I was there then; when you come; when you came; immediately; he went home immediately; immediately he came to the house he saw his son.

**Uninflected Words used as Postpositions and as Independent Adverbs**

- **vicinity**: near me; go near.
- **outside**: inside; outside the house; he came in.
- **three years ago**: he came outside the house; he came in.
- **ago**: he was outside the house; he came in.
- **three years ago**: previously there was a town here; a hundred years ago; people were standing round about a wall round the house;
- **in future**: big change will take place.

**Uninflected Words used only as Postpositions**

- **vicinity**: near me; go near.
- **with**: with me.
- **like**: like a son.
- **for**: for the sake of; for my sake.

The form **like** is a variant of **like** and used exactly in the same way (but rarely). In addition it is used with the infinitive of the verb: (for the sake of doing) the sake of doing (in order to do). **Concerning**; see p. 171. **with** is used also as a conjunction; see p. 177.

**Uninflected Words used only as Independent Adverbs**

- **very, much**: much; a great hero; a number of people.
- **separately, different**: separate, different; the elder and the younger brother separated.
- **more**: still, yet, more; people were standing round about.

**Uninflected Words used as Adverbs and as Adjectives**

- **very, much**: much; a great hero; a number of people.
- **mouth**: mouth.
- **mind**: mind.

Three of these four words when used as adverbs often have the advbl. ending **(Skt. adj.)** added to them: (or) (Skt. adj.) a brave man, heroic(1 m.).
Avyayas which are Crude Forms of Nouns

The crude forms of the following fully declined nouns are used as avyayas:

1. \textit{wzdn} (cause, reason) because of (\textit{for}) \textit{swd} (cause, reason because you came; \textit{swd} means 'therefore'; \textit{swd} instr. case of past verbal noun from \textit{swd}, has the same sense.

2. \textit{~t4} (cause) on account of, because (\textit{for}) \textit{swd} (cause on account of me; \textit{swd} because you came).

3. \textit{~t6} (manner) in the manner of, like (\textit{for}) \textit{~t6} (manner in this way, in that way: \textit{~t6} in this way time passed).

4. \textit{e~3} (method, mode) in the manner of, like (\textit{for}) \textit{e~3} (method, mode: as adverb, \textit{e~3} as you said).

5. \textit{ZtoL} (concern, subject) concerning (\textit{for}) \textit{ZtoL} (concerning me: as postposition, \textit{ZtoL} I know nothing about it).

6. \textit{~t} (neighbourhood) near (\textit{for}) \textit{~t} (near: as postposition, \textit{~t} he came near).

7. \textit{dJJa~~o~} (by means of) as postposition: \textit{dJJa~~o~} by a servant.

8. \textit{~t} (round, towards) \textit{~t} is used with the pres. rel. ptc.

(10) \textit{uduJ'} (change, exchange) is used as postposition with the dative: \textit{uduJ'} instead of that this. The form with \textit{uduJ'} is very common: \textit{uduJ'} retort, reply.

Three compounds of the word \textit{ud} distance, difference, are in common use as avyayas:

1. \textit{ud} after; as postposition, with (past) rel. ptcps. and as independent adv.: \textit{ud} after me; \textit{ud} after (someone) saw; \textit{ud} he came afterwards.

2. \textit{ud} up to, until; as postposition: \textit{ud} till tomorrow; as adverb: \textit{ud} till I come (or came—cf. \textit{ud}, p. 167, footnote).

3. \textit{ud} by means of; as postposition: \textit{ud} by a servant.

Avyayas incorporating Dative endings

1. \textit{Z} (i.e., \textit{Z} dat. of \textit{Z} thought, intention) with reference to: \textit{Z} he went concerning work.

2. \textit{ud} (dat. of \textit{ud}) extent, measure) as far as, to the extent; used with substantives and relative participles.

3. \textit{ud} (dat. of \textit{ud} limit) until, as far as; used with substantives and relative participles like \textit{ud} (see p. 167).

Direction, consequence (2 n.) is used in the instrumental case with the force of a postposition, 'on account of':

1. But \textit{ud} is not fully declined; its use with the genitive case is not unknown \textit{ud} instead of me; also as adj., e.g. \textit{ud} retort, reply.
2. Privative \textit{e} + \textit{ud} with euphonic \textit{e}.
3. \textit{ud} + \textit{ud}.
4. \textit{ud} (round, towards) + \textit{ud}.
5. \textit{ud} is used with the pres. rel. ptc.
6. \textit{ud} (face, expedient) + \textit{ud} (in sense of 'different').
7. The form \textit{ud} is also found.

