

is appropriately found in verbs of entreating, as ಬೇಡಿಕೊಳ್ಳು,<sup>1</sup> ಕೇಳಿಕೊಳ್ಳು 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, ಸೇರಿಸಿಕೊಳ್ಳುವುದು 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 ಪಕ್ಷಿಗಳು ತಮಗೆ ಗೂಡುಗಳನ್ನು ಕಟ್ಟಿಕೊಳ್ಳುತ್ತಾ ಇವೆ.
2. ಸ್ವಾಮಿ, ನಾನು ತಮ್ಮ ಮಾತನ್ನು ಕೇಳಿದ್ದೇನೆ; ತಮ್ಮ ದಯದಿಂದ ಬದುಕುತ್ತೇನೆ.
3. ಹುಡುಗಾ, ಈ ಪುಸ್ತಕವನ್ನು ತೆಗೆದುಕೊಂಡು ಓದಿಕೋ.
4. ಈ ದುಷ್ಟನು ತನ್ನನ್ನು ತಾನೇ ಕೆಡಿಸಿಕೊಂಡು 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>5</sup> sent for me,<sup>6</sup> and enquired (about) the health<sup>7</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>2</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,	ಕಲಿ learn (irreg. past ptc.
drill (2 n.)	ಕಲಿತು ; tr.)
ಅನುಮಾನಿಸು doubt (1 intr.)	ಕಲಿಸು cause to learn, teach
ಅಪ್ಪಣೆ command, permission	(acc. of subject matter, dat.
(2 n.)	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,	ಕೂಲಿಯಾಳು labourer (3 B m. f.)
officer (1 m.)	ಕೆಡಿಸು cause to go bad, spoil
ಉಪಚರಿಸು treat with kindness	(1 tr.)
(1 tr.)	ಕೆಳಗೆ under (postp. c. gen., and
ಉಪದೇಶ instruction (1 n.)	adv.)
ಎತ್ತು bullock (3 B n.)	ಕ್ಷೇಮ health, welfare (1 n.)
ಕಟ್ಟು bind, build (1 tr.)	ಚಿಕಿತ್ಸೆ medical treatment (2 n.)
ಕರೆ ಕಳುಹಿಸು <sup>8</sup> send to call, call	ತೆರೆ open (2 tr.)
(1 tr.)	ದಯ (or ದಯೆ) favour (1 n.)

<sup>1</sup> Instrumental case.<sup>2</sup> ಇನ್ನು ಮುಂದೆ henceforth.<sup>3</sup> Locative.<sup>4</sup> Genitive.<sup>5</sup> Manage your living.<sup>6</sup> Imperative.<sup>7</sup> He-of-the-cart.<sup>8</sup> ಕರೆ 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.)
ದೇಹ body (1 n.)	ಲಾಭ gain, profit (1 n.)
ನಿಲ್ಲಿಸು make stand or stop (1 tr.)	ವಿಚಾರ investigation, topic (1 n.)
ನಿಲ್ಲು 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
ನಿರ್ಮಿಸು create (1 tr.)	matter (1 n.)
ಪಡೆ obtain, acquire (2 tr.)	ವೈದ್ಯ doctor (1 m. f.)
ಪರಿಹರಿಸು remove, put away (1 tr.)	ವೈದ್ಯಶಾಲೆ hospital (2 n.) <sup>1</sup>
ಪಾಪ sin (1 n.)	ವ್ಯಾಕರಣ grammar (1 n.)
ಪ್ರಪಂಚ universe (1 n.)	ವ್ಯಾಪಾರಿ merchant (2 m.)
ಪ್ರಯೋಗ usage, use (1 n.)	ಸಂಚರಿಸು go about, journey
ಬದುಕು live (1 intr.)	(1 intr.)
ಬಲ strength (1 n.)	ಸಮಾಚಾರ news (1 n.)
ಬಿಚ್ಚು unloose (1 tr.)	ಸರಕು merchandise, goods (3 B n.)
ಬುದ್ಧಿವಂತ intelligent man (1 m.)	ಸರ್ವನಾಮ pronoun (1 n.)
ಭಾವಿಸು think, opine (1 intr.)	ಸಾರು proclaim (1 tr.)
ಮಧ್ಯಾಹ್ನ noon (1 n.)	ಸಾಲು line, row (3 B n.)
ಮನಸ್ಸು mind (3 B n.)	ಸಾವಕಾಶ leisure, delay (1 n.)
ಮಲಗಿಕೊಳ್ಳು lie down (irreg.	ಸುವಾರ್ತೆ good news, gospel (2 n.)
intr.)	ಸೇರಿಸಿಕೊಳ್ಳು receive (irreg. tr.)
ಮೂರ್ಖತನ stupidity (1 n.)	ಹಾಡು sing (1 tr.)

