STUDIES IN DRAVIDIAN PHILOLOGY—No 1.

A GRAMMAR
OF THE
OLDEST KANARESE INSCRIPTIONS

BY

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A Grammar of the Oldest Kanarese Inscriptions, including a Study of the Sanskrit and Prakrit Loan Words.
Volume I

THESIS

Presented to the Faculty of Arts of the University of London, June 1933, in partial fulfilment of the requirements for the Degree of Doctor of Philosophy.
PREFACE.

THIS is an attempt to give a descriptive account of the grammar of the oldest Kanarese inscriptions from the linguistic material available in the Inscriptions of the sixth and the seventh centuries A. D. Every effort is made to explain the forms, wherever possible, in the light of those in Tamil, Malayalam, Telugu and Tulu; and also the developments of some of the old Kanarese forms into the modern Kanarese.

I take this opportunity to express my sincere gratitude to Professor R. L. Turner, Director, the School of Oriental Studies, London, who, as my supervisor, opened my eyes to the western methods of scientific research. He has been kind enough not only to go through the whole of this thesis, but also to help me constantly with his most valuable and enlightening criticisms and suggestions for improvement.

The fact that it is published as the first volume of the series—"Studies in Dravidian Philology" is due to the kindness and active sympathy of Dr. E. P. Metcalfe, d.sc., F.-inst.-p., and Rajakaryaprvina N. S. Subba Rao, Esq., m.a. (Cantab.), Bar.-at-law., the former and the present Vice-Chancellors of the University of Mysore. I would be failing in my duty if I did not acknowledge these obligations and express my sincere gratefulness to them and the University of Mysore.

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MYSORE,
27th November 1941.

A. N. NARASIMHIA.
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THE ABSTRACT OF THE THESIS.


The thesis is an attempt to give a descriptive account of the grammar of the oldest Kanarese inscriptions from the linguistic material available in the inscriptions of the sixth* and seventh centuries A.D. It consists of three parts:

Part I: The Grammar: Consisting of short chapters on the history of certain consonants and consonant groups, substantives, adjectives, pronouns, numerals, verbs, adverbs and conjunctions. An attempt is made to explain the forms, wherever possible, in the light of those in Tamil, Maḷayāḷam, Telugu and Tulu; and developments of some of the old Kanarese forms into the modern Kanarese are noted. The last Chapter is devoted to remarks on the word-order.

Part II: The Inscriptions: Text of the Inscriptions studied.

Part III: The Index: Index of all words in the Inscriptions studied, with etymological notes.

* Recently an inscription of the second quarter of the fifth century A.D. (circa 450 A.D.) has been discovered at Halmidi, a village about five miles to the north-west of Bēlūr, Hassan District, Mysore State, S. India. (Viḍe M. A. R. 1936. pp. 73-80). The conclusions reached in this Part of the thesis are not affected by the discovery of this new inscription.
anukūlapavananim jī-
van iṣṭadun nābhimūladol kahaḷeṇa pāṁ-
gina vol śabdadravyam
janīyisugum svētaṁ adara kāryam
Sā'bdam

tanu vādyam nālige vā-
dana daṇḍam kartṛv ātman
avana manōvṛ-
ttinimittam āgi śabdam
janīyisugum dhavaḷavarṇam aksara-
rūpam

vyākaraṇaṁdime padam ā
vyākaraṇaṁda padadim artham

arthade tattvā-
lōkaṁ tattvālokaṁ
dakāmkṣaṁ muktiy akkum
ade budharge phalāṁ

—KES'IRĀJA.
CHIEF ABBREVIATIONS, ETC.

(a) Titles of Books, Journals, Periodicals, etc.

A.S.I. Archæological Survey of India.
C.D.G. A Comparative Grammar of the Dravidian or the South Indian Family of Languages by R. Caldwell.
D.K.D. The Dynasties of the Kanarese Districts by J. F. Fleet.
D.D. Dravidian Developments by E. H. Tuttle.
D.R. Dravidian Researches by E. H. Tuttle.
D.S. Dravidic Studies (Madras University)
E.C. Epigraphia Carnatica.
E.I. Epigraphia Indica.
I.Ant. Indian Antiquary.
K.B.B. Karṇāṭaka Bhāṣa Bhūṣaṇa.
K.G. Kittel’s Grammar of the Kannada Language.
K.K.C. Karnāṭakakavicarete by R. Narasimhācār.
K.L.I.S.I. Kielhorn’s List of Inscriptions in Southern India.
K.R.M. Kavirāja Mārga by Nṛpatuṅga.
K.S.S. Karṇāṭaka S’abdānus‘āsana
    by Bhaṭṭaκālaṇka.
K.V.V. Karṇāṭaka Kāvyāvalōkana by Nāgavarma.
L.S.I. Linguistic Survey of India. Vol. IV.
P.K. Prabuddha Karnāṭaka.
P.S.O.C.I. Pāli, Sanskrit and Old Canarese
    Inscriptions by J. F. Fleet.
Q.J.M.S. Quarterly Journal of the Mythic
    Society, Bangalore.
S.M.D. S’abdamanidarpaṇa by Kēś’irāja.
S.S.D.I. Some S’aka Dates in Inscriptions by
    A. Venkaṇṭasubbiah.

N.B.—1. For the Editions of the different works used, see
    Bibliography at the end of the thesis.
2. The abbreviations for the Names of Taluks in
    E.C.I. are used throughout.
3. The numbers after K.B.B., K.V.V., K.S.S. and
    S.M.D. refer to the Sutras and not to pages
    In K.R.M. the numbers refer to verses.

(b) GRAMMATICAL TERMS.

1. acc. - accusative.
2. act. - active.
3. adj. - adjective.
4. adj.s. - adjectival substantive.
5. adv. - adverb or adverbial.
7. conj. - conjunction, conjunctive.
9. dat. - dative.
10. dem. - demonstrative.
12. f., fem. - feminine.
14. gen. - genitive.
15. imp. - imperative.
16. inf. - infinitive.
17. instr. - instrumental.
18. intr. - intransitive.
18a. inter., - inter - interrogative.
19. loc. - locative.
20. m. masc. - masculine.
21. n. - neuter.
22. nom. - nominative.
23. num. - numeral.
24. num. adj. - numeral adj.
25. opt. - optative.
27. pers. - person.
28. pl. - plural.
29. pl. (hon.) - honorific plural.
31. pr. - present.
32. pr. Drn. - primitive Dravidian (hypothetical).
34. pr. p. - present participle.
35. pron. - pronoun.
35a. ref. - reflexive.
36. rt. - root.
37. s. - substantive.
38. s. pr. - proper noun.
39. sg. - singular.
39a. tab. - tadbhava.
40. tr. - transitive.
41. vb. - verb.
42. vbal. - verbal.
43. voc. - vocative.
(c) MISCELLANEOUS.

colloq. - colloquial.
contd. - continued.
e.g. - for example.
i.e. - that is.
Kan. - Kanarese.
Lw. - loan-word.
M. - Malayalam.
M.K. - Medieval Kanarese.
N.K. - Modern Kanarese.
N.W. - native word.
O.K. - Old Kanarese.
Pkt. - Prākrit.
Plw. - Prākrit loan-word.
Skt. - Sanskrit.
Slw. - Sanskrit loan-word.
T. - Tamil, O. T. - Old Tamil.
N.T. - New Tamil.
Te. - ɬ Telugu.
Tel. - ṭ Telugu.
Tu. - Tulu.

Other abbreviations will be easily recognised.

Matter In [ ] is deleted.

The system of the Royal Asiatic Society is followed for transliteration, except r, l and t where r is used for O.K. Ʞ T. Ʞ Te. Ʞ; l for O.K. Ʞ and T. and M. Ʞ; and -t- for alveolar -t-. 
avagunaṁ idarolag ènā-
nuvuḷḷoḍam nimma guṇaman ure
mereyal ti-
rduvudu bahus'rutar en i sida
kavigaḷ budhar oldu, guṇake
purudipar oḷarē॥

—KAVI-SĀĻVA.
INTRODUCTION.

The present thesis is an attempt to deal, in some detail, with the grammar of the Old Kanarese inscriptions of the 6th and the 7th centuries A.D.

There are four grammatical treatises on Old Kanarese, based on the ancient literary works. Occasional references to grammatical points are found in a work on rhetoric, “Kavirajamarga” by Nṛpatuṅga (877 A.D.). Western scholars have written grammars in English on Kanarese. John Mcrerrell of the Madras Civil Service dedicated his grammar of Kanarese language to King George IV, in 1820. Caldwell wrote in 1856 “A Comparative Grammar of the Dravidian or the South Indian Family of Languages” and a second revised edition of it was published in 1875. In this comparative study, Caldwell refers to the general tendencies of the Kanarese language, old and new, as compared with Tamil, Malayālam, Telugu and Tuḷu. It is Dr. F. Kittel who wrote the most systematic and complete

1. (a) Karnataka kavyavalkana by Nāgavarman—C. 1045 in 96 Kanda verses with illustrations in verse—given as the first chapter of his work on rhetoric.
   (b) Karnataka Bhāṣā Bhūṣana by Nāgavarman, C. 1045 in 269 Sutras in Sanskrit with a Sanskrit vr̥tti or gloss and illustrations.
   (c) S’abdamanidarpaṇa by Kes’irāja, 1260 A. D. in 320 kanda verses in old Kanarese with his own gloss on each verse and is “the fullest exposition of the language of his period”:
   (d) Karnataka S’abdānas’asana by Bhaṭṭākalaśa (1604) in 592 Sanskrit Sūtras with illustrations from ancient literary works.
grammar on the Kanarese language in English in 1903.

McKerrell deals with New Kanarese, but Caldwell deals with the old as well as the new. Kittel has given a thorough exposition in English of all the Kan. grammars and also of O.K., M.K. and N.K. with occasional references\(^1\) to the grammatical forms in the old Kanarese inscriptions.

Such references to the old Kanarese inscriptions are very few compared with those to old kāvyas. In the introduction to his "Kannada-English Dictionary", Kittel says that he has not been able to include all the words occurring in the inscriptions, published so far.

The four grammars on O.K. referred to above, as we now have it, are the originals, as modified by "the endless blunders of drivelling and hireling transcribers, the paucity of (good) duplicates of MSS. for collation and the comparatively very small number of men to be found among the natives possessing appropriate philological information, soundness of judgment or zeal for literary research and general improvement."\(^2\). Further, the texts of these grammars are altered by the pandits who hoped to add to the dignity of Kanarese by the free use of the terminology and principles of Skt. grammar. The Kanarese kāvyas have not suffered less in this manner.

But the Old Kan. inscriptions are, fortunately, not liable to alterations of this kind. Hence a study of the O.K. inscriptions will give reliable information about the grammar of O.K. from the earliest times up to the present.

---

1. K.G. pp. 42, 43, 48, 51, 67, 139, etc.
2. Reeve in the preface to his Dictionary P. II (1832).
The oldest specimen of O.K. is found in the inscription of 578 A.D. (No. 1 in Part II). But some scholars think that specimens of Old Kan. are found in the Oxyrhyncus papyri No. 413 of the 2nd century A.D. The language of the passages under reference has not been accepted as Kanarese, in spite of Dr. R. Shamasastri's attempts. Dr. Shamasastri has not convinced us that the words are old Kanarese.

The inscriptions, given in the Epigraphia Carnatica; the Epigraphia Indica; "The Pāli, Sanskrit and Old Canarese Inscriptions (Fleet)"; the Inscriptions of Mysore and Coorg (B. L. Rice); The Archaeological Reports, issued by the Government of India and other Provincial and States Governments; the "Historical Inscriptions of Southern India" (Madras University 1932), and the inscriptions, published in the following Journals, have been consulted:

1. The Journal of the Royal Asiatic Society of Great Britain and Ireland;
2. The Indian Antiquary;
4. The Journal of the Mythic Society;
5. The Mysore University Magazine (Kan.);
6. The Karṇaṭaka Sābitya Pariṣat Patrike.

The following inscriptions claim to be more ancient than that of Bādami, on account of the S’aka dates given in them:—

EC. III. (1) NJ. 110 - 103 A.D. (S’aka - 25);
(2) NJ. 199 - 189 A.D. (S’aka - 111);
(3) NJ. 122 - 266 A.D. (S’aka - 188);

EC VII. (4) SK. 52 - 357 A.D. (S’aka - 279);

EC I. (5) CG 1 - 466 A.D. (S’aka - 388);

But these are all spurious:—

(1) NJ. 110. (Kūḍlāpura). Rice suspects it to be later in origin.
See EC. III. Introd. p.1.
Fleet thinks it spurious:—DKD. p. 301.
Kielhorn thinks it to be one of about 1148 (K.L.I.S.I.P.)

(2) NJ. 199 (Gaṭṭavāḍī). Rice says the date is incorrect, probably 8th century. See E.C. III. Introd. P.2. probably S’711 and not S’111. Fleet thinks it spurious. (D.K.D. p. 301.) He says the Characters are of 9th or 10th century.

(3) NJ. 122 (Tagadār). Rice thinks that the date is incorrect: E.C. III. Introd. p.2. Fleet says it is spurious. cf. Tanjore grant of 248 A.D. (spurious) belongs to 10th century. (EI. III. 174, 1 Ant. VII, 212.) Kielhorn says the date is irregular, and it is spurious. No. 109.

N.B. Dr. A. V. Subbiah says the date is irregular, (p.142. S.S.D.I.)

(4) SK. 52 (Tagarti agrahāra). Rice says in E.C. VII. Introd. p. 12 that it is an extraordinary mixture of As’oka, haḷakannāḍa and nāgari characters, and later in origin. cf. Sh. 4. No. 110. Kielhorn says that the date is irregular (I. Ant. VII. 173), and it is spurious.
(5). Cg. 1. Rice thinks this to be genuine. 
(1) EC. I. Introd. p.4. (2) EC. IV. Introd. p.6 in reply to Fleet; (3) EC. VI. Introd. p. 30, 466 A.D. replying to Fleet. N.B. (1) Dr. R. Shamasastri in MAR. 1926 states Avinița may have been a boy king n 475 A.D. (2) Sewell and Dr. S. K. Iyengar state that the date is irregular and cannot be safely trusted (Historical Inscriptions of Southern India—Madras University publication 1932). Description of boundaries is the same as or similar to, that of N.J. 122 (3) above. Fleet thinks it spurious.¹ (1) EI. III. 162; (2) EI. VI. p.79 (it belongs to the 6th century. (3) D.K.D. pp. 297-300. Kielhorn in K.L.I.S.I. states that the date is irregular and it is spurious. cf. (1) I. Ant. XXIV. p. 11, No. 169, (2) I.Ant. XXX, p. 219, No. 40.

N.B. Dr. A. V. Subbiah, p. 143 of "Some Saka Dates in Inscriptions" says "The date is irregular, either the Nakṣatra or the fortnight is wrongly quoted."

The following undated inscriptions, though stated to be genuine by Rice, are spurious:—

(1) Db. 67 and 68 — 459 A.D.
(2) Cd. 43 — fifth century
(3) Cm. 50 — C. 480.

(1) D. B. 67: A.D. 459 and D.B. 68. A.D. 517 (Bangalore); Rice thinks these genuine. cp E.C. IX. Introd. pp.1 to 3. Kielhorn in K.L.I.S.I. Nos. 113 and 114 thinks that these are spurious, cf. Cg. 1. with Db. 67. (S'388).

¹ Mercara plates : I Ant. I. p. 360.
Mallohalli grants, Vol V. 133.
(2) Cd. 43 (Chitaldroog): Rice thinks it genuine E.C. XI. Intr. 5. "There is nothing to throw light on the question as to who he was". It is a stray verse. Characters are not clear on the plates - it is doubtful whether it can be earlier.

(3) Cm. 50 (S'iragunda): Rice says it is genuine and "is the oldest Ganga inscription, must be assigned to the end of the 5th or the beginning of the 6th century, Kd. 158 refers to this. [EC. VI. Intr. pp. 5 and 6.] N.B. This plate is not clear.

These are undated. Rice considers these as genuine. The characters are not very clear; in some, they are of later date.

There is one inscription dated 601 A.D. (S'522)¹. Fleet has pointed out that this is a spurious record, as the characters and the polished language show and that it belongs to the middle of the 10th century, though the matter may be ancient.

### List of Inscriptions Finally Selected for Study.

<table>
<thead>
<tr>
<th>No. in Transliteration of the Text</th>
<th>Source</th>
<th>Date A.D.</th>
<th>Whether plates are available</th>
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<tbody>
<tr>
<td>1. I.A. X. p. 60 Bādāmi</td>
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<td>578</td>
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<td>2. E.C. VII. S.K. 10</td>
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<td>3. E.C. VI. Kp. 37</td>
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<td>4. E.C. VII. Sa. 79</td>
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<td>5. E.C. VII. Sk. 154</td>
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<td>C. 685</td>
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<td>6. I.A. XIX. p. 143</td>
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<td>7. E.C. VIII. Sb. 15</td>
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<td>8. E.C. VIII. Sb. 671</td>
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¹ E.I. XV. 6.
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<td>45(a). 101</td>
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<td>46. 102</td>
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<td>49. 105</td>
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<td>60. 445</td>
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<td>Yes</td>
</tr>
<tr>
<td>61. I.A. X. 61 Bādāmi</td>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>62. E.C. VI. Kp. 38</td>
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<td>63. Kp. 39</td>
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<td>64. Kp. 40</td>
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<tr>
<td>65. E.C. VIII. Sb. 411</td>
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</tbody>
</table>

11 Plates

These inscriptions are selected almost entirely on the authority of the epigraphists, as these do not mention dates or years in which they were installed. Only a few give the names of historical persons. Of these, the plates of 11 inscriptions as given in the E.C. and I. Ant. have been carefully examined. Judged from the plates given in S.I.P. and I.P.,

1. South Indian Paleography by A. C. Burnell and Indian Paleography by G. Buhler (translation by J. F. Fleet).
these are of about the 7th century A.D. as B.L. Rice has dated them.

The same inscription edited by two people from different estampages shows the following differences:—

<table>
<thead>
<tr>
<th>Fleet (1890) line</th>
<th>Rice (transliteration 1902)</th>
<th>Rice (Kan. version)</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. -täarar</td>
<td>-tära</td>
<td>tära</td>
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<tr>
<td>4. Jedugür</td>
<td>Jëlugür</td>
<td>Jëlugür</td>
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<tr>
<td>4. älgeyan</td>
<td>älgeyan</td>
<td>älgeyan</td>
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<tr>
<td>6. poralumän</td>
<td>porudumän</td>
<td>porudumän</td>
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<tr>
<td>6. valliggäme-</td>
<td>vallirggämeyara</td>
<td>vallirggämeyara</td>
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<tr>
<td>yarä</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. däsadiyum</td>
<td>däsadiyum</td>
<td>däsadiyum</td>
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<tr>
<td>dëvadiyum</td>
<td>dëvadiyum</td>
<td>dëvadiyum</td>
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<tr>
<td>8. Alavalliyarä</td>
<td>Alamvalliyarä</td>
<td>Alamvalliyarä</td>
</tr>
<tr>
<td>(perhaps with</td>
<td></td>
<td></td>
</tr>
<tr>
<td>anusvāra</td>
<td>dëvadiyum</td>
<td>dëvadiyum</td>
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<tr>
<td>dëvadiyum</td>
<td>sodkagâmunda-rūm</td>
<td>sodkagâmunda</td>
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<tr>
<td>9. Sorkkagā-</td>
<td>moleùrāmaniyaviya-</td>
<td>mole ūra maṇiya</td>
</tr>
<tr>
<td>munḍarūm</td>
<td></td>
<td>mukhamāge</td>
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<tr>
<td>10. molejararı-</td>
<td>moleùrāmaniyaviya-</td>
<td>mole ūra maṇiya</td>
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<td>maṇiya</td>
<td></td>
<td>mukhamāge</td>
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<tr>
<td>11. mukhavāge</td>
<td>mukhamāge</td>
<td>mukhamāge</td>
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<tr>
<td>12. alivön</td>
<td>alivön</td>
<td>alivën</td>
</tr>
<tr>
<td>13. vāranäs’</td>
<td>vāranäs’iyālul</td>
<td>vāranäs’iyālul</td>
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<tr>
<td>ivadul</td>
<td></td>
<td></td>
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<tr>
<td>15. Samyuktan</td>
<td>Samyutan</td>
<td>Samyutan</td>
</tr>
<tr>
<td>17. -tī (rtham) ga</td>
<td>-bhāgigal</td>
<td>bhāgigal</td>
</tr>
<tr>
<td>18. äppär</td>
<td>äppör</td>
<td>äppör</td>
</tr>
<tr>
<td>19. velege</td>
<td>veleg ā pärvvarum</td>
<td>veleg ā pärvvarum</td>
</tr>
<tr>
<td>pärvvarum</td>
<td>tanīge</td>
<td>tanīge</td>
</tr>
<tr>
<td>19. tanīge</td>
<td>tanīge (ge)</td>
<td></td>
</tr>
</tbody>
</table>
Rice (1902) knew Fleet’s version of it. But Rice is wrong in writing alivôn for alivôn and ālgeyan for ālgeyān. About the other 55 inscriptions, our dependence on Rice’s version is inevitable.

Of the 66 inscriptions selected, all except the following, relate to Jain religious practices: Nos. 1, 2, 3, 4, 5, 6, 7, 8, 61, 62, 63, 64 and 65.

Of the Jain inscriptions, the following record the death by “Sanyāsana” of Jain monks and devotees:

Nos. 9 to 26, 29 to 37, 40 to 45, 49 to 54, 56 to 60 (inclusive) of which Nos. 11, 17, 19, 33 and 44 are those of Jain women.

Of the tombs (or epitaphs) Nos. 18, 27, 39, 46, 47 and 48 are those of men, while 42 and 55 are those of women.

In the non-Jain inscriptions, No. 61 relates the heroism of Kappe-Arabhaṭṭau; Nos. 5 and 6 relate the remission of taxes by a royal proclamation; and Nos. 1, 3, 4, 7, 8, 62-65 inclusive, record the gift of lands to temples and priests.

In the following inscriptions, there is reference to historical persons:

1. Maṅgalīsa (I.Ant. X. 60, P. – SOCI. No. 40)
2. Polikēsiarasar¹ (I.Ant. VII. p.211).
3. Citravāhana.
4. 6, 7. Vinayāditya (P.S.O.C.I. Nos. 14 and 17; I.Ant. VI. p.86)
29. Bhadrabāhu and Candragupta.
62. Guṇasāgara (Father of Citravāhana).
63 and 64. Sāntarasā.
65. Vijayāditya (I.Ant. IX.; P.S.O.C.I. 76, 126, 130; I.A.X. 60)

¹. E. I. VII. Appendix No. 29; I. Ant. XIX. p. 149. P.S.O.C.I. No 16.

In many of the inscriptions a large number of words are effaced or illegible. An attempt is made to use the words that can be made out in these.
PART I.

A. CONSONANTS AND CONSONANT GROUPS.

An attempt is made in this section to give the history of O.K. p, r, v and l with a descriptive account of O.K. consonant groups and long consonants.

The change of p, initial and intervocal, to h was noticed by Western scholars early. Caldwell¹ says that "the initial p of nearly all the words, whether they are pure Dravidian or Skt. derivatives—changes to h." But a careful study of this change of p to h was made by. Kittel in his Grammar.² He points out that initial p was changed to h- in Kēs'irāja's time (1260) optionally. But he has not given evidence from the inscriptions to show when p changed to h.

An attempt is made in this section to show from the forms in the inscriptions when this change began and how it developed:—    

The following words with initial P. are found in the inscriptions of the 6th and 7th centuries:—³

pali (hālī), pārvvarumān (hāruvvarannu), pālum (hālū), pāvu (hāvu), pīn (hīmde), pīrigum (hiri), pulla (hullannu), pužu (hulu), pūni (hānu, obsolete), peran (hēra, hora), perjeđiya (hejjède), pelcuğe (heccu), periyā (hiriya), pēlda (hēlida), pokka (hokka), pogevōgi (hogahōgi), pomgol- (homgol-), pōđeda (hōdēda), poragu (horagu)

The forms taken from the inscriptions are given in the appendix to this section. The following inferences are based on them:—

Up till the end of the 9th century, p- is preserved.

2. K.G. Sections 64, 184, 228, 224, 370.
3. N.K. equivalent in brackets.

G.O.I.
In the 10th century, forms with h- in place of p-begin to appear in all parts of the Kanarese area. The h- forms are more in evidence in prose, particularly where the boundaries of lands granted are described. In verse, it is always p- that is predominant and very few h- forms are found. This is not uniform in all areas.

In the 11th century, there is very great confusion in the use of p- and h- in verse, sometimes p- and more often h-. But in prose, it is always h, though occasional use of p- is not rare. The 11th century, therefore, seems to be the period of transition.

In the 12th century, even in verse, the use of h-forms increases in number; the intervocalic -p- is also changed to -h- in such words as Tailaha (proper name) (1152), hōheyam (1162), ulijim (1172), Biluhunādu (1175), ažihidađe (1175), hōharu (1175), Tūraha (1179) (proper name).

In the 13th century, h- goes on replacing p- and -p- more and more. This is clear from the list of words given. The peculiarity of the century is -pp- > -h-. e.g. appa > apa > aha (1295), bappa > baha. ippa > iha, (1300), though in the previous century hōha (1182) shows the tendency was there.

It is in the 14th century that h- and -h- are fully established in place of p, initial or intervocalic. Even skt. lws. such as Nṛpam > Nṛham (1382). In verse, the archaic forms with p. are found. That the people were using h- instead of p-long before their use in literary composition becomes clear by the early appearance of h- in prose, specially in the description of boundaries of the lands given to temples, mathas and scholars, in all the areas.

In the 15th century, fewest forms with p. are found, clearly indicating the complete displacement of p by h initially and intervocalically.
This displacement was carried to extremes in the 16th century when paṭṭañā is found as haṭṭañā (1557). In the 17th century p- appears only in some verse portions and h- is the rule in prose and verse.

The 18th century does not differ very much from the 17th and from 1800 onwards there is not much change in the history of p and h.

That the displacement of p- by h- is not restricted to the initial position of p. or before particular vowels is made clear by such forms: hiṃḍu, hiṃgu, huḻu, hūḍu, heccu, hēḷu, hōgi, hōda, hōhanu, baha, taha, iha.

Which is earlier, Pr. Drav* -p- > -v- or Pr. Drn. * -p- > -h-? The change of -p- to -v- is found in the earliest inscriptions. There is no single -p- in Kānarese. Pr. Drav. * -p- > -v- in Kānarese, when it became intervocalic.

The following are found in the inscriptions of the 7th century. Here also the p- of the 2nd member of this word > intervocalic, and therefore -v-.

eḍeviḍiyal (40-3); Eḍevolalnāḍu (9-28), pogevoći (3-7), mūvetmūrā (3-6; māmjuvōl (37-1), biṭṭavōl (61-9), salvavol (21-1).

Lws. kavileyumām (5-13; 673), mahātavan (35-2) mahātavadi (5-4).

This change is very common in the later inscriptions:


1100-1200:—1104. pempuvetta (34) EC. VII. SK. 131, 1113. Kāravurada EC. III. NJ. 44. 1199. marevokka (21) EC. IV. Ng. 49.

This is very common in all the inscriptions.

But the change of Utsava to Utsaha, rāvuta to rahuta and the survival of hōvaru (1544) for hōharu shows that, at the time of the displacement of -p- by -h-, -pp- which had become -p- was converted to -h- as in hōharu, and that the form with -v- < -p- like 'hōvaru' was an analogical formation (cf. īvaru, kāvaru, mīvaru) and they were replaced by hōguvaru later.

Even when p. was being replaced by h-, h disappeared, i.e., p > h > o. (zero).

A. D. 1219. ōgu for hōgu } 115.
ōdar for hōdar } EI. V. p. 261.
1634. ada-u for adahu < adapu-pledge or pawn (EC. II. 250).

In N. K. colloquial speech of the uneducated classes, h- has practically disappeared. This disappearance is not before particular vowels - e.g.

a. hakkalu, hagga, haḍapa, haṭṭi, barädāri, harige, havanisu, hālādi.
a. hāku, hādu, hārayke, hāre, hāvu, hāsige, hāsu.
i and i. hiṭṭu, hiḍisu, hittāle, hīre, hīju.
u. huggi, huḍuga, hunṇu, huḷu.
ū. hūje, huḍu, hunu, hūvu,
e. heḍda, henike, heḍe, hemmike.
e. heḍi, hēsike, hēlu.
o. hogu, homge, hottu, hondu, horisu, hosalu, bolle.

ö. högu, hölü, hölisu, hölu.

All these and a very large number of words with initial h- have lost the h- and the vowels alone survive in the colloquial pronunciation of the lower classes.

When these people want to speak grand, they make use of h- where they are not at all required, e.g., ođe (to break), > hođe, whereas hođe is restricted to mean 'to strike with something' (transitive).

-pp- of verbs and participles had already become -p- by 1004 A.D., as Nađhidar shows. Nađahidar is < Nađapidar < Nađappidar, Vbl causative past. 3. pl. m. of nađappu, cf. mudippidar in these inscriptions. But the causative suffix is found as -p- in kalupe in the 7th century. The shortening of -pp-to -p- in 1004 is only a continuation of the practice. In 1282 appa, fut. p. of *āy (M.K. āgu) is found, but in 910, höhan is also found; this suggests that the -pp- of pōppan, becomes höhan, indicating that -pp- after a long vowel is converted into -h- sooner than -pp- after short vowels. But from nađahidar (A.D. 1004)¹ it is to be suspected that even -pp- after short vowels had > -h- through -p- in the 11th century. But -appa- too may have changed to aha long before it is found in the inscriptions. It is not possible to say even approximately when the -pp- was shortened to -p-. as, in the inscriptions of the 7th century, āpar (apar) from āppār, appār is found. The tendency developed and this single -p- > -h- in the inscriptions in 910; particularly after long

vowels. In 1300 baharu < bapparu < barppar¹ is found. (See 'Declinable Participles' future, about -pp- as the tense-suffix for the future)². In the following examples from inscriptions -pp- > -h-through ⭢-p-:

1004 .... naðahidar sattarendu EC. I. 46.
1172 .... u’limim EI. XV. Ma’dagihâl.
1175 .... alijidaðe EC. I. 65, 1182, hôha (48) EI. XIV. Kurugôd.
1218 .... hôbaru appa EC. IV. Hg. 23.
1223 .... hôhâga (6) EC. VII. Sk. 175.
1229 .... aļuhidava (12) EC. IV. Gu. 19.
1282 .... appa (19) EC. II. 334.
1295 .... konna’mtaha (11) EC. IV. yl. 44.
1300 .... baharu (37) EC. III. TN. 98, iļihikoṭṭu (27), baha (35).
1317 .... aļihida (26), hôbaru (30) EC. IV. Ch. 116.
1361 .... hôharu (31) (25) bahev, uļla’mtaha (19) EC. II. 344, bahevû (16) EC. III. Nj. 117.
1370 .... iharu (15), hôharu (16) E.C. IV. Ch. 97
1376 .... hôhâga (8) EC. VII. Sk. 57.
1390 .... hôharû E.C. I. 39.
1391 .... hôharu EC. IV. yd. 1.
1392 .... appudakte (21) EC. VII. Sh. 11.
1406 .... aļupidavam, EC. III. Sr. 105.
1409 .... bahevû (79), antaha EC. II. 255, aha EC. VII. Sh. 70.
1431 .... bahiri (53) EC. VII. Sh. 71.
1437 .... hôharu EC. III. Ml. 4.
1444 .... hôhanu (11, 12, 13) EC. IV. Yd. 7.

1. SMD. 232.
Further, O.K. antappə, intappə, entappə have > antahə, intahə, entahə, in M.K: in N.K. anthā, inthā, enthā, and sometimes antha, intha and entha. This change can be explained thus:

antahə > antahaa by Mētathesis, later anthā, and often antha. Similarly for intahə and entahə in the pronunciation of the urban people.

But in rural areas, anthā, inthā, enthā > antā (anta), intā (inta), entā (enta), as the people are not used to the pronunciation of aspirates.

In some of the kāvyas and inscriptions antaham < antappam > annam. » Siḍilannam Singa-
dannam 'a man like the thunderbolt, one like a lion. (SMD. 160.). Cf. annam - അന്നം SMD. p 293.

But this annam < antaham through anta-am, antam and by assimilation, annam. The meaning is antappam 'he who is like.' Similarly intthā, anthā, > inna, anna. In 'N.K., when anthā, intthā, enthā, are used as participial adjectives and when used as adj. substantives, the forms are:

anthā-vanu, inthā-vanu, enthā-vanu, (avanu 'he' is suffixed to these).

It is wrong to say that all initial p. in Kanarese changed to h. Many words are still used both in literary composition and colloquial speech with an initial p.-. A few of them are:—lws. pakka (a side), pagadi (tribute, tax); paccadi (a kind of pickle); paṭṭi (a squared rafter); paṭṭu (hold, seizure); paṭṭe (the rind or bark of trees); paḍuvalu (the west); paḍde (maturity); palaka (practice, habit); paḍu (experiencing difficulty); pāpa (a small child); pālu (a share); peḍasu (hardness), poṭṭare (a hole in the trunk of a tree); pōkari (a profligate); poṭṭi (joining); pōnisu (to string together); pōlu (wasting).

In some cases, p. and h forms are both found in use, but the use of p. and h are differentiated by meaning and usage:

A. From the same root:

1. pālu s. n. 'ruined place' used in proverbs which retain archaic forms; hālu vb. (to be spoiled, to ruin).

2. peṭṭu s. n. 'a blow'; vb. 'to beat as with a hammer'; hetṭu vb. 'to thrust' (with the penis) to avoid the use of the expression which had acquired a vulgar meaning, petṭu was confined to the meaning of 'a blow' and 'to beat.'
B. From different roots:—

1. hāl ‘milk’ and pāl ‘a share.’
2. hāḍu ‘to sing’ and ‘a song’; pāḍu ‘difficulty experienced.’
3. huruḍu ‘rivalry’; puruḍu ‘the pollution observed after the birth of a child.’
4. hōlu ‘to resemble’; pōlu ‘to waste, to squander.’

In all these cases, because the h- form had acquired some conventional meaning, the p- forms were retained to signify the other meaning and to avoid confusion in the use of the two forms.

The group, p + consonant, initially or otherwise, does not change to h at all, e.g., prākāra, prāśaṭya, priti, etc., as such combinations are foreign to Kanarese.

These inferences are borne out by forms in the published literary works and grammars of old Kanarese:

Grammars:—There are four grammars of the ancient Kanarese language. But in a book on rhetoric, A.D. 877 Kavirājāmārga, the portion relating to grammar is comparatively small. In the part on rhetoric we find no h- initial or otherwise, in the pure Kanarese word.

I. 1045 Karnāṭaka kavyāvalokana. As it is poetry, there is no h- at all.

II. 1045 Karnāṭakaḥāṣabhaṭhāṣana by Nagavarmma includes h in the alphabet (K.B.B. 6). In Sutra 115 he says “pē hōvā” - that p > h often initially and intervocalically, as the examples he gives prove: palage > halage; kāpu > kāhu. This author of the 11th century actually corroborates our inference that h had begun to appear in literary
Kanarese (*vide* remarks on h- in the 11th century, Supra).

III. 1260 *Śabdamanidarpāṇa* by Kes’iraja. He includes h in his account of the alphabet (S.M.D. s. 33). In S. 159, he states that single p of pure Kanarese words often changes to h and that such a change is beautiful (sundaram), but he definitely points out that long p. (-pp-) does not become -h- and says that it is duškara or forbidden. Examples given are upparan, kappuram, tappu, bipпандам, muppu soppu, heppu. But in S. 160 -pp- of antappa, intappa, entappa are changed into a single -h-, *i.e.* antaha, intaha and entaha, clearly implying that the shortening of the long consonants was the general rule and that such shortened p > h, and unshortened p remained unchanged.

Further, in sutras 254, 258 he points out how Skt. lws. with p- change to h- in Kanarese pisuṇam- > hisuṇam, pāsa > hāsa. The disappearance of h- initially is not unknown to him. In S. 271, he gives hīṃgu > imgu, haṁsapinḍa > ancevimdu; haṁsa > amce, hīṃgulikam > imguli- kam.

All these confirm our inferences about the change of p to h and h to zero in the 13th century.

Use of unnecessary h- was known to Kesirāja (SMD 269): agni > haggi. It is -pp- > -p- and -h- ; but all cases of -p- > -h- are analogical.

IV. 1604 *Karnāṭakaśabdānuśāsana* by Bhaṭṭā- kalamka.

In Sutra 6, he includes h in the Kanarese alphabet; in Sutra 145 p > h often, *e.g.*, paṭṭike > haṭṭige; pīvara > hīvara, gōpura > gōhura. (In the commentary on the same Sutra, -p- > -v- often, *e.g.*, dīpika > dīvige; kapi > kavi) In Sutra 296, Tihu-
rantakam, Gohuram are referred to as being correct, showing that there was doubt whether these forms were correct and so accepted by some and rejected by others. In S. 497, appam > aham; appudu > ahudu. In S. 576, he states that hu (< pu) is to be affixed to bā (-to come) to form verbal nouns.

This grammar which is practically an amplification of SMD substantiates our inference that by the 17th century, p appears only in some verse portions and h is the rule in prose and verse.

These grammars are based on the works of "praktanācāryas" (Sutra 3 S.M.D.) 'old venerable scholars of the past and Lakṣaṇaçāryas'. A study of the Karnatatakaviricarite (vols. I—III) by Rao Bahadur R. Narasimhachar and 'Kanarese Literature' by E. P. Rice substantiates our inferences on this point.

This change is probably due to the influence of Marathi, the neighbour of Kān. and Tulu according to K. V. Subbaia'. In Marathi, the aspirated consts. > h. bhavati > hōtī. This change of p to h presupposes that the p- in O.K. though written as p, was aspirated as f, which led to the change of p to h. This change may have been independent of Marathi(1).

N.K. has h for O.K.p. not in contact with a const. This development was apparently connected with the Kanarese change of v to b (ω). In early Kanarese, v > b, the difference between b & p became distinctive in certain word forms. In order to make the difference clearer, many persons strengthened p. to ph. which later developed through f to h. (E. H. Tuttle in A. J. P. 1929 p. 154.)

p is a bilabial stop. Where the contact between the lips is slack and the same p. is articulated by the lower lip against the upper teeth, p > f, a bilabial fricative. When even this contact of the lower lip is slackened and f is articulated in the glottis, we get the glottal fricative h. (h.)
APPENDIX.

In the 8th century, p is preserved without any change:—

726 .... puṇṇame, EC. III. Tn. 1,
740 .... puṭṭade (21) EC. III. My. 55; pōp-
pandu (16) EC. III. My. 55:
750 .... pin EC. II. 79.

pannīrvvarpārvvar, pattu EC. IV. 149, 4, per-
vallame EC. IV. Hg. 4;
776 .... paleya (66) EC. IV. Ng. 85;

9th Century:—

800 .... poldu, pōgi, periya, II. 35. 4;
800 .... perbalā EC. IV. Sr. 160.
810 .... pūsuvan (7) EC. III. Nj. 26;
830 .... puṭṭida (5) EC. VII. S.K. 283;
870 .... palaram (9) EC. III. Nj. 75;
870 .... pārvvarumām (10) EC. III. Nj. 76.
884 .... padinayduvariśadandu EC. II. 394.
888 .... padiṃṇṭaneyya (5) EC. I. 2., peddore-
gareya (6)ponnum (14).
890 .... pattugadyānada (8) EC. I. 3. 8;
890 .... perrvayala (71), pērōṇīē (73), pāḷlame
(74); perolwe (65), pervatiya (75),
perggolliya (76) EC. IV. Yd. 60.
898 .... Elecāga pāḷḷiya (3) EC. III. Nj. 89.

10th Century:

900 .... puṭṭegu (6) E.C. III. Tn. 115;
907 .... Polalasetti (6), padinaydupananum
11), pattondiya (8) EC. III. MD.
14;
910 .... lōkakke hōhan EC. III. Sr. 134;
930 .... perggedegalaun (6), paridavu (14) EC. IV. 149, 116;
950 .... pandiyum (11), piriya (12) EC. III. Md. 41; 972. punnameyum (7), Piriya Holma (5) EC. III. Nj. 183.
978 .... piridu (18), pergaduruum (11), Peddore gare (13) EC. I. 4.
980 .... puttidom (15), puttidar (6) EC. III. Tn. 69.
982 .... perarorbbaruim (41), paruvalli (61), podisuva (6), pogalisu (3), EC. II. 134.
982 .... pogalisal (113), peldapem (31), porage (80), pusivude (45), piridiva, E.C. II. 133.
985 .... perggrade (2), poge-E I. XVII, p. 170.
995 .... pogale EC. II. 121

11th Century:

1000 .... punname (7), Bihagamuṇdana (9), Haṅcadarmasetti (11), Bokahalli (13), Hakādivadi (14), Gorahalli (15) EC. i. 5.
1004 .... naḍahidarsattarendu (6) NC. I. 46.
1007 .... ponṇol (14), penadoṭti, palaram (22) EC. III. TN. 44;
1012 .... eraduhotthina (30), pāyisidam (11) EC. III: Sr. 140.
1019 .... parbbi (14), haladi 29,30, holakke (29), holada (31), hūdumṭa (32), pūdomṭa (40), puḍuke (16) EC. VII. Sk. 125;
1021 .... padineydu koḷaga (18), puṇusevaram (20), pūmbolamuṁ (21) EC. IV. HG. 16, 1021.
1036 .... hadīnetu (22), pūdōmta (23) EC. VII. S.K. 126;
1049 .... Hosanāda (28), ponnarakoṭtu (31) EC. IV. Gu. 93.
1050 .... panneradam (9), EC. I. 30. 1050;
1057 .... pervvayal (18), pōlipare (16), 'pōgi (26), pogale negalutum (27), EC. IV. 149. 18;
1058 .... Hāruvanahalli, Arakanahalli (12), Hennellunabhūmi (21), Kangonda hallīhāmgalabāni (26), hunise (29) EC. I. 35.
1060 .... Hiliyakereya (11), Heggaṇaleya (14) haduvanakolada (15), Heggerenge, (19), halliya (21), hiriya (23), E.C. VII. Sh. 6.
1063 .... parekāra (24), harekāra (25), hiriya- kereya (27), horavariqe (24) EC. VII. Ci. 18.
1070 .... Mūdanhaduvana (6), Hosavalli (8) EC. I. 49.
1070 .... Hosavallīsiddhes'vara Mahādeva- varge, Posavalli (6) EC. I. 50;
1071 .... heggeđe (57), hesar (94) E.I. XV, p. 337;
1075 .... halla (46—51), hadada (52), hanne- rađu (54); 1. hadināru (55), halla (55), pūdōmta (53, 55) E.I. XV. p. 96e.
1076 .... perggađe (33) pađuvarggam (24), panneradu (30); Kötehāśavanta (35), hesara (38) EC. VII. H.E. 14;
1079 .... baraha, (49), posavolala (33) EC. IV. Hg. 56. perggađegaļa (26);
1085  ... poltirkum (48), peldu (59), poydam (59), harige (47), harige (51), Hannavurada (51), pere (44), EC. VII Sh. 10.
1087  ... hōda (24) EC. IV. Yd. 2.;
1089  ... Hosavūra (3), posavūra (4), pērot-ţime, (5) palaram (5), Hosavūra (6), EC. VII. SK. 291.
1095  ... hasuvumharuvanām konda (58) EC. I. 57; Būvanahāliiyam (9) EC. IV, Kp. 49;
1097  ... horege (55), hērimge (55), honnam (56), pānā, pād-uvalu, EI. XVII. p. 182.;
1099  ... Panasōgenivāsi EC. IV. Yd. 24;

12th Century:

1100  ... pesarvvedدار (23) EC. II. 69.
1104  ... puṭṭi (20), hermmagal (39), EC. VII. Sk. 131.
1107  ... Hosavolal (4), Posavolala (5), Pogepalli (5) EC. IV. H. G. 1107.
1107  ... hērimge (14), honna (15), hēr (17) Pānumgall, (9), pāñav—'15, pērin—(17) EI. XIII. p. 12.
1110  ... hattu (33) and all the rest begin with P—. EI. XV. 26; (Mutgi inscription);
1112  ... pād-uvalu (8), poṁ, ponna (83), pānā (83), hōda (77), hola (77), ġalla (78), hattu (78), EI. XIII. p. 36 (İttagi);
1113  ... pogalvudujanām (26) EC. II. 126;
1115  ... perggađe (44), Hoysalamahārāja (156) EC. II. 127;
1118  ... hārubageyam EC. II. 125
1120  ... hesariţţu (11), halli (11), Hoysala (5) 
    EC. III. Sr. 43;
1123  ... hadimůru kameina holavigeya (54), 
    polvavarăr (17), Poysalađevara piri-
    yarasi (42) EC. II. 132;
1124  ... Hermmađigavunţana (3) EC. III. 
    Nj. 194;
1125  ... Halasige and palasige. EI. XIII. 
    p. 298;
1135  ... hũvinatōtamum EC. II. 384;
1144  ... haṃdiyan (6) EC. III. Md. 22;
1145  ... pō pō, vādi pōgendu (148) EC. II. 
    140;
1147  ... hore, himgidudu, bal, hom, pannir-
    puligere, pađedu, hattar, hola, hāla, 
    horeya, halla, EI. XVI. p. 44.
1148  ... honnalakottu (18) EC. III. Nj. 110.
1150  ... haṉavinalekka (20), hermmagaţ (39). 
    EC. VII. SK. 131;
1152  ... Tailaha. Hanumgall, Pānumgall, 
    EI. XVI. p. 36.
1159  ... haดาวvalu (62), huṉīseya (62), hiriyaru 
    (62), EC. II. 345;
1162  ... halgaḷam (31), hōheyam (32), huṉ 
    (33) and the rest are all p—. EI. 
    XVIII. p. 212;
1163  ... Huḷḷaraĵam (108), Heggađe Kŏray-
    yanum (103) EC. II. 64;
1172  ... HemmaĎ (12), Ulihim (32), hiridum 
    (82, 94), (in verse); both p and h in 
    prose. EI. XV. Mađagihăl;
1175  ... Hoysana(4), Biluhunadu (7), alibidađe 
    (16), hōbaru (19); EC. I. 65,
1175  ... HũvinapaĎage (3), himĎagĎe (3), 
    honnaĎeddaleya (4) EC. II. 242

G. O. . .

2
.... hödabetţeya (43), hulumādiya (43), Hiriyađevarabeţţakka (44), haďu-
valu, hiriya, haļla (44) EC. II. 397. Hoysałana (32), Törahānam (33)
Törapa (63), hiriya (67, 71, 73), hola
(73), paďuva (71) EI. XIX. p. 226.

poy and pesaran (4), Hānamgallu
(17), Hoysałaviraballāla (19), Kālu-
halli (22) EC. III. TN. 106,
piriya (36) paďuval (40), 47, 48)
pū (40). but hähe (40), hiriya (44)
hōha (48) EI. XIV. (Kurugōd);

pasuge, pęrimge, häla, hásuge, haňa.
EI. XVII. p. 189;

puṭṭidan (7), piḍidan (16), pimugum
(32), haňamuru (56) EC. II. 335;
haṭṭigālegadōl (14) EC. IV. Ng. 47
perar;

13th Century.—

hōgalu (11), haļli (11), himde (11),
EC. IV. Kp. 47.

hore (46), hasumbe (47), Hoṭṭeyya
(43), peggere (41), hola (48), huṭṭida
(48), EC. VII. Sh. 88;

pęridođam (52), pęrim- (54), otherwise
all h-. EI. XIII. p. 16;
haňa (16), hiriya (13), hokkaďe (28),
EC. II. 333;
Huligere (13), hiτu (13), paďuva,
padeda (40), EI. XIX 194;
Harahondanamaga (3), Koŋdaĥohali
(4) EC. III. Ml. 37;
perggađe (12), heggade (14), EC. VII.
SK. 243;
1217 ... haḍuvanahuniseya, EC. II. 170;
1218 ... rahuta, hōharu, appa (20) EC. IV. Hg. 23;
1218 ... hesara (49), Haḍavālagaggi (21), pusi (9), EC. VII. Sh. 5;
1223 ... hadināraneya (2), hålilì (4), hōhāga (6), halaram (6), EC. VII. Sk. 175;
1229 ... hōdaru (13), Heriyanāḍa (8), aḷuhidava (12), EC. IV. Gu. 19;
1235 ... hesarimdaṁ; (37), hōda (41), pesarvetta, pokkaḍe (17), EC. III. Md. 121;
1246 ... Hiriyabettadi (2) EC. II. 165;
1255 ... hōgi, hūṭṭida EC. I. 6. Hoysaṇa appa, aha-
1276 ... samanvitavaḥa (for appa), (13) Sthā-
varavaha (15) EC. III. Md. 70;
1282 ... horagāgi (26), appa (19), EC. II. 334;
1285 ... baluhimde (12), Hoyisala (8), Harada-
yya (26), EC. III. Md. 62;
1290 ... hålāda (20), hērobbe (22) EC. III. Tn. 27;
1295 ... Homma (11), Kondamṭaha (11), EC IV. VI. 44 (for appa)

14th Century.

1300 ... baharu (37), EC. III. TN. 98; ilihi-
koṭṭu (27), baha (35) (for barṛppa),
honnana EC. III. TN. 98;
1317 ... aliḥida (26), hōharu (30) EC. IV. Ch. 116;
1325 ... hattu (10), Hosahalli (10), hadinaidu (22);
1348 ... Hānagallimge (4) EC. I. 63
... högi (3), Hulukōda Cikkaṇṇayya (3) EC. I. 67;

1368 ... hōharu (31), honnimge (25), baheu (20), uḷḷamṭaha (19), (for appa,) hadineṇṭu (13), EC. II. 344, bahevu (16) EC. III. Nj. 117;

1370 ... iharu (15), hōharu (16), EC. IV. Ch. 97;

1376 ... häyidu (8), hōhāga (8), EC. VII. Sk. 57;

1377 ... biṁnahami (20), EC. VII. Sk. 35, for binnappa < vijnāpañā;

1382 ... Nṛpm and Nṛham (King) (16), pogalgu (14), EC. III. Ml. 21, 1382;

1390 ... haḷla (7), haḷli (8), hariva (8), pesaranīṭṭu (23), huṇisedālu (25), hōharu, hamdiya (51), EC. I. 39;

1391 ... hottina (6), hōharu, EC. IV. Yd. 1.;

1392 ... excepting appudakke, every p- and -p- is h- and -h-. EC. III. Ml. 47

15th Century.—

1400 ... ahudu (21) EC. VII. Sh. 11.

1406 ... haḷli (7), álupidavaṁ (13), EC. III. Sr. 105

1409 ... bahevu (79), homna (78), asādhāraṇa-vamṭaha. EC. II. 255; abhivṛddhi-gal aha hāge (27), EC. VII. Sh. 70;

1431 ... anubhavisi, bāhiri (58) EC. VII. Sh. 71;

1437 ... hōharu, EC. III. Ml. 4;

1444 ... hōhanu (11, 12, 13) EC. IV. Yd. 7;

1477 ... hōharu (26), bāhiri (20) EC. III. Mād. 77;
16th Century.

1500 .... hōharu EC. II. 395;
1500 .... hōgуваr EC. II. 340; All ḥ- and -ḥ- except in verse.
1509 .... sаḥōdarаsа (10) EC. II. 228;
1513 .... hāге (25) EC. III. gu. 3;
1517 .... hōharu (10 and 11) EC. III. My. 5;
1539 .... bahevу (7) EC. II. 225;
1539 .... bahеnu (13) EC. II. 224;
1539 .... аdаhаgirаuli (7), аdаhаnu (8) EC. II. 224;
1544 .... hоhmnu (28), Hаnаsаğе (27), hаlаru (33), Hоsаhаllı (27); аppа (12), Hоsаgаdде (54), hоvаru (35) EC. I. 10;
1550 .... bаhаdу (15), hоhаru (19) EC. III. My. 50;
1557 .... yī hаṭṭаnаdа (10) (for pаṭṭаnаdа), Nірhphаlаm (35), hоhа (38) EC. VII. HI. 9;
1564 .... bіmнаhа (8), kаlуhі (8), yіhаrі (14), EC. IV. YI. 29;
1569 .... аdаhу (10), EC. IV. Hg. 41;
1576 .... bаhіrі (30). EC. IV. Yd. 59.

17th Century.

1620 .... аlυpіdаvаn (13) EC. III. My. 17;
1634 .... аdаhу (18), аdаvаkоtаmтаvаrу (40) hоhаru (49), EC. II. 352. аdаhіnа (23), аdаvа (24) EC. II. 250;
1645 .... Harаdаnаhаllіyаlu yіhа, EC. IV. Ch. 124;
1650  .... hākiyiruvadu EC. IV. Yd. 40.
1654  .... Verse portion: pasivamte (11), pesaran (15), posatu (14), irppudu (13), pēldan (55). Prose portion: hūvā-diganige (77), hola (90), Hosahalli (80) EC. IV. YI. 1.
1665  .... bahari (53) and all h.-. EC. III. My. 13;
1670  .... bahiri (20) EC. IV. Hg. 119;
1672  ... umdu bahudu EC. VII. Sk. 213;
1673  .... nityōtsaba (4) EC. II. 390;
1678  ... nađedubaha (25) and all h.-. EC. III. Sr. 94;
1693  .... yihadu EC. I. 11.

18th Century.

1753  .... samudradalliyiha (5) EC. IV. Ch. 128;
1775  .... pra-u-da pratāpa EC. IV. YI. 4;
1782  .... pra-huḍapratāpa EC. I. 12; 13; 14.
1800  .... praṇḍapratāpa EC. III. Sr. 8. and all h.-.

There is reason to suspect that *Pr. Drn. - p - > O.K., M.K. & N.K., - V -. But *Pr. Drn. - pp. - > - p - > - h -.
"r (ə)."

The existence of r in Kanarese was noticed by Caldwell and later by Fleet and Kittel. But Kittel pointed out that r was displaced in Kan. by r. The gradual replacement of this r by r, is pointed out here from the evidence of inscriptions.

The following words contain r:---

6th and 7th centuries A. D. (N. K. equivalents are given in brackets)

aridu (33-, 45-1, 53-1) (aridu), aridam (58-341 (aridanu), idarul (54-4) (idarolage), eriveppaduvorum (62-11), ere (29-4), (ere), edepare (40-1), ēri (36-4 13-4), kamara (8-3) (kammāra), kare (33-2) (kare), karu-um (7-10), Kittere (18-2), kere (65-13) (kere), koredu (40-2) (koredu), ghanamāriṭṭamān (34-1) Tarekada (31-2) (Talekaḍina), teravol (37-1) (tere-yamte), toradu (33-4, 46-3, 49-2) (toredu), toradē (34-2), (toradē), tōri (37-1) (tōri), nūreṇtu (21-2) (nūreṇtu), neredu (59-4) (neredu), neredōn (21-4) (neredanu), peran (61-6, 3-11) (horaginavanu), perjeḍiya (31-2), poragu (horagu), mūru (7-12, 19-2, 63-24) (mūru), Sinderan (5-11, 6-11), (Sinderan.)

There was difference in meaning in the words with -r- and those with -r- in O.K.:—

(1) aridu (33-3) 'having known' (1) aridu (20-2) 'impossible'

(2) kare (33-3) N: 'a stain' (2) kare- N: (a bank' 'a shore'
VB: 'to milk' VB: 'to call' 'to
'to rain'
invite'.

There are a large number of words of this kind:

1. **are** - N. a stone, a rock
   Vb: to be disfigured or defaced
2. **iri** - vb. to beat, to kill
3. **uri** - a coarse network made of rope or rattan, in which pots and other vessels are suspended from the beams of the house.
4. **ūru** - vb. to be, to exist, to settle, to lean on
5. **ere** - N. a lord, a master
   vb. to pour out liquid
6. **ore** - vb. to ooze, to trickle down; N. a sheath.
7. **ōre** - the red painting upon the lower part of a wall used as a description
8. **kere** - a tank
9. **tere** - to be uncovered
10. **pare** - a drum
11. **bare** - to grow dry, to disappear
12. **mare** - to disappear, to forget
   to screen.

1. **are** - N. the rear, the back, a half
   Vb. to grind.
2. **iri** - vb. to give forth, to rain.
3. **uri** - to burn, to glow.
4. **ūru** - a village, a small town
5. **ere** - a dark-red colour; a worm in general.
6. **ore** - vb. to speak, to touch, N. similarity.
7. **ōre** - declivity, crookededness; bending.
8. **kere** - to scratch.
9. **tere** - a wave.
10. **pare** - a scale or a coat of the onion, a fibre.
11. **bare** - to write.
12. **mare** - a kind of deer.
The context decides the meaning of the word in N. K. From a study of the words with $u$ in the inscriptions of the 6th and 7th centuries and the corresponding N. K. equivalents, it is seen that the $r$ has disappeared in N. K. (See appendix to this section for examples from later inscriptions).

**History of O. K. $r$**

A study of the form with $r$ from the 8th century onwards shows that $r$ is maintained throughout the 8th, the 9th, the 10th and the 11th centuries. In the 12th century, we find $r$ used for $r$ in an inscription dated 1179. About the end of the 13th century, we find $r$ replacing $r$ in a few instances, e.g., neradu (1296) and neradirdda (1296). The same tendency to replace $r$ by $r$ is found in certain areas in the 14th century, particularly in Shikaripur Taluk. This becomes more noticeable in the 15th century in the same taluk as well as in Seringapatam and Maddur taluks, (see 1415, 1420, 1431, 1458, 1474, 1477 infra). Towards the end of the 16th century, the same tendency is found in the region round about Seringapatam. The replacement of $r$ by $r$ is more noticeable in the 17th century. In this century, both kinds of $r$ are found in the same inscription where O. K. had $r$. Towards the close of the century, $r$ is found less and less. In the 18th century, in spite of the occasional discovery of $r$ forms, $r$ had replaced $r$ and from 1800 onwards $r$ does not appear in these inscriptions.

From this, it cannot be concluded that $r$ actually lived in the colloquial speech of the people till the end of the 18th century. The occasional appearance of $r$ in place of $r$ in 1296, is sufficient proof that the people had already adopted $r$ in place of $r$, whatever the pronunciation of the latter may have been, and
that the writing of only \( r \) was in vogue in poetry and literary compositions till the 16th century. The appearance of \( r \) and \( r \) in prose occasionally for O. K. \( r \) shows that \( r \) was not so common as \( r \).

Anyway, \( r \) finally disappears towards the close of the 18th century.

The earliest published Kannarese work is Kavirajamārga by Nṛpatunga (about 877 A. D.) Though a work on Rhetoric, it deals with grammar occasionally. The use of \( r \) there is in no way different from that in the inscriptions of the 9th century: adara (I. 13), perara (I. 14), bēre (I. 46), omdarol (I. 81), eraltērakke (I. 114), mūraroḷa (I. 120), mūradā (II. 142), arivina (III. 81), kiridu (III. 175).

As already stated under p-, there are four O. K. grammars:

I. 1045. Kāvyāvalokana by Nāgavarnma:

The author includes \( r \) in the alphabet (Sutra 6) and states that \( r \) becomes \( r \) before a consonant. The examples he quotes from ancient Kannarese works corroborate our inference about \( r \) in the inscriptions of the 11th century.

II. 1045. Karnāṭaka Bhāṣā Bhūāṇa by Nāgavarmma:

He included \( r \) in the Kan. alphabet (Sutra 10). -ar is shown by him to be the suffix for neuter stems ending in -u. adu + ar + a > adara (gen. sg. of adu) (Sutra 55). In Sutras 185 and 187, he states that -kāra and gāra are used as suffixes in taddhitas or secondary derivatives, to mean ‘the maker of.’ Once again he refers to \( r \) and states that roots ending in -\( ru \) have their past tense in -tta- (Sutra 229).
If we take his examples into consideration, the position of r is the same as the one in the inscriptions of the 12th century; examples are mare, more (S. 10), adarol (S. 10. Com.) teru, poru and peru (S. 229).

III. 1260. Karnāṭaka Śabdamāṇidarpana by Kēśirāja.

The author includes r in the Kan. alphabet (S. 18). The position of r in this work is in no way different from that in the inscriptions of the 13th century. His examples under the following sutras bear out the statement made above: 173, 181, 184, 188, 209, 210, 238, 240,


He includes r in the Kan. alphabet (Sutra 1). The author of this grammar simply paraphrases in the following sutras, 352, 353, 354, 355, 369, 379, 483, 484, what Kēśirāja has said in his S'abdamanidarpana. He is more a commentator on Kesiraja's grammar. Here we do not get any corroboration of the actual position of r, as he is discussing the forms in the ancient kāvyas and does not take into account the contemporary speech.

There is no grammar which deals with the language of the 17th century onwards till about the close of the 19th century.

The inferences are corroborated till the 14th century by grammarians. But the last grammarian has not considered the language of his times. But the MSS. of literary works are liable to change at the hands of scribes, commentators and editors of later years. The examples from Karnāṭakakavicarite
Vols. II and III have been taken to show that the evidence of inscriptions are more reliable: The figures within brackets refer to the pages of the volume.

From KKC. Vol II.

1413 .... nūrūkhandugu (46),
1424 .... kareva (48),
1430 .... nereyadu (67), mereva (67),
1485 .... baride, töre (136),
1500 .... mereduvu (143); ērisiye (149), bari-kaige (149),
1526 .... alkärina (209),
1535 .... mūranaridu (283),
1550 .... mōhigalarike (236),
1590 .... adarol (313),
1599 .... poravārage (316),
1600 .... merede (317), murivalli (324)
1606 .... Marigala (352), turubi (352), tori (353),
1611 .... karedenō, jīvisalaраде (355),
1620 .... nireavarē (362),
1640 .... koradu (370),
1646 .... arasuva (372)
1648 .... nere bēre (375), meredan (383)
cirittu (383), jārittu (383), bīrīttu (383), guriyātu (390), odaruta (403), nere (403), bedaruta (403),
1672 .... kaiseregondu (456), ariyade (458),
idāra (459), teradim (460).
1675 .... mūraneya (465) ariyada (492),
1677 .... yēruva (497).

The r is less noticeable in prose works than in very high-class poetry, where archaic forms were specially selected and used. All the examples given below are from kāvyas:—
1680. mîrida, muridu (508), 1700. r very infrequent. bâydereya, Buddhidorasittu (525), beragâgi (526), nûraivattondu (526).

We rarely see r in Sarvajñavacana, e.g., about 1700 A.D.; very infrequently e.g. arivu, maravu, bêrilla (p. 560), etc., are found.

1712 .... teradali KKC. Vol. III. (2),
1715 .... eragida (5),
1731 .... tereda (14),
1732 .... törittu (18), hàriduva, tàriduva, jàriduva, üri, nîreyara (19), tîrrane, birrane, sarrâne, (19), pàrumbâleya (21),
1740 .... éri, maremâdi (50),
1745 .... orate, kareva, ariye (55),
1750 .... kàrisidal, garigăliyali (79), nèrila, porumaṭṭu (85), kere, tore, are'88
1770 .... ērutum (131),
1775 .... mareyaro, toreyaro (138),
1780 .... mareyalu, éri, eragadiha (143),
1800 .... aruhîmda, arivumaraïve (161).

r is found in poetry very rarely after 1740, but none in prose.

After 1800, r is rarer still. 1830 ivarolaĵagilla KKC. III. (p. 187), 1840. bêdare (191), ariyadiral, muridu: No r either in prose or poetry after 1850 in KKC. But the inscriptions are not capable of being changed by these editors or scribes. Hence the evidence of the inscriptions of the later centuries are to be relied on as authoritative till it is disproved by stronger and more authentic sources of information.

This r is found in Tamil, Malayâlam, Telugu and Kanarese. In the words with -r-, found in the inscriptions of the 6th and 7th centuries, r is found.
intervocally and not initially. In his Dictionary, Kittel gives a few words (about 25) with initial r which are really corruptions or mistaken spellings of words with r-. In the following inscriptions r is found initially:—

1124 .... roḍisi EC. V. Cn. 149;
1224 .... Raṭṭapaḷḷi. EC. XI. DN
1300' .... Rattā, Raṭṭigā.

In kāvyas also. r is found initially, e.g. KKC. I. p. 402.

1300 .... Raṭṭaveḍamgaṁ KKC. I, p. 401. This r is not found initially either in Tamil or Malayalam. But Sītārāmācārī in his “Śabdaratnākaramu” (1929) gives on pp. 673-675 a number of Telugu words with initial r. C. P. Brown does not mention any Telugu words with initial r in his Telugu-English Dictionary in the first or second edition. In modern Telugu, as in N. K., initial or intervocalic r is not used. Tuḷu has not got this r at all now. In N. T., the distinction between r and r is disappearing in all parts of the Madras Presidency except in the extreme South:—

kirudu and kirudu (vanity); körudal and körudal (praying); tarai and tarai (ground); taruvāy and taruvāy (proper time).

In the following T. -r- > T. -ṭ- and T. rr > T. -ṭṭ-. kari and kaṭi (to bite); tari and taṭi (a Stick); korrṣam and koṭṭam (triumph); korrudal and koṭṭudal (digging).
But -rr- is found in a large number of Telugu words, but these are pronounced, not as -ṭṭr- or -ttṛ-, but as -rr-. A few of them are mentioned here:

Tel. arra (a division of a chamber); K. are; irrā (the male of the antelope); karru (a ploughshare); kīrṛūpurugu (a cicada, a noisy insect); kurra (small, young); kurri (a milking cow); garre (an instrument for catching fish); gorre (a sheep); cirra (a peg); cirru (anger); K. siṭṭu (anger); turrū (in haste); Skt. tvarita; torra (a hole in the trunk of a tree); nārṛa (a troublesome milch cow); parra (a bog); purru (soft mire); purre (the skull); K. buruḍe (the skull); barre (a female buffalalo); burre (a heifer); borra (a pot-belly); K. bojju; mirru (a rising ground); T. mēḍu; K. mēḍu; M. mēḍu; morra (a scream); K. more; varru (a heap); sorra (a shark).

The few corresponding words indicate that at one time Te -rr- was pronounced as -ṭṭ- or -tt-.

The Telugu scholars or peasants do not pronounce these words as Tamil -rr-, but only as -rr- (a long r). Further in N. Te. the long -rr- is shortened and -r- is used in place of r. In Kan, -rr- is found in some inscriptions, but the pronunciation is -rr-. In N. K. it is written and pronounced as -rr-. Surrembinaṁ, (E.C. V. Bl. 77). Kittel’s equating tīrrane to tiṭṭane in his dictionary is wrong as can be seen from his own edition of S M D. p. 393 (SMD. S. 307). These are onomatopoeic words.

In Tamil, r is used in place of -n-, -t-, -l- before -k, -c, and -p.

I. -N-. (1) where -nr- > -rr-

NWs. anru - arru (then); inru - irru (now);
        enru - erru (when); onru - orru (one).
(2) where -n. > -r-

tankaval - tarkaval (self-protection);
tankolai - tarkolai (suicide); tancuṭṭu -
tarcuṭṭu (self-reference); tancelvam -
tarcelvam (one's own property); tanpāḍi
tarpāḍi (a lark)

II. -t- > -r-

Lws. utkaṭam - urkaṭam (an elephant in rut);
utkṛṣṭam - urkṛṣṭam (excellence); udgāra
- urkāram (vomiting); utsarga - urcar-
kam (abandonment); utsṛtti - urpatti
(birth); kutsita - kurocitam (abhorrence);
tatkālam - tarkālam (the fixed time);
tadbhavam - tarpavam (born of that);
balātkāram - palārkāram (force - com-
pulsion); bhāskaran - pārkaran (the
sun); vatsanābhi - varcanapi (a kind of
poison).

III. -l. > -r-

alpam - arpam (trifling); ulka - urkai (a
meteor); kalka - karkam (drugs pounded
for the preparation of decoctions, oils,
etc.); kalki - karki (a horse); svalpam-
sorpa (a little); nalgati - narkati
(bliss); nalkanavu - narkanavu (a good
dream); nalpenḍu - narpennu (a good
woman); nalcīr - narcīr (a good state).

This change of -l to -r- is also found in the O.K.
of the inscriptions studied. Nirisidom "Set-up" or
"caused to stand" is from nil - to stand. T.M. Nil - to
stand. Te. Nilu - to stand. This root 'nil', when
converted into a causative - l. > -r- in O.K. as it
does in O.T. niruttu - to cause to stand. Cf P. 41 nirugal; P. 42. nirisida. What is the nature of this nilisidom.

In Kanarese, roots teru, peru and poru form their past tense with -tt-, i.e. tettam, pettam, pottam (SMD. 240). But this long -t in the past clearly shows the following:—

ter, per, por, are the roots. When -da- the past tense suffix, is added ter-da = tetta; per-da = petta; por - da = potta. Unless -da- is derived from <*-nta- (K. -r-) or -ta- (K. -r-), this change is impossible. Ter - *nta = ter n) ta; the pre-consonantal nasal disappears; terra = tetta. Similarly for petta and potta. This shows that in O.K. also rr > -tt-.

