

ಕೂಡದು (p. 82) is used in stricter prohibition and, in the 2nd pers., in address to inferiors: ನೀನು ಎಂದೂ ಅಲ್ಲಿಗೆ ಹೋಗಕೂಡದು you must never go there. It is used also with subjects of the first and third person where duty to refrain from a course of action is indicated; ದೊಡ್ಡವರು ಮಾತನಾಡುವಾಗ ನಾನು ಮಾತನಾಡಕೂಡದು I must not speak when important people are talking; ಅವನು ತನ್ನ ಸ್ಥಳವನ್ನು ಬಿಟ್ಟು ಬೆಂಗಳೂರಿಗೆ ಬರಕೂಡದು he must not leave his place and come to Bangalore.

In both these sentences ಬಾರದು might be used but would be less emphatic.

Idiomatic uses of ಬರು have been already referred to (pp. 110-111) and others are noted in Lesson XXXIX.

Conjugate similarly to ಬರು, ತರು bring, except that there is only one form of the 3rd pers. neut. sing. past tense, ತಂದಿತು.

ಇಡು place, put

The verb ಇಡು place, put, has the following irregular forms:

Past verbal participle	ಇಟ್ಟು
Past relative participle	ಇಟ್ಟು
Past tense	ಇಟ್ಟನು etc.
Contingent form	ಇಟ್ಟನು etc.

Similarly conjugated: ಕೊಡು give, ತೊಡು put on (clothes etc.), ವಡು experience, suffer, enjoy; ಬಿಡು leave, forsake, ಕೆಡು go bad, ನೆಡು plant.

ಆಗು become

The verb ಆಗು become, follows the model verb ಮಾಡು in all forms except the past relative participle and the tenses in accord with it. That participle has the form ಆದ. The past tense is, ಆದೆನು, ಆದಿ, ಆದನು etc., and the past participial nouns: ಆದವನು, ಆದವಳು, ಆದುದು. The one anomalous form is the third person neuter singular of the past tense, ಆಯಿತು.

The verb ಹೋಗು go, follows the analogy of ಆಗು. Past relative participle, ಹೋದ; past tense, ಹೋದೆನು etc.; third pers. neut. sing., ಹೋಯಿತು.

The contingent form of these verbs is formed in accord with the past relative participle, and not with the past verbal participle.<sup>1</sup> The forms, therefore, are ಆದೇನು etc., ಹೋದೇನು etc.

Combination of ಆಗು and ಇರು

The verb ಆಗು, like all other verbs, adds the various forms of the verb ಇರು to its own past verbal participle in order to form its perfect tenses; thus, ಆಗಿದ್ದೇನೆ I have become; ಆಗಿರುವೆ that which has become, etc. Arising out of this is a second and very common meaning of these compound forms, viz., that in which they are equivalent to the English verb 'be' followed by a complement. In English the verb 'be' has two uses: (1) it indicates existence without attributing qualities; as, there *is* a tree, a tree *is* (exists); (2) it attributes qualities; as, that *is* a tree; the tree *is* large. In translating into Kanarese, in the first case the simple verb ಇರು must be used; in the second case the compound verb ಆಗಿರು is required; thus, ಒಂದು ಮರವಿರುತ್ತದೆ there is a tree, a tree is; ಅದು ಒಂದು ಮರವಾಗಿರುತ್ತದೆ that is a tree. So, ಒಬ್ಬ ಮನುಷ್ಯನಿದ್ದಾನೆ there is a man; ಮನುಷ್ಯನಾಗಿದ್ದಾನೆ he is a man (not a god, or any other kind of being); ಈ ಊರಿನಲ್ಲಿ ಒಂದು ದೇವಸ್ಥಾನವಿರುವುದು<sup>2</sup> there is a temple in this town; ಆ ಕಟ್ಟಡವು<sup>3</sup> ದೇವಸ್ಥಾನವಾಗಿರುವುದು that building is a temple.

These two usages may be illustrated from the New Testament. In Heb. 11: 6 we read, 'He that cometh to God must believe that He *is*.'

<sup>1</sup> It will be explained in Lesson XXXVII that the second conjugation is more characteristic of the Kanarese language than the first. Dr. Kittel (*Grammar of the Kannaḍa Language*, 1903, p. 104) argues that the modern form of the first conjugation past verbal participle, ending in ಇ, represents an older form in ಇದು; thus ಮಾಡಿ is contracted from an older ಮಾಡಿದು. He apparently regards the ಮಾಡಿ to which the endings of the contingent form are attached as being a similarly contracted form of the past relative participle ಮಾಡಿದ (*op. cit.*, p. 132). On this showing, the verbs ಆಗು and ಹೋಗು are in this respect regular, and the modern regular verbs of the first conjugation are the really irregular verbs.

<sup>2</sup> ದೇವಸ್ಥಾನ temple (1 n.).

<sup>3</sup> ಕಟ್ಟಡ a building (1 n.).

The substance of the belief is ದೇವರು ಇದ್ದಾನೆ God is. In 1 John 1: 5 we read, 'God is light' ದೇವರು ಬೆಳಕಾಗಿದ್ದಾನೆ.<sup>1</sup> The former *is*, without a complement, declares the existence of God, and must be translated by the verb ಇರುತ್ತಾನೆ or ಇದ್ದಾನೆ; the second *is*, with the complement 'light' attributes a quality to God, and must be translated by the verb ಆಗಿರುತ್ತಾನೆ or ಆಗಿದ್ದಾನೆ.

Thus the addition of the participle ಆಗಿ to a declinable word gives it the force of an adverb.

As we have already noted, (pp. 3, 21) the English verb 'be' when followed by a complement is frequently omitted altogether in translating into Kanarese; as, ಅದು ಒಂದು ಮರ that is a tree.

#### Combination of ಆಗು with Uninflected Verbal Forms

The verb ಆಗು may be combined directly with the uninflected verbal forms shown on pp. 189-194. Examples: ಬೇಕಾಗುತ್ತದೆ, it becomes (*or*, will become) necessary; ಬೇಕಾಗಿದೆ it is necessary; ಅವನು ನಾಳೆ ಬರಬೇಕಾಗುತ್ತದೆ it will be necessary for him to come tomorrow; ನೀವು ನಿನ್ನೆ ಬರಬೇಕಾಗಿತ್ತು you ought to have come yesterday. Similarly ಬಹುದಾಗು means 'become permissible', and ಬೇಡವಾಗು 'become inadmissible'; ಉಂಟಾಗು 'come into being'; ಸಾಕಾಗು become sufficient; ನಿಮ್ಮ ತಂದೆಯು ಹಾಗೆ ಹೇಳಬಹುದಾಗಿತ್ತು your father might have said so; ಅದು ನನಗೆ ಬೇಡವಾಗಿತ್ತು I didn't want it. ದೇವರ ಅಪ್ಪಣೆಯಿಂದ<sup>2</sup> ಲೋಕವು ಉಂಟಾಯಿತು the world came into existence at the command of God; ಈ ಆಟವು ನನಗೆ ಸಾಕಾಯಿತು I have had enough of this game.

One way in which the combination of ಆಗು with the uninflected verbal forms ಬಹುದು, ಬೇಕು, ಉಂಟು, ಸಾಕು and ಹೌದು may be explained is this. We have seen that the form of the third person singular future does duty also as a verbal noun, *e.g.* ಮಾಡುವುದು. Verbal nouns, like other nouns, may be combined with ಆಗು and used predicatively: ನಾಳೆ ಮಾಡುವುದಾಗುತ್ತದೆ (the doing will take place tomorrow) it will be done tomorrow; ನನ್ನ ಉದ್ಯೋಗವು ಮಕ್ಕಳಿಗೆ ಪಾಠಹೇಳುವುದಾಗಿದೆ my profession is giving lessons to children. It would appear that the ancient form ಬೇಳ್ಕುಂ(=ಬೇಕು) was used not only as third person singular

<sup>1</sup> ಬೆಳಕು light (3 B n.).

<sup>2</sup> ಅಪ್ಪಣೆ command (2 n.).

present but as a verbal noun. Thus we may regard these defective verbs as of the present—future tense when used alone and as verbal nouns when combined with ಆಗು. The same principle will stand for ಬೇಡ, ಬಾರದು, ಇಲ್ಲ, ಅಲ್ಲ except that these forms when combined with ಆಗು will be regarded as representing negative verbal nouns, *i.e.* ಬೇಡ = ಬೇಡದ್ದು.

Note, on the contrary, the use of a finite verbal form with ಆದರೆ, the conditional form of ಆಗು (p. 213, footnote 4).

ಇಲ್ಲ is combined with ಬೇಕು to give a meaning not so strong as ಬೇಡ; but there is a difference in the way in which ಇಲ್ಲ is added in the Mysore State and the way in which it is added in some other parts of the Kanarese country. In Mangalore it is said: ಅದು ನನಗೆ ಬೇಕಿಲ್ಲ I don't want that; but in Bangalore the sentence runs: ಅದು ನನಗೆ ಬೇಕಾಗಿಲ್ಲ.

In some parts of the Kanarese country outside Mysore State ಸಾಕು is used in the sense 'likely, possible': ಅವನು ಬರಲಿಕ್ಕೆ ಸಾಕು he is likely to come.

Among the forms which rise from the combination of these uninflected verbs with ಆಗು is a kind of compound rel. ptc. and verbal nouns; *e.g.* ಆ ಪುಸ್ತಕಗಳಿಗೆ ಬೇಕಾಗುವ ಹಣವನ್ನು ನೀವು ತೆಗೆದುಕೊಂಡು ಬನ್ನಿರಿ bring the money which will be wanted for those books; ಹೋಗಬೇಕಾದ ದಾರಿಯಲ್ಲಿ ಹೋದೆನು I went in the way I ought; ಅದು ನನಗೆ ಬೇಡವಾದುದು that is a thing I don't want; ಇದು ಹೇಳಬಹುದಾದ ಮಾತೇ? ಹೌದು ಇದು ಹೇಳಬಹುದಾದುದು is this a word which may be (fitly) spoken? Yes it is a word which may be spoken; ಸಾಕಾಗದ ದವಸ<sup>1</sup> ಕೊಟ್ಟರು they gave insufficient grain.

But ಬರು and ಕೂಡು have positive and neg. rel. ptc. of their own: ಬರುವ, ಬಾರದ; ಕೂಡುವ, ಕೂಡದ; ಸಾಲು has the neg. vbl. ptc., ಸಾಲದೆ and neg. rel. ptc. ಸಾಲವ: ಅದು ಮಾಡಬಾರದ ಕೆಲಸ that is a thing that ought not to be done.

#### EXERCISE XXV

Translate into English:

1. ಈ ಕಾಯಿಲೆಯ ಮನುಷ್ಯನಿಗೆ ಇನ್ನೂ ವಿಶ್ರಾಂತಿ ಬೇಕು. 2. ಶಿವ ಸಮುದ್ರಕ್ಕೆ ಹೋಗುವವರು ಮದ್ದೂರಿನಲ್ಲಿ ಇಳಿಯಬೇಕು. 3. ಹೋಗುವ ಬರುವ ವೆಚ್ಚಕ್ಕೆ ಹಣ ಬೇಕು. 4. ಕೈಸ್ತರು ನೀತಿಯ ಮಾರ್ಗದಲ್ಲಿ ನಡೆಯ

<sup>1</sup> ದವಸ grain.

