KANARESE GRAMMAR

is appropriately found in verbs of entreating, as 'be understood', 'know', but in this sense it is much more frequent in the form 'be understood' and so with other verbs of similar meaning, such as 'understand, learn' (past verbal participle 'be understood', see Appendix III, class II).

In addition to the idiomatic use of 'be understood' described above, there are many phrases in which the verb is used in its true sense; in most of these, by 'identified' (p. 27), it assumes the form 'be understood'. Such are, 'be ashamed', 'be deceived, etc. Their causative forms may have 'cause (someone) to feel shame.'

We have already noticed that the verb 'be understood' combines with its own past verbal participle, 'be understood', in which case it means 'buy'; as, 'bought this field.

In some instances when 'be understood' is joined with the past verbal participle of a causative verb in 'be understood' a passive significance is obtained; as, 'we are called Christians (lit., we cause people to call us Christians, or, we get ourselves called Christians).

An error which frequently appears in the speech and writing of the educated classes is the doubling of 'be understood' in the parallel usage.

EXERCISE XIX

(a) Translate into English:

1. 'be understood' 'be understood' 'be understood' 'be understood'

2. 'be understood' 'be understood' 'be understood' 'be understood'

3. 'be understood' 'be understood' 'be understood' 'be understood'

4. 'be understood' 'be understood' 'be understood' 'be understood'

5. 'be understood' 'be understood' 'be understood' 'be understood'

6. 'be understood' 'be understood' 'be understood' 'be understood'

7. 'be understood' 'be understood' 'be understood' 'be understood'

8. 'be understood' 'be understood' 'be understood' 'be understood'

9. 'be understood' 'be understood' 'be understood' 'be understood'

10. 'be understood' 'be understood' 'be understood' 'be understood'

11. 'be understood' 'be understood' 'be understood' 'be understood'

12. 'be understood' 'be understood' 'be understood' 'be understood'

(b) Translate into Kanarese:

1. The universe did not create itself; God created it.

2. He journeyed in the towns and villages proclaiming the gospel of the kingdom of God.

3. Did those labourers do this work of themselves? They did not do it of themselves; they took the permission of their master.

4. My elder brother sent for me, and enquired (about) the health of our father and

See p. 128, para 5.  2 See p. 72.  3 The words 'be understood' and 'be understood' in the loc. case have the meaning, 'in the matter of', 'concerning'; e.g., 'be understood' 'be understood'. I said nothing about him; 4 One may assume that I know nothing about that money (see Lesson XXII). 5 Honfc. plural. 6 Sent to call me. 7 See p. 128, para 5. 8 The news of the health.
mother. 5. Farmers make their living by means of their crops; officers by means of their profession. 6. I will not support you any longer: now you must support yourselves. 7. Doctors receive sick persons in the hospital, show them kindness, and by means of medical treatment endeavour to heal them. 8. At noon the cartman stopped his cart, loosed the bullocks, caused (them) to drink water in the tank, tied them to a tree, and lay down himself underneath his cart. 9. The teacher caused the children to stand in a line, and making them walk and run is teaching them drill. 10. Have you a grammar book? Take it and open it. I will explain the use of pronouns.

Vocabulary

Kanarese Grammar

1 Instrumental case. 2 Manage your living. 3 മാത്രം henceforth. 4 Imperative. 5 Locative. 6 He-of-the-cart. 7 Genitive. 8 പേര് for പേര് (inf.)

EXERCISE XIX

...
LESSON XX

PRONOUNS (Continued)

The Interrogative Pronoun ईस्टु ईस्टु ईस्टु etc.

The singular masculine and feminine ईस्टु which man? who? ईस्टु which woman? who? belong to the first declension. They have a special contracted form in the plural, ईस्टु who? also belonging to the first declension.

The neuter ईस्टु or ईस्टु which thing? what? ईस्टु or ईस्टु which things? is declined in the singular and plural like ईस्टु.

The form used in composition (or, as we should say, the adjectival form) corresponding to all of the above is ईस्टु; as, ईस्टु अन्य लोगों किससे थे? which boy spoke? ईस्टु तुमने कौन से लोग मिले? which women did you see? ईस्टु तुमने किस से लोग मिले? एससे किस से? in which town do these people live? It is also compounded with the indeclinable ईस्टु then, in the form ईस्टु when?

