4. The ox grazed where there was grass. 5. As the mother is, so is the daughter. 6. Are you a potter or a blacksmith? 7. They gave us milk to drink. 8. For lack of rain the crop perished. 9. The mirror was broken. 10. The ship was caught in the storm. 11. The work is finished.

Vocabulary

<table>
<thead>
<tr>
<th>Kannada Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>esz~~</td>
<td>practice, exercise (1 n.)</td>
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<tr>
<td>eOF'meaning, wealth (1 n.)</td>
<td></td>
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<tr>
<td>be pleased, willing (irreg. intr.)</td>
<td></td>
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<tr>
<td>(the inside) inner, internal</td>
<td></td>
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<tr>
<td>mirror (2 n.)</td>
<td></td>
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<tr>
<td>fight (1 intr.)</td>
<td></td>
</tr>
<tr>
<td>a Kurd (1 m.)</td>
<td></td>
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<tr>
<td>reckoning, arithmetic, mathematics (1 n.)</td>
<td></td>
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<tr>
<td>wheat (2 n.)</td>
<td></td>
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<tr>
<td>barley (2 n.)</td>
<td></td>
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<tr>
<td>life (1 n.)</td>
<td></td>
</tr>
<tr>
<td>honey (1 n.)</td>
<td></td>
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<tr>
<td>mischief, bother (2 n.)</td>
<td></td>
</tr>
<tr>
<td>satisfied person (1 m.)</td>
<td></td>
</tr>
<tr>
<td>engage in (1 intr.)</td>
<td></td>
</tr>
<tr>
<td>civilization (2 n.)</td>
<td></td>
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<tr>
<td>Nārāyana Rao (1 m.)</td>
<td></td>
</tr>
<tr>
<td>sleep (2 n.)</td>
<td></td>
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<tr>
<td>without ceasing, constant (adj. and noun, 1 m.)</td>
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<table>
<thead>
<tr>
<th>Kannada Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>cattle (single and collective)</td>
<td></td>
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<td>3 A n.</td>
<td></td>
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<tr>
<td>protecting, keeping (2 n.)</td>
<td></td>
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<tr>
<td>lock (1 n.)</td>
<td></td>
</tr>
<tr>
<td>cat (3 B n.)</td>
<td></td>
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<tr>
<td>elemental (physical)</td>
<td></td>
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<tr>
<td>moustache (2 n.)</td>
<td></td>
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<tr>
<td>graze (past ptc. rēs)</td>
<td></td>
</tr>
<tr>
<td>alchemy, chemistry (1 n.)</td>
<td></td>
</tr>
<tr>
<td>(turn round), move about, conduct oneself (1 intr.)</td>
<td></td>
</tr>
<tr>
<td>poison (1 n.)</td>
<td></td>
</tr>
<tr>
<td>treatise, science (1 n.)</td>
<td></td>
</tr>
<tr>
<td>assembly, society (1 n.)</td>
<td></td>
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<tr>
<td>turn, time (1 n.)</td>
<td></td>
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<tr>
<td>burn (irreg. tr. and intr.)</td>
<td></td>
</tr>
<tr>
<td>be torn, tear (2 intr. and tr.)</td>
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<tr>
<td>tobacco leaf (3 B n.)</td>
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</tbody>
</table>

1 'There not being rain'. 2 satisfaction. (2 n.) 3 sādā sākh (archaic). 4 Conjuncted like ढँढ़ा; past ptc. ढँढ़ा.
The negative imperative is expressed not only by the inf. with ना (not), नंद (not), but also by the negative verbal participle with the imperative of जाने: नहो नंदनहो नम नंदनहो नम be quiet.

Abbreviated Forms of Pronouns and Verbs

In colloquial conversation it is common to use abbreviated forms of pronouns and verbs, which are not to be regarded as suitable for writing or for formal speech. Those most frequently heard are the following:

(a) The nominative singular of pronouns is denuded of its final syllable; as, मैं for मैं, तू for तू, वह for वह, ते for ते, तू for तू, ते for ते.

(b) The first and the third person singular masculine of verbs in the future and past tenses are denuded of their final syllable; as, जाने for जाने, लौटा for लौटा.

(c) The third person neuter singular of the present tense is often apocopated; e.g., लौटा from लौटा; similarly the past tense third person neuter singular forms जाने, लौटा, लौटा (from लौटा fall), are commonly abbreviated to जाने, लौटा.