ಬೇಕು. 5. ಅವನಿಗೆ ಬುದಿ ಬರಬೇಕಾದರೆ ಇನ್ನೂ ಬಹುಕಾಲ ಬೇಕು. 6. ಈ ಕತ್ತಲೆಯಲ್ಲಿ ಯಾರ ಮನೆಗೆ ಹೋಗುವುದೂ ಬೇಡ. 7. ಕರ್ಣನನ್ನು ಮೋಸದಿಂದಲ್ಲದೆ ಜಯಿಸಲು ಅರ್ಜುನನಿಗೂ ಸಾಧ್ಯವಾಗಲಿಲ್ಲ. 8. ಮನೆಯಲ್ಲಿದ್ದ ಅಕ್ಕಿಯು ಸಾಕಾಗಲಿಲ್ಲ. 9. ಆ ಪರದೇಶದಲ್ಲಿ ನನಗೆ ಬಹು ಕಷ್ಟ ಉಂಟಾಯಿತು. 10. ಇಬ್ಬರು ಸೇರಿದರೆ ಸಾಕು, ಮಾತಿಗೆ ಪ್ರಾರಂಭ. 11. ಮನೆಗೆ ಹೋಗಬೇಕೋ? ಹಾಗಾದರೆ ಹೋಗು. 12. ಆ ಔಷಧದಿಂದ ಕಣ್ಣೋವು ಇಲ್ಲವಾಯಿತು.

Translate into Kanarese:

1. No one must go about<sup>1</sup> in bare feet<sup>2</sup>. 2. You must not go into that house. 3. Come to our house for a meal.<sup>3</sup> 4. This amount<sup>4</sup> of firewood will not be sufficient. 5. The world did not come into existence yesterday. 6. He had to go home in the rain. 7. You may speak now. 8. The box must be small. 9. Don't come on Sunday.<sup>5</sup> 10. The dress of the servants must be clean. 11. She needs medical treatment. 12. The beams of the house must be strong. 13. Brother,<sup>6</sup> at what time will you come?

#### Vocabulary

ಅರ್ಜುನ Arjuna (1 m.)	ಬಲ strength (1 n.)
ಕಣ್ಣೋವು = ಕಣ್ (ಕಣ್ಣು) + ನೋವು pain (3 B n.) pain in the eyes	ಬುದ್ಧಿ reason, wisdom (2 n.) ಮದ್ದೂರು Maddur (2 n.) ಮೋಸೆ deceit (1 n.)
ಕತ್ತಲೆ darkness (2 n.)	ವಿಶ್ರಾಂತಿ rest (2 n.)
ಕರ್ಣ Karṇa (1 m.)	ಶಿವಸಮುದ್ರ Sivasamudram (1 n.)
ಕಾಯಿಲೆ sickness (2 n.)	ಶುದ್ಧ cleansed, clean (adj.)
ಚಿಕ್ಕದು small one (n.)	ಸಾಕು it is sufficient (defective verb)
ಪರದೇಶ foreign country (1 n.)	ಸಾಧ್ಯ possible
ಪ್ರಾರಂಭ beginning (1 n.)	
ಬರಿಕಾಲು barefoot (3 B n.)	

<sup>1</sup> ನಡೆ.

<sup>2</sup> Sing.

<sup>3</sup> Food.

<sup>4</sup> ಇಷ್ಟು.

<sup>5</sup> Locative.

<sup>6</sup> Elder brother.

## LESSON XXVI

### Relative Participles

These verbal forms were referred to in the introduction and noticed in Lesson XI,<sup>1</sup> but reserved for fuller treatment. The relative participles are three in number, and their forms are, as we have seen, as follows:

	First Conjugation	Second Conjugation
Present and Future	ಮಾಡುವ	ಕರೆಯುವ
Past	ಮಾಡಿದ	ಕರೆದ
Negative	ಮಾಡದ	ಕರೆಯದ

The relative participles are of very great importance in the construction of Kanarese sentences. By means of them we represent English adjectival and adverbial clauses. While the verbal participles are purely verbal, and are to be construed, like other verbal forms, with reference to their subject, object, and adverbial adjuncts, the relative participles, when followed by a noun or pronoun, combine with these verbal relations an adjectival relation, which accounts for the use of the English term 'relative.' This relation is the subject of this Lesson.

A relative participle can be interpreted only in connection with the word which follows it and with which it is combined. For this reason it is not possible to translate into English an uncombined relative participle.

#### THE TRANSLATION OF ENGLISH ADJECTIVAL CLAUSES

A relative participle corresponds to the English participle in such expressions as *running* water, a *bound* book, an *unstamped* letter, or to an English adjectival clause consisting of a relative pronoun (or a relative adverb) and a finite verb; as water *which*

<sup>1</sup> See also p. 189 footnote.

runs, a book *which is bound*, a letter *which we did not stamp*, the place *where they live*.

Thus the combination of relative participles with declinable words is the regular method of representing English attributive participles or adjectival clauses, in Kanarese.

A notable difference between English participles and relative participles is that the former cannot have a subject. The latter often do.

(a) The simplest form of combination is that with the pronouns of the third person, as shown in Lesson XI.

For the resulting forms see pages 74, 75 and for additional notes on the neuter participial nouns see Lesson XXVIII.

(b) The relative participle may enter into a similar combination with the pronouns of the first and second persons, and with any other declinable word; thus, ಬರೆಯುವ ನಾನು I who write; ಮಾತನಾಡಿದ ನೀನು you who spoke; ಓದದ ನಾವು we who do (did, will) not read; ಆಡುವ ಹುಡುಗನು the boy who plays; ಹಾಡಿದ ಸ್ತ್ರೀಯು the woman who sang; ಸೇರದ ಕಾಗದವು the letter which did not arrive; ನಡೆದ ಕಾರ್ಯವು ತಿಳಿಯದು the event which took place is unknown; ನಡೆದ ಕಾರ್ಯಗಳನ್ನು ತಿಳಿದುಕೊಂಡರು they became acquainted with the events which occurred. The form of the relative participle is invariable, whatever may be the number, gender, or case of the word with which it is combined. The combination of a relative participle with a declinable word is sometimes called *gamakasamāsa* (see Lesson XLV).

On pages 160-1 (10) another method of rendering such adjectival clauses has been given. It will be useful to compare the two methods. ಆಡುವ ಹುಡುಗನು = ಯಾವ ಹುಡುಗನು ಆಡುವನೋ ಆ ಹುಡುಗನು; ಹಾಡಿದ ಸ್ತ್ರೀಯು = ಯಾವ ಸ್ತ್ರೀಯು ಹಾಡಿದಳೋ ಆ ಸ್ತ್ರೀಯು; ಸೇರದ ಕಾಗದವು = ಯಾವ ಕಾಗದವು ಸೇರಲಿಲ್ಲವೋ ಆ ಕಾಗದವು. So ಕರೆಯುವವನು = ಯಾವನು ಕರೆಯುವನೋ ಅವನು.

In some English adjectival clauses the introductory relative pronoun is itself the subject of the clause, as in the examples given above: 'who write', 'who spoke', etc. It frequently happens, however, that a relative clause has a subject different from the subject of the principal sentence and from the relative pronoun

which joins the two together. In such a sentence the relative pronoun may be the object, or may be governed by a preposition; or the introductory word may be a relative adverb; as, did the letter *which we wrote* arrive? the box *in which* the money was found is not here; this is the place *where* the people assembled. In translating such clauses into Kanarese, the relative pronoun and the verb with which it goes are expressed by a relative participle, and the subject of the English relative clause is rendered as the subject of the relative participle. Thus, ನಾವು ಬರೆದ ಕಾಗದವು ಸೇರಿತೋ did the letter which we wrote arrive? ಹಣವು ಸಿಕ್ಕಿದ ಪೆಟ್ಟಿಗೆಯು ಇಲ್ಲಿ ಇರುವುದಿಲ್ಲ the box in which the money was found is not here; ಜನರು ಕೂಡಿದ ಸ್ಥಳವು ಇದೇ this is the place where the people assembled.

According to the method of translation on p. 160, these sentences would respectively read as follows: ನಾವು ಯಾವ ಕಾಗದವನ್ನು ಬರೆದವೋ ಆ ಕಾಗದವು ಸೇರಿತೋ? ಹಣವು ಯಾವ ಪೆಟ್ಟಿಗೆಯಲ್ಲಿ ಸಿಕ್ಕಿತೋ ಆ ಪೆಟ್ಟಿಗೆಯು ಇಲ್ಲಿ ಇರುವುದಿಲ್ಲ; ಜನರು ಯಾವ ಸ್ಥಳದಲ್ಲಿ ಕೂಡಿದರೋ ಆ ಸ್ಥಳವು ಇದೇ. In simple examples, however, the construction with the relative participle is greatly to be preferred.

The object of an English adjectival clause<sup>1</sup> is to be rendered in Kanarese as the object of the relative participle; as, ನಮಗೆ ಹಣವನ್ನು ಕೊಟ್ಟ ವರ್ತಕನು ಈ ಮನೆಯಲ್ಲಿ ಇದ್ದಾನೆ the merchant who gave us money is in this house; ನಾವು ನಮ್ಮ ಸ್ನೇಹಿತರನ್ನು ಸಂಧಿಸಿದ<sup>2</sup> ಮನೆಯು ಊರೊಳಗೆ ಇದೆ the house in which we visited our friends is inside the town; ಅವರು ಆ ಕೆಲಸವನ್ನು ಮಾಡಿದ ದಿವಸದಲ್ಲಿ ನಾನು ಊರಿನಲ್ಲಿ ಇರಲಿಲ್ಲ on the day on which they did that work I was not in the town.

The above sentences may also be written as follows: ಯಾವ ವರ್ತಕನು ನಮಗೆ ಹಣವನ್ನು ಕೊಟ್ಟನೋ ಅವನು ಈ ಮನೆಯಲ್ಲಿ ಇದ್ದಾನೆ; ನಾವು ಯಾವ ಮನೆಯಲ್ಲಿ ನಮ್ಮ ಸ್ನೇಹಿತರನ್ನು ಸಂಧಿಸಿದವೋ ಆ ಮನೆಯು ಊರೊಳಗೆ ಇದೆ; ಅವರು ಯಾವ ದಿವಸದಲ್ಲಿ ಆ ಕೆಲಸವನ್ನು ಮಾಡಿದರೋ ಆ ದಿವಸ ನಾನು ಊರಿನಲ್ಲಿ ಇರಲಿಲ್ಲ; but, as indicated above, the construction with the relative participle is better.

In the same way a relative participle combined with a pronoun to form a participial noun may have a subject or an

<sup>1</sup> Or of an attributive participle, as in the phrase, 'a man-eating tiger.'  
<sup>2</sup> ಸಂಧಿಸು meet, visit (1 tr.).

object of its own. Thus, ನಮ್ಮನ್ನು ಕಳುಹಿಸಿದವರು is 'those who sent us'; but ನಾವು ಕಳುಹಿಸಿದವರು is 'those whom we sent'; and ನಾವು ಹಣ ಕೊಟ್ಟವರು is 'those to whom we gave money'; ನಮಗೆ ಹಣಕೊಟ್ಟವರು 'those who gave us money'.

The relative participle, being a verb, may be modified by adverbs, by declinable words in oblique cases, by declinable words followed by postpositions, or by other adverbial equivalents: thus, ಬೇಗನೆ ಬಂದ ಗಾಡಿಯು the carriage which came quickly; ಪೆಟ್ಟಿಗೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ ಹಣವು the money which was found in a box; ಮೇಜಿನ ಮೇಲೆ ಇರುವ ಪುಸ್ತಕಗಳು the books which are upon the table.

