

A

# KANARESE GRAMMAR

*With Graduated Exercises*

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## PREFACE

The revision of 'Spencer's Grammar' was undertaken some years ago at the request of the Rev. H. H. Newham, at that time General Superintendent of the Methodist Missionary Society in Mysore State, the Mission Press having published the original edition, as also its predecessor, the 'Elementary Grammar' of the Rev. Thomas Hodson (1859). The work could not be taken up at once and has had to be done in oddments of time. When it was decided to make a revision, it was agreed to make it fairly thorough that it might reflect, to some extent at least, the changes which have taken place in written and spoken Kanarese as a result of the notable literary renaissance of the period since this grammar was written. The year after Mr. Spencer's book was published, that is, 1915, is commonly regarded as marking the appearance of a new interest in the history of Kanarese literature and a new effort to make the language an effective medium of expression in the modern world. This was the year of the establishment of the Kannaḍa Sāhitya Parishat, the Kanarese Literary Academy. As fruit of the labours of the founders of the Academy and their coadjutors great changes have been wrought in the language as popularly written and spoken. The movement represented a reaction away from a highly Sanskritized style of writing, a style of resounding compound words, ornate figures and labyrinthine sentences, and towards the natural idiom of Kannada as found in old ballads and folk tales. Its result is seen in substantial literary achievement of considerable variety. From the point of view of language the consequence has been to forge a fresh style for popular writing and journalism, as also for factual statements in history and branches of modern knowledge. Characteristic words and idioms have been restored to use which undeservedly had been allowed to lapse.

No change has been made in the general form of Mr. Spencer's book. The features which distinguished the first edition are retained, namely, the graded exercises in translation and a certain amount of exposition. The transliteration of

Kannada words in Roman letters which characterized the first edition throughout, has been abandoned after the first three lessons, except in the case of technical terms of grammar. A chapter has been added on the forms of Kanarese correspondence as an aid to those who take the language examinations appointed for missionaries.

Of the colleagues whose opinion Mr. Spencer was able to obtain during the composition of his book none remains in the country. Mr. Spencer was good enough to send from England a series of notes he had made. The opinion of the colleagues who have taken the place of those whose names were quoted in the original preface has been elicited from time to time on various points. Pandit K. Hanumanta Rao has been consulted on doubtful matters.

As in the composition of this work, so in its revision, the old and standard grammars have been used, Dr. Kittel's edition of Śabdamaṇidarpaṇa, his own grammar based on that, the Hosagannaḍanuḍigannaḍi of Krishṇamāchārya (1838) together with Dr. Kittel's monumental dictionary. So also more recent books such as the University of Mysore Kannada Keipiḍi, the Śālāvyaḱaraṇa of the Basel Mission Press, Śabdādarśa, the Madhyama Vyākarāṇa of Mr. T. N. Srikantaiya, and others, have been consulted. An occasional illustrative example has been taken from these works. It is hoped that no breach of rights or etiquette has taken place which may not be met by grateful acknowledgment.

Acknowledgments are due to my assistants in the Diocesan Office for clerical and other help, as also to our Kannada Literature Department and the management of the Wesley Press for exemplary patience.

W. P.

Bangalore,  
April, 1950

## CORRECTIONS AND ADDITIONS

Page 6, col. 2, third letter, read "I" for "l".

„ 10, footnote 1, for *r* read *r*.

„ 13, third line from bottom, read *ri* for *ri*.

„ 16, right hand column, read *thri* for *thri* and *ri* throughout the column.

„ 17, left hand column; read *thri* for *thri* and *ri* throughout the column.

„ 18, in *jnāpaka* long *a* has got detached from *ḥ*; the form should be *ḥā*; cf. the footnote.

„ 48, small type para, after "plural", read comma for stop and the small letter for the capital in "If".

„ 56, footnote, read "samśaya rūpa" for "samśa yarūpa."

„ 121, line 11, the subscript *ḥ* in *ಮೂರುತ್ತಿ* has got broken.

„ 126, footnote one, add "For other exceptions, see p. 300."

„ 145, add to the paragraph ins small type: "See further on this subject footnote on p. 338."

„ 154, Vocabulary, under *ಕೊಂಚೆ*; for "pron. and", read "and pron."

„ 161, footnote 5, for (n.) read (1 n.).

„ 165, footnote 1, last line, for the semicolon read a comma.

„ 166, footnote 8, remove the stop after "Past".

„ 223, footnote 4, read "ನಿಜ true, truth (1 n.)."

„ 227, 9th line from bottom of page, after "ಇಲ್ಲ he is not" read "(ಹೌದು, yes, he is)". In the following line after "no" read "not ours (ಹೌದು yes, ours)".

„ 230, small type para, delete "etc.", at end.

„ 246, footnote 6, for "n." read "m."

„ 248, sixth line from bottom, read *ḥ* for *t*.

„ 285, footnote 3, read "see" for "sec".

„ 347, footnote 2 to be read thus: *ಕರುಣಾ* pitiable; *ಕರುಣಾ* (*Kan. ಕರುಣೆ*) pity; delete footnote 12.



## ABBREVIATIONS

A (in 3A) for the 3A declension  
acc., accusative case  
adj., adjective  
adjectvl., adjectival  
adv., adverb  
advbl., adverb., adverbial  
alt., alternative  
B (in 3B), the 3B declension  
c. (cum), with  
cf., compare  
conj., conjugation  
    conjunction  
cont., contingent  
dat., dative case  
decl., declension  
e.g., for example  
ex., example  
emph., emphatic  
f., feminine  
fut., future  
gen., genitive case  
honfc., honorific  
i.e., that is  
impv., imperat., imperv., imperative  
    mood  
inf., infin., infinitive mood  
instr., instrumental case  
intr., intrans., intransitive (verb)

interj., interjection  
interr., interrog., interrogative  
irreg., irregular  
Kan., Kanarese  
loc., locative case  
m., masculine  
n., neut., neuter  
neg., negative  
nom., nominative case  
p., page  
partc., ptc., ptcp., participle  
ptcpl., participial  
pf., perf., perfect  
pers., person  
plu., plural  
postp., postposition  
pref., prefix  
pres., present  
pro., pron., pronoun  
redupl., reduplication  
rel., relative  
s., sing., singular  
Sk. (Skt.), Sanskrit  
tad., tdb., tadbhava  
tr., transitive (verb)  
vbl., verbal  
voc., vocative case

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# KANARESE GRAMMAR

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## INTRODUCTION

### *KANARESE GRAMMATICAL USAGES CONTRASTED WITH ENGLISH*

This handbook is designed for the use of those who desire to learn the modern form of Kannaḍa (*anglice* Kanarese), their own mother tongue being English. The obvious initial obstacle in this endeavour is that of acquiring an accurate pronunciation of the words of the language. And here Kanarese does present considerable difficulty to a foreigner who knows no other Indian language. It may be hoped that, when the work of the Phonetics Association of the Mysore University has been more fully developed, there will be a possibility of affording a clear and accurate account of Kanarese pronunciation such as would form a reliable guide to a foreign student; but that time is not yet. In the paragraphs which follow, the roman alphabet, pointed where necessary, is used to indicate Kanarese sounds. This use is explained in Lesson I. But all such suggestions as are there made amount to no more than an approximate indication of the proper sounds. A passable pronunciation can only be achieved with the help of someone whose mother tongue is Kanarese.

When the pronunciation difficulty has been partly overcome it is important that as soon as possible a beginning be made in the use of such sentences as may be learnt. To help make such use intelligent and to facilitate the acquisition of fresh sentences, certain features of Kanarese grammatical usage which make it differ from English are here discussed in a preliminary way.



Take the Kanarese sentence ಅಣ್ಣನು ತಂಗಿಗೆ ಬಳಿಯನ್ನು ಬೇಗನೆ ತರುವನು, *anna (nu) tangi (ge) bale [y] (annu) bēgane taruvanu*.<sup>1</sup> Translated literally, it says, '(The) elder-brother to (his) younger-sister (a) bangle quickly will bring.'<sup>2</sup> In the Kanarese sentence there is nothing in the order of the subject, the indirect and direct objects which calls for comment, as it corresponds with the normal English order. The adverb, as in English, is brought as near to the verb it modifies as the sense will allow; but here a difference comes to view. In Kanarese, the adverb practically never follows the verb it modifies, in the English fashion, but precedes it. This is connected with the general rule in Kanarese that the finite verb closes the sentence.

In the transliteration above, the letter in square brackets may be disregarded, for the present. It is one of a few letters which, for the sake of euphony, are inserted between the crude forms of words and grammatical endings. The letters in the small brackets are case endings. They here stand for the fact that, in formal Kanarese, practically all nouns and pronouns in sentences have case endings.

The word ಅಣ್ಣನು *anna (nu)*, above, must be translated 'the elder brother', and ಬಳಿಯನ್ನು *bale [y] (annu)*, 'a bangle'. It is to be noted that Kanarese has neither definite nor indefinite article. In the Kanarese sentence above the nouns themselves convey a complete and clear meaning; but in some sentences the sense of the indefinite article of English is represented by the numeral adjective ಒಂದು *ondu* (n.), ಒಬ್ಬ *obba* (m. and f.), 'one', and the definite article by the demonstrative adjective ಆ *ā*, 'that', 'those', or ಈ *i*, 'this', 'these'. This is easy to understand as 'the' is a demonstrative adjective like 'that' and 'this', and 'an' or 'a' is just a shortened form of 'one'.

Attention has already been drawn to the adverb ಬೇಗನೆ *bēgane*.

<sup>1</sup> With reference to these transliterations it ought to be noticed that in Kanarese writing no letter is ever silent (the units in a doubled consonant are no exception), and this applies to the transliteration.

<sup>2</sup> A vocabulary is given below.

Its ending shows that it is an adverb and, generally speaking, a Kanarese adverb will always show that it is such by one of a number of endings such as, ಅಗೆ *age*, ಅನೆ *ane* and, especially, ಅಗಿ *āgi*. But in Kanarese it is not only words which English regards as adverbs that take the adverbial ending. Nouns and adjectives which complete the sense of a verb and are used, as we say, predicatively also have the adverbial ending. For example, the sentence, 'The boy grows tall', is rendered ಹುಡುಗನು ಎತ್ತರವಾಗಿ ಬೆಳೆಯುತ್ತಾನೆ *huduga(nu) ettara[v]āgi beḷeyuttāne*.

Here the word for 'tall' is adverbial in form. So in sentences where the verb 'to be' occurs with a noun or adjective complement, the complement, according to Kanarese usage, will take adverbial form. 'That flower is red' is translated ಆ ಹೂವು ಕೆಂಪಗೆ ಇದೆ *ā hū [v] (u) kempage<sup>1</sup> ide*.

In colloquial speech, the verb 'to be', thus used as a copulative, is often omitted and with it the adverbial ending of the predicative noun or adjective. Thus we may say ಆ ಹೂವು ಕೆಂಪು *ā hūvu kempu*. Examples of this usage are to be found on page 21.

Let us add a short sentence to our first example: ಬಳಿಯನ್ನು ತರುವ ಅಣ್ಣನು ಅದನ್ನು ಚಾವೆಯ ಮೇಲೆ ಇಡುವನು *baḷe [y] (annu) taruva aṇṇa (nu) adannu<sup>2</sup> chāpe [y] (a) mēle iduvanu*, 'The elder-brother who brings the bangle will place it on the mat.' Here, the word *taruva*, 'who brings'<sup>3</sup>, represents a grammatical form which is peculiar to the family of languages to which Kanarese belongs. It is called a relative participle. There are no relative pronouns in Kanarese. The relative participle includes in itself the sense of both the relative pronoun and the finite verb of an English adjectival clause. It is participial in form and, as an adjective, qualifies the word which in English grammar would be the antecedent. Analogies are not wanting in English. If we speak of a policy as 'forward-looking' or a sound as 'ear-splitting', the two participles are equivalent to 'which looks' and 'which

<sup>1</sup> In this word the final *u* of the crude form *kempu*, 'redness', is elided on the addition of the adverbial ending *age*. Such elision of final *u* is very common.

<sup>2</sup> *adu*, 'it', with the acc. ending *annu*.

<sup>3</sup> Or 'which brings'.

splits'. 'Battle-scarred' is an example of similar use of the past participle. The relative participle covers the sense of such instances along with all the constructions in which English uses relative pronouns and relative adverbs. It has other uses also. These are discussed in Lessons XXVI and XXVII; but it is as well to accustom the mind to the form as soon as possible.

The sentence above illustrates the fact, also, that, in Kanarese, the place of what in English are called prepositions is taken by 'postpositions'. That is, the particles which govern nouns and pronouns (in Kanarese chiefly in the genitive case) come after the words they govern and not before. Thus ಮೇಲೆ *mēle*, 'on', comes after ಚಾವೆ *chāpe*, 'mat'.

Our original sentence might have been written: ಅಣ್ಣನು ತಂಗಿಗೆ ಬಳಿಯನ್ನು ತಂದು ಕೊಡುವನು *aṇṇa (nu) taṅgi (ge) baḷe [y] (annu) tandu koḍuvanu*, 'The elder-brother will bring and give a bangle to his younger-sister.' But the form ತಂದು *tandu*, which is here translated 'will bring' is a past participle and so means, 'having brought'. The illustration is chosen for the sake of the observation that a Kanarese sentence rarely tolerates more than one finite verb. One verb in the sentence only will be finite in form. Verbs which, in English, would be co-ordinate with it are put in the form of the past participle. As if we said, in English, 'The brother having brought will give'.

Other points in which Kanarese usage differs from English are, (a) the use in Kanarese of ಎಂದು *endu*, the past participle of the verb ಎನ್ನು *ennu*, 'say', at the end of speech directly reported and in certain similar situations, and (b) the Negative Mood of the Kanarese verb. The former point is dealt with in Lesson XXXVII; a simple example is, ಬೇಡ ಎಂದು ಹೇಳಿದನು *bēḍa endu hēḷidanu*, 'he said, "(you) must not"'. ಬೇಡ *bēḍa*, ಬಾರದು *bāradu*, ಸಾಲದು *sāladu*, ಕೂಡದು *kūḍadu* in Exercise I (p. 15), are examples of the Negative Mood. The use of the mood is not very common in conversation, except in the above and a few other words.

Another difference between English and Kanarese is that in the latter, when addressing persons, and even with reference to people not present, the singular number can only be used in the case of juniors and servants (Lesson XVII).

Words used above

(The Pronunciation must be learned from a Munshū)

ಅಣ್ಣ <i>anna</i> , elder brother	ಅದನ್ನು <i>adannu</i> , it (acc.)
ತಂಗಿ <i>tangi</i> , younger sister	ಚಾಪೆ <i>chāpe</i> , mat
ಬಳೆ <i>bale</i> , bangle	ಮೇಲೆ <i>mēle</i> , on
ಬೇಗನೆ <i>bēgane</i> , quickly	ಇಡುವನು <i>iḍuvanu</i> , he will place
ತರುವನು <i>taruvanu</i> , he will bring	ತಂದು <i>tandu</i> , having brought
ಒಂದು <i>ondu</i> (n.) ಒಬ್ಬ <i>obba</i>	ಕೊಡುವನು <i>koḍuvanu</i> , he will
(m. and f.), one	give
ಆ <i>ā</i> , that, those (adj.)	ಎನ್ನು <i>ennu</i> , say
ಈ <i>ī</i> , this, these (adj.)	ಎಂದು <i>endu</i> , having said
ಹುಡುಗ <i>huḍuga</i> , boy	ಬೇಡ <i>bēḍa</i> , it is not wanted
ಎತ್ತರ <i>ettara</i> , height	(must not)
ಬೆಳೆಯುತ್ತಾನೆ <i>beḷeyuttāne</i> , he	ಹೇಳಿದನು <i>heḷidanu</i> , he said
grows	ಬಾರದು <i>bāradu</i> , it is not
ಹೂ <i>hū</i> , flower	becoming (must not)
ಕೆಂಪು <i>kempu</i> , redness	ಸಾಲದು <i>sāladu</i> , it is not
ಕೆಂಪಗೆ <i>kempage</i> , red (adv.)	sufficient
ಇದೆ <i>ide</i> , it is	ಕೂಡದು <i>kūdadu</i> , it is not fitting
ತರುವ <i>taruva</i> , which brings	(must not)

Endings: nom. ನು *nu*, and ಉ *u*

acc. ಅನ್ನು *annu*, (all decls.)

dat. ಗೆ *ge*

gen. ಅ *a*

advbl. ಆಗಿ *āgi*, ಆಗೆ *age*, ಅನೆ *ane*

## The Kanarese Alphabet

### Vowels<sup>1</sup>

Kanarese Signs	Approximate Phonetic Equivalents	Commonly used in Transliteration	Kanarese Signs	Approximate Phonetic Equivalents	Commonly used in Transliteration
ಉ	ʌ or ə	<i>a</i>	ಋ		<i>rī</i> or <i>r̄</i>
ಊ	a:	<i>ā</i>	ೠ	e	<i>e</i>
ಋ	ɪ	<i>i</i>	ೡ	e:	<i>ē</i>
ೠ	i:	<i>ī</i>	ೢ	əi	<i>ai</i>
ೡ	u	<i>u</i>	ೣ	o	<i>o</i>
ೢ	u:	<i>ū</i>	೤	o:	<i>ō</i>
ೣ		<i>rī</i> or <i>r̄</i>	೥	əu	<i>au</i>

### Consonants<sup>2</sup>

ಕ ಖ ಗ ಘ ಙ	k	<i>k</i>	ನ ಪ ಭ ಬ ಭ ಮ	n	<i>n</i>
	kh	<i>kh</i>		p	<i>p</i>
	g	<i>g</i>		ph	<i>ph</i>
	gh	<i>gh</i>		b	<i>b</i>
ಚ ಛ ಜ ಝ ಞ	ç	<i>ch</i> or <i>c</i>	ಯ ರ ಲ ವ ಶ ಷ ಸ ಹ	j r or r̄ l v ś sh or ś s h	y r l v ś sh or ś s h
	çh	<i>chh</i> or <i>ch</i>			
	çz	<i>j</i>			
	çzh	<i>jh</i>			
ತ ಥ ದ ಧ ನ	t	<i>t</i>	ಓ ಃ ಹ	o	h
	th	<i>th</i>			
	d	<i>d</i>			
	dh	<i>dh</i>			
ಠ ಡ ಢ ಣ	ṭ	<i>ṭ</i>	ಃ	h	ḥ (transliterated ṛ, ṝ, ṛ̇ and ṇ before consonants of the ಫ, ಷ, ಷ and ಞ groups)
	ṭh	<i>ṭh</i>			
	ḍ	<i>ḍ</i>			
	ḍh	<i>ḍh</i>			

<sup>1</sup> For the secondary forms of the vowels see p. 13.

<sup>2</sup> For the secondary forms of the consonants see pp. 18, 19.

# CHAPTER I

## LESSON I

### The Alphabet

As will be seen from the table opposite there are in the Kanarese alphabet fourteen vowels, thirty-four consonants and two other letters. We shall consider the pronunciation of the various letters briefly.

With reference to Kanarese vowels it is to be noted that they take their character not only from the position in the mouth where they are sounded but also from the presence or absence of prolongation. Amongst English vowels the varieties of *a* in 'stand' and 'star' differ in sound but not necessarily in the time they take to pronounce; but as between  $\text{ə}$  and  $\text{a}$  there is not only a (slight) difference of sound but the long letter is invariably prolonged in pronunciation. That is the significance of the sign : attached to long vowels on the opposite page.

There is no Kanarese vowel sound which has an exact equivalent in English.

$\text{ə}$

The *a* in 'about' (phonetic  $\text{ə}$ ) and *u* in 'but' ( $\text{u}$ ) have both been suggested as equivalents. Both sounds are heard. The latter is nearer the normal Kanarese pronunciation but the Kanarese sound is made with the tongue slightly lower than in the English. The former sound ( $\text{ə}$ ) is heard in a word like ಸರಿ *sari*, 'right', where the pronunciation of  $\text{ə}$  *a* approaches the sound of  $\text{e}$ . The tendency to variation may be illustrated in the fact that some Kanarese words have two forms, in one of which  $\text{e}$  takes the place of  $\text{a}$ ; e.g. ಚನ್ನು *channu* or ಚೆನ್ನು *chennu*, beauty and ಚಲ್ಲು *challu* or ಚೆಲ್ಲು *chellu*, scatter.

ಆ Is produced with the tongue lower still. It differs little from *a* in 'hard' or 'father'.

ಇ The vowel in 'it' or 'him' resembles the Kanarese vowel but is pronounced farther back in the mouth and with the tongue lower.

ಈ Closely resembles *ee* in 'seen' or *i* in 'machine'. It is produced with the tongue slightly higher than in the short vowel.

ಉ The *u* in 'put' or 'pull' is produced not so far back as the Kanarese vowel and with the tongue in a lower position.

ಊ The long vowel is pronounced with the tongue in a slightly higher position than in the short vowel. It is near to the sound of *ue* in 'rue' or *oo* in 'moon'.

ಋ ಠ It may be doubted whether these are true vowels. Syllabic consonants would be a better name. The nearest suggestion that can be made for their pronunciation is that of a trilled *r* joined with a very close short *u*, with lip spreading.

ಎ The *e* in 'men', though produced with the tongue slightly lower, is practically equivalent to this vowel.

ಏ Is pronounced with the tongue slightly higher than in the short vowel. It resembles *a* in 'mate' or *ey* in 'they'; but whereas the English sound is a diphthong (*ei*) the Kanarese vowel is pure.

ಐ This is almost equivalent to *i* in 'pine' or *ei* in 'height' (= *a+i*) but the Kanarese sound is best represented by ಁ. Perhaps every pure Kanarese word which now begins with ಁ once began with ಅಯ್ (ay).

ಒ, ಓ The lengthening is the only distinction in sound between these two. The *o* in 'or' is produced with the tongue lower than in ಒ. ಓ resembles the vowel sound in 'sew'; but the English sound is a diphthong (*ou*) and is pronounced further forward in the mouth.

೩

Kanarese grammar recognises this for a diphthong (ಅ+ಉ). The sound is approximately that of *ow* in 'now'. The English sound is best represented by *au*, the Kanarese sound by *əu*.

**The Consonants**

The thirty-four consonants are divided into twenty-five classified and nine unclassified consonants.

The classified consonants are divided into five groups, which represent sounds produced respectively in the throat, the palate, the roof of the mouth, the teeth and the lips. Each group contains five consonants, *viz.*, a voiceless consonant unaspirated and aspirated, a voiced consonant unaspirated and aspirated, and a nasal consonant.

In the table below, as on page 6, the consonants have the form which indicates that they are combined with the short vowel *ə*, as is the custom in schools.

Groups	Voiceless		Voiced		Nasal
	Unaspirated	Aspirated	Unaspirated	Aspirated	
Guttural <sup>1</sup>	ಕ <i>k</i>	ಖ <i>kh</i>	ಗ <i>g</i> <sup>2</sup>	ಘ <i>gh</i>	ಙ <i>ñ</i> <sup>3</sup>
Palatal <sup>4</sup>	ಚ <i>ch</i> <sup>5</sup>	ಛ <i>chh</i>	ಜ <i>j</i>	ಝ <i>jh</i>	ಞ <i>ñ</i> <sup>6</sup>
Cerebral <sup>7</sup>	ಟ <i>t</i>	ಠ <i>th</i>	ಡ <i>d</i>	ಢ <i>dh</i>	ಣ <i>n</i>
Dental	ತ <i>t</i>	ಥ <i>th</i>	ದ <i>d</i>	ಧ <i>dh</i>	ನ <i>n</i>
Labial <sup>8</sup>	ಪ <i>p</i>	ಫ <i>ph</i>	ಬ <i>b</i>	ಭ <i>bh</i>	ಮ <i>m</i>

<sup>1</sup> Or Velar, i. e. pronounced with the aid of the soft palate.

<sup>2</sup> Hard, as in 'good'.

<sup>3</sup> As *ng* in 'king'.

<sup>4</sup> Produced by the arched tongue in the palate just above the teeth.

<sup>5</sup> Resembling *ch* in 'chain'; but the English sound equals *t* plus *ʃ* (*sh* in 'ship') while the Kanarese sound is represented by *tc* (see the note on *ಶ* p. 11).

<sup>6</sup> With the sound of *ny*, as in 'canyon'.

<sup>7</sup> Or, according to current terminology, Retroflex.

<sup>8</sup> That is, bi-labial.



The unclassified consonants are—

ಯ *y*, ರ *r*<sup>1</sup>, ಲ *l*, ವ *v*, ಶ *ś*, ಷ *sh*, ಸ *s*, ಹ *h*, ಳ *l*<sup>2</sup>

Note that as the vowel *a* is inherent in each of the forms in the above table, it would be more strictly correct to transliterate them by the syllables *ka*, *kha*, etc., than by the consonants *k*, *kh*, etc. The subject is referred to at greater length later.

#### Notes on the Pronunciation of the Consonants

1. In the pronunciation of the aspirated consonants, there is nothing to correspond to the English sounds represented by the combinations *th* and *ph* in 'thesis' and 'photo'. A Kanarese aspirate is the unaspirated sound with this difference that it is accompanied by a heavy out-breathing. If an attempt be made to pronounce such words as 'bulkhead', 'log-house', 'pit-head'<sup>3</sup> and 'tap-house' without pausing before the letter *h*, an approximation to the corresponding Kanarese aspirated consonants may be reached. The munshi should be asked to produce these sounds until the learner can recognize and reproduce them without hesitation.

2. The consonants of the cerebral or retroflex group and the unclassified consonants ಷ *sh* and ಳ *l* are pronounced with the tip of the tongue curled back and touching the roof of the mouth as far back from the front teeth as possible. Some English writers detect a likeness to *t*, *d* and *n* in the northern English pronunciation (i.e. with the rolled *r*) of 'mart', 'hard', 'barn' as contrasted with 'mat', 'had', 'ban'.

3. The consonants of the dental group and the unclassified

<sup>1</sup> The consonant ರ *r* in the modern language represents two consonants, ರ and ಠ of ancient Kanarese. The latter was rougher or more rolled in sound than the former and there are traces (of which, however, people are not conscious) of this difference in popular pronunciation. This is why there are two phonetic symbols for ರ *r*.

<sup>2</sup> The modern consonant ಳ *l* represents the two ancient consonants ಳ and ಱ, though their pronunciation was not exactly alike. The ancient consonants are retained in Dr. Kittel's *Kannaḍa-English Dictionary*, and when words containing ರ *r* or ಳ *l* are not found in the expected place, they may be found by referring to ಱ *r* or ಱ *l*.

<sup>3</sup> But the letter *t* in 'pit-head' corresponds to neither ಳ nor ಱ.

consonant  $\ominus l$  are pronounced with the tip of the tongue against the upper front teeth. The sign added to the phonetic symbols of the  $\eth$  group on page 6 indicates dental pronunciation. The English consonants,  $t$ ,  $d$ , are intermediate in place of production between the Kanarese retroflexes and dentals; and the Kanarese dentals are intermediate between the English  $t$  and  $d$  and the English 'point-teeth' consonants represented by  $th$  in 'thin' and 'then'. A noticeable difference between the Kanarese dental letters and the English ' $th$ ' is that the former are plosive and the latter is fricative or rubbed. It is impossible to prolong the pronunciation of the former but easily possible with the latter. *The greatest care must be exercised to distinguish, both in speaking and in listening to others speaking, between the sounds of the retroflex and the dental groups, and between both these groups and the English sounds.*

4. The unclassified consonant  $\mathfrak{v}$  does the work of both English  $w$  and  $v$ . Before the vowels  $\mathfrak{a}$ ,  $\mathfrak{ā}$ ,  $\mathfrak{u}$ ,  $\mathfrak{ū}$ ,  $\mathfrak{ai}$ ,  $\mathfrak{o}$ ,  $\mathfrak{ō}$ ,  $\mathfrak{au}$ , it closely resembles  $w$  in sound, though the English letter is produced to a larger extent by the lips.  $\mathfrak{v}$  before  $\mathfrak{i}$ ,  $\mathfrak{ī}$ ,  $\mathfrak{ri}$ ,  $\mathfrak{e}$ ,  $\mathfrak{ē}$  and the consonants  $\mathfrak{y}$  and  $\mathfrak{r}$  resembles  $v$  in pronunciation, but with a difference. In pronouncing the Kanarese letter the upper front teeth do not touch the lower lip as in English.

5. The Kanarese sound represented by  $\mathfrak{sh}$  differs from the English  $sh$  in 'ship' in this that, while the English sound is made with the tip, the Kanarese sound is made with the blade of the tongue. The sound of  $\mathfrak{sh}$  takes its character from the fact that it is pronounced with the tongue-tip bent back and touching the palate as far in the rear as possible. That there is a clear distinction in sound between  $\mathfrak{sh}$  and  $\mathfrak{s}$  is evident from the difference in the manner of their production. While in the case of  $\mathfrak{s}$  the tongue-tip is raised and bent back, in the case of  $\mathfrak{sh}$  it is turned down and the sound made with the arched tongue on the palate.

6. In colloquial speech the initial vowels  $\mathfrak{e}$ ,  $\mathfrak{ē}$ ,  $\mathfrak{o}$ ,  $\mathfrak{ō}$

are often combined with a consonantal sound and pronounced *ye, yē, wo, wō*, respectively; e.g., in ಒಂದು *ondu*, 'one' and ಎರಡು *eraḍu*, 'two'; but this is not to be regarded as correct: at least care must be taken not to exaggerate the consonantal sound.

7. While, with the above modifications, the English transliteration given in the tables of vowels and consonants represents approximately the Kanarese pronunciation of the several letters, the general observation applies to them all that a correct pronunciation can be acquired only by the painstaking imitation of a reliable Indian teacher.

### READING EXERCISE

ಅರ file; ಅರಸ king; ಆಳ depth; ಇಹ present world; ಉಪ (prefix) contiguous, subordinate; ಊಟ food; ಎಡ left side; ಕದ door; ಗರಗಸ saw; ಜಪ prayer; ತಡ obstacle; ದಡ shore; ಧನ wealth; ನಯ smoothness; ಪಥ path; ಬಲ strength; ಮರ tree; ರಸ juice; ವಶ control; ಹಣ money.

### Combination of Vowels with Consonants

It was observed above that the form of the consonants given on pages 9 and 10 indicates that they are combined with the short vowel ಅ *a*. Each of them, therefore, constitutes a syllable in itself; thus ವಶ = *vaśa* (not *vs*); ಮರ = *marā* (not *mr*); ಅರಸ = *arasa* (not *ars*).

This 'inherent vowel' is represented (in most cases) by the upper part of the consonant sign (◌), which is called the *talekaṭṭu*, or 'crest'. This is the secondary form of the vowel ಅ *a*, and it is used instead of the primary form when the vowel is combined with a consonant to form a syllable.

A normal syllable in Kanarese consists of either a consonant combined with a vowel, or (at the beginning of a word only) an uncombined vowel. Hence the primary (*i.e.*, uncombined) forms of the vowels given on page 6 are found only at the beginning of a word. A consonant can be combined only with the vowel which follows it, never with that which precedes it; thus the word ಅರಸ *arasa* consists of the three syllables *a-ra-sa*, not *ar-as-a*.

Each of the vowels shewn on page 6 has a secondary form used in combination with consonants. These are shewn, with their Kanarese names, in the following table. The table on pages 16, 17 shews all the combinations of the consonants with the vowels.

Vowel (Primary Form)	Vowel (Secondary Form)	Kanarese Name
ಅ	ಽ	ತಲೆಕಟ್ಟು <i>talekaṭṭu</i>
ಆ	ಱ	ಇಳಿ <i>ili</i>
ಇ	ಱ	ಗುಡಿಸು <i>guḍisu</i>
ಈ	ಱ	ಗುಡಿಸಿನ ದೀರ್ಘ <i>guḍisina dīrgha</i>
ಉ	ಽ	ಕೊಂಬು <i>kombu</i>
ಊ	ಽ	ಕೊಂಬಿನಿಳಿ <i>kombinili</i>
ಋ	ಽ	ವಟ್ಟು ಸುಳಿ <i>vaṭṭu suli</i>
ೠ	ಽ	ವಟ್ಟು ಸುಳಿ ಇಳಿ <i>vaṭṭu suli ili</i>
ಎ	ಽ	ಎತ್ವ <i>etva</i>
ಏ	ಽ	ಏತ್ವ <i>ēva</i>
ಐ	ಽ	ಐತ್ವ <i>aitva</i>
ಒ	ಽ	ಒತ್ವ <i>otva</i>
ಓ	ಽ	ಓತ್ವ <i>ōva</i>
ಔ	ಽ	ಔತ್ವ <i>autva</i>

In order to combine a consonant with any of these vowels, we must first remove the crest from the consonant as shewn in the table on pages 9 and 10, and then add the secondary form of the vowel. Thus, if it is required to represent in Kanarese the sound *kē*, the crest must first be removed from ಕ *ka*, leaving the form ಕ. To this the secondary form ಽ *ē* is added, resulting in the form ಕೇ *kē*. It is to be remembered that the crest is retained with the secondary forms of the vowels ಉ *u*, ಊ *ū*, ಋ *ri*, ೠ *rī*; thus ಕು *ku*, ಕೂ *kū*, ಕೃ *krī*, ಕ್ಷೃ *krī*.

Note also that the following letters have no crest: ಖ *kha*, ಣ *ṇa*, ಜ *ja*, ಞ *ṇa*, ಟ *ṭa*, ಠ *ṭa*, ಬ *ba*, ಲ *la*.

The consonants ರು *jh* and ಯ *y*, in combination with the vowel ಈ *i*, take the forms ರ್ಜಿ *jhī*, ಯಿ *yī*, instead of ರ್ಜೀ, ಯೀ. In the combination of ಮ *m* with this vowel two forms are found, ಮಿ, ಮೀ, *mī*. ಮ *m* and ಯ *y*, in combination with the vowels ಒ *o*, ಓ *ō*, take the forms ಮೊ *mo*, ಮೋ *mō*, ಯೊ *yo*, ಯೋ *yō*, instead of ಮೊ, ಮೋ, ಯೊ, ಯೋ.

It will be seen that if ಉ (ಁ) *u*, were joined to ವ *v*, thus, ಮು, the form would be identical in appearance with ಮ *ma*. In order to avoid confusion the vowels ಉ *u*, ಊ *ū*, ಒ *o*, ಓ *ō*, when combined with ವ *v*, take slightly different forms, thus, ವು *vu*, ವೂ *vū*, ವೊ *vo*, ವೋ *vō*. The same forms occur when these vowels combine with ಪ *p* and ಫ *ph*: thus, ಪು *pu*, ಪೂ *pū*, ಪೊ *po*, ಪೋ *pō*, ಫು *phu*, ಫೂ *phū*, ಫೊ *pho*, ಫೋ *phō*.

If it is required to write a consonant uncombined with any vowel, the crest (if there is one) is removed, and the sign <sup>-</sup> attached in its place: thus, ಕ್ *k*, ಚ್ *ch*, ಪ್ *p*, ರ್ *r*, ಳ್ *l*.

Where there is no crest the sign <sup>-</sup> is attached to the right hand corner of the letter; e.g. ಖ್ *kh*, ಙ್ *ñ*, ಜ್ *j*, ಙ್ *ñ*, ಟ್ *t*, ಬ್ *b*, ಲ್ *l*; but the style in the case of ಣ is slightly different, ಣ್ <sup>1</sup>.

### EXERCISE I

The words in this Reading Exercise should be committed to memory, all of them being in common use.

ಆಗ then	ಗೋಡೆ wall	ಯಾವ which (adj.)?
ಈಗ now	ಔಷಧ medicine	ಅಲ್ಲಿ there
ಎನು what (pro.)?	ರೂಪಾಯಿ rupee	ದೇವರು god
ದನ cattle	ಪುಸ್ತಕ book	ಹುಡುಗ(ನು) boy
ಚೀಲ bag	ಆಟ game	ಹಾಗೆ so
ಜೀವ life	ಇದು this (pro.)	ನೆಟ್ಟಗೆ straight(adv.)
ನಾನು I	ಅದು that (or it)	ಇಷ್ಟು so much (so
ನೀನು you	ದಾರಿ road	many) as this
ನೀವು you (plu. or	ಎಕೆ why?	ಅಷ್ಟು so much (so
honfc. for s.)	ದಯೆ favour	many) as that
ಅವನು he	ಕೈ hand	ಎಷ್ಟು how much
ಮೇಜು table	ಸೌದೆ firewood	(how many) ?

<sup>1</sup> The form ಳ್ is an alternative for ಣ್.

ಆದರೆ but	ಬೇಕು it is wanted (must)
ಹೇಳು say (impv. 2 s.)	ಬೇಡ it is not wanted (must not)
ಹೇಳ to say (inf.)	ಬಹುದು it is permitted (may)
ಬಾ come (impv. 2 s. irreg.)	ಬಾರದು it is not becoming (must not)
ಬರ to come (inf.)	ಕೂಡದು it is not fitting (must not)
ವಿಚಾರಿಸು enquire (impv. 2 s.)	ಸಾಲದು it is not sufficient
ಹೋಗು go (impv. 2 s.)	ಸಾಕು it is sufficient
ಹೋಗ to go (inf.)	ಓ interrogative affix
ತೊಳೆ wash (impv. 2 s.)	

A few simple sentences are given below; similar sentences may be formed with the words of the reading exercise.

ಚೀಲ ಬೇಕು *chīla bēku*, a bag is wanted.

ಮೇಜು ಬೇಡ *mēju bēda*, a table is not wanted.

ನೀನು ಹೋಗು *nīnu hōgu*, you go.

ಹುಡುಗನು ಬರಕೂಡದು *huḍuganu barakūḍadu*, the boy must not come.

ಆದರೆ ನೀವು ಬರಬಹುದು *ādare nīvu barabahudu*, but you (plu.) may come.

ನಾನು ಏಕೆ ಹೋಗಬಾರದು *nānu ēke hōgabāradu*, why must I not go?

ನಾನು ಹೋಗಬೇಕು *nānu hōgabēku*, I must go.

ಕೈ<sup>1</sup> ತೊಳೆ *kai tole*, wash (your) hands.

ಸೌದೆ ಸಾಕು *saude sāku*, the fire wood is sufficient.

ಔಷಧ ಬೇಕು *aushadha bēku*, medicine is wanted.

ಎಷ್ಟು ರೂಪಾಯಿ<sup>2</sup> ಬೇಕು *eshṭu rūpāyi bēku*, how many rupees are wanted?

ಇಷ್ಟು ಸಾಕೋ,<sup>3</sup> *ishṭu sākō*, is this much sufficient?

ಅಷ್ಟು ಸಾಲದು *ashṭu sāladu*, that much is insufficient.

ಅಲ್ಲಿ ವಿಚಾರಿಸು *alli vichārisu*, enquire there.

ಇಲ್ಲಿ ಬಾ *illi bā*, come here.

ಹಾಗೆ ಹೇಳು *hāge hēlu*, say so.

<sup>1</sup> Accusative ending [y] *annu* omitted as often in colloquial speech. The singular is used for the plural.

<sup>2</sup> Singular for plural as sometimes after numeral adjectives.

<sup>3</sup> On the interrogative particle ಓ joining ಸಾಕು final ಉ is elided.

Table Shewing the Alphabet with the

<b>Vowels</b>	ಅ a	ಆ ā	ಇ i	ಈ ī	ಉ u	ಊ ū	ಋ ṛi
<b>Velar</b>	ಕ ka	ಕಾ kā	ಕಿ ki	ಕೀ kī	ಕು ku	ಕೂ kū	ಕೃ kṛi
<b>Consonants</b>	ಖ kha	ಖಾ khā	ಖಿ khi	ಖೀ khī	ಖು khu	ಖೂ khū	ಖೃ khṛi
	ಗ ga	ಗಾ gā	ಗಿ gi	ಗೀ gī	ಗು gu	ಗೂ gū	ಗೃ grī
	ಘ gha	ಘಾ ghā	ಘಿ ghi	ಘೀ ghī	ಘು ghu	ಘೂ ghū	ಘೃ ghṛi
	ಙ ṅa	ಙಾ ṅā	ಙಿ ṅi	ಙೀ ṅī	ಙು ṅu	ಙೂ ṅū	ಙೃ ṅṛi
<b>Palatal</b>	ಚ cha	ಚಾ chā	ಚಿ chi	ಚೀ chī	ಚು chu	ಚೂ chū	ಚೃ chṛi
	ಛ chha	ಛಾ chhā	ಛಿ chhi	ಛೀ chhī	ಛು chhu	ಛೂ chhū	ಛೃ chhṛi
	ಜ ja	ಜಾ jā	ಜಿ ji	ಜೀ jī	ಜು ju	ಜೂ jū	ಜೃ jṛi
	ಝ jha	ಝಾ jhā	ಝಿ jhi	ಝೀ jhī	ಝು jhu	ಝೂ jhū	ಝೃ jhṛi
	ಞ ṅa	ಞಾ ṅā	ಞಿ ṅi	ಞೀ ṅī	ಞು ṅu	ಞೂ ṅū	ಞೃ ṅṛi
<b>Retroflex</b>	ಟ ṭa	ಟಾ ṭā	ಟಿ ṭi	ಟೀ ṭī	ಟು ṭu	ಟೂ ṭū	ಟೃ ṭṛi
	ಠ ṭha	ಠಾ ṭhā	ಠಿ ṭhi	ಠೀ ṭhī	ಠು ṭhu	ಠೂ ṭhū	ಠೃ ṭhṛi
	ಡ ḍa	ಡಾ ḍā	ಡಿ ḍi	ಡೀ ḍī	ಡು ḍu	ಡೂ ḍū	ಡೃ ḍṛi
	ಢ ḍha	ಢಾ ḍhā	ಢಿ ḍhi	ಢೀ ḍhī	ಢು ḍhu	ಢೂ ḍhū	ಢೃ ḍhṛi
	ಣ ṇa	ಣಾ ṇā	ಣಿ ṇi	ಣೀ ṇī	ಣು ṇu	ಣೂ ṇū	ಣೃ ṇṛi
<b>Dental</b>	ತ ta	ತಾ tā	ತಿ ti	ತೀ tī	ತು tu	ತೂ tū	ತೃ ṭṛi
	ಥ tha	ಥಾ thā	ಥಿ thi	ಥೀ thī	ಥು thu	ಥೂ thū	ಥೃ thṛi
	ದ da	ದಾ dā	ದಿ di	ದೀ dī	ದು du	ದೂ dū	ದೃ dṛi
	ಧ dha	ಧಾ dhā	ಧಿ dhi	ಧೀ dhī	ಧು dhu	ಧೂ dhū	ಧೃ dhṛi
	ನ na	ನಾ nā	ನಿ ni	ನೀ nī	ನು nu	ನೂ nū	ನೃ ṇṛi
<b>Bi-labial</b>	ಪ pa	ಪಾ pā	ಪಿ pi	ಪೀ pī	ಪು pu	ಪೂ pū	ಪೃ pri
	ಫ pha	ಫಾ phā	ಫಿ phi	ಫೀ phī	ಫು phu	ಫೂ phū	ಫೃ phṛi
	ಬ ba	ಬಾ bā	ಬಿ bi	ಬೀ bī	ಬು bu	ಬೂ bū	ಬೃ bri
	ಭ bha	ಭಾ bhā	ಭಿ bhi	ಭೀ bhī	ಭು bhu	ಭೂ bhū	ಭೃ bhṛi
	ಮ ma	ಮಾ mā	ಮಿ mi	ಮೀ mī	ಮು mu	ಮೂ mū	ಮೃ mṛi
<b>Unclassified</b>	ಯ ya	ಯಾ yā	ಯಿ yi	ಯೀ yī	ಯು yu	ಯೂ yū	ಯೃ yṛi
	ರ ra	ರಾ rā	ರಿ ri	ರೀ rī	ರು ru	ರೂ rū	ರೃ rṛi
	ಲ la	ಲಾ lā	ಲಿ li	ಲೀ lī	ಲು lu	ಲೂ lū	ಲೃ lṛi
	ವ va	ವಾ vā	ವಿ vi	ವೀ vī	ವು vu	ವೂ vū	ವೃ vṛi
	ಶ śa	ಶಾ śā	ಶಿ śi	ಶೀ śī	ಶು śu	ಶೂ śū	ಶೃ śṛi
	ಷ sha	ಷಾ shā	ಷಿ shi	ಷೀ shī	ಷು shu	ಷೂ shū	ಷೃ shṛi
	ಸ sa	ಸಾ sā	ಸಿ si	ಸೀ sī	ಸು su	ಸೂ sū	ಸೃ sṛi
	ಹ ha	ಹಾ hā	ಹಿ hi	ಹೀ hī	ಹು hu	ಹೂ hū	ಹೃ hṛi
	ಳ ḷa	ಳಾ ḷā	ಳಿ ḷi	ಳೀ ḷī	ಳು ḷu	ಳೂ ḷū	ಳೃ ḷṛi

Combinations of the Vowels and Consonants

ಋ <i>rī</i>	ಎ <i>e</i>	ಏ <i>ē</i>	ಐ <i>ai</i>	ಒ <i>o</i>	ಓ <i>ō</i>	ಔ <i>au</i>
ಕ್ರ <i>krī</i>	ಕೆ <i>ke</i>	ಕೇ <i>kē</i>	ಕೈ <i>kai</i>	ಕೊ <i>ko</i>	ಕೋ <i>kō</i>	ಕೌ <i>kau</i>
ಖ್ರ <i>khṛī</i>	ಖೆ <i>khe</i>	ಖೇ <i>khē</i>	ಖೈ <i>khai</i>	ಖೊ <i>kho</i>	ಖೋ <i>khō</i>	ಖೌ <i>khau</i>
ಗ್ರ <i>grī</i>	ಗೆ <i>ge</i>	ಗೇ <i>gē</i>	ಗೈ <i>gai</i>	ಗೊ <i>go</i>	ಗೋ <i>gō</i>	ಗೌ <i>gau</i>
ಘ್ರ <i>ghṛī</i>	ಘೆ <i>ghe</i>	ಘೇ <i>ghē</i>	ಘೈ <i>ghai</i>	ಘೊ <i>gho</i>	ಘೋ <i>ghō</i>	ಘೌ <i>ghau</i>
ಙ್ರ <i>ṅrī</i>	ಙೆ <i>ne</i>	ಙೇ <i>ṅē</i>	ಙೈ <i>ṅai</i>	ಙೊ <i>no</i>	ಙೋ <i>nō</i>	ಙೌ <i>nau</i>
ಚ್ರ <i>chrī</i>	ಚೆ <i>che</i>	ಚೇ <i>chē</i>	ಚೈ <i>chai</i>	ಚೊ <i>cho</i>	ಚೋ <i>chō</i>	ಚೌ <i>chau</i>
ಛ್ರ <i>chhṛī</i>	ಛೆ <i>chhe</i>	ಛೇ <i>chhē</i>	ಛೈ <i>chhai</i>	ಛೊ <i>chho</i>	ಛೋ <i>chhō</i>	ಛೌ <i>chhau</i>
ಜ್ರ <i>jrī</i>	ಜೆ <i>je</i>	ಜೇ <i>jē</i>	ಜೈ <i>jai</i>	ಜೊ <i>jo</i>	ಜೋ <i>jō</i>	ಜೌ <i>jau</i>
ಝ್ರ <i>jhṛī</i>	ಝೆ <i>jhe</i>	ಝೇ <i>jhē</i>	ಝೈ <i>jhai</i>	ಝೊ <i>jho</i>	ಝೋ <i>jhō</i>	ಝೌ <i>jhau</i>
ಞ್ರ <i>ñrī</i>	ಞೆ <i>ñe</i>	ಞೇ <i>ñē</i>	ಞೈ <i>ñai</i>	ಞೊ <i>ño</i>	ಞೋ <i>ñō</i>	ಞೌ <i>ñau</i>
ಟ್ರ <i>ṭrī</i>	ಟೆ <i>ṭe</i>	ಟೇ <i>ṭē</i>	ಟೈ <i>ṭai</i>	ಟೊ <i>ṭo</i>	ಟೋ <i>ṭō</i>	ಟೌ <i>ṭau</i>
ಥ್ರ <i>ṭhrī</i>	ಥೆ <i>ṭhe</i>	ಥೇ <i>ṭhē</i>	ಥೈ <i>ṭhai</i>	ಥೊ <i>ṭho</i>	ಥೋ <i>ṭhō</i>	ಥೌ <i>ṭhau</i>
ಡ್ರ <i>ḍrī</i>	ಡೆ <i>ḍe</i>	ಡೇ <i>ḍē</i>	ಡೈ <i>ḍai</i>	ಡೊ <i>ḍo</i>	ಡೋ <i>ḍō</i>	ಡೌ <i>ḍau</i>
ಢ್ರ <i>ḍhrī</i>	ಢೆ <i>ḍhe</i>	ಢೇ <i>ḍhē</i>	ಢೈ <i>ḍhai</i>	ಢೊ <i>ḍho</i>	ಢೋ <i>ḍhō</i>	ಢೌ <i>ḍhau</i>
ನ್ರ <i>nrī</i>	ನೆ <i>ne</i>	ನೇ <i>nē</i>	ನೈ <i>nai</i>	ನೊ <i>no</i>	ನೋ <i>nō</i>	ನೌ <i>nau</i>
ತ್ರ <i>ṭrī</i>	ತೆ <i>te</i>	ತೇ <i>tē</i>	ತೈ <i>tai</i>	ತೊ <i>to</i>	ತೋ <i>tō</i>	ತೌ <i>tau</i>
ಥ್ರ <i>ṭhrī</i>	ಥೆ <i>ṭhe</i>	ಥೇ <i>ṭhē</i>	ಥೈ <i>ṭhai</i>	ಥೊ <i>ṭho</i>	ಥೋ <i>ṭhō</i>	ಥೌ <i>ṭhau</i>
ದ್ರ <i>ḍrī</i>	ದೆ <i>de</i>	ದೇ <i>dē</i>	ದೈ <i>dai</i>	ದೊ <i>do</i>	ದೋ <i>dō</i>	ದೌ <i>dau</i>
ಢ್ರ <i>ḍhrī</i>	ಢೆ <i>ḍhe</i>	ಢೇ <i>ḍhē</i>	ಢೈ <i>ḍhai</i>	ಢೊ <i>ḍho</i>	ಢೋ <i>ḍhō</i>	ಢೌ <i>ḍhau</i>
ಸ್ರ <i>srī</i>	ಸೆ <i>se</i>	ಸೇ <i>sē</i>	ಸೈ <i>sai</i>	ಸೊ <i>so</i>	ಸೋ <i>sō</i>	ಸೌ <i>sau</i>
ಪ್ರ <i>prī</i>	ಪೆ <i>pe</i>	ಪೇ <i>pē</i>	ಪೈ <i>pai</i>	ಪೊ <i>po</i>	ಪೋ <i>pō</i>	ಪೌ <i>pau</i>
ಫ್ರ <i>phṛī</i>	ಫೆ <i>phe</i>	ಫೇ <i>phē</i>	ಫೈ <i>phai</i>	ಫೊ <i>pho</i>	ಫೋ <i>phō</i>	ಫೌ <i>phau</i>
ಬ್ರ <i>brī</i>	ಬೆ <i>be</i>	ಬೇ <i>bē</i>	ಬೈ <i>bai</i>	ಬೊ <i>bo</i>	ಬೋ <i>bō</i>	ಬೌ <i>bau</i>
ಭ್ರ <i>bhṛī</i>	ಭೆ <i>bhe</i>	ಭೇ <i>bhē</i>	ಭೈ <i>bhai</i>	ಭೊ <i>bho</i>	ಭೋ <i>bhō</i>	ಭೌ <i>bhau</i>
ಮ್ರ <i>mṛī</i>	ಮೆ <i>me</i>	ಮೇ <i>mē</i>	ಮೈ <i>mai</i>	ಮೊ <i>mo</i>	ಮೋ <i>mō</i>	ಮೌ <i>mau</i>
ಯ್ರ <i>yrī</i>	ಯೆ <i>ye</i>	ಯೇ <i>yē</i>	ಯೈ <i>yai</i>	ಯೊ <i>yo</i>	ಯೋ <i>yō</i>	ಯೌ <i>yau</i>
ರ್ರ <i>rrī</i>	ರೆ <i>re</i>	ರೇ <i>rē</i>	ರೈ <i>rai</i>	ರೊ <i>ro</i>	ರೋ <i>rō</i>	ರೌ <i>rau</i>
ಲ್ರ <i>lrī</i>	ಲೆ <i>le</i>	ಲೇ <i>lē</i>	ಲೈ <i>lai</i>	ಲೊ <i>lo</i>	ಲೋ <i>lō</i>	ಲೌ <i>lau</i>
ವ್ರ <i>vrī</i>	ವೆ <i>ve</i>	ವೇ <i>vē</i>	ವೈ <i>vai</i>	ವೊ <i>vo</i>	ವೋ <i>vō</i>	ವೌ <i>vau</i>
ಶ್ರ <i>śrī</i>	ಶೆ <i>śe</i>	ಶೇ <i>śē</i>	ಶೈ <i>śai</i>	ಶೊ <i>śo</i>	ಶೋ <i>śō</i>	ಶೌ <i>śau</i>
ಷ್ರ <i>shṛī</i>	ಷೆ <i>she</i>	ಷೇ <i>shē</i>	ಷೈ <i>shai</i>	ಷೊ <i>sho</i>	ಷೋ <i>shō</i>	ಷೌ <i>shau</i>
ಸ್ರ <i>srī</i>	ಸೆ <i>se</i>	ಸೇ <i>sē</i>	ಸೈ <i>sai</i>	ಸೊ <i>so</i>	ಸೋ <i>sō</i>	ಸೌ <i>sau</i>
ಹ್ರ <i>hrī</i>	ಹೆ <i>he</i>	ಹೇ <i>hē</i>	ಹೈ <i>hai</i>	ಹೊ <i>ho</i>	ಹೋ <i>hō</i>	ಹೌ <i>hau</i>
ಲ್ರ <i>lrī</i>	ಲೆ <i>le</i>	ಲೇ <i>lē</i>	ಲೈ <i>lai</i>	ಲೊ <i>lo</i>	ಲೋ <i>lō</i>	ಲೌ <i>lau</i>



## LESSON II

### Combination of Consonants with Consonants

When one consonant immediately follows another without an intervening vowel, the second consonant is written below the first, and takes a secondary form, as shewn in the table below.<sup>1</sup> In most cases the secondary form is the same as the primary, with the omission of vowel signs. In such a combination as this, the vowel is joined in writing with the upper consonant, but is sounded after the lower one.

Primary Form	Secondary Form	Illustration
<b>Velar</b>		
क	— क	ओसुकर <i>ōskara</i> , (postp. c. dat.) for the sake of सुलन <i>skhalana</i> ,* blunder काडोण <i>kāḍgōṇa</i> , wild buffalo लुदात <i>udghāta</i> ,* a blow शर <i>śārṅga</i> ,* a bow
ख	— ख	
ग	— ग	
घ	— घ	
ङ	— ङ	
<b>Palatal</b>		
च	— च	निश्चय <i>niścaya</i> , determination इच्छे <i>ichchhe</i> , desire कुब्ज <i>kubja</i> ,* humpbacked ज्यर <i>jharjhara</i> ,* a sort of drum ज्ञापक <i>jñāpaka</i> <sup>2</sup> , memory
छ	— छ	
ज	— ज	
झ	— झ	
ञ	— ञ	

<sup>1</sup> In some Sanskrit words combinations of more than two consonants occur, in which case the third and subsequent consonants are written below the preceding consonants; thus शस्त्र *śāstra*, treatise.

<sup>2</sup> In the pronunciation of the combination ज्ञा *jñā* the help of a munshi will be necessary. Uneducated people sometimes pronounce the word *jñāpaka* as if spelt *gnāpaka*. This suggests the change in sound which ज्ञ undergoes when combined with ञ. The latter suffers no change.

\* The use of these words is rare.

Primary Form	Secondary Form	Illustration
<b>Retroflex</b>		
ಕಷ್ಠ	— ಷ	ಕಷ್ಠ <i>kaṣṭha</i> , trouble
ಶ್ರೇಷ್ಠ	— ಷ್ಠ	ಶ್ರೇಷ್ಠ <i>śrēṣṭha</i> , excellent
ಬದ್ಧಿ	— ಧ್ಧಿ	ಬದ್ಧಿ <i>baddi</i> , interest
ಅಷಡ್ಧಾಳ	— ಧ್ಧಾಳ	ಅಷಡ್ಧಾಳ <i>aṣaḍḍhāla</i> ,* useless
ಪಟ್ಟಣ	— ಣ್ಣ	ಪಟ್ಟಣ <i>paṭṇa</i> , town
<b>Dental</b>		
ಸಮಸ್ತ	— ಸ್ತ	ಸಮಸ್ತ <i>samasta</i> , whole
ಸ್ಥಳ	— ಥಳ	ಸ್ಥಳ <i>sthala</i> , place
ಇದ್ದು	— ಧ್ಧು	ಇದ್ದು <i>iddu</i> , having been
ಆರಬ್ಧಿ	— ಧ್ಧಿ	ಆರಬ್ಧಿ <i>ārabdha</i> ,* begun
ಪತ್ನಿ	— ಣ್ಣಿ	ಪತ್ನಿ <i>patni</i> , wife
<b>Bi-labial</b>		
ಪುಷ್ಪ	— ಪ್ಪ	ಪುಷ್ಪ <i>puṣṭha</i> , flower
ಸ್ಫಟಿಕ	— ಫಟಿಕ	ಸ್ಫಟಿಕ <i>sphaṭika</i> , crystal
ಒಬ್ಬ	— ಬ್ಬ	ಒಬ್ಬ <i>obba</i> , one (m. and f.)
ಅದ್ಭುತ	— ಫ್ಫುತ	ಅದ್ಭುತ <i>adbhuta</i> , wonderful
ಯುಗ್ಮ	— ಫ್ಫುಗ್ಮ	ಯುಗ್ಮ <i>yugma</i> ,* a pair
<b>Unclassified</b>		
ಪಾಳ್ಯ	— ಪ್ಪ್ಯ	ಪಾಳ್ಯ <i>pālya</i> , a settlement
ಪ್ರಾಣ	— ಪ್ಪಾಣ	ಪ್ರಾಣ <i>prāṇa</i> , breath
ಕ್ಲೇಶ	— ಪ್ಪೇಶ	ಕ್ಲೇಶ <i>klēṣa</i> , anguish
ಬಿಲ್ವ	— ಪ್ಪಲ್ವ	ಬಿಲ್ವ <i>bilva</i> , (name of a tree)
ದರ್ಶನ	— ಪ್ಪಶನ	ದರ್ಶನ <i>darśana</i> , vision
ಅಕ್ಷರ	— ಪ್ಪಕ್ಷರ	ಅಕ್ಷರ <i>akshara</i> , letter of alphabet
ವತ್ಸ	— ಪ್ಪತ್ಸ	ವತ್ಸ <i>vatsa</i> ,* child
ಚಿಹ್ನೆ	— ಪ್ಪಿಹ್ನೆ	ಚಿಹ್ನೆ <i>chinha</i> , † sign
ಕಳ್ಳ	— ಪ್ಪಳ್ಳ	ಕಳ್ಳ <i>kaḷḷa</i> , thief

\* The use of these words is rare.

† This method of writing has been adopted here in order to illustrate the pronunciation. Ordinarily the ಹ್ is written above and the ನ್ below—thus ಚಿಹ್ನೆ *chinha*; but in pronunciation the ಹ್ follows the ನ್. So ಮಧ್ಯಾಹ್ನ noon, is pronounced *madhyāṇha*, and ಬ್ರಹ್ಮ *Bramha*.

The consonant ರ *r* has another secondary form ಠ, called *rēpha*, which is written after another consonant but sounded before it; thus ವರ್ಗ *varga*, 'a class', which may also be written ವರ್ಱ. So ದರ್ಶನ *darśana* (in the above table) may also be written ದರ್ಶಱ; ಝರ್ಱರ *jharihara* may be written ಝರ್ಱರ, and ಶಾರಱ *śāringa* may be written ಶಾರಱಠ.

According to some Kanarese grammarians, a short vowel has the length of a sparrow's chirp and a long vowel twice this length. A single consonant takes half the time of a short vowel and a doubled consonant twice the time of a single.<sup>1</sup> A consonant being by nature an arrest of the voice, the arrest in the case of a doubled consonant is twice the duration of that of a single consonant. It is important that a doubled consonant be given its full value in Kanarese. Differences of meaning will often depend on it. For example, ಬಳಿ *bali*, means 'vicinity', while ಬಳ್ಳಿ *balli*, means 'a creeper', ಇಲ್ಲಿ *illi*, 'here', and ಇಲಿ *ili*, 'rat'.

### EXERCISE II

Pronounce carefully, and commit to memory the following words:—

ಅವಶ್ಯ necessity	ಹೆಚ್ಚು excessive, more	ಅವನು he
ಎತ್ತರ height	ಸ್ವಭಾವ nature	ಅವನ of him (his)
ಕುರ್ಚಿ chair	ಅಪ್ಪಣೆ command	ಅವನಿಗೆ to him
ಗರ್ವ pride	ಕೃತಜ್ಞತೆ thankfulness	ದೊಡ್ಡ large
ಚಕ್ರ wheel	ವ್ಯರ್ಥ useless	ದೊಡ್ಡವನು large (or
ನಮ್ಮನ್ನು us	ಅಭ್ಯಾಸ practice	senior) person
ಬುದ್ಧಿ intellect	ಕ್ಷೇಮ health	(m.)
ತಾಳ್ಮೆ patience	ತೃಪ್ತಿ satisfaction	ದೊಡ್ಡವಳು large (or
ಪಟ್ಟಣ town	ಧೈರ್ಯ courage	senior) person (f.)
ಸ್ತ್ರೀ woman	ನೆಟ್ಟಗೆ straight	ದೊಡ್ಡದು a big thing
ಆಶ್ಚರ್ಯ surprise	ಮಾರ್ಗ road	ಒಳ್ಳೆಯದು a good
ಗ್ರಾಮ village	ದೂರ far	thing
ಪ್ರಶ್ನೆ question	ಅವಳು she	ಕೆಟ್ಟದು bad thing

<sup>1</sup> But in poetry a consonant with a short vowel is reckoned the same length as a short vowel.



precedes the unclassified consonants ಯ ರ ಲ ವ ಶ ಷ ಸ ಹ<sup>1</sup> and the classified consonants ಪ ಫ ಬ ಭ ಮ, as also when it is the final letter of a word, it has the pronunciation of the English letter *m*. Examples: ಕುಂಯಿ *kum̐yi* yell, ಸಂಶಯ *saṁśaya* doubt, ಸಿಂಹ *siṁha* lion, ಕೆಂಪು *keṁpu* redness, ಲಗಾಂ *lagāṁ* bridle.

When *sonne* precedes the classified consonants ಕ ಖ ಗ ಘ ಚ ಛ ಜ<sup>2</sup> ಝ ಟ ಠ ಡ ಢ ತ ಥ ದ ಧ<sup>3</sup> it has the sound of the nasal letter of the class to which the letter following it belongs. ಅಹಂಕಾರ *egotism*, is pronounced ಅಹಜ್ಜಾರ *ahaṅkāra*; ಕಂಚಿ *Conjeeveram*, ಕಾಂಚಿ *kañchi*; ಒಂಟೆ camel, ಒಣ್ಣೆ *oṅṅe*; ಇಂದು today, ಇನ್ನು *indu*.

*Visarga* <sup>3</sup> occurs only in pure Sanskrit words. It is most commonly attached to the last syllable, where it has the sound of *ha*, as in ಪುನಃ, 'again'. This word is sometimes, in error, written ಪುನಹ *punaha*. Where *visarga* appears in the body of a word (usually a compound word) it has one of two other Sanskrit sounds. One of these sounds resembles the 'uvular' letter  $\chi$  (cf. *ch* in 'loch') and the other the 'bilabial'  $\phi$  (cf. *ph* in 'sophist'). In old grammars there is a symbol for each of these but they are not used in writing; *visarga* does the work of those symbols in addition to its own. The result is that

(a) where *visarga* appears in the body of a word preceding ಕ or ಖ it has the pronunciation of  $\chi$  (cf. ಪ್ರಾತಃಕಾಲ *prātaḥkāla*, morning time) and

(b) where it precedes ಪ or ಫ it has the sound of  $\phi$ , e.g. ಪುನಃಪಾಕ *punahpāka*, recooking. In the familiar expression ಪುನಃಪುನಃ *punahpunah*, 'again and again', *visarga* has the  $\phi$  pronunciation in the middle of the word and the *ha* pronunciation at the end.

Sometimes *visarga* will be found written before one of the sibilants, ಶ, ಷ, ಸ. In such circumstances it has the sound of the sibilant which follows it; e.g., ನಿಶ್ವಾಸ 'expiration' = ನಿಶ್ವಾಸ.

<sup>1</sup> It does not occur with ಳ.

<sup>2</sup> But when ಜ is combined with ಇ, thus, ಜ್ಜ, a preceding *sonne* has the sound of *m*; cf. ಸಂಜ್ಞೆ 'sign', of which the pronunciation should be elicited from a munshi.

<sup>3</sup> It does not occur with the nasals ಙ, ಇ, ಙ, ನ.

Beginners using Dr. Kittel's *Kannāḍa-English Dictionary* frequently find difficulty in understanding the method there adopted with words containing *sonne*. In the alphabet it comes after ಔ *au*, its true place (cf. p. 328). When used before an unclassified consonant, it is placed next after the vowel ಅ *a* (cf. p. 329). When *sonne* is used as a substitute for a classified nasal, Dr. Kittel uses the consonantal form: thus ಕೆಂಪು *kempu* must be looked for under ಕೆಮ್ಮು. An exception is, however, made in the case of the velar and palatal consonants ಙ ನೆ, ಞ ನೆ, owing to typographical difficulties. Where *sonne* is a substitute for one of these consonants, it is printed as a *sonne* but it is to be looked for in the place which would be occupied by the consonant if it were convenient to print it. Illustrations will be found on p. 133 of the *Dictionary*, where the positions of ಅಹಂಯು *ahamyu*, ಅಹಂಕಾರ *ahankāra*, ಅಹಮ್ಭಾವ (ಅಹಂಭಾವ) *ahambhāva*, should be studied. The method is explained in the *Dictionary*, pp. xiii, xiv, and p. 328, under the letter o 1.

In the alphabet, *sonne* and *visarga* are placed after the vowels, and before the consonants.

The affixes ಕಾರ *kāra*, ತ್ವ *tva* denote a sound of the alphabet whether of a vowel, a consonant, or a combination of consonant and vowel; as ಅಕಾರ *akāra*, the letter ಅ *a*; ಕೆಕಾರ *kekāra* the syllable *ke*; ಗೆತ್ತ *gatva*, the letter ಗೆ *g*; ಸುತ್ತ *sutva* the syllable *su*. In this usage the consonants are always represented as combined with a vowel, the vowel ಅ *a* if no other. Of the two usages ಕಾರ is the more common. The sound of a letter or of a combination of consonant and vowel is itself also used as its name. The consonants in their secondary form are indicated by the words ಕವೊತ್ತು<sup>1</sup> *kavottu*, ಖವೊತ್ತು *khavottu*, ದವೊತ್ತು *davottu*, etc.

The word for a letter is ಅಕ್ಷರ *akshara*<sup>2</sup> or ವರ್ಣ *varṇa*<sup>3</sup>; ಸ್ವರ *svara* is a vowel; ವ್ಯಂಜನ *vyañjana*, a consonant; ಹ್ರಸ್ವ *hrasva*, short: ದೀರ್ಘ *dīrgha*, long; ಅಲ್ಪಪ್ರಾಣ *alpaprāṇa* unaspirated; ಮಹಾಪ್ರಾಣ *mahāprāṇa* aspirated; ಅನುನಾಸಿಕ *anunāsika*, nasal. The alphabet is called ವರ್ಣಮಾಲೆ *varṇamāle* or ಅಕ್ಷರಮಾಲೆ *aksharamāle*. ವರ್ಗ *varga* signifies one of the five classes of consonants; these classes are distinguished from one another by prefixing to the word ವರ್ಗ *varga* the unvoiced unaspirated consonant of each group combined with the short vowel ಅ *a*: thus, ಕವರ್ಗ *kavarga*, the *k* or velar class; ಚವರ್ಗ *chavarga*, the *ch* or palatal class; ಟವರ್ಗ *ṭavarga*, the *t* or retroflex class; ತವರ್ಗ *tavarga*, the *t* or dental class; ಪವರ್ಗ *pavarga*, the *p* or bilabial class. A classified consonant is ವರ್ಗೀಯಾಕ್ಷರ *vargīyākshara*; an unclassified consonant ಅವರ್ಗೀಯಾಕ್ಷರ *avargīyākshara*. When two consonants

<sup>1</sup> In practice these forms are often pronounced ಕವತ್ತು *kavattu*, etc.

<sup>2</sup> Both words also mean a syllable. (In Kanarese writing the unit is not, as in English, the letter but the syllable).

join without an intervening vowel the combination is called ಸಂಯುಕ್ತಾಕ್ಷರ *saṃyuktākshara*. When a consonant is doubled it is ದ್ವಿತಾಕ್ಷರ *dvitvākshara*. ಒತ್ತಕ್ಷರ *ottakshara* indicates either; i.e. a compound consonant or a doubled consonant.

*N.B.*—The above and all such grammatical terms are noted not that they may be memorized but to help any student who may be reading with a pandit who knows no English.

### EXERCISE III

Pronounce carefully and commit to memory the following words:—

ಒಂದು one (n.)	ತಿಂಗಳು month	ಕಲ್ಲು stone
ಕೆಂಪು red	ಸಂಖ್ಯೆ number	ಕಂಬ pillar
ಚಿಂತೆ anxiety	ಶ್ರೀರಂಗ Srirangam	ವಂಶ family
ಶಾಂತಿ peace	ಒಂಟಿ camel	ಹಂಚು distribute
ಪ್ರಾರಂಭ beginning	ಅಹಂಕಾರ pride	(impv. 2.s.)
ಆಂಥ such (that kind)	ಉಂಟು it exists (is)	ಹಂಚ to distribute
ಎಂಥ what kind?	ಸಂಬಂಧ connection	(inf.)
ತುಂಬಿ bee	ಸಂರಕ್ಷಿಸು protect	
	(impv. 2s.)	

Read and translate the following sentences:

ಶ್ರೀರಂಗ ದೊಡ್ಡ\* ಪಟ್ಟ\*.

ಇದು † ಕೆಂಪು ತುಂಬಿ†.

ಆಂಥ ಒಂಟಿ ಬೇಡ †.

ಎಂಥ ಒಂಟಿ ಬೇಕು †?

ಒಂದು ರೂಪಾಯಿ † ಸಾಕು †.

ಚಿಂತೆ ಬೇಡ.

ಅದು † ಎಂಥ ಕಂಬ?

ಅದು ಕಲ್ಲು ಕಂಬ.

ಇದು ಯಾವ † ತಿಂಗಳು?

ನವಂಬರ್<sup>2</sup> ತಿಂಗಳು.

ಸಂಖ್ಯೆ ಎಷ್ಟು †?

ಸಂಬಂಧ ಉಂಟು.

ದೇವರೇ<sup>3</sup> ನಮ್ಮನ್ನು\* ಸಂರಕ್ಷಿಸು.

ನಾನು † ಎಷ್ಟು ಹಂಚಬೇಕು?

The following useful words, some of which have already occurred, may be noted:

ಇದು this (pro.)	ಅದು that	ಯಾವುದು (ಯಾವದು) which?
ಇವು these (pro.)	ಅವು those	ಯಾವುವು (ಯಾವವು) which (plu.)?

<sup>1</sup> 'Wasp.'

\*See Exercise II.

†See Exercise I.

<sup>2</sup> November.

<sup>3</sup> 'O God.'

ಇವನು he (here)	ಅವನು he (there)	ಯಾವನು which person (m.)?
ಇವಳು she "	ಅವಳು she "	ಯಾವಳು which person (f.)?
ಇವರು they "	ಅವರು they "	ಯಾರು <sup>1</sup> who?
ಇಲ್ಲಿ here	ಅಲ್ಲಿ there	ಎಲ್ಲಿ where? [ಎಲ್ಲೆಯೂ everywhere]
ಇಷ್ಟು so much (many) as this	ಅಷ್ಟು so much (many) as that	ಎಷ್ಟು how much (many)?
ಇಂಥ this sort (adj.)	ಅಂಥ that sort	ಎಂಥ what sort?
ಹೀಗೆ like this (thus)	ಹಾಗೆ like that (so)	ಹೇಗೆ how?
ಈ this (adj.)	ಆ that	ಯಾವ which?
ಈತನು he (honfc.)	ಆತನು he (there)	ಯಾವಾತನು which person (m.)?
ಈಕೆಯು she (honfc.)	ಆಕೆಯು she (there)	ಯಾವಾಕೆಯು which person (f.)?
ಈಗ now	ಆಗ then	ಯಾವಾಗ when? [ಯಾವಾಗಲೂ always]
ಇಂದು present time (to day)	ಅಂದು then	ಎಂದು <sup>2</sup> when? (ಎಂದೂ always, ever)

<sup>1</sup> Plural, but used also with the singular meaning.

<sup>2</sup> This word is to be distinguished from the past participle of the verb ಎನ್ನು say, ಎಂದು, which is identical in form (see p. 4).



## LESSON III

### Mutational Combination of Letters (ಸಂಧಿ *sandhi*)

In Kanarese, adjacent words are often joined and pronounced as one word and also so written. Frequently when this is done the junction of the final letter of the former word with the initial letter of the latter results in certain changes for the sake of euphony. Similar changes take place when grammatical endings are added to the crude forms of words. Grammarians give rules for the occurrence of these changes, for they take place only with certain letters and in certain circumstances; but there are anomalies and usage is the determining factor. Such junctions of letters attended with change are called ಸಂಧಿ.

There are three types of occasion on which these changes take place:

- (1) When a junction brings together a final vowel and an initial vowel;
- (2) a final vowel and an initial consonant;
- (3) a final consonant and an initial consonant.<sup>1</sup>

The changes which take place on these types of occasion are accomplished in three ways. The first two apply to the division (1) above, the coming together of a final and an initial vowel. When this occurs

(i) the final vowel of the former word may be elided and the consonant to which it was attached take the initial vowel of the latter word (or of the grammatical ending). This is called ಲೋಪಸಂಧಿ *lōpasandhi* (ಲೋಪ = elision). Thus in combining ಬೀರೆ<sup>2</sup>

<sup>1</sup> There is, of course, a fourth possibility. There are occasions when a final consonant combines with an initial vowel as in ನೀರಾನೆ (ನೀರ್ + ಆನೆ) and ಕಾಲಾಳು (ಕಾಲ್ + ಆಳು); but as on this type of occasion no change in the letters involved takes place it does not belong to ಸಂಧಿ.

<sup>2</sup> A vocabulary of the words used in the Lesson will be found at the end.

with ಒಬ್ಬ the final ಎ of ಬೇರೆ disappears and the initial vowel ಒ of ಒಬ್ಬ attaches itself in its place and the compound takes the form ಬೇರೊಬ್ಬ. Similarly in combining ನಮ್ಮ with ಅರಸನು, remove the final ಅ of ನಮ್ಮ, let the initial ಅ of ಅರಸನು take its place and the compound form ನಮ್ಮರಸನು is obtained. Compare also ಕೂಸು + ಅನ್ನು = ಕೂಸನ್ನು and ನೋಡು + ಉತ್ತಾ = ನೋಡುತ್ತಾ. Some examples of *lopa sandhi* have come to our notice on previous pages; see footnotes to pp. 3, 15, 21.

Or (ii) the junction may be effected by introducing an additional consonant and combining it with the initial vowel of the second part of the compound. This is called ಆಗಮ ಸಂಧಿ *āgamasandhi* (ಆಗಮ = approach). The consonants chiefly employed are ಯ್ *y* and ವ್ *v*. Thus, in adding the grammatical affix ಅನ್ನು to the stem ತಂದೆ, the consonant ಯ್ is introduced and combines with the initial ಅ of the affix; thus, ತಂದೆಯನ್ನು. In adding the same affix to the stem ಮಗು, the consonant ವ್ *v* is introduced; thus, ಮಗುವನ್ನು. Compare also ಕೈ + ಎತ್ತು = ಕೈಯೆತ್ತು and ನೋ + ಉತ್ತದೆ = ನೋಯುತ್ತದೆ. For another example see p. 21, footnote 4.

(iii) The third method, ಆದೇಶಸಂಧಿ *ādeśasandhi* 'substitution' (of a consonant, and, in almost all cases, for a consonant) applies to (2) and (3) above; i.e. (a) to the instances where a final vowel and an initial consonant meet and (b) where a final and an initial consonant come together.<sup>1</sup> In the cases which come under (a) another consonant is substituted for the initial consonant of the second word of a compound. Thus ಮಳೆ + ಕಾಲ becomes ಮಳೆಗಾಲ; ಹುಲಿ + ತೋಗಲು, ಹುಲಿದೋಗಲು. The most common substitutions are those illustrated in the examples, i.e. ಗ್ for ಕ್ and ದ್ for ತ್. In the instances coming under (b) also, another consonant is usually substituted for the initial consonant of the

<sup>1</sup> (a) and (b) do not quite exhaust the occasions on which *ādeśasandhi* takes place. The illustrations grouped with ಈರುಣ (ಈ + ಋಣ) in Lesson XLII are examples where *ādeśasandhi* involves two vowels, a consonant (with a vowel attached) being substituted for the initial vowel of the second element in the compound.

second member of the compound.<sup>1</sup> With reference to the instances under this head it is to be noted that the consonantal ending of words has not survived in modern Kanarese and the number of compounds involving such words which have survived in general use is not large; but there are a number of letters involved. A fuller discussion will be found in Lesson XLII. Familiar examples of the type are ಮುಂಗಾರು (ಮುಂ + ಕಾರು) and ಕಣ್ಣೀರು (ಕಣ್ + ನೀರು).

While ಲೋಪ and ಆಗಮ take place both in compound words and in the junction of the crude forms of words and suffixes, ಆದೇಶಸಂಧಿ occurs only in compound words.

When the words which join in a compound word are both Sanskrit, changes in final and initial letters of the character of *ādeśasandhi* take place; but these are more various than the changes which take place when there is a Kanarese element in the combination and each kind of such change has its own name. The whole group of these changes is called *Samskritasandhi* as distinguished from *Kannāḍasandhi*. Familiar examples are: ದೇವ + ಆಲಯ = ದೇವಾಲಯ; ದೇಶ + ಅಭಿಮಾನ = ದೇಶಾಭಿಮಾನ; ಸೂರ್ಯ + ಉದಯ = ಸೂರ್ಯೋದಯ; ಸರ್ವ + ಈಶ = ಸರ್ವೇಶ; ಬ್ರಹ್ಮ + ಏಕತ್ವ = ಬ್ರಹ್ಮೈಕತ್ವ; ಪ್ರತಿ + ಉತ್ತರ = ಪ್ರತ್ಯುತ್ತರ. Sanskrit sandhi is discussed in Lesson XLIII.

#### EXERCISE IV

Combine the following—

- (a) by *lōpasandhi*: 1. ಗಾಣ ಇಗ. 2. ಇದು ಏನು. 3. ಮತ್ತು ಎರಡು. 4. ನನ್ನ ಎದುರು. 5. ಇಲ್ಲದೆ ಇದ್ದರೆ. 6. ಮನೆಯ ಒಳಗೆ. 7. ಬಿಟ್ಟು ಇದ್ದೆನು. 8. ಹಾಗೆ ಆಯಿತು. 9. ಒಂದು ಅರ್ಧ. 10. ಮೊದಲು ಆದ. 11. ರಾಮನು ಎಲ್ಲಿ. 12. ಹೊರಗೆ ಇದೆ. 13. ನಾನು ಅರಿಯಲು ಇಲ್ಲ. 14. ಹೇಳು ಅಲಿ.

- (b) by *āgamasandhi*, introducing the consonant ಯ್: 1. ಮನೆ ಅಲ್ಲಿ. 2. ಕಾ ಉತ್ತಾ. 3. ಸಂಜೆ ಆಯಿತು. 4. ಮೇ ಇಸು. 5. ಕೈ ಅನ್ನು.

- (c) by *āgamasandhi*, introducing the consonant ವ್: 1. ಗೋ ಅನ್ನು. 2. ಬಲ ಆಗಿ. 3. ಹತ್ತರ ಇರು. 4. ಭ್ರಾತೃ ಉ. 5. ಗುರು ಇದ್ದನು.

<sup>1</sup> But as will be seen in Lesson XLII, when the former member of a compound is a single syllabled numeral ending in ರ್, the consonant affected by the substitution is the final consonant of the former member; e.g. ಇರ್ + ಕಟ್ಟು = ಇಕ್ಕಟ್ಟು.

## Vocabulary

ನೀರ್ (or ನೀರು) water	ಕಣ್ (ಕಣ್ಣು) eye
ಆನೆ elephant	ನೀರು water
ನೀರಾಸೆ hippopotamus	ಕಣ್ಣೀರು tears
ಕಾಲ್ (or ಕಾಲು) leg or foot	ದೇವೆ God
ಆಳು servant or soldier	ಆಲಯ abode
ಬೇರೆ another	ದೇಶ (own) country
ಒಬ್ಬ one (m. and f.)	ಆಭಿಮಾನ esteem
ನಮ್ಮ our	ಸೂರ್ಯ sun
ಅರಸನು king (nom.)	ಉದಯ dawn
ಕೂಸು infant	ಸರ್ವ all (adj.)
ಅನ್ನು acc. ending	ಈಶ lord
ಸೋಡು (verbal root) see	ಬ್ರಹ್ಮ Brahma
ಉತ್ತಾ pres. ptc. ending	ಏಕತ್ವ oneness
ತಂದೆ father	ಪ್ರತಿ in return (pref.)
ಮಗು child	ಉತ್ತರ answer
ಕೈ hand	ಗಾಣ oil mill
ಎತ್ತು raise (2s. impv.)	ಇಗ suffix of personal derivative
ಸೋ ache (verbal root)	nouns
ಉತ್ತದೆ 3 s. n. pres. ending	ಏನು what (pro.) ?
ಈ this	ಮತ್ತು in addition, and (conj.)
ಋಣ debt	ಎರಡು two (n.)
ಈರುಣ this debt	ನನ್ನ my
ಮಳೆ rain	ಎದುರು opposite (presence)
ಕಾಲ time	ಇಲ್ಲದೆ without being
ಹುಲಿ tiger	ಇದ್ದರೆ if it (he, she, they) be
ತೊಗಲು skin	ಮನೆಯ of a house
ಇರ್ substitute form in com-	ಒಳಗೆ inside
pounds for ಎರಡು two	ಬಿಟ್ಟು having left (past ptc.)
ಕಟ್ಟು bond	ಇದ್ದೆನು I was
ಇಕ್ಕಟ್ಟು dilemma	ಬಿಟ್ಟಿದ್ದೆನು I had left (past pf.)
ಮುಂ fore, first	ಹಾಗೆ so
ಕಾರು rain	ಆಯಿತು it became (happened)
ಮುಂಗಾರು the first rains	ಒಂದು one (n.)

ಅರ್ಧ half	ಅಲ್ಲಿ loc. ending
ಮೊದಲು beginning, first	ಕಾ protect (verbal root)
ಆದ which became (rel. ptc.)	ಸಂಜೆ evening
ರಾಮನು Rama (nom.)	ಮೇ graze (verbal root)
ಎಲ್ಲಿ where ?	ಇಸು causative ending
ಹೊರಗೆ outside	ಗೋ cow
ಇದೆ it is	ಬಲ strength
ನಾನು I	ಆಗಿ advbl. suffix
ಅರಿಯಲು to know (inf.)	ಹತ್ತರ near
ಇಲ್ಲ not	ಇರು be (2 s. impv.)
ಅರಿಯಲಿಲ್ಲ did not know (past neg.)	ಭ್ರಾತೃ brother
ಹೇಳು say	ಉ nom. ending
ಅಲಿ (1 and 3) s. impv. ending	ಗುರು religious teacher
ಮನೆ house	ಇದ್ದನು (he) was

#### For Translation

(Vocabularies of Exercises III and IV)

ಇವರು<sup>1</sup> ಯಾರು? ಇವರು<sup>1</sup> ನನ್ನ ತಂದೆ.  
 ನಿಮ್ಮ<sup>2</sup> ದೇಶ ಯಾವುದು? ಇದು ನಮ್ಮ ದೇಶ.  
 ನಿಮ್ಮ ಮನೆ ಎಲ್ಲಿ? ನಮ್ಮ ಮನೆ ಅಲ್ಲಿ ಇದೆ.  
 ಆ ಪುಸ್ತಕ<sup>3</sup> ಯಾವಾಗ ಬೇಕು? ಈಗ ಬೇಕು.  
 ಏಕೆ<sup>3</sup> ಕಣ್ಣೀರು? ನನ್ನ ಕಣ್ಣು ಸೋಯುತ್ತದೆ.  
 ಯಾವ ಮಗು? ಆ ಮಗು.  
 ಅದು ಎಲ್ಲಿ? ಇಲ್ಲಿದೆ.  
 ಎಷ್ಟು ರೂಪಾಯಿ<sup>3</sup> ಬೇಕು? ಎರಡು ರೂಪಾಯಿ ಬೇಕು; ಒಂದು ಸಾಲದು.<sup>3</sup>  
 ರಾಮನು ಇಲ್ಲಿಲ್ಲ.

<sup>1</sup> Plu. honfc. for s.    <sup>2</sup> ನಿಮ್ಮ 'your' (plu.)    <sup>3</sup> Exercise I (pp. 14, 15).

## CHAPTER II

The Chapter, consisting of Lessons IV to XIV inclusive, contains notes on the classification of Kanarese words, and model nouns and verbs to illustrate the regular declensions and conjugations, together with a few syntactical rules to enable the student to work the exercises.

### LESSON IV

#### Classification of Words

##### (a) Classification according to Origin

The Kanarese language consists of the following classes of words:—

1. Pure Kanarese words (ದೇಶ್ಯ *desya*) as, ಹಾಲು milk; ಕಾಲು leg; ಕರು calf; ಕುರಿ sheep; ನರಿ jackal; ಮನೆ house; ತಂದೆ father; ತಾಯಿ mother; ನೆಲ ground; ಹೂಲ field; ಒಳ್ಳೆಯದು good thing; ಹೇಳು say; ಕೇಳು hear; ಬೆಳೆ grow; ನಡೆ walk; ಸುಡಿ utter.

2. Sanskrit words which have been introduced without change into Kanarese (ಸಮಸಂಸ್ಕೃತ *samasanskṛita*); as ರಾಮ *Rāma*; ಕುಮಾರ son; ಮುಖ face; ಅನ್ನ (cooked) rice; ಗೃಹ house; ಧರ್ಮ duty; ವಾಪ sin; ಶುಭ auspicious; ಸತ್ಯ truth; ಮತಿ thought; ಗತಿ fate; ವಸಂತ spring; ಚಂದ್ರ moon; ಕರ್ತೃ lord; ಸ್ತ್ರೀ woman; ಕಮಲ lotus; ಸಿದ್ಧಿ fulfilment; ಲಿಪಿ writing.

3. Words originally Kanarese which are found in the same form in Sanskrit also (ತತ್ಸಮ *tatsama*).<sup>1</sup> These are said to number twenty-one: amongst them are ಅಂಕ number; ಕಂಕಣ bracelet; ಬಲ strength; ಮಣಿ jewel; ಗೋಣಿ sack; ತೋರಣ festoon; ಮಾಲೆ (ಮಾಲಾ) garland; ಲತೆ (ಲತಾ) creeper.

4. Words derived from Sanskrit, which have become more or less corrupted from their Sanskrit form. The name for these is ತದ್ಭವ *tadbhava*. Grammarians distinguish Sanskrit words

<sup>1</sup> But in common usage ತತ್ಸಮ indicates any Sanskrit word which is found without change in Kanarese, thus including groups 2 and 3.

which have undergone change in the last letter only from those which have undergone change in the body of the word. The latter are the true *tadbhavas*. The former are treated as pure Sanskrit words in that they cannot be combined in *samāsa* (compound word) with pure Kanarese words. The examples below are divided into (a) words which undergo change only in the last letter and (b) words which undergo change in the body of the word.

(a) Sk. ವೀಣಾ tdb. ವೀಣೆ lute; Sk. ನದೀ tdb. ನದಿ river; Sk. ವಧೂ tdb. ವಧು bride; Sk. ಊಷ tdb. ಊಷೆ surmise; Sk. ವಿನಾ tdb. ವಿನು fish; Sk. ಕರ್ತೃ tdb. ಕರ್ತೆ lord; Sk. ಮಾತಾ tdb. ಮಾತೆ mother; Sk. ರಾಜನ್ tdb. ರಾಜ king; Sk. ಆತ್ಮ tdb. ಆತ್ಮೆ soul; Sk. ಮನಸ್ tdb. ಮನ (ಮನಸ್ಸು) mind; Sk. ದಿಕ್ tdb. ದಿಕ್ಕು direction.

(b) Sk. ಅಕ್ಷರ tdb. ಅಕ್ಷರ a letter of the alphabet; Sk. ಆರಂಭ tdb. ಆರಂಭ beginning; Sk. ಆಕಾಶ tdb. ಆಗಸ sky; Sk. ನಿದ್ರಾ tdb. ನಿದ್ರೆ sleep; Sk. ಶರ್ಕರಾ tdb. ಸಕ್ಕರೆ sugar; Sk. ಸಂಸ್ಥಾ tdb. ಸಂತೆ market; Sk. ಪರ್ವಣ tdb. ಹಬ್ಬ festival; Sk. ಕಥಾ tdb. ಕತೆ story; Sk. ಸಂಧ್ಯಾ tdb. ಸಂಜೆ evening; Sk. ಪಕ್ಕ tdb. ಪಕ್ಕ side; Sk. ಆಶಾ tdb. ಆಸೆ desire; Sk. ಯಾತ್ರಾ tdb. ಜಾತ್ರೆ festival; Sk. ಘಂಟಾ tdb. ಗಂಟೆ bell; Sk. ಸೂಚಿ tdb. ಸೂಜಿ needle; Sk. ತಟ tdb. ದಡ shore; Sk. ನಾಪೀ tdb. ಬಾವಿ well; Sk. ಯಾಮ tdb. ಜಾವ night-watch; Sk. ವೇಗ tdb. ಬೇಗ speed; Sk. ಶ್ರೀ tdb. ಸಿರಿ wealth; Sk. ಕತ್ತಿ tdb. ಕತ್ತಿ knife.

5. Words introduced from foreign languages (ಆನ್ಯದೇಶ್ಯ *anyadeśya*):

(a) From Hindustani:<sup>1</sup>

ಕಚೇರಿ office; ತಯಾರು ready; ಕಾರ್ಖಾನೆ workshop; ಟೆಸ್ಟಾಲು the post; ಜಮೀನು land; ಸರ್ಕಾರ government; ರೈತ farmer; ದರ್ಜಿ tailor; ಸಲಾಮು salutation; ಕಾನೂನು regulation; ಕಾಗದ paper; ಬಂದೂಕ rifle; ಚುನಾವಣೆ selection; ಮಂಜೂರು sanctioned; ದರ್ಬಾರು royal court; ಅಸಲು principal (sum); ನಕಲು copy; ರಸ್ತೆ way; ಕುರ್ಚಿ chair; ಬದಲು exchange; ಗುಲಾಮ slave; ಮಶೀತಿ mosque; ಕಾಜಿ priest, judge; ರೂಪಾಯಿ rupee; ಗಡಿಯಾರ clock; ಸವಾರ horseman; ಹುಕುಂ command; ಅಮಲ್ದಾರ head officer of a taluk; ಅರ್ಜಿ petition; ಜಲ್ದಿ quickly; ಜಾಸ್ತಿ excess; ಮಾಲು property; ಮಾಲೀಕ owner.

(b) From English:

ನಂಬರು number; ಮೆಂಬರು member; ಸರ್ಕ್ಯುಟ್ circuit; ಹೋಟೆಲು restaurant; ಟಿಕೆಟ್ ticket; ರೈಲು railway train; ಡಿಗ್ರಿ degree; ಡಾಕ್ಟರು doctor; ಆಸ್ಪತ್ರೆ hospital; ಎಕರೆ acre; ಗಿಲೀಟು gilt; ಮೈಲಿ mile; ಲಾಯರು lawyer; ಬ್ಯಾಂಕು bank;

<sup>1</sup> A number of these words may have come into Kanarese by way of Telugu or Mahratti.

ಪ್ಲೇಗು plague; ಕಾರ್ಡ್ card; ಸ್ಟ್ಯಾಂಪ್ stamp; ಫೀಜು fees; ಕಾಲೇಜು college; ಜೈಲು jail; ಕೋರ್ಟ್ court.

(c) From Portuguese:

ಪಾದರಿ priest; ಸಾಬೂನು soap; ಇಸ್ತೀ ironing; ಮೇಜು table; ಮೇಸ್ಟ್ರಿ foreman.

(d) From French:

ಕುಸಿನ kitchen.

6. Many Kanarese words have also a colloquial form in common use side by side with the literary form. This is called ಗ್ರಾಮ್ಯು *grāmya* (village talk). Examples: ಮೇಗೆ for ಮೇಲೆ upon; ದ್ಯಾವರು for ದೇವರು god; ಸೋಮಿ for ಸ್ವಾಮಿ lord; ಆಗೆ for the loc. ending ಆಲ್ಲಿ (ಮನೆಯಾಗಿ for ಮನೆಯಲ್ಲಿ,<sup>1</sup> in the house). ಉತೀನಿ (or ತೀನಿ), ಉತೀವಿ, for ಉತ್ತೇನಿ,<sup>2</sup> ಉತ್ತೇವೆ (1 s. and p. pres.) etc.

#### (b) Classification according to Grammatical Use

Kanarese grammarians divide the words of the language into three classes, as follows:

1. Declinable words (ನಾಮಪದ *nāmapada*). These are inflected to mark differences of gender, number and case. This class includes what in English are called nouns (ನಾಮವಾಚಕ *nāmvāchaka*), pronouns (ಸರ್ವನಾಮ *sarvanāma*), adjectives (ಗುಣವಾಚಕ *guṇavāchaka*) etc. (see Lesson XV).

The uninflected portion (stem) of such words is called ಪ್ರಾತಿಪದಿಕ *prātipadika*, nominal base and the word with its affixes (ಪ್ರತ್ಯಯ *pratyaya*) is called ನಾಮಪದ name-word. Thus the *prātipadika*, ಸೇವಕ, (see Lesson V), by the addition of the *pratyaya* ನು,<sup>3</sup> becomes the *nāmapada* ಸೇವಕನು servant. Observe that ನಾಮಪದ has a wider meaning than the English *noun*.

2. Verbs, or conjugable words (ಕ್ರಿಯಾಪದ *kriyāpada*). These are inflected to mark differences of person, number, gender, time, mood.

The uninflected portion is called ಧಾತು *dhātu*, verbal base, and the word with its affixes is called ಕ್ರಿಯಾಪದ, action-word. Thus the *dhātu*, ಮಾಡು, do, by the addition of the *pratyaya*<sup>4</sup> ಎನು, becomes the *kriyāpada*

<sup>1</sup> See p. 54. <sup>2</sup> See p. 43. <sup>3</sup> A nom. case ending; case affixes are distinguished as ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯ *vibhaktipratyaya*. <sup>4</sup> Verbal affixes are called ಅಖ್ಯಾತಪ್ರತ್ಯಯ *ākhyātapratyaya*.



ಮಾಡನು, I do not: The word ಕ್ರಿಯಾವದ corresponds to the English *verb*, with the exceptions that declinable forms derived from verbs are classed as ನಾಮವದ (see Lesson XV), and some invariable verbal forms are classed as ಅವ್ಯಯ *avyaya* (see Lesson XXIV).

3. Uninflected words (ಅವ್ಯಯ *avyaya* 'unchangeable'). This class includes adverbs, postpositions, conjunctions, interjections and, as noted above, some invariable verbal forms.

Some words included in this class are wholly or in part declinable, as will be noticed later (see Lesson XXII).

In the pages which follow, these three classes of words are treated concurrently, though in the earlier Lessons few examples of the third class are to be found. The inflections of declinable words are illustrated by the declension in full of a number of typical nouns, and the formation of the various tenses of the regular verb is shewn. The uninflected forms of declinable words and of verbs, which have been referred to above as ಪ್ರಾತಿಪದಿಕ and ಧಾತು respectively, are represented also by the common term ಪ್ರಕೃತಿ *prakṛiti*, which is translated throughout by the expression 'crude form'. To distinguish the one from the other, ಪ್ರಾತಿಪದಿಕ is sometimes called ನಾಮಪ್ರಕೃತಿ, 'crude form of a noun'.

## PRELIMINARY NOTES ON THE DECLENSIONS AND CONJUGATIONS

### 1. The Three Declensions

Declinable words may be divided into three declensions, as follows:

The First Declension, consisting of words whose crude form ends in the vowel ಅ.

The Second Declension,           ,,           ,,           ಇ, ಈ, ಎ, ಐ.

The Third Declension,           ,,           ,,           ಉ.

### 2. Gender (ಲಿಂಗ *linga*)

Declinable words are of three genders: masculine (ಪುಲ್ಲಿಂಗ *pullinga*), feminine (ಸ್ತ್ರೀಲಿಂಗ *strilinga*), neuter (ನಪುಂಸಕಲಿಂಗ

*napuṃsakalinga*). As a general rule, words denoting men and gods are masculine, those denoting women and goddesses are feminine, and those denoting animals and inanimate objects are neuter.

Notable exceptions are ಸೂರ್ಯ sun, ಚಂದ್ರ moon, and the planets, ಬುಧ Mercury, ಶನಿ Saturn, etc., which are usually masculine. The names of a few birds and animals like ಗೆರುಡ chief of the birds, ಬಸವ bull, ಕೋಣ male buffalo, etc., are masculine in the singular, but neuter in the plural. ಹೆಣ್ಣು female, ದೇವತೆ goddess, deity, are feminine or neuter; ಆಳು individual, ಕೂಸು infant, ಮಗು child, etc., are generally neuter, but occasionally masculine or feminine. When it is desired to indicate the gender of living things whose name is ordinarily neuter the words ಗಂಡು male and ಹೆಣ್ಣು female are prefixed; e.g. ಗಂಡು ಗಿಳಿ cock parrot, ಹೆಣ್ಣು ಗಿಳಿ hen parrot, and so of an infant, ಗಂಡು ಕೂಸು or ಹೆಣ್ಣು ಕೂಸು.

3. Number (ವಚನ *vachana*)

Declinable and conjugable words have two numbers: singular (ಏಕವಚನ *ēkavachana*) and plural (ಬಹುವಚನ *bahuvachana*). The use of the honorific plural is referred to in the Introduction and in Lessons XVII and XVIII. Double plural forms are referred to in the same Lessons.

4. Case (ವಿಭಕ್ತಿ *vi bhakti*)

Declinable words have seven cases as follows:

English Name	Kanarese Name	Characteristic Affixes
Nominative	ಕರ್ತೃವಿಭಕ್ತಿ <i>kartrivibhakti</i> (case of agent) ಪ್ರಥಮಾವಿಭಕ್ತಿ <i>prathamāvibhakti</i> (first case) <sup>2</sup>	ಉ, ನು (= ಅನು), ಆಳು (sing.); ಆರು, ರು, ಗಳು, ಅಂದಿರು <sup>1</sup> (plu.)

<sup>1</sup> Some grammarians regard ಉ as the sign of the nominative everywhere and ನ್, ಅಳ್, ಅರ್, ರ್, ಗಳ್ and ಅಂದಿರ್ as insertions, like ವ್ and ಯ್.

<sup>2</sup> In each case, with the exception of the vocative, the latter name is the more common.

English Name	Kanarese Name	Characteristic Affixes
Accusative (Objective)	ಕರ್ಮವಿಭಕ್ತಿ <i>karmavibhakti</i> (case of object) ದ್ವಿತೀಯಾವಿಭಕ್ತಿ <i>dvitīyāvibhakti</i> (second case)	ಅನ್ನು (colloquial ಅ or ಅನ್ನ)
Instrumental	ಕರಣವಿಭಕ್ತಿ <i>karaṇavibhakti</i> (case of instrument) ತೃತೀಯಾವಿಭಕ್ತಿ <i>tritīyāvibhakti</i> (third case)	ಇಂದ
Dative	ಸಂಪ್ರದಾನವಿಭಕ್ತಿ <i>saṃpradāna- vibhakti</i> (case of giving) ಚತುರ್ಥವಿಭಕ್ತಿ <i>chaturthīvibhak- ti</i> (fourth case)	ಗೆ, ಇಗೆ, ಅಕ್ಕೆ, ಕ್ಕೆ
Genitive (Possessive)	ಸಂಬಂಧವಿಭಕ್ತಿ <i>sambandhavibhak- ti</i> (case of relationship) ಷಷ್ಠೀವಿಭಕ್ತಿ <i>shashṭhīvibhakti</i> (sixth case)	ಅ
Locative	ಅಧಿಕರಣವಿಭಕ್ತಿ <i>adhikaraṇa- vibhakti</i> (case of location) ಸಪ್ತಮಾವಿಭಕ್ತಿ <i>saptamīvibhakti</i> (seventh case)	ಅಲ್ಲಿ
Vocative	ಸಂಬೋಧನಾವಿಭಕ್ತಿ <i>sambodhanā- vibhakti</i> (case of calling) ಆಮಂತ್ರಣವಿಭಕ್ತಿ <i>āmantraṇa- vibhakti</i> (case of calling)	ಎ

The subject of a sentence is called ಕರ್ತೃಪದ *kartripada*, the object ಕರ್ಮಪದ *karmapada*.

Some Kanarese grammars, on the analogy of Sanskrit, introduce, in addition to the above, an ablative case ಅಪಾದಾನವಿಭಕ್ತಿ *apādānavibhakti* (case of removal), or ಪಂಚಮಾವಿಭಕ್ತಿ *pañchamīvibhakti*, the fifth case. There is no Kanarese termination to indicate the case, and its place is taken by a circumlocution, namely, the addition of the word ದೆಸೆಯಿಂದ (instrumental

case of ದೆಸೆ, 'direction,' 'consequence') to the genitive of the word which is being declined; ಅವನ<sup>1</sup> ದೆಸೆಯಿಂದ ಚಿಂತೆ<sup>2</sup> ಪಡುತ್ತೇನೆ<sup>3</sup> 'I feel anxiety on his account'. The instrumental case usually expresses the meaning of the ablative (source, cause etc.), which, as being without either specific termination or distinctive meaning, has been omitted from the declensions which follow.

In attaching the above affixes to the crude form of the noun, the ordinary methods of *lōpa* and *āgamasandhi* are frequently employed; thus, ಕೂಸು + ಅನ್ನು = ಕೂಸನ್ನು (see Lesson XII), ಗುರು + ಇಗೆ = ಗುರುವಿಗೆ (Lesson XI), ಯತಿ + ಇಂದ = ಯತಿಯಿಂದ (Lesson VIII). Besides the letters ಯ್ and ವ್ however, other euphonic consonants and combinations are introduced in certain instances, as follows: First declension neuters have ದ್ in the instr., gen., and loc. singular, as ಮರದಿಂದ etc. (Lesson VII); neuter pronouns have ರ್ in the same cases (Lessons XVIII, XX); and third declension words of all genders have ಇನ್ in the same cases of the singular, as ಗುರುವಿನಿಂದ etc. (Lessons XI and XII).

#### 5. Person (ಪುರುಷ *purusha*)

There are three persons in Kanarese: the first person ಉತ್ತಮಪುರುಷ *uttamapurusha*, the second person ಮಧ್ಯಮಪುರುಷ *madhyamapurusha*, the third person ಪ್ರಥಮಪುರುಷ *prathamapurusha* (i.e., literally, first person, the English order of the persons being reversed in Kanarese).

#### 6. The Two Conjugations

Verbs may be classed in two conjugations, the first conjugation consisting of the great majority of those verbs whose crude form ends in ಉ, the second consisting of the great majority of those whose crude form ends in ಇ or ಎ. One example will be given of each type. There are, however, a considerable number of verbs which do not conform to these types, and which may, for convenience, be classed as irregular. But on this see Appendix III, and Lessons XXXVII, XXXIX.

<sup>1</sup> See Exercise II, p. 20.

<sup>2</sup> See Exercise III, p. 24.

<sup>3</sup> 'I feel'.

### 7. Mood and Tense

Kanarese grammars describe the verb as inflected in six ways. Three of these are called ಕಾಲ *kāla* time, and correspond to the present, past and future tenses of English. The other three are sometimes called ರೂಪ *rūpa* and describe the imperative, and the negative moods and what some European writers have called the 'Contingent Future Tense' (on this see p. 57). There is no name for what English calls the indicative mood. The infinitive is not included in the above enumeration but is grouped with other invariable verbal forms as an indeclinable, like adverbs and postpositions. It will thus be seen that though ಕಾಲ corresponds to 'tense' ರೂಪ does not correspond very closely to 'mood'. The fact is that the word ರೂಪ form, has not the definite and limited sense of 'mood'. Another term commonly used is ಅರ್ಥ *artha* meaning ('imperative meaning', 'negative meaning', 'possibility meaning'); but neither the term ರೂಪ nor the term ಅರ್ಥ is confined exclusively to these three forms.

The Kanarese verb, we may say, is inflected to express the ideas of present time, future time, past time, possibility (or likelihood), negation, the action of the verb, command, etc. The parts of the verb which in English would be called finite are made up of the root or crude form, to which is added a time indication (or 'medial') and the affix indicating number and person. Thus ಮಾಡುತ್ತೇನೆ I make, is made up of ಮಾಡು + ಉತ್ತ + ಏನೆ (with elision at each joining). In the negative form of the verb, as in the imperative and the infinitive, the time element is lacking and the endings are added directly to the crude form of the verb. The form of contingency (or possibility) is also without any characteristic indication. Participial forms have the time indication but no affixes. For the method of forming the various tenses etc., see Lessons XIII, XIV.

## 8. Voice

As in English, so in Kanarese, there are the active voice (ಕರ್ತರಿ ಪ್ರಯೋಗ *kartari prayōga*) and the passive voice (ಕರ್ಮಣಿ ಪ್ರಯೋಗ *karmāṇi prayōga*); but Kanarese, instead of combining the past participle of the verb concerned with the tenses of the verb *to be*, in the manner of English, ('I am pushed', 'I was pushed', etc.), combines the infinitive in ಅಲು<sup>1</sup> of the verb in question with the tenses of the verb ಪಡು<sup>2</sup> feel, experience. When the two parts of the form combine the final ಉ of the infinitive is elided, thus: ನೂಕಲ್ಪಡುತ್ತೇನೆ<sup>3</sup>, ನೂಕಲ್ಪಟ್ಟೆನು.<sup>4</sup>

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<sup>1</sup> See p. 42.

<sup>2</sup> See p. 37.

<sup>3</sup> That is, ನೂಕಲು to push, pushing (with elision of final ಉ) + ಪಡುತ್ತೇನೆ I experience: I experience pushing.

<sup>4</sup> ನೂಕಲು + ಪಟ್ಟೆನು I experienced (Lesson IX, end): I experienced pushing.

### NOUNS OF THE FIRST DECLENSION

Crude form ending in ಅ; Masc. Fem. and Neut.

(a) *The Regular Declension.*

(i) Masc. and Fem. ಸೇವಕ servant.

(ii) Neut. ಮರ tree.

SINGULAR		PLURAL		SINGULAR		PLURAL		SINGULAR		PLURAL	
Nom.	ಸೇವಕನು	ಸೇವಕರು	ಸೇವಕಳು	as masc.	ಮರವು	ಮರಗಳು					
Acc.	— ನನು	— ರನು	— ಳನು	—	— ವನು	— ಗಳನ್ನು					
Instr.	— ನಿಂದ	— ರಿಂದ	— ಳಿಂದ	—	— ದಿಂದ	— ಗಳಿಂದ					
Dat.	— ನಿಗೆ	— ರಿಗೆ	— ಳಿಗೆ	—	— ಕ್ಕೆ	— ಗಳಿಗೆ					
Gen.	— ನ	— ರ	— ಳ	—	— ಬಳಿ	— ಗಳ					
Loc.	— ನಲ್ಲಿ	— ರಲ್ಲಿ	— ಳಲ್ಲಿ	—	— ಬಲ್ಲಿ	— ಗಳಲ್ಲಿ					
Voc.	— ನೇ	— ರೇ	— ಳೇ	—	— ಬೇ	— ಗಳೇ					
	or ಸೇವಕಾ	or ರಿರಾ				or ಗಳಿರಾ					

(b) *Nouns of Relationship.*

Masc. ಅಣ್ಣ elder-brother.

Fem. ಅಕ್ಕ elder sister.

SINGULAR		PLURAL		SINGULAR		PLURAL	
Nom.	ಅಣ್ಣನು	ಅಣ್ಣಂದಿರು	ಅಕ್ಕನು	ಅಕ್ಕಂದಿರು			
Acc.	— ನನು	— ದಿರನ್ನು	— ನನು	— ದಿರನ್ನು			
Instr.	— ನಿಂದ	— ದಿರಿಂದ	as masc.	as masc.			
Dat.	— ನಿಗೆ	— ದಿರಿಗೆ	—	—			
Gen.	— ನ	— ದಿರ	—	—			
Loc.	— ನಲ್ಲಿ	— ದಿರಲ್ಲಿ	—	—			
Voc.	— ನೇ	— ದಿರೇ	—	—			
	or ಅಣ್ಣಾ	or ದಿರಾ					

*Note.*—The terminations ನು, ಅಳು and ಅಂದಿರು are peculiar to this decl. ಉ (with the ವ್ or ಯ್ insertion) and ಗಳು are found in the other declensions also. ಅರು is found also in the second decl. ; but here, as is the case with ಅಳು also, the final vowel of the crude form of the noun is elided.

(c) The names of a few inanimate objects like ಸೂರ್ಯ sun, ಚಂದ್ರ moon, and names of planets ending in ಅ like ಶುಕ್ರ Venus, follow the regular masculine declension. The names of a few animals and birds like ಬಸವ bull, ಕೋಣ male buffalo and ಗೆರುಡ eagle, follow the regular masculine declension in the sing.—ಬಸವನು, ಬಸವನನ್ನು etc., and the regular neuter in the plural, ಬಸವಗಳು, ಬಸವಗಳನ್ನು etc.

## LESSON V

### The Noun

#### THE FIRST DECLENSION

##### Masculine

Crude form—ಸೇವಕ servant

##### SINGULAR

Nom.	ಸೇವಕನು	a manservant
Acc.	ಸೇವಕನನ್ನು	a manservant
Inst.	ಸೇವಕನಿಂದ	by <i>or</i> from a manservant
Dat.	ಸೇವಕನಿಗೆ	to a manservant
Gen.	ಸೇವಕನ	of a manservant
Loc.	ಸೇವಕನಲ್ಲಿ	in a manservant
Voc.	ಸೇವಕನೇ <i>or</i> ಸೇವಕಾ	O manservant

##### PLURAL

Nom.	ಸೇವಕರು	menservants
Acc.	ಸೇವಕರನ್ನು	menservants
Inst.	ಸೇವಕರಿಂದ	by <i>or</i> from menservants
Dat.	ಸೇವಕರಿಗೆ	to menservants
Gen.	ಸೇವಕರ	of menservants
Loc.	ಸೇವಕರಲ್ಲಿ	in menservants
Voc.	ಸೇವಕರೇ <i>or</i> ಸೇವಕರಿರಾ	O menservants

All masculine names ending in ಅ like ರಾಮ, ರಂಗ, ಸಿದ್ದ etc., belong to this declension, as also the masculine gender of the descriptive nouns ending in ಅ; e.g. ಬಿಸ್ತ fisherman; ಕುಂಟ lame man, etc. (See Lessons XV and XXX). The word ಹುಡುಗ boy (the feminine of which, ಹುಡುಗಿ, belongs to the 2nd decl.) belongs to this declension. The word ಮಗ child, has masc., fem. and neut. forms: ಮಗನು son, ಮಗಳು daughter (which belong to this declension) and ಮಗು child (3rd decl.). The plural of ಮಗ is irregular (Lesson XVII). The demonstrative and interrogative pronouns of the



third person singular, masculine and feminine, mostly follow the regular declensions above: e.g. ಇವನು, ಅವನು; ಈತನು, ಆತನು; ಇವಳು, ಅವಳು; ಯಾವನು, ಯಾವಳು (p. 25). The plurals ಇವರು, ಅವರು, ಯಾರು follow the regular plural of this declension. The Kanarese adjectival nouns of Lesson XXX follow the regular declension above in the masculine and feminine.

While the above form is characteristic of masculine nouns of the declension, the feminine noun ಅಕ್ಕ conforms to it in the singular. As will be seen from the table on page 40, this noun, like some other nouns of relationship, has a special form in the plural. The word ಅಮ್ಮ mother, also conforms in the singular but the plural form in ಅಂದಿರು is not in ordinary use. The honorific plural ಅಮ್ಮವರು or ಅಮ್ಮನವರು for the singular is common. ಅಪ್ಪ father, shows the same characteristics.

## The Verb

### THE FIRST CONJUGATION

Verbs whose crude form ends in ಉ, other than those consisting of two short syllables, as ಕೊಡು give, and some other irregulars.

Crude form—ಮಾಡು make, do.

**Imperative Mood** (ವಿಧಿರೂಪ, *vidhirūpa*)<sup>1</sup>

#### SINGULAR

1. ಮಾಡಲಿ let me make
2. ಮಾಡು<sup>2</sup> make thou
3. ಮಾಡಲಿ let him (her, it) make

#### PLURAL

1. ಮಾಡೋಣ (ಮಾಡುವ) let us make
2. ಮಾಡಿರಿ make you (colloquial, ಮಾಡಿ)
3. ಮಾಡಲಿ let them make

**Infinitive Mood** (ಭಾವರೂಪ, *bhāvarūpa* or ಭಾವಾರ್ಥ *bhāvārtha*)<sup>3</sup>

ಮಾಡ or ಮಾಡಲು to make

<sup>1</sup> *Vidhi* means 'command'. Another name for this part of the verb is ವಿಧ್ಯರ್ಥ (ವಿಧಿ + ಅರ್ಥ) 'imperative meaning'. For a fuller conjugation of this mood see Lesson IX. <sup>2</sup> In almost every verb the crude form is also the form of the 2 s. imperative. <sup>3</sup> See Lesson XI. ಭಾವ means 'idea'. ಭಾವರೂಪ means 'the form which indicates the idea or action' (of the verb).

**Present Tense** (ವರ್ತಮಾನಕಾಲ *vartamānakāla*)

Sign of the present : ಉತ್ತ (constant for all verbs)

SINGULAR

1. ಮಾಡುತ್ತೇನೆ<sup>1</sup> I make
2. ಮಾಡುತ್ತೀಯೆ (or ಮಾಡುತ್ತೀ) thou makest
3. m. ಮಾಡುತ್ತಾನೆ he makes  
f. ಮಾಡುತ್ತಾಳೆ she makes  
n. ಮಾಡುತ್ತದೆ<sup>2</sup> it makes

PLURAL

1. ಮಾಡುತ್ತೇವೆ we make
2. ಮಾಡುತ್ತೀರಿ you make
3. m. f. ಮಾಡುತ್ತಾರೆ they make  
n. ಮಾಡುತ್ತವೆ they make

SYNTAX

**The Present Tense**

The present tense in Kanarese has also the meaning of the near future; as, ಅರಸನನ್ನು<sup>3</sup> ನಾಳೆ ನೋಡುತ್ತೇವೆ we shall see the king to-morrow. As in the case of the English historic present the Kanarese present tense is, on occasion, used in narrative instead of the past tense: ರಾಮನು ಭರತನಿಗೆ ಹೇಳುತ್ತಾನೆ Rama says (i.e. said) to Bharata.

**Demonstrative Adjectives**

As we have seen, the demonstrative adjectives (articles) *a*, *the*, have no exact equivalents in Kanarese. The words ಒಬ್ಬ (m. and f.) and ಒಂದು (n.), one, are frequently used where English has *a*; and the words ಆ that, those, and ಈ this, these, where English has *the*. In the absence of either of these words in

<sup>1</sup> This form = ಮಾಡು + ಉತ್ತ + ಎನೆ, with the elision of the final vowel of each of the first two members. The affixes ಎನೆ, ಈಯೆ (ಈ), ಆನೆ, ಆಳೆ, ಅದೆ; ಎವೆ, ಈರಿ, ಆರೆ, ಅವೆ are constant in the present tense for all verbs.

<sup>2</sup> The form ಮಾಡುತ್ತ may be heard in colloquial speech.

<sup>3</sup> See vocabulary p. 45.

a Kanarese sentence the context must determine whether *a* or *the* is to be supplied in translating to English.

### The Sentence

The nominative case denotes the subject of the sentence.

When the subject is a personal pronoun, it is often omitted, its meaning being contained in the personal ending of the verb; as, ಮಾಡುತ್ತೀಯೆ thou makest; ಮಾಡುತ್ತಾರೆ they make.

The verb agrees with its subject in number and person. In the third person it also agrees in gender.

The accusative case denotes the object of the sentence.

The finite verb is the last word in a complete sentence.

A word in the genitive case precedes the word on which it depends: as, ಬೆಸ್ತನ ಮಗನು the fisherman's son.

### EXERCISE V

(a) Translate into English:

1. ಅರಸನು ಮಾತನಾಡುತ್ತಾನೆ. 2. ಶೂದ್ರರು ಕೇಳುತ್ತಾರೆ. 3. ಒಬ್ಬ ಅರಸನು ಬ್ರಾಹ್ಮಣರನ್ನು ವಂದಿಸುತ್ತಾನೆ. 4. ಕುರುಬನು ಹುಡುಗನನ್ನು ನೋಡುತ್ತಾನೆ. 5. ಆ ಮನುಷ್ಯರು ಸೂರ್ಯನನ್ನು ನೋಡುತ್ತಾರೆ. 6. ಆಚಾರ್ಯನಿಗೆ ಶಿಷ್ಯರು ಇರುತ್ತಾರೆ.<sup>1</sup> 7. ತೋಟಗಾರರು ವರ್ತಕರನ್ನು ವಂದಿಸುತ್ತಾರೆ. 8. ಹುಡುಗರೇ, ಚಂದ್ರನನ್ನು ನೋಡಿ. 9. ಆಚಾರ್ಯನು ಹುಡುಗರನ್ನು ಪ್ರೀತಿಸುತ್ತಾನೆ. 10. ಸೇವಕರೇ, ಅರಸನನ್ನು ವಂದಿಸಿರಿ. 11. ತೋಟಗಾರನು ಹುಡುಗರನ್ನು ಓಡಿಸುತ್ತಾನೆ. 12. ಹುಡುಗರು ಮುದುಕರಿಗೆ ಹೇಳುತ್ತಾರೆ. 13. ಮಗನೇ, ತೋಟಗಾರನನ್ನು<sup>2</sup> ಬರಹೇಳು.<sup>3</sup> 14. ಮುದುಕರು ಮಾತನಾಡಲು ಅಪೇಕ್ಷಿಸುತ್ತಾರೆ. 15. ಆ ಹುಡುಗನನ್ನು ಕೂಗು. 16. ಮಾದನು ವೇಗವಾಗಿ ಓಡುತ್ತಾನೆ. 17. ಹುಡುಗರು ನಾಳೆ ಬರುತ್ತಾರೆ. 18. ಜನರು ಹಾಗೆ ಹೇಳುತ್ತಾರೆ. 19. ಈಗ ಮಾತನಾಡುತ್ತೇನೆ; ಕೇಳು. 20. ಆಚಾರ್ಯನನ್ನು ಕೇಳುತ್ತೇನೆ.

(b) Translate into Kanarese:

1. The Brahmans speak. 2. A shepherd salutes the king.
3. The disciples salute the religious teacher. 4. Māda sees the

<sup>1</sup> ಇರು and ಬರು are not verbs of the first conjugation but irregulars; all verbs, however, ending in ಉ have their present tense like ಮಾಡು.

<sup>2</sup> Note the accusative case in this idiom. <sup>3</sup> ಬರ inf.

moon. 5. We see the servants of the king. 6. The boy salutes a disciple of the religious teacher. 7. O merchant, look at<sup>1</sup> the sun. 8. I love the friend of that man. 9. The servants of the Sūdras speak. 10. O Brahmans, see that merchant. 11. Māda tells Ranga<sup>2</sup> to come. 12. The sun shines. 13. Run, boy.<sup>3</sup> 14. O friend,<sup>3</sup> tell the people<sup>4</sup> so. 15. The Brahmans speak; the people listen.<sup>5</sup> 16. I come now.

### Vocabulary

(All the nouns except ನಾಳೆ are 1st decl. m. and the verbs, except ಇರು and ಬರು, 1st conj.)

ಅಪೇಕ್ಷಿಸು (tr.) desire	ಬ್ರಾಹ್ಮಣ a Brahman
ಅರಸ king	ಭರತ Bharata
ಆ that (adj.)	ಮನುಷ್ಯ a man
ಆಚಾರ್ಯ religious teacher	ಮಾತನಾಡು speak (intr.)
ಇರು be	ಮಾದ Māda
ಈಗ now	ಮುದುಕ old man
ಒಬ್ಬ one (m. and f.)	ರಂಗ Ranga
ಓಡಿಸು make run (tr.)	ರಾಮ Rāma
ಓಡು run (intr.)	ವಂದಿಸು salute (tr.)
ಕುರುಬ shepherd	ವರ್ತಕ merchant
ಕೂಗು shout, call (intr. and tr.)	ವೇಗವಾಗಿ quickly
ಕೇಳು hear, ask (tr.)	ಶಿಷ್ಯ disciple
ಚಂದ್ರ moon	ಶೂದ್ರ a Sudra
ಜನರು people (always plu.)	ಸೂರ್ಯ sun
ತೋಟಗಾರ gardener	ಸೇವಕ servant
ನಾಳೆ tomorrow	ಸ್ನೇಹಿತ friend
ನೋಡು see (tr.)	ಹಾಗೆ so
ಪ್ರಕಾಶಿಸು shine (intr.)	ಹುಡುಗ boy
ಪ್ರೀತಿಸು love (tr.)	ಹೇಳು say, tell (tr.)
ಬರು come (intr.)	

<sup>1</sup> See.

<sup>2</sup> Acc.

<sup>3</sup> Voc.

<sup>4</sup> Dat.

<sup>5</sup> ಕೇಳು.

## LESSON VI

### The Noun

#### THE FIRST DECLENSION (Contd.)

##### Feminine

Crude form—ಸೇವಕ servant

##### SINGULAR

Nom.	ಸೇವಕಳು a maidservant
Acc.	ಸೇವಕಳನ್ನು a maidservant
Inst.	ಸೇವಕಳಿಂದ by or from a maidservant
Dat.	ಸೇವಕಳಿಗೆ to a maidservant
Gen.	ಸೇವಕಳ of a maidservant
Loc.	ಸೇವಕಳಲ್ಲಿ in a maidservant
Voc.	ಸೇವಕಳೇ O maidservant

##### PLURAL

Nom.	ಸೇವಕರು maidservants
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etc., as in declension of masculine noun

As we have already noticed, a number of feminine pronouns and adjectival nouns follow the above model. So does the word ಮಗಳು. But feminine nominatives in ಅಳು from a crude form ending in ಅ are few. Masculine nouns of this ending usually make the feminine in ಇ or ಎ (2nd decl.), as ಹುಡುಗ boy, ಹುಡುಗಿ : ಭಕ್ತ devotee, ಭಕ್ತೆ. The form ಸೇವಕಳು used as an example above has an alternative, ಸೇವಕಿ (2nd decl.) which is the more correct of the two forms; cf. ಹುಡುಗಿ, Lesson IX.

The table on p. 40 and the note on p. 42 show that a few feminine nouns of relationship belonging to this declension follow the masculine type in the singular.

**Personal Pronouns of the Third Person**

(Demonstrative Pronouns)

ಇವನು he, this man	} declined like ಸೇವಕನು
ಅವನು he, that man	
ಇವಳು she, this woman	} declined like ಸೇವಕಳು
ಅವಳು she, that woman	

**THE FIRST CONJUGATION (Contd.)**

**Future Tense** (ಭವಿಷ್ಯತ್ಕಾಲ *bhavishyatkāla*)

Sign of the future: ಉವ (constant for all verbs)

SINGULAR

PLURAL

1. ಮಾಡುವೆನು <sup>1</sup> I shall make	ಮಾಡುವೆವು we shall make
2. ಮಾಡುವೆ, ಮಾಡುವಿ thou wilt make	ಮಾಡುವಿರಿ you will make
3. m. ಮಾಡುವನು he will make	} ಮಾಡುವರು they will make
f. ಮಾಡುವಳು she will make	
n. ಮಾಡುವುದು <sup>2</sup> } it will make	ಮಾಡುವುವು <sup>2</sup> } they will
(ಮಾಡುವದು) }	(ಮಾಡುವವು) } make

**SYNTAX**

**The Future Tense**

The future tense is used to express (i) futurity of action : ನಾಳೆ ಬರುವನು he will come tomorrow; (ii) habitual action, such as is represented by the present tense in English: ಆಚಾರ್ಯರು ಮೂಢರಿಗೆ ಬೋಧಿಸುವರು teachers instruct the ignorant.

Other examples of the use of the future for the present are: ಜೋಗ ಜಲಪಾತದಲ್ಲಿ<sup>3</sup> ನೀರು<sup>4</sup> ಎತ್ತರದಿಂದ<sup>5</sup> ದುಮುಕುವುದು<sup>6</sup> (= ದುಮುಕುತ್ತದೆ)

<sup>1</sup> This form = ಮಾಡು + ಉವ + ಎನು, with elision of the final vowel of each of the first two members, as in the present. The endings of the future tense: ಎನು, ಎ (or ಇ), ಅನು, ಅಳು, ಉದು (ಅದು); ಎವು, ಇರಿ, ಅರು, ಉವು (ಅವು) are the same for all verbs. <sup>2</sup> This form of the neuter third person is superior from a literary point of view, but the form given in brackets is often employed in ordinary writing and speech. <sup>3</sup> ಜೋಗ ಜಲಪಾತ the Jog waterfall, 1 n. loc. (cf. ಮರದಲ್ಲಿ p. 40). <sup>4</sup> ನೀರು water, 3 B n. cf. ಕೂಸು, Lesson XII. <sup>5</sup> ಎತ್ತರ height, 1 n. instr. <sup>6</sup> ದುಮುಕು descend, 1 intr.

in the Jog waterfall the water descends from a height; ಈಗ ಇಲ್ಲಿ ಇರುವೆನು<sup>1</sup> (= ಇರುತ್ತೇನೆ) I am here at present.

#### Translation of the Conjunction 'And'

The conjunction *and* is represented in all cases, except the genitive and the vocative, by attaching the syllable ಉ to the final syllable of each of the words or phrases to be joined together. In the nominative and accusative cases final ಉ is elided before the addition of the affix ಉ as, ಬ್ರಾಹ್ಮಣನೂ ಶೂದ್ರನೂ ಮಾತನಾಡುತ್ತಾರೆ the Brahman and the Sudra are speaking.

In the dative case, final ಎ is elided; as, ಸೇವಕನಿಗೂ ಸೇವಕಳಿಗೂ ಸಂಬಳವನ್ನು<sup>2</sup> ಕೊಡುವೆನು,<sup>3</sup> I shall give a salary to the manservant and to the maidservant.

In the instrumental case, the affix is joined to the case-ending by the insertion of the consonant ಳ as, ಬ್ರಾಹ್ಮಣರು ಅರಸರಿಂದಲೂ ಶಿಷ್ಯರಿಂದಲೂ ದಾನಗಳನ್ನು<sup>4</sup> ಹೊಂದುತ್ತಾರೆ,<sup>5</sup> Brahmans receive gifts from kings and disciples.

In the locative, the affix is joined to the case-ending by the insertion of the consonant ಯ as, ದೇವರು<sup>6</sup> ಪರಲೋಕದಲ್ಲಿಯೂ<sup>7</sup> ಭೂಲೋಕದಲ್ಲಿಯೂ<sup>7</sup> ಇದ್ದಾನೆ<sup>8</sup> God is in heaven and in earth: or the final ಇ of the case-ending may be elided, as ಪರಲೋಕದಲ್ಲೂ etc.

When nouns in the genitive and vocative cases have to be joined the conjunction ಮತ್ತು and, is used, as—ಇದು ಕುರುಬನ ಮತ್ತು ತೋಟಗಾರನ ಕೆಲಸ<sup>9</sup> this is the work of the shepherd and the gardener; ಆಚಾರ್ಯರೇ ಮತ್ತು ಶಿಷ್ಯರೇ O teachers and disciples.

When the subject of a sentence consists of more than one noun, pronoun, etc., joined by *and*, the verb is plural. If the words forming the subject are all of the same person, the verb also is of that person. Where the words forming the subject are of different persons, if one of them is of the first person the verb is first person plural; if neither of them is first person, but one is second

<sup>1</sup> For the verb *to be* see Lesson XVII. <sup>2</sup> ಸಂಬಳ salary, 1 n., cf. the acc. of ಮರ in Lesson VII. <sup>3</sup> ಕೊಡು give, is irregular in the past tense (Lesson IX); but the present and future tenses of all verbs are regular. <sup>4</sup> ದಾನ gift, 1 n. (see p. 40). <sup>5</sup> ಹೊಂದು receive, 1 tr. <sup>6</sup> ದೇವರು, God, 1st decl. always plu., with a sing. verb (see Lesson VII). <sup>7</sup> ಪರಲೋಕ heaven, ಭೂಲೋಕ earth, both 1 n. <sup>8</sup> For the verb *to be* see Lesson XVII. <sup>9</sup> ಕೆಲಸ work (1 n.)

person, the verb is second person plural. When a subject consists of a number of words of differing genders in the third person, the verb has the gender of the last word in the subject.

## EXERCISE VI

(a) Translate into English:

1. ಆಚಾರ್ಯನು ಶಿಷ್ಯಗಳನ್ನು ನೋಡುವನು.
2. ಅವಳು ಆ ಹುಡುಗರನ್ನು ಓಡಿಸುವಳು.
3. ಸಾತ್ವಿಕರು ಕುಂಟರನ್ನೂ ಕುರುಡರನ್ನೂ ಪ್ರೀತಿಸುವರು.
4. ಇವಳು ಸೂರ್ಯನನ್ನೂ ಚಂದ್ರನನ್ನೂ ನೋಡುತ್ತಾಳೆ.
5. ಶಿಷ್ಯಳೇ, ಸೇವಕಳಿಗೆ ಬೋಧಿಸು.
6. ವರ್ತಕರೂ ಕುರುಬರೂ ಕಳ್ಳರನ್ನು ಓಡಿಸುವರು.
7. ಒಬ್ಬ ಬ್ರಾಹ್ಮಣನು ಮಾತನಾಡುತ್ತಾನೆ; ಆತನನ್ನು ವಂದಿಸುವೆವು.
8. ರಾಮನೇ, ಕೃಷ್ಣನ ಶಿಷ್ಯರನ್ನು ನಾಳೆ ನೋಡುವಿ.
9. ರಾಮನೂ ಕೃಷ್ಣನೂ ಅರಸನನ್ನೂ ಬ್ರಾಹ್ಮಣರನ್ನೂ ವಂದಿಸುವರು.
10. ಆ ವರ್ತಕನಿಗೆ ಒಬ್ಬ ಮಗನೂ ಒಬ್ಬ ಮಗಳೂ ಇದ್ದಾರೆ.<sup>1</sup>
11. ರಾಮನು ಬರಬೇಕು. ಹೋಗಿ<sup>2</sup> ಅವನಿಗೆ ಹೇಳು.
12. ನಾಳಿದ್ದು ರಾಮನು ಬರುತ್ತಾನೆ.
13. ಉಪಾಧ್ಯಾಯನು ಬಡವ.

(b) Translate into Kanarese:

1. That boy will salute the teacher.
2. The day after tomorrow we shall see the moon.
3. Rama and Krishna will teach the boy.
4. Let people speak, O daughter.
5. The thieves push the lame man and the blind man.
6. The disciple of the good man will teach the Holeyas.
7. O Brahmans, you will salute the king.
8. The shepherds will see the sun and the moon.
9. The boys push the merchant; he will put them to flight.
10. Run quickly; call the shepherd.
11. O Rama, tomorrow you will see the gardener and the shepherd.

## Vocabulary

(All the nouns are first declension, except ನಾಳಿದ್ದು)

ಇಲ್ಲಿ here	ಬಡವ poor man
ಉಪಾಧ್ಯಾಯ teacher (m.)	ಬೋಧಿಸು teach (1 tr.) <sup>3</sup>
ಕಳ್ಳ thief (m.)	ಮಗನು son
ಕುಂಟ lame man	ಮಗಳು daughter
ಕುರುಡ blind man	ಮೂಢ ignorant man
ಕೃಷ್ಣ Krishna (m.)	ವಾಸಮಾಡು dwell (1 intr.)
ನಾಳಿದ್ದು day after tomorrow	ಸಾತ್ವಿಕ good man
ನೂಕು push (1 tr.)	ಹೊಲೆಯ a Holeyā (m.)

<sup>1</sup> For this form see Lesson XVII; ಇದ್ದಾರೆ = ಇರುತ್ತಾರೆ; ಇದ್ದಾನೆ = ಇರುತ್ತಾನೆ.

<sup>2</sup> Past ptc. of ಹೋಗು go (irregular in the past tense; see Lesson XXV).

<sup>3</sup> With dative of the person taught.



## LESSON VII

### The Noun

#### THE FIRST DECLENSION (Contd.)

##### Neuter

Crude form— ಮರ tree

	SINGULAR	PLURAL
Nom.	ಮರವು <sup>1</sup> a tree	ಮರಗಳು trees
Acc.	ಮರವನ್ನು a tree	ಮರಗಳನ್ನು trees
Inst.	ಮರದಿಂದ <sup>2</sup> by or from a tree	ಮರಗಳಿಂದ by or from trees
Dat.	ಮರಕ್ಕೆ to a tree	ಮರಗಳಿಗೆ to trees
Gen.	ಮರದ of a tree	ಮರಗಳ of trees
Loc.	ಮರದಲ್ಲಿ in a tree	ಮರಗಳಲ್ಲಿ in trees
Voc.	ಮರವೇ O tree	ಮರಗಳೇ O trees

#### The First Conjugation (Contd.)

##### Past Tense (ಭೂತಕಾಲ bhūtakāla)

Sign of the past tense, ದ<sup>3</sup> (constant for regular verbs)

	SINGULAR	PLURAL
1.	ಮಾಡಿದೆನು <sup>4</sup> I made	ಮಾಡಿದೆವು we made
2.	ಮಾಡಿದೆ, ಮಾಡಿದಿ thou madest	ಮಾಡಿದಿರಿ you made
3. m.	ಮಾಡಿದನು he made	ಮಾಡಿದರು they made
f.	ಮಾಡಿದಳು she made	
n.	ಮಾಡಿತು it made	ಮಾಡಿದುವು } (ಮಾಡಿದವು) } they made

<sup>1</sup> ಮರವು = ಮರ (the crude form) + the sign of the nominative, ಉ, with ವ್ insertion (*āgama sandhi*). <sup>2</sup> The ದ್ insertion is peculiar to the instr., gen. and loc. cases of the neut. sing. of this declension. <sup>3</sup> But in this conjugation ಇ is substituted for the final ಉ of the root before ದ is added. With the exception of the 3 s. neut. ending (ಇತ್ತು) the personal endings are the same as in the future tense. <sup>4</sup> ಮಾಡಿದೆನು = ಮಾಡಿದ + ಎನು (with elision of the final vowel of the former element). In colloquial speech the ನು ending of the 1st and 3rd persons sing. is often omitted; i.e. ಮಾಡಿದೆ for ಮಾಡಿದೆನು; ಮಾಡಿದ for ಮಾಡಿದನು.

## SYNTAX

## The Past Tense

The past tense in Kanarese is frequently used in cases in which we should use the present perfect tense in English. ಈ ಎತ್ತು<sup>1</sup> ಮುದಿಯಾಯಿತು<sup>2</sup> means, this bullock has become old. The past tense is also used instead of the future to denote immediate futurity or haste. The response to an order to come is ಬಂದೆನು<sup>3</sup> 'I came', in the sense, 'I shall come immediately'. Similarly the past tense is used for the future to indicate certainty: ಸತ್ಯವನ್ನು<sup>4</sup> ಹೇಳು; ಆಗ<sup>5</sup> ಬದುಕಿದೆ<sup>6</sup> (literally, Speak truth; then you lived) means: Speak the truth and you will live (or prosper).

## The Crude Form of Nouns compounded with Verbs

We have already noticed that the crude form of a noun is not infrequently used instead of the accusative case (pp. 15, 21). But the same form is often joined to a verb to form a compound word. In writing, no interval is to be left between the two parts of the compound. Such a compound frequently represents an English simple intransitive verb; thus ಕೆಲಸಮಾಡು do work (for ಕೆಲಸವನ್ನು ಮಾಡು); ವಾಸಮಾಡು dwell (for ವಾಸವನ್ನು<sup>7</sup> ಮಾಡು). In some instances such compounds have the force of a transitive verb, and take an object in the accusative case; as, ನಾಶಮಾಡು<sup>8</sup> destroy (lit. make destruction). The word in the accusative case is the true object of ಮಾಡು, the crude form in the compound being an objective complement; as, ಅವರು<sup>5</sup> ಈ ರಾಜ್ಯವನ್ನು<sup>8</sup> ನಾಶ ಮಾಡಿದರು they made this kingdom destruction (*i.e.*, they destroyed this kingdom).

<sup>1</sup> ಎತ್ತು bullock, 3rd decl.; cf. ಹಣ್ಣು p. 70.

<sup>2</sup> ಮುದಿಯಾಯಿತು = ಮುದಿ + ಆಯಿತು with ಯ<sup>6</sup> insertion; ಮುದಿ old age, is 2 n., see p. 54; for ಆಯಿತು it became, see Lesson XXV on ಆಗು.

<sup>3</sup> See Lessons IX, XXV under ಬರು.

<sup>4</sup> ಸತ್ಯ truth, 1 n.

<sup>5</sup> See p. 25.

<sup>6</sup> ಬದುಕು live, 1 intr.

<sup>7</sup> ವಾಸ dwelling, 1 n.

<sup>8</sup> ನಾಶ destruction, ರಾಜ್ಯ kingdom are 1st decl. neut.

## The Word ದೇವರು God

The word ದೇವರು (plur. of ದೇವ 1st decl. masc.) is used in modern Kanarese for 'God', and is followed by a singular masculine verb; as, ದೇವರು ಲೋಕವನ್ನು<sup>1</sup> ನಿರ್ಮಿಸಿದನು<sup>2</sup> God created the world.

## EXERCISE VII

(a) Translate into English:

1. ಅರಸನು ರಾಜ್ಯವನ್ನು ಆಳಿದನು. 2. ಹುಡುಗರು ಅಕ್ಷರಗಳನ್ನು ನೋಡಿದರು. 3. ರಾಮನು ರಂಗನಿಗೆ ಕಾಗದವನ್ನೂ ಪುಸ್ತಕಗಳನ್ನೂ ತೋರಿಸಿದನು. 4. ಒಕ್ಕಲಿಗರು ಹೊಲದಲ್ಲಿ ಕೆಲಸಮಾಡುತ್ತಾರೆ. 5. ದೇವರು ಈ ಲೋಕವನ್ನು ಆಳುತ್ತಾನೆ. 6. ವರ್ತಕರೇ, ಒಕ್ಕಲಿಗರಿಗೆ ಹಣವನ್ನು ಕಳುಹಿಸಿರಿ<sup>3</sup>; ಅವರು ದವಸವನ್ನು ಕಳುಹಿಸುವರು. 7. ಹುಡುಗರು ಒಂದು ತೋಟದಲ್ಲಿ ಪಾಠವನ್ನು ಓದಿದರು. 8. ಬ್ರಾಹ್ಮಣರ ಸಂಘವು ಪಟ್ಟಣದಲ್ಲಿ ಕೂಡಿತು. ಈಗ ಕೂಟವು ಆಯಿತು<sup>4</sup>. 9. ಆ ಹುಡುಗರು ಸ್ನೇಹಿತರನ್ನೂ ನಂಟರನ್ನೂ ನೋಡುವರು. 10. ಕೃಷ್ಣನೇ, ಪಟ್ಟಣಗಳನ್ನೂ ರಾಜ್ಯಗಳನ್ನೂ ಖಡ್ಗದಿಂದ ನಾಶಮಾಡಿದೆ. 11. ಸಾಯಂಕಾಲದಲ್ಲಿ ಸೂರ್ಯನು ಮುಳುಗುತ್ತಾನೆ.

(b) Translate into Kanarese:

1. The boys read (*past tense*) lessons in the school. 2. You saw their<sup>5</sup> country. 3. The teachers sent books to them. 4. Rama and Krishna will run in the road. 5. Thou wilt show (to) them the city. 6. God created the fields; men made the town. 7. She worked in the school of the Farmers' Society. 8. Brahmans dwell in cities and in villages. 9. I sent the king's letter to them. 10. O teachers, you showed the path of knowledge to ignorant men. 11. That work is finished. 12. The moon set. 13. The shepherds told the truth. 14. The merchants joined in the meeting.

<sup>1</sup> ಲೋಕ world, 1 n.

<sup>2</sup> ನಿರ್ಮಿಸು create, 1 tr.

<sup>3</sup> Imperative.

<sup>4</sup> 'Is finished'; see Lesson XXV on ಆಗು.

<sup>5</sup> Gen. of ಅವರು they, declined as ಸೇವಕರು.

## Vocabulary

ಅಕ್ಷರ letter of the alphabet (1 n.)	ದೇಶ country (1 n.)
ಆಳು rule (1 tr.)	ನಂಟ = ನೆಂಟ relative (1 m.)
ಬಿಕ್ಕಲಿಗ cultivator, farmer (1 m.)	ಪಟ್ಟಣ = ಪಟ್ಟ town, city (1 n.)
ಓದು read (1 tr.)	ವಾಠ lesson (1 n.)
ಕಳುಹಿಸು send (1 tr.)	ಪುಸ್ತಕ book (1 n.)
ಕಾಗದ paper, letter (1 n.)	ಮಠ school (1 n.)
ಕೂಟ meeting (1 n.)	ಮಾರ್ಗ road, path (1 n.)
ಕೂಡು meet, assemble (1 intr.)	ಮುಳುಗು sink, set (1 intr.)
ಖಡ್ಗ sword (1 n.)	ಸಂಘ society (1 n.)
ಗ್ರಾಮ village (1 n.)	ಸಾಯಂಕಾಲ evening (1 n.)
ಜ್ಞಾನ wisdom (1 n.)	ಸೇರು join (1 intr. and tr.)
ತೋಟ garden (1 n.)	ಹಣ money (1 n.)
ತೋರಿಸು show (1 tr.)	ಹೊಲ field (1 n.)
ದವಸ grain (1 n.)	

### NOUNS OF THE SECOND DECLENSION

Crude forms ending in ಇ, ಈ, ಎ, ಏ; characteristic insertion ಯ್, in all singulars (save in the dat. case) and in feminine plurals.

(a) 1. *Masculine nouns ending in ಇ or ಎ*: ಯತಿ *ascetic*, ದೊರೆ *master*

	SINGULAR	PLURAL	SINGULAR	PLURAL
Nom.	ಯತಿಯು	ಯತಿಗಳು	ದೊರೆಯು	ದೊರೆಗಳು
Acc.	— ಯನ್ನು	— ಗಳನ್ನು	— ಯನ್ನು	— ಗಳನ್ನು
Instr.	— ಯಿಂದ	— ಗಳಿಂದ	— ಯಿಂದ	— ಗಳಿಂದ
Dat.	— ಗೆ	— ಗಳಿಗೆ	— ಗೆ	— ಗಳಿಗೆ
Gen.	— ಯ	— ಗಳ	— ಯ	— ಗಳ
Loc.	— ಯಲ್ಲಿ	— ಗಳಲ್ಲಿ	— ಯಲ್ಲಿ	— ಗಳಲ್ಲಿ
Voc.	— ಯೇ	— ಗಳೇ	— ಯೇ	— ಗಳೇ
	or ಯತೀ			

(a) 2. *Neuter nouns in ಇ, ಈ, ಎ, ಏ*: ಕುರಿ *sheep*, ಶ್ರೀ *wealth or riches*, ಮನೆ *house*, ಕೈ *hand*

	SING.	PLU.	SING.	PLU.	SING.	PLU.	SING.	PLU.
Nom.	ಕುರಿಯು	ಕುರಿಗಳು	ಶ್ರೀಯು	ಶ್ರೀಗಳು	ಮನೆಯು	ಮನೆಗಳು	ಕೈಯು	ಕೈಗಳು
Acc.	— ಯನ್ನು	— ಗಳನ್ನು	— ಯನ್ನು	— ಗಳನ್ನು	— ಯನ್ನು	— ಗಳನ್ನು	— ಯನ್ನು	— ಗಳನ್ನು
Instr.	— ಯಿಂದ	— ಗಳಿಂದ	— ಯಿಂದ	— ಗಳಿಂದ	— ಯಿಂದ	— ಗಳಿಂದ	— ಯಿಂದ	— ಗಳಿಂದ
Dat.	— ಗೆ	— ಗಳಿಗೆ	— ಗೆ	— ಗಳಿಗೆ	— ಗೆ	— ಗಳಿಗೆ	— ಗೆ	— ಗಳಿಗೆ
Gen.	— ಯ	— ಗಳ	— ಯ	— ಗಳ	— ಯ	— ಗಳ	— ಯ	— ಗಳ
Loc.	— ಯಲ್ಲಿ	— ಗಳಲ್ಲಿ	— ಯಲ್ಲಿ	— ಗಳಲ್ಲಿ	— ಯಲ್ಲಿ	— ಗಳಲ್ಲಿ	— ಯಲ್ಲಿ	— ಗಳಲ್ಲಿ
Voc.	— ಯೇ	— ಗಳೇ	— ಯೇ	— ಗಳೇ	— ಯೇ	— ಗಳೇ	— ಯೇ	— ಗಳೇ

(b) *Feminine nouns in ಇ, ಈ, ಎ*: ಹುಡುಗಿ *girl*, ಸ್ತ್ರೀ *woman*, ಸೊಸೆ *daughter-in-law*

	SING.	PLU.	SING.	PLU.	SING.	PLU.
Nom.	ಹುಡುಗಿಯು	ಹುಡುಗಿಯರು	ಸ್ತ್ರೀಯು	ಸ್ತ್ರೀಯರು	ಸೊಸೆಯು	ಸೊಸೆಯರು
Acc.	— ಯನ್ನು	— ಯರನ್ನು	— ಯನ್ನು	— ಯರನ್ನು	— ಯನ್ನು	— ಯರನ್ನು
Instr.	— ಯಿಂದ	— ಯರಿಂದ	— ಯಿಂದ	— ಯರಿಂದ	— ಯಿಂದ	— ಯರಿಂದ
Dat.	— ಗೆ	— ಯರಿಗೆ	— ಗೆ	— ಯರಿಗೆ	— ಗೆ	— ಯರಿಗೆ
Gen.	— ಯ	— ಯರ	— ಯ	— ಯರ	— ಯ	— ಯರ
Loc.	— ಯಲ್ಲಿ	— ಯರಲ್ಲಿ	— ಯಲ್ಲಿ	— ಯರಲ್ಲಿ	— ಯಲ್ಲಿ	— ಯರಲ್ಲಿ
Voc.	— ಯೇ	— ಯರೇ	— ಯೇ	— ಯರೇ	— ಯೇ	— ಯರೇ
	or ಹುಡುಗೀ					

## LESSON VIII

### The Noun

#### THE SECOND DECLENSION

##### Masculine

##### (1) Crude form—ಯತಿ ascetic

##### SINGULAR

Nom.	ಯತಿಯು <sup>1</sup>	an ascetic
Acc.	ಯತಿಯನ್ನು	an ascetic
Inst.	ಯತಿಯಿಂದ	by <i>or</i> from an ascetic
Dat.	ಯತಿಗೆ	to an ascetic
Gen.	ಯತಿಯ	of an ascetic
Loc.	ಯತಿಯಲ್ಲಿ	in an ascetic
Voc.	ಯತಿಯೇ, ಯತೀ	O ascetic

##### PLURAL

Nom.	ಯತಿಗಳು	ascetics
Acc.	ಯತಿಗಳನ್ನು	ascetics
Inst.	ಯತಿಗಳಿಂದ	by <i>or</i> from ascetics
Dat.	ಯತಿಗಳಿಗೆ	to ascetics
Gen.	ಯತಿಗಳ	of ascetics
Loc.	ಯತಿಗಳಲ್ಲಿ	in ascetics
Voc.	ಯತಿಗಳೇ	O ascetics

*Note:* The word ಸೆಟ್ಟ (or ಶೆಟ್ಟ) merchant, though having a regular plural ಸೆಟ್ಟಗಳು, has also an honorific plural ಸೆಟ್ಟರು following the plural of the first declension.

Neuter nouns ending in ಇ are declined like ಯತಿ.

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<sup>1</sup> Some grammarians of modern Kannada deprecate adding ಉ as the nominative ending singular to any but nouns ending in ಅ. In accordance with this some authors uniformly use the forms of this declension which we have called the crude forms as the nominatives.

## (2) Crude form—ದೊರೆ master, king

## SINGULAR

Nom.	ದೊರೆ a master
Acc.	ದೊರೆಯನ್ನು a master
Inst.	ದೊರೆಯಿಂದ by or from a master
Dat.	ದೊರೆಗೆ to a master
Gen.	ದೊರೆಯ of a master
Loc.	ದೊರೆಯಲ್ಲಿ in a master
Voc.	ದೊರೆಯೇ O master

## PLURAL

Nom.	ದೊರೆಗಳು masters
Acc.	ದೊರೆಗಳನ್ನು masters
Inst.	ದೊರೆಗಳಿಂದ by or from masters
Dat.	ದೊರೆಗಳಿಗೆ to masters
Gen.	ದೊರೆಗಳ of masters
Loc.	ದೊರೆಗಳಲ್ಲಿ in masters
Voc.	ದೊರೆಗಳೇ O masters

Note : ತಂದೆ father is declined like ದೊರೆ.

Neuter nouns ending in ಎ are declined like ದೊರೆ.

## The Verb

## THE FIRST CONJUGATION (Contd.)

Contingent Form (ಸಂಭಾವನಾರೂಪ sambhāvanārūpa)<sup>1</sup>

## SINGULAR

1.	ಮಾಡಿಯೇನು <sup>2</sup> (ಮಾಡ್ಕೇನು) (ಮಾಡೇನು)	} I may (perhaps) make	- iyēnu (yēnu) (ēnu)
2.	ಮಾಡೀಯೆ (ಮಾಡೀ)		

<sup>1</sup> The form is also called ಸಂಶಯರೂಪ *samśa yarūpa* 'the form of doubt'. It has no characteristic sign. It is formed by the addition of the endings ಎನು, ಈಯೆ, ಆನು, ಆಳು, ಈತು ; ಎವು, ಈರಿ, ಆರು, ಆವು to the root of the verb to which the sign of the past has been added. In this conjugation, however, ದ, the sign of the past in regular verbs, is omitted and the endings are attached to the ಇ which has taken the place of the final ಉ of the root.