In O.K. Kiridu > Kuru before consonants, e.g., kuruda)i. But before vowels kiru > kit, e.g. kiru -adi > kittadi; kiru -esal > kittesal. (SMD. 181). This shows that in O.K. -rr- used to become -tt-.

In Kanarese, peragu is replaced by peda in compounds (SMD. 173, KSS. 369) e.g. pedarangay, pedagay pedadale. Kanarese grammarians state that r gives rise to r when pronounced with greater pressure and force. (KVV. 6 ; KBB. 10; SMD. 18 and 19, KSS. 1). According to these, r is a cerebral. Cf P. 43. 1021, nadaoreya.

I suspect pera < peda < *peta. This gives us pedagay. In Tel. also we find peda in the same sense. e.g. pedabuddhi (Uttararamayana. 7. ch). This peda gives us a hint as to the probable reason of the grammarians to call r a cerebral. When single -r- = -t-, (-t-) Kan., & Tel. voiced the intervocal single surds and used the sonant symbols for the voiced stops. But when -rr- became -tt- or -tt-, the sound

G. O. I. 3
value was retained. Why it is -ṭṭ- or -tt- sometimes is at present unknown.

Further, surds coming after -r- of roots in Kanarese do not become sonants, but those sounds that come after r > sonants. (sutra KBB. 29, SMD. 65, 66; KSS. 89 and 90). This clearly shows that it is a stop and a surd. Further, this r when followed by a surd becomes r and, later, is assimilated to the surd. In idarke, -ar- is the suffix; in place of -ad- -ar- is used here, perhaps for dissimulation; idu - ar - ke > idarke. This idarke > idakke in N. K. cp. T. idarku.

Also, in the inscriptions r is used for representing the upadhmāṇīya breathing before -p:-

1. nirpiṇḍam (Ec. II. 63. 1163 AD)
2. payahpura is written payarpura (EI. XIII. p. 36)
3. bhavināḥ parthivēndrān is bhavinarpār -(52) E. I. XV. p. 26 1110 A.D.)
4. vigatabhayayas'arpatāka (67) EC. IV. Yd. 60, 890, A.D.

This mistake is due to the similarity in the shape of the symbol for upadhmāṇīya breathing and -r-. O.K. r is used wrongly for Skt. r. e.g. arula (5-15), kamara (8-31); rūdhi, arūdha - kāra and gāra in the inscriptions and grammars; probably the pronunciation was like that. r is used in later inscriptions in place of -ṣ-:
purpa (6) E. I. XII. p. 271, 1189. E. I. XV. p. 33, 1189. purpāyudham (22) E.C. VII Sk. 185, 1158, A.D.

In Tamil, -ṣ- is represented by -ṭ-.

This suggests that Kan. *r may correspond to T. *-t- though this use of *r may be due to a confusion with the upadhmānīya.

All these show that *r in Kanarese is a cerebral according to the grammarians. Since it is now lost in N.K., it is not possible to find out what its phonetic value may have been. That it represents a stop, perhaps an alveolar, which can become a dental or a cerebral and not the continuant *r, is definite.

**O. K. *r**

<table>
<thead>
<tr>
<th>Kan.</th>
<th>T.</th>
<th>M.</th>
<th>Tel.</th>
<th>Tu</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. pr. Drn. <strong>-t- after short vowels.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*-r-</td>
<td>*-r-</td>
<td>*-r-</td>
<td>*-r-</td>
<td>(-j-)</td>
</tr>
<tr>
<td>(-d-)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ara (virtue)</td>
<td>aram</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>āru (six)</td>
<td>āru</td>
<td>āru</td>
<td>āru</td>
<td>āji</td>
</tr>
<tr>
<td>ari (to know)</td>
<td>ari</td>
<td>ari</td>
<td>eruka</td>
<td>ari</td>
</tr>
<tr>
<td>ere (lord, master)</td>
<td>irai</td>
<td>irai</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[ēru (to ascend)]</td>
<td>ēru</td>
<td>ēru</td>
<td>ēru</td>
<td>ēru</td>
</tr>
<tr>
<td>kore (to cut)</td>
<td>kurai</td>
<td>kurai</td>
<td>korata</td>
<td>kore</td>
</tr>
<tr>
<td>tera (an opening)</td>
<td>tira</td>
<td>tira</td>
<td>tercu</td>
<td>tere sere</td>
</tr>
<tr>
<td>toradu (to leave)</td>
<td>tura</td>
<td>tura</td>
<td>toragu</td>
<td>torapuni</td>
</tr>
<tr>
<td>[nūr (a hundred)]</td>
<td>nūru</td>
<td>nūru</td>
<td>nūru</td>
<td>nūdu</td>
</tr>
<tr>
<td>nere (to become complete)</td>
<td>nirai</td>
<td>nirai</td>
<td>nerayu</td>
<td>nerevun</td>
</tr>
<tr>
<td>peran (an outsider)</td>
<td>piran</td>
<td>piran</td>
<td>pera</td>
<td>...</td>
</tr>
<tr>
<td>poragu (outside)</td>
<td>puram</td>
<td>puram</td>
<td>purugu</td>
<td></td>
</tr>
<tr>
<td>veragu (alarm)</td>
<td>veruppu</td>
<td>veri</td>
<td>veragu</td>
<td>verri</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>beragu</td>
</tr>
</tbody>
</table>

II. pr. Drn. **-t-**

**after long vowels.**

3 *
<table>
<thead>
<tr>
<th>Kan.</th>
<th>T.</th>
<th>M.</th>
<th>Tel.</th>
<th>Tu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣu-</td>
<td>ṣu-</td>
<td>ṣu-</td>
<td>ṣu-</td>
<td>ṣu-</td>
</tr>
</tbody>
</table>

1. Niru: niru niru niru

vb. "to reduce, to powder,"

n. "powder, ashes"

2. Nāru nāru nāru nāru nādu

"to stink"

3. pāru pāru pāru

"to jump"

4. bēre vēre vēru vēru bēte

"separate"

5. māru māru māru māru māru

"to barter, to exchange"

6. mīru mīru mīru mīru mīru

"to surpass"

7. mōre mōrai mōra mōre mōre

"the face" "the chin"

8. sāru cāru cāru cāru sāru

"broth"

9. sūre cūrai cūrai cūre sūre

"plundering" (sūre)

II. But pr. Drn. *-nd- (after long vowels) > Kan.-d- and T. and M. nr. e. g. K. īda - T. īnra.

III. But Pr. Dr. *, -nt- (after short vowels) has K. -nd- and T. -nr- after a short vowel in the following:—

<table>
<thead>
<tr>
<th>T.</th>
<th>K.</th>
</tr>
</thead>
<tbody>
<tr>
<td>onru (one)</td>
<td>ondu</td>
</tr>
<tr>
<td>anru (then)</td>
<td>andu</td>
</tr>
</tbody>
</table>
T. inru (now) ***K. indu***
enru (when) ***endu***
konru (having killed) ***kondu***
senru (having gone) ***sandu***
ninru (having stood) ***nindu (nintu)***
kunru (to diminish) ***kundu***
kanru (a calf) ***kandu (karu) also vendu***
venru (sorched) ***vendu***

Sometimes in colloquial speech of villagers T. nr > -nn-. inru > innu; enru > ennu; onru > onnu. kanru > kannu; as in Mal. onru > onnu; panrī > panni; venru > venuu.

K. T. M. Te. Tu.
pr. Drn: *-nt-
(after long vowels)
-r- -nr- -r- -c- -j-
(assimilation) -n-
ūru "to fix, ēnru ēnnu ēnu ēru
"to support"
tōru tōnru tōnnu tocu tōj
"to appear"
mūru "three" mūnru mūnru mūdu mūj

In Tu, Kan r is found as -j- before short vowels also:

K. āru "to be dried" Tu. āj
K. bari "empty" Tu. baji
K. kāru "a calf" Tu. kamji (Cp. T. Kanru)

Kan. r corresponds to Tu. -r:—
K. oragu "to lean, to lie down" orag
kāru "to vomit" kāru
K. | Tu.
kiru "to scratch" | kiru
kuri "a sheep" | kuri
kesaru "mud" | kesar
järu "to slip" | jår
bēsar "disgust" | bēsar
mīru "to transgress" | mīr
sāru "to proclaim" | sår (Cp. T. carru)
sere "confinement" | sere

In two words Kan. -r- corresponds to Tu. -t-:
K. adara "of that" | Tu. ayta
K. bēre "different" | Tu. bēte

Kan. -r- corresponds to Tu. -d-:

<table>
<thead>
<tr>
<th>short vowels</th>
<th>long vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>K. ore &quot;a sheath&quot;</td>
<td>Tu. ude nāru &quot;to stink&quot;</td>
</tr>
</tbody>
</table>
K. kiru "small" | nādu
K. kere "a tank" | nūdu
K. pore "burden" | māru "to change" màdu
K. mare "a screen" | pude
K. muri "to break" | made

Some of the forms in T. with -nr- > -rr in Tamil. Both these have correspondences in Kan:

T. | Kan.
anru | "then" = andu
inru | "now" = indu
enru | "when" = endu

But

T. anru | arru | K. atta
inru | irr | K. itta
enru | err | K. etta
But the meaning in Kanarese is one of place whereas it is one of time in Tamil:

K. atta = there; itta = here; etta = where

This leads us to a consideration of the -rr-. Pr. Dr. *-tt- is retained as rr in T. and M. In T. though written as -rr-, it is pronounced as -ṭṭr- in some areas and -ṭṭ- in other areas. Many people pronounce it as -tt-. Thus in Tamil dictionaries, there are forms with -rr- and also with -tt- having the same meaning and used in the same sense:

**IV Pr. Drn. *-tt- after short vowels**

<table>
<thead>
<tr>
<th>T. &amp; M.</th>
<th>K.</th>
<th>Te.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-rr-</td>
<td>-tt- (-ṭṭ-)</td>
<td>-tt- (-tt-)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>T. &amp; M.</th>
<th>K.</th>
<th>Te.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orrri (pledge, lease) (otti)</td>
<td>otte</td>
<td>otta</td>
</tr>
<tr>
<td>orru (to gain) (oṭṭu) (to unite)</td>
<td>1. ottu - compressed</td>
<td>oṭṭu</td>
</tr>
<tr>
<td></td>
<td>2. oṭṭu - together</td>
<td>oṭṭu</td>
</tr>
<tr>
<td></td>
<td>3. oṇṭu - to agree with</td>
<td>oṇṭu</td>
</tr>
<tr>
<td>karrai (a collection kaṭṭe (a broom)</td>
<td>kaṭṭa</td>
<td></td>
</tr>
<tr>
<td>of hair)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(kaṭṭai)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kurram (a defect) (kuttam)</td>
<td>kutta</td>
<td>kudi</td>
</tr>
<tr>
<td>kurr (to pound)</td>
<td>and kutṭu (to pierce)</td>
<td>kuṭṭu (to stitch)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kuṭṭu (to pound)</td>
</tr>
<tr>
<td>curru (to go round) (cuttu)</td>
<td>suttu</td>
<td>cuṭṭu</td>
</tr>
<tr>
<td>parru (to seize, to hold)</td>
<td>pattu (to go over)</td>
<td>paṭṭu</td>
</tr>
<tr>
<td></td>
<td>paṭṭu (the hold in wrestling)</td>
<td></td>
</tr>
<tr>
<td>T. &amp; M.</td>
<td>K.</td>
<td>Te.</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>---------------</td>
<td>-----------</td>
</tr>
<tr>
<td>purru (ant-hill)</td>
<td>putta</td>
<td>puṣṭa</td>
</tr>
<tr>
<td>Puttu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>perra (that has been obtained)</td>
<td>petta</td>
<td></td>
</tr>
<tr>
<td>marru (again, besides)</td>
<td>māttu</td>
<td>mādi, maḍi</td>
</tr>
<tr>
<td>murrū (a siege) (muttu)</td>
<td>muttu</td>
<td>muṭṭu</td>
</tr>
<tr>
<td>varral (dryness) (vattal)</td>
<td>battu (to dry)</td>
<td>vatta</td>
</tr>
</tbody>
</table>

V. pr. Drn. *-tt- after a long vowel →

<table>
<thead>
<tr>
<th>K.</th>
<th>Tam.</th>
<th>Te.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-t- (-t-)</td>
<td>-rr-</td>
<td>-t- (-t-)</td>
</tr>
<tr>
<td>1. ūta (firmness)</td>
<td>ūrram</td>
<td>ūtamu</td>
</tr>
<tr>
<td>2. ūṭe (a spring)</td>
<td>ūrru (ūttu)</td>
<td>ūṭa</td>
</tr>
<tr>
<td>3. ēṭa (a mechanism for lifting water)</td>
<td>ērram</td>
<td>ētamu</td>
</tr>
<tr>
<td>4. tēṭe (clearness)</td>
<td>tērram</td>
<td>tēṭi</td>
</tr>
<tr>
<td>5. tōṭa (a garden)</td>
<td>tōrram</td>
<td>tōṭamu</td>
</tr>
<tr>
<td>6. nāṭa (stench)</td>
<td>nārram (nāttam)</td>
<td>nātamu</td>
</tr>
<tr>
<td>7. māṭu (a reply)</td>
<td>mārram</td>
<td>māṭa</td>
</tr>
</tbody>
</table>

In a few cases, the -rr- of T. corresponds to -r- of Kanarese and -t- of Tel:—

cārru (to proclaim)    K. sāru    Te. cāṭu

But T. & M. kāppārru (to protect); K. kāpāḍu; Te. kāpāḍu; where T. -rr- corresponds to K. -ḍ-

VI. pr. Drn. *-dd- → ḍḍ ṛṛ ṭṛ- after long vowels (ḍḍ)

(kāppadd) kapāḍu

(to protect) kappārru kāpāḍu
Appendix

8th Century:

A. D.
740 Edattorenada (6) EC. III. My. 55
750 teruvudu (22) EC. IV. HG. 4.
tere (22), EC. IV. nereyardi (1) EC. III. My. 6.

9th Century:

800 olaamgere (25) EC. IV. Sr. 180.
810 arasasirakke (2) EC. III. Nj. 26.
erayar (2).
865 nirugal (a set up stone) EC. VII. p.
223
870 turugalol (6) EC. VII. Hl. 13.
884 turuvam (10) EC. II. 394. erida (12).
888 Peddoregareya (8) EC. I. 2., taruvom
(8), tombhattarasasirbbar (9), enntu-
nuru (14) EC. I. 2.
890 Ereyaamgange (5 & 12) EC. I. 3.
murbhattamum (9) E.C. I.
890 Permugagere (74), tore (73), erina
(73) vigatabhayayasarpatakavabhasa- (67) EC. IV. yd. 60.
898 parekambalada (6), Parekere (3), muru
(5), EC. III. 97 & 98.
10th Century:

900 .... ariya (2) EC. I. 60. Ereyarasamge (2) EC. I. 60. mūrukalam (1) EC. II. 443. kereyam (3) EC. IV. Ch. 141. Turundavaolala (10), EC. IV. HG. 110 turugalol. EC. IV. Kp. 17. ariye (9) EC. IV. Gu. 57.

900 .... irdu (4), Ereyappa (3) EC. III. TN. 115.

907 .... perataledivasam (8th day) (3), kere (5), avarolage (7), irdu (4).

910 .... Ereyapparasar (5), mereyapponu EC. IV. Hg. 103 (10). kere; EC. III. Sr. 134.

920 .... Ereyappan EC. IV. HS. 92.

930 .... ēridode (2), teredavu (E., Nirisidom (11), EC. IV. Hg. 116.

934 .... nirisidalu, EC. VII. Hl. 23.

940 .... parapime (7), perabāgadalli (8), mere- du (14), bedaruvinamte (12), EC. II. 138.

971 .... nereye (7) EC. IV. Ch. 9.

972 .... keregaṣa EC. IV. Ng. 51.

977 .... eragida (5) EC. IV. Ng. 23.

978 .... peddoregare (13), aru sasirbarum EC. I. 47.

982 .... aviveś (36), porage (97), kiridu (100), nereye (124), ivarol bēre (107), (104), perar (41), iridu (52), EC. II. 133.

11th century:

1007 .... iriye (9), pāruva (10), iridu (9), ire (17), nirisida (23), tore (14).
1012  .... turuvanikkisi (9) EC. IV. Kp. 16.
tallarîsîlîke (13) EC. III. Sr. 140.
1019  .... kereya (10), ĕrûvantu (15), iriva (23),
areyaṭṭi (17), EC. VII. Sk. 125.
1021  .... nûra, mûraneya (1) âvûdarul (4),
Nádoreya (chief)? (4) EC. IV. Hg.
1022  .... kerege (18) EC. III. Md. 78.
1031  .... kereya (12) EC. IV. Hg. 7.
1050  .... kereym (15), eri (23), EC. VII. Ci. 8.
eragi (4), nirisidom (12), EC. I 30.
1057  .... ârâge (1), arivițîge (4), Erayaîngana
(4), kondarembudu (20), kere (33),
EC. IV. Hg. 18.
1060  .... iridu (8) E. C. VII. Shk. 152. Heg-
gerege (19), konareyiîm (7), kereyiîm
(15), EC. VII. Sh. 6. turugâlam (3),
karidu (3) EC. III. Md. 116.
1069  .... kere (8), yere (10), EC. III TN. 135.
1070  .... kereye (5), kerege (11), EC. I. 49.
1076  .... berdaîle (27), garde (27), galde (21),
beddale (22), aregereya (23), hare-
kâra (24), EC. VII. Ci. 18. marcîuge
(13), kereya (40), EC. VII. Hl. 14.
1085  .... arusâsîra (21), kerege (33). irivakava
(41), ariyar (42), kiriðu (43), pere-
rayâmdaîde (44), aravanîage (45),
kumbârargge (56), harige (51),
harige (47), EC. VII. Sh. 10.
1087  .... eredu (19), ereya (17), mûnûru (15),
EC. IV. 149, 55.
1087  .... Torenaâda (6) EC. IV. Yd. 2.
1092  .... kere (9), ponnarakoṭṭa (7), (cf. pon-
narakoṭṭa) EC. IV. bu. 93. 1049):
turuvaï (19), yêrida (19), birda (14),
1095 (...) ākereya (14), Kannagereyam (13)
    EC. IV. Kp. 49.
1095 (...) bedari (27), nūra (35), kere (43), tore (46), EC. I. 57.

12th Century:

1100 (...) taledorade (39), EC. II. 69. nirisidom
    EC. II. 164.
1107 (...) turuvumāṁ (8), nerenūrusayirada-
    runurālverasu (12), peragikki (12),
    iridu (13), EC. IV. Hg. 79.
1113 (...) Ededorenāda (3), ponnarakoṇdu (5),
    pallikārarum (8), EC. III. Nj. 44.
1115 (...) nereṃādisuttum (169) merevuttire
    (170), arusasiram (170), EC. II.
    127.
1117 (...) arusasira (4), Heggere (29), EC. IV.
    Ch. 83.
1123 (...) nereye (35), munnūra (54), EC. II.
    132.
1144 (...) iridu (6) EC. III. Md. 22.
1145 (...) sajjegeṇal (129) EC. II. 140.
1148 (...) einūru (18) EC. III. Nj. 110.
1158 (...) ereyam (11), peramge (31), asta bahi-
    rprüpamcam (38), EC. II. 345.
1163 (...) nirpiṇḍam. EC. II. 63.
1175 (...) yeradu (14) EC. I. 65, ārade (23),
    Kaggeleyumam (41), teradindo (57)
    EC. II. 240.
1179 (...) oramtana (r is used for r) EI. XII.
    p. 336.
1180 (...) iriva (12), mūru (19) EC. II. 71.
1195 (...) mūru (56), kere (54) EC. II. 335.
1199 (...) iriva (19), nereda (21), marēvokka
    EC. IV. Ng. 47.
13th Century:

1203  ... hore (46), hērimge (50), heruvaru (47), iridađe (48), EC. VII. Sh. 88.
1206  ... haņavomdara (16), manedere (15), EC. II. 333.
1217  ... mûruguńđige EC. II. 170.
1218  ... purpasararibbara (12), kere (50), EC. VII. Sh. 5.
1223  ... hadinâraneya (2), iridu (6), kere (9), turuvam (7), EC. VII. Sk. 175.
1229  ... virodisamvatsarada (4) EC. III. Ml. 93. r for r.
1235  ... nêrggiriyän (30) EC. III. Md. 121. r for r. kereya (41), ondara (45), EC. III. Md. 121.
1276  ... mûra (38), nâlkara (36 and 58), hadinârubalâ (42), eidara (62), mûrara (71), hanneradara (79), EC. III. Tn. 97.
1278  ... kirukûla (44) EC. II. 347. Dévara-kere (13), korakođahu (19 and 20) Mâkaļakereya (21), EC. I. 32.
1279  ... nûrakke (32), ondaröpadiya (33), EC. II. 336
1281  ... Edadorenâda (14), EC. III. Tn. 100.
1282  ... horagâgi (27), häsareggallu (80), Edâvallagere (22), EC. II. 334.
1284  ... iridu (7) EC. VII. Sk. 140.
1290  ... Hegguruvada (25), ippatharamane (32) âru (34) mûru (42), EC. III. Tn. 27.
1291  ... horasumka. EC. VII. Sh. 78.
1293  ... võleyakâra (13), iridu (14), bëmintekâra (7), EC. IV. Gu. 66.
1295 .... eredu (15), Torenāda (16), EC. IV. Ch. 65.
1296 .... mūnuralu (9), kere (11), neradirdu (9), neradu (12), r for r. EC. I. 45.

14th Century:

1300 .... nūrayippattārrolage (9), bēre (41) terutta (37) EC. III. Tn. 98.
1309 aruvattu (10), nūreppatu (11), nera-
     du (16), r for r. EC. VII. Sh. 19.
1312 .... Sārumanāyakaru (6), iridu, EC. III. Nj. 71
1319 ... kere, tere (22) EC. III. Md. 100.
1325 .... āru (4), nūrahattakke (10), mūru (23)
     kere (24), mūvattāru (25), EC. III.
     Tn. 99.
1332 .... karupisidhāru (32) EC. III. Nj. 65.
     r for r.
1336 .... kaṁcagāra (13) EC. III. yl: 38.
1336 .... kere (1), mūvattara (4), teruta (9),
     kāranāthamge (4), EC. IV. Ng.
     36.
1368 ... Uḍugore (76), Horahoḍeya (67) EC.
     VII. Sk. 282.
1368 ... miridavanu (29) EC. II. 344. eredu
     (14), teruva (12), teruta (16), EC.
     III. Nj. 117.
1376 .... Toranāda (6), r for r. EC. VII. Sk.
     57. turu serehōhaga EC. VII.
     Sk. 57.
1377 .... erasidanu (22), Herahalli (6), EC.
     VII. Sk. 35.
1390 .... kere (9), eredu (25) EC. VII. Hl. 6.
1390 .... Badagakere (11), marevokkarakāva (18) EC. I. 39.
1396 .... nūruyenṭu (20) no r but r. kere (24)
EC. VII. Sk. 241

1396 .... mura (17), maggadere (21), madude-
dere (22), gāṇadere (22), EC. VII.
Hl. 71.

15th Century:

1403 .... maṭhadereyanu (7) EC. IV. Hg. 47.
aridu (11) EC. IV. Hg. 60.

1407 .... horaveyārge (4) EC. IV. Gu. 41.

1411 .... terige EC. III. Nj. 137.

1415 .... mūnūru (2) r and not r. EC. VII.
Sh. 31.

1416 .... aledgedere (10), aḍudere (10) EC. III.
Sr. 105.

1417 .... süregonḍaru (17) EC. VII. Sk. 37.

1420 .... Mugalikere (39) No r. EC. VII. Sk.
288.

1422 .... aḍadere, kumbāradere (14) (prose)
No. r.

1430 .... yerakotṭevu (19) EC. IV. Ch. 159.
EC. VII. Sh. 40. (prose)

1431 .... eradu Koṭṭevu (55) EC. VII. Sh. 71.
(prose).

1431 .... eradu (23), gāṇadere, āmedere (30),
oḷavāru horavāru (31), Gaṇḍugere
oḷagereya (40), No r. EG. VII.
Sh. 71

1432 .... horavāru (20) EC. III. Sr. 7.

1437 .... Heggerege (19), kuriterige (Nor.)
EC. III. Tn. 47.

1437 .... Kāmigereya. EC. III. Ml. 4.

1458 .... kere (no r) (63), kumbāra (61), no r.
EC. III. Sr. 133. kere (37) EC.
III. Sr. 89.
1474 .... Kaligereya (no r) EC. III. Ml. 121.
1477 .... Arasanakere (8), but vomdukereyanu
         (11) no r. EC. III. Md. 77.
1482 .... kereya. EC. IV. Ch. 185.
1484 .... eradu (11) EC. IV. Ng. 59.
1494 .... nūru (6), kere (6). EC. III. Nj. 100.
1496 .... erevalli EC. III. Nj. 33.
1497 .... tere (11) EC. III. Nj. 115.

16th Century:

1509 .... Yeragambaļļi (9) EC. IV. yl. 18.
1513 .... dhāreyaneradu (69 ; 74), Malligere
         (98 ; 107) (prose) EC. IV. ng. 81.
         No r
1513 .... terigegaļu (7), bōgāraderige (17),
         ganācāraderige (no r), āhaderige
         asagara terige, nayimdana terige
         kumbhāra (no r) terige (19), EC.
         IV. Gu. 3. karihola (4), kere (10)
         Hūregadde (13) EC. III. Tn. 37.
1517 .... eradu (8) EC. III. my. 5
1519 .... baruva (9), Kuruha Javadevagadga-
         dana (6) EC. III. Nj. 63.
1521 .... Sarvamānyada (5), paridēvaya (8),
         EC. IV. yl. 21.
1524 .... olagere (247) no r. EC. VII. Sh. 26.
1527 .... eradu (10) EC. III. Sr. 1.
1530 .... tarisi (26), eradu (27), maleyuru (7).
1530 .... nānūra aruvattāru (3) EC. IV. Hg.
         43.
1532 .... mūraneya (6), eradu (8), olavārehora-
         vāre (9), EC. IV. Ch. 115.
1538 .... nūra arppattaneya. EC. III. Md. 112.
1541 .... kere (24), eradu (26), nūru (21), EC.
         III. Tn. 120.
1542 .... karadu (17), eradu (18), EC. III. Sr. 6.
1544 .... mulu (29), l for r. kereya (26) EC. I. 10.
1556 .... eradu (14) EC. III. Tn. 108. mūrake (18) no r; aruvattumūru (19) EC. VII. Sk. 55.
1557 .... talavārike (22), Kuruvada grāma EC. VII. Hl. 9.
1585 .... yeradu (16), no r. EC. III. Sr. 40.
1589 .... kabbereya (9) EC. III. Md. 25.

17th Century:

1600 .... eragidanu (4), no r. EC. II. 204.
1305 .... Ḥamgarepurada (6), kerekaṭṭe (13) EC. IV. Ch. 82.
1622 .... menāsugere (192), voḷagere (199), kembare (208), kerekelagana (220), kerebadagana (221), No r. EC. III. Tn. 62.
1634 .... yaradu (30), yarisi (34), EC. II. 352.
1634 .... pareyamna (19) EC. II. 250.
1639 .... kere (146), no r. EC. III. Nj. 198.
1654 .... keregal (47), sēruvagāranige (76), samgītāgararige (83), nūrakke (88), adara (13).
1663 .... eredu (14) EC. IV. Hg. 85. No. r.
1663 .... ārutīrumāle Seve (46), kerekelage (59) EC. III. Sr. 13.
1664 .... eradu (26) EC. IV. Gu. 25.
1666 .... eradu (17) EC. IV. Yd. 53.
1667 .... kerekaṭṭe (112) EC. IV. Yd. 43.
1668 .... Kerehaḷḷi. EC. VII. Sh. 81.
1669 .... mūru (20), nūru (21), nūrayippattāru (22), eradu (26), EC. IV. HS. 139.
1670 .... äruvarahada (7) EC. IV. HG. 120.  
    No r.
1671 .... teru (26-28), ärumamdiğ (29) EC.  
    VII. Sh. 3.
1685 .... eredu (18), vağagere (22, 25) EC. III.  
    My. 7
1686 .... ārn (99), eradu (105), kerege (143),  
    EC. III. Sr. 14.

18th Century:

1700 .... kallanirisidam, EC. I. 71.
1722 .... teruvahanavaru (8), terigehanava  
    (10) EC. VII. Sh. 21.
1722 .... kereyalli (441), Belekerege (445),  
    Saṭṭikerekemṭakke. No r. (503),  
    Kuruvada (493), huṭṭaremele (428;  
    540), huttare (508, 530, 532 549,  
    594), kere (529, 530), kerege (574),  
    Patṇagere (590), nūra (595), nuri-  
    pattara (628), voḷagere (637), nūra-  
    hanneraḍu (681, 682, 685, 709),  
    nūru (684, 709), eredu (710), EC.  
    III. Sr. 54.
1724 .... einuru (150), kere (155, 158, 161),  
    terige (164, 165), hadinūru (175),  
    eredu (191).
1741 .... Kumbārugumḍige (159), kere (170)  
    EC. IV. yd. 58.
1748 .... Kerehaṭṭi (308), horage (317),  
    Hamdugere (358), kereyeri (358),  
    Kaṭṭegere (378), idara (382), kerege  
    (476), kere (1350), ippattarū (1372),  
    EC. III. TN. 63.
1759 .... teruva (10), pujeğäruru māmnyagar-  
    raru (9), terige (31), horagū (46),  
    EC. IV. Ch. 101.
1762 .... nūra aravattēlu (17), nūra ippattāru (14) EC. IV. yl. 63.
1762 .... āranūra ippattu (20), aruvattu (17) EC. IV. Ng. 7

19th Century:

1825. nūrokkalu (19) E. I. 25.
V (২).

The following words contain v-. (Their N. K. equivalents are given in brackets):—valikke (bañika); Valliggåme (Balagåve); vandu (bandu); vãl-vu (bâlu); viṭṭär (biṭṭaru); viṭṭu (biṭṭu); vittidalli (bittidakåde); veṭṭede- (beṭṭede-); Beḍevalli (Beḍahalli); velege (beleyali); veleyåde (beleyade); Velgola (Belgola); Velmâdada (Belmâdada); Vëgûrû (Bëgûra).

Some of these words have b- in these inscriptions:—NWs. bandu, biṭṭa, biṭṭavol, biṭte; LWs. besagey, bëgam

The corresponding words in T., M. and Te. have v- and in Tu. have b-.

<table>
<thead>
<tr>
<th>K.</th>
<th>T.</th>
<th>M.</th>
<th>Te.</th>
<th>Tu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>vâl-ũ</td>
<td>vâl-ũ</td>
<td>vâl-ũ</td>
<td>...</td>
<td>bâlu</td>
</tr>
<tr>
<td>viṭṭår</td>
<td>viṭṭår</td>
<td>viṭṭu</td>
<td>viḍicinâru</td>
<td>biṭṭa</td>
</tr>
<tr>
<td>vittu</td>
<td>vittu</td>
<td>vittu</td>
<td>vittu</td>
<td>bittu</td>
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<tr>
<td>veṭṭadû</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>vele</td>
<td>vilai</td>
<td>vila</td>
<td>...</td>
<td>bele</td>
</tr>
<tr>
<td>vel</td>
<td>vilangu vel</td>
<td>vilañnu</td>
<td>vele</td>
<td>bîli</td>
</tr>
</tbody>
</table>

All words with initial v- in Kan. have corresponding words in v-, in the other Dravidian languages.

Even in the case of Lws., Kan. b- corresponds to T., M., Te. v- and Tu. b-.

K. | T. | M. | Te. | Tu. |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bëgam</td>
<td>vëgam</td>
<td>vëgam</td>
<td>vëgaram</td>
<td>bëga</td>
</tr>
</tbody>
</table>

That this b- is a later development from v- will be clear from the following:—

9th Century.

810 .... basaḍî, EC. II. 415.
810 .... viṭṭa (10), EC. III. Ml. 68; Ml. 5 Bâranâsiyûm.
870 .... Vāraṇāsiyu. EC. III. NJ. 68.
884 .... bidiyāyatam (G) EC. II. 394.
888 .... Sāsirvbarppārvbarumām (12); Sā- 
sirvbar. Bāraṇāsiyumām (12), 
Sarvbaṇāndi (7). EC. I. 2.
895 .... Sambatsaramgal (2) EC. III. Md. 
13.

10th Century:

900 .... bandisidar (for vandisidar) EC. II. 
55; EC. II. 4.
930 .... vannisutte (58), vayasi (28) (for 
bayasi. N. K.) EI. XIII. 326.
950 .... bandisida. EC II. 154.
978 .... Belgola (9), Bīrasēna- (10), Sāsirb-
barumā (13), aynūrbbarumā (15)
orbba (16), Bānaɾāsiyumā (for 
Vāraṇāsi) 16), ārorbba (18) EC. 
I. 4.

11th Century:

1000 .... bīrara. EC. II. 45. bandisida, bandu. 
EC. II. 49.
1038 .... vārālasiyalu. E. I. XVI, p. 277.
1050 .... bandisida. EC. II. 52. bandisidam. 
EC. II. 465 (for vandisidam).
1071 .... v>b after r, before y and r. garbba 
(3,16), agurbbim(3),dibya (10), dēby 
(11), sārbbabhaumaṁ (15), pūrbbā 
(16, 22, 40), ōrbbarā (19), Samśe-
byam (29), bhābya (40), byōma(51), 
sarbo- (56), byacāraṇāda (63)
byākhyāna (66, 67), E. I. XV. 
p. 337.
1080 .... basadige. EC. II. 485.
1097 .... v > b in braja (18), dibyaṁ (23, 32)
byatipātamuṁ (25), drabya (37).
EI. XVII, p. 182.

12th Century:

1100 .... bandisida (for vandisida) EC. II. 48.
1104 .... álvalam (4), tölvalam, bálvalam. EC.
VII. Sk. 131.
1113 .... v > b initially in Skt. words and
also in Saṁsebyam (4) and nabya
E. I. VI, p. 36.
1172 .... byāpaka (34), byāpanam (34), pati-
brate (36), brāta (36) byāpāra (40)
brāta (45), braja (48), byavahāri
(61), dibya (79 and 87), bratimdram

13th Century:

1200 .... b for v. in braja (9) sēbyam (15)
v for b. dūrvvala (5). EI. V, p. 28.
1255. bīragallu. EC. I. 6.
1285. vīragallu. EC. I. 7.

The writing of Sāsirvbar (888) is noteworthy, as
it suggests the mode of writing and the hesitation
of the writer.

Both v- and b- are in use during these centuries,
and in the earlier centuries the forms with v- are
more in number. About 1192, the sign for v denotes
both v and b in the inscriptions (EI. Vol. VI, p. 98).

In the later inscriptions b- is more common than
v-. In KRM. (877 A. D.) we find b-:
balikkam (I. 93), bālvude (II. 36), bāradānam (II. 56)
bāndode (II. 41), beḷadu (III. 166), bērevērappudarim
(I. 46).
In the later Kanarese grammars, all the forms are in b-, but in word groups and compounds, b- is replaced by v-.

KBB. SMD. KSS.
31. ela-vidri 67. kađu-velpu 91. mū-vaṇṇam
kal-vāle āl-vale 92. bēr-verasi
nīr-velasu tōl-vale mēl-vaṇṇam
127 tel-vasir bēr-verasi (327. kuḍu-villam
geṇ-vayi (372.
131. karbu-villam 115. beṭṭa-vēśage
kuḍu-villam daṭṭa-valḷi
135. kūr-vāl 184. ūr-vvēli
136. per-vāl 186. pallili-vāy
143. kadu-vāl 188. mū-velasu

In all these examples, the second word begins with b- when independently used in M. K. and N. K., v- being preserved in such groups.

It is noted that b- of Kanarese is not from p- as g- and d- are from k- and t- respectively.

-v-

Intervocalic -v- may be from (1) -v-; (2) -p-; and (3) -m-.

1. -v- before y and r and after r becomes b sometimes as shown from the evidence of the later inscriptions. But in pure Kanarese words it remained v in O. K. with very few exceptions and later -v- > -b- and r before -v- is assimilated to -b- in N. K.: anduvalikke (N. K. ābaḷika), orvvan and orvvan (N. K. obbanu), ēlnūrvvar (replaced by ēlnūrujana).

2. -v- < -p-.

The forms are: -Nws. eđeviḍiyal, Eđevalal, poģevōgi, biṭṭavōl, maṃjuvōl, mūvetmūrā, salvavōl. lws: kavileyum, maḥātavadi, maḥātavan.
(About aramanţama for aramanţava, see -v- from -m- infra.)
This change of -p- to -v- is found in the later inscriptions.—

9th Century:
830 .... Kirttvura (3), Temuţavalliya (4: EC. VII. SK. 283.
890 .... kavileyumam (12) EC. I. 2.
890 .... permădi-vatţamgaţi (6) EC. I. 3.
890 .... pervolala (71) EC. IV. Yd. 60.
890 .... pagantevaliame (75).

10th Century:
900 .... paravenţiiraţnan EC. II. 448. Turu-
915 .... permădi vaţtagattuvandu EC. VII.
990 .... marevokkara (12) EC. III. My. 36.

11th Century:
1057 .... dévalokakke vöda! EC. IV. Hg.
1070 .... Posavalli, Hosavalli EC. I. 50.
1085 .... Nokkaverggade EC. VII. sh. 10.

12th Century:
1104 .... pempvettta. EC. VII. Sk. 131.
1113 .... Karavrada. EC. III. NJ 44.
1148 .... nandădivige EC. III. NJ. 110.

Here -p- in the body of words and in word groups > -v-,
This change of -p- to -v- is common even in N.K.
In. T. -p- > -v-:
The examples are all lws:—
apattam and avattam ‘a falsehood’, āpāṇiyan and āvaṇiyan ‘a market street’, upamai and uvamai ‘a simile’, upāṭtiyāyan and uvāṭtiyāyan ‘a priest, a teacher’, kapi and kavi ‘a monkey’, kapantam and kavantam ‘a headless body’, kāppiyām and kāviyan ‘an epic poem’, tāpasi and tavasi ‘a brahmācāri entering upon the stage of a recluse,’ vāpi and vāvi ‘a walled tank’, vipattu and vivattu ‘a calamity’. In Tel. -p- > -v- in word groups:—paṁpuvāḍu, pāyavāḍu, pāyavāru, bayalavōvu.

Later Kanarese grammarians have noted this change as a regular one in Nws. and Lws. alike and all of them have given examples.


But sometimes -v- < -p-1 after nasals continue to be -v- in these inscriptions: e.g. unvōrūm, enva; in N. K. umbörū and emba.

KRM. (877 A.D.) has the following bhōgivisāṁbol (I. 70), embudakkum (I. 84), embudu (I. 63), embudidū (II. 7), embudeṁdu (III. 37).

In T. the intervocalic -p- is pronounced as -b-; after nasals, the -p- is pronounced as -b-. e.g. anpu, inpu, kampu, nömpu.

But in Tel. -p- after nasals, is -p- in many cases. e.g. ĭmpu, taṁpu, maṁpu. In some -mp- > -mb-, tombadi (tom+padi), tomnidi. In New Kanarese also -mp- and -mb- are both found. But this -m+

1. See-ppa under "Verbs".

But in later grammars, v- suffixes after nasals > -mb-.

**SMD.**

99-100. palavar, but palaṁbar. 170. palaṁbar,
kelavar but kelaṁbar palavar, palabar.
214. Indraṁbōl 171. aṁbar.
232. embaṁ, timbaṁ 333. candraṁbol,
aṇṇaṁbol.
517. enbaṁ, tinbaṁ.
518. māṇbaṁ,
kāṇbaṁ.

**KSS.**

But in N. K. literary compositions this en-to say, has been replaced by ennu-due to the addition of -u to the root.

cf. K- after nasals is not voiced in some of these inscriptions: kālam keydār, taṅkade, prthivirajyāṁ-
keye, prasādam keydar, but some are voiced;
enāṅgoṭṭu, prthivirājyaṁgeye, cp vinnapāṁ keye.
(6) EC. III. TN. 1. (726 A.D.)

3. -v- from -m-.

The following words have -m-:

(1) ara maṇṭama, aśimen, gāmiga, gāmunda,
dēhama, Namilūr, Nimilūr, mukhamāge, Vālliggāme-
yarum.

(2) In the following -m- > -v-:- Navilūr,
mukhavāge, rājyava, valavadu.

-m- > -v- in the preterminational element in rājyava; and also when one word ending in -m is followed by another with an initial vowel, in mukhamāge, mukhavāge, valavadu.

The change -m- to -v- in (2) and the retention of -m- in (1) suggest that -m- was probably used with
the phonetic value of -v-, though conservative writing still used -m- as the Skt. word is maṇḍapa. It is also possible that the presence of another nasal in some words may have been the cause of the retention of -m- in some of these.

The following examples are from the later inscriptions:

890 ... gāvuṇḍana (5) EC. I. 3;  
941-945 ... final -m occasionally changes to -v before vowels. e.g., pādvāv(v) nēṣaṇav (19) EI. XIV. 364.

980 ... Cāvuṇḍayya EC. II. 39.  
983 ... Cāmuṇḍarājam EC. II. 175.  
983 ... Cāvuṇḍarāja EC. II. 179.

1057 ... Hēmalaṃbi prasiddham (12) EC. IV. Hg. 18.

1097 ... final -m occasionally > -v- before vowels. EI. XVII. p. 182.

1098 ... puṇyamantar apparu. EC. VII. Sk. 106.

1129 ... Balligāve EC. VII. Sk. 100.

1182 ... -m > occasionally -v. EI. XIV. (Kurugod).

1189 ... paṇav-(28) EI. XV. 77.

1115 ... Cāvarājam (167) EC. II. 127;

1177 ... Hēmalaṃbi saṃvatsarada (3) EC. III. Md. 44;

1120 ... Dēnavatyāmganā (34), Dēmiyakka (27 and 64). EC. II. 129;

1417 ... Hēmalaṃbi EC. III. Md. 103.

1474 ... vṛttimamtarolage (194) EC. III. Ml. 121.

1538 ... Hēmalaṃbi EC. III. Md. 112.
In KRM. (877 A. D.) -m- > -v- in some words and remains unchanged in others:—
kiruvakkal (I. 39), vidūragatamāge (I. 83), vis’ ēśamillade (I. 84), prayōgamiteran (I. 90), lakṣyamī-
teranendum (III. 92).

Later grammars substantiate the view that -m- > -v-.

I. KVV. and II. KBB.¹ (1050) stated that the sounds of the labial class > v not only after vowels, but also after y, r and l: e.g., mara + mane > maravane; tāy + mane > tāyvanē; pul + mane > pulvane; nīr + mānisam > nīrvānisam.

III. SMD. (1260) supports our inference. -m- > -v- in all lws. from skt.² and also in pure Kanarese word³ e.g., hemar > bevar, temar > tevar, emage > evage, tamage > tavage.

IV. KSS. lws. grāma > gāva, tāmara > tāvare (1604).

As already stated this grammar paraphrases and amplifies what No. III gives. According to KSS.⁴ -m- > -v-.

In N. K., words with initial ū or ō take a prothetic v- in rural pronunciation: e.g., vūru for ūru; vōdu for ōdu; vunṭāgu for unṭāgu.

The same tendency is found in these inscriptions: vandinisu (29-2) for ondinisu ‘a little.’

-v- is replaced by -u- in unṇūrum in these inscriptions. The same tendency is found in later inscriptions: Gā-u-māda; Ga-u-da; EC. III. My. 17; bahe-u EC. II. 344 (1368); sarvasvāmyaũ salūdu (15) EC. IV. Ch. 135 (1612); appa-u (3) kuḍu-u-deṃdu (10), EC. IV. Y1. 1. (1654).

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1. KBB. 31.  
2. SMD. 292.  
3. SMD. 67 and 104.  
4. KSS. 144.
The following words have -l-:
(The N.K. and M.K. equivalents are given in brackets).
adalde (21-3) (M.K. adari, in N.K. replaced by hatti), idal, (44-4) (N.K. ilidu). irelpatu (5-15); 6-15) (M.K. irerpattu. N.K. replaced by nuranalvattu, 140); uligam (8-38) l for l (N.K. uliga); eltuin (3-3) (M.K. ertu, N.K. ettu); Edovolalndu (8-28); elaney (1-4) (M.K. and N.K. elaney); elnur (59-1); (M.K. and N.K. elnuru); oltu (43-3) (M.K. ollittu, ollitu, N.K. olluyadu); Kalvappu (57-4) (M.K. Kalbappu) (N.K. Kabbappu); Kilgana (62-6) N.K. Kigga-); Kilga (3-2) (N.K. Kiggs’s vara); kiltu (14-1) (M.K. kittu, N.K. kittu); galde (63-20) (M.K. garde, N.K. gadde); geli (27-4) (M.K. keri, N.K. keri); tilthadoj (17-1); (Lw. N.K. tirthadalli). -l for -r-. Pali (56-14) (N.K. hal); palcidor (62-8); N.K. (paccu. Vb.); pulu (1-4) (N.K. hulu); pelcuge (3-8); (M.K. percu, N.K. heccu); pelda (25-1; 34-2; 38-1); M.K. pelda, N.K. hilda); poldu (14-1) (N.K. replaced by holmadi); valu (40-2) (N.K. bulu);

This -l- does not appear initially in Kanarese. It appears intervocalically, finally and before consonants. This l has been replaced by -l- between vowels and assimilated to the following consonant in consonant groups in N.K.

History of l in Kanarese.

l remained unchanged during the 8th and the 9th centuries. But in the 10th century—about 930 A.D.—l becomes r before consonants: e.g., negartte
from negalte; bērpparan from bēlpavan; nōrpođe from nōlpođe. All the words with l before consonants did not change l to r. Both l and r forms are found in the same inscriptions (See A.D. 930, 940, 945, 949 and 978 in the appendix). About the year 930, words with l in place of l appear side by side with forms with l and consonant, and r + consonant forms < l + consonant forms. This indicates that l > r and l > l about the same time. See 930 A.D. It is often stated that l > r before a consonant if the vowel preceding l was long by nature or position; and that l before a consonant preceded by a short vowel not lengthened by position remained l and the double consonant was considered a “fleeting double consonant” or “s’ithiladvitva” (SMD 36). But l before a consonant naturally makes the vowel long by position as l + consonant becomes a double consonant, e.g., negartte < negalte, garde < galde (SMD 37). negarđdam from negaldam (SMD 36). This convention of a fleeting double consonant (l + consonant in this case) shows that, already, a vowel was being pronounced, though not fully, in between l and the consonant, though the vowel was not written or they were being assimilated. This points to two kinds of pronunciation—one with a vowel and the other without a vowel—of these consonantal groups (l + const.) (SMD. 60.) Also the assimilated consonant group or long consonant was shortened in pronunciation. This theory of s’ithiladvitva is illustrated in SMD. sutras 36,—45, 59 and 60. The appearance of l in place of l is predominant when l is between vowels, such as in alipi.

1. E. I. XIII. p. 327.
The use of \( l \) for \( r \) in such words as tilaka, tilthada\!, is also found, though not often (See 950).

In the 11th century, the same changes (i.e. \( l \) to \( r \) and \( l \)) are on the increase. The use of \( l \) in place of \( r \) in 1007, and others is due to the confusion of \( l \), \( r \) and \( l \) had ceased to have its original definite value. The use of \( l \) for Skt. \( l \) in tilakam (1010) and kamala (1085) is due to the confusion between \( l \) and \( l \), which had taken the place of \( l \). In this century, \( l \) is taking the place of \( l \) more and more, though not uniformly in all the areas. (See 1028, 1037, 1042, 1045, 1047, 1049, 1055, 1057, 1058, 1060, 1063, 1064, 1067, 1071, 1075, 1077, 1081, 1082, 1085, 1087, 1098 and 1100).

There is one interesting form irlda (1067) showing the transitional stage in the change from \( l \) to \( r \), when both \( r \) and \( l \) are written.

In the 12th century, \( l \) and \( r \) become more frequent than \( l \) and \( l \) is more predominant than \( r \). This does not mean that \( l \) disappeared completely. In some inscriptions all the three changes are seen; e.g., 1172. In 1179, we have the next stage: the \( r + \) consonant > long consonant, the \( r \) being assimilated to the consonant following. Thus:—

1. \( l + \) const. > \( r + \) const. > a long const.

2. vowel + \( l \) + vowel > vowel + \( l \) + vowel.

In the next century (13th century) \( l \) establishes itself firmly and very few forms with \( l \) are found. From the 14th century onwards, \( l \) replaces \( l \) between vowels and the assimilation of \( l \) to the consonant following is established.

So far as the inscriptions are concerned, \( l \) is still found much less frequently in verse and very rarely in prose, though \( l \) had completely replaced \( l \) in the description of boundaries.
Let us see what the grammars tell us:

Kavirājamārga (877 A.D.) has l, as in the inscriptions of the 9th century.

I. 1045. Karnāṭaka kavyāvalōkana by Nāgavarma.—The forms with l are quite in keeping with ancient traditions regarding the use of l. Sutras 6 and 65.

II. 1045. Karnāṭaka Bhāṣā Bhasanā by Nāgavarma.—He also includes l in the Kanarese alphabet (Sutras 10 and 11). He states that consonants in front of -ḍ often change to l (KBB. 119, 121): nolpaṁ < nōdu + paṁ; bēlpam < bēdu + paṁ.

The examples, where l is used, keep up the old tradition about the use of l.

III. 1260. Karnāṭaka Śabdamanidarpāna by Kesirāja.—The author, Kes’ irāja, states that l is ḍ pronounced with greater pressure:—

atipīḍanadim rēphā
S’ritamāda rakāramum samantu ḍakārā
S’ritamāda ralanum amgi
kṛta padalatvakke Sanēma sallada kuḷanum (18)
ivu varṇāvṛttige sa-
luvu; Samdum prāsadege sallavu; yamaka
vyavahṛtig āgavu; dēśī-
yavenipuv ā hrasvam enisida e o sahitam (19)
(18): r is produced by pronouncing r with greater pressure; l is produced by pronouncing ḍ with greater pressure; ḍ is produced by pronouncing l with greater pressure; pronouncing with greater pressure is explained in the vṛtti as “atipindeḍ ṭuccarisuva ēkaśthāṇi.”
(19) r and 1 ḍ, ḍ and 2 l and 1 and 3 l may be used for repetition of cognate letters (as “surar iridoragida”).

1. KSS, Commentary, p. 165.
they cannot be used for alliteration (prāsa) — (it is wrong to use r and ṛ in prasa, as in ‘dhuradolā and teradimda’); ṛ and r cannot be used in yamaka (as in kareyam and kareyam pottappudu) — (19) (Similarly for ḍ and ḍ and ḍ and ḍ.)

The author then discusses where ḍ and ḍ are to be used and gives a list of words where words ought to have ḍ (SMD 23). This clearly shows that there was much confusion in his age about the use of ḍ and ḍ. He was bound by the traditional spelling and so he wanted to give a list of words where ḍ and ḍ ought to be used. This is in full agreement with our inference regarding the use of ḍ in the 12th and the first half of the 15th century. He also discusses the use of r in consonant groups such as garde, etc. (SMD 37). This indicates that the assimilation of r < ḍ to the following consonant was on the increase and the author wanted to point out which word ought to have r and which not. In his list, garde < galde is given. This is also in corroboration of our inferences about ḍ in the 13th century. By the end of the 13th or the middle of the 14th century, replacement of ḍ by ḍ and the assimilation of r < ḍ to the following consonant was established.

N.K. baduku < M.K. bardumku < O.K. baldumku seems to have lost ḍ apparently. But baduku is < * badduku < barduku < bardumku < baldumku. The poets and scholars always tried to use the archaic ḍ in spite of the popular use of ḍ and assimilated forms.

IV. 1604. Karnātaka S'abdāmus'āsana by Bhaṭṭakalamka—The author of this grammar does not describe the actual state of the language in the early 17th century. He discusses mainly the principles laid down by Kēs'īrāja, author of No. III G. O. I.
above, and often amplifies them, though the conditions had changed. $l$ is from ठ (KSS. pp. 163-168). He gives a list of words where $l$ ought to be used, though $l$ had been replaced by । long ago.

If we turn to Karnāṭakakavīcārite, Vols. I-III, we find that । is occasionally used for $l$, but $l$ is used in all the examples quoted even up to A.D. 1850 cf. P XVII. Vol. I. KKC. —In the popular song of Dēvalāpurāṇa Namūnumṇa, an ordinary Viṣṇudāsa, (1841) (p. 196 of KKC. Vol. III) we have pēli. This indicates the ways of scribes, commentators and editors of MSS. Hence quotations from this 'History of Literature' by R. Narasimhāchar, compiled from MSS. manipulated by scribes, commentators and editors, cannot be depended upon for our purposes.

Dr. Fleet in I. Ant. (KG. p. 15) has come to the following conclusion about the use of $l$ in Kan. :-

A. 600-900 A.D. $l$ in common use.

B. 900-1200 A.D. a transition of $l$ to r and ।.

According to Kan. grammarians Kan. -$l$- is produced when ठ- is pronounced with great force. When Surds k and p come after -ठ-, -ठ > -$l$ in O.K. नोण > पम > नोणपम, माधु + ke > माध्यके, erा + कुधु > erा कुधु. Probably the -ठ- of these and similar words was pronounced like $l$ or very much like $l$, and the words like नोणपम, etc., were archaic forms, still surviving then. After $l$, fut. tense suffix -वा- > पा- as before -ः.

In between vowels, $l$ > । in M.K. and N.K: अल्पि > अल्हि (See History of $l$ above.)

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1. KVV. 6; KBB. 10, 11; SMD. 16, 19 and 114; KSS. pp. 167 and 168.
2. KBB. 119 and 121; KVV. 65; SMD. 183; KSS. 65.
3. SMD. 232; KSS. 503, 504, 511 and 518.
In SMD 20, dāḍima, kūṣmāṇḍa. Gauḍa, Guḍa, jhagade, Viḍāṅgām, though born of -ḍa- and > -l-, have become kuḷas i.e., dāḷimba, kūṃbaḷa, Gauḷa, Guḷam, Jhagale, viḷaṅgām. These are kuḷa in "rūḍhi" or usage; ēḷaḷa < ēḍaḷa is kuḷa.

The Skt. t, th, t, r and l become -l- in old Kan.¹

<table>
<thead>
<tr>
<th>Skt.</th>
<th>Skt.</th>
<th>O.K.</th>
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<tbody>
<tr>
<td>-t-</td>
<td>ghaṭike</td>
<td>galige</td>
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<td></td>
<td>ghōṭike</td>
<td>golige</td>
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<td></td>
<td>dhāṭi</td>
<td>dhālī</td>
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<td>lāṭam</td>
<td>lāḷam</td>
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<td>ṭh</td>
<td>māṭhike</td>
<td>mālige</td>
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<td>pratiḥastam</td>
<td>paḷiḥastam</td>
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<td>r</td>
<td>krūrām</td>
<td>kūḷ</td>
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<td></td>
<td>Jhallari</td>
<td>Jhallali</td>
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<td>tāḷam</td>
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<td>pulī</td>
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<td></td>
<td>argalam</td>
<td>aguli</td>
</tr>
</tbody>
</table>

According to Kes’irāja, O.K. -l- is from -ḍ- and is the result of different pronunciation. This can be inferred from Kes’irāja (1260) stating in SMD 22 that paḷikām, pēlige, viḷige, gulige, varāḷam, ragale, though born of Skt. Sphaṭikam, pēṭike, viṭike, ghaṭike, varāṭam, raghaṭe by “apabhraṃṣ’ ate” are still l (kula as he calls them) in old Kanarese. But “hōḷige< sphoṭaka; lambara < lampaṭa are treated as doubtful cases for l, most probably they have l.”

SMD 25. jhaḷakām, jhaḷipisidam, jomguli, bomбуḷi, āḷamāḷam, ṭhamāḷam, valige, Onduḷi, jamguli, puttali, gōḷi, pēḷi-these are doubtful whether they are l; they are most probably kuḷa -l.

¹. SMD. 21, KSS. 140.
These Sutras show that \( d,  \) and \( l \) were pronounced though differently, but nearly in the same manner, and that \( l \) is, in the Skt. words, given by him and by KSS. on pp. 164-166 are from -d- or -t- or r ; though \( l \) has replaced -t- in Skt. words like pratihastam, it is to be assumed that -t- had become -d- in Śauraseni prākṛt and that this l replaced -d- of prākṛt.

About its pronunciation in old Kanarese, nothing is definitely stated by the grammarians except that \( l \) is from -d-.

There is no \( l \) in Te. and Tu. now. But in T. and M. it is still found. But in Madura and suburbs \( l \) is pronounced as \( l^1 \), but in Madras and the north, it is pronounced as -y-.

In O.K. the grammarians and the poets considered \( l + \) consonant and \( r + \) consonant could be used in alliteration (prāsa) \(^2\). This suggests that the pronunciation of \( r \) was very near that of \( l \) and that is probably why \( l + \) consonant > \( r + \) consonant.

O.K. \( l \).

This \( l \) is found in T. and M. now. It was in use in O.K. and O.Te. \(^4\). When Te. and Tu. lost \( l \) is not known at present. This \( l \) is not found initially in any language.

The following correspondences are found:—

<table>
<thead>
<tr>
<th></th>
<th>K.</th>
<th>T.</th>
<th>M.</th>
<th>Te.</th>
<th>Tu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>( l )</td>
<td>( -l )</td>
<td>( -l )</td>
<td>( -l )</td>
<td>( -l )</td>
<td></td>
</tr>
<tr>
<td>tēlu ‘a scorpion’</td>
<td>tēl, tēl, tēl, tēl</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. S.M.D. 24; KSS. 140. Commentary 167-169 “atra Sarvatra ralādīnām vyapadēs’ a bhēdei s'rutyānugunyām astiti prāsakaraṇam” iti.
3. EL. XIX, pp. 138 and 172 about \( l \) in O. Te.
<table>
<thead>
<tr>
<th>K.</th>
<th>T.</th>
<th>M.</th>
<th>Te.</th>
<th>Tu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-l</td>
<td>l-</td>
<td>-l</td>
<td>l-</td>
<td>-l</td>
</tr>
<tr>
<td>kāl 'blackness'</td>
<td>kāl</td>
<td>kāl</td>
<td>kālu</td>
<td>kāl</td>
</tr>
<tr>
<td>pēl 'to speak'</td>
<td>pēcu</td>
<td>pēcu</td>
<td>pēlu</td>
<td>hēlu</td>
</tr>
<tr>
<td>āl 'to sink'</td>
<td>āl</td>
<td>āl</td>
<td>lō-gu</td>
<td>āl</td>
</tr>
<tr>
<td>āla 'depth'</td>
<td>ālam</td>
<td>ālam</td>
<td>lō-tu</td>
<td>āla</td>
</tr>
<tr>
<td>ēl 'to rise'</td>
<td>ēl</td>
<td>ēli</td>
<td>lē</td>
<td>ēl</td>
</tr>
</tbody>
</table>

(b) After short vowel.

<table>
<thead>
<tr>
<th>-l-</th>
<th>-l-</th>
<th>-l-</th>
<th>-r-</th>
<th>-r-</th>
</tr>
</thead>
<tbody>
<tr>
<td>pulu 'a worm'</td>
<td>pulu</td>
<td>pulu</td>
<td>purugu</td>
<td>puru</td>
</tr>
<tr>
<td>molegu 'to resound'</td>
<td>mulangu</td>
<td>mulaññu</td>
<td>inroga</td>
<td>....</td>
</tr>
<tr>
<td>mola 'a cubit measure'</td>
<td>mulam</td>
<td>mūlam</td>
<td>mūra</td>
<td>moraṁge</td>
</tr>
<tr>
<td>pala 'old'</td>
<td>pala</td>
<td>pala</td>
<td>prā</td>
<td>para</td>
</tr>
<tr>
<td>polal 'a city, a district'</td>
<td>polal</td>
<td>polal</td>
<td>prōlu</td>
<td>....</td>
</tr>
<tr>
<td>poltu 'sun, time' polutu,</td>
<td>polutu</td>
<td>pordu</td>
<td>portu,</td>
<td>proddu</td>
</tr>
<tr>
<td>poddu.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>toltu 'a slave' toltutai</td>
<td>tolttu</td>
<td>tolttu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(a female slave)</td>
<td></td>
<td></td>
<td>tortu</td>
<td></td>
</tr>
<tr>
<td>eltu 'a bull'</td>
<td>eretu</td>
<td></td>
<td>eddu</td>
<td>eru</td>
</tr>
</tbody>
</table>
| M.K. ertu   |      |      |      | (why a voiced stop came in)
| N.K. ettu.  |      |      |      | here is not known.)

This l is dropped after long vowel with compensatory lengthening in Tel.

molakālu    mulamkālu    mulakāl    mōkālu ....
II. After long and short vowels:—

-il 'to pull' iļu iļu i đu ....

üliga 'service' üliyam üliyam üliyamüüdiguamüüliga.

ēlu 'seven' ēlu ēlu ēdu ēl ....

kōli 'a fowl' koli koli kōdi kōri

tōli 'friend' tōli tōli tōdi ....

nāli 'vein, a tube' nāli nāli nādi nādi

pālu 'waste, to bury' pāl pāl pādu pādu

(pulu)

bīl 'inferior' vīl 'to vīl' 'to bīdu būru

fall' fall'

bōla 'shaven' .... .... bōda bōla

agal 'a moat' agal agal agadu agalte

kolave 'a pipe' kulāy kulāy kodama kolave

kolave

negal 'to be famous' nigal nigal negadu ....

pogal 'to praise' pugal pugal pogadu pugar

suli 'an eddy' cuļi cuļi suđi suļi

tuļi

In two words, Kan. -l corresponds to Te -y.

kuli 'a pit' kuli kuli koyyi guri

nole 'to enter' nulai nule nüy nüri

cf. Madras pronunciation of -l- as -y-. palam

payam and sometimes paļam.
APPENDIX.

The history of $l$ in $K$. can be seen in the following:

8th Century:

726 .... Talekāda EC. III. Tn. 1 ;
750 .... elpattumān EC. IV. Hg. 4 ; alittōn
(g) EC. IV. (17) Gu. 88 ; eldu (1)
EC. III. My. 6 ; alidōn (6) EC. III.
TN. 113 ; Talgijūra (1), kalnāḍara
(1) EC. IV. gu. 86 ;
776 .... kalam (68) EC. IV. Ng. 85 ;
780 .... alittōn (4 and 9) EC. IV. Hg. 87.

9th Century:

810 .... idānalittōn (5) EC. III. Nj. 26 ;
idānalidām (10) EC. III. Ml. 68 ;
865 .... pelcisū EI. VII. p. 200. cf. peldore
‘the great river’ in EI. VI. p. 259.
975 A.D. ;
870 .... alida (8), alidān (9) EC. III. Nj. 76.
ālūtildū (6) EC. III. Nj. 75. ełnūra
EC. VIl. Hl. 13 ;
874 .... ali (to ruin) EI. XIII. p. 184 ;
884 .... maltiyara (8) EC. II. 394 ;
888 .... idānalidom (11), alidom (13) EC.
I. 2 ;
890 .... biltiyabhattadōl (8) EC. I. 3 ; Cōla-
gamunḍarum (71), pērolve 75
pervaltiya (75), vālvēliye (76), pel-
jōgeya (76), paleyabāl (82) EC. IV.
Yd. 60.
893 .... Gavālī Setṭiyamaga EC. IV. Ch.
134 ;
898 .... ēlpadi (7) EC. III. Nj. 97 ;
10th Century:

900  ... kālamkāloi (1 and 5) EC. I. 60, Turundavolala EC. IV. Hg. 110; elpattugulagalde (3) EC. III. TN. 114. ildu (3), alipikondātan (5), alidam (6), Nolambana (1) EC. IV, Ch. 141. idanalida (11) | and not l EC. IV. Ch. 95.

904  ... ildu, ulalu, EC. III. Sr. 148 ;

907  ... Polalasetṭi (6), ulida (8), alīda (13), alidom (13) EC. III. Md. 14.

909  ... ildu, Eleyapparasarum, EC. III. Sr. 147 ;

910  ... alivumge (10), alida (12), EC. I. 74 ;

910  ... ondu bālu parihāram (14), EC. I. 74 ;

915  ... pērolbeyin (26), alidom, EC. III. Nj. 139 ;

918  ... elpattarkkam (8) nālgaunḍugeyyuttu (9), ildo (for irdo), ildavasānado! (22) nilisidom (for r). EC. VII. Sk. 219 ;

925  ... ildu (for irdu), polalabbeya (12), galde (4), alidon (14),

930  ... pogartte (2, 31), bērpparan (5), arkarindam (8), nörppara (28), nörppavargge (53), negartte (57, 66), nörpode (61), l is replaced by r, but negaldam (3), negald (33), negaldar (63). As against these élgeyan (7), pogaḷal (8, 66), måldam (17), podalda (27), måleye (31), pogaḷ (37) E.I. XIII. 326.

935  galde (24) EC. VII. Sk. 194 ;
940 .... pogale (6), tulilâlgâlan (12), kašip (5), ēlgeyam (13), bîluvol (17);
940 .... no l at all, but negardâ (18), nörpađe (10, 11). EI. XVII. p. 201;
944 .... alida (13) EC. I. 28;
945 .... iîdu (14), Nâlgâmûnda (17), ēl (21), ali (22) but in one case r:
Nârggâmûndâm (14) EI. XIV.
949-50 .... ērppattuvam (21) EI. VI. 50;
950 .... Kalbapputîthadol EC. II. 68;
950 .... Kalbappinnâli (2) EC. II. 136.
950 .... kelâge (12), iîdom (17), Seraguâlðâ-
por, cîlacakataraðgabalamaðgâlan (15),
EC. III. Md. 41;
963 .... Nâlgâvûnda (3) EC. VII. Sh. 22;
963-4 .... cîla, iîda, kilta, EI. XIX. p. 287;
975 .... negalte, pogalte, eldeyam (edeyam)
EI. V. Inscr. of Mârasimha II.
peldore (5) EI. VI. p. 258;
976 .... iîda (for irda) EC. IV. Hs. 64;
978 .... alidom (16), alida (17) EC. I. 4;
iîdu, negaldâ; but pogardâm,
porttum; in other cases l > l.
982 .... pêlendu (7), negaldâm (8), oppildap-
puvu (18), pêlim (51), esedu iîdapuđu
(64), Suliva (89), udâvâlamleđu
(119), maguldam (137), pogulutil-
dapuvu (26), Dlávelârângâm (88),
EC. II. 133. melâsimdâm (100) l
for l. EC. II. 133. aligandâram
(54), negalda (63), iîdu (50), alidu
(28), EC. II. 134. maldûra (2),
olpârbarum (3), alida (5) EC. IV;
yl. 41
985 .... eltan (3) but negalda (8 and 9), kalida (10);

11th Century:

1000 .... kalamtildi (12), alidam (22) EC. I. 5.
1000 .... koza, EC. II. 4, 29.
1007 .... nilsida (32), l for r;
1007 .... l is preserved and sometimes wrongly l for l. EI. XVI. p. 73;
1009 .... alidam (12) EC. IV. Gu. 79.
1010 .... Nolambadhirajana (3) (but Nolam-badhirajana 11), kemgali, alippi-
datam, ildu, alida. EI. XVI, p. 27; elpattumam (11), ilda (26), but wrongly l in tilakam (3) EI. XV.
p. 75;
1012 .... Colanadenal (6), colam (7), Tulavaam (10), alidam (34), kalaniya (32)
EC. III. Sr. 140; 1015. baliya (2)
Colapermmaadiyara (5) EC. II. 378;
1019 .... Colanumaam (17), elumaam (16), elusa-
mudramum (17) EC. VII. Sk. 125;
1021 .... Mallagavun-danum (6 and 8) (Rice
has Malla-) Mallèsvarakke (7) EC.
III. Nj. 121, bildu (4), kiltu (5),
alidavam (13), galdeyum (19),
Maltikereyam (19) EC. IV. Hg. 16.
1022 .... Colabhipala (2), aikkiri (20), EC.
III. Md. 78;
1022 .... negalda, Ind. Ant. XVIII;
1022 .... alida, negalda; but l in pogaladar
(10), EI. XIX. p. 223;
1028 .... l: Colana (8), negaladal (11, 13),
kelage (23), galde (23, 27, 35),
irdu (35) alida (36), wrongly used
in kolada (24); \( l > r \): bār-dale-gaḷan (10), erppadimbarum (35);
\( l > l \): pogaḷvudu (14), nāl (20),
galeyalu (23), aḷidaṁ (36), keḷage (35), aḷidātaṁ (36), EI. XV. p. 329;

1033 ... Cōlapāṇḍyarkkalan (15) EC. IV. Hg. 17;

1036 ... magurddu irddu (3) r for \( l \); aḷida (25),
Kīḷaganā (22) EC. VII. Sk. 126;

1037 ... \( l \): ilda, negalda; ‘irregularly in
paḷam’ (L. D. B.); probably T.
loanword; \(-|\) in aḷida EI. XVI. 75.

