When 'no' has imperative force, one of the verbal forms of prohibition is required; as, न च निषेधयते? न च रूपम, shall I beat you? No sir; न च स्थानगतेऽर्थम्? अलंकर, may one do so? No.

**EXERCISE XXVIII**

(a) Translate into English:

1. ज्ञान, सक्षीमः वर्तमानस्य. 2. दानादानाः ज्ञानानि विद्युष्माणि यह वर्तमान। 3. न्यून, दशः, दश स्थतम्यथाः; समवेत न्यूना दशः। 4. दशार्धेऽर्थम् विद्युष्माणि यह अभ्यस्त वर्तमान। 5. न्यूनार्ततेऽर्थम् न्यूना अभ्यस्त वर्तमान। 6. कालः च त्वारस्ते. 7. कालः च त्वारस्ते। 8. कालः च त्वारस्ते। 9. कालः च त्वारस्ते। 10. कालः च त्वारस्ते।

(b) Translate into Kanarese:

1. By churning⁸ curds butter is produced⁸. 2. In the morning all the villagers go to the fields to work. 3. Jesus is the light of⁴ the world. 4. How many people are (there) in this town? (There are) many people; some of them are Brahmins, and some of them are Sudras. 5. That which the master of the house does is not known to the servants.⁶ 6. To love God and men is the root of the moral-law. 7. Are (there) any carpenters¹ in this village? (There are) no carpenters; (there) are blacksmiths and potters. 8. Is this a blacksmith's workshop? No, it is a potter's house. 9. When the sun rises, light comes into being. 10. Each man who was in the crowd heard the disciples of Jesus speak in his own language. 11. To seek those who have gone astray and to forgive sinners, is the work of God. 12. The words which wise men speak and the actions which they perform⁸ must be an example to us. By following it, we also will become wise (men). 13. The daughter will learn what the mother taught. 14. This time, in running, I was first, Sundara second.

**VOCABULARY**

<table>
<thead>
<tr>
<th>English</th>
<th>Kannada</th>
</tr>
</thead>
<tbody>
<tr>
<td>follow (1 tr.)</td>
<td>निर्भोग (1 tr.)</td>
</tr>
<tr>
<td>mother (irreg. sing., no plu. except honfc. p. 118.)</td>
<td>मातृ (करृत्रु) (1 m., no plu. exc. honfc. p. 118.)</td>
</tr>
<tr>
<td>necessary</td>
<td>चर्चार (करृत्रु) (1 m.)</td>
</tr>
<tr>
<td>language (2 n.)</td>
<td>भाषा (2 n.)</td>
</tr>
<tr>
<td>learn (irreg. past ptc.)</td>
<td>भाषा (2 n.)</td>
</tr>
<tr>
<td>see p. 138; tr.</td>
<td>भाषा (2 n.)</td>
</tr>
<tr>
<td>camphor (1 n.)</td>
<td>निर्भोग (1 tr.)</td>
</tr>
<tr>
<td>deed, action (1 n.)</td>
<td>निर्भोग (1 tr.)</td>
</tr>
<tr>
<td>potter (1 m.)</td>
<td>निर्भोग (1 tr.)</td>
</tr>
<tr>
<td>some people</td>
<td>निर्भोग (1 tr.)</td>
</tr>
<tr>
<td>villager (1 m.)</td>
<td>निर्भोग (1 tr.)</td>
</tr>
<tr>
<td>the Japanese</td>
<td>निर्भोग (1 tr.)</td>
</tr>
<tr>
<td>divine (adj.)</td>
<td>निर्भोग (1 tr.)</td>
</tr>
<tr>
<td>moral law, duty (1 n.)</td>
<td>निर्भोग (1 tr.)</td>
</tr>
<tr>
<td>a river (2 n.)</td>
<td>निर्भोग (1 tr.)</td>
</tr>
<tr>
<td>(complete, finish) (1 tr.)</td>
<td>निर्भोग (1 tr.)</td>
</tr>
</tbody>
</table>

¹ For वर्तमान (neg. mood 2 plu.). ² Vocabulary XVI. 'Becomes'. ⁴ 'To'. ⁶ रूपम्. ⁸ Usually undeclined.
LESSON XXIX

Conditional Clauses

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

FIRST CONJUGATION

Simple े, if I (thou, etc.) do
Continuative े if I (thou, etc.) am (were) doing
Perfect े if I (thou, etc.) have (had) done

SECOND CONJUGATION

Simple े if I (thou, etc.) call
Continuative े if I (thou, etc.) am (were) calling
Perfect े if I (thou, etc.) have (had) called

