

When 'no' has imperative force, one of the verbal forms of prohibition is required; as, ನಿನ್ನನ್ನು ಹೊಡೆಯಲೋ? ಬೇಡಿ¹ ಸ್ವಾಮಿ, shall I beat you? No sir; ಹೀಗೆ ಮಾಡಬಹುದೋ? ಕೂಡದು, may one do so? No.

EXERCISE XXVIII

(a) Translate into English:

1. ಅಮ್ಮಾ, ನನಗೆ ಹಸಿವಾಗುತ್ತದೆ. 2. ಮೂವರಿಗೆ ತಿಳಿದದ್ದು ಲೋಕಕ್ಕೆ ತಿಳಿದ ಹಾಗೆ. 3. ತನ್ನ ಪ್ರಯತ್ನ ತಾನು ಮಾಡುವುದು; ಮುಂದೆ ದೈವಚಿತ್ತ. 4. ದೇವರು ಲೋಕ ನಿರ್ಮಿಸಿದುದನ್ನು ಯಾರೂ ಕಣ್ಣಾರೆ ನೋಡಲಿಲ್ಲ. 5. ಪ್ರಪಂಚದ ಕರ್ಪೂರದ ವ್ಯಾಪಾರವೆಲ್ಲವೂ ಜಪಾನರ ಕೈಯಲ್ಲಿಯೇ ಇರುವುದು; ಇವರು ಹಾಕಿದ್ದೇ ಬೆಲೆ. 6. ವ್ಯಾಪಾರ ನಡೆಯಿಸುವವನು ಲೆಕ್ಕಮಾಡುವುದರಲ್ಲಿ ಸಮರ್ಥನಾಗಿರಬೇಕಾದುದು ಅವಶ್ಯಕವಲ್ಲವೇ? 7. ನೀವು ಸಮುದ್ರದ ತೀರದಲ್ಲಿ ತಿರುಗಾಡುತ್ತಿರುವಾಗ ಬೆಸ್ತರು ಬಲೆ ಬೀಸುವುದನ್ನು ನೋಡಿದಿರಾ? 8. ದೊರೆ ಯವರು ಮನೆಯಲ್ಲಿರುತ್ತಾರೋ? ಅವರು ಮನೆಯಲ್ಲಿ ಇಲ್ಲ; ಎಲ್ಲಿಗೆ ಹೋಗಿದ್ದಾರೆ? ನನಗೆ ಗೊತ್ತಿಲ್ಲ. 9. ಈತನು ಮಾತನಾಡುವ ರೀತಿಯಲ್ಲಿ ಯಾರೂ ಎಂದೂ ಮಾತನಾಡಿದ್ದಿಲ್ಲ. 10. ನಾವು ಅಲ್ಲಿ ನೋಡುವಂಥಾದ್ದು ನದಿಯೋ? ಅದು ನದಿಯಲ್ಲ, ಕೆರೆಯಾಗಿದೆ. 11. ನೀನು ಈ ಕೆಲಸ ಮಾಡುವುದಕ್ಕೆ ತಕ್ಕವನಾಗಿದ್ದೀಯೋ? ಇಲ್ಲವೋ? ನಾನು ತಕ್ಕವನಲ್ಲ, ಆದರೂ ಇತರರು ಇದನ್ನು ನನಗೆ ನೇಮಿಸಿರುವುದರಿಂದ ನಾನು ಇದನ್ನು ಪೂರೈಸುವುದಕ್ಕೆ ಸನ್ನಿಹಿತನಾಗುವ ಮಟ್ಟಿಗೆ ಪ್ರಯತ್ನಿಸುವೆನು. 12. ಉಪಾಧ್ಯಾಯನು ಹೇಳತಕ್ಕ ಪಾಠಗಳನ್ನು ವಿದ್ಯಾರ್ಥಿಗಳು ಗಮನದಿಂದ ಕಲಿತುಕೊಳ್ಳಬೇಕಾಗಿದೆ. ಇಲ್ಲದಿದ್ದರೆ ಪರೀಕ್ಷೆಯಲ್ಲಿ ತೇರ್ಗಡೆಹೊಂದುವುದು ಸಾಧ್ಯವಲ್ಲ. ಅಲ್ಲದೆ ಅವರಿಗೆ ವಿದ್ಯೆಯು ಬರುವುದಿಲ್ಲ.

(b) Translate into Kanarese:

1. By churning² curds butter is produced³. 2. In the morning all the villagers go to the fields to work. 3. Jesus is the light of⁴ the world. 4. How many people are (there) in this town? (There) are many people; some of them are Brahmins, and some of them are Sudras. 5. That which the master of the house does is not known to the servants.⁵ 6. To love God and men is the root of the moral-law. 7. Are (there) any

¹ For ಬೇಡಿರಿ (neg. mood 2 plu.).

² Vocabulary XVI.

³ 'Becomes'.

⁴ 'To'.

⁵ ಆಳು.

carpenters¹ in this village? (There are) no carpenters; (there) are blacksmiths and potters. 8. Is this a blacksmith's workshop? No, it is a potter's house. 9. When the sun rises, light comes-into-being. 10. Each man who was in the crowd heard the disciples of Jesus speak in his own language. 11. To seek those who have gone astray² and to forgive sinners, is the work of God. 12. The words which wise men speak and the actions which they perform³ must be an example to us. By following it, we also will become wise (men). 13. The daughter will learn what the mother taught. 14. This time, in running, I was first, Sundara second.

Vocabulary

| | |
|---|--|
| ಅನುಸರಿಸು act in like manner, | ಪ್ರಯತ್ನ effort (1 n.) |
| follow (1 tr.) | ಬೆಲೆ value, price (2 n.) |
| ಅಮ್ಮ mother (irreg. sing., no plu. except honfc. p. 118.) | ಬೆಳಕು light (3 B n.) |
| ಅವಶ್ಯಕ (ಅವಶ್ಯಕ) necessary | ಭಾಷೆ language (2 n.) |
| ಕಮ್ಮಾರ blacksmith (1 m.) | ಮಟ್ಟಿಗೆ up to, as far as |
| ಕಲಿ learn (irreg. past ptc. ಕಲಿತು see p. 138; tr.) | ಮಾದರಿ example (2 n.) |
| ಕರ್ಪೂರ camphor (1 n.) | ಮೂಡು rise (of sun, moon—1 intr.) |
| ಕಾರ್ಯ deed, action (1 n.) | ಮೂಲ root (1 n.) |
| ಕುಂಬಾರ potter (1 m.) | ರೀತಿ manner (2 n.) |
| ಕೆಲವರು some people | ಲೆಕ್ಕ arithmetic, account (1 n.) |
| ಗ್ರಾಮಸ್ಥ villager (1 m.) | ಸಮರ್ಥ competent (adj.), competent person (1 m.) |
| ಜಪಾನರು the Japanese | ಸಮುದ್ರ sea (1 n.) |
| ದೈವ divine (adj.) | ಸಾಧ್ಯ possible |
| ಧರ್ಮ moral law, duty (1 n.) | ಸಾರಿ ⁴ a time, a turn (2 n.) |
| ನದಿ a river (2 n.) | ಸ್ವಂತ own (adj.), as noun, own possession (1 n.) |
| ಪೂರೈಸು (ಪೂರೈಸು) complete, finish (1 tr.) | ಹಸಿವು hunger (3 B n.) |
| | ಹೊತ್ತಾರೆ morning (2 n.) |

¹ See p. 62.

² ತಪ್ಪಿ ಹೋಗು.

³ ಮಾಡು.

⁴ Usually undeclined.

LESSON XXIX

Conditional Clauses

We have already noticed, Lesson XXVII, that the verb in an English conditional clause¹ is usually translated into Kanarese by adding the suffix ಅರೆ to the past relative participle, and that the form thus obtained is invariable for all persons and numbers. The termination may be added to past continuative and perfect relative participles, as well as to the simple past, and thus the following conditional forms are obtained:

FIRST CONJUGATION

| | |
|--------------|---|
| Simple | ಮಾಡಿವರೆ, if I (thou, etc.) do |
| Continuative | ಮಾಡುತ್ತಿದ್ದರೆ if I (thou, etc.) am (were) doing |
| Perfect | ಮಾಡಿದ್ದರೆ if I (thou, etc.) have (had) done |

SECOND CONJUGATION

| | |
|--------------|--|
| Simple | ಕರೆದರೆ if I (thou, etc.) call |
| Continuative | ಕರೆಯುತ್ತಿದ್ದರೆ if I (thou, etc.) am (were) calling |
| Perfect | ಕರೆದಿದ್ದರೆ if I (thou, etc.) have (had) called |

Further conditional forms are made by combining neuter participial nouns (both present and past) with the conditional forms of ಆಗು; thus ಮಾಡುವುದಾದರೆ if there were to be a doing, if I (etc.) were to do; ಕರೆಯುವುದಾದರೆ, if I (etc.) were to call; ಮಾಡಿದ್ದಾದರೆ if there were to be a having done, if I (etc.) were to have done, if I (etc.) had done (or ಮಾಡುವುದಾಗಿದ್ದರೆ; ಮಾಡಿದ್ದಾಗಿದ್ದರೆ etc.).

Negative conditional forms are obtained by combining negative verbal participles with the conditional forms of ಇರು be, ಹೋಗು go; thus, ಮಾಡದೆ ಇದ್ದರೆ (ಮಾಡದಿದ್ದರೆ) if I (etc.) do not, etc. The form ಮಾಡದೆ ಇರುವುದಾದರೆ is also used, 'if I (etc.) should not do', 'if I (etc.) should be found not to have done'. The same meaning is given by ಮಾಡದೆ ಹೋದರೆ if I (etc.) go

without doing. A similar combination may be made with the continuative form: ಮಾಡದೆ ಇರುತ್ತಿದ್ದರೆ if I (etc.) be (were) without doing.

The verb ಇರು has no perf. parts. There is therefore no separate perf. conditional form. The form we have just used, ಇರುತ್ತಿದ್ದರೆ, is in regular use as a past perf. conditional: if I (etc.) had been; e.g. ತಪ್ಪು ಮಾಡಿದವನು ಅಲ್ಲಿ ಇರುತ್ತಿದ್ದರೆ¹ if the person who made the mistake had been there. So when used with the neg. verbal partic. of another verb: ನಾನು ನನ್ನ ಕೆಲಸವನ್ನು ಮಾಡದೆ ಇರುತ್ತಿದ್ದರೆ¹ if I had not done my work. For ಮಾಡದೆ ಇರುತ್ತಿದ್ದರೆ in this sense we might have ಮಾಡದೆ ಹೋಗಿದ್ದರೆ. Another possibility in the same sense would be the combination of the past verbal noun of ಇರು, ಇದ್ದುದು (with emphatic ಏ) and the conditional form of ಆಗು, ಆದರೆ, with the neg. vbl. partic.: ಮಾಡದೆ ಇದ್ದುದೇ ಆದರೆ if I (etc.) had not done. (But this form may be used also to convey the sense of ಮಾಡದೆ ಇರುವುದಾದರೆ—see above.) In the predicative use the verb 'be' takes the help of the conditional forms of ಆಗು: ನಾನಾದರೆ if it be (were) I; ನಾನಾಗಿದ್ದರೆ if it had been I.

Generally, present and future conditions which are regarded as probable, or as at least capable of fulfilment, are expressed by the simple conditional form in the protasis (conditional clause) which always comes first in the sentence. The apodosis (principal clause) may have whatever form of the verb, either affirmative or negative, is required by the sense of the sentence. Examples: ಅಪ್ಪಣೆ ಆದರೆ ಹೋಗುವೆನು if permission be (given), I shall go; ಕೋಣ² ಬೆಳೆದರೆ ಅನೆ ಅದೀತೆ? if a buffalo grows, can it become an elephant? ಅವರು ಕರೆದರೆ ಹೋಗು if they call (you), go; ಮಳೆ ಬಂದರೆ ನಾವು ಹೋಗಿವು (ಹೋಗುವುದಿಲ್ಲ) if rain comes, we shall not go. In the case of future conditions the persons of the future tense are sometimes used with ಆದರೆ: ನೀನು ಬರುವೆಯಾದರೆ ನಿನ್ನನ್ನು ನೋಡುವೆನು if you come I shall see you.

