

Corrigenda to *A Manual of Modern Kannada*

(February, 2022) At a certain point, when writing a book of this sort, the author sees what ought to be there, and no longer what really is there; therefore I am very grateful to the attentive readers who pointed out some regrettable errors that have crept into the text of the book. Most of the errors are silly typing errors, copy-and-paste errors, and omissions that fortunately do not severely harm the study of the language.

How to Use This Book

p. 24, l. 37: “all the finite verb forms are discussed in lesson 5”. Actually, forms such as the hortative (lesson 6) and the potential mood (lesson 17) are finite verb forms as well. The text should have said “all the finite verb forms for the past, present and future tenses are discussed in lesson 5”.

Lesson 1

p. 11, ‘Trio words’: Another such set of three words (which occur later in the reading pieces and exercises but has not been listed here, nor in the vocabularies) is ಇಂಥ *imtha* ‘this kind of / such’ – ಅಂಥ *amtha* ‘that kind of / such’ – ಎಂಥ *emtha* ‘what kind of?’. Occasionally one also finds the older, original forms ಇಂತಹ *imtaha* – ಅಂತಹ *amtaha* – ಎಂತಹ *emtaha*.

p. 22, n. 24: “ಭಾರತೀಯ” should be “ಭಾರತೀಯ”.

Lesson 5

p. 73, l. 30: “in a lesson 15” should be “in lesson 15”.

p. 81, 2nd line from the bottom: “baru ‘to come’” should be “baru ‘to come’”.

p. 83: More than one reader has pointed out that the caption reads *niśśabdavāgiri* whereas the original sign reads *niśyabdavāgiri*. This is true. What the sign says is plainly wrong (also native speakers can make mistakes, and in defence of the sign painter we may say that the ś as *ottakṣara* is extremely rare); the caption says what the sign should have said, and not what it says.

Lesson 8

p. 98, l. 16: “ಕಲ್ಲಿ ನಿಂದ ಕಟ್ಟಿಸಿದರು” in the first column is transliterated as “*kalliniṃda kaṭṭidaru*” in the second: this should of course be “*kalliniṃda kaṭṭisidaru*”.

Coincidentally, the difference in meaning is minimal. “*Kalliniṃda kaṭṭidaru*” means “they built out of stone”, and “*kalliniṃda kaṭṭisidaru*” literally means “they caused to be made out of stone”. Idiomatically, when we wish to translate the English “they built” (for instance, a house), the Kannada speaker will tend to use *kaṭṭisidaru*, because it is understood that ‘they’ will commission others (an architect, a contractor, construction workers, etc.) to build for them, instead of doing everything by themselves. But in the transliteration one syllable has been omitted, and therefore it is not entirely correct.

p. 103, l. 4: “com in” should be “come in”.

Lesson 9

p. 117, n. 4: “ножно” should be “нужно”.

p. 113, l. 9: “is written is written” should be “is written”.

Lesson 10

p. 122, l. 7: “ಕಂಪು” should be “ಕೆಂಪು”.

Lesson 11

p. 143, l. 26: regrettably, the verb form ಮಾಡಿದ್ದಾಳೋ *māḍiddāḷō* ‘has she done?’ has not been discussed yet: it is a perfect (s. lesson 12, p. 151).

p. 144, l. 18: “Temple Street” should be “Car Street”.

Lesson 13

p. 162, l. 15: “*gamisu*” should be “*gamanisu*”. (The uncommon verb *gamisu* also exists, but means ‘to go’. The Kannada word *gamana* is a Sanskrit loanword, but with a semantic shift: a ‘going’ in the sense of ‘letting one’s attention go somewhere’.)

Lesson 14

p. 171, l. 410: “We have already come cross” should be “We have already come across”.

p. 175, l. 13-14: More accurately, the ‘long-winded’ version of the end of the story should include the information that Caṃdru is a shopkeeper, so it ought to be “[. . .] *alli aṃgaḍiyavanāda Caṃdru sikka*”, “[. . .] I met shopkeeper Caṃdru there”.

Lesson 15

p. 189, l. 5-6, column 2: “*nāvu nāle patravannu bareyalilla*” should be “*nāvu nenne patravannu bareyalilla*”, as in the Kannada script in the first column (a copy-and-paste error from p. 187).

p. 190, l. 12-13:

ನಾನು ವಿದ್ಯಾರ್ಥಿಯಾಗಿರುವುದಿಲ್ಲ	<i>nānu vidyārthiyāgiruvudilla</i>	I will not be a student (‘I will not have become a student’)
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(A copy-and-paste error from three lines above in the text.)

Lesson 16

p. 202, l. 7:

ಶುಕ್ರವಾರ	<i>śukravāra</i>	Friday
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(Another copy-and-paste error, from the line immediately above it.)

Lesson 17

p. 212, bottom two lines, columns 1-3:

3rd ps. neuter

ಕರೆದೀತು

karedītu

Lesson 19

p. 248, l. 29: “*alla iruvaṁtha janaru*” should be “*alli iruvaṁtha janaru*”, as in the Kannada script.

Numerals

p. 261: One reader kindly suggested that I should add the word for ‘zero’ among the cardinal numbers:

ಸೊನ್ನೆ

sonne

zero

(Interestingly, the word *sonne* is derived from the Sanskrit शून्य *śūnya* ‘empty’.)

Strong or ‘irregular’ verbs

p. 276, l. 3: “be burnt” should be “to be burnt”.

Bibliography

p. 301, l. 21: “Heggodu” should be “Heggodu”.

Key to the exercises

p. 303, l. 17: “(lit. gave)” should be “(lit. made)”.

p. 304, l. 10: “colours” should be “fruits”.

p. 304, l. 25: “೧೦. ಅಂಗಡಿಯಲ್ಲಿ ಒಳ್ಳೆಯ ಪುಸ್ತಕಗಳು ಇವೆ.” is of course the translation of sentence 11, not 10. A translation of sentence 10 would be “೧೦. ಅವನ ಊರು ತುಂಬ ದೂರ.”

p. 305, l. 13-14: “10. I got no answer to the question I asked” should of course be “10. I got an answer to the question I asked”.

p. 306, l. 2: “[...] easy to come” should be “[...] possible to come”.

p. 306, l. 8: Here the Kannada original of the first sentence is missing (on p. 225): ೧. ನೀವು ಇವತ್ತು ಬಂದರೆ ನಾವು ಚಿತ್ರೆಯಲ್ಲಿ ಮೈಸೂರಿಗೆ ಹೋಗಬಹುದು.

p. 306, l. 15-16: “you may go to the movies” should be “we may go to the movies”.