When \textit{ud} and \textit{ud} (or \textit{ud} and \textit{ud} as their equivalents), in the sense of \textit{ud} and \textit{ud}, are used with \textit{ud}, their crude form is retained in place of the genitive: \textit{ud} (or \textit{ud}) \textit{ud} he has not come yet.
A number of avyayas end in the vowel ə, which has a locative significance:

Instr. ə in (at) that side
Dat. ə to that side
Gen. ə of that side
Loc. ə, ə, ə, ə in (at) that side.

Avyaya is similarly declined. In such expressions as ə in the further side, the ə is shortened from ə. It is often written ə, the lengthening being in compensation for the syllable a dropped. (See note on these words p. 182.)

ə in the inside; ə beneath, ago; ə in the middle; ə (ə) in the morning; ə in front, in the future; ə above, after; ə previously; ə behind, in the rear, previously; ə outside. These words, though they are themselves invariable, are connected closely with nouns ending in ə, most of which are declined irregularly. Thus, ə the inner part; ə the lower part, or that which is underneath, etc.

The noun ə is declined as follows:

Nom. ə that which is within
Instr. ə from that which is within, from within
Dat. ə to that which is within, to the inside
Gen. ə of that which is within, of the inside

ə is the archaic locative case of this noun.

Similarly declined:
ə, ə, ə, ə, ə, ə.

The declension of ə that which is previous, is:

1 ə also occurs as a noun in the meaning ‘that which is good, benefit, blessing’; when so used, it is declined regularly (3rd B declension).
the day after tomorrow, is declined:

Instr. IsActive  from the day after tomorrow
Dat. IsActive  to (on) the day after tomorrow
Gen. IsActive  of the day after tomorrow
Loc. IsActive  in (on) the day after tomorrow.

IsActive  in that place, there:

Instr. IsActive  from that place
Dat. IsActive  to that place
Gen. IsActive  of that place.

Similarly declined: IsActive  in this place, here; IsActive  in what place? where?

IsActive  then, at that time:

Instr. IsActive  from that time
Dat. IsActive  to or at that time
Gen. IsActive  of that time.

Similarly declined: IsActive  now, at this time; IsActive  when? (which has not the second form in the instr.).

IsActive  yesterday:

Acc. IsActive  yesterday
Instr. IsActive  from yesterday
Dat. IsActive  to yesterday, yesterday
Gen. IsActive  of yesterday.

Similarly declined: IsActive  the day before yesterday; IsActive  tomorrow (IsActive,IsActive etc.); IsActive in the morning; IsActive in the morning watch.

IsActive  is the crude form of a noun meaning ‘measure, size’ etc. It has a use as a purely invariable adverb meaning ‘only’; as, IsActive  I want only this; IsActive  I will listen only to you; IsActive  he pacified them with one word only. In combination with quantitative words such as IsActive etc., IsActive is a declinable noun qualified by the quantitative word, rather than an adverb qualifying the quantitative word:  IsActive  means ‘just so much as that,’  IsActive  ‘just so much as this.’  IsActive  with a negative means ‘not in the-

1 A noun IsActive  that which is around, a turn round, an enclosure, is also in use. It belongs to the 3rd (B) declension with an additional gen.
IsActive 

2 Has an alternative instr. IsActive  there is a loc. IsActive 

3 A loc. IsActive occurs.

4 Also found: dat. IsActive  gen. IsActive  loc. IsActive  basi.

5 IsActive ear (2 n.); IsActive give ear, listen (irreg. intr.).

6 IsActive peace (1 n.); IsActive causative of  IsActive (i.e.  IsActive  or  IsActive) with  IsActive  pacify (1 tr.).

 IsActive  that is round from that which is round, from around
Dat. IsActive  to that which is around
Gen. IsActive  of that which is around.

Similarly declined: IsActive  on that side; IsActive  on this side; IsActive  on which side? The names of the points of the compass, the south; the east; the west; the north, are declined much like  IsActive  (without the dat.); but they are used as ordinary nouns, not as adverbs.

The words IsActive, IsActive are frequently used in narrative as introductory conjunctions in a resumptive sense, where English has the expression ‘to return to . . .’ or ‘meanwhile . . .’ With the ending  IsActive these words retain their ordinary meaning:  IsActive on this side,  IsActive on that side.