¹ But in these clauses the time reference is not perfectly clear till the sentences are complete—see next page. ² ಕೋಣ buffalo bull (1 m. in sing.).

¹ The Kan. expression for condition (in grammar) is ಪಕ್ಕಾ ಥರ್.

Occasionally, the past tense is used in the principal clause in the sense of the future; e.g., ನೀನು ನಿಜವನ್ನು¹ ಹೇಳಿದರೆ ಬದುಕಿದೆ if you speak the truth you will live (and prosper).

When the condition is regarded as unfulfilled—this includes all past conditions—the protasis (conditional clause) usually has the continuative form for present conditions, and the perfect form for past conditions. The apodosis (principal clause) has its verb in the past continuative. Examples: ಅವರು ಈಗ ಕೇಳುತ್ತಿದ್ದರೆ ನಾನು ಈ ಸಂಗತಿಯನ್ನು ಅವರಿಗೆ ತಿಳಿಸುತ್ತಿದ್ದೆನು if they were now listening, I should be informing them of this circumstance; ಅವರು ನನ್ನನ್ನು ಕರೆದಿದ್ದರೆ ನಾನು ಹೋಗುತ್ತಿದ್ದೆನು if they had called me, I should have gone.

The verb ಇರು be, not having any perfect forms, is used in the continuative conditional form in instances in which other verbs would be used in the perfect conditional: ತಪ್ಪು ಮಾಡಿದವನು ಅಲ್ಲಿ ಇರುತ್ತಿದ್ದರೆ ಶಿಕ್ಷೆ ಹೊಂದುತ್ತಿದ್ದನು² if the person who made the mistake had been there he would have received punishment; ನಾನು ನನ್ನ ಕೆಲಸವನ್ನು ಮಾಡದೆ ಇರುತ್ತಿದ್ದರೆ ದೋಷಿಯಾಗುತ್ತಿದ್ದೆನು³ if I had not done my work I would have been an offender.

Concessive Clauses

The termination ಆರೂ (emphatic form of the conditional termination ಅರೆ), or the termination ಆಗೂ (ಆಗ್ಯೂ)—emph. form of dat. of ಆಗ, page 173—added to a past relative participle, gives the meaning of the English 'although, even if'.

If the concession be fulfilled, or be future and therefore capable of being fulfilled, no special rule is required for the principal verb. Examples: ಇದು ನನಗೆ ತಿಳಿದಿದ್ದರೂ ನಾನು ಹೋದೆನು (ಹೋಗಿದ್ದೆನು) though this was known to me, I went (I went and was present); ಯಾರೂ ನನ್ನನ್ನು ಕರೆಯದಿದ್ದಾಗ್ಯೂ ಹೋಗುವೆನು though no one should invite me, I will go.

ಕೂಡ is sometimes added for emphasis to the concessive form of the verb. ಇದು ನನಗೆ ತಿಳಿದಿದ್ದರೂ ಕೂಡ even though this was known to me.

¹ ನಿಜ true, truth (1 n.).

² ಶಿಕ್ಷೆ discipline, punishment (2 n.).

³ ದೋಷ a person in fault, offender (2 m.).

A past unfulfilled concession requires a continuative tense in the principal clause; as, ಅವರು ನನ್ನನ್ನು ಕರೆದಿದ್ದರೂ ನಾನು ಹೋಗುತ್ತಿರಲಿಲ್ಲ although (even if) they had asked me, I should not have gone. ಈ ಸಮಾಚಾರವು ನನಗೆ ತಿಳಿದಿದ್ದಾಗ್ಯೂ ನಾನು ಹೋಗುತ್ತಿದ್ದೆನು even if this news had been known to me, I would have gone.

Kittel in his grammar quotes a number of examples from South Mahratta school books of the form ಹುಟ್ಟುತ್ತಿದ್ದಿಲ್ಲ would not have been born; ಬದುಕುತ್ತಿದ್ದಿಲ್ಲ would not have lived; so, ಕೊಡುತ್ತಿದ್ದಿಲ್ಲ, ಬರುತ್ತಿದ್ದಿಲ್ಲ, ಇರುತ್ತಿದ್ದಿಲ್ಲ. This form is not in common use in Mysore State; but it is in use, elsewhere.

Idiomatic use of ಆದರೂ

A special usage of the concessive forms should be noticed here. When a concessive form is preceded by an interrogative, the effect is to transform the interrogative into a demonstrative with the addition of the ending 'soever'. Thus: ನಾವು ಎಷ್ಟು ಪ್ರಯತ್ನ ಮಾಡಿದರೂ ಸಾಲದು however much effort we may make, it will not suffice; ನಾವು ಎಲ್ಲೆಲ್ಲಿ¹ ಹುಡುಕಿದ್ದಾಗ್ಯೂ ಅದು ನಮಗೆ ಸಿಕ್ಕಲಿಲ್ಲ wherever we looked, we did not find it.

ಆದರೂ, the concessive form of ಆಗು, is very freely used in this construction. ಯಾವನಾದರೂ ಇದನ್ನು ತಿಳಿದುಕೊಳ್ಳಬಹುದು anyone soever may understand this (*lit.*, whoever he be, he may understand this). So ಯಾರಾದರೂ anyone soever, any persons soever, ಎಲ್ಲೆಯಾದರೂ wheresoever; ಎಂದಾದರೂ whensoever; ಹೇಗಾದರೂ (ಹ್ಯಾಗಾದರೂ) however; ಎಷ್ಟಾದರೂ however many.

So frequent is this usage that the form ಆದರೂ has come to be regarded as an invariable affix, and is attached to oblique cases as well as to nominatives. Examples: ನಾನು ಎಂದಿಗಾದರೂ² ಮೋಸಮಾಡುವುದಿಲ್ಲ I will never at any time practise deceit; ಅವರು ಇದನ್ನು ಯಾರಿಗಾದರೂ ತಿಳಿಸಿರಬಹುದೋ? can (may) they have made this known to anybody at all? ಆತನು ಯಾರನ್ನಾದರೂ ನೋಡಲಿಲ್ಲ, he saw no one at all. ಆದರೂ is also attached to words which are not interrogatives, and has the meaning 'at least, at any rate'.

¹ ಎಲ್ಲ + ಎಲ್ಲಿ, wherever; ಎಲ್ಲಿ (unduplicated) would give the same sense in this sentence.

² ಎಂದು when (here dat. case).

ನನ್ನಲ್ಲಿ ಒಂದು ಕಾಸಾದರೂ¹ ಇಲ್ಲ I have not even one cash; ನೀನಾದರೂ ಬಂದರೆ ನಮ್ಮೆಲ್ಲರಿಗೆ ಸಂತೋಷವಿರುವುದು if you at least come, we shall all be glad.

For the repetition of ಆದರೂ in alternative clauses see p. 235.

Adversative Clauses

Adversative clauses, which in English are introduced by the conjunction, 'but, nevertheless, notwithstanding' etc., are in Kanarese introduced by the conditional and concessive forms of the verb ಆಗು; namely, ಆದರೆ, ಆದರೂ, ಆದಾಗ್ಯೂ, all of which are used practically as conjunctions. Examples: ನೀನು ತಪ್ಪು ಮಾಡಿದಿ ಆದರೆ ಶಿಕ್ಷೆಯಾಗಲಿಲ್ಲ you committed a fault, but you were not punished (*lit.*, punishment did not become); ನಾನು ನಿನ್ನೆ ನಿಮ್ಮ ಮನೆಗೆ ಬಂದಿದ್ದೆನು ಆದಾಗ್ಯೂ ನಿಮ್ಮನ್ನು ನೋಡಲಿಲ್ಲ I came yesterday to your house, but I did not see you.

ಆದರೋ, used as an affix, is equivalent to 'but on the other hand'. It indicates a contrast, and may be used in many sentences instead of ಆದರೂ (initial); as, ಎಲ್ಲರೂ ಮಾತನಾಡುತ್ತಿದ್ದರು; ನಾವಾದರೋ ಸುಮ್ಮನಿದ್ದೆವು all were speaking, but we, on the other hand, were silent.

The compounds ಹೀಗಾದರೆ, ಹಾಗಾದರೆ (if it be so), accordingly, so, introduce not an adversative clause but one which is consequential to the principal clause (see p. 236): ಸ್ವಜನರ² ಮಧ್ಯದಲ್ಲಿ³ ಹೀಗಾದರೆ ಪರರ⁴ ಮಧ್ಯ⁵ ಹೇಗೋ if it happens thus in the midst of one's own people how will it be amongst strangers? ಪಾಠಗಳನ್ನು ಗಮನದಿಂದ ಓದಬೇಕು. ಹಾಗಾದರೆ, ನೀನು ವಿದ್ಯೆಯನ್ನು ಕಲಿಯುವಿ (you) must study (your) lessons with attention; so (if it be so) you will acquire knowledge.

The compounds ಹೀಗಾದರೂ, ಹಾಗಾದರೂ have the same adversative forms as ಆದರೂ. ಹೀಗಾದರೂ ಜನರು ಆಶ್ಚರ್ಯಪಡಲಿಲ್ಲ⁶ though it happened thus people were not surprised; ಹಾಗಾದರೂ ಪರವಾ⁶ ಇಲ್ಲ though it happen so it won't matter.

Alternative Clauses and Words

Two successive clauses each of which ends in a verb in the concessive form, become alternative clauses. These concessive

¹ ಕಾಸು smallest copper coin, a *pie* (3 B n.). ² ಸ್ವ (ಸ್ವಂತ) own. ³ ಮಧ್ಯ; see p. 173. ⁴ ಪರ other, different; ಪರರು other people. ⁵ ಆಶ್ಚರ್ಯ surprise. ⁶ ಪರವಾ care, consequence (not declined).

forms are frequently combined with the word ಸರಿ (emph. ಸರಿಯೇ) in the sense 'it will be right, it will be all the same'. Examples: ನೀನು ಇದನ್ನು ಮಾಡಿದರೂ ಸರಿಯೇ ಬಿಟ್ಟರೂ ಸರಿಯೇ (it will be) all the same whether you do this or whether you leave it alone; ನಾನು ಬಂದು ನಿಮ್ಮನ್ನು ನೋಡಿದರೂ ಸರಿಯೇ ದೂರದಲ್ಲಿ ಇದ್ದು ನಿಮ್ಮ ಸುದ್ದಿಯನ್ನು¹ ಕೇಳಿದರೂ ಸರಿಯೇ ನಿಮ್ಮ ಸ್ಥಿತಿಯನ್ನು² ತಿಳಿದುಕೊಳ್ಳುವೆನು whether I come and see you, or whether I remain at a distance and hear tidings of you, I shall understand your condition. Note that in this second example it is unnecessary to translate the word ಸರಿಯೇ, which practically amounts to an emphasis of the concessive form. ಸರಿ (ಸರಿಯೇ) and ಕೂಡ (ಕೂಡಾ) may be used with single concessives as emphatic particles: ನೀವು ಆ ಸಾಲವನ್ನು ತೀರಿಸಿದರೆ³ ಸರಿ. ಇಲ್ಲವಾದರೆ ಆ ಮನೆಯನ್ನು ನಿಮಗೆ ಬಿಟ್ಟುಕೊಡುವುದಿಲ್ಲ if you defray that debt, good! If not I shall not give up that house to you; ಅವನು ಮನೆಗೆ ಬಂದರೂ ಕೂಡ ನಾನು ಅವನನ್ನು ನೋಡುವುದಿಲ್ಲ even though he come to the house I will not see him.