Further examples are: ನಾವು ಆಳನ್ನು ಕಳುಹಿಸಿದ ಅಂಗಡಿಯಲ್ಲಿ ಯಾರೂ ಇರಲಿಲ್ಲ there was no one in the shop *to which* we sent a messenger; ಅವರು ಈ ಪತ್ರವನ್ನು<sup>1</sup> ಬರೆದ ಲೇಖನಿಯನ್ನು<sup>2</sup> ತೋರಿಸಿ show (me) the pen *with which* they wrote this document; ನೀವು ನನ್ನ ಸಂಗಡ ಮಾತನಾಡುವ ರೀತಿಯಲ್ಲಿ ನಾನು ಎಂದಿಗೂ ಮಾತನಾಡುವುದಿಲ್ಲ I will never speak in the manner *in which* you speak with me; ಒಂದೇ ಮಗುವಿರುವವನು a man *to whom* there is only one child (ಯಾವನಿಗೆ ಒಂದೇ ಒಂದು ಮಗುವು ಇದೆಯೋ ಅವನು); ಗಂಡ<sup>3</sup> ಸತ್ತವಳು<sup>4</sup> a woman *whose* husband is dead (ಯಾವಳ ಗಂಡನು ಸತ್ತಿರುವನೋ ಅವಳು).

The combination of relative participles with ಅಷ್ಟು and ಅಂಥ should be noticed. Examples of combination with ಅಷ್ಟು : ನನಗಿರುವಷ್ಟು ಹಣವು as much money as I have; ಅವರು ನೋಡುತ್ತಿರುವಷ್ಟು ರಲ್ಲಿ while they are (were) looking; ಬೇಕಾದಷ್ಟು as much as is wanted (or needed); ಈ ಕಾಡಿನಲ್ಲಿ ಮರಗಳು ಸೂರ್ಯರಶ್ಮಿಯೇ<sup>5</sup> ನೆಲಕ್ಕೆ ಬೀಳದಷ್ಟು<sup>6</sup> ದಟ್ಟವಾಗಿ<sup>7</sup> ಬೆಳೆದಿವೆ<sup>8</sup> the trees have grown so dense in this forest that not a ray of sunlight falls on the ground.

The addition of ಅಂಥ to a relative participle does not affect its meaning. The final vowel is sometimes lengthened, es-

<sup>1</sup> ಪತ್ರ document (1 n.). <sup>2</sup> ಲೇಖನಿ pen (2 n.). <sup>3</sup> ಗಂಡ husband (declension as ಅಣ್ಣ, p. 40). <sup>4</sup> ಸತ್ತ past rel. part. of ಸಾಯು die (past tense ಸತ್ತನು etc.); see Appendix III (Class IV). <sup>5</sup> ರಶ್ಮಿ ray (2 n.). <sup>6</sup> For ಬೀಳು fall, see p. 97; ಬೀಳದಷ್ಟು = ಬೀಳದ + ಅಷ್ಟು. <sup>7</sup> ದಟ್ಟ state of being thick. <sup>8</sup> ಬೆಳೆ grow (2 intr.).

pecially when more than one relative participle (which have not all the same subject) is used in combination with the same word. Examples: ನಾವು ಇರುವಂಥ ಊರು the town in which we are; ನೀವು ಓದಿದಂಥ ಪುಸ್ತಕ the book which you read; ಈ ಗ್ರಾಮದಲ್ಲಿರುವಂಥವರು those who are in this village; ಅವರು ನೋಡಿದಂಥಾದ್ದು that which they saw; ನಾವು ಬರೆದಂಥಾ ನಿಮಗೆ ಸೇರಿದಂಥಾ ಕಾಗದವು the letter which we wrote and which you received.

When an English adjectival clause is compound, *i.e.*, when it consists of two or more co-ordinate adjectival clauses, provided that all the clauses have one subject in common, the last verb only is rendered by a relative participle in Kanarese, the others being rendered by verbal participles in accordance with the rules given in Lesson XVI. Examples: ನಾನು ಓದಿ ಮುಗಿಸಿದ ಪುಸ್ತಕ the book which I read and finished; ಈ ಊರನ್ನು ಸೇರಿ ಅನೇಕ ವರುಷಗಳ ತನಕ ವ್ಯಾಪಾರ ಮಾಡಿ ಸುಖದಿಂದಿದ್ದ ಒಬ್ಬ ವರ್ತಕನು a merchant who entered the town, did business for many years, and lived happily.

A relative participle must often be supplied in Kanarese in instances where the relative pronoun and its verb are suppressed or unnecessary in English; as, ಆ ಗ್ರಾಮದಲ್ಲಿರುವ ಜನರು the people in that village.

## EXERCISE XXVI

(a) Translate into English—wherever possible giving also an alternative rendering in Kanarese:

1. ನಾನು ನಿಮಗೆ ತೋರಿಸಿದ ಮನೆಯು ಆ ದೊರೆಯವರದು. 2. ಊಟ ಮಾಡಿದವರು ಐದು ಸಾವಿರ ಮಂದಿ ಗಂಡಸರು. 3. ಇವನು ಪಡೆದಿರುವ ಈ ಜ್ಞಾನವೇನು? 4. ದೇವರು ತಾನು ಪ್ರೀತಿಸುವವರನ್ನು ಶಿಕ್ಷಿಸುತ್ತಾನೆ; ಆತನು ತನ್ನನ್ನು ಪ್ರೀತಿಸುವವರಿಗೂ ಪ್ರೀತಿಸದವರಿಗೂ ಉಪಕಾರ ಮಾಡುತ್ತಾನೆ. 5. ನೀವು ನನಗೆ ತಿಳಿಸಿದ ಸಂಗತಿಯನ್ನು ನಾನು ಇನ್ನಾಸ್ಕರಿಗೂ<sup>1</sup> ತಿಳಿಸಲಿಲ್ಲ. 6. ಊರಿನ ಹತ್ತಿರವಿರುವ ಕೆರೆಯಲ್ಲಿ ಬೆಸ್ತರು ಮೀನುಗಳನ್ನು ಹಿಡಿಯುತ್ತಾರೆ. ಹಿಡಿದಂಥಾ<sup>2</sup> ಮೀನುಗಳನ್ನು ಪೇಟೆಯಲ್ಲಿ ಮಾರುವರು. 7. ಪ್ರಸಂಚದಲ್ಲಿರುವ ಯಾವುದರ

<sup>1</sup> ಇನ್ನಾಸ್ಕರಿ = ಇನ್ನು + ಯಾರು. <sup>2</sup> For the tense see notes on Tense of Relative Participles at close of Lesson XXVII.

ರೂಪವನ್ನೂ ಮಾಡಿಸಿಕೊಂಡು ದೇವರನ್ನು ಪೂಜಿಸಬಾರದು. 8. ಗುರುವು ತನ್ನ ಶಿಷ್ಯರು ತೋರಿಸಿದ ಭಕ್ತಿಯನ್ನು ಮೆಚ್ಚಿ ಅವರು ಕೋರುತ್ತಿದ್ದ ಅಶೀರ್ವಾದವನ್ನು ಕೊಟ್ಟನು. 9. ನನ್ನ ಸಂಗಡ ಒಡನಾಟಮಾಡುವಂಥ ಜೊತೆಗಾರರು ನನ್ನೊಂದಿಗೆ ಮಾತನಾಡುತ್ತಾ ನನಗೆ ಮೊದಲು ತಿಳಿಯದಿದ್ದಂಥ ಅನೇಕ ವಿಷಯಗಳನ್ನು ತಿಳಿಸಿದರು. 10. ಮಹಾಯಾಜಕರೂ ಶಾಸ್ತ್ರಗಳೂ ಆತನು ಮಾಡಿದ ಕಾರ್ಯಗಳನ್ನೂ ದೇವಾಲಯದಲ್ಲಿ ಕೂಗುತ್ತಿದ್ದ ಹುಡುಗರನ್ನೂ ನೋಡಿ ಕೋಪಮಾಡಿದರು. 11. ಪ್ರತಿಯೊಂದು ಜನಾಂಗದವರೂ ಅವರವರ ಸ್ಥಿತಿಯನ್ನೂ ಬುದ್ಧಿಶಕ್ತಿಯನ್ನೂ ಅನುಸರಿಸಿ ದೇವರ ರೂಪವನ್ನೂ ಸ್ಥಿತಿಯನ್ನೂ ಕಾರ್ಯವನ್ನೂ ಊಹಿಸುವರು.

(b) Translate into Kanarese, giving alternative renderings wherever possible:

1. O God, save the king who rules this country. 2. What kind-of-people (are) those who live<sup>1</sup> in this street? 3. Our Father who art in heaven, forgive our faults. 4. We love those who love us. 5. You see the birds which are flying in the sky. Who (is) He who protects them? 6. Have you seen the travellers whom the people who live in that village caught and beat? 7. The messenger<sup>2</sup> whom I sent from here yesterday will arrive-at the city tomorrow. 8. We have all left the path which God showed to us, and have wandered like sheep. 9. To all who seek it shall be found. 10. Show me the hole<sup>3</sup> which the thieves made<sup>4</sup> and by which they entered your house.

#### Vocabulary

ಅನುಸರಿಸು follow, conform to (1 tr.)	ಕನ್ನ hole made by burglars in wall (1 n.)
ಅಲೆ wander (2 intr.)	ಕಾರ್ಯ action, deed (1 n.)
ಆಕಾಶ sky (1 n.)	ಕುರಿ sheep (2 n.)
ಅಶೀರ್ವಾದ blessing (1 n.)	ಕೊರೆ bore, dig (2 tr.)
ಊಹಿಸು suppose, imagine, infer (1 tr.)	ಕೋಪ anger (1 n.)
ಒಡನಾಟ companionship (1 n.)	ಕೋರು desire (1 tr.)

<sup>1</sup> ವಾಸಮಾಡು.

<sup>2</sup> ಅಳು.

<sup>3</sup> ಕನ್ನ.

<sup>4</sup> ಕೊರೆ.

ಕೈ ಮಿಸು bear patiently, forgive (1 tr.)	ಮಹಾಯಾಜಕ high priest (1 m.) ಮೊದಲು first place (3 B n.), first (adj.), before (postp.), for- merly (adv.)
ಗಂಡಸು a man <sup>1</sup>	ರಕ್ಷಿಸು protect, save (1 tr.)
ಜನಾಂಗ race, nation (1 n.)	ರೂಪ form, shape (1 n.)
ಜೊತೆಗಾರ associate, companion (1 m.)	ವಾಸ dwelling (1 n.)
ಜ್ಞಾನ knowledge, wisdom (1 n.)	ಶಾಸ್ತ್ರ learned man, scribe in N.T. (2 m.)
ತಪ್ಪು error, fault (3 B n.)	ಶಿಕ್ಷಿಸು discipline, punish (1 tr.)
ಪ್ರತಿಯೊಂದು each (every) one (n.), p. 146	ಹತ್ತಿರ vicinity (1 n.); used as postposition
ಬುದ್ಧಿಶಕ್ತಿ power of thought (2 n.)	ಹುಡುಕು seek (1 tr.)
ಬೆಸ್ತೆ man of fisher caste (1 m.)	

<sup>1</sup> Plu. ಗಂಡಸರು (p. 70).

