

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> ನ್ಯಾಯಾಧಿಪತಿಯು<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

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> 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.); ಕೈಕೊಳ್ಳು ವುದಕ್ಕೆ 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.).

<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 ಅಕ್ಕಿ ಯನ್ನು 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 ಕರೆದು ಕೊಂಡು 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 ಮನೆಯು ಗೋಡೆಯಲ್ಲಿ ಕನ್ನ ಕೊರೆದು ಒಳಗೆ ನುಗ್ಗಿ ಕಳ್ಳತನಮಾಡಿದರು.
8. ಮಾರಣೆ ದಿವಸ ಜವಾನರು ಅವರನ್ನು ಹಿಡಿದು ಸೆರೆಮನೆಯಲ್ಲಿ ಸೇರಿಸಿದರು.
9. ದೊರೆಯು ವಿಚಾರಣೆಮಾಡಿ ಜುಲ್ಮಾನೆ ವಿಧಿಸಿ ಆ ಕಳ್ಳರನ್ನು ಶಿಕ್ಷಿಸ್ಸಾನು.
10. ಗೊಲ್ಲರು ಹಸುವಿನಲ್ಲಿ ಹಾಲನ್ನು ಕರೆದು<sup>4</sup> ಹಾಲಿನಿಂದ ಮೊಸರನ್ನು ಮಾಡಿ ಕಡೆದು ಬೆಣ್ಣೆಯನ್ನು ತೆಗೆದು ಕಾಯಿಸಿ ತುಪ್ಪವನ್ನು ಮಾಡುತ್ತಾರೆ.
11. ಜಪಮಾಡುತ್ತಾ ದೇವಾಲಯದಲ್ಲಿ ಸೇರು.
12. ಹುಡುಗಿಯು ಚಾಣತನವನ್ನು ಎಲ್ಲರೂ<sup>5</sup> ಮೆಚ್ಚಿದರು.
13. ಅವಳು ಬಡವರ ಮನೆಯಲ್ಲಿ ಹುಟ್ಟಿ ಹಣವಂತರ ಮನೆಯನ್ನು ಸೇರಿದಳು.
14. ರೈತರು ಮಗ್ಗಿಯ 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.)
ಅದ್ದು dip, immerse (1 tr.)	ಕಳ್ಳತನ theft (1 n.)
ಊಟಮಾಡು 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	ಗೊಲ್ಲ cowherd (1 m.)
in a wall (1 n.)	ಗೋಡೆ wall (2 n.)
ಕರಗಿಸು cause to melt (1 tr.)	ಚಿನ್ನ gold (1 n.)
ಕರಡಿ bear (2 n.)	ಜಪ prayer (1 n.)
ಕರೆ milk (2 tr.)	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.

ಜಾಣತನ 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 (1 tr.)	ಸೇರಿಸು cause to enter (1 tr.)
ಮಾರಣೆ following, next	ಹಣವಂತ rich man (1 m.)
ಮೆಚ್ಚು approve (1 tr.)	ಹರಿ tear (2 tr.)
ಮೊಸರು curds (3 B n.)	ಹರ್ಷಿಸು rejoice (1 intr.)
ರವಾನಿಸು despatch (1 tr.)	ಹಾಳುಮಾಡು destroy (1 tr.)
ರೈತ farmer (1 m.)	ಹೀಗೆ in this way, thus (adv.)
	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 *ಅತನು	
fem. proximate	ಇವಳು *ಈಕೆಯು	
remote	ಅವಳು *ಅಕೆಯು	
neut. proximate	ಇದು it, this thing	
remote	ಅದು it, that thing	

See pages 47, 63.

See Lesson XVIII

#### 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 the religious teacher will stay here. People of inferior rank addressing superiors use the plural ನೀವು<sup>1</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>2</sup> Common illustrations are afforded by personal names ending in ಅಣ್ಣ, ಅಪ್ಪ or ಅಮ್ಮ which are generally used in this form—ರಾಮಣ್ಣನವರು Mr. Rāmanna; ಕೃಷ್ಣಪ್ಪನವರು Mr. Kṛishṇappa; 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, ನಿಮ್ಮ 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 ಅಣ್ಣತಮ್ಮಂದಿರು 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 ಅಯ್ಯ 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 (ಮಾಡಿ ಇರುತ್ತೇನೆ) or ಮಾಡಿದ್ದೇನೆ (ಮಾಡಿ ಇದ್ದೇನೆ) I have made<sup>3</sup>, etc.
- Past Perfect: ಮಾಡಿದ್ದೆನು (ಮಾಡಿ ಇದ್ದೆನು) I had made, etc.
- Negative Perfect: ಮಾಡಿರುವುದಿಲ್ಲ or ಮಾಡಿಲ್ಲ (ಮಾಡಿ ಇರುವುದಿಲ್ಲ, ಮಾಡಿ ಇಲ್ಲ)<sup>4</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>5</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, ಮಾಡಿಲ್ಲದ. 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 ಮಾಡಿದ್ದಿಲ್ಲ, 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. ನಿನಗೆ 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 + ಇದ್ದು + 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> ಹೋಗಿದ್ದರೆ (ಹೋಗಿ ಇದ್ದು) + 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)Pūrṇiah(1 m.)
ಉಪವಾಸ fasting (1 n.)	ಪೇತ್ರ 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(ಮ) 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.)	ಸೋಮಾರಿ lazy person (2 m. f.)
ನಿನ್ನೆ yesterday (2 n.)	ಸ್ವಸ್ಥ ಮಾಡು make well (1 tr.)