<sup>2</sup> ಮಾಡಿ and ಎನು are joined with the aid of the ಯ್ insertion.

attached to  
past stem

3. m. ಮಾಡಿಯಾನು	} he may make	iyānu
(ಮಾಡ್ಯಾನು)		(yānu)
(ಮಾಡಾನು)		ānu
f. ಮಾಡಿಯಾಳು	} she may make	iyālu
(ಮಾಡ್ಯಾಳು)		(yālu)
(ಮಾಡಾಳು)		ālu
n. ಮಾಡೀತು	it may make	jitu

PLURAL

1. ಮಾಡಿಯೇವು	} we may make	iyēvu
(ಮಾಡ್ಯೇವು)		
(ಮಾಡೇವು)		
2. ಮಾಡೀರಿ	you may make	iiri
3. m. f. ಮಾಡಿಯಾರು	} they may make	((iy)āru
(ಮಾಡ್ಯಾರು)		
(ಮಾಡಾರು)		
n. ಮಾಡಿಯಾವು	} they may make	((iy)āvu
(ಮಾಡ್ಯಾವು)		
(ಮಾಡಾವು)		

SYNTAX

The Contingent Form

In the first edition of this Grammar this form was called 'the contingent future tense', following the example of some grammars of Kannada and other Indian languages, written by Europeans. The use of the word ರೂಪ by Kanarese grammarians shows that they do not think of this form as a tense. Indian teachers sometimes call this form, on the analogy of English, the subjunctive mood. The use of the word 'may' in translating the Kanarese form doubtless led to this practice. But this part of the Kanarese verb does not do the work of the English subjunctive (e.g. in the expression of wish or purpose and the indication of hypothetical and conditional meanings).

In its meaning, this form is modern usage. Of the three types of form given above, the first (ಮಾಡಿಯೇನು) seems to be the oldest. But the third type (ಮಾಡೇನು) is becoming the most common, possibly in conformity with all verbs outside this conjugation, which are without the ಇ between the root of the verb and the suffixes. In some connections the contingent form has a meaning which differs little from that of ಬಹುದು with the infinitive. (See Lesson XXIV.) That is, it denotes possibility or probability, but with rather



more uncertainty than the other usage. (The idea of permission, however, which belongs to ಬಹುದು is absent from the contingent form). In current use it indicates various degrees of likelihood or unlikelihood, only some of which are accurately represented by 'may perhaps'. A few illustrative sentences are given here:

ಕಾವೇರಿಯ<sup>1</sup> ನಾಲೆ<sup>2</sup> ಇಲ್ಲಿಗೆ<sup>3</sup> ಬಂದರೆ<sup>4</sup> ನಮ್ಮ<sup>5</sup> ಬಡತನವು<sup>6</sup> ನೀಗಿತು<sup>7</sup> if the Cauvery channel comes here our poverty may perhaps cease. ತಾಳಿದವನು<sup>8</sup> ಬಾಳಿಯಾನು<sup>9</sup> he who has endured is likely to thrive (live). ಕಾಶಿಯನ್ನು<sup>10</sup> ನಾನು<sup>11</sup> ಯಾವಾಗ<sup>12</sup> ಕಂಡೇನು<sup>13</sup> whenever shall I see Benares? ಬಡವರ ಮನೆಗೆ<sup>14</sup> ನೀವು<sup>15</sup> ಏಕೆ<sup>16</sup> ಬಂದೀರಿ<sup>17</sup> why should you come to poor people's house? ಜೋಕೆ<sup>18</sup> ತಪ್ಪೀರಿ<sup>19</sup> Careful! you may make a mistake.

### Translation of Questions (ಪ್ರಶ್ನೆ *praśne*)

The termination ಓ or ಏ added to a word gives to the sentence in which it occurs an interrogative meaning. The finite verb is the word to which the termination is usually added, as, ಸೇವಕನು ಕೆಲಸಮಾಡುತ್ತಾನೋ? is the servant working? When the finite verb is omitted in a sentence the particle is added to some other word; e.g. ಅವನು ಸೇವಕನೋ? (is) he a servant? In the second person, singular or plural, of verbs, the termination ಆ is frequently used instead; as, ಮಾತನಾಡುತ್ತೀಯಾ? are you speaking? The short vowels ಏ, ಏ, ಅ, sometimes take the place of ಓ, ಏ, ಆ; e.g. ಈ ಕೆಲಸ ಮಾಡಿದೆಯ? did you do this work? As the examples show, either elision of a final vowel or insertion of a consonant (ಯ್ or ವ್) takes place on the addition of the particle.

Interrogative sentences are also formed with the help of interrogative pronouns, adjectives or adverbs: thus, ಯಾರು<sup>20</sup> ಈ

<sup>1</sup> ಕಾವೇರಿ, the Cauvery, 2 n. <sup>2</sup> ನಾಲೆ water channel, 2 n. <sup>3</sup> Dat. of ಇಲ್ಲಿ here. <sup>4</sup> ಬಂದ + ಅರೆ (with ಅ elision) 'if come'. See Lesson XXV on ಬರು and Lesson XXIX on conditional clauses. <sup>5</sup> 'Our'. <sup>6</sup> ಬಡತನ poverty, 1 n. <sup>7</sup> ನೀಗು cease, 1 intr. <sup>8</sup> Past ptepl. noun (Lesson XI) from ತಾಳು endure (1 tr.) 'he who (has) endured'. <sup>9</sup> ಬಾಳು live, 1 intr. <sup>10</sup> ಕಾಶಿ Benares, 2 n. <sup>11</sup> 'I'. <sup>12</sup> Interrog. adv. 'when'. <sup>13</sup> Conting. of ಕಾಣು 'see' (irreg.). <sup>14</sup> ಮನೆ house, 2 n. <sup>15</sup> 'You', plu. <sup>16</sup> Interrog. adv. 'why'. <sup>17</sup> See Lesson XXV on ಬರು. <sup>18</sup> ಜೋಕೆ, 'caution', used as an interjection, 'careful'! <sup>19</sup> ತಪ್ಪು err, 1 intr. <sup>20</sup> Interreg. pro. 'who', plu.

ಕೆಲಸವನ್ನು ಮಾಡಿದರು ? who did this work? ಅವರನ್ನು ಎಲ್ಲಿ ನೋಡಿದಿರಿ ?  
where did you see them ?

See Lesson XXI on the use of Interrogative Words, para. 4, for the use of ಏನು as a substitute for the interrogative particle.

## EXERCISE VIII

(a) Translate into English:

1. ಈ ಯತಿಯು ವನದಲ್ಲಿ ವಾಸಮಾಡುತ್ತಾನೋ ? 2. ಪೂಜಾರಿಯು ದೇವಾಲಯದಲ್ಲಿ ವಿಗ್ರಹವನ್ನು ಪೂಜಿಸುವನು. 3. ಪಾಪಿಗಳು ದೇವರ ದರ್ಶನವನ್ನು ಹೊಂದಾರೋ ? 4. ಆ ಹುಡುಗನು ಶಾಲೆಯ ಪಾಠವನ್ನು ಓದ್ಯಾನು. 5. ದೇವರ ಪಾಪಿಗಳನ್ನು ಕ್ಷಮಿಸ್ಯಾನೇ ? ಹೌದು, ಅವರನ್ನು ಕ್ಷಮಿಸುವನು. 6. ವರ್ತಕನು ವಿರಾಮಕಾಲದಲ್ಲಿ ಧ್ಯಾನಮಾಡಾನು. 7. ಯಾರಾದರೂ<sup>1</sup> ಹೇಳ್ಯಾರು. 8. ರಾಮನೇ, ವನದಲ್ಲಿ ಮುನಿಯನ್ನು ನೋಡೀಯೆ. 9. ಆನೆಯು ಹಾರೀತು ; ಲೋಭಿಯು ದಾನಮಾಡಾನು. 10. ಈ ಹುಳವು ಮರಗಳನ್ನೂ ಗಿಡಗಳನ್ನೂ ನಾಶಮಾಡೀತು. 11. ತಾಯಿತಂದೆಗಳು ಹುಡುಗರನ್ನು ಕಳುಹಿಸಲಿ ; ನಾವು ಅವರಿಗೆ ಪಾಠ ಹೇಳೀವು. 12. ದೊರೆಯು ಸಿಪಾಯಿಗಳನ್ನು ಪಟ್ಟಣಕ್ಕೆ ಕಳುಹಿಸಿದನೋ ? 13. ಸ್ವಾಮಿಯ ಶಿಷ್ಯರು ರೋಗಿಗಳಿಗೂ ಕುಂಟರಿಗೂ ಉಪಕಾರಮಾಡಿದರು. 14. ಬಡಗಿಯ ಮನೆ ಇದೋ ? ಅದೋ ? 15. ನಾಳೆ ಯುಗಾದಿ ಹಬ್ಬ.

(b) Translate into Kanarese:

1. Does the ascetic live in the forest? Yes, he lives in the forest. 2. I may perhaps see the priest. 3. The assembly may perhaps meet in the temple. 4. Did you see the trees and shrubs in the forest? 5. You may perhaps do a good turn to that poor man. 6. The soldiers destroyed the fields and the forests. 7. We may see the image in the temple. 8. The recluses may show (to) Rama the path in the forest. 9. The king may perhaps forgive the thieves. 10. Will you help the ignorant people<sup>2</sup> in the village? 11. Did the priest show the image to the devotees in the temple? 12. The thieves fear the dog.<sup>2</sup> 13. (Is) this the way? (Is) that the way? 14. The carpenter builds the house. 15. Rain is wanted.

<sup>1</sup> 'Any one' , 'someone'. See Lesson XXIX on ಆದರೂ.

<sup>2</sup> Dat.

## Vocabulary

ಆನೆ elephant (2 n.)	ಮಳೆ rain (2 n.)
ಉಪಕಾರಮಾಡು do good turn, help (c. dat.)	ಮುನಿ recluse (2 m.)
ಕಟ್ಟು bind, build (1 tr.)	ಯುಗಾದಿ new year's day (2 n.)
ಕ್ಷಮಿಸು forgive (1 tr.)	ರೋಗಿ sick person (2 m.f.)
ಗಿಡ shrub (1 n.)	ಲೋಭಿ miser (2 m.)
ದರ್ಶನ vision (1 n.)	ವನ forest (1 n.)
ದಾನ gift (1 n.)	ವಿಗ್ರಹ image, idol (1 n.)
ದಾರಿ way, path (2 n.)	ವಿರಾಮಕಾಲ leisure time (1 n.)
ದೇವಾಲಯ temple (1 n.)	ಶಾಲೆ school (2 n.)
ಧ್ಯಾನ meditation (1 n.)	ಸಿಪಾಯಿ Indian soldier 2 m.
ನಾಯಿ dog (2 n.)	ಸ್ವಾಮಿ master, lord (2 m.)
ಪಾಪಿ sinner (2 m.f.)	ಹಬ್ಬ festival (1 n.)
ಪೂಜಾರಿ priest (2 m.)	ಹಾರು fly (1 intr.)
ಪೂಜಿಸು worship (1 tr.)	ಹುಳ insect (1 n.)
ಬಡಗಿ carpenter (2 m.)	ಹೆದರು fear (1 intr. c. dat.)
ಭಕ್ತ devotee (1 m.)	ಹೊಂದು obtain (1 tr.)
ಮನೆ house (2 n.)	ಹೌದು yes

## LESSON IX

### The Noun

#### THE SECOND DECLENSION (Contd.)

##### Feminine

(1) Crude form—ಕುಡುಗಿ girl

##### SINGULAR

Nom.	ಕುಡುಗಿಯು	a girl
Acc.	ಕುಡುಗಿಯನ್ನು	a girl
Inst.	ಕುಡುಗಿಯಿಂದ	by or from a girl
Dat.	ಕುಡುಗಿಗೆ	to a girl
Gen.	ಕುಡುಗಿಯ	of a girl
Loc.	ಕುಡುಗಿಯಲ್ಲಿ	in a girl
Voc.	ಕುಡುಗಿಯೇ, ಕುಡುಗೀ	O girl

##### PLURAL

Nom.	ಕುಡುಗಿಯರು	girls
Acc.	ಕುಡುಗಿಯರನ್ನು	girls
Inst.	ಕುಡುಗಿಯರಿಂದ	by or from girls
Dat.	ಕುಡುಗಿಯರಿಗೆ	to girls
Gen.	ಕುಡುಗಿಯರ	of girls
Loc.	ಕುಡುಗಿಯರಲ್ಲಿ	in girls
Voc.	ಕುಡುಗಿಯರೇ	O girls

Many masculine words of the first declension have their feminine forms corresponding to the above; e.g. (ಮುದುಕ old man) ಮುದುಕಿ ; (ಬೆಸ್ತ fisherman) ಬೆಸ್ತಗಿತ್ತಿ.

ತಾಯಿ mother, though declined like ಕುಡುಗಿ in the singular, has its plural in ಗಳು. The form ತಾಯಂದಿರು (cf. nouns of relationship on p. 40) is sometimes heard.

Words ending in ಈ, as ಸ್ತ್ರೀ woman, are declined like ಕುಡುಗಿ but retain the long vowel throughout (see p. 54).

## (2) Crude form—ಸೊಸೆ daughter-in-law

## SINGULAR

Nom.	ಸೊಸೆಯು	a daughter-in-law
Acc.	ಸೊಸೆಯನ್ನು	a daughter-in-law
Inst.	ಸೊಸೆಯಿಂದ	by or from a daughter-in-law
Dat.	ಸೊಸೆಗೆ	to a daughter-in-law
Gen.	ಸೊಸೆಯ	of a daughter-in-law
Loc.	ಸೊಸೆಯಲ್ಲಿ	in a daughter-in-law
Voc.	ಸೊಸೆಯೇ	O daughter-in-law

## PLURAL

Nom.	ಸೊಸೆಯರು	daughters-in-law
Acc.	ಸೊಸೆಯರನ್ನು	daughters-in-law
Inst.	ಸೊಸೆಯರಿಂದ	by or from daughters-in-law
Dat.	ಸೊಸೆಯರಿಗೆ	to daughters-in-law
Gen.	ಸೊಸೆಯರ	of daughters-in-law
Loc.	ಸೊಸೆಯರಲ್ಲಿ	in daughters-in-law
Voc.	ಸೊಸೆಯರೇ	O daughters-in-law

Note: The words ಬಡಗಿ carpenter and ಅಕ್ಕಸಾಲೆ goldsmith, though masculine, are declined in the plural like ಹುಡುಗಿ and ಸೊಸೆ; i.e. ಬಡಗಿಯರು, etc., ಅಕ್ಕಸಾಲೆಯರು, etc.

## The Verb

## THE FIRST CONJUGATION (Contd.)

Imperative Mood (ವಿಧಿರೂಪ *vidhirūpa*)<sup>1</sup>

## SINGULAR

1.	ಮಾಡುವೆ ಮಾಡಲಿ	} let me make
2.	ಮಾಡು ಮಾಡುವುದು <sup>2</sup>	
3.	ಮಾಡಲಿ ಮಾಡುವುದು <sup>2</sup>	} let him (her, it) make

<sup>1</sup> See note on this mood in Lesson XXXVI.

<sup>2</sup> Or ಮಾಡುವದು.

## PLURAL

- |   |   |             |                               |   |            |      |
|---|---|-------------|-------------------------------|---|------------|------|
| 1. ಮಾಡುವ<br>ಮಾಡುವಾ<br>ಮಾಡಲಿ<br>ಮಾಡೋಣ            | } | let us make | ಮಾಡಲಿ = 1st & 3rd<br>part 2 = |   |            |      |
| 2. ಮಾಡಿರಿ <sup>1</sup><br>ಮಾಡುವುದು <sup>2</sup> |   |             |                               | } | make (you) | ಮಾಡಿ |
| 3. ಮಾಡಲಿ<br>ಮಾಡುವುದು <sup>2</sup>               |   |             |                               |   |            |      |

## SYNTAX

## Personal Pronouns of the Third Person

## (Demonstrative Pronouns)

The pronouns ಈತನು, this man, he, ಆತನು, that man, he; ಈಕೆಯು, this woman, she; ಆಕೆಯು, that woman, she, are used in respectful speech. ಇವನು, ಅವನು, and their feminine forms are used only of inferiors by superiors. The plural forms ಇವರು, ಅವರು, are, however, used in all circumstances, as the more honorific forms mentioned above have no plurals. ಈತನು and ಆತನು are declined like the singular of ಸೇವಕನು, ಈಕೆಯು and ಆಕೆಯು like the singular of ಸೊಸೆಯು.

## Postpositions

The various relations expressed by the cases are supplemented by the use of *postpositions*, which are similar to English prepositions with the following differences:

(a) The postpositions *follow* the noun which they 'govern', that noun being usually in the genitive case; as ಮರದ ಮೇಲೆ, <sup>on</sup> upon a tree; ಅವರ ಸಂಗಡ, (in company) with them.

(b) While these words belong in general to the class of invariables, yet some of them are declined wholly or partially. See Lesson XXII.

<sup>1</sup> Colloquial, ಮಾಡಿ.

<sup>2</sup> Or ಮಾಡುವದು.

### THE PAST TENSE OF SOME COMMON IRREGULAR VERBS

As we have seen, all verbs ending in ಉ have their present<sup>1</sup> and future tenses and the imperative mood<sup>2</sup> in the style of ಮಾಡು ; but some very common verbs are irregular in the forms of the past. Amongst these are ಇರು (past tense, ಇದ್ದೆನು, ಇದ್ದೆ . . . with the same endings as ಮಾಡಿದೆನು) ಬರು (past tense, ಬಂದೆನು . . .) ತರು 'bring' (past tense ತಂದೆನು . . .) ಕೊಡು 'give' (past tense, ಕೊಟ್ಟೆನು . . .) ಪಡು 'feel' (past tense, ಪಟ್ಟೆನು . . .) and ಇಡು 'place' (past tense, ಇಟ್ಟೆನು . . . Lessons XVII, XXV).

### EXERCISE IX

(a) Translate into English:

1. ಯತಿಯೇ, ಪಟ್ಟಣದ ಹೊರಗೆ ವಾಸಮಾಡು. 2. ಬ್ರಾಹ್ಮಣಗಿತ್ತಿಯರು ದೇವಾಲಯದೊಳಗೆ ಸರಸ್ವತಿಯನ್ನು ವಂದಿಸುತ್ತಾರೆ. 3. ಬ್ರಾಹ್ಮಣನ ಹೆಂಡತಿಯು ಕುಂಟೆಗೆ ಉಪಕಾರ ಮಾಡುವಳೋ? ನೋಡೋಣ. 4. ದೇವರೇ, ಮೂಢರಿಗೆ ಬೋಧಿಸು! ಸಾತ್ವಿಕರನ್ನು ಕಾವಾಡು! 5. ದೇವರು ದಯೆಯಿಂದಲೂ ಉಪಕಾರ ದಿಂದಲೂ ಈ ಲೋಕವನ್ನು ಆಳುತ್ತಾನೆ; ಆತನನ್ನು ವಂದಿಸುವಾ! 6. ಅವರು ಈ ದೇವಿಗೆ ಪಟ್ಟಣದ ಮುಂದೆ ಒಂದು ದೇವಾಲಯವನ್ನು ಕಟ್ಟಲಿ. 7. ಈತನ ಹೆಂಡತಿಯು ಅತ್ತೆಯನ್ನೂ ನಂದಿನಿಯರನ್ನೂ ಪ್ರೀತಿಸುತ್ತಾಳೆ. 8. ಹುಡುಗಿಯರೇ, ಮಠದಲ್ಲಿ ಪಾಠಗಳನ್ನು ಓದಿರಿ. 9. ಉಪಾಧ್ಯಾಯರು ಹುಡುಗರ ಮೇಲೆಯೂ ಹುಡುಗಿಯರ ಮೇಲೆಯೂ ದಯೆತೋರಿಸಲಿ. 10. ಸ್ವಾಮಿ, ಪಾಪಿಗಳನ್ನು ದಯೆಯಿಂದ ಕ್ಷಮಿಸು. 11. ಒಬ್ಬ ಶೂದ್ರನ ಬಳಿಯಲ್ಲಿ<sup>4</sup> ಒಂದು ಕರಿಯ ನಾಯಿ ಇದ್ದಿತು. 12. ಕಾಶಿಯಲ್ಲಿ ಒಬ್ಬ ಬ್ರಾಹ್ಮಣನು ಇದ್ದನು. ಆತನಿಗೆ ಇಬ್ಬರು ಮಕ್ಕಳು.<sup>5</sup> ಆತನು ದೊಡ್ಡ ಮಗನಿಗೆ ಆಸ್ತಿಯನ್ನು ಕೊಟ್ಟನು; ಚಿಕ್ಕವನಿಗೆ ವಿದ್ಯೆಯನ್ನು ಕಲಿಸಿದನು.

(b) Translate into Kanarese:

1. Let the teacher's wife love the girls. 2. O God, show favour upon the farmers in the villages of this country. 3. The

<sup>1</sup> But ಇರು 'be' has an alternative form in the present (Lesson XVII).

<sup>2</sup> ಬರು 'come' and ತರು 'bring' have irregular forms in the imperative (s. ಬಾ, ತಾ; plu. ಬನ್ನಿ, ತನ್ನಿ). See Lesson XXV. A few other irregular imperatives are noted in Appendix III. <sup>3</sup> *Lōpasandhi* for ದೇವಾಲಯದ ಒಳಗೆ.

<sup>4</sup> 'Vicinity', in the sense of possession.

<sup>5</sup> Irreg. plu. See Lesson XVII; ಇದ್ದರು is understood.

Brahman women are assembling on (in) the bank of the Ganges.  
 4. The king's wife is speaking with the girl. Let us salute her.  
 5. Let that woman send money to (her) relations and friends.  
 6. O servants of God, dwell within the temple. 7. They cast  
 (*past*) the thieves outside the city. 8. O mother-in-law, do  
 a kindness to (your) daughter-in-law. 9. Let the king rule the  
 country with kindness (*instr.*). 10. Place (*plur.*) the books and  
 papers inside the girls' school. 11. The shepherd brought the  
 sheep home.<sup>1</sup> 12. The merchant came to the village yesterday.  
 13. His son was in the house. 14. His daughter came from school.  
 15. She reads there.

## Vocabulary

ಅತ್ತೆ mother-in-law (2 f.)	ದೊಡ್ಡ big, elder
ಅಲ್ಲಿ there	ನಾದಿನಿ sister-in-law <sup>3</sup> (2 f.)
ಆಸ್ತಿ property (2 n.)	ನಾಯಿ dog (2 n.)
ಇಡು put, place (irreg. tr.)	ನಿನ್ನೆ yesterday (2 n.)
ಇಬ್ಬರು two (m. & f. adj. & pro.)	ಬಳಿ vicinity (2 n.)
ಒಳಗೆ inside (postp. & adv.)	ಬ್ರಾಹ್ಮಣಿತಿ Brahman woman (2 f.)
ಕರಿ blackness (2 n.)	ಮಕ್ಕಳು children (irreg. plu.) <sup>3</sup>
ಕಲಿಸು teach or cause to be taught (1 tr.)	ಮುಂದೆ in front (postp. and adv.) <sup>4</sup>
ಕಾಪಾಡು protect (1 tr.)	ಮೇಲೆ on, after, upwards (postp. and adv.)
ಕಾಶಿ Benares (2 n.)	ಲೋಕ world (1 n.)
ಕುಂಟೆ lame woman (2 f. ; sing. only.)	ವಿದ್ಯೆ knowledge, education (2n.)
ಗಂಗಾನದಿ Ganges river (2 n.)	ಸಂಗಡ with (postp.)
ಚಿಕ್ಕವನು small or young person (1 m.)	ಸರಸ್ವತಿ the goddess Sarasvati (2 f.)
ತರು bring (irreg. tr.)	ಸ್ನೇಹಿತ friend (1 m.)
ದಡ river bank (1 n.)	ಸ್ವಾಮಿ lord (2 m.)
ದಯೆ kindness, favour (2 n.)	ಹಾಕು cast (1 tr.)
ದೇವಿ goddess (2 f.)	ಹೆಂಡತಿ wife (2 f.)
	ಹೊರಗೆ outside (postp. and adv.)

<sup>1</sup> 'To the house'.<sup>2</sup> See Appendix I.<sup>3</sup> Lesson XVII.<sup>4</sup> Also adv. of time, 'in future'.



# LESSON X

## The Noun

### THE SECOND DECLENSION (Contd.)

#### Neuter

(1) Crude form—ಕುರಿ sheep

As ಯತಿ both in singular and plural: ಕುರಿಯು . . .

(2) Crude form—ಶ್ರೀ wealth

As ಯತಿ: ಶ್ರೀಯು, ಶ್ರೀಯನ್ನು—retaining long vowel throughout

(3) Crude form—ಮನೆ house

As ದೊರೆ both in singular and plural: ಮನೆಯು . . .

(4) Crude form—ಕೈ hand

#### SINGULAR

Nom.	ಕೈಯು	a hand
Acc.	ಕೈಯನ್ನು	a hand
Inst.	ಕೈಯಿಂದ	by or from a hand
Dat.	ಕೈಗೆ	to a hand <i>NP</i>
Gen.	ಕೈಯ	of a hand
Loc.	ಕೈಯಲ್ಲಿ	in a hand
Voc.	ಕೈಯೇ	O hand

#### PLURAL

Nom.	ಕೈಗಳು	hands
Acc.	ಕೈಗಳನ್ನು	hands
Inst.	ಕೈಗಳಿಂದ	by or from hands
Dat.	ಕೈಗಳಿಗೆ	to hands
Gen.	ಕೈಗಳ	of hands
Loc.	ಕೈಗಳಲ್ಲಿ	in hands
Voc.	ಕೈಗಳೇ	O hands

THE FIRST CONJUGATION (Contd.)

Negative Mood (ನಿಷೇಧರೂಪ nishēdharūpa)

stem + PNG  
no tense marker

SINGULAR

1. ಮಾಡೆನು I do (will) not make	maadenu
2. ಮಾಡೆ thou dost (wilt) not make	maade
3. m. ಮಾಡನು he does (will) not make	maadannu
f. ಮಾಡಳು she does (will) not make	maadalu
n. ಮಾಡದು it does (will) not make	maadadu

PLURAL

1. ಮಾಡೆವು we do (will) not make	maadevu
2. ಮಾಡಿರಿ <sup>1</sup> you do (will) not make	maadivi
3. m. f. ಮಾಡರು they do (will) not make	maadaru
n. ಮಾಡವು they do (will) not make	maadavu

The negative mood, except in some special instances, is comparatively rarely used. In the 1st and 3rd persons singular the ending ನು is often dropped: ಈ ಕೆಲಸವನ್ನು ಅವನು ಮಾಡ He won't do this work; ನಾನು ಅವನನ್ನು ಅರಿಯೆ I don't know him.<sup>2</sup> For other negative forms see Lesson XII.

EXERCISE X

(a) Translate into English:

1. ಈ ವರುಷದಲ್ಲಿ ಒಕ್ಕಲಿಗರು ಈ ಹೊಲವನ್ನು ಸಾಗುವಳಿಮಾಡರು, <sup>cultivate</sup>  
 2. ಈ ಜಾತಿಯ ಪಕ್ಕಿ ಗಳು ಮರಗಳಲ್ಲಿ ವಾಸಮಾಡುತ್ತವೆಯೋ? 3. ಈ ವರುಷದಲ್ಲಿ ಮಳೆಯು ಸಾಲದು<sup>3</sup>; ರಾಗಿಯ ಬೆಳೆಯು ಸಿಕ್ಕದು. <sup>crop not fruit</sup>  
 4. ರಾತ್ರಿಯಲ್ಲಿ ಒಂದು ಹುಲಿಯು ಜನರನ್ನು ಭಯಪಡಿಸಿತು. <sup>sinners!</sup> 5. ದೇವರು ಪಾಪಿಗಳ ಪ್ರಾರ್ಥನೆಯನ್ನು ಕೇಳನೋ? <sup>prayers</sup> ಆತನ ಮುಂದೆ ಪ್ರಾರ್ಥನೆಮಾಡಿರಿ. <sup>rock</sup> 6. ಆ ವಿವೇಕಿಯು ಬಂಡೆಯ ಮೇಲೆ ಮನೆಯನ್ನು ಕಟ್ಟಿದನು. <sup>rock</sup> 7. ಅವರು ಈ ಸಂಗತಿಯನ್ನು ಕಿವಿಯಿಂದ ಕೇಳಿದರೋ? ಆ ಸಂಗತಿಯನ್ನು ಕೇಳಿದರು; ಮರೆಮಾಡಿರರು. <sup>concealed</sup> 8. ಸಾತ್ವಿಕರು ದೇವರನ್ನೂ ಮನುಷ್ಯರನ್ನೂ ಪ್ರಾಣಿಗಳನ್ನೂ ಪ್ರೀತಿಯಿಂದ ಮಾಡುವರು. <sup>with love</sup> 9. ಈ ಭೂಮಿಯಲ್ಲಿ ಬೆಳ್ಳಿಯು ಸಿಕ್ಕಿತೋ? ಈ ಭೂಮಿಯಲ್ಲಿ ಸಿಕ್ಕದು; ಹೊಳೆಯ ಸಮೀಪದಲ್ಲಿ <sup>vicinity</sup>

<sup>1</sup> But the form ಮಾಡರಿ is commoner. <sup>2</sup> ಅರಿ know, tr., neg. mood like 2 conj., Lesson XIV; but irreg. past ಅರಿತನು. <sup>3</sup> 'It is insufficient', from ಸಾಲು, a defective verb.

ಸಿಕ್ಕು ವುದು. 10. ಆ ಹುಡುಗನು ವಾಠಗಳನ್ನು ಓದನು; ಅವನು ಕೆರೆಯ ಕಟ್ಟಿಯ ಮೇಲೆ ಆಡುತ್ತಾನೆ. 11. ಮಳೆ ಬರುತ್ತದೆ, ಒಂದು ಕೊಡೆಯನ್ನು ಬೇಗನೆ ತಾಯಿಗೆ ಕಳುಹಿಸು. 12. ನಾಳೆ ಬರುತ್ತೇನೆ ಎಂದು ಹೇಳಿದನು. 13. ಅವನಿಗೆ ಆ ಚಿಕ್ಕ ಪೆಟ್ಟಿಗೆ ಯನ್ನು ಕೊಡು. 14. ನೀನು ಆ ಪೆಟ್ಟಿಗೆಯನ್ನು ದೊರೆಗೆ ಏಕೆ ತೋರಿಸಲಿಲ್ಲ?\*

(b) Translate into Kanarese:

1. That dog does not bite. 2. Put the ragi and rice inside the house. 3. A crop of ragi will not be obtained in wet land. 4. The monkeys destroyed the crop in the night. 5. They will not build a house on (in) the bank of the river. 6. We do not make known the circumstance<sup>4</sup> to them. 7. The farmers cast (*pres.*) seed in the ground. 8. Will you cultivate the fields in the neighbourhood of the city? 9. The dogs put-to-flight (*past*) the tiger-cubs. 10. At night the animals gather together<sup>5</sup> in the neighbourhood of the rivers. 11. Put the big box in the house. 12. There are books in the box. 13. Have you read<sup>6</sup> those books? 14. I<sup>7</sup> did not read<sup>8</sup> those books.

### Vocabulary

ಅಕ್ಕಿ uncooked rice (2 n.)	ಗದ್ದೆ wet land (2 n.)
ಆಡು play (1 intr.)	ಚಿಕ್ಕ small
ಏಕೆ why?	ಜಾತಿ caste, kind (2 n.)
ಓಡಿಸು make run (1 tr.)	ತಿಳಿಸು make known (1 tr.)
ಕಚ್ಚು bite (1 tr.)	ನಾಶಮಾಡು destroy (1 tr.)
ಕಟ್ಟೆ embankment, 'bund' (2 n.)	ಪಕ್ಷಿ bird (2 n.)
ಕಿವಿ ear (2 n.)	ಪೆಟ್ಟಿಗೆ box (2 n.)
ಕೆರೆ tank (2 n.)	ಪ್ರಾಣಿ living creature (2 n.)
ಕೊಡೆ umbrella (2 n.)	ಪ್ರಾರ್ಥನೆ prayer (2 n.)
ಕೋತಿ monkey (2 n.)	ಪ್ರೀತಿ love (2 n.)

<sup>1</sup> See p. 4 and Lesson XXXVII on ಎನ್ನು.

<sup>2</sup> 'You', sing. See Lesson XVII.

<sup>3</sup> For the past negative see footnote 1 p. 76.

<sup>5</sup> 'Assemble'.

<sup>6</sup> Past tense.

<sup>7</sup> ನಾನು, Lesson XVII.

<sup>4</sup> ಸಂಗತಿ.

ಬಂಡೆ rock (2 n.)  
 ಬೀಜ seed (1 n.)  
 ಬೆಳೆ growth, crop (2 n.)  
 ಬೆಳ್ಳಿ silver (2 n.)  
 ಬೇಗನೆ quickly  
 ಭಯಪಡಿಸು frighten (1 tr.)  
 ಭೂಮಿ earth, soil (2 n.)  
 ಮರೆ concealment (2 n.)  
 ರಾಗಿ ragi (2 n.)  
 ರಾತ್ರಿ night (2 n.)

ವರುಷ year (1 n.)  
 ವಿವೇಕಿ prudent person (2 m. f.)  
 ಸಂಗತಿ affair, occurrence (2 n.)  
 ಸಮೀಪ vicinity (1 n.)  
 ಸಾಗುವಳಿ cultivation (2 n.)  
 ಸಿಕ್ಕು be caught, be found (1 intr.)  
 ಹುಲಿ tiger (2 n.)  
 ಹುಲಿಮರಿ tiger cub (2 n.)  
 ಹೊಳೆ river (2 n.)

### NOUNS OF THE THIRD DECLENSION *cf appropriate pg.*

A. *Nouns ending in invariable ಉ; and all nouns ending in ಋ. (ೃ)*

Masc. ಗುರು\* religious teacher.      Fem. ವಧು† bride.      Neut. ಕರು‡ calf.

SINGULAR		PLURAL		SINGULAR		PLURAL		SINGULAR		PLURAL	
Nom.	ಗುರುವು	ಗುರುಗಳು	ವಧುವು	ವಧುಗಳು	ಕರುವು	ಕರುಗಳು					
Acc.	— ವನ್ನು	— ಗಳನ್ನು	— ವನ್ನು	— ಗಳನ್ನು	— ವನ್ನು	— ಗಳನ್ನು					
Inst.	— ವಿನಿಂದ	— ಗಳಿಂದ	— ವಿನಿಂದ	— ಗಳಿಂದ	— ವಿನಿಂದ	— ಗಳಿಂದ					
Dat.	— ವಿಗೆ	— ಗಳಿಗೆ	— ವಿಗೆ	— ಗಳಿಗೆ	— ವಿಗೆ	— ಗಳಿಗೆ					
Gen.	— ವಿನ	— ಗಳ	— ವಿನ	— ಗಳ	— ವಿನ	— ಗಳ					
Loc.	— ವಿನಲ್ಲಿ	— ಗಳಲ್ಲಿ	— ವಿನಲ್ಲಿ	— ಗಳಲ್ಲಿ	— ವಿನಲ್ಲಿ	— ಗಳಲ್ಲಿ					
Voc.	— ವೇ	— ಗಳೇ	— ವೇ	— ಗಳೇ	— ವೇ	— ಗಳೇ					

ಪಿತೃ\* father, ancestor

SINGULAR		PLURAL		SINGULAR		PLURAL	
Nom.	ಪಿತೃವು	ಪಿತೃಗಳು	Gen.	ಪಿತೃವಿನ	ಪಿತೃಗಳ		
Acc.	— ವನ್ನು	— ಗಳನ್ನು	Loc.	— ವಿನಲ್ಲಿ	— ಗಳಲ್ಲಿ		
Inst.	— ವಿನಿಂದ	— ಗಳಿಂದ	Voc.	— ವೇ	— ಗಳೇ		
Dat.	— ವಿಗೆ	— ಗಳಿಗೆ					

B. *Nouns ending in ಉ variable (i.e. subject to elision).* *no-V-*

Masc. ಅರಸು king.      Fem. ಹೆಂಗಸು woman.      Neut. ಕೂಸು child.

SINGULAR		PLURAL		SINGULAR		PLURAL		SINGULAR		PLURAL	
Nom.	ಅರಸು	ಅರಸುಗಳು	ಹೆಂಗಸು	ಹೆಂಗಸರು	ಕೂಸು	ಕೂಸುಗಳು					
Acc.	— ಸನ್ನು	— ಗಳನ್ನು	— ಸನ್ನು	— ಸರನ್ನು	— ಸನ್ನು	— ಗಳನ್ನು					
Inst.	— ಸಿನಿಂದ	— ಗಳಿಂದ	— ಸಿನಿಂದ	— ಸರಿಂದ	1_ ಸಿನಿಂದ	— ಗಳಿಂದ					
Dat.	— ಸಿಗೆ	— ಗಳಿಗೆ	— ಸಿಗೆ	— ಸರಿಗೆ	— ಸಿಗೆ	— ಗಳಿಗೆ					
Gen.	— ಸಿನ	— ಗಳ	— ಸಿನ	— ಸರ	— ಸಿನ	— ಗಳ					
Loc.	— ಸಿನಲ್ಲಿ	— ಗಳಲ್ಲಿ	— ಸಿನಲ್ಲಿ	— ಸರಲ್ಲಿ	2_ ಸಿನಲ್ಲಿ	— ಗಳಲ್ಲಿ					
Voc.	— ಸೇ	— ಗಳೇ	— ಸೇ	— ಸರೇ	— ಸೇ	— ಗಳೇ					

ಗಂಡಸು a male, has the same declension as ಹೆಂಗಸು. ಹೆಸರು name (n.) is declined like ಅರಸು : ಹೆಸರು, ಹೆಸರನ್ನು, ಹೆಸರಿಂದ . . . ಹೆಸರುಗಳು etc. ಹಣ್ಣು a fruit, like ಕೂಸು : ಹಣ್ಣು, ಹಣ್ಣನ್ನು, ಹಣ್ಣಿನಿಂದ (or ಹಣ್ಣಿಂದ) ಹಣ್ಣಿಗೆ, ಹಣ್ಣಿನ etc.

\* Sanskrit word—see footnote 2 (a) opposite.

† *Tadbhava*—see

footnote 2 (b) opposite.

‡ Kan. noun of only two syllables and without

long vowel (in first syllable) or double consonant (in second syllable)—

footnote 2 (b) opposite.

<sup>1</sup> Or ಕೂಸಿಂದ.

<sup>2</sup> Or ಕೂಸಲ್ಲಿ.

## LESSON XI

### The Noun

#### THE THIRD DECLENSION

The Third Declension consists of words whose crude form ends in the vowel ಉ.<sup>1</sup> This declension embraces two classes of words; in one the final ಉ is invariable; *i.e.*, it is not elided when terminations are attached to the crude form, but requires the insertion (ಅಗಮಸಂಧಿ) of a euphonic consonant. In the other class, the final ಉ is variable; *i.e.*, it is elided (by ಲೋಪ ಸಂಧಿ) on the addition of case-endings beginning with a vowel.

#### The Third (A) Declension

Words whose Crude Form ends in ಉ invariable<sup>2</sup>

The characteristic insertions are ವ್<sup>3</sup> and ವಿನ್<sup>3</sup> in the singular.

##### Masculine

Crude form—ಗುರು religious teacher

##### SINGULAR

Nom.	ಗುರುವು a teacher	-vu
Acc.	ಗುರುವನ್ನು a teacher	-v-anna
Inst.	ಗುರುವಿಂದ by or from a teacher	-vin-inda
Dat.	ಗುರುವಿಗೆ to a teacher	vige

<sup>1</sup> But the few (Sanskrit) words in ಉ in use in Kanarese also belong to this declension. <sup>2</sup> The following classes of words have the ಉ invariable: (a) All declinable Sanskrit words ending in ಉ. (b) Kanarese words and *tadbhavas*, of not more than two syllables, provided that the vowel of the first syllable is short and that the consonant of the second syllable is simple. Thus ನಡು the middle (like ಕರು p. 70) belongs to this class; but ಊರು town (which has its first syllable long like ಕೂಸು), ಗಂಟು (ಗಣ್ಣು) knot (which has its second consonant compound like ಹಣ್ಣು), and ಕನಸು dream (which, like ಹೆಸರು, has more than two syllables), do not belong to it. <sup>3</sup> But the 1st decl. neut. also inserts ವ್ in the nom., acc. and voc. sing.; *cf.* ಮರ.

Gen.	ಗುರುವಿನ of a teacher	-vina
Loc.	ಗುರುವಿನಲ್ಲಿ in a teacher	-vinalli
Voc.	ಗುರುವೇ O teacher	-vee

## PLURAL

Nom.	ಗುರುಗಳು teachers	-galu
Acc.	ಗುರುಗಳನ್ನು teachers	
Inst.	ಗುರುಗಳಿಂದ by or from teachers	
Dat.	ಗುರುಗಳಿಗೆ to teachers	
Gen.	ಗುರುಗಳ of teachers	
Loc.	ಗುರುಗಳಲ್ಲಿ in teachers	
Voc.	ಗುರುಗಳೇ O teachers	

The name ಯೇಸು Jesus, is declined like the singular of a Sanskrit noun: ಯೇಸುವು, ಯೇಸುವನ್ನು, ಯೇಸುವಿನಿಂದ etc.

## Feminine

Crude form—ವಧು bride

## SINGULAR

Nom.	ವಧುವು a bride	vadhuvu
Acc.	ವಧುವನ್ನು a bride	v-aninu
Inst.	ವಧುವಿನಿಂದ by or from a bride	vin-inda
Dat.	ವಧುವಿಗೆ to a bride	vige
Gen.	ವಧುವಿನ of a bride	vina
Loc.	ವಧುವಿನಲ್ಲಿ in a bride	vinalli
Voc.	ವಧುವೇ O bride	vee

## PLURAL

Nom.	ವಧುಗಳು brides	-galu
Acc.	ವಧುಗಳನ್ನು brides	
Inst.	ವಧುಗಳಿಂದ by or from brides	
Dat.	ವಧುಗಳಿಗೆ to brides	
Gen.	ವಧುಗಳ of brides	
Loc.	ವಧುಗಳಲ್ಲಿ in brides	
Voc.	ವಧುಗಳೇ O brides	

## Neuter

Crude form—ಕರು calf

## SINGULAR.

Nom.	ಕರುವು a calf	karuvu
Acc.	ಕರುವನ್ನು a calf	vannu
Inst.	ಕರುವಿನಿಂದ by or from a calf	vin-inda
Dat.	ಕರುವಿಗೆ to a calf	vige
Gen.	ಕರುವಿನ of a calf	vina
Loc.	ಕರುವಿನಲ್ಲಿ in a calf	vinalli
Voc.	ಕರುವೇ O calf	vee

## PLURAL

Nom.	ಕರುಗಳು calves	karungalu
Acc.	ಕರುಗಳನ್ನು calves	
Inst.	ಕರುಗಳಿಂದ by or from calves	
Dat.	ಕರುಗಳಿಗೆ to calves	
Gen.	ಕರುಗಳ of calves	
Loc.	ಕರುಗಳಲ್ಲಿ in calves	
Voc.	ಕರುಗಳೇ O calves	

Words whose crude form ends in ಋ belong to this declension; as,

Crude form—ಪಿತೃ father, ancestor

## SINGULAR

Nom.	ಪಿತೃವು an ancestor	pitruvu
Acc.	ಪಿತೃವನ್ನು an ancestor	vannu
Inst.	ಪಿತೃವಿನಿಂದ by or from an ancestor	vininda
	etc.	

## PLURAL

Nom.	ಪಿತೃಗಳು ancestors	pitragalu
Acc.	ಪಿತೃಗಳನ್ನು ancestors	
Inst.	ಪಿತೃಗಳಿಂದ by or from ancestors	
	etc.	



## The Verb

### THE FIRST CONJUGATION (Contd.)

#### Participial and Infinitive Forms

Of the forms of the verb there remain to be dealt with the participles and the infinitive mood. These forms are described by the general name ಕೃದಂತ *kṛidanta*, which indicates a word which has been formed by the addition of a suffix to the crude form of a verb.<sup>1</sup> This class of words has two main divisions, ಕೃದಂತನಾಮ *kṛidantanāma* (a declinable word formed as indicated above) and ಕೃದಂತಾವ್ಯಯ *kṛidantāvvyaya* (an indeclinable word formed in the same way). The term ಕೃದಂತನಾಮ signifies both relative participles and the participial nouns formed from them (cf. the connotation of ನಾಮಪದ p. 33). To distinguish these, relative participles are sometimes referred to as the ವಿಶೇಷಣರೂಪ *viśēṣhanarūpa*, the qualifying form, and participial nouns as the ಕಾರಕರೂಪ *kāraकरūpa*, the noun form, of the *kṛidantanāma*. ಕೃದಂತಾವ್ಯಯ includes both the verbal participles and the infinitive.

#### ಕೃದಂತನಾಮ (*kṛidantanāma*)<sup>2</sup>

##### (1) Relative Participles

Present and Future	ಮಾಡುವ
Past	ಮಾಡಿದ
Negative	ಮಾಡದ

Relative participles have already been briefly referred to (p. 3). To translate them without explanation requires some such clumsy circumlocution as, 'who or which makes', or 'whom or which somebody or something makes'. The subject is treated at length in Lessons XXVI, XXVII.

##### (2) Participial Nouns

These are formed by adding the personal pronouns of the third person to the relative participles.

Thus, the present relative participle ಮಾಡುವ + ಅವನು =

<sup>1</sup> But the term *kṛidanta* does not apply to the finite parts of the verb.

<sup>2</sup> Or ಕಾರಕಕೃದಂತ *kāraकरkṛidanta*.

ಮಾಡುವವನು he who makes (will make), or he whom I (thou, he, she, it, we, you, they) make (will make).

ಮಾಡುವ + ಅವಳು = ಮಾಡುವವಳು she who makes (will make), etc.

ಮಾಡುವ + ಅವರು = ಮಾಡುವವರು they who make (will make), etc.

ಮಾಡುವ + ಉದು = ಮಾಡುವುದು it which makes (will make), etc.<sup>1</sup>

ಮಾಡುವ + ಉವು = ಮಾಡುವುವು they (n.) which make (will make), etc.<sup>2</sup>

From the past relative participle :

ಮಾಡಿದವನು he who made or he whom I, etc. made

ಮಾಡಿದವಳು she who made, etc.

ಮಾಡಿದವರು they who made, etc.

ಮಾಡಿದುದು it which made, etc.<sup>1</sup>

ಮಾಡಿದುವು they (n.) which made, etc.<sup>2</sup>

From the negative relative participle :

ಮಾಡದವನು he who does not make (has not made) or he whom I, etc.

ಮಾಡದವಳು she who does not make (has not made), etc.

ಮಾಡದುದು<sup>1</sup> it which does not make (has not made), etc.

ಮಾಡದುವು<sup>2</sup> those (n.) which do not make (have not made), etc.

ಕೃದಂತಾವ್ಯಯ (kṛidantāvvyaya)<sup>3</sup>

(I) Verbal Participles (ಕ್ರಿಯಾನ್ಯೂನ ಕ್ರಿಯಾನ್ಯೂನಾ)<sup>4</sup>

Present and Future ವರ್ತಮಾನ } ಮಾಡುತ್ತ, ಮಾಡುತ್ತಲು, ಮಾಡುತ್ತಾ

ನ್ಯೂನ ವರ್ತಮಾನಯ್ಯೂನಾ } making

Past ಭೂತನ್ಯೂನ ಭೂತಯ್ಯೂನಾ } ಮಾಡಿ having made

Negative ನಿಷೇಧನ್ಯೂನ ನಿಷೇಧಯ್ಯೂನಾ } ಮಾಡದೆ not making, or not

ನ್ಯೂನಾ } having made. ಅವ್ಯಯಶಾಸ್ತ್ರ

For remarks on the use of these Participles see Lesson XVI.

<sup>1</sup> The termination ಉದು is an archaic form of ಅದು it, (see Lesson XVIII on ಅದು). The form ಮಾಡುವುದು is also in common use and, for the past and negative, ಮಾಡಿದ್ದು and ಮಾಡದ್ದು; but (as noticed on p. 47) the forms ending in ಉದು are regarded as superior from a literary point of view.

<sup>2</sup> In the neuter plural the form in ಉವು is used only in the nom. and acc. (ಮಾಡುವುವು, ಮಾಡುವವನ್ನು). The instr., dat. and loc. cases show ಅವು (ಮಾಡುವವುಗಳಿಂದ, ಮಾಡುವವಕ್ಕೆ or ಮಾಡುವವುಗಳಿಗೆ, ಮಾಡುವವುಗಳಲ್ಲಿ)—cf. plu. of ಅದು.

<sup>3</sup> Or ಅವ್ಯಯಕೃದಂತ avyayakṛidanta.

<sup>4</sup> ನ್ಯೂನ means 'incomplete'. In modern grammars these forms are sometimes called ಸಾಪೇಕ್ಷರೂಪಗಳು sāpēksharūpagalu: ಸಾಪೇಕ್ಷ means 'dependent'; that is, these forms of the verb are dependent on another (and finite) verb for the completion of their meaning.

(2) Infinitive Mood (ಭಾವರೂಪ *bhāvarūpa*)

ಮಾಡಲು to make.<sup>1</sup> This form has also a dative case ಮಾಡಲಿಕ್ಕೆ for the making.<sup>2</sup>

ಮಾಡ<sup>3</sup> to make.

See note on this mood in Lesson XXXV.

## The Verbal Noun in ಉದು

The neuter participial nouns ಮಾಡುವುದು, ಮಾಡಿದುದು, ಮಾಡದುದು are used also in the sense of verbal nouns, the action of making, the action of having made, the action of not making or not having made. (See further, Lesson XXVIII.) In this usage they belong to the class of abstract nouns derived from verbs (ಕೃದಂತಭಾವನಾಮ *kṛidantabhāvanāma*). Other examples of this class are found in Lesson XV.

We have now found the form ಮಾಡುವುದು used in the following different ways: (1) Future tense 3rd. sing. neut. (2) Participial noun neut. (3) Verbal noun. (The use of this form in the imperative mood is not a separate use but rather the use of the verbal noun with an imperative indication.)

The verbal noun ending in ಓಣ is used in the same sense as that in ಉದು: ಮಾಡೋಣ the act of doing; ಬರೋಣ the act of coming. But its use is not so common as the other.

## EXERCISE XI

(a) Translate into English :

1. ಯೇಸುವು ಮನುಷ್ಯರಿಗೆ ಉಪಕಾರಮಾಡಿದನು. 2. ಆತನ ಶತ್ರುಗಳು ಆತನನ್ನು ಹಗೆಮಾಡಿದ್ದರು. 3. ಆದರೆ ಆತನು ಅವರಿಗೆ ಉಪಕಾರಮಾಡುವುದನ್ನು<sup>4</sup> ಬಿಡಲಿಲ್ಲ. 4. ಸಾತ್ತ್ವಿಕರು ಪಿತ್ತಗಳನ್ನು ಸನ್ಮಾನಿಸಿ ಭ್ರಾತೃಗಳನ್ನು ಪ್ರೀತಿಮಾಡುತ್ತಾರೆ. 5. ಅರಸನು ಮಂತ್ರಿಗಳ ಮುಖಾಂತರ ಈ ದೇಶವನ್ನು ಆಳುತ್ತಾನೆ. 6. ಬ್ರಾಹ್ಮಣರು ಸ್ನಾನಮಾಡಿ ವಿಷ್ಣುವಿನ ಗುಡಿಗೆ ಹೋಗಿ<sup>5</sup> ಆತನನ್ನು ಪೂಜೆ

<sup>1</sup> The addition of ಇಲ್ಲ not, to the infinitive in ಉ makes the past negative: ಮಾಡಲು + ಇಲ್ಲ = ಮಾಡಲಿಲ್ಲ did not make (Lessons XII, XXVIII on ಇಲ್ಲ).

<sup>2</sup> It has already been noted (p. 34) that a number of ಅವ್ಯಯ are partially, or even completely, declinable (Lesson XXII).

<sup>3</sup> Most commonly used when the infinitive is part of a compound verb, like ಮಾಡಬೇಕು.

<sup>4</sup> Verbal noun, acc.

<sup>5</sup> Past ptc. of ಹೋಗು go.

ಸಲು ಪ್ರಾರಂಭಿಸುವರು. 7. ಪ್ರಭುಗಳು ಶತ್ರುಗಳನ್ನು ಜಯಿಸಿ ಓಡಿಸಿದರು. 8. ಮನುಷ್ಯರು ಯೇಸುವಿನ ಮುಖಾಂತರ ದೇವರನ್ನು ಪ್ರಾರ್ಥಿಸಲಿ. 9. ವರ್ತಕರೇ, ಆ ವಸ್ತುಗಳನ್ನು ಮಾರಲಿಕ್ಕೆ ಪ್ರಯತ್ನ ಮಾಡುವಿರೋ? 10. ಈ ವಸ್ತುಗಳನ್ನು ಸುಲಭವಾಗಿ ಮಾರಬಹುದು. 11. ಒಕ್ಕಲಿಗರು ಹಸುಗಳನ್ನೂ ಕರುಗಳನ್ನೂ ಮನೆಯೊಳಗೆ ಕಾಪಾಡುತ್ತಾರೆ. 12. ಇವನು ಯಾರು? ಅವನ ತಂದೆಯ ಹೆಸರು ಏನು? ಅವನು ಎಲ್ಲಿ ವಾಸಮಾಡುತ್ತಾನೆ? 13. ಅವನ ಮನೆಗೆ ಹೋಗುವ ದಾರಿ ಯಾವುದು? 14. ಗುರುಗಳ ಬರೋಣ ಯಾವಾಗ? 15. ಅಂಗದೇಶದಲ್ಲಿ ಒಬ್ಬ ರಾಜನು ಇದ್ದನು. ಆತನ ಬಳಿಗೆ ಯಾವಾಗಲೂ ಒಬ್ಬ ಜೋಯಿಸನು ಬರುತ್ತಾ ಹೋಗುತ್ತಾ ಇದ್ದನು. 16. ಆಗ ಆ ರಾಜನ ಮಂತ್ರಿ ರಾಜನನ್ನು ನೋಡಿ— ಅಯ್ಯಾ, ಇವನ ನುಡಿಯನ್ನು ನಂಬಿ ಏಕೆ ಭಯಪಡುತ್ತೀರಿ ಎಂದು ಕೇಳಿದನು. 17. ಈ ವಾತವು ಸುಲಭ.

(b) Translate into Kanarese:

1. The king's enemies will overcome the nobles. 2. The guru, having come<sup>1</sup> to the house, begins to teach. 3. God desires to forgive sinners through Jesus. 4. They will attempt to build a shrine to Vishṇu. 5. Let man reverence (*imperat.*) God and the king. 6. Send this article to the master by (means of) the servant. 7. The soldiers will arrive-at<sup>2</sup> the enemies' city<sup>3</sup> tomorrow. 8. The merchant desires to sell a cow and a horse to the farmer. 9. We shall attempt to cultivate<sup>4</sup> the wet land. 10. You will make the affair known to them through their friends. 11. I saw him in the house. 12. Where is the merchant's son? 13. Who is she? 14. Where does she work? 15. Show the work to him. 16. Which is the way to the school? 17. Did you do that work?

#### Vocabulary

ಅಂಗ name of a country	ಏನು what (interrog. pro.)
ಅಪೇಕ್ಷಿಸು desire (1 tr.)	ಕುದುರೆ horse (2 n.)
ಅಯ್ಯಾ sir (1 m.)	ಕೆಲಸ work (1 n.)
ಆಗ then	ಗುಡಿ shrine (2 n.)
ಆದರೆ but	ಜಯಿಸು defeat (1 tr.)
ಎಲ್ಲಿ where (interrog. adv.)	ಜೋಯಿಸ astrologer (1 m.)

<sup>1</sup> ಬಂದು past ptc. of ಬರು.

<sup>2</sup> ಸೇರು.

<sup>3</sup> Acc.

<sup>4</sup> ಸಾಗುವಳಿಮಾಡು.

ನಂಬು believe, trust (1 tr.)	ಯಾವಾಗಲೂ always
ನುಡಿ utterance, speech (2 n.)	ಯಾವುದು which (interrog. pro.)
ಪ್ರಭು lord, noble (3 A m.)	ಯೇಸು Jesus (3 A m.)
ಪ್ರಯತ್ನ ಮಾಡು make effort, try (1 intr.)	ರಾಜ king (1 m.) ವಸ್ತು substance, article (3 A n.)
ಪ್ರಾರಂಭಿಸು begin (1 tr.)	ವಿಷ್ಣು Vishnu (3 A m.)
ಪ್ರಾರ್ಥಿಸು pray, request (1 tr.)	ಶತ್ರು enemy (3 A m. f.)
ಬಹುದು it is permitted, (I, you, etc.) may	ಸಂಗತಿ affair, occurrence (2 n.)
ಬಿಡು leave, leave off (irreg <sup>1</sup> . tr.)	ಸನ್ಮಾನಿಸು revere (1 tr.)
ಭಯಪಡು fear (irreg. intr.)	ಸುಲಭ easy (adj.)
ಭ್ರಾತೃ brother (3 A m.)	ಸುಲಭವಾಗಿ easily
ಮಂತ್ರಿ councillor, minister, (2 m.)	ಸ್ನಾನ bathing (1 n.) ಹಗೆಮಾಡು hate (1 tr.)
ಮಾರು sell (1 tr.)	ಹಸು cow (3 A n.)
ಮುಖಾಂತರ by means of (postp.)	ಹೆಸರು name (3. B n.)
ಯಾವಾಗ when (interrog. adv.)	ಹೋಗು go (irreg.)

<sup>1</sup> Like ಇಡು p. 64.

## LESSON XII

### The Noun

#### THE THIRD (B) DECLENSION

Words whose Crude Form ends in ಉ variable<sup>1</sup>

(a) Nouns of more than two syllables

Masculine

Crude form—ಅರಸು<sup>2</sup> king

SINGULAR

CVCVCV

Nom.	ಅರಸು a king
Acc.	ಅರಸನ್ನು a king
Inst.	ಅರಸಿನಿಂದ by or from a king
Dat.	ಅರಸಿಗೆ to a king
Gen.	ಅರಸಿನ of a king
Loc.	ಅರಸಿನಲ್ಲಿ in a king
Voc.	ಅರಸೇ O king

PLURAL

Nom.	ಅರಸುಗಳು kings
Acc.	ಅರಸುಗಳನ್ನು kings
Inst.	ಅರಸುಗಳಿಂದ by or from kings
Dat.	ಅರಸುಗಳಿಗೆ to kings
Gen.	ಅರಸುಗಳ of kings
Loc.	ಅರಸುಗಳಲ್ಲಿ in kings
Voc.	ಅರಸುಗಳೇ O kings

<sup>1</sup> This class consists of (1) Kanarese words and *tadbhavas* (cf. ಮನಸ್ಸು p. 32) having more than two syllables; (2) dissyllabic Kanarese words and *tadbhavas* (like ವಿಾಸು and ದಿಕ್ಕು p. 32) with a long vowel in the first syllable or a compound consonant in the second; and (3) words of foreign origin with a final consonant, naturalized in Kanarese; as, ಹುಕ್ಕುಮು (Hind. ಹುಕುಂ) command; ಬುಕ್ಕು (Eng.) book. <sup>2</sup> A first declension form of this word, ಅರಸ, met us in Exercise V. This is the word in common use. The form above is mostly met in names.

**Feminine**

Crude form—ಹೆಂಗಸು woman

**SINGULAR**

Nom.	ಹೆಂಗಸು a woman	CVCVCV
Acc.	ಹೆಂಗಸನ್ನು a woman	
Inst.	ಹೆಂಗಸಿನಿಂದ by or from a woman	
Dat.	ಹೆಂಗಸಿಗೆ to a woman	
Gen.	ಹೆಂಗಸಿನ of a woman	
Loc.	ಹೆಂಗಸಿನಲ್ಲಿ in a woman	
Voc.	ಹೆಂಗಸೇ O woman	

**PLURAL**

Nom.	ಹೆಂಗಸರು women
Acc.	ಹೆಂಗಸರನ್ನು women
Inst.	ಹೆಂಗಸರಿಂದ by or from women
Dat.	ಹೆಂಗಸರಿಗೆ to women
Gen.	ಹೆಂಗಸರ of women
Loc.	ಹೆಂಗಸರಲ್ಲಿ in women
Voc.	ಹೆಂಗಸರೇ O women

*Note:* ಗಂಡಸು a male, is declined like ಹೆಂಗಸು in the singular and plural, but its plural may derive from a little used first declension form, ಗಂಡಸ.

**Neuter**

Crude form—ಹೆಸರು name (declined like ಅರಸು :  
ಹೆಸರು, ಹೆಸರನ್ನು, ಹೆಸರಿನಿಂದ . . ., ಹೆಸರುಗಳು . . .)

(b) Dissyllable words with vowel of first syllable long or consonant of second syllable compound (these words are neuter.)

Crude form—ಕೂಸು child

**SINGULAR**

Nom.	ಕೂಸು a child	CV C -
Acc.	ಕೂಸನ್ನು a child	
Inst.	ಕೂಸಿನಿಂದ <sup>1</sup> by or from a child	
Dat.	ಕೂಸಿಗೆ to a child	

<sup>1</sup> Or ಕೂಸಿಂದ.

Gen.	ಕೂಸಿನ of a child
Loc.	ಕೂಸಿನಲ್ಲಿ <sup>1</sup> in a child
Voc.	ಕೂಸೇ O child

PLURAL

Nom.	ಕೂಸುಗಳು children
Acc.	ಕೂಸುಗಳನ್ನು children
Inst.	ಕೂಸುಗಳಿಂದ by or from children
Dat.	ಕೂಸುಗಳಿಗೆ to children
Gen.	ಕೂಸುಗಳ of children
Loc.	ಕೂಸುಗಳಲ್ಲಿ in children
Voc.	ಕೂಸುಗಳೇ O children

*Note:* The diphthongs ಏ and ಔ in the former syllable of a two-syllabled noun ending in ಉ rank as long vowels for the purposes of this declension: ವೈರು growing crop, and ತೌಡು bran, are declined like ಕೂಸು.

Crude form—ಹಣ್ಣು fruit CVCC-

	SINGULAR	PLURAL
Nom.	ಹಣ್ಣು fruit	ಹಣ್ಣುಗಳು fruits
Acc.	ಹಣ್ಣನ್ನು fruit	ಹಣ್ಣುಗಳನ್ನು fruits
Inst.	ಹಣ್ಣಿನಿಂದ <sup>2</sup> by or from fruit	ಹಣ್ಣುಗಳಿಂದ by or from fruits
Dat.	ಹಣ್ಣಿಗೆ to fruit	ಹಣ್ಣುಗಳಿಗೆ to fruits
Gen.	ಹಣ್ಣಿನ of fruit	ಹಣ್ಣುಗಳ of fruits
Loc.	ಹಣ್ಣಿನಲ್ಲಿ <sup>3</sup> in fruit	ಹಣ್ಣುಗಳಲ್ಲಿ in fruits
Voc.	ಹಣ್ಣೇ O fruit	ಹಣ್ಣುಗಳೇ O fruits

**Negative Forms of the Verb**

The negative mood shown in Lesson X is not very frequently used. The 3rd pers. sing. neut. of this mood in certain verbs is, however, in common idiomatic use, particularly in impersonal

<sup>1</sup> Or ಕೂಸಲ್ಲಿ.

<sup>2</sup> Or ಹಣ್ಣಿಂದ.

<sup>3</sup> Or ಹಣ್ಣಲ್ಲಿ.



constructions, some of which have come to our notice; e.g. ಕೂಡದು it is not fitting; ಸಾಲದು it is not sufficient. Another common example is ಆಗದು it is impossible, from the irregular verb ಆಗು become. ಆಗದು usually occurs with a noun or pronoun in the instr. case, as, ಅವನಿಂದ ಆಗದು it is impossible for him (he cannot do it). Another common instance is ತಿಳಿಯದು (from the 2nd conj. verb ತಿಳಿ, be known, know) with the dative: ನನಗೆ ತಿಳಿಯದು it is not known to me.

The place of the negative forms of the verb ಇರು be, is very largely taken by parts of a root of the same meaning, ಇಲ್ exist, of which only the negative forms are extant; ಇಲ್ಲದೆ (neg. verbal ptc.), ಇಲ್ಲದ (neg. rel. ptc.) and ಇಲ್ಲ (the form of the 3rd person singular negative mood). Of these three the last, ಇಲ್ಲ, is in alternative use to the whole of the negative mood of ಇರು, and without change for person or number: ಅವನು (ಅವಳು, ಅದು, ಅವರು) ಇಲ್ಲ ಇಲ್ಲ he (she, it, they) is (are) not here.

This form is also added to parts of other verbs to make a variety of similar negative forms; thus, ಇಲ್ಲ is added—

(a) to the present verbal noun in ಉದು to make a present and future negative: ಮಾಡುವುದಿಲ್ಲ do (does, shall, will) not make;

(b) to the dative infinitive; thus, ಮಾಡಲಿಕ್ಕಿಲ್ಲ.<sup>1</sup> This form frequently indicates unlikelihood, am (is, are) not likely to make (or do);

(c) to the present verbal participle to form a present continuative: ಮಾಡುತ್ತಾ + ಇಲ್ಲ = ಮಾಡುತ್ತಿಲ್ಲ am (is, are) not in the process of making (ನಾನು ಈಗ ಆ ಕೆಲಸವನ್ನು ಮಾಡುತ್ತಿಲ್ಲ I am not doing that work now);

(d) to the past verbal participle to form a perfect tense; thus, ಮಾಡಿಲ್ಲ have (has) not made;

<sup>1</sup> In the South Mahratta country and in South Kanara ಮಾಡುವುದಿಲ್ಲ is present, does not make, and ಮಾಡಲಿಕ್ಕಿಲ್ಲ future or present, will (does) not make. For ಮಾಡಲಿಕ್ಕಿಲ್ಲ the alternative meaning of unlikelihood is common to the whole Kanarese area.

(e) to the past participial noun in the same sense, but with more emphasis : ಮಾಡಿದುದಿಲ್ಲ<sup>1</sup> (or ಮಾಡಿದ್ದಿಲ್ಲ) ;

✓ (f) to the infinitive in ಅಲು to form a past negative tense ; thus, ಮಾಡಲಿಲ್ಲ<sup>2</sup> did not make. The past negative form of ಇರು is formed in this way : ಇರಲು+ಇಲ್ಲ=ಇರಲಿಲ್ಲ was (were) not.

The form ಇರಲಿಲ್ಲ is added to parts of other verbs as follows :

(a) to the present verbal participle to form a past continuous ; thus, ಮಾಡುತ್ತಿರಲಿಲ್ಲ was (were) not making ;

(b) to the past verbal participle to make a past perfect tense ; thus, ಮಾಡಿರಲಿಲ್ಲ had not made.

These forms are used for all persons and numbers. The forms in commonest use are ಮಾಡುವುದಿಲ್ಲ, ಮಾಡಲಿಲ್ಲ, ಮಾಡಿಲ್ಲ and, particularly in South Mahratta and South Kanara, ಮಾಡಲಿಕ್ಕಿಲ್ಲ.

#### The Past Tense of some Irregular Verbs

The irregular past tenses ಇದ್ದೆನು, ಬಂದೆನು, ಕೊಟ್ಟೆನು, ಪಟ್ಟೆನು, ಇಟ್ಟೆನು have already been noted. It will be convenient to note here a few other examples. The word ಬಿಡು leave, cease, makes its past tense ಬಿಟ್ಟೆನು etc. (cf. ಇಡು, ಇಟ್ಟೆನು). The verbs ಹೋಗು go, and ಆಗು become, are irregular in a special way. Whereas in all other irregular verbs the past participle and the past tense differ only by a suffix (ಇದ್ದು, ಇದ್ದೆನು ; ಬಂದು, ಬಂದೆನು ; ಕೊಟ್ಟು, ಕೊಟ್ಟೆನು ; ಇಟ್ಟು, ಇಟ್ಟೆನು ; ಬಿಟ್ಟು, ಬಿಟ್ಟೆನು ; ಪಟ್ಟು, ಪಟ್ಟೆನು) in these verbs the past participle is formed as though they belonged to the 1st conjugation (ಹೋಗು, ಹೋಗಿ ; ಆಗು, ಆಗಿ), while there is an irregular past tense : ಹೋದೆನು, ಹೋದೆ, ಹೋದನು, ಹೋದಳು, ಹೋಯಿತು ; ಹೋದೆವು. . . ಹೋದವು. ಆದೆನು, ಆದೆ, ಆದನು, ಆದಳು, ಆಯಿತು ; ಆದೆವು. . . ಆದವು (Lesson XXV).

<sup>1</sup> But this form has a past perfect meaning in some contexts : ಅವನು ಮನೆಗೆ ಬಂದಾಗ (ಬಂದ+ಆಗ 'when came') ನಾನು ಉಂಡಿದ್ದಿಲ್ಲ (ಉಂಡಿದ್ದು past verbal noun of ಉಣ್ಣು dine+ಇಲ್ಲ) when he came to the house I had not dined.

<sup>2</sup> The past tense is sometimes used where English would use the present perfect. In some contexts ಅವನು ಬರಲಿಲ್ಲ means 'he has not come'.

## EXERCISE XII

(a) Translate into English:

1. ಹುಲಿಯು ಎತ್ತಿನ ಮೇಲೆ ಹಾರಿತು.
2. ಮಾವಿನ ಮರದಲ್ಲಿ ಹಣ್ಣು ಸಿಕ್ಕುತ್ತದೆ; ಮುಳ್ಳಿನ ಗಿಡದಲ್ಲಿ ಸಿಕ್ಕುವುದಿಲ್ಲ.
3. ಆ ದೇಶಗಳ ಅರಸುಗಳು ದಂಡನ್ನು ಎತ್ತಿ ಶತ್ರುಗಳನ್ನು ಜಯಿಸಿದರು.
4. ಈ ಹೆಣ್ಣುಗಳು ಹುಲ್ಲನ್ನು ಸಂತೆಯಲ್ಲಿ ಮಾರಿ ಜೀವನಮಾಡುತ್ತಾರೆ.
5. ಊರಬಾಗಿಲಿನ ಸಮೀಪದಲ್ಲಿ ಹುಡುಗರ ಗುಂಪು ಕೂಡಿತು. ಆ ಗುಂಪಿನಲ್ಲಿ ಇವರು ಸೇರಲಿಲ್ಲ.
6. ಮೂಢರು ವಿವೇಕಿಗಳ ಮಾತನ್ನು ಕೇಳುವುದಿಲ್ಲ.
7. ಪೂಜಾರಿಯು ಹಣ್ಣುಗಳನ್ನೂ ಹೂವುಗಳನ್ನೂ ಅರ್ಪಿಸಿ ದೇವರನ್ನು ಪೂಜಿಸುವನು.
8. ಈ ವರ್ತಕನು ದುಡ್ಡಿಗೆ ಒಂದು ಮಾವಿನ ಹಣ್ಣನ್ನು ಮಾರುವುದಿಲ್ಲವೋ?
9. ಆಳು ಗಾಡಿಗೆ ಎತ್ತುಗಳನ್ನು ಕಟ್ಟಲಿಲ್ಲ.
10. ಬಕ್ಕಲಿಗರು ಕೂಗಿ ಪಕ್ಷಿಗಳನ್ನು ಹಾರಿಸಿ ಓಡಿಸಿದರು.
11. ಬಬ್ಬ ಹುಡುಗನು ಇದ್ದನು. ಅವನು ಒಂದು ತೋಟಕ್ಕೆ ಹೋಗಿ ಅಲ್ಲಿ ಒಂದು ಮಾವಿನ ಮರದ ಮೇಲೆ ಬಳ್ಳಿಯ ಹಣ್ಣನ್ನು ನೋಡಿದನು.
12. ಹುಡುಗಿಯು ತುಟಿಯಲ್ಲಿ ಹೊಸ ತಾಂಬೂಲದ ಕೆಂಪು ಇದ್ದಿತು.
13. ಕೋಗಿಲೆಯ ಸ್ವರ ಇಂಪು.
14. ರಾಗಿಯ ಪೈರು ಹೇಗಿದೆ?
15. ಸದ್ದು<sup>2</sup> ಮಾಡಬೇಡ.

(b) Translate into Kanarese:

1. In this garden they found a mango tree (say: a mango<sup>3</sup> tree was found to them).
2. The boys do not play on (in) the bank of the river.
3. Those women will sell fruits and flowers before<sup>4</sup> the gate of the town.
4. The soldiers, shouting, put-to-flight the enemies' army.<sup>5</sup>
5. The lords of the city did not speak with the women in the house.
6. The merchants will not attempt to enter the village in the day-time.
7. The soldiers of the enemies' army<sup>5</sup> did not destroy the gates of the city.
8. The farmers, having destroyed the thorn-bushes (shrubs of thorn), will cultivate this ground.
9. The dumb man cannot make<sup>6</sup> a living in this village.
10. Did the gardener not water (sprinkle water to) the flowers and shrubs?
11. The cow eats<sup>7</sup> grass.
12. Mother does the cooking.
13. Milk is wanted.

<sup>1</sup> For ಊರಿನ ಬಾಗಿಲಿನ.<sup>2</sup> Crude form for acc.<sup>3</sup> Gen.                   <sup>4</sup> ಮುಂದೆ.<sup>5</sup> Say: enemy-army.<sup>6</sup> Use neg. mood.<sup>7</sup> ಮೇಯು.

## Vocabulary

ಅಡಿಗೆ cooking (2 n.)	ಪೈರು growing crop (3 B n.)
ಅರ್ಪಿಸು offer (1 tr.)	ಬಾಗಿಲು gate, door (3 B n.)
ಆಳು person, servant (3 B n.)	ಮಾತು word (3 B n.)
ಇಂಪು sweetness, pleasantness, (3 B n.)	ಮಾವು mango (3 B n.)
ಊರು town (3 B n.)	ಮೂಕ dumb man (1 m.)
ಎತ್ತು ox (3 B n.)	ಮುಳ್ಳು thorn (3 B n.)
ಎತ್ತು raise (1 tr.)	ಮೇಯು graze (tr. <sup>2</sup> intr., irreg. past)
ಒಳ್ಳೆ goodness <sup>1</sup> (2 n.)	ಸದ್ದು noise (3 B n.)
ಕೆಂಪು redness (3 B n.)	ಸಂತೆ market (2 n.)
ಕೋಗಿಲೆ cuckoo (2 n.)	ಸಾಗುವಳಿಮಾಡು cultivate (1 tr.)
ಗಾಡಿ cart (2 n.)	ಸ್ವರ voice, tone, vowel (1 n.)
ಗುಂಪು crowd, group (3 B n.)	ಹಗಲು day-time (3 B n.)
ಚಿಮಿಕಿಸು sprinkle (1 tr.)	ಹಾರಿಸು cause to fly (1 tr.)
ಜೀವನ livelihood, life (1 n.)	ಹಾರು fly, leap (1 intr.)
ತಾಂಬೂಲ betel leaf and nut (1 n.)	ಹಾಲು milk (3 B n.)
ತಾಯಿ mother (2 irreg.)	ಹುಲ್ಲು grass, straw (3 B n.)
ತುಟೆ lip (2 n.)	ಹೂವು flower (3 B n.)
ದಂಡು army (3 B n.)	ಹೆಣ್ಣಾಳು (ಹೆಣ್ಣು + ಆಳು) cooly woman (3 B f.) <sup>3</sup>
ದುಡ್ಡು $\frac{1}{3}$ part of an anna, money (3 B n.)	ಹೇಗೆ how (interrog. adv.)
ನೀರು water (3 B n.)	ಹೊಸ new (adj.)

<sup>1</sup> But only in use in the genitive with the meaning 'good'.

<sup>2</sup> The object is always a growing crop.      <sup>3</sup> Declined like ಕೂಸು.

# LESSON XIII

## Recapitulatory

### CONSPECTUS OF THE REGULAR DECLENSIONS

Cases	First	Second	Third A	Third B
<b>Crude Form Singular</b>	ಸೇ ವಕ	ಯತಿ (ಡೊರೆ)	ಗುರು (ಪಿತ್ಯ)	ಅರಸು
<b>Masculine</b>				
Nom.	ಸೇ ವಕನು	ಯತಿಯು	ಗುರುವು	ಅರಸು
Acc.	ಸೇ ವಕನನ್ನು	ಯತಿಯನ್ನು	ಗುರುವನ್ನು	ಅರಸನ್ನು
Instr.	ಸೇ ವಕನಿಂದ	ಯತಿಯಿಂದ	ಗುರುವಿನಿಂದ	ಅರಸಿನಿಂದ
Dat.	ಸೇ ವಕನಿಗೆ	ಯತಿಗೆ	ಗುರುವಿಗೆ	ಅರಸಿಗೆ
Gen.	ಸೇ ವಕನ	ಯತಿಯ	ಗುರುವಿನ	ಅರಸಿನ
Loc.	ಸೇ ವಕನಲ್ಲಿ	ಯತಿಯಲ್ಲಿ	ಗುರುವಿನಲ್ಲಿ	ಅರಸಿನಲ್ಲಿ
Voc.	ಸೇ ವಕನೇ, ಸೇ ವಕಾ	ಯತಿಯೇ, ಯತೀ	ಗುರುವೇ	ಅರಸೇ
<b>Plural</b>				
Nom.	ಸೇ ವಕರು	ಯತಿಗಳು	ಗುರುಗಳು	ಅರಸುಗಳು
Acc.	ಸೇ ವಕರನ್ನು	ಯತಿಗಳನ್ನು	ಗುರುಗಳನ್ನು	ಅರಸುಗಳನ್ನು
Instr.	ಸೇ ವಕರಿಂದ	ಯತಿಗಳಿಂದ	ಗುರುಗಳಿಂದ	ಅರಸುಗಳಿಂದ
Dat.	ಸೇ ವಕರಿಗೆ	ಯತಿಗಳಿಗೆ	ಗುರುಗಳಿಗೆ	ಅರಸುಗಳಿಗೆ
Gen.	ಸೇ ವಕರ	ಯತಿಗಳ	ಗುರುಗಳ	ಅರಸುಗಳ
Loc.	ಸೇ ವಕರಲ್ಲಿ	ಯತಿಗಳಲ್ಲಿ	ಗುರುಗಳಲ್ಲಿ	ಅರಸುಗಳಲ್ಲಿ
Voc.	ಸೇ ವಕರೇ	ಯತಿಗಳೇ	ಗುರುಗಳೇ	ಅರಸುಗಳೇ
<b>Crude Form Singular</b>	ಸೇ ವಕ	ಹುಡುಗಿ (ಸ್ತ್ರೀ, ಸೊಸೆ)	ವಧು	ಹೆಂಗಸು
<b>Feminine</b>				
Nom.	ಸೇ ವಕಳು	ಹುಡುಗಿಯು	ವಧುವು	ಹೆಂಗಸು
Acc.	ಸೇ ವಕಳನ್ನು	ಹುಡುಗಿಯನ್ನು	ವಧುವನ್ನು	ಹೆಂಗಸನ್ನು
Instr.	ಸೇ ವಕಳಿಂದ	ಹುಡುಗಿಯಿಂದ	ವಧುವಿನಿಂದ	ಹೆಂಗಸಿನಿಂದ
Dat.	ಸೇ ವಕಳಿಗೆ	ಹುಡುಗಿಗೆ	ವಧುವಿಗೆ	ಹೆಂಗಸಿಗೆ
Gen.	ಸೇ ವಕಳ	ಹುಡುಗಿಯ	ವಧುವಿನ	ಹೆಂಗಸಿನ
Loc.	ಸೇ ವಕಳಲ್ಲಿ	ಹುಡುಗಿಯಲ್ಲಿ	ವಧುವಿನಲ್ಲಿ	ಹೆಂಗಸಿನಲ್ಲಿ
Voc.	ಸೇ ವಕಳೇ	ಹುಡುಗಿಯೇ (ಗೀ)	ವಧುವೇ	ಹೆಂಗಸೇ
<b>Plural</b>				
Nom.	ಸೇ ವಕರು	ಹುಡುಗಿಯರು	ವಧುಗಳು	ಹೆಂಗಸರು
Acc.	ಸೇ ವಕರನ್ನು	ಹುಡುಗಿಯರನ್ನು	ವಧುಗಳನ್ನು	ಹೆಂಗಸರನ್ನು
Instr.	ಸೇ ವಕರಿಂದ	ಹುಡುಗಿಯರಿಂದ	ವಧುಗಳಿಂದ	ಹೆಂಗಸರಿಂದ
Dat.	ಸೇ ವಕರಿಗೆ	ಹುಡುಗಿಯರಿಗೆ	ವಧುಗಳಿಗೆ	ಹೆಂಗಸರಿಗೆ
Gen.	ಸೇ ವಕರ	ಹುಡುಗಿಯರ	ವಧುಗಳ	ಹೆಂಗಸರ
Loc.	ಸೇ ವಕರಲ್ಲಿ	ಹುಡುಗಿಯರಲ್ಲಿ	ವಧುಗಳಲ್ಲಿ	ಹೆಂಗಸರಲ್ಲಿ
Voc.	ಸೇ ವಕರೇ	ಹುಡುಗಿಯರೇ	ವಧುಗಳೇ	ಹೆಂಗಸರೇ

Cases	First	Second	Third A	Third B	
<b>Crude Form Singular</b>	ಮರ	ಕುರಿ (ಶ್ರೀ, ಮನೆ, ಕೈ)	ಕರು	ಕೂಸು	ಹಣ್ಣು
<b>Nom.</b>	ಮರವು	ಕುರಿಯು	ಕರುವು	ಕೂಸು	ಹಣ್ಣು
<b>Acc.</b>	ಮರವನ್ನು	ಕುರಿಯನ್ನು	ಕರುವನ್ನು	ಕೂಸನ್ನು	ಹಣ್ಣನ್ನು
<b>Instr.</b>	ಮರದಿಂದ	ಕುರಿಯಿಂದ	ಕರುವಿನಿಂದ	ಕೂಸಿನಿಂದ	ಹಣ್ಣಿನಿಂದ
<b>Dat.</b>	ಮರಕ್ಕೆ	ಕುರಿಗೆ	ಕರುವಿಗೆ	ಕೂಸಿಗೆ	ಹಣ್ಣಿಗೆ
<b>Gen.</b>	ಮರದ	ಕುರಿಯ	ಕರುವಿನ	ಕೂಸಿನ	ಹಣ್ಣಿನ
<b>Loc.</b>	ಮರದಲ್ಲಿ	ಕುರಿಯಲ್ಲಿ	ಕರುವಿನಲ್ಲಿ	ಕೂಸಿನಲ್ಲಿ	ಹಣ್ಣಿನಲ್ಲಿ
<b>Voc.</b>	ಮರವೇ	ಕುರಿಯೇ (ಕುರೀ)	ಕರುವೇ	ಕೂಸೇ	ಹಣ್ಣೇ
<b>Neuter Plural</b>					
<b>Nom.</b>	ಮರಗಳು	ಕುರಿಗಳು	ಕರುಗಳು	ಕೂಸುಗಳು	ಹಣ್ಣುಗಳು
<b>Acc.</b>	ಮರಗಳನ್ನು	ಕುರಿಗಳನ್ನು	ಕರುಗಳನ್ನು	ಕೂಸುಗಳನ್ನು	ಹಣ್ಣುಗಳನ್ನು
<b>Instr.</b>	ಮರಗಳಿಂದ	ಕುರಿಗಳಿಂದ	ಕರುಗಳಿಂದ	ಕೂಸುಗಳಿಂದ	ಹಣ್ಣುಗಳಿಂದ
<b>Dat.</b>	ಮರಗಳಿಗೆ	ಕುರಿಗಳಿಗೆ	ಕರುಗಳಿಗೆ	ಕೂಸುಗಳಿಗೆ	ಹಣ್ಣುಗಳಿಗೆ
<b>Gen.</b>	ಮರಗಳ	ಕುರಿಗಳ	ಕರುಗಳ	ಕೂಸುಗಳ	ಹಣ್ಣುಗಳ
<b>Loc.</b>	ಮರಗಳಲ್ಲಿ	ಕುರಿಗಳಲ್ಲಿ	ಕರುಗಳಲ್ಲಿ	ಕೂಸುಗಳಲ್ಲಿ	ಹಣ್ಣುಗಳಲ್ಲಿ
<b>Voc.</b>	ಮರಗಳೇ	ಕುರಿಗಳೇ	ಕರುಗಳೇ	ಕೂಸುಗಳೇ	ಹಣ್ಣುಗಳೇ

Note: ಹೆಸರು (neuter) is declined like ಅರಸು: ಹೆಸರು, ಹೆಸರನ್ನು, ಹೆಸರಿಂದ . . . ಹೆಸರುಗಳು. . . ವೈರು and ತೌಡು (= ತವುಡು), neuter, are declined like ಕೂಸು.

In some words of the third A declension the voc. sing. may be formed by lengthening the final syllable of the crude form; thus, ಪ್ರಭಾ for ಪ್ರಭುವೇ and ಮಗೂ for ಮಗುವೇ.

### The Verb

#### THE FIRST CONJUGATION

##### Notes on the Construction of Finite Verbal Forms of this Conjugation

1. The crude form (ಧಾತು) is the basis upon which all the other forms are constructed. 'Principal parts' may be found by adding proper endings to the crude form, so as to obtain the two affirmative verbal participles and the two affirmative relative participles as follows:

Crude form + ಉತ್ತ = present verbal participle. Ex. ಮಾಡು + ಉತ್ತ = ಮಾಡುತ್ತ or ಮಾಡುತ್ತಾ.

Crude form + ಇ = past verbal participle. Ex. ಮಾಡು + ಇ = ಮಾಡಿ.

Crude form + ಉವ = present (and future) relative participle.  
Ex. ಮಾಡು + ಉವ = ಮಾಡುವ.

Crude form + ಇದ = past relative participle. Ex. ಮಾಡು + ಇದ = ಮಾಡಿದ.

2. The present tense is formed by adding personal endings to the present verbal participle; thus, ಮಾಡುತ್ತ + ಏನೆ = ಮಾಡುತ್ತೇನೆ etc.

3. The future tense is formed by adding personal endings to the present relative participle; thus, ಮಾಡುವ + ಏನು = ಮಾಡುವೆನು etc.

4. The past tense is formed by adding personal endings to the past relative participle; thus, ಮಾಡಿದ + ಏನು = ಮಾಡಿದೆನು etc.

5. The contingent form results (say, in this one conjugation) from adding personal endings to the past verbal participle; thus, ಮಾಡಿ + ಏನು = ಮಾಡಿಯೇನು (ಮಾಡ್ಯೇನು) etc.<sup>2</sup>

6. The negative verbal participle is formed by the addition of ಅದೆ to the crude form; as ಮಾಡು + ಅದೆ = ಮಾಡದೆ.

7. The negative relative participle is formed by adding ಅದ to the crude form; ಮಾಡು + ಅದ = ಮಾಡದ.

8. The negative mood is formed by the addition of personal endings to the crude form of the verb; thus, ಮಾಡು + ಏನು = ಮಾಡೆನು etc.

<sup>1</sup> The account of the formation of the past form of this conjugation given on p. 50, footnote 3, differs slightly from this. That account, as a matter of history, is perhaps a more accurate one of the way in which the parts of the verb reached their modern form.

<sup>2</sup> A footnote under ಆಗು in Lesson XXV suggests that perhaps in the formation of the contingent form of verbs of the 1st conjugation the letter ದ has been dropped, as perhaps ದು was dropped after ಇ in the past verbal participle. If this were proved accurate, it would then be possible to describe the contingent form of every verb, without exception, as a combination of the past relative participle with the endings ಏನು, etc.

9. The imperative mood consists of the crude form of the verb, or of the crude form with personal endings; thus, ಮಾಡು, ಮಾಡಿರಿ.

10. The infinitive mood consists of the crude form of the verb with the endings ಅಲು, ಅ attached; thus, ಮಾಡು + ಅಲು = ಮಾಡಲು; ಮಾಡು + ಅ = ಮಾಡ.

Thus the crude form and the four affirmative participles may be regarded as the principal parts of the verb, since from them all the simple forms of the verb can be constructed.

It must be observed that the 3rd person sing. neut. of the past tense is usually an apparent exception to the rule in para 4. This is in consequence of the contraction which takes place in this form.

The account in the above paragraphs applies only to the first conjugation. As will be seen from the Lesson following, the second conjugation has no ಇ insertion in the past participle, the past tense and the contingent form. It has a ಯ್ insertion in the present and negative participles, present and future tenses, and in the negative, imperative and infinitive moods.

PARADIGM OF THE SIMPLE FORMS OF A VERB  
OF THE FIRST CONJUGATION

Crude form—ಮಾಡು

	VERBAL PARTICIPLES	RELATIVE PARTICIPLES
Present and Future	ಮಾಡುತ್ತ (ಮಾಡುತ್ತಾ)	ಮಾಡುವ
Past	ಮಾಡಿ	ಮಾಡಿದ
Negative	ಮಾಡದೆ	ಮಾಡದ

VERBAL NOUNS

Present and Future	ಮಾಡುವುದು (ಮಾಡುವದು)
Past	ಮಾಡಿದುದು (ಮಾಡಿದ್ದು)
Negative	ಮಾಡದುದು (ಮಾಡದ್ದು)

INFINITIVE—ಮಾಡಲು; ಮಾಡ



	Present	Future	Past
<b>SINGULAR</b>			
1	ಮಾಡುತ್ತೇನೆ	ಮಾಡುವೆನು	ಮಾಡಿದೆನು
2	ಮಾಡುತ್ತೀ	ಮಾಡುವಿ (ವೆ)	ಮಾಡಿದಿ (ದೆ)
3 m.	ಮಾಡುತ್ತಾನೆ	ಮಾಡುವನು	ಮಾಡಿದನು
f.	ಮಾಡುತ್ತಾಳೆ	ಮಾಡುವಳು	ಮಾಡಿದಳು
n.	ಮಾಡುತ್ತದೆ	ಮಾಡುವುದು	ಮಾಡಿತು
<b>PLURAL</b>			
1	ಮಾಡುತ್ತೇವೆ	ಮಾಡುವೆವು	ಮಾಡಿದೆವು
2	ಮಾಡುತ್ತೀರಿ	ಮಾಡುವಿರಿ	ಮಾಡಿದಿರಿ
3 m. f.	ಮಾಡುತ್ತಾರೆ	ಮಾಡುವರು	ಮಾಡಿದರು
n.	ಮಾಡುತ್ತವೆ	ಮಾಡುವುವು	ಮಾಡಿದುವು

	Contingent	Negative	Imperative
<b>SINGULAR</b>			
1	ಮಾಡ್ಯೇನು <sup>1</sup>	ಮಾಡೆನು	{ ಮಾಡುವೆ ಮಾಡಲಿ <sup>2</sup> ಮಾಡು <sup>3</sup> } ಮಾಡಲಿ
2	ಮಾಡೀಯೆ	ಮಾಡೆ	
3 m.	ಮಾಡ್ಯಾನು	ಮಾಡನು	
f.	ಮಾಡ್ಯಾಳು	ಮಾಡಳು	
n.	ಮಾಡೀತು	ಮಾಡದು	
<b>PLURAL</b>			
1	ಮಾಡ್ಯೇವು	ಮಾಡೆವು	{ ಮಾಡುವೆ ಮಾಡುವಾ ಮಾಡೋಣ ಮಾಡಿರಿ } ಮಾಡಲಿ
2	ಮಾಡೀರಿ	ಮಾಡರಿ(ಮಾಡಿರಿ)	
3 m. f.	ಮಾಡ್ಯಾರು	ಮಾಡರು	
n.	ಮಾಡ್ಯಾವು	ಮಾಡವು	

<sup>1</sup> or ಮಾಡೇನು, ಮಾಡೀಯೆ, ಮಾಡಾನು etc.      <sup>2</sup> The form ಮಾಡಲಿ is used in the first person, only in interrogative sentences.      <sup>3</sup> The verbal noun form, ಮಾಡುವುದು, which is an occasional substitute for the imperative, rather than an alternative imperative form, has been omitted from this table.

## SYNTAX

### Use of the Crude Form of Nouns

In addition to the usage referred to on page 51, there are several other ways in which the crude form of nouns may be used instead of the various cases. We have already noticed the use of the crude form for the accusative case, pp. 15, 21. The following illustrations cover all the cases:

(1) *Crude Form instead of Nominative.* ಹುಡುಗ ಬಂದನು the boy came (for ಹುಡುಗನು ಬಂದನು); ಈ ನಾಯಿ<sup>1</sup> ಕಚ್ಚುವುದು this dog bites (for ಈ ನಾಯಿಯು ಕಚ್ಚುವುದು).

(2) *Crude Form instead of Accusative.* ಅವನು ಆ ಕಾಗದ ಓದಿ ಸಂತೋಷಪಟ್ಟನು he read the letter and rejoiced (ಕಾಗದ ಓದಿ for ಕಾಗದವನ್ನು ಓದಿ and ಸಂತೋಷಪಟ್ಟನು for ಸಂತೋಷವನ್ನು<sup>2</sup> ಪಟ್ಟನು). It will be noticed that in the first example the words involved are written separately (ಕಾಗದ ಓದಿ). This is a simple case of the use of the crude form for the accusative. In the second example the two words involved become a compound word and are written as one expression (ಸಂತೋಷಪಟ್ಟನು). This latter is another example of the usage we met on page 51. In this usage a noun in the crude form governed by a transitive verb constitutes with it a single idea and the two words become a compound word (ಸಮಾಸಪದ). These compound words are discussed in Lesson XLV.

(3) *Crude Form instead of Genitive.* In words denoting time the crude form is sometimes used for the genitive case with a postposition, e.g. ತನಕ till. ಇನ್ನೂ<sup>3</sup> ಎರಡು ತಿಂಗಳು<sup>4</sup> ಇಲ್ಲಿ ಇರುವೆನು = ಇನ್ನೂ ಎರಡು ತಿಂಗಳಿನ ತನಕ ಇಲ್ಲಿ ಇರುವೆನು I shall be here two months more. In the expression ಮನೆಬಾಗಿಲು (= ಮನೆಯ ಬಾಗಿಲು) the house door, we have another example of a ಸಮಾಸ.

(4) *Crude Form instead of Instrumental.* Similarly the crude form of words denoting time is sometimes used for the

<sup>1</sup> But as we have seen (p. 55, footnote) some grammarians would regard this example as nominative. <sup>2</sup> ಸಂತೋಷ pleasure (1 n.). <sup>3</sup> ಇನ್ನೂ further, still (adverb); the lengthening of final ಉ gives emphasis. <sup>4</sup> ತಿಂಗಳು month (3 B n.); sing. for plu. as sometimes after numeral adjectives.

instrumental case. ಇಲ್ಲಿ ಒಂದು ತಿಂಗಳು ಇದ್ದೇನೆ (= ಇಲ್ಲಿ ಒಂದು ತಿಂಗಳಿಂದ ಇದ್ದೇನೆ<sup>1</sup>) I have been here one month.

(5) *Crude Form instead of the Dative.* The crude form may on occasion stand for the dative of the point of time; e.g. ಮಗು ಅಮಾವಾಸ್ಯೆಯ<sup>2</sup> ದಿನ<sup>3</sup> ಹುಟ್ಟಿತು<sup>4</sup> = ಮಗು ಅಮಾವಾಸ್ಯೆಯ ದಿನಕ್ಕೆ ಹುಟ್ಟಿತು the child was born on new moon day.

(6) *Crude Form instead of Locative*, in adverbial expressions, generally of time. ಈ ವರುಷ ಮಳೆ ಸಾಲದು this year the rain is not sufficient (for ಈ ವರುಷದಲ್ಲಿ ಮಳೆಯು ಸಾಲದು). ಆ ಕಡೆ<sup>5</sup> ಇದ್ದನು (for ಆ ಕಡೆಯಲ್ಲಿ ಇದ್ದನು) he was on that side, is an example in an adverbial expression of place.

(7) *Crude Form instead of Vocative<sup>7</sup>*; as, ಹುಡುಗಾ O boy (for ಹುಡುಗನೇ); ಹುಡುಗೀ O girl (for ಹುಡುಗಿಯೇ); ತಂದೇ O father (for ತಂದೆಯೇ); ಪ್ರಭೂ O ruler (for ಪ್ರಭುವೇ); ಮಗೂ O child (for ಮಗುವೇ).

#### Emphatic Affix ಊ

We have already noticed the use of the syllable ಊ as a conjunction (p. 48).

The same termination may add emphasis to the word to which it is attached, or to some word nearly connected with it. It is frequently employed to give emphasis to a numeral; as ಅವನ ಮಾತುಗಳನ್ನು ಕೇಳಿದಿಯಾ? ನಾನು ಒಂದು ಮಾತನ್ನೂ ಕೇಳಿಲ್ಲ did you hear his words? I did not hear even a single word; ಅಂಥ<sup>8</sup> ನೋಟವನ್ನು<sup>9</sup> ನಾನು ಕನಸಿನಲ್ಲಿಯೂ<sup>10</sup> ನೋಡಲಿಲ್ಲ I never saw such a sight even in a dream.

The termination ಏ is also used for emphasis; but whereas ಊ has a reference to all the possibilities, ಏ narrows the reference to one: ಮನೆಯಲ್ಲಿಯೇ ಇದ್ದನು he was in the house (and nowhere else).

<sup>1</sup> Note that in Kanarese it is the instrumental case which indicates duration of time, reckoning from the past. <sup>2</sup> ಇದ್ದೇನೆ = ಇರುತ್ತೇನೆ. <sup>3</sup> ಅಮಾವಾಸ್ಯೆ new moon day (2 n.). <sup>4</sup> ದಿನ day (1 n.). <sup>5</sup> ಹುಟ್ಟು be born (1 intr.). <sup>6</sup> ಕಡೆ end, side (2n.). <sup>7</sup> The final vowel of the crude form is lengthened. <sup>8</sup> ಅಂಥ such (adj.). <sup>9</sup> ನೋಟ sight (1 n.). <sup>10</sup> ಕನಸು dream (3 B n.).

## EXERCISE XIII

## (a) Translate into English:

1. ಈ ಹುಡುಗರು ಉಪಾಧ್ಯಾಯನ ಮಾತನ್ನು ಕೇಳಿ ಪಾಠಗಳನ್ನು ಓದುವರು.
2. ಕುರುಬನು ವನಕ್ಕೆ ಹೋಗಿ ಯತಿಯ ಸಂಗಡ ಮಾತನಾಡಿದನು. 3. ಗುರುಗಳೇ, ಜನರಗೆ ಭಕ್ತಿಮಾರ್ಗವನ್ನು ಬೋಧಿಸಿರಿ. 4. ಆ ಅರಸುಗಳು ಈ ದೇಶವನ್ನು ಆಳಲಿಲ್ಲವೋ? 5. ಒಬ್ಬ ಹೆಣ್ಣಾಳು ಈ ಕೆಲಸ ಮಾಡ್ಯಾಳೋ? 6. ತೋಟ ಗಾರನು ಹೂವುಗಳನ್ನೂ ಹಣ್ಣುಗಳನ್ನೂ ಮಾರಿ ಜೀವನಮಾಡುವನು. 7. ಅರಸಾ, ಇವರ ಪ್ರಾರ್ಥನೆಯನ್ನು ಕೇಳಿ ಉಪಕಾರಮಾಡು. 8. ಶಿಷ್ಯರು ಸ್ವಾಮಿಯನ್ನು ನೋಡಲಪೇಕ್ಷಿಸಿ<sup>1</sup> ಕೂಡಿಬಂದರು. 9. ಆ ಹೆಂಗಸು ಹಿಂದೆ ಮುಂದೆ ನೋಡದೆ ಆ ಸಂಗತಿಯನ್ನು ತಿಳಿಸಲು ಪ್ರಾರಂಭಿಸಿದಳು. 10. ಸಾಗುವಳಿಯ ಮುಖಾಂತರ ಹೊಲದಲ್ಲಿ ರಾಗಿಯೂ ಗದ್ದೆಯಲ್ಲಿ ಬತ್ತವೂ ಆಗುತ್ತವೆ. 11. ಅಪ್ಪ ಬಂದನೇ? ಕಬ್ಬನ್ನು ತಂದನೇ? ಈ ಕಬ್ಬು ಸಪ್ಪೆ. 12. ಕುರ್ಚಿಗೆ ನಾಲ್ಕು ಕಾಲುಗಳಿವೆ.<sup>2</sup>
13. ಮರವು ಗಾಳಿಯಿಂದ ಉರುಳಿತು. 14. ರಾಮನು ದಶರಥನ ಮಗ; ರಾಮನ ಹೆಂಡತಿ ಸೀತೆ; ರಾಮನು ಸೀತೆಯೊಡನೆ<sup>3</sup> ಕಾಡಿಗೆ ಹೋದನು.

## (b) Translate into Kanarese (expressions in italics to be rendered by crude forms):

1. Water is obtained by (to) fields, wet lands, and gardens from rain, rivers, and tanks. 2. The priest showed the temple of Sarasvati to the Brahman-women. 3. The disciples having desired to hear the words of the teacher,<sup>4</sup> assembled *in-a-crowd*.
4. *O boy*, try to read this book. 5. Cows nourish men by means of milk. 6. The boys played on (in) the bank *of-the-river*.<sup>5</sup> 7. Not even one fruit was found in the mango<sup>6</sup> tree. 8. Let men serve God with love, and reverence Him (say, let men, having served God with love, reverence). 9. God protects men *by-day-(and)-night*.<sup>7</sup> 10. The master will send cooly-men and cooly-women to do that work. 11. The teacher gave<sup>8</sup> the lesson. 12. The cow gives milk. 13. Sugar comes<sup>9</sup> from sugar cane. 14. They make vessels from copper. 15. There is money in the box. 16. This (is) the last-word.<sup>10</sup>

<sup>1</sup> *Lōpasandhi* for ನೋಡಲು ಅಪೇಕ್ಷಿಸಿ. <sup>2</sup> ಇವೆ = ಇರುತ್ತವೆ. <sup>3</sup> ಸೀತೆಯು + ಒಡನೆ.

<sup>4</sup> ಗುರು.

<sup>5</sup> ನದಿ.

<sup>6</sup> Gen.

<sup>7</sup> ಹಗಲುರಾತ್ರಿ; crude form for locative.

<sup>8</sup> 'Spoke'.

<sup>9</sup> 'Becomes'.

<sup>10</sup> 'Word of the end'.

## Vocabulary

ಅಪ್ಪ father (irreg.)	ನದಿತಿರ river bank or shore (1 n.)
ಉರುಳು roll, roll over (1 intr.)	ವಾತ್ರೈ vessel (2 n.)
ಒಡನೆ with (postp.) <sup>1</sup>	ವೋಷಿಸು nourish (1 tr.)
ಕಬ್ಬು sugar cane (3 B n.)	ಬತ್ತ paddy, rice (1 n.)
ಕಾಡು forest (3 B n.)	ಭಕ್ತಿ devotion (2 n.)
ಕಾಲು leg, foot (3 B n.)	ಮುಂದೆ in front (postp. and adv.) <sup>2</sup>
ಕುರ್ಚಿ chair (2 n.)	ಸಕ್ಕರೆ sugar (2 n.)
ಕೆರೆ tank (2 n.)	ಸಪ್ಪೆ insipidity (2 n.)
ಗಂಡಾಳು cooly man (3 B m.)	ಸೀತೆ Sita (2 f.)
ಗಾಳಿ wind (2 n.)	ಸೇವಿಸು serve (1 tr.)
ತಾಮ್ರ copper (1 n.)	ಹಿಂದೆ behind (postp. and adv.) <sup>3</sup>
ದಶರಥ Daśaratha (1 m.)	

<sup>1</sup> Also as adv. 'immediately'.

<sup>2</sup> Also as adv. of time 'in future'.

<sup>3</sup> Also as adv. of time 'previously'.

## LESSON XIV

### The Second Conjugation of Verbs

The second conjugation of verbs consists of those which have the crude form ending in ಎ or ಇ.<sup>1</sup> The only differences from the first conjugation are the following:—

- (1) The past verbal participle ends in ದು instead of in ಇ.
- (2) The past relative participle is formed by adding ದ instead of ಇದ, to the crude form.

(3) Terminations beginning with a vowel are attached to the crude form by the insertion of the consonant ಯ್, and not (as in the first conjugation) by the elision of the final vowel of the crude form. Thus, where ಮಾಡು forms ಮಾಡಿರಿ (impv.), ಕರೆ call, forms ಕರೆಯಿರಿ.

(4) The contingent form results from the addition of personal endings to the past *relative* participle, and not to the past *verbal* participle.<sup>2</sup>

These rules explain all the variations from the paradigm of the first conjugation, on pages 89-90, shown in the paradigm of the second conjugation on the two following pages.

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<sup>1</sup> A few of these have the past ptc. and past tense irregular (*Appendix III*, Class II).

<sup>2</sup> This distinction is of importance in explaining some forms which will be met with later in the conjugation of irregular verbs. In the case of regular verbs it would appear to be of little importance whether we regard the relative or the verbal participle as the basis of the tense, as the result is the same in either case. Thus, ಕರೆದ + ಏನು = ಕರೆದೇನು; ಕರೆದು + ಏನು = ಕರೆದೇನು. See further note on the formation of this tense in ಅಗು and ಹೋಗು, Lesson XXV.

**PARADIGM OF THE SIMPLE FORMS OF A VERB  
OF THE SECOND CONJUGATION**

Crude form—ಕರೆ call

	VERBAL PARTICIPLES	RELATIVE PARTICIPLES
Present and Future	ಕರೆಯುತ್ತ (ತ್ತಾ)	ಕರೆಯುವ
Past	ಕರೆದು	ಕರೆದ
Negative	ಕರೆಯದೆ	ಕರೆಯದ

VERBAL NOUNS

Present (Future)—ಕರೆಯುವುದು (ಕರೆಯುವದು)

Past—ಕರೆದುದು (ಕರೆದದ್ದು)

Negative—ಕರೆಯದುದು (ಕರೆಯದ್ದು)

INFINITIVE—ಕರೆಯಲು, ಕರೆಯ

	Present	Future	Past
<b>SINGULAR</b>			
1	ಕರೆಯುತ್ತೇನೆ	ಕರೆಯುವೆನು	ಕರೆದೆನು
2	ಕರೆಯುತ್ತೀ (ಕರೆಯುತ್ತೀಯೆ)	ಕರೆಯುವಿ (ವೆ)	ಕರೆದಿ (ದೆ)
3 m.	ಕರೆಯುತ್ತಾನೆ	ಕರೆಯುವನು	ಕರೆದನು
f.	ಕರೆಯುತ್ತಾಳೆ	ಕರೆಯುವಳು	ಕರೆದಳು
n.	ಕರೆಯುತ್ತದೆ	ಕರೆಯುವುದು	ಕರೆಯಿತು
<b>PLURAL</b>			
1	ಕರೆಯುತ್ತೇವೆ	ಕರೆಯುವೆವು	ಕರೆದೆವು
2	ಕರೆಯುತ್ತೀರಿ	ಕರೆಯುವಿರಿ	ಕರೆದಿರಿ
3 m. f.	ಕರೆಯುತ್ತಾರೆ	ಕರೆಯುವರು	ಕರೆದರು
n.	ಕರೆಯುತ್ತವೆ	ಕರೆಯುವುವು	ಕರೆದುವು

	Contingent	Negative	Imperative
<b>SINGULAR</b>			
1	ಕರೆದೇನು	ಕರೆಯೆನು	{ ಕರೆಯುವೆ ಕರೆಯಲಿ <sup>1</sup>
2	ಕರೆದೀಯೆ (ಕರೆದೀ)	ಕರೆಯೆ	ಕರಿ
3 m.	ಕರೆದಾನು	ಕರೆಯನು	} ಕರೆಯಲಿ
f.	ಕರೆದಾಳು	ಕರೆಯಳು	
n.	ಕರೆದೀತು	ಕರೆಯದು	
<b>PLURAL</b>			
1	ಕರೆದೇವು	ಕರೆಯೆವು	{ ಕರೆಯುವ ಕರೆಯುವಾ ಕರೆಯೋಣ
2	ಕರೆದೀರಿ	ಕರೆಯರಿ (ಕರೆಯಿರಿ)	ಕರೆಯಿರಿ
3 m. f.	ಕರೆದಾರು	ಕರೆಯರು	} ಕರೆಯಲಿ
n.	ಕರೆದಾವು	ಕರೆಯವು	

**Three Common Irregular Verbs**

The verb ಕೊಲ್ಲು kill, makes its past participle ಕೊಂಡು and its past tense ಕೊಂದೆನು etc.; the verb ಬೀಳು fall, has ಬಿದ್ದು (past ptc.) and ಬಿದ್ದೆನು etc. (past).

ಕೊಳ್ಳು take, has its past participle ಕೊಂಡು and its past tense ಕೊಂಡೆನು etc. It has a contracted 2 s. impv. ಕೋ, used often for ಕೊಳ್ಳು. The peculiarity of this verb is that it is rarely used alone. It is added to the past participle of other verbs to give them a reflexive meaning, *i.e.*, to show the action as done for the benefit of the doer.<sup>2</sup> For example, the past participle of the verb ತೆಗೆ<sup>3</sup> take (*or* take away), is combined with ಕೊಳ್ಳು, thus, ತೆಗೆದುಕೊಳ್ಳು ತ್ತೇನೆ I take for myself (*or* with me). The usage by which the past participles of both these verbs are combined with ಬರು and ಹೋಗು is very common and indeed is the regular idiom for bringing and taking away; *e.g.*, ಆ ವುಸ್ತುಕವನ್ನು ಮನೆಗೆ ತೆಗೆದುಕೊಂಡು ಹೋಗು take that

<sup>1</sup> Used in interrogative sentences only: ನಾನು ಏನು ಮಾಡಲಿ What must I do? <sup>2</sup> The analogy of the middle voice will occur to students of Greek.

<sup>3</sup> ತೆಗೆ belongs to the 2nd conj.



book to the house. When the bringing and taking away refer to persons, the verb ಕರೆ call (in the past participle) is used instead of ತೆಗೆ (in the past participle): ತೋಟಗಾರನನ್ನು ಇಲ್ಲಿ ಕರೆದುಕೊಂಡು ಬಾ<sup>1</sup> bring the gardener here. The past participle of ಕೊಳ್ಳು is combined with the conjugable parts of itself to mean 'buy': ಅವನು ನಾಳೆ ಒಂದು ಮನೆಯನ್ನು ಕೊಂಡುಕೊಳ್ಳುವನು he will buy a house tomorrow.

#### EXERCISE XIV

(a) Translate into English:

1. ಹಗಲಿನಲ್ಲಿ ಸೂರ್ಯನು ಪ್ರಕಾಶಿಸುತ್ತಾನೆ. 2. ಹುಡುಗರು ಜೊತೆಗಾರರನ್ನು ಕರೆಯುವರು. 3. ಆ ಜನರು ನೀರನ್ನು ಕುಡಿದರೋ? ಅವರು ನೀರನ್ನು ಕುಡಿಯಲಿಲ್ಲ; ಹಾಲನ್ನು ಕುಡಿದರು. 4. ಆ ಮಾತು ಕೂಸುಗಳಿಗೆ ತಿಳಿದೀತೇ? 5. ಅಗಸನು ದೊರೆಯ ಬಟ್ಟೆಗಳನ್ನು ಒಗೆಯಲಿ. 6. ಕಳ್ಳರು ದೇವಾಲಯದ ಒಡವೆಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋದರು. 7. ಆ ಸಂಗತಿಯು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ತಿಳಿಯದು. 8. ಯೇಸುವು ರೋಗಿಯನ್ನು ಕೈಹಿಡಿದು ಸ್ವಸ್ಥಮಾಡಿದನು. 9. ಪೂಜಾರಿಯು ವಿಷ್ಣು ದೇವಾಲಯದಲ್ಲಿ ಮಂತ್ರಗಳನ್ನು ನುಡಿಯುವನು. 10. ತೋಟಗಾರನನ್ನು ಕರೆದುಕೊಂಡು ಬಾ; ಅವನು ತೋಟದ ನೆಲವನ್ನು ಆಗಿಯಲಿ. 11. ಒಬ್ಬ ಶೂದ್ರನ ಬಳಿಯಲ್ಲಿ ಒಂದು ಎಮ್ಮೆ ಇದ್ದಿತು. ಅದು ದಿನಕ್ಕೆ ಒಂದು ಸೇರು ಹಾಲನ್ನು ಕೊಡುತ್ತಿದ್ದಿತು.<sup>2</sup> ಅವನು ಆ ಹಾಲನ್ನು ಎರಡು ದುಡ್ಡಿಗೆ ಮಾರಿಕೊಂಡು ಜೀವನವನ್ನು ಮಾಡುತ್ತಾ ಇದ್ದನು. 12. ಗೋದಾವರೀತೀರದಲ್ಲಿ<sup>3</sup> ಒಂದು ಆಲದ ಮರವಿದ್ದಿತು.<sup>4</sup> ಆ ಮರದ ಮೇಲೆ ಗಿಳಿಗಳು ಗೂಡುಗಳನ್ನು ಮಾಡಿಕೊಂಡು ಅಲ್ಲಿ ಬಹು ದಿವಸ ವಾಸವಾಗಿದ್ದುವು.<sup>5</sup> 13. ಸೀತೆಯಿಂದ ಮಾವಿನಹಣ್ಣು ತೆಗೆದುಕೋ. ಒಂದೇ<sup>6</sup> ಹಣ್ಣು ಸಾಕು. 14. ಆ ಹಣವನ್ನು ಕಳೆದುಕೊಂಡೆನು. 15. ಲಕ್ಷ್ಮಣನು ಗಾಯವನ್ನು ಹೊಂದಿ ನೆಲದಲ್ಲಿ ಬಿದ್ದನು.

(b) Translate into Kanarese:

1. Time passes quickly. 2. Let us write these words in a book. 3. The dumb speak; the lame walk. 4. The enemy (*plur.*) may perhaps capture the city. 5. Much money was gained by (to) the merchant by trading. 6. The thieves, having seized an old man, beat (him). 7. Are the words of that verse understood<sup>7</sup> by

<sup>1</sup> Irregular 2 s. impv. of ಬರು.

<sup>2</sup> ಕೊಡುತ್ತ + ಇದ್ದಿತು (*lōpasandhi*).

<sup>3</sup> These two words make a compound word (ಸಮಾಸಪದ). <sup>4</sup> ಮರವು + ಇದ್ದಿತು (*lōpasandhi*).

<sup>5</sup> ವಾಸ + ಆಗಿ + ಇದ್ದುವು 'were resident'; cf. note on the adverbial ending of predicative nouns and adjectives in the Introduction, p. 3.

<sup>6</sup> ಒಂದು + ಎ emphatic. <sup>7</sup> ತಿಳಿ.

- (to) him ? The words are not understood (*neg. mood*) by (to) him.  
 8. The elephants will trample the growing-corn in the fields.  
 9. Ragi does not grow in wet-land. 10. Try (*sing.*) to pull the cart to the neighbourhood of that tree. 11. Take the dog home.  
 12. Take a mango (fruit) from Rāma. 13. The father read the book and told the meaning. 14. The girl draws a picture. 15. Give money to the poor man. 16. The tiger killed the buffalo cow.

## Vocabulary

అగన washerman, dhobi (1 m.)	తుళి trample (2 tr.)
అగి dig (2 tr.)	దిన, దివస day (1 n.)
అర్థ meaning (1 n.)	దోరే master (2 m.) [intr. <sup>1</sup> ]
అనే elephant (2 n.)	దోరే be obtained, gained (irreg.)
అలద మర banyan tree (1 n.)	నడే walk, take place (2 intr.)
ఎమ్మే buffalo cow (2 n.)	నుడి utter, speak (2 tr.)
ఎళి drag, pull (2 tr.)	నేల ground, soil (1 n.)
ఒగి wash clothes by beating (2 tr.)	స్వకాశిసు shine (1 intr.)
ఒడవే ornament, jewel (2 n.)	బట్టి cloth, clothing (2 n.)
కళి pass, spend (2 intr. and tr.)	బరే write, draw (2 tr.)
కళిదుకొళ్ళు lose (irreg. tr.)	బహళ much (adj. and adv.), many
కాల time (1 n.)	బఱు much (adj. and adv.), many
కుడి drink (2 tr.)	బిళి grow (2 intr.)
కృపిడి take by the hand (2 tr.)	మంత్ర religious formula (1 n.)
గాయ wound (1 n.)	మూక dumb man (1 m.)
గిళి (గిణి) parrot (2 n.)	లక్ష్మణ Lakshmaṇa (1 m.)
గూడు nest (3 B n.)	వచన verse (1 n.)
గోదావరి river Gōdāvāri (2 n.)	విద్యార్థి pupil (2 m.)
(In Skt. గోదావరి and so in <i>samāsa</i> )	వ్యాపార trade (1 n.)
చిత్ర picture (1 n.)	సేరు seer (measure of weight and capacity) (3 B n.)
జోతేగార companion (1 m.)	స్వస్థమాడు heal (1 tr.)
తిళి be known, know (2 intr. and tr.)	పిడి seize, take, capture (2 tr.)
తిలర bank, shore (1 n.)	ఱేడి beat (2 tr.)
	ఱేందు receive (1 tr.)

<sup>1</sup> Irregular past ptc. దోరేతు and past tense దోరేతను, దోరేతి, దోరేతను, దోరేతలు, దోరేయితు etc., cf. Appendix III, Class 2.

## CHAPTER III

In the previous chapter we have studied the regular declensions of declinable words and the regular conjugations of verbs. In this chapter we shall study the various *classes* of declinable words, together with some of the more frequent syntactical constructions of verbs. Some irregular verbs will also, on account of their great importance, find a place in this chapter; other irregular verbs will be referred to in the following chapter.

### LESSON XV

#### Classification of Declinable Words

It must be remembered, as already noticed on page 33, that the term ನಾಮಪದ *declinable word* is a much wider one than the English term *noun*.

Declinable Words (ನಾಮಪದ) are classified as follows:

Nouns (ನಾಮವಾಚಕ *nāmvāchaka*); Pronouns (ಸರ್ವನಾಮ *sarvanāma*); Adjectives (ಗುಣವಾಚಕ *guṇavāchaka*); Numerical adjectives or pronouns (ಸಂಖ್ಯಾವಾಚಕ *sankhyāvāchaka*).

I. Nouns (ನಾಮವಾಚಕ), which are of four kinds:

1. *Common Nouns* (ರೂಢನಾಮ *rūḍhanāma*), as, ಹುಡುಗ boy; ನೆಲ ground.

2. *Proper Nouns* (ಅಂಕಿತನಾಮ *ankitanāma*), as, ಮೈಸೂರು Mysore; ತಿಮ್ಮ Timma (a man's name).

3. *Descriptive Nouns* (ಅನ್ವರ್ಥನಾಮ *anvarthanāma*), as, ಅರಸ king; ಕುರುಡ blind man; ಬೆಸ್ತ fisherman. The Nouns of Relationship (ಬಂಧುವಾಚಕ *bandhuvāchaka*)—see Lesson XVII—belong to this class.

4. *Abstract Nouns* (ಭಾವನಾಮ *bhāvanāma*), as, ಬಡತನ poverty.

A classification of nouns sometimes followed is twofold:

(a) Concrete Nouns (ವಸ್ತುವಾಚಕ *vastuvāchaka*);

(b) Abstract Nouns (ಭಾವನಾಮ *bhāvanāma*). According to this classification 1, 2, 3, above are Concrete Nouns.

Nouns may also be classified, according to their composition, as:

1. *Natural or Original Nouns*, as, ಹುಡುಗ, ನೆಲ, ತಿಮ್ಮ, ಬೆನ್ನೆ etc.
2. *Derived Nouns* (ಸಾಧಿತನಾಮ *sādhitanāma*). This Lesson will deal chiefly with these. One variety of these is *Compound Nouns* (ಸಮಾಸನಾಮ *samāsanāma*) formed by the combination of two or more words; as, ಮಳೆಗಾಲ<sup>1</sup> rainy season; ಹೊಸಗನ್ನಡ<sup>2</sup> modern Kanarese; ರಾಮದೇವರು the god Rāma. A full discussion of such compound nouns and compound words generally is deferred to a later stage (see especially Lessons XLIV, XLV).

Omitting compound nouns, there are two chief varieties of *Derived Nouns*:

(a) *Nominal Derivatives* (ತದ್ಧಿತನಾಮ *taddhitanāma*), formed by adding suffixes to the crude form of nouns. The following suffixes are amongst the most commonly used:

(1) ಆರ, ಕಾರ, ಗಾರ denoting an agent; as, ಕುಂಬಾರ potter (from ಕುಂಬ earthen vessel); ಓಲೆಕಾರ letter-carrier (from ಓಲೆ leaf used for writing on); ತೋಟಗಾರ gardener (from ತೋಟ garden). A few derivative nouns are formed by the addition of the suffix ಖೋರ or ಕೋರ (indicating a person addicted to something); e.g., ಲಂಚಖೋರ (from ಲಂಚ bribe) a man addicted to bribery.

(2) ಇಗ denotes one who is occupied with a particular study or business; as, ಕನ್ನಡಿಗ one who knows Kanarese (from ಕನ್ನಡ the Kanarese language); ಒಕ್ಕಲಿಗ cultivator (from ಒಕ್ಕಲು tenancy); ಗಾಣಿಗ oil-miller (from ಗಾಣ oil-mill). The suffix ವಣಿಗ has the same force; as in ಮದವಣಿಗ bridegroom (from ಮದ = ಮದುವೆ marriage). ಆಳಿ is somewhat similar; as in ಮಾತಾಳಿ garrulous person (from ಮಾತು word). And so ನಾಳಿ; as, ಮಡಿವಾಳ washerman (from ಮಡಿ a washed cloth). Another suffix is ಅಡಿಗ in ಹೂನಾಡಿಗ (from ಹೂವು flower) flower-seller, ಹಾನಾಡಿಗ snake charmer (from ಹಾವು snake).

(3) ಇ, ಇತಿ, ಇತ್ತಿ, ಗಿತ್ತಿ are feminine terminations; as in ಹುಡುಗಿ (i.e., ಹುಡುಗ + ಇ) girl; ಬೀಗಿತಿ (i.e., ಬೀಗ + ಇತಿ) female relation by marriage;<sup>3</sup> ಗಾಣಿಗಿತ್ತಿ (i.e., ಗಾಣಿಗ oil miller + ಇತ್ತಿ) wife of an oil miller; ಅಗಸಗಿತ್ತಿ (i.e.,

<sup>1</sup> ಮಳೆ + ಕಾಲ; *ādeśa sandhi*.

<sup>2</sup> ಹೊಸ (new) + ಕನ್ನಡ; *ādeśa sandhi*.

<sup>3</sup> The words ಬೀಗ and ಬೀಗಿತಿ are untranslatable into English. They indicate the relationship between the parents of a husband and the parents of his wife.

ಅಗಸ washerman + ನಿತ್ರಿ washerwoman. ಎ also is a feminine termination: ಜಾಣೆ (i.e., ಜಾಣ clever man + ಎ) clever woman.

(4) ತನ, ಇಕೆ, ವಳ are used to form abstract nouns; as, ಹುಚ್ಚುತನ the state of madness (from ಹುಚ್ಚು madness); ಗೌಡಿಕೆ business of a *gaūḍa* (from ಗೌಡ chief man of a village); ಸಾಗುವಳಿ cultivation (from ಸಾಗು tillage); ಉ also is used to form abstract nouns: ಕುರುಡು blindness (ಕುರುಡ blind man). The termination ತನ is generally used with Kanarese nouns only, but in such words as, ಶೂರತನ heroism (from ಶೂರ hero) it is added to Sanskrit nouns. The same affix is added to Kanarese adjectives; e.g., ದೊಡ್ಡತನ high position (from ದೊಡ್ಡ great). Sometimes one suffix is added to another, as in ಪಾಲು ಗಾರಿಕೆ partnership (from ಪಾಲುಗಾರ partner = ಪಾಲು portion + ಗಾರ).

(5) Some abstract nouns are formed from adjectives by the addition of the suffix ಪು; thus, ಕೆಂಪು redness (from ಕೆಂಪೆ or ಕೆಮ್ red). As this example shows, some change in the body of the word usually takes place on the adding of this suffix, thus, ಬಿಳಿ (white) + ಪು = ಬಿಳುಪು; ಕರಿ (black) + ಪು = ಕರ್ಪು = ಕಪ್ಪು (the colour black).

A number of Sanskrit derivative nouns are also in use in Kanarese. The affixes chiefly employed in their composition are:

(6) ವಂತ denoting a possessor; as, ಬುದ್ಧಿವಂತ intelligent man (from ಬುದ್ಧಿ intellect).<sup>1</sup> The suffix ಇಕೆ may further be added making ಬುದ್ಧಿವಂತಿಕೆ wisdom.

(7) ಇ, ಎ, ಇನಿ denoting the feminine gender; as, ದೇವಿ (i.e., ದೇವ + ಇ) goddess; ಬುದ್ಧಿವಂತೆ (i.e., ಬುದ್ಧಿವಂತ + ಎ) wise woman; ಉಪಾಧ್ಯಾಯಿನಿ (i.e., ಉಪಾಧ್ಯಾಯ + ಇನಿ) female teacher.<sup>2</sup>

(8) ತೆ, ತ್ವ, added to adjectives and nouns, are used in the formation of abstract nouns; as, ಸ್ಥಿರತೆ firmness (from ಸ್ಥಿರ firm); ದಾಸತ್ವ servitude (from ದಾಸ servant).

To the class of ತದ್ಧಿತನಾಮ also belong the nouns formed by the addition of the personal pronouns of the third person to words of manner (cf. ಇಂಥವನು Lesson XXI), to Ordinal numerals (cf. ಎರಡನೆಯವನು Lesson XX), to the genitive case of Nouns or other Pronouns (cf. ಕೆಲಸದವನು, ನನ್ನದು Lesson XXI) and to adjectives (cf. the 'Adjectival Nouns' of Lesson XXX, e.g., ಚಿಕ್ಕವನು).

<sup>1</sup> ವಂತ is also added to Kan. nouns: ಹಣವಂತ rich man. <sup>2</sup> The termination ಇ is added to a number of Sanskrit abstract nouns in the sense of possessing; as, ಪಾಪಿ (i.e., ಪಾಪ sin + ಇ) sinner; ವಿನೇಕಿ (i.e., ವಿನೇಕ prudence + ಇ) prudent person. The same termination in the same sense is added to a few nouns (Sanskrit, *tadbhava* and Kannada) preceded by qualifying words (Skt., *tad-*, or Kan.); e.g., ಕಂಡಿತವಾದಿ a just speaker (from ಕಂಡಿತ strictness + ವಾದ word + ಇ).

(b) *Verbal Derivatives* (ಕೃದಂತನಾಮ ಕೃದಾಂತನಾಮ):

(1) The participial nouns formed by adding 3rd personal pronouns to the relative participles have already been noticed, pp. 74, 75.

(2) The verbal noun in ಉದು (present, past and negative) has been noticed on p. 76. This, like the verbal noun ending in ಓಣ (p. 76) and the examples in the paragraphs (3), (4), (5), (6)(ii), (8), (9) here following, is distinguished as ಕೃದಂತಭಾವನಾಮ ಕೃದಾಂತಭಾವನಾಮ, abstract noun derived from a verb. The illustrations in (6)(i) and (7) are examples of simple ಕೃದಾಂತನಾಮ.

(3) The suffix ಇಕೆ is added to the present relative participle as, ತಿದ್ದುವಿಕೆ (i.e., ತಿದ್ದುವು + ಇಕೆ)<sup>1</sup> correction; ನಡೆಯುವಿಕೆ<sup>2</sup> (i.e., ನಡೆಯುವು + ಇಕೆ)<sup>3</sup> the act of walking. ಇಕೆ is also added directly to the root: ನಂಬಿಕೆ belief (ನಂಬು believe + ಇಕೆ).

(4) In the case of some verbs the crude form is used also as an abstract noun; e.g., ಕುಂಟು<sup>4</sup> limp (verb) and lameness; ಹುಟ್ಟು<sup>4</sup> be born and birth; ನಡೆ<sup>4</sup> walk (verb and noun); ನುಡಿ<sup>4</sup> utter and utterance; ಓದು<sup>4</sup> read and reading; ತಪ್ಪು<sup>4</sup> err and error; ಬೆಳೆ<sup>4</sup> grow and growth; ಗುದ್ದು<sup>4</sup> punch (verb and noun); ಬದುಕು<sup>4</sup> live and living; ಉರಿ<sup>4</sup> burn and burning; ಕಟ್ಟು<sup>4</sup> bind and bond.

(5) In some similar cases the former vowel of a two-syllabled verbal root is lengthened to make a noun: ಕೆಡು go wrong, ಕೇಡು harm; ಬಿಡು leave, cease, ಬೀಡು halting place; ಪಡು feel,<sup>5</sup> ವಾಡು suffering.

(6) (i) ಅ is added to a root to show a masculine agent: ಕುಂಟು limp, ಕುಂಟಿ lame man; (ii) the derived noun is sometimes neuter: ಬೇಸರು<sup>6</sup> grow weary, ಬೇಸರ tiredness.

(7) The syllable ಕ is sometimes added to the crude form of a verb to denote the agent: ತಿರು (for ತಿರುಗು<sup>4</sup>) turn, ತಿರುಕ beggar; sometimes another vowel is substituted for the final vowel of the verb, e.g., ಕುಡು<sup>4</sup> drink, ಕುಡುಕ drinker.

(8) In some verbs where the closing consonant is retroflex the change is made from ಡ<sup>6</sup> in the verb to ಟ<sup>6</sup> in the derived noun with the adding of ಅ: ನೋಡು<sup>4</sup> see, ನೋಟ sight; ಆಡು<sup>4</sup> play, ಆಟ game; ಕೂಡು<sup>4</sup> assemble, ಕೂಟ assembly.

(9) On occasion ಎ is added to the crude form of the verb: ನಗು<sup>5</sup> laugh, ನಗೆ laughter; ಹೊರು bear,<sup>5</sup> ಹೊರೆ load. There are many other such suffixes. Some illustrations are given below. In the group of words on the following page a different vowel is substituted for the final vowel of the root.

SUFFIX	CRUDE FORM OF VERB	DERIVED NOUN
ಗೆ	ಹೊಲಿ sew	ಹೊಲಿಗೆ sewing
ಗೆ	ಏಳು rise	ಏಳಿಗೆ advancement
ತ	ಕುಣಿ dance	ಕುಣಿತ dancing
ವು	ಅರಿ know	ಅರಿವು knowledge

<sup>1</sup> ತಿದ್ದು correct (1 tr.). <sup>2</sup> ನಡೆ walk (2 intr.). <sup>3</sup> But the use of nouns formed thus is rare in good Kanarese. <sup>4</sup> These verbs belong to the 1st and 2nd conjugations.

<sup>5</sup> N.B.—Irreg. past ptcps. ಕೆಟ್ಟು, ಬಿಟ್ಟು, ಪಟ್ಟು, ಬೇಸತ್ತು, ನಕ್ಕು, ಹೊತ್ತು.

ತ	ನಡೆ walk	ನಡೆತ conduct
ಕ	ಬೆರೆ mix	ಬೆರೆಕೆ mixture (or ಬೆರಿಕೆ)
ಫ	ನೆನೆ remember	ನೆನೆಫು remembrance
ವು	ಗೆಲ್ಲು win	ಗೆಲ್ಲವು victory
ವಳಿ	ಹಿಡಿ hold	ಹಿಡುವಳಿ holding (of land)
ವಳಕೆ	ತಿಳಿ know	ತಿಳುವಳಕೆ knowledge (or ತಿಳವಳಕೆ) <sup>1</sup>
ವಣಿಗೆ	ಮೆರೆ shine, make display	ಮೆರವಣಿಗೆ procession

2. Pronouns (ಸರ್ವನಾಮ *sarvanāma*). See Lessons XVII, XVIII, XX.

3. Words of Number and Quantity (ಸಂಖ್ಯಾವಾಚಕ *saṅkhyāvāchaka*, ಪರಿಮಾಣವಾಚಕ *parimāṇavāchaka*). See Lesson XX.

4. Adjectives and 'Adjectival Nouns' (ಗುಣವಾಚಕ *guṇavāchaka*, or, ಗುಣವಾಚಿ *guṇavāchī*). See Lessons XXX, XXXI. Words of Manner (ಪ್ರಕಾರವಾಚಕ *prakāravāchaka*), Lesson XXI, are sometimes made a separate group; but they are really demonstrative adjectives.

### EXERCISE XV

(a) Translate into English :

1. ಹುಲಿ ಎತ್ತಿನ ಮೇಲೆ ಹಾರಿ ಕೊಂದಿತು. 2. ಬರಿಗಾಲಿನಲ್ಲಿ<sup>2</sup> ಏಕೆ ನಡೆ ಯುತ್ತೀ? 3. ಮೈಸೂರು ಪಟ್ಟಣದಲ್ಲಿ ಭಿಕ್ಷುಕರು ಬಹಳ (ವಾಗಿದ್ದಾರೆ).
4. ಆ ಹೆಣ್ಣು ಗೌಡನ ಮಗನನ್ನು ಮದುವೆಯಾಗಲು ಒಪ್ಪಿಕೊಳ್ಳುತ್ತಾಳೆಂದು<sup>3</sup> ಜನರು ಹೇಳುತ್ತಾರೆ. 5. ಗೌಡರು<sup>4</sup> ಕಾಗದ ಬರೆದರೋ? 6. ಬರೆಯುತ್ತೇನೆ ಎಂದು ಹೇಳಿದರು. 7. ಪಟೇಲರು ಆ ಕಾಗದವನ್ನು ಬರೆದರೆಂದು ಕಾಣುತ್ತದೆ. 8. ಹೆಣ್ಣಿನ ತಂದೆಗೆ ಆ ಕಾಗದ ಅರ್ಥವಾಗಲಿಲ್ಲ. ಆದರೆ ಸ್ನೇಹಿತರು ಅರ್ಥವನ್ನು ತಿಳಿಸಿದರು.
9. ಹುಡುಗನು ಆ ಹುಡುಗಿಯನ್ನು ಮದುವೆಮಾಡಿಕೊಳ್ಳಲು ಒಪ್ಪುವನೇ? ಹೌದು, ಒಪ್ಪಿಕೊಳ್ಳುತ್ತಾನೆ. 10. ಈ ಊರಿನಿಂದ ಆ ಊರಿಗೆ ಎಷ್ಟು ದೂರ? 11. ಸುಮಾರು ಐವತ್ತುಮೈಲಿ.<sup>5</sup> 12. ಆಳು ನಾಲ್ಕು ದಿನಸದೊಳಗೆ<sup>6</sup> ಉತ್ತರವನ್ನು ತೆಗೆದುಕೊಂಡು<sup>7</sup> ಬರಬಹುದು. 13. ಆ ಊರಿನ ಹೆಸರು ನನಗೆ<sup>8</sup> ತಿಳಿಯದು. 14. ಅದು ದೊಡ್ಡ ಊರೇ? 15. ನನಗೆ ಗೊತ್ತಿಲ್ಲ.<sup>9</sup> ನಾನು ಎಂದೂ ಆ ಊರನ್ನು ನೋಡಲಿಲ್ಲ.
16. ಪೇಟೆಯಲ್ಲಿ ಅಕ್ಕಿಯ ದರ ಹೇಗಿದೆ? 17. ಬಹಳ ಏರಿಹೋಗಿದೆ.<sup>10</sup>

(b) Translate into Kanarese :

1. Will the teacher open the school tomorrow? He may perhaps do so. 2. The blind man wanted<sup>11</sup> to see an elephant.
3. They brought an elephant. 4. Is that story in a book?

<sup>1</sup> ತಿಳವಿಕೆ and ತಿಳವು are also found. <sup>2</sup> ಬರಿ + ಕಾಲು *ādēśasandhi*. <sup>3</sup> For the use of ಎಂದು see p. 4 and Lesson XXXVII. <sup>4</sup> Honfc. <sup>5</sup> Sing. for plu. <sup>6</sup> ದಿನಸದ + ಒಳಗೆ *lōpasandhi*. <sup>7</sup> See pp. 97, 98. <sup>8</sup> Dat. of ನಾನು I. <sup>9</sup> ಗೊತ್ತು + ಇಲ್ಲ. <sup>10</sup> ಹೋಗಿ past ptc. of ಹೋಗು; ಇದೆ contracted form of ಇರುತ್ತದೆ. <sup>11</sup> ಅವೇ ಕ್ಷಿಸು.

5. Yes. The book (is) small.<sup>1</sup> 6. Where is bread to-be-had<sup>2</sup> in this town? 7. I shall buy<sup>3</sup> two loaves. 8. You<sup>4</sup> may send the servant. 9. What work are the carpenters<sup>5</sup> doing in that house? 10. Are they there now? I want<sup>6</sup> a hammer and a screw-driver. 11. I shall buy a saw. 12. How far is it from this village to the jungle? 13. Five miles. Firewood is to be found there. 14. Does this parrot speak? 15. No, but that myna speaks.

## Vocabulary

ಅರ್ಥವಾಗು become known	ದರ rate (1 n.)
be understood (irreg. intr.)	ದೂರ distance (1 n.)
ಆನೆ elephant (2 n.)	ನಾಲ್ಕು four
ಇಲ್ಲ not, no	ಪಟ್ಟೀಲ chief village officer (1 m.)
ಉತ್ತರ reply (1 n.)	ಪೇಟೆ bazaar (2 n.)
ಎಂದೂ ever (adv.)	ಬರಿ mereeness, bareness (used as adj., mere, bare)
ಎರಡು two	
ಎಕೆ why (interrog. adv.)	ಭಿಕ್ಷು ಕ beggar (1 m.)
ಎರು go up, ascend (1 intr.)	ಮದುವೆಯಾಗು marry— <i>bride the subject</i> (irreg. tr.)
ಐದು five	ಮದುವೆಮಾಡಿಕೊಳ್ಳು marry— <i>bride- groom the subject</i> (irreg.)
ಐವತ್ತು fifty	
ಒಪ್ಪು agree (1 intr.)	ಮೈನಸಕ್ಕಿ the myna bird (2 n.)
ಒಳಗೆ within (postp. and adv.)	ಮೈಲಿ mile (2 n.)
ಕಟ್ಟಿಗೆ stick, firewood (2 n.)	ಯಾವ which, what (interrog. adj.)
ಕಥೆ story (2 n.)	ಸುತ್ತಿಗೆ hammer (2 n.)
ಕಾಣು appear, see (irreg., intr. and tr.)	ರೊಟ್ಟಿ loaf, bread (2 n.)
ಕೊಲ್ಲು kill (irreg. tr.) <sup>7</sup>	ಸುಮಾರು approximation (3 B n.), about
ಕೊಂಡುಕೊಳ್ಳು buy (irreg. tr.)	
ಗರಗಸ saw (1 n.)	ಹೆಣ್ಣು female, marriageable woman (3 B n. f.)
ಗೊತ್ತು knowledge (3 B n.)	
ಗೌಡ chief man in village (1 m.)	ಹೇಗೆ how (interrog. adv.)
ತಿರುವುಳಿ screw-driver (2 n.)	ಹೌದು yes
ತೆರೆ open (2 tr.)	

<sup>1</sup> 'Small one' ಚಿಕ್ಕದು.

<sup>2</sup> 'Found'.

<sup>3</sup> See p. 98.

<sup>4</sup> ನೀವು.

<sup>5</sup> See p. 62.

<sup>6</sup> 'To me is wanted'.

<sup>7</sup> See p. 97.



## LESSON XVI

### The Use of Verbal Participles

It was noted as a feature of the Kanarese language as contrasted with English (p. 4) that a Kanarese sentence rarely permits more than one finite verb. Thus in Exercise XV the first sentence reads, ಹುಲಿಯು ಎತ್ತಿನ ಮೇಲೆ ಹಾರಿ ಕೊಂದಿತು. Translated literally this means, 'A tiger having leapt upon an ox, killed it.' The same sense is given more idiomatically in English by the compound sentence, 'A tiger leapt upon an ox and killed it.' This affords an illustration of the rule that when a series of actions is to be represented in Kanarese, the agent being the same throughout, the last action only is expressed by a finite verb, the others being expressed by verbal participles. In general, participles are used with much greater frequency than in English<sup>1</sup> and to express a variety of meanings which are otherwise expressed in English. The chief of these usages are illustrated below.

#### I. To indicate Contemporaneous or Successive Actions

If the action expressed by a participle is contemporaneous with that expressed by the following finite verb, the present participle is used; if prior to that expressed by the verb, the past participle is used; if the action expressed by the participle is negative while that expressed by the verb is positive, the negative participle is used and the verb is affirmative, though the reverse use may sometimes be found (see § 3 p. 110).

#### Examples

- (1) (a) ಅವರು ಮಾತನಾಡುತ್ತಾ ಮನೆಯನ್ನು ಸೇರುತ್ತಾರೆ they, speaking, enter the house; or, they enter the house while they are speaking.

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<sup>1</sup> In this respect Kanarese resembles Greek more closely than it resembles English.

- (b) ಅವರು ಮಾತನಾಡುತ್ತಾ ಮನೆಯನ್ನು ಸೇರುವರು they, speaking, will enter the house; *or*, they will enter the house while they are speaking.
- (c) ಅವರು ಮಾತನಾಡುತ್ತಾ ಮನೆಯನ್ನು ಸೇರಿದರು they, speaking, entered the house; *or*, they entered the house while they were speaking.
- (2) (a) ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರುತ್ತಾರೆ they, having spoken, enter the house; *or*, they speak and (then) enter the house; *or*, they enter the house after having spoken.
- (b) ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರುವರು they, having spoken, will enter the house; *or*, they will speak and (then) enter the house; *or*, they will enter the house after having spoken.
- (c) ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರಿದರು they, having spoken, entered the house; *or*, they spoke and (then) entered the house; *or*, they entered the house after having spoken.
- (3) ಅವರು ಮಾತನಾಡದೆ ಮನೆಯನ್ನು ಸೇರುತ್ತಾರೆ (ಸೇರುವರು, ಸೇರಿದರು) they, not speaking, enter (will enter, entered) the house; *or*, they enter (will enter, entered) the house without speaking.

Note that in the above illustrations the tense of the verbal participle expresses time only in relation to the finite verb, *i.e.*, it expresses the contemporaneousness or the priority of an action with respect to the action denoted by the finite verb, whether that is present, future, or past. In translating into English a sentence containing verbal participles and a finite verb, the tense of the actions indicated by the participles can be determined only from the tense of the verb. When the ideas which we associate with *mood* enter into the form of the verb, (as in the contingent, imperative, and infinitive forms) these also are communicated to the preceding participle or participles; as,

ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರಾರು they, having spoken, may perhaps enter the house; or, they may perhaps speak and enter the house.

ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರು having spoken, enter the house; or, speak and enter the house.

ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರಲು ಪ್ರಯತ್ನ ಮಾಡುವರು they will attempt, having spoken, to enter the house; or, they will attempt to speak and enter the house.

That is, the participle is to be construed with the finite verbal form which next follows it (or, if there are several participles, with the finite verb which next follows the last participle of the series). The intervention of an infinitive or an equivalent form makes no difference to this rule, the infinitive form itself being also dependent on the finite verb. An example is the liturgical verse (some of the forms of which belong to a more advanced stage of grammar than the present Lesson), ಕರ್ತನೇ,<sup>1</sup> ನಮ್ಮನ್ನು<sup>2</sup> ಕರುಣಿಸಿ<sup>3</sup> ಈ ಕಟ್ಟಳೆಯನ್ನು<sup>4</sup> ಕೈಕೊಳ್ಳುವುದಕ್ಕೆ<sup>5</sup> ನಮ್ಮ<sup>6</sup> ಮನಸ್ಸುಗಳನ್ನು<sup>7</sup> ಪ್ರೇರೇಪಿಸು<sup>8</sup> Lord, have mercy upon us, and incline our hearts to keep this law. Here ಕರುಣಿಸಿ is construed, not with the following gerundial form ಕೈಕೊಳ್ಳುವುದಕ್ಕೆ but with the finite verb ಪ್ರೇರೇಪಿಸು.

## 2. To indicate Manner, Means, or Cause

Participles which precede a finite verb frequently indicate the manner (ಪ್ರಕಾರ *prakāra*), means (ಕರಣ *karaṇa*), or cause (ಕಾರಣ *kāraṇa*), of the action indicated by the principal verb. Examples: ಅವರು ವ್ಯಾಜ್ಯವಾಡುತ್ತಾ<sup>9</sup> ನ್ಯಾಯಾಧಿಪತಿಯ<sup>10</sup> ಬಳಿಗೆ ಹೋದರು they went quarrelling to the judge. ಸಂಗ್ರಹಿಸಿ<sup>11</sup> ಬರೆದರು (*lit.*, having abridged they wrote) they wrote briefly; ಹಸುಗಳನ್ನು ಹೊಡೆದು ಓಡಿಸಿದರು (*lit.*, having beaten the cows they drove away) they drove the cows away by beating them; ಶಿಷ್ಯರು ಗುರುವಿನ ಮಾತುಗಳನ್ನು ಕೇಳಿ ಹರ್ಷಿಸಿದರು<sup>12</sup> (*lit.*, the disciples, having heard the words

<sup>1</sup> ಕರ್ತ lord (1 m.). <sup>2</sup> Acc. of ನಾವು we. <sup>3</sup> ಕರುಣಿಸು pity (1 tr.). <sup>4</sup> ಕಟ್ಟಳೆ command (2 n.). <sup>5</sup> ಕೈಕೊಳ್ಳು take in hand, observe, keep (irreg.); ಕೈಕೊಳ್ಳುವುದಕ್ಕೆ for keeping = ಕೈಕೊಳ್ಳಲು. <sup>6</sup> Gen. of ನಾವು. <sup>7</sup> ಮನಸ್ಸು mind (3 B n.). <sup>8</sup> ಪ್ರೇರೇಪಿಸು influence, constrain (1 tr.). <sup>9</sup> ವಾಜ್ಯವಾಡು quarrel (1 intr.). <sup>10</sup> ನ್ಯಾಯಾಧಿಪತಿ judge (2 m.). <sup>11</sup> ಸಂಗ್ರಹಿಸು gather together, abridge (1 tr.). <sup>12</sup> ಹರ್ಷಿಸು rejoice, be delighted (1 intr.).

of the guru, rejoiced), the disciples rejoiced because they heard the words of the guru.

In some sentences a negative participle (followed by a positive form) has the effect of emphasis: ನನ್ನ ತಂದೆಯನ್ನು ಕರೆಯದೆ ನನ್ನನ್ನು ಕರೆದರು they called me and not my father.

In the spoken language to some extent, and to a much greater extent in the written language, sentences are met with containing a number of participles followed by one principal verb. In such cases, the principles stated above with regard to one participle apply equally to the whole series of participles and their mutual relations. In translating into English, sentences of this kind must always be broken up into shorter sentences, some of the participles being represented by finite verbs, either principal or subordinate.

### 3. Verbal Participles followed by a Negative Verb

When an affirmative participle is followed by a principal verb in a negative form, there may be some ambiguity involved in the interpretation of the sentence, occasioned by uncertainty whether the negative finite verb does or does not negative the preceding participle.

(1) ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರಲಿಲ್ಲ may mean, 'they did not speak and enter the house', *i.e.*, 'they neither spoke nor entered the house', the negative verb having the effect of negating also the preceding participle. This method of interpretation applies to sentences in which the participle and the following verb are closely related; as, ಹುಡುಗರು ಪಾಠವನ್ನು ಚೆನ್ನಾಗಿ<sup>1</sup> ಓದಿ ಗ್ರಹಿಸಲಿಲ್ಲ<sup>2</sup> the boys did not read the lesson properly, and did not understand (it).

(2) But in some sentences of this type the participle is to be translated as an affirmative verb, and the finite verb as negative. Thus, ಅವರು ನನ್ನನ್ನು ಕರೆದು ನನ್ನ ತಂದೆಯನ್ನು ಕರೆಯಲಿಲ್ಲ means, 'they called me and did not call my father.'

<sup>1</sup> ಚೆನ್ನಾಗಿ 'properly'.

<sup>2</sup> ಗ್ರಹಿಸು grasp, understand (1 tr.).

(3) In some cases, however, and particularly when the participial construction implies some such adverbial force as is described in § 2, p. 108, the meaning expressed is the reverse of what would appear from a literal translation. Thus it is just possible for ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರಲಿಲ್ಲ to mean, 'they entered the house without speaking'. Part of the difficulty here is due to the absence of context,<sup>1</sup> and part to the fact that there is no close connection between speaking and entering (or not entering) a house. There are thus cases in which ambiguity may remain even after the context has been considered. This circumstance connects itself with a feature of some Kanarese sentences, namely, that the finite verb which closes the sentence is not the most important in meaning. In Lesson XIV, p. 97, we noticed that the verb ಕೊಳ್ಳು is used with other verbs to give them a reflexive meaning. When this occurs it is ಕೊಳ್ಳು which takes the tense endings; the verb whose meaning is modified is found in the past participle. There are, again, some verbs which are added to others to intensify their meaning; such are ಹಾಕು (Lesson XXXIV) and ಬಿಡು (Lesson XXXIX). The illustrative sentence with which this Lesson begins might be written: ಹುಲಿ ಎತ್ತಿನ ಮೇಲೆ ಹಾರಿ ಕೊಂದುಹಾಕಿತು. Here the verb ಹಾಕು has no separate meaning but simply intensifies the meaning of ಕೊಲ್ಲು, as if we said in English, 'killed outright'. The command, ಹೋಗಿಬಿಡು, 'go off', is another illustration.

The verbs ಬರು and ಹೋಗು are sometimes employed in a colourless way at the end of a sentence: ಆಳು ಪೇಟೆಗೆ ಹೋಗಿ ಅಕ್ಕಿಯನ್ನು ಕೊಂಡುಕೊಂಡು ಬಂದನು the servant went to the bazaar and bought rice (and came). As we have seen (pp. 97, 98) these two verbs are added to one or two verbs already combined with ಕೊಳ್ಳು, chiefly, ತೆಗೆದುಕೊಳ್ಳು and ಕರೆದುಕೊಳ್ಳು. ತೆಗೆದುಕೊಂಡು ಬರು and ಕರೆದುಕೊಂಡು ಬರು mean 'bring', ತೆಗೆದುಕೊಂಡು ಹೋಗು and ಕರೆದುಕೊಂಡು ಹೋಗು mean 'take away': ನಾಳೆ ನಾಲ್ಕು ರೂಪಾಯಿ ತೆಗೆದು

<sup>1</sup> Where the meaning under reference was required the context would probably indicate, separately, that the house had been entered.

ಕೊಂಡು ಬರುತ್ತೇನೆ I shall bring four rupees tomorrow; ನನ್ನ ತಮ್ಮ ನನ್ನು ಮೈಸೂರಿಗೆ ಕರೆದುಕೊಂಡು ಹೋದೆನು I took my younger brother to Mysore. In these usages the compound form is regarded as one expression. The recognition of this will remove any appearance of ambiguity in some cases where the finite verb is negative. For instance, the sentence, ನನ್ನ ಸ್ನೇಹಿತನು ಆ ಪುಸ್ತಕವನ್ನು ತೆಗೆದುಕೊಂಡು ಬರಲಿಲ್ಲ, might be thought to be susceptible of the sense, 'my friend took that book and did not come'; but this is not so. The verb is one compound expression meaning, 'did not bring', and the sentence means, 'my friend did not bring that book'.

