Visarga Sandhi

In a small number of Sanskrit indeclinables, used as prefixes, final न and 8 interchange or become य or ए according to the initial letter of the second member of the compound word. Such indeclinables are जँन (evil, difficult), जँन (separation from), जँन (again) and जँन (in the morning). Followed by words with an initial vowel or having as initial consonant one of the third, fourth or fifth letters in the classes of consonants (i.e. जँ, जँ, जँ, जँ, जँ, जँ, जँ, जँ, जँ, जँ, जँ, जँ) or one of the unclassified consonants other than the sibilants (i.e. जँ, जँ, जँ, जँ), the final consonant of the prefix is ए. Examples:

(a) जँन + ए = जंन (evil desire)
   जँन + ए = जंन (despair)
   जँन + ए = जंन (bad quality)
   जँन + ए = जंन (without qualities)
   जँन + ए = जंन (causeless)
   जँ + ए = जँ (weak)
   जँ + ए = जँ (a violent death)
   जँ + ए = जँ (powerless)
   जँ + ए = जँ (morning meal)
   जँ + ए = जँ (resurrection)
   जँ + ए = जँ (unhindered).

But where the initial letter of the second element is ए, one ए is dropped and the preceding vowel lengthened; e.g. जँ + ए = जँ (flavourless).

(b) With the consonants जँ, जँ, जँ, जँ, जँ, जँ, जँ, जँ, जँ, जँ, जँ, जँ, जँ immediately following, the final consonant of the prefixes जँ, जँ becomes ए; but of जँ, जँ the consonant becomes ए. Examples:

<table>
<thead>
<tr>
<th>ए desire (2 n.)</th>
<th>ए a quality, disposition (1 n.)</th>
<th>ए cause (1 n.)</th>
<th>ए strength (1 n.)</th>
<th>ए a meal (1 n.)</th>
<th>ए rising (1 n.)</th>
<th>ए hindrance (1 n.)</th>
<th>ए is also found.</th>
<th>ए might be added but the example would then be of Shrutva Sandhi.</th>
</tr>
</thead>
</table>

(c) When the initial letter of the second element is ए or ए the final consonant of the prefix is ए. Examples:

- जँ + ए = जँ (bad conduct)
- जँ + ए = जँ (evil omen)
- जँ + ए = जँ (without qualities)
- जँ + ए = जँ (morning)
- जँ + ए = जँ (cooking afresh).

Except the last these are all examples of Shrutva Sandhi.

(d) Where the initial letter of the second element is ए or ए the final consonant of the prefix is ए. Examples:

- जँ + ए = जँ (impassable)
- जँ + ए = जँ (bad disposition)
- जँ + ए = जँ (powerless)
- जँ + ए = जँ (morning)
- जँ + ए = जँ (freedom from uncertainty).

Examples such as जँर, जँर, जँर, जँर जँर and जँर जँर, where the initial letter in the second element of the compound is a sibilant, are written and pronounced in Kanarese as above, but in Sanskrit are found as, जँर, जँर, जँर, जँर, जँर, जँर, जँर, जँर.

(e) There are Sanskrit nouns ending in ए which exhibit the same features in samśā as the prefixes above; e.g.

1 ए fruit (1 n.).
2 ए (Kan. ए) pity.
3 ए cooking (1 n.).
4 ए omen (1 n.).
5 ए thought, anxiety (2 n.).
6 ए remainder (1 n.).
7 ए Skt. conjunction 'and'.
8 ए passing over, passage (1 n.).
9 ए disposition, nature (1 n.).
10 ए strength (1 n.).
11 ए doubt (1 n.).
12 ए mind, (sky), (1 n.).
SANDHI INVOLVING THE SYLLABLE EM

Where the ending of the former member of a compound word is em, there are special features. When such words are compounded with other Sanskrit words beginning with the vowels e and a and the consonants listed in (a) above, the long vowel er replaces er and also either of the two vowels er and a, if it follows; as,

\[ \text{気 } + \text{ air } = \\text{ intellectual body} \] (delighting the mind)
\[ \text{気 } + \text{ joy } = \\text{ elation} \] (elation of the mind)
\[ \text{気 } + \text{ faculty } = \\text{ faculty of the mind} \] (faculty of the mind)
\[ \text{気 } + \text{ might } = \\text{ might of austerity} \] (might of austerity)
\[ \text{気 } + \text{ light } = \\text{ full of light} \] (full of light).

When er is followed by one of the consonants er, (er), er, (er),1 the er is changed to visarga e as,

\[ \text{気 } + \text{ light } = \text{ intellectual body} \] (delighting the mind)
\[ \text{気 } + \text{ joy } = \text{ elation of the mind} \] (elation of the mind)
\[ \text{気 } + \text{ faculty } = \\text{ faculty of the mind} \] (faculty of the mind)
\[ \text{気 } + \text{ might } = \\text{ might of austerity} \] (might of austerity)
(1) (er) (in front + making) = visarga of deference.

