

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 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 Brâhmans 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 poly-synthetic 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 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. The so-called Scythian family nor to the Indo-European family. They say :—

" The denomination Scythian is a very unhappy one. The Scythian words which have been handed down by Greek writers are distinctly Iranian, *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

Magyārs 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 inadvertent 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-bhṛṭṭa.

The term Drāviḍa old. 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 Dravidian race. It had also the special meaning of a Tamil speaking Brāhmaṇa, which was subsequently extended to other Brāhmaṇa communities of the Peninsula, namely, the Āndhras, the Karnāṭas, the Mahrāṭas, 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 *Drāvidāchāra* which differed from those of the Brāhmaṇa communities of the north known as the Pancha-Gauda. Linguistically the word has both a general and a special signification. When used in a general sense, it designates all the Dravidian languages, and when used in a special sense, it designates Tamil alone. Similarly, Gauda, too, is the name of country, people and language. The Pancha-Gauda include the five dialects derived from Sanskrit of the north, at the head of which stands the Bengāli, just as the Pancha-Drāviḍa include the five dialects of the south at the head of which stands Tamil.

The name Dravidian is derived from the Sanskrit Drāviḍa, which is derived from an older Dramila, Damiḷa, and is identical with the name of Tamil. In the old Pāli of the Mahāvamśa, the Tamils are called Damiḷa. The same is the case in the Canon of the Śvētāmbara Jainas. Davīḍa and Davīḍa in the Prākṛit literature of the Jainas and of the Sanskrit plays seem to be a later stage, due to the Prākṛit change of

Derivation of Drāviḍa.

m to *v*. The oldest texts have Dami $\ddot{\text{a}}$. Dami $\ddot{\text{a}}$ and Davida were Sanskritised to Drami $\ddot{\text{a}}$, Dramida, and Dravida, respectively. Varāhamihira of the sixth century probably used Dramida, though printed editions of his *Bṛihatsamhitā* read Dravida. Kern says some manuscripts read Dramida. Tārānātha in his *History of Buddhism in India* mentions the Dramilas. Dramila also occurs in old Malayālam versions of the Purāṇas, and in inscriptions such as the pillar inscription of king Mangalēśa (597-608) from Mahākūṭa near Bādāmi. Classical authors know the word under forms such as Damirice, Dimirica. A commentator on the Brahmasūtras referred to by Rāmānuja is known as Dramida; and a Sanskrit metrical abstract of the Tamil *Tiruvāy-moli* of Saṭhakōpa is styled Dramidōpanishatsangati. Among the Jainas, Dravīla-gaṇa or Tivūla-gaṇa is the designation of a section of the community. The occurrence of the archaic letter *l* in these words as in the word Tamil deserves notice. Dramida was again borrowed by Tamil under the form Tirami $\ddot{\text{a}}$.

The Dravidian race is not found outside India. It is commonly considered to be that Dravidians, their 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 Dravidians was Lemuria, a continent now submerged in the Indian Ocean. Another theory is that the original home of the Dravidians 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 Brāhūī 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 Dravidians 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 Parushṇi 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 placques (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 Tinnevelly 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 Sind, 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 Sind 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 Sind 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 Gujarāti and the Mahrāthi 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 Chōta 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, Malayālam, Kannada, and Telugu. Enumeration of languages. 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, Tuļu, Kodagu, Tōda, Kōta and Baḍaga which may be looked upon as dialects of Kannada, 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 Rājamahāli, Kūī or Khoṇḍ, Gōṇḍi, 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 Bhili. There are likewise a few minor dialects of the south such as Kuṛumba and Irula.

Tamil, Malayālam, Kannada and Telugu, together with the uncultivated Tuļu, are The Pancha-Drāviḍa now known as the Pancha-Drāviḍa. Indian Pandits, however, include Mahrāthi and Gujarāti in the Pancha-Drāviḍa in place of Malayālam and Tuļu, but philologists, recognising that Mahrāthi and Gujarāti, like other Indo-Aryan vernaculars of the north such as Bengāli 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 Dravidian group as indicated below :—

1. “In northern vernaculars the masculine and neuter genders have been confounded, and in some, such as Bengāli and Oriya, 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 Dravidian 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 Dravidian.” *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 Dravidian blood and speech in Gujarāṭ 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 Dravidian languages.

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

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 Chicācōle, and inland it prevails as far as the eastern boundary of the Mahrāṭha 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."

Tuļu is spoken in a very limited area, the Chandragiri 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. Kodagu is the language of Coorg ; and Tōda, Kōta and Bādaga, as also Kurunaba 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 Rājamahāli Hills in the north-east of the Sonthal Parganas ; Kūi or Khond in the hills of Orissa and the neighbouring districts ; Gōndi 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; Bhili in the Pusad Taluqa of the Bāsim district; and Nāiki, the dialect of the Darwe Gōnd̄s, in Chanda.

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

The total number of speakers of these languages Number of speakers. 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 Tuļu, though there are traces of it in Tamil and Kannada 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 Oritāe and the Arabitāe, are mentioned by classical writers. One is tempted to recognise a connection between Arabitāe and Arava, the name applied to Tamil by the Telugus and the Kannadigas.

† 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 Munda languages. Its occurrence in Telugu is supposed to be due to Munda 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 Kannada and *a* in Telugu and Malayālam: *talai*, *tale*, *tala*. Gutturals in Kannada 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 Kannada: *peyar*, *pesar*; *vayiṛu*, *basiṛu*; 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*, *al*, *ar* (epicene plural). Brāhūī does not distinguish the genders even in the case of rational beings. Most other languages of the family—Kurukh, Mālto, Kūī, Gōndi, Kōlāmi, and Telugu—have no feminine singular, but use the neuter instead. The same is the case in Kurumba, a dialect of Kannada. Kūī and Gōndi 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*, *gal* 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*, *Tulu īr*, *Kūī 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>nāngal</i>	<i>yām, nām</i>
Malayālam	... <i>ñāññāl</i>	<i>nām</i>
Kurukh	... <i>em</i>	<i>nām</i>
Kūī	... <i>āmu</i>	<i>āju</i>
Telugu	... <i>ēmu, 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*, *talir*, *paļi*. 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*, *śēvakuḍanu*. 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 Drāvidas, *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 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 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 pre-positions. 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 *l*, *r*, *n* (final) and *h* (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), dodamma (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

Influence of Sanskrit and the Aryan vernaculars on the Dravidian group.

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 Kannada. Their present tense is formed as in Kannada. 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 Kannada in the formation of the plural, and mainly agree with

Kannada 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 Bhili, use the neuter singular as a feminine like Telugu, Gōndi, Kūi, etc., but the oblique base is formed as in Tamil and Kannada. The plural suffixes agree with Kannada 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 Tōda 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

Dravidian influence on Sanskrit and the Aryan vernaculars.

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; mukuṭa (a bud) *cp.* mugil, mugul; kuntala (hair) *cp.* kūndal, 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, tedil (Tuḍu); 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.* sondi, khalīna (the bit of a bridle) *cp.* kaḍiyāṇa, talpa (a float) *cp.* teppa, kaiya (spirituous liquor) *cp.* kal, kharju (itch) *cp.* kajji, psā (hunger) *cp.* pasi.

Sanskrit has borrowed words of even Greek or Roman origin such as dīnāra drama, 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.* *śeydavan*. 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—*śeydavan*. There cannot be any reasonable doubt about *kṛitavān* having been influenced by *śeydavan*. In Sanskrit *kṛitavān* is an anomalous form without analogy in connected languages, while Tamil *śeydavan* 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

Difference between Gaudian and Dravidian languages. 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, Kannada, Telugu, Kurukhī, Mālto, Kūī, Gōndī 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	Malayalam	Kannada	Telugu	Kurukh	Mālto	Kūi	Gōṇḍi	Brahui
1 One	onru	oru	ondu	okati	onṭā	ort	ro (ṇdi)	uṇḍi	asit
2 Two	irāṇḍu	raṇḍu	eraḍu	renḍu	enḍu	iwr	ri (ṇdi)	raṇḍ	irat̪
3 Three	Mūṇṭu	mūṇnu	mūru	mūḍu	mūṇḍ	tīn	mūṇji	mūnd	mūṣit̪
4 I	nān	ñān	nānu	nēnu	ēn	ēn	ñānu	nānā	ī
5 We	(Excl.) nāṅga!	nāṅha!	nāvugālu	mēnu	ēm	ām	māmāt̪	nān	
6 Theu	(Incl.) nām	nām	manamu	manamu	nām	nām	īnu	imma	
7 You	nī	nīnī!	nīnu	nīvu	nīnu	nīnu	īru	imma	nī
8 Eye	kaṇ	kaṇṇa!	kaṇṇu	kaṇnu	miru	nīm	īru	imma	nūn
9 Ear	kādu, ševi	kaḍu, řevi	kivi	chevi	qanuth	kānu	kanu	kan	khan
10 Nose	mūkku	mūkku	mūgu	mukku	qebdā	qethwuth	kriu	kavī	khaf
11 Tooth	pal	pal	palu	palu	muī	nusoth	paluth	mussōr	hāmus
12 Come	vā	vā	vā	vā	raū	raū	bāmū	pal	dandāu
								vavā	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, Kannāda and Telugu, are cultivated, while the rest, namely, Tuḷu, Kodagu, Tōda, Kōta and Bādaga, which are all dialects of Kannāda, are uncultivated, inasmuch as they have not even a written character of their own. To these have to be added the minor dialects Kurūmba and Irula.

Of these languages, Tamil is supposed to be the oldest and most highly organised, Tamil. 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 Dravida, 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 Dravida 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 Kannadigas call the language Aravam, un-sonorous, probably because it is totally destitute of aspirates. Another name applied to it by the Kannadigas is

* In the Tamil lexicon called *Piṅgalandai* sweetness and mercy are given as the meanings of the word *tamil*—*inimaiyum nirmaiyum tamil enal āgum*. The word appears to occur only once in Tamil literature in the sense of sweetness—in the *Sintāmani* 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 Subrahmaṇya, 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 *Sambhurahasya*, which is in the form of a dialogue between Śiva and Subrahmaṇya, 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 *apabhrāmṣa* (corrupt language) just as is the case with Āndhra, Karnāṭa, Ghaurjara 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

* ದಾಮುದಿ ಶ್ರೀ ತಪಶ್ಚಕ್ರೇ ಪುರಾಗನೇಂದ್ರೀ ಮಾಕಾಮುನಃ ।
ಮಾಯಾ ಶ್ರದ್ಧತ್ವಾಬಿಜಾಲ್ಯಾಸೋ ದೃಷ್ಟಿಂ ವಾಕ್ಯಾತಿಂ ಘ್ರಾತಃ ॥
ನಾಜಬ್ರಂಶತ್ಯಾದೋಷೋಽಸ್ಮಿ ದೃಷ್ಟಿಂ ನಾಂ ಗಿರಾಂ ತತಃ ।
ಅನಾರ್ಥದಾಂತರ್ಕಾಳಾರ್ಥಃ ಘ್ರಾಜ್ಜರಾಂಧ್ರಂ ಸಿ ಭಾಸಿತಂ ॥
ಅಜಬ್ರಂಶಂ ಬಿಜಾನೀರ್ಯಾತ್ ॥

† ಇಲಕ್ಷ್ಯಮಿಸ್ತ ಯಾಲಕ್ಷ್ಯಮಿಸ್ತೇ । ಇಲಕ್ಷ್ಯಮಿಸ್ತ ಯಾಲಕ್ಷ್ಯಮಿಸ್ತೇ ।
ಎಳಿಸ್ತೇ ಇಲಕ್ಷ್ಯದು ಪ್ರಾಯ ಪ್ರೋಲ । ಎಲಕ್ಷ್ಯ ತ್ವಿನ್ನೆದುಕ್ಕೆದುವುಲಕ್ಷ್ಯಂ ॥

— ಪ್ರೋಗ್ರಾತ್ಯಂ ॥

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 *suvađi* (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 Kannada than to any other member of the Dravidian group.

Malayālam is composed of the two words *mala*, a mountain, and *ālam*, a verbal

Malayālam. derivative from the root, *āl*, to possess, to rule, which likewise

occurs in this connection in the forms *ālma* or *āyma*, a softened form of *ālma* corresponding to the Tamil *āñmai*. The whole word means "the mountain region," and then the language of that region. Caldwell considers Malayālam 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 Eluttachchan, 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 Malayālam. Malayālam has a close relationship to Tamil.

In point of euphonic sweetness Telugu is said to occupy the first place among

Telugu. 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 Teluṅgu, 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 Telinga. The Telugu country was called Telingāna by the Muhammadans. Besides Trilinga the Telugu country had likewise the name Trikalinga 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 Vadugu, and the Telugus as Vadugar from *vada*, 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 Āndhrarāya and wrote Telugu grammar. Atharvaṇāchārya, who lived at the beginning of the thirteenth century, names, besides Kaṇva, Brihaspati, Hēmachandra, Pushpadanta, Rāvana, 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 Rāvana, the demon king of Lanka.

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

It occurs as early as the sixth century in Varāhamihira's *Brihatsamhitā*, and its Antiquity of the mention in Sōmadēva's *Kathāsaritsāgara*, probably due to its being mentioned in his source, *viz.*, the *Paiśāchi Brihat-kathā* of Gunāḍhya, 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 Śādaiyan Parāntaka. The Sanskrit poet Rājaśēkhara (c. 900) refers in his *Kāvyamīmāṃsā* to the mannerisms of the Karnāṭas in reading their books.

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

"Karnāṭaka 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, 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 Karnāṭaka country. In course of time, by a misapplication of terms, they applied the same name, the Karnāṭak 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 Karnāṭa or Kannada is uncertain. Dr. Gundert proposed *Kar-nāḍu*, "the black country,"

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

Derivation of Karnāṭa or Kannāḍa. cotton soil which characterises the 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 Pa-unnata in the second century. The original form of Kannāḍa was most probably Kannāḍu (compare Punnāḍu) which was subsequently changed into Kannāḍu and lastly into Kannāḍa. The form Kannāḍu as the name of the language is even now heard in some parts of the Kannāḍa 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 Tirthankara, invented eighteen alphabets including, among others, Kannada. 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. Hultzsch, are Kannada.†

Kannada is closely related to Tamil. They alone have a regular feminine gender. Kannada 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. Kannada 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 Dialects of Kannada. South, namely, Tulu, Kodagu, Toda, Kota and Badaga, which may be looked upon as dialects of Kannada 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 ; " " Kodagu may be regarded as standing about midway between Old

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

† Mysore Archaeological 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 Punisa, the general of the Hoysala king Vishnuvardhana, 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 *alik* to the root; *e.g.*, *tin*, eat, *tinalik*, to eat. All this shows how closely it is allied to Kannada. Baḍaga, the language of the Baḍagas, who form the most numerous class of people inhabiting the Nilgiris, is a more ancient form than ordinary Kannada and agrees in several particulars with the language of old literature. The sounds *ṛ* and *ḷ* are still found in the language, though in several cases *ḷ* is used in the place of *ṛ*; *e.g.*, *ari*, to know; *ēru*, to ascend; *kuri*, a sheep; *kere*, a tank; *irlu* for *irulu*, night; *tinglu* for *tingalu*, the moon; *avla* for *avalu*, she; *makkla* for *makkalu*, 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 Kannada and other allied forms of speech; *e.g.*, *klee*, for *kilu*, to pull out; *bilu* for *bilu*, to fall; *mlugu* for *mulugu*, to sink; *hoglu* for *hogalu*, to praise; *hlā* for *hālu*, ruin; *hlayē* for *hale*, old; *hloye* for *hole*, a river; *gluyi* for *guli*, 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 Kannada: *māḍidem*, I did. The Badagas are mentioned in ancient Tamil literature in verse 253, attributed to the old poet Nakkirar, 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. Tuḷu, though destitute of a literature, is one of the most highly developed languages of the Dravidian family. The name Tuḷu which means mild, meek, humble, refers to the people rather than to the language. The Tuḷus have the reputation of being the most conservative portion of the Dravidian race. Tuḷu does not differ much from Kodagu. The dialect from which it differs most is Tamil. Kodagu is the language of the Coorgs, the people of Coorg or Kodagu. The name is derived from *kuda*, west, and means the western country. The earliest mention of the Coorgs or Kodagas is found in an inscription, No. 20 of the Hunsur Taluk of the Mysore District, dated 1174, which records that the Changālva ruler Pemma Virappa, aided by the Kodagas of all the Nāḍus, attacked Betṭarasa, the general of the Hoysala king Ballāla II, sent to put down the Changālva king Mahādēva whom he killed in battle, but was defeated. Kodagu 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 Kannada and the three dialects of the Nilgiris noticed above, namely, Tōda, Kōta and Badaga, as also

Lexical affinities in Kannada and its dialects.

the two minor dialects of the same place Kurumba and Irula; and the other to show the glossarial affinities of Kannada and the two dialects Tuḷu and Kodagu. It will be seen that there is scarcely any dissimilarity in the words compared barring that due to a few dialectic interchanges.

LIST I.

	Kannada	Toda	Kōta	Badaga	Kurumba	Irula	English
1	Ondu	odd	odde	ondu	ondu	ondu	One
2	Erađu	ed	ede	erađu	irṇḍu	irṇḍu	Two
3	Mūru	mūdu	mūnde	mūru	muru	muru	Three
4	Nānu	an, anu	ane	na, nānu	nā,	nānu,	I
5	Nāvu	em, am	enge	engla	engat	nāvū	We
6	Nīnu	ni	ni, niye	ni	ni	ni	Thou
7	Nīvu	niv	nīnge	nīngla	nīnga	nīv	You
8	Irūmpe	erb	irbē	irūpu	irūpu	irūmhu	Ant
9	Kāṇṇu	kanṇ	kaṇṇu	kaṇṇu	kaṇṇu	kaṇṇu	Eye
10	Mīnu	mīn	mīnē	minu	minu	mīnu	Fish
11	Pāvu	pāb	pābē	pāmbu	hāvu	pāmbu	Snake
12	Hāvu	vā	vāge	ba	ba	barave	Come

LIST II.

Kannada	Tulu	Kodagu	English
Kuṛi	kuri	kori	Sheep
Sidi	tedil	chedil	Thunderbolt
Nālage	nālāyi	nālāyi	Tongue
Kittile	kittili	kittuli	Orange
Mūru	mūji	mūrd	Three
Kiridu	kird	cheriya	Small
Palṭi, hatti	parti	parati	Cotton
Ombattu	ormba	oyimbadu	Nine

The numbers of the races speaking Kannada 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 Kannada language. 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.

State of Dravidian
philology in Southern
India.

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 Kannada; to Brigel, Hodgson, Major Cole and Pope for their grammars of the Tulu, Badaga, Kodagu and Toda 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 Kannada 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 Nṛipatunga or Amōghavarsha I (815-877):—

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

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

* ಕಾವೇರಿಯಂದೂ ಗೇರ್
ಧಾರಿವರಮಿದ್ನಾಡುದಾಕನ್ನ ದಂಡೊಳ್ಳಿ
ಭಾವಿಸಿದ ಜನಪದಂ ವನಃ
ಧಾವಳಯವಲೇನವಿಶದವಿಷಯವಿಶೇಷಂ ॥
ಅದಭೋಳಿಗಂ ಈಸುವ್ಯಾಯಲಾ
ವಿದಿತಮಹಾಕೌಪಣಿಗರದಾಪುಲಗೆಣೆಯಾ ।
ನದಭಿನ್ನತಮಷ್ಟೋಂಕುಂ
ದದ ನಡುವಳ ನಾಡೆ ನಾಡೆ ಕನ್ನಡದ ತಿರುಳ್ಳಿ ॥

But this ought not to incline us to doubt the accuracy of Nṛipatunga's statement concerning the northern limit. In the 9th century Kannada 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 Kannada inscriptions in the Mahālakshmi temple situated in the heart of the Kolhāpūr town, by the large number of Kannada manuscripts in the Jaina Maṭha at Kolhāpūr, by the Kannada local names in the Kolhāpūr territory, as, for instance, Sirol (Siri-volal), and by the fact that the head of the Laxshmīsēna-maṭha at Kolhāpūr issues his circulars to this day in Kannada 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 "Dakṣiṇā-Mahārāshṭra" or "Southern Mahrāṭṭa Country," but of the "Karavīra Ilākha and the Karnāṭaka-prānta." The official designation, Southern Mahrāṭṭa Country, which includes the three Kannada 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 Pulakēśi 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 Kannada, 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 Kannada, and the Kannada people and language have been displaced, to a certain extent, by the Mahrāthi 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 Kannada inscriptions, though the district now counts officially as a Mahrāthi one. Names such as Vappuvaṇṇa and Lasthiyavva among the Silāhāras of Thāṇa betray their Kannada origin. The influence of Kannada in ancient times in what is now known as the Telugu country is evidenced by the Kannada 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 Chāluṅkya king Guṇaga-Vijayāditya (844-888) had the title *Guṇake-nalla*; and some of the Reddi chiefs bore the titles *Jagad-obba-gaṇḍa* and *Jugada-Gōpāla*.† It may also be incidentally noted that in the Indrakīlaparvata Telugu inscription of about the 9th century at Bezwadā occurs the form *samvatsaradul* with the archaic Kannada locative suffix *ul* instead of the corresponding Telugu suffix *lo*.

Ādi-Pampa (941) says that he wrote his *Vikramārjuna-vijaya* or *Bhārata* in the pithy Kannada of Puligere, which is one of the four seats of pure Kannada named by Nṛipatunga. Ranna (993) also states that the Kannada of the two (which make together a six-hundred) was pithy Kannada‡ 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.

‡ ಏರಡೆಯನೊಱ್ಣ ಕನ್ನಡಮಾತ್ರಿಂಜ ಕನ್ನಡಂ.

§ ಬೆಳ್ವಳ ಮೂನೊಱ್ಣಮಂ ಪುಲಗೆಣ್ಣ ಮೂನೊಱ್ಣಮಂತರಡೆಯನೊಱ್ಣಮಂ.—*Epigraphia Indica*, XV, p. 339.

Puligere again appears as the region of pure Kannada. The expression Erad-aru-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-triśatam, the two three-hundreds, in the Nilgunda inscription of 982.†

Nripatunga 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 *Mahāvamsa* that the Maurya Kannadigas: their emperor Aśoka sent in the 3rd 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 Mahisha-Maṇḍala, probably Mysore. The late Dr. Fleet was of opinion that Mahisha-Maṇḍala did

* ಕುಂತಳಧರಾತಳಂ ; ತದ್ವಿಷಯಕ್ಕೆರಡಣನೂಡು ಉಲಾಮಂ.—*Epigraphia Indica*, XIII, p. 326.

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

‡ ಹದನಣಿದು ನುಡಿಯಲುಂ ನುಡಿ
ದುದನಣಿದಾರಿಯಲುಮಾರ್ಪರಾ ನಾಡವರ್ಗಳು ।
ಚೆದುರರ್ ನಿಜದಿಂ ಕುಳಿತ್ತೀಲ್
ದದೆಯುಂ ಕಾವ್ಯಪ್ರಯೋಗಪರಿಣತಮಾತಿಗಳು ॥
ಕುಳಿತವರಲ್ಲದೆ ಮತ್ತೊಂ
ಪೆಣರುಂ ತಂತವ್ಯ ನುಡಿಯೋಳಿಲ್ಲಂ ಜಾಣರ್ ।
ಕಿಟುವಕ್ಕೆ ಇಂಮಾಮ್ಮಿಗರು
ವುಳಿಪಲ್ಪಣುವರ್ ವಿವೇಕಮುಂ ಮಾತುಗಳಂ ॥

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 *tadbhava* 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 Nakkirar, 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 Chōla, Tidiyan, Elini, 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 Śenguṭṭuvan, 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 Kannadigas. We gather from the Ceylonese chronicles that a Chōla 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 Chōla kings.† The Kaṭabhras, mentioned in the Vēlvikudi plates (c. 770) of the Pāṇḍya king Sadaiyan Parāntakan as having gained possession of the Pāṇḍya country in about the 7th century, are believed to be Karnāṭas. The Vadugar (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 Konkaṇ who ruled in the 5th, 6th and 7th centuries and went to help the Kōśar against Mōhūr, the general of the Pāṇḍya king Nedunjeliyan.* 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 Sēvuṇa, the Kaṭachurya, the Raṭṭa, the Śilāhāra, the Kongālva, the Changālva, the Vaidumba, the Sinda, the Bāṇa, the Nolamba, the Sāluva, the Sāntara, the Sēnavāra, the Punnāḍ and those of Vijayanagar, Mysore and Coorg, have been Karnāṭa, as also the lines of Pālegārs or minor chiefs, such as those of Keṭadi, Ummattūr, Nuggehalli, Bēlūr, Sugatūr, Hadināḍu, Mudigere, Chitaldrug, Niḍugal, Chennapāṭṭana, Māgaḍi, Elahanka, Sante-Bennūr, Piriyapaṭṭana, Chikkanāyakanahalli, Maddagiri, Bijjavara, Kōṭe and Kaṭale. There were, moreover, Karnāṭaka dynasties of rulers even in Gujarāt and Nēpāl.

The civilisation of the Kannāḍigas, as indicated by the indigenous words of their language, was by no means negligible, though not of a very high standard. The Kannāḍigas 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.

† ಸುಬುವುದು, ಕುಳ, ಕುಂಟ, ಕೂರಿಗೆ, ಏರು, ಎಬು, ಏತ, ಸೆಯುರು, ಕಳೆ, ಕದಿರು, ತೆನೆ, ಬಯಲು, ಕೊಳ, ಕಾಲುಹೆ, ಕೆಱೆ, ಏರ, ತೂಂಬು, ಅರ, ಕೊಯಲು, ಕುಡಾಗೋಲು, ಬಕ್ಕಣೆ.

‡ ನೂಲುವುದು, ಅಾಟ, ಪಡ್ಡು, ತುಬಟ; ನೇಯುವುದು, ಹಾಸು, ಹೊಕ್ಕು, ಪಟಿ; ಮನೆ, ಬಾಗಿಲು, ನೂರು, ಹಿತ್ತಿಲು, ಒವರಿ, ಕಡೆ, ಕದ, ಜಗಲ, ಕೇರು, ಮಣ್ಣ, ಮರ, ಗಾರೆ, ಗಡ್ಡೆ, ಇತ್ತಾದಿ.

§ ಪ್ರೋ, ಬ್ರಹ್ಮ, ಕದೊರ್ರ (ಕಬ್ಬಿಣ), ತಿನು (ತಾಮ್ಸ).

|| ನೇನಸು, ತಂಗಳ್, ಪೆಣೆ, ಬೆಳ್ಳಿ, ಚಾಬ್ (ರಾಮು).

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 Kannadigas, 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 Kannadigas 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 Kannada and the Phonology. Telugu constitute but one alphabet, the differences between them being very few and unimportant. The same is the case with

The alphabet. the Tamil and the Old Malayālam.

The Kannada 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 Kannada ones, and consequently this common script was known as the Kannada-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

* ಪೋರ್, ಕೊಳುಗುಳಿ; ಬಿಲ್, ಕೈಲ್, ಇಟ್ಟಿ, ಅಡ್ಡಣ, ಕತ್ತ, ಕಡಿತಲೆ.

† ಮದುವೆ, ಮದ್ದು, ಬಾಡ, ತೆಪ್ಪ, ಹಡಗು, ಚೆಲಪು, ಒಂದರಿಂದ ಒಂಬಯ್ಯಾರ ತೊಂಬತೊಂಬತ್ತು; ಚೋಣು, ಗೇಣು, ಅಡಿ, ವೋಳ, ಮಾರು; ಮಣ, ಏನೆ, ಕೊಳಗ, ಬಳ್ಳ; ಅರೆ, ಕಾಲು, ಬೇಡೆ, ವೀನ.

‡ The words ಬರ, ಬರಜ, however, show that they were acquainted with writing.

marked divergence has arisen between the alphabets used by the Telugus of the coast and the Kanuadigas, 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 Dēvanāgari, are derived, through the Cave characters, from the Brāhmi variety of the Aśoka alphabet. Another South Indian script, known as Vatteluttu on account of the round or cursive character of its letters, which was once used in the Madura and Tinnevelly 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 Jatilavarman 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 Chōlas 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 Vatteluttu 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 Kannada 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 Vatteluttu, from which, however, the last four signs, namely *l* (ω), *l* (ϑ), *r* (ε) and *n* (ω), have been retained, the Grantha not possessing their equivalents. Unlike the other Dravidian alphabets, the Tamil uses *n* (ω) as a distinct letter as was done in the Vatteluttu. Some scholars are of

opinion that the Vaṭṭeluttu 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 Dravidian, the second to a Sanskritic language, and that the resemblances between the two point to a common Semitic origin. But there are others who think that the Vaṭṭeluttu is derived from the Brāhmaṇī variety of the Aśōka alphabet, through the Cave character, just like all other alphabets of India—the Dēvanāgari, the Tamil-Grantha and the Kannada-Telugu groups—though it had had a separate line of evolution. The Dravidian 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.

Derivation from the Aśōka alphabet.

The Aśōka *k* was a simple Latin cross . From its modified Cave form  are derived the Vaṭṭeluttu , the Tamil க, the Dēvanāgari क, the Grantha  and the Kannada and Telugu forms  and . The Aśōka symbol for *ch* was . It was modified into  in the Cave character. From this arose the Tamil , the Vaṭṭeluttu , the Dēvanāgari च, the Kannada and Telugu forms , , , , and the Grantha forms  and . *P* was represented by  in the Aśōka alphabet. We can easily see how the Tamil ப, the Grantha ப, the Vaṭṭeluttu  and the Dēvanāgari प are derived from it. The Kannada and Telugu forms were derived thus ப, ப, ப. The Aśōka *y* was written . The Cave symbol was . There

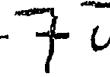
can scarcely be any difficulty in deriving from these the Tamil and Grantha  , the Vaṭṭeluttu  , the Dēvanāgari  , and the Kannada and Telugu  ,  .

The Aśōka *a* was  . The Tamil  , the Vaṭṭeluttu  , the Dēvanāgari  and the Grantha  can be easily derived from it. The Kannada-Telugu  was got through the modified forms  ,  .

The Aśōka symbol for *i* was  . The Tamil  is got by welding all the three parts of the letter together. The same is more or less the case with the Dēvanāgari  . The Grantha  and the Kannada-Telugu  are derived through the intermediate forms  ,  .  was represented in the Aśōka alphabet by the sign  . From this the Tamil, the Vaṭṭeluttu and the Grantha  are easily got. So also the Dēvanāgari  . The Kannada  and the Telugu  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 Kannada, Telugu and Dēvanāgari. The bent symbol became a separate part of the letter in Tamil and Grantha thus—  . In the Vaṭṭeluttu 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 Vatteluttu. In Tamil and Grantha the sign was detached from the letter and placed immediately to the left thus—; and in Dēvanāgari over the letter thus—. But in Kannada 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 Aṣṭākā 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 Dēvanāgari over the letter thus—. In modern Tamil and Vatteluttu 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 Vatteluttu attached to it—. But in Kannada 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 Aṣṭākā 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 Dēvanāgari thus—. The form in Vatteluttu was  where, as stated before, the stroke representing *ā* has not assumed a curved form. The Kannada and Telugu ,  were got through forms like   .