The remark above about a verb, not the most important, closing a sentence, applies to such a sentence as the following: ಇನ್ನು<sup>1</sup> ನಾಲ್ಕು ದಿವಸವಿದ್ದು<sup>2</sup> ಮನೆಗೆ ಹೋಗಿರಿ stay four days more and go to your house (for the form ಇದ್ದು see p. 119; for ಹೋಗಿರಿ see Lesson XXV). This sentence in English has the appearance of a curt dismissal, owing to the fact that the verb is regarded as having greater emphasis than the participle. In Kanarese, however, the emphasis is on the participle, and the sentence amounts to an invitation to stay longer: 'Stay four days more before you go home.'

When both the participle and the verb are negative, the effect is to make them both positive in meaning; as, ಆತನು ಸಾಮ್ಯ<sup>3</sup> ಹೇಳದೆ ದೇವರ ವಾಕ್ಯವನ್ನು<sup>4</sup> ಬೋಧಿಸಲಿಲ್ಲ He did not teach the word of God without speaking a parable; *i.e.*, He taught the word of God exclusively by means of the parable.

The double negative with a positive meaning is common in Kanarese composition, *e.g.*, ಆತನ<sup>5</sup> ಕೀರ್ತಿಯನ್ನು<sup>6</sup> ಕೇಳದವರು<sup>7</sup> ಇಲ್ಲ there is no one who has not heard his fame; *i.e.*, everybody has heard his fame.

<sup>1</sup> ಇನ್ನು still, yet, more.

<sup>2</sup> ದಿವಸ + ಇದ್ದು (past ptc. of ಇರು).

<sup>3</sup> ಸಾಮ್ಯ parable (1 n.).

<sup>4</sup> ವಾಕ್ಯ word (1 n.).

<sup>5</sup> Gen. of ಆತನು.

<sup>6</sup> ಕೀರ್ತಿ fame (2 n.).

<sup>7</sup> ಕೇಳದ + ಅವರು people who did not hear; *i.e.*, 'have not heard'.

#### 4. Verbal Participles followed by a Finite Verb having a Different Subject

The remarks in the preceding paragraphs refer only to sentences in which the participle (or participles) and the principal verb have the same subject. The same construction is permitted with a change of subject in two cases only; *viz.*, (a) when the participle shows the *cause* of the action expressed by the principal verb, *e.g.*, ಮಳೆ ಬಂದು ಹೊಳೆ ಹೆಚ್ಚಿತು<sup>1</sup> rain came and the river rose, (b) when a close connection in *time* is indicated, thus: ನಾನು ಬರುತ್ತಲೇ<sup>2</sup> ಅವನು ಹೋದನು immediately I came, he went. In this type of construction the place of the participle may be taken by the infinitive, thus: ಮಳೆ ಬರಲು ಹೊಳೆ ಹೆಚ್ಚಿತು. ನಾನು ಬರಲು ಅವನು ಹೋದನು (see Lesson XXXV on Uses of the Infinitive).

#### EXERCISE XVI

(a) Translate into English:

1. ಅಕ್ಕಸಾಲೆಯರು<sup>1</sup> ಚಿನ್ನವನ್ನು ಬೆಂಕಿಯಲ್ಲಿ ಹಾಕಿ ಕರಗಿಸುವರು.
2. ಅಗಸರು ಕೆರೆಯ ನೀರಿನಲ್ಲಿ ಬಟ್ಟೆಗಳನ್ನು ಅದ್ದಿ ಕಲ್ಲುಗಳ ಮೇಲೆ ಒಗೆದು ಮಡಿ ಮಾಡುತ್ತಾರೆ. 3. ಅವರು ಹೀಗೆ ಬಟ್ಟೆಗಳನ್ನು ಹರಿದು ಬೇಗನೆ<sup>2</sup> ಹಾಳುಮಾಡುವರು.
4. ಈ ಹುಡುಗನು ಕಾಗದ ಬರೆದು ತಂದೆಯ ವಿಳಾಸಕ್ಕೆ ರವಾನಿಸುವನು.
5. ಪ್ರಯಾಣಿಕರು ಹಣ್ಣುಗಳನ್ನು ಸವಿಯದೆ ನೀರನ್ನು ಕುಡಿದರು. 6. ವಿದ್ಯಾರ್ಥಿಗಳು ಕೈತೊಳಕೊಳ್ಳದೆ<sup>3</sup> ಊಟಮಾಡುವುದಿಲ್ಲ. 7. ಕಳ್ಳರು ಒಬ್ಬ ಸಾಹುಕಾರನ ಮನೆಯ ಗೋಡೆಯಲ್ಲಿ ಕನ್ನ ಕೊರೆದು ಒಳಗೆ ಸುಗ್ಗಿ ಕಳ್ಳತನಮಾಡಿದರು. 8. ಮಾರಣೆ ದಿವಸ ಜವಾನರು ಅವರನ್ನು ಹಿಡಿದು ಸೆರೆಮನೆಯಲ್ಲಿ ಸೇರಿಸಿದರು. 9. ದೊರೆಯು ವಿಚಾರಣೆಮಾಡಿ ಜುಲ್ಮಾನೆ ವಿಧಿಸಿ ಆ ಕಳ್ಳರನ್ನು ಶಿಕ್ಷಿಸ್ತಾನು. 10. ಗೊಲ್ಲರು ಹಸುವಿನಲ್ಲಿ ಹಾಲನ್ನು ಕರೆದು<sup>4</sup> ಹಾಲಿನಿಂದ ಮೊಸರನ್ನು ಮಾಡಿ ಕಡೆದು ಬೆಣ್ಣೆಯನ್ನು ತೆಗೆದು ಕಾಯಿಸಿ ತುಪ್ಪವನ್ನು ಮಾಡುತ್ತಾರೆ. 11. ಜವಮಾಡುತ್ತಾ ದೇವಾಲಯದಲ್ಲಿ ಸೇರು. 12. ಹುಡುಗಿಯ ಚಾಣತನವನ್ನು ಎಲ್ಲರೂ<sup>5</sup> ಮೆಚ್ಚಿದರು. 13. ಅವಳು ಬಡವರ ಮನೆಯಲ್ಲಿ ಹುಟ್ಟಿ ಹಣವಂತರ ಮನೆಯನ್ನು ಸೇರಿದಳು. 14. ರೈತರು ಸುಗ್ಗಿಯ ಕುಣಿತ ಕುಣಿಯುತ್ತಾರೆ.

<sup>1</sup> ಹೆಚ್ಚು increase (1 intr.). <sup>2</sup> ಬರುತ್ತ + emphatic ಏ, with euphonic ಲ್.

<sup>3</sup> Irreg. plu., see p. 62. <sup>4</sup> p. 69. <sup>5</sup> ತೊಳ is an alternative form to ತೊಳೆದು, past ptc. <sup>6</sup> ಕರೆ milk (2 tr.) and ಕರೆ call, though the same in form, are separate roots. There were two letters r in old Kanarese (see p. 10, footnote 1).

<sup>7</sup> Emphatic ಊ.

(b) Translate into Kanarese:

1. The doorkeepers opened the door and called the people.
2. The pupil will write letters in school. The teacher may take those letters and read them.
3. We take a plantain,<sup>1</sup> strip-off the skin, and taste the fruit.
4. The boys tore the teacher's books without reading them.<sup>2</sup>
5. The king will call a messenger and send him to the councillor.<sup>3</sup>
6. In time of sickness people do not drink water without (first) heating<sup>2</sup> it.
7. The merchant makes (his) living by selling<sup>4</sup> cloth in the villages.
8. O goldsmith, will you melt that gold by heating<sup>4</sup> it?
9. Let the teacher send the boys home<sup>5</sup> without punishing<sup>2</sup> them.
10. We will punish the gardener by holding-back<sup>6</sup> a fine of one rupee from (his) wages.
11. Rain has come and cleansed the streets of the town.
12. The boys saw the dancing of the bear and rejoiced.
13. The girls were afraid.<sup>7</sup>
14. The people of the town approved the teacher's goodness.

### Vocabulary

ಅಕ್ಕಸಾಲೆ goldsmith (2 m.) <sup>8</sup>	ಕಲ್ಲು stone (3 B n.)
ಅದು dip, immerse (1 tr.)	ಕಳ್ಳತನ theft (1 n.)
ಊಟವಾಡು dine (1 intr.)	ಕಾಯಿಸು cause to get hot (1 tr.)
ಎಲ್ಲರು all people (1 m. f.)	ಕುಣಿ dance (2 intr.) <sup>9</sup>
ಒಳ್ಳೆಯತನ goodness (1 n.)	ಕುಣಿತ dancing (1 n.)
ಕಡೆ churn (2 tr.)	ಕೊರೆ bore, cut (2 tr.)
ಕನ್ನ hole made by burglars in a wall (1 n.)	ಗೊಲ್ಲ cowherd (1 m.)
ಕರಗಿಸು cause to melt (1 tr.)	ಗೋಡೆ wall (2 n.)
ಕರಡಿ bear (2 n.)	ಚಿನ್ನ gold (1 n.)
ಕರೆ milk (2 tr.)	ಜಪ prayer (1 n.)
	ಜವಾನ messenger, 'peon' (1 m.)

<sup>1</sup> 'The fruit of a plantain'.      <sup>2</sup> Use neg. ptc.      <sup>3</sup> 'To the vicinity of the councillor'.

<sup>4</sup> Use verbal ptc.

<sup>5</sup> 'To the house'.

<sup>6</sup> ಹಿಡಿ: use verbal ptc.

<sup>7</sup> 'Feared'.

<sup>8</sup> Plu. Irreg. p. 62.

<sup>9</sup> But with a cognate object in the sentence given.



ಚಾಣತನ cleverness (1 n.)	ರೋಗ sickness (1 n.)
ಜುಲ್ಮಾನೆ fine (2 n.)	ವಿಚಾರಣೆ enquiry (2 n.)
ತುಪ್ಪ 'ghee' (1 n.)	ವಿಧಿಸು appoint, prescribe (1 tr.)
ತೆಗೆದುಕೊಳ್ಳು take (irreg. tr.)	ವಿಳಾಸ address on a letter (1 n.)
ತೊಳೆ wash (2 tr.)	ಶಿಕ್ಷಿಸು punish (1 tr.)
ದ್ವಾರಪಾಲಕ doorkeeper (1 m.)	ಶುಚಿಮಾಡು make clean (1 tr.)
ನುಗ್ಗು squeeze through (1 intr.)	ಸಂಬಳ wages, salary (1 n.)
ಪ್ರಯಾಣಿಕ traveller (1 m.)	ಸವಿ taste (2 tr.)
ಬಾಳೆಯಹಣ್ಣು plantain (3 B n.)	ಸಾಹುಕಾರ merchant, banker (1 m.)
ಬೀದಿ street (2 n.)	ಸಿಪ್ಪೆ skin of fruit (2 n.)
ಬೆಂಕಿ fire (2 n.)	ಸುಗ್ಗಿ harvest (2 n.)
ಬೆಣ್ಣೆ butter (2 n.)	ಸುಲಿ strip off, peel (2 tr.)
ಭಯಪಡು fear (irreg. intr.) <sup>1</sup>	ಸೆರೆಮನೆ prison (2 n.)
ಮಡಿಮಾಡು make (clothes) clean	ಸೇರಿಸು cause to enter (1 tr.)
(1 tr.)	ಹಣವಂತ rich man (1 m.)
ಮಾರಣೆ following, next	ಹರಿ tear (2 tr.)
ಮೆಚ್ಚು approve (1 tr.)	ಹರ್ಷಿಸು rejoice (1 intr.)
ಮೊಸರು curds (3 B n.)	ಹಾಳುಮಾಡು destroy (1 tr.)
ರವಾನಿಸು despatch (1 tr.)	ಹೀಗೆ in this way, thus (adv.)
ರೈತ farmer (1 m.)	ಹುಟ್ಟು be born (1 intr.)

<sup>1</sup> For the past tense of ಪಡು see p. 64.

## LESSON XVII

### Nouns of Relationship (ಬಂಧುವಾಚಕ bandhuvāchaka)

*For a list of Nouns of Relationship see Appendix I*

As we have seen, those nouns of relationship which belong to the *First Declension* take the suffix ಅಂದಿರು, instead of ರು in the nom. plu. and form the other cases accordingly (pp. 40, 42). Their declension in other respects is regular. Example :

Crude form—ತಮ್ಮ younger brother

#### SINGULAR

Nom. ತಮ್ಮನು a younger brother

Acc. ತಮ್ಮನನ್ನು a younger brother  
etc.

#### PLURAL

Nom. ತಮ್ಮಂದಿರು younger brothers

Acc. ತಮ್ಮಂದಿರನ್ನು younger brothers  
etc.

ಮಗ or ಮಗು child, as we noticed (p. 41), is found in all three genders. ಮಗನು son, and ಮಗಳು daughter, belong to the first declension, and ಮಗು child (neut.), belongs to the third (A) declension. Their declension in the singular is regular. They all form the plural as follows:

#### PLURAL

Nom. ಮಕ್ಕಳು children

Acc. ಮಕ್ಕಳನ್ನು children

Instr. ಮಕ್ಕಳಿಂದ by or from children

Dat. ಮಕ್ಕಳಿಗೆ to children

Gen. ಮಕ್ಕಳ of children

Loc. ಮಕ್ಕಳಲ್ಲಿ in children

Voc. ಮಕ್ಕಳೇ O children

To distinguish the sex of young children, instead of using the forms ಮಗನು and ಮಗಳು (which mean *son* and *daughter* respectively, and not *child*) the prefix ಗಂಡು (3 B n., m.) male, or ಹೆಣ್ಣು (3 B n., f.) female, is prefixed to the neuter ಮಗು; thus, ಗಂಡು ಮಗುವು ಹುಟ್ಟಿತು a male child was born; ಹೆಣ್ಣು ಮಕ್ಕಳನ್ನು ನೋಡಿದೆನು I saw the little girls (but, on occasion, ಹೆಣ್ಣು ಮಕ್ಕಳು is used as a diminutive for young women).

**Pronouns** (ಸರ್ವನಾಮ *sarvanāma*)

The following are the Personal Pronouns in Kanarese:

First Person	ನಾನು I		
Second Person	ನೀನು thou		
Third Person (Demonstrative)			
masc. proximate	ಇವನು *ಈತನು	}	he, this man
remote	ಅವನು *ಆತನು		
fem. proximate	ಇವಳು *ಈಕೆಯು	}	she, this woman
remote	ಅವಳು *ಆಕೆಯು		
neut. proximate	ಇದು it, this thing	}	See Lesson XVIII
remote	ಅದು it, that thing		

See pages 47, 63.

**Declension of the First Personal Pronoun**

SINGULAR

Nom.	ನಾನು I
Acc.	ನನ್ನನ್ನು me
Instr.	ನನ್ನಿಂದ by or from me
Dat.	ನನಗೆ to me
Gen.	ನನ್ನ of me, my
Loc.	ನನ್ನಲ್ಲಿ in me

\* Forms indicating respect.

## PLURAL

Nom.	ನಾವು	we
Acc.	ನಮ್ಮನ್ನು	us
Instr.	ನಮ್ಮಿಂದ	by or from us
Dat.	ನಮಗೆ	to us
Gen.	ನಮ್ಮ	of us
Loc.	ನಮ್ಮಲ್ಲಿ	in us

Note the single consonant in the second syllable of the nominative and dative cases, and the double consonant in the corresponding syllable of the other cases.

## Declension of the Second Personal Pronoun

## SINGULAR

Nom.	ನೀನು	thou
Acc.	ನಿನ್ನನ್ನು	thee
Instr.	ನಿನ್ನಿಂದ	by or from thee
Dat.	ನಿನಗೆ	to thee
Gen.	ನಿನ್ನ	of thee, thy
Loc.	ನಿನ್ನಲ್ಲಿ	in thee

## PLURAL

Nom.	ನೀವು	you
Acc.	ನಿಮ್ಮನ್ನು	you
Instr.	ನಿಮ್ಮಿಂದ	by or from you
Dat.	ನಿಮಗೆ	to you
Gen.	ನಿಮ್ಮ	of you, your
Loc.	ನಿಮ್ಮಲ್ಲಿ	in you

## Special Uses of the Plural

1. *Honorific Plural.* In order to express respect, the plural of nouns and pronouns is substituted for the singular; as, ಮಹಾರಾಜರು ಈ ಸೀಮೆಯನ್ನು<sup>1</sup> ಆಳುತ್ತಾರೆ the Mahārāja rules this country; ಬೋಧಕರು ಕೂಟಕ್ಕೆ ಬರುತ್ತಾರೆ<sup>2</sup> the minister will come to the meeting; ಅಗೋ,<sup>3</sup> ಯತಿಗಳು ಪೂಜೆಗೆ<sup>4</sup> ಹೋಗುತ್ತಾರೆ look, the ascetic goes to worship;

<sup>1</sup> ಸೀಮೆ country (2 n.).

<sup>2</sup> Pres. for fut.

<sup>3</sup> ಅಗೋ look, behold (interjection).

<sup>4</sup> ಪೂಜೆ worship (2 n.).

ಗುರುಗಳು ಇಲ್ಲಿ ತಂಗುತ್ತಾರೆ<sup>1</sup> the religious teacher will stay here. People of inferior rank addressing superiors use the plural ನೀವು<sup>2</sup> for the singular ನೀನು thou; while people of superior rank speaking of themselves to inferiors commonly employ the first personal pronoun in the plural.

Nouns of relationship belonging to the first and second declensions, when used in the honorific plural, do not take their characteristic plural form, but add the plural pronoun ಅವರು to the singular: ನಮ್ಮ ಅಣ್ಣವರು ಊರಲ್ಲಿಲ್ಲ our elder brother is not in town; ನಮ್ಮ ತಾಯಿಯವರು ಮನೆಯಲ್ಲಿಲ್ಲ our mother is not in the house. With nouns of relationship belonging to the first declension it is more elegant to insert ನ್ between the crude form and the pronominal ending; thus, ಅಣ್ಣನವರು.<sup>3</sup> Common illustrations are afforded by personal names ending in ಅಣ್ಣ, ಅಪ್ಪ or ಅಮ್ಮ which are generally used in this form—ರಾಮಣ್ಣನವರು Mr. Rāmaṇṇa; ಕೃಷ್ಣಪ್ಪನವರು Mr. Kṛiṣṇappa; ಲಕ್ಷ್ಮೀದೇವಮ್ಮನವರು Mrs. Lakshmidēvamma.

The word ದೊರೆ master, is, in respect of this ending, treated as a noun of relationship; as ದೊರೆಯವರು ಹಾಗೆ ಹೇಳಿದರು (the) master said so.

The honorific plural in a noun of relationship attracts a pronoun attached to it into the plural. It is correct to say even to a young child, ನಮ್ಮ ತಂದೆಯವರು ಮನೆಗೆ ಬಂದರೋ has your father come home?

The pronominal termination is sometimes combined with the regular plural termination, making a double plural, as, ಮಹಾರಾಜರವರು the Mahārāja; ಗುರುಗಳವರು the guru. We also have ನಾವುಗಳು we; ನೀವುಗಳು you.

2. *Dvandvasamāsa* (ದ್ವಂದ್ವಸಮಾಸ). When two or more nouns are joined together and regarded as forming a pair or a closely connected group, their crude forms may be united into a compound with a plural termination, the termination being that

<sup>1</sup> ತಂಗು stay (1 intr.).

<sup>2</sup> Or ತಾವು, see Lesson XVIII, p. 128.

<sup>3</sup> ಅಣ್ಣನವರು is honfc. plu. for an elder brother; the ordinary plural ಅಣ್ಣಂದಿರು means elder brothers.

which would ordinarily be attached to the final member of the compound. Thus, instead of writing ನನ್ನ ತಾಯಿಯೂ ನನ್ನ ತಂದೆಯೂ, we may write ನನ್ನ ತಾಯಿತಂದೆಗಳು my mother and father; ರಾಮ ಕೃಷ್ಣರು Rāma and Kṛishṇa; also (in the New Testament) ಪೇತ್ರ ಯೋಹಾನರು Peter and John; ಗಿಡಮರಗಳು shrubs and trees. In some cases there may be doubt as to whether the component nouns are to be regarded as severally singular or plural; thus, ನನ್ನ ಅಣ್ಣ ತಮ್ಮಂದಿರು may mean 'my older and my younger brother', or, 'my older and my younger brothers'.

This is one class of compound words (ಸಮಾಸಪದ *samāsapada*). A full list of the different kinds of *samāsa* is given in Lessons XLIV, XLV.

#### The Irregular Verb ಇರು be

The past verbal and relative participles of this verb are irregular, and therefore cause irregularity in those tenses which are formed from them. There is also an irregular alternative form of the present tense.

#### Crude form—ಇರು

Verbal participles:	Pres. and Fut. ಇರುತ್ತಾ being Past ಇದ್ದು having been Negative ಇರದೆ not being
Relative participles:	Pres. and Fut. ಇರುವ Past ಇದ್ದ Negative ಇರದ (more commonly ಇಲ್ಲದ <sup>1</sup> )
Infinitive:	ಇರಲು, ಇರ to be.
Verbal nouns:	Pres. ಇರುವುದು (or ಇರುವದು) Past ಇದ್ದುದು (or ಇದ್ದದ್ದು) Negative ಇಲ್ಲದುದು (or ಇಲ್ಲದ್ದು)
Present Tense:	ಇರುತ್ತೇನೆ I am, etc.

<sup>1</sup> Negative relative participle of ಇರ್ ; see p. 82.

**Present Tense—Alternative Form<sup>1</sup>****SINGULAR**

1. ಇದ್ದೇನೆ or ಇದ್ದೇನೆ<sup>2</sup> I am
2. ಇದ್ದೀ (ಇದ್ದೀಯೆ) or ಇದ್ದೀ (ಇದ್ದೀಯೆ) thou art
3. m. ಇದ್ದಾನೆ or ಇದ್ದಾನೆ he is
  - f. ಇದ್ದಾಳೆ or ಇದ್ದಾಳೆ she is
  - n. ಇದೆ or ಅದೆ<sup>3</sup> it is

**PLURAL**

1. ಇದ್ದೇವೆ or ಇದ್ದೇವೆ we are
2. ಇದ್ದೀರಿ or ಇದ್ದೀರಿ you are
3. m. f. ಇದ್ದಾರೆ or ಇದ್ದಾರೆ they are
  - n. ಇವೆ or ಅವೆ they are

Future Tense: ಇರುವೆನು I shall be, etc.

Past Tense: ಇದ್ದೆನು I was, etc.

3rd person neuter ಇದ್ದಿತು or ಇತ್ತು it was

Contingent Form: ಇದ್ದೇನು I may perhaps be, etc.

Negative Mood: ಇರೇನು I am not, etc.

Imperative Mood: ಇರು be thou ; ಇರಲಿ (ಇರುವೆ) let me be ; ಇರಲಿ  
let him (her, it) be ;

2nd person plural ಇರಿ (ಇರಿ) be you ; ಇರೋಣ (ಇರುವ) let  
us be ; ಇರಲಿ let them be.

**Continuative Forms of the Verb**

The various parts of the verb ಇರು be, when combined with the present verbal participle of another verb, give rise to a series of continuative forms; thus:

<sup>1</sup> A slight difference of meaning is sometimes distinguishable between the two forms, the regular form suggesting habitual action, the alternative form, present fact: ಅವರು ಬೆಳಿಗ್ಗೆ (adv. 'in the morning') ಮನೆಯಲ್ಲಿ ಇರುತ್ತಾರೆ, they are at home in the morning; ಅವರು ಈಗ ಮನೆಯಲ್ಲಿ ದ್ದಾರೆ, they are in the house now. <sup>2</sup> Sometimes written ಇದೇನೆ; so ಇದೀ, ಇದಾನೆ, etc. <sup>3</sup> In colloquial speech the form ಅಯ್ಯೆ is often used for ಅದೆ.

(a) *Continuative Relative Participles:*

Present: ಮಾಡುತ್ತಿರುವ (ಮಾಡುತ್ತಾ ಇರುವ) which (or who) is making or which (or whom) I (you, etc.) am (are) making.<sup>1</sup>

Past: ಮಾಡುತ್ತಿದ್ದ (ಮಾಡುತ್ತಾ ಇದ್ದ) which (or who) was making, etc.

Negative: ಮಾಡುತ್ತಿರದ (ಮಾಡುತ್ತಾ ಇರದ)<sup>2</sup> which (or who) is not making, etc.

(b) *Continuative Tenses:*

Present Continuative: ಮಾಡುತ್ತಿದ್ದೇನೆ (ಮಾಡುತ್ತಾ ಇದ್ದೇನೆ)  
I am making: ಮಾಡುತ್ತಿದ್ದೀ (ಮಾಡುತ್ತಾ ಇದ್ದೀ) thou art making, etc.<sup>3</sup>

Future Continuative: ಮಾಡುತ್ತಿರುವೆನು (ಮಾಡುತ್ತಾ ಇರುವೆನು)  
I shall be making, etc.

Past Continuative: ಮಾಡುತ್ತಿದ್ದೆನು (ಮಾಡುತ್ತಾ ಇದ್ದೆನು)  
I was making, etc.

Contingent Continuative: ಮಾಡುತ್ತಿದ್ದೇನು (ಮಾಡುತ್ತಾ ಇದ್ದೇನು)  
I may perhaps be making, etc.

Negative Continuative

(present): ಮಾಡುತ್ತಿಲ್ಲ (ಮಾಡುತ್ತಾ + ಇಲ್ಲ) I (you, etc.) am (are) not making.

(past): ಮಾಡುತ್ತಿರಲಿಲ್ಲ I (you, etc.) was (were) not making.

**Perfect Forms of the Verb**

The various parts of the verb ಇರು be, when combined with the past and negative verbal participles of another verb, give rise to a series of perfect forms; thus:

(a) *Perfect Relative Participles:*

Present Perfect: ಮಾಡಿರುವ (ಮಾಡಿ ಇರುವ) which (or who) has made or which (or whom) I, you, etc. have made.<sup>4</sup>

<sup>1</sup> The corresponding form for the Second Conjugation is ಕರೆಯುತ್ತಿರುವ (ಕರೆಯುತ್ತಾ ಇರುವ). <sup>2</sup> Or, much more commonly, ಮಾಡುತ್ತಿಲ್ಲದ (ಮಾಡುತ್ತಾ ಇಲ್ಲದ); for the form ಇಲ್ಲದ (neg. rel. ptc.) see p. 82 and Lesson XXVIII on ಇಲ್ಲ.

<sup>3</sup> Second Conjugation: ಕರೆಯುತ್ತಿದ್ದೇನೆ, etc. <sup>4</sup> 2nd Conj. ಕರೆದಿರುವ (ಕರೆದು ಇರುವ).



- Past Perfect: ಮಾಡಿದ್ದ (ಮಾಡಿ ಇದ್ದ) which (or who) had made, etc.
- Negative Perfect: ಮಾಡಿರದ (ಮಾಡಿ ಇರದ)<sup>1</sup> which (or who) has not made, etc.
- Negative Past Perfect: ಮಾಡದಿದ್ದ (ಮಾಡದೆ ಇದ್ದ)<sup>2</sup> which (or who) had not made, etc.

## (b) Perfect Tenses

- Present Perfect: ಮಾಡಿರುತ್ತೇನೆ<sup>3</sup> (ಮಾಡಿ ಇರುತ್ತೇನೆ) or ಮಾಡಿದ್ದೇನೆ (ಮಾಡಿ ಇದ್ದೇನೆ) I have made<sup>4</sup>, etc.
- Past Perfect: ಮಾಡಿದ್ದೆನು (ಮಾಡಿ ಇದ್ದೆನು) I had made, etc.
- Negative Perfect: ಮಾಡಿರುವುದಿಲ್ಲ or ಮಾಡಿಲ್ಲ (ಮಾಡಿ ಇರುವುದಿಲ್ಲ, ಮಾಡಿ ಇಲ್ಲ)<sup>5</sup> the same in both numbers and all persons: I (you, etc.) have not made; or ಮಾಡದೆ ಇದ್ದೇನೆ, ಮಾಡದೆ ಇದ್ದೀ etc.

## Negative Past

- Perfect: ಮಾಡಿರಲಿಲ್ಲ (ಮಾಡಿ + ಇರಲಿಲ್ಲ)<sup>6</sup> I (you, etc.) had not made or ಮಾಡದೆ ಇದ್ದೆನು, ಮಾಡದೆ ಇದ್ದೀ etc.

Kanarese has no separate form for the meaning 'I should have made' (the future in the past). In the principal clause<sup>6</sup> of conditional sentences (of unfulfilled condition) in Kanarese, the past continuous form is used in this sense. ಅವನು ನನಗೆ ಹೇಳಿದ್ದರೆ<sup>7</sup> ನಾನು ಆ ಕೆಲಸವನ್ನು ಮಾಡುತ್ತಿದ್ದೆನು if he had told me I should have done that work.

There are no forms either for the perfect continuous meaning:

<sup>1</sup> Or, commonly, ಮಾಡಿಲ್ಲ ದ. An alternative form is ಮಾಡದಿರುವ (ಮಾಡದೆ + ಇರುವ). <sup>2</sup> 2nd Conj. ಕರೆಯದಿದ್ದ (ಕರೆಯದೆ ಇದ್ದ). <sup>3</sup> 2nd Conj. ಕರೆದಿರುತ್ತೇನೆ, etc. <sup>4</sup> The form ಮಾಡಿರುವೆನು (ಮಾಡಿ + ಇರುವೆನು) has the meaning of the present perfect, 'I have made', and not a future perfect meaning ('I will have made'), as might be expected. There is no form to represent the future perfect. But the meaning can be expressed; e.g. ಮಾಡಿದವನಾಗಿರುವೆನು (ಮಾಡಿದವನು + ಆಗಿ + ಇರುವೆನು) I shall be one who has made. <sup>5</sup> Also ಮಾಡಿ ದ್ದಿಲ್ಲ, see p. 83. <sup>6</sup> The 'apodosis' of classical grammar. <sup>7</sup> ಹೇಳಿದ್ದ + ಅರೆ if had said; ಅರೆ is the conditional particle 'if'. It is always added to a past (or past perf.) relative participle; ಮಾಡಿದರೆ means, 'if I (you, etc.) do'; ಮಾಡಿದ್ದರೆ, 'if I (you, etc.) had done'.

'I have been making'; 'I shall have been making'; 'I had been making'. Of these three the first and the last may be expressed with the help of the verb ಬರು, thus: ಮಾಡುತ್ತಾ ಬಂದಿದ್ದೇನೆ<sup>1</sup> I have come making = I have been making; ಮಾಡುತ್ತಾ ಬಂದಿದ್ದೆನು, I had come making = I had been making.

It should be noticed that the English use and the Kanarese use of perfect tenses do not precisely correspond. It is not possible to give rules, but in Kanarese reading and conversation instances frequently occur of the use of a perfect tense where English would have a simple tense, and *vice versa*. The difference shows itself also in the use of the English language by Indian speakers, who sometimes reproduce in it their own vernacular idiom. Thus a sentence like the following is common: 'I had come to your house this morning', where we should say, 'I came to your house this morning'. This represents accurately the Kanarese ಬೆಳಿಗ್ಗೆ<sup>2</sup> ನಿಮ್ಮ ಮನೆಗೆ ಬಂದಿದ್ದೆನು. The verb here is in the past perfect tense, which is more usual in such a sentence than ಬಂದೆನು, the past tense. (For the form of ಬೆಳಿಗ್ಗೆ see Lesson XXII.) An example of the reverse is the simple past in, ಗಾಡಿ ಬಂದಿತು or ಬಂತು the cart (or train) has come, where English students would expect the present perfect ಬಂದಿದೆ.<sup>3</sup> In Kanarese the perfect tenses never seem to lose the idea of the two verbs of which they are composed: ಮಾಡಿದ್ದೇನೆ means 'I did it and am'. If attention is to be directed only or mainly to the *doing*, a simple tense is the proper one to use; if a *subsequent condition* is also to be considered, a perfect tense is required.

With expressions denoting an action extending over a period of past time including also the present, Kanarese, besides the idiom with ಬರು, above, uses the present or present continuative tense, there being, as we have seen, no perfect continuative; thus, ಅವರು ನಾಲ್ಕು ತಿಂಗಳುಗಳಿಂದ ಈ ಗ್ರಾಮದಲ್ಲಿ ವಾಸಮಾಡುತ್ತಾರೆ or ವಾಸಮಾಡುತ್ತಿದ್ದಾರೆ they have been living in this village for four months.

<sup>1</sup> ಬಂದು past ptc. of ಬರು + ಇದ್ದೇನೆ.

<sup>2</sup> 'In the morning'.

<sup>3</sup> ಬಂದು + ಇದೆ.

**The Verb ಇರು with a Word in the Dative Case**

The verb ಇರು when construed with a word in the dative case, indicates possession, and is in this construction the regular Kanarese equivalent of the English verb *have*. Thus, ಈ ಊರಿನಲ್ಲಿ ನನಗೆ ಒಂದು ಮನೆಯು ಇದೆ I have a house in this town (*lit.*, to me there is a house in this town). The dative with the verb ಇಲ್ಲ has the opposite meaning: ಅವರಿಗೆ ಮಕ್ಕಳು ಇರಲಿಲ್ಲ they had no children (*lit.*, to them children were not).

**EXERCISE XVII**

(a) Translate into English :

1. ಮಕ್ಕಳೇ ನಿಮ್ಮ ತಂದೆತಾಯಿಗಳ ಮಾತನ್ನು ಕೇಳಿರಿ. 2. ನನಗೆ ಬೆಳ್ಳಿ ಬಂಗಾರಗಳು ಇಲ್ಲ. 3. ಇದು ಪೂರ್ಣಯ್ಯನವರು ಕಟ್ಟಿಸಿದ ಧರ್ಮಶಾಲೆ.
4. ನಮ್ಮ ಅಣ್ಣನವರು ಮದರಾಸಿನಲ್ಲಿದ್ದಾರೆ. 5. ನಿನಗೆ ಅಣ್ಣಂದಿರು ಎಷ್ಟು ಜನ? 6. ನನಗೆ ಆ ಕಸಬು ತಿಳಿದಿದ್ದರೆ<sup>1</sup> ಇಷ್ಟರಲ್ಲಿ<sup>2</sup> ಬೆಳ್ಳಿಯ ಸಾಮಾನುಗಳನ್ನು ಮಾಡುತ್ತಿದ್ದೆನು.<sup>3</sup> 7. ನನ್ನ ಅಣ್ಣನು ಮೂರು ತಿಂಗಳು ಆ ಕೆಲಸವನ್ನು ಮಾಡುತ್ತಾ ಬಂದಿರುವನು. 8. ನನ್ನ ತಂದೆಯು ಬಹುಕಾಲ ಅಂಥ ಕೆಲಸವನ್ನು ಮಾಡುತ್ತಾ ಬಂದಿದ್ದನು. 9. ಅವರು ಜಾತ್ರೆಗೆ ಹೋಗಿದ್ದರೆ<sup>4</sup> ಬಹು ಕಷ್ಟಪಡುತ್ತಿದ್ದರು. 10. ಆ ಹುಡುಗನು ಶಾಲೆಯಲ್ಲಿ ಈಗ ಓದುತ್ತಾ ಇಲ್ಲ. 11. ನಿನ್ನೆ ಆ ಊರಿಗೆ ಹೋಗಿದ್ದೆವು. 12. ಆ ಜನರು ಕೋಪದಲ್ಲಿ ಮಾತನಾಡಿರಬೇಕು.<sup>5</sup> 13. ಆರು ತಿಂಗಳು ಊಟ, ಆರು ತಿಂಗಳು ಉಪವಾಸ. 14. ಆ ದೊರೆಗೆ ಮುಪ್ಪಿನಲ್ಲಿ ಒಂದು ಗಂಡುಮಗು ಹುಟ್ಟಿತು.

(b) Translate into Kanarese:

1. This boy lives<sup>6</sup> in the house of his father and mother.
2. We were reading this book with our elder and younger brothers.
3. These merchants have many houses and shops in this city.
4. The elder and younger brothers and the elder

<sup>1</sup> ತಿಳಿದು + ಇದ್ದ + ಅರೆ (conditional particle, see footnote 4 on p. 58 and footnote 7 on p. 122) if had been known. <sup>2</sup> ಇಷ್ಟು (declined like ಅದು, p. 128); loc. here means 'in so much time (as this)'. <sup>3</sup> See p. 122 and Lesson XXIX on Conditional Clauses (unfulfilled conditions). <sup>4</sup> ಹೋಗಿದ್ದ (ಹೋಗಿ ಇದ್ದ) + ಅರೆ. <sup>5</sup> ಮಾತನಾಡಿ + ಇರು + ಬೇಕು = must be (as) having spoken; *i.e.*, must have spoken. <sup>6</sup> 'Is'.

and younger sisters of this man are amongst<sup>1</sup> us. 5. The teacher has taught lessons to the boys and girls and has punished the lazy (ones). 6. Peter and John entered the temple at<sup>2</sup> the time of prayer, and healed a lame man. 7. They give milk to little children here. 8. The goldsmith is melting silver. 9. Then the cart was crossing the river. 10. Will you come to our house tomorrow? 11. Let us go to the bazaar. 12. Put sugar in the milk.

## Vocabulary

ಅಂಗಡಿ shop (2 n.)	ಪೂರ್ಣಯ್ಯ(Dewan)Pūrñiah(1m.)
ಉಪವಾಸ fasting (1 n.)	ಪೀತ್ರ Peter (1 m.)
ಕಟ್ಟಿಸು cause to be built (1 tr.)	ಬಂಗಾರ gold (1. n.)
ಕಷ್ಟ trouble (1 n.)	ಬಹು much, many (adj.)
ಕಸಬು trade, craft (3 B n.)	ಮಕ್ಕಳು children (irreg. plu.)
ಕೋಪ anger (1 n.)	ಮದರಾಸ್(ಸು) Madras (3 B n.)
ಚಿಕ್ಕ small, young (adj.)	ಮುಪ್ಪು old age (3 B n.)
ಜಾತ್ರೆ, religious fair, festival (2 n.)	ಯೋಹಾನ್ John (1 m.)
ತಂಗಿ younger sister (2 f.)	ಸಕ್ಕರೆ sugar (2 n.)
ದಾಟು cross (1 tr.)	ಸಾಮಾನು piece of goods, article (3 B n.)
ಧರ್ಮಶಾಲೆ charitable institution (2 n.)	ಸೋವಾರಿ lazy person (2 m. f.)
ನಿನ್ನೆ yesterday (2 n.)	ಸ್ವಸ್ಥಮಾಡು make well (1 tr.)

1 'In'.

2 'In'.

## LESSON XVIII

### PRONOUNS (Continued)

#### The Reflexive Pronoun

The pronoun ತಾನು is declined in the singular and plural like ನಾನು: ತಾನು, ತನ್ನನ್ನು, ತನ್ನಿಂದ, etc; ತಾವು, ತಮ್ಮನ್ನು, ತಮ್ಮಿಂದ, etc.

It refers always<sup>1</sup> to the subject of the principal clause of the sentence in which it occurs. Without change of form it refers to a subject of any of the three genders. The following are its principal uses:

1. When it occurs in directly reported speech it takes the place of the pronoun of the first person; thus, ತಾನು ನಾಳೆ ಬರುತ್ತೇನೆ ಎಂದು ಹೇಳುತ್ತಾನೆ=ನಾನು ನಾಳೆ ಬರುತ್ತೇನೆ ಎಂದು ಹೇಳುತ್ತಾನೆ he says, 'I shall come tomorrow'. ತಾನು may be used to avoid the repetition of ನಾನು: ನಾನು ದೊಡ್ಡವನು ತಾನು ದೊಡ್ಡವನು ಎಂದು ವಾದಿಸಿದರು<sup>2</sup> 'I am the greater', 'I am the greater' they argued. Such sentences are more naturally translated into English in indirect speech: he says he will come tomorrow; each argued that he was the greater.

2. Out of directly reported speech, ತಾನು is used as a pronoun of the third person, with reference, of course, to the subject of the sentence as in, ಕೋಳಿಯು<sup>3</sup> ತನ್ನ ಮರಿಗಳನ್ನು ಕಾಪಾಡುತ್ತದೆ the hen protects its young.

3. On some occasions the grammatical subject to which ತಾನು relates is left unexpressed; thus, in the sentence, ತನ್ನ ಸುಖವೇ<sup>4</sup> ಲೋಕದ ಸುಖ 'his happiness (is) the happiness of the world,' words

<sup>1</sup> Except when used with adverbial expressions; see paras 6 and 8 below.

<sup>2</sup> ವಾದಿಸು argue (1 intr.)

<sup>3</sup> ಕೋಳಿ a fowl (2 n.).

<sup>4</sup> ಸುಖ happiness, comfort (1 n.), with ಏ emphatic and euphonic ವ್.

such as, 'a man thinks' must be supplied in thought. Or ತಾನು may take the place of the subject of the sentence as in, ತಾನು ತನ್ನ ಹಲ್ಲನ್ನು<sup>1</sup> ಮುರಿದುಕೊಂಡನು<sup>2</sup> he broke his own tooth. The appearance thus of ತಾನು in two forms in the same sentence strengthens the reflexive sense.

Note that when it is correct to use ತಾನು (reflexive) it is always incorrect to use ಅವನು, ಅವಳು, ಅದು, or any other personal or demonstrative pronoun, and *vice-versa*. In English one pronoun, *he*, has to do duty as a personal pronoun, both proximate and remote, and often as a reflexive pronoun also; and ambiguity is frequently the result. As Kanarese uses different pronouns in these instances, such ambiguity is almost entirely avoided.

4. With the ordinary personal pronouns the emphatic particle ಎ is often added to draw attention to the identity of the person or thing referred to, *e.g.* ಅವಳೇ ಈ ಸಂಗತಿಯನ್ನು ನನಗೆ ತಿಳಿಸಿದಳು she herself made this matter known to me. But this sense may be expressed even more emphatically by using ತಾನು along with the pronoun (or noun) and adding the emphatic particle to it, thus, ಅವಳು ತಾನೇ ಈ ಸಂಗತಿಯನ್ನು ನನಗೆ ತಿಳಿಸಿದಳು.

5. The addition of the particle ಎ to a pronoun sometimes indicates the subject's own initiative. ಅವನೇ ಬಂದನು, in certain contexts, and on the analogy of the preceding paragraph, will mean, he himself came. In certain other contexts it will mean, he came of himself. This meaning becomes more emphatic if ತಾನೇ is used for or with the subject, thus, ತಾನೇ ಬಂದನು; ರಾಮನು ತಾನೇ ಬಂದನು; but even here the meaning may be simply that of the preceding paragraph. The sense of initiative is quite clear if the form ತಾನಾಗೆ<sup>3</sup> be used, ರಾಮನು ತಾನಾಗಿ ಬಂದನು Rama came of his own accord. Even more emphasis is obtained if ತಾನು is used in two forms in the sentence; as, in the expression, ತನಗೆ ತಾನೇ to or for himself; *e.g.* ತನಗೆ ತಾನೇ ಹಾನಿ<sup>4</sup>ಮಾಡಿಕೊಂಡನು

<sup>1</sup> ಹಲ್ಲು tooth (3 B n.).  
<sup>2</sup> Past ptc. of ಮುರಿ break (2 tr.) with past tense of ಕೊಳ್ಳು; see p. 97.

<sup>3</sup> ತಾನು + advbl. ending ಆಗಿ. <sup>4</sup> ಹಾನಿ loss, destruction (2 n.).

he did harm to himself. A similar expression is ತನ್ನಷ್ಟಕ್ಕೆ<sup>1</sup> ತಾನೇ of himself (*or* by himself): ಅವನು ತನ್ನಷ್ಟಕ್ಕೆ ತಾನೇ ಆ ಕೆಲಸವನ್ನು ಮಾಡಿದನು he did that work of his own accord (*or* by himself).

6. In paragraph 2 above ತಾನು refers to a neuter subject. With the addition of emphatic ಏ it may also be attached to a word of neuter gender: ನಾಯಿ ತಾನೇ ಆ ಸಾಮಾನನ್ನು ತೆಗೆದುಕೊಂಡು ಬಂದಿತು the dog itself brought that article. ತಾನೇ may similarly be joined to indeclinable words to emphasise them, as, ಈಗ ತಾನೇ at this very moment (just now); ಹಾಗೆ ತಾನೇ exactly in that way; ಹೇಗೆ ತಾನೇ just how *or* how ever?

7. The form ತಾನೇ is used with interrogatives in rhetorical questions to generalize the meaning, e.g. ಯಾರು ತಾನೇ ಅಂಥ ಕೆಲಸವನ್ನು ಮಾಡ್ಯಾರು whoever would do a thing like that?

8. Inflection of the voice partly, and partly the form make a sentence like the following, interrogative: ಮದುವೆ ನಾಳೆ ತಾನೇ the wedding is tomorrow (isn't it)?

9. We have noticed that in the 2nd person the plural pronoun is used for the singular to show respect, ನೀವು for ನೀನು. ತಾವು is an even more respectful substitute for ನೀನು. The double plural ತಾವುಗಳು is also met with as a term of still greater respect.

### Declension of the Third Personal (Demonstrative) Neuter Pronoun

ಅದು

#### SINGULAR

Nom.	ಅದು it (that thing)
Acc.	ಅದನ್ನು it
Instr.	ಅದರಿಂದ by <i>or</i> from it
Dat.	ಅದಕ್ಕೆ to it
Gen.	ಅದರ of it
Loc.	ಅದರಲ್ಲಿ in it

<sup>1</sup> ತನ್ನ + ಅಷ್ಟಕ್ಕೆ (dat. of ಅಷ್ಟ).

## PLURAL

Nom.	ಅವು, ಅವುಗಳು they (those things)
Acc.	ಅವನ್ನು, ಅವುಗಳನ್ನು them
Instr.	ಅವುಗಳಿಂದ by or from them
Dat.	ಅವಕ್ಕೆ, ಅವುಗಳಿಗೆ to them
Gen.	ಅವುಗಳ of them
Loc.	ಅವಲ್ಲಿ, ಅವುಗಳಲ್ಲಿ in them

ಇದು this (thing), is declined like ಅದು.

The neuter pronouns ಇದು and ಅದು are occasionally used in connection with masculine or feminine words; as, ಅದು ಯಾರು? who is that? ಅದೇ<sup>1</sup> ಹುಡುಗನು that same boy. Of the plural forms the longer one in each case, except the nom., is the more common.

The proximate and remote personal pronouns are used to represent the meaning of 'the latter' and 'the former'. In this use, ಇವನು, ಈತನು, ಇವಳು, ಈಕೆಯು, ಇವರು, ಇದು, ಇವು (ಗಳು) = 'the latter'; ಅವನು, ಆತನು, ಅವಳು, ಆಕೆಯು, ಅವರು, ಅದು, ಅವು (ಗಳು) = 'the former': ಉಪಾಧ್ಯಾಯರು, ಅವರ ಹಿಂದೆಯೇ<sup>2</sup> ವೈದ್ಯರೂ,<sup>3</sup> ಮನೆಗೆ ಬಂದರು. ಅವರು ಬೇಗನೆ ಹೋದರು. ಇವರು ಸ್ವಲ್ಪ<sup>4</sup> ಹೊತ್ತು<sup>5</sup> ಇದ್ದು ಹೋದರು the teacher (and), just after him, the doctor came to the house. The former quickly left; the latter remained for a short time and (then) went.

The student should note the connection between the word ಈ this, and the proximate pronominal forms ಇವನು, ಇವಳು, ಇದು, ಈತನು, ಈಕೆಯು, and also between the word ಆ that, and the remote pronominal forms ಅವನು, ಅವಳು, ಅದು, ಆತನು, ಆಕೆಯು. Speaking in terms of English Grammar, we should call ಈ and ಆ demonstrative adjectives, and the other forms, demonstrative pronouns formed from the same root. Kanarese Grammar regards ಈ and ಆ as abbreviated forms of the pronouns used only in composition (ಸಮಾಸ) with other words. Thus ಈ ಮನುಷ್ಯನು is regarded as a compound word. To be strictly logical we should write it as one word ಈಮನುಷ್ಯನು; but in practice this is not usual.

<sup>1</sup> Emphatic ಏ cannot be added to the adjectival forms ಆ that, and ಈ this, which are but contracted forms of ಅದು and ಇದು; so it is added to the full forms ಅದು and ಇದು. <sup>2</sup> ಹಿಂದೆ behind + emphatic ಏ with euphonic ಯ. <sup>3</sup> ವೈದ್ಯ doctor (1 m.). <sup>4</sup> ಸ್ವಲ್ಪ little, a little (adj. and pro.). <sup>5</sup> ಹೊತ್ತು time (3 B n.).



## THE INSTRUMENTAL CASE

The instrumental case indicates—

(a) The agent, with passive verbs (see Lesson XXXV: Passive Conjugation); as, ಈ ಕೆಲಸವು ನನ್ನಿಂದ ಮಾಡಲ್ಪಡುತ್ತದೆ this work is done by me.

(b) The agent with ಆಗು; as, ನನ್ನಿಂದ ಆಗುತ್ತದೆ it is possible for me (I can do it).

(c) The secondary agent with causative verbs; as, ಅರಸನು ಶಿಲ್ಪಿಗಳಿಂದ ಗುಡಿಯನ್ನು ಕಟ್ಟಿಸಿದನು the king had the temple built by builders.

(d) The instrument by which an action is performed; as, ಕತ್ತಿಯಿಂದ ಅವರನ್ನು ಕೊಂದನು he killed them with the sword.

(e) The material of which a thing is made; as, ಅವರು ಮಣ್ಣಿನಿಂದ ಗೋಡೆಯನ್ನು ಕಟ್ಟಿದ್ದಾರೆ they have built a wall of mud.

(f) A cause; as, ಭಕ್ತಿಯಿಂದ ಮುಕ್ತಿ<sup>4</sup> salvation (is) by devotion.

(g) Motion from a place; as, ಆತನು ಅರಮನೆಯಿಂದ ಒಬ್ಬ ಜವಾನನನ್ನು ನನ್ನ ಹತ್ತಿರಕ್ಕೆ ಕಳುಹಿಸಿದನು he sent a peon from the palace to me.

(h) Lapse of time; as, ನಾನು ಒಂದು ವಾರದಿಂದ ನಿನ್ನನ್ನು ನೋಡಲಿಲ್ಲ I have not seen you for a week.

(i) Distance; as, ಬೆಂಗಳೂರಿಂದ ಮೈಸೂರಿಗೆ ಎಷ್ಟು ದೂರ? how far (is it) from Bangalore to Mysore? [see Lesson XXXII—Uses of the Dative, para (e).]

(j) A quality or condition of being or action; as, ನಾವು ಕ್ಷೇಮದಿಂದ<sup>6</sup> ಇರುತ್ತೇವೆ we are in health; ಅವರು ವಿವೇಕದಿಂದ<sup>7</sup> ಮಾತನಾಡುತ್ತಾರೆ they speak with discrimination.

(k) Accompaniment, when used with ಕೂಡು; as, ಮಕ್ಕಳಿಂದ ಕೂಡಿ ತಾಯಿ ಬಂದಳು the mother came accompanied with the children.

<sup>1</sup> ಶಿಲ್ಪಿ artist in stone, artisan (2 m.).

<sup>3</sup> ಮಣ್ಣು earth (3 B n.).

<sup>5</sup> ವಾರ week (1 n.).

<sup>7</sup> ವಿವೇಕ prudence, wisdom (1 n.).

<sup>2</sup> ಕತ್ತಿ sword, knife (2 n.).

<sup>4</sup> ಮುಕ್ತಿ release, salvation (2 n.).

<sup>6</sup> ಕ್ಷೇಮ health (1 n.).

## EXERCISE XVIII

(a) Translate into English:

1. ಮೇಜಿನಿಂದ ಬಿದ್ದ<sup>1</sup> ರೊಟ್ಟಿಯ ತುಂಡು ನಾಯಿಗೆ ಸಿಕ್ಕಿತು. 2. ನಿನ್ನ ಕಾಲಿನ ಕುಂಟು ಎಷ್ಟು ದಿನಗಳಿಂದ ಇದೆ? 3. ಮಾರಣ<sup>2</sup> ದಿವಸ ಅವರು ಬೆಟ್ಟದಿಂದ ಇಳಿದು ಜನರ ಗುಂಪನ್ನು ನೋಡಿದರು. 4. ಜನರು ಮಣ್ಣಿನಿಂದ ಅರಮನೆಯನ್ನು ಕಟ್ಟುವರೋ? ಕಲ್ಲಿನಿಂದಲೋ ಕಟ್ಟುತ್ತಾರೆ. 5. ನಾವು ಒಂದು ತಿಂಗಳಿಂದ ನಮ್ಮ ದೊಡ್ಡ ಪುನವರ ಮನೆಯಲ್ಲಿ ಇಳಿದುಕೊಂಡಿರುತ್ತೇವೆ. 6. ನನ್ನ ತಮ್ಮನು ಒಂದು ಕಾಗದವನ್ನು ಬರೆದು ಈ ಸಂಗತಿಯನ್ನು ನಮ್ಮ ತಂದೆತಾಯಿಗಳಿಗೆ ತಿಳಿಸಿಯಾನು. 7. ಈ ಪಾಠಶಾಲೆಯಲ್ಲಿ ಬಾಲಕರೂ ಬಾಲಕಿಯರೂ ಪಾಠಗಳನ್ನು ಓದದೆ ಮಾತನಾಡುತ್ತಿದ್ದಾರೆ. 8. ಒಂದು ಊರಿನಲ್ಲಿ ಒಬ್ಬ ವರ್ತಕನು ವ್ಯಾಪಾರದಿಂದ ಬಹಳ ಹಣ ಕೂಡಿಸಿ ಮನೆಗಳನ್ನು ಕಟ್ಟಿ ಸುಖದಿಂದಿದ್ದನು.<sup>4</sup> 9. ಸೂರ್ಯ ಚಂದ್ರರ ಕಾಂತಿಗಳು ಭೂಲೋಕದ ಕತ್ತಲೆಯನ್ನು ಹೋಗಲಾಡಿಸುವುವು.<sup>5</sup> 10. ಪರಲೋಕಭೂಲೋಕಗಳ ಒಡೆಯನೇ, ನೀನು ಜ್ಞಾನಿಗಳಿಗೆ ಈ ಮಾತನ್ನು ಮರೆಮಾಡಿ ಬಾಲಕರಿಗೆ ಪ್ರಕಟಮಾಡಿದ್ದೀ. 11. ಈಗ ತಾನೇ ಬಂದನು. 12. ಹೇಗೆ ತಾನೇ ಹೇಳಲಿ? 13. ಇದು ಯಾವ ದಿನ? ಇದು ಭಾನುವಾರ. 14. ಅಮಲ್ದಾರರು ಯಾವಾಗ ಬರುತ್ತಾರೆ? ಸೋಮವಾರ ಬರುತ್ತಾರೆ.

(b) Translate into Kanarese:

1. I have been living in this town for many years. 2. He fell from a tree. 3. The farmers cut<sup>6</sup> the grain with a sickle. 4. Ranga himself wrote the letter. 5. I was reading that book just now. 6. Who is there? 7. Will you come to the meeting tomorrow? 8. The devotees are praising God in the temple. 9. Our fathers and grandfathers have taught us these words. 10. The dog ran from the house to the bank of the river. 11. The thieves beat the man with a cane. 12. The water of the river is necessary<sup>7</sup> for the wet land. 13. There is no brightness in her eyes.

<sup>1</sup> Past rel. ptc. of ಬೀಳು, see p. 97. <sup>2</sup> Also written: ಮಾರಣೆಯ.

<sup>3</sup> Emphatic ending with euphonic ಲ್.

<sup>4</sup> *Lōpasandhi*.

<sup>5</sup> See note on the tense p. 47.

<sup>6</sup> Pres. tense.

<sup>7</sup> 'Wanted'.

## Vocabulary

ಅನೇಕ many (adj.)	ದೊಡ್ಡಪ್ಪ uncle (see App. I) <sup>2</sup>
ಅಮಲ್ದಾರ an amildar (1 m.)	ಪರಲೋಕ heaven (1 n.)
ಅರಮನೆ palace (2 n.)	ಪೈರು growing crop (3 B n.)
ಇಳಿ descend, alight, halt (2 intr.)	ಬಾಲಕ boy (1 m.)
ಒಡೆಯ lord (1 m.)	ಬಾಲಕಿ girl (2 f.)
ಕಣ್ಣು eye (3 B n.)	ಭೂಲೋಕ earth (1 n.)
ಕತ್ತಲೆ darkness (2 n.)	ಪ್ರಕಟ manifest (adj.)
ಕಾಂತಿ light, brightness (2 n.)	ಬೆಟ್ಟ hill, mountain (1 n.)
ಕುಡುಗೋಲು sickle (3 B n.)	ಬೆತ್ತ cane (1 n.)
ಕುಂಟು lameness (3 B n.)	ಭಕ್ತ devotee (1 m.)
ಕೂಡಿಸು bring together (1 tr.)	ಭಾನುವಾರ Sunday (1 n.)
ಕೊಯ್ಯು cut <sup>1</sup>	ಮರೆಮಾಡು hide (1 tr.)
ಗದ್ದೆ wet land (2 n.)	ಮೇಜು table (3 B n.)
ಗುಂಪು group, crowd (3 B n.)	ವರುಷ year (1 n.)
ಚಂದ್ರ moon (1 m.)	ಸುಖ happiness, comfort (1 n.)
ಜ್ಞಾನಿ wise person (2 m.)	ಸೂರ್ಯ sun (1 m.)
ತಾತ grandfather (decl. like ಅಣ್ಣ)	ಸೋಮವಾರ Monday (1 n.)
ತಿಂಗಳು month, moon (3 B n.)	ಸ್ತುತಿಮೆ praise (1 tr.)
ತುಂಡು piece (3 B n.)	ಹೊಡೆ beat (2 tr.)
	ಹೋಗಲಾಡಿಸು cause to depart (1 tr.)

<sup>1</sup> Pres. regular; past irreg. ಕೊಯ್ದೆನು etc.

<sup>2</sup> See notes on ಅಪ್ಪ on pp. 42, 118.

## LESSON XIX

### The Verb—Causative and Reflexive

Verbs ending in ಇಸು (ಸು, ಚು)

We have already met with a number of verbs ending in the suffix ಇಸು. They are of two kinds. In the first class, the termination ಇಸು (sometimes ಸು or ಚು) added to the crude form of a noun makes a verb having the meaning of the noun plus ಮಾಡು, or some similar verb. Thus,

ಬೋಧಿಸು <sup>1</sup> teach†	= ಬೋಧೆಮಾಡು <sup>1</sup> make teaching
ನಿರ್ಮಿಸು create*	= ನಿರ್ಮಾಣಮಾಡು make a creating
ಕ್ಷಮಿಸು forgive*	= ಕ್ಷಮಾಪಣೆಮಾಡು <sup>2</sup> make forgiveness
ಅಪೇಕ್ಷಿಸು desire	= ಅಪೇಕ್ಷೆಪಡು feel desire
ಜಯಿಸು overcome	= ಜಯಹೊಂದು obtain victory
ಪೂಜಿಸು worship*	= ಪೂಜೆಮಾಡು make worship
ಪ್ರಾರಂಭಿಸು begin*	= ಪ್ರಾರಂಭಮಾಡು make beginning
ಸನ್ಮಾನಿಸು revere*	= ಸನ್ಮಾನಮಾಡು show respect to
ಅರ್ಪಿಸು offer*	= ಅರ್ಪಣೆಮಾಡು make an offering
ಸೇವಿಸು serve*	= ಸೇವೆಮಾಡು do service
ಸಂಗ್ರಹಿಸು summarize*	= ಸಂಗ್ರಹಮಾಡು make collection
ಹರ್ಷಿಸು rejoice†	= ಹರ್ಷಗೊಳ್ಳು experience joy
ವಿಧಿಸು prescribe (c. acc.)	= (ವಿಧಿಮಾಡು) make a rule
ಶಿಕ್ಷಿಸು train, punish*	= ಶಿಕ್ಷೆಮಾಡು exercise discipline
ಉಪಚರಿಸು wait on*	= ಉಪಚಾರಮಾಡು do service
ಪ್ರಾರ್ಥಿಸು request, pray*	= ಪ್ರಾರ್ಥನೆಮಾಡು make request, pray
ಪ್ರೀತಿಸು love*	= ಪ್ರೀತಿಮಾಡು love
ಪ್ರಯತ್ನಿಸು attempt*	= ಪ್ರಯತ್ನಮಾಡು make attempt
ವಿಚಾರಿಸು enquire*	= ವಿಚಾರಣೆಮಾಡು make enquiry
ಭಾವಿಸು think, opine	= ಭಾವಗೊಳ್ಳು have opinion
ಅನುಮಾನಿಸು doubt	= ಅನುಮಾನಪಡು feel doubt

<sup>1</sup> Both these forms take the dat. of the person taught but the acc. of the subject matter. <sup>2</sup> ಕ್ಷಮಾಪಣೆ = ಕ್ಷಮೆ ; the two verbs are used with the acc. of the fault and the dat. of the person; but ಕ್ಷಮಿಸು is also used with the acc. of the person. \* † ‡ see 'N.B.' next page.

*N.B.*—In the illustrations, above, marked \* both the derived and the compound forms of the verb are used with the accusative case; in those marked † both are used with the dative case; ಅವೇಕ್ಷಿಸು is used with the acc.; but with ಅವೇಕ್ಷೆ ಪಡು the obj. is in the gen. governed by the post-position ಮೇಲೆ over, on; ಜಯಿಸು is used with the acc. case, but with ಜಯ ಹೊಂದು the object is governed by the postposition ಮೇಲೆ; the form in brackets is not in use; ಭಾವಿಸು and ಅನುಮಾನಿಸು and their equivalents do not take direct objects. It is to be noted that the forms in ಇಸು are those in common use and not the compound forms.

In all the above illustrations the nouns are Sanskrit. A number of them end in ಅಣ or ಅನ which is usually dropped before ಇಸು; Examples are: ರಕ್ಷಣ protection + ಇಸು = ರಕ್ಷಿಸು protect, save; ಸ್ಮರಣ memory + ಇಸು = ಸ್ಮರಿಸು remember; ಜನನ birth + ಇಸು = ಜನಿಸು be born; ಭಜನ adoration + ಇಸು = ಭಜಿಸು praise; ಚಲನ<sup>1</sup> movement + ಇಸು = ಚಲಿಸು move.

The ending ಇಸು is added to Kanarese nouns in the same way; e.g. ಕಳವಳ (mental) agitation + ಇಸು = ಕಳವಳಿಸು be agitated; ಕನ್ನಡ Kanarese + ಇಸು = ಕನ್ನಡಿಸು render into Kanarese; ಉಬ್ಬರಿ swelling + ಇಸು = ಉಬ್ಬರಿಸು swell.

Words of foreign (especially Hindustani) origin sometimes receive the same ending: ರವಾನಾ<sup>2</sup> + ಇಸು = ರವಾನಿಸು send; ನಮೂದಾ<sup>3</sup> + ಇಸು = ನಮೂದಿಸು notify.

The second class consists of *causal verbs*, in which the suffix is attached to a verbal crude form (with *lōpasandhi* of the final vowel), and the meaning is to cause another person to perform the action indicated by the simple verb. Thus,

ಓಡಿಸು cause (some one or something) to run	= ಓಡ <sup>4</sup> ಮಾಡು make to run
ತೋರಿಸು show	= ತೋರ ಮಾಡು cause to appear

<sup>1</sup> In Kanarese ಎ is often substituted for final ಅ of the Sanskrit noun form; thus, ರಕ್ಷಣೆ protection, salvation; ಸ್ಮರಣೆ memory; ಭಜನೆ adoration; ಚಲನೆ movement; but ಜನನ birth: a few such words have both a longer and a shorter form—the latter derived from a parallel Sanskrit form ending in ಅ or ಆ, which becomes ಎ in Kan.; e.g. ಬೋಧನೆ (from ಬೋಧನ) or ಬೋಧೆ (ಬೋಧ); ಶಿಕ್ಷಣ or ಶಿಕ್ಷೆ (ಶಿಕ್ಷಾ). <sup>2</sup> In Kanarese ರವಾನೆ sending. <sup>3</sup> Kan. ನಮೂದು declared. <sup>4</sup> The former element in each compound form is an inf.

ತಿಳಿಸು make known	= ತಿಳಿಯ ಮಾಡು cause to be known
ಹಾರಿಸು put to flight	= ಹಾರ ಮಾಡು cause to fly
ಕರಗಿಸು melt (trans.)	= ಕರಗ ಮಾಡು cause to become soft
ಕಾಯಿಸು heat	= ಕಾಯ ಮಾಡು cause to become hot
ಸೇರಿಸು put into, cause to enter, etc.	= ಸೇರ ಮಾಡು cause to arrive, etc.
ಕೂಡಿಸು join, gather together (trans.)	= ಕೂಡ ಮಾಡು cause to assemble
ನಿಲ್ಲಿಸು cause to stand or stop	= ನಿಲ್ಲ ಮಾಡು cause to stand or stop
ಹೋಗಲಾಡಿಸು send away	= ಹೋಗಲಾಡ ಮಾಡು cause to go
ಕಳುಹಿಸು send	= (ಕಳುಹ <sup>1</sup> ಮಾಡು) cause (another) to send
ಚಿಮುಕಿಸು scatter, sprinkle	= (ಚಿಮುಕ <sup>1</sup> ಮಾಡು) cause to drop
ಮಲಗಿಸು lay down	= ಮಲಗ ಮಾಡು cause to lie down

When this affix is attached to an intransitive verb, it transforms it into a transitive verb; e.g., ತಾಯಿ ಕೂಸನ್ನು ಮಲಗಿಸಿದಳು the mother laid down the child, and in most of the other examples above. When attached to a transitive verb, it changes the meaning from one of direct action to one of indirect action by means of another agent. Thus, ನಾನು ಒಂದು ಕಾಗದವನ್ನು ಬರೆಯುತ್ತೇನೆ I will write a letter (myself), but ನಾನು ಒಂದು ಕಾಗದವನ್ನು ಬರೆಸುತ್ತೇನೆ<sup>2</sup> I will get a letter written (by means of someone else).

It is not permissible to add the causative suffix ಇಸು to verbs of the same ending formed upon nominal bases: thus ಪೂಜಿಸಿಸು to cause (someone) to worship, is inadmissible. When it is desired in such a case to indicate the causative meaning the form of the sentence must be made to do so; thus, ಅರ್ಚಕನು<sup>3</sup> ದೇವರನ್ನು ಪೂಜಿಸಿದನು means, 'the priest worshipped God'; but ಅರಸನು ಅರ್ಚಕನಿಂದ ದೇವರನ್ನು ಪೂಜಿಸಿದನು means, 'the king had the priest worship God'.

The suffix ಇಸು is sometimes added to indeclinable words; as, ಚಕಚಕಿಸು be dazzlingly bright (from ಚಕಚಕ dazzlingly); ಛಟಛಟಿಸು crackle (as fire) (from ಛಟ the sound of crackling; Lesson XXII on Imitative Words).

<sup>1</sup> In the ordinary use of the language there is no distinction between the words ಕಳುಹು, ಕಳುಹಿಸು and ಚಿಮುಕು, ಚಿಮುಕಿಸು; but only the latter form of each word is in common use. <sup>2</sup> For ಬರೆಯಿಸುತ್ತೇನೆ. Other forms are ಬರಸು, ಬರಿಸು. So also the causative forms of ನಡೆ walk: ನಡೆಸು, ನಡಿಸು, ನಡೆಸು, ನಡೆಯಿಸು, cause to walk, lead, cause to proceed (of business), i.e., manage. The forms ಬರಸು and ಬರಿಸು could also mean 'cause to come'. <sup>3</sup> ಅರ್ಚಕ priest (1 m.).

The suffix ಚು is an alternative to ಇಸು, but it is not very frequent in modern Kanarese. An example is ಮಡಚು, alternative form of ಮಡಿಸು to double, fold up (from ಮಡಿ a fold). Another example is ತೋಚು appear for ತೋರಿಸು.

### THE IRREGULAR VERB ಕೊಳ್ಳು IN COMBINATION WITH PAST PARTICIPLES OF OTHER VERBS

Already we have made a brief reference (p. 97) to the use of the verb ಕೊಳ್ಳು. The idiomatic use of this verb is so frequent and so important that it is desirable to anticipate the chapter dealing with irregular verbs, and introduce it at the present stage. The meaning of the verb is 'take' 'obtain' or 'acquire', but the usage to be noticed here is the idiomatic one by which it effects a modification of the meaning of the verb to which it is attached.

The irregular forms of the verb ಕೊಳ್ಳು are the past verbal and relative participles and the forms derived from them. They are as follows:

Past verbal participle	ಕೊಂಡು
Past relative participle	ಕೊಂಡ
Past tense	ಕೊಂಡೆನು etc.
Contingent form	ಕೊಂಡೇನು etc.

As we have seen (p. 97), there is an alternative form of the second person singular imperative: ಕೋ ; and the shortened form of the second person plural, ಕೊಳ್ಳಿ, is often used instead of the complete form ಕೊಳ್ಳಿರಿ. The remaining forms are regular.

It is very common in Kanarese to find, instead of a simple verb, a past verbal participle combined with a part of ಕೊಳ್ಳು. In such a combination, the specific meaning of ಕೊಳ್ಳು might seem to be lost<sup>1</sup>, and also the idea of those relationships usually

<sup>1</sup> But that this is not so, in fact, is clear from two considerations: (a) that the invariable parts of the verb are, in Kannada, indeclinables (Lesson XXII); i.e. the past participle has the effect of an adverb; (b) that ಕೊಳ್ಳು in certain connections has the sense of 'suffer' or 'experience'; see p. 138.

implied in the use of a past verbal participle (see Lesson XVI). The effect of compounding a verb with ಕೊಳ್ಳು is to give it a more or less clearly defined reflexive sense. It must be noticed, however, that in some cases the reflexive sense cannot be detected, and the ಕೊಳ್ಳು must be regarded as being used more or less pleonastically.

A past verbal participle combined with the present tense of ಕೊಳ್ಳು has the force of a present tense; so its use with the other tenses of ಕೊಳ್ಳು has the force of those tenses: ಎಂದುಕೊಂಡನು<sup>1</sup> he said within himself.

Take the sentence, ಇವರು ತಮ್ಮನ್ನು ಕಾವಾಡಿಕೊಳ್ಳುತ್ತಾರೆ these people protect themselves. If the sentence were, 'these people protect their children,' since the verb is no longer reflexive, the construction with ಕೊಳ್ಳು would not be required, and we say ಇವರು ತಮ್ಮ ಮಕ್ಕಳನ್ನು ಕಾವಾಡುತ್ತಾರೆ. The reflexive usage extends to all instances in which the advantage (or disadvantage) of the agent is involved in the action, and the examples which have been given of the phrase ಬೇವನಮಾಡು, make one's living, would be more completely correct if the phrase ಬೇವನಮಾಡಿಕೊಳ್ಳು were substituted for the simpler expression. The analogy of the middle voice will occur to students of Greek. All actions which an agent performs *by* himself or *for* himself come under this heading; hence, 'stand' is ನಿಂತುಕೊಳ್ಳು not ನಿಲ್ಲು<sup>2</sup>, which means 'stop' (intr.); 'sit' is ಕುಳಿತುಕೊಳ್ಳು or ಕೂತುಕೊಳ್ಳು not ಕುಳಿರು; walk, (but with the moral connotation of 'conduct') is ನಡೆದುಕೊಳ್ಳು, rather than ನಡೆ; 'lie down' is ಮಲಗಿಕೊಳ್ಳು, rather than ಮಲಗು. Similarly ಇಳಿದುಕೊಳ್ಳು is used and not the simple ಇಳಿ for 'stay' in a place, (*cf.* sentence 5, Exercise XVIII). It must, however, be observed that the simple verb ಓಡು is used for 'run'. The verbs ತೆಗೆ take, and ಹಿಡಿ seize, are very frequently used in the form ತೆಗೆದುಕೊಳ್ಳು, (*or* in the abbreviated form ತಕ್ಕೊಳ್ಳು) and ಹಿಡಿದುಕೊಳ್ಳು (*or* ಹಿಡುಕೊಳ್ಳು) respectively. The compound form

<sup>1</sup> ಎಂದು past ptc. of ಎನ್ನು say.

<sup>2</sup> For the irregular verbs ನಿಲ್ಲು and ಕುಳಿರು see Lesson XXXVII Class III and Appendix III, Class III, (b) and (c).



is appropriately found in verbs of entreating, as ಬೇಡಿಕೊಳ್ಳು,<sup>1</sup> ಕೇಳಿ ಕೊಳ್ಳು etc. We have met with the verb ತಿಳಿ in the sense 'be understood'. It also has the meaning 'understand', 'know,' but in this sense it is much more frequent in the form ತಿಳಿದುಕೊಳ್ಳು and so with other verbs of similar meaning, such as ಗ್ರಹಿಸು understand, ಕಲಿ learn (past verbal participle ಕಲಿತು, see Appendix III, class II).

In addition to the idiomatic use of ಕೊಳ್ಳು described above, there are many phrases in which the verb is used in its true sense; in most of these, by *ādeśasandhi* (p. 27), it assumes the form ಗೊಳ್ಳು. Such are, ನಾಚಿಕೆಗೊಳ್ಳು<sup>2</sup> (suffer shame) be ashamed, ಹರ್ಷಗೊಳ್ಳು<sup>3</sup> rejoice, ಮೋಸಗೊಳ್ಳು<sup>4</sup> be deceived, etc. Their causative forms may have ಗೊಳ್ಳಿಸು (for ಕೊಳ್ಳಿಸು) or ಗೊಳಿಸು (for ಕೊಳಿಸು) as ನಾಚಿಕೆಗೊಳ್ಳಿಸು or ನಾಚಿಕೆಗೊಳಿಸು to cause (someone) to feel shame.

We have already noticed that the verb ಕೊಳ್ಳು combines with its own past verbal participle, ಕೊಂಡುಕೊಳ್ಳು, in which case it means 'buy'; as, ನಾನು ಈ ಹೊಲವನ್ನು ಕೊಂಡುಕೊಂಡೆನು I bought this field. The simple verb ಕೊಳ್ಳು is also used in the same sense.

In some instances when ಕೊಳ್ಳು is joined with the past verbal participle of a causative verb in ಇಸು a passive signification is obtained; as, ಹುಡುಗರು ಉಪಾಧ್ಯಾಯನಿಂದ ಹೊಡೆಯಿಸಿಕೊಂಡರು the boys were beaten by the teacher; ನಾವು ಕ್ರೈಸ್ತರೆನ್ನಿಸಿಕೊಂಡಿರುತ್ತೇವೆ<sup>5</sup> we are called Christians (*lit.*, we cause people to call us Christians, or, we get ourselves called Christians). In this usage the compliance of the subject appears always to be implied,<sup>6</sup> which distinguishes it slightly from a true passive. But in many instances this semi-passive meaning is not involved; as, ಸೇರಿಸಿ ಕೊಳ್ಳುವುದು receiving, admitting, ತಪ್ಪಿಸಿಕೊಳ್ಳುವುದು escaping, etc.

An error which frequently appears in the speech and writing of the less educated classes is the doubling of ಕ in ಕೊಳ್ಳುವುದು; thus, ಮಾಡಿ

<sup>1</sup> ಬೇಡು request, pray (1 tr.). <sup>2</sup> ನಾಚಿಕೆ shame, modesty (2 n.).

<sup>3</sup> ಹರ್ಷ delight (1 n.). <sup>4</sup> ಮೋಸ deceit (1 n.). <sup>5</sup> ಕ್ರೈಸ್ತ a Christian (1 m.); for ಎನ್ನು, or ಅನ್ನು, say, call, see Lesson XXXVII. <sup>6</sup> Exception may be taken to this statement in view of the former of the two illustrations given above. At least it may be presumed that the boys were in some way the cause of their chastisement. <sup>7</sup> ತಪ್ಪು go aside, err (Intr.).

ಕೊಳ್ಳುತ್ತೇವೆ; but there may be outside influences; Tamil doubles the ಕ in the parallel usage.

## EXERCISE XIX

(a) Translate into English:

1. ಈ ಮರದಲ್ಲಿ ಪಕ್ಕಿ ಗಳು ತಮಗೆ ಗೂಡುಗಳನ್ನು ಕಟ್ಟಿಕೊಳ್ಳುತ್ತಾ ಇವೆ.
2. ಸ್ವಾಮಿ, ನಾನು ತಮ್ಮ ಮಾತನ್ನು ಕೇಳಿದ್ದೇನೆ; ತಮ್ಮ ದಯದಿಂದ ಬದುಕು ತ್ರೇನೆ. 3. ಹುಡುಗಾ, ಈ ಪುಸ್ತಕವನ್ನು ತೆಗೆದುಕೊಂಡು ಓದಿಕೋ. 4. ಈ ದುಷ್ಟನು ತನ್ನನ್ನು ತಾನೇ ಕಡಿಸಿಕೊಂಡು ಇತರರ ಮೇಲೆ ದೂರು ಹೇಳಿದನು.
5. ಈ ಪಾಠಶಾಲೆಯಲ್ಲಿ ನಾವು ಮಕ್ಕಳಿಗೆ ವ್ಯಾಕರಣವನ್ನೂ ಅಂಗಸಾಧನೆಯನ್ನೂ ಕಲಿಸುತ್ತೇವೆ: ಇದರಿಂದ ದೇಹವೂ ಅದರಿಂದ ಮನಸ್ಸೂ ಬಲಹೊಂದಿ ಕೊಳ್ಳುತ್ತವೆ. 6. ಬಾಲಕರು ಪಾಠಶಾಲೆಯನ್ನು ಸೇರಿ ನಿಂತುಕೊಂಡು ಕೀರ್ತನೆಯನ್ನು ಹಾಡಿ ಪಾಠಗಳನ್ನು ಕಲಿತುಕೊಳ್ಳಲು ಪ್ರಾರಂಭಿಸುತ್ತಾರೆ. 7. ವ್ಯಾಪಾರಿಗಳು ತಮ್ಮ ಸರಕುಗಳನ್ನು ಮಾರಿ ಲಾಭವನ್ನು ಪಡೆದು ಜೀವನಮಾಡಿಕೊಳ್ಳುತ್ತಾರೆ.
8. ಮೂಢರು ಜ್ಞಾನಿಗಳ ಉಪದೇಶವನ್ನು ತಿಳಿದುಕೊಂಡಾರೋ? ಅವರು ತಿಳಿದು ಕೊಳ್ಳಲಿಕ್ಕಿಲ್ಲ; ಮೂರ್ಖತನದಿಂದಲೇ ನಡೆದುಕೊಳ್ಳುತ್ತಾರೆ. 9. ನಿಮ್ಮಷ್ಟಕ್ಕೆ<sup>1</sup> ನೀವೇ ಈ ಕೆಲಸವನ್ನು ಮಾಡುತ್ತಿದ್ದೀರೋ? ನಾವು ಹಾಗೆ ಇದನ್ನು ಮಾಡುವುದಿಲ್ಲ; ದೊರೆಯವರ ಅಪ್ಪಣೆಯನ್ನು ಪಡೆದುಕೊಂಡು ಮಾಡುತ್ತಿದ್ದೇವೆ. 10. ಈಗ ನೀನು ಸಾವಕಾಶಮಾಡದೆ ಯೇಸುವಿನ<sup>2</sup> ಹೆಸರನ್ನು ಹೇಳಿಕೊಂಡು ದೀಕ್ಷಾಸ್ನಾನ ಮಾಡಿಸಿಕೊಂಡು ನಿನ್ನ ಪಾಪವನ್ನು ಪರಿಹರಿಸಿಕೋ. 11. ಅವರೇ ಜಾತ್ರೆಗೆ ಹೋಗಿಕೊಳ್ಳಲಿ. 12. ಅವನ ವಿಚಾರದಲ್ಲಿ<sup>3</sup> ಅವನು ಬುದ್ಧಿವಂತನೆಂದು ನಾನು ಭಾವಿಸಿಕೊಂಡಿದ್ದೆನು. 13. ರಾಜನು ಆ ಮಂತ್ರಿಯ ವಿಷಯದಲ್ಲಿ<sup>4</sup> ಅನುಮಾನಿಸುತ್ತಿದ್ದನು.

(b) Translate into Kanarese:

1. The universe did not create itself: God created it.
2. He journeyed in the towns and villages proclaiming the gospel of the kingdom of God. 3. Did those labourers do this work of themselves? They did not do it of themselves; they took the permission of their master. 4. My elder brother<sup>4</sup> sent for me,<sup>5</sup> and enquired (about) the health<sup>6</sup> of our father and

<sup>1</sup> See p. 128, para 5. <sup>2</sup> See p. 72. <sup>3</sup> The words ವಿಚಾರ and ವಿಷಯ in the loc. case have the meaning, 'in the matter of', 'concerning'; e.g. ಅವನ ವಿಚಾರದಲ್ಲಿ ನಾನು ಏನೂ ಹೇಳಲಿಲ್ಲ I said nothing about him; ಆ ಹಣದ ವಿಷಯದಲ್ಲಿ ನನಗೆ ಏನೂ ಗೊತ್ತಿಲ್ಲ I know nothing about that money (see Lesson XXII).

<sup>4</sup> Honfc. plural. <sup>5</sup> Sent to call me. <sup>6</sup> Say ಕ್ಷೇಮಸಮಾಚಾರ, i.e., the news of the health.

mother. 5. Farmers make their living by-means-of their crops;<sup>1</sup> officers by-means-of their profession.<sup>1</sup> 6. I will not support<sup>2</sup> you any-longer<sup>3</sup>: now you must-support<sup>4</sup> yourselves.<sup>3</sup> 7. Doctors receive sick persons in the hospital, show them kindness, and by-means-of medical-treatment<sup>1</sup> endeavour to heal them. 8. At noon<sup>5</sup> the cartman<sup>6</sup> stopped his cart, loosed the bullocks, caused (them) to drink water in the tank, tied them to a tree, and lay down himself underneath his cart. 9. The teacher caused the children to stand in a line, and making them walk and run is teaching them drill. 10. Have you a grammar<sup>7</sup> book? Take it and open it. I will explain the use of pronouns.

### Vocabulary

ಅಂಗಸಾಧನೆ physical exercise, drill (2 n.)	ಕಲಿ learn (irreg. past ptc. ಕಲಿತು; tr.)
ಅನುಮಾನಿಸು doubt (1 intr.)	ಕಲಿಸು cause to learn, teach
ಅಪ್ಪಣೆ command, permission (2 n.)	(acc. of subject matter, dat. of pupil)
ಇತರರು other people (1 m. f.)	ಕೀರ್ತನೆ song, psalm (2 n.)
ಉದ್ಯೋಗ office, profession (1 n.)	ಕುಡಿಸು make drink (1 tr.)
ಉದ್ಯೋಗಸ್ಥ professional man, officer (1 m.)	ಕೂಲಿಯಾಳು labourer (3 B m. f.)
ಉಪಚರಿಸು treat with kindness (1 tr.)	ಕೆಡಿಸು cause to go bad, spoil (1 tr.)
ಉಪದೇಶ instruction (1 n.)	ಕೆಳಗೆ under (postp. c. gen., and adv.)
ಎತ್ತು bullock (3 B n.)	ಕೈಲಮ health, welfare (1 n.)
ಕಟ್ಟು bind, build (1 tr.)	ಚಿಕಿತ್ಸೆ medical treatment (2 n.)
ಕರೇ ಕಳುಹಿಸು <sup>8</sup> send to call, call (1 tr.)	ತೆರೆ open (2 tr.)
	ದಯ (or ದಯೆ) favour (1 n.)

<sup>1</sup> Instrumental case.

<sup>3</sup> ಇನ್ನು ಮುಂದೆ henceforth.

<sup>5</sup> Locative.

<sup>7</sup> Genitive.

<sup>2</sup> Manage your living.

<sup>4</sup> Imperative.

<sup>6</sup> He-of-the-cart.

<sup>8</sup> ಕರೇ for ಕರೆಯ (inf.).

ದುಷ್ಟ wicked man (1 m.)	ಯತ್ನಿಸು attempt (1 tr.)
ದೀಕ್ಷಾಸ್ನಾನ baptism (1 n.)	ರಾಜ್ಯ kingdom (1 n.)
ದೂರು blame, complaint (3 B n.)	ರೋಗಿ sick person (2 m. f.)
ವೇಹ body (1 n.)	ಲಾಭ gain, profit (1 n.)
ನಿಲ್ಲಿಸು make stand or stop (1 tr.)	ವಿಚಾರ investigation, topic (1 n.)
ನಿಲ್ಲ stand, stop (irreg. past ptc.)	ವಿಚಾರಿಸು enquire (1 tr.)
ನಿಂತು ; intr.)	ವಿವರಿಸು explain (1 tr.)
ನಡೆಸು make walk, manage (1 tr.)	ವಿಷಯ object of concern, subject matter (1 n.)
ನಿರ್ಮಿಸು create (1 tr.)	ವೈದ್ಯ doctor (1 m. f.)
ಪಡೆ obtain, acquire (2 tr.)	ವೈದ್ಯಶಾಲೆ hospital (2 n.) <sup>1</sup>
ಪರಿಹರಿಸು remove, put away (1 tr.)	ವ್ಯಾಕರಣ grammar (1 n.)
ಪಾಪ sin (1 n.)	ವ್ಯಾಪಾರಿ merchant (2 m.)
ಪ್ರಪಂಚ universe (1 n.)	ಸಂಚರಿಸು go about, journey (1 intr.)
ಪ್ರಯೋಗ usage, use (1 n.)	ಸಮಾಚಾರ news (1 n.)
ಬದುಕು live (1 intr.)	ಸರಕು merchandise, goods (3 B n.)
ಬಲ strength (1 n.)	ಸರ್ವನಾಮ pronoun (1 n.)
ಬಿಚ್ಚು unloose (1 tr.)	ಸಾರು proclaim (1 tr.)
ಬುದ್ಧಿವಂತ intelligent man (1 m.)	ಸಾಲು line, row (3 B n.)
ಭಾವಿಸು think, opine (1 intr.)	ಸಾವಕಾಶ leisure, delay (1 n.)
ಮಧ್ಯಾಹ್ನ noon (1 n.)	ಸುವಾರ್ತೆ good news, gospel (2 n.)
ಮನಸ್ಸು mind (3 B n.)	ಸೇರಿಸಿಕೊಳ್ಳು receive (irreg. tr.)
ಮಲಗಿಕೊಳ್ಳು lie down (irreg. intr.)	ಹಾಡು sing (1 tr.)
ಮೂರ್ಖತನ stupidity (1 n.)	

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<sup>1</sup> Or ಆಸ್ಪತ್ರೆ (2 n.)

## LESSON XX

### PRONOUNS (Continued)

#### The Interrogative Pronoun ಯಾವನು etc.

The singular masculine and feminine ಯಾವನು which man? who? ಯಾವಳು which woman? who? belong to the first declension. They have a special contracted form in the plural, ಯಾರು who? also belonging to the first declension.

The neuter ಯಾವುದು or ಯಾವದು which thing? what? ಯಾವುವು or ಯಾವವು which things? is declined in the singular and plural like ಅದು.

The form used in composition (or, as we should say, the adjectival form) corresponding to all of the above is ಯಾವ; as, ಯಾವ ಹುಡುಗನು ಮಾತನಾಡಿದನು? which boy spoke? ಯಾವ ಸ್ತ್ರೀಯ ರನ್ನು ನೋಡಿದಿರಿ? which women did you see? ಇವರು ಯಾವ ಊರಿನಲ್ಲಿ ವಾಸಮಾಡುತ್ತಾರೆ? in which town do these people live? It is also compounded with the indeclinable ಆಗ then, in the form ಯಾವಾಗ when?

The plural ಯಾರು is also used for the singular; as, ನೀನು ಯಾರು? who are you? The verb following ಯಾರು is plural: ಯಾರು ಬಂದರು? who came? This might refer to a single person. The singular forms are more selective, and are best translated by the word *which*?

The singular neuter form ಏನು what? corresponds in meaning to the less selective and more general force of ಯಾರು.

It is declined as follows:

Nom.	ಏನು	what?
Acc.	ಏನನ್ನು ಏನು	} what?

Inst.	ಏತರಿಂದ ಯಾತರಿಂದ <sup>1</sup>	} by or from what?
Dat.	ಏತಕ್ಕೆ ಯಾತಕ್ಕೆ <sup>1</sup>	} to what?
	ಏಕೆ (ಯಾಕೆ <sup>1</sup> )	why?
Gen.	ಏತರ ಯಾತರ <sup>1</sup>	} of what?
Loc.	ಏತರಲ್ಲಿ ಯಾತರಲ್ಲಿ <sup>1</sup>	} in what?

**Repetition of Pronouns, etc.**

The repetition of the word ಆ that, in the compound ಆಯಾ gives the meaning of 'one and another', 'several', 'different'; as, ಆಯಾ ಜನರು ಆಯಾ ದಿನಗಳಲ್ಲಿ ಬರುತ್ತಾರೆ the various people come on the various days.

The repetition of the personal pronouns (ನಾವು and ನೀವು and those of the third person in both singular and plural) and the interrogative and demonstrative pronouns ಯಾವ, ಏನು, with the numerals also, gives the sense of distribution; as, ಆ ಯಜಮಾನನು<sup>2</sup> ಒಬ್ಬೊಬ್ಬ<sup>3</sup> ಸೇವಕನಿಗೆ ಅವನವನ ಕೆಲಸವನ್ನು ನೇಮಿಸುವನು<sup>4</sup> that master will appoint to each servant his (own) work; ಯಾರು ಯಾರು ಯಾವಯಾವ ಕೆಲಸಗಳನ್ನು ಮಾಡಬೇಕು who all are to do which jobs? ತಂದೆತಾಯಿಗಳೆಲ್ಲರೂ<sup>5</sup> ತಮ್ಮ ತಮ್ಮ ಮಕ್ಕಳಿಗೆ ಬುದ್ಧಿಯನ್ನು ಕಲಿಸಲಿ let all parents teach good sense to their own children.

**WORDS OF NUMBER ಸಂಖ್ಯಾವಾಚಕ saṅkhyāvāchaka**

The Cardinal Numerals (see Appendix II) from 1 to 999 are declined like the singular of ಅದು. Their crude form, which is the same as the nominative, is used in composition with nouns. They are neuter, and if used with masculine or feminine nouns they must be compounded with one of the crude forms ಮಂದಿ, ಜನ people. Thus, ಮೂರು ಜನ ಬ್ರಾಹ್ಮಣರು three Brahmans;

<sup>1</sup> Colloquial.

<sup>2</sup> ಯಜಮಾನ master (1 m.).

<sup>3</sup> ಒಬ್ಬ + ಒಬ್ಬ.

<sup>4</sup> ನೇಮಿಸು appoint (1 tr.).

<sup>5</sup> ತಂದೆತಾಯಿಗಳು + ಎಲ್ಲರೂ = ಎಲ್ಲಾ ತಂದೆತಾಯಿಗಳು.

ಹತ್ತು ಮಂದಿ ಹೆಂಗಸರನ್ನು ನೋಡಿದೆನು I saw ten women. A neuter noun compounded with a numeral is often used in the singular: e.g., ಮೂರಡಿ<sup>1</sup> three feet, ನಾಲ್ಕು ಮೈಲಿ four miles, ಐದಾಣೆ<sup>2</sup> five annas; but (except with units of measurement and money and the word ಮಂದಿ) the plural form may be used.

Of these neuter forms the first five have corresponding masculine and feminine forms<sup>3</sup>. Of these the first three, are most frequently used. They are as follows:

(a) ಒಬ್ಬನು, ಒಬ್ಬಳು, ಒಬ್ಬರು,<sup>4</sup> one. These forms are used with the force of a pronoun, *i.e.*, when no noun is joined with them. In composition with nouns, (*i.e.*, adjectivally), the form ಒಬ್ಬ is used; as, ಒಬ್ಬ ವರ್ತಕನು a merchant. (b) ಇಬ್ಬರು two (people), (c) ಮೂವರು three, are used either alone or in composition: ಇಬ್ಬರು ಉಪಾಧ್ಯಾಯರು two teachers; ಮೂವರು ಜೋಯಿಸರು three astrologers.

Other masc. and fem. numerals are ನಾಲ್ವರು four; ಐವರು five; but these forms are often replaced by the construction with ಮಂದಿ or ಜನ: ನಾಲ್ಕು ಮಂದಿ four people, etc.

One thousand is ಸಾವಿರ; one hundred thousand (a lakh) ಲಕ್ಷ; one hundred lakhs (ten millions) ಕೋಟಿ. Of these the two former belong to the first declension, and the last to the second declension. All are neuter and used only in the singular: (ಸಾವಿರವನ್ನು, ಸಾವಿರದಿಂದ etc., ಲಕ್ಷವನ್ನು, ಲಕ್ಷದಿಂದ etc., ಕೋಟಿಯನ್ನು, ಕೋಟಿಯಿಂದ etc.)

The method of adding units to tens, tens to hundreds, etc., must be studied in Appendix II. The number of higher denomination is in the genitive case, as is clearly seen where units, tens, or hundreds are added to thousands; as, ಸಾವಿರದ ಒಂದು one thousand and one. A contracted form of the case ending may, however, take the place of the full form or the ending may be dropped; as, ಇಪ್ಪತ್ತನಾಲ್ಕು (for ಇಪ್ಪತ್ತರ ನಾಲ್ಕು) or ಇಪ್ಪತ್ತು

<sup>1</sup> ಮೂರು + ಅಡಿ foot (2 n.).  
were more in old Kanarese.

<sup>2</sup> ಐದು + ಆಣೆ an anna (2 n.).

<sup>3</sup> There

<sup>4</sup> This form is used with reference to

nouns and pronouns in the plural, often the honfc. plu.: ಅವರು ಒಬ್ಬೊಬ್ಬರಾಗಿ (ಒಬ್ಬೊಬ್ಬರು + advbl. ಆಗಿ) ಹೋದರು they went one by one or singly; ಅಂಥ ದೊಡ್ಡ ಮನುಷ್ಯರಲ್ಲಿ ನೀವು ಒಬ್ಬರು amongst such great men you are one.

ನಾಲ್ಕು or, in common usage, ಇಪ್ಪತ್ತಾಲ್ಕು twenty-four. The special forms of the combination of ಹತ್ತು ten, with the units, (11-19), must be committed to memory. When tens or units are added to hundreds, the word ನೂರು assumes an abbreviated genitive ನೂರ (ನೂರಾ); thus, ನೂರ ಎರಡು one hundred and two; ನೂರ ಐವತ್ತು one hundred and fifty (for ನೂರರ ಎರಡು etc.). Where an element in a numerical expression, other than the first, has an initial vowel, *sandhi* usually takes place with the final vowel of the preceding element, with elision of the final vowel of the latter; thus, ನೂರೈವತ್ತು one hundred and fifty, ನೂರೈವತ್ತಾರು one hundred and fifty six. As appears in the example ಇಪ್ಪತ್ತಾಲ್ಕು, multiples of ten may suffer elision of the final vowel, even when followed by a consonant.

Where tens, hundreds, thousands etc., are multiplied by units, the unit enters into a *samāsa* with the numeral which it multiplies, as, ಆರುನೂರು six hundred; ಎರಡುಸಾವಿರ two thousand. The special shortened forms for multiples of ten (20-90), and for most of the multiples of one hundred (200-900) must also be committed to memory (See Appendix II).

The variant forms ಒಂದು, ಒಬ್ಬ etc., are explained by the fact that in the ancient language the root ಓರ್ signified 'one.' The addition of personal endings (ವ್) ಅನು, (ವ್) ಅಳು, ಅದು, to this root have produced, through euphonic modifications, the forms ಒಬ್ಬನು, ಒಬ್ಬಳು, ಒಂದು.

Variant forms of ಎರಡು (as in ಇಪ್ಪತ್ತು, ಇನ್ನೂರು, ಇಬ್ಬರು) are explained similarly, the ancient root being ಈರ್.

In order to express an indefinite number (*cf.* the English 'five or six,' 'thirty or forty,' 'a hundred and one,' 'a thousand and one') the Kanarese numerals are combined directly together; as, ನಾಲ್ಕಾರು four or six; ಮೂವತ್ತು ನಾಲ್ಕತ್ತು thirty or forty; ನೂರಾರು one hundred and six, in the sense 'hundreds'; ಸಾವಿರಾರು over a thousand, in the sense 'thousands'. An indefinitely large number may also be indicated by the expressions ಲಕ್ಷಾಂತರ



(ಲಕ್ಷ<sup>1</sup> + ಅಂತರ<sup>2</sup>) a lakh and more; ಲಕ್ಷೋಪಲಕ್ಷ (ಲಕ್ಷ + ಉಪಲಕ್ಷ<sup>3</sup>) lakh upon lakh, or lakhs upon lakhs; ಕೋಟ್ಯಂತರ (ಕೋಟಿ<sup>4</sup> + ಅಂತರ) an indefinite number reckoned by the crore; ಕೋಟ್ಯನುಕೋಟಿ (ಕೋಟಿ + ಅನುಕೋಟಿ<sup>5</sup>) crore upon crore.

'A certain one' is translated ಒಬ್ಬಾನೊಬ್ಬ (masc. and fem.), ಒಂದಾನೊಂದು (neut.); as, ಒಬ್ಬಾನೊಬ್ಬ ಮನುಷ್ಯನಿಗೆ ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು a certain man had two children; ಒಂದಾನೊಂದು ದಿವಸ a certain day.

'Each one' is (masc. and fem.) ಒಬ್ಬೊಬ್ಬ (ಒಬ್ಬ + ಒಬ್ಬ); (neut.) ಒಂದೊಂದು (ಒಂದು + ಒಂದು) or (masc. and fem.) ಪ್ರತಿಯೊಬ್ಬ (ಪ್ರತಿ<sup>6</sup> + ಒಬ್ಬ); (neut.) ಪ್ರತಿಯೊಂದು (ಪ್ರತಿ + ಒಂದು). Example: ಒಬ್ಬ ಯಜಮಾನನು ಕೆಲವು<sup>7</sup> ಆಳುಗಳನ್ನು<sup>8</sup> ಕರೆದು ಒಬ್ಬೊಬ್ಬನಿಗೆ ಒಂದೊಂದು ಕೆಲಸವನ್ನು ಗೊತ್ತುಮಾಡಿದನು<sup>9</sup> a master called several servants and appointed a piece of work to each man. 'He gave five rupees to each man' would be ಒಬ್ಬೊಬ್ಬನಿಗೆ ಐವೈದು ರೂಪಾಯಿ ಕೊಟ್ಟನು; and so for other numerals.

The reciprocal expressions 'one another,' 'each other,' 'each . . . the other,' are represented by a similar combination, each member of the compound being in whatever case is required by the sense; as, ಅವರು ಒಬ್ಬರನ್ನೊಬ್ಬರು<sup>10</sup> ಹಗೆಮಾಡಿದರು<sup>11</sup> they hated one another; ಈ ಮಾತುಗಳು ಒಂದಕ್ಕೊಂದು<sup>12</sup> ಒಪ್ಪುವುದಿಲ್ಲ<sup>13</sup> these words do not agree the one with the other. So also we may

<sup>1</sup> ಲಕ್ಷ a hundred thousand (a lakh). <sup>2</sup> ಅಂತರ space, difference (1 n). Similar to the above use of the noun ಅಂತರ is its use with ದೇಶ, ಗ್ರಾಮ, ತಲೆ (generation, 2 n.), ಯುಗ (age, 1 n.), ಗಂಡ (peril, 1 n.), ದ್ವೀಪ (island, 1 n.), etc. Thus ದೇಶಾಂತರ means 'foreign country' or 'foreign countries;' ಗ್ರಾಮಾಂತರ 'different village'; ತಲಾಂತರ 'succeeding generation;' ಯುಗಾಂತರ 'different era'; ಗಂಡಾಂತರ 'various kinds of peril'; ದ್ವೀಪಾಂತರ 'remote island', etc. <sup>3</sup> ಉಪ (prefix) subsidiary, additional. <sup>4</sup> ಕೋಟಿ ten million (a crore). <sup>5</sup> ಅನು (pref.) following, accompanying. <sup>6</sup> ಪ್ರತಿ (pref.) substitute, counterpart. As in the examples given it has sometimes the meaning 'each'; cf. ಪ್ರತಿದಿನ each day. <sup>7</sup> ಕೆಲವು few, some; see p. 148 under 'Words of Quantity'. <sup>8</sup> ಆಳು servant, person (3 B n.). <sup>9</sup> ಗೊತ್ತುಮಾಡು ascertain, determine, fix (1 tr.). <sup>10</sup> ಒಬ್ಬರನ್ನು + ಒಬ್ಬರು. <sup>11</sup> ಹಗೆಮಾಡು make enemy of, hate (1 tr.). <sup>12</sup> ಒಂದಕ್ಕೆ + ಒಂದು. <sup>13</sup> ಒಪ್ಪು agree (1 intr.).

have ಒಬ್ಬನಮೇಲೊಬ್ಬನು,<sup>1</sup> ಒಂದರಮೇಲೊಂದು one upon (after) another; and so for other postpositions.

In some distributive expressions the numeral may follow the word with which it is combined; as, ದಿನವೊಂದಕ್ಕೆ<sup>2</sup> ಒಂದು ರೂಪಾಯಿ ಕೂಲಿ<sup>3</sup> ಸಿಕ್ಕಿತು one rupee cooly per day was obtained.

In expressions without distributive force, also, the masculine and feminine forms ಒಬ್ಬನು (ಳು), ಇಬ್ಬರು, follow nouns and pronouns to which they are joined. In the nominative case they are attached to the nominative case; in other cases to the genitive case; thus,

SINGULAR

Nom.	ನಾನೊಬ್ಬನು <sup>4</sup>	I alone
Acc.	ನನ್ನೊಬ್ಬನನ್ನು <sup>5</sup>	me alone
Instr.	ನನ್ನೊಬ್ಬನಿಂದ	by or from me alone
	etc.	etc.

PLURAL

Nom.	ನಾವಿಬ್ಬರು <sup>6</sup>	we two
Acc.	ನಮ್ಮಿಬ್ಬರನ್ನು <sup>7</sup>	us two
Instr.	ನಮ್ಮಿಬ್ಬರಿಂದ	by or from us two
	etc.	etc.

So also ನೀನೊಬ್ಬನು, ನಿನೊಬ್ಬನನ್ನು etc.; ಅವನೊಬ್ಬನು, ಅವನೊಬ್ಬನನ್ನು etc.; ದೇವರೊಬ್ಬನು<sup>8</sup> God alone; ಬೋಧಕರಿಬ್ಬರು<sup>9</sup> two teachers (or pastors).

Similarly the neuter form ಒಂದು may follow the crude form of the word to which it is attached; as, ಅದೊಂದು (ಅದು + ಒಂದು) that one thing; ಇದೊಂದನ್ನೇ<sup>10</sup> ಮಾಡುತ್ತೇನೆ I do this thing only.

'Another' is ಇನ್ನೊಬ್ಬ,<sup>11</sup> ಇನ್ನೊಂದು, ಮತ್ತೊಬ್ಬ,<sup>12</sup> ಮತ್ತೊಂದು; ಬೇರೊಬ್ಬ,<sup>13</sup> ಬೇರೊಂದು; for the distinction between these forms see pp. 181-182.

The Ordinal Numerals are formed by adding ಅನೆಯ, or ಅನೇ to the cardinals; thus, ಒಂದನೆಯ (or ಒಂದನೇ) first; ಹದಿಮೂರನೆಯ

<sup>1</sup> ಒಬ್ಬನ + ಮೇಲೆ + ಒಬ್ಬನು. <sup>2</sup> ದಿನ + ಒಂದು. Note ವ್ insertion. <sup>3</sup> ಕೂಲಿ daily wages (2 n.). <sup>4</sup> ನಾನು + ಒಬ್ಬನು. <sup>5</sup> ನನ್ನ + ಒಬ್ಬನನ್ನು. <sup>6</sup> ನಾವು + ಇಬ್ಬರು. <sup>7</sup> ನಮ್ಮ + ಇಬ್ಬರನ್ನು. <sup>8</sup> See note on the word ದೇವರು p. 52. <sup>9</sup> ಬೋಧಕ teacher (1 m.). <sup>10</sup> ಇದು + ಒಂದನ್ನು + ಎ. <sup>11</sup> ಇನ್ನು more, yet. <sup>12</sup> ಮತ್ತು and. <sup>13</sup> ಬೇರೆ other.

(ಹದಿಮೂರನೇ) thirteenth. For ಒಂದನೆಯ (ಒಂದನೇ), ಮೊದಲನೆಯ<sup>1</sup> (ಮೊದಲನೇ) is commonly used.

The ordinals may be combined with the pronouns ಅವನು, ಅವಳು, ಅದು. The pronominal forms thus obtained are very largely used; e.g., ಎರಡನೆಯವನು the second man; ಐದನೆಯವಳು the fifth woman; ಇಪ್ಪತ್ತನೇದು (ಇಪ್ಪತ್ತನೆಯದು) the twentieth thing; ನೂರನೆಯವನು the hundredth man.

The termination ಅನೆಯ cannot be added to ಸಾವಿರ one thousand, ಲಕ್ಷ one hundred-thousand, ಕೋಟಿ ten million. The word ಅಂಕೆ, or ಸಂಖ್ಯೆ<sup>2</sup> must be added, and put in the genitive; as, ಸಾವಿರಾಂಕೆಯ (ಸಾವಿರ + ಅಂಕೆಯ) the one-thousandth. Pronominal forms can be made as in the above paragraph: ಸಾವಿರಾಂಕೆಯವನು the thousandth man.

### WORDS OF QUANTITY (ಪರಿಮಾಣವಾಚಕ *parimāṇavāchaka*)

The following words are classed as Words of Quantity: ಕೆಲ, ಹಲ some; ಎಲ್ಲ (ಎಲ್ಲಾ) all; ಇಷ್ಟು so much (or many) as this; ಅಷ್ಟು so much (many) as that; ಎಷ್ಟು so much (many) as what? how much (many)? ಬಹಳ, ಬಹು, ಶಾನೆ much (many), ತುಂಬ much; ಸ್ವಲ್ಪ, ಕೊಂಚ little, few; ಅನೇಕ many.

ಕೆಲ some, is the true 'crude form' for use in composition. The existing pronominal forms are the plurals ಕೆಲವರು<sup>3</sup> (masc. and fem.) some persons, and ಕೆಲವು<sup>3</sup> (neut.) some things. The form ಕೆಲ is not in very frequent use in the modern language, and its place in composition with nouns of all genders and numbers is taken by the neuter plural ಕೆಲವು. Thus we have ಕೆಲವು ಆಳುಗಳು some servants; ಕೆಲವು ಕಾಲ (for ಕೆಲಕಾಲ) some time. A double plural form ಕೆಲವುಗಳು is occasionally met with. ಕೆಲವು when used with masculine and feminine nouns is usually combined with ಮಂದಿ or ಜನ, as in the case of numerals (see pages 143-4). ಕೆಲವರು is declined like a first declension masculine or feminine plural; ಕೆಲವು is declined like ಅವು, the shorter plural of ಅದು.

<sup>1</sup> ಮೊದಲು beginning (3 B n.).

<sup>2</sup> ಅಂಕೆ figure (2 n.); ಸಂಖ್ಯೆ number

(2 n.). <sup>3</sup> ಕೆಲ + ಅವರು; ಕೆಲ + ಅವು.

ಕೆಲವು when repeated in successive clauses or phrases, means 'some . . . . other.' To the second ಕೆಲವು there is often prefixed ಇನ್ನು yet, or ಮತ್ತು more, additional, or ಬೇರೆ other, different, as the sense may require; thus, ಕೆಲವರು ಶಾಸ್ತ್ರಗಳನ್ನು<sup>1</sup> ಓದುತ್ತಾರೆ, ಬೇರೆ ಕೆಲವರು ಕೀರ್ತನೆಗಳನ್ನು ಹಾಡುತ್ತಾರೆ, some read the *śāstras*, others sing songs; ಕೆಲವರು ಹೀಗೆ ಕೆಲವರು ಹಾಗೆ ಮಾತನಾಡಿದರು some said this, others said that.

When ಕೆಲವು is repeated without intervening words in the same clause or phrase, the form ಕೆಲ is used in the former instance, and the meaning of the expression is, 'some from this side, and some from that side'; as, ಇವರಲ್ಲಿಯೂ ಅವರಲ್ಲಿಯೂ ಕೆಲ ಕೆಲವರು ನಿಂತುಕೊಳ್ಳಲಿ<sup>2</sup> let some of these and some of those stand up.

The use of ಕೆಲ exactly corresponds to that of ಕೆಲ.

ಇಷ್ಟು so much (many) as this; ಅಷ್ಟು so much (many) as that; ಎಷ್ಟು so much (many) as what? how much (many)? These words are neuter singular or plural, and are declined like the singular of ಅದು. They are also used in combination with nouns of all genders and numbers; ಮಂದಿ or ಜನ is added to them before masculine and feminine plural nouns. The ordinal ending ಅನೆಯ (ಅನೇ) is also added to these words; ಇಷ್ಟನೇ etc. The resulting words cannot easily be translated into English; some circumlocution must be employed; e.g. ಎಷ್ಟನೆಯ = which (in numerical order)?

For the use of ಅಷ್ಟು with the relative participle see Lesson XXVI, at the end. An example is, ನೀವು ಕೇಳಿದಷ್ಟು<sup>3</sup> ಕೊಡುತ್ತೇನೆ I shall give as much as you (have) asked.

The locative forms ಇಷ್ಟರಲ್ಲಿ and ಅಷ್ಟರಲ್ಲಿ have the meaning 'in the meanwhile', which is also given by ಇಷ್ಟರೊಳಗೆ (ಇಷ್ಟರ ಬಳಗೆ)<sup>4</sup>, ಅಷ್ಟರೊಳಗೆ.

ಇಷ್ಟುಹೊತ್ತಿಗೆ<sup>5</sup> means 'at this time': ನಾಳೆ ಇಷ್ಟುಹೊತ್ತಿಗೆ ಹೊರಡುತ್ತೇನೆ<sup>6</sup> I shall set off at this time tomorrow. ಅಷ್ಟು

<sup>1</sup> ಶಾಸ್ತ್ರ treatise, sacred book (1 n.).    <sup>2</sup> See p. 137.    <sup>3</sup> ಕೇಳಿದ + ಅಷ್ಟು.

<sup>4</sup> ಬಳಗೆ (postp.) within.    <sup>5</sup> Dat. of ಹೊತ್ತು (the sun), time, a day (3 B n.).

<sup>6</sup> ಹೊರಡು set out (irreg. past ptc., ಹೊರಟು; past ಹೊರಟೆನು etc., intr.).

ಹೊತ್ತಿಗೆ means 'at that time' (cf. Dative of Point of Time, p. 152).

ಅಷ್ಟೇ (= ಅಷ್ಟೇ: ಅಷ್ಟು + ಎ) is sometimes added to the final word in a sentence which sets forth a fact which is taken for granted as being well known, (particularly if the following sentence proceeds, on the basis of what is well known, to assert something which is not well known). Example: ನೀನು ನನ್ನ ಅಪ್ಪ<sup>1</sup> ಸ್ನೇಹಿತನ ಮಗನಷ್ಟೇ, you (are) the son of my bosom friend (are you not?). It also occurs, but separated from the preceding word, with the meaning 'that is all'; as, ಅವನು ನಿಮ್ಮನ್ನು ಏನು ಕೇಳಿದನು? ಅವನು ನನ್ನ ಕ್ಷೇಮಸಮಾಚಾರವನ್ನು ವಿಚಾರಿಸಿದನು—ಅಷ್ಟೇ what did he ask you? he (merely) enquired (as to) the state of my health (or, he enquired the state of my health; that is all).

The repetition of ಇಷ್ಟು etc., indicates a specific, but not mentioned, amount, as, ನೀವು ಇಷ್ಟಿಷ್ಟು ಹಣಕ್ಕೆ ಹೊಲವನ್ನು ಮಾರಿದಿರಾ? did you sell the field for so much? (indicating a known amount). The same expression conveys a distributive sense; as, ಇಷ್ಟಿಷ್ಟು ದಿವಸಗಳಲ್ಲಿ ಇಷ್ಟಿಷ್ಟು ಕೆಲಸಮಾಡಿದರು in so many days they, severally, did so much work. In familiar speech ಇಷ್ಟು often indicates a little: ಇಷ್ಟು ಕೊಡಿರಿ give (me) a little.

ಅಷ್ಟಿಷ್ಟಲ್ಲ<sup>2</sup> (*lit.*, not so much as that, not so much as this), means 'beyond calculation'; as, ನಿಮ್ಮ ಉಪಕಾರವು<sup>3</sup> ಅಷ್ಟಿಷ್ಟಲ್ಲ your kindness (is) beyond measure.

Multiplicatives are formed by adding ಅಷ್ಟು to the crude form or to the genitive of numerals; thus, ಎರಡಷ್ಟು, ಎರಡರಷ್ಟು twice as much; ಏಳಷ್ಟು, ಏಳರಷ್ಟು seven times as much; ಸೂರಷ್ಟು, ಸೂರರಷ್ಟು a hundred times as much; ಸಾವಿರಷ್ಟು, ಸಾವಿರದಷ್ಟು a thousand times as much.

The combination with the crude form is more frequent in Kanara: that with the genitive in Mysore.

<sup>1</sup> ಆಪ್ತ favourite (adj. & noun 1 m.f.).

<sup>2</sup> ಅಷ್ಟು + ಇಷ್ಟು + ಅಲ್ಲ; for ಅಲ್ಲ, 'not (so)' see Lesson XXVIII.

<sup>3</sup> ಉಪಕಾರ a good turn, kindness, (1 n.).

'Twice as much' may also be rendered by ಇನ್ನಿಷ್ಟು as much more as this; ಇನ್ನಷ್ಟು as much more as that; also by ಮತ್ತಿಷ್ಟು, ಮತ್ತಷ್ಟು so much again.

The method of saying the multiplication table (ಮಗ್ಗಿ) may be conveniently inserted here. Of the number which is repeated the simple form is used, and, to the figure which varies, the affix ಅಲು is joined; thus,

ಎರಡು ಒಂದಲು ಎರಡು two once is two  
 ಎರಡು ಎರಡಲು ನಾಲ್ಕು two twice is four  
 ಎರಡು ಮೂರಲು ಆರು two thrice is six  
 ಎರಡು ನಾಲ್ಕಲು ಎಂಟು two four times is eight

*N.B.*—The number with ಅಲು is the multiplier, so that where English says 'twice one', Kanarese says 'two once'.

ಎಲ್ಲ (ಎಲ್ಲಾ) all, is used in composition, frequently (as in brackets above) with the vowel lengthened in the second syllable; as, ಎಲ್ಲಾ ಭೂಮಿ all the ground; ಎಲ್ಲಾ ಜನರನ್ನು ನೋಡಿದೆವು we saw all the people. It may also be affixed to a declinable word, in any case except the genitive; as, ಭೂಮಿಯೆಲ್ಲ all the ground, ಜನರೆಲ್ಲ (ಜನರೆಲ್ಲಾ) all the people; ಜನರಿಗೆಲ್ಲ (ಜನರಿಗೆಲ್ಲಾ) to all the people; ನಮ್ಮನ್ನೆಲ್ಲ us all; ಅವರೆಲ್ಲೆಲ್ಲಾ in (or among) them all. It is sometimes used in apposition, thus, ಮನೆ, ತೋಟ, ಹಣ, ಒಡವೆ ಎಲ್ಲಾ ಹೋಯಿತು house, garden, money, ornament (s) all went (was lost).

The following are the pronominal forms of ಎಲ್ಲ:

(1) Neuter ಎಲ್ಲದು, (or ಎಲ್ಲಾದು) declined like ಅದು. The nominative and accusative are uncommon, and the uninflected form, ಎಲ್ಲ (ಎಲ್ಲಾ), may stand for the nom. or the acc. sing. The plural ಎಲ್ಲವು may stand for both the sing. and plu. nom. The acc. plu. ಎಲ್ಲವನ್ನು stands for both sing. and plu. The dative ಎಲ್ಲದಕ್ಕೆ is also infrequent; the form ಎಲ್ಲಕ್ಕೆ is found in place of it.

(2) Masculine and feminine plural ಎಲ್ಲರು. In addition to its use as a pronoun (=everybody), this form is frequently attached to masculine and feminine plural nouns, the nominative to the nominative case, other cases to the genitive. This use is

precisely similar to that of ಬಬ್ಬನು and ಇಬ್ಬರು noticed on page 147. Examples: ಜನರೆಲ್ಲರು all the people; ನಾವೆಲ್ಲರು all of us, ನಮ್ಮೆಲ್ಲರನ್ನು all of us (acc.); ನಮ್ಮೆಲ್ಲರಿಗೆ to us all.

(3) Neuter plural nom. and acc., ಎಲ್ಲವು, ಎಲ್ಲವನ್ನು, are similarly attached to singular or plural neuter nouns; as ಆ ಮನೆಗಳೆಲ್ಲವು ಅವರವು those houses (are) all theirs; ಈ ಭೂಮಿಯೆಲ್ಲವನ್ನು ವ್ಯವಸಾಯ ಮಾಡುತ್ತೇವೆ we cultivate all this land.

For ಎಲ್ಲ in composition with indeclinables, see Lesson XXVII, Clauses of Manner and Degree.

ಬಹಳ, ಬಹು, ಶಾನೆ much, many; ಸ್ವಲ್ಪ, ಕೊಂಚ little, few, are used in composition with neuter singular or plural nouns. With masculine and feminine plural nouns ಮಂದಿ or ಜನ must be inserted; e.g., ಬಹಳ ಜನ ಸ್ತ್ರೀಯರು ಬಂದಿದ್ದರು many women had come. There are no corresponding pronominal forms.

ತುಂಬ, (the infinitive of the verb ತುಂಬು fill, 1 intr. and tr.) is used with neuter nouns in the meaning 'much'. ತುಂಬ ಕಷ್ಟ ಪಟ್ಟರು they suffered much trouble. The vowel of the second syllable is frequently lengthened. The word is also used adverbially ನಾವು ಆತನನ್ನು ತುಂಬಾ ಸಂಬಂಧಿಸಿದ್ದೆವು we had trusted him fully.

ಅನೇಕ<sup>2</sup> many. Although this word is Sanskrit, it is permissible to join it in *samāsa* with Kanarese words in the plural; as, ಅನೇಕ ಕೆಲಸಗಳು many pieces of work. The pronominal form ಅನೇಕರು many persons, is in common use.

#### The Dative of the Point of Time

The main uses of the Dative Case are classified in Lesson XXXII; but there is one use with which it is necessary to become acquainted as soon as possible, the dative of the point of time. Examples are: ಗಾಡಿಯು ನಾಲ್ಕು ಘಂಟೆಗೆ ಬರುವುದು the cart (or train) comes at four o'clock; ಸಾಯಂಕಾಲಕ್ಕೆ ಮಳೆ ಬರುತ್ತದೆ it rains in the evening. ಇಷ್ಟು ಹೊತ್ತಿಗೆ, on p. 149, is another example.

<sup>1</sup> ವ್ಯವಸಾಯ cultivation (1 n.). <sup>2</sup> Privative ಅ + ಏಕ one; euphonic insertion ನಃ: 'not one'. <sup>3</sup> ಘಂಟೆ bell, hour of the clock (2 n.).

## EXERCISE XX

Translate into English:

1. ಈ ಗ್ರಾಮದಲ್ಲಿ ಎಷ್ಟು ಮಂದಿ ಬ್ರಾಹ್ಮಣರು ಇದ್ದಾರೆ? 2. ನೂರಾರು ಮಂದಿ ಬ್ರಾಹ್ಮಣರೂ ಸಾವಿರಾರು ಮಂದಿ ಒಕ್ಕಲಿಗರೂ ಇರುವರು.
3. ಸ್ವಾಮಿಯು ಇನ್ನೂ ಎಷ್ಟು ಮಂದಿ ಶಿಷ್ಯರನ್ನು ನೇಮಿಸಿ ಆ ದೇಶದ ಪ್ರತಿಯೊಂದು ಊರಿಗೂ ಪ್ರತಿಯೊಂದು ಗ್ರಾಮಕ್ಕೂ ಕಳುಹಿಸಿದನು. 4. ಶಿಷ್ಯರು ಸ್ವಾಮಿಯ ಅಪ್ಪಣೆಯನ್ನು ಪಡೆದು ಆ ಪ್ರಕಾರ ಬಲೆಯನ್ನು ಬೀಸಿದರು. ಅದರಲ್ಲಿ ನೂರೈವತ್ತುಮೂರು ವಿನಾಸುಗಳು ಸಿಕ್ಕಿದವು. 5. ಬಲೆಯು ಆ ವಿನಾಸುಗಳಿಂದ ತುಂಬಿತ್ತು. 6. ಮಗನೇ, ನೀನು ಯಾವಾಗಲೂ ನನ್ನ ಸಂಗಡ ಇದ್ದೀ; ನನ್ನ ದೆಲಾ ನಿನ್ನದೇ. 7. ಯೇಸುವು ಗಲಿಲಾಯದಲ್ಲೆಲ್ಲಾ ಸಂಚರಿಸಿ ಆ ದೇಶದ ಸಭಾಮಂದಿರಗಳಲ್ಲಿ ಉಪದೇಶಮಾಡುತ್ತಾ ಜನರ ಎಲ್ಲಾ ತರದ ರೋಗಗಳನ್ನು ವಾಸಿಮಾಡುತ್ತಾ ಇದ್ದನು. 8. ನಾಳೆ ಇಷ್ಟು ಹೊತ್ತಿನೊಳಗೆ ನೀವು ಎಷ್ಟು ಕಾಗದಗಳನ್ನು ಬರೆದಿರುವಿರಿ? ನಾನು ಒಂದನ್ನೇ ಬರೆದಿದ್ದೇನು. 9. ಇದು ಜಪದ ಸಮಯ. 10. ನೂರು ಸೇರು ರಾಗಿಗೆ ಎಷ್ಟು ಕೊಡಬೇಕು? 11. ಹಿಂದೆ ಮುಂದೆ ನೋಡಿ ನಡೆ. 12. ನೀನು ನಿಮ್ಮ ತಂದೆಗೆ ಎಷ್ಟನೆಯ ಮಗನು? ನಾನು ಐದನೆಯವನು. 13. ಪೂಜ್ಯರೇ, ನಮ್ಮನ್ನು ಉದ್ಧಾರಮಾಡಲು ತಾವೊಬ್ಬರೇ ಶಕ್ತರು. 14. ನಮ್ಮ ಮನೆಯಲ್ಲಿ ಆರು ತಿಂಗಳು ಊಟ, ಆರು ತಿಂಗಳು ಉಪವಾಸ.

Translate into Kanarese (writing numbers both in words and in figures):

1. How many elder brothers have you?<sup>2</sup> 2. Some books have no pictures. 3. How many parts are (there) in the Veda? In the Veda of the Hindus (there) are four parts; in the Christians' Veda (there) are two parts. 4. There are three hundred and sixty-five days in a year. <sup>3</sup>Of the twelve months seven have thirty-one days each. 5. Of<sup>3</sup> one hundred people in this village how many (people) have<sup>4</sup> fever. 6. People ought to protect their health. 7. Bad water, bad food, bad air—these (are) the reasons for sickness. 8. The Government has placed hospitals in many villages. 9. Sick people ought to get<sup>5</sup> medicine there. 10. In our country agriculture (is) the

<sup>1</sup> Crude form for loc. 'in that way.'

<sup>2</sup> 'Are there to you'.

<sup>3</sup> In.

<sup>4</sup> 'Are with'; instr. case.

<sup>5</sup> 'Take' reflexive.



chief occupation. In a hundred people seventy-five live<sup>1</sup> by land.  
 11. But some have<sup>2</sup> very little<sup>3</sup> land. The crop is insufficient  
 for their living. 12. Government sell good<sup>4</sup> seed<sup>5</sup> to the people.  
 13. The income of farmers is very small.<sup>6</sup> 14. In the  
 villages there are schools. Children may read there four years.<sup>6</sup>  
 15. Fathers and mothers must send their children to school.  
 16. We called all the people. Many came.

### Vocabulary

ಆದಾಯ income (1 n.)	ತುಂಬು become full, fill (1 intr. and tr.)
ಆರೋಗ್ಯ health (1 n.)	ನೇಮಿಸು appoint (1 tr.)
ಆಹಾರ food (1 n.)	ಪೂಜ್ಯ venerable, worshipful (adj. & noun; 1 m.)
ಇಡು <sup>7</sup> place (irreg. tr.)	ಪ್ರಕಾರ manner (1 n.)
ಇನ್ನು yet, more	ಬಲೆ net (2 n.)
ಉದ್ಧಾರ uplift, help (1 n.)	ಬೀಜ seed (1 n.)
ಉಪವಾಸ fasting (1 n.)	ಬೀಸು throw, cast, wave (1 tr.) <sup>8</sup>
ಎಪ್ಪತ್ತು seventy	ಬೆಳೆ growth, crop (2 n.)
ಔಷಧ medicine (1 n.)	ಭಾಗ portion, part (1 n.)
ಕಸಬು trade, occupation (3 B n.)	ಮಂದಿ people (collective neut.)
ಕಾಪಾಡು protect (1 tr.)	ಮೀನು fish (3 B n.)
ಕಾರಣ cause (1 n.)	ಮುಖ್ಯ chief (adj.)
ಕೆಟ್ಟ bad (adj.)	ವಾಸಿ better state (of health; 2 n.) <sup>9</sup>
ಕೊಂಚ little (adj; pron. and 1 n.)	ವೇದ Veda (1 n.)
ಕ್ರೈಸ್ತ a Christian (1 m.f.)	ವ್ಯವಸಾಯ cultivation, agricul- ture (1 n.)
ಗಲಿಲಾಯ Galilee (1 n.)	
ಗಾಳಿ wind, air (2 n.)	
ಜ್ವರ fever (1 n.)	
ತರ sort, kind (1 n.)	

<sup>1</sup> 'Make a living'.

<sup>3</sup> ಬಹಳ ಕೊಂಚ.

<sup>5</sup> Plu.

<sup>7</sup> See p. 64.

<sup>9</sup> There is a *Skt.* word of the same form, but different derivation, in use in Kannada: ವಾಸಿ an inhabitant: cf. ಪಟ್ಟವಾಸಿ a town dweller.

<sup>2</sup> To some there is.

<sup>4</sup> p. 85 and footnote.

<sup>6</sup> Sing.

<sup>8</sup> Also 'blow', of the wind (intr.).

ಶಕ್ತ strong, able (adj. and noun; 1 m.)	ಸರಕಾರದವರು (representatives of) government (1 m.)
ಶಿಷ್ಯ disciple (1 m.)	ಸಾಲದು is insufficient (defective verb)
ಸಂಗಡ along with, with (postp.)	ಹಿಂದೂ a Hindu (3 A m.f., long vowel retained. <sup>1</sup> )
ಸಭಾಮಂದಿರ synagogue (in N. T; 1 n.)	ಹೊತ್ತು sun, day, time (3 B n.)
ಸಮಯ time (1 n.)	

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<sup>1</sup> ಹಿಂದೂವನ್ನು, ಹಿಂದೂವಿನಿಂದ, ಹಿಂದೂವಿಗೆ, . . . ಹಿಂದೂಗಳು etc.

## LESSON XXI

### Words of Manner and Interrogatives

#### Words of Manner (ಪ್ರಕಾರವಾಚಿಕ *prakāravāchika*)

ಇಂಥ such as this; ಅಂಥ such as that; ಎಂಥ<sup>1</sup> such as what? of what sort? These forms are indeclinable, and are used in combination with nouns of all genders and numbers. Their pronominal forms are ಇಂಥವನು (ಅಂಥವನು, ಎಂಥವನು), ಇಂಥವಳು (ಅಂಥವಳು, ಎಂಥವಳು), ಇಂಥದು (ಅಂಥದು, ಎಂಥದು). Instead of the form ಇಂಥದು, popular usage generally employs ಇಂಥದ್ದು (ಅಂಥದ್ದು, ಎಂಥದ್ದು). Also in use are ಇಂಥಾದ್ದು, ಅಂಥಾದ್ದು, ಎಂಥಾದ್ದು.

The repetition of ಇಂಥ or ಅಂಥ gives the meaning 'such and such'; as, ಇಂಥಿಂಥ ಊರಿನಲ್ಲಿ ಇಂಥಿಂಥವನು ಇರುತ್ತಾನೆ in such and such a town such and such a man lives.

ಅಂಥ and its compounds when attached to genitive forms give the meaning 'like'; as, ನಮ್ಮಂಥವರು<sup>2</sup> people such as ourselves; ಕಲ್ಲಿನಂಥ ಹಣ್ಣು a fruit like a stone.

For the addition of ಅಂಥ to relative participles, see Lesson XXVI, at the end.

ಎಂಥ like other interrogatives is used in exclamatory sentences: ಅದು ಎಂಥ ಅನ್ಯಾಯ<sup>3</sup> what an injustice (was) that!

#### PRONOMINAL ENDINGS ATTACHED TO A GENITIVE CASE

We have had occasion to notice in the course of the previous Lesson several instances in which pronouns are attached to various uninflected or partially inflected words. A similar combination is that in which pronouns are attached to the

<sup>1</sup> The original form of these words was (perhaps) ಇಂತಹ, ಅಂತಹ, ಎಂತಹ.

<sup>2</sup> ನಮ್ಮ + ಅಂಥ + ಅವರು. <sup>3</sup> ಅನ್ಯಾಯ injustice (1 n.).

genitive case of nouns or of other pronouns. Examples: ಈ ಊರಿನವರು the people of this town; ಮರಗೆಲಸದವನು<sup>1</sup> a carpenter (*lit.*, he of wood-work); ಆ ಪುಸ್ತಕವು ನನ್ನದು<sup>2</sup> that book (is) mine.

### NOTES ON THE USE OF INTERROGATIVE WORDS

In the preceding pages we have noted these interrogative words—ಯಾವ, ಯಾವನು, ಯಾವಳು, ಯಾರು, ಯಾವುದು, ಯಾವುವು, ಏನು, ಎಷ್ಟು, ಎಂಥ, ಎಂಥವನು, ಎಂಥವಳು, ಎಂಥವರು, ಎಂಥದು, ಎಂಥವು.

The following interrogatives belonging to the class of Uninflected Words (ಅವ್ಯಯ) (see Lessons IV, p. 34, XXII) may also be instanced here, as the remarks which follow in this section have reference also to them: ಎಲ್ಲಿ where? ಎಂದು when? ಹೇಗೆ (ಹ್ಯಾಗೆ) how? ಯಾವಾಗ when?<sup>3</sup>

1. The English form of interrogative sentences is apt to lead the student of Kanarese into error. Thus, in the sentence, 'Whom did you see?' not only is the pronoun *whom* interrogative but the form of the verb *do you see* is also interrogative. The student of Kanarese is prone to translate this incorrectly in the form ನೀವು ಯಾರನ್ನು ನೋಡಿದಿರೋ? In a simple interrogative sentence in Kanarese, only one interrogative word must be used. 'Whom did you see?' is ನೀವು ಯಾರನ್ನು ನೋಡಿದಿರಿ?

On some occasions when people are addressed, ಯಾರು in the sense 'any one of you' may take a predicate in the second person; e.g., ಅದೋ<sup>4</sup> ನಾನು ಹೊರಟೆನು;<sup>5</sup> ನನ್ನನ್ನು ಯಾರೂ<sup>6</sup> ತಡೆಯದಿರಿ<sup>7</sup> look you, I am off, none of you must hinder me.

2. An interrogative word to which an interrogative affix is attached becomes an indefinite demonstrative, as, ಯಾರೋ ಕರೆದನು some one called; ಆ ಮನೆಯಲ್ಲಿ ಯಾವನೋ ಒಬ್ಬ ಬ್ರಾಹ್ಮಣನು

<sup>1</sup> Note the *Ādesāsandhi*: ಮರ + ಕೆಲಸ = ಮರಗೆಲಸ.

<sup>2</sup> ನನ್ನ + ಅದು.

<sup>3</sup> For Uninflected Words and the cases in which some of them are inflected, see Lesson XXII.

<sup>4</sup> 'Behold'. <sup>5</sup> ಹೊರಡು set out, irreg. past tense.

<sup>6</sup> For the interrogative with emphatic affix, see para. 3 below.

<sup>7</sup> ತಡೆಯದೆ + ಇರಿ (impv. 2 plu. of ಇರು); ತಡೆ hinder, 2 tr.

ಇರುವನು some Brahman or other lives in that house; ನನಗೆ ಎಷ್ಟೋ ಸಂತೋಷ<sup>1</sup> how glad I am! [*lit.*, to me how much joy is there? (I know not)]; ನಾನು ಆ ಸಂಗತಿಯನ್ನು ಯಾವುದೋ ಒಂದು ಪುಸ್ತಕದಲ್ಲಿ ಓದಿದೆನು I read that fact in some book or other; ಅವನು ಹೇಗೋ ಆ ಹಳ್ಳವನ್ನು<sup>2</sup> ದಾಟಿದನು<sup>3</sup> somehow he crossed that ditch.

Sometimes the indefiniteness indicates a lack of interest; ಅವನು ಯಾರೋ I do not know who he is.

3. A generalised meaning is acquired by an interrogative word when it takes an emphatic affix or is joined to a substantive with an emphatic affix. In this usage the particle ಏ is commonly used in positive meanings: ಯಾರೇ ಹೇಳಲಿ let any one at all say; ಯಾವ ಕಷ್ಟವೇ ಬರಲಿ let any trouble at all come. The particle ಊ is found in negative connections. Thus, ಯಾರು ಅಲ್ಲಿ? ಯಾರೂ ಇಲ್ಲ who (is) there? No one. ನಾನು ಏನೂ ನೋಡಲಿಲ್ಲ I saw nothing at all. ಅವರು ನಮಗೆ ಯಾವ ಸಮಾಚಾರವನ್ನೂ<sup>4</sup> ತಿಳಿಸಲಿಲ್ಲ they gave us no news at all.

The construction with ಏನು is rendered more emphatic by the repetition of ಏನು as, ಏನೇನೂ ಸಂಶಯವು<sup>5</sup> ಇರುವುದಿಲ್ಲ there is no manner of doubt.

But ಎಂದು when? in the forms ಎಂದೂ, ಎಂದಿಗೂ (dat. emph.), ಎಂದೆಂದಿಗೂ (redupl. dat. emph.), is rendered affirmative by the addition of the affix ಊ, and means 'always'; similarly ಎಲ್ಲೆಯೂ and ಎಲ್ಲೆಲ್ಲಿಯೂ, from ಎಲ್ಲಿ where? have the meaning 'everywhere'. When the same syllable is added to ಯಾವಾಗ when? euphonic ಳ is insetred and ಯಾವಾಗಲೂ means 'always'.

Observe that if the emphatic ending be omitted, the sentence is interrogative in meaning. ಇವರು ಯಾವ ಸಮಾಚಾರವನ್ನು ತಿಳಿಸಲಿಲ್ಲ? means, 'what news did they not tell?' (*i.e.*, amongst all the news, the rest of which they did tell).<sup>6</sup> A similar distinction is to be observed where the numeral ಒಬ್ಬನು (ಛ) or ಒಂದು is followed by a negative. ನನ್ನ ದೊಂದು<sup>7</sup>

<sup>1</sup> ಸಂತೋಷ pleasure (1 n.).

<sup>2</sup> ಹಳ್ಳ, a depression, ditch, (1 n.).

<sup>3</sup> ದಾಟು cross (1 tr.).

<sup>4</sup> ಸಮಾಚಾರ news (1 n.).

<sup>5</sup> ಸಂಶಯ doubt (1 n.).

<sup>6</sup> But in common speech this sentence

would often have the sense: They gave us no news.

<sup>7</sup> ನನ್ನ + ಅದು + ಒಂದು.

ಕಿವಿಯು<sup>1</sup> ಕೇಳುವುದಿಲ್ಲ means, one of my ears is deaf (*lit.*, one ear of mine does not hear); but ನನ್ನದೊಂದು ಕಿವಿಯೂ ಕೇಳುವುದಿಲ್ಲ both of my ears are deaf (*lit.*, not even one of my ears hears).

In this construction the concessive form ಆದರೂ is frequently employed instead of the simple emphatic ending ಊ, in a sense similar to that in para. 3 above; *e.g.*, ಮನೆಯಲ್ಲಿ ಒಂದು ರೊಟ್ಟಿಯಾದರೂ ಇಲ್ಲ there is not even one loaf in the house. See Lesson XXIX on ಆದರೂ.

4. ಏನು may be used as a substitute for the interrogative affix; as, ಅವನು ಇದ್ದಾನೇನು?<sup>2</sup> (= ಇದ್ದಾನೋ) is he (here)? Or, ಬರುತ್ತೀಯೇನು?<sup>3</sup> are you coming? At the end of a question ಏನೋ in addition to the interrogative affix indicates uncertainty; as, ಅವನು ಇದ್ದಾನೋ ಏನೋ? is he (here) or not? It will be seen that this sense is close to the indefiniteness noted in para 2 above.

5. ಏನು is sometimes used for ಯಾವ or ಯಾವುದು: ಈ ಮಗುವಿಗೆ ಏನು ಹೆಸರು (ಇದೆ) = ಈ ಮಗುವಿಗೆ ಯಾವ ಹೆಸರು (ಇದೆ) what is this child's name? ಏನೋ ತೊಂದರೆ<sup>4</sup> ಹುಟ್ಟಿದೆ = ಯಾವುದೋ ತೊಂದರೆ ಹುಟ್ಟಿದೆ<sup>5</sup> some difficulty or other has arisen.

6. ಏನು is occasionally used in the sense 'what (does it) matter?': ಅವನಿಗೇನು? ತಾನೊಬ್ಬನು ಸುಖವಾಗಿದ್ದರೆ<sup>6</sup> ಸಾಕು what does it matter to him? If he himself is happy that is enough.

7. ಏನು (with the emphatic affix ಊ) used with a negative verb means 'nothing'; *e.g.* ನನ್ನ ಕೈಯಲ್ಲಿ ಏನೂ ಇಲ್ಲ I have nothing (in my hand). In some connections it may mean 'no objection': to some suggestions the reply might be ನನ್ನದೇನೂ<sup>7</sup> ಇಲ್ಲ I have no objection.

8. ಏನು occurs with the emphatic termination ಏ as, ಏನೇ, in the sense 'anything at all'; *e.g.*, in the sentence ಅವನು ಏನೇ ಹೇಳಲಿ ನಾನು ಈ ಮನೆಯನ್ನು ಬಿಡುವುದಿಲ್ಲ<sup>8</sup> let him say whatever he

<sup>1</sup> ಕಿವಿ ear (2 n.). <sup>2</sup> ಇದ್ದಾನೆ + ಏನು. <sup>3</sup> ಬರುತ್ತೀ + ಏನು. <sup>4</sup> ತೊಂದರೆ impediment, trouble (2 n.). <sup>5</sup> ಹುಟ್ಟು be born, rise (I intr.). <sup>6</sup> ಸುಖ + predicative ending ಆಗಿ + ಇದ್ದರೆ (ಇದ್ದರೆ conditional affix; see Lessons XXVII, XXIX Conditional Clauses). <sup>7</sup> ನನ್ನ + ಅದು + ಏನೂ. <sup>8</sup> ಬಿಡು leave (irreg. past. ptc. ಬಿಟ್ಟು tr.); for the form ಬಿಡುವುದಿಲ್ಲ cf. p. 82 (a).

likes I shall not leave this house. The same form ಏನೇ occurs as a duplication of the emphatic particle ಏ with euphonic ನ್ insertion when it is a particle of strong emphasis; as, ಈ ಕೆಲಸವನ್ನು ಯಾರು ಮಾಡಿದರು ಎಂದು ಕೇಳುತ್ತೀರೋ? ನಾನೇನೇ<sup>1</sup> do you ask who did this work? (It was) I (and no other); or ಮನೆಗೇನೇ<sup>2</sup> ಹೋದನು he went home (and nowhere else).

9. The form ಏನೋ is used as a substitute for ಅಂತು 'for his (her, its) part' (Lesson XXIII, p. 181): ಅವನೇನೋ ಹೋದನು he, for his part, went. The sense 'no doubt' also occurs: ನಾನು ಅಂಗಡಿಗೇನೋ ಹೋದೆನು; ಆದರೆ ಸಕ್ಕರೆ ಯನ್ನು ತರಲಿಲ್ಲ<sup>3</sup> no doubt I went to the shop (I went to the shop, all right); but I did not bring sugar.

10. A clause containing an interrogative word and also an interrogative affix frequently occurs as a subordinate clause, and is used as equivalent to an English relative clause or an English dependent question. Examples:

(1) of relative clauses—ನೀವು ಯಾವನನ್ನು ನಿನ್ನೆ ನೋಡಿದಿರೋ ಅವನು ಈ ಹೊತ್ತು ನನ್ನ ಸಂಗಡ ಮಾತನಾಡಿದನು, (*lit.*, which man did you see yesterday? he spoke with me to-day) the man whom you saw yesterday spoke with me to-day; ಈ ಗ್ರಾಮದಲ್ಲಿ ಮುಖ್ಯಸ್ಥರು<sup>4</sup> ಯಾರೋ ಅವರು ಈ ಕೆಲಸವನ್ನು ನಡೆಯಿಸಲಿ, (*lit.*, who are leaders in this village? let them conduct this business) let those who are leaders in this village conduct this business; ನೀವು ಯಾವಾಗ ಈ ಸಮಾಚಾರವನ್ನು ಕೇಳಿದಿರೋ ಅವಾಗ<sup>5</sup> ನಾನು ಸಹ<sup>6</sup> ಕೇಳಿದೆನು, (*lit.*, when did you hear this news? then I also heard it) I heard this news at the same time as you heard it; ನಿಮಗೆ ಎಷ್ಟು ಸಂಬಳವು ಬರುತ್ತದೋ ನನಗೂ ಅಷ್ಟೇ ಬರುತ್ತದೆ (*lit.*, how much salary have you? so much I also have) I have the same salary as you; ಹೊಗೆಯು<sup>7</sup> ಎಲ್ಲಿ ಕಾಣಿಸುತ್ತದೋ<sup>8</sup> ಅಲ್ಲಿ ಬೆಂಕಿಯು ಇರುತ್ತದೆ, (*lit.*, where does smoke appear? there is fire) there is fire in the place in which smoke appears;

<sup>1</sup> ನಾನು + ಏನೇ.

<sup>2</sup> ಮನೆಗೆ + ಏನೇ.

<sup>3</sup> For ತರು see p. 64.

<sup>4</sup> ಮುಖ್ಯಸ್ಥ chief man (1 m.).

<sup>5</sup> ಅವಾಗ = ಆಗ.

<sup>6</sup> ಸಹ also (Lesson XXII, on conjunctions).

<sup>7</sup> ಹೊಗೆ smoke (2 n.).

<sup>8</sup> ಕಾಣಿಸು make visible, appear (1 tr. and intr.).

ಪ್ರಭುಗಳು ಹೇಗೋ ಪ್ರಜೆಗಳು<sup>1</sup> ಹಾಗೆಯೇ, (*lit.*, how are the princes? just so are the people) like princes, like people.

Note that the interrogative in the subordinate clause must have a corresponding demonstrative in the principal clause, in this usage.

(2) of dependent questions—ನೀವು ಏನು ಮಾಡುತ್ತಿದ್ದೀರೋ ನನಗೆ ತಿಳಿಯದು, (*lit.*, what were you doing? is not known to me) I do not know what you were doing; ಜನರ ಸಂಖ್ಯೆಯು<sup>2</sup> ಎಷ್ಟೋ ನನಗೆ ಗೊತ್ತಿಲ್ಲ, (*lit.*, how many is the number of the people? to me there is not knowledge) I do not know what is the number of the people.

It is to be noted that, in the case of a dependent question with the interrogative, ಎಂದು is not required after the question, as it would be in the absence of the interrogative affix; *e.g.*, ಏನು ಮಾಡುತ್ತಿದ್ದೀರಂದು ನನಗೆ ತಿಳಿಯದು.

11. The personal pronouns are added to the genitive case of the interrogative prœnouns, in questions; *e.g.*, ಅವರು ಏತರವರು;<sup>3</sup> of what (caste) are they? ನಾವು ಎಷ್ಟರವರು? of how much (consequence) are we?

### The Locative Case

The locative case indicates—

(a) Situation or state; as, ಮನೆಯಲ್ಲಿ ಇದ್ದಾನೆ he is in the house; ಹಳ್ಳದಲ್ಲಿ ಬಿದ್ದನು he fell into a pit; ಹಣವನ್ನು ಅವನ ಕೈಯಲ್ಲಿ ಕೊಟ್ಟನು I gave the money into his hand. ಮೈಸೂರಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ<sup>4</sup> ನೀಲಗಿರಿ ಬೆಟ್ಟಗಳು<sup>5</sup> ಇರುತ್ತವೆ the Nilgiri hills are south of Mysore. ಮಹಾರಾಜರ ಆಶ್ರಯದಲ್ಲಿ<sup>6</sup> ಸಂಗೀತಕ್ಕೆ<sup>7</sup> ಬಹಳ ಉತ್ತೇಜನ<sup>8</sup> ದೊರೆಯಿತು<sup>9</sup> under the Mahārāja's patronage music received much encouragement. ಬೆಟ್ಟದ ತುದಿಯಲ್ಲಿ<sup>10</sup> ಒಂದು ಗುಡಿ ಇದೆ there is a shrine on the top of the hill. ಈ ಮರದಲ್ಲಿ ಒಳ್ಳೆಯ ಹಣ್ಣುಗಳಿವೆ there is fine

<sup>1</sup> ಪ್ರಜೆ subject, citizen (2 m. f.). <sup>2</sup> ಸಂಖ್ಯೆ number (2 n.). <sup>3</sup> ಏತರ gen. of ಏನು. <sup>4</sup> ದಕ್ಷಿಣ (the right side) the south (1 n.) <sup>5</sup> ಬೆಟ್ಟ hill, mountain (n.). <sup>6</sup> ಆಶ್ರಯ protection, patronage (1 n.). <sup>7</sup> ಸಂಗೀತ song, music (1 n.). <sup>8</sup> ಉತ್ತೇಜನ inspiration, encouragement (1 n.). <sup>9</sup> ದೊರೆ be obtained, 2 intr. (irreg. past partic. ದೊರೆತು and past ದೊರೆತನು etc.). <sup>10</sup> ತುದಿ top, point (2 n.).



fruit on this tree. ಬಡತನದಲ್ಲಿ<sup>1</sup> ಬದುಕುತ್ತಿದ್ದನು he was living in poverty.

(b) Time; as, ರಾತ್ರಿಯಲ್ಲಿ ಬಂದನು he came during the night; ಒಂದು ತಿಂಗಳಿನಲ್ಲಿ ಈ ಪುಸ್ತಕವನ್ನು ಓದಿದನು he read this book in one month.

(c) Process or Occasion: ಮಾಡುವುದರಲ್ಲಿದ್ದಾನೆ<sup>2</sup> he is doing (it). ಬರುವುದರಲ್ಲಿ ನನಗೆ ಸಿಕ್ಕಿದನು I met him as I was coming.

(d) The instrument of an action; as, ಕಾಲಿನಲ್ಲಿ ನಡೆಯುತ್ತೇವೆ we walk by means of (our) feet (*lit.*, foot). Here the instrumental case is more commonly used.

(e) The material of which an object is made; as, ಅವರು ಒಂದು ಮೇಜನ್ನು<sup>3</sup> ಮರದಲ್ಲಿ ಮಾಡಿದರು they made a table of wood. In this sense also the instrumental case is more usual.

(f) Possession; as; ನನ್ನಲ್ಲಿ ಹಣವು ಇರುತ್ತದೆ ಅವನಲ್ಲಿ ಇಲ್ಲ I have money; he has none.

(g) Selection or comparison; as ಇವರಲ್ಲಿ ಜ್ಞಾನಿಗಳು ಯಾರು who (are) the wise men amongst these? ರತ್ನಗಳಲ್ಲಿ<sup>4</sup> ಮಾಣಿಕ್ಯವು<sup>5</sup> ಉತ್ತಮ<sup>6</sup> the ruby (is) the (most) precious amongst jewels. So 'three of us' is ನಮ್ಮಲ್ಲಿ ಮೂವರು.

(h) The scene or sphere of a quality or action as, ಇವರು ಯುದ್ಧದಲ್ಲಿ<sup>7</sup> ಸಮರ್ಥರು,<sup>8</sup> ಕೀರ್ತಿಯಲ್ಲಿ<sup>9</sup> ಅವರಿಗೆ ಸಮಾನರೇ<sup>10</sup> ಇಲ್ಲ these men (are) mighty in battle; they have no equals in fame.

(i) The loc. and the dat. are sometimes interchangeable: the sentence in (a) may be written ಹಳ್ಳಕ್ಕೆ ಬಿದ್ದನು. Other examples are: ಶಿಷ್ಯನು ಗುರುವಿನ ಪಾದದಲ್ಲಿ<sup>11</sup> (or ಪಾದಕ್ಕೆ) ಬಿದ್ದನು the disciple fell at the teacher's feet; ನನ್ನಲ್ಲಿ (for ನನ್ನ ಬಳಿಗೆ) ಬಂದನು he came to me.

<sup>1</sup> ಬಡತನ poverty (1 n.).  
ವುಡು making, doing.

<sup>2</sup> ಮಾಡುವುದರಲ್ಲಿ, loc. of verbal noun ಮಾಡು  
<sup>3</sup> ಮೇಜು table (3 B n.).

<sup>5</sup> ಮಾಣಿಕ್ಯ ruby (1 n.).

<sup>4</sup> ರತ್ನ jewel (1 n.).  
<sup>6</sup> ಉತ್ತಮ uppermost, most excellent (adj.).

<sup>7</sup> ಯುದ್ಧ battle, war (1 n.).

<sup>8</sup> ಸಮರ್ಥ competent (adj. and noun—1 m.).

<sup>9</sup> ಕೀರ್ತಿ fame (2 n.).

<sup>10</sup> ಸಮಾನ equal (adj. and noun—1 m. f.); note

the emphatic affix ಏ.

<sup>11</sup> ಪಾದ foot (1 n.); sing. for plu.

## EXERCISE XXI

(a) Translate into English:

1. ಉಪಾಧ್ಯಾಯನು ಹುಡುಗನಿಗೆ ವಿದ್ಯೆಯನ್ನು ಕಲಿಸಿದನು. 2. ತಂದೆ ಉಪಾಧ್ಯಾಯನಿಂದ ಹುಡುಗನಿಗೆ ವಿದ್ಯೆಯನ್ನು ಕಲಿಸಿದನು. 3. ಸಾಲವನ್ನು ತೆಗೆದುಕೊಳ್ಳಬೇಡ ಎಂದು ಅವನನ್ನು ಬೇಡಿಕೊಂಡನು. ಆದರೆ ಅವನು ತೆಗೆದು ಕೊಂಡನು. 4. ನಿನ್ನ ತುಟಿ ಏಕೆ ಊದಿಕೊಂಡಿದೆ? 5. ಹೆಂಗಸರು<sup>1</sup> ಒಂದು ಪಕ್ಕಕ್ಕೂ ಗಂಡಸರು<sup>2</sup> ಮತ್ತೊಂದು ಪಕ್ಕಕ್ಕೂ ನಿಂತುಕೊಳ್ಳಿರಿ. 6. ಈ ಅಲ್ಪ ವಾದ<sup>3</sup> ಕಾಣಿಕೆಯನ್ನು ತಕ್ಕೊಳ್ಳಿರಿ.<sup>4</sup> 7. ಪದಗಳು ಸೇರಿ ವಾಕ್ಯವು ಆಗುವುದಷ್ಟೆ.<sup>5</sup> 8. ಯಾವುದು<sup>6</sup> ನಿನಗೆ ಒಪ್ಪಿಗೆಯೋ ಅದನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋಗು. 9. ಅವನು ಯಾವುದೋ ಒಂದು ಪಾಪಮಾಡಿ ಆ ಕಷ್ಟಕ್ಕೆ ಸಿಕ್ಕಿದನು. 10. ಅಯ್ಯೋ, ಒಳ್ಳೆ ಯವರಿಗೆ<sup>7</sup> ಸುಖವೆಲ್ಲಿ!<sup>8</sup> 11. ಮನೆಯ ಯಜಮಾನರು<sup>9</sup> ಇಪ್ಪತ್ತನೆಯ ತಾರೀಖಿಗೆ ಬರುತ್ತಾರೆ. ಅವರ ಮನೆಯವರು<sup>9</sup> ಮೂವತ್ತನೆಯ ತೇದಿಗೆ ಬರುವರು. 12. ರಾಜ್ಯದ ಜನರೆಲ್ಲರೂ ದೊರೆಯನ್ನು ವೀರಾಧಿವೀರನೆಂದು<sup>10</sup> ಏಕಕಂಠದಲ್ಲಿ ಕೊಂಡಾಡಿದರು.