When er is followed by er, (er) or er it undergoes no change:

\[ \text{気 } + \text{ light } = \\text{ intellectual body} \] (pain of mind)
\[ \text{気 } + \text{ bright } = \\text{ bright of mind} \] (conscience).

1 This is an example of Shruta.
2 'Pleasing (adj.).
3 'Elation.
4 'Austerity (Kan. अद्वीत, 3 B n.).
5 'Brightness (Kan. अद्वीत, 3 B n.).
6 'Conscience.
7 The brackets indicate that there are no examples.
8 'Distress on (1 n.).
9 'Witness accompanied by, preceding.
10 For the pronunciation, see p. 22 (b).
11 'Burning, heat (1 n.).
12 'Witness (2 m. f. and neut.).

EXERCISE XLIII

(a) Translate into English:

A certain king of Travancore feeling great regret on account of the blood which had been spilt in the many wars which he had waged enquired of his priests how this great guilt might be removed. They replied that if he wished that great guilt to be removed, the only way was to enter, pass through, and emerge from the body of a cow. Though he thought that to do so would be very difficult, it became possible by the help of a goldsmith. He fashioned a big image of a cow in gold. The king entered into the interior of this, and lay there for several days with great penitence. Then the priests told him that all his guilt was removed, and permitted him to come out.

(b) Translate into Kanarese:

A certain king of Travancore feeling great regret on account of the blood which had been spilt in the many wars which he had waged enquired of his priests how this great guilt might be removed. They replied that if he wished that great guilt to be removed, the only way was to enter, pass through, and emerge from the body of a cow. Though he thought that to do so would be very difficult, it became possible by the help of a goldsmith. He fashioned a big image of a cow in gold. The king entered into the interior of this, and lay there for several days with great penitence. Then the priests told him that all his guilt was removed, and permitted him to come out.

1 'Purity (2 n.).
2 'Pleasant.
3 'Distress on.
4 'Made'.
5 'Sin'.
6 'Pain of mind'.
7 'Light or heavenly body'.
8 'Austerity (Kan. अद्वीत, 3 B n.).
9 'Brightness (Kan. अद्वीत, 3 B n.).
10 'Conscience.'
Samasa or the Composition of Words

Samāsa, or composition, takes place when two or more words are combined in such a way that all case endings and other affixes are suppressed, except in the last member of the compound.

In dvandva samāsa (where any number of nouns may be joined, with one plural ending) there may be many members but in the great majority of the instances of samāsa there are two members only. Where there are more than two it will be found (say in a case where there are three elements) that two of them have a closer connection than either has with the third and, first, combine into a compound word which then combines with the third element. Example: अनुभव सम्प्रभु. Here the connection of अनुभव is with the other two words combined.

The former member of a compound of two elements is called सप्तसण and the latter, सप्तसण.

The idea and the name of samāsa have come into Kanarese from Sanskrit. Many Sanskrit compound words are found in Kanarese literature and with them has come their description according to Sanskrit grammar.

This description has been applied, in its varieties, to similar compounds of pure Kanarese words, and Kanarese poets have invented Kanarese equivalents of Sanskrit compounds.

Though it is recognised as irregular, some combinations of Sanskrit words with Kanarese words are accepted. No irregularity is reckoned if a noun (in the case in view, a Sanskrit noun) makes a compound with a Kanarese verb as in अनुभव.

1 अनुभव, not other, own (adj.); अनुभव, easy of access, easy (adj.); easy of access to (his) own people.
The irregularity is also condoned when the ‘crude form’ of a Kanarese pronoun, e.g. उ (= US); ओ ( = OS, OOS etc.); a numeral; or a relative participle precedes and is compounded with a Sanskrit noun; e.g. in निषोग्य; the ruling prince.

Samāsas are classified according as:
(1) The latter element is more important than the former;
(2) The former element is more important than the latter;
(3) The elements are of equal importance;
(4) A meaning not inherent in the elements supervenes.

On these principles four main Sanskrit samāsas are recognised.

I. 441 तात्पुरुष समास

This variety belongs to the group having the latter member of the compound the more important. When the compound is divided into its component parts the former element is found to be grammatically dependent on the latter which will be a noun or adjective. Thus the former member will be found to need the termination of one of the cases (other than the nominative or vocative) to complete its importance. Thus in युधिष्ठिराधामस्य the king’s way, युधिष्ठिर requires the genitive termination. In this example the ending which has been suppressed is that of the genitive case, युधिष्ठिराधामस्य. And so for the other cases (कथा etc., see p. 36).

