country is distant from this; the Anantapur District is to the north of the Mysore country.

If it is required to say that one country is included in another, the genitive and not the dative is to be used: thus, the Chittadru district is in the north of the Mysore country.

To indicate purpose; as, why did you come? I came on business; I went to see the house.

To indicate some relations of time; as, I shall come in (after) six months from this month; three times a day.

A length, is used in the dat. with an emphatic to indicate 'over the whole length', 'from first to last': the limbs of the body.

The dative sometimes takes the place of the locative case: he fell into the pit; he got into difficulties; the young of animal.

The Genitive Case

The genitive case is called in Kanarese sambandhasambhakti, the case of relationship. Its uses are chiefly two: (1) To indicate possession; (2) To show connection with. This latter sense has many varieties. The range of meanings covered by this case is illustrated below:

(a) Ownership; as my field; the master of the house.

(b) Kinship; as, is he your brother? (Compare the similar example on page 257. The difference in meaning between the genitive and the dative is very slight, as in English between 'Is he your brother?' and 'Is he brother to you?)

(c) Origin; as the government of Rama; the trouble arising from children. (This use corresponds to the subjective genitive of Latin grammar.)

(d) Object (corresponding to the Latin objective genitive); as, removal of sin; loss of life; the method of using verbs. These expressions (especially if, as in the examples given, the words involved are Sanskrit) are usually abbreviated to the form of tatpurusha samāsa (see Lesson XLIV):

(e) The relation of the whole to its part; as, a branch of a tree; the limbs of the body.

(f) Proximity, or reference; as, the sea-shore; a well in a garden; tank-water; strength of arm.

(g) Material, constituent elements, description, class, etc.; a wooden plank; a crowd of people; a mango-fruit.

(h) Adjectival relations. The use of the genitive case much resembles the use of attributive adjectives. It is natural therefore that the case should be used to mark adjectival relations. It has already been stated (page 241 footnote) that many of the words

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1 In Kanara the Hindustani word is used instead of the English.
2 In Kanara the Hindustani word is used instead of the English.
3 In Kanara the Hindustani word is used instead of the English.
4 In Kanara the Hindustani word is used instead of the English.
5 In Kanara the Hindustani word is used instead of the English.
6 In Kanara the Hindustani word is used instead of the English.
7 In Kanara the Hindustani word is used instead of the English.
8 Vocab. XX.
in Kanarese which appear to be pure adjectives are in reality genitive forms of abstract nouns. It should be added that in the opinion of so high an authority as Dr. Kittel\(^1\) all Kanarese words which are used as adjectives are in fact nouns, often the genitive forms of nouns. The following examples illustrate the adjectival use of the genitive: 

```kannada
[Z3Z i~~ t3@7iF
the way of wisdom; ~tBO:L4d-P proper behaviour; 3oz~tt
benefi-
]```

