

UNIVERSITY OF MYSORE

HISTORY OF KANNADA LANGUAGE

(READERSHIP LECTURES)

BY

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CHANCELLOR, UNIVERSITY OF MYSORE

P R E F A C E.

AT the request of the Mysore University I delivered ten Readership Lectures, five on the History of Kannada Language and five on the History of Kannada Literature. The lectures on the History of Kannada Language were delivered in Mysore at the close of November and the beginning of December 1926, and the same were repeated in Bangalore in January 1927. The lectures on the History of Kannada Literature were delivered in Mysore in March 1928 and were repeated in Bangalore in August of the same year.

In 1933 the University undertook the publication of the substance of the course on the History of the Kannada Language in the present work.

The conditions under which the book has been issued permitted only a limited time for revision and editing, to which circumstance must be attributed certain short-comings of which I am conscious.

My thanks are due to Mr. M. Venkatesa Iyengar, M.A., for supplying certain figures regarding population speaking Dravidian Languages. I have also to acknowledge the assistance rendered by my son Mr. R. Tirunarana Iyengar, B.A., in preparing the Index.

I have in conclusion to express my indebtedness to the authorities of the Mysore University for having given me an opportunity to deliver these Readership Lectures.

MALLESWARAM, }
25th January 1934. }

R. NARASIMHACHAR.

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Languages, their classification. Dravidian languages. Their affiliation to Indo-European and Scythian families. Dravidian languages form an isolated group. The term Drāviḍa old. Drāviḍa, its different senses. Derivation of Drāviḍa. Dravidians, their civilisation. Recent discoveries. Region of Dravidian languages. Enumeration of Dravidian languages. The Pancha-Drāviḍa. Where spoken. Number of speakers. General characteristics of Dravidian languages. Affinity of Behistun tablets to Dravidian languages. Dravidian group different from Sanskrit. Influence of Sanskrit and the Aryan vernaculars on the Dravidian group. Dravidian influence on Sanskrit and the Aryan vernaculars. Difference between Gaudian and Dravidian languages. Lexical affinities in Dravidian languages. Dravidian tongues of Southern India. Tamil. Malayālam. Telugu. Kannaḍa. Antiquity of the name Kannaḍa. Wrong use of the name Karnāṭaka. Derivation of Karnāṭa or Kannaḍa. Antiquity of the Kannaḍa language. Kannaḍa closely related to Tamil. Dialects of Kannaḍa: Tōḍa, Kōṭa, Baḍaga, Tuḷu and Koḍagu. Lexical affinities in Kannaḍa and its dialects. Number of speakers of Kannaḍa and its dialects.

LANGUAGES were divided by the philologists of a previous generation into three families, namely, the Aryan or Indo-European, the Turanian or Scythian and the Semitic. This division has, however, been found to be not only incomplete, inasmuch as it does not take into account the Chinese language and the numerous languages of America and Africa, but also scientifically incorrect, as the distribution of languages by families is based on the supposition,

expressed or implied, of ethnical union at some very remote period. But race and language are not convertible terms. The science of language and the science of ethnology ought not to be mixed up together; they should be kept quite independent of each other. "Any attempt at squaring the classification of races and tongues must necessarily fail."* Language is the test of social contact and not of racial kinship. Tribes and races lose their own tongues and adopt those of others. The Aryan Brāhmans of Southern India speak Dravidian languages. The Kelts of Cornwall speak English; the non-Aryan population of Wales and Ireland either Keltic or Saxon; and the Jews the manifold languages of the countries they inhabit. "Race in physiology and race in philology are two totally different things. Races physiologically as distinct as the Mongols and the Turks may be found speaking allied tongues, while races physiologically related, like the Jews of Europe and the Bedouins of Arabia, may be found speaking unallied ones. So far as ethnology is concerned, identity or relationship of language can do no more than raise a presumption in favour of a common racial origin. If ethnology demonstrates kinship of race, kinship of speech may be used to support the argument; but we cannot reverse the process and argue from language to race. Language, in fact, is not one of the characteristics of race, not one of those fixed and permanent features which distinguish the different ethnological types of man."† But it is satisfactory to note that the attempt made in the infancy of linguistic science to reduce groups of languages to a mystical triad has long since been abandoned by the scientific student.

The principle of the classification of languages now adopted by philologists is the morphological, *i.e.*, the one based on their grammatical structure. According to the morphological classification, languages differ from

* Max Muller: *Science of Language*, I, 458.

† Sayce: *Introduction to the Science of Language*, II, 315-18.

one another in the structure of the sentence and the grammatical relation of its parts. The forms of grammar are the expression of the mental life and history of a people ; so the formative part of a language must ever be the surest *differentia* of linguistic kinsmanship.* "The life and soul of a language, that which constitutes its substantial individuality, and distinguishes it from all others, is its grammar. It is the only decisive evidence of the relationship between languages."† Morphologically, then, languages have been divided into five groups, namely, isolating, agglutinative, inflectional, polysynthetic and incorporating. These names well express the peculiarities characterising the groups. Thus, in the isolating group like the Chinese, each root preserves its independence and is distinctly significant. Here the position of the word alone denotes the meaning of a sentence without the assistance of any signs of relationship. Every word remains a separate and distinct sentence. In the agglutinative group like the Finnish and the Dravidian languages, two roots coalesce to form a word, the one retaining its radical independence, the other sinking down to a mere termination. These languages show grammatical relations by prefixing, suffixing or infixing sounds and syllables which are no longer independent words, and yet are clearly distinguishable from the full words they modify and not inextricably blended with them. In the inflectional languages like Sanskrit, two roots coalesce so that neither the one nor the other retains its substantive independence. The root and the suffix become so inextricably blended as to make the history of the word quite obscure. The difference between an Aryan and a Turanian language, *i.e.*, between an inflectional and an agglutinative language, is aptly compared by Max Muller to the difference between good and bad mosaic. The Aryan words, he says, seem made of one piece, whereas the Turanian words show clearly the sutures and fissures where the

* Sayce : *Principles of Comparative Philology*.

† Max Muller : *Survey of Languages*, 7.

small stones were cemented together. In the polysynthetic group like the North American languages, the words that make up a sentence are stripped of their grammatical terminations, and then fused into a single word of monstrous length. And lastly, in the incorporating languages like the Basque, a few words are loosely attached to the verbal root, unimpaired and independent. "If inflexion is 'agglutination run mad,' incorporation is inflexion run madder still: it is the result of attempting to develop the verb into a complete sentence."*

The relationship of the Dravidian languages to the great divisions of human speech is thus stated by Dr. Caldwell:—

"The Dravidian languages occupy a position of their own, between the languages of the Indo-European family and those of the Turanian or Scythian group—not quite a midway position, but one considerably nearer the latter than the former. The Affiliation of the Dravidian group of languages. particulars in which they accord with the Indo-European languages are numerous and remarkable, and some of them are of such a nature that it is impossible to suppose that they have been accidental; but the relationship to which they testify—in so far as they do testify to any relationship—appears to me very indefinite as well as very remote. On the other hand, the particulars in which they seem to me to accord with most of the so-called Scythian languages are not only so numerous but are so distinctive and of so essential a nature that they appear to me to amount to what is called a family likeness and therefore naturally to suggest the idea of a common descent."

On the other hand, the Indo-European relationship of the Dravidian languages has been advocated by Dr. Pope on the ground of "deep-seated and radical affinities between them and the Celtic and Teutonic languages." But Dr. Caldwell observes in reply that "of all the members of the Indo-European family, the Celtic is that which appears to have most in common with the

* Sweet: *The History of Language*.

Scythian group, and especially with the languages of the Finnish family—languages which may possibly have been widely spoken in Europe previously to the arrival of the Celts.” Dr. Pope has also expressed the opinion that the more the Dravidian languages are studied, the closer their affinity to Sanskrit will appear. Gover, Seshagiri Sastri and R. Svaminatha Iyer have also advocated the Indo-European relationship.

The affiliation of the Dravidian languages to the Scythian family advocated by Dr. Caldwell appears to have received, more or less, the approval of scholars such as Max Muller, Whitney, Cust, and a few others, though other scholars have condemned it.

Max Muller, who has included the Dravidian group in the Turanian (Scythian) languages, describes the latter as follows :—

“The most characteristic feature of the Turanian languages is what has been called agglutination or ‘gluing together.’ This means not only that, in their grammar, pronouns are glued to the verbs in order to form the conjugation, or prepositions to substantives in order to form declension, . . . but that in them the conjugation and declension can still be taken to pieces ; and, although the terminations have by no means always retained their significative power as independent words, they are felt as modificatory syllables and as distinct from the roots to which they are appended.”

Whitney has the following remarks on the subject :—

“The Dravidian tongues have some peculiar phonetic elements, are richly polysyllabic, of general agglutinative structure, with prefixes only, and very soft and harmonious in their utterance ; they are of a very high type of agglutination like the Finnish and Hungarian. . . . Excepting that they show no trace of the harmonic sequence of vowels, these languages are not in their structure so different from the Scythian that they might not belong to one family with them, if only sufficient correspondences of material were found between the two groups. And some have been ready, though on grounds not to be accepted as sufficient, to declare them related.”

Cust says that the Dravidian family may be considered to represent the agglutinative method, not-

withstanding that Pope, up to this day, maintains that the Dravidian family belongs to the same morphological order as the Aryan.

It will thus be seen that scholars are generally agreed that the Dravidian languages are agglutinative. The harmonic sequence of vowels, of which, according to Whitney, the Dravidian languages show no trace, is, however, found to exist to an appreciable extent in Telugu, though not to the same extent in the other Dravidian tongues also. Agglutination and vocalic harmony are two characteristics common to the Dravidian group and some of the languages of the so-called Scythian family. Added to these, there are a few coincidences in grammar. These similarities are, according to some scholars, quite inadequate to warrant the affiliation advocated by Caldwell. The same is the case with the forms and words given by him under Aryan and Semitic affinities to prove an ultimate connection of the Dravidian group with these families of languages. Further, the name Scythian is not at all satisfactory, as under that heading various languages of the world belonging to different morphological groups are lumped together. Other names used for Scythian are Allophylian and Ural-Altaic.

Sir George Grierson and Dr. Sten Konow think that the name Scythian is very unsatisfactory and that the Dravidian languages form an isolated group. They say :—

“The denomination Scythian is a very unhappy one. The Scythian words which have been handed down by Greek writers are distinctly Eranian, *i.e.*, they belong to the Indo-European family. But, nevertheless, the word has been used as a common designation of all those languages of Asia and Europe which do not belong to the Indo-European or Semitic families. Moreover, those languages cannot by any means be brought together into one linguistic family. The monosyllabic languages of China and neighbouring countries are just as different from the dialects spoken in the Caucasus or from the speech of the Finns and

Magyârs as is the Indo-European family. The points in which they agree are such features as recur in almost all languages and they are by no means sufficient to outweigh the great and fundamental characteristics in which they differ from each other. With regard to the Dravidian languages, the attempt to connect them with other linguistic families outside India is now generally recognised as a failure, and we must still consider them as an isolated family. The attempts made to show a closer connection with the Indo-European family have proved just as futile."

The Committee of Publication of *The Journal of American Oriental Society* (Vol. VII, 271), express the same opinion in the matter. They say:—

"The dialects of the Scythian family are remarkable for their great discordance with one another, for the slenderness of the ties which connect them, and the immense variety of elements and forms which they exhibit; hence the facility of going astray in an incautious ramble through such a wilderness of lexical and grammatical materials is extreme, and a careful comparative study of the different idioms, and a wary determination and selection of features among them, which can be pronounced of general occurrence and genuinely ancient, ought to precede any detailed comparison with another family of languages . . . His (Caldwell's) whole parallelism of Dravidian words and forms with Indo-European and Semitic for the purpose of proving an ultimate connection of the former with the two latter also contains the merest assonances and chance coincidences of no account as historical evidence.

The most cogent arguments in favour of the relationship of the Dravidian and Scythian languages which the comparison instituted between them brings to light are, in our view, the correspondences of general form and spirit, apprehension of grammatical relations and treatment of linguistic materials, which they undeniably present. And if the Science of Comparative Philology is strong enough to pronounce with confidence that such correspondences as are here displayed cannot be the result of analogous qualities of race, equal grade of capacity and culture, then the whole question is settled. But we are not certain that she has yet so far mastered the immense field of human speech as to be able to do this, and certainly there are few men living who are entitled to be accepted as her mouthpieces in making the decision. We shall prefer, then, to consider the question of Dravidian affiliation as one not yet authoritatively settled."

We are thus led to the conclusion that the Dravidian languages form an isolated family.

The term Drāviḍa is very old, being found in such ancient works as the Mahābhārata and those of Parāśara, Manu, Varāhamihira and Kumārila-bhaṭṭa.

It appears to be used in three senses—territorial, ethnological and linguistic. According to the Mahābhārata it denoted a tract of country in Southern India. It is also loosely applied to the south of the Peninsula. Ethnologically it denotes the Draviḍian race. It had also the special meaning of a Tamil speaking Brāhman, which was subsequently extended to other Brāhman communities of the Peninsula, namely, the Āndhras, the Karṇāṭas, the Mahrāṭṭas, and Gujarātis, as evidenced by the term Pancha-Drāviḍa as used by Indian Pandits. These communities were grouped together, because they all observed more or less the same customs, practices and rituals known as *Drāviḍāchāra* which differed from those of the Brāhman communities of the north known as the Pancha-Gauḍa. Linguistically the word has both a general and a special signification. When used in a general sense, it designates all the Draviḍian languages, and when used in a special sense, it designates Tamil alone. Similarly, Gauḍa, too, is the name of country, people and language. The Pancha-Gauḍa include the five dialects derived from Sanskrit of the north, at the head of which stands the Bengālī, just as the Pancha-Drāviḍa include the five dialects of the south at the head of which stands Tamil.

The name Draviḍian is derived from the Sanskrit Drāviḍa, which is derived from an older Dramiḷa, Damīḷa, and is identical with the name of Tamil.

Derivation of Drā-
viḍa.

In the old Pāli of the Mahāvamsa, the Tamils are called Damīḷa. The same is the case in the Canon of the Śvētāmbara Jains. Daviḷa and Daviḍa in the Prākṛit literature of the Jains and of the Sanskrit plays seem to be a later stage, due to the Prākṛit change of

m to *v*. The oldest texts have *Damiḷa*. *Damiḷa* and *Daṇḍa* were Sanskritised to *Dramiḷa*, *Draṇḍa*, and *Draviḍa*, respectively. Varāhamihira of the sixth century probably used *Draṇḍa*, though printed editions of his *Bṛhatsaṃhitā* read *Draviḍa*. Kern says some manuscripts read *Draṇḍa*. Tārānātha in his *History of Buddhism in India* mentions the *Dramiḷas*. *Dramiḷa* also occurs in old Malayāḷam versions of the Purāṇas, and in inscriptions such as the pillar inscription of king Maṅgalēśa (597-608) from Mahākūṭa near Bādāmi. Classical authors know the word under forms such as *Damirice*, *Dimirica*. A commentator on the *Brahma-sūtras* referred to by Rāmānuja is known as *Draṇḍa*; and a Sanskrit metrical abstract of the Tamil *Tiruvāymoli* of Saṭhakōpa is styled *Draṇḍōpanishatsangati*. Among the Jainas, *Draviḷa-gaṇa* or *Tivula-gaṇa* is the designation of a section of the community. The occurrence of the archaic letter *ḷ* in these words as in the word *Tamiḷ* deserves notice. *Draṇḍa* was again borrowed by Tamil under the form *Tiraṇḍa*.

The Draviḍian race is not found outside India. It is commonly considered to be that of the aborigines of India, or at least, of Southern India. According to some statements made in early Tamil literature, the original home of the Draviḍians was Lemuria, a continent now submerged in the Indian Ocean. Another theory is that the original home of the Draviḍians was Asia Minor where they lived with the ancient Accadians and migrated to India from the north-west entering Sindh, probably by the Bolan Pass, as testified to by the affinities of the Behistun tablets of Persia and the Brāhūi of Balūchistān to their own languages. They then spread over nearly all India.

Dr. Caldwell gives the following account of the pre-Aryan civilisation of the Draviḍians as indicated by the words in use amongst the early Tamilians :—

“ They had ‘ kings ’ who dwelt in ‘ strong houses,’ and ruled over small ‘ districts of country.’ They had ‘ minstrels ’ who

recited 'songs' at 'festivals,' and they seem to have had alphabetical 'characters' written with a style on palmyra leaves. A bundle of those leaves was called a 'book.' They acknowledged the existence of God, whom they styled *kō*, or king—a realistic title, little known to orthodox Hinduism. They erected to his honour a 'temple' which they called *kōil*, God's-house. They had 'laws' and 'customs,' but no lawyers or judges. Marriage existed among them. They were acquainted with the ordinary metals, with the exception of 'tin,' 'lead' and 'zinc,' with the planets which were ordinarily known to the ancients, with the exception of 'Mercury' and 'Saturn.' They had 'medicines,' 'hamlets' and 'towns,' 'canoes,' 'boats' and even 'ships' (small 'decked' coasting vessels), no acquaintance with any people beyond sea, except Ceylon, which was then, perhaps, accessible on foot at low water; and no word expressive of the geographical idea of 'island' or 'continent.' They were well acquainted with 'agriculture,' and delighted in 'war.' They were armed with 'bows' and 'arrows,' with 'spears' and 'swords.' All the ordinary or necessary arts of life, including 'spinning,' 'weaving' and 'dyeing' existed amongst them. They excelled in 'pottery' as their places of sepulture show."

This account affords sufficient proof that the elements of civilisation already existed amongst the Dravidians before they came into contact with the Aryans.

Long before the Christian era, the Dravidian South had developed a considerable culture of its own, and its inhabitants had consolidated themselves into powerful kingdoms, some of which carried on a thriving trade with Western Asia, Egypt, and later with the Greek and Roman empires. The occurrence of the word for peacock, *tuki* or *tūki*, which is none other than the ancient Tamil-Malayālam word *tōkai*, in the Hebrew text of *The Books of Kings* and *Chronicles* in the list of the articles of merchandise brought from Ophir in Solomon's ships, about 1000 B.C., also affords important confirmation of the antiquity of the Dravidian languages spoken in India before the advent of the Aryan tribes.

Recent discoveries tend not only to confirm the connection of the Dravidians with the Accadians or Sumerians but also to change entirely our present conceptions with

regard to the nature and antiquity of Dravidian civilisation. In the north-west of India, first at Harappa on the old bed of the Rāvi or Irāvati which under the name Parushni played a prominent part in the history of the Rigvēdic period, in the south of the Punjab, on a dry bed of the Indus, and then at Mohanjo-Daro near Dokri in the Larkhana District, some 400 miles away in Sindh, excavations had laid bare two cities which displayed evidences of a very considerable culture going back to a period long before the establishment of Buddhism. In those cities had been found, amongst other things, certain engraved and inscribed seals, bearing inscriptions in a hitherto unknown pictographic script, which were practically identical with the proto-Elamite tablets discovered at Sūsa. The graphs were in many cases the same, indicating that the same language must have been spoken in Elim in the west and in North-West India. Dr. Sayce, on the occasion of the presentation to him of the Triennial Gold Medal by the Royal Asiatic Society of Great Britain and Ireland on 12th May 1925, observed :—

“ Some of the discoveries now being made were of a revolutionary character and were tending to change entirely our conception based on many of the assumptions and beliefs which had been held with regard to the origin of civilisations. Among these later discoveries, was one which was to him of especial interest as bringing India into contact with the cuneiform world. . . . They were coming to date the approximate time of the Sūsan plaques (see above) as belonging to what was known as the three dynasty period, *viz.*, about 2300 B.C., and it would seem that at that period there was close intercourse between North-West India and Elim. This was an extraordinary result of exploration, and brought India within the domain of our cuneiform studies in the most unexpected way.”*

Dr. Hall of the British Museum bases the following remarks of his on the similarity of the finds of Harappa, Mohanjo-Daro, as also those at Adittanallur in the Tinnevely District, to those in Balūchistān, Babylon, Ur (Chaldea), Sumer and Crete :—

* *Journal of the Royal Asiatic Society*, 1925, 593-94.

“ With our present evidences, the Dravidians look like being a Mediterranean people, coming out of Crete, and passing through Asia Minor and Mesopotamia, where they were in close touch with the Sumerians and the Elamites : and possibly these latter were related to them and the Cretans. Then they came by the southern part of the Iranian plateau into Sindh, whence they spread into the interior of India. This must have happened long before 3000 B.C. Even if the Cretan connection cannot be satisfactorily demonstrated, Sumerian affinities are certain. India is thus linked more closely than ever to the western world, through both the Aryans and the Dravidians.”

Further discoveries might even demonstrate that Dr. Hall's theory, noted above, is true, and that the Sumerians were but Dravidians from India. In that case it would be established that civilisation first arose in India, and was associated probably with the primitive Dravidians. Then it was taken to Mesopotamia, to become the source of the Babylonian and other ancient cultures which form the basis of modern civilisation.*

According to Sir John Marshall,† we have by these sensational discoveries taken back at a single bound, our knowledge of Indian civilisation some 3,000 years earlier and have established the fact that in the third millennium before Christ and even before that, the peoples of the Punjab and Sindh were living in well-built cities and were in possession of a relatively mature culture with a high standard of art and craftsmanship and a developed system of pictographic writing. There can now no longer be any doubt that the Punjab and Sindh antiquities are closely connected and roughly contemporary with the Sumerian antiquities of Mesopotamia dating from the third or fourth millennium before Christ. Though the civilisation of the Indus will probably be found to have had its own distinctive characteristics, it will also be found to have formed part and parcel of a much wider sphere of culture which embraced not only Southern Mesopotamia and India, but

* *Modern Review*, December 1924.

† Annual Report of the Archaeological Survey of India, 1923-24.

probably Persia, and a large part of Central Asia as well, and which may even have extended as far west as the Mediterranean, where the early Ægean civilisation presents certain somewhat similar features. Whatever the history of the Sumerians in Mesopotamia may have been, a culture closely akin to theirs must have been widely disseminated in the valley of the Indus, and have undergone a development reaching back incalculable centuries on Indian soil. If, therefore, those scholars are right who consider the Sumerians to have been an intrusive element in Mesopotamia then the possibility is clearly suggested of India proving ultimately to be the cradle of their civilisation, which in its turn lay at the root of Babylonian, Assyrian and Western Asiatic, culture generally.

With the revolutionary discoveries in Sindh and the Punjab the history of Indian culture has now suddenly been taken back an extra 3,000 years, and the last mists of the legend that art began with the Greeks and religion with the Jews have been finally scattered.*

The Sumerian or Accadian language which was non-Semitic and earlier than the Assyrian or Babylonian, was beginning to be a dead language as early as 2000 B.C. The Sumerian civilisation must have been an old-established one long before 3800 B.C., the date of the reign of Sargon I (a Semite) who united Sumer and Accad into one kingdom. The Sumerians must have been in possession of writing before 8000 B.C. which is about the date of the earliest of their written documents that have yet been discovered.†

The language has, like the Dravidian group, the characteristics of agglutination and vowel harmony.

The region where the Dravidian languages are spoken is the whole of Peninsular India from the Vindhya mountains and the river Narmada in the north to Cape Comorin in the south, excluding Orissa

* *Times Literary Supplement*, 1926.

† Sweet: *The History of Language*.

in the east and the Gujarāṭi and the Mahrāṭhi districts in the west, and the northern half of Ceylon. Further to the north, Dravidian dialects are spoken by small tribes in the Central Provinces and Chōṭa Nāgpur, and even up the banks of the Ganges at Rājamahāl. Finally there is a Dravidian dialect in the far north-west in Balūchistān.

The best known Dravidian languages are Tamil, Malayāḷam, Kannaḍa, and Telugu. They have all been used for a long time as literary languages with alphabets, grammars and literatures of their own. Each of the languages consists of two forms of speech—the literary, the one found in literature, and the colloquial, the one used in every-day speech—which differ considerably from each other. There are, besides, in Southern India, Tuḷu, Koḍagu, Tōḍa, Kōṭa and Baḍaga which may be looked upon as dialects of Kannaḍa, as they are more closely related to that language than to any other of the Dravidian group. Further, the languages in the north belonging to the Dravidian family are Kurukh or Orāyon, Mālto or Rājamahālī, Kūī or Khoṇḍ, Gōṇḍī, and Brāhūī. Barring the four literary languages mentioned above, all the others are uncultivated. They have not even an alphabet of their own. A few minor dialects of the north belonging to the same family are Kōlāmi, Nāiki and Bhīlī. There are likewise a few minor dialects of the south such as Kuṛumba and Irūḷa.

Tamil, Malayāḷam, Kannaḍa and Telugu, together with the uncultivated Tuḷu, are now known as the Pancha-Drāviḍa. The Pancha-Drāviḍa Indian Pandits, however, include Mahrāṭhi and Gujarāṭi in the Pancha-Drāviḍa in place of Malayāḷam and Tuḷu, but philologists, recognising that Mahrāṭhi and Gujarāṭi, like other Indo-Aryan vernaculars of the north such as Bengālī and Sindhi, are mainly derived from Sanskrit, place them in the Gauda group of languages. The reasons for the Indian Pandits including

Mahrāṭhi and Gujarāṭi in the Pancha-Drāviḍa may be the existence of a few special points of similarity between these languages and the Draviḍian group as indicated below :—

1. "In northern vernaculars the masculine and neuter genders have been confounded, and in some, such as Bengālī and Oriyā, the difference between masculine and feminine nouns is also blotted out. In Mahrāṭhi and Gujarāṭi, on the other hand, three genders are distinguished and the neuter is a living gender just as in Draviḍian tongues.

Northern Indo-Aryan vernaculars have developed in a country where the home speech was Kolārian, while the substratum over which Gujarāṭi and Mahrāṭhi have spread was Draviḍian." *The Aryan Gods of the Mitāni People*, by Dr. Sten Konow.

2. Another reason seems to be that the palatals in Mahrāṭhi are pronounced as in Telugu, *i.e.*, they retain the pronunciation as real palatals before *i, ī, e, ē, ai* and *y* while in other cases *ch* is pronounced as *ts* and *j* as *dz*.

3. It may also be stated that in the opinion of some scholars the waves of Aryan immigration gradually submerged Draviḍian blood and speech in Gujarāt and the same influences obliterated the language in Mahārāshṭra.

4. One more reason is the existence in Mahrāṭhi and Gujarāṭi of the inclusive and exclusive forms of the plural of the personal pronoun of the first person as in the Draviḍian languages.

From the above it may perhaps be inferred that Mahrāṭhi and Gujarāṭi were once Draviḍian.

Tamil is spoken throughout the country below the Ghāts from Pulicāt to Cape Comorin and from the Ghāts to the Bay of Bengal, as also in the south of Tranvancore and the northern and the north-western parts of Ceylon.

Malayālam is spoken along the Malabar coast on the western side of the Ghāts from about Chandragiri near Mangalore to Trivandrum.

Telugu is the language spoken all along the eastern coast of the Peninsula from about Pulicāt to Chicacōle, and inland it prevails as far as the eastern boundary of the Mahrāṭṭa country and Mysore including within its range the Ceded Districts and Karnūl, a considerable

part of Hyderābād, a portion of the Nāgpur country and Gondvāna.

The region in which the Kannada language is now spoken comprises the west of the Nizam's Dominions, parts of Central Provinces and Berar, the southern districts of the Bombay Presidency, the whole of Mysore and Coorg, and the Madras districts bordering these countries on the north, west and south.

In the *Linguistic Survey of India* the region is thus defined :—

“ Kanarese is the principal language of Mysore and the adjoining parts of Coimbatore, Salem, Anantapur and Bellary. The frontier line thence goes northwards through the Dominions of His Exalted Highness the Nizam as far as Bidar, where it turns almost due west on to about the 78th degree and further southwards so as to include the south-eastern portion of Jāt and Daphlapur. Kanarese is also spoken in the extreme south-east of Satāra in Taluqa Tāsgaon ; to some extent in the Aundh State in the Satāra Agency ; and in the south of Belgaum, and further to the west, in Kolhāpur in almost so far west as the town of Kolhāpur. The line thence turns southwards, following the Ghāts to about Honāwar where it goes down to the sea. In North Kanara, Kanarese is the official language all over the district. It is the principal language of South Kanara with the exception of the southernmost corner. The frontier line thence coincides with the southern frontier of Mysore. Kanarese dialects are also spoken in the Nilgiris and the language has lastly been brought by immigrants to Madura and to Central Provinces.”

Tulu is spoken in a very limited area, the Chandra-giri and Kalyānapuri rivers in the Canara District being regarded as its ancient boundaries, and it does not appear ever to have extended much beyond them. Koḍagu is the language of Coorg ; and Tōḍa, Kōṭa and Baḍaga, as also Kurumba and Irula, are the languages of certain tribes inhabiting the Nilgiris.

Kurukh or Orāyon is spoken in the western portion of the Bengal Presidency and the adjoining parts of the Central Provinces ; Mālto or Rājamahāli in the Rājamahāl Hills in the north-east of the Sonthal Parganas ; Kūī or Khoṇḍ in the hills of Orissa and the neighbouring districts ; Gōṇḍi in the plateau of the Central Provinces from

Wārdha in the west and south to Bālāghāt and Mandla in the east and north; Kōlāmi in East Berar and the Wārdha district of the Central Provinces; Bhīli in the Pusad Taluqa of the Bāsim district; and Nāiki, the dialect of the Darwe Gōṇḍs, in Chanda.

Brāhūī is spoken in the Sarawān and Jhalawār Provinces of Balūchistān and also in parts of Sindh.*

The total number of speakers of these languages is, in round numbers, about seventy-two millions.

We shall now proceed to say a few words about the general characteristics of the Dravidian languages. As Tamil has developed the common Dravidian principles with great consistency, it may be taken as a good representative of the Dravidian languages.

Pronunciation.—There is a tendency to pronounce a short vowel after every final consonant.† There are a short and a long *e* and *o*.

Harmonic sequence of vowels.—This requires the vowel of the suffix to be so changed as to harmonise with the radical vowel; and conversely the vowel of the suffix also reacts on the vowel of the root so that the latter is altered into harmony with the former. This rule is particularly observed in Telugu and Tulu, though there are traces of it in Tamil and Kannaḍa also. In Telugu *i* is used when a neighbouring syllable contains *i*, *ī* or *ai*, and *u* in other cases: kattiki, kattulaku, kattulu; ā-manishinni, mīrunnu; kalugudunu, kaligitini. This law of vocalic harmony is a characteristic feature

* I may add here that two more Dravidian tribes of Balūchistān, namely, the Oritā and the Arabitā, are mentioned by classical writers. One is tempted to recognise a connection between Arabitā and Arava, the name applied to Tamil by the Telugus and the Kannaḍigas.

† Kumārilabhaṭṭa of the 7th century quotes in his *Tantravārtika*, *chōr* (śōru), *pāmp* (pāmbu) and *vair* (vayiru) without final *u*. This is perhaps due to his insufficient acquaintance with the Tamil language.

of many of the Ural-Altaic forms of speech.* Distinct traces of it are also found in the Muṇḍa languages. Its occurrence in Telugu is supposed to be due to Muṇḍa influence.

Convertibility of surds and sonants.—Hard and soft consonants are interchanged, especially in Tamil and Malayālam. A consonant when initial or double is hard, but when medial soft.

Phonetical changes of vowels and consonants.—*Ai* in Tamil becomes *e* in Kannaḍa and *a* in Telugu and Malayālam: talai, tale, tala. Gutturals in Kannaḍa change into palatals in Tamil and Telugu: kivi, ševi, chevi; key, šey, chēyi; *v* in Tamil changes to *g* in Telugu: aruvar, aruguru; *y* in Tamil changes to *s* in Kannaḍa: peyar, pesar; vayiru, basiru; etc., etc.

Inflection of nouns.—*Gender*: Nouns are divided into high-caste and casteless or rational and irrational. Gender is denoted by pronominal suffixes in high-caste nouns—*an*, *aḷ*, *ar* (epicene plural). Brāhūi does not distinguish the genders even in the case of rational beings. Most other languages of the family—Kurukh, Mālto, Kūi, Gōṇḍi, Kōlāmi, and Telugu—have no feminine singular, but use the neuter instead. The same is the case in Kurumba, a dialect of Kannaḍa. Kūi and Gōṇḍi use the neuter even for the feminine plural.

Number: There are only the singular and plural numbers, but no dual. Demonstrative pronouns are added to denote number, as also the suffixes *kal*, *gaḷ* and *lu*.

Case: Cases are formed by the addition of post-positions which are the same in the singular and plural. These post-positions are not independent words. They are added to the simple base in the nominative and to the oblique base formed by the addition of *ad* or *at*, *marad* or *marat*, in the other cases. The accusative and dative cases are generally distinguished, but not in some

* It is found in Finnish, Turkish, Hungarian, etc., but not in the language of the Lapps.

languages of the group, which is due to the influence of the Aryan vernaculars.

Adjectives.—Adjectives are not capable of inflection. The genitive of ordinary nouns is an adjective. Many adjectives are in the form of relative participles—*śiriya*, *periya*, *uyarnda*.

Numerals.—Nine is formed from the numeral ten by prefixing one—*ombadu*, *ombattu*; but *tommidi* in Telugu. Numerals are used partly as nouns and partly as adjectives.

Pronouns.—Generally in pronouns *n* denotes the singular and *m* the plural; but in the second person plural *r* is likewise used: Tamil *nīr*, Tuḷu *īr*, Kūi *īru*, Telugu *mīru* (old form *īru*). Reflexive pronouns are used in the beginning of words to form terms of relationship: *tandai*, *tangai*, *tande*, *tange*. There are two plurals of the first person, one inclusive and the other exclusive of the person addressed* :—

	<i>Exclusive</i>	<i>Inclusive</i>
Tamil	... <i>nāṅgaḷ</i>	<i>yām</i> , <i>nām</i>
Malayālam	... <i>ñāññaḷ</i>	<i>nām</i>
Kurukh	... <i>em</i>	<i>nām</i>
Kūi	... <i>āmu</i>	<i>āju</i>
Telugu	... <i>ēmū</i> , <i>mēmu</i>	<i>manamu</i>
Kannada	... <i>nām</i>	<i>ām</i> .

There are no relative pronouns but only relative participles. The plural is used as an honorific form in the singular.

Verbs.—Many bases are both verbs and nouns: *kutṭu*, *tappu*, *malar*, *taḷir*, *paḷi*. There is a negative conjugation. There are two negatives *illa* and *alla*, the one denying existence and the other denying quality or nature.

There are appellative verbs, *i.e.*, verbs formed from nouns: *śēvaganen*, *śēvakanem*, *śēvakudaṇu*. There is no passive voice.

* These two forms occur in the Munda languages also. They likewise occur in other families which have nothing to do with the Mundas and the Drāviḍas, *e.g.*, in the Nūba languages, the Algonquin languages, etc.

According to Cust the distinctive features of the Dravidian family of languages briefly are, that in its gender it distinguishes between rational and irrational objects; it has an oblique form for many of its nouns; it specialises the meaning of a root by the use of formatives; it modifies the root itself to convey different meanings, and relations; it has a negative voice.

The important points of resemblance between the

Affinity of Behistun tablets to Dravidian languages.

Dravidian languages and the Behistun tablets* are: the occurrence of cerebral letters; agreement with

Tamil in regarding the same consonant as a surd in the beginning of a word and as a sonant in the middle, and in pronouncing the same consonant as a sonant when single and as a surd when doubled; formation of the genitive case by the suffixes *na*, *nina* and *inna*, *cp. ni* in Telugu and *in* in Tamil; the dative suffix *ikki*, *ikka*, *cp. Malayālam* *ninakkū*; formation of the accusative by suffixing *un*, *in* or *n*, *cp. nu* or *ni* in Telugu; the ordinal suffix *im*, *cp. ām* in Tamil; the pronoun of the second person singular *ni* and the oblique form *nin*; and the use of the relative participle.

The general characteristics of the Dravidian languages given above distinguish these

Dravidian group different from Sanskrit.

forms of speech from Sanskrit. A few more distinguishing features are:—

In the Dravidian languages all nouns denoting inanimate substances and irrational beings are of the neuter gender. The distinction of male and female appears only in the pronouns of the third person, in adjectives formed by suffixing the pronominal terminations, and in the third person of the verb. In all other cases, the distinction of gender is marked by separate words signifying “male” and “female.” Dravidian

* Behistun in Western Media. The inscriptions discovered here which are in the old Persian, in the Babylonian and in the language of the Scythians of the Medo-Persian empire, record the political autobiography of Darius Hystaspes.

nouns are inflected, not by means of case terminations, but by means of suffixed post-positions and separate particles. Dravidian neuter nouns are rarely pluralized. Dravidian languages use post-positions instead of prepositions. It is characteristic of these languages in contradistinction to Indo-European, that wherever practicable, they use as adjectives the relative participles of verbs, in preference to nouns of quality or adjectives properly so called. Unlike the Indo-European, they prefer the use of continuative participles to conjunctions. It is a marked peculiarity of the Dravidian languages that they make use of relative participial nouns instead of phrases introduced by relative pronouns. These participles are formed from the various participles of the verb by the addition of a formative suffix. Thus "the person who came" is in these languages literally "the who came." Finally, in the Dravidian languages the governing word is invariably placed after the word governed, in consequence of which the nominative always occupies the first place in the sentence, and the one finite verb the last.

Further, Tamil rules of prosody are mostly different from those of Sanskrit, and the possession of peculiar sounds like *ḷ*, *ṛ*, *ṛ* (final) and *ḥ* (āydam) is an indication of the physiological characteristics of the Tamil people differentiating their language from the Aryan tongues. Moreover, in the Aryan languages the plural has a different set of case-terminations from the singular, by the use of which the complex idea of plurality and case-relation is indicated. There is no inflection of any case as such, irrespective of number, nor for number as such, irrespective of case. In the Dravidian languages plurality is expressed by a sign common to all the cases which is affixed directly to the singular, or crude form of the noun. To this sign of plurality are added the case terminations, which are fixed and unalterable, expressing the idea of case, and nothing more, and are the same in both numbers. Again, in the Aryan languages, case-relations of the singular are expressed by one set of forms and those of the plural by another; but in the

Dravidian tongues the same case signs are employed, without alteration both in the singular and in the plural. There is only one declension properly so called. The conjunctive case is not found in the Aryan languages. In the Dravidian languages the pronominal signs are annexed, not directly to the root as in the Aryan but to the tense particles. The Dravidian languages are destitute of any common term for brother, sister, uncle, aunt, etc., and use instead a set of terms which combine the idea of relationship with that of age; *e.g.*, *anna*, (elder brother), *tamma* (younger brother), *akka* (elder sister), *tange* (younger sister), *chikkappa* (younger paternal uncle), *doḍḍamma* (elder maternal aunt), etc.

With regard to the cultivated Dravidian languages of Southern India, the influence of Sanskrit has extended only to the vocabulary and not to the grammar. It has been said that the accession of culture from a superior race to an inferior is sometimes dangerous to the purity of a language; and accordingly the Dravidian languages have suffered in this way by the large infiltration of Sanskrit. The amount of Sanskrit in Tamil is much less than in the other languages. Sanskrit has no doubt supplied these tongues with words for expressing abstract ideas of religion, philosophy and science; but in many cases Sanskrit words have been unnecessarily introduced with the notion of adding elegance and refinement to the speech. Caldwell says that the following remarks of Archbishop Trench respecting the character of the contributions which English has received from Anglo-Saxon and from Latin respectively, are exactly applicable to the relation and proportion which the native Dravidian element bears to the Sanskrit contained in these languages:—

“All its joints, its whole articulation, its sinews, and its ligaments, the great body of articles, pronouns, conjunctions, prepositions, numerals, auxiliary verbs, all smaller words which serve to knit together and bind the larger into sentences, these,

not to speak of the grammatical structure of the language, are exclusively Anglo-Saxon (Dravidian). The Latin (Sanskrit) may contribute its tale of bricks, yea, of goodly and polished hewn stones, to the spiritual buildings, but the mortar, with all that holds and binds these together, and constitutes them into a house, is Anglo-Saxon (Dravidian) throughout."

But the Dravidian languages of Northern India have been much influenced by the neighbouring Aryan vernaculars, and in some cases such as the Brāhūī, the influence has been very great owing to the segregation of these languages for centuries from the other Dravidian tongues. It is, however, remarkable that these languages have still retained so many grammatical affinities to the other languages of the group. The Brāhūī has freely absorbed the alien vocabulary of Persian, Balūchi, Sindhi and other neighbouring languages and is no more an unmixed form of speech. Still its character as a Dravidian language can easily be recognised. It has a short and a long *e* and *o*; *ni* for thou and *num* for you; a negative conjugation and a passive voice; aspirated letters and *f*. The first three numerals are Dravidian, the higher ones being Aryan loan-words. Musit, three, may be compared with the Tulu mūji. The plural suffixes of the first and second person correspond to forms used in the other Dravidian languages, but the singular suffixes are different. Kurukh and Mālto very closely agree with each other. They have no separate feminine singular, but use the neuter instead, just as is the case in Kūī, Gōṇḍi and Telugu. Their nouns have no separate oblique base, as is also the case in Brāhūī and often in Telugu. Their personal pronouns are most closely related to those used in the old dialects of Tamil and Kannaḍa. Their present tense is formed as in Kannaḍa. Only the first few numerals are Dravidian, the rest being Aryan. Kūī and Gōṇḍi differ from other connected languages in using the neuter instead of the feminine in both numbers. They follow the same principles as Tamil and Kannaḍa in the formation of the plural, and mainly agree with

Kannāḍa in the formation of the present and past tenses. With regard to numerals, they resemble the other languages mentioned above. The minor dialects of the north, namely, Kōlāmi, Nāiki and Bhīli, use the neuter singular as a feminine like Telugu, Gōṇḍi, Kūi, etc., but the oblique base is formed as in Tamil and Kannāḍa. The plural suffixes agree with Kannāḍa dialects and Telugu, and the numerals are mainly the same as in Telugu. These three dialects very much resemble one another and show some interesting points of analogy with the Tōḍa dialect of the Nilgiris.

Some scholars are of opinion that the Dravidian tongues have not only borrowed much from Sanskrit but have also lent much to it. It is even supposed that these languages have also influenced to some extent the grammar of Sanskrit and the Aryan vernaculars. The Dravidian family once extended over nearly the whole of India. The geographical names in most parts of India, in spite of Sanskritised forms and fanciful derivations, attest this fact to this day. Where peoples speaking different languages are in constant intercommunication with each other, they naturally borrow much from each other without examination or consideration. It may therefore be taken for granted that as the Aryans penetrated to the south and became acquainted with new objects bearing Dravidian names, they have, as a matter of course, adopted the names of those things together with the things themselves. Caldwell gives the following as the conditions on which any word contained in the Sanskrit lexicons may be concluded to be of Dravidian origin:—

1. When it is an isolated word in Sanskrit without a root and without derivations, but is surrounded in the Dravidian languages with collateral, related or derivative words;
2. when Sanskrit possesses other words expressing the same idea, whilst the Dravidian tongues have the one in question alone;
3. when the word is not found in any of the Indo-European tongues allied to Sanskrit, but is found in every Dravidian dialect;

4. when the derivation which the Sanskrit lexicographers give is fanciful, whilst Dravidian lexicographers deduce it from some Dravidian theme of the same or a similar signification from which a variety of words are found to be derived ;

5. when the signification of the word in the Dravidian languages is evidently radical and physiological, whilst the Sanskrit signification is metaphorical or only collateral ; and

6. when Indian Dravidian scholars, notwithstanding their high estimation of Sanskrit as the mother of all literature, classify the word as a purely Dravidian one.

When any or several or all of these grounds exist, we may, according to Caldwell, safely conclude the word to be Dravidian, not a Sanskrit derivative. As judged by these conditions, the following among others are given as Dravidian loan-words :—

Akkā (a mother), attā (a mother, an elder sister), kuṭi (a house), kōṭa (a fort), nīra (water), palli (a village), mīna (a fish), ēḍa (a sheep or goat) *cp.* āḍu, marutta (a medicine man) *cp.* marundu, hēramba (a buffalo) *cp.* erumai, aṭṭa (boiled rice, food) from aḍu, ām (yes) *cp.* ām, valli (a creeper) *cp.* valli, balli ; mukūla (a bud) *cp.* mugil, mugul ; kuntala (hair) *cp.* kūṇḍal, pāli (tip of the ear) *cp.* pāle (lobe of the ear), maṇḍa (the head) *cp.* maṇḍe, kāka (a crow) *cp.* kāge, māchala (a crocodile) *cp.* mosale, mēka (a goat) *cp.* mēke, śīra (a large snake) *cp.* śērai, kēre ; tāla (palmyra) *cp.* tāl, varuka (a species of inferior grain) *cp.* baragu, varagu ; ulkā (a firebrand) *cp.* ulku, taṭit, tadit (lightning) *cp.* siḍil, teḍil (Tulu) ; Malaya from male, āli (a woman's female friend) *cp.* ālu (Telugu) a woman, a wife ; kali, gaṇḍa (a hero) ; śundi (a procuress, a bawd) *cp.* sonḍi, khalīna (the bit of a bridle) *cp.* kaḍiyaṇa, talpa (a float) *cp.* teppa, kaiya (spirituous liquor) *cp.* kaḷ, kharju (itch) *cp.* kajji, psā (hunger) *cp.* pasi.

Sanskrit has borrowed words of even Greek or Roman origin such as dīnāra dramma, hōra, etc.

So much for the Dravidian element in the vocabulary of Sanskrit. With regard to phonology, it is supposed that the cerebral letters in Sanskrit were taken from the Dravidian tongues. It is a general rule that a people

which invades a foreign country, to some degree adopts the pronunciation of its new home, partly owing to climate and partly owing to intermixture with the old inhabitants. The cerebral letters form an essential feature of Dravidian phonology and they are found in Sanskrit alone and not in any of the primitive languages related to Sanskrit. Further, the use of *l* in Sanskrit and the Aryan vernaculars where other Indo-European languages use *r* and *vice versa*, is probably due to Dravidian influence, since in these languages the change of *r* to *l* is very common. Further features in the phonology of the Aryan vernaculars which may be attributed to Dravidian influence are the softening of hard consonants after vowels in the Prākṛits, not only in single words but also in compounds; the double pronunciation of the palatals in Mahrāṭhi as in Telugu; and the change of *ch* to *s* and of *s* to *h* in many of these languages.

We observe Dravidian influence of much greater importance in the inflectional system of the Aryan vernaculars. In the inflection of nouns post-positions are used as case-suffixes, which are the same in both numbers, not after the base but after an oblique form, the latter being also used as a genitive and this again as an adjective. The use of a separate oblique form is most extensive in languages such as Mahrāṭhi and Bihāri, where the Dravidian influence must have been very strong. The use of two different forms of the objective case is distinctly Dravidian. It cannot, from an Aryan point of view, be explained why a post-position should, in this case, be added to a noun denoting a rational being, and not to other nouns as well. In the Dravidian languages nouns are divided into two broad classes—rational beings and irrational beings, whether animate or inanimate. The Hindi rule for the use of a post-position in the objective case agrees with that prevailing in Tamil and Malayālam. The inclusive and exclusive plurals of the pronoun of the first person are also found in several of the Aryan vernaculars.

The Dravidian tendency of using the participles without any addition as conjunctive participles in

subordinate sentences, also with pronominal suffixes to indicate the person of the subject, has also pervaded the Aryan vernaculars. Verbal tenses have been replaced by participles. Forms like *kṛitavān*, one who has done, are peculiar to later Sanskrit, *cp.* *ṣeydavan*. The suffix *vat* is Aryan, but it is not clear how an active form can be arrived at by adding the suffix to a passive participle. In the Dravidian languages, on the other hand, the past participle is active as well as passive, and a noun of agency is formed from it in all dialects—*ṣeydavan*. There cannot be any reasonable doubt about *kṛitavān* having been influenced by *ṣeydavan*. In Sanskrit *kṛitavān* is an anomalous form without analogy in connected languages, while Tamil *ṣeydavan* is quite regular. The order of words in the Aryan vernaculars, with the governed before the governing word and the verb invariably at the end of the sentence, is also in agreement with Dravidian principles.

In the Gaudian languages, *i.e.*, the Aryan vernaculars, the non-Sanskritic portion of the vocabulary is very small and even words of every day use are taken, either pure or corrupt, from Sanskrit, as also many grammatical features; whilst in the Dravidian languages, though a small proportion of the words, either pure or corrupt, has been borrowed from Sanskrit, the major portion being non-Sanskritic, the words for ordinary use are not derived from Sanskrit, nor do the grammatical processes resemble those of Sanskrit. Further, the Aryan vernaculars have no relative participles, no negative voice, not one of the Dravidian pronouns or numerals and no common words of primary importance. The non-Sanskritic words in them have no manner of analogy to the non-Sanskritic words in the Dravidian languages.

We have briefly shown the agreement in grammar and structure of the Dravidian tongues. We may now proceed to a comparison of their lexicons. In comparing words together it

Lexical affinities in the Dravidian languages.

is desirable to take pronouns and numerals, which constitute a link between grammar and vocabulary and have acquired a fixed and arbitrary meaning, and terms of relationship and every day use. A list of twelve such words in nine Dravidian languages, namely, Tamil, Malayālam, Kannaḍa, Telugu, Kurukh, Mālto, Kūī, Gōṇḍi and Brāhūī, is appended. It will be seen from the list that there is some dissimilarity in a few words, especially of Mālto and Brāhūī; but this is accounted for by the influence exercised on these languages by the neighbouring Aryan vernaculars.