The commonest illustrations are of शाश्वत तात्पुरुष and सप्तमी तात्पुरुष. The practice of samāsa is much more elaborate in Sanskrit than in Kanarese. Only a few examples are given here under the head of each variety of samāsa to illustrate the process. The following are examples of तात्पुरुष:

1. विद्यार्थी (शाक्तिक) famous in (throughout) the world.
2. विद्यार्थी (शाक्तिक) famous; विद्यार्थी (शाक्तिक) famous in (throughout) the world.
3. विद्यार्थी (शाक्तिक) famous; विद्यार्थी (शाक्तिक) famous in (throughout) the world.
4. विद्यार्थी (शाक्तिक) famous; विद्यार्थी (शाक्तिक) famous in (throughout) the world.
5. विद्यार्थी (शाक्तिक) famous; विद्यार्थी (शाक्तिक) famous in (throughout) the world.
the former element is a qualifying word describing the latter element. Two conditions are usually mentioned as applying to this *samāsa*: (1) the former element is a qualifier and the latter qualified; (2) both elements (when separated) have the same termination. (This latter condition depends on the fact that a qualifying word is regarded as agreeing in gender, number and case with the word it qualifies—the point will be illustrated when we come to *karmadhāraya* in Kanarese.) In practice the latter member of the compound may be the qualifier or either the former element or the latter may be a comparison, or the elements may be in apposition to each other. The technical terms are: for a ‘qualifier’, *zgt~dr*; for comparison or the standard of comparison, *emzj’*; for apposition, *N*.

There are one or two other kinds of this *samāsa* but these are the chief.

This is the compound in which the former element (in the typical example) describes the latter.

Illustrations with their names are given hereunder:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (दि:ज़ला:किरऽस्य: तु मुक्तम्)</td>
<td>blue; lotus.</td>
</tr>
<tr>
<td>2. (दि:ज़ला:किरऽस्य: तु मुक्तम्)</td>
<td>chief, best;सवर्णीकर्मिक</td>
</tr>
<tr>
<td>3. (दि:ज़ला:किरऽस्य: तु मुक्तम्)</td>
<td>ascetic wearing a yellow robe.</td>
</tr>
<tr>
<td>4. (दि:ज़ला:किरऽस्य: तु मुक्तम्)</td>
<td>a tiger; द्रव्यम् तु मुक्तम् a tiger of a man.</td>
</tr>
<tr>
<td>5. विन्दु: निक्ष विन्दु:</td>
<td>Vandya; विन्दु: mountain; निक्ष विन्दु: the Vindhyas.</td>
</tr>
</tbody>
</table>

III. द्वन्द्वा समसाम द्वन्द्वा समसाम

This compound has already been referred to on pp. 118, 119, and in the second paragraph of this Lesson. This is the *samāsa* in which the elements are of equal importance. A *dvandva* compound consists of two or more words, which if written separately would require to be joined by a conjunction,

and the final member of the *samāsa* usually, though not always, takes the plural ending. The words contained in the *samāsa* are related either by similarity or contrast. Examples of Sanskrit *dvandva* are:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (सह:सह:सह)</td>
<td>Rama and Ravana.</td>
</tr>
<tr>
<td>2. (सह:सह:सह)</td>
<td>Joy and sorrow.</td>
</tr>
<tr>
<td>3. (सह:सह:सह)</td>
<td>a man; सवर्णीकर्मिक</td>
</tr>
<tr>
<td>4. (सह:सह:सह)</td>
<td>a tiger; द्रव्यम् तु मुक्तम् a tiger of a man.</td>
</tr>
</tbody>
</table>

IV. भावर्थी समसाम *bahvarthi samāsa*

This is the *samāsa* in which another meaning supervenes on the meaning of the elements. That is, *bahvarthi* compounds are descriptive of some person or object not named by either of the constituent parts of the compound. A special variety of this compound indicates various sorts of encounter. In this variety the short final vowel a of the former member is lengthened to a and the compound ends in the vowel i. An example is the Sanskrit indeclinable विन्दु:किरऽस्य: ‘fighting with staves’. The examples of this *samāsa* are sometimes grouped, as the elements in them have the same locus, different loci, or indicate reciprocity, the intermediate points of the compass, or begin with the prefix ए ‘together with’. The undernoted examples of Sanskrit *bahvarthi* are arranged in the order of these distinctions:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (सह:सह:सह)</td>
<td>द्वन्द्वा समसाम</td>
</tr>
<tr>
<td>2. (सह:सह:सह)</td>
<td>विन्दु:किरऽस्य:</td>
</tr>
<tr>
<td>3. (सह:सह:सह)</td>
<td>विन्दु:किरऽस्य:</td>
</tr>
</tbody>
</table>

