old book which you have read. 8. We brought nothing into this world; and we can take nothing out of it. 9. Although they were conquered in the battle, after some days they will raise a still larger army and come to make war on us again. 10. Which of you is the man who shows to strangers the place where the stone pillar stands?

<table>
<thead>
<tr>
<th>Vocabulary</th>
</tr>
</thead>
<tbody>
<tr>
<td>okable (1 intr.)</td>
</tr>
<tr>
<td>okable cook (irreg. past ptc.</td>
</tr>
<tr>
<td>okable excessive, much (adj.)</td>
</tr>
<tr>
<td>okable unjust; injustice (1 n.)</td>
</tr>
<tr>
<td>okable weep (irreg. past ptc. okable)</td>
</tr>
<tr>
<td>okable property (2 n.)</td>
</tr>
<tr>
<td>okable pierce (2 tr.)</td>
</tr>
<tr>
<td>okable lance (2 n.)</td>
</tr>
<tr>
<td>okable plough (irreg. past ptc. okable)</td>
</tr>
<tr>
<td>okable raise (1 tr.)</td>
</tr>
<tr>
<td>okable position opposite, against (3 B n.)</td>
</tr>
<tr>
<td>okable rise (irreg. past ptc. okable)</td>
</tr>
<tr>
<td>okable cut (1 tr.)</td>
</tr>
<tr>
<td>okable rubbish (1 n.)</td>
</tr>
<tr>
<td>okable a weed (2 n.)</td>
</tr>
<tr>
<td>okable a watchman, guard (1 m.)</td>
</tr>
<tr>
<td>okable pluck (irreg. past ptc. okable)</td>
</tr>
</tbody>
</table>

1 From within it.  2 Defeated.  3  (with dat.).  4 Takes the dative of the person infected.
LESSON XL

Recapitulatory

In the course of the preceding Lessons illustrations have been given of the order of words and phrases in Kanarese sentences and of the translation into Kanarese of various kinds of English co-ordinate and subordinate clauses, and other syntactical uses. For convenience of reference similar illustrations are gathered together in this Lesson.

I. The Order of Words and Phrases in a Kanarese Sentence

(a) The finite verb is the last word in a complete sentence; p. 44.

(b) A word in the genitive case precedes the word on which it depends (p. 44): नाडूं में the work of the house.

(c) A noun or pronoun precedes the finite verb or participle (verbal or relative) which governs it: हिंदूं में नाडूं he called me; हिंदूं में मेरे नाडूं नाडूं हिंदूं; he called me and gave me this; नाडूं में नाडूं में नाडूं से नाडूं में the man who called me does not belong to this town.

(d) A noun or pronoun precedes the postposition which governs it: छात्रें में दरवाजे in front of the house; छात्रें में दरवाजे दरवाजे he came earlier than I (did).

(e) The infinitive precedes the verb which governs it: दौड़ नाडूं में I shall not consent to go.

(f) Adjectives of number and quantity precede the words they qualify; but if used in their pronominal form they succeed them (p. 151): दो से दो चौकों में two teachers; दो से दो चौकों में the woman and the man both; दो से दो चौकों में, all people; दो से दो चौकों में all the people.

(g) A relative participle precedes the noun or pronoun it qualifies: उसकी तरफ़ी दौड़ा the boy who plays.

(h) An adverb, adverbial phrase or equivalent precedes the verb it modifies: आण रहे he come quickly; आण रहे (आण रहे यात्रा) आण रहे he came with pleasure; आण रहे (आण रहे यात्रा) आण रहे he came running; आण रहे (आण रहे यात्रा) आण रहे यात्रा he went to Sravanabelagola without going to Melkote.

A simile precedes the statement of comparison: उसकी तरफ़ी दौड़ा; उसकी तरफ़ी दौड़ा, आण रहे a sound was heard as if a tempest were blowing.

II. The Order of Clauses in a Kanarese Sentence

The rule 1 (g), above, applies to what in English are adjectival clauses: उसकी तरफ़ी दौड़ा the boy who does (did) not go to school.

What, in English, is a noun clause, precedes the principal verb in a Kanarese sentence: उसकी तरफ़ी दौड़ा I know he is an educated man.