 IsActive  is the crude form of a noun meaning ‘measure, size’ etc. It has a use as a purely invariable adverb meaning ‘only’; as,  IsActive  I want only this;  IsActive  I will listen only to you;  IsActive  he pacified them with one word only. In combination with quantitative words such as  IsActive etc.,  IsActive is a declinable noun qualified by the quantitative word, rather than an adverb qualifying the quantitative word:  IsActive  means ‘just so much as that,’  IsActive  ‘just so much as this.’  IsActive  with a negative means ‘not in the-

1 A noun IsActive  that which is around, a turn round, an enclosure, is also in use. It belongs to the 3rd (B) declension with an additional gen. IsActive 

2 Has an alternative instr. IsActive there is a loc. IsActive 

3 A loc. IsActive occurs.

4 Also found: dat. IsActive  gen. IsActive  loc. IsActive  basi.

5 IsActive ear (2 n.); IsActive give ear, listen (irreg. intr.).

6  IsActive peace (1 n.);  IsActive causative of  IsActive (i.e.  IsActive  or  IsActive) with  IsActive  pacify (1 tr.).
least: I shall not give way to them in the least. In combination with �� and ˂ to the least degree: �� �� �� I won't go at all. It is similarly employed in the idioms �� �� simply by a word; �� �� one who is a mere man.

likeness, like, is found in the loc. case: �� in the likeness of: �� (������) like a father (p. 167).

The alternative form of �� (straight), �� is sometimes used as an abstract noun in the gen. case with the adjectival meaning 'straight'; e.g. �� �� a direct way. Of the alternative forms ��, �� 'completely', 'clean' as shaving, reaping, etc., the latter has a rare use as an abstract noun in the gen. case with adjectival force, 'smooth', 'fine'.

Aryayas as Adverbs, Postpositions (and Adjectives)

As Adverbs:

Here much, many
there separate
where? yesterday
here day before yesterday
tomorrow
day after tomorrow
in the morning
because
again
quickly
times once
twice
softly
(₹) quietly
thus
how

As Postpositions (taking the gen. case unless otherwise indicated)

vicinity
by means of
by means of
up to
concerning
along with
on account of

As Adverbs and Postpositions

after*
up to#
in the middle
previously, before+f
in front, in future
first, before+f
till, up to$#
near
around
in the middle
so, like†
with a view to, concerning$#
behind, in the past
except**

CONJUNCTIONS (sambandhasthakavyaya)

The meaning of �� is 'aryaya indicating connection.'

The conjunctive use of the particle � has been noticed (p. 48). The commonest conjunctions are: �� or �� and; ��, ��, �� or. �� is sometimes used in the sense 'if that be so', 'then'; �� come then.

and 'also', do not stand first in the sentence.

did you also see it? �� we also saw it.

*I Used with infinitive.
*Used as conjunction 'also'.
*Used with past rel. ptc.
*Not used as independent adv.
**Used with present and past rel. ptc.
$ Used with pres. rel. ptc.
KANARESE GRAMMAR

Onomatopoeic or Imitative Words (anukaranavyaya)

These words convey by their sound some idea of their meaning. Examples: 

- z3e3zA33 (or ~Uegk3~) with a crackling sound (as of fire);
- zdoi~~~ with a crash (as of falling);
- zZJi3 quickly;
- z3, r~edc3 with a roaring sound (as of the wind or sea);
- ;e (or ~Uegk3~) suddenly: 

The repetition of either he or I will come. (Lesson XXIX on Alternative Clauses and Words).

179 Affixes

Kanarese grammar has no separate name for these but includes them under other heads; e.g., groups (a) (b) and (c) under interjections, (d) and (e) under conjunctions.

(a) Interrogative: उ, ए, ह.
(b) Indefinite उ: उ उ उ उ उ; उ उ उ उ (I have no idea) who told that news to whom.
(c) Emphatic: उ, ए, अ (नदी), उ उ (often affixed to the concessive forms of verbs).
(d) Conjunctive: उ...उ (see page 48).
(e) Condition (see Lessons XXVII, XXIX): उ, उ उ ( emph. of उ; see page 174).

EXERCISE XXII

Translate into English:

1. एक दिन अगले समय क्या होगा?
2. ऑडिटोरियम में परीक्षा कब होगी?
3. हम अब कैसे करेंगे?
4. तुम्हारे घर कहां है?
5. अपने घर कहां है?
6. अपने घर कहां है?
7. अपने घर कहां है?
8. अपने घर कहां है?
9. अपने घर कहां है?
10. अपने घर कहां है?
11. अपने घर कहां है?
12. अपने घर कहां है?