1. द्रव्यम् तु मुक्तम् (Skt. dual termination masc.), Rama and Ravana.  
2. द्रव्यम् तु मुक्तम् विन्दु: (Skt. neut. pl. termination); goods, gold and apparel.  
3. विन्दु:किरऽस्य: विन्दु: | yellow; विन्दु:garment; विन्दु:किरऽस्य: ascetic wearing a yellow robe.  
4. पुष्पम् तु मुक्तम् | discus and hand; पुष्पम् |  
5. विन्दु:किरऽस्य: आक्षेपम् | an epithet of Vishnu.  
6. पुष्पम् तु मुक्तम् | द्रव्यम् तु मुक्तम् pulling each other’s |  
7. द्रव्यम् तु मुक्तम् | द्रव्यम् तु मुक्तम् pulling each other’s |  
8. द्रव्यम् तु मुक्तम् | द्रव्यम् तु मुक्तम् |  
9. ए | prefix “having”; अधिक म् wife, family; अधिक म् accompanied by his wife.
OTHER SAMASAS

Two other samsas are sometimes instanced: dvigu and avyayibhdva.

Sanskrit examples are:

- dvigu samasa
- avyayibhdva samasa

Dvigu is a form of karmadhdraya.

Avyayibhdva samasa is so called because in this type of compound a noun and a preceding indeclinable (usually a prefix) become an indeclinable compound. Examples are:

- dvigu
- avyayibhdva

A compound, may, of course, provide an instance of more than one kind of samsa: e.g. in नम्ब्रिपी (for नम्ब्रिपी). The second member of the compound is usually a prefix. In dvigu the former member is a numeral.

Sanskrit examples are:

- नम्ब्रिपी
- नम्ब्रिपी

EXERCISE XLIV

Name any sandhis and samsas occurring in the following:

- करमात्मक (prefix)
- करमात्मक (prefix)
- करमात्मक (prefix)
- करमात्मक (prefix)
- करमात्मक (prefix)
- करमात्मक (prefix)
- करमात्मक (prefix)
- करमात्मक (prefix)

LESSON XLV

Kannada Samasa

The characteristics of the compounds which Kannada shares with Sanskrit have been indicated in the previous lesson. It remains to illustrate their use in Kanarese:

I. Kannada Tatpurusha Samasa

Examples of this usually involve the genitive or the locative case. Kannarese equivalents of what in Sanskrit would be dvitiya tatpurusha are grouped with some other similar compounds, under the title तत्पुरुष (see p. 360) though some grammarians keep them in the tatpurusha group and call them तत्पुरुष. In some illustrations of shashthi tatpurusha, especially the names of trees and plants and their parts, the genitive ending is not suppressed. This does not prevent such compounds from being ranked as samsas. The illustrations under (b) below are of this sort. Examples of tatpurusha:

(a) तत्पुरुष (stilt or wooden leg) — तत्पुरुष (stilt or wooden leg)
- तत्पुरुष (temple-car street)
- तत्पुरुष (jasmine flower)
- तत्पुरुष (sense of burning in the eyes)
- तत्पुरुष (headache)
- तत्पुरुष (great talker)

In connection with this sandha there are many examples of adesiasandhi (see p. 337). 3 तत्पुरुष (temple car for procession) (3 B n.). 4 तत्पुरुष (jasmine) (2 n.). 5 तत्पुरुष (grape) (2 n.). 6 तत्पुरुष (sense of burning in the eyes) (2 n.). 7 तत्पुरुष (headache) (2 n.). 8 तत्पुरुष (great talker) (2 n.). 9 मात्र (wine) (2 n.). 10 मात्र (wine) (2 n.). 1 मात्र (pain) (3 B n.). 2 मात्र (idle talk) (2 n.). 3 मात्र (wrestler, strong man) (1 m.).
It was said in the previous lesson that the way in which a qualifying word is regarded as being of the same number, gender and case as the word which it qualifies would be illustrated here. In Kanarese grammar the phrase देवदारूसा देवदारू (younger daughter) is regarded as an abbreviation of देवदारूसा देवदारू. Thus देवदारूसा देवदारू is regarded as देवदारूसा देवदारू.

In Kannada कर्मधारया the former member is an ‘adjective’, a numeral, the adjectival form of a pronoun, or a relative participle. The second member is a substantive. The ‘adjectives’ are those noted in Lesson XXX, p. 241, and similar words. The adjectival forms of pronouns are: न, न, न (see pp. 129, 143). Examples of Kannada कर्मधारया in which the former element is a numeral are sometimes made a separate class and called कर्मधारया dvigu samasa: e.g., न, न, न.

Examples of Kannada कर्मधारया:

- न, न, न
- न, न, न

In Kanarese grammar the phrase देवदारूसा देवदारू is regarded as an abbreviation of देवदारूसा देवदारू. Thus देवदारूसा देवदारू is regarded as देवदारूसा देवदारू.