The rule 1 (h), above, applies to what in English are adverbial clauses: उसकी तरफ़ी दौड़ा I do not talk as he does; उसकी तरफ़ी दौड़ा when they reached the town it was already dark.

III. The Translation of the English Infinitive Mood

To do so is not just; or, it is not just to do so.

(a) आण (I n.): आण रहे roar (I intr.).

These children have learned to read and write.

(b) आण (I n.): आण रहे सही is a sight (I n.).

Is there nothing here to eat? आण रहे सही आण रहे who would have the heart to beat the child like that. आण रहे सही आण रहे आण रहे...
The houses of that street are attractive to look at (p. 222).

Do you wish to go there? (p. 222).

I wish him to go (p. 221).

I have come (in order) to see you (p. 222, 264, 298).

He told me to go home (p. 296 ff).

He promised to write the following week (p. 222, 258).

It is time to go home (p. 201).

It is too late (past the time) to go home (p. 258).

We saw him do this deed (p. 221, 2).

I am to go (p. 221).

I am about to go (p. 223, 213, 280).

I have to go to them every day (p. 221).

I told him how all I intended to do this work (p. 200, 279-80).

1. I am good form, beauty (1 n.).
2. The desired, desire; adj. and noun (1 n.).
3. To go beyond, transgress (1 tr. and intr.).
4. A manner, way (2 n.).
5. He understood.
You need not say so. I do not know what to do.

I shall show you how to do this. The boys were rambling about in the garden, climbing trees, eating fruit, shouting one to another, calling (one another) by name, laughing and playing. You praised our attempt, but did not help us in carrying it out. This may also be expressed by the sentence: He has neither money nor friends, instead of which we may say: We may also say that he has neither money nor friends.

He is neither reading nor writing. He not only commended our attempt, but also helped us in carrying it out (or, Besides commending . . . you helped). He has neither money nor friends. We may also say: He is neither reading nor writing.

1. reach, arrive (1 intr. with dat.)
2. abbreviated past ptc. for दृढ़.
Inferential or Consequential

Remaining in his own village he was unable to get an education, so it became necessary for him to go to another place; or, it became necessary for him to go to another place, for he was unable, remaining in his own village, to get an education.

As

You called me to come, therefore I followed you, or, I followed you, for you called me to come. (pp. 236, 200).

EXERCISE XL

(a) Translate into English:

1. When thinking old customs bad and forsaking them and also when thinking new customs good and following them we must take thought properly.

2. Though all efforts do not come to fruition, we must know that without effort there is no fruition.

3. There is one here who knows what happened.

4. In this meeting you must not make a difference between older and younger people.

5. If you ask those boys where the house is you may get to know.

Vocabulary

follow (1 tr.)
dirt (1 n.)
tender, gentle (adj.)
lineage (1 n.)
beauty (3 n.)
Yudhishtira (1 m.)
sight (2 n.)
behold, expect (1 tr.)
harsh, severe (adj.)
party, group (1 n.)
custom, habit (2 n.)
dear, agreeable (adj.)
difference (1 n.)
excuse (1 tr.)
mark, feature (1 n.)
kind, sort (1 n.)
equal, impartial (adj.)
sincere, amiable (adj.)
fruition (2 n.)
LESSON XLI

Recapitulatory (contd.)

IV. THE TRANSLATION OF SUBORDINATE CLAUSES

(a) Adjectival Clauses

You were speaking with those who were present when you entered the house.

The house which you have bought is a large one.

These are the servants of the most high God, who declare to us good tidings.

Do what you like.

What you say is surprising.

This is the place where I first caught sight of him.

Such people as listen to slander are themselves equal to (as bad as) slanderers.

Show me the book in which you read that story.

ADVERBIAL CLAUSES

(b) Adverbial Clauses

Of Time

As soon as I have reached my town I will write you a letter.

I have not left the house since I saw you last week. Instead of the future tense we may have the contingent, or the expression utma they may have the expression utma (pp. 210-211, 303).

When all the children have gone away from the school to their respective homes, the peon will shut up the doors.

Before you ask I will answer; and while you are yet speaking I will hear you. Since I saw you.

Remain here until they call you.