(d) The accusative singular and plural of nouns, pronouns, and other declinable words, are modified by the substitution of ए for ए in the final syllable; as, आर्थिक for आर्थिक, अस्थायी for अस्थायी, विभिन्न for विभिन्न; etc. This is colloquial.

Repetition of Words (दौरुक, dvirukti)

The repetition of words expresses the following ideas:

(a) Distribution: as, दो पाठकें have two readers, दो पाठकें have two readers, this event takes place year by year; अब करना now and again;

1 नर मे, noise (3 B n.) 2 अब a time (2 n.) 3 अब a step (2 n.) 4 अब steep. 5 अब softly, gently. 6 There are, of course, other forms of emphasis; e.g., the use of the past verbal participle (with emphatic ए) along with a finite form of the same verb: आता आता but he will certainly come; आता आता it will certainly be found; आता आता it certainly is; but these are not examples of दौरुक. 7 विजय win (past ptc. विजय). 8 More frequently विजय win. Although the form of this expression is past, the meaning is commonly, 'I will be there in a minute, I am coming as fast as I can'. The unduplicated विजय (वि) is sufficient to give this sense; but the repetition of the verb adds the idea of emphasis or urgency. 9 एक a kind, sort (1 n.).
EXERCISE XXXVI

(a) Translate into English:

1. You cannot come to the place to which I am going.
2. He-who-is-sent is not greater than he-who-sent (him).
3. Many new articles which have come from Bombay are in the shop. Let us go to see them.
4. Let little children come to me; do not hinder them; the kingdom of God is of such as these.
5. Have you enough money to buy such a large property?
6. Every one who magnifies himself will be humbled; he who humbles himself will be magnified.
7. You have not done the work that (you) ought to have done; you have done the work that (you) ought not to have done.
8. I may have spoken in that manner. As so much time has passed since that conversation took place I do not remember.
9. We cannot refrain from encouraging all attempts which the...
people make for their-own advancement. 10. Have you finished the work which I appointed? I have not finished (it). Though I tried to do it, fever and headache came-on, and I was unable to do it, and had to lie-down quietly.

Vocabulary

hindrance (2 n.)
increase, advancement (2 n.)
help, favour (1 n.)
benefactor (2 m.)
service, attendance (1 n.)
reckon (1 tr.)
fall within, become subject to (irreg. intr.)
son (1 m.)
expense (3 B n.)
sold (1 tr.)
memory, recollection (1 n.)
make lower, less (1 tr.)
headache (3 B n.)
suspend (1 tr.)
weigh, dangle (1 tr. and intr.)
gift (1 n.)
direction, refuge (3 B n.)
misfortune (1 n.)
duty, alms (1 n.)

come together (2 intr.)
effort, attempt (1 n.)
encouragement (1 n.)
encourage (1 tr.)
poorness, leanness; poor, lean (adj.)
forget (past ptc. and intr.)
great (souled) man (1 m.)
cause to touch or reach (1 tr.)
touch, reach (1 tr.)
Bombay (2 n.)
exceed (irreg. intr.)
sorrow (1 n.)
pure (adj. and noun 1 m.f.)
conversation (2 n.)
feel delight, take pleasure (irreg. intr.)
make more (1 tr.)
more (3 B. n.); as verb, become more (1 intr.)
new (adj.).

CHAPTER IV

The first three Lessons of this Chapter are devoted to the study of the forms and idiomatic uses of Kanarese irregular verbs, a classified list of which is to be found in Appendix III. In the remaining Lessons the use of the Kanarese verb in a variety of co-ordinate and subordinate clauses is considered.

LESSON XXXVII

Irregular Verbs

Class I

Of the verbs regarded in the modern language as irregular only two, बने become, and जी गया go, follow the analogy of first conjugation verbs in having final अ in the past verbal participle. These verbs have already been discussed in Lessons XXV, XXIX, XXXIII, XXXIV.

With regard to other verbs, the student should bear in mind the following facts:

(1) 'Irregularity' generally occurs in the past verbal participle, the form of which may be considered to determine also that of the past relative participle and of all parts of the verb based upon these two forms. In the list in Appendix III, the form of the past verbal participle only is given; the past relative participle is obtained from it by substituting त for the final अ. Irregularities which do not naturally follow from these forms are specially noticed.