We have thus traced the evolution of some letters of various alphabets including Kannada from the Aśōka character. The marked difference that is now observed in the formation of the Dēvanāgari 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 Kannada 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 Kannada and Tamil alphabets agree (1) in having a short *e* and *o*; (2) in not using the liquid semi-vowels *ṛi* and *lri*: Tamil has no letters corresponding to these, while Kannada does not use them; (3) in having the three peculiar consonants *r* (ゑ), *l* (়) and *l* (ও); (4) in rarely using aspirated letters and sibilants, except in pronouncing and writing Sanskrit derivatives: even in pure Kannada *s* occurs as *ś* does in Tamil; and (5) in not having the letter *h*: in Old Kannada *h* is very rarely used, though it occurs very frequently in Modern Kannada. The Tamil alphabet differs from the Kannada (1) in not having aspirated letters: Kannada, 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 *ṇ* to represent the *n* sound: the difference in the use of these letters is— (i) that *ṇ* mostly occurs as a final, and *ṇ* very rarely; (ii) that *ṇ* is always used in com-

Points of agreement and difference between the Kannada and Tamil alphabets.

bination with m (r) to represent the peculiar Tamil sound *n̄ra*; and (iii) that m is invariably used as the nasal of *t*; and (4) in having a peculiar symbol ao (similar to the Aśoka *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 Kannada does not use the *visarga* except in some indeclinables. The chief reason for the differences between the Tamil and Kannada 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 Kannada 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 Kannada grammar, namely, the *Bhāshābhūshāna* and the *Śabdānuśāsana* are composed not in the Kannada language, but in Sanskrit. It may further be added that in the whole terminology of Kannada grammar there does not occur a single term of purely Kannada 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., அரசு, இராமா, உலகே. Such is not the case in Kannada and Telugu. Tamil has the peculiar sound *ῥ* (*rra*) formed by the doubling of *ῥ* (*r*) and this is represented by *tta* in Kannada and *ta* in Telugu: பாட்டு, பாது, வாடு. Another peculiar Tamil sound *ந்ற* (*ndra*) formed by the combination of *ந* (*n*) and *ற* (*r*) becomes *nda* in Kannada and Telugu and *ந்றா* in Tulu: கந்று, கந்று, கந்றி. *ஈ* 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: அயை, அயை; கூவாரம், கூவாரம்; கூவை, கூவை; கூங்கு, கூங்கு. The letters *ஓ* (*r*) and *ஓ* (*l*), now obsolete in Kannada, are in use in Tamil, Malayālam and Badaga, and *ஓ* (*r*) in Telugu. *ஓ* (*l*) however occurs in Telugu inscriptions of the 9th and 10th centuries.

The letters *ஓ* and *ஓ* are of intrinsic value for Dravidian philology. The Old Kannada alphabet had four letters, namely, *ஓ* (*r*), *ஓ* (*l*), *ஓ* (*r*) and *ஓ* (*l*) corresponding to the four letters of the Tamil alphabet *ஈ*, *ந*, *ற* and *ஞ* respectively. Of these four letters of the Kannada alphabet, the two letters, *ஓ*

Help of Tamil in
determining words
containing *ஓ* and *ஓ*.

and ω , corresponding to ν and φ of Tamil, have, as stated above, become obsolete, and σ and ψ 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 ω and ν 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 σ , ψ , ω and ν corresponding to π , τ , ρ and φ respectively of Tamil is given below. To find out which words ought to contain σ and which ω , we have simply to examine the words in Tamil; and similarly with ψ and ν . Kannada words which have no corresponding words in Tamil, in this particular, are very few indeed.

EXAMPLES.

Tamil	Kannada.	Tamil	Kannada.
ஆ	ಅ	இ	ಇ
அவர்	ಅವು	அஷ்ட	ಅಗಂಟ
அலர்	ಅಲು	ஸ்ராஷ்	ಅஸ್ರಾ
ஐரு	ஐ	க்ஷ	ಅಷ್ಟ
ஐருಳ	ಕು	குಳிர	ಅಯ್ಯ
ஸ்ரிர	ತ	க்ஷ್ಯ	ಅಯ್
க்ஷದிர	நா	க்ஷி	ಇಡ್
க்ஷದிர	நா	க்ஷி	ಇಡ್
க்ஷர்கி	நெ	க்ஷா	ಉಯ
க்ஷீர	பா	நெ	ಕೊ
நரி	வீ	நீ	ಪ
க்ஷீர	வீ	நே	ಪ್ರ

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:—

Tamil	Kannada	Tamil	Kannada
அருவி	ಅರ್ಬ	ஸங்கு	ಚಂಕು

Tamil	Kannada	Tamil	Kannada
ஒர்ணி	ஏர்லீ	கண்டி	கண்டி
கரீஷி	கரீ	ஶணி	ஶணி
பெரமு	பிரமு	துப்பீஷி	தூப்பீஷி
பரீஷி	பரீ	ஷினி	பேஷி
வாரி	பாரி	பண்டி	பெஷி
<i>l</i>		<i>l</i>	
ஒலி	ஏலி	ஶலி	ஶலி
ஸாலாடு	ஒலாடு	நிலா	நீலா
காலி	காலி	மூலி	மூலி
வாலி	வாலி	மூலங்கு	மூலங்கு
வாலி	வாலி	வெலி	வெலி
வெலி	வெலி	விலை	விலை

In Kannada, as in Tamil, words convey different meanings according as ச or ட and ச or ட 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 வ and வ having disappeared, their places have been taken by the other letters ச and ட, 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:—

Tamil	Kannada	Meaning	Tamil	Kannada	Meaning
கரீஷி	கரீ	shore	ஒர்ணி	ஏரீ	food
கண்டி	கண்டி	stain	ஒண்டி	ஏண்டி	master
அறி	அறி	to cut	அரீஷி	ஏரீ	half
அறிய	அறிய	to know	அண்டி	ஏண்டி	rock

Tamil	Kannada	Meaning	Tamil	Kannada	Meaning
தலை	ತಳಿ	tie	வாலை	ಬಾಳೆ	a kind of fish
தடೆತೈ	ತಡೆ	umbrella	வாடை	ಬಾಡೆ	plantain
வால்	ಬಾಳ್	sword	ಅಲ್	ಅಳ್	servant
வாய்	ಬಾಯ್	to prosper	ಅಱ್	ಅಳ್	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 ω and \mathfrak{a} respectively. But these languages cannot be taken as a safe guide in this matter since they show ω and \mathfrak{a} respectively in several cases where we would expect \mathfrak{a} and \mathfrak{c} , e.g., ಅಷ್ಟ for ಅವಳು, ಇಷ್ಟಾ for ಇರುಳು, ಗ್ರಾಷ್ಯಾ for ಗ್ರಾಷ್ಯಾ, ಸ್ವಾಷ್ಯಾ for ಸ್ವಾಷ್ಯಾಕು; ಪಾಷಾ for ಪರೆಗೆ, ಶೈಲಾ for ಶೈಲೆ, ಅಕ್ಷರ for ಅಷ್ಟಾಕು, ಅರ್ಜಾಷ for ಅಱ್ಱಾಷ. Still the help of these languages may be availed of to a limited extent as indicated by the following examples:—ಷ್ಟಾ for ಬ್ರಾಹ್ಮಾ, ಷ್ಟ್ರೋಣಿ for ಪುಣಿಯಾಗು, ಷ್ಟ್ರಾಯ for ಪೂರ್ತ, ಷ್ಟ್ರಾ for ಇಂಡಾ, ಅರ್ಜಾ to become full, ಅರ್ಜಾ to dry; ಕೆರಾ chariot, ಕೇಣ್ಯಾ to settle, to clarify; ಕರ �shore, ಕಣ stain; ಪರು a plough with draught oxen, ಪಾಣಿ 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*.

ಮನೆ+ಬಳ್=ಮನೆಯೆಳ್; ಮನ್ಯೆ+ಉಳ್=ಮನ್ಯೆಯುಳ್; ಪೊ+ಇಲ್ಲ=ಪೊಯಿಲ್ಲ; ಪೊ+ಇಲ್ಲೈ=ಪೊಯಿಲ್ಲೈ; ವಾರಿ+ಇಲ್ಲು=ವಾರಿಯಲ್ಲು; ತರು+ಲು=ತರುವು.

Final vowels of words are generally elided before vowels.

ಬೀಡು+ಇಲ್ಲ=ಬೀಡಿಲ್ಲ; ಏಡು+ಇಲ್ಲೈ=ಏಡಿಲ್ಲೈ; ರಾಮುಂಡು+ಎಗೆನು=ರಾಮುಂಡೇಗೆನು.

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

ಕೆಂ+ತಳಿರ್=ಕೆಂದಳಿರ್; ಶೆಂ+ತಳಿರ್=ಶೆಂದಳಿರ್; ಕೆಂಪು+ತಾಮರ=ಕೆಂದಾಮರ.

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

ಪುಲತ್ತೋಲ್, ಪುಲದ್ದೋಲ್; ಮರಕ್ಕೊಂಬು, ಮರಗೊಂಬು.

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

అన్నఁదమ్ములు, తల్లఁదండ్రులు.

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.

కణ్ణ + ఇల్ల = కెణ్ణెల్ల ; కణ్ణ + ఇల్లె కె = కెణ్ణెల్లె కె.

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

తల్ల + నెఱల్ = తల్లే ఱల్ ; తల్ల + నిఱల్ = తల్లే ఱల్. కణ్ణ + నీర్ల = కెణ్ణీర్ల ; జాణ్ణ + నుది = జాణ్ణుది.

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

కుఱు + ఎస్తో = కుత్తే స్తో ; చిఱు + అది = చిత్తే ది. కుఱు + లాస్స = కుఱ్ఱు సురు ; చిఱు + ఎలుక = చిఱ్ఱు లాక. కుఱు + లాయిర్ = కుత్తు యిర్ (kuṭṭrūyir); తిఱు + ఎల = తిఱ్ఱు ల (śiṭṭreli). The *d* of నడు, కడు and నిడు is changed into double *t* in all the three languages.

నడు + ఆలు = నచ్చ్చాలు ; నడు + ఆఱు = నచ్చ్చాఱు ; నడు + ఏఱు = నచ్చ్చేఱు.

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 Vocalic harmony. 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 మాడుత్తేనే, మాడుత్తేబే, మాడుత్తేరి, మాదిదిరి, etc. They are clearly seen in words such as బిరుకు, ముఱుకు, కళుకు, తళుకు, లాసురు, లాధురు, బధురు, బసులు, అదురు,

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 Dialectic interchange. 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.

ಇಂಡೆ ಎಂಡೆ ಎಲು; ಶಿದೆಲು ಕೆದೆಲು; ವಿಳಂಗು ಚೆಳಿಗು ಪೆಲುಗು; ಶಿದಲ್ ಸೆದಲ್ ಚೆದಲು; ಶಿಯ್ ಕ್ರಿ ಸೆಯ್ ಚೆಯ್; ಮಿಲ್ ಪೆಲ್; ನಿಲ್ ಸೆಲ್; ಇಡೆಲು ಎಡೆಲು; ಕಿಬಂಡ್ ಕೆಂಡಂ; ಮಿಣಂ ಪೆಣಂ; ನಿಣಂ ನೆಣಂ; ಶಿಯ್ಪ್ರ್ ಚೆಯಪ್ರ್. For further examples see under the next rule.

Exceptions: ಇದು, ಇರುಂಳ್, ಇನಿದು, ಇಪ್ಪಿ, ಅಂಗ್ಳ್, ಇರು, ಇಡಿ, etc.

In ಕೆದು ಚೆದು ಕಡು; ಎದಿರ್ ಎದುರು ಇದಿರ್; ತಳವ್ ತೆಲವಿ ತಳಿವ್; ಶೆವಿ ಚೆವಿ ಕಿವಿ; ಸೆದು ನಿಡು; ಎಲ್ ಇಲ್, etc., we see a converse change. But in Modern Kannada in some cases the same forms—ಕೆದು, ಎದಿರ್ occur.

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

ಹರ್ಷ್ಯೆ ಎರೆ ಎರ; ತಲ್ಯೆ ತಲೆ ತಲ; ಕೋರಿಕ್ತೆ ಕೋರಿಕೆ ಕೋರಿಕೆ; ನಡತ್ತೆ ನೆಡತೆ ನಡತೆ; ಅಣ್ತೆ ಅಣ್ ಅನ; ಪಿಳ್ತೆ ಪಿಳ್ತೆ ಪಿಲ್ಲ; ಕೊಳ್ತೆ ಕೊಳ್ತೆ ಕೊಲ್ಲ; ಅರ್ತೆ ಅರೆ ಅರ; ತಂಡೆ ತಂದೆ ತಂದ; ತಂಗ್ತೆ ತಂಗೆ ತಂಗೆ; ನಡತ್ತೆ ನಡತೆ ನಡತೆ; ಇಣ್ತೆ ಎಣ್; ಇಡ್ತೆ ಎಡೆ; ಇರ್ಲೆ ಎರಲೆ; ಪಿಯ್ತೆ ಪಿಯೆ ಪಿಯೆ; ಇಲ್ಲೆ ಎಲೆ; ಇಂದ್ತೆ ಎದೆ; ತಿರ್ಸೆ ತೆರೆ; ನಿನ್ನೆ ನೆನೆ; ನನ್ನೆ ನನೆ; ತೊಡ್ಸೆ ತೊಡೆ; ಮಂಬ್ಸೆ ಮಂಬೆ; ಕಡಲ್ಸೆ ಕಡಲೆ; ಕುಡ್ಸೆ ಕೊಡೆ; ಮಂಬ್ಸೆ ಮಂಬೆ; ಪಡ್ಸೆ ಪಡೆ; ಅಷ್ಟೆ ಅಷ್ಟೆ; ಅಜ್ಞೆ ಅಜ್ಞೆ.

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

ಇಂಡು ಕೊಂಡು ಕೊಂಡು; ತುರ್ನೆ ದೊರೆ ದೊರ; ಮುಂಡೆ ಹೊರೆ

ಹೊಲ; ಪುಗೆತ್ತ ಶೈಗೆತ್ತ ಪೈಗಾದು; ಕುಳಿಂ ಕೈಳಿಂ ಕೈಲನು; ಉರರ್ ಒರಲ್ ರೋಲು; ಕುರಲ್ ಕೈರಲ್; ಮುದಲ್ ವೊದಲ್; ಉಡವು ಒಡವು; ಗ್ರಾಡ್ ಒದೆ; ಉತ್ತೈ ಒರೆ; ಉಳಿದು ಒಳಿದು; ಪುನಲ್ ತೇಗಲ್ ವಲ್; ಮುಳ್ಳೆ ಶೈಗೆತ್ತ ವೊಳೆ; ತುಳೆ ಕು ತೊಳೆ; ಪುಡ್ಲೆ ಪೊಡೆ; ನುಡ್ಲೆ ನೊಡೆ; ಕುಡಂ ಕೊಡಂ.

Exceptions: ಉಡು, ಉಪ್ಪು, ಉಣಿ, ಉದಿರ್ಣ, ಉಬು; ತುಡು ನುಡು; ಉಯ್ಯಿರ್ಣ ಉಸಿರ್ಣ; ಪುಗ್ಗೆ ಪುಗೆ, 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.

ಇರು ಏರೆ ; ಕೆಡ ಕೆಡೆ ; ನಡ ನಡೆ ; ಶಟ್ ಕಟ್ಟೆ ; ಮುಳ ಮುಳೆ ; ಘರ್ ಘೋರೆ ; ಅಳ್ ಅಳ್ ; ತಿಟ್ ತೆಟ್ಟೆ ; ಪರ ಪರೆ ; ತುಟ್ ತೊಟ್ಟೆ ; ಮುಗ ಮೊಗೆ ; ಕರೆ ಕರೆ.

(5) \hat{A} of some Tamil words is changed into \bar{e} in Kannada and Telugu.

ನಾಣ್ಣು ನೇಣ್ಣು; ನಾಯಿತು ನೇಸಟು; ಶಾಣ್ಣು ಗೇಣ್ಣು; ಮಾಡಂ ಹೇಡು; ಅರ್ಣು ಪರು; ಅಯು ಪಟು; ನಾಳ ನೇನು; ಅಳ್ಳು ಪಲು; ಯಾವೈ ಪನುಗು; ಅಂಡು ಪಂಡು; ಶಾಣ್ಣು ಬೇನು.

In ಅಲ್ಲಾ ಏಡ್ಲು a short *a*, too, is changed into *ē*.

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

ముఖ్య ముఖ్య ముఖ్య ; అరాయా అరయా అరయా ; తప్పాడే తప్పాడే తప్పాడే తప్పాడే ; ఆఫ్టి ఆఫ్టి ఆరువము ; అఱియామ్స్ట్రి అఱియామ్స్ట్రి ఇల్లామ్స్ట్రి ఇల్లామ్స్ట్రి.

INTERCHANGE OF CONSONANTS.

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

ಪುಕಟ್ಟು ಪುಂಗಡ್; ಪುಲಾಗಡು; ಪುಕ್ಕೆ ಪುಲಾಗೆ ಪುಗೆ; ಪುಕ್ಕೆ ಪಗೆ ಪಗೆ; ಮುಂಬುಕು ಮುಂಬುಗು ಮುಂಬುಗು. ಅಕಲ್ಲು ಅಗಲ್ಲು; ಅಕಟ್ಟು ಅಗಟ್ಟು; ನಿಕಟ್ಟು ನೆಗಡ್ಲು; ನಕ್ಕೆ ನಗೆ; ಮುಕ್ಕೆ ಚೂಗೆ; 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 .

In some cases final double *k*, too, is changed into *g*.

ನೀಕ್ಕು ನೀಗು ನೀಗು ; ಹೊಕ್ಕು ಹೊಗು ಹೊಗು ; ಮುಹ್ಕು ಮುಗು ; ವದಕ್ಕು ಬಡಗು ; ತೇಕ್ಕು ತೇಗು ; ಅರಕ್ಕು ಅರಗು ; ತಾಕ್ಕು ತಾಗು ; ಕಾಕ್ಕು ಕಾಗು.

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

ಶಂಡು ಸಂಡು ಚಂಡು (ಚಂಡು also in Modern Kannada) ; ಶೀಲ್ಮಿ ಸೇಲೆ ಜೀಲ ; ಶಿಳ್ಮಿ ಸೆಳೆ ಜೀಲ ; ಶಾ ಸಾ ಚೆಪ್ಪು ; ಶೊಲ್ ಸೋಲ್ ; ಶುದರ್ ಸುಧರ್ ; ಶುದು ಸುಧು ; ಶುಂಡು ಸುಂಡು ; ಶಿಲಂದಿ ಸೆಲಂದಿ ; ಪಶ್ಲೆ ಪನಲೆ ; ಕುಡಿಶ್ಲೆ ಗುಡಿಸೆ ; ಅರಶು ಅರನು.

In some cases initial *s* is also changed into *ch* and *j* in Kannada.

ಶೇಗು ಚೇಗು ; ಶಂಬು ಚಂಬು ; ಶೈಪ್ಪೇಡು ಚೆಪ್ಪೇಡು ; ಶಕ್ಕೆ ಸೆಕ್ಕೆ (Old Kannada) ; ಚೆಕ್ಕೆ (Modern Kannada) ; ಶೋಳಂ ಚೋಳಂ ; ಶಲ್ಲಂಡ್ ಜಲ್ಲಂಡೆ ; ಶೋಡು ಹೋಡು ; ಶಿಳಂಗು ಜಿನಂಗು.

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

ಶಿಳು ಕಿಳು ಚಿಳು ; ಶಿದು ಕೆದು ಚೆದು ; ಶೆವಿ ಕಿವಿ ಚೆವಿ ; ಶೆಯ್ ಕೆಯ್ ಚೇನು ; ಶಿದ್ಲ್ ಗೆದ್ಲ್ ಚೆದ್ಲು (here *s* is changed into *g*). ಶಿರಿ ; ಶಿರ್ನ್ ಕೆರೆ ; ಶಿಲಂದಿ ಕೆಳದಿ ; ಶಿಲರ್ ಕೆಲರ್ ; ಶಿಲ್ಮಿ ಕೆಲೆ ; ಶಿಳಿಯರ್ ಕಿಳಿಯರ್ ; ಶೀ ಕೀ ; ಶೆಂ ಕೆಂ ; ಶರ್ವಾಪ್ಪು ಕೆಪ್ಪು ; ಶೆವಿದು ಕಿವಿದು ; ಶೇರಿ ಕೇರಿ ; ಶೇಜು ಕೆನೆಸು ; ಶೇಂಬು ಕೆನೆಪು ; ಶಿನಂ ಕಿನಿನು.

Exceptions : ಶಿಲಂದಿ ಸೆಲಂದಿ ; ಶೇಗು ಚೇಗು ; ಶೇರ್ ಸೇರ್ ; ಶಲ್ ಸಲ್ ; ಶಿಲಪ್ಪು ಚೆಂಪು, etc.

In ಶಾಳ್ ಗೆಳ್ ಚೆನೆನ್, *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.

ಮುತಲ್ ಮೊದಲ್ ಮೊದಲು ; ಅತು ಅದು ಅದಿ ; ಇತು ಇದು ಇದಿ ; ಕತಿರ್ ಕದಿರ್ ಕದುರು ; ಕಾತಲ್ ಕಾದಲಂ ; ಅತಿರ್ ಅದಿರ್ ; ಉತ್ತ್ವ ಬದೆ ; ಒತ್ತು ಒದು.

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 ; ಇತ್ತು ಎನ್ತು ; ಮುತಲ್ ವೆನೆಲ್ತೆ.

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

ತಂಡು ದಂಡು ದಂಡು ; ತಾಂತು ದಾಂಡು ದಾಂಡು ; ತುಡಿ ದುಡಿ ; ತಡಿ ದಡಿ ; ತಯಿಲ್ ನುಸಿಲ್ ; ಶೋಲ್ ನೋಲ್ ; ತೇಣ ಜೇಣ.

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

ಉಯಿರ್ ಉಸಿರ್ ಉಸುರು ; ಪಯಿಲು ಪೆನೆಲು ಪೆನರು ; ಪೆಚುರ್ ಪೆನರ್ ; ಪುಯಿರ್ ಪುಸಿರ್ ; ತಯಿಲ್ ನುಸಿಲ್ ; ನಾಯಿಲು ನೇನೆಲು ; ವಯಿಲು ಬಸಿಲು ; ಪಯಿಲ್ ಬಿಸಿಲ್ ; ಪೈಯ್ ಪ್ರಸಿ. In ಪಯಿಲು ಪೆನೆಲು ಪೆನರು initial *a* is changed into *e*.

Y is rarely changed into *k* and *g* in Telugu and Kannada. ವಾಯಿಲ್ ವಾಕಿಲ್ ಬಾಗಿಲ್.

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

ವಾಯ್ ಬಾಯ್ ; ವಚ್ಚೆತ್ತೆ ಬಚ್ಚೆತ್ತೆ ; ವಟೆ ಬಟೆ ; ವಕ್ಕೆ ಬಗೆ ; ವಾಳ್ ಬಾಳ್ ; ವಾತ್ ಬಾತ್ ; ವಿತ್ತಿರ್ ಬಿದಿರ್ ; ವರ್ತ್ತೆ ಬರೆ ; ಪಯಿಲ್ ಬಿಸಿಲ್ ; ವತ್ತಿರ್ ಬಿದಿರ್ ; ವೀತು ಬೀನು.

It is sometimes changed into *m* also. ವತುವ್ಯೆ ಮುದುವೆ ; ವಿಂಜು ಮಿಂಚು.

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

ಅಣ್ಣನ್ ಅಣ್ಣಂ ಅನ್ನೆ ; ಕಣ್ಣ ಕಣ್ಣ ಕನ್ನು ; ವೆಣ್ಣೆಯ್ ಬೆಣ್ಣೆ ಬೆನ್ನೆ ; ಪೊಣ್ಣ ಪೊಣ್ಣ ಪೊನು ; ಪ್ರಣ್ಣ ಪ್ರಣ್ಣ ಪ್ರಣು ; ಅಣ್ಣೆ ಅಣ್ಣೆ ಅನ್ನೆ ; ಅಣ್ಣಾಗು ಅನ್ನಾಗು ; ಅಡ್ಡು ಅಡ್ಡನ ; ಅಣತ್ ಅನತ್.

ಪುಕಟ್ ಪೂಗೆಟ್ ಪೂಗಡು ; ಏಟ್ ಏಟ್ ಏಡು ; ಪಾಟ್ ಪಾಟ್ ಪಾಡು ; ಅಟ್ ಅಟ್ ಏಡು ; ಕೇಲ್ಲಾಟ್ ಕೇಲ್ಲಾಟ್ ಕೇಲ್ಲಾಡಿ ; ಅಟಲ್ ಅಟಲ್ ಅಡಲು ; ಗಾಟಿಯಂ ಗಾಟಿಗಂ ಗಾಟಿಗಾಮು ; ಕಟುವು ಕಡುಗು ; ಮೇಡ್ ಮೇಡ್ಡಿ ; ತೆಗೆಡ್ ತೆಡು ; ಅಟಿಯಾನೆ ಅಡಿಯಾನ ; ಬಟಲ್ ಬಡಲು.

ಕುಳಂ ಕೊಳಂ ಕೊಲನು ; ಮುಕ್ಕೆ ಮೊಡೆ ಮೊಲ ; ಅಳ್ ಅಳ್ ಏಲು ; ಅಳವು ಅಳವು ಅಲವು ; ವಿಳಂಗು ಬೆಳ್ಗಾಗು ವೆಲುಂಗು ; ಹಳ್ಳಿಕ್ಕೆ ಹಳ್ಳಿ ಹಿಲ್ಲ ; ಇಳ್ ಎಲ ; ಕೊಳ್ಳು ಕೊಳ್ಳು ಕೊಲ್ಲ ; ಕಳ್ ಕಳ್ ಕಲ್ಲು ; ಅಗ್ಗಿಳಿಕೆ ಅಗ್ಗಿಲಕ ; ಅಳ ಪಡು ಅಲಪಡು.

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

ಪೂಟರ್ ಪೂಟಲ್ ಪೂರ್ಲಿಲು ; ಪದ್ದೆಯತು ಪಡದು ಪ್ರಾತ್ತ ; ಕೀಳ್ರೆ ಕೆಡಗೆ ಕೀಂದ ; ಮುಂಗು ಮೊಡಗು ಮೊಂಗು ; ಪೂಟುತು ಪೂಟು ಪ್ರಿದ್ದು ; ಕೊಟುಪ್ಪು ಕೊವ್ವು ; ವಿಟುಂಗು ವಿಂಗು ; ಮುಟುಕು ಮುಟುಗು ಮುಣಂಗು.

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

ಉತ್ತಂಗು ಒಱಗು ; ಪಂದು ವದು ವದು ; ವಿಟುಂದು ಬಿಟ್ಟು ; ಅಟುಂದು ಅಟ್ಟು ; ಪರುಂದು ಪದುF ; ತುಲಂಗು ತೊಳಗು ; ನೀಂಗು ನೀಗು ; ತಾಂಗು ತಾಗು ; ತೋಂದು ತೋಡು ; ಶೈರುಂದು ಪೋದುF ; ಇರುಂದು ಇದುF ; ಕರುಂಬು ಕಬುF ; ಪರಂಬು ಪಬುF ; ಎಲುಂಬು ಎಲ್ಲು ; ಉಣಂಗು ಒಣಗು ; ಕುರುಂಬೈ ಕುರಬೆ ; ಕೂಂದು ಗೂಡು ; ವೀಂಗು ಬೀಗು ; ಕೂಂದಲ್ ಕೂಡಲ್ ; ಮೂನ್ನೆ ಮೂತ್ತು.

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

ಮುರುಂದು ಮದುF ಮಂದು ; ವಿರುಂದು ಬಿದುF ವಿಂದು ; ಇರಂಡು ಎರಡು ರೆಂಡು ; ವೇಂಡು ಚೇಡು ವೇಡು ; ವಿಳಂಗು ಚೆಳಗು ವೆಲುಂಗು ; ಮುಟಂಗು ಹೊಟಗು ವೊಗುಗು.

In ಅಡಂಗು ಅಡಂಗು, ತಾಂದು ದಾಂಟು, ತೂಂಬು ತೂಂಬು, ಎಲುಂಬು ಇಟುಂಟೆ, ಶಿಳಂಗು ಜನುಂಗು, etc., the nasal is retained in Old Kannada but disappears in Modern Kannada. Telugu also retains the nasal in the first three words, but in the third b disappears (ತೊವು).

In ವೇಂಬು ಚೇವು, 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 ; ಪೋಂಗು ಪೋಂಗು ; ತಂಡು ದಂಡು ; ಅಂಬು ಅಂಬು ; ಶಂಡು ನುಂಡು ; ತೆಂಗು ತೆಂಗು ; ತಂಗು ತಂಗು ; etc. The first four are the same in Telugu also.

Exception: ಕಣ್ಣ ಕಟ್ಟ.

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

ಉರುಪೆನ್ನ ಒಮೆF ; ಇರುಪೆನ್ನ ಇಮೆF ; ಕಟುತ್ತೆ ಕಟ್ಟ ; ಶೈರುತ್ತು ಪ್ರೋಯಿತ್ತು ; ಅಟುಕ್ಕೆ ಅಟ್ಟು ; ಉಟುತ್ತು ಉಟ್ಟು.

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

ಮುರುಂದು ಮದುF ; ತಿರುಂದು ತಿದುF ; ಉರುಂಗು ಒಗುF ; ತುರುಂಗು

ಸುಕುಂ ; ವ್ಯೋರುಂದು ವ್ಯೋದುಂ ; ಕರುಂಬು ಕಬುಂ ; ಪರುಂದು ಪರುಂದು ; ಪ್ರಯಂಗು ಪ್ರಯುಂಗು ; ಮಾಯಂಗು ಮೂಯುಂಗು.

Exceptions : ಅರುಕು ಅರುಗು ; ಮಾಯಂಕು ಮೂಯಾಗು.

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

ಎರುತು ಎಯುತು ; ಅರುತ್ತಿ ಅತ್ತಿ ; ಪರುತ್ತಿ ಪತ್ತಿ ; ಉಯಂದು ಉದುಂ ; ಕೊಯಾಪ್ಪು ಕೊಯುಂ.