## LESSON XXVII

### Relative Participles (Contd.)

In the previous lesson we were occupied with the combination of the relative participle with declinable words. In this lesson we chiefly consider the combination with indeclinable words. One difference in the usages is that another word may come between a relative participle and a declinable word; e.g. in ಮನೆಗೆ ಬಂದ ಎರಡನೆಯ ಹುಡುಗ the second boy who came to the house; but nothing can come between a rel. ptc. and the indeclinable with which it is combined.

### THE TRANSLATION OF ENGLISH ADVERBIAL CLAUSES

The combination of a relative participle with an invariable word (ಅವ್ಯಯ) affords a method of translating English adverbial clauses.

#### Temporal Clauses

Temporal clauses are translated by combining relative participles with the *avyayas* ಆಗ, ಅಂದು then, ಕೂಡಲೆ, ಒಡನೆ forthwith, ತನಕ, ವರೆಗೆ, ಪರ್ಯಂತ<sup>1</sup> until, ಅನಂತರ, ತರುವಾಯ, ಬಳಿಕ, ಮೇಲೆ after. Examples: ಪಾಠಗಳನ್ನು ಓದುವಾಗ (i.e., ಓದುವ + ಆಗ) ಮಾತನಾಡದೆ ಇರು when you are studying your lessons be silent (*lit.*, be not speaking); ನೀವು ಇಲ್ಲಿಗೆ ಬಂದಾಗ<sup>2</sup> ನಾವು ಇರಲಿಲ್ಲ when you came here we were not (here). With ಅಂದು, ಕೂಡಲೆ, ಒಡನೆ, ಅನಂತರ, ತರುವಾಯ, ಬಳಿಕ, ಮೇಲೆ, as we have seen, the past relative participle is used, but not the present relative participle. With ತನಕ, ವರೆಗೆ, ಪರ್ಯಂತರ, the present relative participle is used, but not the past. (For an explanation of this, see page 217.) It is uncommon to find ಅಂದು in its crude form combined with a relative participle; the

<sup>1</sup> Or ಪರಿಯಂತರ.

<sup>2</sup> ಬಂದ + ಆಗ.

instrumental case ಅಂದಿನಿಂದ and the dative case ಅಂದಿಗೆ are commonly used. Examples: ನಾನು ಹುಟ್ಟಿದಂದಿನಿಂದ ಈ ದಿವಸದ ವರೆಗೆ ಈ ಊರಿನಲ್ಲಿಯೇ ಇರುತ್ತೇನೆ I have lived in this same town from the time of my birth until now; ಅವನು ಬಂದಂದಿಗೆ ನೀನು ಬೇರೆ ಕೆಲಸದ ಮೇಲೆ ಹೋಗಬಹುದು when he comes you can go to other work; ಅವರು ಊರನ್ನು ಸೇರಿದ ಕೂಡಲೆ ಈ ಸಂಗತಿಯು ತಿಳಿಯಿತು as soon as they reached the town this matter became known; ನಾನು ನಿನ್ನನ್ನು ಕರೆ ಯುವ ತನಕ ಇಲ್ಲಿ ಇರು remain here until I call you; ನೀವು ಕೆಲಸವನ್ನು ಮುಗಿಸಿದ ಮೇಲೆ ಸಂಬಳವು ಸಿಕ್ಕುವುದು you will obtain your salary after you have finished the work. The adverb ಅಲ್ಲಿ is also frequently combined with present relative participles in the sense of 'while'; as, ಹೀಗಿರುವಲ್ಲಿ (ಹೀಗೆ ಇರುವ ಅಲ್ಲಿ) while it is (was, will be) so, in these circumstances; ನಾವು ಓದುತ್ತಿರುವಲ್ಲಿ ಅವರು ಬಂದರು while we were reading they came. The word ಈಚೆ 'this side' is used, in the dative, with the past relative participle in the sense of 'since': ನೀವು ಹೋದೀಚೆಗೆ<sup>1</sup> ಅವನು ಬಂದನು he came since (after) you went.

In temporal clauses introduced by the word 'before' a rel. ptc. may be used with ಮುಂಚೆ or ಮೊದಲು: ಶಾಲೆಗೆ ಹೋಗುವ ಮುಂಚೆ ಇಲ್ಲಿ ಬಾ come here before you go to school. In such clauses, however, the use of the verbal noun with a postposition is more common. (See Lesson XXVIII.)

ಹಾಗೆ is sometimes used with a temporal meaning: ನಾವು ಮಾತಾಡುತ್ತಿದ್ದ ಹಾಗೆ (= ಮಾತಾಡುತ್ತಿರುವಾಗ) ಅವನು ಬಂದನು while we were speaking he came.

#### Local Clauses

Local clauses are translated by the combination of a relative participle with the adverb ಅಲ್ಲಿ there: as, ನೀವು ಇರುವಲ್ಲಿಗೆ<sup>2</sup> (or ಇರುವಲ್ಲಿ) ನಾನು ಸಹ ಬರುವೆನು where you are I shall also come. The noun ಕಡೆ<sup>3</sup> is used adverbially in the same way: ನೀವು ಇರುವ ಕಡೆ ನಾನೂ ಇರುತ್ತೇನೆ. Or ಕಡೆ might be used in the plural: ನೀವು ಹೋಗುವ ಕಡೆಗಳೆಲ್ಲಾ ನಾನು ಹೋಗುತ್ತೇನೆ I shall go wherever you go.

<sup>1</sup> *Lōpa Sandhi* takes place when ಈಚೆ is thus used. <sup>2</sup> ಅಲ್ಲಿ is in the dat. here. ಅಲ್ಲಿ in the crude form used with the relative participle of other verbs than ಇರು, indicates not place but time or condition: ನೀವು ಬರುವಲ್ಲಿ = ನೀವು ಬರುವಾಗ or ನೀವು ಬಂದರೆ. <sup>3</sup> ಕಡೆ end, side, place (2 n.).

## Final (Purpose) Clauses

Final clauses are translated by combining present or negative relative participles with ಹಾಗೆ, ಅಂತೆ, ಬಗ್ಗೆ (ಬಗ್ಗೆ); as, ವಿದ್ಯಾರ್ಥಿಗಳು ವಾಕ್ಯಗಳನ್ನು ಓದುವ ಹಾಗೆ (ಓದುವಂತೆ, ಓದುವ ಬಗ್ಗೆ) ಉಪಾಧ್ಯಾಯನು ಅವರನ್ನು ಪ್ರೇರೇಪಿಸುತ್ತಾನೆ<sup>1</sup> the teacher urges the pupils to study their lessons (*lit.*, in order that the pupils may study their lessons the teacher urges them); ಮಕ್ಕಳು ಇತರರಿಗೆ<sup>2</sup> ಮೋಸಮಾಡದಂತೆ<sup>3</sup> ಬುದ್ಧಿವಾದಗಳನ್ನು<sup>4</sup> ಹೇಳುತ್ತಿರಬೇಕು it is necessary to give (continually) good advice so that children shall not deceive others.

In South Kanara, but not in Mysore, the affix ಅರೆ attached to a present relative participle has the meaning 'to', 'in order to'; as, ಕೊಡುವರೆ ನಮ್ಮಲ್ಲಿ ಹಣವಿಲ್ಲ we have no money to give. In Mysore this would read ಕೊಡಲು ನಮ್ಮಲ್ಲಿ ಹಣವಿಲ್ಲ.

The combination of the relative participle with ಹಾಗೆ or ಅಂತೆ sometimes indicates a result rather than a purpose; *e.g.*, ಬೆಕ್ಕು<sup>5</sup> ಹಾಲನ್ನು ಒಂದು ತೊಟ್ಟು<sup>6</sup> ಉಳಿಯದಂತೆ<sup>7</sup> ಕುಡಿಯಿತು the cat drank the milk so that not a drop was left.

## Clauses of Manner and Degree

Clauses showing manner and degree are translated by combining present or past relative participles with ಹಾಗೆ or ಅಂತೆ. Although the same indeclinables are used in the translation of final clauses, in practice little or no ambiguity occurs, the general sense of the sentence being a sufficient guide to the meaning. Example: ಅವನು ಮಾಡುವಂತೆ ನಾನೂ ಮಾಡುವೆನು I also will do as he does; ಅವರು ಹೇಳಿದ ಹಾಗೆಲ್ಲಾ ನೀವು ನಡೆದುಕೊಳ್ಳುವಿರೋ? will you act (walk) exactly as they said? When ಎಲ್ಲಾ is added to ಹಾಗೆ in this construction the effect is either (1) to add emphasis to the ಹಾಗೆ as, ನಾನು ಮಾಡುವ ಹಾಗೆಲ್ಲಾ ನೀವು ಸಹ ಮಾಡಬೇಕು you also must do exactly as I do; or (2) to give the meaning 'in pro-

<sup>1</sup> ಪ್ರೇರೇಪಿಸು=ಪ್ರೇರಿಸು urge (1 tr.). <sup>2</sup> ಇತರರು 'other people'. <sup>3</sup> ಮೋಸ deceit (1 n.). <sup>4</sup> ಬುದ್ಧಿವಾದ word of advice (1 n.). <sup>5</sup> ಬೆಕ್ಕು cat (3 B n.). <sup>6</sup> ತೊಟ್ಟು a drop (3 B n.). <sup>7</sup> ಉಳಿ remain (2 intr.).

portion as'; thus, ಇವನಿಗೆ ವಯಸ್ಸು<sup>1</sup> ಹೆಚ್ಚಿದ ಹಾಗೆಲ್ಲಾ ಬಡತನವು<sup>2</sup> ಸಹ ಹೆಚ್ಚಿತು<sup>3</sup> as his age increased so his poverty increased also. The same meaning is given by a reduplication; as, ಇವನಿಗೆ ವಯಸ್ಸು ಹೆಚ್ಚಿ ಹೆಚ್ಚಿದ<sup>4</sup> ಹಾಗೆ ಬಡತನವೂ ಹೆಚ್ಚುತ್ತಾ ಬಂತು<sup>5</sup>.

The noun forms ರೀತಿ, ಪ್ರಕಾರ, ಮೇರೆಗೆ<sup>6</sup>, ಮಟ್ಟಿಗೆ<sup>7</sup> are used like ಹಾಗೆ; as, ನೀವು ನಿಮ್ಮನ್ನು ಪ್ರೀತಿಸಿಕೊಳ್ಳುವ ಪ್ರಕಾರ ಎಲ್ಲರನ್ನೂ ಪ್ರೀತಿಸಬೇಕು you must love all men as you love yourselves; ನಿಮಗೆ ಶಕ್ತಿ<sup>7</sup> ಇರುವ ಮೇರೆಗೆ ಈ ಕೆಲಸವನ್ನು ಮಾಡಿರಿ do this work according to your ability (as far as you have strength).

Another meaning of the present relative participle combined with ಹಾಗೆ should be noticed. ಮಾತನಾಡುವ ಹಾಗೆ ಇದ್ದಾನೆ means 'he is about to speak.' A similar use of the infinitive is noticed in Lesson XXXV.

## Comparative Clauses

The past or perfect relative participle combined with ಹಾಗೆ has the meaning 'as if', especially when followed by the form ಆಯಿತು, or (less frequently) ಆಗುವುದು, the neuter 3rd sing. past and future respectively of ಆಗು become. ನೀನು ಹೀಗೆ ಮಾಡಿದ್ದು ನನ್ನ ಮಾತನ್ನು ತಿರಸ್ಕಾರ<sup>8</sup> ಮಾಡಿದ ಹಾಗಾಯಿತು (*lit.* your having done so, was like having despised my word) your having acted in this way was equivalent to your having despised my word; ಸೂರಾರು ಜನರು ಕೂಡಿದ್ದ ಹಾಗೆ ಮಹಾ ಶಬ್ದವು<sup>9</sup> ಕೇಳಿಸಿತು<sup>10</sup> a great noise was heard as if hundreds of people had assembled.