1038 ... negarddaṁ. \( l > r \) (and \( l \)) EI XVI.
p. 277;

1040 ... bāliya (7), aḷidavaṁ (21); wrongly
used in iḷnūrvvara (12) for iṁnūrv-
vara EI XV. p. 334;

1042 ... bilda, aḷtiyim, bālvoḍe EC. VIII.
Sg. 109. \( l > l \); pogaḷ (13), nāḷke
(16), pēlu (20); \( l > r \): erdā (6);
negardda (12, 18); EI. XVII.
p. 170;

1045 ... no \( l \), but \( l \). EI XIX. P. 180;

1047 ... all \( l \) for \( l \) except in eppattara (12)
for elpattara. EI. XVII. p. 121;

1049 ... aḷidām (5), aḷida (6), galdeyum (34),
nandāvelakkaṁ (34) nandāvela-
kīṁge (27), EC. IV. Gu. 93;

1050 ... Kalvappatīrththava EC. II. 4 6
sukhadinaḷuttumildu (21), galdeyu
(18), Nolambana (21), EC. VII.
cl. 8, Dravīlaganaṇa EC. I. 37;

1050 ... Tivuliganadaruṁ EC. I. 38; aḷade
(2), tāḷidam (4), Biliyasetṭi (3)
EC. I. 30. tāldida (5) EC. I. 31; 
1. ēl (7 and 23), ʾildu (14), nālke (23) l-kišila (26), pōlal (24), EI. 
XV. p. 77;

1052 .... galdeyumaš, pelda, but in all the 
other words, ʾ, bašiyam, ʾali EI. 
XVI. 66.

1053 .... negaldaš. EI. XVI. p. 54; negalda 
EI. XVI. p. 277, negaldaš, pogašte 
el-. EI. XVI. p. 53.

1054 .... ēlum, išidoše, EC. VII. sk. 118, ʾildu 
(13) wrongly in ʾaldu, but ʾ for ʾ in 
elpattumaš (18) EI. XV. 
p. 54.

1055 .... ʾ in ʾildu, ʾ in the rest. EI. XIII. 
p. 168;

1057 .... galdeya, aldeyam, negalutum EI. 
VI. p. 213;

1057 .... negale (1 and 23), ēlombhattu (2), 
pogašlale (9), negale (9), negarda 
(19), sukhadinildu (19), negardda 
28), galdeya (24, 34), bašvudu (23), 
pogašle negalum (27), altiyim (26) 
EC. IV. Ḥg. 18;

1058 .... Dravila-gaššada EC. I. 35; ʾildu (20), 
ʾ for ʾ in ʾali (37), EI. XV. p. 83;

1060 .... ʾ in negalduš (15), ēlpattumaš (19), 
ʾildu (21), ēlpattara (29), but negale 
and pogašle (25), pogašlum (51), 
See 1087.

1068 porttum (149), porttum (59) EI 
XIII. p. 327; EI. XV. p. 85; 
negale poganim, negalda EC. V. 
AK. 186; pogašlum EI. XV. 87;
1068 .... Cōlakundunnādālva EC. Md. 116;
1060 .... kelage (3, 15), negalvunnati (40),
goldegettisida (44), beldalegaleya,
mattalondu (56), EC. VII. Sh. 6;
1063 .... alidātan (30), EC. VII. Sk. 11, alid-
davame, EC. VII. Ci. 18;
1064 .... Draviṣagana mahārimgaḷamnāya-
nāthan (35) EC. I. 34;
1067 .... irda for ilda or irda, nāl,
ildu, but ildo in cōla, alida but r in
bērkuve, EI, XVI. p. 81;
1068 .... tuilāltanakke, pogglem, alida, EC.
VII. Sk. 13;
1069 .... negalda (2), kallakalci (10), negal-
vaṁ·(13), and alida (13), EC. III.
Tn 135.
1070 .... kelaganā (5), EC. I. 49;
1071 .... alipan, pēli, EC. VII. Sk. 129,
negalte (9), bildu (39), but in all
other cases, l tulil (9), pogaḷ (11,
33), negal (13, 14, 18, 33), nālke
(16), Cōla (27, 30, 41), ali (30,9),
ilida (30, 31), balika (31), bālteya
(33), EI. XV. p. 337;
1074 .... l in pēlda, l in the rest, EI. XVI. p. 68;
1075 .... l in galde and ildo. l in the rest EI.
XIX. p. 184;
1075 .... l in negalda (6, 21, 36), negalḍ (31)
ildudu (10), ildo (37), enimldu (12),
elpattumam (17, 37), ēlkōti (47),
galde (24), but kula (3) for kula,
EI. XV. p. 34; l in negalda (7, 14),
ildu (8), ēl (19, 39, 43) EI. XV.
p. 96;
1077  ... l appears as [], in pogal, ilisi, päl, ulidorgge, l in pogal (once) EI. XII. p. 270.

1077  ... ulidar, EC. VIII. Nagar 35.

1077  ... l > r: närggävũndu, parttiya, l > l in all the rest. EI. XVI. p. 277;

1077  ... ēlge, alkāde, negalcidam, EC. VII. Sk. 124;

1077  ... galde, garde EI. XII. p. 270;

1079  ... tari galaniya manallli nälvatteral-khamdüga, EC. V. Arakalgud 99.

1080  ... mālpaṃtire, pāḍaliyal, Ind. Ant. X. p. 127;

1080  ... bēlpara EC. VII. Sk. 297;

1080  ... Cōlesaiṭṭi, EC. I. 44;

1081  ... negalda, negartte, EI. XVI, p. 8 and EI. XIII, p. 327;

1081  ... alkarim, altigan, negaldara, kiltu, EI. XVI. p. 59;

1081  ... l. negalte, pogaltegam, ildu, l > r: kirttu, negartte. l > l. Nošamba, pogalal, negaldar, pē̇lvađe, "l is falsely substituted for r in pelcuttire" cf. pelouge;

1082  ... l. negaldar; l. aļidaḿge (15), bilgum (60), bilgum (17); hāla (35, 51, 53) EI. XVII, p. 178;

1084  ... l galdeyumaḿ (52); r for l in negard-dam (6), negardda (11, 22); l for l in elpattara (28), ēlkōti (42); l in ēlda (15, 16), ildu (29, 45), negalda (52), EI. XV. pp. 100-103;

1085  ... kamala for kamala, negaldaḿ for negaldaḿ. l regularly for l, aļida-vaḿge, EI. XIX. p. 189;
1087  ... alida duratman, iligum, EC. VIII. Nagar, 40;
1087  ... Kilkenalvisayadhipati (9, 11), alidam, EC. IV. Hg. 55;
1087  ... alidavam (21), Maldagavanadana (14), EC. IV. Yd. 2;
1087  ... l for l; balikka, balikam, negal, elu, elge; r for l; erpattu, but l wrongly used for l in alaldu and kavaldu. EI. XVI. p. 277;
1089  ... alaram, EC. VII. Sk. 298;
1092  ... kottale (4), Kilkenaramolevura, EC. IV. Gu. 68;
1095  ... aldu (33), galdeya (46), galdeyam (56), malkondivanam (l for r), EC. I. 57;
1098  ... l: negal (5, 8, 23), ildapan (29); r for l; kirtt (3), erttaruvam (28), arkkarim (29), marppa- (67); l for l: Cola (7 & 9), negalda (14), pogalverm (46); wrong in allda (4), kavaldu (16) EI. XV. p. 348;
1099  ... malkke, EC. V. Bl. 200;

12th Century:

1100  ... ildu, agal, Cola, alutiva, EC. XI. Dg. 35
1100  ... kilittu, negaldan, pogaladavanilla, talkaisuvinegam, EC. V. AK. 102;
1100  ... negaldu (16), pogale negaldan (36), EC. II.
1102  ... tulidu, alkariim, alida, EI. XVI. p. 31;
1102  ... l is changed to l throughout, EI. XVI. p. 32;
1103 .... eltse, nolpađe, negaldam, EC. VIII. Tirthahalli, 192;
1104 .... negardis vararyamam (35), negardam (30), negaldam (31), negaldavarol am (10), Belvala- mūnuru Puligere Mūnūlu (14), 1104. Yerpattara (50). EC. VII. SK. 131;
1107 .... talitu (13), EC. IV. Hg. 79;
1107 .... pogałvudu (18), EI. XVII, p. 196. iłdu (16), irđdu (14), l in the rest, EI. XIII. p. 12;
1110 .... alida papi pasugalanaalidaṁtiravēl- kum, aligum, iligum, EI. XV. 27:
1110 .... negaldam (2), negald (3), negalda (4, 13, 16), ilda (37), ald (35); but aldam (3), poganute (20), pogale 33, pogalva (42), alida (46), vēlkum (47), iligu (47', nela-väl, (45), EI. XV. p. 26. (Mutgi).
1112 .... l: negalda (25), l wrongly used in prabala (10). aldan (9, 23), l for l in iliđ a ,37 , negalalu (68), baliya (78); r for l in ervvar (7), erpatt (15), negardda (23, 31), irldu (26), irdar (38), irldudu (60), torttu (30), negarlda (46), vērkkuv (63), EI. XIII. p. 36, (Ittagi);
1112 .... podalda, negalte, negalda, tolitu, EI. XIII. p. 41;
1113-4 .... l in negalda (20, 25, 34); negardda (4, 11) EI. XV. p. 105.
1113 .... aldam (10), ponnarakondu manara- rakottam (5) EC. III. Nj. 44;
1113 .... negardda (69) EC. II. 126;
1117 ... eldu, EC. V. Bl. 16, negaldam (24) EC. IV. Ch. 83;
1121 ... irddu for īldu (21); All ī in the rest. EI. XIX. p. 191;
1122 ... nijakhalgaladāde; khalgalēvate; pogale, negalda, nōlke, podalda, nōlkatī, nolpođe, EC. V. Hn. 116;
1123 ... pogalalintu, I. Ant. XIV. p. 15; ālgunī;
1123 ... alidavārge (52); kirttikki for kilikiki (21), EC. II. 132;
1124 ... l > ā : kūlām (14), belpa (16), alidavargge (27), āl-kōti (28), l > r: gardde (22) EI. XVII. p. 117;
1125 ... pogalte, EI. XIII. p. 301;
1125 ... l in negaldam (47); r for l in negardda (15, 16, 34, 64, 53, 60, 66), negartteyam (16), negartte (32), 65, 87) nörppade (43); pogartteyam (72) gardde (113) Between vowels it > ā. EI. XIII. p. 298;
1125 ... l in negaldam (18), pogalda (19), r in vērkkuṁ (24), torttu (30); ā in all the rest. EI. XIII. p. 317;
1128 ... alidavār (2), EC. III. My. 16, artthijanakalpakujārne. EC. III. Nj. 194;
1129 ... ēvēlve (26), khalgahatige (28) EC. II. 397;
1130 ... pēlēvogaldapudu EC. VI Chickamagulur 137;
1135 ... Taḷakāḍu (12), berddaleyuṁ (39) EC. II. 384;
1135 ... no l, all ī, alida, EI. XIX. p. 30;
6
81
1136 ... ālge, negalte, pogalte, EC. V. B1. 17;
1138 ... pûnâle EC. V. B1. 202;
1142 ... no l. l in ali, ūli; r in ĕrccâshîrada (12) EI. XIX p. 35;
1143 ... tallalise for tallanîse Colînelan, EC. XI. Dg. 85;
1145 ... kölunidîliiû. EC. VIII. Sb. 138;
1145 ... negalda (52), negaldalu (52), negaldirda (53), all in poetry. EC. IV. Ng. 76;
1147 ... l as r in negardâm. In the rest all l. EI. XVI. p. 44.
1148 ... alidam (19), honnalakoṭṭu (18) ēlataleya (20), palarâldu (7) EC. III. NJ. 110; 115. kîlvu, negaldan, Bijapurs' āsana (S. P. M. p. 284);
1152 ... l > r in Kirtt and negardam; in the rest l. EI. XVI. p. 36;
1153 ... pogalal, alidar, EI. XVI. p. 37;
1155 ... ālge, sulîgurul, EC. V. Hassan, 57;
1159 ... alalise negaldâm (7), poltugalîvam, EC. II. 345.
1160 ... pogale, negaldal, EC. V. Hassan, 72;
1162 ... mîtuvatî. Bom. Br. R.A.S. XI. 222;
1162 No l. But r in negardda (11) and l in hâla, bilgûm; EI. XVII. p. 208; r. ĕrttartâm, negardda. l. balaldu, bilgûn. EI. XVII. p. 212;
1162 ... l in negalda; r for l in negarddam (25), nörppoţe, (24); l for l in pêl (15), ēlaneya (14), ēl (43). EI. XVII. p. 189;
... kîlene. EC. V. Hassan 76;

... malge, negalte, īperce, EC. VII. Sk. 92;

... irkuligolvudu, pēl. I. A. IX. p. 97;

... nālprabhu, negalḍa, ulidu, EC. VIII. Sb. 345;

... l in Cēlana (21), but wrongly used for l in balasida (31), negardalu (37), tānnole (44); amnałe (48), kolagada (59), āli (91); l > r in negardam (9, 11, 12, 18, 35, 82), nörppade (20, 49), negardalu (37), l replaced by l in other words. EI. XV. Mađagihâl;

... l never occurs in Kan. words; but l wrongly used in Mahākāla (16), dhavala (28), kula (1) and kamala (27). EI. XIV. Gacamalla.

... l for l. No. l at all. pogal, negâli, ali, EI. XII. p. 336;

... pombâlegal, sulî, EC. VII. Sk. 236;

... nelal, balikke, EC. III. Ng. 70;

... l > l in kîlît (18), negalî; l > r in ērvvarum (26), arvvu (30), negardâda (39), r p > pp in eppattumām (56), EI. XIX. p. 226;

... poravolal EI. XIV. 279;

... negalḍal (21 and 53), Cēlā (34), EC. II. 327;

... nirālkkeyilla, EC. V. B1. 137;

... negalḍa (25), taltu (19), EC. IV, Ng. 47;
13th Century:

1200 .... bēlkum for bēlkumī (78), balikkam for balika. EJ. V. p. 237;
1203 .... alīdamī EC. VII. Sh. 88;
1204 .... no l at all. EJ. XIII, p. 16;
1206 .... alīhi, EC. II. 333;
1211 .... alīhidavāni, EC. IV. Hg. 25;
1218 .... negalda, (25, 43), nelal (16 & 17). EC. VII. Sh. 5;
1218 .... kālalnkarccī for-kālci. EC. IV. Ng, 29;
1224 .... panneraal sāsiram. EC. XI. Dg. 25;
1227 .... nōlpode, EC. V. Bl. 151;
1242 .... negaldaī, EC. III. K. p. 76;
1247 .... alarvaļe EC. VII. H1. 55;
1248 .... altiyim, EC. XI. Pāvagāda.
1265 .... nōlpodaṃ, hogalalke, EC. VIII. Sg. 140;
1267 .... mālke, EC. V. AK. 8;
1270 .... alivu '35), EC. IV. Ng. 49;
1276 .... alipidaṃge (15), EC. IV. Ch. 142;
1278 .... gadde, beddalu (32) EC. II. 347;
1279 .... Sāluva nōdidanu, EC. V. Bl. 133; alipidaḍam (17) EC. IV. Ch. 17; eldu, kītu, EC. V. Bl. 92;
1280 .... gadde beddalu (17), EC. IV. Ch. 91;
1286 .... khalgōddhuradhāravāriyol.
1287 .... alīhidava (8) EC. II. 407. EC. V. AK. 9;
1291 .... alüpitaṇḍavanu (3) EC. VII. Sh. 78; alīdavaṇge EC. IV. gu. 72;
1292 .... alüpidaṇam (20) EC. VII Sh. 72;
1293 .... alipidaṇam, EC. IV. HS. 93;
1295 .... balisahita, EC. IV. Ch. 44;
14th Century:
1300 .... alidavaru EC. IV. Hg. 23;
1317 .... alihida (26) EC. IV. Ch. 116;
1319 .... alupidavaru (11) EC. VII. H1. 117;
1320 .... alidade (29) EC. III. Md. 74;
1322 .... kelake (13) EC. IV. Kp. 44;
1327 .... Cōla (4) EC. IV. Hg. 98.
1338 .... gaddebeddalu (17) EC. IV. Hs. 82;
1360 .... gaddeyakeelage (14) EC. III. Sr. 87;
1388 .... pogalldapem EC. VIII. Sb. 146;
1390 .... alupidavam (31), eluujalmada (33),
     EC. VII. Hl. 6;
1390 .... alupidam (18) EC. VII. SK. 313;
1390 .... Kālaḍḍināyakage (19), hunisedālu
     (25), Nāḍudalasinahalli (7) EC. I.
     39;
1397 .... bildar užida, EC. V. Bl. 3;
1397 .... alipidavaru (19) EC. IV. HS. 46;

15th Century:
1400 .... alupidavaru, EC. VII. Sh. 11.
1403 .... alidavanu (34), candrārkaruldhavaregum (39), EC. III. Ch. 45;
1408 .... ēvogalvenām (EC. VIII. sb. 261);
1413 .... ālum (64) EC. VII. Sh. 30;
1415 .... nōlpodâm, EC. VIII. Sb. 329;
1442 .... negaltveđeda (4) EC. VII. Sk. 240;
1465 .... nōlpem, EC. VIII. Sb. 830;
1484 .... alihidavaru, EC. IV. Ch. 127;

16th Century:
1500 .... alupidavaru (8), EC. II. 340.
1544 .... all except for múlu (29), múlu (44),
     EC. I. 10.
Consonant Groups.

The consonant groups are the result of (1) the final const. of one word coming in contact with the initial consonant of a suffix; (2) long consonants in suffixes; and (3) consonant groups in lws. These consonant groups are all in the terminational element. The consonant groups after short vowels are more numerous than those after long vowels.

In N. K. most of the consonant groups after short vowels are retained; preconsonantal nasal disappears in the termination; -r and -l with a stop after a short vowel are assimilated to the stop except in the case of those after long vowels.

The Treatment of Consonant groups in N. K.

I Nasal + stop.

A. Nasal + const. in the body of a word. These are in proper names. Their origin is not known. They are retained in N. K. Anḍugi, Kalantür, Sindera.

B. The stop is the initial of a suffix.

This group is retained in N. K. only (1) if the nasal is preceded by a short vowel and (2) if the nasal is

(a) a part of the root: amte, imbu, eṇṭu, endu, timgal; maṇju cf. maṃku. or

(b) the remnant of the assimilation of the final consonant of the root and the initial of the suffix: kondā, (prob. < * kol-nta) 1. kondā, tandu, Vando, bandu, sandu, Sandān

1. See Tense-Suffix in the Past Tense infra.
I. **Nasal + Stop.**

1. The nasal, if it is only a part of the termination, disappears after a short vowel:—

   O.K.  
   koďaňge  
   N.K.  
   koďage from koďu 'to give.'

2. The nasal, if it is only a part of the suffix after a short vowel, disappears:

   O.K.  
   taňku (cf tankade)  
   N.K.  
   tâku.

3. The nasal + consonant after a long vowel disappears in any position:

   O.K.  
   nômpi  
   N.K.  
   nöhi.

In nômpi, the root is given as nön. T. nômpu; nômbu; M. nômpu; Te. nömü.

The following with nasal + stop (suffix) are replaced in N.K. by new formations or words:

   O.K.  
   uņ-vorun  
   N.K.  
   uņnuvarû, colloq. umbörû.

   antu, intu, entu  
   hâge, hîge, hêge

   neva  
   ennuvaļ(emba)

   suracâpaṁbole  
   suracâpadâhâge

The following are obsolete in N.K. nônta, nontu.

II  Š + stop.

(A) Š + k, g, v. Where k, g and v are initials of suffixes: all the groups have been replaced by new formations in N.K. (by the addition of -u to the root),

   O.K.  
   al-kalo  
   N.K.  
   aļu-ku 'to fear'

   al-ge  
   âļ-ike — cf. âti-da.

   koļvönûm  
   koļu-vavanu

   cf. koļuvôruñ  
   colloq, koļõ vanu.

---

1. Probably taňku is a mistake for tânku, probably ta-nku, since -nku- is the suffix of the verbal noun as in musuňku beside musuru and muccu.
(B) \( l + g, \) m. Where \( g, \) m. are the initials of the second word in a word group. There is no change in N.K.

O.K. \quad \text{N.K.}
velgola \quad \text{Belgola}^1
velmāḍa \quad \text{belmāḍa}

III \quad 1 + \text{stop}

A. \( 1 + g, v, t, \) where \( g, v, t, \) are the initials of suffixes.

These are replaced in N.K.

O.K. \quad \text{N.K.}
sal-ge \quad \text{sallali}
sal-va-vol \quad \text{salluva hage}
salvōn \quad \text{hōguvavanu}
\text{colloq. hōgōvanu.}
nal-ta \quad \text{nal-me}

B. \( 1 + t, \) m. Where \( t, \) m. are initials of the second word in a word group.

There is no change.

O.K. \quad \text{N.K.}
nal-tapa \quad \text{naltapa (oftenolṭapa)}
kal-mane \quad \text{kalmane.}

IV \quad y + d, v. where \( d, v, \) are the initials of suffixes:

A. O.K. \( y + d \) appears as -\( d- \) in N.K. in the only instance:

O.K. \quad \text{N.K.}
āydān \quad \text{ādanu.}

B. The remaining words with O.K. \( y + d \) or \( y + v \) are replaced in N.K.:

(b) The following with \( y + d \) and \( y + v \) groups, have been replaced by new words:

\begin{align*}
\text{eydappaduvār} & \quad \text{replaced by honduttāre (active)}
\end{align*}

---

1. In some inscriptions Belgula is found, but now also the form in use in Mysore is Belgola.
eydi  eydidān  eydidār  eydidor  eyde  keydu  geydu  keyvōn  keyvōr  geyvalli

V  r + stop

r + consonant, where the consonant is the initial of a suffix or of a separate word:—

1. If the -r is preceded by a short vowel, the -r is assimilated to the consonant following:

(1) r + consonantal suffix:

O.K.  M.K. eddapam (replaced in N.K. by ēļuttāne)

adarppu  N.K. adapu
orrvan  M.K. orbban, obban.
          N.K. obbanu, colloq. obba, oba.

1. Even when -r is preceded by a short vowel, -r is not assimilated to the const. following, but is replaced by new words.

O.K.  N.K.

negartte  lws: yas' assu, kārhti.
          Nw: hesaru.
varppu  baluhu.
sāsirvvar  sāvirajana
          sāviramandi

But if -r before the consonant is a suffix and the following consonant is the initial of another suffix, there is no assimilation of -r to the following const. but there is replacement by a new form.

O.K.  N.K.

ahit-ar-kkāl  ahit-aru-galu.
mālākār-ar-gge  mālākār-ar-ige.
(2) -r of a word + the initial consonant of a word.

<table>
<thead>
<tr>
<th>O.K.</th>
<th>N.K.</th>
</tr>
</thead>
<tbody>
<tr>
<td>perggoravam</td>
<td>hegggorava</td>
</tr>
<tr>
<td>perjedi</td>
<td>hejjede</td>
</tr>
<tr>
<td>irpattu</td>
<td>ippattu</td>
</tr>
<tr>
<td>Namilūrvvarasāṃgha</td>
<td>Navilūrvvarasāṃgha</td>
</tr>
</tbody>
</table>

(3) When -r is preceded by a long vowel, -r is not assimilated

<table>
<thead>
<tr>
<th>O.K.</th>
<th>N.K.</th>
</tr>
</thead>
<tbody>
<tr>
<td>pārvvar</td>
<td>hāruvaru</td>
</tr>
<tr>
<td>VI l + const.</td>
<td></td>
</tr>
</tbody>
</table>

l preceded by short vowel > r, which is later assimilated to the const. following:

<table>
<thead>
<tr>
<th>O.K.</th>
<th>M.K.</th>
<th>N.K.</th>
</tr>
</thead>
<tbody>
<tr>
<td>eltu</td>
<td>ertu</td>
<td>ettu</td>
</tr>
<tr>
<td>elpattu</td>
<td>erpattu</td>
<td>eppattu</td>
</tr>
<tr>
<td>kilga</td>
<td>kirgga</td>
<td>kigga</td>
</tr>
<tr>
<td>kiltu</td>
<td>kirttu</td>
<td>kittu</td>
</tr>
<tr>
<td>galde</td>
<td>garde</td>
<td>gadde</td>
</tr>
<tr>
<td>palcu</td>
<td>parccu</td>
<td>paccu</td>
</tr>
<tr>
<td>pelcu¹</td>
<td>perccu</td>
<td>heccu</td>
</tr>
<tr>
<td>aḍalde</td>
<td>aḍardde</td>
<td>...</td>
</tr>
</tbody>
</table>

But after long vowels, a short vowel is developed between the l and the consonant.¹

1. ildo M.K. ilidu. N.K. ili ‘to descend’ and ele ‘to drag’
   But there is an O.K. form il with a long i-
   Probably there is no assimilation because of this long vowel.

doṭu               -tu replaced by M.K. -ittu. (cf. oļļittu, ballittu) and by N.K. -eyadu, oļļeyādu.

APPENDIX I.

A few examples from the later inscriptions to show the assimilation of r and l to the following consonant are given here:

895 .... orkkanțuga (12). ikkade (14) EC. III. Md. 13;

10th Century:

907 .... orkkulatupamum (12), ikki (9), pannirkkułemiriyum (12), idarkke (14), EC. III Md. 14;
925 .... irkkanțugada (4) EC. IV. Y1. 25;
935 .... galde (4), irppattu (13), EC. VII. Sk. 322;
950 .... adarkke (11), irkkanțugam (12), irdu (4), EC. III. Md. 41;
978 .... adarkke (12), elpadimbar (14), orbban (16), orbban (18), pergгадüra EC. I. 4;
982 .... irppar (69), orggehnl (97), orvvane (83), barkkum (144) EC. II. 133; irppudu (34), orbaun (29) EC. II. 134;

11th Century:

1000 .... kālamtilldi (12) E.C. I. 5;
1019 .... gardde (29), gadde (28), parbbi (14, 18), urbbi (17), arddidudu (17) EC. VII. Sk. 125;
1033 .... irpatteradu EC. IV. Hg. 17.
1057 .... parvvi EC. IV. Hg. 18;
1060 .... gadde (9) EC. VII. Sh. 6;
1063 .... garde, gadde, berdale, beddale, EC. VII. Ci. 18;
1076 .... berddale, perggađe, EC. VII. H1. 14;
1079 .... perggađe, EC. IV. Hg. 56;
1085 .... irppatu, galde (56), beldale (56) 
perggade (42) EC. VII. Sh. 10.
1089 .... garddeyum (8), berddaleyum (9) EC. 
VII. Sk. 298.

12th Century:

1104 .... pergattä (47), yerppatu (50), gardde-

yam (52), kalaəkcarcoi (53), irdda 
(55) EC. VII. Sk. 131;
1113 .... kittu EC. III. Nj. 44;
1117 .... The assimilation is more pronounced 
in the description of boundaries 
than in verse. Gadde, beldale, 
See EC. IV. Ch. 83.
1123 .... kirttikki (28), bidurddu (4), irpinam 
(24), enisirddu (44), āgirppudu (32). 
EC. II. 132;
1138 .... magucida for magulcida (34) EC. IV, 
Hg. 50.
1139 .... Kabbappunādo (77) EC. II. 141;
1175 .... magulci, EC. IV. HS. 112;
1176 .... eppattarolage (18) EC. I. 33;

13th Century:

1217 .... illirddu, EC. II. 170;
1218 .... ibbara, EC. VII. Sh. 5;
1284 .... Balligrämeya, EC. VII. Sk. 140-
1284;
1290 .... illadirddade (4), heggade (10), EC. 
I. 52;
1296 .... biddanu (8), neradirddu (12), gadde 
(10), EC. I. 45.

By the end of the 13th century, the assimilation 
of r and l to the following consonant was an accom-
plished fact though in poetry the unassimilated forms
were found. In the descriptions of boundaries which are in prose, no $r +$ consonant or $l +$ consonant are found after the 13th century.

In K.R.M.—the earliest Kanarese work published the $r +$ consonant and $l +$ consonant are found, irddem (I. 60), bardduńku (I. 72), korbbutta (I. 66), karccidoče (II. 69), neredirddu (II. 125), embudarkke (III. 67), perccal (III. 150), balddal (II. 36).

In K.V.V. and K.B.B. (1045), unassimilated forms are very common, e.g., ivarke, orvane, barppam (212), irppam (212).

But S.M.D. (1260) reflects the real state of the language. There seems to have been some doubt whether certain words should have $r +$ consonant or a long consonant.

Kēs’irāja, the author, of this points out that the list of words in Sutras 36-40 are to be pronounced with $r$ and with $l$; clearly indicating that the $r$ and the $l$ had been assimilated to the following consonant in colloquial speech and that, in writing, confusion had set in regarding the use of words with $r$ or $l +$ consonant. As he did in the case of $l$, he gives the list of words where $r$ or $l +$ consonant are to be used. This corroborates our inference.

Further, the change in the pronunciation of these words is noted by him in his description of the fleeting double consonants (Sutras 36-40 and sutras 59 & 60). In these sutras, the s’ithilatva or the slack pronunciation of double consonants (i.e. the 1st syllable was to be a closed one with a final consonant) is described. The words given in his list have in N.K. a new vowel, in between the consonants suggesting that there was some half vowel or a short vowel in between the first and the second of the double consonants in the pronunciation of his age. On p. 49
(Sutra 36) he gives two or three words which can have both dvitva and s’ithiladvitva showing the dialectical variation, or probably the learned and the colloquial pronunciation. In Sutra 60, he condemns s’ithiladvitva in consonant groups (r + const.)

It is probable that, in r + consonant, r had become assimilated to the consonant following and there was shortening of the long consonant in pronunciation by Kes’iraja’s time. But some poets had recognised this shortening, though conservative writing had retained the r + consonant and called it s’ithiladvitva or fleeting double consonant.

The latest grammar, K.S.S., paraphrases S.M.D. and is not of much help to us.

The inscriptions show that by the end of the 13th century, the assimilation of these consonants was an accomplished fact, but that, in verse, the archaic forms were retained.

VI Disappearance of the preconsonantal nasal:

A: Long vowel + nasal + suffix:

925 .... tōṇṭadim (7) EC. IV. yl. 25;
935 .... tōṭaman (12) EC. VII. Sk. 194;
950 .... kōṭe EC. III. Md. 41
982 .... nūṃki (51) EC. II. 134;
1057 .... tōṇṭakhaṇḍada; (24), tōṇṭa (33) EC. IV. Hg. 18;
1063 .... tōṇṭamum (23) EC. VII. Ci. 18.

B. Short vowel + nasal + consonant.

In N.K. these words have no nasals at all. Even in the 11th century there was confusion about the use of the nasal as can be seen from these few examples.

In K.V.V. & K.B.B. (1045), these nasals are generally preserved. But by 1260, the age of
Kes'irāja, confusion regarding the use of these nasals had set in and he, therefore, gives in Sutra 36, a list of words where the nasals are nitya or permanent (or compulsory); and where the bindu (nasal) is vikalpa or optional. This optional use of the nasal in some and the compulsory use of the nasal in the rest indicate that the nasal was gradually falling out and he wanted to retain the ancient usages by giving a list. Most of the words in his compulsory list have lost their nasals in N.K. (See the list given under 'The Dative Case' infra.)

But Bhaṭṭākālamkā's grammar, K.S.S., is not useful to our enquiry as he is more a commentator on S.M.D. than a grammarian giving a true account of the language of the period.
LONG CONSONANTS.

Long consonants are found between vowels and after -r in O.K. The intervocalic long consts. appear, only after short vowels; similarly the r followed by a long consonant is preceded by a short vowel except in one word pārvvarumān (in which, moreover, the group develops differently from the group preceded by a short vowel).

These long consonants are due to
(a) the suffixes with long consonants;
(b) the assimilation of: 1. the final consonant of the root and the initial consonant of the suffix: 2. r with the consonant following: and 3. of l with the consonant following;
(c) the retention of Pr. Drn. *-ŋ-, *mm, *-ll, and *-l̩ after short vowels in words of two syllables and before vowels;
(d) the consonants coming after -r;
(e) the long consonants in lws.

These long consonants of O.K. are shortened in Nws. and Lws. alike in N.K. after a short vowel in all positions. They are retained in emphatic and deliberate speech and in conservative writing.

The shortening of long consonants took place earlier in the terminational element (See p. 93)
1. The following suffixes have long consonants:
   Nws. -kke. anduvalikke, akkum
   -ittu. oḷlittu, ballittu. (op. SMD. 226).
   -pp-. bādhippa, muḍippidār.
   Lws: -itti- Dēveḍittiyar, sʾişittiyar.

2. In the following, the final consonant of the root and the initial consonant of the suffix are assimilated.
Vbs: keṭṭar;¹ viṭṭar; keṭṭ * nt-ar; viṭ-* nt + ār. sattar ².

Participle: Keṭṭa, koṭṭu, pokka, mikkudān, muṭṭidon, meṭṭi, viṭṭu.

In the passive form, eydappādvar < eydal + pādu + v + ār, -pp- is due to the assimilation of -l + p-.

3. In the following, i.e. in r + consonant group, r- is assimilated to the following consonant k- of ku. ikki < irku + i.


5. The long consonants in the following are probably due to the retention of the Pr. Kanarese * -ṇ, * m,*l, and * -l of words of two syllables, having a short vowel before these consonants: Exs. unṇūrūṁ, gō manaṇa, tavaṃadigaḷor, namma; alli, nilladān, nillavu, ballittu, uḷle, oḷlittu. In these, probably, Pr. Drn. had* -ṇṇ, *-mm, *-ll, and * -ll. In K, T, M. and Te. these final long consonants are shortened when they are absolutely final or before consonants; but before vowels, they are retained only when the vowel preceding these consonants is short and the words wherein they appear are of not more than two syllables.

Pr. Dr. * -ṇṇ
K. T. M. Te.
kaṇ, kaṇ kaṇ kaṇ
kaṇṇu (the eye) kaṇṇu kaṇṇu kaṇṇu

1. See Past Tense in Grammar for the explanation of these forms.
2. See Do do
3. See Grammar. Do do

G. O. I. 7
<table>
<thead>
<tr>
<th>Pr. Dr. *-ŋŋ</th>
<th>K.</th>
<th>T.</th>
<th>M.</th>
<th>Te.</th>
</tr>
</thead>
<tbody>
<tr>
<td>peŋ</td>
<td>peŋ</td>
<td>peŋ</td>
<td>peŋ</td>
<td></td>
</tr>
<tr>
<td>peŋŋu (a girl)</td>
<td>peŋŋu</td>
<td>peŋŋu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>maŋ</td>
<td>maŋ</td>
<td>maŋ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>maŋŋu (clay).</td>
<td>maŋŋu</td>
<td>maŋŋu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-mm-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nammaŋ (our servant)</td>
<td>nammaŋ</td>
<td>nammaŋ</td>
<td>mana</td>
<td></td>
</tr>
<tr>
<td>-ll-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kal</td>
<td>kal</td>
<td>kal</td>
<td>kallu</td>
<td></td>
</tr>
<tr>
<td>kallu (a stone)</td>
<td>kallu</td>
<td>kallu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pal</td>
<td>pal</td>
<td>pal</td>
<td>palu</td>
<td></td>
</tr>
<tr>
<td>pallu (a tooth)</td>
<td>pallu</td>
<td>pallu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bil</td>
<td>vil</td>
<td>vil</td>
<td>villu</td>
<td></td>
</tr>
<tr>
<td>billu (a bow)</td>
<td>villu</td>
<td>villu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-ll-</td>
<td>uļ</td>
<td>uļ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>uļ (inside)</td>
<td>uļļe</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>muļ</td>
<td>muļ</td>
<td>muļ</td>
<td>mullu</td>
<td></td>
</tr>
<tr>
<td>muļļu (a thorn)</td>
<td>muļļu</td>
<td>muļļu</td>
<td>mulu</td>
<td></td>
</tr>
</tbody>
</table>

But, in absolutely final position, the Pr. Drn.*-ŋŋ-, *-mm, *-ll, *-ļļ are simplified or shortened as given in the forms without- u above. Before consonants, they are found as single consonants:—

kan. -ŋ. kaŋkappu, 'a black collyrium applied to the eye.'

kaŋkuŋi 'the socket of the eye'. kaŋgone 'the outer corner of the eye'. kaŋdere 'to open the eyes'. maŋgođe 'a mud wall'

-1. kalgaņa 'a mill with stones for grinding'. kalmaņe 'a shower of hailstones'. kalkuţiga 'a stone-cutter'. kalnāru 'the American aloe'. palgaďi 'to
gnash the teeth.' paldudi 'the point of a tooth.
 paldere 'to uncover the teeth.'
 -l. muمكانre 'the plant Amaranthus spinosus.'
 muligeattige 'a knife for cutting thorns.'

Tamil and Malayalam:

-உ kaنشأattai 'the corner of the eye', kacrastța
'to blind the eyes by magic', kaĸuțtu 'the socket of
the eye.'

kaĸtițtam 'opinion from sight.' kaպațtai 'an
eyelid'. maĸkațțiri 'to form earth, as white ants.'
maĸkinarу 'an unwalled well'. maĸmalai 'shower of
sand or dust.'

maĸmagala 'the earth goddess.' maĸpăr 'a strata
of hard earth.'
-ல. kalneŅju 'a stony heart.' kalmaľaǐ, 'a shower
of hailstones' kalveĸti 'a stone cutter', kalvițu 'a
stonehouse.'

pulvițu 'a thatched house.'
-ல. muĸvαyan 'an insect that consumes wood.'

In 'tel. these consonants are used before consonant with -u.

6. In the following the use of long consonants
after -r are found in these inscriptions.
adarpπi, erddapam, orvvan, pάrvvaruman,
Sάsirvvar.

A consonant following -r is written as a long
consonant; probably the long consonant was divided
between the two syllables in pronunciation in that
period. -r preceding a long consonant is assimilated
to the long consonant if -r comes after a short vowel;
then the long consonant is shortened. O.K. orvvan M.K.
orban and obban, N.K. obbanu, colloq. obba, when
used independently and for emphasis, otherwise 'oba'.
allobа bandidαне 'a certain man has come there.'
In the case of pārvarumān, a vowel is developed between the r preceded by a long vowel and the double consonant and it > N.K. hāruvaru.

7. The following gives the long consts. in Lws.:

(1) प्लुव. with long consts: ayyaṅgal, kammarar, Janna, bhaṭṭa, bhaṭṭārakar, niṛiṭtamān, Vālliggāmeyar.

(2) Slw. without a long consonant, adapted into Kanarese with a long consonant:

nittadharmmamān < niṭya dharmmamān. māṇākka < māṇavaka. In N.K. these are also shortened, as bāṭariimge in these inscriptions shows that they were already shortened by the 7th century.

The following are examples of long consts. found shortened in these inscriptions:

A. NWS. 1. Verbs & Participles:—
in the fut. of ‘to be’1: ‘to become’ and the past of ‘to give’ ‘to be’ ida for idda, ppl of ir ‘to be.’
āy ‘to become’ akkum > akum, > akun; fut. of ā-gu ‘to become’ appār > appār > apar > apar.
‘to give’ koṭṭam > koṭam; koṭṭār > koṭār in the past tense.

(2) Dem. pron, idarke > idakke > idake

Lws: appa > apa in S'āntapanā; kammāra > kamara; bhaṭṭa > baṭa; bhaṭṭār < bhaṭṭār; Vālliggām > Baḷagāmve.

i Sya > isati in Asoka. nikhamisati. (Dhan)
i Sya > iŚati. in Asoka. VaḍhiŚati (Shabaz)
These are in the termination element—JRAS 1927 p 232 Kurumāḥ (skt) > skt Kurmah.
The following examples from later inscriptions show long consonants as well as shortened long consonants:

Inscriptions:—

9th Century:

810 .... nelliakki sollage (3) Ec. III. Nj. 26;
888 .... bhaṭārara (6) EC. I. 2;
890 .... bhatṭargge (68) EC. IV. yd. 60;
898 .... ālutumire (4) EC. III NJ. 96;

10th Century:

900 .... Mallisēnabhāṭārar EC. II. 4; -bhaṭāra
         (2, 3, 4 and 5) EC. II. 62; ālutam
         (3) EC. IV. Ch. 141.
910 .... sollageye (16) EC. III. Sr. 134;
978 .... āluttiire (8), bhaṭṭārakaravara (10),
        akkuṁ (17) EC. I. 4;
982 .... nūrumūvateṇṭenisida (86) EC. II.
        133;
995 .... Dēvaṇaṇ EC. III. 121;

11th Century:

1000 .... Haṅcadarmasēṭṭi (11) EC. i. 5.
1019 .... pūḍōṇṭakam EC. VII. Sk. 125;
1049 .... nandāvelakkm (34), nandāvelakimge
         (27) EC. IV. Gu. 93;
1057 .... oṁbhatēḷ oṁbhatumene (2) EC. IV.
         Hg. 18;
1076 .... kalluvesanamādisidaru (37), kalu-
         vesana mādisidaru (20) EC. VII.
         Hl. 14;

12th Century:

1104 .... Basavaṇānum (33) EC. VII. Sk. 131;
1120 .... mudipidalu EC. II 129; 1123. banhipatane Vanhipam EC. II. 132;
1148 .... nivedyakam EC. III. 110.
1175 .... Hulumoradi EC. III. 138;
1178 .... Hegde Deyavaya (10) EC. III. TN. 92;

13th Century:

1200 .... Biluvidye Rumani (13) EC. IV. Ch. 204.
1246 .... cikkabetakte EC. II. 165; cikkabet-takkeca EC. II. 319;
1255 .... sallabekendu EC. I. 6;
1247 .... setti EC. II. 243; setti EC. II. 243;
1276 .... nellusalage (55) EC. III. TN. 101.
1281 .... innaranu (16), praptigalanu (3) EC. III. TU. 106;
1285 .... Salabekendu EC. I. 7 (See 1255).
1290 .... Heggade Naka Na EC. I. 52. See 925 and 178;
1297 .... Hegadhealla (18) EC. I. 59; makali-mige (12) EC. I. 59.

14th Century:

1368 .... kapileyanu brahmaananu (30) EC. II. 344.
1380 .... Manikadewaru EC. I. 58;
1390 .... idharmake (27); EC. I. 39.

16th Century:

1517 .... brahmaananu kapileyanu (9), idake (7 and 8) EC. II. My. 5,
1544 .... Muluganahaliya (71) EC. I. 10.
Anantamati-avagalu (65); kalugalasakke (26; 28).
17th Century:

1639 .... balakikki (140), yeḍakikki (140) EC. III. NJ. 198;
1645 .... Haradanahaliyalu yihya (3) EC. IV. Ch. 124;
1673 .... Malavalliya (4), Malavalliya (5) EC. III. Mt. 63;

The following roots and proper names with long consonants are found:

1. Roots:
kaṭṭisu ‘to cause to be built’; kaṭṭu ‘to build’;
meccu (maccu) ‘to approve’; probably from mar-cu,
where -cu is a suffix. cf. pelcu, percu.

2. Proper Names:
(a) Of Persons.
1. Arabhatṭa (Pkt. bhaṭṭa); 2. Uḷḷikkalguruvadigaḷ; 3. Dallaga; 4. Dhanṭekutṭarēviguravi;

(b) Of Places.
1. Alamavalli (probably from ālam a banyan
   tree, palli-a settlement, or a village); 2. Uḷḷikal
   (probably a rolling stone); 3. Kittūr (kiru, small and
   ur a village); 4. Kittere (kiru, small and ere, a lord);
5. Killa; 6. Koṭṭara (probably from koṭṭa (given) and
   ara (for ara, charity); 7. Koḷattūr (probably from T.
   koḷatta. K. Koḷadā, of the tank and ur, a village); 8.
   Thiṭṭagapāna; 9. Nāvalli (probably from nā, four
   and palli, a village. four villages); 10. Nirilli (probably


APPENDIX.

The long consonants after short vowels are shortened in the following examples taken from kāvyas, dictionaries and grammars:¹
adapavalla, adapavala ‘one carrying his master’s, betel-pouch’; aṇṇa, aṇa ‘an elder brother’; anittu, anitu ‘so much’. annisu, anisu ‘to cause to say’; appa, apa, father; ‘a term of respect.’ appa, apa, aha ‘that becomes’; alli, ali ‘in that place’; illi, ili ‘here, in this place’; ennike, ennike ‘counting’; kaṇṇadaka, kaṇṇadaka ‘a pair of spectacles’; kalatana, kalatana ‘theft’; kuyyisyu, kuyisyu ‘to cause to be cut’; kūrittu, kūritu ‘that is sharp’; kollu, kolu ‘to kill’; geddalu, gedalu ‘the white ant’; gellu, gelu ‘to win’; caṭṭige, caṭīge ‘a small earthen pot with a broad mouth’; cikkaṭa, cikṭa, cigata ‘a flea’; cokkaṭa, cokta ‘purity’; jallaḍi, jalade ‘a sieve’; mullu, mulu ‘a thorn’; sattuga, satug,; satga ‘a ladle of wood’; sallu, salu ‘to enter a place, to go’; sallisu, salisu ‘to cause to enter, to deliver’; sollage, solage, solige ‘a measure of capacity’; hallu, halu ‘a tooth’; hoddi, hodike ‘a cover, a wrapper.’


Consts. and vowels of terminations are liable to a development, diff. from that in the body of a word. Changes are due to pronunciation being lax and muscular effort is not intense, i.e., termination behaves as though it were unaccented or not prominent:—
1. Loss of syllable.
2. Shortening,
   Voicing,
   Assimilation,
   or complete disappearance of a const.

RV * Madhai > mahe and-ðbi > hi. adhve > Pali. avhe. eni and änain > anusvara and later nasalisation of the vowel asmin > -s. through-asi. 'asya > assa > ;asa > s e.g. coras. -iṣya > isya,
   issi-issi, isi, iha, ihi. -asi. chavasi > hossi.

Result:—A. The inflectional system is destroyed, whatever the number of syllables of the terminations, due to the Phonetic weakness of the termination element.

B. Use of the other means of grammatical expression led to the termination being more lightly stressed and hence to the most violent phonetic changes in the terminational element.
PART I

B. GRAMMAR
PART I.

B. GRAMMAR.

Nouns.

The nominal stems found in these inscriptions consist of:—

1. *Substantives not analysable into root and suffix:*
   aneya, gen. sg.-elephant.
   edeyan, acc. sg.-place.
   pulla, gen. sg.-grass.

2. *Stems formed from verbal roots by the addition of one suffix:*
   ælge-rule, reign, from æl-to rule.

3. *Substantives formed from:*
   (a) existing substantival stems:—
   okkaltanam from okkal-thrashing from okku-to thrash.
   (b) adjectives or attributive words:—
   nalta (goodness) from nal-good.
   oltu (good, noun) from ol-good.

4. *Substantives formed from the past and future declinable participles of verbs:*
   with gender suffixes, if any.
   alidon-he who destroys-from alida-Dpp. of ali-to ruin.
   ittodu-that which is given, from itta-Dpp. of i-to give.
kādōn-he who protects, from kāda-Dpp. of kāy-to protect.

5. Substantives formed from pronominal adjectives by adding gender-suffixes:
   per-an }
   pel-an }
   another person from pera = the other.

6. Substantives formed from Numerals:
elapadimbarge-to the seventy people.
sāsirvvar-one thousand people.
But in the case of lws. from Skt. the stems are formed as follows:—

1. words borrowed from Skt. without any change:
kulam, janam, dēham, dharaṇiyuḷ, bhaktiyin, Maraṇam, mōham, rājyaṃ, lakṣyaṃ.

2. words borrowed from Skt. with modifications:
ācāri, niśidhige, riṣyar, śiṣṭtiyiar.

3. Skt. words in fem. gender, ending in-ā, are adopted into Kanarese, substituting -e for ā. 
bāle from bālā,
mariyādeyan from maryyāḍā
vidyullategaḷ from vidyullatā.

4. Skt. stems ending in -s drop -s.
manadec from mana (Skt. Manas)
tapam from tapa (Skt. tapas).

5. Skt. -vat (-vant) stems are borrowed with the strong form of the stem -vant.
lakṣanavantar.

6. Substantives derived from the Dpp. of the causative forms of Skt. roots:
pālisidom

7. Past participles of Skt. verbs are used as substantives:
rājas' rāvitam-āge.
Gender.

There are three genders, masculine, feminine and neuter.

1. Substantives denoting male persons are masculine;
2. Substantives denoting females are feminine;
3. All other substantives (denoting animals, their actions, qualities, etc.), are neuter.

Masculine. Feminine. Neuter.
arasan, king { no okkaltana-farming
alidan, the destroyer } examples. pali-blame
kādon, the protector pāvu-a snake
salvon, the goer pulu-a worm.

The masculine in the nom. sg. is either the simple stem without any suffix or termination, or the stem with any of the following suffixes to distinguish gender:—

-an, -am, -am, on, om. in -a stems only. (K.B.B. 50.)

(a) stems without any suffix or termination:
masculine.—Allagunda, aḷiya, ere, Kāmba, Naṣṭappa, maga.
feminine.—tapaccale.
neuter.—ittodu, oltu, kere, dhoṇe. pali.

(b) stems with suffix:
(These suffixes distinguish the gender of the stem as masculine):—
masculine.—arasam, arasam, alidom, alivon.
feminine.—no examples.
neuter.—ūḷigam, okkaltanam.

It will be shown under "Declension" that the suffix -an runs through all the cases of the sg. except in some cases, the dative, and sometimes in the pl.
-on is found as the gender suffix in the nom. sg. (-on <-avan, see -on under "Adjectives")

The use of -am for -an is due to the use of the anusvāra symbol (see "the nominative case" under "Declension").

The use of -am is found only in the case of Skt. words:

Kucēlam, Guṇabhūṣitam.

Loan words, when adopted into Kanarese are regarded as Native Kanarese words in the matter of gender. The following lws. are used as neuter. mahājanakke, mūvettunūrā, dēvejanaṃ, prajeyum (The same usage is found in later kāvyas).

The forms, Śrī Jambunāyygir, Dēvedittiyar', s'ištitiyar show that feminines were formed from the masculine by suffixing -i and -itti respectively:

Śrījambunāyygir from Śrī Jambunāyaka (masc.), guravyi from gurava.

Śi śittiyar from śiṣya (masc.)

There is no example of the fem. sg. of a NW. in these inscriptions.

The neuter nom. sg. is the stem ¹; some stems ending in -a take -am or am as the nom. sg. suffix, (see neuter nom. sg. under "Declension").

Nws.—neuter.

(a) stem as nom. sg. neuter.

okkaltana.

(b) stem with -am.

ūligam, okkaltanam.

Lws. (a) stem without suffix:

¹. Here in these inscriptions eltu (a bull), Kavile (a cow) pulū (a worm) and pāvu (a snake).
masculine: ācāryya, Guṇakīrtti, -prabhu, bhaṭāra.
Mēghanandīmuni, Sarppaculāmaṇī.
feminine: tapaccale.
neuter: nisidhige, pāda.
(b) stem with suffix:
masculine, -an.
andhan, niravadyan, pūjyamānan, munivaran,
Saukhyasthan.

-am.
Kucēlam, Guṇabhūṣitam.

-om.
pālisidom.
feminine, no examples.
neuter -am.
āyuṣyam, kulaṁ, tilakaṁ, svarggaṁ.
-avu, ātmavaśakramavu, mukhavêu.

In the neuter sg., all Skt. lws. have -am or -am added to the stem as a general rule.

aḍigal—"Feet" is neuter when used as an independent word. When suffixed to guru- (a teacher), Guruvāḍigal (the feet of the guru) neuter in form, was used as masc. like the Skt. mitram, kalatram and śrībhagavatpādaiah; Guruvāḍigal muḍippidār the teacher ended (his life); the -ār of the verb indicates that this Neuter nom. pl. is used in the sense of masculine nom. pl.

In the case of dēvake, and devarke, the word dēva (god) is used in the neutral and the meaning given to it by Dr. Fleet is "the establishment of the temple."

The -a stems in the masculine sg. and in the neuter sg. take -an- and -ad- [K.B.B. (51) ṇoṛoṛā (51)] respectively, as suffixes between the stem and the case-ending. But the -i-, -u and -e stems g. o. i.
have no such suffixes. Pronouns adu, idu (neuter) take-ar-as suffix, but only the glides -y- in -i and -e stems and -v- in -u stems. Why this differentiation is made is not known at present.

**Number.**

There are two Numbers—sg. and pl.

The sg. is either the simple stem in the nom. or the stem with the gender suffix or glide and case-termination.

(a) *simple stem in the sg:*

*masc.* Nws. Allagunda, aliya, ere, kamba,

-a stems: Dallaga, maga.

-lws. kamara, Naṣṭappa, Basantakumara, Rāma-
singabhaṭāra, Vasantakumāra Śāntivarmma, Śrī-
maccitravāhana, Śrivikramāditya bhaṭāraka, śrīvina-
yādityarājaśraya prithivīvallabha-mahārājādhirāja
paramesvarabhaṭāra.

-i stems: Aksayakīrtti, Guṇakīrtti, Pallavācāri,
Puṣpāsenaṃcāri, bhāgi, muni, sākṣi, Sarppacūlaṃnaṇi,
Vinayadēvasēnānānamahāmuni.

-u stems: Caritaśrīnāmadhēyaprabhu.

*Feminine.* no examples.

*Neuter.*

-a stems: okkaltana.

-i stems: géli, pali.

-u stems: ittodu, oltu, pulu.

*lws.*

-i stem: pūti.

-e stem: nisidhige.
(b) *stems with gender suffix*:

<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>-an</td>
<td>arasan</td>
<td>-pātakan</td>
</tr>
<tr>
<td>-am</td>
<td>....</td>
<td>Kucēlam, Gūṇabhūsi tam.</td>
</tr>
<tr>
<td>-on</td>
<td>aļivon</td>
<td>....</td>
</tr>
<tr>
<td>-om</td>
<td>alidom</td>
<td>pālisidom</td>
</tr>
</tbody>
</table>

Feminine no examples.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>-anm</td>
<td>okkaltanaṁ</td>
<td>kulam</td>
</tr>
<tr>
<td>....</td>
<td>ūlgam</td>
<td>doṣam</td>
</tr>
<tr>
<td>-am</td>
<td>....</td>
<td>dēham</td>
</tr>
<tr>
<td>-avu</td>
<td>....</td>
<td>atmavaśa-kramavu mukhavu.</td>
</tr>
</tbody>
</table>

The pl. is formed by the addition of -ār, -ar, and -gal.

Masculine and feminine stems form their pls. by suffixing -ār or -ar.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>-ār</td>
<td>....</td>
<td>aninditār</td>
</tr>
</tbody>
</table>

Feminine

<table>
<thead>
<tr>
<th>Nws.</th>
<th>Lws.</th>
</tr>
</thead>
<tbody>
<tr>
<td>....</td>
<td>Rājaṁmatīgantīyar</td>
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</table>

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</thead>
<tbody>
<tr>
<td>-ar</td>
<td>arasar</td>
<td>āmikkōttamar</td>
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</tbody>
</table>

Feminine

<table>
<thead>
<tr>
<th>Nws.</th>
<th>Lws.</th>
</tr>
</thead>
<tbody>
<tr>
<td>....</td>
<td>Dēvakhatiyar Śişṭiyar</td>
</tr>
</tbody>
</table>

-ār is more ancient than -ar.

Masculine stems ending in -i, -u and -e from plural by suffixing -gal. (K.B.B. 40).

<table>
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<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>-i</td>
<td>....</td>
<td>bhāgi-gal</td>
</tr>
</tbody>
</table>

8*
Fem. -e .... -avvegal -abbegał

All Neuter stems form their plural by suffixing -gal.
Nws. Lws.
.... śrīsamgaṅgaṅala. vidyullatalgal vratagal.

There is no differentiation between Nws. and Lws. in the formation of the plural.
The use of the honorific plural for kings, monks and nuns is very common and most of the plurals in masc. and fem. are honorific ones:—K.B.B. (42.) SMD. 102.

Masc. kings mahārājar arasar.
monks ācāriyar guruvār māsēnār
nuns Devakantiyar Śiṣittiyar.

The formation of the sg. and the pl. is seen in the declension of Nouns.

A subject in the sg. has often the verb in the pl. and vice versa, e.g., 3-71, 3-17, 6-18, 24-2 and 50-1.

Declension.

There is only one declension for all stems in all genders.

There are seven cases:—(1) Nominative,
(2) Accusative,
(3) Instrumental,
(4) Dative,
(5) Genitive,
(6) Locative,
(7) Vocative.

The stems end in -a, -i, -u, -e and consonants. The study of these stems is taken up case by case.

The Nominative Case.

There is no case termination for the nom. sg. in all the three genders [K.B.B. 74 तत्त्वविभाजनमानस्संहारम्]. Either the stem or the stem with the gender suffix is used in the nom. sg. The pl. is formed by suffixing -är, -ar or -gāl in the Masc. and fem. but -gāl in the neuter. In a few cases, -u is found as the nom. sg. suffix.

(a) The stem as nom. sg.

-a stems: Masc. Native words: Allagunda, ašiya, kāmba, Dallaga.

Loan words: kamara, Naśṭappa, Basantakumara, Rāmasingabhaṭāra, Vasanta-kumāra.
S’āntivarmma, S’rimatcitravāhana, S’rivikramāditya-
ḥaṭāraka, S’rīvinayādityarājās’rayaprithivī-
vallabha-
mahārājādhīraṇa paramēśvarabhaṭāra.

Feminine. No examples.

Neuter. Nws. No examples,
Lws. dēgula.

-i stems: masc. Nws. no examples.
Lws. Ākṣayakīrtti, Pallavācāri, Īnākīrtti Puṣpāsēnācāri, bhāgi, muni; sakṣi, Sarppacūlāmaṇi.
Feminine. No examples.

Neuter. Nws. gēlı, pali.
Lws. pūtī, bhūmi.

-u stems:
Masc. Nws. No examples.
Lws. Carita' rīnāmadhēya prabhu.

Fem. No examples.

Neuter. Nws. ittodu, oltu, pāvu, pulu.
Lws. no examples.

-e stems:
Masc. Nws. } no examples.
and
Fem. Lws. }

Neuter. Nws. no examples.
Lws. nisidhige.

But the masc. stems ending in -a are used as nom. sg. with any one of the following suffixes of the masculine gender.

-an, -ām, -am, -ōn and ōm. K.B.B. 39, 45, 50.

-an seems to have been the original masculine and neuter suffix for all stems in -a. The reason for this supposition is the magan "son" (masc.) and maran "a tree" (neuter) have the same -an, not only in the singular, but also in the plural Nārayaṇaṇyaṇgaḷu, masc. (nom), īvelviṣayamagaḷaṇ, neuter (acc.) and in all the cases. Examples for all the cases are not found in the inscriptions studied. Later, -an was restricted to the masculine gender and -am to the neuter. -ām and -am are essentially the same. The form with -m is used before words beginning with a consonant; the forms with -m or -n before words beginning with a vowel. The only pre-vocalic form in the case of Skt. lws. is -m; -ōn and ōm are used as suffixes of the.
declinable (relative) past participles of verbs which are used as adjs. (see "Adjectives")

-\textit{an}.

\textit{Nws.} arasan\textsuperscript{1}, Allagundan, Nāgeṇṭan.

\textit{Lws.} Guṇasāgarādvitiyanāmahēyan, Candra-
dēvācāryyanāman,
Nandisēnapravaramunivaran, mahādēvan,
Vidrumādhara Śāntisēnamunīśan.

-\textit{am}.

\textit{Lws.} Kucēlam, Guṇabhūsitam.

-\textit{am}.

\textit{Nws.} no example.

\textit{Lws.} Kundavarmaarasam, guravam, perggora-
vam.

The masc. -i, -u and -e stems have no suffix or termination in the nom. sg.

The use of -m as the termination of the nom. sg. for all the stems in all the genders\textsuperscript{2} by later grammarians is due to the influence of Skt. lws. in the neuter and the interpretation as -m or -n of the anusvāra at the end of a word; this is seen from the examples given by them for illustrating the sūtras; maram (SMD 93).

\textbf{Nom. sg.} \textbf{Fem.} No examples.

\textbf{Neuter.}

As stated already, in principle there is no suffix or termination in the nom. sg. But the following suffixes -am, -am and -avu are found in -a stems. Essentially, all these are different forms of -am, avu<am -u.

\footnote{1. Caldwell and Kittel consider that arasan is lw. from Skt. and derive it from Skt. rāja.}
\footnote{2. K.B.B. 39,45,50; K.V.V. 15; SMD. 98 & 105; K.S.S. 227.}
Neuter.
Nom. sg.

-am.
Nws. no examples.
Lws. āyuṣyam, Kaṭavapraśailam, dharmam, parijanam,
maranam, lakṣyam.

-am.
Nws. ūlīgaṁ, okkaltanam.
Lws. dōṣam, paramārttham,
svarggam.

Caldwell\(^1\) and Gundert state that -am is an obsolete demonstrative pronoun meaning 'it' and hence -am is not a borrowing from Skt. But L.V.R. Iyer\(^2\) comes to the conclusion that -am is a borrowing from Skt. since the use of -am as a demonstrative is nowhere seen in T., Kan. or in any of the Drn. languages. But he has not noted the use of -am in T. and K. in the nom. sg. and the incorporation of -am in the plural of neuter -a stems e. g. maraṅgaḷ in T. and K. There is one neuter pl. acc. where -an-gaḷ<äm-gaḷ is found īvelviṣayamgaḷam.
cf. ālampū, the flower of the banyan tree, where -am is the nom. suffix, used in the gen. sense. It is not likely that -am, a simple suffix of the neuter used in the sg. and the pl. of neuter -a stems will be borrowed by a highly cultivated language like T. or Kan. from Skt.

Nom sg. Neuter-avu.

These two lws. have -avu as the termination of the Nom. sg:

ātmavaśakramavu, mukhavu.

As pointed out already, the Nom. sg. of Neuter
Lws. ending in -a have -m or -am as the suffix.

---
1. C.D.G. p. 257.
The use of avu (<am-u) as the termination resolves itself ultimately into -am -u. This -u, used only twice in nominal stems, is generalised as the nom.sg. case-termination in N. K. and does not appear in any other case-forms.

ittodān, iravān, mṛtyuvāravān, varppin—in these forms -u disappears when the acc. or other case-termination is affixed. If it were a part of the stem, this -u would have survived in all the cases. The fact that the nom. sg. has no case termination, coupled with the appearance of this -u only in the nom. sg. leads us to suspect that this -u may have been a nom. sg. suffix.

This -u is found in the pronouns, personal termination of verbs and all nouns ending in consonants in M. K. along with forms without this -u; in N. K. it is fully established as the nom. sg. case-termination of all stems of both Nws: and Lws. in all genders and numbers. The addition of this -u has not modified the meaning or grammatical function of any of the words to which it is suffixed. Verbal roots ending in consonants in O. K. and M. K. have this -u in N.K. This -u does not appear even in N. K. before a suffix beginning with a vowel.

This -u is found in T. Mal. Tel. and Tu. also. Its non-existence in the other dialects and their late appearance in these dialects show that this -u has a definite purpose to serve. In many inscriptions it is written, though not pronounced, on account of the needs of metre.¹ Even in N.K. colloquial speech, it is not always pronounced, though it is always written.

The "euphonic" theory put forward by Caldwell and Kittel does not explain the use of -u as nom. sg. case-termination in N.K. Caldwell himself doubted whether this -u had not a specialising signification at first which had now been lost.²

I think the origin of this -u may be this:—

In Kanarese, there are a large number of verbal roots which end in consonants. These roots were used both as verbal roots and nouns.—

atus - to open to flower; a flower
alal - to sorrow; grief
kaval - to branch off; a branch
kukil - to sing as a cuckoo and a cuckoo
talir - to sprout; the tender sprouts of a plant.

nul - to make thread; thread
pan - to get ripe; a ripe fruit
pöl - to cleave asunder; a piece
bál - to live; living, life
bîl - to fall; uncultivated land, a creeper.
mugul - to shut the eye-lids; an opening bud.

mûl - to be thorny; a thorn
siqil - to be split; thunderbolt
sîn - to sneeze; sneezing
sîl - to cut asunder; a portion

Naturally, the use of the verbal root as the 2nd sg. imperative and as a noun caused some confusion and difficulty to the Kanarese child. It saw verbal nouns formed from roots by suffixing -pu and -vu:

---

-pu:  ōpu<ō - to love.
kāpu<kā (y) - to protect
tōrpu<tōr - to appear
pađepu<pade - to get
mārp u<mār - to change
mēpu<mēy - to graze

-vu:  ari-vu<ari - to know
al-i-vu<ali - to ruin
ul-vu<u l i - to remain over
era-vu<ere - to pour
kara-vu<kare - to milk
kī-vu<kī - to form pus
tili-vu<ti l i - to know
tera-vu<ter e - to open
nera-vu<nere - to take place
nō-vu<nō - to pain
pari-vu<pari - to flow
pasi-vu<pasi - to be hungry
pali-vu<pali - to slander
mera-vu<mere - to shine
sā-vu<sā - to die
suli-vu<sul i - to turn round
seľa-vu<sele - to drag, to pull

Further, verbal nouns were also formed by suffixing-udu or -adu;
   kare-v-udu-calling<kare - to call
   kunī-v-udu-dancing<kunī - to dance

Verbal nouns may be formed from every verbal root by suffixing -vudu.

Besides these, a large number of nouns in nom. sg. in Kan. end in -u:—
   karu - a calf.
   palu - a forest.
pu\textipa{\text{lu}} - a worm.
p\textipa{\text{avu}} - a snake.

Further, the declension of stems ending in a consonant (the verbal roots ending in a consonant when used as a noun) was in no way different from that of the noun ending in -u excepting the dative.

The forms of nouns ending in -u found A. in the inscriptions and B. in the k\textipa{\text{avyas}} are shown in the following list: To show that the words end in -u, the stem forms found in the inscriptions are given in the list marked C.

### A. From the Inscriptions.

<table>
<thead>
<tr>
<th>Date</th>
<th>Without suffix.</th>
<th>Date</th>
<th>With suffix.</th>
</tr>
</thead>
<tbody>
<tr>
<td>C. 900 saypi\textipa{\text{mtid}}\textipa{\text{em}}, Mc. 38.</td>
<td>C. 950 r\textipa{\text{upinol}} SB. 39. Sh. 47, 35.</td>
<td></td>
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</tr>
<tr>
<td>974 pe\textipa{\text{m}}\textipa{\text{pin SB. 59.}}</td>
<td>974 pe\textipa{\text{m}}\textipa{\text{pinol SB. 139 Sh. 47 35.}}</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1047 o\textipa{\text{lpim A. SI. 13, p6.}}</td>
<td>1047 o\textipa{\text{lpimge SB. 139. Sh. 47. 35.}}</td>
<td></td>
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</tr>
<tr>
<td>1068 melpan-\textipa{\text{avarijisida Sk. 13.}}</td>
<td>1068 melpan-\textipa{\text{avarijisida Sk. 13.}}</td>
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</tr>
<tr>
<td>1071 al\textipa{\text{ip-ambo\textipa{\text{ti}}\textipa{\text{tu Sk. 129.}}}}</td>
<td>1071 al\textipa{\text{ip-ambo\textipa{\text{ti}}\textipa{\text{tu Sk. 129.}}}}</td>
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<tr>
<td>1074 po\textipa{\text{lepim E.I. XVI. 70.}}</td>
<td>1074 po\textipa{\text{lepim E.I. XVI. 70.}}</td>
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<tr>
<td>1074 pem\textipa{\text{pam E.I. XVI. 70.}}</td>
<td>1074 pem\textipa{\text{pam E.I. XVI. 70.}}</td>
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<td>1677 alagar\textipa{\text{m SK. 124.}}</td>
<td>1677 alagar\textipa{\text{m SK. 124.}}</td>
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<tr>
<td>&quot; bal\textipa{\text{pim }}</td>
<td>&quot; bal\textipa{\text{pim }}</td>
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<tr>
<td>&quot; o\textipa{\text{lpim }}</td>
<td>&quot; o\textipa{\text{lpim }}</td>
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<tr>
<td>1073 \textipa{\text{arpinesakam SC. 299}}</td>
<td>1073 \textipa{\text{arpinesakam SC. 299}}</td>
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<tr>
<td>1074 ka\textipa{\text{dupi\textipa{\text{m}}\textipa{\text{d}}\textipa{\text{am E. I. XVI. 70.}}}}</td>
<td>1074 ka\textipa{\text{dupi\textipa{\text{m}}\textipa{\text{d}}\textipa{\text{am E. I. XVI. 70.}}}}</td>
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</table>
112 nanjanembamtire E.I. XIII. 41.
1117 pāypan Bl. 58
1121 olpim SB. 128

1122 Munisim Sh. 4
1122 binpiṃdam Hn 116
1155 rūpin HN. 57
1156 sompanāldu HN. 69
1156 rupim

1158 pempim patihitadim SK. 23.
1158 munisimdam SK. 18
1160 pempinumeyam Bl. 193.
1162 kilvaraj-imde Dg. 42
1162 permepanāvagam H.S. 187.
1163 eḷamāvim banaim SB. 64.
1169 munisimda I. A. IX. 97.
1170 adaṭimde Dg. 32
1177 pempaṃ A.K. 62
1180 belpim SB. 71
1181 imb-im SK. 197
1181 olpim

1103 permipina tiṃpinol Kd. 137
1139 olpinim SB. 141
1149 tōlbalpiniṃ HN. 65
1156 kempina
1160 rūpinoļ TM. 9
1160 Saranidhigunpinol DG. 35.
1162 olpinakūrpu A.K. 172
1164 poḍarpinoļ DG. 43
1164 anminā Sc. 277.
1169 olpinaĝaram Kd. 51

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Date Without suffix.  
C. 1181 olavi$m Sk. 197  
1185 pempi$m AK. 127  
,, kempi$m ,,  
,, sompi$m ,,  
,, i$mpam ,,  
,, melpinodavid$ A.K. 127.  
1185 agalim Bl. 72  
1186 rupi$mdam Bl. 175  
,, sobagimde ,,  
1189 celva$mpa$devudu E.I. XV. 34.  
1191 bivim Kd. 156  
,, nalavim ,,  
1198 rupam Sb. 140  
1203 pempi$m Kd. 36  
1205 alagim TK. 42  
,, alavimda ,,  
1201 belakam miguvudu Sb. 28.  
1217 olpi$m Bl. 136  
1220 olpa$m Bl. 112.  
1220 nalavim Ci. 72  
1230 pempa$m Ng. 98  
1233 ka$dupi$mdam AK. 82  
1233 pempa$m Ck. 31  

Date With suffix.  
1172 olpi$mdam Kd. 66  
,, arivina Kd. 66  
1173 rupi$mda HN. 71  
1174 rupi$mda Sk. 236  
1176 bi$npimge SB. 66  
1181 olavim Sk. 197  
1187 da$nidagova I.A. XII. 96.  
1191 ada$tim Kd. 156  
1203 gunpi$md Kd. 36  
,, bi$npim Kd. 36  
1203 olgavumgimim Sk. 225.  
1204 ada$timda Hl. 7  
1215 aligi$vim$dimda Sb. 276.  
1219 rupinondati$sayam Ng. 29.  
1220 balpinol$ Bl. 112  
1223 seramgimge CN. 203.  
1224 kurupina Dg. 25  
1280 balupimim Dg. 59
Date Without suffix

1242 Olavim Kp. 76.
1254 penpanimnēvelvelm AK. 108.
1276 Sompanipačedu Cu 269.
1280 nalavim Dg. 59
1286 alavim AK. 9
1291 mulisimndaś Kp. 10
1371 nalavimde Nj. 43
1408 odavim

Date With suffix

1291 dombimge KP. 10
1465 pāṁginole Sb. 330

B. From Kavyas.

KRM. 877 AD.
PB. 941 A.D. (Pampabhhārata).
PR. 1105 A.D. Pamppara-māyana).