```
[303x468]
[51x454];:i)Fto1~
a man wearing a hat.
```

EXERCISE XXXII

(a) Translate into English:

1. Sumantra, councillor of king Rama, was ruling his\(^1\) kingdom with discrimination. 2. The road which leads\(^6\) to destruction is broad. Enter\(^6\) by the narrow gate. 3. While we were journeying\(^6\) we arrived at the bank of a deep river. We had no means of\(^6\) crossing it. 4. In a low-lying paddy-field\(^1\) three crops a year may be obtained; in an elevated (paddy-field) it is not possible\(^6\) for even one crop to be obtained. 5. The house in which you are living is a very ornamental one, is it not? Although it is large and ornamental, as there is no convenience for (obtaining)\(^8\) water, I am about to leave it and live\(^10\) in a smaller and more convenient house. 6. As heaven is high above the earth, God’s mercy is without limit toward us.\(^11\) 7. Blessed are ye poor; the kingdom-of-heaven\(^11\) is yours. 8. How far is the western-sea from the eastern-sea? It is further than we could travel in a week.\(^14\) 9. To forgive is a worthier act than to punish. 10. The book which you brought and gave to me is very good. From reading such good books much advantage and pleasure come\(^14\) to my mind.

(b) Translate into Kanarese:

1. Sumantra, councillor of king Rama, was ruling his\(^1\) kingdom with discrimination. 2. The road which leads\(^6\) to destruction is broad. Enter\(^6\) by the narrow gate. 3. While we were journeying\(^6\) we arrived at the bank of a deep river. We had no means of\(^6\) crossing it. 4. In a low-lying paddy-field\(^1\) three crops a year may be obtained; in an elevated (paddy-field) it is not possible\(^6\) for even one crop to be obtained. 5. The house in which you are living is a very ornamental one, is it not? Although it is large and ornamental, as there is no convenience for (obtaining)\(^8\) water, I am about to leave it and live\(^10\) in a smaller and more convenient house. 6. As heaven is high above the earth, God’s mercy is without limit toward us.\(^11\) 7. Blessed are ye poor; the kingdom-of-heaven\(^11\) is yours. 8. How far is the western-sea from the eastern-sea? It is further than we could travel in a week.\(^14\) 9. To forgive is a worthier act than to punish. 10. The book which you brought and gave to me is very good. From reading such good books much advantage and pleasure come\(^14\) to my mind.

Vocabulary

<table>
<thead>
<tr>
<th>Kannada</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ಬ್ರೀಡ್</td>
<td>breadth (1 n.)</td>
</tr>
<tr>
<td>ವ೒ಂಡಾಲ್ಲ</td>
<td>unbounded (adj.)</td>
</tr>
<tr>
<td>ಅಪೇಕ್ಷಿಂಗ್</td>
<td>exceedingly</td>
</tr>
<tr>
<td>ನೀತಿ</td>
<td>not full (adj.)</td>
</tr>
<tr>
<td>ಸೌಮ್ಯ್</td>
<td>suitable, convenient</td>
</tr>
<tr>
<td>ಸ್ಥಾನ</td>
<td>place, opportunity</td>
</tr>
</tbody>
</table>

\(^1\) i.e., Rama’s. \(^2\) ಸಾಂಬಿಲ್ | sandal. \(^3\) ಸಟ್ಟೆ | stone. \(^4\) Go in. \(^5\) In making journey. \(^6\) For. \(^7\) ಪಿಕ್ | pick. \(^8\) ಸಾಲ್ಲ | salt. \(^9\) Need not be translated. \(^10\) ಸರುಕಾ | locative. \(^11\) Expressed by a samâna. \(^12\) Than a journey which we may make in one week. \(^13\) ಸರುಕಾ | samâna. \(^14\) ಸರುಕಾ | samâna. \(^15\) ಸರುಕಾ | samâna.
In Lesson XXIX the use of various parts of this verb in the construction of different kinds of clauses came to our notice. Such parts are: अद्यतन (अद्यतन, अद्यतनता) अद्यतन, अद्यतना with the instrumental ending. The use of other parts of the verb will occupy us now.

अद्यतन with Declinable Words, in Adverbial Sense

अद्यतन past verbal participle of अद्यतन is attached to Kanarese declinables and to Sanskrit adjectives,¹ giving them the force of adverbs. Thus अद्यतन अद्यतन well (from अद्यतन beauty); अद्यतन अद्यतन firmly, loudly (from अद्यतन firmness); अद्यतन अद्यतन strongly (from अद्यतन strength); अद्यतन अद्यतन clearly (from Skt. adj. अद्यतन, clear); अद्यतन अद्यतन to that extent (from अद्यतन, so much as that); अद्यतन अद्यतन especially (from Skt. अद्यतन distinction, peculiarity); अद्यतन अद्यतन ordinarily (from Skt. adj. अद्यतन common to all).

In the above examples the use of अद्यतन approximates to that of the English adverbial suffix -ly. In many instances an English adverb formed with that suffix is translated in Kanarese by a noun with the suffix अद्यतन.

Words compounded with this participle, however, cannot always be translated by an English adverb. The following examples should be studied: अद्यतन अद्यतन अद्यतन we were not speaking about you (for अद्यतन see page 170); अद्यतन अद्यतन अद्यतन servants must act in accordance with their master's word (अद्यतन अद्यतन means 'in conformity to'). A similar meaning, that of 'conveniently to', is

¹ And also to some Skt. nouns. ² See p. 31 (3).
