4. The ox grazed where there was grass. 5. As the mother is, so is the daughter. 6. Are you a potter or a blacksmith? 7. They gave us milk to drink. 8. For lack of rain[1] the crop perished. 9. The mirror was broken. 10. The ship was caught in the storm. 11. The work is finished.

Vocabulary

ಅಭ್ಯಾಸ practice, exercise (1 n.)
ಅರ್ಥ meaning, wealth (1 n.)
ಒಲ್ be pleased, willing (irreg. intr.)
ಒಳ (the inside) inner, internal
ಕನ್ನಡಿ mirror (2 n.)
ಕಾದಾಡು[2] fight (1 intr.)
ಕುರ್ದ a Kurd (1 m.)
ಗಣಿತ reckoning, arithmetic, mathematics (1 n.)
ಗೋದಿ wheat (2 n.)
ಜಗಳ quarrel (1 n.)
ಜವೆಗೋದಿ barley (2 n.)
ಜೀವ life (1 n.)
ಜೇನುತುಪ್ಪ honey (1 n.)
ತಂಟೆ mischief, bother (2 n.)
ತೃಪ್ತ[3] satisfied person (1 m.)
ತೊಡಗು engage in (1 intr.)
ನಾಗರೀಕತೆ civilization (2 n.)
ನಾರಾಯಣರಾಯ Nārāyaṇ Rao (1 m.)
ನಿದ್ರೆ sleep (2 n.)
ನಿರತ without ceasing, constant (adj. and noun, 1 m.)
ಪಶು cattle (single and collective 3 A n.)
ಪಾಲನೆ protecting, keeping (2 n.)
ಪ್ರಗತಿ progress (2 n.)
ಬಗೆ kind, sort (2 n.)
ಬಿರುಗಾಳಿ tempest, storm (2 n.)
ಬೀಗ lock (1 n.)
ಬೆಕ್ಕು cat (3 B n.)
ಭೌತ elemental (physical)
ಮೀಸೆ moustache (2 n.)
ಮೇಯು graze (past ptc. ಮೇದು irreg., see p. 85)
ರಸಾಯನ alchemy, chemistry (1 n.)
ವರ್ತಿಸು (turn round), move about, conduct oneself (1 intr.)
ವಿಷ poison (1 n.)
ಶಾಸ್ತ್ರ treatise, science (1 n.)
ಸಮಾಜ assembly, society (1 n.)
ಸಲ turn, time (1 n.)
ಸುಡು burn (irreg.[4] tr. and intr.)
ಹರಿ be torn, tear (2 intr. and tr.)
ಹೊಗೆಸೊಪ್ಪು tobacco leaf (3 B n.)

[1] 'There not being rain'. [2] ಕಾದು fight (archaic). [3] ತೃಪ್ತಿ satisfaction. (2 n.) [4] Conjugated like ಕೊಡು; past ptc. ಸುಟ್ಟು.

LESSON XXXVI

The Imperative Mood

The Imperative Mood is used not only in commands but in requests, in deliberation, aspiration, desire, assent and invitation: ದಯಮಾಡಿ ಸಹಾಯಮಾಡಿರಿ; ಏನುಮಾಡಲಿ? ಮಳೆ ಬೆಳೆಗಳು ಚೆನ್ನಾಗಿ ನಡೆಯಲಿ; ನೀವು ಹೇಳಿದಂತೆ ಆಗಲಿ; ಪೇಟೆಗೆ ಹೋಗೋಣ.

The essential forms of the mood are those given on p. 42. As noted on p. 62 the pres. (fut.) verbal noun is occasionally used as a substitute for all the forms of the 2nd and 3rd persons imperative. On p. 62 ಮಾಡುವೆ, is an alternative form in the 1st pers. sing. but this is the form of the 1st pers. sing. fut. which is occasionally used in the sense of the form in ಅಲಿ of the 1st pers. In imprecations ಲಿ of the 3rd pers. is sometimes omitted: ಅವನು (ಅವಳು, ಅದು, ಅವರು) ಹಾಳಾಗ may he (she, it, they) be ruined.

The use of the forms ಮಾಡಲಿ (ಕರೆಯಲಿ) and ಮಾಡೋಣ (ಕರೆಯೋಣ) is to be noted: ಮಾಡಲಿ as noted on page 90, is used in the first person in interrogative sentences only. In these it either asks for permission or expresses deliberation; as, ನಾನು ಬರಲೋ may I come (= ನಾನು ಬರಬಹುದೋ?); ನಾನು ಎಲ್ಲಿಗೆ ಹೋಗಲಿ? where am I to go? where shall I go? In the third person, ಮಾಡಲಿ has meanings corresponding to the above, but it is also used in jussive sentences (sentences of command); as, ಇವರು ಹೋಗಲಿ let these go.

ಮಾಡೋಣ (first person plural) corresponds in usage to ಮಾಡಲಿ; as, ನಾವು ಬರೋಣವೋ (ಬರೋಣೋ) may we come? ನಾವು ಎಲ್ಲಿಗೆ ಹೋಗೋಣ where shall we go? It is also used without interrogative meaning; as, ನೋಡೋಣ let us see.

The negative imperative is expressed not only by the inf. with ಬೇಡ, ಬಾರದು, ಕೂಡದು but also by the negative verbal participle with the imperative of ಇರು: ಸದ್ದು[1] ಮಾಡದೆ ಇರು be quiet.

Abbreviated Forms of Pronouns and Verbs

In colloquial conversation it is common to use abbreviated forms of pronouns and verbs, which are not to be regarded as suitable for writing or for formal speech. Those most frequently heard are the following:

(*a*) The nominative singular of pronouns is denuded of its final syllable; as, ನಾ for ನಾನು, ನೀ for ನೀನು, ಅವ for ಅವನು, ಆತ for ಆತನು, ಈತ for ಈತನು, ಆಕೆ for ಆಕೆಯು, ಈಕೆ for ಈಕೆಯು, ತಾ for ತಾನು.

(*b*) The first and the third person singular masculine of verbs in the future and past tenses are denuded of their final syllable; as, ಮಾಡುವೆ for ಮಾಡುವೆನು, ಮಾಡುವ for ಮಾಡುವನು, ಕರೆದೆ for ಕರೆದೆನು, ಕರೆದ for ಕರೆದನು.

(*c*) The third person neuter singular of the present tense is often apocopated; *e.g.*, ಮಾಡುತ್ತೆ from ಮಾಡುತ್ತದೆ; similarly the past tense third person neuter singular forms ಇದ್ದಿತು, ಬಂದಿತು, ಬಿದ್ದಿತು (from ಬೀಳು fall[2]), are commonly abbreviated to ಇತ್ತು, ಬಂತು, ಬಿತ್ತು.[3]

(*d*) The accusative singular and plural of nouns, pronouns, and other declinable words, are modified by the substitution of ಅ for ಉ in the final syllable; as ನನ್ನನ್ನ for ನನ್ನನ್ನು, ಅವುಗಳನ್ನ for ಅವುಗಳನ್ನು; ಸೇವಕನನ್ನ for ಸೇವಕನನ್ನು; etc. This is colloquial.

Repetition of Words (ದ್ವಿರುಕ್ತಿ *dvirukti*)[4]

The repetition of words expresses the following ideas:

(*a*) Distribution: as, ವರುಷವರುಷವೂ ಈ ಕಾರ್ಯವು ನಡೆಯುತ್ತದೆ this event takes place year by year; ಆಗಾಗ now and again;

[1] ಸದ್ದು noise (3 B n.) [2] For the conjugation of this verb see Lesson XXXIX and Appendix III, Class III c. [3] These are recognized as more than mere colloquialisms. [4] ದ್ವಿಸ್ (twice) + ಉಕ್ತಿ (word); *Visarga Sandhi*, Lesson XLIII.

ದಿನದಿನ day by day; ಹೊತ್ತು ಹೊತ್ತಿಗೆ from time to time; ಬಾರಿ[1] ಬಾರಿ (time and time) repeatedly; ಮನೆಮನೆಗೆ ಹೋದರು they went from house to house; ಅದು ತುಂಡುತುಂಡಾಗಿ ಮುರಿದು ಹೋಯಿತು it was broken in small pieces, 'to atoms'. See also illustrations of repetition of numerals, etc., in Lesson XX, p. 146.

(*b*) Continuance or repetition of action; as, ಹೇಳಿ ಹೇಳಿ ಸಾಕಾಯಿತು I have said this until it is sufficient, I am tired of saying this.

(*c*) Gradualness as ದಾರಿ ಹೆಜ್ಜೆ ಹೆಜ್ಜೆಗೆ[2] ಕಡಿದಾಗುತ್ತಾ[3] ಬರುತ್ತದೆ the road gets steeper at every step.

(*d*) Emphasis; as, ಅವರು ತಮ್ಮ ದೇಶವನ್ನು ಬಿಟ್ಟು ದೂರದೂರ ಹೋದರು they left their country and went far away; ಇದರಲ್ಲಿ ಏನೇನೂ ಸಂಶಯ ವಿರುವುದಿಲ್ಲ[4] there is no manner of doubt with regard to this; ಮೆಲ್ಲಮೆಲ್ಲಗೆ[5] ಮಾತನಾಡಿರಿ speak very softly.[6]

(*e*) Excitement; ಗೆದ್ದೆ ಗೆದ್ದೆ[7] I've won; I've won!

(*f*) Haste ಬಂದೆನು ಬಂದೆನು[8] I have come; ಓಡಿ ಓಡಿ ಬಂದನು he came running (in a hurry).

(*g*) Urgency: ಹೇಳು ಹೇಳು say quickly; ಇತ್ತಬಾ ಇತ್ತಬಾ come here quickly.

(*h*) Variety; as, ವಿಧವಿಧ[9] various kinds: ತರತರ various kinds; ಭಾಗಭಾಗವಾಗಿ in various parts; ಬೇರೆಬೇರೆ different; ದೊಡ್ಡದೊಡ್ಡ ಪಟ್ಟಣಗಳು various large towns; etc.

(*i*) Indefinite demonstration; as, ಇಷ್ಟಿಷ್ಟು, ಇಂಥಿಂಥ, ಒಂದಾನೊಂದು, etc., see Lesson XX. A number of words such as ಕಡೆ,

[1] ಬಾರಿ a time (2 n.). [2] ಹೆಜ್ಜೆ a step (2 n.). [3] ಕಡಿದು steep. [4] ಸಂಶಯ doubt (1 n.). [5] ಮೆಲ್ಲಗೆ softly, gently. [6] There are, of course, other forms of emphasis; *e.g.*, the use of the past verbal participle (with emphatic ಏ) along with a finite form of the same verb: ಬಂದೇ ಬರುತ್ತಾನೆ he will certainly come; ಸಿಕ್ಕೇ ಸಿಕ್ಕುತ್ತದೆ it will certainly be found; ಇದ್ದೇ ಇರುತ್ತದೆ it certainly is; but these are not examples of ದ್ವಿರುಕ್ತಿ. [7] ಗೆಲ್ಲು win (past ptc. ಗೆದ್ದು). [8] More frequently ಬಂದೆ ಬಂದೆ. Although the form of this expression is past, the meaning is commonly, 'I will be there in a minute, I am coming as fast as I can'. The unduplicated ಬಂದೆ (ನು) is sufficient to give this sense; but the repetition of the verb adds the idea of emphasis or urgency. [9] ವಿಧ a kind, sort (1 n.).

ತುದಿ,[1] ನಡು[2], ಬಯಲು,[3] ಮೊದಲು have the former element modified in ದ್ವಿರುಕ್ತಿ; thus, ಕಟ್ಟಕಡೆ, ತುಟ್ಟತುದಿ, ನಟ್ಟನಡು, ಬಟ್ಟಬಯಲು and ಮೊತ್ತ ಮೊದಲು the very first; *cf.* ಮೆಲ್ಲಮೆಲ್ಲಗೆ on the previous page, and ಸುಮ್ಮಸುಮ್ಮಗೆ. The same happens with verbs: for ಬರುತ್ತಾ ಬರುತ್ತಾ, ಬರುಬರುತ್ತಾ gradually.

