DERIVATION - NOUN

Nouns are formed in both the dialects in the following ways:

1. Prefixation and Suffixation
2. Compounds
3. Reduplication

Prefixation

The following prefixes are added to nouns to form new nouns:

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Meaning</th>
<th>M.D.</th>
<th>D.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>an-</td>
<td>'inner'</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>'palm'</td>
<td>aṅgāy</td>
<td>aṅgāy</td>
</tr>
<tr>
<td></td>
<td>'soal'</td>
<td>aṅgaḷu</td>
<td>aṅgaḷu</td>
</tr>
<tr>
<td>a-</td>
<td>'not'</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>'negative'</td>
<td>asaḍhyā</td>
<td>asaḍhyā</td>
</tr>
<tr>
<td></td>
<td>'impossible'</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>'untruth'</td>
<td>asaṭya</td>
<td>asaṭya</td>
</tr>
<tr>
<td>su-</td>
<td>'good'</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>'fragrance'</td>
<td>suvaṇe</td>
<td>suvaṇi</td>
</tr>
<tr>
<td></td>
<td>'good mind'</td>
<td>subuddhi</td>
<td>subuddhi</td>
</tr>
<tr>
<td>ku-</td>
<td>'bad'</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>'ugliness'</td>
<td>kuruṇa</td>
<td>kuruṇa</td>
</tr>
<tr>
<td></td>
<td>'wicked plan'</td>
<td>kuyukti</td>
<td>kuyukti</td>
</tr>
</tbody>
</table>

...
5. vi - 'peculiar'
    'strange'
    'foreign
country'
    'strange'
    videśa videśa
    vicitra vicitra

6. sat- 'good'
    'good deed' satkārya satkārya
    'good man' sajjana sajjana

7. dur- 'bad'
    dus-
    dus-
    'bad man' durjana durjana
    'bad state' dusthiti dusthiti
    'bad deed' duskārya duskārya

Suffications:

Nouns are derived in both the dialects by adding different types of suffixes to adjectives, nouns and verbs.

Nouns derived from adjectives are called determinatives. They consist in both the dialects of an adjective root plus a pronominal suffix. The pronominal suffixes are as follows:-
M. D.  

mas. sing. -\textit{amu}  

fem. sing. -\textit{alu}  

masc. & fem. plural -\textit{ar}  

neut. sing. -\textit{du}  

neut. plural -\textit{vu}  

D. D.  

-\textit{amu}  

-\textit{alu}  

-\textit{ar}  

-\textit{du}  

-\textit{vu}  

These suffixes occur with the demonstratives \textit{a} and \textit{i}, which have shortened allomorphs \textit{a}, \textit{i}- before the neuter suffixes and \textit{av}-, \textit{iv}- elsewhere in both the dialects.

M. D.  

\textit{a}-  

he  av\textit{amu}  

she  av\textit{alu}  

it  edu  

they  avar\textit{u}  

they  av\textit{u}  

D. D.  

av\textit{amu}  

av\textit{alu}  

edu  

avar\textit{u}  

av\textit{u}  

\textit{i}-  

this man  iv\textit{amu}  

this woman  iv\textit{alu}  

this thing  iv\textit{u}  

these people  iv\textit{aru}  

these things  iv\textit{u}
The pronominal suffixes when occur with other root adjectives have the allomorphs:

- ba masc. sing
- balu fem. sing.
- bar masc. fem. pl.
- du neut. sing.
- vu neut. pl.

Example: M.D. D.D.

one- obb- 'one'

One man obba obba
one woman obbalu obbalu
one thing ondu ondu

(No plural forms as the root 'on' indicates only one object. Similarly morphemes which indicate more than one thing will have no singular forms)

Example:

M.D. D.D.
two men ibbaru ibbar
all people yeellaru yeellar

2. hosa 'new'

new man hosa ba hosa ba
new woman hosa balu hosa balu
new people hosa baru hosa baru
new thing hosa du hosa du
new things hosa vu hosa vu
The pronominal suffixes when they occur elsewhere have the forms different in both the dialects as follows:

**Mysore dialect**

- **o\[^3\]nu** masc. sing
- **o\[^3\]lu** fem. sing.
- **o\[^3\]ru** masc. and fem. plural

**-o\[^3\]du** - **-ddu** - **-du** neuter singular

**a\[^3\]v\[^3\]u** - **-v\[^3\]u** neuter plural

In the neuter **-o\[^3\]du** occurs after verb bases, elsewhere **-ddu** occurs after long vowels and **-du** in other places.

