THE USE OF VERBAL PARTICIPLES

2. To indicate Manner, Means, or Cause

Particiles which precede a finite verb frequently indicate the manner (करण prakāra), means (करण karana), or cause (करण kārana), of the action indicated by the principal verb. Examples:

उन्हीं ने क्रिया कररुपामार की, they went quarrelling to the judge.

उन्हीं ने क्रिया कररुपामार की, they wrote briefly.

उन्हीं ने क्रिया कररुपामार की, they drove the cows away by beating them.

उन्हीं ने क्रिया कररुपामार की, the disciples rejoiced because they heard the words of the guru.

In some sentences a negative participle (followed by a positive form) has the effect of emphasis: वे ने क्रिया कररुपामार की, they neither spoke nor entered the house.

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

3. Verbal Participles followed by a Negative Verb

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

(1) उन्हीं ने क्रिया कररुपामार की, the boys did not read the lesson properly, and did not understand (it).

(2) But in some sentences of this type the participle is to be translated as an affirmative verb, and the finite verb as negative. Thus, उन्हीं ने क्रिया कररुपामार की, the boys did not read the lesson properly, and did not understand (it).

1 lord (1 m.). 2 Acc. of Lord we. 3 mental pity (1 tr.). 4 give command (2 n.). 5 take in hand, observe, keep (irreg.); 6 mind, for keeping = मन कर. 7 Gen. of mind. 8 Gen. of mind. 9 mind (3 B n.). 10 तत्त्वात दिक्क, influence, constrain (1 tr.). 11 निदान दिक्क, quarrel (1 intr.). 12 निदान दिक्क, judge (2 m.). 13 निदान दिक्क, gather together, abridge (1 tr.).
In some cases, however, and particularly when the participial construction implies some such adverbial force as is described in § 2, p. 108, the meaning expressed is the reverse of what would appear from a literal translation. Thus it is just possible for ʷ ngữ to mean, ‘they entered the house without speaking’. Part of the difficulty here is due to the absence of context, and part to the fact that there is no close connection between speaking and entering (or not entering) a house. There are thus cases in which ambiguity may remain even after the context has been considered. This circumstance connects itself with a feature of some Kanarese sentences, namely, that the finite verb which closes the sentence is not the most important in meaning. In Lesson XIV, p. 97, we noticed that the verb ʷ ngữ is used with other verbs to give them a reflexive meaning. When this occurs it is ʷ ngữ which takes the tense endings; the verb whose meaning is modified is found in the past participle. There are, again, some verbs which are added to others to intensify their meaning; such are ʷ ngữ (Lesson XXXIV) and ʷ ngữ (Lesson XXXIX). The illustrative sentence with which this Lesson begins might be written: ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ. Here the verb ʷ ngữ has no separate meaning but simply intensifies the meaning of ʷ ngữ, as if we said in English, ‘killed outright’. The command, ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ, is another illustration.

The verbs ʷ ngữ and ʷ ngữ are sometimes employed in a colourless way at the end of a sentence: ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ. The servant went to the bazaar and bought rice (and came). As we have seen (pp. 97, 98) these two verbs are added to one or two verbs already combined with ʷ ngữ, chiefly, ʷ ngữ and ʷ ngữ. The participle ʷ ngữ and ʷ ngữ mean ‘bring’, ʷ ngữ and ʷ ngữ mean ‘take away’: ʷ ngữ ʷ ngữ ʷ ngữ.

The remark above about a verb, not the most important, closing a sentence, applies to such a sentence as the following: ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ. He did not teach the word of God without speaking a parable; i.e., He taught the word of God exclusively by means of the parable.

When both the participle and the verb are negative, the effect is to make them both positive in meaning; as, ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ. He did not teach the word of God without speaking a parable; i.e., He taught the word of God exclusively by means of the parable.

The double negative with a positive meaning is common in Kanarese composition, e.g., ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ ʷ ngữ. there is no one who has not heard his fame; i.e., everybody has heard his fame.

1 ʷ ngữ still, yet, more.
2 ʷ ngữ ʷ ngữ (past ptc. of ʷ ngữ).
3 ʷ ngữ ʷ ngữ (1 n.).
4 ʷ ngữ word (1 n.).
5 Gen. of ʷ ngữ.
6 ʷ ngữ fame (2 n.).
7 ʷ ngữ ʷ ngữ people who did not hear; i.e., ‘have not heard’.
4. Verbal Participles followed by a Finite Verb having a Different Subject

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

EXERCISE XVI

(a) Translate into English:

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 
12. 
13. 
14.

