- — six words, one machine

Say the six words from this chapter out loud, in order. Listen to how they begin.

Grammar lens: one slot changes

You did not learn six words. You learned **three beginnings** and reused them.

meaning	word
near	ಇಲ್ಲಿ <i>illi</i>
far	ಅಲ್ಲಿ <i>alli</i>
question	ಎಲ್ಲಿ <i>elli</i>

Kannada's place words are the shortest of the four: ಇಲ್ಲಿ, ಅಲ್ಲಿ, ಎಲ್ಲಿ. Change the front, and the meaning walks from **near** to **far** to **a question**. Nothing else in the word moves.

The same three beginnings run the thing-words too: ಇದು *idu* and ಅದು

adu start exactly like the first two rows. This chapter did not teach you the matching question word for things — that one arrives later, and when it does you will already know what it has to start with. This is worth more than the six words are. When you meet a new word in this family later, you will not have to be taught all three of it — you will be taught one and work out the others.

Your turn

- *Say it:* the near word, then the far word, then the question word
- *Say it:* them again for place, not for things
- *Notice:* the part that did NOT change

Before you move on

Which beginning means near? (**i-**) Far? (**a-**) And which one turns the word into a question? (**e-**)

Chapter 42

Describing Things

Modes: 🗣️ voice (6) ✍️ pen (1) 🗣️ Hands-free start: first 6 of 7 lessons.

By the end of this chapter: I can point at something in Kannada and ask who or where it is — and I can say what the six words have in common.

Say the near word, the far word and the question word in a row, and name the part that changed.

42.1 ದೊಡ್ಡ (doḍḍa) — big

You can already name things. This is how you POINT at them.

You'll want to know: ದೊಡ್ಡ

ದೊಡ್ಡ — *doḍḍa* — big.

Put it in front of a word you already know and you have said something new. That is all an adjective does in this language.

The last lesson of this chapter gives the one rule that governs every adjective you will ever meet here.

Your turn

- *Say it:* “ದೊಡ್ಡ” three times, pointing at something different each time
- *Say it:* it once with a word you already know after it
- *Recall:* say *kāphi*

Before you move on

What is *doḍḍa*? (**big.**) Where does it go — before the word it describes, or after? (**Before.**)

42.2 ಚಿಕ್ಕ (cikka) — small

You can already name things. This is how you POINT at them.

You'll want to know: ಚಿಕ್ಕ

ಚಿಕ್ಕ — *cikka* — small.

Put it in front of a word you already know and you have said something new. That is all an adjective does in this language.

You met ದೊಡ್ಡ *doḍḍa* a moment ago. Put them side by side and nothing about either one changes.

The last lesson of this chapter gives the one rule that governs every adjective you will ever meet here.

Your turn

- *Say it:* “ಚಿಕ್ಕ” three times, pointing at something different each time
- *Say it:* it once with a word you already know after it
- *Recall:* read ಹಾಲು

Before you move on

What is *cikka*? (**small.**) Where does it go — before the word it describes, or after? (**Before.**)

42.3 ಒಳ್ಳೆಯ (olleya) — good

You can already name things. This is how you POINT at them.

You'll want to know: ಒಳ್ಳೆಯ

ಒಳ್ಳೆಯ — *olleya* — good.

Put it in front of a word you already know and you have said something new. That is all an adjective does in this language.

You met ಚಿಕ್ಕ *cikka* a moment ago. Put them side by side and nothing about either one changes.

The last lesson of this chapter gives the one rule that governs every adjective you will ever meet here.

Your turn

- *Say it*: “ಒಳ್ಳೆಯ” three times, pointing at something different each time
- *Say it*: it once with a word you already know after it
- *Recall*: say *ಉತಾ*

Before you move on

What is *olleya*? (**good**.) Where does it go — before the word it describes, or after? (**Before**.)

42.4 ಹೊಸ (hosa) — new

You can already name things. This is how you POINT at them.

You’ll want to know: ಹೊಸ

ಹೊಸ — *hosa* — new.

Put it in front of a word you already know and you have said something new. That is all an adjective does in this language.

You met ಒಳ್ಳೆಯ *olleya* a moment ago. Put them side by side and nothing about either one changes.

The last lesson of this chapter gives the one rule that governs every adjective you will ever meet here.

Your turn

- *Say it*: “ಹೊಸ” three times, pointing at something different each time
- *Say it*: it once with a word you already know after it
- *Recall*: read ಇದು

Before you move on

What is *hosa*? (**new.**) Where does it go — before the word it describes, or after? (**Before.**)

42.5 ಹಳೆಯ (haḷeya) — old — of a thing, not of a person

You can already name things. This is how you POINT at them.

You'll want to know: ಹಳೆಯ

ಹಳೆಯ — *haḷeya* — old — of a thing, not of a person.

Put it in front of a word you already know and you have said something new. That is all an adjective does in this language.

You met ಹೊಸ *hosa* a moment ago. Put them side by side and nothing about either one changes.

The last lesson of this chapter gives the one rule that governs every adjective you will ever meet here.

Your turn

- *Say it:* “ಹಳೆಯ” three times, pointing at something different each time
- *Say it:* it once with a word you already know after it
- *Recall:* say *adu*, then read ಇಲ್ಲಿ

Before you move on

What is *haḷeya*? (**old — of a thing, not of a person.**) Where does it go — before the word it describes, or after? (**Before.**)

42.6 before the noun, unchanged — five words, one rule

Say the five words from this chapter out loud, then say each one in front of a noun you already know.

Grammar lens: where an adjective goes

You did not learn five separate words. You learned **where an adjective goes**, and five words that go there.

meaning	word
big	ದೊಡ್ಡ <i>dodḍa</i>
small	ಚಿಕ್ಕ <i>cikka</i>
good	ಒಳ್ಳೆಯ <i>olḷeya</i>

They sit in front of the noun and stay exactly as they are.

This is worth more than the five words are. Every noun you already know — your name, the house, the water, the day — can now take any of them in front, and every adjective you meet from here goes in the same place.

Your turn

- *Say it*: each of the five in front of a noun you already know
- *Say it*: two of them with the same noun, one after the other
- *Notice*: whether the adjective changed shape when the noun did

Before you move on

Where does an adjective go in this language? (**In front of the noun.**) Does it change shape to match the noun? (unchanged.)

42.7 ಞ — one character, and the stack it hides in

Before the new one: ೞ — what does it add, and which mark is its partner?

One character this time. You will hardly ever see it alone, and that fact is the lesson.

Script you'll notice: ಞ

ಞ — *ñā*.

It is a **nasal**, and you can already read two of its relatives:

- ನ *na* — tongue at the teeth ridge, the sound in ನಮಸ್ಕಾರ *namaskāra*

- ಣ *ṇa* — tongue curled back, the sound in ಗಂಟೆ *gaṇṭe*
- ಞ *ṇa* — tongue flat against the roof of the mouth, the *ny* an English speaker hears in **canyon**

Kannada keeps these apart as separate letters where English writes *n* for all three and lets the neighbours decide.

Why you will not see it standing. Almost every time it appears it is **stacked underneath another letter**. The pair you will meet is:

- ಜ plus ಞ stacked gives ಜ್ಞ

Learn that stack, because it is where this letter lives, and a word built on it is close at hand. Find the ಜ on top; what is squashed underneath is today's character. Expect it under another letter, not beside one.

Writing: ಞ — copy what you see

Put your pen on ಞ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these three nasals and say which one is today's

ನ · ಣ · ಞ

- *Trace it:* ಞ three times, saying *ṇa* as in canyon as you finish each one
- *Look:* at ಜ್ಞ and say which letter sits on top and which is squashed beneath
- *Say it:* the three nasals in a row — “na, ṇa, ṇa”

Before you move on

Which character is this — **ञ**? What sound does it carry? (***ṇa***, the *ny* of **canyon**.) Where will you nearly always find it? (**Stacked underneath another letter**, as in **ञ्ज**.) Name the two nasals you could already read. (**न** and **ण**.)

Chapter 43

More Everyday Verbs

Modes: 🗣️ voice (4) 🗣️ Hands-free start: all 4 lessons.

By the end of this chapter: I can tell someone to come, sit, stand and give in Kannada.

Complete KA-C43-give and say all four verbs in order.

43.1 ಬಾ (bā) — come

A short run of everyday verbs, one at a time.

You'll want to know: ಬಾ

ಬಾ (bā) — “come”.

One syllable, and a whole sentence. The commonest thing said at a doorway.

What you've built

One more everyday action. Three more follow, and each reuses the ones before it.

Your turn

- Say it: bā
- Say it: it again, to someone standing in a doorway
- Recall: say *alli*, then read ಯಾರು

Before you move on

What does ಬಾ mean? (“come”.) Say it once more.

43.2 ಕುಳಿತುಕೋ (kuḷitukō) — sit

Before the new one: what did *bā* mean?

You’ll want to know: ಕುಳಿತುಕೋ

ಕುಳಿತುಕೋ (*kuḷitukō*) — “sit”.

Longer than it looks: the *-ko* on the end is a reflexive, so it is closer to ‘seat yourself’ than to a bare order.

What you’ve built

One more everyday action. Three more follow, and each reuses the ones before it.

Your turn

- *Say it:* *kuḷitukō*
- *Say it:* it again, to someone standing in a doorway
- *Say it:* it after *bā*, so the two sit together
- *Recall:* read ಎಲ್ಲಿ

Before you move on

What does ಕುಳಿತುಕೋ mean? (“sit”.) Say it once more.

43.3 ನಿಲ್ಲು (nillu) — stand

Before the new one: what did *kuḷitukō* mean?

You'll want to know: ನಿಲ್ಲು

ನಿಲ್ಲು (*nillu*) — “stand”.

The pair to sitting, and the bare stem again — Kannada asks for nothing extra to make a command.

What you've built

One more everyday action. Three more follow, and each reuses the ones before it.

Your turn

Say these aloud:

- *nillu*
- it again, to someone standing in a doorway
- it after *kulitukō*, so the two sit together

Before you move on

What does ನಿಲ್ಲು mean? (“stand”.) Say it once more.

43.4 ಕೊಡು (*koḍu*) — give

Before the new one: what did *nillu* mean?

You'll want to know: ಕೊಡು

ಕೊಡು (*koḍu*) — “give”.

The everyday ‘give’. Politeness is added with a separate word, not by altering this one.

What you've built

One more everyday action. That closes the run: four everyday actions, each met on its own.

Your turn

- *Say it:* *koḍu*
- *Say it:* it again, to someone standing in a doorway
- *Say it:* it after *nillu*, so the two sit together
- *Recall:* read ದೊಡ್ಡ

Before you move on

What does ಕೊಡು mean? (“give”.) Say it once more.

Chapter 44

Verbs of Seeing and Saying

Modes: ⇄ voice (4) ⇄ Hands-free start: all 4 lessons.

By the end of this chapter: I can tell someone to look, listen, speak and write in Kannada.

Complete KA-C44-write and say all four verbs in order.

44.1 ನೋಡು (nōḍu) — look

Four verbs for taking things in and putting them out, one at a time.

You'll want to know: ನೋಡು

ನೋಡು (nōḍu) — “look”.

Also 'to see' and, in the right sentence, 'to look after'. One stem covering watching, seeing and caring for is common across the Dravidian languages.

What you've built

One more. Three follow, and each reuses the ones before.

Your turn

- *Say it:* nōḍu
- *Say it:* it once more, slowly
- *Recall:* say cikka

Before you move on

What does ನೋಡು mean? (“look”.) Say it once more.

44.2 ಕೇಳು (kēḷu) — listen

Before the new one: what did *nōḍu* mean?

You’ll want to know: ಕೇಳು

ಕೇಳು (*kēḷu*) — “listen”.

And ‘to ask’. Kannada uses the same stem for taking in words and for requesting them, which is less strange than it sounds — both are aimed at what someone else knows.

What you’ve built

One more. Three follow, and each reuses the ones before.

Your turn

- *Say it:* *kēḷu*
- *Say it:* it once more, slowly
- *Say it:* it after *nōḍu*, so the two sit together
- *Recall:* read ಒಳ್ಳೆಯ

Before you move on

What does ಕೇಳು mean? (“listen”.) Say it once more.

44.3 ಮಾತಾಡು (mātāḍu) — speak

Before the new one: what did *kēḷu* mean?

You'll want to know: ಮಾತಾಡು

ಮಾತಾಡು (*mātāḍu*) — “speak”.

Built from *māta*, ‘word’ — itself from Sanskrit — plus *āḍu*, ‘to play’. To speak is to play with words.

What you've built

One more. Three follow, and each reuses the ones before.

Your turn

- *Say it: mātāḍu*
- *Say it: it once more, slowly*
- *Say it: it after kēḷu, so the two sit together*
- *Recall: say hosa*

Before you move on

What does ಮಾತಾಡು mean? (“speak”.) Say it once more.

44.4 ಬರೆ (bare) — write

Before the new one: what did *mātāḍu* mean?

You'll want to know: ಬರೆ

ಬರೆ (*bare*) — “write”.

An old Dravidian stem, unrelated to the Sanskrit words for writing. It is the same root behind *baraha*, ‘writing’.

What you've built

That closes the run: look, listen, speak, write.

Your turn

- *Say it: bare*
- *Say it: it once more, slowly*

- *Say it:* it after *mātāḍu*, so the two sit together
- *Recall:* read ಹಳೆಯ

Before you move on

What does ಬರೆ mean? (“write”.) Say it once more.

Chapter 45

The Older Generation

Modes: 🗣️ voice (4) 🗣️ Hands-free start: all 4 lessons.

By the end of this chapter: I can name four more family and people words in this language.

Complete KA-C45-wife and say all four words in order.

45.1 ಅಜ್ಜ (ajja) — grandfather

Before the new one: what did *bare* mean?

You'll want to know: ಅಜ್ಜ

ಅಜ್ಜ (*ajja*) — “grandfather”.

A native Dravidian word of the short, doubled shape that small children's mouths reach for first, and it carries respect well past the family: an unrelated old man can be *ajja* too. The *-a* closing it is the masculine ending.

What you've built

The first of four words for the generation above you and the one beside you. Three follow, and each reuses the ones before.

Your turn

Say these aloud:

- *ajja*

- it once more, slowly
- it after *bare*, so the two sit together

Before you move on

What does ಅಜ್ಜ mean? (“grandfather”.) Say it once more.

45.2 ಅಜ್ಜಿ (ajji) — grandmother

Before the new one: what did *ajja* mean?

You’ll want to know: ಅಜ್ಜಿ

ಅಜ್ಜಿ (*ajji*) — “grandmother”.

The same stem as the last word, with the ending swapped: *-i* where *ajja* had *-a*. The son-and-daughter pair built ಮಗಳು out of ಮಗ by that same trick, one stem carrying two endings, and this pair is tidier still — only the final vowel moves.

What you’ve built

Two of the four, and a pattern you have now seen twice in this book.

Your turn

Say these aloud:

- *ajji*
- it once more, slowly
- it after *ajja*, and hear only the last vowel move

Before you move on

What does ಅಜ್ಜಿ mean? (“grandmother”.) Say it once more.

45.3 ಗಂಡ (gaṇḍa) — husband

Before the new one: what did *ajji* mean?

You'll want to know: ಗಂಡ

ಗಂಡ (*gaṇḍa*) — “husband”.

The everyday word, and a native one. Its own stem also gives ಗಂಡು (*gaṇḍu*), ‘male’, so what it names is a man of the house rather than anything about the wedding. Formal Kannada keeps the Sanskrit *pati* alongside it for writing and ceremony.

What you've built

Three of the four. The last one is built the same way, from the other half of the pair.

Your turn

- *Say it:* gaṇḍa
- *Say it:* it once more, slowly
- *Say it:* it after *ajji*, so the two sit together
- *Recall:* say *bā*

Before you move on

What does ಗಂಡ mean? (“husband”). Say it once more.

45.4 ಹೆಂಡತಿ (*heṇḍati*) — wife

Before the new one: what did *gaṇḍa* mean?

You'll want to know: ಹೆಂಡತಿ

ಹೆಂಡತಿ (*heṇḍati*) — “wife”.

Built on ಹೆಣ್ಣು (*heṇṇu*), ‘female’, with a *-ti* ending. And *heṇṇu* carries the sound change you already met in ಹೋಗು: where its sisters keep an old *p-*, Kannada has *h-*. So Tamil *peṇ*, ‘woman’, and this *heṇ-* are one word wearing two faces.

What you've built

That closes the run: grandfather, grandmother, husband, wife.

Your turn

- *Say it:* *heṇḍati*
- *Say it:* it once more, slowly
- *Say it:* it after *gaṇḍa*, so the two sit together
- *Recall:* read ಕುಳಿತುಕೋ

Before you move on

What does ಹೆಂಡತಿ mean? (“wife”.) Say it once more.

Chapter 46

Things You Ask For

Modes: ⇐ voice (4) ⇐ eyes (1) ⇐ Hands-free start: first 4 of 5 lessons.

By the end of this chapter: I can name five everyday things I might ask someone for in Kannada, and say which of them Kannada has always had and which arrived from elsewhere.

Complete KA-C46-book and say all five words in order.

46.1 ಹಣ್ಣು (haṇṇu) — a fruit

Before the new run of words: what did *heṇḍati* mean?

You'll want to know: ಹಣ್ಣು

ಹಣ್ಣು (*haṇṇu*) — “a fruit”.

Behind it there is a verb: ಹಣ್ಣಾಗು, to ripen. The fruit is named for what happened to it — the ripened thing — and Kannada saw no need to invent a second noun for the object itself.

Proto-Dravidian ***pāl**, ‘to ripen, to grow old’, is the source, and the sound law this book keeps returning to is at work in the very first letter. Tamil kept பழம் (*palam*); Telugu has పండు (*paṇḍu*); Kannada turned that *p*- into *h*- and arrived at ಹಣ್ಣು. It is the same law that made milk ಹಾಲು here and left it *pāl* next door.

What you've built

The first of five things you might ask someone for.

Your turn

- *Say it:* *haṇṇu*
- *Say it:* it once more, slowly
- *Say it:* *haṇṇu*, then *dayaviṭṭu haṇṇu koḍi* — “please give a fruit”
- *Recall:* say *nillu*

Before you move on

What does ಹಣ್ಣು mean? (“a fruit”.) Say it once more.

46.2 ಬಟ್ಟೆ (baṭṭe) — cloth

Before the new one: what did *haṇṇu* mean?

You’ll want to know: ಬಟ್ಟೆ

ಬಟ್ಟೆ (*baṭṭe*) — “cloth”.

ಬಟ್ಟೆ is the plain word for cloth: the bolt on the shelf, the washing on the line, the rag in your hand.

Sanskrit has *paṭṭa*, ‘a strip of cloth, a bandage’, and here the borrowing most likely ran the unusual way — out of Dravidian and into Sanskrit, rather than the direction this book has shown so often. The same strip reached English by another road: Hindi *paṭṭī*, a wrapping, is the soldier’s *puttee*.

Older Kannada also used ಬಟ್ಟೆ for a road — the way you go — a sense the modern language has quietly let go of.

What you’ve built

Two: a fruit and a cloth.

Your turn

- *Say it:* *baṭṭe*
- *Say it:* it once more, slowly
- *Say it:* *haṇṇu*, then *baṭṭe*, and ask for each one with *dayaviṭṭu*
- *Recall:* read ಕೊಡು

Before you move on

What does ಬಟ್ಟೆ mean? (“cloth”.) Say it once more.

46.3 ದೀಪ (dīpa) — a lamp

Before the new one: what did *batṭe* mean?

You’ll want to know: ದೀಪ

ದೀಪ (*dīpa*) — “a lamp”.

Sanskrit *dīpa*, from a root meaning to blaze, to shine. Kannada took it whole and wore not one letter off it.

Put it beside *āvali*, ‘a row’, and you have *Dīpāvali* — a row of lamps — a festival whose name explains itself the moment the seam is visible.

Kannada has a word of its own as well, ಹಣತೆ (*haṇate*), and it means something narrower: the small clay saucer with a wick lying in it. The borrowed word covers every lamp; the native one names a particular thing you can hold in one hand.

What you’ve built

Three, and one of them came from Sanskrit.

Your turn

- *Say it: dīpa*
- *Say it: it once more, slowly*
- *Say it: all three so far, and say which of them a potter makes*
- *Recall: say nōḍu*

Before you move on

What does ದೀಪ mean? (“a lamp”.) Say it once more.

46.4 ಉಪ್ಪು (uppu) — salt

Before the new one: what did *dīpa* mean?

You'll want to know: ಉಪ್ಪು

ಉಪ್ಪು (*uppu*) — “salt”.

Proto-Dravidian ***uppu**, and the whole family kept it very nearly untouched: Tamil உப்பு, Telugu ఉప్పు, Malayalam ഉപ്പ്.

There is a *p* sitting in the middle of this word, and it did not become *h*. That is worth stopping over, because the law that made ಹಣ್ಣು out of an older *p*-word only ever reached the FIRST sound of a word. Inside one, the *p* stays where it was put.

What you've built

Four. Salt, and the fruit, and the cloth, and the lamp.

Your turn

- *Say it:* *uppu*
- *Say it:* it once more, slowly
- *Say it:* *uppu*, then *hanṇu*, and hear the *p* survive in one and vanish from the other
- *Recall:* read ಕೀಳು

Before you move on

What does ಉಪ್ಪು mean? (“salt”.) Say it once more.

46.5 ಪುಸ್ತಕ (pustaka) — a book

Before the new one: what did *uppu* mean?

You'll want to know: ಪುಸ್ತಕ

ಪುಸ್ತಕ (*pustaka*) — “a book”.

Sanskrit *pustaka* is the source, but the trail behind it leaves India altogether. Middle Persian *post* meant ‘hide, skin’ — the thing written on before there was paper.

Now look at its first letter. ಪುಸ್ತಕ opens with *p*-, and that *p*- stayed. So did the *p*- of every other word Kannada took in from Sanskrit. The law that

turned inherited *p-* into *h-* had finished its work before these words walked in, and it left them alone.

Two of these five came from outside; three were here already.

What you've built

Five things you might ask for: a fruit, a cloth, a lamp, salt, a book.

Your turn

- *Say it:* *pustaka*
- *Say it:* it once more, slowly
- *Say it:* all five in order, then sort them into the inherited and the borrowed
- *Recall:* say *mātāḍu*

Before you move on

What does ಪುಸ್ತಕ mean? (“a book”.) Say it once more.

Chapter 47

The Leg and the Tooth

Modes: ⇄ voice (5) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can name five more parts of the body in Kannada, and point to the two regular sound exchanges that separate them from their Tamil and Telugu cousins.

Complete KA-C47-stomach and say all five words in order.

47.1 ಕಾಲು (kālu) — leg, foot

Before the new run: what did *pustaka* mean, and what did *uppu* mean?

You’ll want to know: ಕಾಲು

ಕಾಲು (*kālu*) — “leg, foot”.

Proto-Dravidian **kāl*, and every sister kept it nearly whole: Tamil ಕால், Telugu కాలు, Malayalam കാൽ.

Set that beside ಕೈ, the hand-word, which wore down so far that the family resemblance is hard to see at all. Two body words of the same age; one held its shape and one did not, and nothing about the meaning predicts which.

ಕಾಲು covers the whole limb, foot and leg together. It also names a quarter — a fourth of anything — so ಕಾಲು ಗಂಟೆ is a quarter of an hour. Nothing joins the leg to the fraction but an accident of sound, and context is the only fix, which is what context is for.

What you've built

The first of five more body words.

Your turn

- *Say it: k̄alu*
- *Say it: it once more, slowly*
- *Say it: k̄alu, then tale, so the top and the bottom sit together*
- *Recall: say bare*

Before you move on

What does ಕಾಲು mean? (“leg, foot”.) Say it once more.

47.2 ಹಲ್ಲು (hallu) — a tooth

Before the new one: what did *k̄alu* mean?

You'll want to know: ಹಲ್ಲು

ಹಲ್ಲು (*hallu*) — “a tooth”.

Proto-Dravidian ***pal**. Tamil kept பல்; Telugu took a third road and came out with పన్ను; Kannada applied its own law and got ಹಲ್ಲು, the *p*-turned to *h*- exactly where the chapter before said to watch for it.

That makes ಹಣ್ಣು and ಹಲ್ಲು a matched pair: two inherited words, one *h* apiece, and a *p* at the front of both a thousand years ago.

What you've built

Two: a leg and a tooth.

Your turn

- *Say it: hallu*
- *Say it: it once more, slowly*
- *Say it: k̄alu, then hallu, and say which of the two also names a fraction*

- *Recall:* read ಅಜ್ಜ

Before you move on

What does ಹಲ್ಲು mean? (“a tooth”.) Say it once more.

47.3 ಕೂದಲು (kūdalū) — hair

Before the new one: what did *hallu* mean?

You’ll want to know: ಕೂದಲು

ಕೂದಲು (*kūdalū*) — “hair”.

ಕೂದಲು is the hair on a head, counted as a mass rather than strand by strand. Tamil’s ಕೂந்தல் (*kūntal*) is the same inherited word.

Look at what it finishes on. ಕಾಲು, ಹಲ್ಲು, ಕಣ್ಣು and ಹಣ್ಣು all end on a small *-u* as well. Kannada dislikes leaving a word standing on a bare consonant and sets a light vowel behind it — a prop, carrying no meaning of its own. Tamil tolerates the bare consonant and writes பல் and கால் with nothing after them at all.

Careful Kannada also has ಕೇಶ (kēśa), straight from Sanskrit, for the barber’s signboard and the poem.

What you’ve built

Three: a leg, a tooth, and hair.

Your turn

- *Say it:* kūdalū
- *Say it:* it once more, slowly
- *Say it:* all three, and listen for the little *-u* at the end of each
- *Recall:* say *ajji*

Before you move on

What does ಕೂದಲು mean? (“hair”.) Say it once more.

47.4 ಬೆರಳು (beraḷu) — a finger

Before the new one: what did *kūḍalu* mean?

You'll want to know: ಬೆರಳು

ಬೆರಳು (*beraḷu*) — “a finger”.

Tamil has **ವಿರಲ್** (*viral*), Malayalam **വിരൽ**, Telugu **వేలు** (*vēlu*) — and Kannada opens the word with *b*- where its sisters have *v*-.

That is the second regular exchange this book has shown you, the one already visible in **ಬರೆ**, ‘to write’, where the sisters again have a *v*. One family, two swaps: *p*- for *h*-, *v*- for *b*-. Between them they account for a great many words that look unrelated at first glance and are nothing of the kind.

What you've built

Four. A leg, a tooth, hair, a finger.

Your turn

- *Say it:* *beraḷu*
- *Say it:* it once more, slowly
- *Say it:* *beraḷu*, then *bare*, and hear the same *b* at the front of both
- *Recall:* read ಗಂಡ

Before you move on

What does ಬೆರಳು mean? (“a finger”.) Say it once more.

47.5 ಹೊಟ್ಟೆ (hoṭṭe) — the stomach, the belly

Before the new one: what did *beraḷu* mean?

You'll want to know: ಹೊಟ್ಟೆ

ಹೊಟ್ಟೆ (*hoṭṭe*) — “the stomach, the belly”.

Telugu has **ಪొಟ್ಟ** (*poṭṭa*) for the same thing, the *p* being the older shape and Kannada's *h* the newer one. Tamil went its own way here and reaches

for **ವಯಿರು** (*vayiru*), a word from another root entirely — a reminder that the sisters agree often, not invariably.

Five body words, and three of them — **ಹಲ್ಲು**, **ಹೊಟ್ಟೆ**, and the fruit from the chapter before — carry the same *h* into the same first slot.

What you've built

Five more body words: a leg, a tooth, hair, a finger, the belly.

Your turn

- *Say it: hotte*
- *Say it: it once more, slowly*
- *Say it: all five in order, then the three that begin with *h**
- *Recall: say henḍati*

Before you move on

What does **ಹೊಟ್ಟೆ** mean? (“the stomach, the belly”.) Say it once more.

Chapter 48

Naming Who Someone Is

Modes: ⇄ voice (5) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can say what someone’s role is in Kannada — teacher, student, doctor, farmer, guest — and name the root that two of those words share.

Complete KA-C48-guest and say all five words in order.

48.1 ಶಿಕ್ಷಕ (śikṣaka) — a teacher

Before the new run: what did *hoṭṭe* mean, and what did *beraḷu* mean?

You’ll want to know: ಶಿಕ್ಷಕ

ಶಿಕ್ಷಕ (*śikṣaka*) — “a teacher”.

Sanskrit *śikṣaka*, ‘one who teaches’, on a root that covers learning and training alike; the same root gives ಶಿಕ್ಷಣ (*śikṣaṇa*), education.

The formal word is not what a Kannada child shouts across a classroom. That is ಮೇಷ್ಟ್ರು (*mēṣṭru*), which is the English *master* worn smooth by a century of Kannada mouths — a schoolroom loan that arrived with the schoolroom.

What you’ve built

The first of five ways to say who someone is.

Your turn

- *Say it: śikṣaka*
- *Say it: it once more, slowly*
- *Say it: śikṣaka*, then ask *nimma hesaru ēnu?* as though meeting one
- *Recall: say haṇṇu*

Before you move on

What does ಶಿಕ್ಷಕ mean? (“a teacher”.) Say it once more.

48.2 ವಿದ್ಯಾರ್ಥಿ (vidyārthi) — a student

Before the new one: what did *śikṣaka* mean?

You’ll want to know: ವಿದ್ಯಾರ್ಥಿ

ವಿದ್ಯಾರ್ಥಿ (*vidyārthi*) — “a student”.

Two Sanskrit pieces: *vidyā*, knowledge, and *arthin*, one who seeks a thing. A student is a knowledge-seeker, said straight out.

vidyā rests on a root meaning ‘to know’, and that root is among the oldest things in this book. It is the *wit* of English, the *vidēre* of Latin, and the first syllable of *vision*. A word for a schoolchild in Bengaluru and a word for eyesight in Rome are one word with three thousand years between them.

What you’ve built

Two: a teacher and a student.

Your turn

- *Say it: vidyārthi*
- *Say it: it once more, slowly*
- *Say it: śikṣaka*, then *vidyārthi*, and say which of the two is doing the seeking
- *Recall: read ಬಟ್ಟೆ*

Before you move on

What does ವಿದ್ಯಾರ್ಥಿ mean? (“a student”.) Say it once more.

48.3 ವೈದ್ಯ (vaidya) — a doctor

Before the new one: what did *vidyārthi* mean?

You’ll want to know: ವೈದ್ಯ

ವೈದ್ಯ (*vaidya*) — “a doctor”.

Here is the seeker’s root a second time. *vaidya* is built directly on *vidyā*: ‘one versed in the knowledge’. Which knowledge is left unsaid, because for the people who coined the word there was only one worth naming that way — the knowledge of medicine.

So the student and the doctor are the same word twice over, once for the one still looking and once for the one who has found. ವೈದ್ಯ carries the older physician of the herb-books with it; the doctor at the clinic is more often ಡಾಕ್ಟರ್.

What you’ve built

Three, and two of the three are the same root wearing different clothes.

Your turn

- *Say it: vaidya*
- *Say it: it once more, slowly*
- *Say it: vidyārthi, then vaidya, and hear vid- survive in both*
- *Recall: say dīpa*

Before you move on

What does ವೈದ್ಯ mean? (“a doctor”.) Say it once more.

48.4 ರೈತ (raita) — a farmer

Before the new one: what did *vaidya* mean?

You'll want to know: ರೈತ

ರೈತ (*raita*) — “a farmer”.

ರೈತ came the long way round. Arabic *ra'īyat*, ‘the flock, the governed people’, travelled through Persian into the administrative language of the Deccan and came out the other side as the word for the man who works the land and pays the revenue on it. English took the same word from the same offices and spelled it *ryot*.

Kannada has an older and homelier word beside it — ಒಕ್ಕಲಿಗ (*okkaliga*), from *okkalu*, a household that farms — but ರೈತ is what a newspaper prints.

What you've built

Four. A teacher, a student, a doctor, a farmer.

Your turn

- *Say it: raita*
- *Say it: it once more, slowly*
- *Say it: all four, and say which one did not come from Sanskrit*
- *Recall: read ಉಪ್ಪು*

Before you move on

What does ರೈತ mean? (“a farmer”.) Say it once more.

48.5 ಅತಿಥಿ (atithi) — a guest

Before the new one: what did *raita* mean?

You'll want to know: ಅತಿಥಿ

ಅತಿಥಿ (*atithi*) — “a guest”.

Sanskrit *atithi*, and the traditional reading of it is *a-tithi*: ‘one without a date’. A guest, on that reading, is exactly the person who sent no word ahead — who arrives on no appointed day and must be fed regardless. The old formula *atithi devo bhava*, ‘let the guest be as a god to you’, is built on that idea and has outlived the grammar that produced it.

Five ways to say who someone is. Four came from Sanskrit, one from Arabic by way of Persian, and two of the four Sanskrit ones are the same root twice.

What you've built

Five roles: a teacher, a student, a doctor, a farmer, a guest.

Your turn

- *Say it: atithi*
- *Say it: it once more, slowly*
- *Say it: all five in order, then name the two that share a root*
- *Recall: say pustaka*

Before you move on

What does **ಅತಿಥಿ** mean? (“a guest”.) Say it once more.

Chapter 49

Answering With More Than Yes

Modes: ⇐ voice (5) ⇐ Hands-free start: all 5 lessons.

By the end of this chapter: I can answer in Kannada with more than yes and no — true, enough, certainly, perhaps, just so — and see the three-vowel grid running under ಇದು, ಅದು and ಹೇಗೆ.

Complete KA-C49-just-so and say all five words in order.

49.1 ನಿಜ (nija) — true

Before the new run: what did *atithi* mean, and what did *raita* mean?

You'll want to know: ನಿಜ

ನಿಜ (*nija*) — “true”.

Sanskrit *nija* began as ‘one’s own, innate, born in’ — what belongs to a thing by nature rather than by accident.

Kannada and Telugu both took that and turned it toward truth, and you can watch the turn happen inside the word: what is true of a thing is what the thing is in itself, as against what is merely said about it. Said alone, ನಿಜ does the work of a whole sentence — ‘true’, ‘that’s right’.

What you’ve built

The first of five replies that do more than agree or refuse.

Your turn

- *Say it: nija*
- *Say it: it once more, slowly*
- *Say it: nija, then haudu, and hear how much more the first one claims*
- *Recall: say kālu*

Before you move on

What does ನಿಜ mean? (“true”.) Say it once more.

49.2 ಸಾಕು (sāku) — enough

Before the new one: what did *nija* mean?

You’ll want to know: ಸಾಕು

ಸಾಕು (*sāku*) — “enough”.

ಸಾಕು is a complete sentence with one word in it. Held up over a plate while someone is ladling rice, it means ‘that’s enough’ and stops the ladle.

No Sanskrit anywhere in it — ಸಾಕು is Kannada’s own, resting on an inherited verb for sufficing. It covers a whole English shelf on its own: enough, plenty, stop, that will do. Kannada is content to let the situation and the tone sort out which.

What you’ve built

Two: true, and enough.

Your turn

- *Say it: sāku*
- *Say it: it once more, slowly*
- *Say it: sāku over an imaginary plate, then nija to something just said*
- *Recall: read ಹಲ್ಲು*

Before you move on

What does ಸಾಕು mean? (“enough”.) Say it once more.

49.3 ಖಂಡಿತ (khaṇḍita) — certainly

Before the new one: what did *sāku* mean?

You’ll want to know: ಖಂಡಿತ

ಖಂಡಿತ (*khaṇḍita*) — “certainly”.

Sanskrit *khaṇḍita* means ‘broken, cut off’ — a piece severed from the rest.

The road from there to ‘certainly’ is worth walking. A matter that has been cut is a matter that has been settled: nothing left hanging, no remainder to argue over. English does the very same thing with *decide*, which is Latin for cutting off, and with a *clear-cut* answer. Two languages, no contact between them, one metaphor.

What you’ve built

Three: true, enough, certainly.

Your turn

- *Say it: khaṇḍita*
- *Say it: it once more, slowly*
- *Say it: khaṇḍita* as an answer to an invitation, then *nija* as an answer to a claim
- *Recall: say kūḍalu*

Before you move on

What does ಖಂಡಿತ mean? (“certainly”.) Say it once more.

49.4 ಬಹುಶಃ (bahuśaḥ) — perhaps

Before the new one: what did *khaṇḍita* mean?

You'll want to know: ಬಹುಶಃ

ಬಹುಶಃ (*bahuśaḥ*) — “perhaps”.

Sanskrit *bahuśas*, ‘in many ways, in many instances’, from *bahu*, ‘much, many’. If a thing can fall out in many ways then no one of them is settled, and the word slid quietly from ‘in many ways’ to ‘probably, perhaps’. It is the exact opposite journey to the one ಖಂಡಿತ took.

Notice the last mark: ಃ, the *visarga*, a light breath let out at the end of a word. It is uncommon in everyday Kannada, and this is one of the few ordinary words that carries it.

What you've built

Four, and the fourth one takes back what the third one promised.

Your turn

- Say it: *bahuśaḥ*
- Say it: it once more, slowly
- Say it: *khaṇḍita*, then *bahuśaḥ*, and hear the certainty drain out
- Recall: read ಬೆರಳು

Before you move on

What does ಬಹುಶಃ mean? (“perhaps”.) Say it once more.

49.5 ಹಾಗೆ (hāge) — that way, just so

Before the new one: what did *bahuśaḥ* mean?

You'll want to know: ಹಾಗೆ

ಹಾಗೆ (*hāge*) — “that way, just so”.

ಹಾಗೆ means ‘that way, like that’, and offered on its own it agrees: ‘just so’. ಹಾಗೇ ಆಗಲಿ — let it be that way.

Now set it beside ಹೇಗೆ, the question word for ‘how’ that this book gave you early on. They differ in one vowel. Supply the third and the shape is complete:

ಹೀಗೆ — this way. ಹಾಗೆ — that way. ಹೇಗೆ — which way?

That is the same three-way grid as ಇದು, ಅದು and ಎಲ್ಲಿ: ಇ- for what is near, ಅ- for what is away, ಎ- for what is being asked about. Kannada builds a great many of its small words on those three vowels, and once you can hear them you stop learning such words one at a time.

What you've built

Five replies: true, enough, certainly, perhaps, just so.

Your turn

- *Say it:* *hāge*
- *Say it:* it once more, slowly
- *Say it:* all five in order, then *hāge*, *hāge*, *hāge* as one run
- *Recall:* say *hoṭṭe*

Before you move on

What does ಹಾಗೆ mean? (“that way, just so”.) Say it once more.

Chapter 50

Taking Your Leave

Modes: 🗣️ voice (5) 🗣️ Hands-free start: all 5 lessons.

By the end of this chapter: I can take my leave in Kannada and say when I will be back, and explain why the word for the farewell itself is built on the verb for giving.

Complete KA-C50-farewell and say all five words in order.

50.1 ಈಗ (īga) — now

Before the new run: what did *hāge* mean, and what did *bahuśaḥ* mean?

You’ll want to know: ಈಗ

ಈಗ (īga) — “now”.

ಈಗ is ‘now’, and it stands on the same ಇ- of nearness the chapter before ended on. ಆಗ (āga) is its partner: ‘then, at that time’, carrying the ಅ- of distance.

So Kannada names this moment and that moment by the same means it names this thing and that thing. Time is handled as one more place to point at.

What you’ve built

The first of five words for going.

Your turn

- *Say it:* *īga*
- *Say it:* it once more, slowly
- *Say it:* *īga*, then *āga*, and point at the near one and the far one
- *Recall:* say *śikṣaka*

Before you move on

What does ಈಗ mean? (“now”.) Say it once more.

50.2 ನಾಡಿದ್ದು (nāḍiddu) — the day after tomorrow

Before the new one: what did *īga* mean?

You’ll want to know: ನಾಡಿದ್ದು

ನಾಡಿದ್ದು (*nāḍiddu*) — “the day after tomorrow”.

English needs four words for this. Kannada needs one, and keeps a matching one running the other way: ಮೊನ್ನೆ (*monne*), the day before yesterday.

You can hear ನಾಳೆ, ‘tomorrow’, at the front of ನಾಡಿದ್ದು — the two belong together, one step out and two steps out. A language that sows and marries by the calendar finds it worth keeping single words this far from today.

What you’ve built

Two: now, and the day after tomorrow.

Your turn

- *Say it:* *nāḍiddu*
- *Say it:* it once more, slowly
- *Say it:* *īga*, *nāḷe*, *nāḍiddu* — today’s moment, then one day out, then two
- *Recall:* read ವಿದ್ಯಾರ್ಥಿ

Before you move on

What does ನಾಡಿದ್ದು mean? (“the day after tomorrow”.) Say it once more.

50.3 ಪ್ರಯಾಣ (prayāṇa) — a journey

Before the new one: what did *nāḍiddu* mean?

You’ll want to know: ಪ್ರಯಾಣ

ಪ್ರಯಾಣ (*prayāṇa*) — “a journey”.

Sanskrit *pra-yāṇa*: *pra*, ‘forth, forward’, laid on a root meaning to go. A going-forth.

That *pra-* is very old and very widely travelled. It is the *pro-* of Latin, the *pro-* of Greek and the *forth* of English, one prefix that four languages inherited rather than borrowed from one another. Wish someone ಶುಭ ಪ್ರಯಾಣ, a good journey, and half the phrase is a word this book taught you on a quite different errand.

What you’ve built

Three: now, the day after tomorrow, a journey.

Your turn

- *Say it: prayāṇa*
- *Say it: it once more, slowly*
- *Say it: śubha prayāṇa* to someone leaving, then *prayāṇa* on its own
- *Recall: say vaidya*

Before you move on

What does ಪ್ರಯಾಣ mean? (“a journey”.) Say it once more.

50.4 ಹೊರಡು (horaḍu) — to set out

Before the new one: what did *prayāṇa* mean?