<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	} what?
	ಏನು	

### PRONOUNS

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Inst.	ಏತರಿಂದ ಯಾತರಿಂದ <sup>1</sup>	} by or from what?
Dat.	ಏತಕ್ಕೆ ಯಾತಕ್ಕೆ <sup>1</sup>	
	ಏಕೆ (ಯಾಕೆ <sup>1</sup> )	why?
Gen.	ಏತರ ಯಾತರ <sup>1</sup>	} of what?
Loc.	ಏತರಲ್ಲಿ ಯಾತರಲ್ಲಿ <sup>1</sup>	

#### 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 Brahmins;

<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

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

<sup>1</sup> ಮೂರು + ಅಡಿ foot (2 n.). <sup>2</sup> ಐದು + ಆಣೆ an anna (2 n.). <sup>3</sup> There were more in old Kanarese. <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.

(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 ಐದೈದು 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, counter-part.

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> ಒಂದಕ್ಕೊಂದು.

<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 ಹಲ 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 ಒಳಗೆ)<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> ಒಳಗೆ (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).

ಅಷ್ಟೆ (= 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 ಮಗನಷ್ಟೆ 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 ದಿನಗಳಲ್ಲಿ 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; ನೂರಷ್ಟು, ನೂರರಷ್ಟು 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 ಇನ್ನಷ್ಟು as much more as this; ಇನ್ನಷ್ಟು as much more as that; also by ಮತ್ತಷ್ಟು, 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; ಅವರಲ್ಲೆಲ್ಲಾ 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 ಒಬ್ಬನು 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<sup>1</sup> 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+ಎಕ one; euphonic insertion ನೋ: '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 ವಾಸಿಗಳು ಸಿಕ್ಕಿದವು.
5. ಬಲೆಯು ಆ ವಾಸಿಗಳಿಂದ ತುಂಬಿತ್ತು.
6. ಮಗನೇ, ನೀನು ಯಾವಾಗಲೂ ನನ್ನ ಸಂಗಡ ಇದ್ದೀ; ನನ್ನ ದೆಲ್ಲಾ 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>4</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.
ಆರೋಗ್ಯ health (1 n.)	and tr.)
ಆಹಾರ food (1 n.)	ನೇಮಿಸು appoint (1 tr.)
ಇಡು <sup>7</sup> place (irreg. tr.)	ಪೂಜ್ಯ venerable, worshipful
ಇನ್ನು yet, more	(adj. & noun; 1 m.)
ಉದ್ಧಾರ uplift, help (1 n.)	ಪ್ರಕಾರ manner (1 n.)
ಉಪವಾಸ fasting (1 n.)	ಬಲೆ net (2 n.)
ಎಪ್ಪತ್ತು seventy	ಬೀಜ seed (1 n.)
ಔಷಧ medicine (1 n.)	ಬೀಸು throw, cast, wave (1 tr.) <sup>8</sup>
ಕಸಬು trade, occupation (3 B n.)	ಬೆಳೆ growth, crop (2 n.)
ಕಾಪಾಡು protect (1 tr.)	ಭಾಗ portion, part (1 n.)
ಕಾರಣ cause (1 n.)	ಮಂದಿ people (collective neut.)
ಕೆಟ್ಟ bad (adj.)	ಮಾನು fish (3 B n.)
ಕೊಂಚ little (adj; pron. and 1 n.)	ಮುಖ್ಯ chief (adj.)
ಕ್ರೈಸ್ತ a Christian (1 m.f.)	ವಾಸಿ better state (of health; 2 n.) <sup>9</sup>
ಗಲಿಲಾಯ Galilee (1 n.)	ವೇದ Veda (1 n.)
ಗಾಳಿ wind, air (2 n.)	ವ್ಯವಸಾಯ cultivation, agricul-
ಜ್ವರ fever (1 n.)	ture (1 n.)
ತೆರೆ sort, kind (1 n.)	

<sup>1</sup> 'Make a living'.<sup>2</sup> To some there is.<sup>3</sup> ಬಹಳ ಕೊಂಚ.<sup>4</sup> p. 85 and footnote.<sup>5</sup> Plu.<sup>6</sup> Sing.<sup>7</sup> See p. 64.<sup>8</sup> Also 'blow', of the wind (intr.).<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.

ಶಕ್ತ strong, able (adj. and noun; ಸರಕಾರದವರು (representatives of)  
 1 m.) government (1 m.)  
 ಶಿಷ್ಯ disciple (1 m.) ಸಾಲದು is insufficient (defective  
 ಸಂಗಡ along with, with (postp.) verb)  
 ಸಭಾಮಂದಿರ synagogue (in N. T; ಹಿಂದೂ a Hindu (3 A m.f., long  
 1 n.) vowel retained.<sup>1</sup>)  
 ಸಮಯ time (1 n.) ಹೊತ್ತು sun, day, time (3 B n.)