(b) Translate into Kanarese:

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

Vocabulary

<table>
<thead>
<tr>
<th>English</th>
<th>Kanarese</th>
</tr>
</thead>
<tbody>
<tr>
<td>increase</td>
<td>ಉಿ ಜೆಲ್ಲುವಿನದರು, ಉಿ ಜೆಲ್ಲುವಿನದರು ಆರೇರುವಿನದರು</td>
</tr>
<tr>
<td>emphatic</td>
<td>ಉಿ ಜೆಲ್ಲುವಿನದರು, ಉಿ ಜೆಲ್ಲುವಿನದರು ಆರೇರುವಿನದರು</td>
</tr>
<tr>
<td>irreg. plu.</td>
<td>ಉಿ ಜೆಲ್ಲುವಿನದರು, ಉಿ ಜೆಲ್ಲುವಿನದರು ಆರೇರುವಿನದರು</td>
</tr>
<tr>
<td>p. 69</td>
<td>ಉಿ ಜೆಲ್ಲುವಿನದರು, ಉಿ ಜೆಲ್ಲುವಿನದರು ಆರೇರುವಿನದರು</td>
</tr>
<tr>
<td>past ptc.</td>
<td>ಉಿ ಜೆಲ್ಲುವಿನದರು, ಉಿ ಜೆಲ್ಲುವಿನದರು ಆರೇರುವಿನದರು</td>
</tr>
<tr>
<td>call</td>
<td>ಉಿ ಜೆಲ್ಲುವಿನದರು, ಉಿ ಜೆಲ್ಲುವಿನದರು ಆರೇರುವಿನದರು</td>
</tr>
<tr>
<td>to the house</td>
<td>ಉಿ ಜೆಲ್ಲುವಿನದರು, ಉಿ ಜೆಲ್ಲುವಿನದರು ಆರೇರುವಿನದರು</td>
</tr>
<tr>
<td>bear</td>
<td>ಉಿ ಜೆಲ್ಲುವಿನದರು, ಉಿ ಜೆಲ್ಲುವಿನದರು ಆರೇರುವಿನದರು</td>
</tr>
<tr>
<td>prayer</td>
<td>ಉಿ ಜೆಲ್ಲುವಿನದರು, ಉಿ ಜೆಲ್ಲುವಿನದರು ಆರೇರುವಿನದರು</td>
</tr>
<tr>
<td>milk</td>
<td>ಉಿ ಜೆಲ್ಲುವಿನದರು, ಉಿ ಜೆಲ್ಲುವಿನದರು ಆರೇರುವಿನದರು</td>
</tr>
</tbody>
</table>
LESSON XVII

Nouns of Relationship (ಬಂದುವುಚಕಾ ಕವಾಟ)

For a list of Nouns of Relationship see Appendix I

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

Crude form—ಅಂಬತ, younger brother

SINGULAR
Nom. ಅಂಬತ a younger brother
Acc. ಅಂಬತ ಅಂಬತ a younger brother etc.

PLURAL
Nom. ಅಂಬತಗಳು younger brothers
Acc. ಅಂಬತಗಳು ಅಂಬತಗಳು younger brothers etc.

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

PLURAL
Nom. ಅಂಬತಗಳು children
Acc. ಅಂಬತಗಳು children
Instr. ಅಂಬತಗಳು by or from children
Dat. ಅಂಬತಗಳು to children
Gen. ಅಂಬತಗಳು of children
Loc. ಅಂಬತಗಳು in children
Voc. ಅಂಬತಗಳು O children

1 For the past tense of ಕು see p. 64.
To distinguish the sex of young children, instead of using the forms (which mean son and daughter respectively, and not child) the prefix (3 B n., m.) male, or (3 B n., f.) female, is prefixed to the neuter ; thus, a male child was born; I saw the little girls (but, on occasion, is used as a diminutive for young women).

**Pronouns**

The following are the Personal Pronouns in Kanarese:

**First Person**

- I

**Second Person**

- thou

**Third Person (Demonstrative)**

- he, this man
- he, that man
- she, this woman
- she, that woman
- it, this thing
- it, that thing

**Declension of the First Personal Pronoun**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>I</td>
</tr>
<tr>
<td>Acc.</td>
<td>me</td>
</tr>
<tr>
<td>Instr.</td>
<td>by or from me</td>
</tr>
<tr>
<td>Dat.</td>
<td>to me</td>
</tr>
<tr>
<td>Gen.</td>
<td>of me, my</td>
</tr>
<tr>
<td>Loc.</td>
<td>in me</td>
</tr>
</tbody>
</table>