You'll want to know: ಹೊರಡು

ಹೊರಡು (*horaḍu*) — “to set out”.

ಹೊರಡು is to set out, to start off, to leave a place with somewhere else in mind — not merely to go, for which Kannada already handed you a word.

Its front half is ಹೊರ (*hora*), ‘outside’. To set out is to go outward. And ಹೊರ is one more inherited word with an *h* where Tamil has a *p*: புறம் (*puram*) is the outside there. The law turns up again in the middle of an ordinary travelling verb.

What you've built

Four. Now, the day after tomorrow, a journey, and setting out on it.

Your turn

- *Say it:* *horaḍu*
- *Say it:* it once more, slowly
- *Say it:* *horaḍu*, then *hōgu*, and say which of the two has a destination in it
- *Recall:* read ರೈತ

Before you move on

What does ಹೊರಡು mean? (“to set out”.) Say it once more.

50.5 ಬೀಳ್ಕೊಡುಗೆ (*bīḷkoḍuge*) — a send-off, a farewell

Before the new one: what did *horaḍu* mean?

You'll want to know: ಬೀಳ್ಕೊಡುಗೆ

ಬೀಳ್ಕೊಡುಗೆ (*bīḷkoḍuge*) — “a send-off, a farewell”.

Take it apart and something you already own falls out of it. ಬೀಳ್ಕೊಡು is ‘to see someone off’, and the ಕೊಡು sitting in the middle of it is the plain verb ‘give’ from the chapter of commands. The ending *-ge* turns the whole action into a thing: a send-off.

Notice whose act it is. Kannada makes the leave-taking belong to the one who stays: the host gives the departure away. The traveller only walks.

Five words for going: now, the day after tomorrow, a journey, to set out, and the send-off at the end of it.

What you've built

Five words for going, and a way to end a visit without repeating yourself.

Your turn

- *Say it: b̄lkoḍuge*
- *Say it: it once more, slowly*
- *Say it: all five in order, then b̄lkoḍuge and the koḍu hiding inside it*
- *Recall: say atithi*

Before you move on

What does ಬೀಳ್ಕೊಡುಗೆ mean? (“a send-off, a farewell”.) Say it once more.

Chapter 51

Courtesy Words

Modes: ⇄ voice (5) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can be polite in Kannada beyond thank you — gratitude, a good turn, respect, a blessing, a salutation — and name the piece that a blessing shares with the thanks I learned first.

Complete KA-C51-salutation and say all five words in order.

51.1 ಕೃತಜ್ಞತೆ (kṛtajñate) — gratitude

Before the new run: what did *bīlkoḍuge* mean, and what did *horaḍu* mean?

You'll want to know: ಕೃತಜ್ಞತೆ

ಕೃತಜ್ಞತೆ (*kṛtajñate*) — “gratitude”.

Two Sanskrit pieces once more: *kṛta*, ‘done’, and *jñā*, ‘knowing’. Gratitude is knowing-what-was-done — the condition of a person who has not forgotten the favour.

jñā is a very old root, and English holds it too. The *know* of English, the *nōscere* of Latin, the *gnosis* of Greek and this *jñā* all come down from one ancestor. Saying ಕೃತಜ್ಞತೆ is saying *know* with three thousand years of Indian weather on it.

What you’ve built

The first of five courtesies.

Your turn

- *Say it: kṛtajñate*
- *Say it: it once more, slowly*
- *Say it: kṛtajñate, then dhanyavāda, and say which of the two you would write rather than speak*
- *Recall: say nija*

Before you move on

What does ಕೃತಜ್ಞತೆ mean? (“gratitude”.) Say it once more.

51.2 ಉಪಕಾರ (upakāra) — a good turn, a favour

Before the new one: what did *kṛtajñate* mean?

You’ll want to know: ಉಪಕಾರ

ಉಪಕಾರ (*upakāra*) — “a good turn, a favour”.

upa, ‘near, toward’, and *kāra*, ‘a doing’ — a doing-toward-someone. Its mirror image exists and is just as plain: *ಅಪಕಾರ* (*apakāra*), a harm done.

And the *kāra* here rests on *kṛ*, ‘to do’, which is the same *kṛ* inside the *kṛta* of the word before. Sanskrit builds like this constantly, from a small stock of roots and a small stock of prefixes, and the compounds explain themselves the moment the seams are visible.

What you’ve built

Two: gratitude, and a good turn.

Your turn

- *Say it: upakāra*
- *Say it: it once more, slowly*
- *Say it: upakāra, then kṛtajñate, and name the piece they share*
- *Recall: read ಸಾಕು*

Before you move on

What does ಉಪಕಾರ mean? (“a good turn, a favour”.) Say it once more.

51.3 ಗೌರವ (gaurava) — respect

Before the new one: what did *upakāra* mean?

You’ll want to know: ಗೌರವ

ಗೌರವ (*gaurava*) — “respect”.

Sanskrit *guru* means ‘heavy’. Stretch its first vowel, which is a standard Sanskrit way of making an abstract noun, and you have *gaurava*: heaviness, and so weight, consequence, dignity, respect.

The teacher is called *guru* by the same logic — the weighty one. And *guru* is a true relative of Latin *gravis*, so the English *grave* and *gravity* are this word arriving by another road. Kannada had already given it to you once, sitting quietly in the name of a weekday.

What you’ve built

Three: gratitude, a good turn, respect.

Your turn

- *Say it: gaurava*
- *Say it: it once more, slowly*
- *Say it: gaurava, then the weekday that carries guru in it*
- *Recall: say khaṇḍita*

Before you move on

What does ಗೌರವ mean? (“respect”.) Say it once more.

51.4 ಆಶೀರ್ವಾದ (āśīrvāda) — a blessing

Before the new one: what did *gaurava* mean?

You'll want to know: ಆಶೀರ್ವಾದ

ಆಶೀರ್ವಾದ (*āśīrvāda*) — “a blessing”.

āśis, ‘a wish, a prayer’, and *vāda*, ‘a speaking’. A blessing is the speaking-out of a wish.

Now look hard at the second half. ವಾದ is the same *-vāda* this book handed you on its very first page, inside ಧನ್ಯವಾದ — the speaking of ‘worthy’. Thanks and a blessing come from one carpenter: take a good word, set ‘speaking’ behind it, and you have named the act of saying it aloud.

What you've built

Four, and the fourth one is built exactly like the first word of this book.

Your turn

- *Say it:* *āśīrvāda*
- *Say it:* it once more, slowly
- *Say it:* *āśīrvāda*, then *dhanyavāda*, and hear *-vāda* close both
- *Recall:* read ಬಹುಶಃ

Before you move on

What does ಆಶೀರ್ವಾದ mean? (“a blessing”.) Say it once more.

51.5 ವಂದನೆ (vandane) — a salutation

Before the new one: what did *āśīrvāda* mean?

You'll want to know: ವಂದನೆ

ವಂದನೆ (*vandane*) — “a salutation”.

vand- is a Sanskrit root meaning to praise, to salute, to bow to. ವಂದನೆ is the act itself, and ವಂದನೆಗಳು — the plural — is how a speaker closes a speech from a platform.

Set it beside ನಮಸ್ಕಾರ, the first word this book taught. That one stands on *nam-*, which also means to bow. Sanskrit kept two separate roots for bending toward another person and Kannada kept them both: one became the everyday hello, the other stayed the formal thanks-and-farewell.

Five courtesies: gratitude, a good turn, respect, a blessing, a salutation.

What you've built

Five courtesies, and two words for one gesture.

Your turn

- *Say it: vandane*
- *Say it: it once more, slowly*
- *Say it: all five in order, then vandane and namaskāra, the two bows*
- *Recall: say hāge*

Before you move on

What does ವಂದನೆ mean? (“a salutation”.) Say it once more.

Chapter 52

Welcoming a Guest

Modes: 🗣️ voice (5) 🗋️ Hands-free start: all 5 lessons.

By the end of this chapter: I can name the five things a Kannada welcome puts between the street and the guest, from the pattern on the ground to the garland.

Complete KA-C52-garland and say all five words in order.

52.1 ಬಾಗಿಲು (bāgilu) — a door

Before the new run: what did *vandane* mean, and what did *āśīrvāda* mean?

You’ll want to know: ಬಾಗಿಲು

ಬಾಗಿಲು (bāgilu) — “a door”.

ಬಾಗಿಲು is the door and the doorway at once — the opening quite as much as the plank that shuts it.

Beside it sits Tamil வாயில் (*vāyil*), a gateway, and that word is transparently built on வாய், ‘mouth’, which is ಬಾಯಿ here with the *b* standing in for the *v*. Whether ಬಾಗಿಲು is that same word with a consonant grown in its middle, or a separate formation on ಬಾಗು, ‘to bend’, is not settled. What is beyond doubt is that a Dravidian house has been known to name its opening after a face.

What you’ve built

The first of the five things a welcome puts in a guest’s way.

Your turn

- *Say it:* *bāgīlu*
- *Say it:* it once more, slowly
- *Say it:* *bāgīlu*, then *bāyi*, and hear the *b* and the *v* trade places
- *Recall:* say *īga*

Before you move on

What does ಬಾಗಿಲು mean? (“a door”.) Say it once more.

52.2 ಕುರ್ಚಿ (kurci) — a chair

Before the new one: what did *bāgīlu* mean?

You’ll want to know: ಕುರ್ಚಿ

ಕುರ್ಚಿ (*kurci*) — “a chair”.

Arabic *kursī*, a seat or a throne, carried into India by Persian and handed on to half the languages of the subcontinent — Hindi कुर्सी, Marathi खुर्ची, and this.

The word was borrowed because the object was. A Kannada household ate, and to a fair degree still eats, sitting on the floor; the chair came in as furniture and brought its name along. You already know how to tell a guest to sit. Now there is something to sit on.

What you’ve built

Two: a door and a chair.

Your turn

- *Say it:* *kurci*
- *Say it:* it once more, slowly
- *Say it:* *kulitukō*, then *kurci* — the command, then the thing it needs
- *Recall:* read ನಾಡಿದ್ದು

Before you move on

What does ಕುರ್ಚಿ mean? (“a chair”.) Say it once more.

52.3 ರಂಗೋಲಿ (rangōli) — the pattern drawn at a doorway

Before the new one: what did *kurci* mean?

You’ll want to know: ರಂಗೋಲಿ

ರಂಗೋಲಿ (*rangōli*) — “the pattern drawn at a doorway”.

White rice-flour, drawn freehand on swept ground in front of the door, at first light, before anyone has arrived.

The name is *raṅga*, ‘colour’, and *āvalī*, ‘a row’: a row of colour. That *āvalī* is the same one behind the festival of lamps whose name came apart a few chapters back — a row of lamps there, a row of colour here. Kannada also calls the thing ರಂಗವಲ್ಲಿ (*raṅgavalli*), which is the same compound less worn down.

What you’ve built

Three: a door, a chair, and the pattern on the ground before both.

Your turn

- *Say it: rangōli*
- *Say it: it once more, slowly*
- *Say it: rangōli, then dīpa, and name the row inside each*
- *Recall: say prayāṇa*

Before you move on

What does ರಂಗೋಲಿ mean? (“the pattern drawn at a doorway”.) Say it once more.

52.4 ಹೂವು (hūvu) — a flower

Before the new one: what did *raṅgōlī* mean?

You'll want to know: ಹೂವು

ಹೂವು (*hūvu*) — “a flower”.

Proto-Dravidian ***pū**, one syllable, and one syllable is what it stayed nearly everywhere: Tamil பூ, Malayalam പൂവ്, Telugu పువ్వు.

Kannada's ಹೂವು shows the law at its very clearest. There is almost nothing else in the word — no root to hide behind, no ending to distract you — only the one sound, *p* across the family and *h* here.

What you've built

Four. A door, a chair, the pattern, a flower.

Your turn

- *Say it:* *hūvu*
- *Say it:* it once more, slowly
- *Say it:* *hūvu*, then *haṇṇu* and *hallu*, three inherited words with one *h* each
- *Recall:* read ಹೊರಡು

Before you move on

What does ಹೂವು mean? (“a flower”.) Say it once more.

52.5 ಹೂಮಾಲೆ (hūmāle) — a garland

Before the new one: what did *hūvu* mean?

You'll want to know: ಹೂಮಾಲೆ

ಹೂಮಾಲೆ (*hūmāle*) — “a garland”.

ಹೂ, the flower from the lesson before, and ಮಾಲೆ (*māle*), from Sanskrit *mālā*, a garland or any row of strung things.

So the last word of the run carries both halves of Kannada in it: a Dravidian syllable some thousands of years old, and a Sanskrit one that arrived later and settled in. Nearly every page here has turned on one of those two layers. This word declines to choose.

Five things a Kannada welcome puts between the street and the guest: the door, the chair, the pattern on the ground, the flower, the garland.

What you've built

Five, and the last of them is half inherited and half borrowed.

Your turn

- *Say it: hūmāle*
- *Say it: it once more, slowly*
- *Say it: all five in order, then hūvu and hūmāle one after the other*
- *Recall: say bīḷkoḍuge*

Before you move on

What does ಹೂಮಾಲೆ mean? (“a garland”). Say it once more.

Chapter 53

The Sky

Modes: ⇄ voice (5) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can name five things overhead in Kannada, and say which of them Kannada borrowed and which it has always had.

Complete KA-C53-cloud and say all five words in order.

53.1 ಆಕಾಶ (ākāśa) — the sky

Before the new run: what did *hūvu* mean, and what did *hūmāle* mean?

You’ll want to know: ಆಕಾಶ

ಆಕಾಶ (ākāśa) — “the sky”.

Sanskrit *ākāśa*, built on a piece meaning “to shine, to be visible”. The sky is named for being the open lit place where a thing can be seen at all, rather than for being a lid over the world.

Kannada holds an inherited word for the same overhead space, ಬಾನು (*bānu*), which owes Sanskrit nothing. The two divide the work: ಆಕಾಶ does the ordinary shift and turns up in weather talk, while ಬಾನು keeps to songs and poetry. A borrowed word taking the daily job and leaving the old one the ceremony is an arrangement you have watched before, at the ಬಾಗಿಲು.

ākāśa travelled as well. Traders carried it east, and Malay and Indonesian still say *angkasa* for the sky.

What you've built

The space the rest of this chapter hangs in.

Your turn

- *Say it:* *ākāśa*
- *Say it:* it once more, slowly
- *Say it:* *ākāśa*, then *namaskāra*, as you would greet somebody out of doors
- *Recall:* say *kṛtajñate*

Before you move on

What does ಆಕಾಶ mean? (“the sky”.) Say it once more.

53.2 ಬಿಸಿಲು (bisilu) — sunshine, the sun's heat

Before the new one: what did *ākāśa* mean?

You'll want to know: ಬಿಸಿಲು

ಬಿಸಿಲು (*bisilu*) — “sunshine, the sun's heat”.

Under it sits **ಬಿಸಿ** (*bisi*), “hot” — the word on a cup of ಚಹಾ that has just been poured. **ಬಿಸಿಲು** is the hot thing that falls out of the sky, and Kannada built it the plain way, from the heat rather than from the star.

That is worth pausing on. English talks about the weather by naming the sun; Kannada reaches first for what the sun does to you standing in it. A Bengaluru sentence about the afternoon is far more likely to be about **ಬಿಸಿಲು** than about any sun-word at all.

Kannada has two sun-words even so. **ನೇಸರು** (*nēsaru*) is its own, kept alive mostly in verse and in names; the borrowed one you have already had a piece of, inside the sunrise word the good-morning lesson took apart.

What you've built

Two: the sky, and what comes down out of it by day.

Your turn

- *Say it: bisilu*
- *Say it: it once more, slowly*
- *Say it: bisi, then bisilu, and hear the shorter word standing inside the longer one*
- *Recall: read ಉಪಕಾರ*

Before you move on

What does ಬಿಸಿಲು mean? (“sunshine, the sun’s heat”.) Say it once more.

53.3 ಚಂದ್ರ (candra) — the moon

Before the new one: what did *bisilu* mean?

You’ll want to know: ಚಂದ್ರ

ಚಂದ್ರ (*candra*) — “the moon”.

Sanskrit *candra* means “shining, bright”. Kannada took it whole, the way it took ಆಕಾಶ, and it is the word a newsreader says.

Kannada’s own moon-word is ತಿಂಗಳು (*tingalu*), and that word also means a month. One shape for the moon and for the stretch of time it measures — the moon being the oldest calendar there is, and Kannada keeping that fact inside a single word. The twelve month-names you met are Sanskrit; ತಿಂಗಳು is what a Kannada speaker actually counts in.

candra went a long way west too. It shares an ancestor with the Latin piece behind English *candle* and *incandescent*: a very old root for burning white.

What you’ve built

Three, and two of them borrowed.

Your turn

- *Say it: candra*
- *Say it: it once more, slowly*

- *Say it:* *ākāśa*, then *candra*, and say which of the two is the container
- *Recall:* say *gaurava*

Before you move on

What does ಚಂದ್ರ mean? (“the moon”.) Say it once more.

53.4 ಚುಕ್ಕಿ (cukki) — a star; a dot

Before the new one: what did *candra* mean?

You’ll want to know: ಚುಕ್ಕಿ

ಚುಕ್ಕಿ (*cukki*) — “a star; a dot”.

ಚುಕ್ಕಿ is inherited, and it carries the star and the dot on one shape. Anything small and round and separate can be a ಚುಕ್ಕಿ.

Which is why it belongs to the ರಂಗೋಲಿ as much as to the night. The pattern at the doorway is set out first as a grid of ಚುಕ್ಕಿ, points of rice flour placed at even spacing, and the lines are drawn around and between them afterwards. A woman saying she is putting down ಚುಕ್ಕಿ in the morning is talking about her doorstep.

The borrowed word for a star is ನಕ್ಷತ್ರ (*nakṣatra*), and that is the one an astrologer reaches for. ಚುಕ್ಕಿ is the one a child points with.

What you’ve built

Four, and this one reaches back down to the doorstep.

Your turn

- *Say it:* *cukki*
- *Say it:* it once more, slowly
- *Say it:* *cukki*, then *raṅgōli*, and say how the two meet on the ground
- *Recall:* read ಆಶೀರ್ವಾದ

Before you move on

What does ಚುಕ್ಕಿ mean? (“a star; a dot”.) Say it once more.

53.5 ಮೋಡ (mōḍa) — a cloud

Before the new one: what did *cukki* mean?

You'll want to know: ಮೋಡ

ಮೋಡ (*mōḍa*) — “a cloud”.

ಮೋಡ is inherited and quite plain: the grey thing standing between you and the ಬಿಸಿಲು. ಮೋಡ ಇದೆ — there is cloud — is a whole weather report, and it is the one Kannada speakers give each other most of the year.

Weather words stretch, and this one has. ಮೋಡ also describes a face that has gone dull and closed, and a mood that will not lift. English went the same way with *clouded* and *overcast*, from the far side of the world and with no contact at all. When two unrelated languages reach for the same picture, the picture is doing the work rather than any borrowing.

With that, the sky is furnished.

What you've built

Five: ಆಕಾಶ, ಬಿಸಿಲು, ಚಂದ್ರ, ಚುಕ್ಕಿ, ಮೋಡ. You can say what is overhead.

Your turn

- *Say it:* *mōḍa*
- *Say it:* it once more, slowly
- *Say it:* all five in order, then say which two of them Kannada borrowed
- *Recall:* say *vandane*

Before you move on

What does ಮೋಡ mean? (“a cloud”.) Say it once more.

Chapter 54

The Tree

Modes: ⇄ voice (5) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can name a tree and its parts in Kannada, from the seed it started as to the branch at the top.

Complete KA-C54-seed and say all five words in order.

54.1 ಮರ (mara) — a tree

Before the new run: what did *cukki* mean, and what did *mōḍa* mean?

You'll want to know: ಮರ

ಮರ (*mara*) — “a tree”.

Two syllables, and one of the oldest words the family has. Tamil says *maram*, Malayalam *maram*, and Kannada let the closing *-m* fall away, as it has a habit of doing.

ಮರ is the standing tree and equally the wood it is cut into. A carpenter and a forester reach for the same word, and Kannada has felt no need to split them — the thing and the material are one item as far as the language is concerned.

It is also the first word of this chapter for a plain reason: everything else here is a part of it.

What you've built

The thing the next four words belong to.

Your turn

- *Say it: mara*
- *Say it: it once more, slowly*
- *Say it: doḍḍa mara* — “a big tree” — with the describing word in front, where Kannada keeps it
- *Recall: say bāgilu*

Before you move on

What does ಮರ mean? (“a tree”.) Say it once more.

54.2 ಕೊಂಬೆ (kombe) — a branch

Before the new one: what did *marā* mean?

You’ll want to know: ಕೊಂಬೆ

ಕೊಂಬೆ (*kombe*) — “a branch”.

Beside it stands ಕೊಂಬು (*kombu*), a horn, and the two are the same word wearing different endings. A branch is what a ಮರ has on its head, and the language saw an animal’s horn and a tree’s limb as one shape: something hard that grows outward and forks.

That picture is not a Kannada peculiarity. Tamil keeps *kombu* doing both jobs as well, so the joining is old — older than any of the four sisters.

English does the reverse trick and puts the tree onto the animal, calling the branched horns of a stag its antlers and its crown. The picture travels in whichever direction a language happens to take it.

What you’ve built

Two: the tree, and what comes out of it sideways.

Your turn

- *Say it: kombe*
- *Say it: it once more, slowly*
- *Say it: mara, then kombe, and say which one holds the other up*

- *Recall:* read ಕುರ್ಚಿ

Before you move on

What does ಕೊಂಬೆ mean? (“a branch”.) Say it once more.

54.3 ಎಲೆ (ele) — a leaf

Before the new one: what did *kombe* mean?

You’ll want to know: ಎಲೆ

ಎಲೆ (*ele*) — “a leaf”.

Inherited, and close to its sisters: Tamil *ilai*, Malayalam *ila*. Telugu is the one that walked off, using *āku* instead.

The everyday weight of ಎಲೆ is heavier than “leaf” suggests. Say it on its own in a Kannada house and you are usually talking about the betel leaf — ಎಲೆ ಅಡಿಕೆ, leaf and areca nut, handed to a guest at the end of an *ūṭa* and at the end of a welcome. The ಬಾಗಿಲು, the ಕುರ್ಚಿ, the ರಂಗೋಲಿ and the ಹೂಮಾಲೆ each had their moment; the ಎಲೆ is what the visitor is holding on the way out.

The other big ಎಲೆ is the plantain leaf a meal is served on, which is a plate you do not wash.

What you’ve built

Three, and this one is handed to people.

Your turn

- *Say it:* *ele*
- *Say it:* it once more, slowly
- *Say it:* *hasiru ele* — “a green leaf” — and *ele, kombe, mara* upward in order
- *Recall:* say *raṅgōli*

Before you move on

What does ಎಲೆ mean? (“a leaf”.) Say it once more.

54.4 ಬೇರು (bēru) — a root

Before the new one: what did *ele* mean?

You'll want to know: ಬೇರು

ಬೇರು (*bēru*) — “a root”.

Tamil says *vēr*, Malayalam says *vēr*, Telugu says *vēru* — and Kannada says ಬೇರು. That opening *b* against everybody else's *v* is the trade you have watched at the ಬಾಗಿಲು and again in ಬರೆ, and here it is once more with the letters lined up so plainly that you can hear the law rather than be told about it.

Two sound laws now separate Kannada from its sisters, and both of them are visible in a single chapter: the *p* that became *h* in ಹಣ್ಣು and ಹೂವು, and the *v* that became *b* in this word.

ಬೇರು also does the figurative work English gives *roots*: where a family comes from, what a word descends from. Both languages dug the same hole.

What you've built

Four, and the lowest one shows the law.

Your turn

- *Say it:* *bēru*
- *Say it:* it once more, slowly
- *Say it:* *bēru*, then *bāgilu*, and hear the same *b* opening both
- *Recall:* read ಹೂವು

Before you move on

What does ಬೇರು mean? (“a root”.) Say it once more.

54.5 ಬೀಜ (bīja) — a seed

Before the new one: what did *bēru* mean?

You'll want to know: ಬೀಜ

ಬೀಜ (*bīja*) — “a seed”.

Four inherited words, and then this one, straight out of Sanskrit and unaltered. The chapter closes on a borrowing, which is a fair picture of the language: the tree is Dravidian from the ಬೇರು up, and the word for what starts it came from elsewhere.

Kannada kept its own word for the act, though. ಬಿತ್ತು (*bittu*) is to sow, and it is as native as ಮರ. So a ರೈತ sows with an inherited word and names what he is sowing with a borrowed one, in the same breath and without noticing.

ಬೀಜ also does the abstract job — the seed of a quarrel, the seed of an idea — in Kannada exactly as in English, and it was doing it in Sanskrit long before either.

What you've built

Five: ಮರ, ಕೊಂಬೆ, ಎಲೆ, ಬೇರು, ಬೀಜ. A tree from the ground up, and the thing it began as.

Your turn

- *Say it:* *bīja*
- *Say it:* it once more, slowly
- *Say it:* all five in order, then say which one of them Kannada borrowed
- *Recall:* say *hūmāle*

Before you move on

What does ಬೀಜ mean? (“a seed”.) Say it once more.

Chapter 55

River and Road

Modes: ⇄ voice (5) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can name the water, the ground and the road around a Kannada village, and ask my way with them.

Complete KA-C55-path and say all five words in order.

55.1 ನದಿ (nadi) — a river

Before the new run: what did *bēru* mean, and what did *bīja* mean?

You’ll want to know: ನದಿ

ನದಿ (*nadi*) — “a river”.

Sanskrit *nadī*, and under it a root *nad-* meaning “to roar, to sound”. A river is named for the noise it makes. That is a word coined by somebody who heard one before they ever saw one, in the dark, in the rain.

Kannada’s own river-word is ಹೊಳೆ (*hole*), and it opens with the *h* you have learned to read as an old *p*. ಹೊಳೆ is the water you can walk to — the stream behind the village. ನದಿ is the ಕಾವೇರಿ. The borrowed word took the big rivers and left the small ones to the inherited one, which is the opposite of what usually happens.

What you’ve built

The first of five things you would have to name to ask your way.

Your turn

- *Say it: nadi*
- *Say it: it once more, slowly*
- *Say it: nadi elli?* — “where is the river?” — with the asking word at the end
- *Recall: say ākāśa*

Before you move on

What does ನದಿ mean? (“a river”.) Say it once more.

55.2 ಕೆರೆ (kere) — a tank, a reservoir

Before the new one: what did *nadi* mean?

You’ll want to know: ಕೆರೆ

ಕೆರೆ (*kere*) — “a tank, a reservoir”.

English has no comfortable word for this, which is why the Indian English one is *tank*. A ಕೆರೆ is not a lake. It is built: an earth bund thrown across a shallow valley so the ಮಳೆಗಾಲ water stands instead of running away, and so a ರೈತ downstream still has ನೀರು in the dry months.

The Deccan is dry and the rain arrives all at once, so this is the thing the land needed most, and Karnataka has thousands of them, many of them eight or nine hundred years old and still in use. Bengaluru’s own neighbourhoods are named after the ones it has built over.

ಕೆರೆ is inherited, and it is one of those words that tells you what its speakers were doing.

What you’ve built

Two: water that runs, and water somebody stopped.

Your turn

- *Say it: kere*
- *Say it: it once more, slowly*

- *Say it:* *nadi*, then *kere*, and say which one of them people made
- *Recall:* read ಬಿಸಿಲು

Before you move on

What does ಕೆರೆ mean? (“a tank, a reservoir”.) Say it once more.

55.3 ಬೆಟ್ಟ (beṭṭa) — a hill

Before the new one: what did *kere* mean?

You’ll want to know: ಬೆಟ್ಟ

ಬೆಟ್ಟ (beṭṭa) — “a hill”.

Inherited, and it opens with the *b* the previous chapter set beside everybody else’s *v*, so you can hear which layer of the language it belongs to before you know anything else about it.

Kannada distinguishes sizes here where English shrugs. ಗುಡ್ಡ (guḍḍa) is the small rise you would walk up without planning to; ಬೆಟ್ಟ is the one that has a temple on top and a name on the map. ನಂದಿ ಬೆಟ್ಟ north of Bengaluru and ಚಾಮುಂಡಿ ಬೆಟ್ಟ above Mysuru are both ಬೆಟ್ಟ, and nobody would call either a ಗುಡ್ಡ.

A hill with a name is a hill people climb for a reason, and in Karnataka the reason is usually at the summit.

What you’ve built

Three, and the first of them that stands up.

Your turn

- *Say it:* beṭṭa
- *Say it:* it once more, slowly
- *Say it:* doḍḍa beṭṭa, then cikka guḍḍa, and hear the size words doing the sorting
- *Recall:* say candra

Before you move on

What does ಬೆಟ್ಟ mean? (“a hill”.) Say it once more.

55.4 ಹಳ್ಳಿ (halli) — a village

Before the new one: what did *betṭa* mean?

You’ll want to know: ಹಳ್ಳಿ

ಹಳ್ಳಿ (*halli*) — “a village”.

The *h* tells you what happened: an older *palli* stands behind it, worn down by the same law that turned the fruit-word and the flower-word into ಹಣ್ಣು and ಹೂವು.

What makes this one worth stopping for is that the older shape did not disappear — it is written on road signs across the state. Hundreds of Karnataka place names end in *-halli*, and hundreds more across the border end in *-palli* and *-pally*. Same word, one of them having passed through the Kannada law and the other not. A learner who can hear that ending can read a map as a record of a sound change.

Tamil kept *palli* too and steered it a different way, toward a place of rest and then toward a school.

What you’ve built

Four, and this one is signposted the length of the state.

Your turn

- *Say it:* *halli*
- *Say it:* it once more, slowly
- *Say it:* *haṇṇu*, then *halli*, and hear the one law opening both
- *Recall:* read ಚುಕ್ಕೆ

Before you move on

What does ಹಳ್ಳಿ mean? (“a village”.) Say it once more.

55.5 ದಾರಿ (dāri) — a way, a path

Before the new one: what did *halli* mean?

You'll want to know: ದಾರಿ

ದಾರಿ (*dāri*) — “a way, a path”.

This is the word that turns the other four into directions. ಕಿರೀಗಿ ದಾರಿ — the way to the tank — and you already have the little *-ge* that hangs on the end of the place you are heading for.

Kannada keeps a second word for the same thing, ಹಾದಿ (*hādi*), and speakers use the two close to interchangeably, though ಹಾದಿ leans a little toward the worn track and ದಾರಿ a little toward the route you choose.

Put ದಾರಿ with the polite word you already have and you have the sentence a stranger needs most: ದಯವಿಟ್ಟು ದಾರಿ ಹೇಳಿ — please tell me the way. Notice that nothing in it names you. Kannada lets the asking be the request.

What you've built

Five: ನದಿ, ಕಿರೆ, ಬೆಟ್ಟ, ಹಳ್ಳಿ, ದಾರಿ. Four landmarks and the thread between them.

Your turn

- *Say it: dāri*
- *Say it: it once more, slowly*
- *Say it: all five in order, then dayaviṭṭu dāri hēḷi*
- *Recall: say mōḍa*

Before you move on

What does ದಾರಿ mean? (“a way, a path”.) Say it once more.

Chapter 56

In the House

Modes: ⇐ voice (5) ⇐ Hands-free start: all 5 lessons.

By the end of this chapter: I can name five ordinary things in a Kannada house, and say which two of them arrived with borrowed names.

Complete KA-C56-box and say all five words in order.

56.1 ಚಾಪೆ (cāpe) — a mat

Before the new run: what did *halli* mean, and what did *dāri* mean?

You’ll want to know: ಚಾಪೆ

ಚಾಪೆ (cāpe) — “a mat”.

The woven mat that gets unrolled on the floor: for sitting on, for eating on, for sleeping on, and for putting away against the wall in the morning.

The ಕುರ್ಚಿ arrived from outside with its Persian name, and it arrived late. The ಚಾಪೆ was already there. A Kannada house has for a very long time sat and eaten and slept at floor level, and the ಚಾಪೆ is the piece of furniture that arrangement needs — one object doing what a chair, a table and a bed do elsewhere, then rolling up to occupy nothing.

Offering a guest a ಚಾಪೆ is the older form of the courtesy the ಕುರ್ಚಿ now performs, and in a ಹಳ್ಳಿ it is still the usual one.

What you've built

The first of five things a Kannada house keeps to hand.

Your turn

- *Say it: cāpe*
- *Say it: it once more, slowly*
- *Say it: kuḷitukō, then cāpe, and say who is offered which*
- *Recall: say mara*

Before you move on

What does ಚಾಪೆ mean? (“a mat”.) Say it once more.

56.2 ಬುಟ್ಟಿ (buṭṭi) — a basket

Before the new one: what did *cāpe* mean?

You'll want to know: ಬುಟ್ಟಿ

ಬುಟ್ಟಿ (*buṭṭi*) — “a basket”.

Woven, usually from bamboo, and carried on the hip or the head rather than in the hand. ಹಣ್ಣಿನ ಬುಟ್ಟಿ is a basket of fruit; a ಹೂವಿನ ಬುಟ್ಟಿ is what flowers come to the door in.

The little *-ina* in the middle of those is the joining piece Kannada slips between two names to say the second belongs to the first. Fruit-of basket. You can build the same shape with anything you already have.

ಬುಟ್ಟಿ shares its ending with the ಚಾಪೆ's world rather than the ಕುರ್ಚಿ's: another light, cheap, repairable thing made from what grows nearby, and one that a house replaces every few years without thinking about it.

What you've built

Two: a thing to sit on, and a thing to carry with.

Your turn

- *Say it:* *butṭi*
- *Say it:* it once more, slowly
- *Say it:* *haṇṇina butṭi*, then *hūvina butṭi*, and hear the joining piece in the middle
- *Recall:* read ಕೊಂಬೆ

Before you move on

What does ಬುಟ್ಟಿ mean? (“a basket.”) Say it once more.

56.3 ಚಾಕು (cāku) — a knife

Before the new one: what did *butṭi* mean?

You’ll want to know: ಚಾಕು

ಚಾಕು (*cāku*) — “a knife”.

Persian *chāqū*, a small knife, carried down into the subcontinent along the same road that delivered the ಕುರ್ಚಿ, and handed on to Hindi, Marathi, Telugu and this. Two objects in two chapters, both borrowed, both arriving by the north.

The borrowing did not push anything out. Kannada’s own blade is ಕತ್ತಿ (*katti*), and it is the big one — the household and field blade, the one a ರೈತ works with. ಚಾಕು is the small one: the pocket knife, the paring knife, the thing that cuts a ಹಣ್ಣು.

The pattern is the one the chair showed. When a language borrows a word for a thing it already has, the borrowed word usually takes a narrower job and the old word keeps the wider one.

What you’ve built

Three, and the second of them arrived by the northern road.

Your turn

- *Say it:* *cāku*

- *Say it:* it once more, slowly
- *Say it:* *kurci*, then *cāku*, and say what the two of them have in common
- *Recall:* say *ele*

Before you move on

What does ಚಾಕು mean? (“a knife”.) Say it once more.

56.4 ಪಾತ್ರೆ (pātre) — a vessel, a cooking pot

Before the new one: what did *cāku* mean?

You’ll want to know: ಪಾತ್ರೆ

ಪಾತ್ರೆ (*pātre*) — “a vessel, a cooking pot”.

Sanskrit *pātra*, and it began by meaning a drinking or eating vessel. Then it did something quietly remarkable: it moved from the container to the person. A *pātra* is also one fit to receive — a worthy recipient of a gift, of teaching, of trust.

From there it took one more step, and the *pātra* of a play is a character, a part, a role. The same word holds the pot, the deserving person and the actor’s part, because all three are shapes that something is poured into.

Kannada carries the whole set. ಪಾತ್ರೆ in the kitchen is the vessel; ಪಾತ್ರ on the stage is the role. One Sanskrit word, and the ending tells you which of its lives is being lived.

What you’ve built

Four, and this one keeps three meanings in one shape.

Your turn

- *Say it:* *pātre*
- *Say it:* it once more, slowly
- *Say it:* *pātre*, then *nāru*, and say which one holds the other
- *Recall:* read ಬೇರು

Before you move on

What does ಪಾತ್ರೆ mean? (“a vessel, a cooking pot”.) Say it once more.

56.5 ಪೆಟ್ಟಿಗೆ (petṭige) — a box

Before the new one: what did *pātre* mean?

You’ll want to know: ಪೆಟ್ಟಿಗೆ

ಪೆಟ್ಟಿಗೆ (*petṭige*) — “a box”.

All four sisters have this word and it is nearly the same in each: Tamil *petṭi*, Malayalam *petṭi*, Telugu *petṭe*, and Kannada ಪೆಟ್ಟಿಗೆ. Only Kannada carries the extra closing syllable, which is a habit you have now seen a few times — Kannada tends to be the long one.

A ಪೆಟ್ಟಿಗೆ is the wooden or tin chest a household keeps its papers and its good ಬಟ್ಟೆ in, standing in a corner with a padlock on it. It is also the word that stretched to cover a suitcase, a jewellery box and the case a musical instrument travels in.

Notice how much of this chapter is containers. The ಬುಟ್ಟಿ carries, the ಪಾತ್ರೆ cooks, the ಪೆಟ್ಟಿಗೆ keeps. A house is largely a set of things for putting other things into.

What you’ve built

Five: ಚಾಪೆ, ಬುಟ್ಟಿ, ಚಾಕು, ಪಾತ್ರೆ, ಪೆಟ್ಟಿಗೆ. You can furnish a room.

Your turn

- *Say it:* *petṭige*
- *Say it:* it once more, slowly
- *Say it:* all five in order, then say which three of them hold something
- *Recall:* say *bīja*

Before you move on

What does ಪೆಟ್ಟಿಗೆ mean? (“a box”.) Say it once more.

Chapter 57

More of the Body

Modes: ⇄ voice (5) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can name five more parts of a person in Kannada, and say where it hurts.

Complete KA-C57-bone and say all five words in order.

57.1 ಕುತ್ತಿಗೆ (kuttige) — the neck

Before the new run: what did *pātre* mean, and what did *petṭige* mean?

You'll want to know: ಕುತ್ತಿಗೆ

ಕುತ್ತಿಗೆ (*kuttige*) — “the neck”.

The everyday word, and the one a ವೈದ್ಯ uses. Kannada has a second, ಕೊರಳು (*koraḷu*), and the two divide by what is being done to the neck rather than by which part of it is meant: ಕೊರಳು is the neck a ಹೂಮಾಲೆ goes around and the neck a voice comes out of, while ಕುತ್ತಿಗೆ is the neck that aches.

So a singer's is a ಕೊರಳು and a patient's is a ಕುತ್ತಿಗೆ, and the same piece of a person is both, depending on why you brought it up.

This chapter picks up where the leg and the tooth left off, and the run gets less obvious as it goes.

What you've built

The first of five more pieces of a person.

Your turn

- *Say it: kuttige*
- *Say it: it once more, slowly*
- *Say it: nanna kuttige* — “my neck” — with the possessing word in front
- *Recall: say nadi*

Before you move on

What does ಕುತ್ತಿಗೆ mean? (“the neck”.) Say it once more.

57.2 ಬೆನ್ನು (bennu) — the back

Before the new one: what did *kuttige* mean?

You’ll want to know: ಬೆನ್ನು

ಬೆನ್ನು (*bennu*) — “the back”.

Inherited, and it opens with the *b* that has now turned up in ಬಾಗಿಲು, ಬೇರು and ಬೆಟ್ಟ. Four words in four chapters, and by this point you should be reading that first letter as a small piece of history rather than as a sound.

ಬೆನ್ನು is the part of a person that faces away, so the language uses it for anything behind you. ಬೆನ್ನ ಹಿಂದೆ, behind the back, is where things are said about you that would not be said in front.

And ಬೆನ್ನು ತಟ್ಟು, to pat the back, means to praise or encourage — the same gesture English named the same way, with no contact between the two languages at any point. Some pictures are simply what bodies do.

What you’ve built

Two, and this one has a hand on it.

Your turn

- *Say it: bennu*
- *Say it: it once more, slowly*

- *Say it:* *bennu*, then *bēru*, then *beṭṭa*, and hear the one letter they share
- *Recall:* read ಕೆರೆ

Before you move on

What does ಬೆನ್ನು mean? (“the back”.) Say it once more.

57.3 ತುಟಿ (tuṭi) — a lip

Before the new one: what did *bennu* mean?

You’ll want to know: ತುಟಿ

ತುಟಿ (*tuṭi*) — “a lip”.

Two syllables, inherited, and here the four sisters go four different ways. Tamil, Malayalam and Telugu each reach for something quite unlike ತುಟಿ and unlike each other. For a family this close that is unusual, and it usually means the part in question got renamed after the family split, several times over, by whichever picture each language happened to prefer.

ತುಟಿ sits directly on the ಬಾಯಿ you already have. The mouth is the opening; the ತುಟಿ is its edge.

And it is the piece of the face that Kannada uses for keeping quiet. To say nothing at all is to not move the ತುಟಿ — a phrase built out of a body part rather than out of a word for silence, which is how a great many everyday expressions in this language are put together.

What you’ve built

Three, and this one edges a word you already had.

Your turn

- *Say it:* *tuṭi*
- *Say it:* it once more, slowly
- *Say it:* *bāyi*, then *tuṭi*, and say which one is the edge of the other
- *Recall:* say *beṭṭa*

Before you move on

What does ತುಟಿ mean? (“a lip”.) Say it once more.

57.4 ಭುಜ (bhuja) — the shoulder

Before the new one: what did *tuti* mean?

You’ll want to know: ಭುಜ

ಭುಜ (*bhuja*) — “the shoulder”.

Sanskrit *bhuja*, and behind it *bhuj-*, “to bend”. The shoulder is named for being the joint that folds — the limb described by what it does rather than by where it sits. Sanskrit built a good many body words that way.

