CHAPTER III
A) Arrangement of topics in शब्दमणि दर्पणः

In Sanskrit grammars there are broadly two systems followed in arranging the topics. They are:

1) कातन्त्र system,
2) पाणिनियन system.

The salient features of both these systems have been discussed in the previous chapter. Though, broadly speaking, all the grammatical works are put into two systems, this is not to deny the fact that there may exist minor points of adjustment etc. in various schools of Sanskrit grammar. Hence, all the Sanskrit grammars, to whatever school they may belong, fall under either कातन्त्र system or the पाणिनियन system with modifications, deviations etc. to suit their purpose.

The characteristics of the कातन्त्र system, like those of पाणिनियन system, may have to be studied on two levels:

1) Use of technical terminology,
2) Arrangement of the subject-matter.

The difference between कातन्त्र and the पाणिनियन schools regarding the use of technical terms is already
shown in the previous chapter. In the arrangement of the subject-matter also, Kātantra system has its own way. The grammatical works which belong to the Kātantra (Aindra) school have a natural arrangement as opposed to the self-devised arrangement found in Pañciniyan school. The natural arrangement of the topics in Kātantra grammar is:

First, there is a topic of phonetics and an elaborate description of the varṇas.

Next comes the treatment of the nouns, verbal themes (Ākhyāta), 'krit' suffixes, particles (nipāta) etc.

Lastly, there is a chapter on indeclinables (avyāyas).

All the Kannada grammars have closely followed the Sanskrit grammatical system. Wherever there are points in Kannada structure too obvious to ignore, they find place therein. Added to this, of the four grammars written for the Kannada language, two are written in Sanskrit. These Kannada grammars describe the Sanskrit language structure first and then note some Kannada features. This is the reason why the scheme of the subject-matter in the Sanskrit grammars has also been given.

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1 On the Aindra School of Sanskrit Grammarians - p.9.
Of the four grammars of Kannada language, the first one viz., Sabdasmriti section of Kāvyāvalokana, as it forms a part of the bigger scheme, does not cover all the topics of grammar. It treats of terminology (i), Euphonic combination (ii), Nouns (iii), Compounds (iv), Derivatives (v) and Verbs (vi). Still, this arrangement of topics is similar to that of Karnāṭaka Bhāṣā Bhūṣeṇa. The arrangement of topics as also the general treatment of the subject matter of Karnāṭaka Bhāṣā Bhūṣeṇa is closely followed by Kesirajā in his Sabdameṇi Darpaṇa. As R. Narasimhachār has observed (Kāvyāvalokana and Karnāṭaka Bhāṣā Bhūṣeṇa) "are the earliest extant Kannada and Sanskrit works on the grammar of the Kannada language and they have been expanded by the later grammarians Kesirajā and Bhattachalanka in their monumental works, the Sabdameṇi Darpaṇa and the Karnāṭaka Sabdānuṣāsana respectively." The last of the four great traditional Kannada grammars viz., Karnāṭaka Sabdānuṣāsana is slightly different in its arrangement of the subject matter. It has arranged the subject matter in four pādas. The main subject dealt with in each pāda are:

1) The samjñā, the definition of technical terms,

2) Kāvyāvalokana, introduction, p.l.

2) Gender, words corrupted from Sanskrit, case-affixes.

3) Compounds, uses of personal pronouns, numerals, derivatives.

4) Verbs and verbal affixes. According to R. Narasimhachar the general arrangement in Karnataka 'Sabđanūsaśāna resembles the natural system of the old Kamāudi simplifications of Pāṇini. But the scholars like Dr. A. O. Burnell are of the opinion that Kannada grammars, chiefly Sabđanani Darpana, belong to the Kāṭentra school of Āindra system. The three Kannada grammars fall into one group, and the Sabđanūsaśāna forms a separate group as far as it relates to the arrangement of the topics. Of the three grammars forming a group, there can be found some differences, but Sabđanani Darpana fits in the Kāṭentra scheme well. That was the reason why Dr. Burnell, while dealing with Kāṭentra system, and considering the grammars of the regional languages, includes only Sabđanani Darpana among Kannada grammars.