The plural ईस्टु is also used for the singular; as, ईस्टु ईस्टु who are you? The verb following ईस्टु is plural: ईस्टु ईस्टु who came? This might refer to a single person. The singular forms are more selective, and are best translated by the word which?

The singular neuter form ईस्टु what? corresponds in meaning to the less selective and more general force of ईस्टु.

It is declined as follows:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ईस्टु what?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>ईस्टु = {what?</td>
</tr>
</tbody>
</table>

Repetition of Pronouns, etc.

The repetition of the word ई that, in the compound ई gives the meaning of ‘one and another’, ‘several’, ‘different’; as, ई तुमने अन्य लोगों किससे थे? the various people come on the various days.

The repetition of the personal pronouns (आँ) and झ and those of the third person in both singular and plural) and the interrogative and demonstrative pronouns ईस्टु, ईस्टु, with the numerals also, gives the sense of distribution; as, ई से तुमने अन्य लोगों किससे थे? तुमने अन्य लोगों किससे थे? तुमने अन्य लोगों किससे थे? तुमने अन्य लोगों किससे थे? तुमने अन्य लोगों किससे थे? तुमने अन्य लोगों किससे थे? तुमने अन्य लोगों किससे थे? that master will appoint to each servant his (own) work; ई तुमने अन्य लोगों किससे थे? तुमने अन्य लोगों किससे थे? तुमने अन्य लोगों किससे थे? who all are to do which jobs? अन्य लोगों किससे थे? तुमने अन्य लोगों किससे थे? तुमने अन्य लोगों किससे थे? तुमने अन्य लोगों किससे थे? let all parents teach good sense to their own children.

WORDS OF NUMBER रसह्यादसः sakhyādāschaka

The Cardinal Numerals (see Appendix II) from 1 to 999 are declined like the singular of ई. Their crude form, which is the same as the nominative, is used in composition with nouns. They are neuter, and if used with masculine or feminine nouns they must be compounded with one of the crude forms ईस्टु, ईस्टु people. Thus, उस से तुमने अन्य लोगों किससे थे three Brahmins;

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1 Colloquial. 2 मात्रेन लो (1 m.). 3 दस + दस. 4 समाचार अन्य (1 tr.). 5 दस्याचार + दस = दस्याचाराचार.
I saw ten women. A neuter noun compounded with a numeral is often used in the singular: e.g., three feet, four miles, five annas; but (except with units of measurement and money and the word one) the plural form may be used.

Of these neuter forms the first five have corresponding masculine and feminine forms. Of these the first three, are most frequently used. They are as follows:

(a) one. These forms are used with the force of a pronoun, i.e., when no noun is joined with them. In composition with nouns, (i.e., adjectively), the form is used; as, and a merchant. (b) two (people), three, are used either alone or in composition; two teachers; three astrologers.

Other masc. and fem. numerals are four; five; but these forms are often replaced by the construction with .

One thousand is one hundred and two; . One hundred lakhs (ten millions). Of these the two former belong to the first declension, and the last to the second declension. All are neuter and used only in the singular:

The method of adding units to tens, tens to hundreds, etc., must be studied in Appendix II. The number of higher denomination is in the genitive case, as is clearly seen where units, tens, or hundreds are added to thousands; as, one thousand and one thousand and one. A contracted form of the case ending may, however, take the place of the full form or the ending may be dropped; as, one hundred and one hundred.

The variant forms , , etc., are explained by the fact that in the ancient language the root signified 'one.' The addition of personal endings (,) etc., to this root have produced, through euphonic modifications, the forms etc.

Variant forms of (as in , , ) are explained similarly, the ancient root being .

In order to express an indefinite number (cf. the English 'five or six,' 'thirty or forty,' 'a hundred and one,' 'a thousand and one') the Kanarese numerals are combined directly together; as, four or six; thirty or forty; one hundred and six, in the sense 'hundreds'; over a thousand, in the sense 'thousands.' An indefinitely large number may also be indicated by the expressions etc.
KANARESE GRAMMAR

(1) a lakh and more; 10 lakhs upon lakhs; an indefinite number reckoned by the crore; crore upon crore.