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

ಪೇಣ್ಡುತ್ತೆ ಪೇಣೆತ್ತೆ ಪೇಣೆತ್ತೆ ; ತರಕ್ಕು ಸರಕು ಸರಕು ; ತೋಪ್ಪು ತೋಪ್ಪು ತೋಪ್ಪು ; ಕೋಟ್ಟುತ್ತೆ ಕೋಂಡೆ or ಕೋಣೆ ಕೋಣೆ ; ವೆಣ್ಡುತ್ತೆ ಬೆಣೆಂಡೆ or ಬೇಣೆ ವೆಣೆತ್ತೆ ; ಅಣ್ಣುಂ ಅಣೆಂ ಅಣೆ ; ಕೊಣ್ಣುಂ ಕೊಣೆಂ ಕೊಣೆಮು ; ತೋಟ್ಟುಂ ತೋಂ ಒಂ or ತೋಂತ್ತುಂ ತೋಂತ್ತೆ ; ಓಟ್ಟುಂ ಓಟೆಂ ; ಉಟ್ಟುಂ ಉಟೆಂ.

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

ಶೆಕ್ಕುತ್ತೆ ಸೆಕ್ಕೆ ಅಥವಾ ಪೆಕ್ಕೆ ; ಪತ್ತು ಪತ್ತು ; ಮೆಚ್ಚು ಮೆಚ್ಚು ಮೆಚ್ಚು ; ಹೆಚ್ಚೆ ತ ಹಚ್ಚೆ ಪಹ್ಚೆ ; ಕಟ್ಟು ಕಟ್ಟು ಕಟ್ಟು ; ಉಪ್ಪು ಉಪ್ಪು ಉಪ್ಪು.

(10) *Nṛ* of Tamil words is generally changed into *nd*, and sometimes into *ṇṛ* and *ṇd*, in Kannada and Telugu, and into *nn* in Malayālām.

ಪನ್ನಿ ಪಂದಿ ಪಂದಿ ; ಒನ್ನು ಒಂದು ಒಂದು ; ಕುನ್ನು ಕಂದು ಕುಂದು ; ಕನ್ನು ಕಂದು ಕಂದು ; ಶೋನ್ನು ಶೋಂದು ; ಅನ್ನು ಅಂದು ; ಇನ್ನು ಇಂದು ; ಎನ್ನು ಎಂದು ; ಒನ್ನು ಒಂದು (1) ; ಕನ್ನು ಕಂದು (young plantain tree) ; ನಿನ್ನು ನಿಂದು ; ಕೆನ್ನು ಕೆಂದು ; ಕುನ್ನಂ ಕುಂದಂ (ಮಣಿ ಕುನ್ನಂ ಮಂಕುಂದ ; ಪೂಲುತ್ತಂಗೆ ಹೂಂಕುಂದ.)

ಒನ್ನಿ ಒಂಟಿ ಒಂಟಿ ; ತಿನ್ನಿ ತಿಂದಿ ತಿಂದಿ ; ಕುನ್ನಂ ಕುಂದಂ.

ಮೊನ್ನು ಮೂನ್ನು ; ಕನ್ನು ಕನ್ನು ; ಶಯ್ಯಾಕಿಷ್ಣ ಚಯ್ಯಾನ್ನ.

(11) *Tṛ* (ತ್ತರ) of Tamil words is generally changed into *t* and *t̄* and sometimes into *t̄* and *t* also in Kannada and Telugu.

ಶುಳ್ಳು ನುತ್ತು ಚುಳ್ಳು ; ಶುಳ್ಳು ಪತ್ತು ಪಟ್ಟು ; ವಾಳ್ಳಿಂ ವಾಳತು ವಾಳಿ ; ಕಾಳ್ಳಿಯುರ್ ಕುತ್ತುಸೀರ್ ಕುಟ್ಟುನುರು ; ಶಿಳ್ಳೆಲಿ ಶಿತ್ತೆಲಿ ಚಿಟ್ಟೆಲುಕೆ ; ವಳ್ಳು ಬತ್ತು ; ತುಳ್ಳು ತುತ್ತು ; ಒಳ್ಳೆ ಒತ್ತೆ ; ಕುಳ್ಳಂ ಕುತ್ತಂ ; ಪುಳ್ಳು ಪುತ್ತು ; ಮುಳ್ಳೆ ಮತ್ತೆ ; ಮುಳ್ಳಿರ್ ಮುತ್ತರ್ ; ಪೆಳ್ಳು ಪೆತ್ತು ; ಉಳ್ಳು ಉತ್ತು. ಶುಳ್ಳಂ ಚುಳ್ಳುಮು ; ಉಳ್ಳು ಉಚ್ಚೆ ಉಳಿ ; ನಾಳ್ಳು ನಾಟ ; ನೆಳ್ಳಿ ನೆತ್ತೆ ; ವಳ್ಳಂ ವತ್ತಂ ವತಮು.

(12) *R* of Tamil and Kannada words is generally changed into *d* and *g* in Telugu and sometimes into *t*.

నొఱు నొఱు నొదు ; శ్రోటే శ్రోణే ప్రుదే ; లుట్టే ఒట్టే లుడే ;
ముఱు ముఱు ముఱుదు ; ముఱ పుఱు ముదే ; శిఱ్లే శ్రే కేఱు కేదు.

ముఱ్ఱు ముఱు ముఱు ; అఱు అఱు అజు ; కణ్ఱు కఱు కంజి ;
చెఱుం బఱు బజు ; వేఱే బేఱు బేఱై.

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

కేల్లటి కేల్లటి కేల్లరి ; కుటి కుటి గురి ; పట్టుయుతు పటదు పరత్తి ;
పుకులు పుగులు పుగెర్రి. కటిలే కణీలే ; గట్ట గణై. కేల్లా కేల్లా కేల్లా ;
కేల్లా కేల్లా కేల్లా.

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

కొఱు కుఱు కురి ; శిఱు నేఱు నేరే ; విఱు విఱు విఱారు ;
లుఱుంగు ఒరగు ; టిఱు పటు తిలు ; తుఱు నుఱు నుఱు ; పాఱు
పాఱు పాఱు ; పాఱు బాఱు బాఱు.

(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.*

అపరు అపరు వారు ; లుకరు లుగురు ; లురలు ఒరలు రేలులు ; ఇల్లామ్మె ఇల్లామ్మె లేమి ; లుఛు ఒళు లోలు ; ఇళ్ళుయదు ఎళ్ళదు
రేతు ; అశాతు అగదు కాదు ; ఇవక్కు ఇవగ్గు ఏరికి ; ఇరండు ఏరదు
రెండు ; ఇలు ఇలు లేలు ; ఇరా రేయి ; ఇఱ్లు ఆయ్యెండు.

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* : అహగే హాగే ; ఇహగే హేగే ;
ఎహగే హేగే ; అహుదు హవుదు ; అహను హేను, అహను హాను, etc.

CHAPTER III.

GRAMMAR.

Inflection of nouns. Gender and number. Case. The nominative. Inflectional 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.*, ಜೀ, ಜೀತ್, ನಾನ್, etc. But the dative ಎಂ, ಈ, ನೀ, ಈ 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 ಎಂಬುದ್ ಅಣ್ಣಿಗೆ high caste, rational, and ಅಣ್ಣಿಪ್ಪೆಗೆ 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 ಅ೦ (an), ಅ೯ (ān); in Kannada the termination is ಅ೦ (ಂ), an (am); and in Telugu the terminations are ದು (du), ಉದು (udu), ಅಡು, (adu). Though *an* is not seen in the Telugu terminations, we find it clearly in the words ವಾಸಿಕಿ, ವೀನಿಕಿ. ಪೂನ್ಯೇ, ಪಾಪಾಂ; ಪೂನ್ಯ್ಯೇ, ಪಾಪ್ಯ್ಯೇ; ಅತೆಡು, ರಾಮುಡು. According to a phonetic rule in Kannada, final *n* is changed into *m*, so that the above examples become ಪೂನ್ಯಂ, ಪಾಪ್ಯಂ. 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 ಅ೯ (al), ಅ೯್ (āl); and in Kannada ಅ೯ (al). ಹೆರಿಯ್, ಇಲ್ಲಾಂ; ಹಿರಿಯ್, ನೆಲ್ಲಾಂ. There are besides three other suffixes which are the same in both Tamil and Kannada—ಇತಿ (iti), ತಿ (ti) and ಇ (i). ಹಿರಾಮುಣ್ಣತಿ, ಹಣ್ಣಾತಿ, ಮಾನ್ಯಾತಿ; ಚಾಮಾರಿಗಿತಿ, ಪೂಲತಿ, ಸುಬ್ಜಿ. The only difference is the doubling of *t* in Tamil which is likewise the case in Modern Kannada, e.g., ಅಗನಗಿತಿ. The corresponding suffix in Telugu is ಕತ್ತೆ (katte): ಚೆಲಕತ್ತೆ, ಪನಿಕತ್ತೆ. The suffixes ಅಲು (alu) and ಅಲು (ālu) also occur in Telugu corresponding to *al* and *āl* of Tamil: ಮರದಲು, ಹೇದರಾಲು. In ಹೇದರಾಲು, ಗುಣವಂತರಾಲು, etc., *r* is used to prevent hiatus, the termination being *ālu*. Further, the suffix ಅದಿ (adi) occurs in Telugu in place of *iti* of Kannada: ಗೊಲ್ಲದಿ, ಗೊಲ್ಲತಿ. Another termination occurring in Tamil is ಇ (ai), the phonetic equivalent of which in Kannada is, as stated before, ಇ: ಮಂಡಿಂಜಿ, ಮಂಗಿಂಜಿ, ತಿಂಪ್ರೆಂಜಿ; ಜೊಂಡಿ, ಪಾಣಿಂಡಿ, ನಿತಿಂಡಿ. *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 ಅ೦ (am) and ಅಡು (adu)—sometimes only *du*: ಮರಂ, ನಿಲಂ, ಹೆರಿಯದು, ಹೆರಿದು; ಮರಂ, ನೆಲಂ, ಹಿರಿಯದು, ಹಿರಿದು. The Telugu suffixes are ಮು (mu) or ವು (vu) and ಅದಿ (adi): ಫಲಮು, ಗೊಂಪು, ಉನ್ನದಿ. *Du* sometimes appears

as *tu* in Kannada, e.g., ಒಳ್ಳೆತು, ಹೆಲ್ಲಿತು. 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. ಪರುವದು is ಬರುವದು in some parts of the Kannada country, but ಬರುವುದು elsewhere and ಬರುವದು in Old Kannada. ಶಯ್ಯಾದು ಕೆಯ್ಯಾದು; ಕಾಣ್ಣಾದು, ಕಾಣ್ಣಾದು; ಪಂದು, ಬಂದು; ಕೂಂಡು, ಕೊಂಡುದು. The singular neuter noun is often used in a plural sense in these languages: ಕುದಿರ್ತೆವಂದು, ಕುದಿರ್ತೆವಂದನ; ಕುದುರೆ ಬಂದುವು, ಕುದುರೆ ಬಂದುವು. 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 ಅರಸರ್; ಮಂಕ್ತ್ಯಾ ಮಂಕ್ತ್ಯಾ; ಗುರುಕ್ತ್ಯಾ ಗುರುಗ್ತ್ಯಾ; ಏರರ್ಕಳ್ ಏರರ್ಕಳ್; ಅವರ್ಕಳ್ ಅವಗ್ರಳ್; ಮುಂವರ್ ಮುಂವರ್; ನಾಲ್ಪ್ರಾ ನಾಲ್ಪ್ರಾ. 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, ಪದಿನ್ನರ್ ಪದಿಂಬರ್; ತಂದೆಮಾರ್ ತಂದೆವಿರ್; ತಾಯ್ಯಾರ್ ತಾಯ್ಯಾರ್; ದೇವಿಮಾರ್ ತಂಬಿಮಾರ್. Another rational plural suffix common to Tamil and Kannada is *ir*, though the lengthened form *īr* is also used in Tamil. ಹೆಂಡಿರ್ ಹೆಂಡಿರ್; ಮಂಕಿರ್, ತೊಟ್ಟಿರ್; ನೀವಿರ್. Kannada has another rational plural suffix *dir* with nothing corresponding to it in Tamil. ಅವಂದಿರ್ ಅವ್ವಿರ್; ಪುಗಂದಿರ್ ಪುಗ್ಗಿರ್; ಅಣ್ಣಂದಿರ್ ಅಕ್ಕಂದಿರ್. The plural suffix corresponding to the Tamil-Kannada *kal* or *gal* is *lu* in Telugu and *kulu* in Tulu. ರಾಮುಲು, ಕಪುಲು, ಹೆಡುಲು; ಗುರುಕುಳು, ನೀಕುಳು (compare ನೀಂಗಳ್ in Tamil and Kannada). The Tamil-Kannada *var* is generally represented by *vuru* or *guru* in Telugu. ಇರುವರ್ ಇವರ್ ಇರುವುರು or ಇರುಗುರು (also ಇಡ್ಡಾಲು); ನಾಲ್ಪ್ರಾ ನಾಲ್ಪ್ರಾ ನಲುವುರು or ನಲುಗುರು. The double plural *ar-gal* occurs in all these

languages : அவர்கள் அவர்கள் வார்லு. The termination of the neuter plural in Tamil and Kannada is *gal* and in Telugu *lu*. முரங்கள் முரங்கள் மூக்குலு ; ஈசிர்கள் ஈசுகள் ஸீருலு ; கூங்குலு, அபுலு. *Avai*, another suffix in Tamil, appears as *avu* and *uvu* in Kannada, as *avi* in Telugu and as *ava* in Malayālam. பெரியக்கூடு பிரியபு பெருவு பெரியபு ; வெங்கூடு சுங்குவு வகூங்கு வெங்கு வெங்கு. The suffixes *an*, *al* and *ar* are no doubt shortened forms of the pronouns *avan*, *aval* and *avar*. In Kūī *āñu* means a man and *ālu* a woman. In Telugu, too, *ālu* means a woman. Compare *āñu* with *āñ*, 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 Case 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

The nominative sign of plurality in the plural. In

Tamil and Kannada the crude base itself, without any addition or alteration, becomes, in very many cases, the nominative singular : புல் புல் ; முங்கூ முங்கூ ; பூல் பூல் ; அல் அல் ; செல் செல். The same is the case, to some extent, in Telugu also, though words of this language do not, as a rule, end in consonants : செலி, மாங்கி, நிழலி, தினி. But, masculine bases ending in *a* take *an* as their nominative termination in Tamil and Kannada, and *du* in Telugu. As stated before, *an* becomes *am* in Kannada : சேவன் சேவங் சேவுடு ; குஷ்ட குஷ்டங் குஷ்டுடு. Neuter bases in *a* take *am* or *an* as their termination in both Tamil and Kannada, the remark about the masculine suffix *an* in Kannada applying to the neuter suffix also. கூஷங் கூஷங், கூஷங். Though *n* of the Kannada 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 : சேவங் ; but சேவங் + அங் = சேவங் ; கூஷங் ; but கூஷங் + அங் = கூஷவங் or கூஷங்ந். In Telugu

neuter bases in *a* generally take *mu* as their nominative termination : ಗುಣಮೂ, ಅನ್ನಮೂ.

The inflexional increments used in Tamil and Kannada are almost the same, as inflexional increments. 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 :—

	<i>Base.</i>	<i>Inflexional increment.</i>	<i>Oblique base.</i>	<i>Examples.</i>
(1)	Tamil ಮರಂ Kannada ಮರಂ	ಅತ್ತು attu ಅದ್ದ ad	ಮರತ್ತು ಮರದ್ದ	ಮರತ್ತುಳ್ಳ ಮರದ್ದೆಳ್ಳ
(2)	Tamil ಗ.ರು Kannada ಗುರು	ಇಂ in ಇಂ in	ಗುರುವೆಂ ಗುರುವೆಂ	ಗುರುವಿನುಳ್ಳ ಗುರುವಿನೆಂ
(3)	Tamil ಪಲ Kannada ಪಲ	ಅಂತ್ರು aṭṭru ಅಂಜ್ರಾ arṭra	ಪಲವತ್ತು ಪಲವೆಂ	ಪಲವತ್ತುಳ್ಳ ಪಲವೆಂಳ್ಳ

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, ನಾಂಗಿಟಿ from ನಾಂಗಲ; ಸೇತಿಟಿ from ಸೇಯ, ಚೇತಿಟಿ from ಚೇಯ; ಮ್ಯಾನಿ from ಮಾನು, ಚೊಣಿ from ಚೋಣ. 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* : ದೀನಿಕ, ಗುರುವುನಕು. 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, ವಾಟಿ. 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 : ಎನ್ನೆ, ಇನ್ನೆ,

The second case.

ಎನ್ನು, ನನ್ನು ದರಿದ್ರು. *An* also occurs in Telugu as the suffix for the second case: ದೊರ್ರೆ, ದೊರಲ್ಲೆ. In Modern Kannada *am* is shortened into *a* by the omission of the *bindu*. Kannada uses no inflectional increment in the second case after neuter bases in *a*, while Modern Tamil invariably uses *attu*: ದೇವನೇ, ದೇವನಂ ದೇವನ; ಮರತ್ತೆ, 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., ಇಂದ್ರೇ ಇಲ್ಲ, ಇಂದ್ರಂ ಹಂ.

In Kannada the same suffix *im* is used for both the instrumental and oblative cases. The third and fifth cases. There is, however, a so-called oblative 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 *al* and *an* to which there is no suffix answering in Kannada, still in Old Tamil occurs the suffix *in*, e.g., *ನಿನ್ನಿಂದ* *ninniranda* (given by you), which is the same as the Kannada suffix. And the oblative 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 *kante*. The suffix for the social or conjunctive case in Tamil is *ōdu* or *udan*, in Kannada *odane* and in Telugu *tōda*, or *tō*. Some scholars connect the Telugu *tōda* with the Tamil word *tōla* 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 The fourth case. Telugu. ಮನ್ನಿಕ್ಕು ಕುಳಕ್ಕು; ಮನೆಗೆ ಕೊಳಕ್ಕು; ತಲ್ಲಿಕೆ ತಲಕು. The forms ಕುಳಕ್ಕು, ಕಯಕ್ಕು are found only in Old Tamil poetry, Modern Tamil invariably inserting the inflectional increment *attu* between the base and the suffix: ಕುಳತ್ತುಕ್ಕು, ಕಯತ್ತುಕ್ಕು. In Kannada no

inflectional increment is used. In Telugu grammars *ki* and *ku* are mentioned as genitive suffixes and *kai* as the dative suffix : ఇమిఫముక్కే. *Ku* is also the suffix in Malayālam and *ikka* or *ikki* in the Behistun tablets. సినక్కు, సి ఇక్కు, సి ఇక్కె (to thee).

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

The sixth case. పులయు, మానెయు, అపన, ఎన్న, తన్న, నిన్న,
మరద. This suffix also occurs as

the genitive of personal and reflexive pronouns in Tamil, Telugu and Tuļu : ఎన, నిన, తన ; తన, తమ, మన ; యన, నిన. As stated before, oblique bases are used as genitives in Tamil and Telugu, but not in Kannada : మరత్తు, చేతి. Another suffix common to Tamil and Kannada is *adu* : అపనదు అపనదు, ఎనదు ఎన్నదు, నినదు, నిన్నదు, Kannada has besides the forms *atu* and *attu* to express the genitive : ఎనతు ఎనత్తు, నినతు నినత్తు, తనతు తనత్తు. Other suffixes given are *udaiya* in Tamil and *yokka*, *lō* and *lōpala* in Telugu : ఇరామనుడ్చ్యు, చెఱ్చుయోక్క, పఱిలోల్, కొండలలోపల. *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 *andu* of Telugu : మానెయోల్ చున్నెయుల్ ఇంచిలోల్ ; మరదోల్ మరత్తుల్ మాన్నిలోల్ ; వచనదల్ వచనశ్చిల్ వచనమునంచు. Another suffix in Telugu is *na* : తొఫ్ఫిన.

The changes that nouns undergo in the vocative

The vocative case. case are more or less the same in Kannada, Tamil and Telugu.

రావు రావా రామనే, దేవ దేవా దేవనే, రావుడ రాముడా. In the plural *ira* is the suffix in Kannada, *ir* or *īr* in Tamil and *āra* in Telugu : దేవక్షిర సంఘిర, త్విర్ శాస్త్రీర్, రాములార.

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 Kannada, 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. நன்கு நல்ல (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 நல் நல் (good) left. The word that is prefixed to a substantive is not நன்கு நல்ல, which is supposed to acquire an adjectival meaning as soon as it is put before the noun, but the primitive நல் நல் from which நன்கு நல்ல is derived. Exception may indeed be taken to the so-called adjectives such as துஷ்மான வீரப்பூர்யான, பலமுழு; துஷ்வாத, டிராத, பலமுழு; துஷ்மயீன, which are merely nouns with the relative participles *una* (Kannada *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 Kannada.

Tamil	Kannada	Tamil	Kannada
வீர்	ವೀರ	ஒஷ்	ஒஷ்
தண்	தண	பூஷு	பூஷ
பத்து	பத்து	அரு	அரு
நீர்	நீர்	நனு	நனு
வீரு	வீரு	ஶனு	ஶனு
கடு	கடு	நெடு	நெடு
ஒரு	ஒரு	வெறு	வெறு
குடு	குடு	கூரு	கூரு
சீஂ	சீஂ	கரு	கரு
பீஷ	பீஷ	ஒஷ்	ஒஷ்

<i>Tamil</i>	<i>Kannada</i>	<i>Tamil</i>	<i>Kannada</i>
நல்	ನಲ್	பல	ಪಲ
நுண்	நுண்	கீலடು	ಕೀಲಡು
வெஂ	செஂ	நடு	நಡು
வழுஂ	ஒழு	நலி	நலி

Among Telugu adjectives may be mentioned நல், எழு, புல், முங்கி, பேர்வி, சினா.

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 :

கரு + ஸுதல் = காருதல், கரு + உதல் = காரூதல் ; பேரு + அதவி = பேரைதவி, பேரு + அதவி = பேரைதவி. கரு + முகில் = காமுகில், கரு + முகில் = காமுகில்.

(2) Some double their final letter before vowels : நெடு + இத்து = நெட்டுத்து, நிது + எந்து = நீத்துந்து ; நடு + அதவி = நஷ்டுதவி ; தினு + இத்து = தின்துத்து ; கினு + எந்து = கின்துந்து. Compare Telugu வத்தே, நிடுவை.

(3) The adjective பது பனு is sometimes altered into பேரூ in Tamil ; the same occurs in Kannada also, the phonetic equivalent of பேரூ being ப. பதுங்கோ பனுங்கோ ; பேரூங்கோ பங்கோ. This adjective also doubles its final letter before vowels : பது + இது = பத்துது, பனு + எது = பத்துது.

(4) Besides being used exactly as they stand in the above list, some of the adjectives take the suffix *iya* : பேரியு பரியு, கரியு கரியு, நெடியு நிடியு, தினியு தினியு, ஜினியு ஜினியு, பேரியு பரியு.

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

1 and 2.—The numerals corresponding to these in Tamil, Kannada and Telugu are respectively ஒன்று ஒஂடு ஒக்டி, இரண்டு

Numerals.

ಎರಡು ರೆಂಡು. The *u* of the Tamil ಒರು and ಇರು in combination is dropped in Kannada. ಒರು ಒರು, ಒರುವೆ ಒವೆಂ, ಒರುವ್ಯೆ ಒವ್ಯೆ, ಒರುಹ್ಯೆ ಒಹ್ಯೆ; ಇರು ಇರು, ಇರುವೆರು ಇವೆರು, ಇರುಹ್ಯೆರು ಇಹ್ಯೆರು. The corresponding Telugu forms for ಒರು ಒವೆಂ ಒವ್ಯೆ ಒಹ್ಯೆ are ಒಕೆ ಒಕಡು ಒಕೆತೆ; and for ಇವೆರು, ಇರುವುರು ಇರುಗುರು or ಇಡ್ಡಿತು. In both Tamil and Kannada the initial of ಒರು ಒರು, ಇರು ಇರು, is lengthened before vowels : ಒರು + ಉಡಲ್ = ಒರುಡಲ್, ಒರು + ಒಡಲ್ = ಒರೊಡಲ್; ಇರು + ಐಂದು = ಇರೊಂದು, ಇರು + ಐದು = ಇರೊದು. But in Tamil it is lengthened even before consonants. ಒರುನಾಡಿ ಒರುಯಾನ್ಯೆ; ಒರುನಾಡಿ ಇರುಯಾನ್ಯೆ. The form ಎರಡು for ಎರಡು occurring in combination, is peculiar to Kannada: ಎರಡ್ತಾತು. Though ಒರು and ಒರು have *r*, the word ಒಷ್ಟೆಗೆ single, derived from the same root, has *r̥*.

3 and 5.—The words for these in the three languages mentioned above are respectively ಮೂನ್ತೆ ಮಾಳು ಮೂಡು; ಇಂದು, ಅಯ್ಯು or ಇದು, ಅಯಿದು or ಇನು. They become ಮೂ or ಮೂ and ಇ or ಅಯ್ಯೆ or ಇ in combination. ಮೂಎಲಕು ಮೂಲೆಹೀಳರು, ಮೂಪ್ಪೆಬಂ ಮೂಪ್ಪೋಯ್ಯಾ ಮೂಪ್ಪಾತಿಕ, ಮೂವರ್ ಮೂವರ್ ಇರುಗ್ಗಿರು, ಮೂಪ್ಪೆದು ಮೂಹವತ್ತು ಮೂಪ್ಪದಿ; ಇಮ್ಮುಗ್ಗೆ ಇಚ್ಚೆಗೆಂ, ಇವೆಗ್ಗೆ ಇವಡಿ ಇನಾಧ್ಯಾ (೨ days), ಇವರ್ ಇ (or ಅಯ್ಯೆ) ವರ್ ಅಯಿದುಗುರು or ಇಗುರು, ಇಂಬದು ಇ (or ಅಯ್ಯೆ) ವತ್ತು ಇಬದಿ.

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

4.—The words for this numeral in the three languages are ನಾನ್ಯಾ ನಾಲ್ಯಾ ನಾಲ್ಯಾಗು. Though the present form of the Tamil numeral does not show the radical *l* as those of the other languages, the form ನಾಲ್ಯಾ exactly like the Kannada one occurs in Old Tamil poetry: ಪಾಲ್ ಪುರೈ ಪುರಷಿ ನಾಲ್ಯಾಡ್ ಪುಳ್ಳೆ (Porunarāttupappadai). ನಾನ್ಯಾಗೆ ನಾಲ್ಯಾಗೆಗೆಂ ನಲುವೆಂಕಲು; ನಾಲ್ಯಾರ್ ನಾಲ್ಯಾರ್ ನಲುಗುರು; ನಾಲ್ಯಾದು ನಾಲ್ಯಾತ್ತು ನಲುವದಿ. In Tamil *l* is changed into *n* before *m* and into *r̥* before *p*.

6 and 7.—These numerals are the same in the three languages except for the substitution of *d* for *l* in the Telugu numeral for 7: అఱు అఱు అఱు; ఏఱు ఏఱు ఏడు. The initials of these numerals are generally shortened in combination and their *u* is sometimes dropped. అఱుంరగ్ం, అఱువర్, అచ్చర్ అఱుగురు, అఱుపదు అఱువత్తు అఱువది; ఏఱుడల్, ఏఱుడల్, ఏఱువర్ ఏఱుర్ ఏడుగురు, ఏఱుపదు ఏల్లత్తు డెబ్బది. *De* of the last word is derived from *ēdu* 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 ఎఱ్ఱు ఎఱ్ఱు ఎనమిది; ఒన్నదు ఒంబత్తు తొమిది. The Kannada form clearly shows the radical *n*. The numeral nine is a compound word in all the Dravidian languages—ఒంబదు (Malayālam), ఒయింబదు (Kodagu), ఒరప్పు (Tulu). It will be seen that the Telugu form తొమిది differs from all the others. Its first part is the same as that of the Kannada తొంబత్తు (90); but *tom* of తొమిది is supposed to be connected with *tol* (before) and *tom* of తొంబత్తు with *tondu* (nine). తొమిది is thus explained as the number before ten and తొంబత్తు as nine times ten. The Tamil word for 90 is తొణ్ణుఱు and for 900 తొణ్ణాయారం. 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 ఎనమిది 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: ఎణ్ణేత్తై ఎణ్ణేసే, ఎణ్ణర్ ఎణ్ణర్ ఎనముండ్రు, ఎణ్ణదు ఎణ్ణత్తు ఎనుండి. In Tamil *t* following *n* is changed into *d*. ఒన్నదిన్నర్ ఒంబదింబర్ తొమ్ముండ్రు, తొణ్ణుఱు తొంబత్తు తొంబది.

10.—This numeral in the three languages is పత్తు

ಪತ್ತು ಪದಿ. ಪದಿನ್ನರ್ ಪದಿಂಬರ್ ಪದುಗುರು or ಪದುಗುಂಡು. In combination the Tamil numeral becomes ಪದು at the end of words: ಇರುಪದು ಇರ್ಜತ್ತು ಇರುವದಿ, ನಾಉದು ನಾಲ್ಕುತ್ತು ನಲುವದಿ, ಎಣ್ಣದು ಎಣ್ಣತ್ತು ಎನುಬದಿ. The numeral becomes ಪದಿೱ ಪದಿೱ ಪದುೱ 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: ಪದಿೱಮೂನ್ಣು ಪದಿಮೂಕು ಪದುಮೂಡು, ಪದಿನಾನ್ನಿ ಪದಿನಾಲ್ಕು ಪದುನಾಲುಗು, ಪದಿನ್ನೆಂದು ಪದಿನ್ನೆದು ಪದುನಯಿದು or ಪದುನೇನು, ಪದಿನಾಉ ಪದಿನಾಉ ಪದುನಾಉ, ಪದಿನೇಯು ಪದಿನೇಯು ಪದುನೇಡು, ಪದಿನೇಣ್ಣು ಪದಿನೆಣ್ಣು ಪದುನೆನಿಮಿದಿ. In Tamil final *n* not preceded by a single short vowel is elided when followed by another *n*. Accordingly ಪದಿೱ + ನಾನ್ನಿ becomes ಪದಿನಾನ್ನಿ. 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 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. ಪತ್ತೆನ್ನದು ಪತ್ತೆಂಬತ್ತು ಪಂವೆಂಹಿದಿ. It becomes *pan* before 2 in the three languages, but before 1 it becomes *padin* in Tamil, *pan* in Kannada and *padun* in Telugu: ಪನ್ನಿರಂಡು ಪನ್ನೆರಡು ಪಂಡೆಂಡು; ಪದಿನೆನ್ನು ಪನ್ನೆಂದು ಪದುನೊಕಟಿ.