The concessive form ಆದರೂ repeated in this sense in successive clauses or phrases, or attached to successive words, has become to all intents and purposes an invariable affix with the meaning 'either.....or'. It may be attached to declinable words of all cases (except the genitive and vocative); as, ನೀನಾದರೂ ಅವನಾದರೂ ಇದನ್ನು ಮಾಡಿರಬೇಕು either you or he must have done this; ನಾನು ವೇದವನ್ನಾದರೂ ಪುರಾಣವನ್ನಾದರೂ⁴ ಓದಿಲ್ಲ I have not read either Veda or Purana; ಈ ಸ್ಥಳಕ್ಕಾದರೂ ಆ ಸ್ಥಳಕ್ಕಾದರೂ ಹೋಗಬೇಡ do not go either to this place or to that.

The same sense is given by the repetition of the imperative form ಆಗಲಿ, let it be, be it.⁵ Its use is precisely similar to that of ಆದರೂ, as shown above. Examples: ನಾನಾಗಲಿ ನೀನಾಗಲಿ ಹೋಗಬೇಕು either I or you must go; ನಿಮ್ಮನ್ನಾಗಲಿ ಅವರನ್ನಾಗಲಿ ಕಳುಹಿಸು

¹ ಸುದ್ದಿ news, tidings, rumour (1 n.). ² ಸ್ಥಿತಿ state, condition (2 n.).

³ ತೀರಿಸು finish, settle (1 tr.). ⁴ ಪುರಾಣ a Purāṇa, legend (1 n.).

⁵ This word when standing alone has the sense of assent, 'very well, yes', etc.; as, ಈ ಪುಸ್ತಕವನ್ನು ನನಗೆ ಕೊಡುತ್ತೀರೋ? ಆಗಲಿ will you give me this book? Yes, I will.

ವೆನು I will send either you or them; ಇವರು ವ್ಯವಸಾಯದಿಂದಾಗಲಿ ವ್ಯಾಪಾರದಿಂದಾಗಲಿ ಜೀವನಮಾಡಿಕೊಳ್ಳುತ್ತಾರೆ these men make their living either by cultivation or by trading; ಈ ಕಾಗದವನ್ನು ನಿನ್ನ ತಂದೆ ಗಾಗಲಿ ಅಣ್ಣನಿಗಾಗಲಿ ರವಾನಿಸು,¹ send this letter to your father or to your brother; ಅವನು ಮನೆಯಲ್ಲಿಯಾಗಲಿ ಬೀದಿಯಲ್ಲಿಯಾಗಲಿ ಸಿಕ್ಕುವನು he will be found either in his house or in the street; ಓಡುತ್ತಲಾಗಲಿ ಬರೆಯುತ್ತಲಾಗಲಿ ಇದ್ದಾರೆ they are either reading or writing; ಅವ ರೆಲ್ಲರೂ ಈ ಕಾರ್ಯವನ್ನು ನೋಡಿಯಾಗಲಿ ಅದರ ಸುದ್ದಿಯನ್ನು ಕೇಳಿಯಾಗಲಿ ಇದ್ದಾರೆ they all have either seen this deed or heard the news of it; ನಾನು ಕೆಲಸಮಾಡದೆಯಾಗಲಿ ಮಾತನಾಡದೆಯಾಗಲಿ ಇರುವುದಕ್ಕೆ ಒಪ್ಪುವುದಿಲ್ಲ I shall not consent to refrain either from work or speech; ನಾಳೆ ಆಗಲಿ ನಾಳಿದ್ದು ಆಗಲಿ ಹೋಗುವೆವು we shall go either tomorrow or the following day.

Additional methods of translating sentences of this kind are found in (1) the repetition of the interrogative ending ಓ; as, ಅದು ಇಲ್ಲಿಯೋ ಅಲ್ಲಿಯೋ ಸಿಕ್ಕಬಹುದು it may be found either here or there; ಅವರು ನೋಡಿಯೋ ಕೇಳಿಯೋ ಈ ಸಂಗತಿಯನ್ನು ತಿಳಿದುಕೊಂಡಿರಬೇಕು they must have got knowledge of this affair either by seeing (it) or hearing (of it); (2) the use of the conjunctions ಅಥವಾ, ಇಲ್ಲವೆ, ಯಾ. In such expressions as 'three or four' the 'or' is not translated (see page 145).

Illative Clauses, Clauses of Consequence

These clauses, introduced in English by 'so, therefore', etc. are in Kanarese introduced by ಆದುದರಿಂದ, (ಆದರಿಂದ, ಆದ್ದರಿಂದ), the instrumental case of the past participial noun of ಆಗು. The following words are also used; ಆದಕಾರಣ (for ಆದಕಾರಣದಿಂದ, from the reason which came to be), for this reason;² ಹಾಗಾದರೆ, ಹೀಗಾದರೆ, accordingly; ಜನರ ಕೈಯಲ್ಲಿ ದುಡ್ಡಿಲ್ಲ³, ಆದಕಾರಣ (or ಆದುದರಿಂದ) ಕೈಗಾರಿಕೆಗಳು⁴ ಅಭಿವೃದ್ಧಿಯಾಗಲಿಲ್ಲ⁵ people have not money; therefore handicrafts have not prospered; ಕಾಶಿಗೆ⁶ ಹೋಗಬೇಕೋ? ಹಾಗಾದರೆ

¹ ರವಾನಿಸು send (1 tr., p. 134.). ² ಆದಪ್ರಯುಕ್ತ is sometimes used in formal discourse in the same sense (ಪ್ರಯುಕ್ತ = consequent on—Skt.).

³ Vocab. XII. ⁴ ಕೈಗಾರಿಕೆ handicraft (2 n.). ⁵ ಅಭಿವೃದ್ಧಿ increase, progress (2 n.). ⁶ ಕಾಶಿ Benares (2 n.).

ಹೋಗು do you want to go to Benares? Go then; ಹೀಗಾದರೆ ಕೇಡು ಆಗುವುದಿಲ್ಲ if it be (or happen) so, no ill effect will occur.

EXERCISE XXIX

(a) Translate into English:

1. ನೀನು ನನ್ನನ್ನು ಕೇಳಿದ್ದರೆ ಸಹಾಯಮಾಡುವುದಕ್ಕೆ ಪ್ರಯತ್ನಿಸುತ್ತಿದ್ದೆನು.
2. ನೀವು ಇಷ್ಟಪಟ್ಟಿರಿ ಎಂದು ತಿಳಿದರೆ ಬರುತ್ತಾನೆ.
3. ಬಿಸಿಲು ಬಂದಿತು ಇಲ್ಲದಿದ್ದರೆ ಭೂಮಿ ಒಣಗುತ್ತಿರಲಿಲ್ಲ.
4. ಬರುವ ತಿಂಗಳಿನೊಳಗೆ ಮಳೆಯು ಆಗಬೇಕು. ಹಾಗಾಗದಿದ್ದರೆ ಬೀಜ ಬಿತ್ತುವುದಕ್ಕೆ ಕಾಲವು ಮೀರಿಹೋಗುತ್ತದೆ; ಬಂದರೆ ಮುಂದಿನ ಬೆಳೆಗೆ ಅನುಕೂಲವಾಗುತ್ತದೆ.
5. ನಾನು ಊರಿಗೆ ಹೋಗುವ ಹಾಗಿದ್ದೆನು. ಆದರೆ ಮಾರ್ಗವು ಸರಿಯಾಗಿರಲಿಲ್ಲ; ಆದುದರಿಂದ ಅಲ್ಲಿಗೆ ಹೋಗದೆ ಇಲ್ಲಿಯೇ ನಿಂತಿರುತ್ತೇನೆ.
6. ಸಾತ್ವಿಕರನ್ನು¹ ನಿಂದಿಸುವುದು ದುಷ್ಟರ ಸ್ವಭಾವವಾಗಿದೆ. ಹೀಗಿದ್ದರೂ ಅವರ ದ್ವೇಷವನ್ನು ಕ್ಷಮಿಸುವುದು ಸಾತ್ವಿಕರ ಧರ್ಮ.
7. ದೇವರು ಭೂಮ್ಯಾಕಾಶಗಳನ್ನು² ಉಂಟುಮಾಡಿದಾಗ ಯಾವ ಗಿಡವಾದರೂ ಭೂಮಿಯ ಮೇಲೆ ಇರಲಿಲ್ಲ, ಯಾವ ಪಲ್ಯವೂ ಹುಟ್ಟಿರಲಿಲ್ಲ. ಇದಲ್ಲದೆ ಭೂಮಿಯನ್ನು ವ್ಯವಸಾಯಮಾಡುವುದಕ್ಕೆ ಯಾವ ಮನುಷ್ಯನೂ ಉಂಟಾಗಿರಲಿಲ್ಲ.
8. ಹಿಂದಿನ ವರುಷದ ಪರೀಕ್ಷೆಯಲ್ಲಿ ನಮ್ಮ ಮಗನಿಗೆ ತೇರ್ಗಡೆಯಾಯಿತೋ? ಇಲ್ಲ; ಗಮನ ಕೊಟ್ಟು ಓದುವುದಕ್ಕೆ ಅವನಿಗೆ ಮನಸ್ಸು ಇಲ್ಲದೆ ಹೋದುದರಿಂದ ನಾವು ಹೇಳಿದ ಬುದ್ಧಿವಾದಗಳಿಂದಾಗಲಿ ಉಪಾಧ್ಯಾಯನು ಹೇಳಿದ ಪಾಠಗಳಿಂದಾಗಲಿ ಪ್ರಯೋಜನವಾಗಲಿಲ್ಲ.
9. ನಿಮಗೆ ಬೇಕಾಗಿದ್ದ ಆ ಹೊಲವನ್ನು ಕೊಂಡುಕೊಂಡಿರುತ್ತೀರೋ? ಅದನ್ನು ಕೊಂಡುಕೊಳ್ಳುವುದಕ್ಕೆ ನನಗೆ ಇಷ್ಟವುಂಟು; ಆದರೆ ನನ್ನಲ್ಲಿರುವ ಹಣವು ಸಾಲದು. ಮುಂದೆ ಅದರ ಕ್ರಯ ಕಡಮೆ ಆಗುವುದಾದರೆ ಒಂದುವೇಳೆ ಕೊಂಡುಕೊಂಡೇನು.
10. ಈ ಲೋಕದಲ್ಲಿರುವ ಮನುಷ್ಯರಿಗೆ ಎಷ್ಟು ಐಶ್ವರ್ಯವಿದ್ದರೂ ಕೂಡ ದೇಹದಲ್ಲಿ ಕ್ಷೇಮವು ಮಾತ್ರವಿಲ್ಲದಿದ್ದರೆ ಅವರಿಗೆ ಸುಖವಿರುವುದು ಸಾಧ್ಯವಿಲ್ಲ.
11. ನೀವು ಹೊಂದಿದ ಬೋಧನೆಯನ್ನಲ್ಲದೆ ಬೇರೆ ಯಾವ ಬೋಧನೆಯನ್ನಾದರೂ ನಾನಾಗಲಿ ದೇವದೂತನೇಯಾಗಲಿ ಸಾರಿದರೆ ನೀವು ಅದನ್ನು ಕೇಳಿಕೂಡದು.

(b) Translate into Kanarese:

1. If you ask him he will help you.
2. If you had listened to my word, this trouble would not have befallen⁴ you.
3. If you should hear any tidings at all about me,⁵ you must make it known to me immediately.
4. Although I searched for you everywhere, I did not find you.⁶
5. If I find time,⁷

¹ Vocab. VI.

² ಭೂಮಿ + ಆಕಾಶ. See Lesson XLIII: *Yan Sandhi*.