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5 On the Aindra School of Sanskrit Grammarians, p.3.
6 Ibid. p.58.
In this background, let us consider the arrangement of the topics in Sahamsanī Darpana. The 337 sūtras of Sahamsanī Darpana are distributed in the following chapters.

1) **Introduction** - In this the subject matter is introduced and the technical terms explained;

2) **Euphonic combination (sandhi)** - In addition to giving a detailed material on phonetics, elaborate rules are framed in respect of Kannada sandhi phenomenon;

3) **Nouns (Nāma)** - Definition of noun, various kinds of noun, their behaviour etc. are given;

4) **Compound (samēsa)** - Various kinds of compound constructions taking into account the over-all pattern of the Kannada language including Sanskrit are given;

5) **Derivatives (Taddhita)** - The derivatives are enumerated, and the meaning of each derivative is given;

6) **Verbal themes (Ākhyaṭas)** - Inflectional affixes with all the possible varieties of Kannada language are discussed;

7) **Roots (Dhātu)** - Kannada verbal roots with their variations in meaning ranging from one to five are listed;
8) Corruptions (Apabhraṣṭa) - Both from Sanskrit as well as Prākrit languages on Tatsama and Tadbhava levels are discussed.

9) Indeclinables (Avyayas) - are discussed in detail.

10) Pravṛgā-sāra: The meanings of uncommon words given in the illustrations have been given.

B) Summary of the Chapters:

1) In the chapter on 'Introduction', Kesirāja gives some bio-data and states the purpose of writing Sabdāṇi Darpana. One sūtra on phonetics also is found.

2) Second chapter viz., 'Euphonic combination' starts with phonetics. He explains sound and letter. Two forms of the letter—audible and visual—are given. Then he enumerates the Kannada alphabet. The method followed here is to enumerate the Sanskrit alphabet (52) adding the letters which are peculiar to Kannada, and subtracting the letters that are peculiar to Sanskrit (10). Thus, he establishes 47 letters as inventory of Kannada varṇas.

In the second part of the same chapter, Kesirāja discusses the Sandhi phenomenon in all its facets. Here also, he treats as usual, both Sanskrit and Kannada forms.
3) In the chapter on 'Nouns', Kesirāja starts with the definition of the nominal base. Further he divides the nominal base into four kinds: 1) 'krit' 2) Derivative, 3) Compound and 4) nominal.

The noun is divided into three kinds: viz., 1) rūdhā, 2) asvartha and 3) śākta (proper).

Then he treats of the pronouns, and after that 'Samasanākrita'.

Then he comes to gender which he divides into nine kinds: 1) masculine, 2) feminine, 3) neuter, 4) masculine-neuter, 5) masculine-feminine, 6) feminine-neuter, 7) masculine-feminine-neuter, 8) viśeṣyādhina and 9) indeclinable (avyaya).

7) In the chapter on 'roots (Dhātu)' Kesirāja lists the 985 roots of Kannada. He also classifies these roots as roots ending in k, roots ending in -g and so on. He also gives the meaning of each of the root listed.

8) The chapter on 'Corruptions' (Apabhramśa) enumerated the corrupted words from Sanskrit (and Prākrit). He explains the changes giving a number of examples for each. He has exhaustively dealt with the changes in the Sanskrit words while coming into Kannada. Then he treats the compoun-
ds formed of Sanskrit and Kannada words, including the restrictions etc. He now goes on to treat the words common to both Sanskrit and Kannada (Tatsama).

9) The chapter on 'Indeclinables' (Avyāya) lists the indeclinable forms like imitative words etc. and also gives the suffixes to form the indeclinables out of other forms.

0) **Formal classification - Modern point of view**

Language is a system. This system of language is constituted of several sub-systems. The following are the sub-systems that can be found in a language.