'A certain one' is translated (masc. and fem.), (neut.); as, a master called several servants and appointed a piece of work to each man. He gave five rupees to each man; and so for other numerals.

The reciprocal expressions 'one another,' 'each other,' 'each . . . the other,' are represented by a similar combination, each member of the compound being in whatever case is required by the sense; as, they hated one another; God alone; two teachers (or pastors); for the distinction between these forms see pp. 181-182.

The Ordinal Numerals are formed by adding to the cardinals; thus, one upon (after) another; and so for other postpositions.

In some distributive expressions the numeral may follow the word with which it is combined; as, daily wages six God alone; two teachers (or pastors).

Similarly the neuter form may follow the crude form of the word to which it is attached; as, ten million a day. Another is each day.

So also and. As in the examples given it has sometimes the meaning 'each'; cf. few, some; see p. 148 under 'Words of Quantity'.

have; make enemy of; agree (1 intr.).
KANARESE GRAMMAR

The ordinals may be combined with the pronouns ಅವನ, ಅವತೆ, ಅವನೆ. The pronominal forms thus obtained are very largely used; e.g., ಅವವನೆ the second man; ಅವವತೆ the fifth woman; ಅವವನೆ (ಅವವೆಯೂ ಅವವೆ) the twentieth thing; ಅವವನೆ the hundredth man.

The termination ಅವೆ cannot be added to ಅವೊ one thousand, ಅವೊ one hundred-thousand, ಅವೊ ten million. The word ಅವೆ, or ಅವೆ must be added, and put in the genitive; as, ಅವೊದೊವೆ (ಅವೆ + ಅವೂ) the one-thousandth. Pronominal forms can be made as in the above paragraph: ಅವೊದೊವೆ the thousandth man.

WORDS OF QUANTITY (ಪರಮ್ಯುವಾದಾಕಾರ)

The following words are classed as Words of Quantity: ಆದ some; ಆದು (ಆದಡ) all; ಆದ ಗುಲಿಕೆ some (or many) as this; ಆದಂದ so much (many) as that; ಆದಯಂದ so much (many) as what? how much (many)? ಆದದ ಆದ, ಆದಂದ much (many), ಆದದ much; ಆದು, ಆದಗುಳಿಕೆ little, few; ಆದದ many.

ಆದ some, is the true 'crude form' for use in composition. The existing pronominal forms are the plurals ಆದಗುಳಿಕೆ (masc. and fem.) some persons, and ಆದಗುಳಿಕೆ (neut.) some things. The form ಆದ is not in very frequent use in the modern language, and its place in composition with nouns of all genders and numbers is taken by the neuter plural ಆದು. Thus we have ಆದುಗುಳಿಕೆ ಆದೆಯೂ some servants; ಆದುಗುಳಿಕೆ ಆದ (for ಆದೆಯೂ) some time. A double plural form ಆದಗುಳಿಕೆ is occasionally met with. ಆದು when used with masculine and feminine nouns is usually combined with ಆದು or ಆದ, as in the case of numerals (see pages 143-4). ಆದಗುಳಿಕೆ is declined like a first declension masculine or feminine plural; ಆದು is declined like ಆದ, the shorter plural of ಆದ.

WORDS OF QUANTITY

ಆದ when repeated in successive clauses or phrases, means 'some ... other.' To the secondಆದ there is often prefixed ಆದ yet, or ಆದ more, additional, or ಆದ other, different, as the sense may require; thus, ಆದ ಆದರುಗೆರ ಆದಗುಳಿಕೆ, ಆದೆಯೂ ಆದೆಯೂ ಆದಗುಳಿಕೆ ಆದಗುಳಿಕೆ, some read the śastras, others sing songs; ಆದೆಯೂ ಆದೆಯೂ ಆದೆಯೂ ಆದೆಯೂ some said this, others said that.

Whenಆದ is repeated without intervening words in the same clause or phrase, the formಆದ is used in the former instance, and the meaning of the expression is, 'some from this side, and some from that side'; as, ಆದಂದ ಆದದ ಆದದ ಆದದಲ್ಲಿ let some of these and some of those stand up.