**Declension of the Second Personal Pronoun**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>thou</td>
</tr>
<tr>
<td>Acc.</td>
<td>thee</td>
</tr>
<tr>
<td>Instr.</td>
<td>by or from thee</td>
</tr>
<tr>
<td>Dat.</td>
<td>to thee</td>
</tr>
<tr>
<td>Gen.</td>
<td>of thee, thy</td>
</tr>
<tr>
<td>Loc.</td>
<td>in thee</td>
</tr>
</tbody>
</table>

**PLURAL**

<table>
<thead>
<tr>
<th>Case</th>
<th>Plural Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>we</td>
</tr>
<tr>
<td>Acc.</td>
<td>us</td>
</tr>
<tr>
<td>Instr.</td>
<td>by or from us</td>
</tr>
<tr>
<td>Dat.</td>
<td>to us</td>
</tr>
<tr>
<td>Gen.</td>
<td>of us</td>
</tr>
<tr>
<td>Loc.</td>
<td>in us</td>
</tr>
</tbody>
</table>

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

**Special Uses of the Plural**

1. **Honorific Plural.** In order to express respect, the plural of nouns and pronouns is substituted for the singular; as, the Maharaja rules this country; the minister will come to the meeting; look, the ascetic goes to worship;
which would ordinarily be attached to the final member of the compound. Thus, instead of writing मातृ / जन्मातील मातृ / जन्माची, we may write मातृ जन्माची मातृ / जन्मातील मातृ / जन्माची, my mother and father; श्री रामेश्वरनाथ, Rama and Krishna; also (in the New Testament) पैटी, Peter and John; धार्मिक पुस्तक, shrubs and trees. In some cases there may be doubt as to whether the component nouns are to be regarded as severally singular or plural; thus, मातृ जन्मातील मातृ / जन्माची मातृ means ‘my older and my younger brother’, or, ‘my older and my younger brothers’.

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

The Irregular Verb अस्ते बने

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

Crude form—अस्ते

<table>
<thead>
<tr>
<th>Verbal participles:</th>
<th>Pres. and Fut. अस्ते being</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past अस्ते</td>
<td>having been</td>
</tr>
<tr>
<td>Negative अस्ते</td>
<td>not being</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Relative participles:</th>
<th>Pres. and Fut. अस्ते</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past अस्ते</td>
<td>being</td>
</tr>
<tr>
<td>Negative अस्ते</td>
<td>(more commonly आस्ते)</td>
</tr>
</tbody>
</table>

Infinitive:

| अस्ते | to be, |

Verbal nouns:

| Pres. अस्ते | (or अस्ते) |
| Past अस्ते | (or अस्ते) |
| Negative अस्ते | (or अस्ते) |

Present Tense:

| अस्ते | I am, etc. |

---

1 Negative relative participle of अस्ते; see p. 82.

2 Or अस्ते, see Lesson XVIII, p. 128.

3 Or अस्ते is hon. plu. for an elder brother; the ordinary plural अस्ते means elder brothers.
Present Tense—Alternative Form

SINGULAR
1. অত্ৰো (অত্রো) or অত্রো (অত্রো) I am
2. অত্রো (অত্রো) or অত্রো (অত্রো) thou art
3. m. অত্রো or অত্রো he is
   f. অত্রো or অত্রো she is
   n. অত্রো or অত্রো it is

PLURAL
1. অত্রো or অত্রো we are
2. অত্রো or অত্রো you are
3. m. f. অত্রো or অত্রো they are
   n. অত্রো or অত্রো they are

Future Tense: অত্রো I shall be, etc.
Past Tense: অত্রো I was, etc.
3rd person neuter অত্রো or অত্রো it was
Contingent Form: অত্রো I may perhaps be, etc.
Negative Mood: অত্রো I am not, etc.
Imperative Mood: অত্রো be thou; অত্রো (অত্রো) let me be; অত্রো let him (her, it) be;
2nd person plural অত্রো (অত্রো) be you; অত্রো (অত্রো) let us be; অত্রো let them be.

Continuative Forms of the Verb

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

1. অত্রো or অত্রো I am
2. অত্রো or অত্রো thou art
3. m. অত্রো or অত্রো he is
   f. অত্রো or অত্রো she is
   n. অত্রো or অত্রো it is

(a) Continuative Relative Participles:

Present: অত্রো (অত্রো) which (or who) is making or which (or whom) I, you, etc. am (are) making.
Past: অত্রো (অত্রো) which (or who) was making, etc.
Negative: অত্রো (অত্রো) which (or who) is not making, etc.