(b) Translate into Kanarese (writing numbers both in words and in figures):

1. A certain man had six sons: they loved one another, and honoured<sup>11</sup> both<sup>12</sup> their father and mother.<sup>13</sup> 2. In which school are these children studying<sup>14</sup>? I do not know in which school they are studying. They are all studying in one<sup>15</sup> school. 3. Fourteen of them read grammar and the third (reading) book; thirty-two write the letters-of-the-alphabet in sand. 4. How many teachers are (there)? (There) are four. Do you know what-kind-of-men the teachers (are)? 5. They help<sup>16</sup> all the children with much affection, and teach (them their) lessons. 6. This gentleman<sup>17</sup> lives in the house which I showed to you

<sup>1</sup> See p. 80.

<sup>2</sup> For ಆದ added to Skt. adjs., see Lesson XXXI.

<sup>3</sup> For ತೆಗೆದುಕೊಳ್ಳಿರಿ.

<sup>4</sup> ಅಷ್ಟೆ: see p. 150.

<sup>5</sup> ಯಾವುದು: see p. 142.

<sup>6</sup> See pp. 85, 156-7.

<sup>7</sup> ಸುಖವು + ಎಲ್ಲಿ.

<sup>8</sup> Honfc. plu.

<sup>9</sup> Used for wife

and for wife and family; may be used also by wife referring to husband.

<sup>10</sup> ವೀರ + ಅಧಿವೀರ = ವೀರರಲಿ ಅಧಿವೀರ; a Sanskrit *samāśapada* 'a prince of heroes'.

<sup>11</sup> ಸನ್ಮಾನಿಸು, p. 78.

<sup>12</sup> ಇಬ್ಬರು with emphatic ending.

<sup>13</sup> See p. 119.

<sup>14</sup> ಓದು.

<sup>15</sup> Emph. termination.

<sup>16</sup> Make help to.

<sup>17</sup> ದೊರೆ (use

honorific plural).

today. 7. What is (there) in that box? In that box (there) is nothing. 8. Which of all the houses in<sup>1</sup> this town (is) yours? The fifth house in this street (is) mine. 9. When will the meeting finish? The chairman<sup>2</sup> will close the meeting at 8 o'clock. 10. When must I come?

### Vocabulary

ಅಧಿವೀರ hero leader (1 m.)	ತಂದೆ father (2 m.)
ಅಧ್ಯಕ್ಷ superintendent, chairman of meeting (1 m.)	ತಾರೀಖು a date (3 B n.) ತುಟಿ lip (2 n.)
ಅಯ್ಯೋ alas (interj.)	ತೇದಿ a date (2 n.)
ಅಲ್ಪ small, little <sup>3</sup>	ಪಕ್ಕ side (1 n.)
ಆಗು become, happen (irreg. intr., p. 83)	ಪದ word (1 n.) ಪ್ರೀತಿಸು love, (1 tr.)
ಈ ಹೊತ್ತು today	ಬೇಡು request, pray (1 tr.)
ಊದು blow, swell (1 tr. and intr.)	ಮತ್ತೊಂದು another (adj. and pron. n.)
ಏಕ one ( <i>Skt.</i> )	ಮರಳು sand (3 B n.)
ಒಪ್ಪಿಗೆ agreement, agreeable thing (2 n.)	ಮುಗಿ come to an end (1 intr.) ಮುಗಿಸು bring to an end (1 tr.)
ಕಂಠ throat, voice (1 n.)	ಯಜಮಾನ master (1 m.)
ಕಾಣಿಕೆ offering (2 n.)	ವಾಸಿಸು dwell (1 intr.)
ಕೂಟ meeting (1 n.)	ವಾಕ್ಯ word, sentence (1 n.)
ಕೊಂಡಾಡು praise (1 tr.)	ವೀರ hero, warrior (1 m.)
ಗಂಡುಮಕ್ಕಳು sons (n. irreg. pp. 115-6)	ಸಹಾಯ help (1 n.)
ಘಂಟೆ bell, hour of the clock (2 n.)	ಸಾಲ debt (1 n.) ಹೊತ್ತು sun, day, time (3 B n.)

<sup>1</sup> Of.    <sup>2</sup> Honfc. plu.    <sup>3</sup> *Skt.* adj., used in Kan. as adj., pronoun (1 n.) and noun (1 m.).

## LESSON XXII

### Uninflected Words (ಅವ್ಯಯ *avyaya*)

In Lesson IV it was stated that the three divisions of words, Declinable, Conjugable and Uninflected, would be treated of concurrently. Up to the present, the third division *viz.* Uninflected Words (ಅವ್ಯಯ) has not been enlarged upon, though several words belonging to it have been introduced into the Exercises, and some have been referred to in the preceding Lesson.

Uninflected words may be classified as (1) adverbs ಕ್ರಿಯಾವಿಶೇಷಣಾವ್ಯಯ *kriyāviśeṣhaṇāvyaḥya*,<sup>1</sup> (2) postpositions, (3) conjunctions ಸಂಬಂಧಸೂಚಕಾವ್ಯಯ *sambandhasūchakāvyaḥya*,<sup>2</sup> (4) onomatopoeic words ಅನುಕರಣಾವ್ಯಯ *anukaraṇāvyaḥya*,<sup>3</sup> (5) interjections ಭಾವಸೂಚಕಾವ್ಯಯ *bhāvasūchakāvyaḥya*,<sup>4</sup> (6) interrogative and emphatic particles, (7) uninflected verbal forms.

The classification of Kanarese grammarians differs from this in at least two respects:

(a) In grammars in Kannada, interrogative, emphatic, conjunctive and conditional particles are included in other categories; *i.e.* with conjunctions and interjections.

(b) Certain uninflected words are used with nouns and pronouns in the way we describe by the term *postposition* and also used with relative participles in a way which English usage describes by the word, adverb. But according to the classification of Kanarese grammars these uses are grouped together,

<sup>1</sup> ಕ್ರಿಯಾವಿಶೇಷಣ (that which modifies a verb.) + ಅವ್ಯಯ; for the long vowel resulting from the coalescence of final ಅ and initial ಅ in *samāsa* involving *Skt.* words; see Lesson XLIII on *savarṇa dirgha sandhi*.

<sup>2</sup> ಸಂಬಂಧ connection (1 n.); ಸೂಚಕ indicating.

<sup>3</sup> ಅನುಕರಣ imitation (1 n.). <sup>4</sup> ಭಾವ state of mind (1 n.).

sometimes along with ordinary adverbs as ಸಾಮಾನ್ಯಾವ್ಯಯ *sāmānyāvvyaya* 'ordinary indeclinables'<sup>1</sup> or as a separate class.<sup>2</sup> Not only so, but the noun (or pronoun) together with the following indeclinable is regarded as one (indeclinable) expression<sup>3</sup> and the relative participle with the indeclinable following it is likewise regarded as a single (indeclinable) expression.<sup>4</sup> The former type of expression is distinguished as ತದ್ಧಿತಾಂತಾವ್ಯಯ *taddhitāntāvvyaya*<sup>5</sup> (*taddhitānta + avvyaya*) and the other as ಕೃದಂತಾವ್ಯಯ *kṛidantāvvyaya*<sup>6</sup> (*kṛidanta + avvyaya*).

We have just noted that some uninflected words are used both with substantives and with the relative participles of verbs. Some of these again are used also as independent adverbs. An example is ಹಾಗೆ: ಅವನು ನನ್ನ ಹಾಗೆ ಇದ್ದಾನೆ he is like me; ಅವನು ಮಾಡಿದ ಹಾಗೆ ಮಾಡು do as he did; ಹಾಗೆ ಮಾಡಿದೆನು I did so. Add the examples: ತಾನು ಹೋಗುವ ಹಾಗೆ ಹೇಳುತ್ತಾನೆ he says he is about to go; ಹೋಗುವ ಹಾಗೆ ತೋರುತ್ತಾನೆ he seems as if going; ಅವನ ಅಣ್ಣ ಹೋಗುವ ಹಾಗಿಲ್ಲ his elder brother is not likely to go.

#### Uninflected words used as Postpositions, Along with Relative Participles and also as Independent Adverbs

ಹಾಗೆ (see above); ಮೇಲೆ (see footnotes 3 and 4 and add ಮೇಲೆ ಬಾ' come up; ಎರಡು ದಿನದ ಮೇಲೆ after two days); ತರುವಾಯ after: ಅಣ್ಣನ ತರುವಾಯ ತಮ್ಮ after the elder brother the younger; ನಾನು ಇಲ್ಲಿಗೆ ಬಂದೆ<sup>8</sup> ತರುವಾಯ ಅವನನ್ನು ಕಂಡೆನು<sup>9</sup> I saw him after I came here; ತರುವಾಯ ಆತನ ಸ್ನೇಹಿತನೂ ಬಂದನು afterwards his friend also came; ಬಳಿಕ after (used exactly as ತರುವಾಯ); ಮುಂಚೆ before:

<sup>1</sup> ಸಾಮಾನ್ಯ common, ordinary. <sup>2</sup> The term ಅನುಸರ್ಗ *anusarga* (particle attached to the end of a word) or ಅನುಸರ್ಗಾವ್ಯಯ *anusargāvvyaya* (*anusarga + avvyaya*) has been suggested for this twofold use. <sup>3</sup> e.g. ಮೇಜನ ಮೇಲೆ on-the-table. <sup>4</sup> e.g. ಮಾಡಿದ ಮೇಲೆ after—(someone)—did; (ನಾನು ಮಾಡಿದ ಮೇಲೆ means, 'after I did'). <sup>5</sup> Indeclinable involving a declinable word. <sup>6</sup> Indeclinable involving a verbal form. <sup>7</sup> Irreg. 2 imperv. sing. of ಬರು come. <sup>8</sup> Past. rel. ptc. of ಬರು. <sup>9</sup> Irreg. past of ಕಾಣು see.

ಅದಕ್ಕೆ ಮುಂಚೆ<sup>1</sup> before that; ಯುದ್ಧವು ಆಗುವ ಮುಂಚೆ before the battle takes (or took) place; ಕಾಗದ ಮುಂಚೆ ಬಂದರೆ ನಾನು ಹೋಗುವುದಿಲ್ಲ if a letter comes beforehand I shall not go; ಮೊದಲು first, before (used like ಮುಂಚೆ); ಒಡನೆ with, forthwith: ನನ್ನೊಡನೆ with me; ಅವರು ಬಂದೊಡನೆ<sup>2</sup> immediately they came (or come); ಒಡನೆ ಬಂದರು they came immediately.

**Uninflected Words used as Postpositions  
and With Relative Participles**

ತನಕ till: ನಾಳೆಯ ತನಕ till tomorrow; ಸೂರ್ಯನು ಹುಟ್ಟುವ ತನಕ till the sun rises.<sup>3</sup> ವರೆಗೆ up to, till: ಐದರ ವರೆಗೆ up to five; ನಾನು ಬರುವ ವರೆಗೆ till I come.<sup>3</sup> ಹೊರತು<sup>4</sup> except: ನನ್ನ ಹೊರತು except me; ನೀವು ಬಂದ ಹೊರತು except you come.<sup>5</sup> ಅಂತೆ<sup>6</sup> like, as: ಗುರುವಿನಂತೆ ಶಿಷ್ಯ the disciple (is) like the teacher; ನೀವು ಹೇಳಿದಂತೆ as you said; ನಾನು ಹೇಳುವಂತೆ as I say; ಅವನು ಮಾಡುವಂತೆ ತೋರುತ್ತದೆ it seems as if is he would do (it). ಆ ಕೆಲಸವನ್ನು ಮಾಡುವಂತೆ ಹೋಗುತ್ತಾನೆ he goes in order to do that work; ನಾನು ಮಾಡುವಂತಿಲ್ಲ I am not likely to do (it).

**Uninflected Words used as Independent Adverbs and also  
With Relative Participles**

ಅಲ್ಲಿ there: ಅಲ್ಲಿ ಇದ್ದನು he was there; ನೀವು ಇದ್ದಲ್ಲಿ<sup>7</sup> ನಾನು ಇರುತ್ತೇನೆ where you are there I shall be. ಆಗ then: ಆಗ ಅಲ್ಲಿ ಇದ್ದೆನು

<sup>1</sup> ಮುಂಚೆ is one of a few postpositions which take the dative case and not the usual genitive (but see note on pp. 183). <sup>2</sup> ಬಂದ+ಒಡನೆ; ಒಡನೆ is used with the past rel. ptc. only, never with the pres. rel. ptc. <sup>3</sup> ತನಕ and ವರೆಗೆ are used with the present rel. ptcp., never with the past; when the narrative is in the past ಸೂರ್ಯನು ಹುಟ್ಟುವ ತನಕ means 'till the sun rose'—ಸೂರ್ಯನು ಹುಟ್ಟುವ ತನಕ ಅಲ್ಲಿ ಇದ್ದನು he was there till the sun rose.

So in a past connection ಬರುವ ವರೆಗೆ means 'till (some one) came'—ಅವನು ಬರುವ ವರೆಗೆ ನಾನು ಅಲ್ಲಿ ಇದ್ದೆನು I was there till he came. <sup>4</sup> See note on this word p. 183-4. <sup>5</sup> ಹೊರತು is used with the past rel. ptcp. only.

<sup>6</sup> There is a special usage 'at the rate of': ಎರಡು ಬಾಳೆಹಣ್ಣುಗಳಿಗೆ ಒಂದಾಣಿ ಯಂತೆ at the rate of one anna for two plantains. This form is quite separate from ಅಂತೆ 'they say' (see Lesson XXXVIII, the end). <sup>7</sup> But the combination of past rel. ptcp. with ಅಲ್ಲಿ may have the conditional sense: ಬಂದಲ್ಲಿ = ಬಂದರೆ if (someone) comes.

I was there then; ನೀವು ಬರುವಾಗ when you come; ನೀವು ಬಂದಾಗ when you came; ಕೂಡಲೆ<sup>1</sup> immediately; ಕೂಡಲೆ ಮನೆಗೆ ಹೋದನು he went home immediately; ಮನೆಗೆ ಬಂದ ಕೂಡಲೆ<sup>2</sup> ಮಗನನ್ನು ನೋಡಿದನು immediately he came to the house he saw his son. ಅಂದು then (see p. 181).

**Uninflected Words used as Postpositions  
and as Independent Adverbs**

ಹತ್ತಿರ vicinity: ನನ್ನ ಹತ್ತಿರ near me; ಹತ್ತಿರ ಹೋಗು go near. ಹೊರಗೆ outside; ಒಳಗೆ inside: ಮನೆಯ ಹೊರಗೆ ಇದ್ದನು; ಒಳಗೆ ಬಂದನು he was outside the house; he came in. ಕೆಳಗೆ below, ಅಗ್ಗ; ಕೆಳಗೆ ಇಳಿದನು he came down; ಮೂರು ವರುಷದ ಕೆಳಗೆ three years ago. ಹಿಂದೆ behind, ಅಗ್ಗ; ಮುಂದೆ before: ಅವನ ಹಿಂದೆ ಹೋಗು go after him; ಹಿಂದೆ ಬಂದನು he came behind; (of time) ಹಿಂದೆ ಒಂದು ಊರು ಇಲ್ಲಿ ಇತ್ತು previously there was a town here; ಅದು ನೂರು ವರುಷದ ಹಿಂದೆ that (was) a hundred years ago; ನನ್ನ ಮುಂದೆ ಹೋಗು go on in front of me; ಮುಂದೆ ಹೋದನು he went on ahead; ಮುಂದೆ ದೊಡ್ಡ ಬದಲಾವಣೆ<sup>3</sup> ಆಗುವುದು in future a big change will take place. ಸುತ್ತಲು round about: ಮನೆಯ ಸುತ್ತಲು ಗೋಡೆ ಇದೆ there is a wall round the house; ಜನರು ಸುತ್ತಲು ನಿಂತುಕೊಂಡಿದ್ದರು people were standing round about.

**Uninflected Words used only as Postpositions**

ಬಳಿ<sup>4</sup> vicinity, ಕೂಡ<sup>5</sup> with ಒಂದಿಗೆ with: ನಿಮ್ಮ ಕೂಡ with you; ನನ್ನೊಂದಿಗೆ with me. ಓಪಾದಿ like: ಮಗನೋಪಾದಿ<sup>6</sup> like a son. ಸಂಗಡ with: usage as ಕೂಡ. ಓಸ್ಕರ<sup>7</sup> for the sake of: ನನಗೋಸ್ಕರ for my sake. The form ಓಸುಗ is a variant of ಓಸ್ಕರ and used exactly in the same way (but rarely). In addition it is used with the infinitive of the verb: ಮಾಡಲೋಸುಗ (ಮಾಡಲು + ಓಸುಗ) for the sake of doing (in order to do). ಬಗ್ಗೆ concerning; see p. 171. (ಕೂಡ is used also as a conjunction; see p. 177).

<sup>1</sup> See p. 184.    <sup>2</sup> ಕೂಡಲೆ is used with the past rel. ptc.    <sup>3</sup> ಬದಲಾವಣೆ change (2 n.).    <sup>4</sup> See p. 169.    <sup>5</sup> See p. 184.    <sup>6</sup> ಮಗನ + ಓಪಾದಿ (See p. 176).    <sup>7</sup> One of the few postpositions which take the dative.

### Uninflected Words used only as Independent Adverbs

ಹೀಗೆ, ಹೇಗೆ; ಇಲ್ಲಿ, ಎಲ್ಲಿ; ಇತ್ತ, ಅತ್ತ, ಎತ್ತ (here, there, where); ಈಗ, ಇಂದು; ಯಾವಾಗ, ಎಂದು (now, when); ಒಮ್ಮೆ once, ಇಮ್ಮೆ twice; ಪುನಃ again; ಬೇಗ quickly. Adverbs ending in ಅನ and ಅಗಿ have already come to our notice, such as ಮೆಲ್ಲನೆ, ಮೆಲ್ಲಗೆ softly, ಸುಮ್ಮನೆ, ಸುಮ್ಮಗೆ aimlessly, quietly. Adverbs may be formed from most nouns (and Skt. adjs.) by the addition of ಅಗಿ : ಸಭೆಯಾಗಿ<sup>1</sup> ಸೇರಿದರು they met as a council (or congregation); ಇದು ಯುಕ್ತವಾಗಿ<sup>2</sup> ತೋರುವುದಿಲ್ಲ this does not seem fitting. The onomatopoeic words are used as adverbs; e.g., ಫಕ್ಕನೆ suddenly, etc.

An ending characteristic of a small groups of adverbs is ಆರಿ: ಕಣ್ಣಾರೆ clearly, to the full of the eye; ಕಿವಿಯಾರೆ clearly (of hearing); ಬಾಯಾರೆ<sup>3</sup> loudly; ಕೈಯಾರೆ with a ready hand; ಮನವಾರೆ<sup>4</sup> with the whole mind.

### Uninflected Words used as Adverbs and as Adjectives

ಬಹಳ,<sup>5</sup> ಬಹು, ಬಲು, ಅತಿ<sup>6</sup> very, much: ಬಹಳ ಕೂಗಿದನು he shouted much; ಬಹಳ ಶೂರ<sup>7</sup> a great hero; ಬಹು (ಬಹಳ) ಜನರು many people. ಬೇರೆ separately, differently; separate, different: ಅಣ್ಣತಮ್ಮಂದಿರು ಬೇರೆ (or ಬೇರೆಬೇರೆ) ಹೋದರು the elder and the younger brother separated; ಇದು ಬೇರೆ ಊರು this is a different town. ಇನ್ನು still, yet, more: ಇನ್ನು ಬಂದರು still they came; ಇನ್ನೊಂದು ದಿನ ಬರುತ್ತೇನೆ I shall come another day. cf. ಮತ್ತು p. 182.

It has already been once or twice remarked that some *avyayas* are declinable. This is not surprising as, if we except imitative words, interjections and particles, most so-called indeclinables are nouns (or infinitives) which have undergone more or less change in form. In some instances the crude form of substantives is used as an *avyaya*:

<sup>1</sup> ಸಭೆ meeting (2 n.). <sup>2</sup> ಯುಕ್ತ fitting (Skt. adj.). <sup>3</sup> ಬಾಯಿ mouth (2 n.). <sup>4</sup> ಮನ mind (1 n.). <sup>5</sup> Three of these four words when used as adverbs often have the advbl. ending ಅಗಿ added to them: ಬಹುವಾಗಿ, ಬಹಳವಾಗಿ, ಅತಿಯಾಗಿ. <sup>6</sup> In its use as an adj. commonly used with nouns of Sanskrit origin. <sup>7</sup> ಶೂರ brave man, hero (1 m.).



*Avyayas which are Crude Forms of Nouns*

The crude forms of the following fully declined nouns are used as *avyayas*:

(1) ಕಾರಣ (cause, reason) because of (*for* ಕಾರಣದಿಂದ); this form is used chiefly with relative participles: ನೀವು ಬಂದ ಕಾರಣ because you came; ಆದಕಾರಣ<sup>1</sup> means 'therefore'; ಆದುದರಿಂದ, instr. case of past verbal noun from ಆಗು, has the same sense.

(2) ನಿಮಿತ್ತ<sup>2</sup> (cause) on account of, because (*for* ನಿಮಿತ್ತದಿಂದ); used with substantives and relative participles (ನನ್ನ ನಿಮಿತ್ತ on account of me; ನೀವು ಹೇಳಿದ ನಿಮಿತ್ತ because you said).

(3) ಪ್ರಕಾರ (manner) in the manner of, like (*for* ಪ್ರಕಾರದಲ್ಲಿ); used like ಅಂತೆ. In addition there are the idioms ಈ ಪ್ರಕಾರ, ಆ ಪ್ರಕಾರ in this way, in that way: ಈ ಪ್ರಕಾರ ಕಾಲ ಕಳೆಯಿತು in this way time passed.

(4) ರೀತಿ (method, mode) in the manner of, like (*for* ರೀತಿಯಿಂದ or ರೀತಿಯಲ್ಲಿ): used as ಪ್ರಕಾರ; but save in the idioms ಈ ರೀತಿ, ಆ ರೀತಿ (equal to ಇದರ ರೀತಿ, ಅದರ ರೀತಿ) use as postposition unusual; as adverb, ನೀವು ಹೇಳಿದ ರೀತಿ as you said.

(5) ವಿಷಯ (concern, subject) concerning (*for* ವಿಷಯದಲ್ಲಿ); used as postposition, ಅದರ ವಿಷಯ ನನಗೆ ಏನೂ ಗೊತ್ತಿಲ್ಲ I know nothing about it.

(6) ಬಳಿ (neighbourhood) near (*for* ಬಳಿಗೆ or ಬಳಿಯಲ್ಲಿ); used as postposition ನನ್ನ ಬಳಿ(ಗೆ) ಬಂದನು he came to me.

(7) ಸಮೀಪ; meaning and usage same as above; but may also be used as adverb ಸಮೀಪ ಬಂದನು (*for* ಸಮೀಪಕ್ಕೆ ಬಂದನು) he came near.

(8) ಹತ್ತಿರ; meaning and usage exactly as ಸಮೀಪ.

(9) ಬೇಗ (*tdb.* of Skt. ವೇಗ speed) is used as an adv. ಬೇಗ ಬಾ come quickly.

<sup>1</sup> ಆದ past rel. ptp. of ಆಗು become.

<sup>2</sup> The form ನಿಮಿತ್ತ has gone out of use.

(10) ಬದಲು<sup>1</sup> (change, exchange) is used as postposition with the dative: ಅದಕ್ಕೆ ಬದಲು ಇದು instead of that this. The form with ಆಗಿ (ಬದಲಾಗಿ) is very common: ಅದಕ್ಕೆ ಬದಲಾಗಿ.

Three compounds of the word ಅಂತರ distance, difference, are in common use as *avyayas*:

(1) ಅನಂತರ<sup>2</sup> after; as postposition, with (past) rel. ptcps. and as independent adv.: ನನ್ನ ಅನಂತರ after me; ನೋಡಿದನಂತರ<sup>3</sup> after (someone) saw; ಅನಂತರ ಬಂದನು he came afterwards.

(2) ಪರ್ಯಂತರ<sup>4</sup> up to, until; as postposition: ನಾಳೆಯ ಪರ್ಯಂತರ till tomorrow; as adverb: ನಾನು ಬರುವ ಪರ್ಯಂತರ<sup>5</sup> till I come (or came—cf. ವರೆಗೆ, p. 167, footnote).

(3) ಮುಖಾಂತರ<sup>6</sup> by means of; as postposition: ಆಳಿನ ಮುಖಾಂತರ by a servant.

#### *Avyayas incorporating Dative endings*

(1) ಬಗ್ಗೆ<sup>7</sup> (i.e., ಬಗೆಗೆ dat. of ಬಗೆ thought, intention) with reference to: ಕೆಲಸದ ಬಗ್ಗೆ ಹೋದನು he went concerning work.

(2) ಮಟ್ಟಿಗೆ (dat. of ಮಟ್ಟು extent, measure) as far as, to the extent; used with substantives and relative participles. ಈ ದಿನದ ಮಟ್ಟಿಗೆ up to day. ನಾವು ಕೇಳಿದ ಮಟ್ಟಿಗೆ as far as we (have) heard.

(3) ವರೆಗೆ<sup>8</sup> (dat. of ವರೆ limit) until, as far as; used with substantives and relative participles like ತನಕ (see p. 167).

ದೇಸೆ direction, consequence (2 n.) is used in the instrumental case with the force of a postposition, 'on account of'; (see p. 37).

<sup>1</sup> But ಬದಲು is not fully declined; its use with the genitive case is not unknown ನನ್ನ ಬದಲು instead of me; also as adj., e.g. ಬದಲು ಮಾತು retort, reply. <sup>2</sup> Privative ಅ + ಅಂತರ with euphonic ನ್. <sup>3</sup> ನೋಡಿದ + ಅನಂತರ.

<sup>4</sup> ಪರಿ (round, towards) + ಅಂತರ. <sup>5</sup> ಪರ್ಯಂತರ is used with the pres. rel. ptc. <sup>6</sup> ಮುಖ (face, expedient) + ಅಂತರ (in sense of 'different').

<sup>7</sup> The form ಬಗ್ಗೆ is also found.

<sup>8</sup> When ಇದು and ಅದು (or ಈ and ಆ as their equivalents), in the sense of ಈಗ and ಆಗ, are used with ವರೆಗೆ, their crude form is retained in place of the genitive: ಇದು (or ಈ) ವರೆಗೆ ಅವನು ಬರಲಿಲ್ಲ he has not come yet.

*Avyayas which are partly or wholly declinable*

A number of *avyayas* end in the vowel ಎ, which has a locative significance:

ಆಚೆ on that side, over there; ಈಚೆ on this side, over here.

The following cases are found:

Instr.	ಆಚೆಯಿಂದ from that side
Dat.	ಆಚೆಗೆ to that side
Gen.	ಆಚೆಯ of that side
Loc.	ಆಚೆಯಲ್ಲಿ, ಆಚೆ in (at) that side.

ಈಚೆ is similarly declined. In such expressions as ಆಚೆಕಡೆ the further side, the ಆಚೆ is shortened from ಆಚೆಯ. It is often written ಆಚೇ, the lengthening being in compensation for the syllable ಯ dropped. (See note on these words p. 182.)

ಬಳಗೆ in the inside; ಕೆಳಗೆ beneath, ago; ನಡುವೆ in the middle; ಬೆಳಿಗ್ಗೆ, (ಬೆಳಿಗ್ಗೆ) in the morning; ಮುಂದೆ in front, in the future; ಮೇಲೆ above, after; ಮುಂಚೆ previously; ಹಿಂದೆ behind, in the rear, previously; ಹೊರಗೆ outside. These words, though they are themselves invariable, are connected closely with nouns ending in ಉ, most of which are declined irregularly. Thus, ಬಳಗು the inner part; ಕೆಳಗು the lower part, or that which is underneath, etc.

The noun ಬಳಗು is declined as follows:

Nom.	ಬಳಗು that which is within
Instr.	ಬಳಗಣಿಂದ, ಬಳಗಿನಿಂದ from that which is within, from within
Dat.	ಬಳಕ್ಕೆ to that which is within, to the inside
Gen.	ಬಳಗಣ, ಬಳಗಿನ of that which is within, of the inside

ಬಳಗೆ is the archaic locative case of this noun.

Similarly declined: ಕೆಳಗು, ಮುಂದು, ಮೇಲು,<sup>1</sup> ಹಿಂದು, ಹೊರಗು.

The declension of ಮುಂಚು that which is previous, is:

<sup>1</sup> ಮೇಲು also occurs as a noun in the meaning 'that which is good, benefit, blessing'; when so used, it is declined regularly (3rd B declension).

- Nom. ಮುಂಚು that which is previous  
 Instr. ಮುಂಚಿನಿಂದ by or from that which is previous  
 Dat. ಮುಂಚೆಗೆ to that which is previous  
 Gen. ಮುಂಚಿನ, ಮುಂಚೆಯ of that which is previous.

ಒಡನೆ (p. 167) with, forthwith, belongs to the class of *avyayas* ending n ಎ, though it has in modern Kannada no declinable word corresponding to it.

ನಡು the middle, is declined fully, and belongs to the third (A) declension. ನಡುವೆ is an archaic locative form. The regularly declined noun ಮಧ್ಯ (first decl. neut.) the middle, has a similar form ಮಧ್ಯೆ 'in the middle.' These forms are used as postpositions and independent adverbs ನೀರಿನ ನಡುವೆ ಸೇತುವೆಯನ್ನು<sup>1</sup> ಕಟ್ಟಿದರು they built a bridge in the middle of the water; ನಾವು ಮಾತಾಡುತ್ತಿದ್ದಾಗ ಅವನು ಮಧ್ಯೆ ಬಂದನು while we were speaking he came between.

ಬೆಳಗು light, morning, belongs to the third (B) declension. The form ಬೆಳಿಗ್ಗೆ is a shortened dative form (for ಬೆಳಗಿಗೆ), and has as an alternative, ಬೆಳಿಗ್ಯೆ. It is used as an adverb 'in the morning'. Similar forms are ಆಗ್ಗೆ<sup>2</sup> (ಆಗ್ಯೆ) dat. of ಆಗ. So also ಬಗ್ಗೆ (ಬಗ್ಯೆ), p. 171.

ಅನಂತರ afterwards (p. 171), is found in the locative ಅನಂತರದಲ್ಲಿ, in the same sense.

The following are, in part, declinable. The crude forms are used in the sense of the locative.

ಅಂದು at that time, then

Instr. ಅಂದಿನಿಂದ from that time ಅಂದಿನಿಂದ

Dat. ಅಂದಿಗೆ to that time ಅಂದಿಗೆ

Gen. ಅಂದಿನ of that time ಅಂದಿನ

Similarly declined: ಇಂದು at this time, now; ಎಂದು at what time? when? ಮೊದಲು<sup>3</sup> the state of being first, the first time, the beginning: ಮೊದಲು ಈ ಸ್ಥಳದಲ್ಲಿ ಊರಿರಲಿಲ್ಲ at first there was no town here; ಊಟಕ್ಕೆ<sup>4</sup> ಮೊದಲು before a meal.

<sup>1</sup> ಸೇತುವೆ bridge (2 n.).

<sup>2</sup> 'Then', 'at that time'.

<sup>3</sup> Loc. ಮೊದಲಿನಲ್ಲಿ or ಮೊದಲಲ್ಲಿ also occurs.

<sup>4</sup> Note the dat., cf. ಮುಂಚೆ p. 183.

ನಾಳೆದ್ದು<sup>1</sup> the day after tomorrow, is declined:

- Instr. ನಾಳೆದ್ದರಿಂದ from the day after tomorrow  
 Dat. ನಾಳೆದ್ದಕ್ಕೆ to (on) the day after tomorrow  
 Gen. ನಾಳೆದ್ದರ of the day after tomorrow  
 Loc. ನಾಳೆದ್ದರಲ್ಲಿ in (on) the day after tomorrow.

ಅಲ್ಲಿ in that place, there:

- Instr. ಅಲ್ಲಿಂದ from that place  
 Dat. ಅಲ್ಲಿಗೆ to that place  
 Gen. ಅಲ್ಲಿಯು, ಅಲ್ಲಿನ<sup>2</sup> of that place.

Similarly declined: ಇಲ್ಲಿ in this place, here; ಎಲ್ಲಿ in what place? where?

ಆಗ, ಆಗಲು then, at that time:

- Instr. ಆಗಿನಿಂದ, ಆಗಲಿಂದ from that time  
 Dat. ಆಗ್ಗೆ, ಆಗ್ಗೆ<sup>3</sup> to or at that time  
 Gen. ಆಗಿನ, ಆಗಲಿನ of that time.

Similarly declined: ಈಗ, ಈಗಲು now, at this time; ಯಾವಾಗ when? (which has not the second form in the instr.).

ನಿನ್ನೆ<sup>4</sup> yesterday:

- Acc. ನಿನ್ನೆಯನ್ನು yesterday  
 Instr. ನಿನ್ನೆಯಿಂದ from yesterday  
 Dat. ನಿನ್ನೆಗೆ to yesterday, yesterday  
 Gen. ನಿನ್ನೆಯು, ನಿನ್ನಿನ of yesterday.

Similarly declined: ಮೊನ್ನೆ the day before yesterday; ನಾಳೆ tomorrow (ನಾಳೆಯಿಂದ, ನಾಳೆಗೆ etc.); ಹೊತ್ತಾರೆ<sup>5</sup> in the morning; ಮುಂಜಾನೆ<sup>6</sup> in the morning watch.

<sup>1</sup> Also ನಾಡದು, ನಾಡಿದು (gen. ನಾಡಿವನ), ನಾಡಿದ್ದು.

<sup>2</sup> Similar forms are obtained by adding the gen. suffix ಅ or ಇನ to the locative of any declinable word; as, ಊರಿನಲ್ಲಿಯ (ಊರಿನಲ್ಲಿನ) ಜನರು the people in the town.

<sup>3</sup> For ಆಗಿಗೆ; see note on ಬೆಳಿಗ್ಗೆ p. 173.

<sup>4</sup> Or ನಿನ್ನೆ ದಿನ also as ನಿನ್ನೆದಿನ = ನಿನ್ನೆಯ ದಿನ.

<sup>5</sup> But without the second form in the genitive.

ಸುತ್ತ, ಸುತ್ತಲು around<sup>1</sup>:

Instr. ಸುತ್ತಲಿಂದ, ಸುತ್ತಲಿನಿಂದ, ಸುತ್ತಣಿಂದ from that which is around, from around

Dat. ಸುತ್ತಲಿಗೆ to that which is around

Gen. ಸುತ್ತಲಿನ, ಸುತ್ತಣ of that which is around.

Similarly declined: ಅತ್ತ on that side; ಇತ್ತ on this side; ಎತ್ತ on which side? The names of the points of the compass, ತೆಂಕ the south; ಮೂಡ<sup>2</sup> the east; ಪಡುವ<sup>3</sup> the west; ಬಡಗ<sup>4</sup> the north, are declined much like ಸುತ್ತ (without the dat.); but they are used as ordinary nouns, not as adverbs.

The words ಇತ್ತಲು, ಅತ್ತಲು are frequently used in narrative as introductory conjunctions in a resumptive sense, where English has the expression 'to return to . . .' or 'meanwhile. . .' With the ending ಆಗಿ these words retain their ordinary meaning: ಇತ್ತಲಾಗಿ on this side, ಅತ್ತಲಾಗಿ on that side.

ಮಾತ್ರ is the crude form of a noun meaning 'measure, size' etc. It has a use as a purely invariable adverb meaning 'only'; as, ಇದು ಮಾತ್ರ ನನಗೆ ಬೇಕು I want only this; ನಿನಗೆ ಮಾತ್ರ ಕಿವಿ ಗೊಡುವೆನು<sup>5</sup> I will listen only to you; ಒಂದು ಮಾತಿನಿಂದ ಮಾತ್ರ ಅವರನ್ನು ಸಮಾಧಾನಗೊಳಿಸಿದನು<sup>6</sup> he pacified them with one word only. In combination with quantitative words such as ಇಷ್ಟು, ಅಷ್ಟು etc., ಮಾತ್ರ is a declinable noun qualified by the quantitative word, rather than an adverb qualifying the quantitative word: ಅಷ್ಟು ಮಾತ್ರ means 'just so much as that,' ಇಷ್ಟು ಮಾತ್ರ 'just so much as this.' ಎಷ್ಟು ಮಾತ್ರ with a negative means 'not in the

<sup>1</sup> A noun ಸುತ್ತ that which is around, a turn round, an enclosure, is also in use. It belongs to the 3rd (B) declension with an additional gen. ಸುತ್ತಣ.

<sup>2</sup> Has an alternative instr. ಮೂಡಣದಿಂದ; there is a loc. ಮೂಡಲಲ್ಲಿ.

<sup>3</sup> A loc. ಪಡುವಲಲ್ಲಿ occurs.

<sup>4</sup> Also found: dat. ಬಡಗಕ್ಕೆ, gen. ಬಡಗಲ, loc. ಬಡಗದಲ್ಲಿ, ಬಡಗಲಲ್ಲಿ.

<sup>5</sup> ಕಿವಿ ear (2 n.); ಕಿವಿಗೊಡು give ear, listen (irreg. intr.).

<sup>6</sup> ಸಮಾಧಾನ peace (1 n.); ಗೊಳಿಸು causative of ಕೊಳು (i.e. ಕೊಳ್ಳಿಸು or ಕೊಳಿಸು) with *ādesasandhi*: ಸಮಾಧಾನಗೊಳಿಸು pacify (1 tr.).

least: 'ನಾನು ಅವರಿಗೆ ಎಷ್ಟು ಮಾತ್ರವೂ ಬೊಗ್ಗುವುದಿಲ್ಲ<sup>1</sup> I shall not give way to them in the least. In combination with ಎಷ್ಟು and ಇಲ್ಲ it is frequently used in the dative with emphatic termination; thus, ಎಷ್ಟುಮಾತ್ರಕ್ಕೂ ಇಲ್ಲ not in (or to) the least degree: ನಾನು ಎಷ್ಟುಮಾತ್ರಕ್ಕೂ ಹೋಗುವುದಿಲ್ಲ I won't go at all. It is similarly employed in the idioms ಮಾತುಮಾತ್ರದಿಂದ simply by a word; ಮನುಷ್ಯಮಾತ್ರದವನು one who is a mere man.

ಓಪಾದಿ likeness, like, is found in the loc. case: ಓಪಾದಿಯಲ್ಲಿ in the likeness (of): ತಂದೆಯೋಪಾದಿಯಲ್ಲಿ (=ತಂದೆಯೋಪಾದಿ) like a father (p. 167).

The alternative form of ನೆಟ್ಟಗೆ (straight), ನೆಟ್ಟನೆ is sometimes used as an abstract noun in the gen. case with the adjectival meaning 'straight'; e.g. ನೆಟ್ಟನೆಯ ದಾರಿ a direct way. Of the alternative forms ಸುಣ್ಣಗೆ, ಸುಣ್ಣನೆ 'completely', 'clean' as shaving, reaping, etc., the latter has a rare use as an abstract noun in the gen. case with adjectival force, 'smooth', 'fine'.

#### *Avyayas as Adverbs, Postpositions (and Adjectives)*

##### *As Adverbs:*

ಇತ್ತ here	ಬಹು much, many <sup>3</sup>
ಅತ್ತ there	ಬೇರೆ separate <sup>3</sup>
ಎತ್ತ where?	ನನ್ನೆ yesterday
ಇಲ್ಲಿ here	ಮೊನ್ನೆ day before yesterday
ಅಲ್ಲಿ there <sup>2</sup>	ನಾಳೆ tomorrow
ಎಲ್ಲಿ where?	ನಾಳಿದ್ದು day after tomorrow
ಇಂದು now	ಬೆಳಿಗ್ಗೆ in the morning
ಅಂದು then*	ಕಾರಣ <sup>4</sup> * because
ಎಂದು when?	ಮುನಃ again
ಈಗ now	ಬೇಗ (ನೆ) quickly
ಆಗ then <sup>2</sup>	ಒಮ್ಮೆ once
ಯಾವಾಗ when?	ಇಮ್ಮೆ twice
ಅತಿ very <sup>3</sup>	ಮೆಲ್ಲನೆ (ಗೆ) softly
ಇನ್ನೆ yet <sup>3</sup>	ಸುಮ್ಮನೆ (ಗೆ) quietly
ಬಹು much, many <sup>3</sup>	ಹೀಗೆ thus
ಬಹಳ much, many <sup>3</sup>	ಹೇಗೆ how

<sup>1</sup> ಬೊಗ್ಗು bend, give way (1 intr.). <sup>2</sup> Used also both with the pres. and past rel. ptcs. \* Used also with past rel. ptc. <sup>3</sup> Used also as adj.

<sup>4</sup> Not used as independent adv.

*As Postpositions (taking the gen. case unless otherwise indicated)*

ಒಂದಿಗೆ with	ಬಳಿ vicinity
ಓಸ್ಕರ on account of†	ಮುಖಾಂತರ by means of
ಓಸುಗ <sup>1</sup> on account of†	ಮೂಲಕ by means of
ಓಪಾದಿ like	ಪರ್ಯಂತರ up to
ಕೂಡ with (also) <sup>2</sup>	ವಿಷಯ concerning
ಬದಲು instead of† <sup>3</sup>	ಸಂಗಡ along with
	ಸಲುವಾಗಿ on account of

*As Adverbs and Postpositions*

ಅನಂತರ after*	ಮಟ್ಟಿಗೆ up to <sup>4</sup> ‡
ಅಂತೆ as, like <sup>4</sup> ‡	ಮಧ್ಯೆ in the middle
ಅಚಿ on the further side	ಮುಂಚೆ previously, before†
ಒಡನೆ immediately*, with	ಮುಂದೆ in front, in future
ಒಳಗೆ within	ಮೊದಲು first, before†
ಕೆಳಗೆ below, after	ವರೆಗೆ till, up to <sup>4</sup> §
ತನಕ till <sup>4</sup> §	ಸಮೀಪ near
ತರುವಾಯ afterwards, after*	ಸುತ್ತಲು around
ನಡುವೆ in the middle	ಹತ್ತಿರ near
ನಿಮಿತ್ತ because <sup>4</sup> *	ಹಾಗೆ so, like ‡
ಬಗ್ಗೆ with a view to, concerning <sup>4</sup> §	ಹಿಂದೆ behind, in the past
ಬಳಿಕ afterwards, after*	ಹೊರತು except <sup>4</sup> *

**CONJUNCTIONS** (ಸಂಬಂಧಸೂಚಕಾವ್ಯಯ sambandhasūchakāvyaaya)

The meaning of ಸಂಬಂಧಸೂಚಕಾವ್ಯಯ is 'avyaya indicating connection.'

The conjunctive use of the particle ಊ has been noticed (p. 48). The commonest conjunctions are: ಮತ್ತು or ಮತ್ತೆ and; ಅಥವಾ, ಯಾ, ವಾ or. ಮತ್ತೆ is sometimes used in the sense 'if that be so', 'then': ಬಾ ಮತ್ತೆ come then.

ಕೂಡ and ಸಹ 'also', do not stand first in the sentence. ನೀವು ಸಹ ಅದನ್ನು ನೋಡಿದಿರಾ? did you also see it? ನಾವು ಕೂಡ ನೋಡಿದೆವು we also saw it.

† Taking dat.    <sup>1</sup> Used with infinitive.    <sup>2</sup> Used as conjunction 'also'.  
<sup>3</sup> See p. 171 (10).    \* Used with past rel. ptc.    <sup>4</sup> Not used as independent adv.    ‡ Used with present and past rel. ptc.    § Used with pres. rel. ptc.



ಆದರೆ but; ಆದರೂ, ಆದಾಗ್ಯೂ although; ಆದುದರಿಂದ therefore; ಹಾಗಾದರೆ if so, accordingly; ಹಾಗಾದರೂ yet, nevertheless; ಹೇಗಾದರೂ (ಹ್ಯಾಗಾದರೂ) by all (any) means; these will be found explained in Lesson XXIX.

ಅಲ್ಲದೆ besides; ಇಲ್ಲವೆ or; these are explained under ಅಲ್ಲ and ಇಲ್ಲ (see Lesson XXVIII). The repetition of ಆಗಲಿ<sup>1</sup> gives the sense 'either, or'; the repetition of ಆದರೂ has the same effect ನಾನಾಗಲಿ (ನಾನಾದರೂ) ಅವನಾಗಲಿ (ಅವನಾದರೂ) ಬರುತ್ತೇನೆ either he or I will come. (Lesson XXIX on Alternative Clauses and Words).

#### Onomatopoeic or Imitative Words (ಅನುಕರಣಾವ್ಯಯ *anukaraṇāvvyaya*)

These words convey by their sound some idea of their meaning. Examples: ಚಟಚಟನೆ (or ಛಟಛಟನೆ) with a crackling sound (as of fire); ಧಡಮ್ಮನೆ with a crash (as of falling); ಬಿರ್ರನೆ quickly; ಭೋರನೆ with a roaring sound (as of the wind or sea); ತಟ್ಟನೆ (or ಥಟ್ಟನೆ) suddenly: ಕಬ್ಬಿಣವನ್ನು<sup>2</sup> ತಟ್ಟನೆ ನೀರಿನಲ್ಲಿ ಅದ್ದಿದನು he suddenly dipped the iron in water. The ending ಅನೆ shows their adverbial significance. For a fuller list see Appendix IV.

#### Interjections (ಭಾವಸೂಚಕಾವ್ಯಯ *bhāvasūchakāvvyaya*)

ಭಾವಸೂಚಕಾವ್ಯಯ means 'avyaya which indicates feeling'.

ಅಯ್ಯೋ, ಆಕಟಾ, ಕುಯ್ಯೋ, ಮೊರ್ರೋ, expressive of sorrow and pain; ಅಃ, ಆಃ, ಅಹಹ, ಆಹಾ, ಓಹೋ, ಹೋ, expressive of surprise, pleasure, admiration, jest, or reproach.

ಛೀ, ಛೇ, ಇಸ್ಸಿಸಿ, expressive of disgust; ಅಸಿಸಿ, expressive of dissent, dislike, etc.

ಎಲೇ, ಎಲೈ, ಎಲಾ, ಎಲೋ, ಓ, represent the English 'hey', 'ho'.

These words are used by educated people, only in addressing juniors and inferiors. Uneducated people use them also with adults, especially women folk.

ಅದೋ, ಅಗೋ, ಇದೋ, ಇಗೋ, see, lo.

ಭಲಾ, ಭಳಿರೆ, ಶಹಬಾಸು, ಮರು, ಮರುಭಾವು, expressive of approval.

<sup>1</sup> Third pers. sing. pres. impv. of ಆಗು become. <sup>2</sup> ಕಬ್ಬಿಣ iron (1 n.).

## Affixes

Kanarese grammar has no separate name for these but includes them under other heads; *e.g.*, groups (a) (b) and (c) under interjections, (d) and (e) under conjunctions.

(a) Interrogative: ಆ, ಏ, ಓ.

(b) Indefinite ಓ: ಆ ಸುದ್ದಿಯನ್ನು<sup>1</sup> ಯಾರು ಯಾರಿಗೆ ಹೇಳಿದರೋ (I have no idea) who told that news to whom.

(c) Emphatic: ಊ, ಏ, ಉವೆ (ಊವೆ), ಉನ್ನೂ (often affixed to the concessive forms of verbs).

(d) Conjunctive: ಊ . . . ಊ (see page 48).

(e) Condition (see Lessons XXVII, XXIX): ಅರೆ, ಅರೂ, ಆಗ್ಯೂ (emph. of ಆಗ್ಯೆ; see page 174).

## EXERCISE XXII

Translate into English:

1. ನಾನು ಇನ್ನು ಮುಂದೆ ಈ ಊರಿನಲ್ಲಿರುವುದಿಲ್ಲ. 2. ನೀವು ಇದನ್ನು ಕಣ್ಣಾರೆ ನೋಡಿದಿರಾ? ಕಿವಿಯಾರೆ ಕೇಳಿದಿರಾ? 3. ನೆಟ್ಟಗೆ ನಡೆಯಿರಿ.
4. ನೀನು ಆಚೆ ಇರು. 5. ಅದನ್ನು ಹೊರಗೆ ಹಾಕು. 6. ಈಗ ಹೇಳು. 7. ಈಗಿನ ಕಾಲ ಕೆಟ್ಟಕಾಲ. 8. ಅಲ್ಲಿಯವರು ಉತ್ತಮ ಜಾತಿಯವರು. 9. ಮುಂದಿನ ಕಾಲದಲ್ಲಿ ಏನು ನಡೆಯುವುದೋ ಗೊತ್ತಿಲ್ಲ. 10. ಮೇಲ್ನಿಂದ ಕೆಳಕ್ಕೆ ಇಳಿದನು.
11. ನಿಮ್ಮ ಮನೆಯು ಊರುಬಾಗಿಲಿನ ಆಚೆ ಇದೆಯೋ? ಈಚೆ ಇದೆಯೋ?
12. ಒಂದು ಸೋಪಾನವನ್ನು ಹತ್ತಿದನು; ಇನ್ನೊಂದರಿಂದ ಇಳಿದನು.

Translate into Kanarese:

1. I have not seen you for<sup>2</sup> four days; for<sup>3</sup> four days more I shall not see you. 2. The enquiry will take place after one week. 3. The event happened two years ago. 4. They will finish this work within three days. 5. This child was born a year ago. 6. Another will come after me (*i.e.*, subsequently), and complete this work. 7. Until today he has not come. 8. I do not know as much as that. 9. He was in the meeting until the end. 10. We shall assemble with you. 11. He spoke in this fashion. 12. On account of<sup>4</sup> rain the work came to a stand-still.

<sup>1</sup> ಸುದ್ದಿ news (2 n.).

<sup>2</sup> 'From'.

<sup>3</sup> 'Till'.

<sup>4</sup> Use ದೆಸೆಯಿಂದ pp. 36—7, 171.

## Vocabulary

ಅಂತ್ಯ end (1 n.)	ಬೇರೊಬ್ಬ another person (1 m. f.)
ಅಷ್ಟು so (as) much	ಮಗು child (3 A n. plu. irreg.)
ಆಚೆ place beyond, further side, outside (noun, postp. and adv.)	ಮುಗಿಸು bring to an end, finish (1 tr.)
ಈಚೆ nearer side ( <i>cf.</i> ಆಚೆ)	ಮುಂದು position in front, (irreg. n., p. 172)
ಉತ್ತಮ superior (adj.)	ಮುಂದೆ in front, in future <sup>2</sup> (adv.)
ಕಣ್ಣಾರೆ with own eyes (adv.)	ಮೇಲು position above (irreg. n. p. 172)
ಕಟ್ಟೆ <sup>1</sup> bad	ವಾರ week (1 n.)
ನಡೆ walk, happen, take place (2 intr.)	ವಿಚಾರಣೆ enquiry (2 n.)
ನಿಲ್ಲು (past ptc. ನಿಂತು) come to a stop (irreg., intr.)	ಸಂಗತಿ happening, event (2 n.)
ನೆಟ್ಟಗೆ straight (adv.)	ಸೋಪಾನ flight of steps (1 n.)
ಪ್ರಕಾರ manner (1 n.)	ಹತ್ತು ascend, climb (1 intr., tr.)
	ಹಿಂದೆ behind, after, ago, pre- viously, (postp. and adv.)

<sup>1</sup> Past rel. ptc. of ಕಡು go bad or wrong, used as adj.

<sup>2</sup> See note p. 185.

## LESSON XXIII

### Avyayas (continued)

#### Notes on some Indeclinables

ಅಂತು in that way; ಇಂತು in this way. ಅಂತು is used at the beginning of a sentence with the meaning 'and so'. In accordance with this meaning, a series of words or clauses may be summed up by a final word or clause to which is prefixed the word ಅಂತು 'in short,' 'in fine'; as ಇದಕ್ಕೋಸ್ಕರ ಅವನು ತನ್ನ ಮನೆ ಹೊಲ ತೋಟ ಹಣ ಅಂತು ತನ್ನ ಎಲ್ಲಾ ಸೊತ್ತನ್ನು<sup>1</sup> ಪ್ರತಿಷ್ಠಿಸಿದನು<sup>2</sup> to this purpose he dedicated his house, field, garden, money, in short, all his property. It is also frequently used in the sense of 'as for'; in this usage it is attached as an affix to the word to which it calls attention; as, ನಾನಂತೂ<sup>3</sup> ಹೀಗೆ ಭಾವಿಸುವುದಿಲ್ಲ<sup>4</sup> as for me, I do not think so; ನಿಮ್ಮ ಕೆಲಸವನ್ನಂತೂ ಎಲ್ಲರೂ ಮೆಚ್ಚುತ್ತಾರೆ as for your work, all approve of it.

ಇಂತು (or ಇಂತಿ) commonly occurs at the end of a letter; as, ಇಂತೀ ವಿಜ್ಞಾಪನೆ<sup>5</sup> i.e., ಇಂತು ಈ ವಿಜ್ಞಾಪನೆ<sup>6</sup> thus this request.

ಅಂತು and ಇಂತು are often used together in the sense 'thus and thus' (i.e., however you consider the matter); e.g., ಅಂತೂ<sup>7</sup> ಇಂತೂ ಕುಂತೀ<sup>8</sup> ಮಕ್ಕಳಿಗೆ ರಾಜ್ಯವಿಲ್ಲ at any rate there is no kingdom for Kunti's children.

ಅಂದು then, is used both as an adverb: ಅಂದು ಅಲ್ಲಿ ಇದ್ದೆನು I was there that day (then); and with the (past) rel. ptc. (but in the instr. case); ನೀವು ಹೇಳಿದಂದಿನಿಂದ from the time you spoke.

ಬೇರೆ separately, differently; ಇನ್ನು, in addition, still, yet, are, as we have seen, used both as adjectives and adverbs;

<sup>1</sup> ಸೊತ್ತು property (3 B n.). <sup>2</sup> ಪ್ರತಿಷ್ಠಿಸು dedicate (1 tr.). <sup>3</sup> ಉ termination for emphasis. <sup>4</sup> ಭಾವಿಸು think, opine (1 intr.). <sup>5</sup> ವಿಜ್ಞಾಪನೆ request, prayer (2 n.). <sup>6</sup> ಕುಂತಿ (Queen) Kunti: final vowel lengthened to compensate for absence of gen. ending ಯ.

ಮತ್ತು has both these uses and is used also as a conjunction, meaning, and, also; ಬೇರೆ is used in addition like a pronoun.

ಮತ್ತೊಂದು another, an additional one. ಮತ್ತು ಹೇಳಿದನು 'further he said' or ಮತ್ತೆ. ಬೇರೊಂದು another, a different one; ಅದು ಬೇರೆ ಇದು ಬೇರೆ that is a different one from this.

ಮತ್ತೆ is sometimes used (with an interrogative modulation of the voice) in the sense of ಮತ್ತೇನು 'what else?'

ಈಚೆ on this side, ಅಚೆ on that side, are used both as post-positions and adverbs: ಹೊಳೆಯ ಆಚೆ beyond the river; ಆಚೆ ಹೋದನು he went outside. Both words are used not only with the gen. case but also with the instr. case, without change of meaning: ಊರಿಂದಾಚೆ beyond the town. ಈಚೆ or ಈಚೆಗೆ (dat.) is used of time, recently. It is used with past rel. ptcs. (often in the dat. case) ನೀವು ಬಂದೀಚೆಗೆ since you came. The reduplicated form ಈಚೀಚೆಗೆ means 'recently': ನಾನು ಅವರನ್ನು ಈಚೀಚೆಗೆ ನೋಡಲಿಲ್ಲ I haven't seen them recently.

ಕೆಳಗೆ sometimes refers to time with the meaning 'ago'; as, ಕೆಲವು ದಿನಗಳ ಕೆಳಗೆ some days ago; but ಹಿಂದೆ is better style.

ಒಳಗೆ is used with words of time, also: ನಾಲ್ಕು ದಿನದೊಳಗೆ within four days.

The postposition ಓಸ್ಕರ<sup>1</sup> on account of, takes the dative case. There is another form with the same meaning, ಸಲುವಾಗಿ<sup>2</sup> (ಸಲುವು cause + ಆಗಿ) which takes the gen. case: ಇದರ ಸಲುವಾಗಿ on account of this. The addition of the advbl. suffix ಆಗಿ to the dat. case has the same sense: ಲಾಭಕ್ಕಾಗಿ<sup>3</sup> for the sake of gain.

Where comparison is involved the suffix ಇಂತ is added to the dative of the object of reference in the comparison. It also indicates priority; as, ಆಕಾಶಕ್ಕಿಂತ<sup>4</sup> ಎತ್ತರವಿಲ್ಲ<sup>5</sup> ಭೂಮಿಗಿಂತ<sup>6</sup> ಅಗಲವಿಲ್ಲ<sup>7</sup> there is no height (greater) than the sky, there is no breadth (greater) than the earth; ಇದಕ್ಕಿಂತ ಮುಂಚೆ earlier than this.

<sup>1</sup> Or ಓಸುಗೆ.

<sup>2</sup> Or ಸಲವಾಗಿ.

<sup>3</sup> ಲಾಭ gain, profit (1 n.).

<sup>4</sup> ಆಕಾಶ the sky (1 n.).

<sup>5</sup> ಎತ್ತರ height (1 n.).

<sup>6</sup> ಭೂಮಿ the earth, soil (2 n.).

<sup>7</sup> ಅಗಲ breadth (1 n.).

ಇಂತ is also used where contrast is indicated: ಇದು ಅದಕ್ಕಿಂತ ಬೇರೆಯಾಗಿದೆ this is different from that.

When ಮುಂಚೆ in the sense 'previously' is accompanied by a noun indicating the measure of priority, this noun is in the genitive case; ನೀನು ಬರುವುದಕ್ಕೆ<sup>1</sup> ಎರಡು ದಿನದ ಮುಂಚೆ ಬರೆ write two days before you come; ನನಗೆ (or ನನಗಿಂತ) ಎರಡು ದಿವಸದ ಮುಂಚೆ ಬರುವನು he will come two days before me.

ಹೊರತು except, besides, in addition to,<sup>2</sup> governs the genitive case; as, ಅವನ ಹೊರತು ಇನ್ನಾರೂ ಇರಲಿಲ್ಲ besides him there was no one else (present); ನನ್ನ ಹೊರತು ಮತ್ತಾರನ್ನೂ ಕರೆಯಲಿಲ್ಲ (they) called no one except me; ಅವನ ಹೊರತು ನೀವೆಲ್ಲರೂ ಬರುವಿರಷ್ಟೆ with the exception of him you will all, of course, come.

The word preceding ಹೊರತು, is, however, frequently construed according to the sense of the sentence, and is placed in some case other than the genitive. Thus the first and second sentences above may be written: ಅವನು ಹೊರತು ಇನ್ನಾರೂ ಇರಲಿಲ್ಲ, where ಅವನು is subject of the implied verb ಇದ್ದನು; ನನ್ನನ್ನು ಹೊರತು ಮತ್ತಾರನ್ನೂ ಕರೆಯಲಿಲ್ಲ, where ನನ್ನನ್ನು is the object of the implied verb ಕರೆದನು. So the other cases may be used; ದೇವರಲ್ಲಿ ಹೊರತು ಇನ್ನೆಲ್ಲಿ ನಮಗೆ ಸಹಾಯವು ದೊರೆಯುವುದು<sup>3</sup> where else except in God will help be found for us, where the case of ದೇವರಲ್ಲಿ depends on the implied verb ದೊರೆಯುವುದು. ಹೊರತು is also used with past rel. ptcps: ನೀವು ಬಂದ ಹೊರತು unless you come. See Lesson XXVII, on Conditional Clauses.

Some difficulty is caused to beginners by sentences of the following type: ಈ ಗ್ರಾಮದಲ್ಲಿ ಶೂದ್ರರು ಹೊರತು ಬ್ರಾಹ್ಮಣರು ಇರುವುದಿಲ್ಲ there are no Brahmans, but only Sudras, in this village, (*lit.*, in this village in addition to the Sudras there are no Brahmans). The difficulty is caused by the assumption that ಹೊರತು must be translated by 'except'. The difficulty largely disappears if the

<sup>1</sup> See Lesson XXVIII (2).

<sup>2</sup> ಹೊರತು is a neuter noun derived from ಹೊರ the outside. It means 'that which is outside', and hence 'that which is additional' or 'that which is excepted'. <sup>3</sup> ದೊರೆ be obtained, be found (irreg. past ptc. ದೊರೆತು; intr.).

word is rendered by 'in addition to', 'besides'. Or the sentence may be translated: 'beyond (the fact that there are) Sudras in the village, there are no Brahmans'. Similarly in the sentence: ಈ ಸಮಾಚಾರದಿಂದ<sup>1</sup> ನಷ್ಟವೇ<sup>2</sup> ಹೊರತು ಯಾವ ಪ್ರಯೋಜನವೂ<sup>3</sup> ಆಗಲಿಲ್ಲ no advantage, but only loss, came from these tidings; ನಡೆದು ಬಂದರೇ<sup>4</sup> ಹೊರತು ಗಾಡಿಯಲ್ಲಿ ಬರಲಿಲ್ಲ they came on foot and not in a conveyance. As in these illustrations, the word (noun, pronoun or finite verb) preceding ಹೊರತು frequently takes the emphatic affix ಎ. When ಹೊರತು is used with a finite verb or with a (past) rel. ptc. the verb following is always negative: ನೀವು ಬರುವಿರೇ ಹೊರತು ಅವರು ಬರುವುದಿಲ್ಲ only you will come and not they; ನೀವು ಬಂದಹೊರತು ನಾವು ಹೋಗುವುದಿಲ್ಲ unless you come we shall not go. The Sanskrit word *ವಿನಾ* and its Kanarese modification *ವಿನಹಾ* (or *ವಿನಹ*) are used in the same sense and construction as ಹೊರತು.

ಅಲ್ಲದೆ, too, has the sense of 'in addition to' or 'besides' and where this meaning is connected with a *positive* verb, ಹೊರತು must not be employed; ಅಲ್ಲದೆ must be used: ಅವರು ಬಂದ ಹೊರತು unless they come; ಅವರು ಬಂದರಲ್ಲದೆ<sup>5</sup> ಅವರ ಸ್ನೇಹಿತರೂ ಬಂದರು not only did they come, their friends also came. ಅಲ್ಲದೆ, however, may be followed by a negative verb (see Lesson XXVIII on ಅಲ್ಲ).

ಕೂಡ together with, which takes the gen. case, is the infinitive of ಕೂಡು assemble. ಕೂಡಲೆ immediately (adv.) is a postposition in the expression ಆ ಕೂಡಲೆ immediately after that. Other examples of infinitives used as adverbs are ತುಂಬ<sup>6</sup> (from ತುಂಬು become full) and ತೀರ<sup>6</sup> (from ತೀರು come to an end); ತುಂಬ ಮಾತಾಡಿದನು he talked much; ತೀರ ವ್ಯಸನ<sup>7</sup> ಪಟ್ಟಳು she sorrowed greatly. The form ತುಂಬ is also used as an adjective: ಅವನಲ್ಲಿ ಮೊದಲು<sup>8</sup> ತುಂಬ ಹಣವಿತ್ತು at first he had much money.

<sup>1</sup> ಸಮಾಚಾರ news (1 n.). <sup>2</sup> ನಷ್ಟ destruction, loss (1 n.), with ಎ emphatic. <sup>3</sup> ಪ್ರಯೋಜನ use, advantage (1 n.). <sup>4</sup> ಬಂದರು + Emph. ಎ. <sup>5</sup> ಬಂದರು + ಅಲ್ಲದೆ. <sup>6</sup> The final vowel is often lengthened: ತುಂಬಾ, ತೀರಾ; both verbs are first conjugation. <sup>7</sup> ವ್ಯಸನ sorrow (1 n.). <sup>8</sup> for ಮೊದಲಿನಲ್ಲಿ; ಮೊದಲು beginning, first place (3 B n.).

ಅಗ is duplicated, especially with the addition of the contracted dative ending (ಗ್ಗೆ or ಗ್ಯೆ): ಅಗಾಗ್ಗೆ (ಅಗಾಗ್ಯೆ) and means 'now and then'. ಅಗ is added to ಈಗ, with the addition of the emphatic ending ಏ (with euphonic ಅ) in the form ಈಗಾಗಲೇ, where the sense is 'already': ಈಗಾಗಲೇ ಊಟಕ್ಕೆ ಹೊತ್ತಾಯಿತು already it is time for the meal.

We have seen how ಈಚೆ is duplicated; but ಈಚೆ (in the dat., usually) may be added to ಇತ್ತ: ಇತ್ತೀಚೆಗೆ, in the sense 'since then' or 'recently'. ಇತ್ತ and ಅತ್ತ are joined to ಕಡೆ<sup>1</sup> as, ಇತ್ತಕಡೆ this side, ಅತ್ತಕಡೆ that side. Similarly, in the same sense, ಈಚೆಕಡೆ, ಅಚೆಕಡೆ.

The noun ಮೇರೆ boundary, manner (2 n.), is used in the same way as ರೀತಿ and ಪ್ರಕಾರ: ಈ ಮೇರೆ 'in this way.' It is commonly found in the dat. case in this sense; e.g., ಇದೇ ಮೇರೆಗೆ 'in this same way'; ನೀವು ಹೇಳಿದ ಮೇರೆಗೆ 'as you said'.

The words ಮೇಲೆ, ಕೆಳಗೆ, ಒಳಗೆ, ಹಿಂದೆ, ಮುಂದೆ, as we have seen, are used both of space and time.

The temporal use of ಹಿಂದೆ and ಮುಂದೆ seems less than consistent to a foreigner. About the spatial meaning, there is no difficulty: ಹಿಂದೆ means 'behind', ಮುಂದೆ 'in front'. In time, 'ಹಿಂದೆ' means 'in the past'; but when the English sentence 6 in Exercise XXII is translated, ಹಿಂದೆ will mean 'subsequent' (but this use is infrequent). The same ambiguity does not appear in the temporal use of ಮುಂದೆ 'in future'. But the form ಮುನ್ನ which is an early form of ಮುಂದು (from which ಮುಂದೆ comes) may mean 'formerly'; ಮುನ್ನ ಮಾಡಿದ ಪಾಪ sin committed in the past. ಹಿಂದು and ಮುಂದು are often prefixed to verbs: ಹಿಂದಾಗು<sup>2</sup> fall behind; ಮುಂದಾಗು go to the front, excel. The contracted forms of these words ಹಿಂ (ಹಿನ್), ಹಿಂ, ಮುಂ, ಮುಂ, are prefixed to nouns and verbs: ಮುಂದಲಿ<sup>3</sup> forehead; ಹಿಮ್ಮೆಟ್ಟು<sup>4</sup> retreat.

The gen. of these words means 'preceding', 'succeeding': ಜಾತ್ರೆಯ ಹಿಂದಿನ ದಿನ the day preceding the festival; ಮುಂದಿನ ದಿನ 'next day'.

The form ಕುರಿತು (see Lesson XXXVII, Class II) is used as if it were a postposition with the meaning 'regarding' or 'concerning'; it takes the acc. case: ತನ್ನ ಕೆಲಸವನ್ನು ಕುರಿತು ಮಾತಾಡಿದನು he spoke about his (own) work.

<sup>1</sup> ಕಡೆ end, side (2 n.).

<sup>2</sup> ಹಿಂದು + ಅಗು.

<sup>3</sup> ಮುಂ + ತಲೆ head (2 n.).

<sup>4</sup> ಹಿಂ + ಮೆಟ್ಟು step, tread (1 intr.).



The Sanskrit word ಅನುಸಾರ 'following after,' is used like a postposition with a noun in the dat. case and as an adverb and with the meaning 'according to': ಆ ಮಾತಿಗೆ ಅನುಸಾರ (ವಾಗಿ) ನಡೆದನು he behaved in accordance with that word. ಅನುಸಾರ often enters into *samāsa* with Sanskrit nouns, e.g., ಸಂದರ್ಭಾನುಸಾರ<sup>1</sup> according to the occasion. Illustration of use as an adverb: ತಾನು ಮಾತು ಕೊಟ್ಟ ಅನುಸಾರ ನಡೆದನು he behaved as he promised.

## EXERCISE XXIII

Translate into English:

1. ಕಾಮನ ಹಬ್ಬದಲ್ಲಿ ಕೆಲವು ಜನರು ಹುಲಿಯ ವೇಷವನ್ನು ಹಾಕಿಕೊಂಡು ಬೀದಿಗಳಲ್ಲಿ ಹೋಗುತ್ತಾರೆ. ದೊಡ್ಡವರೂ ಚಿಕ್ಕವರೂ ಅವರ ಹಿಂದೆ ಗುಂಪು ಗುಂಪಾಗಿ ಹೋಗುತ್ತಾರೆ.
2. ಸಾಯಂಕಾಲಕ್ಕೆ ಮಳೆ ಬರುವಂತೆ ಕಾಣುತ್ತದೆ.
3. ನೀವು ಬೇಕಾದರೆ<sup>2</sup> ಕಾಶಿಗೆ ಹೋಗಿರಿ; ನಾನಂತೂ ಬರುವ ಹಾಗಿಲ್ಲ.<sup>3</sup>
4. ಭಗವಂತನು ಗಾಂಧೀಜಿಯವರಿಗೆ ಆರೋಗ್ಯವನ್ನು ದಯವಾಲಿಸಿ ಕಾವಾಡಲೋಸುಗ<sup>4</sup> ಸಾರ್ವಜನಿಕ ಪ್ರಾರ್ಥನೆಯು ನಿನ್ನೆ ನಡೆಯಿತು.
5. ಅವಳು ಸರ್ರನೆ ಓಡಿದಳು.
6. ಸಾಧೆ ಛೇಟೆ ಛೇಟೆ ಉರಿಯಿತು.
7. ಇವನು ಕೂಡ ಒಬ್ಬ ದೊರೆ.
8. ಅಷ್ಟ ರಲ್ಲಿ ದೇವರಾಯನು ಮಹಾಸೃಷ್ಟ್ಯದೊಂದಿಗೆ ಯುದ್ಧಕ್ಕೆ ಹೊರಟನು.
9. ಹೋಗುವ ಬರುವ ವೆಚ್ಚವೆಷ್ಟು?
10. ಹೊಳೆಗಾಡರೂ ಬಾವಿಗಾಡರೂ ಹೋಗಿ ಸ್ನಾನ ಮಾಡಿಕೊಂಡು ಬಾ.
11. ನಾನೇ ಹೋಗುತ್ತೇನೆ; ಬೆಂಗಳೂರಿಗೇ ಹೋಗುತ್ತೇನೆ; ಹೋಗಿಯೇ<sup>5</sup> ಹೋಗುತ್ತೇನೆ.
12. ಸಂದರ್ಭಾನುಸಾರ ಒಂದು ಪದಕ್ಕೆ ವಿಶೇಷ ಅರ್ಥ ಬರುವದು.
13. ಅವನು ಮಾತಾಡಿದಾಗ ನನ್ನನ್ನು ಕುರಿತು ಮಾತಾಡಿದನು.
14. ಉಪಾಧ್ಯಾಯರು ಊರಿಗೆ ಬರುತ್ತಾರಷ್ಟೆ, ಅವರು ಹೇಗೆ ಬರುತ್ತಾರೆ? ನಡೆದು ಬರುತ್ತಾರೋ ಇಲ್ಲವೆ ಗಾಡಿಯಲ್ಲಿ ಬರುತ್ತಾರೋ?
15. ಇತ್ತ ಕಡೆಯಿಂದ ಅತ್ತಕಡೆಗೆ ತಿರುಗಾಡುತ್ತಿದ್ದನು.

Translate into Kanarese:

1. In such and such a place such and such a man will be found.
2. In a certain town there was a merchant.
3. Begin to read on<sup>6</sup> the eleventh page.
4. The girl sings sweetly.

<sup>1</sup> ಸಂದರ್ಭ opportunity, occasion (1 n.). <sup>2</sup> ಬೇಕು + ಆದರೆ if it become necessary (if you want); ಆದ (past rel. ptc. of ಆಗು) + ಅರಿ. <sup>3</sup> ಹಾಗೆ + ಇಲ್ಲ. <sup>4</sup> ಕಾವಾಡಲು + ಓಸುಗೆ; ಓಸುಗೆ, in contrast with ಓಸುಗೆ, is sometimes used in this way with the infinitive. <sup>5</sup> ಹೋಗಿ + ಎ. <sup>6</sup> In.

5. The boy gave the answer quickly. 6. Who made the mistake? It was the peon who made the mistake. 7. The train has already come. 8. Now and then he comes to our house. 9. At what hour does your father go to work? 10. How many people work<sup>1</sup> in the factory? 11. Does your father walk home from the factory? 12. You do not know the way in this jungle;<sup>2</sup> besides the sun has set.<sup>3</sup> 13. Why should he be put<sup>4</sup> to trouble on my account? 14. He has neither father nor mother. 15. Bring a pen or a pencil. 16. In such a climate sickness comes even<sup>5</sup> to strong men.

## Vocabulary

ಅತ್ತ that side (adv.) <sup>6</sup>	ಕೂಡ with, also (postp. and conj.)
ಅನುಸಾರ in accordance with (postp. and adv.)	ಕೆಲವು some (adj. and pron. n.)
ಅಲ್ಲದೆ besides	ಗಾಂಧಿ Mr. Gandhi.
ಆಗಲೇ (or ಈಗಾಗಲೇ) already	ಛಟಿ sound of sending out sparks.
ಆಗಾಗ now and then	ಜವಾನ peon (1 m.)
ಆದರೂ... ಆದರೂ either... or	ಜಿ honorific suffix
ಇತ್ತ this side (adv.) <sup>7</sup>	ತಿರುಗಾಡು go about (1 intr.)
ಇಂಪಾಗಿ sweetly	ತಪ್ಪು mistake (3 B n.)
ಇಲ್ಲವೆ or (conj.)	ತೊಂದರೆ trouble (2 n.)
ಉರಿ burn (2 intr.)	ದಯಪಾಲಿಸು confer, bestow (1 tr.)
ಒಂದಿಗೆ with (postp.)	ದೇಸೆಯಿಂದ on account of (used as postp.)
ಕಡೆ end, side, (2 n.)	ದೇವರಾಯ King Devaraya (1 m.)
ಕಾಮ Cupid (1 m.), desire (1 n.)	ಪುಟ page (1 n.)
ಕಾರ್ಖಾನೆ workshop, factory (2 n.)	ಬಲಶಾಲಿ strong man (2 m.)
ಕಾಶಿ Benares (2 n.)	
ಕುರಿತು concerning (postp. c. acc.)	

<sup>1</sup> Do work.    <sup>2</sup> ಕಾಡು.    <sup>3</sup> ಇಳಿ.    <sup>4</sup> 'Experience trouble'; ಪಡು, p. 64.

<sup>5</sup> Add emphatic ಉ to the dat.    <sup>6</sup> In the expression ಅತ್ತಕಡೆ, used as an adj., 'that'.    <sup>7</sup> Used as an adj., 'this', in ಇತ್ತಕಡೆ.

ಬಾವಿ a well (2 n.)	ವೆಚ್ಚ outlay, cost (1 n.)
ಬೆಂಗಳೂರು Bangalore (3 B n.)	ವೇಶ (ವೇಷ) dress, disguise (1 n.)
ಬೇಕಾದರೆ if it is desired	ಸಂದರ್ಭ occasion (1 n.)
ಬೇಗನೆ quickly	ಸ್ರವನೆ imitative of sound of
ಭಗವಂತನು the Blessed One, God	ಪಾಸ್ಸೇಜ್ passage through the air (adv.)
(1 m.)	ಸಾರ್ವಜನಿಕ universal, public (adj.)
ಮಹಾ great (adj.)	ಸೀಸದಕಡ್ಡಿ lead pencil (2 n.)
ಮಾತಾಡು speak (1 intr.)	ಸೈನ್ಯ army (1 n.)
ಯುದ್ಧ battle, war (1 n.)	ಸೌದೆ firewood (2 n.)
ರೈಲ್ವಾಡಿ train (2 n.)	ಸ್ಥಳ (ಸ್ಥಳ) place (1 n.)
ಲೇಖನಿ pen (2 n.)	ಹವೆ wind, climate (1 n.)
ವಿಶೇಷ special quality (noun,	ಹೊರಡು set out (irreg. past,
1 n.) and adj. 'special'	ಹೊರಟೆನು, intr.)

## LESSON XXIV

### Avyayas (continued)

#### Unconjugated Verbal Forms (ಕ್ರಿಯಾರ್ಥಕಾವ್ಯಯ *kriyārthakāvya*)

According to Kanarese usage verbal forms are classified as,

(1) Verbs of complete meaning ಪೂರ್ಣಕ್ರಿಯಾಪದ *pūrṇakriyāpada* complete verb; *i.e.*, in English usage, the finite verb.

(2) Verbs of incomplete meaning ಅಪೂರ್ಣಕ್ರಿಯಾಪದ *apūrṇakriyāpada* incomplete verb, *i.e.*, depending on a finite verb for the completion of its meaning. The form of these (with slight exceptions) is invariable.

In the two preceding chapters there has been repeated reference to one of these latter forms, the relative participle, which, taken together with a following indeclinable, ranks as an *avyaya* (ಕೃದಂತಾವ್ಯಯ);<sup>1</sup> but as we saw, p. 165, not only this form (in this use) but the remaining invariable forms also, the verbal participles and the infinitive, belong to the class of *avyaya*. They also belong to the *kridantāvya* group.

There is, however, a group of verbs of complete meaning, but altogether unconjugated or only partially conjugated. Some of these, such as ಬೇಕು, ಬೇಡ, ಇಲ್ಲ etc., have been already noticed. These too are included in the class *avyaya*. Together with the verbal participles and the infinitive forms they are classified as ಕ್ರಿಯಾರ್ಥಕಾವ್ಯಯ *kriyārthakāvya* (ಕ್ರಿಯಾ + ಅರ್ಥ + ಕೆ + ಅವ್ಯಯ) indeclinable giving verbal meaning. The *kridantāvya* forms are a section of this class.

<sup>1</sup> The relative participle has no definite character of its own. It takes its character from the word following it. If this be a noun or pronoun the relative participle takes the nature of a substantive and becomes a 'noun-qualifier' ನಾಮವಿಶೇಷಣ, or, when the word following it is a pronoun of the third person, part of a declinable word. If the word following it is an *avyaya*, the rel. ptc. becomes an element in an *avyaya*.

<sup>2</sup> Suffix, 'which (or who) makes'.

It is the unconjugated verbs of complete meaning which will occupy us in this Lesson.

The negative verbal forms ಅಲ್ಲ, ಇಲ್ಲ are explained in Lesson XXVIII. It is sufficient at present to say that ಇಲ್ಲ denies existence, ಅಲ್ಲ denies a characteristic or identity: ನನ್ನಲ್ಲಿ ಹಣವಿಲ್ಲ I have no money; ಇದು ಹಣವಲ್ಲ this is not money; ಹಾಗೆ ಹೇಳಿದವನು ಇವನಲ್ಲ this is not the man who said so.

A. ಬಹುದು it is allowed, proper, suitable, is an archaic form of ಬರುವುದು 3rd pers. neut. sing. fut. of ಬರು come (see Lesson XXV). It is affixed to the infinitive form ending in ಅ; as, ಮಾಡಬಹುದು and may be used in this construction with subjects of all numbers and persons. It indicates

(1) What is permitted; as, ನಾನು ಆ ದೊಡ್ಡ ಮನುಷ್ಯನ ಮನೆಗೆ ಹೋಗಬಹುದು it is permitted to me to go to that important man's house (I may go); ನೀವು ಈ ಕೆಲಸವನ್ನು ಮಾಡಬಹುದು you may (if you will) do this work, please do this<sup>1</sup>; ಮಕ್ಕಳು ತಂದೆತಾಯಿಗಳನ್ನು ತಾತ್ಸಾರ<sup>2</sup> ಮಾಡಬಹುದೋ? is it permissible (right) for children to despise their parents?

(2) What is possible or what is likely, (this usage being confined to the first and third persons); as, ಅಂಗಾಲಿಗೆ<sup>3</sup> ತ್ರಾಣ<sup>4</sup> ವಿದ್ಧರೆ<sup>5</sup> ಬಂಗಾಳಕ್ಕೆ<sup>6</sup> ಹೋಗಬಹುದು if (your) feet will stand it (you) may (it is possible to) walk to Bengal. ಎಲ್ಲರೂ ಈ ಸಮಾಚಾರವನ್ನು ಕೇಳಿರಬಹುದು everybody may (is likely to) have heard this news. In this latter usage ಬಹುದು following an infinitive is equivalent to the contingent form (see pp. 57-8). The use of that form is the more stylish method of expressing this meaning; thus, ನಾನು ಆ ಪುಸ್ತಕವನ್ನು ಓದಿಯೇನು I may perhaps read that book; ಎಲ್ಲರೂ ಈ ಸಮಾಚಾರವನ್ನು ಕೇಳಿದ್ದಾರು everybody may have heard this

<sup>1</sup> Used with a second person subject, ಬಹುದು commonly conveys the sense of polite permission; so in admitting or dismissing a visitor it is common to say, ದಯಮಾಡಬಹುದು you may (are at liberty to) come in (go); ದಯಮಾಡು condescend (to come or go). <sup>2</sup> ತಾತ್ಸಾರ disrespect, contempt (1 n.). <sup>3</sup> ಅಂಗಾಲು sole of the foot (3 B n.). <sup>4</sup> ತ್ರಾಣ strength (1 n.).

<sup>5</sup> ತ್ರಾಣವು + ಇದ್ದರೆ. <sup>6</sup> ಬಂಗಾಳ Bengal (1 n.).

news; ನೀವು ಅಲ್ಲಿ ನನ್ನ ತಂದೆಯವರನ್ನು ನೋಡಿರೆ<sup>1</sup> you may perhaps see my father there.

೩. ಬೇಕು it is necessary, it is desired, etc., is an archaic future form of ಬೇಡು desire. It is combined, like ಬಹುದು, with the infinitive ending in ಅ, and it is used with subjects of all persons and numbers. It indicates

(1) Duty; and it commonly represents the English 'must', or imperative; as ದೇವರನ್ನು ಪ್ರೀತಿಸಬೇಕು I (thou, he, we, etc.) must love God, or, love God (impv.)

(2) Wish, desire; and in an address to an equal or a superior is the proper language of entreaty. It should be remembered that, while in an address to an inferior ಬೇಕು has all the peremptory force of the English 'must,' it may be quite suitably employed in presenting a request to a superior. Kanarese people who speak English sometimes regard 'must' as an exact equivalent for ಬೇಕು and Englishmen unacquainted with the idiom are sometimes needlessly offended by the request of subordinates couched in such terms as, 'you must give me three days' leave of absence,' which in Kanarese would be ತಾವು ಮೂರು ದಿವಸದ ರಜ<sup>2</sup> ಕೊಡಬೇಕು a perfectly polite form of request. This is clear in the sentence: ನೀವು ನಮ್ಮ ಮನೆಗೆ ಊಟಕ್ಕೆ ದಯಮಾಡಿಸಬೇಕು.<sup>3</sup> The form ಬೇಕು is frequent in prayer, where, as in other kinds of entreaty, its apparently abrupt force is softened to English ears by some such addition as ಎಂದು ಕೇಳಿಕೊಳ್ಳುತ್ತೇನೆ (see Lesson XXXVII on ಎನ್ನು).

(3) What is probable; as, ನೀವು ಈ ಪದವನ್ನು ಅನೇಕ ಸಾರಿ<sup>4</sup> ಕೇಳಿರಬೇಕು you must have heard this word many times.

<sup>1</sup> There is, however, a shade of difference in meaning between the usage with ಬಹುದು and that of the contingent form, the former indicating more and the latter less likelihood: ನೀವು ಅಲ್ಲಿ ನನ್ನ ತಂದೆಯವರನ್ನು ನೋಡಬಹುದು you may see my father there; ನೋಡಿರೆ you may perhaps see.

<sup>2</sup> ರಜ holiday (1 n.).

<sup>3</sup> ದಯಮಾಡಿಸು condescend (1 intr.)

<sup>4</sup> ಸಾರಿ time, in the sense of 'occasion' (2 n.).

Without a preceding infinitive, ಬೇಕು indicates what is required or necessary: ಅಂಥ ಕೆಲಸಕ್ಕೆ ಬಹು ಕಾಲ ಬೇಕು such work requires much time. Closely connected with this is the meaning 'wanted'; 'am wanted, art wanted, is wanted, are wanted,' according to the person and number of the subject. By an inversion of the sentence, this is the ordinary method of translating the verb 'to want'; as, ಒಂದು ಮಾವಿನ ಹಣ್ಣು<sup>1</sup> ನನಗೆ ಬೇಕು I want a mango (*lit.*, a mango fruit is wanted to me); ಆ ಪುಸ್ತಕಗಳು ನಿಮಗೆ ಬೇಕೋ? do you want those books? It is possible also to have ಬೇಕು with a first or second person subject; as, ನಾನು ಅವರಿಗೆ ಬೇಕು I am needed by them; ನೀನು ನನಗೆ ಬೇಕು I want you.

೮. ಬೇಡ it is not desired, it is not permitted, etc., is shortened from ಬೇಡದು 3rd pers. neut. sing. neg. of ಬೇಡು desire. When combined with an infinitive it is used principally, though not exclusively, in the second person singular. In the second person plural the form ಬೇಡಿರಿ modified from ಬೇಡರಿ<sup>2</sup> is used, though ಬೇಡರಿ is employed in some dialects. ಬೇಡ is the negative of ಬೇಕು, indicating what must not be done, or what is not desired; as, ಸುಳ್ಳಾದಬೇಡ<sup>3</sup> do not tell lies; ನೀವು ಹೀಗೆ ನೆನಸಬೇಡಿರಿ<sup>4</sup> you must not think so. ಬೇಡ has usually a strongly peremptory force. It may, however, be used in deprecation; as, ದೇವರೇ, ನಮ್ಮನ್ನು ದಂಡಿಸಬೇಡ<sup>5</sup> do not punish us, O God. Without a preceding infinitive it indicates what is not wanted; as, ಇದು ನನಗೆ ಬೇಡ I do not want this.

Other expressions with the force of a prohibition are ಬಾರದು (see Lesson XXV on ಬರು); ಕೂಡದು it is unfitting (see p. 82, and Lesson XXV); ಆಗದು it is impossible (see Lesson XXV). Or the imperative of ಇರು may be used with a negative verbal participle; ಮಾತನಾಡದೆ ಇರಿ do not speak (*lit.*, remain not-speaking).

<sup>1</sup> ಹಣ್ಣು fruit (3 B n.).

<sup>2</sup> But some grammarians hold that ಬೇಡಿರಿ is the right and original form.

<sup>3</sup> ಸುಳ್ಳು a lie (3 B n.) with ಆಡು in the sense of 'say'.

<sup>4</sup> ನೆನಸು think, remember (1 tr.).

<sup>5</sup> ದಂಡಿಸು chastise (1 tr.).

ಉಂಟು there is, there are. This, and the present and future relative participle ಉಳ್ಳ are the only surviving forms of a root ಉಳ್ be. The use of ಉಳ್ಳ is described in Lesson XXX on Relative Participles. ಉಂಟು may be used with 3rd person subjects of all genders and numbers, but it is rarely found except with neuter subjects, which may be either singular or plural.

The distinction in usage between ಉಂಟು and ಇದೆ, ಇರುವುದು, or the corresponding plural forms, is somewhat subtle, and cannot easily be expressed in the form of a rule. Speaking in general, ಉಂಟು expresses existence apart from the consideration of time, place, character, or other conditions of being. Thus, when used with the dative in the sense of possession—a sense in which the word is very commonly found—ಉಂಟು draws attention to the fact of possession rather than to the possessor or to the thing possessed. ನನಗೆ ಹೊಲವುಂಟು to me there is a field, lays emphasis on the fact, 'I have a field (if that is the point at issue)' whereas, ನನಗೆ ಹೊಲವಿದೆ draws attention rather to the particular kind of property which I possess, namely a field. This characteristic of ಉಂಟು renders the word suitable for expressing what is essential or habitual, e.g., ಅವನಿಗೆ ಹಣವುಂಟು ಗುಣವಿಲ್ಲ<sup>1</sup> he has money but no character. Its use with neuter participial nouns, e.g. ಬರುವುದು ಉಂಟು is highly characteristic. ಅವರು ನಮ್ಮ ಮನೆಗೆ ಬರುವುದುಂಟು they do come to our house. See Lesson XXVIII. The combination ಉಂಟುಮಾಡು means 'cause to be, bring into being': ದೇವರು ಲೋಕವನ್ನು ಉಂಟುಮಾಡಿದನು God created the world.

ಸಾಕು it is sufficient, is an archaic fut. 3rd pers. sing. form from ಸಾಲು be sufficient. Besides the obvious sense in a sentence like, ಮೂರು ರೂಪಾಯಿ ಸಾಕು, it is used in polite deprecation ನನಗೆ ಈ ಉಪಚಾರ<sup>2</sup> ಸಾಕು this hospitality is ample. Or in irony: ಮಹಾರಾಯಾ,<sup>3</sup> ನಿನ್ನ ಗಾಡಿಯ ಸಹವಾಸ<sup>4</sup> ಸಾಕು Sir, I have had enough of your conveyance.

<sup>1</sup> ಗುಣ (good) quality (1 n.).

<sup>2</sup> ಉಪಚಾರ hospitality (1 n.).

<sup>3</sup> ಮಹಾರಾಯಾ a king or great man (1 m.).

<sup>4</sup> ಸಹವಾಸ intercourse (1 n.).



ಹೌದು yes, is a modification of ಅಹುದು, archaic form of ಆಗು  
ವುದು fut. 3rd pers. sing. neut. of ಆಗು become. It indicates assent:  
ನಿನ್ನೆ ಅಲ್ಲಿದ್ದಿರೋ? ಹೌದು, were you there yesterday? Yes. ಹೌದು  
is the opposite of ಇಲ್ಲ and ಅಲ್ಲ; ನೀನು ಆ ಹಣವನ್ನು ತೆಗೆದುಕೊಂಡಿಯೋ  
ಹೌದು, (ಇಲ್ಲ) did you take that money? Yes (no); ಇದು ನಿಮ್ಮ  
ಮನೆಯೇ; ಹೌದು ಅಥವಾ ಅಲ್ಲವೆನ್ನು<sup>1</sup> is this your house? Say yes or no.

The combination of the above invariable verbal forms with  
ಆಗು will be referred to in Lesson XXV.

### EXERCISE XXIV

(a) Translate into English:

1. ಮಕ್ಕಳೇ, ಕಾಲವನ್ನು ಸುಮ್ಮನೆ ಕಳೆಯಬೇಡಿರಿ. ಪಾಠದ ಕಾಲದಲ್ಲಿ  
ಪಾಠಗಳ ಮೇಲೆಯೇ ಗಮನವಿಡಬೇಕು<sup>2</sup>; ಬಿಡುವಿನ ಕಾಲದಲ್ಲಿ ಆಟಗಳನ್ನಾಡ  
ಬಹುದು. 2. ನಿನ್ನ ಕಣ್ಣಿನೊಳಗಿನ<sup>3</sup> ತೊಲೆಯನ್ನು ತೆಗೆದುಹಾಕಿಕೋ; ಆ ಮೇಲೆ  
ಸಹೋದರನ ಕಣ್ಣಿನೊಳಗಿನ ರವೆಯನ್ನು ತೆಗೆಯಬಹುದು. 3. ಅವ್ಯಾ, ದಿನ  
ದಿನವೂ ಬೆಳಗಿನ ಏಳು ಘಂಟೆಗೆ ನೀನು ಹಾಲನ್ನು ತೆಗೆದುಕೊಂಡು ಬರಬೇಕು;  
ಹೊತ್ತುವಿಾರಿ ಬರಬಾರದು. 4. ದೇವರು ಲೋಕದ ಮೇಲೆ ಎಷ್ಟೋ ಪ್ರೀತಿಯನ್ನು  
ಇಟ್ಟು ತನ್ನ ಒಬ್ಬನೇ ಮಗನನ್ನು ಕೊಟ್ಟನು. 5. ಈ ಊರಿನಲ್ಲಿ ವೈದ್ಯಶಾಲೆಯು  
ಉಂಟೋ? ಉಂಟು, ಆದರೆ ವೈದ್ಯರು ಅದರಲ್ಲಿ ಹೆಂಗಸರನ್ನೂ<sup>4</sup> ಮಕ್ಕಳನ್ನೂ  
ಹೊರತು ಗಂಡಸರನ್ನು ಸೇರಿಸಿಕೊಳ್ಳುವುದಿಲ್ಲ, ಚಿಕಿತ್ಸೆಮಾಡುವುದಿಲ್ಲ. 6. ಎಷ್ಟು  
ವಯಸ್ಸಿನ ತನಕ ಗಂಡುಮಕ್ಕಳನ್ನು<sup>5</sup> ಸೇರಿಸಿಕೊಳ್ಳುತ್ತಾರೆ? ಅವರು ಎಂಟು ವರು  
ಷದ ಮೇಲಿನವರನ್ನು ಎಷ್ಟುಮಾತ್ರಕ್ಕೂ ಸೇರಿಸಿಕೊಳ್ಳುವುದಿಲ್ಲ. 7. ಎಲೈ ಅಲ್ಪ  
ವಿಶ್ವಾಸಿಗಳೇ, ನೀವು ದೇವರ ರಾಜ್ಯವನ್ನೂ ನೀತಿಯನ್ನೂ ಪಡೆದುಕೊಳ್ಳಲು ಪ್ರಯ  
ತ್ನಿಸಬೇಕು; ಇವುಗಳ ಕೂಡ ಉಡುವೂ ಆಹಾರವೂ ಸಹ ನಿಮಗೆ ದೊರೆಯುವುವು.  
8. ಅಯ್ಯಾ, ಈ ರಾಗಿಯ ಧಾರಣೆ ಹೇಗೆ? ಪಲ್ಲವೊಂದಕ್ಕೆ ಏಳು ರೂಪಾಯಿಯ  
ಪ್ರಕಾರ ಕೊಡುತ್ತೇನೆ; ನಿಮಗೆಷ್ಟುಬೇಕು? 9. ನನಗೆ ಐದು ಅಥವಾ ಹತ್ತು  
ಸೇರು ಸಾಕು, ಆದರೆ ಕ್ರಯ ಜಾಸ್ತಿ; ಸೇರಿಗೆ ಒಂದಾಣೆಯಂತೆ ಕೊಡುವಿಯೋ?  
ಹಾಗಾದರೆ ನಾನು ಹದಿನೈದು ಸೇರನ್ನು ತೆಗೆದುಕೊಳ್ಳುವೆನು. ಹಾಗೆಯೇ ಕೊಡು  
ತ್ತೇನೆ; ತೆಗೆದುಕೊಳ್ಳಿರಿ. 10. ಇನ್ನೊಂದು ತಿಂಗಳಿನ ಮೇಲೆ ಪರೀಕ್ಷೆಯು ನಡೆ  
ಯುವುದು. ಆಗ ಮಕ್ಕಳಲ್ಲಿ ಕೆಲವರು ಮಾತ್ರ ತೇರ್ಗಡೆ ಹೊಂದಾರು.

<sup>1</sup> ಅಲ್ಲ + ಎನ್ನು with euphonic ವ್; ಎನ್ನು say (irreg.tr.).

<sup>2</sup> ಗಮನವಿಡ = ಗಮನ + ಇಡ (inf. of ಇಡು).

<sup>3</sup> ಕಣ್ಣಿನೊಳಗಿನ = ಕಣ್ಣಿನ + ಒಳಗಿನ (gen. of ಒಳಗು) = (in sense) ಕಣ್ಣಿನೊಳಗಿರುವ.

<sup>4</sup> p. 80.

<sup>5</sup> pp. 115-6.

(b) Translate into Kanarese:

1. Good men welcome<sup>1</sup> the poor, treat them kindly, and endeavour to bring them to a better state (say, a state of superiority<sup>2</sup>). 2. We must all forsake our-own-advantage and help<sup>3</sup> the poor. 3. The Son of God loved all men and gave His life for their sake. 4. The pupils ought now to be reading history or grammar; they ought not to be reading-nothing<sup>4</sup> and aimlessly playing games. 5. The merchant leaves his house in the morning, visits<sup>5</sup> various villages, buys grains<sup>6</sup> of various kinds,<sup>7</sup> sells them in the market, and (so) makes his living. 6. As for you, you must lay-up<sup>8</sup> this teaching in your mind. 7. We shall leave this town the day after tomorrow. It is not known up to the present who will come in<sup>9</sup> our place. 8. May I come to<sup>10</sup> you tomorrow morning? Come; I shall have time<sup>11</sup> from ten until eleven o'clock. Then we may talk about this matter. 9. Until now, with the exception of one or two, none of the children of this class has presented his lessons. 10. How are you attempting to take a mote out of another's eye? There is a beam in your eye!

#### Vocabulary

ಅಥವಾ or	ಒಳಗು inner part (irreg. n. p. 172)
ಅಪ್ಪ father, mister, sir (irreg.)	ಒಳ್ಳೆಯವರು good people
ಅಲ್ಪ small, little	ಕೂಡ together with, also (postp. and conj.)
ಆಟ play, game (1 n.)	ಕೊಂಡುಕೊಳ್ಳು buy (irreg. tr.)
ಆ ಮೇಲೆ after that	ಕ್ರಯ price (1 n.)
ಇದು ವರೆಗೆ up to the present	ಗಂಡಸು a man (p. 80)
ಉಡುಪು dress (3 B n.)	ಗಮನ (going), attention (1 n.)
ಎಲೈ hol (interj.)	ಚರಿತ್ರೆ history (2 n.)
ಒಪ್ಪಿಸು make agree, offer, present (1 tr.)	

<sup>1</sup> ಸೇರಿಸಿಕೊಳ್ಳು. <sup>2</sup> ಮೇಲು. <sup>3</sup> 'Make help to'. <sup>4</sup> Neg. participle.

<sup>5</sup> ಸುತ್ತ. <sup>6</sup> Sing. <sup>7</sup> Sing. <sup>8</sup> ಇಡು (reflex.). <sup>9</sup> To. <sup>10</sup> ಹತ್ತಿರ.

<sup>11</sup> Leisure.

ಜಾಸ್ತಿ excess(ive) <sup>1</sup>	ಬಿಡುವು leave time (3 B n.)
ತನಕ up to, till	ಬೆಳಗು light, dawn, morning
ತರಗತಿ a rank, a class in school (2 n.)	(3 B n.) ಬೆಳಿಗ್ಗೆ in the morning
ತೇರ್ಗಡೆ success in examination (2 n.)	ಬೇರೆ ಬೇರೆ various ಬೋಧನೆ teaching (2 n.)
ತೊಲೆ wooden beam, <i>tola</i> = weight of a rupee (2 n.)	ಮಾತ್ರ extent, only ವಿಾರು transgress, exceed (1 tr.)
ತ್ಯಜಿಸು put away, forsake (1 tr.)	ಯಾರು who?
ದವಸ corn, grain (1 n.)	ರವೆ granule, particle (2 n.)
ಧಾರಣೆ (ಧರ) rate, price (2 n.)	ವಯಸ್ಸು age (3 B n.)
ನಾಳಿದ್ದು day after tomorrow (p. 174)	ವಿಶ್ವಾಸಿ trusting or trustworthy person (2 m.f.)
ನೀತಿ right behaviour, righteous- ness, precept (2 n.)	ಸಂತೆ weekly market (2 n.) ಸಹ also (p. 177)
ಪರೀಕ್ಷೆ examination (2 n.)	ಸಹೋದರ brother (1 m.)
ಪಲ್ಲ 100 seers (1 n.)	ಸುತ್ತು surround, walk round (1 tr.)
ಪುರಸತ್ತು leisure (3 B n.)	ಸುಮ್ಮನೆ (ಸುಮ್ಮಗೆ) quietly, with- out effort, aimlessly (adv.)
ಪ್ರಯತ್ನಿಸು make effort, try (1 tr.)	ಸ್ಥಾನ place, position (1 n.)
ಪ್ರಾಣ breath, life (1 n.)	ಸ್ಥಿತಿ condition, state (2 n.)
ಬಗೆ a kind (2 n.)	ಸ್ವಾರ್ಥ own advantage (1 n.)
ಬಡವ poor man (1 m.)	ಹೆಂಗಸು a woman (p. 80)
ಬಿಡು leave, forsake, (irreg. tr., p. 83)	ಹೊರತು except, besides (p. 183)

<sup>1</sup> Hindustani word; not declined in Kan.

## LESSON XXV

### Some Common Irregular Verbs

The classification of irregular verbs will be reserved, for the most part, to Chapter IV. Some irregular verbs, however, are of such frequent use that it has been necessary already to introduce them in the Exercises. A fuller reference is made here; but their idiomatic uses are explained in Chapter IV. The forms not shown here are regular.

ಬರು come

The verb ಬರು come, has the following irregular forms:

Past verbal participle	ಬಂದು
Past relative participle	ಬಂದ
Past tense	ಬಂದೆನು etc.
3rd pers. sing. neut. past.	ಬಂದಿತು or ಬಂತು
Contingent form	ಬಂದೇನು etc.
Negative	ಬಾರೆನು etc., or ಬರೆನು etc.
Negative verbal participle	ಬಾರದೆ or ಬರದೆ
Negative relative participle	ಬಾರದ
Imperative, 2nd pers. sing.	ಬಾ
Imperative, 2nd pers. plur.	ಬನ್ನಿರಿ, or ಬನ್ನಿ

The neuter 3rd pers. neg. of ಬರು, ಬಾರದು, is used impersonally in the sense of prohibition: I, thou, he, etc., must not. It is combined with the infinitive ending in ಅ, like ಬಹುದು, ಬೇಕು, ಬೇಡ etc.; as, ಅವರು ಹೀಗೆ ಮಾತನಾಡಬಾರದು they must not speak so.

ಬಾರದು, like ಬೇಕು, constitutes a command when used in addressing inferiors, and an entreaty when addressed to superiors; but in the latter form of address, it may be a polite prohibition. The polite way of saying 'Do not come tomorrow,' is ನಾಳೆ ಬರ ಬಾರದು. ಬರಬೇಡಿರಿ would be even more polite.

ಕೂಡದು (p. 82) is used in stricter prohibition and, in the 2nd pers., in address to inferiors: ನೀನು ಎಂದೂ ಅಲ್ಲಿಗೆ ಹೋಗಕೂಡದು you must never go there. It is used also with subjects of the first and third person where duty to refrain from a course of action is indicated; ದೊಡ್ಡವರು ಮಾತನಾಡುವಾಗ ನಾನು ಮಾತನಾಡಕೂಡದು I must not speak when important people are talking; ಅವನು ತನ್ನ ಸ್ಥಳವನ್ನು ಬಿಟ್ಟು ಬೆಂಗಳೂರಿಗೆ ಬರಕೂಡದು he must not leave his place and come to Bangalore.

In both these sentences ಬಾರದು might be used but would be less emphatic.

Idiomatic uses of ಬರು have been already referred to (pp. 110-111) and others are noted in Lesson XXXIX.

Conjugate similarly to ಬರು, ತರು bring, except that there is only one form of the 3rd pers. neut. sing. past tense, ತಂದಿತು.

ಇಡು place, put

The verb ಇಡು place, put, has the following irregular forms:

Past verbal participle	ಇಟ್ಟು
Past relative participle	ಇಟ್ಟು
Past tense	ಇಟ್ಟನು etc.
Contingent form	ಇಟ್ಟೀನು etc.

Similarly conjugated: ಕೊಡು give, ತೊಡು put on (clothes etc.), ಪಡು experience, suffer, enjoy; ಬಿಡು leave, forsake, ಕೆಡು go bad, ನೆಡು plant.

ಆಗು become

The verb ಆಗು become, follows the model verb ಮಾಡು in all forms except the past relative participle and the tenses in accord with it. That participle has the form ಆದ. The past tense is, ಆದೆನು, ಆದಿ, ಆದನು etc., and the past participial nouns: ಆದವನು, ಆದವಳು, ಆದುದು. The one anomalous form is the third person neuter singular of the past tense, ಆಯಿತು.

The verb ಹೋಗು go, follows the analogy of ಆಗು. Past relative participle, ಹೋಗಿದ; past tense, ಹೋಗಿದೆನು etc.; third pers. neut. sing., ಹೋಗಿಯಿತು.

The contingent form of these verbs is formed in accord with the past relative participle, and not with the past verbal participle.<sup>1</sup> The forms, therefore, are ಆದೇನು etc., ಹೋದೇನು etc.

#### Combination of ಆಗು and ಇರು

The verb ಆಗು, like all other verbs, adds the various forms of the verb ಇರು to its own past verbal participle in order to form its perfect tenses; thus, ಆಗಿದ್ದೇನೆ I have become; ಆಗಿರುವ that which has become, etc. Arising out of this is a second and very common meaning of these compound forms, *viz.*, that in which they are equivalent to the English verb 'be' followed by a complement. In English the verb 'be' has two uses: (1) it indicates existence without attributing qualities; as, there *is* a tree, a tree *is* (exists); (2) it attributes qualities; as, that *is* a tree; the tree *is* large. In translating into Kanarese, in the first case the simple verb ಇರು must be used; in the second case the compound verb ಆಗಿರು is required; thus, ಒಂದು ಮರವಿರುತ್ತದೆ there is a tree, a tree is; ಅದು ಒಂದು ಮರವಾಗಿರುತ್ತದೆ that is a tree. So, ಒಬ್ಬ ಮನುಷ್ಯನಿದ್ದಾನೆ there is a man; ಮನುಷ್ಯನಾಗಿದ್ದಾನೆ he is a man (not a god, or any other kind of being); ಈ ಊರಿನಲ್ಲಿ ಒಂದು ದೇವಸ್ಥಾನವಿರುವುದು<sup>2</sup> there is a temple in this town; ಆ ಕಟ್ಟಡವು<sup>3</sup> ದೇವಸ್ಥಾನವಾಗಿರುವುದು that building is a temple.

These two usages may be illustrated from the New Testament. In Heb. 11: 6 we read, 'He that cometh to God must believe that He *is*.'

<sup>1</sup> It will be explained in Lesson XXXVII that the second conjugation is more characteristic of the Kanarese language than the first. Dr. Kittel (*Grammar of the Kannaḍa Language*, 1903, p. 104) argues that the modern form of the first conjugation past verbal participle, ending in ಇ, represents an older form in ಇದು; thus ಮಾಡಿ is contracted from an older ಮಾಡಿದು. He apparently regards the ಮಾಡಿ to which the endings of the contingent form are attached as being a similarly contracted form of the past relative participle ಮಾಡಿದ (op. cit., p. 132). On this showing, the verbs ಆಗು and ಹೋಗು are in this respect regular, and the modern regular verbs of the first conjugation are the really irregular verbs.

<sup>2</sup> ದೇವಸ್ಥಾನ temple (1 n.).

<sup>3</sup> ಕಟ್ಟಡ a building (1 n.).

The substance of the belief is ದೇವರು ಇದ್ದಾನೆ God is. In 1 John 1: 5 we read, 'God is light' ದೇವರು ಬೆಳಕಾಗಿದ್ದಾನೆ.<sup>1</sup> The former *is*, without a complement, declares the existence of God, and must be translated by the verb ಇರುತ್ತಾನೆ or ಇದ್ದಾನೆ; the second *is*, with the complement 'light' attributes a quality to God, and must be translated by the verb ಆಗಿರುತ್ತಾನೆ or ಆಗಿದ್ದಾನೆ.

Thus the addition of the participle ಆಗಿ to a declinable word gives it the force of an adverb.

As we have already noted, (pp. 3, 21) the English verb 'be' when followed by a complement is frequently omitted altogether in translating into Kanarese; as, ಅದು ಒಂದು ಮರ that is a tree.

#### Combination of ಆಗು with Uninflected Verbal Forms

The verb ಆಗು may be combined directly with the uninflected verbal forms shown on pp. 189-194. Examples: ಬೇಕಾಗು ತ್ತದೆ, it becomes (*or*, will become) necessary; ಬೇಕಾಗಿದೆ it is necessary; ಅವನು ನಾಳೆ ಬರಬೇಕಾಗುತ್ತದೆ it will be necessary for him to come tomorrow; ನೀವು ನಿನ್ನೆ ಬರಬೇಕಾಗಿತ್ತು you ought to have come yesterday. Similarly ಬಹುದಾಗು means 'become permissible', and ಬೇಡವಾಗು 'become inadmissible'; ಉಂಟಾಗು 'come into being'; ಸಾಕಾಗು become sufficient; ನಿಮ್ಮ ತಂದೆಯು ಹಾಗೆ ಹೇಳಬಹುದಾಗಿತ್ತು your father might have said so; ಅದು ನನಗೆ ಬೇಡವಾಗಿತ್ತು I didn't want it. ದೇವರ ಅಪ್ಪಣೆಯಿಂದ ಲೋಕವು ಉಂಟಾಯಿತು the world came into existence at the command of God; ಈ ಆಟವು ನನಗೆ ಸಾಕಾಯಿತು I have had enough of this game.

One way in which the combination of ಆಗು with the uninflected verbal forms ಬಹುದು, ಬೇಕು, ಉಂಟು, ಸಾಕು and ಹೌದು may be explained is this. We have seen that the form of the third person singular future does duty also as a verbal noun, e.g. ಮಾಡುವುದು. Verbal nouns, like other nouns, may be combined with ಆಗು and used predicatively: ನಾಳೆ ಮಾಡುವುದಾಗುತ್ತದೆ (the doing will take place tomorrow) it will be done tomorrow; ನನ್ನ ಉದ್ಯೋಗವು ಮಕ್ಕಳಿಗೆ ಪಾಠಹೇಳುವುದಾಗಿದೆ my profession is giving lessons to children. It would appear that the ancient form ಬೇಳ್ಕುಂ (=ಬೇಕು) was used not only as third person singular

<sup>1</sup> ಬೆಳಕು light (3 B n.).

<sup>2</sup> ಅಪ್ಪಣೆ command (2 n.).

present but as a verbal noun. Thus we may regard these defective verbs as of the present—future tense when used alone and as verbal nouns when combined with ಆಗು. The same principle will stand for ಬೇಡ, ಬಾರದು, ಇಲ್ಲ, ಅಲ್ಲ except that these forms when combined with ಆಗು will be regarded as representing negative verbal nouns, *i.e.* ಬೇಡ = ಬೇಡದ್ದು.

Note, on the contrary, the use of a finite verbal form with ಆದರೆ, the conditional form of ಆಗು (p. 213, footnote 4).

ಇಲ್ಲ is combined with ಬೇಕು to give a meaning not so strong as ಬೇಡ; but there is a difference in the way in which ಇಲ್ಲ is added in the Mysore State and the way in which it is added in some other parts of the Kanarese country. In Mangalore it is said: ಅದು ನನಗೆ ಬೇಕಿಲ್ಲ I don't want that; but in Bangalore the sentence runs: ಅದು ನನಗೆ ಬೇಕಾಗಿಲ್ಲ.

In some parts of the Kanarese country outside Mysore State ಸಾಕು is used in the sense 'likely, possible': ಅವನು ಬರಲಿಕ್ಕೆ ಸಾಕು he is likely to come.

Among the forms which rise from the combination of these uninflected verbs with ಆಗು is a kind of compound rel. ptcs. and verbal nouns; *e.g.* ಆ ಪುಸ್ತಕಗಳಿಗೆ ಬೇಕಾಗುವ ಹಣವನ್ನು ನೀವು ತೆಗೆದು ಕೊಂಡು ಬನ್ನಿರಿ bring the money which will be wanted for those books; ಹೋಗಬೇಕಾದ ದಾರಿಯಲ್ಲಿ ಹೋದನು I went in the way I ought; ಅದು ನನಗೆ ಬೇಡವಾದುದು that is a thing I don't want; ಇದು ಹೇಳಬಹುದಾದ ಮಾತೇ? ಹೌದು ಇದು ಹೇಳಬಹುದಾದುದು is this a word which may be (fitly) spoken? Yes it is a word which may be spoken; ಸಾಕಾಗದ ದವಸ<sup>1</sup> ಕೊಟ್ಟರು they gave insufficient grain.

But ಬರುವ and ಕೂಡು have positive and neg. rel. ptcs. of their own: ಬರುವ, ಬಾರದ; ಕೂಡುವ, ಕೂಡದ; ಸಾಲು has the neg. vbl. ptc., ಸಾಲದೆ and neg. rel. ptc. ಸಾಲದ: ಅದು ಮಾಡಬಾರದ ಕೆಲಸ that is a thing that ought not to be done.

## EXERCISE XXV

Translate into English:

1. ಈ ಕಾಯಿಲೆಯ ಮನುಷ್ಯನಿಗೆ ಇನ್ನೂ ವಿಶ್ರಾಂತಿ ಬೇಕು. 2. ಶಿವ ಸಮುದ್ರಕ್ಕೆ ಹೋಗುವವರು ಮದ್ದೂರಿನಲ್ಲಿ ಇಳಿಯಬೇಕು. 3. ಹೋಗುವ ಬರುವ ವೆಚ್ಚಕ್ಕೆ ಹಣ ಬೇಕು. 4. ಕ್ರೈಸ್ತರು ನೀತಿಯ ಮಾರ್ಗದಲ್ಲಿ ನಡೆಯ

<sup>1</sup> ದವಸ grain.



ಬೇಕು. 5. ಅವನಿಗೆ ಬುದ್ಧಿ ಬರಬೇಕಾದರೆ ಇನ್ನೂ ಬಹುಕಾಲ ಬೇಕು. 6. ಈ ಕತ್ತಲೆಯಲ್ಲಿ ಯಾರ ಮನೆಗೆ ಹೋಗುವುದೂ ಬೇಡ. 7. ಕರ್ಣನನ್ನು ಮೋಸದಿಂದಲ್ಲದೆ ಜಯಿಸಲು ಅರ್ಜುನನಿಗೂ ಸಾಧ್ಯವಾಗಲಿಲ್ಲ. 8. ಮನೆಯಲ್ಲಿದ್ದ ಅಕ್ಕಿಯು ಸಾಕಾಗಲಿಲ್ಲ. 9. ಆ ಪರದೇಶದಲ್ಲಿ ನನಗೆ ಬಹು ಕಷ್ಟ ಉಂಟಾಯಿತು. 10. ಇಬ್ಬರು ಸೇರಿದರೆ ಸಾಕು, ಮಾತಿಗೆ ಪ್ರಾರಂಭ. 11. ಮನೆಗೆ ಹೋಗಬೇಕೋ? ಹಾಗಾದರೆ ಹೋಗು. 12. ಆ ಔಷಧದಿಂದ ಕಣ್ಣೋವು ಇಲ್ಲವಾಯಿತು.

Translate into Kanarese:

1. No one must go about<sup>1</sup> in bare feet<sup>2</sup>. 2. You must not go into that house. 3. Come to our house for a meal.<sup>3</sup> 4. This amount<sup>4</sup> of firewood will not be sufficient. 5. The world did not come into existence yesterday. 6. He had to go home in the rain. 7. You may speak now. 8. The box must be small. 9. Don't come on Sunday.<sup>5</sup> 10. The dress of the servants must be clean. 11. She needs medical treatment. 12. The beams of the house must be strong. 13. Brother,<sup>6</sup> at what time will you come?

### Vocabulary

ಅರ್ಜುನ Arjuna (1 m.)	ಬಲ strength (1 n.)
ಕಣ್ಣೋವು = ಕಣ್ (ಕಣ್ಣು) + ನೋವು pain (3 B n.) pain in the eyes	ಬುದ್ಧಿ reason, wisdom (2 n.) ಮದ್ದೂರು Maddur (2 n.) ಮೋಸೆ deceit (1 n.)
ಕತ್ತಲೆ darkness (2 n.)	ವಿಶ್ರಾಂತಿ rest (2 n.)
ಕರ್ಣ Karṇa (1 m.)	ಶಿವಸಮುದ್ರ Sivasamudram (1 n.)
ಕಾಯಿಲೆ sickness (2 n.)	ಶುದ್ಧ cleansed, clean (adj.)
ಚಿಕ್ಕದು small one (n.)	ಸಾಕು it is sufficient (defective verb)
ಪರದೇಶ foreign country (1 n.)	
ಪ್ರಾರಂಭ beginning (1 n.)	
ಬರಿಕಾಲು barefoot (3 B n.)	ಸಾಧ್ಯ possible

<sup>1</sup> ನಡೆ.

<sup>2</sup> Sing.

<sup>3</sup> Food.

<sup>4</sup> ಇಷ್ಟು.

<sup>5</sup> Locative.

<sup>6</sup> Elder brother.

## LESSON XXVI

### Relative Participles

These verbal forms were referred to in the introduction and noticed in Lesson XI,<sup>1</sup> but reserved for fuller treatment. The relative participles are three in number, and their forms are, as we have seen, as follows:

	First Conjugation	Second Conjugation
Present and Future	ಮಾಡುವ	ಕರೆಯುವ
Past	ಮಾಡಿದ	ಕರೆದ
Negative	ಮಾಡದ	ಕರೆಯದ

The relative participles are of very great importance in the construction of Kanarese sentences. By means of them we represent English adjectival and adverbial clauses. While the verbal participles are purely verbal, and are to be construed, like other verbal forms, with reference to their subject, object, and adverbial adjuncts, the relative participles, when followed by a noun or pronoun, combine with these verbal relations an adjectival relation, which accounts for the use of the English term 'relative.' This relation is the subject of this Lesson.

A relative participle can be interpreted only in connection with the word which follows it and with which it is combined. For this reason it is not possible to translate into English an uncombined relative participle.

#### THE TRANSLATION OF ENGLISH ADJECTIVAL CLAUSES

A relative participle corresponds to the English participle in such expressions as *running* water, a *bound* book, an *unstamped* letter, or to an English adjectival clause consisting of a relative pronoun (or a relative adverb) and a finite verb; as water *which*

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<sup>1</sup> See also p. 189 footnote.

*runs, a book which is bound, a letter which we did not stamp, the place where they live.*

Thus the combination of relative participles with declinable words is the regular method of representing English attributive participles or adjectival clauses, in Kanarese.

A notable difference between English participles and relative participles is that the former cannot have a subject. The latter often do.

(a) The simplest form of combination is that with the pronouns of the third person, as shown in Lesson XI.

For the resulting forms see pages 74, 75 and for additional notes on the neuter participial nouns see Lesson XXVIII.

(b) The relative participle may enter into a similar combination with the pronouns of the first and second persons, and with any other declinable word; thus, ಬರೆಯುವ ನಾನು I who write; ಮಾತನಾಡಿದ ನೀನು you who spoke; ಓದದ ನಾವು we who do (did, will) not read; ಆಡುವ ಹುಡುಗನು the boy who plays; ಹಾಡಿದ ಸ್ತ್ರೀಯು the woman who sang; ಸೇರದ ಕಾಗದವು the letter which did not arrive; ನಡೆದ ಕಾರ್ಯವು ತಿಳಿಯದು the event which took place is unknown; ನಡೆದ ಕಾರ್ಯಗಳನ್ನು ತಿಳಿದುಕೊಂಡರು they became acquainted with the events which occurred. The form of the relative participle is invariable, whatever may be the number, gender, or case of the word with which it is combined. The combination of a relative participle with a declinable word is sometimes called *gamakasamāsa* (see Lesson XLV).

On pages 160-1 (10) another method of rendering such adjectival clauses has been given. It will be useful to compare the two methods. ಆಡುವ ಹುಡುಗನು = ಯಾವ ಹುಡುಗನು ಆಡುವನೋ ಆ ಹುಡುಗನು; ಹಾಡಿದ ಸ್ತ್ರೀಯು = ಯಾವ ಸ್ತ್ರೀಯು ಹಾಡಿದಳೋ ಆ ಸ್ತ್ರೀಯು; ಸೇರದ ಕಾಗದವು = ಯಾವ ಕಾಗದವು ಸೇರಲಿಲ್ಲವೋ ಆ ಕಾಗದವು. So ಕರೆಯುವವನು = ಯಾವನು ಕರೆಯುವನೋ ಅವನು.

In some English adjectival clauses the introductory relative pronoun is itself the subject of the clause, as in the examples given above: 'who write', 'who spoke', etc. It frequently happens, however, that a relative clause has a subject different from the subject of the principal sentence and from the relative pronoun

which joins the two together. In such a sentence the relative pronoun may be the object, or may be governed by a preposition; or the introductory word may be a relative adverb; as, did the letter *which* we wrote arrive? the box *in which* the money was found is not here; this is the place *where* the people assembled. In translating such clauses into Kanarese, the relative pronoun and the verb with which it goes are expressed by a relative participle, and the subject of the English relative clause is rendered as the subject of the relative participle. Thus, ನಾವು ಬರೆದ ಕಾಗದವು ಸೇರಿತೋ did the letter which we wrote arrive? ಹಣವು ಸಿಕ್ಕಿದ ಪೆಟ್ಟಿಗೆಯು ಇಲ್ಲಿ ಇರುವುದಿಲ್ಲ the box in which the money was found is not here; ಜನರು ಕೂಡಿದ ಸ್ಥಳವು ಇದೇ this is the place where the people assembled.

According to the method of translation on p. 160, these sentences would respectively read as follows: ನಾವು ಯಾವ ಕಾಗದವನ್ನು ಬರೆದೋ ಆ ಕಾಗದವು ಸೇರಿತೋ? ಹಣವು ಯಾವ ಪೆಟ್ಟಿಗೆಯಲ್ಲಿ ಸಿಕ್ಕಿತೋ ಆ ಪೆಟ್ಟಿಗೆಯು ಇಲ್ಲಿ ಇರುವುದಿಲ್ಲ; ಜನರು ಯಾವ ಸ್ಥಳದಲ್ಲಿ ಕೂಡಿದರೋ ಆ ಸ್ಥಳವು ಇದೇ. In simple examples, however, the construction with the relative participle is greatly to be preferred.

The object of an English adjectival clause<sup>1</sup> is to be rendered in Kanarese as the object of the relative participle; as, ನಮಗೆ ಹಣವನ್ನು ಕೊಟ್ಟ ವರ್ತಕನು ಈ ಮನೆಯಲ್ಲಿ ಇದ್ದಾನೆ the merchant who gave us money is in this house; ನಾವು ನಮ್ಮ ಸ್ನೇಹಿತರನ್ನು ಸಂಧಿಸಿದ<sup>2</sup> ಮನೆಯು ಊರೊಳಗೆ ಇದೆ the house in which we visited our friends is inside the town; ಅವರು ಆ ಕೆಲಸವನ್ನು ಮಾಡಿದ ದಿವಸದಲ್ಲಿ ನಾನು ಊರಿನಲ್ಲಿ ಇರಲಿಲ್ಲ on the day on which they did that work I was not in the town.

The above sentences may also be written as follows: ಯಾವ ವರ್ತಕನು ನಮಗೆ ಹಣವನ್ನು ಕೊಟ್ಟನೋ ಅವನು ಈ ಮನೆಯಲ್ಲಿ ಇದ್ದಾನೆ; ನಾವು ಯಾವ ಮನೆಯಲ್ಲಿ ನಮ್ಮ ಸ್ನೇಹಿತರನ್ನು ಸಂಧಿಸಿದೋ ಆ ಮನೆಯು ಊರೊಳಗೆ ಇದೆ; ಅವರು ಯಾವ ದಿವಸದಲ್ಲಿ ಆ ಕೆಲಸವನ್ನು ಮಾಡಿದರೋ ಆ ದಿವಸ ನಾನು ಊರಿನಲ್ಲಿ ಇರಲಿಲ್ಲ; but, as indicated above, the construction with the relative participle is better.

In the same way a relative participle combined with a pronoun to form a participial noun may have a subject or an

<sup>1</sup> Or of an attributive participle, as in the phrase, 'a man-eating tiger.'

<sup>2</sup> ಸಂಧಿಸು meet, visit (1 tr.).

object of its own. Thus, ನಮ್ಮನ್ನು ಕಳುಹಿಸಿದವರು is 'those who sent us'; but ನಾವು ಕಳುಹಿಸಿದವರು is 'those whom we sent'; and ನಾವು ಹಣ ಕೊಟ್ಟವರು is 'those to whom we gave money'; ನಮಗೆ ಹಣಕೊಟ್ಟವರು 'those who gave us money'.

The relative participle, being a verb, may be modified by adverbs, by declinable words in oblique cases, by declinable words followed by postpositions, or by other adverbial equivalents: thus, ಬೇಗನೆ ಬಂದ ಗಾಡಿಯು the carriage which came quickly; ಪೆಟ್ಟಿಗೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ ಹಣವು the money which was found in a box; ಮೇಜಿನ ಮೇಲೆ ಇರುವ ಪುಸ್ತಕಗಳು the books which are upon the table.

Further examples are: ನಾವು ಆಳನ್ನು ಕಳುಹಿಸಿದ ಅಂಗಡಿಯಲ್ಲಿ ಯಾರೂ ಇರಲಿಲ್ಲ there was no one in the shop *to which* we sent a messenger; ಅವರು ಈ ಪತ್ರವನ್ನು<sup>1</sup> ಬರೆದ ಲೇಖನಿಯನ್ನು<sup>2</sup> ತೋರಿಸಿರಿ show (me) the pen *with which* they wrote this document; ನೀವು ನನ್ನ ಸಂಗಡ ಮಾತನಾಡುವ ರೀತಿಯಲ್ಲಿ ನಾನು ಎಂದಿಗೂ ಮಾತನಾಡುವುದಿಲ್ಲ I will never speak in the manner *in which* you speak with me; ಒಂದೇ ಮಗುವಿರುವವನು a man *to whom* there is only one child (ಯಾವನಿಗೆ ಒಂದೇ ಒಂದು ಮಗುವು ಇದೆಯೋ ಅವನು); ಗಂಡ<sup>3</sup> ಸತ್ತವಳು<sup>4</sup> a woman *whose* husband is dead (ಯಾವಳ ಗಂಡನು ಸತ್ತಿರುವನೋ ಅವಳು).

The combination of relative participles with ಅಷ್ಟು and ಅಂಥ should be noticed. Examples of combination with ಅಷ್ಟು: ನನಗಿರುವಷ್ಟು ಹಣವು as much money as I have; ಅವರು ನೋಡುತ್ತಿರುವಷ್ಟು ರಲ್ಲಿ while they are (were) looking; ಬೇಕಾದಷ್ಟು as much as is wanted (*or* needed); ಈ ಕಾಡಿನಲ್ಲಿ ಮರಗಳು ಸೂರ್ಯರಶ್ಮಿಯೇ<sup>5</sup> ನೆಲಕ್ಕೆ ಬೀಳದಷ್ಟು<sup>6</sup> ದಟ್ಟವಾಗಿ<sup>7</sup> ಬೆಳೆದಿವೆ<sup>8</sup> the trees have grown so dense in this forest that not a ray of sunlight falls on the ground.

The addition of ಅಂಥ to a relative participle does not affect its meaning. The final vowel is sometimes lengthened, es-

<sup>1</sup> ಪತ್ರ document (1 n.).      <sup>2</sup> ಲೇಖನಿ pen (2 n.).      <sup>3</sup> ಗಂಡ husband (declension as ಅಣ್ಣ, p. 40).      <sup>4</sup> ಸತ್ತ past rel. part. of ಸಾಯು die (past tense ಸತ್ತನು etc.); see Appendix III (Class IV).      <sup>5</sup> ರಶ್ಮಿ ray (2 n.).      <sup>6</sup> For ಬೀಳು fall, see p. 97; ಬೀಳದಷ್ಟು = ಬೀಳದ + ಅಷ್ಟು.      <sup>7</sup> ದಟ್ಟ state of being thick.      <sup>8</sup> ಬೆಳೆ grow (2 intr.).

pecially when more than one relative participle (which have not all the same subject) is used in combination with the same word. Examples: ನಾವು ಇರುವಂಥ ಊರು the town in which we are; ನೀವು ಓದಿದಂಥ ಪುಸ್ತಕ the book which you read; ಈ ಗ್ರಾಮದಲ್ಲಿರುವಂಥವರು those who are in this village; ಅವರು ನೋಡಿದಂಥಾದ್ದು that which they saw; ನಾವು ಬರೆದಂಥಾ ನಿಮಗೆ ಸೇರಿದಂಥಾ ಕಾಗದವು the letter which we wrote and which you received.

When an English adjectival clause is compound, *i.e.*, when it consists of two or more co-ordinate adjectival clauses, provided that all the clauses have one subject in common, the last verb only is rendered by a relative participle in Kanarese, the others being rendered by verbal participles in accordance with the rules given in Lesson XVI. Examples: ನಾನು ಓದಿ ಮುಗಿಸಿದ ಪುಸ್ತಕ the book which I read and finished; ಈ ಊರನ್ನು ಸೇರಿ ಅನೇಕ ವರುಷಗಳ ತನಕ ವ್ಯಾಪಾರ ಮಾಡಿ ಸುಖದಿಂದಿದ್ದ ಒಬ್ಬ ವರ್ತಕನು a merchant who entered the town, did business for many years, and lived happily.

A relative participle must often be supplied in Kanarese in instances where the relative pronoun and its verb are suppressed or unnecessary in English; as, ಆ ಗ್ರಾಮದಲ್ಲಿರುವ ಜನರು the people in that village.

## EXERCISE XXVI

(a) Translate into English—wherever possible giving also an alternative rendering in Kanarese:

1. ನಾನು ನಿಮಗೆ ತೋರಿಸಿದ ಮನೆಯು ಆ ದೊರೆಯವರದು. 2. ಊಟ ಮಾಡಿದವರು ಐದು ಸಾವಿರ ಮಂದಿ ಗಂಡಸರು. 3. ಇವನು ಪಡೆದಿರುವ ಈ ಜ್ಞಾನವೇನು? 4. ದೇವರು ತಾನು ಪ್ರೀತಿಸುವವರನ್ನು ಶಿಕ್ಷಿಸುತ್ತಾನೆ; ಆತನು ತನ್ನನ್ನು ಪ್ರೀತಿಸುವವರಿಗೂ ಪ್ರೀತಿಸದವರಿಗೂ ಉಪಕಾರ ಮಾಡುತ್ತಾನೆ. 5. ನೀವು ನನಗೆ ತಿಳಿಸಿದ ಸಂಗತಿಯನ್ನು ನಾನು ಇನ್ನಾ್ಯರಿಗೂ<sup>1</sup> ತಿಳಿಸಲಿಲ್ಲ. 6. ಊರಿನ ಹತ್ತಿರವಿರುವ ಕೆರೆಯಲ್ಲಿ ಬೆತ್ತರು ಮೀನುಗಳನ್ನು ಹಿಡಿಯುತ್ತಾರೆ. ಹಿಡಿದಂಥಾ<sup>2</sup> ಮೀನುಗಳನ್ನು ಪೇಟೆಯಲ್ಲಿ ಮಾರುವರು. 7. ಪ್ರಪಂಚದಲ್ಲಿರುವ ಯಾವುದರ

<sup>1</sup> ಇನ್ನಾ್ಯರು = ಇನ್ನು + ಯಾರು. <sup>2</sup> For the tense see notes on Tense of Relative Participles at close of Lesson XXVII.

ರೂಪವನ್ನೂ ಮಾಡಿಸಿಕೊಂಡು ದೇವರನ್ನು ಪೂಜಿಸಬಾರದು. 8. ಗುರುವು ತನ್ನ ಶಿಷ್ಯರು ತೋರಿಸಿದ ಭಕ್ತಿಯನ್ನು ಮೆಚ್ಚಿ ಅವರು ಕೋರುತ್ತಿದ್ದ ಆಶೀರ್ವಾದವನ್ನು ಕೊಟ್ಟನು. 9. ನನ್ನ ಸಂಗಡ ಒಡನಾಟಮಾಡುವಂಥ ಜೊತೆಗಾರರು ನನ್ನೊಂದಿಗೆ ಮಾತನಾಡುತ್ತಾ ನನಗೆ ಮೊದಲು ತಿಳಿಯದಿದ್ದಂಥ ಅನೇಕ ವಿಷಯಗಳನ್ನು ತಿಳಿಸಿದರು. 10. ಮಹಾಯಾಜಕರೂ ಶಾಸ್ತ್ರಗಳೂ ಆತನು ಮಾಡಿದ ಕಾರ್ಯಗಳನ್ನೂ ದೇವಾಲಯದಲ್ಲಿ ಕೂಗುತ್ತಿದ್ದ ಹುಡುಗರನ್ನೂ ನೋಡಿ ಕೋಪಮಾಡಿದರು. 11. ಪ್ರತಿಯೊಂದು ಜನಾಂಗದವರೂ ಅವರವರ ಸ್ಥಿತಿಯನ್ನೂ ಬುದ್ಧಿಶಕ್ತಿಯನ್ನೂ ಅನುಸರಿಸಿ ದೇವರ ರೂಪವನ್ನೂ ಸ್ಥಿತಿಯನ್ನೂ ಕಾರ್ಯವನ್ನೂ ಊಹಿಸುವರು.

(b) Translate into Kanarese, giving alternative renderings wherever possible:

1. O God, save the king who rules this country. 2. What kind-of-people (are) those who live<sup>1</sup> in this street? 3. Our Father who art in heaven, forgive our faults. 4. We love those who love us. 5. You see the birds which are flying in the sky. Who (is) He who protects them? 6. Have you seen the travellers whom the people who live in that village caught and beat? 7. The messenger<sup>2</sup> whom I sent from here yesterday will arrive-at the city tomorrow. 8. We have all left the path which God showed to us, and have wandered like sheep. 9. To all who seek it shall be found. 10. Show me the hole<sup>3</sup> which the thieves made<sup>4</sup> and by which they entered your house.

#### Vocabulary

ಅನುಸರಿಸು follow, conform to (1 tr.)	ಕನ್ನ hole made by burglars in wall (1 n.)
ಅಲೆ wander (2 intr.)	ಕಾರ್ಯ action, deed (1 n.)
ಆಕಾಶ sky (1 n.)	ಕುರಿ sheep (2 n.)
ಆಶೀರ್ವಾದ blessing (1 n.)	ಕೊರೆ bore, dig (2 tr.)
ಊಹಿಸು suppose, imagine, infer (1 tr.)	ಕೋಪ anger (1 n.)
ಒಡನಾಟ companionship (1 n.)	ಕೋರು desire (1 tr.)

<sup>1</sup> ವಾಸಮಾಡು.

<sup>2</sup> ಅಳು.

<sup>3</sup> ಕನ್ನ.

<sup>4</sup> ಕೊರೆ.

ಕ್ಷಮಿಸು bear patiently, forgive (1 tr.)	ಮಹಾಯಾಜಕ high priest (1 m.) ಮೊದಲು first place (3 B n.), first (adj.), before (postp.), for- merly (adv.)
ಗಂಡಸು a man <sup>1</sup>	
ಜನಾಂಗ race, nation (1 n.)	
ಜೊತೆಗಾರ associate, companion (1 m.)	ರಕ್ಷಿಸು protect, save (1 tr.) ರೂಪ form, shape (1 n.)
ಜ್ಞಾನ knowledge, wisdom (1 n.)	ವಾಸ dwelling (1 n.) ಶಾಸ್ತ್ರ learned man, scribe in N.T. (2 m.)
ತಪ್ಪು error, fault (3 B n.)	
ಪ್ರತಿಯೊಂದು each (every) one (n.), p. 146	ಶಿಕ್ಷಿಸು discipline, punish (1 tr.) ಹತ್ತಿರ vicinity (1 n.); used as postposition
ಬುದ್ಧಿ ಶಕ್ತಿ power of thought (2 n.)	ಹುಡುಕು seek (1 tr.)
ಬಿಸ್ತೆ man of fisher caste (1 m.)	

<sup>1</sup> Plu. ಗಂಡಸರು (p. 70).



## LESSON XXVII

### Relative Participles (Contd.)

In the previous lesson we were occupied with the combination of the relative participle with declinable words. In this lesson we chiefly consider the combination with indeclinable words. One difference in the usages is that another word may come between a relative participle and a declinable word; *e.g.* in ಮನೆಗೆ ಬಂದ ಎರಡನೆಯ ಹುಡುಗ the second boy who came to the house; but nothing can come between a rel. ptc. and the indeclinable with which it is combined.

### THE TRANSLATION OF ENGLISH ADVERBIAL CLAUSES

The combination of a relative participle with an invariable word (ಅವ್ಯಯ) affords a method of translating English adverbial clauses.

#### Temporal Clauses

Temporal clauses are translated by combining relative participles with the *avyayas* ಆಗ, ಅಂದು then, ಕೂಡಲೆ, ಒಡನೆ forthwith, ತನಕ, ವರೆಗೆ, ಪರ್ಯಂತ<sup>1</sup> until, ಅನಂತರ, ತರುವಾಯ, ಬಳಿಕ, ಮೇಲೆ after. Examples: ಪಾಠಗಳನ್ನು ಓದುವಾಗ (*i.e.*, ಓದುವ + ಆಗ) ಮಾತನಾಡದೆ ಇರು when you are studying your lessons be silent (*lit.*, be not speaking); ನೀವು ಇಲ್ಲಿಗೆ ಬಂದಾಗ<sup>2</sup> ನಾವು ಇರಲಿಲ್ಲ when you came here we were not (here). With ಅಂದು, ಕೂಡಲೆ, ಒಡನೆ, ಅನಂತರ, ತರುವಾಯ, ಬಳಿಕ, ಮೇಲೆ, as we have seen, the past relative participle is used, but not the present relative participle. With ತನಕ, ವರೆಗೆ, ಪರ್ಯಂತರ, the present relative participle is used, but not the past. (For an explanation of this, see page 217.) It is uncommon to find ಅಂದು in its crude form combined with a relative participle; the

<sup>1</sup> Or ಪರಿಯಂತರ.

<sup>2</sup> ಬಂದ + ಆಗ.

instrumental case ಅಂದಿನಿಂದ and the dative case ಅಂದಿಗೆ are commonly used. Examples: ನಾನು ಹುಟ್ಟಿದಂದಿನಿಂದ ಈ ದಿವಸದ ವರೆಗೆ ಈ ಊರಿನಲ್ಲಿಯೇ ಇರುತ್ತೇನೆ I have lived in this same town from the time of my birth until now; ಅವನು ಬಂದಂದಿಗೆ ನೀನು ಬೇರೆ ಕೆಲಸದ ಮೇಲೆ ಹೋಗಬಹುದು when he comes you can go to other work; ಅವರು ಊರನ್ನು ಸೇರಿದ ಕೂಡಲೆ ಈ ಸಂಗತಿಯು ತಿಳಿಯಿತು as soon as they reached the town this matter became known; ನಾನು ನಿನ್ನನ್ನು ಕರೆ ಯುವ ತನಕ ಇಲ್ಲಿ ಇರು remain here until I call you; ನೀವು ಕೆಲಸವನ್ನು ಮುಗಿಸಿದ ಮೇಲೆ ಸಂಬಳವು ಸಿಕ್ಕುವುದು you will obtain your salary after you have finished the work. The adverb ಅಲ್ಲಿ is also frequently combined with present relative participles in the sense of 'while'; as, ಹೀಗಿರುವಲ್ಲಿ (ಹೀಗೆ ಇರುವ ಅಲ್ಲಿ) while it is (was, will be) so, in these circumstances; ನಾವು ಓದುತ್ತಿರುವಲ್ಲಿ ಅವರು ಬಂದರು while we were reading they came. The word ಈಚೆ 'this side' is used, in the dative, with the past relative participle in the sense of 'since': ನೀವು ಹೋದೀಚೆಗೆ<sup>1</sup> ಅವನು ಬಂದನು he came since (after) you went.

In temporal clauses introduced by the word 'before' a rel. ptc. may be used with ಮುಂಚೆ or ಮೊದಲು: ಶಾಲೆಗೆ ಹೋಗುವ ಮುಂಚೆ ಇಲ್ಲಿ ಬಾ come here before you go to school. In such clauses, however, the use of the verbal noun with a postposition is more common. (See Lesson XXVIII.)

ಹಾಗೆ is sometimes used with a temporal meaning: ನಾವು ಮಾತಾಡುತ್ತಿದ್ದ ಹಾಗೆ (= ಮಾತಾಡುತ್ತಿರುವಾಗ) ಅವನು ಬಂದನು while we were speaking he came.

### Local Clauses

Local clauses are translated by the combination of a relative participle with the adverb ಅಲ್ಲಿ there: as, ನೀವು ಇರುವಲ್ಲಿಗೆ<sup>2</sup> (or ಇರುವಲ್ಲಿ) ನಾನು ಸಹ ಬರುವೆನು where you are I shall also come. The noun ಕಡೆ<sup>3</sup> is used adverbially in the same way: ನೀವು ಇರುವ ಕಡೆ ನಾನೂ ಇರುತ್ತೇನೆ. Or ಕಡೆ might be used in the plural: ನೀವು ಹೋಗುವ ಕಡೆಗಳೆಲ್ಲಾ ನಾನು ಹೋಗುತ್ತೇನೆ I shall go wherever you go.

<sup>1</sup> *Lōpa Sandhi* takes place when ಈಚೆ is thus used. <sup>2</sup> ಅಲ್ಲಿ is in the dat. here. ಅಲ್ಲಿ in the crude form used with the relative participle of other verbs than ಇರು, indicates not place but time or condition: ನೀವು ಬರುವಲ್ಲಿ = ನೀವು ಬರುವಾಗ or ನೀವು ಬಂದರೆ. <sup>3</sup> ಕಡೆ end, side, place (2 n.).

## Final (Purpose) Clauses

Final clauses are translated by combining present or negative relative participles with ಹಾಗೆ, ಅಂತೆ, ಬಗ್ಯೆ (ಬಗ್ಗೆ); as, ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಪಾಠಗಳನ್ನು ಓದುವ ಹಾಗೆ (ಓದುವಂತೆ, ಓದುವ ಬಗ್ಯೆ) ಉಪಾಧ್ಯಾಯನು ಅವರನ್ನು ಪ್ರೇರೇಪಿಸುತ್ತಾನೆ<sup>1</sup> the teacher urges the pupils to study their lessons (*lit.*, in order that the pupils may study their lessons the teacher urges them); ಮಕ್ಕಳು ಇತರರಿಗೆ<sup>2</sup> ಮೋಸಮಾಡದಂತೆ<sup>3</sup> ಬುದ್ಧಿವಾದಗಳನ್ನು<sup>4</sup> ಹೇಳುತ್ತಿರಬೇಕು it is necessary to give (continually) good advice so that children shall not deceive others.

In South Kanara, but not in Mysore, the affix ಅರಿ attached to a present relative participle has the meaning 'to', 'in order to'; as, ಕೊಡುವರೆ ನಮ್ಮಲ್ಲಿ ಹಣವಿಲ್ಲ we have no money to give. In Mysore this would read ಕೊಡಲು ನಮ್ಮಲ್ಲಿ ಹಣವಿಲ್ಲ.

The combination of the relative participle with ಹಾಗೆ or ಅಂತೆ sometimes indicates a result rather than a purpose; *e.g.*, ಬೆಕ್ಕು<sup>5</sup> ಹಾಲನ್ನು ಒಂದು ತೊಟ್ಟು<sup>6</sup> ಉಳಿಯದಂತೆ<sup>7</sup> ಕುಡಿಯಿತು the cat drank the milk so that not a drop was left.

## Clauses of Manner and Degree

Clauses showing manner and degree are translated by combining present or past relative participles with ಹಾಗೆ or ಅಂತೆ. Although the same indeclinables are used in the translation of final clauses, in practice little or no ambiguity occurs, the general sense of the sentence being a sufficient guide to the meaning. Example: ಅವನು ಮಾಡುವಂತೆ ನಾನೂ ಮಾಡುವೆನು I also will do as he does; ಅವರು ಹೇಳಿದ ಹಾಗೆಲ್ಲಾ ನೀವು ನಡೆದುಕೊಳ್ಳುವಿರೋ ? will you act (walk) exactly as they said? When ಎಲ್ಲಾ is added to ಹಾಗೆ in this construction the effect is either (1) to add emphasis to the ಹಾಗೆ as, ನಾನು ಮಾಡುವ ಹಾಗೆಲ್ಲಾ ನೀವು ಸಹ ಮಾಡಬೇಕು you also must do exactly as I do; or (2) to give the meaning 'in pro-

<sup>1</sup> ಪ್ರೇರೇಪಿಸು=ಪ್ರೇರಿಸು urge (1 tr.). <sup>2</sup> ಇತರರು 'other people'. <sup>3</sup> ಮೋಸ deceit (1 n.). <sup>4</sup> ಬುದ್ಧಿವಾದ word of advice (1 n.). <sup>5</sup> ಬೆಕ್ಕು cat (3 B n.). <sup>6</sup> ತೊಟ್ಟು a drop (3 B n.). <sup>7</sup> ಉಳಿ remain (2 intr.).

portion as'; thus, ಇವನಿಗೆ ವಯಸ್ಸು<sup>1</sup> ಹೆಚ್ಚಿದ ಹಾಗೆಲ್ಲಾ ಬಡತನವು<sup>2</sup> ಸಹ ಹೆಚ್ಚಿತು<sup>3</sup> as his age increased so his poverty increased also. The same meaning is given by a reduplication; as, ಇವನಿಗೆ ವಯಸ್ಸು ಹೆಚ್ಚಿ ಹೆಚ್ಚಿದ<sup>4</sup> ಹಾಗೆ ಬಡತನವೂ ಹೆಚ್ಚುತ್ತಾ ಬಂತು<sup>5</sup>.

The noun forms ರೀತಿ, ಪ್ರಕಾರ, ಮೇರೆಗೆ<sup>6</sup>, ಮಟ್ಟಿಗೆ<sup>6</sup> are used like ಹಾಗೆ; as, ನೀವು ನಿಮ್ಮನ್ನು ಪ್ರೀತಿಸಿಕೊಳ್ಳುವ ಪ್ರಕಾರ ಎಲ್ಲರನ್ನೂ ಪ್ರೀತಿಸಬೇಕು you must love all men as you love yourselves; ನಿಮಗೆ ಶಕ್ತಿ<sup>7</sup> ಇರುವ ಮೇರೆಗೆ ಈ ಕೆಲಸವನ್ನು ಮಾಡಿರಿ do this work according to your ability (as far as you have strength).

Another meaning of the present relative participle combined with ಹಾಗೆ should be noticed. ಮಾತನಾಡುವ ಹಾಗೆ ಇದ್ದಾನೆ means 'he is about to speak.' A similar use of the infinitive is noticed in Lesson XXXV.

### Comparative Clauses

The past or perfect relative participle combined with ಹಾಗೆ has the meaning 'as if', especially when followed by the form ಆಯಿತು, or (less frequently) ಆಗುವುದು, the neuter 3rd sing. past and future respectively of ಆಗು become. ನೀನು ಹೀಗೆ ಮಾಡಿದ್ದು ನನ್ನ ಮಾತನ್ನು ತಿರಸ್ಕಾರ<sup>8</sup> ಮಾಡಿದ ಹಾಗಾಯಿತು (*lit.* your having done so, was like having despised my word) your having acted in this way was equivalent to your having despised my word; ಸೂರಾರು ಜನರು ಕೂಡಿದ್ದ ಹಾಗೆ ಮಹಾ ಶಬ್ದವು<sup>9</sup> ಕೇಳಿಸಿತು<sup>10</sup> a great noise was heard as if hundreds of people had assembled.

### Causal Clauses

Causal clauses are translated by combining relative participles with the crude forms ಕಾರಣ, ನಿಮಿತ್ತ; as, ನಾವು ಅವರಿಗೆ ಈ ಸಂಗತಿಯನ್ನು ತಿಳಿಸಿದ ಕಾರಣ ಅವರು ನಮ್ಮನ್ನು ಸ್ನೇಹಿಸುತ್ತಾರೆ<sup>11</sup> they are friendly

<sup>1</sup> ವಯಸ್ಸು age (3 B n.). <sup>2</sup> ಬಡತನ poverty (1 n.). <sup>3</sup> ಹೆಚ್ಚು increase (1 intr.). <sup>4</sup> ಹೆಚ್ಚಿ ಹೆಚ್ಚಿದ; the first portion of this word is not the past verbal participle, but the past relative participle abbreviated. Its complete form is ಹೆಚ್ಚಿದ ಹೆಚ್ಚಿದ. <sup>5</sup> For this use of ಬಂತು see Lesson XXXIX.

<sup>6</sup> The crude form ಮೇರೆ is also used but the usage with the dat. is more common; the crude form ಮಟ್ಟು is not used in the formation of subordinate clauses. <sup>7</sup> ಶಕ್ತಿ strength (2 n.). <sup>8</sup> ತಿರಸ್ಕಾರ disrespect, disdain (1 n.). <sup>9</sup> ಮಹಾ great; ಶಬ್ದ sound, word (1 n.). <sup>10</sup> *Lit.*, 'caused (people) to hear.' <sup>11</sup> ಸ್ನೇಹಿಸು make friend of (1 tr.).

towards us because we made known this matter to them; ಅವರು ಹೇಳಿದ ನಿಮಿತ್ತ ಅಲ್ಲಿ ಹೋದೆನು I went there because they said (to go).

### Conditional and Concessive Clauses

Conditional and concessive clauses are translated by combining past relative participles with the affixes ಅರೆ if,<sup>1</sup> ಅರೂ though, the emphatic dative adverb, ಆಗ್ಯೂ although, ಹೊರತು, ವಿನಾ unless. Examples: ಅವನು ಬಂದರೆ ನಾನು ಹಣ ಕೊಡುವೆನು if he comes, I will give (him) money; ನೀವು ಕೊಟ್ಟರೂ ನಾನು ತೆಗೆದುಕೊಳ್ಳುವುದಿಲ್ಲ though you give (it), I will not take it; ಮಳೆ ಬಂದಾಗ್ಯೂ ಬೆಳೆಯು ಈಗ ಸಿಕ್ಕುವುದಿಲ್ಲ, though rain should come, no crop will now be obtained. Additional notes on these constructions will be found in Lesson XXIX.

The dative or locative of the noun ಪಕ್ಕ side, faction, alternative (1 n.), is used with present, past and negative relative participles (simple or perfect) to express conditions. Examples: ನಾನು ಅಲ್ಲಿ ಇರುವ ಪಕ್ಕಕ್ಕೆ in the event of my being there, if I am there; ನಾನು ಕಾಗದವನ್ನು ಬರೆದಿದ್ದ ಪಕ್ಕದಲ್ಲಿ in the event of my having written a letter, if I had written a letter; ನೀವು ಅದನ್ನು ಓದದ ಪಕ್ಕದಲ್ಲಿ in the event of your not reading it, if you do not read it; ಅದು ನಿಮಗೆ ಸೇರದಿದ್ದ ಪಕ್ಕಕ್ಕೆ in the event of its not having reached you, if it had not reached you.