Translate into Kanarese:

1. I have not seen you for four days; for four days more I shall not see you. 2. The enquiry will take place after one week. 3. The event happened two years ago. 4. They will finish this work within three days. 5. This child was born a year ago. 6. Another will come after me (i.e., subsequently), and complete this work. 7. Until today he has not come. 8. I do not know as much as that. 9. He was in the meeting until the end. 10. We shall assemble with you. 11. He spoke in this fashion. 12. On account of rain the work came to a standstill.

Footnotes:

1 उ में न्यूज (2 न.);
2 ‘From’;
3 ‘Till’;
4 Use नेटभाषा pp. 36–7, 171.
Vocabulary

end (1 n.)
so (as) much
place beyond, further side, outside (noun, postp. and adv.)
nearer side (cf. oplay)
superior (adj.)
with own eyes (adv.)
bad
walk, happen, take place (2 intr.)
come to a stop (irreg., intr.)
position in front (irreg. n., p. 172)
position above (irreg. n. p. 172)
week (1 n.)
flight of steps (1 n.)
flight, manner (1 n.)
behind, after, ago, previously, (postp. and adv.)

another person (1 m.f.)
child (3 A n. plu. irreg.)

Notes on some Indeclinables

is in that way; in this way. is used at the beginning of a sentence with the meaning ‘and so’. In accordance with this meaning, a series of words or clauses may be summed up by a final word or clause to which is prefixed the word ‘in short’, ‘in fine’; as, if you consider the matter; e.g., as for; in this usage it is attached as an affix to the word to which it calls attention; as, in any rate there is no kingdom for Kunti’s children.
then, is used both as an adverb: I was there that day (then); and with the (past) rel. ptc. (but in the instr. case); from the time you spoke.
separately, differently; in addition, still, yet, are, as we have seen, used both as adjectives and adverbs;

1 Past rel. ptc. of go bad or wrong, used as adj.
2 See note p. 185.
has both these uses and is used also as a conjunction, meaning, and also; that is used in addition like a pronoun.

Another, an additional one; further he said. Another, a different one; that is a different one from this.

is sometimes used (with an interrogative modulation of the voice) in the sense of 'what else?'

on this side, on that side, are used both as postpositions and adverbs: beyond the river; he went outside. Both words are used not only with the gen. case but also with the instr. case, without change of meaning: beyond the town. (dat.) is used of time, recently. It is used with past rel. ptc. (often in the dat. case) since you came. The reduplicated form means 'recently': I haven't seen them recently.

sometimes refers to time with the meaning 'ago'; as, some days ago; but is better style.

is used with words of time, also: within four days.

The postposition on account of, takes the dative case. There is another form with the same meaning, (cause) which takes the gen. case: on account of this. The addition of the advbl. suffix to the dative case has the same sense: for the sake of gain.

Where comparison is involved the suffix is added to the dative of the object of reference in the comparison. It also indicates priority; as, there is no height (greater) than the sky, there is no breadth (greater) than the earth.

is also used where contrast is indicated:

When is in the sense 'previously' is accompanied by a noun indicating the measure of priority, this noun is in the genitive case; unless you come.

except, besides, in addition to, governs the genitive case; as, besides him there was no one else (present); called no one except me; with the exception of him you will all, of course, come.

The word preceding is, is, however, frequently construed according to the sense of the sentence, and is placed in some case other than the genitive. Thus the first and second sentences above may be written: besides him there was no one except me, where is subject of the implied verb unless you come. The difficultly largely disappears if the case of depends on the implied verb will help be found for us, where the case of depends on the implied verb will help be found for us. See Lesson XXVII, on Conditional Clauses.

Some difficulty is caused to beginners by sentences of the following type: there are no Brahmans, but only Sudras, in this village, (lit., in this village in addition to the Sudras there are no Brahmans). The difficulty is caused by the assumption that must be translated by 'except'. The difficulty largely disappears if the

---

\[1\] Or \textit{aagad},

\[2\] \textit{aagad},

\[3\] \textit{aagad},

\[4\] \textit{aagad},

\[5\] \textit{aagad},

\[6\] \textit{aagad},

\[7\] \textit{aagad}.

\[1\] See Lesson XXVIII (2).

\[2\] \textit{aagad} is a neuter noun derived from \textit{aagad} the outside. It means 'that which is outside', and hence 'that which is additional' or 'that which is excepted'.