The use ofಆದ exactly corresponds to that ofಆದ. ಆದ so much (many) as this;ಆದ so much (many) as that;ಆದಯಂದ so much (many) as what? how much (many)? These words are neuter singular or plural, and are declined like the singular ofಆದ. They are also used in combination with nouns of all genders and numbers; ಆದ orಆದ is added to them before masculine and feminine plural nouns. The ordinal endingಆದ (ಆದ) is also added to these words;ಆದ ಆದ etc. The resulting words cannot easily be translated into English; some circumlocution must be employed; e.g.ಆದದ ಆದದದ ಆದದದದದದದ which (in numerical order)?

For the use ofಆದ, with the relative participle see Lesson XXVI, at the end. An example is,ಆದದ ಆದದದದದದದದದ I shall give as much as you (have) asked.

The locative formsಆದ andಆದ have the meaning 'in the meanwhile', which is also given byಆದದ (ಆದದದದ),ಆದದದದ.

ಆದದದದದದದದದದದದದದದದದದ I shall set off at this time tomorrow.ಆದ
means ‘at that time’ (cf. Dative of Point of Time, p. 152).

is sometimes added to the final word in a sentence which sets forth a fact which is taken for granted as being well known, (particularly if the following sentence proceeds, on the basis of what is well known, to assert something which is not well known). Example: you (are) the son of my bosom friend (are you not?). It also occurs, but separated from the preceding word, with the meaning ‘that is all’; as, what did he ask you? he (merely) enquired (as to) the state of my health (or, he enquired the state of my health; that is all).

The repetition of etc., indicates a specific, but not mentioned, amount, as, did you sell the field for so much? (indicating a known amount). The same expression conveys a distributive sense; as, in so many days they, severally, did so much work. In familiar speech often indicates a little: give me a little.

(lit., not so much as that, not so much as this), means ‘beyond calculation’; as, your kindness (is) beyond measure.

Multiplicatives are formed by adding to the crude form or to the genitive of numerals; thus, twice as much; seven times as much; a hundred times as much; a thousand times as much.

The combination with the crude form is more frequent in Kanara; that with the genitive in Mysore.

Twice as much’ may also be rendered by as much more as this; as much more as that; also by so much again.

The method of saying the multiplication table (may be conveniently inserted here. Of the number which is repeated the simple form is used, and, to the figure which varies, the affix is joined; thus,

<table>
<thead>
<tr>
<th>Number</th>
<th>Kanarese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>two once</td>
<td>twice one</td>
</tr>
<tr>
<td>3</td>
<td>two twice is four</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>two three times is six</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>two four times is eight</td>
<td></td>
</tr>
</tbody>
</table>

N.B.—The number with is the multiplier, so that where English says ‘twice one’, Kanarese says ‘two once’.

all, is used in composition, frequently (as in brackets above) with the vowel lengthened in the second syllable; as, all the ground; we saw all the people. It may also be affixed to a declinable word, in any case except the genitive; as, all the ground, all the people; to all the people; in (or among) them all. It is sometimes used in apposition, thus, all, in or among, and, all; went (was lost).

The following are the pronominal forms of : (1) Neuter declined like . The nominative and accusative are uncommon, and the uninflected form, may stand for the nom. or the acc. sing. The plural may stand for both the sing. and plu. nom. The acc. plu. stands for both sing. and plu. The dative is also infrequent; the form is found in place of it.

(2) Masculine and feminine plural . In addition to its use as a pronoun (=everybody), this form is frequently attached to masculine and feminine plural nouns, the nominative to the nominative case, other cases to the genitive. This use is
precisely similar to that of \( \text{मनोज} \) and \( \text{मनोज} \) noticed on page 147. Examples: \( \text{मनोज all the people; मनोज all of us, मनोज all of us (acc.)}; \) मनोज to us all.

(3) Neuter plural nom. and acc., \( \text{मनोज}, \text{मनोज}, \) are similarly attached to singular or plural neuter nouns; as \( \text{मनोज those houses (are) all theirs}; \) मनोज we cultivate all this land.