In Kannada कर्मधारया the former member is an ‘adjective’, a numeral, the adjectival form of a pronoun, or a relative participle. The second member is a substantive. The ‘adjectives’ are those noted in Lesson XXX, p. 241, and similar words. The adjectival forms of pronouns are: न, न, न (see pp. 129, 143). Examples of Kannada कर्मधारया in which the former element is a numeral are sometimes made a separate class and called कर्मधारया dvigu samasa: e.g., न, न, न.

Examples of Kannada कर्मधारया:

- न, न, न
- न, न, न

Where numerals are combined, those combinations involving addition (like देवदारूसा देवदारू) are in some grammars, said to illustrate dvandva and those involving juxtaposition (e.g., देवदारू, an indefinite number, or multiplication (e.g., देवदारू, देवदारू) are said to illustrate bahuvrihi.)

VI. अम्सी समसा 10 13 समसा 17

This is the Kanarese representative of Skt. भावुर्वीरी. It derives its name from the fact that the qualifying

1 देवदारू plantain tree (2 n.); alternative form देवदारू—lengthening of ज in compensation for loss of ओ. 2 देवदारू fear (2 n.) 3 Elder sister but not the eldest; note ओ insertion. 4 देव small round bell; देव and देव are alternative forms. 5 देव direction, point of the compass (3 B n.). 6 मास parch, roast (2 tr.); मास ground nut (2 n.); note that in this example the rel. ptc. reverts to the crude form of the verb. 7 अ% fly about, be scattered (2 intr.); उदभव drug, powder (3 B n.); उदभव (= उदभव उदभव) gunpowder.
word which is the former element indicates a part of the object named by the noun which is the second member of the compound. In this *samāsa*, as with adjectives in *Karmadhāraya*, the qualifying former element suffers abbreviation. In ಅನಿಮ್ಯ the final syllable of the former element usually disappears; but the ಅ in ಅತ್ತೆ becomes *sonne*.

Examples:
- ಪ್ರುಣಕಾಡು = ಪ್ರುಣಕಾಡು ತೆಳುಬೋಬು surface of the body
- ಪ್ರುಣಕಾಡು = ಪ್ರುಣಕಾಡು ಕಾಡು palm of the hand
- ಪ್ರುಣಕಾಡು = ಪ್ರುಣಕಾಡು ಕಾಡು the inside (of the place)
- ಪ್ರುಣಕಾಡು = ಪ್ರುಣಕಾಡು ಕಾಡು palm of the hand
- ಪ್ರುಣಕಾಡು = ಪ್ರುಣಕಾಡು ಕಾಡು the back of the head
- ಪ್ರುಣಕಾಡು = ಪ್ರುಣಕಾಡು ಕಾಡು (ಪುಟ್ಟೆ) the back of the hand

VII. *Kriya Samasa* ಕ್ರಿಯ ಸಂಮಶ

This compound has already been referred to several times (pp. 51, 91, 138, 351, 244, 357). The termination suppressed in the noun which is the former member of these compounds is not always that of the second case, though this is usual. One difference between Sanskrit *dvitiyā tatpuruṣa* and *kriyā samāsa* is that in the Sanskrit compound the second element is not a finite part of the verb but a participle or participial noun, whereas in *kriyā samāsa* it often is a finite verb, though not always.

Examples:
- ಕುಮಾರದವರ್ಭಾಷೆ
- ಕುಮಾರದವರ್ಭಾಷೆ
- ಕುಮಾರದವರ್ಭಾಷೆ
- ಕುಮಾರದವರ್ಭಾಷೆ
- ಕುಮಾರದವರ್ಭಾಷೆ

Some writers include under this title compounds in which the former member is an adjective, a numeral, ಅ, ಅ, ಅ or a relative participle and the latter a Sanskrit word. Others only require the latter element to be a noun, not necessarily Sanskrit, or a pronoun of the third person. The names of the points of the compass have been quoted also as examples; e.g. ದಕ್ಷಿಣದವರ್ಭಾಷೆ, 'the south'. But it is better to include all such examples under *Karmadhāraya*.

Hybrid Samasa ಹೈದ್ರ ೧

It is agreed that, in general, pure Sanskrit words and Kanarese words must not be joined in *samāsa*; but some such compounds have the sanction of use in the literature of the past. It is recognised also that in certain circumstances such combination is inevitable and in others natural. This is the case where numerals, adjectival forms, relative participles and words of quantity are involved; e.g. ಅರುತ್ತನ್ನೆ ಪುಟ್ಟೆ; ಪುಟ್ಟೆ ಪುಟ್ಟೆ; ಪುಟ್ಟೆ ಪುಟ್ಟೆ; ಪುಟ್ಟೆ ಪುಟ್ಟೆ.

Sanskrit nouns are combined freely with Kanarese verbs in *kriyā samāsa*: e.g. ದೊಡ್ಡಕ್ರಿಯವಾದು, ದೊಡ್ಡಕ್ರಿಯವಾದು, ದೊಡ್ಡಕ್ರಿಯವಾದು.