Without suffix.

alipam PB. 4, 55; PR. 14-13.
alapam PR. 1, 100.
ānegadupam PR. 3, 57.
inisam KRM. II. 46.
imba PR. 1, 29.
imba-aiḥ ariyađe PR. 13, 138.
uṇisam PB. 3, 26.
urvim PR. 4, 16.
eggam PR. 2, 72.
kadāmpam PB. 10, 87.
kalumbam PR. 6, 115.
kurupinda PB. 10, 87.
kūrpaṃ PR. 2, 59.

With suffix-in-

aṅg-in-ol PB. 2, 61.
ambēr-in-ge PB. 2, 62.
ariv-im-ge PB. I. 24.
ulāv-in-ol PB. 1, 24.
amard-in-a PR. 10, 67.
alamp-in-im KRM. II. 104; Pr. 16, 55.
kālgāpin-ol PR. 2, 11.
kāpiṃ-ge PB. 8, 90.
celv-im-ge PR. 3, 75.
talp-in-ol PR. 9, 167.
naṃj-in-a PB. 6, 75.
muyp-in-a PR. 14, 184.
Without suffix.

kėdam PR. 9, 109.
kopp-am PR. 5, 87.
Jarag-am PR. 5, 20.
padep-am PR. 1, 122.
palik-imda PR. 11, 125.
Ciŋp-im PR. 1, 107.
Ceragaŋ PR. 10, 131.
mātam KRM. III. 201.
mulis-am KRM. II. 108,
III. 119.
mołag-am PR. 9, 32.
sūdam PR. 9, 109.
Serag-am PR. 10, 131.

With suffix-in-
saypin-im PR. 7, 78; 13,
113.

C.

Date.

<table>
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<tr>
<th>alavu</th>
<th>Sh. 64</th>
<th>1172</th>
</tr>
</thead>
<tbody>
<tr>
<td>ārupu</td>
<td>Cn. 248</td>
<td>1183; Sh. 64, 1172.</td>
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<td>900; Sh. 4, 1122; Sc. 138, 1145.</td>
</tr>
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| käyppu | E. I. XIII 41 | 1112; Sc. 140, 1198. |
| gunpū | Kd. 51 | 1169; Hn. 53, 1170. |
| celpu | E. I. XV. 34 | 1189 |
| tanppu | Hn. 116 | 1122; Bl. 193, 1160. |
| telppu | Sa. 159 | 1159 |
| terappu | Sc. 140 | 1198 |
| pemppu | Sb. 133 | 982; Ng. 76, 1145; Bl. 193, 1160. |
|       |       | Hn. 53, 1170. |
Date.

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<th>E. I. XV. 329</th>
<th>1028</th>
<th>Sc. 140, 1198.</th>
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<tr>
<td>balpu</td>
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<td>1199</td>
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<tr>
<td>rupu</td>
<td>Ak. 62</td>
<td>1177</td>
<td>DG. 25, 1199.</td>
</tr>
<tr>
<td>Saypu</td>
<td>Ak. 127</td>
<td>1185</td>
<td>Sc. 140, 1198.</td>
</tr>
</tbody>
</table>

The declension of -u stems and stems with a final consonant with and without suffix -in- was very similar:

- varavu - ān = varavān.
- bāl - ān = bālān.
- bal - ā = bālā, bal-in-ā
- baṭar - ge, = baṭargge
- baṭar - im - ge = baṭarimge.

All these forms are found in these inscriptions.

Further, participles of rts ending in -u and of those ending in a consonant are similar in form very often:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
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<td>turuki</td>
<td>bāl</td>
<td>bāli</td>
</tr>
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<td>malagi</td>
<td>udir</td>
<td>udiri</td>
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<td>aruci</td>
<td>aḍar</td>
<td>aḍari</td>
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<td>īnti</td>
<td>pīr</td>
<td>pīri</td>
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<td>kaṭṭi</td>
<td>kār</td>
<td>kāri</td>
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<td>ōdi</td>
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<tr>
<td>ōdu</td>
<td>ōdi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>keḍapu</td>
<td>keḍapi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tarbu</td>
<td>tarbi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nemmu</td>
<td>nemmi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>taḍavu</td>
<td>taḍavi</td>
<td>tāl</td>
<td>tāli</td>
</tr>
<tr>
<td>tīnu</td>
<td>tīvi</td>
<td>sīl</td>
<td>sīli</td>
</tr>
<tr>
<td>arasu</td>
<td>arasi</td>
<td>poral</td>
<td>porali</td>
</tr>
</tbody>
</table>

G.O.I.
Though there were exceptions, the child found a large number of examples where this similarity existed.

Also, the Sandhi forms of words with -u and rts with a final consonant resembled very much.

Examples of these forms from the inscriptions are:

A.D. 980 pomgaḍamgidudu. E.I. XV. 329
1030 pemp-askhalitaguṇam. Maṅjarābād 45.
1032 taṇip-i. Sorab. 184.
1060 pemp-ūrjitaṁāytu. E.I. XV. 87.
1068 melpan-āvarjisida. Sk. 13.
1081 terapilladantu. E.I. XVI. 59.
1162 pemp-in-āvagam. Huṇsūr. 137.
1169 munisimd-irkuḷigolvudu. I.A. IX. 97.
1183 gunpuḷḷarē. A.K. 79.
1185 Melpin-odavida.
1219 rūp-in-ondatis' ayam. Ng. 29.
1223 Seraṁg-im-g-ajan-āneyam. Cennarāyapaṭna.
1224 rūp-amadādudu. Dg. 25.

In course of time, the noun-forming suffix -vu may have become -u by the loss of the initial v- and -u alone may have been used as the noun-forming
suffix as we have instances of such -u in the inscriptions of the next century.

Even in colloquial speech in N. K., we have mātiinda, ētiinda, guripinida < matu, ētu, guripu.

The child naturally suffixed -u in all those verbal roots ending in consonants when used as nouns. This -u was generalised as a noun-forming suffix at first. Since the stem was used without any suffix or case-termination in the Nom. Sg later on, this -u was generalised as the nom. case-ending, and therefore was added like all other case-endings to the sg. and the pl. The pronouns in the nominative had this -u suffixed to them. The personal terminations of verbs are fragments of pronouns and they too have -u in M.K. and N. K. In N. K. grammars, -u is the nom. case-ending of all stems in both the numbers and in all the genders.

It is stated that the virāma is represented, by u throughout and pointed instances are of s’rimatu, pārthivēndranu, and pogalaluke (E. I. V. p. 25). But in E. I. IV. p. 350, Fleet says that the virāma is represented by its own proper sign which resembles an exaggerated superscript r or e in ll 2, 4, 11, 15, etc. But in mattaru (24), the virāma is represented apparently by u. At any rate the occurrence of mattar in Saṁdhi in l. 23 and by itself in ll. 34, 35 suggests that in mattaru, the final mark is intended to represent the virāma and not to be pronounced. Further, in E. I. IV. Jaṭirimga Rāmēśvara Hill, he states that the virāma is represented by its own sign in dēvar (7) and koṭṭar (12). In E. I. V. p. 9 both enal and enalu, paḍuval and paḍuvalu, mūḍal and mūḍalu (42, 47, 48) are found. In E. I. XIII. p. 168,
u is often used, but not always, to denote the absence of a vowel after a consonant.

In E. I. XII. p. 355 u is written instead of the virāma. On page 336 of E. I. XII, the notation of the virāma is found in several places in the prose portion as well as in verse—dhātriyolu and more notably in tatu-kanīyam (11) and bhavētu (48).

Why the virāma should come after every word in an inscription and whether it does so always is not clear. Tatu is the normal pronunciation of the vaidikas or orthodox people in Mysore and Dharwar areas. In fact, all the statements made in the E. I. clearly indicate that u was gaining a place in literary composition as it had established itself in colloquial speech. The people wrote in prose as they pronounced, but in conservative verse, the orthodox school did not accept it for some time and pronounced as in the past. But later, u came to stay in verse as in prose and is still in common use in N. K.

The original principle of having the simple stem or the stem with the gender suffix in masc. -a stems, was kept up in the conservative literary compositions, though -u was gaining strength in popular speech. That is why in some of the inscriptions in verse of the eighth and later centuries, -u is written but not pronounced, owing to the needs of metrical length. But in prose, they were written and pronounced. Conservative writing rarely adopts the change in popular speech very soon. Poetry was rarely written in popular speech in ancient times. Linguistic modifications get into poetry after a fairly long period of trial in popular speech. Hence this -u is rare in the earliest inscriptions and is more and more in evidence
in later ones; by the 15th century A.D. -u had established itself fully in the Kannada language. The silence of grammarians on this point is due to the fact that their grammars were chiefly based on standard literary works which were mostly in verse. The addition of this -u made the introduction of new grammatical forms necessary in M. K.

In the pl. the pluralising particle is suffixed to the stem directly in all the genders. The masc. and the fem. genders have the same pluralising particles: -ār, ar and -or in the case of -a stems; ār, ar and -gal in the -i stems; and -gal in the -u stems.

We have reasons to suspect that -ār is the more ancient of the two. In fact, -ar is derived from -ār. In 3rd pl. of verbs we have ēřidār, viṭṭār in the earliest inscriptions. In the 3rd sg. we have āydān, ēřidān, sandān. In N.K. present. continuous, -āne and āre are used, baruttāne, baruttāre. In Tamil, -ār is the only pluralising particle for the masc. and fem. In Tel. the 3rd pl. of verbs is -āru.

During this period, the ār and -ar are found side by side.

-ār -a stems—
masc. aninditār, prathitār.
fem. no examples.

-ar -a stems—
-i stems—
masc. nṛpamariyar, paramaprabhāvariṣiyar,
mauniyācāriy ar
fem. -ār. -a stems. no example.
-i stems. Anantāmatīgantīyar, Rājūīmatīgantīyar.
-ar. Dēvakhantīyar, Nāgamatīgantīyar, S’iṣittīyār, Sasimatis’rīgantīyar, S’rī Jambunāyāgyir (colloquial speech N. K.)
< S’rī Jambunāyakī-y-ar.

gal.—
masc. -i stems. adhikārīgal, paramakalyāṇabhāgīgal.
-u stems. sādhugāl.
-or. alidor, alīvor. Kandarbor.
[See “Adjectives.”]

Neuter: The pluralising particle of all neuter stems is -gal.

-i stem. Neuter in form, masc. in meaning.

Singaṇandiguruvaḍīgal.

Thus we get the following in the nom:—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. pl.</td>
<td>sg. pl.</td>
<td>sg. pl.</td>
</tr>
<tr>
<td>a. stem -ār (nws. - &amp; lws.)</td>
<td>-ar (lw. -i stem)</td>
<td></td>
</tr>
<tr>
<td>-ar (lws.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. stem -gal</td>
<td>-gal</td>
<td>b. stem - an</td>
</tr>
<tr>
<td>- on. (lws. and om i stems)</td>
<td>(Nw. -i stems)</td>
<td>” - am - avu</td>
</tr>
</tbody>
</table>


The Accusative Case.

The terminations are -ān, -an, -am, -ām, -ā and -a. We have reasons to suspect, as in the case of -ār (nom. pl.) that -ān and -ā are more ancient than -an and -a. During this period, -ān and -an, -ā and -a, were used side by side. -ā and -a are the same as -ān and -an with the final nasals dropped. Why the final nasal was dropped is at present unknown.

The conjunctive suffix -um is added to the case-endings of all nouns except in the accusative. In the latter, -um comes in between the stem and the case-ending.

*e.g.*, masc. pārvvar-um-ān.

neuter, initum-ām.

In the nominative sg. -um is suffixed to the stem or the gender suffix. The fact that in the acc. this suffix -um comes after the stem, but before the case-ending, suggests that the acc. ending is later in origin. In N. K. colloquial speech, the acc. suffix is rarely added to the stem in the case of inanimate objects:—

*e.g.*, mane kaṭṭisida - he built a house.

house he built.

tiṇḍi tinda - he ate the eatables.

eatables he ate.

pustaka tā - bring the book.

bring the book

The acc. termination is added to the nom. sg. of -a stems with the suffix -an in the masc. and -am in the neuter. Loan words from Skt. retain the -am of the neuter nom. sg.; the acc. ending is affixed to the -am, which sometimes becomes -av-.
-án. masc. -á stems.

lw. urumithyāṭvapramūḍhasthiratara nṛpanán.
fem. no examples.

neuter. ajñānas' ailendramān, īpūjyāsthalamān,
ghanammāriṭṭamān, tapām sayyamamān, duritābhū-
dvṛṣamān,
dēgulamān, dharmamān-ān, prāsādāntaramān, mūru-
dēgulamān,
s' rītapam-ān, svarggāgram-ān.

-i stems. lws. giri-y-ān, siddhi-y-ān. ¹
-e stems. nws. āl-ge-y-ān. eđe-y-ān.

The acc. termination is added to the gender-
suffix -an in the masc. and -ām in the neuter of -a
stems so far. In the following examples, -- ān is added
directly to the Nom. sg. (neuter) without any suffix
coming in between: --

nws: ittod-ān, irav-ān, mṛtyuvarav-ān.

-ā. masc. and fem. no examples.

neuter -a stem.

lw. vālibhāgam-ā.

-e stems.

pās' upatamariyādey-ā
pūrvvamariyādeyā.

-an. masc. and fem. no examples.

neuter. -a stem. lw. kadambamanḍalam-an.

-bhāvyaman.

-e stem.

nw. āne-y-an.
lw. mariyāde-y-ān.

stems ending in a consonant - nī r - an.

¹. KRM. II. 15. "-an > -ān when followed by a word
with an initial vowel, when the stem ends in a nasal, or at the
end of a line in verse."—This rule is not observed in these.
-am. mas. - kaḷaṇṭūṟ-an-am. (The meaning is nom. sg.)
  fem. - no examples.
  neuter - i stem - lw. yati-y-am.
          - e stem - lw. viccheyam.
-am. masc. - i stem. baḷi-y-am.
  fem. - no examples.
  neuter - a stems.
          lws. Kaṭavaprav-am, manavam.

stems ending in a consonant - pul-l-am.
In place of -am, -am and -an, we sometimes have -a,
masc. and fem. - no examples.
neuter Nws. pul-l-a.
          lws. deḥav-a, rājyav-a, s'āsanam-a
          s'ailama.
-ava of deḥava, rājyava are < am-a.

In pulla and pullam (acc. sg.) the final consonant of the stem is doubled before the case-ending. Such doubling takes place only.—

(1) if the penultimate vowel is short as in pul, and not long as in uir-an;
(2) if there are no more than two syllables in the word; and
(3) if the consonant n, ṇ, y, l or ō is followed by a vowel.

Primitive Drn. perhaps had long consonants; they were shortened in the absolute final position, but preserved before vowels.¹

The bindu is put between the masc. or fem. -a stems and -gaḷ or -dir; when such words are neuter, the insertion of this before -gaḷ is optional; but when

---
they are skt. neuters, it is obligatory. (SMD. 103), e.g.
m. amañmgaḷ, amñmdir.
f. akkaṃgaḷ, akkaṃdir.
n. maraṃgaḷ, maragaḷ, polaṃgaḷ, polagaḷ, payaṃgaḷ, payagaḷ.
Skt. guṇaṃgaḷ, dēśaṃgaḷ, kūsamaṇgaḷ, doṣakke: deṣagaḷ.

The pl. suffix of -a stems may have been *ringal in O. K. as it is in T even now, both for masc. and neuter. In 1260, the deletion of the nasal was optional in neuter, but compulsory in the case of masc., fem., and skt. neuters. The omission of the nasal in skt. neuters was doṣa “SMD. 103”; why it is so only in the case of -a stems is not known;

*Pr. pull > O. K. pul. but pr. Kan. pulla remained pulla.

In one instance, Sanyāsana vidhi (intu muḍippidār), the nom. sg. (stem) is used as acc. sg. This use of the nom. stem as acc. is common in colloquial speech in N. K.

Skt. divaṃ (acc.) is used as acc. in divampokka (II. 80, 4) and divaṃ eridār.

In the pl. the acc. endings are added to the pluralising particle.
mas. and fem. - no examples.
neuter - ivalviṣayangaḷan.

In one case, the -ān is suffixed to a stem ending in a numeral: gandhēbhamayd-ān.
The Instrumental Case.

The terminations are -im, -im, -in, -inda, and -indu. -im and -in are different forms of -im.

The terminations are added without any suffix between the stem and the case-ending in the -u stem: varppin and kavadim. But in neuter stems ending in-a, the suffix -d- comes in between the stem and the ending. But in -i stems the glide -y- is found.

Generally, -im and -im are used before a consonant while -in is used before a vowel. But the use of -in before a consonant is not unusual. There is no principle governing the use of -im and -in as can be seen from the following:—

anurāgadin eradu.
anēka s’īla guṇamālegalin sagid oppidon.
imbinin prāsādāntaramān.
inbinim (last word in the verse).
kavadim Kaṭavaprameriyē.
guṇadim svādhyāyasampattinim kare-il-nal-
tapadharmmadim.
bhaktiim akṣimaṇakke...
mukhadin keydondutā.
yugmadin oppe val, yōgadin avarum.
svarlōkadīm niścitaṁ.

-im. masc. and fem. - no examples.
neuter - -i stem. - bhakti-y-im.

-im. masc. and fem. - no examples.
neuter - -a stems. - (-ad-im).
lws. amalam naltada s’īlādim. vrataś’īlanōnpi-
guṇadim.
svarlōkadīm.

-in. masc. and fem. no examples.
neuter
(a) without any suffix
-\text{u} stems. - varppin.
   (b) with suffix -d-
-\text{a} stems lw. - ārādhanāyōgadin, guṇadin, tapadin, tumgōccabhaktivaśadin, Bhadravāhū sa Candragupta munindra yugmadin, vicitra kanaka prajvalyadin, vidhānamukhadin, sanmārggadin.
   (c) with double termination (in-in).
-\text{u} stems nw. imb-in-in (inbin-in) (1).
      (lw. svādhyāyasampattin-im).
       In these two cases, there is no suffix, but the termination -in is repeated twice. Such instances are found in classical Tamil.
T. malei-y-in-in - from a mountain.
Here, the first -in- has lost its original significance and further reduced to a mere suffix. Hence the instrumental case-ending -in is again added to make the meaning clear. Cf. Suralōka mahāvibha-vasthanan (40-4).
-\text{inda}. masc. and fem. no examples.
      neuter. -\text{a} stems:
      lw. dēvadāṇḍa-d-inda.
-\text{indu}. masc. and fem. no examples.
      neuter. -\text{a} stem.
      lw. vidhāna-d-indu.
As in the accusative, the termination is added to the pluralising particle.
-\text{in}. masc. -\text{a} stem. lw. - kumār -ar-in.
       fem. no examples.
      neuter -\text{e} stem. lw. - anēkagūnas’ īlamāle-gāl-in.

1. From this, it is clear that the addition of -\text{v}- glide and of -\text{in}- is later in origin. KG. p. 4 (a) and 43 (b); CDG. p. 263.
1. CDG. p. 276.
The origin of the instrumental ending -im, or -in is not at present known. Caldwell's statement that it is identical in origin with -in, the suffix of the Tamil ablative of motion, originally a locative, is not quite clear. His attempt to show that -inda is derived from -irda by citing the Tuda instrumental suffix -edd does not seem to be logical. Gundert's derivation of -inda from eđe - a place, is not satisfactory; -im (or-in) is an adverb of time in Kanarese and its meaning is "from that time, afterwards." Perhaps this adverb is used as a post-position to mean "from or by" (instrumental case.)

This -in- is inserted between the nom. sg. and pl. of -a stems and the terminations of the dative, as in kālarige, baṭaringe. Why this is so inserted is at present unknown.

**The Dative Case.**

The terminations of the dative are -ke, -k-ke, -ge, -i-ge.

The termination is in principle -ke. This is preserved when preceded by l (< ḍ); the neuter suffix -a < ar < ad (this ar-ke subsequently > ak-ke). Otherwise, when preceded by a vowel, or by -n (whether radical or suffixal), 1, l and r (other than r < r) it > -ge. masc.

(a) **without any suffix** - Dēvereya-ge.
(b) **with suffix -an**

In the only instance of the dative-termination, added to the suffix -an, -i is inserted between the

---
1. CDG. p. 276.
2. CDG. p. 276.
3. SMD. 108. 109. This -in-is used in the old case-ending in u, ū, r, r o. ou, and nouns with final cons and some adverbs in e insert this-in-before any termination.
masc. sg. stem kālan and the termination -ke, the form being kālan-i-ge, as in N.K. But in O.K. and M.K. kāvyas, the form is kālage, kālamge. The -i- is considered "euphonic" (whatever that may mean) and recent by Caldwell and Kittel. The occurrence of the form -ige in the earlier inscriptions shows that it had existed in the language for a long time before it appeared in literary composition. But, beside the termination -i-ge of these inscriptions, a form, kālan-im-ge appears in the kāvyas and baṭar-inge in the inscription of the 7th century which is taken up for study. It is, therefore, possible that -an-i-ge represents an earlier -an-in-ge with an additional suffix, which appears also in the termination of the instrumental (see above) and genitive and locative of -u stems. This preconsonantal nasal of O.K. disappears in M.K. and N.K. as the earliest disappearance of the preconsonantal nasal in a termination is quite natural. The reference of grammarians to the optional or irregular use of the bindu or anusvāra is to the tendency of the language during the period of transition from O.K. to M.K. The process of change can be seen from the following examples:—

<table>
<thead>
<tr>
<th>O.K.</th>
<th>M.K.</th>
<th>N.K.</th>
</tr>
</thead>
<tbody>
<tr>
<td>aḍaṁgu</td>
<td>aḍaṁgu or aḍagu</td>
<td>(to conceal one's self)</td>
</tr>
<tr>
<td>aḍegu</td>
<td>eramke</td>
<td>erake</td>
</tr>
<tr>
<td>or erake</td>
<td>rekke</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(the wing of a bird)</td>
</tr>
</tbody>
</table>

2. O.D.G. pp. 280 and 282.
3. K.G. pp. 52 and 56.
5. SMD. 36.
<table>
<thead>
<tr>
<th>O.K.</th>
<th>M.K.</th>
<th>N.K.</th>
</tr>
</thead>
<tbody>
<tr>
<td>oramte</td>
<td>oramte</td>
<td>orate</td>
</tr>
<tr>
<td>auniku</td>
<td>avunku</td>
<td>auku</td>
</tr>
<tr>
<td>amuku</td>
<td>avuku</td>
<td>(to press)</td>
</tr>
<tr>
<td>kadangu</td>
<td>kadangu</td>
<td>kadagu</td>
</tr>
<tr>
<td>kusumbe</td>
<td>kusumbe</td>
<td>kusube</td>
</tr>
<tr>
<td>kurumbam</td>
<td>kurumbam</td>
<td>kuruba</td>
</tr>
<tr>
<td>kodanti</td>
<td></td>
<td>kodati</td>
</tr>
<tr>
<td>turumbu</td>
<td></td>
<td>turubu</td>
</tr>
<tr>
<td>tumku</td>
<td></td>
<td>tugu</td>
</tr>
<tr>
<td>todanku</td>
<td></td>
<td>todaku</td>
</tr>
<tr>
<td>dantu</td>
<td></td>
<td>datu</td>
</tr>
<tr>
<td>dutu</td>
<td></td>
<td>dudu</td>
</tr>
<tr>
<td>padangu</td>
<td></td>
<td>hadagu</td>
</tr>
<tr>
<td>pasumbam</td>
<td></td>
<td>hasube</td>
</tr>
<tr>
<td>seramgu</td>
<td></td>
<td>seragu</td>
</tr>
</tbody>
</table>

Fem.  no examples.
Neuter suffix -ad-.

lw. Lānjigēsaram-dēvarke (578 A.D.)
-ar-ke of dēvarke is < ar - ke. This -ar- appears in place of -ad- in the oblique cases\(^1\) of all the neuter demonstrative pronouns in the sg. and the pl. before a vowel:

ad-ar-im (from or by this. instr.)
ad-ar-a (of this. gen.)

The later grammarians state\(^1\) “A word with final -ru, which changes to rēpha, on taking -ge, the ending of the fourth (dative case), substitutes k. for the first letter.” In N.K. this -ar- ke > ak-ke by assimilation. In Tam. the dative of adu is ad-ar-ku.

The normal ending is -ak-ke (>ad-ke)
lw: apunarbhavakke, dēvalōkakke, naragakke, ramyasuralōkasukhakke, svarggālayakke. · -ke.

In one instance, Kilgāṇadēvakke, in place of -ak-ke, we have -ke affixed to an -a stem. This shows the general tendency of Kan. to shorten long consonants, unlike Tam. and Mal., when circumstances favoured it, in the last syllable of a word when preceded by a long vowel and in the terminational element.

The following list shows that the long consonant in the last syllable of a word preceded by a long vowel in T. and M. was simplified in Kanarese:

<table>
<thead>
<tr>
<th>Tam.</th>
<th>Kanarese.</th>
</tr>
</thead>
<tbody>
<tr>
<td>āṭṭam - play</td>
<td></td>
</tr>
<tr>
<td>ūṭṭi - food</td>
<td></td>
</tr>
<tr>
<td>ōṭṭam (running)</td>
<td></td>
</tr>
<tr>
<td>kūṭṭam (gathering)</td>
<td></td>
</tr>
</tbody>
</table>

1. SMD. 110. 114.
2. KSS. 269 and 275.
Tam.                      Kanarese.
tākku (to touch)          ...                   tāku  
tīṭṭu (to rub)            ...                   tīḍu  
tēṭṭu (to search)         ...                   tēḍu  
nāṭṭu (to fix)            ...                   nāṭu  
nīkkal (to separate)      ...                   nīgu  
nōṭṭam (sight)            ...                   nōṭa  
pāṭṭu (a song)            ...                   pāḍu  
pūṭṭu (to yoke)           ...                   pūḍu  
vēṭṭam (hunting)          ...                   bēṭa  
mīṭṭal (to strike the springs of a lute) ... mīṭu  
mūkku (the nose)          ...                   mūgu  
mūṭṭai (a bundle)         ...                   mūṭe  
mēkku (height)            ...                   mēgu  
vāṭṭam (a slope)          ...                   vāṭa  
vāṭṭam (a street)         ...                   vāḍa  
sūṭṭu (to crown)          ...                   sūḍu.

Probably we have here the beginning of this shortening of -ak-ke to -ake in the termination. Later grammarians state that this shortening is optional (vikalpa), pointing to the period of transition. In modern speech (as opposed to conservative writing), only -ake is used.

-ge:—

In one instance, a neuter -a stem has the termination of the masc. -ge; viz., anka is a tatsama and -ge is added to it. The word anka has another form, anke; -e stems take -ge. This anka may, therefore, be a mistake for anke; or an anka (k) ke may have been influenced by ankege.

1. SMD. 115.
-e stems:—

Masc. and fem. no examples.
Neuter - e deliberately-ge; kalmane-ge.

Consonantal stems:—

stems in -r:- masc. and fem. no examples.

Neuter:—(1) -ge: palarrūr-ge.
(2) stems in -d.

As stated above, after stems in -d, -ke remains unvoiced, i.e., -d-ke > -t-ke > -l-ke. The -ke which thus involves a change in the last consonant of the root is subsequently replaced by the later ending -i-ge (discussed above) which involves no such change, i.e., M.K. nād-in-ge, N.K. nād-i-ge. This preservation of the unvoiced quality of the second consonant in the group, stop + stop, is paralleled by the development of ad-ke (see above). On the other hand, in the group, original continuant + unvoiced stop, the stop > voiced. cf. palarrūr-ge.

In the pl., the ending is added to the pluralising particle.
masc. -a stems:—mālākār-ar-gge.

This doubling probably presents an actual pronunciation, the syllable division being -arg-ge. Hence later grammarians treat this -gge as fleeting double consonant.1

In the two forms (as already discussed) -im- is inserted before this -ge:

bāṭar-im-ge, Kilgānabāṭar-im-ge.
In N.K., the -a-i-ge (< -ar-im-ge) forms have ousted the ar-gge forms entirely.

Fem. No examples.
Neuter No examples.

1. SMD., 115.
147.

The Genitive Case.

The terminations are -ā and -a. We have reason to suspect that -ā is more ancient than -a (cf. -ān and -ār in the nominative and -ān and -ān in the acc.) The author of Kavirājamarga (9th century A.D. i.e. 877 A.D.), the earliest of the published works in ancient Kanarese, states that the -a of gen. may be lengthened optionally, when many nouns in the gen. are combined, or at the end of a line in verse. But the earliest Kanarese grammar says that -a or -ā may be used "yathēṣṭam". The Kanarese grammar of the 13th century A.D. states that some accept -ā in the gen. for expressing sorrow and excitement. Bhaṭṭākaḷaṁka of the 17th century A.D. says that -ā of the gen. may be lengthened optionally. Kittel and Caldwell think that "-ā is simply a euphonically lengthened -a." The origin of the -ā is at present unknown. The explanations given by these grammarians are attempts to get at the origin of -ā.

But in these inscriptions, no use of -ā for expressing sorrow or excitement is found. We cannot infer that the presence of the initial vowel of the next word leads to the lengthening of this -a, as all the words after the genitive -ā begin with m-, n-, ś- and s-. At the end of a line, or for purposes of metre, the -a is lengthened, some commentators say. But it is not unreasonable to suppose that in such cases -ā is used and not that -a is lengthened. There is no principle

1. KRM. II, 20.
2. KBB. 67.
3. SMD. 117 and 118.
4. KSS. 255.
5. KG. p. 53, Section 119. CDG. p. 297.
governing the distribution of -ā and -a in these inscriptions. As already stated, the origin of this -ā is unknown.

Forms with -a are more in number in these inscriptions than those with -ā.

-ā
Mangalisanā (578 A.D.)
Aṇḍugiyā, kādōrā (675 A.D.)
Alamvaḷliyar-ā
Nirilliyā
Vāgūrā
Erevaḍigaḷā

a
Kavili-y-ā (675 A.D.)
Vallirggāmeyar-ā (685 A.D.)
685 A.D. Banavāsiya (692 A.D.)
Edevolalnāḍa (692 A.D.)
Saluvugeya (692 A.D.)
S’āntapana (692 A.D.)
and the rest are of about 700 A.D.

In one and the same inscription, e.g., Kp. 37 of 675 and Sk. 154 of 685 A.D. we find both -ā and -a forms. Of the -ā forms, except 15, all the rest are found in verse and a long vowel or guru is necessary in that place for purposes of metre.

A-ā:—masc. I. with suffix.
(a), with suffix -an—Mangalīs-an-ā (578 A.D.)

Fem. No examples.
Neuter (a) with suffix -d.-:—anēkaṇuṇa-d-ā. Ājigaṇād-ā, kare-ilna-tapa-dharmmā-d-ā, Kilgāṇēsvaṇa-d-ā, giritala-d-ā, Thīṭṭagāpāṇa-d-ā, dakṣiṇabhāga-d-ā, Namilūrvvara Sangbad-ā, naraṇa-d-ā, māna-d-ā, S’ripūrāṇvaya Gandhavarmma-namita S’risaṅgha-d-ā, S’rinamīlūr-saṅgha-d-ā, Saṅgha-d-ā, Saddhamma-d-ā, Sirisāṅgha-d-ā.

(b) with suffix-in:-
u-stems:—Kalvapp-in-ā, stutyakalbapp-in-ā.
This-in-is found in -u stems.
As already stated under "The Instrumental Case" the meaning or origin of this -in- is not at present known.

-ä. II. without any suffix
Masc. & Fem. No examples.
Neuter: Consonantal stems:—
These are the names of places.
-1. bāl-ā.

III. with glide -y-:
B-a.

I. Without any suffix.
Masc. & Fem. No examples.
Neuter. Adeyerenād-a, Edevolalnād-a, Tarekād-a, Kōlattūr-a Jannalnavilūr-a, Jedugūr-a, Jēligūr-a Navilūr-a, Nimilūr-a, Malanūr-a, Śrīkōlattūr-a, Śrī-subhānvitanamīlūr-a.

In one case, of one consonantal stem, pul, the final consonant is doubled before -a, the gen. form being "pulla" (see "The Acc. Case" -pulla).

II. with glide -y-.
Fem. no examples.
-e stems:—mode-ya-a, Saluvuge-ya-a.

III. with suffix.
Masc. -an:—dēvāndēv-an-a, Sāntapān-a.
Fem. No examples.
Neuter (a) -d:— -a stems:— aramanetāṇa-d-a, aripīth-d-a, upamīlāyśuralokasaukhyā-d-a, kalāpaka-d-a, tāṇa-d-a, tuntaka-d-a, Navilūr-saṃgha-d-a, Saṃgha-d-a, Sarpp-ad-a, suralōka Saukhyā-d-a.
(b) -in-:— Kalbapp-in-a.

As already stated above, the origin of -in- is at present unknown.

The suffix -in- which is found in the genitive cases of stems ending in a consonant or -u is also found in the dative and the locative in the same position. In the dative, it is used in -a stems also after the gender suffix -an-, as in kāl-an-i-ge and baṭar-im-ge (see "The Dative Case"). The case-ending of the instrumental is in (im). (SMD. 108 & 109.) This -in- is found in Tamil as the genitive case-termination as in ponnin-kuḍam (or gold-vessel). According to Caldwell, -in was originally the locative case-sign, -il-here, a house, later generalised as a possessive case-sign. But we have no evidence to show that this was in Kan. a locative at first.

As for his statement that -in was originally a gen. ending in Kanarese as in Tamil and Mal. but it ceased to contribute to grammatical expression and then -a was used as the gen. ending, so far we have not been able to discover any such gen. form in Kanarese where -in is used as the case-ending. That the instrumental ending in Kan. is -in and that -in- is used as a suffix before the case-ending in the dative, the gen. and the loc. of stems ending in consonants, -u and sometimes in -a (only after the masc. or fem. gender suffix in the -a stems), are all that can be inferred from the facts before us.

Kittel gives in (im) as an adverb of time, meaning "from that time, afterwards" in his

2. Do 292.
3. Do 293.
grammar. But his dictionary does not give this expression at all. It is probable that this in (im) is an adverb, but used as a post-position in the instrumental case.

In the pl., the termination is affixed to the pluralising particle, as in the other cases:
-a masc.

Fem. Guṇamatiaevve-gal-ā.
Neuter. -i stems: Erevadi-gal-ā, Dharmmasēnaguruvaḍi-gal-ā
-a masc. -a stems:
NW.: Amali-y-ar-a, Vālīggaṃe-y-ar-a.
fem. no examples.
Moniguruvaḍi-gal-a.
-e. vidyullate-gal-a.

There is one form, kīḷum (also of kīḷa) in kīḷum Nāgēṇṇaṇ. kīḷum < kīḷa (of kīḷa)- um (also) probably.

The Locative Case.

The terminations are
-ul, -ula, -ulē, -ullē, -oḷ, -alli, -i, -i, -e and -ē
The first form, i.e., -ul, -ula, -ulē, and -ullē are different forms of -ul. ul-a place, inside.

These -ul, -ulla, -ulē, -ullē, -oḷ are not used independently in these inscriptions or in Nā Kā
\sqrt{ul-to be} o\- when it is conjugated. See “olar” under verbs).

-alli is an adverb of place and means “there”. It is used independently in O.K., M.K. and N.K. to mean “in that place” when it is used here as a post-position.

-i and -i, -e and -ē are the same in meaning and the lengthening of -i and -e to -i and -ē is due tometrical necessity.

There is no principle governing the use of any of these endings. -ula is used only in the prose inscriptions. The rest are used in the verses. -ol is more often used before vowels. It is not possible to state which is the earliest of these endings. -ul seems to be earlier and -ol is a later development.

-ul. (E.I. VI. p. 98; I.Ant.X. p. 39, No. 2, 11'68)

Masc. no examples
fem. no examples.

neuter : A. with suffix -d- -
-a stems : lws. mahādentāgr-d-ul. mahāparūta-d-ul,
s'aila-d-ul, Vāraṇās'īva-d-ul.

Nw. veṭṭa-d-ul.
B. with suffix -in- -

As already stated under the genitive, the origin of
-in- and why it is used in the -u stems are at present unknown.

C. with glide -y-
-i stems. gati-y-ul, dharaṇiy-ul (iravān)

D. There is a form Vāraṇāśi-ya-l-ul (in Benares)

This is the only form found. The significance of -l-is at present unknown.
-ula:— The exact significance of the -a in -ula is not known. It is probably the gen. of -ul, prithuvis rājya-d-ula standing for "of the inside of the kingdom of the earth." If it is the -a of the gen. after -ul, it may mean "of the inside of." The only example is prithuvirājya-d-ula. The word after prithuvirājya-d-ula is kige(ge) ...........(Kp.39).

-ullē.-ullē ul-e. (-l is doubled).
   -e is the particle of emphasis.
   ullē-in the inside itself.

All the forms with -ullē are found in the verses. There is no principle governing the use of -ullē in these.
masc. & fem. No examples.
nadirāstr-d-ullē (II. 84.) parvata-d-ullē (II 114’57).
s'rīsamgha-d-ullē (II. 106’05).

-ullē. The ē is due to the needs of metre.
masc. & fem. No examples.
Neuter -u stems. with suffix -in-
lw. udita S'rīkalväpp-in-ull-e (II. 84)
-oḷ.
masc. & Fem. No examples.
Neuter -a stems (with -d-) tīltha-d-oḷ, mārgga-d-oḷ, vana-d-oḷ, sanyāsanärmyōga-d-oḷ.
   -i. The origin of this termination is unknown. Perhaps it may have originated from the demonstrative base iv-this or this side. We have no evidence to prove this. It may be -in-, with the loss of the final nasal, (E.I.XIII p. 326 and p. 36.) where a final sonne is omitted at the end of the verses. Cf. the sonne at the end of verbs are omitted in later inscriptions.
masc. & fem. No examples.
neuter. -a stems (-d-)


lws. anēkaguṇaśīla-d-i, Koḷattūrsamangha-d-i, tīrtha-d-i.

nw. nela-d-i.

-i. In the only example in the neuter, lw: punya-d-i, the -i is due to its position at the end of a line in verse.

-alli.

alli 'there' in O.K., M.K., and N.K. It is used independently in colloquial speech and literary compositions. This is a post-position suffixed to the gen. to denote the locative.
masc. & fem. No examples.
neuter. Vittidalli.

-e. -i and -e are interchanged in the early kāvyas, Skt. īḷa - Kan ēḷe -earth. ikō and ekō-lo, behold this! It is probable that -e, the particle of emphasis was added to the loc. ending -i. Since the Mādhwas of Mysore and Dharwar reduce all -e to -i in colloquial speech, e.g., mane > mani, āne > āni, āñe (anna) > āñi, tale (head) > tali, it is possible that the -i and -e forms may be dialectical variations. e is used in place of i in āge (11 & 30), nilise (21), tāmge (32) aḍegam (47) in E.I.XV. p. 26.
masc. & fem. No examples.
Neuter- -a stems (-d-)

lws. mana-d-e, śubhāṁga-d-e.

-e. The lengthening of -e is due to the needs of metre. There is only one example.

lw. paṇcapada-d-ē (dōśam nirāśam)

It may be noted that all the loc. forms in these inscriptions are in the sg. and in the neuter.

The Vocative Case.

There is one example of a lw. in the feminine.
bālē skt. bālā 'a girl' bāle in Kan.
The vocative is formed by the lengthening of the final vowel or by suffixing -e to the last syllable or by the use of the simple stem in N.K. Here it may be the first or the second or both in bāle. In Vīparītā, -a is lengthened. The needs of metre in the verse where these are used, require a long vowel in the final syllable-

**Analysis of Case endings.**

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THE USE OF CASES.

The Nominative.

The nominative, as already stated, has no termination.

I. The simple stem or the stem with the gender suffix in the case of those ending in -a is used as the subject of a verb to express the doer of the action, denoted by the verb or the participle (K. B. B. 74.)

Subject of a verb:

(a) The simple stem: Naṣṭappa goṇḍu koṭṭan (8-29); Pegurama Suralōka vibhūti eyidār (24).

(b) The stem with suffix.—Candraḍēvācāryaṇāman nōntu tan dēham ikki S'ivanile paṛedān (12-4).

Subject of a participle:

Carita s'rīnāma dheya prabhu ajnānas' ailēndrāmān poldu, Gandhebha maydān metṭi, saukhyasthan āydān. (14-1 & 4). metṭi & poldu express the action of -prabhu; the nom. denotes the doer of the action.

But the nom. in the case of intransitive verbs, expresses the agent whose circumstances or condition are indicated by the intransitive verb.

Verb: Carita s'rīnāmadhēya prabhu saukhyasthan āydān. Here -prabhu is the nom. 'prabhu became happy.'

II. The gender suffix of the nom. is affixed only to adjectives ending in -a; such an adj. is in the nom. and qualifies the noun. in the nom. e.g. Carita s'rīnāmadhēyaprabhu.

Saukhyasthan āydān; Supaṇḍitaṇa, nītisampaṇṇaṇaṇaṇaṇa; andhan.

III. The nominative is also used as an adverb e.g., mēl, vōl, when preceded by the simple stem or
the noun in the genitive, *e.g.*, śikhimēl, bāḷāmēl, maṇjuvōl, teravōl.

**IV.** The simple nominative denoting a period of time is used in an adverbial sense or in the sense of the locative: *e.g.*, irppattondudivasām, īrelpattarulam, ondutimgal, mūrutimgal.

**The Accusative.**

The accusative expresses an object or person on which the action of the verb falls.

*e.g.*, kaṭavapram ēriyē,
svarggāgramān ēridār,
meṭṭi gandhēbhāmaydān,
S'āsanama gōṇḍu koṭṭanān

The stem, as already mentioned, takes the acc. ending after the gender suffix in the case of -a stems or after the glide -y- in -i and -e stems and -v in -u stems. The acc. termination is of a later origin. The copulative particle -um is added to case-endings in all the five cases excepting acc. where it comes between the stem and the suffix. (Here it is to be remembered that this -um is not added to the genitive). The acc. and the nom. seem to have been the same in form at first (SMD. 136). In these inscriptions, the endings -ān, -an and -a are used in almost all forms of the acc. But this is most artificial. Even in N. K. colloquial speech, the acc. has no termination, *e.g.*, Mane kaṭṭīda 'he built a house. mane bidduhōyitu, 'the house collapsed.' The nom. is used, in these, but the meaning is accusative. Further, the use of the accusative without the case-ending before a verb has been treated as kriyasamāsa or verbal compound by the later grammarians. There is no necessity for such composition as the N.K. colloquial speech
ample testifies. *e.g.*, mane cennägi kaṭṭida. ‘he built the house well.’ tínḍi tuṁbā tínda. ‘he ate too much of eatables.’ In these cases, the adv. comes in between the object and the verb. Even here the obj. has no case termination. Further, the noun is used as the acc. without any change in the case of inanimate objects. *e.g.*, hāvu hoṭedubāku, “kill the snake” kallū takkō 'take the stone also,’ kāl kaṭṭu. ‘tie the feet’. Here we find no -ān, -an or -a of the acc. But in the case of animate beings, the case-endings are added. *e.g.*, Rāmanna kare ‘call Rāma.’ Here -an and -a are used as gender suffix and case-termination respectively in the N.K. colloq. speech. But in these inscriptions also the following nom. forms are some of those used in the acc. sense:

*S’ivanile paṇedan, Suralōka vibhūti eydidār. samādhi neredōn, īḍāl manam. Even in ancient kāvyas, this use of Nom. for the acc. was common *e.g.*, ellarum māṭaviyar, where matu ‘words, speech’ is in the acc. though nom. in form.

The dative is used often in place of the acc.:-

svarggāgvanān ēridār and svaraggālayakke ēridār (Smd. 136). The acc. is used as the nom. in Kalantūr-an-am (21-3) probably the -an-am may be a repetition of the -an-a suffix as in the inst. inb-in-in &°Vibhavasthanan.

**The Instrumental.**

The instrumental-case is used to denote.:

(1) *The instrument or the means* or the manner: inbinin, guṇadīm, bhaktiyim, yugmadin, S’iladīm;

(This use of the instrumental may be treated as a kriyāviśeṣana).
(2) a special mark or quality: tapadin adhikan.
and (3) association: e.g., anēka s'ilaguṇamāle galin sagidu oppidon.

The case endings of the inst. are -im, in, -inda and -inde. But this instrumental case ending has become a general suffix of the dative, the gen. and the loc. e.g., baṭarimge (dat.), Kalvappinā (gen.) Kalvappinuḷ (loc.)

The stems ending in -u and in consonants take this suffix. From a study of the medieval inscriptions, it is seen that the use of the -in- suffix in the dative, the gen. and the loc. are later and that the addition of the terminations direct to the stem was earlier. rupōḷ and rupinoḷ, bāloḷ and bālinoḷ. Further, even in an example of the instrumental, inb-in-in, -in is used as the suffix before the instr. ending -in-. This suggests that the use of -in- as a suffix had already begun in the 7th century. The dative kālanige shows that this -in was already in use in -a stems also. (See Dative case under “Nouns”.)

The Dative.

The dative expresses—

(1) The person or place to whom or which something is given:
eraḍumnālke, kālanige, Kilgabeṭarimge, Đe- vereyage, mālakārargge, Lamjigēsaramdēvarke.

(2) The place or position towards which one moves:
naragakke salge, Svarggālayakke ēridar.
The dat. is sometimes used in place of the acc.
e.g., svarggālayakkēridar and svarggāgramāṇēridar,
N.B.—THERE IS NO ABLATIVE FORM.

The Genitive.

The genitive is used to express the relation (sambandha) of objects or persons:
Of Persons:—guruvaḍigaḷī s'iṣya. mōni guruvara s'iṣya, tamanaḍigaḷa s'iṣyaṃ.
Of Places:—Tarekāḍa, Namilūra, Malanūra, Vāgūra, Veḷmāḍadā, saṃghadā.
of Objects:—kalapakada, bālāmāl, modeya.

In Pr.K., the nom. was probably used in the gen. sense. In s'iḥimāl and kalvappabēṭṭaṃmāl, the gen. termination is not used, but the nom. expresses the meaning of the genitive. This is quite common in N.K. colloq. speech. With reference to animate and inanimate beings and objects:—e.g., animate: Raman pustaka, Kamale pustaka.
inanimate: Nāyitalemēlinbutti. the bundle of foodstuffs on the head of the dog. Nāyi is the nom. form.

Nāyibāla netṭaṅgāgōlla—"the tail of a dog never becomes straight."
objects: Maneuwele gūbe kūtide. "The owl is sitting on the top of the house." Here mane is the nom. form.

Later grammarians explain this as saṣṭhī tatpurusa compound. But this is explaining a Kanarese form in the light of the Skt. idiom.

Further, the oblique bases of the 1st pers. and of the reflexive pronoun are used in these inscriptions as forms in the genitive case:—

(1) tan dēham ikki-sacrificing or abandoning his own body.
(2) āyuṣyaṃ en- the length of my life.

G. O. 1.
(3) nam Mauniyācāriyar-our guru, Mauniyācāriyar by name.

This use of pronominal oblique bases is found in Tamil also, e.g., en viṭu ‘my house’, en kācu ‘my money.’

These lead us to conclude the nom. was used as the acc. (already stated above) and also as the gen.

The rules on Vibhakti pallaṭa or the inter-change of cases in the later grammars state that the gen. stands for the nom. e.g., nṛpanapēle. (S.M.D. 134). J.R.A.S. 1918 P. 105. This shows that the nom. and the gen. were interchangeable.

The Locative.

The loc. is used to denote the relation to a place, such as a mountain, a kingdom, or a holy place.

Kalvappinul, nadirāstradulile, parvatadulile, prthivirājyadula, vetṭadul, Vāraṇāsivadul, Srīsaṁghadulile.

The locative is used in the sense of the instrumental e.g., Srīsaṁghadā punyadi, where it means punyadimda, anēka śila guṇadi (58-1). There is reason to suspect that the loc. ending -ī or -i in punyadī is the instr. ending with the loss of the final nasal as in O.K. ūm > N.K. ū.

The interchange of the locative and the instrumental and the use of the nom. as the locative (see nom. used as an adv.) and the use of so many terminations and post-positions in the locative clearly show that the locative is later in origin than the instrumental. In later grammars, even the dative and the genitive are used in place of the locative, e.g.,

cāgigalo! (loc) ballaham;
cāgigaḷa baḷlaham;
mūrudivasakke bāmdam

to mean mūrudivasadoḷ bāmdam.

All these show that the loc. is a later development.

The Vocative.

The vocative is used to invite or direct the attention of the person addressed to one’s self or to another person or object.

The examples in these inscriptions are bāḷē keḷ-
‘Oh, girl! listen.’ and Kaliyuga viparītā.
ADJECTIVES.

Adjectives in these inscriptions are words denoting quality or quantity. They are used to qualify nouns. They do not change in gender, number or case according to the gender, number or case of the nouns they qualify. Loan words from Skt. are used as adjectives; these take the gender suffix -an and -ār in the masculine, if they end in -a. Declinable participles, numerals and pronouns are used as adjs.

Adjs. are used attributively and predicatively. If the adjective is used attributively, the adj. precedes the noun it qualifies. In the predicative use, it comes after the noun it qualifies and agrees in number and gender with its substantive.

In N. K. the adj. used attributively remains unchanged, whatever the number, the gender or the case of the noun it qualifies. But, when used predicatively, it agrees with the substantive it qualifies in gender and number. The same distinction is preserved in colloquial speech also.

A. Native Kanarese Adjectives.

These are only four in number :-nal, per, vel, ini-
nal-Good :- nal giri, nal tapa.
per- big, great :- per goravam; (with the suffix -cu per (< pel) is used as a verb: pelouge ‘may it increase.’)

per before consonants is used as it is. e.g., per-
goravam. But before a word or suffix with an initial vowel, per > pēr.* The only example is pēriyā -big (Fleet). But Rice reads it as periyā. This lengthening of the e in per before vowels is found in
Tamil also. *e.g.*, pēr-āl, pēralagu, pēr-arivu, pēr-ilavu, pēr-inpam. Later Kan. Graumarians have noticed this point: (KBB. 138, KVV. 50; SMD. 180: KSS. 335 and 336). The reason for this change is unknown. Probably, pēr is the original Pr. Kan. form and per. the later development (cf. -ār & ar. nom. -ān and -an acc).

*vel* 'white', Velgoḷa, Veḷuṇāḍada. N.K. has bel and also bilupu.

*ini*-this - initu (this much)

inibar (these, so many)

There is another OK. adj. ol, but it is not found as an adj. but in a noun oltu from ol 'good.'

nalta 'goodness' is a noun derived from the adj. nal, 'good', in Naltada.

**B. Loan words from Skt.**

Lws. are used as adjs. All these nouns except one, used as adjs., end in -a and that all of them except four, have the masc. gender suffix -an in the sg. and -ar or -ār in the pl., like the substantives in the nom. sg. and pl.

(a) with masc. gender suffix -an: adhikan, andhan, anavadyan, urusatvan, natasāmyatātman, niravadyan, nītisampaṇṇan, pancamabāpātaka, sam-yuktan, maḥātavan, maḥādēvan, muniṇugavān, vinayācāra-prabhāvan, śrījinamārggan, sādhugalpū- jyamānaṇan, siddhisthan, supaṇḍitan, saukhyasthan.

In Telugu'. tatsuṇa adjs. are generally nouns-meaning that they take the gender-suffix. The examples given in the Telugu grammar end in -a.

---

In N.K. when an adj. is used predicatively, the adj. comes after the noun and takes the pronominal termination of the gender and the number of the noun it qualifies. Here the following adjs. are used predicatively.

pancamahā patākasamāyuktan, siddhisthan, suralökamāhā vibhavasthanan, saukhyasthan.

In the other instances, they are presumably used attributively. The -an and -ār are suffixed to these loan words, perhaps, on the analogy of the usage in Skt. where adjs. take the gender and the number of the noun they qualify.

[There is one form, suralōka mahāvibhavasthanan, where -an is repeated twice, -an-an, as in the instrumental case of inbinin; the original -an may have lost its significance, and then, -an may have been added again. This is a solitary example.]

(b) with pl. suffix -ar.
-a stems: rāgadvēṣatamōmala vyapagatar, sūddhātma-
Samyōddhakar, svabhāvasoundaryya karāṅgar.
-i. stem: paramaprabhāvariśiyar.

(c) with pl. suffix-ār.
-a stems: aninditār, prathitār.

All these -ar and -ār forms are in the honorific plural.

(d) Feminine. No examples.
(e) Neuter.
-a stem : sg. with suffix -d- : anēkaguna-d-ā.

C. Declinable participles used as Adjs.

(a) Past Participles :
āda, enva, koṭṭa, konda, pēlda, podeda, mādi-
sdia, sanda.
(b) Future:

iruva, keḍisuva.

There are no relative pronouns in Kanarese. To some of the relative participles, which are adjs. -an, -on and -om are suffixed when they are used as substantives in the masc. sg. and or in the pl.

masc sg. -an:
Nw. nilladan.

masc. sg. -ön:
Nws. alivon, alidon, ettikolvon, oppidon, kādōn, keyvon, salvon.
lw.: Pertvāṇavams' adon.

masc. sg. -om:
lw: pālisidom.
masc. pl. -ör:
Nws. alivōr, unvōr, kādōr, koḍuvōr, kolvōr, nenevōr, palcidōr.

According to some, -on and om are essentially the same as -an and -am of the nom. sg. (See under nom.) This -ön is only a variant of -an according to Kittel. Caldwell thinks that -ān or -ōn is a contraction of avan.

K. V. Subbaiya explains that the original -ān (3rd sg. termination masc. of verbs) has developed into -ōn through the labial final -m and he supports his statement from the pronunciation of Toça -ām as (ō: M.)

According to later grammarians, O. K. final -a > -o and the examples given are āvam > āvom;

2. K.G. p. 47 "āvam appears also as āvom, āvanam appears also as āvonam."
3. DS. Part II, p. 34.
4. SMD. 157.
nuḍidām > nuḍidom; pāḍidām > pāḍidom. But āvam < āvavam, which naturally > āvom (ava > o).

Since these -on forms are found in the inscriptions of different and distant parts (so far made available), it is not possible to assume that the -an and the -on forms are dialectical variations.

The gradual decrease in the number of -on and the -or forms in the inscriptions and their replacement by -ar and -avar forms can be seen from the following list:—

<table>
<thead>
<tr>
<th>Word</th>
<th>Inscription</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>keyvor</td>
<td>(I. Ant. X 61)</td>
<td>C. 700 A.D.</td>
</tr>
<tr>
<td>keṭṭodu</td>
<td>do</td>
<td>C. 700</td>
</tr>
<tr>
<td>alīvon</td>
<td>(E.C. VII. Sk. 45)</td>
<td>C. 890</td>
</tr>
<tr>
<td>meccidor</td>
<td>, Mandya 41</td>
<td>949</td>
</tr>
<tr>
<td>kolvōn</td>
<td>(E.C. Belur 123)</td>
<td>952</td>
</tr>
<tr>
<td>ereyōm</td>
<td>(E.C. III TN. 69)</td>
<td>C. 980</td>
</tr>
<tr>
<td>puṭṭidōm</td>
<td>do</td>
<td></td>
</tr>
<tr>
<td>alīdam</td>
<td>(SK. 126, 1'25)</td>
<td>1019</td>
</tr>
<tr>
<td>alīdavām</td>
<td>(SK. 118, 1'77)</td>
<td>1054</td>
</tr>
<tr>
<td>alīdan</td>
<td>(SK. 170, 1'26)</td>
<td>1065</td>
</tr>
<tr>
<td>alīdavan</td>
<td>(SK. 124, 1'50)</td>
<td>1077</td>
</tr>
<tr>
<td>alīdargge</td>
<td>(SC. 178, 1'25)</td>
<td>1092</td>
</tr>
<tr>
<td>pratipālisdargge</td>
<td>(SK. 178 L. 24)</td>
<td></td>
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<tr>
<td>alīpaṅge</td>
<td>(SK. 94, 1'38)</td>
<td>1094</td>
</tr>
<tr>
<td>alīdavān</td>
<td>(SK. 114, 1'53)</td>
<td>1096</td>
</tr>
<tr>
<td>pratipālisdavan</td>
<td>(SK. 114, 1'51)</td>
<td>1096</td>
</tr>
<tr>
<td>alīdavām</td>
<td>(SK. 87, 1'13)</td>
<td>1131</td>
</tr>
<tr>
<td>alīdan</td>
<td>(SK. 103, 1'46)</td>
<td>1149</td>
</tr>
<tr>
<td>alīdavan</td>
<td>(SC. 92, 1'46)</td>
<td>1168</td>
</tr>
<tr>
<td>paripālisidātām</td>
<td>(SK. 92, 1'44)</td>
<td>1168</td>
</tr>
<tr>
<td>alīvaṅge</td>
<td>(SK. 105, 1'65)</td>
<td>1193</td>
</tr>
<tr>
<td>pratipālisidaṅge</td>
<td>(SK. 105, 1'64)</td>
<td>1193</td>
</tr>
</tbody>
</table>

The appearance of these -on and -or forms, only up to the 11th century A.D. and that, too, with -on
and -or suffixed to declinable past or present participles only, leads us to assume the following:—

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.* -an</td>
<td>-an</td>
<td>-an-(u)</td>
<td>-an-u</td>
</tr>
<tr>
<td>2.* avan</td>
<td>avan</td>
<td>avan (u)</td>
<td>avan-u</td>
</tr>
<tr>
<td>3.* -avan</td>
<td>-on</td>
<td>-an</td>
<td>-an-u</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>-an (-u)</td>
</tr>
</tbody>
</table>

(1) Pr. Kan. *-an was O.K. -an, M.K. -an, N.K. -an.

This -an is used throughout in all the different stages of the language: alidan, alidan, alidanu.


(3) But O.K. -avan was used as -ôn in the O.K. period. In M.K. it was replaced by -an, -anu (No. 1) in M.K. and in N.K. -anu is still in use (by old people.)

The pronoun avan is again used as gender suffix.

In colloquial N.K. speech, avan, avanu>-onu.

In the case of pertvâna[-ava]vam ś'ada+-avan, it is an analogical formation.

Fem. No examples.

Neuter: -udu is suffixed to relative past participles in the Neuter to make them adjectival substantives.

ittodu, mikkudân.

In ittodu, -u->-o-. This change of u to o is fairly common. The following examples are from the Dictionaries:—

uṅ>oṅ to be
uy>oy to carry
kuy> koy to pluck
kuḍu> koḍu to give
kulime> kolime, the furnace of the black-smith.
pudi> pode to cover.

The following illustrations are from the inscriptions:

unbodu (19) E.C. III Sr. 134.
komārasēnabhaṭārar (13) E.C. III Sr. 147.
Kovalāla-pura (3) E.C. IV K1. 51.
uvalāla E.C. VII Sh. 24.
Belugulārṭīrtthada (20) E.C. II, 334.
Belgoḷa (M.K.; E.C. II 336 and 347.
Kuḍuvantarāḍar E.C. I, 39.

The conditions under which these Nws. and Lws. change the -u- to -o- are unknown. Probably this is a dialectical variation, depending on the openness of the u pronunciation.

In Capal-illā, Navilūrurasāṅghada Mahanantāma-tīgantīyār, capal-illā is an adj. or an adj. phrase. To say that capal-illā is used in place of capalillāda for the needs of metre is not satisfactory. Cf. iḷ-i in bahuvṛīhi compds.

nāṇili, Pallili.
iḷ=not. SMD. 186.
kuli-killer<kul.

In Tamil, illā is used as an adj. illākkudi ‘the poor family’ illār, ‘the poor,’ illāmai ‘poverty’, where -mai is a suffix for forming abstract nouns.
kāṇāmun (before it has not been seen).
maramgal paruvattāl anrippalā ‘trees do not produce fruit except in the season ‘where -ā ‘not’ is at the end of pal-ā (T.H. Article 112).
In the same verse wherein capal-illā occurs, upamillā is used. All these point to the fact that illā was used as a negative adj. to mean 'not, not having.' So capal-illā-, not having temptations, firm-minded.

In later kāvyas we find -il used as an adj.

Phalavadēnil 'there is no fruit (effect)'.

Kittel says that 'il is an unusual abbreviation of illa-no, is not; il-a defective verb of which only some forms of the negative mood are found'.

In Kan. the negative suffix is -ā cf. veleyāde āgā, āga, āgadu tappāde.1 This -ā is suffixed to the defective vb. il. Hence illā -no, not, as in T.

In kare-il, we have the same adj. phrase implying 'stainless.' Thus we see il and illā used as adjs. in these inscriptions.

D. Declinable past or future participles of the verb "to be" suffixed to substantives or verbal participles:

(a) Declinable future participle. appa - from āgū- to become.

(1) anupamādivya. -(m)- appadu- Here appa is suffixed to the substantive anupamādivya. anupamādivya mappa is an adj. adu is added to make this an adj. with two adjectival suffixes; adu, (neuter 3rd pronoun), when suffixed to a substantive, makes it an adj.3

(2) Instead of āda, āgi (having become) together with the decl. pp. of ir - to be, is used.

bhadramāgi i (d) da — that was strong, well-established.

This usage is still very common in N.K.

1. KSS. 584.
2. Rice has inserted this -m.
(3) iruva - declinable future participle of iru-
to be.
pūni-past verbal participle + iruva-puni-iruva-
that have promised.
This usage also is still very common in N.K.
(b) Declinable past participle:—
-āda<āgu - to become
This -da is put after a verbal past participle:
neredu (pp. of nere-to become perfect or full) -
āda-neredā-that had become perfect.

E. Numeral Adjectives.

(a) Numerals are placed before substantives
and as adjectives:—
irppatondu divasām, īrelpattarulam, eradum
nālke, omdu tingal, omdu sanmāraggadin, nurēntu
samvatsaram, pattupona, paṅcamahāpātakasaṃ
yuktan, mūrutingal, mūrudegulamān, mūvetmūrādē-
vejanam, sāsirakavileyum.
(b) The ordinal, formed from the cardinal by
suffixed -aneyaa, is used as an adj. in only one exam-
ple: ēlaneya (seventh) from ēlu-seven.
-aneya-<ane-a<an-to say?-
aneyaa 'when it says.' Kittel’s¹ remark that
the -a of -aneyaa is the gen. case-termination and also
the termination suffixed to verbal participles to con-
vert them to relative participles is not very clear.

F. Skt. loan words in the nom. are used as adject-
tives e.g.

(1) amalām naltada sīlādim. amalām adj.
qualifies Śilādim after naltada, but the -ām of amalām
is retained probably for metrical length.

(2) In sādhugāl pūjyamānan, the pluralising particle -gal is retained in the compd. formetrical length, though Sādhusampūjya - would have been quite suitable there.

(3) In 'suravidyāvallabhēndrāssuravara munibhistutya kalbappināmēl' the nom. pl. termination in 'vallabhēndrās' and the instrumental termination in 'suravara munibhih' are retained to qualify 'stutykalbappināmēl.' This is not usual and shows that the grammatical usages were subordinated to the needs of metre by those steeped in Skt. learning.

G. Substantives are used as adjs.

arddhavisadi and muninvratagāl - in these, arddha-, muni- are substantives used as adjs. This is effected by placing the substantive before the one which it is to qualify. Caldwell has pointed out that any substantive denoting quality or relation can be used as an adj. by being placed before another substantive - i.e., by mere position alone.¹ Such a usage is even now very common in colloquial Kana-rese. e.g., maradiṃbu - a wooden pillow.'

In some places, the adjectives are placed not immediately before the substantive they qualify, but before another substantive which comes in between the adj. and the substantive qualified by the adj. The two -adj. and subst.- are real adjectival phrases:

(1) amita s'ri Saṁghadā puṇyadī.

(2) capal-illā-Navilūra saṁghada Mahānāntāmatlgantiyār.

In (1) "amita" qualifies "puṇyadī "-unlimited puṇya, and not unlimited s'risaṁgha.

¹ C.D.G. p. 309.
In (2) capal-illā refers to "Mahānāntāmatīgan-tiyār, and not to Navilūrasaṅghada.

The word that intrudes between the adj. and the substantive is a noun in the genitive case in both the examples. It is clear that these unusual forms are due to the needs of metre.

H. Pronominal Adjectives.

(See p. 178-179.)

Predicative use of adjectives.

As already stated, the adj. comes after the noun when used predicatively and then it agrees with the substantive in gender and number.

pañcamabāpātakasamīyuktan, Siddhīsthān, suralōka mahāvibhavasthanan, saukhyasthan.

This usage is still very common in literary composition and colloquial speech.

Later grammarians say that cases like the following are compounds:—

kare-il naltapa dharmmadā, nalgiri.

Here there is no Samāsabhāva or ēkārthībhāva. There is no necessity to assume these to be compounds, as these adjs. even when placed apart, give the same meaning.
PRONOUNS.

Personal, reflexive, demonstrative and interrogative pronouns are found.

All these are declined in the same way as nouns and have the same case-terminations in the sg. and the pl.

The pronouns of the first and the second person and the reflexive pronouns do not change for gender, their gender being the same as that of the nouns in place of which they are used. The oblique bases of these are not the same as the nom. in form. The oblique bases of the first person and the reflexive pronoun are used as pronouns in the gen. case.

The pronoun of the third person is the same as for the remote demonstrative pronoun.

The demonstrative pronouns have different forms in the masc. and the neuter. There is no example for feminine.

Only the masc. pl. and the neuter nom. sg. of the interrogative pronoun are found.

A. Personal pronouns.

A. The first person——

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>ān</td>
<td>-</td>
</tr>
<tr>
<td>dat.</td>
<td>enage</td>
<td>namage</td>
</tr>
<tr>
<td>gen.</td>
<td></td>
<td>emma, nammā, nam.</td>
</tr>
</tbody>
</table>

In the sg. both the examples have -n: ān, enage; in the pl. all the examples have -m; namage, emma, nam, nammā. The oblique base in the sg. is en-and in the pl. it is em. The terminations of verbs is -en in the sg. and -em in the pl.