Kannada’s own word here is ಹೆಗಲು (*hegalu*), and the division between the two is worth having. ಹೆಗಲು is the shoulder you carry a load on, the flat top of it; ಭುಜ leans toward the joint and toward strength — the arm-and-shoulder of somebody who can lift things.

That opening ಭ is a letter Kannada mostly uses in borrowed words. Meeting one is a fair hint that the word came from Sanskrit before you know anything else about it.

What you’ve built

Four, and this is the run’s borrowed one.

Your turn

- *Say it:* *bhuja*
- *Say it:* it once more, slowly
- *Say it:* *bhuja*, then *kuttige*, and say which of the two the ಹೂಮಾಲೆ passes
- *Recall:* read ಹಳ್ಳಿ

Before you move on

What does ಭುಜ mean? (“the shoulder”.) Say it once more.

57.5 ಮೂಳೆ (mūḷe) — a bone

Before the new one: what did *bhuja* mean?

You'll want to know: ಮೂಳೆ

ಮೂಳೆ (*mūḷe*) — “a bone”.

Here Kannada is the odd one out. Tamil says *elumbu*, Malayalam says *eluvu*, Telugu says *emuka* — three sisters plainly holding the same old word between them, and Kannada holding ಮೂಳೆ, which is not it.

That happens. A language drops an inherited word and promotes another one, and afterwards the family tree looks broken at exactly one branch. The ear-word and the nose-word each showed you a version of this earlier, with a different sister standing apart each time. Which one is the odd one out changes from word to word, and that is the whole point: these are four separate languages, not four accents.

ಮೂಳೆ closes the body run, and it is the piece of you that outlasts the rest.

What you've built

Five: ಕುತ್ತಿಗೆ, ಬೆನ್ನು, ತುಟಿ, ಭುಜ, ಮೂಳೆ. Enough to say where it hurts.

Your turn

- *Say it: mūḷe*
- *Say it: it once more, slowly*
- *Say it: all five in order, then say which of them is the odd one in the family*
- *Recall: say dāri*

Before you move on

What does ಮೂಳೆ mean? (“a bone”.) Say it once more.

Chapter 58

More Short Replies

Modes: ⇄ voice (5) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can answer an offer in Kannada five ways, from a little to no thank you.

Complete KA-C58-thats-all and say all five words in order.

58.1 ಸ್ವಲ್ಪ (svalpa) — a little, a bit

Before the new run: what did *bhuja* mean, and what did *mūle* mean?

You'll want to know: ಸ್ವಲ್ಪ

ಸ್ವಲ್ಪ (*svalpa*) — “a little, a bit”.

Sanskrit, and it comes apart cleanly: *su-*, “well, nicely”, on *alpa*, “small”. Nicely small. The same *su-* that opens the good-morning word you already have.

But the useful thing about ಸ್ವಲ್ಪ is not its size. It is what it does to whatever follows it. Ask for something flat and you are instructing; put ಸ್ವಲ್ಪ in front and you are asking. ಸ್ವಲ್ಪ ನೀರು ಕೊಡಿ leaves the other person room to move in a way that ನೀರು ಕೊಡಿ does not.

The word measures a quantity in the dictionary and a manner in the mouth. English does the same thing with “just” and “a bit”, and neither of those measures much any more either.

What you've built

A word that softens the next one.

Your turn

- *Say it: svalpa*
- *Say it: it once more, slowly*
- *Say it: n̄ru kodi, then svalpa n̄ru kodi, and hear how much softer the second one is*
- *Recall: say cāpe*

Before you move on

What does ಸ್ವಲ್ಪ mean? (“a little, a bit”.) Say it once more.

58.2 ಹೆಚ್ಚು (heccu) — more, a lot

Before the new one: what did *svalpa* mean?

You'll want to know: ಹೆಚ್ಚು

ಹೆಚ್ಚು (*heccu*) — “more, a lot”.

Inherited, and the opening *h* puts it in the same layer as ಹಣ್ಣು and ಹಳ್ಳಿ. The borrowed word softened your request; this one is Kannada's own, and it does the opposite job.

ಹೆಚ್ಚು is both “more” and “much”. It answers a question about quantity all by itself, and it goes in front of whatever it is measuring: ಹೆಚ್ಚು ಹಣ್ಣು, more fruit. It is also the word for a comparison, so ಹೆಚ್ಚು is how a Kannada speaker says one thing outweighs another without needing a separate word for “than”.

Held against ಸ್ವಲ್ಪ it gives you a scale you can answer with. ಸ್ವಲ್ಪ when a little will do; ಹೆಚ್ಚು when it will not.

What you've built

Two, and they point in opposite directions.

Your turn

- *Say it:* *heccu*
- *Say it:* it once more, slowly
- *Say it:* *svalpa hālu*, then *heccu hālu*, and hear the amount change in front
- *Recall:* read ಬುಟ್ಟಿ

Before you move on

What does ಹೆಚ್ಚು mean? (“more, a lot”) Say it once more.

58.3 ಕಡಿಮೆ (kaḍime) — less, fewer

Before the new one: what did *heccu* mean?

You’ll want to know: ಕಡಿಮೆ

ಕಡಿಮೆ (*kaḍime*) — “less, fewer”.

Underneath sits ಕಡಿ (*kaḍi*), to cut, to reduce. ಕಡಿಮೆ is the cut-down amount — a quantity named for the act that produced it, which is the same move Kannada made with the fruit-word, where the ripening gave the ripe thing its name.

ಹೆಚ್ಚು and ಕಡಿಮೆ travel together as a pair, and the pair has its own life. ಹೆಚ್ಚು ಕಡಿಮೆ, said as one phrase, means “more or less, roughly” — two opposites put side by side to make a hedge. English builds “more or less” out of exactly the same two pieces, and Kannada leaves out the “or”.

That is three of the five now, and none of them names a thing. This chapter is about the words that adjust everything else.

What you’ve built

Three, and two of them make a phrase together.

Your turn

- *Say it:* *kaḍime*
- *Say it:* it once more, slowly

- *Say it: heccu kaḍime*, and say what the pair means when it travels as one
- *Recall: say cāku*

Before you move on

What does ಕಡಿಮೆ mean? (“less, fewer”.) Say it once more.

58.4 ಬೇಡ (bēḍa) — no thank you, I don’t want it

Before the new one: what did *kaḍime* mean?

You’ll want to know: ಬೇಡ

ಬೇಡ (bēḍa) — “no thank you, I don’t want it”.

This is the refusal a guest actually needs, and it is not the ಇಲ್ಲ you learned on the first page. ಇಲ್ಲ denies that something exists or is so. ಬೇಡ declines it.

It is the negative twin of ಬೇಕು (bēku), “wanted, needed” — the word that turns up in the sort of sentence Kannada builds with nothing doing at all. ಬೇಕು and ಬೇಡ answer the same question in opposite directions, and neither of them bothers to name who is doing the wanting. The offer is made, and one word settles it.

At a Kannada table you will be offered more food several times after you are finished. ಬೇಡ, said once and pleasantly, is the whole of the reply. Adding ಸ್ವಲ್ಪ in front turns it into “just a little”, which is the answer that gets you served anyway.

What you’ve built

Four, and this one is the polite way out.

Your turn

- *Say it: bēḍa*
- *Say it: it once more, slowly*
- *Say it: bēḍa*, then *illa*, and say which one refuses and which one denies

- *Recall:* read ಪಾತ್ರೆ

Before you move on

What does ಬೇಡ mean? (“no thank you, I don’t want it”.) Say it once more.

58.5 ಅಷ್ಟೇ (aṣṭē) — that’s all, just that

Before the new one: what did *bēḍa* mean?

You’ll want to know: ಅಷ್ಟೇ

ಅಷ್ಟೇ (*aṣṭē*) — “that’s all, just that”.

Two pieces. ಅಷ್ಟು (*aṣṭu*) is “that much”, and it belongs to the pointing family you already have — the *a-* of ಅದು and ಅಲ್ಲಿ, the one that means away from the speaker. Then the long *-ē* on the end, which Kannada hangs on a word to mean “and nothing besides”.

So ಅಷ್ಟೇ is “that much, and no more”. It closes a list, ends an order, and stops a question. Asked what else you would like: ಅಷ್ಟೇ.

That closing *-ē* is worth keeping. Put it on almost anything and you get “only that one”: ಇಲ್ಲಿಯೇ, right here and nowhere else. One small sound doing the work English needs a whole separate word for.

What you’ve built

Five: ಸ್ವಲ್ಪ, ಹೆಚ್ಚು, ಕಡಿಮೆ, ಬೇಡ, ಅಷ್ಟೇ. You can answer an offer five ways.

Your turn

- *Say it:* *aṣṭē*
- *Say it:* it once more, slowly
- *Say it:* all five in order, then *aṣṭē*, as though closing a list
- *Recall:* say *peṭṭige*

Before you move on

What does ಅಷ್ಟೇ mean? (“that’s all, just that”.) Say it once more.

Chapter 59

Weather and Ground

Modes: ⇄ voice (5) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can name the weather and the ground under it in Kannada, from the wind to the fire.

Complete KA-C59-fire and say all five words in order.

59.1 ಗಾಳಿ (gāḷi) — wind, air

Before the new run: what did *bēḍa* mean, and what did *aṣṭē* mean?

You’ll want to know: ಗಾಳಿ

ಗಾಳಿ (*gāḷi*) — “wind, air”.

Inherited, and it holds the moving wind and the still air on one shape. ಗಾಳಿ ಬರುತ್ತಿದೆ is a breeze coming up; ಗಾಳಿ ಇಲ್ಲ in a shut room is that there is no air in it.

Now put it beside the weather-word you already have. ಹವಾಮಾನ was built from a Persian piece meaning air and a Sanskrit piece meaning measure — a borrowed air-word for the forecast on the radio. ಗಾಳಿ is the air on your face. The formal report and the thing itself ended up in different layers of the language, and a Kannada speaker moves between them without noticing.

ಗಾಳಿ also carries rumour, the way English talks about something being in the air.

What you've built

The first of five things the weather does to the ground.

Your turn

- *Say it: gāḷi*
- *Say it: it once more, slowly*
- *Say it: gāḷi, then havāmāna, and say which of the two you can feel*
- *Recall: say kuttige*

Before you move on

What does ಗಾಳಿ mean? (“wind, air”.) Say it once more.

59.2 ಮಂಜು (mañju) — mist, fog, frost

Before the new one: what did *gāḷi* mean?

You'll want to know: ಮಂಜು

ಮಂಜು (*mañju*) — “mist, fog, frost”.

One word for cold water in the air, however it arrives: the fog on a ಬೆಟ್ಟ before sunrise, the mist in a valley, the frost on a leaf at dawn. Kannada did not think the difference worth a second word, which tells you something about the climate it grew up in — the state has hill country and coast and dry plain, and none of it has much use for a snow vocabulary.

The Kodagu and Chikkamagaluru hills are where this word lives hardest. Coffee country sits high enough that ಮಂಜು is what the mornings are made of for months at a stretch.

Held up beside ಮೋಡ the pair is tidy: the ಮೋಡ is the water overhead, the ಮಂಜು is the same water come down to stand among the trees.

What you've built

Two, and the second is the first one's water at ground level.

Your turn

- *Say it:* *mañju*
- *Say it:* it once more, slowly
- *Say it:* *mōḍa*, then *mañju*, and say which of them you can walk into
- *Recall:* read ಬೆನ್ನು

Before you move on

What does ಮಂಜು mean? (“mist, fog, frost”.) Say it once more.

59.3 ಮರಳು (maralu) — sand

Before the new one: what did *mañju* mean?

You’ll want to know: ಮರಳು

ಮರಳು (*maralu*) — “sand”.

Read it slowly and you will see ಮರ standing at the front of it. Do not trust that. The tree-word and the sand-word are separate items that happen to begin alike, and a learner who joins them has invented an etymology. Kannada has plenty of real ones; this is not one, and knowing when to stop is part of the skill.

What ಮರಳು genuinely does share is a shape with a doing-word. ಮರಳು also means to turn back, to return — so the same run of letters is both the sand on a river bed and the act of going home. In a chapter about taking your leave that is a happy accident and nothing more, but it is the kind of accident worth noticing, because the two are told apart by nothing except what sits around them.

The ಮರಳು you meet most is on the bank of a ನದಿ, where the river drops what it has been carrying.

What you’ve built

Three, and one warning about reading too much into a spelling.

Your turn

- *Say it: maraḷu*
- *Say it: it once more, slowly*
- *Say it: mara, then maraḷu, and say why they are not relatives*
- *Recall: say tuti*

Before you move on

What does ಮರಳು mean? (“sand”.) Say it once more.

59.4 ಕೆಸರು (kesaru) — mud

Before the new one: what did *marāḷu* mean?

You’ll want to know: ಕೆಸರು

ಕೆಸರು (*kesaru*) — “mud”.

Inherited, and unavoidable. From June onward the ಮಳೆಗಾಲ turns every ದಾರಿ that is not paved into ಕೆಸರು, and a ಹಳ್ಳಿ measures the season by how much of it there is between the house and the road.

It is also the mud a rice field wants. Paddy is planted into standing water and soft ground, so ಕೆಸರು is not a complaint in a farmer’s mouth the way it is in a city one — the ರೈತ needs it, and a dry season without it is the bad outcome.

Then, as everywhere, it goes figurative. To throw ಕೆಸರು at somebody is to smear their name, and Kannada arrived at that picture on its own, from a place where mud is genuinely at hand for half the year.

What you’ve built

Four, and this one the season makes.

Your turn

- *Say it: kesaru*
- *Say it: it once more, slowly*
- *Say it: maraḷu, then kesaru, and say which one the rain makes*

- *Recall:* read ಭುಜ

Before you move on

What does ಕೆಸರು mean? (“mud”.) Say it once more.

59.5 ಬೆಂಕಿ (benki) — fire

Before the new one: what did *kesaru* mean?

You’ll want to know: ಬೆಂಕಿ

ಬೆಂಕಿ (*benki*) — “fire”.

Kannada’s own, and once again it stands apart from its sisters: Tamil reaches for *neruppu*, Telugu for *maṇṭa*, and Kannada for ಬೆಂಕಿ. The bone-word did this to you a chapter ago. Being close relatives has never obliged four languages to agree.

The ದೀಪ from the asking-chapter needs this word before it is any use, and so does the ಬಿಸಿ under ಬಿಸಿಲು. Fire is the thing the ಗಾಳಿ feeds and the ಕೆಸರು puts out.

And with ಬೆಂಕಿ the run closes the way it opened, on something you can point at. ಆಕಾಶ was overhead and out of reach; this one is on the floor of the kitchen, close enough to warm your hands at.

What you’ve built

Five: ಗಾಳಿ, ಮಂಜು, ಮರಳು, ಕೆಸರು, ಬೆಂಕಿ. Air, water, ground and the thing that undoes all three.

Your turn

- *Say it:* *benki*
- *Say it:* it once more, slowly
- *Say it:* all five in order, then *dīpa* and *benki*, and say which one needs the other
- *Recall:* say *mūḷe*

Before you move on

What does ဃီဝံနီ mean? (“fire”.) Say it once more.

Chapter 60

Animals of the House

Modes: 🔄 voice (5) 🔄 Hands-free start: all 5 lessons.

By the end of this chapter: I can name five animals a Kannada household lives with, from the cow to the bird.

Complete KA-C60-bird and say all five words in order.

60.1 ಹಸು (hasu) — a cow

Before the new run: what did *kesaru* mean, and what did *benki* mean?

You'll want to know: ಹಸು

ಹಸು (*hasu*) — “a cow”.

ಹಸು is inherited, and it is the animal a Karnataka household is built around. The ಹಾಲು you met in the drinks chapter comes out of it, and most of what a Kannada kitchen makes begins with what comes out of it.

It belongs to the ರೈತ before it belongs to anybody, and in a ಹಳ್ಳಿ it is tied in the yard rather than kept in a shed, close enough to the ಬಾಗಿಲು that you step around it going in.

What you've built

The first of five animals.

Your turn

- *Say it:* *hasu*
- *Say it:* it once more, slowly
- *Say it:* *hasu*, then *hālu*, and say which one comes out of the other
- *Recall:* say *svalpa*

Before you move on

What does ಹಸು mean? (“a cow”.) Say it once more.

60.2 ಮೇಕೆ (mēke) — a goat

Before the new one: what did *hasu* mean?

You’ll want to know: ಮೇಕೆ

ಮೇಕೆ (*mēke*) — “a goat”.

ಮೇಕೆ is shared right across the family — Telugu says it almost exactly the same way — and it names the animal that goes where the ಹಸು does not.

A ಹಸು is walked to flat ground. A ಮೇಕೆ is let up a ಬೆಟ್ಟ, and it will strip the ಎಲೆ off a low ಕೊಂಬೆ standing on its back legs to reach. That difference is the whole reason a household keeps both.

What you’ve built

Two.

Your turn

- *Say it:* *mēke*
- *Say it:* it once more, slowly
- *Say it:* *hasu*, then *mēke*, and say which one climbs
- *Recall:* read ಹೆಚ್ಚು

Before you move on

What does ಮೇಕೆ mean? (“a goat”.) Say it once more.

60.3 ಕೋಳಿ (kōḷi) — a hen

Before the new one: what did *mēke* mean?

You’ll want to know: ಕೋಳಿ

ಕೋಳಿ (*kōḷi*) — “a hen”.

ಕೋಳಿ is the domestic fowl, hen or cock alike; the word does not divide them, and where the difference matters a second word goes in front of it.

It is also the clock of the ಹಳ್ಳಿ. A ಕೋಳಿ wakes a house before ಬೆಳಗ್ಗೆ is properly under way, which is a large part of why nobody there needed a ಗಂಟೆ to do the same job.

What you’ve built

Three.

Your turn

- *Say it: kōḷi*
- *Say it: it once more, slowly*
- *Say it: kōḷi, then beḷagge, and say which one comes first*
- *Recall: say kaḍime*

Before you move on

What does ಕೋಳಿ mean? (“a hen”.) Say it once more.

60.4 ಕಾಗೆ (kāge) — a crow

Before the new one: what did *kōḷi* mean?

You'll want to know: ಕಾಗೆ

ಕಾಗೆ (*kāge*) — “a crow”.

ಕಾಗೆ is an imitation word: the bird is named for the noise it makes, and the same trick produced the crow-word in each of the sister languages. Once you hear one you have the etymology.

Of all the birds in this chapter it is the one a household actually deals with day to day. Cooked rice set out on a step at the back of the house is put there for the ಕಾಗೆ, and it arrives within the minute.

What you've built

Four.

Your turn

- *Say it:* *kāge*
- *Say it:* it once more, slowly
- *Say it:* *kāge*, then *kōli*, and say which one is kept and which one turns up
- *Recall:* read ಬೇಡ

Before you move on

What does ಕಾಗೆ mean? (“a crow”.) Say it once more.

60.5 ಹಕ್ಕಿ (hakki) — a bird

Before the new one: what did *kāge* mean?

You'll want to know: ಹಕ್ಕಿ

ಹಕ್ಕಿ (*hakki*) — “a bird”.

ಹಕ್ಕಿ is the general one: any bird at all, the ಕೋಳಿ and the ಕಾಗೆ both inside it. It is Kannada's own, and it sits beside a borrowed word that covers the same ground more formally — the arrangement you already saw when ಸ್ನೇಹಿತ turned out to have ಗೆಲೆಯ living quietly beside it.

One warning before you say it out loud. Written in our letters, *hakki* is *akki* with an *h* on the front, and ಅಕ್ಕಿ is the raw rice from the water-and-rice

chapter. In Kannada letters they start differently and there is no danger; in a romanization there is. Say the *h*.

What you've built

Five: ಹಸು, ಮೇಕೆ, ಕೋಳಿ, ಕಾಗೆ, ಹಕ್ಕಿ. Enough to greet a house and name what lives in it.

Your turn

- *Say it: hakki*
- *Say it: it once more, slowly*
- *Say it: all five in order, then namaskāra to whoever keeps them*
- *Recall: say aṣṭē*

Before you move on

What does ಹಕ್ಕಿ mean? (“a bird”.) Say it once more.

Chapter 61

In the Kitchen

Modes: 🗣️ voice (5) 🗣️ Hands-free start: all 5 lessons.

By the end of this chapter: I can name five things in a Kannada kitchen, from the curd to the sugar.

Complete KA-C61-sugar and say all five words in order.

61.1 ಮೊಸರು (mosaru) — curd

Before the new run: what did *kāge* mean, and what did *hakki* mean?

You'll want to know: ಮೊಸರು

ಮೊಸರು (*mosaru*) — “curd”.

ಮೊಸರು is what ಹಾಲು becomes when it is left overnight with a spoonful of yesterday's ಮೊಸರು in it. The ಹಸು from the last chapter is the front of that chain and this is the end of it.

It closes a meal rather than opening one. ಮೊಸರು over ಅನ್ನ is the last thing on the plate, and a Kannada speaker will tell you the meal is not finished without it.

What you've built

The first of five things in a Kannada kitchen.

Your turn

- *Say it: mosaru*
- *Say it: it once more, slowly*
- *Say it: hālu, then mosaru, and say which one waits overnight*
- *Recall: say gāli*

Before you move on

What does ಮೊಸರು mean? (“curd”.) Say it once more.

61.2 ತುಪ್ಪ (tuppa) — ghee

Before the new one: what did *mosaru* mean?

You’ll want to know: ತುಪ್ಪ

ತುಪ್ಪ (*tuppa*) — “ghee”.

ತುಪ್ಪ is the other thing ಹಾಲು turns into, further along the same road: cream taken off, churned, then cooked until only the fat is left. Inherited, and shared with the sisters.

A spoonful goes on hot ಅನ್ನ, and a ದೀಪ will burn on it as readily as on any oil. It is the one item in this chapter that is food and light at once.

What you’ve built

Two.

Your turn

- *Say it: tuppa*
- *Say it: it once more, slowly*
- *Say it: mosaru, then tuppa, and say which one is poured*
- *Recall: read ಮಂಜು*

Before you move on

What does ತುಪ್ಪ mean? (“ghee”.) Say it once more.

61.3 ಎಣ್ಣೆ (eṇṇe) — oil

Before the new one: what did *tuppa* mean?

You’ll want to know: ಎಣ್ಣೆ

ಎಣ್ಣೆ (*eṇṇe*) — “oil”.

ಎಣ್ಣೆ is Kannada’s own oil-word, and it owes ತುಪ್ಪ nothing at all. ತುಪ್ಪ comes out of an animal; ಎಣ್ಣೆ is pressed out of a ಬೀಜ, and the two sit in different jars on the same shelf.

There is a small joke in this for you. The friend-word ಸ್ನೇಹಿತ was built on a Sanskrit word whose first sense was oil — smoothness, the thing that makes two surfaces run easily on each other. That is the borrowed, figurative oil. This is the one in the jar.

What you’ve built

Three.

Your turn

- *Say it: eṇṇe*
- *Say it: it once more, slowly*
- *Say it: tuppa, then eṇṇe, and say which one starts as a seed*
- *Recall: say maraḷu*

Before you move on

What does ಎಣ್ಣೆ mean? (“oil”.) Say it once more.

61.4 ಬೆಲ್ಲ (bella) — jaggery

Before the new one: what did *eṇṇe* mean?

You'll want to know: ಬೆಲ್ಲ

ಬೆಲ್ಲ (*bella*) — “jaggery”.

ಬೆಲ್ಲ is cane juice boiled down and set in a lump, brown and sticky and sold by weight rather than by the spoon. Kannada's own word, and the older of the two sweet things in this chapter.

South Karnataka cooking puts a piece of it into food that is not a sweet at all — into the same dish as the *uppu* you already have, deliberately, so that neither taste wins. A cook who leaves it out is making somebody else's version of the dish.

What you've built

Four.

Your turn

- *Say it: bella*
- *Say it: it once more, slowly*
- *Say it: bella, then uppu, and say which two go into the same pot*
- *Recall: read ಕೆಸರು*

Before you move on

What does ಬೆಲ್ಲ mean? (“jaggery”.) Say it once more.

61.5 ಸಕ್ಕರೆ (sakkare) — sugar

Before the new one: what did *bella* mean?

You'll want to know: ಸಕ್ಕರೆ

ಸಕ್ಕರೆ (*sakkare*) — “sugar”.

ಸಕ್ಕರೆ is the refined one, white and loose, and it is the traveller of this chapter. It goes back to a Sanskrit word meaning gravel or grit — a fair description of what sugar looks like beside a lump of ಬೆಲ್ಲ.

The coffee-word and the tea-word each reached Kannada after a long journey inward. This word went the other way. It left India, crossed Arabic

and Latin, turned into the English *sugar*, and Kannada kept the original at home the whole time.

What you've built

Five: ಮೊಸರು, ತುಪ್ಪ, ಎಣ್ಣೆ, ಬೆಲ್ಲ, ಸಕ್ಕರೆ. Enough to say what is in the food you are given.

Your turn

- *Say it: sakkare*
- *Say it: it once more, slowly*
- *Say it: all five in order, then give your name to the person cooking*
- *Recall: say beriki*

Before you move on

What does ಸಕ್ಕರೆ mean? (“sugar”.) Say it once more.

Chapter 62

Things People Make

Modes: 🗣️ voice (5) 🗣️ Hands-free start: all 5 lessons.

By the end of this chapter: I can name five things a Kannada household keeps to hand, and ask politely for one.

Complete KA-C62-umbrella and say all five words in order.

62.1 ನೂಲು (nūlu) — thread, yarn

Before the new run: what did *bella* mean, and what did *sakkare* mean?

You'll want to know: ನೂಲು

ನೂಲು (nūlu) — “thread, yarn”.

ನೂಲು is inherited, and it is the stuff ಬಟ್ಟೆ is made of. Everything worn in the cloth chapter began here.

The same shape does double duty: ನೂಲು is the thread and it is equally the spinning of it, so one word covers the material and the making. Kannada does that often, and you will start to expect it.

What you've built

The first of five things a household makes or keeps.

Your turn

- Say it: nūlu

- *Say it:* it once more, slowly
- *Say it:* *nūlu*, then *baṭṭe*, and say which one comes first
- *Recall:* say *hasu*

Before you move on

What does ಸೂಲು mean? (“thread, yarn”.) Say it once more.

62.2 ಸೂಜಿ (sūji) — a needle

Before the new one: what did *nūlu* mean?

You’ll want to know: ಸೂಜಿ

ಸೂಜಿ (*sūji*) — “a needle”.

ಸೂಜಿ is what the ಸೂಲು is put through. It is a borrowing from the north, and it arrived early enough that nothing about it feels foreign now.

It is also the hand of a clock. A ಗಂಟೆ has two ಸೂಜಿ on its face, and Kannada saw the resemblance before anybody thought to give the hands a separate name.

What you’ve built

Two.

Your turn

- *Say it:* *sūji*
- *Say it:* it once more, slowly
- *Say it:* *nūlu*, then *sūji*, and say which one goes through the other
- *Recall:* read ಮೇಕೆ

Before you move on

What does ಸೂಜಿ mean? (“a needle”.) Say it once more.

62.3 ಹಗ್ಗ (hagga) — a rope

Before the new one: what did *sūji* mean?

You'll want to know: ಹಗ್ಗ

ಹಗ್ಗ (*hagga*) — “a rope”.

ಹಗ್ಗ is ನೂಲು grown up: strands laid together until the result will hold weight. Native, with nothing borrowed anywhere in it.

In a ಹಳ್ಳಿ yard it is the thing at the end of which the ಹಸು stands. Twist it thinner and it ties a ಬುಟ್ಟಿ shut; twist it thicker and it draws water out of a ಕೆರೆ.

What you've built

Three.

Your turn

- *Say it: hagga*
- *Say it: it once more, slowly*
- *Say it: nūlu, then hagga, and say which one holds a cow*
- *Recall: say kōḷi*

Before you move on

What does ಹಗ್ಗ mean? (“a rope”.) Say it once more.

62.4 ಪೊರಕೆ (porake) — a broom

Before the new one: what did *hagga* mean?

You'll want to know: ಪೊರಕೆ

ಪೊರಕೆ (*porake*) — “a broom”.

ಪೊರಕೆ is a bundle of stiff ribs tied at one end — no handle, so it is used bent over, in short strokes.

It is the first object of the day. The ground outside the ಬಾಗಿಲು is swept with a ಪೊರಕೆ before the ರಂಗೋಲಿ is set out on it, because the pattern needs clean ground to sit on. Sweeping, then drawing: that order is fixed.

What you've built

Four.

Your turn

- *Say it: porake*
- *Say it: it once more, slowly*
- *Say it: porake, then rangōli, and say which one comes first*
- *Recall: read ಕಾಗೆ*

Before you move on

What does ಪೊರಕೆ mean? (“a broom”.) Say it once more.

62.5 ಕೊಡೆ (kode) — an umbrella

Before the new one: what did *porake* mean?

You'll want to know: ಕೊಡೆ

ಕೊಡೆ (*kode*) — “an umbrella”.

ಕೊಡೆ works twice over in Karnataka: it keeps the ಮಳೆಗಾಲ off you, and it keeps the ಬಿಸಿಲು off you in the months on either side of it. In a Kannada street both uses are ordinary.

Read it carefully. ಕೊಡೆ and the ಕೊಡು you already know start with the same two letters, and they are separate items — one is a thing, the other is what you do with it, and joining them would be inventing a story. Kannada gives you plenty of real ones; this is not one.

Put ದಯವಿಟ್ಟು in front of any of this chapter's five and you have asked for it properly.

What you've built

Five: ನೂಲು, ಸೂಜಿ, ಹಗ್ಗ, ಪೊರಕೆ, ಕೊಡೆ. Enough to ask a household politely for the thing you need.

Your turn

- *Say it: kode*
- *Say it: it once more, slowly*
- *Say it: all five in order, then dayavittu in front of the one you want*
- *Recall: say hakki*

Before you move on

What does ಕೊಡೆ mean? (“an umbrella”.) Say it once more.

Chapter 63

Hunger, Sleep and Health

Modes:  voice (5)  Hands-free start: all 5 lessons.

By the end of this chapter: I can say in Kannada how my body is, from hunger to health, and ask it back.

Complete KA-C63-health and say all five words in order.

63.1 ಹಸಿವು (hasivu) — hunger

Before the new run: what did *porake* mean, and what did *kode* mean?

You'll want to know: ಹಸಿವು

ಹಸಿವು (*hasivu*) — “hunger”.

ಹಸಿವು is the naming-word made out of the everyday word for going hungry, and it takes a shape you have had since the knowing-sentence: ನನಗೆ ಹಸಿವು. The ನನಗೆ in front, the thing standing plain, and nothing joining them.

That is the whole design. Hunger happens to you in Kannada rather than being something you have, and the sentence is built to say so.

It begins like ಹಸು and has nothing to do with cows. Two words can share an opening and share no history at all.

What you've built

The first of five words for how a body is.

Your turn

- *Say it: hasivu*
- *Say it: it once more, slowly*
- *Say it: hasivu, then nanage hasivu, and say who is hungry*
- *Recall: say mosaru*

Before you move on

What does ಹಸಿವು mean? (“hunger”.) Say it once more.

63.2 ನಿದ್ದೆ (nidde) — sleep

Before the new one: what did *hasivu* mean?

You’ll want to know: ನಿದ್ದೆ

ನಿದ್ದೆ (*nidde*) — “sleep”.

ನಿದ್ದೆ is a Sanskrit word worn smooth by everyday use — the original had a hard cluster in the middle that Kannada softened into the doubled sound you hear now.

It takes the same frame ಹಸಿವು took: ನನಗೆ ನಿದ್ದೆ. Learn one of these sentences and you have the shape for the rest of the chapter, which is why they are grouped.

What you’ve built

Two.

Your turn

- *Say it: nidde*
- *Say it: it once more, slowly*
- *Say it: hasivu, then nidde, and say which one a night fixes*
- *Recall: read ತುಪ್ಪ*

Before you move on

What does ನಿದ್ರೆ mean? (“sleep”). Say it once more.

63.3 ಜ್ವರ (jvara) — a fever

Before the new one: what did *nidde* mean?

You’ll want to know: ಜ್ವರ

ಜ್ವರ (*jvara*) — “a fever”.

ಜ್ವರ came in from Sanskrit whole, cluster and all, and Kannada did not smooth this one — which tells you it arrived through books and doctors rather than through kitchens.

It is the word you hand a ವೈದ್ಯ first. ನನಗೆ ಜ್ವರ, with the same three pieces as the last two lessons, and you have said the most useful sentence in the chapter.

What you’ve built

Three.

Your turn

- *Say it: jvara*
- *Say it: it once more, slowly*
- *Say it: jvara, then vaidya, and say which one you go to*
- *Recall: say enne*

Before you move on

What does ಜ್ವರ mean? (“a fever”). Say it once more.

63.4 ನೋವು (nōvu) — pain

Before the new one: what did *jvara* mean?

You'll want to know: ನೋವು

ನೋವು (*nōvu*) — “pain”.

ನೋವು is inherited, and it is the most useful word here because it attaches to everything you already have. ತಲೆ ನೋವು, ಹೊಟ್ಟೆ ನೋವು, ಹಲ್ಲು ನೋವು, ಬೆನ್ನು ನೋವು — the body part goes in front and the whole thing is one compound.

Every part of the body this book has taught you can be put in that slot. That is a sentence for every body part this book has given you, out of one new word, which is the best trade in the chapter.

What you've built

Four.

Your turn

- *Say it:* *nōvu*
- *Say it:* it once more, slowly
- *Say it:* *nōvu*, then *tale nōvu*, then *hoṭṭe nōvu*, and say where it hurts
- *Recall:* read ಬೆಲ್ಲ

Before you move on

What does ನೋವು mean? (“pain”.) Say it once more.

63.5 ಆರೋಗ್ಯ (ārōgya) — health

Before the new one: what did *nōvu* mean?

You'll want to know: ಆರೋಗ್ಯ

ಆರೋಗ್ಯ (*ārōgya*) — “health”.

ಆರೋಗ್ಯ is Sanskrit, and it is built the negative way round: a piece meaning being unwell, with a *not* fixed on the front of it. Health is named by what is missing rather than by what is there.

It gives you a better answer than you had. ನೀವು ಹೇಗಿದ್ದೀರಾ? has been answered with ಚೆನ್ನಾಗಿ since the how-are-you chapter, which says you are doing well. ಆರೋಗ್ಯ says the body itself is sound, and it is the word a ವೈದ್ಯ wants.

What you've built

Five: ಹಸಿವು, ನಿದ್ರೆ, ಜ್ವರ, ನೋವು, ಆರೋಗ್ಯ. Enough to say how you are and to ask it back.

Your turn

- *Say it:* *ārōgya*
- *Say it:* it once more, slowly
- *Say it:* all five in order, then *n̄vu hēgiddīrā* to whoever asked you first
- *Recall:* say *sakkare*

Before you move on

What does ಆರೋಗ್ಯ mean? (“health”.) Say it once more.

Chapter 64

Joining Words

Modes: ⇄ voice (5) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can join one Kannada answer to the next five ways, from afterwards to in that case.

Complete KA-C64-in-that-case and say all five words in order.

64.1 ಆಮೇಲೆ (āmēle) — afterwards, later

Before the new run: what did *nōvu* mean, and what did *ārōgya* mean?

You’ll want to know: ಆಮೇಲೆ

ಆಮೇಲೆ (āmēle) — “afterwards, later”.

ಆಮೇಲೆ opens with the same far-pointing ಆ that stands at the front of ಅದು and ಅಲ್ಲಿ. Not this one, not here — that one, over there, and here it is time rather than place: not now, later.

Put it in front of a farewell you already own and you have a new one. ಆಮೇಲೆ ಸಿಗೋಣ sits beside ಮತ್ತೆ ಸಿಗೋಣ and ನಾಳೆ ಸಿಗೋಣ, three ways of promising the same thing with different amounts of commitment.

What you’ve built

The first of five words that join one thing to the next.

Your turn

- *Say it:* *āmēle*
- *Say it:* it once more, slowly
- *Say it:* *āmēle*, then *matte sigōṇa*, and say which one leaves the time open
- *Recall:* say *nūlu*

Before you move on

What does ಅಮೇಲೆ mean? (“afterwards, later”.) Say it once more.

64.2 ಕೂಡ (kūḍa) — also, too

Before the new one: what did *āmēle* mean?

You’ll want to know: ಕೂಡ

ಕೂಡ (*kūḍa*) — “also, too”.

ಕೂಡ goes after the word it adds, not in front of it: ನಾನು ಕೂಡ, me as well. English puts *also* almost anywhere in a sentence; Kannada puts this one straight behind the thing it is including and leaves it there.

The same shape carries the idea of coming together, which is where the adding sense comes from — two things joined, and the second one mentioned.

Take care with the middle letter. ಕೂಡ and ಕೂದಲು from the body chapter open alike and then part company, and in a rough spelling they can look closer than they are.

What you’ve built

Two.

Your turn

- *Say it:* *kūḍa*
- *Say it:* it once more, slowly
- *Say it:* *nānu*, then *nānu kūḍa*, and say which one adds somebody
- *Recall:* read ಸೂಜಿ

Before you move on

What does ಕೂಡ mean? (“also, too”.) Say it once more.

64.3 ಇನ್ನೂ (innū) — still, yet

Before the new one: what did *kūḍa* mean?

You’ll want to know: ಇನ್ನೂ

ಇನ್ನೂ (*innū*) — “still, yet”.

ಇನ್ನೂ is the word for a thing that has not stopped or has not started. With ಇಲ್ಲ behind it you get *not yet*, which is the single most useful thing in this chapter.

It stacks with the measuring words from the replies chapter. ಇನ್ನೂ ಸ್ವಲ್ಪ is a little more still; ಇನ್ನೂ ಹೆಚ್ಚು is more than that again. One word in front and your five replies have doubled.

What you’ve built

Three.

Your turn

- *Say it: innū*
- *Say it: it once more, slowly*
- *Say it: svalpa, then innū svalpa, and say which one asks for more*
- *Recall: say haggā*

Before you move on

What does ಇನ್ನೂ mean? (“still, yet”.) Say it once more.

64.4 ಬೇಗ (bēga) — soon, quickly

Before the new one: what did *innū* mean?

You’ll want to know: ಬೇಗ

ಬೇಗ (*bēga*) — “soon, quickly”.

ಬೇಗ is inherited, and it holds hurry and nearness-in-time on one shape. ಬೇಗ ಬಾ is *come quickly* and equally *come soon*, and which one is meant is settled by everything around it rather than by the word.

Set it against *īga*, the now-word from the leave-taking chapter. *īga* is this moment. ಬೇಗ is a moment that has not arrived but will not keep you waiting. They rhyme and are unrelated, which by now should surprise you less than it did.

What you’ve built

Four.

Your turn

- *Say it:* *bēga*
- *Say it:* it once more, slowly
- *Say it:* *īga*, then *bēga*, and say which one has not happened yet
- *Recall:* read ಪೊರಕೆ

Before you move on

What does ಬೇಗ mean? (“soon, quickly”.) Say it once more.

64.5 ಹಾಗಾದರೆ (*hāgādare*) — in that case, then

Before the new one: what did *bēga* mean?

You’ll want to know: ಹಾಗಾದರೆ

ಹಾಗಾದರೆ (*hāgādare*) — “in that case, then”.

ಹಾಗಾದರೆ is built out of ಹಾಗೆ, the *that way* word from the earlier replies chapter, with an *if it becomes* wrapped around it. If it is that way — in that case.

It is the word that lets you answer a fact with a decision. Somebody says the shop is shut; you say ಹಾಗಾದರೆ ಆಮೇಲೆ, and with two of this chapter’s five words you have made a plan without a single naming-word in it.

What you've built

Five: ಆಮೇಲೆ, ಕೂಡ, ಇನ್ನೂ, ಬೇಗ, ಹಾಗಾದರೆ. Enough to keep a conversation moving without answering yes or no.

Your turn

- *Say it:* *hāgādare*
- *Say it:* it once more, slowly
- *Say it:* all five in order, then *hāge*, then *hāgādare*, and say which came from which
- *Recall:* say *kode*

Before you move on

What does ಹಾಗಾದರೆ mean? (“in that case, then”.) Say it once more.

Chapter 65

More Good Manners

Modes: 🗣️ voice (5) 🗣️ Hands-free start: all 5 lessons.

By the end of this chapter: I can name what Kannada courtesy is made of, from a request to good manners.

Complete KA-C65-manners and say all five words in order.

65.1 ವಿನಂತಿ (vinanti) — a request

Before the new run: what did *bēga* mean, and what did *hāgādare* mean?

You’ll want to know: ವಿನಂತಿ

ವಿನಂತಿ (*vinanti*) — “a request”.

ವಿನಂತಿ is the naming-word for the thing ದಯವಿಟ್ಟು has been doing for you since the please-chapter. ದಯವಿಟ್ಟು is how you make one; ವಿನಂತಿ is what you have made.

Sanskrit, and its shape says *a bending* — the asker lowers himself a little, and that is exactly the difference between a ವಿನಂತಿ and an instruction.

What you’ve built

The first of five courtesy words.

Your turn

- *Say it: vinanti*

- *Say it:* it once more, slowly
- *Say it:* *dayavittu*, then *vinanti*, and say which one goes inside a sentence
- *Recall:* say *hasivu*

Before you move on

What does ವಿನಂತಿ mean? (“a request”.) Say it once more.

65.2 ಅನುಮತಿ (anumati) — permission

Before the new one: what did *vinanti* mean?

You’ll want to know: ಅನುಮತಿ

ಅನುಮತಿ (*anumati*) — “permission”.

ಅನುಮತಿ is Sanskrit for a mind that goes along with you — agreement given rather than merely not refused.

It belongs with ಹೊರಡು from the leave-taking chapter. In a Kannada house you do not simply set out; you ask ಅನುಮತಿ of whoever is host, and only then do you say ಹೋಗಿ ಬರುತ್ತೇನೆ. The farewell you learned early has this word standing in front of it.