(b) Continuative Tenses:

Present Continuative: অত্রো I am making: অত্রো thou art making, etc.
Future Continuative: অত্রো I shall be making, etc.
Past Continuative: অত্রো I was making, etc.
Contingent Continuative: অত্রো I may perhaps be making, etc.
Negative Continuative
   (present): অত্রো I am not making.
   (past): অত্রো I (you, etc.) was (were) not making.

Perfect Forms of the Verb

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

(a) Perfect Relative Participles:

Present Perfect: অত্রো which (or who) has made or which (or whom) I, you, etc. have made.

1. A slight difference of meaning is sometimes distinguishable between the two forms, the regular form suggesting habitual action, the alternative form, present fact: অত্রো (অত্রো) (adv. 'in the morning') they are at home in the morning; অত্রো (অত্রো) they are in the house now. 2 Sometimes written অত্রো: so অত্রো, etc. 3 In colloquial speech the form অত্রো is often used for অত্রো.

1 The corresponding form for the Second Conjugation is অত্রো (অত্রো) which (or who) is not making.
2 Or, much more commonly, অত্রো (অত্রো) (neg. rel. ptc.) see p. 82 and Lesson XXVIII on অত্রো.
3 Second Conjugation: অত্রো (অত্রো), etc. 4 2nd Conj. অত্রো (অত্রো).
Past Perfect: 

Negative Perfect: 

Negative Past Perfect: 

Negative Past Perfect: 

Perfect Tenses

Present Perfect: 

Past Perfect: 

Negative Perfect: 

Negative Past Perfect: 

Kanarese has no separate form for the meaning 'I should have made' (the future in the past). In the principal clause of conditional sentences (of unfulfilled condition) in Kanarese, the past continuous form is used in this sense. जिः भगवान जी चित्रित्वम् जेन्दामनस्कारित्वम् if he had told me I should have done that work.

There are no forms either for the perfect continuous meaning:

\[1\] Or, commonly, जेन्दामनस्कारित्वम्. An alternative form is जेन्दामनस्कारित्वम् (जेन्दामनस्कारित्वम् + ण्डमनस्कारित्वम्).

\[2\] 2nd Conj. जेन्दामनस्कारित्वम् (जेन्दामनस्कारित्वम्).

\[3\] 2nd Conj. जेन्दामनस्कारित्वम्, etc.

\[4\] The form जेन्दामनस्कारित्वम् (जेन्दामनस्कारित्वम् + ण्डमनस्कारित्वम्) has the meaning of the present perfect, 'I have made', and not a future perfect meaning ('I will have made'), as might be expected. There is no form to represent the future perfect. But the meaning can be expressed: e.g. जेन्दामनस्कारित्वम् (जेन्दामनस्कारित्वम् + ण्डमनस्कारित्वम्) I shall be one who has made.

\[5\] Also जेन्दामनस्कारित्वम्, see p. 83.

\[6\] The 'apodosis' of classical grammar.

\[7\] जेन्दामनस्कारित्वम् if had said; जेन्दामनस्कारित्वम् is the conditional particle 'if'. It is always added to a past (or past perf.) relative participle; जेन्दामनस्कारित्वम् means, 'if I (you, etc.) do'; जेन्दामनस्कारित्वम्, 'if I (you, etc.) had done'.

---

Perfect Forms of the Verb

'If I have been making'; 'I shall have been making'; 'I had been making'. Of these three the first and the last may be expressed with the help of the verb जेन्दामनस्कारित्वम् thus: जेन्दामनस्कारित्वम् जेन्दामनस्कारित्वम् I have come making - I have been making; जेन्दामनस्कारित्वम्, I had come making = I had been making.

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

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

\[1\] जेन्दामनस्कारित्वम् past ptc. of जेन्दामनस्कारित्वम्.  

\[2\] In the morning.

\[3\] जेन्दामनस्कारित्वम्.
the verb  with a word in the dative case

The verb  when construed with a word in the dative case, indicates possession, and is in this construction the regular Kanarese equivalent of the English verb have. Thus,  I have a house in this town (lit., to me there is a house in this town). The dative with the verb  has the opposite meaning:  they had no children (lit., to them children were not).

EXERCISE XVII

(a) Translate into English:
1. NNT~E9SndJo~1 "JdS;)dJa,LpNJ~e 7.
10. NNTjej~r'~Z~Jal= A6'
11. ;~NdU
12. tiuN~4JeZ's~O 267x276
13. ejdJ3oTWJ MU, ejdJa0TWJ eTUai~~ .
14. ejr3,@M'~JJoa~ (conditional particle, see footnote 4 on p. 58 and footnote 7 on p. 122) if had been known.