1) **The Phonetic system**: The sounds that are articulated by human vocal organs and their description.

2) **The Phonological system**: The stock of significant sounds that are used in a particular language under consideration, and the arrangement in which these phonemes (significant sounds) can occur.

3) **The Grammatical system**: The stock of morphemes (sequences of phonemes with meaning) and the arrangement in which they occur.

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A Course in Modern Linguistics - C.F. Hockett, p.137.
4) **The Morphophonemic System**: The code which ties together the grammatical and phonological systems.

5) **The Semantic System**: The association of sound combinations, sequences of these sound combinations, and their arrangements with things and situations (meaning).

All these five sub-systems together constitute a system of language. The study of a language means the study of these sub-systems. But, while studying these sub-systems we have to take cognisance of hierarchical structure found among these sub-systems. That is, for effective analysis of phonemes (phonology), we should have an accurate description of the sounds (phonetics). Similarly, phonology becomes the basis for morphology. It is only when the correct arrangement and sequences of phonemes are established, the study of these consequences with meanings (Morphology) will be accurate. Next, comes the representation of the phonemes in the morphemes (morphophonemics). And the study of meanings also will be there, though there is no precise instrument yet available to measure the degree of meaning. The five sub-systems explained so far will be so many levels on which language is studied and analysed.

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8 **Ibid. p.148**.
This is the method followed in the analysis of a language in modern linguistics. This modern linguistic method will be used in the present analysis. The material treated in Sabdamaṇi Darpaṇa will be investigated from the point of view of modern concepts and procedures. Looked at from this point of view, the subject matter dealt in Sabdamaṇi Darpaṇa does not appear to be logical in many places. Even from the point of view of traditional analysis, Sabdamaṇi Darpaṇa falls short of this requirement. The evidence for this statement is the scattering of the material in Sabdamaṇi Darpaṇa. For example, a sūtra on phonetics is found in the introductory chapter without any connection whatsoever. Then much material on phonetics can be seen in the Sandhi chapter. And there too, it is not in order. While treating the material on phonetics and phonemics, Kesārāja suddenly brings in the case-suffixes. Then, again, he continues with phonetics. Another evidence for this point is: he explains 1 (raḷa) and 1 (kuḷa) in the sūtra 28 of Sandhi chapter and illustrates in subsequent sūtras.

When all this is over, once again the treatment of 1 comes

9 S.D. sūtra - 9.
10 S.D. sūtra - 45.
in the sūtra 28. This can be explained partly by Kesirāja's objective in writing his Sabdāṇi Darpaṇa. That is, he is writing a treatise on words (Sabdaśāstra). And the treatment of sounds, letters etc. is given as an aid to understand that science of words. The implication of this statement is that Kesirāja is writing a science of words, and wherever necessary, for the understanding of that science, he is treating other topics. Even here, while treating other topics incidentally, he could have arranged the matter in a logical sequence. But, that is not found in his grammar at places.

In the ensuing chapter all the grammatical material in Sabdāṇi Darpaṇa is studied on the levels mentioned above. The material on phonetics culled from different chapters will be arranged in one place. Similarly, the material on phonemics scattered in different places will be brought together and analysed. Phonetics and phonemics together constitute the study of phonology. Hence there will be two sections in that chapter on phonology. Then comes the treatment on morphology with all the allied topics in it. After morphology will be dealt the portion on morphophonemics. And with whatever little material at our disposal,

11 S.D. - Vṛtti on Sūtra 11.
12 tatāstravyavāhārajnāarthamēgī. S.D. sūtra - 11.
the chapter on syntax will be formed.

On whatever the level we are giving the treatment of Sabdamani Darpana, first Kesirēja's views on those topics will be given. This will be done by way of giving the relevant sūtras in a summary form. Then the analysis of the same will be presented. This is being done, the same material will be treated from the modern linguistic point of view. Being afraid of the bulk, I did not include the chapter on the corrupted forms.