## LESSON XVIII

### PRONOUNS (Continued)

#### The Reflexive Pronoun

The pronoun ತಾನು is declined in the singular and plural like ನಾನು: ತಾನು, ತನ್ನ ನ್ನು, ತನ್ನಿ ದ, etc; ತಾವು, ತಮ್ಮ ನ್ನು, ತಮ್ಮಿ ದ, 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 ಎ emphatic and euphonic ವ.

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 ತಾನಾಗಿ<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> ಹಲ್ಲ 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 ಎ 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 ಮಾಡ್ತಾರು 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 or 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 ಎ 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 ಎ 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<sup>5</sup> 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 ಪ್ಪನವರ 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: ಮಾರಣಯ.

<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	ಬಾಲಕ boy (1 m.)
(2 intr.)	ಬಾಲಕಿ girl (2 f.)
ಒಡೆಯ lord (1 m.)	ಭೂಲೋಕ earth (1 n.)
ಕಣ್ಣು eye (3 B n.)	ಪ್ರಕಟ manifest (adj.)
ಕತ್ತಲೆ darkness (2 n.)	ಬೆಟ್ಟ hill, mountain (1 n.)
ಕಾಂತಿ light, brightness (2 n.)	ಬೆತ್ತ cane (1 n.)
ಕುಡುಗೋಲು sickle (3 B n.)	ಭಕ್ತ devotee (1 m.)
ಕುಂಟು lameness (3 B n.)	ಭಾನುವಾರ Sunday (1 n.)
ಕೂಡಿಸು bring together (1 tr.)	ಮರೆಮಾಡು hide (1 tr.)
ಕೊಯ್ಲು cut <sup>1</sup>	ಮೇಜು table (3 B n.)
ಗದ್ದೆ wet land (2 n.)	ವರುಷ year (1 n.)
ಗುಂಪು group, crowd (3 B n.)	ಸುಖ happiness, comfort (1 n.)
ಚಂದ್ರ moon (1 m.)	ಸೂರ್ಯ sun (1 m.)
ಜ್ಞಾನಿ wise person (2 m.)	ಸೋಮವಾರ Monday (1 n.)
ತಾತ grandfather (decl. like	ಸ್ತುತಿಮೆ praise (1 tr.)
ಅಣ್ಣ)	ಹೊಡೆ beat (2 tr.)
ತಿಂಗಳು month, moon (3 B n.)	ಹೋಗಲಾಡಿಸು cause to depart
ತುಂಡು piece (3 B n.)	(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	= ಅಪೇಕ್ಷೆ ಪಡು 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
ನಿಧಿಸು prescribe (c. acc.)	= (ನಿಧಿಮಾಡು) make a rule
ಶಿಕ್ಷಿಸು train, punish*	= ಶಿಕ್ಷೆ ಮಾಡು exercise discipline
ಉಪಚರಿಸು wait on*	= ಉಪಚಾರಮಾಡು do service
ಪ್ರಾರ್ಥಿಸು request, pray*	= ಪ್ರಾರ್ಥನೆಮಾಡು make request, pray
ಪ್ರೀತಿಸು love*	= ಪ್ರೀತಿಮಾಡು love
ಪ್ರಯತ್ನಿಸು attempt*	= ಪ್ರಯತ್ನ ಮಾಡು 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; ಅಪೇಕ್ಷಿಸು is used with the acc.; but with ಅಪೇಕ್ಷೆ ಪಡು the obj. is in the gen. governed by the postposition 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; ಉಬ್ಬರ 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 ನ 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 ನ 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. ನಮೂದಿಸು 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	= ನಿಲ್ಲಿ 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, ನಡೆಸು, 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 ಕಾಪಾಡಿಕೊಳ್ಳುತ್ತಾರೆ 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 ಕಾಪಾಡುತ್ತಾರೆ. 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 ನಿಲ್ಲ and ಕುಳಿರು see Lesson XXXVII Class III and Appendix III, Class III, (b) and (c).