The three languages have the word *nūru* for a hundred, Telugu having also an additional word ವಂಡ. There is further an indigenous word ವೇಯಿ in Telugu for a thousand, the other languages having to borrow a word from Sanskrit. The word in Tamil is ಅಯಿರ್ and in Kannada ನಾಸಿರ್, both derived from the Sanskrit ನಷತ್. The Tamil numerals for 90 and 900 greatly differ from the corresponding ones of the other two languages: ತೊಣ್ಣು ಅಂತ್ತು ತೊಂಬದಿ; ತೊಳಾತ್ಯಾಯಿರಂ ಒಂಬಯ್ಯಾ ಅಂತ್ತು ನಾಕು. The suffixes for ordinals in the three languages are respectively ಅಂ ಅನೆಯು ಅವ; ಇರಂಡಾಂ ಎರಡನೆಯು ರೆಂಡವ,

ಓಂದಾಂ ಇದನೆಯ ಅಯಿದವ. ಅಂ stands for ಅಗುಂ from ಅಗು to become. Similarly *ava* stands for ಅಗ from ಅಗು to become. The origin of the Kannada suffix ಅನೆಯು is not, however, clear. I venture to think that it is identical with the Tamil particle of similarity ಅನ್ನೇಯ 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	Obligual base	Dative	Genitive with <i>a</i>	Genitive with <i>adu</i> or <i>adi</i>
First Person Singular—					
Tamil	யோட் நால்	யந்தீ யந் நால்	யந்தீ யந் நால்	யந் நந் (நா)	யந்து யந்து நந்து
Kannada	ಈ ನಾಲ್	ಎನ್ನೆಗೆ ನಾಲ್			
Telugu	ఎను నేన్ను				
First Person Plural—					
Tamil	யோಂ நால்	யந்தீ யந் நால்	யந் நந் யந	யந்து யந்து நந்து	யந்து யந்து நந்து
Kannada	ಈ ನಾಲ್	ಎನ್ನೆಗೆ ನಾಲ್	ಎನ್ನೆಗೆ ನಾಲ್	ಎನ್ನೆ (ಎನ್)	ಎನ್ನೆ ಎನ್ನೆ ನಾಲ್
Telugu	ఎనుం పోలుయా నేన్ను				
Second Person Singular—					
Tamil	நೀ	நின்கீ நின்	நின்கீ நின்	நின் ரா நின்	நின்து நின்து
Kannada	ನೀಲ್				
Telugu	నీళು అನ్				
Second Person Plural—					
Tamil	ஏயுರ் நீயோ நீ	நுபோகீ நுபோ	நுபோகீ நுபோ	நுபோ (நூ)	நுபோ நுபோ நூ
Kannada	ನೀಲು நீ				
Telugu	అల్లು అలు				
Reflexive Singular—					
Tamil	காட್	கா கா	கா	கா கா	கா கா
Kannada	ಕಾಳ				
Telugu	కಾಣು				
Reflexive Plural—					
Tamil	தாಂ	தா தா	தா	தா தா	தா தா
Kannada	ತಾಂ				
Telugu	తాము తామ				

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 intitial *y* than without it, *e.g.*, யாநே, யாக்கே, யாங்கு, யார். 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 ஏங்கு, we clearly see the form *nīm* which is identical with the Kannada plural. Tamil shares with Brāhūī the peculiarity of using *num* for the second person plural, though Kannada and Malayālam use *nīm*. 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.*, வந் தந்தேயந்தே (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.*, நாகு, மாக்கே, நீகு, மீவெலன்; நப்பு, மப்பு, நப்பு, மப்பு. 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 தன், தம் and மன், 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 ஏங்கு, ஏங்கு மீர்க்கு 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—

		Tamil	Malayālam	Telugu
Inclusive	....	யாங், நாங்	நாங்	மூந்மூ
Exclusive	....	நாங்கா	ஆங்கா	நமூ, வீங்மூ

Some scholars doubt whether this peculiarity is an originally Dravidian feature, not only because it is not found in Gōndi, Brāhūī and several minor dialects of the Dravidian group, but also because it is found in languages outside that group such as Mahrāthi, Gujrāti, etc. : Gujarāti—*ame* (we), *āpane* (we and you) ; Mahrāthi—*āmhi* (we), *āpan* (we and you). It is believed that Kannada, too, does not possess this feature. I think Kannada 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.

		Old Kannada	Modern Kannada
Inclusive	....	ಏಂ	ನಾವು
Exclusive	....	ನಾಂ	ನಾವುಗಳು

In the instance ಇನಿಬರುವೆಂದಾಗಿ ಕಾದುವಂ ಫಲುಗಳನ್ನೇಳು, given under sūtra 229 of the *Śabdamanidarpana*, the subject ಏಂ, which is understood, is clearly inclusive. It is very rarely that ನಾಂ is used in Old Kannada.

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	அவர் ...	அவರು ...	வார்கு	ஜவர்	ஜவரು	వர்கು
Feminine singular	அவரை ...	அவರ್ಣ ...	வார்கூ	ஜவரை	ஜவர்ண	வர்ண
Nenter singular	அவர் ...	அவர் ...	வார்கூ	ஜவர்	ஜவரು	வர்கು
Epicene plural	அவர்கள் ...	அவர்கள் ...	வார்கள்	ஜவர்கள்	ஜவர்கು	வர்கು
Neuter plural	அவர்களை ...	அவர்களை ...	வார்களை	ஜவர்களை	ஜவர்கು	வர்கು
Adjectives	வ ...	வ ...	வ	ஜ	ஜ	ஜ
Adverbs	அங்கு ...	அங்கு ...	அங்கு	(அங்கும்)	ஜங்கு	(ஜங்கும்)

	Intermediate Demonstrative			Interrogative			
	Tamil	Kannada	Telugu	Tamil	Old Kannada	Modern Kannada	Telugu
Masculine singular ...	ஸாவை	ஸாவை	ஸாவை	யெங்கி எவை	அவை	யெங்கு எவை	ఎవరు దు ఎవరు
Feminine singular ...	ஸாவை	ஸாவை	ஸாவை	யெங்கி எவை	அவை	யெங்கு எவை	ఎవరై ఎవరి
Neuter singular ...	ஸாக்கு	ஸாக்கு	ஸாக்கு	யெங்கு எக்கு	அக்கை	யெங்கு எக்கை	ఎర ఎర
Epicene plural ...	ஸாவரை	ஸாவரை	ஸாவரை	யெங்கி யெங்கர் எவரை	அரை	யெங்கர்	ఎవர
Neuter plural ...	ஸாக்கை	ஸாக்கை	ஸாக்கை	யெங்கி எக்கை	அக்கை	யெங்கு எக்கை	ఎற
Adjectives ...	எல்	எல	எல	யெங்கி எ	அங்	யெங்கு எ	ఎ
Adverbs ...	ஸாக்கை	ஸாக்கை	ஸாக்கை	எக்கை	எக்கை	யெங்கை	(ఎక్కు ఎక్కు)

The Tamil and Kannada forms are almost identical. The initial *y* of the Tamil interrogatives is dropped in Old Kannada but retained in Modern Kannada. We thus see that the Tamil forms with *yā* are colloquial in Kannada and the Kannada *ār* is colloquial in Tamil. The Kannada and Telugu demonstrative adjectives are merely lengthened forms of the Tamil ones. The forms வாரு, வீரு, 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 అందు, ఇందు, ఏందు, though identical in form with the Kannada ones given in the table, do not convey the same meaning: they are adverbs of place, and not of time as in Kannada. The adverbs in Telugu corresponding to the Kannada ones are *appudu* (*appoludu*, *āpoltu*), *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</i> <i>Demonstrative.</i>	<i>Proximate</i> <i>Demonstrative.</i>	<i>Interrogative.</i>
Tamil	.... அதுநே	இதுநே	எதுநே
Kannada	.... ಅನಿತು	ಇನಿತು	ಎನಿತು
Telugu	.... అంత	ఇంత	ఎంత

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

	<i>Remote.</i>	<i>Proximate.</i>
Kannada—		
Masculine	ಅತಂ	ಈತಂ
Feminine	ಅಕೆ	ಈಕೆ
Telugu—		
Masculine	ఆతನు ಅತೆದು ಆತೆದು	ಈತನು ಇತೆದು ಈತೆದು
Feminine	ಆಕೆ ಅವೆ ಆವೆ	ಈಕೆ ಈಮೆ ಈಮೆ

Kannada has no forms corresponding to the Telugu *āme*, *āpe*, *īme*, *īpe*, nor has Telugu any forms corresponding to the Kannada intermediate ನಾತಂ and ನಾಕೆ. Telugu has, however, the interrogative honorific forms ಎತ್ತೆ ದು ಹತ್ತೆ ದು, ಏಕೆ ಏಪು ಏಪೆ which are not found in Kannada. The honorific pronouns in Kannada have plurals ಅತಂಗಳು ಅಕ್ಕಯರು, but not those in Telugu. The Kannada forms corresponding to the Telugu ಅಂದಣು, ಇಂದಣು, ಎಂದಣು and ಕೊಂದಣು are respectively ಅನಿಬರು, ಇನಿಬರು, ಎನಿಬರು and ಕೆಲಿಬರು. It may be added here that *udu* the intermediate demonstrative in Kannada and Tamil, is the proximate demonstrative in Tuḷu.

VERBS.

A comparison of Tamil and Kannada under this head reveals remarkable coincidences, as will appear in the sequel, Roots.

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 inflectional 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.

கெட்டு, திட்டு, கீட்டு, சீட்டு, அடு, கூடு, கூங்காடு, ஒப்பு, தப்பு,
அடு, நட்டு, வீட்டு, அங்கு, கெங்கு, தூங்கு, நெங்கு, பூங்கு,
பாடு, வாடு, படு.

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

நட	நட்	நட்டு	துட்டு	தூட்டு	தூங்கு
வர்த்தி	வர்த்	வார்யு	அல்தி	அல்யு	
நடுங்கு	நடுங்	நடுங்கு	இடு	இடு	கூடுகு
தீர்	தீர்	ஜீரு	மூஞி	மூஞி	மூலகு
தரு	தர்	த்தெஞ்	தெலி	தெலியு	
வடு	வட்	லீஷு	நிலி	நீலு	
அராய்	அரய்	அரவு	ஏணை	ஏணை	ஏங்கு
கீய்	கீய்	கீரு	அபு	அபு	ஏடு
அடுங்கு	அடு	அடு	புரிசு	பூர்சு	பூங்கு
நிதனு	நிதன்	நிதனு	நா	நா	நெடுஞ்
வடு	வடு	வடுகு			

Roots common to Tamil and Telugu.

தடவு	தடவு	தெ	தெ
தூனு	தூரு	அலர்	அலரு
அனுப்பு	அனுபு	செ	கெ
தீப்பு	தீபு	தீயு	தீயு
தோந்து	தோந்து	ஷோர	ஷோலு
அலவரு	அலவாரு	வாடி	முடியு
வீயு	வீயு*	வாஸு	பாஸு

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

நங்கு	நங்கு	அங்கு	அங்கு
அப்பே	அப்பை	கோல	கோனு
அருப்பு	அருபு	துங்கு	துங்கு
ஒ	ஒ	அய்பு	அத்து
காண	காண	பல்லை	பங்கு
நிச்சுவேனு	நிச்சுவேனு	தணி	தனியு
வாங்கு	வாங்கு		

Roots common to Kannada and Telugu.

தூங்கு, அருபு, சூனு, பீங்கு, நெல்லு, அடுகு, அழுகு, வூங்கு,

* 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, ತೆಯು, ತೆಲುಗು, ಅಡಚು, ತೊಡೆಗು, ನಂಬಿ,*
ನಾನು, ದಕ್ಕು, ದುಮುಕು, ದೊರಕು, ಅದುಮು, ಶೇಲಾಡು, ನುಲುಚು, ತಗುಲು,
ದೋಡು, ತೋಡು, ಮರಲು, ಕರಂಗು.

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

ಎಂ	ಅನು	ಅಳ್ಳಾ	ಅಲುಕು
ಮಾರ್ತಾ	ಮಾನು	ತಿದು	ದಿದ್ದು
ಕೆಲ್ಲಾರ್	ಕೆಲ್ಲರ್ಯಾ	ನೆಗಬ್	ನೆಗಡು
ಕೆರ್ಲ್	ಕೆರಲು	ಅಜ್ಞ್	ಎಲ್ಲಾಗು
ಕೆಪ್ಪು	ಕೆಪ್ಪಿಟ್ಟು	ರುಖ್ತಿನು	ರುಖ್ತಿಂಚು
ನೀಳ್ಳಾ	ನೀಲ್ಲಾಗು	ಕೆನು	ಕೆದು
ದೆಬ್ಬಿ	ದೆಬ್ಬಿಟ್ಟು	ವುಡಿ	ನುಡುಗು
ಬಿಲ್ಲು	ಬಿಡಲು	ಅಪ್ಪು	ಅಪ್ಪುಂಚು
ಅದಿರ್	ಅದರು	ನೊಕು	ನೊಕು
ವೈಣಾ	ವೈನು	ತಟುಂಬಿ	ತಟುವು
ಅಳುವದು	ಅಲುವದು	ತಳರ್	ತಲರು
ಸ್ಲ್ರು	ಸ್ಲಿಲುಕು	ತೀಲಿಕು	ತೀನುಕು

Roots common to Tamil and Kannada.

ఆ, కా, కో, నో, ఔ, కాజు, కాయ్, లుణ్, నిర్, కల్, మల్, కెల్, కన్లు, సల్లు, కోల్, తాల్, ఆల్, అట్, వెట్, లాటు, విలు, నాలు, కాలు, పైలు, అట్, కాట్, పాట్, తట్, అటల్, ఆగ్, పుగ్, ఏగ్, ఆడంగ్, తాంగ్, విడ్, కుడ్, ముడ్, కడ్, మద్, జడ్, అడ్, లాడ్, నాడ్, ఇడ్, ఒడ్, కుంబిడ్, పాండ్, కుత్తు, లాదు, మోదు, ఒదు, నాదు, ముత్తు, ముని, కుని, ముళి, తిక్, ఎక్, తెక్, తప్పె, నంబు, అర్, అమర్, నిమిర్, అదర్, తొదర్, అదిర్, లాదిర్, అలర్, మాలర్, తలర్, కుళర్, నొల్, నేయ్, కొయర్, పాయ్, నిల్, కెట్, పట్, జట్, అట్, ముటుగ్, పైల్యు, లుఫ్, కల్, లురుల్, పోల్రు, అర్, పార్, పూలోర్, నస్కు, ముపుక్, తాయ్, మాటుక్, వాటుక్, తాలుక్, పిట్, తుత్తు, తాగ్, పని, లాగ్, ఒట్టు, పత్తు, కరి, మాణ్, పూణ్, అలంబు, ముందు, కుడ్, కపి, నుంగ్, కెళ్, అగ్రు.

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

ಬಿರಿ	ಬಿರಿ	ಬೀಬ್ಯಾ	ಬೀಬ್ಯಾ
ವೀ	ಬೀ	ವೆಳ್ಳಾ	ಬೆಳ್ಳಾ
ವೇ	ಬೇ	ವಿದು	ಬಿದು
ವಿದಿರ್	ಬಿದಿರ್	ವಾಡು	ಬಾಡು
ವರು	ಬರ್	ವಿಕುಂ	ಬಿಕುಂ
ಉತ್ತು	ಉತ್ತು	ತೊಲೀಯಾ	ತೊಲ್ಲೆ
ಪೈ	ಬರ್ಯಾ	ಪುಲುಗಾಗು	ಪುಲ್ಲುಗು
ವೀತ್ತು	ಬಿಂನು	ಅರ್ಪೆ	ಅರೆ
ವಿಂತ್ತೆ	ಬೆಂಬೆ	ಉಂತ್ತೆಯಿದು	ಉಂಳಿದು
ವಟಿ	ಬಟಿ	ವಿಂತ್ತೆ	ವಟ್ಟೆ
ವಾಯ್	ಬಾಯ್	ನಿರಪ್ಪು	ನೆರಪ್ಪು

* This and the following in Modern Kannada.

ನೈ	ನೆನ್ನ	ಮುಳಂಗು	ಫೊಳಗು
ಕಾ	ಕೆಯೆ	ಮುಳಂಗು	ಮುಳ್ಳು
ಕೆದು	ಕೆದು	ವೀಂಗು	ಬೀಂಗು
ಕೊಡು	ಕೊಡು	ಬಂಷು	ಬಂದು
ಶೆಡು	ನುಡು	ಕುನ್ನೆ	ಕುಗದು
ಶುತ್ತು	ನುತ್ತು	ಉಳಂಗು	ಉಳಗು
ಕೊರಿ	ನುರಿ	ಮಿನುಂಗು	ಮಿನುಗು
ಪೂರಿ	ಪೂರಿ	ಶೀ	ಕೀ
ಕೊದಿ	ಕೊದಿ	ತಿರುಂ	ತಿದು
ಶುರ್ಜ	ನುರ್ಜ	ನೀಕುತ್ತ	ನೀಗು
ವೆಟ್ಟು	ಬಿತ್ತು	ಪುರಭ್ರಾ	ಕ್ವೈರಭ್ರಾ
ವಿಳ್ಳೆ	ಬೆಳ್ಳೆ	ತೂಡು	ನೂಡು
ವೇಂದು	ಬೆಂದು	ಪೂರ್ಕು	ಪೂನು
ತೋಂದು	ತೋಂದು	ಅಲಶು	ಅಲನು
ಉಳಂಗು	ಉಳಂಗು	ಶುಟ್ಟು	ಸುಟ್ಟು
ನಿರ	ನೆರೆ	ಶಾರ್	ನಾರ್
ಪದುಂಗು	ಪದುಂಗು	ಕೊಲ್ರೆ	ನೊಲ್ರೆ
ಪ್ರೋರುಂದು	ಪ್ರೋರುಂದು	ಕೆಲ್ರೆ	ನಲ್ರೆ
ಒಟ್ಟುಗು	ಒಟ್ಟು	ಎರ್	ಬಿಲ್
ಮೇಯ್	ಮೇ	ತೋಲ್ರೆ	ನೋಲ್ರೆ
ಷರಂಬಿ	ಷರಂಬಿ	ಶುಪ್ಪೆ	ನವಿ
ಹೆರುಗು	ಹೆರುಗು	ತೂಳಂಗು	ತೊಳಗು
ಪುತ್ತಷ್ಟು	ಪುತ್ತಷ್ಟು	ಪರ	ಪರೆ
ಪಡೆತ್ತೆ	ಪಡೆ	ತುಡಂಗು	ತೊಡಗು
ನಾಲ್	ನೆಲ್ರೆ	ಶುರುಂಗು	ಸುಕುರ್
ಉರೆತ್ತೆ	ಉರೆ	ತಗ್ನೆ	ತಗೆ
ನನೆತ್ತೆ	ನನೆ	ತೇಯ್	ತೇ
ನಿನೆತ್ತೆ	ನನೆ	ನಾಟ್ಟು	ನಾಂಟು
ಮಾಲೆತ್ತೆ	ಮಾಲೆ	ತಪ್ಪು	ತಪ್ಪು
ಪದೆತ್ತೆ	ಪದೆ	ತಡುವಾಟು	ತಡವಾಡು
ನಿಬೆತ್ತೆ	ನಿಬೆ	ತದ್ದೆ	ನದೆ
ಕಳೆತ್ತೆ	ಕಳೆ	ಪರಪ್ಪು	ಪರಪ್ಪು
ನುಡೆತ್ತೆ	ನುಡೆ	ಪಶ್	ಪಸ್
ಶಮೆತ್ತೆ	ಶಮೆ	ಎಟ್ಟಿ	ಇಟ್ಟಿ
ಕಡೆತ್ತೆ	ಕಡೆ	ಎರಿ	ಬಾರಿ
ತಡೆತ್ತೆ	ತಡೆ	ಇದಾಲು	ಎಡಾಲು
ಪುಡೆತ್ತೆ	ಪುಡೆ	ಇದಾಲು	ಗೆಡಾಲು
ಉಡೆತ್ತೆ	ಉಡೆ	ಉದಾಲು	ಒಡಾಲು
ಇರ	ಇರೆ	ಉಳಾಲು	ಒಳಾಲು
ಕಡ	ಕಡೆ	ಕುಣ್ಣು	ಕೊಣ್ಣು
ಪೂರ	ಪೂರೆ	ತೋಣ್ಣು	ತೊಣ್ಣು
ತಾಳ	ತೊಳು	ಉದ್ದು	ಒದ್ದು
ಅಳ	ಅಳೆ	ಶಾಂತ್ರು	ಒಂತ್ರು
ಮುಗ	ಮೆಗೆ	ಕಿಣುಕುಂ	ಕಿಣುಕು
ಕರ	ಕರೆ	ತಾಂಕುಂ	ತಾಗು
ವಿಳಂಗು	ಬೆಳಂಗು	ತೊಕುಂ	ತೊಗು
ಶುರ	ತೊರೆ	ಉಳು	ಉಲು

வியுර்	බියුර්	கරුගා	කැඩු
லුඩාර්	ඛඩර්	ඡැඩාභා	නොරුඩ්
ජ්ඩ්සු	ජ්ඩ්ස්ම්	ජැඩු	ඡැඩා
ක්න්	කේඩු	සැලුල්	සැලුල්
ඝ්	ඝැඩු	කේමුෂ්	කේමුෂ්
ඝාඩ්සු	ඝැඩ්සු	ජැඩු	ජැඩු

The same roots have in some cases acquired different meanings in one or other of the three languages. Thus, the root வார் once meant to see or study in all the languages as is indicated by the words for a Brâhman வாபாசை in Tamil, ವಾಷಣ in Kannada and ಬಾಷಣ 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 வாருವ corresponding to the Tamil வாಷೆಣ್ಣ means sight or glance. The Tamil root அಡ means to shine, but the corresponding roots ಅಡ in Kannada and ಅಗಡ in Telugu, mean to blame. Again, வக்ட in Tamil means to take place, but the corresponding ವಗಣ in Kannada and ವಗಡ in Telugu mean to be famous. ಕಾ in Kannada and ಕಾನು 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 ಕೇಡು 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, க, தா, ಕೆಡು (to give), which is not found in Kannada. Sûtra 448* of the Tamil Grammar Nannûl says that of the three roots க, தா, ಕೆಡು, க is to be used by an inferior to a superior when asking for something, தா by an equal to an equal, and ಕೆಡು by a superior to an inferior.

* க தா ಕೆಡುವನு முங்கு முடியே
ಇಟಂದೋನೋಕ್ಕೋ ಮಿಕ್ಕೋನಿರಪ್ಪಿರ್ತು.

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	Epicene Plural	Neuter Plural	
Tamil	என் என	என	எய் ⁶ எ	எர் ⁶ எர	எ	எ	எ	எ	எ	
Kannada	ಎನ್ ಎನ	ಎನ	ಅಯ್ ⁶ ಅ	ಎರ್ ⁶ ಎರ	ಅ	ಅ	ಅ	ಅ	ಅ	
Telugu	ను	ను	తు	రు	యు	అది	అది	రు	అ	

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 *ಎಯ್*. The longer suffix *ಎಂ* also occurs rarely in Old Kannada poetry, *e.g.*, ನವಗೀವೇನಂಜೆ ಕಂಜಂ (*Kabbigarakāva*, 317). But other longer forms such as *ಎಂ* and *ಎಂ* are very common in ancient Kannada inscriptions, as also the

forms ಏ and ಏಂ which also occur in Tamil. The shorter form ಏ or ಏಂ for the usual ಏ or ಏಂ 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 ಏ, 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 ಏಂ 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 Malayalam neuter plural) or ಅವ್ಯ, the neuter plural. We thus see that Tamil and Telugu use for the neuter suffixes the remote forms ಅದು ಅವ್ಯ and ಅದ ಅವ, while Kannada uses the intermediate forms ಸದು ಸವ್ಯ.

The formation of the past and future tenses is mostly the same in Tamil and The past and future 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: ಶಯ್ಯೇಂ, ಕಯ್ಯಿಂ; ಪೆಣ್ಣೇಂ, ಪೆತ್ತಿಂ; ಕಂಡೇಂ, ಕಂಡಿಂ; ಮಿಕ್ಕೇಂ ಮಿಕ್ಕಿಂ.

Future: ಶಯ್ಯೇಂ ಕಯ್ಯಿಂ; ಇರುಷ್ಯೇಂ, ಇಬೇಂ; ಕಾಣ್ಣೇಂ ಕಾಣ್ಣಿಂ.

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.

ಕೆಟ್ಟಾಂ ಕೆಟ್ಟಿಂ; ಪುಕ್ಕಾಂ ಪುಲ್ಕಿಂ; ಹೆಚ್ಚಾಂ ಹೆತ್ತಿಂ. But ಕೊಟ್ಟಿಂ ಕೊಡುತ್ತಾಂ; ಹೊಂತ್ತಿಂ ಹೊಲುತ್ತಾಂ.

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

ವಾ, ವಂದಾಂ, ವಂದಿಂ; ಬಾ, ಬಂದಂ, ಬಂದಿಂ. ಕಾಣ್ಣಿಂ;

ಕಂಡಾಡ ; ಕಾಣ್ ಕಂಡಂ ; ನೋ, ನೇಂದರು ; ನೋ, ನೇಂದುರು ; ಹೇ, ಹೆಂದರು ; ಚೇ, ಚೆಂದುರು.

The roots ಬ್ರಹ್ಮ ವ್ರಿಹ್ಮ and ಅಷ್ಟ ಅಷ್ಟ shorten their initials in Kannada but not in Tamil : ಬಿಷ್ಟಂ, ವ್ರಿಹ್ಮನಾಡ್ ; ಅಷ್ಟಂ, ಅಷ್ಟನಾಡ್.

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

ಉಂಡಾಡ, ಉಂಡಂ ; ಕಂಡಾಡ, ಕಂಡಂ ; ಕೊಂಡಾಡ, ಕೊಂಡಂ. ಶುಂಘಾಡ್, ಶುಂಘಂ ; ಪ್ರಕಾಡ್, ಪ್ರೋಕ್ಷಂ ; ಶೆತ್ತಾಡ್, ಶೆತ್ತಂ.

In ಕೇನಾಡ್, ಕೇಂದರು ; ನಿನಾಡ್, ನಿಂದರು ; ಶನಾಡ್, ನಂದರು—*nd* of the Kannada verbs is, as stated before, the phonetic equivalent of the Tamil *nr* ; in ವಾಟ್ನಾಡ್, ಬಾಟ್ಟಂ ; ವಿಟ್ಲಂ ದಾಡ, ಬಿಟ್ಟಂ ; ಕಟಂದಾಡ, ಕಟಂದರು—a nasal is inserted in the Tamil verbs ; and in ಕಾಡ್, ಕಲ್ಲಂ ; ಪ್ರೋನಾಡ್, ಪ್ರೋಲ್ಲಂ the concurrent consonants of the Tamil verbs are euphonically 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, ಪಾಡಿನಾಡ, 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 ಶಯ್ಯಾ and ಶಯ್ಯಾಂ (ಕೆಯ್ಯಾ and ಕೆಯ್ಯಾಂ) 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 ಪಾಡಂ 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, சு or ஸு for the first person singular and குங் or ஸுங் for the first person plural : தீயுங், தீயுங். Kannada, too, possesses the suffix குஂ or ஸுஂ, which is, however, used not in the first person but in the third person singular and plural of all the three genders. அவம், அவங், அது, அவர், அவு—ஒகுங், நஞ்சுங். It has further to be noted that Tamil does not form its third person neuter singular by affixing the temporal particles *v*, *p* or *b*, but has to borrow the aorist future in *வு* which also serves as the future relative participle. Thus, instead of வருவது it uses the form வருங். In this respect Kannada is more regular since it uses the form வருவது or வருவது 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 கலாஙு : கொடுக்காலனு, I shall strike ; கொடுக்காலமா, we shall strike. There is, however, a peculiar tense in Telugu known as தட்டமுவூ, 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 நு to the root : தீயுங்நு, அவுநு. And this form corresponds to the Tamil neuter singular in *um*—தீயுங், அங்குங்.

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, *Tolkappiyam*, does not mention it, and it is only the later grammar *Nannūl* of the 12th century, that gives the suffixes அவநு, கநு and கலு for the present tense. The suffix in Old Kannada is சு and in Modern Kannada ஸு or லது. And the suffix in Telugu is லகு. தீயங்நிஷ்டீங், தீயங்நிஷ்டீங் தீயங்கீங் ; ஸீயங்கீங் ஸீயங்கீங்நீங் ; தீயங்குங்நாங் நு. From the Telugu form we see that the present tense in

that language is formed by adding the substantive verb ಉನ್ನಾನು to the present verbal participle ಚೇಯುತ್ತಾ of the verb ಚೇಯು *to do*. The same is the case with the Aryan vernaculars of the North. The Bengali present tense ಕರಿತ್ತೆಂಧಿ is made up of the present participle ಕರಿತ್ತೆ and the substantive verb ಅಂಡಿ. The Kannada suffixes are quite different from those of Tamil, but the Modern Kannada suffix ಉತ್ತಾ is similar to the Telugu suffix ಉತ್ತಾ, the colloquial form of which is ಉತ್ತಾ. The form ಗೆಯ್ಯಾತ್ತೇನು of Modern Kannada is a corruption of ಗೆಯ್ಯಾಧೇನು which is even now heard in some parts of the Kannada country, and ಗೆಯ್ಯಾಧೇನು is made up of the present verbal participle ಗೆಯ್ಯಾತ್ತ or ಗೆಯ್ಯಾತ್ತ and the substantive verb ಇಕ್ಕೆನು, exactly like the Telugu form. Similarly the correct forms for the third person singular, masculine and feminine, are ಗೆಯ್ಯಾತಾನು and ಗೆಯ್ಯಾತಾಳಿ which stand for ಗೆಯ್ಯಾತ್ತ + ಅಕ್ಕನು and ಗೆಯ್ಯಾತ್ತ + ಅಕ್ಕಳಿ. In the same manner the Old Kannada form ಇದ್ದಿಪೆಂ is corrupted into ಇದ್ದೇನು which is compounded of the past verbal participle ಇದ್ದಿ and the verb ಅಕ್ಕನು. Similarly ಗೆಯ್ಯಾಪೆಂ = ಗೆಯ್ಯಾ + ಅಪೆಂ, so that the temporal particle has to be taken as ಅಪೆ or ಅಪ್ಪೆ and not as ದಪ as given in the grammars. We thus see that the present tense in Kannada is formed by annexing the verbs ಇಕ್ಕೆ or ಅಕ್ಕಂ (ಅಪ್ಪೆಂ) to the present and past verbal participles: ಇರಿಧೇನು (ಇರುತ್ತಕೆಂ or ಇರುತ್ತಪೆಂ), ಇದ್ದೇನು (ಇದ್ದಿಪೆಂ). 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 ಅಡ್ಟೆತು; ಅಡ್ನೆ ಅಡಿಯಾರು ಅಡ್ರೆರು; ಅಡ್ಯೆ ಅಡ್ರೆಷ್ಟು; ಅಡ್ರೆ ಅಡ್ರೆರು; ಅಡಿಯೆನು ಅಡ್ನೆನು; ಅಡಿಯೆವು, ಅಡ್ರೆಮು.