The following examples of hybrid compounds are quoted, amongst others, from Kanarese poetry:
- ಅರುತ್ತನ್ನೆ intelligent leader
- ಅರುತ್ತನ್ನೆ deceitful people
- ಅರುತ್ತನ್ನೆ two forces
- ಅರುತ್ತನ್ನೆ asthena
- ಅರುತ್ತನ್ನೆ all wealth

1 ಪುಟ್೦ southern. 2 ಸ್ವಿತ೦ observance, conduct (1 n.). 3 ಸ್ವಿತ೦ authority (1 n.). 4 ಸ್ವಿತ೦ a meal (1 n.). 5 ಸ್ವಿತ೦ knowledge (2 n.). 6 ಸ್ವಿತ೦ leader (1 m.). 7 ಸ್ವಿತ೦ difficulty
1 ಪುಟ್೦ southern. 2 ಸ್ವಿತ೦ observance, conduct (1 n.). 3 ಸ್ವಿತ೦ authority (1 n.). 4 ಸ್ವಿತ೦ a meal (1 n.). 5 ಸ್ವಿತ೦ knowledge (2 n.). 6 ಸ್ವಿತ೦ leader (1 m.). 7 ಸ್ವಿತ೦ difficulty
The following are examples of hybrids in common use in modern Kanarese.

1. ಪುತ್ತುರು (ಪುತ್ತು + ಗುರು) intensity; ಸಾಧ್ಯವಾದ (ಸಾಧ್ಯ + ವಾದ) solitude (1 n.).
2. ಮೂರ್ತಿ ಸಾತುರ (ಮೂರ್ತಿ + ಸಾತುರ) arrogance (1 n.).
3. ಮುಂದಿನ ಭೂಮಿ (ಮುಂದಿನ + ಭೂಮಿ) elephant-fight (1 n.).
4. ರುಮಿ ಕುನ್ನರ (ರುಮಿ + ಕುನ್ನರ) elephant-fight (1 n.).
5. ಸಾರಿಬಲ (ಸಾರಿ + ಬಲ) control (1 n.).
6. ಸುರಿ ಜಿಯಲು (ಸುರಿ + ಜಿಯಲು) contest (1 n.).
7. ಗುರು ರಾಜಾ (ಗುರು + ರಾಜಾ) a horse; ಸ್ಥಳ ಸಂಸ್ಥಾನ (ಸ್ಥಳ + ಸಂಸ್ಥಾನ) army (1 m.).
8. ಸುರಿ ಸಾರಿ (ಸುರಿ + ಸಾರಿ) large force.
9. ನೀರಿದರುಳು (ನೀರಿ + ಇರುಳು) cloud of dust raised by wrestlers (1 n.).
10. ಸಾರಿ ರೆಜೋ (ಸಾರಿ + ರೆಜೋ) lotus-face (1 n.).

The following are examples of hybrids in common use in modern Kanarese.

1. ಸಾಧ್ಯವಾದ (ಸಾಧ್ಯ + ವಾದ) intensity; ಸಾಧ್ಯವಾದ (ಸಾಧ್ಯ + ವಾದ) solitude (1 n.).
2. ಮೂರ್ತಿ ಸಾತುರ (ಮೂರ್ತಿ + ಸಾತುರ) arrogance (1 n.).
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4. ರುಮಿ ಕುನ್ನರ (ರುಮಿ + ಕುನ್ನರ) elephant-fight (1 n.).
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The following are examples of hybrids in common use in modern Kanarese.

1. ಸಾಧ್ಯವಾದ (ಸಾಧ್ಯ + ವಾದ) intensity; ಸಾಧ್ಯವಾದ (ಸಾಧ್ಯ + ವಾದ) solitude (1 n.).
2. ಮೂರ್ತಿ ಸಾತುರ (ಮೂರ್ತಿ + ಸಾತುರ) arrogance (1 n.).
3. ಮುಂದಿನ ಭೂಮಿ (ಮುಂದಿನ + ಭೂಮಿ) elephant-fight (1 n.).
4. ರುಮಿ ಕುನ್ನರ (ರುಮಿ + ಕುನ್ನರ) elephant-fight (1 n.).
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10. ಸಾರಿ ರೆಜೋ (ಸಾರಿ + ರೆಜೋ) lotus-face (1 n.).

Some compounds are composed of Sanskrit words and tadbhava words, and not of pure Sanskrit and pure Kanarese words. Examples are ಸಾಧ್ಯವಾದ (ಸಾಧ್ಯ + ವಾದ) intensity; ಸಾಧ್ಯವಾದ (ಸಾಧ್ಯ + ವಾದ) solitude (1 n.).