On p. 118 there is a reference to ದ್ವಂದ್ವಸಮಾಸ. Sometimes the words combined in this ಸಮಾಸ are almost synonyms. Examples are ಮಕ್ಕಳು ಮರಿಗಳು[4] children and infants; ದವಸಧಾನ್ಯ[5] grain of different kinds: ದನ ಕರುಗಳು[6] cattle and calves; ಬಂಧುಬಾಂಧವ[7] relations and kinsfolk, kith and kin; ನಂಟರಿಷ್ಟರು[8] relations and friends, etc. A second kind of duplication is the compounding of one word with another of similar sound but having no meaning of its own. The following are frequently met with: ಆಟಪಾಟಗಳು games and sports; ಮಕ್ಕಳುಗಿಕ್ಕಳು brats and babies; ವ್ಯಾಪಾರ ಸಾಪಾರ merchandise and trade; ಹಣ್ಣುಹಂಪಲು fruits of different kinds; ಹಳ್ಳಿ ಪಳ್ಳಿಗಳು villages and hamlets. This usage which has a counterpart in the English expressions, 'toiling and moiling', 'tag-rag', 'hurrying and scurrying', 'wear and tear', is often resorted to in connection with the use of English words in vernacular conversation; thus, ವೈಟ್‌ವಾಷ್ ಗೀಟ್‌ವಾಷ್ white-wash and the like; ಫಿಟಲ್ ಗಿಟಲ್ fiddles and other instruments. The student may frame similar duplications to almost any extent. The word-repetitions in this whole paragraph are illustrations of ದ್ವಂದ್ವಸಮಾಸ and not of ದ್ವಿರುಕ್ತಿ.

EXERCISE XXXVI

(*a*) Translate into English:

1. ಸ್ವಾಮಿಾ, ನಿನಗೆ ಮನಸ್ಸಿದ್ದರೆ ನನ್ನನ್ನು ಶುದ್ಧಮಾಡಬಲ್ಲಿ; ಮನಸ್ಸುಂಟು ಶುದ್ಧನಾಗು. 2. ತೊಟ್ಟಿಲು ಮನೆಯ ಮಧ್ಯದಲ್ಲಿ ತೂಗಕಟ್ಟಲ್ಪಟ್ಟಿದೆ. 3. ರಾಜರೂ ರಾಜಕುಮಾರರೂ ಊರಿಗೆ ಬರಲು ಊರಿನವರೆಲ್ಲರೂ ಅವರನ್ನು ನೋಡುವುದಕ್ಕೆ ಗುಂಪುಗುಂಪಾಗಿ ಸೆರೆದಿದ್ದರು. 4. ನಾನು ಈ ಊರಿಗೆ ಬಂದಾಗಿನಿಂದ ನೀವು ನನಗೆ ಮಾಡಿರುವ ಎಣಿಸಲಾಗದಷ್ಟು[9] ಉಪಕಾರಗಳನ್ನು ಎಂದೆಂದಿಗೂ ಮರೆಯ ಲಾರೆನು. 5. ಜನರಲ್ಲಿ ವಿದ್ಯೆಯೂ ಭಕ್ತಿಯೂ ಅಭಿವೃದ್ಧಿಯಾಗುವುದರಲ್ಲಿ ಸಾತ್ವಿಕ ರೆಲ್ಲರೂ[10] ಹರ್ಷಗೊಳ್ಳದೆ ಇರಲಾರರು. 6. ಕೆಲವರು ತಮ್ಮ ಚಿಕ್ಕ ಚಿಕ್ಕ ಮಕ್ಕಳನ್ನು

[1] ತುದಿ top, tip (2 n.). [2] ನಡು the middle (3 A n.). [3] ಬಯಲು open space, manifest (3 B n.). [4] ಮರಿ the young of animals (2 n.). [5] ದವಸ grain (1 n.); ಧಾನ್ಯ grain (1 n.). [6] ದನ cattle (collective 1 n.); ಕರು calf (3 A n.). [7] ಬಂಧು relation (3 A n.); ಬಾಂಧವ relation (1 m.). [8] ನಂಟ friend (1 m.); ಇಷ್ಟ friend (1 m.). [9] ಎಣಿಸಲು ಆಗದ ಅಷ್ಟು. [10] See p. 49.

ಯೇಸುವಿನಿಂದ ಮುಟ್ಟಿಸುವುದಕ್ಕಾಗಿ ಆತನ ಬಳಿಗೆ ಎತ್ತಿಕೊಂಡು ಬರಲು ಆತನ ಶಿಷ್ಯರು ಅವರನ್ನು ಗದರಿಸಿದರು. 7. ಈ ಮಗುವಿಗೆ ಏನಾಗಿದೆಯೋ ನನಗೆ ಗೊತ್ತಿಲ್ಲ. ಅದು ಮೂರು ದಿವಸಗಳಿಂದ ಹಾಲನ್ನು ಕುಡಿಯಲೊಲ್ಲದೆ ದಿನದಿನಕ್ಕೆ ಬಡವಾಗುತ್ತಾ ಇದೆ. ಅದರ ಸ್ಥಿತಿಯನ್ನು ನೋಡಿ ಬಹಳ ವ್ಯಸನವಾಗಿದೆ. 8. ಈ ಮಹಾತ್ಮರು ಜನೋಪಕಾರಿಗಳಾಗಿದ್ದು[1] ಬಡಬಗ್ಗರಿಗೆ[2] ದಾನಧರ್ಮಗಳನ್ನು ಕೊಡುತ್ತಾ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಪ್ರೋತ್ಸಾಹಪಡಿಸುತ್ತಾ ದಿಕ್ಕಿಲ್ಲದವರೆಲ್ಲರಿಗೂ ಸಹಾಯಮಾಡುತ್ತಾ ದೇಶದಲ್ಲೆಲ್ಲಾ ಒಳ್ಳೇ ಹೆಸರನ್ನು ಪಡೆದುಕೊಂಡರು. 9. ಹದಿನಾರು ವರುಷಗಳಿಗಿಂತ ಮೇಲ್ಪಟ್ಟವರನ್ನು ಮಾತ್ರ ಈ ಪರೀಕ್ಷೆಗೆ ಬರಗೊಡಿಸುವರು; ಅದಕ್ಕೆ ಒಳಪಟ್ಟವರು ಬರಲಾರರು. 10. ಅಯ್ಯಾ, ನಾನು ಏನು ಮಾಡಲಿ? ನನಗೆ ಮನೆಯೂ ಇಲ್ಲ, ಊಟ ಮೊದಲಾದ ಉಪಚಾರಗಳನ್ನು ಮಾಡಲಿಕ್ಕೆ ಸ್ನೇಹಿತರೂ ಇಲ್ಲ. ನನ್ನ ಸ್ಥಿತಿಯು ದಿನದಿನಕ್ಕೆ ಹೆಚ್ಚೆಚ್ಚು[3] ದೌರ್ಭಾಗ್ಯವಾಗುತ್ತಿರಲು ನಾನು ಇನ್ನು ಹೀಗೆ ಬದುಕಲಾರೆನು. 11. ಆ ಮನೆಯನ್ನು ಕಟ್ಟುವುದಕ್ಕೆ ಎಷ್ಟು ಹಣ ಖರ್ಚಾಯಿತು? ಖರ್ಚು ಹದಿಮೂರು ಸಾವಿರ ರೂಪಾಯಿಯ ವರೆಗೂ ಮುಟ್ಟಿತು. 12. ಊರಕಡೆ ಮಳೆ ಬೆಳೆ[4] ಹೇಗಿವೆ?

(*b*) Translate into Kanarese:

1. You cannot come to the place to which I am going. 2. He-who-is-sent is not greater[5] than he-who-sent (him). 3. Many new[6] articles[7] which have come from Bombay are in the shop. Let us go to see them. 4. Let little children come to me[8]; do not hinder them[9]; the kingdom of God is of such-as-these. 5. Have you enough money to buy such a large property[10]? 6. Every one who magnifies himself[11] will be humbled; he who humbles himself will be magnified. 7. You have not done the work that (you) ought to have done; you have done the work that (you) ought not to have done. 8. I may have spoken in that manner. As so much time has passed[12] since that conversation took-place[13] I do not remember.[14] 9. We cannot refrain-from-encouraging[15] all attempts which the

[1] ಜನೋಪಕಾರಿ = ಜನ + ಉಪಕಾರಿ *i.e.*, ಜನರಿಗೆ ಉಪಕಾರಿ. [2] ಬಗ್ಗ repetitive of ಬಡ, has no separate meaning (1 m.). [3] ಹೆಚ್ಚು + ಹೆಚ್ಚು. [4] In this *dvandva* the plu. ending has been omitted. [5] Greater person. [6] Say: new, new. [7] ಸರಕು. [8] To my vicinity. [9] Do not make hindrance to them. [10] ಆಸ್ತಿ. [11] 'Makes himself more'. [12] ಆಗು. [13] ನಡೆ. [14] Say: I have no recollection. [15] Be-not-encouraging.

people make for their-own advancement. 10. Have you finished the work which I appointed? I have not finished (it). Though I tried to do it, fever and headache came-on,[1] and I was unable to do it, and had to[2] lie-down quietly.

Vocabulary

ಅಡ್ಡಿ hindrance (2 n.)
ಅಭಿವೃದ್ಧಿ increase, advancement (2 n.)
ಉಪಕಾರ help, favour (1 n.)
ಉಪಕಾರಿ benefactor (2 m.)
ಉಪಚಾರ service, attendance (1 n.)
ಎಣಿಸು reckon (1 tr.)
ಒಳಪಡು[3] fall within, become subject to (irreg. intr.)
ಕುಮಾರ son (1 m.)
ಖರ್ಚು expense (3 B n.)
ಗದರಿಸು scold (1 tr.)
ಜ್ಞಾಪಕ memory, recollection (1 n.)
ತಗ್ಗಿಸು make lower, less (1 tr.)
ತಲೆನೋವು headache (3 B n.)
ತೂಗಕಟ್ಟು suspend (1 tr.)
ತೂಗು weigh, dangle (1 tr. and intr.)
ತೊಟ್ಟಿಲು cradle (3 B n.)
ದಾನ gift (1 n.)
ದಿಕ್ಕು direction, refuge (3 B n.)
ದೌರ್ಭಾಗ್ಯ misfortune (1 n.)
ಧರ್ಮ duty, alms (1 n.)
ನೆರೆ come together (2 intr.)
ಪ್ರಯತ್ನ effort, attempt (1 n.)
ಪ್ರೋತ್ಸಾಹ encouragement (1 n.)
ಪ್ರೋತ್ಸಾಹಪಡಿಸು encourage (1 tr.)
ಬಡ poorness, leanness; poor, lean (adj.)
ಮರೆ forget (past ptc. ಮರೆತು tr. and intr.)
ಮಹಾತ್ಮ great (souled) man (1 m.)
ಮುಟ್ಟಿಸು cause to touch or reach (1 tr.)
ಮುಟ್ಟು touch, reach (1 tr.)
ಮುಂಬಾಯಿ Bombay (2 n.)
ಮೇಲ್ಪಡು[3] exceed (irreg. intr.)
ವ್ಯಸನ sorrow (1 n.)
ಶುದ್ಧ pure (adj. and noun 1 m.f.)
ಸಂಭಾಷಣೆ conversation (2 n.)
ಹರ್ಷಗೊಳ್ಳು feel delight, take pleasure (irreg. intr.)
ಹೆಚ್ಚಿಸು make more (1 tr.)
ಹೆಚ್ಚು more (3 B. n.); as verb, become more (1 intr.)
ಹೊಸ new (adj.).