<sup>1</sup> ಹಿಂದೂವನ್ನು, ಹಿಂದೂವಿನಿಂದ, ಹಿಂದೂವಿಗೆ, . . . ಹಿಂದೂಗಳು etc.

## LESSON XXI

### Words of Manner and Interrogatives

#### Words of Manner (ಪ್ರಕಾರವಾಚಕ *prakāravāchaka*)

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; ಮರಗಿಲಸದವನು<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? ಎಂದೆ when? ಹೇಗೆ (ಹಾಗೆ) 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 *Adēśasandhi*: ಮರ + ಕೆಲಸ = ಮರಗಿಲಸ.

<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! 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 ಎ 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 ಎನು is rendered more emphatic by the repetition of ಎನು as, ಎನೇನೂ 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 ಳ್ 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. ನನ್ನದೊಂದು?

<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. ಎನು 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 ಎನೋ in addition to the interrogative affix indicates uncertainty; as, ಅವನು ಇದ್ದಾನೋ ಎನೋ? is he (here) or not? It will be seen that this sense is close to the indefiniteness noted in para 2 above.

5. ಎನು is sometimes used for ಯಾವ or ಯಾವುದು: ಈ ಮಗು. ಎಗೆ ಎನು ಹೆಸರು (ಇದೆ)=ಈ ಮಗುವಿಗೆ ಯಾವ ಹೆಸರು (ಇದೆ) what is this child's name? ಎನೋ ತೊಂದರೆ<sup>4</sup> ಹುಟ್ಟಿದೆ=ಯಾವುದೋ ತೊಂದರೆ ಹುಟ್ಟಿದೆ<sup>5</sup> some difficulty or other has arisen.

6. ಎನು 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. ಎನು (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. ಎನು occurs with the emphatic termination ಎ as, ಎನೇ, in the sense 'anything at all'; *e.g.*, in the sentence ಅವನು ಎನೇ ಹೇಳಲಿ ನಾನು ಈ ಮನೆಯನ್ನು ಬಿಡುವುದಿಲ್ಲ<sup>8</sup> let him say whatever he

<sup>1</sup> ಕಿವಿ ear (2 n.). <sup>2</sup> ಇದ್ದಾನೆ + ಎನು. <sup>3</sup> ಬರುತ್ತೀ + ಎನು. <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 (ಇದ್ದ + ರೆ conditional affix; see Lessons XXVII, XXIX Conditional Clauses). <sup>7</sup> ನನ್ನ + ಅದು + ಎನೂ. <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 ಎನೇ occurs as a duplication of the emphatic particle ಎ with euphonic ನ insertion when it is a particle of strong emphasis; as, ಈ ಕೆಲಸ ವನ್ನು ಯಾರು ಮಾಡಿದರು ಎಂದು ಕೇಳುತ್ತೀರೋ? ನಾನೇನೇ<sup>1</sup> do you ask who did this work? (It was) I (and no other); or ಮನಗೇನೇ<sup>2</sup> ಹೋದನು he went home (and nowhere else).

9. The form ಎನೋ 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 ಅಂಗಡಿಗೆನೋ ಹೋದೆನು; ಆದರೆ ಸಕ್ಕರೆಯನ್ನು 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 ನಿನ್ನ 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 ಆವಾಗ<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 + ಎನೇ.

<sup>2</sup> ಮನಗೆ + ಎನೇ.

<sup>3</sup> For ತರು see p. 64.

<sup>4</sup> ಮುಖ್ಯಸ್ಥ chief man (1 m.).

<sup>5</sup> ಆವಾಗ = 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 pronouns, 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 ಕೊಟ್ಟೆನು 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 ಹಣ್ಣು ಗಳಿವೆ 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.). <sup>2</sup> ಮಾಡುವುದರಲ್ಲಿ, loc. of verbal noun ಮಾಡುವುದು making, doing. <sup>3</sup> ಮೇಜು table (3 B n.). <sup>4</sup> ರತ್ನ jewel (1 n.). <sup>5</sup> ಮಾಣಿಕ್ಯ ruby (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 ತೆಗೆದುಕೊಂಡನು. 4. ನಿನ್ನ ತುಟಿ ಏಕೆ ಊದಿಕೊಂಡಿದೆ? 5. ಹೆಂಗಸರು<sup>1</sup> ಒಂದು ಪಕ್ಕಕ್ಕೂ ಗಂಡಸರು<sup>2</sup> ಮತ್ತೊಂದು ಪಕ್ಕಕ್ಕೂ ನಿಂತುಕೊಳ್ಳಿರಿ. 6. ಈ ಅಲ್ಪವಾದ<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 ವಾಪಸುಮಾಡಿ ಆ ಕಷ್ಟಕ್ಕೆ ಸಿಕ್ಕಿದನು. 10. ಅಯ್ಯೋ, ಬಳ್ಳಿಯವರಿಗೆ<sup>7</sup> ಸುಖವೆಲ್ಲಿ!<sup>8</sup> 11. ಮನೆಯ ಯಜಮಾನರು<sup>9</sup> ಇಪ್ಪತ್ತನೆಯ ತಾರೀಖಿಗೆ ಬರುತ್ತಾರೆ. ಅವರ ಮನೆಯವರು<sup>10</sup> ಮೂವತ್ತನೆಯ ತೇದಿಗೆ ಬರುವರು. 12. ರಾಜ್ಯದ ಜನರೆಲ್ಲರೂ ದೊರೆಯನ್ನು ವೀರಾಧಿವೀರನೆಂದು<sup>11</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 = ವೀರರಲ್ಲಿ ಅಧಿವೀರ; a Sanskrit *samāsapada* '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