What you’ve built

Two.

Your turn

- *Say it:* *anumati*
- *Say it:* it once more, slowly
- *Say it:* *anumati*, then *horaḍu*, and say which one comes first
- *Recall:* read ನಿಧಿ

Before you move on

What does ಅನುಮತಿ mean? (“permission”.) Say it once more.

65.3 ಸಂಕೋಚ (saṅkōca) — hesitancy, holding back

Before the new one: what did *anumati* mean?

You'll want to know: ಸಂಕೋಚ

ಸಂಕೋಚ (saṅkōca) — “hesitancy, holding back”.

ಸಂಕೋಚ is Sanskrit for a drawing-in, a shrinking — and in Kannada it names the polite reluctance that stops you accepting what you actually want.

It is the one word in this chapter you will hear said to you rather than by you. A host feeding an *atithi* says ಸಂಕೋಚ ಬೇಡ, using the refusal-word from the replies chapter to refuse your refusal. Hearing it is the signal to eat.

What you've built

Three.

Your turn

- *Say it: saṅkōca*
- *Say it: it once more, slowly*
- *Say it: saṅkōca, then bēḍa, and say what a host tells a guest*
- *Recall: say jvara*

Before you move on

What does ಸಂಕೋಚ mean? (“hesitancy, holding back”.) Say it once more.

65.4 ನಂಬಿಕೆ (nambike) — trust

Before the new one: what did *saṅkōca* mean?

You'll want to know: ನಂಬಿಕೆ

ನಂಬಿಕೆ (nambike) — “trust”.

ನಂಬಿಕೆ is native, made out of the everyday word for believing, and it covers both trust in a person and belief in a thing being so.

Set it beside ಗೌರವ from the courtesy chapter. ಗೌರವ can be given to a stranger at once, because it is owed to a position. ನಂಬಿಕೆ has to be collected slowly, and no amount of the first turns into the second.

What you've built

Four.

Your turn

- Say it: *nambike*
- Say it: it once more, slowly
- Say it: *gaurava*, then *nambike*, and say which one is earned slowly
- Recall: read ನೋವು

Before you move on

What does ನಂಬಿಕೆ mean? (“trust”). Say it once more.

65.5 ಸೌಜನ್ಯ (saujanya) — courtesy, good manners

Before the new one: what did *nambike* mean?

You'll want to know: ಸೌಜನ್ಯ

ಸೌಜನ್ಯ (*saujanya*) — “courtesy, good manners”.

ಸೌಜನ್ಯ is Sanskrit, and underneath it is *a good person* — courtesy named as a quality of the one behaving rather than as a list of rules being followed. That is a real difference, and Kannada means it.

It is the word for everything this book has been quietly teaching alongside the vocabulary: ಧನ್ಯವಾದ, ದಯವಿಟ್ಟು, ಕ್ಷಮಿಸಿ, ಗೌರವ, ವಂದನೆ, and now the four words in front of this one. ಸೌಜನ್ಯ is the name of the whole habit.

What you've built

Five: ವಿನಂತಿ, ಅನುಮತಿ, ಸಂಕೋಚ, ನಂಬಿಕೆ, ಸೌಜನ್ಯ. Enough to name what you have been doing since the thank-you word.

Your turn

- *Say it: saujanya*
- *Say it: it once more, slowly*
- *Say it: all five in order, then dhanyavāda to close*
- *Recall: say ārōgya*

Before you move on

What does ಸೌಜನ್ಯ mean? (“courtesy, good manners”.) Say it once more.

Chapter 66

The Field

Modes: 🗣️ voice (5) 🗣️ Hands-free start: all 5 lessons.

By the end of this chapter: I can name a Kannada field and its crop, and take my leave of the village that grew it.

Complete KA-C66-harvest and say all five words in order.

66.1 ಹೊಲ (hola) — a field

Before the new run: what did *nambike* mean, and what did *saujanya* mean?

You'll want to know: ಹೊಲ

ಹೊಲ (*hola*) — “a field”.

ಹೊಲ is inherited, and it is the dry field — ground that is ploughed and planted and waits on the ಮಳೆಗಾಲ for its water.

It lies past the edge of the ಹಳ್ಳಿ, along the ದಾರಿ you learned to ask for, and it is where the ರೈತ is when he is not at home.

What you've built

The first of five field words.

Your turn

- *Say it: hola*
- *Say it: it once more, slowly*

- *Say it:* *hola*, then *raita*, and say which one works the other
- *Recall:* say *āmēle*

Before you move on

What does ಹೊಲ mean? (“a field”.) Say it once more.

66.2 ಹುಲ್ಲು (hullu) — grass

Before the new one: what did *hola* mean?

You’ll want to know: ಹುಲ್ಲು

ಹುಲ್ಲು (*hullu*) — “grass”.

ಹುಲ್ಲು is what comes up on ground nobody planted, and it is why the ಹಸು and the ಮೇಕೆ from the animal chapter are walked out of the yard at all.

Say it carefully against ಹಲ್ಲು, the tooth-word. One vowel sign separates them and the rest of the two words is identical. It is the closest pair this book has handed you, and the good news is that the ಹಸು eats the one with your teeth.

What you’ve built

Two.

Your turn

- *Say it:* *hullu*
- *Say it:* it once more, slowly
- *Say it:* *hallu*, then *hullu*, and say which one is in your mouth
- *Recall:* read ಕೂಡ

Before you move on

What does ಹುಲ್ಲು mean? (“grass”.) Say it once more.

66.3 ಭತ್ತ (bhatta) — paddy, rice in the husk

Before the new one: what did *hullu* mean?

You'll want to know: ಭತ್ತ

ಭತ್ತ (*bhatta*) — “paddy, rice in the husk”.

ಭತ್ತ completes a set you have been assembling since the water-and-rice chapter. One plant, three names, and Kannada keeps them strictly apart: ಭತ್ತ standing in the ಹೊಲ, ಅಕ್ಕಿ once it is husked and in the sack, ಅನ್ನ once it is cooked and on the plate.

English makes do with *rice* for all three and adds a word when it must. Kannada gives each stage its own name, and a speaker who used the wrong one would be understood but marked as not from here.

What you've built

Three.

Your turn

- *Say it: bhatta*
- *Say it: it once more, slowly*
- *Say it: bhatta, then akki, then anna, in that order*
- *Recall: say innū*

Before you move on

What does ಭತ್ತ mean? (“paddy, rice in the husk”.) Say it once more.

66.4 ಬೆಳೆ (bele) — a crop

Before the new one: what did *bhatta* mean?

You'll want to know: ಬೆಳೆ

ಬೆಳೆ (*bele*) — “a crop”.

ಬೆಳೆ is the general one: ಭತ್ತ is a ಬೆಳೆ, and so is everything else a ಹೊಲ is put to. Native, and made from the everyday word for growing — so the

same shape names the growing and the grown thing, the way ನೂಲು named the thread and the spinning.

The chain runs the length of this book by now. A ಬೀಜ goes into the ground, the ಮಳೆಗಾಲ arrives, and a ಬೆಳೆ stands in the ಹೊಲ.

What you've built

Four.

Your turn

- *Say it:* *beḷe*
- *Say it:* it once more, slowly
- *Say it:* *bṛja*, then *beḷe*, and say which one comes first
- *Recall:* read ಬೇಗ

Before you move on

What does ಬೆಳೆ mean? (“a crop”.) Say it once more.

66.5 ಸುಗ್ಗಿ (suggi) — the harvest

Before the new one: what did *beḷe* mean?

You'll want to know: ಸುಗ್ಗಿ

ಸುಗ್ಗಿ (*suggi*) — “the harvest”.

ಸುಗ್ಗಿ is not only the cutting. It is the season, and it is the mood of the season — the stretch of weeks when the ಬೆಳೆ is in and there is enough, and Karnataka's harvest festival carries the word in its name.

So these five words end where a farming year does. It opened with ಮಳೆಗಾಲ in the seasons chapter, ran through the ಬೀಜ and the ಬೆಳೆ, and arrives at the ಸುಗ್ಗಿ with the ಹೊಲ empty and the house full.

Which makes this the right place to take your leave of the ಹಳ್ಳಿ. You can name what it grows now, and thank the people who grew it.

What you've built

Five: ಹೊಲ, ಹುಲ್ಲು, ಭತ್ತ, ಬೆಳೆ, ಸುಗ್ಗಿ. A field, what grows on it, and the season that takes it in.

Your turn

- *Say it: suggi*
- *Say it: it once more, slowly*
- *Say it: all five in order, then hōgi baruttēne*
- *Recall: say hāgādare*

Before you move on

What does ಸುಗ್ಗಿ mean? (“the harvest”.) Say it once more.

Chapter 67

And, Or, But

Modes: 🗣️ voice (4) ✍️ pen (1) 🗣️ Hands-free start: first 1 of 5 lessons.

By the end of this chapter: I can join two Kannada ideas with and, or and but, and I can add myself to what somebody else said.

Complete KA-C67-and-too and join two things four different ways.

67.1 ಮತ್ತು (mattu) — and

Before the new one: what did *beḷe* mean? And *suggi*?

You’ll want to know: ಮತ್ತು

ಮತ್ತು (*mattu*) — “and”.

It stands between the two things it joins, in the same place English puts *and*: ಚಹಾ ಮತ್ತು ಕಾಫಿ (*cahā mattu kāphi*) — “tea and coffee”.

You have had a hundred and thirty nouns and no way to say two of them in one breath. Every list so far had to be a series of separate sentences. This is the word that ends that.

A note on how it is actually said. In unhurried speech Kannada will often join two nouns by simply naming them one after the other, with nothing between; ಮತ್ತು is what a careful sentence, a notice or a written list reaches for. Both are ordinary standard-colloquial Kannada, and ಮತ್ತು is the one that never sounds wrong.

What you’ve built

The first join. Two things, one sentence.

Your turn

- *Say it: mattu*
- *Say it: cahā mattu kāphi*
- *Say it: join two words you already know with mattu*
- *Recall: say beḷe, then say suggi*
- *Recall: from much earlier — say kṛtajñate, bṛkoḍuge, horaḍu, prayāṇa, and say what each one means*
- *Recall: say vinanti, then read ಅನುಮತಿ*

Before you move on

What does ಮತ್ತು mean? (“and”.) Name two things you own, joined with it.

67.2 ಮ — one character, met inside words you already say

Before the new one: ಇ — where would you nearly always meet it?

One character this time. Just one — and this is the one you have been reading longest without being told. It sits in more of the words in this book than any other character nobody has named.

Script you’ll notice: ಮ

ಮ — *ma*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *m*, it is **ma**.

You already say these, and every one of them has ಮ somewhere inside it:

- ಮತ್ತು *mattu* — and, from the lesson before this one
- ಮರ *mara* — a tree
- ಮೋಡ *mōḍa* — a cloud
- ನಮಸ್ಕಾರ *namaskāra* — the greeting you opened this book with

Writing: ಮ

Put your pen on ಮ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಮ in the ones that have it

ಮತ್ತು · ಮರ · ನಮಸ್ಕಾರ

- *Trace it:* ಮ three times, saying *ma* as you finish each one
- *Look:* back at any page of this chapter and find ಮ once more

Before you move on

Which character is this — ಮ? What sound does it carry? (*ma*.)
Name one word you already say that contains it.

67.3 ಅಥವಾ (athavā) — or

Before the new one: what did *mattu* do between two words? And which character did you meet inside it?

You'll want to know: ಅಥವಾ

ಅಥವಾ (*athavā*) — “or”.

It goes where ಮತ್ತು went, between the two things — but now the two are alternatives instead of a pair: ಚಹಾ ಅಥವಾ ಕಾಫಿ? (*cahā athavā kāphi?*) — “tea or coffee?”

That one question is most of what a host says and most of what a shop asks, and until this word there was no way to put a choice to anybody.

ಅಥವಾ is a Sanskrit word taken over whole — *atha* (“then”) plus *vā* (“or”) — and it is at home in speech as well as on the page. Quick speech will also just name the two options with a rise between them, or slip ಇಲ್ಲ in the gap; ಅಥವಾ is the one that makes the choice unmistakable.

What you’ve built

A pair, and now a choice.

Your turn

- *Say it:* *athavā*
- *Say it:* *cahā athavā kāphi?*
- *Say it:* *cahā mattu kāphi*, then *cahā athavā kāphi* — and say which one is an offer of both
- *Recall:* say *mattu*, then name the character you traced last
- *Recall:* from much earlier — say *gaurava*, *upakāra*, *bahuśaḥ*, *khaṇḍita*, and say what each one means
- *Recall:* read ಸಂಕೋಚ

Before you move on

What does ಅಥವಾ mean? (“or”.) Offer somebody a choice between two drinks.

67.4 ಆದರೆ (ādare) — but

Before the new one: which of *mattu* and *athavā* offers a choice?

You’ll want to know: ಆದರೆ

ಆದರೆ (*ādare*) — “but”.

You have read it before without being told. The word for “in that case” — ಹಾಗಾದರೆ (*hāgādare*) — is ಹಾಗೆ (*hāge*, “that way”) with ಆದರೆ welded on behind it. The piece you could not name was doing this job all along.

ಚಹಾ ಇದೆ, ಆದರೆ ಕಾಫಿ ಇಲ್ಲ (*cahā ide, ādare kāphi illa*) — “there is tea, but there is no coffee.”

ಆದರೆ opens the second half of the sentence, not the first, exactly as English *but* does.

Grammar Lens: a verb doing a conjunction's job

ಆದರೆ is not a conjunction by birth. It is the verb ಆಗು (*āgu*, “to become”) carrying the ending -ದರೆ (*-dare*), which is Kannada’s “if”. Read literally it says “if it becomes” — “granted that, all the same”. That is why ಹಾಗಾದರೆ means “in that case”: ಹಾಗೆ (“that way”) **if it be**. One ending, two everyday words, and both of them turn out to be small sentences.

What you’ve built

Three joins now: and, or, but.

Your turn

- Say it: *ādare*
- Say it: *cahā ide, ādare kāphi illa*
- Say it: *hāgādare*, then take it apart into *hāge* and *ādare*
- Recall: say *athavā*, then offer a choice with it
- Recall: from much earlier — say *āśīrvāda*, *sāku*, *atithi*, *raita*, and say what each one means
- Recall: say *nambike*

Before you move on

What does ಆದರೆ mean? (“but”.) Which everyday word already had it inside? (*hāgādare*.)

67.5 ನಾನೂ (*nānū*) — I too

Before the new one: what did *ādare* mean, and which verb is hiding inside it?

You'll want to know: ನಾನೂ

ನಾನೂ (*nānū*) — “I too, me as well”.

Look at what changed. ನಾನು (*nānu*, “I”) became ನಾನೂ: the last vowel got longer, and nothing else moved. That lengthening is a word in its own right — a suffix, -಼ೂ (-*ū*) — and it means “as well”.

You already met ಕೂಡ (*kūḍa*) doing the same adding job as a separate word. ನಾನು ಕೂಡ and ನಾನೂ say the same thing; the second one welds it on.

Grammar Lens: the same ending on two nouns means both

Put -಼ೂ on two nouns instead of one and you have said “both”:

ಹಾಲು ನೀರು (*hālū nīrū*) — “both milk and water”.

So Kannada has two ways to join two nouns, and this lesson and the ಮತ್ತು lesson have now given you each of them: a word that stands between, and an ending that rides on both. The second is the older Dravidian habit, and it is the one you will hear more often at a table.

What you've built

Four ways to put two ideas side by side: ಮತ್ತು, ಅಥವಾ, ಆದರೆ, and now the ending -಼ೂ.

Your turn

- *Say it:* *nānu*, then *nānū*, and say which one adds you to somebody else
- *Say it:* *hālū nīrū*
- *Say it:* all four joins in a row — *mattu*, *athavā*, *ādare*, and *-ū* on a noun
- *Recall:* say *kūḍa*, then say *nānū*, and say what the two have in common
- *Recall:* from much earlier — say *vandane*, *vaidya*, *vidyārthi*, *śikṣaka*, and say what each one means
- *Recall:* read ಸೌಜನ್ಯ, then say *hola*

Before you move on

What does ನಾನೂ mean? (“I too”.) Put the same ending on ಹಾಲು and on ನೀರು and say “both”.

Chapter 68

Not That, and Neither

Modes: 🗣️ voice (4) ✍️ pen (1) 🗣️ Hands-free start: none of the 5 lessons.

By the end of this chapter: I can deny that something is what you called it, disagree politely, and say that I do not know either.

Complete KA-C68-me-neither and use both Kannada negatives correctly in one exchange.

68.1 ಅ — one character, met inside words you already say

Before the new one: ಮ — what sound does it carry?

One character this time — and the first one in this book that arrives with instructions.

Script you'll notice: ಅ

ಅ — *a*.

It is an **independent vowel** — the shape *a* takes when a word begins with it, rather than the sign it becomes inside one.

You already say these, and every one of them has ಅ somewhere inside it:

- ಅಥವಾ *athavā* — or, from two lessons ago
- ಅಲ್ಲಿ *alli* — there, where I am not
- ಅಜ್ಜ *ajja* — grandfather
- ಅತಿಥಿ *atithi* — a guest

Writing: ಅ

- 1. turn clockwise around the compact left loop
- 2. sweep around the broad lower bowl
- 3. turn counterclockwise around the rounded right loop
- 4. return left along the inward horizontal bar

Pen lifts: 0. The pen stays down from the first movement to the last.

This is one attested teaching order and not a national standard — Kannada handwriting is taught with school-to-school variation. Source: Gopala Krishna A, 'Kannada-alphabet-a.gif', 35 frames, Wikimedia Commons, 25 May 2016, CC BY-SA 4.0.

Every character before this one asked you only to copy what you could see, because nothing available to this book said where the pen starts. For ಅ somebody wrote it down and published it, so here it is. The characters still waiting on a source keep the older instruction, and will until one turns up.

Your turn

- *Look:* at these words, and find ಅ in the ones that have it

ಅಥವಾ · ಅಲ್ಲಿ · ಅಜ್ಜ

- *Trace it:* ಅ three times, saying *a* as you finish each one
- *Look:* back at any page of this chapter and find ಅ once more

Before you move on

Which character is this — ಅ? What sound does it carry? (*a*.)
Name one word you already say that contains it.

68.2 ಅಲ್ಲ (alla) — is not

Before the new one: which character did you trace last, and what does *illa* deny?

You'll want to know: ಅಲ್ಲ

ಅಲ್ಲ (*alla*) — “is not (that)”.

Since the very first chapter you have had ಇಲ್ಲ (*illa*). One letter apart, and a different job entirely.

ಪುಸ್ತಕ ಇಲ್ಲ (*pustaka illa*) — “there is no book.” Nothing of that kind is here.

ಇದು ಪುಸ್ತಕ ಅಲ್ಲ (*idu pustaka alla*) — “this is not a book.” The thing is here; the description is wrong.

Grammar Lens: two negatives, and which one to reach for

Kannada splits the negative in two, and neither half can do the other's work. ಇಲ್ಲ denies that something **is there**. ಅಲ್ಲ denies that something **is that**.

English hides the split behind one word — “there is no book”, “this is not a book” — and a learner who reaches for ಇಲ್ಲ in the second sentence has said something a Kannada speaker cannot make sense of. The test is simple: if you could point at the thing, you need ಅಲ್ಲ.

Why it's said this way

This is also how you disagree. Kannada has no everyday sentence for “I disagree”; what a speaker says is that the description is wrong.

ಅದು ನಿಜ ಅಲ್ಲ (*adu nija alla*) — “that is not true.”

Notice what it does not do: it contradicts the statement and leaves the person out of it. Said flatly it is firm; said with ಸ್ವಲ್ಪ or a softening ಇಲ್ಲ in front of it, it is gentle. Both are ordinary.

What you've built

A second negative, and the first way to disagree.

Your turn

- Say it: *alla*
- Say it: *pustaka illa*, then *idu pustaka alla*, and say which one denies a description
- Say it: *adu nija alla*
- Recall: say *athavā*, then say *nānū*

- *Recall:* say *mattu* once more
- *Recall:* say ಮ once more
- *Recall:* from much earlier — say *kurci*, *bāgilu*, *hoṭṭe*, *beraḷu*, and say what each one means
- *Recall:* say *hullu*

Before you move on

Which negative denies that a thing exists? (*illa*.) Which one denies that it is what you called it? (*alla*.) Disagree with something, out loud.

68.3 ಹಾಲು ಇಲ್ಲ, ನೀರು ಇಲ್ಲ (*hālū illa, nīrū illa*) — neither milk nor water

Before the new one: which negative would you use to say “this is not a book”?

You’ll want to know: ಹಾಲು ಇಲ್ಲ, ನೀರು ಇಲ್ಲ

ಹಾಲು ಇಲ್ಲ, ನೀರು ಇಲ್ಲ (*hālū illa, nīrū illa*) — “there is neither milk nor water.”

Nothing here is new. It is the “both” ending from the ನಾನೂ lesson — ಾ on each of the two nouns — with ಇಲ್ಲ after each one instead of nothing.

Kannada builds “neither ... nor” out of “both ... and” plus a negative, and it says the negative twice. English says it once and marks the pair with *neither*; Kannada marks the pair with the ending and lets each half deny itself.

You can hear the shape in the shorter version a shopkeeper would actually use: ಹಾಲು ನೀರು ಇಲ್ಲ — the ending on both, the denial once at the end.

What you’ve built

And, or, but, both — and now neither. The whole of the joining ending’s range in two lessons.

Your turn

- *Say it:* *hālū nīrū* — both
- *Say it:* *hālū illa, nīrū illa* — neither
- *Say it:* pick two things in this room and deny both of them
- *Recall:* say *alla*, then say what it denies that *illa* does not
- *Recall:* say *athavā* once more
- *Recall:* from much earlier — say *raṅgōli, kūḍalu, hallu, kālu*, and say what each one means
- *Recall:* read ಭತ್ತ

Before you move on

Which ending marks the pair? (-ಃ.) How many times does ಇಲ್ಲ get said in the full form? (Twice.)

68.4 ಗೊತ್ತಿಲ್ಲ (gottilla) — I don’t know

Before the new one: what does *gottu* mean on its own?

You’ll want to know: ಗೊತ್ತಿಲ್ಲ

ಗೊತ್ತಿಲ್ಲ (*gottilla*) — “(it) is not known”, and in practice “I don’t know”.

Both halves have been sitting in this book for chapters. ಗೊತ್ತು (*gottu*, “known”) came with the core verbs; ಇಲ್ಲ came on page one. Push them together and the vowel between them drops out: ಗೊತ್ತು + ಇಲ್ಲ → ಗೊತ್ತಿಲ್ಲ.

The full sentence keeps the dative you learned for knowing: ನನಗೆ ಗೊತ್ತಿಲ್ಲ (*nanage gottilla*) — literally “to me it is not known”. Knowing happens **to** you in Kannada, and so does not knowing.

On its own, ಗೊತ್ತಿಲ್ಲ is a complete and perfectly polite answer.

What you’ve built

The most useful three syllables an A1 speaker owns.

Your turn

- *Say it:* *gottu*, then *gottilla*
- *Say it:* *nanage gottilla*
- *Say it:* ask yourself something you do not know the answer to, and answer it
- *Recall:* say “neither milk nor water”
- *Recall:* say *ādare* once more
- *Recall:* from much earlier — say *uppu*, *dīpa*, *baṭṭe*, *haṇṇu*, and say what each one means
- *Recall:* say *beḷe*

Before you move on

What does ಗೊತ್ತಿಲ್ಲ mean? (“I don’t know”.) Which two words is it made of? (*gottu* and *illa*.)

68.5 ನನಗೂ ಗೊತ್ತಿಲ್ಲ (nanagū gottilla) — I don’t know either

Before the new one: how do you say you don’t know?

You’ll want to know: ನನಗೂ ಗೊತ್ತಿಲ್ಲ

ನನಗೂ ಗೊತ್ತಿಲ್ಲ (*nanagū gottilla*) — “I don’t know either”, or plainly “me neither”.

The ending you have been hanging on nouns goes on the dative just as happily: ನನಗೆ (*nanage*, “to me”) becomes ನನಗೂ (*nanagū*, “to me as well”). Nothing else changes.

Say ನಾನೂ and you add yourself to something somebody is doing. Say ನನಗೂ and you add yourself to something happening **to** them — knowing, liking, not knowing. The dative sentences you already own take the second one.

This is the turn a short exchange needs most and almost never gets taught: one person shrugs, and you agree with the shrug.

What you've built

Five ways of joining, and the first that joins you to another person's answer.

Your turn

- *Say it:* *nanage gottilla*, then *nanagū gottilla*
- *Say it:* *nānū*, then *nanagū*, and say which one goes with knowing
- *Say it:* somebody says *nanage gottilla* — reply
- *Recall:* say *alla*, then disagree with something out loud
- *Recall:* from much earlier — say *hūmāle*, *heṇḍati*, *gaṇḍa*, *ajji*, and say what each one means
- *Recall:* read ಸುಗ್ಗಿ, then say *mattu*

Before you move on

What does ನನಗೂ ಗೊತ್ತಿಲ್ಲ mean? (“I don’t know either”.) Which ending made it *either*? (-ಁ.)

Chapter 69

Asking, and Asking Why

Modes: 🗣️ voice (3) ✍️ pen (2) 🗣️ Hands-free start: none of the 5 lessons.

By the end of this chapter: I can turn any Kannada statement into a question, ask for agreement, and ask why.

Complete KA-C69-why and ask a yes-or-no question, a tag question and a why question in a row.

69.1 ಉ — one character, met inside words you already say

Before the new one: ಁ — which way did the pen travel first?

One character this time — a mark rather than a letter, and one that has quietly been changing the meaning of whole sentences.

Script you'll notice: ಉ

ಉ — ū.

It is a **vowel sign**, not a letter: it never stands alone. Hang it on a consonant and the built-in *a* becomes a long ū. You have had the full letter ಉ for the start of a word; this is the same sound, worn inside one.

You already say these, and every one of them has ಉ somewhere inside it:

- ನಾನೂ *nānū* — I too, from the joining lesson
- ಹೂವು *hūvu* — a flower

- ಮೂಗು *mūgu* — the nose
- ಕೂದಲು *kūdalu* — hair

Writing: ೂ

Put your pen on ೂ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ೂ in the ones that have it
ನಾನೂ · ಕೂವು · ಮೂಗು
- *Trace it:* ೂ three times, saying *ū* as you finish each one
- *Look:* back at any page of this chapter and find ೂ once more

Before you move on

Which character is this — ೂ? What sound does it carry? (*ū*.)
Name one word you already say that contains it.

69.2 ಗೊತ್ತಾ (*gottā*) — do you know?

Before the new one: which sign did you trace last, and what does *gottilla* mean?

You'll want to know: ಗೊತ್ತಾ

ಗೊತ್ತಾ (*gottā*) — “do you know?”

It is ಗೊತ್ತು with its ending swapped for a long -ಆ (*-ā*), and that ending is the whole question. Nothing else moved: no word order changed, nothing was added in front.

Grammar Lens: one ending turns any statement into a question

Put **-ಅ** on the end of a statement and the statement becomes a yes-or-no question. That is the entire machinery. You have been saying it since the third chapter without being told, inside **ನೀವು ಹೇಗಿದ್ದೀರಾ** (*nīvu hēgiddīrā*) — the *-ā* on the end is this one. Every sentence you own can now be asked. **ಚಹಾ ಇದೆ** becomes **ಚಹಾ ಇದೆಯಾ** (“is there tea?”); **ನಿಮಗೆ ಗೊತ್ತು** becomes **ನಿಮಗೆ ಗೊತ್ತಾ**. And the answer is the echo you learned first: **ಹೌದು**, or **ಗೊತ್ತಿಲ್ಲ**.

What you’ve built

Every statement in this book, asked.

Your turn

- *Say it: gottu, then gottā*
- *Say it: nimage gottā? — and answer it haudu or gottilla*
- *Say it: take a sentence you already know and put -ā on the end of it*
- *Recall: say nānū, then say nanagū*
- *Recall: say ಅ once more*
- *Recall: say alla once more*
- *Recall: from much earlier — say bisilu, ākāśa, ajja, bare, and say what each one means*

Before you move on

What turns a Kannada statement into a yes-or-no question? (The ending **-ಅ**.) Ask somebody whether they know.

69.3 ಅಲ್ವಾ (alvā) — isn’t it?

Before the new one: which ending makes a question, and what does *gottā* ask?

You'll want to know: ಅಲ್ವಾ

ಅಲ್ವಾ (*alvā*) — “isn't it?”, “right?”

Two things you already have, pushed together. ಅಲ್ಲ (“is not”) takes the question ending -ಅ and becomes ಅಲ್ಲವಾ (*allavā*) — “is it not?”. In ordinary speech that flattens to ಅಲ್ವಾ, and it is the flattened one you will hear.

ಇದು ಒಳ್ಳೆಯ ಪುಸ್ತಕ, ಅಲ್ವಾ? (*idu olleya pustaka, alvā?*) — “this is a good book, isn't it?”

Register, plainly: ಅಲ್ವಾ is spoken Kannada. Written Kannada says ಅಲ್ಲವೇ. This book teaches the everyday spoken variety throughout, so ಅಲ್ವಾ is what you get here.

Grammar Lens: asking for agreement, not information

Somebody who says ಅಲ್ವಾ usually knows the answer already; they are inviting you to agree, and they expect ಹೌದು.

That makes it the cheapest politeness move in the language. A flat statement can land as a correction; the same statement with ಅಲ್ವಾ on the end hands the other person a share of it.

What you've built

A question you can ask about anything, and a tag that softens it.

Your turn

- *Say it:* *alla*, then *allavā*, then *alvā*
- *Say it:* *idu olleya pustaka, alvā?*
- *Say it:* say something true about this room and add *alvā*
- *Recall:* say *gottā*, then answer it
- *Recall:* say *hālū illa, nīrū illa* once more
- *Recall:* from much earlier — say *candra, kēḷu, nōḍu, koḍu*, and say what each one means
- *Recall:* read ಅಥವಾ

Before you move on

What does ಅಲ್ಲಾ ask for? (Agreement.) Which two pieces is it made of? (*alla* and the question ending -ಅ.)

69.4 ಯಾಕೆ (yāke) — why?

Before the new one: what does *alvā* invite the other person to do?

You'll want to know: ಯಾಕೆ

ಯಾಕೆ (*yāke*) — “why?”

The question words came in a set: ಯಾರು (*yāru*, “who”), ಎಲ್ಲಿ (*elli*, “where”), ಏನು (*ēnu*, “what”). ಯಾಕೆ is the one the set was missing, and it is the one a short conversation runs out of first.

ಯಾಕೆ? on its own is a whole turn. Somebody says they are not coming; you say ಯಾಕೆ, and you have asked the only question that matters.

You will also meet ಏಕೆ (*ēke*) for the same word. It is the careful, written form; ಯಾಕೆ is what gets said. Keep the two side by side — the word for “because” is built on the written one, and it is not far off.

What you've built

Four question words now, and the one that opens a reason. Asking why is half of a conversation; the other half is the answer, and that is next.

Your turn

- *Say it: yāke*
- *Say it: yāru, elli, yāke* — three questions in a row
- *Say it: somebody tells you illa* — ask them why
- *Recall: say alvā, then use it on the end of a sentence*
- *Recall: the whole chapter* — ಅ, gottā, alvā, and this one
- *Recall: say gottilla once more*
- *Recall: from much earlier* — say *cukki, nillu, kuḷitukō, bā*, and say what each one means

- *Recall:* say *ādare*, then read ನಾನೂ

Before you move on

What does ಯಾಕೆ ask? (“Why?”) What is its careful written twin? (*ēke.*)

69.5 ಲ — one character, met inside words you already say

Before the new one: ಲ — what does it do to the consonant it sits on?

One character this time — and it is the one standing in the middle of both of Kannada’s negatives.

Script you’ll notice: ಲ

ಲ — *la.*

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *l*, it is **la**. Kannada has a second *l* as well — the thicker ಳ you already trace — and the two are different letters for different sounds, not a matter of handwriting.

You already say these, and every one of them has ಲ somewhere inside it:

- ಅಲ್ಲ *alla* — is not (that)
- ಇಲ್ಲ *illa* — there is not
- ಹಲ್ಲು *hallu* — a tooth
- ಕಾಲು *kālu* — a leg

Writing: ಲ

Put your pen on ಲ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character** or **which way to travel**. That is a real thing, taught with real

variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ூ in the ones that have it

அல்ல · இல்ல · கல்ல

- *Trace it:* ூ three times, saying *la* as you finish each one
- *Look:* back at any page of this chapter and find ூ once more

Before you move on

Which character is this — ூ? What sound does it carry? (*la.*)
Name one word you already say that contains it.

Chapter 70

Saying So, and Saying Why

Modes:  voice (3)  eyes (1)  pen (1)  Hands-free start: first 1 of 5 lessons.

By the end of this chapter: I can report what was said, give a reason, and say what I think.

Complete KA-C70-i-think and give an opinion with the quotative and a reason for it.

70.1 ಹೇಳು (hēḷu) — to say, to tell

Before the new one: which character did you trace last, and what does *yāke* ask?

You’ll want to know: ಹೇಳು

ಹೇಳು (*hēḷu*) — “to say, to tell”.

You have had ಮಾತಾಡು (*mātāḍu*, “to speak”) for a while. The two are not interchangeable: ಮಾತಾಡು is the activity of talking, and ಹೇಳು is saying a particular thing to a particular person. You speak Kannada; you tell somebody the way.

You have also read the polite command form of it already, in the sentence a stranger needs most: ದಯವಿಟ್ಟು ದಾರಿ ಹೇಳಿ (*dayaviṭṭu dāri hēḷi*) — “please tell me the way.” The -ಇ on the end is the polite request ending, so ಹೇಳಿ is “please tell”.

The reason this verb arrives here rather than with the other verbs is what comes next: it is the verb a reported sentence hangs on, and until the following lesson there was nothing to hang.

What you've built

A verb with a hole in it, waiting for something to be said.

Your turn

- *Say it: hēḷu*
- *Say it: hēḷi* — the polite one
- *Say it: dayaviṭṭu dāri hēḷi*
- *Recall: say yāke*, then ask somebody why
- *Recall: say nanagū gottilla* once more
- *Recall: say ಂ once more*
- *Recall: from much earlier* — say *marā*, *mōḍa*, *haḷeya*, *hosa*, and say what each one means

Before you move on

What does ಹೇಳು mean? (“to say, to tell”.) What is the polite form? (*hēḷi*.)

70.2 ಅಂತ (anta) — that

Before the new one: what does *hēḷu* mean, and what is its polite form?

You'll want to know: ಅಂತ

ಅಂತ (*anta*) — the word that closes off something said or thought.

English opens a report with *that* and lets it run: “he said **that** there is no coffee.” Kannada does the opposite. It says the thing first, exactly as it was said, and then shuts it with ಅಂತ:

ಕಾಫಿ ಇಲ್ಲ ಅಂತ ಹೇಳಿ (*kāphi illa anta hēḷi*) — “please say that there is no coffee.” Literally: “there is no coffee — thus — tell.”

Nothing inside the quoted part changes. ಕಾಫಿ ಇಲ್ಲ is the same three syllables whether you are saying it or reporting it.

Grammar Lens: the quotation closes before the verb arrives

ಅಂತ comes after the clause it closes, and the verb of saying or thinking comes after that. So a Kannada report is built back to front from an English one:

what is said	closer	the verb
ಕಾಫಿ ಇಲ್ಲ	ಅಂತ	ಹೇಳಿ

That order is why this word had to wait for a verb like ಹೇಳು. Until there was something to put in the third column, the first two had nowhere to go.

The written twin of ಅಂತ is ಎಂಡು (*endu*). Same job, older shape, and you will meet it in the very next lesson without being told — it is hiding inside a word you are about to learn.

What you've built

A whole sentence, used as the object of another one. That is the first piece of Kannada in this book that is bigger than a phrase.

Your turn

- *Say it: anta*
- *Say it: kāphi illa anta hēli*
- *Say it: take any true sentence you know, add anta, then add hēli*
- *Recall: say hēlu, then hēli*
- *Recall: say gottā once more*
- *Recall: from much earlier — say kombe, cikka, alli, illi, and say what each one means*
- *Recall: read ಅಲ್ಲ, then say hālū illa, nīrū illa*

Before you move on

Where does ಅಂತ go — before or after the thing being reported? (After.) What is its written twin? (*endu*.)

70.3 ೀ — one character, met inside words you already say

Before the new one: ು — and which other letter in this script sounds close to it?

One character this time. It is a sign rather than a letter, and it has been inside the word for “how” since the third chapter.

Script you’ll notice: ೀ

ೀ — ē.

It is a **vowel sign**. Hang it on a consonant and the built-in *a* becomes a long ē. The short one, ೀ, you have been reading for a long time; this is its long partner, and Kannada keeps the two apart in meaning as well as in length.

You already say these, and every one of them has ೀ somewhere inside it:

- ಹೇಳು *hēḷu* — to say, from the lesson before last
- ಹೇಗೆ *hēge* — how
- ಮೇಕೆ *mēke* — a goat
- ಬೇರು *bēru* — a root

Writing: ೀ

Put your pen on ೀ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ೀ in the ones that have it

ಹೇಳು · ಹೇಗೆ · ಮೇಕೆ

- *Trace it:* ೀ three times, saying *ē* as you finish each one
- *Look:* back at any page of this chapter and find ೀ once more

Before you move on

Which character is this — ೀ? What sound does it carry? (*ē*.)
Name one word you already say that contains it.

70.4 ಏಕೆಂದರೆ (*ēkendare*) — because

Before the new one: which sign did you trace last, and what does *anta* close off?

You'll want to know: ಏಕೆಂದರೆ

ಏಕೆಂದರೆ (*ēkendare*) — “because”.

Take it apart and there is nothing in it you have not already met.

ಏಕೆ (*ēke*) is the written twin of ಯಾಕೆ — “why”. ಎಂದರೆ (*endare*) is the written quotative ಎಂದು with the same -ದರೆ ending that made ಆದರೆ out of a verb: “if one says”. So the whole word means “**if one says why**” — that is, “as to why”.

ಕಾಫಿ ಇಲ್ಲ, ಏಕೆಂದರೆ ಹಾಲು ಇಲ್ಲ (*kāphi illa, ēkendare hālu illa*) — “there is no coffee, because there is no milk.”

A reason can now be asked for and given. Neither was possible in this book an hour ago.

Grammar Lens: the same ending, for the third time

ಏಕೆಂದರೆ opens the reason, exactly where English puts *because*, and the reason comes second. That is worth saying plainly because Kannada does not always work that way: most of its subordinate machinery comes BEFORE the main clause, and this borrowed-looking word is one of the few that comes after.

Notice the ending you have now seen three times. ಆದರೆ, ಹಾಗಾದರೆ, ಏಕೆಂದರೆ — all three are little conditional sentences that hardened into joining words, and -ದರೆ is the piece doing it in each.

What you've built

Ask why, and answer it. With **ಮತ್ತು**, **ಅಥವಾ**, **ಆದರೆ** and the joining ending already in hand, a Kannada sentence can now hold two ideas and a reason.

Your turn

- *Say it: ēkendare*
- *Say it: kāphi illa, ēkendare hālu illa*
- *Say it: yāke?* — then answer yourself with *ēkendare* and a reason
- *Recall: say ādare, then say hāgādare, and name the ending both share*
- *Recall: say alvā once more*
- *Recall: from much earlier — say bēru, ele, ūṭa, hṛdaya, and say what each one means*
- *Recall: say gottilla, then read ನನಗೂ ಗೊತ್ತಿಲ್ಲ*

Before you move on

What does **ಏಕೆಂದರೆ** mean? (“because”.) What are its two halves? (*ēke*, “why”, and *endare*, “if one says”.)

70.5 ಅದು ನಿಜ ಅಂತ ಯೋಚಿಸುತ್ತೇನೆ (adu nija anta yōcisuttēne) — I think that is true

Before the new one: how do you give a reason, and which ending do *ādare* and *ēkendare* share?

You'll want to know: ಅದು ನಿಜ ಅಂತ ಯೋಚಿಸುತ್ತೇನೆ

ಅದು ನಿಜ ಅಂತ ಯೋಚಿಸುತ್ತೇನೆ (*adu nija anta yōcisuttēne*) — “I think that is true.”

ಯೋಚಿಸು (*yōcisu*, “to think”) has been in this book since the chapter of mind verbs, and until the last lesson it could not do the one thing thinking is for. A thought is a whole sentence, and Kannada could not hand it one without **ಅಂತ**.

Read it in Kannada order: ಅದು ನಿಜ (the thought) — ಅಂತ (closed off) — ಯೋಚಿಸುತ್ತೇನೆ (“I think”).

Grammar Lens: one frame, and the slot you change

Only the first slot ever changes:

ಕಾಫಿ ಒಳ್ಳೆಯದು ಅಂತ ಯೋಚಿಸುತ್ತೇನೆ — I think coffee is good. ಅದು ನಿಜ
ಅಲ್ಲ ಅಂತ ಯೋಚಿಸುತ್ತೇನೆ — I think that is not true.

An opinion delivered flat is a claim; the same one with ಅಲ್ಲಾ after it is an invitation.

What you’ve built

Agree, disagree, give a reason, say what you think. That is a conversation.

Your turn

- *Say it:* *adu nija anta yōcisuttēne*
- *Say it:* the same thing about coffee — *kāphi olleyadu anta yōcisuttēne*
- *Say it:* disagree with something, then say what you think instead
- *Recall:* say *ēkendare*, then give a reason with it
- *Recall:* the whole chapter — *hēlu, anta, ೀ, ēkendare*, and this one
- *Recall:* say ಲ once more
- *Recall:* from much earlier — say *bīja, bāyi, mūgu, kivi*, and say what each one means

Before you move on

Which slot in the frame changes? (The first — the thought.) Which two never move? (*anta* and the verb.)