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[1] ಉಂಟಾಗು. [2] It became necessary to. [3] With dat. of object.

CHAPTER IV

The first three Lessons of this Chapter are devoted to the study of the forms and idiomatic uses of Kanarese irregular verbs, a classified list of which is to be found in Appendix III. In the remaining Lessons the use of the Kanarese verb in a variety of co-ordinate and subordinate clauses is considered.

LESSON XXXVII

Irregular Verbs

Class I

Of the verbs regarded in the modern language as irregular only two, ಆಗು become, and ಹೋಗು go, follow the analogy of first conjugation verbs in having final ಇ in the past verbal participle. These verbs have already been discussed in Lessons XXV, XXIX, XXXIII, XXXIV.

With regard to other verbs, the student should bear in mind the following facts:

(1) 'Irregularity' generally occurs in the past verbal participle, the form of which may be considered to determine also that of the past relative participle and of all parts of the verb based upon these two forms. In the list in Appendix III, the form of the past verbal participle only is given; the past relative participle is obtained from it by substituting ಅ for the final ಉ. Irregularities which do not naturally follow from these forms are specially noticed.

(2) In old Kanarese ದು was the regular ending of the past verbal participle. Hence the second conjugation is really more characteristic of the Kanarese language than the first. The amount of variation from the type of the second conjugation in

some verbs is simply the substitution of ತು for ದು as the termination of the past verbal participle. See App. III, Class II.

(3) In old Kanarese, verbal roots ending in consonants were frequent. They are disguised in modern Kanarese by the addition of a euphonic ಉ. Thus the modern ಕೊಯ್ಯು represents an earlier ಕೊಯ್ cut; ಬೀಳು represents ಬೀಳ್ fall; etc. These roots really belong to the second conjugation, and their variation from the first conjugation type, to which they apparently, but not really, belong, is not in the true sense of the word an irregularity. See App. III, Class III. Other variations from type are occasioned by considerations of euphony.

Class II

Verbs of this class follow the type of ಕರೆ with the exception that the past verbal participle ends in ತು instead of in ದು. The past relative participle, past tense, and the contingent form are similarly affected. None of these verbs calls for special comment except

ಕುರಿ aim, regard, give attention to[1]

The past verbal participle ಕುರಿತು, is used almost as if it were a postposition attached to the accusative case, having the meaning 'with respect to, concerning, regarding'. Similarly in English the participles 'concerning', 'regarding', are often looked upon as if they were prepositions. Examples: ನೀವು ದೇವರನ್ನು ಕುರಿತು ಯಾವ ಅಭಿಪ್ರಾಯ[2] ಪಟ್ಟಿರುತ್ತೀರಿ? what opinion have you formed regarding God? The past rel. ptc. of this verb is used in the same sense but also qualifies the noun following it: ರಾಮನನ್ನು ಕುರಿತ ಒಂದು ಕಥೆಯನ್ನು ಕೇಳಿದ್ದೇನೆ I have heard a story respecting Rama.

Class III

This class consists of verbs the roots of which originally ended in one or other of the consonants ನ್ ಯ್ ರ್ ಲ್ ಳ್. In

[1] Note the noun form ಕುರಿ an aim, object, butt, more commonly found in the form ಗುರಿ. [2] ಅಭಿಪ್ರಾಯ opinion (1 n.).

App. III it is divided into three sections: (*a*) verbs of which the root undergoes no change by reason of the addition of the participial ending ದು or ತು; as, ಎನ್[1] + ದು = ಎನ್ದು (ಎಂದು); ಕೊಯ್ + ದು = ಕೊಯ್ದು; ಬೆವರ್[2] + ತು = ಬೆವರ್ತು; (*b*) verbs the roots of which suffer elision of their final consonant when the participial ending is attached; *e.g.*, ಆನ್[3] — ನ್ + ತು = ಆತು; ಕುಳಿರ್[4] — ರ್ + ತು = ಕುಳಿತು; ಆಯ್ — ಯ್ + ದು = ಆದು[5]; (*c*) verbs in which the final consonant of the root is replaced by another consonant when the participial ending is attached. Thus the final ರ್ of ಇರ್ be, becomes ದ್, and the participle is ಇದ್ದು, not ಇರ್ದು (ಇರ್ದು); so ನಿಲ್ stand, has its participle in the form ನಿನ್ತು (ನಿಂತು), not ನಿಲ್ತು.

Class III (*a*)

The most important verbs of this class are ತಿನ್ನು eat, and ಎನ್ನು (ಅನ್ನು) say.

ತಿನ್ನು eat

The past verbal participle is ತಿಂದು. In addition to the common usage (= eat), the word has a metaphorical use, = receive, undergo; as in the expressions ಪೆಟ್ಟು[6] ತಿನ್ನು be beaten; ಲಂಚ[7] ತಿನ್ನು take bribes.

ಎನ್ನು, ಅನ್ನು say

The following irregular forms must be noticed:

Verbal Part. Pres. & Fut. ಎನ್ತ, ಅಂತ[8]

These are apparently abbreviations of ಎನ್ನುತ್ತ, ಅನ್ನುತ್ತ, though they are regarded by some authorities as irregular past verbal participles.

[1] ಎನ್ say. [2] ಬೆವರ್ = ಬೆವರು perspire (irreg. intr.). [3] ಆನ್ = ಆನು touch, be upheld (irreg. tr. intr.). [4] ಕುಳಿರ್ = ಕುಳಿರು sit (irreg. intr.); alternative past ptc. ಕೂತು. [5] ಆಯ್ = ಆಯು select (irreg. tr.); alternative past ptc. ಆಯ್ದು. It will be observed that most verbs with stems ending in ಯ್ follow the modes of both (*a*) and (*b*). [6] ಪೆಟ್ಟು a blow (3 B n.). [7] ಲಂಚ a bribe (1 n.). [8] See page 297 for the use of this form as an alternative to ಎಂದು in reported speech, etc.

	Past	ಎಂದು, ಅಂದು
Rel. Part.	Pres. & Fut.	ಎಂಬ, ಅಂಬ
		The regular forms ಎನ್ನುವ, ಅನ್ನುವ are also in use.
	Past	ಎಂದ, ಅಂದ

An irregular form ಅಂತೆ is in use, with the meaning 'they say'. For an example of its use see page 307. It is thought to be either (1) an emphatic form of the present verbal participle ಅಂತ, or (2) an emphatic form of the word ಅಂತು, contracted from ಅಂದಿತು, past tense 3rd pers. sing. neut.

IDIOMATIC USES OF ಎನ್ನು

Simple Use of the Verb

The verb ಎನ್ನು (ಅನ್ನು) in any of its forms is used in reporting speech, being added at the conclusion of the reported sentence; as, ಬಾ ಅನ್ನುತ್ತಾನೆ he says, 'come'; ಇಲ್ಲವೆಂದರು they said, 'no'; ಎಲ್ಲರೂ ಹೊರಗೆ ಹೋದರು ಅಂದಾರು they may say, 'everybody has gone out'.

The Verbal Participles ಎಂದು, etc., in Reported Speech

The past verbal participle ಎಂದು or the verbal participle ಎಂತ, ಅಂತ, is joined with any other verb of speaking, such as ಹೇಳು, ನುಡಿ, ತಿಳಿಸು, ಉಸಿರು,[1] etc. In the examples given above it is inadmissible to say ಬಾ ಹೇಳುತ್ತಾನೆ, ಇಲ್ಲ ಹೇಳಿದರು, ಎಲ್ಲರೂ ಹೊರಗೆ ಹೋದರು ತಿಳಿಸ್ಯಾರು; we must say ಬಾ ಎಂದು ಹೇಳುತ್ತಾನೆ, ಇಲ್ಲವಂತ[2] ಹೇಳಿದರು, ಎಲ್ಲರೂ ಹೊರಗೆ ಹೋದರೆಂತ ತಿಳಿಸ್ಯಾರು.

This usage, which often presents considerable difficulty to beginners, is similar to the old-fashioned English usage, 'he answered and said'—only that in Kanarese we say, 'he said and answered'. Some of the difficulty disappears if the verbs

[1] ಉಸಿರು (breathe), utter (1 tr.).

[2] A frequent mistake in pronunciation is to aspirate the final consonant of this word, giving it the sound of ಅಂಥ. If, however, it is followed by a verb which begins with ಹ್, the final dental consonant of ಅಂತ may be aspirated by coalescing with the following ಹ್; as, ಅಂಥೇಳಿದರು for ಅಂತ ಹೇಳಿದರು. This applies to conversation only, not to the written language.

ಹೇಳು, etc., be regarded as meaning 'speak,' while ಎನ್ನು (ಅನ್ನು) means 'say.' In translating into English, the word ಎಂದು (ಎಂತ, ಅಂತ) is left out. It is equivalent to the inverted commas which mark a direct quotation in English.

There is no difference in usage between the three forms ಎಂದು, ಎಂತ, ಅಂತ which are completely interchangeable. Notice that ಅಂದು is not used in this construction. It appears to be used only in composition with ಕೊಳ್ಳು; as, ಅಂದುಕೊಂಡನು (or ಎಂದುಕೊಂಡನು), he said within (*or* to, *or* about) himself.

When two or more co-ordinate noun clauses precede one final verb of saying, etc., each ends in ಎಂದೂ or ಎಂತಲೂ, (the latter form being produced by the addition of ಊ to ಎಂತ with euphonic ಲ್ inserted).

The usage described in the above paragraph is extended to a great variety of verbs indicating such meanings as asking, commanding, thinking, intending, hoping, fearing, imagining, calling (*i.e.*, naming), writing, showing, appearing, etc.

As these verbs are frequently followed in English by noun clauses introduced by the conjunction 'that', language teachers with an imperfect knowledge of English are apt to tell beginners that ಎಂದು means 'that'—a very inadequate and misleading explanation. As such noun clauses are frequently introduced by 'lest', 'whether', 'if', etc., it would be equally true to say that ಎಂದು might be translated by any one of these words. Examples: ಆ ಊರಿಗೆ ಹೋಗುವೆನೆಂದು ಮನಸ್ಸು ಮಾಡಿಕೊಂಡಿದ್ದೇನೆ I have made up my mind that I will go to that town; ಅವನು ಬರುವುದಿಲ್ಲವೆಂದು ಭಾವಿಸಿಕೊಂಡು ವ್ಯಸನಪಟ್ಟರು thinking that he would[1] not come, they were sorry; ಅವನು ಬರುತ್ತಾನೆಂದು ತಿಳಿದುಕೊಂಡು ಸಂತೋಷಪಟ್ಟರು[2] knowing that he was coming, they were glad; ದೇವರು ಒಬ್ಬನೇ ಆಗಿದ್ದಾನೆ ಎಂದು ಶಾಸ್ತ್ರದಲ್ಲಿ ಬರೆದಿದೆ it is written in the *Śāstra* that God is one; ಒಬ್ಬರೂ ಮಾತನಾಡಬಾರದೆಂದು ಅಪ್ಪಣೆಮಾಡಿದೆನು I commanded that no one should speak; ಮಳೆಯು ಬರುವುದೆಂದು[3] ತೋರುತ್ತದೆ it appears that rain will come; ನಾವು ವಾರದ ಮೊದಲನೆಯ ದಿವಸವನ್ನು ಭಾನುವಾರವೆಂದು ಹೇಳುತ್ತೇವೆ we call the first day of the

[1] For the tense see the para. on 'Direct and Indirect Speech', pp. 299-300. [2] ಸಂತೋಷ pleasure (1 n.). [3] The same sense is given by ಬರುವುದಾಗಿ.

week *bhānuvāra* (Sunday); ಯಾವಾಗ ಬರಬೇಕು ಎಂದು ಕೇಳಿದೆನು I asked when I (thou, he, etc.) must come; ಅವರು ನನ್ನನ್ನು ಕಳ್ಳನೆಂದು ಹೇಳಿದರು they called me a thief, *or*, they said that I was a thief; ಗಾಡಿ ತಪ್ಪೀತೆಂದು[1] ಹೊತ್ತಿಗೆ ಮುಂಚೆ ಬಂದರು they came early lest they should miss the train.