	English	Tamil	Mala- yālam	Kannada	Telugu	Kurukh	Māto	Kūi	Gōṇḍi	Brāhūi
1	One	onru	oru	ondu	okaṭi	oṇṭā	ort	ro (ṇḍi)	uṇḍi	asiṭ
2	Two	iraṇḍu	raṇḍu	eraḍu	reṇḍu	eṇḍ	iwr	ri (ṇḍi)	raṇḍ	iraṭ
3	Three	Mūṇru	mūṇnu	mūru	mūḍu	mūṇḍ	tīn	mūṇṇi	mūṇḍ	musiṭ
4	I	nān	nān	nānu	nēnu	ēn	ēn	ānu	nannā	i
5	We	(Excl.) nāṅgaḷ (Incl.) nām	nāṇṇaḷ nām	nāṇṇaḷ nāvu	mēmnu	ēm	ēm	ānu	mammāt	nan
6	Thou	nī	nām	nāvu	manamu	nām	nām	inu	immā	nī
7	You	nīṇṇaḷ	nī	nūnu	nīvu	nūn	nūn	iru	immaṭ	nun
8	Eye	kaṇ	kaṇṇu	kaṇṇu	mīru	nūn	nīm	kānu	kan	khan
9	Ear	kādu, sevi	chevi	kivi	kannu	khaṇṇ	qaṇuth	kriu	kavī	khaf
10	Nose	mūḷku	chevi	mūgu	chevi	khebdā	qethwuth	mūṅḡeli	musōr	bānus
11	Tooth	pal	mūḷku	hālu	mukku	mū	musoth	pālkā	pal	dandān
12	Come	vā	pallu	bā	pallu	pall	bara	bānu	varā	bar

We may now proceed to consider in some detail the Dravidian tongues of Southern India. As stated before, four of these, *viz.*, Tamil, Malayālam, Kannaḍa and Telugu, are cultivated, while the rest, namely, Tulu, Kodagu, Tōḍa, Kōṭa and Baḍaga, which are all dialects of Kannaḍa, are uncultivated, inasmuch as they have not even a written character of their own. To these have to be added the minor dialects Kurumba and Irula.

Of these languages, Tamil is supposed to be the oldest and most highly organised, exceedingly rich in vocabulary and cultivated from a very remote period. Some scholars, however, are of opinion that Tamil is not the oldest Dravidian language, as Telugu and other languages have preserved older forms and represent a more ancient state of development. They think that the use of conjunctive participles instead of the ordinary verbal tenses in Malayālam also affords evidence of a more ancient stage of development of that language than is the case with Tamil. It has been stated that the name Tamil has been Sanskritised into Dramiḍa or Draviḍa, though it is not easy to account for the presence of *r* in the first syllable. Tamil Pandits say that the word Tamil means "sweetness" and that it has appropriately become the name of their sweet language.* They consider that the theory that Tamil is derived from the Sanskrit Draviḍa is not at all tenable, since a language which was in existence before the advent of the Aryans could not have got its name from the new comers. The Telugus and the Kannaḍigas call the language Aravam, un-sonorous, probably because it is totally destitute of aspirates. Another name applied to it by the Kannaḍigas is

* In the Tamil lexicon called *Piṅgalandai* sweetness and mercy are given as the meanings of the word *tamiḷ*—*inimaiyum nirmaiyum tamīḷ enal āḡum*. The word appears to occur only once in Tamil literature in the sense of sweetness—in the *Sintāmaṇi* of Tiruttakkadēvar.

Tigula, meaning probably rude or rough. The Portuguese called Tamil and Malayālam, Malabar, and Tamil, too, was known by that name long in Europe. In the very first book ever printed in Tamil characters at Ambalakkādu on the Malabar coast in 1577-9, the language of the book is styled Malavar or Tamul. Tradition refers the commencement of literary activity in Tamil to the sage Agastya, who is said to have been taught Tamil by Śiva or Subrahmanya, to have brought the alphabet from the north, to have composed the first grammar of the language known as *Pēragattiyam*, and to have caused another grammar named *Tolkāppiyam* to be written by one of his pupils. It is stated that from the sound of the right side of Śiva's drum arose Sanskrit and from the sound of the left side, Tamil, and that Śiva gave Sanskrit to Pāṇini and Tamil to Agastya. In a Sanskrit work called *Sambhuraḥasya*, which is in the form of a dialogue between Śiva and Subrahmanya, Śiva says: "Endowed by me with knowledge, the sage Agastya wrote Tamil grammar; so Tamil being *ārsha*, i.e., derived from a *rishi* author, does not fall under the head of *apabhramśa* (corrupt language) just as is the case with Āndhra, Kārṇāṭa, Gaurjara and other languages which are not *ārsha*."* Another tradition says that Agastya, having had a quarrel with the Sanskrit Pandits of Kāśi, came to the south and established the Tamil language. Invention of a language by an individual is, however, opposed to the principles of philology. Language is social and national, not individual. It is a social product, springing up with the first community and developing with the increasing needs of culture and civilisation. A grammar pre-supposes previous literature.† *Tolkāppiyam* has

* ಮಾಮುಧಿಶ್ಯ ತಪಶ್ಯ ಕ್ರೇ ಪುರಾಗಸ್ತೋ ಮಹಾಮುನಿಃ |
ಮಯಾ ಪ್ರದತ್ತವಿಜ್ಞಾನೋ ದ್ರಾಮಿಡೀಂ ವ್ಯಾಕೃತಿಂ ವ್ಯಧಾತುಂ ||
ನಾಪಭ್ರಂಶತ್ಯದೋಷೋನ್ವಿ ದ್ರಾಮಿಡೀನಾಂ ಗಿರಾಂ ತತಃ |
ಅನಾರ್ಷಮಾಂಧ್ರಕಾರ್ಣಾಟ ಘೌರ್ಜರಾದ್ಯಂ ಪಿ ಭಾಷಿತಂ ||
ಅಪಭ್ರಂಶಂ ವಿಜಾನೀಯಾತುಂ ||

† ಇಲಕ್ಕಯಮಿನ್ರಿ ಯಲಕ್ಕಣಮಿನ್ರಿ | ಇಲಕ್ಕಣಮಿನ್ರಿ ಯಲಕ್ಕಯಮಿನ್ರಿ |
ಎಳಿನಿನ್ನೆಣ್ಣೆಯೆಡುಪ್ಪದು ಪೋಲ | ವಿಲಕ್ಕಯತ್ತಿನಿನ್ನೆಡುಪ್ಪದುಮಿಲಕ್ಕಣಂ ||

—ಪೇರಗತ್ತಿಯಂ.

quotations from older authors. If Agastya wrote a grammar at all, he must have based it on the works of previous authors. The indigenous words *eluttu* (a letter) and *śuvāḍi* (a book) in Tamil prove that Agastya did not bring the alphabet. The story of Agastya has to be taken to mean that he was an early sympathetic cultivator of the language. Tamil has a copious vocabulary, relatively independent of Sanskrit, and a wide range of literature. It is, as will be seen further on, more closely related to Kannaḍa than to any other member of the Dravidian group.

Malayāḷam is composed of the two words *mala*, a mountain, and *āḷam*, a verbal derivative from the root, *āl*, to possess, to rule, which likewise occurs in this connection in the forms *āḷma* or *āyṁa*, a softened form of *āḷma* corresponding to the Tamil *āṇmai*. The whole word means "the mountain region," and then the language of that region. Caldwell considers Malayāḷam to be a very ancient offshoot of Tamil, differing from it chiefly at present by its disuse of the personal terminations of the verbs, and the larger amount of Sanskrit words it has incorporated into its vocabulary. Personal terminations began to be dropped after the 13th century, and by the end of the 15th they had gone completely out of use. Tuñjattu Eḷuttachchan, a noted writer of the 16th century, seems to have introduced the present alphabet, which appears to have been derived from the Grantha, the character in which Sanskrit is written in the Tamil country. The proportion of Sanskrit words adopted by the Dravidian languages is least in Tamil, greatest in Malayāḷam. Malayāḷam has a close relationship to Tamil.

In point of euphonic sweetness Telugu is said to occupy the first place among Dravidian idioms. It was called by the Europeans *gentoo*, a corruption of the Portuguese *gentio*, a heathen. The term was originally, *i.e.*, in 1648, applied to

all Hindus as opposed to the Moors or Muhammadans, and came in time to mean the Telugus alone, Telugu is called Āndhra by Sanskrit writers. The term Āndhra occurs as the name of an Indian people in the Aitarēya Brāhmaṇa, the Rāmāyaṇa, the Mahābhārata and in the Aśōka inscriptions of the third century B.C. Pliny calls them Andarae. The Āndhra language is mentioned by the Chinese pilgrim, Hwen Thsang, about the middle of the seventh century, who says that it differed from that of Central India, whilst the forms of the written characters were for the most part the same. The name Telugu, which also occurs in the forms Telungu, Teliṅga, Tailiṅga, Tenugu and Tenuṅgu, is said to be derived from Triliṅga, "the language of the three lingas," *i.e.*, of the country of which three famous linga temples formed the boundaries. According to tradition Śiva as a linga descended on three mountains, namely, Kālēśvara, Śrīśaila and Bhīmēśvara, which marked the boundaries of the Telugu country. The Prākṛit form of Trilinga is Teliṅga. The Telugu country was called Teliṅgāna by the Muhammadans. Besides Trilinga the Telugu country had likewise the name Trikalīṅga given to it. Telugu Pandits derive the name Tenugu from *tēne*, honey, and say that the name indicates the mellifluous character of the language. In the Tamil country Telugu is known as Vaḍugu, and the Telugus as Vaḍugar from *vaḍa*, north, the Telugu country lying to the north of the Tamil. According to tradition the first Telugu author was the sage Kaṇva who lived at the court of Āndhrarāja and wrote Telugu grammar. Atharvaṇāchārya, who lived at the beginning of the thirteenth century, names, besides Kaṇva, Bṛihaspati, Hēmachandra, Pushpadanta, Rāvaṇa, Gautama and Dharmarāja as writers on Telugu grammar in his *Trilingaśabdānuśāsana*. None of these grammars has come down to us. In Tamil we have only one sage Agastya as the formulator of the rules of grammar, but here we have a good number of them besides Rāvaṇa, the demon king of Lanka.

Unlike Tamil and Telugu, Kannaḍa has no sage's name associated with its literary origin. But the name Karṇāṭa or Kannaḍa is very old.

It occurs as early as the sixth century in Varāhamihira's *Bṛihatsamhitā*, and its mention in Sōmadēva's *Kathāsaritsāgara*, probably due to its being mentioned in his source, viz., the *Paiśāchi Bṛihat-kathā* of Guṇāḍhya, carries it further back to the earliest centuries of the Christian era. It also occurs in the form Karunāḍar in the Tamil poem named *Śilappadikāram* which is supposed to go back to the second century A.D. and in the form Karunāḍagan in the Vēlvikuḍi plates (c. 770) of the Pāṇḍya king Śaḍaiyan Parāntaka. The Sanskrit poet Rājaśekhara (c. 900) refers in his *Kāvya-mīmāṃsā* to the mannerisms of the Karṇāṭas in reading their books.

According to Caldwell, the term Karṇāṭaka was at first a generic denomination of the plateau of the Southern Dekhan. He goes on to remark :—

“ Karṇāṭaka has now got into the hands of foreigners who have given it a new and entirely Wrong use of the erroneous application. When the Muhammadans arrived in Southern India, name Karṇāṭaka. they found that part of it with which they first became acquainted—the country above the Ghāts, including Mysore and part of Telingāna—called the Karṇāṭaka country. In course of time, by a misapplication of terms, they applied the same name, the Karṇāṭak or Carnāṭic, to designate the country below the Ghāts, as well as that which was above. The English have carried the misapplication a step further, and restricted the name to the country below the Ghāts, which never had any right to it whatever. Hence the Mysore country, which is properly the Carnāṭic, is no longer called by that name by the English, and what is now geographically termed “ the Carnāṭic ” is exclusively the country below the Ghāts on the Coromandel Coast, including the whole of the Tamil country and the District of Nellore only in the Telugu country.”

The derivation of Karṇāṭa or Kannaḍa is uncertain. Dr. Gundert proposed *Kar-nāḍu*, “ the black country,”

as the original form of Karnāṭa, in allusion to the black

Derivation of Kar- cotton soil which characterises the
nāṭa or Kannāḍa. plateau of the Southern Dekhan in

which the language is spoken.

Other scholars have suggested that Karnāṭa is derived from *Karu-nāḍu* "the elevated country," with reference to the height of the plateau above the sea level. Indian grammarians have expressed the opinion that Kannāḍa is a *tadbhava* or corrupt form of Karnāṭa, though it is more likely that the latter is a Sanskritised form of the original Kannāḍa. We may compare with this Punnāṭa, the Sanskritised form of Punnāḍu, a kingdom which existed in the south of Mysore in the early centuries of the Christian era. Ptolemy names it Paunnata in the second century. The original form of Kannāḍa was most probably Kannāḍu (compare Punnāḍu) which was subsequently changed into Kannaḍu and lastly into Kannāḍa. The form Kannaḍu as the name of the language is even now heard in some parts of the Kannada country. The suggested derivation from Kar-nāḍu, the black country, may seem appropriate to outsiders, but the Kannāḍigas themselves are not likely to designate their language "the black country language." The Tamils and Telugus derive their respective languages from words which bear the signification of sweetness, though outsiders may suppose that it is an afterthought. It is not therefore too much to presume that the Kannāḍigas also must have applied some good attribute to their language, and this attribute, I think, is fragrance as indicated by the derivation from Kammitu (fragrant) + nāḍu (country), which words when compounded become Kannāḍu. Kannāḍu, *i.e.*, Kannāḍa, thus means the language of the fragrant country, and the epithet fragrant may be considered appropriate to the Kannāḍa country abounding as it does in sandal forests and lotus ponds, the latter being invariably described by Kannāḍa poets as one of its most characteristic features.

With regard to the antiquity of the Kannāḍa language, one or two points may be mentioned.

According to Jaina tradition, Brāhmi, the daughter of Rishabhadēva, the first Tīrthan-kara, invented eighteen alphabets including, among others, Kannaḍa. Recently a curious inscription of about the ninth century was found in a Jaina temple in the Deoghar Fort containing specimens of different alphabets mostly Dravidian.* Among the papyri belonging to the second century A.D., discovered at Oxyrhyncus in Lower Egypt, there is one which contains a Greek play or farce, based upon the story of a Greek girl carried off to the coast of India and rescued by her brother, in which there occur some Indian words which, according to Dr. Hultsch, are Kannaḍa.†

Kannaḍa is closely related to Tamil. They alone have a regular feminine gender. Kannaḍa closely related to Tamil. The various suffixes of the plural of rational and irrational nouns are essentially the same in both and they are more consistently distinguished than in most other connected forms of speech. Both languages agree in the principles for the formation of the oblique base. There are also a few points of difference between the two languages. Kannaḍa agrees with Telugu in the formation of the oblique cases of the singular of the pronouns I and thou and in possessing a present participle. But it differs more widely from Telugu than it does from Tamil.

A word or two may now be said about the uncultivated Dravidian languages of the South, namely, Tulu, Koḍagu, Tōḍa, Kōṭa and Baḍaga, which may be looked upon as dialects of Kannaḍa by reason of their closer relationship to that language than to any other of the Dravidian tongues, as indicated in the following statements: "Tulu does not differ widely from Kanarese;" "Koḍagu may be regarded as standing about midway between Old

* Report on the Hindu and Buddhist Monuments, Northern Circle, 1918, p. 19.

† Mysore Archæological Report for 1904.

Kanarese and Tuḷu ”; “ Kōta may be considered as a very rude dialect of Kanarese ”; “ Baḍaga is an ancient dialect of Kanarese ”; “ the language (Tōda) seems to have been originally Old Kanarese, and not a distinct dialect.”

Tōda, the language of the Tōdas or Todavar of the Nilgiris, is peculiar in having the sound *f*; *e.g.*, pūf, insect. It has very few case-signs, there being no difference in it between the nominative, genitive and accusative. The earliest mention of the Todavar has been met with in an inscription, No. 83 of the Chāmarājanagar Taluk of the Mysore District, dated 1117, which states that Puṇisa, the general of the Hoysala king Viṣṇuvardhana, frightened them during his conquest of the Nilgiris. Kōta, the language of the Kōtas of the Nilgiris, is said to have been carried thither by a persecuted low caste tribe at some very remote period. In this language the sign of the genitive case is *a*, of the dative *ke* and of the locative *olge*; and the infinitive is formed by adding *alīk* to the root; *e.g.*, *tin*, eat, *tinalīk*, to eat. All this shows how closely it is allied to Kannāḍa. Baḍaga, the language of the Baḍagas, who form the most numerous class of people inhabiting the Nilgiris, is a more ancient form than ordinary Kannāḍa and agrees in several particulars with the language of old literature. The sounds *r* and *ḷ* are still found in the language, though in several cases *ḷ* is used in the place of *ḷ*; *e.g.*, aṛi, to know; ēru, to ascend; kuṛi, a sheep; keṛe, a tank; iṛḷu for iṛuḷu, night; tiṅḷu for tiṅaḷu, the moon; avḷa for avaḷu, she; makḷa for makkaḷu, children. A peculiarity about the use of *ḷ* is that it occurs generally as a subscript of the first or second syllable of a word instead of forming the next syllable as in Kannāḍa and other allied forms of speech; *e.g.*, kḷee, for kīḷu, to pull out; bḷā for bīḷu, to fall; mḷūgu for muḷugu, to sink; hogḷu for hogaḷu, to praise; hḷā for hāḷu, ruin; hḷayē for haḷe, old; hḷoye for hoḷe, a river; gḷuyi for guḷi, a pit. The personal pronoun of the first person singular

is *nām*, I; the dative suffix is *ga*, *holaga* (*holakke*), to the field; the past tense of the verbs agrees with Old Kannaḍa: *māḍidem*, I did. The Baḍagas are mentioned in ancient Tamil literature in verse 253, attributed to the old poet Nakkīrar, of the anthology known as *Aga-nānūru* in connection with the Mysore king (Erumaiyūrān—he of Mahishapura or Mysore) who is stated to be related to them. Tulu, though destitute of a literature, is one of the most highly developed languages of the Dravidian family. The name Tulu which means mild, meek, humble, refers to the people rather than to the language. The Tulus have the reputation of being the most conservative portion of the Dravidian race. Tulu does not differ much from Koḍagu. The dialect from which it differs most is Tamil. Koḍagu is the language of the Coorgs, the people of Coorg or Koḍagu. The name is derived from *kuda*, west, and means the western country. The earliest mention of the Coorgs or Koḍagas is found in an inscription, No. 20 of the Hunnur Taluk of the Mysore District, dated 1174, which records that the Changāḷva ruler Pemma Virappa, aided by the Koḍagas of all the Nāḍus, attacked Beṭṭarasa, the general of the Hoysaḷa king Ballāḷa II, sent to put down the Changāḷva king Mahādēva whom he killed in battle, but was defeated. Koḍagu has preserved its form comparatively free from change owing to the retired position of the people who speak it.

Two lists of words are given below, one to show the glossarial affinities of Kannaḍa and the three dialects of the Nilgiris noticed above, namely, Tōḍa, Kōṭa and Baḍaga, as also the two minor dialects of the same place Kuṛumba and Iruḷa; and the other to show the glossarial affinities of Kannaḍa and the two dialects Tulu and Koḍagu. It will be seen that there is scarcely any dissimilarity in the words compared barring that due to a few dialectic interchanges.

LIST I.

	Kannaḍa	Tōḍa	Kōṭa	Baḍaga	Kuṟumba	Irula	English
1	Ondu	odd	odde	ondu	ondu	ondu	One
2	Eraḍu	eḍ	eḍe	eraḍu	eraḍu	irṇḍu	Two
3	Mūru	mūdu	mūnde	mūru	mūru	muru	Three
4	Nānu	an, ann	ane	nā, nānu	nā, nānu	nānu, nā	I
5	Nāvu	em, am	enge	engla	enga	nāvu	We
6	Nīnu	ni	ni, niye	ni	ni	ni	Thou
7	Nīvu	nīv	nīnge	nīngla	nīnga	nīv	You
8	Iṟumpe	erb	irbē	irūpu	irūpu	irūmbu	Ant
9	Iruve	kaṇṇ	kaṇnu	kaṇnu	kaṇnu	kaṇnu	Eye
10	Mīnu	mīn	mīnē	mīnu	mīnu	mīnu	Fish
11	Pāvu	pāb	pābe	pāmbu	hāvu	pāmbu	Snake
12	Hāvu	vā	vāge	ba	ba	barave	Come
	Bā						

LIST II.

Kannaḍa	Tulu	Koḍagu	English
Kuri	kuri	kori	Sheep
Sidi	tedil	cheḍil	Thunderbolt
Nālage	nālayi	nālayi	Tongue
Kittile	kittili	kittuli	Orange
Mūru	mūji	mūrd	Three
Kiridu	kird	cheriya	Small
Paḷti, hatti	parti	parati	Cotton
Ombattu	ormba	oyimbadu	Nine

The numbers of the races speaking Kannaḍa and its dialects are estimated at about eleven and a half millions.

Number of speakers.

CHAPTER II.

History of the Kannada language. Scope of History of language. State of Dravidian philology in Southern India. Indian and European scholars. The range of Kannada about a thousand years ago. Its influence in the Telugu country. Kannadigas: their civilisation. Phonology. The alphabet. Derivation from the Aśoka alphabet. Points of agreement and difference between the Kannada and Tamil alphabets. Phonetic system. Help of Tamil in determining words containing *r* and *l*. Euphonic combination. Vocalic harmony. Dialectic interchange. Interchange of vowels. Interchange of consonants.

AFTER these introductory and preparatory remarks, we may proceed to examine the History of the Kannada language in some detail and try to give a brief account of its history. We have already said something in a general way about the antiquity of the language, its inclusion as an important member in the Dravidian group of languages and its affinities to the other main members of the group in grammar. We shall now proceed to make a detailed examination of the language, and since the study of a language without reference to any other serves no useful purpose, we shall, as far as possible, compare and contrast the language with its sister languages in respect of the points that are brought under examination.

Language has been defined as the expression of thought by means of speech sounds. As language is constantly undergoing change, we can speak of a history of it; and it is the business of an historical investigation to trace the changes in the language. These changes take place gradually so that the speakers of the language are unconscious of them; and this accounts for the uniformity of the language.

which otherwise would become unintelligible. The history of a language deals mainly with its grammar and vocabulary together with the changes that have taken place in it. The grammar of every language is full of irregularities, exceptions, anomalies and inconsistencies owing to imperfect correspondence between grammatical form and grammatical function. In a perfect language every grammatical category would correspond exactly to some logical category, and there would be no room for a history or science. The peculiar charm of the study of languages lies precisely, as has been rightly said, in the mixture of the rational and the irrational, the arbitrary and exceptional with the symmetrical and regular, which they all present.

Before dealing with the history of the Kannada language, a few remarks may be made on the state of Dravidian philology in Southern India.

It may generally be stated, with due deference, that Indian Pandits can scarcely be of much help to us in this department of research. Some of them believe that Sanskrit, *the language of the gods*, is the primeval form of speech from which all other languages, no matter in what part of the world they are spoken, are derived. There are others who do not, however, go so far, but believe that all the languages—Gaudian, Dravidian and Kolarian of India, at any rate, are derived from Sanskrit. They are, of course, right in their derivation of the Gaudian languages from Sanskrit. The presence of Sanskrit words more or less in the vocabularies of several of the Dravidian languages has led them to believe that this group of tongues is also derived from Sanskrit, though a slight examination into the vocabulary of any one of these languages would have clearly shown that the non-Sanskritic portion is very greatly in excess of the Sanskrit. The fact is that comparative study of languages is a thing with which the Indian Pandit is not familiar. A Pandit may have devoted his whole life-time to mastering the in-

tricacies of the grammar of one language without giving so much as a thought to any striking resemblance that may present itself to him in the grammar of some other language. There is no lack of Pandits in all the Dravidian languages. There are even some who have made two or three of them the subject of their special study and possess equal proficiency in them. Their high proficiency in these languages, which would otherwise have proved of inestimable value, is not of much service to philologists owing to their unfamiliarity with the principles of comparative philology. An exception that I have come across is Pandit S. Krishnamacharya, the author of a Kannada grammar styled *Hosagannadanudigannadi*, which he wrote in about 1830. He notices in this work the relationship between Tamil and Kannada and formulates some rules according to which, in his opinion, Tamil words undergo alteration in Kannada.

Indian graduates well trained in the Western modes of thought, who may be supposed to possess a critical scholarly habit of mind, may rightly be expected to do something for the advancement of Dravidian philology. But with one or two exceptions, no Indian scholar has as yet produced a work of any importance tending to promote an intelligent and critical study of the Dravidian forms of speech. The late Professor M. Seshagiri Sastri, M.A., of the Madras Presidency College, did some notable work in this line, but he believed, like Dr. Pope, that the Dravidian tongues were derived from Sanskrit. It was, however, reserved for Europeans to do much useful work for us in the field of Dravidian languages. European scholars, though tolerably well versed in one of the languages of the Dravidian group, are likely to go wrong in making generalisations, owing to their imperfect acquaintance with the others. But they have done a world of good by writing valuable works on the languages which they had made their special study. Thus Rice and Kittel have earned the gratitude of the Kannadigas; Beschi, Pope, Ellis

and Percival, of the Tamils; Campbell and Brown, of the Telugus; and Gundert, of the Malayālis. Caldwell and Sten Konow have done very useful work for the Dravidian group as a whole. By writing his *Comparative Grammar*, Caldwell has done very valuable service to the Dravidians. His work marks an era in the history of the Dravidian languages and has given an impetus to the critical and comparative study of those tongues. Sten Konow's articles on the Dravidian languages in the *Linguistic Survey of India* are of considerable value for the critical study of this group. Similarly, we are indebted to Europeans for works on the dialects of Kannaḍa; to Brigel, Hodgson, Major Cole and Pope for their grammars of the Tulu, Baḍaga, Koḍagu and Tōda languages respectively. The same is likewise the case, with one or two exceptions, with regard to the Dravidian dialects of Northern India.

Regarding the range and principal seats of the Kannaḍa language a thousand years ago, *i.e.*, at about the beginning of the 9th century, we have the following interesting particulars given in the *Kavirājamārga* of the Rāshtrakūṭa king Nripatunga or Amōghavarsha I (815-877):—

“The region in which Kannaḍa was spoken extended from the Kāvēri as far as the Gōdāvari. The Kannaḍa spoken in the district lying within Kisuvoḷal, Kopaṇa, Puligere and Onkunda was the pure well of Kannaḍa undefiled.”*

The range given above includes a considerable part of what is now regarded as a purely Mahrāṭṭa country.

* ಕಾವೇರಿಯಿಂದಮಾ ಗೋ
 ದಾವರಿವರಮಿದನಾಡದಾಕನ್ನಡದೊಳೆ ;
 ಭಾವಿಸಿದ ಜನಪದಂ ವನಃ
 ಧಾವಳಯವಿಲ್ಲನವಿಶದವಿಷಯವಿಶೇಷಂ ||
 ಅದಜೊಳಗಂ ಕಿಸುವೊಲರಾ
 ವಿದಿತಮಹಾಕೊಪಣನಗರದಾಪುಲಗೆಟಿಯಾ |
 ನದಭಿಸ್ತು ತಮಪ್ಪೊಂಕುಂ
 ದದ ನಡುವಣ ನಾಡೆ ನಾಡೆ ಕನ್ನಡದ ತಿರುಳ್ ||

But this ought not to incline us to doubt the accuracy of Nṛipatunga's statement concerning the northern limit. In the 9th century Kannāḍa was spoken over a considerable part of the Mahrāṭṭa country, but subsequently it has had to yield its place to the encroaching Mahrāṭhi idiom since the rise of the Mahrāṭṭa empire. Kolhāpūr, now considered a purely Mahrāṭṭa District, was not so in ancient times, as is abundantly proved by the Kannāḍa inscriptions in the Mahālakshmi temple situated in the heart of the Kolhāpūr town, by the large number of Kannāḍa manuscripts in the Jaina Maṭha at Kolhāpūr, by the Kannāḍa local names in the Kolhāpūr territory, as, for instance, Sirol (Siri-voḷal), and by the fact that the head of the Lakshmīsēna-maṭha at Kolhāpūr issues his circulars to this day in Kannāḍa to his numerous disciples in the Karahāṭaka-prānta, which is identical with the Satāra District, the name Karahāṭaka or Karhāḍa being now restricted to the town of that name. Further, the Political Agent at Kolhāpūr is, to the present day, always addressed as the Political Agent not of the "Dakṣiṇa-Mahārāshṭra" or "Southern Mahrāṭṭa Country," but of the "Karavīra Ilākha and the Karnāṭaka-prānta." The official designation, Southern Mahrāṭṭa Country, which includes the three Kannāḍa Districts of Belgaum, Bijapur, and Dharwar, together with the Kolhāpūr, Miraj and other Indian States, is a misnomer. It is true that in one of the earliest inscriptions of Pulakēṣi II (609-642) this part of the country is included in Mahārāshṭra; but this term, meaning literally "the great country," did not imply any of the racial and linguistic peculiarities which are now attached to the terms Mahrāṭṭa and Mahrāṭhi, derived from it. In the whole area of the so-called Southern Mahrāṭṭa Country, not a single Mahrāṭhi inscription has been discovered, of a greater age than two or three centuries, while all the old inscriptions hitherto found are either in Sanskrit or Kannāḍa, or in the two languages combined. This fact speaks of itself as to what the vernacular of the country

was in early times. At present, the people and the language of the British Districts are essentially Kannāḍa, and the Kannāḍa people and language have been displaced, to a certain extent, by the Mahrāṭhi people and language in the Indian States, only because those States were established by the aggressions of Mahrāṭṭas from the north, whose local influence proved to be greater than that of the rulers whom they dispossessed. The town and District of Sholapur contain numerous Kannāḍa inscriptions, though the district now counts officially as a Mahrāṭhi one. Names such as Vappuvanna and Lasthiyavva among the Silāhāras of Thāṇa betray their Kannāḍa origin. The influence of Kannāḍa in ancient times in what is now known as the Telugu country is evidenced by the Kannāḍa titles applied in old Telugu inscriptions to Telugu kings and chiefs; *e.g.*, in a Telugu Vaidumba inscription of about the 9th century, the name of a general is given as Manujaradēva;* the Eastern Chālukya king Guṇaga-Vijayāditya (844-888) had the title *Guṇake-nalla*; and some of the Redḍi chiefs bore the titles *Jagad-obba-gaṇḍa* and *Jagada-Gōpāla*.† It may also be incidentally noted that in the Indrakīlaparvata Telugu inscription of about the 9th century at Bezwadā occurs the form *samvatsaraduḷ* with the archaic Kannāḍa locative suffix *uḷ* instead of the corresponding Telugu suffix *lō*.

Ādi-Pampa (941) says that he wrote his *Vikramā-rajuna-vijaya* or *Bhārata* in the pithy Kannāḍa of Puligere, which is one of the four seats of pure Kannāḍa named by Nṛipatunga. Ranna (993) also states that the Kannāḍa of the two (which make together a six-hundred) was pithy Kannāḍa‡ and that he wrote in it. The two referred to by Ranna are the Belvola three-hundred and the Puligere three-hundred,§ so that

* Madras Epigraphical Report, 1923, p. 98.

† *Ibid.*, p. 124.

‡ ಎರಡುನೂರು ಕನ್ನಡಮಾತೆರಳ ಕನ್ನಡಂ.

§ ಬೆಳ್ವೊಲ ಮೂನೂರುಮಂ ಪುಲಗೆಣಿ ಮೂನೂರುಮಂತೆರಡುನೂರುಮಂ.—*Epigraphia Indica*, XV, p. 339.

Puligere again appears as the region of pure Kannada. The expression Eraḍ-aṇu-nūru, as the name of a province, which was an ornament of the Kuntala country, occurs in the Kalās inscription of 930,* and the same appears as Dvi-triṣatam, the two three-hundreds, in the Nilgunda inscription of 982.†

Nṛipatunga also makes the following interesting remarks about the intelligence and culture of the Kannadigas inhabiting the region of pure Kannada already mentioned as lying within Kisuvolal, Kopaṇa, Puligere and Onkunda :—

“Skilled are the people of that region in making speeches with apt words and also in understanding and pondering over (others’) speeches. Naturally intelligent, they are, even without special study, versed in the usages of poetry. All are skilful in their speech. Even young children and the dumb learn wisdom and words respectively at a hint.”‡

We learn from the Ceylonese Buddhist Chronicle *Mahāvamsā* that the Maurya Kannaḍigas: their emperor Aśoka sent in the 3rd civilisation. century B.C. a Buddhist missionary named Rakkhita to Banavāsi, situated on the north-west border of the Mysore State, and another named Mahādēva, to Mahiṣha-Maṇḍala, probably Mysore. The late Dr. Fleet was of opinion that Mahiṣha-Maṇḍala did

* ಕುಂತಳಧರಾತಳಂ ; ತದ್ವಿಷಯಕ್ಕೆ ರಡಲುನೂಲು ಲಲಾಮಂ.—
Epigraphia Indica, XIII, p. 326.

† *Ibid*, IV, p. 207. The term ಎರಡಲುನೂಲು has been taken in the sense of 1,200 and wrongly applied to Kopaṇa by some scholars without any literary or epigraphical evidence for doing so.

‡ ಪದನವುಡು ನುಡಿಯಲುಂ ನುಡಿ
ದುಡನವುಡಾರಯಲುಮಾಪರಾ ನಾಡವರ್ಗಳ್ |
ಚದುರರ್ ನಿಜದಿಂ ಕುಳಿತೋ
ದದೆಯುಂ ಕಾವ್ಯಪ್ರಯೋಗಪರಿಣತಮತಿಗಳ್ ||
ಕುಳಿತವರಲ್ಲದೆ ಮತ್ತಂ
ಪೆಪರುಂ ತಂತಮ್ಮ ನುಡಿಯೊಳೆಲ್ಲಂ ಜಾಣರ್ |
ಕಿಟುವಕ್ಕಳುವಾಮೊಗರು
ಮುಖಪಲ್ಲವರ್ ವಿವೇಕಮಂ ಮಾತುಗಳ್ ||

not refer to Mysore but to a province on the banks of the Narbadā. But Mahiṣha-rāṣṭra or Maisa-nāḍu occurs as the name of the Mysore country in inscriptions and literature. *Maisa* is only a *taḍbhava* or corrupt form of *Mahiṣha*, a buffalo. In the Tamil Anthology called *Aganānūru*, verse 115 composed by the ancient poet Māmūlanār, who has been assigned by some scholars to about the 2nd century A.D., names Erumai-nāḍu (erumai=a buffalo), which may be compared with Maisa-nāḍu mentioned above, and says that it was situated in the west. Verse 36 attributed to Nakkīrar, another ancient poet, tells us that in a battle that was fought at Talaiyālangāṇam the Pāṇḍya king Neḍuñjeliyan defeated the combined forces of these seven chiefs, namely, the Chēra, the Chōḷa, Tidiyan, Elīni, Irungōvēṇmān, Porunan and Erumaiyūrān (he of Mahiṣhapura or Mysore). And verse 253 of the same poet states that Erumaiyūrān was related to the Baḍagas. In another old Tamil work called *Śilappadikāram* it is stated that the Chēra king Śenguttuvan, who, according to some scholars, ruled in the 2nd century A.D., while on an expedition to the north, stayed on the Nilgiris and witnessed with great pleasure the dance of the Kannāḍigas. We gather from the Ceylonese chronicles that a Chōḷa king named Elala conquered Ceylon in 205 B.C. with the help of a Mysore army.* An inscription of the Rāṣṭrakūṭa king Dantidurga, of about the middle of the 8th century, states that the Karnāṭaka army was capable of defeating the Pallava king of Kānchi, and the Kēraḷa, Pāṇḍya and Chōḷa kings.† The Kaḷabhras, mentioned in the Vēlvikuḍi plates (c. 770) of the Pāṇḍya king Saḍaiyan Parāntakan as having gained possession of the Pāṇḍya country in about the 7th century, are believed to be Karnāṭas. The Vaḍugar (Baḍagas) of Erumai-nāḍu (Mysore) formed the advance guard of the Mōriyar of Tamil Sangam literature or

* *The Lost Cities of Ceylon*, p. 26.

† *Indian Antiquary*, XI, p. 114.

Mauryas of Konkan who ruled in the 5th, 6th and 7th centuries and went to help the Kōsar against Mōhūr, the general of the Pāṇḍya king Neḍunjeḷiyan.* Almost all the dynasties of rulers in the Dekhan and the South, such as the Ganga, the Kadamba, the Chālukya, the Rāshtrakūṭa, the Hoysala, the Sēvuna, the Kalachurya, the Raṭṭa, the Śilāhāra, the Kongālva, the Changālva, the Vaidumba, the Sinda, the Bāṇa, the Nolamba, the Sāluva, the Sāntara, the Sēnavāra, the Punnād and those of Vijayanagar, Mysore and Coorg, have been Karnāṭa, as also the lines of Pāḷegārs or minor chiefs, such as those of Keladi, Ummattūr, Nuggehalli, Bēlūr, Sugatūr, Hadinādu, Mudigere, Chitaldrug, Nidugal, Chennapaṭṭaṇa, Māgaḍi, Elahanka, Sante-Bennūr, Piriyaṭṭaṇa, Chikkanāyakanahalli, Maddagiri, Bijjavara, Kōṭe and Kaḷale. There were, moreover, Karnāṭaka dynasties of rulers even in Gujarāt and Nēpāl.

The civilisation of the Kannaḍigas, as indicated by the indigenous words of their language, was by no means negligible, though not of a very high standard. The Kannaḍigas were well acquainted with agriculture† and possessed some knowledge of the ordinary arts of life, such as spinning, weaving, house building,‡ etc. They knew some of the ordinary metals§ such as gold, silver, iron and copper; and some of the planets|| which were ordinarily known to the ancients such as the sun, the moon, the crescent, venus and the ascending node. They delighted in war and were armed with severa

* *Journal of the Royal Asiatic Society*, 1924, p. 666.

† ಉಬುವುದು, ಕುಳ, ಕುಂಟೆ, ಕೂರಿಗೆ, ಏರು, ಎಬ್ಬು, ಏತ, ಸೆಯರು, ಕಳೆ, ಕದಿರು, ತೆನೆ, ಬಯಲು, ಕೊಳ, ಕಾಲುವೆ, ಕಪ್ಪೆ, ಏರಿ, ತೊಂಬು, ಅರಿ, ಕೊಯಲು, ಕುಡುಗೋಲು, ಒಕ್ಕಣೆ.

‡ ನೂಲುವುದು, ಟಾಟೆ, ಪಟ್ಟಿ, ತುಬಟ; ನೇಯುವುದು, ಹಾಸು, ಹೊಕ್ಕು, ಪಟಿ; ಮನೆ, ಬಾಗಿಲು, ನೂರು, ಹಿತ್ತಿಲು, ಓವರಿ, ಕಡೆ, ಕದ, ಜಗಲಿ, ಕೇರು, ಮಣ್ಣು, ಮರ, ಗಾರೆ, ಗಚ್ಚು, ಇತ್ಯಾದಿ.

§ ಪೊಣ, ಬೆಳ್ಳಿ, ಕರ್ಮಣ (ಕಬ್ಬಿಣ), ಕಿನ್ನು (ತಾಮ್ರ).

|| ನೇಸಣು, ತಿಂಗಳ್, ಪೆಣ್ಣು, ಬೆಳ್ಳಿ, ಚಾದ್ (ರಾಹು).

weapons* such as the bow, arrow, spear, shield and sword. They had marriage, medicines, hamlets, rafts, ships, festivals, numerals up to one thousand, measures of length, weight and capacity, and fractions.† They had all the necessary words for everyday use. The Tamilians acknowledged the existence of God and built temples to His honour. But the Kannaḍigas, like the Telugus, have no words expressive of the ideas of God and temple. Telugu has no indigenous words to denote even the sun and moon. The Kannaḍigas do not seem to have had alphabetical characters,‡ nor words to denote heaven and hell. The same was the case with the Telugus also. It may, however, be said that the Dravidians as a whole did not know hell.

Of the Dravidian alphabets, the Kannaḍa and the Telugu constitute but one alphabet, the differences between them being very few and unimportant. The same is the case with the Tamil and the Old Malayālam.

The alphabet. The Kannaḍa and Telugu scripts, being adaptations of the Sanskrit alphabet, are tolerably perfect expressions of the sounds found in those languages. But the Tamil alphabet is a very imperfect system for expressing the Tamil sounds, and this is due, according to some scholars, to its not being adapted from a Sanskrit prototype. In old Telugu inscriptions the characters are almost identical with the Kannaḍa ones, and consequently this common script was known as the Kannaḍa-Telugu alphabet. Up to 1300 A.D., this alphabet presented scarcely any varieties or differences of form of the letters sufficient to justify a distinction being made; but from 1300 onwards, a

* ಪೊರ, ಕೊಳುಗುಳ; ಬಿರ, ಕೋರ, ಇಟ್ಟಿ, ಅಡ್ಡಣ, ಕತ್ತಿ, ಕಡಿತರೆ.




























† ಮದುವೆ, ಮದ್ದು, ಬಾಡ, ತೆಪ್ಪ, ಹಡಗು, ಚೆಣಪು, ಒಂದರಿಂದ ಒಂಬತ್ತುರ ತೊಂಬತ್ತೊಂಬತ್ತು; ಚೋಟು, ಗೇಣು, ಅಡಿ, ಮೊಳ, ಮಾರು; ಮಣ, ವೀಸ, ಕೊಳಗ, ಬಳ್ಳ; ಅರೆ, ಕಾಲು, ಬೇಳೆ, ವೀಸ.



‡ The words ಬರೆ, ಬರೆಹ, however, show that they were acquainted with writing.




marked divergence has arisen between the alphabets used by the Telugus of the coast and the Kannaḍigas, and this divergence has been much increased since the introduction of printing. The Tamil and Malayālam characters closely resemble the Grantha script which is used for writing Sanskrit in Southern India. It is generally agreed that all the Dravidian alphabets, as also the Dēvanāgarī, are derived, through the Cave characters, from the Brāhmi variety of the Aśōka alphabet. Another South Indian script, known as Vaṭṭeḷuttu on account of the round or cursive character of its letters, which was once used in the Madura and Tinnevely Districts and also on the Malabar Coast, is supposed by some scholars to be the original of the Tamil alphabet. The earliest known records written in this script are those of the early Pāṇḍya king Jaṭilavarman Parāntaka I who reigned at the close of the 8th century. It was gradually supplanted by the modern Tamil character after the conquest of the Pāṇḍya kingdom by the Chōḷas in the 11th century; and it appears to have gone entirely out of use in the Tamil country by the 15th century, though it dragged on its existence till the end of the 18th century on the West Coast, giving way eventually to Malayālam. Some of the peculiarities of Vaṭṭeḷuttu are the writing of consonants which follow one another without the intervention of a vowel on the same line, not perpendicularly as is done in the other Indian alphabets, and the system of marking the secondary vowels. The first peculiarity has been adopted by the Tamil alphabet also. The Kannaḍa and Telugu alphabets have no such peculiarities in them. According to Burnell, the Tamil alphabet is a Brāhmanical adaptation of the Grantha letters corresponding to the old Vaṭṭeḷuttu, from which, however, the last four signs, namely l (𑌮), l (𑌭), r (𑌮) and n (𑌮), have been retained, the Grantha not possessing their equivalents. Unlike the other Dravidian alphabets, the Tamil uses n (𑌮) as a distinct letter as was done in the Vaṭṭeḷuttu. Some scholars are of

opinion that the Vaṭṭeḷuttu script is independent of the South Aśōka or Cave character, that both of them are independent adaptations of some foreign character, the first to a Draviḍian, the second to a Sanskrit language, and that the resemblances between the two point to a common Semitic origin. But there are others who think that the Vaṭṭeḷuttu is derived from the Brāhmi variety of the Aśōka alphabet, through the Cave character, just like all other alphabets of India—the Dēvanāgarī, the Tamil-Grantha and the Kannaḍa-Telugu groups—though it had had a separate line of evolution. The Draviḍian numerals, too, are more or less cursive modifications of the Cave numerals.


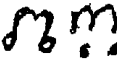

Some instances may now be given to illustrate the derivation of the letters of the various alphabets mentioned above from the Aśōka and Cave characters.

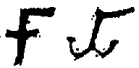




The Aśōka *k* was a simple Latin cross . From its modified Cave form  are derived the Vaṭṭeḷuttu , the Tamil , the Dēvanāgarī , the Grantha  and the Kannaḍa and Telugu forms  *ḱ* and *ḥ*. The Aśōka symbol for *ch* was . It was modified into  in the Cave character. From this arose the Tamil , the Vaṭṭeḷuttu , the Dēvanāgarī , the Kannaḍa and Telugu forms , , , , and the Grantha forms  . *P* was represented by *l* in the Aśōka alphabet. We can easily see how the Tamil , the Grantha , the Vaṭṭeḷuttu  and the Dēvanāgarī  are derived from it. The Kannaḍa and Telugu forms were derived thus , , . The Aśōka *y* was written . The Cave symbol was . There

can scarcely be any difficulty in deriving from these the Tamil and Grantha , the Vaṭṭeḷuttu , the Dēvanāgarī अ, and the Kannaḍa and Telugu ಅ, ಆ.

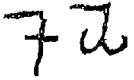




The Aśōka *a* was . The Tamil அ, the Vaṭṭeḷuttu ஃ, the Dēvanāgarī अ and the Grantha  can be easily derived from it. The Kannaḍa-Telugu ು was got through the modified forms .


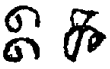





The Aśōka symbol for *i* was ೃ. The Tamil இ is got by welding all the three parts of the letter together. The same is more or less the case with the Dēvanāgarī इ.

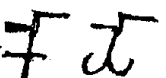


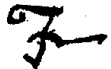



The Grantha  and the Kannaḍa-Telugu ಇ are derived through the intermediate forms . *U* was represented in the Aśōka alphabet by the sign ೄ. From this the Tamil, the Vaṭṭeḷuttu and the Grantha ூ are easily got. So also the Dēvanāgarī उ. The Kannaḍa ಉ and the Telugu ఉ are got through the forms .

With regard to the secondary vowels, the long *ā* sound of a consonant was denoted in the Aśōka alphabet by a short horizontal line added to the right of the letter thus—. In the Cave character the line was curved down thus—. This form occurs in Kannaḍa, Telugu and Dēvanāgarī. The bent symbol became a separate part of the letter in Tamil and Grantha thus— . In the Vaṭṭeḷuttu the horizontal line was not curved but remained straight as in the Aśōka script, *e.g.*, .

The secondary *ē* was formed in the Aśōka alphabet by the addition of a similar line to the left of the

letter at the top thus—. Later on, the line assumed a curved form thus—. This is the form found in Vaṭṭeḷuttu. In Tamil and Grantha the sign was detached from the letter and placed immediately to the left thus—; and in Dēvanāgarī over the letter thus—. But in Kannaḍa and Telugu the sign shifted its position more and more to the right of the letter and we have now the forms .

To represent the secondary *ai* the Aśōka alphabet added two horizontal strokes to the left of the letter thus—. As in the case of *ē*, these strokes assumed a curved form, were detached from the letter and placed to the left in old Tamil and Grantha thus—; and in Dēvanāgarī over the letter thus—. In modern Tamil and Vaṭṭeḷuttu the two strokes are welded into one by being placed side by side thus—: only in Tamil it is detached from the letter—, and in Vaṭṭeḷuttu attached to it—. But in Kannaḍa and Telugu the lower curved sign which was added to the lower part of the letter was separated from it and placed below it thus—.

The secondary *o* was formed in the Aśōka script by adding the symbol for the secondary *ā* to the symbol for the secondary *e* thus—. Later on, as stated before, the symbols assumed a curved form and were detached in Tamil and Grantha thus—, and in Dēvanāgarī thus—. The form in Vaṭṭeḷuttu was  where, as stated before, the stroke representing *ā* has not assumed a curved form. The Kannaḍa and Telugu ,  were got through forms like .

We have thus traced the evolution of some letters of various alphabets including Kannaḍa from the Aśōka character. The marked difference that is now observed in the formation of the Dēvanāgarī characters and those of the Dravidian languages is attributed to local influences and to the custom, universal in the Dekhan and the South, of writing on the palmira leaf with an iron style. Again, though the differences between the Tamil and Kannaḍa characters, as they now exist, are so great as to lead one to doubt their common derivation from the Aśōka script, still the evidence of old inscriptions written in the two characters is quite conclusive as regards, at any rate, the close resemblance, if not perfect identity, of the two alphabets at one time. The two alphabets which resembled each other so closely at one time have now become very much altered and disguised by natural and local influences.