\[3\] \textit{aagad} be obtained, be found (irreg. past ptc. \textit{aagad}; instr.).
word is rendered by ‘in addition to’, ‘besides’. Or the sentence may be translated: ‘beyond (the fact that there are) Sudras in the village, there are no Brahmans’. Similarly in the sentence: ‘in addition to Sudras in the village, there are no Brahmans’ they came on foot and not in a conveyance. As in these illustrations, the word (noun, pronoun or finite verb) preceding सूज़ी frequently takes the emphatic affix इ. When इ is used with a finite verb or with a (past) rel. ptc. the verb following is always negative: इ रण में होना वह लोग ती भी आते हैं only you will come and not they; इ रण में होना वह लोग ती भी आते हैं unless you come we shall not go. The Sanskrit word इ and its Kanarese modification इ (or इ) are used in the same sense and construction as इ.

इ, too, has the sense of ‘in addition to’ or ‘besides’ and where this meaning is connected with a positive verb, इ must not be employed; इ must be used: इ रण में होना वह लोग ती भी आते हैं only you will come and not they; इ रण में होना वह लोग ती भी आते हैं unless you come we shall not go. The Sanskrit word इ and its Kanarese modification इ (or इ) are used in the same sense and construction as इ.

The noun इ (from इ) has the sense of ‘in addition to’ or ‘besides’ and where this meaning is connected with a positive verb, इ must not be employed; इ must be used: इ रण में होना वह लोग ती भी आते हैं only you will come and not they; इ रण में होना वह लोग ती भी आते हैं unless you come we shall not go. The Sanskrit word इ and its Kanarese modification इ (or इ) are used in the same sense and construction as इ.

The noun इ (from इ) is duplicated, especially with the addition of the contracted dative ending (इ or इ) and means ‘now and then’. इ is added to इ, with the addition of the emphatic ending इ (with euphonic इ) in the form इ, where the sense is ‘already’: इ रण में होना वह लोग ती भी आते हैं already it is time for the meal.

We have seen how इ is duplicated; but इ (in the dat., usually) may be added to इ; इ, in the sense ‘since then’ or ‘recently’. इ and इ are joined to इ, as, इ this side, इ that side. Similarly, in the same sense, इ, इ.

The noun इ is boundary, manner (2 n.), is used in the same way as इ and इ: अ इ ‘in this way.’ It is commonly found in the dat. case in this sense; e.g., अ इ ‘in this way’.

The words इ, इ, इ, इ, इ, इ, इ, as we have seen, are used both of space and time.

The temporal use of इ and इ seems less than consistent to a foreigner. About the spatial meaning, there is no difficulty: इ means ‘behind’, इ ‘in front’. In time, ‘इ’ means ‘in the past’; but when the English sentence 6 in Exercise XXII is translated, इ will mean ‘subsequent’ (but this use is infrequent). The same ambiguity does not appear in the temporal use of इ ‘in future’. But the form इ which is an early form of इ (from which इ comes) may mean ‘formerly’; इ रण में होना वह लोग ती भी आते हैं sin committed in the past. इ and इ are often prefixed to verbs: इ रण में होना वह लोग ती भी आते हैं fall behind; इ रण में होना वह लोग ती भी आते हैं go to the front, excel. The contracted forms of these words इ (इ) इ, इ, इ, इ, are prefixed to nouns and verbs: इ इ इ इ इ, इ इ इ इ. The gen. of these words means ‘preceding’, ‘succeeding’: इ the day preceding the festival; इ the day next day.

The form इ (see Lesson XXXVII, Class II) is used as if it were a postposition with the meaning ‘regarding’ or ‘concerning’; it takes the acc. case: इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ इ
The Sanskrit word अनुवां (ānūvā) ‘following after,’ is used like a postposition with a noun in the dat. case and as an adverb and with the meaning ‘according to’: अनुवां अनुवां (स्वेता) निर्देशन ग्रहण वह बेहोश अनुवां निर्देशन म्हणून ते अनुवां. The word often enters into samāsa with Sanskrit nouns, e.g., अनुवां अनुवां (स्वेता) निर्देशन ते अनुवां निर्देशन म्हणून ते अनुवां. Illustration of use as an adverb: ते अनुवां निर्देशन म्हणून ते अनुवां निर्देशन म्हणून ते अनुवां.

EXERCISE XXIII

Translate into English:
1. Be found in such a place such a man will be found. 2. In a certain town there was a merchant. 3. Begin to read on the eleventh page. 4. The girl sings sweetly.