(2) In old Kanarese दृष्टि was the regular ending of the past verbal participle. Hence the second conjugation is really more characteristic of the Kanarese language than the first. The amount of variation from the type of the second conjugation in
some verbs is simply the substitution of \( \text{क} \) for \( \text{स} \) as the termination of the past verbal participle. See App. III, Class II.

(3) In old Kanarese, verbal roots ending in consonants were frequent. They are disguised in modern Kanarese by the addition of a euphonier \( \text{ए} \). Thus the modern \( \text{को} \) represents an earlier \( \text{को} \); \( \text{को} \) represents \( \text{को} \) fall; etc. These roots really belong to the second conjugation, and their variation from the first conjugation type, to which they apparently, but not really, belong, is not in the true sense of the word an irregularity. See App. III, Class II. Other variations from type are occasioned by considerations of euphony.

Class II

Verbs of this class follow the type of \( \text{को} \) with the exception that the past verbal participle ends in \( \text{ए} \) instead of in \( \text{स} \). The past relative participle, past tense, and the contingent form are similarly affected. None of these verbs calls for special comment except

\( \text{को} \) aim, regard, give attention to

The past verbal participle \( \text{को} \), is used almost as if it were a postposition attached to the accusative case, having the meaning 'with respect to, concerning, regarding'. Similarly in English the participles 'concerning', 'regarding', are often looked upon as if they were prepositions. Examples: \( \text{को} \) \( \text{को} \) \( \text{को} \) ? what opinion have you formed regarding God? The past rel. ptc. of this verb is used in the same sense but also qualifies the noun following it: \( \text{को} \) \( \text{को} \) \( \text{को} \) \( \text{को} \) I have heard a story respecting Rama.

Class III

This class consists of verbs the roots of which originally ended in one or other of the consonants \( \text{क} \) \( \text{क} \) \( \text{क} \). In

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<th>IRREGULAR VERBS</th>
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App. III it is divided into three sections: (a) verbs of which the root undergoes no change by reason of the addition of the participial ending \( \text{हो} \) or \( \text{हो} \); as, \( \text{वह} + \text{हो} = \text{वह} \); \( \text{वह} + \text{हो} = \text{वह} \); \( \text{वह} + \text{हो} = \text{वह} \); (b) verbs the roots of which suffer elision of their final consonant when the participial ending is attached; e.g., \( \text{वह} + \text{हो} = \text{वह} \); \( \text{वह} + \text{हो} = \text{वह} \); (c) verbs in which the final consonant of the root is replaced by another consonant when the participial ending is attached. Thus the final \( \text{वह} \) of \( \text{वह} \) be, becomes \( \text{वह} \), and the participle is \( \text{वह} \), not \( \text{वह} \) (\( \text{वह} \)).

Class III (a)

The most important verbs of this class are \( \text{वह} \) eat, and \( \text{वह} \) say.

\( \text{वह} \) eat

The past verbal participle is \( \text{वह} \). In addition to the common usage (=eat), the word has a metaphorical use, = receive, undergo; as in the expressions \( \text{वह} \) \( \text{वह} \) be beaten; \( \text{वह} \) \( \text{वह} \) take bribes.

\( \text{वह} \) say

The following irregular forms must be noticed:

Verbal Part. Pres. & Fut. \( \text{वह} \)IRREG.

These are apparently abbreviations of \( \text{वह} \) \( \text{वह} \), though they are regarded by some authorities as irregular past verbal participles.

1 \( \text{वह} \) say. 2 \( \text{वह} \) perspiration (irreg. intr.). 3 \( \text{वह} \) touch, be upheld (irreg. tr. intr.). 4 \( \text{वह} \) sit (irreg. intr.); alternative past ptc. \( \text{वह} \). 5 \( \text{वह} \) select (irreg. tr.); alternative past ptc. \( \text{वह} \). It will be observed that most verbs with stems ending in \( \text{वह} \) follow the modes of both (a) and (b). 6 \( \text{वह} \) a blow (3 B n.). 7 \( \text{वह} \) a bribe (1 n.). 8 See page 297 for the use of this form as an alternative to \( \text{वह} \) in reported speech, etc.