There is an idiom in which the past relative participle, with ಉಂ emphatic, has a concessive sense: ಕಾರ್ಯ ನಡೆಯುವುದನ್ನು ನೋಡಿಯೂ ಅವನು ನಂಬಲಿಲ್ಲ though he saw the thing happen he did not believe; ಸಂಗತಿಯನ್ನು ತಿಳಿದೂ ತಿಳಿಯದ ಹಾಗೆ ತೋರಿಸಿಕೊಂಡನು though he knew of the affair he pretended not to know.

The use of ಹೊರತು and ವಿನಾ requires special attention. The simple usage in which they are used in the sense of *except*, *unless*, will occasion no difficulty. Examples: ನೀವು ಬಂದ ಹೊರತು ನನಗೆ ಸಂತೋಷವಿರುವುದಿಲ್ಲ unless you come I shall have no joy.

<sup>1</sup> On occasion a finite verb in the fut. tense will be found joined with ಅದರೆ: ನೀನು ಬರುವೆಯಾದರೆ if you come; but this is colloquial rather than literary.

Instances are occasionally met with in which the past relative participle with ಹೊರತು is replaced by the *negative* relative participle; as, ನೀವು ಬಾರದ ಹೊರತು ನನಗೆ ಸಂತೋಷವಿರುವುದಿಲ್ಲ unless you come I shall have no joy. It is difficult satisfactorily to explain a construction in which a negative participle gives the same sense as the corresponding affirmative participle. The example given in Kittel's Dictionary is: ಪಿರಿಯಾದಿ<sup>1</sup>ಮಾಡದ ಹೊರತು ದಾಯಾದಿ<sup>2</sup> ಕೇಳ<sup>3</sup> unless you take your (paternal) cousin to the court he will take no notice. Here the form with the negative relative participle is undoubtedly more emphatic than the form with the positive relative participle would be. The sense of ಮಾಡದಹೊರತು may be conveyed by ಮಾಡದಿದ್ದರೆ but the former is more emphatic.

In place of the past relative participle, the conditional form may be used; as, ನೀವು ಬಂದರೆ ಹೊರತು ನನಗೆ ಸಂತೋಷವಿರುವುದಿಲ್ಲ unless you come I shall have no joy; ದೀಕ್ಷೆ<sup>4</sup> ಮಾಡಿದರೆ ಹೊರತು ಮೋಕ್ಷ<sup>5</sup> ಬರಲಿಕ್ಕಿಲ್ಲ, unless (one) initiates, deliverance (salvation) cannot come.

In addition to the above use of ಹೊರತು and ವಿನಾ, a second must be noticed; namely, its use following a fully conjugated verb or a neuter participial noun, either of which must have the emphatic affix ಏ. The sense of ಹೊರತು or ವಿನಾ in this construction is 'in addition to, besides,' and it is always followed by a negative principal verb, or an interrogative which is equivalent in meaning to a negative. Examples: ಇವರು ಮೋಸದಿಂದ ಮಾತನಾಡುತ್ತಾರೇ ಹೊರತು ಸತ್ಯದಿಂದ<sup>6</sup> ಮಾತನಾಡುವುದಿಲ್ಲ these people only speak deceitfully, not truthfully; ನೀರು ಹಳ್ಳಕ್ಕೆ<sup>7</sup> ಹೋದೀತೇ<sup>8</sup> ಹೊರತು ದಿಣ್ಣೆಗೆ<sup>9</sup> ಹೋದೀತೇ<sup>10</sup>? the whole probability is that water will go downhill. Is there any likelihood of its going uphill? ಈ ಕೆಲಸದಿಂದ ಪ್ರಜೆಗಳಿಗೆ<sup>11</sup>

<sup>1</sup> ಪಿರಿಯಾದಿ complaint, law suit (2 n.). Another form of the word is ಪಿಯಾದಿ (3 B n.). <sup>2</sup> See Appendix I. <sup>3</sup> ಕೇಳ = ಕೇಳನು. <sup>4</sup> ದೀಕ್ಷೆ initiation (2 n.). <sup>5</sup> ಮೋಕ್ಷ liberation, salvation, (1 n.). <sup>6</sup> ಸತ್ಯ truth (1 n.). <sup>7</sup> ಹಳ್ಳ depression, ditch (1 n.). <sup>8</sup> Contingent 3rd sing. neut. of ಹೋಗು go, with emphatic termination preceding ಹೊರತು. <sup>9</sup> ದಿಣ್ಣೆ mound (2 n.). <sup>10</sup> The same as 8, but here the termination is interrogative, not emphatic. <sup>11</sup> ಪ್ರಜೆ citizen, (collective) subjects (2 m.).

ನಷ್ಟವು<sup>1</sup> ಆಗುವುದೇ ಹೊರತು ಪ್ರಯೋಜನವು<sup>2</sup> ಆಗುವುದಿಲ್ಲ besides the fact that harm will come to the people from this work, advantage will not come, *i.e.*, no good, but only harm, will come to the people from this work; ಆತನು ಕೆಲವು ಮಂದಿ ರೋಗಿಗಳನ್ನು ಸ್ವಸ್ಥಮಾಡಿದ್ದೀ<sup>3</sup> ಹೊರತು ಬೇರೆ ಯಾವ ಮಹತ್ಕಾರ್ಯವನ್ನೂ<sup>4</sup> ಮಾಡಲಿಲ್ಲ in addition to the fact that He healed some sick persons, He did no other mighty work.

### APPOSITIONAL USE OF RELATIVE PARTICIPLES

The relative participles are sometimes used with appositional rather than qualifying force, as in the following: ಬೆಸ್ತರು ಮೀನುಹಿಡಿಯುವ ಕೆಲಸದಿಂದ ಜೀವನಮಾಡಿಕೊಳ್ಳುತ್ತಾರೆ the *bestaru* (fisher caste) make their living by the work of catching fish; ರಾಜನು ನಿನ್ನೆ ಊರಿಗೆ ಬಂದ ಸಮಾಚಾರವು<sup>5</sup> ಈ ದಿನ ತಿಳಿಯಿತು the news that the king came to the town yesterday became known today; ಹೀಗೆ ಮಾಡಬೇಕಾದ ಅವಶ್ಯವಿರುವುದಿಲ್ಲ<sup>6</sup> (*lit.*, the necessity, namely, that one must do so, is not), there is no necessity to do so, or it is not necessary to do so. The use of ಎಂಬ *or* ಎನ್ನುವ, the present relative participle of ಎನ್ನು say, referred to in Lesson XXXVIII is akin to this use: ಹಸ್ತಿನಾವುರ ಎಂಬ ಒಂದು ಊರಿತ್ತು there was a town called Hastinapura.

### THE RELATIVE PARTICIPLE ತಕ್ಕ

The word ತಕ್ಕ (past rel. part. of an obsolete verb ತಗು be worth, be fitting) is used with declinable words and with some invariables; as, ತಕ್ಕ ಕಾಲದಲ್ಲಿ at a suitable time; ತಕ್ಕಷ್ಟು as much as is suitable; ತಕ್ಕ ಮಟ್ಟಿಗೆ to a suitable extent; ತಕ್ಕ ಹಾಗೆ as is fitting. It also, like other relative participles, forms participial nouns: ತಕ್ಕವನು a suitable man; ತಕ್ಕವಳು a suitable woman;

<sup>1</sup> ನಷ್ಟ loss, destruction (1 n.).

<sup>2</sup> ಪ್ರಯೋಜನ use, advantage (1 n.).

<sup>3</sup> For notes on the use of neuter participial nouns see Lesson XXVIII.

<sup>4</sup> ಮಹತ್ (Skt.) great, greatness; in Kan. ಮಹತ್ತು (3 B n.); ಕಾರ್ಯ action, deed (1 n.).

<sup>5</sup> ಸಮಾಚಾರ news (1 n.).

<sup>6</sup> ಅವಶ್ಯ necessary (adj.),

necessity (1 n.).

ತಕ್ಕದು (ತಕ್ಕದು, ತಕ್ಕದ್ದು) a suitable thing. Like other relative participles it is frequently combined with the word ಅಂಥ used pleonastically; as, ತಕ್ಕಂಥ ಸ್ಥಳ a suitable place; ತಕ್ಕಂಥವನು a fit person.

The purpose or end to which fitness is alleged, is expressed by a word in the dative case or a verb in the infinitive preceding the word ತಕ್ಕ; as, ಕೆಲಸಕ್ಕೆ ತಕ್ಕ ಸಂಬಳ salary fitted to the work; ನಾವು ಓದತಕ್ಕ ವಾಠ the lesson which it is fitting for us to read, *i.e.*, the lesson which we ought to read; ನೀನು ಇಲ್ಲಿಗೆ ಬರತಕ್ಕದು (it is) a fitting thing (for) you to come here, *i.e.*, you ought to come here. This combination, however, of an infinitive with ತಕ್ಕ is often used as equivalent to a simple relative participle, the idea of *fitness* being so slight as to be practically negligible; as, ನೀನು ಇರತಕ್ಕ ಊರಿನ ಸಮಾಚಾರವೇನು? what is the news of the town in which you live?

#### NOTE ON THE TENSE OF RELATIVE PARTICIPLES

It does not follow that when the verb in a subordinate clause in English is in the present tense it must be translated by a present relative participle, and similarly for past tense verbs. The tense must be judged from the time standpoint of the principal verb. If the verb of the subordinate clause represents an action anterior to that of the principal verb, the relative participle must be in the past tense; if the two actions are contemporaneous, the present relative participle must be used. The usage is, therefore, uniform with that of the verbal participles (see Lesson XVI). Examples: ನಾನು ಬರುತ್ತಿರುವಾಗ ನಿನ್ನನ್ನು ನೋಡಿದೆನು as I was coming I saw you. In this example the coming and the seeing are simultaneous, so the present continuous form ಬರುತ್ತಿರುವ is required: ಬರುತ್ತಿದ್ದ would not be equally correct. So, ವಾಠಶಾಲೆಯಲ್ಲಿ ಓದುವ ಹುಡುಗರನ್ನು ನಿನ್ನೆ ನೋಡಿದೆನು

<sup>1</sup> The pres. rel. ptc. like the fut. tense, with which its form is connected, may have a habitual sense: ಆ ಶಾಲೆಯಲ್ಲಿ ಓದುವ ವಿದ್ಯಾರ್ಥಿಗಳು ಈ ಊರಿನವರೇ it is the boys of this town that study in that school.



yesterday I saw the boys who were studying in the school. But if the slightest priority is involved, the prior action is shown by the use of the past tense; thus ಪಾಠಶಾಲೆಯಲ್ಲಿ ಓದುತ್ತಿದ್ದ ಹುಡುಗರನ್ನು ನನ್ನ ಪರೀಕ್ಷಿಸಿದೆನು<sup>1</sup> yesterday I examined the boys who were reading in the school. In this example it is presumed that the reading ceased when the examination began: in the previous example the reading and the seeing were simultaneous. The point of view in an English sentence, thus, differs slightly from that in a Kanarese one. In the former, the time of speaking is the point of view. In 'As I was going to the train I saw him,' the going and the seeing are both in the past at the time of speaking, and therefore the verbs are in the past tense. In a Kanarese sentence the time of the action of the main (the finite) verb is the point of view. Accordingly, in ನಾನು ರೈಲಿಗೆ ಹೋಗುತ್ತಿರುವಾಗ ಅವನನ್ನು ಕಂಡೆನು the going and the seeing are contemporaneous. It follows from this that such expressions as ಮೇಲೆ, ತರುವಾಯ, ಕೂಡಲೆ etc., can be combined only with past relative participles, since they presuppose an action already completed. ತನಕ, ಬಗ್ಗೆ etc., are used only with present (future) relative participles, since they indicate an action not yet completed at the time of the action of the main verb. In the case of the verb ಇರು greater variety of usage would seem to be permitted; as, ಅಲ್ಲಿದ್ದವರೆಲ್ಲರಿಗೆ ಕಾಣಿಸಿಕೊಂಡನು he appeared to all who were there. When ಆಗ is used with both the present and past relative participles, its past significance is not regarded. Another illustration of this is the colloquial expression for ಈಗ: ಈವಾಗ (ಈ + ಆಗ).

### EXERCISE XXVII

(a) Translate into English:

1. ನಾವು ಹುಟ್ಟಿದಂದಿನಿಂದ ಇಂದಿನ ವರೆಗೆ ಕ್ಷೇಮದಿಂದಿರುತ್ತೇವೆ. 2. ನಾಳೆಯ ದಿವಸ ಆಳುಗಳೆಲ್ಲರೂ ಆರು ಘಂಟೆಗೆ ಬರುವ ಹಾಗೆ ಅವರಿಗೆ ಅಪ್ಪಣೆ

<sup>1</sup> ಪರೀಕ್ಷಿಸು examine (1 tr.).

<sup>2</sup> ರೈಲ್ (ಉ) for ರೈಲ್ಗಾಡಿ.

ಕೊಡಿರಿ. 3. ತಪ್ಪಿ ಸಿಕೊಂಡ ಕುರಿಯು ಸಿಕ್ಕುವ ತನಕ ಕುರುಬನು ಅದನ್ನು ಹುಡುಕುತ್ತಿರುವನು. 4. ಅದು ಸಿಕ್ಕಿದ ಮೇಲೆ ಅವನ ಸ್ನೇಹಿತರೊಡನೆ ಕೂಡಿ ಅವನೊಂದಿಗೆ ಹರ್ಷಿಸುವರು. 5. ನಮಗೆ ತಪ್ಪು ಮಾಡಿದವರನ್ನು ನಾವು ಕ್ಷಮಿಸಿದ ಹಾಗೆ ನಮ್ಮ ತಪ್ಪುಗಳನ್ನು ನಮಗೆ ಕ್ಷಮಿಸಬೇಕು. 6. ದೊರೆಗಳೇ, ನನ್ನನ್ನು ಕಾಪಾಡತಕ್ಕವರು ತಮ್ಮ ಹೊರತು ಇನ್ನಾರೂ ನನಗೆ ಇಲ್ಲ. 7. ನಾನು ಈ ಹೊತ್ತು ಸಂತೆಯಲ್ಲಿ ತಿರುಗಾಡುತ್ತಿರುವಾಗ ಅಲ್ಲಿದ್ದವರಲ್ಲಿ ಒಬ್ಬನು ನನ್ನನ್ನು ಹುಡುಕುತ್ತಿದ್ದನು. 8. ಕೂಡಿದ್ದ ಜನರ ಗುಂಪಿನ ದೆಸೆಯಿಂದ ಅವನು ನನ್ನನ್ನು ನೋಡದೆ ಇದ್ದ ಕಾರಣ ತನಗೆ ಸಿಕ್ಕಿದ ಒಬ್ಬ ಸ್ನೇಹಿತನ ಮೂಲಕ ನನ್ನನ್ನು ತಾನು ಇದ್ದಲ್ಲಿಗೆ ಕರೆಯಿಸಿಕೊಂಡು ಮಾತನಾಡಿದನು. 9. ಮಕ್ಕಳು ತಮ್ಮ ತಂದೆತಾಯಿಗಳ ಮಾತಿನಂತೆ ನಡೆದುಕೊಂಡ ಕಾರಣ ಅವರಿಗೆ ಪ್ರಯೋಜನವಾಯಿತೇ ಹೊರತು ಯಾವ ಕೇಡೂ ಸಂಭವಿಸಲಿಲ್ಲ. 10. ಈ ವಾಠಶಾಲೆಯಲ್ಲಿ ಉಪಾಧ್ಯಾಯನ ಕೆಲಸಕ್ಕೆ ತಕ್ಕವನು ಸಿಕ್ಕಿದರೆ ನಾನು ತಕ್ಕ ಸಂಬಳವನ್ನು ಗೊತ್ತುಮಾಡಿ ಅವನನ್ನು ನೇಮಿಸುವೆನು.

(b) Translate into Kanarese:

1. Remain<sup>2</sup> here until the money which I send reaches<sup>3</sup> you.
2. When the guru<sup>4</sup> arrived-at the town, all the people who were there came to the place where he was and saluted him.
3. He did the work so that it should be known to nobody. 4. The Holy Spirit, whom the Father will send in My name, will teach you all things.<sup>5</sup>
5. The travellers rejoiced when they saw the city at which they were-to<sup>6</sup> arrive. 6. Men live by obeying<sup>7</sup> the words which God speaks. 7. After I have finished this work, I may visit my father and mother in the village in which they live. 8. Teach the children in your school to reverence their parents. 9. If the farmers cultivate their fields when the rain comes, they will obtain<sup>8</sup> a crop in due time. 10. Let men on (in) earth fulfil Thy will in the manner in which angels fulfil it in heaven.

<sup>1</sup> ಇನ್ನು + ಯಾರು.

<sup>2</sup> ಇರು.

<sup>3</sup> ಸಿಕ್ಕು.

<sup>4</sup> Honorific plural.

<sup>5</sup> ವಿಷಯ.

<sup>6</sup> Use ತಕ್ಕ.

<sup>7</sup> Hearing.

<sup>8</sup> ಸಿಕ್ಕು.

## Vocabulary

ಇಂದು now, today (3 B n.)	ನೆರವೇರಿಸು fulfil (1 tr.)
ಕರೆಯಿಸು cause to call (1 tr.)	ಪವಿತ್ರಾತ್ಮನು the Holy Spirit (1 m.)
ಕೇಡು ruin, harm (3 B n.)	ಪ್ರಯೋಜನ use, advantage (1 n.)
ಗೊತ್ತುಮಾಡು appoint, determine (1 tr.)	ಮೂಲಕ by means of (postp.)
ಚಿತ್ತೆ thought, will (1 n.)	ವಂದಿಸು salute (1 tr.)
ತಪ್ಪಿಸಿಕೊಳ್ಳು, escape (irreg. intr. cf. p. 97)	ವಾಸಮಾಡು dwell (1 intr.)
ತೀರಿಸು bring to an end (1 tr.)	ಸಂಧಿಸು visit (1 tr.)
ದೇವದೂತನು angel (1 m.)	ಸನ್ಮಾನಿಸು revere (1 tr.)
	ಸಂಭವಿಸು occur (1 intr.)

## LESSON XXVIII

### Neuter Participial Nouns (ಕೃದಂತನಾಮ *kṛidantanāma*)

The forms of the neuter participial nouns of the first and second conjugations have already been given in Lessons XI and XIV.

These forms, which are declined like ಅದು, have two meanings:

(1) In the first place, the meaning corresponds exactly to the form of the word; that is, the neuter demonstrative pronoun ಅದು (ಉದು) is qualified by the relative participle attached to it, and the result is that ಮಾಡುವುದು, ಕರೆಯುವುದು, ಮಾಡಿದುದು, ಕರೆದುದು, ಮಾಡದುದು, ಕರೆಯದುದು, mean 'that which makes (calls), made (called), does not make (call),' or, 'that which somebody makes, etc.'; as, ಮನುಷ್ಯರ ಗುಣವನ್ನು<sup>1</sup> ಹಾಳುಮಾಡುವುದು ಪಾಪವೇ<sup>2</sup> that which makes-havoc-of men's character (is) sin; ನೀವು ಮಾಡಿದ್ದು ಏನು? what is it that you have done?

For the simple forms ಮಾಡುವುದು, ಮಾಡಿದ್ದು, we may have the compound forms ಮಾಡುವಂಥದು, ಮಾಡಿದಂಥದು, sometimes found as: ಮಾಡುವಂಥಾದ್ದು, ಮಾಡಿದಂಥಾದ್ದು (*cf.* the addition of ಅಂಥ to rel. ptcs., Lesson XXVI).

(2) These forms are used also to express the root meaning of the verb, like the English verbal noun (gerund) or the English infinitive. In this usage they are called ಕೃದಂತಭಾವನಾಮ<sup>3</sup> *kṛidantabhāvanāma*. Examples: ಬೆಟ್ಟವನ್ನು ಹತ್ತುವುದು<sup>4</sup> ಕಷ್ಟ, ಇಳಿಯುವುದು ಭಯ<sup>5</sup> to ascend the hill (is) difficulty, to descend (is) fear; ನನ್ನ ಮಗನು ಓದುವುದನ್ನು ಕಲಿತುಕೊಳ್ಳುತ್ತಾನೆ<sup>6</sup> my son is learning to read (reading).

<sup>1</sup> ಗುಣ quality, disposition (1 n.).    <sup>2</sup> ಪಾಪ sin (1 n.) + emphatic ಏ with ವ್ insertion.    <sup>3</sup> Abstract verbal noun.    <sup>4</sup> ಹತ್ತು climb (1 tr.).

<sup>5</sup> ಭಯ fear (1 n.).    <sup>6</sup> ಕಲಿ learn, irreg. tr., see Appendix III (Class 2).

In para (2) above, the use of the nominative and the accusative of the verbal noun to express the sense of parallel uses of the English infinitive and the gerund is illustrated; but the sense of the construction, called in English the accusative with the infinitive,<sup>1</sup> can be conveyed in Kanarese only by the verbal noun. The accusative of the English noun or pronoun accompanying the infinitive becomes nominative in Kanarese: ಆಕೆಯು ಹಾಡುವುದನ್ನು ಕೇಳಿದೆನು I heard her sing. Where the same construction (in English) is equal to a noun clause, Kanarese uses the verbal noun of ಎನ್ನು say, ಎಂಬುದು: I know him to be rich ಆತನು ಐಶ್ವರ್ಯವಂತನೆಂಬುದನ್ನು<sup>2</sup> ನಾನು ತಿಳಿದುಕೊಂಡಿದ್ದೇನೆ. So, where, in English, the infinitive is used predicatively, Kanarese uses the verbal noun: ಮನುಷ್ಯರ ಪರಮಧರ್ಮ<sup>3</sup> ಒಬ್ಬರನ್ನೊಬ್ಬರು ಪ್ರೀತಿಮಾಡುವುದಾಗಿದೆ men's highest duty is to love each other.

The present neuter participial noun combined with ಉಂಟು expresses that which occasionally or frequently happens; as, ವರುಷವರುಷವೂ<sup>4</sup> ಇದೇ ತಿಂಗಳಿನಲ್ಲಿ ಮಳೆಯು ಬರುವುದುಂಟು rain falls year by year in this very month.

The English infinitive of purpose may be translated by the Kanarese infinitive but is more frequently translated by the dative of the verbal noun, as this usage is clearer and more emphatic; as, ನಿಮ್ಮನ್ನು ನೋಡುವುದಕ್ಕೆ ಬಂದೆನು I have come in order to see you. An infinitive qualifying a noun, in English, may be translated into Kanarese by the infinitive or the dat. of the verbal noun: ತಿನ್ನಲು<sup>5</sup> ಆಹಾರವಿಲ್ಲ or ತಿನ್ನುವುದಕ್ಕೆ ಆಹಾರವಿಲ್ಲ no food to eat. But an English infin. qualifying an adj. is better represented in Kanarese by the dat. of the verbal noun: the garden is beautiful to see ತೋಟವು ನೋಡುವುದಕ್ಕೆ ಅಂದವಾಗಿದೆ.<sup>6</sup>

<sup>1</sup> It might appear that a construction parallel to the acc.-infin. is found in such a sentence as ಅವನನ್ನು ಬರಹೇಳು tell him to come; but ಬರಹೇಳು is here regarded as a compound verb equivalent to 'call' or 'send'. <sup>2</sup> ಐಶ್ವರ್ಯ wealth (1 n.). <sup>3</sup> ಪರಮ highest; ಧರ್ಮ duty, law (1 n.). <sup>4</sup> ವರುಷ + ವರುಷ with emphatic ಊ and ವ<sup>6</sup> insertion. <sup>5</sup> ತಿನ್ನು eat (past ptc. ತಿಂದು; past ತಿಂದೆನು etc., irreg. tr.). <sup>6</sup> ಅಂದ beauty (1 n.).

The dat. case is also used with ಮುಂಚೆ and ಮೊದಲು, before, in translating adverbial sentences of time previous. With ಮುಂಚೆ it is usual to employ the dative compounded with ಇಂತ. Examples: ನೀನು ಹುಟ್ಟುವುದಕ್ಕಿಂತ ಮುಂಚೆ<sup>1</sup> ನಾನು ಈ ಊರಿನಲ್ಲಿ ವಾಸಮಾಡುತ್ತಿದ್ದೆನು I was living in this town before you were born. (Note that the future form ಹುಟ್ಟುವುದು is used, and not the past ಹುಟ್ಟಿದ್ದು, because, at the time referred to, the birth was still future.) ಅವರು ಬರುವುದಕ್ಕೆ ಮೊದಲು ಕೆಲಸವೆಲ್ಲವು ಮುಗಿದಿತ್ತು the work was all completed before they came. When followed by the verb ಇರು, this case gives the meaning 'to be about to'; as, ಹೋಗುವುದಕ್ಕಿದ್ದೇನೆ I am about to go; ಹೋಗುವುದಕ್ಕಿದ್ದೆನು I was about to go.

The instrumental case of the *kridantabhāvanāma* often represents the verb in an English adverbial clause of reason; as, ನಾವು ಈ ಸಂಗತಿಯನ್ನು ಅವರಿಗೆ ತಿಳಿಸಿದ್ದರಿಂದ (ತಿಳಿಸಿದುದರಿಂದ) ಅವರು ನಮ್ಮನ್ನು ಸ್ನೇಹಿಸುತ್ತಾರೆ<sup>2</sup> they are friendly towards us because we made known this news to them (compare this method of translation with that shewn on page 170). In this illustration the dat. of the verbal noun is also a possible use. The result of our action would then appear as reward: ನಾವು... ತಿಳಿಸಿದ್ದಕ್ಕೆ....

The use of the gen. and loc. cases will occasion no difficulty. Illustrations are: ಅವರು ನನ್ನನ್ನು ಕರೆಯಿಸಿದುದರ ಫಲವಾಗಿ<sup>3</sup> ಈ ಉದ್ಯೋಗವು ನನಗೆ ಸಿಕ್ಕಿತು I got this employment as the result of their sending for me; ದೇವರು ನಮ್ಮನ್ನು ಪ್ರೀತಿಸಿದ್ದರಲ್ಲಿ ಪ್ರೀತಿಯ ನಿಜರೂಪವು<sup>4</sup> ಗೊತ್ತಾಯಿತು in God's having loved us the true nature of love became known.

From one or two of the examples given above, it will be seen that a participial noun of this kind, like the relative participle from which it is formed, may have its own subject or object while it fulfils with regard to some finite verb or other part of speech the functions of a noun. Thus is the sentence ನೀವು

<sup>1</sup> Subsequent time is represented by the past rel. ptc. with ಮೇಲೆ or an equivalent indeclinable: he came after I came ನಾನು ಬಂದ ಮೇಲೆ ಅವನು ಬಂದನು. <sup>2</sup> ಸ್ನೇಹಿಸು make a friend of (1 tr.). <sup>3</sup> ಫಲ fruit, result (1 n.); with advbl. ಆಗಿ = "as a result." <sup>4</sup> ನಿಜ truth (1 n.), true; ರೂಪ form (1 n.).

ಮಾಡಿದ್ದು ಏನು? ಮಾಡಿದ್ದು is the subject of the verb 'is' (understood), while ನೀವು is the subject of ಮಾಡಿದ್ದು. In the sentence ಅವರು ಬರುವುದಕ್ಕೆ ಮೊದಲು ಕೆಲಸವೆಲ್ಲವು ಮುಗಿದಿತ್ತು, ಬರುವುದಕ್ಕೆ is in the dative case as required by the following word ಮೊದಲು; it also has its own subject ಅವರು. The following examples should be noticed: ಅನೇಕರು ಬರುವುದನ್ನು ನೋಡಿದೆವು we saw many people come (coming); ದೇವರು ಪಾಪಿಗಳನ್ನು<sup>1</sup> ರಕ್ಷಿಸುವುದರಲ್ಲಿ ತನ್ನ ಪ್ರೀತಿಯನ್ನು ತೋರಿಸುತ್ತಾನೆ in saving sinners God displays His love; ಅವರು ನನ್ನನ್ನು—ನೀನು ಯಾರು ಎಂದು ಕೇಳಿದ್ದಕ್ಕೆ ನಾನು ಏನೂ ಉತ್ತರ ಕೊಡಲಿಲ್ಲ to their asking me, who are you? I gave no reply; ಗುರುಗಳು ಬರುವುದರ ದೆಸೆಯಿಂದ ಜನರಿಗೆ ಪ್ರಯೋಜನವು ದೊರೆಯುವುದು on account of the coming of the guru, advantage comes to the people. (Notice that the subject of the Kanarese participial noun must often be rendered in English by a possessive or its equivalent, as in these last two examples.) ನಾನು ಬರುವುದರೊಳಗೆ ನನಗಿಂತ ಮುಂದೆ ಇನ್ನೊಬ್ಬನು ಇಳಿಯುತ್ತಾನೆ while I am coming (*lit.*, within my coming) another steps down before me.

### THE NEGATIVES ಇಲ್ಲ, ಅಲ್ಲ

A distinction similar to that between ಇರುವುದು and ಆಗಿರುವುದು (pp. 199, 200) is to be observed between the negatives ಇಲ್ಲ and ಅಲ್ಲ. ಇಲ್ಲ negatives ಇರುವುದು, and denies existence; ಅಲ್ಲ negatives ಆಗಿರುವುದು, and denies the possession of some quality. Thus, ಈ ಗ್ರಾಮದಲ್ಲಿ ಮರವೇ ಇಲ್ಲ in this village there is not a tree; ಅದು ಗಿಡವಾಗಿದೆ, ಮರವಲ್ಲ that is a shrub, not a tree; ಈ ಕೆಲಸವನ್ನು ಮಾಡಿದವನು ನಾನಲ್ಲ it was not I who did this deed (*lit.*, he who did this deed is not I). In brief, ಇಲ್ಲ = ಇರುವುದಿಲ್ಲ; ಅಲ್ಲ = ಆಗಿರುವುದಿಲ್ಲ. These distinctions are of the utmost importance. The Kanarese language allows of no deviation from them.

It is to be noted that the negative with words having the adverbial ending ಆಗಿ or ಆಗೇ is always ಇಲ್ಲ; ಆ ಕೋಲು<sup>2</sup> ನೆಟ್ಟಗಿರುವುದೋ? ನೆಟ್ಟಗಿಲ್ಲ<sup>3</sup> is that stick straight? It is not straight.

<sup>1</sup> ಪಾಪಿ sinner (2 m.). <sup>2</sup> ಕೋಲು stick (3 B n.). <sup>3</sup> ನೆಟ್ಟಗೆ straight (adv.).

The forms ಮಾಡುವುದಿಲ್ಲ, ಮಾಡಲಿಲ್ಲ, ಮಾಡಿದುದಿಲ್ಲ, commonly ಮಾಡಿದ್ದಿಲ್ಲ given in Lesson XII may now be explained. The forms ಮಾಡುವುದು, ಮಾಡಲು<sup>1</sup>, ಮಾಡಿದುದು (ಮಾಡಿದ್ದು) are verbal nouns meaning 'the making'. By combination with ಇಲ್ಲ the action of making is negatived—the making is (was, will be) not', or 'there is (was, will be) no making'. As these verbal nouns have their own subjects, the negative forms may be used with subjects of all persons and numbers.

It is not clear how the infinitive with ಇಲ್ಲ came to have a past significance. Perhaps in early times the past was the important tense of a verb. What was important was to know whether anything had or had not happened. The denial of a happening (ಮಾಡಲು + ಇಲ್ಲ 'no making') would have a first reference to the past.

ಇಲ್ಲ is an abbreviated form of the neg. mood, 3rd person, sing. of a verb ಇಲ್, meaning 'exist', which has passed out of use except in a few negative forms. In addition to ಇಲ್ಲ, there are found (as we have noted, p. 82) the negative verbal participle ಇಲ್ಲದೆ not being, and the negative relative participle ಇಲ್ಲದ who (which) is not, etc. From these are formed the participial nouns ಇಲ್ಲದವನು, ಇಲ್ಲದವಳು, ಇಲ್ಲದುದು (ಇಲ್ಲದ್ದು). Examples: ಕಷ್ಟವಿಲ್ಲದೆ ಬದುಕುವವರು ಯಾರು? who are they who live without trouble? ಕೊಂಬು<sup>2</sup> ಇಲ್ಲದ ಎತ್ತು, an ox without horns (*lit.*, an ox to which a horn is not); ಏನೂ ಇಲ್ಲದವನು or, simply, ಇಲ್ಲದವನು, a man to whom there is nothing, a poor man.

The following idiomatic uses should be noticed: ಇಲ್ಲದ ಹಾಗೆ ಆಗು (become so as not to be), become non-existent, be destroyed; ಇಲ್ಲದ ಹಾಗೆ ಮಾಡು (make so as not to be), cause to be non-existent, destroy; ಇಲ್ಲವಾಗು (ಇಲ್ಲ + ಆಗು), ಇಲ್ಲದೆ ಹೋಗು, become non-existent; ಇಲ್ಲದಿರು (ಇಲ್ಲದೆ ಇರು), be non-existent, not be; ಇಲ್ಲವೆ, ಇಲ್ಲವೇ, ಇಲ್ಲವೋ, is it not? ಇಲ್ಲವೆ at the beginning of a sentence means 'or, on the other hand': ಅವನು ನಿನ್ನೆ ಬಂದಿರಬಹುದು ಇಲ್ಲವೆ ಈ ಹೊತ್ತು ಬಂದಿರಬಹುದು he may have come yesterday. Or he may have come today; ಇಲ್ಲವೇ<sup>3</sup> ಇಲ್ಲ, certainly not.

ಅಲ್ಲ is an abbreviated form of the neg. mood, 3rd pers. sing. of an obsolete verb ಅಲ್ meaning 'be fit, proper', etc. The

<sup>1</sup> The infinitive is, of course, a verbal noun. <sup>2</sup> ಕೊಂಬು horn (3 B n.).

<sup>3</sup> ಇಲ್ಲ + emphatic ಏ; contrast interrogative ಏ above.



forms in use correspond to those of ಇಲ್ noticed in the previous paragraphs. They are ಅಲ್ಲ, ಅಲ್ಲದೆ, ಅಲ್ಲದ and its nominal forms.

ಅಲ್ಲವೆ frequently stands at the conclusion of a sentence with the meaning, 'is it not so?' ಅಲ್ಲ not infrequently stands in the same position with the same meaning (with the final vowel sometimes lengthened, ಅಲ್ಲಾ); as, ಅವನು ಹೋದನಲ್ಲವೆ, or, ಅವನು ಹೋದನಲ್ಲ (ಹೋದನಲ್ಲಾ), he went, is it not so? *i.e.*, he went, did he not?, the negative being used, as in English, in anticipation of the answer 'yes'. The expression ಅವನು ಹೋದನಲ್ಲ must be carefully distinguished from the negative expression ಅವನು ಹೋಗಿಲ್ಲ he did not go, also from ಅವನು ಹೋದವನಲ್ಲ he is one who has not gone.

ಅಲ್ಲದೆ is sometimes used in strict accordance with its grammatical form to mean, 'the state of things not being so'; *e.g.* ನೂರು ಜನವಲ್ಲದಿದ್ದರೆ<sup>1</sup> ಸಾವಿರ ಜನ ಮುತ್ತಿಗೆ<sup>2</sup> ಹಾಕಲಿ; ನಾನು ಬೇರೆ ಈ ಕೋಟೆಯನ್ನು<sup>3</sup> ಬಿಟ್ಟುಕೊಡುವುದಿಲ್ಲ if not a hundred men, let a thousand lay siege. I for my part will not yield up this fort.

But ಅಲ್ಲದೆ, also has the meaning 'besides, except'<sup>4</sup>. In this meaning its uses resemble those of ಹೊರತು. When used with declinables, it does not, however, throw the preceding word into the genitive case. Examples: ನಾನು ನಿಮ್ಮನ್ನು ಅಲ್ಲದೆ ನಿಮ್ಮ ತಮ್ಮನನ್ನು ಸಹ<sup>5</sup> ನೋಡಿದೆನು besides (seeing) you, I saw your brother also. In this sense of 'besides' ಅಲ್ಲದೆ is often combined with ಮಾತ್ರ (p. 175); ಗುರುವಿನಿಂದ ಪಾಠವನ್ನು ಮಾತ್ರವಲ್ಲದೆ ಶಿಲವನ್ನೂ<sup>6</sup> ಕಲಿಯಬೇಕು from the preceptor we must learn not only the lesson but the disposition. (In the same sense as ಮಾತ್ರವಲ್ಲದೆ the form ಮಾತ್ರವಲ್ಲ is used.) The following sentence illustrates the meaning 'except': ದೇವರ ಕೃಪೆಯಿಂದಲ್ಲದೆ<sup>7</sup> ಪಾಪಕ್ಕೆ ಸರಿಹಾರವಿಲ್ಲ<sup>8</sup> except by the grace of God, there is no taking-away of (for) sin.

<sup>1</sup> ಜನ is sometimes declined as a neuter (collective) noun: ಜನವು, ಜನವನ್ನು etc. <sup>2</sup> ಮುತ್ತಿಗೆ siege (2 n.). <sup>3</sup> ಕೋಟೆ fort (2 n.). <sup>4</sup> Perhaps as a contracted form of ಅದು ಅಲ್ಲದೆ not (only) that. <sup>5</sup> 'Also' (conj.). <sup>6</sup> ಶಿಲ (good) disposition (1 n.). <sup>7</sup> ಕೃಪೆ pity, compassion (2 n.). <sup>8</sup> ಸರಿಹಾರ removing, remission (1 n.).

Like ಹೊರತು, ಅಲ್ಲದೆ when used with a past relative participle, means 'except, unless', and must be followed by a negative verb; as, ನಾನು ನೇಮಿಸಿದ ಕೆಲಸವನ್ನು ನೀನು ಮಾಡಿದಲ್ಲದೆ (ಮಾಡಿದ ಅಲ್ಲದೆ) ಸಂಬಳ ಸಿಕ್ಕುವುದಿಲ್ಲ unless you do the work that I appoint (appointed), you will receive no salary.

When used after a fully conjugated verb or participial noun (which need not as with ಹೊರತು take the emphatic affix ಎ) ಅಲ್ಲದೆ means 'besides, in addition to', and is followed by an affirmative verb; as, ಅರಸನು<sup>1</sup> ತನ್ನ ಶತ್ರುಗಳನ್ನು ಜಯಿಸಿದ್ದಲ್ಲದೆ (ಜಯಿಸಿದ್ದು ಅಲ್ಲದೆ) ತನ್ನ ರಾಜ್ಯವನ್ನು ವಿವೇಕದಿಂದ<sup>2</sup> ಆಳುತ್ತಲೂ<sup>3</sup> ಇದ್ದನು the king, besides conquering his foes, ruled his kingdom with prudence (i.e., the king not only conquered . . . but also ruled . . .). In this example ಜಯಿಸಿದನಲ್ಲದೆ (ಜಯಿಸಿದನು ಅಲ್ಲದೆ) could equally well be used. ಅವರು ಅಂಥ ಕೆಲಸಗಳನ್ನು ಮಾಡುವುದಲ್ಲದೆ ಮಾಡುವವರನ್ನೂ ಮೆಚ್ಚುತ್ತಾರೆ they not only do such deeds, but also approve of those who do (them).

ಅಲ್ಲದ means 'not proper, improper, worthless'. ಅಲ್ಲದ ಮಾತು a word that ought not to be spoken; ಅಲ್ಲದವನು, a worthless, useless man; ಅಲ್ಲದುದು (ಅಲ್ಲದ್ದು), an improper, worthless thing.

#### The Translation of 'Yes' and 'No'

The word ಹೌದು<sup>4</sup> is the opposite of both ಇಲ್ಲ and ಅಲ್ಲ in answers to questions: ಯಜಮಾನರು ಮನೆಯಲ್ಲಿ ಇದ್ದಾರೋ is the master at home? ಇಲ್ಲ he is not; ಈ ಮನೆ ನಿಮ್ಮದೋ is this house yours? ಅಲ್ಲ (or ನಮ್ಮದಲ್ಲ) no (not ours). But the words ಹೌದು, ಅಲ್ಲ and ಇಲ್ಲ, are not quite so frequently used in answer to questions as their English equivalents 'yes' and 'no'. 'Will you give that book to me? Yes', is rendered in Kanarese ಆ ಪುಸ್ತಕವನ್ನು ನನಗೆ ಕೊಡುವಿರೋ? ಕೊಡುತ್ತೇನೆ. (Instead of ಕೊಡುತ್ತೇನೆ, we might have ಆಗಲಿ as noted in the next Lesson, p. 235 foot note, or ಆಗಲಿ ಕೊಡುತ್ತೇನೆ.) If the answer to the question is 'no', it is to be translated ಕೊಡಲಾಗುವುದಿಲ್ಲ<sup>5</sup> it is not possible to give.

<sup>1</sup> ಅರಸ a king (1 m.).

<sup>2</sup> ವಿವೇಕ discrimination, discretion (1 n.).

<sup>3</sup> ಆಳುತ್ತಲೂ = ಆಳುತ್ತಾ or ಆಳುತ್ತ + conjunctive ಊ.

<sup>4</sup> ಹೌದು = ಅಹುದು =

ಆಗುವುದು.

<sup>5</sup> ಕೊಡಲು + ಆಗುವುದಿಲ್ಲ.

When 'no' has imperative force, one of the verbal forms of prohibition is required; as, ನಿನ್ನನ್ನು ಹೊಡೆಯಲೋ? ಬೇಡಿ<sup>1</sup> ಸ್ವಾಮಿ, shall I beat you? No sir; ಹೀಗೆ ಮಾಡಬಹುದೋ? ಕೂಡದು, may one do so? No.

### EXERCISE XXVIII

(a) Translate into English:

1. ಅಮ್ಮಾ, ನನಗೆ ಹಸಿವಾಗುತ್ತದೆ. 2. ಮೂವರಿಗೆ ತಿಳಿದದ್ದು ಲೋಕಕ್ಕೆ ತಿಳಿದ ಹಾಗಿ. 3. ತನ್ನ ಪ್ರಯತ್ನ ತಾನು ಮಾಡುವುದು; ಮುಂದೆ ದೈವಚಿತ್ತ. 4. ದೇವರು ಲೋಕ ನಿರ್ಮಿಸಿದುದನ್ನು ಯಾರೂ ಕಣ್ಣಾರೆ ನೋಡಲಿಲ್ಲ. 5. ಪ್ರಪಂಚದ ಕರ್ಪೂರದ ವ್ಯಾಪಾರವೆಲ್ಲವೂ ಜಪಾನರ ಕೈಯಲ್ಲಿಯೇ ಇರುವುದು; ಇವರು ಹಾಕಿದ್ದೇ ಬೆಲೆ. 6. ವ್ಯಾಪಾರ ನಡೆಯಿಸುವವನು ಲೆಕ್ಕಮಾಡುವುದರಲ್ಲಿ ಸಮರ್ಥನಾಗಿರಬೇಕಾದುದು ಅವಶ್ಯಕವಲ್ಲವೇ? 7. ನೀವು ಸಮುದ್ರದ ತೀರದಲ್ಲಿ ತಿರುಗಾಡುತ್ತಿರುವಾಗ ಬೆಸ್ತರು ಬಲೆ ಬೀಸುವುದನ್ನು ನೋಡಿದಿರಾ? 8. ದೊರೆಯವರು ಮನೆಯಲ್ಲಿರುತ್ತಾರೋ? ಅವರು ಮನೆಯಲ್ಲಿ ಇಲ್ಲ; ಎಲ್ಲಿಗೆ ಹೋಗಿದ್ದಾರೋ ನನಗೆ ಗೊತ್ತಿಲ್ಲ. 9. ಈತನು ಮಾತನಾಡುವ ರೀತಿಯಲ್ಲಿ ಯಾರೂ ಎಂದೂ ಮಾತನಾಡಿದ್ದಿಲ್ಲ. 10. ನಾವು ಅಲ್ಲಿ ನೋಡುವಂಥಾದ್ದು ನದಿಯೋ? ಅದು ನದಿಯಲ್ಲ, ಕೆರೆಯಾಗಿದೆ. 11. ನೀನು ಈ ಕೆಲಸ ಮಾಡುವುದಕ್ಕೆ ತಕ್ಕವನಾಗಿದ್ದೀಯೋ? ಇಲ್ಲವೋ? ನಾನು ತಕ್ಕವನಲ್ಲ, ಆದರೂ ಇತರರು ಇದನ್ನು ನನಗೆ ನೇಮಿಸಿರುವುದರಿಂದ ನಾನು ಇದನ್ನು ಪೂರೈಸುವುದಕ್ಕೆ ಸನ್ನಿವಿಧವಾಗುವ ಮಟ್ಟಿಗೆ ಪ್ರಯತ್ನಿಸುವೆನು. 12. ಉಪಾಧ್ಯಾಯನು ಹೇಳತಕ್ಕ ಪಾಠಗಳನ್ನು ವಿದ್ಯಾರ್ಥಿಗಳು ಗಮನದಿಂದ ಕಲಿತುಕೊಳ್ಳಬೇಕಾಗಿದೆ. ಇಲ್ಲದಿದ್ದರೆ ಪರೀಕ್ಷೆಯಲ್ಲಿ ತೇರ್ಗಡೆಹೊಂದುವುದು ಸಾಧ್ಯವಲ್ಲ. ಅಲ್ಲದೆ ಅವರಿಗೆ ವಿದ್ಯೆಯು ಬರುವುದಿಲ್ಲ.

(b) Translate into Kanarese:

1. By churning<sup>2</sup> curds butter is produced<sup>3</sup>. 2. In the morning all the villagers go to the fields to work. 3. Jesus is the light of<sup>4</sup> the world. 4. How many people are (there) in this town? (There) are many people; some of them are Brahmins, and some of them are Sudras. 5. That which the master of the house does is not known to the servants.<sup>5</sup> 6. To love God and men is the root of the moral-law. 7. Are (there) any

<sup>1</sup> For ಬೇಡಿರಿ (neg. mood 2 plu.). <sup>2</sup> Vocabulary XVI.

<sup>3</sup> 'Becomes'. <sup>4</sup> 'To'. <sup>5</sup> ಆಳು.

carpenters<sup>1</sup> in this village? (There are) no carpenters; (there) are blacksmiths and potters. 8. Is this a blacksmith's workshop? No, it is a potter's house. 9. When the sun rises, light comes-into-being. 10. Each man who was in the crowd heard the disciples of Jesus speak in his own language. 11. To seek those who have gone astray<sup>2</sup> and to forgive sinners, is the work of God. 12. The words which wise men speak and the actions which they perform<sup>3</sup> must be an example to us. By following it, we also will become wise (men). 13. The daughter will learn what the mother taught. 14. This time, in running, I was first, Sundara second.

Vocabulary

ಅನುಸರಿಸು act in like manner,	ಪ್ರಯತ್ನ effort (1 n.)
follow (1 tr.)	ಬೆಲೆ value, price (2 n.)
ಅಮ್ಮ mother (irreg. sing., no plu. except honfc. p. 118.)	ಬೆಳಕು light (3 B n.)
ಅವಶ್ಯಕ (ಅವಶ್ಯಕ) necessary	ಭಾಷೆ language (2 n.)
ಕಮ್ಮಾರ blacksmith (1 m.)	ಮಟ್ಟಿಗೆ up to, as far as
ಕಲಿ learn (irreg. past ptc. ಕಲಿತು see p. 138; tr.)	ಮಾದರಿ example (2 n.)
ಕರ್ಪೂರ camphor (1 n.)	ಮೂಡು rise (of sun, moon—1 intr.)
ಕಾರ್ಯ deed, action (1 n.)	ಮೂಲ root (1 n.)
ಕುಂಬಾರ potter (1 m.)	ರೀತಿ manner (2 n.)
ಕೆಲವರು some people	ಲೆಕ್ಕ arithmetic, account (1 n.)
ಗ್ರಾಮಸ್ಥ villager (1 m.)	ಸಮರ್ಥ competent (adj.), competent person (1 m.)
ಜಪಾನರು the Japanese	ಸಮುದ್ರ sea (1 n.)
ದೈವ divine (adj.)	ಸಾಧ್ಯ possible
ಧರ್ಮ moral law, duty (1 n.)	ಸಾರಿ <sup>4</sup> a time, a turn (2 n.)
ನದಿ a river (2 n.)	ಸ್ವಂತ own (adj.), as noun, own possession (1 n.)
ಪೂರಯಿಸು (ಪೂರೈಸು) complete, finish (1 tr.)	ಹಸಿವು hunger (3 B n.)
	ಹೊತ್ತಾರೆ morning (2 n.)

<sup>1</sup> See p. 62.

<sup>2</sup> ತಪ್ಪಿ ಹೋಗು.

<sup>3</sup> ಮಾಡು.

<sup>4</sup> Usually undeclined.

## LESSON XXIX

### Conditional Clauses

We have already noticed, Lesson XXVII, that the verb in an English conditional clause<sup>1</sup> is usually translated into Kanarese by adding the suffix ಅರೆ to the past relative participle, and that the form thus obtained is invariable for all persons and numbers. The termination may be added to past continuative and perfect relative participles, as well as to the simple past, and thus the following conditional forms are obtained:

#### FIRST CONJUGATION

Simple	ಮಾಡಿವರೆ, if I (thou, etc.) do
Continuative	ಮಾಡುತ್ತಿದ್ದರೆ if I (thou, etc.) am (were) doing
Perfect	ಮಾಡಿದ್ದರೆ if I (thou, etc.) have (had) done

#### SECOND CONJUGATION

Simple	ಕರೆವರೆ if I (thou, etc.) call
Continuative	ಕರೆಯುತ್ತಿದ್ದರೆ if I (thou, etc.) am (were) calling
Perfect	ಕರೆದಿದ್ದರೆ if I (thou, etc.) have (had) called

Further conditional forms are made by combining neuter participial nouns (both present and past) with the conditional forms of ಆಗು; thus ಮಾಡುವುದಾದರೆ if there were to be a doing, if I (etc.) were to do; ಕರೆಯುವುದಾದರೆ, if I (etc.) were to call; ಮಾಡಿದ್ದಾದರೆ if there were to be a having done, if I (etc.) were to have done, if I (etc.) had done (or ಮಾಡುವುದಾಗಿದ್ದರೆ; ಮಾಡಿದ್ದಾಗಿದ್ದರೆ etc.).

Negative conditional forms are obtained by combining negative verbal participles with the conditional forms of ಇರು be, ಹೋಗು go; thus, ಮಾಡದೆ ಇದ್ದರೆ (ಮಾಡದಿದ್ದರೆ) if I (etc.) do not, etc. The form ಮಾಡದೆ ಇರುವುದಾದರೆ is also used, 'if I (etc.) should not do', 'if I (etc.) should be found not to have done'. The same meaning is given by ಮಾಡದೆ ಹೋದರೆ if I (etc.) go

<sup>1</sup> The Kan. expression for condition (in grammar) is ಪಕ್ಕಾ ಫ಼.

without doing. A similar combination may be made with the continuative form: ಮಾಡದೆ ಇರುತ್ತಿದ್ದರೆ if I (etc.) be (were) without doing.

The verb ಇರು has no perf. parts. There is therefore no separate perf. conditional form. The form we have just used, ಇರುತ್ತಿದ್ದರೆ, is in regular use as a past perf. conditional: if I (etc.) had been; e.g. ತಪ್ಪು ಮಾಡಿದವನು ಅಲ್ಲಿ ಇರುತ್ತಿದ್ದರೆ<sup>1</sup> if the person who made the mistake had been there. So when used with the neg. verbal partic. of another verb: ನಾನು ನನ್ನ ಕೆಲಸವನ್ನು ಮಾಡದೆ ಇರುತ್ತಿದ್ದರೆ<sup>1</sup> if I had not done my work. For ಮಾಡದೆ ಇರುತ್ತಿದ್ದರೆ in this sense we might have ಮಾಡದೆ ಹೋಗಿದ್ದರೆ. Another possibility in the same sense would be the combination of the past verbal noun of ಇರು, ಇದ್ದುದು (with emphatic ಏ) and the conditional form of ಆಗು, ಆದರೆ, with the neg. vbl. partic.: ಮಾಡದೆ ಇದ್ದುದೇ ಆದರೆ if I (etc.) had not done. (But this form may be used also to convey the sense of ಮಾಡದೆ ಇರುವುದಾದರೆ—see above.) In the predicative use the verb 'be' takes the help of the conditional forms of ಆಗು: ನಾನಾದರೆ if it be (were) I; ನಾನಾಗಿದ್ದರೆ if it had been I.

Generally, present and future conditions which are regarded as probable, or as at least capable of fulfilment, are expressed by the simple conditional form in the protasis (conditional clause) which always comes first in the sentence. The apodosis (principal clause) may have whatever form of the verb, either affirmative or negative, is required by the sense of the sentence. Examples: ಅಪ್ಪಣೆ ಆದರೆ ಹೋಗುವೆನು if permission be (given), I shall go; ಕೋಣ<sup>2</sup> ಬೆಳೆದರೆ ಆನೆ ಆದೀತೆ? if a buffalo grows, can it become an elephant? ಅವರು ಕರೆದರೆ ಹೋಗು if they call (you), go; ಮಳೆ ಬಂದರೆ ನಾವು ಹೋಗಿವು (ಹೋಗುವುದಿಲ್ಲ) if rain comes, we shall not go. In the case of future conditions the persons of the future tense are sometimes used with ಆದರೆ: ನೀನು ಬರುವೆಯಾದರೆ ನಿನ್ನನ್ನು ನೋಡುವೆನು if you come I shall see you.

<sup>1</sup> But in these clauses the time reference is not perfectly clear till the sentences are complete—see next page. <sup>2</sup> ಕೋಣ buffalo bull (1 m. in sing.).

Occasionally, the past tense is used in the principal clause in the sense of the future; e.g., ನೀನು ನಿಜವನ್ನು<sup>1</sup> ಹೇಳಿದರೆ ಬದುಕಿದೆ if you speak the truth you will live (and prosper).

When the condition is regarded as unfulfilled—this includes all past conditions—the protasis (conditional clause) usually has the continuative form for present conditions, and the perfect form for past conditions. The apodosis (principal clause) has its verb in the past continuative. Examples: ಅವರು ಈಗ ಕೇಳುತ್ತಿದ್ದರೆ ನಾನು ಈ ಸಂಗತಿಯನ್ನು ಅವರಿಗೆ ತಿಳಿಸುತ್ತಿದ್ದೆನು if they were now listening, I should be informing them of this circumstance; ಅವರು ನನ್ನನ್ನು ಕರೆದಿದ್ದರೆ ನಾನು ಹೋಗುತ್ತಿದ್ದೆನು if they had called me, I should have gone.

The verb ಇರು be, not having any perfect forms, is used in the continuative conditional form in instances in which other verbs would be used in the perfect conditional: ತಪ್ಪು ಮಾಡಿದವನು ಅಲ್ಲಿ ಇರುತ್ತಿದ್ದರೆ ಶಿಕ್ಷೆ ಹೊಂದುತ್ತಿದ್ದನು<sup>2</sup> if the person who made the mistake had been there he would have received punishment; ನಾನು ನನ್ನ ಕೆಲಸವನ್ನು ಮಾಡದೆ ಇರುತ್ತಿದ್ದರೆ ದೋಷಿಯಾಗುತ್ತಿದ್ದೆನು<sup>3</sup> if I had not done my work I would have been an offender.

#### Concessive Clauses

The termination ಅರೂ (emphatic form of the conditional termination ಅರೆ), or the termination ಆಗ್ಗೂ (ಆಗ್ಯೂ)—emph. form of dat. of ಆಗ, page 173—added to a past relative participle, gives the meaning of the English 'although, even if'.

If the concession be fulfilled, or be future and therefore capable of being fulfilled, no special rule is required for the principal verb. Examples: ಇದು ನನಗೆ ತಿಳಿದಿದ್ದರೂ ನಾನು ಹೋದೆನು (ಹೋಗಿದ್ದೆನು) though this was known to me, I went (I went and was present); ಯಾರೂ ನನ್ನನ್ನು ಕರೆಯದಿದ್ದಾಗ್ಯೂ ಹೋಗುವೆನು though no one should invite me, I will go.

ಕೂಡ is sometimes added for emphasis to the concessive form of the verb. ಇದು ನನಗೆ ತಿಳಿದಿದ್ದರೂ ಕೂಡ even though this was known to me.

<sup>1</sup> ನಿಜ true, truth (1 n.).

<sup>2</sup> ಶಿಕ್ಷೆ discipline, punishment (2 n.).

<sup>3</sup> ದೋಷಿ a person in fault, offender (2 m.).

A past unfulfilled concession requires a continuative tense in the principal clause; as, ಅವರು ನನ್ನನ್ನು ಕರೆದಿದ್ದರೂ ನಾನು ಹೋಗು ತ್ತೀರಲಿಲ್ಲ although (even if) they had asked me, I should not have gone. ಈ ಸಮಾಚಾರವು ನನಗೆ ತಿಳಿದಿದ್ದಾಗ್ಯೂ ನಾನು ಹೋಗುತ್ತಿದ್ದೆನು even if this news had been known to me, I would have gone.

Kittel in his grammar quotes a number of examples from South Mahratta school books of the form ಹುಟ್ಟುತ್ತಿದ್ದಿಲ್ಲ would not have been born; ಬದುಕುತ್ತಿದ್ದಿಲ್ಲ would not have lived; so, ಕೊಡುತ್ತಿದ್ದಿಲ್ಲ, ಬರುತ್ತಿದ್ದಿಲ್ಲ, ಇರುತ್ತಿದ್ದಿಲ್ಲ. This form is not in common use in Mysore State; but it is in use, elsewhere.

**Idiomatic use of ಆದರೂ**

A special usage of the concessive forms should be noticed here. When a concessive form is preceded by an interrogative, the effect is to transform the interrogative into a demonstrative with the addition of the ending 'soever'. Thus: ನಾವು ಎಷ್ಟು ಪ್ರಯತ್ನ ಮಾಡಿದರೂ ಸಾಲದು however much effort we may make, it will not suffice; ನಾವು ಎಲ್ಲೆಲ್ಲಿ<sup>1</sup> ಹುಡುಕಿದ್ದಾಗ್ಯೂ ಅದು ನಮಗೆ ಸಿಕ್ಕಲಿಲ್ಲ wherever we looked, we did not find it.

ಆದರೂ, the concessive form of ಆಗು, is very freely used in this construction. ಯಾವನಾದರೂ ಇದನ್ನು ತಿಳಿದುಕೊಳ್ಳಬಹುದು anyone soever may understand this (*lit.*, whoever he be, he may understand this). So ಯಾರಾದರೂ anyone soever, any persons soever, ಎಲ್ಲೆಡೆಯಾದರೂ wheresoever; ಎಂದಾದರೂ whensoever; ಹೇಗಾದರೂ (ಹ್ಯಾಗಾದರೂ) however; ಎಷ್ಟಾದರೂ however many.

So frequent is this usage that the form ಆದರೂ has come to be regarded as an invariable affix, and is attached to oblique cases as well as to nominatives. Examples: ನಾನು ಎಂದಿಗಾದರೂ<sup>2</sup> ವೋಸಮಾಡುವುದಿಲ್ಲ I will never at any time practise deceit; ಅವರು ಇದನ್ನು ಯಾರಿಗಾದರೂ ತಿಳಿಸಿರಬಹುದೋ? can (may) they have made this known to anybody at all? ಆತನು ಯಾರನ್ನಾದರೂ ನೋಡಲಿಲ್ಲ, he saw no one at all. ಆದರೂ is also attached to words which are not interrogatives, and has the meaning 'at least, at any rate'.

<sup>1</sup> ಎಲ್ಲಿ + ಎಲ್ಲಿ, wherever; ಎಲ್ಲಿ (unduplicated) would give the same sense in this sentence. <sup>2</sup> ಎಂದು when (here dat. case).



ನನ್ನಲ್ಲಿ ಒಂದು ಕಾಸಾದರೂ<sup>1</sup> ಇಲ್ಲ I have not even one cash; ನೀನಾದರೂ ಬಂದರೆ ನಮ್ಮೆಲ್ಲರಿಗೆ ಸಂತೋಷವಿರುವುದು if you at least come, we shall all be glad.

For the repetition of ಆದರೂ in alternative clauses see p. 235.

#### Adversative Clauses

Adversative clauses, which in English are introduced by the conjunction, 'but, nevertheless, notwithstanding' etc., are in Kanarese introduced by the conditional and concessive forms of the verb ಆಗು; namely, ಆದರೆ, ಆದರೂ, ಆದಾಗ್ಯೂ, all of which are used practically as conjunctions. Examples: ನೀನು ತಪ್ಪು ಮಾಡಿದ ಆದರೆ ಶಿಕ್ಷೆಯಾಗಲಿಲ್ಲ you committed a fault, but you were not punished (*lit.*, punishment did not become); ನಾನು ನಿನ್ನೆ ನಿಮ್ಮ ಮನೆಗೆ ಬಂದಿದ್ದೆನು ಆದಾಗ್ಯೂ ನಿಮ್ಮನ್ನು ನೋಡಲಿಲ್ಲ I came yesterday to your house, but I did not see you.

ಆದರೋ, used as an affix, is equivalent to 'but on the other hand'. It indicates a contrast, and may be used in many sentences instead of ಆದರೂ (initial); as, ಎಲ್ಲರೂ ಮಾತನಾಡುತ್ತಿದ್ದರು; ನಾವಾದರೋ ಸುಮ್ಮನಿದ್ದೆವು all were speaking, but we, on the other hand, were silent.

The compounds ಹೀಗಾದರೆ, ಹಾಗಾದರೆ (if it be so), accordingly, so, introduce not an adversative clause but one which is consequential to the principal clause (see p. 236): ಸ್ವಜನರ<sup>2</sup> ಮಧ್ಯದಲ್ಲಿ<sup>3</sup> ಹೀಗಾದರೆ ಪರ<sup>4</sup> ಮಧ್ಯ<sup>5</sup> ಹೇಗೋ if it happens thus in the midst of one's own people how will it be amongst strangers? ಪಾಠಗಳನ್ನು ಗಮನದಿಂದ ಓದಬೇಕು. ಹಾಗಾದರೆ, ನೀನು ವಿದ್ಯೆಯನ್ನು ಕಲಿಯುವಿ (you) must study (your) lessons with attention; so (if it be so) you will acquire knowledge.

The compounds ಹೀಗಾದರೂ, ಹಾಗಾದರೂ have the same adversative forms as ಆದರೂ. ಹೀಗಾದರೂ ಜನರು ಆಶ್ಚರ್ಯಪಡಲಿಲ್ಲ<sup>5</sup> though it happened thus people were not surprised; ಹಾಗಾದರೂ ಪರವಾ<sup>6</sup> ಇಲ್ಲ though it happen so it won't matter.

#### Alternative Clauses and Words

Two successive clauses each of which ends in a verb in the concessive form, become alternative clauses. These concessive

<sup>1</sup> ಕಾಸು smallest copper coin, a *pie* (3 B n.). <sup>2</sup> ಸ್ವ (ಸ್ವಂತ) own.  
<sup>3</sup> ಮಧ್ಯ; see p. 173. <sup>4</sup> ಪರ other, different; ಪರರು other people. <sup>5</sup> ಆಶ್ಚರ್ಯ surprise. <sup>6</sup> ಪರವಾ care, consequence (not declined).

forms are frequently combined with the word ಸರಿ (emph. ಸರಿಯೇ) in the sense 'it will be right, it will be all the same'. Examples: ನೀನು ಇದನ್ನು ಮಾಡಿದರೂ ಸರಿಯೇ ಬಿಟ್ಟರೂ ಸರಿಯೇ (it will be) all the same whether you do this or whether you leave it alone; ನಾನು ಬಂದು ನಿಮ್ಮನ್ನು ನೋಡಿದರೂ ಸರಿಯೇ ದೂರದಲ್ಲಿ ಇದ್ದು ನಿಮ್ಮ ಸುದ್ದಿಯನ್ನು<sup>1</sup> ಕೇಳಿದರೂ ಸರಿಯೇ ನಿಮ್ಮ ಸ್ಥಿತಿಯನ್ನು<sup>2</sup> ತಿಳಿದುಕೊಳ್ಳುವೆನು whether I come and see you, or whether I remain at a distance and hear tidings of you, I shall understand your condition. Note that in this second example it is unnecessary to translate the word ಸರಿಯೇ, which practically amounts to an emphasis of the concessive form. ಸರಿ (ಸರಿಯೇ) and ಕೂಡ (ಕೂಡಾ) may be used with single concessives as emphatic particles: ನೀವು ಆ ಸಾಲವನ್ನು ತೀರಿಸಿದರೆ<sup>3</sup> ಸರಿ. ಇಲ್ಲವಾದರೆ ಆ ಮನೆಯನ್ನು ನಿಮಗೆ ಬಿಟ್ಟುಕೊಡುವುದಿಲ್ಲ if you defray that debt, good! If not I shall not give up that house to you; ಅವನು ಮನೆಗೆ ಬಂದರೂ ಕೂಡ ನಾನು ಅವನನ್ನು ನೋಡುವುದಿಲ್ಲ even though he come to the house I will not see him.

The concessive form ಆದರೂ repeated in this sense in successive clauses or phrases, or attached to successive words, has become to all intents and purposes an invariable affix with the meaning 'either.....or'. It may be attached to declinable words of all cases (except the genitive and vocative); as, ನೀನಾದರೂ ಅವನಾದರೂ ಇದನ್ನು ಮಾಡಿರಬೇಕು either you or he must have done this; ನಾನು ವೇದವನ್ನಾದರೂ ಪುರಾಣವನ್ನಾದರೂ<sup>4</sup> ಓದಿಲ್ಲ I have not read either Veda or Purana; ಈ ಸ್ಥಳಕ್ಕಾದರೂ ಆ ಸ್ಥಳಕ್ಕಾದರೂ ಹೋಗಬೇಡ do not go either to this place or to that.

The same sense is given by the repetition of the imperative form ಆಗಲಿ, let it be, be it.<sup>5</sup> Its use is precisely similar to that of ಆದರೂ, as shown above. Examples: ನಾನಾಗಲಿ ನೀನಾಗಲಿ ಹೋಗಬೇಕು either I or you must go; ನಿಮ್ಮನ್ನಾಗಲಿ ಅವರನ್ನಾಗಲಿ ಕಳುಹಿಸು

<sup>1</sup> ಸುದ್ದಿ news, tidings, rumour (1 n.).      <sup>2</sup> ಸ್ಥಿತಿ state, condition (2 n.).

<sup>3</sup> ತೀರಿಸು finish, settle (1 tr.).

<sup>4</sup> ಪುರಾಣ a Purāṇa, legend (1 n.).

<sup>5</sup> This word when standing alone has the sense of assent, 'very well, yes', etc.; as, ಈ ಪುಸ್ತಕವನ್ನು ನನಗೆ ಕೊಡುತ್ತೀರೋ? ಆಗಲಿ will you give me this book? Yes, I will.

ವೆನು I will send either you or them; ಇವರು ವ್ಯವಸಾಯದಿಂದಾಗಲಿ ವ್ಯಾಪಾರದಿಂದಾಗಲಿ ಜೀವನಮಾಡಿಕೊಳ್ಳುತ್ತಾರೆ these men make their living either by cultivation or by trading; ಈ ಕಾಗದವನ್ನು ನಿನ್ನ ತಂದೆ ಗಾಗಲಿ ಅಣ್ಣನಿಗಾಗಲಿ ರವಾನಿಸು,<sup>1</sup> send this letter to your father or to your brother; ಅವನು ಮನೆಯಲ್ಲಿಯಾಗಲಿ ಬೀದಿಯಲ್ಲಿಯಾಗಲಿ ಸಿಕ್ಕುವನು he will be found either in his house or in the street; ಓದುತ್ತಲಾಗಲಿ ಬರೆಯುತ್ತಲಾಗಲಿ ಇದ್ದಾರೆ they are either reading or writing; ಅವರೆಲ್ಲರೂ ಈ ಕಾರ್ಯವನ್ನು ನೋಡಿಯಾಗಲಿ ಅದರ ಸುದ್ದಿಯನ್ನು ಕೇಳಿಯಾಗಲಿ ಇದ್ದಾರೆ they all have either seen this deed or heard the news of it; ನಾನು ಕೆಲಸಮಾಡದೆಯಾಗಲಿ ಮಾತನಾಡದೆಯಾಗಲಿ ಇರುವುದಕ್ಕೆ ಒಪ್ಪುವುದಿಲ್ಲ I shall not consent to refrain either from work or speech; ನಾಳೆ ಆಗಲಿ ನಾಳಿದ್ದು ಆಗಲಿ ಹೋಗುವೆವು we shall go either tomorrow or the following day.

Additional methods of translating sentences of this kind are found in (1) the repetition of the interrogative ending ಓ ; as, ಅದು ಇಲ್ಲಿಯೋ ಅಲ್ಲಿಯೋ ಸಿಕ್ಕಬಹುದು it may be found either here or there; ಅವರು ನೋಡಿಯೋ ಕೇಳಿಯೋ ಈ ಸಂಗತಿಯನ್ನು ತಿಳಿದುಕೊಂಡಿರಬೇಕು they must have got knowledge of this affair either by seeing (it) or hearing (of it); (2) the use of the conjunctions ಅಥವಾ, ಇಲ್ಲವೆ, ಯಾ. In such expressions as 'three or four' the 'or' is not translated (see page 145).

### Illative Clauses, Clauses of Consequence

These clauses, introduced in English by 'so, therefore', etc. are in Kanarese introduced by ಆದುದರಿಂದ, (ಆದದರಿಂದ, ಆದ್ದರಿಂದ), the instrumental case of the past participial noun of ಆಗು. The following words are also used; ಆದಕಾರಣ (for ಆದಕಾರಣದಿಂದ, from the reason which came to be), for this reason;<sup>2</sup> ಹಾಗಾದರೆ, ಹೀಗಾದರೆ, accordingly: ಜನರ ಕೈಯಲ್ಲಿ ದುಡ್ಡಿಲ್ಲ<sup>3</sup>, ಆದಕಾರಣ (or ಆದುದರಿಂದ) ಕೈಗಾರಿಕೆಗಳು<sup>4</sup> ಅಭಿವೃದ್ಧಿಯಾಗಲಿಲ್ಲ<sup>5</sup> people have not money; therefore handicrafts have not prospered; ಕಾಶಿಗೆ<sup>6</sup> ಹೋಗಬೇಕೋ ? ಹಾಗಾದರೆ

<sup>1</sup> ರವಾನಿಸು send (1 tr., p. 134.). <sup>2</sup> ಆದಪ್ರಯುಕ್ತ is sometimes used in formal discourse in the same sense (ಪ್ರಯುಕ್ತ = consequent on—*Skt.*).

<sup>3</sup> Vocab. XII. <sup>4</sup> ಕೈಗಾರಿಕೆ handicraft (2 n.). <sup>5</sup> ಅಭಿವೃದ್ಧಿ increase, progress (2 n.). <sup>6</sup> ಕಾಶಿ Benares (2 n.).

ಹೋಗು do you want to go to Benares? Go then; ಹೀಗಾದರೆ ಕೇಡು ಆಗುವುದಿಲ್ಲ if it be (or happen) so, no ill effect will occur.

## EXERCISE XXIX

(a) Translate into English:

1. ನೀನು ನನ್ನನ್ನು ಕೇಳಿದ್ದರೆ ಸಹಾಯಮಾಡುವುದಕ್ಕೆ ಪ್ರಯತ್ನಿಸುತ್ತಿದ್ದೆನು. 2. ನೀವು ಇಷ್ಟಪಟ್ಟಿರಿ ಎಂದು ತಿಳಿದರೆ ಬರುತ್ತಾನೆ. 3. ಬಿಸಿಲು ಬಂದಿತು ಇಲ್ಲದಿದ್ದರೆ ಭೂಮಿ ಒಣಗುತ್ತಿರಲಿಲ್ಲ. 4. ಬರುವ ತಿಂಗಳಿನೊಳಗೆ ಮಳೆಯು ಆಗಬೇಕು. ಹಾಗಾಗದಿದ್ದರೆ ಬೀಜ ಬಿತ್ತುವುದಕ್ಕೆ ಕಾಲವು ಮಾರಿಹೋಗುತ್ತದೆ; ಬಂದರೆ ಮುಂದಿನ ಬೆಳೆಗೆ ಅನುಕೂಲವಾಗುತ್ತದೆ. 5. ನಾನು ಊರಿಗೆ ಹೋಗುವ ಹಾಗಿದ್ದೆನು. ಆದರೆ ಮಾರ್ಗವು ಸರಿಯಾಗಿರಲಿಲ್ಲ; ಆದುದರಿಂದ ಅಲ್ಲಿಗೆ ಹೋಗದೆ ಇಲ್ಲಿಯೇ ನಿಂತಿರುತ್ತೇನೆ. 6. ಸಾತ್ವಿಕರನ್ನು<sup>1</sup> ನಂದಿಸುವುದು ದುಷ್ಟರ ಸ್ವಭಾವವಾಗಿದೆ. ಹೀಗಿದ್ದರೂ ಅವರ ದ್ವೇಷವನ್ನು ಕ್ಷಮಿಸುವುದು ಸಾತ್ವಿಕರ ಧರ್ಮ. 7. ದೇವರು ಭೂಮ್ಯಾಕಾಶಗಳನ್ನು<sup>2</sup> ಉಂಟುಮಾಡಿದಾಗ ಯಾವ ಗಿಡವಾದರೂ ಭೂಮಿಯ ಮೇಲೆ ಇರಲಿಲ್ಲ, ಯಾವ ಪಲ್ಯವೂ ಹುಟ್ಟಿರಲಿಲ್ಲ. ಇದಲ್ಲದೆ<sup>3</sup> ಭೂಮಿಯನ್ನು ವ್ಯವಸಾಯಮಾಡುವುದಕ್ಕೆ ಯಾವ ಮನುಷ್ಯನೂ ಉಂಟಾಗಿರಲಿಲ್ಲ. 8. ಹಿಂದಿನ ವರುಷದ ಪರೀಕ್ಷೆಯಲ್ಲಿ ನಿಮ್ಮ ಮಗನಿಗೆ ತೇರ್ಗಡೆಯಾಯಿತೋ? ಇಲ್ಲ; ಗಮನ ಕೊಟ್ಟು ಓದುವುದಕ್ಕೆ ಅವನಿಗೆ ಮನಸ್ಸು ಇಲ್ಲದೆ ಹೋದುದರಿಂದ ನಾವು ಹೇಳಿದ ಬುದ್ಧಿವಾದಗಳಿಂದಾಗಲಿ ಉಪಾಧ್ಯಾಯನು ಹೇಳಿದ ಪಾಠಗಳಿಂದಾಗಲಿ ಪ್ರಯೋಜನವಾಗಲಿಲ್ಲ. 9. ನಿಮಗೆ ಬೇಕಾಗಿದ್ದ ಆ ಹೊಲವನ್ನು ಕೊಂಡುಕೊಂಡಿರುತ್ತೀರೋ? ಅದನ್ನು ಕೊಂಡುಕೊಳ್ಳುವುದಕ್ಕೆ ನನಗೆ ಇಷ್ಟವುಂಟು; ಆದರೆ ನನ್ನಲ್ಲಿರುವ ಹಣವು ಸಾಲದು. ಮುಂದೆ ಅದರ ಕ್ರಯ ಕಡಮೆ ಆಗುವುದಾದರೆ ಒಂದುವೇಳೆ ಕೊಂಡುಕೊಂಡೇನು. 10. ಈ ಲೋಕದಲ್ಲಿರುವ ಮನುಷ್ಯರಿಗೆ ಎಷ್ಟು ಐಶ್ವರ್ಯವಿದ್ದರೂ ಕೂಡ ದೇಹದಲ್ಲಿ ಕ್ಷೇಮವು ಮಾತ್ರವಿಲ್ಲದಿದ್ದರೆ ಅವರಿಗೆ ಸುಖವಿರುವುದು ಸಾಧ್ಯವಲ್ಲ. 11. ನೀವು ಹೊಂದಿದ ಬೋಧನೆಯನ್ನೆಲ್ಲದೆ ಬೇರೆ ಯಾವ ಬೋಧನೆಯನ್ನಾದರೂ ನಾನಾಗಲಿ ದೇವದೂತನೇಯಾಗಲಿ ಸಾರಿದರೆ ನೀವು ಅದನ್ನು ಕೇಳಕೂಡದು.

(b) Translate into Kanarese:

1. If you ask him he will help you. 2. If you had listened to my word, this trouble would not have befallen<sup>4</sup> you. 3. If you should hear any tidings at all about me,<sup>5</sup> you must make it known to me immediately. 4. Although I searched for you everywhere, I did not find you.<sup>6</sup> 5. If I find time,<sup>7</sup>

<sup>1</sup> Vocab. VI.

<sup>2</sup> ಭೂಮಿ + ಆಕಾಶ. See Lesson XLIII: *Yaṅ Sandhi*.

<sup>3</sup> ಇದು + ಅಲ್ಲದೆ. <sup>4</sup> 'Become to you'. <sup>5</sup> In the matter of me. <sup>6</sup> You were not found to me. <sup>7</sup> ಸಮಯ.

I shall finish this work tomorrow. 6. In this world whatever deed men may do, they must experience<sup>1</sup> the fruit of it. 7. Although a man has a hundred sheep, if one of them goes astray, that man will have no joy until it is found. 8. Of the helpers whom I had<sup>2</sup> formerly not even one remains; therefore I have come to you and ask your help. 9. Did you see the travellers who came from the north<sup>3</sup>? I saw them, but as their language was not known to me I had to go without speaking with them. 10. However many conveniences there may be for cultivating the ground, if the people are lazy<sup>4</sup> they will not make a living.

### Vocabulary

ಅನುಕೂಲ convenient, advantageous (adj.); as noun, convenience, advantage (1 n.)	ಪ್ರಯಾಣ journey (1 n.)
ಅನುಭವಿಸು experience (1 tr.)	ಫಲ fruit, result (1 n.)
ಆದಕಾರಣ therefore	ಬಿತ್ತು sow (1 tr.)
ಇಷ್ಟ desired (adj.), wish (1 n.)	ಬಿಸಿಲು sunheat (3 B. n.)
ಉತ್ತರ the north, answer (1 n.)	ಬುದ್ಧಿ ವಾದ word of wisdom, advice (1 n.)
ಉಳಿ remain (2 intr.)	ಬೋಧನೆ (ಬೋಧೆ) teaching (2 n.)
ಐಶ್ವರ್ಯ wealth (1 n.)	ಮಾತ್ರ only <sup>5</sup>
ಒಣಗು become dry (1 intr.)	ಮೀರು pass, go beyond, trespass (1 tr., intr.)
ಕಡಮೆ (ಕಡಿಮೆ) deficiency (2 n.), deficient, less	ಮುಂಚೆ formerly, p. 173
ತಕ್ಷಣ that moment (1 n.); with ಎ emphatic (ತಕ್ಷಣವೇ) immediately	ವೇಳೆ time (2 n.); ಒಂದು ವೇಳೆ (on occasion), perhaps
ತಪ್ಪಿಹೋಗು stray (irreg. intr.)	ಸಮಯ (agreement), (fit) time (1 n.)
ದ್ವೇಷ enmity (1 n.)	ಸರಿ state of rightness, right
ನಿಂದಿಸು abuse, speakevil of (1 tr.)	ಸಹಾಯಕ helper (1 m.)
ನಿಲ್ಲ stand, stop (irreg. intr. p. 180)	ಸೋಮಾರಿ lazy person (2 m.)
ಪಲ್ಯ plant, vegetable (1 n.)	ಸ್ವಭಾವ (own) disposition (1 n.)
	ಹಿಂದೆ position behind, time previous (p. 172)

<sup>1</sup> ಅನುಭವಿಸು (1 tr.).  
of the north.

<sup>2</sup> Which were to me.

<sup>3</sup> From the side

<sup>4</sup> Lazy people.

<sup>5</sup> See p. 175.

## LESSON XXX

### Adjectives and their equivalents

(ಗುಣವಾಚಕ *guṇavāchaka*)

If by adjectives we understand, as in English, a class of indeclinable words attached to declinable words in order to attribute qualities or other distinguishing features to the objects indicated by them, then Kanarese has, strictly speaking, no adjectives. It must be remembered that Kanarese ಗುಣವಾಚಕ is a sub-division of ನಾಮಪದ *nāmapada*, not of ಅವ್ಯಯ *avyaya* (see page 100). This lack of adjectives is compensated for in several ways.<sup>1</sup>

#### 1. Descriptive Nouns (ಅನ್ವರ್ಥನಾಮ *anvarthanāma*)

In many instances in which English has an adjective attached to a masculine or feminine noun, or an adjective with a plural noun understood, Kanarese has a descriptive noun. We have already noticed words of this class, as derived from abstract nouns or verbs (pp. 102-3). Examples of this type are: ಕುಂಟ lame man (fem. ಕುಂಟಿ, plur. ಕುಂಟರು the lame); ಕುರುಡ blind man (fem. ಕುರುಡಿ); ಕಿವುಡ deaf man (fem. ಕಿವುಡಿ); ಮುದುಕ old man (fem. ಮುದುಕಿ); ಗಂಡು a man (3 B); ಹೆಣ್ಣು a woman (3 B.). Other examples of descriptive words are: ಊಮೆ a mute (m. + f.) (plur. ಊಮೆಗಳು). ಸೋಮಾರಿ idle person (m. + f.). Of the Sanskrit adjectives in use in Kannada some are used also as descriptive nouns; e.g. ಮೂಢ dull person (m. & f.); ಸಾತ್ವಿಕ virtuous person (m. & f.); ಸಮರ್ಥ able person (m. & f. also f. ಸಮರ್ಥೆ). There are also in use, in Kannada, Skt. descriptive nouns derived from Skt. abstract nouns: ಪಾಪಿ sinful person (m. & f.); ವಿವೇಕಿ dis-

<sup>1</sup> The title ಗುಣವಾಚಕ 'which connotes a quality' has been taken from the grammar of Sanskrit, which language has true adjectives.

cerning man (fem. ವಿವೇಕಿಣಿ); ಜ್ಞಾನಿ wise person (m. & f.); ರೋಗಿ sick person (m. & f.); ವಿಶ್ವಾಸಿ a man possessed of faith (fem. ವಿಶ್ವಾಸಿಣಿ); ಸನ್ಯಾಸಿ man possessed of detachment (fem. ಸನ್ಯಾಸಿನಿ).

## 2. 'Adjectival Nouns'

In addition to such words as the above, Kanarese has another class of declinable words which we may call 'adjectival nouns' which have masculine, feminine, and neuter terminations, and which indicate persons or things possessed of specified qualities. These make the class of ಗುಣವಾಚಕ. The commonest are:

(a) ಚಿಕ್ಕವನು little (or young) person (m.)	ಚಿಕ್ಕವಳು little person (f.)	ಚಿಕ್ಕದು little thing	
ದೊಡ್ಡವನು great (or elder) person (m.)	ದೊಡ್ಡವಳು great or elder person (f.)	ದೊಡ್ಡದು great thing	
ಬಡವನು poor man	ಬಡವಳು poor woman	no neuter	
ಸಣ್ಣವನು small (or young) male	ಸಣ್ಣವಳು small or young female	ಸಣ್ಣದು little thing	
ಹೊಸಬನು new man	ಹೊಸಬಳು new woman	ಹೊಸದು new thing	
(b) ಎಳೆಯವನು young male	ಎಳೆಯವಳು young female	ಎಳೆಯದು } young thing	
ಒಳ್ಳೆಯವನು good man	ಒಳ್ಳೆಯವಳು good woman	ಒಳ್ಳೆಯದು } good thing	
{ ಕರಿಯವನು	ಕರಿಯವಳು	ಕರಿಯದು	} black thing
{ ಕರಿಯನು dark man	ಕರಿಯಳು dark woman	ಕರಿದು	
{ ಕಿರಿಯವನು	ಕಿರಿಯವಳು	ಕಿರಿಯದು	} little (inferior) thing
{ ಕಿರಿಯನು younger male	ಕಿರಿಯಳು younger female	ಕಿರಿದು	

also ನೆರೆಯವನು near man (neighbour), etc.; ಬಿಳಿಯವನು white man<sup>1</sup>, etc.; ಹಳಬನು (old) familiar man (neut. ಹಳೆಯದು, etc.); ಹಿರಿಯವನು (ಹಿರಿಯನು) elderly man, etc.

<sup>1</sup> This is not used, at any rate in Mysore, of Europeans and Americans, whose colour is described as ಕೆಂಪು red. In the coastlands of Kanara the term ಬಿಳಿ ಜನರು is used.

### Adjectives

The typical construction is apposition<sup>1</sup> but in practice the 'adjectival noun' enters into combination (ಸಮಾಸ) with declinable words, and, as in all *samāsa*, the case and other endings of the former member disappear. So that in composition, these 'adjectival nouns' have a crude form, which is the nearest approach to an English adjective which the Kanarese language possesses.<sup>2</sup> The difference is that the Kanarese 'adjective' is not an independent word, and cannot be used except in a compound. The compound (ಸಮಾಸ) of which it forms a part is called *karmadhāraya samāsa* ಕರ್ಮಧಾರಯ ಸಮಾಸ (see Lesson XLV).

The 'adjectives' corresponding to the above 'adjectival nouns' are the following:

(a) ಚಿಕ್ಕ, ದೊಡ್ಡ, ಬಡ, ಸಣ್ಣ, ಹೊಸ; (b) ಎಳೆ, ಒಳ್ಳೆ, ಕರಿ, ಕಿರಿ, ನೆರೆ, ಬಿಳಿ, ಹಳೆ, ಹಿರಿ.<sup>3</sup>

Examples: ದೊಡ್ಡ ಮನೆ a large house; ಸಣ್ಣ ಕೂಸು a small infant; ಎಳೇಮಗು (ಎಳೆಯ ಮಗು) a young child; ಒಳ್ಳೆಯ ಮಾತು (ಒಳ್ಳೆಯ ಮಾತು) a good word; ಹಳೆಯಕ್ಕಿ old rice.

### 3. Nouns used Adjectivally

There are several devices by which Kanarese nouns may be used with adjectival significance.

<sup>1</sup> This construction is illustrated only in combination with words of quantity: ಚಿಕ್ಕದು ಒಂದು a little one, usually written ಚಿಕ್ಕದೊಂದು; ದೊಡ್ಡವು ಎಷ್ಟು how many big ones? <sup>2</sup> In Kanarese the 'adjectival noun' form and the 'adjective' form are distinguished as ಕಾರಕರೂಪ ('noun form' or 'form with terminations') and ವಿಶೇಷಣರೂಪ ('qualifier form'). <sup>3</sup> The forms contained in list (b) are in reality abstract nouns having the meanings youth, goodness, blackness, etc., respectively; in composition they sometimes lengthen their final vowel, to shew that in the uncombined form it is understood that they are used in the genitive case; or they may be used in the genitive form; e.g. ಒಳ್ಳೆಯ ಹುಡುಗ a good boy.



(a) Practically all nouns may be rendered attributive by the addition of one of the relative participles ಆದ, ಆಗಿರುವ past and perfect relative participles respectively of ಆಗು become. Examples: ಅಗಲ breadth, ಅಗಲವಾದ ನದಿ (*lit.*, a river which became breadth) a broad river; ಉದ್ದ length, ಉದ್ದವಾದ ಕೋಲು<sup>1</sup> (*lit.*, a pole which became length), a long pole; similarly ಎತ್ತರ height, ಎತ್ತರವಾದ ಭೂಮಿ elevated land; ಚಲುವು<sup>2</sup> beauty, ಚಲುವಾದ ರೂಪ a beautiful form. As these examples show, the consonant inserted (if one is inserted) between the crude form of a noun and ಆದ is that which appears in the nominative case. In effect it is the nom. case to which that is added, with *lopa* of the final vowel of the case: ಜಾಣೆಯಾದ<sup>3</sup> ಹುಡುಗಿ clever girl; ವೀರನಾದ ಅರಸನು heroic king; ಸುಳ್ಳಾದ<sup>4</sup> ಮಾತು lying word. This construction is used in many instances in which we have nouns in apposition in English; as, ಅರಸನಾದ ರಾಮನು king Rama; ತಂದೆಯಾಗಿರುವ ದೇವರು God, the Father; ಗೋವಿಂದನಾದ ನಾನು I, Govinda. ಆದ may be added to words which have a pronominal or similar termination: ಒಳ್ಳೆಯವಳಾದ ಸೀತಾದೇವಿ the good queen Sita; ಐಶ್ವರ್ಯವಂತನಾದ ವರ್ತಕ a rich merchant; ಚಿಕ್ಕದಾದ ಮನೆ ಬೇಕು a small house is wanted.

The addition of ಆದ to ಮೊದಲು *or* ಮುಂತು (beginning) gives the sense of *et cetera*: ಕಾವೇರಿ, ಹೇಮಾವತಿ, ಶರಾವತಿ ಮೊದಲಾದ ನದಿಗಳು ಮೈಸೂರಿನ ಮುಖ್ಯ ನದಿಗಳು the Cauvery, Hemavati, Sharavati, etc. are Mysore's chief rivers. Here ಕಾವೇರಿ. . . ಮೊದಲಾದ means the Cauvery. . . having become part of a series.

(b) Some nouns may enter directly into a *karmadhāraya-samāsa* with other nouns, but care must be exercised to ascertain that such usage is permitted in the particular case, before the *samāsa* is formed. If any doubt is felt, the combination with ಆದ should be used. Examples of permissible *samāsas* are the following: ಕಿವುಡುನಾಯಿ<sup>5</sup> (*lit.*, a deafness-dog) a deaf dog;

<sup>1</sup> ಕೋಲು stick (3 B. n.).    <sup>2</sup> 3 B. n.    <sup>3</sup> ಜಾಣೆ clever female (2 f.).

<sup>4</sup> ಸುಳ್ಳು falsehood (3 B. n.).

<sup>5</sup> ಕಿವುಡು deafness (3 B. n.).

ಹುಚ್ಚು ಕೆಲಸ<sup>1</sup> (*lit.*, a foolishness-act) a foolish act; ಬೇರೆಮನೆ a different house; ಸುಳ್ಳುಮಾತು a lying word.

(c) The affix ವಂತ (fem. ವಂತೆ; no neuter), meaning 'a possessor of', when added to a noun, forms a compound which is equivalent to an adjective; as, ಬುದ್ಧಿವಂತನು (*lit.*, one possessing wisdom) a wise man (see page 102). ಆದ may be added to this: ಬುದ್ಧಿವಂತನಾದ ಮನುಷ್ಯನು a man who is wise.

(d) A noun in the genitive case is a frequent equivalent for an adjective; as, ಕತ್ತಲೆಯ ಮನೆ a dark house; ಹಿಮದ ಪ್ರದೇಶ<sup>2</sup> (*lit.*, a region of snow) a snowy region. It is common to form a *samāsa* of the two nouns, with suppression of the genitive ending.<sup>3</sup> (See on *Tatpurusha Samāsa*, Lessons XLIV, XLV.) So ಕತ್ತಲೆಮನೆ; ಹಿಮಪ್ರದೇಶ. As already stated, the so-called adjectives grouped in (b) on page 241 are to be explained as examples of this usage. Thus, ಎಳೇಮಗು is a *samāsa* for ಎಳೆಯ ಮಗು a child of tender youth. It is common where the genitive ending suppressed is of words ending in ಇ or ಎ to have the final vowel of the crude form lengthened in this way.

#### 4. Relative Participles

From what has been said on the subject of relative participles, it will be clear that either in their simple use, or taken in conjunction with their subjects or objects, they furnish an equivalent to English adjectives. Thus, in some connections, the adjective 'mortal' would be represented by ಸಾಯುವ<sup>4</sup> (dying), or ನಾಶವಾಗುವ<sup>5</sup> (perishing); 'brilliant' may be rendered by ಪು ಕಾಶಿಸುವ, or by ಧಳಧಳಿಸುವ; etc.

Sometimes an English adjective is translated in Kanarese by a noun in the nominative case followed by ಇರುವ, ಇದ್ದ, or ಇಲ್ಲದ; as, ಕಲ್ಲಿರುವ ಭೂಮಿ stony ground, *lit.*, ground in which there is stone; ದಿಕ್ಕಿಲ್ಲದ<sup>6</sup> ಮನುಷ್ಯ, a helpless man (*lit.*, a man to whom

<sup>1</sup> ಹುಚ್ಚು foolishness (3 B n.). <sup>2</sup> ಹಿಮ snow (1 n.); ಪ್ರದೇಶ region (1 n.).

<sup>3</sup> This usage is commonest where both the words involved are *Skt.*, as in ಹಿಮಪ್ರದೇಶ. <sup>4</sup> ಸಾಯು die (irreg. past partc. ಸತ್ತು). <sup>5</sup> ನಾಶ destruction + ಆಗು. <sup>6</sup> ದಿಕ್ಕು direction, protection, help (3 B n.).

refuge is not). The same sense is given by the past relative participle of ಕೂಡು join, ಕೂಡಿದ, which must be preceded by a word in the instrumental case; thus, ಕಲ್ಲಿನಿಂದ ಕೂಡಿದ ಭೂಮಿ, ground furnished with stone; ಸದ್ಗುಣಗಳಿಂದ<sup>1</sup> ಕೂಡಿದ ನಡತೆ<sup>2</sup> good behaviour (*lit.*, behaviour furnished with good qualities).

The relative participle ಉಳ್ಳ<sup>3</sup> possessing, is frequently attached to the crude form (representing the accusative case) of a noun, the combination (*kriyāsamāsa*, Lesson XLV) being an equivalent of an English adjective: as, ಐಶ್ವರ್ಯ wealth; ಐಶ್ವರ್ಯವುಳ್ಳ ಒಬ್ಬ ವರ್ತಕ, a wealthy merchant; ದಯೆ kindness; ದಯೆಯುಳ್ಳ ಮನುಷ್ಯ, a kindly person.<sup>4</sup>

Similar *samāsas* with ಮಾಡುವ are frequently used in translating English adjectives; as, ಮೋಸಮಾಡುವ deceitful; ತಂದೆಮಾಡುವ<sup>5</sup> troublesome; etc. It should be observed that it is rarely, if ever, possible to find a Kanarese equivalent which can be invariably used in translating any given English word, least of all, perhaps, an adjective; the context must always be taken into account in selecting an equivalent.

The relative participles in the above usages may take pronominal terminations, thus giving rise to a further class of adjectival nouns; as ಎತ್ತರವಾದುದು (ಎತ್ತರವಾದದ್ದು), that which is elevation, an elevated thing; ಉದ್ದವಾದವನು a man who is length, a tall man; ಉಂಟಾದವನು a man of means—*lit.*, a man to whom (property) is—ಐಶ್ವರ್ಯವುಳ್ಳವರು the rich.

When an adjective forms the complement of the predicate in an English sentence, it must be rendered in Kanarese by an adjectival noun, or by a noun of some other class. This is rendered necessary by the fact that a Kanarese adjective (so-called)

<sup>1</sup> ಸತ್ true (adj.); ಗುಣ quality (1 n.); the substitution here of ದ್ for ತ್ is called ಜಸ್ತವಸಂಧಿ (see Lesson XLIII). <sup>2</sup> ನಡತೆ (from ನಡೆ) conduct (2 n.).

<sup>3</sup> ಉಳ್ಳ a defective verb of which only this rel. pte. and the pres. 3 pers. n., ಉಂಟು it exists (is), are in use. <sup>4</sup> On occasion the acc. termination is found remaining with ಉಳ್ಳ: ಜ್ಞಾನವನ್ನುಳ್ಳವನು one who has wisdom.

<sup>5</sup> ತಂದೆ trouble, annoyance (2 n.).

cannot be used except in *samāsa*. Examples: ದೇವರು ದೊಡ್ಡವನಾಗಿದ್ದಾನೆ, God is great (*lit.*, God is a great one); ಮನೆಯು ಚಿಕ್ಕದಾಗಿದೆ the house is small (*lit.*, the house is a small one); ಬಾವಿಯು ಆಳವಾಗಿದೆ<sup>1</sup> the well is deep (*lit.*, the well is depth).

Note that if ಒಂದು or ಒಬ್ಬ is to be used with a noun qualified by an adjective, it precedes the ಗುಣವಾಚಕ; as, ಒಬ್ಬ ದೊಡ್ಡ ಮನುಷ್ಯ, a great man; ಒಂದು ಸಣ್ಣ ಕೂಸು, a small child; but it comes between a relative participle and its noun; as, ದೊಡ್ಡವನಾದ ಒಬ್ಬ ಮನುಷ್ಯ, a man who is a great one; ಸಣ್ಣದಾದ ಒಂದು ಕೂಸು, a child which is a small one; ಕಷ್ಟವಾದ ಒಂದು ಕೆಲಸ (*lit.*, a work which is difficulty) a difficult work.

## EXERCISE XXX

Translate into Kanarese:

The righteous king, Daśaratha, resided in his capital Ayodhya. The city was very large. From one end of it to the other the distance was thirty miles. In it were broad streets. On each side of these were rows of shops. These were full<sup>2</sup> of musical instruments and weapons. So that dust would not rise in the streets the king's servants sprinkled water on them. Here and there<sup>3</sup> were palaces. There were many gardens also with tall trees giving cool shade and sweetsmelling flowers. Amongst the people there were no poor or sick. All observed the moral law and felt content<sup>4</sup> with<sup>5</sup> the possessions they had.

## Vocabulary

ಅಗಲ breadth (1 n.)	ತೃಪ್ತಿ satisfaction, contentment (2 n.)
ಅಯೋಧ್ಯೆ city of Ayodhya (2 n.)	ಧೂಳು dust (3 B n.)
ಅಲ್ಲಲ್ಲಿ here and there	ನೀತಿವಂತ righteous man (1 m.)
ಆಯುಧ weapon (1 n.)	ನೆರಳು shade (3 B n.)
ಎತ್ತರ height (1 n.)	ರಾಜಧಾನಿ capital city (2 n.)
ಎರು rise (1 intr.)	ವಾದ್ಯ musical instrument (1 n.)
ಚಿಮಿಕೆಸು sprinkle (1 tr.)	ಸುವಾಸನೆ sweet smell (2 n.)
ತಂಪು coolness (3 B n.)	ಸೊತ್ತು property, possessions (3 B n.)
ತುಂಬು become full (1 intr.)	

<sup>1</sup> ಆಳ depth (1 n.)    <sup>2</sup> Takes the instr.    <sup>3</sup> ಅಲ್ಲಲ್ಲಿ (ಅಲ್ಲಿ + ಅಲ್ಲಿ).

<sup>4</sup> Contentment.    <sup>5</sup> In.

## LESSON XXXI

### Adjectives and their equivalents (Contd.)

#### Sanskrit Adjectives

Kanarese, we have seen, has no true adjectives; but Sanskrit has; and a considerable number of these, for the most part with a final ಅ, is in use in Kanarese. They are used in *samāsa*, but with Sanskrit nouns only.<sup>1</sup> Examples: ಶುಭವರ್ತಮಾನ<sup>2</sup> favourable (auspicious) tidings; ಪವಿತ್ರಸ್ಥಳ<sup>3</sup> holy place; ಪೂರ್ವಕಾಲ<sup>4</sup> former time. But if the noun is Kanarese, the *samāsa* is inadmissible, and ಆದ must be added to the Sanskrit adjective: thus, ಶುಭಮಾತು a favourable word, is not permissible; we must say ಶುಭವಾದ ಮಾತು. The expression ಪರಮ ತಂದೆ<sup>5</sup> Supreme Father, which is in vogue amongst Christians as a name of God, is, strictly speaking, an inadmissible *samāsa*, ಪರಮ being Sanskrit and ತಂದೆ Kanarese. The *samāsa* ಪರಮಪಿತ<sup>6</sup> is unobjectionable. So also the very commonly used ಬುದ್ಧಿಮಾತು a word of wisdom, good advice, is inadmissible. ಬುದ್ಧಿವಾದ<sup>7</sup> should be employed instead.

There are certain examples of *arisamāsa* (*i.e.*, hybrid compounds) which are regarded, even by pandits, as admissible, as they have been employed by standard Kanarese poets; and others are justified by general usage (Lesson XLV).

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<sup>1</sup> This usage has attained the status of a rule: see Lesson XLIV, *Ārisamāsa*. <sup>2</sup> ಶುಭ auspicious (event)—adj. and noun 1 n.—ವರ್ತಮಾನ news (1 n.). <sup>3</sup> ಪವಿತ್ರ pure, holy (adj.), used as noun, 1 n.—uncommon; ಸ್ಥಳ or ಸ್ಥಳ place (1 n.). <sup>4</sup> ಪೂರ್ವ former (adj.) also as noun, former time, 1 n. <sup>5</sup> ಪರಮ highest. <sup>6</sup> ಪಿತ father (1 n.). <sup>7</sup> Note that ಬುದ್ಧಿವಾದ is composed of ಬುದ್ಧಿ sense, and ವಾದ word; the latter should not be confused with the participle ಆದ.

## Sanskrit Adjectival Nouns

Of Sanskrit adjectives in ಅ some are also nouns and have masc. fem. and neut. forms. On the analogy of these, nouns (m.f.n.) are formed in Kanarese from Sanskrit adjectives, with the Kanarese endings, which are the equivalents of the Sanskrit endings, *i.e.*, with ಅ, ಎ, ಆರು, ಅವು. These take the usual case terminations. So, such nouns, in the nominative, end in ಅನು, ಎಯು, ಅವು and in the plural ಅರು, ಎಯರು, ಅವುಗಳು, with the usual *lōpa* and *āgama sandhis*.

## Examples:

	Masc.	Fem.	Neut.
Sing.	ಪವಿತ್ರನು holy man	ಪವಿತ್ರಯು holy woman	ಪವಿತ್ರವು holy thing
Plur.	ಪವಿತ್ರರು holy men	ಪವಿತ್ರಯರು holy women	ಪವಿತ್ರವುಗಳು holy things

In many instances the feminine form in ಅಳು is also in use; as, ಪವಿತ್ರಳು a holy woman; ವಿಧೇಯಳು an obedient woman (from ವಿಧೇಯ obedient; in this instance the fem. form in ಎ is not in use).

Examples are sometimes found in which a neuter adjective derived from Sanskrit is used as complement of the verb 'be' though the subject is masculine or feminine; as, ಹೀಗೆ ಮಾಡುವುದಕ್ಕೆ ಸಿದ್ಧವಾಗಿದ್ದೇನೆ.<sup>1</sup> I am ready to do so. It is open to question, however, whether this is strictly correct, and many pandits insist that ಸಿದ್ಧನಾಗಿದ್ದೇನೆ (or the corresponding fem. or plural) is the only permissible form. The neuter form is commonly employed where the sense of the word is adverbial rather than adjectival.

The neuter forms shewn are used as a rule only in the predicate; as, ದೇವಸ್ಥಾನವು<sup>2</sup> ಪವಿತ್ರವಾಗಿದೆ, the temple is holy; ಅದರಲ್ಲಿರುವ ವಸ್ತುಗಳೆಲ್ಲವು ಪವಿತ್ರವುಗಳಾಗಿವೆ, all the objects in it are holy. In attributive constructions, the adjectival noun formed by the addition of ಆದ and neuter personal endings must be

<sup>1</sup> ಸಿದ್ಧ ready, prepared.

<sup>2</sup> ದೇವಸ್ಥಾನ temple (1 n.).

employed; as ಪವಿತ್ರವಾದುದನ್ನು ನಾಯಿಗಳಿಗೆ ಹಾಕಬೇಡಿರಿ, do not throw a holy thing to the dogs; ಆ ವಾತ್ಸ್ಯಗಳಲ್ಲಿ ಪವಿತ್ರವಾದವುಗಳು ದೇವಸ್ಥಾನದಲ್ಲಿವೆ, the sacred ones amongst those vessels are in the temple. The same forms may be used in the predicative construction also; as, ದೇವಸ್ಥಾನವು ಪವಿತ್ರವಾದುದಾಗಿದೆ, the temple is holy; ಅದರಲ್ಲಿರುವ ವಸ್ತುಗಳೆಲ್ಲವು ಪವಿತ್ರವಾದವುಗಳಾಗಿವೆ, all the objects in it are holy.

It should be noticed that sentences of the type shown in the preceding paragraph are most commonly rendered in Kanarese without the verb ಆಗಿರು; as ದೇವಸ್ಥಾನವು ಪವಿತ್ರವು; ಅದರಲ್ಲಿರುವ ವಸ್ತುಗಳೆಲ್ಲವು ಪವಿತ್ರವುಗಳೇ. It is also permissible to say ಅದರಲ್ಲಿರುವ ವಸ್ತುಗಳೆಲ್ಲವು ಪವಿತ್ರವಾಗಿವೆ. This use of the neuter singular in the place of a neuter plural should be compared with its use in the place of a masculine or feminine singular or plural referred to above.

It should be observed that Kanarese prefers a concrete expression to one which is purely abstract, and a Kanarese writer would probably say ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ವಸ್ತುಗಳೆಲ್ಲವು ಪವಿತ್ರವಸ್ತುಗಳೇ, all the objects in the temple are holy objects.

#### To Distinguish Sanskrit from Kanarese Words

Some difficulty may be occasioned by the rule mentioned in note 1, p. 246 that hybrid compounds (ಅರಿಸಮಾಸ) of Sanskrit and Kanarese words are inadmissible. It is not possible to give rules that will enable the student in all cases to distinguish Kanarese from Sanskrit words. The following facts, however, should be noted:

1. As a rule, modern Kanarese words do not contain aspirated consonants nor *visarga* t. Exceptions are the alternative present tense of ಇರು (ಇದ್ದೇನೆ etc.), though the correctness of the aspirate is a matter of debate, and *samāsas* the second member of which begins with the consonant ಹ್ h; as, ಒಂಭತ್ತು, nine (ಒಂದು ಹತ್ತು); ಇಂಥ, ಅಂಥ, ಎಂಥ are apparent, but not real, exceptions; see page 156, footnote. This rule shēws that such words as ಸುಖ, ಮಠ<sup>1</sup>, ದುಃಖ<sup>2</sup> are not Kanarese.

<sup>1</sup> ಮಠ seminary (1 n.).

<sup>2</sup> ದುಃಖ sorrow (1 n.).

2. The vowels ಋ, ೠ and the consonants ಶ, ಷ are not found in Kanarese words.<sup>1</sup> This excludes such words as ಋಣ<sup>2</sup>, ಶುಭ<sup>3</sup>, ಮನುಷ್ಯ. Exceptions are ಅಷ್ಟ, ಇಷ್ಟ, ಎಷ್ಟ, which are Kanarese.

3. In Kanarese words different consonants, even consonants of the same class, may not be combined in one syllable: as ಸನ್ಮಾನ<sup>4</sup>, ಸ್ತುತಿ<sup>5</sup>, ಅಜ್ಞೆ *ajñe*.<sup>6</sup> (But this rule does not apply to nasal consonants used before consonants of their own class, e.g., in, ಸಂಗಡ, ಗಂಡು, ಇಂದು, ಇಂಪು<sup>7</sup> and the half letter ಱ; e.g., in ಇರ್ಚಲು<sup>8</sup>. A consonant may, however, be doubled; as, ಅಪ್ಪ. The words noted as exceptions to rule 2 are exceptions to this rule also.

4. The short vowels ಎ and ಒ are not found in Sanskrit. Thus ಎಂಫ, ಒಟ್ಟು<sup>9</sup>, ಬೆಳೆ, ಹೊಳೆ, are Kanarese words.

5. Where a word is found in *samāsa* with words known to be Sanskrit we may conclude that it is Sanskrit also.

These facts do not decide all cases, as there are many Sanskrit words which do not contain any of the letters or combinations mentioned in §§ 1—3 above, as, ಕೇವಲ<sup>10</sup>, ಉತ್ತರ; and it does not follow that all words in use in Kanarese which are not of Kanarese origin are necessarily Sanskrit.

In the vocabularies at the end of this book, Sanskrit declinable words are indicated by an asterisk, in order to assist the student in avoiding hybrid combinations (ಅರಿಸಮಾಸ). *Tadbhava* words (see page 31 § 4), however, are not so indicated, as they may enter into combination with Kanarese words. Nor are Sanskrit verbs indicated, as the rule prohibiting ಅರಿಸಮಾಸ does not apply to ಕ್ರಿಯಾಸಮಾಸ, in which one member is a verb.

### Comparison

Comparison of adjectives, in the sense of a modification of the form of an adjective to indicate excess or deficiency of its quality as possessed by one object in comparison with another, does not exist in Kanarese. The comparison of objects in respect of some specified quality is shewn by the form of the

<sup>1</sup> Also the vowel *ṛi*, which occurs in the word ಕೃಪ್ತ ಕೃಪ್ತ *kr̥ipta*, fixed, appointed; as, ಕೃಪ್ತ ಕಾಲ *kr̥iptakāla*, the appointed time. The word is usually written, as above, ಕೃಪ್ತ *klupta*.

<sup>2</sup> ಋಣ debt (1 n.).

<sup>3</sup> ಶುಭ auspicious (adj. and noun—1 n.)

<sup>4</sup> ಸನ್ಮಾನ respect (1 n.).

<sup>5</sup> ಸ್ತುತಿ praise (2 n.).

<sup>6</sup> ಅಜ್ಞೆ command (2 n.).

<sup>7</sup> ಇಂಪು sweetness of sound (3 B n.).

<sup>8</sup> ಇರ್ಚಲು driving rain (3 B n.)

<sup>9</sup> ಒಟ್ಟು sum total (3 B n.).

<sup>10</sup> ಕೇವಲ sole, entire (adj.).



nouns denoting those objects, not by that of the adjective which indicates the quality. As already stated on page 182 the suffix ಇಂತ is attached to the dative case of the noun with which another is compared; as, ಕುದುರೆಯು ನಾಯಿಗಿಂತ ದೊಡ್ಡದಾಗಿದೆ, a horse is larger than a dog (*lit.*, a horse in comparison with a dog is a large thing); ನನ್ನ ಅಂಗಿಯು<sup>1</sup> ನಿನ್ನ ಅಂಗಿಗಿಂತ ಹೊಸದಾಗಿದೆ,<sup>2</sup> my coat is newer than yours (*lit.*, my coat in comparison with your coat is a new thing); ನೀನು ನನಗಿಂತ ಚಿಕ್ಕವನಾಗಿದ್ದೀ, you are younger than I (*lit.*, you in comparison with me are a young person).

ಹೆಚ್ಚು, a noun, meaning 'excess' (3 B n.) can be rendered adjectival by the addition of ಆದ, and means 'more'; as, ಕುದುರೆಗಿಂತ ಆನೆಗೆ ಹೆಚ್ಚಾದ ಬಲವುಂಟು, an elephant is stronger than a horse (*lit.*, in comparison with a horse, to an elephant there is greater strength). The genitive ಹೆಚ್ಚಿನ is also used with adjectival significance; as, ಹೆಚ್ಚಿನ ಲಾಭ, greater gain.

ಕಡಮೆ (ಕಡಿಮೆ) deficiency (2 n.) is used similarly in the sense of 'less'. Both words may enter into direct combination with some nouns; as, ಕುದುರೆಗಿಂತ ಆನೆಗೆ ಹೆಚ್ಚು ಬಲವುಂಟು the elephant has more strength than the horse; ನಿನ್ನೆಗಿಂತ ಈ ಹೊತ್ತು ಕಡಿಮೆಜನರು ಬಂದಿದ್ದರು less people came today than yesterday; but they cannot be used in combination with adjectives. The English combination 'more pleasant', 'less pleasant', is without a counterpart in Kanarese.

ಹೆಚ್ಚು ಕಡಮೆ, combined into a *samāsa* means 'difference'; as, ಬಂಗಾರಕ್ಕೂ ಹಿತ್ತಾಳೆಗೂ<sup>3</sup> ಹೆಚ್ಚು ಕಡಮೆ ಏನು? what is the difference between gold and brass? ಲೆಕ್ಕದಲ್ಲಿ<sup>4</sup> ಹೆಚ್ಚು ಕಡಮೆ ಉಂಟು there is a disparity in the account; it also means 'more or less, approximately' (with numerals); as, ಹೆಚ್ಚು ಕಡಮೆ ಮೂರು ರೂಪಾಯಿ, about three rupees.

The English superlative degree is represented:

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<sup>1</sup> ಅಂಗಿ coat (2 n.).    <sup>2</sup> ಹೊಸ new.    <sup>3</sup> ಹಿತ್ತಾಳೆ brass (2 n.).    <sup>4</sup> ಲೆಕ್ಕ reckoning, account (1 n.)

(a) by the same construction as that which is given above for the comparative, but with the addition of ಎಲ್ಲಾ all, as, ಎಲ್ಲಾ ಕುದುರೆಗಳಿಗಿಂತ ಆ ಕುದುರೆಯು ದೊಡ್ಡದಾಗಿದೆ, that horse is the largest of horses (*lit.*, in comparison with all horses, that horse is the large one). If, instead of ಎಲ್ಲಾ (or in addition to it), ಉಳಿದ<sup>1</sup> or ಮಿಕ್ಕ<sup>2</sup> is used, the meaning then is 'in comparison with *other* horses': ಉಳಿದ (or ಮಿಕ್ಕ) (ಎಲ್ಲಾ) ಕುದುರೆಗಳಿಗಿಂತ ಇದು ದೊಡ್ಡದು this horse is bigger than (all) the rest.

(b) by the use of the locative case; as, ಸಾಸಿವೇಕಾಳು<sup>3</sup> ಬೀಜಗಳಲ್ಲಿ ಸಣ್ಣದು<sup>4</sup>, a grain of mustard is the smallest among seeds. Instead of ಬೀಜಗಳಲ್ಲಿ, we may have ಬೀಜಗಳೊಳಗೆ.

The idea of 'very, exceedingly' is given by prefixing ಅತಿ<sup>5</sup>, ಅತ್ಯಂತ<sup>6</sup>, ಕೇವಲ, ಶುದ್ಧ<sup>7</sup>, ಪೂರ<sup>8</sup>, ಬಹಳ, ಬಹು, ಬಲು, ತೀರ<sup>9</sup> (often when the idea is of defect or inferiority), ತುಂಬ to nouns, adjectives, and adverbs. With the exception of the last three, all these words are Sanskrit, but in practice they are all freely used in hybrid compounds. Examples: ಅತಿನೀಚನು<sup>10</sup>, a very base man; ಅತ್ಯಂತ ನೀಚನು, an exceedingly base man; ಇವನು ಕೇವಲ ಸತ್ಯವಂತನಾಗಿದ್ದಾನೆ<sup>11</sup> he is perfectly truthful; ಶುದ್ಧ ಕಳ್ಳ<sup>12</sup> a perfect thief; ಬಲು ಜಾಣ<sup>13</sup> very clever fellow; ಬಹಳ ದೊಡ್ಡದು, very big thing; ಬಹು ಶುದ್ಧ, very clean; ತೀರ ಕಡಿಮೆ, very deficient; ಬಹಳ ಕೋಪ<sup>14</sup>, great anger; ಬಲು ಬೇಗನೆ, very quickly.

The repetition of the adjective gives the same idea; as, ದೊಡ್ಡ ದೊಡ್ಡ ಪಟ್ಟಣಗಳು, very large cities; ಒಂದು ಚಿಕ್ಕ ಚಿಕ್ಕ ಪುಸ್ತಕ, a very small book. It will be noticed in Lesson XXXVI that a repetition of this kind frequently gives the idea of variety.

<sup>1</sup> ಉಳಿದ past rel. part. of ಉಳಿ survive, remain—2 intr. <sup>2</sup> ಮಿಕ್ಕ (past rel. part. of ಮಿಗು exceed, remain, see Appendix III), remaining.

<sup>3</sup> ಸಾಸಿವೆ mustard (2 n.); ಕಾಳು a grain, seed (3 B n.). <sup>4</sup> ಸಣ್ಣ small.

<sup>5</sup> ಅತಿ (prefix) beyond, surpassing. <sup>6</sup> ಅತ್ಯಂತ (ಅತಿ + ಅಂತ *yañ sandhi*) past its proper limit, excessive, much (adj.); ಅಂತ = ಅಂತ್ಯ. <sup>7</sup> ಶುದ್ಧ pure (adj.).

<sup>8</sup> ಪೂರ making full, full (adj.). <sup>9</sup> See page 184. <sup>10</sup> ನೀಚ mean, base, despicable (*Skt.*). <sup>11</sup> ಸತ್ಯ truth (1 n.), true. <sup>12</sup> This is an *ari samāsa*.

<sup>13</sup> ಜಾಣ clever man (ಜಾಣೆ fem.). <sup>14</sup> ಕೋಪ anger (1 n.).

The idea of excess, conveyed in English by the word 'too', cannot easily be briefly represented in Kanarese. Indian English rarely distinguishes accurately between 'too' and 'very'; the former is commonly used instead of the latter. Usually the Kanarese man contents himself with an absolute, rather than a comparative, statement. Thus, 'you have come too soon' is ಬೇಗ ಬಂದಿರಿ or ಬೇಗ ಬೇಗ ಬಂದಿರಿ. 'You have paid too much for this' is ಇದಕ್ಕೆ ಶಾನೆ ಕ್ರಯ ಕೊಟ್ಟಿರಿ; instead of ಶಾನೆ, ಹೆಚ್ಚು or ದುಬಾರಿ<sup>3</sup> might be used. Great excess is also shewn by the *Sanskrit* word ಅಧಿಕ<sup>4</sup> or ಅತ್ಯಧಿಕ<sup>5</sup>. The idea of excess over some standard, which is implicit in the English word 'too,' is not, however, necessarily implied in any of these Kanarese terms. If it is desired to indicate it specifically, it must be done by introducing some words meaning 'more than one ought', 'more than is desired', 'more than is possible', etc. This results in a somewhat cumbrous expression; as, ಎಷ್ಟು ಕೊಡಬೇಕಾಗಿತ್ತೋ ಅದಕ್ಕಿಂತ ಹೆಚ್ಚು ಕೊಟ್ಟಿರಿ (ಕೊಡಬೇಕಾದುದಕ್ಕಿಂತ ಹೆಚ್ಚು ಕೊಟ್ಟಿರಿ) you gave too much (for it). ಈ ಕೆಲಸವು ನನ್ನ ಶಕ್ತಿಗೆ<sup>6</sup> ಮೀರಿದೆ this work surpasses (is beyond) my strength, may be used for 'this work is too difficult for me'. The expression ಮಿತಿ<sup>7</sup> ಮೀರಿ exceeding the limit, may often be used for 'excessively': the idea is also conveyed by the Hindustani word ಜಾಸ್ತಿ<sup>8</sup> as, ಮಿತಿ ಮೀರಿ ಕೇಳಿಕೊಳ್ಳಬಾರದು, do not ask inordinately; ನೀವು ಕೊಟ್ಟಿರುವುದು ಜಾಸ್ತಿ, you have given too much.

### EXERCISE XXXI

1. Distinguish the Sanskrit words in the following, using the indications on pp. 248, 9 and translate into English:

ಚಕ್ರವರ್ತಿಯು ಪ್ರಾರಂಭದಲ್ಲಿ ಗುರುಬೋಧೆಯನ್ನು ಅಷ್ಟು ಶ್ರದ್ಧೆಯಿಂದ ಕೇಳಲಿಲ್ಲ. ಆದರೆ ಅಂತ್ಯದಲ್ಲಿ ಆ ಶುಭವಾಕ್ಯಗಳ ಪ್ರೇರಣೆಗೆ ಒಳವಟ್ಟು ಸಂತೋಷ ಗೊಂಡನು. ಅದಲ್ಲದೆ ಆತನ ಸಂಶಯವೆಲ್ಲಾ ನಿವೃತ್ತಿಯಾಯಿತು.

<sup>1</sup> ಬೇಗ = ಬೇಗನೆ quickly.      <sup>2</sup> ಶಾನೆ much, many.      <sup>3</sup> ದುಬಾರಿ double, excessive (Hindustani).

<sup>4</sup> ಅಧಿಕ additional, surpassing, too much.

<sup>5</sup> ಅತಿ + ಅಧಿಕ (yañ sandhi.)      <sup>6</sup> ಶಕ್ತಿ strength (2 n.).      <sup>7</sup> ಮಿತಿ limit (2 n.).

<sup>8</sup> ಜಾಸ್ತಿ excess(ive).

## (b) Translate into English:

ಜವಾನಿನಲ್ಲಿ ನಡೆದ ವಿನಾಶವೆಲ್ಲಾ ಮುಖ್ಯವಾಗಿ ಬೆಂಕಿಯ ಅನಾಹುತ. ಭದ್ರವಾಗಿ ಕಟ್ಟಿದ ಕಟ್ಟಡಗಳು ಹೆಚ್ಚು ಧಕ್ಕೆಗೆ ಈಡಾಗಲಿಲ್ಲ. ಹಿರೋಷಿಮಾದಲ್ಲಿ ಸುತ್ತಮುತ್ತ ಎರಡು ಮೈಲಿಗಳ ಅಂತರದಲ್ಲಿ ಮರಗಳೂ ಮರಕಂಬಗಳೂ ಸುಟ್ಟು ನಿಂತಿವೆ. ಆದರೆ ಭದ್ರವಾಗಿ ಕಟ್ಟಿದ ಕಟ್ಟಡಗಳು ಬಿದ್ದಿಲ್ಲ. ಮರದ ತೊಲೆಗಳು ಮುರಿದಿಲ್ಲ. ಅಂದರೆ ಅಣುವಿನ ಸಿಡಿಮದ್ದಿನ ಬಿರುಸು ನಾವು ತಿಳಿದಷ್ಟು ಬಿರುಸಾಗಿರಲಿಲ್ಲ. ಅನೇಕ ಮನೆಗಳಲ್ಲಿ ಬಾವುಟ ಸ್ತಂಭಗಳೂ ಮುಂಭಾಗದ ಕಟಕಟಿಗಳೂ ಹಾಗೆಯೇ ನಿಂತಿವೆ. ಬೇರೆಕಡೆಗಳಲ್ಲಿರುವಂತೆಯೇ<sup>1</sup> ಇಲ್ಲಿಯೂ ಬೆಂಕಿಯ ಅನಾಹುತ ದಿಂದ ವಿಪರೀತ ನಷ್ಟವೇನೋ ಆಗಿದೆ. ಕಟ್ಟಡಗಳ ಗಾಜು ಕರಗಿ ಹರಿದಿರುವುದು ಕಂಡುಬರುತ್ತದೆ.<sup>2</sup> ಇದರಿಂದ ಶಾಖ ಹೆಚ್ಚಿದ್ದಿತೆಂದು ತಿಳಿಯಬಹುದು. ನಾವು ಕೇಳುತ್ತಿರುವ ಸಂಗತಿಗಳಲ್ಲಿ ಒಂದು ಸತ್ಯಾಂಶವೇನಂದರೆ<sup>3</sup> ಮರಣಗಳ ಸಂಖ್ಯೆಯು ಬೇರೆ ಸಿಡಿಮದ್ದುಗಳಿಂದ ಆಗಬಹುದಾದುದಕ್ಕಿಂತ ಹೆಚ್ಚಾಗಿತ್ತು.

## Vocabulary

ಅಂಶ portion (1 n.)	ಧಕ್ಕೆ destruction (2 n.)
ಅಣು atom (3 A n.)	ನಷ್ಟ loss, destruction (1 n.)
ಅನಾಹುತ calamity (1 n.)	ನಿವೃತ್ತಿ disappearance, cessation (2 n.)
ಅಂತರ distance (1 n.)	ಬಾವುಟ flag (1 n.)
ಅಂತ್ಯ end (1 n.)	ವ್ಯಾರಂಭ beginning (1 n.)
ಅಂದರೆ 'that is'	ಪ್ರೇರಣೆ urging, influence (2 n.)
ಈಡು pledge, liability (3 B n.)	ಬಿರುಸು violence (3 B n.)
ಒಳಸಡು yield (irreg. intr.)	ಭದ್ರ secure (adj.)
ಕಟಕಟಿ railing, balustrade (2 n.)	ಮರಣ death (1 n.)
ಕಟ್ಟಡ building (1 n.)	ಮುಖ್ಯವಾಗಿ chiefly
ಕಂಡುಬರು come to view, appear (irreg. intr.)	ಮುಂಭಾಗ front portion (1 n.)
ಕಂಬ (ಸ್ತಂಭ) pillar, pole (1 n.)	ಮುರಿ break (2 tr. and intr.)
ಗಾಜು glass (3 B n.)	ವಿನಾಶ destruction (1 n.)
ಚಕ್ರವರ್ತಿ emperor (2 m.)	ವಿಪರೀತ perverse, inordinate (adj.)
ಜಪಾನ್ (ನು) Japan (3 B n.)	

<sup>1</sup> Active for passive.<sup>2</sup> ಕಡೆಗಳಲ್ಲಿ + ಇರುವ + ಅಂತ + ಏ.<sup>3</sup> ಕಂಡು past vbl. ptc. of ಕಾಣು see, appear.<sup>4</sup> ಅಂದರೆ = ಎಂದರೆ, past

rel. ptc. of ಎನ್ನು say, ಎಂದ or ಅಂದ + ರೆ 'if you say (so, it means. . .)'

ಶಾಖ heat (1 n.)	ಸಂತೋಷಗೊಳ್ಳು rejoice (irreg. intr.)
ಶುಭ auspicious (adj.)	
ಶ್ರದ್ಧೆ faith, devotion (2 n.)	ಸಿಡಿಮದ್ದು explosive powder or substance (3 B n.)
ಸಂಶಯ doubt (1 n.)	
ಸಂಖ್ಯೆ number (2 n.)	ಸುಡು burn (irreg. <sup>1</sup> tr. intr.)
ಸಂಗತಿ occurrence, affair (2 n.)	ಸುತ್ತಮುತ್ತ all round
ಸತ್ಯ true, truth (1 n.)	ಹರಿ flow (2 intr.)
ಸತ್ಯಾಂಶ (ಸತ್ಯ + ಅಂಶ) assured fact (1 n.)	ಹಿರೋಷಿಮೆ Hiroshima
	ಹೆಚ್ಚು become more (1 intr.)
	ಹೆಚ್ಚು more (3 B n.)

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<sup>1</sup> Appendix III Class V; past ptc. ಸುಟ್ಟು.

## LESSON XXXII

### The Cases

#### The Accusative Case

This is the case of the object. Some Kanarese verbs take two objects ಶತ್ರು ದೊರೆಯ ಸೈನ್ಯವನ್ನು ಹಾಳುಮಾಡಿದನು the enemy destroyed the king's army; but the second object here, ಹಾಳು, makes a compound with the verb. Otherwise the object used predicatively may take the adverbial ending ಆಗಿ; ಅರಸನು ಆ ಮಂತ್ರಿ ಯನ್ನು ಐಶ್ವರ್ಯವಂತನನ್ನಾಗಿ ಮಾಡಿದನು the king made that counsellor a rich man.

A few verbs such as ಸೇರು (reach, 1 tr.) ಮುಟ್ಟು (touch, 1 tr.) take either the acc. or the dative: ಊರನ್ನು (ಊರಿಗೆ) ಸೇರಿದನು he reached the town; ಆಳು ಆ ತಿಂಡಿಯನ್ನು<sup>1</sup> ಮುಟ್ಟಿದನು; ಆಳು ಹಳ್ಳಿಗೆ ಮುಟ್ಟಿದನು, the servant touched the eatables; the servant reached the village.

#### The Dative Case

Many of the uses of the Dative Case have already been noticed. It will be convenient to summarise them here.

In general, where English has *to*, *for*, or an *indirect object*, the dative case is to be used in Kanarese. The dative case precedes certain postpositions: ಓಸ್ಕರ, ಮುಂಜೆ,<sup>2</sup> ಮುಂದು and the termination ಇಂತ.

A few Kanarese verbs of which the English equivalents take the acc. case take the dative; e.g. ಬೋಧಿಸು teach (dat. of the person taught); ಗುರು ಶಿಷ್ಯರಿಗೆ ಸತ್ಯವನ್ನು ಬೋಧಿಸಿದನು; the preceptor taught the disciples truth; ಬಗೆ think, intend (dat. of personal object); ಬಯಸು wish (dat. of personal object); ಪರರಿಗೆ<sup>3</sup>

<sup>1</sup> ತಿಂಡಿ food (2 n.). <sup>2</sup> ಮೊದಲು (beginning) is sometimes used in the sense of ಮುಂಜೆ: ಅದಕ್ಕೆ ಮೊದಲು before that. <sup>3</sup> ಪರರು others (1 m.).

ಕೇಡು<sup>1</sup> ಬಗೆಯ<sup>2</sup> (or ಬಯಸ<sup>3</sup>)<sup>4</sup> ಬೇಡ. You must not wish (intend) evil to others.

The following are the more common uses of the case:

(a) The dative of the recipient, used in connection with words signifying giving, sending, telling, shewing, offering, being obtained, being known; as, ನನಗೆ ಒಂದು ಪುಸ್ತಕವನ್ನು ಕೊಡು give me a book; ಅವನು ನನ್ನ ಹತ್ತರಕ್ಕೆ ಒಬ್ಬ ಗಂಡಾಳನ್ನು ಕಳುಹಿಸಬೇಕು he must send a man-servant to me; ಗುರು ಶಿಷ್ಯನಿಗೆ ಆಶೀರ್ವಾದ ಮಾಡುತ್ತಾನೆ the teacher blesses the disciple; ಯಾಚಕನಿಗೆ<sup>4</sup> ಭಿಕ್ಷೆ ವನ್ನು<sup>5</sup> ಹಾಕಿದನು he gave alms to the beggar; ನನಗೆ ತಿಳಿಯದು I know not (*lit.*, it is not known to me); ನಿಮಗೆ ಸಿಕ್ಕಿತೋ? have you found it? (*lit.*, was it found to you?); and similar sentences with ತಿಳಿಸು, ತಿಳಿಯ ಮಾಡು, ತೋರಿಸು, ಒಪ್ಪಿಸು<sup>6</sup>, ಅರ್ಪಿಸು<sup>7</sup>.

(b) The dative of direction, used in connection with words signifying going, coming, arriving, joining; as, ಅವನ ಬಳಿಗೆ ಹೋಗು go to him:<sup>8</sup> ತುಮಕೂರಿಗೆ ಸೇರಿದರು they arrived at Tumkur (the accusative might be used equally well); ಪ್ರಕೃತಿಗೆ<sup>9</sup> ಪ್ರತ್ಯಯವು<sup>9</sup> ಸೇರಿದರೆ ಪದವಾಗುತ್ತದೆ when (if) the termination is joined to the root we get a word; ನನ್ನ ಮನೆಗೆ ಬನ್ನಿರಿ come to my house. This dat. of direction is very common; ಬೆಟ್ಟದಿಂದ ಕೆಳಕ್ಕೆ ಇಳಿಯುವುದು ಸುಲಭ it is easy to come down a hill; ಉತ್ತರ<sup>10</sup> ದಿಕ್ಕಿಗೆ<sup>11</sup> ಹೋದನು he went north. Also with the verbs ಹಿಡಿ seize, ತಗಲು<sup>12</sup> touch, when used of disease, etc.; as, ಅವನಿಗೆ ಹುಚ್ಚು ಹಿಡಿಯಿತು he went mad (*lit.*, madness laid hold of him); ಪೇಟೆಯಲ್ಲಿ ಪ್ಲೇಗ್<sup>13</sup> ರೋಗವು ಅರವತ್ತು ಜನರಿಗೆ ತಗಲಿತು plague attacked sixty persons in the petta.

(c) The object of reference with verbs indicating the emotions of joy and fear; ಆ ಮಾತಿಗೆ ಗುರುವು ಸಂತೋಷಪಟ್ಟನು the

<sup>1</sup> ಕೇಡು destruction, evil (3 B. n.).

<sup>2</sup> ಬಗೆ think (of), opine (2 tr.).

<sup>3</sup> ಬಯಸು wish (1 tr.).

<sup>4</sup> ಯಾಚಕ petitioner (1 m.).

<sup>5</sup> ಭಿಕ್ಷೆ alms (1 n.).

<sup>6</sup> ಒಪ್ಪಿಸು yield up, offer (1 tr.).

<sup>7</sup> ಅರ್ಪಿಸು offer (1 tr.).

<sup>8</sup> Note that

ಅವನಿಗೆ ಹೋಗು is incorrect for 'go to him', as the point to be reached is not the person himself, but a point in his vicinity. In the following example, however, ತುಮಕೂರು is the actual point of arrival.

<sup>9</sup> For these terms see pp. 33, 34.

<sup>10</sup> ಉತ್ತರ north (1 n.).

<sup>11</sup> ದಿಕ್ಕು direction (3 B n.).

<sup>12</sup> ತಗಲು

touch (1 tr.).

<sup>13</sup> ಪ್ಲೇಗ್ (ಗು) plague (3 B n.).

teacher rejoiced at that word; ಆ ಮೃಗಕ್ಕೆ<sup>1</sup> ಹೆದರಿಕೊಂಡನು<sup>2</sup> he was terrified by that beast.

(d) The dative of interest; *i.e.* possession<sup>3</sup> or advantage; and so, disadvantage, relationship, friendship, enmity; as, ಅವನಿಗೇನು ? what does it matter to him? ಅವನಿಗೆ ಬಹಳ ಕೋಪ ಉಂಟು he is very angry (*lit.*, to him there is much anger); ನನಗೆ ಬಹಳ ಆಶೆ ಉಂಟು I have great desire; ನಿಮಗೆ ಐಶ್ವರ್ಯವಿಲ್ಲವೋ ? have you not wealth? ನೀವು ನೋಡಿದ ಜನರೆಲ್ಲರೂ ನಮಗೆ ಸ್ನೇಹಿತರಾಗಿದ್ದಾರೆ all the people whom you saw are friends of ours; ಅವನು ನಿನಗೆ ತಮ್ಮನೋ ? is he your brother? ದುಷ್ಟರು ಉಪಕಾರಿಗಳಿಗೆ<sup>4</sup> ದ್ರೋಹಮಾಡುತ್ತಾರೆ<sup>5</sup> evil men injure (their) benefactors. But verbs like ಪ್ರೀತಿಸು, ಸ್ನೇಹಿಸು, ವಿರೋಧಿಸು<sup>6</sup>, ದ್ವೇಷಿಸು<sup>7</sup>, ಎದುರಿಸು<sup>8</sup>, etc., have their object in the accusative.

(e) To indicate comparison, equality, exchange, inequality, distance, relative position, suitability, unsuitability, concord, discord, price, liability, exposure to, etc.; as, ಅದಕ್ಕೂ ಇದಕ್ಕೂ ಬಹು ಹೆಚ್ಚು ಕಡಮೆ<sup>9</sup> ಇದೆ there is a great difference between that and this; ನಿನಗೆ ನಾನು ಕಡೆಯೋ<sup>10</sup>? am I inferior to you? ಅವನಿಗೆ ಸಮಾನನಾದವನು<sup>11</sup> ಈ ಲೋಕದಲ್ಲಿ ಸಿಕ್ಕುವುದಿಲ್ಲ one equal to him will not be found in this world; ನಾನು ನಿಮ್ಮ ದಯೆಗೆ ಪಾತ್ರನಾಗಬೇಕು<sup>12</sup> I must (*i.e.*, desire to) become a recipient of your favour; ಆ ಮಾತಿಗೆ ಈ ಮಾತು ಒಪ್ಪುವುದಿಲ್ಲ this word doesn't agree with that word; ಶಿಕ್ಷೆಗೆ<sup>13</sup> ಗುರಿಯಾಗಿದ್ದಾನೆ<sup>14</sup> he is in danger of (exposed to) punishment; ಇದನ್ನು ಎಷ್ಟಕ್ಕೆ ಕೊಡುತ್ತೀರಿ? for how much will you give this? ಎರಡು ರೂಪಾಯಿಗೆ ಕೊಡುತ್ತೇನೆ I will give it for two rupees; ಬೆಂಗಳೂರಿಗೂ ಮೈಸೂರಿಗೂ ಎಷ್ಟುದೂರ? what is the distance between Bangalore and Mysore? ಆ ದೇಶವು ಈ ದೇಶಕ್ಕೆ<sup>15</sup> ದೂರವಾಗಿದೆ<sup>16</sup> that

<sup>1</sup> ಮೃಗ beast (1 n.). <sup>2</sup> ಹೆದರು become afraid (1 intr.). <sup>3</sup> See p. 124.  
<sup>4</sup> ಉಪಕಾರಿ benefactor (2 m.). <sup>5</sup> ದ್ರೋಹ treachery (1 n.). <sup>6</sup> ವಿರೋಧಿಸು oppose, make enemy of (1 tr.). <sup>7</sup> ದ್ವೇಷಿಸು hate (1 tr.). <sup>8</sup> ಎದುರಿಸು oppose (1 tr.). <sup>9</sup> ಹೆಚ್ಚು ಕಡಮೆ more or less, difference. <sup>10</sup> The noun ಕಡೆ *side, direction*, means also *end, boundary, the position of being low, inferiority*.  
<sup>11</sup> ಸಮಾನ equal (adj.); noun (1 m.). <sup>12</sup> ಪಾತ್ರ worthy person, recipient (1 m.). <sup>13</sup> ಶಿಕ್ಷೆ discipline, punishment (2 n.) <sup>14</sup> ಗುರಿ aim, object (2 n.).  
<sup>15</sup> Or ದೇಶದಿಂದ <sup>16</sup> Note that in the latter of these examples ದೂರ is used adjectivally, in the former it is a true noun (in the English sense).



country is distant from this; ಅನಂತಪುರದ ಡಿಸ್ಟ್ರಿಕ್ಟು<sup>1</sup> ಮೈಸೂರು ದೇಶಕ್ಕೆ ಉತ್ತರ ಕಡೆಯಲ್ಲಿ ಇದೆ the Anantapur District is to the north of the Mysore country.

If it is required to say that one country is included in another, the genitive and not the dative is to be used: thus, ಚಿತ್ರದುರ್ಗದ ಡಿಸ್ಟ್ರಿಕ್ಟು ಮೈಸೂರು ದೇಶದ ಉತ್ತರ ಕಡೆಯಲ್ಲಿ ಇದೆ the Chitaldrug District is in the north of the Mysore country.

(f) To indicate purpose; as, ಯಾತಕ್ಕೆ ಬಂದೆ? why did you come? ಕೆಲಸಕ್ಕೆ ಬಂದೆನು I came on business; ಮನೆಯನ್ನು ನೋಡುವುದಕ್ಕೆ ಹೋದೆನು I went to see the house.

(g) To indicate some relations of time; as, ಸಾಯಂಕಾಲಕ್ಕೆ ಬಾ come in the evening; ನಾನು ಇಟ್ಟುಕೊಂಡಿರುವ ಧಾನ್ಯ<sup>2</sup> ಎರಡು ವರುಷಕ್ಕೆ ಸಾಕಾಗಿದೆ the grain which I have laid up is enough for two years; ಈ ತಿಂಗಳಿಗೆ ಆರು ತಿಂಗಳುಗಳ ಮೇಲೆ ಬರುತ್ತೇನೆ I shall come in (after) six months from this month; ದಿವಸಕ್ಕೆ ಮೂರು ಸಾರಿ<sup>3</sup> three times a day.

(h) ಉದ್ದ length, is used in the dat. with ಊ emphatic to indicate 'over the whole length', 'from first to last': ಅವ್ಯಯಗಳು ಉದ್ದಕ್ಕೂ ಒಂದೇ ರೂಪದಲ್ಲಿ ನಿಲ್ಲುತ್ತವೆ indeclinables stand in one form everywhere. There is a similar use of ಒಟ್ಟು sum, total, (3 B n.): ನನ್ನ ಮತ್ತು ರಂಗನ ಪುಸ್ತಕಗಳು ಒಟ್ಟಿಗೇ ಕಳೆದುಹೋದವು mine and Ranga's books were lost together.

(i) The dative sometimes takes the place of the locative case: ಹಳ್ಳಕ್ಕೆ<sup>4</sup> ಬಿದ್ದನು (ಹಳ್ಳದಲ್ಲಿ ಬಿದ್ದನು) he fell into the pit; ಕಷ್ಟಕ್ಕೆ ಸಿಕ್ಕಿದನು (ಕಷ್ಟದಲ್ಲಿ ಸಿಕ್ಕಿದನು) he got into difficulties; ಎಂಟು ಮಂದಿಗೆ<sup>5</sup> ಎಳು ಮಂದಿ ಓದುತ್ತಾರೆ (ಎಂಟು ಮಂದಿಯಲ್ಲಿ) of eight people seven are reading.

#### The Genitive Case

The genitive case is called in Kanarese ಸಂಬಂಧವಿಭಕ್ತಿ *sambandhavibhakti*, the case of relationship. Its uses are chiefly two: (1) To indicate possession; (2) To show connection

<sup>1</sup> In Kanara the Hindustani word ಜಿಲ್ಲಾ is used instead of the English ಡಿಸ್ಟ್ರಿಕ್ಟು. <sup>2</sup> ಧಾನ್ಯ grain (1 n.). <sup>3</sup> ಸಾರಿ time, turn (2 n.). <sup>4</sup> p. 215, footnote 7. <sup>5</sup> Vocab. XX.

with. This latter sense has many varieties. The range of meanings covered by this case is illustrated below:

(a) Ownership; as ಸನ್ನ ಹೊಲ my field; ಮನೆಯ ಯಜಮಾನ the master of the house.

(b) Kinship; as, ಅವನು ನಿನ್ನ ತಮ್ಮನೋ? is he your brother? (Compare the similar example on page 257. The difference in meaning between the genitive and the dative is very slight, as in English between 'Is he your brother?' and 'Is he brother to you?')

(c) Origin; as ರಾಮನ ಆಳಿಕೆ<sup>1</sup> the government of Rama; ಮಕ್ಕಳ ಕಾಟ<sup>2</sup> the trouble arising from children. (This use corresponds to the subjective genitive of Latin grammar.)

(d) Object (corresponding to the Latin objective genitive); as, ಪಾಪದ ಪರಿಹಾರ<sup>3</sup> removal of sin; ಪ್ರಾಣದ ನಷ್ಟ loss of life; ಕ್ರಿಯಾಪದಗಳ ಪ್ರಯೋಗ the method of using verbs. These expressions (especially if, as in the examples given, the words involved are *Sanskrit*) are usually abbreviated to the form of *tatpurusha samāsa* (see Lesson XLIV): ಪಾಪಪರಿಹಾರ ; ಪ್ರಾಣನಷ್ಟ ; ಕ್ರಿಯಾಪದ ಪ್ರಯೋಗ.

(e) The relation of the whole to its part; as, ಮರದ ಕೊಂಬೆ<sup>4</sup> a branch of a tree; ದೇಹದ ಅಂಗಗಳು<sup>5</sup> the limbs of the body.

(f) Proximity, or reference; as, ಸಮುದ್ರದ ತೀರ the sea-shore; ತೋಟದ ಬಾವಿ a well in a garden; ಕೆರೆಯ ನೀರು tank-water; ಭುಜದ<sup>6</sup> ಬಲ strength of arm.

(g) Material, constituent elements, description, class, etc.; as, ಮರದ ಹಲಗೆ<sup>7</sup> a wooden plank; ಜನರ ಗುಂಪು a crowd of people; ನಾಯಿಯ ಮರಿ<sup>8</sup> a puppy; ಮಾವಿನ ಹಣ್ಣು a mango-fruit.

(h) Adjectival relations. The use of the genitive case much resembles the use of attributive adjectives. It is natural therefore that the case should be used to mark adjectival relations. It has already been stated (page 241 footnote) that many of the words

<sup>1</sup> ಆಳಿಕೆ ruling (2 n.). <sup>2</sup> ಕಾಟ annoyance (1 n.). <sup>3</sup> P. 226 footnote 8.  
<sup>4</sup> ಕೊಂಬೆ branch (2 n.). <sup>5</sup> ಅಂಗ limb (1 n.). <sup>6</sup> ಭುಜ arm (1 n.). <sup>7</sup> ಹಲಗೆ plank (2 n.). <sup>8</sup> ಮರಿ young of animal (2 n.).

in Kanarese which appear to be pure adjectives are in reality genitive forms of abstract nouns. It should be added that in the opinion of so high an authority as Dr. Kittel<sup>1</sup> all Kanarese words which are used as adjectives are in fact nouns, often the genitive forms of nouns. The following examples illustrate the adjectival use of the genitive: ಜ್ಞಾನದ ಮಾರ್ಗ the way of wisdom; ನೀತಿಯ ನಡತೆ<sup>2</sup> proper behaviour; ಹಿತದ<sup>3</sup> ಉಪದೇಶ beneficial advice; ಟೋಪಿಯ<sup>4</sup> ಮನುಷ್ಯ a man wearing a hat.

(i) Dependence upon postpositions. It has been shewn in Lesson XXII (p. 169ff) that these words also are almost all nouns. The genitive is partitive, or the genitive of reference or proximity; as, ಊರಿನೊಳಗೆ in the inner part of the city; ಒಂದು ವರುಷದ ಮೇಲೆ in that which is after (with reference to) one year.

### EXERCISE XXXII

(a) Translate into English:

1. ಬೆಂಗಳೂರು ಪಟ್ಟಣವು ಮೈಸೂರು ಪಟ್ಟಣಕ್ಕಿಂತ ವಿಸ್ತಾರವಾಗಿದ್ದರೂ ಮೈಸೂರಿನಲ್ಲಿ ಅತ್ಯಂತ ಸುಂದರವಾದ ಅರಮನೆಯು ಇರುವುದರಿಂದ ಜನರು ಅದನ್ನು ನೋಡುವುದಕ್ಕೆ ಅಪೇಕ್ಷಿಸಿ ಅಲ್ಲಿಗೆ ಹೋಗುವುದುಂಟು. 2. ನಿಮ್ಮಲ್ಲಿ ಯಾವನು ಚಿಕ್ಕವನೋ ಅವನೇ ದೊಡ್ಡವನು; ಯಾವನು ಮುಖ್ಯಸ್ಥನಾಗಬೇಕೋ ಅವನು ನಿಮ್ಮಲ್ಲಿಗೆ ಸೇವಕನಾಗಿರಲಿ. 3. ಈ ಹುಡುಗನ ವಯಸ್ಸು ಎಷ್ಟು? ಇವನ ವಯಸ್ಸು ನನಗೆ ಗೊತ್ತಿಲ್ಲ; ಆದರೆ ಹದಿನಾಲ್ಕು ವರುಷಕ್ಕಿಂತ ಕಡಮೆಯಲ್ಲ. 4. ದೇವರು ಕರುಣೆಯುಳ್ಳವನಾಗಿರುವ ಪ್ರಕಾರ ಆತನ ಮಕ್ಕಳಾದ ನೀವು ಕರುಣೆಯುಳ್ಳವರಾಗಿರಿ. 5. ದೊಡ್ಡ ಮಳೆಯಾದುದರಿಂದ ರೈತರು ತಮ್ಮ ಹೊಲಗಳನ್ನು ವ್ಯವಸಾಯ ಮಾಡುವುದಕ್ಕೆ ಒಳ್ಳೆಯ ಅವಕಾಶವಿರುತ್ತದೆ. ಇಂಥಾ ಕಾಲದಲ್ಲಿ ದೊಡ್ಡ ವರಿಗೂ ಚಿಕ್ಕವರಿಗೂ ಬಹಳ ಸಂತೋಷವಿರುವುದು. 6. ಸಂಪೂರ್ಣವಾದದ್ದು ಬಂದಾಗ ಆಪೂರ್ಣವಾದದ್ದು ಇಲ್ಲವಾಗುವುದು. 7. ಪೂರ್ವಕ್ಕೂ ಪಶ್ಚಿಮಕ್ಕೂ ಎಷ್ಟು ದೂರವಿರುವುದೋ ಅಷ್ಟು ದೂರಕ್ಕೆ ದೇವರು ನಮ್ಮ ವಾಸಗಳನ್ನು ತೊಲಗಿಸಿದ್ದಾನೆ. 8. ಇದು ದುಷ್ಟ ಸರ್ವವೋ? ಅಲ್ಲ, ಇದರಲ್ಲಿ ವಿಷವಿಲ್ಲ. 9. ತೆಂಗಿನ ಕಾಯಿಯು ಬಲಿಯುವುದಕ್ಕಿಂತ ಮುಂಚೆ ಅದರಲ್ಲಿ ತುಂಬಿರುವ ಎಳೆನೀರು

<sup>1</sup> See his *Kannada-English Dictionary*, s.v. ಚಿಕ್ಕ, ದೊಡ್ಡ, etc. ಸಣ್ಣ is a *tadbhava* of Sanskrit सन्. <sup>2</sup> ನಡತೆ conduct (2 n.). <sup>3</sup> ಹಿತ suitable (adj.), welfare (1 n.). <sup>4</sup> ಟೋಪಿ hat (2 n.).

ಬಹು ಸೀಯಾಗಿದೆ. ಅದನ್ನು ಕುಡಿದರೆ ದಾಹಶಾಂತಿ ಆಗುವುದು. 10. ಒಬ್ಬನು ತನ್ನ ಸ್ನೇಹಿತನಿಗೋಸ್ಕರ ವ್ರಾಣಕೊಡುವ ಪ್ರೀತಿಗಿಂತ ಹೆಚ್ಚಿನ ಪ್ರೀತಿಯು ಯಾವುದೂ ಇಲ್ಲ.

(b) Translate into Kanarese:

1. Sumantra, councillor of king Rama, was ruling his<sup>1</sup> kingdom with discrimination.<sup>2</sup> 2. The road which leads<sup>3</sup> to destruction is broad. Enter<sup>4</sup> by the narrow gate. 3. While we were journeying<sup>5</sup> we arrived at the bank of a deep river. We had no means of<sup>6</sup> crossing it. 4. In a low-lying paddy-field<sup>7</sup> three crops a year may be obtained; in an elevated (paddy-field) it is not possible<sup>8</sup> for even one crop to be obtained. 5. The house in which you are living is a very ornamental one, is it not? Although it is large and ornamental, as there is no convenience for (obtaining)<sup>9</sup> water, I am about to leave it and live<sup>10</sup> in a smaller and more convenient house. 6. As heaven is high above the earth, God's mercy is without limit toward us.<sup>11</sup> 7. Blessed are ye poor; the kingdom-of-heaven<sup>12</sup> is yours. 8. How far is the western-sea from the eastern-sea? It is further than we could travel in a week.<sup>13</sup> 9. To forgive is a worthier act than to punish. 10. The book which you brought and gave to me is very good. From reading such good books much advantage and pleasure come<sup>14</sup> to my mind.

#### Vocabulary

ಅಗಲ breadth (1 n.)	ಅವಾರ unbounded (adj.)
ಅತ್ಯಂತ exceedingly	ಅಪೂರ್ಣ not full (adj.)
ಅನುಕೂಲ <sup>15</sup> suitable, convenient	ಅವಕಾಶ place, opportunity
(adj.)	(1 n.)

<sup>1</sup> i.e., Rama's.    <sup>2</sup> ವಿವೇಕ.    <sup>3</sup> ನಡೆಯಿಸು.    <sup>4</sup> Go in.    <sup>5</sup> In making journey.    <sup>6</sup> For.    <sup>7</sup> ಗದ್ದೆ.    <sup>8</sup> ಸಾಧ್ಯವಲ್ಲ.    <sup>9</sup> Need not be translated.    <sup>10</sup> ವಾಸಮಾಡು.    <sup>11</sup> Locative.    <sup>12</sup> Expressed by a *samāsa*.    <sup>13</sup> Than a journey which we may make in one week.    <sup>14</sup> ಉಂಟಾಗು.    <sup>15</sup> ಅನುಕೂಲ is often used as if it were a noun, in the sense of convenience ಅನುಕೂಲ್ಯ.