Correspondingly in the *Dharwar dialect suffixes have the forms*:

- **a\[^3\]v\[^3\]s** masc. sing.
- **a\[^3\]ki** fem. sing.
- **a\[^3\]v\[^3\]ru** masc. and fem. plural

**u\[^3\]du** - **du** neuter sing.

**a\[^3\]v\[^3\]u** neuter plural

**-u\[^3\]du** occurs after verb bases and **-du** elsewhere.

By adding these suffixes to adjectives such as antna, intha and do\(^3\)da etc., new nouns are formed in both the dialects.
### by adding these suffixes to verbal adjectives

also new nouns are formed in both the dialects as follows:

1. to \( ma'^{\text{g}}\mu \) \( \sim ma'^{\text{d}}(\text{c}) \):  'the one which does'

<table>
<thead>
<tr>
<th>M.D.</th>
<th>D.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'one who does'</td>
<td>( ma'^{\text{g}}\mu nu )</td>
</tr>
<tr>
<td>'one who does'</td>
<td>( ma'^{\text{g}}\mu ju )</td>
</tr>
<tr>
<td>'the things which does'</td>
<td>( ma'^{\text{g}}\mu \text{du} )</td>
</tr>
<tr>
<td>'people who do'</td>
<td>( ma'^{\text{g}}\mu \text{ru} )</td>
</tr>
<tr>
<td>'things which do'</td>
<td>( ma'^{\text{g}}\mu \text{vu} )</td>
</tr>
</tbody>
</table>
2. to the adjective ma'dida

`ma'dida `which did'

<table>
<thead>
<tr>
<th>M.D.</th>
<th>D.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>one who did</td>
<td>ma'dido:nu ma'dida:v</td>
</tr>
<tr>
<td>one who did</td>
<td>ma'dido:lu ma'dida:ki</td>
</tr>
<tr>
<td>thing which did</td>
<td>ma'diddu ma'diddu</td>
</tr>
<tr>
<td>people who did</td>
<td>ma'dido:ru ma'dida:ru</td>
</tr>
<tr>
<td>things which did</td>
<td>ma'dido:vu ma'dida:vu</td>
</tr>
</tbody>
</table>

Similarly `ma'didnu ma'didru' etc., are formed in both the dialects.

Other suffixes that form derived nouns are those which generally occur with nouns only. They are in both the dialects, as follows:

1. `-a `masculine` contrasting `-i `feminine`

<table>
<thead>
<tr>
<th>M.D.</th>
<th>D.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>muduka old man</td>
<td>muduka</td>
</tr>
<tr>
<td>muduki old woman</td>
<td>muduki</td>
</tr>
<tr>
<td>huquga boy</td>
<td>huquga</td>
</tr>
<tr>
<td>huqugi girl</td>
<td>huqugi</td>
</tr>
<tr>
<td>kunta lame man</td>
<td>kunta</td>
</tr>
<tr>
<td>kunti lame woman</td>
<td>kunti</td>
</tr>
</tbody>
</table>

b) In the Mysore dialect some words occur with `-e `feminine` instead of `-i. Corresponding words occur in the Dharwar dialect occur with `-ru `feminine.`
2. -i added to noun stems indicates persons (gender being not of distinguished) in both the dialects possessing the nature indicated by the noun stem.

M.D. | D.D.
---|---
'nails lover (masc.)' | 'nails'
'nails lover (fem.)' | 'nailālu'
'priya beloved (masc.)' | 'priya'
'priya beloved (fem)' | 'priyalu'

3. -a added to nouns indicates the nature in abstract of what the noun indicates in both the dialects.

M.D. | D.D.
---|---
'dāsana 'gift' dāsāni' | 'who gives gifts' dāsāni
'rośa 'illness' rośa gi' | 'a patient' rośa gi
'gāsāna 'knowledge' gāsāni' | 'an enlightened person' gāsāni

4. -a added to noun stems indicates a person in both the dialects who is devoid of the quality indicated by the noun stem.
M.D. D.D.
buddhi 'sense''
'fool' buddhige:di buddhige:di
ma:na 'respect''
'shameless ma:nage:di ma:nage:di
person'

5. -maya added to noun stems indicates the meaning of 'full of' in both the dialects.

M.D. D.D.
ni:ru 'water''
'full of water' ni:rmaya ni:rmaya
uppu 'salt''
'full of salt' uppmaya uppmaya

6. -ike in the Mysore dialect and -ki in the Bharwar dialect indicates the power, position and nature of an office.