Both Kannaḍa and Tamil alphabets agree (1) in having a short *e* and *o*; (2) in not using the liquid semi-vowels *ri* and *lri*: Tamil has no letters corresponding to these, while Kannaḍa does not use them; (3) in having the three peculiar consonants *r* (𑌦), *l* (𑌧) and *ḷ* (𑌨); (4) in rarely using aspirated letters and sibilants, except in pronouncing and writing Sanskrit derivatives: even in pure Kannaḍa *s* occurs as *ś* does in Tamil; and (5) in not having the letter *h*: in Old Kannaḍa *h* is very rarely used, though it occurs very frequently in Modern Kannaḍa. The Tamil alphabet differs from the Kannaḍa (1) in not having aspirated letters: Kannaḍa, though possessing these letters, makes a sparing use of them, which is due, to some extent, to Sanskrit influence; (2) in using the same symbol for representing both surds and sonants; (3) in having two letters *ṇ* and *ṇ̄* to represent the *ṇ* sound: the difference in the use of these letters is—(i) that *ṇ̄* mostly occurs as a final, and *ṇ* very rarely; (ii) that *ṇ̄* is always used in com-

bination with ρ (r) to represent the peculiar Tamil sound *ṇṛa*; and (iii) that ṇ is invariably used as the nasal of *t*; and (4) in having a peculiar symbol ṽ (similar to the Aśōka *i*) formed of three cyphers in the form of a triangle, called *āydam*, which occurs in the middle of only a few words and corresponds in a manner to the Sanskrit *visarga*: this letter is very seldom used in Modern Tamil and Kannaḍa does not use the *visarga* except in some indeclinables. The chief reason for the differences between the Tamil and Kannaḍa alphabets is to be found in the fact that the grammar of the Tamil language was, to a great extent, systematised independently of Sanskrit influences, and that Sanskrit modes of pronunciation being almost unknown to the Tamilians, their alphabet, though originally derived from the same source, was greatly altered so as to suit their peculiar phonetic system. The same independence of Sanskrit influences cannot be claimed for the alphabet of the Kannaḍa language, which has mostly adhered to the alphabetical system of Sanskrit. The same is the case with its grammar. Two of the three standard works on Kannaḍa grammar, namely, the *Bhāṣābhūṣana* and the *Śabdānuṣāsa* are composed not in the Kannaḍa language, but in Sanskrit. It may further be added that in the whole terminology of Kannaḍa grammar there does not occur a single term of purely Kannaḍa origin, all the terms without any exception having been borrowed from Sanskrit, whereas in Tamil the case is exactly the reverse.* Nevertheless, when due allowance is made for this and other causes which gradually made each of them an individual language, the grammatical structure of the two languages will be found to be essentially similar. The same remarks apply more or less to the Telugu language also.

* To give one or two instances: "Tamil grammarians designate vowels by a beautiful metaphor, as *uyir* or the *life* of a word; consonants as *mey* or the *body*; and the junction of a vowel and consonant as *uyir-mey* or an *animated body*".

As stated before, the Kannada alphabet, as well as the Telugu, is a tolerably perfect Phonetic system. expression of the sounds found in the respective languages. In Telugu the palatals *ch* and *j* are pronounced *ts* and *dz* respectively before all vowels except *i*, *ī*, *e*, *ē*, *ai*. This peculiarity is not found in Kannada, nor in any other Dravidian language. In Tamil only one sign stands for either a surd or a sonant according to its position. Kannada has separate signs for surds and sonants, as also Telugu. Again, in Tamil nasals combine with sonants only, but in Kannada and Telugu they combine with surds also. In Kannada and Telugu *bindu* or *anusvāra* is optionally used for the nasal; but in Tamil the nasal is invariably used as there is no *bindu*. In Tamil the letters *r*, *l*, do not begin a word unless one of the vowels *a*, *i* or *u* is prefixed to them, e.g., ಅರಶ್ಶ, ಇರಾಮ್, ಉರೋಕಂ. Such is not the case in Kannada and Telugu. Tamil has the peculiar sound *ṣṣ* (*ttira*) formed by the doubling of *ṣ* (*r*) and this is represented by *tta* in Kannada and *ta* in Telugu: ಮಾಟ್ಟಂ, ಮಾತು, ಮಾಟ. Another peculiar Tamil sound *ṇḍra* (*ṇḍra*) formed by the combination of *ṇ* (*n*) and *ṣ* (*r*) becomes *nda* in Kannada and Telugu and *ṇja* in Tuḷu: ಕಢ್ಢು, ಕಂಡು, ಕಂಜಿ. *Ṣ* is not used in literary Kannada and Telugu, though very common in Tamil. In Tamil and Kannada, as also sometimes in Telugu, initial *ai* and *au* are optionally changed into *ay* and *av* respectively: ಐಯ್, ಆಯ್ಯ; ಕೈವಾರಂ, ಕಯ್ಯಾರಂ; ಕೊವರ್, ಕವ್ವರ್; ಕೊಂಗು, ಕವುಂಗು; The letters *ṣ* (*r*) and *ḷ* (*l*), now obsolete in Kannada, are in use in Tamil, Malayālam and Badaga, and *ṣ* (*r*) in Telugu. *ḷ* (*l*) however occurs in Telugu inscriptions of the 9th and 10th centuries.

The letters *ṣ* and *ḷ* are of intrinsic value for Dravidian philology. The Old Kannada alphabet had four letters, namely, *ṣ* (*r*), *ḷ* (*l*), *ṣ* (*r*) and *ḷ* (*l*) corresponding to the four letters of the Tamil alphabet *ṣ*, *ṇ*, *ṣ* and *ḷ* respectively. Of these four letters of the Kannada alphabet, the two letters, *ṣ*

and ಂ, corresponding to ూ and ృ of Tamil, have, as stated above, become obsolete, and ರ and ಳ are substituted for them in Modern Kannada. This is no doubt a matter for regret from a philological point of view. But the peculiarly close relationship of Tamil to Kannada comes to our help in this matter, inasmuch as even if ూ and ృ are banished from the Kannada alphabet a tolerably good knowledge of Tamil will enable us, in the majority of cases, to determine the words which contain these letters. A number of words containing ರ, ಳ, ూ and ృ corresponding to ూ, ృ, ూ and ృ respectively of Tamil is given below. To find out which words ought to contain ರ and which ూ, we have simply to examine the words in Tamil; and similarly with ಳ and ృ. Kannada words which have no corresponding words in Tamil, in this particular, are very few indeed.

EXAMPLES.

<i>Tamil</i>	<i>Kannada.</i>	<i>Tamil</i>	<i>Kannada.</i>
ರ	ರ	ಲ	ಲ
ಅಮರ್	ಅಮ	ಅಳವು	ಅಗಲ
ಅರರ್	ಅಮ	ಉರುಳ	ಅಬರ್
ಇರು	ಏಮ	ಕಳ	ಅಟ
ಇರುಳ	ಕುಮ	ಕುಳಿರ್	ಅಟ
ಉದಿರ್	ತಮ	ಕೊಳ	ಅಟ
ಕದಿರ್	ನಾಮ	ತಳಿರ್	ಇಟ
ಕರಡಿ	ನೂಮ	ತಾಳ	ಉಟ
ತೇರ್	ಪಾಮ	ನಳ್ಳಿ	ಕೋಟಿ
ನರಿ	ಮುಮ	ನೀಳ	ಪಟ
ಪೋರ್	ವಿಮ	ಪುಳಿ	ಪುಟ

The examples given above consist of words which are exactly the same in both the languages; they do not include any words that have undergone dialectic change. Words of the latter class are very numerous and the following are a few examples of them :—

<i>Tamil</i>	<i>Kannada</i>	<i>Tamil</i>	<i>Kannada</i>
ರ	ರ	ರ	ರ
ಅರುವಿ	ಅರ್ಬಿ	ಉಳಂಗು	ಒಳಗು

<i>Tamil</i>	<i>Kannada</i>	<i>Tamil</i>	<i>Kannada</i>
<i>r</i>		<i>r</i>	
ಇರಲ್ಯೈ	ಎರಲೆ	ಕಱ್ಪೈ	ಕಱು
ಕರೈ	ಕರೆ	ಶಿಱು	ಶಿಱು
ಪೆರಿದು	ಪಿರಿದು	ತುಱ್ಪೈ	ತೊಱು
ವರೈ	ಬರೆ	ಪಿಱು	ಪೆಱು
ವಾರ್	ಬಾರ್	ಪಿಱ್ಪೈ	ಪೆಱು
<i>l</i>		<i>l</i>	
ಁಳ	ಎಳ	ಶುಟಿ	ಸುಟಿ
ಁಳದು	ಁಳದು	ನಿಱಲ್	ನೊಱಲ್
ಕಳೈ	ಕಳೆ	ಮಡೈ	ಮಡೆ
ವಳೈ	ಬಳೆ	ಮುಱಂಗು	ಮೊಱಗು
ವಾಳ್	ಬಾಳ್	ವಟಿ	ಬಟಿ
ವೆಳ್ಳಿ	ಬೆಳ್ಳಿ	ವೀಱ್	ಬೀಱ್

In Kannada, as in Tamil, words convey different meanings according as ರ or ಱ and ಳ or ಱ occur in them. Both the pairs of letters being in use in Tamil, there is not the slightest difficulty in determining the meaning of words. Unfortunately, such is not the case in Kannada. The letters ಱ and ಱ having disappeared, their places have been taken by the other letters ರ and ಳ, so that we are now deprived of the invaluable help which the difference in spelling would otherwise have afforded us in the determination of the meaning of words. Even a good knowledge of Kannada by itself will not be of much use in finding out the meaning of the words in question, in consequence of the deceptive similarity in the spelling. A knowledge of Tamil, however, will afford immense help in the matter, inasmuch as it will give a clue to the meaning of the word by giving its proper spelling. The following examples will illustrate what is meant :—

<i>Tamil</i>	<i>Kannada</i>	<i>Meaning</i>	<i>Tamil</i>	<i>Kannada</i>	<i>Meaning</i>
ಕರೈ	ಕರೆ	shore	ಇರೈ	ಎರೆ	food
ಕಱ್ಪೈ	ಕಱು	stain	ಇಱ್ಪೈ	ಁಱು	master
ಅರಿ	ಅರಿ	to cut	ಅರೈ	ಅರೆ	half
ಅಱು	ಅಱು	to know	ಅಱ್ಪೈ	ಅಱು	rock

Tamil	Kannada	Meaning	Tamil	Kannada	Meaning
ತಳೈ	ತಳಿ	tie	ವಾಳೈ	ಬಾಳಿ	a kind of fish
ತಡೈ	ತಡೆ	umbrella	ವಾಡೈ	ಬಾಡೆ	plantain
ವಾಳು	ಬಾಳು	sword	ಅಳು	ಅಳು	servant
ವಾಟು	ಬಾಟು	to prosper	ಅಟು	ಅಟು	to sink

Each pair of words given here is now spelt exactly alike in Kannada. It is the corresponding Tamil words that give the proper spelling.

Badaga and Telugu may naturally be expected to give us some help in determining words with ಏ and ಅ respectively. But these languages cannot be taken as a safe guide in this matter since they show ಏ and ಅ respectively in several cases where we would expect ಳ and ರ, *e.g.*, ಅಪ್ಪ for ಅವಳು, ಇಪ್ಪು for ಇರುಳು, ಗ್ವಾಯಿ for ಗಾಳಿ, ಬ್ವಾಗು for ಬೆಳಕು ; ವಪ್ಪು for ವರೆಗೆ, ತೇಪು for ತೇರ್, ಅಕ್ಕರ for ಅಕ್ಕುಲು, ಅರುಪು for ಅಪುಪು. Still the help of these languages may be availed of to a limited extent as indicated by the following examples:—ಬ್ಬೂ for ಬೇಟು, ಪ್ಪೂಗು for ಮುಟುಗು, ಪ್ಪಯಿ for ನುಟು, ಪ್ಪಾ for ಕಾಟು, ಆರು to become full, ಆಟು to dry ; ಕೇರು chariot, ತೇಟು to settle, to clarify ; ಕರ shore, ಕಟ stain ; ಏರು a plough with draught oxen, ಏಟು river.

In Kannada, as also in Tamil and Telugu, as a general rule, hiatus between contiguous vowels is prevented by the insertion of *y* or *v*.

Euphonic combination.
ಮನ + ಒಳ = ಮನೆಯೊಳ ; ಮನೈ + ಉಳ = ಮನೈಯುಳ ; ಪೂ + ಇಲ್ಲ = ಪೂವಿಲ್ಲ ; ಪೂ + ಇರೈ = ಪೂವಿರೈ ; ವಾರಿ + ಇಲ್ಲ = ವಾರಿಯಿಲ್ಲ ; ತರು + ಉ = ತರುವು.

Final vowels of words are generally elided before vowels.

ಬೀಡು + ಇಲ್ಲ = ಬೀಡಿಲ್ಲ ; ಬೀಡು + ಇರೈ = ಬೀಡಿರೈ ; ರಾಮುಂಡು + ಎಗೆನು = ರಾಮುಂಡೇಗೆನು.

In combination, initial surds of the second word are generally changed into sonants.

ಕೆಂ + ತಳಿರ = ಕೆಂದಳಿರ ; ಶೆಂ + ತಳಿರ = ಶೆಂದಳಿರ ; ಕೆಂಪು + ತಾಮರ = ಕೆಂದಾಮರ.

In *tatpurusha* compounds Tamil doubles the surd and hardens it.

ಪುಲಿತ್ತೋರ್, ಪುಲಿದೋರ್ ; ಮರಕ್ಕೊಂಬು, ಮರಗೊಂಬು.

In Telugu the change of a surd into a sonant takes place even in *dvandva* compounds.

ಅನ್ನದಮ್ಮಲು, ತಲ್ಲಿದಂಡುಲು.

Such is not the case in Kannada and Tamil.

The final consonants of monosyllabic nominal and verbal themes with a short initial are doubled before vowels.

ಕಣ್ + ಇಲ್ಲ = ಕಣ್ಣಿಲ್ಲ; ಕಣ್ + ಇಲ್ಲೈ = ಕಣ್ಣಿಲ್ಲೈ.

When *n* follows such themes ending in *n*, it is changed into *ñ*.

ತಣ್ + ನೆಬರ್ = ತಣ್ಣೆಬರ್; ತಣ್ + ನಿಬರ್ = ತಣ್ಣೆಬರ್. ಕಣ್ + ನೀರ್ = ಕಣ್ಣೀರ್; ಜಾಣ್ + ನುಡಿ = ಜಾಣ್ಣುಡಿ.

When the words ಕುಱು and ಚಿಱು are followed by words with an initial vowel, *r* becomes double *t* in Kannada, double *t* in Telugu and is doubled in Tamil.

ಕುಱು + ಎಸಪ್ = ಕುತ್ತೆಸಪ್; ಕಿಱು + ಅಡಿ = ಕಿತ್ತಡಿ. ಕುಱು + ಉಸರು = ಕುಟ್ಟುಸುರು; ಚಿಱು + ಎಲಕ = ಚಿಟ್ಟೆಲಕ. ಕುಱು + ಉಯಿರ್ = ಕುಟ್ಟುಯಿರ್ (kuttuyir); ಕಿಱು + ಎಲಿ = ಕಿಟ್ಟೆಲಿ (sittreli). The *d* of ನಡು, ಕಡು and ನಿಡು is changed into double *t* in all the three languages.

ನಡು + ಅಱು = ನಟ್ಟಾಱು; ನಡು + ಅಱು = ನಟ್ಟಾಱು; ನಡು + ಎಱು = ನಟ್ಟೇಱು.

There are some changes in combination which are peculiar to Tamil and Telugu.

According to the law of Vocalic Harmony or Harmonic Sequence of vowels, as stated before (p. 17), a given vowel, in one syllable of a word, or in the root, requires an analogous vowel in the following syllables of the same word, or in the particles appended to it, which therefore alter their vowels accordingly. The prevalence of this law in Telugu has already been exemplified. Traces of this law appear to occur in Kannada also in such forms as ಮಾಡುತ್ತೇನೆ, ಮಾಡುತ್ತೇವೆ, ಮಾಡುತ್ತೀರಿ, ಮಾಡಿದಿರಿ, etc. They are clearly seen in words such as ಬಿರುಕು, ಮುಱುಕು, ಕಳುಹು, ತಿಳುಹು, ಉಸುರು, ಉದುರು, ಬಿದುರು, ಬಸುಹು, ಅದುರು,

where the *i* of the second syllable has been altered into *u* so as to harmonise with the vowel of the suffix or last syllable.

A consideration of the dialectic interchange of letters is very important as it enables us to identify many words which, though appearing unconnected at first sight, are in reality the same. This interchange may be classed under two heads: interchange of vowels and interchange of consonants.

INTERCHANGE OF VOWELS.

(1) Initial *i*, either by itself or in combination with a consonant, of Tamil words, is generally changed into *e* in Kannada and Telugu.

ಇಳ ಎಳ ಎಲ ; ಶಿಡಲು ಕೆಡಲು ಚೆಡಲು ; ವಿಳಂಗು ಬೆಳಗು ವೆಲಂಗು ; ಶಿದರ್ ಗೆದರ್ ಚೆದರು ; ಶಿಱ್ಱಿ ಸೆಱ್ಱಿ ಚೆಱ ; ಪಿಱ ಪೆಱ ; ನಿಱಲ್ ನೆಱಲ್ ; ಇಡಲು ಎಡಲು ; ಕಿಱವ್ ಕೆಱವಂ ; ಪಿಣಂ ಪೆಣಂ ; ನಿಣಂ ನೆಣಂ ; ಶಿಱಪ್ಪು ಚೆಱಪ್ಪು. For further examples see under the next rule.

Exceptions : ಇಡು, ಇರುಳ, ಇನಿಡು, ಇಱ, ತಿಂಗಳ, ಇರು, ಇಡಿ, etc.

In ಕಡು ಚೆಡು ಕಿಡು ; ಎದಿರ್ ಎದುರು ಇದಿರ್ ; ತೆಳವು ತೆಲವಿ ತಿಳವು ; ಶೆವಿ ಚೆವಿ ಕಿವಿ ; ನೆಡು ನಿಡು ; ಎಱು ಇಱು ; ಎಲ ಇಲ, etc., we see a converse change. But in Modern Kannada in some cases the same forms—ಕಡು, ಎದಿರ್ occur.

(2) Final *ai* of Tamil words is changed into *e* in Kannada and *a* in Telugu and Malayālam.

ಇರೈ ಎರೆ ಎರ ; ತರೈ ತರೆ ತರ ; ಕೋರಿಕ್ಕೈ ಕೋರಿಕೆ ಕೋರಿಕ ; ನಡತ್ತೈ ನಡತೆ ನಡತ ; ಅಣ್ಣೈ ಅಣ್ಣ ಅನ ; ಪಿಳ್ಳೈ ಪಿಳ್ಳೆ ಪಿಲ್ಲ ; ಕೊಳ್ಳೈ ಕೊಳ್ಳೆ ಕೊಲ್ಲ ; ಅರೈ ಅರೆ ಅರ ; ತಂದೈ ತಂದೆ ತಂದ ; ತಂಗೈ ತಂಗೆ ತಂಗ ; ನಡತ್ತೈ ನಡತೆ ನಡತ ; ಇಣ್ಣೈ ಎಣ್ಣ ; ಇಡೈ ಎಡ ; ಇರರೈ ಎರರೆ ; ಪಿಱ್ಱೈ ಪೆಱ್ಱ ; ಇರೈ ಎರೆ ; ಇಡೈ ಎಡ ; ತಿರೈ ತೆರೆ ; ನಿನೈ ನೆನೆ ; ನನೈ ನನೆ ; ತೊಡೈ ತೊಡೆ ; ಮುಱೈ ಮುಱ ; ಕಡರೈ ಕಡರೆ ; ಕುಡೈ ಕೊಡೆ ; ಮುಣ್ಣೈ ಮುಣ್ಣ ; ಪಡೈ ಪಡೆ ; ಅಟ್ಟೈ ಅಟ್ಟ ; ಅಚ್ಚೈ ಅಚ್ಚ.

(3) Initial *u*, either by itself or in combination with a consonant, of Tamil words, is generally changed into *o* in Kannada and Telugu.

ಕುಱಡು ಕೊಱಡು ಕೊಱಡು ; ತುರೈ ದೊರೆ ದೊರ ; ಮುಕ್ಕೈ ಮೊಕ್ಕ

ಮೊಲ; ಪುಗಡ್ ಪೊಗಡ್ ಪೊಗಡು; ಕುಳಂ ಕೊಳಂ ಕೊಲನು; ಉರಲ್ ಒರಲ್ ರೋಲು; ಕುರಲ್ ಕೊರಲ್; ಮುದಲ್ ಮೊದಲ್; ಉದಪು ಒದಪು; ಉಡೈ ಒದೆ; ಉಲೈ ಒಲೆ; ಉಳದು ಒಳದು; ಪುನಲ್ ಪೊನಲ್; ಮುಱೈ ಮೊಱೆ; ತುಱೈ ತೊಱೆ; ಪುಡೈ ಪೊಡೆ; ನುಡೈ ನೊಡೆ; ಕುಡಂ ಕೊಡಂ.

Exceptions: ಉಡು, ಉಪ್ಪು, ಉಣ್, ಉದಿರ್, ಉಯ; ಶುದು ಸುದು; ಉಯಿರ್ ಉಸಿರ್; ಪುಗೈ ಪುಗ, etc.

In ಕೊಟ್ಟು ಕೊಟ್ಟು ಕುಟ್ಟು; ಕೊಡು ಕುಡು; ತೊಡು ತುಡು, etc., there is a converse change. But in Modern Kannada the same forms—ಕೊಡು, ತೊಡು often occur.

(4) Final *a* of Tamil roots is changed into *e* in Kannada.

ಇರ ಎರೆ; ಕಿಡ ಕೆಡೆ; ನಡ ನಡೆ; ಕಱ ಕಱೆ; ಮಱ ಮಱೆ; ಪುರ ಪೊರೆ; ಅಳ ಅಳೆ; ತಿಱ ತೆಱೆ; ಪರ ಪರೆ; ತುಱ ತೊಱೆ; ಮುಗ ಮೊಗೆ; ಕರ ಕರೆ.

(5) *Ā* of some Tamil words is changed into *ē* in Kannada and Telugu.

ನಾಣ್ ನೇಣ್; ನಾಯಿಱು ನೇಸಱು; ಶಾಣ್ ಗೇಣ್; ಮಾಡಂ ಮೇಡ; ಆರ್ ಏರು; ಆಱು ಏಱು; ನಾನ್ ನೇನು; ಆಳ್ ಏಲು; ಯಾನೈ ಏನುಗು; ಅಂಡು ಏಂಡು; ಶಾಣ್ ಜೇನ.

In ಆಱು ಏಡು a short *a*, too, is changed into *ē*.

(6) A long vowel in Tamil is sometimes shortened in Kannada and Telugu.

ಮೂಪ್ಪು ಮುಪ್ಪು ಮುಪ್ಪು; ಆರಾಯ್ ಆರಯ್ ಆರಯು; ತಪ್ಪಾಡೇ ತಪ್ಪದೆ ತಪ್ಪಕ; ಆರ್ವಂ ಆರ್ವಂ ಆರುವಮು; ಅಱಿಯಾಪ್ಪು ಅಱಿಯಮೆ; ಇಲ್ಲಾಪ್ಪು ಇಲ್ಲಮೆ.

INTERCHANGE OF CONSONANTS.

(1) Uncombined medial and final *k* of Tamil words is changed into *g* in Kannada and Telugu.

ಪುಕಡ್ ಪೊಗಡ್ ಪೊಗಡು; ಪುಕ್ಕೈ ಪೊಗೆ ಪುಗ; ಪಕ್ಕೈ ಪಗೆ ಪಗ; ಮುಱುಕು ಮುಱುಗು ಮುಱುಗು. ಅಕರ್ ಅಗರ್; ಅಕಡ್ ಅಗಡ್; ನಿಕಡ್ ನೆಗಡ್; ನಕ್ಕೈ ನಗೆ; ಮುಕ್ಕೈ ಮೊಗೆ; ಅರುಕು ಅರುಗು.

It has, however, to be stated that *k* in the above Tamil words is pronounced somewhat like *g*.

Initial *k*, too, is sometimes changed into *g*.

ಕೂರ್ ಗೂರ್ ಗೂನು; ಕುಂಡು ಗುಂಡು ಗುಂಡು; ಕೂಡೈ ಗೂಡೆ ಗೂಡೆ; ಕಿಳಿ ಗಿಳಿ; ಕೂಂಡು ಗೂಡು.

In some cases final double *k*, too, is changed into *g*.
 ನೀಕ್ಕು ನೀಗು ನೀಗು ; ತೂಕ್ಕು ತೂಗು ತೂಗು ; ಮೂಕ್ಕು ಮೂಗು ;
 ವಡಕ್ಕು ವಡಗು ; ತೇಕ್ಕು ತೇಗು ; ಅರಕ್ಕು ಅರಗು ; ತಾಕ್ಕು ತಾಗು ; ಕಾಕ್ಕೈ ಕಾಗೆ.

(2) Uncombined *ṣ* of Tamil is generally changed into *s* in Kannada and *ch* in Telugu.

ಶೆಂಡು ಸೆಂಡು ಚೆಂಡು (ಚೆಂಡು also in Modern Kannada) ; ಶಿಲೈ ನೇಲೆ ಚೀಲ ; ಶಿಱೈ ನೆಱಿ ಚಿಱಿ ; ಶಾ ನಾ ಚೆಟ್ಟು ; ಶೂಲ್ ನೊಲ್ ; ಶುಡರ್ ನೊಡರ್ ; ಶುಡು ಸುಡು ; ಶುಂಡು ಸುಂಡು ; ಶಿಲಂದಿ ನೆಲಂದಿ ; ಪಶಲೈ ಪನಲೆ ; ಕುಡಿಶೈ ಗುಡಿಸೆ ; ಅರಶು ಅರನು.

In some cases initial \dot{s} is also changed into ch and j in Kannada.

ಶೇಗು ಚೇಗು ; ಶೆಂಬು ಚೆಂಬು ; ಶೆಪ್ಪೇಡು ಚೆಪ್ಪೇಡು ; ಶಕ್ಕಿ ಸಕ್ಕಿ
(Old Kannada). ಚಕ್ಕಿ (Modern Kannada) ; ಶೋಲಂ ಜೋಲಂ ;
ಶಲ್ಮಡ್ಡೆ ಜಲ್ಮಡ್ಡೆ ; ಶೋಡು ಜೋಡು ; ಶಿಣುಂಗು ಚಿನುಂಗು.

Besides the changes mentioned above, the letter *ṣ*, when an initial, followed by the vowels *i*, *ī*, *e*, *ē*, undergoes a further change into *k* in Kannaḍa, and *ch* in Telugu as before.

ಶಿಷು ಕಿಷು ಚಿಷು ; ಶಿದಲು ಕಿದಲು ಚಿದಲು ; ಶಿವಿ ಕಿವಿ ಚಿವಿ ; ಶೆಯ್ ಕೆಯ್
ಚೇನು ; ಶಿದಲ್ ಗೆದಲ್ ಚಿದಲು (here s is changed into g). ಶಿರಿ
ಕಿರಿ ; ಶಿರೈ ಕೆರೆ ; ಶಿಲದಿ ಕಳದಿ ; ಶಿಲರ್ ಕೆಲರ್ ; ಶಿಲೈ ಕೆಲೆ ; ಶಿಷಿಯರ್
ಕಿಷಿಯರ್ ; ಶಿಲೆ ಕಿಲೆ ; ಶೆಂ ಕೆಂ ; ಶೆರುಪ್ಪು ಕೆಪ್ಪು ; ಶೆವಿಡು ಕಿವಿಡು ; ಶೇರಿ
ಕೇರಿ ; ಶೇಲು ಕೆನಲು ; ಶೇಂಬು ಕೆನಪು ; ಶಿನಂ ಕಿನನು.

Exceptions: ಶಬ್ದ ಸಬ್ದ ; ಶೇಗು ಚೇಗು ; ಶೇರ್ ಸೇರ್ ; ಶಲ್ ಸಲ್ ; ಶಿಪು, ಚಿಪು, etc.

In ಶಾಸ್ತ್ರೀ ಗೋಷ್ಠಿ ಪೇಟೆ, *s* though followed by the vowel *ā* is changed into *g* in Kannada and *j* in Telugu instead of into *k* and *ch* respectively as usual.

(3) Uncombined medial and final *t* of Tamil is generally changed into *d* in Kannada and Telugu.

ಮುತರ್ ಮೊದರ್ ಮೊದಲು ; ಅತು ಅದು ಅದಿ ; ಇತು ಇದು ಇದಿ ;
ಕತಿರ್ ಕದಿರ್ ಕದುರು ; ಕಾತಲ್ ಕಾದಲಂ ; ಅತಿರ್ ಅದಿರ್ ; ಉತ್ಯೆ ಓದೆ ;
ಓತು ಓದು.

It has, however, to be stated that *t* in the above Tamil words is pronounced somewhat like *d*.

Medial *t* is sometimes changed into *s* also.

ನುತಲ್ ನೊನಲ್ ನೊನಲು ; ಇತಲ್ ಎನಲ್ ; ಮುತಲ್ಯೆ ವೊನಲ್.

In some cases initial *t*, too, is changed into *d*, and rarely into *s* and *j*.

ತಂಡು ದಂಡು ದಂಡು ; ತಾಂಡು ದಾಂಡು ದಾಂಡು ; ತುಡಿ ದುಡಿ ; ತಡಿ ದಡಿ ; ತುಯಿಲ್ ಸುಸಿಲ್ ; ತೋಲ್ ಸೋಲ್ ; ತೇ ಜೇ.

(4) Medial *y* of Tamil is sometimes changed into *s* in Kannada and Telugu.

ಉಯಿರ್ ಉಸಿರ್ ಉಸುರು ; ಪಯಲು ಪೆಸಲು ಪೆಸರು ; ಪೆಮರ್ ಪೆಸರ್ ; ಮಯಿರ್ ಮಸಿರ್ ; ತುಯಿರ್ ಸುಸಿಲ್ ; ನಾಯಲು ನೇಸಲು ; ವಯಲು ಬಸಲು ; ಪೆಯಿರ್ ಬಸಿಲ್ ; ಪೊಯ್ ಪುಸಿ. In ಪಯಲು ಪೆಸಲು ಪೆಸರು initial *a* is changed into *e*.

Y is rarely changed into *k* and *g* in Telugu and Kannada. ವಾಯಿರ್ ವಾಕಿಲ ಬಾಗಿಲ್.

(5) Initial *v* of Tamil is generally changed into *b* in Kannada.

ವಾಯ್ ಬಾಯ್ ; ವಟ್ಟಿ ಬಟ್ಟಿ ; ವಟಿ ಬಟಿ ; ವಕ್ಕಿ ಬಗಿ ; ವಾಳ್ ಬಾಳ್ ; ವಾಪ್ ಬಾಪ್ ; ವಿತ್ತಿರ್ ಬಿದಿರ್ ; ವರೈ ಬರೆ ; ವೆಯಿಲ್ ಬಿಸಿಲ್ ; ವೆತ್ತಿರ್ ಬಿದಿರ್ ; ವೀಶು ಬೀಸು.

It is sometimes changed into *m* also. ವತುವೈ ಮದುವೆ ; ವಿಂಜು ಮಿಂಜು.

(6) *N*, *l* and *l* of Tamil and Kannada are respectively changed into *n*, *d* and *l* in Telugu.

ಅಣ್ಣನ್ ಅಣ್ಣಂ ಅನ್ನ ; ಕಣ್ ಕಣ್ ಕನ್ನು ; ವೆಣ್ಣೆಯ್ ಬೆಣ್ಣೆ ವೆನ್ನ ; ಮಾಣ್ ಮಾಣ್ ಮಾನು ; ಪೂಣ್ ಪೂಣ್ ಪೊನು ; ಅಣ್ಣಿ ಅಣ್ ಅನ್ನೆ ; ಅಣುಗು ಅನುಗು ; ಅಡ್ಡಣ ಅಡ್ಡನ ; ಅಣತಿ ಅನತಿ.

ಪುಕಲ್ ಪೊಗಲ್ ಪೊಗಡು ; ಏಟ್ ಏಟ್ ಏಡು ; ಪಾಟ್ ಪಾಟ್ ಪಾಡು ; ಅಲು ಅಲ್ ಏಡು ; ಕೋಡಿ ಕೋಡಿ ಕೋಡಿ ; ಅಬರ್ ಅಬರ್ ಅಡಲು ; ಊಟಿಯಂ ಊಟಿಗಂ ಊಡಿಗಮು ; ಕಲುಪು ಕಡುಗು ; ಮೇಡಿ ಮೇಡಿ ; ತೆಗಡ್ ತೆಗಡು ; ಅಟಿಯಾಸೆ ಅಡಿಯಾಸ ; ಬಬರ್ ಬಡಲು.

ಕುಳಂ ಕೊಳಂ ಕೊಲನು ; ಮುಳ್ಳೆ ಮೊಳ್ ಮೊಲ ; ಆಳ್ ಆಳ್ ಏಲು ; ಅಳವು ಅಳವು ಅಲವು ; ವಿಳಂಗು ಬೆಳಗು ವೆಲಂಗು ; ಪಿಳ್ಳೆ ಪಿಳ್ಳೆ ಪಿಲ್ಲ ; ಇಳ ಎಳ ಎಲ ; ಕೊಳ್ಳೆ ಕೊಳ್ಳೆ ಕೊಲ್ಲ ; ಕಳ್ ಕಳ್ ಕಲ್ಲು ; ಅಗ್ಗಲಿಕೆ ಅಗ್ಗಲಿಕ ; ಅಳ ವಡು ಅಲವಡು.

L of Kannada and Tamil is also changed into *r* and *n* in Telugu. *R* occurs as the subscript of the first syllable in place of *l* of the second syllable.

ಪೊಲಿರ್ ಪೊಲಿರ್ ಪೊಲ್ಲು ; ಪಡ್ವೆಯತು ಪವಡು ಪ್ರಾತ ; ಕೀಡ್ ಕೆಲಗೆ ಕ್ರಂದ ; ಮುಲಂಗು ಮೊಲಗು ಮೋಗು ; ಪೊಲುತು ಪೊಲು ಪೊಲ್ಲು ; ಕೊಲುಪ್ಪು ಕೊಲ್ಲು ; ವಿಲುಂಗು ವ್ರಂಗು ; ಮುಲುಕು ಮುಲುಗು ಮೂಣುಗು.

(7) Medial nasals of Tamil words generally disappear in Kannaḍa and sometimes in Telugu.

ಉಱುಂಗು ಒಱುಗು ಒಱುಗು ; ಐಂದು ಐದು ಐದು ; ವಿಱುಂದು ಬಿಱು ; ಅಱುಂದು ಅಱು ; ಪರುಂದು ಪರ್ದು ; ತುಲಂಗು ತೊಳಗು ; ನೀಂಗು ನೀಗು ; ತಾಂಗು ತಾಗು ; ತೋಂಡು ತೋಡು ; ಪೊರುಂದು ಪೊರ್ದು ; ಇರುಂದು ಇರ್ದು ; ಕರುಂಬು ಕರ್ಬು ; ಪರುಂಬು ಪರ್ಬು ; ಎಲುಂಬು ಎಲ್ಬು ; ಉಣಂಗು ಒಣಗು ; ಕುರುಂದೈ ಕುರುಬೆ ; ಕೂಂಡು ಗೂಡು ; ವೀಂಗು ಬೀಗು ; ಕೂಂದಲ್ ಕೂದಲ್ ; ಮೂಞ್ಡು ಮೂಱು.

But Telugu retains the nasal in a good number of words.

ಮರುಂದು ಮರ್ದು ಮಂದು ; ವಿರುಂದು ಬಿರ್ದು ವಂದು ; ಇರುಂಡು ಎರಡು ರೆಂಡು ; ವೇಂಡು ಬೇಡು ವೇಡು ; ವಿಳಂಗು ಬೆಳಗು ಪೆಲಗು ; ಮುಱಂಗು ಮೊಱಗು ಮ್ಲೋಗು.

In ಆಡಂಗು ಅಡಂಗು, ತಾಂಡು ದಾಂಡು, ತೂಂಬು ತೂಂಬು, ಎಱುಂಬು ಇಱುಂಪೆ, ಶಿಣುಂಗು ಜಿಣುಂಗು, etc., the nasal is retained in Old Kannaḍa but disappears in Modern Kannaḍa. Telugu also retains the nasal in the first three words, but in the third *b* disappears (ತೂಮು).

In ವೇಂಬು ಬೇವು, ಪಾಂಬು ಪಾವು, ಕಾಂಬು ಕಾವು there is the change of *b* into *v* along with the disappearance of the nasal. Telugu, however, retains the nasal in the first two words but omits *b* as in ತೂಂಬು. The words become ವೇಮು and ಪಾಮು in it.

It has to be noted that rule 7 does not apply to the penultimate nasals of dissyllabic words with short initials.

ಅಂಜು ಅಂಜು ; ಪೊಂಗು ಪೊಂಗು ; ತಂಡು ದಂಡು ; ಅಂಬು ಅಂಬು ; ಶುಂಡು ಸುಂಡು ; ತೆಂಗು ತೆಂಗು ; ತಂಗು ತಂಗು ; etc. The first four are the same in Telugu also.

Exception : ಕಞ್ಜು ಕಜು.

(8) Medial *ru* and *lu* of Tamil words generally lose *u* in Kannaḍa.

ಒರುಮೈ ಒರ್ಮ ; ಇರುಮೈ ಇರ್ಮ ; ಕಱುತೈ ಕಡ ; ಪೊಱುತು ಪೊಱ ; ಅಱುಕೈ ಅಡ ; ಉಱುತು ಉಱು.

U disappears along with the nasal (rule 7) in words such as the following :—

ಮರುಂದು ಮರ್ದು ; ತಿರುಂದು ತಿರ್ದು ; ಒರುಂಗು ಒರ್ಗು ; ಶುರುಂಗು

ಸೂರ್ಕು ; ಪೊರುಂದು ಪೊರ್ದು ; ಕರುಂಬು ಕರ್ಬು ; ಪರುಂದು ಪರ್ದು ;
ಪುಲುಂಗು ಪುಲ್ಲು ; ಮುಲುಂಗು ಮುಲ್ಲು.

Exceptions : ಅರುಕು ಅರುಗು ; ಮುಲುಕು ಮುಲುಗು.

In some cases *r* and *l* change their places.

ಎರುತು ಎಲ್ಲು ; ಅರುತ್ತಿ ಅಲಿ ; ಪರುತ್ತಿ ಪಲಿ ; ಉಲುಂದು ಉರ್ದು ;
ಕೊಲುಪ್ಪು ಕೊರ್ಬು.

(9) Final double consonants, and sometimes medial ones, too, of Tamil words become single in Kannada and Telugu.

ಪೇಟ್ತ್ ಪೇಟೆ ಪೇಟ ; ಶರಕ್ಕು ಶರಕು ಸರಕು ; ತೋಪ್ಪು ತೋಪು
ತೋಪು ; ಕೋಟ್ತ್ ಕೋಂಟೆ or ಕೋಟೆ ಕೋಟ ; ವೇಟ್ತ್ ವೇಂಟೆ or ವೇಟೆ
ವೇಟ ; ಅಟ್ಟಂ ಅಟಂ ಅಟ ; ಕೂಟ್ಟಂ ಕೂಟಂ ಕೂಟಮು ; ತೋಟ್ಟಂ ತೋಂ
ಟಂ or ತೋಟಂ ತೋಟ ; ಓಟ್ಟಂ ಓಟಂ ; ಊಟ್ಟಂ ಊಟಂ.

This rule does not apply to double consonants which are the finals of dissyllabic words with short initials.

ಶಕ್ಕಿ ಸೆಕ್ಕೆ or ಚಕ್ಕಿ ; ಪತ್ತು ಪತ್ತು ; ಮೆಚ್ಚು ಮೆಚ್ಚು ಮೆಚ್ಚು ; ಪೆಚ್ಚಿ ಪೆಚ್ಚಿ ;
ಕಟ್ಟು ಕಟ್ಟು ಕಟ್ಟು ; ಉಪ್ಪು ಉಪ್ಪು ಉಪ್ಪು.

(10) *Nr* of Tamil words is generally changed into *nd*, and sometimes into *nt* and *nd*, in Kannada and Telugu, and into *nn* in Malayalam.

ಪನ್ನಿ ಪಂದಿ ಪಂದಿ ; ಒನ್ನು ಒಂದು ಒಂದು ; ಕುನ್ನು ಕುಂದು ಕುಂದು ;
ಕನ್ನು ಕಂದು ಕಂದು ; ಪೊನ್ನು ಪೊಂದು ; ಅನ್ನು ಅಂದು ; ಇನ್ನು ಇಂದು ;
ಎನ್ನು ಎಂದು ; ಒನ್ನು ಒಂದು (1) ; ಕನ್ನು ಕಂದು (young plantain
tree) ; ನಿನ್ನು ನಿಂದು ; ಕೊನ್ನು ಕೊಂದು ; ಕುನ್ನಂ ಕುಂದಂ (ಮಣ್ಣು ಕುನ್ನಂ
ಮಂಕುಂದ ; ಪೊಣ್ಣು ಹೊಂಕುಂದ.)

ಒನ್ನಿ ಒಂಟಿ ಒಂಟಿ ; ತಿನ್ನಿ ತಿಂದಿ ತಿಂದಿ ; ಕುನ್ನಂ ಕೊಂಡ.

ಮೊನ್ನು ಮೂನ್ನು ; ಕನ್ನು ಕನ್ನು ; ಶಯ್ಯಕ್ಕಿ ಚಯ್ಯನ್ನು.

(11) *Ttr* (ಶ್ರ) of Tamil words is generally changed into *t* and *t* and sometimes into *t* and *t* also in Kannada and Telugu.

ಶುಟ್ಟು ಶುತ್ತು ಚುಟ್ಟು ; ಶೆಟ್ಟು ಪತ್ತು ಪಟ್ಟು ; ಮೊಟ್ಟಂ ಮಾತು ಮಾಟ ;
ಕುಟ್ಟುಯಿರ್ ಕುತ್ತುಸಿರ್ ಕುಟ್ಟುನುರು ; ಶೆಟ್ಟಲಿ ಕಿತ್ತಲಿ ಚಿಟ್ಟಲುಕ ; ವಟ್ಟು
ಬತ್ತು ; ತುಟ್ಟು ತುತ್ತು ; ಒಟ್ಟು ಒತ್ತೆ ; ಕುಟ್ಟಂ ಕುತ್ತಂ ; ಪುಟ್ಟು ಪುತ್ತು ;
ಮುಟ್ಟು ಮತ್ತೆ ; ಮುಟ್ಟಿರ್ ಮುತ್ತರ್ ; ಪೆಟ್ಟು ಪೆತ್ತು ; ಉಟ್ಟು ಉತ್ತು.
ಶುಟ್ಟಂ ಚುಟ್ಟುಮು ; ಉಟ್ಟು ಉಟೆ ಉಟ ; ನಾಟ್ಟು ನಾಟ ; ನೆಟ್ಟು ನೆತ್ತಿ
ನೆತ್ತಿ ; ಎಟ್ಟಂ ಎತ್ತಂ ಎತ್ತಮು.

(12) *R* of Tamil and Kannada words is generally changed into *ḷ* and *j* in Tulu and sometimes into *t*.

ನೂಲು ನೂಲು ನೂದು ; ಪೊಟ್ಟು ಪೊಟ್ಟು ಪುದೆ ; ಉಟ್ಟು ಒಟ್ಟು ಉದೆ ; ಮುಟ್ಟು ಮುಟ್ಟು ಮುದಿ ; ಮುಟ್ಟು ಮುಟ್ಟು ಮದೆ ; ಶಿಟ್ಟು ಕೆಟ್ಟು ಕೆದು.

ಮೂವು ಮೂವು ಮೂವಿ ; ಅಟ್ಟು ಅಟ್ಟು ಅಜಿ ; ಕವು ಕವು ಕಂಜಿ ; ವೆಟ್ಟು ಬಟ್ಟು ಬಜಿ ; ವೇವು ಬೇವು ಬೇತೆ.

L is generally changed into *r* and sometimes into *n*, and *l* into *n*.

ಕೋಲಿ ಕೋಲಿ ಕೋರಿ ; ಕುಲಿ ಕುಲಿ ಗುರಿ ; ಪವ್ವಯತು ಪವುದು ಪರತ್ ; ಪುಕಲ್ ಪೂಗಲ್ ಪುಗರ್. ಕುಲಿ ಕಣಿ ; ಗವ ಗಣಿ. ಕೋಲ್ ಕೋಲ್ ಕೋಣ ; ಕೇಲ್ ಕೇಲ್ ಕೇಣ.

R and *l* are also changed into *r* and *l* respectively, as in Modern Kannada.

ಕೊಲು ಕುಲು ಕುರಿ ; ಲಿಟ್ಟು ನೆಟ್ಟು ನೆರೆ ; ಮಿಲು ಮಿಲು ಮಿರ ; ಉಲಂಗು ಒಲಗು ಒರಗ ; ಏಲ್ ಏಲ್ ಏಲ್ ; ಶುಲಿ ಶುಲಿ ಶುಳಿ ; ಪಾಲ್ ಪಾಲ್ ; ಪಾಲ್ ಬಾಲ್ ಬಾಲ್.

(13) Many words in Tamil and Kannada become altered in Telugu by displacement of their letters, especially by the first and second letters changing their places.*

ಅವರ್ ಅವರ್ ವಾರು ; ಉಕಿರ್ ಉಗುರ್ ಗೋರು ; ಉರಲ್ ಒರಲ್ ರೋಲು ; ಇರಲ್ ಮೈ ಇಲ್ಲಮೆ ಲೇಮಿ ; ಉಲ್ ಒಲ್ ಲೋ ; ಇಕ್ಕೆಯದು ಎಳದು ರೇತ ; ಅಕಾತು ಆಗದು ಕಾದು ; ಇವಕ್ಕು ಇವಗ್ಗೆ ವೀರಿಕಿ ; ಇರಂಡು ಎರಡು ರೆಂಡು ; ಇರ್ ಇರ್ ಲೇ ; ಇರಾ ರೇಯ ; ಇಟ್ಟು ಟೇಡು.

The examples given under the rules mentioned above are sufficient to give one some idea of the number of common words that occur somewhat disguised in these languages. They also show the closer similarity of the Tamil and Kannada words than those of other languages.

* This displacement sometimes occurs in Modern Kannada also, especially when the second letter is *h* : ಅಹಗೆ ಹಾಗೆ ; ಇಹಗೆ ಹೀಗೆ ; ಎಹಗೆ ಹೇಗೆ ; ಅಹನು ಹವುದು ; ಅಹನು ಹೇನು, ಅಹನು ಹಾನು, etc.

CHAPTER III.

GRAMMAR.

Inflexion of nouns. Gender and number. Case. The nominative. Inflexional increments. The second case. The third and fifth cases. The fourth case. The sixth case. The seventh case. The vocative case. Adjectives. Numerals. Pronouns. Inclusive and exclusive. Verbs. Roots. Pronominal terminations. The past and future tenses. The present tense. The negative mood. Causative verbs. Appellative verbs. The imperative. The infinitive. The relative participle. The verbal participle. The passive voice. Indeclinables. Formation of words. Verbal nouns. Participial nouns. Abstract nouns. Derivative nouns. Compound nouns.

INFLEXION OF NOUNS.

IN the Dravidian languages the particles employed in nominal inflexions and in the declension of nouns are, generally speaking, nouns, *e.g.*, ಚೀ, ಚೀತ, ಉಃ, etc. But the dative ಏ, ಓ, ಓ, ಓ seems to have lost its original meaning. Kannada, like Tamil and Telugu, possesses not only proper, common and abstract nouns, but also appellative, verbal and participial nouns.