Further conditional forms are made by combining neuter participial nouns (both present and past) with the conditional forms of े; thus े if there were to be a doing, if I (etc.) were to do; े if I (etc.) were to call; े if there were to be a having done, if I (etc.) were to have done, if I (etc.) had done (or े; े). The form े is also used, ‘if I (etc.) should not do’, ‘if I (etc.) should be found not to have done’. The same meaning is given by े े if I (etc.) go

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

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

The verb े has no perf. parts. There is therefore no separate perf. conditional form. The form we have just used, े, is in regular use as a past perf. conditional: if I (etc.) had been; e.g. े if the person who made the mistake had been there. So when used with the neg. verbal partic. of another verb: े if I had not done my work. For े in this sense we might have े. Another possibility in the same sense would be the combination of the past verbal noun of े (with emphatic े) and the conditional form of े, े, with the neg. vbl. partic.: े if I (etc.) had not done. (But this form may be used also to convey the sense of े—see above.) In the predicative use the verb ‘be’ takes the help of the conditional forms of े: े if it be (were) I; े if it had been I.

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

But in these clauses the time reference is not perfectly clear till the sentences are complete—see next page. ² े buffalo bull (1 m. in sing.).
Occasionally, the past tense is used in the principal clause in the sense of the future; e.g., आदिवा यदि तुम आते हो तो आते हो if you speak the truth you will live (and prosper).

When the condition is regarded as unfulfilled—this includes all past conditions—the protasis (conditional clause) usually has the continuative form for present conditions, and the perfect form for past conditions. The apodosis (principal clause) has its verb in the past continuative. Examples: आदिवा यदि तुम आते हो तो आते हो if they were now listening, I should be informing them of this circumstance; आदिवा यदि तुम आते हो तो आते हो if they had called me, I should have gone.

The verb आदिये, not having any perfect forms, is used in the continuative conditional form in instances in which other verbs would be used in the perfect conditional: आदिये यदि तुम आते हो तो आते हो if the person who made the mistake had been there he would have received punishment; आदिये यदि तुम आते हो तो आते हो if I had not done my work I would have been an offender.

**Concessive Clauses**

The termination इए (emphatic form of the conditional termination तिं), or the termination इए (तिं)—emph. form of dat. of इ, page 173—added to a past relative participle, gives the meaning of the English ‘although, even if’.

If the concession be fulfilled, or be future and therefore capable of being fulfilled, no special rule is required for the principal verb. Examples: आदिवा यदि तुम आते हो तो आते हो though this was known to me, I went (I went and was present); आदिवा यदि तुम आते हो तो आते हो though no one should invite me, I should have gone.

The verb आदिये, not having any perfect forms, is used in the continuative conditional form in instances in which other verbs would be used in the perfect conditional: आदिये यदि तुम आते हो तो आते हो if the person who made the mistake had been there he would have received punishment; आदिये यदि तुम आते हो तो आते हो if I had not done my work I would have been an offender.

**Idiomatic Use of इए**

A past unfulfilled concession requires a continuative tense in the principal clause; as, आदिवा यदि तुम आते हो तो आते हो although (even if) they had asked me, I should not have gone. आदिवा यदि तुम आते हो तो आते हो even if this news had been known to me, I would have gone.

Kittel in his grammar quotes a number of examples from South Mahratta school books of the form आदिये यदि तुम आते हो तो आते हो would not have been born; आदिये यदि तुम आते हो तो आते हो would not have lived; so, आदिये यदि तुम आते हो तो आते हो. This form is not in common use in Mysore State; but it is in use, elsewhere.

A special usage of the concessive forms should be noticed here. When a concessive form is preceded by an interrogative, the effect is to transform the interrogative into a demonstrative with the addition of the ending ‘soever’. Thus: आदिवा यदि तुम आते हो तो आते हो however much effort we may make, it will not suffice; आदिवा यदि तुम आते हो तो आते हो however many.

So frequent is this usage that the form आदिये has come to be regarded as an invariable affix, and is attached to oblique cases as well as to nominatives. Examples: आदिये यदि तुम आते हो तो आते हो when (here dat. case).
KANARESE GRAMMAR

I have not even one cash; if you at least come, we shall all be glad.

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

Adversative Clauses

Adversative clauses, which in English are introduced by the conjunction, 'but, nevertheless, notwithstanding' etc., are in Kanarese introduced by the conditional and concessive forms of the verb en; namely, e, ejdd, ejzdd, all of which are used practically as conjunctions. Examples: e san tiddd bioi; you committed a fault, but you were not punished (lit., punishment did not become); ANA zaot, I came yesterday to your house, but I did not see you.

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

The compounds e, e, have the same adversative forms as en. e, though it happened thus people were not surprised; e, though it happen so it won't matter.