ಎಂದು used in Translating Clauses of Reason

As in the final example above, the verb expressing the idea of saying, thinking, etc., may be omitted when it is followed by another verb giving the outcome of the saying, thought, etc. Thus, for ಅವನು ಬರುವುದಿಲ್ಲವೆಂದು ಭಾವಿಸಿಕೊಂಡು ವ್ಯಸನಪಟ್ಟರು we may have ಅವನು ಬರುವುದಿಲ್ಲವೆಂದು ವ್ಯಸನಪಟ್ಟರು. In this case ಎಂದು has its full force, 'saying',—they were sorry, saying, 'he will not come', *or*, 'they were sorry that (because) he was not coming'. In this way the construction with ಎಂದು either by itself or followed by such a verb as ಹೇಳು, ತಿಳಿದುಕೊಳ್ಳು, ನೆನಸು,[2] etc., is a frequent method of translating an English subordinate clause of reason, where the reason is subjective rather than objective. Thus, ಅವರು ನಮ್ಮನ್ನು ಹುಡುಕಿ ಬರಲಿಲ್ಲವೆಂದು ಮನೆಗೆ ಹೋದರು they sought us, and saying, 'they did not come', went home, *or*, they sought us and went home because (as they apprehended) we had not come; but, ನಾವು ಬರಲಿಲ್ಲ ಆದುದರಿಂದ ಅವರು ಮನೆಗೆ ಹೋದರು we did not co me; therefore they went home, *or*, they went home because (as a matter of fact) we did not come.

ಎಂದು used in Translating Final[3] and Jussive[4] Clauses

This construction of ಎಂದು, particularly when it follows ಬೇಕು, is the best way of rendering an English phrase or clause expressing purpose. Thus the sentence given above, ಆ ಊರಿಗೆ ಹೋಗುತ್ತೇನೆಂದು ಮನಸ್ಸು ಮಾಡಿಕೊಂಡಿದ್ದೇನೆ may be translated, 'I have made up my mind to go to that town'. So, ನಿಮ್ಮ ಮನೆಯನ್ನು ನೋಡಬೇಕೆಂದು ಬಂದೆನು I have come in order to see your house, *lit.*, I came saying, 'I must see your house'.

[1] ತಪ್ಪು go aside, miss, be missed (1 intr.). [2] ನೆನಸು think, remember (1 tr. and intr.). [3] Clauses of Purpose. [4] Clauses of Command.

ಬೇಕು combined with ಎಂದು and followed by the verb ಇರು be, expresses purpose; as, ಮೈಸೂರಿಗೆ ಹೋಗಬೇಕೆಂದಿದ್ದೇನೆ, I intend to go to Mysore, *lit.*, having said, '(I) must go to Mysore', I am.

The combination of ಬೇಕು with ಎಂದು also expresses the meaning of an English infinitive dependent on verbs of asking, praying, commanding, forbidding etc.; as, ಹೋಗಬೇಕೆಂದು ಅವರಿಗೆ ಅಪ್ಪಣೆಕೊಟ್ಟೆನು, I ordered them to go, *lit.*, I gave them an order saying, '(you) must go'; ದೇವರೇ, ನಮ್ಮನ್ನು ರಕ್ಷಿಸಬೇಕೆಂದು ನಿನ್ನನ್ನು ಬೇಡಿಕೊಳ್ಳುತ್ತೇವೆ O God, we beseech Thee to save us, *lit.*, we beseech Thee, O God, saying, '(Thou) must save us'; ವಿಗ್ರಹಗಳನ್ನು ಪೂಜಿಸಬಾರದೆಂದು ದೇವರು ಯೆಹೂದ್ಯರಿಗೆ[1] ಆಜ್ಞಾಪಿಸಿದನು[2] God forbade the Jews to worship images, *lit.*, God commanded the Jews, saying, '(you) must not worship images'.

ಬೇಕೆಂದು (ಬೇಕಂತ), without any preceding word in close connection, means 'intentionally, on purpose'; as, ಬೇಕೆಂದು ಇದನ್ನು ಮಾಡಿದರು they did this on purpose, *lit.*, they did this, saying, '(I) want (to do it)'. ಬೇಕಾಗಿ is used in the same sense.

Direct and Indirect Speech

As a general rule, in translating English indirect speech into Kanarese, we must change to direct speech, giving, with rare exceptions to be noted below, the actual words of the speaker who is being reported. Thus, in translating 'I said that I would come on the next day', we must first change into the direct form, "I said, 'I will come to-morrow'" and translate ನಾಳೆ ಬರುತ್ತೇನೆಂದು ಹೇಳಿದೆನು. So, 'I told them that they would see me at four o'clock' is ನಾನು ಅವರಿಗೆ ನಾಲ್ಕು ಘಂಟೆಗೆ ನನ್ನನ್ನು ನೋಡುವಿರಿ ಎಂದು ಹೇಳಿದೆನು. This sentence, however, is ambiguous in English, and requires the context in order that we may know whether 'they' refers to the same persons as 'them', or to different persons. The translation given represents the former sense; the latter sense is given by ನಾನು ಅವರಿಗೆ ನಾಲ್ಕು ಘಂಟೆಗೆ ನನ್ನನ್ನು ನೋಡುವರೆಂದು ಹೇಳಿದೆನು. 'The master told the pupil to read the

[1] ಯೆಹೂದ್ಯ a Jew (1 m.). [2] ಆಜ್ಞಾಪಿಸು command (1 tr.).

first lesson', is ಉಪಾಧ್ಯಾಯನು ವಿದ್ಯಾರ್ಥಿಗೆ (*or* ವಿದ್ಯಾರ್ಥಿಯನ್ನು ಕುರಿತು *or* ವಿದ್ಯಾರ್ಥಿಯನ್ನು ನೋಡಿ) ಮೊದಲನೆಯ ಪಾಠವನ್ನು ಓದು ಎಂದು (*or* ಓದಬೇಕು ಎಂದು *or* ಓದುವ ಹಾಗೆ) ಹೇಳಿದನು. 'I invited them to come to my house' is ನಾನು ಅವರನ್ನು ನನ್ನ ಮನೆಗೆ ಬನ್ನಿರಿ ಎಂದು, (ಬರಬೇಕೆಂದು, ಬರುವಹಾಗೆ) ಕರೆದೆನು. 'I told (them) to come tomorrow' ನಾಳೆ ಬನ್ನಿರಿ (ಬರಬೇಕು) ಎಂದು ಅವರಿಗೆ ಹೇಳಿದೆನು. 'He asked us when we had come' ಆತನು ನಮ್ಮನ್ನು ಯಾವಾಗ ಬಂದಿರಿ ಎಂದು ಕೇಳಿದನು.

A species of indirect speech may be used when a speaker is reported in the third person as making a statement referring to himself. If it is required to translate into Kanarese, 'he told them that he was going away the following week, and that it would be convenient if they came to him on Saturday', according to the preceding paragraph we must say, ಆತನು ಅವರಿಗೆ ಬರುವ ವಾರ ನಾನು ಬೇರೆ ಕಡೆ ಹೋಗುವ ಹಾಗಿದ್ದೇನೆ(*or* ಹೋಗುವುದಕ್ಕಿದ್ದೇನೆ), ನೀವು ಶನಿವಾರ ನನ್ನ ಬಳಿಗೆ ಬಂದರೆ ಅನುಕೂಲವೆಂದು ಹೇಳಿದನು. But it is a permissible and common custom to replace ನಾನು by ತಾನು and ನನ್ನ by ತನ್ನ since these words refer to the subject of the principal verb ಹೇಳಿದನು; thus, ಆತನು ಅವರಿಗೆ ಬರುವ ವಾರ ತಾನು ಹೋಗುವುದಕ್ಕಿದ್ದೇನೆ, ಶನಿವಾರ ತನ್ನ ಬಳಿಗೆ ಬಂದರೆ ಅನುಕೂಲವೆಂದು ಹೇಳಿದನು. This is the case referred to at the beginning of Lesson XVIII in which ತಾನು is used in the first person. So, ಆತನು ಅವರಿಗೆ ತಾನು ಇರುವಲ್ಲಿಗೆ[1] ಬರಲಾರಿರಿ ಅಂದನು he said to them, 'you cannot come where I am'. In this sentence ನಾನು could be used equally well in place of ತಾನು. It is to be noticed that ತಾನು can be used only when the subject of the principal clause is in the third person.

Exceptions. (1) When the pronoun ತಾನು occurs in its ordinary reflexive use in the words actually used, it is retained in reported speech, although it refers to the subject of the subordinate, and not to the subject of the principal clause. Example: ನ್ಯಾಯಾಧಿಪತಿಯು—ಇವನು ತನ್ನ ಹೆಸರನ್ನು ತಿಳಿದುಕೊಂಡಿಲ್ಲವೇ? ಎಂದು ಕೇಳಿದನು the judge enquired whether the man did not know his own name.

(2) When the pronoun ತಾವು is used in the second person, honorific sense, for ನೀವು.

[1] ಇರುವಲ್ಲಿಗೆ = ಇರುವ + ಅಲ್ಲಿ in the dat. case.

If, when an English complex sentence with a noun clause is translated into Kanarese, that clause has two interrogative forms in it, ಎಂದು is not used; *e.g.*, I do not know when he came ಯಾವಾಗ ಬಂದನೋ ನನಗೆ ತಿಳಿಯದು (= ಯಾವಾಗ ಬಂದನೆಂದು—*or* ಬಂದನೆಂಬುದು—ನನಗೆ ತಿಳಿಯದು).

EXERCISE XXXVII

(*a*) Translate into English:

1. ಹಕ್ಕಿ ಹಾರಿತು ಎಂದು ಬೆಕ್ಕು ಹಾರಿತು. 2. ಜನಾಂಗದ ಏಳಿಗೆಗೆ ಸಾಧಕವಾದ ಕಾರ್ಯಗಳನ್ನೆಲ್ಲಾ ಕೈಕೊಳ್ಳುವುದು (ಕೈಕೊಳ್ಳಬೇಕು) ಎಂದು ನಿರ್ಧರಿಸಲಾಯಿತು. 3. ಇವರನ್ನು ಪ್ರೀತಿಯಿಂದ ಸಾಕಲಿ; ಬುದ್ಧಿವಂತರನ್ನಾಗಿ ಮಾಡಲಿ ಎಂದು ಭಗವಂತನು ನಮಗೆ ಮಕ್ಕಳನ್ನು ಕೊಡುತ್ತಾನೆ. ಆದರೆ ಕೆಲವರು ದೆವ್ವ, ಪಿಶಾಚಿ, ಗುಮ್ಮ ಎಂದು ಮಕ್ಕಳನ್ನು ಹೆದರಿಸುತ್ತಾರೆ. 4. ಒಬ್ಬ ಕವಿಯು ದೇವರನ್ನು ಕುರಿತು ನಿನ್ನನ್ನು ಏನೆಂದು ಸಂಬೋಧಿಸಲಿ ಎಂದು ಹೇಳಿದ್ದಾನೆ. 5. ಜಪಾನಿನ ಸೈನ್ಯ, ನೌಕೆ, ವಿಮಾನದಳ ಮತ್ತು ಇತರ ಕೈಗಾರಿಕೆಗಳ ಸ್ವತ್ತುಗಳನ್ನು ಮಿತ್ರಪಕ್ಷದವರು ಯುದ್ಧದಂಡವಾಗಿ ಹಂಚಿಕೊಳ್ಳಲಾಗುವುದೆಂದು ಹೇಳಲಾಗಿದೆ. 6. ಪ್ರಜಾಪ್ರತಿನಿಧಿಪ್ರಭುತ್ವದ ಸತ್ವವನ್ನೂ ಅದರ ಕುಂದುಕೊರತೆಗಳನ್ನೂ ತಿಳಿಯ ಬಯಸುವವರು ಬ್ರಿಟಿಷರ ಪಾರ್ಲಿಮೆಂಟಿನ ಪರಿಚಯ ಪಡೆದುಕೊಳ್ಳಬೇಕಾದುದು ಅಗತ್ಯ. ಸರ್ಕಾರದ ರೀತಿನೀತಿಗಳನ್ನು ಮಾರ್ಪಡಿಸಿ ಅದರ ಆಡಳಿತದ ಜವಾಬ್ದಾರಿಯನ್ನು ವಹಿಸ ಬಯಸುವ ಭಾರತದ ಜನಕ್ಕಂತೂ ಇದರ ಅಗತ್ಯ ಇನ್ನೂ ಹೆಚ್ಚು. ಸಾಮಾನ್ಯ ಜನರಿಗೂ ಕೂಡ ತಿಳಿಯುವಂತೆ ಪಾರ್ಲಿಮೆಂಟಿನ ವಿಷಯವಾಗಿ ಒಂದು ಕೈಪಿಡಿಯನ್ನು ಈಚೀಚಿಗೆ ಬರೆಯಲಾಯಿತು.