## Causal Clauses

Causal clauses are translated by combining relative participles with the crude forms ಕಾರಣ, ನಿಮಿತ್ತ; as, ನಾವು ಅವರಿಗೆ ಈ ಸಂಗತಿಯನ್ನು ತಿಳಿಸಿದ ಕಾರಣ ಅವರು ನಮ್ಮನ್ನು ಸ್ನೇಹಿಸುತ್ತಾರೆ<sup>11</sup> they are friendly

<sup>1</sup> ವಯಸ್ಸು age (3 B n.). <sup>2</sup> ಬಡತನ poverty (1 n.). <sup>3</sup> ಹೆಚ್ಚು increase (1 intr.). <sup>4</sup> ಹೆಚ್ಚಿ ಹೆಚ್ಚಿದ; the first portion of this word is not the past verbal participle, but the past relative participle abbreviated. Its complete form is ಹೆಚ್ಚಿದಹೆಚ್ಚಿದ. <sup>5</sup> For this use of ಬಂತು see Lesson XXXIX.

<sup>6</sup> The crude form ಮೇರೆ is also used but the usage with the dat. is more common; the crude form ಮಟ್ಟು is not used in the formation of subordinate clauses. <sup>7</sup> ಶಕ್ತಿ strength (2 n.). <sup>8</sup> ತಿರಸ್ಕಾರ disrespect, disdain (1 n.). <sup>9</sup> ಮಹಾ great; ಶಬ್ದ sound, word (1 n.). <sup>10</sup> *Lit.*, 'caused (people) to hear.' <sup>11</sup> ಸ್ನೇಹಿಸು make friend of (1 tr.).

towards us because we made known this matter to them; ಅವರು ಹೇಳಿದ ನಿಮಿತ್ತ ಅಲ್ಲಿ ಹೋದೆನು I went there because they said (to go).

### Conditional and Concessive Clauses

Conditional and concessive clauses are translated by combining past relative participles with the affixes ಅರೆ if,<sup>1</sup> ಅರೂ though, the emphatic dative adverb, ಆಗ್ಯೂ although, ಹೊರತು, ವಿನಾ unless. Examples: ಅವನು ಬಂದರೆ ನಾನು ಹಣ ಕೊಡುವೆನು if he comes, I will give (him) money; ನೀವು ಕೊಟ್ಟರೂ ನಾನು ತೆಗೆದುಕೊಳ್ಳುವುದಿಲ್ಲ though you give (it), I will not take it; ಮಳೆ ಬಂದಾಗ್ಯೂ ಬೆಳೆಯು ಈಗ ಸಿಕ್ಕುವುದಿಲ್ಲ, though rain should come, no crop will now be obtained. Additional notes on these constructions will be found in Lesson XXIX.

The dative or locative of the noun ಪಕ್ಷ side, faction, alternative (1 n.), is used with present, past and negative relative participles (simple or perfect) to express conditions. Examples: ನಾನು ಅಲ್ಲಿ ಇರುವ ಪಕ್ಷಕ್ಕೆ in the event of my being there, if I am there; ನಾನು ಕಾಗದವನ್ನು ಬರೆದಿದ್ದ ಪಕ್ಷದಲ್ಲಿ in the event of my having written a letter, if I had written a letter; ನೀವು ಅದನ್ನು ಓದದ ಪಕ್ಷದಲ್ಲಿ in the event of your not reading it, if you do not read it; ಅದು ನಿಮಗೆ ಸೇರದಿದ್ದ ಪಕ್ಷಕ್ಕೆ in the event of its not having reached you, if it had not reached you.

There is an idiom in which the past relative participle, with ಉ emphatic, has a concessive sense: ಕಾರ್ಯ ನಡೆಯುವುದನ್ನು ನೋಡಿಯೂ ಅವನು ನಂಬಲಿಲ್ಲ though he saw the thing happen he did not believe; ಸಂಗತಿಯನ್ನು ತಿಳಿದೂ ತಿಳಿಯದ ಹಾಗೆ ತೋರಿಸಿಕೊಂಡನು though he knew of the affair he pretended not to know.

The use of ಹೊರತು and ವಿನಾ requires special attention. The simple usage in which they are used in the sense of *except*, *unless*, will occasion no difficulty. Examples: ನೀವು ಬಂದ ಹೊರತು ನನಗೆ ಸಂತೋಷವಿರುವುದಿಲ್ಲ unless you come I shall have no joy.

<sup>1</sup> On occasion a finite verb in the fut. tense will be found joined with ಅದರೆ: ನೀನು ಬರುವುದಾದರೆ if you come; but this is colloquial rather than literary.

Instances are occasionally met with in which the past relative participle with ಹೊರತು is replaced by the *negative* relative participle; as, ನೀವು ಬಾರದ ಹೊರತು ನನಗೆ ಸಂತೋಷವಿರುವುದಿಲ್ಲ unless you come I shall have no joy. It is difficult satisfactorily to explain a construction in which a negative participle gives the same sense as the corresponding affirmative participle. The example given in Kittel's Dictionary is: ಪಿರಿಯಾದಿ<sup>1</sup>ಮಾಡದ ಹೊರತು ದಾಯಾದಿ<sup>2</sup> ಕೇಳ<sup>3</sup> unless you take your (paternal) cousin to the court he will take no notice. Here the form with the negative relative participle is undoubtedly more emphatic than the form with the positive relative participle would be. The sense of ಮಾಡದಹೊರತು may be conveyed by ಮಾಡದಿದ್ದರೆ but the former is more emphatic.

In place of the past relative participle, the conditional form may be used; as, ನೀವು ಬಂದರೆ ಹೊರತು ನನಗೆ ಸಂತೋಷವಿರುವುದಿಲ್ಲ unless you come I shall have no joy; ದೀಕ್ಷೆ<sup>4</sup> ಮಾಡಿದರೆ ಹೊರತು ಮೋಕ್ಷ<sup>5</sup> ಬರಲಿಕ್ಕಿಲ್ಲ, unless (one) initiates, deliverance (salvation) cannot come.

In addition to the above use of ಹೊರತು and ವಿನಾ, a second must be noticed; namely, its use following a fully conjugated verb or a neuter participial noun, either of which must have the emphatic affix ಏ. The sense of ಹೊರತು or ವಿನಾ in this construction is 'in addition to, besides,' and it is always followed by a negative principal verb, or an interrogative which is equivalent in meaning to a negative. Examples: ಇವರು ಮೋಸದಿಂದ ಮಾತನಾಡುತ್ತಾರೆ ಹೊರತು ಸತ್ಯದಿಂದ ಮಾತನಾಡುವುದಿಲ್ಲ these people only speak deceitfully, not truthfully; ನೀರು ಹಳ್ಳಕ್ಕೆ<sup>7</sup> ಹೋದೀತೇ<sup>8</sup> ಹೊರತು ದಿಣ್ಣೆಗೆ<sup>9</sup> ಹೋದೀತೇ<sup>10</sup>? the whole probability is that water will go downhill. Is there any likelihood of its going uphill? ಈ ಕೆಲಸದಿಂದ ಪ್ರಜೆಗಳಿಗೆ<sup>11</sup>

<sup>1</sup> ಪಿರಿಯಾದಿ complaint, law suit (2 n.). Another form of the word is ಪಿರ್ಯಾದು (3 B n.). <sup>2</sup> See Appendix I. <sup>3</sup> ಕೇಳ = ಕೇಳನು. <sup>4</sup> ದೀಕ್ಷೆ initiation (2 n.). <sup>5</sup> ಮೋಕ್ಷ liberation, salvation, (1 n.). <sup>6</sup> ಸತ್ಯ truth (1 n.). <sup>7</sup> ಹಳ್ಳ depression, ditch (1 n.). <sup>8</sup> Contingent 3rd sing. neut. of ಹೋಗು go, with emphatic termination preceding ಹೊರತು. <sup>9</sup> ದಿಣ್ಣೆ mound (2 n.). <sup>10</sup> The same as 8, but here the termination is interrogative, not emphatic. <sup>11</sup> ಪ್ರಜೆ citizen, (collective) subjects (2 m.).

ನಷ್ಟವು<sup>1</sup> ಆಗುವುದೇ ಹೊರತು ಪ್ರಯೋಜನವು<sup>2</sup> ಆಗುವುದಿಲ್ಲ besides the fact that harm will come to the people from this work, advantage will not come, *i.e.*, no good, but only harm, will come to the people from this work; ಆತನು ಕೆಲವು ಮಂದಿ ರೋಗಿಗಳನ್ನು ಸ್ವಸ್ಥಮಾಡಿದ್ದೇ<sup>3</sup> ಹೊರತು ಬೇರೆ ಯಾವ ಮಹತ್ಕಾರ್ಯವನ್ನೂ<sup>4</sup> ಮಾಡಲಿಲ್ಲ in addition to the fact that He healed some sick persons, He did no other mighty work.

#### APPOSITIONAL USE OF RELATIVE PARTICIPLES

The relative participles are sometimes used with appositional rather than qualifying force, as in the following: ಬೆಸ್ತರು ಮೀನುಹಿಡಿಯುವ ಕೆಲಸದಿಂದ ಜೀವನಮಾಡಿಕೊಳ್ಳುತ್ತಾರೆ the *bestaru* (fisher caste) make their living by the work of catching fish; ರಾಜನು ನಿನ್ನೆ ಊರಿಗೆ ಬಂದ ಸಮಾಚಾರವು<sup>5</sup> ಈ ದಿನ ತಿಳಿಯಿತು the news that the king came to the town yesterday became known today; ಹೀಗೆ ಮಾಡಬೇಕಾದ ಅವಶ್ಯವಿರುವುದಿಲ್ಲ<sup>6</sup> (*lit.*, the necessity, namely, that one must do so, is not), there is no necessity to do so, or it is not necessary to do so. The use of ಎಂಬ or ಎನ್ನುವ, the present relative participle of ಎನ್ನು say, referred to in Lesson XXXVIII is akin to this use: ಹಸ್ತಿನಾಪುರ ಎಂಬ ಒಂದು ಊರಿತ್ತು there was a town called Hastinapura.

#### THE RELATIVE PARTICIPLE ತಕ್ಕ

The word ತಕ್ಕ (past rel. part. of an obsolete verb ತಗು be worth, be fitting) is used with declinable words and with some invariables; as, ತಕ್ಕ ಕಾಲದಲ್ಲಿ at a suitable time; ತಕ್ಕಷ್ಟು as much as is suitable; ತಕ್ಕ ಮಟ್ಟಿಗೆ to a suitable extent; ತಕ್ಕ ಹಾಗೆ as is fitting. It also, like other relative participles, forms participial nouns: ತಕ್ಕವನು a suitable man; ತಕ್ಕವಳು a suitable woman;

<sup>1</sup> ನಷ್ಟ, loss, destruction (1 n.). <sup>2</sup> ಪ್ರಯೋಜನ use, advantage (1 n.).

<sup>3</sup> For notes on the use of neuter participial nouns see Lesson XXVIII.