The negative mood or voice forms, as stated before, is one of the distinctive features of the negative mood. 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: ಕೊಡ್ದೇ ಕುಡೆಂ; ಕೆಯ್ಯೇ ಕೆಯ್ಯೆಂ; ವಾರಾ ಬಾರಂ; ಕೆಯ್ಯಾದು ಕೆಯ್ಯಾದು. In Telugu, however, *a*, the negative particle, is inserted between the root and the termination. ಚೇಯನು ಚೇಯಮು; ಚೇಯವು ಚೇಯರು; ಚೇಯಾದು ಚೇಯರು. The same is the case in the other languages also as is evidenced by the forms ಅಣಿಯಾದೇ ಅಣಿಯಾದೆ; ಅಣಿಯಾದ ಅಣಿಯಾದ, corresponding to the Telugu forms ಚೇಯಾಕ 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 ಕೆಯ್ಯಾಷ್ಟ್ಯ ಕೆಯ್ಯಾದೆ 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 ಶೈಕ್ಷಾರಾಯ್ಯ ವಾನ್ಯ ಮಗನೆನರ್, ಶ್ಯಾಮ್, ಶ್ಯಾನ್ತಿ; ಬನದ್ಲಿ ಪುಗಲ್ ಪುಗಲೆಂಬ ಗಂಡುಗೋಗಿಲೆ, ಬಗೆಯಲ್, ಬಗೆಯಲಂ. *Al* does not occur in Telugu: ಚೇಯಾಕಮು. In poetical Tamil ಕೆಯ್ಯಾ is used for ಕೆಯ್ಯಾದು. Similarly ಅಗ or ಅಗಾ is used for ಅಗದು 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: ಅಡವಿ ಕಡಹಿ ಕಾಣ್ಣಿ; ತೆಳಿವಿ ತಳಪು ತೆಲುಪು; ತಿರುವ್ವು ತಿರುಪು ತ್ರಿಪ್ಪು; ಅಡಪು ಕೆಡಪು ಕಾಣ್ಣು.

ಮಂಡಿಪು ಇಡಿಪು ; ಚೊಪು ಮೇಪು ಲೇಪು ಶಾಡಿಪು ನೇರುಪು. Besides *p*, Kannada has in common with Telugu the suffix *chu*, and also *isu* the corresponding Telugu suffix being *inchu* : ಶೈಂಚೆ, ಅಯಲ್ಪು, ನಾಹೆ ; ತೇಲುಚು ಪೂನುಚು, ಕುದುರುಚು ; ಕೆಟ್ಟನು ಕಟ್ಟಿಂಚು ; ವಾಣಿನು ಮಾನಿಂಚು ; ಕರಗಿನು ಕರಗಿಂಚು ; ಗುಣಿನು ಗುಣಿಯಿನು ಗುಣಿಯಿಂಚು. The suffix *chu* also occurs in Modern Tamil—ಪಾಯು‘ಚ್ಚು’.

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 : ಹೆರುಗು ಹೆರುಕ್ಕು ; ವಾಡು ವಾಟ್ಟು ; ಅರುಂದು ಅರುತ್ತು ; ತೇರ್‌ಗಿಟ್ಟೇಂ ತೇರ್‌ಕ್ಕಿಟ್ಟೇಂ.

The formation of appellative verbs is similar in all the three languages, only Telugu Appellative verbs. has not a proper third person singular except the neuter singular : ತೇವಗನೇಂ ಸೇವಕನೇಂ ಸೇವಕುದನು ; ತೇವಗನಯ್ ಸೇವಕನಯ್ ಸೇವಕುದವು. 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. ತೇವಗನೇಂ ಸೇವಕರೆಂ ಸೇವಕುಲಮು. Kannada has two plural forms when pronouns and adjectives are used as appellative verbs : ಹಿರಿಯೆವು ಹಿರಿಯರೆವು ; ಹೆಣೆಪು ಹೆಣರೆವು ; ಹಿರಿಯರ್ ಹಿರಿಯರ್.

All the three languages agree in using the verbal theme or root as the second person singular in the imperative mood : ತಯ್ ಕೆಯ್ ಚೇಯು ; ಕೊಳ್ ಕೊಳ್ ಕೊನು ; ಪಾಡು ಪಾಡು ಪಾಡು. In Telugu, however, the suffix *mu* is generally added to the root : ಚೇಯುಮು ಪಾಡುಮು ಹಿಲುವುಮು ರಕ್ಷಿಂಷುಮು. In Tamil and Kannada the suffix *a* is added to the root when it is intended to express wish or entreaty rather than command : ಎ ಎಷಂಗ, ಪೂಲಯ ; ಎಂ ಕೇಳ, ನೋಡ. In Telugu the suffix *mu* becomes *ma* : ಚೇಯುಮು ಶೋಷಿಂಷುಮು. The second person plural suffix is ಏ in Tamil, ಇ in Kannada and ಯು in Telugu : ತಯ್ಯು ಕೆಯ್ಯು ಚೇಯುಂಡು. 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 *min*: வாயும் வாயும். 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; ಕೇಳಿರ್ ಕೇಳಿ. The forms used for the negative are also nearly identical in Tamil and Kannada, but different in Telugu: తయ్యాನ్‌క ಕೆಯ್ಯಲಂ ಚೇಯಕುಡು. The first person plural suffix in Kannada is *am* and in Telugu *dam*: ತಯ್ಯಾಂ ಚೇಯುಂದಮು. If *d* is considered euphonic, the suffixes become the same in both languages. The verbal noun with the suffix *ಅಂ* and its equivalents is used as an imperative in all the three languages: ಬೋಧಿಂಬಿ ಪೋಷಿಂಬಿ ಶೋಷಿಂಬಿ. In Tamil *al* is both the affirmative and negative suffix in the second person singular, but in Kannada only the negative suffix: ಪಯುವಿಲ್ ಕೊಂಡಾರಾಷ್ಟ್ರಾವಾನ್‌ವಾನ್‌ಮಾಗನೆನರ್ | ಮಾಕ್ತಾಷ್ಟ್ರಾ ದಡಿಯನರ್; ಪುಗಲ್. The suffix for the third person singular and plural is *ke* or *ge* in Kannada and *ka* in Tamil: ಕಿಡುಗೆ ಕೆಡುಗೆ; ಬಾಳ್ಗಿ ವಾಳ್ಗಿ; ರಕ್ಷಿಕೆ ಶರ್ಕಿಕೆ. Modern Kannada has also the forms ಪೂರ್ಗಿಗೆ ಆಗ. The suffixes in Telugu are quite different: ಎಡ್‌ and ತ್‌. ಪೂರ್ಣಿಂಚೆಡ್‌ ಪೂರ್ಣಿಂಚೆತ್‌; ಪೂರ್ಲಾಗಲೆಡ್‌ ಮೇಲ್ಲಾಗಲುತ್‌.

The infinitive suffix common to the three languages is *a*. ತಯ್ಯಾ ತಯ್ಯಾ ಚೇಯ. Sometimes The infinitive. datives of verbal nouns in ಅಲ್ in Tamil and Kannada and in ಲಾಳ in Telugu are used as infinitives: ಕಾಳಾಲ್ ಕಾಳಿಲ್ ಕನುಂಕು; ತಯ್ಯಾಲ್ ತಯ್ಯಾಲ್ ಚೇಯಲ್ ಇಕ್ಕು. In Kannada infinitives end in *al* also: ಬೇಡಲ್ ಕೊಳ್ಳಲ್ ತಯ್ಯಾಲ್. These forms are identical with the Tamil verbal nouns ವೇಂಡಲ್ ಕೊಳ್ಳಲ್ ತಯ್ಯಾಲ್. 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: ತಯ್ಯಾಲಾಯ್ ತಯ್ಯಾಲಾಯ್ಲ್ಲಾ; ಕೂಡಲಿರು ಕೂಡಲಿರು; ತಯ್ಯಾಲ್ ವೇಂಡ್ಲ್ ತಯ್ಯಾಲ್ ವೇಂಡು; ತಯ್ಯಾಲ್ ತಕ್ಕುದು ತಯ್ಯಾಲ್ ತಕ್ಕುದು. In the examples ಮಾಡವೇಯ್ ಒ, ಪೂರ್ಗಿ

ಕೂಡಿದ್ದು, ತರವೇತ್ತು we have to suppose that *l* is omitted. Similarly in ಜೇಯಿಗೊಡಿದ್ದು, ಜೇಯಿರಾದ್ದು, ಜೇಯಿವರೆನು the suffix *ಂಡ* may be supposed to be omitted. In ಮಾಡಲ್ಕೋಂದಂ, ಜೇಳಲ್ಬಂದಂ the dative suffix *ke* is understood.

As stated before, the use of the relative participle

The relative parti-
ciple.

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: ಕೆಯ್ಯಿ ಕೆಯ್ಯಿ ಜೇಸಿನ; ನಡಂಡ ನಡೆದ ನಡಣ; ಪಾಡಿನ ಪಾಡಿದ ಪಾಡಿನ; ಶಯ್ಯಿನಿಷ್ಟ ಶಯ್ಯಿತ್ತಪ್ರ ಜೇಯಿಯಿತ್ತನ್ನು; ಒದುವ ಚೆಡುವಗೆಲ.

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.*, ಪಾಡುತ್ತರುವ (and not ಪಾಡಿದವ), ಪಾಡುತ್ತನ್ನು. Tamil has the forms ಪಾಡಾಸಿಷ್ಟ, ಪಾಡಾಗಿಷ್ಟ, ಪಾಡಾಗಿಲ. Tamil has now no future relative participle corresponding to the Kannada one in *a*, ಬರುವ, though instances of such participles occur in Old Tamil poetry: ಕಂಷ್ಟಿವೇಲ್ರ ವರುವಪ್ಪೇಲ್ರ ಕಲುಂಡ ಮೇಲ್ರ ವಂದು ತೋಷಿನಾಂ (*Kamba-Rāmāyanam, Bālakāñḍam*). The existence in Tamil of a future relative participle in *a* is also indicated by forms such as ಪೋವದು, ಕಾಳ್ಜಿವು, etc. The form now used instead is the aorist future in *um*, ಶಯ್ಯಿಂ, ಪಾಡುಂ, ಕೆಂಲ್ಲುಂ, without any temporal suffix. Besides the regular form, Kannada makes use of this form also: ಪಾಡುಂ ಕುಯಿಲ್ರ ಪಾಡುಂಗೋಗಿಲ್ರ. ಅಡುಂಬೆಲ್ರಂ, ವಿಲುಂಜವ್ಯಂನಂ, ತಂಗುಂಬೋಳ್ಟ್ರ್, ಕುತ್ತುಂಗಣ್ಯ, ಇತಯಿಂಬೋಯ್ಯಂ. Again, both the languages omit the suffix *um* and use the root alone in combination: ಶ್ರಾಂಗಾಡು ಸುಡುಗಾಡು; ಅಡುಗೊಂತ್ರ ಅಡುಗೊಂತ್ರ; ಕೊಲ್ಲಾಯಾನ್ನೆ.

బిడుగెళ్లా, బిడువాయా. In Telugu, too, there is no regular future relative participle, this participle being formed in that language by the addition of గల from the root కలుగు: జేయుగల కెల్పుగల. There are also the suffixes ఎడు and ఎది added to the root to express the same idea: జేయేడు జేయేడి; కెల్పేడు కొల్పేడి. Further, the root alone is also used in combination as in Tamil and Kannada: జడువు పాతము, జేయుషు. The negative relative participle in Telugu ends in *ni* unlike those of Tamil and Kannada which end in *a*. The particle of negation is *ā* in Tamil and *a* in Kannada and Telugu: తయ్యాద కేయ్యద జేయుని; పాడాద పాడసి.

The formation of the preterite verbal participle is exactly the same in Tamil and Kannada. 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: వాచున్న బాయ్దు; కండు కండు; కట్టు కల్పు; తెయ్యు కెప్పు; అది అది; వేండి బేడి; తరుప్పి తరుసి. Telugu uses only one suffix *i*: పాడి, కొట్టి, ముఱి, పేరేషించి. Telugu agrees with Kannada 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 Kannada by the addition of ఉతే or ఉత్తే and ఉతుం or ఉత్తుం, and in Telugu by the addition of ఉఁడు: పాదుతే పాదుత్తే; పాదుతుం పాదుత్తుం, పాదుఁడు. అనుతుం అనుఁడు. The negative verbal participle ends in దు in Tamil, in దె in Kannada and in కు in Telugu, the particle of negation being, as in the negative relative participle, అ in Tamil and ఉ in Kannada and Telugu: తప్పాదు తప్పేదె తప్పేక; తెయ్యాదు కేయ్యదె జేయుక. In ancient Kannada the Tamil form తప్పాదే with a long *a* occurs.

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

tion is expressed by auxiliary verbs such as పడు signifying "to suffer": కష్టప్రపంచుదు కష్టలో పట్టుదు కష్టబడెను. There are several ways in which an active verb is used to express a passive sense: ఉడ్కిందము ఒడయితు ఏలుగెను (it was broken); ఎలుదినపుత్తగం బరెద పున్సుకం వ్యాసిన పున్సుకము (a written book); శేయ్యలాయిట్టు కేయ్యలాయ్యు జేయుట అయినది (it was done); అడియుండాడ ఇటుకిందను దభ్యదినెను (he was beaten).

As stated before, Malayālam has dropped the personal terminations and uses the verbal participle as a finite verb: ഇംഗ്ലീഷ് (അഡിക്കു), I beat; എ അഡിക്കു, you beat; അവ് അഡിക്കു, 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—కొఱ్ఱు కున్నారు, కొఱ్ఱుగలరు, కొఱ్ఱుదురు, కొఱ్ఱుందరు; 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 కొళ్ళెను, కొఱ్ఱును, కొళ్ళెదును, కొళ్ళెదుని; and in the future tense the forms for the second person singular and the third person neuter plural are the same—కొఱ్ఱుగలపు.

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*. అయ్యె, అకో,

ಒಹೋ, ಒ್ಯೆ are common to the three languages. Some similar forms found in Tamil and Kannada are :

ಮಲ್ಲು ಮತ್ತು, ಇನಿ ಇಂ, ಮೂರ್ ಮುಂ, ಹೀ ಹಿಂ, ಮಿಗ್ ಮಿಗೆ, ತಪ್ ತಪ್, ಶಾಲ ಸಲೆ, ವೆಸುಮನ್ನ ಬಲುದೆ, ಉತ್ತಾ ಉಟ್ಟೆ, ಪೆಲು ಪೆಲ್ಲೆ, ಶುವ್ವಾ ಶುಮ್ಮನೆ, ಉಡ್ ಉಡನೆ, ಅಷ್ಟು ಅಂದು, ಇಷ್ಟು ಇಂದು, ಎಷ್ಟು ಎಂದು, ನಾಷ್ಟು ನಾಷ್ಟ, ಎಷ್ಟುಎಷ್ಟು ಎನಲೊಡಂ, ವರುವದುಂ ಬಪ್ಪುದುಂ, ತನ್ನೆಯುಂ ತನಕ್, ಪಡಪಡನೆ ಪಡಪಡನೆ.

A few found in Kannada and Telugu are :

ಹೆನ್ನೆ ಹೆನ್ನೆ, ಅಕ್ಕು ಇ ಅಕ್ಕು ಇ, ತಪಕ್ಕು ನೆ ತಪಕ್ಕು ನ, ಕಟ್ಟನೆ ಗ್ರಹಿನೆ, ಇಗ್ಗೋ ಇಗ್ಗೋ, ಮತ್ತು ಮತ್ತು.

A few similar forms found in the three languages are :

ನೆನ ಲ್ ನಿನ್ ನಿನ್ ; ನಾಳ್ನಿನ್ನು ನಾಳಿದ್ದು ಎಲ್ಲಾಂದಿ ; ಯಾದಾನುಂ (ಯಾದಾಯಿನುಂ) ಇನಾನುಂ ಇಮಯಿನೆ.

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—ಕೆಯ್ಲ ಲ್ ಕೆಯ್ತ ಚೇತ್ತ ; ಅಲ್ಲಿದಲ್ ಅಲಿತ ಅಲಿತ. ಕೈ ಕ—ಪಡುಕ್ಕೆ ಪಡೆ ಪಡುಕ ; ಅಮರಿಕ್ಕೆ ಅಮರಿಕ ; ಅಂಜಿಕ್ಕೆ ಅಂಜಿಕ ; ಪದಿಕ್ಕೆ ವೆಡಿಕ ಪದಿಕ—ನಡವಡಿಕ್ಕೆ ನಡವಡಿಕ ನಡವಡಿಕ. ವು ವು—ತೆಲಿವು ತೆಲಿವು ತೆಲಿವಿ. ವು ವು—ಶಾವು ಶಾವು ಶಾವು. ವಡಿ ವಳಿ ವಡಿ—ನಡವಡಿ ನಡವಳಿ ನಡವಡಿ. (Negative) ಅಮ್ಮ ಅಮ್ ಅಮ್—ಕೆಯ್ಲಾಮ್ಮ ಕೆಯ್ಲ ಮೆ ಚೇಯಿಮಿ.

Suffixes which are similar in Tamil and Kannada.

ಉಳ್ಳ—ವಿಕುಳ್ಳ ಬಿಕ್ಕುಳ್ಳ ; ವು—ಅಟವು ಅಟವು, ಅಯಿವು ಅಯಿವು ; ಅವು— ಕಳವು ಕಳವು, ವರವು ಬರವು, ಶೆಲವು ಸಲವು ; ಅಂ—ಅಟಂ ಅಟಂ, ನಡುಕ್ಕಂ ನಡುಕಂ, ಅಟ್ಟಂ ಅಟಂ, ಕುಟ್ಟಂ ಕುಟಂ ; ಇ ಇ—ಕೊರ್ಮೆ ಕೊರೆ, ನಗ್ಗೆ ನಗೆ, ಕೊಡ್ಡೆ ಕೊಡೆ ; ಪು ಪು or ಹಿ—ಕಾಪ್ಪು ಕಾಪ್ಪು, ನಿನ್ನೆಪ್ಪು ನೆನಪ್ಪು.

ನೋನ್ನು ನೋಂಬಿ ; ವಿ ವೆ or ಹಿ—ಮಹಿಲಾ ಮಹಿಲೆ, ಕೇಳ್ಣ ಕೇಳ್ಣೆ, ಕಲ್ಪ ಕಲ್ಪು ; ಹಿ ತೆ—ಪುಗಟ್ಟು ಪುಗದ್ದೆ, ನಿಗಟ್ಟು ನಿಗದ್ದೆ.

Suffixes which are similar in Kannada and Telugu.

ಮೆ—ಮಿ—ತಾಲ್ತು ತಾಲಮಿ ; ಗಡೆ ಗಡ—ತೇಣುಗಡೆ ತೇಣುಗಡೆ, ಬಿಡುಗಡೆ ಬಿಡುಗಡೆ ; ವು—ತಡವು ತಡವು ; ವಳಿ ಬಡಿ—ನಾಗುವಳಿ ನಾಗುಬಡಿ ; ಪ—ತಿರಿಪಂ ತಿರಿಪಮ್ಮು.

Suffixes peculiar to Tamil.

ಚೈ—ಪಾರ್ವತೈ ; ಕು—ಪೇರುಕು ; ರಿ—ಮುಣಿರಿ ; ಷಿ—ಪುಣಷಿ ; ಕಾಡು—ಶಾಕಾಡು.

Suffixes peculiar to Kannada.

ಇನು—ರಾಜೀನು ; ಗುಳ್ಳ—ಬಯ್ಯಾಳ್ಳ ; ಹ—ಉರೆಪಂ ; ವಿ—ಬರ್ವಿ ; ಹು—ಬಾಹು.

Suffixes peculiar to Telugu.

ಉಳಿ—ಚೇಯುಳಿ ; ಪು—ಫಿಡಿಪು ; ಕಿ—ಕೋರಿಕಿ ; ಅ—ಎಂಡ ; ಅಕ—ಅಮ್ಮೆ ಕಮ್ಮು ; ದು—ದಿಗುಡು ಅಮ್ಮುದು.

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 ಚೇಡು, ಪಾಡು ಪಾಡು ಪಾಡು ; ಪಾಟು ಹಾಡು ಪಾಟು ; ಮುಳುಕ್ಕು ಮುಳುಕು ಮುನುಕೆ ; ಕೋಳ್ಳ ಕೋಳ್ಳೆ ; ತುಡು ನುಡು ; ವೀಡು ಬೀಡು. ಎಟುತ್ತು, ವಿಂಬ. ಕೋಡು, ಏನು. ಅಟು (from ಅಡುಚು), ಪೋಡು (from ಬ್ರೋಡುಚು).

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

ಕಟ್ಟು, ತಪ್ಪು ; ದಾಂಡು ದಾಂಡು ದಾಂಡು ; ಶೋಲ್, ಮುಣಿ ; ತಡೆ, ನುಡಿ ; ತಿಟ್ಟು ಚೆಚ್ಚೆ.

In Tamil and Kannada participial nouns are formed by affixing either demonstrative pronouns or pronominal terminations to the relative participles ending in *a*.

ವಂದರಾಂ ವಂದೋಂ ವಂದವೋ, ಬಂದಂ ಬಂದೋಂ ಬಂದವೋ, ವಂದಾಳ್ ವಂದವೆಳ್, ಬಂದಳ್ ಬಂದವೆಳ್ ; ವಂದಾರ್ ವಂದವರ್, ಬಂದರ್ ಬಂದವರ್, ವಂದಮ್ ಬಂದಮ್ಮು, ವಂದವ್ಯೆ ಬಂದವ್ಯುವು ; ವರುವಾರ್ ವರುಬವ್ಯೆ, ಬವ್ರಂ ಬರ್ವೆವೆಂ, ವರುವಾಳ್ ವರುಬವೆಳ್, ಬರ್ವೆಳ್ ಬರ್ವೆವೆಳ್. ವರುವಾರ್ ವರುಬವರ್, ಬರ್ವರ್ ಬರ್ವೆವರ್ ; ವರುವದು ಬರ್ವುದು, ವರುಬವ್ಯೆ ಬರ್ವುವು, ವಾರಾದ್ವಾರ್ ವಾರಾದವ್ಯೆ, ಬಾರದಂ ಬಾರದಂ ; etc.

In Telugu demonstrative pronouns alone are added.

ಚೈಸಿನವಾಡು, ಚೈಯಾಗೆಲವಾಡು: ಚೈಸಿನದಿ, ಚೈಯಾಗೆಲದಿ, etc.

Tamil has participial nouns of the present tense also: வருக்னாக் வருக்னவே, etc.

But in Old Kannada there is no present participial noun according to Kēśirāja (*Śabdamanidarpana*, sūtra 73), though Bhaṭṭākalanka allows it (*Śabdānuśāsana*, sūtra 447) ವಂದವನಂ, 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, ಪಾಡುತ್ತಿರುವಾದು, 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 ಮಾಡುತ್ತಿದ್ದು or ತೆಯಿಂಡಿದ್ದು 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: ಪರಿಗಣಿತೆನ್ನು, ಚಂದಮೆನ್ನು; ವಂದೇನ್ನು, ಚಂದಾಯೆನ್ನು, etc.

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

ಪೆರುಮ್ಮೆ ಪೆಮ್ಮೆF ಹೇರಿಮಿ; ಹೇನ್ನೆ ಪ್ರೇಲ್ಲೆ ಮೇಲಮಿ; ನನ್ನೆ ತೆನ್ಲೆ, ವನ್ನೆ ತೆ ಬರ್ಕೆ, ಪಶುಮ್ಮೆ ಬನುಮೆ; ಶಿವಪ್ಪು ಕೆಂಪು ಕೆಂಪು; ಪೆಳ್ಳಪ್ಪು ದೀರ್ಪು ತೆಲುಪು; ಇಸಿಪ್ಪು ಇಂಪು; ಕಟುಪ್ಪು ಕಪ್ಪುF; ಹೆರಿಯತನಂ ಹಿರಿಯತನಂ ಗೊಪತನಮ್ಮು; ಕಲಿತನಂ ಕಲಿತನಮ್ಮು; ಅಗ್ಗಳಕ ಅಗ್ಗಲಕ.

Of the special suffixes may be mentioned **ಗು**, **ಅಂ** in Tamil **ನನ್ನ**, **ನಲಂ**; **ಈಕ**, **ನಿ** in Telugu **ಒನ್ನು ಈಕಮು**, **ನಲ್ಲಿನ**; and **ಂ** in Kannada **ಕಿಂಪು**, **ಗುಂಜು**.

Derivative nouns are formed in these languages by adding what are known as *taddhita* Derivative nouns. 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:

గుಣವಾಡ ಗುಣವಂತಂ ಗುಣವಂತುಂದು ; ಗುಣಮುಖ್ಯಂ ; ಪರುಮುಖ್ಯಮಾಡ್ಯಾರ್ ಹೆಚ್ಚೆಯೋಡೆಯಂ ; ಅಷಮಟಿಗೆ ಅಷಮಟೀಡು, ಮಾಷಟಿಗೆ ಮಾಷಟೀಡು ; ಪಣಕ್ಕಾರ್ ಹಣಗಾಲಂ ; ಅಷಗಾಲ ಅಷಕಾಂದು ; ತಿಂಡಿಪ್ರೋತ್ ತಿಂಡಿಪ್ರೋತು ; ಮುಕ್ಕೀಡಿ ಮುಕ್ಕೊಳೆ ; ಕುಳ್ಳಿವಾಳಿ ; ಮುದಿವಳ, ಕಲ್ಲಾಯ್, ಅಲರಿಚ್, ಲಂಬಂಗುಳಿ ; ಪರ್ಗಾರಾದು, ಕೆಂಂಡಕಾಂದು, ಚಿಟುತುಕ ; ಪಾಂಬಾಟ್ಟಿ ಪಾವಡಿಗೆಂ ಪಾಮುಲವಾಂದು.

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

ಶಂದಾಮರ್ಕೈ ಶಂದಾವರೆ ಶಂದಾಮರ ; ಶಂಗ್ರಾಮ್ ಶಂಗ್ರಾಮ್ ; ಶಾರ್ಕೈ ಪಾಷಾಂಬು ಶೇರೆಹಾಪ್ ; ಹೆರಿಯಮಗ್ಗೆ ಹಿರಿಯಮಗಂ ; ಕರುಂಗುದಿರ್ಕೈ ಕರುಂಗುದಿರ್ಕೈ ದುರೆ ; ಅರಮನ್ಯೈ ಅರಮನೆ ; ಮಲ್ಲಗ್ರೈನನ್ಯೈ ಮಲ್ಲಗ್ರೈನನೆ ; ಇಟಯುಂಫೆಣುಮು ಇಟಯುಂಫೆಣು ; ಮಾಂಗಾಯ್ ಮಾಂಗಾಯ್ ; ಕೆಲ್ಲೆನೀರ್ ಕೆಲ್ಲೆನೀರ್ ; ಮೇಂಗಾಲ್ ಮೇಂಗಾಲು ; ಹೆಡದಲೆ ಹೆಡತಲ ; ಮೂಜಗಂಗಳ್ ಮೂಜಗ್ಗೆ ಮುಲು ; ಬೆಳುದುರೆ ತೆಲ್ಲಗುಳ್ಳಿಮು ; ಮುಕ್ಕೊಂಡು ಮುಕ್ಕೊಂಡು ; ಪಾಸರಗ್ರಾಂ ಪ್ರೇಗಂಟಿ ; ಚಿಗುರುದುಟಿ ಚಿಗುರುಮೋಡಿ ; ಕೈದಾವರೆ ಕೈಲುದುಮ್ಮಿ ; ತೆಂಬೆರಲ್ ತೆಮ್ಮೆರ.

In Tamil there is a peculiar class of elliptical compounds known as ಅನೈತಿಕತ್ವಗ್ರಂಥಿ in which certain words are to be understood which is not usual in the other languages. Compounds like ಮಲ್ಲಡಿ ಮಲ್ಲಡಿ, ಪವಳವಾಯ್ ಪವಳವಾಯ್, ಹಿಣ್ಣಿನುದರ್ ಹಿಣ್ಣಿನುದರ್, ಪೆಲ್ಲುಹಿಡಿ ಪೆಲ್ಲುಹಿಡಿ 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—ಒತ್ತಡ (an ascetic), ಚೆಳ್ಡಿ (Siva) and ಕರ್ತೆದೆ (a hard-hearted person) ಕರ್ಪಾಣಂ ಗೆಟ್ಟಾಕೆ ಕೈಕೆ ಕರ್ತೆದೆಯಕ್ಕುಂ (Pampa-Ramayana, vi 164.)

CHAPTER IV

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

VOCABULARY.

The vocabularies of Tamil, Kannada 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 Kannadiga 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, ఈ మూడ అడ్డ పడెయుడ్, 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, ಅಡ್ಡು, ಅಂಬು, ಅವಗಡಂ, ಅಪರಂಬಿ, ಉಪ್ಪು, ಕತ್ತಿ, ಕಪ್ಪುಂ, ಕುಚ್ಚು, ಗಂಬಿ, ಚಪ್ಪುಂ, ತೆಪ್ಪುಂ, ತುಂಡು, ತಗಡು, ತಗರು, ತೇಪ್ಪಿF, ತೊಟ್ಟಿ, ದಂಡು, ದಿಡ್ಡು, ನೆಬ್ಬು, ನಾಡು, ಪುರುಡು, ಷಟ್ಟುಂ, ಪಲ್ಲಿ, ಬೆಳಹ್ಮಿ, ಮುಟ್ಟುಂ, ಮೂಡೇವಿ.