In Tamil, nouns are divided into ಉಯರ್ ಅಣ್ಣ high caste, rational, and ಅಣ್ಣಿಣ್ಣಿ casteless, irrational. Similarly, there is a division of nouns into *mahat* (majors) and *amahat* (minors) in Telugu. The first term in both languages denotes masculine and feminine nouns and the second neuter nouns. Kannada agrees with Tamil in distinguishing between rational and irrational objects in its gender, and in possessing, unlike Telugu which is destitute of the feminine singular, all the three genders of the third person singular. Telugu, as stated before, uses the neuter for the feminine singular, but it has a rational plural. The Tamil terminations for the

masculine singular are ಅನ್ (*an*), ಆನ್ (*ān*); in Kannada the termination is ಅನ್ (ಅಂ), *an* (*am*); and in Telugu the terminations are డు (*du*), ಉಡು (*udu*), ಅಡು, (*adu*). Though *an* is not seen in the Telugu terminations, we find it clearly in the words ವಾಸಿ, ವಿನಿ. ಪೊನ್ನ, ಪಾರ್ಪ; ಪೊನ್ನ, ಪಾರ್ಪ; ಅತಡು, ರಾಮುಡು. According to a phonetic rule in Kannada, final *n* is changed into *m*, so that the above examples become ಪೊನ್ನಂ, ಪಾರ್ಪಂ. In Modern Kannada the suffix is *anu*, where the final *n* is merely a euphonic addition. It will thus be seen that the suffix in both Tamil and Kannada is the same, namely, *an*, the longer form *ān* being only a euphonic variation retained in Tamil. The suffixes for the feminine singular in Tamil are ಅಲ್ (*al*), ಆಲ್ (*āl*); and in Kannada ಅಲ್ (*al*). ಪೆರಿಯಲ್, ಇರಲ್; ಪಿರಿಯಲ್, ನಲ್ಲಲ್. There are besides three other suffixes which are the same in both Tamil and Kannada—ಇತಿ (*iti*), ತಿ (*ti*) and ಇ (*i*). ಪಿರಾಮಣ್ಣಿ, ವಣ್ಣಿ, ಮನ್ನೆವಿ; ಚಾಮರಿಗಿ, ಪೊಲಿ, ಸುಬ್ಬಿ. The only difference is the doubling of *t* in Tamil which is likewise the case in Modern Kannada, *e.g.*, ಅಗಸಗಿತ್ತಿ. The corresponding suffix in Telugu is ಕತ್ತೆ (*katte*): ಚೆಲಕತ್ತೆ, ಪನಕತ್ತೆ. The suffixes ಅಲು (*alu*) and ಆಲು (*ālu*) also occur in Telugu corresponding to *al* and *āl* of Tamil: ಮರಲು, ಪೇರಲು. In ಪೇರಲು, ಗುಣವಂತುರಲು, etc., *r* is used to prevent hiatus, the termination being *ālur*. Further, the suffix ಅದಿ (*adi*) occurs in Telugu in place of *iti* of Kannada: ಗೊಲ್ಲದಿ, ಗೊಲ್ಲತಿ. Another termination occurring in Tamil is ಐ (*ai*), the phonetic equivalent of which in Kannada is, as stated before, *e*: ಮಡಂದೈ, ಮಂಗೈ, ತರಿವೈ; ಜೋಡೆ, ಪಾಣ್ಣಿ, ಸಿತನೆ. *Āl* of Tamil and *ālu* of Telugu have no corresponding suffix in Kannada, which has only *al*. The neuter singular suffixes in Tamil and Kannada are ಅಂ (*am*) and ಅದು (*adu*)—sometimes only *du*: ಮರಂ, ನಿಲಂ, ಪೆರಿಯದು, ಪೆರು; ಮರಂ, ನೆಲಂ, ಪಿರಿಯದು, ಪಿರು. The Telugu suffixes are ಮು (*mu*) or ವು (*vu*) and ಅದಿ (*adi*): ಪಲಮು, ಗೋವು, ಚನ್ನದಿ. *Du* sometimes appears

as *tu* in Kannada, *e.g.*, ಒಳ್ಳಿತು, ಮೆಲ್ಲಿತು. In Tamil and Telugu verbal nouns are formed by the suffixes *adu* and *adi* respectively; *adu* is likewise used in Modern Kannada in some parts of the Kannada country for this purpose, though in other parts the intermediate demonstrative *udu* is made use of instead of the remote demonstrative *adu* as is uniformly the case in Old Kannada. ವರುವದು is ಬರುವದು in some parts of the Kannada country, but ಬರುವುದು elsewhere and ಬರ್ಪುದು in Old Kannada. ಶೆಯ್ಯದು ಕೆಯ್ಯದು; ಕಾಣ್ಬುದು, ಕಾಣ್ಬುದು; ವಂದದು, ಬಂದದು; ಕೊಂಡದು, ಕೊಂಡದು. The singular neuter noun is often used in a plural sense in these languages: ಕುದಿರೈವಂದದು, ಕುದಿರೈವಂದನ; ಕುದುರೆ ಬಂದದು, ಕುದುರೆ ಬಂದವು. Neuter nouns are rarely pluralised, and in Kodagu they have no plural at all.

The suffixes of the epicene plural, which are common to Tamil and Kannada, are *ar*, *kal* or *gal* and *var*: ಅವರ್ ಅವರ್; ಇವರ್ ಇವರ್; ಅರಶರ್ ಅರಶರ್; ಮಕ್ಕಳ್ ಮಕ್ಕಳ್; ಗುರುಕ್ಕಳ್ ಗುರುಗಳ್; ವೀರರ್ಕಳ್ ವೀರರ್ಕಳ್; ಅವರ್ಕಳ್ ಅವರ್ಗಳ್; ಮೂವರ್ ಮೂವರ್; ನಾಲ್ವರ್ ನಾಲ್ವರ್. In Tamil there are also the suffixes *mar* and *mār* which are represented by *bar* and sometimes by *vir* in Kannada. *Mar* and *bar* are merely euphonic variations of *var*: ಎಣ್ಣರ್ ಎಣ್ಣರ್, ಪದಿನ್ವರ್ ಪದಿಂಬರ್; ತಂದೆಮಾರ್ ತಂದೆವಿರ್; ತಾಯ್ಸಾರ್ ತಾಯ್ವಿರ್; ದೇವಿಮಾರ್ ತಂಬಿಮಾರ್. Another rational plural suffix common to Tamil and Kannada is *ir*, though the lengthened form *īr* is also used in Tamil. ಪೆಂಡಿರ್ ಪೆಂಡಿರ್; ಮಕಳಿರ್, ತೊಪ್ಪಿರ್; ನೀವಿರ್. Kannada has another rational plural suffix *dir* with nothing corresponding to it in Tamil. ಅವಂದಿರ್ ಅವಳ್ಳಿರ್; ಮಗಂದಿರ್ ಮಗಳ್ಳಿರ್; ಅಣ್ಣಂದಿರ್ ಅಕ್ಕಂದಿರ್. The plural suffix corresponding to the Tamil-Kannada *kal* or *gal* is *lu* in Telugu and *kulu* in Tulu. ರಾಮುಲು, ಕಪ್ಪುಲು, ಪೆದ್ದುಲು; ಗುರುಕುಳು, ನೀಕುಳು (compare ನೀಂಗಳ್ in Tamil and Kannada). The Tamil-Kannada *var* is generally represented by *vuru* or *guru* in Telugu. ಇರುವರ್ ಇರ್ವರ್ ಇರುವುರು or ಇರುಗುರು (also ಇದ್ದು); ನಾಲ್ವರ್ ನಾಲ್ವರ್ ನಲುವುರು or ನಲುಗುರು. The double plural *ar-gal* occurs in all these

languages : ಅವರ್ಕಳ್ ಅವರ್ಗಲ್ ವಾರಲು. The termination of the neuter plural in Tamil and Kannaḍa is *gal* and in Telugu *lu*. ಮರಂಗಳ್ ಮರಂಗಳ್ ಮೂಕುಲು ; ಉಕಿರ್ಕಳ್ ಉಗುರ್ಗಳ್ ಗೋರುಲು ; ಕೊಂಡಲು, ಆಪುಲು. *Avai*, another suffix in Tamil, appears as *avu* and *uvu* in Kannaḍa, as *avi* in Telugu and as *ava* in Malayālam. ಪೆರಿಯಪ್ಪೆ ಪಿರಿಯವು ಪೆದ್ದವಿ ಪೆರಿಯವ ; ವಂದವ್ವೆ ಬಂದುವು ವಚ್ಚಿನವಿ ವಂದವ. The suffixes *an*, *al* and *ar* are no doubt shortened forms of the pronouns *avan*, *aval* and *avar*. In Kūi *ānu* means a man and *ālu* a woman. In Telugu, too, *ālu* means a woman. Compare *ānu* with *ān*, a male, and *āl* with *ālu*, a woman. We may thus explain perhaps the longer forms *ān* and *āl*.

As stated before, unlike the Indo-European languages which use two different sets of terminations for the singular and the plural, the Dravidian languages use the same set of case signs for both numbers, the case ending being added to the base in the singular and to the sign of plurality in the plural.

The nominative. In Tamil and Kannaḍa the crude base itself, without any addition or alteration, becomes, in very many cases, the nominative singular : ಪುಲ್ ಪುಲ್ ; ಮನ್ನೆ ಮನೆ ; ಪುಲಿ ಪುಲಿ ; ಆಳ್ ಆಳ್ ; ಪೆಣ್ ಪೆಣ್. The same is the case, to some extent, in Telugu also, though words of this language do not, as a rule, end in consonants : ಚವಿ, ಮಾಟ, ನಿಪ್ಪ, ತಿನ್ನೆ. But, masculine bases ending in *a* take *an* as their nominative termination in Tamil and Kannaḍa, and *du* in Telugu. As stated before, *an* becomes *am* in Kannaḍa : ದೇವ್ ದೇವಂ ದೇವುಡು ; ಶುಪ್ಪ್ ಶುಬ್ಬಂ ಶುಬ್ಬುಡು. Neuter bases in *a* take *am* or *an* as their termination in both Tamil and Kannaḍa, the remark about the masculine suffix *an* in Kannaḍa applying to the neuter suffix also. ಕುಳಂ ಕುಳಣ್, ಕೊಳಂ. Though *n* of the Kannaḍa masculine suffix is changed into *bindu* when final, it resumes its former shape when followed by a vowel, but this is optional with the neuter suffix : ದೇವಂ ; but ದೇವಂ + ಅಂ = ದೇವನಂ ; ಕೊಳಂ ; but ಕೊಳಂ + ಅಂ = ಕೊಳಮಂ or ಕೊಳನಂ. In Telugu

neuter bases in *a* generally take *nu* as their nominative termination : ಗುಣಮು, ಅನ್ನಮು.

The inflexional increments used in Tamil and Kannada are almost the same, as is also the mode of forming the oblique bases. The following table shows the similarity in the formation of the inflexional base of the oblique cases in the two languages :—

	Base.	Inflexional increment.	Oblique base.	Examples.
(1) Tamil	ಮರಂ	ಅತ್ತು attu	ಮರತ್ತು	ಮರತ್ತುಳ್
Kannada	ಮರಂ	ಅದ್ ad	ಮರದ್	ಮರದೊಳ್
(2) Tamil	ಗುರು	ಇನ್ in	ಗುರುವಿನ್	ಗುರುವಿನುಳ್
Kannada	ಗುರು	ಇನ್ in	ಗುರುವಿನ್	ಗುರುವಿನೊಳ್
(3) Tamil	ಪಲ	ಅಱ್ಱು atṭru	ಪಲವಱು	ಪಲವಱುಳ್
Kannada	ಪಲ	ಅಱ್ಱ್ aṭṭ	ಪಲವಱ್	ಪಲವಱೊಳ್

In (1) and (3) the Tamil inflexional increment is nothing but the Kannada increment with its final doubled and *u* added. In (2) the increment is the same in both the languages, and its use is likewise optional in both. There are some inflexional increments in Telugu also which are known as *aupavibhaktikas*. These are *ti*, *ti*, *i*. ಅನ್ನಿಟಿ, ನಾಂಗೆಟಿ from ನಾಂಗಲ; ನೇತಿಟಿ from ನೇಯ, ಚೇತಿಲೇ from ಚೇಯ; ಮಾನಿ from ಮಾನು, ಚೋಟಿ from ಚೋಟು. It will be seen that these do not exactly correspond to the ones in Tamil and Kannada. *I* has to be looked upon rather as a change of vowel due to vocalic harmony than as an inflexional increment. The Telugu increment corresponding to *in* of the other languages is *ni* or *na* : ದಿನಿಕಿ, ಗುರುವನಕು. In Tamil and Telugu oblique bases formed by the addition of inflexional increments are capable of being used alone without case suffixes and bear the signification of genitives : ಮರತ್ತು, ಚೇತಿ, ವಾಕಿಟಿ. This is not, however, the case with Kannada.

The termination for the second case is *ai* in Tamil, *e* in Malayālam, *am* in Kannada and *nu* or *ni* in Telugu : ಎನ್ನೈ, ಎನ್ನೆ, The second case.

ಎನ್ನಂ, ನನ್ನು ದರಿಮ್ಪುನಿ. *An* also occurs in Telugu as the suffix for the second case: ದೊರಣ್, ದೊರಲಣ್. In Modern Kannada *am* is shortened into *a* by the omission of the *bindu*. Kannada uses no inflexional increment in the second case after neuter bases in *a*, while Modern Tamil invariably uses *attu*: ದೇವನೈ, ದೇವನಂ ದೇವನ; ಮರತ್ತೈ, ಮರನಂ ಮರಮಂ. If we take *a* as the Kannada suffix, we may connect it with the *ai* of Tamil, since *ai* in Tamil is sometimes changed into *a* in Kannada, e.g., ಇದ್ದೈ ಇಲ್ಲ, ಹೈಂ ಪಂ.

In Kannada the same suffix *im* is used for both the instrumental and oblique cases. The third and fifth cases. There is, however, a so-called oblique suffix *attanim* which is merely the *im* of the instrumental with a demonstrative *attan* prefixed to it. The same is the case in Tamil also, in Old Tamil at any rate. Though the present instrumental terminations in Tamil are *āl* and *ān* to which there is no suffix answering in Kannada, still in Old Tamil occurs the suffix *in*, e.g., ನಿನ್ನಿರಂದ *ninnir-randa* (given by you), which is the same as the Kannada suffix. And the oblique suffix in Tamil is also *in* or *il*. The Telugu suffixes for the third case are *chēta* and its contraction *chē*, and for the fifth case *valana* and *kanṭe*. The suffix for the social or conjunctive case in Tamil is *ōḍu* or *uḍan*, in Kannada *oḍane* and in Telugu *tōḍa*, or *tō*. Some scholars connect the Telugu *tōḍa* with the Tamil word *tōḷa* which means a companion or friend and believe that the radical *t* has been lost in the Tamil and Kannada suffixes. Other suffixes for the third case in Kannada are *indam* and *inde*. In Badaga the suffix is *end* and in Toda *edd*.

The suffix for the fourth case is *ku* in Tamil, *ke* or *ge* in Kannada and *ki* or *ku* in Telugu. ಮನೈಕ್ಕು ಕುಳಕ್ಕು; ಮನೇ ಕೊಳಕ್ಕು; ತಲ್ಲಕ್ಕಿ ತಲಕ್ಕು. The forms ಕುಳಕ್ಕು, ಕಯಕ್ಕು are found only in Old Tamil poetry, Modern Tamil invariably inserting the inflexional increment *attu* between the base and the suffix: ಕುಳತ್ತುಕ್ಕು, ಕಯತ್ತುಕ್ಕು. In Kannada no

inflexional increment is used. In Telugu grammars *ki* and *ku* are mentioned as genitive suffixes and *kai* as the dative suffix : ಧರ್ಮಮುಕ್ತೆ. *Ku* is also the suffix in Malayālam and *ikka* or *ikki* in the Behistun tablets. *ನಿನಕ್ಕು*, *ನೀ ಇಕ್ಕು*, *ನೀ ಇಕ್ಕಿ* (to thee).

The only suffix for the sixth case in Kannada is *a* :

The sixth case.

ಪುಲಿಯು, ಮನೆಯು, ಅವನು, ಎನ್ನ, ತನ್ನ, ನಿನ್ನ, ಮರದ. This suffix also occurs as

the genitive of personal and reflexive pronouns in Tamil, Telugu and Tuḷu : ಎನ, ನಿನ, ತನ ; ತನ, ತಮ, ಮನ ; ಯನ, ನಿನ. As stated before, oblique bases are used as genitives in Tamil and Telugu, but not in Kannada : ಮರತ್ತು, ಚೇತ. Another suffix common to Tamil and Kannada is *adu* : ಅವನದು ಅವನದು, ಎನದು ಎನ್ನದು, ನಿನದು, ನಿನ್ನದು, Kannada has besides the forms *atu* and *attu* to express the genitive : ಎನತು ಎನತ್ತು, ನಿನತು ನಿನತ್ತು, ತನತು ತನತ್ತು. Other suffixes given are *uḍaiya* in Tamil and *yokka*, *lō* and *lōpala* in Telugu : ಇರಾಮನುಡೈಯು, ಚಿಟ್ಟುಯೊಕ್ಕು, ಏಟಲೋ, ಕೊಂಡಲೋಪಲ. *Lō* is, properly speaking, a locative suffix corresponding to the Tamil *ul* and the Kannada *ol*.

The suffixes for the seventh case in Kannada are *ol*

The seventh case.

and *alli* which correspond to *ul*

and *il* of Tamil and *lō* and *andru* of Telugu : ಮನೆಯೊಳ್ ಮನೆಯುಳ್ ಇಂಟಲೋ ; ಮರದೊಳ್ ಮರ ತುಳ್ ಮ್ಪಾಸಿಲೋ ; ವಚನದಲ್ಲ ವಚನತ್ತಿರ್ ವಚನಮುನಂದು. Another suffix in Telugu is *na* : ತೂರ್ಪುನ.

The changes that nouns undergo in the vocative

The vocative case.

case are more or less the same in

Kannada, Tamil and Telugu. ರಾಮ ರಾಮಾ ರಾಮನೇ, ದೇವ ದೇವಾ ದೇವನೇ, ರಾಮುಡ ರಾಮುಡಾ. In the plural *ira* is the suffix in Kannada, *ir* or *īr* in Tamil and *āra* in Telugu : ದೇವರ್ಕಳಿರ ನಂಟರಿರ, ತವ್ವಿರ್ ಶಾಷ್ಟಿರ್, ರಾಮುರಾರ.

ADJECTIVES.

In the Dravidian languages adjectives are not compared. They are prefixed to substantives without any

declensional change. Dr. Caldwell's statement that Dravidian adjectives, properly so called, are nouns of quality or relation, which acquire the signification of adjectives merely by being prefixed to substantive nouns, does not appear to be quite correct. Tamil and Kannaḍa, as well as Telugu to some extent, possess words which are as much entitled to be called adjectives as good, long, short, etc., are in English. ನನ್ನೆ ನನ್ನೆ (goodness) may properly be called a noun of quality; but as soon as the suffix *mai* or *me* (ness) is removed we have only an adjective of quality ನಲ್ ನಲ್ (good) left. The word that is prefixed to a substantive is not ನನ್ನೆ ನನ್ನೆ, which is supposed to acquire an adjectival meaning as soon as it is put before the noun, but the primitive ನಲ್ ನಲ್ from which ನನ್ನೆ ನನ್ನೆ is derived. Exception may indeed be taken to the so-called adjectives such as ಶುಭಮಾನ ಪೆರುಮೈಯಾನ, ಪಣಮುಳ್ಳ; ಶುಭವಾದ, ಪಿರಿ ದಾದ, ಪಣಮುಳ್ಳ; ಶುಭಮಯಿನ, which are merely nouns with the relative participles *ūna* (Kannaḍa *āda* and Telugu *ayina*) and *ulla* affixed to them. These languages form a large number of adjectives in this way owing to the paucity of adjectives properly so called in them. But no manner of exception can be taken to the following list of adjectives of quality which, I think, have every right to be so called. It is noteworthy that all of them are common to both Tamil and Kannaḍa.

Tamil	Kannaḍa	Tamil	Kannaḍa
ಬೆಳ್	ಬೆಳ್	ಇಳ	ಎಳ
ತಣ್	ತಣ್	ಪುದು	ಪೊನ
ಪಶು	ಪನು	ಅರು	ಅರು
ನೇರ್	ನೇರ್	ನಲು	ನಲು
ಪೆರು	ಪೆರ್	ಶಿಲು	ಶಿಲು
ಕಡು	ಕಡು	ನೆಡು	ನೆಡು
ವರ್	ಬರ್	ಮೆರ್	ಮೆರ್
ಕುಲು	ಕುಲು	ಕೂರ್	ಕೂರ್
ಶೆಂ	ಕೆಂ	ಕರು	ಕರ್
ತೆಳ್	ತೆಳ್	ಇಣ್	ಇಣ್

Tamil	Kannada	Tamil	Kannada
ನರ್	ನರ್	ಪಟ	ಪಟ
ನುಣ್	ನುಣ್	ಕೊಡು	ಕುಡು
ವೆಂ	ವೆಂ	ನಡು	ನಡು
ವಟ್ಟಂ	ಬಟ್ಟ	ನಳಿ	ನಳಿ

Among Telugu adjectives may be mentioned ನಲ್ಲ, ಎಟ್ಟ, ಪುಲ್ಲ, ಮಂಚಿ, ಪೆದ್ದ, ಚಿನ್ನ.

It is worthy of notice that the changes which many of these adjectives undergo in combination are almost the same in Tamil and Kannada.

(1) Some adjectives lengthen their initial letter before vowels, sometimes before consonants also :

ಕರು + ಉಡಲ್ = ಕಾರುಡಲ್, ಕರ್ + ಒಡಲ್ = ಕಾರೊಡಲ್ ;
ಪೆರು + ಅಡವಿ = ಪೇರಡವಿ, ಪರ್ + ಅಡವಿ = ಪೇರಡವಿ. ಕರು +
ಮುಗಿಲ್ = ಕಾರ್ಮುಗಿಲ್, ಕರ್ + ಮುಗಿಲ್ = ಕಾರ್ಮುಗಿಲ್.

(2) Some double their final letter before vowels:

ನೆಡು + ಇದಪ್ = ನೆಟ್ಟದಪ್, ನಿಡು + ಎನಪ್ = ನಿಟ್ಟನಪ್ ; ನಡು +
ಅಡವಿ = ನಟ್ಟದವಿ ; ಶಿಲು + ಇದಪ್ = ಶಿಟ್ಟದಪ್ ; ಕಿಲು + ಎನಪ್ = ಕಿತ್ತನಪ್.
Compare Telugu ನಟ್ಟೇಲು, ನಿಟ್ಟೂರುಪು.

(3) The adjective ಪಶು ಪನು is sometimes altered into ಪೈಂ in Tamil; the same occurs in Kannada also, the phonetic equivalent of ಪೈಂ being ಪಂ. ಪಶುಂಬೊ ಪನುಂಬೊ ; ಪೈಂಬೊ ಪಂದಲೆ. This adjective also doubles its final letter before vowels : ಪಶು + ಇಲೈ = ಪಚ್ಚಿಲೈ, ಪನು + ಎಲೆ = ಪಚ್ಚೆಲೆ.

(4) Besides being used exactly as they stand in the above list, some of the adjectives take the suffix *iya* : ಪೆರಿಯ ಪಿರಿಯ, ಕರಿಯ ಕರಿಯ, ನೆಡಿಯ ನೆಡಿಯ, ಶಿಲಿಯ ಶಿಲಿಯ, ಇನಿಯ ಇನಿಯ, ಪಶಿಯ ಪಶಿಯ.

It was stated before that oblique bases in Tamil and Telugu bear the signification of genitives, and these are frequently used as adjectives. ನಾಟು, ನಾಟ. In Kannada, on the other hand, oblique bases are not used independently, and only genitives are used as adjectives : ನಾಡಿನ.

1 and 2.—The numerals corresponding to these in
Numerals. Tamil, Kannada and Telugu are
respectively ಒಮ್ಮೆ ಒಂದು ಒಕ್ಕ, ಇರಂದು

ಎರಡು ರೆಂಡು. The *u* of the Tamil ಒರು and ಇರು in combination is dropped in Kannada. ಒರು ಒರ್, ಒರುವ್ ಒರ್ವಂ, ಒರುವಳ್ ಒರ್ವಳ್, ಒರುಮೈ ಒರ್ಮೆ; ಇರು ಇರ್, ಇರುವರ್ ಇರ್ವರ್, ಇರುಮೈ ಇರ್ಮೆ. The corresponding Telugu forms for ಒರ್ ಒರ್ವಂ ಒರ್ವಳ್ are ಒಕ ಒಕಡು ಒಕತೆ; and for ಇರ್ವರ್, ಇರುವುರು ಇರುಗುರು or ಇದ್ದು. In both Tamil and Kannada the initial of ಒರು ಒರ್, ಇರು ಇರ್, is lengthened before vowels : ಒರು + ಉಡಲ್ = ಒರುಡಲ್, ಒರ್ + ಒಡಲ್ = ಒರೊಡಲ್; ಇರು + ಐಂದು = ಈರೈಂದು, ಇರ್ + ಐದು = ಈರೈದು. But in Tamil it is lengthened even before consonants. ಓರ್ನಾಟಿ ಓರ್ಯಾನೈ; ಈರ್ನಾಟಿ ಈರ್ಯಾನೈ. The form ಎರಡ್ for ಎರಡು occurring in combination, is peculiar to Kannada: ಎರಡ್ತು. Though ಒರು and ಒರ್ have *r*, the word ಒಟ್ಟು single, derived from the same root, has *ʔ*.

3 and 5.—The words for these in the three languages mentioned above are respectively ಮೂನ್ದು ಮೂಳು ಮೂಡು; ಐಂದು, ಅಯ್ದು or ಐದು, ಅಯಿದು or ಏನು. They become ಮೂ or ಮು and ಐ or ಅಯ್ or ಏ in combination. ಮೂವುಲಕು ಮೂಲೋಳಂ, ಮುಪ್ಪಟಂ ಮುಪ್ಪೊಟರ್ ಮುಪ್ಪಾತಿಕ್ಕ, ಮೂವರ್ ಮೂವರ್ ಮುಗ್ಗುರು, ಮುಪ್ಪದು ಮೂವತ್ತು ಮುಪ್ಪಡಿ; ಐಮುಗ್ ಐಮೊಗಂ, ಐವಗೈ ಐವಡಿ ಏನಾಳ್ಳು (5 days), ಐವರ್ ಐ (or ಅಯ್) ವರ್ ಅಯಿದುಗುರು or ಏಗುರು, ಐಂಬದು ಐ (or ಅಯ್) ವತ್ತು ಏಬದಿ.

The Kannada forms ಎರಡು and ಮೂಳು without nasals are supposed to be older than the Tamil ಇರಂಡು and ಮೂನ್ದು. Compare ಇರಟ್ಟು with ಎರಡು. But in the Telugu ರೆಂಡು the nasal occurs.

4.—The words for this numeral in the three languages are ನಾನ್ಗು ನಾಲ್ಕು ನಾಲುಗು. Though the present form of the Tamil numeral does not show the radical *l* as those of the other languages, the form ನಾಲ್ಕು exactly like the Kannada one occurs in Old Tamil poetry : ಪಾಲಿ ಪುರೈ ಪುರವಿ ನಾಲ್ಕುಡ್ ಪೂಟ್ಟಿ (Porunarāṭṭruppadai). ನಾನ್ಮುಗ್ ನಾಲ್ಮೊಗಂ ನಲುವೆಂಕಲು; ನಾಲ್ವರ್ ನಾಲ್ವರ್ ನಲುಗುರು; ನಾಲ್ವತ್ತು ನಲುವದಿ. In Tamil *l* is changed into *n* before *m* and into *ʔ* before *p*.

6 and 7.—These numerals are the same in the three languages except for the substitution of *ḍ* for *ḷ* in the Telugu numeral for 7: ಅಱು ಅಱು ಅಱು; ಏಱು ಏಱು ಏಱು. The initials of these numerals are generally shortened in combination and their *u* is sometimes dropped. ಅಱುತಿಂಗಳ್ ಅಱುದಿಂಗಳ್, ಅಱುವರ್ ಅವರ್ ಅಱುಗುರು, ಅಱುಪದು ಅಱುವತ್ತು ಅಱುವದಿ; ಏಱುಡಲ್ ಏಱುಡಲ್, ಎಱುವರ್ ಎಱುರ್ ಎಱುಗುರು, ಎಱುಪದು ಎಱುವತ್ತು ಎಱುವದಿ. *De* of the last word is derived from *ēḍu* by the consonant and initial vowel changing their places as is usual in Telugu.

8 and 9.—The numerals corresponding to these in the three languages are ಎಱ್ಱು ಎಱ್ಱು ಎನಿಮಿದಿ; ಒನ್ನದು ಒಂಬತ್ತು ತೊಮ್ಮಿದಿ. The Kannaḍa form clearly shows the radical *n*. The numeral nine is a compound word in all the Dravidian languages—ಒಂಬದು (Malayāḷam), ಒಯಿಂಬದು (Kōḍagu), ಒರ್ಪ್ಪು (Tulu). It will be seen that the Telugu form ತೊಮ್ಮಿದಿ differs from all the others. Its first part is the same as that of the Kannaḍa ತೊಂಬತ್ತು (90); but *tom* of ತೊಮ್ಮಿದಿ is supposed to be connected with *tol* (before) and *tom* of ತೊಂಬತ್ತು with *tonḍu* (nine). ತೊಮ್ಮಿದಿ is thus explained as the number before ten and ತೊಂಬತ್ತು as nine times ten. The Tamil word for 90 is ತೊಣ್ಣುಱು and for 900 ತೊಣ್ಣಾಯಿರಂ. The first part of these words, *tol*, is also supposed to mean before, and the words are explained as the last ten before a hundred and the last hundred before a thousand. This is indeed ingenious, but not convincing. The Telugu numeral ಎನಿಮಿದಿ also looks like a compound word. It has to be stated here that instead of the usual suffix *guru*, the Telugu words denoting eight and nine persons have the new suffix *andru*. This suffix also occurs in words denoting 18, 19, 20, 30, 40, 50, 60, 70, 80 and 90 persons: ಎಣ್ಣೆಶೈ ಎಣ್ಣೆಶೆ, ಎಣ್ಣರ್ ಎಣ್ಣರ್ ಎನಮಂಡ್ರು, ಎಣ್ಣದು ಎಣ್ಣತ್ತು ಎನುಬದಿ. In Tamil *t* following *n* is changed into *ḍ*. ಒನ್ನದಿನ್ನರ್ ಒಂಬದಿಂಬರ್ ತೊಮ್ಮಂಡ್ರು, ತೊಣ್ಣುಱು ತೊಂಬತ್ತು ತೊಂಬದಿ.

10.—This numeral in the three languages is ಪತ್ತು

ಪತ್ತು ಪದಿ. ಪದಿನ್ನರ್ ಪದಿಂಬರ್ ಪದುಗುರು or ಪದುಗುಂಡು. In combination the Tamil numeral becomes ಪದು at the end of words: ಇರುಪದು ಇರ್ಪತ್ತು ಇರುವದಿ, ನಾಲ್ವದು ನಾಲ್ವತ್ತು ನಲುವದಿ, ಎಣ್ಣದು ಎಣ್ಣತ್ತು ಎನುಬದಿ. The numeral becomes ಪದಿ ಪದಿ ಪದು in the three languages before the numbers 3 to 8, but the final *n* is dropped in Kannada and Telugu before 3 and 4. It is dropped before 3 even in Modern Tamil: ಪದಿಮೂನ್ರು ಪದಿಮೂಲು ಪದುಮೂಡು, ಪದಿನಾನ್ರು ಪದಿನಾಲ್ಕು ಪದುನಾಲುಗು, ಪದಿನೈಂದು ಪದಿನೈದು ಪದುನಯಿದು or ಪದುನೇನು, ಪದಿ ನಾಲು ಪದಿನಾಲು ಪದುನಾಲು, ಪದಿನೇಲು ಪದಿನೇಲು ಪದುನೇಡು, ಪದಿನೆಟ್ಟು ಪದಿನೆಣ್ಣು ಪದುನೆನಿವಿದಿ. In Tamil final *n* not preceded by a single short vowel is elided when followed by another *n*. Accordingly ಪದಿ + ನಾನ್ರು becomes ಪದಿನಾನ್ರು. The same is the case with the corresponding Kannada and Telugu words, though the Tamil rule is not known to Kannada and Telugu grammarians. This Tamil rule clearly explains the word ಜೇನೆಯ್ which is another form of the Tamil ತೇನೆಯ್. The numeral undergoes no change in Kannada and Tamil before 9 but becomes *pan* or *pam* in Telugu. ಪತ್ತೊನ್ನದು ಪತ್ತೊಂಬತ್ತು ಪಂದೊಮ್ಮಿದಿ. It becomes *pan* before 2 in the three languages, but before 1 it becomes *padin* in Tamil, *pan* in Kannada and *padun* in Telugu: ಪನ್ನರಂದು ಪನ್ನೆರಡು ಪಂದ್ರೆಂದು; ಪದಿನೊನ್ರು ಪನ್ನೊಂದು ಪದುನೊಕಟಿ.

The three languages have the word *nūru* for a hundred, Telugu having also an additional word ವಂದ. There is further an indigenous word ವೇಯ in Telugu for a thousand, the other languages having to borrow a word from Sanskrit. The word in Tamil is ಅಯರಂ and in Kannada ಸಾಸಿರಂ, both derived from the Sanskrit ಸಹಸ್ರ. The Tamil numerals for 90 and 900 greatly differ from the corresponding ones of the other two languages: ತೊಣ್ಣೂಲು ತೊಂಬತ್ತು ತೊಂಬದಿ; ತೊಳ್ಳಾಯಿರಂ ಒಂಬಯ್ಯೂಲು ತೊಮ್ಮ ನೂಲು. The suffixes for ordinals in the three languages are respectively ಅಂ ಅನೆಯ ಅವ; ಇರಂಡಾಂ ಎರಡನೆಯ ರೆಂಡವ,

ಐಂದಾಂ ಐದನೆಯ ಆಯಿದವ. ಅಂ stands for ಅಗುಂ from ಅಗು to become. Similarly *ava* stands for ಅಗ from ಅಗು to become. The origin of the Kannada suffix ಅನೆಯ is not, however, clear. I venture to think that it is identical with the Tamil particle of similarity ಅನೈಯ and means *like* or *of the measure of*.

PRONOUNS.

Philologists are of opinion that pronouns afford the most conclusive evidence of the relationship between languages, as, of all words in a language, they appear to possess the greatest amount of tenacity and permanence. In the Indo-European languages the base of the oblique cases of pronouns is different from the base of the nominative. Such is not the case in the Dravidian languages. The table in the next page exhibits the general similarity of the personal and reflexive pronouns in Tamil, Kannada and Telugu.

	Nominative	Oblique base	Dative	Genitive with a	Genitive with <i>adu</i> or <i>adi</i>
First Person Singular— Tamil ... Kannada ... Telugu ...	ಯಾಕ್ ನಾಕ್ ಆಕ್ ನಾಕ್ ಏನು ನೇನು	ಎಕ್ ನಕ್ ಎಕ್ ನಾ	ಎನಕ್ಕು ಎನಗೆ ನನಗೆ ನಾಕು	ಎನ ಎನ್ನ ನನ್ನ (ನಾ)	ಎನದು ಎನ್ನದು ಎನತು ನನ್ನದು ನಾಡಿ
First Person Plural— Tamil ... Kannada ... Telugu ...	ಯಾಂ ನಾಂ ಆಂ ನಾಂ ಏಮು ಪುಮು ನೇಮು	ಎಂ ನಂ ಎಂ ನಂ ಏಮಾ	ಎಮಕ್ಕು ನಮಕ್ಕು ಎಮಗೆ ನಮಗೆ ಮಾಕು	ಎಮ ನಮ ಎಮ್ಮ ನಮ್ಮ (ಮಾ)	ಎಮದು ನಮದು ಎಮ್ಮದು ಎಮತು ನಮ್ಮದು ಮಾಡಿ
Second Person Singular— Tamil ... Kannada ... Telugu ...	ನೀ ನೀಕ್ ನೀವು ಈವು	ನೀಕ್ ನೀಕ್ ನೀ	ನಿನಕ್ಕು ಉನಕ್ಕು ನಿನಗೆ ನೀಕು	ನಿನ ಉನ ನಿನ್ನ (ನೀ)	ನಿನದು ಉನದು ನಿನ್ನದು ನಿನತು ನೀಡಿ
Second Person Plural— Tamil ... Kannada ... Telugu ...	ನೀಯಿರ್ ನೀವಿರ್ ನೀರ್ ನೀಂ ವೀರು ಈರು	ನುಂ ಉಂ ನಿಂ ವೀ	ನುಮಕ್ಕು ಉಮಕ್ಕು ನಿಮಗೆ ಮಾಕು	ನುಮ ಉಮ ನಿಮ್ಮ (ಮೀ)	ನುಮದು ಉಮದು ನಿಮ್ಮದು ನಿಮತು ವೀಡಿ
Reflexive Singular— Tamil ... Kannada ... Telugu ...	ತಾಕ್ ತಾಕ್ ತಾನು	ತಕ್ ತಕ್ ತನ	ತನಕ್ಕು ತನಗೆ ತನಕು	ತನ ತನ್ನ ತನ	ತನದು ತನ್ನದು ತನತು ತನಡಿ
Reflexive Plural— Tamil ... Kannada ... Telugu ...	ತಾಂ ತಾಂ ತಾಮು ತಮರು	ತಂ ತಂ ತಮ	ತಮಕ್ಕು ತಮಗೆ ತಮಕು	ತಮ ತಮ್ಮ ತಮ	ತಮದು ತಮ್ಮದು ತಮತು ತಮಡಿ

The forms of the reflexive pronoun are nearly the same in all the three languages. But there are some points of difference with regard to the personal pronouns of the first and second persons which have to be noticed. The initial *y* of the Tamil pronoun of the first person does not occur in Kannada and Telugu. There are, besides, several words in Tamil which are supposed to be more correct with an initial *y* than without it, *e.g.*, ಯಾನೈ, ಯಾಕ್ಕೈ, ಯಾಂಡು, ಯಾರ್. The Kannada pronoun of the second person singular has retained the radical *n* which the Tamil pronoun has lost. Although the plurals of the Tamil pronoun of the second person end in *r*, in the Modern Tamil plural ನೀಂಗಳ್, we clearly see the form *nīm* which is identical with the Kannada plural. Tamil shares with Brāhūi the peculiarity of using *num* for the second person plural, though Kannada and Malayālam use *nim*. The doubling of *n* and *m* seen in some of the Kannada genitives also occurs in Modern Tamil. The form *ninna* occurs in Old Tamil poetry, *e.g.*, ನಿನ್ನ ತನ್ನೈಯನ್ನಡವ್ವು (*Tiruchchandaviruttam*, verse 5). The change of *ā* into *ē* in the Telugu pronouns of the first person has to be regarded as dialectic. Another peculiarity in Telugu is that while the other languages shorten the vowel of the nominative in the oblique cases of the pronouns of the first and second persons, it retains the long vowel of the nominative in all oblique cases except the second, *e.g.*, నాకు, మాజేత, నీకు, మీవలన; నెన్ను, మిమ్ము, నన్ను, మమ్ము. A third peculiarity is the substitution of *m* for the initial *n* of the pronouns in the plural. A fourth is the absence of genitive pronouns ending in *a* except తన, తమ and మన, and the substitution for them of the oblique bases of the pronouns.

In all the languages *tan* is used as an honorific pronoun of the second person. The double plurals ನೀంಗಳ್ ನೀంಗಳ్ మీరలు also occur in them.

In most of the Dravidian languages, are used, as stated before, two different forms of the plural of the

personal pronoun of the first person, the one inclusive and the other exclusive of the person addressed—

		<i>Tamil</i>	<i>Malayālam</i>	<i>Telugu</i>
Inclusive	....	ಯಾಂ, ನಾಂ	ನಾಂ	ಮನಮು
Exclusive	....	ನಾಂಗಳ್	ಇಾಬ್ಬಳ್	ಏಮು, ಮೇಮು.

Some scholars doubt whether this peculiarity is an originally Dravidian feature, not only because it is not found in Gōṇḍi, Brāhūī and several minor dialects of the Dravidian group, but also because it is found in languages outside that group such as Mahrāṭhi, Gujarāṭi, etc. : Gujarāṭi—*ame* (we), *āpane* (we and you) ; Mahrāṭhi—*āmhī* (we), *āpan* (we and you). It is believed that Kannaḍa, too, does not possess this feature. I think Kannaḍa does possess two forms of the plural of the personal pronoun of the first person just like its sister languages of Southern India. And this not only in the Old language but also in the Modern.

		<i>Old Kannaḍa</i>	<i>Modern Kannaḍa</i>
Inclusive	....	ಅಂ	ನಾವು
Exclusive	....	ನಾಂ	ನಾವುಗಳು

In the instance ಇನಿಬರುವೊಂದಾಗಿ ಕಾದುವಂ ಫಲ್ಲುಣನೊಳ್, given under sūtra 229 of the *Śabdamaṇidarpaṇa*, the subject ಅಂ, which is understood, is clearly inclusive. It is very rarely that ನಾಂ is used in Old Kannaḍa.

Another table showing the similarity of the demonstrative and interrogative pronouns and adjectives in the three languages is given in the following pages.

	Remote Demonstrative				Proximate Demonstrative		
	Tamil	Kannada	Telugu		Tamil	Kannada	Telugu
Masculine singular ...	ಅವ್	ಅವ್	ವಾಡು		ಇವ್	ಇವ್	ವೀಡು
Feminine singular ...	ಅವ್	ಅವ್	ಅದಿ		ಇವ್	ಇವ್	ಇದಿ
Neuter singular ...	ಅದು	ಅದು	ಅದಿ		ಇದು	ಇದು	ಇದಿ
Epicecne plural ...	ಅವರ್	ಅವರ್	ವಾರು		ಇವರ್	ಇವರ್	ವೀರು
Neuter plural ...	ಅವೈ	ಅವು	ಅವಿ		ಇವೈ	ಇವು	ಇವಿ
Adjectives ...	ಅ	ಅ	ಅ		ಇ	ಈ	ಈ
Adverbs ...	ಅನ್ನು	ಅಂದು	(ಅಷ್ಟು)		ಇನ್ನು	ಇಂದು	(ಇಷ್ಟು)

	Intermediate Demonstrative			Interrogative			
	Tamil	Kannada	Telugu	Tamil	Old Kannada	Modern Kannada	Telugu
Masculine singular ...	ಉವ್ವೇ	ಉವ್ವೇ		ಯಾವಳೆ ಎವ್ವೇ	ಆವಳೆ	ಯಾವಂ	ಎವ್ವೇ ಎವ್ವೆ
Feminine singular ...	ಉವ್ವಳ್	ಉವ್ವಳ್		ಯಾವಳ್ ಎವ್ವಳ್	ಆವಳ್	ಯಾವಳ್	ಎವ್ವೆ ಎವ್ವರಿತೆ
Neuter singular ...	ಉದು	ಉದು		ಯಾದು ಎದು	ಆವುದು	ಯಾವುದು	ಎದಿ ಏದಿ
Epicene plural ...	ಉವರ್	ಉವರ್		ಯಾವರ್ ಯಾರ್ ಎವರ್	ಆರ್	ಯಾರ್	ಎವರು
Neuter plural ...	ಉವೈ	ಉವು		ಯಾವೈ ಎವೈ	ಆವುವು	ಯಾವುವು	ಎವಿ
Adjectives ...	ಉ	ಉ		ಯಾ ಎ	ಆವ	ಮಾವ	ಏ
Adverbs ...	ಉನ್ಮು	ಉಂದು		ಎನ್ಮು	ಎಂದು	ಎಂದು ಯಾವಾಗ್ಗೆ	(ಎಪ್ಪುದು)

The Tamil and Kannaḍa forms are almost identical. The initial *y* of the Tamil interrogatives is dropped in Old Kannaḍa but retained in Modern Kannaḍa. We thus see that the Tamil forms with *yā* are colloquial in Kannaḍa and the Kannaḍa *ār* is colloquial in Tamil. The Kannaḍa and Telugu demonstrative adjectives are merely lengthened forms of the Tamil ones. The forms ಪಾರು, ಎರಡು, etc., in Telugu are, as stated before, the result of the peculiar dialectic changes in that language. Another peculiarity, also mentioned before, is the absence of the feminine singular in Telugu and the use of the neuter singular instead. Telugu does not possess intermediate demonstratives. Its interrogatives closely resemble the Tamil ones beginning with *e*. The Telugu adverbs ಅಂದು, ಇಂದು, ಎಂದು, though identical in form with the Kannaḍa ones given in the table, do not convey the same meaning: they are adverbs of place, and not of time as in Kannaḍa. The adverbs in Telugu corresponding to the Kannaḍa ones are *appudu* (*appoludu*, *āpolu*), *ippudu* and *eppudu*. One more set of words may be added which is similar in the three languages, only there is an interchange of *t* and *n* in the Tamil words:

		<i>Remote Demonstrative.</i>	<i>Proximate Demonstrative.</i>	<i>Interrogative.</i>
Tamil	....	ಅತ್ತನೈ	ಇತ್ತನೈ	ಎತ್ತನೈ
Kannaḍa	....	ಅನಿತು	ಇನಿತು	ಎನಿತು
Telugu	....	ಅಂತ	ಇಂತ	ಎಂತ

Kannaḍa and Telugu have also honorific demonstrative pronouns, both masculine and feminine, which are not found in Tamil:

		<i>Remote.</i>	<i>Proximate.</i>
Kannaḍa—			
Masculine	....	ಅತಂ	ಈತಂ
Feminine	....	ಅಕೆ	ಈಕೆ
Telugu—			
Masculine	....	ಅತನು ಅತಡು ಅತಡು	ಈತನು ಇತಡು ಈತಡು
Feminine	....	ಅಕೆ ಅಮೆ ಅಪೆ	ಈಕೆ ಈಮೆ ಈಪೆ

Kannada has no forms corresponding to the Telugu *āme*, *āpe*, *īme*, *īpe*, nor has Telugu any forms corresponding to the Kannada intermediate ಉತಂ and ಉಕೆ. Telugu has, however, the interrogative honorific forms ಎತೆಡು ಎತೆಡು, ಎಕೆ ಎಮೆ ಎವೆ which are not found in Kannada. The honorific pronouns in Kannada have plurals ಆತಂಗರ್ ಆಕೆಯರ್, but not those in Telugu. The Kannada forms corresponding to the Telugu ಅಂದಲು, ಇಂದಲು, ಎಂದಲು and ಕೊಂದಲು are respectively ಅನಿಬರ್, ಇನಿಬರ್, ಎನಿಬರ್ and ಕೆಲಿಬರ್. It may be added here that *udu* the intermediate demonstrative in Kannada and Tamil, is the proximate demonstrative in Tulu.

VERBS.

A comparison of Tamil and Kannada under this head reveals remarkable coincidences, as will appear in the sequel, amounting, in most cases, to perfect identity, in the roots, personal terminations and the formation of the different tenses, moods and participles. The same cannot be said of the Telugu language. Of the four cultivated languages of the South, the farthest removed from each other are Tamil and Telugu. It is true that many of the verbal roots and forms in both these languages are similar, but they are often so disguised by inflexional and dialectic changes peculiar to Telugu that the similarity does not easily reveal itself. Unlike the roots in Tamil and Kannada, many of which end in consonants, the roots in Telugu always end in vowels. The number of Telugu roots which are identical with those in Tamil are far fewer in number than those in Kannada. The same remark applies to roots in Telugu whose identity is disguised by dialectic and other changes. I give in the following pages lists of roots which are common either to all the three languages some or to only any two of them, as well as of those which have undergone change in one or two languages :—

Roots common to Tamil, Kannada and Telugu.

ಕಟ್ಟು, ತಿಟ್ಟು, ಕಿಟ್ಟು, ಮೆಟ್ಟು, ಆಡು, ಕೂಡು, ಕೊಂಡಾಡು, ಒಪ್ಪು, ತಪ್ಪು, ಅಣು, ನಚ್ಚು, ಮೀಣು, ಅಂಜು, ತಗು, ತಟ್ಟು, ತುಮ್ಮು, ನಗು, ಪೊಂಗು, ಪಾಡು, ಮಾಣು, ಪಡು.

Tamil roots and those corresponding to them in Kannada and Telugu that have undergone change.

ನಡ	ನಡೆ	ನಡಚು	ತುಡೈ	ತೊಡೆ	ತೊಡಯು
ಪರೈ	ಬರೆ	ಪ್ರಾಯು	ಅರೈ	ಅರೆ	ಅಲಯು
ನಡುಂಗು	ನಡುಗು	ನಡುಂಕು	ಇಟು	ಎಡೆ	ಈಡುಚು
ಶೇರ್	ಸೇರ್	ಚೇರು	ಮುಕ್ಕೈ	ಮೊಳೆ	ಮೊಲಚು
ತರು	ತರ್	ತೆಚ್ಚು	ತೆಳೆ	ತಿಳೆ	ತೆಲಯು
ಎಟು	ಎಪ್	ಲೇಚು	ತಿಱ	ತೆಱೆ	ತೆಱಚು
ಅರಾಯ್	ಅರಯ್	ಅರಯು	ಎಣ್	ಎಣೆನು	ಎಂಚು
ಶೆಯ್	ಕೆಯ್	ಚೇಯು	ಅಟು	ಅಪ್	ಏಡು
ಅಟುಂದು	ಅಟ್ಟು	ಅದ್ದು	ಪುಗಡ್	ಪೊಗಡ್	ಪೊಗಡು
ಶಿದಟು	ಕೆದಟು	ಚೆದಟು	ಶಾ	ಸಾ	ಚೆಚ್ಚು
ಮಱ	ಮಱೆ	ಮಱಚು			

Roots common to Tamil and Telugu.

ತಡವು	ತಡವು	ತಿಣ್	ತಿನು
ತೂಟು	ತೂರು	ಅಲರ್	ಅಲರು
ಅನುಪ್ಪು	ಅನುಪು	ಈಣ್	ಈನು
ಶೆಪ್ಪು	ಚೆಪ್ಪು	ತೇಯ್	ತೇಯು
ತೋಂಡು	ತೋಂಡು	ಪೋರ್	ಪೋಲು
ಅಲಮರು	ಅಲಮಗು	ಮಡಿ	ಮಡಿಯು
ಮೇಯ್	ಮೇಯು*	ಪಾಟು	ಪಾಟು

Tamil roots and those corresponding to them in Telugu that have undergone change.

ನಂಬು	ನಮ್ಮು	ಅಗು	ಅಗು
ಅಮೈ	ಅಮಯು	ಕೊಳ್	ಕೊನು
ತಿರುಪ್ಪು	ತ್ರಿಪ್ಪು	ತುಳ್ಳು	ತುಳ್ಳು
ಈ	ಇಚ್ಚು	ಅಲರ್	ಅಡಲು
ಕಾಣ್	ಕನು	ಪಡ್ಡಿ	ಪಟ್ಟು
ನಿಜೈವೇಟು	ನೆಜವೇಟು	ತಣ್	ತನಿಯು
ಮುಯಗು	ಮುನುಂಗು		

Roots common to Kannada and Telugu.

ಫುಟ್ಟು, ತಿರುಗು, ದೂಟು, ಪಿಂಡು, ನೆಜಪು, ಅಡುಕು, ಅಲ್ಲಾಡು, ಮುದ್ದಾಡು,

* In this and the succeeding Telugu roots the final u is merely enunciative. As stated before, Telugu roots invariably end in a vowel.