For \( \text{मनोज} \) in composition with indeclinables, see Lesson XXVII, Clauses of Manner and Degree.

Although this word is Sanskrit, it is permissible to join it in \( \text{समस्या} \) with Kanarese words in the plural; as, \( \text{समस्या} \) \( \text{कूड} \) many pieces of work. The pronominal form \( \text{समस्या} \) many persons, is in common use.

The Dative of the Point of Time

The main uses of the Dative Case are classified in Lesson XXXII; but there is one use with which it is necessary to become acquainted as soon as possible, the dative of the point of time. Examples are: तीसरो वर्षों \( \text{sirf} \) पिछ्ये \( \text{n} \) वर्षों \( \text{n} \) the cart (or train) comes at four o'clock; \( \text{जिवंतमुखिक} \) पारसून जैसे यह it rains in the evening. \( \text{तिनाश} \) \( \text{न} \) \( \text{w} \) on p. 149, is another example.

\(^1\) \( \text{मनोज} \) cultivation (1 n.). \(^2\) Privative \( \text{श} + \text{श} \) one; euphonic insertion \( \text{श} \) : 'not one'. \(^3\) \( \text{श} \) \( \text{श} \) bell, hour of the clock (2 n.).
chief occupation. In a hundred people seventy-five live\(^1\) by land. 11. But some have\(^2\) very little\(^3\) land. The crop is insufficient for their living. 12. Government sell good\(^4\) seed\(^5\) to the people. 13. The income of farmers is very small.\(^6\) 14. In the villages there are schools. Children may read there four years.\(^7\) 15. Fathers and mothers must send their children to school. 16. We called all the people. Many came.

### Vocabulary

- **income** (1 n.)  
- **health** (1 n.)  
- **food** (1 n.)  
- **place** (irreg. tr.)  
- **yet, more**  
- **uplift, help** (1 n.)  
- **fasting** (1 n.)  
- **seventy**  
- **medicine** (1 n.)  
- **trade, occupation** (3 B n.)  
- **protect** (1 tr.)  
- **cause** (1 n.)  
- **bad** (adj.)  
- **little** (adj.; pron. and 1 n.)  
- **a Christian** (1 m.f.)  
- **Galilee** (1 n.)  
- **wind, air** (2 n.)  
- **fever** (1 n.)  
- **sort, kind** (1 n.)

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1. ‘Make a living’.  
2. ‘To some there is’.  
3. ‘to’.  
4. p. 85 and footnote.  
5. Plu.  
6. Sing.  
7. See p. 64.  
8. ‘also ‘blow’, of the wind (intr.).  
9. There is a SAt. word of the same form, but different derivation, in use in Kannada: गृह an inhabitant: cf. गृह a town dweller.
LESSON XXI

Words of Manner and Interrogatives

Words of Manner (prakāravāchaka)

words such as this; words such as that; words such as what? of what sort? These forms are indeclinable, and are used in combination with nouns of all genders and numbers. Their pronominal forms are words (words, words), words (words, words), words (words, words). Instead of the form words, popular usage generally employs words (words, words). Also in use are words, words, words.

The repetition of words or words gives the meaning 'such and such'; as, words words words words such and such in such and such a town such and such a man lives.

words and its compounds when attached to genitive forms give the meaning 'like'; as, words words words words people such as ourselves; a fruit like a stone.

For the addition of words to relative participles, see Lesson XXVI, at the end.

words like other interrogatives is used in exclamatory sentences: what an injustice (was) that!

PRONOMINAL ENDINGS ATTACHED TO A GENITIVE CASE

We have had occasion to notice in the course of the previous Lesson several instances in which pronouns are attached to various uninflected or partially inflected words. A similar combination is that in which pronouns are attached to the

NOTES ON THE USE OF INTERROGATIVE WORDS

In the preceding pages we have noted these interrogative words—words, words, words, words, words, words, words, words. The following interrogatives belonging to the class of Uninflected Words (words) (see Lessons IV, p. 34, XXII) may also be instancia here, as the remarks which follow in this section have reference also to them: where? where? how? when?