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

Tamil	Kannada	Telugu	Tamil	Kannada	Telugu
நீண்ட	ನೈண್	డெல	பூங்கே	ஓங்கே	ஷேங்
யானே	அனே	உனக்,	மூடர்	மொடர்	மொடலு
		ஷந்தங்கு	மூஞ்சே	மொஞ்	மொஞக்
மோனை	ஸೋನೆ	ஸೋನ	கி.லி	கி.லி	கிலுக்
பாங்கு	பாங்கு	பாமு	வாடிக்கே	வாடிக்	வாடுக
அஷ்ட	அஷ்ட	அஷ்ட	அஸ்டே	அஸ்	ஊயி
ஒஸ்டே	ஏஸ்	ஏந	வாயில்	பாகிர	வாசில
திரே	தீர்	தீர	கீஸ்யாடு	கீஸ்டு	கீஸ்மு
நீடர்	நீடர்	நீட	நிட்டே	நிட்டே	நிட்டி
ஷர்ல	ஷர்ல	ரோஷ்ல	கூடே	கூடே	கூடே

Tamil	Kannada	Telugu	Tamil	Kannada	Telugu
ಮುದುದೆ	ಮುದದಿ	ಮುಡಂತಿ	ಮುಂಕು	ಮುಂಗು	ಮುಂಕು
ಚೆದಿರ್	ಚಿದಿರ್	ಚೆದುರು	ಕರಿ	ಸರಿ	ಸರೆ
ವರ್ಕು	ಬರೆ	ವಲ	ಕ್ಕು	ಕೆಯ್	ಕೆಯಿ
ತಂಬಿ	ತಮ್ಮಂ	ತಮ್ಮುದು	ನೋನ್ನು	ನೋಂಂಠಿ	ನೋಮ್ಮು
ಬಾಟ್ಟು	ಹಾಡು	ಪಾಟು	ಎರ್ರಿದು	ಎಯ್ಲು	ಎದ್ದು
ಉಜ್ಜ್ವಲೆ	ಒಡಮ್ಮು	ಒಡಮ್ಮಿ	ಕಾಲ್	ಗಾಳಿ	ಗಾಲಿ
ಉಡಲ್	ಒಡಲ್	ಒಡಲು	ವೆಳ್ಳಿ	ಬೆಳ್ಳಿ	ವೆಂಡಿ
ಖೊಬುದು	ಕ್ಕೊಬು	ಕ್ಕೊಂದ್ದು	ಮರುಂದು	ಮಂಡು	ಮಂಡು
ಪಯರ್	ಪೆನರ್	ಪೇರು	ಎಚ್ಚುಲ್	ಎಂಜಲ್	ಎಂಗಲಿ

Examples of nouns common to Tamil and Telugu :—

Tamil	Telugu	Tamil	Telugu	Tamil	Telugu
ಪೆರುಗು	ಪೆರುಗು	ಅಪ್ಪಂ	ಅಪ್ಪಮ್ಮು	ನೆಯ್	ನೆಯಿ
ಕೂಂಡು	ಗೂಡು	ಅ	ಅವು	ತಾಯ್	ತಾಯಿ
ನೀಡು	ನೀಡು	ಕೊಪ್ಪು	ಕೊಪ್ಪು	ತೆರು	ತೆರುವು
ವಿತ್ತು	ವಿತ್ತು	ಅಪ್ಪಳಂ	ಅಪ್ಪಳಮ್ಮು	ತಲ್ಲಿ	ತಲ್ಲಿ

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

Tamil	Telugu	Tamil	Telugu
ಪುಲು	ಪುರುಗು	ಪ್ಪು	ಪಂದಿ
ಕೂಲ್	ಕೂಡು	ಅಂಗಾಡಿ	ಅಂಗಡಿ
ವಿಟುಂಗು	ಮ್ಮಿಂಗು	ಪಣ್ಣಿ	ಪನಿ
ಇರುಂಬು	ಇನಮ್ಮು	ಕಪ್ಪರ್	ಕಪ್ಪಲ
ಅಗಜ್ಜೆ	ಅಗೆ	ಅವ್ರಂ	ಅರುವಮ್ಮು
ತಿತ್ತಿಪ್ಪು	ತೀಪ್ಪು	ತುಣುಕು	ತುನುಕ
ತೆಂಗು	ತೆಂಕಾಯ	ತಟ್ಟು	ತಟ್ಟಿ
ತೆಳೀರ್	ತಲಿರು	ಅಡ್ಡೆಯಾಳಂ	ಅಡಿಯಾಲಮ್ಮು
ನನ್ನೆ	ನನ್	ನಂಜ್ಜು	ನಂಜ
ನೆರುಪ್ಪು	ನಿಪ್ಪು	ಅಂಡು	ಹಡು
ತಿಣ್ಣಿ	ತಿಂಡಿ	ಕೊಂಬು	ಕೊಮ್ಮು
ತಮ್ಮುಕು	ಟಮ್ಮುಕು	ತಿಣ್ಣಿಪ್ಪೆ	ತಿನ್ನೆ
ತೆರಿಪ್ಪು	ತೆಲವ	ಅಕ್ಕರೆಸ್	ಅಕ್ಕರ
ಅಡಿಮ್ಮು	ಅಡಿಮ್ಮೆ	ವಿಂದ್ದೆ	ವಿಂತೆ
		ಳಡಿ	ಜೆಟ್ಟು

Examples of nouns common to Kannada and Telugu :—

ಪಂದಿ, ತೊಡಕ್ಕು, ದಾರಿ, ನೆಂಟು, ನುಡಿ, ಅಂಡು, ಅಂಬಿಲ, ಅಂಡಿಗು,

ಕೊಂಡೆ, ತವಳಿ, ತೀವಿ, ತಾವು, ದೊಂಕು, ದೋಲು, ತಷಿವಟ, ದಾಲು, ಹಕ್ಕು, ಅಲಪು, ಬಂಟಿ, ತರವಾರಿ, ತವಡೆ, ಕೋತಿ, ಅಡ್ಡ, ಅಪ್ಪೆಟ, ಅಪ್ಪೆಟ್ಟ, ಅನು, ಗುಡಿನೆ, ಅಸ್ತಿಭಾರ, ದಟ್ಟ, ದಾರ, ದಪ್ಪ, ದೊಡ್ಡ, ನಗ, ನಿಟ್ಟಲು, ಕತ್ತಳಂ,* ನಿಕ್ಕುವಂ, ನೆಮ್ಮಿದಿ, ಅಂದಂ, ಕತಂ, ತೇಮಂ, ಗಾಣಂ (singer).

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

<i>Kannada</i>	<i>Telugu</i>	<i>Kannada</i>	<i>Telugu</i>
ದಾಡಿ	ದಾಡಿ	ಬಿದಿರ್	ವೆದುರು
ದೊಳ್ಳಿ	ದೊನ	ತಕ್ಕುದಿ	ತಕ್ಕೆಡ
ನಮಿಲ್	ನಮಿಲ	ತೊಳೆ	ತೊಲ
ದೆಬ್ಬಳಿ	ದೆಬ್ಬನಮ್ಮು	ಅಡ್ಡಣ	ಅಡ್ಡನ
ದಿಂಗರಿಗೆಂ	ದಿಂಗರುಂಡು	ಅಳ್ಳವಿ	ಅಲವಿ
ತೆಪುಲು	ತೆಗುಲು	ತಡಿಕೆ	ತಡಕ
ಅಡಾಯ್ಯು	ಅಡಿದಮ್ಮು	ಅಂಗುಳ್ಳಿ	ಅಂಗಿಲಿ
ಅಟ್ಟಮೇ	ಅರಕಮ್ಮು	ತಂಬಿಗೆ	ತಂಬಿಗೆ
ನೆಲ	ನೇಲ	ತುದಿ	ತುದ
ಅಂಕೆ	ಆಂಕ	ಆಕಡೆ	ಆಕ್ಡಡ
ತವಕಂ	ತವಕಮ್ಮು	ಅದವಟಲ್	ಅದವದ
ಅಂದುಗೆ	ಅಂದಿಯ	ಕುತ್ತಿಗೆ	ಕುತ್ತಿಕ
ಅಗ್ಗಿ	ಅಗುವ	ಗೊಣವಿ	ಕೊಣವಿ
ತೊಟ್ಟಿಲ್	ತೊಟ್ಟಿಲ	ಕಡಮು	ಕಡಮು

Examples of nouns common to Tamil and Kannada :—

ಪುಲು, ಕೂಟ್, ಪಾಟ್, ತೆಂಗು, ತೊಟ್ಟಿಲ್, ಪರಲ್, ತಳಿರ್, ನಾಳ್, ಹೀಲ್, ಈಡು, ಕದಿರ್, ಪಡೆಗು, ಬಪ್ಪೆಂ, ಮುನ್ನೀರ್, ನಂಜು, ಪ್ರೇ, ಅಣ್ಣ್,

* 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 ಬಿಬಲುವ ಲತಾಂತಶರಂದಿರಾಗಿ ತಾಗಿ ಸಂ ।
ಬಳಿಕೆ ಪಾಳಂಚಿ ತೂಳುವುದಿಲ್ಲ ಹುಯ್ಯಾಗೆಯಾದಧೂನಿಯಂ ॥
ಕರೆಯುದೆ ನಿಂದ ಕರ್ಮನದ ಕಿರ್ದಿದ್ದ ನಿತ್ಯನಮ ಕರ್ಪತ, ಸ್ತ ।
ತ್ರುಳಮುನಿತ್ತು ಪ್ರತ್ಯಾದರ್ಘ ಹುಯ್ಯಾ ಮಾಳಧಾರಿದ್ದೇವರಾ ॥

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 Maladharidēva'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.

ಮೇಯ್, ಮಾಡಂ, ಮಣ್ಣ, ತಾಯ್, ತೇರ್, ಅಡಿ, ಮುಡಿ, ಕಾಡು, ಹೆನ್, ಅರುಂಬು, ಕಣ್ಣ, ತೋಲ್, ಪಾಲ್, ಪ್ರಾಳಿ, ಕೊಡಿ, ಅಡು, ಕೇದು, ತೊಂಗಲ್, ನೆಯ್, ಹೆಣ್ಣ, ಪುಲ್, ಪೂ, ಮುಗಿಲ್, ಅರಿಶನಂ, ಎಳ್ಳ, ತಿಂಗೆಳ್, ಕಡ್ಡ, ಕಡಲ್, ಕಂಬು, ಕರಗಂ, ಕಲ್, ಕಳಂ, ನೀರ್, ಕಣ್ಣ, ಕರಡಿ, ಕಲಿ, ಕಳಪು, ಕತ್ತು, ಕಂದು, ಕಂಬಿ, ಕರಿ, ಕಳ್ಳಿ, ಅಗಲಂ, ನೀಳಂ, ಅಬಂ, ಅಲರ್, ಅಗೆಟ್, ಅಂಗೆಸ್, ಹೈರ್, ಕಾರ್, ಅಚ್ಚುಕಟ್ಟು, ಅತ್ತಿ, ಅಪ್ಪ್, ಅಂಬಾರಂ, ಅಂಬಾರಿ, ಅಮ್ಮೆಟ್, ಮದಿಲ್, ಕೂತ್ತಳಂ, ಅಳಪು, ಅಳಂ, ಅನ್ನೆಟ್, ತಗರಂ, ಪಗಲ್, ಇರುಳ್, ಕಿಚ್ಚು, ನಚ್ಚು, ಕೊಡರ್, ಹಡಿ, ಹಿಡಿ, ಹಣಂ, ಅಳ್ಳಿ, ಪ್ರಣ್ಣ, ಹಿಂಡಿ, ಜೆಂಡು, ಹದಂ, ಕದಪು, ತಿಪ್ಪಿ, ಕಂಬು ಕೊಂಬು, ಚೆಂಬು, ತುಮುಲ್, ಪಯಿರ್, ಪಾಡು, ಅರುಗು, ಕರುಳ್, ಕುರುಳ್, ಮರುಳ್, ಅಲಗು, ಮಲರ್, ಹೈಲಂ, ಪುಲ, ನೆಲ್, ಪರ್, ಪುಲ್ ನವಿರ್, ಅಬಲ್, ಕಟನಿ, ಕುಟಿ, ಪೆಟಿ, ಹಟುವಂ, ಪ್ರಾಳಿ, ಮುಳ್, ಕಳ್, ಪಳ್ಳಂ, ಕಳ್ಳಿ, ಕೊಳ್ಳಿ, ನೆಳ್ಳಿ, ಮುಳ್ಳಿ, ಅಟಿಷ್, ಹೈಟ್, ಮೇಟ್, ಆಟು, ಮಾಡಂ, ಇತ್ತಾಡಿ.

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

Tamil	Kannada	Tamil	Kannada
ಕೇಳಕ್ಕು	ಕುಕ್ಕು	ಶಿಲ	ಕೆಲ
ಎಳ್ಳೆಯ್.	ಎಳ್ಳೆ	ಉಡಂಬು	ಉಡಂಬಿ
ವಲಂ	ಬಲ	ಅರುವಿ	ಅಬಿಂ
ಶೋಲ್	ಸೋಲ್	ಕಣ್ಣಡಿ	ಕನ್ನಡಿ
ವಟ್ಟಿದು	ಬಟ್ಟಿದು	ಕಟ್ಟಿತ್ತೆ	ಕಟ್ಟಪು
ಮುಳ್ಳಿಗೆಸ್	ಮುತ್ತುಗೆ	ಕಟ್ಟೆತ್ತೆ	ಕಟ್ಟಿ
ಕುಳ್ಳಂ	ಕುತ್ತಂ	ಹ್ರಾಸೆತ್ತೆ	ಹ್ರಾಸೆ
ನೆಟ್ಟಿ	ನೆತ್ತಿ	ಶಾಸು	ನಾಸು
ಪುಟ್ಟು	ಪುತ್ತು	ಶೇಣು	ಕೆನೆಲು
ಮುಟ್ಟು	ಮತ್ತು	ಶೂಜೆತ್ತೆ	ನೂಜೆ
ಕರ್ಯಾನಿ	ಕೈನೆ	ಮನ್ನೆ	ಮನೆ
ಎಲುಮಿಚ್ಚೆತ್ತೆ	ಇಲಿಮಿಂಚಿ	ವಾಂ	ಬಾಂ
ಕೈಯುಡ್ಡೆಸ್	ಕೆಯ್ಯುಡೆ	ಮತ್ತೆತ್ತೆ	ಮತ್ತೆ
ಕುಣಿದು	ಕೊಣಿಡು	ವಾಡೆತ್ತೆ	ಬಾಡೆ
ಪುಗರ್	ಹ್ರೇಗರ್	ಮಟ್ಟಂ	ಬಟ್ಟೆ
ಎಳಕ್ಕು	ಬೆಳಕು	ಪಟ್ಟಿಲ್	ಬಟ್ಟಿಲ್
ಪರುತ್ತಿ	ಪೆಸ್ತಿ	ವಂಡು	ಬೆಂಡು
ಮಾಗಾಟಂ	ಮಾಗೆಟ್	ಕೊಂಡೆತ್ತೆ	ಕೆಂಬಳಂ
ತಿಷ್ಣಿ	ತಂಡಿ	ಶಂಬಳಂ	ನಂಬಳಂ
ಎರುಮೆಸ್	ಎಮೆಂ	ಇಡೆತ್	ಎನೆಡೆ
ಕರುಂಬೊಟ್	ಕಚೊಟ್	ತಿನ್ನೆ	ತನೆ
ಪರಗು	ಬರಗು	ಕನ್ನೆ	ಕಟು

Tamil	Kannada	Tamil	Kannada
வயிலு	ಬಿಲಿಲು	ತ್ಯೇರುಳ್ಳ	ಪ್ಲುರುಳ್ಳ
ತೆಂಗೆತ್ತು	ತಾಗೆ	ಶಷ್ಟಿಪಂ	ನಷ್ಟಿಪಂ
ವೇಲಿ	ಬೇಲಿ	ತಂದೆತ್ತು	ತಂದೆ
ವೇದರ್	ಬೇಡರ್	ಅಲುಪು	ಅಲಪು
ಕುದಿರ್ತು	ಕುದುರೆ	ಕಟುದೆತ್ತು	ಕಟೆ
ಬೈದರ್	ಹೈದರಂ	ನಿಟಲ್	ನೆಟಲ್
ವೆಟ್ಟೆತ್ತೆ	ಹೆಣಕೆ	ನಿಲೆತ್ತು	ನೆಟೆ
ವೈನರ್	ಷೈನಲ್	ನುರ್ತು	ನೊರೆ
ಶೇಗು	ಚೇಗು	ಮುಗೆತ್ತು	ಮೆಗೆ
ವಡಕ್ಕು	ಬಡಗು	ಕುಡಂ	ಕೊಡಂ
ತೇಕ್ಕು	ತ್ರೇಗು	ಶುಡರ್	ನೂಡರ್
ಮರುಂಗುಲ್	ಮುಗುಲ್	ಕಡಲೆತ್ತು	ಕಡಲೆ
ಕರುಂಬು	ಕಬು	ಕುಟ್ಟು	ಕೊಡೆ
ಕಟುತ್ತು	ಕತ್ತು	ಕೊಡೆತ್ತು	ಕೊಡೆ
ಉಂಟಂದು	ಉದು	ಬಟ್ಟೆತ್ತು	ಬಂಟೆ
ಮಾಮ್	ಮಾವಂ	ಮುಂಜೆತ್ತು	ಮೊಂಟೆ
ವಾಯ್ಕಾತ್ತು	ಬಾಯ್ತ್ತು	ಪಡ್ಡು	ಪಡೆ
ಶಾಮೆತ್ತು	ಸಾಮೆ	ತಟ್ಟು	ತಟೆ
ಮುರುಂಗೆತ್ತು	ನುಗೆ	ನಿಣಂ	ನೆಣಂ
ಮೆಯಿಲ್	ನೆವಿಲ್	ಪಿಣಂ	ಪೆಣಂ
ಮುಂಗಾಲ್	ಮೂಣಕಾಲ್	ಶಿದಲೆತ್ತು	ಗೆದಲ್
ವಲಂಬುರಿ	ಬಲಮುರಿ	ಮುದಲೆತ್ತು	ಮೊನಳೆ
ವೆಟುವಿ	ಹೆಟುವಿ	ನುಡಲ್	ನೊನರ್
ಕುರುಂಬ್ತು	ಕುರುಬೆ	ಮುದಲ್	ಮೊದಲ್
ಷುನ್ನೆತ್ತೆ	ಹೂನ್ನೆ	ವೆದಿರ್	ಬಿದಿರ್
ಅಡ್ಡುಕಾತ್ತುಯ್	ಅಡಕೆ	ಎದಿರ್	ಇದಿರ್
ಕಾರ್ಪ್ಯಾಯ್	ಕಾಲ್ಪ್ಯೆ	ಷ್ರಾದು	ಪುದು
ಅಡ್ಡುಪ್ಪೆಂ	ಹಡಪಂ	ಮುಂಪ್ಪು	ಮುಂಪ್ಪು
ಅಣ್ಣೆರ್	ಅಣ್ಣಿಲ್	ವದುಪ್ಪು	ಮುದುಪ್ಪು
ವಿರಲ್	ಬೆರಲ್	ವಿತ್ತು	ಬಿತ್ತು
ಅಣ್ಣಿ	ಅಣ್ಣಿಂ	ತೂತ್ತು	ತೊಟ್ಟು
ಅರಕ್ಕು	ಅರಗು	ಇಮೆತ್ತು	ಎವೆ
ಅರುತ್ತಿ	ಅಟ್ಟಿ	ಬೆಯುರ್	ಪೆನರ್
ಅಟುವೆತ್ತು	ಅಟುವೆ	ವಯಲ್	ಬಯಲ್
ಉಡಲ್	ಉಡಲ್	ಉಯಿರ್	ಉಸಿರ್
ಉಗಿರ್	ಉಗುರ್	ವೆಯಿಲ್	ಬಿಸಿಲ್
ವಗೆತ್ತು	ಪಗೆ	ಇರಲೆತ್ತು	ಎರಲೆ
ವಿಕ್ಕುಲ್	ಬಿಕ್ಕುಲ್	ಉರಲ್	ಬರಲ್

Tamil	Kannada	Tamil	Kannada
ஷாரி	ஷரி	வடி	ಬಡಿ
பரிசீல	பರிச	தட்டு	ತಡೆ
ஒரே	ஏரீ	சில	ಗಳಿ
ஏறி	ஒறி	வெள்ள	ಬೆಲ್ಲಂ
குரீ	கூரீ	திக்க	ತೆಟಂ
கூலீ	கூಲீ	இதுக்கு	ಚಿಟುಕು
வரீ	ಬರೀ	நந்து	ನನನು
விரீ	ಬಿರೀ	கடುವ್ವ	ಗಾಡುವಂ
கவஜீ	கವಜ್	ಕಟಂಜು	ಕಜಾಜ
துಟி	நுಟி	கನ್ನಂ	ಕನ್ನ್
ஒலுவேஷு	ஏலுவே	கವಡಿ	ಕವಡೆ
ஆலீ	உலீ	குಳಂಬು	ಕೊಳಂಗು
வெளி	ಬೆಳ್ಳಿ	ವೆಳ್ಳಂ	ಬೆಳ್ಳಂ
மூலಂ	ಮೊಸಿಂ	இலுப்பு	ಖೆಂಪು
திசீ	நீசೆ	இலுದು	ಕೆಲುದು
ஶாலಂ	ಜೊಲಂ	கந்த	கನನು
கஜுப್ಪು	கಪ್ಪ	ಮಾಡ್ಳಂ	ಪಾತು
கட್ಟು	கಂದು	தಾಟೆ	ತಾಡೆ
குಳಂ	ಕೊಳಂ	ಪುನ್ನೆತ	ಪೂನ್ನೆ
துணீ	தூண್	ಪರಾಳಂ	ಹೆರಳ
பிளீ	பಿಳೆ	ಕುಚ್ಚು	ಕುಟುಂಬ
மಾಳಿ	ಮಾಲೆ	நாங்கಿಲ್	ನೇಗಿಲ್
ಹಿಂ	ಹಿಂ	தூஙು	ತೊಂಗು
நாட್	நாடಂ		

ಇತರ್ಯಾದಿ

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—*Ittiśūdi*, 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 *Sabdaratnākara* there are 12,337 *dēśya* words, 14,814 tatsama words and 2,000 tadbhava words. No such enumeration is found in any Kannada 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 Kannada, and probably Telugu also. We know for a fact that the best works in Kannada have been written not by Brāhmaṇas but by Jainas who were strong advocates of purism in the use of Kannada. That it is possible to avoid the use of Sanskrit in Kannada and Telugu is evidenced by the existence in those languages of works such as the *Kabbigarakāva* of Āṇḍayya and the *Yayātīcharitra* of Ponnaganṭi 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 Kannada were good Sanskrit scholars and consequently, notwithstanding their advocacy of purism in the use of Kannada, some Sanskrit words must have entered into the Kannada vocabulary. Besides, Kannada, 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 Kannada and Telugu may be somewhat in excess of those in Tamil.

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 Kannada grammars to denote Sanskrit, but in Telugu it is taken to denote Prākrit also. So we have four classes of words: Samskrīta-sama, Samskrīta-bhava, Prākrita-sama and Prākrita-bhava. And this classification is desirable since there are instances of words which it is easier to derive from Prākrit than from Sanskrit. Thus, the Kannada word ಈಂಂ (Telugu ఈంము) may be more easily derived from the Prākrit ಈಂಂ than from the Sanskrit ಈಂ. I give below a few other instances of words in their Sanskrit, Prākrit and Kannada forms where it will be clearly seen that the Kannada form is more alike the

Prākrit than the Sanskrit form, and may therefore be called Prākrita-bhava:—

ದಂಡಾ	ದಾಢಾ	ದಾಜೆ	ಶ್ರೀಕರಃ	ಸೀಫರೇಣ್	ಸೀವರಂ
ಶ್ರೀಃ	ಶೀರೀ	ಸಿರಿ	ಕಾರ್ಯಃ	ಕಾರೋಣೀ	ಕಾರಂ
ವೃತ್ತಂ	ವಟ್ಟಂ	ಬಟ್ಟ	ವೃದ್ಧಃ	ವೇಚೋಣೀ	ಬೆಜ್ಜಂ
ಕೂಪಾರಂಭಃ	ಕುಪ್ಪಾನೋ	ಕುಪ್ಪಾನಂ	ರಾಜ್ಞಿ	ರಾಣೀ	ರಾಣಿ
ನಿಯುರಃ	ಒಟ್ಟಿರೋ	ಒಟ್ಟಿರಂ	ಶ್ರದ್ಧಾ	ನಡ್ಡಾ	ನತ್ತೆ
ಪರ್ಯಾನ್ತ	ಪ್ರಾಪ್ತಿತ್ವೋ	ಪ್ರಾಪ್ತಿತಂ	ವಿಜಾತ್ವಾನಂ	ವಿಜಾತ್ವಾಣಂ	ವಿನಾತ್ವಾಣಂ
ಶಿಥಿಲಃ	ಪಥಿಲೋ	ಪಥಿಲ	ಹರಿದ್ರಾ	ಹಲಿದ್ರಾ	ಹಳದಿ
ನೂಲಃ	ಫೋರೋ	ತೋರಿ	ಶೆಯಾರ್	ನೆಬಾಜ್	ನೆಬೆ
ಅಳ್ಳಿ	ಟಳ್ಳಿ	ಒಳ್ಳಿ	ಅಪ್ಪಾ	ಅಜ್ಜಾ	ಅಳ್ಳ
ನ್ಯೂಪಾ	ನೆನ್ನಾ	ನೆನ್ನೆ	ಜೆಲ್ಲೋತ್ತಾನ್	ಜೆಲ್ಲೋತ್ತಾ	ಜೆನ್ನೆನ್ನಂ
ನಾಕ್ಕೀ	ನಕ್ಕೀ	ನಕ್ಕೀ	ತ್ವರಿತಂ	ತುರಿಭಂ	ತುರಿಷಂ
ವಿದ್ವಾ	ವಿಜ್ಞಾ	ಬಿಜ್ಞಿ	ನಿಂಹಃ	ಸಿಂಹೋ	ಸಿಂಗಂ
ಯಜ್ಞಃ	ಜಣ್ಣೋ	ಜನ್ಣಂ	ಮುಲಿನಂ	ಮಾಜಲಂ	ಮಯಿಲ
ಅಂತಃಪುರಂ	ಅಂತೆಳಿರಂ	ಅಂತಘರಂ	ಪ್ರಾಧಿಷೀ	ಪ್ರಾಧಮೀ	ಪ್ರಾಡವಿ
ತೀಕ್ಷ್ಣಂ	ತಿಷ್ಣಂ	ತಿಕ್ಷಂ	ಅಗ್ನಿಃ	ಅಗ್ರೀ	ಅಗ್ರಿ
ವಿದ್ಯುತ್	ವಿಜ್ಞಾ	ಬಿಜ್ಞಿ	ಮಾಂಬ್ರಃ	ಮುರುಹೋ	ಮುರುಹಂ

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

ನಿಭ	ನೆಪ	ನೆಪ	ವರ್ಕ	ವಂಕ	ವಂಕ
ಸ್ವೀಕ	ನೇಕ	ನೇವ	ಸದ್ಯತ	ನರಿನ	ನರಿನ
ಪ್ರತಿ	ಪಡಿ	ಪಡಿ	ಕಾರ್ಯ	ಕಜ್ಜ	ಕಜ್ಜ
ನಾನ್ಯಾನಂ	ತಾಳಾ	ತಾಳಂ	ನಂಘುರಂ	ಸೇಣಿರಂ	ನೇವುರಂ
ವಾಷಾಭಾಷಾನಂ	ವಷಾಭಾಷಾ	ವಷಾಭಾಷಂ	ಅಂಗಾರ	ಇಂಗಾಲ	ಇಂಗಾಲ

Such tadbhavas are also found in Tamil and Telugu.

In this connection, it may be mentioned that tadbhavas like ಅಷ್ಟಕಟ್ಟು (ಅತ್ಯುತ್ಕುಷ್ಟು), ಅಂಬಿಲ (ಅಮ್ಲಿ), ಗಾಘರ (ಗಘ್ರಾತ), ಪಕ್ಕಾ (ಪಕ್ಕಾ), ಪನುಬೆ (ಪ್ರಸೇವ), ನದ್ವಾ (ಶಬ್ದಾ), ನಕ್ಕರೆ (ಶಕ್ರರೋ) are found in Pāli dictionaries; as also words such as ಉರ್ಗ, ಕಾವರ, ಹೇಳ (ಹೊಳೆ) 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
त्रै	திரு	त्रैष्ट्रे	தூஷ்டஂ
ज्यैष्ट्हा	கீஜ்ஞி	मार्गेष्ट्रै	வார்஗ேஷ்
शैवज्ञं	ஷாம்	प्रवासभाद्रैष्ट्रदा	பூரஷ்டாடி
च्छैश्वाम	சூஙி	अश्लैष्ट्रा	அயில்யூஂ
वालुं ज	பொங்னி	प्रवास	பூரஂ
अश्लैयुस	பவூஶி	शैत्तिकै	ஶத்யூஂ
अनैवराधा	அனுஷ்டஂ	मार्पा	மாஶி

It is worthy of notice that தீஷ் is derived from தேஷ், அவூஶ் from அவிஷ்டா and பூரஷ்டா from பூருஷ்டையே.

The old tadbhava of கமுஷ் was கநூஂ, its modern equivalent being கருமுஂ which is quite regular. The omission of sibilants is a very common feature in the formation of tadbhavas in Tamil. செங்காஷ் becomes அாடி, தாவுஜ அஷ்டி, துவுஜ அஷ்டா, ஸீந கெயுஂ.

Telugu tadbhavas are more or less similar to those in Kannada. Compare அநத்தை with அநத்தை, அஂதெல with அஂதெல, விநாப with விநாப, அகினை with அகை, அச்சிருபு with அச்சிருபு.

Some tadbhavas in Kannada, such as அரனு, appear to be derived directly from Tamil tadbhavas. The tadbhava of ராஜை in Tamil is அரதை or அரது, 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 ராஜை would properly be ராயுஂ. So the forms அரனம், அரனு, அரநி are directly derived from the Tamil அரதை, அரது, அரநி. The same appears to be the case with the Kannada words ஏலை, ஦ாவு, நோள், சிநாப, கெலன and ஸெங்க. The omission of sibilants being, as stated before, a peculiarity of Tamil, the tadbhava of தேஷ் would in that language be ஏலை; but in Kannada it ought to be ஸெங்க. The word in Kannada for a ladder is, however, not ஸெங்க but the Tamil form ஏலை. நோள் is derived from நுங்கம், the Tamil tadbhava of யுங்க, a yoke. So also is சிநாப from வினாபூஶ்.

the tadbhava of விஜாபூ. कैलन is derived from கிரஷி, the Tamil tadbhava of க்ரியா. Similarly दाव and नेहन appear to be nearer to the Tamil forms तावू and तूलनै than to the Sanskrit दावू and तूनक. On the other hand, the Tamil अय्यरं is derived from the Kannada tadbhava नासीरं.

In Tamil, the aspirate *h* is always omitted; *e.g.*, ஹரி அரி, ஹிதம் இதம், ஹேவும் ஒவும், ஹேது ஏது, ஹாரம் ஆரம்; but in Kannada and Telugu it is rarely that the aspirate is omitted, though Telugu omits it oftener than Kannada; *e.g.*, అడవము, అరివాజనము, అరిగోలు, అరునము (ಹోఫ), ఆలిది; ఎంజ్, ఇంగ్. In the first five examples given from Telugu, Kannada retains the aspirate. ఎంజ్ is for హుంజ్ (హోఫ్) and ఇంగ్ for హంగ్.

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.*, హారతి for ఆరతి (అరాత్రికం), హగ్గి for అగ్గి (అగ్గి).

Anyadēśya or foreign words have largely entered into Kannada and other Dravidian

Anyadēśya. 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.*, నంగారం or లంగర్ for anchor; లాండర్ for lantern; దుస్తు for dress; తురుపు for trump or troop; బురును for brush; ఇంచ్లు for screw; నాబును for soap; గిల్డు for gilt; టిఱ్లు for fiddle. These words may be arranged according to the languages from which they have been borrowed.

Portuguese.—అలమారు, జన్మల్, హాదిరి, ఇతావ్ది.