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\( ^{1} \) \( \text{वह} \) say. 2 \( \text{वह} \) \( \text{वह} \) perspiration (irreg. intr.). 3 \( \text{वह} \) touch, be upheld (irreg. tr. intr.). 4 \( \text{वह} \) sit (irreg. intr.); alternative past ptc. \( \text{वह} \). 5 \( \text{वह} \) select (irreg. tr.); alternative past ptc. \( \text{वह} \). It will be observed that most verbs with stems ending in \( \text{वह} \) follow the modes of both (a) and (b). 6 \( \text{वह} \) a blow (3 B n.). 7 \( \text{वह} \) a bribe (1 n.). 8 See page 297 for the use of this form as an alternative to \( \text{वह} \) in reported speech, etc.
Past 401, he
Rel. Part. Pres. & Fut. 0~0z J, 0~0z
The regular forms 0~0z, 0~0z are also in use.

Past 0~0z, 0~0z

An irregular form 0~0z is in use, with the meaning ‘they say’. For an example of its use see page 307. It is thought to be either (1) an emphatic form of the present verbal participle 0~0z, or (2) an emphatic form of the word 0~0z, contracted from 0~0z, past tense 3rd pers. sing. neut.

IDIOMATIC USES OF 0~0z

Simple Use of the Verb

The verb 0~0z (0~0z) in any of its forms is used in reporting speech, being added at the conclusion of the reported sentence; as, 0~0z 0~0z, he says, ‘come’; 0~0z 0~0z, they said, ‘no’; 0~0z 0~0z, they may say, ‘everybody has gone out’.

The Verbal Participles 0~0z, etc., in Reported Speech

The past verbal participle 0~0z or the verbal participle 0~0z, 0~0z, is joined with any other verb of speaking, such as 0~0z, 0~0z, 0~0z, 0~0z, etc. In the examples given above it is inadmissible to say 0~0z 0~0z, 0~0z 0~0z, 0~0z 0~0z; we must say 0~0z 0~0z 0~0z, 0~0z 0~0z 0~0z, 0~0z 0~0z 0~0z.

This usage, which often presents considerable difficulty to beginners, is similar to the old-fashioned English usage, ‘he answered and said’—only that in Kanarese we say, ‘he said and answered’. Some of the difficulty disappears if the verbs

1 0~0z (breathe), utter (1 tr.).

2 A frequent mistake in pronunciation is to aspirate the final consonant of this word, giving it the sound of 0~0z. If, however, it is followed by a verb which begins with 0~0z, the final dental consonant of 0~0z may be aspirated by coalescing with the following 0~0z; as, 0~0z 0~0z for 0~0z 0~0z. This applies to conversation only, not to the written language.

IRREGULAR VERBS
week bhānuvāra (Sunday); asked when I (thou, he, etc.) must come; they called me a thief, or, they said that I was a thief; they came early lest they should miss the train.

**299**  
KANARESE GRAMMAR

**used in Translating Clauses of Reason**

As in the final example above, the verb expressing the idea of saying, thinking, etc., may be omitted when it is followed by another verb giving the outcome of the saying, thought, etc. Thus, for "they were sorry, saying, 'he will not come', or, 'they were sorry that (because) he was not coming'. In this way the construction with say has its full force, 'saying',—they were sorry, saying, 'he will not come', or, 'they were sorry that (because) he was not coming'. In this way the construction with say either by itself or followed by such a verb as say, think, remember, etc., is a frequent method of translating an English subordinate clause of reason, where the reason is subjective rather than objective. Thus, 'they did this on purpose, saying, 'I want (to do it)'—they did this on purpose.

**used in Translating Final* and Jussive* Clauses**

This construction of say, particularly when it follows think, is the best way of rendering an English phrase or clause expressing purpose. Thus the sentence given above, "I have made up my mind to go to that town", may be translated, 'I have made up my mind to go to that town'. So, 'I told them that they would see me at four o'clock' is rendered, 'I have come in order to see your house' lit., I came saying, 'I must see your house'.

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1 go aside, miss, be missed (1 intr.)  
2 think, remember (1 tr. and intr.)  
3 Clauses of Purpose  
4 Clauses of Command.
A species of indirect speech may be used when a speaker is reported in the third person as making a statement referring to himself. If it is required to translate into Kanarese, 'he told them that he was going away the following week, and that it would be convenient if they came to him on Saturday', according to the preceding paragraph we must say,

\textit{e;jgNJudoA = ;~;:-@ti3w ;J ervi4ci4 tpe3,e~;nd}.

But it is a permissible and common custom to replace \textit{e;} by \textit{a4z~~} and \textit{i~~} by \textit{-Nds} since these words refer to the subject of the principal verb thus,

\textit{e;jgNJudoA = ;~;:-@ti3w ;J ervi4ci4 tpe3,e~;nd}.