Alternative Clauses and Words

Two successive clauses each of which ends in a verb in the concessive form, become alternative clauses. These concessive forms are frequently combined with the word en (emph. en) in the sense 'it will be right, it will be all the same'. Examples: e I or you must go; en either I or you must go; en I have not read either Veda or Purana; en I have not read either Veda or Purana; e I have not read either Veda or Purana; e you or he must have done this; I have not read either Veda or Purana; e I have not read either Veda or Purana; e I have not read either Veda or Purana; e I must go; I can't go.

ALTERNATIVE CLAUSES

forms are frequently combined with the word en (emph. en) in the sense 'it will be right, it will be all the same'. Examples: e I or you must go; en either I or you must go; en (it will be) all the same whether you do this or whether you leave it alone; en I or you must go; en I or you must go; en I or you must go; I can't go.

1 news, tidings, rumour (1 n.). 2 state, condition (2 n.). 3 finish, settle (1 tr.). 4 a Purana, legend (1 n.). 5 This word when standing alone has the sense of assent, 'very well, yes', etc.; as, e will you give me this book? etc. 6 Its use is precisely similar to that of en, as shown above. Examples: en either I or you must go; en either I or you must go; en either I or you must go; I can't go.
I will send either you or them; these men make their living either by cultivation or by trading; I shall not consent to refrain either from work or speech; I shall go either tomorrow or the following day.

Additional methods of translating sentences of this kind are found in (1) the repetition of the interrogative ending t-; as, et; J30, taekl, um3riJit may be found either here or there; (2) the use of the conjunctions ei~zz, ' M , in such expressions as `three or four' the `or' is not translated (see page 145).

**Illative Clauses, Clauses of Consequence**

These clauses, introduced in English by `so, therefore', etc., are in Kanarese introduced by UZ=oz3, etZ, the instrumental case of the past participial noun of e71,;.

The following words are also used; अथवा (for अथवा, from the reason which came to be), for this reason; 2 अतार्थिक, अतार्थिक, accordingly: अतार्थिक जब तो; 3 अतार्थिक (or अतार्थिक) यहाँ आयोजित; अतार्थिक people have not money; therefore handicrafts have not prospered; जो तो शांति नहीं? शांति

1 send (1 tr., p. 134.). 2 अथवा, अतार्थिक, is sometimes used in formal discourse in the same sense (शृंखलाः = consequent on—Skt.). 3 Vocab. XII. 4 शांति handicraft (2 n.). 5 वृद्धि increase, progress (2 n.). 6 श्री Benares (2 n.).
I shall finish this work tomorrow.

6. In this world whatever deed men may do, they must experience the fruit of it.

7. Although a man has a hundred sheep, if one of them goes astray, that man will have no joy until it is found.

8. Of the helpers whom I had formerly not even one remains; therefore I have come to you and ask your help.

9. Did you see the travellers who came from the north? I saw them, but as their language was not known to me I had to go without speaking with them.

10. However many conveniences there may be for cultivating the ground, if the people are lazy they will not make a living.

Vocabulary

convenient, advantageous (adj.); as noun, convenience, advantage (1 n.)

journey (1 n.)

fruit, result (1 n.)

sow (1 tr.)

sunheat (3 B. n.)

word of wisdom, advice (1 n.)

pass, go beyond, trespass (1 tr., intr.)

become dry (1 intr.)

deficiency (2 n.), deficient, less

dull (adj.)

that moment (1 n.);

with emphatic (adj.); immediately

state of rightness, right

enmity (1 n.)

abuse, speak evil of (1 tr.)

idle person (m. + f.)

plant, vegetable (1 n.)

LESSON XXX
Adjectives and their equivalents
(गुणवचका gunavāchaka)

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

1. Descriptive Nouns (अन्वर्थनामां)

In many instances in which English has an adjective attached to a masculine or feminine noun, or an adjective with a plural noun understood, Kanarese has a descriptive noun. We have already noticed words of this class, as derived from abstract nouns or verbs (pp. 102-3). Examples of this type are: खोटे lame man (fem. कुटी, plur. कुटावै the lame); चुअरे blind man (fem. चुवै); जुअरे deaf man (fem. जुवै); स्वादी old man (fem. स्वसी); नाै a man (3 B.); नाैा a woman (3 B.). Other examples of descriptive words are: एना a mute (m. + f.) (plur. एनावै). दुसथर idle person (m. + f.). Of the Sanskrit adjectives in use in Kannada some are used also as descriptive nouns; e.g. दुस्मन dull person (m. & f.); स्वरूप virtuous person (m. & f.); स्वाश बाल able person (m. & f. also बाली). There are also in use, in Kannada, Skt. descriptive nouns derived from Skt. abstract nouns: स्वादी sinful person (m. & f.); स्वादी dis-

1. The title गुणवचका 'which connotes a quality' has been taken from the grammar of Sanskrit, which language has true adjectives.
cerning man (fem. ಮನಸ್ಸು); ನುಡು ನುಡು wise person (m. & f.); ಅಭಿಮುಖ sick person (m. & f.); ಜೇನ್ಯ a man possessed of faith (fem.ೞೞೞ); ಜೆನ್ಯ a man possessed of detachment (fem.ೞೞೞ).  