1. The English form of interrogative sentences is apt to lead the student of Kanarese into error. Thus, in the sentence, 'Whom did you see?' not only is the pronoun whom interrogative but the form of the verb do you see is also interrogative. The student of Kanarese is prone to translate this incorrectly in the form words words words words? In a simple interrogative sentence in Kanarese, only one interrogative word must be used. 'Whom did you see?' is words words words words?

On some occasions when people are addressed, words in the sense 'any one of you' may take a predicate in the second person; e.g., words words words words; look you, I am off, none of you must hinder me.

2. An interrogative word to which an interrogative affix is attached becomes an indefinite demonstrative, as, words words words words some one called; words words words words words words words words.

1 Note the Adēkasandhi: words + words = words.
2 words + words.
3 For Uninflected Words and the cases in which some of them are inflected, see Lesson XXII.
4 'Behold'.
5 Adēkasandhi set out, irreg. past tense.
6 For the interrogative with emphatic affix, see para. 3 below.
7 words words words words (impr. 2 plu. of words); words hinder, 2 tr.
158

NOTES ON THE USE OF INTERROGATIVE WORDS

159

some Brahman or other lives in that house; नासी का भ्रामण $क$ or other lives in that house; 'I heard about it. But who is the news (in the house) that I read that fact in some book or other; ना से भ्रामण का भ्रामण, नासी का भ्रामण $क$ or other lives in that house. Thus, a ds $त$ WT $क$ and means, `always'.

Sometimes the indefiniteness indicates a lack of interest; ना मेरे मेरे $क$ do not know who he is.

3. A generalised meaning is acquired by an interrogative word when it takes an emphatic affix or is joined to a substantive with an emphatic affix. In this usage the particle $क$ is commonly used in positive meanings: ना से भ्रामण का भ्रामण let any one at all say; ना से भ्रामण का भ्रामण let any trouble at all come. The particle $क$ is found in negative connections. Thus, से भ्रामण $क$ से भ्रामण who (is) there? No one. से भ्रामण का भ्रामण I saw nothing at all. से भ्रामण का भ्रामण they gave us no news at all.

The construction with $क$ is rendered more emphatic by the repetition of $क$ as, पुनः भ्रामण $क$ $क$ there is no manner of doubt.

But ना when? in the forms ना, ना (dat. emph.), ना (redup. dat. emph.), is rendered affirmative by the addition of the affix $क$, and means 'always'; similarly ना and ना, from ना where? have the meaning 'everywhere'. When the same syllable is added to ना when? euphonic $क$ is inserted and ना means 'always'.

Observe that if the emphatic ending be omitted, the sentence is interrogative in meaning. ना से भ्रामण ? $क$ means, 'what news did they not tell?' (i.e., amongst all the news, the rest of which did they tell). A similar distinction is to be observed where the numeral ताप (५) or दो is followed by a negative. के भ्रामण?

1 दुःश्च प्रेम (1 n.). 2 दुःश्च a depression, ditch, (1 n.). 3 दुःश्च cross (1 tr.). 4 स्वाभाविक news (1 n.). 5 सुधाकर doubt (1 n.). 6 But in common speech this sentence would often have the sense: They gave us no news.

1 स्फोट ear (1 n.). 2 कुरु, कुरु = दुःश्च. 3 दुःश्च = दुःश्च. 4 दुःश्च impediment, trouble (2 n.). 5 के भ्रामण be born, rise (1 intr.). 6 स्वाभाविक + predicative ending वा + वा (वा + वा conditional affix; see Lessons XXVII, XXIX Conditional Clauses). 7 सुधाकर + सुधाकर. 8 सुधाकर leave (irreg. ptc. सुधाकर tr.); for the form सुधाकर cf. p. 82 (a).
likes I shall not leave this house. The same form ~ occurs as a duplication of the emphatic particle  is with euphonic  insertion when it is a particle of strong emphasis; as,  is  do you ask who did this work? (It was) I (and no other); or  no doubt I went home (and nowhere else).

9. The form  is used as a substitute for his (her, its) part’ (Lesson XXIII, p. 181):  for his part, went. The sense ‘no doubt’ also occurs:  no doubt I went to the shop (I went to the shop, all right); but I did not bring sugar.  