³ ಇದು + ಅಲ್ಲದೆ. ⁴ 'Become to you'. ⁵ In the matter of me. ⁶ You were not found to me. ⁷ ಸಮಯ.

I shall finish this work tomorrow. 6. In this world whatever deed men may do, they must experience¹ the fruit of it. 7. Although a man has a hundred sheep, if one of them goes astray, that man will have no joy until it is found. 8. Of the helpers whom I had² formerly not even one remains; therefore I have come to you and ask your help. 9. Did you see the travellers who came from the north³? I saw them, but as their language was not known to me I had to go without speaking with them. 10. However many conveniences there may be for cultivating the ground, if the people are lazy⁴ they will not make a living.

Vocabulary

| | |
|--|--|
| ಅನುಕೂಲ convenient, advantageous (adj.); as noun, convenience, advantage (1 n.) | ಪ್ರಯಾಣ journey (1 n.) |
| | ಫಲ fruit, result (1 n.) |
| | ಬಿತ್ತು sow (1 tr.) |
| ಅನುಭವಿಸು experience (1 tr.) | ಬಿಸಿಲು sunheat (3 B. n.) |
| ಆದಕಾರಣ therefore | ಬುದ್ಧಿ ವಾದ word of wisdom, advice (1 n.) |
| ಇಷ್ಟ desired (adj.), wish (1 n.) | |
| ಉತ್ತರ the north, answer (1 n.) | ಬೋಧನೆ (ಬೋಧೆ) teaching (2 n.) |
| ಉಳಿ remain (2 intr.) | ಮಾತ್ರ only ⁵ |
| ಐಶ್ವರ್ಯ wealth (1 n.) | ವಿಾರು pass, go beyond, trespass (1 tr., intr.) |
| ಒಣಗು become dry (1 intr.) | |
| ಕಡಮೆ (ಕಡಿಮೆ) deficiency (2 n.), deficient, less | ಮುಂಚೆ formerly, p. 173 |
| ತಕ್ಷಣ that moment (1 n.); with ಎ emphatic (ತಕ್ಷಣವೇ) immediately | ವೇಳೆ time (2 n.); ಒಂದು ವೇಳೆ (on occasion), perhaps |
| ತಪ್ಪಿಹೋಗು stray (irreg. intr.) | ಸಮಯ (agreement), (fit) time (1 n.) |
| ದ್ವೇಷ enmity (1 n.) | ಸರಿ state of rightness, right |
| ನಿಂದಿಸು abuse, speak evil of (1 tr.) | ಸಹಾಯಕ helper (1 m.) |
| ನಿಲ್ಲು stand, stop (irreg. intr. p. 180) | ಸೋಮಾರಿ lazy person (2 m.) |
| ವಲ್ಯ plant, vegetable (1 n.) | ಸ್ವಭಾವ (own) disposition (1 n.) |
| | ಹಿಂದು position behind, time previous (p. 172) |

¹ ಅನುಭವಿಸು (1 tr.). ² Which were to me. ³ From the side of the north. ⁴ Lazy people. ⁵ See p. 175.

LESSON XXX

Adjectives and their equivalents

(ಗುಣವಾಚಕ *guṇavāchaka*)

If by adjectives we understand, as in English, a class of indeclinable words attached to declinable words in order to attribute qualities or other distinguishing features to the objects indicated by them, then Kanarese has, strictly speaking, no adjectives. It must be remembered that Kanarese ಗುಣವಾಚಕ is a sub-division of ನಾಮಪದ *nāmapada*, not of ಅವ್ಯಯ *avyaya* (see page 100). This lack of adjectives is compensated for in several ways.¹

1. Descriptive Nouns (ಅನ್ವರ್ಥನಾಮ *anvartanāma*)

In many instances in which English has an adjective attached to a masculine or feminine noun, or an adjective with a plural noun understood, Kanarese has a descriptive noun. We have already noticed words of this class, as derived from abstract nouns or verbs (pp. 102-3). Examples of this type are: ಕುಂಟೆ lame man (fem. ಕುಂಟೆ, plur. ಕುಂಟರು the lame); ಕುರುಡ blind man (fem. ಕುರುಡಿ); ಕಿವುಡ deaf man (fem. ಕಿವುಡಿ); ಮುದುಕ old man (fem. ಮುದುಕಿ); ಗಂಡು a man (3 B); ಹೆಣ್ಣು a woman (3 B.). Other examples of descriptive words are: ಊಮೆ a mute (m. + f.) (plu. ಊಮೆಗಳು). ಸೋಮಾರಿ idle person (m. + f.). Of the Sanskrit adjectives in use in Kannada some are used also as descriptive nouns; e.g. ಮೂಢ dull person (m. & f.); ಸಾತ್ವಿಕ virtuous person (m. & f.); ಸಮರ್ಥ able person (m. & f. also f. ಸಮರ್ಥೆ). There are also in use, in Kannada, Skt. descriptive nouns derived from Skt. abstract nouns: ವಾಪಿ sinful person (m. & f.); ವಿವೇಕಿ dis-

¹ The title ಗುಣವಾಚಕ 'which connotes a quality' has been taken from the grammar of Sanskrit, which language has true adjectives.

cerning man (fem. ವಿವೇಕಿನಿ); ಜ್ಞಾನಿ wise person (m. & f.); ರೋಗಿ
sick person (m. & f.); ವಿಶ್ವಾಸಿ a man possessed of faith (fem.
ವಿಶ್ವಾಸಿನಿ); ಸನ್ಯಾಸಿ man possessed of detachment (fem. ಸನ್ಯಾಸಿನಿ).

2. 'Adjectival Nouns'

In addition to such words as the above, Kanarese has another class of declinable words which we may call 'adjectival nouns' which have masculine, feminine, and neuter terminations, and which indicate persons or things possessed of specified qualities. These make the class of ಗುಣವಾಚಕ. The commonest are:

| | | |
|--|-------------------------------------|-----------------------------------|
| (a) ಚಿಕ್ಕವನು little (or young) person (m.) | ಚಿಕ್ಕವಳು little person (f.) | ಚಿಕ್ಕದು little thing |
| ದೊಡ್ಡವನು great (or elder) person (m.) | ದೊಡ್ಡವಳು great or elder person (f.) | ದೊಡ್ಡದು great thing |
| ಬಡವನು poor man | ಬಡವಳು poor woman | no neuter |
| ಸಣ್ಣವನು small (or young) male | ಸಣ್ಣವಳು small or young female | ಸಣ್ಣದು little thing |
| ಹೊಸವನು new man | ಹೊಸವಳು new woman | ಹೊಸದು new thing |
| (b) ಎಳೆಯವನು young male | ಎಳೆಯವಳು young female | ಎಳೆಯದು } young thing |
| ಒಳ್ಳೆಯವನು good man | ಒಳ್ಳೆಯವಳು good woman | ಒಳ್ಳೆಯದು } good thing |
| { ಕರಿಯವನು | ಕರಿಯವಳು | ಕರಿಯದು } black thing |
| { ಕರಿಯನು dark man | ಕರಿಯಳು dark woman | ಕರಿದು } |
| { ಕಿರಿಯವನು | ಕಿರಿಯವಳು | ಕಿರಿಯದು } little (inferior) thing |
| { ಕಿರಿಯನು younger male | ಕಿರಿಯಳು younger female | ಕಿರಿದು } |

also ನೆರೆಯವನು near man (neighbour), etc.; ಬಿಳಿಯವನು white man¹, etc.; ಹಳಬನು (old) familiar man (neut. ಹಳೆಯದು, etc.); ಹಿರಿಯವನು (ಹಿರಿಯನು) elderly man, etc.

¹ This is not used, at any rate in Mysore, of Europeans and Americans, whose colour is described as ಕೆಂಪು red. In the coastlands of Kanara the term ಬಿಳಿಜನರು is used.

Adjectives

The typical construction is apposition¹ but in practice the 'adjectival noun' enters into combination (ಸಮಾಸ) with declinable words, and, as in all *samāsa*, the case and other endings of the former member disappear. So that in composition, these 'adjectival nouns' have a crude form, which is the nearest approach to an English adjective which the Kanarese language possesses.² The difference is that the Kanarese 'adjective' is not an independent word, and cannot be used except in a compound. The compound (ಸಮಾಸ) of which it forms a part is called *karmadhāraya samāsa* ಕರ್ಮಧಾರಯ ಸಮಾಸ (see Lesson XLV).

The 'adjectives' corresponding to the above 'adjectival nouns' are the following:

(a) ಚಿಕ್ಕ, ದೊಡ್ಡ, ಬಡ, ಸಣ್ಣ, ಹೊಸ; (b) ಎಳೆ, ಒಳ್ಳೆ, ಕರಿ, ಕಿರಿ, ನೆರೆ, ಬಿಳಿ, ಹಳೆ, ಹಿರಿ.³

Examples: ದೊಡ್ಡಮನೆ a large house; ಸಣ್ಣಕೂಸು a small infant; ಎಳೇಮಗು (ಎಳೆಯ ಮಗು) a young child; ಒಳ್ಳೆಯಮಾತು (ಒಳ್ಳೆಯ ಮಾತು) a good word; ಹಳೆಯಕ್ಕಿ old rice.

3. Nouns used Adjectivally

There are several devices by which Kanarese nouns may be used with adjectival significance.

¹ This construction is illustrated only in combination with words of quantity: ಚಿಕ್ಕದು ಒಂದು a little one, usually written ಚಿಕ್ಕದೊಂದು; ದೊಡ್ಡವು ಎಷ್ಟು how many big ones? ² In Kanarese the 'adjectival noun' form and the 'adjective' form are distinguished as ಕಾರಕರೂಪ ('noun form' or 'form with terminations') and ವಿಶೇಷಣರೂಪ ('qualifier form'). ³ The forms contained in list (b) are in reality abstract nouns having the meanings youth, goodness, blackness, etc., respectively; in composition they sometimes lengthen their final vowel, to shew that in the uncombined form it is understood that they are used in the genitive case; or they may be used in the genitive form; e.g. ಒಳ್ಳೆಯ ಹುಡುಗ a good boy.

(a) Practically all nouns may be rendered attributive by the addition of one of the relative participles ಆದ, ಆಗಿರುವ past and perfect relative participles respectively of ಆಗು become. Examples: ಅಗಲ breadth, ಅಗಲವಾದ ನದಿ (*lit.*, a river which became breadth) a broad river; ಉದ್ದ length, ಉದ್ದವಾದ ಕೋಲು¹ (*lit.*, a pole which became length), a long pole; similarly ಎತ್ತರ height, ಎತ್ತರವಾದ ಭೂಮಿ elevated land; ಚಲುವು² beauty, ಚಲುವಾದ ರೂಪ a beautiful form. As these examples show, the consonant inserted (if one is inserted) between the crude form of a noun and ಆದ is that which appears in the nominative case. In effect it is the nom. case to which that is added, with *lopa* of the final vowel of the case: ಜಾಣೆಯಾದ³ ಹುಡುಗಿ clever girl; ವೀರನಾದ ಅರಸನು heroic king; ಸುಳ್ಳಾದ⁴ ಮಾತು lying word. This construction is used in many instances in which we have nouns in apposition in English; as, ಅರಸನಾದ ರಾಮನು king Rama; ತಂದೆಯಾಗಿರುವ ದೇವರು God, the Father; ಗೋವಿಂದನಾದ ನಾನು I, Govinda. ಆದ may be added to words which have a pronominal or similar termination: ಒಳ್ಳೆಯವಳಾದ ಸೀತಾದೇವಿ the good queen Sita; ಐಶ್ವರ್ಯವಂತನಾದ ವರ್ತಕ a rich merchant; ಚಿಕ್ಕದಾದ ಮನೆ ಬೇಕು a small house is wanted.