5. The boy gave the answer quickly. 6. Who made the mistake? It was the peon who made the mistake. 7. The train has already come. 8. Now and then he comes to our house. 9. At what hour does your father go to work? 10. How many people work in the factory? 11. Does your father walk home from the factory? 12. You do not know the way in this jungle; besides the sun has set. 13. Why should he be put to trouble on my account? 14. He has neither father nor mother. 15. Bring a pen or a pencil. 16. In such a climate sickness comes even to strong men.

Vocabulary

कानरेसी GRAMMAR

1. Do work. 2. अनुवां (अनुवां) ‘following after,’ is used like a postposition with a noun in the dat. case and as an adverb and with the meaning ‘according to’: अनुवां अनुवां (राजा) निर्देशन he behaved in accordance with that word. अनुवां अनुवां (राजा) निर्देशन he behaved in accordance with that word. अनुवां अनुवां (राजा) निर्देशन he behaved in accordance with that word. अनुवां अनुवां (राजा) निर्देशन he behaved in accordance with that word.
KANARESE GRAMMAR

LESSON XXIV

Avyayas (continued)

Unconjugated Verbal Forms

According to Kanarese usage verbal forms are classified as,

(1) Verbs of complete meaning 

(pūrnakriyāpadā) complete verb; i.e., in English usage, the finite verb.

(2) Verbs of incomplete meaning 

(apūrṇa-kriyāpada) incomplete verb, i.e., depending on a finite verb for the completion of its meaning. The form of these (with slight exceptions) is invariable.

In the two preceding chapters there has been repeated reference to one of these latter forms, the relative participle, which, taken together with a following indeclinable, ranks as an avyaya; but as we saw, p. 165, not only this form (in this use) but the remaining invariable forms also, the verbal participles and the infinitive, belong to the class of avyaya. They also belong to the kridantāvyaya group.

There is, however, a group of verbs of complete meaning, but altogether unconjugated or only partially conjugated. Some of these, such as तेजस्, धनरूप, etc., have been already noticed. These too are included in the class avyaya. Together with the verbal participles and the infinitive forms they are classified as 

(kriyārthakāvyaya) indeclinable giving verbal meaning. The kridantāvyaya forms are a section of this class.

1 The relative participle has no definite character of its own. It takes its character from the word following it. If this be a noun or pronoun the relative participle takes the nature of a substantive and becomes a ‘noun-qualifier’. If it be a verb, or, when the word following it is a pronoun of the third person, part of a declinable word. If the word following it is an avyaya, the rel. ptc. becomes an element in an avyaya.

2 Suffix, ‘which (or who) makes’. 

outlay, cost (I n.)
dress, disguise (I n.)
ocasion (I n.)
imitative of sound of
the Blessed One, God

passage through the air (adv.)
universal, public (adj.)

lead pencil (2 n.)

army (1 n.)

firewood (2 n.)

place (1 n.)

wind, climate (1 n.)

set out (irreg. past,
intr.)
It is the unconjugated verbs of complete meaning which will occupy us in this Lesson. The negative verbal forms अन्त्य, अन्त्य are explained in Lesson XXVIII. It is sufficient at present to say that अन्त्य denies existence, अन्त्य denies a characteristic or identity: अन्त्य अन्त्य I have no money; अन्त्य अन्त्य this is not money; अन्त्य अन्त्य this is not the man who said so.

A. अन्त्य it is allowed, proper, suitable, is an archaic form of अन्त्य 3rd pers. neut. sing. fut. of आत्रे come (see Lesson XXV). It is affixed to the infinitive form ending in अन्त्य and may be used in this construction with subjects of all numbers and persons. It indicates

(1) What is permitted; as, अन्त्य अन्त्य अन्त्य अन्त्य it is permitted to me to go to that important man’s house (I may go); अन्त्य अन्त्य अन्त्य अन्त्य you may (if you will) do this work, please do this; अन्त्य अन्त्य अन्त्य अन्त्य अन्त्य is it permissible (right) for children to despise their parents?

(2) What is possible or what is likely, (this usage being confined to the first and third persons); as, अन्त्य अन्त्य अन्त्य अन्त्य अन्त्य अन्त्य अन्त्य अन्त्य if (your) feet will stand it (you) may (it is possible to) walk to Bengal. अन्त्य अन्त्य everybody may (is likely to) have heard this news. In this latter usage अन्त्य अन्त्य following an infinitive is equivalent to the contingent form (see pp. 57-8). The use of that form is the more stylish method of expressing this meaning; thus, अन्त्य अन्त्य अन्त्य अन्त्य I may perhaps read that book; अन्त्य अन्त्य everybody may have heard this news.