ಅಧೀಶರ hero leader (1 m.)	ತಂದೆ father (2 m.)
ಅಧ್ಯಕ್ಷ superintendent, chairman of meeting (1 m.)	ತಾರೀಖು a date (3 B n.)
ಅಯ್ಯೋ alas (interj.)	ತುಟಿ lip (2 n.)
ಅಲ್ಪ small, little <sup>3</sup>	ತೇದಿ a date (2 n.)
ಆಗು become, happen (irreg. intr., p. 83)	ಪಕ್ಕ side (1 n.)
ಈ ಹೊತ್ತು today	ಪದ word (1 n.)
ಊದು blow, swell (1 tr. and intr.)	ಪ್ರೀತಿಸು love, (1 tr.)
ಏಕ one (Skt.)	ಬೇಡು request, pray (1 tr.)
ಒಪ್ಪಿಗೆ agreement, agreeable thing (2 n.)	ಮತ್ತೊಂದು another (adj. and pron. n.)
ಕಂಠ throat, voice (1 n.)	ಮರಳು sand (3 B n.)
ಕಾಣಿಕೆ offering (2 n.)	ಮುಗಿ come to an end (1 intr.)
ಕೂಟ meeting (1 n.)	ಮುಗಿಸು bring to an end (1 tr.)
ಕೊಂಡಾಡು praise (1 tr.)	ಯಜಮಾನ master (1 m.)
ಗಂಡುಮಕ್ಕಳು sons (n. irreg. pp. 115-6)	ವಾಸಿಸು dwell (1 intr.)
ಘಂಟೆ bell, hour of the clock (2 n.)	ವಾಕ್ಯ word, sentence (1 n.)
	ವೀರ hero, warrior (1 m.)
	ಸಹಾಯ help (1 n.)
	ಸಾಲ debt (1 n.)
	ಹೊತ್ತು sun, day, time (3 B n.)

## 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 *kriyāviśeṣhaṇāvyaya*,<sup>1</sup> (2) postpositions, (3) conjunctions ಸಂಬಂಧಸೂಚಕಾವ್ಯಯ *sambandhasūchakāvyaya*,<sup>2</sup> (4) onomatopoeic words ಅನುಕರಣಾವ್ಯಯ *anukarāṇāvyaya*,<sup>3</sup> (5) interjections ಭಾವಸೂಚಕಾವ್ಯಯ *bhāvasūchakāvyaya*,<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 Kannaḍa, 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 dīrgha 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.).

<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.).

sometimes along with ordinary adverbs as ಸಾಮಾನ್ಯಾವ್ಯಯ *sāmānyāvyaya* '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 *taddhitāntāvyaya*<sup>5</sup> (*taddhitānta* + *avyaya*) and the other as ಕೃದಂತಾವ್ಯಯ *kṛidantāvyaya*<sup>6</sup> (*kṛidanta* + *avyaya*).

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 ತರುವಾಯ ಅವನನ್ನು ಕಂಡೆನು<sup>7</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 *anusargāvyaya* (*anusarga* + *avyaya*) has been suggested for this twofold use. <sup>3</sup> e.g. ಮೇಜಿನ 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>4</sup> ಹೊರತು<sup>5</sup> except: ನನ್ನ ಹೊರತು except me; ನೀವು ಬಂದ ಹೊರತು except you come.<sup>6</sup> ಅಂತೆ<sup>7</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>1</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. ptc., 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. ptc. only. <sup>6</sup> There is a special usage 'at the rate of': ಎರಡು ಬಾಳೆಹಣ್ಣುಗಳಿಗೆ ಒಂದಾಣೆ 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. ptc. with ಅಲ್ಲಿ may have the conditional sense: ಬಂದಲ್ಲಿ = ಬಂದರೆ if (someone) comes.