ಅಲಂಕಾರ ornamentation (1 n.)	ಪೂರ್ವ (prior) eastern, the east (1 n.)
ಅಸಾಧ್ಯ impossible (adj.)	ಪ್ರಯೋಜನ use, advantage (1 n.)
ಅನುಕೂಲ್ಯ convenience (1 n.)	ಪ್ರೀತಿ love (2 n.)
ಆಳ depth (1 n.)	ಬಲಿ grow strong <i>or</i> hard (2 intr.)
ಇಕ್ಕಟ್ಟು narrowness, difficulty (3 B n.)	ಭಾಗ್ಯವಂತ fortunate, <i>or</i> blessed man (1 m.)
ಉಪಾಯ expedient, means (1 n.)	ಮಿತಿ limit (2 n.)
ಎಳೆನೀರು milk of young coconut (3 B n.)	ಮುಖ್ಯಸ್ಥ chief man (1 m.)
ಕರುಣೆ compassion (2 n.)	ಯೋಗ್ಯ worthy (adj.) and noun (1 m.)
ಕಾಯಿ unripe fruit, gourd, nut (2 n.)	ವಿಷ poison (1 n.)
ತಗ್ಗು low ground, a depression (3 B n.)	ವಿಸ್ತಾರ breadth, expanse (1 n.)
ತೆಂಗು coconut palm (3 B n.)	ಶಾಂತಿ peace, alleviation (2 n.)
ತೊಲಗಿಸು cause to go away (1 tr.)	ಸಂಪೂರ್ಣ (quite) full (adj.)
ದಾಹ thirst (1 n.)	ಸರ್ಪ snake (1 n.)
ದುಷ್ಟ, noxious, wicked, (adj. and noun—1 m.f.)	ಸಾಧ್ಯ practicable, possible (adj.)
ಪಶ್ಚಿಮ (being behind) western, the west (1 n.)	ಸೀ sweetness (2 n.)
	ಸುಂದರ beautiful (adj.)
	ಸುಮಂತ್ರ Sumantra (1 m.)

## LESSON XXXIII

### Idiomatic uses of ಆಗು

In Lesson XXIX the use of various parts of this verb in the construction of different kinds of clauses came to our notice. Such parts are: ಆದರೆ (ಆದರೂ, ಆದಾಗ್ಯೂ) ಆಗಲಿ, ಆದುದು with the instrumental ending. The use of other parts of the verb will occupy us now.

#### ಆಗಿ with Declinable Words, in Adverbial Sense

ಆಗಿ past verbal participle of ಆಗು is attached to Kanarese declinables and to Sanskrit adjectives,<sup>1</sup> giving them the force of adverbs. Thus ಚನ್ನಾಗಿ well (from ಚನ್ನು beauty); ಗಟ್ಟಿಯಾಗಿ firmly, loudly (from ಗಟ್ಟಿ firmness); ಬಲವಾಗಿ strongly (from ಬಲ<sup>2</sup> strength); ಸ್ಪಷ್ಟವಾಗಿ clearly (from *Skt.* adj. ಸ್ಪಷ್ಟ clear); ಅಷ್ಟಾಗಿ to that extent (from ಅಷ್ಟ so much as that); ವಿಶೇಷವಾಗಿ especially (from *Skt.* ವಿಶೇಷ distinction, peculiarity); ಸಾಧಾರಣವಾಗಿ ordinarily (from *Skt.* adj. ಸಾಧಾರಣ common to all).

In the above examples the use of ಆಗಿ approximates to that of the English adverbial suffix *-ly*. In many instances an English adverb formed with that suffix is translated in Kanarese by a noun with the suffix ಆಗಿ.

Words compounded with this participle, however, cannot always be translated by an English adverb. The following examples should be studied: ನಾವು ನಿಮ್ಮ ವಿಷಯವಾಗಿ ಮಾತನಾಡು ತ್ತಿರಲಿಲ್ಲ we were not speaking about you (for ವಿಷಯ see page 170); ಯಜಮಾನನ ಮಾತಿಗೆ ಅನುಸಾರವಾಗಿ ಆಳುಗಳು ನಡೆದುಕೊಳ್ಳಬೇಕು servants must act in accordance with their master's word (ಅನುಸಾರ means 'in conformity to'). A similar meaning, that of 'conveniently to', is

<sup>1</sup> And also to some *Skt.* nouns.

<sup>2</sup> See p. 31 (3).

given by ಅನುಕೂಲವಾಗಿ: ನಮ್ಮ ಕಾರ್ಯಕ್ಕೆ<sup>1</sup> ಅನುಕೂಲವಾಗಿ ವರ್ತಿಸಿದರು<sup>2</sup> they acted in a way helpful to our business.

ಅನುಗುಣವಾಗಿ<sup>3</sup> gives a similar meaning: ತಮ್ಮ ಮಾತಿಗೆ ಅನುಗುಣವಾಗಿ ನಡೆದುಕೊಂಡರು they acted in accordance with their word; ನಾವು ಈ ಮಾರ್ಗವಾಗಿ ಹೋಗುವೆವು means 'we shall go by this road'; ಇವನು ಹುಚ್ಚನಾಗಿ<sup>4</sup> ಮಾತನಾಡುತ್ತಾನೆ he speaks like a fool (or foolishly); ಆತನು ಅರಸನಾಗಿ ಈ ರಾಜ್ಯವನ್ನು ಆಳುತ್ತಾನೆ he rules the kingdom as (its) king; ಆ ಮುದುಕನು ಈ ಹುಡುಗನನ್ನು ತನ್ನ ಮಗನಾಗಿ ಸ್ವೀಕರಿಸಿದನು<sup>5</sup> that old man received this boy as his son; ನಮಗೆ ಸ್ನೇಹವಾಗಿದ್ದಾರೆ<sup>6</sup> they are friendly to us.

In the last example but one instead of the nominative ಮಗನಾಗಿ we might equally well have the accusative ಮಗನನ್ನಾಗಿ see Lesson XXXII, first paragraph.

ಆಗಿ when attached to the dative case expresses purpose, or some similar idea. It is very commonly attached to the dative of neuter participial nouns in this sense. Examples: ಒಬ್ಬ ವರ್ತಕನು ವ್ಯಾಪಾರಕ್ಕಾಗಿ ಊರಿಗೆ ಹೋದನು a merchant went to the town for the purpose of trading; ನೋಡುವುದಕ್ಕಾಗಿ ಕೂಡಿದರು they came together for the purpose of seeing.

Attached to pronouns in the nominative case, ಆಗಿ gives the sense of spontaneity; as, ನಾನಾಗಿ ಮಾಡಿದೆನು I did it of my own accord, by myself; ತಾನಾಗಿ ಹೋದನು he went of his own will; for 'it went of itself' we may have ಅದು ತಾನಾಗಿ ಹೋಯಿತು; see p. 127.

ಆಗಿ is used in combination with ಹೋಗು especially in the expression ಆಗಿಹೋಯಿತು it has taken place (is finished).

The pres.—fut. verbal noun with ಆಗಿ is sometimes used instead of the finite verb with ಎಂದು; e.g., ತಾನು ನಾಳೆ ಬರುವುದಾಗಿ ಹೇಳಿದನು he said that he would come tomorrow = ನಾಳೆ ಬರುತ್ತೇನೆಂದು ಹೇಳಿದನು.

<sup>1</sup> ಕಾರ್ಯ act, business (1 n.). <sup>2</sup> ವರ್ತಿಸು move about, conduct oneself (1 tr.). <sup>3</sup> ಅನುಕೂಲ means literally 'following the bank,' as a path may follow the bank of a stream, hence it comes to mean 'conformable'; ಅನುಗುಣ means 'conformable to the quality, having the same quality'.

<sup>4</sup> ಹುಚ್ಚ fool (1 m.). <sup>5</sup> ಸ್ವೀಕರಿಸು receive. welcome (1 tr.). <sup>6</sup> ಸ್ನೇಹ friendship (1 n.).

For the use of ಆಗಿ with infinitives ending in ಅಲು see the following paragraph.

ಆಯಿತು representing Completeness

ಆಯಿತು frequently has the meaning of completeness, 'it is finished'; as, ಊಟವಾಯಿತು the meal is finished, I have (thou hast, he has, etc.) dined; ಹೊತ್ತಾಯಿತು (ಹೊತ್ತು + ಆಯಿತು) means 'the time has come' or 'it is late'. ಹೊತ್ತು is joined with ಆಗಿ in this sense: ಟಪಾಲು<sup>1</sup> ಹೊತ್ತಾಗಿ ಬಂದಿತು the post came late. ಆಯಿತು may be attached to the past verbal participle, or the past participial noun, or the infinitive ending in ಅಲು of any verb; as ಊಟಮಾಡಿಯಾಯಿತು (ಊಟಮಾಡಿದ್ದಾಯಿತು. ಊಟಮಾಡಲಾಯಿತು) I have (thou hast, he has, etc.) finished dining; ನಾನು ಅದನ್ನು ನೋಡಿ ಆಯಿತು I have seen it.

There are, however, many cases in which the word ಆಯಿತು is used in its original sense, 'it became', which is practically equivalent to 'it is', 'there is'. Examples: ನಿಮ್ಮನ್ನು ನೋಡುವುದರಿಂದ ನನಗೆ ಸಂತೋಷವಾಯಿತು (*lit.*, from seeing you, to me there became, or there is, joy) I am glad to see you. The point to be noticed in this example is that ಆಯಿತು does not signify the termination of the joy—ಸಂತೋಷವಾಯಿತು means that joy has happened not that joy is ended. So we have ವ್ಯಸನವಾಯಿತು<sup>2</sup> I am (thou art, he is, etc.) sorry; ರೋಗ ವಾಸಿಯಾಯಿತು<sup>3</sup> the disease is cured.

The word ಆಯಿತು is to be distinguished from ಅಯ್ಯೆ an alternative form of ಅದೆ there is. This is very commonly used in colloquial speech; as, ನಮಗೆ ಲೇಖನ ಇದೆಯೋ? ಅಯ್ಯೆ have you a pen? I have. According to Kittel both ಅದೆ and ಅಯ್ಯೆ are derivative forms of ಅಪುದು the archaic 3 pers. sing. fut. of ಆಗು. In colloquial speech ಅಯ್ಯೆ is sometimes heard in place of ಅದೆ in the 3rd pers. neut. pres. tense ಆಗುತ್ತಯ್ಯೆ (for ಆಗುತ್ತದೆ), ಬರುತ್ತಯ್ಯೆ (for ಬರುತ್ತದೆ).

<sup>1</sup> ಟಪಾಲು the post (3 B n.).    <sup>2</sup> ವ್ಯಸನ sorrow (1 n.).    <sup>3</sup> ವಾಸಿ better state (2 n.).



**Neuter Forms in sense of Possibility, Ability, etc.**

The third person neuter singular forms ಆಗುತ್ತದೆ, ಆಗುವುದು, ಆದೀತು, ಆಗದು, as well as the participles and infinitives, have the sense of 'to be possible' when joined to a word in the instrumental case, or to the locative ಕೈಯಲ್ಲಿ (frequently shortened to ಕೈಲಿ) 'in the hand'. Examples: ನನ್ನಿಂದಾಗುವುದಿಲ್ಲ I cannot do it; ನನ್ನಿಂದಾಗುತ್ತಿರಲಿಲ್ಲ I could not have done it; ನನ್ನಿಂದಾಗುವಂತಿಲ್ಲ it is not likely to be done by me; ಇದು ನಿಮ್ಮಿಂದಾಗುತ್ತದೋ? can you do this? ನನ್ನ ಕೈಲಾಗುವಂತಿಲ್ಲ I will try to the utmost of my ability; ಅವನ ಸಂತೋಷವನ್ನು ಹೇಳಲಾಗದು it is impossible to describe his joy; ಅದು ಆಗದ ಕಾರ್ಯ that is a thing impossible to do.

They may also be joined to the dative of a present neuter participial noun, or to an infinitive ending in ಅಲು (or its dative form in ಅಲಿಕ್ಕೈ) used either impersonally or with a subject of any number or person; as, ಮಾಡುವುದಕ್ಕಾಗುತ್ತದೆ, ಮಾಡಲಾಗುತ್ತದೆ, ಮಾಡಲಿಕ್ಕಾಗುತ್ತದೆ it is possible to do; ಮಾಡುವುದಕ್ಕಾಗದು, ಮಾಡುವುದಕ್ಕಾಗುವುದಿಲ್ಲ it is not possible to do; ನಾನು ಹಾಗೆ ಮಾಡುವುದಕ್ಕಾಗುತ್ತದೆ I can do so.

**ಆಗು denoting Relationship**

Examples: ಅವನು ನಿನಗೆ ಏನಾಗಬೇಕು how is he related to you? ಅವನು ನನಗೆ ತಮ್ಮನಾಗಬೇಕು he is my younger brother; ಅವರು ನಮಗೆ ಆಗದವರು they are people with whom we cannot get on; ಇವರಿಗೂ ಅವರಿಗೂ ಆಗದು these people and those cannot get on together.

**ಆಗು In Passive Significance**

ಆಗು attached to the infinitive ending in ಅಲು or to the verbal noun ending in ಓಣಿ frequently gives a passive meaning, or a meaning approximating to that of the passive; as, ಈ ಸುವಾರ್ತೆಯು ಮಾರ್ಕನಿಂದ ಬರೆಯಲಾಯಿತು (ಬರೆಯೋಣವಾಯಿತು) this gospel was written by Mark (*lit.*, this gospel became a writing by Mark).

It should be noticed that in the example ಊಟಮಾಡಲಾಯಿತು on p. 265 the form ಊಟ represents an accusative case and is the object of ಮಾಡಲು, (*lit.*,

<sup>1</sup> ಮಟ್ಟಿಗೆ see p. 171; ಕೈಲಾಗುವ = ಕೈಯಲ್ಲಿ + ಆಗುವ.

there was a making-a-meal); while in the example given here ಬರೆಯಲು is complementary to ಸುವಾರ್ತೆಯು.

Other methods of translating the passive are shewn in Lesson XXXV.

**Combination of ಆಗು with ಮೊದಲು and ಮುಂತು**

As we noticed, on p. 242, the compounds ಮೊದಲಾಗು, ಮುಂತಾಗು have the meaning 'to become the first in a series'. They are generally used in the form of the past relative participles ಮೊದಲಾದ<sup>1</sup>, ಮುಂತಾದ. This supplies the idiom for rendering such expressions as 'et cetera', 'and the rest', 'and the like', 'and so on'. Examples: ಚಿನ್ನ, ಬೆಳ್ಳಿ<sup>2</sup>, ಕಬ್ಬಿಣ<sup>3</sup> ಮುಂತಾದ ಲೋಹಗಳನ್ನು<sup>4</sup> ಭೂಮಿಯೊಳಗಿನಿಂದ ತೆಗೆಯುತ್ತಾರೆ they take out of the ground gold, silver, iron, and other metals (*lit.*, metals of which gold, silver, iron became the first); ವ್ಯವಸಾಯವೇ ಮೊದಲಾದ ಕೆಲಸಗಳಿಂದ ಈ ದೇಶದವರು ಜೀವನಮಾಡಿಕೊಳ್ಳುತ್ತಾರೆ the people of this country make their living by agriculture and other kinds of work; ನೀತಿ, ಭಕ್ತಿ, ನಂಬಿಕೆ<sup>5</sup>, ಪ್ರೀತಿ ಇವು ಮೊದಲಾದವುಗಳು ದೇವರು ಮೆಚ್ಚುವ ಮನುಷ್ಯನ ಲಕ್ಷಣಗಳಾಗಿವೆ<sup>6</sup> righteousness, piety, faith, love—these and similar (virtues) are the marks of the man whom God approves.

The past participle ಆಗಿ may be used with ಮೊದಲು in this idiom; as, ದೊಡ್ಡವರು ಮೊದಲಾಗಿ ಚಿಕ್ಕವರ ವರೆಗೂ from the greatest to the least. More common in the same sense is the use of ಕೊಂಡು, past verbal participle of ಕೊಳ್ಳು, which forms the combination ಮೊದಲುಗೊಂಡು as, ದೊಡ್ಡವರು ಮೊದಲುಗೊಂಡು ಚಿಕ್ಕವರವರೆಗೂ. Literally ಮೊದಲುಗೊಳ್ಳು means 'take as first in a series', but in use the sense is 'become (be) the first in a series'.

The Hindustani word ವಗೈರೆ is also in common use at the end of a series of Kanarese words in the sense of 'et cetera'. ಅಕ್ಕಿ ರಾಗಿ ವಗೈರೆ ತಂದರು they brought rice, ragi, etc.

The Sanskrit idiom corresponding to this attaches the word ಆದಿ 'beginning' (which has no etymological connection with the

<sup>1</sup> ಮೊದಲಾಗು in other forms has the meaning 'begin' (intrans.); as, ಹೋದವಾರದಿಂದ ಮಳೆಗಾಲವು ಮೊದಲಾಯಿತು the rainy season began from last week. This usage is not known in Kanara.

<sup>2</sup> ಬೆಳ್ಳಿ silver (2 n.). <sup>3</sup> ಕಬ್ಬಿಣ iron (1 n.). <sup>4</sup> ಲೋಹ metal (1 n.).  
<sup>5</sup> ನಂಬಿಕೆ faith, faithfulness (2 n.). <sup>6</sup> ಲಕ್ಷಣ mark, characteristic (1 n.).

Kanarese word ಅಗ್ನು) by direct *samāsa* to preceding words, and sometimes also to following words. Examples; ನಾನು ನನ್ನ ಊರಿಗೆ ಹೋಗಿ ಬಂಧುಮಿತ್ರಾದಿಗಳನ್ನು<sup>1</sup> ನೋಡಿಕೊಂಡು ಬರುತ್ತೇನೆ I will go to my own town, see my relations, friends, and others, and come (back); ಮಾತಾಪಿತಾದಿ<sup>2</sup> ಬಂಧುಬಾಂಧವರನ್ನು<sup>3</sup> ವಂದಿಸಿ ಬರುತ್ತೇನೆ I shall salute my mother and father and other relations and kinsfolk, and come (back). 'Etc.' at the conclusion of a series or of a quotation is expressed by ಇತ್ಯಾದಿ *i.e.*, ಇತಿ (=ಹೀಗೆ)+ಆದಿ; ಕಾಗದ, ಲೇಖನಿ ಇತ್ಯಾದಿ ಕೇಳಿಕೊಂಡರು they asked for paper, pen, etc. So also we may have ಆದಿಯಾಗಿ 'beginning with': ಬ್ರಾಹ್ಮಣರಾದಿಯಾಗಿ ಪಂಚಮರ<sup>4</sup> ಪರಿಯಂತರ<sup>5</sup> from the Brahmans (down) to the Panchamas.

## EXERCISE XXXIII

(a) Translate into English:

1. ಉತ್ತರ ಹಿಂದೂಸ್ಥಾನವೆಲ್ಲವೂ ಪರಾಕ್ರಮಶಾಲಿಯಾದ ಅಕ್ಬರನ ಸ್ವಾಧೀನವಾಗಿದ್ದಿತು. ಬಾಹುಬಲಕ್ಕಿಂತಲೂ ಆತನ ಸುಗುಣಸಂಪತ್ತಿಯು ಆತನಿಗೆ ಹೆಚ್ಚಾದ ಜಯವನ್ನು ತಂದಿತು. 2. ದುಷ್ಟರ ಸಂಗಡ ಬಾಳುವುದಕ್ಕಿಂತ ಕಾಡಿನಲ್ಲಿ ಅಲೆಯುವುದು ಲೇಸು. 3. ಜನುವರಿ ತಿಂಗಳಿಗೆ ಅವನ ಮೂರು ತಿಂಗಳು ಆ ಕೆಲಸವನ್ನು ಮಾಡುತ್ತಾ ಬಂದಿರುವನು. 4. ಊಟಕ್ಕೆ ಮೊದಲು ಉಪ್ಪಿನಕಾಯಿ. 5. ಆತನು ಈ ಊರಿಗೆಲ್ಲಾ ಹಿರಿಯ ಮನುಷ್ಯ. 6. ಆ ಬಿರುಗಾಳಿಗೆ ಹಲವು ಮರಗಳು ಸಿಕ್ಕಿ<sup>6</sup> ಉರುಳಿದವು.

(b) Translate into Kanarese:

1. Two<sup>7</sup> (are) better than one. 2. He climbs Chamundi Hill once<sup>8</sup> in four days.<sup>9</sup> 3. He took the book inside. 4. This boy is reading for the examination. 5. It was impossible for Karna to defeat Arjuna without guile. 6. They say that morning sunshine<sup>10</sup> is not a good thing for the body.

<sup>1</sup> ಬಂಧು a relative (3 B n.). + ಮಿತ್ರ friend (1 m.). + ಆದಿ. <sup>2</sup> ಮಾತಾ (Skt.) mother; in Kan. ಮಾತೆ (2 f.) + ಪಿತೃ father (3 A m.) + ಆದಿ; ಪಿತೃ + ಆದಿ becomes ಪಿತಾದಿ according to *yansandhi* see Lesson XLIII. <sup>3</sup> ಬಾಂಧವ a relation (1 m.). <sup>4</sup> ಪಂಚಮ man of fifth caste (1 m.). <sup>5</sup> ಪರಿಯಂತರ (ಪರ್ಯಂತರ), see p. 171. <sup>6</sup> ಸಿಕ್ಕು be exposed to, be involved in. <sup>7</sup> Two people. <sup>8</sup> One time. <sup>9</sup> Day. <sup>10</sup> Or heat.

## Vocabulary

ಅಕ್ಕರ (The Emperor) Akbar (1 m.)	ಪರಾಕ್ರಮ prowess (1 n.)
ಅರ್ಜುನ name of a Pāṇḍava prince (1 m.)	ಬಾಹು arm (3 A n.)
ಅಲೆ wander (2 intr.)	ಬಾಳು live (1 intr.)
ಉಪ್ಪಿನಕಾಯಿ pickles (2 n.)	ಬಿರುಗಾಳಿ gale (2 n.)
ಉರುಳು roll down (1 intr.)	ವೋಸ deceit, guile (1 n.)
ಕರ್ಣ name of a hero of the Mahābhārata (1 m.)	ಲೇಸು superior state (3 B n.).
ಚಾಮುಂಡಿ name of hill (and goddess) in Mysore (2 f.)	ಶಾಲಿ <sup>1</sup> endowed with
ಜನವರಿ January (2 n.)	ಸಂಪತ್ತಿ success, acquisition (2 n.)
	ಸುಗುಣ good quality or disposi- tion (1 n.)
	ಸ್ವಾಧೀನ <sup>2</sup> in one's own power
	ಹಲವು (= ಕೆಲವು) several

<sup>1</sup> *Skt.* adj. used as noun in Kan. , 'person possessed of' (2 m.).

<sup>2</sup> *Skt.* adj. used in Kan. as noun (1 n.) 'possession'.

## LESSON XXXIV

### Idiomatic Uses of some other Common Verbs

ಹೋಗು ಗಂ

(1) This verb sometimes has the meaning 'be lost': ಎಲ್ಲಾ ಹೋಯಿತು all was lost. Similarly, in the past tense, it may signify 'has died': ನಮ್ಮ ಪ್ಪ ಎರಡು ವರುಷಗಳ ಹಿಂದೆ ಹೋದರು my father died two years ago.<sup>1</sup>

(2) ಹೋಗು, when added to the past verbal participle of many verbs, indicates completeness of the action expressed by them, though in some instances the emphasis is not very marked: ಕಳ್ಳರು ಓಡಿ ಹೋದರು the thieves ran away; ತ್ಯಾವನು<sup>2</sup> ಈಗ ಆರಿ ಹೋಗಿದೆ the dampness is now dried off; ಅವರು ಸಿಕ್ಕದೆ ಹೋದರು they could not be found; ಬಾಣವು ಗುರಿಯಿಂದ<sup>4</sup> ತಪ್ಪಿಹೋಯಿತು the arrow missed the mark (went wide of the target); ಗಾಡಿ ತಪ್ಪಿ ಹೋಯಿತು (some one) missed the train.

(3) In the case of some verbs which are used both transitively and intransitively ಹೋಗು often accompanies the past ptc. in the intransitive use, giving a meaning which is most easily rendered in English by the passive voice: ಹಣವು ಕಳೆದು ಹೋಯಿತು the money was lost; ವಾತ್ರೆಯು ಒಡೆದು<sup>5</sup> ಹೋಯಿತು the vessel was broken; but in the case of a sentence like ಕೋಲು<sup>6</sup> ಮುರಿದು<sup>7</sup> ಹೋಯಿತು it is natural to translate 'the stick broke'. We find ಹೋಗು used with the past ptc. of some intransitive verbs where the form of translation into English is passive: ಕೆಟ್ಟು<sup>8</sup>ಹೋದನು he was ruined.

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<sup>1</sup> But this meaning would become clear only from the context, the topic of conversation.   <sup>2</sup> ತ್ಯಾವ moisture, dampness (1 n.).   <sup>3</sup> ಆರು dry up, (of light) go out (1 intr.).   <sup>4</sup> ಗುರಿ mark, aim (2 n.).   <sup>5</sup> ಒಡೆ break, smash (2 intr. and tr.).   <sup>6</sup> ಕೋಲು stick (3 B n.).   <sup>7</sup> ಮುರಿ snap, break (2 intr. and tr.).   <sup>8</sup> ಕೆಡು go bad or wrong (past. ptc. ಕೆಟ್ಟು; irreg. intr.).

(4) As in the last example, ಹೋಗು used with a past ptc. or even with a noun may indicate a change of state: ಹಸು ಸತ್ತು<sup>1</sup> ಹೋಯಿತು the cow died; ರೈತನು ಮೋಸ ಹೋದನು the farmer was deceived; ನಾನು ನಿದ್ರೆ<sup>2</sup> ಹೋದೆನು I went to sleep. In the use with nouns, these sometimes take the adverbial ending: ಊರು ಹಾಳಾಗಿ<sup>3</sup> ಹೋಯಿತು the town became a ruin.

(5) With the dative of a verbal noun, the infinitive in ಅಲು and in ಅಲಿಕ್ಕು, ಹೋಗು gives the sense of futurity: ಸೇತುವೆಯನ್ನು<sup>4</sup> ಕಟ್ಟುವುದಕ್ಕೆ (ಕಟ್ಟಲು) ಹೋಗುತ್ತಾರೆ they are about to build a bridge.

(6) ಹೋಗು is used with negative verbal participles to take the place of the negative mood: ಅದು ಕಾಣದೆ ಹೋಯಿತು (ಕಾಣಲಿಲ್ಲ) it disappeared; ಬಾರದೆ<sup>5</sup> ಹೋದನು he did not come. ಹೋಗು in the negative finite form is used with the negative verbal participles of other verbs: ನಾನು ನಿಮಗೆ ಹೇಳದೆ ಹೋಗುವುದಿಲ್ಲ I shall not go without telling you.

(7) In Lesson XXXIX it will be noticed that ಬರು combined with the present verbal participle of another verb gives the meaning of habit, continuance, etc.; as, ಹೀಗೆ ಮಾಡುತ್ತಾ ಬಂದಿದ್ದೇನೆ I have been in the habit of doing so. In the future tense ಹೋಗು may be used instead of ಬರು; as, ಹೀಗೆ ಮಾಡುತ್ತಾ ಹೋಗುವೆನು I shall go on doing so.

(8) 'To take with one' is ತೆಗೆದುಕೊಂಡು ಹೋಗುವುದು when used of objects that can be carried; when used of persons it must be rendered ಕರೆದುಕೊಂಡು ಹೋಗುವುದು; as, ಈ ಪುಸ್ತಕವನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋಗು take this book with you; ನನ್ನನ್ನು ಕರೆದುಕೊಂಡು ಹೋಗು take me with you. 'To take a small child' is ಮಗುವನ್ನು ಎತ್ತಿಕೊಂಡು ಹೋಗುವುದು; 'to take a horse', ಕುದುರೆಯನ್ನು ನಡೆಯಿಸಿಕೊಂಡು ಹೋಗುವುದು. So also ತೆಗೆದುಕೊಂಡು ಬರುವುದು to bring with one (used of objects); ಕರೆದುಕೊಂಡು ಬರುವುದು (used of persons); etc.

<sup>1</sup> ಸಾಯು die (past ptc. ಸತ್ತು; irreg. intr.).      <sup>2</sup> ನಿದ್ರೆ sleep (2 n.).

<sup>3</sup> ಹಾಳು destruction, ruin (3 B n.).

<sup>4</sup> ಸೇತುವೆ a bridge (2 n.).

<sup>5</sup> Neg. vbl. ptc. of ಬರು.

## ಹಾಕು put, throw

The verb ಹಾಕು when attached to the past verbal participle of another verb, gives the same sense of completeness as is given by ಹೋಗು when similarly used. We have already used the verb ಕೊಂದುಹಾಕು for 'kill'; as will be seen in Appendix III, Class 3 (c), ಕೊಂದು is the past verbal participle of ಕೊಲ್ಲು and the addition of ಹಾಕು adds completeness to the meaning of the verb, 'kill out and out'. Other examples: ತೋಟಗಾರನು ತೋಟದೊಳಗಿನಿಂದ ಕಳೆಯನ್ನು<sup>1</sup> ಕಿತ್ತು<sup>2</sup> ಹಾಕಬೇಕು the gardener must pull up the weeds from the garden; ಬಲವಾಗಿ ಬೀಸಿದ<sup>3</sup> ಗಾಳಿಯು ಮನೆಗಳ ಹೆಂಚುಗಳನ್ನು<sup>4</sup> ಎತ್ತಿಹಾಕಿತು a strongly blowing wind carried away the tiles of the houses. The irregular verb ಬಿಡು is used with past verbal participles in the same sense. See Lesson XXXIX, Class V.

## ಆಡು play, etc.

This verb has the general meaning of 'to be in motion'; attached to the past verbal participles of other verbs it gives the following meanings:

(1) Frequent, playful, or oscillating movement; as, ಮಗುವು ಓಡಾಡುತ್ತದೆ<sup>5</sup> the child is running about; ಪಕ್ಷಿಗಳು ಆಕಾಶದಲ್ಲಿ ಹಾರಾಡುತ್ತವೆ<sup>6</sup> birds fly about in the air; ನಾಯಿಗಳು ಊರಿನಲ್ಲಿ ತಿರುಗಾಡುತ್ತವೆ<sup>7</sup> dogs wander about in the town; ಮಕ್ಕಳು ಕೂಗಾಡುತ್ತಾರೆ, ನಗಾಡುತ್ತಾರೆ<sup>8</sup> the children shout and laugh; ತೊಟ್ಟಿಲು<sup>9</sup> ತೂಗಾಡುವುದು<sup>10</sup> the cradle swings to and fro.

(2) Reciprocal action; as, ಇವನು ಅವನು ಹೊಡೆದಾಡುತ್ತಿದ್ದರು this man and that man were beating one another.

<sup>1</sup> ಕಳೆ a weed (2 n.). <sup>2</sup> Past verbal participle of ಕೀಳು pluck; see Appendix III, class 3 (c). <sup>3</sup> ಬೀಸು blow, wave (1 intr. and tr.). <sup>4</sup> ಹೆಂಚು roof-tile (3 B n.). <sup>5</sup> ಓಡಿ + ಆಡುತ್ತದೆ; *lōpasandhi*. <sup>6</sup> ಹಾರಿ + ಆಡುತ್ತವೆ; *adesasandhi*. <sup>7</sup> ತಿರುಗು go round (1 intr.). <sup>8</sup> ನಗು laugh (irreg past ptc. ನಕ್ಕು intr., see Appendix III, Class VI), It is noticeable that it is not the past ptc. ನಕ್ಕು, which is here combined with ಆಡು but ನಗೆ an alternative past ptc. to ನಕ್ಕು, from a root ನಗೇ, not in use except in this combination. <sup>9</sup> ತೊಟ್ಟಿಲು cradle (3 B n.). <sup>10</sup> ತೂಗು swing, nod (1 intr.).

(3) Combined with ಕೊಂಡು, past verbal participle of ಕೊಳ್ಳು, in the form ಕೊಂಡಾಡು it gives the meaning 'praise'. This idiom depends on the fact that ಆಡು, means 'speak'; ಕೊಂಡಾಡು is 'take hold (mentally) and speak.'

The causative ಆಡಿಸು is frequently joined with an infinitive ending in ಅ or ಅಲು, as in ಓಡಾಡಿಸು cause to run about; ಹೋಗಲಾಡಿಸು cause to depart; etc.

## EXERCISE XXXIV

(a) Translate into English:

1. ಸಂಘದವರು ನನ್ನನ್ನು ಅಧ್ಯಕ್ಷನನ್ನಾಗಿ ನೇಮಿಸಿದರು. 2. ಉಪಾಧ್ಯಾಯನು ಮಕ್ಕಳನ್ನು ಇಬ್ಬಿಬ್ಬರನ್ನಾಗಿ ಸಾಲಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿ ಅವರು ಕ್ರಮವಾಗಿ ಪಾಠಶಾಲೆಯನ್ನು ಬಿಟ್ಟು ಮನೆಗೆ ಹೋಗುವಂತೆ ಅಪ್ಪಣೆಕೊಟ್ಟುದಾಯಿತು.
3. ಹಡಗು ಬಹು ದೊಡ್ಡದಾಗಿದ್ದರೂ ನಡೆಯಿಸುವವನು ಅದನ್ನು ಬಹಳ ಸುಲಭವಾಗಿ ತಿರುಗಿಸುವುದಕ್ಕಾಗುತ್ತದೆ. 4. ಯಜಮಾನರಿಬ್ಬರಿಗೆ ಸೇವೆಮಾಡುವುದು ಯಾವನಿಂದಲೂ ಆಗದು. 5. ಯೇಸುವು ತನ್ನ ಶಿಷ್ಯರ ಮಧ್ಯದಲ್ಲಿ ಅವರ ಸೇವಕನಾಗಿಯೂ ಸಹಾಯಕನಾಗಿಯೂ ಇದ್ದುಕೊಂಡು ನಮ್ಮೆಲ್ಲರಿಗೂ ಉತ್ತಮ ಬೋಧನೆಯನ್ನೂ ಮಾದರಿಯನ್ನೂ ಕೊಟ್ಟನಲ್ಲಾ. 6. ಮಳೆಯು ಬಹಳ ಬಲವಾಗಿ ಬಿದ್ದುದರಿಂದ ಹೊಲಗಳಲ್ಲಿದ್ದಂಥ ಬೆಳೆಯೆಲ್ಲವೂ ನಾಶವಾಗಿ ಹೋಯಿತು. 7. ಹುಲಿ ಚಿರತೆ ಮೊದಲಾದ ಕಾಡುಮೃಗಗಳು ಸ್ವಾಭಾವಿಕವಾಗಿ ಇತರ ಪ್ರಾಣಿಗಳನ್ನು ಹಿಂಸಿಸಿ ಕೊಂದುಹಾಕಿ ಭಕ್ಷಿಸುವುದಕ್ಕಾಗಿ ರಾತ್ರಿಕಾಲದಲ್ಲಿ ತಿರುಗಾಡುತ್ತವೆ.
8. ಗ್ರಾಮಸ್ಥರು ಅವುಗಳ ಶಬ್ದವನ್ನು ಕೇಳಿ ಬಹಳ ಭಯದಿಂದ ಕೂಡಿದವರಾಗಿ ತಮ್ಮ ತಮ್ಮ ಮನೆಗಳಲ್ಲಿ ಸೇರಿ ಬಾಗಿಲುಗಳನ್ನು ಮುಚ್ಚಿ ಕೊಳ್ಳುವರು. 9. ಊರಿನ ನಿವಾಸಿಗಳು ತಮ್ಮ ತಮ್ಮ ಕುಟುಂಬದ ಸ್ತ್ರೀ ಶಿಶ್ವಾದಿಗಳನ್ನು<sup>1</sup> ಕರೆದುಕೊಂಡು ಜಾತ್ರೆಗೆ ಹೋಗಿ ದೇವಸ್ಥಾನವನ್ನೂ ತೇರನ್ನೂ ನೋಡಿಕೊಂಡು ತೆಂಗಿನಕಾಯಿ ಬಾಳೆಹಣ್ಣು ಹೂವು ಈ ಮುಂತಾದ ಪದಾರ್ಥಗಳಿಂದ ದೇವರನ್ನು ಪೂಜೆಮಾಡಿಸಿ ಪೂಜಾರಿಯಿಂದ ಪ್ರಸಾದವನ್ನು ಹೊಂದಿ ಹರ್ಷವುಳ್ಳವರಾಗಿ ತಮ್ಮ ಊರಿಗೆ ಬರುವರು. 10. ಯೇಸುವು ತನ್ನ ಬಾಂಧವರು ಇದ್ದ ಊರಿಗೆ ಹೋಗಿ ಬೋಧನೆ ಮಾಡಿದಾಗ ಆ ಊರಿನವರು ಆತನನ್ನು ನಂಬದೆಹೋದುದರಿಂದ ಆತನು ಕೆಲವು ಮಂದಿ ರೋಗಿಗಳನ್ನು ಸ್ವಸ್ಥಮಾಡಿದ್ದೇ ಹೊರತು ಬೇರೆ ಯಾವ ಮಹತ್ಕಾರ್ಯವನ್ನೂ ಮಾಡುವುದಕ್ಕಾಗಲಿಲ್ಲ.

<sup>1</sup> ಸ್ತ್ರೀ ಶಿಶು ಆದಿ; ಶಿಶು + ಆದಿ = ಶಿಶ್ವಾದಿ *Yan Sandhi* (Lesson XLIII).



## (b) Translate into Kanarese:

1. All who heard this news were surprised.<sup>1</sup> 2. Although a spark be small, the whole forest is destroyed by it. 3. To do one's work oneself is better than to have it done by means of others. 4. As there has been good rain<sup>2</sup> this year all the farmers are carrying-on their work-of-cultivation gladly and are looking forward to the time-of-harvest.<sup>3</sup> 5. When men were involved<sup>4</sup> in an evil plight on account of sin, God's one Son appeared in this world as their Helper, and gave His life as a sacrifice in order to save them. 6. As the beasts which roam in the forest gathered in a crowd, and entered and trampled down the fields and wetlands, all the hedges, bushes,<sup>5</sup> etc., were entirely destroyed. 7. If the children in this class are to<sup>6</sup> be successful in the examination, they must finish reading<sup>7</sup> the remaining lessons within one more week, must they not? I am doubtful<sup>8</sup> whether<sup>9</sup> they can completely finish those lessons so quickly. 8. May the amildar perhaps come and enquire into the affairs of this town within this week? He cannot come this week; perhaps he may come next week,<sup>10</sup> stay two days, finish the work of this place, and go to the villages beyond.<sup>11</sup> 9. The master had the labourers called one by one, gave them their daily-wage at the rate of one rupee six annas each, and sent them (away). 10. When the guru<sup>12</sup> in the course of visiting various-villages<sup>13</sup> came to a certain village, the villagers gathered together in order to salute him, caused him to alight in a fit place, served him according to the custom-of-their-caste, received his benedictions, and went to their several houses gladly.

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<sup>1</sup> 'Felt surprise'. <sup>2</sup> As rain has come well. <sup>3</sup> Acc. <sup>4</sup> ಸಿಕ್ಕಿ ಕೊಳ್ಳು  
become entangled, involved (irreg. intr.). <sup>5</sup> ಹಿಡ. <sup>6</sup> Use ಬೇಕಾಗು.  
<sup>7</sup> Read and finish. <sup>8</sup> 'I feel doubt'. <sup>9</sup> Notes on Interrogative Words,  
p. 161 (2). <sup>10</sup> The coming week. <sup>11</sup> The beyond (gen.) villages.  
<sup>12</sup> Honorific plural. <sup>13</sup> See p. 196.

## Vocabulary

ಆಜೆ that side, beyond (2 n.)	ನಿವಾಸಿ dweller (2 m.)
ಆಶೀರ್ವಾದ blessing, benediction (1 n.)	ಪದಾರ್ಥ thing (1 n.) ಪೂಜೆ worship (2 n.)
ಆಶ್ಚರ್ಯ wonder, surprise (1 n.)	ಪ್ರಸಾದ favour, gift as from Deity (1 n.)
ಇತರ other (adj.)	
ಉತ್ತಮ (highest) excellent (adj.)	ಪ್ರಾಣಿ living thing, animal (2 n.) ಬಾಂಧವ relative (1 m.)
ಉಳಿ remain (2 intr.)	ಬೇಲಿ hedge, fence (2 n.)
ಕಾಣಿಸು make visible, appear (1 tr.)	ಭಕ್ಷಿಸು eat (1 tr.) ಭಯ fear (1 n.)
ಕಿಡಿ spark (2 n.)	ಮಧ್ಯ the centre (1 n.)
ಕುಟುಂಬ family (wife) (1 n.)	ಮಹತ್ see p. 216 footnote 4
ಕೂಲಿ daily wage (2 n.)	ಮುಚ್ಚು close (1 tr.)
ಕ್ರಮ order (in succession) (1 n.)	ಮುಂತ್ತು beginning (cf. ಮೊದಲು)
ಗ್ರಾಮಸ್ಥ villager (1 m.)	ಮೃಗ animal (1 n.)
ಚಿರತೆ cheeta (2 n.)	ಯಜ್ಞ sacrifice (1 n.)
ಜಾತಿಪದ್ಧತಿ caste custom (2 n.)	ವಿಚಾರಿಸು enquire (1 tr.)
ತಕ್ಕ fit (adj.)	ಶಬ್ದ sound, word (1 n.)
ತಿರುಗಿಸು cause to turn, turn (1 tr.)	ಶಿಶು infant (3 A n.) ಸಂಪೂರ್ಣವಾಗಿ wholly, completely
ತೆಂಗಿನಕಾಯಿ coconut (2 n.)	ಸುಗ್ಗಿ ಕಾಲ harvest time
ತೇರು temple car (3 B n.)	ಸೇವಿಸು serve (1 tr.)
ದುಸ್ಥಿತಿ bad state, evil plight (2 n.) <sup>1</sup>	ಸೇವೆ service (2 n.)
ದೇವಸ್ಥಾನ temple (1 n.)	ಸ್ವಾಭಾವಿಕ natural
ನಾಶ destruction (1 n.)	ಹಡಗು ship (3 B n.)
ನಿರೀಕ್ಷಿಸು look forward, expect (1 tr.)	ಹರ್ಷ delight, rejoicing (1 n.) ಹಿಂಸಿಸು torture, persecute (1 tr.)

<sup>1</sup> Usually written ದುಸ್ಥಿತಿ but pronounced ದುಸ್ಥಿತಿ.

## LESSON XXXV

### The Infinitive Mood (ಭಾವರೂಪ) *bhāvarūpa*

We noted the forms of this mood on p. 76. In Lesson XXII we noticed that this part, with the other invariable parts, of the verb, ranks as an *avyaya*. There is one use of the infinitive where it has practically the force of a relative participle with an adverb. That is the use where the subject of the infinitive is other than the subject of the finite verb in the sentence.

#### The Infinitive with a Different Subject from that of the Main Verb

In Lesson XVI we have seen that in translating into Kanarese an English compound sentence in which all the co-ordinate principal clauses have the same subject, the last verb only is translated as a Kanarese finite verb, the others being represented by verbal participles.

But in translating into Kanarese an English sentence of two or more clauses in which there is a change of subject, instead of the verbal participle the infinitive form ending in ಅಲು is used. This usage is somewhat similar to the Latin 'historic infinitive'.

Example (from Lesson XVI): ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರಿದರು they spoke and entered the house. But 'they spoke and we entered the house' is ಅವರು ಮಾತನಾಡಲು ನಾವು ಮನೆಯನ್ನು ಸೇರಿದೆವು. Here the infinitive is adverbial and ಮಾತನಾಡಲು is equivalent to ಮಾತಾಡುತ್ತಿರುವಾಗ 'while they were speaking' or ಮಾತಾಡಿದ ಮೇಲೆ 'after they spoke'. So: ಲಂಕಾವಟ್ಟಣದಲ್ಲಿ<sup>1</sup> ರಾಕ್ಷಸ<sup>2</sup> ಸೈನ್ಯಗಳು ದುಃಖಿಸಲು<sup>3</sup> ಕೋತಿಗಳ<sup>4</sup> ಸೈನ್ಯಗಳು ಸಂತೋಷಿಸಲು<sup>5</sup> ದೇವತೆಗಳು<sup>6</sup>

<sup>1</sup> ಲಂಕ name of town in Ceylon (1 n.).

<sup>2</sup> ರಾಕ್ಷಸ demon (1 m.).

<sup>3</sup> ದುಃಖಿಸು feel sorrow (1 intr.).

<sup>4</sup> ಕೋತಿ monkey (2 n.).

<sup>5</sup> ಸಂತೋಷಿಸು

rejoice (1 intr.),

<sup>6</sup> ದೇವತೆ a goddess, a god (2 m.).

ರಾಮಜಯವನ್ನು ಪ್ರಾರ್ಥಿಸಲು<sup>1</sup> ಶ್ರೀರಾಮನು<sup>2</sup> ದುಷ್ಯನಾದ ರಾವಣನನ್ನು<sup>3</sup> ಕೊಂದುಹಾಕಿದನು while in the city of Lanka the forces of the giants grieved, while the forces of the monkeys rejoiced and the demigods prayed for the victory of Rama, the excellent Rama slew the wicked Ravana.

This infinitive construction, in some sentences, is equivalent to the English nominative absolute; as, ಎಲ್ಲರೂ ಕೂತುಕೊಂಡಿರಲು<sup>4</sup> ದಿವಾನರು ಉಪನ್ಯಾಸ<sup>5</sup> ಮಾಡಿದರು all being seated, the Dewan made a speech.

It is a frequent practice on the part of Kanarese narrative writers to join together, without conjunctions or other connective words, a long series of sentences in each of which the finite verb is replaced by an infinitive verb of the kind we are considering. The complete form of the sentence is thus held in suspense until the final and finite verb is reached, which is often when the sentence has attained prodigious length. In translating into English it is necessary to represent some of these infinitive clauses by principal clauses and some by subordinate clauses. Compare the similar statement with regard to participles on page 109.

The adverbial ending ಆಗಿ is frequently attached to the infinitive form in this construction, and does not affect the meaning; so in the above example we might have ದುಃಖಿಸಲಾಗಿ, ಸಂತೋಷಿಸಲಾಗಿ etc. The form ಹೀಗಿರಲು (ಹೀಗೆ ಇರಲು), or ಹೀಗಿರಲಾಗಿ, is frequently found at the beginning of a sentence in a resumptive sense, 'this being the case, while this is (was, will be) so'.

The use of the inf. in ಅಲು with a subject different from that of the main verb of the sentence is liable to ambiguity. The sentence ರಾಣಿ<sup>6</sup> ಒಳಗೆ ಬರಲು ಅರಸನು ಕೈಸನ್ನೆ<sup>7</sup> ಮಾಡಿದನು might mean 'the king made a sign with

<sup>1</sup> ಪ್ರಾರ್ಥಿಸು request, pray (1 tr.). <sup>2</sup> ಶ್ರೀ honorific prefix here and often; as noun, Lakshmi, wealth. <sup>3</sup> ರಾವಣ Ravana (1 m.). <sup>4</sup> ಕೂತುಕೊಳ್ಳು sit; see p. 137. <sup>5</sup> ಉಪನ್ಯಾಸ a speech (1 n.). <sup>6</sup> ರಾಣಿ queen (plu. ರಾಣಿಗಳು.) <sup>7</sup> ಕೈಸನ್ನೆ sign with the hand (2 n.).

his hand when the queen came in', but would probably mean 'the king made a sign with his hand for the queen to come in'. If ಆಗಿ be added to ಬರಲು the sentence is capable of only the former meaning.

### Exception

When the concluding verb of such a series as we have been considering indicates the *effect*<sup>1</sup> of which the earlier verb or verbs indicates the cause, or when the concluding verb indicates the *lapse of time* which has occurred since the action or event of the earlier verb, these earlier verbs are represented in Kanarese by verbal participles whether there is a change of subject or not. Examples: ಕಪ್ಪೆ<sup>2</sup> ಕೂಗಿ ಮಳೆ ಬರಿಸಿತು<sup>3</sup> the frog croaked and brought the rain, ಗಾಳಿ ಬೀಸಿ ಮನೆಯ ಹೆಂಚುಗಳೆಲ್ಲವೂ<sup>4</sup> ಹಾರಿಹೋದುವು the house-tiles all flew off because the wind blew; ನಮಗೆ ಗುರುವಿನ ಮಾತು ಗಳನ್ನು ಕೇಳಿ ಸಂತೋಷವಾಯಿತು we rejoiced because we heard the guru's words; ನೀವು ಈ ಊರಿಗೆ ಬಂದು ಎಷ್ಟು ವರುಷವಾಯಿತು? how many years have passed since you came to this town?

### The Infinitive of Purpose

The infinitive is ordinarily used in conjunction with a finite verb. The use of the form in ಅಲು, in conjunction with a verb on which it depends, expresses *purpose* or *aim*. This is quite similar to English usage, and requires no special comment. We have already met with it several times in such expressions as ಆ ಕೆಲಸವನ್ನು ಮಾಡಲಪೇಕ್ಷೆ ಸುತ್ತೇನೆ I desire to do that work; ನಾಟಕವನ್ನು<sup>5</sup> ನೋಡಲು ಜನರು ಬಂದರು the people came to see the play. In some of these cases the inf. in ಅಲು may be replaced by the present verbal noun in the dat. or the same with the ಆಗಿ ending ಮಾಡುವುದಕ್ಕಾಗಿ, or by the pres. rel. ptc. with ಹಾಗೆ. Example:

<sup>1</sup> On p. 112 the sentence ಮಳೆ ಬರಲು ಹೊಳೆ ಹೆಚ್ಚಿತು is quoted as equivalent to ಮಳೆ ಬಂದು ಹೊಳೆ ಹೆಚ್ಚಿತು; but it is better to regard the past verbal ptc. in such a sentence as signifying the cause, as suggested above, while the infinitive in ಅಲು marks a time connection 'when rain came'. <sup>2</sup> ಕಪ್ಪೆ frog (2 n.). <sup>3</sup> ಬರು + ಇನು = ಬರವಾಡು. <sup>4</sup> ಹೆಂಚು roof tile (3 B n.). <sup>5</sup> ನಾಟಕ drama (1 n.).

ನಾಟಕವನ್ನು ನೋಡುವುದಕ್ಕೆ (ನೋಡುವುದಕ್ಕಾಗಿ, ನೋಡುವ ಹಾಗೆ) ಜನರು ಬಂದರು the people came to see (in order to see, so as to see) the play.

A very frequent method of representing an English infinitive of purpose will be shewn in Lesson XXXVII under the verb ಎನ್ನು say, pp. 298-9.

#### Usages resembling the English Accusative—Infinitive Construction

This construction is not found in Kanarese. True the sentence 'tell him to come' is translated into Kanarese: ಅವನನ್ನು ಬರಹೇಳು<sup>1</sup>; but in this, as in similar examples, it is better to regard the infinitive with the finite verb as a compound verb, in this case equivalent in meaning to 'call'. Other illustrations are: ಅವನನ್ನು ಬರಹೇಳಿದೆನು I have told him to come; ಅವನನ್ನು ಕರೆ ಕಳುಹಿಸುವೆನು I will send to call him (*i.e.*, ಕರೆಯ ಕಳುಹಿಸುವೆನು—the meaning is 'I will send somebody to call him'); ನನ್ನನ್ನು ಹೋಗ ಗೊಡು let me go (*i.e.*, ಹೋಗ ಕೊಡು, the ಕೊಡು becoming ಗೊಡು by *ādeśasandhi*). In the last example the causative ಕೊಡಿಸು may equally well be used; as, ನನ್ನನ್ನು ಹೋಗಗೊಡಿಸು. The verb ಈಸು causative of ಈ, give, is used, chiefly in poetry, in the same sense, as ಹೋಗಲೀಸುವೆನು I shall allow to go.

#### The Infinitive as Verbal Noun

This use is found in Kanarese as in English. In Lesson XXXIII (p. 266) we noticed the use of the infinitive in ಅಲು with ಅಗು in the sense of possibility. The infinitive here would seem to be used as a verbal noun. An example is ಆ ಚಿತ್ರವು ಈ ರಾತ್ರಿ ತೋರಿಸಲಾಗುವುದು; *lit.*, there will be a showing of that picture tonight; that picture will be shown tonight.

The use of the infinitive in ಅ with impersonal verbs<sup>2</sup> has already been noticed. There also the inf. is used as a verbal

<sup>1</sup> ಅವನು ಬರಹೇಳು is also possible; but a similar alternative form is not permissible in the succeeding examples.

<sup>2</sup> In parts of the Kanarese country outside Mysore State the inf. dat. is used with impersonal verbs; *e.g.* ಮಳೆ ಬರಲಿಕ್ಕೆ ಸಾಕು = ಮಳೆ ಬರಬಹುದು rain is likely to come. (It is to be noted that ಸಾಕು is not used in the meaning 'likely' in Mysore State.)

noun. Examples are: ಮಾಡಬಹುದು, ಮಾಡಬಾರದು, ಮಾಡಬೇಕು, ಮಾಡಬೇಡ, ಮಾಡಕೂಡದು, ಮಾಡತಕ್ಕದು. Of the defective verbs conjugated at the close of this lesson ಬಲ್ is thus combined with the infinitive in ಅ; e.g., ಓದಬಲ್ಲೆನು I am able to read. In the case of the compound verbs noticed under the previous heading, if the finite verbs begin with a vowel, the inf. in ಅಲು (with elision of final ಉ) takes the place of the inf. in ಅ. ಹೋಗಲೀಸು is an example. This takes place also with impersonal verbs which begin with a vowel. Examples are ಮಾಡಲಿಲ್ಲ, ಮಾಡಲಾಗದು. The verb ಆರ್ at the end of the Lesson is another example: ಮಾಡಲಾರನು he is unable to do (it). And so the verb ಬಲ್ : ಹಾಗೆ ಮಾಡಲೊಲ್ಲೆನು we are unwilling to do so. A similar combination is formed with the word ಉಳ್ಳ (see pages 193, 244); as, ನಾನು ಇವನಿಗೆ ಮೂವತ್ತು ರೂಪಾಯಿ ಕೊಡಲುಳ್ಳವನಾಗಿದ್ದೇನೆ I am under obligation to give thirty rupees to this man.

In the 'compound verbs' referred to above and in the use of the inf. with impersonal verbs the inf. and the finite verb are written as one word.

The inf. in ಅಲು or its dat. case is used with the shortened form of the 3rd pers. pres. sing. neut. of ಇರು, ಇದೆ, in a future sense: ಗಾಡಿ ಬರಲಿದೆ (ಬರಲಿಕ್ಕಿದೆ) the train is about to come.

#### Passive Conjugation (ಕರ್ಮಣಿಪ್ರಯೋಗಿ *karmaniprayōga*)

There is no true passive voice in Kanarese; but its place is supplied by the use of the infinitive form ending in ಅಲು<sup>1</sup> combined with the irregular verb ಪಡು<sup>2</sup> suffer, experience. The final ಉ of the infinitive disappears by *lōpasandhi*, and the ಲ್ is combined with the initial ಪ್ of ಪಡು; thus, ಮಾಡಲ್ಪಡುತ್ತೇನೆ I experience (undergo, receive) a making, I am made; ಈ ಲೋಕವು ದೇವರಿಂದ ನಿರ್ಮಿಸಲ್ಪಟ್ಟಿತು this world was created by God. This construction is decidedly less frequent in Kanarese than is the passive conjugation in English. (For other methods of rendering an English passive, see the following section.) When

<sup>1</sup> The inf. here also is used with the force of a verbal noun.

<sup>2</sup> For ಪಡು see pp. 83, 198.

ಪಡು is used in the causal form ಪಡಿಸು, it has two objects, one of which enters into *kriyāsamāsa*<sup>1</sup> with the verb; as, ಅವರು ನನ್ನನ್ನು ದುಃಖಪಡಿಸಿದರು they caused me to experience grief, they grieved me.

The use of ಆಗು with infinitive forms to indicate the passive, has already been noticed on page 266. Example: ರಾಮನ ಕಥೆಯನ್ನು ಹೇಳಲಾಯಿತು the story of Rama has been told.

#### Other Methods of Translating the English Passive

(a) The use of ಪಡು or ಕೊಳ್ಳು, (ಗೊಳ್ಳು) with some nouns; as, ಆಶ್ಚರ್ಯಪಡುತ್ತೇನೆ (I feel surprise) I am surprised; ಬೇಸರಗೊಂಡರು<sup>2</sup> (they obtained weariness) they were wearied.

(b) The use of ಹೋಗು with past verbal participles; as, ಒಂದು ಕುರಿಯು ಕಳೆದು ಹೋಯಿತು one sheep was lost: see page 270.

(c) The use of ಆಗು with neuter participial nouns; as, ಹಾಗೆ ಹೇಳುವುದಾಗಿದೆ it has been so said; ಮೇಲೆ ನಾಲ್ಕು ಬಗೆಗಳನ್ನು ಹೇಳಿದ್ದಾಗಿದೆ four varieties have been mentioned above.

(d) The use of ಕೊಳ್ಳು, with causative verbs; as, ಕ್ಷಾರಮಾಡಿಸಿ ಕೊಂಡನು<sup>3</sup> he was shaved; see page 138.

(e) The use of certain intransitive verbs the meaning of which is most conveniently expressed by a passive in English; as, ಸಿಕ್ಕು, ದೊರೆ<sup>4</sup>, ಲಭಿಸು<sup>5</sup> be gained; ಕಳೆ be lost; ಮುರಿ, ಒಡೆ be broken; ತೆರೆ<sup>6</sup> be opened; etc.

Many of these, e.g., ಕಳೆ, ಮುರಿ, ಒಡೆ, ತೆರೆ have also a transitive meaning, and may be rendered passive by composition with ಪಡು: ಬಾಗಿಲು ತೆರೆಯಲ್ಪಟ್ಟಿತು the door was opened.

(f) The use of relative participial forms of transitive verbs in a general sense, i.e., without a subject expressed: as, ಈ ವಾಕ್ಯವು ನಂಬತಕ್ಕದ್ದು<sup>7</sup> this word is worthy of being believed (ಜನರು or some other such word, is implied as the subject of the verb ನಂಬ — 'a word which it is fitting that people should believe'). This

<sup>1</sup> See Lesson XLV.

<sup>2</sup> ಬೇಸರ weariness (1 n.); for ಕೊಳ್ಳು see

pp. 136ff.

<sup>3</sup> ಕ್ಷಾರ shaving (1 n.).

<sup>4</sup> See p. 99.

<sup>5</sup> ಲಭಿಸು (1 intr.).

<sup>6</sup> For ತೆರೆ see p. 105.

<sup>7</sup> See Lesson XXVII for ತಕ್ಕ (pp. 216-7).



is the usual method of translating an English past participle as, ಹೇಳಿದ ಮಾತು a spoken word; ಕಾಯಿಸಿದ<sup>1</sup> ನೀರು heated water; ನೇಮಿಸಿದ ಕಾಲ appointed time.

(g) The use of the perfect and past perfect tenses of transitive verbs, giving rise to an idiom which appears at first sight to be a literal reproduction of the English passive construction with the verb 'to be'; as, ಬಾಗಿಲು ಮುಚ್ಚಿದೆ the door is shut; ಈ ಚರಿತ್ರೆಯು<sup>2</sup> ಪುರಾಣದಲ್ಲಿ<sup>3</sup> ಬರೆದಿದೆ this narrative is written in the Purāna; ಸೀತೆಯನ್ನು ರಾಮನಿಗೆ ಕೊಟ್ಟಿತ್ತು Sita was given (had been given) to Rama.

The usage is limited to neuter forms in the verb; and the subject of the English passive verb when neuter or, perhaps rather, when thought of us incapable of being an agent may appear in Kanarese in the nom. case (with the crude form as an option) or the acc. case. But when it is masc. or fem. or capable of being an agent it becomes the object of the neuter verb. Thus, for ಬಾಗಿಲು ಮುಚ್ಚಿದೆ, we may have ಬಾಗಿಲನ್ನು ಮುಚ್ಚಿದೆ; but for ಸೀತೆಯನ್ನು ರಾಮನಿಗೆ ಕೊಟ್ಟಿತ್ತು, we cannot have ಸೀತೆಯು ರಾಮನಿಗೆ ಕೊಟ್ಟಿದ್ದಳು which would mean 'Sita had given (something) to Rama'. So we may have ಮಗುವನ್ನು ಮನೆಯಲ್ಲಿ ಬಿಟ್ಟಿದೆ the child has been left in the house (but not ಮಗುವು ಮನೆಯಲ್ಲಿ ಬಿಟ್ಟಿದೆ.)

The explanation is to be sought on the following lines. If we read ಬಾಗಿಲನ್ನು, ಚರಿತ್ರೆಯನ್ನು, and ಸೀತೆಯನ್ನು in the above examples respectively, the participles ಮುಚ್ಚಿ, ಬರೆದು, ಕೊಟ್ಟು are to be understood as having unexpressed subjects: 'they have shut the door, and it is'; 'they have written this narrative in the Purana, and it is'; 'they have given Sita to Rama, and it (the fact) is'. If in the two former examples we read the nominatives ಬಾಗಿಲು and ಚರಿತ್ರೆಯು respectively, we must take them as subjects of the verb ಇದೆ and translate, 'they closed (it), and the door is'; 'they wrote (it), and the narrative is in the Purana'. In either case we must interpret the sentences as illustrating the usage of verbal participles followed by a finite verb when there is a change of subject. As we have seen, the usage is confined to the 3rd person neuter of the verb.

<sup>1</sup> ಕಾಯಿಸು (from ಕಾಯು) cause to become hot (1 tr.). <sup>2</sup> ಚರಿತ್ರೆ history, narrative (2 n.). <sup>3</sup> ಪುರಾಣ legendary narrative, sacred book (1 n.).

**THREE DEFECTIVE VERBS<sup>1</sup>**

Root—ಆರ್ be strong, able.

Verbal Participle: Neg. ಆರದೆ not being able

Relative Participles: Pres. and Fut. ಆಪ<sup>2</sup>

Neg. ಆರದ

**Present and Future Tense****SINGULAR**

- 1 ಆಪೆನು I am able, I can  
 2 ಆಪಿ, ಆಪೆ thou canst  
 3 m. ಆಪನು he can  
 f. ಆಪಳು she can  
 n. ಆಪುದು, ಆಪದು it can

**PLURAL**

- 1 ಆಪೆವು we can  
 2 ಆಪಿರಿ you can  
 3 m. f. ಆಪರು they can  
 n. ಆಪುವು, ಆಪವು they can

**Negative Mood****SINGULAR**

Page 282, add Footnote: There is no doubt that sentences of the type, ಬಾಗಿಲು ಮುಚ್ಚಿದೆ, (ಮುಚ್ಚಿ ಯಾಯಿತು), ಕೆಟ್ಟ ಸ್ಥಳದಲ್ಲಿ ಮಾಡುವ ಒಳ್ಳೆ ಕೆಲಸಗಳು ಸಹ ಕೆಟ್ಟ ಕೆಲಸಗಳೆಂದು ಎಣಿಸಲಾಗುವುವು, have often been written by Kannada authors, that is, sentences in which the object of the action indicated by a past participle used with a finite part of ಇರು or ಆಗು or of the action indicated by an infinitive used with a finite part of ಆಗು appears in the form of the nominative case. In such sentences the form of the accusative (or the crude form) was always a possible option. Many careful writers of modern Kannada, however, never use the nominative form on such occasions but only the accusative (or the crude form as its equivalent). For example: never ಕಥೆಯು ಹೇಳಲಾಯಿತು but ಕಥೆಯನ್ನು ಹೇಳಲಾಯಿತು.

The usage with the nominative is regarded as a mistake.

is the usual method of translating an English past participle as, ಹೇಳಿದ ಮಾತು a spoken word; ಕಾಯಿಸಿದ<sup>1</sup> ನೀರು heated water; ನೇಮಿಸಿದ ಕಾಲ appointed time.

(g) The use of the perfect and past perfect tenses of transitive verbs, giving rise to an idiom which appears at first sight to be a literal reproduction of the English passive construction with the verb 'to be'; as, ಬಾಗಿಲು ಮುಚ್ಚಿದೆ the door is shut; ಈ ಚರಿತ್ರೆಯು<sup>2</sup> ಪುರಾಣದಲ್ಲಿ<sup>3</sup> ಬರೆದಿದೆ this narrative is written in the Purāna; ಸೀತೆಯನ್ನು ರಾಮನಿಗೆ ಕೊಟ್ಟಿತ್ತು Sita was given (had been given) to Rama.

The usage is limited to neuter forms in the verb; and the subject of the English passive verb when neuter or, perhaps rather, when thought of us incapable of being an agent may appear in Kanarese in the nom. case (with the crude form as an option) or the acc. case. But when it is masc. or fem. or capable of being an agent it becomes the object of the neuter verb. Thus, for ಬಾಗಿಲು ಮುಚ್ಚಿದೆ, we may have ಬಾಗಿಲನ್ನು ಮುಚ್ಚಿದೆ; but for ಸೀತೆಯನ್ನು ರಾಮನಿಗೆ ಕೊಟ್ಟಿತ್ತು, we cannot have ಸೀತೆಯು ರಾಮನಿಗೆ ಕೊಟ್ಟಿದ್ದಳು which would mean 'Sita had given (some-thing) to Rama'. So we may have ಮಗುವನ್ನು ಮನೆಯಲ್ಲಿ ಬಿಟ್ಟಿದೆ

**THREE DEFECTIVE VERBS<sup>1</sup>**

Root—ಆರ್ be strong, able.

Verbal Participle: Neg. ಆರದೆ not being able

Relative Participles: Pres. and Fut. ಆಪ<sup>2</sup>

Neg. ಆರದ

**Present and Future Tense****SINGULAR**

- 1 ಆಪೆನು I am able, I can  
 2 ಆಪಿ, ಆಪೆ thou canst  
 3 m. ಆಪನು he can  
 f. ಆಪಳು she can  
 n. ಆಪುದು, ಆಪದು it can

**PLURAL**

- 1 ಆಪೆವು we can  
 2 ಆಪಿರಿ you can  
 3 m. f. ಆಪರು they can  
 n. ಆಪುವು, ಆಪವು they can

**Negative Mood****SINGULAR**

- 1 ಆರೆನು<sup>3</sup> I cannot  
 2 ಆರಿ, ಆರೆ thou canst not  
 3 m. ಆರನು<sup>3</sup> he cannot  
 f. ಆರಳು she cannot  
 n. ಆರದು it cannot

<sup>1</sup> Kanarese grammar has no special name for verbs partially conjugated.

<sup>2</sup> The forms having the consonant ಪ್ in place of ರ್ in the second syllable are a survival from old Kanarese, which had the present and future relative participle ending in ಪ. Where the root ended in a consonant, this ending was directly attached to it; thus ಇರ್ಪ್, from the root ಇರ್ be, where modern Kanarese has ಇರುವ. In the verb we are considering, ಆರ್ಪ್, instead of modifying into ಆರುವ, has become ಆಪ.

<sup>3</sup> The ending ನು is often dropped in common speech; ಮಾಡಲಾರೆ may mean 'I cannot do (it)' and ಮಾಡಲಾರ 'he cannot do (it)'.  
 3

## PLURAL

- 1 ಆರೆವು we cannot  
 2 ಆರಿರಿ<sup>1</sup> you cannot  
 3 m. f. ಆರು they cannot  
 n. ಆವು they cannot

Root—ಬಲ್ strength

Relative Participle: Pres. and Fut. ಬಲ್ಲ

## Present and Future Tense

## SINGULAR

- 1 ಬಲ್ಲೆನು<sup>2</sup> I know, can  
 2 ಬಲ್ಲಿ, ಬಲ್ಲಿ thou knowest, canst  
 3 m. ಬಲ್ಲನು<sup>3</sup> he knows, can  
 f. ಬಲ್ಲಳು she knows, can  
 n. ಬಲ್ಲದು, ಬಲ್ಲದು it knows, can

## PLURAL

- 1 ಬಲ್ಲೆವು we know, can  
 2 ಬಲ್ಲಿರಿ you know, can  
 3 m. f. ಬಲ್ಲರು they know, can  
 n. ಬಲ್ಲವು, ಬಲ್ಲವು they know, can

This verb is used not only with an infinitive dependent upon it; as, ಮಾಡಬಲ್ಲೆನು I know how to do (it)<sup>3</sup>: but absolutely, with an object in the accusative case; as, ಅದನ್ನು ಬಲ್ಲೆನು I know it; ನಿಮ್ಮನ್ನು ಬಲ್ಲೆನು I know you.

Root—ಬಲ್ ol, be pleased, like

Verbal Participle: Neg. ಬಲ್ಲದೆ not being willing

Relative Participle: Neg. ಬಲ್ಲದ

<sup>1</sup> Observe in this verb, and also in the negative mood of ಬಲ್ that the 2 pers. plur. termination ಆರಿ is not used as an alternative form: cf. also the honfc. plu. of ಬೇಡ, ಬೇಡಿರಿ.

<sup>2</sup> The ನು ending often dropped: ಬಲ್ಲಿ, ಬಲ್ಲ.

<sup>3</sup> See p. 280.

## Negative Mood

## SINGULAR

- 1 ಒಲ್ಲೆನು<sup>1</sup> I will not, am not willing  
 2 ಒಲ್ಲೆ, ಒಲಿ thou wilt not  
 3 m. ಒಲ್ಲೆನು<sup>1</sup> he will not  
 f. ಒಲ್ಲಳು she will not  
 n. ಒಲ್ಲದು it will not

## PLURAL

- 1 ಒಲ್ಲೆವು we will not  
 2 ಒಲ್ಲರಿ you will not  
 3 m. f. ಒಲ್ಲರು they will not  
 n. ಒಲ್ಲವು they will not

## EXERCISE XXXV

(a) Translate into English:

1. ಇದೊಂದು ಸಲಕ್ಕೆ ನನ್ನ ತಪ್ಪನ್ನು ಕ್ಷಮಿಸಿರಿ. 2. ಅಂಥವರು ಮಾತಿ ನಲ್ಲಿ ಜೇನುತುಪ್ಪವನ್ನೂ ಮನಸ್ಸಿನಲ್ಲಿ ವಿಷವನ್ನೂ ಇಟ್ಟುಕೊಂಡಿದ್ದಾರೆ. 3. ಹೇಳಿದ ಮಾತನ್ನು ನೀನು ಕೇಳಬೇಕು. 4. ಮೀಸ ಸುಟ್ಟ ಬೆಕ್ಕು ಇನ್ನು ಹಾಲಿನ ತಂಟೆಗೆ ಬರಲಾರದು. 5. ನಾರಾಯಣರಾಯರು ವೊದಲು ಗಣಿತಶಾಸ್ತ್ರ, ಭೌತಶಾಸ್ತ್ರ, ರಸಾಯನಶಾಸ್ತ್ರಗಳ ಅಭ್ಯಾಸದಲ್ಲಿ ತೊಡಗಿದ್ದು ಅದರಲ್ಲಿ ತೃಪ್ತರಾಗದೆ ಅರ್ಥಶಾಸ್ತ್ರ, ಸಮಾಜಶಾಸ್ತ್ರ, ಜೀವಶಾಸ್ತ್ರ ಮತ್ತು ಮನಶಾಸ್ತ್ರಗಳನ್ನೂ<sup>2</sup> ಅಭ್ಯಾಸಮಾಡಿದರು. 6. ಕುರ್ದರ ಮುಖ್ಯೋದ್ಯೋಗ<sup>3</sup> ಪಶುಪಾಲನೆ ಮತ್ತು ವ್ಯವಸಾಯ. ಅಲ್ಲಿನ ಮುಖ್ಯ ಬೆಳೆ, ಗೋದಿ, ಜವೆಗೋದಿ, ಅಕ್ಕಿ, ಹೊಗೆಸೊಪ್ಪು, ಕೆಲವು ಬಗೆಯ ಹಣ್ಣು ಗಳು. ಅವರು ಇದು ವರೆಗೂ ತಮ್ಮಲ್ಲೇ ಕಾದಾಡುತ್ತಾ ಒಳಜಗಳಗಳಲ್ಲೇ ನಿರತರಾಗಿದ್ದರು. ಆದರೆ ಈಚೆಗೆ ನಾಗರೀಕತೆಯ ಕಡೆ ಕಣ್ಣು ತೆರೆದು ಪ್ರಗತಿ ಮಾರ್ಗದಲ್ಲಿ ವರ್ತಿಸುತ್ತಿದ್ದಾರೆ. 7. ಆ ಮನೆಯ ಬಾಗಿಲಿಗೆ ಬೀಗ ಹಾಕಿದೆ. 8. ನಿನ್ನಿಂದ ನನ್ನ ಕೆಲಸವೆಲ್ಲಾ ಕೆಟ್ಟಿತು. 9. ಬಟ್ಟೆಹರಿಯಿತು. 10. ಶಾಲೆ ಎಷ್ಟು ಹೊತ್ತಿಗೆ ತೆರೆಯುತ್ತದೆ. 11. ರಾತ್ರಿಯೆಲ್ಲಾ ನಿದ್ರೆ ಬರಲೊಲ್ಲದು.

(b) Translate into Kanarese:

1. Of all the books that is the best. 2. I won't give a single anna. 3. As soon as the doctor came the fever left (him).

<sup>1</sup> The ನು ending often dropped. <sup>2</sup> ಮನಸ್ + ಶಾಸ್ತ್ರ = ಮನಶಾಸ್ತ್ರ; see *Shutva Sandhi*, Lesson XLIII. <sup>3</sup> ಮುಖ್ಯ + ಉದ್ಯೋಗ = ಮುಖ್ಯೋದ್ಯೋಗ; see on *Guṇa Sandhi* Lesson XLIII.

4. The ox grazed where there was grass. 5. As the mother is, so is the daughter. 6. Are you a potter or a blacksmith? 7. They gave us milk to drink. 8. For lack of rain<sup>1</sup> the crop perished. 9. The mirror was broken. 10. The ship was caught in the storm. 11. The work is finished.

### Vocabulary

ಅಭ್ಯಾಸ practice, exercise (1 n.)	ಪಶು cattle (single and collective)
ಅರ್ಥ meaning, wealth (1 n.)	3 A n.)
ಒಳ be pleased, willing (irreg. intr.)	ವಾಲನೆ protecting, keeping (2 n.)
ಒಳ (the inside) inner, internal	ಪ್ರಗತಿ progress (2 n.)
ಕನ್ನಡಿ mirror (2 n.)	ಬಗೆ kind, sort (2 n.)
ಕಾದಾಡು <sup>2</sup> fight (1 intr.)	ಬಿರುಗಾಳಿ tempest, storm (2 n.)
ಕುರ್ಡ್ a Kurd (1 m.)	ಬೀಗ lock (1 n.)
ಗಣಿತ reckoning, arithmetic, mathematics (1 n.)	ಬೆಕ್ಕು cat (3 B n.)
ಗೋದಿ wheat (2 n.)	ಭೌತ elemental (physical)
ಒಗಳ quarrel (1 n.)	ಮಾಸ moustache (2 n.)
ಬವೆಗೋದಿ barley (2 n.)	ಮೇಯು graze (past ptc. ಮೇದು irreg., see p. 85)
ಜೀವ life (1 n.)	ರಸಾಯನ alchemy, chemistry (1 n.)
ಜೇನುತುಪ್ಪ honey (1 n.)	ವರ್ತಿ ಸು (turn round), move about, conduct oneself (1 intr.)
ತಂಟೆ mischief, bother (2 n.)	ವಿಷ poison (1 n.)
ತೃಪ್ತ <sup>3</sup> satisfied person (1 m.)	ಶಾಸ್ತ್ರ treatise, science (1 n.)
ತೊಡಗು engage in (1 intr.)	ಸಮಾಜ assembly, society (1 n.)
ನಾಗರೀಕತೆ civilization (2 n.)	ಸಲ turn, time (1 n.)
ನಾರಾಯಣರಾಯ Nārāyaṇ Rao (1 m.)	ಸುಡು burn (irreg. <sup>4</sup> tr. and intr.)
ನಿದ್ರೆ sleep (2 n.)	ಹರಿ be torn, tear (2 intr. and tr.)
ನಿರತ without ceasing, constant (adj. and noun, 1 m.)	ಹೊಗೆಸೊಪ್ಪು tobacco leaf (3 B n.)

<sup>1</sup> 'There not being rain'.

<sup>2</sup> ಕಾದು fight (archaic).

<sup>3</sup> ತೃಪ್ತಿ

satisfaction. (2 n.) <sup>4</sup> Conjugated like ಕೊಡು; past ptc. ಸುಟ್ಟು.

## LESSON XXXVI

### The Imperative Mood

The Imperative Mood is used not only in commands but in requests, in deliberation, aspiration, desire, assent and invitation: ದಯಮಾಡಿ ಸಹಾಯಮಾಡಿರಿ; ಏನುಮಾಡಲಿ? ಮಳೆ ಬೆಳೆಗಳು ಜೆನ್ನಾಗಿನಡೆಯಲಿ; ನೀವು ಹೇಳಿದಂತೆ ಆಗಲಿ; ಪೇಟೆಗೆ ಹೋಗೋಣ.

The essential forms of the mood are those given on p. 42. As noted on p. 62 the pres. (fut.) verbal noun is occasionally used as a substitute for all the forms of the 2nd and 3rd persons imperative. On p. 62 ಮಾಡುವೆ, is an alternative form in the 1st pers. sing. but this is the form of the 1st pers. sing. fut. which is occasionally used in the sense of the form in ಅಲಿ of the 1st pers. In imprecations ಲಿ of the 3rd pers. is sometimes omitted: ಅವನು (ಅವಳು, ಅದು, ಅವರು) ಹಾಳಾಗ may he (she, it, they) be ruined.

The use of the forms ಮಾಡಲಿ (ಕರೆಯಲಿ) and ಮಾಡೋಣ (ಕರೆಯೋಣ) is to be noted: ಮಾಡಲಿ as noted on page 90, is used in the first person in interrogative sentences only. In these it either asks for permission or expresses deliberation; as, ನಾನು ಬರಲೋ may I come (= ನಾನು ಬರಬಹುದೋ?); ನಾನು ಎಲ್ಲಿಗೆ ಹೋಗಲಿ? where am I to go? where shall I go? In the third person, ಮಾಡಲಿ has meanings corresponding to the above, but it is also used in jussive sentences (sentences of command); as, ಇವರು ಹೋಗಲಿ let these go.

ಮಾಡೋಣ (first person plural) corresponds in usage to ಮಾಡಲಿ; as, ನಾವು ಬರೋಣವೋ (ಬರೋಣೋ) may we come? ನಾವು ಎಲ್ಲಿಗೆ ಹೋಗೋಣ where shall we go? It is also used without interrogative meaning; as, ನೋಡೋಣ let us see.



The negative imperative is expressed not only by the inf. with ಬೇಡ, ಬಾರದು, ಕೂಡದು but also by the negative verbal participle with the imperative of ಇರು: ಸದ್ದು ಮಾಡದೆ ಇರು be quiet.

#### Abbreviated Forms of Pronouns and Verbs

In colloquial conversation it is common to use abbreviated forms of pronouns and verbs, which are not to be regarded as suitable for writing or for formal speech. Those most frequently heard are the following:

(a) The nominative singular of pronouns is denuded of its final syllable; as, ನಾ for ನಾನು, ನೀ for ನೀನು, ಅವ for ಅವನು ಆತ for ಆತನು, ಈತ for ಈತನು, ಆಕೆ for ಆಕೆಯು, ಈಕೆ for ಈಕೆಯು, ತಾ for ತಾನು.

(b) The first and the third person singular masculine of verbs in the future and past tenses are denuded of their final syllable; as, ಮಾಡುವೆ for ಮಾಡುವೆನು, ಮಾಡುವ for ಮಾಡುವನು, ಕರೆದೆ for ಕರೆದೆನು, ಕರೆದ for ಕರೆದನು.

(c) The third person neuter singular of the present tense is often apocopated; e.g., ಮಾಡುತ್ತೆ from ಮಾಡುತ್ತದೆ; similarly the past tense third person neuter singular forms ಇದ್ದಿತು, ಬಂದಿತು, ಬಿದ್ದಿತು (from ಬೀಳು fall<sup>2</sup>), are commonly abbreviated to ಇತ್ತು, ಬಂತು, ಬಿತ್ತು.<sup>3</sup>

(d) The accusative singular and plural of nouns, pronouns, and other declinable words, are modified by the substitution of ಅ for ಉ in the final syllable; as ನನ್ನನ್ನು for ನನ್ನನು, ಅವುಗಳನ್ನು for ಅವುಗಳನು; ಸೇವಕನನ್ನು for ಸೇವಕನನು; etc. This is colloquial.

#### Repetition of Words (ದ್ವಿರುಕ್ತಿ dvirukti)<sup>4</sup>

The repetition of words expresses the following ideas:

(a) Distribution: as, ವರುಷವರುಷವೂ ಈ ಕಾರ್ಯವು ನಡೆಯುತ್ತದೆ this event takes place year by year; ಆಗಾಗ now and again;

<sup>1</sup> ಸದ್ದು noise (3 B n.) <sup>2</sup> For the conjugation of this verb see Lesson XXXIX and Appendix III, Class III c. <sup>3</sup> These are recognized as more than mere colloquialisms. <sup>4</sup> ದ್ವಿಸ್ (twice) + ಉಕ್ತಿ (word); *Visarga Sandhi*, Lesson XLIII.

ದಿನದಿನ day by day; ಹೊತ್ತು ಹೊತ್ತಿಗೆ from time to time; ಬಾರಿ<sup>1</sup> ಬಾರಿ (time and time) repeatedly; ಮನೆಮನೆಗೆ ಹೋದರು they went from house to house; ಅದು ತುಂಡುತುಂಡಾಗಿ ಮುರಿದು ಹೋಯಿತು it was broken in small pieces, 'to atoms'. See also illustrations of repetition of numerals, etc., in Lesson XX, p. 146.

(b) Continuance or repetition of action; as, ಹೇಳಿ ಹೇಳಿ ಸಾಕಾಯಿತು I have said this until it is sufficient, I am tired of saying this.

(c) Gradualness as ದಾರಿ ಹೆಜ್ಜೆ ಹೆಜ್ಜೆಗೆ ಕಡಿದಾಗುತ್ತಾ<sup>3</sup> ಬರುತ್ತದೆ the road gets steeper at every step.

(d) Emphasis; as, ಅವರು ತಮ್ಮ ದೇಶವನ್ನು ಬಿಟ್ಟು ದೂರದೂರ ಹೋದರು they left their country and went far away; ಇದರಲ್ಲಿ ಏನೇನೂ ಸಂಶಯವಿರುವುದಿಲ್ಲ<sup>4</sup> there is no manner of doubt with regard to this; ಮೆಲ್ಲಮೆಲ್ಲಗೆ<sup>5</sup> ಮಾತನಾಡಿರಿ speak very softly.<sup>6</sup>

(e) Excitement; ಗೆದ್ದೆ ಗೆದ್ದೆ<sup>7</sup> I've won; I've won!

(f) Haste ಬಂದೆನು ಬಂದೆನು<sup>8</sup> I have come; ಓಡಿ ಓಡಿ ಬಂದನು he came running (in a hurry).

(g) Urgency: ಹೇಳು ಹೇಳು say quickly; ಇತ್ತಬಾ ಇತ್ತಬಾ come here quickly.

(h) Variety; as, ವಿಧವಿಧ<sup>9</sup> various kinds: ತರತರ various kinds; ಭಾಗಭಾಗವಾಗಿ in various parts; ಬೇರೆಬೇರೆ different; ದೊಡ್ಡದೊಡ್ಡ ಪಟ್ಟಣಗಳು various large towns; etc.

(i) Indefinite demonstration; as, ಇಷ್ಟಿಷ್ಟು, ಇಂಥಿಂಥ, ಒಂದಾನೊಂದು, etc., see Lesson XX. A number of words such as ಕಡೆ,

<sup>1</sup> ಬಾರಿ a time (2 n.). <sup>2</sup> ಹೆಜ್ಜೆ a step (2 n.). <sup>3</sup> ಕಡಿದು steep. <sup>4</sup> ಸಂಶಯ doubt (1 n.). <sup>5</sup> ಮೆಲ್ಲಗೆ softly, gently. <sup>6</sup> There are, of course, other forms of emphasis; e.g., the use of the past verbal participle (with emphatic ಎ) along with a finite form of the same verb: ಬಂದೇ ಬರುತ್ತಾನೆ he will certainly come; ಸಿಕ್ಕೇ ಸಿಕ್ಕುತ್ತದೆ it will certainly be found; ಇದ್ದೇ ಇರುತ್ತದೆ it certainly is; but these are not examples of ದ್ವಿರುಕ್ತಿ. <sup>7</sup> ಗೆಲ್ಲು win (past ptc. ಗೆದ್ದು).

<sup>8</sup> More frequently ಬಂದೆ ಬಂದೆ. Although the form of this expression is past, the meaning is commonly, 'I will be there in a minute, I am coming as fast as I can'. The unduplicated ಬಂದೆ (ನು) is sufficient to give this sense; but the repetition of the verb adds the idea of emphasis or urgency. <sup>9</sup> ವಿಧ a kind, sort (1 n.).

ತುದಿ,<sup>1</sup> ನಡು,<sup>2</sup> ಬಯಲು,<sup>3</sup> ಮೊದಲು have the former element modified in ದ್ವಿರುಕ್ತಿ; thus, ಕಟ್ಟಕಡೆ, ತುಟ್ಟತುದಿ, ನಟ್ಟನಡು, ಬಟ್ಟಬಯಲು and ಮೊತ್ತ ಮೊದಲು the very first; cf. ಮೆಲ್ಲಮೆಲ್ಲಗೆ on the previous page, and ಸುಮ್ಮ ಸುಮ್ಮಗೆ. The same happens with verbs: for ಬರುತ್ತಾ ಬರುತ್ತಾ, ಬರುಬರುತ್ತಾ, gradually.

On p. 118 there is a reference to ದ್ವಂದ್ವಸಮಾಸ. Sometimes the words combined in this ಸಮಾಸ are almost synonyms. Examples are ಮಕ್ಕಳು ಮಂಗಳು<sup>4</sup> children and infants; ದವಸಧಾನ್ಯ<sup>5</sup> grain of different kinds; ದನ ಕರುಗಳು<sup>6</sup> cattle and calves; ಬಂಧುಬಾಂಧವ<sup>7</sup> relations and kinsfolk, kith and kin; ನಂಟರಿಸ್ವರು<sup>8</sup> relations and friends, etc. A second kind of duplication is the compounding of one word with another of similar sound but having no meaning of its own. The following are frequently met with: ಆಟಪಾಟಗಳು games and sports; ಮಕ್ಕಳುಗಿಕ್ಕಳು brats and babies; ವ್ಯಾಪಾರ ಸಾಪಾರ merchandise and trade; ಹಣ್ಣುಹಂಪಲು fruits of different kinds; ಹಳ್ಳಿ ಪಳ್ಳಿಗಳು villages and hamlets. This usage which has a counterpart in the English expressions, 'toiling and moiling', 'tag-rag', 'hurrying and scurrying', 'wear and tear', is often resorted to in connection with the use of English words in vernacular conversation; thus, ವೈಟ್‌ವಾಷ್ ಗೀಟ್‌ವಾಷ್ white-wash and the like; ಪಿಟಿಲ್ ಗಿಟಿಲ್ fiddles and other instruments. The student may frame similar duplications to almost any extent. The word-repetitions in this whole paragraph are illustrations of ದ್ವಂದ್ವಸಮಾಸ and not of ದ್ವಿರುಕ್ತಿ.

### EXERCISE XXXVI

(a) Translate into English:

1. ಸ್ವಾಮಿ, ನಿನಗೆ ಮನಸ್ಸಿದ್ದರೆ ನನ್ನನ್ನು ಶುದ್ಧಮಾಡಬಲ್ಲಿ; ಮನಸ್ಸುಂಟು ಶುದ್ಧನಾಗು. 2. ತೊಟ್ಟಿಲು ಮನೆಯ ಮಧ್ಯದಲ್ಲಿ ತೂಗಕಟ್ಟಲ್ಪಟ್ಟಿದೆ. 3. ರಾಜರೂ ರಾಜಕುಮಾರರೂ ಊರಿಗೆ ಬರಲು ಊರಿನವರೆಲ್ಲರೂ ಅವರನ್ನು ನೋಡುವುದಕ್ಕೆ ಗುಂಪುಗುಂಪಾಗಿ ಸೆರೆದಿದ್ದರು. 4. ನಾನು ಈ ಊರಿಗೆ ಬಂದಾಗಿನಿಂದ ನೀವು ನನಗೆ ಮಾಡಿರುವ ಎಣಿಸಲಾಗದಷ್ಟು<sup>9</sup> ಉಪಕಾರಗಳನ್ನು ಎಂದೆಂದಿಗೂ ಮರೆಯಲಾರೆನು. 5. ಜನರಲ್ಲಿ ವಿದ್ಯೆಯೂ ಭಕ್ತಿಯೂ ಅಭಿವೃದ್ಧಿಯಾಗುವುದರಲ್ಲಿ ಸಾತ್ವಿಕ ರೆಲ್ಲರೂ<sup>10</sup> ಹರ್ಷಗೊಳ್ಳದೆ ಇರಲಾರರು. 6. ಕೆಲವರು ತಮ್ಮ ಚಿಕ್ಕ ಚಿಕ್ಕ ಮಕ್ಕಳನ್ನು

<sup>1</sup> ತುದಿ top, tip (2 n.). <sup>2</sup> ನಡು the middle (3 A n.). <sup>3</sup> ಬಯಲು open space, manifest (3 B n.). <sup>4</sup> ಮರಿ the young of animals (2 n.). <sup>5</sup> ದವಸ grain (1 n.); ಧಾನ್ಯ grain (1 n.). <sup>6</sup> ದನ cattle (collective 1 n.); ಕರು calf (3 A n.). <sup>7</sup> ಬಂಧು relation (3 A n.); ಬಾಂಧವ relation (1 m.). <sup>8</sup> ನಂಟ friend (1 m.); ಇಷ್ಟ friend (1 m.). <sup>9</sup> ಎಣಿಸಲು ಆಗದ ಅಷ್ಟು. <sup>10</sup> See p. 49.

ಯೇಸುವಿನಿಂದ ಮುಟ್ಟಿಸುವುದಕ್ಕಾಗಿ ಆತನ ಬಳಿಗೆ ಎತ್ತಿಕೊಂಡು ಬರಲು ಆತನ ತಿಷ್ಠುರು ಅವರನ್ನು ಗದರಿಸಿದರು. 7. ಈ ಮಗುವಿಗೆ ಏನಾಗಿದೆಯೋ ನನಗೆ ಗೊತ್ತಿಲ್ಲ. ಅದು ಮೂರು ದಿವಸಗಳಿಂದ ಹಾಲನ್ನು ಕುಡಿಯಲೊಲ್ಲದೆ ದಿನದಿನಕ್ಕೆ ಬಡವಾಗುತ್ತಾ ಇದೆ. ಅದರ ಸ್ಥಿತಿಯನ್ನು ನೋಡಿ ಬಹಳ ವ್ಯಸನವಾಗಿದೆ. 8. ಈ ಮಹಾತ್ಮರು ಜನೋಪಕಾರಿಗಳಾಗಿದ್ದು<sup>1</sup> ಬಡಬಗ್ಗರಿಗೆ<sup>2</sup> ದಾನಧರ್ಮಗಳನ್ನು ಕೊಡುತ್ತಾ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಪ್ರೋತ್ಸಾಹಪಡಿಸುತ್ತಾ ದಿಕ್ಕಿಲ್ಲದವರೆಲ್ಲರಿಗೂ ಸಹಾಯಮಾಡುತ್ತಾ ದೇಶದಲ್ಲೆಲ್ಲಾ ಬಳಿ ಹೆಸರನ್ನು ಪಡೆದುಕೊಂಡರು. 9. ಹದಿನಾರು ವರುಷಗಳಿಗಿಂತ ಮೇಲ್ಪಟ್ಟವರನ್ನು ಮಾತ್ರ ಈ ಪರೀಕ್ಷೆಗೆ ಬರಗೊಡಿಸುವರು; ಅದಕ್ಕೆ ಒಳಪಟ್ಟವರು ಬರಲಾರರು. 10. ಅಯ್ಯಾ, ನಾನು ಏನು ಮಾಡಲಿ? ನನಗೆ ಮನೆಯೂ ಇಲ್ಲ, ಊಟ ಮೊದಲಾದ ಉಪಚಾರಗಳನ್ನು ಮಾಡಲಿಕ್ಕೆ ಸ್ನೇಹಿತರೂ ಇಲ್ಲ. ನನ್ನ ಸ್ಥಿತಿಯು ದಿನದಿನಕ್ಕೆ ಹೆಚ್ಚಿಜ್ಜು<sup>3</sup> ದೌರ್ಭಾಗ್ಯವಾಗುತ್ತಿರಲು ನಾನು ಇನ್ನು ಹೀಗೆ ಬದುಕಲಾರೆನು. 11. ಆ ಮನೆಯನ್ನು ಕಟ್ಟುವುದಕ್ಕೆ ಎಷ್ಟು ಹಣ ಖರ್ಚಾಯಿತು? ಖರ್ಚು ಹದಿಮೂರು ಸಾವಿರ ರೂಪಾಯಿಯ ವರೆಗೂ ಮುಟ್ಟಿತು. 12. ಊರಕಡೆ ಮಳೆ ಬೆಳೆ<sup>4</sup> ಹೇಗಿವೆ?

(b) Translate into Kanarese:

1. You cannot come to the place to which I am going.
2. He-who-is-sent is not greater<sup>5</sup> than he-who-sent (him).
3. Many new<sup>6</sup> articles<sup>7</sup> which have come from Bombay are in the shop. Let us go to see them.
4. Let little children come to me<sup>8</sup>; do not hinder them<sup>9</sup>; the kingdom of God is of such-as-these.
5. Have you enough money to buy such a large property<sup>10</sup>?
6. Every one who magnifies himself<sup>11</sup> will be humbled; he who humbles himself will be magnified.
7. You have not done the work that (you) ought to have done; you have done the work that (you) ought not to have done.
8. I may have spoken in that manner. As so much time has passed<sup>12</sup> since that conversation took-place<sup>13</sup> I do not remember.<sup>14</sup>
9. We cannot refrain-from-encouraging<sup>15</sup> all attempts which the

<sup>1</sup> ಜನೋಪಕಾರಿ = ಜನ + ಉಪಕಾರಿ i.e., ಜನರಿಗೆ ಉಪಕಾರಿ. <sup>2</sup> ಬಗ್ಗು repetitive of ಬಡ, has no separate meaning (1 m.). <sup>3</sup> ಹೆಚ್ಚು + ಹೆಚ್ಚು. <sup>4</sup> In this *dvandva* the plu. ending has been omitted. <sup>5</sup> Greater person. <sup>6</sup> Say: new, new. <sup>7</sup> ಸರಕು. <sup>8</sup> To my vicinity. <sup>9</sup> Do not make hindrance to them. <sup>10</sup> ಆಸ್ತಿ. <sup>11</sup> 'Makes himself more'. <sup>12</sup> ಆಗು. <sup>13</sup> ನಡೆ. <sup>14</sup> Say: I have no recollection. <sup>15</sup> Be-not-encouraging.

people make for their-own advancement. 10. Have you finished the work which I appointed? I have not finished (it). Though I tried to do it, fever and headache came-on,<sup>1</sup> and I was unable to do it, and had to<sup>2</sup> lie-down quietly.

## Vocabulary

ಅಡ್ಡಿ hindrance (2 n.)	ನೆರೆ come together (2 intr.)
ಅಭಿವೃದ್ಧಿ increase, advancement (2 n.)	ಪ್ರಯತ್ನ effort, attempt (1 n.)
ಉಪಕಾರ help, favour (1 n.)	ಪ್ರೋತ್ಸಾಹ encouragement (1 n.)
ಉಪಕಾರಿ benefactor (2 m.)	ಪ್ರೋತ್ಸಾಹಪಡಿಸು encourage (1 tr.)
ಉಪಚಾರ service, attendance (1 n.)	ಬಡ poorness, leanness; poor, lean (adj.)
ಎಣಿಸು reckon (1 tr.)	ಮರೆ forget (past ptc. ಮರೆತು tr. and intr.)
ಒಳಪಡು <sup>3</sup> fall within, become subject to (irreg. intr.)	ಮಹಾತ್ಮ great (souled) man (1 m.)
ಕುಮಾರ son (1 m.)	ಮುಟ್ಟಿಸು cause to touch or reach (1 tr.)
ಖರ್ಚು expense (3 B n.)	ಮುಟ್ಟಿಸು touch, reach (1 tr.)
ಗದರಿಸು scold (1 tr.)	ಮುಂಬಾಯಿ Bombay (2 n.)
ಜ್ಞಾಪಕ memory, recollection (1 n.)	ಮೇಲ್ಪಡು <sup>3</sup> exceed (irreg. intr.)
ತಗ್ಗಿಸು make lower, less (1 tr.)	ವ್ಯಸನ sorrow (1 n.)
ತಲೆನೋವು headache (3 B n.)	ಶುದ್ಧ pure (adj. and noun 1 m.f.)
ತೂಗಕಟ್ಟು suspend (1 tr.)	ಸಂಭಾಷಣೆ conversation (2 n.)
ತೂಗು weigh, dangle (1 tr. and intr.)	ಹರ್ಷಗೊಳ್ಳು feel delight, take pleasure (irreg. intr.)
ತೊಟ್ಟೆಲು cradle (3 B n.)	ಹೆಚ್ಚಿಸು make more (1 tr.)
ದಾನ gift (1 n.)	ಹೆಚ್ಚಿಸು more (3 B. n.); as verb, become more (1 intr.)
ದಿಕ್ಕು direction, refuge (3 B n.)	ಹೊಸ new (adj.)
ದಾರ್ಭಾಗ್ಯ misfortune (1 n.)	
ಧರ್ಮ duty, alms (1 n.)	

<sup>1</sup> ಉಂಟಾಗು.<sup>2</sup> It became necessary to.<sup>3</sup> With dat. of object.

## CHAPTER IV

The first three Lessons of this Chapter are devoted to the study of the forms and idiomatic uses of Kanarese irregular verbs, a classified list of which is to be found in Appendix III. In the remaining Lessons the use of the Kanarese verb in a variety of co-ordinate and subordinate clauses is considered.

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### LESSON XXXVII

#### Irregular Verbs

##### Class I

Of the verbs regarded in the modern language as irregular only two, ಆಗು become, and ಹೋಗು go, follow the analogy of first conjugation verbs in having final ಾ in the past verbal participle. These verbs have already been discussed in Lessons XXV, XXIX, XXXIII, XXXIV.

With regard to other verbs, the student should bear in mind the following facts:

(1) 'Irregularity' generally occurs in the past verbal participle, the form of which may be considered to determine also that of the past relative participle and of all parts of the verb based upon these two forms. In the list in Appendix III, the form of the past verbal participle only is given; the past relative participle is obtained from it by substituting ಱ for the final ಳ. Irregularities which do not naturally follow from these forms are specially noticed.

(2) In old Kanarese ಡ was the regular ending of the past verbal participle. Hence the second conjugation is really more characteristic of the Kanarese language than the first. The amount of variation from the type of the second conjugation in

some verbs is simply the substitution of ತು for ದು as the termination of the past verbal participle. See App. III, Class II.

(3) In old Kanarese, verbal roots ending in consonants were frequent. They are disguised in modern Kanarese by the addition of a euphonic ಉ. Thus the modern ಕೊಯ್ತು represents an earlier ಕೊಯ್ cut; ಬೀಳು represents ಬೀಳ್ fall; etc. These roots really belong to the second conjugation, and their variation from the first conjugation type, to which they apparently, but not really, belong, is not in the true sense of the word an irregularity. See App. III, Class III. Other variations from type are occasioned by considerations of euphony.

#### Class II

Verbs of this class follow the type of ಕರೆ with the exception that the past verbal participle ends in ತು instead of in ದು. The past relative participle, past tense, and the contingent form are similarly affected. None of these verbs calls for special comment except

ಕುರಿ aim, regard, give attention to<sup>1</sup>

The past verbal participle ಕುರಿತು, is used almost as if it were a postposition attached to the accusative case, having the meaning 'with respect to, concerning, regarding'. Similarly in English the participles 'concerning', 'regarding', are often looked upon as if they were prepositions. Examples: ನೀವು ದೇವರನ್ನು ಕುರಿತು ಯಾವ ಅಭಿಪ್ರಾಯ<sup>2</sup> ಪಟ್ಟಿರುತ್ತೀರಿ? what opinion have you formed regarding God? The past rel. ptc. of this verb is used in the same sense but also qualifies the noun following it: ರಾಮನನ್ನು ಕುರಿತ ಒಂದು ಕಥೆಯನ್ನು ಕೇಳಿದ್ದೇನೆ I have heard a story respecting Rama.

#### Class III

This class consists of verbs the roots of which originally ended in one or other of the consonants ನ್ ಯ್ ರ್ ಲ್ ಳ್. In

<sup>1</sup> Note the noun form ಕುರಿ an aim, object, butt, more commonly found in the form ಗುರಿ. <sup>2</sup> ಅಭಿಪ್ರಾಯ opinion (1 n.).

App. III it is divided into three sections: (a) verbs of which the root undergoes no change by reason of the addition of the participial ending ದು or ತು; as, ಎನ್<sup>1</sup> + ದು = ಎನ್ನು (ಎಂದು); ಕೊಯ್ + ದು = ಕೊಯ್ದು; ಬೆವರ್<sup>2</sup> + ತು = ಬೆವರ್ತು; (b) verbs the roots of which suffer elision of their final consonant when the participial ending is attached; e.g., ಆನ್<sup>3</sup> - ನ್ + ತು = ಆತು; ಕುಳಿರ್<sup>4</sup> - ರ್ + ತು = ಕುಳಿತು; ಆಯ್ - ಯ್ + ದು = ಆದು<sup>5</sup>; (c) verbs in which the final consonant of the root is replaced by another consonant when the participial ending is attached. Thus the final ರ್ of ಇರ್ be, becomes ದ್, and the participle is ಇದ್ದು, not ಇರು (ಇರ್ದು); so ನಿಲ್ stand, has its participle in the form ನಿನ್ನು (ನಿಂತು), not ನಿಲ್ಲು.

Class III (a)

The most important verbs of this class are ತಿನ್ನು eat, and ಎನ್ನು (ಅನ್ನು) say.

ತಿನ್ನು eat

The past verbal participle is ತಿಂದು. In addition to the common usage (=eat), the word has a metaphorical use,= receive, undergo; as in the expressions ಪೆಟ್ಟು<sup>6</sup> ತಿನ್ನು be beaten; ಲಂಚ<sup>7</sup> ತಿನ್ನು take bribes.

ಎನ್ನು, ಅನ್ನು say

The following irregular forms must be noticed:

Verbal Part: Pres. & Fut. ಎನ್ನ, ಅಂತ<sup>8</sup>

These are apparently abbreviations of ಎನ್ನುತ್ತ, ಅನ್ನುತ್ತ, though they are regarded by some authorities as irregular past verbal participles.

<sup>1</sup> ಎನ್ say. <sup>2</sup> ಬೆವರ್ = ಬೆವರು perspire (irreg. intr.). <sup>3</sup> ಆನ್ = ಆನು touch, be upheld (irreg. tr. intr.). <sup>4</sup> ಕುಳಿರ್ = ಕುಳಿರು sit (irreg. intr.); alternative past ptc. ಕೂತು. <sup>5</sup> ಆಯ್ = ಆಯು select (irreg. tr.); alternative past ptc. ಆಯ್ದು. It will be observed that most verbs with stems ending in ಯ್ follow the modes of both (a) and (b). <sup>6</sup> ವೆಟ್ಟು a blow (3 B n.). <sup>7</sup> ಲಂಚ a bribe (1 n.). <sup>8</sup> See page 297 for the use of this form as an alternative to ಎಂದು in reported speech, etc.



	Past	ಎಂದು, ಅಂದು
Rel. Part.	Pres. & Fut.	ಎಂಬ, ಅಂಬ

The regular forms ಎನ್ನುವ, ಅನ್ನುವ are also in use.

Past	ಎಂದ, ಅಂದ
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An irregular form ಅಂತೆ is in use, with the meaning 'they say'. For an example of its use see page 307. It is thought to be either (1) an emphatic form of the present verbal participle ಅಂತ, or (2) an emphatic form of the word ಅಂತು, contracted from ಅಂದಿತು, past tense 3rd pers. sing. neut.

### IDIOMATIC USES OF ಎನ್ನು

#### Simple Use of the Verb

The verb ಎನ್ನು (ಅನ್ನು) in any of its forms is used in reporting speech, being added at the conclusion of the reported sentence; as, ಬಾ ಅನ್ನುತ್ತಾನೆ he says, 'come'; ಇಲ್ಲವೆಂದರು they said, 'no'; ಎಲ್ಲರೂ ಹೊರಗೆ ಹೋದರು ಅಂದಾರು they may say, 'everybody has gone out'.

#### The Verbal Participles ಎಂದು, etc., in Reported Speech

The past verbal participle ಎಂದು or the verbal participle ಎಂತ, ಅಂತ, is joined with any other verb of speaking, such as ಹೇಳು, ನುಡಿ, ತಿಳಿಸು, ಉಸಿರು,<sup>1</sup> etc. In the examples given above it is inadmissible to say ಬಾ ಹೇಳುತ್ತಾನೆ, ಇಲ್ಲ ಹೇಳಿದರು, ಎಲ್ಲರೂ ಹೊರಗೆ ಹೋದರು ತಿಳಿಸ್ತಾರು; we must say ಬಾ ಎಂದು ಹೇಳುತ್ತಾನೆ, ಇಲ್ಲವಂತೆ ಹೇಳಿದರು, ಎಲ್ಲರೂ ಹೊರಗೆ ಹೋದರೆಂತ ತಿಳಿಸ್ತಾರು.

This usage, which often presents considerable difficulty to beginners, is similar to the old-fashioned English usage, 'he answered and said'—only that in Kanarese we say, 'he said and answered'. Some of the difficulty disappears if the verbs

<sup>1</sup> ಉಸಿರು (breathe), utter (1 tr.).

<sup>2</sup> A frequent mistake in pronunciation is to aspirate the final consonant of this word, giving it the sound of ಅಂಫ. If, however, it is followed by a verb which begins with ಹ್, the final dental consonant of ಅಂತ may be aspirated by coalescing with the following ಹ್; as, ಅಂಫೇಳಿದರು for ಅಂತ ಹೇಳಿದರು. This applies to conversation only, not to the written language.

ಹೇಳು, etc., be regarded as meaning 'speak,' while ಎನ್ನು (ಅನ್ನು) means 'say.' In translating into English, the word ಎಂದು (ಎಂತ, ಅಂತ) is left out. It is equivalent to the inverted commas which mark a direct quotation in English.

There is no difference in usage between the three forms ಎಂದು, ಎಂತ, ಅಂತ which are completely interchangeable. Notice that ಅಂದು is not used in this construction. It appears to be used only in composition with ಕೊಳ್ಳು; as, ಅಂದುಕೊಂಡನು (or ಎಂದುಕೊಂಡನು), he said within (or to, or about) himself.

When two or more co-ordinate noun clauses precede one final verb of saying, etc., each ends in ಎಂದೂ or ಎಂತಲೂ, (the latter form being produced by the addition of ಊ to ಎಂತ with euphonic ಳ inserted).

The usage described in the above paragraph is extended to a great variety of verbs indicating such meanings as asking, commanding, thinking, intending, hoping, fearing, imagining, calling (*i.e.*, naming), writing, showing, appearing, etc.

As these verbs are frequently followed in English by noun clauses introduced by the conjunction 'that', language teachers with an imperfect knowledge of English are apt to tell beginners that ಎಂದು means 'that'—a very inadequate and misleading explanation. As such noun clauses are frequently introduced by 'lest', 'whether', 'if', etc., it would be equally true to say that ಎಂದು might be translated by any one of these words. Examples: ಆ ಊರಿಗೆ ಹೋಗುವೆನೆಂದು ಮನಸ್ಸು ಮಾಡಿಕೊಂಡಿದ್ದೇನೆ I have made up my mind that I will go to that town; ಅವನು ಬರುವುದಿಲ್ಲವೆಂದು ಭಾವಿಸಿಕೊಂಡು ವ್ಯಸನಪಟ್ಟರು thinking that he would<sup>1</sup> not come, they were sorry; ಅವನು ಬರುತ್ತಾನೆಂದು ತಿಳಿದುಕೊಂಡು ಸಂತೋಷಪಟ್ಟರು<sup>2</sup> knowing that he was coming, they were glad; ದೇವರು ಒಬ್ಬನೇ ಆಗಿದ್ದಾನೆ ಎಂದು ಶಾಸ್ತ್ರದಲ್ಲಿ ಬರೆದಿದೆ it is written in the *Sāstra* that God is one; ಒಬ್ಬರೂ ಮಾತನಾಡಬಾರದೆಂದು ಆಪ್ತನೇಮಾಡಿದನು I commanded that no one should speak; ಮಳೆಯು ಬರುವುದೆಂದು<sup>3</sup> ತೋರುತ್ತದೆ it appears that rain will come; ನಾವು ವಾರದ ಮೊದಲನೆಯ ದಿವಸವನ್ನು ಭಾನುವಾರವೆಂದು ಹೇಳುತ್ತೇವೆ we call the first day of the

<sup>1</sup> For the tense see the para. on 'Direct and Indirect Speech', pp. 299-300. <sup>2</sup> ಸಂತೋಷ pleasure (1 n.). <sup>3</sup> The same sense is given by ಬರುವುದಾಗಿ.

week *bhānuvāra* (Sunday); ಯಾವಾಗ ಬರಬೇಕು ಎಂದು ಕೇಳಿದೆನು I asked when I (thou, he, etc.) must come; ಅವರು ನನ್ನನ್ನು ಕಳ್ಳನೆಂದು ಹೇಳಿದರು they called me a thief, *or*, they said that I was a thief; ಗಾಡಿ ತಪ್ಪೀತೆಂದು<sup>1</sup> ಹೊತ್ತಿಗೆ ಮುಂಚೆ ಬಂದರು they came early lest they should miss the train.

#### ಎಂದು used in Translating Clauses of Reason

As in the final example above, the verb expressing the idea of saying, thinking, etc., may be omitted when it is followed by another verb giving the outcome of the saying, thought, etc. Thus, for ಅವನು ಬರುವುದಿಲ್ಲವೆಂದು ಭಾವಿಸಿಕೊಂಡು ವ್ಯಸನಪಟ್ಟರು we may have ಅವನು ಬರುವುದಿಲ್ಲವೆಂದು ವ್ಯಸನಪಟ್ಟರು. In this case ಎಂದು has its full force, 'saying',—they were sorry, saying, 'he will not come', *or*, 'they were sorry that (because) he was not coming'. In this way the construction with ಎಂದು either by itself or followed by such a verb as ಹೇಳು, ತಿಳಿದುಕೊಳ್ಳು, ನೆನಸು,<sup>2</sup> etc., is a frequent method of translating an English subordinate clause of reason, where the reason is subjective rather than objective. Thus, ಅವರು ನಮ್ಮನ್ನು ಹುಡುಕಿ ಬರಲಿಲ್ಲವೆಂದು ಮನೆಗೆ ಹೋದರು they sought us, and saying, 'they did not come', went home, *or*, they sought us and went home because (as they apprehended) we had not come; but, ನಾವು ಬರಲಿಲ್ಲ ಆದುದರಿಂದ ಅವರು ಮನೆಗೆ ಹೋದರು we did not come; therefore they went home, *or*, they went home because (as a matter of fact) we did not come.

#### ಎಂದು used in Translating Final<sup>3</sup> and Jussive<sup>4</sup> Clauses

This construction of ಎಂದು, particularly when it follows ಬೇಕು, is the best way of rendering an English phrase or clause expressing purpose. Thus the sentence given above, ಆ ಊರಿಗೆ ಹೋಗುತ್ತೇನೆಂದು ಮನಸ್ಸು ಮಾಡಿಕೊಂಡಿದ್ದೇನೆ may be translated, 'I have made up my mind to go to that town'. So, ನಿಮ್ಮ ಮನೆಯನ್ನು ನೋಡಬೇಕೆಂದು ಬಂದೆನು I have come in order to see your house, *lit.*, I came saying, 'I must see your house'.

<sup>1</sup> ತಪ್ಪು go aside, miss, be missed (1 intr.).  
(1 tr. and intr.).

<sup>3</sup> Clauses of Purpose.

<sup>2</sup> ನೆನಸು think, remember  
<sup>4</sup> Clauses of Command.

ಬೇಕು combined with ಎಂದು and followed by the verb ಇರು be, expresses purpose; as, ಮೈಸೂರಿಗೆ ಹೋಗಬೇಕೆಂದಿದ್ದೇನೆ, I intend to go to Mysore, *lit.*, having said, '(I) must go to Mysore', I am.

The combination of ಬೇಕು with ಎಂದು also expresses the meaning of an English infinitive dependent on verbs of asking, praying, commanding, forbidding etc.; as, ಹೋಗಬೇಕೆಂದು ಅವರಿಗೆ ಅಪ್ಪಣೆಕೊಟ್ಟೆನು, I ordered them to go, *lit.*, I gave them an order saying, '(you) must go'; ದೇವರೇ, ನಮ್ಮನ್ನು ರಕ್ಷಿಸಬೇಕೆಂದು ನಿನ್ನನ್ನು ಬೇಡಿಕೊಳ್ಳುತ್ತೇವೆ O God, we beseech Thee to save us, *lit.*, we beseech Thee, O God, saying, '(Thou) must save us'; ಎಗ್ರಹಗಳನ್ನು ಪೂಜಿಸಬಾರದೆಂದು ದೇವರು ಯೆಹೂದ್ಯರಿಗೆ<sup>1</sup> ಆಜ್ಞಾಪಿಸಿದನು<sup>2</sup> God forbade the Jews to worship images, *lit.*, God commanded the Jews, saying, '(you) must not worship images'.

ಬೇಕೆಂದು (ಬೇಕಂತ), without any preceding word in close connection, means 'intentionally, on purpose'; as, ಬೇಕೆಂದು ಇದನ್ನು ಮಾಡಿದರು they did this on purpose, *lit.*, they did this, saying, '(I) want (to do it)'. ಬೇಕಾಗಿ is used in the same sense.

#### Direct and Indirect Speech

As a general rule, in translating English indirect speech into Kanarese, we must change to direct speech, giving, with rare exceptions to be noted below, the actual words of the speaker who is being reported. Thus, in translating 'I said that I would come on the next day', we must first change into the direct form, "I said, 'I will come to-morrow'" and translate ನಾಳೆ ಬರುತ್ತೇನೆಂದು ಹೇಳಿದೆನು. So, 'I told them that they would see me at four o'clock' is ನಾನು ಅವರಿಗೆ ನಾಲ್ಕು ಘಂಟೆಗೆ ನನ್ನನ್ನು ನೋಡುವಿ ಎಂದು ಹೇಳಿದೆನು. This sentence, however, is ambiguous in English, and requires the context in order that we may know whether 'they' refers to the same persons as 'them', or to different persons. The translation given represents the former sense; the latter sense is given by ನಾನು ಅವರಿಗೆ ನಾಲ್ಕು ಘಂಟೆಗೆ ನನ್ನನ್ನು ನೋಡುವರೆಂದು ಹೇಳಿದೆನು. 'The master told the pupil to read the

<sup>1</sup> ಯೆಹೂದ್ಯ a Jew (1 m.).

<sup>2</sup> ಆಜ್ಞಾ ಪಿಸು command (1 tr.).

first lesson', is ಉಪಾಧ್ಯಾಯನು ವಿದ್ಯಾರ್ಥಿಗೆ (or ವಿದ್ಯಾರ್ಥಿಯನ್ನು ಕುರಿತು or ವಿದ್ಯಾರ್ಥಿಯನ್ನು ನೋಡಿ) ಮೊದಲನೆಯ ಪಾಠವನ್ನು ಓದು ಎಂದು (or ಓದಬೇಕು ಎಂದು or ಓದುವ ಹಾಗೆ) ಹೇಳಿದನು. 'I invited them to come to my house' is ನಾನು ಅವರನ್ನು ನನ್ನ ಮನೆಗೆ ಬನ್ನಿರಿ ಎಂದು, (ಬರಬೇಕೆಂದು, ಬರುವಹಾಗೆ) ಕರೆದೆನು. 'I told (them) to come tomorrow' ನಾಳೆ ಬನ್ನಿರಿ (ಬರಬೇಕು) ಎಂದು ಅವರಿಗೆ ಹೇಳಿದೆನು. 'He asked us when we had come' ಆತನು ನಮ್ಮನ್ನು ಯಾವಾಗ ಬಂದಿರಿ ಎಂದು ಕೇಳಿದನು.

A species of indirect speech may be used when a speaker is reported in the third person as making a statement referring to himself. If it is required to translate into Kanarese, 'he told them that he was going away the following week, and that it would be convenient if they came to him on Saturday', according to the preceding paragraph we must say, ಆತನು ಅವರಿಗೆ ಬರುವ ವಾರ ನಾನು ಬೇರೆ ಕಡೆ ಹೋಗುವ ಹಾಗಿದ್ದೇನೆ (or ಹೋಗುವುದಕ್ಕಿದ್ದೇನೆ), ನೀವು ಶನಿವಾರ ನನ್ನ ಬಳಿಗೆ ಬಂದರೆ ಅನುಕೂಲವೆಂದು ಹೇಳಿದನು. But it is a permissible and common custom to replace ನಾನು by ತಾನು and ನನ್ನ by ತನ್ನ since these words refer to the subject of the principal verb ಹೇಳಿದನು; thus, ಆತನು ಅವರಿಗೆ ಬರುವ ವಾರ ತಾನು ಹೋಗುವುದಕ್ಕಿದ್ದೇನೆ, ಶನಿವಾರ ತನ್ನ ಬಳಿಗೆ ಬಂದರೆ ಅನುಕೂಲವೆಂದು ಹೇಳಿದನು. This is the case referred to at the beginning of Lesson XVIII in which ತಾನು is used in the first person. So, ಆತನು ಅವರಿಗೆ ತಾನು ಇರುವಲ್ಲಿಗೆ<sup>1</sup> ಬರಲಾರಿರಿ ಅಂದನು he said to them, 'you cannot come where I am'. In this sentence ನಾನು could be used equally well in place of ತಾನು. It is to be noticed that ತಾನು can be used only when the subject of the principal clause is in the third person.

*Exceptions.* (1) When the pronoun ತಾನು occurs in its ordinary reflexive use in the words actually used, it is retained in reported speech, although it refers to the subject of the subordinate, and not to the subject of the principal clause. Example: ನ್ಯಾಯಾಧಿಪತಿಯು—ಇವನು ತನ್ನ ಹೆಸರನ್ನು ತಿಳಿದು ಕೊಂಡಿಲ್ಲವೇ? ಎಂದು ಕೇಳಿದನು the judge enquired whether the man did not know his own name.

(2) When the pronoun ತಾವು is used in the second person, honorific sense, for ನೀವು.

<sup>1</sup> ಇರುವಲ್ಲಿಗೆ = ಇರುವ + ಅಲ್ಲಿ in the dat. case.

If, when an English complex sentence with a noun clause is translated into Kanarese, that clause has two interrogative forms in it, ಎಂದು is not used; e.g., I do not know when he came ಯಾವಾಗ ಬಂದನೋ ನನಗೆ ತಿಳಿಯದು (=ಯಾವಾಗ ಬಂದನೆಂದು—or ಬಂದನೆಂಬುದು—ನನಗೆ ತಿಳಿಯದು).

## EXERCISE XXXVII

(a) Translate into English:

1. ಹಕ್ಕಿ ಹಾರಿತು ಎಂದು ಬೆಕ್ಕು ಹಾರಿತು. 2. ಜನಾಂಗದ ಏಳಿಗೆಗೆ ಸಾಧಕವಾದ ಕಾರ್ಯಗಳನ್ನೆಲ್ಲಾ ಕೈಕೊಳ್ಳುವುದು (ಕೈಕೊಳ್ಳಬೇಕು) ಎಂದು ನಿರ್ಧರಿಸಲಾಯಿತು. 3. ಇವರನ್ನು ಪ್ರೀತಿಯಿಂದ ಸಾಕಲಿ; ಬುದ್ಧಿವಂತರನ್ನಾಗಿ ಮಾಡಲಿ ಎಂದು ಭಗವಂತನು ನಮಗೆ ಮಕ್ಕಳನ್ನು ಕೊಡುತ್ತಾನೆ. ಆದರೆ ಕೆಲವರು ದೇವ್ವ, ಪಿಶಾಚಿ, ಗುಮ್ಮ ಎಂದು ಮಕ್ಕಳನ್ನು ಹೆದರಿಸುತ್ತಾರೆ. 4. ಒಬ್ಬ ಕವಿಯು ದೇವರನ್ನು ಕುರಿತು ನಿನ್ನನ್ನು ಏನೆಂದು ಸಂಬೋಧಿಸಲಿ ಎಂದು ಹೇಳಿದ್ದಾನೆ. 5. ಜಪಾನಿನ ಸೈನ್ಯ, ನೌಕೆ, ವಿಮಾನದಳ ಮತ್ತು ಇತರ ಕೈಗಾರಿಕೆಗಳ ಸ್ವತ್ತುಗಳನ್ನು ಮಿತ್ರಪಕ್ಷದವರು ಯುದ್ಧದಂಡವಾಗಿ ಹಂಚಿಕೊಳ್ಳಲಾಗುವುದೆಂದು ಹೇಳಲಾಗಿದೆ. 6. ಪ್ರಜಾಪ್ರತಿನಿಧಿಪ್ರಭುತ್ವದ ಸತ್ವವನ್ನೂ ಅದರ ಕುಂದುಕೊರತೆಗಳನ್ನೂ ತಿಳಿಯ ಬಯಸುವವರು ಬ್ರಿಟಿಷರ ಪಾರ್ಲಿಮೆಂಟಿನ ಪರಿಚಯ ಪಡೆದುಕೊಳ್ಳಬೇಕಾದುದು ಅಗತ್ಯ. ಸರ್ಕಾರದ ರೀತಿನೀತಿಗಳನ್ನು ಮಾರ್ಪಡಿಸಿ ಅದರ ಆಡಳಿತದ ಜವಾಬ್ದಾರಿ ಯನ್ನು ವಹಿಸ ಬಯಸುವ ಭಾರತದ ಜನಕ್ಕಂತೂ ಇದರ ಅಗತ್ಯ ಇನ್ನೂ ಹೆಚ್ಚು. ಸಾಮಾನ್ಯ ಜನರಿಗೂ ಕೂಡ ತಿಳಿಯುವಂತೆ ಪಾರ್ಲಿಮೆಂಟಿನ ವಿಷಯವಾಗಿ ಒಂದು ಕೈಪಿಡಿಯನ್ನು ಈಚೀಚಿಗೆ ಬರೆಯಲಾಯಿತು.

(b) Translate into Kanarese:

1. I came to your house this morning thinking you were at home. 2. It appears he is about to speak. Let us hear what he will say. 3. The king ordered the counsellor to drive his own<sup>1</sup> son from the country. 4. Two disciples asked their teacher: 'Is there a place where God is not?' 5. The prince said to his father: 'Because I am your son, you must give me permission to conduct this business'<sup>2</sup>. 6. Formerly the king chose the members of Parliament. After that a few people only had the right to choose them. Now every man and woman of full age<sup>3</sup> takes<sup>4</sup> part in the choice. Without taking the counsel

<sup>1</sup> There are two meanings possible here; translate both.

<sup>2</sup> ಕಾರ್ಯ.

<sup>3</sup> 'Who have come to age'.

<sup>4</sup> Use ವಹಿಸು.

of the ministers the king will perform<sup>1</sup> no action. Without taking the counsel of Parliament the ministers will give no advice to the king.

### Vocabulary

ಅಗತ್ಯ inevitable (adj.); necessity	ಶಿಶಾಚಿ <sup>2</sup> she devil (2 f.)
(1 n.)	ಪ್ರಭುತ್ವ <sup>3</sup> governing power (1 n.)
ಆಡಳಿತ rule, administration	ಬಯಸು wish (1 tr.)
(1 n.)	ಬೆಕ್ಕು a cat (3 B n.)
ಏಳಿಗೆ rising, uplift (2 n.)	ಬ್ರಿಟಿಷರು the British
ಕವಿ a poet (2 m.)	ಭಾರತ India (1 n.)
ಕುಂದು lack, defect (3 B n.)	ಮಾರ್ಪಡಿಸು change (1 tr.)
ಕೈಕೊಳ್ಳು take in hand (irreg. tr.)	ಮಿತ್ರ friend, ally (1 m.)
ಕೈಗಾರಿಕೆ an industry (2 n.)	ವಹಿಸು undertake, convey
ಕೈಪಿಡಿ handbook (2 n.)	(1 tr.)
ಕೊರತೆ want, defect (2 n.)	ವಿಮಾನ aerial car (1 n.)
ಗುಮ್ಮ a devil (1 n.)	ಸತ್ಯ reality, real merit (1 n.)
ಚುನಾಯಿಸು choose, select (1 tr.)	ಸಂಬೋಧಿಸು call, address (1 tr.)
ಚುನಾವಣೆ choosing (2 n.)	ಸದಸ್ಯ member (of an association
ಜನಾಂಗ race of people (1 n.)	—1 m.)
ಜಪಾನ್ (ನು) Japan (3 B n.)	ಸರ್ಕಾರ government (1 n.)
ಜವಾಬ್ದಾರಿ responsibility (2 n.)	ಸಲಹೆ counsel, advice (2 n.)
ದಂಡ (punishment) a fine (1 n.)	ಸಾಕು foster, rear (1 tr.)
ದಳ an army (1 n.)	ಸಾಧಕ effective (adj.); as noun,
ದೆವ್ವ a demon (1 n.)	an aid (1 n.)
ನಿರ್ಧರಿಸು determine, settle (1 tr.)	ಸಾಮಾನ್ಯ Common, or ordinary
ನೌಕೆ boat, (here) navy (2 n.)	ಸ್ವತ್ತು (ಸೊತ್ತು) property, goods
ಪಕ್ಷ side, party (1 n.)	(3 B n.)
ಪರಿಚಯ acquaintance (1 n.)	ಹಕ್ಕಿ (ಪಕ್ಷಿ) a bird (2 n.)
ಪಾರ್ಲಿಮೆಂಟ್ (ಟು) Parliament	ಹಕ್ಕು a right (3 B n.)
ಪ್ರಜಾಪ್ರತಿನಿಧಿ representative of	ಹಂಚು distribute (1 tr.)
the people (2 m.)	ಹೆದರಿಸು frighten (1 tr.)

<sup>1</sup> ನಡೆಸು.

<sup>2</sup> Plu. as neut. ಶಿಶಾಚಿಗಳು.

<sup>3</sup> ಪ್ರಜಾಪ್ರತಿನಿಧಿಪ್ರಭುತ್ವ representative government.

## LESSON XXXVIII

### Further Idiomatic Uses of ಎನ್ನು

#### The Relative Participles ಎನ್ನುವ, ಎಂಬ, etc.

The relative participles ಎನ್ನುವ, ಅನ್ನುವ, ಎಂದ, ಅಂದ, are used in the ordinary sense and constructions of relative participles.

The alternative forms of the present relative participle ಎಂಬ and ಎಂಬುವ, are used with appositional force. Thus, ರಾಮನೆಂಬ ರಾಜನು King Rama; ಮೈಸೂರೆಂಬುವ ಪಟ್ಟಣವು the city of Mysore; ಪಾಪವೆಂಬ ರೋಗ the disease of sin; ದೇಹವೆಂಬ ಮನೆ the house which is called 'body'; ಮರಣವೆಂಬ<sup>1</sup> ನದಿ the river of death.

ಎಂಬ in this construction may be regarded as in conjunction with an unexpressed subject 'people', 'they'; thus, ರಾಮನೆಂಬ ರಾಜನು = ಜನರು ರಾಮನೆಂದು ಕರೆಯುವ ರಾಜನು, the king whom people call 'Rama'.

Note that the expression 'King Rama' can also be translated ರಾಜನಾದ ರಾಮನು.

The use of ಎಂಬ, ಎಂಬುವ, is extended to wider appositions, as in the following: ವೈದ್ಯನೇ ನಿನ್ನನ್ನೇ ವಾಸಿಮಾಡಿಕೋ ಎಂಬ ಗಾದೆ<sup>2</sup> the proverb, 'physician, heal thyself'; ಊರಿನಲ್ಲಿ ಇದ್ದರೆ ಪ್ಲೇಗು<sup>3</sup> ತಮಗೆ ತಗಲುವದೆಂಬುವ<sup>4</sup> ಭಯದಿಂದ<sup>5</sup> ಊರನ್ನು ಬಿಟ್ಟು ಗುಡಿಸಲುಗಳನ್ನು<sup>6</sup> ಕಟ್ಟಿಸಿಕೊಂಡು ವಾಸಮಾಡಿದರು from fear that (lest) plague should attack them if they remained in the town, they left the town, got sheds built for themselves, and lived (in them), *lit.*, from the fear which says, 'if we remain in the town plague will attack us', etc.; similarly we may have . . . ಎಂಬ ಸಂಶಯದಿಂದ the doubt lest . . . a similar example is: ಕಾಯಿಲೆಯು ವಾಸಿಯಾಗುವುದು ಎಂಬ ನಿರೀಕ್ಷೆ<sup>7</sup> ನಮಗಿದೆ we have the hope that the sickness will be cured.

<sup>1</sup> ಮರಣ death (1 n.).    <sup>2</sup> ಗಾದೆ proverb (2 n.).    <sup>3</sup> ಪ್ಲೇಗು plague (3 B n.).    <sup>4</sup> ತಗಲುವ come in contact with, touch (1 intr.).    <sup>5</sup> ಭಯ fear (1 n.).    <sup>6</sup> ಗುಡಿಸಲು thatched hut (3 B n.).    <sup>7</sup> ನಿರೀಕ್ಷೆ expectation, hope (2 n.).



A simile is frequently rendered by an interrogative sentence followed by the expression ಎನ್ನುವ ಹಾಗೆ or ಎಂಬಂತೆ; as, ಬಿರುಗಾಳಿ ಬೀಸುತ್ತದೋ ಎಂಬಂತೆ ಒಂದು ಶಬ್ದವುಂಟಾಯಿತು<sup>1</sup> a sound came like a rushing wind, *lit.*, as (so that) one should say, 'does a rushing wind blow?' a sound came.

### The Participial Nouns ಎಂಬವನು, ಎಂಬುವುದು, etc.

The participial nouns ಎಂಬವನು (ಎಂಬುವವನು), ಎಂಬವಳು (ಎಂಬುವವಳು), ಎಂಬುದು (ಎಂಬುವುದು, ಎಂಬುವದು), are used similarly; as, ಗೋವಿಂದನೆಂಬವನು, he who is called Govinda; ಸತ್ಯವೆಂಬುದು the quality of truth, *lit.*, the thing called truth.

A noun clause is frequently summed up in the word ಎಂಬುವುದು as, ದೇವರನ್ನು ಪ್ರೀತಿಸಬೇಕೆಂಬುವುದು ಧರ್ಮಶಾಸ್ತ್ರದ<sup>2</sup> ಮುಖ್ಯವಾದ ಆಜ್ಞೆಯಾಗಿದೆ<sup>3</sup> 'thou shalt love God' is the chief commandment of the moral law; ತಂದೆತಾಯಿಗಳಿಗೆ ವಿಧೇಯರಾಗಿರಿ<sup>4</sup> ಎಂಬುವುದನ್ನು ಮಕ್ಕಳಿಗೆ ಕಲಿಸಿರಿ teach the children to be obedient to their parents, *lit.*, teach the children (the saying) 'be obedient to your parents'; ಈ ಮಾತು ಸತ್ಯವೋ<sup>5</sup> ಅಲ್ಲವೋ ಎಂಬುವುದನ್ನು ವಿಚಾರಿಸಬೇಕು. I (you, he, etc.) must enquire whether this saying is true or not; ಹೀಗೆ ಮಾಡಬೇಕೆಂಬುದಕ್ಕೆ ಕಾರಣವೇನು? what is the reason why we must do so? *lit.*, what is the necessity for (the statement) '(we) must do so'? ದೇವರು ತನ್ನಲ್ಲಿ ನಂಬಿಕೆ<sup>6</sup> ಇಟ್ಟವರನ್ನು ಕಾಪಾಡುತ್ತಾನೆಂಬುವುದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ there is no doubt that God protects those who put confidence in Him, *lit.*, there is no doubt in (the statement) 'God protects those who trust in Him'.

A quotation is frequently concluded with the emphatic form ಎಂಬುದೇ '(this is) what it says'.

In many cases ಎಂಬುವುದು or ಎಂಬುವುದನ್ನು may be replaced by ಎಂದು.

ಎಂದು is also interchangeable with ಎಂಬುದಾಗಿ (ಎಂಬದಾಗಿ, ಎಂಬುವುದಾಗಿ, ಎಂಬುವದಾಗಿ); as, ದೊರೆಯವರು ಆ ಕೆಲಸವನ್ನು ಮಾಡ

<sup>1</sup> ಶಬ್ದ sound, word (1 n.). <sup>2</sup> ಧರ್ಮಶಾಸ್ತ್ರ code of moral law, sacred book (1 n.). <sup>3</sup> ಆಜ್ಞೆ command (2 n.). <sup>4</sup> ವಿಧೇಯ obedient—adj. and noun (1 m.). <sup>5</sup> ಸತ್ಯ true (adj.); truth (1 n.). <sup>6</sup> ನಂಬಿಕೆ trust, faith (2 n.).

ಬೇಕೆಂಬುದಾಗಿ (ಮಾಡಬೇಕೆಂದು) ಅಪ್ಪಣೆಮಾಡಿದರು the gentleman ordered me (you, him, etc.) to do that work. (If there is any distinction of meaning ಎಂದು suggests the substance of the word or thought and ಎಂಬುದಾಗಿ its manner.) On occasion ಎಂದು and ಎಂಬ may be used interchangeably: ಆ ಯಂತ್ರಕ್ಕೆ<sup>1</sup> ಚರಕವೆಂಬ<sup>2</sup> ಹೆಸರಿದೆ=ಆ ಯಂತ್ರಕ್ಕೆ ಚರಕವೆಂದು (ಚರಕವೆಂಬುದು) ಹೆಸರು that apparatus is called a *charka*.

There is a slight difference in grammatical construction between the sentences with ಎಂಬ and ಎಂಬುದು (or ಎಂದು) corresponding to the difference between an adjective and a noun clause in English. ಆ ಯಂತ್ರಕ್ಕೆ ಚರಕವೆಂಬ ಹೆಸರಿದೆ means that apparatus has the name *charka*; ಆ ಯಂತ್ರಕ್ಕೆ ಚರಕವೆಂಬುದು (ಚರಕವೆಂದು) ಹೆಸರು=ಆ ಯಂತ್ರಕ್ಕೆ ಚರಕವೆಂಬುದು ಹೆಸರಾಗಿದೆ means 'the name of that apparatus is *charka*'.

#### The Conditional Forms ಎಂದರೆ, ಅಂದರೆ, etc.

The conditional form ಎಂದರೆ (ಅಂದರೆ), 'if one says', is largely used in translating explanatory clauses; as, ದ್ವಿಭಾಷಿಯೆಂದರೆ<sup>3</sup> ಎರಡು ಭಾಷೆಗಳನ್ನು<sup>4</sup> ತಿಳಿದುಕೊಂಡವನು an interpreter, that is, one who understands two languages. The complete form of the sentence is ದ್ವಿಭಾಷಿಯೆಂದರೆ ಎರಡು ಭಾಷೆಗಳನ್ನು ತಿಳಿದುಕೊಂಡವನು ಎಂಬುದು ಅರ್ಥವಾಗಿರುವುದು if one says 'interpreter' the meaning is, one who understands two languages'. Commonly the final ಆಗಿರುವುದು is omitted, and if ಎಂದು is used it may combine with ಅರ್ಥ: ಎಂದರ್ಥ or both ಎಂದು and ಅರ್ಥ may be omitted. The question, 'what is the meaning of interpreter?' is rendered ದ್ವಿಭಾಷಿಯೆಂದರೆ ಅರ್ಥವೇನು? or, ದ್ವಿಭಾಷಿಯೆಂದರೆ ಏನು? or ದ್ವಿಭಾಷಿಯೆಂದರೇನು? if one says 'interpreter', what is the meaning? So, ಸತ್ಯವೆಂದರೇನು? what is truth?

ಎಂದರೆ (ಅಂದರೆ) added to an interrogative word, corresponds to the English 'as follows', 'the following', etc. Thus, ಯಾರೆಂದರೆ the following persons; ಯಾವುದೆಂದರೆ the following thing; ಏನೆಂದರೆ the following thing; ಏಕೆಂದರೆ (ಯಾಕೆಂದರೆ) (for) the following reason; ಹೇಗೆಂದರೆ (ಹಾಗೆಂದರೆ) (in) the following manner;

<sup>1</sup> ಯಂತ್ರ machine, apparatus (1 n.). <sup>2</sup> ಚರಕ *charka*, spinning wheel (1 n.).

<sup>3</sup> ದ್ವಿಭಾಷಿ interpreter (two language man) (2 m.). <sup>4</sup> ಭಾಷೆ language (2 n.).

ಎಷ್ಟೆಂದರೆ (to) the following number *or* amount; ಯಾವಾಗ ಅಂದರೆ at the time specified as follows; ಎಲ್ಲಿ ಎಂದರೆ at the place specified as follows.

Examples: ಅವರು ಊರಿಗೆ ಬಂದರು ಯಾರ್ಯಾರಿಂದರೆ—ರಾಮಯ್ಯ, ಕೃಷ್ಣಪ್ಪ, ವೆಂಕಟಪ್ಪ ಇವರೇ the following men came to the town—Ramaiah, Krishnappa, Venkatappa, *lit.*, they came to the town: if one asks, 'who?'—Ramaiah, Krishnappa, Venkatappa, these men; ನಾವು ಮಾಡುವ ಒಳ್ಳೆಯ ಕೆಲಸಕ್ಕೆ ಮೂರು ಕಾರಣಗಳಿವೆ ಅವು ಯಾವು ಎಂದರೆ . . . , there are three reasons for the good deed we are doing, as follows . . . , *lit.*, there are three reasons for the good deed we are doing; if one says 'what are they?' . . . The recital of the reasons is usually concluded by one of the words ಇವೇ, ಇವುಗಳೇ these(reasons), or ಎಂಬಿವೇ, ಎಂಬಿವುಗಳೇ (ಎಂಬ ಇವೇ, ಎಂಬ ಇವುಗಳೇ), namely these. ನನ್ನ ಅಭಿಪ್ರಾಯವೇನೆಂದರೆ . . . my opinion is as follows . . . *lit.*, my opinion if one asks, 'what (is it.)?' . . . ; ನನ್ನ ತಂದೆಯವರು ನನಗೆ ಒಂದು ಕಥೆಯನ್ನು ಹೇಳಿದರು ಅದೇನೆಂದರೆ . . . , my father told me the following story, *lit.*, my father told me a story, if one says, 'what (was) it?' . . . The expression *ಎನೆಂದರೆ* is very commonly used with neuter participial nouns; as, ಅವರು ಹೇಳಿದ್ದೇನೆಂದರೆ<sup>1</sup> they spoke as follows, *lit.*, that which they spoke, if one says, 'what (was it.)?' . . . This expression at the beginning of a quotation is equivalent to *ಎಂದು ಹೇಳಿದರು* at the end of the quotation. It is convenient for use with extended quotations; *ಎನೆಂದರೆ* at the beginning of a quotation is sometimes followed by *ಎಂಬುವುದೇ* (ಎಂಬುದೇ) at the end.

ಅದರಿಂದ ಆಗುವುದೇನೆಂದರೆ . . . from that the following happens (will happen), the consequence of that is (will be) the following . . . ; ತರುವಾಯ ಅದುದೇನೆಂದರೆ . . . then the following happened . . . An alternative method of expressing this last meaning, and one very frequently employed, is by means of *ಏನಾಯಿತೆಂದರೆ* if one says, 'what happened?' . . .

ಏಕೆಂದರೆ, ಯಾಕೆಂದರೆ, ಏತಕ್ಕಿಂದರೆ, ಯಾತಕ್ಕಿಂದರೆ if one says, 'why?' . . . are sometimes used as equivalents for the English

<sup>1</sup> ಹೇಳಿದ್ದು + *ಎನೆಂದರೆ*.

'because,' 'for'; as, ಈ ಹಣ್ಣುಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳಕೂಡದು ಯಾಕಂದರೆ ಅವು ನಿಮ್ಮವಲ್ಲ (you) must not take these fruits; for they are not yours, *lit.*, (you) must not take these fruits; if (one) asks 'why?' they are not yours.

It should be observed, however, that this Kanarese expression is not nearly so frequent as the English 'because'. In many instances a neuter participial noun in the instrumental case, or an infinitive in ಅಲು, or some construction of ಕಾರಣ, is to be preferred. Example: ನಮ್ಮ ಸ್ನೇಹಿತರು ಬಂದುದರಿಂದ ನಾವು ಸಂತೋಷಪಟ್ಟೆವು we were glad because our friends had come; or ನಮ್ಮ ಸ್ನೇಹಿತರು ಬಂದಕಾರಣ . . . etc. The same meaning is given by ಸಂತೋಷಪಟ್ಟೆವು ಕಾರಣವೇನಂದರೆ: we were glad; if (one) says, 'what (was) the reason?' . . .

ಹೇಗೆಂದರೆ (ಹೇಗಂದರೆ, ಹ್ಯಾಗಂದರೆ)=in the following manner, as follows, thus; *lit.*, if (one) says, 'how?' . . . ; as, ಆತನು ಅವರಿಗೆ ಒಂದು ಸಾಮ್ಯವನ್ನು<sup>1</sup> ಹೇಳಿದನು ಹೇಗೆಂದರೆ ಪರಲೋಕರಾಜ್ಯವು ಒಂದು ಬಲೆಗೆ ಸಮಾನವಾಗಿದೆ<sup>2</sup>. He spoke a parable to them as follows: The kingdom of heaven is like a net.

#### ಅಂತೆ 'they say'

ಅಂತೆ attached to a finite verb at the conclusion of a sentence has the meaning, 'they say,' or the French *on dit*; as, ಮಹಾರಾಜರವರು ನಿನ್ನೆ ಪಟ್ಟಣಕ್ಕೆ ಬಂದರಂತೆ they say that the Maharaja came to the city yesterday.

For the etymology of this form see page 296.

#### EXERCISE XXXVIII

(a) Translate into English, giving, wherever possible, a rendering in both direct and indirect speech:

1. ನಾನು ಮನೆಗೆ ಹೋಗುತ್ತೇನೆ ಅಂದಾಗ ಆತನು ನಿಮ್ಮ ಸಂಗಡ ಬರುತ್ತೇನೆಂದು ಹೇಳಿದನು. 2. ನನ್ನ ಸಹಾಯವು ನಿಮಗೆ ಬೇಕೆಂದು ತೋರುತ್ತದೆ. ನಿಮಗೇನು ಬೇಕನ್ನುತ್ತೀರಿ? 3. ಇವನು ಪೆಟ್ಟಿಗೆಯಲ್ಲಿದ್ದಂಥ ಹಣವನ್ನೆಲ್ಲಾ ತೆಗೆದುಕೊಂಡು ಓಡಿಹೋದನೆಂಬುವುದು ನಿಜವೋ? 4. ತೆಗೆದುಕೊಂಡು ಹೋದನೆಂಬುವುದಕ್ಕೆ ಏನೂ ಸಂಶಯವಿಲ್ಲ; ಆದರೆ ಇವನು ತಾನು ಮಾಡಿದ ತಪ್ಪಿಗಾಗಿ ಬಹಳ ವ್ಯಸನಪಟ್ಟಿದ್ದಾನೆಂದು ಬಲ್ಲೆನು. ದಯಮಾಡಿ ಅವನನ್ನು ಕ್ಷಮಿಸಬೇಕೆಂದು ತಮ್ಮನ್ನು

<sup>1</sup> ಸಾಮ್ಯ simile, in N.T. parable (1 n.). <sup>2</sup> ಸಮಾನ similar, equal (adj.); noun, an equal (1 m.).

ಕೇಳಿಕೊಳ್ಳುತ್ತೇನೆ. 5. ಯೇಸುವು ತನ್ನ ಶಿಷ್ಯರಿಗೆ ಹೇಳಿದ್ದೇನೆಂದರೆ—ತನ್ನನ್ನು ಹೆಚ್ಚಿ ಸಿಕೊಳ್ಳುವವನು ತನ್ನಿ ಸಲ್ಲುವವನು; ತನ್ನನ್ನು ತನ್ನಿ ಸಿಕೊಳ್ಳುವವನು ಹೆಚ್ಚಿ ಸಲ್ಲುವವನು. ಕರೆಯಲ್ಪಟ್ಟವರು ಬಹು ಜನ; ಆಯಲ್ಪಟ್ಟವರು ಸ್ವಲ್ಪ ಜನ ಎಂಬುವುದೇ. 6. ಉಪಾಧ್ಯಾಯನು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಬುದ್ಧಿ ಹೇಳಿದನು ಹ್ಯಾಗಂದರೆ—ಒಳ್ಳೇ ಹುಡುಗರು ಇತರರನ್ನು ಎಂದಾದರೂ ಬಯ್ಯುವುದಿಲ್ಲ. ಇತರರು ಅವರನ್ನು ಬಯ್ಯದರೂ ಕೂಡಾ ಅವರು ಸುಮ್ಮನೆ ಇರುವರು ಎಂಬುದೇ. 7. ಆತನು ಹನ್ನೆರಡು ಮಂದಿಯನ್ನು ಆಯ್ದುಕೊಂಡು ಅವರು ತನ್ನ ಸಂಗಡ ಇರಬೇಕೆಂತಲೂ ದೆವ್ವಗಳನ್ನು ಬಿಡಿಸುವ ಅಧಿಕಾರವುಳ್ಳವರಾಗಿ ಸುವಾರ್ತೆಯನ್ನು ಸಾರುವುದಕ್ಕೆ ತಾನು ಅವರನ್ನು ಕಳುಹಿಸುವೆನೆಂತಲೂ ಉದ್ದೇಶಮಾಡಿಕೊಂಡಿದ್ದನು. 8. ಸಂಧಿಯೆಂದರೇನು? ಸಂಧಿಯೆಂದರೆ ಅಕ್ಷರಗಳು ಒಂದಕ್ಕೊಂದು ಸೇರುವುದೇ ಎಂದು ಅರ್ಥ. 9. ಹೊಸೂರಿಂಬ ಗ್ರಾಮದಲ್ಲಿ ವಾಸಮಾಡುತ್ತಿದ್ದ ರಂಗಚೆಟ್ಟಿ ಎಂಬ ಹೆಸರುಳ್ಳ ಒಬ್ಬನೊಬ್ಬ ವರ್ತಕನು ಬೇರೊಂದು ಊರಿಗೆ ಹೋಗಿ ಸಂತೆಯಲ್ಲಿ ವ್ಯಾಪಾರಮಾಡಿ ಬೇರೆ ಬೇರೆ ತರದ ಜಿನಸುಗಳನ್ನು ಕೊಂಡುಕೊಂಡು ಹಿಂತಿರುಗಿ ಬರಬೇಕೆಂದು ಬಿಳಿಗೆ ತನ್ನ ಊರನ್ನು ಬಿಟ್ಟು ಪ್ರಯಾಣ ಮಾಡಿದನಂತೆ. 10. ರೈತರೆಲ್ಲರೂ ಮಳೆಗೋಸ್ಕರ ಅತ್ಯಾಶೆಯಿಂದ ಕಾದುಕೊಂಡಿದ್ದಾರೆ. ಈ ವಾರದೊಳಗೆ ಮಳೆಯಾದರೆ ಅವರು ಬಿತ್ತಿರುವ ಬೀಜವು ಒಂದು ವೇಳೆ ಮೊಳೆಯುವುದು. ಆಗದಿದ್ದರೆ ಏನೂ ಮೊಳೆಯಲಾರದು.

(b) Translate into Kanarese:

1. I trust<sup>1</sup> that you will not do as he did. 2. Who do men say that I am? Some say that thou art one of the prophets. 3. The boy acknowledged<sup>2</sup> that the money which he had spent was not his own. 4. I went to my garden in order to pluck some flowers and return.<sup>3</sup> 5. Tell me how you knew that I had written this letter. 6. I asked them what they would do after they had reached the city. 7. There are reasons for my speaking in this way. I shall not tell you what they are, for you cannot understand them. 8. I am surprised that you have forgotten so quickly the words which I spoke to you. 9. You ought to remember the words which Jesus Himself said, namely, It is more blessed<sup>4</sup> to give than to receive.<sup>5</sup> 10. I will send you the articles which you need for your work, as follows: books, paper, pens, tables, and chairs.

<sup>1</sup> ನಂಬು. <sup>2</sup> ಒಪ್ಪಿಕೊಳ್ಳು. <sup>3</sup> ಬರು. <sup>4</sup> A greater happiness. <sup>5</sup> ತೆಗೆದುಕೊಳ್ಳು.

## Vocabulary

ಅತ್ಯಾಶೆ (= ಅತಿ + ಆಶೆ) excessive (great) desire (2 n.)	ಜ್ಞಾಪಕಮಾಡಿಕೊಳ್ಳು remember (irreg. tr.) <sup>5</sup>
ಅಧಿಕಾರ authority (1 n.)	ತರ sort, kind (1 n.)
ಆಯು choose (irreg. tr.) <sup>1</sup>	ನಿಜ (own) true (adj); truth (1n.)
ಆಶ್ಚರ್ಯಪಡು feel surprise (irreg. intr.)	ಪ್ರವಕ್ತೃ (ಪ್ರವಾದಿ) in O.T., prophet (1 m. 2 m.)
ಉದ್ದೇಶ object, intention (1 n.)	ಬಯ್ಯು revile, abuse (irreg. tr.) <sup>6</sup>
ಒಂದು ವೇಳೆ one time, on occasion, perhaps.	ಬಿಡಿಸು cause to leave, loosen, release (1 tr.)
ಕಾಯು guard, wait (irreg. tr. and intr.) <sup>2</sup>	ಬಿತ್ತು sow (1 tr.)
ಕೀಳು pluck (irreg. tr.) <sup>3</sup>	ಬುದ್ಧಿ intellect, advice (2 m.)
ಕೂಡ (ಡಾ) also, even	ಮರೆತುಕೊಳ್ಳು forget (irreg. tr.)
ಖರ್ಚುಮಾಡು expend, spend (1 tr.)	ಮೊಳೆ sprout (irreg. intr.) <sup>7</sup>
ಗ್ರಹಿಸಿಕೊಳ್ಳು understand (irreg. tr.) <sup>4</sup>	ವೇಳೆ time (2 n.)
ಜಿನಸು (ದಿನಸು) an article, goods (3 B n.)	ಸಾಮಾನು thing, article (3 B n.)
	ಸ್ವಲ್ಪ little, few (adj. and pron. n.)
	ಹಿಂತಿರುಗು turn back, return (1 intr.)