<sup>4</sup> ಮಹತ್ (*Sk.*) great, greatness; in Kan. ಮಹತ್ತು (3 B n.); ಕಾರ್ಯ action, deed (1 n.). <sup>5</sup> ಸಮಾಚಾರ news (1 n.). <sup>6</sup> ಅವಶ್ಯ necessary (adj.), necessity (1 n.).

ತಕ್ಕದು (ತಕ್ಕದು, ತಕ್ಕದ್ದು) a suitable thing. Like other relative participles it is frequently combined with the word ಅಂಥ used pleonastically; as, ತಕ್ಕಂಥ ಸ್ಥಳ a suitable place; ತಕ್ಕಂಥವನು a fit person.

The purpose or end to which fitness is alleged, is expressed by a word in the dative case or a verb in the infinitive preceding the word ತಕ್ಕ; as, ಕೆಲಸಕ್ಕೆ ತಕ್ಕ ಸಂಬಳ salary fitted to the work; ನಾವು ಓದತಕ್ಕ ವಾಠ the lesson which it is fitting for us to read, *i.e.*, the lesson which we ought to read; ನೀನು ಇಲ್ಲಿಗೆ ಬರತಕ್ಕದು (it is) a fitting thing (for) you to come here, *i.e.*, you ought to come here. This combination, however, of an infinitive with ತಕ್ಕ is often used as equivalent to a simple relative participle, the idea of *fitness* being so slight as to be practically negligible; as, ನೀವು ಇರತಕ್ಕ ಊರಿನ ಸಮಾಚಾರವೇನು? what is the news of the town in which you live?

#### NOTE ON THE TENSE OF RELATIVE PARTICIPLES

It does not follow that when the verb in a subordinate clause in English is in the present tense it must be translated by a present relative participle, and similarly for past tense verbs. The tense must be judged from the time standpoint of the principal verb. If the verb of the subordinate clause represents an action anterior to that of the principal verb, the relative participle must be in the past tense; if the two actions are contemporaneous, the present relative participle must be used. The usage is, therefore, uniform with that of the verbal participles (see Lesson XVI). Examples: ನಾನು ಬರುತ್ತಿರುವಾಗ ನಿನ್ನನ್ನು ನೋಡಿದೆನು as I was coming I saw you. In this example the coming and the seeing are simultaneous, so the present continuous form ಬರುತ್ತಿರುವ is required: ಬರುತ್ತಿದ್ದ would not be equally correct. So, ಪಾಠಶಾಲೆಯಲ್ಲಿ ಓದುವವ ಹುಡುಗರನ್ನು ನಿನ್ನೆ ನೋಡಿದೆನು

<sup>1</sup> The pres. rel. ptc. like the fut. tense, with which its form is connected, may have a habitual sense: ಆ ಶಾಲೆಯಲ್ಲಿ ಓದುವ ವಿದ್ಯಾರ್ಥಿಗಳು ಈ ಊರಿನವರೇ it is the boys of this town that study in that school.

yesterday I saw the boys who were studying in the school. But if the slightest priority is involved, the prior action is shown by the use of the past tense; thus ಪಾಠಶಾಲೆಯಲ್ಲಿ ಓದುತ್ತಿದ್ದ ಹುಡುಗರನ್ನು ನನ್ನ ಪರೀಕ್ಷಿಸಿದೆನು<sup>1</sup> yesterday I examined the boys who were reading in the school. In this example it is presumed that the reading ceased when the examination began: in the previous example the reading and the seeing were simultaneous. The point of view in an English sentence, thus, differs slightly from that in a Kanarese one. In the former, the time of speaking is the point of view. In 'As I was going to the train I saw him,' the going and the seeing are both in the past at the time of speaking, and therefore the verbs are in the past tense. In a Kanarese sentence the time of the action of the main (the finite) verb is the point of view. Accordingly, in ನಾನು ರೈಲಿಗೆ<sup>2</sup> ಹೋಗುತ್ತಿರುವಾಗ ಅವನನ್ನು ಕಂಡೆನು the going and the seeing are contemporaneous. It follows from this that such expressions as ಮೇಲೆ, ತರುವಾಯ, ಕೂಡಲೆ etc., can be combined only with past relative participles, since they presuppose an action already completed. ತನಕ, ಬಗ್ಗೆ etc., are used only with present (future) relative participles, since they indicate an action not yet completed at the time of the action of the main verb. In the case of the verb ಇರು greater variety of usage would seem to be permitted; as, ಅಲ್ಲಿದ್ದವರೆಲ್ಲರಿಗೆ ಕಾಣಿಸಿಕೊಂಡನು he appeared to all who were there. When ಆಗ is used with both the present and past relative participles, its past significance is not regarded. Another illustration of this is the colloquial expression for ಈಗ: ಈವಾಗ (ಈ + ಆಗ).

## EXERCISE XXVII

(a) Translate into English:

1. ನಾವು ಹುಟ್ಟಿದಂದಿನಿಂದ ಇಂದಿನ ವರೆಗೆ ಕ್ಷೇಮದಿಂದಿರುತ್ತೇವೆ. 2. ನಾಳೆಯ ದಿವಸ ಆಳುಗಳೆಲ್ಲರೂ ಆರು ಘಂಟೆಗೆ ಬರುವ ಹಾಗೆ ಅವರಿಗೆ ಅಪ್ಪಣೆ

<sup>1</sup> ಪರೀಕ್ಷಿಸು examine (1 tr.).

<sup>2</sup> ರೈಲ್ (ಲು) for ರೈಲ್ಗಾಡಿ.

ಕೊಡಿರಿ. 3. ತಪ್ಪಿಸಿಕೊಂಡ ಕುರಿಯು ಸಿಕ್ಕುವ ತನಕ ಕುರುಬನು ಅದನ್ನು ಹುಡುಕುತ್ತಿರುವನು. 4. ಅದು ಸಿಕ್ಕಿದ ಮೇಲೆ ಅವನ ಸ್ನೇಹಿತರೆಲ್ಲರೂ ಕೂಡಿ ಅವನೊಂದಿಗೆ ಹರ್ಷಿಸುವರು. 5. ನಮಗೆ ತಪ್ಪು ಮಾಡಿದವರನ್ನು ನಾವು ಕ್ಷಮಿಸಿದ ಹಾಗೆ ನಮ್ಮ ತಪ್ಪುಗಳನ್ನು ನಮಗೆ ಕ್ಷಮಿಸಬೇಕು. 6. ದೊರೆಗಳೇ, ನನ್ನನ್ನು ಕಾಪಾಡತಕ್ಕವರು ತಮ್ಮ ಹೊರತು ಇನ್ನಾರೂ<sup>1</sup> ನನಗೆ ಇಲ್ಲ. 7. ನಾನು ಈ ಹೊತ್ತು ಸಂತೆಯಲ್ಲಿ ತಿರುಗಾಡುತ್ತಿರುವಾಗ ಅಲ್ಲಿದ್ದವರಲ್ಲಿ ಒಬ್ಬನು ನನ್ನನ್ನು ಹುಡುಕುತ್ತಿದ್ದನು. 8. ಕೂಡಿದ್ದ ಜನರ ಗುಂಪಿನ ದೆಸೆಯಿಂದ ಅವನು ನನ್ನನ್ನು ನೋಡದೆ ಇದ್ದ ಕಾರಣ ತನಗೆ ಸಿಕ್ಕಿದ ಒಬ್ಬ ಸ್ನೇಹಿತನ ಮೂಲಕ ನನ್ನನ್ನು ತಾನು ಇದ್ದಲ್ಲಿಗೆ ಕರೆಯಿಸಿಕೊಂಡು ಮಾತನಾಡಿದನು. 9. ಮಕ್ಕಳು ತಮ್ಮ ತಂದೆತಾಯಿಗಳ ಮಾತಿನಂತೆ ನಡೆದುಕೊಂಡ ಕಾರಣ ಅವರಿಗೆ ಪ್ರಯೋಜನವಾಯಿತೇ ಹೊರತು ಯಾವ ಕೇಡೂ ಸಂಭವಿಸಲಿಲ್ಲ. 10. ಈ ಪಾಠಶಾಲೆಯಲ್ಲಿ ಉಪಾಧ್ಯಾಯನ ಕೆಲಸಕ್ಕೆ ತಕ್ಕವನು ಸಿಕ್ಕಿದರೆ ನಾನು ತಕ್ಕ ಸಂಬಳವನ್ನು ಗೊತ್ತುಮಾಡಿ ಅವನನ್ನು ನೇಮಿಸುವೆನು.

(b) Translate into Kanarese:

1. Remain<sup>2</sup> here until the money which I send reaches<sup>3</sup> you. 2. When the guru<sup>4</sup> arrived-at the town, all the people who were there came to the place where he was and saluted him. 3. He did the work so that it should be known to nobody. 4. The Holy Spirit, whom the Father will send in My name, will teach you all things.<sup>5</sup> 5. The travellers rejoiced when they saw the city at which they were-to<sup>6</sup> arrive. 6. Men live by obeying<sup>7</sup> the words which God speaks. 7. After I have finished this work, I may visit my father and mother in the village in which they live. 8. Teach the children in your school to reverence their parents. 9. If the farmers cultivate their fields when the rain comes, they will obtain<sup>8</sup> a crop in due time. 10. Let men on (in) earth fulfil Thy will in the manner in which angels fulfil it in heaven.

<sup>1</sup> ಇನ್ನು + ಯಾರು.

<sup>2</sup> ಇರು.

<sup>3</sup> ಸಿಕ್ಕು.

<sup>4</sup> Honorific plural.

<sup>5</sup> ಐವಯ.

<sup>6</sup> Use ತಕ್ಕ.

<sup>7</sup> Hearing.

<sup>8</sup> ಸಿಕ್ಕು.

## Vocabulary

ಇಂದು now, today (3 B n.)	ನೆರವೇರಿಸು fulfil (1 tr.)
ಕರೆಯಿಸು cause to call (1 tr.)	ಪವಿತ್ರಾತ್ಮನು the Holy Spirit
ಕೇಡು ruin, harm (3 B n.)	(1 m.)
ಗೊತ್ತುಮಾಡು appoint, determine (1 tr.)	ಪ್ರಯೋಜನ use, advantage (1 n.)
ಚಿತ್ತ thought, will (1 n.)	ಮೂಲಕ by means of (postp.)
ತಪ್ಪಿಸಿಕೊಳ್ಳು escape (irreg. intr. cf. p. 97)	ವಂದಿಸು salute (1 tr.)
ತೀರಿಸು bring to an end (1 tr.)	ವಾಸಮಾಡು dwell (1 intr.)
ದೇವದೂತನು angel (1 m.)	ಸಂಧಿಸು visit (1 tr.)
	ಸನ್ಮಾನಿಸು revere (1 tr.)
	ಸಂಭವಿಸು occur (1 intr.)

## LESSON XXVIII

## Neuter Participial Nouns (ಕೃದಂತನಾಮ ಕ್ರಿದಂತನಾಮ)

The forms of the neuter participial nouns of the first and second conjugations have already been given in Lessons XI and XIV.

These forms, which are declined like ಅದು, have two meanings:

(1) In the first place, the meaning corresponds exactly to the form of the word; that is, the neuter demonstrative pronoun ಅದು (ಉದು) is qualified by the relative participle attached to it, and the result is that ಮಾಡುವುದು, ಕರೆಯುವುದು, ಮಾಡಿದುದು, ಕರೆದುದು, ಮಾಡದುದು, ಕರೆಯದುದು, mean 'that which makes (calls), made (called), does not make (call),' or, 'that which somebody makes, etc.:' as, ಮನುಷ್ಯರ ಗುಣವನ್ನು<sup>1</sup> ಹಾಳುಮಾಡುವುದು ಪಾಪವೇ<sup>2</sup> that which makes-havoc-of men's character (is) sin; ನೀವು ಮಾಡಿದ್ದು ಏನು? what is it that you have done?