Persian.—జమిా, దన్మాత్రేజు, బందోబస్తు, మేజా, రస్తె, పరచరాయి, సిహారన్, సిబ్బంది, సీపాయి, సుచొరు, ఇతావ్ది.

Mahrāṭhi.—పన్నాసు, బాతు, భోరె, మయు, ఇతావ్ది.

Arabic.—అనామత్తు, అలాక్స్, అసామి, ఇరాబూ, కాయ్యా,

ಬಿಜಾನಾ, ಗಾಡಿಖಾನಾ, ಜವ್ತಿ, ನಾಜುಕೆ, ಮಾಮೂಲು, ವನ್ನೊಲ್, ಸಾವಕಾರಿ, ಇತ್ಯಾದಿ.

Hindustani.—ಅಂತೆನ್ನು, ಅಂದಾಜು, ಅಂಬಾರಿ, ಅತ್ತರ್‌, ಅದೆಬ್ಬು, ಅಮಾನಿ, ಅಪೂನತ್ತು, ಅಜ್ಞಿF, ಅವಲ್‌, ಅನಲ್‌, ಅಷ್ಟುರು, ಇನಾಮು, ಇರಾದೆ, ಇಸೆನಿ, ಇಸ್ತಿ ರಿ, ಉಮ್ಮೇದು, ಉದಾ, ಕಂತು, ಕಂದಾಯ, ಕಚೇರಿ, ಕಬಿಲು, ಕಮ್ಮು, ಕರಾರು, ಕರಾಯಿ, ಕನೆಬು, ಕಾಗದೆ, ಕಾಜಿ, ಕಾನೆನು, ಕಾಮುಗಾರಿ, ಕಾನಾಫನ, ಕಿಷ್ಟುದಿ, ಕಿಟಕಿ, ಕಿರಿಕಿರಿ, ಕಿನ್ನು, ಕೀರು, ಕುಲಾವಿ, ಕೊರಡಿ, ಕುರಾಇ, ಕೂಪ್ಪಾ, ಖರೀದಿ, ಖಚುF, ಖಾಲಿ, ಗಡಿಯಾರೆ, ಗಾಡಿ, ಗಾಬರಿ, ಗಿರಾಕಿ, ಗುಮಾನ್, ಗುಲಾಬಿ, ಗುಲಾಮು, ಗೋಲಿ, ಗೌಸು, ಚೆಕ್ಕುಬಂದಿ, ಚಡ್ಡಿ, ಚೆಲ್ಕು, ಚಾಕರಿ, ಚಾಲಕ್ಕು, ಚಾಳೇನ, ಚಿರಂದಿ, ಚಿಲ್ಲರೆ, ಚುಂಗಾಡಿ, ಚುನಾವಣೆ, ಚೂರಿ, ಚಂತಿ, ಜಮುಖಾನ, ಜಮಾಬಂದಿ, ಭಮು, ಭಲ್, ಜವಾನ, ಜವಾಬು, ಜಹೀರು, ಜಾಗಿ, ಜಾಪಾತ್, ಜಾಸ್ತಿ, ಜೋಡು, ಜಪಾಲ್, ಜೋಣಿ, ರಾಣಿ, ತೀವ್ರಿ, ದಬ್ಬಿ, ದವಸ್, ದಾಬಿ, ಜೇರೆ, ಜೋಲಿ, ತಗಾದೆ, ತಂಡಿ, ತಯಾರು, ತರಕಾರಿ, ತಾರೀಕು, ತಾಲೂಕ, ತೀಲಾ, ದಮಾನ್, ದಜ್ಜF, ದಬಾರ್‌, ದಲ್ಲಾಳಿ, ದನ್ನು, ದಿನನು, ದಿವಾನ, ದಿವಾಳಿ, ದುಪಟ್ಟಾ, ನಗದು, ಪಂಡಾಯಿತ, ಪಂಚಾ, ಪಕ್ಕಾ, ಪಲ್ಲಕ್ಕಿ, ಪನೆಂದ್, ಪನಾರೆ, ಪಾರ್ವಾ, ಪೂರ್ವಾ, ಪೇವಾತ್ರ್‌, ಪ್ರೇನಲ್‌, ಬಂಗಾಲಾ, ಬಚುವಾನೆ, ಬಾಕಿ, ಬೇಂದಿ, ಮುಜಲು, ಮುಜೂರಿ, ಮುನಾಲೆ, ಮುಸೀದಿ, ಮಂಪಡಿ, ಮಿಲಾಯಿ, ಮೈದಾನ, ಮೈಹರೆ, ಮೈಹರು, ರಂಜಾಇ, ರಜಾ, ರಾಜಿ, ರುಜು, ರುಮಾಲು, ರುಹಾಯಿ, ರುತೆ, ರೋಕ್ಕು, ಲಂಚೆ, ಲಕ್ಷೇಣಿ, ಲಾಡು, ಲಾಯ, ಲಾಳಿ, ಲಾಟಿ, ಪಕ್ಕೀಲ, ಪರದಿ, ಪಹಿ, ವಾಪನು, ವಾಯಿದೆ, ಶಾಬಾನ್, ಶಾಯಿ, ಶಾಲುವೆ, ಶಿಲ್ಕು, ಜೋಡಾ, ಸರಕಾರ, ಸರಕು, ಸರದಿ, ಸಲಾಮು*, ಸವಾರಿ, ಸಾಮಾನು, ಸೀನೆ, ಹಕ್ಕು, ಹದ್ದು, ಹಾಜರ್‌, ಹಾಜಿ, ಹುಂಡಿ, ಹುಂಬಾರ್‌, ಹೋಬಿಳಿ, ಇತ್ತಾದಿ.

* This word is found in the Kannada proverb ಕುಕುಳ್ಳಿ ದೊಳ್ಳೆ ಕ್ಷೇಯ್ಳಿ ಸರಾಮು as given in Kittel's Dictionary, though ಶರಣಾತ್ಮ �usually occurs in place of ಸರಾಮು. In Tamil, however, it has been used even in poetry by Arunagirinâdar, a poet of about the 17th century :—

century:—

ಶುದ್ಧಾಶ್ಚ ಪುಲ್ಯಾವಾಟ್ಯಂ ಪುರುಷಾಳ್ಯೋ (ತಿರುಪ್ಪ, ಗದ್ದೆ)

In Modern Kannada, even Sanskrit Avyayas or indeclinables have gained currency to spoil the elegance of the vernacular. The following are some of them:—

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 Nṛipatunga, the *Kāvyāvalōkana* of Nāgavarma II and the *Śabdānu-śāsana* of Bhaṭṭākalanka. 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 Dāṇḍī's *Kāvyādarśa* in which the expressions are used in the sense of the Gauda and Vaidarbha schools or styles in Sanskrit, whatever Nṛipatunga 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 Nṛipatunga's translation of Dāṇḍī's verses are given in the Kannada Introduction (pp. 23-25) to Volume II of my *Karnāṭaka-Kavicharite*. Nṛipatunga, however, gives in another place* what he con-

* II, 100-104.

siders to be the distinguishing characteristics of the northern and southern schools in Kannada, 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 ಬರಿಸುವೆಂ in the northern and ನೋಡ್ತುಂ and ಬರಿಸುವೆಂ in the southern. He further gives three examples in poetry of the northern and southern styles* in Kannada where it is not quite clear how they differ from one another. One example is given below for examination:—

Verse 107.

ವಿದಿತಹುರಾಧಿರಾಜಮಹಕುಂಚಾಗ್ರಂತಮುಹಿರ್ತದೋಳಾ ಮುನೀಂದ್ರನಾ!
ಪದಯುಗಂದೋಳಾ ಮನೋಮುದದೆ ಬಾಗುವೆಂ (Northern)
ಶ್ರಿದರ್ಶಗಂಧಿಶಪರಾಳಿಮಣಿಪೀತನಿಪ್ಪೇವಿಗಂಳೋಳಾ ಮುನೀಂದ್ರನಾ!
ಪದಯುಗಂಧಿಂಗಂಳೋಳಾ ಮುದದೆ ಬಾಗುವೆಂ (Southern)

Whatever may have been the case during or previous to the time of Nripatunga 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 Dāṇḍī's work, namely, Mārgavibhāga, for the first section, which treats of the same subject, of the third chapter of his *Kāvyāvalōkana*, and has closely followed Dāṇḍī, like Nripatunga, 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 *Kāvyādarśa*.† So, the northern and southern schools men-

* II, 106-108.

† ಸಮಸಂಶ್ಲಿಷ್ಟಾರ್ಥವೇ| ಕ್ತಿಮಧುರಕಾಂತಪ್ರಪನ್ನಿಸಿಕುವಾರೇಜಿ|
ಸ್ವಾಪ್ಯಾಧಿಮುತ್ತಿದಾರಾಪ್ಯಯಾಸಮಾಧಿಗಳ್ಳಾ ಕೃತಿಗಂಳಾರ್ಯುಕ್ತುಂ||
ಇವು ನಿಯತಂ ದಕ್ಷಿಣದೇ| ಶವತ್ರಿಕಾರಿಸಮಾಗಿಸದೋಳಾ ನೆಗಬ್ಬಿ ಮು|
ತ್ತುಪಯಿ ಏಕರ್ಯಯವೃತ್ತಿಯಾಂಬರಿನುಗುಮುದಿಂಜ್ವಪಾಗ್ರಂತೋಳಾ ಕೃಜುರತಯುಂ||

—Nāgavarma II.

ತ್ತುಪ್ರಿಯಾಂಬರಾದಾಂ ಸಮಾತಾ ಮಾಧುರ್ಯಂ ಸಂಕುವಾರತಾ|
ಅರ್ಥಾಪ್ಯಕ್ತಿ ದಾದಾರತ್ಯವೋಜಿಸಿಕಾಂತಸಮಾಧಯಾ|
ಇತಿ ಪ್ರೈಯಾರ್ಥಾಗ್ರಂತ್ಯಾ ಪಾರ್ವತಾ ದಿತಿಗಳಾಃ ಪ್ರಿಯಾತಾಃ|
ರಘಂ ಪಾರ್ವತಾಃ ಪಾರ್ವತೀ ದೃತ್ಯಾತ್ಮೇ ಗೌಡವತ್ತುಂ||

—Dāṇḍī.

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

Coming now to Bhaṭṭākālanka, we find that in his commentary on *Sūtra* 288 अदेः of his *Śabdānuśāsana* he recognises the existence of the northern and southern schools in Kannada 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 Bhaṭṭākālanka there exist the northern and southern schools in Kannada, 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 Kannada 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 Kannada. It is not, however, denied that in Modern Kannada there are local varieties due to geographical separation of the Kannada 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 Kannada 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 *ω*(l); and according to Nṛipatunga the northern school in Kannada does not use verbal forms with *ω*; 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 Nṛipatunga (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 Kannada arose through Telugu influence, Telugu ought to have only the form *nēnn* of the pronoun of the first person, but we find in it also the other form *ēnn* 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 Kannada 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 Kannada; 2. the use of $\omega\sigma$ for all tenses in the subjunctive mood in Modern Kannada; and 3. the use of $\omega\omega$ and $\omega\omega$ for $\omega\omega$ and $\omega\omega$. 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 Malayālam. 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 $\omega\delta$ (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 $\omega\delta$ a corruption of the Old

Kannada ಒಂ, 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 ಶ to the past verbal participle, ಜೇಸಿನ, ಜೇಸಿತೆ, and by adding ನು to the past tense of a finite verb, ಜೇಸಿತನೇನಿ. 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 ಶ 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 ಕೊಣ್ಣನು 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—ಮುಕ್ಕವರೆ. 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 ಹಲ್ಲು and ಅಲ್ಲಿ for ಹಲ್ಲು and ಅಲ್ಲಿ.

The 36th sūtra in the 2nd chapter of the *Andhra-chintāmani*, ಪ್ರಥಮಲುಗಳ ದ್ವಿನುಲ್ಲಿಂಭಿ, 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 ಹಲ್ಲು in Kannada. The word ಹಲ್ಲು or ಹಲ್ಲು 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 ಹಲ್ಲು. For metrical purposes the double ಲು was

sometimes made single (*Brown's Grammar*, p. 296). But in Kannada the original form was ಹಲ್, which is changed into ಹಲು or ಹಲ್ಲಿ 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.*, ಹದ್ದೆ, ಹದುಮು; ಹಲ್ಲಿನ, ಹಲ್ಲಿಗುಳಿ. The same principle is at work in Modern Kannada when dealing with Old Kannada words, *e.g.*, ಹಲ್ಲುರಿದು, ಹಲ್ಲುಮುರಿದು; ಬರ್ಬಾಳ, ಬಲ್ಬಾಳ.

With regard to ಅಳ್ಳಿ Mr. Raghunatha Rao dogmatically asserts ಇದು ತೆಲುಗನ ಪದ್ದತಿ—this is the Telugu usage. We know that Telugu does not use ಅಳ್ಳಿ as a locative suffix, nor does it change it into ಅಲ್. The locative suffix in Telugu is ಅಂದು to which the particle ಅಂ is sometimes added, but this ಅಂ is distinctly stated to be an augment used only in forming compounds. It answers to ಇನಿ of Kannada—ಅಂದಲ, ಅಳ್ಳನ. Under the rule quoted above, the example of ತೆಳ್ಳಿ becoming ತಲ್ಲಿ 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 ಬಂದಪ್ಪಂ or ಬಂದಪ್ಪೊ, ತರಿಪ್ಪಂ or ತರಿಪ್ಪೊ, ರಂಜಿಕ್ಕಂ or ರಂಜಿಕ್ಕೊ. Metrical requirements are no doubt the cause of this option. The same appears to be the case with the locative suffix ಅಳ್ಳಿ. Its alternative form ಅಲ್ 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, *u*, 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 Haṭagannada or the Primitive Old Kannada, Haṭagannada 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 Paṭagannada of Nṛipatunga. It is a very important stage in the language possessing several grammatical peculiarities which are not found in the succeeding or Haṭagannada stage. As instances may be mentioned:—

1. The lengthening of the vowel of the conjunctive suffixes of the 3rd person—ಸುದಾಂ, ಏಜಿದಾರ್, ಪಡಾಂ, ಪ್ರಾಂದಂಗೆಯಾರ್.

2. The very common change of this vowel into ಓ—ಸಂದೋಂ, ಅಪ್ಪೋಂ, ಕೊಂಡೋಂ, ಕೊಣ್ಣೋರ್, ಸೆಂಣ್ಣೋ.

3. The use of *ul* for the locative suffix—ಹೆಚ್ಚುದುಳ್, ಘರಣೆಯುಳ್.

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

5. The use of ಒದು and sometimes of ಇದು for the neuter suffix—ಇತ್ತೋದು, ಕೊಣ್ಣೋದು, ವಿಷ್ಟೋದು.

6. The use of *n* for bindu—ಅವ್ನ್, ಅದಿತ್ಯ್, ಇಂಬಿನ್, ನೋನ್, ಅವನ್.

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

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

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

10. The use of *v* for *b*—ಎನ್ನ, ಉಣಿಷ್ಟೀರ್, ಇಷ್ಟಿದಿನ್ನರ್, ಬಣ್ಣ, ವರೆದೊಂ.

11. The use of the vowel *e* for *i*—ಎಣಿ, ಎನೆಣ್ಣಿರುಂ, ಎನೆತುಮಂ.

12. The use of double consonants for single ones—ತಡೆಕ್ಕಾಡು, ತರೆಕ್ಕೇಣಿ, ಎಣೀತ್ತನಂ, ಇತ್ತಾದ್ದ.

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.

ಇದಕ್ಕೆ ನಲವೇದುವ್ಯಾ ಪ್ರಜ್ಯಾಭಾಗಿ ಅಕೆ, ಕೇಡುವೇಡುವ್ಯೇ ಹೆಣ್ಣು ಮಹಾ ಪಾತಕ್ತ ಅಕೆ.

2. Bädämi Cave Inscription.† C. 575.

ಪ್ರಸ್ತಿ ಶ್ರೀಮತ್ ಶ್ರಿಧಿವೀಷ್ಟಭ ಮಂಗಲೇನಾ ಕಲ್ಲನೆಗೆ ಇತ್ತೊ ದು ಲಂಜಿಗೇನರಂ. ದೇವಕ್ಕೆ ಪೂನಿತುವ ಮಾಲಾಕಾರಗೆ ಅದ್ದಿವಿನದಿ ಇತ್ತೊ ದಾನಿತ್ವೇ ಹೆಣ್ಣು ಮಹಾಪಾತಕನಕುಂ ಏಬನೆಯಾ ನರಿಕದಾ ಪೀಟು ಅಕುಂ.

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

ಅದಾನಿತ್ವೇರೀರುಂ ಮನದೆ ನೆನೆವೇರೀರುಂ ಅಡಮೆನೆಂದುಪಾದೇಶಂ ಕೊಡುವೇರೀರುಂ ಹೆಣ್ಣು ಮಹಾಪಾತಕಸಂಯುಕ್ತ ರಿಪಾರ್. ದೇವದಣ್ಣ ದಿನ್ನೆ ಉಪೆ ಪ್ರದೇವೇರೀರುಮಪಾರ್. ರಾಜದಣ್ಣ ಮುಂದೆಯ್ದೆ ಪ್ರದೇವಾರ್.

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

ಕೊಳ್ಳಿಷ್ಟೀರುಂ ಕೊಳ್ಳಿ ಉಣಿಷ್ಟೀರುಂ ಪೂತಿ ಎನ್ನ ನರಗಕ್ಕೆ ಪಲ್ಲಿ. ಧಿಮುರ್ಮಾ ಕಾಡೊರಾ ಕುಲಂ ಪೆಟ್ಟಗೆ. ಇದಾ ಪೆಟಿನೊರ್ಮೆ ಕೊಳ್ಳಿಷ್ಟೀನುಂ ಕೊಡುವೇರೀನುಂ ಹೆಣ್ಣು ಮಹಾಪಾತಕನಕ್ಕುಂ.

5. Sravana Belgoala 88, C. 700.

ಪರಮಾರ್ಥಂ ಮೆಚ್ಚಿನಾಸೀ ಧರಣೆಯುಳಿರವಾನೆನ್ನು ನನ್ನಾನೆನಂಗೆ ।
ಯ್ಯಾ ರುನತ್ತುವ್ಯಾ ನನ್ನ ಸೇನ ಪ್ರವರಮುನಿವರ್ಮ ದೇವಲೋಕಕ್ಕೆ ನನ್ನಾ ಇ ॥

6. Sravana Belgoala 27, C. 700.

ಮಾನೇನರ್ ಪರಮಪ್ರಭಾವರಿಷ್ಟಿಯರ್ ಕಟ್ಟಿಷ್ಟಿನಾ ಹೆಚ್ಚಿದುಳ್ಳ ।
ಶ್ರೀ ನಂಭಂಗಳ ಪೇಟ್ಟ ಸಿದ್ಧ ಪರಮಯಂ ತಪ್ಪಾದೆ ನೋನ್ತಿಮಿಷ್ಟಿನ್ ॥

* Mysore Archaeological Report for 1918, 36.

† Indian Antiquary, x, 59.

ಜ್ಞಾನಾದಾನ್ತರಮಾಡ ವಿಚಿತ್ರಕರೆಪ್ರಪ್ರಭುರ್ವಿದ್ರೀ ಮಿಕ್ಕುದಾಡ್ |
ನಾಸಿರ್ವರ್ ಪರಬ್ರಾಜೆದಂದುಯು ಅವರ್ ಸ್ವಗಾರ್ಗ್ರಂಥಾನೇಜಿದಾರ್ ||

7. *Māchēvhalī* Plates of Jayasangrahā,* C. 700.

ಮೂನೂವರುಂ ರಕ್ಷಕ ಕಿಂಯು ಅರಂಗೆ ಒಕ್ಕುಲ್ ಪೆಟ್ಟುಗೆ.

8. Inscription at Mahākūṭa near Bādāmi,† C. 720.

ದೇವನಾ ಏಿತಮಾಡ ಕನುವಿನೆ ಕಟ್ಟಿ ಬ್ರಹ್ಮಿಯಾ ಕೂಡೆಯಾನೇಜಿಸಿ ಎ ಮ
ಜಗಲುಳ್ಳ ಅಷ್ಟತತಂ ಕ್ಷೇತ್ರಗೊಟ್ಟಿರ್. ಇದಾನಡಿದೂರ್ ಪಣ್ಣ ಮಹಾಪಾತಕನಕ್ಕುಂ.

9. Hoskōṭe 86 (Bangalore District). C. 725.

ಇದಿಟಿಕ್ಕೇರ್ ವಾರಣಾಸಿಯುಳ್ ನಾಸಿರ್ವ ಪಾರ್ವರುಂ ನಾಸಿರ ಕವಿ
ಲೆಯುಂ ಕೂಂದೋನ ಲೋಕಕ್ಕೆ ಸಂದೋರ್.

10. Bowringpet 13 (Kolar District). C. 725.

ಪಾಲ್ಮಡುವಿನುಳ್ ಪಡುವಳ ಕೆಂಬಿಯುಳ್ ತಾಮರೆಕಟ್ಟು ಕೆಲಗೆ ಕಲಾಂಡು
ಪ್ರಸಾದಜ್ಞಯಾಷಾರ್.

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

ಮಂದುಗರುಂ ಕೋನಬ್ಬಿರುಂ ತಾಳ್ ಅಗ ಕೊಟ್ಟಿದು. ವಾರಣಾಸಿಯಾ
ನಾಸಿರಕವಿಲೆ ನಾಸಿರಪಾರ್ವರ್ ಕೂನ್ಡು ಕೂಲಿ ಅಕ್ಕು. ಕೆಡಿಂದೋನುಂ ಕೇಡು
ವೇಡಿದೋನುಂ ಒತ್ತೋನುಂ ಒದವಿದೋನುಂ.

12. Agara Inscription (Mysore District).§ C. 750.

ನಾಲ್ಕುದಿನಕ್ಕುಂ ಒಮ್ಮೆನ್ನಿಂಳೆ ವಿಟ್ಟಿ ಇಲ್ಲಿ. ಎಬ್ಬು ಕೋಳ್ ಇಲ್ಲಿ.
ಇರ್ಬದಿನ್ನರಾ ಎಬ್ಬು ಕೋಳ್ ಇಲ್ಲಿ. ತಲೆಕ್ಕುಲ್ಲಿಯೆಯಕ್ಕು ಸುಂಕಂ.

13. Pāvagadha 11 (Tumkur District). 754.

ಇತ್ತಾರುಕರಕ್ಷಣಮುದ್ರಿಸುಳ್. ವಕ್ರವರ್ತೀರ್ ಪಣ್ಣ ಮಹಾಪಾತಕನಕ್ಕುಂ,
ರಕ್ಷಿತ್ವೀರ್ ಹ್ಯಾಕೆಸನ್ತವಾಸಿಯಕ್ಕುಂ, ಲಿಂಗಿಟ್ಟಿದೋರ್ ದಿವ್ಯನಾಮಾಕುಲ್.

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

ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ ಶಿವಮಾರೆಂ ಶ್ರಿಧುವಿರಾಜ್ಯಂಕೆಯೆ ವೆದಿರುಂ ಸ್ವಗರ್ತೆ
ಉಂಯು ಮುರಿಯಾದಿ ಕೂಟಾಂ. ಸೇಬೆಗೆ ವಿಚಾರ್. ಇದಾನಡಿತ್ತೋರ್ ಪಣ್ಣ
ಮಹಾಪಾತಕನಂಯುಕ್ತನಿಷ್ಠೋರ್. ಅನ್ನಿನಾ ತೆಂಬು ಎ ಕೋಳ ಅನ್ನಿನಾಕೆಯ್ಯುನನೆ
ಕೊಳ್ಳಿ. ದೇವಮಣಿ ವಾಂದಾರ ಎಣಿತ್ತನಮೆ. ಅದಾನಡಿತ್ತೋರ್ ನಾಸಿರ ಕವಿ
ಲೆಯುಮಾಡ ಕೊನ್ನೊರ್ ಅಷ್ಟೋರ್. ಒಕ್ಕುಲುಜ್ಞಿತ್ತನ್ನುಕ್ಕುಳ್ ಪುಟ್ಟಿಲ್ಲ. ಪುಟ್ಟಿ
ದೊಷಂ ಪುರಿಗೆ.

* 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.

ಅಳುವಬೇಡಮಲುಪಾಸಿರನುಮಾಂ ಚಿತ್ರವಾಹನನಾಳುತ್ತಂ ಬಾಯ್ಸ್ತ್ಯೇ ಇದಿರೆ ಮುನಿದು ನೊಬಮ್ಮ ರಾದಿತ್ಯನೆ ವೆನಪಲ್ ಬೆಗ್ಗಿ ಫ್ರಾಷ್ಟ್ಯಾಯ ಕೋಚಿಯಾಂ ರೋಹಿನಿ ತಿಟ್ಟ ಕಾದಿ ಮಾತ್ರಾವಕ್ಕ ದಪರ ಮೆಯ್ಯಿ ಯ್ಯಂಬಾಗೆ ಎಚ್ಚೋಡಿಸಿ ತಾನುಂ ಪಲಪ್ರಂ ಏನುವೆತ್ತು ಕಣೆಪ್ಪಾಳಿಯಿಗೆ ಭೀಷ್ಟ್ಯೇ ವಿಷ ನ್ನೆ ನೆಲಮುಟ್ಟದೆ ಬಿಯ್ಯೋಣಾಂ ದೇವಗಣಿಕ್ಕೆ ಯರ್ ಅಗ್ನಿ ಮಿ ದಿದು ಬನಿ ದಿಗ್ಗೋಣಿಯ್ಯಾಯೆ ವೀರಲೋಕ ಕಕ್ಕ ಸನ್ನೋಣ್ ಇನ್ನೀರ್ ಎನೆಬ ರುಂ ಶ್ರೀಕರಣಪತಿತೆಂ ಬಿಟ್ತಾರ್ ಇದ್ದ ಕೆಡಿ ಪ್ರೋನುಂ ಕೆಡೆಬಾಚ್ಚೋನುಂ ಪ್ಪಾಳಿ ಮಹಾಪಾತಕನೆಯುಕ್ತ ನೆತ್ತುಂ. ವಾರ ಇಂಬಾಸಿಯೋಣ ನಾಸಿರಕವಿಲೆಯುಂ ಕೋನ್ನೋನ ಲೋಕಕ್ಕ ಸನ್ನೋನುಮುಕ್ತುಂ.

Now, the forms ಸಂದಾಂ, ಬಂದೋಣ, ಒಕ್ಕಲುಳ್, ತಪ್ಪಾದೆ, ವಿಟ್ಟದು, ನೋನ್ನಿ, ಕೆಡುಗ, ವರೆದೋಣ, ಎಣ್ಣ, ತಪ್ಪಕ್ಕಾಡು, 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. ದೇವಕ್ಕ್ಯೇ. The suffix *ke* occurs where we should expect *ge*. Compare also ಮುತ್ತರನಕ್ಕ್ಯೇ in another inscription of C. 750. ಪೂನಾಡು. ನಿಲು as a verb is obsolete in Halagannada, though the word ನಿಲಿಗೆ occurs.

3. ಅತ್ಯಮೆಂ, the 2nd person plural of the imperative mood, is identical with the Tamil ಅತ್ಯಮಿ. The Halagannada form is ಅತ್ಯಯಂ. The form ಕೊಡು occurs, which is identical with the Tamil ಕೊಡು, the Halagannada form being ಕುಡು. It is interesting to note the passive forms ಎಣಿಪ್ಪದುವೋರ್ and ಎಯ್ಯಿಪ್ಪದುವಾರ್ in about 675.

8. ಏಣಿಸಿ ಎ. The particle of emphasis *e* is not combined with the previous word as in Halagannada. ಉಳಿ answers to ಉಡಿ of Halagannada.

10. ತಿಟ್ಟೆಕೆಯಗೆ *Cp.* Tamil ತಿಟ್ಟೆಕೆಯೆ. The Halagannada form would be ತಿಟ್ಟನಕೆಯೆ.

11. ಅಗೆ *Cp.* Tamil ಅಗೆ. In Halagannada it would be ಅಗುಗೆ. ಕಡು is identical with the Tamil ಕಡು, the Halagannada form being ಕಡು.

12. ఇల్లే Cp. Tamil ఇల్లే. In Haṅgannāda it is generally ఇల్లు.

13. వ్యుకేన్త, the *tadbhava* of వ్యుకుంట, may be compared with the Tamil వ్యుగున్నాం. లభిష్టదేవ్రే may be compared with the Telugu లభించినవాడు and the Tamil లక్షిత్యేవ్రే. The Haṅgannāda form would be లభిసదం.

14. అయిత్తోవ్రే is identical with the Tamil అయిత్తోవ్రే. It would be అయిదం in Haṅgannāda. పుట్టేల్చు (let them not be born) is the same as the Tamil negative verb ఎనపుట్టు, the Tamil root corresponding to పుట్టు being ఎన. అర్హ is the negative particle in both the languages—పుగేల్ చొడలం; కేయ్యుట్టు. In Haṅgannāda it would be పుట్టుదిక్కే.

As stated before, Kittel omits Primitive Old Kannāda altogether, and mentions

Classical or Ancient Kannāda answering to Haṅgannāda and Modern Kannāda with an intervening stage called Mediæval Kannāda. According to him Haṅgannāda 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 అ ఏ ష ఊ and ఓ—alliteration carefully based also on this distinction—and lastly pleasing euphonic junction of letters.

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

Halagannada and Modern Kannada, styled by him Mediæval Kannada, is quite necessary. This, as contained in the poetry of Viraśaiva authors, is written mostly in *shatpadi* 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 *ω* 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 Kannada got the character of the language of the present day or of Modern Kannada, which transition is seen especially in the poetry of the Vaishṇavas.

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

Modern Kannada, comprising the present Kannada 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 Hosagannada, 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 *Sabdamanidarpāna* 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 *l* in words such as ଚରଳ୍ (sūtra 28). (2) He condemns the use, as *sithila*, of an initial letter compounded with *rēpha* following a short letter (sūtras 59 and 60); e.g., ମିଲୁଗୁଣିଷ୍ଟ ତ୍ରିତୀଳଦିନ. (3) He says that verbs in the present tense ought not to be used as declinable *kṛillingas* (sūtra 73)*, e.g., ମାଦିଦଷନ. (4) He states that nouns ending in consonants, except ଅର୍ଗ୍ର୍, କର୍ଗ୍ର୍, ପର୍ଗ୍ର୍ and ଭର୍ଗ୍ର୍, do not add the augment *in* before the genitive suffix *a* (sūtra 109); e.g., ଚେମୁରିନ. (5) He disapproves of the use of the suffix *ike* after roots ending in consonants, e.g., କାଣ୍ଜିକେ, and of the suffix *tana* after Sanskrit words, e.g., ଅର୍ଦେକେତନ (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., ମାଜ୍ଜେକ୍ଷ୍ଟ ଭଂଦାର (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 *sithila* of an initial letter compounded with *rēpha* (see 2 above), may be said

Explanation of
Kēśirāja's 60th sūtra.