2. ‘Adjectival Nouns’

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

(a) ಐರುಗು little (or young) person (m.) ಐರುಗು little thing
ಐರುಗು great (or elder) person (m.) ಐರುಗು great thing
ಐರುಗು poor man ಐರುಗು poor woman no neuter
ಐರುಗು small (or young) male ಐರುಗು small or young female
ಐರುಗು new man ಐರುಗು new woman ಐರುಗು new thing

(b) ಎರಿರುಗು young male
ಐರುಗು good man ಐರುಗು good woman ಐರುಗು good thing
ಐರುಗು dark man ಐರುಗು dark woman ಐರುಗು black thing
ಐರುಗು younger male
ಐರುಗು younger woman ಐರುಗು little (inferior) thing

also ಐರುಗು near man (neighbour), etc.; ಐರುಗು white man¹, etc.; ಐರುಗು (old) familiar man (neut. ಐರುಗು, etc.); ಐರುಗು (ೞೞೞ) elderly man, etc.

ADJECTIVES

Adjectives

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

The ‘adjectives’ corresponding to the above ‘adjectival nouns’ are the following:

(a) ಐರುಗು, ಐರುಗು, ಐರುಗು, ಐರುಗು; (b) ಐರುಗು, ಐರುಗು, ಐರುಗು, ಐರುಗು, ಐರುಗು.

Examples: ಐರುಗು ಇದ್ದು a large house; ಐರುಗು ಈದ್ದು a small infant; ಐರುಗು ಈದ್ದು a young child; ಐರುಗು ಈದ್ದು a good word; ಐರುಗು ಈದ್ದು old rice.

3. Nouns used Adjectivally

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

¹ This construction is illustrated only in combination with words of quantity: ಐರುಗು ಈದ್ದು a little one, usually written ಐರುಗು ಈದ್ದು; ಐರುಗು ಈದ್ದು how many big ones? ² In Kanarese the ‘adjectival noun’ form and the ‘adjective’ form are distinguished as ನೂರುಗು (‘noun form’ or ‘form with terminations’) and ನೂರುಗು (‘qualifier form’). ³ The forms contained in list (b) are in reality abstract nouns having the meanings youth, goodness, blackness, etc., respectively; in composition they sometimes lengthen their final vowel, to show that in the uncombined form it is understood that they are used in the genitive case; or they may be used in the genitive form; e.g. ಐರುಗು ಈದ್ದು a good boy.
(a) Practically all nouns may be rendered attributive by the addition of one of the relative participles \( \text{uc} \), \( \text{ejn} \), past and perfect relative participles respectively of \( \text{eru} \) become. Examples: \( \text{eru} \) breadth, \( \text{eru} \) length, \( \text{eru} \) height \( \text{ev} \) (lit., a river which became breadth) a broad river; \( \text{eru} \) length, \( \text{eru} \) pole \( \text{ezn} \) (lit., a pole which became length), a long pole; similarly \( \text{eru} \) height, \( \text{eru} \) elevated land; \( \text{eru} \) beauty, \( \text{eru} \) a beautiful form. As these examples show, the consonant inserted (if one is inserted) between the crude form of a noun and \( \text{uc} \) is that which appears in the nominative case. In effect it is the nominal case to which that is added, with \( \text{lopa} \) of the final vowel of the case: \( \text{eru} \) clever girl; \( \text{eru} \) heroic king; \( \text{ezn} \) lying word. This construction is used in many instances in which we have nouns in apposition in English; as, \( \text{eru} \) king \( \text{eru} \) Rama; \( \text{eru} \) God, the Father; \( \text{eru} \) I, Govinda. \( \text{uc} \) may be added to words which have a pronominal or similar termination: \( \text{eru} \) the good queen Sita; \( \text{eru} \) a rich merchant; \( \text{eru} \) a small house is wanted.

The addition of \( \text{uc} \) to \( \text{ezn} \) or \( \text{ev} \) (beginning) gives the sense of et cetera: \( \text{eru} \) clever, \( \text{eru} \) fast, \( \text{ezn} \) that which has become the Cauvery, Hemavati, Sharavati, etc. are Mysore’s chief rivers. Here \( \text{ev} \) means the Cauvery... having become part of a series.