(b) Translate into Kanarese:
1. This boy lives in the house of his father and mother. 2. We were reading this book with our elder and younger brothers. 3. These merchants have many houses and shops in this city. 4. The elder and younger brothers and the elder one's younger sister of this man are amongst us. 5. The teacher has taught lessons to the boys and girls and has punished the lazy (ones). 6. Peter and John entered the temple at the time of prayer, and healed a lame man. 7. They give milk to little children here. 8. The goldsmith is melting silver. 9. Then the cart was crossing the river. 10. Will you come to our house tomorrow? 11. Let us go to the bazaar. 12. Put sugar in the milk.

Vocabulary

shop (2 n.)
fasting (1 n.)
cause to be built (1 tr.)
gold (1 n.)
trouble (1 n.)
trade, craft (3 B n.)
anger (1 n.)
small, young (adj.)
religious fair, festival (2 n.)
younger sister (2 f.)
charitable institution (2 n.)
yesterday (2 n.)

1 'In'.
2 'Is'.
LESSON XVIII

PRONOUNS (Continued)

The Reflexive Pronoun

The pronoun  is declined in the singular and plural like 1, 2, 3; 1, 2, 3; 1, 2, 3; 1, 2, 3; 1, 2,

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

1. When it occurs in directly reported speech it takes the place of the pronoun of the first person; thus, उसने कहा,'I shall come tomorrow'. उसे may be used to avoid the repetition of कहा: उसने कहा कि उसे आज आ जाएगा. उसे the appearance thus of उसे in two forms in the same sentence strengthens the reflexive sense.

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

he did harm to himself. A similar expression is कर्तव्रतीति. कर्तव्रती is himself (or by himself); कर्तव्रतीति is the same thing; he did that work of his own accord (or by himself).

6. In paragraph 2 above कर्तव्रती refers to a neuter subject. With the addition of emphatic आ it may also be attached to a word of neuter gender: कर्तव्रती आ मनोकामना दिनेमा त्रिशंकु the dog itself brought that article. कर्तव्रती may similarly be joined to indeclinable words to emphasise them, as, कर्तव्रती at this very moment (just now); कर्तव्रती exactly in that way; कर्तव्रती just how or how ever?

7. The form कर्तव्रती is used with interrogatives in rhetorical questions to generalize the meaning, e.g. कर्तव्रती आ जोकहरू त्रिशंकु whoever would do a thing like that?

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

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

Declension of the Third Personal (Demonstrative) Neuter Pronoun

SINGULAR

Nom. उन्हें it (that thing)
Acc. उन्हें it
Instr. उन्हें by or from it
Dat. उन्हें to it
Gen. उन्हें of it
Loc. उन्हें in it

THE PRONOUNS

PLURAL

Nom. उन्हें, उन्हें they (those things)
Acc. उन्हें, उन्हें them
Instr. उन्हें by or from them
Dat. उन्हें, उन्हें to them
Gen. उन्हें of them
Loc. उन्हें, उन्हें in them

The neuter pronouns उन्हें and उन्हें are occasionally used in connection with masculine or feminine words; as, उन्हें जनाम ? who is that? उन्हें तीसरे अंतराल that same boy. Of the plural forms the longer one in each case, except the nom., is the more common.

The proximate and remote personal pronouns are used to represent the meaning of 'the latter' and 'the former'. In this use, उन्हें, उन्हें, उन्हें, उन्हें, उन्हें, उन्हें, उन्हें (रा) = 'the latter'; उन्हें, उन्हें, उन्हें, उन्हें, उन्हें, उन्हें (रा) = 'the former'; उन्हें, उन्हें, उन्हें, उन्हें, उन्हें, उन्हें, उन्हें (रा) = 'the former'.

Speaking in terms of English Grammar, we should call उन्हें and उन्हें demonstrative adjectives, and the other forms, demonstrative pronouns formed from the same root. Kanarese Grammar regards उन्हें and उन्हें as abbreviated forms of the pronouns used only in composition (रा) with other words. Thus उन्हें उन्हें is regarded as a compound word. To be strictly logical we should write it as one word उन्हें; but in practice this is not usual.

1 Emphatic आ cannot be added to the adjectival forms उन्हें that, and उन्हें this, which are but contracted forms of उन्हें and उन्हें; so it is added to the full forms उन्हें and उन्हें. 2 आ in behind + emphatic आ with euphonic आ. 3 दा दा doctor (1 m.). 4 ता little, a little (adj. and pron.). 5 ता time (3 B n.).
THE INSTRUMENTAL CASE

The instrumental case indicates—

(a) The agent, with passive verbs (see Lesson XXXV: Passive Conjugation); as, अन्तर्गतः नृत्यं तत् रूपम् तस्मात् this work is done by me.