1 Used with a second person subject, अन्त्य commonly conveys the sense of polite permission; so in admitting or dismissing a visitor it is common to say, अन्त्य अन्त्य you may (are at liberty to) come in (go); अन्त्य अन्त्य condescend (to come or go).

2 अन्त्य d disrespect, contempt (1 n.).
3 अन्त्य sole of the foot (3 B n.).
4 अन्त्य strength (1 n.).
5 अन्त्य + अन्त्य.
6 अन्त्य Bengal (1 n.).
Without a preceding infinitive, தேசம் indicates what is required or necessary: இந்த தொன்றுப் பார்மை செய்ய வன்னை such work requires much time. Closely connected with this is the meaning 'wanted'; 'am wanted, art wanted, is wanted, are wanted,' according to the person and number of the subject. By an inversion of the sentence; this is the ordinary method of translating the verb 'to want'; as, நீர் வன்றுக்கூறுவோம்। such work requires much time. Closely connected with this is the meaning `wanted'; `am wanted, art wanted, is wanted, are wanted, `according to the person and number of the subject. By an inversion of the sentence; this is the ordinary method of translating the verb `want'; as, நீர் வன்றுக்கூறுவோம். I want a mango (lit., a mango fruit is wanted to me); நீர் வன்றுக்கூறுவோம் I want a mango? do you want those books? It is possible also to have தேசம் with a first or second person subject; as, நீர் வன்றுக்கூறுவோம் I am needed by them; நீர் வன்றுக்கூறுவோம் I want you.

When it is not desired, it is not permitted, etc., is shortened from தேசம் 3rd pers. neut. sing. neg. of தேசம் desire. When combined with an infinitive it is used principally, though not exclusively, in the second person singular. In the second person plural the form தேசம் modified from தேசம் is used, though தேசம் is employed in some dialects. தேசம் is the negative of தேசம், indicating what must not be done, or what is not desired; as, நீர் வன்றுக்கூறுவோம் do not tell lies; நீர் வன்றுக்கூறுவோம் you must not think so. தேசம் has usually a strongly peremptory force. It may, however, be used in depreciation; as, நீர் வன்றுக்கூறுவோம் do not punish us, O God. Without a preceding infinitive it indicates what is not wanted; as, நீர் வன்றுக்கூறுவோம் I do not want this.

Other expressions with the force of a prohibition are இந்த தொன்றுப் பார்மை (see Lesson XXV on இந்த தொன்றுப் பார்மை); இந்த தொன்றுப் பார்மை it is unfitting (see p. 82, and Lesson XXV); இந்த தொன்றுப் பார்மை it is impossible (see Lesson XXV). Or the imperative of இந்த தொன்றுப் பார்மை may be used with a negative verbal participle; இந்த தொன்றுப் பார்மை do not speak (lit., remain not-speaking).

1 பொடி fruit (3 B n.).
2 But some grammarians hold that நீர் is the right and original form.
3 பொடி a lie (3 B n.) with நீர் in the sense of 'say'.
4 வருவாய் think, remember (1 tr.).
5 வருவாய் chastise (1 tr.).

There is, there are. This, and the present and future relative participle இந்த தொன்றுப் பார்மை are the only surviving forms of a root இந்த தொன்றுப் பார்மை be. The use of இந்த தொன்றுப் பார்மை is described in Lesson XXX on Relative Participles. இந்த தொன்றுப் பார்மை may be used with 3rd person subjects of all genders and numbers, but it is rarely found except with neuter subjects, which may be either singular or plural.

The distinction in usage between இந்த தொன்றுப் பார்மை and இந்த தொன்றுப் பார்மை, or the corresponding plural forms, is somewhat subtle, and cannot easily be expressed in the form of a rule. Speaking in general, இந்த தொன்றுப் பார்மை expresses existence apart from the consideration of time, place, character, or other conditions of being. Thus, when used with the dative in the sense of possession—a sense in which the word is very commonly found—இந்த தொன்றுப் பார்மை draws attention to the fact of possession rather than to the possessor or to the thing possessed. இந்த தொன்றுப் பார்மை to me there is a field, lays emphasis on the fact, 'I have a field (if that is the point at issue)' whereas, இந்த தொன்றுப் பார்மை draws attention rather to the particular kind of property which I possess, namely a field. This characteristic of இந்த தொன்றுப் பார்மை renders the word suitable for expressing what is essential or habitual, e.g., இந்த தொன்றுப் பார்மை he has money but no character. Its use with neuter participial nouns, e.g. இந்த தொன்றுப் பார்மை is highly characteristic. இந்த தொன்றுப் பார்மை in a sense they do come to our house. See Lesson XXVIII. The combination இந்த தொன்றுப் பார்மை means 'cause to be, bring into being': இந்த தொன்றுப் பார்மை இந்த தொன்றுப் பார்மை God created the world.