(*b*) Translate into Kanarese:

1. I came to your house this morning thinking you were at home. 2. It appears he is about to speak. Let us hear what he will say. 3. The king ordered the counsellor to drive his own[1] son from the country. 4. Two disciples asked their teacher: 'Is there a place where God is not?' 5. The prince said to his father: 'Because I am your son, you must give me permission to conduct this business'[2]. 6. Formerly the king chose the members of Parliament. After that a few people only had the right to choose them. Now every man and woman of full age[3] takes[4] part in the choice. Without taking the counsel

[1] There are two meanings possible here; translate both. [2] ಕಾರ್ಯ.
[3] 'Who have come to age'. [4] Use ವಹಿಸು.

of the ministers the king will perform[1] no action. Without taking the counsel of Parliament the ministers will give no advice to the king.

Vocabulary

ಅಗತ್ಯ inevitable (adj.); necessity (1 n.)
ಆಡಳಿತ rule, administration (1 n.)
ಏಳಿಗೆ rising, uplift (2 n.)
ಕವಿ a poet (2 m.)
ಕುಂದು lack, defect (3 B n.)
ಕೈಕೊಳ್ಳು take in hand (irreg. tr.)
ಕೈಗಾರಿಕೆ an industry (2 n.)
ಕೈಪಿಡಿ handbook (2 n.)
ಕೊರತೆ want, defect (2 n.)
ಗುಮ್ಮ a devil (1 n.)
ಚುನಾಯಿಸು choose, select (1 tr.)
ಚುನಾವಣೆ choosing (2 n.)
ಜನಾಂಗ race of people (1 n.)
ಜಪಾನ್ (ನು) Japan (3 B n.)
ಜವಾಬ್ದಾರಿ responsibility (2 n.)
ದಂಡ (punishment) a fine (1 n.)
ದಳ an army (1 n.)
ದೆವ್ವ a demon (1 n.)
ನಿರ್ಧರಿಸು determine, settle (1 tr.)
ನೌಕೆ boat, (here) navy (2 n.)
ಪಕ್ಷ side, party (1 n.)
ಪರಿಚಯ acquaintance (1 n.)
ಪಾರ್ಲಿಮೆಂಟ್ (ಟು) Parliament
ಪ್ರಜಾಪ್ರತಿನಿಧಿ representative of the people (2 m.)
ಪಿಶಾಚಿ[2] she devil (2 f.)
ಪ್ರಭುತ್ವ[3] governing power (1 n.)
ಬಯಸು wish (1 tr.)
ಬೆಕ್ಕು a cat (3 B n.)
ಬ್ರಿಟಿಷರು the British
ಭಾರತ India (1 n.)
ಮಾರ್ಪಡಿಸು change (1 tr.)
ಮಿತ್ರ friend, ally (1 m.)
ವಹಿಸು undertake, convey (1 tr.)
ವಿಮಾನ aerial car (1 n.)
ಸತ್ವ reality, real merit (1 n.)
ಸಂಬೋಧಿಸು call, address (1 tr.)
ಸದಸ್ಯ member (of an association —1 m.)
ಸರ್ಕಾರ government (1 n.)
ಸಲಹೆ counsel, advice (2 n.)
ಸಾಕು foster, rear (1 tr.)
ಸಾಧಕ effective (adj.); as noun, an aid (1 n.)
ಸಾಮಾನ್ಯ Common, or ordinary
ಸ್ವತ್ತು (ಸೊತ್ತು) property, goods (3 B n.)
ಹಕ್ಕಿ (ಪಕ್ಷಿ) a bird (2 n.)
ಹಕ್ಕು a right (3 B n.)
ಹಂಚು distribute (1 tr.)
ಹೆದರಿಸು frighten (1 tr.)

[1] ನಡೆಸು. [2] Plu. as neut. ಪಿಶಾಚಿಗಳು.
[3] ಪ್ರಜಾಪ್ರತಿನಿಧಿಪ್ರಭುತ್ವ representative government.

LESSON XXXVIII

Further Idiomatic Uses of ಎನ್ನು

The Relative Participles ಎನ್ನುವ, ಎಂಬ, etc.

The relative participles ಎನ್ನುವ, ಅನ್ನುವ, ಎಂದ, ಅಂದ, are used in the ordinary sense and constructions of relative participles.

The alternative forms of the present relative participle ಎಂಬ and ಎಂಬುವ, are used with appositional force. Thus, ರಾಮನೆಂಬ ರಾಜನು King Rama; ಮೈಸೂರೆಂಬುವ ಪಟ್ಟಣವು the city of Mysore; ಪಾಪವೆಂಬ ರೋಗ the disease of sin; ದೇಹವೆಂಬ ಮನೆ the house which is called 'body'; ಮರಣವೆಂಬ[1] ನದಿ the river of death.

ಎಂಬ in this construction may be regarded as in conjunction with an unexpressed subject 'people', 'they'; thus, ರಾಮನೆಂಬ ರಾಜನು = ಜನರು ರಾಮನೆಂದು ಕರೆಯುವ ರಾಜನು, the king whom people call 'Rama'.

Note that the expression 'King Rama' can also be translated ರಾಜನಾದ ರಾಮನು.

The use of ಎಂಬ, ಎಂಬುವ, is extended to wider appositions, as in the following: ವೈದ್ಯನೇ ನಿನ್ನನ್ನೇ ವಾಸಿಮಾಡಿಕೋ ಎಂಬ ಗಾದೆ[2] the proverb, 'physician, heal thyself'; ಊರಿನಲ್ಲಿ ಇದ್ದರೆ ಪ್ಲೇಗು[3] ತಮಗೆ ತಗಲುವುದೆಂಬುವ[4] ಭಯದಿಂದ[5] ಊರನ್ನು ಬಿಟ್ಟು ಗುಡಿಸಲುಗಳನ್ನು[6] ಕಟ್ಟಿಸಿಕೊಂಡು ವಾಸಮಾಡಿದರು from fear that (lest) plague should attack them if they remained in the town, they left the town, got sheds built for themselves, and lived (in them), *lit.*, from the fear which says, 'if we remain in the town plague will attack us', etc.; similarly we may have . . . ಎಂಬ ಸಂಶಯದಿಂದ the doubt lest . . . a similar example is: ಕಾಯಿಲೆಯು ವಾಸಿಯಾಗುವುದು ಎಂಬ ನಿರೀಕ್ಷೆ[7] ನಮಗಿದೆ we have the hope that the sickness will be cured.

[1] ಮರಣ death (1 n.). [2] ಗಾದೆ proverb (2 n.). [3] ಪ್ಲೇಗು plague (3 B n.). [4] ತಗಲು come in contact with, touch (1 intr.). [5] ಭಯ fear (1 n.). [6] ಗುಡಿಸಲು thatched hut (3 B n.). [7] ನಿರೀಕ್ಷೆ expectation, hope (2 n.).

A simile is frequently rendered by an interrogative sentence followed by the expression ಎನ್ನುವ ಹಾಗೆ or ಎಂಬಂತೆ; as, ಬಿರುಗಾಳಿ ಬೀಸುತ್ತದೋ ಎಂಬಂತೆ ಒಂದು ಶಬ್ದವುಂಟಾಯಿತು[1] a sound came like a rushing wind, *lit.*, as (so that) one should say, 'does a rushing wind blow?' a sound came.

The Participial Nouns ಎಂಬವನು, ಎಂಬುವುದು, etc.

The participial nouns ಎಂಬವನು (ಎಂಬುವವನು), ಎಂಬವಳು (ಎಂಬುವವಳು), ಎಂಬುದು (ಎಂಬುವುದು, ಎಂಬುವದು), are used similarly; as, ಗೋವಿಂದನೆಂಬವನು, he who is called Govinda; ಸತ್ಯವೆಂಬುದು the quality of truth, *lit.*, the thing called truth.

A noun clause is frequently summed up in the word ಎಂಬುವುದು as, ದೇವರನ್ನು ಪ್ರೀತಿಸಬೇಕೆಂಬುವುದು ಧರ್ಮಶಾಸ್ತ್ರದ[2] ಮುಖ್ಯವಾದ ಆಜ್ಞೆಯಾಗಿದೆ[3] 'thou shalt love God' is the chief commandment of the moral law; ತಂದೆತಾಯಿಗಳಿಗೆ ವಿಧೇಯರಾಗಿರಿ[4] ಎಂಬುವುದನ್ನು ಮಕ್ಕಳಿಗೆ ಕಲಿಸಿರಿ teach the children to be obedient to their parents, *lit.*, teach the children (the saying) 'be obedient to your parents'; ಈ ಮಾತು ಸತ್ಯವೋ[5] ಅಲ್ಲವೋ ಎಂಬುವುದನ್ನು ವಿಚಾರಿಸಬೇಕು. I (you, he, etc.) must enquire whether this saying is true or not; ಹೀಗೆ ಮಾಡಬೇಕೆಂಬುವುದಕ್ಕೆ ಕಾರಣವೇನು? what is the reason why we must do so? *lit.*, what is the necessity for (the statement) '(we) must do so'? ದೇವರು ತನ್ನಲ್ಲಿ ನಂಬಿಕೆ[6] ಇಟ್ಟವರನ್ನು ಕಾಪಾಡುತ್ತಾನೆಂಬುವುದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ there is no doubt that God protects those who put confidence in Him, *lit.*, there is no doubt in (the statement) 'God protects those who trust in Him'.

A quotation is frequently concluded with the emphatic form ಎಂಬುವುದೇ '(this is) what it says'.

In many cases ಎಂಬುವುದು or ಎಂಬುವುದನ್ನು may be replaced by ಎಂದು.

ಎಂದು is also interchangeable with ಎಂಬುದಾಗಿ (ಎಂಬದಾಗಿ, ಎಂಬುವುದಾಗಿ, ಎಂಬುವದಾಗಿ); as, ದೊರೆಯುವರು ಆ ಕೆಲಸವನ್ನು ಮಾಡ

[1] ಶಬ್ದ sound, word (1 n.). [2] ಧರ್ಮಶಾಸ್ತ್ರ code of moral law, sacred book (1 n.). [3] ಆಜ್ಞೆ command (2 n.). [4] ವಿಧೇಯ obedient—adj. and noun (1 m.). [5] ಸತ್ಯ true (adj.); truth (1 n.). [6] ನಂಬಿಕೆ trust, faith (2 n.).