M.D. D.D.
gav:da 'village headman''
'village headmanship gav:di ke gav:di ki
sri:man:t 'rich man''
'glory of the rich' sri:man:ti ke sri:man:ti ki

7. -iga in the Mysore dialect and -iga in the Bharwar dialect indicates professionals or dealers or persons connected with what is indicated by the noun.
ga'na
'oilman' ga'niga ga'nigae:

8. -sta in both the dialects indicates in masculine a person who possesses what the noun indicates.

manetana 'family'
'man of good' manetanasta manitarasta descent

9. -ista indicates a person in masculine possessed by what the noun indicates in both the dialects.

ro'ga 'illness'
a patient ro'gi'ista ro'gi'ista
ko'pa 'anger'
hot tempered man ko'pi'ista ko'pi'ista

10. ka'ra - ga'ra in both the dialects indicates a person who practices a vocation or deals in something indicated by the noun.

ha'du 'music',
ku'li 'labour'
a musician ha'duga'ra ha'duga'ra
a labourer ku'li'ga'ra ku'li'ga'ra
a merchant aŋga'k'ara aŋga'k'ara
11. -vanta indicates a person in masculine who possess as a quality or possession what the noun indicates.

   buddhi 'intelligence' guna 'goodness'
   
   intelligent man buddhivanta buddhivanta
   a good man gunavanta gunavanta

12. -buruka in both the dialects indicates a person in masculine who is possessed by what is indicated by the noun.

   a:se 'desire'
   
   a greedy man a:seburuka a:seburuka

13. -ko'ra in the Mysore dialect and -guli in the Dharwar dialect indicates a person indulging in bad activities indicated by the noun.

   lance 'bribe'
   
   a corrupt man lanceko'ra lanceguli
caidiko'ra sideguli

14. -gitti is a feminine formative in both the dialects, indicating possessing what is indicated by the noun.
kalaśa 'a pitcher'
‘one who has the pitcher’ kalaśagitti kalaśagitti

15. śaśi is a feminine formative occurring only in the Dharwar dialect.

D.D.

gavda 'village headman'
gavdasāṇi 'village headman’s wife'

16. -iti-witi is a formative in both the dialects. (-iti occurs in the Mysore dialect and -ti occurs in the Dharwar dialect)

M.D. D.D.

gavda 'village headman'

village headman’s wife gavditi gavdati

17. In the Mysore dialect -itti is also used optionally as feminine formative instead of -iti.

M.D.

bi'giti bi’gätti

gāṇigitti

Certain suffixes added to verb bases to form nouns indicates the action as a noun in both the dialects. These suffixes are as follows:

1. -a added to verb bases with the final consonant /ḍ/ will cause a morphophonemic change of the /ḍ/ to /ṭ/ in both the dialects.
M.D. D.D.

maiḍ - maīṭa black magic maīṭa
aḍa - aśṭa play aśṭa
kaḍa - kaśṭa harassment kaśṭa

2. -e in the Mysore dialect and -i in the Dharwar dialect.

M.D. D.D.

hori hori load hori
koli koli murder koli
nagi nagi laughter nagi

3. -ku in the Mysore dialect and -ka in the Dharwar dialect.

M.D. D.D.

biru 'to crack' biru 'a crack' biru
haru 'to tear' haru 'a piece' haru

4. -ka in both the dialects indicates a person in masculine who is addicted to some thing.

M.D. D.D.

küḍi 'drink' küḍka 'drunkard' küḍka

5. -a in the Mysore dialect and -iki in the Dharwar dialect.

M.D. D.D.

hidu 'hold' hidike 'handle' hidike
kali 'to learn' kali 'learning' kali
6. -ige in the Mysore dialect -igi in the Dharwar dialect.

M.D.    D.D.
udige 'dress'  udigi
bancige 'distribute'  bancigi 'distribution'

7. -ta in both the dialects.

M.D.    D.D.
hidita 'hold'  hidita
kunita 'dance'  kunita

8. -ate in the Mysore dialect and -ati in the Dharwar dialect.

M.D.    D.D.
ali 'to measure'  alati
nadate 'behave'  nadati

COMPOUNDS

A compound noun consists of a noun preceded by an adjective or another noun as an attribute in both the dialects. The two words will be joined together to form a single word. Three types of compounds may occur in both the dialects. They are:

1. Endocentric
2. Exocentric
3. Dwandwa
In the endocentric compounds the second member of the compound is syntactically the head the first being the attribute. In the exocentric compounds the meaning of the compound refers to something other than its components. In the Dwandwa compounds the total meaning is taken.