1 अनुष्यस्य (instr. case). 2 अनुष्यस्य (adj.). 3 अनुष्यस्य (adj. and noun) (1 m.). 4 अनुष्यस्य (adj. and noun) (1 m.). 5 अनुष्यस्य (adj. and noun) (1 m.). 6 अनुष्यस्य (adj. and noun) (1 m.).

An expression very frequently used is a past relative participle followed by the Hindustani noun तित्तला beginning; thus, अनुष्यस्य ना ना ना तित्तला (ना ना तित्तला) since I saw you.
It is three years since I came to this town (pp. 278). The same sense with a slightly modified emphasis is given by त्यस के वर्जित वेदी (वर्जित) शाल, जो इसके बायाँ हो। I came to this town three years ago.

Come to my house and drink a little coffee before you go to your own town (p. 106 ff). I came to this town three years ago.

Everybody must be quiet while (his) superior officer is at work (pp. 210-211).

Whenever they say that they are sorry for their fault, I will forgive it (pp. 210-211, 160-1); यदि आप अपने गुरु को बताने के लिए बोलना चाहते हैं, तो मैं आपके गुरु के साथ जाने के लिए बना रहा हूँ।

Clauses of Place
Where the guru is, there the disciples desire to be (pp. 211, 160-1). Children must act as their fathers acted (सातरी सातरी) सातरी रहे (पाठ 223). Instead of जैसा we may have जैसा जैसा or जैसा; or we may say, जैसा जैसा (अर्थात्) सातरी सातरी सातरी रहे (पाठ 212-3).

Clauses of Manner
They spoke as they liked (पाठ 250). If you work well, I will give you a good salary (पाठ 230). Instead of जैसा we may have जैसा जैसा or जैसा; or we may say, जैसा जैसा (अर्थात्) सातरी सातरी सातरी रहे (पाठ 212-3).

Clauses of Condition
If they call (you), go जैसा (पाठ 230). If you work well, I will give you a good salary (पाठ 230). If I ever see (saw) him, I shall (should) speak with him (पाठ 231). If I had seen him, I should have spoken with him (पाठ 232).

Clauses of Proportion of Degree
I will give you as much as you want (पाठ 206).

They gave me more than I asked (पाठ 223, 250). The more you have, the more you want (lit., as gain comes to you, your desire increases). जैसा जैसा (अर्थात्) सातरी सातरी रहे (पाठ 212-213).

Clauses of Condition
If they call (you), go जैसा (पाठ 230). If you work well, I will give you a good salary (पाठ 230). If I ever see (saw) him, I shall (should) speak with him (पाठ 231). If I had seen him, I should have spoken with him (पाठ 232).
If the rain does not come, the crops will not grow. Instead of "will not grow" we may have "would not have grown" (pp. 231, 214-215).

If the rain had not come, the crops would not have grown. Instead of "would not have grown" we may have "would not have grown" (pp. 236, 223).

We have come to you and ask your help because you are compassionate. Instead of "are compassionate" we may have "are not compassionate" (p. 236).

I came to enquire of you respecting this (matter), for I thought that it could not be unknown to you. Instead of "could not be unknown to you" we may have "could be unknown to you" (p. 298).

I came to you because (as I think) you alone are my helper. Instead of "you alone are my helper" we may have "you are not my helper" (p. 298).

Clauses of Reason or Consequence

The Government will send an official to-morrow in order that he may investigate this dispute. Instead of "in order that he may investigate this dispute" we may have "in order that he may not investigate this dispute", or the imperative with "may be used; as, instead of (p. 297, 212, 222, 278.).

(c) Noun Clauses

Is it true that you are going tomorrow? Instead of "are going tomorrow" we may have "are not going tomorrow"? (p. 304).

I heard that you came yesterday. Instead of "you came yesterday" we may have "you did not come yesterday" (p. 304).

Ask whether (if) he will be in the town next week. Instead of "will be in the town next week" we may have "will not be in the town next week" (p. 301).