<sup>1</sup> Past ptc. ಆಯ್ದು or ಆದುದು.<sup>2</sup> Past ptc. ಕಾದುದು.<sup>3</sup> Past ptc. ಕಿತ್ತು.<sup>4</sup> ಗ್ರಹಿಸು grasp (1 tr.).<sup>5</sup> ಜ್ಞಾಪಕ memory (1 n.).<sup>6</sup> Past ptc. ಬಯ್ದು.<sup>7</sup> Past ptc. ಮೊಳಿತು.

## LESSON XXXIX

### Irregular Verbs (contd)

#### Class III (b)

For the general characteristics of this class, see Lesson XXXVII, under class III.

Most verbs in III(b) the roots of which end (originally) in ಯ್ are found also in III(a); e.g., ಆಯು (ಆಯ್), choose, has for its past verbal participle both the forms ಆಯ್ದು and ಆದು.

It may be noticed that the simple verb ಸೋಲು be defeated, is less frequently used than the expression ಸೋತು<sup>1</sup> ಹೋಗು and ಕುಳಿರು<sup>2</sup> is used practically always in the reflexive form ಕುಳಿತುಕೊಳ್ಳು or ಕೂತುಕೊಳ್ಳು. The form ಕುಂತುಕೊಳ್ಳು is now regarded as a vulgarism.

#### Class III (c)

For general characteristics see Lesson XXXVII, under class III.

#### ಬರು come

ಬರು<sup>3</sup> come, is used with the present verbal participle of any verb to indicate habitual action or action which is or was in progress; as, ಆತನು ಜನರಿಗೆ ಉಪಕಾರಮಾಡುತ್ತಾ ಬಂದನು he was in the habit of conferring benefits on the people; ಅವರಲ್ಲಿ ಸ್ನೇಹ ವನ್ನು<sup>4</sup> ಬೆಳೆಯಿಸುತ್ತಾ<sup>5</sup> ಬಂದನು he continued to cultivate friendship with them: ಕತ್ತಲೆಯಾಗುತ್ತಾ ಬಂತು darkness came on.

As already noted on page 271, ಬರು, when combined with ತೆಗೆದುಕೊಳ್ಳು, and similar verbs, as ತೆಗೆದುಕೊಂಡು ಬರು, has the meaning

<sup>1</sup> Past. ptc. of ಸೋಲು. <sup>2</sup> Page 137. <sup>3</sup> For the irregular forms see also p. 197. <sup>4</sup> ಸ್ನೇಹ friendship (1 n.). <sup>5</sup> ಬೆಳೆಯಿಸು (ಬೆಳೆಸು, ಬೆಳಸು) cause to grow, cultivate (1 tr.).

'bring' (*lit.*, take and come); as, ఆ పుస్తకವನ್ನು తేగిదుకొండు బా bring that book; ಅವರನ್ನು ಕರೆದುಕೊಂಡು ಬಂದರು they brought them with them.

Combined with ಹೋಗು, as ಹೋಗಿ ಬರು, it affords a polite mode of referring to departure, the uncombined ಹೋಗು being held to lack something in point of courtesy. Thus, ಹೋಗಿ ಬರುತ್ತೇನೆ I will go away and come back, is the usual formula of farewell, and is practically equivalent to 'good-bye' on the part of the person who is going away. ಹೋಗಿ ಬನ್ನಿ is the answering 'good-bye' of the person whom he is leaving. This usage is quite independent of the probability or otherwise of return.

ಬರು is frequently used with reference to the acquisition of knowledge; as, ನಿಮಗೆ ಕನ್ನಡ ಬರುತ್ತದೋ? do you understand Kanarese? *lit.*, does Kanarese come to you? ನನಗೆ ಓದ (ಓದುವುದಕ್ಕೆ, ಓದಲಿಕ್ಕೆ) ಬರುವುದಿಲ್ಲ I cannot read.

The negative forms ಬಾರೆನು etc., as well as indicating the usual meanings of the negative mood, denote the impossibility or impropriety of an action; as, ತೆರೆಯ ಬಾರದ ಕಣ್ಣು an eye which (one) cannot open; ಕಳ್ಳತನಮಾಡಬಾರದು (thou) must not steal.

The form ಬಾರದು is usually associated with this meaning. The sentence ಆ ಪುಸ್ತಕವನ್ನು ಅವನು ಓದಬಾರದು means: he ought not to read that book. He is unable to read that book is translated ಅವನಿಗೆ ಆ ಪುಸ್ತಕವನ್ನು ಓದಲು ಬರುವುದಿಲ್ಲ.

A regular form of the negative mood, ಬರೆನು etc., is heard in conversation.

The imperative mood, 2nd pers. sing. and plu., ಬಾ, ಬನ್ನಿ, are used in inviting to any course of action: ಕುಣಿಯೋಣ ಬಾ come let us dance. There is another irregular imperative form ಬಾರು (*or* ಬಾರ) which is found only with terms of address, ಆಪ್ಪ, ಅಮ್ಮ, ಅಯ್ಯ or with the particle ಒ: as ಬಾರಪ್ಪ come sir; ಬಾರೊ come (you).



## ಬೀಳು fall

Note the idiomatic uses: (a) ಸಂದರ್ಭ ಬೀಳು occasion to arise; ಅವಶ್ಯ<sup>1</sup> ಬೀಳು necessity to arise; ಕಾರಣ ಬೀಳು a reason to occur; ತೂತು<sup>2</sup> ಬೀಳು fall in holes (like cloth); ದೃಷ್ಟಿಗೆ<sup>3</sup> ಬೀಳು become visible; (b) ಸರಿ ಬೀಳು be in harmony with, accord with; ಅವರ ನಡತೆ<sup>4</sup> ನಮ್ಮ ಮನಸ್ಸಿಗೆ ಸರಿಬೀಳುವುದಿಲ್ಲ their conduct is not in accord with our mind; ಬೀಳು is also used of price or cost; as, ಇದರ ಕ್ರಯ ಮೂರಾಣೆ ಬೀಳುತ್ತದೆ the price of this is three annas; (c) ಬಿದ್ದು ಕೊಳ್ಳು means 'lie down'; as, ಗುರುವಿನ ಪಾದಕ್ಕೆ ಬಿದ್ದುಕೊಂಡನು he fell down at the teacher's feet; (d) ಜಾರಿ<sup>5</sup> ಬೀಳು 'slip and fall' is also used of lapse from virtue.

Needless to say, English idioms with 'fall' cannot be literally translated into Kanarese; e.g., 'it fell to my lot' is, in Kanarese, ನನ್ನ ಪಾಲಿಗೆ<sup>6</sup> ಬಿತ್ತು; but there is a tendency for idioms to cross from the one language to the other. Such expressions as, ಅವರ ದೃಷ್ಟಿ ನನ್ನ ಮೇಲೆ ಬಿತ್ತು 'their eye fell on me', are heard, there being no literary authority for the usage.

## Class IV

These verbs had originally monosyllabic roots with long vowels. The past verbal participle is formed by shortening the vowel of the root, and inserting a euphonic ನ್ before the suffix ದು and ತ್ before the suffix ತು; as, ನೋ<sup>7</sup> + ನ್ + ದು = ನೊಂದು (past tense ನೊಂದೆನು I felt pain, etc.); ಸಾ<sup>8</sup> + ತ್ + ತು = ಸತ್ತು.

## ಈಯು give

ಈಯು give, forms the causal ಈಸು cause to give, which is largely used in such expressions as ಈ ಸೀಸೆಯನ್ನು<sup>9</sup> ತೆಗೆದುಕೊಂಡು ಆಸ್ಪತ್ರೆಗೆ ಹೋಗಿ ಔಷಧವನ್ನು ಈಸಿಕೊಂಡು ಬಾ take this bottle, go to the hospital, and bring back medicine, *lit.*, having taken this bottle, having gone to the hospital, having caused (them) to give you medicine, come. See also note on page 279.

<sup>1</sup> ಅವಶ್ಯ necessary (adj.); necessity (1 n.).

<sup>2</sup> ತೂತು a hole (3 B n.).

<sup>3</sup> ದೃಷ್ಟಿ sight (2 n.).

<sup>4</sup> ನಡತೆ conduct (2 n.).

<sup>5</sup> ಜಾರು slip (1 intr.).

<sup>6</sup> ಪಾಲು part, share (3 B n.).

<sup>7</sup> ನೋ (ನೋಯು) feel pain (irreg. intr.).

<sup>8</sup> ಸಾ (ಸಾಯು) die (irreg. intr.).

<sup>9</sup> ಸೀಸೆ bottle (2 n.).

## ಸಾಯು die

ಸಾಯು die, is frequently replaced by ಸತ್ತುಹೋಗು.

Euphemistic expressions for 'to die' in common use are ಕಾಲವಾಗು,<sup>1</sup> ಗತಿಸು<sup>2</sup> (ಗತಿಸಿ ಹೋಗು), ತೀರಿಹೋಗು<sup>3</sup> etc.

## Class V

This class consists of two sections. In the former section, the second syllable of the dissyllable root consists of the combination ಡು. Under the influence of this cerebral consonant, the dental ತ್ of the past verbal participial affix is changed into the cerebral ಟ್ the flat consonant (ಡ್) of the root being also changed into the sharp consonant of the same class ಟ್; thus, ಅಡು<sup>4</sup>+ತು=ಅಟ್+ಟು=ಅಟ್ಟು. In the second section, the root originally ended in the half-syllable ಣ್ (in one instance ಳ್ i.e. ಕೊಳ್). The past verbal participial ending is added directly to the root, but its dental consonant (ಡ್) is changed by attraction into the cerebral ಡ್; as, ಉಣ್<sup>5</sup>+ದು=ಉಣ್+ಡು=ಉಣ್ಡು (ಉಂಡು).

## ಕೆಡು be spoilt

This verb is found most frequently in the combination ಕೆಟ್ಟು ಹೋಗು be completely spoilt. The past relative participle ಕೆಟ್ಟು is the usual equivalent for the English adjective 'bad', whether the significance is physical or moral.

## ಬಿಡು leave

The verb is used, like ಹಾಕು and ಹೋಗು in combination with past verbal participles to indicate the completeness of an action; thus, ಹೋಗಿಬಿಡು go right away; ಎತ್ತು ಹುಲ್ಲನ್ನೆಲ್ಲಾ ತಿಂದು<sup>6</sup> ಬಿಟ್ಟಿತು the ox ate up all the grass; ಆ ಮಾತನ್ನು ಬಿಟ್ಟುಬಿಡಬೇಕು (you) must completely leave out that word.

<sup>1</sup> ಕಾಲ time (1 n.).    <sup>2</sup> ಗತಿಸು pass (1 intr.).    <sup>3</sup> ತೀರು come to an end (1 intr.).    <sup>4</sup> ಅಡು cook (irreg. tr.).    <sup>5</sup> ಉಣ್ (ಉಣ್ಣು) eat (irreg. tr.).  
<sup>6</sup> ತಿನ್ (ತಿನ್ನು) eat (irreg. tr.).

ಹೊರಡು go out

This verb is frequently combined with ಹೋಗು; as, ಬೆಳಿಗ್ಗೆ ಹೊರಟುಹೋದರು they went away in the morning.

ಕಾಣು see, appear

ಕಾಣು (ಕಾಣ್) has the meaning of 'see', and also of 'be seen, appear'; as, ಈ ಕಣ್ಣು ಕಾಣುವುದಿಲ್ಲ this eye does not see; ನಾನು ನಿನ್ನನ್ನು ನಿನ್ನೆ ಕಂಡೆನು<sup>1</sup> I saw you yesterday; ಮಳೆಯು ಬರುವುದೆಂದು ನನಗೆ ಕಾಣುವುದಿಲ್ಲ it does not seem to me that rain is coming. The negative mood, 1st. pers. sing. in its abbreviated form ಕಾಣೆ (for ಕಾಣೆನು) is commonly used in the meaning, 'I do not know': ಅವರು ಯಾರೋ ಕಾಣೆ I do not know who he is.

The causal ಕಾಣಿಸು means (1) 'cause to appear', and (2) 'appear, come into sight' especially in the form ಕಾಣಿಸಿಕೊಳ್ಳು; as, ಅವನು ಆ ಕೂಟದಲ್ಲಿ ಕಾಣಿಸಿಕೊಂಡನು he put in an appearance at that meeting.

For ಕೊಳ್ಳು (ಕೊಳ್) see pages 136—138; for ಪಡು, pages 198, 280.

#### Class VI

In these verbs the second syllable of the dissyllabic root consists of the combination ಗು. The dental (ದ್) of the past verbal participial suffix is changed into the guttural ಕ್, and the flat consonant ಗ್ of the root is also changed into the sharp consonant ಕ್; as, ನಗು<sup>2</sup> + ದು = ನಕ್ + ಕು = ನಕ್ಕು.

The variant forms of past verbal participles of certain verbs of the second conjugation, given at the end of Appendix III, should be studied before the following Exercise is done.

#### EXERCISE XXXIX

(a) Translate into English:

1. ಕೆಟ್ಟವನೆನಿಸಿಕೊಂಡು<sup>3</sup> ನೂರು ವರುಷ ಬದುಕಿರುವುದಕ್ಕಿಂತಲೂ ಒಳ್ಳೆ ಯವನೆನಿಸಿಕೊಂಡು<sup>3</sup> ಮೂರು ದಿವಸವಿರುವುದು ಉತ್ತಮ. 2. ನೀವು ಇನ್ನು

<sup>1</sup> It is to be noticed that the vowel here is shortened in the past ptc. ಕಂಡು. <sup>2</sup> ನಗು laugh (irreg. intr.). <sup>3</sup> ಎನ್ನಿಸು in combination is often written ಎನಿಸು (ಕೆಟ್ಟವನೆನಿಸಿಕೊಂಡು).

ಮೇಲೆ ನನ್ನ ಮುಖವನ್ನು ಕಾಣುವುದಿಲ್ಲವೆಂದು ಆತನು ಹೇಳಿದ ಮಾತಿಗೆ ಅವರು ವಿಶೇಷವಾಗಿ ವ್ಯಥೆಪಟ್ಟು ಬಹಳವಾಗಿ ಅತ್ತರು. 3. ಮುಂಗಾರು ಮಳೆಯು ಬರಲು ರೈತರು ತಮ್ಮ ಹೊಲಗಳನ್ನು ಉತ್ತು ಕಳೆ ಕಸ ಮುಂತಾದವುಗಳನ್ನು ಕಿತ್ತು ರಾಶಿಮಾಡಿ ಸುಟ್ಟು ಬೀಜಬಿತ್ತುವುದಕ್ಕೆ ಭೂಮಿಯನ್ನು ಹಸನುಮಾಡುತ್ತಿದ್ದಾರೆ. 4. ಈ ಕಾರ್ಯಗಳನ್ನು ಮಾಡಿದವನಿಗೆ ರಾಜನು ವಿಧಿಸಿದ ದಂಡನೆಯು ಬಹಳ ಕ್ರೂರವಾಗಿತ್ತು. ಅದು ಯಾವುದೆಂದರೆ ಕಾವಲುಗಾರರು ಅವನ ಎರಡು ಕೈಗಳನ್ನೂ ಕಾಲುಗಳನ್ನೂ ಕತ್ತರಿಸಿಬಿಡಬೇಕೆಂಬುವುದೇ. 5. ಶತ್ರುಗಳು ನಮ್ಮ ದೇಶೀಯರಿಗಿಂತ ಬಲಿಷ್ಠರಾಗಿರುವುದರಿಂದ ಇವರು ಅವರಿಂದ ಸೋತುಹೋದಾರೆಂದು ಅಂಜಿಕೊಳ್ಳುತ್ತೇವೆ. 6. ರಾಜಕುಮಾರನು ಯುದ್ಧದಲ್ಲಿ ಈಟಿಯಿಂದ ಇರಿಯಲ್ಪಟ್ಟು ಬೇಗನೆ ಸತ್ತನು. 7. ಅವರು ಕಲ್ಲು ಮೊದಲಾದವುಗಳನ್ನು ತಂದು ದೂರದಿಂದ ಕಾಣುವಂತೆ ಬೆಟ್ಟದ ಶಿಖರದಲ್ಲಿ ಒಂದು ಸ್ತಂಭವನ್ನು ನೆಟ್ಟು ನಿಲ್ಲಿಸಿದರು. 8. ನಾನು ಊರಿನಲ್ಲಿ ಹಾದು ಹೋಗುತ್ತಿರುವಾಗ ಮನೇ ಬಾಗಿಲುಗಳ ಮುಂದೆ ನಿಂತುಕೊಂಡಿದ್ದವರು ಒಬ್ಬರಿಗೊಬ್ಬರು ನನ್ನ ವಿಷಯದಲ್ಲಿ—ನೋಡಿರಿ! ಈತನ ಮಿತ್ರರು ಈತನನ್ನು ಸರ್ವಜ್ಞನೆಂದು ಹೇಳುತ್ತಾರಲ್ಲ, ಅದು ಹೇಗೆ ಎಂದು ಹೇಳಿಕೊಳ್ಳುತ್ತಿದ್ದರು. 9. ಈ ಗ್ರಾಮಸ್ಥರು ತಮ್ಮ ಸಾಲಗಳನ್ನು ತೀರಿಸಲಾರದೆ ಹೋಗಿರುವುದರಿಂದ ತಮ್ಮ ದನಗಳಲ್ಲಿಯೂ ಹೊಲಗಳಲ್ಲಿಯೂ ಕೆಲವನ್ನು ಮಾರಿಬಿಟ್ಟು ಸಿಕ್ಕಿದ ಹಣವನ್ನು ಸಾಲಕೊಟ್ಟವರಿಗೆ ಕೊಟ್ಟು ಮಿಕ್ಕ ಆಸ್ತಿಯಿಂದ ಜೀವನ ಮಾಡಿಕೊಳ್ಳಲಿ. 10. ಕೆಟ್ಟುದೇನಾದರೂ ಮಾಡದೆ ಅಧಿಕ ಕಷ್ಟಪಟ್ಟವರನ್ನು ನೀವು ಸನ್ಮಾನಿಸುವುದಿಲ್ಲವೋ?

(b) Translate into Kanarese:

1. What do you say? Do you not know that the king is dead? 2. Can you not rise, my friend? I am unwilling to leave you where you have fallen and to go away. 3. Those who had encamped<sup>1</sup> on the river-bank were afraid to drink the river-water lest some disease should attack them. 4. Although the punishment which the king ordained was unjust and cruel, the guards were obedient to the king and killed the man. 5. He who can carry<sup>2</sup> does not need a servant<sup>3</sup>; he who can cook does not need a wife. 6. When the townspeople heard that the army was defeated and the general dead, they mourned<sup>4</sup> and wept. 7. I must first know to what extent you remember<sup>5</sup> the words of the

<sup>1</sup> ಇಳುಕೊಳ್ಳು. <sup>2</sup> ಎತ್ತಿಕೊಂಡುಹೋಗು. <sup>3</sup> Say: to him . . . a servant is not needed. <sup>4</sup> ವ್ಯಥೆಪಡು. <sup>5</sup> Have put in memory.

old book which you have read. 8. We brought nothing into this world; and we can take nothing out of it.<sup>1</sup> 9. Although they were conquered<sup>2</sup> in the battle, after some days they will raise a still larger army and come to make war on<sup>3</sup> us again. 10. Which of you is the man who shows to strangers the place where the stone pillar stands?

## Vocabulary

ಅಂಜು fear (1 intr.)	ಕುಮಾರ son (1 m.)
ಅಡು cook (irreg. past ptc. ಅಟ್ಟು, tr.)	ಕೆಡು go bad, be spoiled (irreg. past ptc. ಕೆಟ್ಟು—intr.)
ಅಧಿಕ excessive, much (adj.)	ಕ್ರೂರ cruel (adj.)
ಅನ್ಯಾಯ unjust; injustice (1 n.)	ತಗುಲು come into contact with, (of disease, infect) (1 intr.) <sup>4</sup>
ಅಳು weep (irreg. past ptc. ಅತ್ತು, intr.)	ದಂಡನೆ punishment (2 n.)
ಆಸ್ತಿ property (2 n.)	ದನ cattle (collective, 1 n.)
ಇರಿ pierce (2 tr.)	ದೇಶೀಯ man of the country, (1 m.)
ಈಟಿ lance (2 n.)	ನೆಡು plant, set up (irreg. past ptc. ನೆಟ್ಟು, tr.)
ಉಳು plough (irreg. past ptc. ಉತ್ತು, tr.)	ಬಲಿಷ್ಠ strong man (1 m.)
ಎತ್ತು raise (1 tr.)	ಬಿಡು leave (irreg. past ptc. ಬಿಟ್ಟು, tr.)
ಎದುರು position opposite, against (3 B n.)	ಬೀಳು fall (irreg. past ptc. ಬಿದ್ದು, intr.)
ಎಳು rise (irreg. past ptc. ಎದ್ದು, intr.)	ಮಿಗು remain (irreg. past ptc. ಮಿಕ್ಕು, intr.)
ಕತ್ತರಿಸು cut (1 tr.)	ಮುಖ face (1 n.)
ಕಸ rubbish (1 n.)	ಮುಂಗಾರು the first monsoon (3 B n.)
ಕಳೆ a weed (2 n.)	ರಾಶಿ a heap (2 n.)
ಕಾವಲುಗಾರ watchman, guard (1 m.)	ವಿದೇಶೀಯ foreigner, stranger (1 m.)
ಕೀಳು pluck (irreg. past ptc. ಕಿತ್ತು, tr.)	

<sup>1</sup> From within it.<sup>2</sup> Defeated.<sup>3</sup> ಎದುರಾಗಿ (with dat.).<sup>4</sup> Takes the dative of the person infected.

ವಿಧೇಯ obedient (adj. and noun, 1 m.)	ಸೋಲು be defeated (irreg. past ptc. ಸೋತು 1 intr.)
ವಿಶೇಷವಾಗಿ specially, greatly	ಸ್ತಂಭ pillar (1 n.)
ವ್ಯಥೆ pain, distress (2 n.)	ಹಸನು beauty, proper (clean)
ಶಿಖರ crest (1 n.)	state (3 B n.)
ಸರ್ವಜ್ಞ omniscient man (1 m.)	ಹಳೆಯ old
ಸಾಯು die (irreg. past ptc. ಸತ್ತು, intr.)	ಹಾಯು pass (irreg. past ptc. ಹಾದು, tr.)
ಸೇನಾಪತಿ general of army (2 m.)	ಹೊರು carry (irreg. past ptc. ಹೊತ್ತು, tr.)

## LESSON XL

### Recapitulatory

In the course of the preceding Lessons illustrations have been given of the order of words and phrases in Kanarese sentences and of the translation into Kanarese of various kinds of English co-ordinate and subordinate clauses, and other syntactical uses. For convenience of reference similar illustrations are gathered together in this Lesson.

#### I. The Order of Words and Phrases in a Kanarese Sentence

(a) The finite verb is the last word in a complete sentence; p. 44.

(b) A word in the genitive case precedes the word on which it depends (p. 44): ಮನೆಯ ಕೆಲಸ the work of the house.

(c) A noun or pronoun precedes the finite verb or participle (verbal or relative) which governs it: ನನ್ನನ್ನು ಕರೆದನು he called me; ನನ್ನನ್ನು ಕರೆದು ಇದನ್ನು ಕೊಟ್ಟನು he called me and gave me this; ನನ್ನನ್ನು ಕರೆದ ಮನುಷ್ಯನು ಈ ಊರಿನವನಲ್ಲ the man who called me does not belong to this town.

(d) A noun or pronoun precedes the postposition which governs it: ಮನೆಯ ಮುಂದೆ in front of the house; ನನಗೆ ಮುಂಚೆ ಬಂದನು he came earlier than I (did).

(e) The infinitive precedes the verb which governs it: ಹೋಗಲು ನಾನು ಒಪ್ಪುವುದಿಲ್ಲ I shall not consent to go.

(f) Adjectives of number and quantity precede the words they qualify; but if used in their pronominal form they succeed them (p. 151): ಇಬ್ಬರು ಉಪಾಧ್ಯಾಯರು two teachers; ಸ್ತ್ರೀ ಪುರುಷರಿಬ್ಬರು the woman and the man both; ಎಲ್ಲಾ ಜನರು, all people; ಜನರೆಲ್ಲರು all the people.

(g) A relative participle precedes the noun or pronoun it qualifies: ಆಡುವ ಹುಡುಗ the boy who plays.

(h) An adverb, adverbial phrase or equivalent precedes the verb it modifies: ಬೇಗನೆ ಬಾ come quickly; ಸಂತೋಷದಿಂದ (ಸಂತೋಷ ವುಳ್ಳವನಾಗಿ) ಬಂದನು he came with pleasure; ಓಡುತ್ತಾ ಬಂದನು he came running; ಮೇಲುಕೋಟಿಗೆ ಹೋಗದೆ ಶ್ರವಣಬೆಳಗೊಳಕ್ಕೆ ಹೋದನು he went to Sravanabelagola without going to Melkote.

A simile precedes the statement of comparison: ಸಿಂಹದಂತೆ<sup>1</sup> ಗರ್ಜಿಸಿದನು<sup>2</sup>; ಬಿರುಗಾಳಿ ಬೀಸುತ್ತದೋ ಎಂಬಂತೆ ಶಬ್ದವು ಕೇಳಿಸಿತು a sound was heard as if a tempest were blowing.

## II. The Order of Clauses in a Kanarese Sentence

The rule 1 (g), above, applies to what in English are adjectival clauses: ಶಾಲೆಗೆ ಹೋಗದೆ ಹುಡುಗ the boy who does (did) not go to school.

What, in English, is a noun clause, precedes the principal verb in a Kanarese sentence: ಆತನು ವಿದ್ಯಾವಂತನು<sup>3</sup> ಎಂಬುದು ನನಗೆ ತಿಳಿದಿದೆ I know he is an educated man.

The rule 1 (h), above, applies to what in English are adverbial clauses: ಅವನು ಮಾತಾಡುವ ಹಾಗೆ ನಾನು ಮಾತಾಡುವುದಿಲ್ಲ I do not talk as he does; ಅವರು ಊರಿಗೆ ಸೇರಿದಾಗ ಆಗಲೇ ಕತ್ತಲೆ ಯಾಗಿತ್ತು when they reached the town it was already dark.

## III. The Translation of the English Infinitive Mood

To do so is not just; or, it is not just to do so. ಹಾಗೆ ಮಾಡುವುದು ನ್ಯಾಯವಾಗಿರುವುದಿಲ್ಲ (ನ್ಯಾಯವಲ್ಲ)<sup>4</sup> (p. 221).

These children have learned to read and write. ಈ ಮಕ್ಕಳು ಓದುವುದನ್ನೂ ಬರೆಯುವುದನ್ನೂ ಕಲಿತುಕೊಂಡಿದ್ದಾರೆ (p. 221).

Is there nothing here to eat? ಇಲ್ಲಿ ತಿನ್ನುವುದಕ್ಕೆ ಏನೂ ಇರುವುದಿಲ್ಲವೋ? Two eyes are insufficient to see that sight: ಆ ನೋಟವನ್ನು<sup>5</sup> ನೋಡಲು ಎರಡು ಕಣ್ಣೂ ಸಾಲದು; who would have the heart to beat the child like that ಆ ಮಗುವನ್ನು ಹಾಗೆ ಹೊಡೆಯುವುದಕ್ಕೆ

<sup>1</sup> ಸಿಂಹ lion (1 n.).

<sup>2</sup> ಗರ್ಜಿಸು roar (1 intr.).

<sup>3</sup> ವಿದ್ಯಾ (Skt.) = ವಿದ್ಯೆ.

<sup>4</sup> ನ್ಯಾಯ just, justice, a law; adj. and noun (1 n.).

<sup>5</sup> ನೋಟ a sight (1 n.).



ಎಂಥವನಿಗೆ ತಾನೆ ಮನಸ್ಸು ಬಂದೀತು? The houses of that street are attractive to look at ಆ ಬೀದಿಯ ಮನೆಗಳು ನೋಡುವುದಕ್ಕೆ ಅಂದವಾಗಿವೆ<sup>1</sup> (p. 222).

Do you wish to go there? ಅಲ್ಲಿಗೆ ಹೋಗುವುದಕ್ಕೆ ನಿನಗೆ ಇಷ್ಟವೋ?<sup>2</sup> (ಮನಸ್ಸುಂಟೋ?), ಅಲ್ಲಿಗೆ ಹೋಗಬೇಕೆಂಬುವುದು ನಿನಗೆ ಇಷ್ಟವಾಗಿದೆಯೋ? ಅಲ್ಲಿಗೆ ಹೋಗಬೇಕೆಂಬುವ ಇಷ್ಟವು ನಿನಗೆ ಇರುವುದೋ? ಅಲ್ಲಿಗೆ ಹೋಗಬೇಕೆಂದು ಇಷ್ಟಪಡುತ್ತಿಯಾ? (pp. 222, 304).

I wish him to go. ಅವನು ಹೋಗುವುದು ನನ್ನ ಇಷ್ಟ (p. 221).

I have come (in order) to see you. ತಮ್ಮನ್ನು ನೋಡುವುದಕ್ಕಾಗಿ (ನೋಡಬೇಕೆಂದು) ಬಂದೆನು (pp. 222, 264, 298).

He told me to go home ಮನೆಗೆ ಹೋಗೆಂದು (ಹೋಗಬೇಕೆಂದು) ನನಗೆ ಹೇಳಿದನು (pp. 296 ff).

He promised to write the following week ನಾಳೇವಾರ ಬರೆಯುತ್ತೇನೆಂದು ಮಾತುಕೊಟ್ಟನು (pp. 296 ff).

It is time to go home ಮನೆಗೆ ಹೋಗುವ (ಹೋಗಬೇಕಾದ) ಹೊತ್ತಾಯಿತು. (p. 201).

It is too late (past the time) to go home ಮನೆಗೆ ಹೋಗುವುದಕ್ಕೆ ಹೊತ್ತು ಮಾರಿ<sup>3</sup> ಹೋಯಿತು (p. 258).

We saw him do this deed ಅವನು ಈ ಕೆಲಸಮಾಡುವುದನ್ನು ನಾವು ಕಂಡೆವು (pp. 221, 2).

I am to go ನಾನು ಹೋಗಬೇಕು (ಬೇಕಾಗಿದೆ); ನಾನು ಹೋಗತಕ್ಕವನಾಗಿದ್ದೇನೆ; ನಾನು ಹೋಗುವುದಕ್ಕೆ ನೇಮಿಸಲ್ಪಟ್ಟವನಾಗಿದ್ದೇನೆ. The S. Kanara dialect has ನನಗೆ ಹೋಗಲಿಕ್ಕುಂಟು (pp. 216-17, 258).

I am about to go ನಾನು ಹೋಗುವುದಕ್ಕಿದ್ದೇನೆ; ನಾನು ಹೋಗುವ ಹಾಗಿದ್ದೇನೆ; ನಾನು ಹೋಗಲಿದ್ದೇನೆ (ಹೋಗಲಿಕ್ಕಿದ್ದೇನೆ) (pp. 223, 213, 280).

I have to go to them every day ನಾನು ಪ್ರತಿದಿನವೂ ಅವರ ಹತ್ತಿರ ಹೋಗಬೇಕಾಗಿದೆ; ಹೋಗುವುದಕ್ಕೆ ಹಂಗಿನವನಾಗಿದ್ದೇನೆ<sup>4</sup> (ಹಂಗಿನಲ್ಲಿ ಇದ್ದೇನೆ) *lit.*, I am a-man-under-an-obligation to go (pp. 200, 279-80).

I told him how all I intended to do this work ನಾನು ಈ ಕೆಲಸ

<sup>1</sup> ಅಂದ good form, beauty (1 n.). <sup>2</sup> ಇಷ್ಟ, desired, desire; adj. and noun (1 n.). <sup>3</sup> ಮಾರು go beyond, transgress (1 tr. and intr.). <sup>4</sup> ಹಂಗು obligation (3 B n.).

ವನ್ನು ಹೇಗೆ ಹೇಗೆ ಮಾಡುವಹಾಗಿದ್ದೇನೆಂದು ಅವನಿಗೆ ತಿಳಿಸಿದೆನು; ನಾನು ಈ ಕೆಲಸವನ್ನು ಮಾಡಬೇಕೆಂದಿದ್ದ<sup>1</sup> ರೀತಿಯನ್ನು<sup>2</sup> ಅವನಿಗೆ ತಿಳಿಸಿದೆನು (p. 297).

We were (are) surprised (glad, sorry) to see you here. ನಿಮ್ಮನ್ನು ಇಲ್ಲಿ ಕಂಡು ನಮಗೆ ಆಶ್ಚರ್ಯ (ಸಂತೋಷ, ವ್ಯಸನ) ಆಯಿತು p. 265). Practically the same meaning is given by ನೀವು ಇಲ್ಲಿ ಇರುವುದು (ಇರುವುದರಿಂದ) ನಮಗೆ ಆಶ್ಚರ್ಯ<sup>3</sup> (p. 223).

What am I to do? ನಾನು ಏನು ಮಾಡಲಿ? (p. 90).

What is to be done? ಏನು ಮಾಡುವುದು. What are we to do? ಏನು ಮಾಡೋಣ? (p. 287).

Let me go ನನ್ನನ್ನು ಹೋಗಗೊಡಿಸಿರಿ (p. 279).

Tell them to come ಅವರನ್ನು ಬರಹೇಳಿರಿ. (p. 279).

I had rather go there than stay here ಇಲ್ಲಿ ಇರುವುದಕ್ಕಿಂತ ಅಲ್ಲಿಗೆ ಹೋಗುವುದೇ ನನ್ನ ಇಷ್ಟ (pp. 182, 221).

He had better do so ಅವನು ಹೀಗೆ ಮಾಡಿದರೆ (ಮಾಡುವುದು) ಲೇಸು<sup>4</sup> (ಉತ್ತಮ.)<sup>5</sup> (p. 221).

You must read this ನೀವು ಇದನ್ನು ಓದಬೇಕು (ಓದತಕ್ಕದು.) (pp. 279-80, 216-7).

You must not read this ನೀವು ಇದನ್ನು ಓದಬೇಡಿರಿ (ಓದಬಾರದು, ಓದಕೂಡದು, ಓದತಕ್ಕದಲ್ಲ.) (pp. 192, 279-80, 216-7).

Shall I go? or shall I remain? ನಾನು ಹೋಗಲೋ ಇರಲೋ? (p. 287).

You may go ನೀವು ಹೋಗಬಹುದು (pp. 190, 279-80).

I may come ನಾನು ಬರಬಹುದು (ಬಂದೇನು, ಬಂದರೆ ಬರಬಹುದು.) (pp. 190, 279-80).

They can (know how to) do this ಅವರು ಇದನ್ನು ಮಾಡಬಲ್ಲರು (pp. 279-280).

We cannot do that ನಾವು ಅದನ್ನು ಮಾಡಲಾರೆವು; we may also have ಮಾಡುವುದಕ್ಕಾಗುವುದಿಲ್ಲ, ಮಾಡಲಿಕ್ಕಿಲ್ಲ (pp. 279-80, 266).

I believe (think) him to be a sensible man ಅವನು ಬುದ್ಧಿವಂತನೆಂದು ಭಾವಿಸುತ್ತೇನೆ, ಅವನು ಬುದ್ಧಿವಂತನಾಗಿದ್ದಾನೆಂದು ಭಾವಿಸುತ್ತೇನೆ (p. 297).

<sup>1</sup> ಎಂದು + ಇದ್ದೆ. <sup>2</sup> ರೀತಿ manner, way (2 n.). <sup>3</sup> ಅಗುತ್ತದೆ understood.

<sup>4</sup> ಲೇಸು superiority, welfare (3 B n.). <sup>5</sup> ಉತ್ತಮ highest, superior (adj.).

You need not say so ನೀವು ಹೀಗನ್ನು ವುದು ಅವಶ್ಯವಲ್ಲ<sup>1</sup>, ನೀವು ಹೀಗನ್ನು ಬೇಕಾದ ಅವಶ್ಯವಿಲ್ಲ (pp. 221, 201). Note that in the first example ಅವಶ್ಯ is an adjective and the complement of the predicate; in the second it is a noun and the subject.

I do not know what to do ಏನು ಮಾಡಬೇಕೆಂಬುವುದು (ಮಾಡಬೇಕೋ) ನನಗೆ ತಿಳಿಯದು (pp. 221, 161).

I shall show you how to do this ಇದನ್ನು ಮಾಡಬೇಕಾದ ರೀತಿಯನ್ನು (ವಿಧಾನವನ್ನು<sup>2</sup>) ತೋರಿಸುತ್ತೇನೆ, ಇದನ್ನು ಹೇಗೆ ಮಾಡಬೇಕೆಂಬುದನ್ನು ತೋರಿಸುತ್ತೇನೆ (pp. 201, 304).

### III. The Translation of Co-ordinate Clauses

#### Cumulative

The boys were rambling about in the garden, climbing trees, eating fruit, shouting one to another, calling (one another) by name, laughing and playing ಹುಡುಗರು ತೋಟದಲ್ಲಿ ಓಡಾಡುತ್ತಾ, ಮರಗಳನ್ನು ಹತ್ತುತ್ತಾ, ಹಣ್ಣುಗಳನ್ನು ತಿನ್ನುತ್ತಾ, ಒಬ್ಬರನ್ನೊಬ್ಬರು ಹೆಸರನ್ನು ಹಿಡಿದು ಕೂಗಿ ಕರೆಯುತ್ತಾ, ನಗುತ್ತಾ<sup>3</sup> ಆಟವಾಡುತ್ತಾ ಇದ್ದರು (pp. 106-8).

I went to the field, cut grass, tied it in a bundle, and brought the oxen home ಹೊಲಕ್ಕೆ ಹೋಗಿ ಹುಲ್ಲು ಕೊಯ್ದು<sup>4</sup> ಹೊರೆಕಟ್ಟಿ<sup>5</sup> ಎತ್ತುಗಳನ್ನು ಹೊಡೆಕೊಂಡು ಮನೆಗೆ ಬಂದೆನು (pp. 106-8).

That boy did not go to school, read, write, say his lessons, nor learn anything at all, and became a dunce ಆ ಹುಡುಗನು ಪಾಠ ಶಾಲೆಗೆ ಹೋಗದೆ ಓದದೆ ಬರೆಯದೆ ಪಾಠ ಒಪ್ಪಿಸದೆ<sup>6</sup> ಏನೂ ಕಲಿಯದೆ ದಡ್ಡನಾದನು<sup>7</sup> (pp. 108-9).

The sun arose and the darkness flew away ಸೂರ್ಯನು ಮೂಡಲು<sup>8</sup> (ಮೂಡಲಾಗಿ) ಕತ್ತಲೆಯು ಹಾರಿಹೋಯಿತು (pp. 276-8).

You not only commended our attempt, but also helped us in carrying it out (or, Besides commending . . . you helped) ನೀವು ನಮ್ಮ ಪ್ರಯತ್ನವನ್ನು ಶ್ಲಾಘಿಸಿದ್ದಲ್ಲದೆ<sup>9</sup> ಅದನ್ನು ನೆರವೇರಿಸುವುದರಲ್ಲಿ<sup>10</sup> ನಮಗೆ ಸಹಾಯಮಾಡಿದಿರಿ (pp. 227, 223).

<sup>1</sup> ಅವಶ್ಯ necessary (adj.), necessity (noun 1 n.). <sup>2</sup> ವಿಧಾನ method, manner (1 n.). <sup>3</sup> ನಗು laugh (irreg. past ptc. ನಕ್ಕು intr.). <sup>4</sup> ಕೊಯ್ದು cut (past ptc. ಕೊಯ್ದು, irreg. trs.). <sup>5</sup> ಹೊರೆ bundle (2 n.). <sup>6</sup> ಒಪ್ಪಿಸು yield up, offer (1 tr.). <sup>7</sup> ದಡ್ಡ dunce (1 m.). <sup>8</sup> ಮೂಡು rise, be born (1 intr.). <sup>9</sup> ಶ್ಲಾಘಿಸು praise (1 tr.). <sup>10</sup> ನೆರವೇರಿಸು bring to completion (1 tr.).

## Adversative

I wrote you three letters, but up to the present no answer at all has reached me ನಾನು ನಿಮಗೆ ಮೂರು ಕಾಗದಗಳನ್ನು ಬರೆದಿದ್ದೆನು ಆದರೆ ಈಗಿನ ತನಕ ಯಾವ ಉತ್ತರವೂ ನನಗೆ ತಲಪಲಿಲ್ಲ<sup>1</sup>; instead of ಬರೆದಿದ್ದೆನು ಆದರೆ we may have ಬರೆದಿದ್ದರೂ or ಬರೆದಿದ್ದಾಗ್ಯೂ (pp. 234, 232).

Among men there is none greater than John, nevertheless the little one (least) in the Kingdom of God is greater than he ಮನುಷ್ಯರೊಳಗೆ ಯೋಹಾನನಿಗಿಂತ ದೊಡ್ಡವನು ಒಬ್ಬನೂ ಇಲ್ಲ; ಆದರೂ ದೇವರ ರಾಜ್ಯದಲ್ಲಿ ಚಿಕ್ಕವನು ಅವನಿಗಿಂತಲೂ ದೊಡ್ಡವನಾಗಿದ್ದಾನೆ ((p. 234).

You praised our attempt, but did not help us in carrying it out ನೀವು ನಮ್ಮ ಪ್ರಯತ್ನವನ್ನು ಶ್ಲಾಘಿಸಿದಿರೇ (ಶ್ಲಾಘಿಸಿದ್ದೀ) ಹೊರತು ಅದನ್ನು ಪೂರೈಸುವುದರಲ್ಲಿ<sup>2</sup> ನಮಗೇನೂ ಸಹಾಯಮಾಡಲಿಲ್ಲ (pp. 215-6).

## Alternative

To-morrow I will either come to you or I will send you a letter ನಾನು ನಾಳೆ ನಿಮ್ಮ ಬಳಿಗೆ ಬಂದರೂ ಬರುವೆನು ಅಥವಾ (ಇಲ್ಲವೆ) ಕಾಗದವನ್ನಾದರೂ ಕಳುಹಿಸುವೆನು (pp. 177, 178, 235).

He must either have lost or sold my book ಅವನು ನನ್ನ ಪುಸ್ತಕವನ್ನು ಕಳಕೊಂಡಾಗಲಿ<sup>3</sup> ಮಾರಿಕೊಂಡಾಗಲಿ ಇರಬೇಕು (pp. 235-6).

Either you or I will probably go ನೀವಾಗಲಿ ನಾನಾಗಲಿ ಹೋದೇವು; It may become necessary for either you or me to go ನೀವಾಗಲಿ ನಾನಾಗಲಿ ಹೋಗಬೇಕಾದೀತು (pp. 235-6, 200).

Neither you nor I will go ನೀವಾಗಲಿ ನಾನಾಗಲಿ ಹೋಗುವುದಿಲ್ಲ (pp. 235-6). This may also be expressed by ನೀವೂ ಹೋಗುವುದಿಲ್ಲ ನಾನೂ ಹೋಗುವುದಿಲ್ಲ.

He has neither money nor friends ಅವನಲ್ಲಿ ಹಣವೂ ಇಲ್ಲ ಮಿತ್ರರೂ ಇಲ್ಲ (ಅವನಿಗೆ ಮಿತ್ರರೂ ಇಲ್ಲ ಹಣವೂ ಇಲ್ಲ). We may also say ಅವನಲ್ಲಿ ಹಣವಾದರೂ (ಹಣವಾಗಲಿ) ಮಿತ್ರರಾದರೂ (ಮಿತ್ರರಾಗಲಿ) ಇಲ್ಲ (pp. 235-6).

He is neither reading nor writing ಅವನು ಓದುತ್ತಲೂ ಆಗಲಿ ಬರೆಯುತ್ತಲೂ ಆಗಲಿ ಇರುವುದಿಲ್ಲ (ಅವನು ಓದುತ್ತಲೂ ಇಲ್ಲ ಬರೆಯುತ್ತಲೂ ಇಲ್ಲ) (pp. 235-6).

<sup>1</sup> ತಲವು reach, arrive (1 intr. with dat.)    <sup>2</sup> ಪೂರೈಸು fulfil, complete (1 tr.).    <sup>3</sup> ಕಳ, abbreviated past ptc. for ಕಳೆದು.

## Inferential or Consequential

Remaining in his own village he was unable to get an education, so it became necessary for him to go to another place; *or*, it became necessary for him to go to another place, for he was unable, remaining in his own village, to get an education ಅವನ ಗ್ರಾಮದಲ್ಲೇ ಅವನಿಗೆ ವಿದ್ಯಾಭ್ಯಾಸ<sup>1</sup> ದೊರೆಯಲಿಲ್ಲವಾದ ಕಾರಣ ಪರಸ್ಥಳಕ್ಕೆ<sup>2</sup> ಹೋಗಬೇಕಾಯಿತು (pp. 236, 200).

You called me to come, therefore I followed you, *or*, I followed you, for you called me to come ನೀವು ನನ್ನನ್ನು ಬರಬೇಕೆಂದು ಕರೆದಕಾರಣ (ಕರೆದುದರಿಂದ) ನಿಮ್ಮ ಹಿಂದೆ ಬಂದೆನು (pp. 213-4, 223).

## EXERCISE XL

(a) Translate into English:

1. ಸಮಾಜ ವಿಮರ್ಶಕರನ್ನು ಮೂರು ಪಂಗಡಗಳಾಗಿ ವಿಭಾಗಿಸಬಹುದು.
2. ಎಲ್ಲದರಲ್ಲಿಯೂ ಚಲುವನ್ನೇ ನೋಡುತ್ತಾ ಎಲ್ಲರಿಗೂ ಪ್ರಿಯವಾಗಿರುವ ಕೋಮಲ ದೃಷ್ಟಿಯವರು ಕೆಲವು ಮಂದಿ; ಅವರು ಧರ್ಮರಾಯನ ಸಾತ್ವಿಕ ಗೋತ್ರಕ್ಕೆ ಸೇರಿದವರು. 3. ಇನ್ನು ಕೆಲವರು ಕೊರತೆ ಕಲ್ಪನೆಗಳನ್ನು ಕಂಡರೂ ಅವುಗಳನ್ನು ಮನ್ನಿಸಿ ಹಿಂದಿಟ್ಟು<sup>3</sup> ಶಿಷ್ಟಲಕ್ಷಣಗಳನ್ನೇ ಮುಂದಕ್ಕೆ ತರುವರು; ಅವರದು ಒಂದು ವಿಧವಾದ ಸಮದೃಷ್ಟಿ. 4. ಮತ್ತೆ ಕೆಲವರಿಗೆ ನಿಷ್ಕರ ದೃಷ್ಟಿ; ಅಂದರೆ ಅವರು ಇತರರಲ್ಲಿ ತಪ್ಪುಗಳನ್ನೇ ನಿರೀಕ್ಷಿಸುವವರು.

(b) Translate into Kanarese:

1. When thinking<sup>4</sup> old customs bad and forsaking them and also when thinking new customs good and following them we must take thought<sup>5</sup> properly. 2. Though all efforts do not come to fruition, we must know that without effort there is no fruition. 3. There is one here who knows what happened. 4. In this meeting you must not make a difference<sup>6</sup> between older and younger people. 5. If you ask those boys where the house is you may get to know.

<sup>1</sup> ವಿದ್ಯೆ (*Skt.* ವಿದ್ಯಾ) knowledge + ಅಭ್ಯಾಸ practice; education; *Savarna-dīrgha Sandhi*, Lesson XLIII. <sup>2</sup> ಪರ beyond, other. <sup>3</sup> ಹಿಂದೆ + ಇಟ್ಟು.

<sup>4</sup> Reckoning. <sup>5</sup> Make thought. <sup>6</sup> The difference saying 'older and younger'.

## Vocabulary

ಅನುಸರಿಸು follow (1 tr.)	ಪ್ರಿಯ dear, agreeable (adj.)
ಕಲ್ಮಷ dirt (1 n.)	ಭೇದ difference (1 n.)
ಕೋಮಲ tender, gentle (adj.)	ಮನ್ನಿಸು excuse (1 tr.)
ಗೋತ್ರ lineage (1 n.)	ಲಕ್ಷಣ mark, feature (1 n.)
ಜಲುವು beauty (3 B n.)	ವಿಧ kind, sort (1 n.)
ಧರ್ಮರಾಯ Yudhisthira (1 m.)	ವಿಭಾಗಿಸು divide (1 tr.)
ದೃಷ್ಟಿ sight (2 n.)	ವಿಮರ್ಶಕ investigator (1 m.)
ನಿರೀಕ್ಷಿಸು behold, expect (1 tr.)	ಶಿಷ್ಟ disciplined, virtuous (adj.)
ನಿಷ್ಕರ harsh, severe (adj.)	ಸಮ equal, impartial (adj.)
ಪಂಗಡ party, group (1 n.)	ಸಾತ್ವಿಕ sincere, amiable (adj.)
ಪದ್ಧತಿ custom, habit (2 n.)	ಸಿದ್ಧಿ fruition (2 n.)

## LESSON XLI

### Recapitulatory (contd.)

#### IV. THE TRANSLATION OF SUBORDINATE CLAUSES

##### (a) Adjectival Clauses

You were speaking with those who were present ನೀವು ನೆರೆದಿದ್ದ  
ವರೊಂದಿಗೆ<sup>1</sup> ಮಾತನಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದಿರಿ (pp. 203ff).

The house which you have bought is a large one ನೀವು  
ಕೊಂಡುಕೊಂಡ ಮನೆಯು ದೊಡ್ಡದಾಗಿದೆ (pp. 203ff).

These are the servants of the most high God, who declare  
to us good tidings ನಮಗೆ ಶುಭಸಮಾಚಾರವನ್ನು<sup>2</sup> ತಿಳಿಸುವಂಥ ಪರಾತ್ಪರ  
ನಾದ<sup>3</sup> ದೇವರ ಸೇವಕರು ಇವರೇ (pp. 203ff).

Do what you like ನಿಮಗೆ ಬೇಕಾದುದನ್ನು ಮಾಡಿರಿ; ನಿಮಗೆ ಮನಸ್ಸು  
ಬಂದ ಹಾಗೆ ಮಾಡಿರಿ (pp. 201, 212-3, 222).

What you say is surprising ನೀವು ಹೇಳುವಂಥಾದ್ದು (ಹೇಳುವುದು)  
ಅಶ್ಚರ್ಯಕರವಾಗಿದೆ<sup>4</sup> (pp. 206-7, 221).

This is the place where I first caught sight of him ನಾನು  
ಅವನನ್ನು ಮೊದಲು ಕಂಡುಕೊಂಡ ಸ್ಥಳವು ಇದೇ (p. 211).

Such people as listen to slander are themselves equal to (as  
bad as) slanderers. ಚಾಡಿಮಾತಿಗೆ<sup>5</sup> ಕಿವಿಗೊಡುವವರು ಚಾಡಿಗಾರರಂತೆಯೇ<sup>6</sup>;  
ಯಾರು ಚಾಡಿಮಾತಿಗೆ ಕಿವಿಗೊಡುತ್ತಾರೋ ಅವರೇ ಚಾಡಿಗಾರರಿಗೆ ಸಮಾನ  
ರಾಗಿದ್ದಾರೆ<sup>6</sup> (pp. 204, 160-1).

Show me the book in which you read that story ನೀವು ಆ  
ಕಥೆಯನ್ನು ಓದಿದ ಪುಸ್ತಕವನ್ನು ತೋರಿಸಿರಿ (pp. 204-5).

<sup>1</sup> ನೆರೆ come together (2 intr.).    <sup>2</sup> ಶುಭ auspicious (adj.).    <sup>3</sup> ಪರಾತ್ಪರ  
higher than the highest, God (adj. and noun) (1 m.).    <sup>4</sup> ಅಶ್ಚರ್ಯಕರ causing  
surprise (adj.).    <sup>5</sup> ಚಾಡಿ slander, backbiting (2 n.); ಚಾಡಿಗಾರ slanderer (1 m.).  
<sup>6</sup> ಸಮಾನ equal (adj. and noun—1 m.).

## (b) Adverbial Clauses

## Of Time

As soon as I have reached my town I will write you a letter.  
ನನ್ನ ಊರನ್ನು ಸೇರಿದ ಕೂಡಲೆ ನಿಮಗೆ ಒಂದು ಕಾಗದವನ್ನು ಬರೆಯುವೆನು  
(pp. 210-211).

I have not left the house since I saw you last week ನಿಮ್ಮನ್ನು  
ಹೋದವಾರ ಕಂಡ ಈಚೆಗೆ ನಾನು ಮನೆಯನ್ನು ಬಿಟ್ಟಿರುವುದಿಲ್ಲ; instead of ಕಂಡ  
we may have ಕಂಡಂದಿನಿಂದ<sup>1</sup> or ಕಂಡಾಗಿನಿಂದ,<sup>2</sup> with or without ಈಚೆಗೆ<sup>3</sup>  
(pp. 210-211).

We hope that we shall see you when we come to Bangalore.  
ನಾವು ಬೆಂಗಳೂರಿಗೆ ಬಂದಾಗ ನಿಮ್ಮನ್ನು ಕಾಣುವೆವೆಂಬ ನಿರೀಕ್ಷೆ ಇದೆ; instead  
of the future ಕಾಣುವೆವು we may have the contingent, ಕಂಡೇವು, or  
the expression ಕಾಣಬಹುದು (pp. 210-211, 303).

When all the children have gone away from the school to  
their respective homes, the peon will shut up the doors ಮಕ್ಕಳು  
ಛೆಲ್ಲರು ವಾಠಶಾಲೆಯನ್ನು ಬಿಟ್ಟು ತಮ್ಮ ತಮ್ಮ ಮನೆಗಳಿಗೆ ಹೊರಟುಹೋದ ಬಳಿಕ  
(ಮೇಲೆ, ತರುವಾಯ, ಅನಂತರ) ಜವಾನನು ಬಾಗಿಲುಗಳನ್ನು ಮುಚ್ಚುವನು;  
instead of ಹೋದ ಬಳಿಕ we may have ಹೋಗಿರಲು (pp. 210-211,  
276-277).

Before you ask I will answer; and while you are yet speaking  
I will hear ನೀವು ಕೇಳುವುದಕ್ಕಿಂತ ಮುಂಚಿತವಾಗಿ<sup>4</sup> ಉತ್ತರಕೊಡುವೆನು;  
ನೀವು ಇನ್ನು ಮಾತನಾಡುತ್ತಿರುವಾಗಲೇ ತಿಳಿಸಿಕೊಳ್ಳುವೆನು (p. 223).

As long as I was writing, he was sleeping ನಾನು ಬರೆಯುತ್ತಿದ್ದ  
ಕಾಲವೆಲ್ಲಾ ಅವನು ನಿದ್ರೆ<sup>5</sup> ಮಾಡುತ್ತಿದ್ದನು (pp. 210-211).

I shall be ready by the time that you come and call me  
ನೀವು ಬಂದು ನನ್ನನ್ನು ಕರೆಯುವದರೊಳಗೆ (ಕರೆಯುವಷ್ಟರೊಳಗೆ) ನಾನು ಸಿದ್ಧ  
ನಾಗಿರುವೆನು (p. 224).

Remain here until they call ಅವರು ಕರೆಯುವ ತನಕ (ಪರಿಯಂತರ,  
ವರೆಗೆ) ಇಲ್ಲಿರು (pp. 210-211).

<sup>1</sup> ಕಂಡ + ಅಂದು (instr. case).    <sup>2</sup> ಕಂಡ + ಆಗ.    <sup>3</sup> An expression very  
frequently used is a past relative participle followed by the Hindustani  
noun ಲಾಗಾಯಿತು beginning; thus, ನಿಮ್ಮನ್ನು ಕಂಡಲಾಗಾಯಿತು (ಲಾಗಾಯಿತಿನಿಂದ)  
since I saw you.    <sup>4</sup> ಮುಂಚಿತವಾಗಿ before, beforehand = ಮುಂಚೆ.    <sup>5</sup> ನಿದ್ರೆ  
sleep (2 n.).



It is three years since I came to this town ನಾನು ಈ ಊರಿಗೆ ಬಂದು ಮೂರು ವರುಷವಾಯಿತು (p. 278). The same sense with a slightly modified emphasis is given by ಮೂರು ವರುಷಗಳ ಕೆಳಗೆ (ಹಿಂದೆ) ಈ ಊರಿಗೆ ಬಂದೆನು. I came to this town three years ago.

Come to my house and drink a little coffee before you go to your own town ನನ್ನ ಮನೆಗೆ ಬಂದು ಸ್ವಲ್ಪ ಕಾಫಿ<sup>1</sup> ತೆಗೆದುಕೊಂಡು ನಿಮ್ಮ ಊರಿಗೆ ಹೋಗಿರಿ (pp. 106ff).

I set out four days after he came ಅವನು ಬಂದು ನಾಲ್ಕು ದಿವಸವಾದ ಮೇಲೆ (ಅನಂತರ) ನಾನು ಪ್ರಯಾಣ ಹೊರಟೆ (p. 210-211).

Everybody must be quiet while (his) superior officer is at work ಮೇಲಧಿಕಾರಿಗಳು<sup>2</sup> ಕೆಲಸದ ಮೇಲೆ ಇರುವಲ್ಲಿ<sup>3</sup> ಎಲ್ಲರೂ ಸುಮ್ಮನಿರಬೇಕು (pp. 210-211).

Whenever they say that they are sorry for their fault, I will forgive it ಅವರು ತಮ್ಮ ತಪ್ಪಿಗೋಸ್ಕರ ವ್ಯಸನಪಡುತ್ತೇವೆಂದು ಯಾವಾಗ ಹೇಳುವರೋ ಅವಾಗ ನಾನು ಅದನ್ನು ಮನ್ನಿಸುವೆನು (pp. 160-1); ಅವರು ತಮ್ಮ ತಪ್ಪಿಗೋಸ್ಕರ ವ್ಯಸನಪಡುತ್ತೇವೆಂದು ಹೇಳುವಾಗ ನಾನು ಅವರ ತಪ್ಪನ್ನು ಮನ್ನಿಸುವೆನು (pp. 296 ff).

#### *Clauses of Place*

Where the guru is, there the disciples desire to be ಗುರುಗಳು ಇರುವಲ್ಲಿಯೇ<sup>4</sup> ಇರಬೇಕೆಂದು ಶಿಷ್ಯರು ಇಷ್ಟಪಡುತ್ತಾರೆ, ಗುರುಗಳು ಎಲ್ಲಿರುತ್ತಾರೋ ಅಲ್ಲೇ ಇರಬೇಕೆಂದು ಶಿಷ್ಯರು ಇಷ್ಟಪಡುತ್ತಾರೆ (pp. 211, 160-1).

#### *Clauses of Manner*

They spoke as they liked ಮನಸ್ಸು ಬಂದಹಾಗೆ (ಬಂದಂತೆ) ಮಾತನಾಡಿದರು (pp. 212-3).

Children must act as their fathers acted ತಂದೆಗಳು ನಡೆದುಕೊಂಡ ರೀತಿಯಲ್ಲಿ (ರೀತಿಯಾಗಿ) ಮಕ್ಕಳೂ ನಡೆದುಕೊಳ್ಳಬೇಕು. Instead of ರೀತಿ we may have ಪ್ರಕಾರ, ಹಾಗೆ or ಅಂತೆ; or we may say, ತಂದೆಗಳು ಹೇಗೆ (ಹ್ಯಾಗೆ) ನಡೆದುಕೊಂಡರೋ ಹಾಗೆಯೇ ಮಕ್ಕಳು ಸಹ ನಡೆದುಕೊಳ್ಳಬೇಕು (pp. 212-3, pp. 160-161).

<sup>1</sup> ಕಾಫಿ 'coffee' (2 n.).    <sup>2</sup> ಮೇಲಧಿಕಾರಿ superior officer (2 m.).    <sup>3</sup> ಇರುವಲ್ಲಿ = ಇರುವ + ಅಲ್ಲಿ in place of ಇರುವಾಗ.    <sup>4</sup> ಇರುವಲ್ಲಿ in its own meeting 'place in which'.

It looks as if it would rain ಮಳೆಯು ಬರುವಹಾಗೆ (ಬರುವುದಾಗಿ) ಕಾಣುತ್ತದೆ (pp. 212-3).

He speaks as if he were mad (like a madman) ಹುಚ್ಚನ<sup>1</sup> ಹಾಗೆ (ಹುಚ್ಚನಾಗಿ) ಮಾತನಾಡುತ್ತಾನೆ (p. 263).

You look as if you were only just awake ನೀನು ಈಗಲೇ ನಿದ್ರೆಯಿಂದ ಎಚ್ಚತ್ತು<sup>2</sup> ಬಂದವನಹಾಗೆ (ಬಂದವನಂತೆ) ತೋರುತ್ತೀ (p. 166).

It lightened as if the sky had split in two ಆಕಾಶವು ಇಬ್ಭಾಗವಾಗಿ<sup>3</sup> ಸೀಳಿಕೊಂಡ<sup>4</sup> (ಕೊಂಡಿದ್ದ) ಹಾಗೆ ಮಿಂಚಿತು,<sup>5</sup> ಆಕಾಶವು ಇಬ್ಭಾಗವಾಗಿ ಸೀಳಿಕೊಂಡಿತೋ (ಸೀಳಿಕೊಂಡಿತು) ಎಂಬಂತೆ ಮಿಂಚಿತು (pp. 212-3, 304).

*Clauses of Proportion of Degree*

I will give you as much as you want ನಿಮಗೆ ಬೇಕಾದಷ್ಟನ್ನು (ಬೇಕಾದಷ್ಟು) ಕೊಡುವೆನು (p. 206).

They gave me more than I asked ನಾನು ಕೇಳಿದ್ದಕ್ಕಿಂತ ಹೆಚ್ಚಾಗಿ ಕೊಟ್ಟರು (pp. 223, 250).

The more you have, the more you want, (*lit.*, in proportion as gain comes to you, your desire increases). ನಿಮಗೆ ಸಂಪಾದನೆ ಯಾದಹಾಗೆಲ್ಲ ಆಶೆಯು ಹೆಚ್ಚುತ್ತದೆ; ನಿಮಗೆ ಸಂಪಾದನೆಯು<sup>6</sup> ಆದ ಆದ ಹಾಗೆಲ್ಲಾ ನಿಮ್ಮ ಆಶೆಯು ಹೆಚ್ಚುತ್ತಾ ಬರುತ್ತದೆ (pp. 212-213).

*Clauses of Condition*

If they call (you), go ಅವರು ಕರೆದರೆ ಹೋಗು (p. 230).

If you work well, I will give you a good salary ನೀನು ಚೆನ್ನಾಗಿ ಕೆಲಸಮಾಡಿದರೆ (ಮಾಡುವ ಪಕ್ಷದಲ್ಲಿ)<sup>7</sup> ಒಳ್ಳೆ ಸಂಬಳ ಕೊಡುವೆನು (p. 230).

If I ever see (saw) him, I shall (should) speak with him ನಾನು ಎಂದಾದರೂ ಅವನನ್ನು ನೋಡಿದರೆ (ನೋಡುವುದಾದರೆ) ಅವನ ಸಂಗಡ ಮಾತನಾಡುವೆನು (pp. 231).

If I had seen him, I should have spoken with him ನಾನು ಅವನನ್ನು ನೋಡಿದ್ದರೆ (ನೋಡಿದ್ದೇ ಆದರೆ, ನೋಡಿದ್ದೇ ಆಗಿದ್ದರೆ) ಅವನ ಸಂಗಡ ಮಾತನಾಡುತ್ತಿದ್ದೆನು (p. 232).

<sup>1</sup> ಹುಚ್ಚ fool (1 m.).      <sup>2</sup> ಎಚ್ಚರು wake up, become aware (irreg. past ptc. ಎಚ್ಚತ್ತು intr.).      <sup>3</sup> ಇಬ್ಭಾಗ (ಇಭಾಗ) two parts.      <sup>4</sup> ಸೀಳು split, be cleft (1 tr. intr.).      <sup>5</sup> ಮಿಂಚು shine, lighten (1 intr.); ಮಿಂಚು lightning (3 B n.).  
<sup>6</sup> ಸಂಪಾದನೆ earning, gain (2 n.).      <sup>7</sup> ಪಕ್ಷ side, party, case (1 n.).

If the rain does not come, the crops will not grow ಮಳೆಯು ಬಾರದಿದ್ದರೆ (ಬಾರದೆ ಹೋದರೆ) ಬೆಳೆಯಾಗುವುದಿಲ್ಲ (ಬೆಳೆಯಾಗಲಿಕ್ಕಿಲ್ಲ), ಮಳೆಯು ಬಂದಹೊರತು (ಎನಾ) ಬೆಳೆಯಾಗುವುದಿಲ್ಲ (pp. 231, 214-215).

If the rain had not come, the crops would not have grown ಮಳೆಯು ಬಾರದಿದ್ದರೆ (ಬಾರದೆ ಹೋಗಿದ್ದರೆ) ಬೆಳೆಯಾಗುತ್ತಿರಲಿಲ್ಲ; ಮಳೆಯು ಬಂದಿದ್ದ ಹೊರತು ಬೆಳೆಯು . . . etc. (pp. 232, 214).

If you had studied Kanarese every day you would have known it by now ನೀವು ಕನ್ನಡವನ್ನು ಪ್ರತಿದಿನವೂ ಓದುತ್ತಾ ಬಂದಿದ್ದರೆ ಅದನ್ನು ಇಷ್ಟರೊಳಗೆ ಕಲಿಯುತ್ತಿದ್ದಿರಿ (p. 232).

#### *Clauses of Concession*

Although I promised to give (him) Rs. 25 salary, he did not consent to enter my service ನಾನು ಇಪ್ಪತ್ತೈದು ರೂಪಾಯಿಯ ಸಂಬಳ ಕೊಡುತ್ತೇನೆಂದು ಹೇಳಿದರೂ (ಹೇಳಿದಾಗ್ಯೂ) ಅವನು ನನ್ನ ಬಳಿಯಲ್ಲಿ ಚಾಕರಿ<sup>1</sup> ಮಾಡುವುದಕ್ಕೆ ಒಪ್ಪಲೇ ಇಲ್ಲ (pp. 232-233).

Though he were now, to consent, I should not consent to receive him as my servant ಅವನು ಈಗ ಒಪ್ಪಿದರೂ (ಒಪ್ಪಿದಾಗ್ಯೂ) ನಾನು ಅವನನ್ನು ನನ್ನ ಸೇವಕನನ್ನಾಗಿ ಸೇರಿಸಿಕೊಳ್ಳುವುದಕ್ಕೆ ಒಪ್ಪುವುದಿಲ್ಲ (pp. 232-233, 264).

Even if you had set out from this town yesterday, you would not have reached Madura by this time ನೀವು ನಿನ್ನೆ ಈ ಊರಿನಿಂದ ಹೊರಟುಹೋಗಿದ್ದರೂ ಇಷ್ಟರೊಳಗಾಗಿ ಮಧುರೆಯನ್ನು ಸೇರುತ್ತಿರಲಿಲ್ಲ (pp. 232-233).

(You) must speak in this way, whether they listen or not ಅವರು ಕೇಳಿದರೂ ಕೇಳದಿದ್ದರೂ ಹೀಗೇ ಮಾತನಾಡಬೇಕು (pp. 232-233).

#### *Clauses of Reason or Consequence*

We are very grieved to hear the news which you announced ನೀವು ತಿಳಿಸಿದ ವರ್ತಮಾನವನ್ನು ಕೇಳಿ ನಮಗೆ ತುಂಬಾ<sup>2</sup> ವ್ಯಸನವಾಯಿತು, ನೀವು ತಿಳಿಸಿದ ವರ್ತಮಾನವನ್ನು ಕೇಳಿ ಬಹಳವಾಗಿ ವಿಷಾದಿಸುತ್ತೇವೆ<sup>3</sup> (pp. 265, 278).

It became necessary for the inhabitants to live outside the town, as plague is prevalent in the town ಪ್ಲೇಗ್ ರೋಗವು ಊರಿನಲ್ಲಿ

<sup>1</sup> ಚಾಕರಿ service (2 n.).    <sup>2</sup> ತುಂಬ much, greatly; adj. and adv. (See p. 184).    <sup>3</sup> ವಿಷಾದಿಸು feel sorrow (1 intr.).

ವ್ಯಾಪಿಸಿಕೊಂಡಿದೆ<sup>1</sup> ಆದುದರಿಂದ ಊರನಿವಾಸಿಗಳು<sup>2</sup> ಊರಿನ ಹೊರಗೆ ವಾಸ ಮಾಡಬೇಕಾಗಿ ಬಂತು; instead of ವ್ಯಾಪಿಸಿಕೊಂಡಿದೆ ಆದುದರಿಂದ we may have ವ್ಯಾಪಿಸಿಕೊಂಡುದರಿಂದ or ವ್ಯಾಪಿಸಿಕೊಂಡಿರುವುದರಿಂದ (pp. 236, 223).

We have come to you and ask your help because you are compassionate ತಾವು ದಯಾಳುಗಳಾಗಿರುವುದಕ್ಕಾಗಿ<sup>3</sup> ತಮ್ಮ ಬಳಿಗೆ ಬಂದು ತಮ್ಮ ಸಹಾಯವನ್ನು ಬೇಡಿಕೊಳ್ಳುತ್ತೇವೆ (p. 236).

I came to enquire of you respecting this (matter), for I thought that it could not be unknown to you ಈ ಸಂಗತಿಯು ನಿಮಗೆ ತಿಳಿಯದಿರಲಾರದೆಂದು ಭಾವಿಸಿಕೊಂಡು ಇದನ್ನು ಕುರಿತು ನಿಮ್ಮನ್ನು ವಿಚಾರಿಸುವುದಕ್ಕೆ ಬಂದೆನು (p. 298).

I came to you because (as I think) you alone are my helper ನೀವೊಬ್ಬರೇ ನನಗೆ ಸಹಾಯಕರೆಂದು<sup>4</sup> ನಿಮ್ಮ ಬಳಿಗೆ ಬಂದೆನು (p. 298).

*Clauses of Purpose*

The Government will send an official to-morrow in order that he may investigate this dispute ಈ ವ್ಯಾಜ್ಯವನ್ನು<sup>5</sup> ವಿಚಾರಿಸಬೇಕೆಂದು ಸರ್ಕಾರದವರು ಒಬ್ಬ ಅಧಿಕಾರಿಯನ್ನು<sup>6</sup> ನಾಳೆ ಕಳುಹಿಸುವರು. Instead of ವಿಚಾರಿಸಬೇಕೆಂದು, we may have ವಿಚಾರಿಸುವಹಾಗಿ, ವಿಚಾರಿಸುವಂತೆ, ವಿಚಾರಿಸುವುದಕ್ಕಾಗಿ, ವಿಚಾರಿಸುವುದಕ್ಕಾಗಿ, ವಿಚಾರಿಸುವುದಕ್ಕೋಸ್ಕರ, ವಿಚಾರಿಸಲು or ವಿಚಾರಿಸಲಿಕ್ಕೆ; or the imperative with ಎಂದು may be used; as, ಈ ವ್ಯಾಜ್ಯವನ್ನು ವಿಚಾರಿಸಿ ಎಂದು ಸರ್ಕಾರದವರು ..... (pp. 297, 212, 222, 278.).

(c) Noun Clauses

Is it true that you are going tomorrow? ನೀವು ನಾಳೆ ಹೋಗುತ್ತೀರೆಂಬುವುದು ನಿಶ್ಚಯವೋ?<sup>7</sup> (p. 304).

I heard that you came yesterday ನೀವು ನಿನ್ನೆ ಬಂದಿರೆಂದು (ಬಂದಿರೆಂಬುದನ್ನು) ಕೇಳಿದೆನು (p. 304).

Ask whether (if) he will be in the town next week ಅವರು ನಾಳೇವಾರ ಊರಿನಲ್ಲಿ ಇರುತ್ತಾರೋ ಇಲ್ಲವೋ ಕೇಳು (p. 301).

<sup>1</sup> ವ್ಯಾಪಿಸು spread through, pervade(1 intr.).    <sup>2</sup> ನಿವಾಸಿ inhabitant (2 m.).

<sup>3</sup> ದಯಾಳು compassionate (Skt. ದಯಾಳು); adj. used as noun (3 A m.).

<sup>4</sup> ಸಹಾಯಕ helper (1 m.f.).    <sup>5</sup> ವ್ಯಾಜ್ಯ quarrel, dispute, law suit (1 n.).

<sup>6</sup> ಅಧಿಕಾರಿ person in authority, officer (2 m.).    <sup>7</sup> ನಿಶ್ಚಯ determination, decision (1 n.).

We do not know whether we will be in town or not  
 ಊರಿನಲ್ಲಿ ಇರುವೆವೋ ಇಲ್ಲವೋ ನಮಗೆ ಗೊತ್ತಿಲ್ಲ (pp. 161, 301).

Tell (me) who is there ಅಲ್ಲಿರುವವರು ಯಾರೆಂದು ಹೇಳಿ (p. 304).

Tell (me) if anybody is there ಅಲ್ಲಿ ಯಾರಾದರೂ ಇದ್ದಾರೋ  
 ಏನೋ ಹೇಳಿ (pp. 161, 236).

### EXERCISE XLI

(a) Translate into English:

ಒಬ್ಬ ವರ್ತಕನು ಒಂದು ಗಿಣಿಯನ್ನು ಸಾಕಿ ಬಹಳ ಎಚ್ಚರಿಕೆಯಿಂದ ತಿದ್ದಿ  
 ಮಾತನಾಡುವುದನ್ನು ಕಲಿಸಿದ್ದನು. ಅವನು—ರಾಮಾ! ರಾಮಾ! ನೀನೆಲ್ಲಿದ್ದೀ  
 ಎಂದು ಕೂಗಿದಾಗ ಅದು ನಾನಿಲ್ಲಿದ್ದೇನೆ ಎಂದು ಉತ್ತರ ಕೊಡುತ್ತಿತ್ತು. ಒಂದಾ  
 ನೊಂದು ದಿವಸ ಕೆಲವರು ಸ್ನೇಹಿತರು ಆ ವರ್ತಕನ ಮನೆಗೆ ಬಂದು ವ್ಯಾಪಾರ  
 ಮಾಡುತ್ತಿರಲಾಗಿ ಅವರಲ್ಲಿ ಒಬ್ಬನು ಆ ಗಿಣಿಯು ಇದ್ದ ಪಂಜರದ ಕದಾ  
 ತೆಗೆದು ಗಿಣಿಯನ್ನು ಹಿಡಿದು ತನ್ನ ಜೇಬಿನಲ್ಲಿ ಬಚ್ಚಿಟ್ಟುಕೊಂಡನು.<sup>1</sup> ಆ ಕೂಡಲೆ  
 ವರ್ತಕನು ತನ್ನ ಗಿಣಿಯನ್ನು ಸ್ನೇಹಿತರಿಗೆ ತೋರಿಸಬೇಕೆಂದು ಪಂಜರದ ಹತ್ತಿರ  
 ಬಂದು—ರಾಮಾ! ರಾಮಾ! ನೀನೆಲ್ಲಿದ್ದೀ? ಎಂದು ಕರೆದನು. ಅವನು ಯಾವನಿಗೆ  
 ಆ ಪಕ್ಷಿಯನ್ನು ತೋರಿಸಬೇಕೆಂದು ನೆನಸಿಕೊಂಡಿದ್ದನೋ ಆ ಮನುಷ್ಯನ ಜೇಬಿನಲ್ಲಿದ್ದ  
 ಆ ಪಕ್ಷಿಯು—ನಾನಿಲ್ಲಿದ್ದೇನೆ! ಇಲ್ಲಿದ್ದೇನೆ! ಎಂದು ಕೂಗಿಕೊಂಡಿತು. ವರ್ತಕನು  
 ಆ ಮನುಷ್ಯನನ್ನು ಹಿಡಿಯಿಸಿ ಕೊತ್ತವಾಲನ ವಶಕ್ಕೆ ಕೊಟ್ಟು ತಕ್ಕ ಶಿಕ್ಷೆಯನ್ನು  
 ಅವನಿಗೆ ವಿಧಿಸುವಂತೆ ಮಾಡಿದನು.

(b) Translate into Kanarese:

Some one having sent a fool to buy a cocoanut, he went to  
 the nearest bazaar, and asked how much was the price of one.  
 The shop-keeper<sup>2</sup> said that it was one anna. The fool offered<sup>3</sup>  
 to give ten cash, but the shop-keeper would not agree. He  
 went to another shop. There they told him that the price was  
 ten cash, and he offered six cash. The shop-keeper told him to  
 go to a village and buy one at that price. The villagers said  
 that the price was six cash, but he asked them to give him one

<sup>1</sup> ಬಚ್ಚಿಟ್ಟು = ಬಚ್ಚಿ + ಇಟ್ಟು (from ಇಡು).

<sup>2</sup> He-of-the-shop.

<sup>3</sup> Said 'I will give'.

for nothing.<sup>1</sup> They told him that he might find one in a garden two miles distant. He went there, and the gardener told him to climb a tree and take two cocoanuts. The man agreed and climbed the tree, but before he could break-off<sup>2</sup> the cocoanuts, he slipped<sup>3</sup> and fell down, and hurt himself badly.<sup>4</sup>

## Vocabulary

ಆಣೆ an anna (2 n.)	ತೆಂಗಿನಕಾಯಿ cocoanut (2 n.)
ಎಚ್ಚರಿಕೆ awareness, caution (2 n.)	ನೆನಸು think, remember (1 tr.)
ಒಪ್ಪು agree with or to (1 tr.intr.)	ಪಂಜರ cage (1 n.)
ಕದ door (1 n.)	ಪೆಟ್ಟುತಿನ್ನು receive blow, suffer hurt (irreg. past ptc. ಪೆಟ್ಟು, ತಿಂದು)
ಕಾಸು a cash, pie (3 B n.)	ಬಚ್ಚು put aside, conceal (1 tr.)
ಕೊತ್ತವಾಲ chief of village police (1 m.)	ಮುರಿ break (2 tr. and intr.)
ಜಾರು slip (1 intr.)	ವಶ control, charge (1 n.)
ಜೇಬು (ಜೋಬು) pocket (3 B n.)	ಹುಚ್ಚ a fool (1 m.)
ತಿದ್ದು correct, train (1 tr.)	

<sup>1</sup> (There) not being price.

<sup>2</sup> ಮುರಿ.

<sup>3</sup> His foot having slipped.

<sup>4</sup> Much.

## CHAPTER V

Lessons one and two of this chapter are devoted to *sandhi* and the remaining two Lessons to *samāsa*.

### LESSON XLII

#### Kannada Sandhi

The use of *sandhi* is native to Kanarese, but the recognition of it is due to the influence of Sanskrit grammar where the process is more elaborate. The chief methods of Kanarese *sandhi*, or euphonic junction of syllables, have already been pointed out in Lesson III. They are now to be described more fully.

*Sandhi* is either internal (ಪದಮಧ್ಯ *padamadhya*) or final (ಪದಾಂತ *padānta*). Internal *sandhi* occurs when a termination is attached to the crude form of a declinable or a conjugable word, and is obligatory; as, ಕೂಸು + ಇನಿಂದ = ಕೂಸಿನಿಂದ; ಮರ + ಅನ್ನು = ಮರವನ್ನು, etc. Final *sandhi* occurs when the final letter of one word unites with the initial letter of another fully-formed word, and is optional; thus, ಅಲ್ಲಿಂದ ಅವನು ತನ್ನ ಊರಿಗೆ ಹೋದನು is quite equal in point of style to ಅಲ್ಲಿಂದವನು ತನ್ನೂರಿಗೆ ಹೋದನು<sup>1</sup>.

#### KANARESE VOWEL SANDHI

The reader is referred again to Lesson III for explanation of the three kinds of *sandhi* found in Kanarese words; *viz.*, ಲೋಪ elision, ಆಗಮ insertion, ಆದೇಶ mutation.

It must be remembered that usage alone determines which method of *sandhi* is to be followed in any particular combination,

<sup>1</sup> *Sandhi* with a following syllable having the consonant ಹ್ is usual in common speech but not in writing.

when more than one method is possible. The root ನೋ 'ache' when ಉ is added becomes ನೋವು, in the noun form, and ನೋಯು in the verbal form. There are cases where there is a choice of the two methods of *āgama*, viz., that with ವ್ and that with ಯ್; usage decides which is to be employed. There is also in some cases a choice of two kinds of *sandhi*. When ಹಾಗೆ is followed by ಆಯಿತು, it is permissible either to follow the method of *lōpa* and form the compound ಹಾಗಾಯಿತು or to follow that of *āgama* with the result ಹಾಗೆಯಾಯಿತು or to leave the words uncombined as ಹಾಗೆ ಆಯಿತು; cf. also ಕರೆ+ಇಸು=ಕರೆಸು or ಕರೆಯಿಸು.

#### Lōpa Sandhi

*Lōpasandhi*, elision, may take place, if usage permits<sup>1</sup>, when in a sequence of syllables one vowel is immediately followed by another vowel. The former of the two vowels is the one to be elided, and it is always short. The elision of the vowel ಅ is called ಅಕಾರಲೋಪ *akāralōpa*; that of the vowel ಉ, ಉಕಾರ ಲೋಪ *ukāralōpa*, etc. (for the meaning of ಕಾರ see page 23). Examples: ಅಲ್ಲಿಂದ+ಅಲ್ಲಿಗೆ=ಅಲ್ಲಿದ್ದಲ್ಲಿಗೆ; ಅವನು+ಇಲ್ಲ=ಅವನಿಲ್ಲ; ಮಾತು+ಆಡು=ಮಾತಾಡು; ಲಕ್ಕಿ+ಅಮ್ಮ=ಲಕ್ಕಮ್ಮ; ಹೋಗಿರಿ+ಎಂದು=ಹೋಗಿರೆಂದು; ಕೆಳಗೆ+ಇಡು=ಕೆಳಗಿಡು; ಹಣದ+ಆಸೆ=ಹಣದಾಸೆ<sup>2</sup>; ನಿನಗೆ+ಅಲ್ಲದೆ=ನಿನಗಲ್ಲದೆ; ಹಲ್ಲು<sup>3</sup>+ಉಜ್ಜು=ಹಲ್ಲುಜ್ಜು; ಬೇರೆ+ಒಬ್ಬ=ಬೇರೊಬ್ಬ.

#### Āgama Sandhi

*Āgamasandhi* is insertion of one of the euphonic consonants ಯ್ and ವ್. These are called respectively ಯಕಾರಾಗಮ *yakārāgama* and ವಕಾರಾಗಮ *vakārāgama*.

(a) The consonant ಯ್ is inserted before any vowel that immediately follows any one of the vowels ಆ<sup>4</sup>, ಇ, ಈ, ಎ, ಏ, ಐ;

<sup>1</sup> Such forms as the following are not permissible and are actually meaningless: ಮನೆ+ಇಲ್ಲ=ಮನಿಲ್ಲ; ಮಗು+ಒಂದು=ಮಗೊಂದು; ಕುರಿ+ಇದು=ಕುರಿದು; ಮಗು+ಇದು=ಮಗಿದು. <sup>2</sup> ಆಸೆ (ಆಶಿ) desire (2 n.). <sup>3</sup> ಹಲ್ಲು tooth, (3 B n.); ಉಜ್ಜು rub (1 tr.). <sup>4</sup> But as appears on the next page ಆ can be followed by ವ್.



as ಕಾ<sup>1</sup> + ಅದೆ = ಕಾಯದೆ; ಹುಲಿ + ಇಂದ = ಹುಲಿಯಿಂದ; ಸ್ತ್ರೀ + ಅನ್ನು = ಸ್ತ್ರೀಯನ್ನು; ಮನೆ + ಆಳು = ಮನೆಯಾಳು; ಮೇ<sup>2</sup> + ಇಸು = ಮೇಯಿಸು; ಕೈ + ಎತ್ತು = ಕೈಯೆತ್ತು.

(b) The consonant ವ್ may be inserted before any vowel which follows either of the vowels ಉ, ಊ, ಋ, ಌ; as, ಗುರು + ಉ = ಗುರುವು; ಹೂ + ಇಂದ = ಹೂವಿಂದ; ಭ್ರಾತೃ<sup>4</sup> + ಅನ್ನು = ಭ್ರಾತೃವನ್ನು; ನೌ<sup>5</sup> + ಅನ್ನು = ನೌವನ್ನು.

After ಓ, ವ್ is sometimes inserted and sometimes ಯ್; as ಗೋ + ಇನ = ಗೋವಿನ; ನೋ + ಉತ್ತ = ನೋಯುತ್ತ.

The usage with the demonstrative forms ಈ and ಆ is special; immediately followed by ಅ, ಆ, ಐ, ಔ no *sandhi* takes place. Thus, ಆ ಆನೆ must not be written as ಆಯಾನೆ, nor ಈ ಔಷಧ as ಈಯೌಷಧ and in other cases also it is usual to treat the demonstratives as separate words, and not to form them into compounds. In the same way adjectival forms such as ಹೊಸ, ಹಳೆ, ಒಳ, ಹೊರ etc. are usually separate, ಹೊರ ಅಂಗಳ the outer courtyard.

Exceptions: the reduplication ಆ ಆ is written ಆಯಾ, and ಆ ಆಗ is written ಆವಾಗ.

If these demonstratives are immediately followed by the vowels ಉ, ಊ, ಋ, ಌ the insertion is ವ್, but after ಈ, ಯ್ is an alternative. Thus, ಆ + ಉದಕ<sup>6</sup> = ಆವುದಕ; ಆ + ಊಟ = ಆವೂಟ; ಆ + ಒಲೆ<sup>7</sup> = ಆವೊಲೆ; ಆ + ಓಲೆ<sup>8</sup> = ಆವೋಲೆ. So ಈವುದಕ, ಈವೂಟ, ಈವೊಲೆ, ಈವೋಲೆ, but also ಈಯುದಕ, ಈಯೂಟ, ಈಯೊಲೆ, ಈಯೋಲೆ.

On some occasions the letter inserted is neither ಯ್ nor ವ್ but ಲ್; e.g., ಈಗ + ಏ = ಈಗಲೇ.

The usage in neuter nouns of the first declension, in neuter demonstrative and interrogative pronouns, in numerals and pronouns of quantity is special: ಮರ + ಅ = ಮರದ; ಅದು + ಅ = ಅದರ; ಎಷ್ಟು + ಅ = ಎಷ್ಟರ, etc.

<sup>1</sup> ಕಾ = ಕಾಯು guard. <sup>2</sup> ಮೇ = ಮೇಯು graze. <sup>3</sup> There are no words in Kanarese ending in ಋ. <sup>4</sup> ಭ್ರಾತೃ brother (3 A m.). <sup>5</sup> ನೌ boat (3 A n.). <sup>6</sup> There are no words in Kanarese ending ಓ. <sup>7</sup> ಗೋ cow (3 A n.). <sup>8</sup> ಉದಕ water (1 n.). <sup>9</sup> ಒಲೆ fireplace (2 n.). <sup>10</sup> ಓಲೆ leaf (2 n.).

*Sandhi* is not admissible following the vocative case or interjections or interrogative or conjunctive affixes<sup>1</sup>; thus, ಅಯ್ಯೋ ಇದೇನು? cannot be joined by *sandhi*; neither can ಇವರೂ ಅವರೂ<sup>2</sup>.

**Adesa Sandhi**

*Adēśasandhi*, or mutation of letters, may take place when a word beginning with ಋ immediately follows either of the demonstratives ಅ that, or ಈ this, or the quantitative word ಎಲ್ಲಾ all; in this case ಋ is changed into ರು; as, ಈ+ಋಣ<sup>3</sup>=ಈರುಣ; ಎಲ್ಲಾ+ಋಷಿಗಳು<sup>4</sup>=ಎಲ್ಲಾರುಷಿಗಳು. This *sandhi* may be said to be an intermediate sort between vowel *sandhi* and consonant *sandhi*.

**KANARESE CONSONANT SANDHI**

**Adesa Sandhi**

The change from a sharp (*i.e.* voiceless) consonant to the corresponding flat (voiced) consonant in the first syllable of the second member of a compound word has already been noticed in Lesson III. Examples: ಕಿವಿ+ಕೊಡು=ಕಿವಿಗೊಡು; ಕಳ<sup>5</sup>+ತುಟಿ=ಕಳದುಟಿ; ಹೂ+ಪುಟ್ಟಿ<sup>6</sup>=ಹೂಬುಟ್ಟಿ. In some *samāsas Adēśasandhi* does not take place where apparently it might; *e.g.*, ಕೈತಪ್ಪು slip from the hand; ತಲೆಕಟ್ಟು headband.

These examples all involve an initial word ending in a vowel and illustrate three facts: (1) that consonant *sandhi* is of the nature of *ādēśa*; (2) that this *sandhi* is practically confined to instances where words are joined in *samāsa*; (3) that the most usual change is that ಗ ದ ಬ take the place of ಕ ತ ಪ as the initial consonant in the second element in the compound.

<sup>1</sup> Of the conditional affixes, ಅರಿ is an exception; *e.g.*, ಎಂದರಿ + ಏನು = ಎಂದರೇನು. <sup>2</sup> *Sandhi* is not usual after onomatopoeic words, unless they end in a consonant or are followed by ಎನ್ನು, *e.g.*, ಬುಸ<sup>3</sup> + ಎನ್ನು ತ್ತದೆ = ಬುಸೆನ್ನು ತ್ತದೆ it hisses. <sup>3</sup> ಬುಸ debt (1 n.). <sup>4</sup> ಬುಸಿ seer (2 m.). <sup>5</sup> ಕಳ = ಕಳಗು; ತುಟಿ lip (2 n.). <sup>6</sup> ಪುಟ್ಟಿ basket (2 n.).

There are, however, instances where the initial word ends in a consonant. These words are in their ancient form as distinguished from the modern, e.g., ಕಣ್ for ಕಣ್ಣು, ಕಾಲ್ for ಕಾಲು (foot), in ಕಣ್ಣೋವು (ಕಣ್ + ನೋವು) and ಕಾಲ್ದಿಗೆ (ಕಾಲ್ + ತೆಗೆ).

Other examples involve the adjectival form of descriptive nouns, e.g., ಹೆರ್ (or ಪೆರ್) from ಹಿರಿದು (big thing), ಕಾರ್ (from ಕಾರು blackness). A peculiarity of some of these forms is that not only does the initial consonant of the latter of two words in *samāsa* change but the final consonant of the former word also changes. ಹೆರ್ is a good example: ಹೆರ್ + ಕಾಡು = ಹೆಗ್ಗಾಡು; ಹೆರ್ + ಹುಲಿ = ಹೆಬ್ಬುಲಿ; ಕಾರ್ + ಕತ್ತಲೆ = ಕಗ್ಗತ್ತಲೆ. Some adjectives of this kind end in a nasal consonant; e.g., ಹಿಣ್, ಮುಣ್. If the consonant following is ಕ ತ or ಪ it changes to ಗ ದ or ಬ: ಹಿಣ್ + ಕಡೆ = ಹಿಂಗಡೆ the back part; ಮುಂಗಾರು<sup>1</sup> the former monsoon; ಮುಂದಲೆ (forehead); examples of the change from ಪ to ಬ are not common.

The same type of change occurs when the numerals one to eight combine with other words. Examples are ಒರ್<sup>2</sup> + ಕಟ್ಟು<sup>3</sup> = ಒಗ್ಗಟ್ಟು; ಒರ್ + ತಟ್ಟು<sup>4</sup> = ಒತ್ತಟ್ಟು; ಒರ್ + ಪೊತ್ತು (or ಹೊತ್ತು) = ಒಪ್ಪೊತ್ತು<sup>5</sup>; ಒರ್ + ಪತ್ತು (or ಹತ್ತು) = ಒಂಭತ್ತು; ಒರ್ + ಮಡಿ<sup>6</sup> = ಒಮ್ಮಡಿ. So we have ಇರ್<sup>7</sup> + ಕಟ್ಟು = ಇಕ್ಕಟ್ಟು; ಇರ್ + ಮಡಿ = ಇಮ್ಮಡಿ; ಎಳ್<sup>8</sup> (or ಎಳ್) + ಪತ್ತು = ಎಪ್ಪತ್ತು; ನಾಲ್ + ಪತ್ತು = ನಾಲ್ಪತ್ತು; ನಾಲ್ + ನೂರು = ನಾನೂರು, etc.

### EXERCISE XLH

(a) Translate into English:

ಕರ್ಣಾಟಕ ಸಾಹಿತ್ಯ ಪರಿಷತ್ ಮಂದಿರದಲ್ಲಿ ಎಲ್ಲರಿಗೂ ತಿಳಿದೋ ತಿಳಿಯದೆಯೋ ವಸಂತ ಸಾಹಿತ್ಯೋತ್ಸವ<sup>9</sup> ಮುಗಿದೇ ಹೋಯಿತು. ಐದು ಅರು ಲಕ್ಷ

<sup>1</sup> ಕಾರು rain (3 B n.). <sup>2</sup> One. Note that the derivation here differs from that on p. 145. The present one is the better; ಒರ್ is the ancient form and ಒರ್ a modification of it before vowels. The same holds for the forms of 'two' ಇರ್ and ಈರ್. <sup>3</sup> ಕಟ್ಟು a band, bandage (3 B n.); ಒಗ್ಗಟ್ಟು unity (3 B n.). <sup>4</sup> ತಟ್ಟು a side (3 B n.). <sup>5</sup> ಒಪ್ಪೊತ್ತು a half day. <sup>6</sup> ಮಡಿ a fold (2 n.). <sup>7</sup> ಇರ್ 'two'. <sup>8</sup> ಎಳ್ = ಎಳು. <sup>9</sup> ಸಾಹಿತ್ಯ + ಉತ್ಸವ.

ಜನಗಳಿರುವ ಬೆಂಗಳೂರು ನಗರದಲ್ಲಿ ನಡೆದ ಈ ಸಮಾರಂಭಕ್ಕೆ ಐದಾರು ನೂರು ಜನಗಳೂ ಬೇಡವೇ! ನೂರಾರು ಮೈಲಿಗಳ ಕಷ್ಟದ ರೈಲು ಪ್ರಯಾಣಮಾಡಿ ಬಂದ ಪ್ರಸಿದ್ಧ ಪಂಡಿತರುಗಳು ಮಾತನಾಡುವಾಗ ಇದ್ದವರು ಕೇವಲ ಐವತ್ತು ಅರವತ್ತು ಜನಗಳು ಮಾತ್ರ.

(b) Translate into Kanarese:

This time we have come not to sit and wait till the political parties of India have come to an agreement and so solved India's problem. We have come to see a government of nationals established and to hand over full authority to them. This is our aim.

#### Vocabulary

ಉತ್ಸವ festival (1 n.)	ಪ್ರಸಿದ್ಧ famous (adj.)
ಕರ್ಣಾಟಕ Kanarese (adj.)	ಬಗೆಹರಿಸು settle, solve (1 tr.)
ಕಾಯು guard, wait (past ptc.)	ಮಂದಿರ mansion, house (1 n.)
ಕಾದು—irreg. intr.)	ರಾಜಕೀಯ connected with the
ಕೇವಲ mere, entire (adj.)	(king) state, political
ದೇಶೀಯ man of the country, a	ವಸಂತ spring season (1 n.)
national (1 m.)	ಸಮಸ್ಯೆ a problem (2 n.)
ನಗರ city (1 n.)	ಸಮಾರಂಭ undertaking, celebra-
ಪಂಗಡ a faction, party (1 n.)	tion (1 n.)
ಪಂಡಿತ scholar (1 m.)	ಸಾಹಿತ್ಯ literature (1 n.)
ಪರಿಷತ್ (ತ್ತು) assembly (3 B n.)	ಸ್ಥಾಪಿಸು establish (1 tr.)

## LESSON XLIII

### Sanskrit Sandhi

#### Sanskrit Vowel Sandhi

The interest of Kanarese grammar in Sanskrit *sandhi* arises from the fact that the various kinds of this *sandhi* are involved in many Sanskrit compound words (ಸಮಾಸ) which are in use in Kanarese.

The methods of Sanskrit vowel *sandhi* depend upon a gradation existing amongst the vowels and a relation between the vowels of the different grades. The final vowel of a *tatsama* word is never merely elided.

There are eight simple vowels falling into four classes (ವರ್ಣ) as follows:

- |       |   |       |   |
|-------|---|-------|---|
| (1) ಅ | ಆ | (3) ಉ | ಊ |
| (2) ಇ | ಈ | (4) ಋ | ೠ |

#### Savarnadīrgha Sandhi

When either vowel of a given class (ವರ್ಣ) is combined with either vowel of the same class, the two coalesce, producing the long vowel of the same class. Thus if a Sanskrit word with ಅ or ಆ in the final syllable is compounded with a word or termination with an initial ಇ or ಊ, the two vowels coalesce to produce ಃ: thus,

ಪದ + ಅರ್ಥ = ಪದಾರ್ಥ<sup>1</sup>; ಹಿಮ<sup>3</sup> + ಆಲಯ = ಹಿಮಾಲಯ;  
ಯಥಾ<sup>2</sup> + ಅರ್ಥ = ಯಥಾರ್ಥ; ಗಂಗಾ<sup>4</sup> + ಆತ್ಮ ಜ = ಗಂಗಾತ್ಮ ಜ.

<sup>1</sup> ಪದಾರ್ಥ meaning of word, thing (1 n.).

<sup>2</sup> ಯಥಾ in which manner (cf. ಹೇಗೆ), like; ಯಥಾರ್ಥ true (adj.).

<sup>3</sup> ಹಿಮ snow (1 n.); ಆಲಯ abode (1 n.).

<sup>4</sup> ಗಂಗಾ (Kan. ಗಂಗೆ) Ganges; ಆತ್ಮ soul, self (1 n.); ಜ person born; ಗಂಗಾತ್ಮ ಜ (own) son of the Ganges (1 m.).

Other examples are:

ಕವಿ+ಇಂದ್ರ=ಕವೀಂದ್ರ<sup>1</sup>;

ಗಿರಿ+ಈಶ=ಗಿರೀಶ<sup>2</sup>;

ಲಕ್ಷ್ಮೀ+ಈಶ=ಲಕ್ಷ್ಮೀಶ<sup>3</sup>;

ಗುರು+ಉಪದೇಶ=ಗುರುಪದೇಶ<sup>4</sup>.

Examples with ಊ, ಋ, ೠ are rare. This *sandhi* is called ಸರ್ವದೀರ್ಘಸಂಧಿ, *sandhi* of the long vowel of the same class.

### Guna Sandhi

When either the short or the long vowel of the first class (ವರ್ಣ) is combined with either the short or long vowel of the second class, the vowel ಏ is produced. Thus,

ಅ+ಇ=ಏ

ಆ+ಈ=ಏ

ಆ+ಇ=ಏ

ಆ+ಈ=ಏ

When either the short or the long vowel of the first class is combined with either the short or the long vowel of the third class, the vowel ಓ is produced. Thus,

ಅ+ಉ=ಓ

ಆ+ಊ=ಓ

ಆ+ಉ=ಓ

ಆ+ಊ=ಓ

When either the short or the long vowel of the first class is combined with either the short or the long vowel of the fourth class, the combination ಅರ್ is produced. Thus,

ಅ+ಋ=ಅರ್

ಆ+ಠ=ಅರ್

ಆ+ಋ=ಅರ್

ಆ+ಠ=ಅರ್

(Note that the short vowels ಏ and ಓ do not exist in Sanskrit.)

These principles give rise to a second variety of *sandhi* in compounding Sanskrit words. When, in composition, vowels are brought together in any of the methods here shewn, the vowels coalesce with the results shown above and the *sandhi* is called ಗುಣಸಂಧಿ, In Sanskrit the name *guṇa* is given to the

<sup>1</sup> ಕವಿ poet (2 m.); ಇಂದ್ರ king of the gods; ಕವೀಂದ್ರ foremost of poets (1 m.).

<sup>2</sup> ಗಿರಿ mountain (2 n.); ಈಶ lord; ಗಿರೀಶ lord of the mountains (1 m.).

<sup>3</sup> Husband of Lakshmi (Vishnu).

<sup>4</sup> ಗುರು teacher (3 A m.). ಉಪದೇಶ instruction (1 n.); ಗುರುಪದೇಶ preceptor's instruction (1 n.).

sounds ಅ, ಎ, ಓ, ಆರ್ and so to the mutations involving them.

Examples:

ರಾಜ + ಇಂದ್ರ = ರಾಜೇಂದ್ರ<sup>1</sup>; ಧರಾ + ಇಂದ್ರ = ಧರೇಂದ್ರ<sup>2</sup>;  
 ಗಣ + ಈಶ = ಗಣೇಶ<sup>3</sup>; ಚಾಮುಂಡಾ + ಈಶ್ವರಿ = ಚಾಮುಂಡೇಶ್ವರಿ<sup>4</sup>;  
 ಜನ + ಉಪಕಾರಿ = ಜನೋಪಕಾರಿ<sup>5</sup>; ಗಂಗಾ + ಉದಕ = ಗಂಗೋದಕ<sup>6</sup>;  
 ಏಕ + ಊನ = ಏಕೋನ<sup>7</sup>; ಗಂಗಾ + ಊರ್ಮಿ = ಗಂಗೋರ್ಮಿ<sup>8</sup>;  
 ದೇವ + ಋಷಿ = ದೇವರ್ಷಿ<sup>9</sup>; ಮಹಾ + ಋಷಿ = ಮಹರ್ಷಿ.<sup>10</sup>

### Vriddhi Sandhi

When either vowel of the first, the ಅ, class is combined with ಎ, the composite vowel ಏ is produced. When either vowel of the first class is combined with ಓ the composite vowel ಔ is produced. Thus,

ಅ + ಎ = ಏ                      ಅ + ಓ = ಔ  
 ಆ + ಎ = ಏ                      ಆ + ಓ = ಔ

When ಅ and ಆ are combined with ಎ and ಔ, the resultants are ಏ and ಔ; thus,

ಅ + ಎ = ಏ                      ಅ + ಔ = ಔ  
 ಆ + ಎ = ಏ                      ಆ + ಔ = ಔ

The process by which these changes take place is called ವೃದ್ಧಿ, the name given in Sanskrit to the vowels ಅ, ಎ, ಔ; and the sandhi involving any of the above combinations is called ವೃದ್ಧಿ ಸಂಧಿ. Examples:

ಲೋಕ + ಏಕವೀರ = ಲೋಕೈಕವೀರ<sup>11</sup>;  
 ಮುಕ್ತಾ + ಏಕಾವಳಿ = ಮುಕ್ತೈಕಾವಳಿ<sup>12</sup>;

<sup>1</sup> ರಾಜೇಂದ್ರ supreme sovereign (1 m.).                      <sup>2</sup> ಧರಾ the earth (Kan. ಧರ 2 n.); ಧರೇಂದ್ರ lord of the earth, king (1 m.).                      <sup>3</sup> ಗಣ troop (1. n.); ಗಣೇಶ chief of the troop, son of Siva (1 m.).                      <sup>4</sup> ಚಾಮುಂಡಾ (Kan. ಚಾಮುಂಡಿ or ಚಾಮುಂಡೆ); ಈಶ್ವರಿ goddess (2 f.); ಚಾಮುಂಡೇಶ್ವರಿ the goddess Chamundi (2 f.).  
<sup>5</sup> ಜನೋಪಕಾರಿ public benefactor (2 m.).                      <sup>6</sup> ಉದಕ water (1 n.); ಗಂಗೋದಕ Ganges water (1 n.).                      <sup>7</sup> ಏಕ one; ಊನ wanting; ಏಕೋನ less by one.  
<sup>8</sup> ಊರ್ಮಿ wave (2 n.); ಗಂಗೋರ್ಮಿ wave of the Ganges (2 n.).                      <sup>9</sup> ದೇವರ್ಷಿ divine seer (2 m.).                      <sup>10</sup> ಮಹಾ great; ಮಹರ್ಷಿ great seer (2 m.).  
<sup>11</sup> 'Foremost warrior in the world'.                      <sup>12</sup> ಮುಕ್ತಾ (Kan. ಮುತ್ತು) pearl; ಏಕ one; ಅವಳಿ row; ಮುಕ್ತೈಕಾವಳಿ single string of pearls (2 n.).

ದಿವ + ಓಕಸ್ = ದಿವಾಕಸ್<sup>1</sup>;  
 ದೇವತಾ + ಓಘಃ = ದೇವತಾಘಃ<sup>2</sup>;  
 ವಿಶ್ವ + ಐಕ್ಯಃ = ವಿಶ್ವೈಕ್ಯಃ<sup>3</sup>;  
 ಮಹಾ + ಐಶ್ವರ್ಯಃ = ಮಹೈಶ್ವರ್ಯಃ<sup>4</sup>;  
 ದಿವ್ಯ + ಔಷಧಿ = ದಿವ್ಯೌಷಧಿ<sup>5</sup>;  
 ಕೃಪಾ + ಔನ್ನತ್ಯಃ = ಕೃಪಾನ್ನತ್ಯಃ<sup>6</sup>.

## Yan Sandhi

When in *sandhi* either of the vowels of the second, the ಇ, class is followed by any vowel whatever except one of its own *varna*, the former vowel is replaced by the consonant ಯ; similarly vowels of the third, the ಉ, class when followed by any vowel outside their own class are replaced by the consonant ವ; and those of the fourth, the ಋ, class, when so followed, by the consonant ರ. Examples:

ಪ್ರತಿ + ಅಕ್ಷ = ಪ್ರತ್ಯಕ್ಷ<sup>7</sup>; ಪರಿ + ಆಲೋಚನೆ = ಪರ್ಯಾಲೋಚನೆ<sup>8</sup>;  
 ಅತಿ + ಉತ್ತಮ = ಅತ್ಯುತ್ತಮ<sup>9</sup>; ಪ್ರತಿ + ಏಕ = ಪ್ರತ್ಯೇಕ<sup>10</sup>;  
 ಮನು + ಅಂತರ = ಮನ್ವಂತರ<sup>11</sup>; ಗುರು + ಆಜ್ಞೆ = ಗುರ್ವಾಜ್ಞೆ<sup>12</sup>;  
 ಭ್ರಾತೃ + ಅಂಶ = ಭ್ರಾತೃಂಶ<sup>13</sup>; ಪಿತೃ + ಆರ್ಜಿತ = ಪಿತೃರ್ಜಿತ<sup>14</sup>.

This *sandhi* is called ಯಣ್ಸಂಧಿ *yansandhi*, which means 'sandhi of the consonant ಯ, etc.'

<sup>1</sup> ದಿವ heaven; ಓಕಸ್ dwelling; ದಿವಾಕಸ್ a deity. <sup>2</sup> ದೇವತಾ (Kan. ದೇವತ) goddess, a god; ಓಘಃ multitude; ದೇವತಾಘಃ the multitude of the gods (1 n.). <sup>3</sup> ವಿಶ್ವ all, entire; ಐಕ್ಯ oneness; ವಿಶ್ವೈಕ್ಯ universal unity (1 n.).  
<sup>4</sup> 'Great wealth.' <sup>5</sup> ದಿವ್ಯ divine; ಔಷಧಿ medicine (2 n.). <sup>6</sup> ಕೃಪಾ (Kan. ಕೃಪೆ); ಔನ್ನತ್ಯ height, excellence; ಕೃಪಾನ್ನತ್ಯ the nobleness of pity (1 n.).  
<sup>7</sup> ಪ್ರತಿ opposite, etc., ಅಕ್ಷ eye; ಪ್ರತ್ಯಕ್ಷ visible (adj.). <sup>8</sup> ಪರಿ round about, much; ಆಲೋಚನೆ thought; ಪರ್ಯಾಲೋಚನೆ consideration (2 n.). <sup>9</sup> ಅತಿ exceeding; ಉತ್ತಮ highest, excellent; ಅತ್ಯುತ್ತಮ very excellent. <sup>10</sup> 'Separate' (adj.). <sup>11</sup> ಮನು Manu (3 A m.); ಅಂತರ space; ಮನ್ವಂತರ the period of Manu (1 n.). <sup>12</sup> 'Teacher's injunction'. <sup>13</sup> ಭ್ರಾತೃ brother; ಅಂಶ share; ಭ್ರಾತೃಂಶ brother's share (1 n.). <sup>14</sup> ಪಿತೃ father, ancestor; ಆರ್ಜಿತ procured; ಪಿತೃರ್ಜಿತ ancestral (of property).



## Sanskrit Consonant Sandhi

### Schutva Sandhi

When either ಸ್ or a dental consonant, the ತ class, (except the nasal) is immediately followed by ಶ್ or a palatal consonant, the ಚ class, (except the nasal), ಸ್ is replaced by ಶ್, and the dental consonant by a palatal consonant. Examples:

ಪಯಸ್ + ಶಯನ = ಪಯಶ್ಯಯನ<sup>1</sup>; ಯಶಸ್ + ಚಂದ್ರ = ಯಶಶ್ಚಂದ್ರ<sup>2</sup>;  
ಸತ್ + ಚರಿತ = ಸಚ್ಚರಿತ<sup>3</sup>; ಜಗತ್ + ಜನ = ಜಗಜ್ಜನ<sup>4</sup>.

This is called ಶ್ಚುತ್ವಸಂಧಿ from the consonants (ಶ್ and ಚ್) involved.

### Chhatva Sandhi

Where the letter ಶ್ following a dental consonant is conjoined with a vowel or one of the letters ಯ್, ವ್, ರ್, ಲ್ written subscript, the place of the dental and ಶ್ are taken by ಚ್ doubled and aspirated: ಚಿತ್ + ಶಕ್ತಿ = ಚಿಚ್ಚಕ್ತಿ<sup>5</sup>; ಉತ್ + ಶ್ವಾಸ = ಉಚ್ಚ್ವಾಸ<sup>6</sup>. The name *chhatva* ಚ್ಚತ್ವ (the name of the letter ಚ್) has been given to this *sandhi*.

### Shtutva Sandhi

Similarly when ಸ್ or a dental consonant (except the nasal) is immediately followed by ಷ್ or a cerebral consonant, the ಟ class, (except the nasal), ಸ್ is replaced by ಷ್ and the dental consonant by a cerebral. Examples:

ತಪಸ್ + ಷಡ್ಭಾಗ = ತಪಷ್ಷಡ್ಭಾಗ<sup>7</sup>; ಬೃಹತ್ + ಪಂಡ = ಬೃಹಷ್ಷಂಡ<sup>8</sup>;  
ಬೃಹತ್ + ಟೀಕೆ = ಬೃಹಟ್ಟೀಕೆ<sup>9</sup>.

This is called ಷ್ಚುತ್ವಸಂಧಿ (the *sandhi* of ಷ್ and ಟ್).

<sup>1</sup> ಪಯಸ್ water; ಶಯನ bed; ಪಯಶ್ಯಯನ ocean (1 n.); a name of Vishṇu.  
<sup>2</sup> ಯಶಸ್ (Kan. ಯಶಸ್ಸು) fame; ಚಂದ್ರ moon; ಯಶಶ್ಚಂದ್ರ moon of fame. <sup>3</sup> ಸತ್ true; ಚರಿತ conduct; ಸಚ್ಚರಿತ good behaviour (1 n.). <sup>4</sup> ಜಗತ್ world, universe (Kan. ಜಗತ್ತು); ಜಗಜ್ಜನ the people of the world. <sup>5</sup> ಚಿತ್ (Kan. ಚಿತ್ತು) thought + ಶಕ್ತಿ strength = ಚಿಚ್ಚಕ್ತಿ power of thought. <sup>6</sup> ಉತ್ (upwards) + ಶ್ವಾಸ breath; ಉಚ್ಚ್ವಾಸ exhaling. <sup>7</sup> ತಪಸ್ (Kan. ತಪಸ್ಸು) austerity; ಷಡ್ಭಾಗ six parts; ತಪಷ್ಷಡ್ಭಾಗ six kinds of austerity (1 n.). <sup>8</sup> ಬೃಹತ್ large; ಪಂಡ multitude; ಬೃಹಷ್ಷಂಡ large group (1 n.). <sup>9</sup> ಟೀಕೆ (Sanskrit ಟೀಕಾ) commentary; ಬೃಹಟ್ಟೀಕೆ a great commentary (2 n.).

## Jastva Sandhi

When the former member of a compound ends in a sharp unspirated consonant, e.g. ಕ್, ಟ್, ತ್ or ಪ್ it is replaced by the flat unspirated consonant of the same class (*varga*), i.e. ಗ್, ಢ್, ದ್ or ಬ್ unless the latter member of the compound begins with a sharp (unspirated or aspirated) consonant or with ಷ್ or with ಸ್. Examples:

ವಾಕ್ + ಈಶ = ವಾಗೀಶ<sup>1</sup>;      ವಾಕ್ + ದಾನ = ವಾಗ್ದಾನ<sup>2</sup>;  
 ಷಟ್ + ರಸ = ಷಡ್ರಸ<sup>3</sup>;      ಷಟ್ + ಅನನ = ಷಡಾನನ<sup>4</sup>;  
 ಸತ್ + ಭಕ್ತ = ಸದ್ಭಕ್ತ<sup>5</sup>;      ಅವ್ + ಜ = ಅಬ್ಜ<sup>6</sup>.

This is called ಜಸ್ತ್ವಸಂಧಿ (ಜಶ್ is the name given to the third consonant in each of the five classes.)

Illustrations of exceptions (where the initial consonant of the second member is sharp):

ಷಟ್ + ಪದ = ಷಟ್ಪದ<sup>7</sup>;      ಸತ್ + ಕೀರ್ತಿ = ಸತ್ಕೀರ್ತಿ<sup>8</sup>.

## Anunasika Sandhi

Where the former member of a compound ends in a consonant and the second member begins with a nasal consonant, the final consonant of the former member is replaced by the nasal of its own class (*varga*): as,

ವಾಕ್ + ಮಯ = ವಾಚ್ಮಯ<sup>9</sup>;      ಷಟ್ + ಮುಖ = ಷಟ್ಕುಖ<sup>10</sup>;  
 ಭಗವತ್ + ನಾಮ = ಭಗವನ್ನಾಮ<sup>11</sup>.

This is called ಅನುನಾಸಿಕಸಂಧಿ nasal sandhi.

<sup>1</sup> ವಾಕ್ form of ವಾಚ್ (Kan. ವಾಕ್ಯ) word, speech; ವಾಗೀಶ master of speech (1 m.). <sup>2</sup> ದಾನ gift (1 n.); ವಾಗ್ದಾನ promise (1 n.). <sup>3</sup> ಷಟ್ = ಷಷ್ six; ರಸ flavour: ಷಡ್ರಸ the six flavours (1 n.). <sup>4</sup> ಅನನ face; ಷಡಾನನ he of the six faces (1 m.). <sup>5</sup> 'True devotee'. <sup>6</sup> ಅಪ್ water; ಜ born; ಅಬ್ಜ lotus (1 n.). <sup>7</sup> ಪದ a foot; ಷಟ್ಪದ six footed. <sup>8</sup> 'Good reputation.'  
<sup>9</sup> ಮಯ consisting of; ವಾಚ್ಮಯ eloquent, eloquence. <sup>10</sup> ಮುಖ face (1 n.); ಷಟ್ಕುಖ sixfaced (1 m.). <sup>11</sup> ಭಗವತ್ (Kan. ಭಗವಂತ 1 m.) God; ನಾಮ name; ಭಗವನ್ನಾಮ the divine name (1 n.).

## Visarga Sandhi

In a small number of Sanskrit indeclinables, used as prefixes, final ರ್, ಸ್ and ಃ interchange or become ಶ್ or ಷ್ according to the initial letter of the second member of the compound word. Such indeclinables are ದುಸ್ (evil, difficult), ನಿಸ್ (separation from), ಪುನರ್ (again) and ಪ್ರಾತರ್ (in the morning). Followed by words with an initial vowel or having as initial consonant one of the third, fourth or fifth letters in the classes of consonants (*i.e.* ಗ್, ಘ್, ಙ್, ಜ್, ಝ್, ಞ್, ಟ್, ಠ್, ಡ್, ಢ್, ಣ್, ದ್, ಧ್, ನ್, ಬ್, ಭ್, ಮ್) or one of the unclassified consonants other than the sibilants (*i.e.* ಯ್, ರ್, ಲ್, ವ್, ಹ್), the final consonant of the prefix is ರ್. Examples:

- (a) ದುಸ್ + ಆಶೆ<sup>1</sup> = ದುರಾಶೆ (evil desire)  
 ನಿಸ್ + ಆಶೆ = ನಿರಾಶೆ (despair)  
 ದುಸ್ + ಗುಣ<sup>2</sup> = ದುರ್ಗುಣ (bad quality)  
 ನಿಸ್ + ಗುಣ = ನಿರ್ಗುಣ (without qualities)  
 ನಿಸ್ + ನಿಮಿತ್ತ<sup>3</sup> = ನಿರ್ನಿಮಿತ್ತ (causeless)  
 ದುಸ್ + ಬಲ<sup>4</sup> = ದುರ್ಬಲ (weak)  
 ದುಸ್ + ಮರಣ = ದುರ್ಮರಣ (a violent death)  
 ನಿಸ್ + ಬಲ = ನಿರ್ಬಲ (powerless)  
 ಪ್ರಾತರ್ + ಭೋಜನ<sup>5</sup> = ಪ್ರಾತರ್ಭೋಜನ (morning meal)  
 ಪುನರ್ + ಉತ್ಥಾನ<sup>6</sup> = ಪುನರುತ್ಥಾನ (resurrection)  
 ನಿಸ್ + ವಿಘ್ನ<sup>7</sup> = ನಿರ್ವಿಘ್ನ (unhindered).

But where the initial letter of the second element is ರ್, one ರ್ is dropped and the preceding vowel lengthened; *e.g.* ನಿಸ್ + ರಸ = ನಿರಸ<sup>8</sup> (flavourless).

(b) With the consonants ಕ್, ಖ್, ಪ್, ಘ್<sup>9</sup> immediately following, the final consonant of the prefixes ದುಸ್, ನಿಸ್ becomes ಷ್; but of ಪ್ರಾತರ್ and, ಪುನರ್ the consonant becomes ಃ. Examples:

<sup>1</sup> ಆಶೆ desire (2 n.). <sup>2</sup> ಗುಣ a quality, disposition (1 n.). <sup>3</sup> ನಿಮಿತ್ತ cause (1 n.). <sup>4</sup> ಬಲ strength (1 n.). <sup>5</sup> ಭೋಜನ a meal (1 n.). <sup>6</sup> ಉತ್ಥಾನ rising (1 n.). <sup>7</sup> ವಿಘ್ನ hindrance (1 n.). <sup>8</sup> ನಿರಸ is also found. <sup>9</sup> ಷ್ might be added but the example would then be of *Shfuta Sandhi*.

- ದುಸ್ + ಕಾಲ = ದುಷ್ಕಾಲ (evil time)  
 ದುಸ್ + ಫಲ<sup>1</sup> = ದುಷ್ಫಲ (evil fruit)  
 ನಿಸ್ + ಕಾರಣ = ನಿಷ್ಕಾರಣ (causeless)  
 ನಿಸ್ + ಕರುಣ<sup>2</sup> = ನಿಷ್ಕರುಣ (pitiless)  
 ನಿಸ್ + ಪ್ರಯೋಜನ = ನಿಷ್ಪ್ರಯೋಜನ (useless)  
 ಪ್ರಾತರ್ + ಕಾಲ = ಪ್ರಾತಃಕಾಲ (morning)  
 ಪುನರ್ + ಪಾಕ<sup>3</sup> = ಪುನಃಪಾಕ (cooking afresh).

(c) When the initial letter of the second element is ಚ್ or ಷ್ the final consonant of the prefix is ಶ್. Examples:

- ದುಸ್ + ಚರಿತ = ದುಶ್ಚರಿತ (bad conduct)  
 ದುಸ್ + ಶಕುನ<sup>4</sup> = ದುಶ್ಚಕುನ (evil omen)  
 ನಿಸ್ + ಚಿಂತೆ<sup>5</sup> = ನಿಶ್ಚಿಂತೆ (heedlessness)  
 ನಿಸ್ + ಶೇಷ<sup>6</sup> = ನಿಶ್ಶೇಷ (without remainder)  
 ಪುನರ್ + ಚ್ = ಪುನಶ್ಚ (and again).

Except the last these are all examples of *Schutva Sandhi*.

(d) Where the initial letter of the second element is ತ್ or ಸ್ the final consonant of the prefix is ಸ್. Examples:

- ದುಸ್ + ತರ<sup>8</sup> = ದುಸ್ತರ (impassable)  
 ದುಸ್ + ಸ್ವಭಾವ<sup>9</sup> = ದುಸ್ಸ್ವಭಾವ (bad disposition)  
 ನಿಸ್ + ತ್ರಾಣ<sup>10</sup> = ನಿಸ್ತ್ರಾಣ commonly (tdb.) ನಿತ್ರಾಣ (weakness)  
 ನಿಸ್ + ಸಂದೇಹ<sup>11</sup> = ನಿಸ್ಸಂದೇಹ (freedom from uncertainty).

Examples such as ದುಶ್ಚಕುನ, ನಿಶ್ಶೇಷ, ದುಸ್ಸ್ವಭಾವ and ನಿಸ್ಸಂದೇಹ, where the initial letter in the second element of the compound is a sibilant, are written and pronounced in Kanarese as above, but in Sanskrit are found as, ದುಃಶಕುನ, ನಿಃಶೇಷ, ದುಃಸ್ವಭಾವ, ನಿಃಸಂದೇಹ.

(e) There are Sanskrit nouns ending in ಸ್ which exhibit the same features in *samāsa* as the prefixes above; e.g.

<sup>1</sup> ಫಲ fruit (1 n.). <sup>2</sup> ಕರುಣ (Kan. ಕರುಣಿ) pity. <sup>3</sup> ಪಾಕ cooking (1 n.).  
<sup>4</sup> ಶಕುನ omen (1 n.). <sup>5</sup> ಚಿಂತೆ thought, anxiety (2 n.). <sup>6</sup> ಶೇಷ remainder (1 n.). <sup>7</sup> ಚ *Skt.* conjunction 'and'. <sup>8</sup> ತರ passing over, passage (1 n.).  
<sup>9</sup> ಸ್ವಭಾವ disposition, nature (1 n.). <sup>10</sup> ತ್ರಾಣ strength (1 n.). <sup>11</sup> ಸಂದೇಹ doubt (1 n.). <sup>12</sup> ಖ mind, (sky), (1 n.).

ಜ್ಯೋತಿಸ್ (Kan. ಜ್ಯೋತಿ light or heavenly body) ಜ್ಯೋತಿಸ್ +  
ವಿದ್ಯಾ (Kan. ವಿದ್ಯೆ) = ಜ್ಯೋತಿರ್ವಿದ್ಯಾ (astronomy); ಜ್ಯೋತಿಸ್ + ಶಾಸ್ತ್ರ =  
ಜ್ಯೋತಿಶಾಸ್ತ್ರ<sup>1</sup> or ಜ್ಯೋತೀಶಾಸ್ತ್ರ (astronomy).

**Sandhi involving the syllable ಅಸ್**

Where the ending of the former member of a compound word is ಅಸ್, there are special features. When such words are compounded with other Sanskrit words beginning with the vowels ಅ and ಉ and the consonants listed in (a) above, the long vowel ಓ replaces ಅಸ್ and also either of the two vowels ಅ and ಉ, if it follows; as,

ಮನಸ್ + ಅಭಿರಾಮ<sup>2</sup> = ಮನೋಭಿರಾಮ (delighting the mind)  
ಮನಸ್ + ಉತ್ಸಾಹ<sup>3</sup> = ಮನೋತ್ಸಾಹ (elation of the mind)  
ಮನಸ್ + ಧರ್ಮ = ಮನೋಧರ್ಮ (faculty of the mind)  
ತಪಸ್<sup>4</sup> + ಬಲ = ತಪೋಬಲ (might of austerity)  
ತೇಜಸ್<sup>5</sup> + ಮಯ<sup>6</sup> = ತೇಜೋಮಯ (full of light).

When ಅಸ್ is followed by one of the consonants ಕ್, (ಖ್),<sup>7</sup> ವ್, (ಘ್),<sup>7</sup> the ಸ್ is changed to *visarga* ಃ; as,

ಮನಸ್ + ಕ್ಲೇಶ<sup>8</sup> = ಮನಃಕ್ಲೇಶ (distress of mind)  
ಮನಸ್ + ಪೂರ್ವಕ<sup>9</sup> = ಮನಃಪೂರ್ವಕ<sup>10</sup> (with the mind)

cf. ಪ್ರಾತರ್ and ಪುನರ್ in (b) above; i.e. ಅರ್ = ಅಸ್.

But there are examples in which ಕ್ is retained though preceded by ಅಸ್ : ಮನಸ್ + ಕಾಂತ = ಮನಸ್ಕಾಂತ (dear to the heart); ಪುರಸ್ (in front + ಕಾರ making) = ಪುರಸ್ಕಾರ deference.

When ಅಸ್ is followed by ತ್, (ಥ್) or ಸ್ it undergoes no change:

ಮನಸ್ + ತಾಪ<sup>11</sup> = ಮನಸ್ತಾಪ (pain of mind)  
ಮನಸ್ + ಸಾಕ್ಷಿ<sup>12</sup> = ಮನಸ್ಸಾಕ್ಷಿ Skt. ಮನಃಸಾಕ್ಷಿ, (conscience).

<sup>1</sup> This is an example of *Schutva*. <sup>2</sup> ಅಭಿರಾಮ pleasing (adj.). <sup>3</sup> ಉತ್ಸಾಹ elation. <sup>4</sup> ತಪಸ್ austerity (Kan. ತಪಸ್ಸು 3 B n.). <sup>5</sup> ತೇಜಸ್ (Kan. ತೇಜಸ್ಸು, 3 B n.) brightness. <sup>6</sup> ಮಯ composed of. <sup>7</sup> The brackets indicate that there are no examples. <sup>8</sup> ಕ್ಲೇಶ distress (1 n.). <sup>9</sup> ಪೂರ್ವಕ accompanied by, preceding. <sup>10</sup> For the pronunciation, see p. 22 (b). <sup>11</sup> ತಾಪ burning, heat (1 n.). <sup>12</sup> ಸಾಕ್ಷಿ witness (2 m. f. and neut.).

Cases in which ಅಸ್ is followed by ಶ್ observe the rule of *schutva*: ಮನಸ್ + ಶುದ್ಧಿ<sup>1</sup> = ಮನಶ್ಚುದ್ಧಿ, *Skt.* ಮನಃಶುದ್ಧಿ (purity of mind).

## EXERCISE XLIII

(a) Translate into English:

ಹಿಂದೂ ದೇಶೀಯರು ಹಸುವನ್ನೂ ನಾಗರಹಾವನ್ನೂ ಕೋತಿಯನ್ನೂ ಪೂಜಿಸುವುದುಂಟು. ಹಸುವು ತಮಗೆ ಮಹೋಪಕಾರ<sup>2</sup> ಮಾಡುತ್ತಾ ಬರುವುದೆಂದು ಮೆಚ್ಚಿ ಪೂಜಿಸುತ್ತಾರೆ. ಹಾವು ಯಾರನ್ನಾದರೂ ಕಚ್ಚಿದರೆ ಅಂಥವರು ಬೇಗನೆ ಸಾಯುವರೆಂದು ಭಯಪಟ್ಟು ಪೂಜಿಸುತ್ತಾರೆ. ಕೋತಿಯು ಆಶ್ಚರ್ಯಕರವಾದ ಬುದ್ಧಿ ಚಮತ್ಕಾರಗಳುಳ್ಳದಾಗಿದೆ ಎಂದು ಸನ್ಮಾನಿಸಿ ಪೂಜಿಸುತ್ತಾರೆ. ಹೀಗೆ ಪ್ರಾಣಿಗಳಲ್ಲಿ ಕಾಣಿಸುವ ಪ್ರಯೋಜನವನ್ನಾಗಲಿ ಬಲವನ್ನಾಗಲಿ ಬುದ್ಧಿಯನ್ನಾಗಲಿ ಲಕ್ಷಿಸುವುದರಿಂದಂಟಾಗುವ ಮೆಚ್ಚಿಕೆಯು ಅವರು ಆಯಾ ಪ್ರಾಣಿಗಳನ್ನು ಪೂಜಿಸುವುದಕ್ಕೆ ಕಾರಣವಾಗಿದೆ. ಇದಲ್ಲದೆ ಹಿಂದೂ ಜನರು ಎಲ್ಲಾ ತರದ ಜೀವವು ಪವಿತ್ರವೆಂದು ಅಭಿಪ್ರಾಯಪಟ್ಟಿರುವುದರಿಂದ ಗಿಡಮರಗಳನ್ನು ಸಹ ಸನ್ಮಾನಿಸಬೇಕು; ಕಾರಣವಿಲ್ಲದೆ ಅವುಗಳನ್ನು ನಾಶನಮಾಡಕೂಡದು ಎಂದು ಭಾವಿಸುತ್ತಾರೆ.

(b) Translate into Kanarese:

A certain king of Travancore feeling great regret<sup>3</sup> on account of the blood which had been spilt in the many wars which he had waged<sup>4</sup> enquired of his priests how this great guilt<sup>5</sup> might be removed. They replied that if he wished that great guilt to be removed, the only way was to enter, pass through, and emerge<sup>6</sup> from the body of a cow. Though he thought that to do so would be very difficult, it became possible by the help of a goldsmith. He fashioned a big image of a cow in gold. The king entered into the interior of this, and lay there for several days with great penitence. Then the priests told him that all his guilt was removed, and permitted him to come out.

<sup>1</sup> ಶುದ್ಧಿ purity (2 n.).

<sup>4</sup> 'Made'.

<sup>2</sup> ಮಹಾ + ಉಪಕಾರ.

<sup>5</sup> 'Sin'.

<sup>3</sup> 'Pain of mind'.

<sup>6</sup> ಬರು.

## Vocabulary

ಅಕ್ಕಸಾಲಿಗ goldsmith (1 m.)	ತೂರು penetrate, pass through (1 tr.)
ಅಭಿಪ್ರಾಯ opinion (1 n.)	ನಾಗರಹಾವು a cobra (3 B n.)
ಅವಕಾಶಕೊಡು permit (irreg. intr.)	ನಾಶನ (ನಾಶ) destruction (1 n.)
ಆಯಾ (that and that) each	ಪವಿತ್ರ holy (adj.)
ಆಶ್ಚರ್ಯಕರ causing surprise (adj.)	ಪರಿಹರಿಸು remove (1 tr.)
ಒಳಭಾಗ interior (1 n.)	ಪಶ್ಚಾತ್ತಾಪ penitence (1 n.)
ಕಚ್ಚು bite, sting (1 tr.)	ಪ್ರವೇಶಿಸು enter (1 tr.)
ಕಷ್ಟಕರ difficult (adj.)	ಪ್ರಾಣಿ living creature (2 n.)
ಕೋತಿ monkey (2 n.)	ಮೆಚ್ಚಿಕೆ approval, liking (2 n.)
ಜನುತ್ಕಾರ skill (1 n.)	ರಕ್ತ blood (1 n.)
ಜಿಲ್ಲು spill (1 tr.)	ರೂಪಿಸು fashion, shape (1 tr.)
ದೇಶೀಯ man of the country, a national (1 m.)	ವಿಗ್ರಹ image (1 n.)
ತಿರುವಾಂಕೂರು Travancore (3 B n.)	ಲಕ್ಷಿಸು notice (1 tr.)
	ಸಾಧ್ಯ possible (adj.)
	ಹಾವು snake (3 B n.)

## LESSON XLIV

### Samasa or the Composition of Words

*Samāsa*, or composition, takes place when two or more words are combined in such a way that all case endings and other affixes are suppressed, except in the last member of the compound.

In *dvandva samāsa* (where any number of nouns may be joined, with one plural ending) there may be many members but in the great majority of the instances of *samāsa* there are two members only. Where there are more than two it will be found (say in a case where there are three elements) that two of them have a closer connection than either has with the third and, first, combine into a compound word which then combines with the third element. Example ಅನನ್ಯಜನಸುಲಭ.<sup>1</sup> Here the connection of ಸುಲಭ is with the other two words combined.

The former member of a compound of two elements is called ಪೂರ್ವಪದ and the latter, ಉತ್ತರಪದ.

The idea and the name of *samāsa* have come into Kanarese from Sanskrit. Many Sanskrit compound words are found in Kanarese literature and with them has come their description according to Sanskrit grammar.

This description has been applied, in its varieties, to similar compounds of pure Kanarese words, and Kanarese poets have invented Kanarese equivalents of Sanskrit compounds.

Though it is recognised as irregular, some combinations of Sanskrit words with Kanarese words are accepted. No irregularity is reckoned if a noun (in the case in view, a Sanskrit noun) makes a compound with a Kanarese verb as in ಸಮಾಧಾನ

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<sup>1</sup> ಅನನ್ಯ, not other, own (adj.); ಜನ people; ಸುಲಭ easy of access, easy (adj.); easy of access to (his) own people.



ಗೊಳಿಸು.<sup>1</sup> The irregularity is also condoned when the 'crude form' of a Kanarese pronoun; e.g. ಆ (=ಅದು); ಯಾವ(=ಯಾವನು, ಯಾವಳು etc.); a numeral; or a relative participle precedes and is compounded with a Sanskrit noun; e.g. in ಆಳುವರಾಜ; the ruling prince.

*Samāsas* are classified according as:

- (1) The latter element is more important than the former;
- (2) The former element is more important than the latter;
- (3) The elements are of equal importance;
- (4) A meaning not inherent in the elements supervenes.

On these principles four main Sanskrit *samāsas* are recognised.

### SANSKRIT SAMASAS

For the purposes of Kanarese Grammar a Sanskrit *samāsa* is one which appears in identical form in Kanarese and in Sanskrit literature. The forms are not quite identical, in that grammatical endings differ in the two languages. In Sanskrit ಕಂದಮೂಲ<sup>2</sup>+ಫಲ+the neuter nominative plural ending, make ಕಂದಮೂಲಫಲಾನಿ; in Kanarese, ಕಂದಮೂಲಫಲಗಳು.

It was noted on page 32 that Sanskrit words which, in Kanarese, differ from the original form only in the last letter are combined freely in *samāsa* with pure Sanskrit words; but this only holds when the modified form is the final element in a compound word. Where the same word combines, as other than the final element, with a Sanskrit word, it reverts to its Sanskrit form. Thus we have the *samāsa*, ಕುಶಲಪ್ರಶ್ನೆ<sup>3</sup> where ಪ್ರಶ್ನೆ is the *tadbhava* form of the Sanskrit ಪ್ರಶ್ನೆ; but when a Sanskrit word follows in *samāsa* the form used is ಪ್ರಶ್ನ. Thus we have ಪ್ರಶ್ನ ಚಿಹ್ನೆ.<sup>4</sup> So ಶಿವಲೀಲೆ<sup>5</sup>; ಲೀಲಾಗೃಹ<sup>6</sup>.

<sup>1</sup> ಸಮಾಧಾನ peace; ಗೊಳಿಸು (ಕೊಳ್ಳಿಸು) cause to receive; ಸಮಾಧಾನಗೊಳಿಸು satisfy, pacify (1 tr.). <sup>2</sup> ಕಂದಮೂಲ a radish (1 n.); ಕಂದಮೂಲಫಲಗಳು root-vegetables and fruit. <sup>3</sup> ಕುಶಲ right, auspicious; ಪ್ರಶ್ನೆ question; ಕುಶಲಪ್ರಶ್ನೆ friendly enquiry of a person's welfare. <sup>4</sup> ಚಿಹ್ನೆ (ಚಿಹ್ನೆ) mark; ಪ್ರಶ್ನ ಚಿಹ್ನೆ interrogation mark. <sup>5</sup> ಲೀಲೆ sport (2 n.) (*Skt.* ಲೀಲಾ); ಶಿವಲೀಲೆ the sport of Śiva. <sup>6</sup> ಗೃಹ a house (1 n.); ಲೀಲಾಗೃಹ pleasure house.

I. ತತ್ಪುರುಷ ಸಮಾಸ *tatpurusha samāsa*

This variety belongs to the group having the latter member of the compound the more important. When the compound is divided into its component parts the former element is found to be grammatically dependent on the latter which will be a noun or adjective. Thus the former member will be found to need the termination of one of the cases (other than the nominative or vocative) to complete its meaning. Thus in ರಾಜಮಾರ್ಗ the king's way, ರಾಜ requires the genitive termination. In this example the ending which has been suppressed is that of the genitive case, In ಲೋಕಪ್ರಸಿದ್ಧ<sup>1</sup> the ending suppressed is that of the locative case. According to the ending which has been thus suppressed in any compound it receives a name. If the ending suppressed is that of the second case the name will be ದ್ವಿತೀಯಾ ತತ್ಪುರುಷ ಸಮಾಸ. If it be the ending of the third case, ತೃತೀಯಾ ತತ್ಪುರುಷ ಸಮಾಸ. And so for the other cases (ಚತುರ್ಥೀ etc., see p. 36). The commonest illustrations are of *shashthī tatpurusha* and *saptamī tatpurusha*. The practice of *samāsa* is much more elaborate in Sanskrit than in Kanarese. Only a few examples are given here under the head of each variety of *samāsa* to illustrate the process. The following are examples of ತತ್ಪುರುಷ:

- ಚೋರಭಯ<sup>2</sup> (ಪಂಚಮೀ ತತ್ಪುರುಷ);  
 ಧರ್ಮಪಥ<sup>3</sup> (ಷಷ್ಠೀ ತತ್ಪುರುಷ);  
 ರಣಧೀರ<sup>4</sup> (ಸಪ್ತಮೀ ತತ್ಪುರುಷ).

The name indicates the type of compound in which the former element determines or limits the latter.

II. ಕರ್ಮಧಾರಯ ಸಮಾಸ *karmadhāraya samāsa*

In this type of compound also, the latter member is said to be the more important. This is because in the typical example

<sup>1</sup> ಪ್ರಸಿದ್ಧ famous; ಲೋಕಪ್ರಸಿದ್ಧ famous in (throughout) the world.

<sup>2</sup> ಚೋರ robber; ಭಯ fear; ಚೋರ (ರ ದೇಸೆಯಿಂದ) ಭಯ fear from robbers.

<sup>3</sup> ಧರ್ಮ virtue; ಪಥ path; ಧರ್ಮಪಥ the path of virtue.

<sup>4</sup> ರಣ field of battle; ಧೀರ hero; ರಣಧೀರ hero in the field of battle.

the former element is a qualifying word describing the latter element. Two conditions are usually mentioned as applying to this *samāsa*: (1) the former element is a qualifier and the latter qualified; (2) both elements (when separated) have the same termination. (This latter condition depends on the fact that a qualifying word is regarded as agreeing in gender, number and case with the word it qualifies—the point will be illustrated when we come to *karmadhāraya* in Kanarese.) In practice the latter member of the compound may be the qualifier or either the former element or the latter may be a comparison, or the elements may be in apposition to each other. The technical terms are: for a 'qualifier', ವಿಶೇಷಣ; for comparison or the standard of comparison, ಉಪಮಾನ; for apposition, ಸಂಭಾವನಾ. There are one or two other kinds of this *samāsa* but these are the chief.

This is the compound in which the former element (in the typical example) describes the latter.

Illustrations with their names are given hereunder:

ನೀಲಾಬ್ಜ <sup>1</sup>	(ವಿಶೇಷಣಪೂರ್ವಪದ ಕರ್ಮಧಾರಯು ಸಮಾಸ)	
ಗುರುವರ್ಯ <sup>2</sup>	(ವಿಶೇಷಣೋತ್ತರಪದ	,, ,, )
ಚಂದ್ರಮುಖ <sup>3</sup>	(ಉಪಮಾನಪೂರ್ವಪದ	,, ,, )
ಪುರುಷವ್ಯಾಘ್ರ <sup>4</sup>	(ಉಪಮಾನೋತ್ತರಪದ	,, ,, )
ವಿಂಧ್ಯಪರ್ವತ <sup>5</sup>	(ಸಂಭಾವನಾಪೂರ್ವಪದ	,, ,, )

### III. ದ್ವಂದ್ವಸಮಾಸ *dvandva samāsa*

This compound has already been referred to on pp. 118, 119, and in the second paragraph of this Lesson. This is the *samāsa* in which the elements are of equal importance. A *dvandva* compound consists of two or more words, which if written separately would require to be joined by a conjunction,

<sup>1</sup> ನೀಲ blue; ಅಬ್ಜ lotus. <sup>2</sup> ವರ್ಯ chief, best; ಗುರುವರ್ಯ best of teachers. <sup>3</sup> ಮುಖ face; ಚಂದ್ರಮುಖ face like the moon. <sup>4</sup> ಪುರುಷ a man; ವ್ಯಾಘ್ರ a tiger; ಪುರುಷ ವ್ಯಾಘ್ರ a tiger of a man. <sup>5</sup> ವಿಂಧ್ಯ Vindhya; ಪರ್ವತ mountain; ವಿಂಧ್ಯಪರ್ವತ the Vindhya mountain.

and the final member of the *samāsa* usually, though not always, takes the plural ending. The words contained in the *samāsa* are related either by similarity or contrast. Examples of Sanskrit *dvandva* are:

ರಾಮರಾವಣಾ<sup>1</sup>  
ಧನಕನಕವಸ್ತ್ರಾಣಿ<sup>2</sup>  
ಸುಖದುಃಖ<sup>3</sup>

#### IV. ಬಹುವ್ರೀಹಿಸಮಾಸ *bahuvrīhi samāsa*

This is the samasa in which another meaning supervenes on the meaning of the elements. That is, *bahuvrīhi* compounds are descriptive of some person or object not named by either of the constituent parts of the compound. A special variety of this compound indicates various sorts of encounter. In this variety the short final vowel a of the former member is lengthened to ā and the compound ends in the vowel i. An example is the Sanskrit indeclinable ದಂಡಾದಂಡಿ<sup>4</sup> 'fighting with staves'. The examples of this *samāsa* are sometimes grouped, as the elements in them have the same locus, different loci, or indicate reciprocity, the intermediate points of the compass, or begin with the prefix ಸ 'together with'. The undernoted examples of Sanskrit *bahuvrīhi* are arranged in the order of these distinctions:

ಪೀತಾಂಬರ <sup>5</sup>	ದಕ್ಷಿಣಪೂರ್ವ <sup>8</sup>
ಚಕ್ರಪಾಣಿ <sup>6</sup>	ಸಕುಟುಂಬ <sup>9</sup>
ಕೇಶಾಕೇಶಿ <sup>7</sup>	

<sup>1</sup> ರಾಮ + ರಾವಣ + ಣಿ (*Skt.* dual termination masc.), Rama and Ravana.  
<sup>2</sup> ಧನ wealth, property + ಕನಕ gold + ವಸ್ತ್ರ apparel + ಆಣಿ (= ಆನಿ neut. plu. termination); goods, gold and apparel. <sup>3</sup> Joy and sorrow. <sup>4</sup> ದಂಡ staff, cudgel; ದಂಡಾದಂಡಿ cudgel against cudgel. <sup>5</sup> ಪೀತ yellow; ಅಂಬರ garment; ಪೀತಾಂಬರ ascetic wearing a yellow robe. <sup>6</sup> ಚಕ್ರ discus + ಪಾಣಿ hand; ಚಕ್ರಪಾಣಿ an epithet of Vishnu. <sup>7</sup> ಕೇಶ hair; ಕೇಶಾಕೇಶಿ pulling each other's hair. <sup>8</sup> ದಕ್ಷಿಣ south, ಪೂರ್ವ east; ದಕ್ಷಿಣಪೂರ್ವ south-east. <sup>9</sup> ಸ prefix "having"; ಕುಟುಂಬ wife, family; ಸಕುಟುಂಬ accompanied by his wife.

## OTHER SAMASAS

ದ್ವಿಗು ಸಮಾಸ, ಅವ್ಯಯಾಭಾವ ಸಮಾಸ *dvigu samāsa and avyayibhāva samāsa*

Two other samasas are sometimes instanced: *dvigu* and *avyayibhāva*. In *dvigu* the former member is a numeral. Sanskrit examples are:

ಸಪ್ತಾಂಗಾನಿ<sup>1</sup>  
ತ್ರಿಲೋಕ<sup>2</sup>

*Dvigu* is a form of *karmadhāraya*.

*Avyayibhāva samāsa* is so called because in this type of compound a noun and a preceding indeclinable (usually a prefix) become an indeclinable compound. Examples are:

ನಿರ್ಮುಕ್ತಿಕ<sup>3</sup>; ಯಥಾಶಕ್ತಿ<sup>4</sup>. The *avyaya* may be the second member of the compound e.g. in ದಿನಂಪ್ರತಿ<sup>5</sup> (for ಪ್ರತಿದಿನಮ್).

A compound, may, of course, provide an instance of more than one kind of *samāsa*: e.g. ತ್ರಿಲೋಕೇಶ್ವರ the sun (ತ್ರಿ + ಲೋಕ + ಈಶ್ವರ) illustrates *dvigu* (or *karmadhāraya*), *tatpurusha* and *bahuvrīhi samāsas*.

## EXERCISE XLIV

Name any *sandhis* and *samāsas* occurring in the following:

ಚಂದ್ರೋದಯ<sup>6</sup>  
ಅಧಿಕಮಾರುತ<sup>7</sup>  
ಪುರುಷಸಿಂಹ<sup>8</sup>  
ಮನೋವೇಗ<sup>9</sup>  
ಚತುರ್ಮುಖ<sup>10</sup>

<sup>1</sup> ಸಪ್ತ seven + ಅಂಗ element, division + ಆನಿ (plu. termination); ಸಪ್ತಾಂಗಾನಿ the seven elements. <sup>2</sup> ತ್ರಿ three; ತ್ರಿಲೋಕ the three worlds. <sup>3</sup> ನಿರ್ಮುಕ್ತಿಕ without + ಮುಕ್ತಿಕಾ a fly; ನಿರ್ಮುಕ್ತಿಕ without flies, lonely. <sup>4</sup> ಯಥಾ according to (in compounds); ಯಥಾಶಕ್ತಿ as far as possible. <sup>5</sup> ದಿನಮ್ (ದಿನ) + ಪ್ರತಿ (prefix) on everyday. <sup>6</sup> ಉದಯ rising, dawn. <sup>7</sup> ಅಧಿಕ superabundant; ಮಾರುತ wind. <sup>8</sup> ಸಿಂಹ a lion. <sup>9</sup> ವೇಗ speed; ಮನೋವೇಗ the speed of thought. <sup>10</sup> ಚತುರ್ four; ಮುಖ face; ಚತುರ್ಮುಖ an epithet of Brahma.



(b) ಮಾವಿನಮರ (mango tree)

ಷಷ್ಟೀ

ಬಾಳೆಯಹಣ್ಣು<sup>1</sup> (plantain)

"

(ಹುಲಿಯಂಜಿಕೆ=ಹುಲಿಯ ದೆಸೆಯಿಂದ, ಅಂಜಿಕೆ<sup>2</sup> fear of a tiger, is quoted as an example of ಪಂಚಮಾ ತತ್ಪುರುಷ ಸಮಾಸ.)-

## II. Kannada Karmadharaya Samasa

It was said in the previous lesson that the way in which a qualifying word is regarded as being of the same number, gender and case as the word which it qualifies would be illustrated here. In Kanarese grammar the phrase ಕಿರಿಮಗಳು younger daughter, is regarded as an abbreviation of ಕಿರಿಯವಳು ಮಗಳು. Thus ಈ ಪುಸ್ತಕ=ಇದು ಪುಸ್ತಕ; ಯಾವ ದೊರೆ=ಯಾವನು ದೊರೆ.

In Kannada *karmadhāraya* the former member is an 'adjective', a numeral, the adjectival form of a pronoun, or a relative participle. The second member is a substantive. The 'adjectives' are those noted in Lesson XXX, p. 241, and similar words. The adjectival forms of pronouns are: ಆ, ಈ, ಯಾವ (see pp. 129, 143). Examples of Kannada *karmadhāraya* in which the former element is a numeral are sometimes made a separate class and called ದ್ವಿಗು ಸಮಾಸ *dvigu samāsa*: e.g., ನಾಲಕ್ಕಾಣಿ.

Examples of Kannada *karmadhāraya*:

ಹೊಸಗನ್ನಡ

ಕಿರಿಯಕ್ಕ

ಕಿರುಗೆಜ್ಜೆ<sup>4</sup>ಮೂರು ದಿಕ್ಕುಗಳು (or ದಿಕ್ಕು)<sup>5</sup>

ಎಲ್ಲ ಬನರು

ಈ ಪುಸ್ತಕ

ಹುರಿಗಡಲೆ=ಹುರಿದ ಕಡಲೆ<sup>6</sup>ಸಿಡಿಮದ್ದು = ಸಿಡಿಯುವ ಮದ್ದು<sup>7</sup>

<sup>1</sup> ಬಾಳೆ plantain tree (2 n.); alternative form ಬಾಳೆಹಣ್ಣು —lengthening of ಂ in compensation for loss of ಯು. <sup>2</sup> ಅಂಜಿಕೆ fear (2 n.) <sup>3</sup> Elder sister but not the eldest; note ಯು insertion. <sup>4</sup> ಗೆಜ್ಜೆ small round bell; ಕಿರಿ and ಕಿರು are alternative forms. <sup>5</sup> ದಿಕ್ಕು direction, point of the compass (3 B n.). <sup>6</sup> ಹುರಿ parch, roast (2 tr.); ಕಡಲೆ ground nut (2 n.); note that in this example the rel. ptc. reverts to the crude form of the verb. <sup>7</sup> ಸಿಡಿ fly about, be scattered (2 intr.); ಮದ್ದು drug, powder (3 B n.); ಸಿಡಿಮದ್ದು (= ಸಿಡಿಯುವ ಮದ್ದು) gunpowder.

## III. Kannada Dvanda Samasa

Examples:

ಅನೆಕುದುರೆಗಳು  
ಮರಗಿಡಬಳ್ಳಿಗಳು<sup>1</sup>  
ಹಣ್ಣು ಕಾಯಿ<sup>2</sup>  
ಕೈಕಾಲು (hands and feet)

## IV. Kannada Bahuvrihi Samasa

Examples:

ಓರೆಗಣ್ಣು<sup>3</sup> = ಓರೆ (ಆದ) ಕಣ್ಣು (ಯಾರಿಗುಂಟೋ ಅವನು)  
ಹಣೆಗಣ್ಣು<sup>4</sup> = ಹಣೆಯಲ್ಲಿ ಕಣ್ಣು („ ”)  
ಹಣಾಹಣಿ<sup>5</sup> = ಹಣೆಯಿಂದ ಹಣೆಯಿಂದ (ಒಬ್ಬರನ್ನೊಬ್ಬರು ಚಚ್ಚು ವುದು<sup>6</sup>  
ಯಾವ ಜಗಳದಲ್ಲೋ ಅದು).

## V. Kannada Dvigu Samasa

Two types are sometimes distinguished (1) in which the second member of the compound has a singular ending and (2) in which the second member has a plural termination. Examples: ನೂರಡಿ a hundred feet; ನಾಲ್ಕು ದಿಕ್ಕುಗಳು the four points of the compass.

Where numerals are combined, those combinations involving addition (like ಹತ್ತೊಂಬತ್ತು) are in some grammars, said to illustrate *dvandva* and those involving juxtaposition (e.g. ಏಳೆಂಟು, an indefinite number, or multiplication (e.g. ಮುನ್ನೂರು) are said to illustrate *bahuvrihi*.)