(b) Some nouns may enter directly into a karmadharaya-samāsa with other nouns, but care must be exercised to ascertain that such usage is permitted in the particular case, before the samāsa is formed. If any doubt is felt, the combination with \( \text{uc} \) should be used. Examples of permissible samāsas are the following: \( \text{eru} \text{uc} \text{ezn} \) (lit., a deafness-dog) a deaf dog; \( \text{eru} \text{uc} \text{ev} \) (lit., a foolishness-act) a foolish act; \( \text{ev} \text{uc} \text{ezn} \) a different house; \( \text{eru} \text{uc} \text{ezn} \) a lying word.

(c) Some nouns may enter directly into a karmadharaya-samāsa with other nouns, but care must be exercised to ascertain that such usage is permitted in the particular case, before the samāsa is formed. If any doubt is felt, the combination with \( \text{uc} \) should be used. Examples of permissible samāsas are the following: \( \text{eru} \text{uc} \text{ezn} \) (lit., a deafness-dog) a deaf dog; \( \text{eru} \text{uc} \text{ev} \) (lit., a foolishness-act) a foolish act; \( \text{ev} \text{uc} \text{ezn} \) a different house; \( \text{eru} \text{uc} \text{ezn} \) a lying word.

(d) A noun in the genitive case is a frequent equivalent for an adjective; as, \( \text{eru} \text{uc} \text{eru} \) dark house; \( \text{eru} \text{uc} \text{eru} \) (lit., a region of snow) a snowy region. It is common to form a samāsa of the two nouns, with suppression of the genitive ending. (See on Tatpurusha Samāsa, Lessons XLIV, XLV.) So \( \text{eru} \text{uc} \text{eru} \) As already stated, the so-called adjectives grouped in (b) on page 241 are to be explained as examples of this usage. Thus, \( \text{eru} \text{uc} \text{eru} \) is a samāsa for \( \text{eru} \text{uc} \text{eru} \) a child of tender youth. It is common where the genitive ending suppressed is of words ending in \( \text{er} \) or \( \text{er} \) to have the final vowel of the crude form lengthened in this way.

4. Relative Participles

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

Sometimes an English adjective is translated in Kanarese by a noun in the nominative case followed by \( \text{uc} \), \( \text{ev} \), or \( \text{ezn} \); as, \( \text{eru} \text{uc} \text{eru} \) stone, \( \text{eru} \text{uc} \text{eru} \) stony ground, lit., ground in which there is stone; \( \text{eru} \text{uc} \text{eru} \) a helpless man (lit., a man to whom

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1 \( \text{eru} \) stick (3 B. n.).  
2 3 B. n.  
3 \( \text{eru} \) clever female (2 f.).  
4 \( \text{eru} \) falsehood (3 B. n.).  
5 \( \text{eru} \) deafness (3 B. n.)...
refuge is not). The same sense is given by the past relative participle of कं, which must be preceded by a word in the instrumental case; thus, विकोश कं कं सुष्म, ground furnished with stone; कं सुष्म a wealthy merchant; कं कं a kindly person.

Similar समास with समास ए are frequently used in translating English adjectives; as, दुष्कर्म व्यापार, a wealthy merchant; दुष्कर्म a kindly person.

The relative participle व्यापार possessing, is frequently attached to the crude form (representing the accusative case) of a noun, the combination (किरणसमास, Lesson XLV) being an equivalent of an English adjective: as, दुष्कर्म व्यापार, a wealthy merchant; दुष्कर्म a kindly person.

Similar समास with समास ए are frequently used in translating English adjectives; as, दुष्कर्म व्यापार, a wealthy merchant; दुष्कर्म a kindly person.

The relative participles in the above usages may take pronominal terminations, thus giving rise to a further class of adjectival nouns; as, दुष्कर्म व्यापार, a wealthy merchant; दुष्कर्म a kindly person.

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

1 त्रु सत्य (adj); त्रु गुण (1 n.); the substitution here of त्रु for त्रु is called त्रु (see Lesson XLIII). 2 त्रु (from त्रु) व्यापार (2 n.). 3 समास a defective verb of which only this rel. pte. and the pres. 3 pers. n., समास it exists (is), are in use. 4 On occasion the acc. termination is found remaining with समास: आ समास one who has wisdom. 5 समास trouble, annoyance (2 n.). 6 त्रु गुण satisfaction, contentment (2 n.) 7 त्रु गुण satisfaction, contentment (2 n.) 8 त्रु गुण satisfaction, contentment (2 n.)
LESSON XXXI

Adjectives and their equivalents (Contd.)