1 spread through, pervade (1 intr.). 2 much, greatly; adj. and adv. (See p. 184). 3 compassionate (Skt. dood); adj. used as noun (3 A m.). 4 helper (1 m.f.). 5 quarrel, dispute, law suit (1 m.). 6 person in authority, officer (2 m.). 7 determination, decision (1 n.).
We do not know whether we will be in town or not (pp. 161, 301).

Tell (me) who is there (p. 301).

Tell (me) if anybody is there (pp. 161, 236).

(a) Translate into English:

EXERCISE XLI

(b) Translate into Kanarese:

Some one having sent a fool to buy a cocoanut, he went to the nearest bazaar, and asked how much was the price of one. The shop-keeper said that it was one anna. The fool offered to give ten cash, but the shop-keeper would not agree. He went to another shop. There they told him that the price was ten cash, and he offered six cash. The shop-keeper told him to go to a village and buy one at that price. The villagers said that the price was six cash, but he asked them to give him one

Vocabulary

an anna (2 n.)
cocoanut (2 n.)
awareness, caution
think, remember (1 tr.)
cage (1 n.)
agree with or to (1 tr.intr.)
receive blow, suffer
door (1 n.)
hurt (irreg. past ptc.)
a cash, pie (3 n.)
chief of village police
put aside, conceal (1 tr.)
break (2 tr. and intr.)
slip (1 intr.)
control, charge (1 n.)
pocket (3 n.)
a fool (1 m.)
correct, train (1 tr.)

1 There) not being price.
2 Said ‘I will give’.
3 His foot having slipped.
4 Much.
CHAPTER V

Lessons one and two of this chapter are devoted to *sandhi* and the remaining two Lessons to *somas*. 

LESSON XLII

Kannada Sandhi

The use of *sandhi* is native to Kanarese, but the recognition of it is due to the influence of Sanskrit grammar where the process is more elaborate. The chief methods of Kanarese *sandhi*, or euphonic junction of syllables, have already been pointed out in Lesson III. They are now to be described more fully.

*Sandhi* is either internal (नाधय *padamadhya*) or final (नंत *padánta*). Internal *sandhi* occurs when a termination is attached to the crude form of a declinable or a conjugable word, and is obligatory; as, बांधन+ *बांधन=बांधन; बांधन+ *बांधन = *बांधन; etc. Final *sandhi* occurs when the final letter of one word unites with the initial letter of another fully-formed word, and is optional; thus, बांधन+ बांधन बांधन बांधन is quite equal in point of style to बांधन बांधन बांधन बांधन.

KANARESE VOWEL SANIDHI

The reader is referred again to Lesson III for explanation of the three kinds of *sandhi* found in Kanarese words; *vis.*, डेस elision, व्युक्त insertion, व्युक्त mutation.

It must be remembered that usage alone determines which method of *sandhi* is to be followed in any particular combination.

1 *Sandhi* with a following syllable having the consonant *कः* is usual in common speech but not in writing.

When more than one method is possible. The root रेस ‘ache’ when व is added becomes रेसव, in the noun form, and रेसव in the verbal form. There are cases where there is a choice of the two methods of *agama*, *vis.*, that with व and that with ब; usage decides which is to be employed. There is also in some cases a choice of two kinds of *sandhi*. When आ is followed by आ, it is permissible either to follow the method of लोप and form the compound आलोप or to follow that of *agama* with the result आलोप or to leave the words uncombined as आ आ; *cf.* also आ+आ=आ or आँधन.

Lopa Sandhi

 lorsandhi, elision, may take place, *if usage permits*, when in a sequence of syllables one vowel is immediately followed by another vowel. The former of the two vowels is the one to be elided, and it is always short. The elision of the vowel ए is called ऊँचालापा *akāralōpa*; that of the vowel व, रेस ऊँचालापा *ukāralōpa*, etc. (for the meaning of ऊँच see page 23). Examples: ए+ए=ए; ए+ए=ए; ए+ए=ए; ऊँच+ऊँच=ऊँच; ऊँच+ऊँच=ऊँच; ऊँच+ऊँच=ऊँच; ऊँच+ऊँच=ऊँच; ऊँच+ऊँच=ऊँच; ऊँच+ऊँच=ऊँच; ऊँच+ऊँच=ऊँच; ऊँच+ऊँच=ऊँच.