they acted in a way helpful to our business.

... gives a similar meaning: നിന്നും, സഹായിക്കുക! അന്യർക്ക് സഹായിക്കുക! they acted in accordance with their word; നിന്നും സേവനം നൽകുക! തന്റെ പേര് നൽകുക! he speaks like a fool (or foolishly); നിന്നും സേവനം നൽകുക! നിന്നും സേവനം നൽകുക! he rules the kingdom as (its) king; നിന്നും സേവനം നൽകുക! നിന്നും സേവനം നൽകുക! that old man received this boy as his son; നിന്നും സേവനം നൽകുക! they are friendly to us.

In the last example but one instead of the nominative നിന്നും we might equally well have the accusative നിന്നും see Lesson XXXII, first paragraph.

... when attached to the dative case expresses purpose, or some similar idea. It is very commonly attached to the dative of neuter participial nouns in this sense. Examples: അവ് അവരാണ് സ്ഥാനം നൽകുന്നത് a merchant went to the town for the purpose of trading; നിന്നും സേവനം നൽകുക!  അവരാണ് തന്റെ പേര് നൽകുക! they came together for the purpose of seeing.

Attached to pronouns in the nominative case, നിന്നും gives the sense of spontaneity; as, നിന്നും പിന്നെ നിന്നും മനോഹരമാണെന്നു് I did it of my own accord, by myself; നിന്നും നിന്നും നിന്നും he went of his own will; for ‘it went of itself’ we may have നിന്നും നിന്നും നിന്നും see p. 127.

... is used in combination with ദിവ്യാമാൾ especially in the expression ദിവ്യാമാൾ ഇതിന് പ്രയോജനം has taken place (is finished).

The pres.—fut. verbal noun with നിന്നും is sometimes used instead of the finite verb with നിന്നും; e.g., നിന്നും നിന്നും നിന്നും he said that he would come tomorrow = നിന്നും നിന്നും നിന്നും നിന്നും.

1 act, business (1 n.).  2 move about, conduct oneself (1 tr.).  3 means literally ‘following the bank,’ as a path may follow the bank of a stream, hence it comes to mean ‘conformable’; ബുദ്ധിയാണ് വിജ്ഞാനം ‘conformable to the quality, having the same quality’.

1 fool (1 m.).  2 receive, welcome (1 tr.).  3 friendship (1 n.).

For the use of നിന്നും with infinitives ending in നിന്നും see the following paragraph.

Representing Completeness

... frequently has the meaning of completeness, ‘it is finished’; as, നിന്നും നിന്നും നിന്നും നിന്നും the meal is finished, I have (thou hast, he has, etc.) dined; നിന്നും നിന്നും (നിന്നും + നിന്നും) means ‘the time has come’ or ‘it is late’. നിന്നും is joined with നിന്നും in this sense: പോകുന്ന നിന്നും നിന്നും നിന്നും the post came late. നിന്നും may be attached to the past verbal participle, or the past participial noun, or the infinitive ending in നിന്നും of any verb; as നിന്നും നിന്നും നിന്നും നിന്നും (നിന്നും + നിന്നും) I have (thou hast, he has, etc.) finished dining; നിന്നും നിന്നും നിന്നും നിന്നും I have seen it.

There are, however, many cases in which the word നിന്നും is used in its original sense, ‘it became’, which is practically equivalent to ‘it is’, ‘there is’. Examples: നിന്നും നിന്നും നിന്നും നിന്നും നിന്നും നിന്നും the post came late. നിന്നും does not signify the termination of the joy—നിന്നും means that joy has happened not that joy is ended. So we have നിന്നും നിന്നും നിന്നും നിന്നും നിന്നും നിന്നും the disease is cured.

The word നിന്നും is to be distinguished from നിന്നും, an alternative form of നിന്നും there is. This is very commonly used in colloquial speech; as, നിന്നും നിന്നും നിന്നും നിന്നും നിന്നും have you a pen? I have. According to Kittel both നിന്നും and നിന്നും are derivative forms of നിന്നും, the archaic 3 pers. sing. fut. of നിന്നും. In colloquial speech നിന്നും is sometimes heard in place of നിന്നും in the 3rd pers. neut. pres. tense നിന്നും, നിന്നും (for നിന്നും), നിന്നും, നിന്നും (for നിന്നും).

1 the post (3 B n.).  2 sorrow (1 n.).  3 better state (2 n.).
Neuter Forms in Sense of Possibility, Ability, etc.

The third person neuter singular forms ınd, ınd, ınd, ınd, as well as the participles and infinitives, have the sense of 'to be possible' when joined to a word in the instrumental case, or to the locative ınd (frequently shortened to ınd) 'in the hand'. Examples: ınd ınd I cannot do it; ınd ınd I could not have done it; ınd ınd it is not likely to be done by me; ınd ınd can you do this? ınd ınd ı cannot be done by me; ınd ınd ı will try to do it to the utmost of my ability; ınd ınd it is impossible to describe his joy; ınd ınd that is a thing impossible to do.

They may also be joined to the dative of a present neuter participial noun, or to an infinitive ending in ınd (or its dative form in ınd) used either impersonally or with a subject of any number or person; as, ınd ınd ı it is possible to do; ınd ınd ı it is not possible to do; ınd ınd ı I can do so.

珺 denoting Relationship

Examples: ınd ı how is he related to you? ınd ı he is my younger brother; ınd ı they are people with whom we cannot get on; ınd ı these people and those cannot get on together.