Sanskrit Adjectives

Kanarese, we have seen, has no true adjectives; but Sanskrit has; and a considerable number of these, for the most part with a final ा, is in use in Kanarese. They are used in समसय, but with Sanskrit nouns only. Examples: सुखदोष ा वर्जनीय (auspicious) tidings; सुखदोष ा holy place; सुकु ठुि highest. But if the noun is Kanarese, the समसय is inadmissible, and ा must be added to the Sanskrit adjective: thus, सुकु ठुि a favourable word, is not permissible; we must say सुकु ठुि समसय. The expression सुकु ठुि वर्जनीय Supreme Father, which is in vogue amongst Christians as a name of God, is, strictly speaking, an inadmissible समसय, वर्जनीय being Sanskrit and वर्जनीय Kanarese. The समसय वर्जनीय is unobjectionable. So also the very commonly used सुकु ठुि धर्म a word of wisdom, good advice, is inadmissible. सुकु ठुि धर्म should be employed instead.

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

1 This usage has attained the status of a rule; see Lesson XLIV, अरिसमसय. 2 ा वर्जनीय (event)-adj. and noun 1 n. समसय news (1 n.). 3 सुकु ठुि pure, holy (adj.), used as noun, 1 n. — uncommon; सुकु ठुि or सुकु ठुि place (1 n.). 4 ा वर्जनीय (adj.) also as noun, former time, 1 n. 5 सुकु ठुि धर्म highest. 6 सुकु ठुि धर्म father (1 n.). 7 Note that सुकु ठुि धर्म is composed of सुकु ठुि sense, and धर्म word; the latter should not be confused with the participle धर्म.

Sanskrit Adjectival Nouns

Of Sanskrit adjectives in ा some are also nouns and have masc. fem. and neut. forms. On the analogy of these, nouns (m.f.n.) are formed in Kanarese from Sanskrit adjectives, with the Kanarese endings, which are the equivalents of the Sanskrit endings, i.e., with ा, ा, ा. These take the usual case terminations. So, such nouns, in the nominative, end in ा, ा, ा and in the plural ा, ा, ा, ा, with the usual लोपा and अगमा संधिः.

Examples:

Sing. ा ा holy man ा ा holy woman ा ा holy thing
Plur. ा ा holy men ा ा holy women ा ा holy things

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

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

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

1 ा ready, prepared. 2 ा ा temple (1 n.).
KANARESE GRAMMAR

employed; as निधि (निधि) देवता, do not throw a holy thing to the dogs; as मनोहर निधि, the sacred ones amongst those vessels are in the temple. The same forms may be used in the predicative construction also; as, निधिस्पृहा; the temple is holy; निधिस्पृहा, निधिस्पृहा, all the objects in it are holy.

It should be noticed that sentences of the type shown in the preceding paragraph are most commonly rendered in Kanarese without the verb निधि, as निधि. It is also permissible to say निधिस्पृहा. This use of the neuter singular in the place of a neuter plural should be compared with its use in the place of a masculine or feminine singular or plural referred to above.

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

To Distinguish Sanskrit from Kanarese Words

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

1. As a rule, modern Kanarese words do not contain aspirated consonants nor विसंगत (विसंगत), though the correctness of the aspirate is a matter of debate, and समानत the second member of which begins with the consonant ॐ h; as, निधिस्पृहा, nine (निधिस्पृहा); निधिस्पृहा, निधिस्पृहा are apparent, but not real, exceptions; see page 156, footnote. This rule shows that such words as निधिस्पृहा, निधिस्पृहा, निधिस्पृहा are not Kanarese.

2. The vowels ओ and ए are not found in Kanarese words. This excludes such words as ओ, ए, ओ, etc. Exceptions are ओ, ओ, ओ, which are Kanarese.

3. In Kanarese words different consonants, even consonants of the same class, may not be combined in one syllable: as निधिस्पृहा, निधिस्पृहा, निधिस्पृहा, निधिस्पृहा. (But this rule does not apply to nasal consonants used before consonants of their own class, e.g., in, निधिस्पृहा. निधिस्पृहा, निधिस्पृहा, निधिस्पृहा and the half letter र; e.g., in समस्या. A consonant may, however, be doubled; as, निधिस्पृहा. The words noted as exceptions to rule 2 are exceptions to this rule also.