(b) The agent with कराः; as, नृत्यं कराः it is possible for me (I can do it).

(c) The secondary agent with causative verbs; as, एकं यद्यमेर्हुः तत्रिषु तस्मात् the king had the temple built by builders.

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

(e) The material of which a thing is made; as, इश्वरं इश्वरं ज्ञानं ज्ञानं they have built a wall of mud.

(f) A cause; as, शरीरं शरीरं ज्ञानं salvation (is) by devotion.

(g) Motion from a place; as, ज्ञानं ज्ञानं ज्ञानं ज्ञानं he sent a peon from the palace to me.

(h) Lapse of time; as, ज्ञानं ज्ञानं ज्ञानं ज्ञानं I have not seen you for a week.

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

(j) A quality or condition of being or action; as, ज्ञानं ज्ञानं ज्ञानं ज्ञानं we are in health; ज्ञानं ज्ञानं ज्ञानं ज्ञानं they speak with discrimination.

(k) Accompaniment, when used with कराः; as, अन्तर्गतः अन्तर्गतः अन्तर्गतः कराः the mother came accompanied with the children.

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EXERCISE XVIII

(a) Translate into English:

1. नृत्यं कराः I have been living in this town for many years. 2. Anthony fell from a tree. 3. The farmers cut the grain with a sickle. 4. Ranga himself wrote the letter. 5. I was reading that book just now. 6. Who is there? 7. Will you come to the meeting tomorrow? 8. The devotees are praising God in the temple. 9. Our fathers and grandfathers have taught us these words. 10. The dog ran from the house to the bank of the river. 11. The thieves beat the man with a cane. 12. The water of the river is necessary for the wet land.

(b) Translate into Kanarese:

1. I have been living in this town for many years. 2. He fell from a tree. 3. The farmers cut the grain with a sickle. 4. Ranga himself wrote the letter. 5. I was reading that book just now. 6. Who is there? 7. Will you come to the meeting tomorrow? 8. The devotees are praising God in the temple. 9. Our fathers and grandfathers have taught us these words. 10. The dog ran from the house to the bank of the river. 11. The thieves beat the man with a cane. 12. The water of the river is necessary for the wet land.

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1 Past rel. ptc. of विस्तार, see p. 97. 2 Also written: यथात. 3 Emphatic ending with euphonic त. 4 लोपसांधी. 5 See note on the tense p. 47. 6 Pres. tense. 7 'Wanted'.

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1 DeN artist in stone, artisan (2 m.). 2 शरीर sword, knife (2 n.). 3 तेजस earth (3 B n.). 4 भावस्था, release, salvation (2 n.). 5 अंड week (1 n.). 6 ज्ञान health (1 n.).
Vocabulary

many (adj.)
an amildar (1 m.)
palace (2 n.)
descend, alight, halt (2 intr.)
lord (1 m.)
eye (3 B n.)
darkness (2 n.)
light, brightness (2 n.)
sickle (3 B n.)
lameness (3 B n.)
bring together (1 tr.)
cut
wet land (2 n.)
group, crowd (3 B n.)
moon (1 m.)
wise person (2 m.)
grandfather (decl. like)
month, moon (3 B n.)
piece (3 B n.)

LESSON XIX
The Verb—Causative and Reflexive

Verbs ending in \( \text{am} \) (\( \text{am} \), \( \text{am} \))

We have already met with a number of verbs ending in the suffix \( \text{am} \). They are of two kinds. In the first class, the termination \( \text{am} \) (sometimes \( \text{am} \) or \( \text{am} \)) added to the crude form of a noun makes a verb having the meaning of the noun plus \( \text{am} \), or some similar verb. Thus,

- \( \text{am} \) teach
- \( \text{am} \) create
- \( \text{am} \) forgive
- \( \text{am} \) desire
- \( \text{am} \) overcome
- \( \text{am} \) worship
- \( \text{am} \) begin
- \( \text{am} \) revere
- \( \text{am} \) offer
- \( \text{am} \) serve
- \( \text{am} \) summarize
- \( \text{am} \) rejoice
- \( \text{am} \) prescribe (c. acc.)
- \( \text{am} \) train, punish
- \( \text{am} \) wait on
- \( \text{am} \) request, pray
- \( \text{am} \) love
- \( \text{am} \) attempt
- \( \text{am} \) enquire
- \( \text{am} \) think, opine
- \( \text{am} \) doubt