1. KBB. 94.
The Nom. sg. is ān, with an initial long back vowel, but the dative has a short palatal vowel.

There is an initial n- in the dative and the gen. of the pronoun of the 1st person in the plural: namage, namānā and nam. The origin of this n- is unknown. K. V. Subbaiya\textsuperscript{1} and Caldwell tried to explain the origin of this n-. They are not satisfactory. The explanation of the prothetic n is introduced by L. V. R. Iyer.\textsuperscript{2} But the commentator on KSS.\textsuperscript{3} says that a few famous poets of the Northern School of Kanarese accept nan- and nam- as the oblique base of the 1st person, while the southern school is in favour of en, only. cf. Tel. nēnu- I. This shows that nan is a dialectical variation of en, and that en of the Southern School, which has correspondences in other languages is the earlier of the two.

The earliest Kan. Grammarian Nagavarma\textsuperscript{5} States that en, nin, tan, become ān, nīn and tān in the nom. The reason for this differentiation is unknown at present.

I think that ān is the Pr. Kan. base of the first person and that it is the emphatic form, as the nominatives of pronouns are rarely used in colloquial speech except it be for emphasis.

The dative sg. is enage and the pl. is Namage. The reason for the use of n- in the pl. form, namage, is not known at present. In NK., we have nanage in

1. Dravidic studies Part II p. 21; CDG. pp. 364-370.
2. I. Ant. 1929.
3. KSS. p. 263 Commentary on S. 288.
4. KVV. III. 1, KRM. II. 51-55 and 101-108 KC. II, Introdr. p. 16 and p. 27.
5. KBB 92; KVV. 36, SMD. 146, KSS. 287, 288.
the sg. and namage in the pl.; in colloquial speech, it is nامگe and namage.

B. The second person.

There are only two forms and those too in the nom.

sg.  nǐn
pl.  nǐm.

We have no examples of the other cases.

C. The third person.

As already stated, demonstrative pronouns implying remoteness are used as pronouns of the third person (see “Demonstrative pronouns”).

The examples are:

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. nom.</td>
<td>-</td>
<td>avar.</td>
</tr>
<tr>
<td>gen.</td>
<td>-</td>
<td>avar-ā.</td>
</tr>
<tr>
<td>Fem.</td>
<td>no examples</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Neuter nom.</th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>adu</td>
<td>-</td>
</tr>
<tr>
<td>acc.</td>
<td>adān, ada.</td>
<td>-</td>
</tr>
<tr>
<td>dat.</td>
<td>adarke, adakke</td>
<td>-</td>
</tr>
</tbody>
</table>

The reflexive pronoun.

The examples are:

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>tān.</td>
<td>tām</td>
</tr>
<tr>
<td>dat.</td>
<td>tanage</td>
<td>tamage</td>
</tr>
<tr>
<td>gen.</td>
<td>tan.</td>
<td>-</td>
</tr>
</tbody>
</table>

As in the pronouns of the first person, the nom. sg. and pl. have the long vowel -ā- and the dative and the gen. have a short -a-. The sg. has -n- and -n- and the pl. has -m and -m-, like the pronouns of the 1st and the 2nd persons.

G.o.i. 12
The dative sg. and pl. of the 1st and the 2nd person and of the reflexive pronoun have -a- before the case-ending. -ge is the dative ending of the nouns. This -a- between the base and the ending may have been -an- originally and later -a- as -in-> -i- in Kālanige (see "The Dative Case") <kālan-im-ge. But nanānge and tanaṅge are not found either in the inscriptions or kāvyas. In N.K. the dative forms are namge and tamge in colloquial speech < nanage and tanage respectively - the literary forms.

The oblique bases of the pronoun of the 1st person and the reflexive pronoun are used as pronouns in the gen. case.

1st. pr. nam mauniyācāriyar
Ref.-pr. tan déhamikki.

The Demonstrative Pronouns.

Remote and proximate demonstrative pronouns are found. As already stated, these have two genders.

(a) The remote demonstrative pronoun:

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th></th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>nom.</td>
<td>-</td>
<td>avar</td>
</tr>
<tr>
<td></td>
<td>gen.</td>
<td>-</td>
<td>avar-ā</td>
</tr>
<tr>
<td>fem.</td>
<td>No. examples.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neuter</td>
<td>nom.</td>
<td>adu</td>
<td></td>
</tr>
<tr>
<td></td>
<td>acc.</td>
<td>adān, ada</td>
<td></td>
</tr>
<tr>
<td></td>
<td>dat.</td>
<td>adarkke, adakke.</td>
<td></td>
</tr>
</tbody>
</table>

(b) The proximate demonstrative pronoun:

Masc. nom. ivan
honorific sg. īta
SMD. 150 <idu. (KBB. 97

(3008478_0730)
Fem. no examples.
Neuter. nom.    idu     no examples
    acc.    idān, idām
    dat.    idake
    loc.    idaru].

peran and pelan 'another' is a demonstrative in
the nom. sg. where -an is the masc. gend. suffix.
The stem is pera <pela (cf poragu, adv.) This is
not in use in N.K., but is replaced by horaginava-.
(SMD. 152).

ellamān is a pronoun meaning all (together.
(SMD. 151.) This is acc. sg. with the conjunctive
particle -ām-. (See the "Use of Cases" for the
appearance of the conjunctive particle between the
stem and the case-termination.) This is in use in
N.K. as ellā and ella.

initu (inisu) 'a little', 'this much.' This is
used as a dem. pronoun denoting quantity.

The Interrogative Pronouns.

There are two forms in the pl.
masc. nom.    ār-um
    dat.    ārgg-am
neut nom.    ēn. (SMD 112.)

-um and -am are conjunctions (see Conjunctions.)

In N.K. we have yāru for O.K. ār.
The neuter nom. sg. is ēn 'what' (61-9).

There is no relative pronoun in old Kanarese.—
The declinable participle is used in a way. alid-on
narakakke salge, 'may he who destroys go to hell.'
But about the 10th Century the use of the interro-
gative pronoun with the demonstrative pronoun as
Skt. yat, tat is found.
1. "s’rī purusa mahārājana dattiyanāvanor-banalidom Bāṇarāsiyum sāsīrbar Brāhmaṇarum sāsirakavileyuman alīda paṇcamahāpātakan akkuṁ.

2. idanārobbba kādar avargge piridu punyaṁ (ll-15-17). E.C. I. 74 (910 A.D.)

In the first sentence, āvon ‘whoever’ and in the second ārobbba ‘whoever.’ The combination of the inter. and the demon. to express this type of meaning is very common in colloquial N.K.

The personal terminations of verbs found in these inscriptions are:

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I person</td>
<td>-en</td>
<td></td>
</tr>
<tr>
<td>II person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>III masc.</td>
<td>-ān, -an, -am</td>
<td>-ār, -ar</td>
</tr>
<tr>
<td>fem.</td>
<td>-āḷ, -aḷ</td>
<td>-ār, -ar</td>
</tr>
<tr>
<td>Neuter</td>
<td></td>
<td>-avu</td>
</tr>
</tbody>
</table>

en- is the oblique base of the first person. The 3rd neuter pl. is avu. This is the Neuter pl. termination of verbs.

**Pronominal Adjectives.**

The demonstrative ī and ā are the pronominal adjs. found.

ī and ā precede the nouns they qualify and do not change for number and gender.

ī-this (or these) and ā-that (or those).

ī: īdharāpiyul, īittadharmmamān, īparvata-dulle, īpujyāsthalamān, ībhavavit, īmariyādeyan, īmūvetmūradēvejanam.

ā: ā Kaḷamūtūranam.

Later grammarians⁴ state that ī and ā are the pronouns that are substituted for idu and adu respectively. The ā and ī are different words having

---

1. SMD. 78 and 138.
the same meaning and derived from the same pronominal base (from iv- av-). The Pr. Kan. pronominal base of these are at present unknown, though Tol kappiyam says that they are av- and iv.-1

Numerals.

Numerals are declined as Neuter Nouns; appellative nouns of Number in the masc. gender are formed by suffixing -vv- an in the sg. and -vv- ar in the pl. to the short forms of Numerals.

Numerals are also used as adjectives by prefixing the Numeral to the Noun it qualifies. The Numerals, so prefixed, change the nature of their vowels and become short in form.

Compound numbers are formed by multiplication and addition: Multiplication, when ten or a hundred is the second member of the compound; addition when any one of the Numerals from one to nine is the second member. Hence the numeral system is decimal.

There is no native word for one thousand. sāsira. is a lw. from Skt.

The following numerals are found:—
nws: omdu (1) erādu (2), mūru (3), aydu (5) ēlu, (7) enṭu (8) pattu (10) irppattu (20) elpattu (70), nūr (100).

Iw. pānca- (5), dvādas’ada (12), Sāsira (1000).
nws. irppatthondu (21), mūvettumūrā (33), nūrente (108), ēlelpattu (140), ēlnūr (700).

The origin of the Kan. numerals is unknown at present.2 They are very nearly the same as those in Tamil, Malayalam, Telugu and Tuḷu.

1. Dr. avidic Studies Part I. Page 3. This is a criticism of Caldwell’s theory (C.D.G.) p. 422.
The numerals from one to ten excepting mūru, āru and ēl have the suffix -ṭu, -ḍu or -ḍu in the end. These are but various forms of -tu; this is a very common neuter noun formative.\(^1\) cf. oltu (see Adjectives). Even in māru, āru, ēl, -r- is derived from Prn. Dr. * t-; and -l- is, in O. Kan. derived from -ḍ-.

In their shortened form, ondu is found as Ār eraḍu as ir; mūru as mū; āru as ar; ēl as ēl.

**Compound Numbers.**

As already stated, compound numbers are formed by multiplication and addition:

1. **Multiplication**: When ten or hundred is the Second Member of the compound:

   - ir pattu (2 \(\times\) 10) 'twenty'
   - mū vettu (3 \(\times\) 10) 'thirty'
   - ēl nūr (7 \(\times\) 100) 'seven hundred'.

2. **Addition**: When any one of the numerals from one to nine is to be added to multiples of ten:

   - irppattondu - (20+1)
   - mūvettumūru - (30+3)
   - nūrenṭu - (100+8).

There is no native word for a thousand: Sāsira, from Skt. Sahasra, is used.

The following show the numerals, referred to above, used as adjectives:

**nws.** irppattondu-divasaṃ, īrēlpatt-arulam, ondu-tīngal, ārsiddhiyān, nūrenṭu-sāṁvatsaram, pattuponā, mūrutingal, māru-dēgulamān, mūvettumūrā dēvejanaṃ, mūvetmūra mīselmiḍeyum.

**lus.** pañcamahāpātakān, sāsira-kavileyam.

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1. CDG. p. 333.
In omdutingal and omdusanmärgadin, ondu, the Neuter noun, is used as the Numeral adjective, being prefixed to another noun. In orumuniyimdal and örsidddhiyan, oru and ör have been used as adjective forms of ondu. ör has been pointed out above as the root from which ondu is derived. In the remaining cases, the neuter nouns, nürențu, pattu, müru-, müvettumüru, are used as adjectives by prefixing them to nouns they are to qualify. In müvettumürä-müvettu-30. But in müvetmura we have only müvet-denoting 30. The latter is the colloquial form in N.K.

Caldwell¹ is right in thinking that the numeral adjectives which are employed in compound numbers exhibit the numerals “in their briefest, purest and most ancient shape.”

Appellative Nouns of Number.

The following appellative nouns of number are found:

Nus. ēńūrvvaram, orvvam, örvvan,

lw. sāsirvar.

As already stated above, these appellative nouns of number in the masc. gender are formed by the affixing of -an in sg. and -ar in the plural, to the adj. forms of these numerals, with the suffix -vv- in between the numeral adj. and the -an or -ar.

sg. or-vv-an = one man.

ör-vv-an = one man.

The lack of differentiation between short and long vowels is sometimes responsible for the appearance of these two forms. Pl: nw. ēńūr-vv-ar-əm (acc.)

1. CDG. p. 322.
=ēlnūrvvaram- the 700 people.
lw. sāsir-vv-ar =sāsirvvar (one thousand people.)

**Ordinal Numeral (Adj.)**

-el-seven, has its ordinal form ēlaneya.
This -aneyya does not change for gender. The origin of this -aneyya is discussed under “Numeral Adjectives.”

**Derivative Nouns.**

In these inscriptions, a few nouns are formed from verbal roots and nouns, by the addition of Suffixes. These derivative nouns are declined as all the other primary nouns (see ‘formation of nominal stems” under ‘Nouns’).

**A. Nouns from Verbal Roots.**

A list of such derivatives is given under “Verbal Derivatives” under ‘Verbs.’

**B. Nouns formed from Other Nouns.**

These Nouns are derived from primary nouns to denote residence in a place, the trade or occupation to which a person has devoted himself, the sex of the person, and the possession of something by a person. The suffixes are added to Nws. and lws. alike:

(a) Nws:

**masc. suffix -an:** Kaḷantūr-an-am (him of Kaḷan tūr.)

-an, added to -a stems, (See ‘Declension of Nouns’) -an is suffixed to the name of a place ending
in a consonant to denote a man of the place; cf T. ūr-ān. Tel. ūra-vāḍu.

(b) Lws:
masc.

(a) Kan. suffix: 1 aḍī. used in the sense of an attendant. dāsādi 'an attendant of the dāsas, a head of the guild of dāsas.' dēvaḍī 'an attendant on the idol in the temple' A priest. Cf. T. aḍī yēn 'I, your slave.'

(b) Skt. suffixes:
masc. -ara. This is a contraction of aara< -kāra.

kammara <karmakāra.-a blacksmith, T, kam-
mār-ar-sailors.
kammar-ar-a 'of the blacksmiths'. This is a lw-
-iga, -ka in Skt, used in the sense of 'born of' Raivatika, the son of Rēvati. This seems to be analogical formation. Gāmiga.

-kāra, Skt, 'maker' mālā kārargge 'to the gar-
land-makers,' cf T, Vēlaikkāran-a worker.

-vanta, Skt. 'the possessor' -Lakṣaṇavantar: those who possessed or had the knowledge of the Symptoms or the Signs

T, pākkiyavantar and pākkiyavān from Skt.

bhāghyavān,
bhāgyavanta,

Fem.

Skt. suffixes: —

-i naygir <nāyaki-y-ar, masc, nāyaka - cf. T.
tiruṭi 'a woman thief.'

-itti woman, pkt. itthi< Skt. strī; dēveḍitti-yar 'priestess'. siṣ-itti-yar 'women disciples,' cf, T, pārpanatti 'a brahmin woman,' and S'akkalitti 'a rival wife,'
Composition.

Declinable stems of lws. are compounded with one another. These compounds are treated as simple stems in declension.

Skt. compounds are more numerous in these inscriptions.

Nws. and lws. are compounded often; except in titles, such compounds are forbidden by later grammarians. So called Kan. Compounds are not so long as Skt. ones.

The first member of a compound is either a substantive, an adj., or a numeral. The second is a substantive, or a numeral.

The suffixes and the case-endings of the first member disappear in composition; but these are retained in a few instances.

A compound, like a simple word, becomes a member in another compound. The suffix or case-ending of the compound, as that of the noun, indicates its number and gender.

A compound may be a noun, an adj. or an adv. according to its meaning and the context.

A. Composition of Skt. lws.

akṣayakīrtti, akṣimaṇakkeramyā Sura lōkasu- kkakke, anupamadiyva appadu, anēkaguṇadā, anēkaguṇasīladi, anēka sīlaguṇamāle gaḷin, apunarbhavakke, arddhavisadi, Ājigaṇadā, ātmavas’-akramavu, ārādhanaṇyēgadin, Indrāṇandi ācāryyan, upamīllāsuralōkasaukhyada, Uruṣattvaṃ, urami-thyātva pramūḍhasṭhirataranṛpanān, Kaṭavapra s’ailama, Kaḍaṁbamaṇḍalaman, kanyādāna, gaticēṣṭā viraham, giritaladā, Ḡuṇasāgarādvitiya nāmadḥēyan,
Candradēvācharyyanāman, Carita s'rīnāmadhēya prabhu, Citravāhanar, Jinamārggan, Jaina Sanmārggadulē, tapaccale, tiradānamā, tīrthhagiri-mēl, tumgocabhahtivas'adim, daksīnabhāgadā, duritābhūdvṛṣamān, dēvadāṇḍadinda, dēvalokakke, dvādas' adā, dharmmagarāṇigarunī, natasaṁyatātman, nadirāṣṭradulē, Nandisēnapravaramunivar, nānocintayduśe mantraman, nittadharmamān, niravadyan, nītisampannan, paṇcamahāpātaka, paṇcamahāpātaka samyuktad, paramakalyānabhāgigal, paramaprabhāvariṣīyar, paramārthant, pāṣupatamari yādeyan, Puṣpasaṁacāri, pūrvvamariyādeya, pṛthivīvallabhamūr gaṁisana, pṛthivīrājyadula, prasaṁdāntaramān, Bhadravāhu saCandrāguptamunindra yugmadin, mahāgiri, mahājanakke, mahātavan, mahātavada, mahādantāgradul, mahādēvan, Mahādēviyar, mahāpārūtadul, Māsēnar, munipumgavan, Mēghanandimuni Mauniyācariyar, rāgadvēṣatamomala vyapagatar, rājadāṇḍadinda, rājas' rāvitam, rishigiris' ile mēl, Laṅgījēsaramdēvarke, vicitrakanaka prajvalyadin, vidyullatagala, vidrumādharaś antiseramunis'an, vidhānamukhadin, vinayacāraprabhāvan, Vinaya-dēvasēnanamahāmān, Vin' okahatārara, vrṣabhanandimuni, S'uddhātmasām yōddhakar, s'rīpūrānvaya Gandhavarmman, s'rīrupalilādhana vibhavamahārās' igal, S'rīvijayādityasatyās'raya, Srīvinayaditya rājā s'raya, S'risāmgaṁgal, saddhāmmadā, sanmārg-gadim, Sanyāsanam yōgadim, sanyāsanavidhi, sarppa cūlāmari, Sarvvaṇābhaṭṭārakar, Sarvvaparīhāram, Sarvvabādhāparīhāram, Siddhasamayan, Supaṇḍitan, s'ubhāṁgade, suracāpambole, surālōkamahāvibhavasthanan, surēndrarājyavibhuti, sthitadēhākamalōpa māṅga s'ubhamum, svabhaōvāsundryyakarāṅgar, Svarggāgramān, svarggālayakke, svādhyāyasam-pattinim.
These compounds do not differ from those of Skt. lws. except in having Nws. either as the first or the second Member.

Āneseti, Ugrasēṇaguruvaḍīgal, udita s' rikālbappinullē, Rsaḥhasēṇaguruvaḍīgal, Kalāvirgguruvaḍīgal, Kilgāndēväke, Kilgāṇēś' varadā, KilgabāṭarimGE, gandhebhhamaydān, guruvaḍīgal, Dēvereya, Dēvakhantiyar, Dharmma Sēṇaguruvaḍīgal, Namlūrvvarasaṅghada, Namlūrsaṅghada, Nāgasēṇaguruvaḍīgal, Nṛpamariyar, Paṭṭiniguruvaḍīgal, perggoravam, Bālādevaguruvaḍīgal, mṛtyuvaravān, Mallaṅgavaṣaguruvar, Moniguruvaḍīgal, vipulas' rikāṭavapranal-girīya, Vṛṭṭedeguruvaḍīgal māṇākār, Vṛata s'īlanōnpigunādiṁ, s'ubhānvita S'īnamlūra, Sīmgaṇandiguruvaḍīgal.

It is true that, in the list of words given, there are real compound words: Āneseti, Dharmasēṇaguruvaḍīgal and words of this type, nṛpamariyar; (even guruvaḍī is not a compound.) But Kilgānādevāke, Kilgāṇēś' varadā, KilgabāṭarimGE, Namlūrvvarasaṅghada, Namlūr saṅghada, are not compounds at all. As stated under the nom. and the gen. in the section on the use of Cases, the nom. can be used and is used to denote the gen. In the examples cited above, Kilgāna, Kilga, Namlūr are names of places. To place such proper names before another substantive, without treating the two as constituting a compound is quite the normal usage in the ancient kāvyas and in N. K. colloquial speech. Of course the meaning, e.g., in KilgabāṭarimGE is ‘to the bāṭar of kilga’, as Bengalūru huḍuga ‘the Bengalore boy’ is used in colloquial speech in Kanarese. Here Bengalūru huḍuga is not a compound, but only
a substantive used as an adj. Hence this type of word groups cannot be considered as compounds.

Nor can we treat ‘pergg oravam’ as a compound as later grammarians do. As pointed out under Adjectives, per is an adj. meaning ‘big, great’ ‘The great teacher’ in English is not a compound, nor is per-ggoravam. kalmane, ‘a stone house’ is not a compound. It is only kal (substantive) and mane (a substantive) kalmane—a stone house. cf. kalgāna.

The peculiarity of some compounds as the following is that a native Kān. word is incorporated in the compound:—Dev-ereya, guruv-adiga. s’rikaṭavapra-nal griya, vrata s’ila-nōnpigunanadim.

The following word groups are nouns in apposition with nouns or the preceding ones are adjs. It is wrong to call them compounds:—
Adeyarenādu ‘Adeyare kingdom.’
Āluarasar ‘Alu kings.’
Edevolal nādu ‘Edevolal Kingdom’
Polikēsi arasar ‘King Polkēsi’.

Later grammarians have given the name of compounds to such word groups.

**Numerals in Compounds.**

Groups with numerals, either as the first or the second member of a word group, are called compounds.

1. *Numeral as first Member*: irppatt ondu divasam, īrel pattu ārulam, ondutimgal, nūrenṭu saṃvatsaram, pattu pona, mūrutimgal.

As already discussed under Numerals, the first member or the numeral is only an adj. which does not change for gender, number or case of the noun it qualifies attributively as in these examples.

2. *Numerals as second Member*: gandhēbhahamaydān, aydu may be treated as a Numeral used
predicatively and the acc. ending is suffixed to aydu. This usage is common in N. K. mane mūranna kaṭ- tisida, 'he built three houses'. Here mane is the object, but mūru 'three' has the acc. ending, though mane is an inanimate object and as such no case-ending is necessary. As mūru is used predicatively, this -anna is suffixed to the numeral. There is no change in the meaning whether aydu comes before or after gandhē- bhām. Though later grammarians call this so, this is not a compound.

3. Composition of numerals with numerals:—

To express a Number meaning more than ten, as stated under "Numerals," numbers, one to ten, are added to multiples of ten; to denote multiples of ten, numbers two to nine, are prefixed to ten; the numerals that precede ten in the latter are not the same in form as the ordinary numerals except in 4 and 5 in the following examples:—

<table>
<thead>
<tr>
<th></th>
<th>A.</th>
<th>B.</th>
<th>C.</th>
<th>D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>īr pattu</td>
<td>...</td>
<td>$2 \times 10$</td>
<td>&quot;20&quot;</td>
</tr>
<tr>
<td>2.</td>
<td>īr pattu ondu</td>
<td>$2 \times 10 + 1$</td>
<td>&quot;21&quot;</td>
<td>two tens one</td>
</tr>
<tr>
<td>3.</td>
<td>īr ēl pattu</td>
<td>...</td>
<td>$2 \times 7 \times 10$</td>
<td>&quot;140&quot;</td>
</tr>
<tr>
<td>4.</td>
<td>ēl nūr</td>
<td>...</td>
<td>$7 \times 100$</td>
<td>&quot;700&quot;</td>
</tr>
<tr>
<td>5.</td>
<td>nūr ēnṭu</td>
<td>...</td>
<td>$100 + 8$</td>
<td>&quot;108&quot;</td>
</tr>
<tr>
<td>6.</td>
<td>mūru pattu</td>
<td>...</td>
<td>$3 \times 10$</td>
<td>&quot;30&quot;</td>
</tr>
<tr>
<td>7.</td>
<td>mūvettu mūru.</td>
<td>$30 + 3$</td>
<td>&quot;33&quot;</td>
<td>three tens three</td>
</tr>
</tbody>
</table>

Even these are not compounds, in spite of the later grammarians calling these gamakasamāsas¹ (Impulse compounds according to Kittel). The meanings of these are given in the margin against them. There also, two, three, seven are numerals used as adjectives and in the case of 21, 108 and 33 the

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¹. S MD. 168, KSS. 294. There is no Gamaka Samasa in KVV and KBB. Compounds in Kannada Grammars increase in number gradually, e.g. SMD 174, 193.
conventional meaning as in 11, 12, 13 are given by usage. These are no compounds.

**Nouns ‘compounded’ with Verbs or Participles.**

*Examples:—*  
(a) *Verbs: s’ivanile pādēnadān  kālāṁkeydar*  
               nelekonḍan  prasādamkeydār  
               samādhī neredon  odagaunḍar  
               samādhikuḍīdom

(b) *Participles:*

Transitive: arcīkeyye, as’anādiviṭṭu, ārādhane nōntu, evedīdiyal, prithivīrājyaṁ keye, pāvu muṭṭidōn, pujiendu, besageyvalli, muninvratagal nōntu, mudimegeye, rājya-pravarttanaṁ keye, sanyāsanaṁ geydu.

Intransitive.—bhadramāgi, mukhamāge, rāja S’rāvitamāge.

*In all these examples, the verb or participle has the substantive, either in the acc. or the nom. before it. If it is in the nom. naturally that is the subject of the verb or the participle following it. If it is in the acc. the substantive is the object of the verb or the participle. As shown under the ‘use of cases’, the nom. is used as the acc. (without the acc. termination) in a sentence, in O. K. as well as in N. K. (literary and colloquial). To call these kriyāsamasas or verbal compounds is wrong. These are used together so long that they have acquired some fixity in the language. In reply to the objection that k-, c-, t-, p- of the verb is voiced in these word groups and hence these must be compounds, it may be said that, in Kanarese and other Dravidian languages, inter-vocalic surds become sonants.

In the word groups given above, there is an anusvāra before the verb or the participle, *e.g.* in kālāṁ
keydar, prasādam keydar; this -m is the usual anu-
svāra found in Skt. lws. in the nominative. See “The
Nominative Case” under “Nouns.”

In the following examples of Skt. compds. the
terminations of the lw. are retained for the needs of
metre:—

1. suravidya vallabhāndrās suravara munibhi
stutya kalbappināmēl;
2. sādhugal pūjyamānan;
3. tapam Samyamamān.

But a Skt. compound is split up and the dative
termination is retained for the needs of metre:
aksimanakkke ramya suralōka sukakke.
Such instances are very rare.
cf. skt. Dhanamjaya, adj. “winning booty.” used
as a proper name;
Vācaspati M. lord of speech; a proper name.
Yudhiṣṭhira M, firm in battle; a proper name.
VERBS.

Transitive, intransitive and causative verbs are found. There are three tenses—past, present and future; three persons and two numbers. In the first and the second persons, there is no distinction of gender. In the third person, the three genders are distinguished. There are five moods—the indicative, the imperative, the optative, the infinitive and the negative. There are two voices—active and passive.

Causative Verbs.

There are two types of causative verbs:

I. Those formed by the addition of the suffix—ppu—to the verbal root:—

1. muḍi-pp-i-dār—caused to come to an end.
   from mudi—to end, to come to an end
   (intransitive). This is the only example.
   cf. T. Causative. varu-vi-pp-en—will cause
   to come; paḍipp-i-ppēn;
   Te. Viḍipīncu—to cause to be released.

II. Those formed by suffixing-isu to rts, be they transitive or intransitive:

This -isu is suffixed to Skt. verbal roots and nouns to convert them into causative verbal roots in Kan.

(a) -isu added to ttrans. rts.

biḍhidar from biḍisu from biḍu ‘to release,’
māḍisada ‘caused to be made’ from māḍisu from māḍu ‘to do’.

These roots end in -u and -isu is added to the final consonant of the rt.

(b) -isu added to intrans. rt.

nirisidom ‘caused to stand’ from nirisu from nil ‘to stand’.

G. O. I.
(c) *-isu suffixed to Skt. rts.:

sādhisidom from sādhisu from sādh + isu ‘to accomplish’; pālisidom ‘be caused to be protected’ from pālishu from pāl- ‘to protect’.

Later grammarians state that Skt. rts. are adopted into Kan. by suffixing -isu to the Skt. verbal rts. But these roots with -isu were originally causatives and later on acquired the meaning they now have. Otherwise, there was no necessity for the use of -isu in these roots, taken from Skt.

(d) *-isu suffixed to Skt. Noun.

lekkisu ‘to reckon’ from lēkhā ‘to write’.

Even in this case, isu had a causative significance in the beginning and later on became a simple root. If these were not causatives, the reason for forbidding the formation of causatives from these -isu roots is inexplicable.

**Tenses.**

Verbs in these inscriptions, with very few exceptions, can be analysed into three distinct parts:—

1. the verbal root; 2. the tense suffix; and 3. the pronominal termination.

The tense-infick shows the tense of the verb, while the pronominal termination points out whether the verb is in the 1st, 2nd, or 3rd person.

There are three tense-suffixes, -da-, for the past, -utta- (-uta-) for the present, and -m-, -v-, and -pp- for the future. The rt. + the tense suffix = the adverbial participle. The pronominal terminations which indicate the number and the gender of the subject of the verb are added to the rt. with the tense-suffix or the adv. participle to get a fully conjugated verb.

1. KG. p. 90. Sect. 150.
Participles.

These are formed by the addition of the tense-suffix to the roots. There are two kinds of participles—the adverbial and the declinable. There are past, present and future adv. participles; and declinable participles in the past and the future in these inscriptions.

The past Adverbial Participle.

The past adverbial and declinable participles are formed in the same way, except in the case of rts. ending in -u when the declinable participles of these roots in -u are formed by the addition of -da to the adverbial praticiple. e.g. ērida, eydi-da.

There are two kinds of suffixes added to the roots to convert them into adv. participle: -i and -du (-tu).

I. -i used to form adv. participles.

(a) -i is suffixed to rts. of two syllables ending in -u when the penultimate vowel is long by nature or position:—

āgi, ikki, erti, ēri, eydi, kūdi, tōri, pōgi, mādi, meṭṭi.

(b) -i suffixed to causative roots:

muḍippi, salisi, sādhisi.

The origin of -i is at present unknown. But Caldwell’s\(^1\) suggestion that -i is derived from ī— to give, (T. ī—to give; Te. iccu, K. īsu from ī+īsu), seems to be reasonable in the light of modern colloquial usages in Tel. and Kan. (Te. pōnī—let it go ; K: pōgalīsa—he won’t let me go). But Kittel’s euphonic explanation is not satisfactory.\(^2\)

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II. -du (tu) to form adv. participles.

(a) In principle -du is the suffix added to roots ending in -ā, -i and -e and also rts. ending in consonants -n, -y, -l, -l, preceded by a short vowel:
   -ā kā-du.
   -i ari-du.
   -n en-du.
   -y key-du.
   -l agal-du,
   -l adal-du, il-du, pol-du.

   In these adv. participles, the rts. have not undergone any change.

(b) -du suffixed to roots ending in -l.
   Kondu from kol+du.<kol 'to kill'
   Sandu from sal+du<sal (to go. to become manifest."

Later grammarians¹ state that -l of kol and sal> -n in front of a consonantal suffix and the examples given under this sutra are kondām and sandām. If this statement in KBB. were true, salge which appears in these inscriptions should have been 'san-ge, but it is not san-ge, but sal-ge. But SMD. 237 simply states that kol and sal>kon and san before -da-. KSS. 491 paraphrases SMD. 237. The statement by some scholars that -l of kol and asl were nasalised in O.K. as y, v, l can also be nasals and in front of a consonantal suffix, the nasal of the varga to which the consonantal suffix belongs becomes more audible, i.e. -l- > -n-, does not carry us far. To say that l and n are interchanged in Kan. e.g., linga and ninja, limbe and nimbe, do not help us much.

¹. KBB. 232; SMD. 237: KSS. 491; KG. P. 97.
². KBB. 9.
As we shall see later, Kol+du>kondu, ul+du>unțu; there also the nasal is found:—

The adv. participles in T. may be compared with O.K. adv. participles to see whether the origin of -n- of kondu and sandu may be discovered.

<table>
<thead>
<tr>
<th>Tam.</th>
<th>Kan.</th>
</tr>
</thead>
<tbody>
<tr>
<td>înri</td>
<td>îdu</td>
</tr>
<tr>
<td>enru</td>
<td>endu</td>
</tr>
<tr>
<td>konru</td>
<td>kondu</td>
</tr>
<tr>
<td>kondu</td>
<td>kondu</td>
</tr>
<tr>
<td>canru</td>
<td>sandu</td>
</tr>
<tr>
<td>tirandu</td>
<td>teradu</td>
</tr>
<tr>
<td>pûnru</td>
<td>pölđu</td>
</tr>
<tr>
<td>venru</td>
<td>bendu</td>
</tr>
<tr>
<td>vandu</td>
<td>bandu</td>
</tr>
<tr>
<td>irundu</td>
<td>îddu</td>
</tr>
</tbody>
</table>

From these it is found that

T. -nr .... K. -nd-
T. -nr- .... K. -d- (1 and 2).

It is seen that T. -nr and K. -nd are from Pr. Drn. *-nt-. (See the history of r. supra).

The Pr. Kan:* -ntu- has become -ntu- in some, -ndu- in some and -du in some adv. participles.

kondu<kol+ndu—kolndu.
sandu<sal+ndu—salndu.

-1 may have been assimilated to -n and* konndu, and *sanddu, have their long -n- shortened into -n-. But in places where it is found as -du, the preconsonantal nasal -n- has disappeared as is usual in Kanarese. (See “Dative Case” under ‘Nouns’ and “Consonant groups.”). But nil has both nindu and nintu.—

(c) -du suffixed to rt. ending in -l.
kol+du>kol+ndu>kolndu>konndu>kondu.
-ndu>ndu before -l, a cerebral in okl.
The interchange between ŋ—and ŋ in Kanarese is common:

(a) ŋ > ŋ when there is another nasal.
āṇma, ālma ‘a ruler’
gondāla, gondāṇa ‘a crowd’
maṇal, maṇal ‘sand’.

(b) ŋ > ŋ in places where there is no other nasal.
āl, ān, ‘a male’
ālī, ānī ‘roundness’
iṭṭāla, iṭṭāṇa ‘a crowd’
kulī, kunī ‘a pit’
keḷadi, geṇati ‘a woman friend’
keḷeya, geṇeya ‘a man friend’
kolā, koṇa ‘a tank’
kolagu, koṇagu ‘a hoof’
gāla, gāṇa ‘a hook, a fish hook’
gōl, gōṇ ‘the nape of the neck’
catāli, catāṇi ‘a sūdra who worships Viṣṇu,
seḷadu, seṇadu ‘to envy’.

In N. K. colloquial speech, villagers use koṇṇi, konni for kolli (take. 2nd pl. imperative)
Hence kol+ndu>koḷṇdu>koṇdu.

(c) -du suffixed to rts. ending in -r.
tar+ndu>tandu
bar+ndu>bandu.

According to Kan. grammarians,¹ the roots are tar and bar. In Kan. as in T. and Te. the rt. remains unchanged in 2nd. sg. imper. But in the case of tar and bar, the 2nd sg. imper. is tā and bā in Kan. and T. and tā and rā in Te. In some Kanarese kāvyas of the 10th century, tārai and bārai are also

¹. SMD. 237; KSS. 492.
found. Caldwell and Gundert¹ have concluded that tar and tā, bar and bā are the alternative roots cited in illustration; the principle of alternative roots is not found in the dhātupāthas given in any of the Dravidian grammars. tar and bar may have come from tār and bār, (tā and bā) in the 2nd sg. imper Caldwell¹ thinks that vandēn (past I sg.) is from vā and varugiren from var. Even for this there does not seem to be any other satisfactory illustration in Kanarese or Tamil.

In all Kan. grammars, the roots are given as tar and bar.² The adv. pp. is tandu and bandu. They state that -r-.>-n before -da, the tense suffix.

III. -tu added to rts. ending -l and -n. preceded by a long vowel.

kil-tu, nōn-tu, (cf. non-du from nō ‘to suffer pain’)

Here the roots do not undergo any change.

IV. -tu added to roots ending in -ḍu to convert them into adv. p. participles:

koṭṭār and viṭṭār from koḍu ‘to give’ and viḍu ‘to leave’, respectively.

koḍu seems to be from kuḍu—to give. In the later inscriptions we get both kuḍuva and koḍuva. viḍu is M.K. biḍu and N.K. biḍu.

Later grammarians³ state that these rts. with the penultimate short vowel change their final soft consonant before -da- and -dapa- into the corresponding hard ones. T. has kuṭuttān in the past. In Tel.

¹ CDG. p. 217.
² KBB. 227. "When personal terminations are added without suffixes (in the negative mood) the rt. vowel is lengthened": SMD. 237 and 238.
³ SMD. p. 311, Nos. 277 and 278; sutra 239. KBB. 228, 237 and 238; KSS. 487 and 489.
this root is not found. The Pr. Kan. rt. may have been* kut; with -u, -tı- was voiced. kut or * koṭ+ntu>koṭṭu>koṭ+tı by assimilation. Similarly in viṭṭu from viḍu. Cf. SMD 181. * Kaḍidu> Kaṭṭ, Niḍidu>Niṭṭ, Kiru>Kitt, in compounds before vowels.

The penultimate vowels in koḍu and viḍu are short and the syllable is a closed one. All rts. of this type form their past participles similarly. The following examples are taken from Dictionaries and Grammars:

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<tr>
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<tbody>
<tr>
<td>ọđu</td>
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<td>ọti</td>
<td>ọđi</td>
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<td>kūđi</td>
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<td>tīđi</td>
<td>tīti</td>
<td>tīđu</td>
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<tr>
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<td>nōđi</td>
<td></td>
<td></td>
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<tr>
<td>māđu</td>
<td>māđi</td>
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</tr>
</tbody>
</table>

V. -du added to roots ending in -gu with a penultimate short vowel (closed syll.)

Examples: pokku and mikku from pōgu and migu, respectively.
Pogu seems to be from the Pr.K. *pugu like kudo (for kođu).

Later grammarians¹ state that, before -da-, the rt. changes the last soft consonant into the corresponding hard one and the resulting form is pokka. T. pukundën (past. I.m. sg.; pukkën). M. Pukku.

The Pr. Kan. rt. *puk- with -ntu- may have become pukku. puk-tu- should become puttu. but if k. is fully exploded and -t- is assimilated to k., we get pukka. The reason or the process of this change is at present unknown.

But if the penultimate vowel is long and open, the adv. pp. is formed by suffixing -i, e.g., āgi, pōgi.

The origin of the past tense suffix -da- was, according to Caldwell² 'probably a neuter singular formative, converting the verbal root into a verbal noun'. Kittel states that -du and -tu are pronominal suffixes added to verbal roots to convert them into verbal participles, which are really verbal nouns.³ He interprets the adv. past participle īldu 'a descending-it', from īl 'to descend'. Kittel may be right, but definite evidence from other Dravidian languages has to be collected before accepting this as final, now that Pr. Dr. *-ntu- is most probably the original from which -du- is derived.

**The present adv. participle.**

The present adv. participle is formed by suffixing -uttu, (-utu) to the rts:

\[
\begin{align*}
\text{āluttu} & \quad \text{ālutu} \\
\text{...} & \quad \text{...} \\
\text{ikkutu} & \text{from āl 'to rule'} \\
\text{ikkutu} & \text{from ikku 'to abandon. to kill.'}
\end{align*}
\]

---

1. SMD. 239. 251. S. Nos. 85 and 88; KSS. 485.
2. CDG. p. 512.
In T. this suffix is not found, but Tel. has this in the following present forms:—

*avutunnānu, uṇṭunānu, koṇṭunnānu, caduvutunnānu, taḍustunnānu, paṇṭunnānu, pōṭunnānu, pampuṭunānu, viṇṭunnānu. -utu is also found as ṇṭu, -stu- in these forms.

Kittel¹ considers -uttu- and -utu-, the tense suffix of the present, comes from -udu-. It is possible that this -utu- may be from *-untu- as *-ntu- is of the past tense suffix. as T. has -nra- in the present.

The future adv. participle.

No examples.

The Declinable Participles.

These declinable participles are formed generally by suffixing to the root -da- to form the past, and -ppa- and -va- to form the future participles. The present declinable participle is not found. But in the case of rts. ending in -u, the declinable past participle is formed by suffixing -da- to the adv. pp. of the rt. e.g., ēri-da.

The declinable pps. end in -a while the adv. pps. end in -i or -du (-tu). The formation of the declinable pp. is the same as that of the adv. pp. except in the case of rts. with -u.

Some European scholars have given the name of “relative participles” to this class, as, according to them, these include the relative pronouns within themselves, as there are no relative pronouns in Kan.²

Declinable Past Participles.

The following examples are found:—


1. KG. p. 109, Sect. 173.
2. CDG. p. 520.
(2) Roots with -u; ēri-da, eydi-da.
(3) Roots with -l: kon-da<kol-da.
(4) Roots with-n: nōnta.
(5) Roots with -ḍu: koṭṭa.
(6) Roots ṛ and ṕ: itta; satta.

Later grammarians explain that ṛ before -da>i and da>ta. They give no reason for the doubling of -t-.

In T. the past. is īndēn (I gave);
    fut. is īvēn (I give); K. īven
    past. s'attēn (I died); s'avēn (I will die);
In Tel. past.iccināḍu (he gave)
    caccināḍu (he died)

Pr. Kan (Dr.) rt. *ṛt. gives itta in Kanarese and iccina in Tel.

(7) Root with -gu: āḍa.

The past tense of āgu is āyḍān, found in these inscriptions. This āyḍān (3rd, m. sg. past.) presupposes āyda, the pp. +ān. But āyda is not found in these or other inscriptions or any of the kāvyas so far published. But Kittel says that the old rustics use ‘aydāne’ even now. This is not found in Mysore—rural or urban. It may be a dialectical variation of Mangalore area. But āḍa is found in later inscriptions, and all the kāvyas, and is very common in N.K. āḍam (3. sg. m. past.) is found. In N.K. 3. n. sg. past is āyitu and colloq. āytu (<āyittu, according to later grammarians. T. āna, K. āḍa, Tel. ayīna, correspond in meaning).

There is another verb pōgu ‘to go’. past. pōḍam (3rd. sg. m. past.), pp. pōḍa. T. pōnān (3 sg. m. past) pp. pōṇa. Te. pōyināḍu (3 sg. m. past.); pp. pōyina.

1. KBB. 236, KSS. 477, KG. p. 97, SMD. 240.
2. KBB. 231, SMD. 242, KSS. 500.
The 2nd sg. imper. of all Kan. (Drn.) rts. is the root itself. K. pō, T. pō, Te. pō. About the 14th cent. we get hōgu (2. imp. 3. sg.) in Kan. In compd. tenses, pōtandam. But in the case of āgu, we have not got any examples of āgu used as 2nd imp. m. sg. Later grammarians\(^1\) of the 11th century state that -da> -ya after ā and pō. In T. ā is used by itself as a verb. Kural 1312. In Nāladiyār past tense 3. f. sg. āyinał 376 (she became) āyina (things that became) 23; āyavar (349) are found.

The conditional āyin 'if it be' (115, 229, 357, 362), the negative conditional illāyin (126), yām āyin (for our part) 293, āyinum (5, 38, 98, 115, 139, 147, 176, 186, etc.) are also found.

A Pr. Drn. rt. which can become āy (T) or ay (Te) or ā (Kan) may be assumed to be *āy. The disappearance of -y can be illustrated from rt. kāy—to get heated. kāy+pu=kāypu—heating. N.K. kāvu<kāpu. In Tel. also, kāye=kācu (rt. V.N. kāvu; T. kāy—to be heated, V.N. kāyppu—dislike, displeasure; kāyu—drying, dryness, heating. T. kāvu—sacrifice, an oblation to the inferior deities; a magic ointment used in making a black spot on the forehead.)

Hence. Pr. Dr. *āy becomes K. āydān, *āyda, and āda. -gu is a suffix added later and the fut. āguvar is later (EC. IV. 41, 1569) than āyppār>āppār> appār>appar; K. akkum <*āy-kkum through *ākkum, where -kkum is the future suffix. Cf. ākkie in these inscriptions. Similarly the root pōgu is more recent and the original Pr. Drn. rt. is *pōy. as we find pōppar for fut. 3. m. pl. in inscriptions.

\(^1\) KG. p. 111.
SMD 232 says that the fut. tense suffix is -pa- before -g and -g must be elided. Examples given are pōpaṁ from pōgu
tāpaṁ from tāgu
tūpaṁ from tūgu, etc.
This clearly shows that -gu is not a radical part of the root as ā or pō, but only a suffix.

Declinable Participles.

Present: No examples.
Future: The fut. decl. participle is formed by suffixing -ppa- or -v- to the roots.
Roots ending in -i and -u take -va: -va<-pa<- -ppa.—
āli-va, iru-va, mugi-va. But rts. ending in a consonant take -ppa; appa. from *āy—to become (see āda above).

There is reason to believe that the future tense suffix was -ppa- at first and later it became -pa- and -va-. Later grammarians (SMD. 232, KSS. 503, 504), point out that the future tense suffix -va- becomes -pa- when preceded by -r, -r, -l, -n, -g, -s, and -ō and this -pa- optionally becomes -ppa- under these circumstances, then -g and -s must be elided.
Examples: r: kūrpaṁ, pārpaṁ.
r: kīlpam.
l (d): nōlpam, bēlpam.
n: nōmpaṁ.
g: pōpaṁ, tāpaṁ, mirupaṁ.
s: taripaṁ, baripaṁ.
ō: āpam.
doubling: tolappaṁ, belappaṁ.
cf. T. käppen from kā ‘to preserve’.
iruppēn from iru ‘to be’; kalappēn from kala ‘to mingle’; kalippēn from kali ‘to remove’
See T.H. Articles 64 and 66. But later grammarians¹ state that ‘āgu, when followed by an affix beginning with p. *optionally* becomes ap;’ ‘āgu when followed by an affix with p-, *optionally* becomes a-;’ ‘āgu, when followed by an affix with k-, *optionally* becomes ak-’. These are attempts to explain an existing form without knowing the origin of it.

Caldwell² thinks that -a of the declinable pps. is the original -a, sign of the possessive; Kittel considers the decl. pp. the Gen. Sg. of the adv. pp.³ But the explanations given by these do not seem to be satisfactory. The exact significance of -a is unknown at present.

As stated under adjs., these pps. are always used as adjectives. They do not change for gender or number. The Dpp. is used in the future tense, as past tense form is used in 3-8.

When pronouns of the third person or their contractions-ôn,-öm (sg.) and-ör (pl.) are suffixed to these, these become adjl. substantives, and their meaning includes the signification of the relative pronoun (See “Adjectival Substantives” above.)

*Examples:*

<table>
<thead>
<tr>
<th>Masc nom.</th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>aliv-on</td>
<td>alivor.</td>
<td></td>
</tr>
<tr>
<td>keyvon</td>
<td>ünlüür</td>
<td></td>
</tr>
<tr>
<td>muţţidon</td>
<td>unvör</td>
<td></td>
</tr>
<tr>
<td>salvon</td>
<td>kâdör</td>
<td></td>
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<tr>
<td></td>
<td>palcîdor</td>
<td></td>
</tr>
</tbody>
</table>

1. KSS. 496—499.
2. CDG, p. 523.
3. KG. P. 112 Sect. 178.
**Examples:**

| Neuter nom. | sg. ittödu |
| acc.        | ittudän |
| loc.        | mikkudän |
|             | vittilalli |

There are three instances where the adv. participle of one rt. and the decl. participle of another rt. are used together to bring out the adjectival meaning. The decl. p. comes second.

1. pūni-iruva. Where pūni (past. adv. p. of pūn -to agree, to undertake).
   iruva (fut. decl. p. of iru -to be) - that have undertaken.

2. bhadrāmāgida.
   āgi (past. adv. p. of āgu -to become)
   ida (past decl. pl of iru -to be)
   'that had become'

3. neredu+-āda
   neredu (past. adv. p. of nere -to become full+-āda
   (decl. pp. of āgu -to become)
   'that had been completed.'

**The Negative Participle.**

The negative advl. and declinable participles are also found. The meaning is negative in such participles.

**I. Negative adv. Participles.**

The suffix -āde and -ade, are added to roots to convert them into neg. adv. participles.

The form of neg. adv. participle is the same for the past, the present and the future, the tense of the

1. K. G. p. 106.
neg. participle being determined by the tense of the finite verb in the sentence. Like -ān in the gen. the -āde suffix is more ancient than -ade. In O. T. and N. T. -āde forms are in use, but in M. K. and N. K. only -ade forms are found.

The examples are:—
-āde. allāde, tappāde, velēyāde (cf. N. T., O. T. allāmal, allāde, tappāde, velēyāde), cf. T. H. illāda, palā, art. 112.
-ade. tankade, lekkisad-um.

Kittel’s statement that the neg. participle is formed by suffixing -ade to the short form of the infinitive, is wrong. In the formation of adv. participles, there is a principle consistently followed: the tense-suffix and the participial suffix are clearly related and are almost the same.

<table>
<thead>
<tr>
<th>tense suffix</th>
<th>parti. suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>past.</td>
<td>-da-</td>
</tr>
<tr>
<td>fut.</td>
<td>-va-</td>
</tr>
</tbody>
</table>

In the neg. adv. participles also, the same principle is followed: the negative suffix -ā- (later -a-) is added to the root and then -de, the participial suffix is affixed. The result is the same in either case: ira ade. (Kittel) and ir-ā-de.

III. Neg. declinable participle.

The neg. declinable participle is formed by suffixing -a to the negative adv. participle (as in the case of declinable participles generally).

Only example is nillada from nillade (neg. adv. p.) from nil-to stand.

---

1. Tappadu < Tavu+pa.+āde (SMD 240).
Conjugation.

As already stated, the fully inflected verb = rt. + tense suffix + pronominal termination, i.e., it is a participle + a pronoun.

The tense suffix for the past is -da- and for the future it is -un- and -ppa-.

The personal terminations are:

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>-en</td>
<td>....</td>
</tr>
<tr>
<td>II.</td>
<td>-oy</td>
<td>....</td>
</tr>
<tr>
<td></td>
<td>rt. itself.</td>
<td></td>
</tr>
<tr>
<td>III.</td>
<td>mas.</td>
<td>-ān</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-an</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-ān</td>
</tr>
<tr>
<td>fem.</td>
<td>-āl</td>
<td>-ār</td>
</tr>
<tr>
<td>neuter</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

These terminations are the same for all the tenses and for all kinds of verbs.

By suffixing these terminations to the participial forms, the conjugated forms of the verb are obtained. Thus it is seen that there is only one conjugation in Kanarese (with very few irregular forms).

As already stated, there are five moods — indicative, imperative, optative, infinitive and negative.

A. The Indicative Mood.

The past tense: The personal terminations are added to the past verbal participle.

There are no examples for the I and II persons.

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>III person.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>masc.</td>
<td>-ān</td>
<td>-ār</td>
</tr>
<tr>
<td>G. O. 1</td>
<td></td>
<td>14</td>
</tr>
</tbody>
</table>
(a) Transitive
  eydi-d-ān  eydi-d-ār
  ērid-ān  erid-ār
  pađe-d-ān  pađe-d-ār
  key-d-ān  kon-d-ār
  viṭṭ-ār

Intransitive
  āydān  ....
  sandān  ....

Causatives
  ....  muḍippedār
  -ān (aṁ)  -ār

(b) Transitive
  ari-d-aṁ  ....
  koṭṭam  ....
  koṭaṁ  ....

Intransitive
  ....  il-d-ār

Causative
  ....  muḍippedar

Indicative-past
III person. fem.  -āḷ  ....
  il-d-āḷ  ....

As stated before, -ān and -ār are more ancient than -aṁ and -ār. In O. T. and N. T. -ān and -ār are still the suffixes in 3rd sg. and pl. masc. of all tenses. In Tel. in all the three persons, the terminations with the long vowel ā are in use. In N. K. in the present tense, 3rd sg. and pl. masc. and fem. -āne, -āle and -āre are still the only suffixes; -ānu, -ālu and -āru are still the suffixes in the sambhāvanārupa of the verb where doubt is to be expressed.

All the examples (except āydān) (& ēridān & eydīdān) are regularly formed from verbal participles. But in ēridān and eydīdān, we have -da-, added to the past verbal participles ērī and eydī before suffixing personal terminations.

But āydān is formed from* āyda (the past decl. participle) +ān. But āyda is not found in these
inscriptions or kāvyas. See āda under "Declinable pps."

*The present tense*: No examples.

*The future tense*:

<table>
<thead>
<tr>
<th>person</th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>trans.</td>
<td>I ali-m-en</td>
<td>....</td>
</tr>
<tr>
<td></td>
<td>II</td>
<td>....</td>
</tr>
<tr>
<td>intrans.</td>
<td>III masc.</td>
<td>-ār</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-āppār appār</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-ar appar oḷar</td>
</tr>
</tbody>
</table>

fem. no examples.
neuter. no examples.

In ali-m-en, -m- is the future tense suffix. Later grammarians say ¹ that the fut. tense suffix is -v,-m-> -v-. Probably, here, -m- had the phonetic value of -v-, and the conservative writing had -m-still; āppār, appār, and appar are the fut. 3rd pl masc. forms of āgu (Pr. Kan.* āy) This shows that another future tense suffix is -pp-. The O. K. āppār, appār, appar, apar, M. K. aharu, replaced in N. K. by āgu -v- aru.

In oḷ-ar, the 3. m. pl. fut. of uḷ ‘to be’, the rt. has become oḷ-. There is no tense suffix at all here. T. has uḷ ‘to be.’ Kural: uḷḷār (1127)-3rd m. pl. present and future. uḷāḷ (617) -3rd. f. sg. pr. and fut.; uḷēn (167) 1st s. pres. and fut.; uḷēm (1204) 1. pl. pr. and fut.; uṇṭu (1098, etc.)

Te: uṇḍu ‘wait, exist’ 2. sg. pr.
unnadi ‘it is’ 3. N. sg. pr. and fut.
unnāru ‘they are’ 3. m. pl. p. and fut.

¹ KBB. 196.
Why in K. ul > o is at present unknown (cf. kuṭu > koṭu; pugu pudi > pogu, pode, the secondary forms are all found in these inscriptions).

Later grammarians¹ state kuṭu, pugu, etc., when followed by an affix beginning with -d-, change their vowel into short o. But koṭu is found in the future also where the -d- is not the suffix, but -v-. It is not known whether these changes of -u- to -o- are due to the presence of any suffix. It is also possible that originally verbs were formed without any tense suffix and the same form was used for all tenses, the meaning being determined by the context. cf. akkuṃ used for all tenses; neg. verbal forms used for all tenses. unṭu - the 3rd. n. sg. of ul is used for all tenses, all genders and all numbers in Kan. and T.; the tense is fixed by the finite verb. Later, the subtle distinctions of tense may have arisen. In some grammars, it is said that there were only two tenses in Kan. - the past and the future. The present tense was a later development. Anyway, oḷar is formed without any tense suffix either in T. or Kan.

The following forms are used in the fut. tense:

akkum (akuṃ), pirigum.

1. idānalidon paṇcamahāpātakan akkm ‘he who destroys this will be guilty of the five heinous crimes.’

2. S’irūpa-līla-dhana-vibhavamahārās’īgal pirigum nillav ārggar ‘the great treasures of beauty, pleasure, wealth and power will separate and not be permanent for anyone.’

akkum (3. m. sg. and pl. fut); pirigum (3. pl. n. fut.)

1. KBB. 226, SMD. 238, KSS. 499, KG. 130.
Later grammarians \(^1\) say that -kkum, -kum, -gum, -ku and -gu are the 3rd per. suffixes used in all tenses, in all numbers and genders.

This -kkum is found only in two forms—not in these inscriptions, but in N. K. bēku < bēlkum 'is wanted' < bēlu - to want. sāku < sālkum, 'is sufficient, < sāl - to be sufficient. akkum has been replaced in N. K. by āgu-v-udu.

**B. The Imperative Mood.**

There are only two examples in II. sg. kēloy < kēl - to listen; nōdu < nōdu - to see.

The rt. is used as II sg. imp. in nōdu. But in kēloy, the -oy is added. This -oy has survived in N. K. as -o. i.e. kēlo - people call the attention of a man to themselves by suffixing -ō to the root kēl or nōdu in Colioquial Speech.

Later grammarians \(^2\) have used the imperative for giving a blessing, advising, inducing respectfully to do, debating how to do, ordering an inferior to do, begging a superior to do, laying down the law, and praying.

**C. The Optative.**

The desire or a wish is expressed by an optative.

The optative is formed by the addition of -ge (-ke) to roots ending in -i, -u, e. and 1, without any tense suffix:

- ĭanī-ge, keđu-ge, pelcu-ge, nene-ge, vele-ge, sal-ge.

Those used in the sense of a blessing: ĭanī-ge, pelcu-ge, nene-ge, velege:

In the sense of a curse: keđuge, sal-ge. (nara-kakke).

---

\(^1\) SMD. 227, KSS. 463, KG. p. 146.

\(^2\) KSS. 465, SMD. 229.
D. The Infinitive.

The infinitive is formed here by the addition of -e or -al to the verbal root (whether the root ends in a vowel or a consonant) without any tense-suffix. These remain the same in all the tenses and do not change for gender and number. The time denoted by the infinitive is to be determined by that of the finite verb. The infinitives here have a subject of their own and the finite verb of the sentence has its own subject. This use of the infinitive is a kind of locative absolute, and is intended to denote the minor actions that take place contemporaneously with the principal action of the verb.

This kind of infinitive is not very much in use in N. K.

The forms here are: — appe, alare, āg-e, āl-e, eyd-e, oppe, kol-e, yen-e, (alkalō, unīye).

In alkalō, < alku, the suffix -alō is used? M.D. 121.

In unīye, the rt. is un - to eat. This unīye is used in the sense of unēn and unēnal - for eating (or for causing to be eaten. ?)

The meaning of these infinitives is e.g. appe-when it embraced, embraces or will embrace (it embracing.)

E. The Negative Mood.

The Rt. + termination = the negative verb.

There are only two forms.

I. sg. (1) meccen - I do not agree.
III. pl. (2) nillavu - They do not remain.
neuter.

The negative forms are used (1) for the present; and (2) for the future. These negative forms of verbs are rarely used in N. K.

Voice.

There are two voices - active and passive. All the examples given under 'Conjugation' above are in the active voice. But there is only one passive form of the future 3rd. pl. masc. eydappaḏuvār < eyd-al-paḏu-v-ār.

rt. + infinitive suffix + paḏu + tense suffix + termination. = the passive (future) form.

There is only one passive participial noun: eriveppaḏuvōr. The passive is not common in O. K. and not popular in N. K.

Verbs and Participles in so-called Compounds.

See 'Use of Cases' and 'Composition' ante.
A list of verbal roots, used in these inscriptions.

<table>
<thead>
<tr>
<th>Transitive: Meaning.</th>
<th>Transitive: Meaning.</th>
</tr>
</thead>
<tbody>
<tr>
<td>aṭṭu - to run after</td>
<td>tar - to bring</td>
</tr>
<tr>
<td>aḍal - to ascend</td>
<td>tore - to give up</td>
</tr>
<tr>
<td>appu - to embrace</td>
<td>nene - to remember</td>
</tr>
<tr>
<td>ali - to destroy</td>
<td>nōḍu - to see</td>
</tr>
<tr>
<td>āl - to rule</td>
<td>nōn - to vow reli-</td>
</tr>
<tr>
<td>ikku - to beat, to kill</td>
<td>gious penance</td>
</tr>
<tr>
<td>i - to give</td>
<td>paḍu - to experi-</td>
</tr>
<tr>
<td>uṇ - to eat</td>
<td>ence, to suffer</td>
</tr>
<tr>
<td>uy - to carry</td>
<td>pade - to get</td>
</tr>
<tr>
<td>en - to say</td>
<td>pa/cu - to whisper</td>
</tr>
<tr>
<td>ettu - to lift</td>
<td>piri - to separate</td>
</tr>
<tr>
<td>ēru - to ascend</td>
<td>pūnu - to promise</td>
</tr>
<tr>
<td>ondu - to unite</td>
<td>pelcu - to increase</td>
</tr>
<tr>
<td>kāy - to protect</td>
<td>pēl - to say</td>
</tr>
<tr>
<td>kil - to uproot</td>
<td>pode - to cover</td>
</tr>
<tr>
<td>koḍu - to give</td>
<td>pōl - to cleave</td>
</tr>
<tr>
<td>kūḍu - to bring</td>
<td>asunder</td>
</tr>
<tr>
<td>together</td>
<td>biḍu - to let go</td>
</tr>
<tr>
<td>key - to do</td>
<td>māḍu - to do</td>
</tr>
<tr>
<td>kēl - to hear</td>
<td>muṭṭu - to touch</td>
</tr>
<tr>
<td>kore - to cut or carve</td>
<td>meccu - to assent, to agree</td>
</tr>
<tr>
<td>kol - to kill</td>
<td>meṭṭu - to place the foot on</td>
</tr>
<tr>
<td>kol - to take</td>
<td>vidu - to let go; cp. biḍu</td>
</tr>
<tr>
<td>tanku - to touch</td>
<td></td>
</tr>
</tbody>
</table>

**Intransitive:**

<table>
<thead>
<tr>
<th>al - not to be suitable</th>
<th>ir - to be</th>
</tr>
</thead>
<tbody>
<tr>
<td>alar - to open</td>
<td>il - not to be</td>
</tr>
<tr>
<td>alku - to be without strength</td>
<td>il - to abandon, to sacrifice</td>
</tr>
<tr>
<td>āgu - to become</td>
<td>oppu - to shine</td>
</tr>
</tbody>
</table>
kiçu - to be ruined  
pogu - to enter  
taŋi - to feel satisfied  
bål - to live  
tavu - to decrease  
bar - to come  
tör - to appear  
migu - to remain  
naðe - to walk  
mugi - over, to exceed  
nil - to stand  
sagi - to contract  
nere - to become full  
sal - to go  
or perfect  

Causative:

nirisu - to cause to stand  
lekkisu - to cause to be reckoned with  
palisu - to cause to be protected  
salisu - to cause to be given  
bidisu - to cause to be released  
sāđhisu - to cause to be accomplished  
mādisu - to cause to be done

Substantives derived from Verbal Roots.

The following substantives in these inscriptions are derived from verbal roots by the addition of suffixes:

Abstract Nouns.

1. -ge. āl-ge (rule, government, from āl 'to rule') 
osage 'delight' from ose 'to be delighted' 
cf. T. vālkai - living.
2. -te. negarte 'fame' from negal 'to shine' Te. negađta. cp T. naṣa-ttai.
3. -pi. nōmpi 'religious penance' from nōn 'to make a religious vow' T. nōmpu. Te. nōmu.
4. -pu. varppu 'firmness' probably from T. varu 'to dry' T. varppu.

5. -me. mudu-me 'ripening, old age' from mudu 'to ripen, to advance in growth' T. -mai, illāmai 'poverty' and kuṭimai.

6. -vu. vāl-vu 'living, life' from vāl 'to live'

7. -(a) vu. iravu 'existence' from iru 'to be, to exist' T. iravu, iruppu; varavu 'arrival' from var 'to come' T. varavu.

-tana : okkaltana 'farming' from okkal 'thrashing' from 'okku' to tread out corn'. This suffix is said to be of Skt. origin. It is found in all the South Indian languages. T. kuḍittanam 'farming,' ēḷetanam 'poverty.'

Te. goppatanamu 'nobility'; cinnatanamu 'mean-

ness.'

It is possible that it may have come from tan 'one's own self.' But abstract ideas are of later origin and hence the Kan. People may have borrowed this -tana from Skt. But the existence of a large number of suffixes for the formation of abstract nouns shows that the abstract notion was not new or strange to them. I believe that -tan may be Dravidian. There is another word in T. tanmai 'nature, inherent quality'. Here -mai is the abstract noun-forming suffix, corresponding to -me in Kanarese. If tan-mai is Dravidian, it is certain that -tanam is Drn. also, as -am is the normal neuter formative in T. palam 'fruit', itam 'place' valam 'right' itam 'left' Japam 'repetition of mantras, counting the beads in prayer.'
In the following the Abstract Nouns formed are now used as common nouns:

*nile*: 'standing' from nil 'to stand'
nile is not found in Kittel. T. Nilai. K. nella s. n.
sg. nom. - now used as nele 'permanent abode.'

*pānu*: 'spring' from pāy 'to spring'. Now used to denote an object which springs 'a snake' T. pāmpu. Te. pāmu.
The following two are roots used without change to denote the result of the action denoted by the verb:

*pāli*: 'to slander' here 'slander', (T. Pāli, N. and Vb.)

*pulu*: 'to rot, to decay', here 'a worm' T. pulu (N. and Vb.)

A few of such roots which are used both as rts. and nouns taken from Dictionaries is given under -u in the nom. under "Nouns." (ante)
ADVERBS.

There are three kinds of adverbs: 1. Adverbs of time, 2. Adverbs of place, and 3. Adverbs of manner.

1. Adverbs of time.

andu ('then), anduvalikke (thereafter), in (still), indu (now), endu (when), pin (before), begam (Iw. soon).

2. Adverbs of place.

illi (here), kelage (down), porage (outside), mel (above), mehr (above).

3. Adverbs of Manner.

antu (in that manner), ante (like), intu (in this manner), entu (how), dal (certainly), val (certainly), valam (certainly), vol (like), vole (like)

The following adverbs have the first syllable in common:

antu and antu; indu and intu; endu and entu.

Suffix -du makes them adverbs of time and -tu makes them adverbs of manner. These correspond to the pronouns, avan, ivan and en. anduvalikke is a compound adverb formed from andu (then) and valikke (afterwards).

Of the other adverbs, ante (probably from an-to say) - apparently; in (< proximate demonstrative base iv) - hence, from this kelage (<kil - the state of being low) - Under (loc. of kela-gu)

porage (<pora - the outside) - loc. of pora-gu - outside.

balikke (<bali - going, passing on, following - a way, a road) - after-perhaps a dative.
mēl - the top-part, nom.
pōl - from pōl - to resemble and intervocalically vōl.

These are either nouns or verbal derivatives, used adverbially.

Since adverbs qualify verbs, their gender is dependent on that of the verbs they qualify.

Adverbs of place are preceded either

(1) by an uninflected stem:

adrimel, rṣigiris'ile-mēl, Kalvappubeṭṭammēl,
tirthagiri-mēl, dhātri-mēl, s'ikhi-mēl; (See "Use of Cases" ante.)

or

(2) by a Noun in the gen. case.

Kaṭavapranalgiriya mēl (on the top of the Kaṭa-
vapram mountain), bālāmēl (on the sword), (SMD. 118),
vārddhiya mēl (on the sea), tīradānadākeḷage - (under
the edge of the land near the bank.)

The adverb of manner vōl is similarly preceded
by an uninflected stem:

teravōl, maṅjuvōl, suracāpambōl

(like the wave), (like the dew), (like the rainbow).

In suracāpambōl, v > b after the nasal.

In salva-vōl, vōl comes after salva, the future
relative participle of sal - to go, and also in biṭṭavol,
pōl and intervocalically vōl from pōl - to resemble;
the constant use of pōl as the second member of a
compound may have led to the adoption of vōl as an
adverb where initial p- becoming intervocalic, > -v-.
vōl is not used independently.

Adverbial post-positions:

(1) The use of āgi (adv. pp. of āgu - to become -
having become) with a preceding noun in the nom. as
an adverb is found in bhadram-āgi, ere-y-āgi,
(2) Nouns in the instrumental case are used to express an adverbial meaning (See "Use of Cases" under 'Nouns').

(3) A demonstrative pronoun in the nom. sg. denoting quantity is used in an adverbial sense.

inisu - (a little, this much).

(4) Nouns denoting time and preceded by numerals are used as adverbs:

irppattondu divasam, ondutimgal, murutimgal
(See "Use of Cases").

avicaram, S'aśvataṁ and Sarvvabādhā pari-hāram, sarvvaparihāram (lws.) - are used as adverbs.
INTERJECTIONS.

No examples.

CONJUNCTIONS.

The following conjunctions are used in these inscriptions to connect words and sentences, but -um is the only conjunction used to connect sentences: -um, -um, -am, -ānu, men.

These are suffixed to the case-terminations of nouns, pronouns and adjectival substantives except in the acc. where this conjunction comes in between the stem and the termination, and also to infinitives and participles. Each of the words and sentences to be combined has this -um, -um, -am or -ānu added to it generally. The principle is the same for both numbers and all genders, sometimes this -um is added to single words to mean ‘also.’

The -m of -um and -am remain unchanged when preconsonantal, but become -m or -n before a vowel. As the last syllable of a verse, it is found written as -um.

The origin of these is unknown at present. ¹

-um and -um are found in N. K. as -ū with the loss of the final nasal. -am is not found at all. But -ānu is replaced by āgali, the imperative form of āgu ‘to become’ and ādarū.

(A) I. Substantives with um

I. -am:

sorkkagāmuṇḍarūm Edeyagāmuṇḍarūm Molejarāmaniyagāmuṇḍarūm . . . . Aṇḍugiyā gimirūm (6 - 8 and 10).

¹ CDG. p. 407 and p. 532. for -um
II. -um

1. Aluarasarum mahadéviyaruM Citravâhana-
ruM; 2. bhamtamum kaviliya pâlum eltum
3. polipukolliyum aramanetâñadabhaâgamum:
4. Vâlliggämeyara dasadiyum Amaliyara dévaðiyum
Alavâlliyarâ Ravicandanum. ..................Nîrilliyâ.
Sinderagâmigarum; 5. Sënavarasarum dharmma-
garañigarum; 6. peranôrvan kôlvonum kôdvô-
num; 7. sthitadëhâkamalopamâmga S'ubhamum.