The addition of ಆದ to ಮೊದಲು or ಮುಂತು (beginning) gives the sense of *et cetera*: ಕಾವೇರಿ, ಹೇಮಾವತಿ, ಶರಾವತಿ ಮೊದಲಾದ ನದಿಗಳು ಮೈಸೂರಿನ ಮುಖ್ಯ ನದಿಗಳು the Cauvery, Hemavati, Sharavati, etc. are Mysore's chief rivers. Here ಕಾವೇರಿ... ಮೊದಲಾದ means the Cauvery... having become part of a series.

(b) Some nouns may enter directly into a *karmadhāraya-samāsa* with other nouns, but care must be exercised to ascertain that such usage is permitted in the particular case, before the *samāsa* is formed. If any doubt is felt, the combination with ಆದ should be used. Examples of permissible *samāsas* are the following: ಕಿವುಡುನಾಯಿ⁵ (*lit.*, a deafness-dog) a deaf dog;

¹ ಕೋಲು stick (3 B. n.). ² 3 B. n. ³ ಜಾಣೆ clever female (2 f.).

⁴ ಸುಳ್ಳು falsehood (3 B. n.).

⁵ ಕಿವುಡು deafness (3 B. n.).

ಹುಚ್ಚು ಕೆಲಸ¹ (*lit.*, a foolishness-act) a foolish act; ಬೇರೆಮನೆ a different house; ಸುಳ್ಳುಮಾತು a lying word.

(c) The affix ವಂತ (fem. ವಂತೆ; no neuter), meaning 'a possessor of', when added to a noun, forms a compound which is equivalent to an adjective; as, ಬುದ್ಧಿವಂತನು (*lit.*, one possessing wisdom) a wise man (see page 102). ಆದ may be added to this: ಬುದ್ಧಿವಂತನಾದ ಮನುಷ್ಯನು a man who is wise.

(d) A noun in the genitive case is a frequent equivalent for an adjective; as, ಕತ್ತಲೆಯ ಮನೆ a dark house; ಹಿಮದ ಪ್ರದೇಶ² (*lit.*, a region of snow) a snowy region. It is common to form a *samāsa* of the two nouns, with suppression of the genitive ending.³ (See on *Tatpurusha Samāsa*, Lessons XLIV, XLV.) So ಕತ್ತಲೆಮನೆ; ಹಿಮಪ್ರದೇಶ. As already stated, the so-called adjectives grouped in (b) on page 241 are to be explained as examples of this usage. Thus, ಎಳೇಮಗು is a *samāsa* for ಎಳೆಯ ಮಗು a child of tender youth. It is common where the genitive ending suppressed is of words ending in ಇ or ಎ to have the final vowel of the crude form lengthened in this way.

4. Relative Participles

From what has been said on the subject of relative participles, it will be clear that either in their simple use, or taken in conjunction with their subjects or objects, they furnish an equivalent to English adjectives. Thus, in some connections, the adjective 'mortal' would be represented by ಸಾಯುವ⁴ (dying), or ನಾಶವಾಗುವ⁵ (perishing); 'brilliant' may be rendered by ಪ್ರಕಾಶಿಸುವ, or by ಧಳಧಳಿಸುವ; etc.

Sometimes an English adjective is translated in Kanarese by a noun in the nominative case followed by ಇರುವ, ಇದ್ದ, or ಇಲ್ಲದ; as, ಕಲ್ಲಿರುವ ಭೂಮಿ stony ground, *lit.*, ground in which there is stone; ದಿಕ್ಕಿಲ್ಲದ⁶ ಮನುಷ್ಯ, a helpless man (*lit.*, a man to whom

¹ ಹುಚ್ಚು foolishness (3 B. n.). ² ಹಿಮ snow (1 n.); ಪ್ರದೇಶ region (1 n.).

³ This usage is commonest where both the words involved are *Skt.*, as in ಹಿಮಪ್ರದೇಶ. ⁴ ಸಾಯು die (irreg. past partic. ಸತ್ತು). ⁵ ನಾಶ destruction + ಆಗು. ⁶ ದಿಕ್ಕು direction, protection, help (3 B. n.).

refuge is not). The same sense is given by the past relative participle of ಕೂಡು join, ಕೂಡಿದ, which must be preceded by a word in the instrumental case; thus, ಕಲ್ಲಿನಿಂದ ಕೂಡಿದ ಭೂಮಿ, ground furnished with stone; ಸದ್ಗುಣಗಳಿಂದ¹ ಕೂಡಿದ ಸಡತೆ² good behaviour (*lit.*, behaviour furnished with good qualities).

The relative participle ಉಳ್ಳ³ possessing, is frequently attached to the crude form (representing the accusative case) of a noun, the combination (*kriyāsamāsa*, Lesson XLV) being an equivalent of an English adjective: as, ಐಶ್ವರ್ಯ wealth; ಐಶ್ವರ್ಯವುಳ್ಳ ಒಬ್ಬ ವರ್ತಕ, a wealthy merchant; ದಯೆ kindness; ದಯೆಯುಳ್ಳ ಮನುಷ್ಯ, a kindly person.⁴

Similar *samāsas* with ಮಾಡುವ are frequently used in translating English adjectives; as, ಮೋಸಮಾಡುವ deceitful; ತಂದೆಮಾಡುವ⁵ troublesome; etc. It should be observed that it is rarely, if ever, possible to find a Kanarese equivalent which can be invariably used in translating any given English word, least of all, perhaps, an adjective; the context must always be taken into account in selecting an equivalent.

The relative participles in the above usages may take pronominal terminations, thus giving rise to a further class of adjectival nouns; as ಎತ್ತರವಾದುದು (ಎತ್ತರವಾದದ್ದು), that which is elevation, an elevated thing; ಉದ್ದವಾದವನು a man who is length, a tall man; ಉಂಟಾದವನು a man of means—*lit.*, a man to whom (property) is—ಐಶ್ವರ್ಯವುಳ್ಳವರು the rich.

When an adjective forms the complement of the predicate in an English sentence, it must be rendered in Kanarese by an adjectival noun, or by a noun of some other class. This is rendered necessary by the fact that a Kanarese adjective (so-called)

¹ ಸತ್ true (adj.); ಗುಣ quality (1 n.); the substitution here of ದ್ for ತ್ is called ಜಸ್ತಸ್ತಂಧಿ (see Lesson XLIII). ² ಸಡತೆ (from ಸಡಿ) conduct (2 n.).

³ ಉಳ್ಳ a defective verb of which only this rel. pte. and the pres. 3 pers. n., ಉಂಟು it exists (is), are in use. ⁴ On occasion the acc. termination is found remaining with ಉಳ್ಳ: ಜ್ಞಾನವನ್ನುಳ್ಳವನು one who has wisdom.

⁵ ತಂದೆ trouble, annoyance (2 n.).

cannot be used except in *samāsa*. Examples: ದೇವರು ದೊಡ್ಡವ ನಾಗಿದ್ದಾನೆ, God is great (*lit.*, God is a great one); ಮನೆಯು ಚಿಕ್ಕ ದಾಗಿದೆ the house is small (*lit.*, the house is a small one); ಬಾವಿಯು ಆಳವಾಗಿದೆ the well is deep (*lit.*, the well is depth).

Note that if ಒಂದು or ಒಬ್ಬ is to be used with a noun qualified by an adjective, it precedes the ಗುಣವಾಚಕ; as, ಒಬ್ಬ ದೊಡ್ಡ ಮನುಷ್ಯ, a great man; ಒಂದು ಸಣ್ಣ ಕೂಸು, a small child; but it comes between a relative participle and its noun; as, ದೊಡ್ಡವನಾದ ಒಬ್ಬ ಮನುಷ್ಯ, a man who is a great one; ಸಣ್ಣದಾದ ಒಂದು ಕೂಸು, a child which is a small one; ಕಷ್ಟವಾದ ಒಂದು ಕೆಲಸ (*lit.*, a work which is difficulty) a difficult work.

EXERCISE XXX

Translate into Kanarese:

The righteous king, Daśaratha, resided in his capital Ayodhya. The city was very large. From one end of it to the other the distance was thirty miles. In it were broad streets. On each side of these were rows of shops. These were full² of musical instruments and weapons. So that dust would not rise in the streets the king's servants sprinkled water on them. Here and there³ were palaces. There were many gardens also with tall trees giving cool shade and sweetsmelling flowers. Amongst the people there were no poor or sick. All observed the moral law and felt content⁴ with⁵ the possessions they had.

Vocabulary

| | |
|--------------------------------|---|
| ಅಗಲ breadth (1 n.) | ತೃಪ್ತಿ satisfaction, contentment (2 n.) |
| ಅಯೋಧ್ಯೆ city of Ayodhya (2 n.) | ಧೂಳು dust (3 B n.) |
| ಅಲ್ಲಲ್ಲಿ here and there | ನೀತಿವಂತ righteous man (1 m.) |
| ಆಯುಧ weapon (1 n.) | ನೆರಳು shade (3 B n.) |
| ಎತ್ತರ height (1 n.) | ರಾಜಧಾನಿ capital city (2 n.) |
| ಏರು rise (1 intr.) | ವಾದ್ಯ musical instrument (1 n.) |
| ಚಿಮಿಕಿಸು sprinkle (1 tr.) | ಸುವಾಸನೆ sweet smell (2 n.) |
| ತಂಪು coolness (3 B n.) | ಸೊತ್ತು property, possessions (3 B n.) |
| ತುಂಬು become full (1 intr.) | |

¹ ಆಳ depth (1 n.). ² Takes the instr. ³ ಅಲ್ಲಲ್ಲಿ (ಅಲ್ಲಿ + ಅಲ್ಲಿ).

⁴ Contentment. ⁵ In.

LESSON XXXI

Adjectives and their equivalents (Contd.)

Sanskrit Adjectives

Kanarese, we have seen, has no true adjectives; but Sanskrit has; and a considerable number of these, for the most part with a final ಅ, is in use in Kanarese. They are used in *samāsa*, but with Sanskrit nouns only.¹ Examples: ಶುಭವರ್ತಮಾನ² favourable (auspicious) tidings; ಪವಿತ್ರಸ್ಥಳ³ holy place; ಪೂರ್ವಕಾಲ⁴ former time. But if the noun is Kanarese, the *samāsa* is inadmissible, and ಆದ must be added to the Sanskrit adjective: thus, ಶುಭಮಾತು a favourable word, is not permissible; we must say ಶುಭವಾದ ಮಾತು. The expression ಪರಮ ತಂದೆ⁵ Supreme Father, which is in vogue amongst Christians as a name of God, is, strictly speaking, an inadmissible *samāsa*, ಪರಮ being Sanskrit and ತಂದೆ Kanarese. The *samāsa* ಪರಮಪಿತ⁶ is unobjectionable. So also the very commonly used ಬುದ್ಧಿಮಾತು a word of wisdom, good advice, is inadmissible. ಬುದ್ಧಿವಾದ⁷ should be employed instead.

There are certain examples of *arisamāsa* (i.e., hybrid compounds) which are regarded, even by pandits, as admissible, as they have been employed by standard Kanarese poets; and others are justified by general usage (Lesson XLV).

¹ This usage has attained the status of a rule: see Lesson XLIV, *Arīsamāsa*. ² ಶುಭ auspicious (event)—adj. and noun 1 n.—ವರ್ತಮಾನ news (1 n.). ³ ಪವಿತ್ರ pure, holy (adj.), used as noun, 1 n.—uncommon; ಸ್ಥಳ or ಸ್ಥಲ place (1 n.). ⁴ ಪೂರ್ವ former (adj.) also as noun, former time, 1 n. ⁵ ಪರಮ highest. ⁶ ಪಿತ father (1 n.). ⁷ Note that ಬುದ್ಧಿವಾದ is composed of ಬುದ್ಧಿ sense, and ವಾದ word; the latter should not be confused with the participle ಆದ.