4. The short vowels ओ and ए are not found in Sanskrit. Thus ओ, ओ, ओ, ओ, are Kanarese words.

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

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

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

Comparison

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

1 Also the vowel ज, which occurs in the word ज, kripa, fixed, appointed; as, ज, kripa, the appointed time. The word is usually written, as above, ज, kripa.
2 ज debt (1 n.).
3 ज auspicious (adj. and noun—1 n.)
4 ज respect (1 n.).
5 ज praise (2 n.).
6 ज command (2 n.).
7 ज sweetness of sound (3 B n.).
8 ज driving rain (3 B n.)
9 ज sum total (3 B n.).
nouns denoting those objects, not by that of the adjective which indicates the quality. As already stated on page 182 the suffix LI is attached to the dative case of the noun with which another is compared; as, ze dreads dze: a horse is larger than a dog (lit., a horse in comparison with a dog is a large thing); mznMzr, my coat is newer than yours (lit., my coat in comparison with your coat is a new thing); yznQ, you are younger than I (lit., you in comparison with me are a young person).

A noun, meaning 'excess' (3 B n.) can be rendered adjectival by the addition of ed, and means 'more'; as, adaz3rWnozie adaz3o~aa 61;d z~nd, an elephant is stronger than a horse (lit., in comparison with a horse, to an elephant there is greater strength). The genitive d~ is also used with adjectival significance; as, d~N, greater gain.

Deficiency (2 n.) is used similarly in the sense of 'less'. Both words may enter into direct combination with some nouns; as, zQlzQ, the elephant has more strength than the horse; mznMzr, less people came today than yesterday; but they cannot be used in combination with adjectives. The English combination 'more pleasant', 'less pleasant', is without a counterpart in Kanarese.

Combined into a samasa means 'difference'; as, 6d4, a very base man; e~04;Qzz4Na, an exceedingly base man; 'skit * ;~e.)NAd .o;6i3zrl=z41, he is perfectly truthful; zgaQVN %) 1sa perfect thief; UW 230 ;3, very clever fellow; U°~ 1s very clever; Zaz&Jead?, very clean; 3tz3vada, very deficient; z.)60 great anger; UW 230 ;3, very quickly.

The repetition of the adjective gives the same idea; as, t3.Qa d.r~a Zk3~MM,), very large cities; zjoda TM~ z&v4	~, a very small book.

The idea of 'very, exceedingly' is given by prefixing 63, 6l~e; 6o, e~ed, edQ), dad', i 2z), UzZO, z~O, z~O, very or less, approximately (with numerals); as, U°~ 1s very clever; Zaz&Jead?, very clean.

The repetition of the adjective gives the same idea; as, t3.Qa d.r~a Zk3~MM,), very large cities; zjoda TM~ z&v4	~, a very small book. It will be noticed in Lesson XXXVI that a repetition of this kind frequently gives the idea of variety.

(a) by the same construction as that which is given above for the comparative, but with the addition of eO, all, as, dze: a horse is the largest of horses (lit., in comparison with all horses, that horse is the large one). If, instead of eO, (or in addition to it), eyd 1 or z~W 1 is used, the meaning then is 'in comparison with other horses'; u3~(or eW) (eO) dze: a horse is the largest of all the rest.

(b) by the use of the locative case; as, d~N, a grain of mustard is the smallest among seeds. Instead of d~N, we may have d~w.

The idea of 'very, exceedingly' is given by prefixing 63, 6l~e; 6o, e~ed, edQ), dad', i 2z), UzZO, z~O, z~O, very or less, approximately (with numerals); as, U°~ 1s very clever; Zaz&Jead?, very clean.

The repetition of the adjective gives the same idea; as, t3.Qa d.r~a Zk3~MM,), very large cities; zjoda TM~ z&v4	~, a very small book. It will be noticed in Lesson XXXVI that a repetition of this kind frequently gives the idea of variety.
The idea of excess, conveyed in English by the word 'too', cannot easily be briefly represented in Kanarese. Indian English rarely distinguishes accurately between 'too' and 'very'; the former is commonly used instead of the latter. Usually the Kanarese man contents himself with an absolute, rather than a comparative, statement. Thus, 'you have come too soon' is तुम्हाचा आगमन तरीतील or तुम्हाचा आगमन तरीतील. 'You have paid too much for this' is तुम्हांना हे सोप्याचे खरेदी केलेले होते; instead of तुम्हांना हे सोप्याचे खरेदी केलेले होते, or हे सोप्याचे खरेदी केलेले होते might be used. Great excess is also shown by the Sanskrit word स्त्रे मोरे त्रिवेदी । The idea of excess over some standard, which is implicit in the English word 'too,' is not, however, necessarily implied in any of these Kanarese terms. If it is desired to indicate it specifically, it must be done by introducing some words meaning 'more than one ought', 'more than is desired', 'more than is possible', etc. This results in a somewhat cumbrous expression; as, तुम्हांना हे सोप्याचे खरेदी केलेले होते हेच तुम्हांना हे सोप्याचे खरेदी केलेले होते (तुम्हांना हे सोप्याचे खरेदी केलेले होते) you gave too much (for it). तुम्हांना हे सोप्याचे खरेदी केलेले होते this work surpasses (is beyond) my strength, may be used for 'this work is too difficult for me'. The expression तुम्हांना हे सोप्याचे खरेदी केलेले होते exceeding the limit, may often be used for 'excessively': the idea is also conveyed by the Hindustani word अतिसाद्भ, as, मत हे संदेहाचे कारणांवर, do not ask inordinately; तुम्हांना हे सोप्याचे खरेदी केलेले होते, you have given too much.