-um connecting single words:

âttamuM Konçarssarum, äkkoreteyuM.

-um connecting sentences:

There are two examples:—

1. nelanum veçêge pârvvarum prajeyuM tanige,
2. kôdvôrum pâncamahâpâtaka-saînyuktar
appâr dévadanâdanda, eriveppadûvuruM appâr
râjadanâdamuruM eydappaduvâr.

In the following example, -um is added only to
the last word:

"Banavâsiyanagarârum" and the three pre-
vious words which are connected have no -um suffixed
to them:

Bhâvagâmûndanu (1) Candagâmûndanu (2)
Edevol-alnâdu (3) Banavâsiya nagaramûm sakshi
(8 - 37 and 38).

I suspect that the final -m of 1, 2 and 3 are not
clearly seen in the plates as given. The -m may be
there. The other possibility is that ù may stand for
û which is the N. K. equivalent of -ûm.

II. Pronouns with -um

avar-um; är-um.

III. Adj. substantives with -um

1. adân alivorum alîval palcidor (um) manâde
nenvorum alimenendu upâdesam kôdvôrum;

2. idān kolvōnum koļvōnum;
3. int uņvōrum uņiye koļvōrum Dēveḍittiyerindum Sāerindum .......... koļvōrum .............. ideyum kolvōrum koṇdū uņvōrum;
4. koļvōrum; 5. torevōrum .......... uņņūrum.

In the examples given above, the -um is suffixed to the nominatives mostly. But in the following, -um is suffixed to the acc. in between the stem and the termination, as already stated:—


In these examples, the acc. ending is suffixed to the -um of the last word, -porudumān and pārvarumān and not to (1) osageyum alavaṇavum and (2) kavileyum, though -an is implied in (1) and (2) from the context and -um is suffixed to each. The same usage is very common in N. K. cf. sthalāmgala āyamgaḷanum (34) E. C. III. TN. 101; and kavileyanū brahuṇanaranū E. C. VII. Sh. 78.

But in 'Nāyarkhaṇḍamānum Jelūgūrālgēyān āḷuttu -um is not placed between ālge and -ān. All these examples are taken from prose inscriptions. There are no examples from verse inscriptions.

-um with the instrumental:

Dēveḍittiyerindum Sāerindum.

-um with the dative:

Only one example: eraḍum nālke 'to both the countries.' But eraḍum is a numeral used here as an adjective. In N. K. the form will be 'eraḍu nāḍīgū' or ēradu nāḍugaligū.'

-um with participles and infinitives:
adv. participle: āḷuttum.
negative infinitive: lekkisārum.
G. O. I.
(B) -āṁ (also, even)
The examples are:
acc.  ell-āṁ-ān.
dat.  ārgg-āṁ.
This has not survived in N. K.

(C) -ānu:
As already stated -ānu is suffixed to each of the words it connects. The meaning is 'either - or.'
The only example is Māranānu Vōkuliyaṅu (either Māra or Vōkuli)
This has not survived in N. K., but is replaced by 'āgali' or 'ādarū.'
The origin of this -ānu is not known (-ān-um?).

(D) -mēṅ - and.
mēṅ Sattar avicāram (61-10).
Word-Order.

The sentences in these inscriptions are generally of the following pattern:—

(1) (adj.) Subject, (adj.) Object, (adv.) verb. (trans.)

(2) (adj.) Subject, adj. predicatively used, adv. verb; (intrans.)

The exceptions which are very few, are found in verse more than in prose.

The attributives precede the substantives except in verse. When a proper noun appears with another substantive in apposition, the latter precedes the former in prose, while in verse, this order may differ. In strings of titles, the substantives in apposition follow the proper noun. When an adj. qualifies a substantive, it generally stands before the substantive, but when it is used predicatively, it follows the substantive. An adv. or advl. phrase which modifies an adj. or a participle (used as an adj.), precedes the adj. or the participle.

The subject comes at the beginning of the sentence and before the object if the verb is transitive. But if the vb. is intransitive, the subject comes as near the verb as possible.

An adv. or advl. phrase used as an attributive to the verb or participles, comes as near these as possible. When the adv. is a caseform such as the instrumental or the locative, or the dative, which are really enlargements of the predicate, they stand before the verb or participle, and as near as possible, except in poetry, where it may precede or follow the noun it modifies.

Absolute construction by the use of the infinitives in -e is found and this absolute phrase proceeds
the clause with the finite verb. This, being an advl. adjunct, comes in the place where the adv. naturally comes.

The adv. participles are used to express a series of actions succeeding one another without the use of conjunctions; -um, the conjunctive particle is also used to connect words and sentences. In the only interrogative sentence, the interrogative pronoun 'ēn' is suffixed to the the adj. substantives. There are two imperative sentences wherein the second personal pronoun which is the subject is not expressed. These two sentences are in verse.

There are five optative sentences wherein the order is the subject, the enlargement of the verb and the intransitive verb.

There are two negative sentences where negation is expressed by the verb in the negative mood.

There are simple, complex and compound sentences. The word order in complex and compound sentences is not different from that of a simple sentence. But the simple sentence is only one sentence. In the complex sentence, there is a principal clause with one subordinate clause.

In a complex sentence, the internal word-order of different clauses does not differ from that of a simple sentence, except that the different clauses are correlated by means of adverbial participles. Further, the subordinate clauses in a complex sentence come first and the principal clause comes last. The subordinate clauses in the complex sentences in these inscriptions are noun clauses.

The compound sentence is a series of independent simple or complex sentences connected by the conjunctive particle-um.
The Subject:

The subject precedes the verb. But if the verb is transitive, the object comes in between the subject and the verb.

Examples:

(a) with transitive verbs:

1. (Kândarbor) periyā osageyuṇ āputrakaporudumāṇ viṭṭār ‘(Kândarbor remitted (the fees leviable at) the festivity of attaining puberty) and the duty leviable in the case of a man dying without a son’ (5-5).

2. Sāntapana maga Dēvereyage Naśṭappa goṇḍu koṭṭan ‘Having brought, Naśṭappa gave to Dēvereya, son of Sāntapa’ (8-29).

3. Avar svarggāgramāṇ ēridār ‘He ascended the high heaven’ (25-2).

(b) with intransitive verbs:

1. Alivon paṇcamahāpātakan akum ‘He who destroys will become guilty of the five great sins. (1-4).

2. kādu salvōn paramakalyāṇabhāgigaḷ āppūr ‘He who protects this shall become the worthy recipient of excellent good fortune’ (6-17).

3. Carita S’rīnāmadhēya prabhu munin vrataagal nōntu saukhyaṣṭhan āyḍān. ‘The lord named Carita S’rī, having observed the vows of a muni, became the possessor of happiness.’ (14-4).

(c) In the following there is no verb:

1. Kittere ..... .............yarā nisidhige ‘The tomb (or epitaph) of Kittere............. ....ya’ 19-2).

2. Devakhantiyarnnisi (dige) ‘The tomb or epitaph of Dēvakhtagiyan’ (42-2).

4. Guṇamatiaţvegalā nisidhige. ‘The tomb or epitaph of Guṇamatiaţvegal’ (55-1).

5. Sṛi Jinamārggan nītisampannan Sarppa cūḷāmaṇi ‘Sarppa-cūḷāmaṇi (Crest-jewel among serpents) follower of Jina and of righteous conduct’ (61-1 and 2).

The verb is understood—‘this is’.

(d) 1. In the following the subject comes after the verb.

Verb.

Vb. In prose:

‘kotṭār Sēnavarasarum dharmmaţgaranīgarum’ Sēnavarasa and the dharmakaraṇika (the palace officer in charge of charities) will (divide and) give’ (3-9 and 10).

It is probable that the line is misplaced in the inscription.

Vb. In verse :

meccen ān ‘I do not approve’ (37-3).

2. In this verse, a series of adv. trans. past participles is used without the subject coming first.

In Poetry—participles:

The subject comes near the finite verb in the sentence:—‘duritābhūd vṛkṣamān kiltu alare poded ajnānas’ ailendramān, poldu, Uramithyātvapramudha-sthirataranpanān, meṭṭi gandhehamaydān cārita S‘rīnāmadhēyaprabhau Saukhyastham ūyān.’

‘Having uprooted the tree of sin, having smitten the mountain of ignorance, having cut asunder the silly but firm king of false doctrine, and having trampled on the five rutting elephants (the five
senses), beloved lord of Suravidya (heavenly learning) named Carita S'ri, [on the hill named Kalbappu, praised by the god and sages,] observed the vows of a muni, became the possessor of happiness.” (14-1—4).

The Object:
The object always comes after the subject and precedes the verb or adv. participle in prose:

(1) avar Svarggāramāṁ ēridār ‘He ascended the high heaven.” (25-2).

(2) Pegurama Suralōkavibhūti eydidar ‘Pegurama attained the splendour of the world of gods’ (24-2).

(3) aputraka porudumān viṭṭār ‘(He) remitted the duty leviable in the case of a man dying without a son’ (5-5).

But, in poetry, the object may come after the verb.

1. Rājñīmatīgantiyār namagindh oltidu yendu ēri giriyan ‘Rājñīmatiganti, having said “This is good for us now” and having ascended the mountain’ (43-3).

2. Mahānuntāmatīgantiyār suralōka saukhyade-deyān tām eydi ildāl manam ‘Mahānantā matigantiyar, having reached the abode of the happiness of the world of gods, sacrificed (her) mind’ (44-4).

3. In (d) 2 above, the participles come after their objects.

4. meccen ān ē dhāraṇiyuḷ iravān ‘I do not approve existence on this earth’ (37-3).

The verb:

Comes last in the sentence in prose.

1. alivon ēlaneya narakadā pulu akum ‘He who destroys will become a worm in the (lowest) seventh hell’ (1-4).
2. avar svarggāgramāṇ ēridār. ‘He ascended the high heaven’ (25-4).
3. Kāndarbor aputraka porudumān viṭṭār (6-6).
4. Neṇuboreya Pānapa bhaṭārar nōntu muḍip-pidār ‘Pānapaṭāra of Neṇubore, having observed the vows, ended his life’ (13-1 & 2).

But in verse also, the verb comes in the end, but there are exceptions:

**In verse.**

1. perggoravam Samādhi neredon nōnt eydid or siddhiyān.

‘The great guru accomplished Samādhi, and having observed the vow, attained perfection’ (21-4).

2. niravadyann ēri Śvarggam sivanilepāṛadān sādhugāl pūjyamānan ‘The stainless (he) being honoured by the good, attained the happy condition (36-4).

3. meccen an ēdharaṇiyuḷ iravān ‘I do not approve existence on this earth’ (37-3).

**Participles.**

*Advl. and declinable participles take objects, if they be transitive.—Here the object precedes the participle*

**I. ADVL. PARTICLLES.**

Trans.—In prose.

1. Sri Pōgilli Sēndraka mahārajār Nāyarkhaṇḍamum Jeḷūgur ālgeyān āluttu (m) “While the illustrious Pōgilli, the Sēndraka mahārāja is administering the Nāyarkhaṇḍa and the government of Jeḷūgur.” (5-4).

2. Āḷuarasar Gūnasāgarādvitiyanāmadhēyan Kadambamaṇḍalaman āluttum ‘When Āḷuarasa, with the second name of Gūnasāgara, was ruling the Kadambamaṇḍala’ (62-2 & 3).
3. tapamān keydu 'Having practised penance' (44-1).

In poetry also, the object precedes the verb generally:
1. tan dēham ikki 'having sacrificed his body'
2. ghanammarītītamān viṭṭu 'Having given up the great misfortunes' (34-1).
3. idān koḷe 'If any one takes this' (6-15).
4. idān kādu salvōn 'He who preserves this' (6-17).

But, in some verses, probably for adjustment of metrical length, the object comes after the adv. participle:
1. meṭṭi gandhēbha maydān 'Having trampled down the five rutting elephants (the five senses)' (14-2).
2. niravadyan ēri svarggam 'The stainless (one) having ascended (to) heaven' (36-2).
3. ēri giriyān 'Having ascended the mountain (43-3).

II. DECLINABLE PARTICIPLES (TRANS) TAKE OBJECTS WHICH PRECEDE THE PARTICIPLES.

The declinable participles with gender suffixes> adj. substantives. These take objects which precede them.
1. nitta dharmmamān kādōrā kulām pelcuge 'May the family of the man who preserves (protects) this permanent work of charity prosper' (3-8).
2. idān alivon paṇcamahāpātakan akum 'He who destroys this becomes guilty of the five great sins (1-4).
3. Sāsira kavileyum pārvvarumān konda paṇcamahāpātaka-samyuttan akkum 'He will be guilty
of the five great sins’ of having killed 1,000 brown cows and brahmins, (6-13 & 14).

Substantives in Apposition.

In prose and verse, the substantive in apposition precedes the proper noun:

2. Sāntapanu maga Dēvereyage ‘To Dēvereya, son of Sāntapa’ (8-29).
3. Mōniguruvaru s’iṣya Koṭṭarada Guṇaśena-guruvar ‘Guṇaśena-guruvar of Koṭṭara, the disciple of Mōniguruva’ (12-2 & 3).

In verse.


5. guravam nam Mauniyācāriyar ‘Mauniyācāriyar, our guru’ (50-1).

But in verse, the substantives in apposition follow the proper noun:

1. Māsenar paramaprabhāvariṣiyar ‘Māsena, the sage of supreme glory : (25-1).
2. Mahādevan muniṇgavan ‘Mahādeva, the chief of Sages’ (35-1).

Strings of Titles.

1. sri Vinayāditya Rājās ‘raya S’ṛipṛthivīval-labha mahārājādhirāja paramēs’vara bhaṭāra (5, 6, & 7-1).

But in

2. S’ṛimāt prithivīvallabha Maṅgaḷīsanā ‘of Maṅgaḷīsa, the favourite of the world.’ (1-1)

Attributives precede the noun they qualify (numerals, cardinal and ordinal, adjectives and nouns are taken as attributives in this connection).
Prose.
1. *periyā osageyum* (5—5 & 6-5).
2. *ēlaneya narakādā pulu akum* ‘(he) will become the worm of the seventh hell’ (1-4).

Verse.

3. *rāgadvāsatamōmala vyapagata S’uddhātma Samyōddāhakar Vēgūrā paraṇa-prabhavariṣiyar Sarvvañabhaṭṭārakar ‘Sarvvañja bhaṭṭārakar, a rishi or sage of supreme glory of Vēgūr, free from the dark stain of desire and hatred, a pure—souled warrior’ (15-1 & 2).

4. *kare-il, naltapadharmmadā Sasimati S’rigantiyar ‘Sasimati S’riganti, stainless and of good penance and virtue’ (33-2) Verse. 3. capal-illā, Navilūru Samghada Mahānāmatīrīgantiyār ‘Mahānāmatīrīgantiyar, firm-minded and of the Navilūr samgha.” (44-2). Declinable participles, functioning as adjs., precede the noun they qualify.

Verse.

1. *bhadramāgīda dharmmam, the (Jaina) faith which had greatly prospered (which was firmly established) (29-2).

Verse.

2. *S’risamgāmgaḷa pēlda Siddha Samayam tappāde nōntu ‘Having observed the vow in consonance with the rules of the siddhas, enunciated by the Šamghas (25-1).*

Verse.

3. *pēlda vidhānadindu ‘In the prescribed manner (34-2).*

Prose.

4. *konda pañcamahāpātakan (5-14).*
But when these attributives are used predicatively, these follow the noun they qualify and precede the verb:

1. ittodān alivon *pancamahāpātakaṇ* akum He who destroys this gift becomes guilty of the five great sins (1-4).
2. alivon ęlaneya narakadā *pubu* akum (1-4).
3. koḷvorrum unvorrum *panca mahāpāta samyuttan* āgi. The buyer as well as the enjoyer having become guilty of the five great sins’ (3-7).
4. idān kādu salvon paramakalyāṇabhāgigal āppor. He who protects this (charity) shall become the worthy recipients of the most extreme good fortune. (6-18)

Verse.

5. Carita S’ri nāmadhēyaprabhu mūninvarataga, nōntu Saukhyaṣthanaṇ āydān (14-4).

Verse.

6. Aḵṣayakirtti nontu bhaktiyim aḵśimāṇakke ramyasuralōkasukacke bhāgi ā (dam) ‘Having observed the vow with devotion, Aḵṣayakirtti became a participator in the happiness of the gods, delightful to the eye and the mind’ (20-4).

Verse.


Here in 7, two adjs. precede and one adj. follows the noun.

8. Kāndarbor adhikārigal āge (6-5).
9. gāmigarum mukhamāge (6-11).
10. idake kamara Vasanta kumāra sākṣi (8-31).

The gen. case of substantives and pronouns precede the nouns like attributives.
1. narakaṇāpulu (1-4).
2. Maṅgali saṅā kalmanege 'To the stonehouse of Manigalisa (1-1).
3. Kiḷgaṇīsvarada dēvāra parivariya bhaṃtamumu (3-3).
4. Veḍevaliyyarā dēvādiyum (5-8) 'Also the temple priest of Veḍevali.'
5. Banavāsiya, Ānesetiya aliya, the son-in-law of Āneseti of Banavāsi (8-27).
6. Agali ya Mōṇiguruvara s'isya 'The disciple of Moniguruva of Agali' (12-2).
7. nammā Kaḷantūranāṁ 'Our (guru) of Kaḷanturu (21-3).
8. Tarekāda, perjediyā, modeya kalāpakada guruvadiya 'The guruvadi of Tarekādu, of the matted hair, of the Muṇjagrass group.' (31-2 & 3).

Adverbs.

Adverbs or case forms of substantives used as adv. adjuncts precede the verb or the participle and are kept as near these as possible.
1. Lakṣaṇaṇantar entu enalu 'When those who knew the symptoms were in doubt how' (20-2).
2. (perggoram) sālāmbālatapōgrad intu naḍadōm
3. int endu 'having said thus' (33-3).
4. valav adu divām pokka 'He entered heaven most certainly.'

Nouns in the nom. used as advs. precede the verbs or participles in the same manner:

Adv. of time:
1. īrēppattarulam okkaltanāṁ keyvon āvittidalli veleyāde keduge 'He who practised agriculture for 140 years, let that which he sows rot, without sprouting (6-16).
Adv. of time:

2. mūrutiṅgal nōntu muḍippidar. (19-2)

Adv. of Place:

3. bālāmel, Śrīkhiṃēle sarppadamahādantāgradul salvavol Sālāmbālagapōgrad intu naḍadouṁ "nāreṇṭu savūatsaram" 'He engaged himself for one hundred and eight years in the practice of severe penance which was like walking on the sharp edge of a sword or on fire, or passing over the great fangs of a cobra' (21-1 & 3).

The last one marked with an * is an adv. of time coming after the verb-in verse.

The case forms of nouns used in an advl. sense:—

1. nōntu bhaktiyim 'Having observed the vow with devotion' (20-3).

2. nontu inbinim 'Having observed correctly (or 'sweetly')' (25-1).

In these verses the instr. case form comes after the participle they modify for purposes of metre.

The locative form of substantives, used adverbially, precede the verb or the participle:—loc.

1. Vāraṇāsīyaḷuḷ konda (5-13) 'of killing in Varaṇāśi'

2. tīlthadōḷ nontu 'Having observed the vow on the holy Kalbappu' (17-1).

3. Sarppada mahādantāgradul salvavōḷ 'Like passing over the great fangs of a cobra' (21-1).

4. S'ailaduḷ 'On the mountain' (34-2).

Dative:

1. dēvarke pūṇi iruva 'Who have promised to work for God' (1-2).

2. naragakke salge 'May he go into hell' (3-8).
3. eradum nālke rāja S’rāvitamage ‘Having proclaimed to both the districts or nāds’ (6-12).

4. Svarggālayakkēridār. ‘He ascended (to) the abode of heaven’ (33-4).

But in poetry the dative follows the verb in two cases.

1. S’rīrūpa līlā dhana vibhava mahārās’ igal nillav ārggam ‘The large treasures of beauty, pleasure, wealth and power are transient and will not be permanent for any’ (37-2).

2. āyuṣyaman entu nōdu enag int endu.

‘enade’ the dative of 1st person pron. sg. comes after the finite verb nōdu (33-3).

Skt. lws. used as advs. precede the verb in prose.

1. Sarvvaśādhaśaṃ śatariḥ biṭṭār ‘Gave it free of all taxes and impost’ (7-4).

2. Śasvatam eyidān (He obtained permanently) (41-4).

But in verse, it comes after the verb:—

3. mēn sattar avicāram ‘And they died undoubtedledy (for want of foresight)’ (61-10).

Adverbial participles are used as adverbs and they precede the verbs:—

1. nōntu muḍippidar (13-2).

2. ēri svarggāmaṃ S’ivanile paṭēdān sādhugaṃ pūjyaṃānaṃ (36-2).

3. tappāde nōntu inbinin svarggāgramānēridān. tappāde (neg. adv. participle) ‘correctly’ allāde, the neg. participle of al ‘to be fit, to be suitable’ is used here in the sense of ‘excepting’ or ‘except’. This allāde comes after the noun in the nom. with its preceding genitive ‘dēvāndevana pariṃjanaṃ allāde’ (3-4) ‘Except the attendants of the god of gods.’
Adv. past participles not only express the action or circumstances of the subject, but also connect the action with the action denoted by the finite verb.

1. guruvañgala, nontu muçippidar ‘Having observed the vow, the Guru, ended his life.’

The observance of the vow is expressed by the adv. pp. nontu, and the same is connected with the action denoted by the finite verb ‘muçippidar.’

2. Kañavapra S’ailamadalde pérghoravam samādhi Neredon nontu eydidor siddhīyān (21-3 & 4). ‘Having ascended the Kañavapra mountain, having observed the vow, he completed samādhi and attained perfection.’

3. Inscription 14. A series of adv. pps. connect the several actions with the finite verb.

II. The infinitive in an absolute construction, not only expresses a contemporary action, but also connects a series of actions like an adv. pp:

S’ri Vinayāditya Rājaśraya S’ripṛthivī vallabha mahārājādhirāja paramēṣ’vara bhaṭāra prthivirājyaṁ kye, S’ripōgillī Sēndraka mahārājar Nāyarkhandamum Jelugūr ālgayān āluttu Kāndarbor adhikārigal āge, periyā osageyum alavañavum aputrakaporudumān viṭṭār (5-1 to 6).

The conjunction Particles.

I. üm,-um and-am are suffixed to each of the substantives or sentences to be connected:

A. Substantives:

Prose. 1. Valliggāmeyara dāsañiyum Alavalli yarā Ravicandananum, Sorkkagāmundañum, Edeyaga-
mundañum, Molejaramaniya gāmundañum Nāvalli-
yarum Andugiyā gamigarum, Nīrilliyā Sindera gāmi-
garum mukhavāge (6-7-11 5-7-11).
Prose. 2. Bhāvagāmûṇḍanu Candagāmûṇḍanu, Edevolalnâdu Banavâsiya nagaramum Sakṣi (8-37 & 38).

3. alîvorum alîval palcidor manade nenevōrum [alîval palcidor manade nenevōrum] alimen end upādē s'am koûvōrum paṅca mahâpātaka samyuktarappār [62—(8-11).]

B. Sentences:

nelanum velege, pârvvarum prajeyum tanige (6-18, 5-18).

II. ānu suffixed to each of the two nouns expresses the idea of 'either-or.' Māranānu Vōkuliyānu (Either Māra or Vōkuli).

III. mēn. mēn Sattar avicāram. Here mēn connects the sentences.

The absolute construction.

The infinitive which denotes a contemporary action gives rise to the abs. construction in the following and it is placed in the beginning of the sentence.

1. S'rīvinayāditya Rāja S'raya prthivtrājyam keye S'rīpōgilli Sīndraka mahārājar Nāyarkhāṇḍamum Jelugūr Ālgeyan āluttu Kândarbor adhikārigal āge, periyā osageyum alavaṇavum aputrakapordumān viṭṭār (5-3 to 6).

2. S'rīmat Citrāvahana pīnduvvâle Kīl̄um Nāgeṇṇan adhikārigal āge (3-1 & 2).

Here the subject of each of the infinitives is different.

The absolute construction comes in the middle of the sentence in verse: Māsēnarparama prabhāva riṣiyar Kālvappinā veṭṭadul, S'rī Sam gamgala pēlāa sidhha Samayan tappāde nont inbinin prāsādantaramān vicitra kanaka prajvalyadīn mikkudān Sāsirv-var vvara pūje dand weer, avar svarggāgramān ēridār.

G. O. I.
Since the subject and the finite verb are far apart, the subject is the first and the verb the last, in this verse, the pronoun *avar* is used after the abs. construction.

**The Interrogative sentence.**

There is only one example and that in verse, as a subordinate noun clause in a complex sentence.

[Translation, with specific words and numbers removed]

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**Imperative sentence:**

There are two examples in verse:—(a) one is the main clause:

[keloy] pin Karavara S'illa madalde namma Kallantu-ranaam bale perggovam Samadhi neredon (21-2 & 3).

But in this verse, the imperative second sg. comes first in this line and the vocative comes as the first word in the next line.

(b) The second is an imperative sentence, used as a noun clause and as an object of a participle:

"ayusyaman entu nodd enage tan" int *endu*.

*See* is the imper. second sg. masc.

The sentence within quotation marks is used as the object of *endu*, pp. of *en*—to say.

**The optative sentence:**

All these sentences maintain the same word-order as an indicative sentence (but the verb takes the suffix-ge). These are used *to curse and to bless.*

**Curse.**

1. Kondu unvorum paنقmahापातकासामयुक- tan āgi pūti enva naragakke salge (3-7 & 8) 'May he
who takes and enjoys (this) become guilty of the five
great sins and go to the hell named pūti.’
2. idān koḷe okkaltanaṁ keyvon a vittidalli
veleyāde keḍuge (5-16).

**Blessing.**

1. īnittadharammamān kāḍorā kulaṁ pelcuge
(3-8).

2. nelanum velega, pārvarum praṇeyum tanige
(5-18) May the earth also be fruitful, may both the
Brahmans and the people enjoy satisfaction.

**Negative sentence:**

These two sentences are in verse. The order of
words is not the same as that in prose:—

1. pirigum S'īrūpalilā dhanavibhava mahārās'
ingal nillav ārggaṁ endu (37-2).

2. meccen ān īdhāraniyul iravān endu (37-3).

In these the finite verb comes first and the
subject comes next, probably for the needs of metre.
In 1. there are two finite verbs of which one comes
before, and the other comes after, the subject.

**Simple, complex and compound sentences:**

*The Complex sentence:*—As already stated, the
word-order in complex and compound sentences does
not differ very much in prose. But the complex or
compound sentence is only one sentence. In a com-
plex sentence, the different clauses are correlated by
means of adverbial participles; the subordinate clauses
come first and the principal clause comes last.

The subordinate clauses in these inscriptions are
noun clauses:—

1. kēloj pin Kaṭavapra S'ailaṁ aḍaldē nammā
Kaḷantūranam bālē perggoravaṁ samādhi neredon
nōntu eydidor siddhiyān (21-3 & 4). ‘O girl, hear of
him of Kaḷantūr, who having ascended the holy

16*
mountain of Kaṭavapra, the great guru accomplished Samādhi, and having observed the vow, attained perfection'.


3. ‘Suracāpambole vidyullategala teravol man-juvol tōribegam pirigum S’rīrupalīla dhana-vibhava mahāsās’igaḷ nillav ārggam, paramārttham meccen ān īdharanīyul iravān endu Nandisēna pravara muni-varan dēvalōkakke sandān.’

4. ‘valv ad arid inn enage’ endu Suralōkamahā vibhavasthanān ādam. (40-4).

5. Rājñīmatiṅgantiyār ‘namag ind olt ida nendu ēri giriyān svarggālayam ērīdār (43-3 & 4).


The compound sentence.

As already stated, the compound sentence is a series of independent simple or complex sentences, often connected by the conjunctive particle-um. The word-order in a compound sentence in prose does not differ from that of the simple sentence.

Two or more simple sentences.

1. konḍu unvōrum pancamahāpātakasāmyuktan āgi pūti enva naragakke salge, initta dharmmamān kādōrā kulaṃ pelcuge (two sentences) (3-7 & 8).

2. nelanum veļege pārvvarum prajeyum taṅige (5-18).

Simple and complex sentences.

3. adān alivōrum alival palcidōr manade nene vōrum alimen endu upādēs’am koḍuvōrum
pancambahā-patakasamyukta apar dēvadaṇḍadinde eriveppadu-vōrum appār rājadāṇḍamum eyḍappaduvār (three sentences) (62-8 to 13).

"Those who ruin that, or whisper its ruin, or think it in the mind, or advise others to ruin it, are guilty of the five great sins, and incur the punishment of the gods and also the punishment of the king."
PART II

THE TEXT OF THE INSCRIPTIONS OF THE 6TH AND THE 7TH CENTURIES.
PART II.

Inscription No. 1.

I. Ant. X. Page 60. 578 A.D. Bādāmi Ins.
1. Svasti Śrīmat prithivivallabha Maṁgāḷīsanā
calmanegē ittodu Lāṁjīgēsaramdēvarke pūni-
iruva
3. mālaī kārargge arddha-vīsadi ittodān = alīvon
4. paṁcamahāpātakan = akmī ēlaneyā narakadā
puļu akum

Inscription No. 2.

About 640 A.D. E. C. VII. Sk. 10
1. svasti Sṛīanādīto........... ... agraḥāra..............
2. ...................Polekēsiarasarara......................
3. mādisidadēgula..................ryyagaḷaraddha........
4. ṭṭisani........................

(Not intelligible further)

Inscription No. 3.

1. svasti 1" śrīmat Citravāhana pinduvvāle 2 (Pon-
buccāle)
2. Kīḷḷum 3 Nāgeṇṇan adhikārīgāḷage 1 (Kilgāṇēś'
varadā
3. devara parivariya (e) bhamtamum kaviliyapālum
eltum..............
4. dēvāṇēvāna parijanam allāde pelanorvanāru-
muṇḍo menḍukam

1. māla (Fleet)
2. "ponbuccāle" (Rice; E. C. VI. Transliteration p. 178)

249
5. int unvōrum ¹ uniya ² koďuvōrum Devedittiyerindum Sāerindum
6. abharam etti äyetie kolvōrum mūvetmūra³ misel ' mişeyum
7. pogevägi kolvōrum koňdu unvōrum ¹ pańcama-
hapataka samyutta⁴
8. nāgi pūti enva naragakke salge ¹ i nitta dharm-
manān kādōrā kulaṁ pelcuge ¹
9. polipu-koliyūṁ aramanetānada bhagamuni
10. acca kammettiyeki⁵ koṭṭār⁶ Sēnavarasaruṁ
dharmмагара
11. nişgarum idān peranörvan kolvōrum koďuvōnum pańca
12. mahāpātakan akkum ²

Inscription. No 4.

 ABOUT 680 A.D.  E. C. VIII SA. 79

1. svasti Śrī Vikramā
2. ditya bhaṭāraka.... .... ....
3. Cendugōli vaḷiyarādili................
4. līgalge koṭṭa bhūmi vivaralke .. ...........
5. bhu.............thara unḍadu a
6. .... .... ........ kottū sarva.
7. .... .... .......... naļidoppańcamahā
8. ......... samyuktar appar avāra
9. .... .... ....dōsa ......... ....

Inscription. No 5.

 ABOUT 685 A.D.  E.C. VII. Sk. 154

1. svasti Śrī Vinayāditya Rājaśraya Śrī prthi-

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¹  unvōrum ²  uniya ³  mūvetmūra ⁴  samyutta ⁵  kammettiyeki ⁶  koṭṭār
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1. intuṇṇām (ibid p. 178)
2. uniya (ibid p. 178)
3. mūvetṭūrā (ibid p. 178)
4. samyuktan (ibid p. 178)
5. arocakam mentiyeki (ibid p. 178)
6. koṭṭa (ibid p. 178)
2. வி வால்லப்பகே மாஹாராஜாதhirāja paramēśvara bha-
3. ṭara prthivī rājawānkeye śrī Pogillisendraka-
4. mahārājar Nāyarkhandamum Jelugūrālgeyān
5. āluttu Kāndarbor adhikārīgal āge, periya
   osageyum a-
6. lavaṇavum aputrakaporudumnān vitṭār Vāllirg-
   gāmeyara
7. dāsādiyum Amāliyara dēvadiyum Vedevaḷliyārā
8. dēvadiyum Alām valliyārā 1:avicandanum Sakka
   Gamuṇḍa-
9. rum Edelayagamundarum Mōleūrā Maniyan Gammu-
10. ndarum Nāvalliyarum Andugiyā gāmigarum
    Nirilli-
11. yā Sindera gāmigarum mukhamāge
    eraḍum-Nālke rā-
12. jaśrāvītamāge prasādam keydār idān ali-
13. von Vāraṇāsiyaḻul
    sāsira kavileyum pārvva-
14. rummān kondā pāncamahapātakasamūy-
15. tan akkum idān koḷe iṛelpattarulam okkaltanām
16. keyvon ā vittidalli veḷeyāde keḍuge.
17. idān kādu Salvon paramakalyāṇa bhāgigal ā-
18. ppor Nelanum veḷege ā pārvvarum prajeyum
    taṇige (ge)

Inscription No. 6.

I. Ant. XIX p. 143. About 685 A.D. Balagāmve

Inscription

1. svasti śrī Vinayāḍitya-Rājā-śrāya śrīprithi-
2. vī-vallabha-mahārājadhirāja-paramēśvara-bha-
3. tārar = prthivī-rājyam-keye 1 Śrī Pogilli-
   Śendraka-
4. mahārājar—Nāyarkhandamum
   Jedugūr = algeyān = ālu
5. ttu. Kāndarbor = adhikārigal = āge pēriyā osageyum a-
6. lavaṇavum aputraka-poruḷumān viṭṭār = Vāllig-
gāneyara
7. dāsadiyum Amalīyara dēvadiyum = Veṭevaḷḷiyara
8. dēvadiyum Alavaḷḷiyara Ravicandamum Sorkka-
gāmunda-
9. rūm Edeya-gāmundaṟum Molejarāmaṇiyā-gāmu-
10. munḍarum Nāvaḷḷiyarum Anđugiyā Gāmigarūm
   Nirill-
11. yā Sinderā gāmigarum mukhavāge eraḍum-
   nālke rā-
12. jaśrāvitam-age prasaḍam keydār ॥ idān = aḷi-
13. von—Vārnaśīvadul = sāsira kavileyum pārvva-
   rumān —konda paṇca mahāpātakasāmyu-
14. ktn—akkum ॥ idān = kole īr-elpattarulam
   okkantanam-
15.  keyvon = ā vittidalli veḷeyāde keḍuge ॥
16. idān—kādu Salvon- parama-kalyāṇatīrthha (m)
   gal—ā ॥
17.  ppār ॥ Nelānum veḷege pārvvaru (m) prajeyum
    tanīge ॥

Inscription No. 7.

C. 690 A.D. E. C. VIII Sb. 15

1. svasti Vinayādityasatyāśraya-śrī-
2. prithivīvallabhār mahārājādhirāja-
3. paramēsvara bhaṭṭārakar Koḍakaniya
4. mahājanakke sarvabhādhāparihāra biṭṭe
5. ā mūva....... ... dēvapadam āge amōga-
6. avicāra ॥...... ...nālkenē vāgarā Erevēḍi-
7. gaḷa suputra ...... īā māḍi biḍisidā-
8. ru sesthe ān alidon paṇca-mahā

1. avicāram (Rice: Transliteration E.C. VIII, p. 5)
9. pātaka samyuktāṁ \(^1\) akku śrī Pālarāma ....
10. re karaūm biranuggī\(^2\) gōsigarum sanda gō.
11. liyāra adi Ādiarasā\(^3\) kkāmōji ra
12. siganu murukanūṇduṁ a kattigaviluke-
13. santu enebaru inta ḻala .... a .... Munda
14. ..........candrasūryyam-unga aḻidōna
15. paṅcamahāpātakan akkun.

**Inscription No. 8.**

692 A.D. — E. C. VIII, Sb. 571

The first 26 lines are in Sanskrit.

27. Banavāsiya Ānesetiya aliya Basantakumāra Eḍevo-
28. lalanāda Salevugeya koṭṭa Śasanama paḍedum Śantapana
29. maga Dévereyage Naṭappa goṇḍu koṭṭan adu Māranānu \(^4\) Vo-
30. kuḷiyānu koḍamgeyānu poragāgale Salevugeya
31. bhāgakam kamara Vasantakumāra idake sakṣi \(^7\)
32-35. Sanskrit slōkas
35. mahā
36. Sāndhi vigrahika śrī Rāmapuṇyavallabhēna likhitamidam śasanam
37. Bhavagāmūṇḍanu, Candagāmūṇḍanu Eḍevoḷal-
38. naḍu Banavāsi-
38. ya Nagaramum Sakṣi .... danasara āligam
nikēvatu koṭam

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1. Ṡnakkō (Rice — ibid)
2. birav ugni (Rice — ibid)
3. Ādiarasā (Rice — ibid)
4. kāmōdēra (Rice — ibid)
5. gaviluke (ibid)
6. maranānu (Rice. Transliteration p. 176, E. C. VIII)

Plate shows sakki.

7. sakki (Rice — ibid)
Inscription No. 9.
About 700 A.D. E.C. II. 5.
śrī Tīrthhadā = goravaḍigaḷ = nō.... .......

Inscription No. 10.
śrī Uḷḷikkal = goravaḍigaḷ = nōntu..............dār

Inscription No. 11.
1. śrī Perumālu = guruvāḍigala = sīṣya Dhaṇṇe-
2. kuṭṭāreviguravi...............ḍippidār.

Inscription No. 12.
1. śrī Agaliya = Mōni-
2. Guravara = sīṣya = Koṭṭarada = Gu-
3. Ṉaṇenaguravar = nōntu = muḍippidār

Inscription No. 13.
1. śrī Neḍuboreya = Pānapa-
2. bhaṭārar = nnōntu—muḍippidār.

Inscription No. 14.
About 700 A.D. E.C. II. 12.
1. śrī duritābhūdvṛśamān kīlt alare poded ajñān-
   asailendramān pol
2. d uramithyātva-pramūḍha-sthiratara nṛpanān
   metṭi gandhēbhamaydān
3. Sura-vidyā-vallabhēndrāssura-vara-munibhi-
   stutyakaḷbappināmēl
4. Carita śrī nāmadhēyaprabhu Munin vratagal
   nōntu Sāukhyasthan āydan
Inscription No. 15.


1. Rāgaddvēṣatamōmalavyaḥagataśuddhātmasamyōddhakar
2. Vēgūrā pramaprabhāvarsīyars Sarvva-jñabhaṭṭārakar
3. .... Gādēva .... ...na....... ....ḍita ........ ntabbu
............ lagra dol
4. Śrī kīrnāmalaṃpuṣpa.................rsvarggāgramān ēridār.

Inscription No. 16.

About 700 A.D.   E.C. II. 17.

......................... gaḷnōntu muṭippidar.

Inscription No. 17.


svasti Śrī Jambunāygir tīlthadōl nōntu muṭippidar

Inscription No. 18.


1. svasti Śrī bhaṇṭāraka Thīṭṭagapāṇadā tammaḍigala śisyār
2. Kittere............ yarā nisidhige-

Inscription No. 19.


1. Adeyārenāda Cittūra Mōniguruvaḍigala Śiṣṭṭīyār
2. Nāgamatiṃgaṇiya mūrutiṅgaḷ nōntu muṭippidar
Inscription No. 20.


1. dakśinabhāgadā madure uym initāva ............. śāpade pāvumūṭṭidon
2. lakṣaṇavantar ent enalū uraga.............gī mahā parūṭaduḷ
3. Aksayakīrtti tuntakada vārddhya mēlādu nōntu bhaktiyim
4. akṣimaṇakke raṃya Suralōka sukakke bhāgi ā....
5. Pallavācari likitaṃ

Inscription No. 21.

About 700 A.D. E.C. II. 22.

1. Śrī bāḷāmēl śikhimēle sarppada mahādantāgraduḷ salvavōl
2. Sālānibālatapōgrad intu naḍadom nūreṇṭu Saṁvatsaram
3. kēloy pin Kaṭavapraśailamaḍalḍē nammā Kaḷantūranaṃ
4. bāḷē perggoravām Samādhi Nerodon Nōnt eydid or ssiddhiyān

Inscription No. 22.


1. Śrī Kittūrā veḷmāḍadā Dharmma Sēna Guruvaḍigaḷ Śiṣyar
2. Bāḷadēva guruvaḍigaḷ Sanyāsanam nōntu muḍippidār

Inscription No. 23.


1. Śrī Mālanūra Paṭṭini guruvaḍigaḷa śiṣyar Ugrasēna
2. Guruvaḍigala ondu-tingala Sanyāsanam nōntu mudippidār

**Inscription No. 24.**

*About 700 A.D.*  
*E.C. II. 26.*

1. ......................yarull arīpiṭhad īldon ān
2. ......................tārikumārarin arccīkeyye tām
3. sthira d araḷ intu Pegurama suraloka-vibhūti eydidār

**Inscription No. 25.**

*About 700 A.D.*  
*E.C. II. 27.*

1. Śrī Māsēnar pparamaprabhāvariśiyar kKalvappinā veṭṭadul, Śrī Saṅgamagāḷa peḷda siddhasamayan tappāde nōnt imbinin
2. prāsādāntaramān Vicitrakanakaprajvalyadinn Miṅkūdān Sāsirvvar vvarapūjedanā uye avar svarggāramān ēridār.

**Inscription No. 26.**

*About 700 A.D.*  
*E.C. II. 28.*

1. Svasti, Śrī Inaṅgūrā Meḷḷagavāsa Guravar
2. Kaḷbappa beṭṭam mēl kālamkeydār.

**Inscription No. 27.**

*About 700 A.D.*  
*E.C. II. 29.*

1. svasti Śrī Guṇabhūṣitam ādi uḷāḍagdērisidā nisidige
2. sāddhaṃma-Urusantānān saṁdvigaganaṭānayān
3. giritaladā mēlāti.............sthalamān tīradāṇamā keḷge neladi māṇadā
4. Sāddhaṃmadā Gēli Sasānadi patān

G. O. I. 17
Inscription No. 28.

Śrī......mmaḍigaḷ nöntu kālamkeydār

Inscription No. 29.

1. Śrī Bhadravāḥu sa CandraGuptamunindra Yugmadin oppe val
2. bhadramāg ida dharmmam anduvalikke vand inis alkālo.
3. Vidrumādhara Śāntisēna muniśan ākkie Velgoḷa
4. adrimēl aśanādi viṭṭ apunarbhavakk ere āgi........

Inscription No. 30.

About 700 A.D.  E.C. II. 32.
Śrī Veṭṭede Gūravaḍigaḷ māṇakkar Siṅgaṇandi Guruvadigaḷ nöntu kālamkeydār.

Inscription No. 31.

About 700 A.D.  E.C. II. 33.
1. Śrī Kāḷāvirgguravaḍigaḷa
2. Śiṣyār Tarekāḍa perjeḍiya
3. modeya kalāpakada gura
4. vaḍigaḷ irppattondu divasam
5. Sanyāsanam Nöntu muḍippidār

Inscription No. 32.

About 700 A.D.  E.C. II. 34.
1. Śrī Rṣabhasēna Guruvāḍigala Śiṣyār Nāgasēnaguruvaḍigaḷ
2. Sanyāsana-vidhiintu mudippidār 1 Nāgasenam anagham Guṇādhikam
3. நாகநாயகாசிரிமுன்னங்கிளடம் ராஜ்பியம் அமலக்குண்டத்தாம்
4. காமதாம் ஹதாமதாம் நம்மாய்யஹம்

Inscription No. 33.

About 700 A.D.          E.C. II. 76.
siddham.
1. Nered āda vrata-Śīla-nōnpigunādīm svādhyaśa
   sampattinim
2. kare-imaltapa-dharminādā Sasimati Śrī ganti
   yar vvandu mēl
3. arid āyuśyamen1' entu nōdenage tān int endu
   Kayppinu!
4. torad ārādhane nōntu tirtthagirīmēl svarggā-
   layakk ēridār

Inscription No. 33.

About 700 A.D.          E.C. II. 77.
1. Śrī gati-cēṣṭā-Virahām—Śubhamgade Ghan-
   ammā riṭṭa mān viṭṭu val
2. yatiyam pēldā vidhānadindu toradē Kalbappinā
   Sāladul
3. prathitār tthappade nōnta nisthita yaś āsvāyuḥ
   pramā.......yak
4. sthitidēhā kamalōpamaṃga-subhamum svarllök-
   adīm nis’citam

Inscription No. 34.

About 700 A.D.          E.C. II. 80.
1. Mahādēvan munipu (n) gavann adarppī kalup
   erddapam
2. Mahātavan marañam appe tanaga.............kamu
   kaṇḍe

3. Mahāgirima..........gāle salisi satyā..........nav inti

Inscription No. 36.

*About 700 A.D.*

1. Svasti, Śrī,
anavadyan Nadirastraḍuḷḷe prathitayas'ō..........ndakān vandu.............lām
Vinayacāra prabhāvan tapadinn adhikan Candra-
dēvācāryya Nāman
2. Udita S'ri Kalvappinullē riṣigiris’ ilemēl nōntu
tandēham ikki
niravadyann ēri Svarggam Śivanilepaḍedān
sādhugal pūjya-mānan

Inscription No. 37.

*About 700 A.D.*

1. surāpāparāmbole vidyullatageṇa teṇavōl marījuvoł
tōri bēgamina
2. pirigum S'ri rūpalilā—dhana—vibhava—mahārās’
igal nillav ārggaṁ
3. paramārththam meccen ān ī-dharani yul iravān
endu sanyāsanamge-
4. 1. yduru satvan Nandisēna—pravara—munivarana
dēvalōkakke Sandān

Inscriptio No. 38.

*About 700 A.D.*

1. Dallaga pēḷ dayvan
2. pāla..........
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Inscription No. 39.

*About 700 A.D.*  

E.C. II. 92.

1. Svasti Koḷāttursaṁgha
di
2. Vis'okaṁtha rara Nisidhige

Inscription No. 40.

*About 700 A.D.*  

E.C. II. 93.

1. Edepare gi-nađe keydu tapaṁsayayamamān Koḷattūrasaṁgha............
2. vađe kored intu vālvud arid inn enag endu Samādhi-kūdi-ē
3. edeviḍiyal kavaḍin katavapravam ēriye nilladan andhan
4. paḍegam olippa........nd i Suralōka mahāvi-bhavasthanan ādam

Inscription No. 41.

*About 700 A.D.*  

E.C. II. 94.

S'rimād Gōḍa dēvara pāda.

Inscription No. 42.

*About 700 A.D.*  

E.C. II. 95.

1. .....................ba Sādhu-gra ............... ra dhīran 
Natasamīyatātman Īndraṇandi ācāryy............
2. .............me.............rmma āmedda........ntūr id erppa 
pravalāntari.—bhāvyaman varppin
3. ........ndē..........ddi mōham agald i-val-viṣa-
yanīgalan ātma-vas’a-kkramav īdu kaṭa ........
sthitāradhitā............... 
4. Vimu.......... S'varar i............nana........rēndra 
rājya-vibhūti sāsvatam eydidān.

1. Rice puts m for m in the last syllable.
Inscription No. 43.

About 700 A.D. E.C. II. 96.

1. svasti s’ri Kolaṭṭōra
2. 1° saṅghadā Deva ...........
   khantiyar nnisi.............

Inscription No. 44.

About 700 A.D. E.C. II. 97.

1. Nimilūra Sirisaṃghad Ājigaṇadā Rājñimatī-
   gantiyār ,
2. amalam Naltāda S’īladim guṇadin ā-mikkō
   ttamar mmīledor
3. namag ind olt idu yendu ēri giriyān sanyāsanam
   yōgadōl
4. namo-cint-ayduše 2° mantramaṇ mari...............e
   svarggālayam ēridār.

Inscription No. 45.

About 700 A.D. E.C. II. 98.

S’ī.
1. tapamān dvādas’ adā vidhānamukhadin keyd
   ondutā dhātrimēl
2. capal-ill-ā-Nāvīlura Saṃghada Mahānantāmatī-
   gantiyār
3. vipulas’īrī-Kaṭavapranalgiriya mēl nōnt omdu
   sanmarggadin
4. Upamīlyā 1° suralōka Saukhyaşeheyān tām eydi
   ildal manam.

1. Rice gives saṅghadā (Transliteration.)
3. Upamillā gives better meaning.
Iscerption No. 46.

1. S’rī tanage Mrtyuvaravān aride Pertvāṇa vaṃs’ adon
2. svasti kālanigēk asude.............ppina rājya vīvatin
3. ghā..................ka...............modasu........to...........
matakacci ni-
4. dhānana...........sura........ gagatiyu! nelekonDan

Iscerption No. 47.

1. .............jannal Navilūr anēkagunadā s’rī saṃgha ....du..... ...
2. .............menal tilakam.............s’rī........rācāryyara
3. ............bhimānam eyde torad endō rāgasaukh-
yāgati
4. .............dad omdu pañcapadadē dōsām nirāsām....

Iscerption No. 48.

About 700 A.D. E.C. II. 103.
1. svasti s’rīmat Navilūr saṃghada Pu-
2. ṣpasēnācāri..........ya nisidhige

Iscerption No. 49.

About 700 A.D. E.C. II. 104.
s’rī Dēvācāryya.............nisidhige.

Iscerption No. 50.

About 700 A.D. E.C. II. 105.
1. 1S’rī anāgādi nāman anēkam Gunakirtt id entān
2. 2 tumgōcchabhakti vas’adin toradilli dēham

1. Rice writes “svasti” after “s’rī” in the first line (E.C. Transliteration p. 42, No. 99.)
2. tumgōca—Rice has —m—in transliteration.
3. pongolvicitragirikūtamayam Kucēlam.

**Inscription No. 51.**

*About 700 A.D.*  
*E.C. II. 106.*

svasti s'ī.  
1. Nāvilūrā s'ī-saṁghadullē guravām nam Mauni-  
yācāriyar  
2. avarā siṣyar aninditār guṇami......Vṛṣabhanandī-  
munī-  
3. bhava-vij Jaina-Sumārggadullē Naḍad oṁd ¹.  
ārādhānāyogadin  
4. avarum Sādhisi svarggalōka Sukhacittāṁ..........  
mādhigal.

**Inscription No. 52.**

*About 700 A.D.*  
*E.C. II. 107.*

1. S'ī vand anurāgadin eradu granthe gālā kkramad  
ari s'aiła,............  
2. vandānu mārggadina timirā vidhiye Nāvilūra ².  
Sam...............  
3. cendade buddhiya hāraman il.............tiyum... ....  
yā māvi-abbega]  
4. ............lippi nāl surara Saukhyaman im odaga  
uṇḍar ³. aṭṭamum

**Inscription No. 53.**

*About 700 A.D.*  
*E.C. II. 108.*

1. S'ī anavaratan Nālampi bhrta Sayyamam ente  
vicchevam

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1. Rice "'ond-"
2. "Navilchara" (Kan. version) Rice.
3. "ōdagonḍar" (Rice) Transliteration p. 44.
2. vanadol ayogyam.nakkum adi... galō... ...
3. manavam ikkuta... . . .radi.... nōntu samādhi kūddom
4. anupama divyī appadu suralōka mārggador ildar inbinim
5. Mayūraggrāma saṃghasya Saundaryyyā Āryya- nāmikā
6. Kaṭapragiri S'ailēca sadhitasya samādhitaḥ

Inscription No. 54.


1. S'ri Mēghanandi muni tān Namilūr vvara- Samghadā
2. ..................................tīrtthadi siddhiyān
3. ..................................da.....................
4. .................................. ..................

Inscription No. 55.

About 700 A.D. E.C. II. 111.

1. S'ri sa..... ..nā..........Negarteyagum sed ene- vaḍesi dal
2. mugiva.............nōntum mevola.... .tapamam........
3. .............ni.............pautra nandinunipa ..........
4. ..........māryyana..........yu........  mālō tala idaruḷ nōntu siddhisthan ādam

Inscription No. 56.

About 700 A.D. E.C. II. 112.

S'ri Navilūr-Saṃghadā Guṇamatiavvegaḷā nisidhige-

1. Rice has [m]—appadu.
Inscription No. 57.


1. tanage Mṛtyuvaravān arid endu Supaṇḍitan.
2. anēka-s'ila-guṇamālegaḷin sagid oppidon
3. Vinaya-Dēva Sēna-Nāma-mahā-muni nōntupin
4. in adar ildo palī taṅkade tān divam ēridān.

Inscription No. 58.

About 700 A.D.  E.C. II. 114.

1. S'rī S'ubhānvita-S'rī Nāmilūra saṃghadā prabhāvatī .................
2. prabhākhyamī-parvvataduḷḷe nōntu tām svabhāvasaunda-ryyakarāṅgarādhipar
3. Grāmē Mayūra-Saṃghēṣya Āryyikā Damitāmatī

Inscription No. 59.


1. Anēka S'īla-guṇad oppidor intu lekkisadum
2. Nenegend oru Muniyim daḷ¹ tapaccalle nōntu tām
3. tamage mṛtyuvaravān aridam S'rīpurttiya......

Inscription No. 60.


1. i—pūjyā .......... lamān sarēti varadōr ēlnūrvvaram lakṣyam i
2. Śrī pūrānvaya Gandha Varmma namita-Śrī saṅghadā puṇyadī
3. san-paurā ...... nidē ......... rivalaghāṃ ........ rīsilātala ....

1. Rice—"yindaḷ"
4. ......... mānneradupa ...
       ...... i ........

Inscription No. 61.


1. Śrī jinamārggan nīti-
2. sampannan Sarppa-cūḷāmani

Inscription No. 62.

About 700 A. D. Taṭṭukōṭi Inscription I. A. X. 61.

1. Kappe-Arabhaṭṭan Śiṣṭajana priyan
2. kaṣṭajanavarjitan kaliyugaviparītān II
3. varan-tējasvino mṛttyur na tu mānāvakhaṇ-
danam-
4. Mṛttyus tatkṣaṇikō duḥkham mānabhāṅgam
dinēdine II
5. Sādhuge Sādhu mādhuryange mādhuryaṁ I
   bāḍhippa
6. kalige kaliyuga viparītāṁ mādhavan ītan
   peran alla II
7. oḷlitta keyvōr ār polladum adaramṭe ballittu
   kalige
8. viparītā purāṇtam illi saṁdhikkum adu barṇdu II
9. kaṭṭida Simhaman keṭṭodēnemag erṇdu I biṭṭa-
vōl kalige vi-
10. parītamūg ahitarkkal I keṭṭar mēṇ Sattar avi-
cāram I II

Inscription No. 63.


1. svasti Śrīmatu Aḷuarasar
2. Guṇasāgarādvitiyanamadheyan

1. keṭṭodēn (Fleet. I. A. X. p. 61)
3. Kadambara mandalamañ āḷutum Āḷuara-
5. Kunda-varmmarasaṁ mudimegeye Kilgā-
6. Na dēvake ellamān Sarva parihaṁaṁ 
7. biṣṭa modalin an ittōrī ittante biṣṭa 
8. adān alivōrūm alival paclidōr 
9. manade nenevōrūm aḷimen end upadhē- 
10. Śaṁ koḍuvōrūm Paṅcamahāpataka 
11. Samyuktarappār. dēvadaṇḍadind erive- 
12. ppaḍuvōrūm āppār rājadaṇḍa- 
13. mūm eyeppaḍuvār 
14. i mūvettumūr. ādēvējanāṁ mēlaṁ īmari- 
15. yādeyan alivor oḷar ankage^4. men^5. 
17. goṭṭu kondār.

Inscription No. 64.


1. svasti Śrī Sāntarasā^1.
2. prithuvi-rājyadula kige (ge) ...........
3. br ............. inge besageyvalli marali
4. baṭariṅge koṭār dhone Gūḍalā naraḍi 
5. ildo koṭār yipaḍuy torevarum 
7. Gōmaṇṇa koṭṭa idal .............
8. Ka ................. rigangē 
9. ................. mēgulā ........

1. ittorān (E. C. VI. Transliteration p. 179)
2. appor (ibid)
3. múvettumūr (ibid)
4. ankāge (ibid)
5. mēn-sage (ibid)
6. monag-(ibid)
7. kammar (ibid)
8. ēnam (ibid)
9. sampige (E. C. VI. Transliteration, p. 179)
10. sarvvapariha(rā (ibid)
10. nedöru pātakan akkum
11. koṭṭu
12. daraṅge svasti
13. pūrvva-mariyā
14. deyā kammārara
15. pāsupata-mariyā-
16. deyā uḷlad alla
17. ettikolvōn pañcama-
18. hā-pātakan akku¹. a-
19. nt-i-koṭṭa Galdeyumā . . . .
20. reyumān alivōr².
21. dēgulamān alidōr apār
22. idān alidōr pūti enva na-
23. ragakke salvōr mūru-
24. dēgulamān alidō-
25. r-apār³. -a du" mura.
26. . . . . . . . ra

Inscription No. 65.


1. svasti śrī Sāntarasā
2. . . . . . . . thuvī-rājyadula kelga⁵.
3. baṭaringe besageyvalli.
4. lo . . . . . . . kkalum' ildo kāmba
5. kamarar āluva . . . .
6. sarvva-parihāra koṭṭār
7. . . . . . . . ūna⁶ kolvōrumidē vā
8. libhigamā.
9. alivōr pattupōna.

1. akkum (ibid)
2. alevōn (ibid)
3. apōr
4. aydu (E. C. VII. Transliteration, p. 179)
5. kilga (Rice E. C. VII. Transliteration)
6. . . . . ūna (ibid. p. 179)
7. bhigamā left out in transliteration)
Inscription No. 66.


1. svasti śrī
2. vijayā
3. dityabhaṭāra
4. prithivirājya-
5. āgaye Nṛipa-
6. mariar arasa-¹
7. ntaḷi kumari
8. yāle mū  
9. vvanā  
10. ḷe kallukṣarā  
11. ūnan koṭṭan ke  
12. . . . . śāla  
13. kāḷu kere pūdōṁ  
14. ī māttalu  
15. kanyādāna  
16. ara-mañṭama².
17. aggī  
18. okkalū, ka  
19. amirā  
20. . . . . ttaḷta dharmma.
21. sīrī pā  
22. . . . . vahā.
23. maḍidom.

1. From nṛpamariar line 6 to 13 kere, the transliteration is different from the Kan. version.

2. aramanṭame. This inscription as given in the Kan. verse materially differs from the English transliteration given in E. C. VIII. Transliteration p. 148; much meaning cannot be made out of either.
PART III

A. THE INDEX.
PART III.

A. The Index.

THE INDEX.

(The first number in brackets indicates the inscription and the second, the line).

A.

akkum (3-12; 5-15; 6-15; 7-9 & 15; 52-2; 63-10 & 18) - will become. fut. 3 sg. m. of å (gu) - to become. Other form: akum (1-4); adv. pp. ägi (29-2); pp. äda (41-3); past 3 sg. m. äydän (14-4); other form of äydän-ādam (40-4; 54-4); fut. p. appa (52-4); fut 3 pl. m. & f. äppär (6-18); äppör (5-17), other forms: appär (62-11); appar (4-8); apär (63-21); adv. pp. causative ākki-ē (T. caus. pp. ākki); N. K. caus. pp. āgisi; inf. āge (3-2; 5-5 & 11; 6-5 & 11). Another form of the inf. āgale (for āgalu) (8-30). T. ā, āk, āgu, M. āgu; Tu-āgu-to become Te. agunu, ayunu-will become. Akṣaya-kīrtti (20-3) - S. pr. m. sgl. nom. slw. akṣimaṇaka (20-4) - to the eye and the mind. slw. maṇa-s. n. sg. dat. sec ramyasuralōka sukakke (20-4).

agaldu (41-3) - having separated. adv. pp. of agal-to separate (intr.)

T. akal-to separate.

aggi . . . . . algal (65-17)?
agrahāra . . . (2-1) - land or village assigned to Brahmins for their maintenance . . . ?
āṅgādinā . . . n (49-1)?

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G. O. I. 18
accakammetiyeki (3-10) ? slw. s. n. sg.? making the arcaka the chief or the head. mēl what is above 1. mēti-loftiness. Greatness. excellence (mēdu-height) Te. T. mēlmai 2. mēti-a big man, a head 3. a headservant; mēnti-a pillar in the middle of a threshing-floor; archakaṃ menti yeki (Rice)? ajnānasailendramān (14-1) - the mountain of ignorance. slw. Ṛśailendra-; s. n. sg. acc.
adalde (21-3) - having ascended. adv. pp. of adal-to ascend+ē (particle of emphasis; T. aṭar-to be close to; M. aṭal-closing with; Te. aḍaru-to be fit, replaced by batti in N. K. cf. aṇḍu=going near-āṇḍisi-to come for protection.
Aṇḍugiyā (5-10) - S. pr. N. Sg. gen. of Aṇḍugi (a village)
atisthalamān (27-3) - s. lw.āṭhala-s. n. sg. acc.-that
adaramte (61-7) - like that; adv. (adara stem. pron. n. gen.) ānti-adv. p. of tr. an-to speak.
adarppe (35-1) - having reproved. Probably adv. pp. of adarppu-to reprove. cf. adarppu-s. trembling; adapu-to reprove. T. adampu-to rebuke. Te. adapu-warning, fear.
adān (62-8)-it. Pron. 3rd. sg. n. acc.; nom. adu (8-29; 46-4; 40-2; 61-8) gen. adara-in adaramte (35-1).
adi (7-11)?
adi . . . gaļo . . (52-2)?
adu (8-29; 40-2, 46-4; 61-8) - it. pron. 3. sg. nom. T. atu, M. adu. Tel. adi ; acc. adān; gen. adara in adaramte.
adrimēl (29-4)-on the top of the mountain; slw. adri+adv. (cf. mēl-the top).
adhikan (36-2) - great. slw. adhika-adj. s. m. sg. nom.
adhiķārīgaḷ (3-2, 5-5; 6-5) -officers. slw. oṅkāri-s. m. pl. nom.
ankage (62-15) -to the punishment; tatsama-anke s. n. sg. dat. (Kittel's Dict. Preface P. XV.)
Anantāmatīgantiyār (44-2)-s. pr. f. pl. (hon.); nom. ganti-other forms. khanti (42-2). kanti (ganti) ganti; Skt. gantī-wandering nun.
anavadyan (36-1) - faultless; slw. oṅavadya-adj. s. m. sg. nom.
aninditār (50-2) -irreproachable. slw. anindita-adj. s. m. pl. (hon.)
andhan (40-3) - slw. andha-adj. s. m. sg. nom.
anādito . . . . . (2-1)? slw. incomplete phrase.
anupamadivyā (52-4) - incomparable and divine. slw. oṅdivya-adj.s. n. sg. nom. B. L. Rice puts in -m- between divya and appa- the next word.
anēkāṁ (49-1) - slw. probably an adj. qualifying guṇa-?
anēkagunādā (46-1) - of many good qualities-slw. guṇa-s. n. sg. gen.
anēkagūṇa śiladi (58-1) - by many qualities and virtues. slw. śīla-s. n. sg. loc (meaning instr.) cf. anēka Śīlaguṇamālegaḷin (56-2).
anēka sīlagaṇamālegaḷin (56-2) - by strings of good qualities and virtues. slw. māle- s. n. sg. instr.
antu (63-19) - adv. in that manner. cf. andu-then.
anduvalikke (29-2) adv.- afterwards. andu-then;
valikka - after. N. K. ābaḷika. T. anru-then.
appa (52-4) - that will be. ft. p. of intr. āgu-to become. O. K. appa>apa, M. K.>aha, M. K. replaced by N. K. āguva; see akkuṁ.
apunarbhavakke (29-4) - to the cessation of birth. slw. oṅbhava-. S. n. sg. dat.
aputrakaporudumān (5-6) - the property of those dying without heirs. slw. aputraka-. s. n. sg. 18*
acc. with the conjunctive particle -um before the
acc. ending. cf. *porulmān (6-6), T. porul-
money, wealth; M. Porul- what belongs to one.
N. K. porul - essence.
aputraka porulmān (6-6) - same as aputraka-porudu-
mān (5-6)
appar (4-8) - will become. vb. ft. 3. pl. of āgu - to
become, O. K. āppār, appār, apār; > apar
M. K. appar, apparu, ahar-u. replaced in N. K.
by āgu-v-ar-u. (See āgi)
apār (63-21) - same as appar.
appar (62-11, 12) - same as appar.
appe (35-2) - it embracing. inf. of tr. appu - to
embrace.
apör (63-25) - same as appar.
abharam (3-6) probably - that weight or the burden.
Probably ābharam or ā bhāram slw. ābhara-
or bhāra- s. n. sg. acc. in meaning, nom. in
form.
amalam (43-2) - pure. slw. amala-adj. n. sg. inst. in
meaning, nom. in form.
Amaliyara (5-7; 6-7) - of the people of the village,
Amali. s. pr. m. pl. gen.
amirā . . . . dol (65-19)? S. (numeral)?
amōghavicāra . . . . (7-6)?
ayōgy . . . . . . n (52-2)?
aydu mura . . . . . ra (63-25; 26)? five
three?
aydān (14-2) - five. (numeral) N. acc. pl. T. eindu,
aṅju, M. aṅju; Tel. eidu; Tu. eidu.
ayvan (38-1)?
ar-a-maṅtama (65-16) - an alms-shed. slw. maṇḍapa-
T. aram - virtue, charity, dharma; M. ara-
dharmma. cf. araman - King's house (r and
not r). cf. aravanṭige
aramane-tānada (3-9) - of the palace office. slw. tāṇa<sthaṇa; aramane - king's house; a palace. T. araśan- king; T. araṇmanai - a palace; Te. arasu. M. aracan. Tu. arasu.

aral (24-3) - 1. a flower. S.N. sg. nom. 2. later inscriptions; alar. T. alar - a blown flower, M. alar - a flower. Tel. alaru - a flower, Tu. aralu - a flower. for 1. See S.M.D.; 28, T. viral; Te. vrēlu; vēlu.
aridu (40-2) - difficult, impossible. adj. n. sg. probably from ari - to cut off. T. aridu - difficult; rareness. Te. aridi - rare. cf. aridu.
aripitthadi (24-1) - in the seat of honour. slw. °pīṭha - s. n. sg. loc.
arcikeyye (24-2) - when he worshipped. slw. arc. - to worship or arcā - worship. inf. of. key - to do, with archā, -i of arcī- probably due to the analogy of arc-isu. T. arcikka; Tel. arciṅcu.
arddhavisadi (1-3) - at the rate of half a vīsa. slw. vīsa- s. N. sg. loc. vīsa from vimśa - 1/16 of a paṇa) T. vīsam; Te. (pkt.) vīsamu; M. vīs'am; (a rice corn's weight of gold or 1/16 of a paṇa); Tu. vīsa. See vīsa.
aridām (58-3) - he knew. vb. past. 3. sg. m. of ari - to know. N.K. aridānu. adv. pp. aridu (33-3; 45-1; 53-1) T. arindan - he knew; M. ari - to know; aridu (33-3; 45-1- 53-1) - having known or recognised, adv. pp. of ari- to know. cf. ari-to cut off. T. arindu; Tel. erungi. See ariadām.
arulām (5-15; 6-15) - years. slw. for varṣa. s. n. sg. nom. meaning adverbial. varṣa>varuṣa >arulā. T. varuṇem - a year.
alare (14-1) - rejoicing. inf. of alar - to rejoice. to expand. T. alar - to rejoice. Te. alaru.
Alamvalliyarā (5-8) - of the people of the village of Alamvalli, s. pr. m. pl. gen. T. paḷli - a settlement,
a village. M. pālli; Te. palli, palle; Tu. hālli. N. K. hālli; Skt. pallī (fem.) - a small village, a settlement of wild tribes. lw. in skt.? see Alavalliyarā

alavanavum (5-6, 6-5) - a tax (Rice). Fleet thinks it to be arupanam- six panam. Probably it means ‘ālanavanām’ or ‘ālamvananām’. - the tax on the āla or banyan tree. or ālanavanām - the tax on sugarcane mill. Also called gānadere and āledere in some inscriptions. āle- is also written as -āre cf. toradu (33-4) and naadu (50-3), the roots also tore and nađe respectively. Dr. Buhler suggests that ālanava may stand for ālapana, Marāthi ālap- a funeral lament, singing the praises of the dead, denoting some domestic ceremony. But ālanava or ālanavanā seems to be more satisfactory. cf. 1 āledere. Ec. III. Sr. 105; 2 page 41 part I A. See Hindu Adm. Institutions. P. 340. Tax on Sugarcane mill =60 panamum. s. n. sg. nom. + um (conjunctive particle)

Alavalliyara (6-8) - of the people of the village of Alavalli. s. n. pl. gen. see Alamvalliyara (5-8).

alla (61-6, 63-16) - is not. neg. pr. participle of intr. al - to be fit. neg. adv. pp. allāde (3-4). for allāde; T. al, alla- no, not; M. alla - no, not.

allāde (3-4) - except. neg. adv. pp. of al - to be fit, used in the sense of allāde; d is a mistake for d. N. K. allade. See alla.

alli (63-3 64-3) - when he did. a locative post-position. See besageyva (63-3).

avar (25-2) - he, pron. s. pl. (hon.) m. nom. subject of ēridār; gen. avarā; nom. with -um, avarum. T. avar, M. avar, Tel. vāru.

avarum (50-2),-of his. pron. pl. (hon.) gen. See avar.
avarā (50-4), - he also. pron. 3. pl. (hon. nom. - uṁ (the conjunctive particle) See avar.
avār . . . . . dōsa . . . . . (4-)?
aviṣṭaram (b. 1-10) - without foresight. Fleet translates it as 'without doubt'. slw. aviṣṭara- s. n. sg. nom. adverbial in meaning.
aviṣṇu (viṣṭu) (29-4) - food and other things. slw. "ādi- s. n. sg. nom. in form. acc. in meaning, object of viṣṭu.
asantali (65-7) dying?
alival (62-8) - to ruin. inf. of purpose of ali-to destroy. T. & M. ali - to destroy, alimen - vb ft 1. sg.; alidon - adj. s. sg.; alidor - adj. s. pl. from alida - pp; alivon - adj. s. sg. from aliva - f. p.; alivor - adj.s. pl. from aliva; alivör—um - adj. s. pl.+um.
alimen (62-9) - I will destroy. vb. ft. 1. sg. m. of ali - to destroy. See alival.
alidon (7-8, 14) - the destroyer. adj. s. m. sg. from alida - pp. of ali. See alival. cf. alittōn. cf. IV; Hg. 87, 780 A. D.; E. C. IV. Gu. 88.
alidör (4-7 ; 63-21, 22, 24) - the destroyers, adj. s. m. p. noun; see alidon.
alivön (1-3, 5-12, 6-5, 63-20) - the destroyer. adj. s.sg. m from aliva - fut. p.
alivör (62-15, 64-9) - the destroyers, adj. s. m. pl. from aliva. See alivon.
alivorum (62-8) - adj. s. m. pl. nom+um. See alivor.
alkalō (29-2) (the dharmma) becoming weak. inf.of alku - to lose lustre, used in the sense of alkalu, at the end of a line in verse. cf. ali and alkalo. T. ali - to be corrupted, wasted.
alīya (8-27) - son-in-law. s. m. sg. nom. cf. Te. alluḍu. Son-in-law; allelu-a feast connected with son-in-law's return
ahitarkkaḷ (61-10) - the enemies. slw. ahita- s. m. pl.
nom. (-ar & -kal) - two pluralising particles)- cf..
1. amarakāminiyaṁarkaḷoḷ. E. C. VII. Hl. 38, (1192);
2. rājarkaḷumaniśisidam. E. I. XIII. p. 41 (1112);
3. mūnūrvarkaḷoḷ. E. C. V. Hassan, 79 (1183);
4. šaraṇāyātarkaḷaṁ (I. Ant. XIV. p. 15 (1123);
5. surakanyeyarkaḷaṁ, E. C. VII. Hl. 35 (1187)
and 51 (1195)

Ä.