ದಾಂಟು, ಅಂಟು, ಕಡೆಗು, ತೂಟು, ತೊಲಗು, ಅಜಿಚು, ತೊಡಗು, ನಂಜು,*
ನಾನು, ದಕ್ಕು, ದುಮುಕು, ಜೊರಕು, ಅದುಮು, ತೇಲಾಡು, ನುಲಾಚು, ತಗುಲು,
ಜೋಜು, ತೋಜು, ಮರಲು, ಕರಗು.

*Kannada roots and those corresponding to them in Telugu
that have undergone change.*

ಎಣ್	ಅನು	ಆಳು	ಆಲುಕು
ಮಾಣ್	ಮಾನು	ತಿರು	ದಿದು
ಕೋಯ್	ಕೋಯು	ನೆಗಲ್	ನೆಗಡು
ತರಳ	ತರಲು	ಅಜಿ	ಎಜುಗು
ತಪ್ಪುಟು	ತಪ್ಪಿಟು	ಝಳವಿನು	ಝಳವಿಂಚು
ನಿಳ್ಳು	ನೀಲಗು	ಈನು	ಈದು
ದಬ್ಬು	ದೊಬ್ಬು	ನುಡಿ	ನುಡುಗು
ಬಬರ್	ಬಡಲು	ಅಪ್ಪಳಿಸು	ಅಪ್ಪಳಿಂಚು
ಅದಿರ್	ಅದರು	ನೂಕು	ನೂಕು
ಪುಣ್	ಪುನು	ತಟುಂಬು	ತಟುಮು
ಆಳವಡು	ಆಲವಡು	ತಳರ್	ತಲರು
ನಿರ್	ನಿಲುಚು	ತಿಣುಕು	ತಿನುಕು

Roots common to Tamil and Kannada.

ಈ, ಕಾ, ಕೋ, ನೋ, ಪೂ, ಕಾಣ್, ಕಾಯ್, ಉಣ್, ನಿರ್, ಕರ್, ಮೇಲ್, ಕೋಲ್, ಕನಲ್, ಕಯಲ್, ಕೊಳ್, ತಾಳ್, ಆಳ್, ಆಟ, ಹೆಟು, ಉಟು, ವಿಟು, ನಾಟು, ಕಾಟು, ಪೊಟು, ಅಜಿ, ಕುಜಿ, ಪಜಿ, ತಜಿ, ಅಬರ್, ಆಗು, ಪುಗು, ವಿಗು, ಆಡುಗು, ತಾಂಗು, ಪಿಡಿ, ಕುಡಿ, ಮುಡಿ, ಕಡಿ, ಮಡಿ, ಇಡಿ, ಅಡು, ಉಡು, ನಡು, ಇಡು, ಓಡು, ಕುಂಬಿಡು, ಮಾಡು, ಕುತ್ತು, ಊಡು, ಮೋಡು, ಓಡು, ನಂಡು, ಮುತ್ತು, ಮುನಿ, ಕುನಿ, ಮುಳಿ, ತಿಣ್, ಎಣ್, ಈಣ್, ತಳಿ, ತಣಿ, ನಂಬು, ಅರಿ, ಅಮರ್, ನಿಮಿರ್, ಅಡರ್, ತೊಡರ್, ಅದಿರ್, ಉದಿರ್, ಅಲರ್, ಮಲರ್, ತಳಿರ್, ಕುಳಿರ್, ನೂರ್, ನಯ್, ಕೋಯ್, ಪಾಯ್, ನಿರ್ಳ್, ಕಟಿ, ಪಟಿ, ಇಟಿ, ಅಟಿ, ಮುಟುಗು, ಪೋಲ್, ಉಳ್, ಕಳ್, ಉರುಳ್, ಪೋರ್, ಆರ್, ಪಾರ್, ಪೋರ್, ನಕ್ಕು, ಮುಕ್ಕು, ತಾಲ್, ಮುಟುಗು, ಮುಜಿ, ತೂಟು, ತೇಟು, ಪಿಟಿ, ತುತ್ತು, ತಗು, ಪನಿ, ಉಗು, ಎಟ್ಟು, ಪತ್ತು, ಕರಿ, ಮಾಣ್, ಪುಣ್, ಆಲಂಬು, ಮುಂದು, ಕುಟಿ, ಕವಿ, ನುಂಗು, ಕೇಳ್, ಅಗಲ್.

*Tamil roots and those corresponding to them in Kannada
that have undergone change.*

ವಿರಿ	ಬಿರಿ	ವೀಬ್	ಬೀಬ್
ವೀ	ಬೀ	ವೇಳ್	ಬೇಳ್
ವೇ	ಬೇ	ವಿಡು	ಬಿಡು
ವಿದಿರ್	ಬಿದಿರ್	ವಾಡು	ಬಾಡು
ವರು	ಬರ್	ವಿಕ್ಕು	ಬಿಕ್ಕು
ವಿತ್ತು	ಬಿತ್ತು	ತೋಯ್	ತೋ
ಪೈ	ಬಯ್	ಪುಟುಗು	ಪುಟು
ವೀಶು	ಬೀನು	ಅರೈ	ಅರೆ
ವಿಜ್ಞ	ಬಿಜು	ಊಳ್ವಯಿಡು	ಊಳ್ವಿಡು
ವಟಿ	ಬಟಿ	ಪಿಣ್ಣಿ	ಪೆಣ್
ವಾಲ್	ಬಾಲ್	ನಿರಪ್ಪು	ನೆರಪ್ಪು

* This and the following in Modern Kannada.

ನಶಿ
 ಕಹಿ
 ಕೆಡು
 ಕೊಡು
 ಶುಡು
 ಶುಟ್ಟು
 ಶೂರಿ
 ಪೂರಿ
 ಕೊದಿ
 ಶುರುಳ್
 ಪಟ್ಟು
 ವಿಳೈ
 ವೇಂಡು
 ತೋಂಡು
 ಉಣಂಗು
 ನಿರ
 ಪದುಂಗು
 ಪೊರುಂದು
 ಒಟುಗು
 ಮೇಯ್
 ಪರಂಬು
 ಪೆರುಗು
 ಪುಡಿಪ್ಪಡು
 ಪಡೈ
 ನಾಲ
 ಉರೈ
 ನನ್ನೈ
 ನಿನ್ನೈ
 ಮರೈ
 ಪದೈ
 ನಿಟ್ಟು
 ಕಳೈ
 ನುಡೈ
 ಶಮೈ
 ಕಡೈ
 ತಡೈ
 ಪುಡೈ
 ಉಡೈ
 ಇರ
 ಕಿಡ
 ಪುರ
 ತುಡಿ
 ಅಳ
 ಮುಗ
 ಕರ
 ವಿಳಂಗು
 ಶುರ

ನಸಿ
 ಕಹಿ
 ಕೆಡು
 ಕುಡು
 ನುಡು
 ನುತ್ತು
 ನುರಿ
 ಪುರಿ
 ಕುದಿ
 ನುರುಳ್
 ಬತ್ತು
 ಬೆಳೆ
 ಬೇಡು
 ತೋಡು
 ಒಣಗು
 ನೆರೆ
 ಪದುಗು
 ಪೊರ್ದು
 ಒಯ್ಯ
 ಮೇ
 ಪರ್ಬು
 ಪರ್ಬು
 ಪೊಡಿಮಡು
 ಪಡೆ
 ನೆಲ
 ಒರೆ
 ನನೆ
 ನೆನೆ
 ಮರೆ
 ಪದೆ
 ನೆಟ್ಟು
 ಕಳೆ
 ನೊಡೆ
 ನಮೆ
 ಕಡೆ
 ತಡೆ
 ಪೊಡೆ
 ಒಡೆ
 ಎರೆ
 ಕೆಡೆ
 ಪೊರೆ
 ತೊಪ್ಪ
 ಅಳೆ
 ಮೊಗೆ
 ಕರೆ
 ಬೆಳಗು
 ತೊರೆ

ಮುಯಂಗು
 ಮುಯಂಗು
 ವಿಂಗು
 ಒನ್ನು
 ಕುನ್ನು
 ಉಯಂಗು
 ಮಿನುಂಗು
 ಶೀ
 ತಿರುತ್ತು
 ನೀಕ್ಕು
 ಪುರಳ್
 ಶೂಡು
 ಪೂಕು
 ಅಲಶು
 ಶುಟ್ಟು
 ಶಾರ್
 ಶೋರ್
 ಶೆಲ್
 ವಿಲ್
 ಕೋಲ್
 ಶುಮೈ
 ತುಳಂಗು
 ಪರ
 ತುಡಂಗು
 ಶುರುಂಗು
 ತಗೈ
 ತೇಯ್
 ನಾಟ್ಟು
 ತಪ್ಪು
 ತಡಮಾಡು
 ತದೈ
 ಪರಪ್ಪು
 ಪಶಿ
 ಎಯಿ
 ಎರಿ
 ಇಡಲು
 ಕದಲು
 ಉದಲು
 ಉಳಲು
 ಕುಯ್ಯು
 ತೋನ್ನು
 ಉದವು
 ಕಿಲುಕ್ಕು
 ತಾಕ್ಕು
 ತೂಕ್ಕು
 ಉಲು

ಮೊಯಗು
 ಮುಯಿ
 ಬೇಗು
 ಒಂದು
 ಕುಂದು
 ಒಟಗು
 ಮಿನುಗು
 ಕೀ
 ತಿದು
 ನೀಗು
 ಪುರಳ್
 ನೂಡು
 ಪೂನು
 ಅಲನು
 ನುಟ್ಟು
 ನಾರ್
 ಸೋರ್
 ನಲ್
 ಬಲ್
 ಸೋಲ್
 ನವಿ
 ತೊಳಗು
 ಪರೆ
 ತೊಡಗು
 ನುಕುರ್
 ತಗೆ
 ತೇ
 ನಾಂಟು
 ತಪ್ಪು
 ತಡಮಾಡು
 ನಡೆ
 ಪರಪ್ಪು
 ಪಸಿ
 ಇಯಿ
 ಉರಿ
 ಎಡಲು
 ಗದಲು
 ಒದಲು
 ಒಳಲು
 ಕೊಪ್ಪು
 ತೋಲು
 ಒದವು
 ಕಿಲುಕ್ಕು
 ತಾಗು
 ತೂಗು
 ಉಲ್

ವಿಯರ್	ಬೇಮರ್	ಕರುಗು	ಕಯ್ಗು
ಉಣರ್	ಒಣರ್	ಶೂಳುಲು	ನೂರುಳು
ಪೇನು	ಪೇಂದು	ತೊಡು	ತುದು
ಕನ	ಕಂದು	ನೋರ್	ನೋರ್
ಎಟುಪ್ಪು	ಎಟ್ಟು	ಕಮ್ಮು	ಕಮ್ಮು
		ತಿರೈ	ಕೆರೆ

The same roots have in some cases acquired different meanings in one or other of the three languages. Thus, the root ಪಾರ್ once meant to see or study in all the languages as is indicated by the words for a Brāhman ಪಾರ್ಪಾ in Tamil, ಪಾರ್ವಂ in Kannada and ಪಾಪಡು in Telugu, which mean "one who sees or studies (the Vedas)." In Tamil the original meaning of the root, to see, is still retained; in Kannada it now means to look for, and in Telugu the root has lost the original meaning altogether, though the verbal noun ಪಾರುವ corresponding to the Tamil ಪಾರ್ಪು means sight or glance. The Tamil root ತಗಡ್ means to shine, but the corresponding roots ತಗಡ್ in Kannada and ತಗಡು in Telugu, mean to blame. Again, ನಗಡ್ in Tamil means to take place, but the corresponding ನೆಗಡ್ in Kannada and ನೆಗಡು in Telugu mean to be famous. ಈ in Kannada and ಈನು in Telugu mean to bring forth, as cattle and other beasts, but in Tamil it is used in connection with human beings also. Further, Telugu possesses two roots, ಅಡಗು and ವಿನು, to express the senses of asking and listening, but Tamil and Kannada have only one root ಕೇರ್ to express both the senses. As an instance of specialisation may be given the distinction made in Tamil with regard to the meaning of the three synonymous roots, ಈ, ತಾ, ಕೊಡು (to give), which is not found in Kannada. Sūtra 448* of the Tamil Grammar Nannūl says that of the three roots ಈ, ತಾ, ಕೊಡು, ಈ is to be used by an inferior to a superior when asking for something, ತಾ by an equal to an equal, and ಕೊಡು by a superior to an inferior.

* ಈ ತಾ ಕೊಡುವೆನು ಮೂವ್ವು ಮುಟ್ಟುಯೇ
ಇಟಿಂದೋನೊಪ್ಪೋರ್ ಮಿಕ್ಕೋನಿರಪ್ಪುರೈ.

The system of conjugation in these languages is remarkably simple. In fact, there is only one conjugation, as most of the trivial changes that are observed are merely euphonic, and not of sufficient importance to constitute different conjugations. There are only four moods, namely, the indicative, the imperative, the infinitive and the negative. The similarity of the pronominal terminations in the three languages is shown in the following table :—

	1st Person		2nd Person		3rd Person				
	Singular	Plural	Singular	Plural	Masculine Singular	Feminine Singular	Neuter Singular	Epitene Plural	Neuter Plural
Tamil	ಏಕ್ ಏಕ್	ಏಂ ಏಂ	ಔಯ್ ಔಯ್	ಔರ್ ಔರ್	ಔಕ್ ಔಕ್	ಔಳ್ ಔಳ್	ಔದು ಔದು	ಔರ್ ಔರ್	ಔ ಔ
Kannada	ಏಕ್ ಏಕ್	ಏಂ ಏಂ	ಔಯ್ ಔಯ್	ಔರ್ ಔರ್	ಔಕ್ ಔಕ್	ಔಳ್ ಔಳ್	ಔದು ಔದು	ಔರ್ ಔರ್	ಔ ಔ
Telugu	ನು ನು	ಮು ಮು	ವು ವು	ರು ರು	ಏದು ಏದು	ಔದು ಔದು	ಔದು ಔದು	ರು ರು	ಔ ಔ

It will be seen that the Tamil and Kannada terminations are nearly identical and that the Telugu terminations show only a slight similarity. Only the shorter forms of the Tamil suffixes are generally used in Old Kannada, but both the forms occur in Modern Kannada, the shorter in the past and future tenses, and the longer, in the present, the only exception being the suffix ಔಯ್. The longer suffix ಏಕ್ also occurs rarely in Old Kannada poetry, e.g., ಎನಗೀವೇನಂಚೆ ಕಂಪಂ (*Kabbigarakāva*, 317). But other longer forms such as ಔ and ಔರ್ are very common in ancient Kannada inscriptions, as also the

forms ಒ and ಒ which also occur in Tamil. The shorter form ಒ or ಒ for the usual ಅ or ಅ of the third person masculine singular is also frequently used in Old Kannada poetry. The termination for the first person singular in Kannada is really ಎ, but, as stated before, the final *n* is changed into a *bindu*, so that the singular and plural suffixes assume the same form, and we have to find out from the context whether ಎ is singular or plural. The Tamil suffixes for the neuter singular and plural, as given in the table, are ಅದು and ಅ, ಅನ, ಅ is only a shortened form of ಅನ, and *n* of ಅನ may be looked upon as a euphanised form of *v*, so that ಅನ is identical with ಅವ (the Malayālam neuter plural) or ಅವೈ, the neuter plural. We thus see that Tamil and Telugu use for the neuter suffixes the remote forms ಅದು ಅವೈ and ಅದಿ ಅವಿ, while Kannada uses the intermediate forms ಉದು ಉವು.

The formation of the past and future tenses is mostly the same in Tamil and Kannada. Not only are the temporal particles the same, namely, *t* or *d* for the preterite and *v*, *p* or *b* for the future, but also the changes that these particles undergo.

Preterite: ಶೆಯ್ದೇ, ಕೆಯ್ದೆಂ; ಪೆಱ್ಪೇ, ಪೆತ್ತೆಂ; ಕಂಡೇ, ಕಂಡೆಂ; ಮಿಕ್ಕೇ ಮಿಕ್ಕೆಂ.

Future: ಶೆಯ್ದೇ ಕೆಯ್ದೆಂ; ಇರುಪ್ಪೇ, ಇರ್ಪೆಂ; ಕಾಣ್ಪೇ ಕಾಣ್ಪೆಂ.

A few of the peculiarities common to both the languages in the formation of the past tense may be noticed here:—

(1) Some verbs form their preterite by the reduplication of their final consonants.

ಕಟ್ಟೇ ಕಟ್ಟೆಂ; ಪುಕ್ಕಾ ಪುಕ್ಕುಂ; ಪೆಱ್ಪೇ ಪೆತ್ತೆಂ. But ಕೊಟ್ಟುಂ ಕೊಡುತ್ತಾ; ಪೊತ್ತೆಂ ಪೊಡುತ್ತಾ.

(2) Some shorten their initials when the sign of the past tense is affixed.

ವಾ, ವಂದಾ; ವಂದದು; ಬಾ, ಬಂದಂ, ಬಂದುದು. ಕಾಣ್,

ಕಂಡಾಣ್ ; ಕಾಣ್ ಕಂಡಂ ; ನೋ, ನೊಂದದು ; ನೋ, ನೊಂದುದು ; ವೇ, ವೆಂದದು ; ಬೇ, ಬೆಂದುದು.

The roots ಬೀಡ್ ವೀಡ್ and ಆಡ್ ಆಡ್ shorten their initials in Kannada but not in Tamil : ಬಿಟ್ಟಂ, ವೀಡ್‌ನ್ನಾಣ್ ; ಆಟ್ಟಂ, ಆಡ್‌ನ್ನಾಣ್.

(3) Some change the temporal particle *d* into *ḍ* and other letters.

ಉಂಡಾಣ್, ಉಂಡಂ ; ಕಂಡಾಣ್, ಕಂಡಂ ; ಕೊಂಡಾಣ್, ಕೊಂಡಂ. ಶುಟ್ಟಾಣ್, ಶುಟ್ಟಂ ; ಪುಕ್ಕಾಣ್, ಪುಕ್ಕಂ ; ಶೆತ್ತಾಣ್, ಶೆತ್ತಂ.

In ಕೊನ್ನಾಣ್, ಕೊಂದಂ ; ನಿನ್ನಾಣ್, ನಿಂದಂ ; ಶೆನ್ನಾಣ್, ಸಂದಂ—*nd* of the Kannada verbs is, as stated before, the phonetic equivalent of the Tamil *nr* ; in ವಾಪ್‌ನ್ನಾಣ್, ಬಾಬ್ಬಂ ; ವಿಬ್ಬಂದಾಣ್, ಬಿಬ್ಬಂ ; ಕಟಿಂದಾಣ್, ಕಟಿಂದಂ—a nasal is inserted in the Tamil verbs ; and in ಕಟ್ಟಾಣ್, ಕಟ್ಟಂ ; ಪೋನ್ನಾಣ್, ಪೋಲ್ಟಂ the concurrent consonants of the Tamil verbs are euphonicallly changed according to the phonetic rules of that language, while those of the Kannada verbs undergo no change.

Another temporal particle used for forming the past tense in all the three languages is *i*, which is followed by *d* in Kannada and *n* in Tamil and Telugu. ಪಾಡಿದಂ, ಪಾಡಿನಾಣ್, ಪಾಡಿನಾಡು. This is the only particle in Telugu, while Tamil and Kannada have the two particles *i* and *d*. In ಪಾಡಿದಂ *i* is the sign of the past tense and *d* which follows, though an old sign of the preterite, is supposed to be used here for preventing hiatus, just like *n* in Tamil. In classical Tamil occur the verbs ಶೆಯ್ಪು and ಶೆಯ್ಪುಂ (ಕೆಯ್ಪು and ಕೆಯ್ಪುಂ) as the singular and plural of the first person not only in the past tense but also in the future. There is likewise another form of the past tense ಪಾಡನು in Telugu which does not show the temporal particle *i*, but the plural ಪಾಡಿರಿ shows it clearly. In Telugu grammars *e* also is given as a sign of the preterite.

As stated before, the future tense is mostly alike in Tamil and Kannada. But one or two peculiarities in Tamil may be noted here. Classical Tamil has, as a

sign of the future tense, ಕು or ಗು for the first person singular and ಕುಂ or ಗುಂ for the first person plural : ಶೆಯ್ಯು, ಶೆಯ್ಯುಂ. Kannada, too, possesses the suffix ಕುಂ or ಗುಂ, which is, however, used not in the first person but in the third person singular and plural of all the three genders. ಅವಂ, ಅವಳ, ಅದು, ಅವರ, ಅವು—ಇಕುಂ, ನಡಗುಂ. It has further to be noted that Tamil does not form its third person neuter singular by affixing the temporal particles *v*, *p* or *l*, but has to borrow the aorist future in ಉಂ which also serves as the future relative participle. Thus, instead of ವರುವದು it uses the form ವರುಂ. In this respect Kannada is more regular since it uses the form ಬರ್ಪುದು or ಬರುವುದು containing the temporal particle *p* or *v*. In Telugu the future tense is formed not by affixing any temporal particle but by the use of the auxiliary verb ಕలుಗು : ಕೊಟ್ಟುಕಲನು, I shall strike ; ಕೊಟ್ಟುಕಲಮು, we shall strike. There is, however, a peculiar tense in Telugu known as ತದ್ವರ್ಮಮು, corresponding to the present indefinite, which is used to express what is true at all times. This may be taken as another future tense. In this the third person neuter singular is formed by adding the suffix ನು to the root : ಚೇಯುನು, ಅವುನು. And this form corresponds to the Tamil neuter singular in *um*—ಶೆಯ್ಯುಂ, ಅಗುಂ.

There does not appear to be a proper present tense in the Dravidian dialects. Formerly Tamil had only the past and future tenses and no present tense. The oldest grammar of the Tamil language, *Tolkāppiyam*, does not mention it, and it is only the later grammar *Nannūl* of the 12th century, that gives the suffixes ಆನಿತ್ತು, ಕಿನು and ಕಿಲು for the present tense. The suffix in Old Kannada is ದಪ and in Modern Kannada ಉತ or ಉತ್ತ. And the suffix in Telugu is ಉಚು. ಶೆಯ್ಯುನಿಷ್ಟೇ, ಶೆಯ್ಯುನಿಷ್ಟೇ ಶೆಯ್ಯುನಿಷ್ಟೇ ; ಗೆಯ್ಯುನೆಂ ಗೆಯ್ಯುತ್ತೇನೆ ; ಚೇಯುನುನು. From the Telugu form we see that the present tense in

that language is formed by adding the substantive verb ಉನ್ನಾಸು to the present verbal participle ಚೇಯುತು of the verb ಚೇಯು to do. The same is the case with the Aryan vernaculars of the North. The Bengālī present tense ಕರಿತೇಳಿ is made up of the present participle ಕರಿತೇ and the substantive verb ಅಳಿ. The Kannada suffixes are quite different from those of Tamil, but the Modern Kannada suffix ಉತೆ is similar to the Telugu suffix ಉತು, the colloquial form of which is ಉತು. The form ಗೆಯ್ಯುತ್ತೇನಿ of Modern Kannada is a corruption of ಗೆಯ್ಯುಥೇನು which is even now heard in some parts of the Kannada country, and ಗೆಯ್ಯುಥೇನು is made up of the present verbal participle ಗೆಯ್ಯುತ or ಗೆಯ್ಯುತೆ and the substantive verb ಇಹೆನು, exactly like the Telugu form. Similarly the correct forms for the third person singular, masculine and feminine, are ಗೆಯ್ಯುಥಾನು and ಗೆಯ್ಯುಥಾಳು which stand for ಗೆಯ್ಯುತ + ಅಹನು and ಗೆಯ್ಯುತ + ಅಹಳು. In the same manner the Old Kannada form ಇರ್ದಪೆಂ is corrupted into ಇದ್ದೇನು which is compounded of the past verbal participle ಇದ್ದು and the verb ಅಹೆನು. Similarly ಗೆಯ್ಯುಪೆಂ = ಗೆಯ್ಯು + ಅಹೆಂ, so that the temporal particle has to be taken as ಅಪ್ಪ or ಅಪ್ಪ and not as ದಪ as given in the grammars. We thus see that the present tense in Kannada is formed by annexing the verbs ಇಹೆಂ or ಅಹೆಂ (ಅಪ್ಪೆಂ) to the present and past verbal participles: ಇರುಥೇನು (ಇರುತಹೆಂ or ಇರುತಹೆಂ), ಇದ್ದೇನು (ಇರ್ದಹೆಂ). In ಕೂಡಿದಪೆಂ *d* is used to prevent hiatus as is the case in the past tense ಕೂಡಿದಂ. The final *e* was subsequently added either as a mark of emphasis or as a help to enunciation. More probably it was used as a mark of distinction between the present and the contingent forms. This *e* is not found in Tamil and Telugu. In Tamil the present tense is very seldom seen in early poetical works and has never been found in old inscriptions, thus showing that it is of recent origin. This probably accounts for the unusual fact that Tamil and Kannada which agree so closely in the formation of the

past and future tenses differ so widely in the formation of the present tense. The so-called present tense in these languages is really an imperfect tense. It may also be added here that unlike Tamil, Kannada and Telugu possess a contingent future: ಅಡಿಯಾನು ಅಡಿಯಾಳು ಅಡೀತು; ಅಡೇನಿ ಅಡಿಯಾರು ಅಡೇರು; ಅಡೀಯೆ ಅಡೇವು; ಅಡೀರಿ ಅಡೇರು; ಅಡಿಯೇನು ಅಡೇನು; ಅಡಿಯೇವು, ಅಡೇಮು.

The negative mood or voice forms, as stated before, one of the distinctive features of the Dravidian family of languages. Tamil and Kannada are in perfect agreement in the formation of this mood, both of them annexing the pronominal suffixes directly to the verbal theme: ಕೊಡೇ ಕುಡೆಂ; ಶೆಯ್ಯೇ ಕೆಯ್ಯೆಂ; ಪಾರಾ ಬಾರಂ; ಶೆಯ್ಯಾದು ಕೆಯ್ಯಾದು. In Telugu, however, *a*, the negative particle, is inserted between the root and the termination. ಚೇಯನು ಚೇಯಮು; ಚೇಯವು ಚೇಯರು; ಚೇಯಡು ಚೇಯರು. The same is the case in the other languages also as is evidenced by the forms ಅಱುಯಾದೇ ಅಱುಯದೆ; ಅಱುಯಾದ ಅಱುಯದೆ, corresponding to the Telugu forms ಚೇಯಕ ಚೇಯನಿ; only the negative particle is *a* in Kannada as in Telugu, and *ā* in Tamil. But in very early Kannada the particle *ā*, too, occurs as in Tamil, *e.g.*, ತಪ್ಪಾದೆ. The particles are also clearly seen in the negative abstract nouns ಶೆಯ್ಯಾಮೈ ಕೆಯ್ಯಾಮೆ ಚೇಯಮಿ. The negative particle *a* may probably be a contraction of *al* and in this form it occurs in the imperative mood in Old Tamil and Kannada poetry: ಪಯನಿರ್ ಶೊಱ್ಪಾರಾಟ್ಟು ವಾನೈ ಮಗನೇನರ್, ಶೆಯ್ಯಕ್ಕ, ಶೆಯ್ಯನ್ನಿ; ಬನದಲ್ಲ ಪುಗರ್ ಪುಗರೆಂಬ ಗಂಡುಗೋಗಿರೆ, ಬಗೆಯರ್, ಬಗೆಯಲಂ. *Al* does not occur in Telugu: ಚೇಯಕುಮು. In poetical Tamil ಶೆಯ್ಯಾ is used for ಶೆಯ್ಯಾದು. Similarly ಆಗ or ಆಗಾ is used for ಆಗದು in Kannada.

The causative particle used in Tamil is *v* which euphonically assumes the shapes of *p* and *b* also. *P* also occurs as a causative particle in Kannada and Telugu: ಅಯಿ ಕಿಡಪ್ಪಿ ಕಾಣ್ಪಿ; ತೆಳಿವಿ ತಿಳಿಪು ತೆಲುಪು; ತಿರುಪ್ಪು ತಿರುಪು ತ್ರಿಪ್ಪು; ಅಯಿ ಕೆಡಪು ಕಾಣ್ಪು.

ಮಡಿಪು ಇಡಿಪು ; ಚೂಪು ಮೇಪು ರೇಪು ಉಡುಪು ನೇರುಪು. Besides *p*, Kannada has in common with Telugu the suffix *chu*, and also *isu* the corresponding Telugu suffix being *inchu* : ಪೊಣಚು, ಅಬಲ್ಪು, ಸಾಚು ; ತೇಲುಚು ಪೊನುಚು, ಕುದುರುಚು ; ಕಟ್ಟಿಸು ಕಟ್ಟಿಂಚು ; ಮಾಣಿಸು ಮಾನಿಂಚು ; ಕರಗಿಸು ಕರಗಿಂಚು ; ಗುಣಿಸು ಗುಣಿಯಿಸು ಗುಣಿಂಚು ಗುಣಿಯಿಂಚು. The suffix *chu* also occurs in Modern Tamil—ಪಾಯ್ಚು.

I may add here that in Tamil intransitive verbs become transitive by the doubling and hardening of the consonant of the formative or tense sign : ಪೆರುಗು ಪೆರುಕ್ಕು ; ವಾಡು ವಾಟ್ಟು ; ತಿರುಂದು ತಿರುತ್ತು ; ಶೇರ್‌ಗಿಱ್ಱೇ ಶೇರ್‌ಕ್ಕಿಱ್ಱೇ.

The formation of appellative verbs is similar in all the three languages, only Telugu has not a proper third person singular except the neuter singular : ಶೇವಗನೇ ಸೇವಕನೇ ಸೇವಕುಡನು ; ಶೇವಗನಯ್ ಸೇವಕನಯ್ ಸೇವಕುಡವು. The plural forms are regular in Tamil, plurality being expressed by the personal termination alone ; but in Kannada and Telugu the noun, too, is pluralised. ಶೇವಗನೇಂ ಸೇವಕರವು ಸೇವಕುಲಮು. Kannada has two plural forms when pronouns and adjectives are used as appellative verbs : ಪಿರಿಯವು ಪಿರಿಯರೆವು ; ಪೆಣವು ಪೆಣರೆವು ; ಪಿರಿಯರ್ ಪಿರಿಯರಿರ್.

All the three languages agree in using the verbal theme or root as the second person singular in the imperative mood : The imperative. ಶಯ್ ಕೆಯ್ ಚೇಯು ; ಕೊಳ್ ಕೊಳ್ ಕೊನು ; ಪಾಡು ಪಾಡು ಪಾಡು. In Telugu, however, the suffix *mu* is generally added to the root : ಚೇಯುಮು ಪಾಡುಮು ಪಿಲುವುಮು ರಕ್ಷಿಂಪುಮು. In Tamil and Kannada the suffix *a* is added to the root when it is intended to express wish or entreaty rather than command : ನೀ ಎಳಂಗಿ, ಪೊಲಯ ; ನೀಂ ಕೇಳಿ, ನೋಡ. In Telugu the suffix *mu* becomes *ma* : ಚೇಯುಮ ಪೋಪಿಂಪುಮ. The second person plural suffix is *mi* in Tamil, *in* in Kannada and *du* in Telugu : ಶೆಯ್ಯಿ ಕೆಯ್ಯಿಂ ಚೇಯುಡು. If, as some scholars suppose, the *m* of the Tamil suffix *min* is euphonic, then the identity of the Tamil and Kannada

suffixes becomes clear. Modern Tamil uses *um* in place of *in*: ಪಾಡುಂ ವಾಱುಂ. Modern Kannada either omits the *m* of the suffix *im*, or adds the suffix *iri* which corresponds to the Tamil suffix *ir*, the final *i* being merely enunciative: ಕೇಳಿ ನೋಡಿ; ಕೇಳೀರ್ ಕೇಳಿರ್. The forms used for the negative are also nearly identical in Tamil and Kannada, but different in Telugu: ಶಯ್ಯನ್ನಿ ಕಯ್ಯಲಂ ಚೇಯಕುಡು. The first person plural suffix in Kannada is *am* and in Telugu *dam*: ಕಯ್ಯಂ ಚೇಯದಮು. If *d* is considered euphonic, the suffixes become the same in both languages. The verbal noun with the suffix *ಅದು* and its equivalents is used as an imperative in all the three languages: ಪೋವದು ಪೋಪುದು ಪೋಪುದು. In Tamil *al* is both the affirmative and negative suffix in the second person singular, but in Kannada only the negative suffix: ಪಯನಿಲ್ ಶೊಪ್ಪಾರಾಟ್ಟು ವಾನ್ವೆ ಮಗನೇನಲ್ ಮಕ್ಕಟ್ಟ ದಡಿಯೇನಲ್; ಪುಗಲ್. The suffix for the third person singular and plural is *ke* or *ge* in Kannada and *ka* in Tamil: ಕಿಡುಗೆ ಕಿಡುಗೆ; ಬಾಡ್ಗೆ ವಾಟ್ಟು; ರಕ್ಷಿಕ್ಕೆ ಇರಕ್ಷಿಕ್ಕ. Modern Kannada has also the forms ಪೋಗ ಆಗ. The suffixes in Telugu are quite different: ಎದು and ತ. ಪೋಷಿಂಚೆಡು ಪೋಷಿಂಚುತ; ಮೇಲುಗಲಗೆಡು ಮೇಲುಗಲಗುತ.

The infinitive suffix common to the three languages

The infinitive. is *a*. ಶಯ್ಯ ಕಯ್ಯ ಚೇಯ. Sometimes datives of verbal nouns in *ಅಲ್* in

Tamil and Kannada and in *ಅ* in Telugu are used as infinitives: ಕಾಣು ಕಾಣಲ್ ಕನುಟು; ಶಯ್ಯು ಕಯ್ಯಲ್ ಚೇಯು ಟು. In Kannada infinitives end in *al* also: ಬೇಡಲ್ ಕೊಲ್ಲಲ್ ಕಯ್ಯಲ್. These forms are identical with the Tamil verbal nouns ವೇಂಡಲ್ ಕೊಲ್ಲಲ್ ಶಯ್ಯಲ್. They are not, however, used as verbal nouns in Kannada at present, though there seems to be a great probability of their having been so used at one time as the following examples seem to indicate: ಕಯ್ಯಲಾಯ್ ಶಯ್ಯಲಾಯ್ ಕೂಡಲರಿದು ಕೂಡಲರಿದು; ಕಯ್ಯಲ್ವೇಟ್ಟುಂ ಶಯ್ಯಲ್ವೇಂಡುಂ; ಕಯ್ಯಲ್ ತಕ್ಕುದು ಶಯ್ಯಲ್ತಕ್ಕುದು. In the examples ಮಾಡವೇಟ್ಟುಂ, ಪೋಗ

ಕೂಡದು, ಶರವೇಪ್ we have to suppose that *l* is omitted. Similarly in ಚೇಯಗೂಡದು, ಚೇಯರಾದು, ಚೇಯವರೆನು the suffix ಉಱ may be supposed to be omitted. In ಮಾಡಲ್ ಪೋದಂ, ಕೇಳಲ್ ಬಂದಂ the dative suffix *ke* is understood.

As stated before, the use of the relative participle is a characteristic feature of the Dravidian languages. The relative participle is a participial adjective invariably followed by a noun. It very well answers the purpose of the relative pronoun which the Dravidian languages do not possess. The suffix most largely used in the three languages in the formation of this participle is *a*, which is invariably annexed to the temporal particles: ಶೆಯ್ ಕೆಯ್ ಚೇಸಿನ; ನಡಂದ ನಡೆದ ನಡೆನ; ಪಾಡಿನ ಪಾಡಿದ ಪಾಡಿನ; ಶೆಯ್ಯನಿಷ್ಟ ಕೆಯ್ಯತ್ತಿಪ್ ಚೇಯುಚುನ್; ಓದುವ ಚದುವಲ್.

In the formation of the preterite relative participle appear the same peculiarities as were noticed in the formation of the past tense. In Kannada and Telugu there is no proper present relative participle; what is used as such is formed by the addition of the substantive verb, *e.g.*, ಪಾಡುತ್ತಿರುವ (and not ಪಾಡಿದಪ್), ಪಾಡುಚುನ್. Tamil has the forms ಪಾಡಾನಿಷ್ಟ, ಪಾಡುಗಿಷ್ಟ, ಪಾಡುಗಿಱ. Tamil has now no future relative participle corresponding to the Kannada one in *a*, ಬರ್ಪ ಬರುವ, though instances of such participles occur in Old Tamil poetry: ಕುಷ್ಟಿಮೇಲ್ ವರುವಪೋಲ್ ಕಲುಱ್ ಮೇಲ್ ವಂದು ತೋನ್ರಿನಾಳ್ (*Kamba-Rāmāyaṇam*, *Bālakāṇḍam*). The existence in Tamil of a future relative participle in *a* is also indicated by forms such as ಪೋವದು, ಕಾಣ್ವವ್, etc. The form now used instead is the aorist future in *um*, ಶೆಯ್ಯುಂ, ಪಾಡುಂ, ಕೊಲ್ಲುಂ, without any temporal suffix. Besides the regular form, Kannada makes use of this form also: ಪಾಡುಂ ಕುಯಲ್ ಪಾಡುಂಗೋಗಿರೆ. ಅಡುಂಬೊಲಂ, ಏಳುಂಜವ್ವನಂ, ತೂಗುಂಬೊಟ್ಟಿಲ್, ಕುತ್ತುಂಗಣ್, ಇಳಿಯುಂಬೊಟ್ಟು. Again, both the languages omit the suffix *um* and use the root alone in combination: ಶುಡಗಾದು ಸುಡಗಾದು; ಅಡುಗೂಪ್ ಅಡುಗೂಪ್; ಕೊರ್ಯಾನ್ನೆ.

ಬಿಡುಗಣ್, ಬಿಡುವಾಯ್. In Telugu, too, there is no regular future relative participle, this participle being formed in that language by the addition of ಕಲ from the root ಕಲುಗು; ಚೇಯುಗಲ ಕೊಟ್ಟುಗಲ. There are also the suffixes ಎಡು and ಎಡಿ added to the root to express the same idea: ಚೇಯೆಡು ಚೇಯೆಡಿ; ಕೊಟ್ಟೆಡು ಕೊಟ್ಟೆಡಿ. Further, the root alone is also used in combination as in Tamil and Kannaḍa: ಚದುಪು ಪಾಠಮು, ಚೇಯುಪು. The negative relative participle in Telugu ends in *ni* unlike those of Tamil and Kannaḍa which end in *a*. The particle of negation is *ā* in Tamil and *a* in Kannaḍa and Telugu: ಶಯ್ಯಾದ ಕೆಯ್ಯಾದ ಚೇಯನಿ; ಪಾಡಾದ ಪಾಡದ ಪಾಡನಿ.

The formation of the preterite verbal participle is exactly the same in Tamil and Kannaḍa. The suffixes used are *u* and *i*, of which *u* is always annexed to the temporal particle, while *i* is annexed directly to the verbal theme: ವಾಡ್ನ್ದು ಬಾಬ್ಬು; ಕಂಡು ಕಂಡು; ಕಣ್ಣು ಕಲ್ಪು; ಕೆಯ್ಯು ಕೆಯ್ಯು; ಆಡಿ ಆಡಿ; ವೇಂಡಿ ಬೇಡಿ; ತಿರುಪ್ಪಿ ತಿರುಪಿ. Telugu uses only one suffix *i*: ಪಾಡಿ, ಕೊಟ್ಟಿ, ಮುಟ್ಟಿ, ಪೋಷಿಂಚಿ. Telugu agrees with Kannaḍa in having a present participle which is not found in Tamil, as also in not having a future participle which is found in Tamil. The present participle is formed in Kannaḍa by the addition of ಉತೆ or ಉತ್ತೆ and ಉತುಂ or ಉತ್ತುಂ, and in Telugu by the addition of ಉಚು: ಪಾಡುತೆ ಪಾಡುತ್ತೆ; ಪಾಡುತುಂ ಪಾಡುತ್ತುಂ; ಪಾಡುಚು. ತಿನ್ನುತುಂ ತಿನ್ನುಚು. The negative verbal participle ends in ದು in Tamil, in ದೆ in Kannaḍa and in ಕ in Telugu, the particle of negation being, as in the negative relative participle, ಅ in Tamil and ಅ in Kannaḍa and Telugu: ತಪ್ಪಾದು ತಪ್ಪದೆ ತಪ್ಪಕ; ಶಯ್ಯಾದು ಕೆಯ್ಯದೆ ಚೇಯಕ. In ancient Kannaḍa the Tamil form ತಪ್ಪಾದೆ with a long *a* occurs.

The passive voice is rarely used in the Dravidian languages. It has no special suffix and the passive signifi-

tion is expressed by auxiliary verbs such as ಪಡು signifying "to suffer": ಕಟ್ಟಪ್ಪಟ್ಟದು ಕಟ್ಟಲ್ ಪಟ್ಟದು ಕಟ್ಟಬಡೆನು. There are several ways in which an active verb is used to express a passive sense: ಉಡ್ಡೆಂದದು ಒಡೆಯಿತು ಎಲುಗಿನು (it was broken); ಎಲುದಿನಪುತ್ತಗಂ ಬರೆದ ಪುಸ್ತಕಂ ವ್ರಾಸಿನ ಪುಸ್ತಕಮು (a written book); ಶೆಯ್ಯರಾಯಿಷ್ಟು ಕೆಯ್ಯರಾಯ್ತು ಜೇಯುಟ ಅಯಿನದಿ (it was done); ಅಡಿಯುಂಡಾಡ್ ಒಟುತಂದನು ದಬ್ಬದಿನನು (he was beaten).

As stated before, Malayālam has dropped the personal terminations and uses the verbal participle as a finite verb: ಇರ್ಪಾಡು (ಅಡುತ್ತ), I beat; ನೀ ಅಡು, you beat; ಅವ್ ಅಡು, he beat.

Telugu does not possess, like Tamil and Kannada, distinct suffixes for denoting different genders, numbers and persons. It uses, as has already been stated, the neuter suffix for the third person feminine singular. Again in the present, future and indefinite tenses the forms for the second and third person plurals are the same—ಕೊಟ್ಟು ಚುನ್ನಾರು, ಕೊಟ್ಟು ಗಲರು, ಕೊಟ್ಟು ದುರು, ಕೊಟ್ಟೆ ದರು; in the past and indefinite tenses the forms for the third person singular of the three genders and the third person neuter plural are the same—he, she, it, they ಕೊಟ್ಟಿನು, ಕೊಟ್ಟುನು, ಕೊಟ್ಟೆಡುನು, ಕೊಟ್ಟೆದಿನು; and in the future tense the forms for the second person singular and the third person neuter plural are the same—ಕೊಟ್ಟು ಗಲವು.

INDECLINABLES.

Some of the indeclinables are either identical or similar in form in all the three languages or any two of them. The conjunctive *um*, the emphatic *ē*, the interrogative *ē* and *ō*, the particles of doubt *ā* and *ō*, and the particle of similarity *pōl* are the same in Tamil and Kannada. The emphatic *ē*, the interrogative *ō* and the particle of doubt *ā* are also found in Telugu. The conjunctive particle in Telugu is *nu* or *yu*. ಅಯ್ಯೋ, ಆಹಾ,

ಓಹೋ, ಚೀ are common to the three languages. Some similar forms found in Tamil and Kannaḍa are :

ಮಜ್ಜು ಮತ್ತು, ಇನಿ ಇಂ, ಮುಫ್ ಮುಂ, ಪಿಫ್ ಪಿಂ, ಮಿಗ ಮಿಗೆ, ತವ ತಪ, ಶಾಲ ನರೆ, ವೆಜುಮನ್ಯೆ ಬಜುದೆ, ಉಲು ಉಲು, ವೇಲು ಬೇಲು, ಶುವನ್ಮಾ ನುಮ್ನೆ, ಉಡ್ ಓಡನೆ, ಅನ್ದು ಅಂದು, ಇನ್ದು ಇಂದು, ಎನ್ದು ಎಂದು, ನಾಳೆ ನಾಳೆ, ಎನ್ನಲೋಡುಂ ಎನ್ನಲೋಡಂ, ವರುವದುಂ ಬರ್ಪುದುಂ, ತನ್ನೆಯುಂ ತನಕ, ಪಡಪಡನೆ ಪಟಪಟನೆ.

A few found in Kannaḍa and Telugu are :

ಮೊನ್ನೆ ಮೊನ್ನೆ, ಅಕ್ಕಟ ಅಕ್ಕಟ, ತಟಕ್ಕನೆ ತಟಕ್ಕನ, ಕಟ್ಟನೆ ಗ್ರಕ್ಕನ, ಇಗೋ ಇಗೋ, ಮತ್ತು ಮುತ್ತು.

A few similar forms found in the three languages are :

ನೆನಲ್ ನಿನೆ ನಿನ್ನ ; ನಾಳೆನಿನ್ದು ನಾಳಿದ್ದು ಎಲ್ಲುಂಡಿ ; ಯಾದಾನುಂ (ಯಾದಾಯಿನುಂ) ಏನಾನುಂ ಏಮಯಿನ.

FORMATION OF WORDS.

Simple words are formed from verbal or nominal roots by the addition of suffixes.

Verbal nouns.

Verbal nouns are formed either by adding certain suffixes to the verbal theme or by some internal change in the root itself such as the lengthening of the root vowel, etc. In some cases, however, the verbal noun is identical with the root itself. Some suffixes are similar in the three languages and some in two, while others are peculiar to each language :

ತಲ್ ತ ತ—ಶೆಯ್ಲ್ ಕೆಯ್ ಚೇತ ; ಅಲೈದಲ್ ಅಲಿತ ಅಲಿತ. ಕೈ ಕೆ ಕ—ಪಡುಕ್ಕೈ ಪಡ್ ಪಡುಕ ; ಅಮರಿಕ್ಕೈ ಅಮರ್ಕ್ ಅಮರಿಕ ; ಅಂಜಿಕ್ಕೈ ಅಂಜಿಕೆ ಅಂಜಿಕ. ವಡಿಕ್ಕೈ ವಡಿಕೆ ವಡಿಕ—ನಡವಡಿಕ್ಕೈ ನಡವಡಿಕೆ ನಡವಡಿಕ. ವು ವು ವಿ—ತಳಿವು ತಿಳಿವು ತೆಲಿವಿ. ವು ವು ವು—ಶಾವು ನಾವು ಚಾವು. ವಡಿ ವಳಿ ವಡಿ—ನಡವಡಿ ನಡವಳಿ ನಡವಡಿ. (Negative) ಅಮ್ಮಿ ಅಮೆ ಅಮಿ—ಶೆಯ್ಯಮ್ಮಿ ಕಯ್ಯಮೆ ಚೇಯಮಿ.

Suffixes which are similar in Tamil and Kannaḍa.

ಉಳ್—ವಿಕ್ಕುಳ್ ಬಿಕ್ಕುಳ್ ; ವು—ಅಡಿವು ಅಡಿವು, ಅಜುವು ಅಜುವು ; ಅವು—ಕಳವು ಕಳವು, ವರವು ಬರವು, ಶೆಲವು ಸಲವು ; ಅಂ—ಅಲಂ ಅಲಂ, ನಡುಕ್ಕಂ ನಡುಕ್ಕಂ, ಅಟ್ಟಂ ಅಟ್ಟಂ, ಕೂಟ್ಟಂ ಕೂಟ್ಟಂ ; ಐ ಎ—ಕೊಲೈ ಕೊಲೆ, ನಗೈ ನಗೆ, ಕೊಡೈ ಕೊಡೆ ; ಪು ಪು or ಎ—ಕಾವು ಕಾವು, ನಿನ್ನೆವು ನೆನ್ನೆವು.

ನೋನ್ನು ನೋಂಪಿ ; ವಿ ವೆ or ವಿ—ಮುಟವಿ ಮುಟವೆ, ಕೇಳ್ವಿ ಕೇಳ್ವೆ, ಕಲ್ವಿ ಕಲ್ವೆ ;
ಚಿ ತೆ—ಪುಗಟ್ಟಿ ಪೊಗಟ್ಟೆ, ನಿಗಟ್ಟಿ ನೆಗಟ್ಟೆ.

Suffixes which are similar in Kannada and Telugu.

ಮೆ ಮಿ—ತಾಳ್ತೆ ತಾಲಮಿ ; ಗಡೆ ಗಡೆ—ತೇಲುಗಡೆ ತೇಲುಗಡೆ, ಬಿಡುಗಡೆ
ವಿಡುಗಡೆ ; ಪು—ತಡವು ತಡವು ; ವಳಿ ಬಡಿ—ಸಾಗುವಳಿ ಸಾಗುಬಡಿ ; ಪ—
ತಿರಿಪಂ ತಿರಿಪಮು.

Suffixes peculiar to Tamil.

ಮೈ—ಪಾಪ್ಪು ; ಕು—ಪೋಕ್ಕು ; ದಿ—ಮುಡಿ ; ಚಿ—ಪುಣರ್ಚಿ ; ಕಾಡು
—ಶಾಕ್ಕಾಡು.

Suffixes peculiar to Kannada.

ಇಸು—ಗುಣಿಸು ; ಗುಳ್—ಬಯ್ಗುಳ್ ; ಪ—ಬರೆಪಂ ; ವಿ—ಬಗವಿ ;
ಹು—ಬಾಹು.

Suffixes peculiar to Telugu.