**EXERCISE XXXI**

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

(a) तुम्हांना हे सोप्याचे खरेदी केलेले होते.
(b) तुम्हांना हे सोप्याचे खरेदी केलेले होते.
(c) तुम्हांना हे सोप्याचे खरेदी केलेले होते.

**Vocabulary**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>भाग portion (1 n.)</td>
<td>नुकसान destruction (2 n.)</td>
</tr>
<tr>
<td>अंक atom (3 A n.)</td>
<td>त्वचा loss, destruction (1 n.)</td>
</tr>
<tr>
<td>ताण calamity (1 n.)</td>
<td>रात्री disappearance, cessation (2 n.)</td>
</tr>
<tr>
<td>दूर distance (1 n.)</td>
<td>दिवस flag (1 n.)</td>
</tr>
<tr>
<td>अन्त end (1 n.)</td>
<td>अंत 'that is'</td>
</tr>
<tr>
<td>अन्त 'that is'</td>
<td>अंत्य ending (1 n.)</td>
</tr>
<tr>
<td>अंत्य pledge, liability (3 B n.)</td>
<td>अंत्य urging, influence (2 n.)</td>
</tr>
<tr>
<td>अंत्य urge (irreg. intr.)</td>
<td>अंत्य violence (3 B n.)</td>
</tr>
<tr>
<td>अंत्य railing, balustrade (2 n.)</td>
<td>अंत्य secure (adj.)</td>
</tr>
<tr>
<td>अंत्य building (1 n.)</td>
<td>अंत्य death (1 n.)</td>
</tr>
<tr>
<td>अंत्य come to view, appear (irreg. intr.)</td>
<td>अंत्य front portion (1 n.)</td>
</tr>
<tr>
<td>अंत्य (अंत्य) pillar, pole (1 n.)</td>
<td>अंत्य break (2 tr. and intr.)</td>
</tr>
<tr>
<td>अंत्य glass (3 B n.)</td>
<td>अंत्य destruction (1 n.)</td>
</tr>
<tr>
<td>अंत्य emperor (2 m.)</td>
<td>अंत्य perverse, inordinate</td>
</tr>
<tr>
<td>अंत्य Japan (3 B n.)</td>
<td>(adj.)</td>
</tr>
</tbody>
</table>

1 तुम्हांना हे सोप्याचे खरेदी केलेले होते quickly. 2 तुम्हांना हे सोप्याचे खरेदी केलेले होते much, many. 3 तुम्हांना हे सोप्याचे खरेदी केलेले होते double, excessive (Hindustani). 4 तुम्हांना हे सोप्याचे खरेदी केलेले होते additional, surpassing, too much. 5 तुम्हांना हे सोप्याचे खरेदी केलेले होते (यांना संघोळ्या) strength (2 n.). 6 तुम्हांना हे सोप्याचे खरेदी केलेले होते strength (2 n.). 7 तुम्हांना हे सोप्याचे खरेदी केलेले होते limit (2 n.).

1 Active for passive. 2 तुम्हांना हे सोप्याचे खरेदी केलेले होते + संसार + खरेदी + म. 3 तुम्हांना हे सोप्याचे खरेदी केलेले होते + संसार, past vbl. ptc, of तुम्हांना हे सोप्याचे खरेदी केलेले होते, appear. 4 तुम्हांना हे सोप्याचे खरेदी केलेले होते = तुम्हांना हे सोप्याचे खरेदी केलेले होते, past rel. ptc. of तुम्हांना हे सोप्याचे खरेदी केलेले होते, say, तुम्हांना हे सोप्याचे खरेदी केलेले होते + द'-If you say (so, it means . . ).
LESSON XXXII

The Cases

The Accusative Case

This is the case of the object. Some Kanarese verbs take two objects नूर नूरी नूरी नूरी नूरी नूरी the enemy destroyed the king's army; but the second object here, नूरी, makes a compound with the verb. Otherwise the object used predicatively may take the adverbial ending नूर; नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर नूर
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(a) The dative of the recipient, used in connection with words signifying giving, sending, telling, shewing, offering, being obtained, being known; as, 

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