1 Both these forms take the dat. of the person taught but the acc. of the subject matter.
2 See notes on \( \text{am} \) on pp. 42, 118.
KANARESE GRAMMAR

N.B.—In the illustrations, above, marked * both the derived and the compound forms of the verb are used with the accusative case; in those marked † both are used with the dative case; ḍā is used with the acc.; but with ḍā the obj. is in the gen. governed by the postposition ḍā over, on; ṅama is used with the acc. case, but with ṇama the object is governed by the postposition ḍā; the form in brackets is not in use; ḍā and ṇama and their equivalents do not take direct objects. It is to be noted that the forms in ḍā are those in common use and not the compound forms.

In all the above illustrations the nouns are Sanskrit. A number of them end in -um or -eg which is usually dropped before ḍā; Examples are: ḍā protection + ṇam = ṇama protect, save; ḍā memory + ḍā = ḍā remember; ḍā birth + ḍā = ḍā get born; ḍā adoration + ḍā = ḍā praise; ḍā movement + ḍā = ḍā move.

The ending ḍā is added to Kanarese nouns in the same way; e.g. ḍā (mental) agitation + ḍā = ḍā be agitated; ḍā Kanarese + ḍā = ḍā render into Kanarese; ḍā swelling + ḍā = ḍā swell.

Words of foreign (especially Hindustani) origin sometimes receive the same ending: ḍā send + ḍā = ḍā send; ḍā notify.

The second class consists of causal verbs, in which the suffix is attached to a verbal crude form (with ṭopa and ṭa of the final vowel), and the meaning is to cause another person to perform the action indicated by the simple verb. Thus,

<table>
<thead>
<tr>
<th>ḍā cause</th>
<th>ḍā make to run</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍā show</td>
<td>ḍā cause to appear</td>
</tr>
</tbody>
</table>

1 In Kanarese ḍā is often substituted for final ḍā of the Sanskrit noun form; thus, ḍā protection, salvation; ḍā memory; ḍā adoration; ḍā movement; but ḍā birth: a few such words have both a longer and a shorter form—the latter derived from a parallel Sanskrit form ending in ḍā or ḍā, which becomes ḍā in Kan.; e.g. ḍā (from ḍā) or ḍā (from ḍā); ḍā or ḍā (from ḍā). 2 In Kanarese ḍā sending. 3 In Kanarese ḍā declared. 4 The former element in each compound form is an inf.

THE VERB—CAUSATIVE AND REFLEXIVE

| ḍā make known | ḍā cause to be known |
| ḍā put to flight | ḍā cause to fly |
| ḍā melt (trans.) | ḍā cause to become soft |
| ḍā heat | ḍā cause to become hot |
| ḍā put into, cause to enter, etc. | ḍā cause to arrive, etc. |
| ḍā join, gather together (trans.) | ḍā cause to assemble |
| ḍā cause to stand or stop | ḍā cause to stand or stop |
| ḍā send away | ḍā cause to go |
| ḍā send | ḍā cause (another) to send |
| ḍā scatter, sprinkle | ḍā cause to drop |
| ḍā lay down | ḍā cause to lie down |

When this affix is attached to an intransitive verb, it transforms it into a transitive verb; e.g., ḍā ḍā the mother laid down the child, and in most of the other examples above. When attached to a transitive verb, it changes the meaning from one of direct action to one of indirect action by means of another agent. Thus, ḍā ḍā I will write a letter (myself), but ḍā ḍā ḍā ḍā I will get a letter written (by means of someone else).

It is not permissible to add the causative suffix ḍā to verbs of the same ending formed upon nominal bases: thus ḍā ḍā ḍā to cause (someone) to worship, is inadmissible. When it is desired in such a case to indicate the causative meaning the form of the sentence must be made to do so; thus, ḍā ḍā ḍā means, ‘the priest worshipped God’; but ḍā ḍā ḍā ḍā means, ‘the king had the priest worship God’.

The suffix ḍā is sometimes added to indeclinable words; as, ḍā ḍā ḍā be dazzlingly bright (from ḍā ḍā ḍā); ḍā ḍā ḍā crackle (as fire) (from ḍā ḍā the sound of crackling; Lesson XXII on Imitative Words).