Chapter 71

Once More, and Which One

Modes: 🗣️ voice (4) ✍️ pen (1) 🗣️ Hands-free start: first 3 of 5 lessons.

By the end of this chapter: I can ask for another one, ask somebody to repeat themselves, and ask when and which.

Complete KA-C71-which and say the whole ya- question family in order.

71.1 ಇನ್ನೊಂದು (innondu) — another one

Before the new one: say what you think about something, out loud.

You'll want to know: ಇನ್ನೊಂದು

ಇನ್ನೊಂದು (innondu) — “another one, one more”.

Two pieces, both of them yours already: ಇನ್ನೂ (innū, “still, yet”) and ಒಂದು (ondu, “one”). Push them together and the long vowel shortens: ಇನ್ನೊಂದು.

ಇನ್ನೊಂದು ಚಹಾ (innondu cahā) — “another tea.” That is what you say when the cup is empty and the answer is yes.

Grammar Lens: one, and one more

Pair it with plain ಒಂದು and you have the Kannada way of saying “one ... the other”:

ಒಂದು ಇಲ್ಲಿ, ಇನ್ನೊಂದು ಅಲ್ಲಿ (ondu illi, innondu alli) — “one here, the other there.”

There is no separate word for *the other*. Kannada counts: this one, and the one-more. It is the same trick the language uses everywhere — build the second thing out of the first rather than name it fresh.

What you’ve built

A second helping, and a way to talk about two things one at a time.

Your turn

- *Say it: ondu*, then *innondu*
- *Say it: innondu cahā*
- *Say it: ondu illi, innondu alli*
- *Recall: say innū*, and say what it added to *ondu*
- *Recall: say mattu* once more
- *Recall: say hēlu* once more
- *Recall: from much earlier* — say *nadi, kaṇṇu, magaḷu, maga*, and say what each one means
- *Recall: say gottā*

Before you move on

What does ಇನ್ನೊಂದು mean? (“another one”.) Which two words is it built from? (*innū* and *ondu*.)

71.2 ಇನ್ನೊಂದು ಸಲ ಹೇಳಿ (innondu sala hēḷi) — please say it once more

Before the new one: how do you ask for another tea?

You’ll want to know: ಇನ್ನೊಂದು ಸಲ ಹೇಳಿ

ಇನ್ನೊಂದು ಸಲ ಹೇಳಿ (*innondu sala hēḷi*) — “please say it once more.”

ಸಲ (*sala*) is a time in the counting sense — one time, two times — so ಇನ್ನೊಂದು ಸಲ is “one more time”. The verb is the polite ಹೇಳಿ you met with the sentence about the way.

This is the single most useful sentence a beginner owns, and until now this book had no way to build it. Everything else you can survive without; you cannot survive without asking somebody to repeat themselves.

Put ದಯವಿಟ್ಟು in front and it is as polite as it gets: ದಯವಿಟ್ಟು ಇನ್ನೊಂದು ಸಲ ಹೇಳಿ. Said with a slight rise it is warm rather than demanding, and nobody in Karnataka will mind hearing it — a stranger trying the language is worth the second go.

What you’ve built

The repair sentence. With it, every other sentence in this book gets a second chance.

Your turn

- Say it: *innondu sala hēli*
- Say it: *dayaviṭṭu innondu sala hēli*
- Say it: somebody says something too fast — ask for it again
- Recall: say *innondu*, then *ondu illi*, *innondu alli*
- Recall: say ಮ once more
- Recall: say *anta* once more
- Recall: from much earlier — say *kere*, *magu*, *snēhita*, *kuṭumba*, and say what each one means

Before you move on

How do you ask for that once more? (*innondu sala hēli*.) What does ಸಲ count? (Times.)

71.3 ಯಾವಾಗ (yāvāga) — when?

Before the new one: ask somebody to say it once more.

You'll want to know: ಯಾವಾಗ

ಯಾವಾಗ (*yāvāga*) — “when?”

The question set is nearly complete: who, where, what, why, and now when. This is the last one an everyday exchange keeps reaching for.

ಯಾವಾಗ ಬರುತ್ತೀರಾ? (*yāvāga baruttirā?*) — “when will you come?” Notice the question ending on the end of it, doing the same job it did on ಗೊತ್ತಾ.

The answers are already yours: ಈಗ (*īga*, “now”), ನಾಳೆ, ನಾಡಿದ್ದು (*nāḍiddu*, “the day after tomorrow”). Ask ಯಾವಾಗ and you can understand what comes back.

What you've built

Five question words. Who, where, what, why, when — and a reason and an opinion to answer them with.

Your turn

- *Say it:* *yāvāga*
- *Say it:* *yāvāga baruttirā?*
- *Say it:* answer it — *īga*, or *nāḍiddu*
- *Recall:* say *yāke*, then say *yāvāga*, and say which one asks for a reason
- *Recall:* say *athavā* once more
- *Recall:* say ೀ once more
- *Recall:* from much earlier — say *beṭṭa*, *sahāya māḍu*, *kēḷu*, *tegeduko*, and say what each one means
- *Recall:* read ಅಲ್ಲಾ, then say *yāke*

Before you move on

What does ಯಾವಾಗ ask? (“When?”) Answer it with the word for “now”. (*īga*.)

71.4 ವ — one character, met inside words you already say

Before the new one: ೀ — long or short?

One character this time — and it is standing in the middle of the word for “when” and the word for “or” alike.

Script you’ll notice: ವ

ವ — *va*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *v*, it is **va**. Kannada’s *v* is the same sound that Tamil keeps at the front of many words where Kannada has turned it into *b*, which is why ಬಾ and ಬರೆ look nothing like their Tamil cousins.

You already say these, and every one of them has ವ somewhere inside it:

- ಯಾವಾಗ *yāvāga* — when, from the lesson before this one
- ಅಥವಾ *athavā* — or
- ಹೂವು *hūvu* — a flower
- ದಯವಿಟ್ಟು *dayaviṭṭu* — please

Writing: ವ

Put your pen on ವ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ವ in the ones that have it

ಯಾವಾಗ · ಅಥವಾ · ಹೂವು

- *Trace it:* ವ three times, saying *va* as you finish each one
- *Look:* back at any page of this chapter and find ವ once more

Before you move on

Which character is this — ವ? What sound does it carry? (*va*.)
Name one word you already say that contains it.

71.5 ಯಾವ (yāva) — which?

Before the new one: which character did you trace last, and what does *yāvāga* ask?

You'll want to know: ಯಾವ

ಯಾವ (*yāva*) — “which?”

It goes in front of a noun, exactly where an adjective goes: ಯಾವ ಪುಸ್ತಕ? (*yāva pustaka?*) — “which book?”

Put it with the word for “or” and you can finally put a real choice to somebody: ಚಹಾ ಅಥವಾ ಕಾಫಿ? ಯಾವ ಪುಸ್ತಕ? — offer the two, then ask which. Until this word there was no way to ask anybody to pick.

Grammar Lens: the ya- family, and what each member asks

Look at what the last three lessons share. ಯಾರು, ಯಾಕೆ, ಯಾವಾಗ, ಯಾವ — a whole family beginning ಯಾ-, and each one asks about a different thing: a person, a reason, a time, a choice.

The pointing words came in a set of three beginnings, ಇ- for near, ಅ- for far, ಎ- for the question. ಯಾ- is the same idea in its other shape, and Kannada uses the two interchangeably at the front of a question word: ಏಕೆ and ಯಾಕೆ are one word with two faces.

What you've built

The question set, closed. Who, what, where, why, when, which — and an ending that turns any statement into a yes-or-no question besides.

Your turn

- *Say it:* *yāva*

- *Say it: yāva pustaka?*
- *Say it: yāru, yāke, yāvāga, yāva* — the whole family
- *Recall: say athavā, then offer a choice and ask which*
- *Recall: the whole chapter — innondu, innondu sala hēli, yāvāga, ವ, and this one*
- *Recall: say ādare once more*
- *Recall: say nānū once more*
- *Recall: say ēkendare once more*
- *Recall: say adu nija anta yōcisuttēne once more*
- *Recall: from much earlier — say dāri, halli, bare, arthamāḍiko, and say what each one means*

Before you move on

What does ಯಾವ ask? (“Which?”) Where does it sit — before or after the noun? (Before.)

Chapter 72

When It Happens, and What You Want

Modes: ⇄ voice (4) ✍ pen (1) ⇄ Hands-free start: first 2 of 5 lessons.

By the end of this chapter: I can say when something happens, say what I want, and answer a choice with a preference.

Complete KA-C72-prefer and answer an offered choice with what you like and what you do not.

72.1 ಬಂದಾಗ (bandāga) — when somebody comes

Before the new one: which question word goes in front of a noun, and which one asks about a time?

You'll want to know: ಬಂದಾಗ

ಬಂದಾಗ (*bandāga*) — “when (somebody) comes”, “on coming”.

ಯಾವಾಗ asks about a time. This is how you answer with a whole event instead of a clock: ನೀವು ಬಂದಾಗ (*nīvu bandāga*) — “when you come”.

It is ಬಾ / ಬರು (“come”) in its past shape ಬಂದ-, with -ಆಗ (-āga) on the end — and that ending is the same ಆಗ that sits inside ಯಾವಾಗ. “When?” and “when it happens” are built from one piece.

Grammar Lens: the when-clause comes first, and rides on the verb

Kannada's when-clause comes FIRST, and the main clause follows it. There is no word for *when* standing between them; the ending on the verb is the join.

ನೀವು ಬಂದಾಗ ಹೇಳಿ (*nīvu bandāga hēli*) — “tell me when you come.”

This is the same habit as the ಹೋಗಿ of the everyday goodbye: Kannada hangs the first event on the verb's own ending and saves the finished verb for last. You have had that machinery since the farewell chapter; ಆಗ is a second ending using the same slot, and the difference is only what it means — ಹೋಗಿ says *having done it*, ಬಂದಾಗ says *at the time of doing it*.

What you've built

Two events in one sentence, and one of them says when.

Your turn

- Say it: *bandāga*
- Say it: *nīvu bandāga hēli*
- Say it: *yāvāga?* — then answer with an event instead of a time
- Recall: say *hōgi baruttēne*, and say which part is the participle
- Recall: say ಆ once more
- Recall: say *innondu* once more
- Recall: from much earlier — say *cāpe*, *nōḍu*, *tinnu*, *iru*, and say what each one means
- Recall: say *hēlu*, then read ಅಂತೆ

Before you move on

Which ending makes a when-clause? (-ಆಗ.) Does the clause come before or after the main one? (Before.)

72.2 ನನಗೆ ಚಹಾ ಬೇಕು (nanage cahā bēku) — I want tea

Before the new one: which ending makes a when-clause, and where does that clause sit?

You'll want to know: ನನಗೆ ಚಹಾ ಬೇಕು

ನನಗೆ ಚಹಾ ಬೇಕು (nanage cahā bēku) — “I want tea.”

Literally: “to me tea is wanted.” Wanting happens **to** you in Kannada, exactly as knowing does, so this is the dative sentence you already build with ಗೊತ್ತು, with one word swapped.

This book gave you the refusal first. ಬೇಡ (bēḍa, “no thank you”) has been your answer to an offer for a while, and it is the negative half of a pair whose positive half you did not have. The word doing the wanting here is that missing half.

On its own it answers an offer: somebody holds up the pot, you say the wanting word or you say ಬೇಡ, and that is the whole exchange.

Grammar Lens: the pair, and the missing half

ಬೇಕು and ಬೇಡ are a matched pair, and neither of them names who is doing the wanting unless you put the dative in front. That is why a single word is a complete answer.

They are also inherited Dravidian rather than borrowed, and they answer Tamil *vēṇṭum* and *vēṇṭām* — which is worth noticing because the frame ಇಷ್ಟು sits in was built for them first, and the Sanskrit word simply moved into the house.

What you've built

Ask for something, and accept or refuse what is offered.

Your turn

- Say it: *bēku*, then *bēḍa*
- Say it: *nanage cahā bēku*
- Say it: somebody offers you something — accept it, then refuse it
- Recall: say *bandāga*, then put it in a sentence

- *Recall*: say *alla* once more
- *Recall*: say *innondu sala hēli* once more
- *Recall*: from much earlier — say *butti*, *havāmāna*, *caitra vaiśākha jyēṣṭha āṣāḍha śrāvaṇa bhādrapada āśvayuja kārṭika mārgaśīra puṣya māgha phālguna, vasanta ṛtu bēṣige maḷegāla caḷigāla*, and say what each one means

Before you move on

What does ಬೇಕು mean? (“wanted”.) What is its negative twin? (*bēḍa*.)

72.3 ಜ — one character, met inside words you already say

Before the new one: ವ — what sound does it carry?

One character this time. It is in the words for a fever, a seed and a shoulder, and you have been reading past it for a long time.

Script you’ll notice: ಜ

ಜ — *ja*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *j*, it is **ja**. Almost every Kannada word carrying it is a Sanskrit loan, which is a useful thing to notice: meeting ಜ is a small clue about where a word came from.

You already say these, and every one of them has ಜ somewhere inside it:

- ಜ್ವರ *jvara* — a fever
- ಬೀಜ *bīja* — a seed
- ಭುಜ *bhuja* — the shoulder
- ಅಜ್ಜ *ajja* — grandfather, and this one is native

Writing: ಜ

Put your pen on ಜ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಜ in the ones that have it

ಜ್ವರ · ಬೀಜ · ಅಜ್ಜ

- *Trace it:* ಜ three times, saying *ja* as you finish each one
- *Look:* back at any page of this chapter and find ಜ once more

Before you move on

Which character is this — ಜ? What sound does it carry? (*ja.*)
Name one word you already say that contains it.

72.4 ನಿಮಗೆ ಕಾಫಿ ಇಷ್ಟವಾ (nimage kāphi iṣṭavā) — do you like coffee?

Before the new one: which character did you trace last, and how do you say you want something?

You'll want to know: ನಿಮಗೆ ಕಾಫಿ ಇಷ್ಟವಾ

ನಿಮಗೆ ಕಾಫಿ ಇಷ್ಟವಾ? (*nimage kāphi iṣṭavā?*) — “do you like coffee?”

Everything in it is already yours. ನನಗೆ ಕನ್ನಡ ಇಷ್ಟ was the sentence with no verb in it — the liker in the dative, the thing liked plain, and nothing joining them. Turn it around and two things change:

ನನಗೆ (“to me”) becomes ನಿಮಗೆ (“to you”) — the same -ಗೆ you have been putting on nouns, now on the polite ನೀವು. And ಇಷ್ಟ takes the question

ending: ಇಷ್ಟ + -ಅ, with a ವ slipped in to keep the two vowels apart, gives ಇಷ್ಟವಾ.

That little ವ is not a rule to learn. Kannada dislikes two vowels meeting and puts a ವ or a ಯ between them; you have heard it all along without noticing.

What you've built

A question about somebody else, instead of a statement about yourself. That is the turn a conversation needs.

Your turn

- Say it: *nanage kāphi iṣṭa*
- Say it: *nimage kāphi iṣṭavā?*
- Say it: ask about something else you both know the word for
- Recall: say *bēku*, then *bēḍa*
- Recall: say *hālū illa*, *nīrū illa* once more
- Recall: say *gottilla* once more
- Recall: say *yāvāga* once more
- Recall: say ವ once more
- Recall: from much earlier — say *pātre*, *cāku*, *tale kai*, *kappu biḷi kempu nīli*, and say what each one means

Before you move on

Which word changed to move the sentence from you to them? (*nanage* to *nimage*.) Which ending made it a question? (-ಅ.)

72.5 ನನಗೆ ಚಹಾ ಇಷ್ಟ, ಕಾಫಿ ಅಲ್ಲ (nanage cahā iṣṭa, kāphi alla) — I prefer tea, not coffee

Before the new one: ask somebody whether they like coffee.

You'll want to know: ನನಗೆ ಚಹಾ ಇಷ್ಟ, ಕಾಫಿ ಅಲ್ಲ

ನನಗೆ ಚಹಾ ಇಷ್ಟ, ಕಾಫಿ ಅಲ್ಲ (*nanage cahā iṣṭa, kāphi alla*) — “I like tea, not coffee.”

Somebody offers you the choice with ಅಥವಾ; this is the answer. Kannada has no single word for *prefer*. What it does is say what you like and then deny the alternative — the liking sentence you already own, with ಅಲ್ಲ on the end of the one you are turning down.

That is a real economy rather than a gap: ಅಲ್ಲ denies a description, and “coffee” is exactly a description here of what you like. The two halves of the sentence are doing the two things this chapter and the last one taught.

ಚಹಾ ಅಥವಾ ಕಾಫಿ? — ನನಗೆ ಚಹಾ ಇಷ್ಟ, ಕಾಫಿ ಅಲ್ಲ. Question and answer, both of them built out of pieces you were given one at a time.

What you've built

A choice offered, a choice answered. That exchange needs a word for “or”, a word for “like” and a word for “is not”, and all three are now yours.

Your turn

- *Say it: cahā athavā kāphi?*
- *Say it: nanage cahā iṣṭa, kāphi alla*
- *Say it: swap them round and answer the other way*
- *Recall: say yāva, then ask which of two things somebody wants*
- *Recall: the whole chapter — bandāga, nanage cahā bēku, ಜ, nimage kāphi iṣṭavā, and this one*
- *Recall: say nanagū gottilla once more*
- *Recall: say yāva once more*
- *Recall: from much earlier — say peṭṭige, sōmavāra maṅgaḷavāra budhavāra guruvāra śukravāra śanivāra bhānuvāra, ombattu, ēlu, and say what each one means*

Before you move on

How does Kannada say you prefer one thing to another? (Say what you like, then deny the other with *alla*.)

Chapter 73

In Order To, and Being Able

Modes: ⇄ voice (4) ✍ pen (1) ⇄ Hands-free start: first 2 of 5 lessons.

By the end of this chapter: I can say why I am doing something, say what I can do, and say a instead of the.

Complete KA-C73-a-flower and say all four dative-frame sentences in a row.

73.1 ತುಂಬಾ (tumbā) — very

Before the new one: say which of two drinks you prefer.

You'll want to know: ತುಂಬಾ

ತುಂಬಾ (tumbā) — “very, a lot”.

You have had ಹೆಚ್ಚು (heccu, “more”) and ಸ್ವಲ್ಪ (svalpa, “a little”) since the short-replies chapter, but only as answers to an offer — more rice, a little sugar. Neither of them can go in front of an adjective. ತುಂಬಾ can, and that is the job it is here for.

ತುಂಬಾ ದೊಡ್ಡ (tumbā doḍḍa) — “very big.” It stands in front of the adjective, and the adjective still stands in front of the noun, unchanged, the way every Kannada adjective does.

It also works on its own as an answer, meaning “a lot”, and it is the everyday way to say thank you warmly: ತುಂಬಾ ಧನ್ಯವಾದ.

What you've built

Every adjective in this book, turned up. Six adjectives times one intensifier is twelve things you can now say about a thing.

Your turn

- *Say it:* *tumbā*
- *Say it:* *tumbā doḍḍa*
- *Say it:* put *tumbā* in front of every adjective you remember
- *Recall:* say *svalpa*, then *heccu*, then *tumbā*, and say which one goes with an adjective
- *Recall:* say ಒಂ once more
- *Recall:* say *bandāga* once more
- *Recall:* from much earlier — say *kuttige*, *āru*, *aidu*, *nālku*, and say what each one means
- *Recall:* say *ekendare*, then read ಇನ್ನೊಂದು

Before you move on

What does ತುಂಬಾ mean? (“very.”) Where does it go — before or after the adjective? (Before.)

73.2 ಓದಲು (ōḍalu) — in order to read

Before the new one: what does *tumbā* do to an adjective?

You'll want to know: ಓದಲು

ಓದಲು (*ōḍalu*) — “to read”, in the sense of “in order to read”.

It is ಓದು (“to read”) with -ಅಲು (*-alu*) in place of its ending. That is the whole change, and it turns a verb into a purpose.

ಪುಸ್ತಕ ಓದಲು ಹೋಗುತ್ತೇನೆ (*pustaka ōḍalu hōguttēne*) — “I am going to read a book”, meaning I am going in order to read one.

Grammar Lens: three endings, three ways to join two actions

The purpose comes before the verb it serves, like the when-clause did. Kannada builds a sentence by stacking what leads up to the action in front of it and putting the finished verb last, every time.

So you have now met three ways to hang one verb off another, and all three are endings rather than words: **-ಇ** for “having done it”, **-ಅಗ್ಗ** for “at the time of doing it”, and **-ಅಲು** for “in order to do it”. English needs *and*, *when* and *to* for those three; Kannada needs three shapes of one verb.

What you’ve built

A reason to do something, said as part of the same sentence.

Your turn

- *Say it:* *ōdu*, then *ōdalu*
- *Say it:* *pustaka ōdalu hōguttēne*
- *Say it:* take another verb you know and put *-alu* on it
- *Recall:* say *bandāga*, and say what its ending means
- *Recall:* say *gottā* once more
- *Recall:* say *nanage cahā bēku* once more
- *Recall:* from much earlier — say *bennu*, and say what each one means
- *Recall:* read ಯಾವಾಗ, then say *yāva*, then read ಬಂದಾಗ

Before you move on

Which ending means “in order to”? (**-ಅಲು**.) Does the purpose come before or after the main verb? (Before.)

73.3 ಃ — one character, met inside words you already say

Before the new one: **ಃ** — and what does meeting it usually tell you about where a word came from?

One character this time — the last new one in this book so far, and one you have read inside a dozen everyday words.

Script you'll notice: ಟ

ಟ — *ṭa*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *t*, it is **ṭa** — the one made with the tongue curled back, which is a different letter from the ತ you already trace and a different sound to a Kannada ear.

You already say these, and every one of them has ಟ somewhere inside it:

- ಬಟ್ಟೆ *baṭṭe* — cloth
- ಬೆಟ್ಟ *beṭṭa* — a hill
- ಹೊಟ್ಟೆ *hoṭṭe* — the stomach
- ಊಟ *ūṭa* — a meal

Writing: ಟ

Put your pen on ಟ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಟ in the ones that have it

ಬಟ್ಟೆ · ಬೆಟ್ಟ · ಊಟ

- *Trace it:* ಟ three times, saying *ṭa* as you finish each one
- *Look:* back at any page of this chapter and find ಟ once more

Before you move on

Which character is this — ಟ? What sound does it carry? (*ta*.)
Name one word you already say that contains it.

73.4 ನನಗೆ ಕನ್ನಡ ಬರುತ್ತದೆ (nanage kannada baruttade) — I can speak Kannada

Before the new one: which character did you trace last, and what does *odalu* mean?

You'll want to know: ನನಗೆ ಕನ್ನಡ ಬರುತ್ತದೆ

ನನಗೆ ಕನ್ನಡ ಬರುತ್ತದೆ (*nanage kannada baruttade*) — “I can speak Kannada.”

The verb in it is ಬರು, “to come”. Read literally the sentence says “to me, Kannada comes” — and that is exactly how Kannada says somebody can do something. A skill is not held; it arrives.

You already say ನಾನು ಕನ್ನಡ ಮಾತನಾಡುತ್ತೇನೆ (“I speak Kannada”). That reports what you do. This one reports what you can do, and it is the sentence a stranger asks you for.

Grammar Lens: the fourth thing the dative frame carries

Notice which frame it uses. ನನಗೆ ... ಬರುತ್ತದೆ is the dative sentence again, the third thing you have poured into it: ನನಗೆ ಗೊತ್ತು for knowing, ನನಗೆ ... ಇಷ್ಟ for liking, ನನಗೆ ... ಬೇಕು for wanting, and now ನನಗೆ ... ಬರುತ್ತದೆ for being able.

Four of the sentences a beginner needs most are one shape with one word swapped, and none of them has a subject in the English sense. Kannada puts the person in the dative and lets the thing be the subject, because knowing, liking, wanting and being able are all things that happen to you.

What you've built

Say what you can do — and notice you have been building it all along.

Your turn

- Say it: *nanage kannada baruttade*

- *Say it:* *nanage kannada gottu*, then *nanage kannada baruttade*, and say how they differ
- *Say it:* all four dative sentences in a row
- *Recall:* say *ōdalu*, then use it in a sentence
- *Recall:* say *alvā* once more
- *Recall:* say *yāke* once more
- *Recall:* say ಜ once more
- *Recall:* say *nimage kāphi iṣṭavā* once more
- *Recall:* from much earlier — say *bhuja*, *tuṭi*, and say what each one means

Before you move on

Which verb does Kannada use for being able? (*baru*, “to come”.)
Say that you can speak Kannada.

73.5 ಒಂದು ಹೂವು (ondū hūvu) — a flower

Before the new one: say that you can speak Kannada, and name the frame it uses.

You’ll want to know: ಒಂದು ಹೂವು

ಒಂದು ಹೂವು (*ondū hūvu*) — “a flower”.

ಒಂದು has been the number one since the counting chapter. Put it in front of a noun when you are not counting anything and it stops being a number: it becomes the English *a*.

Kannada has no article at all, and a bare ಹೂವು is perfectly good on its own — it can mean “the flower”, “a flower” or “flowers”, and which one it is comes from the situation. What ಒಂದು adds is *one particular one, not any special one*: you put it in when you would say *a* in English and want the difference heard.

You have already used the same word for the opposite job in ಇನ್ನೊಂದು, “one more” — the counting sense still alive inside it.

What you’ve built

The last piece: a way to say *a*. Between this and the pointing words you have had for a while, you can now say “this flower”, “that flower” and “a flower”, which is the whole of what an article does.

Your turn

- *Say it:* *ondu hūvu*
- *Say it:* *hūvu*, then *ondu hūvu*, then *innondu hūvu*
- *Say it:* put *ondu* in front of three nouns you know
- *Recall:* say *tumbā doḍḍa*, then *ōḍalu*, then *nanage kannāḍa baruttade*
- *Recall:* the whole chapter — *tumbā*, *ōḍalu*, ಓ, *nanage kannāḍa baruttade*, and this one
- *Recall:* say ಓ once more
- *Recall:* say *nanage caḥā iṣṭa*, *kāphi alla* once more
- *Recall:* from much earlier — say *mūḷe*, and say what each one means

Before you move on

What does ಒಂದು do in front of a noun you are not counting? (It works like the English *a*.) Does Kannada have an article? (No.)

Chapter 74

Which One in the Line

Modes: ⇐ voice (4) 👁 eyes (1) ⇐ Hands-free start: none of the 5 lessons.

By the end of this chapter: I can say first to fifth in Kannada, and make an ordinal from any number by dropping its final vowel and adding -aneyā.

The five said in order, with only modalaneyā learned as a word and the other four built by the ending.

74.1 ಎರಡನೆಯ (eraḍaneyā) — second, and why it comes before “first”

A new set of number words starts here, so the recalls come first, at the four growing distances this book measures.

- *Recall:* say *ondu hūvu*, and say what the *ondu* is doing there — **R1**, one lesson back, before it decays
- *Recall:* say *tumbā* — **R2**, the first real retrieval, five lessons back
- *Recall:* say *hēḷu* — **R3**, durable, twenty lessons back
- *Recall:* say *svalpa* — **R4**, recognition at distance, eighty lessons back

You’ll want to know: ಎರಡನೆಯ

ಎರಡನೆಯ (eraḍaneyā) — “second”.

ಒಂದು, ಎರಡು, ಮೂರು answer **how many**. This word answers **which one in the line**, and Kannada keeps a second set of words for that job.

It goes straight in front of what it counts, and nothing on the noun changes: ಎರಡನೆಯ ದಿನ (*eraḍaneyā dina*), the second day; ಎರಡನೆಯ ಬಾಗಿಲು (*eraḍaneyā bāgilu*), the second door.

Grammar Lens: the ending, and why the chapter opens on two

Look at the word against the number it comes from:

cardinal

ordinal

ಎರಡು (*eraḍu*)

ಎರಡನೆಯ (*eraḍaneyā*)

The final -ಁ goes, and -ಅನೆಯ (-*aneyā*) goes on. That is the rule, and in Kannada it has no exceptions at all — every number you know already takes it.

So the chapter does not open on **one**. It opens on **two**, because *eraḍu* is the first number that shows the ending working, and because the one word that will surprise you is *first* — which is not built on ಒಂದು at all. An exception is only worth looking at once you can see what it is an exception to.

Your turn

Say these aloud:

- *eraḍu*, then *eraḍaneyā*
- *eraḍaneyā dina* — the second day
- *eraḍu* is how many, *eraḍaneyā* is which one

Before you move on

What does ಎರಡನೆಯ mean? (**Second** — which one in the line.)

What did you do to ಎರಡು to get it? (Dropped the final -ಁ, added -ಅನೆಯ.)

74.2 ಮೂರನೆಯ (mūraneyā) — third

- *Recall*: say *eraḍaneyā*, and say what you did to *eraḍu* to build it — **R1**

- *Recall*: say *ōdalu*, and say what its ending means — **R2**
- *Recall*: say *anta*, and say what job it does in a sentence — **R3**
- *Recall*: say *heccu* — **R4**

You’ll want to know: ಮೂರನೆಯ

ಮೂರನೆಯ (*mūraneya*) — “third”.

You have already met the machine that made it. ಮೂರು loses its final -ು and takes -ನೆಯ:

cardinal	ordinal
ಎರಡು (<i>eraḍu</i>)	ಎರಡನೆಯ (<i>eraḍaneya</i>)
ಮೂರು (<i>mūru</i>)	ಮೂರನೆಯ (<i>mūraneya</i>)

ಮೂರನೆಯ ದಿನ (*mūraneya dina*), the third day. ಮೂರನೆಯ ಮರ (*mūraneya mara*), the third tree.

This is the second word and it needed nothing new. That is what an exceptionless ending buys you: from here on, a number you can say is a position you can say.

Your turn

Say these aloud:

- *mūru*, then *mūraneya*
- *eraḍaneya dina*, *mūraneya dina*
- *mūraneya bāgilu* — the third door

Before you move on

Say “the third day”. (ಮೂರನೆಯ ದಿನ.) How many new pieces did this word need? (**None** — the same ending, on a number you already had.)

74.3 ಮೊದಲನೆಯ (modalaneya) — first, and the one surprise in the set

- *Recall*: say *mūraneya* — **R1**

- *Recall*: read ಃ, and say its sound — **R2**
- *Recall*: read the sign ೀ, and say what it does to a letter — **R3**
- *Recall*: say kaḍime — **R4**

You'll want to know: ಮೊದಲನೆಯ

ಮೊದಲನೆಯ (*modalaneya*) — “first”.

The ending is the one you already have. What is new is the word underneath it, because there is no ಒಂದು anywhere in *modalaneya* — and there was never going to be.

cardinal	ordinal
ಒಂದು (<i>ondu</i>)	ಮೊದಲನೆಯ (<i>modalaneya</i>)
ಎರಡು (<i>eraḍu</i>)	ಎರಡನೆಯ (<i>eraḍaneya</i>)
ಮೂರು (<i>mūru</i>)	ಮೂರನೆಯ (<i>mūraneya</i>)

ಮೊದಲನೆಯ ದಿನ (*modalaneya dina*), the first day. ಮೊದಲನೆಯ ದಾರಿ (*modalaneya dāri*), the first road.

Across the family: ಮೊದಲು, “a beginning”

Under it sits ಮೊದಲು (*modalu*), “a beginning” — so the word means “of the beginning”, not “one-th”.

language	“one”	“first” is built on
Kannada	<i>ondu</i>	ಮೊದಲು <i>modalu</i> , a beginning
Tamil	<i>onru</i>	முதல் <i>mudal</i> , a beginning
Telugu	<i>okaṭi</i>	మొదలు <i>modalu</i> , a beginning

Three sisters, three different words for **one**, and the *same* word for the start of a line. Counting and ordering were never the same idea in this family, and *first* is where the seam shows.

Note what is and is not irregular here. The **ending** is perfectly regular — *modalu* drops its final ು and takes -ನೆಯ exactly like *eraḍu* did. It is only the **stem** that is a surprise. Kannada asks you to learn one extra word, not one extra rule.

Your turn

Say these aloud:

- *modalu*, then *modalaneya*
- *modalaneya*, *eraḍaneya*, *mūraneya*
- *modalaneya dāri* — the first road

Before you move on

What word is ಮೊದಲನೆಯ built on? (ಮೊದಲು, a beginning — **not** ಒಂದು.) Is the ending irregular too? (**No** — only the stem is.)

74.4 ನಾಲ್ಕನೆಯ (nālkaneya) — fourth

- *Recall*: say *modalaneya*, and say what word it is built on — **R1**
- *Recall*: say *nanage kannaḍa baruttade* — **R2**
- *Recall*: say *ekendare*, and say what it introduces — **R3**
- *Recall*: say *bēḍa* — **R4**

You'll want to know: ನಾಲ್ಕನೆಯ

ನಾಲ್ಕನೆಯ (*nālkaneya*) — “fourth”.

ನಾಲ್ಕು was the first word in this book to carry a stacked consonant, the ಲ್ಕ riding under the line. The ending does not disturb it: the stack stays exactly where it was and -ನೆಯ is added after it.

cardinal	ordinal
ನಾಲ್ಕು (<i>nālku</i>)	ನಾಲ್ಕನೆಯ (<i>nālkaneya</i>)
ನಾಲ್ಕನೆಯ ಕುರ್ಚಿ (<i>nālkaneya kurci</i>), the fourth chair.	

Your turn

- *Say it*: *nālku*, then *nālkaneya*
- *Look*: at ನಾಲ್ಕನೆಯ and find the ಲ್ಕ stack still in place
- *Say it*: *modalaneya*, *eraḍaneya*, *mūraneya*, *nālkaneya*

Before you move on

Say “the fourth chair”. (ನಾಲ್ಕನೆಯ ಕುರ್ಚಿ.) Did the stacked consonant change? (**No** — the ending goes on after it.)

74.5 ಐದನೆಯ (aidaneya) — fifth, and the five in a row

- Recall: say *nāḷkaneya* — **R1**
- Recall: say *ondu hūvu* — **R2**
- Recall: say *adu nija anta yōcisuttēne* — **R3**
- Recall: say *aṣṭē* — **R4**

You’ll want to know: ಐದನೆಯ

ಐದನೆಯ (*aidaneya*) — “fifth”. ಐದು drops its -ು, takes -ಅನೆಯ, and the set is complete.

ಐದನೆಯ ದಿನ (*aidaneya dina*), the fifth day.

What you’ve built

	cardinal	ordinal
1	ಒಂದು <i>ondu</i>	ಮೊದಲನೆಯ <i>modalaneya</i>
2	ಎರಡು <i>eraḍu</i>	ಎರಡನೆಯ <i>eraḍaneya</i>
3	ಮೂರು <i>mūru</i>	ಮೂರನೆಯ <i>mūraneya</i>
4	ನಾಲ್ಕು <i>nāḷku</i>	ನಾಲ್ಕನೆಯ <i>nāḷkaneya</i>
5	ಐದು <i>aidu</i>	ಐದನೆಯ <i>aidaneya</i>

Count the work. Four of those five were **built**, from numbers you had learned when you learned to count and an ending you learned in one lesson. Exactly **one**, *modalaneya*, was a word to learn — and even it took the regular ending.

English asks you to learn *first*, *second*, *third* before the pattern starts; Latin asks for ten separate words. Kannada asks for one, and it is not a number word at all.

Your turn

Say these aloud:

- *modalaneya, eraḍaneya, mūraneya, nālkaneya, aidaneya*
- *aidaneya dina* — the fifth day
- the five cardinals, then the five ordinals, and hear where they differ

Before you move on

Say first to fifth. How many of the five were words you had to learn?
(**One** — ಮೊದಲನೆಯ.) What made the other four? (The ending
-ಅನೆಯ on numbers you already had.)

Chapter 75

All the Way Up, and On a Sign

Modes: ⇐ voice (8) ⇐ Hands-free start: all 8 lessons.

By the end of this chapter: I can say sixth to eleventh in Kannada, use the everyday short ending, and read an ordinal written as a digit.

Read an ordinal written as a Kannada digit with only its ending spelled out, and say the whole word aloud.

75.1 ಆರನೆಯ (āraneya) — sixth

The line goes on past five, so the chapter opens by retrieving where it stopped.

- Recall: say *aidaneya* — **R1**
- Recall: say *eraḍaneya*, and say what you did to *eraḍu* to build it — **R2**
- Recall: say *innondu*, and say what the *innu*- adds — **R3**
- Recall: say *gāḷi* — **R4**

You’ll want to know: ಆರನೆಯ

ಆರನೆಯ (āraneya) — “**sixth**”. ಆರು drops its -ು and takes -ಅನೆಯ, with nothing else to notice.

ಆರನೆಯ ದಿನ (āraneya dina), the sixth day.

That “nothing else to notice” is the point of the whole chapter. Six to ten were a separate lesson from one to five when you learned to count; for ordering they are not a separate anything.

Your turn

Say these aloud:

- *āru*, then *āraneya*
- *aidaneya*, *āraneya*
- *āraneya mara* — the sixth tree

Before you move on

Say “the sixth day”. (ಆರನೆಯ ದಿನ.) Did the ending change above five? (No.)

75.2 ಏಳನೆಯ (ēḷaneya) — seventh

- *Recall*: say *āraneya* — **R1**
- *Recall*: say *mūraneya* — **R2**
- *Recall*: say *innondu sala hēḷi* — **R3**
- *Recall*: say *mañju* — **R4**

You’ll want to know: ಏಳನೆಯ

ಏಳನೆಯ (*ēḷaneya*) — “seventh”.

ಏಳು has the retroflex ಳ, the letter Kannada shares with Tamil, Telugu and Malayalam and which northern languages lost. Adding the ending does not soften it: ಏಳನೆಯ, with the tongue still curled back for the ಳ.

ಏಳನೆಯ ದಿನ (*ēḷaneya dina*), the seventh day.

Your turn

- *Say it*: *ēḷu*, then *ēḷaneya* — keep the ಳ retroflex both times
- *Say it*: *āraneya*, *ēḷaneya*
- *Look*: at ಏಳನೆಯ and find the ಳ

Before you move on

Say “the seventh day”. (ಏಳನೆಯ ದಿನ.) What happens to the ಳ when the ending goes on? (**Nothing**.)

75.3 ಎಂಟನೆಯ (eṇṭaneyā) — eighth

- Recall: say *ēḷaneyā* — R1
- Recall: say *modalaneyā*, and say what word it is built on — R2
- Recall: say *yāvāga* — R3
- Recall: say *marāḷu* — R4

You’ll want to know: ಎಂಟನೆಯ

ಎಂಟನೆಯ (eṇṭaneyā) — “eighth”.

ಎಂಟು carries the ಁ anusvara, the dot that takes its sound from whatever follows it — here a retroflex *ṇ*, because ಟ is retroflex. The ending is added at the far end of the word, so the dot keeps the same neighbour and the same sound.

ಎಂಟನೆಯ ದಿನ (eṇṭaneyā dina), the eighth day.

Your turn

- Say it: *eṇṭu*, then *eṇṭaneyā*
- Say it: *ēḷaneyā*, *eṇṭaneyā*
- Look: at ಎಂಟನೆಯ and find the ಁ still sitting before ಟ

Before you move on

Say “the eighth day”. (ಎಂಟನೆಯ ದಿನ.) Why does the ಁ still sound like *ṇ*? (Because ಟ is still the letter after it.)

75.4 ಒಂಬತ್ತನೆಯ (ombattanēyā) — ninth

- Recall: say *eṇṭaneyā* — R1
- Recall: say *nāḷkaneyā* — R2

- *Recall*: read ವ, and say its sound — **R3**
- *Recall*: say kesaru — **R4**

You’ll want to know: ಒಂಬತ್ತನೆಯ

ಒಂಬತ್ತನೆಯ (*ombattaneya*) — “**ninth**”.

ಒಂಬತ್ತು is the longest cardinal in the set: an anusvara, a doubled ತ್ತ, and four syllables. None of that matters to the ending, which does what it did to the two-syllable ಆರು — takes the final -ು off and goes on after everything else.

ಒಂಬತ್ತನೆಯ ದಿನ (*ombattaneya dina*), the ninth day.

Your turn

- *Say it*: ombattu, then ombattaneya
- *Say it*: eṇṭaneya, ombattaneya
- *Look*: at ಒಂಬತ್ತನೆಯ and find the doubled ತ್ತ untouched

Before you move on

Say “the ninth day”. (ಒಂಬತ್ತನೆಯ ದಿನ.) Did the length of the cardinal change what the ending does? (**No.**)

75.5 ಹತ್ತನೆಯ (*hattaneya*) — tenth

- *Recall*: say ombattaneya — **R1**
- *Recall*: say aidaneya — **R2**
- *Recall*: say yāva, and say how it differs from yāru — **R3**
- *Recall*: say beriki — **R4**

You’ll want to know: ಹತ್ತನೆಯ

ಹತ್ತನೆಯ (*hattaneya*) — “**tenth**”.

ಹತ್ತು is the word that showed you the **p** → **h** law: Tamil kept *pattu*, Kannada softened the p to h. The ordinal keeps whatever the cardinal became — the ending has no opinion about the history of the word it lands on.

ಹತ್ತನೆಯ ದಿನ (*hattaneya dina*), the tenth day.

Your turn

Say these aloud:

- *hattu*, then *hattaneya*
- *ombattaneya*, *hattaneya*
- all ten in order, from *modalaneya*

Before you move on

Say “the tenth day”. (ಹತ್ತನೆಯ ದಿನ.) Which sound law made *pattu* into *hattu*? (**p** → **h**.)

75.6 ಹನ್ನೊಂದನೆಯ (hannondaneya) — eleventh, and the edge that is not there

- Recall: say *hattaneya* — **R1**
- Recall: say *āraneya* — **R2**
- Recall: say *bandāga*, and say what its ending means — **R3**
- Recall: say *hasu* — **R4**

You’ll want to know: ಹನ್ನೊಂದನೆಯ

ಹನ್ನೊಂದನೆಯ (*hannondaneya*) — “eleventh”.