Agama Sandhi

Agamasandhi is insertion of one of the euphonic consonants ए and र. These are called respectively *yakāragama* and *vakāragama*.

(a) The consonant ए is inserted before any vowel that immediately follows any one of the vowels ए, ए, ए, ए;

1 Such forms as the following are not permissible and are actually meaningless: ए+ए=ए; ए+ए=ए; ए+ए=ए; ए+ए=ए; ए+ए=ए; ए+ए=ए; ए+ए=ए; ए+ए=ए; ए+ए=ए; ए+ए=ए; ए+ए=ए. *cf.* desire (2 n.). *cf.* tooth, (3 B n.); rub (1 tr.). *But as appears on the next page ए can be followed by ए.
The consonant \( \tilde{r} \) may be inserted before any vowel which follows either of the vowels \( \tilde{a}, \tilde{e}, \tilde{u}, \tilde{v}, \tilde{a} \), as, \( \tilde{a} + \tilde{a} = \tilde{a} \tilde{a} \tilde{a} ; \tilde{a} + \tilde{e} = \tilde{a} \tilde{e} \tilde{a} ; \tilde{a} + \tilde{u} = \tilde{a} \tilde{u} \tilde{a} ; \tilde{e} + \tilde{a} = \tilde{e} \tilde{a} \tilde{e} ; \)

(b) The consonant \( \tilde{r} \) may be inserted before any vowel which follows either of the vowels \( \tilde{a}, \tilde{e}, \tilde{u}, \tilde{v}, \tilde{a} \), as, \( \tilde{a} + \tilde{a} = \tilde{a} \tilde{a} \tilde{a} ; \tilde{a} + \tilde{e} = \tilde{a} \tilde{e} \tilde{a} ; \tilde{a} + \tilde{u} = \tilde{a} \tilde{u} \tilde{a} ; \tilde{e} + \tilde{a} = \tilde{e} \tilde{a} \tilde{e} ; \)

After \( \tilde{a} \), \( \tilde{r} \) is sometimes inserted and sometimes \( \tilde{a} \tilde{a} \); as, \( \tilde{a} + \tilde{a} = \tilde{a} \tilde{a} \tilde{a} ; \tilde{a} + \tilde{a} = \tilde{a} \tilde{a} \tilde{a} ; \tilde{a} + \tilde{a} = \tilde{a} \tilde{a} \tilde{a} ; \tilde{a} + \tilde{a} = \tilde{a} \tilde{a} \tilde{a} ; \)

The usage with the demonstrative forms \( \tilde{a} \) and \( \tilde{e} \) is special; immediately followed by \( \tilde{e}, \tilde{a}, \tilde{u}, \tilde{a} \), no sandhi takes place. Thus, \( \tilde{e} \tilde{r} \) must not be written as \( \tilde{e} \tilde{r} \tilde{a} \), nor as \( \tilde{e} \tilde{r} \tilde{a} \) as \( \tilde{e} \tilde{r} \tilde{a} \tilde{a} \); and in other cases also it is usual to treat the demonstratives as separate words, and not to form them into compounds. In the same way adjectival forms such as \( \tilde{a} \tilde{a} \tilde{a} \), \( \tilde{a} \tilde{a} \) etc. are usually separate, \( \tilde{a} \tilde{a} \tilde{a} \) the outer courtyard.

Exceptions: the reduplication \( \tilde{a} \tilde{a} \) is written \( \tilde{a} \tilde{a} \), and \( \tilde{e} \tilde{e} \) is written \( \tilde{e} \tilde{e} \).

If these demonstratives are immediately followed by the vowels \( \tilde{a}, \tilde{a}, \tilde{a}, \tilde{a} \), the insertion is \( \tilde{a} \); but after \( \tilde{a}, \tilde{a} \) is an alternative. Thus, \( \tilde{a} + \tilde{a} \tilde{a} = \tilde{a} \tilde{a} \tilde{a} ; \tilde{a} + \tilde{a} \tilde{a} \tilde{a} = \tilde{a} \tilde{a} \tilde{a} \tilde{a} ; \tilde{a} + \tilde{a} \tilde{a} \tilde{a} \tilde{a} = \tilde{a} \tilde{a} \tilde{a} \tilde{a} \tilde{a} \).