For the simple forms ಮಾಡುವುದು, ಮಾಡಿದ್ದು, we may have the compound forms ಮಾಡುವಂಥದು, ಮಾಡಿದಂಥದು, sometimes found as: ಮಾಡುವಂಥಾದ್ದು, ಮಾಡಿದಂಥಾದ್ದು (cf. the addition of ಅಂಥ to rel. ptcs., Lesson XXVI).

(2) These forms are used also to express the root meaning of the verb, like the English verbal noun (gerund) or the English infinitive. In this usage they are called ಕೃದಂತಭಾವನಾಮ<sup>3</sup> ಕ್ರಿದಂತಭಾವನಾಮ<sup>4</sup>. Examples: ಬೆಟ್ಟವನ್ನು ಹತ್ತುವುದು<sup>5</sup> ಕಷ್ಟ, ಇಳಿಯುವುದು ಭಯ<sup>6</sup> to ascend the hill (is) difficulty, to descend (is) fear; ನನ್ನ ಮಗನು ಓದುವುದನ್ನು ಕಲಿತುಕೊಳ್ಳುತ್ತಾನೆ<sup>6</sup> my son is learning to read (reading).

<sup>1</sup> ಗುಣ quality, disposition (1 n.). <sup>2</sup> ಪಾಪ sin (1 n.) + emphatic ಏ with ವ್ insertion. <sup>3</sup> Abstract verbal noun. <sup>4</sup> ಹತ್ತು climb (1 tr.).  
<sup>5</sup> ಭಯ fear (1 n.). <sup>6</sup> ಕಲಿ learn, irreg. tr., see Appendix III (Class 2).

In para (2) above, the use of the nominative and the accusative of the verbal noun to express the sense of parallel uses of the English infinitive and the gerund is illustrated; but the sense of the construction, called in English the accusative with the infinitive,<sup>1</sup> can be conveyed in Kanarese only by the verbal noun. The accusative of the English noun or pronoun accompanying the infinitive becomes nominative in Kanarese: ಆಕೆಯು ಹಾಡುವುದನ್ನು ಕೇಳಿದನು I heard her sing. Where the same construction (in English) is equal to a noun clause, Kanarese uses the verbal noun of ಎನ್ನು say, ಎಂಬುದು: I know him to be rich ಆತನು ಐಶ್ವರ್ಯವಂತನೆಂಬುದನ್ನು<sup>2</sup> ನಾನು ತಿಳಿದುಕೊಂಡಿದ್ದೇನೆ. So, where, in English, the infinitive is used predicatively, Kanarese uses the verbal noun: ಮನುಷ್ಯರ ಪರಮಧರ್ಮ<sup>3</sup> ಒಬ್ಬರನ್ನೊಬ್ಬರು ಪ್ರೀತಿಸುವುದಾದಾಗಿದೆ men's highest duty is to love each other.

The present neuter participial noun combined with ಉಂಟು expresses that which occasionally or frequently happens; as, ವರುಷವರುಷವೂ<sup>4</sup> ಇದೇ ತಿಂಗಳಿನಲ್ಲಿ ಮಳೆಯು ಬರುವುದುಂಟು rain falls year by year in this very month.

The English infinitive of purpose may be translated by the Kanarese infinitive but is more frequently translated by the dative of the verbal noun, as this usage is clearer and more emphatic; as, ನಿಮ್ಮನ್ನು ನೋಡುವುದಕ್ಕೆ ಬಂದೆನು I have come in order to see you. An infinitive qualifying a noun, in English, may be translated into Kanarese by the infinitive or the dat. of the verbal noun: ತಿನ್ನಲು<sup>5</sup> ಆಹಾರವಿಲ್ಲ or ತಿನ್ನುವುದಕ್ಕೆ ಆಹಾರವಿಲ್ಲ no food to eat. But an English infin. qualifying an adj. is better represented in Kanarese by the dat. of the verbal noun: the garden is beautiful to see ತೋಟವು ನೋಡುವುದಕ್ಕೆ ಅಂದವಾಗಿದೆ.<sup>6</sup>

<sup>1</sup> It might appear that a construction parallel to the acc.-infin. is found in such a sentence as ಅವನನ್ನು ಬರಹೇಳು tell him to come; but ಬರಹೇಳು is here regarded as a compound verb equivalent to 'call' or 'send'. <sup>2</sup> ಐಶ್ವರ್ಯ wealth (1 n.). <sup>3</sup> ಪರಮ highest; ಧರ್ಮ duty, law (1 n.). <sup>4</sup> ವರುಷ + ವರುಷ with emphatic ಊ and ವ<sup>o</sup> insertion. <sup>5</sup> ತಿನ್ನು eat (past ptc. ತಿಂದು; past ತಿಂದನು etc., irreg. tr.). <sup>6</sup> ಅಂದ beauty (1 n.).

The dat. case is also used with ಮುಂಚೆ and ಮೊದಲು, before, in translating adverbial sentences of time previous. With ಮುಂಚೆ it is usual to employ the dative compounded with ಇಂತ. Examples: ನೀನು ಹುಟ್ಟುವುದಕ್ಕಿಂತ ಮುಂಚೆ<sup>1</sup> ನಾನು ಈ ಊರಿನಲ್ಲಿ ವಾಸಮಾಡುತ್ತಿದ್ದೆನು I was living in this town before you were born. (Note that the future form ಹುಟ್ಟುವುದು is used, and not the past ಹುಟ್ಟಿದ್ದು, because, at the time referred to, the birth was still future.) ಅವರು ಬರುವುದಕ್ಕೆ ಮೊದಲು ಕೆಲಸವೆಲ್ಲವು ಮುಗಿದಿತ್ತು the work was all completed before they came. When followed by the verb ಇರು, this case gives the meaning 'to be about to'; as, ಹೋಗುವುದಕ್ಕೆದ್ದೇನೆ I am about to go; ಹೋಗುವುದಕ್ಕೆದ್ದೆನು I was about to go.

The instrumental case of the *kṛidantabhāvanāma* often represents the verb in an English adverbial clause of reason; as, ನಾವು ಈ ಸಂಗತಿಯನ್ನು ಅವರಿಗೆ ತಿಳಿಸಿದ್ದರಿಂದ (ತಿಳಿಸಿದುದರಿಂದ) ಅವರು ನಮ್ಮನ್ನು ಸ್ನೇಹಿಸುತ್ತಾರೆ<sup>2</sup> they are friendly towards us because we made known this news to them (compare this method of translation with that shewn on page 170). In this illustration the dat. of the verbal noun is also a possible use. The result of our action would then appear as reward: ನಾವು... ತಿಳಿಸಿದ್ದಕ್ಕೆ....

The use of the gen. and loc. cases will occasion no difficulty. Illustrations are: ಅವರು ನನ್ನನ್ನು ಕರೆಯಿಸಿದುದರ ಫಲವಾಗಿ<sup>3</sup> ಈ ಉದ್ಯೋಗವು ನನಗೆ ಸಿಕ್ಕಿತು I got this employment as the result of their sending for me; ದೇವರು ನಮ್ಮನ್ನು ಪ್ರೀತಿಸಿದ್ದರಲ್ಲಿ ಪ್ರೀತಿಯ ನಿಜರೂಪವು<sup>4</sup> ಗೊತ್ತಾಯಿತು in God's having loved us the true nature of love became known.

From one or two of the examples given above, it will be seen that a participial noun of this kind, like the relative participle from which it is formed, may have its own subject or object while it fulfils with regard to some finite verb or other part of speech the functions of a noun. Thus is the sentence ನೀವು

<sup>1</sup> Subsequent time is represented by the past rel. ptc. with ಮೇಲೆ or an equivalent indeclinable: he came after I came ನಾನು ಬಂದ ಮೇಲೆ ಅವನು ಬಂದನು. <sup>2</sup> ಸ್ನೇಹಿಸು make a friend of (1 tr.). <sup>3</sup> ಫಲ fruit, result (1 n.); with advbl. ಆಗಿ= "as a result." <sup>4</sup> ನಿಜ truth (1 n.), true; ರೂಪ form (1 n.).

ಮಾಡಿದ್ದು ಏನು? ಮಾಡಿದ್ದು is the subject of the verb 'is' (understood), while ನೀವು is the subject of ಮಾಡಿದ್ದು. In the sentence ಅವರು ಬರುವುದಕ್ಕೆ ಮೊದಲು ಕೆಲಸವೆಲ್ಲವು ಮುಗಿದಿತ್ತು, ಬರುವುದಕ್ಕೆ is in the dative case as required by the following word ಮೊದಲು; it also has its own subject ಅವರು. The following examples should be noticed: ಅನೇಕರು ಬರುವುದನ್ನು ನೋಡಿದೆವು we saw many people come (coming); ದೇವರು ಪಾಪಿಗಳನ್ನು<sup>1</sup> ರಕ್ಷಿಸುವುದರಲ್ಲಿ ತನ್ನ ಪ್ರೀತಿಯನ್ನು ತೋರಿಸುತ್ತಾನೆ in saving sinners God displays His love; ಅವರು ನನ್ನನ್ನು—ನೀನು ಯಾರು ಎಂದು ಕೇಳಿದ್ದಕ್ಕೆ ನಾನು ಏನೂ ಉತ್ತರ ಕೊಡಲಿಲ್ಲ to their asking me, who are you? I gave no reply; ಗುರುಗಳು ಬರುವುದರ ದೆಸೆಯಿಂದ ಜನರಿಗೆ ಪ್ರಯೋಜನವು ದೊರೆಯುವುದು on account of the coming of the guru, advantage comes to the people. (Notice that the subject of the Kanarese participial noun must often be rendered in English by a possessive or its equivalent, as in these last two examples.) ನಾನು ಬರುವುದರೊಳಗೆ ನನಗಿಂತ ಮುಂದೆ ಇನ್ನೊಬ್ಬನು ಇಳಿಯುತ್ತಾನೆ while I am coming (*lit.*, within my coming) another steps down before me.

#### THE NEGATIVES ಇಲ್ಲ, ಅಲ್ಲ

A distinction similar to that between ಇರುವುದು and ಆಗಿರುವುದು (pp. 199, 200) is to be observed between the negatives ಇಲ್ಲ and ಅಲ್ಲ. ಇಲ್ಲ negatives ಇರುವುದು, and denies existence; ಅಲ್ಲ negatives ಆಗಿರುವುದು, and denies the possession of some quality. Thus, ಈ ಗ್ರಾಮದಲ್ಲಿ ಮರವೇ ಇಲ್ಲ in this village there is not a tree; ಅದು ಗಿಡವಾಗಿದೆ, ಮರವಲ್ಲ that is a shrub, not a tree; ಈ ಕೆಲಸವನ್ನು ಮಾಡಿದವನು ನಾನಲ್ಲ it was not I who did this deed (*lit.*, he who did this deed is not I). In brief, ಇಲ್ಲ = ಇರುವುದಿಲ್ಲ; ಅಲ್ಲ = ಆಗಿರುವುದಿಲ್ಲ. These distinctions are of the utmost importance. The Kanarese language allows of no deviation from them.