ಹನ್ನೊಂದು was itself a built word: the ten-echo *hann-* with *ondu* welded on. Now the ordinal ending goes on top of that, and the result is a word made of three parts, none of which had to be learned as a whole.

ಹನ್ನೊಂದನೆಯ ದಿನ (*hannondaneya dina*), the eleventh day.

Grammar Lens: the ending is a fact about numbers, not about ten

Most books stop an ordinal chapter at *tenth*, and a learner reasonably concludes that the ten words were the set. In Kannada there is no set. -ಅನೆಯ attaches to a number, and every number you learn from here on arrives with its ordinal already made: ಇಪ್ಪತ್ತು gives ಇಪ್ಪತ್ತನೆಯ (*ippattaneya*), twentieth, without a lesson.

That is why this book taught the ending in the second lesson of the previous chapter rather than after ten examples. The examples were

never the content.

Your turn

Say these aloud:

- *hannondu*, then *hannondaneya*
- *hattaneya*, *hannondaneya*
- take *ippattu* and make its ordinal yourself

Before you move on

Say “the eleventh day”. (ಹನ್ನೊಂದನೆಯ ದಿನ.) Do you need a lesson for *twentieth*? (**No** — the ending goes on any number.)

75.7 ಮೊದಲನೇ (modalanē) — the short form you will actually hear

- *Recall*: say *hannondaneya*, and say why *ippattaneya* needs no lesson — **R1**
- *Recall*: say *ēlaneya* — **R2**
- *Recall*: say *nanage cahā bēku* — **R3**
- *Recall*: say *mēke* — **R4**

You’ll want to know: ಮೊದಲನೇ

ಮೊದಲನೇ (*modalanē*) — “**first**”, again.

In speech the ending -ಅನೆಯ is usually shortened to -ಅನೇ. The ಯ goes, the ೆ lengthens to ೆ, and that is all:

careful	everyday
ಮೊದಲನೆಯ <i>modalaneya</i>	ಮೊದಲನೇ <i>modalanē</i>
ಎರಡನೆಯ <i>eraḍaneya</i>	ಎರಡನೇ <i>eraḍanē</i>
ಮೂರನೆಯ <i>mūraneya</i>	ಮೂರನೇ <i>mūranē</i>

Both are worth having, and for different reasons: you need to recognise the long one on a printed page, and you need to produce the short one at a door.

Your turn

Say these aloud:

- *modalaneya*, then *modalanē*
- *eraḍanē*, *mūranē*
- *modalanē dāri* — the first road

Before you move on

What is the everyday short form of -ಅನೆಯ? (-ಅನೇ.) Say “the third road” the way a neighbour would. (ಮೂರನೇ ದಾರಿ.)

75.8 ಠನೇ — the ordinal on a street sign

- *Recall*: say *modalanē* — **R1**
- *Recall*: say *eṇṭaneya* — **R2**
- *Recall*: read ಂ, and say its sound — **R3**
- *Recall*: say *kōḷi* — **R4**

Grammar Lens: the digit does the counting for you

Written Kannada rarely spells an ordinal out. It writes the **digit** and hangs only the ending on it:

written	read aloud	means
ಠನೇ	<i>modalanē</i>	1st
ಁನೇ	<i>mūranē</i>	3rd

You already read ಠ and ಁ; those were script lessons back in chapters 9 and 11. What is new is only that ನೇ may follow a digit, and — this is the part that catches a reader out — that you say the **whole** word aloud even though only its tail is written. ಠನೇ is not read “one-nē”. It is read *modalanē*, a word with no ಒಂದು in it, off a sign that shows the digit for one.

What you’ve built

The Kannada digits were taught one at a time across chapters 9 to 18 and, until now, there was nothing in this book to read them in. This is

what they were for: a street sign, a floor number, a bus route and a date are all written this way.

Your turn

- *Look:* at ०१ and say it aloud in full
- *Look:* at ११ and say it aloud in full
- *Say it:* ०१ दारि — the first road, as a sign would write it

Before you move on

Read ०१ aloud. (*Modalanē* — not “one-nē”.) What is written on the sign, the whole word or its tail? (**Its tail**, after the digit.)

Chapter 76

Reading — Words, Lines, and a First Passage

Modes: 🗣️ voice (3) 🗋️ Hands-free start: all 3 lessons.

By the end of this chapter: I can read a Kannada word cold, tell a naming sentence from a locating one, and hold a whole passage about one place without translating it word by word.

Thirty-one words standing in one spot and pointing, where ಇಲ್ಲಿ and ಇಲ್ಲ sit one letter apart and do opposite work.

76.1 (reading) — six words, and a script shaped by a leaf

Every word below you have written. Not one is new.

What is new is that nobody says them first.

Read this

ಬಾಗಿಲು ಕುರ್ಚಿ ನದಿ ಮರ ಗಾಳಿ ಹೂವು

Read down the list once, without stopping.

Again — and notice how few straight lines there are.

What to know first

Almost none. Kannada rounds nearly every letter, and the reason is the material: the script was cut into palm leaf for a thousand years, and a straight stroke splits a leaf along its grain.

So the curves are not decoration. They are what a scribe had to do to keep the page from tearing, kept long after the page became paper.

A reader gains from it too. Rounded shapes are easier to tell apart at a glance than straight ones, which is most of what reading a word could be.

Your turn

- *Say it:* the six words down the list, once, without stopping

Twice through:

Before you move on

How many of the six were new? (**None.**)

Why is Kannada round? (**Palm leaf** — a straight cut splits it.)

76.2 (reading) — six lines, two verbs

The last lesson gave you words. These put them somewhere.

Nothing here is new.

Read this

ಇದು ಬಾಗಿಲು. ಇದು ಕುರ್ಚಿ. ಕುರ್ಚಿ ಇಲ್ಲಿ ಇದೆ. ಮರ ಅಲ್ಲಿ ಇದೆ. ನಿಜ.
ಈಗ.

Read down once, without stopping.

Again — and count how many different verbs there are.

What to know first

One, and two of the lines have none at all.

ಇದು ಬಾಗಿಲು puts two words side by side and is finished: *this door* means *this is a door*. Kannada does not say *is* when it is only naming something.

But ಇದೆ appears the moment you say where a thing is. Naming needs no verb; locating does. That is the distinction these six lines are for, and it is visible on the page before anyone names it.

Your turn

- *Say it:* the six lines, once, in order, without stopping

Twice through:

Before you move on

What joins ಇದು and ಬಾಗಿಲು? (**Nothing.**)

When does Kannada need ಇದೆ? (**When it says where.**)

76.3 (reading) — the first passage

Six words, then six lines. Now eleven of them together.

Thirty-one words, and not one of them is new.

Read this

ಇದು ಬಾಗಿಲು. ಇದು ಕುರ್ಚಿ. ಕುರ್ಚಿ ಇಲ್ಲಿ ಇದೆ. ಚಾಕು ಮತ್ತು ಪಾತ್ರೆ
ಇಲ್ಲಿ ಇದೆ. ಮರ ಅಲ್ಲಿ ಇದೆ. ಬೇರು ದೊಡ್ಡ. ನದಿ ಅಲ್ಲಿ ಇದೆ. ಹಸು
ಅಥವಾ ಮೇಕೆ. ಗಾಳಿ ಈಗ ಹೆಚ್ಚು. ಹೂವು ಇಲ್ಲಿ ಇಲ್ಲ. ಇದು ನಿಜ.

Read it once without stopping. Do not translate as you go — let the sentences arrive.

Now read it again, and watch ಇಲ್ಲಿ and ಅಲ್ಲಿ take turns.

What to know first

The passage stands in one spot and points. Everything near is ಇಲ್ಲಿ, everything far is ಅಲ್ಲಿ, and the last line before the ending is the only one that says a thing is *not* here.

ಇಲ್ಲಿ ಇಲ್ಲ — here, not. Two words one letter apart doing opposite work, which is the hardest pair on this page to read quickly and the one worth slowing down for.

Two joiners carry the whole thing: ಮತ್ತು adds, ಅಥವಾ offers. That is what a language can do before it has taught a third of either, and it is more than enough to describe a place.

This is the first whole passage the book has asked you to hold at once, and it works because everything in it was paid for.

Your turn

- *Say it:* the passage aloud, once, without stopping

Twice through:

Before you move on

Which two words are one letter apart and mean opposite things?

(**အချို့** and **အလွှဲ**.)

How many joiners does the passage use? (**Two**.)

Chapter 77

Marks on the Page

Modes: 👁 eyes (1) ✍ pen (3) 🗣 Hands-free start: none of the 4 lessons.

By the end of this chapter: I can name the punctuation marks a Kannada page uses, write the three a sentence of my own needs, and recognise the rest when a notice or a form puts them in front of me.

From cold: name the three marks you write yourself, say where a question mark goes and how many a question gets, and name every mark in the previous chapter's reading passage.

77.1 . and , — two marks you have been reading all along

Before the new ones: ಂ — what sound does it carry?

Now look at the end of any Kannada line in the last chapter. Something is sitting there that no lesson has ever named.

Script you'll notice: the full stop and the comma

. — the full stop, which ends a sentence.

, — the comma, which separates items inside one.

Kannada borrowed both of these whole from the Latin alphabet, shape and job together, and uses them the way English does. They sit on the baseline, below the letters, rather than hanging from anything.

You have been reading them since the first page:

ಇದು ಬಾಗಿಲು. ಕುರ್ಚಿ ಇಲ್ಲಿ ಇದೆ.

Two sentences, two full stops, and until now nothing in this book had said what they were.

Older Kannada printing used an upright stroke to end a sentence instead. You are unlikely to write one, and you may meet one in an old book or on a sign that was set once and never reset. Knowing it is a sentence-ender is the whole of what it asks of you.

Writing: . and ,

Copy the two marks at the foot of a line of Kannada, once each. Put the full stop tight against the last letter, with the space after it rather than before.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at the two lines above and find the mark that ends each one
ಇದು ಬಾಗಿಲು. · ಕುರ್ಚಿ ಇಲ್ಲಿ ಇದೆ.
- *Say it:* which of the two marks ends a sentence and which divides one
- *Look:* back at any page of this book and find a full stop on it

Before you move on

What does a full stop do? (Ends a sentence.) What does a comma do? (Separates items inside one.) Where did Kannada get both of them? (From the Latin alphabet, shape and job together.)

77.2 ? — one mark, at the end

Before the new one: what does a full stop do, and where does it sit?

Today's mark does the same job for a different kind of sentence.

Script you'll notice: the question mark

? — the question mark.

Like the full stop, Kannada takes it from the Latin alphabet whole. It ends a question the way a full stop ends a statement, and it goes in **one place only: the end.**

sentence	mark
a statement	.
a question	?

Nothing marks the opening of a question. Some languages put a second, upside-down mark at the front of one; Kannada does not, and neither does English. A reader meets the question mark at the end or not at all, which means the words themselves have to carry the question until then.

That is worth noticing, because it changes how you read aloud: the rise in your voice has to come from recognising a question word, not from a mark you have not reached yet.

Writing: ?

Copy the mark once at the end of a line, tight against the last letter. Then write a full stop beside it and look at the two.

This book does not yet tell you **where to start the character or which way to travel.** That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

Say these aloud:

- which mark ends a question and which ends a statement
- how many marks a Kannada question carries (one)
- where in the sentence that one mark goes

Before you move on

Where does a Kannada question mark go? (At the end.) Is there a second one at the front? (No.) What has to tell you a question is coming before you reach it? (The words.)

77.3 : () — the rest of the set, for reading

Before the new ones: where does a question mark go, and how many does a sentence get?

Four more marks, and this time the job is recognising them rather than reaching for them.

Script you'll notice: the colon, the brackets, the quotes and the dash

mark	what it tells a reader
:	a list or an explanation follows
()	an aside you could lift out
" "	somebody's exact words
—	a break in the sentence

Kannada borrows the whole Latin set, which is the useful fact: there is no second system to learn and no Kannada-shaped equivalent to look for. A mark you recognise from English does the job you expect it to do.

These are for reading. A form, a notice or a printed page will put them in front of you, and at this level the demand is knowing what each one signals rather than deciding where to place one yourself. Placing them is a writing habit that comes later, and it comes from reading a great many of them first.

Writing: : and ()

Copy the colon and the pair of brackets once each. The brackets come in twos — one opens, one closes, and a line with only one of them is a line with something missing.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real

variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Say it*: which mark tells you a list is coming
- *Say it*: which pair you could lift out of a sentence without breaking it
- *Say it*: which mark means the words are somebody else's
- *Look*: at any printed page and find two of the four

Before you move on

Which of these four arrive in pairs? (The brackets, and the quotation marks.) Where did Kannada get the set? (From the Latin alphabet, whole.) Are you being asked to place them or to recognise them? (To recognise them.)

77.4 (marks) — which ones you write, and which ones you only read

Close the three lessons before this one. Name the mark that ends a Kannada statement, with nothing in front of you.

Script: the whole set, sorted by what it asks of you

you write these	you read these
. , ?	: () " " —

Every one of them came from the Latin alphabet, so there was never a second system to learn — which is why this chapter is short and why nothing in it looked unfamiliar.

The split in that table is the part worth keeping. A reader at this level puts full stops, commas and question marks on the page themselves, and recognises the rest when a notice or a form puts them there.

Your turn

- *Say it:* the three marks you write yourself
- *Say it:* where a question mark goes, and how many a question gets
- *Say it:* what an older Kannada book might use at the end of a sentence
- *Look:* at the reading passage in the chapter before this one and name every mark in it

Before you move on

Which three marks do you write? (. , ?) Which mark opens a question? (None.) Where did the whole set come from? (The Latin alphabet.)

Chapter 78

The Vowels That Start a Word

Modes: 👁 eyes (1) ✍ pen (6) 🗑 Hands-free start: none of the 7 lessons.

By the end of this chapter: I can write the six independent vowels a Kannada word can begin with, name the words I already say that start on them, and say how many times my pen leaves the page for each.

From cold: name the six vowel letters, sort them by how many pen lifts each one takes, name the word you already say that opens on each, and say what this book does about a character whose stroke order nobody has published.

78.1 ಁ — the same shape, held longer

Before the new one: ಁ — what sound does it carry, and how many times does your pen leave the page for it?

Today's character is that one with one more piece.

Script you'll notice: ಁ

ಁ — ā.

It is an **independent vowel** — the shape ā takes when a word begins with it, rather than the sign it becomes inside one.

Set it beside the one you already write:

short	long
ಁ a	ಁ ā

The two are built from the same four parts — a compact left loop, a broad lower bowl, a rounded right loop, an inward horizontal bar — and the hand tells them apart by where it stops rather than by what it draws. More on that in the writing section.

You already say these:

- ಅರು *āru* — six
- ಆಕಾಶ *ākāśa* — sky
- ಆಮೇಲೆ *āmēle* — afterwards

Writing: ಅ

- **1.** turn clockwise around the compact left loop
- **2.** without lifting, sweep around the broad lower bowl and finish at the upper right
- **3.** lift, then turn clockwise around the rounded right loop
- **4.** without lifting, return left along the inward horizontal bar

Pen lifts: 1. The left loop flows through the broad lower bowl; after one lift, the right loop returns left along the inner bar.

ಅ runs all four movements without the pen leaving the page. ಅ stops once, at the upper right, before the last two. **Same four parts, one lift apart** — and that lift is the thing to feel for, because it is what your hand will remember when your eye is still deciding.

This is one attested teaching order and not a national standard — Kannada handwriting is taught with school-to-school variation. Source: Gopala Krishna A, 'Kannada-alphabet-aa.gif', 35 frames, Wikimedia Commons, 25 May 2016, CC BY-SA 4.0.

Your turn

- *Look:* at these two words and say which opens on ಅ and which on ಆ
ಅಥವಾ · ಅರು
- *Trace it:* ಆ three times, counting the one lift as you go
- *Say it:* a and ā, holding the second one twice as long

Before you move on

Which character is this — **ಎ**? What sound does it carry? (*ā*.) How many times does your pen leave the page? (**Once** — and for **ಎ**, not at all.) Which four parts do the two of them share?

78.2 ಎ — one run of the pen, four movements

Before the new one: **ಎ** — what sound, and how many lifts?

Count to ten. Two of those numbers open on today's character.

Script you'll notice: ಎ

ಎ — *e*.

It is an **independent vowel** — the shape *e* takes when a word begins with it, rather than the sign it becomes inside one.

You already say these:

- ಎರಡು *eradu* — two
- ಎಂಟು *entu* — eight
- ಎಲ್ಲಿ *elli* — where
- ಎಲೆ *ele* — leaf

Two of the first ten numbers begin with it, which is why it is worth a page even though it looks like a shape you could pick up by copying. A character you meet while counting is one you will meet every day.

Writing: ಎ

- 1. turn clockwise around the compact left loop
- 2. without lifting, sweep through the joined lower-left curve
- 3. without lifting, turn around the rounded lower-right bowl and climb its right side
- 4. without lifting, carry the tall outer arch over and finish to the left

Pen lifts: 0. The compact left loop flows through both lower curves, climbs the right side, and finishes left along the tall outer arch — one continuous run from first movement to last.

This is one attested teaching order and not a national standard — Kannada handwriting is taught with school-to-school variation. Source: Gopala Krishna A, 'Kannada-alphabet-ae.gif', 30 frames, Wikimedia Commons, 25 May 2016, CC BY-SA 4.0.

Your turn

- *Look:* at these two numbers and find ಎ at the front of each

ಎರಡು · ಎಂಟು

- *Trace it:* ಎ three times without letting the pen leave the page
- *Say it:* which of ಆ and ಎ needs a lift and which does not

Before you move on

Which character is this — ಎ? What sound does it carry? (e.)
Which two numbers under ten open on it? (ಎರಡು and ಎಂಟು.) How many times does your pen leave the page? (**Not at all.**)

78.3 ಎ — the end of the first question you learned to ask

Before the new one: ಎ — what sound, and how many lifts?

Ask somebody their name in Kannada. The last word of that question opens on today's character.

Script you'll notice: ಏ

ಏ — ē.

It is an **independent vowel** — the shape ē takes when a word begins with it, rather than the sign it becomes inside one.

You already say these:

- ಏನು ēnu — what?

- ಏಳು *ēlu* — seven
- ಏಕೆಂದರೆ *ēkendare* — because

ಏನು closes the first question this book taught you — ನಿಮ್ಮ ಹೆಸರು ಏನು?, back in chapter two. Until now you could ask it out loud without being able to write its last piece.

Set it beside the one from the page before:

short	long
ಎ <i>e</i>	ಏ <i>ē</i>

The long one carries a **small loop above** the body the short one ends with. Your pen builds the same lower body, then adds that loop separately.

Writing: ಏ

1. turn clockwise around the compact left loop
2. without lifting, sweep through the joined lower curves and climb the right side
3. without lifting, carry the tall outer arch over and finish at the upper left
4. lift, then draw the small upper loop from left to right

Pen lifts: 1. Write the joined lower body and tall arch in one run, then lift once for the small upper loop.

This is one attested teaching order and not a national standard — Kannada handwriting is taught with school-to-school variation. Source: Gopala Krishna A, 'Kannada-alphabet-ae.gif', 31 frames, Wikimedia Commons, 25 May 2016, CC BY-SA 4.0.

Your turn

- *Look:* at these two and say which is the short vowel and which the long

ಎರಡು · ಏಳು

- *Trace it:* ಏ three times, stopping after the arch before the upper loop
- *Say it:* the question ನಿಮ್ಮ ಹೆಸರು ಏನು? and point at ಏ as you say it

Before you move on

Which character is this — ಏ? What sound does it carry? (ē.) What does the lift come before? (**The small upper loop.**) Which number under ten opens on it? (ಏಳು.)

78.4 ಓ — the letter the counting starts on

Before the new one: ಏ — what sound, and what comes after the lift?

Now say the number one. Today's character is where it starts.

Script you'll notice: ಓ

ಓ — *o*.

It is an **independent vowel** — the shape *o* takes when a word begins with it, rather than the sign it becomes inside one.

You already say these:

- ಒಂದು *ondu* — one
- ಒಂಬತ್ತು *ombattu* — nine
- ಒಳ್ಳೆಯ *olleya* — good

The first number you ever counted in this language opens on it, and so does nine. A character that turns up twice inside one to ten is one you will meet every day.

Writing: ಓ

- **1.** turn counterclockwise around the compact upper-left loop
- **2.** without lifting, descend through the curved middle into the lower-left bowl
- **3.** without lifting, sweep through the join and around the lower-right bowl
- **4.** without lifting, climb the right side and curl left at the open terminal

Pen lifts: 0. The upper loop, the curved descent, both lower bowls and the open terminal come out of one uninterrupted run.

Notice the first movement goes counterclockwise. ಆ, ಎ and ಏ all opened with a clockwise turn around their left loop; this one turns the other way. It is the kind of difference the eye slides over and the hand does not.

This is one attested teaching order and not a national standard — Kannada handwriting is taught with school-to-school variation. Source: Gopala Krishna A, 'Kannada-alphabet-o.gif', 30 frames, Wikimedia Commons, 25 May 2016, CC BY-SA 4.0.

Your turn

- *Look:* at these two numbers and find ಒ at the front of each
ಒಂದು · ಒಂಬತ್ತು
- *Trace it:* ಒ three times, starting counterclockwise each time
- *Say it:* which way the pen turns first for ಒ, and which way for ಏ

Before you move on

Which character is this — ಒ? What sound does it carry? (o.)
Which number opens on it? (ಒಂದು — and ಒಂಬತ್ತು.) Which
direction does the first turn go? (**Counterclockwise.**)

78.5 ಐ — a vowel your mouth moves through

Before the new one: ಒ — what sound, and which way does the first turn go?

Say the number five, slowly. Listen to the opening.

Script you'll notice: ಐ

ಐ — ai.

It is an **independent vowel** — the shape ai takes when a word begins with it, rather than the sign it becomes inside one.

You already say these:

- ಐದು *aidu* — five
- ಐದನೆಯ *aidaneyā* — fifth

Say *aidu* and hold the first part. Your mouth does not stay still: it starts low and slides up toward *i*. **Two sounds in one movement**, which is what the romanization's two letters are trying to show — and Kannada spends a single character on the whole slide.

Writing: ಐ

- **1.** turn clockwise through the compact left spiral and around its lower bowl
- **2.** without lifting, sweep through the join and around the broad right loop
- **3.** without lifting, carry the high arch leftward and finish at the open upper-left terminal

Pen lifts: 0. Three movements rather than the four the others took, and all of them in one run: the left spiral and bowl flow through the broad right loop before the high arch finishes at the open upper-left terminal.

This is one attested teaching order and not a national standard — Kannada handwriting is taught with school-to-school variation. Source: Gopala Krishna A, 'Kannada-alphabet-ai.gif', 28 frames, Wikimedia Commons, 25 May 2016, CC BY-SA 4.0.

Your turn

- *Look:* at these two words and find ಐ at the front of each

ಐದು · ಐದನೆಯ

- *Trace it:* ಐ three times without letting the pen leave the page
- *Say it:* *ondu* and *aidu*, and say which opening moves and which holds still

Before you move on

Which character is this — ಐ? What sound does it carry? (*ai*.)
Which number opens on it? (ಐದು.) Does your mouth hold one
position for it or two? (**Two** — it slides.)

78.6 ಋ — the vowel that sounds like a consonant

Before the new one: ಐ — what sound, and how many movements?

Today's is the last of this chapter's six, and the one your pen works hardest for.

Script you'll notice: ಋ

ಋ — *r*.

It is an **independent vowel** — the shape *r* takes when a word begins with it, rather than the sign it becomes inside one.

- ಋತು *rtu* — season, from the seasons chapter

A vowel that sounds like an *r* is a strange thing to be told, and it is the honest description. This vowel came into Kannada with Sanskrit vocabulary, and it behaves like a vowel — it can hold a syllable on its own — while sounding close to the *r* you already make. Telugu writes ఋ for the same sound, in the same borrowed words; so does Hindi, with ऋ.

It is rare, and that is the reason it goes last rather than the reason to skip it: a rare shape inside a word you already know is exactly where a reader cannot tell whether the word or the printing is at fault.

Writing: ಋ

- **1.** turn clockwise around the compact upper-left spiral, descend through the outer curve, curl around the lower-left spiral, and sweep through the join around the rounded middle bowl
- **2.** lift, draw the inward bar from left to right, then curl upward into the high hook
- **3.** lift, sweep rightward around the lower bowl, climb its outer side, and finish at the open upper terminal

Pen lifts: 2 — more than any other character in this chapter. Three pen-down runs: the double-spiral left body continues through the rounded middle bowl, then the high inward hook and the open right bowl are added separately.

This is one attested teaching order and not a national standard — Kannada handwriting is taught with school-to-school variation. Source: Gopala Krishna A, 'Kannada-alphabet-ru.gif', 59 frames, Wikimedia Commons, 25 May 2016, CC BY-SA 4.0.

Your turn

- *Look:* at the word below and find ಋ at its front

ಋತು

- *Trace it:* ಋ three times, counting the two lifts as you go
- *Say it:* which of this chapter's characters took no lift at all

Before you move on

Which character is this — ಋ? Is it a vowel or a consonant? (**A vowel** — it holds a syllable on its own, however close it sounds to *r*.) How many times does your pen leave the page? (**Twice.**)

78.7 (ಆ ಎ ಏ ಒ ಐ ಋ) — six letters, sorted by the pen

Close the lessons before this one. Count from one to ten in Kannada, and name the two characters that open numbers in that list.

Script: the six, sorted by what the pen does

ಆ · ಎ · ಏ · ಒ · ಐ · ಋ

Sorting them by sound gives you a list to memorise. Sorting them by **what your hand does** gives you something to check yourself against:

pen lifts	characters	what that means
none	ಎ · ಒ · ಐ	one run, start to finish
one	ಆ · ಏ	a body, then one added piece
two	ಋ	three separate runs

Every one of these is attested rather than invented. Each lesson printed the animation it came from, frame count and all, because a stroke order nobody published is a stroke order this book will not teach. The characters still waiting on a source keep the older instruction — copy what you see — and will until one turns up.

Five of the six open a word you can already say:

ಆರು · ಎರಡು · ಏಳು · ಒಂದು · ಐದು

Your turn

- *Look:* at the five words above and name the vowel each one opens on
- *Say it:* which two of the six are a short and long pair
- *Say it:* which one starts with a counterclockwise turn
- *Trace it:* each of the six once, counting its lifts out loud

Before you move on

Which of the six needs two lifts? (ಋ.) Which three need none? (ಎ, ಒ, ಐ.) Which one is the long partner of ಎ? (ಏ.) And what does this book do about a character whose stroke order nobody has published? (**Teaches it by copying, and says so.**)

Chapter 79

Long, Moving and Curled

Modes: 👁 eyes (1) ✍ pen (6) 🖐 Hands-free start: none of the 7 lessons.

By the end of this chapter: I can read the three vowel signs this book had never named, and tell Kannada's two n letters and three s letters apart on the page.

From cold: name the three signs and say what each does to the consonant under it, then sort ನ against ಣ and ನೆ, ಶ, ಷ by where the tongue sits.

79.1 ೀ — the long one, on the sign you already read

You say *nīnu* and *nīvu* every time you address somebody. The mark that makes that *i* long is the one you have never been shown.

Script you'll notice: ೀ

ೀ — *ī*.

It is a **vowel sign** — it cannot stand alone, it rides on a consonant and changes the vowel that consonant carries.

Set it beside the short one you have read since chapter four:

short	long
ೀ — <i>i</i>	ೀ — <i>ī</i>

This is the most-used character in this book that nothing has taught. It is in the word for *you*, in the colour blue, and in the polite verb ending you use whenever you ask somebody how they are.

You already say these:

- ನೀನು / ನೀವು *nīnu* / *nīvu* — you, familiar and respectful
- ನೀಲಿ *nīli* — blue
- ನೀವು ಹೇಗಿದ್ದೀರಾ? *nīvu hēgiddīrā?* — how are you? — and the ending carries it twice

Writing: ೀ

Put your pen on ೀ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ೀ in each

ನೀನು · ನೀಲಿ

- *Trace it:* ೀ three times, saying ī as you finish each one
- *Look:* back at any page of this book and find ೀ once more

Before you move on

Which mark is this — ೀ? What does it do to the consonant under it? (**Makes its vowel a long ī.**) Which word for *you* carries it? (**Both of them.**)

79.2 ೀ — the sign for the vowel that moves

A chapter ago you wrote ಐ, the letter for *ai*. Here is the same vowel when a consonant is carrying it.

Script you'll notice: ೀ

ೀ — *ai*.

It is a **vowel sign** — it cannot stand alone, it rides on a consonant and changes the vowel that consonant carries.

ಐ and ೀ are one vowel with two jobs. The letter opens a word; the sign sits on a consonant inside one. You met the pair idea with every other vowel in this script, and this is the last of them to arrive.

- ಕ plus ೀ gives ಕೈ — *kai*, a hand

You already say these:

- ತಲೆ ಕೈ *talē kai* — head and hand
- ವೈದ್ಯ *vaidya* — a doctor
- ರೈತ *raita* — a farmer

Writing: ೀ

Put your pen on ೀ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ೀ in each

ಕೈ · ವೈದ್ಯ

- *Trace it:* ೀ three times, saying *ai* as you finish each one
- *Look:* back at any page of this book and find ೀ once more

Before you move on

Which mark is this — ೀ? Which letter is it the riding form of? (ಐ.)
Which part of the body is spelled with it? (ಕೈ, the hand.)

79.3 ೀ — the mark in the third word you learned

Say yes in Kannada. That word has carried today's mark since chapter one.

Script you'll notice: ೀ

ೀ — *au*.

It is a **vowel sign** — it cannot stand alone, it rides on a consonant and changes the vowel that consonant carries.

- ಹ plus ೀ gives ಹೀ — the first syllable of *haudu*

Like *ai*, this vowel **moves while you say it**: it starts low and slides toward *u*. Two sounds in one mark, which is what the romanization's two letters are showing.

Every vowel in this script has two forms — a letter for the front of a word, a sign for inside one. This one's letter form is the single independent vowel whose stroke order this project has no source for, so the chapter that taught you to write the vowel letters stopped one short. **The sign is what a reader actually meets on these pages**, and it is the form this book can hand over honestly.

You already say these:

- ಹೀದು *haudu* — yes
- ಗೀರವ *gaurava* — respect
- ಸೀಜನ್ಯ *saujanya* — courtesy

Writing: ೀ

Put your pen on ೀ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ೀ in each

ಹೌದು · ಗೌರವ

- *Trace it:* ೀ three times, saying *au* as you finish each one
- *Look:* back at any page of this book and find ೀ once more

Before you move on

Which mark is this — ೀ? What does it do? (**Makes the consonant's vowel *au*.**) Which one-word answer carries it? (ಹೌದು.)

79.4 ಣ — the n with the tongue curled back

Say the word for an eye. There are two n-sounds in Kannada and that word has the one you have never been shown.

Script you'll notice: ಣ

ಣ — *ṇa*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *ṇ*, it is **ṇa**.

Kannada keeps **two different n letters** apart on the page, and English marks neither.

letter	romanized	where the tongue goes
ನ	<i>na</i>	tip behind the teeth
ಣ	<i>ṇa</i>	curled back along the roof

You have read ನ since the first chapter. ಣ is the same sound made further back, with the tongue curled — the position you already use for ಳ and ಡ.

You already say these:

- ಕಣ್ಣು *kaṇṇu* — an eye
- ಸಿಗೋಣ *sigōṇa* — let us meet, inside the farewell
- ಖಂಡಿತ *khaṇḍita* — certainly

Writing: ಣ

Put your pen on ಣ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಣ in each

ಕಣ್ಣು · ಸಿಗೋಣ

- *Trace it:* ಣ three times, saying *ṇa* as you finish each one
- *Look:* back at any page of this book and find ಣ once more

Before you move on

Which character is this — ಣ? What sound does it carry? (*ṇa*.)
 What is the difference between it and ನೆ? (**Where the tongue sits**
 — curled back rather than behind the teeth.)

79.5 ಶ — the letter every greeting starts with

Say good morning, good evening and good night. All three begin on today's character.

Script you'll notice: ಶ

ಶ — *śa*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *ś*, it is *śa*.

Every time-of-day greeting in this book opens with ಶುಭ *śubha*, “auspicious” — and that word begins on ಶ.

Kannada prints **three separate s letters**, and you have had only one of them. ಸ you met in chapter twelve; ಶ is here; ಷ is on the next page.

You already say these:

- ಶುಭ ರಾತ್ರಿ *śubha rātri* — good night
- ಶುಭೋದಯ *śubhodaya* — good morning
- ಶುಭ ಸಂಜೆ *śubha sañje* — good evening

Writing: ಶ

Put your pen on ಶ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಶ in each

ಶುಭ ರಾತ್ರಿ · ಶುಭೋದಯ

- *Trace it:* ಶ three times, saying *śa* as you finish each one
- *Look:* back at any page of this book and find ಶ once more

Before you move on

Which character is this — ಶ? What sound does it carry? (*śa*.)
Which word do all three greetings share? (ಶುಭ.)

79.6 ಷ — the third s, and the last one

Before the new one: ಶ, and ಸ from chapter twelve. Today's is the third and final s-shape.

Script you'll notice: ಷ

ಷ — *śa*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *s*, it is **śa**.

Now you have the whole set:

letter	romanized	where the tongue goes
ಸ	<i>sa</i>	tip behind the teeth
ಶ	<i>śa</i>	flat against the front of the roof
ಷ	<i>śa</i>	curled back along the roof

ಷ **curls back in the same place as ಣ**. That is the one position this script keeps naming and English never marks, and you have now met it on an n and on an s.

Look at ಸಂತೋಷ: it opens on ಸ and closes on ಷ. Until today you could read one end of that word and not the other.

You already say these:

- ಸಂತೋಷ *santōṣa* — joy; and how you say you are pleased to meet somebody
- ಇಷ್ಟ *iṣṭa* — liking
- ಕ್ಷಮಿಸಿ *kṣamisi* — sorry, excuse me

Writing: ಷ

Put your pen on ಷ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಷ in each

ಸಂತೋಷ · ಇಷ್ಟ

- *Trace it:* ಷ three times, saying *ṣa* as you finish each one
- *Look:* back at any page of this book and find ಷ once more

Before you move on

Which character is this — ಷ? What sound does it carry? (*ṣa*.)
Which other letter puts your tongue in the same curled place? (ಞ.)
How many s letters does Kannada print? (**Three**.)

79.7 (ೇ ಿ ಿ ಣ ಶ ಷ) — six characters, two ideas

Close the lessons before this one. Say *you* the respectful way, and say yes. Name the mark each of those words carries.

Script: six shapes, two ideas

One — a vowel can be long, or it can move. Three signs, and none of them can stand on its own:

sign	sound	met in
ೀ	<i>i</i>	ನೀವು — you
ೈ	<i>ai</i>	ಕೈ — a hand
ೌ	<i>au</i>	ಹೌದು — yes

Two — the tongue can curl back, and Kannada writes that position where English marks nothing:

flat	curled
ನ <i>na</i>	ಣ <i>ṇa</i>
ಸ <i>sa</i>	ಷ <i>ṣa</i>

ಶ *śa* is the third s — flat against the front of the roof. One set of three where English has a single letter, and the word ಸಂತೋಷ uses two of them, one at each end.

Your turn

- *Look:* at these words and name every character in them

ನೀವು · ಹೌದು · ಸಂತೋಷ · ಶುಭೋದಯ · ಕಣ್ಣು

Say these aloud:

- which two of the six put your tongue in the curled-back position
- which of the three signs is a vowel that moves while you say it

Before you move on

Which sign makes an *i* long? (ೀ.) Which two characters are made with the tongue curled back? (ಣ and ಷ.) How many s letters does Kannada print? (**Three** — ಸ, ಶ, ಷ.)

Chapter 80

The Breath

Modes: 👁 eyes (1) ✍ pen (7) 🗣 Hands-free start: none of the 8 lessons.

By the end of this chapter: I can recognise the seven Kannada consonants that carry the breath, and say which plain letter each one is built on.

From cold: pair each of the seven breathy consonants with the plain letter it is built on, and say why the romanization's *ph* is not the *f* of *phone*.

80.1 ಧ — the breath that opens the thank-you word

Say thank you in Kannada. It begins on today's character, and it has done since the first chapter.

Script you'll notice: ಧ

ಧ — *dha*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *dh*, it is **dha**.

ಧ is ಧ with a puff of air after it. Hold a hand in front of your mouth: say ಧ and the air stays put; say ಧ and it comes out.

This is the last big idea left in this script, and it accounts for seven of the characters you have never been shown. Kannada gives the breathy partner of a consonant its own shape rather than leaving you to guess:

no breath	breath
ದ	ಢ

The six that follow are the same move on six other letters.
You already say these:

- ಧನ್ಯವಾದ *dhanyavāda* — thank you
- ಮಧ್ಯಾಹ್ನ *madhyāhna* — noon
- ಶುಭ ಮಧ್ಯಾಹ್ನ *śubha madhyāhna* — good afternoon

Writing: ಢ

Put your pen on ಢ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಢ in each
ಧನ್ಯವಾದ · ಮಧ್ಯಾಹ್ನ
- *Trace it:* ಢ three times, saying *dha* as you finish each one
- *Look:* back at any page of this book and find ಢ once more

Before you move on

Which character is this — ಢ? What sound does it carry? (*dha.*)
What does it add to ದ? (**The breath after it.**)

80.2 ಢ — the breath inside ಶುಭ

Before the new one: ಢ — what does it add to ದ? Today's character does the same thing to ಬ.

Script you'll notice: ಭ

ಭ — *bha*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *bh*, it is **bha**.

no breath	breath
ಬ	ಭ

ಶುಭ *śubha* carries it, so every greeting in this book ends on it — and you learned ಶ for the front of that word one page ago. Today the back of it arrives.

You already say these:

- ಶುಭ ರಾತ್ರಿ *śubha rātri* — good night
- ಶುಭೋದಯ *śubhōdaya* — good morning
- ಭುಜ *bhuja* — the shoulder

Writing: ಭ

Put your pen on ಭ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಭ in each

ಶುಭ ರಾತ್ರಿ · ಭುಜ

- *Trace it:* ಭ three times, saying *bha* as you finish each one
- *Look:* back at any page of this book and find ಭ once more

Before you move on

Which character is this — ಭ? What sound does it carry? (*bha.*)
Which letter is it the breathy partner of? (ಬ.)

80.3 ಫ — and the two English letters that mislead

Before the new one: ಭ — which letter is it the breathy partner of? Today's does the same to ಪ.

Script you'll notice: ಫ

ಫ — *pha.*

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *ph*, it is **pha**.

no breath

breath

ಪ

ಫ

Read the romanization carefully here. *ph* is one sound with air behind it, not the *f* those two English letters make in *phone*. Two letters on the romanized line, one character on the Kannada line, one puff in the mouth.

The word below is the clearest case, because English lent it and Kannada spells it with this letter.

You already say these:

- ಕಾಫಿ *kāphi* — coffee
- ನಿಮಗೆ ಕಾಫಿ ಇಷ್ಟವಾ *nimage kāphi iṣṭavā* — do you like coffee?

Writing: ಫ

Put your pen on ಫ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in

front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ຟ in each

ກາຟີ

- *Trace it:* ຟ three times, saying *pha* as you finish each one
- *Look:* back at any page of this book and find ຟ once more

Before you move on

Which character is this — ຟ? What sound does it carry? (*pha.*) Is it the *f* of *phone*? (**No** — a *p* with breath after it.)

80.4 ຍ — the breath on the first letter you ever wrote

Before the new one: ຟ — which letter is it built on? Today's is built on ຄ, the consonant this book drew first.

Script you'll notice: ຍ

ຍ — *kha*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *kh*, it is **kha**.

no breath

breath

ຄ

ຍ

This one is rarer than the three before it, and the word that needs it is one you already use to agree with somebody.

You already say these:

- ຍາດີຕ ກໍ ຍາດີຕ *khaṇḍita* — certainly

Writing: ಖ

Put your pen on **ಖ** and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find **ಖ** in each

ಖಂಡಿತ

- *Trace it:* **ಖ** three times, saying *kha* as you finish each one
- *Look:* back at any page of this book and find **ಖ** once more

Before you move on

Which character is this — **ಖ**? What sound does it carry? (*kha*.)
Which word from the agreeing chapter opens on it? (ಖಂಡಿತ.)

80.5 ಘ — rare, and worth a page anyway

Before the new one: **ಖ** — which letter is it built on? Today's is built on **ಗ**.

Script you'll notice: ಘ

ಘ — *gha*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *gh*, it is **gha**.

no breath

breath

ಗ

ಘ

This character appears in one word in this whole book, and that is the reason to teach it rather than a reason to skip it. The word is a month

name, and a reader who meets an unfamiliar shape inside a list they already know by heart cannot tell whether the word or the printing is at fault.

You already say these:

- ಮಾಘ *māgha* — Magha, the eleventh traditional month

Writing: ಘ

Put your pen on ಘ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಘ in each

ಮಾಘ

- *Trace it:* ಘ three times, saying *gha* as you finish each one
- *Look:* back at any page of this book and find ಘ once more

Before you move on

Which character is this — ಘ? What sound does it carry? (*gha.*)
Which month carries it? (ಮಾಘ.)

80.6 ಢ — the curled d, with the breath

Before the new one: ಘ — which letter is it built on? Today's is built on ಢ, the curled d.

Script you'll notice: ಢ

ಢ — *ḍha*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *ḍh*, it is **ḍha**.

no breath	breath
ಢ	ಢ

Two things at once: the tongue is **curled back**, the way it is for ಣ and ಷ, and the breath comes **after**. Like ಘ, it is in one word in this book, and that word is a month.