珺 In Passive Significance

珺 attached to the infinitive ending in ınd or to the verbal noun ending in ınd frequently gives a passive meaning, or a meaning approximating to that of the passive; as, ınd ınd ı metals of which gold, silver, iron became the first; ınd ınd ı the people of this country make their living by agriculture and other kinds of work; ınd ınd ı righteousness, piety, faith, love—these and similar (virtues) are the marks of the man whom God approves.

The past participle 珺 may be used with 珺 in this idiom; as, 珺 珺 these and similar (virtues) are the marks of the man whom God approves.

The hindustani word 珺 is also in common use at the end of a series of Kanarese words in the sense of 'et cetera'. 珺 珺 they brought rice, ragi, etc.

The Sanskrit idiom corresponding to this attaches the word 珺 'beginning' (which has no etymological connection with the

* * *

1 ınd ı see p. 171; ınd ınd = ınd ınd + ınd.

2 ınd, silver (2 n.). 3 ınd, iron (1 n.). 4 ınd, metal (1 n.). 5 ınd, faith, faithfulness (2 n.). 6 ınd, mark, characteristic (1 n.).
Kanarese word ಎಣ್ಣೆ (ಅಣ್ಣೆ) by direct samâsa to preceding words, and sometimes also to following words. Examples: ಎಣ್ಣೆ ಎಣ್ಣೆನ ಎಣ್ಣೆನ ಎಣ್ಣೆನ. 1 I will go to my own town, see my relations, friends, and others, and come (back); 2 I shall salute my mother and father and other relations and kinsfolk, and come (back). ‘Etc.’ at the conclusion of a series or of a quotation is expressed by ಎಣ್ಣೆ i.e., ಎಣ್ಣೆ + ಎಣ್ಣೆ,; they asked for paper, pen, etc. So also we may have ಎಣ್ಣೆ ‘beginning with’; 3 ಎಣ್ಣೆ from the Brahmans (down) to the Panchamas.

EXERCISE XXXIII

(a) Translate into English:
1. ಎಣ್ಣೆ ಎಣ್ಣೆನ ಎಣ್ಣೆನ ಎಣ್ಣೆನ. 2. ಎಣ್ಣೆ ಎಣ್ಣೆನ ಎಣ್ಣೆನ ಎಣ್ಣೆನ. 3. ಎಣ್ಣೆ ಎಣ್ಣೆನ ಎಣ್ಣೆನ ಎಣ್ಣೆನ. 4. ಎಣ್ಣೆ ಎಣ್ಣೆನ ಎಣ್ಣೆನ. 5. ಎಣ್ಣೆ ಎಣ್ಣೆನ ಎಣ್ಣೆನ.

(b) Translate into Kanarese:
1. Two (are) better than one. 2. He climbs Chamundi Hill once in four days. 3. He took the book inside. 4. This boy is reading for the examination. 5. It was impossible for Karna to defeat Arjuna without guile. 6. They say that morning sunshine is not a good thing for the body.

Vocabulary

- ಸೌರ (The Emperor) Akbar
- ಕರಾಣಾದರ್ಶನ (name of a Pandava prince)
- ವಿರಾ (wander)
- ಪತ್ತೆ (pickles)
- ರತ್ನ (roll down)
- ಸೌರ (name of a hero of the Mahabharata)
- ಪಂಚಹರ (name of a hill and goddess in Mysore)
- ಜನವರಿ (January)

1 Skt. adj. used as noun in Kan. ‘person possessed of’ (2 m.).
2 Skt. adj. used in Kan. as noun (1 n.) ‘possession’.  
3 Skt. adj. used as noun in Kan. ‘person possessed of’ (2 m.).
LESSON XXXIV

Idiomatic Uses of some other Common Verbs

(1) This verb sometimes has the meaning 'be lost': adaerta all was lost. Similarly, in the past tense, it may signify 'has died': adaerta my father died two years ago.

(2) go, when added to the past verbal participle of many verbs, indicates completeness of the action expressed by them, though in some instances the emphasis is not very marked: adaerta the thieves ran away; adaerta they could not be found; adaerta the arrow missed the mark (went wide of the target); adaerta (someone) missed the train.

(3) In the case of some verbs which are used both transitively and intransitively go, often accompanies the past ptc. in the intransitive use, giving a meaning which is most easily rendered in English by the passive voice: adaerta the money was lost; adaerta the vessel was broken; but in the case of a sentence like adaerta it is natural to translate 'the stick broke'. We find go used with the past ptc. of some intransitive verbs where the form of translation into English is passive: adaerta he was ruined.

(4) As in the last example, adaerta used with a past ptc. or even with a noun may indicate a change of state: adaerta the cow died; adaerta the farmer was deceived; adaerta I went to sleep. In the use with nouns, these sometimes take the adverbial ending: adaerta the town became a ruin.

(5) With the dative of a verbal noun, the infinitive in go and in adaerta gives the sense of futurity: adaerta they are about to build a bridge.

(6) adaerta is used with negative verbal participles to take the place of the negative mood: adaerta it disappeared; adaerta he did not come. adaerta in the negative finite form is used with the negative verbal participles of other verbs: adaerta I shall not go without telling you.

(7) In Lesson XXXIX it will be noticed that adaerta combined with the present verbal participle of another verb gives the meaning of habit, continuance, etc.; as, adaerta I have been in the habit of doing so. In the future tense adaerta may be used instead of adaerta: adaerta I shall go on doing so.