Sanskrit Adjectival Nouns

Of Sanskrit adjectives in ಅ some are also nouns and have masc. fem. and neut. forms. On the analogy of these, nouns (m.f.n.) are formed in Kanarese from Sanskrit adjectives, with the Kanarese endings, which are the equivalents of the Sanskrit endings, i.e., with ಅ, ಎ, ಆರು, ಅವು. These take the usual case terminations. So, such nouns, in the nominative, end in ಅನು, ಎಯು, ಅವು and in the plural ಅರು, ಎಯರು, ಅವುಗಳು, with the usual *lōpa* and *āgama sandhis*.

Examples:

| | Masc. | Fem. | Neut. |
|-------|-------------------|----------------------|-------------------------|
| Sing. | ಪವಿತ್ರನು holy man | ಪವಿತ್ರಯು holy woman | ಪವಿತ್ರವು holy thing |
| Plur. | ಪವಿತ್ರರು holy men | ಪವಿತ್ರಯರು holy women | ಪವಿತ್ರವುಗಳು holy things |

In many instances the feminine form in ಅವು is also in use; as, ಪವಿತ್ರಳು a holy woman; ವಿಧೇಯಳು an obedient woman (from ವಿಧೇಯ obedient; in this instance the fem. form in ಎ is not in use).

Examples are sometimes found in which a neuter adjective derived from Sanskrit is used as complement of the verb 'be' though the subject is masculine or feminine; as, ಹೀಗೆ ಮಾಡುವುದಕ್ಕೆ ಸಿದ್ಧನಾಗಿದ್ದೇನೆ.¹ I am ready to do so. It is open to question, however, whether this is strictly correct, and many pandits insist that ಸಿದ್ಧನಾಗಿದ್ದೇನೆ (or the corresponding fem. or plural) is the only permissible form. The neuter form is commonly employed where the sense of the word is adverbial rather than adjectival.

The neuter forms shewn are used as a rule only in the predicate; as, ದೇವಸ್ಥಾನವು² ಪವಿತ್ರವಾಗಿದೆ, the temple is holy; ಅದರಲ್ಲಿರುವ ವಸ್ತುಗಳೆಲ್ಲವು ಪವಿತ್ರವುಗಳಾಗಿವೆ, all the objects in it are holy. In attributive constructions, the adjectival noun formed by the addition of ಆದ and neuter personal endings must be

¹ ಸಿದ್ಧ ready, prepared.

² ದೇವಸ್ಥಾನ temple (1 n.).

employed; as ಪವಿತ್ರವಾದುದನ್ನು ನಾಯಿಗಳಿಗೆ ಹಾಕಬೇಡಿರಿ, do not throw a holy thing to the dogs; ಆ ಪಾತ್ರೆಗಳಲ್ಲಿ ಪವಿತ್ರವಾದವುಗಳು ದೇವಸ್ಥಾನದಲ್ಲಿವೆ, the sacred ones amongst those vessels are in the temple. The same forms may be used in the predicative construction also; as, ದೇವಸ್ಥಾನವು ಪವಿತ್ರವಾದುದಾಗಿದೆ, the temple is holy; ಅದರಲ್ಲಿರುವ ವಸ್ತುಗಳೆಲ್ಲವು ಪವಿತ್ರವಾದವುಗಳಾಗಿವೆ, all the objects in it are holy.

It should be noticed that sentences of the type shown in the preceding paragraph are most commonly rendered in Kanarese without the verb ಆಗಿರು; as ದೇವಸ್ಥಾನವು ಪವಿತ್ರವು; ಅದರಲ್ಲಿರುವ ವಸ್ತುಗಳೆಲ್ಲವು ಪವಿತ್ರವುಗಳೇ. It is also permissible to say ಅದರಲ್ಲಿರುವ ವಸ್ತುಗಳೆಲ್ಲವು ಪವಿತ್ರವಾಗಿವೆ. This use of the neuter singular in the place of a neuter plural should be compared with its use in the place of a masculine or feminine singular or plural referred to above.

It should be observed that Kanarese prefers a concrete expression to one which is purely abstract, and a Kanarese writer would probably say ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ವಸ್ತುಗಳೆಲ್ಲವು ಪವಿತ್ರ ವಸ್ತುಗಳೇ, all the objects in the temple are holy objects.

To Distinguish Sanskrit from Kanarese Words

Some difficulty may be occasioned by the rule mentioned in note 1, p. 246 that hybrid compounds (ಅರಿಸಮಾಸ) of Sanskrit and Kanarese words are inadmissible. It is not possible to give rules that will enable the student in all cases to distinguish Kanarese from Sanskrit words. The following facts, however, should be noted:

1. As a rule, modern Kanarese words do not contain aspirated consonants nor *visarga* t. Exceptions are the alternative present tense of ಇರು (ಇದ್ದೇನೆ etc.), though the correctness of the aspirate is a matter of debate, and *samāsas* the second member of which begins with the consonant ಹ^h; as, ಒಂಭತ್ತು, nine (ಒಂದು ಹತ್ತು); ಇಂಥ, ಅಂಥ, ಎಂಥ are apparent, but not real, exceptions; see page 156, footnote. This rule shows that such words as ಸುಖ, ಮಠ¹, ದುಃಖ² are not Kanarese.

¹ ಮಠ seminary (1 n.).

² ದುಃಖ sorrow (1 n.).

2. The vowels ಋ, ೠ and the consonants ಶ, ಷ are not found in Kanarese words.¹ This excludes such words as ಋಣ², ಶುಭ³, ಮನುಷ್ಯ. Exceptions are ಅಷ್ಟ, ಇಷ್ಟ, ಎಷ್ಟ, which are Kanarese.

3. In Kanarese words different consonants, even consonants of the same class, may not be combined in one syllable: as ಸನ್ಮಾನ⁴, ಸ್ತುತಿ⁵, ಅಜ್ಞೆ ದ್ವೀ.⁶ (But this rule does not apply to nasal consonants used before consonants of their own class, e.g., in, ಸಂಗಡ, ಗಂಡು, ಇಂದು, ಇಂಪು⁷ and the half letter ಳ; e.g., in ಇರ್ಚಲು⁸. A consonant may, however, be doubled; as, ಅಪ್ಪ. The words noted as exceptions to rule 2 are exceptions to this rule also.

4. The short vowels ಎ and ಒ are not found in Sanskrit. Thus ಎಂಥ, ಒಟ್ಟು⁹, ಬೆಳೆ, ಹೊಳೆ, are Kanarese words.

5. Where a word is found in *samāsa* with words known to be Sanskrit we may conclude that it is Sanskrit also.

These facts do not decide all cases, as there are many Sanskrit words which do not contain any of the letters or combinations mentioned in §§ 1—3 above, as, ಕೇವಲ¹⁰, ಉತ್ತರ; and it does not follow that all words in use in Kanarese which are not of Kanarese origin are necessarily Sanskrit.

In the vocabularies at the end of this book, Sanskrit declinable words are indicated by an asterisk, in order to assist the student in avoiding hybrid combinations (ಅರಿಸಮಾಸ). *Tadbhava* words (see page 31 § 4), however, are not so indicated, as they may enter into combination with Kanarese words. Nor are Sanskrit verbs indicated, as the rule prohibiting ಅರಿಸಮಾಸ does not apply to ಕ್ರಿಯಾಸಮಾಸ, in which one member is a verb.

Comparison

Comparison of adjectives, in the sense of a modification of the form of an adjective to indicate excess or deficiency of its quality as possessed by one object in comparison with another, does not exist in Kanarese. The comparison of objects in respect of some specified quality is shewn by the form of the

¹ Also the vowel ೠ *īri*, which occurs in the word ಕ್ಷುಪ್ತ *klripta*, fixed, appointed; as, ಕ್ಷುಪ್ತಕಾಲ *klriptakāla*, the appointed time. The word is usually written, as above, ಕ್ಷುಪ್ತ *klupta*. ² ಮಠ debt (1 n.).

³ ಶುಭ auspicious (adj. and noun—1 n.) ⁴ ಸನ್ಮಾನ respect (1 n.).

⁵ ಸ್ತುತಿ praise (2 n.). ⁶ ಅಜ್ಞೆ command (2 n.). ⁷ ಇಂಪು sweetness of sound (3 B n.). ⁸ ಇರ್ಚಲು driving rain (3 B n.) ⁹ ಒಟ್ಟು sum total (3 B n.). ¹⁰ ಕೇವಲ sole, entire (adj.).

nouns denoting those objects, not by that of the adjective which indicates the quality. As already stated on page 182 the suffix ಇಂತ is attached to the dative case of the noun with which another is compared; as, ಕುದುರೆಯು ನಾಯಿಗಿಂತ ದೊಡ್ಡದಾಗಿದೆ, a horse is larger than a dog (*lit.*, a horse in comparison with a dog is a large thing); ನನ್ನ ಅಂಗಿಯು ನಿನ್ನ ಅಂಗಿಗಿಂತ ಹೊಸದಾಗಿದೆ, my coat is newer than yours (*lit.*, my coat in comparison with your coat is a new thing); ನೀನು ನನಗಿಂತ ಚಿಕ್ಕವನಾಗಿದ್ದೀ, you are younger than I (*lit.*, you in comparison with me are a young person).

ಹೆಚ್ಚು, a noun, meaning 'excess' (3 B n.) can be rendered adjectival by the addition of ಆದ, and means 'more'; as, ಕುದುರೆಗಿಂತ ಆನೆಗೆ ಹೆಚ್ಚಾದ ಬಲವುಂಟು, an elephant is stronger than a horse (*lit.*, in comparison with a horse, to an elephant there is greater strength). The genitive ಹೆಚ್ಚಿನ is also used with adjectival significance; as, ಹೆಚ್ಚಿನ ಲಾಭ, greater gain.

ಕಡಮೆ (ಕಡಿಮೆ) deficiency (2 n.) is used similarly in the sense of 'less'. Both words may enter into direct combination with some nouns; as, ಕುದುರೆಗಿಂತ ಆನೆಗೆ ಹೆಚ್ಚು ಬಲವುಂಟು the elephant has more strength than the horse; ನಿನ್ನೆಗಿಂತ ಈ ಹೊತ್ತು ಕಡಿಮೆಜನರು ಬಂದಿದ್ದರು less people came today than yesterday; but they cannot be used in combination with adjectives. The English combination 'more pleasant', 'less pleasant', is without a counterpart in Kanarese.

ಹೆಚ್ಚು ಕಡಮೆ, combined into a *samāsa* means 'difference'; as, ಬಂಗಾರಕ್ಕೂ ಹಿತ್ತಾಳೆಗೂ ಹೆಚ್ಚು ಕಡಮೆ ಏನು? what is the difference between gold and brass? ಲೆಕ್ಕದಲ್ಲಿ ಹೆಚ್ಚು ಕಡಮೆ ಉಂಟು there is a disparity in the account; it also means 'more or less, approximately' (with numerals); as, ಹೆಚ್ಚು ಕಡಮೆ ಮೂರು ರೂಪಾಯಿ, about three rupees.

The English superlative degree is represented:

¹ ಅಂಗಿ coat (2 n.). ² ಹೊಸ new. ³ ಹಿತ್ತಾಳೆ brass (2 n.). ⁴ ಲೆಕ್ಕ reckoning. account (1 n.)

(a) by the same construction as that which is given above for the comparative, but with the addition of ಎಲ್ಲಾ all, as, ಎಲ್ಲಾ ಕುದುರೆಗಳಿಗಿಂತ ಆ ಕುದುರೆಯು ದೊಡ್ಡದಾಗಿದೆ, that horse is the largest of horses (*lit.*, in comparison with all horses, that horse is the large one). If, instead of ಎಲ್ಲಾ (or in addition to it), ಉಳಿದ¹ or ಮಿಕ್ಕ² is used, the meaning then is 'in comparison with other horses': ಉಳಿದ (or ಮಿಕ್ಕ) (ಎಲ್ಲಾ) ಕುದುರೆಗಳಿಗಿಂತ ಇದು ದೊಡ್ಡದು this horse is bigger than (all) the rest.