You already say these:

- ಅಷಾಢ *āṣāḍha* — Ashadha, the fourth traditional month

Writing: ಢ

Put your pen on ಢ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಢ in each

ಅಷಾಢ

- *Trace it:* ಢ three times, saying *ḍha* as you finish each one
- *Look:* back at any page of this book and find ಢ once more

Before you move on

Which character is this — ಢ? What sound does it carry? (*ḍha*.)
Two things make it different from ಢ — name them. (**The tongue curls back, and the breath follows.**)

80.7 ಠ — the last one

Before the new one: ಠ — what two things make it what it is?
Today's is the same pair of moves on ಳ.

Script you'll notice: ಠ

ಠ — *tha*.

It is a **consonant**, and in this script a consonant is never bare: it comes with an *a* already in it. So it is not *th*, it is **ṭha**.

no breath	breath
ಳ	ಠ

This is the last character in this book that nothing had taught. It appears three times, all of them in the same month name. From here on, every Kannada character these pages print is one somebody has handed you.

You already say these:

- ಜ್ಯೇಷ್ಠ *jyēṣṭha* — Jyeshtha, the third traditional month

Writing: ಠ

Put your pen on ಠ and follow its line. Copy the shape you can see — slowly, and larger than it is printed.

This book does not yet tell you **where to start the character or which way to travel**. That is a real thing, taught with real variation from school to school, and it is not written down here until it can be written down with a source. Copying what is in front of you needs no such source, and it is how the shape gets into your hand in the meantime.

Your turn

- *Look:* at these words, and find ಠ in each

ಜ್ಯೇಷ್ಠ

- *Trace it:* ಠ three times, saying *tha* as you finish each one
- *Look:* back at any page of this book and find ಠ once more

Before you move on

Which character is this — ಠ? What sound does it carry? (*ṭha*.)
Which letter is it the breathy partner of? (ಟ.)

80.8 (ಖ ಘ ಠ ಡ ಢ ಫ ಭ) — seven characters, one move

Close the lessons before this one. Say thank you, and say good morning. Name the breathy character inside each.

Script: seven shapes, one move

Seven characters, and **they are one move done seven times**: take a consonant you already read and let the breath out after it. Hold a hand in front of your mouth and the difference is not subtle.

no breath	breath
ಕ <i>ka</i>	ಖ <i>kha</i>
ಗ <i>ga</i>	ಘ <i>gha</i>
ಟ <i>ṭa</i>	ಠ <i>ṭha</i>
ಡ <i>ḍa</i>	ಢ <i>ḍha</i>
ದ <i>da</i>	ಧ <i>dha</i>
ಪ <i>pa</i>	ಫ <i>pha</i>
ಬ <i>ba</i>	ಭ <i>bha</i>

Read the right-hand column against the left and the shapes stop being seven new things to memorise. **English does not write this difference at all**, which is why the romanization has to spell it with an added *h* — and why *ph* on that line is a *p* with breath, never the *f* of *phone*.

Two of the seven are in one word each, and both words are months: ಮಾಘ and ಆಷಾಢ. ಠ is in ಜ್ಯೇಷ್ಠ, three times in the whole book, and it was the last character these pages printed that nothing had taught.

Your turn

- *Look*: at these words and find the breathy character in each

ಧನ್ಯವಾದ · ಶುಭೋದಯ · ಕಾಫಿ · ಜ್ಯೇಷ್ಠ

Say these aloud:

- ང then ང, and ཡ then ཡ, with a hand in front of your mouth
- which of the seven you have seen most often on these pages

Before you move on

Which letter is ང with the breath? (ང.) Which is ཡ with the breath? (ཡ.) Is ར the *f* of *phone*? (**No** — a *p* with breath after it.) Which of the seven was the last character in this book with nothing teaching it? (ཅ.)

The Kannada script — a reference

A **reference**, not a chapter — a place to look things up. You are *not* meant to read this before the lessons: the lessons teach reading through real words, introducing each letter as a word needs it. This page just gathers the system in one spot.

How the Kannada script works (the three facts the lessons teach)

1. **Consonants carry a built-in “a”.** ಕ = “ka,” ಮ = “ma,” ರ = “ra.” You never write the short *a* — it’s already there.
2. **A vowel sign changes that built-in vowel.** Attached to a consonant it gives ಕಾ = k̄ā · ಕಿ = k̄i · ಕೀ = k̄ī · ಕು = k̄u · ಕೂ = k̄ū · ಕೆ = k̄e · ಕೇ = k̄ē · ಕೊ = k̄o · ಕೋ = k̄ō · ಕೌ = k̄au. The signs themselves are ಾ ā · ಿ i · ೀ ī · ಁ u · ೂ ū · ೃ e · ೄ ē · ೆ o · ೇ ō · ೈ au.
3. **A *virama* (ಂ) strips the built-in vowel, and the bare consonant *stacks under* the next as a conjunct (*ottakṣara*).** ಸ್ + ಕ → ಸ್ಕ (ska), ನ್ + ಯ → ನ್ಯ (nya), ಲ್ + ಲ → ಳ್ಲ (lla). This vertical stacking is a signature of the Kannada–Telugu scripts.

Independent vowels (word-initial)

When a word *starts* with a vowel, a full vowel letter is used: ಅ a · ಆ ā · ಇ i · ಈ ī · ಉ u · ಊ ū · ಎ e · ಏ ē · ಐ ai · ಒ o · ಓ ō · ಔ au.

Worth flagging

- **Aspiration is written.** ಕ k / ಖ kh, ಗ g / ಘ gh, ದ d / ಧ dh — the “h” is a real puff. Unlike Tamil, Kannada keeps separate letters for the Sanskrit aspirates and voiced stops, because it borrowed so many Sanskrit words.
- **Round forms.** Kannada’s looping letters were shaped for palm-leaf writing, where straight strokes would split the leaf. Telugu, its closest script-sister, shares the look — which is why the two scripts resemble each other far more than either resembles Tamil.

Kannada in the Dravidian family

Kannada is one of the four literary **Dravidian** languages, with Tamil, Telugu and Malayalam — a family entirely separate from the Indo-European one (English, Latin, Sanskrit). It shares grammar and much native vocabulary with its sisters — but, like Telugu and unlike Tamil, it borrowed **heavily** from Sanskrit. The lessons trace, word by word, which Kannada words are home-grown (*haudu*, *illa*, *sari*) and which came from Sanskrit (*namaskāra*, *dhanyavāda*).

Glossary

This glossary collects every word and phrase taught in the book. Pronunciation appears when it differs from the written form; chapter numbers show where each entry is introduced.

-ಗೆ *-ge*

the dative suffix -ge, 'to / for,' and its family sound history
Introduced in Chapter 6.

ಆದರೆ *ādare*

but
Introduced in Chapter 67.

ಅದು *adu*

that one — the thing over there
Introduced in Chapter 41.

ಅದು ನಿಜ ಅಂತ ಯೋಚಿಸುತ್ತೇನೆ *adu nija anta yōcisuttēne*

I think that is true
Introduced in Chapter 70.

ಐದು *aidu*

five — the softening from lesson two, happening again
Introduced in Chapter 7.

ಅಜ್ಜ *ajja*

grandfather
Introduced in Chapter 45.

ಅಜ್ಜಿ *ajji*

grandmother
Introduced in Chapter 45.

ಆಕಾಶ *ākāśa*

the sky
Introduced in Chapter 53.

ಅಲ್ಲ *alla*

is not (that) — the other negative
Introduced in Chapter 68.

ಅಲ್ಲಿ *alli*

there — where I am not
Introduced in Chapter 41.

ಅಲ್ವಾ *alvā*

isn't it? — the tag on the end
Introduced in Chapter 69.

ಆಮೇಲೆ *āmēle*

afterwards, later
Introduced in Chapter 64.

ಅಂತೆ *anta*

that — the word that closes a quotation
Introduced in Chapter 70.

ಅನುಮತಿ *anumati*

permission
Introduced in Chapter 65.

ಅಪರಾಹ್ನ *aparāhna*

“afternoon” (aparāhna) — a genuine Sanskrit tatsama distinct from ಮಧ್ಯಾಹ್ನ/
madhyāhna (“noon”), sharing its “-ahna” (“day”) suffix; apara (“latter”) vs
madhya (“middle”), the same clean structure applied to two different day-parts
Introduced in Chapter 28.

ಅಪ್ಪ ಅಮ್ಮ ಅಣ್ಣ ತಮ್ಮ ಅಕ್ಕ ತಂಗಿ *appa amma aṇṇa tamma akka taṅgi*

father, mother, and four age-graded sibling words — nearly identical to Tamil's
own set

Introduced in Chapter 12.

ಆರನೆಯ *āraneya*

sixth — the ending on a number whose h was worn away
Introduced in Chapter 75.

ಆರೋಗ್ಯ *ārōgya*

health
Introduced in Chapter 63.

ಅರ್ಥಮಾಡಿಕೊ *arthamādiko*

to understand — “meaning, having done, take for yourself,” three pieces in a row,
and the ending that hands an action back to its doer
Introduced in Chapter 33.

ಆರು *āru*

six — a close cousin, and the halfway mark
Introduced in Chapter 7.

ಆಶೀರ್ವಾದ *āśīrvāda*

a blessing
Introduced in Chapter 51.

ಅಷ್ಟೇ *aṣṭē*

that's all, just that

Introduced in Chapter 58.

ಅಥವಾ *athavā*

or

Introduced in Chapter 67.

ಅತಿಥಿ *atithi*

a guest

Introduced in Chapter 48.

ಬಾ *bā*

come

Introduced in Chapter 43.

ಬಾ *bā / baru*

come — the form you call the verb by is not the form the beads attach to

Introduced in Chapter 32.

ಬಾಗಿಲು *bāgilu*

a door

Introduced in Chapter 52.

ಬಹುಶಃ *bahusāḥ*

perhaps

Introduced in Chapter 49.

ಬಂದಾಗ *bandāga*

when (somebody) comes

Introduced in Chapter 72.

ಬರೆ *bare*

to write, to draw — an old Dravidian word for scratching a line, and the third proof of the sound law that gave Kannada its b

Introduced in Chapter 33.

ಬರೆ *bare*

write

Introduced in Chapter 44.

ಬಟ್ಟೆ *batṭe*

cloth

Introduced in Chapter 46.

ಬಾಯಿ *bāyi*

mouth — a word this book has already shown you twice, in two sound-law tables, without ever saying what it means

Introduced in Chapter 37.

ಬೇಡ *bēḍa*

no thank you, I don't want it

Introduced in Chapter 58.

ಬೇಗ *bēga*

soon, quickly

Introduced in Chapter 64.

ಬೆಳಗ್ಗೆ *beḷagge*

“morning” (beḷagge) — genuine native Dravidian, from beḷagu (“to shine, to dawn”) + beḷaku (“light”); unlike Kannada’s Sanskrit tatsama day/night/noon words (dina, ratri, madhyāhna), this one is Kannada’s own

Introduced in Chapter 26.

ಬೆಳೆ *beḷe*

a crop

Introduced in Chapter 66.

ಬೆಲ್ಲ *bella*

jaggery

Introduced in Chapter 61.

ಬೆಂಕಿ *benki*

fire

Introduced in Chapter 59.

ಬೆನ್ನು *bennu*

the back

Introduced in Chapter 57.

ಬೆರಳು *beraḷu*

a finger

Introduced in Chapter 47.

ಬೇರು *bēru*

a root

Introduced in Chapter 54.

ಬೆಟ್ಟ *beṭṭa*

a hill

Introduced in Chapter 55.

ಭತ್ತ *bhatta*

paddy, rice in the husk

Introduced in Chapter 66.

ಭುಜ *bhuja*

the shoulder

Introduced in Chapter 57.

ಬೀಜ *bīja*

a seed

Introduced in Chapter 54.

ಬೀಳ್ಕೊಡುಗೆ *bīḷkoḍuge*

a send-off, a farewell

Introduced in Chapter 50.

ಬಿಸಿಲು *bisilu*

sunshine, the sun's heat
Introduced in Chapter 53.

ಬುಟ್ಟಿ *butti*

a basket
Introduced in Chapter 56.

ಚಹಾ *cahā*

tea — a word that travelled overland from China through Persia before it ever reached Kannada, the same road Chapter 20's weather-word took
Introduced in Chapter 39.

ಚೈತ್ರ ವೈಶಾಖ ಜ್ಯೇಷ್ಠ ಆಷಾಢ ಶ್ರಾವಣ ಭಾದ್ರಪದ ಅಶ್ವಯುಜ ಕಾರ್ತಿಕ ಮಾರ್ಗಶಿರ
ಪುಷ್ಯ ಮಾಘ ಫಾಲ್ಗುಣ *caitra vaiśākha jyēṣṭha āṣāḍha śrāvaṇa bhādrapada*
āśvayuja kārṭika mārgasīra puṣya māgha phālguna
the twelve lunisolar months — NOT Kannada's own calendar like Tamil/
Malayalam's, but the same pan-Indian Sanskritic system Hindi's Vikram Samvat
uses
Introduced in Chapter 16.

ಚಾಕು *cāku*

a knife
Introduced in Chapter 56.

ಚಂದ್ರ *candra*

the moon
Introduced in Chapter 53.

ಚಾಪೆ *cāpe*

a mat
Introduced in Chapter 56.

ಚೆನ್ನಾಗಿ *cennāgi*

well, nicely — and the reply “ನಾನು ಚೆನ್ನಾಗಿದ್ದೇನೆ”
Introduced in Chapter 3.

ಚಿಕ್ಕ *cikka*

small
Introduced in Chapter 42.

ಚುಕ್ಕಿ *cukki*

a star; a dot
Introduced in Chapter 53.

ದಾರಿ *dāri*

a way, a path
Introduced in Chapter 55.

ದಯವಿಟ್ಟು *dayaviṭṭu*

please (dayaviṭṭu — “having placed compassion,” from ದಯ *daya* “compassion”)
Introduced in Chapter 8.

ಧನ್ಯವಾದ *dhanyavāda*

thank you (dhanyavāda — “an utterance of ‘worthy’”)

Introduced in Chapter 1.

ದಿನ *dina*

day” — a Sanskrit tatsama word, kept whole and unworn, unlike Hindi’s own eroded din; Kannada also has a real native Dravidian word, hagalu, but it means specifically “daytime,” not “a day

Introduced in Chapter 23.

ದೀಪ *dīpa*

a lamp

Introduced in Chapter 46.

ದೊಡ್ಡ *doḍḍa*

big

Introduced in Chapter 42.

ಏಕೆಂದರೆ *ēkendare*

because

Introduced in Chapter 70.

ಏಳನೆಯ *ēḷaneyā*

seventh — the retroflex ḷ kept right through the ending

Introduced in Chapter 75.

ಎಲೆ *ele*

a leaf

Introduced in Chapter 54.

ಎಲ್ಲಿ *elli*

where? — asking about a place

Introduced in Chapter 41.

ಏಳು *ēḷu*

seven — Tamil’s rarest sound, hardened into an ordinary one

Introduced in Chapter 7.

ಎಣ್ಣೆ *eṇṇe*

oil

Introduced in Chapter 61.

ಎಂಟನೆಯ *eṇṭaneyā*

eighth — the anusvara stays a nasal before the ending

Introduced in Chapter 75.

ಎಂಟು *eṇṭu*

eight — where the family starts to come apart

Introduced in Chapter 7.

ಏನು *ēnu*

what

Introduced in Chapter 2.

ಎರಡನೆಯ *eraḍaneyā*

second — and the ending that makes every other ordinal in the language
Introduced in Chapter 74.

ಎರಡು *eraḍu*

two — where Tamil hardens, Kannada softens
Introduced in Chapter 7.

ಗಾಳಿ *gāḷi*

wind, air
Introduced in Chapter 59.

ಗಂಡ *gaṇḍa*

husband
Introduced in Chapter 45.

ಗಂಟಿ *gaṇṭe*

hour — the SAME Sanskrit “bell” word behind Hindi’s ghantā, borrowed via Prakrit
Introduced in Chapter 18.

ಗೌರವ *gaurava*

respect
Introduced in Chapter 51.

ಗೊತ್ತಾ *gottā*

do you know?
Introduced in Chapter 69.

ಗೊತ್ತಿಲ್ಲ *gottilla*

I don’t know
Introduced in Chapter 68.

ಗೊತ್ತು *gottu*

known — the chapter’s closer, a know-word with no stem, no tense and no person,
so the knower has to sit outside the verb
Introduced in Chapter 32.

ಹಾಗಾದರೆ *hāgāḍare*

in that case, then
Introduced in Chapter 64.

ಹಾಗೆ *hāge*

that way, just so
Introduced in Chapter 49.

ಹಗ್ಗ *hagga*

a rope
Introduced in Chapter 62.

ಹಕ್ಕಿ *hakki*

a bird
Introduced in Chapter 60.

ಹಳೆಯ *haḷeya*

old — of a thing, not of a person
Introduced in Chapter 42.

ಹಳ್ಳಿ *halli*

a village
Introduced in Chapter 55.

ಹಲ್ಲು *hallu*

a tooth
Introduced in Chapter 47.

ಹಾಲು *hālu*

milk — a word Chapter 32 already used, unexplained, as one of its four proof-pairs for the sound law that made Kannada sound like Kannada
Introduced in Chapter 39.

ಹಾಲೂ ಇಲ್ಲ, ನೀರೂ ಇಲ್ಲ *hālū illa, nīrū illa*

neither milk nor water
Introduced in Chapter 68.

ಹನ್ನೊಂದನೆಯ *hannondaneya*

eleventh — proof the ending was never a fact about one to ten
Introduced in Chapter 75.

ಹನ್ನೊಂದು — ಇಪ್ಪತ್ತು *hannondu — ippattu*

11-20 — additive “ten-echo” compounds for the teens, then ಇಪ್ಪತ್ತು (20), compositionally “two-tens” from OLD Dravidian roots — though the pieces have shifted enough that it no longer looks like the MODERN words eraḍu/hattu on the surface

Introduced in Chapter 20.

ಹಣ್ಣು *haṇṇu*

a fruit
Introduced in Chapter 46.

ಹಸಿರು, ಹಳದಿ *hasiru haḷadi*

green and yellow — hasiru is genuine pan-Dravidian, sharing its Proto-Dravidian root with Tamil’s paccai and Telugu’s pacca; haḷadi is a Sanskrit/Hindi loan built on the word for turmeric, and traces back to the SAME ancient PIE root already behind Hindi’s harā (green) and German’s gelb (yellow)
Introduced in Chapter 22.

ಹಸಿವು *hasivu*

hunger
Introduced in Chapter 63.

ಹಸು *hasu*

a cow
Introduced in Chapter 60.

ಹತ್ತನೆಯ *hattaneya*

tenth — the p-to-h word, ordered
Introduced in Chapter 75.

ಹತ್ತು *hattu*

ten — and the single sound-change that makes Kannada sound like Kannada
Introduced in Chapter 7.

ಹೌದು *haudu*

yes (haudu)

Introduced in Chapter 1.

ಹವಾಮಾನ *havāmāna*

weather — a Persian+Sanskrit HYBRID compound: hava (“air,” from Persian/
Arabic) + maana (“measure,” Sanskrit)
Introduced in Chapter 20.

ಹೆಚ್ಚು *heccu*

more, a lot

Introduced in Chapter 58.

ಹೇಗೆ *hēge*

how

Introduced in Chapter 3.

ಹೇಳು *hēḷu*

to say, to tell

Introduced in Chapter 70.

ಹೆಂಡತಿ *heṇḍati*

wife

Introduced in Chapter 45.

ಹೆಸರು *hesaru*

name

Introduced in Chapter 2.

ಹೋಗಿ ಬರುತ್ತೇನೆ *hōgi baruttēne*

goodbye (lit. “I’ll go and come back”)

Introduced in Chapter 4.

ಹೋಗು *hōgu*

to go (and ಬಾ, come)

Introduced in Chapter 4.

ಹೋಗು *hōgu*

to go — and the one sound-law that separates Kannada from all three of its sisters
Introduced in Chapter 32.

ಹೊಲ *hola*

a field

Introduced in Chapter 66.

ಹೊರಡು *horaḍu*

to set out

Introduced in Chapter 50.

ಹೊಸ *hosa*

new

Introduced in Chapter 42.

ಹೊಟ್ಟೆ *hotte*

the stomach, the belly

Introduced in Chapter 47.

ಹೃದಯ *hrdaya*

heart — a Sanskrit word that is, astonishingly, a genuine cousin of the English one

Introduced in Chapter 38.

ಹುಲ್ಲು *hullu*

grass

Introduced in Chapter 66.

ಹೂಮಾಲೆ *hūmāle*

a garland

Introduced in Chapter 52.

ಹೂವು *hūvu*

a flower

Introduced in Chapter 52.

ಇದು *idu*

this one — the thing near me

Introduced in Chapter 41.

ಈಗ *ēga*

now

Introduced in Chapter 50.

ಇಲ್ಲ *illa*

no / there isn't (illa — the negative)

Introduced in Chapter 1.

ಇಲ್ಲಿ *illi*

here — where I am

Introduced in Chapter 41.

ಇನ್ನೊಂದು *innondu*

another one

Introduced in Chapter 71.

ಇನ್ನೊಂದು ಸಲ ಹೇಳಿ *innondu sala hēḷi*

please say it once more

Introduced in Chapter 71.

ಇನ್ನೂ *innū*

still, yet

Introduced in Chapter 64.

ಇರು *iru*

to be, to exist, to stay — and the three-piece machine every Kannada verb is built on

Introduced in Chapter 32.

ಇರು *iru*

to be, to stay, to live

Introduced in Chapter 5.

ಜ್ವರ *jvara*

a fever

Introduced in Chapter 63.

ಕಡಿಮೆ *kaḍime*

less, fewer

Introduced in Chapter 58.

ಕಾಗೆ *kāge*

a crow

Introduced in Chapter 60.

ಕಾಲು *kālu*

leg, foot

Introduced in Chapter 47.

ಕಣ್ಣು *kaṇṇu*

eye — matching Telugu almost letter for letter, and Tamil and Malayalam nearly as closely

Introduced in Chapter 37.

ಕಾಫಿ *kāphi*

coffee — a word that crossed Arabic, Turkish, Dutch and English before it ever reached Kannada, the longest chain of loans in this book

Introduced in Chapter 39.

ಕಪ್ಪು ಬಿಳಿ ಕೆಂಪು ನೀಲಿ *kappu bili kempu nīli*

black, white, red, blue — Kannada's own basic colors, and the same shared Sanskrit blue

Introduced in Chapter 11.

ಕೆಲಸ ಮಾಡು *kelasa māḍu*

to work (lit. “work-do”)

Introduced in Chapter 5.

ಕೇಳು *kēḷu*

listen

Introduced in Chapter 44.

ಕೇಳು *kēḷu*

to ask, and equally to hear — one Kannada verb doing two jobs English keeps apart, and Telugu does too

Introduced in Chapter 34.

ಕೆರೆ *kere*

a tank, a reservoir

Introduced in Chapter 55.

ಕೆಸರು *kesaru*

mud

Introduced in Chapter 59.

ಖಂಡಿತ *khaṇḍita*

certainly

Introduced in Chapter 49.

ಕಿವಿ *kivi*

ear — matching Tamil and Telugu’s literary word, where everyday spoken Tamil actually reaches for a different one

Introduced in Chapter 37.

ಕೂಡೆ *koḍe*

an umbrella

Introduced in Chapter 62.

ಕೊಡು *koḍu*

give

Introduced in Chapter 43.

ಕೋಳಿ *kōḷi*

a hen

Introduced in Chapter 60.

ಕೊಂಬೆ *kombe*

a branch

Introduced in Chapter 54.

ಕೃತಜ್ಞತೆ *kṛtajñate*

gratitude

Introduced in Chapter 51.

ಕ್ಷಮಿಸಿ *kṣamisi*

forgive me / sorry (kṣamisi — imperative of kṣamisu, “to forgive,” from Sanskrit kṣamā)

Introduced in Chapter 9.

ಕೂಡ *kūḍa*

also, too

Introduced in Chapter 64.

ಕೂದಲು *kūdalu*

hair

Introduced in Chapter 47.

ಕುಳಿತುಕೋ *kulitukō*

sit

Introduced in Chapter 43.

ಕುರ್ಚಿ *kurci*

a chair

Introduced in Chapter 52.

ಕುತ್ತಿಗೆ *kuttige*

the neck

Introduced in Chapter 57.

ಕುಟುಂಬ *kuṭumba*

family — the collective word Chapter 12’s parents and siblings never needed, because each of them was already the name of one specific person

Introduced in Chapter 35.

ಮಧ್ಯಾಹ್ನ ಮಧ್ಯರಾತ್ರಿ *madhyāhna madhyarātri*

noon and midnight — both direct Sanskrit tatsama compounds built on the SAME “middle” root, madhya

Introduced in Chapter 17.

ಮಗ *maga*

son — the same root as “child,” with its ending changed

Introduced in Chapter 36.

ಮಗಳು *magalu*

daughter — one more ending on the same root, where Chapter 12 needed four whole words to do a similar job

Introduced in Chapter 36.

ಮಗು *magu*

baby, child — gender-neutral, and the root that the next two lessons split by gender

Introduced in Chapter 36.

ಮಂಜು *mañju*

mist, fog, frost

Introduced in Chapter 59.

ಮರ *mara*

a tree

Introduced in Chapter 54.

ಮರಳು *maralu*

sand

Introduced in Chapter 59.

ಮಾತಾಡು *mātāḍu*

speak

Introduced in Chapter 44.

ಮಾತನಾಡು *mātanāḍu*

to speak

Introduced in Chapter 5.

ಮತ್ತೆ ಸಿಗೋಣ *matte sigōṇa*

we'll meet again

Introduced in Chapter 4.

ಮತ್ತು *mattu*

and

Introduced in Chapter 67.

ಮೇಕೆ *mēke*

a goat

Introduced in Chapter 60.

ಮೋಡ *mōḍa*

a cloud

Introduced in Chapter 53.

ಮೊದಲನೇ *modalanē*

the everyday short ordinal — the same word, one syllable lighter

Introduced in Chapter 75.

ಮೊದಲನೆಯ *modalaneya*

first — the regular ending on a stem that is not a number

Introduced in Chapter 74.

ಮೊಸರು *mosaru*

curd

Introduced in Chapter 61.

ಮೂಗು *mūgu*

nose — matching Tamil and Malayalam closely, with Telugu the odd one out this time

Introduced in Chapter 37.

ಮೂಳೆ *mūḷe*

a bone

Introduced in Chapter 57.

ಮೂರನೆಯ *mūraneya*

third — the rule working a second time, on the number nobody argued about

Introduced in Chapter 74.

ಮೂರು *mūru*

three — the long vowel the whole family kept

Introduced in Chapter 7.

ನದಿ *nadi*

a river

Introduced in Chapter 55.

ನಾಡಿದ್ದು *nāḍiddu*

the day after tomorrow

Introduced in Chapter 50.

ನಾಳೆ ಸಿಗೋಣ *nāḷe sigōṇa*

see you tomorrow

Introduced in Chapter 4.

ನಾಲ್ಕನೆಯ *nālkaneya*

fourth — the ending riding over a stacked consonant

Introduced in Chapter 74.

ನಾಲ್ಕು *nālku*

four — and the first stacked consonant you can read

Introduced in Chapter 7.

ನಮಸ್ಕಾರ *namaskāra*

hello / greetings (namaskāra — “a making of a bow”)

Introduced in Chapter 1.

ನಂಬಿಕೆ *nambike*

trust

Introduced in Chapter 65.

ನನಗೆ ಚಹಾ ಬೇಕು *nanage cahā bēku*

I want tea

Introduced in Chapter 72.

ನನಗೆ ಚಹಾ ಇಷ್ಟ, ಕಾಫಿ ಅಲ್ಲ *nanage cahā iṣṭa, kāphi alla*

I prefer tea, not coffee

Introduced in Chapter 72.

ನನಗೆ ಕನ್ನಡ ಬರುತ್ತದೆ *nanage kannada baruttade*

I can speak Kannada

Introduced in Chapter 73.

ನನಗೆ ಕನ್ನಡ ಗೊತ್ತು *nanage kannada gottu*

‘I know Kannada’ — built with no subject, because knowing happens TO you

Introduced in Chapter 6.

ನನಗೆ ಕನ್ನಡ ಇಷ್ಟ *nanage kannada iṣṭa*

‘I like Kannada’ — a sentence with no verb anywhere in it, the liker pushed into the dative and the liked thing left standing plain

Introduced in Chapter 34.

ನನಗೂ ಗೊತ್ತಿಲ್ಲ *nanagū gottilla*

I don’t know either

Introduced in Chapter 68.

ನನ್ನ *nanna*

my

Introduced in Chapter 2.

ನನ್ನ ಹೆಸರು ... *nanna hesaru ...*

my name is... (with no “is”)

Introduced in Chapter 2.

ನಾನು *nānu*

I

Introduced in Chapter 3.

ನಾನೂ *nānū*

I too, me as well

Introduced in Chapter 67.

ನಾನು ಕನ್ನಡ ಮಾತನಾಡುತ್ತೇನೆ *nānu kannada mātanāḍuttēne*

I speak Kannada

Introduced in Chapter 5.

ನಾಯಿ, ಬೆಕ್ಕು *nāyi, bekku*

dog and cat — *naayi* is a solid, ancient native Dravidian root, no mystery at all; *bekku* is a DIFFERENT ancient Dravidian “wildcat” root, distinct from Tamil’s everyday word for cat

Introduced in Chapter 21.

ನಿದ್ದೆ *nidde*

sleep

Introduced in Chapter 63.

ನಿಜ *nija*

true

Introduced in Chapter 49.

ನಿಲ್ಲ *nillu*

stand

Introduced in Chapter 43.

ನಿಮಗೆ ಕಾಫಿ ಇಷ್ಟವಾ *nimage kāphi iṣṭavā*

do you like coffee?

Introduced in Chapter 72.

ನಿಮ್ಮ ಹೆಸರು ಏನು? *nimma hesaru ēnu?*

what’s your name?

Introduced in Chapter 2.

ನಿನ್ನ ವಯಸ್ಸು ಎಷ್ಟು? *ninna vayassu eṣṭu?*

how old are you? — literally “your age how-much?”; *ವಯಸ್ಸು* is a Sanskrit loan, distant cousin of Latin’s own *vīs*

Introduced in Chapter 19.

ನೀನು / ನೀವು *nīnu / nīvu*

you (familiar / respectful)

Introduced in Chapter 2.

ನೀರು ಅಕ್ಕಿ ಅನ್ನ *nīru akki anna*

water (matching Tamil’s *neer*, unlike Malayalam), and rice raw/cooked

Introduced in Chapter 15.

ನೀವು ಹೇಗಿದ್ದೀರಾ? *nīvu hēgiddīrā*

how are you? (respectful)

Introduced in Chapter 3.

ನೋಡು *nōḍu*

look

Introduced in Chapter 44.

ನೋಡು *nōḍu*

to see, to look — the third slot, and the one everyday word the four sisters do NOT share

Introduced in Chapter 32.

ನೋವು *nōvu*

pain

Introduced in Chapter 63.

ನೂಲು *nūlu*

thread, yarn

Introduced in Chapter 62.

ಓದಲು *ōḍalu*

in order to read

Introduced in Chapter 73.

ಓದು *ōḍu*

to read, to study — an inherited Dravidian word that once meant reciting aloud, and that Kannada alone kept in the everyday job

Introduced in Chapter 33.

ಒಳ್ಳೆಯ *olḷeya*

good

Introduced in Chapter 42.

ಒಂಬತ್ತನೆಯ *ombattaneya*

ninth — the longest cardinal, and the ending still just goes on the end

Introduced in Chapter 75.

ಒಂಬತ್ತು *ombattu*

nine — one mark, whichever nasal the next letter needs

Introduced in Chapter 7.

ಒಂದು *ondu*

one — the Dravidian number Telugu will not share

Introduced in Chapter 7.

ಒಂದು ಹೂವು *ondu hūvu*

a flower

Introduced in Chapter 73.

ಪರವಾಗಿಲ್ಲ *paravāgilla*

it's okay / no problem / you're welcome

Introduced in Chapter 3.

ಪಾತ್ರೆ *pātre*

a vessel, a cooking pot

Introduced in Chapter 56.

ಪೆಟ್ಟಿಗೆ *petṭige*

a box

Introduced in Chapter 56.

ಪೊರಕೆ *porake*

a broom

Introduced in Chapter 62.

ಪ್ರಯಾಣ *prayāṇa*

a journey

Introduced in Chapter 50.

ಪುಸ್ತಕ *pustaka*

a book

Introduced in Chapter 46.

ರೈತ *raita*

a farmer

Introduced in Chapter 48.

ರಂಗೋಲಿ *raṅgōli*

the pattern drawn at a doorway

Introduced in Chapter 52.

ರಾತ್ರಿ *rātri*

“night” — the same Sanskrit tatsama word already hiding inside madhyarātri;

Kannada’s real native Dravidian word, *irulu*, has been pushed into archaism,

unlike *hagalu*’s living daytime sense

Introduced in Chapter 24.

ಸಹಾಯ ಮಾಡು *sahāya māḍu*

to help — literally “help-do,” a Sanskrit noun in front of a native Dravidian verb,
and the single most useful thing you can say to a stranger

Introduced in Chapter 34.

ಸಕ್ಕರೆ *sakkare*

sugar

Introduced in Chapter 61.

ಸಾಕು *sāku*

enough

Introduced in Chapter 49.

ಸಂಜೆ *sañje*

“evening” (*sañje*) — borrowed from Maharashtra Prakrit *sañjhā*, itself from

Sanskrit *संध्या* (*saṃdhyā*); a striking cross-family convergence with Hindi’s *साँझ*/

sañjh, same Sanskrit root, arriving via a DIFFERENT sister Prakrit dialect

Introduced in Chapter 27.

ಸಂಕೋಚ *saṅkōca*

hesitancy, holding back

Introduced in Chapter 65.

ಸಂತೋಷ *santōṣa*

joy / pleased to meet you
Introduced in Chapter 2.

ಸರಿ *sari*

okay / alright / correct (sari)
Introduced in Chapter 1.

ಸೌಜನ್ಯ *saujanya*

courtesy, good manners
Introduced in Chapter 65.

ಶಿಕ್ಷಕ *śikṣaka*

a teacher
Introduced in Chapter 48.

ಸ್ನೇಹಿತ *snēhita*

friend — built on the Sanskrit word for oil, sitting beside a native Dravidian word that means exactly the same thing
Introduced in Chapter 35.

ಸೋಮವಾರ ಮಂಗಳವಾರ ಬುಧವಾರ ಗುರುವಾರ ಶುಕ್ರವಾರ ಶನಿವಾರ

ಭಾನುವಾರ *sōmavāra maṅgaḷavāra budhavāra guruvāra śukravāra śanivāra*
bhānuvāra

the seven weekdays — fully Sanskritic, like Hindi, but Sunday uses a DIFFERENT sun-name
Introduced in Chapter 10.

ಶುಭ ಮಧ್ಯಾಹ್ನ *śubha madhyāhna*

“good afternoon” (śubha madhyāhna) — reuses ಮಧ್ಯಾಹ್ನ, KA-C17’s “noon” word, not the more precise ಅಪರಾಹ್ನ from KA-C28; one directly-fetched source describes it leaning formal/workplace, though this wasn’t cross-corroborated the way ನಮಸ್ಕಾರ’s universal, any-time-of-day status was
Introduced in Chapter 31.

ಶುಭ ರಾತ್ರಿ *śubha rātri*

good night — literally “auspicious night,” pairing rātri (already met) with shubha, a word that started life meaning “to be beautiful
Introduced in Chapter 25.

ಶುಭ ಸಂಜೆ *śubha sañje*

“good evening” (śubha sañje) — pairs with ಸಂಜೆ, already established (KA-C27) as Sanskrit-via-Prakrit, NOT native Dravidian, whatever an unverified claim you might encounter elsewhere says; leans formal, with ನಮಸ್ಕಾರ likely covering casual use, echoing (with real hedging) the formal-skew question already raised for ಸ್ವಪ್ರಭಾತ and ಶುಭೋದಯ
Introduced in Chapter 30.

ಶುಭೋದಯ *śubhōdaya*

“good morning” (śubhōdaya) — śubha (“good”) + udaya (“rising, sunrise,” ← ud- “up” + i “to go”), a DIFFERENT root from ಬೆಳಗ್ಗೆ; sources conflict on its everyday spoken commonality, but the more careful ones describe it skewing formal/written, similar to Hindi’s सुप्रभात, with ನಮಸ್ಕಾರ likely covering casual mornings Introduced in Chapter 29.

ಸುಗ್ಗಿ *suggi*

the harvest

Introduced in Chapter 66.

ಸೂಜಿ *sūji*

a needle

Introduced in Chapter 62.

ಸ್ವಲ್ಪ *svalpa*

a little, a bit

Introduced in Chapter 58.

ತಲೆ ಕೈ *tale kai*

head and hand — native Dravidian, matching Tamil/Malayalam closely

Introduced in Chapter 13.

ತೆಗೆದುಕೊ *tegeduko*

to take — “having pulled it out, keep it for yourself,” a two-verb design all three Dravidian sisters share where English has one flat word

Introduced in Chapter 34.

ತಿನ್ನು *tinnu*

to eat — and the middle bead, which carries the past but does not bother to separate the future

Introduced in Chapter 32.

ತುಂಬಾ *tumbā*

very, a lot

Introduced in Chapter 73.

ತುಪ್ಪ *tuppa*

ghee

Introduced in Chapter 61.

ತುಟಿ *tuti*

a lip

Introduced in Chapter 57.

ಉಪಕಾರ *upakāra*

a good turn, a favour

Introduced in Chapter 51.

ಉಪ್ಪು *uppu*

salt

Introduced in Chapter 46.

ಊಟ *ūṭa*

a meal — the word Chapter 32 already used to explain what “eating” doesn’t cover, without ever teaching it, and the word that sits at the hour of two greetings you already know
Introduced in Chapter 40.

ವೈದ್ಯ *vaidyā*

a doctor
Introduced in Chapter 48.

ವಂದನೆ *vandane*

a salutation
Introduced in Chapter 51.

ವಸಂತ ಋತು ಬೇಸಿಗೆ ಮಳೆಗಾಲ ಚಳಿಗಾಲ *vasanta ṛtu bēṣige maḷegāla caligāla*
spring, summer, monsoon, winter — native heat/rain/cold words, one shared Sanskrit “spring”

Introduced in Chapter 14.

ವಿದ್ಯಾರ್ಥಿ *vidyārthi*

a student
Introduced in Chapter 48.

ವಿನಂತಿ *vinanti*

a request
Introduced in Chapter 65.

ಯಾಕೆ *yāke*

why?
Introduced in Chapter 69.

ಯಾರು *yāru*

who? — asking about a person
Introduced in Chapter 41.

ಯಾವ *yāva*

which?
Introduced in Chapter 71.

ಯಾವಾಗ *yāvāga*

when?
Introduced in Chapter 71.

ಯೋಚಿಸು *yōcisu*

to think — a Sanskrit noun wearing Kannada’s own verb-making suffix, beside the inherited root Kannada kept for remembering
Introduced in Chapter 33.

Review Questions

Try these without looking ahead. Every prompt comes from the same canonical lesson data as its chapter. Answers begin in the next section.

Chapter 6

6.1 -೨ — *one suffix, one job*

Why is Kannada called agglutinative?

Chapter 76

76.1 (*reading*) — *six words, and a script shaped by a leaf*

Which word is the door?

76.2 (*reading*) — *six lines, two verbs*

Which lines need ಇದೆ, and which do not?

76.3 (*reading*) — *the first passage*

What is not here?

Answer Key

The first response is the canonical display answer. When a question accepts other authored forms, they appear underneath.

Chapter 6

6.1 -೦ — *one suffix, one job*

Answer: it stacks visible pieces with one job each

Also accepted: it stacks visible pieces each with one job; it stacks one-job pieces

Chapter 76

76.1 (*reading*) — *six words, and a script shaped by a leaf*

Answer: baagilu

Also accepted: ಬಾಗಿಲು; door

76.2 (*reading*) — *six lines, two verbs*

Answer: locating needs it, naming does not

Also accepted: where something is; location

76.3 (*reading*) — *the first passage*

Answer: the flower

Also accepted: ಹೂವು; flower

Index

Look up an English meaning, a dedicated language topic, or a chapter topic. Each linked reference opens the chapter where the material is introduced; the focus labels name only explicitly typed lesson sections.