EXERCISE XLV

(a) Translate into English:

1. ಮೂಲದ ಗುರು (ಮೂಲ + ಗುರು) elephant-fight (1 n.).
2. ಮುಂದಿನ ಭೂಮಿ (ಮುಂದಿನ + ಭೂಮಿ) elephant-fight (1 n.).
3. ಸರಿಬಲ (ಸರಿ + ಬಲ) control (1 n.).
4. ಸುರಿ ಜಿಯಲು (ಸುರಿ + ಜಿಯಲು) contest (1 n.).
5. ಗುರು ರಾಜಾ (ಗುರು + ರಾಜಾ) a horse; ಸ್ಥಳ ಸಂಸ್ಥಾನ (ಸ್ಥಳ + ಸಂಸ್ಥಾನ) army (1 m.).
6. ಸಾರಿಬಲ (ಸಾರಿ + ಬಲ) large force.
7. ನೀರಿದರುಳು (ನೀರಿ + ಇರುಳು) cloud of dust raised by wrestlers (1 n.).
8. ಸಾರಿ ರೆಜೋ (ಸಾರಿ + ರೆಜೋ) lotus-face (1 n.).
9. ಸರಿಬಲ (ಸರಿ + ಬಲ) control (1 n.).
10. ಸುರಿ ಜಿಯಲು (ಸುರಿ + ಜಿಯಲು) contest (1 n.).
11. ಗುರು ರಾಜಾ (ಗುರು + ರಾಜಾ) a horse; ಸ್ಥಳ ಸಂಸ್ಥಾನ (ಸ್ಥಳ + ಸಂಸ್ಥಾನ) army (1 m.).
12. ಸಾರಿಬಲ (ಸಾರಿ + ಬಲ) large force.
13. ನೀರಿದರುಳು (ನೀರಿ + ಇರುಳು) cloud of dust raised by wrestlers (1 n.).
14. ಸಾರಿ ರೆಜೋ (ಸಾರಿ + ರೆಜೋ) lotus-face (1 n.).

1. ಪುತ್ತುರು (ಪುತ್ತು + ಗುರು) intensity; ಸಾಧ್ಯವಾದ (ಸಾಧ್ಯ + ವಾದ) solitude (1 n.).
2. ಮೂರ್ತಿ ಸಾತುರ (ಮೂರ್ತಿ + ಸಾತುರ) arrogance (1 n.).
3. ಮುಂದಿನ ಭೂಮಿ (ಮುಂದಿನ + ಭೂಮಿ) elephant-fight (1 n.).
4. ರುಮಿ ಕುನ್ನರ (ರುಮಿ + ಕುನ್ನರ) elephant-fight (1 n.).
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7. ಗುರು ರಾಜಾ (ಗುರು + ರಾಜಾ) a horse; ಸ್ಥಳ ಸಂಸ್ಥಾನ (ಸ್ಥಳ + ಸಂಸ್ಥಾನ) army (1 m.).
8. ಸಾರಿಬಲ (ಸಾರಿ + ಬಲ) large force.
9. ನೀರಿದರುಳು (ನೀರಿ + ಇರುಳು) cloud of dust raised by wrestlers (1 n.).
10. ಸಾರಿ ರೆಜೋ (ಸಾರಿ + ರೆಜೋ) lotus-face (1 n.).
In the above passage point out and name the samādas which occur, and write down equivalent uncombined forms. Also point out, dissolve, and name the sandhis occurring in the passage.

(b) Translate into Kanarese:

Several monkeys which were living in a small jungle of the Vindhya-mountain-district, when all the fruit-and-berries were finished, which they were finding there, set out to go to another jungle. When they had made a seven or eight days' journey, one day a heavy (shower of) rain came on with thunder-and-lightning. The monkeys, very wet, their bodies numbed from excess-of-cold, shivering violently, were wandering about looking for some place-of-shelter in which to rest. Then, seeing a grove of fifty or sixty trees, they rejoiced, and reaching a many-branched tree, rested there. After a little time the rain-and-wind lessened and ceased, and the sun began to shine once more. A Brahman who had come for shelter to the same grove during the time-of-the rain, went to a lotus-pond near by, took his bath, and said his mid-day-prayers.

Having completed the worship-and-adoration-of-God, he returned to the foot of the tree where he had rested, and looked about for the bundle-of-provisions which he had left there. It was not there, for the monkeys had stolen it and eaten up the provisions which were in it. Seeing this, the Brahman, filled with grief-and-rage, threw a stone and hit one of the monkeys. Immediately all the monkeys surrounded the Brahman, bit and scratched him, wounding him in his hands, feet, and all his other limbs-and-members. Though the Brahman in the beginning fought like a man-lion, at last being overpowered, with a loud cry, he fell to the ground. Two travellers who were passing in the neighbourhood, hearing his cry, came up running and saw his evil-plight. Filled with pity for him and fearing lest these evil creatures should take human life, they beat the monkeys and put them to flight. Then they attended kindly to the wounded man, washed his hands, feet, and all his limbs, gave him what food-and-drink they had with them, and satisfied him. The Brahman, saying to himself, “God the kinsman-in-time-of-peril, and the saviour-of-the-helpless, has given me my life,” made his salutations to the two travellers, and went...
away to his village. The travellers, also, rejoicing that a deed of kindness had been done by their instrumentality", went on their way.