(b) by the use of the locative case; as, ಸಾಸಿವೆಕಾಳು³ ಬೀಜಗಳಲ್ಲಿ ಸಣ್ಣದು⁴, a grain of mustard is the smallest among seeds. Instead of ಬೀಜಗಳಲ್ಲಿ, we may have ಬೀಜಗಳೊಳಗೆ.

The idea of 'very, exceedingly' is given by prefixing ಅತಿ⁵, ಅತ್ಯಂತ⁶, ಕೇವಲ, ಶುದ್ಧ⁷, ಪೂರ⁸, ಬಹಳ, ಬಹು, ಬಲು, ತೀರ⁹ (often when the idea is of defect or inferiority), ತುಂಬ to nouns, adjectives, and adverbs. With the exception of the last three, all these words are Sanskrit, but in practice they are all freely used in hybrid compounds. Examples: ಅತಿನೀಚನು¹⁰, a very base man; ಅತ್ಯಂತ ನೀಚನು, an exceedingly base man; ಇವನು ಕೇವಲ ಸತ್ಯವಂತನಾಗಿದ್ದಾನೆ¹¹ he is perfectly truthful; ಶುದ್ಧ ಕಳ್ಳ¹² a perfect thief; ಬಲು ಜಾಣ¹³ very clever fellow; ಬಹಳ ದೊಡ್ಡದು, very big thing; ಬಹು ಶುದ್ಧ, very clean; ತೀರ ಕಡಿಮೆ, very deficient; ಬಹಳ ಕೋಪ¹⁴, great anger; ಬಲು ಬೇಗನೆ, very quickly.

The repetition of the adjective gives the same idea; as, ದೊಡ್ಡ ದೊಡ್ಡ ಪಟ್ಟಣಗಳು, very large cities; ಒಂದು ಚಿಕ್ಕ ಚಿಕ್ಕ ಪುಸ್ತಕ, a very small book. It will be noticed in Lesson XXXVI that a repetition of this kind frequently gives the idea of variety.

¹ ಉಳಿದ past rel. part. of ಉಳಿ survive, remain—2 intr. ² ಮಿಕ್ಕ (past rel. part. of ಮಿಗು exceed, remain, see Appendix II), remaining.

³ ಸಾಸಿವೆ mustard (2 n.); ಕಾಳು a grain, seed (3 B n.). ⁴ ಸಣ್ಣ small.

⁵ ಅತಿ (prefix) beyond, surpassing. ⁶ ಅತ್ಯಂತ (ಅತಿ + ಅಂತ *yan sandhi*) past its proper limit, excessive, much (adj.); ಅಂತ = ಅಂತ್ಯ.

⁷ ಶುದ್ಧ pure (adj.). ⁸ ಪೂರ making full, full (adj.). ⁹ See page 184. ¹⁰ ನೀಚ mean, base, despicable (*Sklt.*). ¹¹ ಸತ್ಯ truth (1 n.), true. ¹² This is an *ari samāsa*.

¹³ ಜಾಣ clever man (ಜಾಣೆ fem.). ¹⁴ ಕೋಪ anger (1 n.).

The idea of excess, conveyed in English by the word 'too', cannot easily be briefly represented in Kanarese. Indian English rarely distinguishes accurately between 'too' and 'very'; the former is commonly used instead of the latter. Usually the Kanarese man contents himself with an absolute, rather than a comparative, statement. Thus, 'you have come too soon' is ಬೇಗ ಬಂದಿರಿ or ಬೇಗ ಬೇಗ ಬಂದಿರಿ. 'You have paid too much for this' is ಇದಕ್ಕೆ ಶಾನೆ² ಕ್ರಯ ಕೊಟ್ಟಿರಿ; instead of ಶಾನೆ, ಹೆಚ್ಚು or ದುಬಾರಿ³ might be used. Great excess is also shewn by the *Sanskrit* word ಅಧಿಕ⁴ or ಅತ್ಯಧಿಕ⁵. The idea of excess over some standard, which is implicit in the English word 'too,' is not, however, necessarily implied in any of these Kanarese terms. If it is desired to indicate it specifically, it must be done by introducing some words meaning 'more than one ought', 'more than is desired', 'more than is possible', etc. This results in a somewhat cumbrous expression; as, ಎಷ್ಟು ಕೊಡಬೇಕಾಗಿತ್ತೋ ಅದಕ್ಕಿಂತ ಹೆಚ್ಚು ಕೊಟ್ಟಿರಿ (ಕೊಡಬೇಕಾದುದಕ್ಕಿಂತ ಹೆಚ್ಚು ಕೊಟ್ಟಿರಿ) you gave too much (for it). ಈ ಕೆಲವು ನನ್ನ ಶಕ್ತಿಗಿ⁶ ಮೀರಿದೆ this work surpasses (is beyond) my strength, may be used for 'this work is too difficult for me'. The expression ಮಿತಿ⁷ ಮೀರಿ exceeding the limit, may often be used for 'excessively': the idea is also conveyed by the Hindustani word ಜಾಸ್ತಿ⁸ as, ಮಿತಿ ಮೀರಿ ಕೇಳಿಕೊಳ್ಳಬಾರದು, do not ask inordinately; ನೀವು ಕೊಟ್ಟಿರುವುದು ಜಾಸ್ತಿ, you have given too much.

EXERCISE XXXI

1. Distinguish the Sanskrit words in the following, using the indications on pp. 248, 9 and translate into English:

ಚಕ್ರವರ್ತಿಯು ಪ್ರಾರಂಭದಲ್ಲಿ ಗುರುಬೋಧೆಯನ್ನು ಅಷ್ಟು ಶ್ರದ್ಧೆಯಿಂದ ಕೇಳಲಿಲ್ಲ. ಆದರೆ ಅಂತ್ಯದಲ್ಲಿ ಆ ಶುಭವಾಕ್ಯಗಳ ಪ್ರೇರಣೆಗೆ ಒಳಪಟ್ಟು ಸಂತೋಷಗೊಂಡನು. ಅದಲ್ಲದೆ ಆತನ ಸಂಶಯವೆಲ್ಲಾ ನಿವೃತ್ತಿಯಾಯಿತು.

¹ ಬೇಗ = ಬೇಗನೆ quickly. ² ಶಾನೆ much, many. ³ ದುಬಾರಿ double, excessive (Hindustani). ⁴ ಅಧಿಕ additional, surpassing, too much.

⁵ ಅತಿ + ಅಧಿಕ (yaṇ sandhi.) ⁶ ಶಕ್ತಿ strength (2 n.). ⁷ ಮಿತಿ limit (2 n.).

⁸ ಜಾಸ್ತಿ excess(ive).

(b) Translate into English:

ಜಪಾನಿನಲ್ಲಿ ನಡೆದ ವಿನಾಶವೆಲ್ಲಾ ಮುಖ್ಯವಾಗಿ ಬೆಂಕಿಯ ಅನಾಹುತ. ಭದ್ರವಾಗಿ ಕಟ್ಟಿದ¹ ಕಟ್ಟಡಗಳು ಹೆಚ್ಚು ಧಕ್ಕೆ²ಗೆ ಈಡಾಗಲಿಲ್ಲ. ಹಿರೋಷಿಮಾದಲ್ಲಿ ಸುತ್ತಮುತ್ತ ಎರಡು ಮೈಲಿಗಳ ಅಂತರದಲ್ಲಿ ಮರಗಳೂ ಮರಕಂಬಗಳೂ ಸುಟ್ಟು ನಿಂತಿವೆ. ಆದರೆ ಭದ್ರವಾಗಿ ಕಟ್ಟಿದ ಕಟ್ಟಡಗಳು ಬಿದ್ದಿಲ್ಲ. ಮರದ ತೊಲೆಗಳು ಮುರಿದಿಲ್ಲ. ಅಂದರೆ ಅಣುವಿನ ಸಿಡಿಮದ್ದಿನ ಬಿರುಸು ನಾವು ತಿಳಿದಷ್ಟು ಬಿರುಸಾಗಿರಲಿಲ್ಲ. ಅನೇಕ ಮನೆಗಳಲ್ಲಿ ಬಾವುಟ ಸ್ತಂಭಗಳೂ ಮುಂಭಾಗದ ಕಟಕಟಿಗಳೂ ಹಾಗೆಯೇ ನಿಂತಿವೆ. ಬೇರೆಕಡೆಗಳಲ್ಲಿರುವಂತೆಯೇ³ ಇಲ್ಲಿಯೂ ಬೆಂಕಿಯ ಅನಾಹುತ ದಿಂದ ವಿಸರೀತ ನಷ್ಟವೇನೋ ಆಗಿದೆ. ಕಟ್ಟಡಗಳ ಗಾಜು ಕರಗಿ ಹರಿದಿರುವುದು ಕಂಡುಬರುತ್ತದೆ.⁴ ಇದರಿಂದ ಶಾಖ ಹೆಚ್ಚಿದ್ದಿತೆಂದು ತಿಳಿಯಬಹುದು. ನಾವು ಕೇಳುತ್ತಿರುವ ಸಂಗತಿಗಳಲ್ಲಿ ಒಂದು ಸತ್ಯಾಂಶವೇನಂದರೆ⁵ ಮರಣಗಳ ಸಂಖ್ಯೆಯು ಬೇರೆ ಸಿಡಿಮದ್ದುಗಳಿಂದ ಆಗಬಹುದಾದುದಕ್ಕಿಂತ ಹೆಚ್ಚಾಗಿತ್ತು.

Vocabulary

| | |
|---|--|
| ಅಂಶ portion (1 n.) | ಧಕ್ಕೆ destruction (2 n.) |
| ಅಣು atom (3 A n.) | ನಷ್ಟ loss, destruction (1 n.) |
| ಅನಾಹುತ calamity (1 n.) | ನಿವೃತ್ತಿ disappearance, cessation (2 n.) |
| ಅಂತರ distance (1 n.) | ಬಾವುಟ flag (1 n.) |
| ಅಂತ್ಯ end (1 n.) | ಪ್ರಾರಂಭ beginning (1 n.) |
| ಅಂದರೆ 'that is' | ಪ್ರೇರಣೆ urging, influence (2 n.) |
| ಈಡು pledge, liability (3 B n.) | ಬಿರುಸು violence (3 B n.) |
| ಒಳಪಡು yield (irreg. intr.) | ಭದ್ರ secure (adj.) |
| ಕಟಕಟಿ railing, balustrade (2 n.) | ಮರಣ death (1 n.) |
| ಕಟ್ಟಡ building (1 n.) | ಮುಖ್ಯವಾಗಿ chiefly |
| ಕಂಡುಬರು come to view, appear (irreg. intr.) | ಮುಂಭಾಗ front portion (1 n.) |
| ಕಂಬ (ಸ್ತಂಭ) pillar, pole (1 n.) | ಮುರಿ break (2 tr. and intr.) |
| ಗಾಜು glass (3 B n.) | ವಿನಾಶ destruction (1 n.) |
| ಚಕ್ರವರ್ತಿ emperor (2 m.) | ವಿಸರೀತ perverse, inordinate (adj.) |
| ಜಪಾನ್ (ನು) Japan (3 B n.) | |

¹ Active for passive.

² ಕಡೆಗಳಲ್ಲಿ + ಇರುವ + ಅಂತ + ಏ.