ಉಟ—ಚೇಯುಟ ; ಪು—ಪಿಡುಪು ; ಕಿ—ಕೋರಿಕಿ ; ಅ—ಎಂಡ ; ಅಕ—
ಅಮ್ಮಕಮು ; ಡು—ದಿಗುಡು ಆಮ್ಮುಡು.

In all the three languages a large number of verbal nouns is formed by internal change such as the lengthening of the root vowel, etc.

ಕೇಡು ಕೇಡು ಚೇಟು ; ಪಾಡು ಪಾಡು ಪಾಟು ; ಪಾಟು ಹಾಡು ಪಾಟ ;
ಮುಟುಕು ಮುಟುಕು ಮುನುಕ ; ಕೋಳ್ ಕೋಳ್ ; ಶೂಡು ನೂಡು ; ವೀಡು
ಬೀಡು. ಎಟುತ್ತ, ವೀಟ್. ಕೋಡು, ಏಸು. ಆಟು (from ಅಡುಡು),
ಪೋಟು (from ಪೊಡುಡು).

Some verbal nouns in these languages are, as stated before, of the same form as the verbal theme itself.

ಕಟ್ಟು, ತಪ್ಪು ; ದಾಂಡು ದಾಂಟು ದಾಟು ; ಶೋರ್, ಮುಣು ; ತಡೆ,
ನುಡಿ ; ತಿಟ್ಟು ಮೆಟ್ಟು.

In Tamil and Kannada participial nouns are

formed by affixing either demon-
strative pronouns or pronominal
terminations to the relative participles ending in *a*.

ವಂದಾ ವಂದೋ ವಂದವ್, ಬಂದಂ ಬಂದೊಂ ಬಂದವಂ ; ವಂ-
ದಾಳ್ ವಂದವಳ್, ಬಂದಳ್ ಬಂದವಳ್ ; ವಂದಾರ್ ವಂದವರ್, ಬಂದರ್
ಬಂದವರ್ ; ವಂದದು, ಬಂದುದು, ವಂದವೈ ಬಂದುವು ; ವರುವಾ ವರುಬವ್,
ಬರ್ಪಂ ಬರ್ಪವಂ ; ವರುವಾಳ್ ವರುಬವಳ್, ಬರ್ಪಳ್ ಬರ್ಪವಳ್ ; ವರುವಾರ್
ವರುಬವರ್, ಬರ್ಪರ್ ಬರ್ಪವರ್ ; ವರುವದು ಬರ್ಪುದು, ವರುಬವೈ ಬರ್ಪುವು ;
ವಾರಾದಾ ವಾರಾದವ್, ಬಾರದಂ ಬಾರದವಂ ; etc.

In Telugu demonstrative pronouns alone are added.

ಚೇನನವಾಡು, ಚೇಯಗಲವಾಡು, ಚೇನನದಿ, ಚೇಯಗಲದಿ, etc.

Tamil has participial nouns of the present tense also : ವರುಗಿನ್ಟಾ ವರುಗಿನ್ಟವ್, etc.

But in Old Kannada there is no present participial noun according to Kēśirāja (*Śabdamanidarpaṇa*, sūtra 73), though Bhaṭṭākālanka allows it (*Śabdānuśāsaṇa*, sūtra 447) ಬಂದಪನಂ, etc. In Modern Kannada, however, as in Telugu, the present participial noun is formed from the substantive verb added to the present verbal participle : ಪಾಡುತ್ತಿರುವಂ, ಪಾಡುತ್ತಿರುವವಂ, ಪಾಡುಚುನ್ನವಾಡು, etc. The neuter participial noun is used in three senses—as the third person neuter of the verb, as a neuter relative participial noun and as a verbal participial noun. Thus ಮಾಡುವುದು or ಶೆಯ್ಯುವುದು means ‘it does,’ or ‘that which does,’ or ‘the doing’ or ‘to do.’ The participial noun formed from the future is very common as a verbal noun in Kannada. Tamil possesses abstract relative participial nouns of the present and past tenses as well as participial nouns of the first and second persons, which are not found in Kannada and Telugu : ವರುಗಿನ್ಟಮೈ, ವಂದಮೈ ; ವಂದೇನ್ನೈ, ವಂದಾಯೈ, etc.

A few of the suffixes used in the formation of abstract nouns. Abstract nouns are common to all the three languages, while others are special to each or any two of them. The common suffixes are ಮೈ, ಫು and ತನಂ. They are generally added to the crude form of the adjectives of quality :

ಪೆರುಮೈ ಪರ್ಮ ಪೇರಿಮಿ ; ಮೇನ್ನೈ ಮೇರೈ ಮೇಲಮಿ ; ನನ್ನೈ ನರೈ, ವನ್ನೈ ಬರೈ, ಪನುಮೈ ಪನುಮೆ ; ಶಿವಪ್ಪ ಕೆಂಪು ಕೆಂಪು ; ವೆಳುಪ್ಪ ದೆಳು ತೆಲುಪು ; ಇನಿಪ್ಪ ಇಂಪು ; ಕಱುಪ್ಪ ಕರ್ಪು ; ಪೆರಿಯತನಂ ಪಿರಿಯ ತನಂ ಗೊಪ್ಪತನಮು ; ಕಲಿತನಂ ಕಲಿತನಮು ; ಅಗ್ಗಳಕೆ ಅಗ್ಗಲಕ.

Of the special suffixes may be mentioned ಗು, ಅಂ in Tamil ನನ್ನು, ನಲು ; ಣಕ, ನ in Telugu ಚನ್ನಣಿಕಮು, ನಲ್ಲನ ; and ಉ in Kannada ಕಿಪುಡು, ಗುಜ್ಜು.

Derivative nouns are formed in these languages by adding what are known as *taddhita* suffixes to nominal themes. Very few suffixes are common to the three languages and even of these the meaning is not always quite the same :

ಗುಣವಾಕ್ ಗುಣವಂತಂ ಗುಣವಂತುಂಡು ; ಗುಣಮುಳ್ಳಾ ಗುಣಮುಳ್ಳಂ ; ಪೆರುಮೈಯುಡೈಯಾಕ್ ಪೆರ್ಮಯೊಡೆಯಂ ; ಅಟಮುಟಿಗ ಅಟಮುಟೀಂಡು ; ಮಾಮಟಿಗ ಮಾಮಟೀಂಡು ; ಪಣಕ್ಕಾರ್ ಹಣಗಾಣಂ ; ಆಟಗಾಣ ಆಟಕಾಂಡು ; ತಿಂಡಿಪೋತ ತಿಂಡಿಪೋತು ; ಮುಕ್ಕಿಂಡಿ ಮೂಕೊಣಿ ; ಕುಣ್ಣಿವಾಳಿ ; ಮಡಿವಳ, ಕಲ್ಲಾಯ್, ಅಲರಿಡ, ಲಂಚಂಗುಳಿ ; ವಗಲಾಂಡು, ಕೊಂಡಕಾಂಡು, ಬಿಟುತುಕ ; ಪಾಂಬಾಟ್ಟಿ ಪಾವಡಿಗಂ ಪಾಮುಲವಾಂಡು.

Under the heading euphonic combination (p. 60) a few compound nouns which are similar in two or three of the Dravidian languages of Southern India have already been given. A few more may be added here :

ಕೆಂದಾಮರೈ ಕೆಂದಾವರೆ ಕೆಂದಾಮರ ; ಶೆಂಗಣ್ಣ ಕೆಂಗಣ್ಣಂ ; ಶಾರೈ ಪ್ಪಾಂಬು ಕೇರೆಹಾಪು ; ಪೆರಿಯಮಗ್ಗ ಪಿರಿಯಮಗಂ ; ಕರುಂಗುದಿರೈ ಕರ್ಗುದುರೆ ; ಅರಮನೈ ಅರಮನೆ ; ಮಲ್ಲಗೈನನೈ ಮಲ್ಲಗೆನನೆ ; ಇಟಿಯುಂಪೊಡು ಇಟಿಯುಂಬೊಡು ; ಮಾಂಗಾಯ್ ಮಾಂಗಾಯ್ ; ಕೆಪ್ಪಿನೀರ್ ಚೆಪ್ಪುನೀರು ; ಮೇಂಗಾರ್ ಮೀಂಗಾಲು ; ಪೆಡದರೆ ಪೆಡತಲ ; ಮೂಜಗಂಗಳ್ ಮುಜ್ಜಗ ಮುಲು ; ಜಿಲ್ಲುದುರೆ ತೆಲ್ಲಗುಣ್ಣೆಮು ; ಮುಕ್ಕಣ್ಣಂ ಮುಕ್ಕಂಟಿ ; ಸಾಸಿರಗಣ್ಣಂ ವೇಗಂಟಿ ; ಚಿಗುರುದುಟಿ ಚಿಗುರುಮೋವಿ ; ಕೈದಾವರೆ ಕೇಲುದಮ್ಮಿ ; ತೆಂಬೆ ರಲ್ ತೆಮ್ಮೆರ.

In Tamil there is a peculiar class of elliptical compounds known as *ಅನ್ನೊಚಿತ್ತೈ* in which certain words are to be understood which is not usual in the other languages. Compounds like ಪುಲ್ಲಡಿ ಮಲ್ಲಡಿ, ಪವಳವಾಯ್ ಪವಳವಾಯ್, ಪಿಪ್ಪಿನುದರ್ ಪೆಪ್ಪಿನೊಸರ್, ಪೊಪ್ಪುಡಿ ಪೊಂಬಳ mean in Kannada a soft foot, a coral-like lip, a crescent-like forehead and a gold bracelet, respectively, but in Tamil they convey the additional sense of a possessor of these things, especially a woman—possessor of soft or delicate feet, etc. Similar forms are rarely met with in Kannada—ಕತ್ತಡಿ (an ascetic), ಜಿಲ್ಲಡಿ (Śiva) and ಕಲ್ಲೆಡ್ಡೆ (a hard-hearted person) ಕರುಣಂ ಗೆಟ್ಟಾಕೆ ಕೈಕೆ ಕಲ್ಲೆಡ್ಡೆಯಕ್ಕುಂ (*Pampa-Rāmāyaṇa*, vi 164.)

CHAPTER IV

Vocabulary. Dēśya. Tatsama and Tadbhava. Tatbhava from Prākṛit and Tamil. Anyadēśya. Portuguese, Persian, Maharāṭhi, Arabic, Hindustāni, English. Sanskrit Avyayas. Northern and Southern Schools in Kannaḍa. R. Raghunatha Rao's Plea of Telugu influence. Controversy with him on three suggested points. Stages of the Kannaḍa Language. Primitive Old Kannaḍa. Haḷagannaḍa or Old Kannaḍa. Mediæval Kannaḍa. Modern Kannaḍa. Forms once condemned have become current. Explanation of Kēśirāja's 60th Sūtra.

VOCABULARY.

The vocabularies of Tamil, Kannaḍa and Telugu contain chiefly four classes of words, namely, *tatsama*, pure Sanskrit words; *tadbhava*, Sanskrit words changed to suit the languages; *dēśya*, indigenous words; and *anyadēśya*, foreign words. The *dēśya* class alone represents the pure essential part of these languages as distinguished from what has been imported from Sanskrit or other sources. A large number of words in the three languages is almost identical, but many are often so disguised by peculiarities of inflection and dialectic changes that not one entire sentence in one of the languages is intelligible to those who are acquainted with only one of the other two. If a Tamil, a Telugu, a Kannaḍiga and a Malayāli happen to travel together in a Railway train, the speech of one will not be understood by any of the other three. They will have to make gestures to make themselves mutually intelligible. To illustrate this, a funny sentence is given, namely, ಈ ಮೂಟೆ ಅಟ್ಟ ಪಡಿಯುಣ್ಣೆ, said to have been spoken by a Telugu man, a stranger, on entering into a Tamil man's house. The meaning of the sentence in Telugu is "Let this bundle lie over there." The Tamil man interpreted it thus: 'Flies, bugs, leeches and a measure

of ticks'—and thinking that the bundle contained all this, threw it away at once to the surprise and consternation of the stranger. And yet the ancestors of these people speaking the four languages, most probably spoke one and the same language.

As we have already dealt in a way with verbal roots, adjectives and numerals which are either identical or similar in the three languages, we may now confine our attention to nouns only. It may be stated that the number of Kannada nouns which are identical with those in Tamil are far greater than those in Telugu. The same remark also applies to Kannada nouns whose identity is disguised by dialectic and other changes. Below are given some examples of nouns which are common either to all the three languages or to only any two of them, as well as of those which have undergone change in one or two languages :

Examples of nouns common to Tamil, Kannada and Telugu :—

ಅಚ್ಚು, ಅಡ್ಡಿ, ಅಂಬು, ಅವಗಡಂ, ಅಪರಂಜಿ, ಉಪ್ಪು, ಕತ್ತಿ, ಕಪ್ಪಂ, ಕುಚ್ಚು, ಗಂಜಿ, ಚುಟ್ಟಂ, ತೆಪ್ಪಂ, ತುಂಡು, ತಗಡು, ತಗರು, ತೀರ್ಪು, ತೊಟ್ಟಿ, ದಂಡು, ದಿಡ್ಡಿ, ನೂಲು, ನಾಡು, ಪುರುಡು, ಮಟ್ಟಂ, ಪಲ್ಲೆ, ಬೊಟ್ಟು, ಮುಟ್ಟಂ, ಮೂದೇವಿ.

Examples of Tamil nouns and those corresponding to them in Kannada and Telugu that have undergone change :—

Tamil	Kannada	Telugu	Tamil	Kannada	Telugu
ಶಿಷ್ಟ	ಸೆಟು	ಚೆಟ	ಪುಗೈ	ಪೊಗೆ	ಪೊಗ
ಯಾನೈ	ಆನೆ	ಏನಿಕ, ಏನುಗು	ಮುದರ್	ಮೊದರ್	ಮೊದಲು
ಶೋನೈ	ಸೋನೆ	ಸೋನ	ಮುಳೈ	ಮೊಳೆ	ಮೊಲಕ
ಪಾಂಬು	ಪಾಪು	ಪಾಮು	ಕಿಳಿ	ಗಿಳಿ	ಚಲುಕ
ಅಟ್ಟೈ	ಅಟ್ಟೆ	ಅಟ್ಟ	ವಾಡಿಕೈ	ವಾಡಿಕೆ	ವಾಡುಕ
ಇಣೈ	ಎಣೆ	ಎನ	ಅಪ್ಪು	ಅಪು	ಅಯಿ
ತಿರೈ	ತೆರೆ	ತೆರ	ವಾಯಿರ್	ಬಾಗಿರ್	ವಾಕಿಲ
ನಿಬರ್	ನೆಬರ್	ನೀಡ	ಕೈಯದು	ಕೈದು	ಕೈದುಪು
ಉರರ್	ಒರರ್	ರೋಲು	ಪಿಳ್ಳೈ	ಪಿಳ್ಳೆ	ಪಿಲ್ಲ
			ಕೂಡೈ	ಗೂಡೆ	ಗೂಡ

Tamil	Kannada	Telugu	Tamil	Kannada	Telugu
ಮದಂದೈ	ಮಡದಿ	ಮಡಂ ತಿ	ಮೂಕ್ಕು	ಮೂಗು	ಮುಕ್ಕು
ವೆದಿರ್	ಬಿದಿರ್	ವೆದುರು	ಶರಿ	ಸರಿ	ಸರೆ
ವರೈ	ಬರೆ	ವಲ	ಕೈ	ಕೆಯ್	ಚೇಯಿ
ತಂಬಿ	ತಮ್ಮಂ	ತಮ್ಮುಡು	ನೋನ್ನು	ನೋಂಪಿ	ನೋಮು
ಪಾಟ್ಟು	ಹಾಡು	ಪಾಟ	ಎರುಡು	ಎಟ್ಟು	ಎದ್ದು
ಉಡೈಮೈ	ಒಡಮೆ	ಒಡಮಿ	ಕಾಲ್	ಗಾಳಿ	ಗಾಲಿ
ಉಡಲ್	ಒಡಲ್	ಒಡಲು	ವೆಳ್ಳಿ	ಬೆಳ್ಳಿ	ವೆಂಡಿ
ಪೊಯ್ದು	ಪೊಯ್ದು	ಪೊಯ್ದು	ಮರುಂದು	ಮರ್ದು	ಮಂದು
ಪಯರ್	ಪೆಸರ್	ಪೇರು	ಎಚ್ಚಿಲ್	ಎಂಜಲ್	ಎಂಗಿಲ

Examples of nouns common to Tamil and Telugu :—

Tamil	Telugu	Tamil	Telugu	Tamil	Telugu
ಪೆರುಗು	ಪೆರುಗು	ಅಪ್ಪಂ	ಅಪ್ಪಮು	ನೆಯ್	ನೆಯಿ
ಕೂಂಡು	ಗೂಡು	ಅ	ಅವು	ತಾಯ್	ತಾಯಿ
ನೀಳು	ನೀಳು	ಕೊಪ್ಪು	ಕೊಪ್ಪು	ತೆರು	ತೆರುವು
ವಿತ್ತು	ವಿತ್ತು	ಅಪ್ಪಳಂ	ಅಪ್ಪಳಮು	ತಲ್ಲ	ತಲ್ಲಿ

Examples of Tamil nouns and those corresponding to them in Telugu that have undergone change :—

Tamil	Telugu	Tamil	Telugu
ಪುಳು	ಪುರುಗು	ಪನ್ನಿ	ಪಂದಿ
ಕೂಟ	ಕೂಡು	ಅಂಗಾಡಿ	ಅಂಗಡಿ
ವಿಟುಂಗು	ಮ್ರಿಂಗು	ಪಣಿ	ಪನಿ
ಇರುಂಬು	ಇನಮು	ಕಪ್ಪರ್	ಕಪ್ಪಲಿ
ಅಗಪ್ಪೈ	ಅಗಪ	ಅರ್ವಂ	ಅರುವಮು
ತಿತ್ತಿಪ್ಪು	ತಿರಿಪು	ತುಣುಕ್ಕು	ತುನುಕ
ತೆಂಗು	ತೆಂಕಾಯ	ತಟ್ಟು	ತಟ್ಟ
ತಳಿರ್	ತಲರು	ಅಡೈಯಾಳಂ	ಅಡಿಯಾಲಮು
ನನ್ನೈ	ನನ	ನಂಜೈ	ನಂಜ
ನೆರುಪ್ಪು	ನಿಪ್ಪು	ಅಂಡು	ಎಡು
ತಿನ್ನಿ	ತಿಂಡಿ	ಕೊಂಬು	ಕೊಮ್ಮ
ತಮುಕ್ಕು	ಟಮುಕು	ತಿಣ್ಣೈ	ತಿನ್ನೈ
ತೆರಿವೈ	ತೆರಿವ	ಅಕ್ಕರೈ	ಅಕ್ಕರ
ಅಡಿಮೈ	ಅಡಿಮೆ	ವಿಂದೈ	ವಿಂತ
		ಶಡಿ	ಚೆಟ್ಟು

Examples of nouns common to Kannada and Telugu :—

ಪಂದಿ, ತೊಡಪು, ದಾರಿ, ನಂಟು, ನುಡಿ, ಅಂಡು, ಅಂಬಲಿ, ಅಡಟು,

ಕೊಂಡೆ, ರವಳಿ, ರೀವಿ, ಶಾಪು, ಡೊಂಕು, ಡೋಲು, ತಟಮಟ, ಡಾಲು, ಟಕ್ಕು, ಅಲಪು, ಒಂಟಿ, ತರವಾರಿ, ತವುಡು, ಕೋತಿ, ಅಡ್ಡ, ಅಪ್ಪಟ, ಅಪ್ಪಟ್ಟಿ, ಅನು, ಗುಡಿಸೆ, ಅಸ್ತಿಭಾರ, ದಟ್ಟಿ, ದಾರ, ದಪ್ಪ, ದೊಡ್ಡ, ನಗ, ನಿಚ್ಚಲು, ಕತ್ತಳಂ,* ನಿಕ್ಕುವಂ, ನೆಮ್ಮದಿ, ಅಂದಂ, ಕತಂ, ತೇಮಂ, ಗಾಣಂ (singer).

Examples of Kannada nouns and those corresponding to them in Telugu that have undergone change :—

Kannada	Telugu	Kannada	Telugu
ದಾಟಿ	ದಾಡಿ	ಬಿದಿರ್	ಬೆದುರು
ದೊಣೆ	ದೊನ	ತಕ್ಕಡಿ	ತಕ್ಕೆಡ
ನವಿರ್	ನಮಿಲ	ತೊಳೆ	ತೊಲ
ದಬ್ಬಳ	ದಬ್ಬನಮು	ಅಡ್ಡಣ	ಅಡ್ಡನ
ಡಿಂಗರಿಗಂ	ಡಿಂಗರುಂಡು	ಅಳವಿ	ಅಲವಿ
ತೆಪುಲು	ತೆಗುಲು	ತಡಿಕೆ	ತಡಕ
ಅಡ್ಡಾಯ್ತು	ಅಡಿದಮು	ಅಂಗುಳ್	ಅಂಗಿಲ
ಅಜ್ಜಮೆ	ಅರಕಮು	ತಂಬಿಗೆ	ತಂಬುಗ
ನೆಲ	ನೆಲ	ತುಡಿ	ತುದ
ಅಂಕೆ	ಅಂಕ	ಅಕಡೆ	ಅಕ್ಕಡ
ತವಕಂ	ತವಕಮು	ಅದವಲರ್	ಅದವದ
ಅಂದುಗೆ	ಅಂದಿಯ	ಕುತ್ತಿಗೆ	ಕುತ್ತಿಕ
ಅಗ್ಗ	ಅಗುವ	ಗೊಣವಿ	ಕೊಣವಿ
ತೊಟ್ಟಿಲ್	ತೊಟ್ಟಿಲ	ಕಡಮೆ	ಕಡಮ

Examples of nouns common to Tamil and Kannada :—

ಪುಲು, ಕೂಟ, ಪಾಟ, ತೆಂಗು, ತೊಟ್ಟಿಲ್, ಪರರ್, ತಳಿರ್, ನಾಣ್, ಪಿಲಿ, ಈಡು, ಕದಿರ್, ಪಡಗು, ಒಪ್ಪಂ, ಮುನ್ನೀರ್, ನಂಜು, ಪಳ್ಳಿ, ಅಣ್ಣ,

* This word is common in Telugu in the sense of an armour. It also occurs rarely in Kannada in the same sense. The following stanza found in Sravana Belgola inscription No. 117 of A. D. 1123 contains the word :—

ಬಳಯುತರಂ ಬಬಲ್ವವ ಲತಾಂತಶರಂಗಿದಿರಾಗಿ ತಾಗಿ ನಂ |
 ಚಳಿಸೆ ಪಳಂಚಿ ತೂಳ ಪನನೋಡಿಸಿ ಮಯ್ಯಗೆಯಾದದೂನಬುಂ ||
 ಕಳೆಯದೆ ನಿಂದ ಕರ್ಬುನದ ಕರ್ಗಿದ ನಿಪ್ಪಿನಮರ್ಕಪತ್ತೆಳ್ಳ |
 ತ್ತೂಳಮೆನಿಸಿತ್ತು ಪುತ್ತಡರ್ದ ಮಯ್ಯ ಮಳಂ ಮಳಧಾರಿದೇವರಾ |

As he became the natural enemy of the flower-arrowed (cupid) who harasses (even) the strong, having engaged him in a terrific fight, vanquished and chased him away, the dirt on Maladhāridēva's body, which was overgrown with an anthill, looked as if it were a close-fitting armour of black iron that had not yet been doffed.

ಮೆಯ್, ಮಾಡಂ, ಮಣ್, ತಾಯ್, ತೇರ್, ಅಡಿ, ಮುಡಿ, ಕಾಡು, ಪನಿ, ಅರುಂಬು, ಕಣ್, ತೋರ್, ಪಾರ್, ಪುಳಿ, ಕೊಡಿ, ಅಡು, ಕೇಡು, ತೊಂಗಲ್, ನೆಯ್, ಪೆಣ್, ಪುಲ್, ಪೂ, ಮುಗಿಲ್, ಅರಿಶನಂ, ಎಳ್, ತಿಂಗಳ್, ಕಡೆ, ಕಡಲ್, ಕಂಬು, ಕರಗಂ, ಕಲ್, ಕಳಂ, ನೀರ್, ಕಣ್ಣಿ, ಕರಡಿ, ಕಲಿ, ಕಳಪು, ಕತ್ತು, ಕಂದು, ಕಂಬಿ, ಕರಿ, ಕಳ್ಳಿ, ಅಗಲಂ, ನೀಳಂ, ಆಟಂ, ಅಲರ್, ಅಗಟ್, ಅಂಗೈ, ಪೋರ್, ಕಾರ್, ಅಡ್ಡುಕಟ್ಟು, ಅತ್ತಿ, ಅಪ್ಪ, ಅಂಬಾರಂ, ಅಂಬಾರಿ, ಅಮ್ಮ, ಮದಿರ್, ಕೊತ್ತಳಂ, ಅಳಪು, ಅಱಂ, ಅನ್ನ, ತಗರಂ, ಪಗಲ್, ಇರುಳ್, ಕಿಡ್ಡು, ನಡ್ಡು, ತೊಡರ್, ಪಡಿ, ಪಿಡಿ, ಪಣಂ, ಅಣಿ, ಪುಣ್, ಪಿಂಡಿ, ಚೆಂಡು, ಪದಂ, ಕದಪು, ತಿಪ್ಪಿ, ಕಂಬು ಕೊಂಬು, ಚೆಂಬು, ತುಮಲ್, ಪಯಿರ್, ಪಾಡು, ಅರುಗು, ಕರುಳ್, ಕುರುಳ್, ಮರುಳ್, ಅಲಗು, ಮಲರ್, ಪೊಲಂ, ಪುಲಿ, ನೆಲ್, ಪಲ್, ಪುಲ್ ನವಿರ್, ಅಬಲ್, ಕಟನಿ, ಕುಟಿ, ಪಟಿ, ಪಟುವಂ, ಪುಳಿ, ಮುಳ್, ಕಳ್, ಪಳ್ಳಂ, ಕಳ್ಳಿ, ಕೊಳ್ಳಿ, ನಳ್ಳಿ, ಮುಳ್ಳಿ, ಅಱುವು, ಪೇ, ಮೇಟಿ, ಅಱು, ಮಾಡಂ, ಇತ್ಯಾದಿ.

Examples of Tamil nouns and those corresponding to them in Kannada that have undergone change.—

Tamil	Kannada	Tamil	Kannada
ಕೊಕ್ಕು	ಕುಕ್ಕು	ಶಿಲ	ಕೆಲ
ಎಣ್ಣೆಯ್.	ಎಣ್ಣೆ	ಉಡಂಬು	ಒಡಂಬಿ
ವಲಂ	ಬಲ	ಅರುವಿ	ಅರ್ಬಿ
ಶೋರ್	ಸೋರ್	ಕಣ್ಣಡಿ	ಕನ್ನಡಿ
ವಱುದು	ಬಱುದು	ಕಟವೈ	ಕಟಪು
ಮುಟ್ಟುಗೈ	ಮುತ್ತುಗೆ	ಕಟ್ಟಿ	ಕಟ್ಟೆ
ಕುಟ್ಟಂ	ಕುತ್ತಂ	ಪೊಟ್ಟು	ಪೊಟ್ಟೆ
ನೆಟ್ಟು	ನೆತ್ತಿ	ಶಾಟು	ನಾಟು
ಪುಟ್ಟು	ಪುತ್ತು	ಶೇಟು	ಕೆನಟು
ಮಟ್ಟು	ಮತ್ತು	ಶೂಟು	ನೂಟು
ಕಯಿನಿ	ಕೈನೆ	ಮನ್ನೆ	ಮನೆ
ಎಲಮಿಚ್ಚೈ	ಇಲಮಿಂಚಿ	ವಾಣ್	ಬಾಣ್
ಕೈಯಡೈ	ಕೈಯೆಡೆ	ಮಬೈ	ಮಬೆ
ಕುಟಡು	ಕೊಟಡು	ವಾಡೈ	ಬಾಡೆ
ಪುಗರ್	ಪೊಗರ್	ಮಟ್ಟಂ	ಬಟ್ಟು
ವಿಳಕ್ಕು	ಬೆಳಕ್ಕು	ಮಟ್ಟಲ್	ಬಟ್ಟಲ್
ಪರುತ್ತಿ	ಪತ್ತಿ	ವಂಡು	ಬೆಂಡು
ಮಾಗಾಣಂ	ಮಾಗಣ್	ಕೊಂಡೈ	ಕೊಂಡೆ
ತಿನ್ನಿ	ತಿಂಡಿ	ಶಂಬಳಂ	ಸಂಬಳಂ
ಎರುಮೈ	ಎರ್ಮೆ	ಇದಪ್	ಎನಪ್
ಕರುಂಬೋ	ಕರ್ಮೋ	ತಿನೈ	ತನೆ
ವರಗು	ಬರಗು	ಕಣ್ಣು	ಕಟು

Tamil	Kannada	Tamil	Kannada
ವಯಿಲು	ಬಸಿಲು	ಫೊರುಳ್	ಪುರುಳ್
ತಂಗೈ	ತುಗೈ	ಶುಟ್ಟು ವಂ	ಸುಟ್ಟು ಗಂ
ವೇಲಿ	ಬೇಲಿ	ತಂದೈ	ತಂದೆ
ವೇಡರ್	ಬೇಡರ್	ಅಲುಪ್ಪು	ಆಲಪ್ಪು
ಕುದಿರೈ	ಕುದುರೆ	ಕಡುಡೈ	ಕಡೆ
ಪೈದರ್	ಹೈದಂ	ನಿಟರ್	ನೆಟರ್
ಪೆಟ್ಟೈ	ಹೇಟೆ	ನಿರೈ	ನೀರೆ
ಪುನರ್	ಪೊನರ್	ನುರೈ	ನೋರೆ
ಶೇಗು	ಚೇಗು	ಮುಗೈ	ಮೊಗೈ
ವಡಕ್ಕು	ಬಡಗು	ಕುಡಂ	ಕೊಡಂ
ತೇಕ್ಕು	ತೇಗು	ಶುಡರ್	ಸೊಡರ್
ಮರುಂಗುರ್	ಮಗ್ಗುರ್	ಕಡಲೈ	ಕಡಲೆ
ಕರುಂಬು	ಕರ್ಬು	ಕುಡೈ	ಕೊಡೆ
ಕರುತ್ತು	ಕತ್ತು	ಕೊಡೈ	ಕೊಡೆ
ಉಬುಂದು	ಉರ್ಬು	ಒಟ್ಟೈ	ಒಂಟೆ
ಮಾಮಣ್	ಮಾವಂ	ಮುಟ್ಟೈ	ಮೊಟ್ಟೆ
ಪಾಯ್‌ಕ್ಕಾರ್	ಬಾಯ್‌ಕ್ಕಾರ್	ಪಡೈ	ಪಡೆ
ಶಾಮೈ	ನಾಮೆ	ತಟ್ಟು	ತಟ್ಟೆ
ಮುರುಂಗೈ	ನುಗೈ	ನಿಣಂ	ನೆಣಂ
ಮಯಿಲ್	ನವಿಲ್	ಪಿಣಂ	ಪೆಣಂ
ಮುಬಂಗಾರ್	ಮೊಣಕಾರ್	ಶಿದಲೈ	ಗೆದರ್
ವಲಂಬುರಿ	ಬಲಮುರಿ	ಮುದಲೈ	ಮೊಸಳೆ
ಪಟುವಿ	ಹಟುವಿ	ನುದಲ್	ನೊಸರ್
ಕುರುಂಬೈ	ಕುರುಬೆ	ಮುದಲ್	ಮೊದಲ್
ಪುನ್ನೈ	ಹೊನ್ನೆ	ವೆದಿರ್	ಬಿದಿರ್
ಅಡೈಕ್ಕಾಯ್	ಅಡಕೆ	ಎದಿರ್	ಇದಿರ್
ಕಾರ್ಪಾಯ್	ಕಾರ್ಪೈ	ಫೊದು	ಪುದು
ಅಡೈಪ್ಪಂ	ಹಡಪಂ	ಮೂಪ್ಪು	ಮುಪ್ಪು
ಅಣಿರ್	ಅಳಿರ್	ವದುಪೈ	ವದುಪೆ
ವಿರರ್	ಬೆರರ್	ವಿತ್ತು	ಬಿತ್ತು
ಅಣ್ಣ	ಅಣ್ಣಂ	ತೊತ್ತು	ತೊಟ್ಟು
ಅರಕ್ಕು	ಅರಗು	ಇಮ್ಮೈ	ಎವೆ
ಅರುತ್ತಿ	ಅಟ್ಟಿ	ಪೆಯರ್	ಪೆನರ್
ಅಱುವೈ	ಅಱುವೆ	ವಯರ್	ಬಯರ್
ಉಡರ್	ಒಡರ್	ಉಯಿರ್	ಉಸಿರ್
ಉಗಿರ್	ಉಗುರ್	ವೆಯಿರ್	ಬಿಸಿರ್
ಪಗೈ	ಪಗೆ	ಇರಲೈ	ಎರಲೆ
ವಿಕ್ಕರ್	ಬಿಕ್ಕುಳ್	ಉರರ್	ಒರರ್

<i>Tamil</i>	<i>Kannada</i>	<i>Tamil</i>	<i>Kannada</i>
ಪೂರಿ	ಪುರಿ	ವಟಿ	ಬಟಿ
ವರಿಶೈ	ವರಿಸ	ತಡೈ	ತಡೆ
ಇರೈ	ಎರೆ	ಕಿಳಿ	ಗಿಳಿ
ಎಲಿ	ಇಲಿ	ವಲ್ಲಂ	ಬೆಲ್ಲಂ
ಕುರೈ	ಗೂರೆ	ತಿಱಂ	ತೆಱಂ
ಕೂರೈ	ಕೂರೆ	ಶಿಲುತ್ತ್ತೈ	ಚಿಲುಕೆ
ವರೈ	ಬರೆ	ನನಪು	ನನನು
ಬಿಲ್	ಬಿಲ್	ಕಡುವೆ	ಗಡುವೆ
ಕವಣೈ	ಕವಣೆ	ಕಟಂಜು	ಕಣಜ
ಶುಟಿ	ಸುಟಿ	ಕನ್ನಂ	ಕೆನ್ನೆ
ಇಳಮೈ	ಎಳವೆ	ಕವಡಿ	ಕವಡೆ
ಅಳೈ	ಅಳೆ	ಕುಳಂಬು	ಕೊಳಗು
ವಳೈ	ಬೆಳೈ	ವೆಳಂ	ಬೆಳಂ
ಮುಱಂ	ಮೊಱಂ	ಶಿಱಪ್ಪು	ಚಿಱಪು
ಶಿಱೈ	ಸೆಱು	ಶಿಱುದು	ಕಿಱುದು
ಶೋಱಂ	ಜೋಱಂ	ಕನಪು	ಕನನು
ಕಱುಪ್ಪು	ಕರ್ಪು	ಮಾಱ್ಱಂ	ಮಾತು
ಕಂಡು	ಕಂದು	ತಾಡೈ	ತಾಡೆ
ಕುಳಂ	ಕೊಳಂ	ಪುನ್ನೈ	ಪೊನ್ನೆ
ತುಣೈ	ತೊಣೆ	ಎರಾಳಂ	ಹೇರಳ
ಪಿಳೈ	ಪಿಳೆ	ಈಚ್ಚು	ಈಚಲು
ಮಱವಿ	ಮಱವೆ	ನಾಂಜಿಲ್	ನೆಗಿಲ್
ಪಿಱುತ್ತ್ತೈ	ಪೆಱು	ತೊಱುತ್ತ್ತೈ	ತೊಱು
ನಾಱ್ಱಂ	ನಾತಂ		

ಇತ್ಯಾದಿ

These examples in Tamil and Kannada which contain only a selection of words may be enlarged to any extent. To give all the words that are more or less identical in the two languages, we shall have to transcribe more than a half of the words given in the dictionaries of these tongues.

All the four Dravidian languages of Southern India have Sanskrit words, both pure (tatsama) and corrupt (tadbhava) introduced into their vocabularies to a smaller or greater extent. The number of Sanskrit words in Tamil is comparatively small, in Kannada and Telugu rather

large and in Malayālam the largest. With regard to Tamil, it is stated that the works of Avvai---Īttisūdi, etc., contain altogether 2,020 words, of which only 156 are Sanskrit. Similarly, the Tamil work *Narundogai* which contains 600 words in all has only 24 Sanskrit words. As we go back, Tamil literature shows an increase in the number of Tamil words with a proportionate decrease in Sanskrit words. In Telugu, according to the *Śabdaratnākara* there are 12,337 dēśya words, 14,814 tatsama words and 2,000 tadbhava words. No such enumeration is found in any Kannaḍa work, though there is a large number of Sanskrit words in that language. According to Caldwell the reason why the amount of Sanskrit employed in the other Dravidian languages is considerably larger than in Tamil and the use of it has acquired more of the character of a necessity is because the literatures of those languages have chiefly been cultivated by Brāhmaṇas, while in Tamil few Brāhmaṇas have written anything worthy of preservation. This is true only to a limited extent with regard to Kannaḍa, and probably Telugu also. We know for a fact that the best works in Kannaḍa have been written not by Brāhmaṇas but by Jainas who were strong advocates of purism in the use of Kannaḍa. That it is possible to avoid the use of Sanskrit in Kannaḍa and Telugu is evidenced by the existence in those languages of works such as the *Kabbigarakāva* of Āṇḍayya and the *Yayāti-charitra* of Ponnagaṇṭi Telaganna which contain no pure Sanskrit words though tadbhavas are freely admitted. It is, however, a well-known fact that almost all the early Jaina authors in Kannaḍa were good Sanskrit scholars and consequently, notwithstanding their advocacy of purism in the use of Kannaḍa, some Sanskrit words must have entered into the Kannaḍa vocabulary. Besides, Kannaḍa, in common with Tamil, has borrowed Sanskrit words to express abstract ideas of philosophy, science and religion. Later writers in all these languages have unhesitatingly introduced a pretty large number of Sanskrit words, though, in most cases,

there was no necessity for doing so. These circumstances account for the presence of a large number of Sanskrit words in these languages, though the words in Kannaḍa and Telugu may be somewhat in excess of those in Tamiḷ.

The occurrence of a large number of Sanskrit words in the Dravidian languages of Southern India led some orientalists of a former generation, such as Colebrooke, Carey, Wilkins and others, to believe that these languages were derived from Sanskrit. But, now, such notions are known to be without any foundation. These orientalists did not, as Caldwell says, take into account the material circumstance that the pronouns and numerals of the Dravidian languages, their verbal and nominal inflections, and the syntactic arrangement of their words—everything, in short, which constitutes the living spirit of a language—were originally and radically different from Sanskrit. Besides, the grammatical structure and system of sounds in Sanskrit and the Dravidian languages are, as was amply shown before, essentially different. Further, it will be quite difficult to account for the existence of indigenous words which constitute the major portion of the vocabulary of each one of these languages. There is, moreover, the circumstance that the uncultivated Dravidian dialects contain scarcely any Sanskrit words.

The first word *tat* in the compounds *tatsama* and *tadbhava* is taken in Kannaḍa grammars to denote Sanskrit, but in Telugu it is taken to denote Prākṛit also. So we have four classes of words: Samskrīta-sama, Samskrīta-bhava, Prākṛita-sama and Prākṛita-bhava. And this classification is desirable since there are instances of words which it is easier to derive from Prākṛit than from Sanskrit. Thus, the Kannaḍa word ಕೌಂ (Telugu కౌము) may be more easily derived from the Prākṛit कौमु than from the Sanskrit कौमु. I give below a few other instances of words in their Sanskrit, Prākṛit and Kannaḍa forms where it will be clearly seen that the Kannaḍa form is more alike the

Prākṛit than the Sanskrit form, and may therefore be called Prākṛita-bhava:—

ದಂಷ್ಠ್ರಾ	ದಾಡಾ	ದಾಡೆ	ಶೀಕರಃ	ಸೀಫರೋ	ಸೀವರಂ
ಶ್ರೀಃ	ಸಿರೀ	ಸಿರಿ	ಕಟಃ	ಕಾರೋ	ಕಾರಂ
ವೃತ್ತಂ	ವಟ್ಟಂ	ಬಟ್ಟ	ವೃದ್ಧಃ	ವೇಜೋ	ಬೆಜ್ಜಂ
ಕೂರ್ಪಾಸಃ	ಕುಪ್ಪಿಸೋ	ಕುಪ್ಪಸಂ	ರಾಜ್ಞೇ	ರಾಣೋ	ರಾಣಿ
ನಿರ್ಝರಃ	ಓಜ್ಜ ರೋ	ಒಜ್ಜರಂ	ಶ್ರದ್ಧಾ	ಸಡ್ಧಾ	ಸಡ್ಧೆ
ಪರ್ಯಂತಃ	ಪಲ್ಲಟೋ	ಪಲ್ಲಟಂ	ವಿಜ್ಞಾನಂ	ವಿಣ್ಣಾಣಂ	ಬಿನ್ನಾಣಂ
ಶಿಥಿಲಃ	ಸಥಿರೋ	ಸಡಿಲ	ಹರಿದ್ರಾ	ಹಲದ್ರಾ	ಹಳದಿ
ಸ್ಥೂಲಃ	ಥೋರೋ	ತೋರ	ಶಯ್ಯಾ	ಸೆಬ್ಬಾ	ಸೆಬ್ಬೆ
ಅಳಃ	ಒಳೀ	ಒಳಿ	ಅಜ್ಞಾ	ಅಣಾ	ಅಣ್
ಸ್ತುಪಾ	ನುನಾ	ನೊನೆ	ಜ್ಯೋತಸ್ಸಾ	ಜೊಣ್ಣಾ	ಜೊನ್ನಂ
ನಾಕ್ಷೀ	ನಕ್ಶೀ	ನಕ್ಶಿ	ತ್ವರಿತಂ	ತುರಿತಂ	ತುರಿಹಂ
ವಿದ್ಯಾ	ವಿಜ್ಞಾ	ಬಿಜ್ಜೆ	ಸಿಂಹಃ	ಸಿಂಘೋ	ಸಿಂಗಂ
ಯಜ್ಞಃ	ಜಣ್ಣೋ	ಜನ್ನಂ	ಮಲನಂ	ಮೂಲಂ	ಮಯಿಲ
ಅಂತಃಪುರಂ	ಅಂತೆಗುರಂ	ಅಂತವುರಂ	ಪೃಥಿವೀ	ಪುಡಮೀ	ಪುಡಮಿ
ತಿಕ್ಷ್ಣಂ	ತಿಖ್ವಂ	ತಿಕ್ಕಂ	ಅಗ್ನಿಃ	ಅಗ್ನೀ	ಅಗ್ನಿ
ವಿದ್ಯುತ್	ವಿಜ್ಞು	ಬಿಜ್ಜು	ಮೂರ್ಖಃ	ಮುರುಹೋ	ಮುರುವಂ

There are again other words which are identical with the Prākṛit forms and may consequently be styled Prākṛita-sama. The following are a few instances of such words :—

ನಿಧ	ನೆಪ	ನೆಪ	ವಕ್ರ	ವಂಕ	ವಂಕ
ಸ್ನೇಹ	ನೇಹ	ನೇಹ	ಸದೃಶ	ಸರಿಸ	ಸರಿಸ
ಪ್ರತಿ	ಪಡಿ	ಪಡಿ	ಕಾರ್ಯ	ಕಜ್ಜ	ಕಜ್ಜ
ಸ್ಥಾನಂ	ಠಾಣಂ	ಠಾಣಂ	ನೂಪುರಂ	ನೋಗುರಂ	ನೇವುರಂ
ವ್ಯಾಖ್ಯಾನಂ	ವಪ್ಪಾಣಂ	ವಕ್ಪಾಣಂ	ಅಂಗಾರ	ಇಂಗಾಲ	ಇಂಗಾಲ

Such tadbhavas are also found in Tamil and Telugu.

In this connection, it may be mentioned that tadbhavas like ಅಚ್ಚುಕಟ್ಟು (ಅತ್ಯುತ್ಕೃಷ್ಟ), ಅಂಬಿಲ (ಅಮ್ಲ), ಗಾಪುಡ (ಗವ್ಯುತ), ಪಕ್ಕಾ (ಪಕ್ವ), ಪಸುಬೆ (ಪ್ರಸೇವ), ನದ್ಪು (ಶಬ್ದ), ನಕ್ಕರೆ (ಶರ್ಕರಾ) are found in Pāli dictionaries; as also words such as ಒಲಗ, ಕಾವರ, ಪೋಟ (ಪೊಟ್ಟೆ) in Hēmachandra's *Dēśināmamālā*.

In the earliest period in Tamil, the changes introduced in adapting Sanskrit words are very

irregular. The following examples will illustrate this point :—

Sanskrit	Tamil	Sanskrit	Tamil
ಶ್ರೀ	ತಿರು	ಪುಷ್ಯ	ಪೂಶಂ
ಜೈಷ್ಠಾ	ಕೇಷ್ಟೈ	ಮಾರ್ಗಶೀರ್ಷ	ಮಾರ್ಗಟಿ
ಶ್ರವಣಂ	ಓಣಂ	ಪೂರ್ವಾಭಾದ್ರಪದಾ	ಪೂರಬ್ಬಾದಿ
ಮೃಶಾಖ	ಮೈಗಾಶಿ	ಆಶ್ಲೇಷಾ	ಆಯಿಲಿಯಂ
ಫಾಲ್ಗುಣ	ಪಂಗುನಿ	ಪೂರ್ವಾ	ಪೂರಂ
ಆಶ್ವಯುಜ	ಐವ್ವಶಿ	ಶತಭಿಷಕ್	ಶದಯಂ
ಅನುರಾಧಾ	ಅನುಷಂ	ಮಾಘ	ಮಾಶಿ

It is worthy of notice that ತೈ is derived from ತೈಷ್, ಅವಿಷ್ಟಂ from ಶ್ರವಿಷ್ಟಾ and ಪೂರಬ್ಬಾಶಿ from ಪೂರ್ವಾಶಿಪದೀ.

The old tadbhava of ಕರ್ಮ was ಕರ್ಮಂ, its modern equivalent being ಕರಮಂ which is quite regular. The omission of sibilants is a very common feature in the formation of tadbhavas in Tamil. ಸಂಧ್ಯಾ becomes ಅಂದಿ, ಶ್ರಾವಣ ಅವಣಿ, ಶ್ರಮಣ ಅಮಣ, ನೀನ ಕಯಂ.

Telugu tadbhavas are more or less similar to those in Kannada. Compare ಅನಡ್ಡ with ಅನಡ್ಡೆ, ಅಂದಲ with ಅಂದಳ, ವಿನ್ನಪ with ಬಿನ್ನಪ, ಆಗಿನೆ with ಆಗಿನೆ, ಅಚ್ಚಿರುಪು with ಅಚ್ಚಿರಿ.

Some tadbhavas in Kannada, such as ಅರಸು, appear to be derived directly from Tamil tadbhavas. The tadbhava of ರಾಜ್ in Tamil is ಅರಶ್ or ಅರಶು, where the introduction of the vowel *a* before a word beginning with *ra* is, as stated before, peculiar to Tamil. In Kannada the tadbhava of ರಾಜ್ would properly be ರಾಯಂ. So the forms ಅರಸಂ, ಅರಸು, ಅರಸಿ are directly derived from the Tamil ಅರಶ್, ಅರಶು, ಅರಶಿ. The same appears to be the case with the Kannada words ಏಣಿ, ದಾವು, ನೊಗ, ಬಿನ್ನಪ, ಕೆಲಸ and ನೋಣಗ. The omission of sibilants being, as stated before, a peculiarity of Tamil, the tadbhava of ಶ್ರೇಣಿ would in that language be ಏಣಿ; but in Kannada it ought to be ಸೇಣಿ. The word in Kannada for a ladder is, however, not ಸೇಣಿ but the Tamil form ಏಣಿ. ನೊಗ is derived from ನುಗಂ, the Tamil tadbhava of ಯುಗ, a yoke. So also is ಬಿನ್ನಪ from ವಿಣ್ಣಪ್ಪಂ,

the tadbhava of ವಿಜ್ಞಾಪ್ಯ. ಕೆಲಸ is derived from ಕಿರಿಸ್ತ, the Tamil tadbhava of ಕ್ರಿಯಾ. Similarly ದಾವು and ನೋಣ appear to be nearer to the Tamil forms ತಾಂಬು and ಶುಣರ್ಗ than to the Sanskrit ದಾಮ and ಶುನಕ. On the other hand, the Tamil ಆಯಿರಂ is derived from the Kannada tadbhava ಸಾಸಿರಂ.

In Tamil, the aspirate *h* is always omitted; *e.g.*, ಹರಿ ಅರಿ, ಹಿತಂ ಇದಂ, ಹೋಮಂ ಒಮಂ, ಹೇತು ಏತು, ಹಾರಂ ಆರಂ; but in Kannada and Telugu it is rarely that the aspirate is omitted, though Telugu omits it oftener than Kannada; *e.g.*, ಅಡಪಮು, ಅರಿವಾಣಮು, ಅರಿಗೋಲು, ಅರುಸಮು (ಹರ್ಷ), ಅಲದಿ; ಉಬ್ಬೆ, ಇಂಗು. In the first five examples given from Telugu, Kannada retains the aspirate. ಉಬ್ಬೆ is for ಹುಬ್ಬೆ (ಪೂರ್ವ) and ಇಂಗು for ಹಿಂಗು.