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

† Bhaṭṭākālanka allows forms like ଲାନ୍ଧୁତନ. See his sūtra 431.

here, as the terms ಸತ್ಯಾಭ್ಯಾವಹಾರಿ 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 :—

ಬಗೆಯದ ಸತ್ಯಾಭ್ಯಾವಹಾ | ರಿಗಿಷುವರ್ವರ್ ಗಂಡ್ಯಕಾವ್ಯದೋಳ ನಿಬಂಧಂ |
ಪುಗದೆಂದರೋಚಿಗಳಿದಂ | ತೆಗಳೆಂದಾಗಂಡ್ಯವಂತ್ಯಕಾವ್ಯದೋಳಿಕ್ತರ್ ||

Some (grammarians or poets) who are fond of a practice that is connected with grass (satrīṇābhya-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 śīthila); such disgusting persons (arōchigal) do put it in poetical prose without calling it a blame (tegal)*.

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

ಅಧಿಕರಣ I, ಅಧ್ಯಾಯ 2.

ಅಧಿಕಾರಿ ನಿರೂಪಣಾರ್ಥವಾಹ —

ನೂತ್ರಂ || ಅರೋಚಕನಃ ಸತ್ಯಾಭ್ಯಾವಹಾರಿಣಂಜ್ಞ ಕವಯಃ || ೧ ||
ಇಹ ಬಲು ದ್ವಯೀ ಕವಯಃ ಸಂಭವಂತಿ— ಅರೋಚಕನಃ ಸತ್ಯಾಭ್ಯಾವಹಾರಿ
ಜ್ಞೇತಿ. ಅರೋಚಕ ಸತ್ಯಾಭ್ಯಾವಹಾರಿ ಶಬ್ದ ಗಾಣಾಧರ್ಮ. ಕೇಳನಾವರ್ಥಂ—
ವಿವೇಕತ್ವಮವಿವೇಕತ್ವಂ ಚೇತಿ. ತದಾಹ—

ನೂತ್ರಂ || ಪೂರ್ವೇ ಶಿಪ್ಯಾಃ | ವಿವೇಕತ್ವಾತ್ || ೨ ||
ಪೂರ್ವೇ ಬಲ್ಪರೇಚಕನಃ ಶಿಪ್ಯಾಃ ಶಾಸನೀಯಾಃ— ವಿವೇಕತ್ವಾತ್ ವಿವೇ
ಚನಶೀಲತ್ವಾತ್.

ನೂತ್ರಂ || ನೇತರೇ | ತದ್ವಿಪರ್ಯಯಾತ್ || ೩ ||
ಇತರೇ ಸತ್ಯಾಭ್ಯಾವಹಾರಿಣೋ ನ ಶಿಪ್ಯಾಃ— ತದ್ವಿಪರ್ಯಯಾತ್ ಅವಿವೇಚನ
ಶೀಲತ್ವಾತ್— ನ ಚ ಶೀಲಮಪಾಕತುರಂ ಶಕ್ತಂ.

ಸತ್ಯಾಭ್ಯಾವಹಾರಿ 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 ಅರೋಚಕ would be a man who does not relish food until

* *A Grammar of the Kannada 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. Prostheses. 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 ಹೆನಲು corrupted from the Old Kannada ಹೆನಂತಿಲು ; ಕಾಟ from ಕಮ್ಮಣಿಗೆ, a *tadbhava* of ಕಮ್ಮಣಿಕಾ ; ತಂಗಳು from ತಣ್ಣಾಳು. Cp. ಅರುಮಂಡಿಳ್ಳೆ for ಅರುಮರುಂಡನ್ನಿಳ್ಳೆ, ಶ್ರೀವಾರಾವ for ಶ್ರೀನಿವಾಸರಾಘವ in Tamil. Cp. also ಬಂತು for ಬಂದಿತು, ನಿಂತು for ನಿಂತಿತು in Kannada, and ಅಚ್ಚು for ಅಯಿಳ್ಳು 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 ಚೆಂಡು for ಚೆಣ್ಣು and the Kannada word ಹೆಂಡಕ.

Prostheses 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. இஸ்தேலு, இஸ்திரா; இயுகூர், அரங்தாமி, அரதை அரந்த, இலக்குண, ஸ்தீக்கா.

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.*, மயூர வோர, விர கூர; பீயாடு கீர்தூ, பீயர் பீர்; அதிந் தாவி, இதிநி தீனி; கீட்டு தீட்டு, கீப்பு தீங்கு; ஸங்கு ஸீரு, சர்த் தீர்லு.

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. ಹೊಡ್ಡು is the colloquial past participle of the root ಹೊಡಿ (more correctly ಹೊಡೆ). Similarly ಕಡ್ಡು is taken to be the past participle of a root ಕಡಿ which has no existence in literary Kannada, the correct root being ಕಡ್ಲಿ. ಕಡ್ಡು is only a corrupt form of ಕಡ್ಲು, just as ಬಿಡ್ಡು is of ಬಿಂಡು. Again, on the analogy of ನಂತು 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, ಮುಂಚ್ಚು 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. ಪೊರಾಫ್ತ್ಯಾ on the analogy of ಪಾಶ್ಚಾತ್ಯಾ ; 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., ಕಡುಹು for ಕಡಿಹು, ಉಸುರು for ಉಸಿರು, ಎತ್ತು for ಇತ್ತು, ಬಡ್ಡು for ಬಿಂಡು. Metathesis is the euphonic displacement of consonants and vowels ; e.g., ಅಲರ್ ಅರಲ್, ಎಲರ್ ಏರಲ್, ಮಲರ್ ಮರಲ್, ಮಂಲರ್ ಮರಳ್ ; ತಳ್ಳೆ ತಡ್ಡೆ, ಕೆನಪ್ಪುಳ್ಳ ಹೊಕ್ಕುಳ್ಳ ಹೇಳಕ್ಕುಲ್, ಪದರ್ 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, ಒಲೆ, ಕೆಂಬು, ಯುಜಮಾನ. ಎಣ್ಣೆ (ಎಳ್ಳೆ +

செய்) once denoted the oil derived from ஏா, 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., சீவிநேஜ், கீரியேஜ் or கரலேஜ், கபீரேஜ், கோங்கீரேஜ், நாஷ்கீரேஜ், ரங்கரேஜ், கீவர் ரேஜ், and so forth. The derivation of ஏஜ் was forgotten and we now have அசீதேஜ் and கூசீதேஜ். ஒரை 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., சுநூத ஒரை, வெஜ்ரை ஒரை, கீங்கிரை ஒரை, etc. சீவை 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., சீலை சீவை, சுநூத சீவை, கிதா லீயை சீவை, முரை சீவை, etc. யுஜவான 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. முரகாடுர் originally a measure made of wood; but now applied to measures made of metal, etc., also. Cp. also யங்கு அங்கு.

On the other hand, contraction limits the use of words which were once of a wider Contraction. application to some special things, e.g., நெய். This word which was formerly applied even to the oils extracted from the margosa and *hippe* seeds, as also to honey (ஜீநெய்), is now restricted in its use to the ghee of cows and buffaloes. அடு 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 Amelioration. to the process known as amelioration; e.g., கெஂடு, கூங்கெஂடு. கெஂடு once meant to cohabit; it now means to develop. The meaning of கூங்கெஂடு was to die; it now means to obtain. In the latter sense the word is probably a corruption of கூங்கூங். Cp. the Tamil word காங்கூங் 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.*, ಈಜ, ಕಂಪು, ದೆಹ್ವೆ, ದೇಗುಲ. ಈಜ once denoted a teacher; it now means a carpenter. ಕಂಪು which once meant fragrance now means bad smell. ದೆಹ್ವೆ 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, ನಾತ, ತೀಚೆ, ಬಿಸ್ತಿ, ಅಮ್ಮೆ, ಬಿನಾಂತ, etc.

Decency and euphemism also contribute to change in the meaning of words. In Decency.

in a civilised society, whatever is indecent 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 ಇಡಕ್ಕುರಡಕ್ಕುಲ್ in Tamil. ಪ್ರಯೋಗ is usually given as an example. It means *i* added to *p* and denotes faeces. Similarly, whatever is considered inauspicious is ex-

Euphemism. expressed in such a way that the inauspiciousness does not obtrude

itself on one's mind; *e.g.*, death is called ದೀರ್ಘನಿಧಿ (long sleep); a widow is styled a ದೀರ್ಘ ಸುಮಂಗಲ; ಅಪಲಕ್ಷಣ is denoted by the Tamil expression ಎಚ್ಚೇಕಾಲ್ ಲಕ್ಷಣಂ where ಎಚ್ಚೇಕಾಲ್ indicates the symbols ಅ *a* (8) and ಇ *va* ($\frac{1}{4}$); the ephemeral body is called ಹೆಯ್ಯಾ 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

Freemasonry in some words by certain communities or societies, which is not understood by others; *e.g.*, ದ್ವಾಯಾಕ್ಷರ ಪಂಜೀಯ

means 25 among the Śrīvaishṇavas; ಗುಣಪತ್ರಿಕೆ means 3 rupees among merchants; and ಕೊಲ್ಲಾರಿಳಂಬಿ means ಕಳ್ಳ (toddy). This is called ಕುಣಾಲುಕ್ಕುಲ್ in Tamil.

We spoke of extension of meaning, and this extension is mostly by metaphor and Extension by metaphor and transference of meaning. Such transference is known as *lakshāṇḍa*

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 அகங்கீலம் in Tamil. It is of several kinds and answers in a way to the figures synecdoche and metonymy. To give a few examples:—

(1) The part is put for the whole or the whole for the part,—வீதியைச் சொல்ல நாலை, the name of the leaf is put for the creeper; தாவரைவேங், the name of the creeper is used for that of the flower.

(2) The container for the contained and *vice versa*,—ஈரை பந்து நெரிசலை, the village for the inhabitants; தீவு பந்து கூதை, the flame for the lamp.

(3) The cause for the effect and *vice versa*,—குஜார் முகியிலை, the metre குஜார் for the work composed of it; கூதை கூதை, அங்கு முகியிலை, time and month for their cause the Sun and Moon.

(4) Measure for the thing measured,—பந்து நீரை கீல்து, a measure of grain, etc.; பந்துவைச் சீலை, a cubit of cloth, etc.; காலை நேலையுத்தை, $\frac{1}{4}$ for the limb which forms that much of the body. Cp. also நாலை; the Sanskrit பாद and மாநா, and the Tamil அநை and இநை.

(5) Season for the crop of the season,—காரு கொல்லிலை, the rainy season for its crop.

(6) Quality for the thing possessed of it—பலை உலைக்கு, colour for cloth possessed of it.

(7) Word for its meaning,—மாது கல்லிலை, the meaning of the word.

(8) Author for his work,—மாஷவன், அமுரவன், பந்து, the work of மாஷ, of அமுர.

(9) One thing for another resembling it,—ದಷ್ಟು, 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, ಕ್ಷಾಮಾ 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.

ಅಪಕ್ಷ means in Sanskrit unbearable and in Kannada disgusting.

ಭದ್ರ means in Sanskrit auspicious and in Kannada safe.

ಅಪರೀತ means in Sanskrit contrary and in Kannada excessive.

As further examples may be given ಜಾಳೀನ, ಪಬ್ಜ್ಯ, ವ್ಯಾಪಹಾರ, ಪಾರ್ಯ, ಖಂಡಿತ, ಬುದ್ಧಿ, ದಾಸೋಧ, ಆಗ್ರಹ, ಬಾರ್ಹಾಷಾಧ್ಯ, ಬ್ರಹ್ಮಾಂದ, ಆತುರ, ಸಂಭಿಮು, ವರ್ತಮಾನ, ಸಮಾಚಾರ, ಅಪರೂಪ, ಸಿಜ, ಮರ್ಯಾದೆ, ನಿದಾನ, ವಿಶ್ವಾಸ, ಲೋಭ, ಸರಾಗ, ಶಿಷ್ಟ, 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*—

<i>Sanskrit.</i>	<i>Tadbhava.</i>	<i>Old Kannada.</i>	<i>Modern Kannada.</i>
ಇಂ	ಎಂ	ಬಿನು	ಬೆನೆ
ವಿನಾಯಕ	ಬೆನಕ	ಇನು	ಎನೆ
ಬಿಲ್ಪಿಪತ್ರ	ಬೆಲ್ಲಿಪತ್ರ	ನಿನ್ನೆ	ನೆನ್ನೆ

(2) U becomes $o-$

<i>Sanskrit.</i>	<i>Tadbhava.</i>	<i>Old Kannada.</i>	<i>Modern Kannada.</i>
तूलसी	ತೊಳಸಿ	ಕುಡು	ಕೂಡು
मुಖ	ಮೊಗ	ತುಡು	ತ್ವೆಡು
नುಘಾ	ನೊದೆ	ಪುಗು	ಫೆಲುಗು

(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	ನುಣ್ಣ	ನುಣುಪ್ಪ
ಹರ್ష	ಹರುಪ್ಪ	ಅಳ್ಳು	ಅಳುಕು
ಯತ್ನ	ಜತನ	ಹೇಯ್	ಹೇಳಿದ
ವರ್ಷ	ಬರಿಸ	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>
ಶುಕ್ತ	ಸುತ್ತ	ಕ್ರೋಣ	ಹೊತ್ತ
ಬ್ರಹ್ಮ	ಬೊಮ್ಮ	ಬಿಣ್ಣ	ಬಿದ್ದು
ರತ್ನ	ರನ್ನ	ಪಬ್ಬ	ಹಬ್ಬ
ವರ್ಣ	ಬಣ್ಣ	ಕ್ರೋಕ್ಕರ್ಣ	ಹೊಕ್ಕುಳು

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

<i>Sanskrit.</i>	<i>Tadbhava.</i>	<i>Old Kannada.</i>	<i>Modern Kannada.</i>
दादिम्	ದाळಿಂಬ	ಫೈಲುಮೆಟ್ಟು	ಹೆರವಂಟ*
कृಮुक	ಕರುಂಗು	ಎಲಹಕ್ಕು	ಎಲಹಂಕ
		(ಇಲೆಕ್ಕೆಪ್ಪಾಕ್ಕುಂ)	
ಮೇರಿ	ಮೇರಂಟಿ	ಒಟ್ಟೆ	ಒಂಟೆ
ಕೂಡ್ಯಾಂಡ	ಕುಂಬಳ	ಸುಟ್ಟುರೆ	ಸುಂಟುರೆ
		ಬಾಸುಳ್ಳಿ	ಬಾಸೆಂಡೆ
		ಪಡಿನೆರ್ಗೆ	ಹಡಿನೆಂಡಿ

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

(1) Words ending in consonants add *u*.—ಕಲ್ ಕಲ್ಲು, ಮುಣ್ ಮಣ್ಣು, ತೆ ತನ್ನು, ನಿಲ್ ನಿಲ್ಲು, ಕೊಳ್ ಕೊಳ್ಳು, ಕಾಣ್ ಕಾಣು, ಬೇಳ್ ಹೇಳು, ಕೇಳ್ ಕೇಳು, ಮಾರ್ ಮಾನು, etc.

* Cp. Also the words ଏଠା, ହେଠାଟେ, ବେଳାଟେ, କେଳାଟେ, ତେଳାଟେ with the corresponding Tamil words ଏଟୁ, ହେଚ୍ଚେଟୁ, ଵେଳେଟୁ, କେଲେଟୁ, ତେଲେଟୁ.

(2) Change of *p* into *h*.—ಪೊಜರ ಹೊಜರ, ಪಾದುಕೆ ಹಾಪುಗೆ, ಹಿಪ್ಪಲಿ ಹಿಪ್ಪಲಿ, ಹಾಲ್ ಹಾಲು, ಹಾಪು ಹಾಪು, ಹೆನರ್ ಹೆನರು, ಬಪ್ ಬಹೆ, ಅಪ್ ಅಹೆ, ಇಪ್ ಇಹೆ.

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

(3) Omission of *bindu*.—ಅಡಂಗು ಅಡಂಗು, ದಾಂಟು ದಾಟು, ಬೇಂಟೆ ಬೇಟೆ, ತುಱುಂಬು ತುರುಂಬು, ಕರದಿಂದೆ ಕರದಿಂದ, ಮಾಡುತ್ತೆ ಮಾಡುತ್ತೆ, ಮಧುವಿಂಗೆ ಮಧುಪಿಗೆ, ಭಯದಿಂ ಭಯದಿ, ನೋಡಿಂ ನೋಡಿ, ರಾಮೆಂ ರಾಮು, ಬಂದೆಂ ಬಂದೆ, ಚನೆಂ ಚನೆ.

(4) *Bindu* is changed into *nu* or *vu*.—ಅವಂ ಅವನು, ರಾಮುಂ ರಾಮನು, ಬಂದಂ ಬಂದನು, ತಂದೆಂ ತಂದನು, ತಾಂ ತಾನು, ನೀಂ ನೀನು, ನೆಲಂ ನೆಲನು, ಗುಣಂ ಗುಣನು.

(5) Change of the suffix *chu* into *isnu*.—ಅಮೆಚುಂ ಅಮುರಿನು, ನಡಿಲ್ಲು ನಡಿಲನು, ಉರುಳ್ಳು ಉರುಳಿನು, ಬಡಲ್ಲು ಬಡಲನು, ತೀಚುಂ ತೀರಿನು.

(6) Change of *r* and *l* into *r* and *l*.—ಅಸ್ತಿ ಅರಿ, ಶೈಷ್ಯೆ ಹೊರೆ, ಮಾಣು ಮಾರು, ಕಾಣು ಕಾರು, ಸುತ್ತಿ ಸುಳಿ, ಬಾಡೆ ಬಾಳೆ, ಶೈಂಗಾದ್ ಹೊಗಳು, ಬಾಡ್ ಬಾಳು.

Even in Tamil *Buddhamitra*, the author of the Tamil Grammar *Vīrasōḍiyam*, who flourished in the 11th century, wanted to do away with the distinction between *l* and *l̄* like *Hariṣvara* and *Bhaṭṭākalanka* in Kannada. See his examples ಪ್ರೇತ + ದೀಂಡಂ = ಪ್ರೇದೀಂಡಂ, ಪಾಟ + ನರಗು = ಹಾಣರಗು, where the combination applying to *l̄* is prescribed for *l* 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., ಶ (k) ಶ (ka) ಇ (r) ಇ (ra)] owing to the absence of the upper dot, and between *ra* and the sign for the long *a* (ಉ and ಇ). 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 *c* and *o*. Mandālapurusha, the author of a Tamil lexicon called *Chūḍāmanī*, mistook the Sanskrit word śalalam, a porcupine or its quill, for śallam and śaragam a bee* for śāgam—ஊங்காடு கினி வெஞ்சாடு தேக்கேநும் தெருவு தேநீயு. 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 *Chikadevarājavijaya* and other works, has wrongly taken the word உகேவ in the sense of உதைவ (a festival), supposing உகேவ to be a *tadbhava* of உதைவ. But உகேவ, as found in the works of Nāgachandra and other old Jaina authors, means deceit. The *tadbhava* of உதைவ is உகேவ. 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 காலங்கரி for காலங்கரி 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. 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

Disappearances of old and entry of new words. 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

* ஸரங்கா பாங்குமுக்கீகா.

† பஷ்டீயந கடுதலும் புதியந புருடலும்.

வடிவ காலங்கரி நான்கே—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 Kannada words were appropriate in old works (ಪುರಾಜಕಾವ್ಯ), 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, ಅಡಪು, ಅಲ್ಲಾಡು, ಉಂಟು, ಉಟು, ಏಪಾರಡು, ಒತ್ತಾನೆ, ಕುತ್ತ, ಕನ್ನೆ, ಕೂನರು, ಗಿಡ್ಡ, ಗೀಟು,

Words not found in classical literature but current in common speech.

ಗೇಳಂದು, ಬೆಂಟುಪಟಕೆ, ಚಾಳಿ, ಚಿಲುಕೆ, ಚೀಲ, ಜವಳಿ, ಬಿಪ್ಪಣಿ, ಜುಟ್ಟು, ತುಂಟ, ತುಂದರೆ, ದಪ್ಪ, ದವಸ, ದನ, ದುಡುಕು, ನೀನು, ಹಿಕ್ಕಲಾಟ, ಬೊಂಬೆ, ಮುಂಜಾನೆ, ಮಬ್ಬು, ಮೂತಿ, ಮೋರೆ,

ಯೈಚನೆ, ಷಟ್ಟ, ವಾರ್ಕೆ, ಬಾರಿಗೆ, ಪೆಚ್ಚೆ, ನೆಪ್ಪೆ, ಹಾವಳಿ, ಹೀಚು.

Some of the lost forms and words such as the following, which are terse and expressive,

Some lost words that deserve restoration. may with advantage be restored :—ನುಬಮಿದ್ದು, ಆಯಿಪರ್ವಗಿಳಿ, ಬೆನ್ನನೆ,

ಬಫುದು, ಕದಪು, ನಿಟ್ಟಿನು, ನರುಗಂಪು, ಸೂಳು, ತೀಡು, ಅಲಂಪು, ಅದಣು, ನೀರ, ಪಾಂಗು, ಹೆಂಪು, ಬಿಣ್ಣು, ತನಿ, ನಿಡು, ನೆಗಲ್ಲು, ನ್ನೆಪು, ಕೂಮರು, ಕಡುಪು, ತರಿ ಪಲ್ಲು, ಬಿನವಂದ.

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 *Karṇātaka-Kavicharite* Vol. I (p. XVII) I have wrongly given this comparison in connection with the mixture of Sanskrit and Kannada words.

Some words have the appearance of being correct forms, but are not really so, though

Some words which are seemingly correct, they can claim the authority of long usage. As instances may be mentioned ವಾಯ್ಕಾಲ್ for ಕಾಲಾಯ್, ವಾಯಾಲ್ for ಇಲಾಯ್, ಮುಣ್ಣಿಲ್ for ಇಲ್ಮುಣ್ಣ, ತುದಿಮರಂ for ಮರದುದಿ, ಪುಣಿಗರ್ for ನಗರ್ ಪ್ರ್ಯಾಣಂ. ಬಾಯ್ಕಾಲ್ is met with in Kannada inscriptions in the sense of ಕಾಲಾಯ್, now corrupted into ಕಾಲ್. ಕಾರಾಯ್ಕಾಲ್ means the mouth (ಬಾಯ್) of a stream (ಕಾಲ್), i.e., a channel from a river. Similarly, ವಾಯಾಲ್ (ಬಾಯಾಲ್), corrupted into (ಬಾಗಿಲ್) stands for ಇಲಾಯ್, 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 ಪ್ರೇಲ್.

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 ನೆಕ್ಕು to lick. This is plausible enough; but when we consider the words used in cognate languages for the tongue, namely, ನಾಲಗೆ in Kannada, ನಾಲಕ in Telugu and ನಾಲ್ಯಾ 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 *näl* or *nēl* to hang. Again, the word ಅಮ್ಮೆಚ್ಚು a minister, is derived by some Tamil scholars from the root ಅಮ್ಮೆ to arrange, but the word is clearly a *tadbhava* of the Sanskrit word ಅಮಾತ್ಯ, a minister. Some derive the Kannada word ಮಾತು from the Sanskrit ವಾತಾಫ but ಮಾತು is a pure Kannada word answering to ಮாத்தும் in Tamil and ಮಾತು

in Telugu. It is derived from పొలు and meant originally something said in reply.* కడము is written by some as కము on the supposition, perhaps, that the word is derived from the root కద. But compare the Telugu కడము remainder, and కొదప �deficiency or remainder (కదిను in Telugu means valour or increase). The correct form కడము occurs in verse 89 of the Jaina work రత్నాకరాధీశ్వర శతక (ను. 1600).

We shall now consider some of the forms given in Kannada grammars. In the compound అంగం^१ the first word అం is stated to be a substitute for అది.^२

Forms given in Kannada grammars. But it is more likely that అం in a contraction of అగం (inner portion) as stated in Tamil grammars. The nouns ఎతం and ఒతం are derived from ఎలుతం and ఒదుతం by the elision of the syllables *ru* and *du*.^३ The real explanation of these forms is this: the *ru* of the root ఎలు and the *du* of the root ఒదు are doubled and the suffix *am* is added. Compare the Tamil equivalents ఎலుం and ఒతు. ఒతు in Tamil for the Kannada ఒతం may be compared with పొతు in Kannada for the Tamil పొళ్లు. In అషుం చొలం and ఇషుంబొళ్లు, *bindu* is laid down for the final portion of the first words అడువ and ఇడువ, and it is further stated that in the second instance *u* has crept in as an increment.^४ 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 జీవేయ^५ in which it is presumed that జీవ has become జీవ by the elision of its final letter.^६ According

* వొళ్లేపుం తారఁరే వాత్సల్య తెఱవాడార్—*Tiruppāvai*.

† *Sabdamaṇidīrpana*, sūtra 166; *Sabdañuśāsana*, sūtra 348.

‡ *Sabdamaṇidīrpana* sūtra 209.

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

|| Ibid., sūtra 176; *Sabdañuśāsana*, sūtra 332; *Kāryāvalōkana*, sūtra 54; *Bhāshābhūshana*, 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

Tamil rules of euphonic combination adopted in Kannada.

with a word beginning with *n* the first *n* disappears. ಕೆಲ್ಲು+ನೆಲ್ಲು=ಕೊನೆಲ್ಲು; ತೇಳು+ನೆಯು=ತೇನೆಯು; ಕ

ಲು+ನೆಲ್ಲದು=ಕಲನೆಲ್ಲದು; ಪದಿ+ನಾನ್ನು=ಪದಿನಾನ್ನು. The Kannada ಪದಿನಾಲ್ಲು is formed on the same plan as the Timil ಪದಿನಾನ್ನು, though the Kannada grammars say that the first word here is ಪದಿ and not ಪದಿ. 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. ಕಾಲು+ನೆಡಿದು=ಕಾನೆಡಿದು; ನಾಲು+ನೊಳು ನಾನೊಳು 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 ಜೆಂಜ್ವೆಡು. 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* (ತ್ತಿರಾ); e.g., ಕರ್ತೃ+ತ್ತೇದು=ಕಣ್ಣೇದು; ಕರ್ತೃ+ತಾದ್ವ=ಕಣ್ಣಾದ್ವ. 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+ಂಲು=ಕರುಷ್ವಂಲು; ಮರುಂದು+ಷ್ವೇ=ಮರುತ್ತು ಷ್ವೇತು; ಶಂಬು+ಷಿದು=ಶಷ್ವೇದು. The Kannada word ಜೆಂಜ್ವೆಡು is a corruption of ಜೆಂಜ್ವೇಡು corresponding to the Tamil ಕಷ್ವೇದು which means a copper plate—ಶಂಬು copper and ಷಿದು a plate. There are also some other forms in Kannada such as ಕ್ಕುದು, ಏನಾನುಂ

which require the help of Tamil

Help of Tamil in the derivation of some Kannada words.

to be properly understood. ಕ್ಕುದು to be properly understood. ಕ್ಕುದು

a weapon is ಕ್ಕಿಯದು in Tamil, i.e., what is held in the hand (for defence). ಅನುಂ in ಏನಾನುಂ, ಏತ್ತಾನುಂ, ಏಂದಾನುಂ, ಏಳ್ಳಾನುಂ is only the Tamil ಅಯ್ಯಾನುಂ (ಅದೊಡಂ) from the root ಅಗ್ಗ. The modern equivalent of ಅನುಂ is ಅಧರಂ. Again, ಸ್ಕ್ರೇ in

Kannada seems to be a corruption of the Tamil கீரங்கு which explains itself. There are likewise some other Kannada words which require some explanation as regards their etymology, *e.g.*, ಅಷಂದು, ಚೆಕ್ಕನಮುತ್ತು and ರಾಗಿ. ಅಷಂದು as a past participle is frequently met with in literature in the sense of having chased. Its root, which is not generally known, is ಅಷರ್*. The form ಚೆಕ್ಕನಮುತ್ತು has puzzled some scholars. It is made up of the two words ಚೆಕ್ಕನ surprise, and ಉತ್ತು, the past participle of ಉಲು (compare ಹೆಲು ಹೆತ್ತು, ತೂಲು ತೂಲುತ್ತು) to feel, and means having become surprised. ರಾಗಿ is said to be derived from ರಾಘವ, a name of ರಾಮ, and is styled ರಾಮಘಾನ್ಯ by Kanakadāsa in his *Rāmadhānyacharitret*. The spelling, ರಾಷಿ given in inscription 172 (*l*, 11) of the Muļbāgal 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 Bhaṭṭākālanka differ. These are ಹಗ್ಗು and ದಮ್ಮಾಣ್ಣ. Kēśirāja derives ಹಗ್ಗು easily enough from the Sanskrit ಪ್ರಗ್ರಂಖ by postulating the elision of the final syllable *ha* of the Sanskrit word *ṭ*. The first syllable loses the *rēpha* (compare ಹದಿಂ from ಹತಿಂ) and in the second syllable the *rēpha* is assimilated to the letter *ಗ್ಗ*. On the other hand, Bhaṭṭākālanka's way of getting ಹಗ್ಗು

Words about whose derivation Grammarians differ.

from ಪ್ರಗ್ರಂಖ is rather clumsy. He says under sūtra 160 that in ಪ್ರಗ್ರಂಖ the first syllable disappears, the

rēpha of the second syllable is assimilated to *ಗ್ಗ* and then the third syllable and the second interchange their places! Kēśirāja derives ದಮ್ಮಾಣ್ಣ from ಧಮ್ಮವಾನ್ಯಾಯ, § which probably means water

* Pampa-Bhārata, xii, 18 *Pr*.—ಅಷರ್ಜಂದು; Mallinātha-purāna, i.—ಅಷ್ಟಾಷಕ್ತಿ; Shikārpur Taluk Inscription 136, *l*. 3—ಅಷರ್ಜರ್; Do-Inscription 149, *l*. 43—ಅಷರ್ಜಂಗೆ.

† Karnāṭaka-Kavicharite, ii, 239.

‡ Śabdamanidarpaṇa, sūtra 280.

§ Śabdamanidarpaṇa, sūtra 293.

supplied as an act of charity. Bhaṭṭākālanka, however, derives it from a word *द्राम्मा* which, according to him, means a mint, *drama* being the name of a coin. But no explanation is forthcoming of *काळ*, 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 Kannada 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 Kannada began in the first half of the 19th century during the reign of the Mysore king, Krishnarāja Odeyar III, who was a munificent patron of all kinds of literary merit and afforded special encouragement to the production of Kannada versions of all the more important Sanskrit works. The last quarter of the century may be said to have witnessed a revival of Kannada learning. Under the late Chāmarājēndra Odeyar 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 Karṇātaka-

Bhāshōjjīvini 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 *Kāvyamañjari*, styled later on the *Kāvyakalānidhi*, and the *Graṇthamāle*, 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 Odeyar 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 Kannada 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 Kannada learning, has graciously instituted an annual poetical competition in Kannada 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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