(8) 'To take with one' is adaerta when used of objects that can be carried; when used of persons it must be rendered adaerta: adaerta take this book with you; adaerta take me with you. 'To take a small child' is adaerta adaerta; 'to take a horse', adaerta adaerta. So also adaerta adaerta to bring with one (used of objects); adaerta (used of persons); etc.

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1 But this meaning would become clear only from the context, the topic of conversation.
2 dry up, (of light) go out (1 intr.).
3 moisture, dampness (1 n.).
4 mark, aim (2 n.).
5 break, smash (2 intr. and tr.).
6 stick (3 B n.).
7 snap, break (2 intr. and tr.).
8 go bad or wrong (past. ptc. ; irreg. intr.).
The verb  put, throw

The verb  when attached to the past verbal participle of another verb, gives the same sense of completeness as is given by  when similarly used. We have already used the verb  for ‘kill’; as will be seen in Appendix III, Class 3 (c),  is the past verbal participle of  and the addition of  adds completeness to the meaning of the verb, ‘kill out and out’. Other examples:  the gardener must pull up the weeds from the garden;  a strongly blowing wind carried away the tiles of the houses. The irregular verb  is used with past verbal participles in the same sense. See Lesson XXXIX, Class V.

play, etc.

This verb has the general meaning of ‘to be in motion’; attached to the past verbal participles of other verbs it gives the following meanings:

(1) Frequent, playful, or oscillating movement; as,  the child is running about;  birds fly about in the air;  dogs wander about in the town;  the children shout and laugh;  the cradle swings to and fro.

(2) Reciprocal action; as,  this man and that man were beating one another.

(a) Translate into English:

1.  cause to run about;  cause to depart; etc.

1 a weed (2 n.). 2 Past verbal participle of  pluck; see Appendix III, class 3 (c). 3 blow, wave (1 intr. and tr.). 4 roof-tile (3 B n.). 5;  (lopasandhi). 6;  (edpasandhi).

1 a go round (1 intr.). 2 to laugh (irreg past ptc.); see Appendix III, Class VI.). It is noticeable that it is not the past ptc.  which is here combined with  but  an alternative past ptc. to  from a root  not in use except in this combination.

1; 5; 6; 7; 8; 9; 10 Yan Sandhi (Lesson XLIII).
(b) Translate into Kanarese:

1. All who heard this news were surprised. 2. Although a spark be small, the whole forest is destroyed by it. 3. To do one's work oneself is better than to have it done by means of others. 4. As there has been good rain this year all the farmers are carrying on their work of cultivation gladly and are looking forward to the time of harvest. 5. When men were involved in an evil plight on account of sin, God's one Son appeared in this world as their Helper, and gave His life as a sacrifice in order to save them. 6. As the beasts which roam in the forest gathered in a crowd, and entered and trampled down the fields and wetlands, all the hedges, bushes, etc., were entirely destroyed. 7. If the children in this class are to be successful in the examination, they must finish reading the remaining lessons within one more week, must they not? I am doubtful whether they can completely finish those lessons so quickly. 8. May the amiladar perhaps come and enquire into the affairs of this town within this week? He cannot come this week; perhaps he may come next week, stay two days, finish the work of this place, and go to the villages beyond. 9. The master had the labourers called one by one, gave them their daily-wage at the rate of one rupee six annas each, and sent them (away). 10. When the guru in the course of visiting various villages came to a certain village, the villagers gathered together in order to salute him, caused him to alight in a fit place, served him according to the custom of their caste, received his benedictions, and went to their several houses gladly.

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1 'Felt surprise'. 2 As rain has come well. 3 Acc. 4 become entangled, involved (irreg. intr.). 5 'I feel doubt'. 6 Use लक्षित. 7 Read and finish. 8 'I feel doubt'. 9 Notes on Interrogative Words, p. 161 (2). 10 The coming week. 11 The beyond (gen.) villages. 12 Honorific plural. 13 See p. 196.
LESSON XXXV

The Infinitive Mood (bhāvarūpa)

We noted the forms of this mood on p. 76. In Lesson XXII we noticed that this part, with the other invariable parts, of the verb, ranks as an anyaya. There is one use of the infinitive where it has practically the force of a relative participle with an adverb. That is the use where the subject of the infinitive is other than the subject of the finite verb in the sentence.

The Infinitive with a Different Subject from that of the Main Verb