It may be noted that in these languages there are a few cases in which an aspirate is inserted where it is not required; *e.g.*, ಹಾರತಿ for ಅರತಿ (ಅರಾತ್ರಕಂ), ಹಗ್ಗಿ for ಅಗ್ಗಿ (ಅಗ್ನಿ).

Anyadēśya or foreign words have largely entered into Kannada and other Dravidian languages owing to various causes, such as, among others, commercial intercourse, geographical contiguity, administrative control and absence of indigenous words to express new things or ideas. A few of them have become naturalised, *i.e.*, look like native words, *e.g.*, ನೆಂಗೂರಂ or ಲಂಗರ್ for anchor; ಲಾಂದರ್ for lantern; ದುಸ್ತು for dress; ತುರುಪು for trump or troop; ಬುರುಸು for brush; ಇಸ್ಕೂಲು for screw; ಸಾಬೂನು for soap; ಗಿಲ್ಲು for gilt; ಖಿಲ್ಲು for fiddle. These words may be arranged according to the languages from which they have been borrowed.

Portuguese.—ಅಲಮಾರು, ಜನ್ನಲ್, ಪಾದಿರಿ, ಇತ್ಯಾದಿ.

Persian.—ಜವಾಹ, ದಸ್ತಾವೇಜು, ಬಂದೋಬಸ್ತ, ಮೇಜಾ, ರಸ್ತೆ, ಸರಬರಾಯಿ, ಸಿಪಾಹನ್, ಸಿಬ್ಬಂದಿ, ಸೀಪಾಯಿ, ಸುಮಾರು, ಇತ್ಯಾದಿ.

Mahrāṭhi.—ಪನ್ನಾಸು, ಬಾಪು, ಭಳಿರೆ, ಮರು, ಇತ್ಯಾದಿ.

Arabic.—ಅನಾಮತ್ತು, ಅರಾಕ್ಕು, ಅಸಾಮಿ, ಇರಾಖಾ, ಕಾಯ್ದಾ,

ಖಜಾನಾ, ಗಾಡಿಖಾನಾ, ಜಪ್ತಿ, ನಾಜೂಕು, ಮಾಮೂಲು, ವಸೂಲ್, ಸಾವಕಾರಿ, ಇತ್ಯಾದಿ.

Hindustani.—ಅಂತಸ್ತು, ಅಂದಾಜು, ಅಂಬಾರಿ, ಅತ್ತರ್, ಅಡಬ್ಬು, ಅಮಾನಿ, ಅಮಾನತ್ತು, ಅರ್ಜಿ, ಆವರ್, ಅಸರ್, ಅಪ್ಪುರು, ಇನಾಮು, ಇರಾದೆ, ಇಸವಿ, ಇಸ್ತಿರ, ಉಪ್ಪೇದು, ಉದಾ, ಕಂತು, ಕಂದಾಯ, ಕಚೇರಿ, ಕಬೂಲು, ಕಮ್ಮಿ, ಕರಾರು, ಕರಾಯಿ, ಕನಬು, ಕಾಗದೆ, ಕಾಜಿ, ಕಾನೂನು, ಕಾಮಗಾರಿ, ಕಾರ್ಖಾನ, ಕಿಚ್ಚಡಿ, ಕಿಟಕಿ, ಕಿರಿಕಿರಿ, ಕಿನ್ನು, ಕೀರು, ಕುರಾವಿ, ಕೊಠಡಿ, ಕೊರಾಣಿ, ಕೋಟಾ, ಖರೀದಿ, ಖರ್ಚು, ಖಾಲಿ, ಗಡಿಯಾರ, ಗಾಡಿ, ಗಾಬರಿ, ಗಿರಾಕಿ, ಗುಮಾಸ್ತ, ಗುರಾಬಿ, ಗುರಾಮ, ಗೋಲ, ಗೌಸು, ಚಕ್ಕುಬಂದಿ, ಚಡ್ಡಿ, ಚಲಕ್, ಚಾಕರಿ, ಚಾಲಕ್ಕು, ಚಾಳೀಸ, ಚರಂದಿ, ಚಿಲ್ಲರೆ, ಚುಂಗಡಿ, ಚುನಾವಣೆ, ಚೂರಿ, ಜಂತಿ, ಜಮಖಾನ, ಜಮಾಬಂದಿ, ಜಮೆ, ಜಲ್ಡಿ, ಜವಾನ, ಜವಾಬು, ಜಹಗೀರು, ಜಾಗ, ಜಾಪ್ತಾ, ಜಾಸ್ತಿ, ಜೋಡು, ಜಪಾಲ್, ಜೋಪಿ, ರಾಣಾ, ರೀವಿ, ಡಬ್ಬಿ, ಡವಣಿ, ದಾಬು, ಡೇರೆ, ಡೋಲಿ, ತಗಾದೆ, ತಂಟೆ, ತಯಾರು, ತರಕಾರಿ, ತಾರೀಕು, ತಾಲೂಕು, ತೊಲಾ, ದಮಾಸ್, ದರ್ಜಿ, ದರ್ಬಾರ್, ದಲ್ಲಾಳಿ, ದಸ್ತು, ದಿನನು, ದಿವಾನ, ದಿವಾಳಿ, ದುಪಟಾ, ನಗದು, ಪಂಚಾಯಿತಿ, ಪಂಜಾ, ಪಕ್ಕಾ, ಪಲ್ಲಕ್ಕಿ, ಪಸಂದ್, ಪನಾರೆ, ಪಾರಾ, ಪೂರಾ, ಪೇಷ್ಕಾರ್, ಪೈಸರ್, ಬಂಗಲಾ, ಬಚಖಾನೆ, ಬಾಕಿ, ಬೇಡಿ, ಮಜಲು, ಮಜೂರಿ, ಮನಾರೆ, ಮಸೀದಿ, ಮಹಡಿ, ಮಿಠಾಯಿ, ಮೈದಾನ, ಮೊಹರಂ, ಮೊಹರು, ರಂಜಾಣ್, ರಜಾ, ರಾಜಿ, ರುಜು, ರುಮಾಲು, ರೂಪಾಯಿ, ರೈತ, ರೊಕ್ಕು, ಲಂಚ, ಲಕೋಟೆ, ಲಾಡು, ಲಾಯ, ಲಾಳ, ಲೂಟಿ, ವಕೀಲ, ವರದಿ, ವಹಿ, ವಾಪಸು, ವಾಯಿದೆ, ಶಾಬಾನ್, ಶಾಯಿ, ಶಾಲುವೆ, ಶಿಲ್ಕು, ಪೋದಾ, ಸರಕಾರ, ಸರಕು, ಸರದಿ, ಸರಾಮು*, ಸವಾರಿ, ಸಾಮಾನು, ಸೀಸೆ, ಹಕ್ಕು, ಹದ್ದು, ಹಾಜರ್, ಹಾಜಿ, ಹುಂಡಿ, ಹುಕಾರ್, ಹೋಬಳಿ, ಇತ್ಯಾದಿ.

English.—ಅಪೀಲ್, ಅಫಿಸ್, ಇಂಕ್, ಇನೀಮಾ, ಇನ್‌ಷ್ಯೂರ್, ಎಕರೆ, ಎನ್ವಲಪ್, ಔನ್ಸ್, ಕಂತ್ರಾಟು, ಕವರು, ಕಾಪಿ, ಕಾಮ, ಕಾರ್ಡ್, ಕೇಸು, ಕೋರ್ಟು, ಕೋಲರ್, ಕ್ಯಾಂಡಲ್, ಕ್ಯಾಮರಾ, ಕ್ಲಬ್ಬು, ಕ್ಲಾಸು, ಕ್ರಿಕೆಟ್ಟು, ಕ್ವಿನಾ, ಗೆಜೆಟ್, ಗೋಲ್, ಗೌನ್, ಗ್ಯಾನ್, ಚಕ್ಕು, ಚಾರ್ಜು, ಚಿಮ್ಮಿ, ಜಡ್ಡಿ, ಜೈಲ್, ಟೀ, ಟರಂ, ಟವರ್, ಟಾನಿಕ್, ಟೆಕೀಟು, ಟೀ, ಟೆಕ್ನಿಕ್, ಟೆನಿಸ್, ಟೇಬಲ್, ಟೈಂಪೀನ್, ಟ್ರಂಕು, ಟ್ರೆಜರಿ, ಟ್ರೇಡ್, ಡಬಲ್, ಡಾಕ್ಟರ್, ಡಿಗ್ರಿ, ಡಿಪಾರ್ಟ್‌ಮೆಂಟ್, ಡಿವಿಡೆಂಡ್, ಡೆಪುಟಿ, ಡೆಲಿವರಿ, ಡೈರಿ, ಡ್ರಾಂ, ಡ್ರಿಲ್, ಥರ್ಮಾಮೀಟರ್, ನಂಬರ್, ನಾಟ್ವರ್ಕ್, ನೋಟಿಸ್, ನೋಟುಕ್ಕ್, ನೋಟು, ಪಿಯಾನೊ, ಪೀರಿಯಡ್, ಪೆನ್ಸಿಲ್, ಪೇಪರ್, ಪೇನಾ, ಪೈಪ್ಲೈನ್, ಪೊಲೀಸ್, ಪೋರ್ಟರ್, ಪೋಸ್ಟ್, ಪೋಸ್ಟೇಜ್, ಪ್ಯಾನ್, ಪ್ರಾಂಸರಿ, ಪ್ರೊನೋಟ್, ಪ್ಲಾನರ್, ಪ್ಲೀಡರ್, ಪ್ಲೇಗ್,

* This word is found in the Kannada proverb ಕುಕುಳಿಲ್ಲ ದೋಣ್ಣೆ ಕೈಯಲ್ಲಿ ಸರಾಮು as given in Kittel's Dictionary, though ಶರಣಾರ್ಥಿ usually occurs in place of ಸರಾಮು. In Tamil, however, it has been used even in poetry by Arunagirinādar, a poet of about the 17th century :—

ಶುರಾದಿಪತಿ ಮಾಲಯನು ಮಾಲೊಡು ಶರಾ ಮಿಡು

ಶುವಾಮಿ ಮಲೈವಾಯಂ ಪರಮಾಳಿ|| (ತಿರುಪ್ಪಗವ್).

ಪಾರಂ, ಫೆಯಿಲ್, ಫೋಟೋ, ಬನಿಯೆ, ಬರ್ನರ್, ಬಾಂಡ್, ಬಿರ್, ಬಿಸ್ಕತ್, ಬುಕ್ಟೋನ್ಸ್, ಬುಟ್ಸ್, ಬೆಂಟ್, ಬೆಲೂಕ್, ಬೈಬಲ್, ಬ್ಯಾಂಕು, ಬ್ರಾಂದಿ, ಬ್ರೆಡ್, ಮಿಕ್ಸೆಡ್, ಮಿನಿಮಂ, ಮೀಟರ್, ಮೆರೀನಾ, ಮೆಷೀನ್, ಮೆಸ್ಸಿ, ಮೈಲಿ, ಮ್ಯಾಚ್, ಮ್ಯಾಪು, ರಬ್ಬರ್, ರಿಕಾರ್ಡು, ರಿಜಿಸ್ಟರ್, ರಿಫೋರ್ಟು, ರೂಲರ್, ರೂಲು, ರೆಸ್ಟು, ಲಸ್ಟರ್, ಲಾಂಗ್‌ಕೋಟು, ಲಾಕಪ್, ಲಾಯರ್, ಲೀವ್, ಲೆಟರ್‌ಪೇಪರ್, ಲ್ಯಾಂಪು, ವಾರಂಟ್, ವಾಲೆಲ್ಯಾಂಪ್, ವಾಚರ್, ವ್ಯಾಗ್, ಪರ್ಚ್, ಸ್ಟುಕ್, ಸಮ್, ಸರ್ಜ್, ಸವರ್ಕ್, ಸಿಮೆಂಟ್, ಸಿರಿಂಡ್, ಸಿಲ್ಕ್, ಸಿವಿಲ್, ಸೋಫಾ, ಸ್ಕೂಲ್, ಸ್ಕೋರ್, ಸ್ಟಾಂಪು, ಸ್ಕೂಲ್, ಸ್ಟೇಷನ್, ಸ್ಟಂಪ್, ಸ್ಪೋರ್ಟ್, ಸ್ಪೋರ್ಟ್ಸ್, ಹಾರ್ಮೋನಿಯಂ, ಹಾಸ್ಟೆಲ್, ಹೋಟೆಲ್, ಹ್ಯಾಂಗಿಂಗ್ ಲ್ಯಾಂಪ್, ಇತ್ಯಾದಿ.

In Modern Kannada, even Sanskrit Avyayas or indeclinables have gained currency to spoil the elegance of the vernacular. The following are some of them:— ಬಹುಶಃ, ಪ್ರಾಯಶಃ, ಪ್ರಾಯೇಣ, ಏತೇನ, ಏವಂಚ, ಪರಂತು, ಸದ್ಯಃ, ಅಥವಾ, ಪುನಃ, ಮುಖತಃ, ಕ್ರಮೇಣ, ಆಗತ್ಯಾ, ಸ್ವತಃ, ಯದ್ಯಪಿ, ಇತ್ಯಂ, ಇತ್ಯಾದಿ.

In the interests of the purity of the language it is very necessary that strenuous attempts should be made to stop as far as possible the influx of unnecessary words from foreign sources.

NORTHERN AND SOUTHERN SCHOOLS IN KANNADA.

The expressions northern and southern schools occur in the *Kavirājamārga* of Nṛpatunga, the *Kāvyaśāloka* of Nāgavarma II and the *Śabdānuśāsa* of Bhaṭṭakalāṅka. In the second chapter of the *Kavirājamārga* these expressions are used when treating of the ten merits of composition. This part of the chapter being, however, mostly a translation of the first chapter of Daṇḍi's *Kāvyādarśa* in which the expressions are used in the sense of the Gauda and Vaidarbha schools or styles in Sanskrit, whatever Nṛpatunga has written with regard to the merits of composition refers as in the original to the Gauda and Vaidarbha schools, and not to the northern and southern schools in Kannada. Several examples of Nṛpatunga's translation of Daṇḍi's verses are given in the Kannada Introduction (pp. 23-25) to Volume II of my *Karṇāṭaka-Kavicharite*. Nṛpatunga, however, gives in another place* what he con-

* II, 100-104.

siders to be the distinguishing characteristics of the northern and southern schools in Kannaḍa, which consist merely in the use of one of the recognised duplicate forms of certain verbs in preference to the other, *e.g.*, the forms ನೋಡುವೆಂ and ಬರಿಸೆಂ in the northern and ನೋಡ್ಪಂ and ಬರಿಸುವೆಂ in the southern. He further gives three examples in poetry of the northern and southern styles* in Kannaḍa where it is not quite clear how they differ from one another. One example is given below for examination :—

Verse 107.

ವಿದಿತಸುರಾಧಿರಾಜಮಕುಚಾಗ್ರಸಮರ್ಪಿತದೊಳ ಮುನೀಂದ್ರನಾ|
ಪದಯುಗದೊಳ ಮನೋಮುದದೆ ಬಾಗುವೆಂ (Northern)
ತ್ರಿದಶಗಣೇಶಮಾಲಿಮಣಿಪೀಠನಿಷ್ಠೇವಿಗಳೊಳ ಮುನೀಂದ್ರನಾ|
ಪದಯುಗಳಂಗಳೊಳ ಮುದದೆ ಬಾಗುವೆಂ (Southern)

Whatever may have been the case during or previous to the time of Nṛpatunga in the matter of the use of the forms of verbs noted above, we find no such distinction observed by authors who came after him.

Let us see what Nāgavarma II says about the northern and southern schools. He has adopted the title of the first chapter of Daṇḍi's work, namely, Mārgavibhāga, for the first section, which treats of the same subject, of the third chapter of his *Kāvya-ālōkana*, and has closely followed Daṇḍi, like Nṛpatunga, in the treatment of the ten merits of composition. His verses 500 and 521 are merely a translation of verses 41 and 42 of the first chapter of the *Kāvya-ādarśa*.† So, the northern and southern schools men-

* II, 106-108.

† ಸಮಸಂಶ್ಲಿಷ್ಠಾರ್ಥವ್ಯಕ್ತಿಮಧುರಕಾಂತಪ್ರಸನ್ನಸುಕುಮಾರೋಜ|
ಸ್ವಮಾಭಿಮತೋದಾರಾಹ್ಲಯಃ|ಸಮಾಧಿಗಳ್ ಕೃತಿಗುಣಂಗಳೇರಯ್ತು ಕ್ಕುಂ||
ಇವು ನಿಯತಂ ದಕ್ಷಿಣದೇಶವರ್ತಿಕವಿರಾಜಮಾರ್ಗದೊಳ ನೆಗಯ್ತುಂ ಮ|
ತ್ವವತಿ ಏಕಾರ್ಥಯವ್ಯಕ್ತಿಯೆ|ಏವರಿನು ಗುಮುದೀಚ್ಯಮಾರ್ಗದೊಳ ಪ್ರಚುರತೆಯುಂ||

—Nāgavarma II.

ಶ್ಲೇಷಃ ಪ್ರಸಾದಃ ಸಮತಾ ಮಾಧುರ್ಯಂ ಸುಕುಮಾರತಾ|
ಆರ್ಥವ್ಯಕ್ತಿ ರುದಾರತ್ವವೋಜಃಕಾಂತಸಮಾಧಯಃ||
ಇತಿ ವೈದರ್ಭಮಾರ್ಗಸ್ಯ ಪ್ರಾಣಾ ದಶಗುಣಾಃ ಸ್ತುತಾಃ|
ಏಷಾಂ ಏಕಾರ್ಥಯಃ ಪ್ರಾಯೋ ದೃಶ್ಯತೇ ಗೌಡವರ್ತ್ಮನಿ||

—Daṇḍi.

tioned by Nāgavarma II do not refer to any such schools in Kannaḍa but to the Gauḍa and Vaidarbha schools in Sanskrit.

Coming now to Bhaṭṭakaḷanka, we find that in his commentary on *Sūtra* 288 ಅಜ್ಞಃ of his *Śabdānuṣāsaṇa* he recognises the existence of the northern and southern schools in Kannaḍa and tells us that, of the two forms of the pronoun of the first person, *nān* is used by the poets of the north and *ān* by those of the south. But this dictum is not borne out by literature, since we find both the forms used indiscriminately by the poets of the north and the south.

The foregoing enquiry has led us to the conclusion that according to Nṛipatunga and Bhaṭṭakaḷanka there exist the northern and southern schools in Kannaḍa, their distinguishing characteristics being the use of one of the recognised duplicate forms of certain verbs and of the pronoun of the first person in preference to the other. But a study of Kannaḍa literature shows that these distinctions are more honoured in the breach than in the observance by the poets. It does not therefore appear to serve any useful purpose at present to make too much of what is evidently a distinction without a difference and quarrel about the northern and southern schools in Kannaḍa. It is not, however, denied that in Modern Kannaḍa there are local varieties due to geographical separation of the Kannaḍa speaking communities and their contact with people speaking non-Dravidian languages.

The late Mr. R. Raghunatha Rao, B.A., wrote at considerable length about the above-mentioned northern and southern schools in Kannaḍa and expressed the opinion that they owed their origin mainly to the influence of Telugu and Tamil respectively. There do not, however, seem to be sufficient grounds for this opinion. Mr. Raghunatha Rao seems to have argued like this: Telugu does not possess the letter *ṃ*(1); and according to Nṛipatunga the northern school in Kannaḍa does not use verbal forms with *ṃ*; consequently the northern

school must have come into existence through Telugu influence. Though Telugu does not at present possess the letter ω , it had the letter even in the early part of the 10th century, about 50 years after the time of Nripatunga (815-877), as is evidenced by the Bezwada Telugu poetical inscription of the Eastern Chālukya king Yuddhamalla (927-934), in which the letter is used. Again, if the northern school in Kannaḍa arose through Telugu influence, Telugu ought to have only the form *nēnu* of the pronoun of the first person, but we find in it also the other form *ēnu* corresponding to the *ān* of the southern school. Further, if the southern school arose through Tamil influence, there is no reason for the existence in that language of *nān*, the form of the northern school. It is thus seen that there are no valid grounds for supposing that the northern and southern schools in Kannaḍa were brought into existence by Telugu and Tamil influence respectively.

There was a long controversy between Mr. Raghunatha Rao and myself about this matter. He challenged me to offer a rational explanation without having recourse to Telugu influence of these three points: 1. the disappearance of the letter ω from Modern Kannaḍa; 2. the use of ω for all tenses in the subjunctive mood in Modern Kannaḍa; and 3. the use of ω and ω for ω and ω . The following was the explanation given after some preliminary remarks which ran thus:—

It is unscientific to jump to conclusions by observing similarity of form in one or two instances. We must not be carried away by superficial resemblances but must try our best to trace effects to proper causes. These resemblances may be, for ought we know, “the result of like forces working independently in different languages,” or they may be independent developments of tendencies commonly inherited. When the language itself does not afford a tolerably satisfactory explanation, it is then reasonable to postulate external influence. In these cases I shall try to show that the theory of

extraneous influence fails miserably, and that the changes have been *ab intra*.

1. The disappearance of ω from Modern Kannada.

As stated before, Telugu had ω in the first half of the 10th century, and must have lost it about the close of that century, since, according to Telugu scholars, the earliest extant Telugu work, which belongs to the 11th century, does not show any trace of it. In Kannada the letter continued for two centuries longer and disappeared in the 13th century. We thus see that it took at least two centuries for the Telugu influence to take effect in Kannada. Further, it is rather strange that Kannada has lost the letter ω (r) which is still in use in Telugu. Here Telugu influence has had no effect whatever on Kannada. It will thus be seen that Telugu influence does not help us in the matter. The reason for the loss of the letter in Kannada has to be sought in some other quarter. Philologists agree that in all languages the principle of laziness or phonetic decay is at work. According to this principle there is a tendency in all languages to soften down difficult sounds. And the sound of the letter in question being a difficult one, each Dravidian language has tried to soften it down in its own way. Thus Telugu ordinarily substitutes d for it, in some cases it uses r , n or l instead, sometimes it omits the consonant altogether without any substitute. In Tamil, the letter seems merging in most parts of the country either into l or y ; and the same is the case in Malayalam. In Kannada it is changed into l and in Tulu into r , n and l , so that we see the operation of a general principle in all these languages. The assumption of Telugu influence will not be of any use unless we are in a position to prove that it was the cause of similar changes in all these languages.

2. The use of $\omega\epsilon$ (dare) for all tenses in the subjunctive mood in Modern Kannada.

Here there seems to be no connection whatever between the forms used in Kannada and Telugu. In Kannada the particle $\omega\epsilon$ a corruption of the Old

Kannada ಒಡೆ, is affixed to the past relative participle. In Telugu, on the other hand, there are three ways of forming the conditional form-- by adding the suffix ನ or ತೆ to the past verbal participle, ಚೇನಿವ, ಚೇನಿತೆ, and by adding ಎನಿ to the past tense of a finite verb, ಚೇನಿತಿನ್ನೇನಿ. Not only are the particles different in the two languages but also the formation of the conditional forms.

If the idea is that ದರೆ, the past form, is used for all the tenses in Kannada as the form with ತೆ is used in Telugu, it has to be stated that ದರೆ is not used for all tenses in Modern Kannada; it is not used with verbs in the past tense—ಬಂದರೆ ಕೊಟ್ಟೆನು is an expression not commonly heard. The same is also the case in Telugu and Tamil. Again, there is also a future conditional form in Kannada--ಮುಡಿವರೆ. Granting that ದರೆ is the suffix used for the present and future tenses in Kannada, is it necessary to postulate Telugu influence to account for this? The past conditional form is used for the present and future tenses in Tamil also. Are we to postulate Telugu influence here too?

3. The use of ಹು and ಉ for ಹು and ಉ.

The 36th sūtra in the 2nd chapter of the *Āndhra-chintāmaṇi*, ಪ್ರಥಮಲುಗು ದ್ವಿನೋತ್ಪತ್ತಿಃ, says that in compounds the final double *nu* and *lu* of the first word may become single, but not when followed by a vowel. It will be seen that this rule is optional; it operates only in compounds in which the first words end in double *nu* or *lu*, and not when they are followed by a vowel. Mr. Raghunatha Rao thinks it necessary to press into his service a part of this optional rule to explain the form ಹು in Kannada. The word ಹು or ಹು is the common property of Kannada and Telugu, as also of many other languages of the Dravidian group. The forms in Telugu and Kannada, though similar, have been arrived at in different ways. In Telugu, as the rule quoted above shows, the original form of the word was ಹು. For metrical purposes the double ಉ was

sometimes made single (*Brown's Grammar*, p. 296). But in Kannada the original form was ಪೌ, which is changed into ಪು or ಪು in compounds in *shatpadi* works. The principle according to which this change takes place is this : Sanskrit words are made tadbhava by separating conjunct consonants and adding some vowel, generally *u*, to the first letter to secure easy enunciation, *e.g.*, ಪದ್ಮ, ಪದಮ ; ಫಲುನ, ಫಲಗುಣ. The same principle is at work in Modern Kannada when dealing with Old Kannada words, *e.g.*, ಹಲ್ಲುರಿದು, ಹಲುಮುರಿದು ; ಬರಾಣ, ಬಲುಜಾಣ.

With regard to ಅಲ್ಲ Mr. Raghunatha Rao dogmatically asserts ಇದು ತೆಲುಗಿನ ಪದ್ಧತಿ—this is the Telugu usage. We know that Telugu does not use ಅಲ್ಲ as a locative suffix, nor does it change it into ಅಲಿ. The locative suffix in Telugu is ಅಂದು to which the particle ಅಲಿ is sometimes added, but this ಅಲಿ is distinctly stated to be an augment used only in forming compounds. It answers to ಇನ of Kannada—ಅಂದಲಿ, ಅಲ್ಲಿನ. Under the rule quoted above, the example of ತಲ್ಲ becoming ತಲಿ in compounds is also given. I do not see how this can prove Telugu influence. Let us see if we can account for this form in Kannada. It is optional in Kannada to use either of the forms ಬಂದಪಂ or ಬಂದಪ್ಪಂ, ತರಿಪಂ or ತರಿಪ್ಪಂ, ರಂಜಿಕಂ or ರಂಜಿಕ್ಕಂ. Metrical requirements are no doubt the cause of this option. The same appears to be the case with the locative suffix ಅಲ್ಲ. Its alternative form ಅಲಿ occurs in works and inscriptions of even the 11th century. Inserting or dropping a consonant for metrical purposes is very common in Tamil and Telugu. We therefore see even here the operation of a general law in all these languages and need not postulate the influence of one over another.

From what has been said above it is not to be inferred that Telugu has not exercised any influence whatever on the Kannada language. Verbal roots ending in vowels, the addition of *u* to nouns ending in

i, *n*, and *e*, and the use of the root *an* for *en* in Modern Kannada are only a few of the facts which bear testimony to Telugu influence. What was meant was that in the cases mentioned by Mr. Raghunatha Rao there was no reason at all to postulate Telugu influence.

STAGES OF THE KANNADA LANGUAGE.

There are three stages of the Kannada language, namely, Pūrvada Haḷagannada or Primitive Old Kannada, Haḷagannada or Old Kannada and Hosagannada or Modern Kannada. Kittel, in the Introduction to his Kannada-English Dictionary, omits, however, Primitive Old Kannada and gives Classical, Mediæval and Modern as the three stages of the language. Primitive Old Kannada is said to have been in use to the end of the 7th century and seems to answer to the Palagannada of Nṛpatunga. It is a very important stage in the language possessing several grammatical peculiarities which are not found in the succeeding or Haḷagannada stage. As instances may be mentioned:—

1. The lengthening of the vowel of the conjugational suffixes of the 3rd person—ಸದಾಃ, ಏಜಿದಾರ್, ಪಡದಾಃ, ಪ್ರಸಾದಗಯ್ದಾರ್.

2. The very common change of this vowel into *ō*—ಸಂದೋಃ, ಅಪ್ಪೋಃ, ಕೊಂದೋಃ, ಕೊಟ್ಟೋರ್, ಸಲ್ಪೋಃ.

3. The use of *uḷ* for the locative suffix—ಮೆಟ್ಟುದುಳ್, ಧರಣಿಯುಳ್.

4. The lengthening of the vowel in the suffixes of the negative mood—ತಪ್ಪಾದೆ, ಕುಡಾದೋ, ನಿಲರಾಟಾದೆ.

5. The use of ಒದು and sometimes of ಆದು for the neuter suffix—ಇತ್ತೊದು, ಕೊಟ್ಟೊದು, ಎಟ್ಟದು.

6. The use of *n* for bindu—ಅವಃ, ಅದಿತ್ಯಃ, ಇಂಬಿನಿಃ, ನೋನ್ರಿ, ಅವನ್ನೆ.

7. The lengthening of the vowel of the accusative suffix, even when not followed by a vowel—ಎಂಟುಮತ್ತರಾಃ ಕೊಟ್ಟು, ಕೋಟಿಯಾಃ ರೋಹಿಸಿ.

8. The lengthening of *a* the genitive and adjectival suffix—ದೇವನಾ, ಅವರಾ, ಏಜನೆಯಾ, ಕಿಣಿಯಾ.

9. The use of *ಗ* or *ಕ* as the suffix of the 3rd person of the imperative mood—ಕೊಳ್ಳ, ಕೆಡುಗ, ಪುಟ್ಟಲ್ಕ, ರಕ್ಷಕ. We have this suffix in Modern Kannada also: ನಿನ್ನ ಮನೆ ಕಾಯವಾಗ, ಅವನ ಮನೆ ಹಾಳಾಗಿ ಹೋಗಿ.

10. The use of *v* for *b*—ಎನ್ವ, ಉಣ್ವೋರ್, ಇರ್ಪದಿನ್ವರ್, ಒಪ್ಪ, ವರೆದೋ.

11. The use of the vowel *e* for *i*—ಎಜು, ಎನೆಬ್ಬರುಂ, ಎನೆತುಮಂ.

12. The use of double consonants for single ones—ತಡಕ್ಕಾಡು, ತಲೆಪ್ಪೊಣಿ, ಎಪ್ಪತ್ತನಂ, ಇತ್ಯಾದಿ.

As no works of this period have come down to us, a few inscriptions of the 6th, 7th and 8th centuries will be quoted to illustrate the points noted above.

1. Tagare Plates of Polavira.* C. 550.

ಇದಕ್ಕೇ ನಲವೇಡುಪೂ ಪುಣ್ಯಭಾಗಿ ಅಕೆ, ಕೇಡುವೇಡುಪೋ ಪಪ್ಪಾಮಹಾ ಪಾತಕಕ ಅಕೆ.

2. Bādāmi Cave Inscription.† C. 575.

ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ ಪ್ರಿಥಿವೀವಲ್ಲಭ ಮಂಗಲೇಶನಾ ಕಲ್ಮನೆಗೆ ಇತ್ತೊಡು ಲಂಜಿಗೇಸರಂ. ದೇವಕ್ಕೇ ಪೂನಿಟುವ ಮಾಲಾಕಾರಗ್ಗೆ ಅರ್ಧವಿನದಿ ಇತ್ತೊ ದಾನತಿಪೂ ಪಪ್ಪಾಮಹಾಪಾತಕನಕುಂ ಏಜನೆಯಾ ನರಕದಾ ಪುಟು ಅಕುಂ.

3. Koppa 38 (Kadur District). C. 675.

ಅದಾನತಿಪೋರುಂ ಮನದೆ ನೆನೆಪೋರುಂ ಅತಿಮನೆಂದುಪಾದೇಶಂ ಕೊಡುಪೋರುಂ ಪಪ್ಪಾಮಹಾಪಾತಕಸಂಯುಕ್ತರಪ್ಪಾರ್. ದೇವದಣ್ಣದಿನ್ನೆ ಟುವ ಪ್ಪಡುಪೋರುಮಪ್ಪಾರ್. ರಾಜದಣ್ಣ ಮುಮೆಯೆ ಪ್ಪಡುವಾರ್.

4. Koppa 37 (Kadur District). C. 690.

ಕೊಳ್ಳೋರುಂ ಕೊಣ್ಣು ಉಣ್ವೋರುಂ ಪೂತಿ ಎನ್ವ ನರಗಕ್ಕೆ ಸಲ್ಲೆ. ಧರ್ಮಮಾ ಕಾದೋರಾ ಕುಲಂ ಪೆಟ್ಟುಗೆ. ಇದಾ ಪೆಟಿನೋರ್ವ ಕೊಳ್ಳೋನುಂ ಕೊಡುಪೋನುಂ ಪಪ್ಪಾಮಹಾಪಾತಕನಕ್ಕುಂ.

5. Śravāṇa Belgola 88, C. 700.

ಪರಮಾರ್ಥಂ ಮೆಚ್ಚಿನಾನೀ ಧರಣಿಯುಳಿರವಾನೆನ್ನು ಸನ್ಯಾಸನಂಗೆ |
ಯ್ದುರುಸತ್ತ್ವೇ ನನ್ನಿಸೇನ ಪ್ರವರಮುನಿವರೇ ದೇವರೋಕಕ್ಕೆ ಸನ್ದಾ ||

6. Śravāṇa Belgola 27, C. 700.

ಮಾಸೇನರ್ ಪರಮಪ್ರಭಾವಿಷಿಯರ್ ಕಪ್ಪಪ್ಪಿನಾ ಪೆಟ್ಟಿದುಳ್ |

ಶ್ರೀ ಸಂಘಂಗಳ ಪೇಟ್ಟ ಸಿದ್ಧಸಮಯಂ ತಪ್ಪದೆ ನೋನ್ನಿಮ್ಮಿನಿ ||

* Mysore Archæological Report for 1918, 36.

† Indian Antiquary, x, 59.

ಪ್ರಾಸಾದಾನ್ತರಮಾನ್ ವಿಚಿತ್ರಕನಕಪ್ರಭ್ವಲ್ಯದಿನ್ ಮಿಕ್ಕುದಾನ್ |
ಸಾಸಿರ್ವರ್ ವರಪೂಜೆದಂದುಯೆ ಅವರ್ ಸ್ವರ್ಗಾಗ್ರಮಾನೇಜಿದಾರ್ ||

7. Māchēnhalī Plates of Jayasangraha,* C. 700.
ಮೂನೂರ್ವರುಂ ರಕ್ಷಕ ಕಿಞಿಯ ಅರಸಂ ಒಕ್ಕರ್ ಪೆಟ್ಟುಗೆ.

8. Inscription at Mahākūṭa near Bādāmi,† C. 720.
ದೇವನಾ ಪೀಠಮಾನ್ ಕಿಸುವಿನೆ ಕಟ್ಟಿ ಬೆಳ್ಳಿಯಾ ಕೊಡೆಯಾನೇಜಿಸಿ ಎ ಮ
ಜ್ಜಲುಳ್ಳ ಅಪ್ಪಶತಂ ಚೇತ್ರಗೊಟ್ಟೊರ್. ಇದಾನಟಿತ್ತೋ ಪಞ್ಚಮಹಾಪಾತಕನಕ್ಕುಂ.

9. Hoskōṭe 86 (Bangalore District). C. 725.
ಇದಟಿತ್ತೋ ವಾರಣಾಸಿಯುಳ್ ಸಾಸಿರ್ವ ಪಾರ್ವರುಂ ಸಾಸಿರ ಕವಿ
ಲೆಯುಂ ಕೊಂದೋನ ಲೋಕಕ್ಕೆ ಸಂದೋನ್.

10. Bowringpet 13 (Kolar District). C. 725.
ಪಾಲ್ಪಡುವಿನುಳ್ ಪಡುವಣ ಕೆಱೆಯುಳ್ ತಾಮರೆಕಟ್ಟಿ ಕೆಲಗೆ ಕಲ್ಪಾಡು
ಪ್ರಸಾದಜೆಯ್ದಾರ್.

11. Dēvalāpura Inscription (Mysore District).‡ C. 750.

ಮದುಗರುಂ ಕೋನಬ್ಬರುಂ ಸಾಕ್ಷಿ ಆಗ ಕೊಟ್ಟದು. ವಾರಣಾಸಿಯಾ
ಸಾಸಿರಕವಿಲೆ ಸಾಸಿರಪಾರ್ವರ್ ಕೊನ್ನ ಕೊಲೆ ಅಕ್ಕ. ಕೆಡಿಸಿದೋನುಂ ಕೇಡು
ವೇಡಿದೋನುಂ ಓತೋನುಂ ಒದವಿದೋನುಂ.

12. Agara Inscription (Mysore District).§ C. 750.
ನಾಲ್ಪದಿನ್ನಕ್ಕುಂ ಒನ್ನುನ್ನಿಂಗಳೆ ವಿಟ್ಟಿ ಇಲ್ಲೆ. ಎಬ್ಬುಕೋಳ್ ಇಲ್ಲೆ.
ಇರ್ಪದಿನ್ನರಾ ಎಬ್ಬುಕೋಳ್ ಇಲ್ಲೆ. ತಲೆಪ್ಪೊಪ್ಪೆಯಕ್ಕು ಸುಂಕಂ.

13. Pāvagaḍa 11 (Tumkur District). 754.
ಇತ್ತಾರಕಳನಮುದ್ರದುಳ್. ವಕ್ರವಪ್ಪೋ ಪಞ್ಚಮಹಾಪಾತಕನಕ್ಕುಂ,
ರಕ್ಷಪೋ ಸೈಕೊನ್ನವಾಸಿಯಕ್ಕುಂ, ಲಿಖಿಚ್ಚಿದೋ ದಿವ್ಯನಾಮಾಕುಲ್.

14. Heggaḍadēvankōṭe 87 (Mysore District). C. 800.

ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ ಶಿವಮಾರಂ ಪ್ರಿಥುವೀರಾಜ್ಯಂಕೆಯೆ ಪೆದಿರುನ್ ಸ್ವರ್ಗತ್ತೆ
ಜಿಯೆ ಮರಿಯಾದಿ ಕೊಟ್ಟಾನ್. ಸೇಬೆಗೆ ವಿಟ್ಟಾರ್. ಇದಾನಟಿತ್ತೋ ಪಞ್ಚ
ಮಹಾಪಾತಕನಂಯುಕ್ತನಪ್ಪೋನ್. ಅನ್ನಿನಾ ತೆಱು ಎ ಕೊಳ್ಳ ಅನ್ನಿನಾಕೆಯ್ತನನೆ
ಕೊಳ್ಳ. ದೇವಮಣ್ಣುವಾಂದಾರ ಎಱಿತ್ತನಮೆ. ಅದಾನಟಿತ್ತೋ ಸಾಸಿರ ಕವಿ
ಲೆಯುಮಾನ್ ಕೊನ್ನೋನ್ ಅಪ್ಪೋನ್. ಒಕ್ಕಲುಳ್ಳೊತ್ತಿನ್ನಕ್ಕುಳ್ ಪುಟ್ಟಿಲ್ಕ. ಪುಟ್ಟಿ
ದೊಪುಂ ಪುರಿಗ.

* Mysore Archaeological Report for 1908, 6.

† Indian Antiquary x, 104.

‡ Mysore Archaeological Report for 1916, 37.

§ Ibid. for 1917, 31.

15. Sorab 10 (Shimoga District). C. 800.

ಅಳುವಣೇಡಮಱುಸಾಸಿರನುಮಾ ಚತ್ರವಾಹನನಾಳುತ್ತುಂ ಬಾಯ್ಕೇಳದಿರೆ ಮುನಿದು ನೊಬಮ್ಮ ರಾದಿತ್ಯನ ಕೆನಸರ್ ಪೆಗ್ಗುಳ್ಳಾಯ ಕೋಟೆಯಾ ರೋಹಿಷಿ ಕಿಟ್ಟಿ ಕಾದಿ ಮಱುವಕ್ಕದವರ ಮೆಯ್ಯೆಯ್ಯಂಬಗೆ ಎಚ್ಚೋಡಿಸಿ ತಾನುಂ ಪಲಪುಂ ಏನುವತ್ತು ಕಣಪಳ್ಳ ರದೊಳಿಟಗಿ ಭೀಷ್ಮ ವಿಜ್ಞಾನೆ ನೆಲಮುಟ್ಟದೆ ಬಿಬ್ಬೊನಾ ದೇವಗಣಿಕೆಯರ್ ಅಗ್ಗುಮಿಡಿಮ ಬನ್ನಿದಿಗ್ಗೊಣ್ಣಯಿ ವೀರಲೋಕಕ್ಕೆ ಸನ್ನೋ. ಇನ್ನೀ ಎನೆಬರುಂ ಶ್ರೀಕರಣಸತಂ ಬಿಟ್ಟಾರ್. ಇದ್ ಕೆಡಿ ಪೋನುಂ ಕೆಡೆಬಾಡ್ಪೋನುಂ ಪಳ್ಳಾ ಮಹಾಪಾತಕಸಂಯುಕ್ತನಕ್ಕುಂ. ವಾರಣಾಸಿಯೋ ಸಾಸಿರಕವಿಲೆಯ್ ಕೊನ್ನೋನ ಲೋಕಕ್ಕೆ ಸನ್ನೋನುಮಕ್ಕುಂ.

Now, the forms ಸಂದಾ, ಬಂದೋ, ಒಕ್ಕಲು, ತಪ್ಪಾದೆ, ಎಟ್ಟದು, ನೋನ್ನಿ, ಕೆಡುಗ, ವರೆದೋ, ಎಱು, ತಡಕ್ಕಾಡು, which are not found in Halagannada, are identical or nearly so with the forms used in Tamil. It may be stated that as we go farther back to the early period of Kannada literature we shall find the forms approximate more and more to the Tamil ones.

A few notes may be added on certain additional forms contained in the inscriptions quoted above. The numbers denote those of the inscriptions.

2. ದೇವಕ್ಕೇ. The suffix *ke* occurs where we should expect *ge*. Compare also ಮುತ್ತರಸಕ್ಕೇ in another inscription of C. 750. ಪೂನಿಱುವ. ನಿಱು as a verb is obsolete in Halagannada, though the word ನಿಱುಗೆ occurs.

3. ಅಟಮೇ, the 2nd person plural of the imperative mood, is identical with the Tamil ಅಟಮೇ. The Halagannada form is ಅಟಿಯಂ. The form ಕೊಡು occurs, which is identical with the Tamil ಕೊಡು, the Halagannada form being ಕುಡು. It is interesting to note the passive forms ಎಱುವೆಪ್ಪಡುಪೋರ್ and ಎದ್ಪುಪ್ಪಡುವಾರ್ in about 675.

8. ಎಱುನಿ ಎ. The particle of emphasis *e* is not combined with the previous word as in Halagannada. ಉಳ್ಳೆ answers to ಒಳೆ of Halagannada.

10. ಕಟ್ಟಿಕಲಗೆ Cp. Tamil ಕಟ್ಟಿಕಲದ. The Halagannada form would be ಕಟ್ಟಿನಕಲಗೆ.

11. ಆ Cp. Tamil ಆಗ. In Halagannada it would be ಅಗುಗೆ. ಕೆಡು is identical with the Tamil ಕೆಡು, the Halagannada form being ಕಿಡು.

12. ಇಲ್ಲಿ *Op. Tamil* ಇಲ್ಲ. In Halagannada it is generally ಇಲ್ಲ.

13. ವೈಕುಂಠ, the *tadbhava* of ವೈಕುಂಠ, may be compared with the Tamil ವೈಗುಂಠಂ. ಲಿಖ್ವದೋ may be compared with the Telugu ಲಿಖಿವನವಾದು and the Tamil ಲಿಖಿದೋ. The Halagannada form would be ಲಿಖಿದಂ.

14. ಅಜಿತೋ is identical with the Tamil ಅಜಿತೋ. It would be ಅಜಿದಂ in Halagannada. ಪುಟ್ಟಲ್ಕ (let them not be born) is the same as the Tamil negative verb ಪಿಟವಕ್ಕು, the Tamil root corresponding to ಪುಟ್ಟು being ಪಿ. ಅರ್ is the negative particle in both the languages—ಪುಗರ್ ಮಾಡಲಿ; ಶಯ್ಯಕ್ಕು. In Halagannada it would be ಪುಟ್ಟದಿಕ್ಕು.

As stated before, Kittel omits Primitive Old Kannada altogether, and mentions Halagannada. Classical or Ancient Kannada answering to Halagannada and Modern Kannada with an intervening stage called Mediæval Kannada. According to him Halagannada is quite uniform and shows an extraordinary amount of polish and refinement. It has to the present time been preserved in several works written mostly by Jaina scholars, and appears to have been in common use for literary purposes from at least the 10th to the middle of the 13th century. Its principal characteristics are the elaborate and highly artificial *champu* composition, strict adherence to the use of now more or less disused case-and tense-signs and to the rules of syntax, the use of Sanskrit words in their unaltered form whenever desirable or necessary as an aid in composition and that of a conventionally received number of *tadbhavas*, the proper distinction between the letters ಂ ಃ ಉ ಁ and ಠ—alliteration carefully based also on this distinction—and lastly pleasing euphonic junction of letters.

If the term Modern Kannada is limited to the Mediæval Kannada. present Kannada of prose writings and common conversation, as is done by Dr. Kittel, an intermediate stage between

Halagannaḍa and Modern Kannaḍa, styled by him Mediæval Kannaḍa, is quite necessary. This, as contained in the poetry of Virāṣaiva authors, is written mostly in *śhaṭpadi* metre, is negligent as to the use of suffixes and the rules of syntax, uses a few new suffixes, contains a number of *tadbhavas* not sanctioned by previous authors, has entirely lost the letter *ṣ* and frequently changes the letter *p* of the present or future verbal suffix and an initial *p* into *h*. Its period terminates at about the end of the 15th century.

From about the 16th century, according to Kittel, Mediæval Kannaḍa got the character of the language of the present day or of Modern Kannaḍa, which transition is seen especially in the poetry of the Vaishṇavas.

Several ancient verbs and nouns fell into disuse, the letter *ṣ* began to be discarded, words borrowed from Mahrāṭhi and Hindustāni came into use, and more frequent omission of suffixes took place.

Modern Kannaḍa, comprising the present Kannaḍa

Modern Kannaḍa. of prose writings and common conversation, is less particular in

the choice of words, arbitrary about the use of suffixes and not sparing in the use of vulgarisms especially in ordinary talk. Many words are Sanskrit especially such as are abstract, religious or scientific terms, the ancient form of the present tense has been changed, most verbal suffixes have been somewhat altered, a few of the suffixes of nouns and pronouns have ceased to be used, many verbs, nouns and particles have become obsolete, and other verbs and nouns have been formed mostly based on existing roots. It is not uniform but varies more or less according to localities.

Some scholars are of opinion that only two stages need be recognised. A scholar says: "The language changed gradually, and no useful purpose is served by dividing its history into clearly defined periods. About A.D. 1100 Nayasēna spoke of a Hosagannaḍa, and it was extensively used 50 years later. That is the only dividing line which deserves recognition."

In this connection, it may be mentioned that what were condemned as ungrammatical and unidiomatic in one stage of the language have become approved forms in the next stage.

Forms once condemned have become current.

As instances may be mentioned; certain specific statements of Kēśirāja in his *Śabdamanidarpana* about the use of certain forms and words which were not strictly followed by writers who came after him. (1) He lays down the rule that *l* ought not to be used in place of *l̥* in words such as *ಬೆರಲ* (sūtra 28). (2) He condemns the use, as *śithila*, of an initial letter compounded with *rēpha* following a short letter (sūtras 59 and 60); e.g., *ಮಿಲುಗುತ್ತಿಪ್ಪ ತ್ರಿಶೂದಿಂ*. (3) He says that verbs in the present tense ought not to be used as declinable *krillingas* (sūtra 73)*, e.g., *ಮಾಡಿದಪನಂ*. (4) He states that nouns ending in consonants, except *ಅಗ್*, *ಈಗ್*, *ಪಗ್* and *ಇರಗ್*, do not add the augment *in* before the genitive suffix *a* (sūtra 109); e.g., *ಬೆಮರಿನ*. (5) He disapproves of the use of the suffix *ike* after roots ending in consonants, e.g., *ಕಾಣಿಕೆ*, and of the suffix *tana* after Sanskrit words, e.g., *ಅರೋಹಕತನ* (sūtra 211)†. (6) For *sati-saptami*, which refers to two subjects or nominatives he prescribes the use of the suffix *e* and does not allow the use of *al* (sūtra 249). (7) Finally, he states that when both the words forming a compound are capable of being used as *tadbhavas*, it is wrong to use only one of them as a *tadbhava* and leave the other in its Sanskrit form; e.g., *ಮಾಣಿಕ್ಯ ಭಂಡಾರ* (sūtra 289). Most of the forms disallowed by Kēśirāja have subsequently been looked upon as correct.

A word in explanation of sūtra 60 in which Kēśirāja condemns the use as *śithila* of an initial letter compounded with *rēpha* (see 2 above), may be said

Explanation of
Kēśirāja's 60th sūtra.

* Bhaṭṭākaṇṭha allows this. See his sūtras 447, 448 and 544.

† Bhaṭṭākaṇṭha allows forms like *ಉನ್ನತತನ*. See his sūtra 431.

here, as the terms ಸತ್ಯಣಾಭ್ಯವಹಾರಿ and ಅರೋಚಿ used by him in it do not appear to have been properly understood. Kittel wrongly translates the sūtra. I give below the sūtra and his translation :—

ಬಗೆಯದೆ ಸತ್ಯಣಾಭ್ಯವಹಾರಿ | ರಿಗಳುಸಿರ್ವರ್ ಗದ್ಯಕಾವ್ಯದೊಳ್ ನಿರ್ಬಂಧಂ |
ಪುಗದೆಂದರೋಚಿಗಳದಂ | ತೆಗಪಂದಾಗದ್ಯಪದ್ಯಕಾವ್ಯದೊಳಿಕ್ಕರ್ ||

Some (grammarians or poets) who are fond of a practice that is connected with grass (satṛiṇābhya-vahārigal), do not consider that abnormality does not enter in poetical prose (and use a short letter followed by an initial letter which is a compound with rēpha, as śithila); such disgusting persons (arōchigal) do put it in poetical prose without calling it a blaine (tegal)*.