ä (5-16; 5-18; 6-16 7-14; 43-2) - that. adj. denoting
re-moteness, being a substitute for ‘adu’ - it.
a . . . . . . (20-4)?
-a . . . . . . kamukanḍe? I saw?
ärki-ē (29-3) - having caused it to become. adv. pp.
of āgu- to become with ū for emphasis. N. K.
āgisi; Tamil form is ärki (Tiruvacakam; 2-35,
ärgele (8-30) - if it becomes. inf. of āgu - to become-
āgalu e. See akkum.
ärī . . . . . (29-4)?
ärge (3-2; 5-5, 11; 6-5, 11; 7-5) - when . . . .
became. adv. pp. of āgu-+e. See akkum
Ājigaṇaḍā (43-1) - of the Ājigaṇa. slw. gaṇa-. s. n.
sg. gen. The Jain community was divided into
groups or saṁghas. Each saṁgha was subdivi-
ded into ‘gaṇas’. Each gaṇa was further subdivi-
ded into ‘gacchas’ and the gacchas were again
sub-divided into balis’. The Namlūrsaṁgha had
Ājigaṇa as one of its sub-divisions.of. s’rimūlasam-
ghadādēśigaṇaḍa pustakagacchaḍa śrī Divākara-
naṃḍī- siddhāntadēvāra. E. C. IV. Yd. 24 and 26,
cf. E. C. II. 69, 134.
ācāri - see Pallavacāri, Mauniyācāriyar.
āṭṭamum (51-4) - the topmost apartment on the roof.
āṭṭa - a tower or an apartment. āṭṭa - speaking sound. Probably āṭṭa for āṭṭa s. n. sg. acc.+-um.
ātmavaśakramavu (41-3) - method of controlling one's self. s. n. sg. nom. slw. krama-
āda (33-1) - that had become. pp. of āgu - to become, used as a participial adj. T. āna, Tel. ayina. See akkum.
ādam (40-4; 54-4) - became past 3 sg. m. of āgu - to become; see akkum.
Ādiarasarkkāmōjīra (7-11)? oja - a teacher, N. K. oji - a carpenter.
ādiulādagdērisidā (27-1) -? uḷḷude agderisidā? ādhipar (57-2) - the head or the chief. s. m. pl. (hon.) nom. slw. ādhipa. ādhipar is chosen for the needs of metre.
ān  . . . . . (7-8 and 24-1) - ? . Probably Svāstyavān-the property. s. n. sg. acc.
ām (37-3, 49-1) - pron. 1 per sg. nom. obl. base. en used as gen. (33-3). dat. sg. enage. dat. pl. emage. gen. pl. er.ima, namāmā; T. nān, yān, M. yān, nān, Tel. nēnu, N. K. nān.
Ānesetiya (8-27) - Āneseti's. S. pr. m. sg. gen. slw. seti from srēṣṭhin - head of merchant guild. In Kan. - a merchant.
āppār (6-18) - shall become: ft. 3. pl. of āgu. T. āvār. See akkum.
āppōr (5-17) - shall become. Ft. 3. pl. of āgu. See akkum
ām (41-4) ?
āmikkottamar (43-2) - surpassingly most excellent?
adj. s. f. pl. (hon.) nom. from ikka - pp. of migu - to surpass. slw. uttama-.
āyuṣyama (33-3) - the length of my life. s. n. sg. acc. slw. āyuṣya-.
āyeti-e (3-6) - produce (?) s. n. sg. acc. probably Slw. from āyatikā - offspring, hope, expectation. Kittel gives āyatike - generosity, grandeur, the state of being noble or worthy.
āydan (14-4) - became. past. 3 sg. m. of āgu - to become. See akkum. N. K. ādan-u.
ār (61-7) - who - inter. pron. s. m. pl. nom. āru-m; dat. argg-am? N. K. yār-u. T. ār, yār, Tel. evaru, ēru. Tu. ēru. inter adj. āva.
ārādhaneontu (33-4) - observing the vow of Sanyasana. slw. ārādhane-worship, service. Sanyasana-death by starvation. See sanyāsana.
ārum (3-4)—other persons (no other person) inter. pron. m. pl. +um. See ār.
ārggam (37-2)—to every one (all) - iner. pron. m. pl. dat. um (conjunctive particle)
Ālamvalliyarā (5-8) - of the people of Ālamvalli. s. m. pl. gen. probably from ālam—a banyan tree.
āva . . . . . (20 - 1)? Probably inter. adj. āva.
āvittidalli (5-16; 6-16) - wherever he sows. adj. s. n. sg. loc. from vittida - pp. of vittu - to sow. O. K. viltu - to sow, a seed N. K. bittu (to sow), bitta (a seed) replaced by bīja. by the educated classes. T. vittu, vitei; vire. M. vite, vire; Tel. vittu, vittana - a seed.
Āluarasar (62-1) - proper name. s. pr. m. pl. (hon). nom. See E. C. 1.
Āluarasar-umā (62-3) - proper name. s. pr. m. pl. with -uṁ.
See E. C. VI. Intro. p. 5; Ālū, Ālva, Ālupa, Āluva. See D.K. D. p. 309
āluttu (5-4; 6-4) - administering. pr. adv. p. of āl - to rule. āluttum (62-3); adv. p. with -uṁ; āle (3-1; 65-8) - inf. ālgeyā (5-4) - vbal noun. gen; ālgeyān (6-4) vbal. noun. acc.; āluva - ft. p. T. M. Tu. āl - to rule; Te. ēlu - to rule.
āluttum (6-1; 62-3) - pr. adv. p. of āl - to rule. See āluttu.
āle (3-1; 65-8) - while . . . . was ruling. inf. of āl - to rule, to ālgeyā (5-4) - of the Government s. n. sg. gen. from āl - to rule, to govern. acc. ālgeyān.
ālgeyān (6-4) - the Government. s. n. sg. acc. from āl - to rule.

ɪ

ikki (36-3) - having abandoned. adv. pp. of ikku - to abandon; to lay down. O. K. irku. N. K. ikku; adv. pr. p. ikkuta (52-3) T. irakku - to let down, to put. Tu. ikku - to abandon.
ikkuta (52-3) - abandoning. adv. pr. p of ikku. - to put down, to abandon. see ikki.
ittante (62-7) - in the same condition as it was given. itta- pp. of ī - to give cf. adarante; ante from annute; an - to say, used as an adv. of manner; T. īnda (pp.) Te. iccina (pp.)
ittodān (1-3) - the gift that has been made. adj. s. n. sg. acc. from itta - pp. of ī - to give; Nom. ittodu (1-2); adv. ittante (62-7) T. īnta (pp. of ī - to give); Te. iccina - pp. of ī - to give.
ittodu (1-2) - the gift. adj. s. n. sg. nom. from ittudu <itta - pp. of ī.
ittorān (62-7) - those that give. adj. s. m. sg. acc. from <itta - pp. of ī - to give.

id (41-2) ?

ida . . . . . (63-7) ?

ida (29-2) - that was. participial adj. qualifying dharmāṇāṁ from idda - that was. pp. of irā - to be. O. K. ārdā. T. M. iru - to be. T. iruṇḍā - pp. of iru; ft. p. iruva (1-2) cf. īldā.

idake (8-11) - to this. proximate dem. pron. n. sg. dat. from idakke<idarke ; nom. idu (41-3); acc. idān (5-12; 15-17); loc. idaul (54-4); with -ē, idē (64-7) T. idarku. Tel. dīniki. Nom. T. idu. M. idu. Tel. idi.

idarul (54-4) - in this, here. proximate dem. pron. n. sg. loc.

idān (3-11, 5-12, 15, 17; 6-12, 15-17, 63-22) proximate dem. pron. n. s. acc. 

idu (41-3; 43-3) - this. proximate dem. pron. n. sg. nom. 49-3)

See idakke (8-31)

idē (64-7) - this same. idu + ē . . idu + ē - particle of emphasis in (40-2) - further, hereafter. adv. of time meaning 'from this time onwards.' N. K. innu. T. ini - henceforth. innam, innum- still; M. innu - henceforth; Tel. imka.

Inuṅgūrā (26-1) - of Inaṅgūr. s. pr. n. sg. gen. (a village)

inadarīdu (56-4) - probably (1) in-adara-ildu when it means trembling still more; then, in - still, adari - adv. pp. of adar; (2) inadar the sweet man (s. m. pl. now.) in apposition to 'Muni' but here r is difficult to explain. SMD. adir. - to tremble.

i . . . . . . . nana . . . . . rēndra rājyavibhūti (41-4) - the glory of the King of Gods?
inisu (29-2) - a little, this much. s. and dem. pron. n.
sg. used as an adv. another form initu. Tel. inta
- this much.
inta (7-13) intaha.?
intu (3-5; 24-3; 33-3; 35-3; 58-1) - Thus. adv.
modifying eydidār.
indu (43-3) - to-day, adv. probably from the prox-
imate demonstrative pronominal base. T. inru, M.
inu.
Indranandiācāryya (41-1) - s. pr. m. sg.?
imbinin (25-1) - sweetly. from impu-sweetness; charin.
s. n. sg. inst. used in an adverbial sense. T.
inpam, impu-, delight, pleasure. M. inpam-
pleasure. Te. impu, impu, impu - pleasure.
Sweetness; Tu. impu - pleasantness, N. B. -in-in.
imbinin (52-4) - with charm or sweetness. same as
imbinin (25-1)
iravān (37-3) - existence. s. n. sg. acc. from verbal
noun<iravu-iru-to be. T. iruppu, iravu - being;
M. iravu.
iruva (1-2) - that has been - ft. p. of iru - to.be. O.K.
irppa. M. K. iruva. iha. N. K. iruva. Vb. noun-
iravān. acc.
irppattondudivasam (31-4) - for 21 days. Slw.
divasa-. S. n. sg. nom. used adverbially.
illi (49-2, 61-8) - here. adv. of place, probably the loc.
of the proximate demon. pronominal base.
ivalviṣayaṅgaḷam (41-3) - these points or topics. Slw.
viṣaya- s. n. pl. acc. ival - probably ivel-
ildar (52-4) - abandoned, sacrificed. past 3. pl. of
transitive il - to pull, to abandon, to become
sapless. M. K. īl (ir) N. K. ele. past. 3 sg. f. ildāl;
adv. ppl. ildu. adj. s. M. sg; ildōn. T. īl - to lose,
to sacrifice. Nālaḍiyār 9, 10, 199, 251, 277, 287,
336. M. īl. Te. īducu - to pull.
ildaš (44-4) - abandoned. past. 3. sg. f. of il. T, to abandon, to lose, to sacrifice.
ildu (56-4; 63-5; 64-4) adv. pp. of il - to abandon.
ildön (24-1) - abandoned. adj. s. m. sg. nom from ilda pp. of il - to abandon, to sacrifice.

I

i (3-8; 35-3; 37-3; 40-1; i 40-4; 50-3; 57-2; 59-1; 62-14; 63-19) - proximate dem. adj. substitute of iду - this - see ā. Tel. ｉ - this (or these).
ītan (61-6) - this man, dem. pron. m. sg. (hon.) nom. Te. ītaḍu. probably i- + tān - this self (speaker) or i+ tan - this of mine.
īrelpatṭarulām (5-15; 6-15) - for twice seventy years (140 years). Slw. arulā- varuṣa- s. n. sg. nom. used adverbially. T. īrēl - 14; T. varaṭam - a year.
īvatin (45-2)? īvattina-of to day. or īva tinghā . .?

U

Ugraśenaguruvaḍigaš (23-2) - s. pr. m. pl. (hon.) nom. Slw. guru-
unīye (3-5) - to be enjoyed. inf. of un- to eat. unḍo. adj. s. unṇūrum; unvōrum: M. & F. pl. T. & M. un - to eat.
unḍādu (4-5) - that which was eaten.
unndo (3) 4? - unḍoṃ endukum?
unṇūrum (63-6) - to be enjoyed. adj. s. m. pl. nom + um. unva, fut. p. of un - to eat.
unvōrum (3-5, 7) - those who enjoy this. adj. s. m. & f. pl. nom. from unva. See unṇūrum
uditaśrikālvappinullē (36-3) - at the celebrated Kalvappa: Slw. udita śrikālvappu- s. n. sg. loc. +e for emphasis.
upamīyāsuralokasaukhya (44-4) - of matchless happiness of the world of gods. Slw.°saukhya-. s. n. sg. gen. upamīyā is probably for upamillā. cf. capal illā.

upādesam (62-9) - advice. s. n. sg. acc. in meaning nom. in form. Object of koḍuvōrum um (5-9, 6-9,) - also um, N. K. ū. T. um. Te. ū; Tu. ū. uye (25-2) - when conveyed. inf. of uy - to convey, to carry. N. K. oy - to carry.

uraga . . . . gī (20-2) a snake . . . ?

urumithyātva pramūḍhasthiratara nṛpanān (14-2) - the silly but firm king of false doctrine. Slw. °nṛpa- S. m. sg. acc.

urusattvvan (37-4) - the strong - minded. Slw. sattva-

adj. s. m. sg. nom.

uḷḷadu (63-16) - that which has or possesses?

-ūm (6-9 & 10) - also. another form. -um. N. K. ū.

ūligam (8-38) - service. s. n. sg. nom.

T. ūliyam - service due to deity, obligation of a slave to his master. M. ūliyam - service. Te. ūdīgamu - service. Tu. ūliga- - service. Why l and not l?

Ṛṣabhasenaguruvaḍigala (32-1) - S. pr. m. pl. (hon.) gen. Slw. °guru-.

E.

Edeparege (40-1). - Name of a place. S. N. sg. dative, edeyān (44-4). - their state; the abode. s. n. sg. acc. Probably from iḍu - to place. T. itam - a place.

Te. eda - place. Tu. iḍa, iḍe - a place.

evediyi (40-3) - to get to the abode. inf. of edevi (eḍe piḍi) - eḍe - a place + piḍi - to hold. T. piḍi-
to hold. M. piḍi, Te piḍi - a handful. Tu. piḍi-
a hold.
Edevolalnāda (8-28) - in Edevolalnād. district or province. See DKD. P 339.- s. n. sg. gen. of nādu - a kingdom, from naḍu - to plant, to cultivate:

polal - a city; Te. prōlu, polu - a city, T. nāṭu - a country. M. nāṭu - country. Tu. nāḍu, nāḍ - a district. nom. edevolalnādu (8-37)

Edevolalnādu (8-37) - Edevolalnādu also. -um is suffixed to the last of the words so connected -nagaramum, s. n. sg. nom. um - etti (3-6) - having removed. adv. pp. of ettu - to lift, to raise; adj. s. ettikolvōn (64-17) from fut. p. ettikolva: T. ērru; ētu - to lift, to raise, ērru - to transport. M. ērru - to throw, as with a sling. Te. ettu - to lift. Tu. ettu - to lift.

ettikolvōn (63-17) - he who takes. adj. s. m. sg. from ettikolva fut. of ettikolv - to lift and take.

Edeyagāmūṇḍarum (5-9, 6-9) - s. pr. m. pl. (hon.) nom+um. (Edeya - of the chest probable (ede) hṛdaya>herdea>erde>ede cf. eldeyam P. 66 Part I. A. 975 A. D. cf. erdeyolage E. C. V. AK. 102, 1100 Te. eda, yāde=chest. Tu. ede-[T. neṅcu. M. neṅnu - chest] possibly ede<erde<herde - Skt. hṛdaya. (KSS. 328). O. K. Gāmūṇḍa>Gāvunḍa>gavuda, N. K. gauḍa - the headman of a village, or chief officer. T. kauṇḍar-life-takers, kavaṇḍar - scoundrels, a caste. Te. gauṇḍlu - toddy sellers, men of farmer's caste. Tu. gauḍe - the chief officer of a village; a good caste of peasants. T. kauṇḍikar - workers in skins as shoemakers: Skt. kaunṭikah - one whose business is to catch birds, etc., in traps; one who sells the flesh of birds, animals etc.; a butcher; a poacher. Mar. gāmvadā, probably - gāma uṇḍa-the enjoyer of the village. gāmūṇḍa seems to be
a contamination between the earlier kaunṭar and the later gauṇḍā. In N. K. gauṇḍa is used also in the sense of an idiot and a fool. [It comes from Grāmavṛddha>Gāmauḍḍa>Gamaunḍa>Gamunḍa possible<kunta - a lance, or kavamai-sling. It may also be a lw. of Pkt. gāmauḍa, gāmauḍa - the head of the village; [gāmaḍa - a small village (prākṛta s'abda mahārṇava p. 367) cf. gāvuṇḍaramaga, E. C. VII. Sh. 24. (970- A. D.)<edda. . . . . . .ntūrô (41-2)
en (33-3) - my; pron. 1 pers. sg. gen. see ān. obl. base used as gen. cf. ta-n.
enage (333-3 ; 40-2) - for me. pron. 1. pers. sg. dative. pl. enanguage, N. K. namage, T. enakku.
enebaru (7-13) - how many persons; s. m. pl. from the int. pron. ēn - what or how many+var cf. sāsirvvar; ēlūrūrvvaram.
enalū (20-2) - when they also said. inf. of en - to say. ū for ūm (see adv. pp. ēmdu; yendu. fut. p. enva. T. en - to say. Te. enu, anū - to say. N. K. an and en - to say.
enangoṭṭu (62-17)-will inflict (?). adv. pp. of -koḍu - to give. See koṭṭa.
entu (20-2) - show (he will fare); inter. adv. of manner. replaced in N. K. by hēge. T. erru - like what. Te. etlu - how. Tu. emca - how. Probably from the inter. pronominal base.
entu (33-3 ; 49-1) - how much. inter. adj. denoting length or quantity, qualifies āyuṣyāmen'. T. ettanai - how many; how much. M. erra - how much. Te. emta - how much.
ente (52-1)? - ennte? entu+e?
ento (62-16) - intr. adj. of quantity ?
g. o. i.
ëndu (33-3; 37-3; 40-2; 58-2; 61-9; 62-9) having said. adv. pp. of en. - to speak; ft. p. - enva. T. enru, erru - having said; M. enra, Te. eni, ani-Tu. entruni - to say fully. See yendu.

ëndu (56-1) - when? inter. adv. of time. T. enru. when? Te. endu - in which place.

enva (3-8; 63-22) - called. ft. p. of en - to say. See ëndu.

ëndö (46-3) - long ago. inter. adv. of time. cf. ëndu - adv. of time.?

emage (61-9) - to us. pron. 1 pers. pl. dative. cf. sg. enage & en.

eydappaðuvâr (62-13) - will be taken to. fut. passive 3 pl. of eydappadu<eydalpaðu - to be taken to, from eydu - to get, to go to. Also aydu; adv. pp. eydi (44-4); past. 3. sg. m. eydidän; past. 3. pl. m. eydidâr; adg. s. pl. eydidör, inf. eyde. T. eydu - to approach, to obtain. M. eydu - to get, to obtain, Tel. eyidu, eydu - to get, to follow.

eydi (44-4) - having attained. adv. pp. of eydu - to get, to go to. See eydappaðuvâr.

eydidän (41-4) - past. 3. sg. m. of eydu - to go, to get. See eydi.

eydidâr (24-3) - did attain. Past 3. pl. (hon.) m. of eydu. See eydi.

eydidör - those that attained (?) adj. s. m. pl. (hon.) of eydu. (21-4) or past. 3. m. pl. (hon). See eydi.

eyde (46-3) - inf. of eydu - to go, to get, exceedingly (SMD. 304). See eydi.

eraðumnâlke (5-11, 6-11) (Rice - of both the nāds; Fleet. Upon two districts). To both the countries. S. n. sg. dat. (pl. in meaning) nâlke<nâdu+ke. N. K. nădige. cf. eraðumkeladoł, E. I. XV. p. 87, 1060.

Erevedigâla (7-6) - of Erevedi, s. m. pl.(hon.) gen.
erddapam (35-1) - vb. pr. 3. sg. m. of el - to rise, to get up. O. K. el dapam > erddapam > eddapam (M.K. N. K. ēluttāne.
erppa (41-2) ? Probably pp. of ir - to be. or ėl-ppa.
eriveppaduvōrum (62-11) - those that will be affected adversely; adj. passive of eriveppadu - to be affected adversely. Tel. eravu - loan. eruvu - dried dung, suffering in sunshine; Kan. iri - to pierce with a weapon.
er (29-4) - lord. s. m. sg. nom. T. irai - lord, greatness. m. irā - lord. other kan. form: ereya - lord.
erlamān (62-6) - all. s. n. and pron. sg. acc. probably from eru - to be full? T. & M. ellām - all. Te. ellaru - all. Tu. erku - to be full.
eltum . . . . . . (3-3) bullocks? also? if so, from īl- to pull.

E.

ēkasude . . . . ppina (45-2) ?
ēri (36-4; 43-3) - having ascended. adv. pp. of ēru - to ascend; past 3. sg. m. ēridān; past 3. m. pl. (hon). ēridār (15-4; 25-4; 43 4). adv. pp. with -e. ēriye T. ēru - to ascend; adv. pp. ēri. M. ēruga - to ascend; Te. ēru - to lift. Tu. ēruni - to ascend.
ēridān (56-4) - ascend. past 3. sg. m. of ēru. See ēri.
ēridār (15-4; 25-2; 33-4; 43-4) ascended. past 3. pl. (hon.) m. of ēru. See ēri.
ēriye (40-3) - only by having ascended. adv. pp. of ēru-e.
ērisidā (27-1) - that was placed. pp. of ērisu - to cause to be raised < ēru - to ascend. Tu. ērāvuni - to set up.
ēlaneya (1-4) - the seventh. Numeral adj. n. sg. gen.
from ēlu. - seven-āneya. N. K. ēlaneya. T.
ēlām - the seventh. M. ēlu - seven. Te. ēdu.
Tu. ēlu.
ēlnūrvvaram (59-1) - the seven hundred men. s. m.
pl. acc. T. ēlnūru - 700.
okkalū (65-18)? a plough of black soil (Rice). (1) inf.
of okku - to tread out corn. (2) s. n. sg. thrashing corn. a farm, a farmer.
okkaltanam (5-15, 6-15). - farming, husbandry, agriculture. s. n. sg. acc. N. K. okkaltana, from okkal-
tenancy, a tenant, from okku - to tread out corn.
ontu (35-4) having winnowed in penance. adv. pp. of
one - to winnow. onedu, ontu,?
oḍagauṇḍar (51-4) - reached; joined; to become united
with. vb. past. 3rd pl. (hon.) indic. masc. of
oḍagol—to join.
oṁdu (44-3; 46-4; 50-3) - a certain, an unusual-num.
adj. n. sg. T. onru; M. onna - one, Te. onḍu-
one; Tu. onji - one. cf. Vandu (29-2)
onдутā (44-1) - having practised. adv. pr. p. of ondu-
to unite. to get, to use, to experience. T. onru-
to . un; Te. onaru - to unite; Tu. onḍavuni-
to gather, to join.
onдутiṁgal (23-2) - for one month. s. n. sg. nom. adv.
in meaning. See oṁdu - one; tiṁgal - the moon
a month. from tīgal - to shine; brilliance. Te.
Nela. - moonlight. the moon; a month. Tu.
tiṁgolu. - the moon, a month.
oppidon (56-2)- he who was shining with. adj. s. m.
sg. nom. from oppida-pp. of oppu-to be beautiful,
to agree with; adj. s. m. pl. (hon.) oppidor; inf.
oppe. T. oppu.- to agree with; Tel. oppu - to
agree to; Tu. oppiyuni - to agree to.
oppidor (58-1) - adj. s. pl. (f.) nom.? see oppidon.
oppe (29-1) - shedding lustre. inf. from oppu. See oppidon.
orumuniyimdal (58-2) S. f. sg. (nom.?) orumuni - one sage.
orvan (3-4) - one (man.) s. m. sg. nom. from numeral or v (v) an. M. K. orvan; orban, obban-ů; N. K. obban-u; T. oruvan; Tel. okađu, okaruđu - one man.
osageyum (5-5; 6-5) - the festival dues; dues of a joyful occasion; from ose - to be delighted. Osage - a gift. a tax. Te. osagu- to give. T. odavi - a gift. T. uja, ujar, uyar - to be lifted up, to be glad. T. uvagai, õgai - joy. K. osage - recording of news, proclamation. osage - dues for the installation of an inscription (?). osage - consummation of marriage, probably dues for taking a procession.
olar (6-2-15) - to be liable to. present 3 pl. m. & f. of ul - to be, to have, to possess. T. ul, uṇđu, M-ul. Tel. uṇđu
olippa . . . . ndu (40-4)? Kittel gives no rt. oli. T. oli - to cease, to forsake, to quit, to die, to clear off.
oltu (43-3) - good. s. n. sg. nom. from ol - good (adj.) O.K. oğlıittu, oğlıtu, oğlatu; olitu, N.K. olleyadu. oğlıttu (61-7); s. n. sg. acc. of oğlıttu. cf. olpăr- bbarum E.C. IV. yl. 41 oğlıttu (61-7) - what is good. adj. s. n. sg. acc. See oltu.

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örvvan (3-11) one man. s. m. sg. See orvvan.
T. oruvan, orttan, one man. T. ör - one

K

Kaṭapragiris'āilē (52-6)-in the Kaṭapragiri (the holy mountain). This is part of a Skt. ślokā. Other
names of this holy mountain found are Kaṭavapra, Kaṭavapra śaila, Kaṭavapragiri, Kalvappu, Kalbappu nalgiri, tīrtthagiri, tiltha, riśigiriśile, velgola (d)adri. The Kan. names Kalvappu and Kalbappu Kalvappu are corrupt forms of Kaṭavapra> Kaṭavapra> Kalbappu. kāṭa - a hearse, a cemetery; vapra- the slope of a hill. The final -u of kalvappu is the final -u of Nom. sg. (?) cf. Skt. rūpa - Kan. rūpu and rūpa, kalvappabēṭṭamnēl (26-2) shows kalvappa is < kaṭavapra.

Kaṭa . . . sthitārādhita . . . . (41-3) ?
ārādhana on Kalvappu.

Kaṭavapravām (40-3) - the holy mountain Kaṭavapra, s. n. sg. acc. See Kaṭavapragiris‘ailē.
Kaṭavapras‘ailam (21-3) ; s. n. sg. acc. obj. of adalde, nom. in form.
kaṭṭigaviluke (7-12) ?
kaṭṭida (61-9) - bound. pp. of kaṭṭu - to bind. T. kaṭṭu M. kaṭṭu; Te. kaṭṭu; Tu. kaṭṭu - to bind.
Kadambamanḍalaman (62-3) - the Kadamba Kingdom.
(the Banavāši Province s. n. sg. acc. Slw. manḍala-.
kanyādāna (65-15) - the gift of a virgin. Slw. s. n. sg. Nom.
Kappe-Arabhaṭtan (61-1) - s. pr. m. sg. nom. Te. kappa - a frog; Kan. kappe - a frog. Tu. kappe-a frog. probably from kuppu - to hop, or kappu - to cover; ara - virtue, bhaṭṭa - Pkt. from Skt. bhartā. K Kappe—a frog; that which hops.

ka . . . . manka . . . . . (65-18) ?
kambar (62-16) - those who steal?
kambuka - a mean person; an asura.
kamara (8-31) - blacksmith. Slw. karmakāra. s. m. sg. nom. other forms are not found in these inscriptions; kammarā, kamma, kambāra, from Skt.
karmakāra. kammāra, kammāra. and karmakāra are found. kamarar not in Kittel's Dict. T. kammālan - a smith, Tel. kammāra - a blacksmith. M. Kammālar-artificers? Tu. Kammare-a blacksmith.

kammarar (64-5) Note -r- of; the blacksmiths. s. m. pl. gen. See kamara.

kammarara (63-14) - of the blacksmiths. s. m. pl. gen. See kamara.

karuun (7-10) ?? - kāru - to vomit. v. n. vomiting. S. a ploughshare. Te. kārru. T. kāru. Prob. karu-a calf; T. kanru.

kare-il (33-2) - stainless. adj. n. sg. gen. qualifying dharmamadā. kare - blackness, stain; il for illa - not; T. karai - blackness, a stain. M. kare; Te. kara - a stain. Tu. karel - the mark on the skin left by wearing anything tightly. il is used for illa in "allade phalavadēnil (JNS. 22 and 31). T. ilar - who are not. illär - the poor. See Capal illā.

ka ...... rigaṅge ~(63-8) ?

kaläpakada~(31-3)-of the. (Muñjagrass) group. Slw. kaläpaka - a bundle in general; the sectarian mark on the forehead. s. n. sg. gen.

kalige (61-6, 61-7, 61-9) - to the kali age. s. m. sg. dat. Slw. kali-; kali - a hero.

kaliyugaviparīta- (61-2,—6)-an exceptional man in the kaliyuga. Slw. viparīta adj. s. m. sg. nom. qualifying Kappe-Arabhaṭṭan.

kalmanege (1-1) - to the stonehouse. s. n. sg. dat. T. Kal- a stone; M. kal. Te. kalu; Tu; kall; T. manai - a house; M. mana ; Te. maniki - a dwelling place; Tu. wane-a house; Te. manu- to live,

kallukṣarā ...... ānan (65-10)?
kavaṭiṁ (40-3) - by a stride. s. n. sg. instr. K. kavaṇu
- not in Kittel. T. kavaṭu- the length of a step, a stride.
kaviliya (3-3)-of the cow. Slw. kavile-. S. n. sg. g-l.;
kapilā>kapile>kavile>kavili - a brown cow ;
kavile is found in these inscriptions.
kavileyum (5-13; 6-13)-cow also. s. n. sg. ac. in
meaning, nom. in form. See kavilīya.
Kālantūranam (21-3) - Him of Kālantūr, s. m. sg. acc.
kaṭajana varjitan (61-2) - avoided by evil people. adj
s. m. sg. nom. qualifying Kappe- Arabhatṭan.
Slw. o varjita-
kalu (65-13)-ricefields. s. n. sg.?
Skt. khalaṁ - a threshing floor.
kalupe (35-1) - inf. of kalupu-to send, probably from.
kail- to subtract. T. kali - to subtract.
Kalvappinā (25-1)- on the mountain Kalvappu. s. n.
—sg. gen. See Kaṭapragiris‘aile. Another form :
Kalvappinā; loc. Kalvappinul
Kalbappinā (34-2) fo Kalbappu. s. n. sg. gen.
Kalvappinul. (33-3) on the kalvappu mountain. s. n
—sg loc.
Kalvappudurgga . . . . (37-2) Kalvappu strong,
—hold
Kalvappateṭtammēl (26-2)-on the Kalbappu mountain,
—s. n. sg. nom. used adverbially.
kādu (5-17; 6-17)-so as to preserve. adv. pp. of kā- t
protect. Kittel, kā and kāy-. adj. s. m. kādōra
(3-8) SMD. kā-to protect No. 3. T. kā-to protect; M.
kā; Te. kācu - to protect. Tu. kāpunī - to guard.
kādōra (3- )-whose maintains or protects. adj. s. m.
pl. gen. See kādu,
Kāndarbar (6-15) - s. pr. m. pl. (hon.) nom.
Kāndarbor (5-5) - s. pr. m. pl. (hon.) nom.
kāmba (64-4) s. pr. m. sg. nom.?
kālamkeydār (26-2; 28-1; 30-1)—expired. past. 3 pl. (hon.) m. of kālamkey—to die, to expire. Slw. kāla-
kālanige (45-2)—s. m. sg. dative. Slw. kāla-
Kālāvirguruvaḍigala (31-1) of Kālāvirguruvaḍigala, Slw. guru. s. m. pl. (hon.) gen.
kige (ge).....................(63-2) of kig. s. pr. N. sg. ?
Kittere..................yarā (18-2)—of Kittere...... s. m. pl. gen.
Kiḷḷum (3-2) of—Kiḷḷa. s. pr. n. sg. gen. probably kīḷu + prob. kiru + ere (-a lord) + a + ūm.
Kiḷgabatārimge (64-2)—to the bhaṭṭa of Kiḷga. s. m. pl. (hon.) dat. cf. kālaṁge.
Kiḷgānādēvake (62-6)—to the temple of the God of Kiḷgāna. s. n. sg. dat. Slw. -dēva-.
kiḻtu (14-1)—having uprooted, adv. pp. of kiḻ—to pull out, to uproot. N.K. kittu. T. kiḻ—to split. to demolish. kiḻdu and kiḻtu. in SMD 241, and KSS 4-66; Bp. 37-24; SSV. 3-42; 4-60.
Kucēlam (49-3)—s. m. sg. nom. Slw. bad or dirty cloth; badly dressed.
kumari (yāle) (65-7)—a piece of land in a jungle or forest, on which trees are cut down and burnt for cultivation for a short period only. Tu. kumeru—combustion.
kumārarin (24-2)—by the sons. Slw. kumāra- s. m. pl. instr.
kulaṁ (3-8)—the family. s. n. sg. nom. Slw.
kūḍidom (52-3)—joined, attained. past. 3. sg. M. of
du- to join; adv. pp. kūḍi-ē; T. kūtu, M. kūtu,
Tel. kūdu, Tu. kūduni—to join.
keṭṭar (61-10)—were ruined. past. 3 pl. m. & f. of keḍu-
to be spoiled, to be ruined, adj. s. n. sg. nom.
keṭṭodu (61-9); optative. keḍuge. keḍisuva: fut.
p. caus. of keḍu—to be spoiled; adj. s. keḍisidava:
T. keṭu, M. keṭu; Te. ceḍu; Tu. keḍuguni—to
ruin. In some inscriptions of the 8th and 9th
centuries, kiḍu - to spoil. kiḍisu - to cause to be
spoiled. cf. kiḍuguni (E.C. II. 69). kiḍadajasam
(E. C. II. 133).
keṭṭodu (61-9)—harmful thing. adj. s. n. sg. nom.
from keṭta - pp. of keḍu. See keṭṭar.
keḍuge (5-16 ; 6-16)—may that be spoiled! optative of
keḍu—to be spoiled. See keṭṭar.
keydu (40-1 ; 44-1)—having done or practised. adv. pp.
of key—to do; adj. s. m. sg. keyvōn, from fut. p.
keyva, of key—to do; adj. -s, m. pl. keyvōr. T.
s’ey, M. cey, Tel. cey—to do. past. 3 m. pl. (hon.)
kālankeydār; adv. pr. p. prithivīrājyaṃ keyyutta-;
sometimes voiced before nasals—prithivīrājyaṃ-
geyyuttāire.
keyvōn (5-15 ; 6-15)—one who does. adj. s. m. sg. of
keyva. fut. p. of key—to do. See keydu.
keyvōr (61-7)—those who do. adj. s. m. pl. nom. from
keyva—fut. p. of key—to do. See Keydu.
kere (65-13)—a tank, s. n. sg. nom. probably from kir-
to block up, to fence round. T. kuḷan—tank. T.
ceri—to narrow down, to close up; M. cerukku—
to dam up. Te. cenuvu—a tank. Tu. kere—a tank.
keḷega (27-3)—s. n. sg. dat. of keḷa— to the bottom. the
lower side. from kil—low, under; -e- of -le is
perhaps due to e on either side. T. kil—bottom.
pit; kišakku—the low land, the east; M. kišu, kišikk, to descend. Te. kī, kinda, kindi—down; low.

kēloy (21-3)—hear, listen. Imp. 2. sg. of kēl—to hear, other form of imp. 2. sg. (not in these inscriptions) is the root itself. T. kēl. kēl—to hear. to listen to; M. kēl—to hear. Tu. kēn—to hear.

ko........... s’ala .......(65-12).

koṭam (8-38)—he gave. past. 3 sg. m. of kođu—to give (kođu to give according to some) other form koṭtan (65-11), past. 3. pl. koṭār, koṭār, pp. koṭta; adv. pp. koṭtu; vb. nom. kođame (8-30)—a gift; adj. s. m. sg. kođu-vōrum; adj. s. m. pl. kođuvōrum. kođugum (E.C. II. 69).

koṭta (4-4; 8-28; 63-7; 63-19)—which is given. pp. of kođu—to give. See koṭam.

koṭtan (8-29; 65-11)—he gave. past. 3. m. sg. of kođu—to give.


koṭār (3-10, 64-6)—gave. other form koṭār. past 3. m. pl. of kođu—to give.

koṭār (63-4; 63-5)—granted. past. 3. pl. m. of kođu.

koṭtu (63-4-6-11)—having given. adv. pp. of kođu.—to give.

Kođakanīya (7-3)—of Kođakanī s. pr. n. sg. gen.

kođamgeyānu (8-30)—gift. S. vb. noun. n. sg. acc.

kođuvōnum (3-5; 3-11)—whoever gives. adj. s. m. sg. of kođuva—fut. p. of kođu.—to give.

kođuvōrum (62-10)—those that give (whosoever give) adj. s. m. pl. of kođuva—fut. p. of kođu—to give koṇdu (8-7)—taking, adv. pp. of kol—to take, other form gondu (8-29) inf. koṇe; adj. s. m. pl. koṇvōrum and koluvōrum. T. kol.—to take. M. koleka,—koṇda, Te. konu, pp. koni.
konda. (5-14; 6-14)—for having killed. pp. of kol—to kill; past 3. pl. m. kondär; T. kol. kollu—to kill. M. kollu; Tel. kollu Tu. kor—to kill. T. konra (pp) kondär (62-17)—killed. past. 3. m. pl. of kol—to kill T. konrar—past. 3. m. pl.
koredu (40-2) adv. pp. of kore—to cut, to bore a hole. T. kori—to force off the husks from the grain of paddy by the foreteeth, like mice and birds; M. kure—to cut off, as the splint of trees; Tu. kurepini, koreyuni—to be excavated, to be bored.
Koḷattūra (40-1; 42-1)—of Koḷattūr, s. pr. sg. gen. prob. the village of the tank.
Koḷattūrsamghadi (39-1)—in Koḷattur samgha. s. n. sg. loc. Slw. sāmgha.
koḷe (5-15; 6-15)—when he took; inf. of kol—to take. koḷvōnum (3-11)—the taker also; adj. s. m. sg. nom. of koḷva—fut. p. of kol—to take. see koṇḍu).
koḷvōrum (3-6; 3-7)—those who take or takers also. adj. s. m. pl. of koḷva.
koḷuvōrum (64-7)—the takers also. adj. s. m. pl. or koḷuva—fut. p. of koḷu—to take.

G.
gaticēṣṭāvirahāṁ (34-1)—he who has avoided movements and gestures. Slw. ṛviraha-. s. m.s g.nom. “Being free from the activity of influences of former works”. Dr. L.D. Barnett.
gatiyul (44-4)—s. n. sg. loc. Slw. gati-
ganti (44-2)—from Skt. gantrī—a wandering nun. See Anantāmātigantiyār. supra.
gandhēbhamaydān (14-2)—the five senses—the rutting elephants. Slw. gandhēbhā—s. n. pl. acc.
galdeyumā..........reyumān (63-20)—the ricefields........ s. n. sg. acc.? O.K. galde. M.K. garde N. K
gadde. T. kalani—a cornfield. M. kalani. Tel. kayya (?) or krayya—a canal?
gāmigarum (5-10, 6-10) the villagers also. Slw. Pkt. gāma, later gāva<grāma. s. m. pl. nom.+um.
gāmumḍarum—see Edeyagāmuṇḍarum.
giritalā (27-3)—of the top or bottom of the mountain. Slw. giritala—s. n. sg. gen.
giriyān (4-3)—the hill or the mountain. Slw. giri—s. n. sg. acc.
Guṇakīrtti (49-1)—s. pr. m. sg. nom. Slw.
guṇadin (43-2)—for (her) virtues. Slw. guṇa—s. n. sg. instr.
Adiśriavvagalu (61), s’ riavvagalu (63) Nēmiśri avvagalim (66), Vijayas’ ri-avvagalim (72) E C.I. 10.
Guṇabhūṣitam (27-1)—adorned with good qualities. s. m. sg. nom. Slg. ʿbhūṣita-
Guṇami ..................’50-2)?
Guṇāsāgarādvitiyanāmadhēyan (62-2).—With the other name, Guṇasāgara. s. pr. m. sg. nom. Slw ”dheya—.
Guṇasēnaguravvar (12-3)—s. pr. m. pl. (hon.) nom. Slw gur-
guravam (50-1)—spiritual teacher, master. s. m. sg. nom. gorava—; a class of s’ aiva beggars (Kittel probably from guru+avam.—the teacher-he. But R. Narasimhācār says gorava—tadbhava). of guru. E.C. II. Tr. p. 3. footnote. T. kuravar—Elders, gurus, religious preceptors and ministers. T. kuravan—sg. guru-avam—goravam.
guruvaḍigaḷ (31-3)—the spiritual preceptors. Literally— the feet of the guru. Like Skt. S' rūmatbhaga— vatpāḍaiḥ. But guruvaḍigaḷ suggests that guru pratigal (of the rank of guru; equal to the guru. guṟupadigaḷ > guruvaḍigaḷ and guruvaḍigaḷ. T, paḍi—grade, rank, resemblance. Comparison.
guḍalānaradi (63-4)?
goṇḍu (8-29)—having taken. adv. pp. of koḷ.—to take. T. koṇḍu, Tel. koṇi.
gēli (27-4)—above, assemblage. s. n. sg.? T. M.—cēri. Te. gēri, Tu, kēri. Kan.—gēli, kēli—an assemblage, a row. N.K. kēri—a street or an assemblage of houses.
goravām (21-4) See perggoravām.
gōmaṇṇa (63-7)—s. n. sg. acc? possibly the mud from the gōmāla (a public pasture ground) or permission to take mud or clay from gōmāla (?)
gōsigarum (7-10) a public announcer? from Pkt. gōsaga < ghōṣakah. s. m. pl. nom. + uṃ.
gōliyaṟā (7-11) Probably of the caste of gōlas. gōla—a widow’s bastard son. s. m. pl. gen.

GHA
ghanammāriṭṭamāṇ (34-1)— s. n. sg. acc. ghanam, mā (mahā) + ariṭṭa (ariṣṭa) m. + ān—the great misfortune? “Strong in his fair body, surrendering other desires” Dr. L.D. Barnett.

CA.
Candagāmūṇḍanu (8-37)—s. pr. m. sg. u (m) candra < candra for gāmūṇḍa, see Edeyagāmūṇḍrum. Candradēvacaryyanāman (36-2)—S. pr. M. sg. nom. Slw. Ṯāma—candrasūryyam—uṅga (7-14)?—as long as the sun and the moon last. Slw. Ṯōṣṛyya—adv. of time, -uṅga
till, as long as. O.K. annegam, annam, uḷḷanegam—as long as, up to the time of. M.K. unnevaram, annevaram. N.K. varege, umga—perhaps uḷḷanegam. Te. uṇḍagā (while it is so.) capal-illā- (44-2) firm-minded. Slw. capala- adj. phrase qualifying Mahānantāmatigantiyār cf. upamillā.

T. illākkuti- a poor family. T. illan—M. illa—no, not, N.K. illa—is not. no.

Carita's rinamadheyyaprabhu (14-4)- The lord bearing the name of Caritas' rī. s. m. sg. nom.

Cittūra (19-1)—of Cittūr. s. pr. m. sg. gen.


Cendugoḷi (4-3) s. pr. n. sg. dative?

JA.

Jannalānīvilūra (46-1)- s. pr. n. sg. gen. of Navilūr, the place of sacrifice. Janna<yajña—a sacrifice. Navilūr—the town of peacocks. Navilūr is called Mayūragramama in these inscriptions—cf. Mayūragrāma.

Jedugura (6-3)- s. pr. n. sg. gen. Jeṭḍa in Sorab Taluk now?

Jelugūra (5-4)- s. pr. n. sg. gen. Same as Jedugūra.

Jaina sumārggadulle (50-3)—in the good path of the Jainas. Slw. ma-rgga- s. n. sg. loc.

Jha-
N
T
THA
ḌA
Ḍha
Ṇa

“No words with these initial sounds.”

tanage (35-2; 45-1; 56-1) - Ref. pron. 3. sg. dat.—to himself. T. tanakku, Te. Tanaku.

tānkade (56-4) - without touching (him) - inf. of tānku (tānku) - to touch, N.K. tāku, tāgu— to touch, (cf. N. K. taṅgu— to halt; M. tākku; Te. tāku; Tu. tākuni, tāguni - to touch, tāṅguni - to support.

tānige (6-18) may ... enjoy satisfaction, Optative of tānī - to be satisfied or satiated. from tānī - to be satisfied. tān—cool, cold; another form is tanigege, T. tānī— to appease. tān—cool; M. tān cold. tāniyuga; Tel. taniyu; Tu. tāniyuni— to become cool.

tanigege (5-18) - same as tanīge, See KSS.

tapaccale (58-2) - firm in penance. cala—Kan. resoluteness < chala. s. f. (?) sg. nom. slw.

tapadin (36-2) - in penance. slw. tapa—. s. n. sg. instr.

Slw. sayyama—s. n. sg. acc.

tapāmsayyamamān (40-1) - penance or self-control. and

tapamaṁ .......... (54-2) penance?

tappāde (25-1) - without failing. neg. inf. of. tappu— to fail, to commit a mistake. T. tappu, tavaru— to deviate. M. tappu, Tel. tappu—to commit a blunder. Tu. tappu—a fault. another form thappade. tha is wrongly written for ta. Some derive this from tavu—to decrease. cf. tavuva balam. E.C.VII. Sk. 110—decreasing strength.

tamage (58-3) - Ref. pron (f?) pl. (hon.) dative. See tan,
tammaṇḍigaḷa (18-1)—of the priest, an attendant on an idol. s. m. pl. (hon.) gen. tammaṇḍigaḷa—tammaṇḍigaḷa—of the feet of God. Though neuter, it refers to the priest here. Te. tambaḷi, tammaḷi tammaṇḍi, tambaḷavāḍu, tammaḷavāḍu—a person living by conducting the worship of an idol. Is it likely that it is from dharmma+ṇḍigaḷ?

Tarekāda (31-2) of Tarekāḍu (now Talekāḍu). s. pr. n. sg. gen. In some inscriptions Talekāḍa.

tāṇada (3-9)—of the place. Slw. tāṇa (Pkt.) Skt. sthāna—s. n. sg. gen. T. tāṇam—place; M. tāṇam—in rank, position; Tel. tāṇamu—a place; Tu. tāṇa—a place.

tān (33-3; 53-1; 56-4 58-2 (f?))—he, self. Ref. pron. m. sg. nom. Other forms tām, tāṁ (See tān). T. tān, M. tān, Te. tānu, Tu. tānu—self.

tāṁ (28-2)—same as tān.

tāṁ (44-4, 57-2)—same as tān.

timgal—a lunar month. from tigaḷ—to shine. See ondutimgal

tilakam........ (46-2) — s. n. sg. nom.? Slw. tilaka—
tirāḍāṇamā (27-2)—the place on the bank. s. n. sg. acc. Slw. ोdāṇa—(tāṇa).

tīrthaṃgirimaḷ (33-4)—on the top of the holy mountain.

s. n. sg. nom. used as an adv. of place. Slw. ोgiri—tīrtha—means, remedy; Jina; holy.

tīlthadolu (17-1) — at the holy place. s. n. sg. loc. Slw. tīltho for tīrtha.

tumgōccabhaktivas'adin (49-2)—through lofty devotion.

s. n. sg. instr. Slw. vas’a—
tuntaṇa (20-3)— of suffering. s. n. sg. gen. Slw. poss. tunna—pp. of tud. to strike, to pain, or tuda, a striking, galling. tudaka and nasalisation?

teravōl (37-1) — like the streaks or openings. s. n. sg. nom. used as an adv. of manner. tera—a way, a

G. O. L.
form. T. tira—to open; tiravu—opening. M. tira, tiravu—a wave; Te. tere, terre—open, plain.
toradu (33-4; 46-3; 49-2)—having abandoned. adv. pp. of tore—to abandon. Other forms toradē (34-2); adj. s. torevarum from fut. p. toreva—from tore. T. tura—to discard; Te. toragu—to leave. Tu. torevum—to abandon
toradē (34-2)—adv. pp. of tore—to abandon with ē, the particle of emphasis. See toradu.
torevarum (63-5)—also those that abandon. adj. s. m. pl. nom. +um from toreva—fut. p. of tore—to abandon.
thappade (34-3)—correctly, without a mistake, without failing; tha is wrongly written for ta—, See tappāde.
Thiṭṭagapānādā (18-1)—of Thiṭṭagapāna. s. pr. n. sg. gen. probably—Tiṭṭagapānādā.

DA.
dakṣiṇabhāgadā (21-1)—of the Southern region. Slw. dhāga s. n. sg. gen.
Dallaga (38-1)—s. pr. m. sg. nom.
dāsādiyum (5-7) the chief of the Dāsas; dāsari—a Vaiṣṇava
(Rice) religious mendicant. Tel and T. dāsari—a Vaiṣṇava religious mendicant. Slw. dāsa—s. m. sg. nom. +um; same as dāsadi—of. skt. dāśēraḥ—a fisherman.
dāsadiyum (Fleet) (6-7)—by the guild of the Dāsas. cf. dāsadiyum. s. m. sg. nom. +um—s. n. sg. gen.
dvādas'adā (44-1): s. n. sg. gen. Slw. dvādas'a—: to the twelve kinds. The twelve kinds of penances; I. External: anas'ana (not taking food)-avamōdārya (eating less than what one desires; vṛttiparisankhyāna (a pledge when going to receive food); rasaparityāga (giving up tasteful dishes); vivikta s'ayyāsana (sitting and sleeping alone); and kāyaklēś'a (mortification of the body);

II. Internal. Prāyas'citta (mortification of the body, repurification); vinaya (reverence); vaiyāprītya (service to the old, the infirm, etc.); svādhīyāya (study of the Scripture); vyutsarga (non-attachment to the body); and dhyāna (meditation).

Tattvārthasūtra IX. 19 and 20. and Outlines of Jainism (pp. 131, 133).

divām (35-4, 56-4)—heaven. s. n. sg. acc. Slw.
duritābhūdvṛṣamān (14-1)—the tree of sin (Rice). Slw. vṛṣa—s. n. sg. acc. for vṛksa—?

dēgula.............(2-3)—the temple........ s. n.?
dēvakula—a temple. Pkt. de-u-la, M. Amg. JM. ŚMg. Dh. (168)—Pkt. dē-ulam, Dh. 25, 351.

acc. degulamān:
dēgulamān (63-2)—the temple. s. n. sg. acc. Slw. degula—

Dēva.............khantiyar (42-2 and 3)—s. pr. f. pl. (hon.) nom. Slw. kanti—a Jaina nun. ganti< gantrī—one that goes or moves. T. kanti—a female ascetic. khanti wrongly for kanti.
dēvādiyum (5-7)—the chief servant of the god, the head of the temple establishment. Slw. dēva—

(Rice)
s. m. sg. nom. + um. dēvaḍi—the feet of God.—aḍi—the feet as an object of adoration, the person himself. T. aḍīgal—God ; a priest ; a lady;
a sage; a senior; M. aḍi—king. Tel. aṇḍi—sir. cf. Skt. pāda, dēva, bhattāraka; Mahārāṭi—dēvuḍi. N. K. dēvaḍi—a raised terrace in front of the door; dēvaḍiga—a priest, same as dēvaḍiyum.

dēvaḍiyum (6-7 and 8)—the head of the establishment. (Fleet)
of the temple. s. m. sg. nom. +um. Slw. dēva—cf, J. Bom. Br. RAS. XI. 230 "Maṅjēś'varadīmbaḍaga".
dēvadaṇḍadindā (62-11)—by the punishment of the gods. Slw. dāṇḍa s. n. sg. instr. K. daṇḍa—a fine, punishment. T. tanṭāma; M. daṇḍāmu; Te. daṇḍamu; Tu. daṇḍa.
dēvarke. See Laṅjīgēsaramdēvarke. cf. 1. idarkke (E.C. III. TN. 1.) 2. eraḍarkam. (E.C. VIII. Sb. 299.)
dēvāra (3-3)—of God. Slw. dēva. s. m. pl. (hon.) gen.
dēvāndēvana (3-4)—of the God of Gods. Slw. dēva—s. m. sg. gen. poss. for dēvānāṁ dēvana. or dēvanadēvana.
dēvedittiyerindum (3-5)—from the dēvadittiyer. Slw. deva—s. f. pl. (hon.) instr. +um. possibly dēvaḍi +itti—the female attendant on the idol. cf. s'isittiyar.
Dēvereya (8-29)—to Dēvereya. s. pr. m. sg. dat. Slw. dēva—Deva +ereya + ge. ereya.—lord. master. T. irai—a master.
dēvalōkakke (37-4)—to the world of gods. Slw. lōka—s.m. sg. dat.
dēhan (49-2)—the body. s. n. sg. nom. in form, acc. in meaning. Slw. dēham.
dēhama (36-3)—the body. s. n. sg. acc. Slw. dēham.
dōṣam (46-4). Sin. s. n. sg.?
DH.

dharaṇiyuḷ (37-3)—on the earth. Slw. dharāṇi—s. n. sg. loc.
dharmma (65-20)—the dharma. Slw. s. n. sg. nom.
dharmamagaraṇīgarum. (3-11)—the royal account
officer in charge of charities. Slw. karaṇīka—
s. m. pl. (hon.) nom. + um. T. karaṇam—calcula-
tions, accounts, accountant. M. karaṇam—deed,
document. Te. karaṇam—an accountant. Tu.
karaṇike—a secretary. N.K. karaṇīka—a village
accountant.
dharmmam (29-2)—the Jaina faith (religion); Slw.
s. n. sg. nom.
Dharmmasēnaguruvaḍigala (22-1)—of Dharmmasēn-
guruvaḍigala. Slw. guruvaḍi. s. m. pl. (hon) gen.
Dhāṇnekuṭṭārēvīguravi (11-2)—the nun, Dhāṇne-
kuṭṭārēvi—s. pr. f. sg. nom. subject of muḍippidār.
guravi is the feminine of gurava.
dhātrimēl (44-1)—on earth. Slw. dhātri—s. n. sg. nom.
used as an adv.
dhone (63-4)—a pond on the hill, a well. Slw. s. n. sg.
acc. T. tōṇi—a boat, a dhoney. Te. doṇa—a pond
on the hill, donne—a cup made of leaves; M.
donna—a cup made of leaves; Tu. dōṇi—a boat,
from Skt. drōṇih, drōṇi—a basin, a reservoir, a
valley between two mountains. cf. N. K. done—a
pond on the hill; donne—a cup made of leaves.
dhone for done or ḍone which are in common
use.

N.

Nagaramuṃ (8-38)—the town also. Slw. nagara—s. n.
sg. nom. + um.
naḍatu (50-3)—having walked. adv. pp. of naḍe—to
walk; past 3. sg. m.; naḍadom (21-2); verbal
noun (?) naḍe (40-1) in composition with—keydu (40-1). T. naḍai—to walk; M. naḍakka—to walk; Te. naḍacu—to walk. V.N. naḍa—a walk; Tu. naḍapuni—to walk. vb. n. Naḍe—a walk.
naḍadom (21-2)—engaged himself. past. 3. sg. m. of naḍe—to walk. See naḍadu.
naḍe—keydu (40-1)—naḍe—keydu—adv. pp. of key—to do—having practised.
natasamayatāman (41-1):—Slw. oātman, adj. s. m. sg. nom.
Nadirāṣṭradulle (36-1)—in the Nadi kingdom. s. n. sg. loc. Slw. oṛāṣṭra—
Nandimunipa.............(54-3)? s. pr. m.
Nandisēnapravara munivarane (37-4) Nandisēna, the chief of Sages. Slw. ovara—. s. m. sg. nom.
nam (50-1)—our. Pron. 1. pers. pl. gen. nam is the oblique base in pl. M. dat. pl. emage, namage. gen. nammā. T. nam—our, namar (our people); M. nammāl, nam-we. namakku-to us. Te. manamā (we, inclusive), gen. mana—; Tu. nama—pl. 1. pers we. (including the person spoken to).
namage (43-3)—for me. pron 1. pers. pl. (hon.) dat. nammā (21-3)—our. pron 1 pers pl. gen. (see nam)
Namilūrvvarasaṁghadā (53-1)—of the holy saṁgha or community of Navilūr. s. n sg. gen.; slw. saṁgha—
namocintayduṣe mantraman (43-4)—the mantra “namocintayduṣe ” Slw. omantra—s. n. sg acc. naragakke (3-8; 63-23)—to the hell. Slw. naraka—, s’ n. sg. dat. gen narakadā (1-4).—k—>—g—.
narakadā (1-4)—of the hell. Slw. naraka—. s. n. sg. gen.
naltada (43-2)—of goodness s. (abstract n. sg. gen. from nal—adj. good. T. nal, nalla—good,
excellent; M. nal—good, nalam—goodness; Tu. nal—good, cheap; nalta (not found in Kittel). naltapa—good penance (33-2)
Navilūra (44-2)—of Navilūr. s. n. sg. gen.
Navilūrā (50-1)—of Navilūr. s. n. sg. gen.
Navilūrṣaṁgha (47-1)—of Navilūrṣaṁgha. Slw. saṁgha. s. n. sg. gen.
Naṭṭappa (8-29)—s. pr. m. sg. nom. Slw.
Nāgamatigantiyar (21-2)—s. pr. f. pl. (hon.) nom.
Nagasēnaṁ (32-2)—s. pr. m. sg. part of a Skt. s’lōka. Nāgasēnaguravaḍīgaṁ (32-2)—s. pr. m. pl. (hon) nom. Slw. guru—
Nāgeṇṇan (3-2)—sl. pr. m. sg. nom. T. anṇan—an elder brother; M. anṇan—an elder brother. Te. anna—an elder brother; Tu. anṇe—elder brother. T. anṇal—The High God; K. T. Te. anṇa—an. upwards, above.
nālkene (7-6)—nalku ene.?
Nāyarkhaṇḍamum (5-4, 6-3)—the Nāyarkhaṇḍa (Rice). the Nāyarkhaṇḍa (Nāgarakhaṇḍa) district once a division of Banāvāse. (Fleet); Slw. khaṇḍa—s. n. sg. nom. +um. T. nāyar—a high caste landlord in Malabar; nāyan—a master of the slave (Malabar) Tu. nāyire, nāyimāre—a nayar of Malabar. Tu. nāyer—a plough. T. nāyir, the sun. perhaps the worshipper of the Sun and the Serpent. See DKD. P. 281; I. Ant. XIX. 144 prob. naga-r-a khaṇḍa—of the Nāgas.
Bilhaṇa speaks of Nāgarakhaṇḍa (pkt nāyar—cf. P. S.O.C.I. No. 120. Cf. Nāgarahāvu.
Nāvalliyarum (5-10; 6-10)—also the people of Nāvallī, s. m. pl. nom. +um. Prob. Nā (four) +pallī (Villages)
nālampi (52-1)—having wept over? pp. of nālampu. nālampi—crying, the weeping sound?
cf. K. alal—grief, sorrow, mental heat.
K. alal—to grieve.
K. alapu—weariness, fatigue. alampu—beauty, ornament.
nikēvatu (8-38)—Probably niṣēvatu—inhabit, honour, serve, enjoy, Slw.
nittadharmmamān (3-8)—Permanent work of merit.
Slw. dharma—s. n. sg. acc.
nidhānāma..........................(45-4)?
Nimilūrā (43-1)—s. pr. n. sg. gen. Same as Navilūr.
niravadyan (36-4)—distinguished for pure conduct.
Slw. niravadya—adj. s. m. sg. nom.
nirāsam............................(46-4)—is annihilated?
nirvisidom—caused to be set up. vb. past. 3 sg. m. of nil—to stand. In causative—nirvisidom. T. niruttinān. cf. E.C V. Bl. 112 (Nirisida) and E.C. VIII, Sb. 146 (nirisidar).
nilladan (40-3)—without waiting (?) adj. s. m. sg. nom. from nillada—neg. pp. cf nil—to stand. fut. 3. n. pl. nillavu (37-2). T. nil, M. nil, Tel. nilu. Tu. nil—to stand. cf nirisidēm
nillavu (37-2)—will not stand (are fleeting): fut. 3. n. pl. neg. cf nil—to stand.
nis’citam (34-4)—is assured. certain; Slw. s. n. sg. nom. used as an adverb.
nisi...............................(42-3)—epitaph?
nisidige (27-1) epitaph. Other forms nisidhige (18-2). s. n. sg. nom. Slw. from naiśēdhikī or naiśēdhikā—a place of worship of the holiest Jaina monks, They were usually forbidden places for the lay people, e. g. burial grounds, dense forests, etc. (The Heart of Jainism. P. 149) The following forms are found in the inscriptions of later centuries:—niṣadya, niṣadyakā, niṣiddhi, niṣidhi, niṣidhige, nisiddhi, nisidhi, nis’idhi, nis’idhige;
nisidhige. Even now, nis'idhi, niṣidhi and nisidhige are used by the older members of the Jain community. It means "a tomb erected over the remains of a Jain ascetic" "niṣidhi of the venerable one" is mentioned. (I. Ant. XII P. 99. (1883) Dr. Fleet).
nisidhige (18-2; 39-2; 47-2; 48-2; 55-2;)-s. n. sg. nom. see nisidige.
nisthitayas'āh (34-3)—Slw. s. m. sg.?
nītisampannar (60-1)—of righteous conduct Slw. sampanna—adj. s. m. pl. (hon) nom.
Nīrilliyā (5-11; 6-11)—of Nīrillī. s. pr. n. sg. gen. prob. nīr—water. +īlli-here.
nūreneṭusamvatsaram (21-2)—For one hundred and eight years.
Slw. samvatsara—s. n. sg. nom. used as an adverb. T. nūreṭṭu (108); M. nūreṭṭu; Te. nūṭienimidi; Tu. nūreṇma.
Nṛpamariyar (65-6)—King Mariar. Slw. nṛpa—s. m. pl. (hon.) nom.
nenevōrum (62-9)—those who think. adj. s. m. pl. nom. +um. Optative—nenege. T. ninai—to think. M. ninayuka; Te. nenayuṭa: Tu. nenepuni—to think.
negartey (aguṁ) (54-1)—fame. s. n. sg. nom.? from negalte, from negal—to become manifest or famous. T. nigal—to shine. vbal. noun; nigalci; M. nigaluka, nigaruka—to shine. Te. negaṭu (from negaṭu—to shine)
nenege (58-2)—May they remember. Optative of nene—to think, to remember; T. ninai.
neredu (59-4)—having completed. adv. pp. of nere—to become complete. pp. nereda (33-1). T. nirai—to become full; M. nirai; Te. nerayu—to become full. Vbal. noun: neravu—fullness.
nereda (33-1)—possessed of, was full of. pp. of nere-to-become full. See neredu.

neladi (27-3)—on the ground below. s.n.sg. loc. from nil-to stand; nom. nelan-um (5-18; 6-18); T. nilam. M. nila; Te. nelamu; Tu. nela—the ground, earth.

nelanum (5-18; 6-18)—the earth. also s.n. sg. nom. + um. See neladi.

nelekon’dan (45-4)—Settled himself. Past. 3.m.sg. of nelekol-to settle down; koḷ in composition with nele-an abode. cf. nela—in neladi. But nile in s’ivanile paḍedān (36-4) is used in the same sense. T. nilai; M. nile; Te. nela; Tu. nile—the bottom; depth; firmness.

nōdu (33-3)—See. impl 2nd. sg. m. of nōdu—to see. T. noṭṭam-scrutiny, nōkkam—a look; M. nōkkuga—to see. nōṭṭam—examination. Tu. nōṭa—sight. nōḍāḍruni—to show.

nōnta (34-3)—that observed the vow. pp. of nōn—to perform a vow (SMD Dh. 430) adv. pp. nōntu; vb. noun. nōnpi (33-1); T. nōmpu, nōnpu—religious austerity; M. nōmpu—same as T. Te. nōcu—to celebrate a religious performance; nōmu—a religious vow; Tu. nōmbu—fast, penance. nōmpu—any meritorious act; K. nōhi—same as nōmpu.

nōntu (9-1; 10-1; 12-3; 13-2; 14-4; 16-1; 17-1; 19-2; 20-3; 21-4; 22-2; 23-2; 25-1; 28-1; 30-1; 31-5; 3ū-3; 44-3; 52-3; 54-2, 4; 56-3; 57-3; 58-2)—having observed the vow. adv. pp. of nōn—to perform a vow. (430 SMD). See nōnta—

nōntum (54-2)—even having vowed?
pañcapadādē (46-4)—by the utterance of the pañca-
padas. The five padas are the Jinas, the Sidd-
dhas, the Ācāryas, the Upādhiyas and the  
Śādhus. Also called pañca paramēśthis. Slw.  
°pada-. s. n. sg. loc. e. See KKC. I. p. 391.  
pañcamahāpātakan (1-4; 3-12; 7-15; 65-18)—(a per-
son) guilty of the five great sins. These sins are  
1. Killing a Brāhman; 2. Drinking spirituous  
liquor; 3. Theft; 4. Adultery with a teacher’s  
wife; and 5. Association with persons guilty of  
these four crimes. MS. 11. 54.  
pañcamahāpātakasamīyuktan (6-16; 7-9)—Guilty of  
the five great sins; Slw. °-samīyukta- adj. s. m.  
sg. nom.  
pañcamahāpātakasamīyutan (5-14)—Guilty of the five  
great sins. adj. s. m. sg. nom. Slw. °samīyuta—  
pañcamahāpātakasamīyuttan (3-7)—Guilty of the five  
great sins. Slw. osamīyutta- adj. s. m. sg.  
nom.  
pañcamahāpātakasamīyuktar (62-10)—adj. s. m. pl.  
nom. Slw.  
paṭṭiniguruvadigala (28-2)—s. pr. m. sg. gen.  
padegam (40-4)—to the multitude; to the host also.  
s. n. sg. dat. +ām  
padēdum (8-28)—Even having received. adv. pp. of  
padē—to get, to obtain; past. 3. m. sg. s’ivanile-  
padēdān; T. padai—to secure. M. padeyuga—to  
obtain. Tu. paḍepuni—to get.  
patan (27-4)—patān?  
pattupōna (64-9)—Possibly pattu—ten and pōna-paṇa-
money. N. K. haṇa. s. n. sg.? T. pattu, M.  
pattu, Te. padi, Tu. patt. T. paṇam, M. paṇam.  
Tu. haṇa.
paramakalyānatīrthangal (6-17)—worthy recipients of the most extreme good fortune (Fleet). Slw. ātīrtha-. s. n. pl. nom. used as masc. cf. parama-kalyānabhāgīgal (5-17 Rice).

paramakalyānabhāgīgal (5-17)—Partners in the most extreme good fortune (Rice). s. m. sg. nom. Slw. ōbhāgi-

paṟamaprabhāvariśiyar (15-2; 25-1).—A sage of supreme glory. Slw. ōriṣi- s. m. pl. (hon.) nom. paramārttham (37-3)—The supreme truth. Slw. ārttha- s. n. sg. nom.

parivariya (3-3)—Rice thinks that it is parivariye. s. n. sg. gen. (?) Probably of what surrounds; of the members of the temple establishment. But I think parivariya may be from paripariya—of different kinds, as parijanam is mentioned in the next line.

parijanam (3-4)—Attendants. Slw. parijana- s. n. sg. nom.

parvataduḷle (57-2)—On the mountain. Slw. parvata- s. n. sg. loc.+e. See mahāparūṭaduḷ.[palarürge (Dev) 14 E. I. XI. s. m. n. sg. dat.]
Pallavācāri (20-5)—s. pr. m. sg. nom. Slw. ācāri—Title of ācārya. Pkt. ācāria—a guru—a title of learned men; a conductor of religious ceremonies. Now the surname of the followers of Madhvācārya and Rāmānujacārya in South India.

pali (56-14)—blame, calumny. s. n. sg. acc. nom. in form. T. pali, M. pali. N.K. haḷi—to revile.
palcidōr (62-8)—Those who whisper. adj. s. m. pl. palcu>parcu>paccu.<parcu (SMD 173 rt.)—to sound indistinctly. T. pal(l)ku—to be multiplied as words. (pal—tooth; or possibly pali—to disparage) Tel. paluku—to speak, to speak ill of.
prajeyum (5-18; 6-18)—People also. s. n. sg. nom. um. Slw. praje-
prathitār (34-3)—The celebrated one. Slw. prathitā-
adj. s. m. p.l. (hon.) nom.
prathitayas’o . . . . ndakān (36-1)?
prabhākhyam (57-2)—s. n. sg. nom. Slw.
prabhāvati . . . . (57-1)?
pravājāntari . . . . (41-2)?
prasādatānkeydār (5-12; 6-12)—Conferred a favour.
past. 3. m. pl. (hon.) of key—to do, with prasā-
dām—favour. Slw. pasāda-
pātaka (63-10)—A person guilty of sins. Slw.
pātaka—, adj. M. sg. nom.
pāda (40-(a)-1)—the foot. Slw. s. n. sg. nom.
Pānapabhātārār (13-1 and 2)—s. pr. m. pl. (hon.) nom.
bhātārā from bhaṭṭāra from bhartāra.
pārvvarumām (5-13)—The Brāhmans also. s. m. pl.
acc. + um. T. pāppān, pārppān; M. pāppān,
pārppān; Te. pāruta, pāruḍu-pāruva—a Brāhman.
N. K. hāruva. nom. pārvvarumām (6-18)—acc.
pārvvarumān (6-13)—The Brāhmans. s. m. pl. acc.
+pām.
pārvvarum (5-18, 6-18)—The Brahmins. s. m. pl.
nom. um.
pāla . . . . (38-2)?
[pālīsidom (Dev. 21. E. I. XI)—(is) a protector. adj.
s. m. sg. nom. of pālīsida-pp. of pālisu—to pro-
tect, from Skt. pāl—to protect. T. pālikku
(caus.) Te. pālincu (caus.)]
pāllum (3-3)—Milk, s. n. sg. nom. um. T. pālu, Te.
pāvu (20-1)—a snake. s. n. sg. nom. H. K. hāvu from
pāy—to spring. T. pāmpu. Te. pāmu. M.
pāmbu; Tu. hāvu—a snake.
pās’upatamariyādeyā (63-15)—s. n. sg. acc. (?) Slw. "mariyāde—Rules of conduct according to pās’u-
upata doctrines. (Sarvavadars’ ana Saṁgraha :
Ch. VI, pp. 103-112 in Cowell’s Translation.
Ch. VI, pp. 161-173, Text ed. by V. S. Abha-
yankar, B. O. R. I. 1924.)
prāsādāntaramān (24-2)—Another palace. Slw.
"antara. s. n. sg. acc.
pin (21-4; 56-3)—the back. adv. of place. T. pin—
afterwards, behind. M. pin—the backside, behind;
Te. pidapa—after. Te. pimmata—afterwards.
pinduvāle (3-1) ruled before? Rice has Pombuc-
całe—while ruling Pombucca.—?
pirigum (37-2)—fut. 3. n. pl. of piri—to separate.
Kittel does not give it in this sense, but gives hiri—to pull out. T. piri—to disjoin. Tu.
piriyuni—to separate. M. piri—to separate.
prthivivallabha Maṁgaḷisana (1-1)-Of Mamgaḷisa, the
favourite of the world. Slw. Mamgaḷisa. s. m.
sg. gen. younger brother of Kirthivarman I.
KLISI App. p. 2.
w Cālukyas of Bādāmi Raṇa Vikrama Pulike-
nesin I.

| Kirittivarman I (567-598.) | Maṁgaḷisa. (598-608.) |
| Pulikesi II (609-642). |
| Vikramāditya I (655-680). |
| Vinayāditya I (680-696). |
| Vijayāditya I (696-733). |
puṇyadī (5-9)—by the fruit of previous good deeds.
Slw. puṇya-s. n. sg. loc. in form, instr. in mean-
ing-
purākṛtam (61-8)—the ancient karma (Fleet); the deeds done in the past. Slw. kṛta—s. n. sg. nom.