In Lesson XVI we have seen that in translating into Kanarese an English compound sentence in which all the co-ordinate principal clauses have the same subject, the last verb only is translated as a Kanarese finite verb, the others being represented by verbal participles.

But in translating into Kanarese an English sentence of two or more clauses in which there is a change of subject, instead of the verbal participle the infinitive form ending in ān̄ is used. This usage is somewhat similar to the Latin ‘historic infinitive’.

Example (from Lesson XVI): ओत्र नमक करीला च्या उघड्यानुरूपे ती देखील वाहतात. Here the infinitive is adverbial and उघड्यानुरूपे is equivalent to ‘while they were speaking’ or उघड्यानुरूपे ‘after they spoke’. So: ओत्र नमक करीला च्या उघड्यानुरूपे ती देखील वाहतात. The complete form of the sentence is thus held in suspense until the final and finite verb is reached, which is often when the sentence has attained prodigious length. In translating into English it is necessary to represent some of these infinitive clauses by principal clauses and some by subordinate clauses. Compare the similar statement with regard to participles on page 109.

The adverbial ending उन is frequently attached to the infinitive form in this construction, and does not affect the meaning; so in the above example we might have ओत्र नमक करीला च्या उघड्यानुरूपे ती देखील वाहतात. The sentence oas is ओत्र नमक करीला च्या उघड्यानुरूपे ती देखील वाहतात. This being the case, while this is (was, will be) so.

The use of the inf. in उन with a subject different from that of the main verb of the sentence is liable to ambiguity. The sentence ओत्र नमक करीला च्या उघड्यानुरूपे ती देखील वाहतात. might mean ‘the king made a sign with

1 ओत्र request, pray (1 tr.). 2 नमक demon (1 m.). 3 उघड्यानुरूपे feel sorrow (1 intr.). 4 च्या monkey (2 n.). 5 देखील rejoice (1 intr.). 6 वाहतात a goddess, a god (2 m.).
his hand when the queen came in’, but would probably mean ‘the king made a sign with his hand for the queen to come in’. If तो be added to मान the sentence is capable of only the former meaning.

Exception

When the concluding verb of such a series as we have been considering indicates the effect1 of which the earlier verb or verbs indicates the cause, or when the concluding verb indicates the lapse of time which has occurred since the action or event of the earlier verb, these earlier verbs are represented in Kanarese by verbal participles whether there is a change of subject or not.

Examples:

1. यदि विंदुन वर्षागत वेड | the frog croaked and brought the rain, वर्षागतेत (त) the house-tiles all flew off because the wind blew; वसूले गंगा चलायता | we rejoiced because we heard the guru’s words; तैलें त वर्षागत वेड | how many years have passed since you came to this town?

The Infinitive of Purpose

The infinitive is ordinarily used in conjunction with a finite verb. The use of the form in तो, in conjunction with a verb on which it depends, expresses purpose or aim. This is quite similar to English usage, and requires no special comment. We have already met with it several times in such expressions as यदि प्रेमाचार मनाते मनाते | I desire to do that work; वसूले गंगा चलायता | we rejoiced because we heard the guru’s words; तैलें त वर्षागत वेड | how many years have passed since you came to this town?

1 On p. 112 the sentence यदि प्रेमाचार मनाते मनाते is quoted as equivalent to वसूले गंगा चलायता; but it is better to regard the past verbal ptc. in such a sentence as signifying the cause, as suggested above, while the infinitive in तो marks a time connection ‘when rain came’. 2 मुद्यु, फ्रोग (2 n.). 3 वर्षागत, वेड (3 B n.). 4 दप्तर, दप्तर (3 B n.). 5 द्रामा (1 n.).

The Infinitive as Verbal Noun

This use is found in Kanarese as in English. In Lesson XXXIII (p. 266) we noticed the use of the infinitive in तो with ता in the sense of possibility. The infinitive here would seem to be used as a verbal noun. An example is यदि प्रेमाचार मनाते मनाते (तो) (तो) | लिट., there will be a showing of that picture tonight; that picture will be shown tonight.

The use of the infinitive in तो with impersonal verbs has already been noticed. There also the inf. is used as a verbal

1 यदि प्रेमाचार मनाते मनाते is also possible; but a similar alternative form is not permissible in the succeeding examples. 2 दप्तर, दप्तर (3 B n.).
noun. Examples are: LEASED, LEASES, LEASED, LEASE, LEASES, LEASE. Of the defective verbs conjugated at the close of this lesson 280 is thus combined with the infinitive in 2; e.g., 2 I am able to read. In the case of the compound verbs noticed under the previous heading, if the finite verbs begin with a vowel, the inf. in 280 (with elision of final 2) takes the place of the inf. in 2. This is an example. This takes place also with impersonal verbs which begin with a vowel. Examples are 280, 280. The verb 280 at the end of the Lesson is another example: 280 he is unable to do (it). And so the verb 280: 280 we are unwilling to do so.