Endocentric compounds

1. A noun is followed by a noun.

<table>
<thead>
<tr>
<th>M.D.</th>
<th>D.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>rain</td>
<td>male</td>
</tr>
<tr>
<td>season</td>
<td>ka:la</td>
</tr>
<tr>
<td>rainy season</td>
<td>maleka:la</td>
</tr>
<tr>
<td>eye</td>
<td>kannu</td>
</tr>
<tr>
<td>water</td>
<td>niru</td>
</tr>
<tr>
<td>tears</td>
<td>kanniru</td>
</tr>
</tbody>
</table>

As variants of these compound noun phrases may occur in both the dialects as:

<table>
<thead>
<tr>
<th>M.D.</th>
<th>D.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>maleka:la</td>
<td>malika:la</td>
</tr>
<tr>
<td>kannin niru</td>
<td>kannin niru</td>
</tr>
</tbody>
</table>

2. An adjective followed by a noun

<table>
<thead>
<tr>
<th>M.D.</th>
<th>D.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dodda 'big'</td>
<td></td>
</tr>
<tr>
<td>mane 'house'</td>
<td></td>
</tr>
</tbody>
</table>

big house doddmane doddmani
As variants of these compounds a noun phrase may occur in both the dialects.

Exocentric compounds

- cikka 'small'
- mane 'house'
- 'a room'
- tirugu 'turn'
- asta 'play'
- stroll
- tirugas:ta

Dwanda compounds

Dwanda compounds are of three types:

1. Inclusive
2. Exclusive
3. Repetative

The inclusive dwanda includes the meaning of all the components in the compound.
M. D. D. D.

ta\'yi 'mother'
tande 'father'
'parents' ta\'yitande ta\'yitandi
anna 'elder brother'
tanna 'younger brother'
'brothers' annatammandiru annatammandiru

The exclusive dwandwa occurs with the sense of 'either or' one member of the compound excluding the meaning of the other.

M. D. D. D.

na\'lku 'four'
aaydu 'five'

four or five na\'lkaydu na\'lkaydu

Repetitive dwandwa occurs in both the dialects with the second member of the compound being a repetition of the first. This repetition occurs in a special way as follows in both the dialects:

The whole word is repeated except the first syllable. The first syllable is replaced by gi- or gi; in the Mysore dialect and gi- or gi; or pa- pa; in the Dharwar dialect. The meaning of the compound will be the meaning of the first member plus 'and the like'. 
Derivative verbs are formed in both the dialects by

1. Suffixation
2. Compounding

Suffixes are added to verbal and non-verbal roots to form new verbs in both the dialects as follows:

1. -isu is a verbaliser. When added to non-verbal roots and derivatives it forms new verbs, in both the dialects.

   M.D.   D.D.

   sis 'desire'
   'to desire'  asisu  asisu

   spardhe 'competition'
   to compete  spardhisu  spardhisu

2. -isu is a casual suffix. When added to verbs it forms causative forms in both the dialects.

   M.D.   D.D.

   ma'gu 'do' ma'gisu 'cause
   to do' ma'gisu
Two types of verbs are formed in both the dialects by compounding. They are as follows:

1. Reflexive verbs
2. Compound verbs

Reflexive verbs are formed by adding the forms kollu 'to buy' to the negative certain perfect stems in both the dialects. The verb kollu has the following forms in reflexive constructions:

<table>
<thead>
<tr>
<th>M.D.</th>
<th>D.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ko'ta'ne</td>
<td>ko'ta'na</td>
</tr>
<tr>
<td>kolta'ne</td>
<td>konta'na</td>
</tr>
</tbody>
</table>

All the other forms are formed as described in the chapter on verbs regularly.

Compound verbs are of two types:

1. Composite verbs and
2. Repetative verbs
Composite verbs:

Composite verbs are formed by compounding a verb with a noun, an adverb, or another verb. In both the dialects they are formed as follows:

- mana 'mind' ka:a:nu 'to see'
- ma:gu 'to understand' managa:gu managa:gu
- mati 'sense'
- ke:du 'to spoil'
- ma:gu 'to become foolish' matige:du matige:du
- o:lagu 'to happen'
- a:gu 'to be subjected to' o:lagu:gu o:lagu:gu

All the secondary verbs described in the chapter on verbs are composite verbs. They are formed by compounding the forms of the verb ir- 'to be' to other verbal stems as described therein.

Repetitive verbs are formed by repeating the verb as follows in both the dialects:

The whole verb is repeated except the first syllable. The first syllable is replaced by gi- or gi: according as the first syllable contains Cv- or Cvi-

- ma:gu 'to do' ma:gi:gu ma:gi:gu

'do etc.'