³ ಕಂಡು past vbl. ptc. of ಕಾಡು see, appear. ⁴ ಅಂದರೆ = ಎಂದರೆ, past rel. ptc. of ಎನ್ನು say, ಎಂದ or ಅಂದ + ರೆ 'if you say (so, it means. . .)'. ⁵

| | |
|--|--|
| ಶಾಖ heat (1 n.) | ಸಂತೋಷಗೊಳ್ಳು rejoice (irreg. intr.) |
| ಶುಭ auspicious (adj.) | |
| ಶ್ರದ್ಧೆ faith, devotion (2 n.) | ಸಿಡಿಮದ್ದು explosive powder or substance (3 B n.) |
| ಸಂಶಯ doubt (1 n.) | |
| ಸಂಖ್ಯೆ number (2 n.) | ಸುಡು burn (irreg. ¹ tr. intr.) |
| ಸಂಗತಿ occurrence, affair (2 n.) | ಸುತ್ತಮುತ್ತ all round |
| ಸತ್ಯ true, truth (1 n.) | ಹರಿ flow (2 intr.) |
| ಸತ್ಯಾಂಶ (ಸತ್ಯ + ಅಂಶ) assured fact (1 n.) | ಹಿರೋಷಿಮೆ Hiroshima |
| | ಹೆಚ್ಚು become more (1 intr.) |
| | ಹೆಚ್ಚು more (3 B n.) |

LESSON XXXII

The Cases

The Accusative Case

This is the case of the object. Some Kanarese verbs take two objects ಶತ್ರು ದೊರೆಯ ಸೈನ್ಯವನ್ನು ಹಾಳುಮಾಡಿದನು the enemy destroyed the king's army; but the second object here, ಹಾಳು, makes a compound with the verb. Otherwise the object used predicatively may take the adverbial ending ಆಗಿ; ಅರಸನು ಆ ಮಂತ್ರಿ ಯನ್ನು ಐಶ್ವರ್ಯವಂತನನ್ನಾಗಿ ಮಾಡಿದನು the king made that counsellor a rich man.

A few verbs such as ಸೇರು (reach, 1 tr.) ಮುಟ್ಟು (touch, 1 tr.) take either the acc. or the dative: ಊರನ್ನು (ಊರಿಗೆ) ಸೇರಿದನು he reached the town; ಆಳು ಆ ತಿಂಡಿಯನ್ನು¹ ಮುಟ್ಟಿದನು; ಆಳು ಹಳ್ಳಿಗೆ ಮುಟ್ಟಿದನು, the servant touched the eatables; the servant reached the village.

The Dative Case

Many of the uses of the Dative Case have already been noticed. It will be convenient to summarise them here.

In general, where English has *to*, *for*, or an *indirect object*, the dative case is to be used in Kanarese. The dative case precedes certain postpositions: ಒಕ್ಕರ, ಮುಂಚೆ,² ಮುಂದು and the termination ಇಂತ.

A few Kanarese verbs of which the English equivalents take the acc. case take the dative; e.g. ಬೋಧಿಸು teach (dat. of the person taught); ಗುರು ಶಿಷ್ಯರಿಗೆ ಸತ್ಯವನ್ನು ಬೋಧಿಸಿದನು; the preceptor taught the disciples truth; ಬಗೆ think, intend (dat. of personal object); ಬಯಸು wish (dat. of personal object); ಪರರಿಗೆ³

¹ Appendix III Class V; past ptc. ಸುಟ್ಟು.

¹ ತಿಂಡಿ food (2 n.). ² ಮೊದಲು (beginning) is sometimes used in the sense of ಮುಂಚೆ: ಅದಕ್ಕೆ ಮೊದಲು before that. ³ ಪರರು others (1 m.).

ಕೇಡು¹ ಬಗೆಯ² (or ಬಯಸು³) ಬೇಡ. You must not wish (intend) evil to others.

The following are the more common uses of the case:

(a) The dative of the recipient, used in connection with words signifying giving, sending, telling, shewing, offering, being obtained, being known; as, ನನಗೆ ಒಂದು ಪುಸ್ತಕವನ್ನು ಕೊಡು give me a book; ಅವನು ನನ್ನ ಹತ್ತರಕ್ಕೆ ಒಬ್ಬ ಗಂಡಾಳನ್ನು ಕಳುಹಿಸಬೇಕು he must send a man-servant to me; ಗುರು ಶಿಷ್ಯನಿಗೆ ಆಶೀರ್ವಾದ ಮಾಡುತ್ತಾನೆ the teacher blesses the disciple; ಯಾಚಕನಿಗೆ⁴ ಭಿಕ್ಷೆ ವನ್ನು⁵ ಹಾಕಿದನು he gave alms to the beggar; ನನಗೆ ತಿಳಿಯದು I know not (*lit.*, it is not known to me); ನಿಮಗೆ ಸಿಕ್ಕಿತೋ? have you found it? (*lit.*, was it found to you?); and similar sentences with ತಿಳಿಸು, ತಿಳಿಯ ಮಾಡು, ತೋರಿಸು, ಒಪ್ಪಿಸು⁶, ಅರ್ಪಿಸು⁷.

(b) The dative of direction, used in connection with words signifying going, coming, arriving, joining; as, ಅವನ ಬಳಿಗೆ ಹೋಗು go to him.⁸ ತುಮಕೂರಿಗೆ ಸೇರಿದರು they arrived at Tumkur (the accusative might be used equally well); ಪ್ರಕೃತಿಗೆ⁹ ಪ್ರತ್ಯಯವು¹⁰ ಸೇರಿದರೆ ಪದವಾಗುತ್ತದೆ when (if) the termination is joined to the root we get a word; ನನ್ನ ಮನೆಗೆ ಬನ್ನಿರಿ come to my house. This dat. of direction is very common; ಬಿಟ್ಟದಿಂದ ಕೆಳಕ್ಕೆ ಇಳಿಯುವುದು ಸುಲಭ it is easy to come down a hill; ಉತ್ತರ¹¹ ದಿಕ್ಕಿಗೆ¹² ಹೋದನು he went north. Also with the verbs ಹಿಡಿ seize, ತಗಲು¹³ touch, when used of disease, etc.; as, ಅವನಿಗೆ ಹುಚ್ಚು ಹಿಡಿಯಿತು he went mad (*lit.*, madness laid hold of him); ಪೇಟೆಯಲ್ಲಿ ಪ್ಲೇಗ್¹⁴ ರೋಗವು ಅರವತ್ತು ಜನರಿಗೆ ತಗಲಿತು plague attacked sixty persons in the petta.

(c) The object of reference with verbs indicating the emotions of joy and fear; ಆ ಮಾತಿಗೆ ಗುರುವು ಸಂತೋಷಪಟ್ಟನು the

teacher rejoiced at that word; ಆ ಮೃಗಕ್ಕೆ¹ ಹೆದರಿಕೊಂಡನು² he was terrified by that beast.

(d) The dative of interest; *i.e.* possession³ or advantage; and so, disadvantage, relationship, friendship, enmity; as, ಅವನಿಗೆ ಬಹಳ ಕೋಪ ಉಂಟು he is very angry (*lit.*, to him there is much anger); ನನಗೆ ಬಹಳ ಆಶೆ ಉಂಟು I have great desire; ನಿಮಗೆ ಐಶ್ವರ್ಯವಿಲ್ಲವೋ? have you not wealth? ನೀವು ನೋಡಿದ ಜನರೆಲ್ಲರೂ ನಮಗೆ ಸ್ನೇಹಿತರಾಗಿದ್ದಾರೆ all the people whom you saw are friends of ours; ಅವನು ನಿನಗೆ ತಮ್ಮನೋ? is he your brother? ದುಷ್ಟರು ಉಪಕಾರಿಗಳಿಗೆ⁴ ದ್ರೋಹಮಾಡುತ್ತಾರೆ⁵ evil men injure (their) benefactors. But verbs like ಪ್ರೀತಿಸು, ಸ್ನೇಹಿಸು, ವಿರೋಧಿಸು⁶, ದ್ವೇಷಿಸು⁷, ಎದುರಿಸು⁸, etc., have their object in the accusative.

(e) To indicate comparison, equality, exchange, inequality, distance, relative position, suitability, unsuitability, concord, discord, price, liability, exposure to, etc.; as, ಅದಕ್ಕೂ ಇದಕ್ಕೂ ಬಹು ಹೆಚ್ಚು ಕಡಮೆ⁹ ಇದೆ there is a great difference between that and this; ನಿನಗೆ ನಾನು ಕಡೆಯೋ¹⁰? am I inferior to you? ಅವನಿಗೆ ಸಮಾನನಾದವನು¹¹ ಈ ಲೋಕದಲ್ಲಿ ಸಿಕ್ಕುವುದಿಲ್ಲ one equal to him will not be found in this world; ನಾನು ನಿಮ್ಮ ದಯೆಗೆ ಪಾತ್ರನಾಗಬೇಕು¹² I must (*i.e.* desire to) become a recipient of your favour; ಆ ಮಾತಿಗೆ ಈ ಮಾತು ಒಪ್ಪುವುದಿಲ್ಲ this word doesn't agree with that word; ಶಿಕ್ಷೆಗೆ¹³ ಗುರಿಯಾಗಿದ್ದಾನೆ¹⁴ he is in danger of (exposed to) punishment; ಇದನ್ನು ಎಷ್ಟಕ್ಕೆ ಕೊಡುತ್ತೀರಿ? for how much will you give this? ಎರಡು ರೂಪಾಯಿಗೆ ಕೊಡುತ್ತೇನೆ I will give it for two rupees; ಬೆಂಗಳೂರಿಗೂ ಮೈಸೂರಿಗೂ ಎಷ್ಟು ದೂರ? what is the distance between Bangalore and Mysore? ಆ ದೇಶವು ಈ ದೇಶಕ್ಕೆ¹⁵ ದೂರವಾಗಿದೆ¹⁶ that

¹ ಮೃಗ beast (1 n.). ² ಹೆದರು become afraid (1 intr.). ³ See p. 124.

⁴ ಉಪಕಾರಿ benefactor (2 m.). ⁵ ದ್ರೋಹ treachery (1 n.). ⁶ ವಿರೋಧಿಸು oppose, make enemy of (1 tr.). ⁷ ದ್ವೇಷಿಸು hate (1 tr.). ⁸ ಎದುರಿಸು oppose (1 tr.). ⁹ ಹೆಚ್ಚು ಕಡಮೆ more or less, difference. ¹⁰ The noun ಕಡೆ *side*, *direction*, means also *end*, *boundary*, the *position of being low*, *inferiority*.

¹¹ ಸಮಾನ equal (adj.); noun (1 m.). ¹² ಪಾತ್ರ worthy person, recipient (1 m.). ¹³ ಶಿಕ್ಷೆ discipline, punishment (2 n.). ¹⁴ ಗುರಿ aim, object (2 n.). ¹⁵ Or ದೇಶದಿಂದ ¹⁶ Note that in the latter of these examples ದೂರ is used adjectivally, in the former it is a true noun (in the English sense).

¹ ಕೇಡು destruction, evil (3 B. n.). ² ಬಗೆ think (of), opine (2 tr.). ³ ಬಯಸು wish (1 tr.). ⁴ ಯಾಚಕ petitioner (1 m.). ⁵ ಭಿಕ್ಷೆ alms (1 n.). ⁶ ಒಪ್ಪಿಸು yield up, offer (1 tr.). ⁷ ಅರ್ಪಿಸು offer (1 tr.). ⁸ Note that ಅವನಿಗೆ ಹೋಗು is incorrect for 'go to him', as the point to be reached is not the person himself, but a point in his vicinity. In the following example, however, ತುಮಕೂರು is the actual point of arrival. ⁹ For these terms see pp. 33, 34. ¹⁰ ಉತ್ತರ north (1 n.). ¹¹ ದಿಕ್ಕು direction (3 B. n.). ¹² ತಗಲು touch (1 tr.). ¹³ ಪ್ಲೇಗ್ (ಗು) plague (3 B. n.).