10. A clause containing an interrogative word and also an interrogative affix frequently occurs as a subordinate clause, and is used as equivalent to an English relative clause or an English dependent question. Examples:

(1) of relative clauses—  in this village? let them conduct this business) I do not know what you were doing;  number of the people? to me there is not knowledge) I do not know what is the number of the people.

It is to be noted that, in the case of a dependent question with the interrogative,  is not required after the question, as it would be in the absence of the interrogative affix; e.g.,  is not known to me.

11. The personal pronouns are added to the genitive case of the interrogative pronouns, in questions; e.g.,  what (caste) are they?  of what (consequence) are we?

The Locative Case

The locative case indicates—

(a) Situation or state; as,  there is fire.  there is fine

Note that the interrogative in the subordinate clause must have a corresponding demonstrative in the principal clause, in this usage.

(2) of dependent questions—  is not known to me) I do not know what you were doing;  number of the people? to me there is not knowledge) I do not know what is the number of the people.

It is to be noted that, in the case of a dependent question with the interrogative,  is not required after the question, as it would be in the absence of the interrogative affix; e.g.,  is not known to me.

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The Locative Case

The locative case indicates—

(a) Situation or state; as,  there is fire.  there is fine

Note that the interrogative in the subordinate clause must have a corresponding demonstrative in the principal clause, in this usage.
fruit on this tree. he was living in poverty.

(b) Time; as, he was living in poverty.

c) Process or Occasion; here, he came during the night.

(d) The instrument of an action; as, he read this book in one month.

(e) The material of which an object is made; as, they made a table of wood.

(f) Possession; as, I have money; he has none.

(g) Selection or comparison; as, who (are) the wise men amongst these?

(h) The scene or sphere of a quality or action as, mighty in battle.

(i) The loc. and the dat. are sometimes interchangeable: the sentence in (a) may be written he came to me. Other examples are: the disciple fell at the teacher's feet; he came to me.

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1 See p. 80. 2 For Ud added to Skt. adjs., see Lesson XXXI. 3 For ą́ added to Skt. adjs., see Lesson XXXI. 4 See p. 130. 5 See p. 142. 6 See pp. 85, 156-7. 7 anga peda. 8 Homfe. plu. 9 Used for wife and for wife and family; may be used also by wife referring to husband. 10 Foot (1 n.); sing. for plu. 11 See p. 119. 12 Emph. termination. 13 Make help to. 14 See p. 119.
today. 7. What is (there) in that box? In that box (there) is nothing. 8. Which of all the houses in this town (is) yours? The fifth house in this street (is) mine. 9. When will the meeting finish? The chairman will close the meeting at 8 o'clock. 10. When must I come?

Vocabulary

<table>
<thead>
<tr>
<th>Kannada</th>
<th>English</th>
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<tbody>
<tr>
<td>ಹೆರಿ ಹೆರಿಯಾರು</td>
<td>hero leader</td>
</tr>
<tr>
<td>ಕಾಡು ತಿರಿ ಕಾಡು</td>
<td>small, little</td>
</tr>
<tr>
<td>ಲಿಪ್ರವೆ</td>
<td>love (1 tr.)</td>
</tr>
<tr>
<td>ಭಡಿ ಕಾಡು</td>
<td>sand (3 B n.)</td>
</tr>
<tr>
<td>ಭಡಿ ಕಾಡು</td>
<td>another (adj. and pron. n.)</td>
</tr>
<tr>
<td>ಭಡಿ ಕಾಡು</td>
<td>word (1 n.)</td>
</tr>
<tr>
<td>ಭಡಿ ಕಾಡು</td>
<td>side (1 n.)</td>
</tr>
<tr>
<td>ಹೋರು ಕಾಡು</td>
<td>burst, blow, swell (1 tr. and intr.)</td>
</tr>
<tr>
<td>ಹೋರು ಕಾಡು</td>
<td>agitation, agreeable thing (2 n.)</td>
</tr>
<tr>
<td>ಹೋರು ಕಾಡು</td>
<td>throat, voice (1 n.)</td>
</tr>
<tr>
<td>ಹೋರು ಕಾಡು</td>
<td>meeting (1 n.)</td>
</tr>
<tr>
<td>ಹೋರು ಕಾಡು</td>
<td>praise (1 tr.)</td>
</tr>
<tr>
<td>ಹೋರು ಕಾಡು</td>
<td>offer (2 n.)</td>
</tr>
<tr>
<td>ಹೋರು ಕಾಡು</td>
<td>offertory meeting (1 n.)</td>
</tr>
<tr>
<td>ಹೋರು ಕಾಡು</td>
<td>son (n. irreg. pp. 115-6)</td>
</tr>
<tr>
<td>ಹೋರು ಕಾಡು</td>
<td>bell, hour of the clock (2 n.)</td>
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LESSON XXII