This is the case referred to at the beginning of Lesson XVIII in which \textit{e;} is used in the first person. So, \textit{e;jgNJudoA = ;~;:-@ti3w ;J ervi4ci4 tpe3,e~;nd} he said to them, 'you cannot come where I am'. In this sentence \textit{e;} could be used equally well in place of \textit{e;}.

\textit{Exceptions.} (1) When the pronoun \textit{e;} occurs in its ordinary reflexive use in the words actually used, it is retained in reported speech, although it refers to the subject of the subordinate, and not to the subject of the principal clause. Example: \textit{zvi~J~d~c~J} \textit{Z6ddt1J o3JJ~dorimn eQozif4,QOVenrt4dod3} \textit{eS~e3~~1L3}. \textit{EXERCISE XXXVII}. (b) Translate into Kanarese:

1. I came to your house this morning thinking you were at home. 2. It appears he is about to speak. Let us hear what he will say. 3. The king ordered the counsellor to drive his own son from the country. 4. Two disciples asked their teacher: 'Is there a place where God is not?'. 5. The prince said to his father: 'Because I am your son, you must give me permission to conduct this business'. 6. Formerly the king chose the members of Parliament. After that a few people only had the right to choose them. Now every man and woman of full age\textsuperscript{8} takes\textsuperscript{4} part in the choice. Without taking the counsel

\textsuperscript{1} There are two meanings possible here; translate both. \textsuperscript{2} \textit{z saotF}. \textsuperscript{3} \textit{Who have come to age}. \textsuperscript{4} Use \textit{~}.
of the ministers the king will perform no action. Without taking the counsel of Parliament the ministers will give no advice to the king.

Vocabulary

ין inevitable (adj.); necessity

되었י devil (2 f.)

hall 1 rule, administration

hall 2 rising, uplift (2 n.)

hall 3 poet (2 m.)

hall 4 lack, defect (3 B n.)

hall 5 take in hand (irreg. tr.)

hall 6 handbook (2 n.)

hall 7 want, defect (2 n.)

hall 8 devil (1 n.)

hall 9 choose, select (1 tr.)

hall 10 choosing (2 n.)

hall 11 race of people (1 n.)

hall 12 Japan (3 B n.)

hall 13 responsibility (2 n.)

hall 14 (punishment) a fine (1 n.)

hall 15 an army (1 n.)

hall 16 a demon (1 n.)

hall 17 determine, settle (1 tr.)

hall 18 boat, (here) navy (2 n.)

hall 19 side, party (1 n.)

hall 20 acquaintance (1 n.)

hall 21 Parliament

hall 22 representative of the people (2 m.)

LESSON XXXVIII

Further Idiomatic Uses of edBy

The Relative Participles

The relative participles  are used in the ordinary sense and constructions of relative participles.

The alternative forms of the present relative participle  and  are used with appositional force. Thus,  then king of the British India the city of Mysore;  the disease of sin;  the house which is called ‘body’;  the river of death.

Note that the expression ‘King Rama’ can also be translated

The use of  and  is extended to wider appositions, as in the following:  the proverb, ‘physician, healthy yourself’;  from fear that (lest) plagueshould attack them if they remained in the town, they left the town, got sheds built for themselves, and lived (in them), lit., from the fear which says, ‘if we remain in the town plague will attack us’, etc.; similarly we may have . . .  the doubt lest . . . a similar example is:  we have the hope that the sickness will be cured.
A simile is frequently rendered by an interrogative sentence followed by the expression 

_what does a rushing wind sound like?_ 

as, (so that) one should say, ‘does a rushing wind blow?’ a sound came.

**The Participial Nouns**

The participial nouns _sound, word_ (1 n.), _code of moral law, sacred book_ (1 n.), _command_ (2 n.), _obedient—adj. and noun_ (1 m.), _true—adj.; truth_ (1 n.).