The terms ಅರೋಚಿ and ಸತ್ಯಣಾಭ್ಯವಹಾರಿ are taken by Kēśirāja from Vāmana's *Kāvyaḷankārasūtra* (I, 2, 1-3) where they are used in the sense of "the wise" and "the foolish" :—

ಅಧಿಕರಣ I, ಅಧ್ಯಾಯ 2.

ಅಧಿಕಾರಿ ನಿರೂಪಣಾರ್ಥಮಾಹ —

ಸೂತ್ರಂ || ಅರೋಚಕಿನಃ ಸತ್ಯಣಾಭ್ಯವಹಾರಿಣಶ್ಚ ಕವಯಃ || ೧ ||

ಇಹ ಖಲು ದ್ವಯೇ ಕವಯಃ ಸಂಭವಂತಿ—ಅರೋಚಕಿನಃ ಸತ್ಯಣಾಭ್ಯವಹಾರಿಣಶ್ಚೇತಿ. ಅರೋಚಕಿ ಸತ್ಯಣಾಭ್ಯವಹಾರಿ ಶಬ್ದೌ ಗುಣಾರ್ಥೌ. ಕೋನಾವರ್ಥಃ—ವಿವೇಕಿತಮವಿವೇಕಿತಂ ಚೇತಿ. ತದಾಹ—

ಸೂತ್ರಂ || ಪೂರ್ವೇ ಶಿಷ್ಯಾಃ | ವಿವೇಕಿತತ್ವಾತ್ || ೨ ||

ಪೂರ್ವೇ ಖಲ್ವರೋಚಕಿನಃ ಶಿಷ್ಯಾಃ ಶಾಸನೀಯಾಃ—ವಿವೇಕಿತತ್ವಾತ್ ವಿವೇಚನಶೀಲತತ್ವಾತ್.

ಸೂತ್ರಂ || ನೇತರೇ | ತದ್ವಿಪರೈಯಾತ್ || ೩ ||

ಇತರೇ ಸತ್ಯಣಾಭ್ಯವಹಾರಿಣೋ ನ ಶಿಷ್ಯಾಃ—ತದ್ವಿಪರೈಯಾತ್ ಅವಿವೇಚನಶೀಲತತ್ವಾತ್—ನ ಚ ಶೀಲಮಪಾಕರ್ತುಂ ಶಕ್ಯಂ.

ಸತ್ಯಣಾಭ್ಯವಹಾರಿ would be a man who eats food mixed with straw, i.e., a man devoid of the power of discrimination, in other words, a fool. Similarly ಅರೋಚಿ or ಅರೋಚಕಿ would be a man who does not relish food until

* A Grammar of the Kannaḍa Language (1903), preface IV.

he has completely examined it, *i.e.*, a man endowed with the power of discrimination.

The correct rendering of the sūtra would be—

Some fools, without reflection, use such a śithila thinking that no restriction applies to prose; but the wise, looking upon it as a blemish, will use it neither in prose nor in poetry.

CHAPTER V.

Changes in the language. Changes in form. Phonetic decay. Emphasis. Prosthesis. Compensation. Analogy. Assimilation. Metathesis. Changes in meaning. Extension. Contraction. Amelioration. Deterioration. Decency. Euphemism. Freemasonry in words. Extension by metaphor. Changes in form of Old Kannada words when becoming Modern Kannada. Mistakes committed by authors. Some general remarks on the language. Disappearance of old and entry of new words. Words not found in classical literature but current in common speech. Some lost words that deserve restoration. Some words which are seemingly correct. False etymology. Forms given in Kannada grammars. Tamil rules of euphonic combination adopted in Kannada. Help of Tamil in the derivation of some Kannada words. Words about whose derivation Grammarians differ. Reform of the language. Advancement of the language.

CHANGES IN THE LANGUAGE.

If there can exist a fixed and stable society, cut off from close intercourse with its neighbours and handing down unchanged its customs and institutions, it is likely to have a more or less fixed and stable language. For language is the mirror of the society that uses it, and where the society alters but little, the language, too, will alter but little. But this state of things is very rare indeed. Language requires uninterrupted intercourse between the whole body of speakers to keep it uniform; this is not, however, possible beyond a certain area, and consequently language tends to split up into dialects. Differences have also arisen from difference in climate, food and education. A language which has no manner of contact with any other resembles a stagnant pool of water and is liable to decay, while a language which does not refuse help from other languages as necessity

arises resembles a flowing river and is capable of attaining a high development.

Changes are constantly going on in a language. They are so gradual that the speakers of the language are unconscious of them. As civilisation increases language changes somewhat rapidly and words become corrupt ; but grammar affords a check to this variability. In languages which have no grammar the changes go on unchecked, till they become almost unintelligible to the speakers themselves.

There are certain principles regulating the changes in a language which are of two kinds, namely, changes in form and changes in meaning. They are :—

1. Laziness (or Phonetic decay) which means economy of effort, *i.e.*, a desire to do what is to be done with the least expenditure of energy. It is due to this principle that words become clipped and shortened in the course of time, until it may happen that nothing is left of the original. Rapid speaking, an imperfect ear or pronunciation, and the common desire to save time and trouble are the causes of the wearing away of words in daily use. As instances may be mentioned ಹೊಸಲು corrupted from the Old Kannada ಹೊಸಂತಿಲ್ ; ಚಾಟಿ from ಚಮ್ಮಟಿಗೆ, a *tadbhava* of ಚರ್ಮಪಟ್ಟಿಕಾ ; ತಂಗಳು from ತಣ್ಣಗೆ. Cp. ಅರುಮಂದಪಿಳ್ಳೆ for ಅರುಮರುಂದನ್ನಪಿಳ್ಳೆ, ಶೀಮಾರಾವ for ಶ್ರೀನಿವಾಸರಾಘವ in Tamil. Cp. also ಬಂತು for ಬಂದಿತು, ಎಂತು for ಎಂತಿತು in Kannada, and ಅಚ್ಚು for ಅಯಿಚ್ಚು in Tamil.

2. Emphasis is the striving after clearness and distinctness. It works in the contrary direction to phonetic decay and counterbalances it. It is according to this principle that new letters are added to words. Cp. the words *sound* and *lend* in English with the additional letter *d* ; the Tamil word ಪೆಂಡು for ಪೆಣ್ and the Kannada word ಪೆಂಡತಿ.

Prosthesis or the insertion of a vowel before a word beginning with a double consonant, or as is specially the case in

Tamil, before a word beginning with *y*, *r*, *l*, also comes under this head. ಇಸ್ಕೋಲಾ, ಇಸ್ಕಿರಿಗ್ ; ಇಯಕ್ಕರ್, ಅರಂಗತಾಮಿ, ಅರಶ್ ಅರಸಂ, ಇಲಕ್ಕುಣಂ, ಉಲೋಕಂ.

What are now suffixes were once independent words with a definite meaning. But owing to carelessness, forgetfulness, laziness, economy of effort and wrong pronunciation on the part of the speakers of the language, in other words, owing to phonetic decay, they have now become mostly meaningless particles. In a literary language every syllable is watched with jealous care; but in spoken dialects phonetic decay reigns supreme. It is owing to changes such as these that the earliest written documents of a language become obscure in course of time and at last unintelligible.

In compensation, which means that the loss of a sound is compensated by the lengthening of the adjoining syllable, both phonetic decay and emphasis are at work; *e.g.*, ಮಯೂರ ಮೋರ, ಖದಿರ ಕೈರ ; ಪೊಯುದು ಪೋದು, ಪೆಯರ್ ಪೇರ್ ; ಅದಿನ ದಾನಿ, ಇದಿನ ದೀನಿ ; ಕೆಪಪು ಶೇಪು, ಕೆಪಪು ಶೇಂಬು ; ಉಗುರು ಗೋರು, ಒರರ್ ರೋಲು.

3. Analogy means the mistaken application of a rule to cases to which it does not apply. According to Sayce, it is a main element of change in the signification as well as in the outward form of words; and just as phonetic decay wastes and destroys, so analogy repairs and reconstructs. The one is the agent of destruction, the other of construction, though they both spring from the same root of human laziness. The principle of analogy may be ultimately traced partly to the desire of saving trouble, partly to the natural instinct of imitation. It is easier for the vocal organs to repeat the same sound than to attempt a new one, while the repetition of the same idea or the expression of an analogous one, involves less exertion on the part of the mind. Habit is a ruling power in life, and sounds or ideas to which we are accustomed rise uncalled for to the intelligence and

the lips. A few instances of false analogy may now be given. ಕೊದ್ದು is the colloquial past participle of the root ಕೊದಿ (more correctly ಕೊದೆ). Similarly ಕದ್ದು is taken to be the past participle of a root ಕದಿ which has no existence in literary Kannaḍa, the correct root being ಕಳ. ಕದ್ದು is only a corrupt form of ಕಳ್ಳು, just as ಬಿದ್ದು is of ಬಿಟ್ಟು. Again, on the analogy of ನಿಂತು a curious form ಕುಂತು is made use of in place of the correct form ಕುಳಿತು. Roots ending in a double consonant such as ಕಟ್ಟು, ಕುಟ್ಟು, ಮುಕ್ಕು, ನಕ್ಕು, ಕಚ್ಚು, ಮುಚ್ಚು add the suffix *itu* to form the neuter singular of the past tense : ಕಟ್ಟಿತು, ಕುಟ್ಟಿತು, ಕಚ್ಚಿತು, etc. The same suffix is also added to the past participles of verbs, which end in a double consonant : ಕೊಟ್ಟಿತು (from ಕೊಡು), ಬಿಟ್ಟಿತು (from ಬಿಡು), ಮಿಕ್ಕಿತು (from ಮಿಗು), etc. The suffix in these cases ought to be *udu*. Cp. ಪಾರ್ವಾತ್ಯ on the analogy of ಪಾಶ್ಚಾತ್ಯ ; ವನಸ್ಪತಿ on the analogy of ದಿವಸ್ಪತಿ, etc.

Among other causes of changes in form may be mentioned assimilation and metathesis. In assimilation a vowel or consonant in a word becomes similar to another vowel or consonant in the same word ; *e.g.*, ಕಳುಹು for ಕಳಿಪು, ಉಸುರು for ಉಸಿರು, ಎತ್ತು for ಎತ್ತ, ಬಿದ್ದು for ಬಿಟ್ಟು. Metathesis is the euphonic displacement of consonants and vowels ; *e.g.*, ಅಲರ್ ಅರಲ್, ಎಲರ್ ಎರಲ್, ಮಲರ್ ಮರಲ್, ಮಬಲ್ ಮರಲ್ ; ತಶೈ ಶದೈ, ಕೊಪ್ಪಳ್ ಪೊಕ್ಕಳ್ ಪೊಕ್ಕಲಿ, ಪಡರ್ ಹರಡು.

Generally speaking, there are four ways in which the meanings of words undergo change, namely, extension, contraction, amelioration and deterioration. By extension is meant that words which once denoted only a few special objects have their meaning extended so that they now denote more things than they did before ; *e.g.*, ಎಣ್ಣೆ, ಓರೆ, ಚೆಂಬು, ಯಜಮಾನ. ಎಣ್ಣೆ (ಎಳ್ +

ನೆಯ) once denoted the oil derived from ಎಳ್, the sesamum seed, *i.e.*, gingely oil. But now it is applied not only to oils derived from various other seeds, but also to those derived from wood, etc., *e.g.*, ಬೇವಿನೆಣ್ಣೆ, ಕೈಯೆಣ್ಣೆ or ಹರಳೆಣ್ಣೆ, ಹಿಪ್ಪೆಯೆಣ್ಣೆ, ಹೊಂಗೆಯೆಣ್ಣೆ, ನಾಸವೆಯೆಣ್ಣೆ, ಗಂಧದಣ್ಣೆ, ಕೊಪರಿಯೆಣ್ಣೆ, and so forth. The derivation of ಎಣ್ಣೆ was forgotten and we now have ಅಚ್ಚೆಣ್ಣೆ and ಹುಚ್ಚೆಣ್ಣೆ. ಓರೆ once meant an ear ornament made of palm leaf, but now it means not merely an ear ornament made of palm leaf, but also one made of gold or any other material; *e.g.*, ಚಿನ್ನದ ಓರೆ, ವಜ್ರದ ಓರೆ, ಕೆಂಪಿನ ಓರೆ, etc. ಚೆಂಬು was once applied to a copper vessel, but now it denotes in addition a vessel made of any metal or even of wood or stone; *e.g.*, ಬೆಳ್ಳಿಯ ಚೆಂಬು, ಚಿನ್ನದ ಚೆಂಬು, ಹಿತ್ತಾಳೆಯ ಚೆಂಬು, ಮರದ ಚೆಂಬು, etc. ಯಜಮಾನ once meant a man who performed and bore the expenses of a sacrifice, but now it means besides a head of a family, a respectable or elderly person. Cp. ಮರಕ್ಕಾರ್ originally a measure made of wood; but now applied to measures made of metal, etc., also. Cp. also ಯತ್ತೇ ಅಗ್ಗೇ.

On the other hand, contraction limits the use of words which were once of a wider application to some special things, *e.g.*, ನೆಯ. This word which was formerly applied even to the oils extracted from the margosa and *hippe* seeds, as also to honey (ಜೇನೆಯ), is now restricted in its use to the ghee of cows and buffaloes. ಅಡು in Old Tamil meant both victory and sheep, but now it means only sheep.

Words which once conveyed a bad sense come to be used in a good sense according to the process known as amelioration; *e.g.*, ಕೆಂದು, ಹೊಂದು. ಕೆಂದು once meant to cohabit; it now means to develop. The meaning of ಹೊಂದು was to die; it now means to obtain. In the latter sense the word is probably a corruption of ಪೊದ್ದು. Cp. the Tamil word ಕಳಿತ್ತು which once denoted the pleasure

derived from drinking, but is now used in the sense of pleasure in a general way.

On the other hand, deterioration tends to make words which once conveyed a good sense convey a bad sense ; *e.g.*, ಓಜ, ಕಂಪು, ದೆವ್ವ, ದೇಗುಲ. ಓಜ once denoted a teacher ; it now means a carpenter. ಕಂಪು which once meant fragrance now means bad smell. ದೆವ್ವ meant at one time a god, but now means an evil spirit. ದೇಗುಲ once denoted a temple ; now, however, it means an unwieldy deserted house. As additional instances may be given ಹಾರುವ, ಕವಳ, ನಾಕ, ತೀಟೆ, ಬಸ್ತಿ, ಅಮ್ಮ, ಬಿನ್ನಾಣ, etc.

Decency and euphemism also contribute to change in the meaning of words. In civilised society, whatever is indelicate is expressed in some disguised form, *e.g.*, to go to stool is denoted by such expressions as washing the feet and going to the backyard. This is known as ಇಡಕ್ಕರಡಕ್ಕಲ್ in Tamil. ಪವ್ವಿ is usually given as an example. It means \bar{i} added to p and denotes fæces. Similarly, whatever is considered inauspicious is expressed in such a way that the in-

auspiciousness does not obtrude itself on one's mind ; *e.g.*, death is called ದೀರ್ಘನಿದ್ರೆ (long sleep) ; a widow is styled a ದೀರ್ಘ ಸುಮಂಗಲಿ ; ಅವಲಕ್ಷಣ is denoted by the Tamil expression ಎಚ್ಚೀಕಾರ್ ಲಕ್ಷಣಂ where ಎಚ್ಚೀಕಾರ್ indicates the symbols ಅ a (8) and ಎ va ($\frac{1}{4}$) ; the ephemeral body is called ಮೆಯ as if it were a permanent thing ; ಅಮಂಗಲವಾರ is known as ಮಂಗಲವಾರ ; the year ಕ್ಷಯ is named ಅಕ್ಷಯ. There is also a sort of freemasonry in words, *i.e.*, a secret meaning attached to some words by certain communities or societies, which is not understood by others ; *e.g.*, ದ್ವಯಾಕ್ಷರ ಸಂಖ್ಯೆ

means 25 among the Śrīvaishṇavas ; ಗುಣಪೆಳ್ಳೈ means 3 rupees among merchants ; and ಶೊಲ್‌ವಿಳಂಬಿ means ಕಳ (toddy). This is called ಕುಟುಂಬಕ್ಕುಟು in Tamil.

We spoke of extension of meaning, and this extension is mostly by metaphor and transference of meaning. Such transference is known as *lakṣhaṇā* in Sanskrit—an indirect application of a word as distinguished from its literary meaning or the substitution of the name of one thing for that of another connected with it, answering in a manner to the figure metonymy. This transference is known as *ಅಗುಪೆಯರ್* in Tamil. It is of several kinds and answers in a way to the figures synecdochy and metonymy. To give a few examples:—

(1) The part is put for the whole or the whole for the part,—*ವೀಳೆಯದೆಲೆ ನಟ್ಟನು*, the name of the leaf is put for the creeper; *ತಾವರೆಮೊಗ*, the name of the creeper is used for that of the flower.

(2) The container for the contained and *vice versa*,—*ಊರೇ ಬಂದು ಸೇರಿಬಿಟ್ಟಿತು*, the village for the inhabitants; *ದೀಪ ಬಡೆದು ಹೋಯಿತು*, the flame for the lamp.

(3) The cause for the effect and *vice versa*,—*ಕುರ್ಚೆ ಮುಗಿಯಿತು*, the metre *ಕುರ್ಚೆ* for the work composed of it; *ಕೊತ್ತು ಹುಟ್ಟಿತು*, *ತಿಂಗಳು ಮೂಡಿತು*, time and month for their cause the Sun and Moon.

(4) Measure for the thing measured,—*ಒಂದು ಸೇರು ಕೊಡು*, a measure of grain, etc.; *ಒಂದುಮೊಳ ಬೇಕು*, a cubit of cloth, etc.; *ಕಾಲು ನೋಯುತ್ತದೆ*, $\frac{1}{4}$ for the limb which forms that much of the body. Cp. also *ನಡು*; the Sanskrit *ಪಾದ* and *ಮಧ್ಯ*, and the Tamil *ಅರೈ* and *ಇಡೈ*.

(5) Season for the crop of the season,—*ಕಾರು ಕೊಯ್ಯಿತು*, the rainy season for its crop.

(6) Quality for the thing possessed of it—*ಬಣ್ಣ ಉಟ್ಟಳು*, colour for cloth possessed of it.

(7) Word for its meaning,—*ಮಾತು ತಿಳಿಯಿತು*, the meaning of the word.

(8) Author for his work,—*ಮಾಘವನ್ನು*, *ಅಮರವನ್ನು*, *ಓದು*, the work of *ಮಾಘ*, of *ಅಮರ*.

(9) One thing for another resembling it,—ದಟ್ಟು, means a piece of wood which is flat like the *darbha* grass.

Here also may be mentioned a few of the Sanskrit words which are used in Kannada in a sense quite different from the one they bear in Sanskrit. For instance, ಕ್ಷಾಮ which means emaciated in Sanskrit means famine in Kannada. Similarly—

ಅಭಿಮಾನ means in Sanskrit pride and in Kannada affection.

ಅವಸರ means in Sanskrit opportunity and in Kannada haste.

ಅಸಹ್ಯ means in Sanskrit unbearable and in Kannada disgustful.

ಭದ್ರ means in Sanskrit auspicious and in Kannada safe.

ವಿಪರೀತ means in Sanskrit contrary and in Kannada excessive.

As further examples may be given ಚಾಳೇಸ, ಸಭ್ಯ, ವ್ಯವಹಾರ, ಪ್ರಾಯ, ಖಂಡಿತ, ಬುದ್ಧಿ, ದಾಸೋಹ, ಆಗ್ರಹ, ಬ್ರಾಹ್ಮಣಾರ್ಥ, ಬ್ರಹ್ಮಾಂಡ, ಆತುರ, ಸಂಭ್ರಮ, ವರ್ತಮಾನ, ಸಮಾಚಾರ, ಅಪರೂಪ, ನಿಜ, ಮರ್ಮದ, ನಿಧಾನ, ವಿಶ್ವಾಸ, ಲೋಭ, ನರಾಗ, ಶಿಕ್ಷೆ, and so forth.

As further instances of changes in form dealt with before may be mentioned some of the changes which Old Kannada words undergo when becoming Modern Kannada. These changes are somewhat similar to those which Sanskrit words undergo when becoming *tadbhava*.

(1) *I* becomes *e*—

Sanskrit.	Tadbhava.	Old Kannada.	Modern Kannada.
ಇಳಾ	ಎಳೆ	ಬಿಸು	ಬೆಸೆ
ವಿನಾಯಕ	ಬೆನಕ	ಇಸು	ಎಸೆ
ಬಿಲ್ವಪತ್ರ	ಬೆಲ್ಲವತ್ತ	ನಿನ್ನೆ	ನೆನ್ನೆ

(2) *U* becomes *o*—

<i>Sanskrit.</i>	<i>Tadbhava.</i>	<i>Old Kannada.</i>	<i>Modern Kannada.</i>
ತುಲಸಿ	ತೊಳಸಿ	ಕುಡು	ಕೊಡು
ಮುಖ	ಮೊಗ	ತುಡು	ತೊಡು
ಸುಧಾ	ಸೊದೆ	ಪುಗು	ಪೊಗು

(3) Conjunct letters are separated by the insertion of a vowel :—

<i>Sanskrit.</i>	<i>Tadbhava.</i>	<i>Old Kannada.</i>	<i>Modern Kannada.</i>
ರತ್ನ	ರತುನ	ನುಣ್ವು	ನುಣುಪು
ಹರ್ಷ	ಹರುಷ	ಅಳ್ಳು	ಅಳುಕು
ಯತ್ನ	ಜತನ	ಪೇಲ್ವು	ಹೇಳಿದ
ವರ್ಷ	ಬರಿಷ	ನಿಳ್ಳು	ನಿಲುಕು

(4) In conjunct consonants the first letter is assimilated to the second :—

<i>Sanskrit.</i>	<i>Tadbhava.</i>	<i>Old Kannada.</i>	<i>Modern Kannada.</i>
ಶುಕ್ತಿ	ಸುಕ್ತಿ	ಪೊಟ್ಟು	ಹೊತ್ತು
ಬ್ರಹ್ಮ	ಬೊಮ್ಮ	ಬಿಟ್ಟು	ಬಿದ್ದು
ರತ್ನ	ರನ್ನ	ಪರ್ಬು	ಹಬ್ಬು
ವರ್ಣ	ಬಣ್ಣ	ಪೊರ್ಕುಳ್	ಹೊಕ್ಕುಳು

(5) A *bindu* is added in some cases :—

<i>Sanskrit.</i>	<i>Tadbhava.</i>	<i>Old Kannada.</i>	<i>Modern Kannada.</i>
ದಾಡಿಮ	ದಾಳಿಂಬ	ಪೊಳಮಟ್ಟು	ಹೊರವಂಟ*
ಕ್ರಮುಕ	ಕಪುಂಗು	ಎಲಹಕ್ಕ	ಎಲಹಂಕ
		(ಇಲೈಪ್ಪಾಕ್ಕಂ)	
ಮೇಧಿ	ಮೇಂಟಿ	ಒಟ್ಟೆ	ಒಂಟೆ
ಕೂಷ್ಮಾಂಡ	ಕುಂಬಳ	ಸುಟ್ಟುರೆ	ಸುಂಟುರೆ
		ಬಾನುಳ್	ಬಾನುಂಡೆ
		ಪಡಿನಣಿಗ	ಹಡಿನಂಡಿ

Among other changes which old Kannada words undergo when becoming Modern Kannada are:—

(1) Words ending in consonants add *u*.—ಕಲ್ ಕಲ್ಲು, ಮಣ್ ಮಣ್ಣು, ತಿನ್ ತಿನ್ನು, ನಿಲ್ ನಿಲ್ಲು, ಕೊಳ್ ಕೊಳ್ಳು, ಕಾಣ್ ಕಾಣು, ಪೇಲ್ ಪೇಳು, ಕೇಳ್ ಕೇಳು, ಮೀನ್ ಮೀನು, etc.

* Cp. Also the words ಎಂಟು, ಹೇಂಟೆ, ಬೇಂಟೆ, ಕೋಂಟೆ, ತೋಂಟ with the corresponding Tamil words ಎಟ್ಟು, ಪೆಟ್ಟಿ, ಪೇಟ್ಟಿ, ಕೋಟ್ಟಿ, ತೋಟ್ಟಿ.

(2) Change of *p* into *h*.—ಪಂಜರ ಹಂಜರ, ಪಾದುಕೆ ಹಾಪುಗೆ, ಪಿಪ್ಪಲಿ ಪಿಪ್ಪಲಿ, ಪಾಲ್ ಹಾಲು, ಪಾಪು ಹಾಪು, ಪೆಸರ್ ಹೆಸರು, ಬರ್ಪ ಬಹ, ಅಪ್ಪ ಅಹ, ಇರ್ಪ ಇಹ.

It may be mentioned here that the aspirate was unknown in the original Dravidian languages.

(3) Omission of *bindu*.—ಅಡಂಗು ಅಡಗು, ದಾಂಟು ದಾಟು, ಬೇಂಟೆ ಬೇಟೆ, ತುಟುಂಬು ತುರುಂಬು, ಕರದಿಂದಂ ಕರದಿಂದ, ಮಾಡುತ್ತಂ ಮಾಡುತ್ತ, ಮಧುವಿಂಗೆ ಮಧುವಿಗೆ, ಭಯದಿಂ ಭಯದಿ, ನೋಡಿಂ ನೋಡಿ, ರಾಮಂ ರಾಮ, ಬಂದೆಂ ಬಂದೆ, ವನಂ ವನ.

(4) *Bindu* is changed into *nu* or *vu*.—ಅವಂ ಅವನು, ರಾಮಂ ರಾಮನು, ಬಂದಂ ಬಂದನು, ತಂದೆಂ ತಂದೆನು, ತಾಂ ತಾವು, ನೀಂ ನೀವು, ನೆಲಿಂ ನೆಲವು, ಗುಣಂ ಗುಣವು.

(5) Change of the suffix *chu* into *isu*.—ಅಮುಚು ಅಮುರಿನು, ನಡಿಲ್ಲು ನಡಲಿಸು, ಉರುಳ್ಳು ಉರುಳಿಸು, ಬಬಲ್ಲು ಬಬಲಿಸು, ತೀರ್ಚು ತೀರಿಸು.

(6) Change of *r* and *l* into *r* and *l*.—ಅಣಿ ಅರಿ, ಪ್ರೊಣಿ ಹೊರೆ, ಮೀಟು ಮೀರು, ಕಾಟು ಕಾರು, ನುಟಿ ನುಳಿ, ಬಾಡ ಬಾಳಿ, ಪ್ರೊಗಡ್ ಹೊಗಳು, ಬಾಡ್ ಬಾಳು.

Even in Tamil Buddhāmitra, the author of the Tamil Grammar *Vīraśōḷiyam*, who flourished in the 11th century, wanted to do away with the distinction between *ḷ* and *ḷ̣* like Hariśvara and Bhaṭṭākāṇka in Kannada. See his examples ಪುಗಡ್ + ದೀಪಂ = ಪುಗದೀಪಂ, ಪಾಡ್ + ನರಗು = ಪಾಣರಗು, where the combination applying to *ḷ̣* is prescribed for *ḷ* also.

There are a few instances of words acquiring a wrong meaning owing to the mistakes committed by authors. Decipherment of old writing in palm leaf manuscripts is a rather difficult matter not only because the forms of letters are different but also because there is no distinction made between short and long *e* and *o*, and especially in Tamil, between a consonant and the same combined with *a* [e.g., *ḷ* (*k*) *ḷ̣* (*ka*) *ṛ* (*r*) *ṛ̣* (*ra*)] owing to the absence of the upper dot, and between *ra* and the sign for the long *a* (*ṛ* and *ṛ̣*). The Telugu method of marking the short and long *e* and *o* does not appear till the 17th century. The same is the case

with Kannada also even till much later. The famous Jesuit C. J. Beschi (1704-1744) is credited with the introduction into Modern Tamil orthography of the distinction between the short and long *e* and *o*. Maṇḍalapurusha, the author of a Tamil lexicon called *Chūdāmaṇi*, mistook the Sanskrit word śalalam, a porcupine or its quill, for śallam and śaragam a bee* for śāgam—ಶಾಗಗಾಕ್ಕುಕಿನಿ ವೆಳ್ಳಾಡು ತೇಕ್ಕುನುಂ ತರುಪು ತೇನೀ. In the first instance *la* was taken for *l* and in the second *ra* was taken for the sign of long *a*. So much for Tamil.

Tirumalārya, author of the *Chikadēvarājaviṇaya* and other works, has wrongly taken the word ಉಕ್ಕವ in the sense of ಉತ್ಸವ (a festival), supposing ಉಕ್ಕವ to be a *tadbhava* of ಉತ್ಸವ. But ಉಕ್ಕವ, as found in the works of Nāgachandra and other old Jaina authors, means deceit. The *tadbhava* of ಉತ್ಸವ is ಉಚ್ಚವ. In Old Kannada writing it requires some experience to distinguish between the letters *bha* and *cha* and the lack of this experience on the part of some writers of the close of the last century accounts for the form ಕಾಲಭರೈ for ಕಾಲಚರೈ found in some books on Indian History.

Language may aptly be compared to the sea owing to the ceaseless change that it undergoes, though the speakers may not be quite conscious of it. Some general remarks on the language. The sea is constantly losing water by evaporation but is at the same time being supplied with it by rivers, springs and clouds. In the same way, language gets rid of old words and is supplied with new ones. One of the *sūtras* in the Tamil grammar *Nannūl* lays down the rule that obsolete forms have to be rejected and new ones received in consonance with the progress of the times.† It is not possible to say

* ಸರಘಾ ಮಧುಮಕ್ಷಕಾ.

† ಪಙ್ಕ್ತಿಯನ ಕಟ್ಟಿದಲುಂ ಪುದಿಯನ ಪುಗುಡಲುಂ.

ವಯವಲ ಕಾಲವಗೈಯಿನಾನೇ—Sūtra 462.

exactly when old words disappear and when new ones enter the language. Just as coins worn out by use lose currency, so do words in a language. Nripatunga says in his *Kavirājamārga* * that Old Kannāḍa words were appropriate in old works (ಪುರಾಣಕಾವ್ಯ), but were insipid in works of his own time. He compares their use in contemporary works to an unnatural union with an old woman.† Words with which old people were familiar in their boyhood have gone out of use and words of which they had not heard then have now become current. Words not found in lexicons are creeping even into literary works. Such being the case, nothing need be said about their free entry into ordinary speech. The following are some of the words that are not found in classical literature but are current in ordinary speech :—

ಅಕರಾಯ, ಅಂಚು, ಅದಪು, ಅಲ್ಲಾಡು, ಉಗ್ರಾಣ, ಊಟ, ಏರ್ಪಾಡು, ಒತ್ತಾಸೆ, ಕುಳ್ಳ, ಕೆನ್ನೆ, ಕೊನರು, ಗಿಡ್ಡ, ಗೀಟು, ಗೋಂದು, ಚಟುವಟಿಕೆ, ಚಾಳಿ, ಚಿಲುಕ, ಚೀಲ, ಜವಳಿ, ಜಿಪುಣ, ಜುಟ್ಟು, ತುಂಟ, ತೊಂದರೆ, ದಪ್ಪ, ದವಸ, ದನ, ದುಡುಕು, ನೀಸು, ಪಿಕ್ಕರಾಟ, ಬೊಂಬೆ, ಮುಂಜಾನೆ, ಮಪ್ಪು, ಮೂತಿ, ಮೋರೆ, ಯೋಚನೆ, ಮಟ್ಟ, ವಾದಿಕೆ, ಬಾದಿಗೆ, ಪೆಚ್ಚೆ, ನಪ್ಪೆ, ಹಾವಳಿ, ಹೀಚು.

Some of the lost forms and words such as the following, which are terse and expressive, may with advantage be restored :—ಸುಖಮಿರ್ವಂ, ಆಯುರ್ಪಗಿಳಿ, ಬೆನ್ನನೆ, ಏವುದು, ಕದಪು, ನಿಟ್ಟಿಸು, ನರುಗಂಪು, ಸೂಳು, ತೀಡು, ಅಲಂಪು, ಅದಟು, ನೀರೆ, ಪಾಂಗು, ಪೆಂಪು, ಬಿಣ್ಣು, ತನಿ, ನಿಡು, ನೆಗಳ್ತೆ, ಸೈಪು, ಕೂರ್ಮ, ಕಡುಪು, ತರಿ ಸಲ್ಲು, ಬಿಸವಂದ.

There is, however, a sort of natural selection in language according to which whatever is useless is got rid of and whatever is conducive to the advancement of the language is freely admitted.

* I, 50.

† In my introduction to the revised edition of *Karnāḍaka-Kavicharite* Vol. I (p. XVII) I have wrongly given this comparison in connection with the mixture of Sanskrit and Kannāḍa words.

Some words have the appearance of being correct forms, but are not really so, though they can claim the authority of long usage. As instances may be mentioned ವಾಯ್‌ಕ್ಕಾಲ್ for ಕಾಲ್ಪಾಯ್, ವಾಯಿಲ್ for ಇಲ್ಪಾಯ್, ಮುಷ್ಟಿಲ್ for ಇಲ್‌ಮುಷ್, ತುದಿಮರಂ for ಮರದುದಿ, ಪುಟನಗರ್ for ನಗರ್ ಪುಟಂ. ಬಾಯ್ಕಾಲ್ is met with in Kannada inscriptions in the sense of ಕಾಲ್ಪಾಯ್, now corrupted into ಕಾಲ್ಪೈ. ಕಾಲ್ಪಾಯ್ means the mouth (ಬಾಯ್) of a stream (ಕಾಲ್), i.e., a channel from a river. Similarly, ವಾಯಿಲ್ (ಬಾಯಿಲ್), corrupted into (ಬಾಗಿಲ್) stands for ಇಲ್ಪಾಯ್, the mouth (ಬಾಯ್) of a house (ಇಲ್), i.e., the door of a house. Such forms are given in Tamil grammar as examples of ಇಲಕ್ಕಣ ಪೋಲಿ.

A word may be said here about the etymology of some words. In all these languages mistakes are committed with regard to the derivation of words, mistakes which are mostly attributable to a lack of knowledge of the sister languages and ignorance of the science of language. In Tamil the word ನಾಕ್ಕು (tongue) is derived from the root ನಕ್ಕು to lick. This is plausible enough; but when we consider the words used in cognate languages for the tongue, namely, ನಾಲಗೆ in Kannada, ನಾಲಿಕ in Telugu and ನಾಯ in Tulu and Kodagu, we cannot but feel a doubt as to the correctness of the Tamil derivation. The Tamil word seems to have lost the letter *l* which forms an integral part of the words in the other languages. We may therefore presume that the word is not derived from the root *nakku* to lick but from the root *nāl* or *nēl* to hang. Again, the word ಅಮೈಚ್ಚು a minister, is derived by some Tamil scholars from the root ಅಮೈ to arrange, but the word is clearly a *taḍbhava* of the Sanskrit word अमात्य, a minister. Some derive the Kannada word ಮಾತು from the Sanskrit ವಾರ್ತಾ but ಮಾತು is a pure Kannada word answering to ಮಾಹಿಮೆ in Tamil and ಮಾಟ

in Telugu. It is derived from ಮಾಣ and meant originally something said in reply.* ಕಡಮೆ is written by some as ಕಡಿಮೆ on the supposition, perhaps, that the word is derived from the root ಕಡಿ. But compare the Telugu ಕಡಮ remainder, and ಕೊದವ deficiency or remainder (ಕಡಿಮಿ in Telugu means valour or increase). The correct form ಕಡಮೆ occurs in verse 89 of the Jaina work ರತ್ನಾಕರಾಧೀಶ್ವರ ಶತಕ (ಸು. 1600).

We shall now consider some of the forms given in Kannada grammars. In the compound ಅಂಗಯ್ the first word ಅಂ is stated to be a substitute for ಅಡಿ.† But it is more likely that ಅಂ in a contraction of ಅಗಂ (inner portion) as stated in Tamil grammars. The nouns ಏತಂ and ಓತಂ are derived from ಏಜುತಂ and ಓದುತಂ by the elision of the syllables *ru* and *du*.‡ The real explanation of these forms is this: the *ru* of the root ಏಜು and the *du* of the root ಓದು are doubled and the suffix *am* is added. Compare the Tamil equivalents ಏಜು and ಓತ್ತು. ಓತ್ತು in Tamil for the Kannada ಓತಂ may be compared with ಮಾತು in Kannada for the Tamil ಮಾಣ್ಣ. In ಅಡುಂ ಬೊಲಂ and ಇಟಿಯುಂಬೊಲು, *bindu* is laid down for the final portion of the first words ಅಡುವ and ಇಟಿವ, and it is further stated that in the second instance *u* has crept in as an increment.§ The proper explanation appears to be that in both cases *um*, the Tamil future relative participle suffix, is used. In all Kannada grammars there is a special rule enunciated for the formation of the compound ಜೇನೆಯ್ in which it is presumed that ಜೇ has become ಜೇ by the elision of its final letter.|| According

* ಮಾಣ್ಣಿಮುಂ ತಾರಾರೋ ವಾಶರ್ ಅಜವಾರ್—*Tiruppāvai*.

† *Śabdamanidarpana*, sūtra 166; *Śabdānuśāsana*, sūtra 348.

‡ *Śabdamanidarpana* sūtra 209.

§ Ibid., sūtra 170; *Śabdānuśāsana*, sūtra 333.

|| Ibid., sūtra 176; *Śabdānuśāsana*, sūtra 332; *Kācchāvalōkana*, sūtra 54; *Bhāṣābhūṣaṇa*, sūtra 148.

to the rules of euphonic combination in Tamil, this is a very ordinary change. When *n* following a long letter

or two short letters is combined with a word beginning with *n* the first *n* disappears. ಕೋನ್ + ನಲ್ಲ = ಕೋನಲ್ಲ; ತೇನ್ + ನೆಯ = ತೇನೆಯ; ಕ

ಲನ್ + ನಲ್ಲದು = ಕಲನಲ್ಲದು; ಪದನ್ + ನಾನ್ = ಪದನಾನ್. The Kan-

naḍa ಪದನಾನ್ is formed on the same plan as the Tamil ಪದನಾನ್, though the Kannada grammars say that the first word here is ಪದ and not ಪದನ್. Another rule in

Tamil says that when *l* following a long letter or two short letters is combined with a word beginning with *n*, the *l* disappears. ಕಾರ್ + ನೆದಿ = ಕಾನೆದಿ; ನಾರ್ + ನೂ = ನಾನೂ.

ನಾನೂ in Kannada is formed on the same principle. As other instances of compounds formed according to the Tamil rules of combination may be

mentioned ಕತ್ತಾಡ and ಚೆಪ್ಪೇಡು. A Tamil rule states that when *l* following a short letter is combined

with *t* of the following word, both the letters are changed into *rr* (tira); e.g., ಕರ್ + ತೇದು = ಕರ್ತೇದು; ಕರ್ +

ತಾದೈ = ಕರ್ತಾದೈ. The sound corresponding to *rra* being *tta* in Kannada, we have the form ಕತ್ತಾಡ. Another rule

in Tamil enjoins the change of a sonant preceded by its nasal into a double surd in composition; e.g., ಕರುಂಬು +

ವಿಲ್ = ಕರುಪ್ಪುವಿಲ್; ಮರುಂದು + ಪೈ = ಮರುತ್ತುಪ್ಪೈ; ಶೆಂಬು + ಏಡು =

ಶೆಪ್ಪೇಡು. The Kannada word ಚೆಪ್ಪೇಡು is a corruption of ಚೆಪ್ಪೇಡು corresponding to the Tamil ಶೆಪ್ಪೇಡು which means

a copper plate—ಶೆಂಬು copper and ಏಡು a plate. There are also some other forms in Kannada such as ಕೈದು, ಏನಾನುಂ

which require the help of Tamil to be properly understood. ಕೈದು a weapon is ಕೈಯದು in Tamil, i.e.,

what is held in the hand (for defence). ಅನುಂ in ಏನಾನುಂ, ಎತ್ತಾನುಂ, ಎಂದಾನುಂ, ಎಲ್ಲೆಯಾನುಂ is only the Tamil ಅಯನುಂ (ಅಡೊಡಂ) from the root ಅಗು. The

modern equivalent of ಅನುಂ is ಅದರ. Again, ಸೇರೆ in

Kannada seems to be a corruption of the Tamil ಶೇರಂಗೈ which explains itself. There are likewise some other Kannada words which require some explanation as regards their etymology, *e.g.*, ಅಟಂದು, ಬೆಕ್ಕಸಮುತ್ತು and ರಾಗಿ. ಅಟಂದು as a past participle is frequently met with in literature in the sense of having chased. Its root, which is not generally known, is ಅಟರ್ *. The form ಬೆಕ್ಕಸಮುತ್ತು has puzzled some scholars. It is made up of the two words ಬೆಕ್ಕಸಂ surprise, and ಉತ್ತು, the past participle of ಉಟು (compare ಹೆಟು ಹೆತ್ತು, ಪೊಟು ಪೊತ್ತು) to feel, and means having become surprised. ರಾಗಿ is said to be derived from ರಾಘವ, a name of ರಾಮ, and is styled ರಾಮಧಾನ್ಯ, by Kanakadāsa in his *Rāmadhūnyacharitre*†. The spelling, ರಾಘಿ given in inscription 172 (l, 11) of the Mulbāgal Tāluk, dated 1496, lends some support to this derivation.

I shall close this section by giving two examples of words about the derivation of which the grammarians Kēśirāja and Bhaṭṭakalanka differ. These are ಹಗ್ಗ and ದಮ್ಮಾಣಿ. Kēśirāja derives ಹಗ್ಗ easily enough from the Sanskrit ಪ್ರಗ್ರಹ by postulating the elision of the final syllable *ha* of the Sanskrit word‡. The first syllable loses the *rēpha* (compare ಹದಿತಿ from ಪ್ರತಿಷ್ಠೆ) and in the second syllable the *rēpha* is assimilated to the letter ಗ. On the other hand, Bhaṭṭakalanka's way of getting ಹಗ್ಗ

from ಪ್ರಗ್ರಹ is rather clumsy. He says under sūtra 160 that in ಪ್ರಗ್ರಹ the first syllable disappears, the *rēpha* of the second syllable is assimilated to ಗ and then the third syllable and the second interchange their places! Kēśirāja derives ದಮ್ಮಾಣಿ from ಧರ್ಮಪಾನೀಯ, § which probably means water

* Pampa-Bhārata, xii, 18 Pr.—ಅಟರಬೆಂದು; Mallinātha-purāṇa, i,—ಅಟರಬಕೆ; Shikārpur Taluk Inscription 136, l. 3—ಅಟರ್ಪಂ; Do-Inscription 149, l. 43—ಅಟರ್ಪಂಗೆ.

† Karṇāṭaka-Kavicharite, ii, 239.

‡ Śabdamaṇidarpaṇa, sūtra 280.

§ Śabdamaṇidarpaṇa, sūtra 293.

supplied as an act of charity. Bhaṭṭakalanka, however, derives it from a word ದ್ರಮ್ಮಾಣ which, according to him, means a mint, *dramma* being the name of a coin. But no explanation is forthcoming of ಆಣ, the second part of the word.

REFORM OF THE LANGUAGE.

The development of Kannada has not kept pace with the growth of civilisation among the Kannadigas. When the language is properly developed, there will be no difficulty in finding words for expressing new ideas. These words have to be got either by suitably altering existing words, or by coining new ones or by borrowing from other languages. Change in ideas is reflected in the words used. The language of authors must not be allowed to differ greatly from that of polite conversation. Otherwise, the two are likely to become two different languages altogether. Authors must be prevailed upon to avoid archaic forms and constructions and to use *sandhi* or euphonic combination as sparingly as possible. Special attention has to be paid to perspicuity of style which must never be allowed to become either pedantic or enigmatic. Writers will do well to bear in mind that their works are not intended for Pandits alone but for ordinary people who have neither time nor inclination to solve riddles as they go on reading. The style must be simple and easily intelligible, characteristics which are denoted by the term perspicuity. By perspicuity, according to Quintillian, care is taken, not that the hearer may understand, if he will, but that he must understand, whether he will or not. The marks of punctuation used in English may with advantage be adopted in Kannada as far as they are deemed necessary. Present day writers must see that in giving expression to new thoughts they do no violence to the genius of the language. Some writings of the present time, which abound in foreign words and idioms needlessly introduced, cannot but tend to denationalise and deprave the language. From this it is not to be understood that

foreign words are to be tabooed altogether. When found absolutely necessary, it is nothing but wisdom to welcome them. If foreign terms are more easily understood than any Kannaḍa or Sanskrit equivalent, it would be mere affectation not to use them.* But every attempt should be made to maintain the purity of the language. I cannot do better than quote a writer in the New York "*Round Table*" in this connection. He says, "The corrupter of a language stabs straight at the heart of his country. He commits a crime against every individual of the nation, for he throws a poison into a stream from which all must drink. He wrongs himself first, and afterwards every man and woman whose native speech he mars. It is the duty of every educated man to guard zealously the purity of his native tongue. He who hunts down and pillories a slang phrase, a vulgarity, a corruption of any kind, is a public benefactor. In the fulfilment of the sacred trust which rests on him as an educated man, he adds a stone to the bulwark of his nation's safety and greatness."

I must also utter a word of caution. The growth of a language being natural and unconscious, reforms ought not to be forced but must be introduced with care at the proper time.

ADVANCEMENT OF THE LANGUAGE.

The advancement of Modern Kannaḍa began in the first half of the 19th century during the reign of the Mysore king, Krishnarāja Oḍeyar III, who was a munificent patron of all kinds of literary merit and afforded special encouragement to the production of Kannaḍa versions of all the more important Sanskrit works. The last quarter of the century may be said to have witnessed a revival of Kannaḍa learning. Under the late Chāmarājendra Oḍeyar of Mysore, encouragement was given to the production of dramatic works of a high order, which supplanted the rude dramas known as *Yakshagānas*. In 1889 a school called the Karnaṭaka-

Bhāshōjjivini was started for imparting a high standard of education in Kannada. It was subsequently converted into a Government Normal School, and has now become the Training College. The Trustees of the Dēvarāja Bahadur Charities have been encouraging the higher study of Kannada by giving suitable rewards to authors of good works. The Karnāṭaka-Vidyāvardhaka-Sangha of Dharwar has likewise done good service in this line. The first Kannada monthly journal in Mysore, the *Hitabōdhini*, was started in 1881. It contained articles on scientific and other subjects of general interest and did important service to the Kannadigas during its career of about 10 years. Of the journals subsequently started, the most important from the point of view of the advancement of the language are the *Kāvyaṃaṇjari*, styled later on the *Kāvyaśālānidhi*, and the *Graṇthamālā*, devoted, respectively, to the publication of old and modern Kannada works. The former did excellent service to the country by bringing to light rare Kannada works of great literary merit; it is however to be deplored that it has ceased to exist owing chiefly to the withdrawal of Government support. The latter affords facilities for authors to publish their works and brings within the reach of the Kannada public works in English or Sanskrit by means of translations and adaptations. Even this journal is in a moribund condition owing mostly to the same cause mentioned in connection with the other. Under the fostering care of our beloved sovereign, Śrī Krishnarāja Oḍeyar Bahādur, considerable literary activity is observable on all sides. Educated men have begun in earnest to enrich Kannada literature and promote the study of the language by supplying dainty pabulum in the shape of original works, translations and adaptations. In 1915 an association named the "Kannada Sāhitya Parishat" or "Kannada Academy" including representatives from all parts of the Kannada country, was formed, having for its objects not only the study of past literature and the encouragement of present writers of merit, but also the cultivation

and improvement of the language by the unification of dialects, the fixing of scientific terminology and the formation of a common literary style. The Parishat publishes a quarterly journal which contains useful articles bearing on the language and its literature. The Mysore University, which came into existence in 1916, has been doing something in the way of encouragement to Kannāḍa studies and authors. The Karnāṭaka Sanghas attached to the constituent colleges of the University and other similar ones have also been trying to do something in this line. Finally, H. H. the Maharaja, with his keen interest in the revival of Kannāḍa learning, has graciously instituted an annual poetical competition in Kannāḍa with suitable prizes to the first three of the successful competitors.

With all this it has to be stated that the encouragement afforded to the advancement of the language of the country is very inadequate. Some years ago, there used to be a decent sum in the educational budget earmarked for the encouragement of authors. We do not hear of it now. The interest of the University, too, in the promotion of the language appears to have diminished in some degree, judging from the continual decrease in the budget allotments made for this purpose. Encouragement of students and authors is a *sine qua non* for the advancement of the language. It is therefore absolutely necessary that liberal sums should be allotted in the budgets of the University and the Education Department for the encouragement of authors. It is, indeed, a curious anomaly that the business of the courts and offices in Mysore should all be mainly transacted in a foreign tongue and not in the language of the country. The sooner this anomaly is got rid of the better. The State of Mysore has a special mission to discharge in relation to the learned world of Orientalists in general, and to Karnāṭaka and South India in particular, in vindicating the claims and promoting a healthy revival of the culture of its pithy and expressive language.

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