0–9

11-20 — additive “ten-echo” compounds for the teens, then ಇಪ್ಪತ್ತು (20), compositionally “two-tens” from OLD Dravidian roots — though the pieces have shifted enough that it no longer looks like the MODERN words eraḍu/hattu on the surface ಹನ್ನೊಂದು — ಇಪ್ಪತ್ತು (hannondū — ippattu)
explicit focus: etymology; Chapter 20, p. 135

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a basket ಬುಟ್ಟಿ (buṭṭi)
Chapter 56, p. 311

a bird ಹಕ್ಕಿ (hakki)
Chapter 60, p. 335

a blessing ಆಶೀರ್ವಾದ (āśīrvāda)
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a bone ಮೂಳೆ (mūḷe)
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A Meal

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a meal — the word Chapter 32 already used to explain what “eating” doesn’t cover, without ever teaching it, and the word that sits at the hour of two greetings you already

know ಊಟ (ūṭa)

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a needle ಸೂಜಿ (sūji)

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Afternoon

chapter topic; Chapter 28, p. 159

“afternoon” (aparāhna) — a genuine Sanskrit tatsama distinct from ಮಧ್ಯಾಹ್ನ/madhyāhna (“noon”), sharing its “-ahna” (“day”) suffix; apara (“latter”) vs madhya (“middle”), the same clean structure applied to two different day-parts ಅಪರಾಹ್ನ (aparāhna) explicit focus: etymology, usage and culture; Chapter 28, p. 159

afterwards, later ಆಮೇಲೆ (āmēle)

Chapter 64, p. 359

All the Way Up, and On a Sign

chapter topic; Chapter 75, p. 441

also, too ಕೂಡ (kūḍa)

Chapter 64, p. 359

an umbrella ಕೊಡೆ (koḍe)

Chapter 62, p. 347

and ಮತ್ತು (mattu)

Chapter 67, p. 377

And, Or, But

chapter topic; Chapter 67, p. 377

. and , — two marks you have been reading all along

script and writing topic; explicit focus: script, writing; Chapter 77, p. 453

Animals of the House

chapter topic; Chapter 60, p. 335

another one ಇನ್ನೊಂದು (innondu)

explicit focus: grammar; Chapter 71, p. 409

Answering With More Than Yes

chapter topic; Chapter 49, p. 269

Asking, and Asking Why

chapter topic; Chapter 69, p. 393

Asking Someone’s Age

chapter topic; Chapter 19, p. 133

B

baby, child — gender-neutral, and the root that the next two

lessons split by gender ಮಗು (magu)

explicit focus: etymology; Chapter 36, p. 203

because ಏಕೆಂದರೆ (ēkendare)

explicit focus: grammar; Chapter 70, p. 401

before the noun, unchanged — five words, one rule

grammar topic; explicit focus: grammar; Chapter 42, p. 231

big ದೊಡ್ಡ (doḍḍa)

Chapter 42, p. 231

black, white, red, blue — Kannada's own basic colors, and the

same shared Sanskrit blue ಕಪ್ಪು ಬಿಳಿ ಕೆಂಪು ನೀಲಿ (kappu biḷi kempu nīli)

Chapter 11, p. 95

but ಆದರೆ (ādare)

explicit focus: grammar; Chapter 67, p. 377

C

Case Endings and Dative Subjects

chapter topic; Chapter 6, p. 55

certainly ಖಂಡಿತ (khaṇḍita)

Chapter 49, p. 269

cloth ಬಟ್ಟೆ (baṭṭe)

Chapter 46, p. 251

coffee — a word that crossed Arabic, Turkish, Dutch and English

before it ever reached Kannada, the longest chain of loans in this

book ಕಾಫಿ (kāphi)

explicit focus: script, etymology; Chapter 39, p. 217

come ಬಾ (bā)

Chapter 43, p. 239

come — the form you call the verb by is not the form the beads

attach to ಬಾ (bā / baru)

explicit focus: grammar; Chapter 32, p. 171

Counting One to Ten

chapter topic; Chapter 7, p. 65

courtesy, good manners ಸೌಜನ್ಯ (saujanya)

Chapter 65, p. 365

Courtesy Words

chapter topic; Chapter 51, p. 281

curd ಮೊಸರು (mosaru)

Chapter 61, p. 341

D

daughter — one more ending on the same root, where Chapter 12 needed four whole words to do a similar job ಮಗಲು (magaḷu)
explicit focus: grammar, etymology; Chapter 36, p. 203

Day

chapter topic; Chapter 23, p. 145

day — a Sanskrit tatsama word, kept whole and unworn, unlike Hindi’s own eroded din; Kannada also has a real native Dravidian word, hagalu, but it means specifically “daytime,” not “a day ದಿನ (dina)

explicit focus: etymology; Chapter 23, p. 145

Days of the Week

chapter topic; Chapter 10, p. 89

Describing Things

chapter topic; Chapter 42, p. 231

do you know? ಗೊತ್ತಾ (gottā)

explicit focus: grammar; Chapter 69, p. 393

do you like coffee? ನಿಮಗೆ ಕಾಫಿ ಇಷ್ಟವಾ (nimage kāphi iṣṭavā)
Chapter 72, p. 417

Dog and Cat

chapter topic; Chapter 21, p. 141

dog and cat — naayi is a solid, ancient native Dravidian root, no mystery at all; bekku is a DIFFERENT ancient Dravidian “wildcat” root, distinct from Tamil’s everyday word for cat ನಾಯಿ, ಬೆಕ್ಕು (nāyi, bekku)

explicit focus: etymology; Chapter 21, p. 141

E

ear — matching Tamil and Telugu’s literary word, where everyday spoken Tamil actually reaches for a different one ಕಿವಿ (kivi)

explicit focus: etymology; Chapter 37, p. 207

eight — where the family starts to come apart ಎಂಟು (eṇṭu)
Chapter 7, p. 65

eighth — the anusvara stays a nasal before the ending ಎಂಟನೆಯ (eṇṭaneya)

Chapter 75, p. 441

eleventh — proof the ending was never a fact about one to ten ಹನ್ನೊಂದನೆಯ (hannondaneya)
explicit focus: grammar; Chapter 75, p. 441

enough ಸಾಕು (sāku)

Chapter 49, p. 269

Evening

chapter topic; Chapter 27, p. 157

“evening” (sañje) — borrowed from Maharashtri Prakrit sañjhā, itself from Sanskrit संध्या (saṃdhyā); a striking cross-family convergence with Hindi’s साँझ/sāñjh, same Sanskrit root, arriving via a DIFFERENT sister Prakrit dialect ಸಂಜೆ (sañje)

explicit focus: etymology; Chapter 27, p. 157

eye — matching Telugu almost letter for letter, and Tamil and Malayalam nearly as closely ಕಣ್ಣು (kaṇṇu)

explicit focus: etymology; Chapter 37, p. 207

F

Family

chapter topic; Chapter 12, p. 99

Family and Friends

chapter topic; Chapter 35, p. 199

family — the collective word Chapter 12’s parents and siblings never needed, because each of them was already the name of one specific person ಕುಟುಂಬ (kuṭumba)

explicit focus: etymology; Chapter 35, p. 199

Farewells

chapter topic; Chapter 4, p. 37

father, mother, and four age-graded sibling words — nearly identical to Tamil’s own set ಅಪ್ಪ ಅಮ್ಮ ಅಣ್ಣ ತಮ್ಮ ಅಕ್ಕ ತಂಗಿ (appa amma aṇṇa tamma akka taṅgi)

explicit focus: etymology; Chapter 12, p. 99

fire ಬೆಂಕಿ (beṅki)

Chapter 59, p. 329

first — the regular ending on a stem that is not a number ಮೊದಲನೆಯ (modalaneya)

explicit focus: family and cognates; Chapter 74, p. 433

five — the softening from lesson two, happening again ಐದು (aidu)

Chapter 7, p. 65

forgive me / sorry (kṣamisi — imperative of kṣamisu, “to forgive,” from Sanskrit kṣamā) ಕ್ಷಮಿಸಿ (kṣamisi)

explicit focus: etymology, usage and culture; Chapter 9, p. 83

four — and the first stacked consonant you can read ನಾಲ್ಕು (nālku)

Chapter 7, p. 65

Four Core Colours

chapter topic; Chapter 11, p. 95

Four Verbs Between People

chapter topic; Chapter 34, p. 191

Four Verbs of Mind and Page

chapter topic; Chapter 33, p. 183

Four Words on the Face

chapter topic; Chapter 37, p. 207

fourth — the ending riding over a stacked**consonant** ನಾಲ್ಕನೆಯ (nālkaneya)

Chapter 74, p. 433

friend — built on the Sanskrit word for oil, sitting beside a native Dravidian word that means exactly the same**thing** ಸ್ನೇಹಿತ (snēhita)

explicit focus: etymology; Chapter 35, p. 199

G**ghee** ತುಪ್ಪ (tuppa)

Chapter 61, p. 341

give ಕೊಡು (koḍu)

Chapter 43, p. 239

good ಒಳ್ಳೆಯ (oḷḷeya)

Chapter 42, p. 231

Good Afternoon

chapter topic; Chapter 31, p. 167

“good afternoon” (śubha madhyāhna) — reuses ಮಧ್ಯಾಹ್ನ, KA-C17’s “noon” word, not the more precise ಅಪರಾಹ್ನ from KA-C28; one directly-fetched source describes it leaning formal/workplace, though this wasn’t cross-corroborated the way ನಮಸ್ಕಾರ’s universal, any-time-of-day status was ಶುಭ ಮಧ್ಯಾಹ್ನ (śubha madhyāhna)

explicit focus: etymology, usage and culture; Chapter 31, p. 167

Good Evening

chapter topic; Chapter 30, p. 165

“good evening” (śubha sañje) — pairs with ಸಂಜೆ, already established (KA-C27) as Sanskrit-via-Prakrit, NOT native Dravidian, whatever an unverified claim you might encounter elsewhere says; leans formal, with ನಮಸ್ಕಾರ likely covering casual use, echoing (with real hedging) the formal-skew question already raised for ಸುಗ್ರಾಹಿತ and ಶುಭೋದಯ ಶುಭ ಸಂಜೆ (śubha sañje)

explicit focus: etymology, usage and culture; Chapter 30, p. 165

Good Morning

chapter topic; Chapter 29, p. 161

“good morning” (śubhōdaya) — śubha (“good”) + udaya (“rising, sunrise,” ← ud- “up” + i “to go”), a DIFFERENT root from ಬೆಳಗ್ಗೆ; sources conflict on its everyday spoken commonality, but the more careful ones describe it skewing formal/written, similar to Hindi’s सुप्रभात, with ನಮಸ್ಕಾರ likely covering casual mornings ಶುಭೋದಯ (śubhōdaya)

explicit focus: etymology, usage and culture; Chapter 29, p. 161

Good Night

chapter topic; Chapter 25, p. 151

good night — literally “auspicious night,” pairing rātri (already met) with shubha, a word that started life meaning “to be beautiful ಶುಭ ರಾತ್ರಿ (śubha rātri)

explicit focus: etymology; Chapter 25, p. 151

goodbye (lit. “I’ll go and come back”) ಹೋಗಿ ಬರುತ್ತೇನೆ (hōgi baruttēne)

explicit focus: script, grammar, etymology, family and cognates; Chapter 4, p. 37

grandfather ಅಜ್ಜ (ajja)

Chapter 45, p. 247

grandmother ಅಜ್ಜಿ (ajji)

Chapter 45, p. 247

grass ಹುಲ್ಲು (hullu)

Chapter 66, p. 371

gratitude ಕೃತಜ್ಞತೆ (kṛtajñate)

Chapter 51, p. 281

Green and Yellow

chapter topic; Chapter 22, p. 143

green and yellow — hasiru is genuine pan-Dravidian, sharing its Proto-Dravidian root with Tamil’s paccai and Telugu’s pacca; haladi is a Sanskrit/Hindi loan built on the word for turmeric, and traces back to the SAME ancient PIE root already behind Hindi’s harā (green) and German’s gelb (yellow) ಹಸಿರು, ಹಳದಿ (hasiru haḷadi)

explicit focus: etymology; Chapter 22, p. 143

Greetings

chapter topic; Chapter 1, p. 1

H

hair ಕೂದಲು (kūdalu)

Chapter 47, p. 257

Head and Hand

chapter topic; Chapter 13, p. 103

head and hand — native Dravidian, matching Tamil/Malayalam

closely ತಲೆ ಕೈ (tale kai)

Chapter 13, p. 103

health ಆರೋಗ್ಯ (ārōgya)

Chapter 63, p. 353

heart — a Sanskrit word that is, astonishingly, a genuine cousin of the English one ಹೃದಯ (hrdaya)

explicit focus: script, etymology; Chapter 38, p. 213

hello / greetings (namaskāra — “a making of a bow”) ನಮಸ್ಕಾರ (namaskāra)

explicit focus: script, etymology, family and cognates, usage and culture; Chapter 1, p. 1

here — where I am ಇಲ್ಲಿ (illi)

Chapter 41, p. 225

hesitancy, holding back ಸಂಕೋಚ (saṅkōca)

Chapter 65, p. 365

hour — the SAME Sanskrit “bell” word behind Hindi’s ghaṇṭā, borrowed via Prakrit ಗಂಟೆ (gaṇṭe)

explicit focus: grammar, etymology, usage and culture; Chapter 18, p. 127

how ಹೇಗೆ (hēge)

explicit focus: script, etymology; Chapter 3, p. 27

How Are You?

chapter topic; Chapter 3, p. 27

how are you? (respectful) ನೀವು ಹೇಗಿದ್ದೀರಾ? (nīvu hēgiddīrā)

explicit focus: script, grammar, etymology; Chapter 3, p. 27

how old are you? — literally “your age how-much?”; ವಯಸ್ಸು is a Sanskrit loan, distant cousin of Latin’s own vīs ನಿನ್ನ ವಯಸ್ಸು

ಎಷ್ಟು? (ninna vayassu eṣṭu?)

explicit focus: grammar, etymology; Chapter 19, p. 133

hunger ಹಸಿವು (hasivu)

Chapter 63, p. 353

Hunger, Sleep and Health

chapter topic; Chapter 63, p. 353

husband ಗಂಡ (gaṇḍa)

Chapter 45, p. 247

I

I ನಾನು (nānu)

explicit focus: script, grammar, etymology; Chapter 3, p. 27

i- / a- / e- — six words, one machine

grammar topic; explicit focus: grammar; Chapter 41, p. 225

I can speak Kannada ನನಗೆ ಕನ್ನಡ ಬರುತ್ತದೆ (nanage kannada baruttade)

explicit focus: grammar; Chapter 73, p. 425

I don't know ಗೊತ್ತಿಲ್ಲ (gottilla)

Chapter 68, p. 385

I don't know either ನನಗೂ ಗೊತ್ತಿಲ್ಲ (nanagū gottilla)

Chapter 68, p. 385

'I know Kannada' — built with no subject, because knowing happens TO you ನನಗೆ ಕನ್ನಡ ಗೊತ್ತು (nanage kannada gottu)

explicit focus: grammar; Chapter 6, p. 55

'I like Kannada' — a sentence with no verb anywhere in it, the liker pushed into the dative and the liked thing left standing plain ನನಗೆ ಕನ್ನಡ ಇಷ್ಟ (nanage kannada iṣṭa)

explicit focus: pronunciation, grammar, etymology; Chapter 34, p. 191

I prefer tea, not coffee ನನಗೆ ಚಹಾ ಇಷ್ಟ, ಕಾಫಿ ಅಲ್ಲ (nanage cahā iṣṭa, kāphi alla)

Chapter 72, p. 417

I speak Kannada ನಾನು ಕನ್ನಡ ಮಾತನಾಡುತ್ತೇನೆ (nānu kannada mātanāḍuttēne)

explicit focus: script, grammar, etymology; Chapter 5, p. 47

I think that is true ಅದು ನಿಜ ಅಂತ ಯೋಚಿಸುತ್ತೇನೆ (adu nija anta yōcisuttēne)

explicit focus: grammar; Chapter 70, p. 401

I too, me as well ನಾನೂ (nānū)

explicit focus: grammar; Chapter 67, p. 377

I want tea ನನಗೆ ಚಹಾ ಬೇಕು (nanage cahā bēku)

explicit focus: grammar; Chapter 72, p. 417

In Order To, and Being Able

chapter topic; Chapter 73, p. 425

in order to read ಓದಲು (ōḍalu)

explicit focus: grammar; Chapter 73, p. 425

in that case, then ಹಾಗಾದರೆ (hāgādare)

Chapter 64, p. 359

In the House

chapter topic; Chapter 56, p. 311

In the Kitchen

chapter topic; Chapter 61, p. 341

Introducing Yourself

chapter topic; Chapter 2, p. 15

is not (that) — the other negative ಅಲ್ಲ (alla)

explicit focus: grammar, usage and culture; Chapter 68, p. 385

isn't it? — the tag on the end ಅಲ್ವಾ (alvā)

explicit focus: grammar; Chapter 69, p. 393

it's okay / no problem / you're welcome ಪರವಾಗಿಲ್ಲ (paravāgilla)

explicit focus: script, grammar, etymology; Chapter 3, p. 27

J

jaggery ಬೆಲ್ಲ (bella)

Chapter 61, p. 341

Joining Words

chapter topic; Chapter 64, p. 359

joy / pleased to meet you ಸಂತೋಷ (santōṣa)

explicit focus: etymology; Chapter 2, p. 15

K

known — the chapter's closer, a know-word with no stem, no tense and no person, so the knower has to sit outside the

verb ಗೊತ್ತು (gottu)

explicit focus: grammar, etymology; Chapter 32, p. 171

L

leg, foot ಕಾಲು (kālu)

Chapter 47, p. 257

less, fewer ಕಡಿಮೆ (kaḍime)

Chapter 58, p. 323

listen ಕೇಳು (kēḷu)

Chapter 44, p. 243

Long, Moving and Curled

chapter topic; Chapter 79, p. 471

look ನೋಡು (nōḍu)

Chapter 44, p. 243

M

Marks on the Page

chapter topic; Chapter 77, p. 453

milk — a word Chapter 32 already used, unexplained, as one of its four proof-pairs for the sound law that made Kannada sound like Kannada ಹಾಲು (hālu)

explicit focus: etymology; Chapter 39, p. 217

mist, fog, frost ಮಂಜು (mañju)

Chapter 59, p. 329

more, a lot ಹೆಚ್ಚು (heccu)

Chapter 58, p. 323

More Everyday Verbs

chapter topic; Chapter 43, p. 239

More Good Manners

chapter topic; Chapter 65, p. 365

More of the Body

chapter topic; Chapter 57, p. 317

More Short Replies

chapter topic; Chapter 58, p. 323

Morning

chapter topic; Chapter 26, p. 153

“morning” (beḷagge) — genuine native Dravidian, from beḷagu (“to shine, to dawn”) + beḷaku (“light”); unlike Kannada’s Sanskrit tatsama day/night/noon words (dina, ratri, madhyāhna), this one is Kannada’s own ಬೆಳಗ್ಗೆ (beḷagge)

explicit focus: etymology, usage and culture; Chapter 26, p. 153

mouth — a word this book has already shown you twice, in two sound-law tables, without ever saying what it means ಬಾಯಿ (bāyi)

explicit focus: etymology; Chapter 37, p. 207

mud ಕೆಸರು (kesaru)

Chapter 59, p. 329

my ನನ್ನ (nanna)

explicit focus: script, etymology; Chapter 2, p. 15

my name is... (with no “is”) ನನ್ನ ಹೆಸರು ... (nanna hesaru ...)

explicit focus: grammar; Chapter 2, p. 15

N**name ಹೆಸರು** (hesaru)

explicit focus: script, etymology, family and cognates; Chapter 2, p. 15

Naming Who Someone Is

chapter topic; Chapter 48, p. 263

neither milk nor water ಹಾಲು ಇಲ್ಲ, ನೀರು ಇಲ್ಲ (hālū illa, nīrū illa)

Chapter 68, p. 385

new ಹೊಸ (hosa)

Chapter 42, p. 231

Night

chapter topic; Chapter 24, p. 149

“night” — the same Sanskrit tatsama word already hiding inside madhyarātri; Kannada’s real native Dravidian word, irulu, has been pushed into archaism, unlike hagalu’s living daytime

sense ರಾತ್ರಿ (rātri)

explicit focus: etymology; Chapter 24, p. 149

nine — one mark, whichever nasal the next letter

needs ಒಂಬತ್ತು (ombattu)

Chapter 7, p. 65

ninth — the longest cardinal, and the ending still just goes on

the end ಒಂಬತ್ತನೆಯ (ombattaneya)

Chapter 75, p. 441

no thank you, I don't want it ಬೇಡ (bēḍa)

Chapter 58, p. 323

no / there isn't (illa — the negative) ಇಲ್ಲ (illa)

explicit focus: script, grammar, etymology, family and cognates; Chapter 1, p. 1

Noon and Midnight

chapter topic; Chapter 17, p. 123

noon and midnight — both direct Sanskrit tatsama compounds

built on the SAME “middle” root, madhya ಮಧ್ಯಾಹ್ನ

ಮಧ್ಯರಾತ್ರಿ (madhyāhna madhyarātri)

explicit focus: etymology, usage and culture; Chapter 17, p. 123

nose — matching Tamil and Malayalam closely, with Telugu the

odd one out this time ಮೂಗು (mūgu)

explicit focus: etymology; Chapter 37, p. 207

Not That, and Neither

chapter topic; Chapter 68, p. 385

now ಈಗ (īga)

Chapter 50, p. 275

Numbers 11–20 and Weather

chapter topic; Chapter 20, p. 135

O

oil ಎಣ್ಣೆ (eṇṇe)

Chapter 61, p. 341

okay / alright / correct (sari) ಸರಿ (sari)

explicit focus: script, grammar, etymology; Chapter 1, p. 1

old — of a thing, not of a person ಹಳೆಯ (haḷeya)

Chapter 42, p. 231

Once More, and Which One

chapter topic; Chapter 71, p. 409

ೞ — one character, and the pair met the other way round

script and writing topic; explicit focus: script, writing; Chapter 31, p. 167

ೞಿ — one character, met inside words you already say

script and writing topic; explicit focus: script, writing; Chapter 2, p. 15

ೞು — one character, met inside words you already say

script and writing topic; explicit focus: script, writing; Chapter 2, p. 15

- ◌̣ — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 3, p. 27
- ◌̤ — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 4, p. 37
- ◌̥ — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 6, p. 55
- ◌̦ — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 8, p. 77
- ◌̧ — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 10, p. 89
- ◌̨ — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 14, p. 107
- ◌̩ — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 69, p. 393
- ◌̪ — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 70, p. 401
- ◌̫ — **one character, two dots, a breath at the end**
script and writing topic; explicit focus: script, writing; Chapter 38, p. 213
- ◌̬ — **one mark, at the end**
script and writing topic; explicit focus: script, writing; Chapter 77, p. 453
- One Root, Three Endings**
chapter topic; Chapter 36, p. 203
- one** — **the Dravidian number Telugu will not share ఒందు (ondu)**
Chapter 7, p. 65
- or** అథవా (athavā)
Chapter 67, p. 377

P

- paddy, rice in the husk** భత్త (bhatta)
Chapter 66, p. 371
- pain** నొవ్వు (nōvu)
Chapter 63, p. 353
- perhaps** బహుశః (bahusāḥ)
Chapter 49, p. 269
- permission** అనుమతి (anumati)
Chapter 65, p. 365
- Please**
chapter topic; Chapter 8, p. 77
- please** (dayaviṭṭu — “having placed compassion,” from దయ dayā “compassion”) దయవిట్టు (dayaviṭṭu)
explicit focus: pronunciation, etymology, usage and culture; Chapter 8, p. 77

please say it once more ಇನ್ನೊಂದು ಸಲ ಹೇಳಿ (innondu sala hēli)

Chapter 71, p. 409

Pointing, and Asking

chapter topic; Chapter 41, p. 225

R

Reading — Words, Lines, and a First Passage

chapter topic; Chapter 76, p. 449

respect ಗೌರವ (gaurava)

Chapter 51, p. 281

River and Road

chapter topic; Chapter 55, p. 305

S

salt ಉಪ್ಪು (uppu)

Chapter 46, p. 251

sand ಮರಳು (maralu)

Chapter 59, p. 329

Saying So, and Saying Why

chapter topic; Chapter 70, p. 401

Seasons

chapter topic; Chapter 14, p. 107

second — and the ending that makes every other ordinal in the language ಎರಡನೆಯ (eraḍaneyya)

explicit focus: grammar; Chapter 74, p. 433

see you tomorrow ನಾಳೆ ಸಿಗೋಣ (nāḷe sigōṇa)

explicit focus: script, etymology; Chapter 4, p. 37

seven — Tamil’s rarest sound, hardened into an ordinary one ಎಳು (ēḷu)

Chapter 7, p. 65

seventh — the retroflex ḷ kept right through the ending ಎಳನೆಯ (ēḷaneyya)

Chapter 75, p. 441

sit ಕುಳಿತುಕೋ (kūḷitukō)

Chapter 43, p. 239

six — a close cousin, and the halfway mark ಆರು (āru)

Chapter 7, p. 65

sixth — the ending on a number whose h was worn away ಆರನೆಯ (āraneyya)

Chapter 75, p. 441

sleep ನಿದ್ರೆ (nidde)

Chapter 63, p. 353

small ಚಿಕ್ಕ (cikka)

Chapter 42, p. 231

son — the same root as “child,” with its ending

changed ಮಗ (maga)

explicit focus: etymology; Chapter 36, p. 203

soon, quickly ಬೇಗ (bēga)

Chapter 64, p. 359

Sorry

chapter topic; Chapter 9, p. 83

speak ಮಾತಾಡು (mātāḍu)

Chapter 44, p. 243

spring, summer, monsoon, winter — native heat/rain/cold

words, one shared Sanskrit “spring” ವಸಂತ ಋತು ಬೇಸಿಗೆ ಮಳೆಗಾಲ

ಚಳಿಗಾಲ (vasanta ṛtu bēsiḡe maḷegāla caligāla)

explicit focus: usage and culture; Chapter 14, p. 107

stand ನಿಲ್ಲು (nillu)

Chapter 43, p. 239

still, yet ಇನ್ನೂ (innū)

Chapter 64, p. 359

sugar ಸಕ್ಕರೆ (sakkare)

Chapter 61, p. 341

sunshine, the sun’s heat ಬಿಸಿಲು (bisilu)

Chapter 53, p. 293

T

Taking Your Leave

chapter topic; Chapter 50, p. 275

tea — a word that travelled overland from China through Persia

before it ever reached Kannada, the same road Chapter 20’s

weather-word took ಚಹಾ (cahā)

explicit focus: etymology; Chapter 39, p. 217

Tea, Coffee, Milk

chapter topic; Chapter 39, p. 217

Telling Time

chapter topic; Chapter 18, p. 127

ten — and the single sound-change that makes Kannada sound

like Kannada ಹತ್ತು (hattu)

Chapter 7, p. 65

tenth — the p-to-h word, ordered ಹತ್ತನೆಯ (hattaneya)

Chapter 75, p. 441

**thank you (dhanyavāda — “an utterance of
'worthy'”) ಧನ್ಯವಾದ (dhanyavāda)**

explicit focus: script, etymology, family and cognates, usage and culture; Chapter 1, p. 1

that one — the thing over there ಅದು (adu)

Chapter 41, p. 225

that’s all, just that ಅಷ್ಟೇ (aṣṭē)

Chapter 58, p. 323

that — the word that closes a quotation ಅಂತ (anta)

explicit focus: grammar; Chapter 70, p. 401

that way, just so ಹಾಗೆ (hāge)

Chapter 49, p. 269

the back ಬೆನ್ನು (bennu)

Chapter 57, p. 317

The Breath

chapter topic; Chapter 80, p. 481

The Core Verbs

chapter topic; Chapter 32, p. 171

the dative suffix -ge, 'to / for,' and its family sound

history -ಗೆ (-ge)

explicit focus: etymology; Chapter 6, p. 55

the day after tomorrow ನಾಡಿದ್ದು (nāḍiddu)

Chapter 50, p. 275

the everyday short ordinal — the same word, one syllable

lighter ಮೊದಲನೇ (modalanē)

Chapter 75, p. 441

The Field

chapter topic; Chapter 66, p. 371

The First Verbs

chapter topic; Chapter 5, p. 47

the harvest ಸುಗ್ಗಿ (suggi)

Chapter 66, p. 371

The Heart

chapter topic; Chapter 38, p. 213

The Leg and the Tooth

chapter topic; Chapter 47, p. 257

ೇ — the long one, on the sign you already read

script and writing topic; explicit focus: script, writing; Chapter 79, p. 471

ೌ — the mark in the third word you learned

script and writing topic; explicit focus: script, writing; Chapter 79, p. 471

the moon ಚಂದ್ರ (candra)

Chapter 53, p. 293

the neck ಕುತ್ತಿಗೆ (kuttige)

Chapter 57, p. 317

The Older Generation

chapter topic; Chapter 45, p. 247

the pattern drawn at a doorway ರಂಗೋಲಿ (raṅgōli)

Chapter 52, p. 287

: () — the rest of the set, for reading

script and writing topic; explicit focus: script, writing; Chapter 77, p. 453

the seven weekdays — fully Sanskritic, like Hindi, but Sunday uses a DIFFERENT sun-name ಸೋಮವಾರ ಮಂಗಳವಾರ ಬುಧವಾರ

ಗುರುವಾರ ಶುಕ್ರವಾರ ಶನಿವಾರ ಭಾನುವಾರ (sōmavāra maṅgaḷavāra budhavāra guruvāra śukravāra śanivāra bhānuvāra)

Chapter 10, p. 89

the shoulder ಭುಜ (bhuja)

Chapter 57, p. 317

ꣳ — the sign for the vowel that moves

script and writing topic; explicit focus: script, writing; Chapter 79, p. 471

The Sky

chapter topic; Chapter 53, p. 293

the sky ಆಕಾಶ (ākāśa)

Chapter 53, p. 293

the stomach, the belly ಹೊಟ್ಟೆ (hoṭṭe)

Chapter 47, p. 257

The Traditional Months

chapter topic; Chapter 16, p. 117

The Tree

chapter topic; Chapter 54, p. 299

the twelve lunisolar months — NOT Kannada's own calendar

like Tamil/Malayalam's, but the same pan-Indian Sanskritic

system Hindi's Vikram Samvat uses ಚೈತ್ರ ವೈಶಾಖ ಜ್ಯೇಷ್ಠ ಆಷಾಢ ಶ್ರಾವಣ

ಭಾದ್ರಪದ ಆಶ್ವಯುಜ ಕಾರ್ತಿಕ ಮಾರ್ಗಶಿರ ಪುಷ್ಯ ಮಾಘ ಫಾಲ್ಗುಣ (caitra vaiśākha jyēṣṭha āṣāḍha śrāvaṇa bhādrapada āśvayuja kārṭika mārgasīra puṣya

māgha phālguna)

explicit focus: usage and culture; Chapter 16, p. 117

The Vowels That Start a Word

chapter topic; Chapter 78, p. 459

there — where I am not ಅಲ್ಲಿ (alli)

Chapter 41, p. 225

Things People Make

chapter topic; Chapter 62, p. 347

Things You Ask For

chapter topic; Chapter 46, p. 251

third — the rule working a second time, on the number nobody argued about ಮೂರನೆಯ (mūraneya)

Chapter 74, p. 433

this one — the thing near me ಇದು (idu)

Chapter 41, p. 225

thread, yarn ನೂಲು (nūlu)

Chapter 62, p. 347

three — the long vowel the whole family kept ಮೂರು (mūru)

Chapter 7, p. 65

to ask, and equally to hear — one Kannada verb doing two jobs

English keeps apart, and Telugu does too ಕೇಳು (kēḷu)

explicit focus: pronunciation, grammar, etymology; Chapter 34, p. 191

to be, to exist, to stay — and the three-piece machine every

Kannada verb is built on ಇರು (iru)

explicit focus: pronunciation, grammar; Chapter 32, p. 171

to be, to stay, to live ಇರು (iru)

explicit focus: script, grammar, etymology; Chapter 5, p. 47

to eat — and the middle bead, which carries the past but does

not bother to separate the future ತಿನ್ನು (tinnu)

explicit focus: grammar; Chapter 32, p. 171

to go — and the one sound-law that separates Kannada from all

three of its sisters ಹೋಗು (hōgu)

explicit focus: etymology; Chapter 32, p. 171

to go (and ಬಾ, come) ಹೋಗು (hōgu)

explicit focus: script, etymology; Chapter 4, p. 37

to help — literally “help-do,” a Sanskrit noun in front of a native

Dravidian verb, and the single most useful thing you can say to a

stranger ಸಹಾಯ ಮಾಡು (sahāya māḍu)

explicit focus: pronunciation, etymology; Chapter 34, p. 191

to read, to study — an inherited Dravidian word that once

meant reciting aloud, and that Kannada alone kept in the

everyday job ಓದು (ōdu)

explicit focus: pronunciation, etymology; Chapter 33, p. 183

to say, to tell ಹೇಳು (hēḷu)

Chapter 70, p. 401

to see, to look — the third slot, and the one everyday word the

four sisters do NOT share ನೋಡು (nōḍu)

explicit focus: grammar, etymology; Chapter 32, p. 171

to set out ಹೊರಡು (horaḍu)

Chapter 50, p. 275

to speak ಮಾತನಾಡು (mātanāḍu)

explicit focus: script, grammar, etymology; Chapter 5, p. 47

to take — “having pulled it out, keep it for yourself,” a two-verb

design all three Dravidian sisters share where English has one

flat word ತೆಗೆದುಕೊ (tegeduko)

explicit focus: pronunciation, etymology; Chapter 34, p. 191

- to think** — a Sanskrit noun wearing Kannada’s own verb-making suffix, beside the inherited root Kannada kept for remembering ಯೋಚಿಸು (yōcisu)
explicit focus: pronunciation, grammar, etymology; Chapter 33, p. 183
- to understand** — “meaning, having done, take for yourself,” three pieces in a row, and the ending that hands an action back to its doer ಅರ್ಥಮಾಡಿಕೊ (arthamāḍiko)
explicit focus: pronunciation, grammar, etymology; Chapter 33, p. 183
- to work** (lit. “work-do”) ಕೆಲಸ ಮಾಡು (kelasa māḍu)
explicit focus: script, grammar, etymology; Chapter 5, p. 47
- to write, to draw** — an old Dravidian word for scratching a line, and the third proof of the sound law that gave Kannada its ಬ ಬರೆ (bare)
explicit focus: grammar, etymology; Chapter 33, p. 183
- true** ನಿಜ (nija)
Chapter 49, p. 269
- trust** ನಂಬಿಕೆ (nambike)
Chapter 65, p. 365
- two** — where Tamil hardens, Kannada softens ಎರಡು (eraḍu)
Chapter 7, p. 65

V

Verbs of Seeing and Saying

chapter topic; Chapter 44, p. 243

very, a lot ತುಂಬಾ (tumbā)

Chapter 73, p. 425

W

Water and Rice

chapter topic; Chapter 15, p. 113

water (matching Tamil’s neer, unlike Malayalam), and rice raw/

cooked ನೀರು ಅಕ್ಕಿ ಅನ್ನ (nīru akki anna)

explicit focus: etymology; Chapter 15, p. 113

we’ll meet again ಮತ್ತೆ ಸಿಗೋಣ (matte sigōṇa)

explicit focus: script, etymology; Chapter 4, p. 37

weather — a Persian+Sanskrit HYBRID compound: hava

(“air,” from Persian/Arabic) + maana (“measure,”

Sanskrit) ಹವಾಮಾನ (havāmāna)

explicit focus: etymology; Chapter 20, p. 135

Weather and Ground

chapter topic; Chapter 59, p. 329

Welcoming a Guest

chapter topic; Chapter 52, p. 287

well, nicely — and the reply “ನಾನು ಚೆನ್ನಾಗಿದ್ದೇನೆ” ಚೆನ್ನಾಗಿ (cennāgi)

explicit focus: script, etymology; Chapter 3, p. 27

what ಏನು (ēnu)

explicit focus: script, etymology; Chapter 2, p. 15

what’s your name? ನಿಮ್ಮ ಹೆಸರು ಏನು? (nimma hesaru ēnu?)

explicit focus: grammar; Chapter 2, p. 15

when? ಯಾವಾಗ (yāvāga)

Chapter 71, p. 409

When It Happens, and What You Want

chapter topic; Chapter 72, p. 417

when (somebody) comes ಬಂದಾಗ (bandāga)

explicit focus: grammar; Chapter 72, p. 417

where? — asking about a place ಎಲ್ಲಿ (elli)

Chapter 41, p. 225

which? ಯಾವ (yāva)

explicit focus: grammar; Chapter 71, p. 409

Which One in the Line

chapter topic; Chapter 74, p. 433

who? — asking about a person ಯಾರು (yāru)

Chapter 41, p. 225

why? ಯಾಕೆ (yāke)

Chapter 69, p. 393

wife ಹೆಂಡತಿ (heṇḍati)

Chapter 45, p. 247

wind, air ಗಾಳಿ (gāli)

Chapter 59, p. 329

write ಬರೆ (bare)

Chapter 44, p. 243

Y**yes (haudu) ಹೌದು** (haudu)

explicit focus: script, grammar, etymology; Chapter 1, p. 1

you (familiar / respectful) ನೀನು / ನೀವು (nīnu / nīvu)

explicit focus: script, grammar, etymology; Chapter 2, p. 15

Other

ཨ — **one character, met inside words you already say**

script and writing topic; explicit focus: script, writing; Chapter 68, p. 385

ཨ — **the same shape, held longer**

script and writing topic; explicit focus: script, writing; Chapter 78, p. 459

ཨ — **one character, met inside words you already say**

script and writing topic; explicit focus: script, writing; Chapter 6, p. 55

ཨ — **one character, standing where you have only seen it riding**

script and writing topic; explicit focus: script, writing; Chapter 26, p. 153

ཨ — **one character, the standing half of a sign you already read**

script and writing topic; explicit focus: script, writing; Chapter 16, p. 117

ཨ — **one character, the long partner of one you already have**

script and writing topic; explicit focus: script, writing; Chapter 18, p. 127

ཨ — **the vowel that sounds like a consonant**

script and writing topic; explicit focus: script, writing; Chapter 78, p. 459

ཨ — **one run of the pen, four movements**

script and writing topic; explicit focus: script, writing; Chapter 78, p. 459

ཨ — **the end of the first question you learned to ask**

script and writing topic; explicit focus: script, writing; Chapter 78, p. 459

ཨ — **a vowel your mouth moves through**

script and writing topic; explicit focus: script, writing; Chapter 78, p. 459

ཨ — **the letter the counting starts on**

script and writing topic; explicit focus: script, writing; Chapter 78, p. 459

ཨ — **one character, met inside a word you already say**

script and writing topic; explicit focus: script, writing; Chapter 29, p. 161

ཨ — **one character, met inside words you already say**

script and writing topic; explicit focus: script, writing; Chapter 7, p. 65

ཨ — **the breath on the first letter you ever wrote**

script and writing topic; explicit focus: script, writing; Chapter 80, p. 481

ཨ — **one character, met inside words you already say**

script and writing topic; explicit focus: script, writing; Chapter 3, p. 27

-ཨ — **one suffix, one job**

grammar topic; explicit focus: grammar; Chapter 6, p. 55

ཨ — **rare, and worth a page anyway**

script and writing topic; explicit focus: script, writing; Chapter 80, p. 481

ཨ — **one character, met inside words you already say**

script and writing topic; explicit focus: script, writing; Chapter 13, p. 103

ཨ — **one character, met inside words you already say**

script and writing topic; explicit focus: script, writing; Chapter 72, p. 417

ཨ — **one character, and the pattern it completes**

script and writing topic; explicit focus: script, writing; Chapter 20, p. 135

ཨ — **one character, and the stack it hides in**

script and writing topic; explicit focus: script, writing; Chapter 42, p. 231

- 𑄢 — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 73, p. 425
- 𑄣 — **the last one**
script and writing topic; explicit focus: script, writing; Chapter 80, p. 481
- 𑄤 — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 9, p. 83
- 𑄥 — **the curled d, with the breath**
script and writing topic; explicit focus: script, writing; Chapter 80, p. 481
- 𑄦 — **the n with the tongue curled back**
script and writing topic; explicit focus: script, writing; Chapter 79, p. 471
- 𑄧 — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 5, p. 47
- 𑄨 — **one character, and the gap it fills**
script and writing topic; explicit focus: script, writing; Chapter 23, p. 145
- 𑄩 — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 6, p. 55
- 𑄪 — **the breath that opens the thank-you word**
script and writing topic; explicit focus: script, writing; Chapter 80, p. 481
- 𑄫 — **copy it where it lives**
script and writing topic; explicit focus: writing; Chapter 1, p. 1
- 𑄬 — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 1, p. 1
- 𑄭 — **the letter from the sound**
script and writing topic; explicit focus: writing; Chapter 1, p. 1
- 𑄮 — **write it with the model covered**
script and writing topic; explicit focus: writing; Chapter 1, p. 1
- 𑄯 — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 15, p. 113
- 𑄰 — **and the two English letters that mislead**
script and writing topic; explicit focus: script, writing; Chapter 80, p. 481
- 𑄱 — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 4, p. 37
- 𑄲 — **the breath inside ூ**
script and writing topic; explicit focus: script, writing; Chapter 80, p. 481
- 𑄳 — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 67, p. 377
- 𑄴 — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 8, p. 77
- 𑄵 — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 7, p. 65
- 𑄶 — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 69, p. 393

- ඓ — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 4, p. 37
- ඛ — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 71, p. 409
- ඞ — **the letter every greeting starts with**
script and writing topic; explicit focus: script, writing; Chapter 79, p. 471
- ඣ — **the third s, and the last one**
script and writing topic; explicit focus: script, writing; Chapter 79, p. 471
- ඤ — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 12, p. 99
- ඞ — **one character, met inside words you already say**
script and writing topic; explicit focus: script, writing; Chapter 11, p. 95
- ට — **the digit for hattu**
script and writing topic; explicit focus: script, writing; Chapter 18, p. 127
- ඨ — **the digit for ondu**
script and writing topic; explicit focus: script, writing; Chapter 9, p. 83
- ඩ — **the digit for eraḍu**
script and writing topic; explicit focus: script, writing; Chapter 10, p. 89
- ඪ — **the digit for mūru**
script and writing topic; explicit focus: script, writing; Chapter 11, p. 95
- ඬ — **the digit for nāku**
script and writing topic; explicit focus: script, writing; Chapter 12, p. 99
- ඬ — **the digit for aidu**
script and writing topic; explicit focus: script, writing; Chapter 13, p. 103
- ඬ — **the digit for āru**
script and writing topic; explicit focus: script, writing; Chapter 14, p. 107
- ඬ — **the digit for ēlu**
script and writing topic; explicit focus: script, writing; Chapter 15, p. 113
- ඬ — **the digit for eṇṭu**
script and writing topic; explicit focus: script, writing; Chapter 16, p. 117
- ඬ — **the digit for ombattu**
script and writing topic; explicit focus: script, writing; Chapter 17, p. 123