Uninflected Words (ಅವಯಯಾ ಅವಯಯಾ)

In Lesson IV it was stated that the three divisions of words, Declinable, Conjugable, and Uninflected, would be treated concurrently. Up to the present, the third division viz. Uninflected Words (ಅವಯಯಾ ಅವಯಯಾ) has not been enlarged upon, though several words belonging to it have been introduced into the Exercises, and some have been referred to in the preceding Lesson.

Uninflected words may be classified as (1) adverbs (ಅವಯಯಾಕ್ರಿಯವಿಶೆಷಾಯಾ ಅವಯಯಾ), (2) postpositions, (3) conjunctions (ಅವಯಯಾ ಸಂಬಂಧಾಯಾ ಅವಯಯಾ), (4) onomatopoeic words (ಅವಯಯಾ ಅನುಕರಾನಾಯಾಯಾ), (5) interjections (ಅವಯಯಾ ಬಹೃವಿ ಆಯಾಯಾ), (6) interrogative and emphatic particles, (7) uninflected verbal forms.

The classification of Kanarese grammarians differs from this in at least two respects:

(a) In grammars in Kannada, interrogative, emphatic, conjunctive and conditional particles are included in other categories; i.e. with conjunctions and interjections.

(b) Certain uninflected words are used with nouns and pronouns in the way we describe by the term postposition and also used with relative participles in a way which English usage describes by the word, adverb. But according to the classification of Kanarese grammars these uses are grouped together,

1 ಅದು ಅದು (that which modifies a verb.) + ಅದು (for the long vowel resulting from the coalescence of final ಅ and initial ಅ in samāsa involving Skt. words; see Lesson XLIII on savarna dirgha sandhi.
2 ಅದು ಅದು connection (1 n.); ಅದು indicating.
3 ಅದು imitative (1 n.).
4 ಅದು state of mind (1 n.).
sometimes along with ordinary adverbs as sāmānyānyaya 'ordinary indeclinables'\(^1\) or as a separate class.\(^2\) Not only so, but the noun (or pronoun) together with the following indeclinable is regarded as one (indeclinable) expression\(^3\) and the relative participle with the indeclinable following it is likewise regarded as a single (indeclinable) expression.\(^4\) The former type of expression is distinguished as taddhitānyaya\(^5\) (taddhitānta + anyaya) and the other as kridāntānyaya\(^6\) (kridanta + anyaya).

We have just noted that some uninflected words are used both with substantives and with the relative participles of verbs. Some of these again are used also as independent adverbs. An example is MA:

- If, as he is like me;
- As, do as he did;
- If, I did so.

Add the examples:

- He says he is about to go;
- His elder brother is not likely to go.

Uninflected Words used as Postpositions, Along with Relative Participles and also as Independent Adverbs

<table>
<thead>
<tr>
<th>English</th>
<th>Kannada</th>
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<tbody>
<tr>
<td>Before</td>
<td>ari</td>
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\(^1\) नामक, common, ordinary. \(^2\) The term anusarga (particle attached to the end of a word) or anusargānyaya (anusarga + anyaya) has been suggested for this twofold use. \(^3\) e.g. basa basa after (someone) did; (sama samata after I did'). \(^4\) Indeclinable involving a verbal form. \(^5\) Irreg. 2 imperv. sing. of got. \(^6\) Past. rel. ptc. of got. \(^7\) Irreg. past of mat see.