**The Conditional Forms**

The conditional form _what is the meaning of interpreter?_ is rendered _what is the meaning of interpreter?_ or, _what is the meaning of interpreter?_ or _what is the meaning of interpreter?_ if one says ‘interpreter’ the meaning is, one who understands two languages’. Commonly the final _or both_ may be omitted. The question, ‘what is the meaning of interpreter?’ is rendered _what is the meaning of interpreter?_, or, _what is the meaning of interpreter?_ or _what is the meaning of interpreter?_ if one says ‘interpreter’, what is the meaning? So, _what is the meaning of interpreter?_ what is truth?
Examples: The following men came to the town—Ramaiah, Krishnappa, Venkatappa, lit., they came to the town: if one asks, ‘who?’—Ramaiah, Krishnappa, Venkatappa, these men; lit., if one asks ‘what are they?’... The recital of the reasons is usually concluded by one of the words ‘add,’ ‘these (reasons),’ or ‘namely these,’ (namely these), ‘these (reasons),’ ‘these (reasons),’ ‘namely these,’ (namely these), or ‘namely these,’ (namely these). My opinion is as follows... lit., my opinion if one asks, ‘what is it?’... The expression ‘takod’ is very commonly used with neuter participial nouns; as, they spoke as follows, lit., that which they spoke; if one says, ‘what (was it)’... This expression at the beginning of a quotation is equivalent to ‘takod’ at the end of the quotation. It is convenient for use with extended quotations; ‘takod’ at the beginning of a quotation is sometimes followed by ‘takod’ at the end.

from that the following happens (will happen), the consequence of that is (will be) the following...; (will happen) then the following happened... An alternative method of expressing this last meaning, and one very frequently employed, is by means of ‘takod’ if one says, ‘what happened?’...

‘why?’... are sometimes used as equivalents for the English

because,’ ‘for’; as, (you) must not take these fruits; for they are not yours, lit., (you) must not take these fruits; if (one) asks ‘why?’ they are not yours.

It should be observed, however, that this Kanarese expression is not nearly so frequent as the English ‘because’. In many instances a neuter participial noun in the instrumental case, or an infinitive in tewa, or some construction of takod, is to be preferred. Example: they say that the Maharaja came to the city yesterday.

For the etymology of this form see page 296.
(b) Translate into Kanarese:

1. I trust that you will not do as he did. 2. Who do men say that I am? Some say that thou art one of the prophets. 3. The boy acknowledged that the money which he had spent was not his own. 4. I went to my garden in order to pluck some flowers and return. 5. Tell me how you knew that I had written this letter. 6. I asked them what they would do after they had reached the city. 7. There are reasons for my speaking in this way. I shall not tell you what they are, for you cannot understand them. 8. I am surprised that you have forgotten so quickly the words which I spoke to you. 9. You ought to remember the words which Jesus Himself said, namely, It is more blessed to give than to receive. 10. I will send you the articles which you need for your work, as follows: books, paper, pens, tables, and chairs.

1 5 3 4 2 6 7 8 9
LESSON XXXIX
Irregular Verbs (contd)

Class III (b)

For the general characteristics of this class, see Lesson XXXVII, under class III.

Most verbs in III(b) the roots of which end (originally) in ṭiṇa are found also in III(a); e.g., ṭiṇo (තිනෝ), choose, has for its past verbal participle both the forms ṭiṇa and ṭiṇa.

It may be noticed that the simple verb ṭiṇa may be defeated, is less frequently used than the expression ṭiṇa and ṭiṇa is used practically always in the reflexive form ṭiṇa, or ṭiṇa. The form ṭiṇa is now regarded as a vulgarism.

Class III (c)

For general characteristics see Lesson XXXVII, under class III.

 Islanders come

 Islanders come, is used with the present verbal participle of any verb to indicate habitual action or action which is or was in progress; as, ṭiṇa Islanders in the habit of conferring benefits on the people; ṭeisers Islanders he was in the habit of conferring benefits on the people; ṭiṇa Islanders he continued to cultivate friendship with them; ṭiṇa Islanders darkness came on.

As already noted on page 271, Islanders, when combined with तिने (तिने) and similar verbs, as तिने (तिने), has the meaning

1 Past. ptc. of तिने. 2 Page 137. 3 For the irregular forms see also p. 197. 4 तिने friendship (1 n.). 5 तिने (तिने, पिने) cause to grow, cultivate (1 tr.).
KANARESE GRAMMAR

**Class IV**

These verbs had originally monosyllabic roots with long vowels. The past verbal participle is formed by shortening the vowel of the root, and inserting a euphonic ɔ before the suffix ɔ and ɔ before the suffix ɔ; as, ɔ + ɔ + ɔ = ɔ (past tense ɔ I felt pain, etc.); ɔ + ɔ + ɔ = ɔ.