It is to be noted that the negative with words having the adverbial ending ಆಗಿ or ಅಗೆ is always ಇಲ್ಲ; ಆ ಕೋಲು<sup>2</sup> ನೆಟ್ಟಗಿರುವುದೋ? ನೆಟ್ಟಗಿಲ್ಲ<sup>3</sup> is that stick straight? It is not straight.

<sup>1</sup> ಪಾಪಿ sinner (2 m.). <sup>2</sup> ಕೋಲು stick (3 B n.). <sup>3</sup> ನೆಟ್ಟಗೆ straight (adv.).

The forms ಮಾಡುವುದಿಲ್ಲ, ಮಾಡಲಿಲ್ಲ, ಮಾಡಿದುದಿಲ್ಲ, commonly ಮಾಡಿದ್ದಿಲ್ಲ given in Lesson XII may now be explained. The forms ಮಾಡುವುದು, ಮಾಡಲು<sup>1</sup>, ಮಾಡಿದುದು (ಮಾಡಿದ್ದು) are verbal nouns meaning 'the making'. By combination with ಇಲ್ಲ the action of making is negated—'the making is (was, will be) not', or 'there is (was, will be) no making'. As these verbal nouns have their own subjects, the negative forms may be used with subjects of all persons and numbers.

It is not clear how the infinitive with ಇಲ್ಲ came to have a past significance. Perhaps in early times the past was the important tense of a verb. What was important was to know whether anything had or had not happened. The denial of a happening (ಮಾಡಲು + ಇಲ್ಲ 'no making') would have a first reference to the past.

ಇಲ್ಲ is an abbreviated form of the neg. mood, 3rd person, sing. of a verb ಇಲ್, meaning 'exist', which has passed out of use except in a few negative forms. In addition to ಇಲ್ಲ, there are found (as we have noted, p. 82) the negative verbal participle ಇಲ್ಲದೆ not being, and the negative relative participle ಇಲ್ಲದ who (which) is not, etc. From these are formed the participial nouns ಇಲ್ಲದವನು, ಇಲ್ಲದವಳು, ಇಲ್ಲದುದು (ಇಲ್ಲದ್ದು). Examples: ಕಷ್ಟವಿಲ್ಲದೆ ಬದುಕುವವರು ಯಾರು? who are they who live without trouble? ಕೊಂಬು<sup>2</sup> ಇಲ್ಲದ ಎತ್ತು, an ox without horns (*lit.*, an ox to which a horn is not); ಏನೂ ಇಲ್ಲದವನು or, simply, ಇಲ್ಲದವನು, a man to whom there is nothing, a poor man.

The following idiomatic uses should be noticed: ಇಲ್ಲದ ಹಾಗೆ ಆಗು (become so as not to be), become non-existent, be destroyed; ಇಲ್ಲದ ಹಾಗೆ ಮಾಡು (make so as not to be), cause to be non-existent, destroy; ಇಲ್ಲವಾಗು (ಇಲ್ಲ + ಆಗು), ಇಲ್ಲದೆ ಹೋಗು, become non-existent; ಇಲ್ಲದಿರು (ಇಲ್ಲದೆ ಇರು), be non-existent, not be; ಇಲ್ಲವೇ, ಇಲ್ಲವೇ, ಇಲ್ಲವೋ, is it not? ಇಲ್ಲವೆ at the beginning of a sentence means 'or, on the other hand': ಅವನು ನಿನ್ನೆ ಬಂದಿರಬಹುದು ಇಲ್ಲವೆ ಈ ಹೊತ್ತು ಬಂದಿರಬಹುದು he may have come yesterday. Or he may have come today; ಇಲ್ಲವೇ<sup>3</sup> ಇಲ್ಲ, certainly not.

ಅಲ್ಲ is an abbreviated form of the neg. mood, 3rd pers. sing. of an obsolete verb ಅಲ್ meaning 'be fit, proper', etc. The

<sup>1</sup> The infinitive is, of course, a verbal noun. <sup>2</sup> ಕೊಂಬು horn (3 B n.).

<sup>3</sup> ಇಲ್ಲ + emphatic ಏ; contrast interrogative ಏ above.

forms in use correspond to those of ಇಲ್ noticed in the previous paragraphs. They are ಅಲ್ಲ, ಅಲ್ಲದೆ, ಅಲ್ಲದ and its nominal forms.

ಅಲ್ಲವೆ frequently stands at the conclusion of a sentence with the meaning, 'is it not so?' ಅಲ್ಲ not infrequently stands in the same position with the same meaning (with the final vowel sometimes lengthened, ಅಲ್ಲಾ); as, ಅವನು ಹೋದನಲ್ಲವೆ, or, ಅವನು ಹೋದನಲ್ಲ (ಹೋದನಲ್ಲಾ), he went, is it not so? *i.e.*, he went, did he not?, the negative being used, as in English, in anticipation of the answer 'yes'. The expression ಅವನು ಹೋದನಲ್ಲ must be carefully distinguished from the negative expression ಅವನು ಹೋಗಲಿಲ್ಲ he did not go, also from ಅವನು ಹೋದವನಲ್ಲ he is one who has not gone.

ಅಲ್ಲದೆ is sometimes used in strict accordance with its grammatical form to mean, 'the state of things not being so'; *e.g.* ನೂರು ಜನವಲ್ಲದಿದ್ದರೆ<sup>1</sup> ಸಾವಿರ ಜನ ಮುತ್ತಿಗೆ<sup>2</sup> ಹಾಕಲಿ; ನಾನು ಬೇರೆ ಈ ಕೋಟೆ ಯನ್ನು<sup>3</sup> ಬಿಟ್ಟುಕೊಡುವುದಿಲ್ಲ if not a hundred men, let a thousand lay siege. I for my part will not yield up this fort.

But ಅಲ್ಲದೆ, also has the meaning 'besides, except'<sup>4</sup>. In this meaning its uses resemble those of ಹೊರತು. When used with declinables, it does not, however, throw the preceding word into the genitive case. Examples: ನಾನು ನಿಮ್ಮನ್ನು ಅಲ್ಲದೆ ನಿಮ್ಮ ತಮ್ಮನನ್ನು ಸಹ<sup>5</sup> ನೋಡಿದೆನು besides (seeing) you, I saw your brother also. In this sense of 'besides' ಅಲ್ಲದೆ is often combined with ಮಾತ್ರ (p. 175); ಗುರುವಿನಿಂದ ಪಾಠವನ್ನು ಮಾತ್ರವಲ್ಲದೆ ಶಿಲವನ್ನೂ<sup>6</sup> ಕಲಿಯಬೇಕು from the preceptor we must learn not only the lesson but the disposition. (In the same sense as ಮಾತ್ರವಲ್ಲದೆ the form ಮಾತ್ರವಲ್ಲ is used.) The following sentence illustrates the meaning 'except': ದೇವರ ಕೃಪೆಯಿಂದಲ್ಲದೆ<sup>7</sup> ಪಾಪಕ್ಕೆ ಪರಿಹಾರವಿಲ್ಲ<sup>8</sup> except by the grace of God, there is no taking-away of (for) sin.

<sup>1</sup> ಜನ is sometimes declined as a neuter (collective) noun: ಜನವು, ಜನವನ್ನು etc. <sup>2</sup> ಮುತ್ತಿಗೆ siege (2 n.). <sup>3</sup> ಕೋಟೆ fort (2 n.). <sup>4</sup> Perhaps as a contracted form of ಅದು ಅಲ್ಲದೆ not (only) that. <sup>5</sup> 'Also' (conj.). <sup>6</sup> ಶಿಲ (good) disposition (1 n.). <sup>7</sup> ಕೃಪೆ pity, compassion (2 n.). <sup>8</sup> ಪರಿಹಾರ removing, remission (1 n.).

Like ಹೊರತು, ಅಲ್ಲದೆ when used with a past relative participle, means 'except, unless', and must be followed by a negative verb; as, ನಾನು ನೇಮಿಸಿದ ಕೆಲಸವನ್ನು ನೀನು ಮಾಡಿದಲ್ಲದೆ (ಮಾಡಿದ ಅಲ್ಲದೆ) ಸಂಬಳ ಸಿಕ್ಕುವುದಿಲ್ಲ unless you do the work that I appoint (appointed), you will receive no salary.

When used after a fully conjugated verb or participial noun (which need not as with ಹೊರತು take the emphatic affix ಏ) ಅಲ್ಲದೆ means 'besides, in addition to', and is followed by an affirmative verb; as, ಅರಸನು<sup>1</sup> ತನ್ನ ಶತ್ರುಗಳನ್ನು ಜಯಿಸಿದ್ದಲ್ಲದೆ (ಜಯಿಸಿದ್ದು ಅಲ್ಲದೆ) ತನ್ನ ರಾಜ್ಯವನ್ನು ವಿವೇಕದಿಂದ<sup>2</sup> ಆಳುತ್ತಲೂ<sup>3</sup> ಇದ್ದನು the king, besides conquering his foes, ruled his kingdom with prudence (*i.e.*, the king not only conquered . . . but also ruled . . .). In this example ಜಯಿಸಿದನಲ್ಲದೆ (ಜಯಿಸಿದನು ಅಲ್ಲದೆ) could equally well be used. ಅವರು ಅಂಥ ಕೆಲಸಗಳನ್ನು ಮಾಡುವುದಲ್ಲದೆ ಮಾಡುವವರನ್ನೂ ಮೆಚ್ಚುತ್ತಾರೆ they not only do such deeds, but also approve of those who do (them).

ಅಲ್ಲದ means 'not proper, improper, worthless'. ಅಲ್ಲದ ಮಾತು a word that ought not to be spoken; ಅಲ್ಲದವನು, a worthless, useless man; ಅಲ್ಲದುದು (ಅಲ್ಲದ್ದು), an improper, worthless thing.

#### The Translation of 'Yes' and 'No'

The word ಹೌದು<sup>4</sup> is the opposite of both ಇಲ್ಲ and ಅಲ್ಲ in answers to questions: ಯಜಮಾನರು ಮನೆಯಲ್ಲಿ ಇದ್ದಾರೋ is the master at home? ಇಲ್ಲ he is not; ಈ ಮನೆ ನಿಮ್ಮದೋ is this house yours? ಅಲ್ಲ (or ನಮ್ಮದಲ್ಲ) no (not ours). But the words ಹೌದು, ಅಲ್ಲ and ಇಲ್ಲ, are not quite so frequently used in answer to questions as their English equivalents 'yes' and 'no'. 'Will you give that book to me? Yes', is rendered in Kanarese ಆ ಪುಸ್ತಕವನ್ನು ನನಗೆ ಕೊಡುವಿರೋ? ಕೊಡುತ್ತೇನೆ. (Instead of ಕೊಡುತ್ತೇನೆ, we might have ಆಗಲಿ as noted in the next Lesson, p. 235 foot note, or ಆಗಲಿ ಕೊಡುತ್ತೇನೆ.) If the answer to the question is 'no', it is to be translated ಕೊಡಲಾಗುವುದಿಲ್ಲ<sup>5</sup> it is not possible to give.

<sup>1</sup> ಅರಸ a king (1 m.). <sup>2</sup> ವಿವೇಕ discrimination, discretion (1 n.). <sup>3</sup> ಆಳುತ್ತಲೂ = ಆಳುತ್ತಾ or ಆಳುತ್ತ + conjunctive ಊ. <sup>4</sup> ಹೌದು = ಅಹುದು = ಆಗುವುದು. <sup>5</sup> ಕೊಡಲು + ಆಗುವುದಿಲ್ಲ.