Vocabulary

<table>
<thead>
<tr>
<th>Kannada</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>esori</td>
<td>a limb (1 n.)</td>
</tr>
<tr>
<td>(esori+esori)</td>
<td>limbs and members</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>esorsaori</td>
<td>a limb (1n.); esorsaori</td>
</tr>
<tr>
<td></td>
<td>limbs and members</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>sabalu</td>
<td>foot (of man, tree, length)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>sabalu</td>
<td>without a master, helpless (person)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>boiled rice, food (1 n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>sugra</td>
<td>excess (1 n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>sugra</td>
<td>misfortune (1 n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>sugra</td>
<td>effort, fatigue (1 n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>sugra</td>
<td>support, shelter (1 n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>sugra</td>
<td>(sabalu+sabalu) be at a loss, bewildered (irreg. intr.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>sabalu</td>
<td>a band, tie, regulation, bundle (3 B n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>sabalu</td>
<td>steal (past ptc. irreg. tr.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>gratitude (2 n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>killing, murder (2 n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>sabalu</td>
<td>a pond (1 n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>a short measure of time, an instant (1 n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>wound (1 tr.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>thunder (3 B n.); also as vb. (1 intr.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>long continued fine rain (2 n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
</tbody>
</table>

EXERCISE XLV

<table>
<thead>
<tr>
<th>Kannada</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>satri</td>
<td>(Skt. जी) worship</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>a blow (3 B n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>a district (1 n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>kinsman, friend (3 A m.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>take rest (1 intr.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>a reward, prize (1 n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>auspicious</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>thirst (1 n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>make tight, bind (2 tr.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>provisions for a journey (2 n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>bewilderment, dismay (1 n.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
</tr>
<tr>
<td>satri</td>
<td>became afraid (1 intr.)</td>
</tr>
<tr>
<td>2 n.</td>
<td></td>
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</tbody>
</table>
LESSON XLVI

Correspondence in Kanarese

A few suggestions are here given for the conduct of correspondence in Kanarese:

Extract from Prabandhamuktdvali.

(With kind permission of the Author, Pandit K. Hanumantha Rau)

1. "Correspondence in Kanarese"

2. "Extract from Prabandhamuktdvali."

3. "With kind permission of the Author, Pandit K. Hanumantha Rau"

---

1 Mutual, 2 writing (2 n.), 3 effecting, a means (1 n.), 4 use, custom (2 n.), 5 relationship (1 n.), 6 acquaintance (1 n.), 7 respect (2 n.), 8 foreword, title (in a letter)—2 n. 9 See appendix I. 10 image (2 n.), 11 obeisance (1 n.).
(a) Domestic Correspondence

3. fellow student (2 m.).
The above examples chiefly illustrate the style of correspondence amongst Hindus. Usually in Christian circles the titles 'vakačiṣṭā jñānavādī, 'jñānavādī' would not appear; occa-

1 घुङ्गङ्गवर्ग companion (2 n.). 2 लघुवर्ग Hindu system of medicine (1 n.). 3 लघु an art (Skt. ṛtṛ.). 4 लघु (लघु) union, combination (2 n.). 5 सील a scholar. 6 लघु allowance (1 n.). 7 सील choose, select (1 tr.).
sionally seen. 'Vasu hariyada mukutara' (mukutara, vais, hariya, mukuta, mukutara—srihari, avas, hariya). Vasudhara
... Juanjaban ... Vasi mukutara (mukutara), such forms as these would usually be found. Ordinarily in letters between Chris-
tians the formula 'sastrya mukutara jahuna' does not occur.

(b) Sample letters on Mission and Church business

The following is a list of the letters written.

1. [Letter content]

2. [Letter content]

3. [Letter content]

4. [Letter content]

5. [Letter content]

Note:
1. vasudhara as a form of address is very common amongst Christians.
2. vasu=plenty (2 n.). 6 vri=enclosure. 4 murda= tobacco. 5 maka=d clear.

CORRESPONDENCE IN KANARESE

20-3-1948

[Letter content]

V. Niranjan

[Letter content]

Note:
1. vasudhara is cutting (3 B n.). 2 is proper state, good. 8 murda=
made ready (1 tr.). 4 mura=severe. 5 maka in cold in head (2 n.). 6 mura=cough (3 B n.). 7 mura=primary. 8 maka=middle.