A similar combination is formed with the word 280, (see pages 193, 244): as, 280, 280, 280. This is an example. This construction is decidedly less frequent in Kanarese than is the passive conjugation in English. (For other methods of rendering an English passive, see the following section.) When

Other Methods of Translating the English Passive

(a) The use of 280 or 280 (280) with some nouns: as, 280 (I feel surprise) I am surprised; 280 (they obtained weariness) they were wearied.

(b) The use of 280 with past verbal participles; as, 280 was lost: see page 270.

(c) The use of 280 with neuter participial nouns; as, 280 it has been so said; 280 saw it has been so said. Four varieties have been mentioned above.

(d) The use of 280 with causative verbs; as, 280 he was shaved; see page 138.

(e) The use of certain intransitive verbs the meaning of which is most conveniently expressed by a passive in English; as, 280 be gained; 280 be lost; 280, 280 be broken; 280 be opened; etc.

Many of these, e.g., 280, 280, 280, 280 have also a transitive meaning, and may be rendered passive by composition with 280, 280, 280, 280: as, 280 the door was opened.

(f) The use of relative participial forms of transitive verbs in a general sense, i.e., without a subject expressed: as, 280 this word is worthy of being believed (some other such word, is implied as the subject of the verb 280 —'a word which it is fitting that people should believe'). This

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1 See Lesson XLV.
2 280 weariness (1 n.); for 280 see pp. 136ff.
3 280 shaving (1 n.).
4 See pp. 99.
5 280 (1 intr.).
6 For 280 see p. 105.
7 See Lesson XXVII for 280 (pp. 216-7).
is the usual method of translating an English past participle as, जहाँ झलक आ गया a spoken word; जहां नहीं heated water; जहां स्थान आपूर्ति appointed time.

(g) The use of the perfect and past perfect tenses of transitive verbs, giving rise to an idiom which appears at first sight to be a literal reproduction of the English passive construction with the verb 'to be'; as, कहाँ दरबारी बाल दिया the door is shut; कहाँ दरबारी बाल दिया this narrative is written in the Purana; कहाँ दरबारी बाल दिया Sita was given (had been given) to Rama.

The usage is limited to neuter forms in the verb; and the subject of the English passive verb when neuter or, perhaps rather, when thought of as incapable of being an agent may appear in Kanarese in the nominative case (with the crude form as an option) or the accusative case. But when it is masc. or fem. or capable of being an agent it becomes the object of the neuter verb. Thus, for कहाँ दरबारी बाल दिया, we may have कहाँ दरबारी बाल दिया; but for कहाँ दरबारी बाल दिया, we cannot have कहाँ दरबारी बाल दिया which would mean 'Sita had given (something) to Rama'. So we may have कहाँ दरबारी बाल दिया; the child has been left in the house (but not कहाँ दरबारी बाल दिया).

The explanation is to be sought on the following lines. If we read कहाँ दरबारी बाल दिया, फक्त खास नहीं, and कहाँ दरबारी बाल दिया in the above examples respectively, the participles अच्छा, चाहिए, चाहिए are to be understood as having unexpressed subjects: 'they have shut the door, and it is'; 'they have written this narrative in the Purana, and it is'; 'they have given Sita to Rama, and it (the fact) is'. If in the two former examples we read the nominatives अच्छा, चाहिए, चाहिए respectively, we must take them as subjects of the verb बाल and translate, 'they closed (it), and the door is'; 'they wrote (it), and the narrative is in the Purana'. In either case we must interpret the sentences as illustrating the usage of verbal participles followed by a finite verb when there is a change of subject. As we have seen, the usage is confined to the 3rd person neuter of the verb.

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1 जहाँ (from जहां) cause to become hot (1 tr.). 2 जहां (from जहां) history, narrative (2 n.). 3 जहां (from जहां) legendary narrative, sacred book (1 n.).

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THREE DEFECTIVE VERBS
Root—जेय be strong, able.

Verbal Participle: Neg. जेय not being able
Relative Participles: Pres. and Fut. जेय
Neg. जेय

Present and Future Tense

SINGULAR

1 जेय I am able, I can
2 जेय, जेय thou canst
3 m. जेय he can
f. जेय she can
n. जेय, जेय it can

PLURAL

1 जेय we can
2 जेय you can
3 m. f. जेय they can
n. जेय, जेय they can

Negative Mood

SINGULAR