ಬೇಕೆಂಬುದಾಗಿ (ಮಾಡಬೇಕೆಂದು) ಅಪ್ಪಣೆಮಾಡಿದರು the gentleman ordered me (you, him, etc.) to do that work. (If there is any distinction of meaning ಎಂದು suggests the substance of the word or thought and ಎಂಬದಾಗಿ its manner.) On occasion ಎಂದು and ಎಂಬ may be used interchangeably: ಆ ಯಂತ್ರಕ್ಕೆ[1] ಚರಕವೆಂಬ[2] ಹೆಸರಿದೆ=ಆ ಯಂತ್ರಕ್ಕೆ ಚರಕವೆಂದು (ಚರಕವೆಂಬುದು) ಹೆಸರು that apparatus is called a *charka*.

There is a slight difference in grammatical construction between the sentences with ಎಂಬ and ಎಂಬುದು (or ಎಂದು) corresponding to the difference between an adjective and a noun clause in English. ಆ ಯಂತ್ರಕ್ಕೆ ಚರಕವೆಂಬ ಹೆಸರಿದೆ means that apparatus has the name charka; ಆ ಯಂತ್ರಕ್ಕೆ ಚರಕವೆಂಬುದು (ಚರಕವೆಂದು) ಹೆಸರು=ಆ ಯಂತ್ರಕ್ಕೆ ಚರಕವೆಂಬುದು ಹೆಸರಾಗಿದೆ means 'the name of that apparatus is charka'.

The Conditional Forms ಎಂದರೆ, ಅಂದರೆ, etc.

The conditional form ಎಂದರೆ (ಅಂದರೆ), 'if one says', is largely used in translating explanatory clauses; as, ದ್ವಿಭಾಷಿಯಂದರೆ[3] ಎರಡು ಭಾಷೆಗಳನ್ನು[4] ತಿಳಿದುಕೊಂಡವನು an interpreter, that is, one who understands two languages. The complete form of the sentence is ದ್ವಿಭಾಷಿಯಂದರೆ ಎರಡು ಭಾಷೆಗಳನ್ನು ತಿಳಿದುಕೊಂಡವನು ಎಂಬುದು ಅರ್ಥವಾಗಿರುವುದು if one says 'interpreter' the meaning is, one who understands two languages'. Commonly the final ಆಗಿರುವುದು is omitted, and if ಎಂದು is used it may combine with ಅರ್ಥ: ಎಂದರ್ಥ or both ಎಂದು and ಅರ್ಥ may be omitted. The question, 'what is the meaning of interpreter?' is rendered ದ್ವಿಭಾಷಿಯೆಂದರೆ ಅರ್ಥವೇನು? or, ದ್ವಿಭಾಷಿಯಂದರೆ ಏನು? or ದ್ವಿಭಾಷಿಯೆಂದರೇನು? if one says 'interpreter', what is the meaning? So, ಸತ್ಯವೆಂದರೇನು? what is truth?

ಎಂದರೆ (ಅಂದರೆ) added to an interrogative word, corresponds to the English 'as follows', 'the following', etc. Thus, ಯಾರೆಂದರೆ the following persons; ಯಾವುದೆಂದರೆ the following thing; ಏನಂದರೆ the following thing; ಏಕೆಂದರೆ (ಯಾಕಂದರೆ) (for) the following reason; ಹೇಗೆಂದರೆ (ಹ್ಯಾಗಂದರೆ) (in) the following manner;

[1] ಯಂತ್ರ machine, apparatus (1 n.). [2] ಚರಕ *charka*, spinning wheel (1 n.). [3] ದ್ವಿಭಾಷಿ interpreter (two language man) (2 m.). [4] ಭಾಷೆ language (2 n.).

ಎಷ್ಟೆಂದರೆ (to) the following number *or* amount; ಯಾವಾಗ ಅಂದರೆ at the time specified as follows; ಎಲ್ಲಿ ಎಂದರೆ at the place specified as follows.

Examples: ಅವರು ಊರಿಗೆ ಬಂದರು ಯಾರ್ಯಾರೆಂದರೆ—ರಾಮಯ್ಯ, ಕೃಷ್ಣಪ್ಪ, ವೆಂಕಟಪ್ಪ ಇವರೇ the following men came to the town—Ramaiah, Krishnappa, Venkatappa, *lit.*, they came to the town: if one asks, 'who?'—Ramaiah, Krishnappa, Venkatappa, these men; ನಾವು ಮಾಡುವ ಒಳ್ಳೆಯ ಕೆಲಸಕ್ಕೆ ಮೂರು ಕಾರಣಗಳಿವೆ ಅವು ಯಾವುವೆಂದರೆ . . . , there are three reasons for the good deed we are doing, as follows . . . , *lit.*, there are three reasons for the good deed we are doing; if one says 'what are they?' . . . The recital of the reasons is usually concluded by one of the words ಇವೇ, ಇವುಗಳೇ these(reasons), or ಎಂಬಿವೇ, ಎಂಬಿವುಗಳೇ (ಎಂಬ ಇವೇ, ಎಂಬ ಇವುಗಳೇ), namely these. ನನ್ನ ಅಭಿಪ್ರಾಯವೇನೆಂದರೆ . . . my opinion is as follows . . . *lit.*, my opinion if one asks, 'what (is it.)?' . . . ; ನನ್ನ ತಂದೆಯವರು ನನಗೆ ಒಂದು ಕಥೆಯನ್ನು ಹೇಳಿದರು ಅದೇನಂದರೆ . . . , my father told me the following story, *lit.*, my father told me a story, if one says, 'what (was) it?' . . . The expression ಏನೆಂದರೆ is very commonly used with neuter participial nouns; as, ಅವರು ಹೇಳಿದ್ದೇನೆಂದರೆ[1] they spoke as follows, *lit.*, that which they spoke, if one says, 'what (was it)?' . . . This expression at the beginning of a quotation is equivalent to ಎಂದು ಹೇಳಿದರು at the end of the quotation. It is convenient for use with extended quotations; ಏನಂದರೆ at the beginning of a quotation is sometimes followed by ಎಂಬುವುದೇ (ಎಂಬುದೇ) at the end.

ಅದರಿಂದ ಆಗುವುದೇನಂದರೆ . . . from that the following happens (will happen), the consequence of that is (will be) the following . . . ; ತರುವಾಯ ಆದುದೇನಂದರೆ . . . then the following happened . . . An alternative method of expressing this last meaning, and one very frequently employed, is by means of ಏನಾಯಿತೆಂದರೆ if one says, 'what happened?' . . .

ಏಕೆಂದರೆ, ಯಾಕಂದರೆ, ಏತಕ್ಕೆಂದರೆ, ಯಾತಕ್ಕಂದರೆ if one says, 'why?' . . . are sometimes used as equivalents for the English

[1] ಹೇಳಿದ್ದು + ಏನೆಂದರೆ.

'because,' 'for'; as, ಈ ಹಣ್ಣುಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳಕೂಡದು ಯಾಕಂದರೆ ಅವು ನಿಮ್ಮವಲ್ಲ (you) must not take these fruits; for they are not yours, *lit.*, (you) must not take these fruits; if (one) asks 'why?' they are not yours.

It should be observed, however, that this Kanarese expression is not nearly so frequent as the English 'because'. In many instances a neuter participial noun in the instrumental case, or an infinitive in ಅಲು, or some construction of ಕಾರಣ, is to be preferred. Example: ನಮ್ಮ ಸ್ನೇಹಿತರು ಬಂದುದರಿಂದ ನಾವು ಸಂತೋಷಪಟ್ಟೆವು we were glad because our friends had come; or ನಮ್ಮ ಸ್ನೇಹಿತರು ಬಂದಕಾರಣ . . . etc. The same meaning is given by ಸಂತೋಷಪಟ್ಟೆವು ಕಾರಣವೇನಂದರೆ: we were glad; if (one) says, 'what (was) the reason?' . . .

ಹೇಗೆಂದರೆ (ಹೇಗಂದರೆ, ಹ್ಯಾಗಂದರೆ)=in the following manner, as follows, thus; *lit.*, if (one) says, 'how?' . . .; as, ಆತನು ಅವರಿಗೆ ಒಂದು ಸಾಮ್ಯವನ್ನು[1] ಹೇಳಿದನು ಹೇಗೆಂದರೆ ಪರಲೋಕರಾಜ್ಯವು ಒಂದು ಬಲೆಗೆ ಸಮಾನವಾಗಿದೆ[2]. He spoke a parable to them as follows: The kingdom of heaven is like a net.

ಅಂತೆ 'they say'

ಅಂತೆ attached to a finite verb at the conclusion of a sentence has the meaning, 'they say,' or the French *on dit*; as, ಮಹಾರಾಜರವರು ನಿನ್ನೆ ಪಟ್ಟಣಕ್ಕೆ ಬಂದರಂತೆ they say that the Maharaja came to the city yesterday.

For the etymology of this form see page 296.

EXERCISE XXXVIII

(*a*) Translate into English, giving, wherever possible, a rendering in both direct and indirect speech:

1. ನಾನು ಮನೆಗೆ ಹೋಗುತ್ತೇನೆ ಅಂದಾಗ ಆತನು ನಿಮ್ಮ ಸಂಗಡ ಬರುತ್ತೇನೆಂದು ಹೇಳಿದನು. 2. ನನ್ನ ಸಹಾಯವು ನಿಮಗೆ ಬೇಕೆಂದು ತೋರುತ್ತದೆ. ನಿಮಗೇನು ಬೇಕನ್ನುತ್ತೀರಿ? 3. ಇವನು ಪೆಟ್ಟಿಗೆಯಲ್ಲಿದ್ದಂಥ ಹಣವನ್ನೆಲ್ಲಾ ತೆಗೆದುಕೊಂಡು ಓಡಿಹೋದನೆಂಬುವುದು ನಿಜವೋ? 4. ತೆಗೆದುಕೊಂಡು ಹೋದನೆಂಬುವುದಕ್ಕೆ ಏನೂ ಸಂಶಯವಿಲ್ಲ; ಆದರೆ ಇವನು ತಾನು ಮಾಡಿದ ತಪ್ಪಿಗಾಗಿ ಬಹಳ ವ್ಯಸನಪಟ್ಟಿದ್ದಾನೆಂದು ಬಲ್ಲೆನು. ದಯಮಾಡಿ ಅವನನ್ನು ಕ್ಷಮಿಸಬೇಕೆಂದು ತಮ್ಮನ್ನು

[1] ಸಾಮ್ಯ simile, in N.T. parable (1 n.). [2] ಸಮಾನ similar, equal (adj.); noun, an equal (1 m.).