1 In the ordinary use of the language there is no distinction between the words ḍā and ḍā, ḍā, ḍā; but only the latter form of each word is in common use. 2 For ḍā ḍā ḍā. Other forms are ḍā ḍā ḍā. So also the causative forms of ḍā ḍā walk: ḍā ḍā ḍā, ḍā ḍā ḍā, ḍā ḍā ḍā, cause to walk, lead, cause to proceed (of business), i.e., manage. The forms ḍā ḍā and ḍā ḍā could also mean ‘cause to come’. 3 ḍā ḍā priest (1 m.).
THE SUFFIX 3) IS AN ALTERNATIVE TO 3J, BUT IT IS NOT VERY FREQUENT IN MODERN KANARESE. AN EXAMPLE IS 3)4a4, ALTERNATIVE FORM OF 3t4a4 TO DOUBLE, FOLD UP (FROM 3)4a4 A FOLD). ANOTHER EXAMPLE IS 3)4a4 3a14 appear for 3)4a43a14.

THE IRREGULAR VERB 3}4a4 IN COMBINATION WITH PAST PARTICIPLES OF OTHER VERBS

Already we have made a brief reference (p. 97) to the use of the verb 3}4a4. The idiomatic use of this verb is so frequent and so important that it is desirable to anticipate the chapter dealing with irregular verbs, and introduce it at the present stage. The meaning of the verb is 'take' 'obtain' or 'acquire', but the usage to be noticed here is the idiomatic one by which it effects a modification of the meaning of the verb to which it is attached.

The irregular forms of the verb 3}4a4 are the past verbal and relative participles and the forms derived from them. They are as follows:

<table>
<thead>
<tr>
<th>Type</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past verbal participle</td>
<td>3)4a4</td>
</tr>
<tr>
<td>Past relative participle</td>
<td>90a4</td>
</tr>
<tr>
<td>Past tense</td>
<td>3)4a4 etc.</td>
</tr>
<tr>
<td>Contingent form</td>
<td>3)4a4 etc.</td>
</tr>
</tbody>
</table>

As we have seen (p. 97), there is an alternative form of the second person singular imperative: 3)4a4; and the shortened form of the second person plural, 3)4a4, is often used instead of the complete form 3)4a4. The remaining forms are regular.

It is very common in Kanarese to find, instead of a simple verb, a past verbal participle combined with a part of 3}4a4. In such a combination, the specific meaning of 3}4a4 might seem to be lost, and also the idea of those relationships usually implied in the use of a past verbal participle (see Lesson XVI).

The effect of compounding a verb with 3}4a4 is to give it a more or less clearly defined reflexive sense. It must be noticed, however, that in some cases the reflexive sense cannot be detected, and the 3}4a4 must be regarded as being used more or less pleonastically.

A past verbal participle combined with the present tense of 3}4a4 has the force of a present tense; so its use with the other tenses of 3}4a4 has the force of those tenses: 90a4 3}4a4 he said within himself.

Take the sentence, 3}4a4 4a4 3}4a4 3a4 3}4a4 3}4a4 these people protect themselves. If the sentence were, 'these people protect their children,' since the verb is no longer reflexive, the construction with 3}4a4 would not be required, and we say 4a4 90a4 3}4a4 3}4a4 3}4a4. The reflexive usage extends to all instances in which the advantage (or disadvantage) of the agent is involved in the action, and the examples which have been given of the phrase 3}4a4 3}4a4 make one's living, would be more completely correct if the phrase 3}4a4 were substituted for the simpler expression. The analogy of the middle voice will occur to students of Greek. All actions which an agent performs by himself or for himself come under this heading; hence, 'stand' is 3}4a4 3}4a4 3}4a4, which means 'stop' (intr.); 'sit' is 3}4a4 3}4a4 90a4 not 3}4a4, but walk, (but with the moral connotation of 'conduct') is 3}4a4 3}4a4, rather than 3}4a4; 'lie down' is 3}4a4 3}4a4, rather than 3}4a4. Similarly 3}4a4 is used and not the simple 3}4a4 for 'stay' in a place, (cf. sentence 5, Exercise XVIII). It must, however, be observed that the simple verb 3}4a4 is used for 'run'. The verbs 3}4a4 take, and 3}4a4 seize, are very frequently used in the form 3}4a4 3}4a4 (or in the abbreviated form 3}4a4) and 3}4a4 3}4a4 (or 3}4a4) respectively. The compound form

1 But that this is not so, in fact, is clear from two considerations: (a) that the invariable parts of the verb are, in Kannada, indeclinables (Lesson XXII); i.e. the past participle has the effect of an adverb; (b) that 3}4a4, in certain connections has the sense of 'suffer' or 'experience'; see p. 138.

2 For the irregular verbs 3}4a4 and 3}4a4 see Lesson XXXVII Class III and Appendix III, Class III, (b) and (c).