So \( \tilde{a} \tilde{a} \tilde{a} \), \( \tilde{a} \tilde{a} \tilde{a} \), \( \tilde{a} \tilde{a} \tilde{a} \), \( \tilde{a} \tilde{a} \tilde{a} \), but also \( \tilde{a} \tilde{a} \tilde{a} \), \( \tilde{a} \tilde{a} \tilde{a} \), \( \tilde{a} \tilde{a} \tilde{a} \), \( \tilde{a} \tilde{a} \tilde{a} \).

On some occasions the letter inserted is neither \( \tilde{a} \) nor \( \tilde{e} \); \( \tilde{e} \tilde{r} \tilde{a} \) for \( \tilde{e} \tilde{r} \tilde{a} \).

The usage in neuter nouns of the first declension, in neuter demonstrative and interrogative pronouns, in numerals, and pronouns of quantity is special: \( \tilde{a} + \tilde{a} = \tilde{a} \tilde{a} \); \( \tilde{e} + \tilde{a} = \tilde{e} \tilde{a} ; \tilde{a} + \tilde{a} = \tilde{a} \tilde{a} \).
There are, however, instances where the initial word ends in a consonant. These words are in their ancient form as distinguished from the modern, *e.g.*, कंड़ा for कंड, जङ्गल for जङ्गल (foot), in कंडके (कंडे + केंद्र) and कंडी (कंडी + दी). Other examples involve the adjectival form of descriptive nouns, *e.g.*, कंजङ्गल (or जङ्गल) from कंजङ्गल (big thing), संकंड (from संकंड blackness). A peculiarity of some of these forms is that not only does the initial consonant of the latter of two words in सामान्य change but the final consonant of the former word also changes. धोळा is a good example: धोळ + धोळ = धोळा + धोळ; धोळ + सहल = सहलुळ; सहल + सहल = सहलुळ. Some adjectives of this kind end in a nasal consonant; *e.g.*, नर, नरुळ. If the consonant following is ष or ष it changes to र or र: धर + धर = धरुळ; धर + धर = धरुळ. Examples of the change from ष to र are not common.

The same type of change occurs when the numerals one to eight combine with other words. Examples are एक + एकप = एकुळ; एक + एकप = एकुळ; एक + एकप (or एकप) = एकुळ 6; एक + एकप (or एकप) = एकुळ 6; एक + एकप = एकुळ. So we have एक + एकप = एकुळ; एक + एकप = एकुळ; एक + एकप = एकुळ; एक + एकप = एकुळ; एक + एकप = एकुळ; एक + एकप = एकुळ; एक + एकप = एकुळ; एक + एकप = एकुळ.

**EXERCISE XLII**

(a) Translate into English:

(b) Translate into Kanarese:

This time we have come not to sit and wait till the political parties of India have come to an agreement and so solved India’s problem. We have come to see a government of nationals established and to hand over full authority to them. This is our aim.

**Vocabulary**

<table>
<thead>
<tr>
<th>English</th>
<th>Kanarese</th>
</tr>
</thead>
<tbody>
<tr>
<td>festival (1 n.)</td>
<td>ಪಂದ್ಯ, famous (adj.)</td>
</tr>
<tr>
<td>guard, wait (past ptc.)</td>
<td>ಪಂದ್ಯ,—irreg. intr.)</td>
</tr>
<tr>
<td>mansion, house (1 n.)</td>
<td>ಪಂದ್ಯ, connected with the</td>
</tr>
<tr>
<td>mere, entire (adj.)</td>
<td>ಪಂದ್ಯ, (king) state, political</td>
</tr>
<tr>
<td>faction, party (1 n.)</td>
<td>ಪಂದ್ಯ, a problem (2 n.)</td>
</tr>
<tr>
<td>man of the country, a national (1 m.)</td>
<td>ಪಂದ್ಯ, a problem (2 n.)</td>
</tr>
</tbody>
</table>
| city (1 n.) | ಪಂದ್ಯ, undertaking, celebra-
| a faction, party (1 n.) | ಪಂದ್ಯ, a problem (2 n.) |
| scholar (1 m.) | ಪಂದ್ಯ, literature (1 n.) |
| assembly (3 B n.) | ಪಂದ್ಯ, establish (1 tr.) |