Page 283, add Footnote: There is no doubt that sentences of the type, कहाँ दरबारी बाल दिया (सिद्ध प्रायश्चित्त). कहाँ दरबारी बाल दिया (सिद्ध प्रायश्चित्त). कहाँ दरबारी बाल दिया (सिद्ध प्रायश्चित्त). कहाँ दरबारी बाल दिया (सिद्ध प्रायश्चित्त). कहाँ दरबारी बाल दिया (सिद्ध प्रायश्चित्त) have often been written by Kannada authors, that is, sentences in which the object of the action indicated by a past participle used with a finite part of जेय or जेय of the action indicated by an infinitive used with a finite part of जेय appears in the form of the nominative case. In such sentences the form of the accusative (or the crude form) was always a possible option. Many careful writers of modern Kannada, however, never use the nominative form on such occasions but only the accusative (or the crude form as its equivalent). For example: never जेय बाल दिया but जेय बाल दिया.

The usage with the nominative is regarded as a mistake.
KANARESE GRAMMAR

is the usual method of translating an English past participle as, ಸತುಗಳಿನ a spoken word; ಸುದ್ದು heated water; ಸುದ್ದು appointed time.

(g) The use of the perfect and past perfect tenses of transitive verbs, giving rise to an idiom which appears at first sight to be a literal reproduction of the English passive construction with the verb 'to be'; as, ಅವರಿಧಿಯ ಸನ್ಯಾಸದ್ಯರು the door is shut; ತಮನ್ನದಿನೆಯಿರಬಹುದಾದ್ದು this narrative is written in the Purana; ಸಿತಾನೆಂದು ಜನಶಾಸ್ತಿಯಿತ್ತು Sita was given (had been given) to Rama.

The usage is limited to neuter forms in the verb; and the subject of the English passive verb when neuter or, perhaps rather, when thought of us incapable of being an agent may appear in Kanarese in the nom. case (with the crude form as an option) or the acc. case. But when it is masc. or fem. or capable of being an agent it becomes the object of the neuter verb. Thus, for ಸಮಾನವಾದ ಸನ್ಯಾಸದ್ಯರು we may have ಸಂಖ್ಯೆಯನ್ನು ಸನ್ಯಾಸದ್ಯರು; but for ಸಿತಾನೆಂದು ಜನಶಾಸ್ತಿಯಿತ್ತು, we cannot have ಸಿತಾನೆಂದು ಜನಶಾಸ್ತಿಯಿತ್ತು which would mean 'Sita had given (someone)'. So we may have ಸಿತಾನೆಂದು ಜನಶಾಸ್ತಿಯಿತ್ತು

THREE DEFECTIVE VERBS

Root—ಸಂ be strong, able.

Verbal Participle:  ಸಂ not being able
Relative Participles:  Pres. and Fut.  ಸಂ

Neg.  ಸಂ

Present and Future Tense

SINGULAR
1 ಸಂ I am able, I can
2 ಸಂ, ಸಂ thou canst
3 m. ಸಂ he can
f. ಸಂ she can
n. ಸಂ, ಸಂ it can

PLURAL
1 ಸಂ we can
2 ಸಂ you can
3 m. ಸಂ they can
n. ಸಂ, ಸಂ they can

Negative Mood

SINGULAR
1 ಸಂ I cannot
2 ಸಂ, ಸಂ thou canst not
3 m. ಸಂ he cannot
f. ಸಂ she cannot
n. ಸಂ it cannot

THREE DEFECTIVE VERBS

Root—ಸಂ be strong, able.

Verbal Participle:  ಸಂ not being able
Relative Participles:  Pres. and Fut.  ಸಂ

Neg.  ಸಂ

Present and Future Tense

SINGULAR
1 ಸಂ I am able, I can
2 ಸಂ, ಸಂ thou canst
3 m. ಸಂ he can
f. ಸಂ she can
n. ಸಂ, ಸಂ it can

PLURAL
1 ಸಂ we can
2 ಸಂ you can
3 m. ಸಂ they can
n. ಸಂ, ಸಂ they can

Negative Mood

SINGULAR
1 ಸಂ I cannot
2 ಸಂ, ಸಂ thou canst not
3 m. ಸಂ he cannot
f. ಸಂ she cannot
n. ಸಂ it cannot

1 Kanarese grammar has no special name for verbs partially conjugated.
2 The forms having the consonant ಙ in place of ಙ in the second syllable are a survival from old Kanarese, which had the present and future relative participle ending in ಙ. Where the root ended in a consonant, this ending was directly attached to it; thus ಸಂ, from the root ಸಂ be, where modern Kanarese has ಸಂ be. In the verb we are considering, ಸಂ, instead of modifying into ಸಂ, has become ಸಂ.
3 The ending ಙ is often dropped in common speech; ಸಂ may mean 'I cannot do (it)' and ಸಂ 'he cannot do (it)'.
PLURAL

SINGULAR
1. I know, can know
2. Thou knowest, canst
3. He knows, can
f. She knows, can
n. It knows, can

Root—स्त्रो strength
Relative Participle: Pres. and Fut. श्रो

Present and Future Tense

SINGULAR
1. I know, can
2. Thou knowest, canst
3. He knows, can
f. She knows, can
n. It knows, can

PLURAL
1. We know, can
2. You know, can
3. They know, can

This verb is used not only with an infinitive dependent upon it; as, ज्ञानानि ज्ञानम् I know how to do (it); but absolutely, with an object in the accusative case; as, ज्ञानानि ज्ञानम् I know it; ज्ञानानि ज्ञानम् I know you.

Root—स्त्रो ol, be pleased, like
Verbal Participle: Neg. श्रो not being willing
Relative Participle: Neg. श्रो

EXERCISE XXXV

Negative Mood

SINGULAR
1. I will not, am not willing
2. Thou wilt not
3. He will not
f. She will not
n. It will not

PLURAL
1. We will not
2. You will not
3. They will not

EXERCISE XXXV

(a) Translate into English:
1. Of all the books that is the best.
2. I won't give a single anna.
3. As soon as the doctor came the fever left (him).

(b) Translate into Kanarese:
1. Of all the books that is the best. 2. I won't give a single anna. 3. As soon as the doctor came the fever left (him).