VI. Amsi Samasa ಅಂಶಿ ಸಮಾಸ<sup>7</sup>

This is the Kanarese representative of *Skt.* ಅವ್ಯಯಾಭಾಸ ಸಮಾಸ. It derives its name from the fact that the qualifying

<sup>1</sup> ಬಳ್ಳಿ climbing plant, creeper (2 n.). <sup>2</sup> ಕಾಯಿ unripe fruit, stone of fruit, nut; in this example the plu. ending is missing. When this happens attention is drawn to the group of things as a group and not in detail. <sup>3</sup> ಓರೆ aslant + ಕಣ್ಣು = ಕಣ್ಣಿನವನು; ಓರೆಗಣ್ಣು a man with a squint. <sup>4</sup> ಹಣೆ forehead; ಹಣೆಗಣ್ಣು a name of Śiva. <sup>5</sup> Mutual butting; in Kanarese examples of this *samāsa* the final vowel of the former element becomes ಅ and the final vowel of the latter ಇ; cf. *Skt. bahuvrihi* (p. 355). <sup>6</sup> ಚಚ್ಚು strike, crush (1 tr.). <sup>7</sup> ಅಂಶಿ that which has a part (2 n.); ಅಂಶ part (1 n.).



word which is the former element indicates a part of the object named by the noun which is the second member of the compound. In this *samāsa*, as with adjectives in *Karmadhāraya*, the qualifying former element suffers abbreviation. In ಅಂಶಿ ಸಮಾಸ the final syllable of the former element usually disappears; but the ಡಿ in ಅಡಿ becomes *sonne*.

Examples :

ಹೊರಮೈ = ಮೈಯ ಹೊರಗು<sup>1</sup> surface of the body

ಒಳಕೈ = ಕೈಯ ಒಳಗು palm of the hand

ಒಳಗಡೆ = ಕಡೆಯ ಒಳಗು the inside (of the place)

ಅಂಗೈ = ಕೈಯ ಅಡಿ<sup>2</sup> palm of the hand

ಹಿಂದಲೆ = ತಲೆಯ ಹಿಂದು the back of the head

ಮೇಗೈ = ಕೈಯ ಮೇಗು (ಮೇಲು) the back of the hand

#### VII. Kriya Samasa ಕ್ರಿಯಾ ಸಮಾಸ

This compound has already been referred to several times (pp. 51, 91, 138, 351, 244, 357). The termination suppressed in the noun which is the former member of these compounds is not always that of the second case, though this is usual. One difference between Sanskrit *dvitīyā tatpurusha* and *kriyā samāsa* is that in the Sanskrit compound the second element is not a finite part of the verb but a participle or participial noun, whereas in *kriyā samāsa* it often is a finite verb, though not always.

Examples:

ಧೈರ್ಯಗೊಳ್ಳು<sup>3</sup>

ಕೆಲಸಮಾಡಿ

ಹಣ್ಣುಮಾರುವವನು

ವುಸ್ತುಕಬರೆದವನು

ಸೆರೆಯಿದ್ದನು<sup>4</sup>

ಸರಿಬರುತ್ತದೆ<sup>5</sup>

ಮನಕಾಣು<sup>6</sup>

<sup>1</sup> ಮೈ body; ಹೊರಗು outer part. <sup>2</sup> ಅಡಿ foot, base, lower part (2 n.).

<sup>3</sup> ಧೈರ್ಯ courage; ಧೈರ್ಯಗೊಳ್ಳು take courage. <sup>4</sup> ಸೆರೆ captivity (2 n.) + ಇದ್ದನು he was a prisoner; here it is the termination of the seventh case which is suppressed. <sup>5</sup> Equals ಸರಿಗೆ ಬರುತ್ತದೆ it becomes right (of a calculation); ಸರಿ a state of rightness (2 n.). <sup>6</sup> See with the mind, understand.

## VIII. Gamaka Samasa ಗಮಕ ಸಮಾಸ

Some writers include under this title compounds in which the former member is an adjective, a numeral, ಅ, ಈ, ಯಾವ or a relative participle and the latter a Sanskrit word. Others only require the latter element to be a noun, not necessarily Sanskrit, or a pronoun of the third person. The names of the points of the compass have been quoted also as examples; e.g. ತೆಂಕಣದಿಕ್ಕು<sup>1</sup> 'the south'. But it is better to include all such examples under *Karmadhāraya*.

## Hybrid Samasa ಅಂ ಸಮಾಸ

It is agreed that, in general, pure Sanskrit words and Kanarese words must not be joined in *samāsa*; but some such compounds have the sanction of use in the literature of the past. It is recognised also that in certain circumstances such combination is inevitable and in others natural. This is the case where numerals, adjectival forms, relative participles and words of quantity are involved; e.g. ಎರಡು ದೇಶಗಳು; ಯಾವ ಕಾಲ? ಎಂಥ ಆಚಾರ?<sup>2</sup> ದೊಡ್ಡ ಮನುಷ್ಯ; ಆ ರಾಜ್ಯ; ಇದುವ ಲೋಕ; ಎಷ್ಟು ಜನ? ಎಲ್ಲಾ ಜನ.

Sanskrit nouns are combined freely with Kanarese verbs in *kriyā samāsa*: e.g. ಅಧಿಕಾರವುಳ್ಳವರು;<sup>3</sup> ಭೋಜನಮಾಡಿದರು,<sup>4</sup> ಸಂತೋಷ ಪಟ್ಟರು.

The following examples of hybrid compounds are quoted, amongst others, from Kanarese poetry;

ಅರಿಕೆನಾಯಕ<sup>5</sup> intelligent leader

ಅಳಿಜನ<sup>6</sup> deceitful people

ಇಬ್ಬಲ two forces

ಉಬ್ಬಸರೋಗ<sup>7</sup> asthma

ಎಲ್ಲಾಧನ all wealth

<sup>1</sup> ತೆಂಕಣ southern. <sup>2</sup> ಆಚಾರ observance, conduct (1 n.). <sup>3</sup> ಅಧಿಕಾರ authority (1 n.). <sup>4</sup> ಭೋಜನ a meal (1 n.). <sup>5</sup> ಅರಿಕೆ knowledge (2 n.); ನಾಯಕ leader (1m.). <sup>6</sup> ಅಳಿ depth, deceit (2 n.). <sup>7</sup> ಉಬ್ಬಸ difficult breathing, asthma (1 n.).

- ಎಲ್ಲಾ ರತ್ನ all jewels  
 ಕಟ್ಟೀಕಾಂತ<sup>1</sup> great secrecy  
 ಕಡುಕೋಪ great anger  
 ಕಡುದರ್ಪ<sup>2</sup> excessive pride  
 ಕಡುರಾಗ<sup>3</sup> great affection  
 ಕಲ್ಲು ಮಂಟಪ shelter built of stone  
 ಕುಲಗೇಡಿ<sup>4</sup> outcaste  
 ಕೂರಸಿ<sup>5</sup> sharp sword  
 ಕೆಳದೀ ಸಮೇತ<sup>6</sup> together with friends  
 ಕೈವಶ<sup>7</sup> possession  
 ಗಜವೋರು<sup>8</sup> elephant-fight  
 ತುರಗದಳ<sup>9</sup> troop of horse  
 ದಳಮುಖ van of army  
 ದಳಮುಖ್ಯ general, commander  
 ನರಲೋಕದಲ್ಲಣ<sup>10</sup> agitation in the world of men  
 ನಲ್ಲಪ್ರಾಣೇಶ<sup>11</sup> excellent husband  
 ವಾಂಡ್ಯನಾಡು<sup>12</sup> country of the Pāṇdyas  
 ಪೆರ್ಬಲ large force  
 ಮಲ್ಲಧೂಲೀಪಟಲ<sup>13</sup> cloud of dust raised by wrestlers  
 ಮಾರ್ಬಲ<sup>14</sup> opposing force  
 ಮುಖತಾವರೆ<sup>15</sup> lotus-face  
 ರಾಜಗಿಳಿ (king-parrot) beautiful parrot

The following are examples of hybrids in common use in modern Kanarese.

- <sup>1</sup> ಕಟ್ಟು (= ಕಡು = ಕಡಿದು) intensity; ಏಕಾಂತ solitude (1 n.). <sup>2</sup> ಕಡು + ದರ್ಪ arrogance (1 n.). <sup>3</sup> ರಾಗ affection (1 n.). <sup>4</sup> ಕುಲ + ಕೇಡಿ one who ruins his social standing or is ruined (2 m.); in all the foregoing compounds the latter word was Sanskrit but here it is the former word. <sup>5</sup> ಕೂರ sharpness; ಅಸಿ (Skt.) sword. <sup>6</sup> ಕೆಳದಿ female friend + ಸಮೇತ (Skt.) met together (adj.). <sup>7</sup> ವಶ (Skt.) control. <sup>8</sup> ಗಜ (Skt.) elephant; ವೋರು (ಹೋರು) contest. <sup>9</sup> ತುರಗ (Skt.) a horse; ದಳ army (1 m.). <sup>10</sup> ನರ (Skt.) a man + ಲೋಕ (Skt.) + ತಲ್ಲಣ agitation (1 n.). <sup>11</sup> ನಲ್ಲ goodness, beauty + ಪ್ರಾಣ (Skt.) life + ಈಶ (Skt.) lord. <sup>12</sup> ವಾಂಡ್ಯ (Skt.) name of a country; ನಾಡು province or district (3 B n.). <sup>13</sup> ಮಲ್ಲ a wrestler (1 m.); ಧೂಲೀ (Skt.) dust; ಪಟಲ (Skt.) a cloud. <sup>14</sup> ಮಾರ್ ( = ಮಾರು) another, opposing + ಬಲ (Skt.) strength, an army. <sup>15</sup> ಮುಖ (Skt.) face; ತಾವರೆ lotus (2 n.).

ಅನ್ನ ಬಟ್ಟೆ <sup>1</sup>	food and clothing
ಊಟೋಪಚಾರ <sup>2</sup>	hospitable treatment
ಒಳ್ಳೆಮುಹೂರ್ತ <sup>3</sup>	auspicious moment
ಒಳ್ಳೆಲಗ್ಗೆ <sup>4</sup>	auspicious marriage
ಕುದುರೇಸ್ವಸ್ಥ್ಯ	cavalry
ಕೆಟ್ಟಗುಣ	bad quality.
ಕೆಟ್ಟಜಾತಿ	bad kind
ದೊಡ್ಡಮನುಷ್ಯ	an important man
ಪ್ರತಿಯೊಂದು <sup>5</sup>	every one
ಬಡಸಂಸಾರ <sup>6</sup>	poor family
ಬಹುಮಂದಿ <sup>7</sup>	many people
ಮನೇಯಜಮಾನ <sup>8</sup>	master of the house
ಮಳೆಗಾಲ	rainy season
ಶತ್ರುಕಾಟ <sup>9</sup>	trouble caused by foes
ಶುಭಕೆಲಸ <sup>10</sup>	auspicious task

Some compounds are composed of Sanskrit words and *tadbhava* words, and not of pure Sanskrit and pure Kanarese words. Examples are ಅರಸು ಕುಮಾರ prince (ಅರಸು being a *tadbhava* of *Skt.* ರಾಜ<sup>3</sup>; ಪರಮಸಿರಿ = ಪರಮ (*Skt.*) highest + ಸಿರಿ (ಸಿರಿ being *tadbhava* of ಶ್ರೀ wealth, prosperity). Another example is ಪರಮಚೊಮ್ಮ (ಚೊಮ್ಮ being the *tadbhava* of ಬ್ರಹ್ಮ Brahma.)

### EXERCISE XLV

(a) Translate into English:

ಇಬ್ಬರು ಸ್ನೇಹಿತರು ಒಂದಾನೊಂದು ಊರಿಗೆ ಪ್ರಯಾಣಮಾಡುತ್ತಿರುವ ಕಾಲ ದಲ್ಲಿ ಜಡಿಮಳೆಯಿಂದಲೂ ಶೈತ್ಯಾಧಿಕ್ಯದಿಂದಲೂ ದೇಹವೆಲ್ಲಾ ಸೆಡೆತುಕೊಂಡು ರಿಂದ ಆಯಾಸಪಟ್ಟು ಹಸಿವುಬಾಯಾರಿಕೆಗಳಿಂದ ಕಂಗೆಟ್ಟು ತಂಗುವುದಕ್ಕಾಗಿ ಒಂದು ಸ್ಥಳವನ್ನು ಹುಡುಕುತ್ತಾ ಇರುವಲ್ಲಿ ನೂರಾರು ಮರಗಳನ್ನು ಒಂದು ತೋಪನ್ನೂ ಅದರ ಸಮೀಪದಲ್ಲಿ ಎಂಟುಹತ್ತು ಮನೆಗಳುಳ್ಳ ಒಂದು ಹಳ್ಳಿಯನ್ನೂ ಕಂಡರು.

<sup>1</sup> Here the former word in the compound is *Skt.*; in the following seven illustrations the second element is *Skt.* <sup>2</sup> ಊಟ + ಉಪಚಾರ.

<sup>3</sup> ಮುಹೂರ್ತ (*Skt.*) short space of time. <sup>4</sup> ಲಗ್ಗೆ (*Skt.*) auspicious moment, (marriage). <sup>5</sup> ಪ್ರತಿ (*Skt.*). <sup>6</sup> ಸಂಸಾರ (*Skt.*) the course of mundane existence (a family). <sup>7</sup> ಬಹು (*Skt.*). <sup>8</sup> ಯಜಮಾನ (*Skt.*) patron, host.

<sup>9</sup> ಶತ್ರು (*Skt.*) enemy; ಕಾಟ annoyance (1 n.). <sup>10</sup> ಶುಭ (*Skt.*) auspicious.

ಆ ಊರ ಮುಂದಿನ ಹಾಳುಗುಡಿಯಲ್ಲಿ ಇಳುಕೊಂಡು ವಿಶ್ರಮಿಸಿಕೊಂಡರು. ಅದಕ್ಕೆ ದುರಾಗಿ ಒಂದು ತಾವರೇಕೊಳವು ಇದ್ದಿತು. ಇವರಿಬ್ಬರು ಆ ಕೊಳದಲ್ಲಿ ಸ್ನಾನಾದಿಗಳನ್ನು ನೆರವೇರಿಸಿಕೊಂಡು ದೇವಪೂಜಾನಮಸ್ಕಾರಗಳನ್ನು ಮಾಡಿ ತಾವು ತಂದಿದ್ದ ಅನ್ನಪಾನಗಳನ್ನು ಸ್ವೀಕರಿಸಿ ಆ ದಿನ ಅಲ್ಲಿಯೇ ನಿಂತರು. ಆ ರಾತ್ರಿ ಅವರಿಬ್ಬರು ಆ ದೇವಾಲಯದ ಒಳಗಡೆಯಲ್ಲಿ ಮಲಗಿಕೊಂಡು ನಿದ್ರಿಸುತ್ತಿರುವಲ್ಲಿ ಹೊರಗಿನ ಪಡಸಾಲೆಯಲ್ಲಿ ಯಾರೋ ಇಬ್ಬರು ಮಾತನಾಡುತ್ತಿರುವ ಧ್ವನಿಯು ಅವರ ಕಿವಿಗೆ ಬಿದ್ದಿತು. ಹಾಗೆಯೇ ಅವರಿಬ್ಬರೂ ಮೌನವಾಗಿ ಕೇಳುತ್ತಿರುವಲ್ಲಿ ಈ ಇಬ್ಬರೂ ಮುಷ್ಠಾಮುಷ್ಠಿಯಾಗಿ ಹೊಡೆದಾಡಿದಮೇಲೆ ಒಬ್ಬನು ಮತ್ತೊಬ್ಬನ ಮುಂಗೈ ಮುಂಗಾಲುಗಳನ್ನು ಬಿಗಿದು ಆ ಕೊಳಕ್ಕೆ ಎತ್ತಿ ಹಾಕಬೇಕೆಂದು ಪ್ರಯತ್ನಿಸಿದಾಗ ಆ ನೊಂದವನು ಬೆದರಿ ಬೆಚ್ಚರಗೊಂಡು ಚಿಟ್ಟನೆ ಕೂಗಿಕೊಂಡನು. ಒಳಗೆ ಮಲಗಿರುವವರಿಬ್ಬರೂ ತಾವು ಇನ್ನೂ ಮೌನವಾಗಿದ್ದರೆ ನರಗೊಲೆಯಾಗುವುದೆಂದು<sup>1</sup> ಯೋಚಿಸಿ ತಟ್ಟನೆ ಹೊರಕ್ಕೆ ಬಂದಾಗ ಆ ಹಿಂಸಕನು ಆ ಕ್ಷಣದಲ್ಲಿ ಓಡಿ ಹೋದನು. ಇಬ್ಬರು ಸ್ವೇಹಿತರು ಪೆಟ್ಟುತಿಂದವನ ಕೈಕಾಲುಗಳ ಕಟ್ಟನ್ನು ಬಿಚ್ಚಿ ಶೈಶ್ಯೋಪಚಾರಮಾಡಿ<sup>2</sup> ವಿಚಾರಿಸಲಾಗಿ ಅವನು ದಾರಿಗನೆಂದೂ ಹಿಂಸಕನು ಕಳ್ಳನೆಂದೂ ಗೊತ್ತಾಯಿತು. ಆಗ ಆ ದಾರಿಗನು ತನಗಾದ ಪ್ರಾಣದಾನಕ್ಕಾಗಿ ಆಪದ್ವಂಧುವಾದ<sup>3</sup> ದೇವರನ್ನು ಸ್ತೋತ್ರಮಾಡಿ ಆ ಇಬ್ಬರು ಸ್ವೇಹಿತರನ್ನು ಕೃತಜ್ಞತೆಯಿಂದ ಬಹಳವಾಗಿ ವಂದಿಸಿ ತಾನು ಆ ದಿನದ ಸಂತೆಯಲ್ಲಿ ದಿನಸೀ ಮಾರಾಟದಿಂದ ಸಂಪಾದಿಸಿಕೊಂಡು ಬಂದಿದ್ದ ಹಣದಲ್ಲಿ ಐವತ್ತೈವತ್ತು ರೂಪಾಯಿಗಳನ್ನು ಬಹುಮಾನವಾಗಿ ಕೊಟ್ಟು ಬೆಳಗಾದಮೇಲೆ ತನ್ನೂರಿಗೆ ಪ್ರಯಾಣಮಾಡಿದನು. ಆ ಸ್ವೇಹಿತರು ಕೂಡ ಆ ದಿನ ಆ ಹಾಳುಗುಡಿಯಲ್ಲಿ ತಾವು ತಂಗುವಂತೆ ಮಾಡಿ ಆ ದಾರಿಗನಿಗೆ ಪ್ರಾಣದಾನವನ್ನೂ ತಮಗೆ ಧನದಾನವನ್ನೂ ದಯಪಾಲಿಸಿದ ಅನಾಥರಕ್ಷಕನಾದ ದೇವರನ್ನು ಸ್ತುತಿಸುತ್ತಾ ತಮ್ಮ ದಾರಿಯನ್ನು ಹಿಡಿದು ಪ್ರಯಾಣಮಾಡಿದರು. ಹೀಗೆ ರಕ್ಷಕರಿಲ್ಲದವರನ್ನು ರಕ್ಷಕನಾದ ದೇವರು ರಕ್ಷಿಸುತ್ತಾನೆ ಎಂಬುದು ದೃಷ್ಟಾಂತಕ್ಕೆ ಬಂದಿತು.

In the above passage point out and name the *samāsas* which occur, and write down equivalent uncombined forms. Also point out, dissolve, and name the *sandhis* occurring in the passage.

(b) Translate into Kanarese:

Several monkeys which were living in a small jungle of the Vindhya-mountain-district, when all the fruit-and-berries<sup>4</sup> were finished, which they were finding there, set out to go to another

<sup>1</sup> ನರ + ಕೊಲೆ.    <sup>2</sup> ಶೈಶ್ಯ + ಉಪಚಾರ + ಮಾಡು.    <sup>3</sup> ಆಪದ್ (Kan. ಆಪತ್ತು) misfortune, calamity + ಬಂಧು kinsman, friend (3 A m.).    <sup>4</sup> Use duplicated form of ಹಣ್ಣು.

jungle. When they had made a seven or eight days' journey, one day a heavy<sup>1</sup> (shower of) rain came on with thunder-and-lightning. The monkeys, very wet,<sup>2</sup> their bodies numbed from excess-of-cold, shivering violently,<sup>3</sup> were wandering about looking for some place-of-shelter in which to rest. Then, seeing a grove of fifty or sixty trees, they rejoiced, and reaching a many-branched tree, rested there. After a little time the rain-and-wind lessened and ceased, and the sun began to shine once more. A Brahman who had come for shelter to the same grove during the time-of-the rain, went to a lotus-pond near by, took his bath, and said his mid-day-prayers.<sup>4</sup> Having completed the worship-and-adoration-of-God, he returned to the foot of the tree where he had rested, and looked about for the bundle-of-provisions which he had left there. It was not there, for the monkeys had stolen it and eaten up the provisions which were in it. Seeing this, the Brahman, filled with grief-and-rage, threw a stone and hit one of the monkeys. Immediately all the monkeys surrounded the Brahman, bit and scratched him, wounding him in his hands, feet, and all his other limbs-and-members. Though the Brahman in the beginning fought like a man-lion, at last being overpowered, with a loud cry<sup>5</sup> he fell to the ground. Two travellers who were passing in the neighbourhood, hearing his cry, came up running and saw his evil-plight. Filled with pity for him<sup>6</sup> and fearing lest these evil creatures should take human life,<sup>7</sup> they beat the monkeys and put them to flight. Then they attended kindly to the wounded man, washed his hands, feet, and all his limbs, gave him what food-and-drink they had with them, and satisfied him. The Brahman, saying to himself, "God the kinsman-in-(time-of)-peril, and the saviour-of-the-helpless, has given me my life,<sup>8</sup>" made his salutations to the two travellers, and went

<sup>1</sup> 'Big'.   <sup>2</sup> 'Getting properly wet.'   <sup>3</sup> गडगडने.   <sup>4</sup> Say: made (his) bath and mid-day-prayers.   <sup>5</sup> 'Making a big sound.'   <sup>6</sup> Concerning him.   <sup>7</sup> Say: make man—murder.   <sup>8</sup> Say: made gift-of-life to me.

away to his village. The travellers, also, rejoicing that a deed of kindness had been done by their instrumentality<sup>1</sup>, went on their way.

### Vocabulary

ಅಂಗ a limb (1 n.); ಅಂಗಾಂಗ	ಚಿಟ್ಟನೆ with a scream
(ಅಂಗ+ಅಂಗ)ಗಳು limbs and	ತಂಗು stay, lodge, (1 intr.)
members	ತಟ್ಟನೆ quickly, suddenly
ಅಡಿ foot (of man, tree, length)	ತಾವರೆ lotus (2 n.)
2 n.	ತಿನ್ನು eat (past ptc. ತಿಂದು
ಅನಾಥ without a master, help-	irreg. tr.)
less (person)	ತೃಪ್ತಿಪಡಿಸು satisfy (1 tr.)
ಅನ್ನ boiled rice, food (1 n.)	ತೋಪು a grove (3 B n.)
ಅಧಿಕೃ excess (1 n.)	ದಾರಿಗ a traveller (1 m.)
ಅಪದ misfortune (ಅಪತ್ತು)	ದಿನಸಿ grain (2 n.)
ಆಯಾಸ effort, fatigue (1 n.)	ದೃಷ್ಟಾಂತ illustration, demon-
ಆಶ್ರಯ support, shelter (1 n.)	stration (1 n.)
ಕಂಗಡು (ಕಣ್ + ಕೆಡು) be at a loss,	ಧನ wealth, money, cattle (1 n.)
bewildered (irreg. intr.)	ಧ್ವನಿ sound, voice (2 n.)
ಕಟ್ಟು a band, tie, regulation,	ನಡುಗು tremble, shiver (1 intr.)
bundle (3 B n.)	ನಮಸ್ಕಾರ salutation, adoration
ಕದಿ steal (past ptc. ಕದ್ದು irreg.	(1 n.)
tr.)	ನರ a man (1 m.)
ಕೃತಜ್ಞತೆ gratitude (2 n.)	ನರಸಿಂಹ a man-lion (1 m.)
ಕೊಲೆ killing, murder (2 n.)	ನಿದ್ರಿಸು sleep (1 intr.)
ಕೊಳ a pond (1 n.)	ನೆನೆ get wet (2 intr.)
ಕ್ಷಣ a short measure of time, an	ನೋಯು feel pain (past ptc.
instant (1 n.)	ನೊಂದು)
ಗಾಯಪಡಿಸು wound (1 tr.)	ಪಡಸಾಲೆ verandah (2 n.)
ಗುಡುಗು thunder (3 B n.); also	ಪರಚು scratch (1 tr.)
as vb. (1 intr.)	ಪರ್ವತ mountain (1 n.)
ಜಡಿ long continued fine rain	ಪಾನ drink, beverage (1 n.)
(2 n.)	ವುನಃ again .

<sup>1</sup> Through themselves.

ಪೂಜೆ (Skt. ಪೂಜಾ) worship	ರಕ್ಷಕ protector, deliverer (1 m.)
ವೆಟ್ಟು a blow (3 B n.)	ರೆಂಬೆ a branch (2 n.)
ಪ್ರಾಂತ್ಯ a district (1 n.)	ವಿಂಧ್ಯ Vindhya
ಬಂಧು kinsman, friend (3 A m.)	ವಿಶ್ರಮಿಸು take rest (1 intr.)
ಬಹುಮಾನ a reward, prize (1 n.)	ಶುಭ auspicious
ಬಾಯಾರಿಕೆ thirst (1 n.)	ಶೈತ್ಯ coldness (1 n.)
ಬಿಗಿ make tight, bind (2 tr.)	ಶೈತ್ಯೋಪಚಾರ fanning and giving
ಬುತ್ತಿ provisions for a journey (2 n.)	water (1 n.)
ಬೆಚ್ಚರ bewilderment, dismay (1 n.)	ಸಂಪಾದಿಸು earn, obtain (1 tr.)
ಬೆದರು became afraid (1 intr.)	ಸೆಡೆ be numbed, cramped (irreg. intr.)
ಬೆಳಗು light, dawn (3 B n.)	ಸೋತುಹೋಗು <sup>1</sup> be defeated, over- powered (irreg. intr.)
ವಾರಾಟ selling (1 n.)	ಸ್ತೋತ್ರ praise (1 n.)
ವಿಂಚು lightning (3 B n.); vb. lighten (1 intr.)	ಸ್ವೀಕರಿಸು accept, take (1 tr.)
ಮುಂಗಾಲು shin (3 B n.)	ಹಸಿವು hunger (3 B n.)
ಮುಂಗೈ forearm (2 n.)	ಹಾಳು destruction, ruin (3 B n.)
ಮುಷ್ಟಿ fist (2 n.)	ಹಿಂಸಕ assailant, one who injures (1 m.)
ಮೌನ silence (1 n.)	ಹೋರಾಡು strive, fight (1 intr.)

<sup>1</sup> ಸೋಲು be defeated (past. ptc. ಸೋತು).



## LESSON XLVI

### Correspondence in Kanarese

A few suggestions are here given for the conduct of correspondence in Kanarese:

Extract from *Prabandhamuktāvalī* .

(With kind permission of the Author, Pandit K. Hanumantha Rau)

೧. ಪರಸ್ಪರ<sup>1</sup> ಕ್ಷೇಮಸಮಾಚಾರವೇ ಮೊದಲಾದ ವಿಷಯಗಳನ್ನು ದೂರದಲ್ಲಿರುವವರಿಗೆ ತಿಳಿಸಬೇಕಾದರೆ ಕಾಗದಗಳ ಬರೆವಣಿಗೆಯು<sup>2</sup> ಒಂದು ಸಾಧನವಾಗಿದೆ.<sup>3</sup> ಎಲ್ಲರೂ ಇದನ್ನು ಬರೆಯುವ ಕ್ರಮವನ್ನು ತಿಳಿದಿರಬೇಕು. ಇಂಗ್ಲಿಷ್ ಭಾಷೆಯಲ್ಲಿರುವ ಕ್ರಮವನ್ನು ಕನ್ನಡ ಭಾಷೆಯಲ್ಲಿ ಪ್ರಯೋಗಿಸುವುದು ಅಷ್ಟು ಯುಕ್ತವಾದುದಲ್ಲ. ಬಹು ಕಾಲದಿಂದಲೂ ಬಳಕೆಯಲ್ಲಿರುವ<sup>4</sup> ಕ್ರಮವನ್ನೇ ಕಲಿತುಕೊಂಡಿದ್ದರೆ ಸಾಕು.

೨. ಕಾಗದದಲ್ಲಿ ಆದಿ, ಮಧ್ಯ, ಅಂತ್ಯ ಎಂಬುದಾಗಿ ಮೂರು ಮುಖ್ಯಭಾಗಗಳುಂಟು. ಇವುಗಳಲ್ಲಿ ಆದ್ಯಂತಗಳು ಸ್ವಲ್ಪ ಕಷ್ಟವಾದ ಭಾಗಗಳು. ಕಾಗದವನ್ನು ಬರೆಯುವವರಿಗೂ, ಯಾರಿಗೆ ಬರೆಯುತ್ತಾರೋ ಅವರಿಗೂ ಇರುವ ಬಂಧುತ್ವ,<sup>5</sup> ಸ್ನೇಹ, ಪರಿಚಯ<sup>6</sup> ಮುಂತಾದವುಗಳಿಗೆ ತಕ್ಕಂತೆ ಮರ್ಯಾದೆಯನ್ನು<sup>7</sup> ತೋರಿಸುವ ಒಕ್ಕಣೆಗಳನ್ನು<sup>8</sup> ಬರೆಯಬೇಕು.

ಬೇರೆ ಬೇರೆ ಕಾಗದಗಳನ್ನು ಬರೆಯುವ ಮಾರ್ಗಗಳನ್ನು ಈ ಕೆಳಗೆ ವಿವರಿಸಿದೆ:—

೧. ಬಂಧುವರ್ಗದವರಿಗೆ—ನಮಗಿಂತ ಹಿರಿಯರಾದ ಬಂಧುಗಳಿಗೆ (ತಂದೆ, ಅಣ್ಣ, ಮಾವ,<sup>9</sup> ಭಾವ<sup>9</sup> ಇತ್ಯಾದಿ) “ತೀರ್ಥರೂಪ” ಸನ್ನಿಧಿಗೆ, ಸನ್ನಿಧಾನಕ್ಕೆ ಅಥವಾ ಸಮಕ್ಷಮಕ್ಕೆ<sup>10</sup> ಎಂಬುದರ ಮುಂದೆ ವಿಜ್ಞಾಪನೆ, ನಮಸ್ಕಾರ ಇಲ್ಲವೆ ಪ್ರಣಾಮಗಳು<sup>11</sup> ಎಂದು ಪ್ರಾರಂಭದಲ್ಲೂ, “ಇಂತೀ ನಮಸ್ಕಾರ” ಅಥವಾ “ಇಂತೀ ವಿಜ್ಞಾಪನೆ” ಎಂದು ಅಂತ್ಯದಲ್ಲೂ ಬರೆಯಬೇಕು.

<sup>1</sup> Mutual.      <sup>2</sup> ಬರೆವಣಿಗೆ writing (2 n.).      <sup>3</sup> ಸಾಧನ effecting, a means (1 n.).      <sup>4</sup> ಬಳಕೆ use, custom (2 n.).      <sup>5</sup> ಬಂಧುತ್ವ relationship (1 n.).  
<sup>6</sup> ಪರಿಚಯ acquaintance (1 n.).      <sup>7</sup> ಮರ್ಯಾದೆ respect (2 n.).      <sup>8</sup> ಒಕ್ಕಣೆ foreword, title (in a letter)—2 n.      <sup>9</sup> See appendix I.      <sup>10</sup> ಸನ್ನಿಧಿ (2 n.), ಸನ್ನಿಧಾನ (1 n.), ಸಮಕ್ಷಮ (1 n.), presence.      <sup>11</sup> ಪ್ರಣಾಮ obeisance (1 n.).

ನಮಗಿಂತ ಹಿರಿಯರಾದ ಬಂಧುಗಳು ಹೆಂಗಸರಾಗಿದ್ದರೆ—ಅಂದರೆ, ತಾಯಿ, ಹಿರಿಯ ಸೋದರಿ, ಅತ್ತಿಗೆ ಮೊದಲಾದವರಿಗೆ 'ಮಾತೃಶ್ರೀ'<sup>1</sup>—ಎಂದು ಆದಿಯಲ್ಲಿಯೂ, ಮುಂದೆ 'ವಿಜ್ಞಾಪನೆ', 'ನಮಸ್ಕಾರ'—ಎಂದೂ ಬರೆಯಬಹುದು.

ನಮಗಿಂತ ಕಿರಿಯರಾದ ಬಂಧುಗಳು ಗಂಡಸರಾಗಿದ್ದರೆ—'ಚಿರಂಜೀವಿ'<sup>2</sup> (ಚಿರಜೀವಿ, ಚಿರಾಯು) ಎಂತಲೂ, ಮುಂದೆ 'ಆಶೀರ್ವಾದ'<sup>3</sup> ಎಂದೂ ಬರೆಯಬಹುದು.

ನಮಗಿಂತ ಕಿರಿಯವರಾದ ಬಂಧುಗಳು ಹೆಂಗಸರು ಸುಮಂಗಳಿಯರಾಗಿದ್ದರೆ—ಅವರಿಗೆ 'ಸೌಭಾಗ್ಯವತಿ'<sup>4</sup> ಅಥವಾ 'ಚಿರಂಜೀವಿ ಸೌಭಾಗ್ಯವತಿ' ಎಂದೂ, 'ಆಶೀರ್ವಾದ', ಅಥವಾ 'ಮಂಗಳಾಶಾಸನ'<sup>5</sup> ಎಂದೂ ಬರೆಯಬೇಕು.

ವಿಧವೆಯರಿಗೆ—ಚಿಕ್ಕವರಾಗಿದ್ದರೆ 'ಭಾಗೀರಥಿ'<sup>6</sup> ಸಮಾನರಾದ' ಎಂತಲೂ, ದೊಡ್ಡವರಾದ ವಿಧವೆಯರಿಗೆ 'ಮಾತೃಶ್ರೀ' ಎಂತಲೂ ಉಪಯೋಗಿಸಬಹುದು.

ಮಿತ್ರರಿಗಿಲ್ಲಾ—'ಮಹಾರಾಜಶ್ರೀ.....' 'ಸಮಕ್ಷಕ್ಕೆ.....' 'ನಮಸ್ಕಾರಗಳು' ಎಂದು ಕ್ರಮವಾಗಿ ಉಪಯೋಗಿಸಬೇಕು.

೨. ಇತರರಿಗೆ—ಲೌಕಿಕರಿಗೆ<sup>7</sup> 'ಮಹಾರಾಜಶ್ರೀ' ಎಂತಲೂ, ವೈದಿಕರಿಗೆ<sup>8</sup> 'ವೇದಮೂರ್ತಿ'<sup>9</sup>, 'ಬ್ರಹ್ಮಶ್ರೀ' ಎಂದು ಸ್ಮಾರ್ತ<sup>10</sup> ಮಾಧ್ವರಲ್ಲಿಯೂ,<sup>10</sup> 'ಶ್ರೀಮದ್ವೇದ ಮಾರ್ಗೇತ್ಯಾದಿಗಳಾದ'<sup>11</sup> ಎಂದು ಶ್ರೀವೈಷ್ಣವರಲ್ಲಿಯೂ<sup>10</sup> ಬರೆಯುತ್ತಾರೆ.

ಕಾಗದದ ಆದಿಯಲ್ಲಿ ಮೇಲೆ ಹೇಳಿರುವಂತೆ ಬರೆದು, ವಿಷಯಾರಂಭಕ್ಕೆ ಮೊದಲು 'ಉಭಯಕುಶಲೋಪರಿ ಸಾಂಪ್ರತ'<sup>12</sup> ಎಂದು ಬರೆಯಬೇಕು.

ಕಾಗದವನ್ನು ಪೂರ್ತಿಮಾಡುವಾಗ ಆದಿಯಲ್ಲಿ ಬರೆದಿರುವುದನ್ನೇ ಬರೆಯಬೇಕು. 'ನಮಸ್ಕಾರ' ಎಂದಿದ್ದರೆ 'ಇಂತೀ ನಮಸ್ಕಾರ' ಎಂದು ಬರೆಯಬೇಕು. ಉಳಿದವುಗಳೂ ಇದರಂತೆಯೇ.

[ಹಿಂದೂ ಮತ್ತು ಕ್ರೈಸ್ತ ಹೆಸರುಗಳ ಮುಂದೆ "ಶ್ರೀ" ಎಂತಲೂ ಮಹಮ್ಮದೀಯ ಹೆಸರುಗಳ ಮುಂದೆ "ಜನಾಬ್" ಎಂತಲೂ ಇತರ ಹೆಸರುಗಳ ಮುಂದೆ ಮಿ|| (ಮಿಸ್ಟರ್) ಎಂತಲೂ ಬರೆಯಬೇಕೆಂದು ಇತ್ತೀಚೆಗೆ ಹೇಳಲಾಗಿದೆ.]

<sup>1</sup> ಮಾತೃ mother (3 A f.).    <sup>2</sup> ಚಿರಂಜೀವಿ (ಚಿರಾಯು) long living (person).

<sup>3</sup> ಸುಮಂಗಳಿ married lady (2 f.).

<sup>4</sup> ಸೌಭಾಗ್ಯವತಿ (happy) married

woman (2 f.).    <sup>5</sup> ಮಂಗಳಾಶಾಸನ good wish(es).    <sup>6</sup> ಭಾಗೀರಥಿ a name of the Ganges.

<sup>7</sup> ಲೌಕಿಕ, adj. worldly; noun, one in secular employment (1 m.).

<sup>8</sup> ವೈದಿಕ adj. and noun—one in religious employment—(1 m.)

<sup>9</sup> ಮೂರ್ತಿ image (2 n.).    <sup>10</sup> Brahmin groups.    <sup>11</sup> ವೇದ + ಮಾರ್ಗ + ಇತಿ + ಆದಿ (ಗಳು) + ಆದ.

<sup>12</sup> ಉಭಯ (both) + ಕುಶಲ (welfare) + ಉಪರಿ (on, over, superior state) + ಸಾಂಪ್ರತ (now, further); ಉಭಯಕುಶಲೋಪರಿ ಸಾಂಪ್ರತ " (understanding, trusting) that you, as we, are well and prosperous, (our news is) as follows."

## ಕಾಗದಗಳ ಮಾದರಿ

(ಪ್ರಬಂಧಮುಕ್ತಾವಳಿ—ಪುಟ ೮೨-೮೮)

(a) Domestic Correspondence

೦. ಮಗನು ತಂದೆಗೆ ಕ್ಷೇಮಸಮಾಚಾರ ಬರೆಯುವುದು

ಬೆಂಗಳೂರು, ಬಸವನಗುಡಿ,  
ಮೇ ತಾರೀಖು ೧-೧೯೪೯.

ತೀರ್ಥರೂಪರವರ ಸನ್ನಿಧಿಗೆ ಬಾಲಕ ರಾಮು ಮಾಡುವ ನಮಸ್ಕಾರಗಳನ್ನು  
ಈವರೆಗೆ ಉಭಯಕುಶಲೋಪರಿಸಾಂಪ್ರತ.

ತಮ್ಮ ಅಪ್ಪಣೆಯನ್ನು ಪಡೆದು ಊರಿನಿಂದ ಹೊರಟವನು ಸುಖವಾಗಿ ಇಲ್ಲಿಗೆ ಬಂದೆನು. ನಮ್ಮ ಶಾಲೆಯನ್ನು ತೆರೆಯಲು ಇನ್ನೂ ಎರಡು ದಿನಗಳು ಬೇಕು. ಈ ದಿವಸ ನಮ್ಮ ಮುಖ್ಯೋಪಾಧ್ಯಾಯರನ್ನು ಕಂಡು, ಅವರಿಗೆ ನೀವು ಹೇಳಿದ್ದ ಎಲ್ಲಾ ವಿಚಾರಗಳನ್ನು ತಿಳಿಸಿದೆನು. ನಾನು ವಾರ್ಷಿಕ<sup>1</sup> ಪರೀಕ್ಷೆ ಯಲ್ಲಿ ತೇರ್ಗಡೆ ಹೊಂದಿರುವೆ ನೆಂಬ ವಿಚಾರವನ್ನು ಅವರು ಹೇಳಿದರು. ಶಾಲೆಯು ತೆರೆದನಂತರ ನನಗೆ ಬೇಕಾಗುವ ಪುಸ್ತಕಗಳಿಗೆ ಬರೆಯುತ್ತೇನೆ. ನಾನು ಮೊದಲಿದ್ದ ಕೊಠಡಿಯನ್ನು<sup>2</sup> ಮತ್ತೊಬ್ಬರು ಆಕ್ರಮಿಸಿರುವುದರಿಂದ<sup>3</sup> ಬೇರೆ ಕಡೆ ಇರುತ್ತೇನೆ. ನನ್ನ ಸಹಪಾಠಿಗಳನ್ನೇಕರು<sup>4</sup> ಆಗಲೇ ಬಂದಿರುವರು. ಅವರೆಲ್ಲರೂ ನನ್ನ ಹಾಗೆಯೇ ಶ್ರಮಪಟ್ಟು<sup>5</sup> ಓದಿದ್ದು ದರಿಂದ ಅವರೂ ಕೂಡ ತೇರ್ಗಡೆಯಾಗಿರುವರೆಂಬ ವಿಷಯವನ್ನು ತಿಳಿಸಲು ನನಗೆ ಬಹಳ ಸಂತೋಷ. ನನ್ನ ಮುಂದಿನ ವಿಷಯಗಳಿಗೆಲ್ಲಾ ಬೇಗ ಇನ್ನೊಂದು ಕಾಗದವನ್ನು ಬರೆಯುವೆನು. ನನ್ನ ನಮಸ್ಕಾರವನ್ನು ಮಾತೃಶ್ರೀಯವರಿಗೂ ದಯವಿಟ್ಟು ಹೇಳಬೇಕು.

ಇಂತೀ ನಮಸ್ಕಾರಗಳು,

ಸಿ. ರಾಮು

೧. ಅಣ್ಣನು ತಮ್ಮನಿಗೆ ಬರೆಯುವ ಬುದ್ಧಿವಾದ ಪತ್ರ

ಚಿಂತಾಮಣಿ,

ಜೂನ್ ೪, ೧೯೪೯.

ಚಿರಂಜೀವಿ ಕೃಷ್ಣಮೂರ್ತಿಗೆ ನರಸಿಂಹಮೂರ್ತಿಯು ಮಾಡುವ ಅನೇಕ  
ಅಶೀರ್ವಾದಗಳು. ಈವರೆಗೆ ಉಭಯಕುಶಲೋಪರಿಸಾಂಪ್ರತ

ನಿನ್ನೆಯ ದಿವಸ ತೀರ್ಥರೂಪರವರು ಒಂದು ಕಾಗದವನ್ನು ಬರೆದು ನಿನ್ನ ನಡತೆ  
ಗಳನ್ನು ಅದರಲ್ಲಿ ತಿಳಿಯಪಡಿಸಿದ್ದರು. ನೀನು ಯಾವಾಗಲೂ ಸೋಮಾರಿಯಾಗಿ

<sup>1</sup> ವಾರ್ಷಿಕ annual. <sup>2</sup> ಕೊಠಡಿ room (2 n.). <sup>3</sup> ಆಕ್ರಮಿಸು seize, take possession (1 tr.). <sup>4</sup> ಸಹಪಾಠಿ fellow student (2 m.). <sup>5</sup> ಶ್ರಮ weariness, effort (1 n.).

ಕಾಲಹರಣಮಾಡುತ್ತಿರುವೆಯಂತೆ; ನಿನ್ನ ಸ್ನೇಹಿತರೊಡನೆ ಸೇರಿ ಇಲ್ಲದ ವ್ಯಾಜ್ಯಗಳನ್ನೆಲ್ಲಾ ತರುತ್ತಿರುವೆಯಂತೆ; ಮನೆಯಲ್ಲಿ ಹೇಳಿದಹಾಗೆ ಸ್ವಲ್ಪವೂ ಕೇಳುವುದಿಲ್ಲವಂತೆ; ಹೀಗೆ ಮಾಡುವುದರಿಂದ ನೀನು ಎಂದಿಗೂ ಒಳ್ಳೆಯವನೆನ್ನಿ ಸಿಕೊಳ್ಳಲಾರೆ. ನಿನಗಿಂತಲೂ ಚಿಕ್ಕವನು ರಾಮು; ಅವನು ಎಷ್ಟೋ ಬುದ್ಧಿ ವಂತನಾಗಿ ಓದಿಕೊಂಡು, ಆಗಲೇ ಈ ವರುಷ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಪರೀಕ್ಷೆಗೆ ಕೊಡುತ್ತಾನೆ. ನೀನು ಇನ್ನೂ ನಾಲ್ಕನೆಯ ತರಗತಿಯಲ್ಲಿ ಓದುತ್ತಿರುವೆ. ಈಗಿನ ಕಾಲದಲ್ಲಿ ವಿದ್ಯೆಯನ್ನು ಕಲಿಯದಿದ್ದರೆ ಎಲ್ಲಿಯೂ ಗೌರವವು<sup>2</sup> ದೊರೆಯದು. ನೀನು ಬುದ್ಧಿವಂತನಾಗಿ ಓದಿಕೊಂಡಿರುತ್ತೀ ಎಂದು ಯೋಚಿಸಿದ್ದೆನು; ಈಗ ಹೀಗೆ ಮಾಡುತ್ತಿರುವುದು ನನಗೆಂದಿಗೂ ಸರಿಬರುವುದಿಲ್ಲ. ಇನ್ನು ಮೇಲಾದರೂ ಬುದ್ಧಿವಂತನಾಗಿರಲು ಪ್ರಯತ್ನಿಸುವೆಯೆಂದು ನಂಬಿರುತ್ತೇನೆ. ನೀನು ಈ ನನ್ನ ಮಾತಿಂತೆ ನಡೆದುಕೊಳ್ಳುತ್ತಿರುವುದಕ್ಕೂ, ಇಲ್ಲದುದಕ್ಕೂ ಕೂಡಲೇ ತೀರ್ಥರೂಪರವರಿಂದ ಕಾಗದವನ್ನು ಬರೆಯಿಸಬೇಕು.

ಇತಿ ಆಶೀರ್ವಾದ.

### ೩. ತಂದೆಯು ಮಗನಿಗೆ ಬರೆಯುವ ಬುದ್ಧಿವಾದ

ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯು<sup>3</sup> ರಾಮಚಂದ್ರನಿಗೆ.

ಅನೇಕ ಆಶೀರ್ವಾದಗಳು. ಅದಾಗಿ<sup>4</sup> ಉಭಯಕುಶಲೋಪರಿ ಸಾಂಪ್ರತ.

ನೀನು ಇಲ್ಲಿಂದ ಹೋದಂದಿನಿಂದಲೂ ನಿನ್ನ ಕ್ಷೇಮಸಮಾಚಾರಕ್ಕೆ ಕಾಗದವನ್ನೇ ಬರೆಯಲಿಲ್ಲ. ನೀನು ಶಾಲೆಯಲ್ಲಿ ಯಾವ ಸ್ಥಿತಿಯಲ್ಲಿರುವೆ ಎಂಬ ವಿಚಾರವನ್ನು ತಿಳಿಸಬೇಕೆಂದು ನಿನ್ನ ಉಪಾಧ್ಯಾಯರಿಗೆ ಒಂದು ಕಾಗದವನ್ನು ಬರೆದಿದ್ದೆನು. ಅದಕ್ಕೆ ಉತ್ತರ ನಿನ್ನೆತಾನೇ ನನಗೆ ತಲಪಿತು. ನೀನು ಶಾಲೆಗೆ ಸರಿಯಾಗಿ ಹೋಗದೆ ಯೂ, ಪಾಠಗಳನ್ನು ಓದದೆಯೂ ಇರುವೆಯಂತೆ; ನಿನಗಾಗಿ ನಮ್ಮ ಕಷ್ಟಗಳನ್ನೆಣಿಸದೆ ಕಾಲಕ್ಕೆ ಸರಿಯಾಗಿ ಹಣಕಾಸುಗಳನ್ನು ಒದಗಿಸಿ<sup>5</sup> ಕೊಡುತ್ತಿದ್ದರೂ ಹೀಗೆ ವೃಥಾ<sup>6</sup> ಕಾಲಹರಣವನ್ನೂ, ಮಾನಹಾನಿಯನ್ನೂ<sup>7</sup> ಮಾಡಿಕೊಳ್ಳುತ್ತಿರುವುದು ಸರ್ವಥಾ<sup>8</sup> ಯೋಗ್ಯವಲ್ಲ. ನಮ್ಮ ಅಹಿತವನ್ನೇ<sup>9</sup> ಬಯಸುತ್ತಿರುವ ದಾಯಾದಿಗಳು<sup>10</sup> ನಿನ್ನ ವಿಚಾರವನ್ನೆಲ್ಲಾ ಕೇಳಿ ಅಪಹಾಸ್ಯ<sup>11</sup> ಮಾಡುತ್ತಿರುವರು. ನೀನು ಹೊಟ್ಟೆಕಿಚ್ಚು<sup>12</sup> ಪಡುವವರಿಗೆ ಮತ್ತಷ್ಟು ದಾರಿಯನ್ನು ಕೊಡುತ್ತಿರುವೆಯಲ್ಲಾ ಎಂದು ವ್ಯಥೆಪಡುತ್ತಿದ್ದೇನೆ. ಸುವುತ್ರರು ನನ್ನಂತಹ ದುರದೃಷ್ಟನಿಗೆ<sup>13</sup> ಹೇಗೆತಾನೇ ಲಭಿಸಿಯಾರು? ನಿಜವಾಗಿಯೂ

<sup>1</sup> ಕಾಲಹರಣ putting in time (1 n.).

<sup>2</sup> ಗೌರವ honour, respect (1 n.).

<sup>3</sup> ಸಹಸ್ರಾಯು = ಚಿರಾಯು.

<sup>4</sup> ಅದಾಗಿ after that.

<sup>5</sup> ಒದಗಿಸು provide (1 tr.).

<sup>6</sup> ವೃಥಾ idly.

<sup>7</sup> ಮಾನ honour, respect (1 n.).

<sup>8</sup> ಸರ್ವಥಾ in every way.

<sup>9</sup> ಅಹಿತ harm (1 n.).

<sup>10</sup> ದಾಯಾದಿ; see Appendix I.

<sup>11</sup> ಅಪಹಾಸ್ಯ mockery (1 n.).

<sup>12</sup> ಹೊಟ್ಟೆಕಿಚ್ಚು envy, spite (2 n.).

<sup>13</sup> ದುರದೃಷ್ಟ ill-fate, ill fated person (1 m.).

ನೀನು ಈ ಮಾರ್ಗಕ್ಕೆ ಬರುವೆಯೆಂದು ನಾನು ಎಣಿಸಿರಲಿಲ್ಲ. ವಂಶಕ್ಕೆ<sup>1</sup> ಅಪವಾದ ವನ್ನು<sup>2</sup> ತರುವವನು ಹುಟ್ಟಲೇಬಾರದು. ನೀನು ಪುಸ್ತಕ ಮೊದಲಾದುವುಗಳಿಗಾಗಿ ತರಿಸಿಕೊಳ್ಳುವ ರೂಪಾಯಿಗಳನ್ನು ಸಲ್ಲದ<sup>3</sup> ವೆಚ್ಚಕ್ಕೆ ಉಪಯೋಗಿಸಿಕೊಳ್ಳುತ್ತಿರುವೆ ಎಂದು ನಿನ್ನ ಉಪಾಧ್ಯಾಯರೇ ಬರೆದಿರುವರು. ಉಪಾಧ್ಯಾಯರ ಅವಿಶ್ವಾಸಕ್ಕೆ<sup>4</sup> ವಾತ್ರನಾದ ಮೇಲೆ ನೀನು ಅಭಿವೃದ್ಧಿಗೆ ಹೇಗೆ ತಾನೆ ಬರುವೆ? ನಿನ್ನ ವಿಷಯವಾದ ಸಂತೋಷ ವರ್ತಮಾನವನ್ನು ಕೇಳುವುದಕ್ಕೆ ಬದಲಾಗಿ, ಈ ವಿಧವಾದ ಅವಿವೇಕವಾದ ಸಮಾಚಾರವನ್ನು ನಾನು ತಿಳಿಯುವಂತಾಯಿತು. ನಾನೇ ಅಲ್ಲಿಗೆ ಬರಬೇಕೆಂದು ಪ್ರಯತ್ನ ಪಟ್ಟೆನು; ಆದರೆ, ಸಮಯ ದೊರೆಯಲಿಲ್ಲವಾದ ಕಾರಣ ಸಾಧ್ಯವಾಗಲಿಲ್ಲ. ಈಗಲಾದರೂ ನೀನು ಒಳ್ಳೆಯ ಮಾರ್ಗಕ್ಕೆ ಬರುವ ಯತ್ನ ಮಾಡಬೇಕು. ನೀನು ಸರಿಯಾಗಿ ಓದಿಕೊಂಡಿರುತ್ತೀಯೆಂದು ನಿನ್ನ ಉಪಾಧ್ಯಾಯರು ಇನ್ನೊಂದು ಕಾಗದವನ್ನು ಬರೆಯುವವರೆಗೂ ನನಗೆ ತೃಪ್ತಿಯುಂಟಾಗುವುದಿಲ್ಲ. ನೀನು ದುಸ್ವಭಾವವನ್ನು ದೂರಮಾಡಿ ವಿಧ್ಯಾವಂತನಾಗಿ ಕೀರ್ತಿಯನ್ನು ಪಡೆಯುವವನಾಗಬೇಕೆಂಬುದೇ ನನ್ನ ಕೋರಿಕೆ.

ಕಡೂರು,  
೧೦-೩-೧೯೪೯ }

ಇಂತೀ ಆಶೀರ್ವಾದಗಳು.

### ೪. ಮೇಲಿನ ಕಾಗದಕ್ಕೆ ಉತ್ತರ

ತೀರ್ಥರೂಪರವರ ಸಮಕ್ಷಮಕ್ಕೆ

ಬಾಲಕ ರಾಮಚಂದ್ರನು ಮಾಡುವ ಅನೇಕ ನಮಸ್ಕಾರಗಳು

ನೀವು ಬರೆದ ಕಾಗದವು ನನಗೆ ತಲಪಿತು. ವಿಷಯಗಳೆಲ್ಲವನ್ನೂ ತಿಳಿದು ಕೊಂಡೆನು. ಯಾವುದನ್ನೂ ಯೋಚಿಸದೆ ನಾನು ಅವಿವೇಕಿಯಾಗಿ ನಿಮ್ಮ ಅಸಂತೋಷಕ್ಕೆ ಕಾರಣನಾದುದಕ್ಕಾಗಿ ಬಹಳ ಪಶ್ಚಾತ್ತಾಪಪಡುತ್ತಿರುವೆನು. ಉಪಾಧ್ಯಾಯರನ್ನು ಈ ದಿವಸ ಕಂಡು ಅವರಿಗೂ ಕಾಗದವನ್ನು ತೋರಿಸಿದೆನು. ಅವರು ನನ್ನನ್ನು ಬಹಳವಾಗಿ ನಿಂದಿಸಿದರು; ನಾನು ಇನ್ನು ಮುಂದೆ ಅವರ ತಿಳಿವಳಿಕೆಯಿಲ್ಲದೆ ಯಾವುದನ್ನೂ ಮಾಡುವುದಿಲ್ಲವೆಂದು ಅವರಿಗೆ ಮಾತುಕೊಟ್ಟೆನು. ಈ ವಿಷಯವನ್ನು ಅವರು ನಿಮಗೂ ನಾಳೆಯ ದಿನ ಬರೆಯುವುದಾಗಿ ಹೇಳಿದ್ದಾರೆ. ನಿಮ್ಮ ಕಾಗದವನ್ನು ನಾನು ಓದಿಕೊಂಡಾಗ ಪ್ರತಿಯೊಂದು ವಾಕ್ಯವೂ ನನ್ನ ಮನಸ್ಸನ್ನು ಇರಿಯುತ್ತಿದ್ದಿತು!<sup>5</sup> ಆಗ ಉಂಟಾದ ದುಃಖವನ್ನು ಹೇಳಲಾರೆನು. ಸಹವಾಸದೊಡನೆ ದಿಂದ ನಾನು ಬಹಳಮಟ್ಟಿಗೆ ಕಟ್ಟುಹೋದೆನೆಂದು ಆಗ ತಿಳಿದುಕೊಂಡೆನು. ಇನ್ನು ಮೇಲೆ ನಾನು ಬುದ್ಧಿವಂತನಾಗಿ ಓದಿಕೊಂಡು ಇರುತ್ತೇನೆಂದು ನಿಮಗೆ ಈ ದಿನವೇ

<sup>1</sup> ವಂಶ race, generation (1 n.). <sup>2</sup> ಅಪವಾದ blame (1 n.). <sup>3</sup> ಸಲು pass, be fit (past ptc. ಸಂಧು). <sup>4</sup> ಅವಿಶ್ವಾಸ distrust (1 n.). <sup>5</sup> ಇರಿ pierce (2 tr.).

ನಂಬಿಕೆಕೊಟ್ಟಿರುತ್ತೇನೆ. ನೀವು ಸ್ವಲ್ಪವೂ ಚಿಂತೆಪಡಕೂಡದು. ನಾನು ನನ್ನ ಕೆಟ್ಟ ಸಹವಾಸಿಗಳನ್ನೆಲ್ಲಾ<sup>1</sup> ತ್ಯಜಿಸಿಬಿಟ್ಟೆನು. ಈ ವಿಷಯವನ್ನು ಮಾತೃಶ್ರೀಯವರಿಗೂ ತಿಳಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಬೆಂಗಳೂರು,  
ಮಾರ್ಚ್, ೧೨, ೧೯೪೯

ಇಂತೀ ನಮಸ್ಕಾರಗಳು,  
ರಾಮಚಂದ್ರ.

೫. ಸ್ನೇಹಿತನೊಬ್ಬನು ತನ್ನ ಸಂತೋಷವನ್ನು ಇನ್ನೊಬ್ಬ  
ಸ್ನೇಹಿತನಿಗೆ ತಿಳಿಸುವಿಕೆ

ಮೈಸೂರು,  
ಮೇ ೨೩, ೧೯೪೯

ಮಹಾರಾಜಶ್ರೀ ನಾರಾಯಣರಾಯರವರ ಸಮಕ್ಷಕ್ಕೆ  
ರಂಗರಾಯನ ನಮಸ್ಕಾರಗಳು. ಉಭಯ ಕುಶಲೋಪರಿ ಸಾಂಪ್ರತ್.

ನಾನು ಮೂರು ವರುಷಗಳಿಂದಲೂ ಆಯುರ್ವೇದ<sup>2</sup> ಕಲಾಶಾಲೆಯಲ್ಲಿ<sup>3</sup> ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡುತ್ತಿದ್ದೆನೆಂಬ ವಿಷಯವು ನಿಮಗೆ ಗೊತ್ತಿರಬಹುದು. ಈ ಓದಿನ ಜತೆಗೆ<sup>4</sup> ಸಂಸ್ಕೃತ ವಿದ್ವತ್ಪರಿಷ್ಕೆ<sup>5</sup> ಗೂ<sup>6</sup> ಅಭ್ಯಾಸಿಸುತ್ತಿದ್ದೆನು. ಈ ವರುಷದಲ್ಲಿ ನಡೆದ ಪರೀಕ್ಷೆಯಲ್ಲಿ ಮೇಲೆ ಕಂಡ ಎರಡರಲ್ಲಿಯೂ ಮೊದಲನೆಯವನಾಗಿ ತೇರ್ಗಡೆಯಾಗಿದ್ದೇನೆ. ನನಗೆ ಸರಕಾರದವರು ಮೂವತ್ತು ರೂಪಾಯಿಗಳು ವಿದ್ಯಾರ್ಥಿವೇತನವನ್ನು<sup>7</sup> ಕೊಟ್ಟು ಕಲ್ಯಾಣದಲ್ಲಿ ಆಯುರ್ವೇದ ವಿದ್ಯಾಪಂಡಿತ ಪರಿಷ್ಕೆಗೆ ಓದಲು ಕಳುಹಿಸುವುದಕ್ಕಾಗಿ 'ಚುನಾಯಿಸಿರುವರೆಂಬ' ವಿಷಯವನ್ನು ನಿಮಗೆ ತಿಳಿಯಪಡಿಸಲು ಸಂತೋಷಪಡುತ್ತಿರುವೆನು. ನಾನು ಬರುವ ಜೂನ್ ತಿಂಗಳ ೧೫ ನೆಯ ತಾರೀಖಿಗೆ ಅಲ್ಲಿಗೆ ಪ್ರಯಾಣಮಾಡುತ್ತೇನೆ. ನನ್ನ ವಿಜ್ಞಾನಗಳನ್ನು ನಿಮ್ಮ ತಂದೆಯವರಿಗೂ ಹೇಳಬೇಕೆಂದು ಕೋರುತ್ತೇನೆ.

ಇಂತೀ ತಮ್ಮ ಪ್ರಿಯಮಿತ್ರ,  
ರಂಗರಾಯನ ನಮಸ್ಕಾರಗಳು.

The above examples chiefly illustrate the style of correspondence amongst Hindus. Usually in Christian circles the titles 'ಭಾಗೀರಥೀ ಸಮಾನರಾದ,' 'ಸಹಸ್ರಾಯು' would not appear; occa-

<sup>1</sup> ಸಹವಾಸಿ companion (2 m.). <sup>2</sup> ಆಯುರ್ವೇದ Hindu system of medicine (1 n.). <sup>3</sup> ಕಲೆ an art (Skt. ಕಲಾ.). <sup>4</sup> ಜತೆ (ಜೊತೆ) union, combination (2 n.). <sup>5</sup> ವಿದ್ವತ್ a scholar. <sup>6</sup> ವೇತನ allowance (1 n.). <sup>7</sup> ಚುನಾಯಿಸು choose, select (1 tr.).

sionally ತೀರ್ಥರೂಪ. 'ಪ್ರಿಯ ತಂದೆತಾಯಿಗಳಿಗೆ' (ದೊಡ್ಡಪ್ಪ, ದೊಡ್ಡಮ್ಮ, ಚಿಕ್ಕಪ್ಪ, ಚಿಕ್ಕಮ್ಮ, ಅಣ್ಣ, ಅಕ್ಕ—ನವರಿಗೆ, ತಮ್ಮನಿಗೆ, ತಂಗಿಗೆ), ಸ್ನೇಹಿತನಾದ . . . ಸ್ನೇಹಿತಳಾದ. . . ಪ್ರಿಯ ಮಗನಿಗೆ (ಮಗಳಿಗೆ), such forms as these would usually be found. Ordinarily in letters between Christians the formula 'ಉಭಯಕುಶಲೋಪರಿ ಸಾಂಪ್ರತ' does not occur.

(b) Sample letters on Mission and Church business

೧. ಸಭೆಯಲ್ಲಿ ಕೆಲಸಮಾಡುವವರಿಂದ ನೇಲ್ವಿ ಚಾರಕರಿಗೆ

ಸ್ಥಳ,  
ತಾರೀಖು

ಘನ . . ಬೋಧಕರಿಗೆ—

ಅಯ್ಯಾ!<sup>1</sup> ತಾವು ಬರುವ ತೇದಿ (ತಾರೀಕು) ತಿಳಿಯಲಿಲ್ಲ. ಮುರುವಣಿಯಲ್ಲಿ ಕಂಡಾಗ 13 ನೇ ತೇದಿ ಎಂದು ಹೇಳಿದ್ದಿರಿ. ಇಲ್ಲಿ ಸಮುದ್ರಿಯಾಗಿ<sup>2</sup> ಮಳೆಗಳಾದವು. 9 ದಿನ ಬಿಡದೆ ಹಗಲು ತಪ್ಪಿದರೆ ರಾತ್ರಿ, ರಾತ್ರಿ ತಪ್ಪಿದರೆ ಹಗಲು ಬಂತು. ಬೆಳೆಯು ಚೆನ್ನಾಗಿದೆ. ಸಭಿಕರು ಊಟದ ವಿಚಾರದಲ್ಲಿ ಬಹಳ ತೊಂದರೆ ಪಡುತ್ತಿದ್ದಾರೆ. ಇನ್ನೂ ಹದಿನೈದು ದಿನಗಳಲ್ಲಿ ಸ್ವಲ್ಪ ಸ್ವಲ್ಪ ಹೊಸ ಫಲ ಸಿಕ್ಕುವುದೆಂದು ನಿರೀಕ್ಷಿಸುತ್ತೇನೆ. ಮನೆಕೆಲಸಗಳನ್ನೂ ಪ್ರಾರಂಭಿಸಿದ್ದೇನೆ. ಮಳೆಗಳ ದೆಸೆಯಿಂದ ಶಾಲೆ ಮತ್ತು ಮನೆ ಕೆಲಸಗಳನ್ನು ನಿಲ್ಲಿಸಿದೆ. ಒಂದು ವೇಳೆ ನಾಳೆ ಶನಿವಾರದಿಂದ ಪ್ರಾರಂಭಿಸುತ್ತೇನೆ. ನಮ್ಮ ಗುಡಿ ಪಾಳಿಯಲ್ಲಿ<sup>3</sup> ತಂಬಾಕು<sup>4</sup> ಹಾಕಿದೆವು. ಬೆಳೆಯನ್ನು 30 ರೂಪಾಯಿಗೆ ಈಗಲೇ ಕೇಳಿದರು. ಸುಮಾರು 12 ರೂಪಾಯಿ ನಮಗೆ ಖರ್ಚು ಆಯಿತು. ತಾವು ಬಂದಾಗ ನೋಡಿ ಮಾತಾಡೋಣ. ಸಭೆಯ ಲೆಖ್ಪಗಳನ್ನು ಇಲ್ಲಿಗೆ ಬಂದಾಗ ತೋರಿಸುತ್ತೇನೆ. ಅಯ್ಯಾ! ನನಗೆ ಓದಲಿಕ್ಕೆ ಒಂದು ವುಸ್ತುಕ ತರಬೇಕೆಂದು ವಿಜ್ಞಾಪಿಸುತ್ತೇನೆ. ತಮ್ಮ ಬರೋಣಕ್ಕಾಗಿ ಇದಿರುನೋಡುತ್ತಿರುತ್ತೇನೆ. ಇಂತೀ ನಮಸ್ಕಾರಗಳು.

ತಮ್ಮ ವಿಧೇಯ,  
[ರುಜು.]

೨. ನೇಲ್ವಿ ಚಾರಕರ ಉತ್ತರ

ಸ್ಥಳ,  
ತಾರೀಖು

ಪ್ರಿಯ . . ಅಯ್ಯನವರಿಗೆ—

ನೀವು ತೇದಿ . . . ರಲ್ಲಿ ಬರೆದ ಪತ್ರ ತಲಪಿ ಸಂಗತಿ ಪರಿಷ್ಕಾರವಾಯಿತು.<sup>5</sup> ನಾನು ಮುರುವಣಿಯಲ್ಲಿ ನಿಮಗೆ ತಿಳಿಸಿದ ಪ್ರಕಾರ 13 ನೇ ತೇದಿ ಬರುತ್ತೇನೆ.

<sup>1</sup> ಅಯ್ಯಾ as a form of address is very common amongst Christians.

<sup>2</sup> ಸಮುದ್ರಿ plenty (2 n). <sup>3</sup> ಪಾಳಿ enclosure. <sup>4</sup> ತಂಬಾಕು tobacco. <sup>5</sup> ಪರಿಷ್ಕಾರ clear.

ಸಮೃದ್ಧಿಯಾಗಿ ಮಳೆಯಾದುದರ ಫಲವಾಗಿ ಬೆಳೆಯು ಚೆನ್ನಾಗಿ ದೆಯೆಂದು ಕೇಳಿ ಸಂತೋಷವಾಯಿತು. ಪೈರು ಕಟಾವಿಗೆ<sup>1</sup> ಬರಬೇಕಾದರೆ ಇನ್ನೂ ಬರಬೇಕು ಹದೆ<sup>2</sup> ಮಳೆ ಅವಶ್ಯಕವೆಂದು ತೋರುತ್ತದೆ. ಆದರೆ ಸಭಿಕರು ಉಟದ ವಿಚಾರದಲ್ಲಿ ತೊಂದರವಡುತ್ತಿದ್ದಾರೆಂದು ಬರೆದಿರುವಿರಿ. ಕಾರಣವೇನೋ ತಿಳಿಯದು. ಮಳೆ ಚೆನ್ನಾಗಿ ಆದರೆ ದರಗಳು ಇಳಿಯಬೇಕಲ್ಲಾ. ಮನೆಕಲಸ ಮತ್ತು ತಂಬಾಕಿನ ವಿಚಾರ ನಾನು ಅಲ್ಲಿಗೆ ಬಂದಾಗ್ಗೆ ಮಾತನಾಡೋಣ. ಸಭೆಯ ಲೆಕ್ಕವನ್ನು ವರ್ಷಾಂತ್ಯಕ್ಕೆ ತಯಾರಿಸಿ<sup>3</sup> ತೋರಿಸುವುದು. ಓದಲಿಕ್ಕೆ ಒಂದು ಪುಸ್ತಕ ಬೇಕು ಎಂದು ಬರೆದಿರುತ್ತೀರಿ. ಇಂಥಾದ್ದೆಂದು ನಮೂದಿಸಿಲ್ಲ. ಸಭಿಕರೆಲ್ಲರಿಗೆ ನನ್ನ ವಂದನೆ.

ಇಂತೀ ನಮಸ್ಕಾರಗಳು,

[ರುಜು]

### ೩. ರಜಾಕ್ಕೆ ಅರ್ಜಿ

ಭದ್ರಾವತಿ ಹೈಸ್ಕೂಲ್ ಹೆಡ್‌ಮಾಸ್ಟರ ಸಮಕ್ಷಕ್ಕೆ—

ಮೂರನೇ ತರಗತಿಯ ವಿದ್ಯಾರ್ಥಿ ಕೆ. ರಾಮಯ್ಯನು ಮಾಡುವ ವಿಚ್ಛಾಪನೆ. ನನಗೆ ನಿನ್ನ ಮಂಗಳವಾರದಿಂದ ಕಠಿಣವಾದ<sup>4</sup> ನೆಗಡಿ<sup>5</sup> ಕೆಮ್ಮಲು<sup>6</sup> ಪ್ರಾರಂಭವಾಗಿ ಈಗ ಜ್ವರದಿಂದ ಮಲಗಿದ್ದೇನೆ. ಆದುದರಿಂದ ದಯೆಯಿಟ್ಟು ಈ ದಿನದಿಂದ ನಾಲ್ಕು ದಿನಗಳ ರಜಾ ಕೊಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಭದ್ರಾವತಿ, }  
20-3-1948 }

ತಮ್ಮ ವಿಧೇಯ,  
ಕೆ. ರಾಮಯ್ಯ.

### ೪. ಮಗನನ್ನು ಬೋರ್ಡಿಂಗ್ ಶಾಲೆಗೆ ಸೇರಿಸಿಕೊಳ್ಳಲು ತಂದೆಯು ಬರೆದುಕೊಂಡ ಕಾಗದ

. . . . ಬೋರ್ಡಿಂಗ್ ಶಾಲಾ ಮ್ಯಾನೇಜರ ಸಮಕ್ಷಮಕ್ಕೆ

ಅಯ್ಯಾ,

ನನ್ನ ಎರಡನೇ ಮಗನಾದ . . . ಎಂಬವನನ್ನು ನಿಮ್ಮ ಬೋರ್ಡಿಂಗ್ ಶಾಲೆಗೆ ಸೇರಿಸಲು ಮನಸ್ಸು ಮಾಡಿದ್ದೇನೆ. ನಿಮಗೆ ನಮ್ಮ ಪರಿಚಯವಿದೆ. ಈ ಕಾರಣದಿಂದ ಬಾಲಕನ ವಿಚಾರ ಹೆಚ್ಚಾಗಿ ಬರೆಯಬೇಕಾದ ಅಗತ್ಯವಿಲ್ಲ. ಅವನ ವಯಸ್ಸು ಹತ್ತು. ಈಗ ಪ್ರಾಥಮಿಕ<sup>7</sup> ಶಾಲೆಯಿಂದ ಮಾಧ್ಯಮಿಕ<sup>8</sup> ಶಾಲೆಗೆ ಸೇರಲು

<sup>1</sup> ಕಟಾವು cutting (3 B n.). <sup>2</sup> ಹದ proper state, good. <sup>3</sup> ತಯಾರಿಸು make ready (1 tr.). <sup>4</sup> ಕಠಿನ severe. <sup>5</sup> ನೆಗಡಿ cold in head (2 n.). <sup>6</sup> ಕೆಮ್ಮಲು cough (3 B n.). <sup>7</sup> ಪ್ರಾಥಮಿಕ primary. <sup>8</sup> ಮಾಧ್ಯಮಿಕ middle.



ಅರ್ಹನಾಗಿರುತ್ತಾನೆ.<sup>1</sup> ನಿಮ್ಮ ಬೋರ್ಡಿಂಗ್ ಶಾಲೆಯಲ್ಲಿ ತಕ್ಕ ವಿದ್ಯೆ ಬುದ್ಧಿ ಸಿಕ್ಕುವುದು ಮಾತ್ರವಲ್ಲದೆ ಶೀಲಸ್ವಭಾವಗಳಿಗೆ ಮಾರ್ಗವಿದೆಯೆಂದು ತಿಳಿದು ನಿಮಗೆ ಬರೆದಿರುತ್ತೇನೆ. ಯಾವ ತಾರೀಖಿನೊಳಗಾಗಿ ನಮ್ಮ ಮಗನನ್ನು ಕರೆದುಕೊಂಡು ಬರಬೇಕೆಂಬುವುದನ್ನು ದಯವಿಟ್ಟು ತಿಳಿಸಿ. ಅವನು ತರಬೇಕಾದ ಬಟ್ಟೆಬರೆ, ಪುಸ್ತಕ ಈ ವಿಚಾರಗಳಲ್ಲಿ ನಮಗೆ ತಕ್ಕ ತಿಳಿವಳಿಕೆ ಕೊಡುವುದು.

ಹೀಗೆ ನಿಮ್ಮ ಉತ್ತರಕ್ಕೆ ಕಾದಿರುವ,  
[ರುಜು]

### ೫. ಬೋರ್ಡಿಂಗ್ ಶಾಲಾ ಮ್ಯಾನೇಜರ ಉತ್ತರ

ಸ್ಥಳ,  
ತಾರೀಖು

ಅಯ್ಯಾ,

ನಿಮ್ಮ ಕಾಗದ ತಲಪಿ ಸಂಗತಿ ಪರಿಷ್ಕಾರವಾಯಿತು. ನಿಮ್ಮ ಮಗನಾದ . . . . ಎಂಬವನನ್ನು ನಮ್ಮ ಬೋರ್ಡಿಂಗ್ ಶಾಲೆಗೆ ಸೇರಿಸಲು ಯಾವ ಅಡಚಣೆಯೂ<sup>2</sup> ಇಲ್ಲವೆಂದು ತೋರುತ್ತದೆ. ಅವನನ್ನು ತಾ|| . . . . ಒಳಗಾಗಿ ಕರೆಕೊಂಡು ಬರುವುದು. ಒಳ್ಳೆ ಮನೆತನದಲ್ಲಿ<sup>3</sup> ಹುಟ್ಟಿ ಬೆಳೆದಿರುವ ನಿಮ್ಮ ಮಗನಿಗೆ ಹೆಚ್ಚಿನ ಶಿಕ್ಷಣದ ಅವಶ್ಯಕತೆಯೇ ಇಲ್ಲವೆಂದು ಕಾಣುತ್ತದೆ. ನಿಮ್ಮ ಮಗನು ತರಬೇಕಾದ ಬಟ್ಟೆಬರೆ, ಪುಸ್ತಕ ಇತ್ಯಾದಿಗಳ ಪಟ್ಟಿಯೊಂದನ್ನು<sup>4</sup> ಇದರೊಂದಿಗೆ ಕಳುಹಿಸಿರುತ್ತೇನೆ. ಹತ್ತು ರೂ. ಫೀಜು ಮುಂಗಡವಾಗಿ<sup>5</sup> ಕೊಡತಕ್ಕದ್ದು.

ಇಂತೀ ವಂದನೆಗಳು

<sup>1</sup> ಅರ್ಹ worthy, worthy person. (1 n.).

<sup>2</sup> ಅಡಚಣೆ hindrance (2 n.).

<sup>3</sup> ಮನೆತನ family (1 n.).

<sup>4</sup> ಪಟ್ಟಿ, a strip, a list (2 n.).

<sup>5</sup> ಮುಂಗಡ advance

(1 n.).

## APPENDICES

## APPENDIX I

### Nouns of Relationship

MASCULINE	FEMININE
<p>ಮುತ್ತಪ್ಪ <i>muttappa</i>, } great grand-  ಮುತ್ತಾತ <i>muttāta</i>, } father</p>	<p>ಮುತ್ತಮ್ಮ <i>muttamma</i>, } great  ಮುತ್ತಜ್ಜಿ <i>muttajji</i> } grand  mother</p>
<p>ಅಜ್ಜ <i>ajja</i>, }  ತಾತ<sup>1</sup> <i>tāta</i>, } grandfather</p>	<p>ಅಜ್ಜಿ <i>ajji</i>, grandmother</p>
<p>ಅಪ್ಪ <i>appa</i>, }  ಅಯ್ಯ <i>ayya</i>, } father  ತಂದೆ <i>tande</i>, }</p>	<p>ಅಮ್ಮ <i>amma</i>, }  ಅವ್ವ <i>avva</i>, } mother  ತಾಯಿ <i>tāyi</i>, }</p>
<p>ದೊಡ್ಡಪ್ಪ <i>doddappa</i>, father's elder  brother, mother's elder  sister's husband</p>	<p>ದೊಡ್ಡಮ್ಮ <i>doddamma</i>, } mother's  ದೊಡ್ಡವ್ವ <i>doddavva</i>, } elder sis-  ter, father's elder brother's  wife</p>
<p>ದಾಯಾದಿ <i>dāyādi</i> son of ದೊಡ್ಡಪ್ಪ,  son of ಚಿಕ್ಕಪ್ಪ, step-brother</p>	
<p>ಚಿಕ್ಕಪ್ಪ <i>chikkappa</i>, father's  younger brother, mother's  younger sister's husband</p>	<p>ಚಿಕ್ಕಮ್ಮ <i>chikkamma</i>, } mother's  ಚಿಕ್ಕವ್ವ <i>chikkavva</i>, } younger  sister, father's younger  brother's wife</p>
<p>ಅಣ್ಣ <i>aṇṇa</i>, elder brother, pa-  ternal uncle's son, maternal  aunt's son</p>	<p>ಅಕ್ಕ <i>akka</i>, elder sister, paternal  uncle's daughter, maternal  aunt's daughter</p>
<p>ತಮ್ಮ <i>tamma</i>, younger brother, pa-  ternal uncle's son, maternal  aunt's son</p>	<p>ತಂಗಿ <i>tangi</i>, younger sister,  paternal uncle's daughter,  maternal aunt's daughter</p>

<sup>1</sup> The real meaning of ತಾತ *tāta* is *father*: it is popularly used for *grand-  
father*.

## MASCULINE

ಮಾವ *māva*, father-in-law,  
mother's brother  
ಮಲತಂದೆ *malatande*, step-father  
ಮಲಮಗ *malamaga*, step-son  
ಗಂಡ<sup>2</sup> *ganḍa*, husband  
ಮಗ *maga*, son, nephew  
ಅಳಿಯ *aḷiya*, son-in-law  
ಮೊಮ್ಮಗ *mommaga*, grandson  
ಮರಿಮಗ *marimaga*, great grand-  
son  
ಬೀಗ *bīga*, son's wife's father,  
daughter's husband's father  
ಸೋದರಳಿಯ *sōdarāḷiya*, sister's  
son, wife's brother's son  
ಷಡ್ಡಕ *shadḍaka*, wife's sister's  
husband  
ಭಾವ *bhāva*, elder sister's hus-  
band, husband's elder  
brother, father's sister's  
husband, wife's elder brother,  
paternal aunt's son, maternal  
uncle's son  
ಮೈದುನ *meiduna*, husband's  
younger brother

## FEMININE

ಅತ್ತೆ *atte*, mother-in-law  
ಮಲತಾಯಿ<sup>1</sup> *malatāyi*, step-mother  
ಮಲಮಗಳು *malamagaḷu*, step-  
daughter  
ಹೆಂಡತಿ<sup>2</sup> *heṇḍati*, wife  
ಮಗಳು *magaḷu*, daughter, niece  
ಸೋಸೆ *sose*, daughter-in-law  
ಮೊಮ್ಮಗಳು *mommagaḷu* grand-  
daughter  
ಮರಿಮಗಳು *marimagaḷu*, great  
grand-daughter  
ಬೀಗಿತಿ *bīgiti*, son's wife's moth-  
er, daughter's husband's  
mother  
ಸೋದರಸೋಸೆ *sōdarasose*, a man's  
sister's daughter, a woman's  
brother's daughter  
ವಾರಗಿತ್ತಿ *vāragitti*, } husband's  
ನೆಗೆಹೆಣ್ಣು *negeheṇṇu* } brother's wife  
ಅತ್ತಿಗೆ *attige*, elder brother's wife,  
husband's elder sister, pater-  
nal aunt's daughter, maternal  
uncle's daughter  
ನಾದಿನಿ *nāḍini*, husband's younger  
sister, wife's sister, younger  
brother's wife,

<sup>1</sup> This name is used of a father's second wife while one's own mother is still alive; after her death the title of the stepmother is usually ಚಿಕ್ಕಮ್ಮ.

<sup>2</sup> ಯಜಮಾನ *yajamāna*, husband, and ಸಂಸಾರ *samsāra*, wife, are considered more polite expressions for use in conversation, but they are not nouns of relationship.

ಭಾವಮೈದುನ *bhāvamēiduna*,  
 wife's younger brother,  
 younger sister's husband  
 ಸೋದರಮಾವ *sōdaramāva*,  
 mother's brother.

ಸೋದರತ್ತೆ *sōdaratte*, father's  
 sister, mother's brother's  
 wife.

To the English student the most noticeable features of the foregoing list are (a) the extension of the terms ಅಣ್ಣ, ತಮ್ಮ, ಅಕ್ಕ, ತಂಗಿ to include some grades of cousins; (b) the variety of terms used to represent the relationships covered in English by the terms 'uncle,' 'aunt,' 'cousin.'

1. The father's brothers and the mother's sisters are accorded a place of honour second only, and second by very little, to that of one's own parents. While not called actually ಅಪ್ಪ and ಅಮ್ಮ, they are called ದೊಡ್ಡಪ್ಪ, ಚಿಕ್ಕಪ್ಪ, ದೊಡ್ಡಮ್ಮ, ಚಿಕ್ಕಮ್ಮ. The wife of a ದೊಡ್ಡಪ್ಪ is called ದೊಡ್ಡಮ್ಮ, and the husband of a ದೊಡ್ಡಮ್ಮ is called ದೊಡ್ಡಪ್ಪ; similarly for the other terms. Their children are called ಅಣ್ಣತಮ್ಮಂದಿರು and ಅಕ್ಕತಂಗಿಯರು. Conversely, a man calls his brothers' children his own ಮಕ್ಕಳು, and a woman speaks in the same way of her sisters' children. Within these degrees of relationship marriage is prohibited.

2. The mother's brothers and the father's sisters and their families constitute a remoter degree of relationship than those of the preceding paragraph. To these the names ಸೋದರಮಾವ and ಸೋದರತ್ತೆ are given, and conversely to their wives and husbands. (The term ಸೋದರ or ಸಹೋದರ, means 'co-uterine.' It is used as a prefix of these relationships to distinguish them, as blood-relationships, from the marital relationships of the following paragraph.) The children of these uncles and aunts—'cousins' as they are called in English—are called ಭಾವ and ಅತ್ತಿಗಿ. Nephews and nieces in this relationship are ಸೋದರಳಿಯ and ಸೋದರಸೊಸೆ.

Marriage of cousins in this rank is permitted, in which case a ಸೋದರಳಿಯ becomes an ಅಳಿಯ, or a ಸೋದರಸೊಸೆ becomes a ಸೊಸೆ (see next paragraph).

In castes other than the Brahman, marriages are permitted between a girl and her ಸೋದರಮಾವ, provided that he is younger than the girl's mother; which gives rise to the proverb, ತಂಗಿಯ ಮಗಳನ್ನು ತಂದರೆ ಪಾಪ, ಅಕ್ಕನ ಮಗಳನ್ನು ಬಿಟ್ಟರೆ ಪಾಪ, it is wrong to marry the daughter of one's younger sister; it is wrong not to marry the daughter of one's elder sister.

3. The terms to which ಸೋದರ is prefixed in the preceding paragraph, when used in the simple form, denote marriage relationships. Thus ಮಾವ is 'father-in-law,' and ಅತ್ತೆ 'mother-in-law'; ಅಳಿಯ is 'son-in-law'; and ಸೊಸೆ 'daughter-in-law'; ಭಾವ is 'brother-in-law,'<sup>1</sup> and ಅತ್ತಿಗೆ 'sister-in-law,'<sup>2</sup> Marriage between a widower and his deceased wife's younger sister is permitted.

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<sup>1</sup> If older than the husband or wife. The husband's younger brother is ಮೈದನ; the wife's younger brother ಭಾವಮೈದನ.

<sup>2</sup> But a husband's younger sister, and a wife's sister, must be called ನಾಡಿಸಿ.

## APPENDIX II

### Cardinal Numbers (Neuter Forms)

(See Lesson XX)

1	ಒಂದು <i>ondu</i>	....	....	೧
2	ಎರಡು <i>eraḍu</i>	....	....	೨
3	ಮೂರು <i>mūru</i>	....	....	೩
4	ನಾಲ್ಕು <i>nālku</i>	....	....	೪
5	ಐದು <i>aidu</i>	....	....	೫
6	ಆರು <i>āru</i>	....	....	೬
7	ಏಳು <i>ēlu</i>	....	....	೭
8	ಎಂಟು <i>eṇṭu</i>	....	....	೮
9	ಒಂಭತ್ತು <i>ombhattu</i>	....	....	೯
10	ಹತ್ತು <i>hattu</i>	....	....	೧೦
11	ಹನ್ನೊಂದು <i>hannondu</i>	....	....	೧೧
12	ಹನ್ನೆರಡು <i>hanneradu</i>	....	....	೧೨
13	ಹದಿಮೂರು <i>hadimūru</i>	....	....	೧೩
14	ಹದಿನಾಲ್ಕು <i>hadinālku</i>	....	....	೧೪
15	ಹದಿನೈದು <i>hadineidu</i>	....	....	೧೫
16	ಹದಿನಾರು <i>hadināru</i>	....	....	೧೬
17	ಹದಿನೇಳು <i>hadinēlu</i>	....	....	೧೭
18	ಹದಿನೆಂಟು <i>hadineṇṭu</i>	....	....	೧೮
19	ಹತ್ತೊಂಭತ್ತು <i>hattombhattu</i>	....	....	೧೯
20	ಇಪ್ಪತ್ತು <i>ippattu</i>	....	....	೨೦
21	ಇಪ್ಪತ್ತೊಂದು <i>ippattondu</i>	....	....	೨೧
22	ಇಪ್ಪತ್ತೆರಡು <i>ippatteradu</i>	....	....	೨೨
23	ಇಪ್ಪತ್ತುಮೂರು <i>ippattumūru</i> , ಇಪ್ಪತ್ತೆ ಮೂರು <i>ippattamūru</i> , ಇಪ್ಪತ್ತೂರು <i>ippatmūru</i>	....	....	೨೩
24	ಇಪ್ಪತ್ತುನಾಲ್ಕು <i>ippattunālku</i> , ಇಪ್ಪತ್ತೆ ನಾಲ್ಕು <i>ippattanālku</i> , ಇಪ್ಪತ್ತಾಲ್ಕು <i>ippatnālku</i>	....	....	೨೪

25	ಇಪ್ಪತ್ತೈದು <i>ippatteidu</i>	....	೨೫
26	ಇಪ್ಪತ್ತಾರು <i>ippattāru</i>	....	೨೬
27	ಇಪ್ಪತ್ತೇಳು <i>ippattēlu</i>	....	೨೭
28	ಇಪ್ಪತ್ತೆಂಟು <i>ippattēṇṭu</i>	....	೨೮
29	ಇಪ್ಪತ್ತೊಂಭತ್ತು <i>ippattombhattu</i>	....	೨೯
30	ಮೂವತ್ತು <i>mūvattu</i>	....	೩೦
40	ನಾಲ್ವತ್ತು <i>nālvattu</i> , ನಲ್ವತ್ತು <i>nalvattu</i>		೪೦
50	ಐವತ್ತು <i>ivattu</i>	....	೫೦
60	ಅರವತ್ತು <i>aravattu</i>	....	೬೦
70	ಎಪ್ಪತ್ತು <i>eppattu</i>	....	೭೦
80	ಎಂಭತ್ತು <i>embhattu</i>	....	೮೦
90	ತೊಂಭತ್ತು <i>tombhattu</i>	....	೯೦
100	ನೂರು <i>nūru</i>	....	೧೦೦
101	ನೂರಾ (ನೂರ) ಒಂದು <i>nūrā (nūra) ondu</i>		೧೦೧
110	ನೂರಾ ಹತ್ತು <i>nūrā hattu</i>	....	೧೧೦
200	ಇನ್ನೂರು <i>innūru</i>	....	೨೦೦
300	ಮುನ್ನೂರು <i>munnūru</i>	....	೩೦೦
400	ನಾನೂರು <i>nānūru</i>	....	೪೦೦
500	ಐನೂರು <i>einūru</i>	....	೫೦೦
600	ಆರುನೂರು <i>ārunūru</i>	....	೬೦೦
700	ಏಳುನೂರು <i>ēḷunūru</i> , ಏಳ್ವೂರು <i>ēḷnūru</i>		೭೦೦
800	ಎಂಟುನೂರು <i>eṇṭunūru</i>	....	೮೦೦
900	ಒಂಭತ್ತಿನೂರು <i>ombheinūru</i>	....	೯೦೦
1000	ಸಾವಿರ <i>sāvira</i>	....	೧೦೦೦
1001	ಸಾವಿರದೊಂದು <i>sāviraḍondu</i>	....	೧೦೦೧
1010	ಸಾವಿರದಹತ್ತು <i>sāviraḍahattu</i>	....	೧೦೧೦
1100	ಸಾವಿರದನೂರು <i>sāviraḍanūru</i>	....	೧೧೦೦
2000	ಎರಡುಸಾವಿರ <i>eraduṣāvira</i>	....	೨೦೦೦
10,000	ಹತ್ತುಸಾವಿರ <i>hattuṣāvira</i>	....	೧೦,೦೦೦
1,00,000	ಲಕ್ಷ <i>laksha</i>	....	೧,೦೦,೦೦೦
10,00,000	ಹತ್ತುಲಕ್ಷ <i>hattulaksha</i>	....	೧೦,೦೦,೦೦೦
1,00,00,000	ಕೋಟಿ <i>kōṭi</i>	....	೧,೦೦,೦೦,೦೦೦



Fractions (ಭಿನ್ನ ರಾಶಿ *bhinnarāśi*)

'One-half' is ಅರೆ (ಅರ) *are (ara)*, or ಅರ್ಧ *ardha*. The former is Kanarese the latter Sanskrit, with *tadbhava* ಅದ್ಧ *adda*, (ಅಡ್ಡ). In reckoning money, ಅರ್ಧ *ardha* is generally used for 'one-half' if it is not added to another numeral; as, ಅರ್ಧಾಣಿ *ardhāṇe*, half an anna; ಅರ್ಧರೂಪಾಯಿ *ardharūpāyi*, half a rupee. But ಅರಕಾಸು *arakāsu*, half a cash (pie), is used. If 'one half' is added to another numeral, the form ಅರೆ *are* is used, and is joined with the preceding numeral in a *dvandvasamāsa*; as, ಒಂದುವರೆರೂಪಾಯಿ *ondūvarerūpāyi*, a rupee and a half. ಅರೆ (ಅರ) *are (ara)* is frequent in such expressions as ಅರೆಜೀವ *arejīva*, half-life (ಅರೆಜೀವದಿಂದ ಇರುವುದು *arejīvadinda iruvudu*, to be half-dead); (ಅರೆಮನಸ್ಸು) ಅರಮನಸ್ಸು *aramanassu*, half a mind; ಅರೆಗೆಲಸ *aregelasa*, half the work; ಅಚ್ಚೇರು *achchēru* (i.e., ಅರ್ಕೇರು *arsēru*) half a seer. Where English figures are not employed, one half is represented by two upright parallel strokes, ||.

'One-fourth' is ಕಾಲು *kālu*. This may be used either with or without a preceding numeral; as, ಕಾಲಾಣಿ *kālāṇe*, a quarter of an anna; ಎರಡೂಕಾಲಾಣಿ *eraḍḍūkālāṇe*, two and a quarter annas. The Kanarese sign for one-quarter is a single upright stroke, |. Three-fourths is ಮುಕ್ಕಾಲು *mukkālu* and is represented by three upright strokes, |||.

'One-eighth' is ಅರೆಕಾಲು *arekālu*, half of a quarter, or ಬೇಳೆ *bēḷe*. The latter expression formerly indicated an amount of money (seven cash) equal to the one-eighth part of a *haṇa*. The *haṇa* has now gone out of use except as a method of weighing gold, etc. The Kanarese sign for one-eighth consists of two parallel horizontal strokes, =.

'One-sixteenth' is ವೀಸೆ *vīse*, and its sign is one horizontal stroke, —.

The above, and all fractions, are translated by the ordinal form of the denominator (ಛೇದ *chhēda*) and the nominative or other case of the numerator (ಅಂಶಮಾಸಾ) as the sense may require; thus, ಮೂರನೆಯ ಎರಡಕ್ಕೆ ಐದನೆಯ ನಾಲ್ಕನ್ನು ಕೂಡಿಸು, add ಕ್ಕೆ to ಕ್ಕೆ; ಇಪ್ಪತ್ತನೇ ಹದಿನೇಳರಲ್ಲಿ ಹತ್ತನೇ ಮೂರನ್ನು ಕಳೆ subtract ಕ್ಕೆ from ಕ್ಕೆ; ಆರನೆಯ ಐದನ್ನು ಹನ್ನೆರಡನೇ ಹನ್ನೊಂದರಿಂದ ಗುಣಿಸು<sup>1</sup>, multiply ಕ್ಕೆ by ಕ್ಕೆ<sup>2</sup>; ಹದಿನೈದನೆಯ ನಾಲ್ಕನ್ನು ಮೂರನೇ ಎರಡರಿಂದ ಭಾಗಿಸು<sup>3</sup> divide ಕ್ಕೆ by ಕ್ಕೆ.

'Per cent.' is represented by the Hindustani term ಶೇಕಡಾ *śēkaḍā*; as, ಶೇಕಡಾ ೨೫ *śēkaḍā 25*, 25 per cent. The same meaning may be expressed by ಶೇಕಡಾ ೨೫ ರ ದರದಲ್ಲಿ, or ಶೇಕಡಾ ೨೫ ರ ಪ್ರಕಾರ.

The method of saying the multiplication table has already been shown (see p. 151). The 'square' of a quantity is its ವರ್ಗ *varga*; 'square root' is ವರ್ಗಮೂಲ *vargamūla*.

<sup>1</sup> ಗುಣಿಸು multiply (1 tr.). <sup>2</sup> Just as in English this may be expressed in the form ಕ್ಕೆ of ಕ್ಕೆ, so in Kanarese we may say ಆರನೇ ಐದರ ಹನ್ನೆರಡನೇ ಹನ್ನೊಂದು *āraṇē eidara hannerāḍaṇē hannondu*. <sup>3</sup> ಭಾಗಿಸು divide (1 tr.).

## APPENDIX III

### Irregular Verbs

Crude Form	Past Participle	Noteworthy Irregularities
<b>Class I. Irregular verbs having their past verbal participle ending in ಇ ;</b>		
ಆಗು become	ಆಗಿ	Past rel. ptc. ಆದ ; contingent ಆದೇನು ; past 3 sing. neut. ಆಯಿತು.
ಹೋಗು go	ಹೋಗಿ	Past rel. ptc. ಹೋದ ; cont. ಹೋದೇನು ; past 3 sing. neut. ಹೋಯಿತು.
<b>Class II. Irregular verbs of 2nd conjugation having the past verbal participle ending in ತು tu</b>		
ಅರಿ know	ಅರಿತು	
ಅಲೆ wander	{ ಅಲೆತು ಅಲೆದು <sup>1</sup>	
ಅವಿ conceal	ಅವಿತು	
ಎಸೆ throw, shoot (arrow)	{ ಎಸೆತು ಎಸೆದು <sup>1</sup>	
ಓ be attached to, love	ಓತು	
ಕಲಿ learn	ಕಲಿತು	
ಕಳಿ ripen	ಕಳಿತು	
ಕಿಸಿ grin	{ ಕಿಸಿತು ಕಿಸಿದು <sup>1</sup>	
ಕೀ become pus	ಕೀತು	
ಕುರಿ aim	ಕುರಿತು	

<sup>1</sup> The forms marked thus are the more common.

Crude Form	Past Participle	Noteworthy Irregularities
ಕುಸಿ sink down	{ ಕುಸಿತು ಕುಸಿದು <sup>1</sup>	
ಕೊಳೆ rot	ಕೊಳೆತು	
ಚಳಿ be tired	ಚಳಿತು	
ದೊರೆ be obtained	ದೊರೆತು	
ನುಸಿ creep	{ ನುಸಿತು ನುಸಿದು <sup>1</sup>	
ಬಲಿ become stout	ಬಲಿತು	
ಬಸಿ strain (liquid)	{ (ಬಸಿತು) ಬಸಿದು <sup>1</sup>	
ಬೀ cease, die	ಬೀತು	ಬೀಯಿ Imperative 2 sing.
ಬಿಸೆ solder	{ ಬಿಸೆತು ಬಿಸಿದು <sup>1</sup>	
ಮರೆ forget	ಮರೆತು	
ಮಲೆ resist	ಮಲೆತು	
ಮಸೆ whet	{ ಮಸೆತು ಮಸೆದು	
ನೊಳೆ sprout	ನೊಳೆತು	
ಸೆಡೆ be numb	{ ಸೆಡೆತು ಸೆಡೆದು	
ಹಿಸಿ split (intr.)	{ ಹಿಸಿತು ಹಿಸಿದು	
ಹುಸಿ speak falsehood	{ ಹುಸಿತು ಹುಸಿದು	

**Class III. Verbs the roots of which have originally consonant endings, with the past verbal ptc. ending in ದು or ತು**

(a) The participial ending attached without further modification

ಅನ್ನು (ಅನ್) say	ಅಂದು	Alt. pres. verbal ptc. ಅಂತ
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<sup>1</sup> See footnote p. 386.

Crude Form I	Past Participle	Noteworthy Irregularities
ಎನ್ನು (ಎನ್) say	ಎಂದು	Alt. pres. verbal ptc. ಎಂತೆ; alt. pres. rel. ptc. ಎಂಬ, ಎಂಬುವ
ತಿನ್ನು (ತಿನ್) eat ಆಯು (ಆಯ್) choose	ತಿಂದು ಆಯ್ದು	Alt. past verbal ptc. ಆಯಿದು, ಆದು <sup>1</sup> ; see Class III (b); imperat. 2 sing. ಆಯಿ
ಆರಯು (ಆರಯ್) search, foster	ಆರಯ್ದು	Imperat. 2 sing. ಆರಯಿ
ಒಯು (ಒಯ್) to carry off	ಒಯ್ದು	Alt. past verbal ptc. ಒಯಿದು; imperat. 2 sing. ಒಯಿ. This verb is also found in such forms as ಒಯ್ಯು, ವಯ್, ವಯ್ಯು, ವೈ, etc.
ಕಾಯು (ಕಾಯ್), (1) guard wait	ಕಾಯ್ದು	Alt. past verbal ptc. ಕಾಯಿದು <sup>2</sup> ; imperat. 2 sing. ಕಾಯಿ. The root is also found as ಕಾ, with past verbal ptc. ಕಾದು
(2) grow hot	ಕಾಯ್ದು	Imperat. 2 sing. ಕಾಯಿ; alt. past verbal ptc. ಕಾಯಿದು, ಕಾದು see Class III (b)
(3) bear fruit	ಕಾಯ್ದು	Alt. past verbal ptc. ಕಾತು: <sup>1</sup> see Class III (b)

<sup>1</sup> See footnote p. 386.<sup>2</sup> From root ಕಾಯಿ.

Crude Form	Past Participle	Noteworthy Irregularities
ಕೊಯು (ಕೊಯ್) cut, reap.	ಕೊಯ್ದು	Imperat. 2 sing. ಕೊಯಿ. Root also found as ಕೊಯ್ಕು, ಕುಯ್, ಕುಯ್ಕು
ಗೆಯು (ಗೆಯ್) make	ಗೆಯ್ದು	Imperat. 2 sing. ಗೆಯಿ. Root also found as ಗೇ, with past verbal ptc. ಗೇದು
ತೇಯು (ತೇಯ್) grind	ತೇಯ್ದು	Imperat. 2 sing. ತೇಯಿ; alt. past verbal ptc. ತೇಯಿದು. Root also found as ತೇ with past verbal ptc. ತೇದು <sup>1</sup>
(ತೋಯು) (ತೋಯ್), ತೋಯು wet, become wet	ತೋಯ್ದು	Imperat. 2 sing. ತೋಯಿ; alt. past verbal ptc. ತೋಯಿದು. Root also found as ತೋ, with past verbal ptc. ತೋದು
ನೆಯ್ಯು (ನೆಯ್) weave	ನೆಯ್ದು	Imperat. 2 sing. ನೆಯಿ <sup>2</sup> ; alt. past verbal ptc. ನೆಯಿದು. Root also found as ನೇಯ್, with long vowel in all parts; also as ನೇ, past verbal ptc. ನೇದು
ಬಯ್ಯು (ಬಯ್), abuse, revile	ಬಯ್ದು	Imperat. 2 sing. ಬಯಿ; alt. past verbal ptc. ಬಯಿದು <sup>3</sup> . Root also found as ಬೊಯ್ಕು, ಬೊಯಿ, etc.

<sup>1</sup> See footnote p. 386.

<sup>2</sup> From root ನೆಯ.

<sup>3</sup> From root ಬಯ.

Crude Form	Past Participle	Noteworthy Irregularities
ಮಾಯು (ಮಾಯ್) be hidden, be healed	ಮಾಯ್ದು	Imperat. 2 sing. ಮಾಯಿ; alt. past verbal ptc. ಮಾದು, Class III (b)
ಮೇಯು (ಮೇಯ್) graze, feed (intr.)	ಮೇಯ್ದು	Imperat. 2 sing. ಮೇಯಿ. Root also found as ಮೇ with past verbal ptc. ಮೇದು
ಸುಯ್ಯು (ಸುಯ್) sigh	ಸುಯ್ದು	Imperat. 2 sing. ಸುಯಿ Alt. past ptc. ಸುಯಿದು. <sup>1</sup>
ಹಾಯು (ಹಾಯ್) cross over	ಹಾಯ್ದು	Imperat. 2 sing. ಹಾಯಿ; alt. past verbal ptc. ಹಾಡು, <sup>2</sup> Class III (b)
ಹೊಯ್ಯು (ಹೊಯ್) beat, pour	ಹೊಯ್ದು	Imperat. 2 sing. ಹೊಯಿ; alt. past verbal ptc. ಹೊಯಿದು. <sup>3</sup> Root also found as ಹುಯ್, with similar vowel change throughout
ಕವಲು (ಕವಲ್) become branched	ಕವಲ್ತು	
ಬಲ್ be strong, full-grown	ಬಲ್ತು	
ಮಡಲು (ಮಡಲ್), extend (as a creeper)	ಮಡಲ್ತು	
ಸಾಲು (ಸಾಲ್), be in debt	ಸಾಲ್ತು	
ಚಿಗುರು (ಚಿಗುರ್) sprout	ಚಿಗುರ್ತು	Alt. past vbl. ptc. ಚಿಗುರಿ

<sup>1</sup> From root ಸುಯಿ.<sup>2</sup> See footnote p. 386.<sup>3</sup> From root ಹೊಯಿ.

Crude Form	Past Participle	Noteworthy Irregularities
ತಳೆದು (ತಳೆರ್) sprout ಬೆವರು (ಬೆವರ್) perspire	ತಳೆತುರ್ ಬೆವತುರ್	Alt. past vbl. ptc. ಬೆವರಿ
ಮಿಳೆರ್ thrive	ಮಿಳೆದುರ್	

(b) The participial ending attached with elision of final consonant of crude form

ಆನು (ಆನ್) rest on	ಆತು	Alt. past vbl. ptc. ಆಂತು. See Class III (a)
ಈನು The root is also found in the form ಈ (ಈನ್) bring forth young	ಈದು	
ನೋನು (ನೋನ್) perform a vow	ನೋತು	or ನೋನ್ನು See Class III (a)
ಸೀನು (ಸೀನ್) sneeze	ಸೀತು (ಸೀನ್ನು)	Alt. past vbl. ptc., ಸೀನಿ, ಸೀಂದು
ಆಯು (ಆಯ್) choose	ಆದು, (ಆಯ್ಡು is also found)	See Class III (a)
ಕಾಯು (ಕಾಯ್), (1) grow hot (2) bear fruit	ಕಾದು (ಕಾಯ್ಡು is also found) ಕಾತು (ಕಾಯ್ಡು is also found)	See Class III (a)
ಬಾಯು (ಬಾಯ್) swell	ಬಾತು	Also found past vbl. ptc. ಬಾದು, from root ಬಾ
ಮಾಯು (ಮಾಯ್) be hidden, healed	ಮಾದು (also ಮಾಯ್ಡು)	See Class III (a)
ಹಾಯು (ಹಾಯ್) cross over	ಹಾದು (also ಹಾಯ್ಡು)	See Class III (a)

<sup>1</sup> ಕೂತು may also be regarded as the past verbal ptc. of ಕೂಡ್ಡು.

<sup>2</sup> See footnote p. 386.

Crude Form	Past Participle	Noteworthy Irregularities
ಕುಳಿರು (ಕುಳಿರ್) to sit	ಕುಳಿತು	Past verbal ptc. modified further into ಕುಂತು, ಕೂತು <sup>1</sup>
ನಾರು (ನಾರ್) stink	ನಾತು <sup>2</sup>	Alt. past verbal ptc. ನಾರಿ
ಜೋಲು (ಜೋಲ್) oscillate, hang	ಜೋತು <sup>1</sup>	Alt. past verbal ptc. ಜೋಲಿ, ಜೋಲ್ದು
ನೂಲು (ನೂಲ್) spin	ನೂತು (ನೂಲ್ತು)	
ನೇಲು (ನೇಲ್) hang, swing	ನೇತು	
ಸೋಲು (ಸೋಲ್) be defeated, to be wearied	ಸೋತು (ಸೋಲ್ತು, ಸೋಲ್ದು)	
ಹೇಲು (ಹೇಲ್) pass excrement	ಹೇತು	

(c) The participial ending attached with consonantal change in the root

ಆಸರು (ಆಸರ್) be weary	ಆಸತ್ತು	Alt. pres. tense ಇದ್ದೇನೆ (see Lesson XVII); past tense, 3 sing. neuter ಇದ್ದಿತು or ಇತ್ತು; imperat. 2 plur. ಇರಿ
ಇರು (ಇರ್) be	ಇದ್ದು	
ಎಚ್ಚರು (ಎಚ್ಚರ್) to awake (intr.)	ಎಚ್ಚತ್ತು	
ತೆವ್ವರು (ತೆವ್ವರ್) become conscious	ತೆವ್ವತ್ತು	
ತೆರು (ತಿರ್), pay	ತೆತ್ತು	
ಬೇಸರು (ಬೇಸರ್) grow wearied	ಬೇಸತ್ತು	

<sup>1</sup> See footnote p. 386.



Crude Form	Past Verbal Participle	Noteworthy Irregularities
<p>ಹೆರು (ಹೆರ್) give birth to  ಹೊರು (ಹೊರ್) bear (burden)  ತರು (ತರ್) bring</p>	<p>ಹೊತ್ತು  ತಂದು  ಹೆತ್ತು</p>	<p>Imperat. 2 sing.  ತಾ; 2 plur. ತನ್ನಿ (ರಿ); alt.  neg. ತಾರೆನು; alt. neg.  verb ptc. ತಾರದೆ</p>
<p>ಬರು (ಬರ್) come</p>	<p>ಬಂದು</p>	<p>Imperat. 2 sing.  ಬಾ, ಬಾರು; 2 plur. ಬನ್ನಿ  (ರಿ); alt. neg. ಬಾರೆನು;  alt. neg. verb. ptc.  ಬಾರದೆ; alt. past 3 sing.  neut. ಬಂತು</p>
<p>ಕೊಲ್ಲು (ಕೊಲ್) kill  ಗೆಲ್ಲು (ಗೆಲ್) The root is  found also as ಗೆದಿ, over-  come</p>	<p>ಕೊಂದು  ಗೆದ್ದು</p>	
<p>ನಿಲ್ಲು (ನಿಲ್) stand  ಮೆಲ್ಲು (ಮೆಲ್) eat  ಸಲ್ಲು (ಸಲ್) pass, be  current</p>	<p>ನಿಂತು  ಮೆದ್ದು  ಸಂದು</p>	
<p>ಅಳು (ಅಳ್) weep  ಉಳು (ಉಳ್) plough  ಎಳು (ಎಳ್) rise</p>	<p>ಅತ್ತು  ಉತ್ತು  ಎದ್ದು with  vowel shor-  tening</p>	
<p>ಕಳು (ಕಳ್) steal</p>	<p>ಕದ್ದು</p>	<p>The root is also found  as ಕದಿ</p>
<p>ಕೀಳು (ಕೀಳ್) pluck up</p>	<p>ಕಿತ್ತು (with  vowel shor-  tening)</p>	
<p>ಬೀಳು (ಬೀಳ್) fall</p>	<p>ಬಿದ್ದು (with  vowel shor-  tening)</p>	<p>Past 3 sing. neut.  ಬಿದ್ದಿತು or ಬಿತ್ತು</p>

Crude Form	Past Verbal Participle	Noteworthy Irregularities
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Note that some verbs with consonant stems, e.g., ತಾಳ be patient, which formerly had a regular past verbal participle (ತಾಳ್ದು), in the modern language follow the type of the first conjugation (ತಾಳು, past verbal participle ತಾಳಿ). Similarly ಹೋಲ್ (ಪೋಲ್) resemble.

**Class IV. Verbs with crude forms originally monosyllabic with long vowels, which form their past verbal participle by shortening the vowel, and inserting ನ್ before ದು or ತ್ before ತು**

ನೋಯು (ನೋ) pain, be in pain	ನೊಂದು
ಬೀಯು (ಬೀ) be burnt, scorched	ಬಿಂದು
ವಿಯಾಯು (ವಿಾ) bathe (tr. and intr.)	ವಿಂದು
ಈ give	ಇತ್ತು
ಸಾಯು (ಸಾ, ಸಾಯ್) die	ಸತ್ತು

**Class V. Verbs in which the dental consonants of the past verbal participial ending are changed into cerebrals by attraction under the influence of a cerebral consonant in the root.**

ಅಡು cook
ಇಡು place, put
ಉಡು dress
ಕೆಡು be spoilt
ಕೊಡು give
ತೊಡು dress
ನೆಡು plant
ಪಡು experience
ಬಿಡು leave
ಬಿಸಾಡು throw away

ಅಟ್ಟು
ಇಟ್ಟು
ಉಟ್ಟು
ಕೆಟ್ಟು
ಕೊಟ್ಟು
ತೊಟ್ಟು
ನೆಟ್ಟು
ಪಟ್ಟು
ಬಿಟ್ಟು
ಬಿಸಾಟ್ಟು (evidently with suppression

Root also found as ಬಿಸುಡು, with past verb. ptc. ಬಿಸುಟ್ಟು, and

Crude Form	Past Verbal Participle	Noteworthy Irregularities
<p>ಸುಡು burn  ಹೊರಡು set out  ಉಣ್ಣು (ಉಣ್) eat  ಕಾಣು (ಕಾಣ್) see, appear</p>	<p>of one ಟ್) perhaps on account of the preceding long vowel  ಸುಟ್ಟು  ಹೊರಟ್ಟು  ಉಂಡು  ಕಂಡು (with vowel shortening)</p>	<p>ಬಿಸುಟ್ಟು. Other variant forms of root are ಬಿಸುಟ್ಟು, ಬೀಸಾಡು</p>
<p>ಕೊಕ್ಕು (ಕೊಳ್) obtain</p>	<p>ಕೊಂಡು (with consonant change in root also)</p>	<p>Imperat. 2 sing. ಕೋ. Alt. pres. rel. ptc., ಕೊಂಬ</p>

**Class VI. Verbs in which the dental of the past verbal participial ending is changed into a guttural by attraction of a guttural<sup>1</sup>**

ಬಗು (ಉಗು) drop, trickle	ಬಕ್ಕು
ನಗು laugh	ನಕ್ಕು
ಮಿಗು remain over and above <sup>2</sup>	ಮಿಕ್ಕು
ಸಿಗು be found <sup>3</sup>	ಸಿಕ್ಕು
ಹೊಗು enter	ಹೊಕ್ಕು

The following verbs of the second conjugation have variant forms of the past verbal participle as shown below:

ಬದೆ<sup>4</sup> kick                      ಬದೆದು, ಬದದು, ಬದ್ದು<sup>4</sup>

<sup>1</sup> Guttural or Velar.    <sup>2</sup> Same meaning as ಮಿಕ್ಕು, which follows mode of ಮಾಡು.    <sup>3</sup> Same meaning as ಸಿಕ್ಕು, which follows mode of ಮಾಡು.

<sup>4</sup> See footnote p. 386.

ಕದಿ steal

ಕದ್ದು (which may be a contraction for ಕದಿದು, but is shown in Class III (c) as a modification of ಕಳ್ಳು from root ಕಳ್)

ಹದಿ pave

ಹದಿದು, ಹದ್ದು

ಹೊದೆ put on dress

ಹೊದಿದು, ಹೊದದ್ದು, ಹೊದ್ದು

Many verbs of the second conjugation, in addition to their regular past verbal participle, have an abbreviated participle used only in composition with another verb.

Examples:

(1) ಎಳೆ draw, pull

ಎಳೆದು

ಎಳಕೊಳ್ಳು

ಕರೆ call

ಕರೆದು

ಕರಕೊಳ್ಳು, ಕರತರು

Similarly ಬಡೆ, be broken, break; ಕಳೆ lose, be lost; ತೊಳೆ wash; ನಡೆ walk; ಬಡೆ beat; etc.

(2) ಇಳಿ to descend

ಇಳಿದು

ಇಳುಕೊಳ್ಳು

ತಿಳಿ be understood

ತಿಳಿದು

ತಿಳುಕೊಳ್ಳು

Similarly ಉಳಿ survive; ಬಡಿ beat; ಮುರಿ break; ಹಿಡಿ seize.

Some verbs of both conjugations may elide their last syllable or their final vowel in such combinations.

Examples:

ಮಲಗು lie down

ಮಲಗಿ

ಮಲಕೊಳ್ಳು

ತೆಗೆ take

ತೆಗೆದು

ತಕ್ಕೊಳ್ಳು

## APPENDIX IV

### Imitative Words

(See page 178)

The following are the chief varieties of imitative words in common use in Kanarese:

(a) Words representing the cry of animals; as, ಅಂಬಾ the lowing of cattle; ಬ್ಯಾ the bleating of sheep. Some of these are distinctly conventional; as, ಚುಮ್ the cry of rats.

(b) Words representing other sounds; as, ಕಿರಕಿರ the creaking of shoes, wheels, doors, etc.; ಅಕ್ಕಿ the sound of sneezing; etc.

(c) Words relating to sight or feeling, rather than to hearing; as, ತಳ glittering, flashing; ಚುಮು stinging sensation; ಬಿಲ್ಲು the shock of touching cold water, etc.; ಗಮ a strong (or sweet) smell.

(d) Words which are always used with the adverbial ending ಅನೆ and are now regarded simply as adverbs; as, ಚೆಕ್ಕನೆ quickly; ಜರ್ರನೆ with a rush; ಜಲ್ಲನೆ with a start; ಫಕ್ಕನೆ suddenly; ಭೋಂಕನೆ swiftly.

Imitative words are employed in the following ways:

(a) With the addition of the affix ಅನೆ which renders them adverbial; as, ಭೋರ the roar of the sea; ಭೋರನೆ with a roaring sound.

(b) In duplication; as, ಗಣಗಣ the tinkling of bells; ಡವಡವ palpitation.

(c) In duplication with slight variation: as, ಚಿಟಪಟ the snapping of parched corn; ಗಡಬಡ, ಡುಂಡುಂ with the noise of drumming.

(d) In combination with one of the verbs ಅನ್ನು, ಆಡು, ಕುಟ್ಟು,<sup>1</sup> etc.; as, ಕಣಕಣವೆನ್ನು give the sound of a tom-tom; ಗೋಳಾಡು<sup>2</sup> lament aloud; ಗುಣುಗುಟ್ಟು grumble.

<sup>1</sup> ಕುಟ್ಟು pound, utter (1 tr.)    <sup>2</sup> ಗೋಳ (ಗೋಳು) lamenting (3 B n.)

(e) In combination with the causative affix ಇಸು as, ತಳತಳಿಸು to shine brilliantly; ಗಡಬಡಿಸು bustle.

No attempt has been made to produce a complete list of imitative words; indeed it would scarcely be possible to compile such a list, for the same word may be used in different connections with different meanings, and new words may be coined when required. The following are examples of this class of words:—

ಅಂಟಾ lowing of cattle

ಉಡುಡು sound made in shivering

ಒಂಯಿ lowing of buffalo

ಕಚ್ ಪಚ್ sound of walking in mud

ಕಣ್

ಕಟಕ್ } sound of crunching, grinding, boiling water, etc.

ಕಟ್ಟಿ

ಕಡ noise made by a dog gnawing a bone, by a wheel for raising water from a well, by the feet in rapid walking, etc.

ಕಣ sound of tom tom

ಕಬಕ್ sound of gulping

ಕಹ cry of a bird, shout of soldiers in battle

ಕಾ cawing of crows

ಕಿಣಿ tinkling of bells, etc.

ಕಿರ creaking of wheel, door, bamboos

ಕಿಸಿ sound of laughter

ಕುತಕುತ sound of boiling rice, weeping, etc.

ಕೊಕ್ clucking of poultry

ಗಟ್ಟ gulping

ಗಡ trembling, quick movement, rattling

ಗಣ tinkling

ಗಮ fragrance

ಗಡಿ drumming

ಗಿಲ್ chinking of coins, etc.

ಗುಡು rumbling, thunder

ಗುಣು grumbling

ಗುರು growling, snarling

ಗುಳು gurgling of water, murmur of sea

ಗೋಳ್ sound of lamentation

ಚರ glittering

ಚಟಚಟ, ಚಿಟಿಚಿಟಿ crackling of fire, parched corn, etc.

ಚಪ munching

- ಚರ noise of tearing  
 ಚಳ noise of bubbling water, dazzling brightness  
 ಚಿಟಿ crackling of flames  
 ಚಿಮ್ cry of hawks  
 ಚುರು burning, smarting, cutting  
 ಛೇಲಿ whizzing, cracking of whip  
 ಞಾ tinkling  
 ಟಿಂಗ್ sound of gong  
 ಡಣ್  
 ಡಮ್ } sound of drum  
 ಧಂ }  
 ಡಬ್ sound of heavy body falling  
 ಡವ palpitation  
 ಧಂ sound of gun  
 ತಟ hammering, throbbing, dropping of water  
 ತಳ brilliance  
 ಧಗ sound of flames bursting forth  
 ಧಡಲ್ sound of heavy body falling into water  
 ಧುಮ್ sound of heavy body falling from above  
 ಪಟ sound of clothes flapping in wind, flapping of wings, etc.  
 ಪರ sound of tearing cloth  
 ಪಳ rattling of corn, hail-stones, etc.  
 ಬಡ chatter  
 ಬುಡ sound of bubbling water  
 ಬುರ್ sound of bird's wings in rising  
 ಬೋರ್ humming of bees, roar of sea, etc.  
 ಬುಗಿ breaking out of flames  
 ಬ್ಯಾ cry of sheep or goats  
 ಮ್ಯಾ cry of cat  
 ಸರ್ rustling of snake, rending  
 ಹುಸ್ sound made in driving away animals

## APPENDIX V

### The Calendar, Times, and Seasons

#### 1. The Day (ದಿನ, ದಿನ)

The day of twenty-four hours is divided into eight 'watches,' or periods of three hours, called ಜಾನೆ *jāne*, ಜಾಮು *jāma*, ಜಾವು *jāva*, or ಯಾಮು *yāma*. (The period immediately preceding the dawn is called ಮುಂಜಾನೆ *muñjāne*.)

The day is also divided into sixty periods of twenty-four minutes each, called ಘಳಿಗೆ *ghaḷige*. Each ಘಳಿಗೆ *ghaḷige* is divided into sixty periods of twenty-four seconds each, called ವಿಘಳಿಗೆ *vighaḷige*. Thus two and a half *vighaḷige* are equivalent to a minute, and two and a half *ghaḷige* to one hour.

#### 2. The Week (ವಾರ)

The days of the week are called after the sun, moon, and planets. In the following list several names are given for each day. That occurring first is the one most commonly used.

Sunday:	ಭಾನುವಾರ <i>bhānuvāra</i> , ಆದಿತ್ಯನಾರ <i>ādityavāra</i> , ರವಿನಾರ <i>raṣivāra</i> , ಆದಿನಾರ <i>ādīvāra</i> ,	from ಭಾನು Sun " ಆದಿತ್ಯ " " ರವಿ " " ಆದಿ beginning
Monday:	ಸೋಮನಾರ <i>sōmavāra</i> , ಇಂದುನಾರ <i>induvāra</i> , ಚಂದ್ರನಾರ <i>chandravāra</i> ,	from ಸೋಮ Moon " ಇಂದು " " ಚಂದ್ರ "
Tuesday:	ಮಂಗಳನಾರ <i>mangalavāra</i> , ಭೌಮನಾರ <i>bhōumavāra</i> , ಕುಜನಾರ <i>kujavāra</i> , ಅಂಗಾರಕನಾರ <i>aṅgārakavāra</i> ,	from ಮಂಗಳ Mars " ಭೌಮ " " ಕುಜ " " ಅಂಗಾರಕ "
Wednesday:	ಬುಧನಾರ <i>budhavāra</i> , ಸೌಮ್ಯನಾರ <i>sōumyavāra</i> ,	from ಬುಧ Mercury " ಸೌಮ್ಯ "
Thursday:	ಬೃಹಸ್ಪತಿನಾರ <i>bṛihaspativāra</i> , ಗುರುವಾರ <i>guruvāra</i> ,	from ಬೃಹಸ್ಪತಿ Jupiter " ಗುರು "
Friday:	ಶುಕ್ರನಾರ <i>śukravāra</i> , ಭಾರ್ಗವನಾರ <i>bhārgavavāra</i> ,	from ಶುಕ್ರ Venus " ಭಾರ್ಗವ "
Saturday:	ಶನಿನಾರ <i>śanivāra</i> ಸ್ಥಿರನಾರ <i>sthīravāra</i> , ಮಂದನಾರ <i>mandavāra</i> ,	from ಶನಿ Saturn " ಸ್ಥಿರ " " ಮಂದ "



3. The Month (ತಿಂಗಳು *tingalu*)

The month consists of twenty-eight lunar days, beginning from the day following the new moon, but in common reckoning these are approximated to the solar days, and the month consists usually of twenty-nine or thirty solar days. It is divided into two halves, called ಪಕ್ಷ *paksha*: the former, ಶುಕ್ಲ ಪಕ್ಷ *suklapaksha* or ಶುದ್ಧ ಪಕ್ಷ *suddhapaksha*, the light half, extends from the midnight following the new moon until the midnight following the full moon; and the latter, ಕೃಷ್ಣ ಪಕ್ಷ *krishnapaksha*, or ಬಹುಳ ಪಕ್ಷ *bahulapaksha*, the dark half, extends from the midnight following the full moon until the midnight following the new moon. The day on which the new moon occurs is called ಅಮಾವಾಸ್ಯೆ *amāvāsye*; that on which the full moon occurs is called ಪೂರ್ಣಿಮಾ *pournami*. Though the length of the ಪಕ್ಷ *paksha* varies between fourteen and sixteen days, the concluding day, whether ಅಮಾವಾಸ್ಯೆ *amāvāsye* or ಪೂರ್ಣಿಮಾ *pournami*, is counted as the fifteenth, one of the lunar dates being dropped or repeated in order to make this possible. Thus, the month of March, 1949 is set forth in the Kanarese calendar as follows:

	ಮಾಸ	ತಥಿ	March	ಮಾಸ	ತಥಿ
Feb.		೧ ಪ್ರಥಮೆ <i>prathame</i> ,	15		೧ ಪ್ರಥಮೆ <i>prathame</i> ,
28		ಪಾಡ್ಯಮಿ <i>pādyami</i>			ಪಾಡ್ಯಮಿ <i>pādyami</i>
March		೨ ದ್ವಿತೀಯೆ <i>dvitīye</i> , ಬಿದಿಗೆ	16		೨ ದ್ವಿತೀಯೆ <i>dvitīye</i> , ಬಿದಿಗೆ
1 + 2	ಫಾಲ್ಗುಣ ಶುಕ್ಲ ಪಕ್ಷ <i>phalgunashuklapaksha</i>	<i>bidige</i>			<i>bidige</i>
3		೩ ತೃತೀಯೆ <i>tritīye</i> , ತದಿಗೆ	17		೩ ತೃತೀಯೆ <i>tritīye</i> , ತದಿಗೆ
		<i>tadige</i>			<i>tadige</i>
4		೪ ಚತುರ್ಥಿ <i>chaturthi</i> ,	18		೪ ಚತುರ್ಥಿ <i>chaturthi</i> , ಚೌತಿ
		<i>ಚೌತಿ chouti</i>			<i>chouti</i>
5		೫ ಪಂಚಮಿ <i>pañchami</i>	19		೫ ಪಂಚಮಿ <i>pañchami</i>
6		೬ ಷಷ್ಠಿ <i>shashthi</i>	20		೬ ಷಷ್ಠಿ <i>shashthi</i>
7		೭ ಸಪ್ತಮಿ <i>saptami</i>	21		೭ ಸಪ್ತಮಿ <i>saptami</i>
8		೮ ಅಷ್ಟಮಿ <i>ashṭami</i>	22		೮ ಅಷ್ಟಮಿ <i>ashṭami</i>
9		೯ ನವಮಿ <i>navami</i>	23		೯ ನವಮಿ <i>navami</i>
10		೧೦ ದಶಮಿ <i>dasami</i>	24		೧೦ ದಶಮಿ <i>dasami</i>
11		೧೧ ಏಕಾದಶಿ <i>ekādasi</i>	25		೧೧ ಏಕಾದಶಿ <i>ekādasi</i>
12		೧೨ ದ್ವಾದಶಿ <i>dvādasī</i>	26		೧೨ ದ್ವಾದಶಿ <i>dvādasī</i>
13		೧೩ ಚತುರ್ದಶಿ <i>chaturdasī</i>	27		೧೩ ತ್ರಯೋದಶಿ <i>trayōdasī</i>
14	೦ ಪೂರ್ಣಿಮಾ <i>pournami</i>	28		೧೪ ಚತುರ್ದಶಿ <i>chaturdasī</i>	
			29	• ಅಮಾವಾಸ್ಯೆ <i>amāvāsye</i>	

In this particular month the thirteenth of the light half ಕ್ರೋಧಿ ದಿವಸ was omitted. The 30th in the English calendar is the first day of a new half-month, the *suklapaksha* of ಚೈತ್ರ *cheitra*.

The word ತಿಥಿ *tithi* means 'day of the month,' and the method of indicating the date by means of the lunar calendar is as follows; ಆಶ್ವೀಜಶುಕ್ರ ಪಕ್ಷ ಚೌತಿ ಮಂಗಳವಾರ *āsvijāśuklapaksha chouti maṅgalavāra*, Tuesday, the fourth of the light half of the month *Āsvijā*. With the exception, however, of reckonings connected with vedic ceremonials, this method of computing the date has been abandoned, and the English calendar is now used almost universally in India. The word ತಾರೀಖು *tārikhu* is used for 'day of the month' according to the English reckoning, and the English names of the months are transliterated into Kanarese. 'Tuesday, 26th September,' is written ಸಪ್ತಂಬರ್ ೨೬ನೇ ತಾರೀಖು ಮಂಗಳವಾರ *saptambar ippatāranē tārikhu maṅgalavāra*.

#### 4. The Year (ವರ್ಷ *varsha*)

The year consists of twelve lunar months, which are grouped into periods or seasons of two months each. These seasons are called ಋತು *ritu*.

Season	Month	Corresponding Months in English Calendar <sup>1</sup>
ವಸಂತ <i>vasanta</i> , spring	{ ಚೈತ್ರ <i>cheitra</i>	March—April
	{ ವೈಶಾಖ <i>vaiśākha</i>	April—May
ಗ್ರೀಷ್ಮ <i>grishma</i> , hot season	{ ಜ್ಯೇಷ್ಠ <i>jyēshṭha</i>	May—June
	{ ಆಷಾಢ <i>āshāḍha</i>	June—July
ವರ್ಷ <i>varsha</i> , rainy season	{ ಶ್ರಾವಣ <i>śrāvāṇa</i>	July—August
	{ ಭಾದ್ರಪದ <i>bhādrapada</i>	August—September
	{ ಆಶ್ವಯುಜ <i>āsvayujā</i> (ಆಶ್ವೀಜ <i>āsvijā</i> )	September—October
ಶರದ್ <i>sharad</i> , autumn	{ ಕಾರ್ತಿಕ <i>kārtika</i>	October—November
	{ ಮಾರ್ಗಶಿರ್ಷ <i>mārgaśirsha</i>	
	{ (ಮಾರ್ಗಶಿರ <i>mārgaśira</i> )	November—December
ಹಿಮಂತ <i>himanta</i> , winter	{ ಪೌಷ <i>pousha</i> (ಪುಷ್ಯ <i>pu-shya</i> )	December—January
	{ ಮಾಘ <i>māgha</i>	January—February
ಶಿಶಿರ <i>śifira</i> , cool season	{ ಫಾಲ್ಗುಣ <i>phālguna</i>	February—March

The names of the months are derived from those of the *nakshatragāḷu*, or 'lunar mansions,' corresponding to them. See the following paragraph.

<sup>1</sup> The various seasons may begin in the English months preceding those noted and extend a few days into the months succeeding.

5. The Rains

A division of the solar year into 27 *maḷegaḷu* or *maḷenakshatragaḷu*<sup>1</sup> is made in accordance with the sun's progress through the 27 constellations (asterisms, or lunar mansions) which lie in its path. Each of these divisions amounts to 13½ days. The reckoning begins from the entrance of the sun into the sign Aries (ಮೇಷ *mēsha*) about the end of March or the beginning of April.<sup>2</sup> Those *nakshatragaḷu* which occur in the dry season are called ಒಡನಕ್ಷತ್ರಗಳು *oṇanakshatragaḷu*.<sup>3</sup> The agricultural calendar of the country is based upon this system of *nakshatragaḷu*, which, being more detailed than our method of calculating by months, permits of more accurate forecasts of the weather being made. The regularity of the tropical seasons is also a help to such accuracy.

- |  |   |
|--|---|
| 1. ಅಶ್ವಿನಿ <i>āsvini</i>                 | 15. ಸ್ವಾತಿ <i>svāti</i>                         |
| 2. ಭರಣಿ <i>bharani</i>                   | 16. ವಿಶಾಖ <i>viśākha</i>                        |
| 3. ಕೃತ್ತಿಕೆ (ಕೃತ್ತಿಕಾ) <i>krittike</i>   | 17. ಅನೂರಾಧ <i>anūrādha</i>                      |
| 4. ರೋಹಿಣಿ <i>rōhiṇi</i>                  | 18. ಜ್ಯೇಷ್ಠ <i>jyēshṭha</i>                     |
| 5. ಮೃಗಶಿರ <i>mrigasira</i>               | 19. ಮೂಲ <i>mūla</i>                             |
| 6. ಆರ್ದ್ರ (ಆರಿದ್ರ) <i>ārdra (āridra)</i> | 20. ಪೂರ್ವಾಷಾಢ <i>pūrvāshāḍha</i>                |
| 7. ಪುನರ್ವಸು <i>punarvasu</i>             | 21. ಉತ್ತರಾಷಾಢ <i>uttarāshāḍha</i>               |
| 8. ಪುಷ್ಯ <i>pushya</i>                   | 22. ಶ್ರವಣ <i>śravaṇa</i>                        |
| 9. ಆಶ್ಲೇಷ <i>āślēsha</i>                 | 23. ಧನಿಷ್ಠ <i>dhanishṭha</i>                    |
| 10. ಮಖ <i>makha</i>                      | 24. ಶತಕಾರಿ (ಶತಭಿಷ) <i>śatatāre (śatabhisha)</i> |
| 11. ಹುಬ್ಬ (ಪುಬ್ಬ) <i>hubba (pubba)</i>   | 25. ಪೂರ್ವಾಭಾದ್ರ <i>pūrvābhādra</i>              |
| 12. ಉತ್ತರ <i>uttara</i>                  | 26. ಉತ್ತರಾಭಾದ್ರ <i>uttarābhādra</i>             |
| 13. ಹಸ್ತ <i>hasta</i>                    | 27. ರೇವತಿ <i>rēvati</i>                         |
| 14. ಚಿತ್ತ <i>chitta</i>                  |   |

The *nakshatras* numbered from 1 to 16 are usually described as *maḷe-nakshatragaḷu*, the remaining eleven as *oṇanakshatragaḷu*.

<sup>1</sup> ನಕ್ಷತ್ರ a star (1 n.).

<sup>2</sup> The Tamil calendar follows the sun (ಸೂರಮಾನ *souramāna*), and this day is known as 'Tamil new year's day,' or ಸೂರಮಾನಯುಗಾದಿ *souramānayugādi*.

<sup>3</sup> ಒಡ dryness.

## 6. Cycles

Years are grouped in cycles of sixty (ಷಷ್ಠಿ *shashṭhi*), every one of which is divided into three periods (ಪಕ್ಷ *paksha*) of twenty years, as shown below.

ಉತ್ತಮಪಕ್ಷ <i>uttamapaksha</i>	ಮಧ್ಯಮಪಕ್ಷ <sup>1</sup> <i>madhyamapaksha</i>	ಕನಿಷ್ಠಪಕ್ಷ <sup>2</sup> <i>kaniṣṭhapaksha</i>
1 ಪ್ರಭವ <i>prabhava</i>	21 ಸರ್ವಜಿತು <i>sarvajitu</i>	41 ಪ್ಲವಂಗ <i>plavangga</i>
2 ವಿಭವ <i>vibhava</i>	22 ಸರ್ವಧಾರಿ <i>sarvadhāri</i>	42 ಕೇಲಕ <i>kilaka</i>
3 ಶುಕ್ಲ <i>śukla</i>	23 ವಿರೋಧಿ <i>virōdhi</i>	43 ಸೌಮ್ಯ <i>soumya</i>
4 ಪ್ರಮೋದಿತ <i>pramōdita</i>	24 ವಿಕೃತಿ <i>vikṛiti</i>	44 ಸಾಧಾರಣ <i>sādhāraṇa</i>
5 ಪ್ರಜೋತ್ಪತ್ತಿ <i>prajōtpatti</i>	25 ಖರ <i>khara</i>	45 ವಿರೋಧಿಕೃತು <i>virōdhikṛitu</i>
6 ಆಂಗೀರಸ <i>āṅgīrasa</i>	26 ನಂದನ <i>nandana</i>	46 ಪರೀಧಾವಿ <i>parīdhāvi</i>
7 ಶ್ರೀಮುಖ <i>śrīmukha</i>	27 ವಿಜಯ <i>vijaya</i>	47 ಪ್ರಮಾದೀಚ <i>pramādiḥa</i>
8 ಭಾವ <i>bhāva</i>	28 ಜಯ <i>jaya</i>	48 ಆನಂದ <i>ānanda</i>
9 ಯುವ <i>yuva</i>	29 ಮನ್ಮಥ <i>manmatha</i>	49 ರಾಕ್ಷಸ <i>rākshasa</i>
10 ಧಾತು <i>dhātu</i>	30 ದುರ್ಮುಖಿ <i>durmukhi</i>	50 ನಳ <i>naḷa</i>
11 ಈಶ್ವರ <i>īśvara</i>	31 ಹೇವಳಂಬಿ <i>hēvaḷambi</i>	51 ಪಿಂಗಲ <i>pinggaḷa</i>
12 ಬಹುಧಾನ್ಯ <i>bahudhānya</i>	32 ವಿಳಂಬಿ <i>viḷambi</i>	52 ಕಾಲಯುಕ್ತಿ <i>kālayukti</i>
13 ಪ್ರಮಾಥಿ <i>pramāthi</i>	33 ವಿಕಾರಿ <i>vikāri</i>	53 ಸಿದ್ಧಾರ್ಥಿ <i>siddhārthi</i>
14 ವಿಕ್ರಮ <i>vikrama</i>	34 ಶಾರ್ವರಿ <i>śārvari</i>	54 ರೌದ್ರಿ <i>roudri</i>
15 ವಿಷು <i>viṣhu</i>	35 ಪ್ಲವ <i>plava</i>	55 ದುರ್ಮತಿ <i>durmati</i>
16 ಚಿತ್ರಭಾನು <i>chitrabhānu</i>	36 ಶುಭಕೃತು <i>śubhakṛitu</i>	56 ದುಂದುಭಿ <i>dundubhi</i>
17 ಸ್ವಭಾನು <i>svabhānu</i>	37 ಶೋಭಕೃತು <i>śōbhakṛitu</i>	57 ರುಧಿರೋದ್ಗಾರಿ <i>rudhirōdgāri</i>
18 ತಾರಣ <i>tāraṇa</i>	38 ಕ್ರೋಧಿ <i>krōdhi</i>	58 ರಕ್ತಾಕ್ಷಿ <i>raktākshi</i>
19 ಪಾರ್ಥಿವ <i>pārthiva</i>	39 ವಿಶ್ವಾಸು <i>viśvāvasu</i>	59 ಕ್ರೋಧನ <i>krōdhana</i> [ <i>shaya</i> ]
20 ವ್ಯಯ <i>vyaya</i>	40 ಪರಾಭವ <i>parābhava</i>	60 ಕ್ಷಯ <i>kshaya</i> , ಅಕ್ಷಯ <i>ak-</i>

The greater part of the present year, 1950, corresponds to the twenty-fourth year of the cycle, which began, according to the lunar reckoning, on the 19th March and according to the solar on the 13th April.

<sup>1</sup> ಮಧ್ಯಮ middlemost, middling. <sup>2</sup> ಕನಿಷ್ಠ last, least, worst.

## APPENDIX VI

### List of Grammatical Terms

[The terms marked with an asterisk belong to Sanskrit Grammar]

- \*ಅಕ್ಷರ—Letter
- ಅಂಕಿತನಾಮ—Proper Noun
- \*ಅಧಿಕರಣ ವಿಭಕ್ತಿ—Locative Case
- ಅಧ್ಯಾಹಾರ “understood”
- ಅನ್ವರ್ಥನಾಮ—Descriptive Noun
- ಅನುಸರ್ಗಾವ್ಯಯ See p. 166 note
- \*ಅನುನಾಸಿಕ—Nasal
- ಅನ್ಯದೇಶ್ಯ—Foreign
- ಅನುಕರಣಾವ್ಯಯ—Imitative Adverb
- \*ಅಪಾದಾನ ವಿಭಕ್ತಿ—Ablative Case
- ಅಪೂರ್ಣ ಕ್ರಿಯಾಪದ—Verb of incomplete meaning.
- \*ಅಲಪ್ರಾಣ—Unaspirated
- ಅವರ್ಗೀಯಾಕ್ಷರ—Unclassified Consonant
- \*ಅವ್ಯಯ—Uninflected word
- \*ಅಖ್ಯಾತ ಪ್ರತ್ಯಯ—Verbal Ending
- ಅಗಮ ಸಂಧಿ—Combination by interposition
- ಅದೇಶ ಸಂಧಿ—Combination by substitution
- \*ಅಮಂತ್ರಣ ವಿಭಕ್ತಿ—Vocative Case
- \*ಉತ್ತಮ ಪುರುಷ—First Person
- \*ಏಕವಚನ—Singular Number
- ಒತ್ತಕ್ಷರ—Compound or doubled consonant
- \*ಕರಣ ವಿಭಕ್ತಿ—Instrumental Case
- ಕರ್ತೃಪ್ರಯೋಗ—Active Voice
- \*ಕರ್ತೃಪದ—Subject
- \*ಕರ್ತೃವಿಭಕ್ತಿ—Nominative Case
- ಕರ್ಮಣಿಪ್ರಯೋಗ—Passive Voice
- \*ಕರ್ಮಪದ—Object
- \*ಕರ್ಮವಿಭಕ್ತಿ—Objective (accusative) Case
- ಕವರ್ಗ—Velar class (K)

- ಕಾರಕ ರೂಪ—Declinable form
- \*ಕಾಲ—Time
- ಕ್ರಿಯಾರ್ಥಕಾವ್ಯಯ—Unconjugated verbal form
- ಕ್ರಿಯಾನ್ಯೂನ—Defective Verb
- \*ಕ್ರಿಯಾವಿಶೇಷಣಾವ್ಯಯ—Adverb
- \*ಕ್ರಿಯಾಪದ—Verb, Conjugable word
- \*ಕ್ರೃದಂತ—Form derived by addition of suffix to crude form of verb
- ಕ್ರೃದಂತನಾಮ—Relative Participle, Participial Noun
- ಕ್ರೃದಂತಾವ್ಯಯ—Verbal Participles and the Infinitive
- \*ಗುಣವಾಚಕ—Adjective
- \*ಗ್ರಾಮ್ಯ—Colloquial
- \*ಚತುರ್ಥಿವಿ ಭಕ್ತಿ—Dative Case
- ಚವರ್ಗ—Palatal class (Ch)
- ಟವರ್ಗ—Retroflex class (T)
- ತತ್ಸಮ—Kanarese words found in the same form in Sanskrit
- \*ತದ್ಭವ—Derived from Sanskrit
- \*ತದ್ಧಿತನಾಮ—Nominal Derivative
- ತಲೆಕಟ್ಟು—Crest (vowel sign)
- ತವರ್ಗ—Dental class (T)
- \*ತೃತೀಯಾ ವಿಭಕ್ತಿ—Instrumental Case
- \*ದೀರ್ಘ—Long
- ದೇಶ್ಯ—Pure Kanarese words
- ದ್ವಿತೀಯಾಕ್ಷರ—Consonant-doubled
- \*ದ್ವಿತೀಯಾ ವಿಭಕ್ತಿ—Objective (accusative) Case
- \*ದ್ವಿರುಕ್ತಿ—Repetition
- \*ಧಾತು—Verbal root
- \*ನಪುಂಸಕಲಿಂಗ—Neuter Gender
- \*ನಾಮಪದ—Declinable word

- \*ನಾಮ ಪ್ರಕೃತಿ—Crude form of a Noun  
ನಾಮವಾಚಕ—Noun  
ನಿಷೇಧನೂಪ—Negative Verbal Participle  
ನಿಷೇಧರೂಪ—Negative mood
- \*ಪಂಚಮಾ ವಿಭಕ್ತಿ—Ablative Case  
ಪರಿಮಾಣವಾಚಕ—Adjective of Quantity  
ಪವರ್ಗ—Bilabial Class (P)
- \*ಪುರುಷ—Person  
ಪುಲಿಂಗ—Masculine Gender  
ಪೂರ್ಣ ಕ್ರಿಯಾವದ—Verb of complete meaning
- \*ಪ್ರಕೃತಿ—Crude form  
ಪ್ರಕಾರವಾಚಕ—Word of Manner  
\*ಪ್ರತ್ಯಯ—Grammatical Ending  
\*ಪ್ರಥಮ ಪುರುಷ—Third Person  
\*ಪ್ರಥಮಾ ವಿಭಕ್ತಿ—Nominative Case  
\*ಪ್ರಯೋಗ—Voice  
ಪ್ರಶ್ನೆ—Question (Interrogation)  
\*ಪ್ರಾತಿಪದಿಕ—Crude Form of a Noun  
ಬಂಧುವಾಚಕ—Noun of Relationship
- \*ಬಹುವಚನ—Plural Number  
\*ಭವಿಷ್ಯತ್ಕಾಲ—Future Tense  
\*ಭಾವನಾಮ—Abstract Noun  
\*ಭಾವರೂಪ—Infinitive mood  
ಭಾವಸೂಚಾಕಾವ್ಯಯ—Interjection  
\*ಭೂತಕಾಲ—Past Tense  
ಭೂತನೂಪ—Past verbal participle  
\*ಮಧ್ಯಮಪುರುಷ—Second Person  
\*ಮಹಾಪ್ರಾಣ—Aspirated—  
ಯೋಗವಾಹ—Dependent letter  
ರೂಢನಾಮ—Common Noun  
ರೂಪ—Mood  
ರೇಫ—Secondary form of ರ್  
\*ಲಿಂಗ—Gender  
ಲೋಪಸಂಧಿ—Combination by elision

- \*ವಚನ—Number  
\*ವರ್ಗ—Class of consonants  
ವರ್ಗೀಯಾಕ್ಷರ—Classified consonant  
ವರ್ಣ—Letter  
ವರ್ಣಮಾಲೆ—Alphabet  
\*ವರ್ತಮಾನಕಾಲ—Present Tense  
ವರ್ತಮಾನ ನೂಪ—Present verbal participle  
ವಸ್ತುವಾಚಕ—Concrete Noun  
\*ವಿಧಿರೂಪ—Imperative mood  
\*ವಿಭಕ್ತಿ—Case  
\*ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯ—Case Ending  
ವಿಶೇಷಣ ರೂಪ—Qualifier form  
\*ವಿಸರ್ಗ—Semi-vowel or semi-consonant  
\*ವ್ಯಂಜನ—Consonant  
\*ಷಷ್ಟೀ ವಿಭಕ್ತಿ—Genitive (possessive) Case  
ಸಂಖ್ಯಾವಾಚಕ—Numeral adjective  
\*ಸಂಧಿ—combination of letters  
\*ಸಪ್ತಮಾ ವಿಭಕ್ತಿ—Locative Case  
ಸಮಸಂಸ್ಕೃತ—Sanskrit words without change in Kanarese  
\*ಸಮಾಸ—Composition (of words)  
ಸಮಾಸ ನಾಮ—Compound Noun  
\*ಸಂಪ್ರಧಾನ ವಿಭಕ್ತಿ—Dative Case  
ಸಂಭಂದ ವಿಭಕ್ತಿ—Genitive (Possessive) Case  
ಸಂಭಂದಸೂಚಕಾವ್ಯಯ—Conjunction  
ಸಂಭಾವನಾರೂಪ—Contingent form  
\*ಸಂಜೋಧನಾ ವಿಭಕ್ತಿ—Vocative Case  
ಸಂಯುಕ್ತಾಕ್ಷರ—Consonant joined with vowel  
\*ಸರ್ವ ನಾಮ—Pronoun  
ಸಾಧಿತನಾಮ—Derived Noun  
ಸೊನ್ನೆ—Nasal sign  
\*ಸ್ತ್ರೀಲಿಂಗ—Feminine Gender  
\*ಸ್ವರ—Vowel  
\*ಹ್ರಸ್ವ—Short

## Vocabulary of Kanarese Words

[Sanskrit nouns and adjectives are marked with an asterisk.]

Tadbhava forms are not marked.]

\*ಅಂಶ 253,343  
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 ಅಕ್ಕಸಾಲೆ 113  
 ಅಕ್ಕಿ 68  
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 \*ಅಕ್ಕಿರ 53  
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 ಅಗಲ 182  
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 ಅಗಸಗಿ 101  
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 \*ಅಂಗ 356  
 ಅಂಗಡಿ 125  
 ಅಂಗಸಾಧನೆ 140  
 ಅಂಗಾಲು 190  
 ಅಂಗಿ 250  
 ಅಂಜಕೆ 358  
 ಅಂಜು 316  
 ಅಡಿ 360  
 ಅಡಿಗ 85  
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 \*ಅತ್ಯಂತ 251

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 ಅಥವಾ 195  
 ಅಡು 3,5,14,24,128  
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 \*ಅದ್ಭುತ 19  
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 \*ಅಧಿಕಾರ 309  
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 \*ಅಧ್ಯಕ್ಷ 164  
 \*ಅನನ್ಯ 351  
 \*ಅನಾಥ 366  
 ಅನಾಥುತ 253  
 \*ಅನುಕರಣ 165  
 \*ಅನುಕೂಲ 238  
 ಅನುಭವಿಸು 238  
 ಅನುಮಾನಿಸು 133,140,324  
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 \*ಅಂತರ 146,343  
 \*ಅಂತ್ಯ 180  
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 ಅಂದ 320  
 ಅಂದರೆ 253  
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 \*ಅನ್ನ 31,363  
 \*ಅನ್ಯಾಯ 316  
 \*ಅಪಾರ 261  
 \*ಅಪೂರ್ಣ 261  
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 ಅಪ್ಪ 42,94  
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 \*ಅಭಿಪ್ರಾಯ 350  
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 \*ಅಭಿವೃದ್ಧಿ 236, 292  
 \*ಅಭಿರಾಮ 348  
 \*ಅಭ್ಯಾಸ 20, 286  
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 ಅಲೆ 208  
 \*ಅಲ್ಲ 164  
 ಅಲ್ಲದೆ 187  
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 ಉಡುವು 195  
 ಉರ್ 313  
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 ಉರ್ 344  
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## NOTE ON PUNCTUATION

The Kanarese marks of punctuation are two only; viz., ಪೂರ್ಣವಿರಾಮು *pūrṇavirāma*, or the full stop, indicated by two parallel upright strokes, || ; and ಅರ್ಧವಿರಾಮು *ardhavirāma*, or the half stop, indicated by one upright stroke, |. Of late years the practice of using English punctuation marks has become general, the following names being given to them :

Full stop	ಪೂರ್ಣವಿರಾಮು <i>pūrṇavirāma</i>
Colon	ವಿವರಣೆ <i>vivarane</i>
Semicolon	ಅರ್ಧವಿರಾಮು <i>ardhavirāma</i>
Comma	ಅಲ್ಲ ವಿರಾಮು <i>alpavirāma</i>
Note of interrogation	ಪ್ರಶ್ನೆ ಚಿಹ್ನೆ <i>praśnacinhe</i>
Note of exclamation	ಭಾವಸೂಚಿ <i>bhāvasūchi</i>
Inverted commas	ನಿದರ್ಶಕ <i>nidarśaka</i>
Parenthesis	{ ಅವರಣೆ <i>āvaraṇa</i> , ಕಂಸರೇಖೆ <i>kamsarēkhe</i>

The practice, is, however, not to be commended. The form of the words in a properly constructed Kanarese sentence itself indicates the balance of the sentence and the relation of its parts to one another. Foreign punctuation marks are thus unnecessary, and their use results in a slovenly and inaccurate style of both writing and speech.

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