2 rain (3 B n.). 2 One. Note that the derivation here differs from that on p. 145. The present one is the better; लोळ is the ancient form and लुळ a modification of it before vowels. The same holds for the forms of 'two' दो and दोळ. 2 ऐंत्र, a band, bandage (3 B n.); ऐंत्र, unity (3 B n.); 4 ऐंत्र, a wide (3 B n.); 5 ऐंत्र, a half day. 6 ऐंत्र, a fold (2 n.). 7 ऐंत्र 'two'. 8 ऐंत्र = ऐंत्र. 9 ऐंत्र = ऐंत्र. 10 ऐंत्र = ऐंत्र.
LESSON XLIII

Sanskrit Sandhi

Sanskrit Vowel Sandhi

The interest of Kanarese grammar in Sanskrit sandhi arises from the fact that the various kinds of this sandhi are involved in many Sanskrit compound words (संस्कृत संधि) which are in use in Kanarese.

The methods of Sanskrit vowel sandhi depend upon a gradation existing amongst the vowels and a relation between the vowels of the different grades. The final vowel of a tautosyllabic word is never merely elided.

There are eight simple vowels falling into four classes (देवसंधि) as follows:

1. ए (e)  
2. 'अ (a)  
3. ए (e)  
4. ए (e)  

Savarnadirgha Sandhi

When either vowel of a given class (देवसंधि) is combined with either vowel of the same class, the two coalesce, producing the long vowel of the same class. Thus if a Sanskrit word with ए or ए in the final syllable is compounded with a word or termination with an initial ए or ए, the two vowels coalesce to produce ए: thus,

ए + ए = ए  
ए + ए = ए  
ए + ए = ए  
ए + ए = ए  

Other examples are:

ए + ए = ए  
ए + ए = ए  
ए + ए = ए  
ए + ए = ए  

Examples with ए, ए, ए are rare. This sandhi is called ए + ए + ए of the long vowel of the same class.

Guna Sandhi

When either the short or the long vowel of the first class (देवसंधि) is combined with either the short or long vowel of the second class, the vowel ए is produced. Thus,

ए + ए = ए  
ए + ए = ए  
ए + ए = ए  
ए + ए = ए  

When either the short or the long vowel of the first class is combined with either the short or the long vowel of the third class, the vowel ए is produced. Thus,

ए + ए = ए  
ए + ए = ए  
ए + ए = ए  
ए + ए = ए  

When either the short or the long vowel of the first class is combined with either the short or the long vowel of the fourth class, the combination ए is produced. Thus,

ए + ए = ए  
ए + ए = ए  
ए + ए = ए  
ए + ए = ए  

(Note that the short vowels ए and ए do not exist in Sanskrit.)

These principles give rise to a second variety of sandhi in compounding Sanskrit words. When, in composition, vowels are brought together in any of the methods here shewn, the vowels coalesce with the results shown above and the sandhi is called ए + ए. In Sanskrit the name guna is given to the

1 ए meaning of word, thing (1 n.).  
2 ए in which manner (cf. ए), like; ए true (adj.).  
3 ए snow (1 n.); ए abode (1 n.).  
4 ए (Kan. ए) Ganges; ए soul, self (1 n.); ए person born; ए (own) son of the Ganges (1 m.).

SANSKRIT SANDHI

Other examples are:

ए + ए = ए  
ए + ए = ए  
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Examples with ए, ए, ए are rare. This sandhi is called ए + ए + ए of the long vowel of the same class.

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KANARESE GRAMMAR

sounds ə, o, ε, ɛ and so to the mutations involving them.