ಕೇಳಿಕೊಳ್ಳುತ್ತೇನೆ. 5. ಯೇಸುವು ತನ್ನ ಶಿಷ್ಯರಿಗೆ ಹೇಳಿದ್ದೇನೆಂದರೆ—ತನ್ನನ್ನು ಹೆಚ್ಚಿಸಿಕೊಳ್ಳುವವನು ತಗ್ಗಿಸಲ್ಪಡುವನು; ತನ್ನನ್ನು ತಗ್ಗಿಸಿಕೊಳ್ಳುವವನು ಹೆಚ್ಚಿಸಲ್ಪಡುವನು. ಕರೆಯಲ್ಪಟ್ಟವರು ಬಹು ಜನ; ಆಯಲ್ಪಟ್ಟವರು ಸ್ವಲ್ಪ ಜನ ಎಂಬುವುದೇ. 6. ಉಪಾಧ್ಯಾಯನು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಬುದ್ಧಿ ಹೇಳಿದನು ಹ್ಯಾಗಂದರೆ—ಒಳ್ಳೇ ಹುಡುಗರು ಇತರರನ್ನು ಎಂದಾದರೂ ಬಯ್ಯುವುದಿಲ್ಲ. ಇತರರು ಅವರನ್ನು ಬಯ್ದರೂ ಕೂಡಾ ಅವರು ಸುಮ್ಮನೆ ಇರುವರು ಎಂಬುದೇ. 7. ಆತನು ಹನ್ನೆರಡು ಮಂದಿಯನ್ನು ಆಯ್ದುಕೊಂಡು ಅವರು ತನ್ನ ಸಂಗಡ ಇರಬೇಕೆಂತಲೂ ದೆವ್ವಗಳನ್ನು ಬಿಡಿಸುವ ಅಧಿಕಾರವುಳ್ಳವರಾಗಿ ಸುವಾರ್ತೆಯನ್ನು ಸಾರುವುದಕ್ಕೆ ತಾನು ಅವರನ್ನು ಕಳುಹಿಸುವೆನೆಂತಲೂ ಉದ್ದೇಶಮಾಡಿಕೊಂಡಿದ್ದನು. 8. ಸಂಧಿಯೆಂದರೇನು? ಸಂಧಿಯೆಂದರೆ ಅಕ್ಷರಗಳು ಒಂದಕ್ಕೊಂದು ಸೇರುವುದೇ ಎಂದು ಅರ್ಥ. 9. ಹೊಸೂರೆಂಬ ಗ್ರಾಮದಲ್ಲಿ ವಾಸಮಾಡುತ್ತಿದ್ದ ರಂಗಚೆಟ್ಟಿ ಎಂಬ ಹೆಸರುಳ್ಳ ಒಬ್ಬಾನೊಬ್ಬ ವರ್ತಕನು ಬೇರೊಂದು ಊರಿಗೆ ಹೋಗಿ ಸಂತೆಯಲ್ಲಿ ವ್ಯಾಪಾರಮಾಡಿ ಬೇರೆ ಬೇರೆ ತರದ ಜಿನಸುಗಳನ್ನು ಕೊಂಡುಕೊಂಡು ಹಿಂತಿರುಗಿ ಬರಬೇಕೆಂದು ಬೆಳಿಗ್ಗೆ ತನ್ನ ಊರನ್ನು ಬಿಟ್ಟು ಪ್ರಯಾಣ ಮಾಡಿದನಂತೆ. 10. ರೈತರೆಲ್ಲರೂ ಮಳೆಗೋಸ್ಕರ ಅತ್ಯಾಶೆಯಿಂದ ಕಾದುಕೊಂಡಿದ್ದಾರೆ. ಈ ವಾರದೊಳಗೆ ಮಳೆಯಾದರೆ ಅವರು ಬಿತ್ತಿರುವ ಬೀಜವು ಒಂದು ವೇಳೆ ಮೊಳೆಯುವುದು. ಆಗದಿದ್ದರೆ ಏನೂ ಮೊಳೆಯಲಾರದು.

(*b*) Translate into Kanarese:

1. I trust[1] that you will not do as he did. 2. Who do men say that I am? Some say that thou art one of the prophets. 3. The boy acknowledged[2] that the money which he had spent was not his own. 4. I went to my garden in order to pluck some flowers and return.[3] 5. Tell me how you knew that I had written this letter. 6. I asked them what they would do after they had reached the city. 7. There are reasons for my speaking in this way. I shall not tell you what they are, for you cannot understand them. 8. I am surprised that you have forgotten so quickly the words which I spoke to you. 9. You ought to remember the words which Jesus Himself said, namely, It is more blessed[4] to give than to receive.[5] 10. I will send you the articles which you need for your work, as follows: books, paper, pens, tables, and chairs.

[1] ನಂಬು. [2] ಒಪ್ಪಿಕೊಳ್ಳು. [3] ಬರು. [4] A greater happiness. [5] ತೆಗೆದುಕೊಳ್ಳು.

Vocabulary

ಅತ್ಯಾಶೆ (= ಅತಿ + ಆಶೆ) excessive (great) desire (2 n.)
ಅಧಿಕಾರ authority (1 n.).
ಆಯು choose (irreg. tr.)[1]
ಆಶ್ಚರ್ಯಪಡು feel surprise (irreg. intr.)
ಉದ್ದೇಶ object, intention (1 n.)
ಒಂದು ವೇಳೆ one time, on occasion, perhaps.
ಕಾಯು guard, wait (irreg. tr. and intr.)[2]
ಕೀಳು pluck (irreg. tr.)[3]
ಕೂಡ (ಡಾ) also, even
ಖರ್ಚುಮಾಡು expend, spend (1 tr.)
ಗ್ರಹಿಸಿಕೊಳ್ಳು understand (irreg. tr.)[4]
ಜಿನಸು (ದಿನಸು) an article, goods (3 B n.)
ಜ್ಞಾಪಕಮಾಡಿಕೊಳ್ಳು remember (irreg. tr.)[5]
ತರ sort, kind (1 n.)
ನಿಜ (own) true (adj); truth (1n.)
ಪ್ರವಕ್ತ (ಪ್ರವಾದಿ) in O.T., prophet (1 m. 2 m.)
ಬಯ್ಯು revile, abuse (irreg. tr.)[6]
ಬಿಡಿಸು cause to leave, loosen, release (1 tr.)
ಬಿತ್ತು sow (1 tr.)
ಬುದ್ಧಿ intellect, advice (2 m.)
ಮರೆತುಕೊಳ್ಳು forget (irreg. tr.)
ಮೊಳೆ sprout (irreg. intr.)[7]
ವೇಳೆ time (2 n.)
ಸಾಮಾನು thing, article (3 B n.)
ಸ್ವಲ್ಪ little, few (adj. and pron. n.)
ಹಿಂತಿರುಗು turn back, return (1 intr.)

[1] Past ptc. ಆಯ್ದು *or* ಆದು. [2] Past ptc. ಕಾದು. [3] Past ptc. ಕಿತ್ತು. [4] ಗ್ರಹಿಸು grasp (1 tr.). [5] ಜ್ಞಾಪಕ memory (1 n.). [6] Past ptc. ಬಯ್ದು. [7] Past ptc. ಮೊಳೆತು.

LESSON XXXIX

Irregular Verbs (contd)

Class III (*b*)

For the general characteristics of this class, see Lesson XXXVII, under class III.

Most verbs in III(*b*) the roots of which end (originally) in ಯ್ are found also in III(*a*); *e.g.*, ಆಯು (ಆಯ್), choose, has for its past verbal participle both the forms ಆಯ್ದು and ಆದು.

It may be noticed that the simple verb ಸೋಲು be defeated, is less frequently used than the expression ಸೋತು[1] ಹೋಗು and ಕುಳಿರು[2] is used practically always in the reflexive form ಕುಳಿತುಕೊಳ್ಳು or ಕೂತುಕೊಳ್ಳು. The form ಕುಂತುಕೊಳ್ಳು is now regarded as a vulgarism.

Class III (*c*)

For general characteristics see Lesson XXXVII, under class III.

ಬರು come

ಬರು[3] come, is used with the present verbal participle of any verb to indicate habitual action or action which is or was in progress; as, ಆತನು ಜನರಿಗೆ ಉಪಕಾರಮಾಡುತ್ತಾ ಬಂದನು he was in the habit of conferring benefits on the people; ಅವರಲ್ಲಿ ಸ್ನೇಹವನ್ನು[4] ಬೆಳೆಯಿಸುತ್ತಾ[5] ಬಂದನು he continued to cultivate friendship with them: ಕತ್ತಲೆಯಾಗುತ್ತಾ ಬಂತು darkness came on.

As already noted on page 271, ಬರು, when combined with ತೆಗೆದುಕೊಳ್ಳು and similar verbs, as ತೆಗೆದುಕೊಂಡು ಬರು, has the meaning

[1] Past. ptc. of ಸೋಲು. [2] Page 137. [3] For the irregular forms see also p. 197. [4] ಸ್ನೇಹ friendship (1 n.). [5] ಬೆಳೆಯಿಸು (ಬೆಳಿಸು, ಬೆಳಸು) cause to grow, cultivate (1 tr.).

'bring' (*lit.*, take and come); as, ಆ ಪುಸ್ತಕವನ್ನು ತೆಗೆದುಕೊಂಡು ಬಾ bring that book; ಅವರನ್ನು ಕರೆದುಕೊಂಡು ಬಂದರು they brought them with them.

Combined with ಹೋಗು, as ಹೋಗಿ ಬರು, it affords a polite mode of referring to departure, the uncombined ಹೋಗು being held to lack something in point of courtesy. Thus, ಹೋಗಿ ಬರುತ್ತೇನೆ I will go away and come back, is the usual formula of farewell, and is practically equivalent to 'good-bye' on the part of the person who is going away. ಹೋಗಿ ಬನ್ನಿ is the answering 'good-bye' of the person whom he is leaving. This usage is quite independent of the probability or otherwise of return.

ಬರು is frequently used with reference to the acquisition of knowledge; as, ನಿಮಗೆ ಕನ್ನಡ ಬರುತ್ತದೋ? do you understand Kanarese? *lit.*, does Kanarese come to you? ನನಗೆ ಓದ (ಓದುವುದಕ್ಕೆ, ಓದಲಿಕ್ಕೆ) ಬರುವುದಿಲ್ಲ I cannot read.

The negative forms ಬಾರೆನು etc., as well as indicating the usual meanings of the negative mood, denote the impossibility or impropriety of an action; as, ತೆರೆಯ ಬಾರದ ಕಣ್ಣು an eye which (one) cannot open; ಕಳ್ಳತನಮಾಡಬಾರದು (thou) must not steal.

The form ಬಾರದು is usually associated with this meaning. The sentence ಆ ಪುಸ್ತಕವನ್ನು ಅವನು ಓದಬಾರದು means: he ought not to read that book. He is unable to read that book is translated ಅವನಿಗೆ ಆ ಪುಸ್ತಕವನ್ನು ಓದಲು ಬರುವುದಿಲ್ಲ.

A regular form of the negative mood, ಬರೆನು etc., is heard in conversation.

The imperative mood, 2nd pers. sing. and plu., ಬಾ, ಬನ್ನಿ, are used in inviting to any course of action: ಕುಣಿಯೋಣ ಬಾ come let us dance. There is another irregular imperative form ಬಾರು (*or* ಬಾರ) which is found only with terms of address, ಅಪ್ಪ, ಅಮ್ಮ, ಅಯ್ಯ or with the particle ಓ; as ಬಾರಪ್ಪ come sir; ಬಾರೊ come (you).

ಬೀಳು fall

Note the idiomatic uses: (*a*) ಸಂದರ್ಭ ಬೀಳು occasion to arise; ಅವಶ್ಯ[1] ಬೀಳು necessity to arise; ಕಾರಣ ಬೀಳು a reason to occur; ತೂತು[2] ಬೀಳು fall in holes (like cloth); ದೃಷ್ಟಿಗೆ[3] ಬೀಳು become visible; (*b*) ಸರಿ ಬೀಳು be in harmony with, accord with; ಅವರ ನಡತೆ[4] ನಮ್ಮ ಮನಸ್ಸಿಗೆ ಸರಿಬೀಳುವುದಿಲ್ಲ their conduct is not in accord with our mind; ಬೀಳು is also used of price or cost; as, ಇದರ ಕ್ರಯ ಮೂರಾಣೆ ಬೀಳುತ್ತದೆ the price of this is three annas; (*c*) ಬಿದ್ದುಕೊಳ್ಳು means 'lie down'; as, ಗುರುವಿನ ಪಾದಕ್ಕೆ ಬಿದ್ದುಕೊಂಡನು he fell down at the teacher's feet; (*d*) ಜಾರಿ[5] ಬೀಳು 'slip and fall' is also used of lapse from virtue.

Needless to say, English idioms with 'fall' cannot be literally translated into Kanarese; *e.g.*, 'it fell to my lot' is, in Kanarese, ನನ್ನ ಪಾಲಿಗೆ[6] ಬಂತು; but there is a tendency for idioms to cross from the one language to the other. Such expressions as, ಅವರ ದೃಷ್ಟಿ ನನ್ನ ಮೇಲೆ ಬಿತ್ತು 'their eye fell on me', are heard, there being no literary authority for the usage.

