CHAPTER V

SUMMARY
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SUMMARY AND CONCLUSION

In the foregone chapters several points were made. A brief account of them will be given hereunder.

Chapter I makes the following points:

Compounds in Sanskrit are of two types, sa:ma:nyasa and vi:sa:sa. The vi:sa:sa is again classified into four types; avayai:bha:va, tatpurusa, bahuvrihi and dvandva. All the types and sub-types of vi:sa:sa compounds were adopted into Telugu by the grammarians. They left un-noticed sa:ma:nyasa type of compounds. (Chapter I Section III).

Formation of compound is almost similar in all major languages of the Dravidian group. Tamil grammarians deal with karmadhara:ya under three separate heads, namely :- uvama:i-t-tokai, vina:i-t-tokai and panpu:t-tokai.

There are a few instances of dvandva compounds with three constituents in Tamil and Kannada and the Tamil one ends in Singular number and the Kannada one in Plural number. In Telugu dvandva compound of more than two constituents is not found. (Chapter I Section IV).

Chapter II of this work makes the following points.

One and the same oblique stem can be used to represent both numbers Singular and Plural in Sanskrit. In Telugu and other
Dravidian languages the singular oblique is different from the plural. This difference may have prompted Basarasaraswatī to regard as aluk compounds those in which singular and plural obliques are prior members. (Chapter II Section II).

The compound in Telugu may be defined as follows:

(a) **Attributive type** :- All those constructions which function as nouns are regarded as compounds and those which do not have the privilege of the noun as phrases.

(b) **Co-ordinate type** :- All constructions of the Co-ordinate type may be regarded as compounds whether they function as nouns or not. (Chapter II Section III).

(c) Exocentric constructions are of the pattern of the attributive type which can function as nouns. One more layer is added to form the exocentric type. Hence these may be regarded as compounds. (Chapter II Section III)

Constructions of three or more constituents in which any of the I.C.'s is a phrase (functioning as constituent formed out of two or more constituents) may be regarded as phrases. (Chapter II Section IV).

Chapter III makes the following points:

The attempt of grammarians to classify Telugu compounds on the model of Sanskrit compound does not always succeed, since the native genius of the language asserts itself. (Chapter III Section III)
In Telugu, words ending with any of the oblique case markers enter into compound formation. It is the oblique stem which becomes united with the following word. Words with nominative case markers may enter into the formation of compound and they are retained.

Hence the process of the dropping of case-suffixes at the end of the first I.C. is due to imitation of Sanskrit grammar. (Chapter III Section XV).

Compounds cited under matup are of attributive substantive type. All these compounds give one of the meanings of Sanskrit matup-suffix - possession of a thing by an individual and the other meaning 'possession of a thing in a place' is not taken. (Chapter III Section IV)

Nusipaka and upama:na compounds are also of attributive nature. Hence different grammarians treat the same form under different heads. (Chapter III sections VIII & IX)

Among grammarians only Ke:itana mentions avyayi:bha:va compound and gives some Telugu compounds. Some of these examples are regarded by the other grammarians as karmadha:raya etc. This shows that avyayi:bha:va is not natural to Telugu. (Chapter III Section V).

Compounds of two constituents and also of three constituents (these are very rare) in which the 'Head' is not present classified as bahuvrishi by the grammarians may be
regarded as exocentric constructions. (Chapter III Section VI).

Aḥbaśabahuṃvṛṣiḥi and aḥbhaśa karmadhaṃraya which are not properly distinguished by the grammarians may be distinguished as follows.

Aḥbaśabahuṃvṛṣiḥi is that in which the order of the constituents is the same as that of the Sanskrit one, but for the addition of the 'Head' finally. On the other hand the order of the components is changed and one more word besides the 'Head' is added in aḥbhaśa karmadhaṃraya. (Chapter III Section I)

The so called samaśaṁta kaṟya in Telugu is something more than mere change at the end of the compound form. Samaśaṁta kaṟya functions as compound formative. This is applicable in case of bahuvṛṣiḥi compound only (Chapter III Section VI & XVI)

Bahuvṛṣiḥi compound in Sanskrit can represent all the six oblique case relations. But only the fifth one which gives the genitive case meaning is taken over by the Telugu grammarians and the corresponding Telugu forms for Sanskrit examples are coined because this form is natural to Telugu while the others are not. (Chapter III Section VI)

Dvigu compounds formed out of Telugu constituents which do not take plural marker finally may be regarded as exocentric constructions. In fact examples cited by the grammarians under dvigu compound are without the plural marker at the end. Observation shows that the existence of dvigu
compounds with plural marker are abundant. These are not regarded as compounds by the grammarians, since dvigu in Sanskrit is in singular number. (Chapter III Section XI)

Some of the compounds classified by grammarians as 'avyayibha:va and tatpurusa' are in reality exocentric constructions. (Chapter III Section V & XII).

The fourth chapter deals exclusively with a study of examples derived from Tikkana's usage.

'Ila and le:ta are in Tikkana, but 'le:' which is recognised by grammarians is not found in the usage of Tikkana (p. 103).

Pe:ru followed by a vowel takes 't' optionally according to the grammarians. This is not found in the usages of Tikkana surveyed here (p. 97 and 98)

Additions of 'ti and nti' added to adjectives not noted by the grammarians are present in Tikkana (p. 102 & 103).

Though nasalisation can be seen in the usages of Tikkana, pronunciation of the nasal in full is rare. Grammarians accept utterance of the full nasal in all examples (p. 113).

Nasal augmentation is found in a few cases even when the following constituent is voiced stop or nasal. Tikkana does not seem to have accepted either of the features. (p. 113)
There are instances in Tikkana where the nasal sanctioned by the grammarians does not come in certain occasions. (P. 115).

There are instances where 'mu' at the end of the initial constituents is dropped contrary to the observation of the grammarians who maintain that 'mu' becomes 'pu'. (P. 118).

In Tikkana 'nara' becomes 'ne' followed by 'w and m' only. But this is possible even when the following consonant is 't and n' as per the grammarians. (pp. 119 and 120).

It is found in the usages of Tikkana that 'kādu' and 'nīdh' followed by a vowel become 'kā(t) and nī(t)t'. As per the grammarians this change is possible in case of 'kūrū, cīru and nādh'. (P. 120).

As per the grammarians the change of 'p to v' is limited to dvandva compound only. It is found also in other instances also in the usage of Tikkana. There are in Tikkana compounds in which the nouns function as adjectives. The relation between the constituents in such compounds is peculiar and grammarians do not seem to have noticed such compounds at all. (pp. 120 & 122).

There are bound obliques in Tikkana to which case-markers cannot be added. Present and future participles are not used by Tikkana as prior members in compound formation. (P. 111).