Examples:

- ə + ə = əə;
- o + o = oο;
- ɛ + ɛ = ɛɛ;
- ε + ε = εε;
- ο + ο = οο;
- ε + ε = εε;
- ő + ő = őő;
- ο + ο = οο;
- ε + ε = εε;
- ő + ő = őő;

Vṛddhi Sandhi

When either vowel of the first, the ə, class is combined with ə, the composite vowel ι is produced. When either vowel of the first class is combined with ə, the composite vowel ι is produced. Thus,

- ə + ə = ι;
- o + o = ι;
- ɛ + ɛ = ι;
- ε + ε = ι;

When ə and ι are combined with ι, the resultants are ι and ι; thus,

- ə + ι = ι;
- o + ι = ι;
- ɛ + ι = ι;
- ε + ι = ι;

The process by which these changes take place is called yan sandhi, the name given in Sanskrit to the vowels ə, o, ε; and the sandhi involving any of the above combinations is called yan sandhi.

Examples:

- ιο + ə = ιοιο;
- ιο + o = ιοιο;

Sanskrit Sandhi

When in sandhi either of the vowels of the second, the o, class is followed by any vowel whatever except one of its own varna, the former vowel is replaced by the consonant ι; similarly vowels of the third, the ɛ, class when followed by any vowel outside their own class are replaced by the consonant ι; and those of the fourth, the ε, class, when so followed, by the consonant ι. Examples:

- o + ι = ιο;
- ι + ι = ιι;
- ι + ι = ιι;
- ι + ι = ιι;

Yan Sandhi

When in sandhi either of the vowels of the second, the ι, class is followed by any vowel whatever except one of its own varna, the former vowel is replaced by the consonant ι; similarly vowels of the third, the ι, class when followed by any vowel outside their own class are replaced by the consonant ι; and those of the fourth, the ι, class, when so followed, by the consonant ι. Examples:

- ιο + ə = ιοιο;
- ιο + o = ιοιο;
- ιο + ɛ = ιοιο;
- ιο + ε = ιοιο;

This sandhi is called यान्य सन्धि yan sandhi, which means 'sandhi of the consonant ə, etc.'

1 मनु heaven; 2 श्रवण dwelling; 3 माता a deity.
2 मनु the earth (Kam. मनु 2 n.); मठ मनु lord of the earth, king (1 m.).
3 मठ मनु troop (1 n.); मठ मनु chief of the troop, son of Siva (1 m.).
4 मनु माता (Kam. मनु माता or माता मनु); मठ माता goddess (2 f.); माता मनु, the goddess Chamundhi (2 f.).
5 मठ माता public benefactor (2 m.).
6 मठ माता water (1 n.); Ganges water (1 n.).
7 श्रवण one; श्रवण wanting; श्रवण less by one.
8 मठ माता wave (2 n.); मठ माता wave of the Ganges (2 n.).
9 मठ माता divine seer (2 m.).
10 मठ माता great; मठ माता great seer (2 m.).
11 'Foremost warrior in the world'.
12 मठ माता (Kam. माता) pearl; मठ माता one; मठ माता row; मठ माता single string of pearls (2 n.).
Sanskrit Consonant Sandhi

Schutva Sandhi

When either  or a dental consonant, the  class (except the nasal) is immediately followed by  or a palatal consonant, the  class (except the nasal),  is replaced by  and the dental consonant by a palatal consonant. Examples:

This is called अवस्थन and the consonants ( and ) involved.

Chhatva Sandhi

Where the letter  following a dental consonant is conjoined with a vowel or one of the letters  written subscript, the place of the dental and  are taken by  doubled and aspirated: 1

The name chhatva (the name of the letter ) has been given to this sandhi.

Shtutva Sandhi

Similarly when  or a dental consonant (except the nasal) is immediately followed by  or a cerebral consonant, the  class (except the nasal),  is replaced by  and the dental consonant by a cerebral. Examples:

This is called अवस्थन (the sandhi of  and )

Jatvra Sandhi

When the former member of a compound ends in a sharp unaspirated consonant, e.g.  or  it is replaced by the flat unaspirated consonant of the same class (varga), i.e. ,  unless the latter member of the compound begins with a sharp (unaspirated or aspirated) consonant or with  or with . Examples:

This is called अवस्थन ( is the name given to the third consonant in each of the five classes.)

Illustrations of exceptions (where the initial consonant of the second member is sharp):

Anunasika Sandhi

Where the former member of a compound ends in a consonant and the second member begins with a nasal consonant, the final consonant of the former member is replaced by the nasal of its own class (varga): as,

This is called अवस्थन nasal sandhi.