Class IV

These verbs had originally monosyllabic roots with long vowels. The past verbal participle is formed by shortening the vowel of the root, and inserting a euphonic ನ್ before the suffix ದು and ತ್ before the suffix ತು; as, ನೋ[7]+ನ್+ದು=ನೊಂದು (past tense ನೊಂದೆನು I felt pain, etc.); ಸಾ[8]+ತ್+ತು= ಸತ್ತು.

ಈಯು give

ಈಯು give, forms the causal ಈಸು cause to give, which is largely used in such expressions as ಈ ಸೀಸೆಯನ್ನು[9] ತೆಗೆದುಕೊಂಡು ಆಸ್ಪತ್ರೆಗೆ ಹೋಗಿ ಔಷಧವನ್ನು ಈಸಿಕೊಂಡು ಬಾ take this bottle, go to the hospital, and bring back medicine, *lit.*, having taken this bottle, having gone to the hospital, having caused (them) to give you medicine, come. See also note on page 279.

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[1] ಅವಶ್ಯ necessary (adj.); necessity (1 n.). [2] ತೂತು a hole (3 B n.). [3] ದೃಷ್ಟಿ sight (2 n.). [4] ನಡತೆ conduct (2 n.). [5] ಜಾರು slip (1 intr.). [6] ಪಾಲು part, share (3 B n.). [7] ನೋ (ನೋಯು) feel pain (irreg. intr.). [8] ಸಾ (ಸಾಯು) die (irreg. intr.). [9] ಸೀಸೆ bottle (2 n.).

ಸಾಯು die

ಸಾಯು die, is frequently replaced by ಸತ್ತುಹೋಗು.

Euphemistic expressions for 'to die' in common use are ಕಾಲವಾಗು,[1] ಗತಿಸು[2] (ಗತಿಸಿ ಹೋಗು), ತೀರಿಹೋಗು[3] etc.

Class V

This class consists of two sections. In the former section, the second syllable of the dissyllable root consists of the combination ಡು. Under the influence of this cerebral consonant, the dental ತ್ of the past verbal participial affix is changed into the cerebral ಟ್ the flat consonant (ಡ್) of the root being also changed into the sharp consonant of the same class ಟ್; thus, ಅಡು[4]+ತು=ಅಟ್+ಟು=ಅಟ್ಟು. In the second section, the root originally ended in the half-syllable ಣ್ (in one instance ಳ್ *i.e.* ಕೊಳ್). The past verbal participial ending is added directly to the root, but its dental consonant (ದ್) is changed by attraction into the cerebral ಡ್; as, ಉಣ್[5] + ದು = ಉಣ್ + ಡು = ಉಣ್ಡು (ಉಂಡು).

ಕೆಡು be spoilt

This verb is found most frequently in the combination ಕೆಟ್ಟು ಹೋಗು be completely spoilt. The past relative participle ಕೆಟ್ಟ is the usual equivalent for the English adjective 'bad', whether the significance is physical or moral.

ಬಿಡು leave

The verb is used, like ಹಾಕು and ಹೋಗು in combination with past verbal participles to indicate the completeness of an action; thus, ಹೋಗಿಬಿಡು go right away; ಎತ್ತು ಹುಲ್ಲನ್ನೆಲ್ಲಾ ತಿಂದು[6] ಬಿಟ್ಟಿತು the ox ate up all the grass; ಆ ಮಾತನ್ನು ಬಿಟ್ಟುಬಿಡಬೇಕು (you) must completely leave out that word.

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[1] ಕಾಲ time (1 n.). [2] ಗತಿಸು pass (1 intr.). [3] ತೀರು come to an end (1 intr.). [4] ಅಡು cook (irreg. tr.). [5] ಉಣ್ (ಉಣ್ಣು) eat (irreg. tr.). [6] ತಿನ್ (ತಿನ್ನು) eat (irreg. tr.).

ಹೊರಡು go out

This verb is frequently combined with ಹೋಗು; as, ಬೆಳಿಗ್ಗೆ ಹೊರಟುಹೋದರು they went away in the morning.

ಕಾಣು see, appear

ಕಾಣು (ಕಾಣ್) has the meaning of 'see', and also of 'be seen, appear'; as, ಈ ಕಣ್ಣು ಕಾಣುವುದಿಲ್ಲ this eye does not see; ನಾನು ನಿನ್ನನ್ನು ನಿನ್ನೆ ಕಂಡೆನು[1] I saw you yesterday; ಮಳೆಯು ಬರುವುದೆಂದು ನನಗೆ ಕಾಣುವುದಿಲ್ಲ it does not seem to me that rain is coming. The negative mood, 1st. pers. sing. in its abbreviated form ಕಾಣೆ (for ಕಾಣೆನು) is commonly used in the meaning, 'I do not know': ಅವರು ಯಾರೋ ಕಾಣೆ I do not not know who he is.

The causal ಕಾಣಿಸು means (1) 'cause to appear', and (2) 'appear, come into sight' especially in the form ಕಾಣಿಸಿಕೊಳ್ಳು; as, ಅವನು ಆ ಕೂಟದಲ್ಲಿ ಕಾಣಿಸಿಕೊಂಡನು he put in an appearance at that meeting.

For ಕೊಳ್ಳು (ಕೊಳ್) see pages 136—138; for ಪಡು, pages 198, 280.

Class VI

In these verbs the second syllable of the dissyllabic root consists of the combination ಗು. The dental (ದ್) of the past verbal participial suffix is changed into the guttural ಕ್, and the flat consonant ಗ್ of the root is also changed into the sharp consonant ಕ್; as, ನಗು[2]+ದು=ನಕ್+ಕು=ನಕ್ಕು.

The variant forms of past verbal participles of certain verbs of the second conjugation, given at the end of Appendix III, should be studied before the following Exercise is done.

EXERCISE XXXIX

(*a*) Translate into English:

1. ಕೆಟ್ಟವನೆನಿಸಿಕೊಂಡು[3] ನೂರು ವರುಷ ಬದುಕಿರುವುದಕ್ಕಿಂತಲೂ ಒಳ್ಳೆಯವನೆನಿಸಿಕೊಂಡು[3] ಮೂರು ದಿವಸವಿರುವುದು ಉತ್ತಮ. 2. ನೀವು ಇನ್ನು

[1] It is to be noticed that the vowel here is shortened in the past ptc. ಕಂಡು. [2] ನಗು laugh (irreg. intr.). [3] ಎನ್ನಿಸು in combination is often written ಎನಿಸು (ಕೆಟ್ಟವನೆನಿಸಿಕೊಂಡು).

ಮೇಲೆ ನನ್ನ ಮುಖವನ್ನು ಕಾಣುವುದಿಲ್ಲವೆಂದು ಆತನು ಹೇಳಿದ ಮಾತಿಗೆ ಅವರು ವಿಶೇಷವಾಗಿ ವ್ಯಥೆಪಟ್ಟು ಬಹಳವಾಗಿ ಅತ್ತರು. 3. ಮುಂಗಾರು ಮಳೆಯು ಬರಲು ರೈತರು ತಮ್ಮ ಹೊಲಗಳನ್ನು ಉತ್ತು ಕಳೆ ಕಸ ಮುಂತಾದವುಗಳನ್ನು ಕಿತ್ತು ರಾಶಿಮಾಡಿ ಸುಟ್ಟು ಬೀಜಬಿತ್ತುವುದಕ್ಕೆ ಭೂಮಿಯನ್ನು ಹಸನುಮಾಡುತ್ತಿದ್ದಾರೆ. 4. ಈ ಕಾರ್ಯಗಳನ್ನು ಮಾಡಿದವನಿಗೆ ರಾಜನು ವಿಧಿಸಿದ ದಂಡನೆಯು ಬಹಳ ಕ್ರೂರವಾಗಿತ್ತು. ಅದು ಯಾವುದೆಂದರೆ ಕಾವಲುಗಾರರು ಅವನ ಎರಡು ಕೈಗಳನ್ನೂ ಕಾಲುಗಳನ್ನೂ ಕತ್ತರಿಸಿಬಿಡಬೇಕೆಂಬುವುದೇ. 5. ಶತ್ರುಗಳು ನಮ್ಮ ದೇಶೀಯರಿಗಿಂತ ಬಲಿಷ್ಠರಾಗಿರುವುದರಿಂದ ಇವರು ಅವರಿಂದ ಸೋತುಹೋದಾರೆಂದು ಅಂಜಿಕೊಳ್ಳುತ್ತೇವೆ. 6. ರಾಜಕುಮಾರನು ಯುದ್ಧದಲ್ಲಿ ಈಟಿಯಿಂದ ಇರಿಯಲ್ಪಟ್ಟು ಬೇಗನೆ ಸತ್ತನು. 7. ಅವರು ಕಲ್ಲು ಮೊದಲಾದವುಗಳನ್ನು ತಂದು ದೂರದಿಂದ ಕಾಣುವಂತೆ ಬೆಟ್ಟದ ಶಿಖರದಲ್ಲಿ ಒಂದು ಸ್ತಂಭವನ್ನು ನೆಟ್ಟು ನಿಲ್ಲಿಸಿದರು. 8. ನಾನು ಊರಿನಲ್ಲಿ ಹಾದು ಹೋಗುತ್ತಿರುವಾಗ ಮನೇ ಬಾಗಿಲುಗಳ ಮುಂದೆ ನಿಂತುಕೊಂಡಿದ್ದವರು ಒಬ್ಬರಿಗೊಬ್ಬರು ನನ್ನ ವಿಷಯದಲ್ಲಿ—ನೋಡಿರಿ! ಈತನ ಮಿತ್ರರು ಈತನನ್ನು ಸರ್ವಜ್ಞನೆಂದು ಹೇಳುತ್ತಾರಲ್ಲ, ಅದು ಹೇಗೆ ಎಂದು ಹೇಳಿಕೊಳ್ಳುತ್ತಿದ್ದರು. 9. ಈ ಗ್ರಾಮಸ್ಥರು ತಮ್ಮ ಸಾಲಗಳನ್ನು ತೀರಿಸಲಾರದೆ ಹೋಗಿರುವುದರಿಂದ ತಮ್ಮ ದನಗಳಲ್ಲಿಯೂ ಹೊಲಗಳಲ್ಲಿಯೂ ಕೆಲವನ್ನು ಮಾರಿಬಿಟ್ಟು ಸಿಕ್ಕಿದ ಹಣವನ್ನು ಸಾಲಕೊಟ್ಟವರಿಗೆ ಕೊಟ್ಟು ಮಿಕ್ಕ ಆಸ್ತಿಯಿಂದ ಜೀವನ ಮಾಡಿಕೊಳ್ಳಲಿ. 10. ಕೆಟ್ಟುದೇನಾದರೂ ಮಾಡದೆ ಅಧಿಕ ಕಷ್ಟಪಟ್ಟವರನ್ನು ನೀವು ಸನ್ಮಾನಿಸುವುದಿಲ್ಲವೋ?

(*b*) Translate into Kanarese:

1. What do you say? Do you not know that the king is dead? 2. Can you not rise, my friend? I am unwilling to leave you where you have fallen and to go away. 3. Those who had encamped[1] on the river-bank were afraid to drink the river-water lest some disease should attack them. 4. Although the punishment which the king ordained was unjust and cruel, the guards were obedient to the king and killed the man. 5. He who can carry[2] does not need a servant[3]; he who can cook does not need a wife. 6. When the townspeople heard that the army was defeated and the general dead, they mourned[4] and wept. 7. I must first know to what extent you remember[5] the words of the

[1] ಇಳುಕೊಳ್ಳು. [2] ಎತ್ತಿಕೊಂಡುಹೋಗು. [3] Say: to him . . . a servant is not needed. [4] ವ್ಯಥೆಪಡು. [5] Have put in memory.