**Class V**

This class consists of two sections. In the former section, the second syllable of the disyllabic root consists of the combination ɔ. Under the influence of this cerebral consonant, the dental ɔ of the past verbal participial affix is changed into the cerebral ɔ of the root being also changed into the sharp consonant of the same class ɔ; thus, ɔ ɔ ɔ = ɔ ɔ ɔ ɔ ɔ ɔ. In the second section, the root originally ended in the half-syllable ɔ (in one instance ɔ i.e. ɔ). The past verbal participial ending is added directly to the root, but its dental consonant (ɔ) is changed by attraction into the cerebral ɔ; as, ɔ ɔ ɔ = ɔ ɔ ɔ ɔ ɔ ɔ ɔ ɔ ɔ.

**Class VI**

This verb is found most frequently in the combination ɔ ɔ ɔ be completely spoiled. The past relative participle ɔ is the usual equivalent for the English adjective 'bad', whether the significance is physical or moral.

**Class VII**

The verb is used, like ɔ and ɔ in combination with past verbal participles to indicate the completeness of an action; thus, ɔ ɔ ɔ ɔ ɔ ɔ ɔ ɔ ɔ ɔ go right away; ɔ ɔ ɔ ɔ ɔ ɔ ɔ ɔ ɔ ɔ ɔ the ox ate up all the grass; ɔ ɔ ɔ ɔ ɔ ɔ ɔ ɔ ɔ ɔ ɔ (you) must completely leave out that word.

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1 ɔ necessary (adj.); necessity (1 n.).
2 ɔ a hole (3 B n.).
3 ɔ sight (2 n.).
4 ɔ conduct (2 n.).
5 ɔ slip (1 intr.).
6 ɔ part, share (3 B n.).
7 ɔ feel pain (irreg. intr.).
8 ɔ die (irreg. intr.).
9 ɔ bottle (2 n.).
This verb is frequently combined with சுமரி as, இவ்விதத்தில் சுமரியால் தொடர்விட்டேன் அவர்... They went away in the morning.

சென்று சென்று see, appear

சென்று (சென்று) has the meaning of 'see', and also of 'be seen, appear'; as, இவ்விதத்தில் சென்று this eye does not see; இவ்விதத்தில் சென்று this eye does not see; I saw you yesterday; இவ்விதத்தில் சென்று does not seem to me that rain is coming. The negative mood, 1st. pers. sing. in its abbreviated form சூட்டு is commonly used in the meaning, 'I do not know': இவ்விதத்தில் சென்று this eye does not see; I do not not know who he is.

The causal சென்று means (1) 'cause to appear', and (2) 'appear, come into sight' especially in the form சென்றுசென்று; as, இவ்விதத்தில் சென்றுசென்று he put in an appearance at that meeting.

For சென்று (சென்று) see pages 136–138; for சூட்டு, pages 198, 280.

Class VI

In these verbs the second syllable of the dissyllabic root consists of the combination ட். The dental (ட்) of the past verbal participial suffix is changed into the guttural ட், and the flat consonant ட் of the root is also changed into the sharp consonant ட்; as, சென்று சென்று.

The variant forms of past verbal participles of certain verbs of the second conjugation, given at the end of Appendix III, should be studied before the following Exercise is done.

**EXERCISE XXXIX**

(a) Translate into English:

1. இவ்விதத்தில் சென்றுசென்று அவர் என்று முதலில் மேலாற்றியதை அவர் என்று முதலில் மேலாற்றியதை எனக்கு குறிப்பிட்டு வந்தனார். 2. இவ்விதத்தில் சூட்டு

(b) Translate into Kanarese:

1. What do you say? Do you not know that the king is dead? 2. Can you not rise, my friend? I am unwilling to leave you where you have fallen and to go away. 3. Those who had encamped on the river-bank were afraid to drink the river-water lest some disease should attack them. 4. Although the punishment which the king ordained was unjust and cruel, the guards were obedient to the king and killed the man. 5. He who can carry does not need a servant; he who can cook does not need a wife. 6. When the townspeople heard that the army was defeated and the general dead, they mourned and wept. 7. I must first know to what extent you remember the words of the

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1. சென்றுசென்று. 2. சூட்டு. 3. சென்றுசென்றுசென்று. 4. சூட்டு. 5. சூட்டு. 6. சூட்டு. 7. சூட்டு. 8. சூட்டு. 9. சூட்டு. 10. சூட்டு.