It is sufficient, is an archaic fut. 3rd pers. sing. form from இந்த தொன்றுப் பார்மை be sufficient. Besides the obvious sense in a sentence like, இந்த தொன்றுப் பார்மை இந்த தொன்றுப் பார்மை, it is used in polite deprecation இந்த தொன்றுப் பார்மை this hospitality is ample. Or in irony: இந்த தொன்றுப் பார்மை, இந்த தொன்றுப் பார்மை Sir, I have had enough of your conveyance.
The combination of the above invariant verbal forms with  unl will be referred to in Lesson XXV.

EXERCISE XXIV

(a) Translate into English:

1. wze,;;~ NJd,~c3: evwA~ae .
2. ~JJS^iJ.
3. u3
4. 1 ev +-340 
5. tmodAe? not=3J,ertrSddv~dJ eddo 80TINdi~pd'
6. N(F)n1~Y'JJiJ-,,6?e5o~.C~Je~oJ oj~.l
7. ~e3~eSeJ~
8. r,~aotiJSori,P~;Led
9. b
10. .)-w 4, dJS (c3;

(b) Translate into Kanarese:

1. Good men welcome\(^1\) the poor, treat them kindly, and endeavour to bring them to a better state (say, a state of superiority\(^2\)).
2. We must all forsake our-own-advantage and help\(^3\) the poor.
3. The Son of God loved all men and gave His life for their sake.
4. The pupils ought now to be reading history or grammar; they ought not to be reading-nothing\(^4\) and aimlessly playing games.
5. The merchant leaves his house in the morning, visits various villages, buys grains of various kinds,\(^5\) sells them in the market, and (so) makes his living.
6. As for you, you must lay-up\(^6\) this teaching in your mind.
7. 'We shall leave this town the day after tomorrow. It is not known up to the present who will come in\(^7\) our place.
8. May I come to\(^8\) you tomorrow morning? Come; I shall have time\(^9\) from ten until eleven o'clock. Then we may talk about this matter.
9. Until now, with the exception of one or two, none of the children of this class has presented his lessons.
10. How are you attempting to take a mote out of another's eye? There is a beam

Vocabulary

\(^1\) father, mister, sir (irreg.)
\(^2\) small, little
\(^3\) play, game (1 n.)
\(^4\) price (1 n.)
\(^5\) man (p. 80)
\(^6\) make agree, offer, present (1 tr.)

---

\(^1\) father, mister, sir (irreg.)
\(^2\) good people
\(^3\) together with, also (postp. and conj.)
\(^4\) a man (p. 80)
\(^5\) (going), attention (1 n.)
\(^6\) history (2 n.)
### LESSON XXV

### Some Common Irregular Verbs

The classification of irregular verbs will be reserved, for the most part, to Chapter IV. Some irregular verbs, however, are of such frequent use that it has been necessary already to introduce them in the Exercises. A fuller reference is made here; but their idiomatic uses are explained in Chapter IV.

The forms not shown here are regular.

#### आगि come

<table>
<thead>
<tr>
<th>Verb</th>
<th>Past participle</th>
<th>Relative participle</th>
<th>Imperative, 2nd pers. sing.</th>
<th>Imperative, 2nd pers. plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>आगिया</td>
<td>आगिया</td>
<td>आगिया</td>
<td>आगिया</td>
<td>आगिया</td>
</tr>
<tr>
<td>आगिया</td>
<td>आगिया</td>
<td>आगिया</td>
<td>आगिया</td>
<td>आगिया</td>
</tr>
</tbody>
</table>

The neuter 3rd pers. neg. of आगि, आगिया, is used impersonally in the sense of prohibition: I, thou, he, etc., must not. It is combined with the infinitive ending in आगि, आगि, आगि etc.; as, आगि ते भी आगिया ते आगिया. They must not speak so.

आगि, like आगि, constitutes a command when used in addressing inferiors, and an entreaty when addressed to superiors; but in the latter form of address, it may be a polite prohibition.

The polite way of saying 'Do not come tomorrow,' is आगि आगिया. आगिया would be even more polite.

---

1. Hindustani word; not declined in Kan.