[pulla (Dev. 14. E. I. XI)—the grass. s. n. sg. acc. Another form pullam (Dev. 11) T. pul; M. pul; Te. pullu; Tu. pullu, hullu—the grass.]
pullam (Dev. 11. E.I. XI) s. n. sg. acc.
Puṣpasēnācāri (47-2)—s. pr. m. sg. nom. Slw. but gen. in meaning.
pulu (1-4)—a worm. s. n. sg. nom. T. pulu, M. Pulu, Te. puruga, puruvu. Tu. puri—a worm.
pūjyamānan (36-4)—being honoured. Slw. māna—adjs. m. sg. nom.
pūjyāsthalamān (59-1)—the place worthy of honour (worship) s. n. sg. acc. Slw. sthala—
pūdôm . . . li (65-14)? the flower garden, a flower garden?
pūtī (3-8)—the name of one of the 21 hells. s. pr. n. sg. nom.
puti-enva (63-22) called pūtī (enva—fut. p. of en—to say, to call.)
pūni (1-2)—Having agreed or promised to undertake adv. pp. of pūn—to vow, to promise. But Kittel and SMD give only pūn—promise and not pūn (vide SMD. Dhātupāṭha 370). T. pūṇ—to undertake a course of duties; M. pūṇuka—to be yoked to, to put to. Tel. pūnu—to try. In other. inscriptions pūṇdu. E. C. VII. Sb. 299; E. I. XVI. p. 70.
pūrvvamariyādeya (63-13)—The ancient usages. Slw yāde. s. n. sg. acc.
prthivirājyaṁ keye (5-3; 6-2)—When reigning over the earth. Slw. prthivirājyaṁ keye—inf. of key—to do. Another form—rājyaṅgeye.

prthivirājyaṅgeye (65-4)—While ruling the kingdom of the earth-keye—inf. of key—to do.

Pegurama (24-3)—s. pr. m. sg. nom.

peran (61-6)—another pron. m. sg. nom. From pera—outer place; the outside. Other form: pelan (3-4); M.K. hera; N.K. hora. T. piran—a stranger. M. piran—another; Te. pera—another.

peran (²-11), whoever else. adj s. m. sg. nom.

periyā (5-5)—Great, heavy. adj. s. n. sg. gen. T. peridu—that which is great; periya—great; perugu—to increase; perukkam—increase. pēr, peru—great, large; M. perukuka—to grow large; Tel. perugu—peruvu—to increase; pedda—great, old. pelucu, perucu—to increase. Tu. periyā—large.

perggoravam (21-4)—the great guru. Slw. guru. s. m. sg. nom. re: per, see periyā (5-5) and pelcuge (3-3). Guravaṁ, goravam cf. sote and sode for sudhā (Skt.) bojaṁga for bhujajaṁga; koḍu for kuḍu. E.I. XVI. p. 81. 1067 A.D.

Perjedıya (31-2)—of Perjeći s. n. sg. gen. Possibly per—big, large, with jeđi from jaṭe. N.K. jeđe. Perjeđiya—of big matted hair. N.K. Hejjeđe.

Pertvāṇavaṁs'adon (45-1)—He of the Pertvāṇa family. Slw. vans'a. adj. s. m. sg. nom.

pelan (3-4)—adj. s. m. sg. nom. Another form of peran (61-6)—No one else). Either l is a mistake for r, as in tilthaḍol; or probably l was original and r later. See peran (61-6; 3-11).

pelcuge (3-8)—may (it) increase. Optative pl. n. of pelcu—to increase (not found in Kittel or SMD) SMD. dhātupāṭha 165 is percu. N.K. heccu.
T. pēl—large, great; perugu—to increase; M. same as Te. peruca, peluca, pelcana—greatness.
Tu. percuni—to increase. Ch. peldore, page 71,
pēriyā (6-5)—Same as periyā, adj. s. n. sg. gen. T. pēl, pēr; M. pēr; Te. pēru—great, large. Te. pērucu—to increase.
pēlda (25-1; 34-2; 38-1)—mentioned by, prescribed.
pokka (35-4)—entered. Past. 3. sg. m. of pugu (pogu)—to enter. N.K. hogu and hokka. inf.
poge (3-7). pugu probably the more ancient form and pogu later. T. puku—to enter. Past pukkēn;
N. T. coll. pugundēn; M. puku—to enter. Past. pukka; Tu. pogguni—to enter.
pogevōgi (3-7)—entering and taking. poge. inf. of pogu (pugu)—to enter, pōgi—adv. pp. of pōgu—to go.
pōven; neg.—pōgen. M. pōka—to go. Te. pōgu. pōvu. pō—to go. Tu. popini—to go. DR. p. 154 of AJP. 1929.
pōngolviciitragirikūṭamayam (49-3)—of the beautiful golded mountain. Slw. pōngolva-adv. fut p. kol.
Probably pōngolva and citragirikūṭamaya-. s. n. sg. acc.
pōdeda (14-1)—That had covered. pp. of pode—to cover. (pudi—in some inscriptions. cf. pugu and pogu) T. putai—to hide—to cover. M. puta—a cover, an outer garment. Tel. podi, podugu—to cover. Tu. pudepuni, pōdedpuni—to put on clothes, to brood as a hen over her eggs.
poragu (8-30)—The outside. s. n. sg. nom. From porā—the outside. T. puram—outside, exterior.
G. O. I. 21
M. puram—the back, the outside; Te. pora—the exterior covering.
polladum (61-7) The evil also. adj. s. n. sg. nom. +um (N.K. holladu, hole)—T. pol—to agree with, negative of this is polla. T. polla, pollada—bad, vicious. (neg. of pon—to shine)—M. polla—to be bad, evil. Tel. pollu—useless; Tu. polle—slander, backbiting.
Polikēsiarasara (2-2)—s. pr. m. pl. (hon.) gen.—King Polikēsi's. T. arasan, irasan—a king. M. araca—a king. Te. arasu. Tu. arasu—Caldwell and Kittel say arasu is from rājā.
polipukolliyum (3-9)—Probably the place for waving a firebrand; the granary of good fortune; pol—to excel; kolli—a firebrand. polipu—good luck. kolli—granary. s. n. sg. nom. +um?
poldt (14-1)—having cut asunder. adv. pp. of pol—to split. T. pōl, pōlu—to split. M. polikka—to cause to be split.

BA.
baṭarimge (63-4)—to the bhaṭṭa. Plw. bhaṭṭa>bāṭa. Skt. bhartā. s. m. pl. (hon.) dat. T. paṭṭan—a learned man, especially one well-versed with philosophical systems; a lord; M. bhaṭṭan—Te. bhaṭṭuḍu—a learned man. Tu. bhaṭṭe—a priest.
bardot (61-8)—having come. adv. pp. of bar—to come. T. vandu (pp.) M. vandu. Te. vacci.
ballittu (61-7)—Strong. adj. s. n. sg. nom. used predicatively from bal—strength (cf. T. valindadu, K. balitu).

bra . . . iinge (63-3)?

Basantakumara (8-2)—S. pr. m. sg. nom. Slw.
badhippa (61-5)—causing distress. fut. p. of badhisu—to cause distress, from Skt. bādh—to harass. cf. muddippidār.

Bāladēvaguruvaḍīgala (22-2)—s. pr. m. pl. (hon.) nom. Slw. guru bālē (21-4)—Maiden. Slw. s. f. sg. voc.
bāḷā (21-1)—Of a sword. s. n. sg. gen.
T. vāḷ, M. vāḷ, Te. vāḷu—a sword. Tu. bāḷ—a razor

biṭṭa (62-7)—that was granted. pp. of vidu (bidu) to leave—biṭṭe, past. 1. pers. sg. N.K. colloq. biṭṭe, biḍisidaru—past. 3. pl. of biḍisu—causative of bidu; biṭṭa for biṭṭar. Perhaps the r is left out by oversight. T. viṭṭa, M. viṭṭa, Te. viḍicina.

biṭṭavōl (61-9)—in the same way as releasing. adj s. n. sg. nom. used as an adv. cf. biṭṭa and vol.

biṭṭe (7-4)—made a grant. past. 1. sg. from bidu—to leave; colloq. N.K. biṭṭe (past 1. pers. sg.)?

biḍisidaru (7-7)—granted, caused to be left. Past. 3. pl. of biḍisu—caus. of bidu—to leave.

bīranuggi (7-10)?

besageyvalli (63-3; 64-3)—while worshipping. Slw. besa from vidhā—to honour. To worship (?) according to Kittel. vaśa, besa and basa seem to be more apt.

bēgam (35-1)—quickly. Slw. s. n. sg. nom. Used as an adv. N.K. bēga. T. vēgam—swiftness. Te. vēga, vēgamu—quickness; M. vēgam—haste; Tu. bēga—speedily.
bhaktiyim (20-3)—with devotion. Slw. bhakti-s. n. sg. instr.

Bhaṭṭārakar, bhaṭṭarar, bhaṇṭaraka (18-1)—Pkt. for bhartā—venerable or worshipful person, used of gods, scholars and men of rank; a kind of śaiva monk. bhaṭṭa<bharta—doctor. a designation of great scholars. bāḷara is the Tdbh. of bhaṭṭāraka (See E. C. II. t9. Dēvaṇandibāḷara.)

bhaṇṭāraka is from bhaṭṭāraka. There are two reasons for this nasal.

I. -ṭṭ- is written in early inscriptions as oṭ, like all long consts. The o is like an anusvāra and hence bhaṇṭāraka and later bhaṇṭāraka.

cf. (1) hesarani oṭu for hesaraniṭṭu E.C. IV. Hg. 112 (1342).
(2) ta o pidavantu for tappidavantu E.C IV. Hg. 112 (1342).
(3) ca o kravarttige for cakkravarṭtige E.C. IV. Hg. 112 (1342).

Why not for -tt- is not known.

(4) ta o naguru (2) do
(4) a o nadāni (8) E.C. IV. HS. 94, 1262.
(6) vu o nata (15) E.C. VII. Sk. 3131. 1390.
(7) ga o de (15) for gadde { E.C. IV. Hg. 112.
(8) si o dāya (16) for siddāya { E.C. II. 342, (1412).
(9) Gopa o na for Gopanā E.C. VII. Sk. 282.
(10) Gu o maṭanāthana (4) { E.C. II. 342, (1412).

sa o nidhiyalli (4)
(11) sampa o narum E.C. IV. Hs. 101. (1450.)

This explains some of the nasals in the Pkt.

loan words like Chaṃtamuni.
II. There is peṇḍāra gopāladevaru (E.C. III: TN. 97, 1276) 29.  
peṇḍāra—not in Kittel.  
T. paṇṭāram—a religious mendicant wearing beads and yellow garments; a monk; Skt. piṇḍāra—a religious mendicant or beggar; a cowherd; a term of censure. bhaṇṭāraka may probably be a contamination between paṇḍāram and bhaṭṭāraka.  
bhadram (āgi) (29-2)—firm, happy, auspicious, prosperous. Slw. bhadram. s. n. sg. nom. subject of āgi.  
I. Tradition re Bhadrabāhu and Candragupta.  
II. Inscriptions: Ec II—67 of 1129; 64 of 1163; 258 of 1432.  
IV. Bhadrabāhu Carita by Ratnanandi. Candragupti, King of Ujjain.  
V. Munivasābhyudaya of Cidānanda (680) B Killed by a tiger, C came on a pilgrimage stayed and died at Belgola 9.  
VI. Rājāvalikathe (1838) by Devacandra, C, King of Pātaliputra. became B’S disciple.
VII. Ec II. 1.
Dr. Fleet's criticism.

But 1. Dr. Leumann V. O. Journal VII. 382.
2. Dr. Hoernle. IA. XXI. 59-60.
4. Jainism prevalent at the time of Mudrārākṣasa.
Rāja Tarangini, and \{ Jainism in Kashmir.
Ainiakbari.
5. C's disappearance from public life
B. C. 322-298.
6. Dekhan and the north of Mysore ruled by
Mauryas, JRAS 1919. 598.
Edicts of Asoka in Mysore, Hyderabad,
etc. Ec VII. SK. 225. stating that
Kuntala (W. Dekhan and n. Mysore) was
ruled by Nandas.
7. V. A. Smith: Oxford Hist. of India 75-76.
Jaina tradition holds the field and no
alternative account exists.

bhamtamum (3-3)—the paddy produce. s. n. sg. nom.
Skt. bhakta—Pkt. bhatta (shared out)—M. bhāt
(n) (IVD), N.K. batta and bhatta. cf. baṇṭa
from bhāṭa—a warrior from bhṛta—hired. cf.
bhattamum (24) E.C. IV. Hg. 4. 750, A.D.
bhavavit (50-3)—knower of this existence. Slw. s. m.
sg. nom.

bhāgakam (8-3)—to the share of. Slw. bhāga-
s. n.
sg. dat. am; acc. bhāgamum; m. nom. bhāgi.
bhāgamum (3-9)—the share also. Slw. bhāga-
s. n.
sg. acc. um.
bhāgi (20-4)—a participator. Slw. s. m. sg. nom.

Bhāvagāmunḍanu (8-37)—s. pr. m. sg. nom.+- (um)
re: gāmunḍa. See Edeyagāmunḍarum.
bhūmi (4-4)—Land. Slw. s. n. sg. nom.
bhṛtasayyamam (52-1)—Filled with concentration or self-control. Slw. s. m. sg. nom.
bheḷḷi (62-16) Silver. s. n. sg. acc. from beḷ—White. bh—is a mistake for b-. N.K. beḷḷi, cf. Skt. rajata, cf. T. veḷḷi (silver) whiteness, Venus, Friday. M. veḷḷi (same as in T.); Tel. veṇḍi—silver; Tu. bolli—silver.

MA.

maga (8-29)—son. s. m. sg. dat. in apposition with Dēvereyage. T. makan—son. M. makan; above and below Te. maga—manliness; a male: magadu—a man, a husband; Tu. mage—a son; magāḍlu—sons.
mattalu (65-14)—a measure of land (mattar). mattalu not given by Kittel. T. matṭu—a measure, a standard, amount, limit; matṭukkōl—a measuring rod; M. matṭu—measure, limit; Te. matṭu—a measure; Kan. matṭu, matṭa—measure, limit. The proposed derivation from vartane—a measure of 50 maṇḍalas is not correct. mātra—measure, size, height, depth, length, quantity; mātrā—a standard of measure, a foot. mattr (and later matal) is from mātrā.
madure (20-1)—s. pr. n. sg. Slw. madhurā.
maṇjuvōl (37-1)—like the dew. s. n. sg. nom. used as an adv. of manner. T. maṅcu; M. maṅṅu; Te. mancu.
manam (44-4)—(the state of) mind. Slw. s. n. sg. acc. in meaning, nom. in form. acc. manavam; loc. manade.
manade (62-9)—in the mind, Slw. mana-. s. n. sg. loc.
manavam (52-3)—the mind, s. n. sg. acc.
marañam (35-2)—death. s. n. sg. nom. Slw.
malemēl (35-4)—on the top of the mountain. s. n. sg. nom. used as an adj. of place. T. malai; M. mala; Te. mala; Tu. male—a hill overgrown with forest.

Mayūragrāmasamghasya (52-5)—Part of a Skt. ś'loka cf. Navilūsaṅgha.

marali (63-3)—again; adv. pp. of mara!—to turn back. Used as an adv. T. marra, mara—an other, next; Te. maralu—to turn back; Tu. maru—next, following.


Malanūra (23-1)—of Malanūr, s. pr. n. sg. gen; T. īr, M. īr, Te. īru, Tu. īru—a village, a town. (Malanūr—hilly town).

Mahānānantāmatīgantiyār (44-2)—Holy Anantāmatīgantiyār. s. f. pl. (hon.) nom. Slw. ṣganti-mahāgirimā . . . gale (35-3)—ascended the great mountain? Slw.

mahi jananakke (7-4)—To the people of the village. Slw. ṣjana—s. n. sg. dat.

mahātavan (35-2)—The great ascetic. Slw. ṣtava—adj. s. m. sg. nom.

mahātavadi (35-4)—great penance. Slw. ṣtava.s. n. sg. loc.

mahādantāgradu! (21-4)—In the great fangs (of the cobra). Slw. agra—s. n. sg. loc.

mahādēvan (35-1)—adj. s. m. sg. nom. ṣdēva—


mahāparūtadu! (20-2)—on the great mountain. Slw. ṣparūta—s. n. sg. loc.
Mahārājādhirāja Paramēśvarabhaṭṭārakar (7-2)—adj. s. m. pl. (hon.) nom.
māḍi (7-7)—having done. adv. pp. of māḍu—to do. vb. past. 3rd. m. sg. māḍidom (65-23) caus. past. 3. sg. m. māḍisidom.
T. māḍal—doing; M. māḍuka—to build. to construct; māṭṭam—making. Kan. māṭa. Tu. māḍāṇūni—to cultivate the land, māṭa—sorcery.
māḍidom (65-23)—Made this. vb. past. 3. sg. m. of māḍu—to do. See māḍi.

mAḍisida (2-3)—That caused to be made. pp. of mAḍisu—causative of māḍu—to do. T. māḍal.
māṇākkar (30-1)—disciple. Tdb. of māṇavaka. s. m. pl. (hon.) nom. T. māṇavakan, māṇākkan—a pupil. M. māṇavan—a boy, a student. māṇāk kan—a friend of the bridegroom. Te. māṇavakuḍu—a boy. Tu. māṇi—a Brāhmaṇ boy. Skt. māṇavah, māṇavakah—a boy, a Brāhmaṇ boy.
Mādhavan (61-6)—Viṣṇu, Slw. Mādhava—s. m. sg. nom.
mādhuryaṁ (61-5)—Sweetness, s. m. sg. nom. Slw. mādhuryamge—(61-5) to the sweet. s. m. sg. dat Slw. madhurya-
mānādā (27-3)—of self-respect? Slw. māna—s. n. sg. gen.
Māranānu (8-29)—s. pr. m. sg. nom. + ānu (m) Slw. māra-
mālākārargge (1-3)—To the garland - makers. Slw. ०kāra—s. m. pl. dat. uālā—a tatsama. SMD. 297. Kittel’s Dict. XV. footnote.
Māsēnar (25-1)—s. pr. m. pl. (hon.) nom. Slw. ०sēna—.
mikkudān (25-2)—which surpassed. adj. s. n. sg. acc. of mikk—pp. of migu—to exceed. to remain over. T. miku—to surpass. Mincu—to exceed
M. Miku—to surpass; mikkilu—to become great; Tu. mikkuni and miku—to surpass.
mīsel miđeyum (3-6)—first fruits as consecrated. s. n. sg. nom. + um. From migisal—that which is left for or is different from; anything untouched or undefiled; T. miṭṭu—the balance; first fruits set apart for sacred uses; Te. miđu—consecrated; Tu. mī—portion.
M. miđi—unripe fruit; Te. miđi do
Tu. midi do
K. miđi do
nuledoṛ (40-2) Those that surpassed. adj.? s. m. pl. nom. probably from mīrida from mīru—to go beyond. T. mīru, M. mīru. Te. mīru, Tu. mīruni—to transgress—(l used for r probably).
muṭṭidon (20-1)—he who is bitten or touched by. adj. s. m. sg. nom. from muṭṭida—pp. of muṭṭu—to touch; T. muṭṭu—to thrust against. M. muṭṭu—to touch; Te. muṭṭu—to touch; Tu. muṭṭuni—to touch.
mukham(age) (5-11)—The leaders or the prominent or the first people. Sl. mukha-. s. n. sg. nom.
mukhavu (6-11)—same as mukham. s. n. sg. nom.
mugiva (54-2)—fut. p. of mugi—to contract. To choose, to end. T. muki—to end. mukivu—end; Te. mugiyu—to end; Tu. mugituruni—to finish.
mudippidar (16-1; 17-1; 19-2)—caused to end. Past. 3. pl. m. of mudippu—causative of mudi—to end. other form; mudippidar (12-3). T. mudi—to end. mūrru—the end. M. mudi—to finish. mudippu—end. Tel. mudipu—to end.
mudippidar (11-2; 12-3; 13-2; 22-2; 23-2; 31-5; 32-2)—caused to end. Past 3. pl. (hon.) of
muḍippu—caus. of muḍi to end. See muḍippidār.
(mu) . . . dippidār?
mudimegeye (62-5)—dying. inf. of key—to do, with mudime—becoming full grown. mudime—abs. s. from muḍi—old age. T. mudiyam—a senior. muḍu—old. T. mūru—end. Te. muḍiyu—to grow old; mudimi—old age; Tu. mudiyuni—to feel worn out; mudiye—adj. old n. an old man. muni (50-2)—a sage. s. m. sg. nom. said to be a Skt. word. But in Te. muniyu—anger; K. munisu, mūṣisu—anger; Tu. munipu—anger; muniyuni—to hate.
munin (vratagāṇḍu) (14-4)—of a muni. s. m. sg. gen. probably for muniyin. (See muni).
munipungavan (35-1)—The chief of sages: Slw. munipumgava—s. m. sg. nom. (See muni).
murukanunḍu u (7-12)? muruku—a bit, from muri—to break?
mūrutimgal (19-2)—For three months. s. n. sg. nom. used adverbially. See ondutimgal. T. mūru. M. Mūnna. Te. mūḍu; Tu. müji.
mūrudēgulamān (63-24)—three temples. s. n. sg. acc. See. dēgula. and mūrutimgal.
mūvetmūra (3-6)—Of the thirty-three. s. n. sg. gen. mūvettuṃūrādēvejanam (62-14)—Those thirty three gods. s. n. sg. nom. janam treated as n. in such combinations (SMD 92) Slw. dēvejanam.
mū . . . vvana . . . (65-9)?
mūva . . . dēvapadaṁ (7-5)?
mṛtyuvavarān (45-1; 56-1; 58-3).—approach of death. Slw. mṛtyu—s. n. sg. acc. varavān from varavu from var—to come. T. varavu—coming, arrival. M. varavu. Te. varavu—a channel for the flow of water.
meccen (37-3)—I do not approve. Neg. 1. sg. m. of meccu—to approve, to admire. to esteem. T. meccu—to admire. M. meccam—excellency, superiority. Te. meccu—to praise, Tu. meccu—to applaud. O.K. marcu.

meṭṭi (14-2)—Having trampled on. adv. pp. of meṭṭu—to trample down. To step. T. meṭṭu, M. meṭṭu, Te. meṭṭu—to trample down.

meṇḍukam (3-4)? m. endukum? in whatever time? never?

mettiyeki (3-10)?—plastering the floor? See acca-kamattiyeki

meṇsage (62-‘6)—Probably menasuhuge—the pepper-smoke? or menasige—the name of the meṇasige plant. T. miḷagu, Te. miriyālu. Kan. meṇasu—pepper.

Mellagavāsaguruvar (26-1)—s. pr. m. pl. (hon.) nom. Slw. -vāsaguru-. K. meḷla—squint, from mel.—to roll, as the eyeballs. mellaga—a squinting man.


mēl (14-3; 20-3; 21-1; 27-3; 33-2; 44-3).—The top on. s. n. sg. nom. used as an adv. of place. Other forms; mēlam. mel.—K. the top part; T. above. the sky; M. what is above; Te. better, superior; Tu. the upper part. adj. higher, adv. hereafter.

mēlam (62-14)—moreover. s. n. sg. nom. aṁ used as a conjunction—moreover. T. mēlum—moreover, further.

modalina (n) (62-7) — former original. s. n. sg. geni. of modal—the first, the beginning, probably from
mudu—old, adv. from T. mudal—the first, the beginning; M. mudal; Te. modalu, mrōlu—first, Tu. mudel—origin, cause, Mar. modala. cf. paḍu-val; mūḍal, i.e., mudu + inf. suffix = mudal.

modeya (31-3)—of the Muṇjagrass group. s. n. sg. gen. Slw. muṇja? Mode from mudu—to advance in growth (?) The guru probably belonged to a particular group which had the muṇja grass for its emblem.

Meleūra Maniyagāmuṇḍarum (Rice) (5-9)—s. pr. m. pl. (hon. nom. + um. K. maniya—superintendence of temples, maṭhas, customs—palace charities. T. maniya—same as M.K. Te. maniva-kāḍu. Now maniyagāra—a subordinate revenue officer.

Molejarāmaniyaγāmuṇḍarum (6-9)—Same as Moleūrā—(Fleet).

Möniguruvaḍigaḷa (19-1)—of Möniguruvaḍigal. s. m. pl. (hon.) gen. Slw. guru- mōni for mauni-.

Möniguruvara (12-1 and 2).—of Moniguruvar. s. m. pl. (hon.) gen. Slw. guru- mōni < Skt. maunin.

Mauniyācāriyar (50-1)—S. pr. m. pl. (hon.) nom. Slw.ācāri; pkt. mōni Skt. maunin.

YA.

yatīyaṁ (34-2)—religious vow. i.e., sanyasana. Slw. yati-. s. n. sg. acc. Skt. yati—an ascetic; restraint; check; control.

yipaḍuy (63-5)? K. paḍu—a place of refuge for wild animals between stones or in rocks?

yendu (43-3) saying. adv. pp. of en—to speak, to say. T. enru (pp.) See endu. cf. yallīya (51), yādinātha (57), yācāryya (58, 84, 87, 93, 94), yāruvaṇam (59), yaṭṭavidha (86), yadu (95) E.I. XV. 337.
RA.

ramyasuralōkasukakke (20-4)—To the delightful happiness or pleasure of suralōka or the world of gods. Slw. suka-. s. n. sg. dat. see aksimanākkke. Ravicandanum (5-8; 6-8)—s. pr. m. sg. nom. +um. canda <Skt. candra. Slw. Ravicanda.

rāgasankhyāgati . . . . (46-3) ?
rāgadvēṣatamōmalavyapagatar (15-1)—Free from the black dirt of attachment and hatred. Slw. gata-. adj. s. m. pl. (hon.) nom. rājadaṃdamum (62-12)—Also the punishment by kings. Slw. daṇḍa- s. n. sg. nom. +um.

rājapūjyam (32-3)—The honoured of kings. Slw. part of a Skt. śloka.

rājasrāvitam (āge) (5-12; 6-12)—in the shape of a royal proclamation. adj. s. n. sg. nom. I. Ant. VIII. p. 286 has the same expression; also ‘nagara s'rāvitam.’

Rājñīmatīgantiyār (43-1)—s. pr. f. pl. (hon.) nom. rājyava (45-2)—the Kingdom. Slw. rājya. s. n. sg. acc. riṣigiriśilemēl (36-3)—on the rock of the Riṣi (holy) mountain. Slw. śile-. s. n. sg. nom. (adv.) Rēvamagāviganu (8-31)—s. pr. m. sg. nom. u (for um) Slw. gāviga from gāmiga-.

LA.

lakṣaṇavantar (20-2)—those acquainted with the symptoms. Slw. vanta- s. m. pl. nom. But here vanta—the possessor of the knowledge of lakṣaṇas; hence -vanta—-jīna.
lakṣyam (59-1)—fut. p.—to be indicated, to be observed; N. object aimed at, aim, prize, example, disguise.
Lāṃjigēsaramāṃdevarka (1-2)—for the god, Lāṃjigēsara (Viṣṇu). Slw. *sara-* s. n. sg. dat. Te. lāṃja, lāṃjika, lāṃje—a harlot. from Skt. Laṅjikā. Skt. Laṅjikā, Laṅja—a prostitute, a harlot; Lakṣmi; from laṅj—to blame, to dwell, to shine, to ensure.
likitam (20-4)—written. Slw. adj. s. n. sg. nom. from pp. of (Skt) likh—to write, other form: likhitam (8-33).
likhitam (8-36)—written. Slw. adj. s. nom. from pp. of likh—to write.
lekkisādum (58-1)—not reckoning. neg. inf. of lekkisu—caus. of lekka—Tdb. of lēkhā—reckoning + um. Te. lekka—lakṣyamu, lekkiṇcu—to attend to. Tu. lekkiyuṇi—to reckon.
lo . . . . kkalum (64-4)?

Va.
vanado! (52-2)—In the forest. Slw. vana-. s. n. sg. loc.
vandu (inisu) (29-2)—A (little)—numeral adj. sg. nom. qualifying ‘inisu’—this much. vandu for ondu (one). See omdu.
vandu (33-2; 36-1)—having come. adv. pp. of var—to come. In 33-2, vvandu for vandu. T. vandu (adv. pp.); M. vanda; Te. vacci (adv. pp.) Tu. bandu (adv. pp.)?
vvandu (33-2)—having come. Same as vandu (36-1)
varppin (41-2)—by firmness. s. n. sg. instr. (?) M. K. balpin, balupin, baluhin,? T. varppu—firmness,
strength. T. val, vali, valu—strength. firmness. Te. balu—strength. Tel. balupu—strength.
valiyarädili . . . ligalge (4-4) ?
Valliggäme yara (6-6)—Of the people of Valliggäme (from Valligräma.) Other forms Vallirgäme yara,
M.K. Bałagämve (E.C. VII. Sk. 114) (Fleet PSOC1 : Nos. 152-212 inclusive) N.K. Baįlagämi
(Rice). Slw. Valligräme- s. m. pl. gen. cf. Bąlįi-
(E.C. VIII Sk. 100).
Vallirgäme yara (5-6)—Same as Vallirggäme yara.
val (29-1 ; 34-1)—most certainly. Adv. of manner.
Probably from vala—strength (?) Other form valam (35-1) ; valav (-m->-v-) (35-4).
valav (adu) (35-4)—Most certainly. Adv. same as val.
Vasan takumära (8-3)—s. pr. m. sg. nom. Slw.
vrataga! (14-4)—The religious vows ; Slw.vrata-, s. n.
pl. nom. in form, acc. in meaning.
vritaśilananpigunadim (33-1)—by virtue of religious
vows, noble character and devotional acts. Slw.
vrata śila- and guṇa-. s. n. sg. instr.
Vägärá (7-6)—s. pr. n. sg. gen.
Väraṇäsiyälu! (5-13)—at Väraṇäsi. Slw. Väraṇäsi- s!
pr. n. sg. loc. Other form Väraṇäsiva-d-u!
(6-13).
Väraṇäsivadu! (6-13)—at Väraṇäsi.-Slw. oṇäs i - . cf.
Baraṇäs ivada I. Ant. XIX.p. 145 and Baraṇäśiva
• E.I. VII. p. 202 AD. 856. s. pr. n. sg. loc. probably
contamination between Varänäsi and—Siva.
värdhhiya (20-3)—of the ocean. Slw. vardhhi- s. n.
sg. gen.
väli . . . bhāgmā (64-8) ? Slw. bhāga-. s. n.
sg. acc.?
vālu (40-2)—life, living here. s. n. sg. nom. T. vāl, M.
vāl, Tu. bālu, N.K. bālu.
vicitrakanakaprajvalyadim (25-2)—with the splendour of variegated gold. Slw. ०prajvalya-. s. n. sg. instr.

viccheyam (52-1)?—vidye? Slw. s. n. sg. acc. Pkt. viccāya—renunciation?;

viṭṭu (29-4; 34-1)—having given up. adv. pp. of viḍu—to leave. M.K. and N.K. biṭṭu. past. 3. pl. m. viṭṭār (5-6; 6-6) adv. pp. in T. viṭṭu; M. viṭṭu; Te. viḍici.

viṭṭār (5-6; 6-6)—remitted. Past. 3. pl. m. of viḍu—to leave; from this viḍu—to grant. T. viṭṭār. M.K. biṭṭan. N.K. biṭṭar-u. I. Ant. Vol. XIX. P. 145.

vidyullategaḻa (37-1)—of the streaks of lighting. Slw. vidyullate-. s. n. pl. gen.

vittidalli (6-16)—where it is sown. adj. s. n. sg. loc. T.K. vittu. from vittida—pp. of vittu.—to sow. M.K. bittu. N.K. bittu. T. vittu—to sow; a seed. T. vitai—a seed; M. vittu—to sow. a seed; Te. vittu—to sow; a seed. Tu. bittuni—to sow; bitt—a seed.

vidrumādhara Šanta sēnamuniśan (29-3)—The coral-lipped sage, Šāntisēna. Slw. ०muni- s. pr. m. sg. nom.

vidhānadindu (34-2)—In the manner prescribed. Slw. vidhāna. s. n. sg. instr. used as an adv. of manner. See dvādaś adā.

vidhānamukhadin (44- )—according to the rules prescribed. Slw. mukha- s. n. sg. instr.

vinayācāraprabhāvan (36-2)—s. pr. m. sg. nom. Slw. prabhāva-
Vinayadēvasēnamahāmuni (56-3)—s. pr. m. sg. nom. Slw. ०muni.

Vinayāditya satyāśrayaprithivī vallabhar (7-1)—s. pr. m. pl. (hon.) nom. (Vinayāditya, the refuge of G. o. i. 22

viparīta(mge (61-10)—to the exceptional man. Slw. vīparīta-, s. m. sg. dat. voc. vīparītā.
vīparītā (61-7)—the exceptional man (to the Kali age)
Slw. s. m. sg. voc.
vipulaśri Kaṭavapra nalgiriya (44-3)—of the broad holy mountain—kaṭa-, vapra. Slw. vapra—and giri—s. n.
sg. gen. cf. naltapa; nōnpi
vivaralke . . . bbu . . . (4-5) ?
Viśokabhāṭārara (39-2)—s. pr. m. pl. (hon.) gen. Slw. bhāṭāra-.

vīsa—(1) weight of exactly 3 lbs. 1 oz. 4 drs. with the Cālukya of varāha; (2) Weight of 12 ozs. and 2 drs. (1/4 of 1. above). Sanderson in his dictionary gives vīsa—1/16 and vīsa—five seers or the weight of 120 Rupees. This word occurs again in I. Ant. VIII. p. 286.

Vṛṣabhanandimuni—s. pr. m. sg. nom. Slw.
veṭṭaduḷ (25-1)—On the mountain. S. n. sg. loc. Other form beṭṭa-. N.K. beṭṭa. T. vira—to increase Vīru—to be great. verpu—a hill. Tu. boṭṭu—high, lofty.
Veṭṭeḍeguravādigaḷ (māṇākkar)—(30-1). s. pr. m. al. (hon). nom in form, gen. in meaning. veṭṭede—veṭṭa and eḍe—hill and place. Slw. guru-.
Veḍēvalḷīyarā (6-7)—of the people of Veḍēvalḷi-. s. m. (Rice) pl. gen. Other form Veḍēvalḷīyarā (5-8).
(Fleet)

Veḍēvalḷīyarā (5-8)—Of the people of Veḍēvalḷi s. m. pl. gen. (Fleet).
veḷege (5-18; 6-18)—May it grow! Optative. s. n. sg. of veḷe—to grow. To increase. M.K. beḷe—N.K. beḷe. T. viḷai—to grow. M. viḷa-. neg. inf. veḷeyāde (5-16; 6-16).


N.K. Belgola. Velgola is from vel—white; kola—a tank; T. vel and ven—white, kułam—a tank; M. vel, ven—white; Te. vennelagutti—the moon, where ven—white. venna—butter; Tu. bili—white.

velmädadā (22-1)—Probably velmädadā, here māda—a palace, velmāda—a white palace, or velmāda may be the name of a village, where māda is the tadb. of mahādeva. s. m. sg. gen.?

Vēgūra (15-2)—of Vēgūr. s. pr. n. sg. gen.
Vōkuliyānu (8-30) s. pr. m. sg. nom.+ānu (or).

S'A.

ś'ala . . . a . . . munda (7-13) ?
Śantapana (8-28)—of Śantapa. s. pr. m. sg. gen. Slw. Śantapa-. appa—the usual termination of (father) proper names of persons—particularly of of Śaivas, as a term of respect. T. appa, M. appa, Te. appe, abbe, abba, Tu. amme, Probably from Skt. ambā—father. (Kittel) but <ātmā?
Śantararasā (64-1)—of Śantarasa. s. pr. m. sg. gen. See. E.C. VI. introd. p. 10.
[Śantivarmma (Dev. E.I. XI.)—s. pr. m. sg. nom. Slw.]
Śapade (20-4)—by the eurse. s. n. sg. loc. Slw.
Śāsanama (8-28)—the deed or document of gift. Slw. Śāsana.- s. n. sg. acc.
Śikhimēle (21-1)—on fire. Slw. ś’ikhi- s. n. sg. nom. e used as an adv. of place.
Śilātala . . . (59-3) (on) the rock . . . .
Slw. s. n. sg. ?
Śivanile padeān (36-4)—attained the abode (or condition) of happiness. Slw. ś’ivanile+past. 3. sg. m. of pade—to get. with ś’ivanile (happy condition). (nile is not in Kittel). nele—earth. nele—a bode. nila, nilavu—the door frame. T. nilai—state, condition, place. M. nila—place, position. Te nela—place; Tu. nile—firm. Tu. nela—earth.
Śiṣṭajanapriyan (61-1)—Beloved of the good people. Slw. āpriya. adj. s. m. sg. nom.
Śiṣya (11-1. f ; 12-2. m.)—disciple. Slw. s. f. and m. sg. nom. cf. s’iṣittiyar.
Śiṣyar (18-1; 22-1; 23-1; 31-2; 32-1; 50-2)—disciple. s. m. pl. (hon.) nom. slw.
Śiladīm (42-2)—by conduct. Slw. ś’ila- s. n. sg. instr. Śuddhātmasaṁyōddhakar (15-1)—a pure-souled warrior. Slw. o saṁyōddhaka- adj. s. m. pl.’(hon.) nom.
Śubhāṁgade (34-1)—in his auspicious body. Slw. oāṁga-. s.īn. sg. loc.
Śailadu (34-2)—on the mountain. Slw. Śaila- s. n. sg. loc.
Śrī (3-1; 5-1; 11-1; 14-1; 21-1; 23-1; 25-1; 26-1; 27-1; 28-1; 29-1; 30-1; 32-1; 36-1; 42-1; 45-1; 49-1; 50-1; 52-1) Wealth. Prosperity. This is used as an auspicious sign at the commencement of letters, manuscripts and inscriptions; sometimes for the needs of metre.
Śri Agaliya (moniguru vara) (12-1). s. pr. n. sg. gen.
Śri is used as an honorific prefix to the names of eminent and holy persons and places.
Śri Ulliikkalguruvađigal (10-1)—The guru of Ulliikkal.
Slw. guru s. m. pl. (hon.) nom.
Śri Kīrṇāmalapuśpa . . . r (15-4)—strewn with flowers . . . s. m. pl. (hon.) nom.?
Śri Koḷattūra (42-1)—of holy Koḷattūr. s. pr. n. sg. gen.
Śri Jambunāygiри (17-1)—Holy Jambunāyakiyar. Slw. nayaki- s. f. pl. (hon.) nom.
Śri Jīnāmārggar (60-1)—Follower of the Jaina path.
Slw. margga adj. s. m. pl. (hon.) nom.
Śrītāpamān (44-1)—Penance. Slw. ṭapa-. s. n. sg. acc.
Śrī Tīrṭhadagurivaḍigal (9-1)—s. pr. m. pl. (hon.) nom. Slw. Śrītīrththa and guru.
Śrī Dēvācāryya . . . (48-1)—s. pr. m. sg.?
Śrī Navilūr Samghadā (55-1)—s. f. of the holy Navilūr saṁgha. S. pr. n. sg. gen.
Śrī Neḍuboreya (13-1)—of holy Neḍubora. Nēḍubore.
central mound. s. pr. n. sg. gen.
Śrī Pālarāma . . . re (7-9)? S. pr. from Sg?
Śrī Purttiya . . . (58-3) of s’ri Purtti.
Śrī Pūrānvaya Gandhavarmma Namita s’rīsaṁghadā (59-2)—bowed to by Gandhavarmma, the fortunate Lord of Pūra family. Slw. saṁgha- s. n. sg. gen.
Śrīprthivīvallabhamahārājādhirājaparamēs’vara-
bhaṭārar (5-2)—adj. s. m. pl. (hon.) nom. Slw. ṭbhāṭāra-
Śrī Perumāḷu guruvaḍigalā (11-1)—of holy Perumāḷu
guruvaḍigal; perumāḷ—big person? T. perumāḷ.
s. pr. m. pl. (hon.) gen. slw. guru.
Śrī Pogillisēndrakamahārājar (5-3, 6-2).—s. pr. m. pl.
(hon.) nom. slw. ṭrāja-. DKD. p. 292; I. Ant. XIX p. 142.
Śrī Bhaṇṭāraka (18-1)—adj. s. m. pl. gen. Slw.
Śrīmat (1-1; 47-1)—same as Śrī.
Śrīmāt (62-1)—same as Śrīmat.
Śrīmad Gauḍadēvara (40 (a) 1)—of the celebrated Gauḍadēva. s. pr. m. pl. (hon.) gen.

1. See Citravāhana.
2. Alupa King.
3. DKD. p. 309.

Śrīmacitravāhana (3-1)—s. pr. m. sg. nom. Slw.
Śrī Mēghanandimuni (53-1)—s. pr. m. sg. nom. Slw.
Śrīrūpalilādhanaśivavamanahāraśigaḷ (37-2)—the great treasures of beauty, pleasure, wealth and power. Slw. ०rāsi-. s. n. pl. nom.
Śrī Vikramādityabhaṭāraka . . . . (4-2)—s. pr. m. sg.?
Śrī Vijayādityabhaṭāra . . . . (65-2 and 3)—s. pr. m. sg.?

KLISI. App. p. 2; DKD. p. 333.
Śrī Vinayāditya rājāsraya Śrī Prithivīvallabhamahārājadhirāja paramēṣvarabhaṭāra (5-1, 2 and 3)—s. pr. m. sg. nom.

KLISI. App. p. 2; DKD. p. 336.
Śrī Vinayādityarājā śraya Śrī Prithivīvallabhamahārājadhirāja paramēṣvarabhaṭārar (6-1, 2and 3).—s. m. pl. (hon.) nom. See Vinayaditya.
Śrī Śāntarasa (647)—of Śāntarasa. s. pr. m. sg. gen.
Śrī s'ubhānvita Namilūra (57-1)—of the auspicious Namilūr, s. pr. n. sg. gen. Other forms of Namilūr, Navilūr, Nimilūr.
Śrī samgāṅgala (25-1)—of the saṅghas. s. n. pl. gen.
Śrīsamgha . . . . du (46-1)?
Śrīsamghadrulle ( )—in the holy saṅgha, s. n. sg. loc.
Śrīsa . . . . nā . . . . (54-1)?
sakki (83-1; 38); sakṣi (83-1, 38)—witness. s. m. sg. nom. Slw. for sākṣi; a contamination between sākṣi and sakki

sagidu (56-2)—Probably adv. pp. of sagi—to be controlled, to be humbled. This is not found in dictionaries. But there is sugi—to fear; and taggu—to be humbled, saggu—to be humbled are found in Kan and Te. Tu has only taggu—to be humbled. In colloquial speech, saggu—to be humbled, is found. This may become sagu and not sagi. But there is K. tage—to stop, to stun. T. tagai. e>i in Kan. and tagi may have had sagi as in Tu. where s. and t. doublets are found.
saṁghada (44-2)—of the saṁgha. Slw. saṁgha.—s. n. sg. gen; other forms saṁghadā.

saṁgha (42-1, 57-1) of the saṁgha. Slw. saṁgha . . . (40-1)?—saṁgha—s. n. sg. gen.

svarggālayakke (33-4)—to the abode of heaven. s. n. sg. dat. Slw ोālaya.-
sattar (61-10)—died. past. 3 m. pl. of sā(y)—to die. T. cā—to die. past. Šattān M. cā—to die. Te. caccu—to die; pp. caccina. Tu. sāy, sāi—to die. pp. satta.-
satyā . . . nav—(35-3)?
saddhammadā (27-4)—of the holy dharma s. n. sg. gen. Slw. ोdhama-
santu (7-13)? Probably a contracted form of sanditu past 3 n. sg. of sal—to go, to reach. N. K. colloquial speech, santu for sanditu.
saddhammagurusantānān (27-2)—descended from the virtuous gurus. Slw. santāna, s. m. pl.?
sanda (7-11)—pp. of sal—to go, to become famous; past 3. sg. m. sandān (37-4) caus. adv. pr. p.—
salisi. optative: salge; adj. s. sg. sulvon—from fut. p. m.—salva, adj. s. pl. salvor—from fut. p.—salva. adv. salva-vol.

sandân (37-4) — went. past. 3. sg. m. of sal—to go.

samdvigaganatânayân (27-2)—of the Samdvigagana discipline (?) Slw. naya s. m. sg. nom. ?

sanmârgadin (44-3)—correctly, in the right path. Slw. mārga s. n. sg. instr. used as an adv.

sanyâsanaamgrédu (37-3)—adopting sanyâsana Slw. sanyâsana—adv. pp. of key—to do with Sanyâsanaṁ. sanyâsanam (sanyasanam)—abstinence from food; fasting as a form of suicide; it is more or less synonymous with sallékhana and samâdhi.


sanyâsanaamnyõgadol (43-3)—in the yoga of sanyâsanam. Slw. yöga. s. n. sg. loc.

sanyâsanavidhi (32-2)—The rites of sanyâsana s. n. sg. nom. Slw.

samâdhikûdídom (52-3)—Joined samâdhi. Slw. sâmâdhi. past 3. sg. m. of kûdu—to join; adv. pp. of kûdu is found in samâdhikûdi +ē (40-2). T. kûtu—to join; M. kûtu; Te. kûdu; Tu. kûdâvuni—to join. samâdhi is not used here in the sense of concentration of mind as in yôgasûtra, but it conveys the additional sense of a religious vow, known as sallékhana, according to which the Jainas starved themselves to death. This is clearly indicated in “Samâdhisāmarañe prayatitavyam”. cf also Râvišenâcârya’s Padmacarita II. 187: “t masedhim samâsâdyâ kṛtvâ dēhavisarjanam.”
samādhikūḍī (40) (2)—Joining samāḍhi only. adv. pp. of kūḍu (to join) with ē the particle of emphasis) See samādhikūḍidom (52-3)

samāḍhi Neredon (21-4)—accomplished samāḍhi. Slw. samāḍbi. neredon. Past. 3. sg. m. of nere—to complete, to accomplish, in composition with samāḍhi- adv. pp. neredu (59-4); pp. nereda (33-1) T. Nirai—to fill. M. nira. Te. nimdu—to fill (adj. full)—Tu. neryuni, to be full.

sāmpige (63-6)—the sāmpige trees. Slw. sāmpige Skt. campaka—T. Ṣāmpakaṁ; Te. sāmpaṁge. Tu. sāmpige.

sarētivarādor (59-1) ?
Sarppacūlāmanī (60-2)—s. pr. m. sg. nom. Slw. sarppada (21-1)—of a cobra. Slw. sarppa—s. n. sg. gen. sarva . . . n (4-6) ?
Sarvvajñabhaṭṭāraṅ (15-2)—s. pr. m. pl. (hon.) nom. Slw.° raka-
sarvavārihiām (62-6)—Free of all (imposts or taxes) Slw.° hāra s. n. sg. nom used as an adv. Other form—sarvvavārihiā (63-6) (64-6).
sarvvavārihiā (63-6; 64-6)—Free of all (imposts) s. n. sg. nom. used as an adv.
sarvvavādārihiā (7-4)—Free of all imposts or taxes s. n. sg. nom. used as an adv.
salisī (35-3)—paying, giving. adv. pr. p. of salisu—to cause to enter, to bestow, See Sanda. T. adv. ppl. Śalutti. from Śalutti—to cause to enter—to bestow.
Salevugeya (8-28, 30)—of Salevuge. s. pr. n. sg. gen. salge (3-8)—may (he) (or they) enter. Optative. 3. sg. (Pl.) of sal—to go.

salvon (5-17; 6-17)—who behaves (Fleet)—who does (protect) adj. s. m. sg. nom.
salvor (63-23)—Those that go. adj. s. m. pl. nom. o salva fut. p. of sal—to go.
salvavol (21-1)—Like the walking on or passing over s. n. sg. nom. used as an adv. of manner.
sasānada (27-4)? sāsanadi. s. n. sg. loc.?
Sasimati Śṛigantiyar (33-2)—s. pr. f. pl. (hon.) nom.
Ślw. ṣganti.
svarggāṁ (36-4)—to heaven. s. n. sg. nom. in. form, acc. in meaning.
svarggalōkasuhacittāṁ . . . mādhigal-s. n.pl. nom. ?
svarggāgramāṇ (15-4; 25-2)—the top of heaven (the high heaven).—Ślw. ṣgra-. s. n. sg. acc.
svargālayāṁ (43-4)—to the abode of heaven—Ślw ṣālaya—s. n. sg. acc. in meaning. nom. in. form.
svabhāvasaudaryakarāṅgar (57-2)—He of the natural beauty. of body. Ślw. ṣaṅga-. s. m. pl.
(hon.) nom.
svarlokādīn (34-4)—(Rice) Ślw. lōka s. n. sg. instr.? svasti (1-1; 2-1; 3-1; 4-1; 5-1; 6-1; 7-1; 17-1; 18-1; 26-1; 27-1; 34-1; 39-1; 42-1; 45-2; 47-1; 50-1;
62-1; 63-11 and 12; 64-1; 65-1)—s. f. nom. well-being, fortune, success. Hail, farewell used as an adverb at the beginning of a letter, ms or inscription as an auspicious word. A letter is called svastimukhah.
Sāerindum (3-5)—from Sāer. s. pr. f. sg. instr. um
sādhisi (50-4)—having accomplished, adv. pp. of sādhisu—to accomplish from Skt. sādh—to accomplish one’s aim, to reach one’s goal.
sādhu (61-5)—Good, kind, person. Ślw. s. m. sg. nom.
nom. pl. sādhugal; dat. sg. sādhuge.
sādhugal (36-4)—by the good. Ślw. sādhu- s. m. pl.
nom. in form, but instr. in meaning.
sādhuge (61-5)—to the good people. Ślw. sādhu, s. m.
sg. dat.
sādhu-gra . . . radhīran (41-1)—the hero of . . . .
śāndhi vigrahika Śrī Rāmapuṇyaavallabhēna likhitamidam (8-36)—Part of the Skt. portion of the inscription. This was written by Śrī Rāmapuṇya, the minister for peace and war. cf. samdhivigrahilālamam. E. C. V. AK. 127 (1185). sālāmbālatapōgradi (21-2)—In the practice of severe penance. Slw. tapōgra-. s. n. sg. loc. The meaning of sālāmbāla not clearly known. Probably excessive. Kan. adv. sōḍam bāḍam—further, much (possibly from Skt. sōḍham bāḍham—borne very well) may have been in use as sālāmbāla. Cp. SMD. 309. Sōḍambāḍam—much more.
sāsira (5-13 ; 6-13)—Thousand. Slw. Numeral adj. qualifying kavileyum pārvvarumān. sāsira<Śkt. sahasra-
sāsirvvar (25-2)—The thousand (Gods) Slw. sāsir-. s m. pl. nom. cf. orvvan, ēḻnūrvar.
sāsvatam (41-4)—for ever. Slw. Skt. adv.
svādhyāyasampattinim (33-1)—by the wealth of constant study of the scriptures (Outlines of Jainism pp. 131 and 133). Slw. sampattu- s. n. sg. instr.
svāyuḥpramā . . . . yak (34-3)—his own life?
siganu (7-12)?
Śiṅgaṇandiguruvaḍigaṅ (30-1) - s. pr. pl. (hon.) nom simghaman (61-9)—The lion. Slw simgha-. s. n. sg acc.
siddham (33-1 ; 34-1)—nom. n. of the Paśṭ perf. passive and as an equivalent of Siddhi. Siddhi actually occurs in place of Siddham success (pp. = achieved) used as s>rī and svasti at the commencement of inscriptions (I. Ant. X. p. 273.)
siddhiyān (21-4; 53-2)—Perfection. Freedom from laws of Nature. s. n. sg. acc.
siddhasamayan (25-1)—In consonance with the rule of the siddhas. (Jainism by H. Warren p. 67 Outlines of Jainism—pp. 46, 63, 85) adj. s. m sg. nom. Slw. ॐsamaya-
siddhisthan (54-4)—possessor of siddhi or perfection. Slw. ॐstha- s. m. sg. nom (See Heart of Jainism, pp. 96, 104, 108, 262, 271, 274) Sinderagāmigarum (5-11; 6-11)—The people of the village of Sinderā. s. m. pl. nom.+um-.
siri pa . . . vahā . . . (65-22) ?
sirisāmghadā (43-1)—Of the holy sāmgha. Slw. sāmgha- s. n. sg. gen.
sthitadēhākamalōpamārga Śubhamum (34-4)—(to) prosperity of one resembling a lotus in body Slw. ॐŚubha-. s. n. sg. nom.
sthirada (24-3)—of firmness. Slw. sthira- s. n. sg. gen.
supanḍitana (56-1)—a good scholar. Slw. ॐpanḍita- adj, s. m. sg. nom.
suputra . . . lā (7-7)?—of the good son?
suracāpambole (37-1)—Like the rainbow. Slw. cāpa-
s. n. sg. nom+e.
suralōkamahāvibhavasthanan (40-4)—The possessor of the great powers of the gods of heaven. Slw. ॐvibhavastha- adj. s. n. sg. nom. The penulti-
mate—an appears to be superfluous and may be due to the mistake of the engraver. It is also.
possible that -an -an was in use as -in -in for the instrumental in inbinin.
suralōkada (mārggadol) (52-2)—of the world of gods. Slw. ॐlōka- s. n. sg. gen.
suralōkavibhūti (24-3) The splendour of the world of gods. Slw. s. n. sg. acc. in meaning. nom. in form.
suralōkasaukhyada (44-4)—of the happiness of the world of gods. Slw. saukhya- s. n. sg. gen. suravidyavallabhēndrasuravara munibhistutyakalbappināmēl (14-3)—on the top of the mountain, Kalbappu, praised by the lords of heavenly learning. Slw. Kalbappu-.
1. Kalbappinā—s. n. sg. gen.
2. mel s. n. sg. nom. adv.
I may also be taken as qualifying "Carita śrī."
stutya Kalbappinā (14-3)—on the Kalbappu, worthy of praise. s. n. sg. gen.
sedenevaḍesi (dal) (54-1)? Śenavarasarum (3-10)—s. pr. m. pl. (hon.) nom. +um. sesthe ān (7-8)—property, svāstya—s. n. sg. acc. sva asti—land either with a trifling rent or free from tax?
Śokkagāmunḍarum (5-8)—s. pr. m. pl. (hon.) nom. +um. (Rice) sokka from sokku<sorkku—pride.
Śorkkagāmunḍarum (6-8)—same as Śokkagāmunḍarum (5-8) (Fleet) sauukhyasthan (14-4) Possessor of happiness. adj. m-sg. nom. Slw. stha-.
PART III

B. APPENDICES.
PART III.

B' Appendices.

APPENDIX I.

PROPER NAMES.

Agaļi (12), Andugi (5 and 6), Adeyarenādu (19), Amali (5 and 6), Alāmvalḷi (5 and 6), Anes'eti (8), Āryyanāmikā (52), Āluarasar (62), Ugrasēnaguruvadigal (23), Uḷlikkal (10), Uḷlikkal guruvadigal (10), Rṣabhāsēnaguruvadigal (32), Edeyagāmumṇḍar (5 & 6), Edevolāmādu (8), Erevēdi (7), Kappe Arabhattan (61), Kajantūraṇ (21), Kalvappu (33, 34), Kāndarbor (5 and 6), Kāḻavirguruvadigal (31), Kīttūr (22), Kīlga (64), Kīlgāna (62), Kīlū (3), Kucēlam (49), Kundavarmārasa (62), Koṭṭara (12), Koḍakani (7), Koḷattūr (32, 49), Gandhavarmma (59), Guṇaṇatiavvegal (55), Guṇasāgara (62), Guṇasēnaguruvar (12), Candagāmumṇḍa (8), Candragupta (29), Candradēvacāryyanāman (36), Caritaśrīnāmdhēyaprabhu (14), Cittūr (19), Citravāhana (3 and 62), Cendugoli (4), Jelugūr (5 and 6), Tarekādu (31), Tiṟtthadaguruvadigal (9), Thiṭṭagapāṇa (18), Damitāmatī (57), Dallaga (38), Dēva . . . . . khantiyar (42), Dēvereya (8), Dēvācāryya (48), Dhaṇnekuṭṭārevi guravi . . . . . (11), Dharmma Sēnaguruvadigal (22), Nadirāṣṭra (36), Nandimunipā . . . (54), Nandisēnāpravaramuuvaran (37), Namilūr (53), Navilūr (43, 44, 46, 48), Naṣṭappa (8), Nāgasēnaguruvadigal (32), Nāgamatigantiyar (19), Nāyarkhaṇḍa (5 and 6), Nāvalḷi (21), Nirillī (5 and 6), Neḏubore (13) Paṭṭini-guruvadigal (23), Pallavācāri (20), Pāṇapabhaṭṭārar (13), Perumāḻuguruvaḍigal (11), Puṣpasēnācāri (47),
Pegurama (24), Perjediya Modeya Kalapakadaguruvadigal (31), Polikesiarasar (2), Banavase (8), Basantakumara (8), Balađavaguruvadigal (22), Bhadravahu (29), Bhavagamundar (8), Madure (21), Malanur (23), Mahadeviar (62), Mahanantamatiγiantiyar (44), Māra (8), Māviabbegal (51), Meñlagavāsaguruvar (26), Mēghanandīmuni (53), Moḷeūr (5 and 6), Mōniguruvaḍigal (19) Mōniguruvar (12), Māuniyācāriar (50), Rājñimatiγiantiyar (43), Vasantakumāra (8), Vaļiggāma (5 and 6), Vāraṇāsi (5 and 6), Vinayadevasēnanāmamahāmuni (56), Vis’okabhatārar (39), Virasēna Gāmundar (66), Vṛṣabhanandīmuni (53), Veṭṭedeguruvaḍigal (30), Veḍe Vaḷḷi (5 and 6), Vēgur (15), Vokulī (8), Ś’āntapa (8), Ś’antarasa (64) Ś’antisēnamunīśan (29), Ś’rī Jambunāygyir (17), Ś’rīpogillisendrakamahārājar (5), Śrī Rāmapuṇyavallabha (8), Śrīvikramādityabhaṭṭaraka (4), Śrīvinayādityarajāśraya (5), Sarppacūlāmaṇi (60), Sarvvaṇṇabhaṭṭārakar (15), Saluvuge (8), Sasi̊matiγiantiyar (33), Singanandiguruvaḍigal (30), Sindera (5 and 6), Sēnavarasar (66), Sorkkagāmūṇdar (5 and 6).
APPENDIX II.

Proper Names.


1. Names of Kings—
   Ālu-arasar (62), Erevedi (7-6), Kundavarminmarasa (62), Citravāhana (3 and 62), Polikesiarasar (2), Ś'āntarasa (64), Ś'ripogillisendraka-mahārājar (5), Ś'rivikramāditya bhaṭāraka (4), Śrivinayāditya rājās'raya śri-prāthivivallabhamahārājādhirāja paramēś'vara bhaṭārara (5), Śenavarasar (66).

2. Names of Queens:—
   Mahādēviyar (62).

3. Names of Warriors:—
   Kappe-Arabhaṭṭa (61), Kāndarbor (5 and 6), Nāgenṭṭan (3).

4. Names of Monks:—
   Ugrasēnaguruvaḍigala (23), Uḷlikkalguruvaḍigala (3), Rṣabhasēnaguruvaḍigala (32), Kajantūran (21), Kālāvirgguruvaḍigala (31), Kucēlam (49), Gandhavrmman (59), Guṇasēnaguravar (29), Candragupta (29), Candradēvācāryyanaman (12), Tīrtthadaguruvaḍigala (9), Caritaś'rīnāmadhēya prabhu (14), Dēvācāryya (48), Dharmasēnaguruvaḍigala (22), Nāgasēnaguruvaḍigala (32), Nandimunipā . . . (54), Nandi-sēnaprapavara Muni varan (37), Paṭṭiniguruvaḍigala (23), Perumālu-guruvaḍigala (11), Pānapabhaṭṭarar (13), Puṇpasēnācāri (47), Pegurama (24), perjediyaodemayakalāpakada guruvaḍigala (31), Bāladēvaguruvaḍigala (22), Bhadra-vāhu (29), Mellagavāsaguravar (26), Mēghanandimuni.
(53), Möniguruvaḍigaḷ (19), Möniguruvaḷ (12), Mauniyacāriyar (50), Vinayadēvasēna nānamahāmuni (56), Viṣṭokabhaṭṭarar (39), Vṛṣabhanandīmuni (53), Veṭṭede-guruvaḍigaḷ (30), Sāntisēnamunīś'an (29), Sarppacūla-maṇi (60), Sarvajñabhaṭṭārakar (15), Singanaṇḍiguruvaḍigaḷ (30).

5. **Names of Nuns:**
   Āryayanānīkā (52), Guṇāṇatiaavvegal (55), Damitāmati (57), Déva . . . . . khantiyar (42), Dhanṇekuttarēvīguravi (11), Nāgamatīgantiyar (19), Prabhāvati (57), Mahānautāmatīgantiyār (44), Māviab-begaḷ (51), Rājñīmatīgantiyār (43), Śri Jambunaygir (17), Sasimati śrīgantiyār (33).

6. **Names of Merchants:**
   Āneseti, Dēvereya, Naṭappa, Basantakumara, Sāntapa (8).

7. **Name of the blacksmith:** Vasantakumāra (8)

8. **Names of Landlords:**
   Edeyagāmunḍar (5 and 6), Cāndagamunda (8), Bhāvagāmunḍar (8), Māra (8), Mōleyūramaniyagāmunḍar (5 and 6), Vīrasēnagāmunḍar (66), Vōkuḷi (8), Sorkkagāmunḍar (5 and 6.)

9. **Names of writers of inscriptions:**
   Pallavācāri, Śri Rāmapuṇaya vallabha (8), (20).
   About the names ‘Dallaga (38)’ and ‘Nārāyanāyyaṁgaḷ’ (66) the details are not known, as the inscriptions are incomplete.

10. **Names of Places:**
    Agalī (12), Ḍṇugī (5 and 6), Amali (5 and 6), Alamvāḷī (5 and 6), Uḷīkkkal (10), Kaḷbappu (kaḷvappu), (33, 34), Kīṭṭur (22), Kilga (64), Kīḷu (3), Kilgāna (62), Koṭṭara (12), Koḍakāṇi (7), Koḷattur (32, 49), Cittūr (19), Cendugoli (4), Jeḷugūr (5 and 6), Tarekādu (31), Thiṭṭagapāna (18), Navilur (43, 44, 48, 46), Nāvaḷḷi
(5 and 6), Nīrilli (5 and 6), Neḍubore (13) Banavāse (8) Madure (21), Malanūr (23), (66), Moḷeūr (5 and 6), Vāraṇāsi (5 and 6), Vālīggāma (5 and 6), Veḍevaḷḷi (5 and 6), Vēgūr (15), Sinderā (5 and 6), and Saluvuge (8).

11. Names of Countries:

Adeyere-nāḍu (19), Eḍevolal-nāḍu (8), Nadirāṣṭra (36), Nāyarkhaṇḍa (5 and 6).

The name of Namīl-ur (the peacock village) is translated into Skt. as Mayūra-grāma (52, 57.)
APPENDIX III.

VERSE INSCRIPTIONS.

Of the 66 inscriptions, 22 are in verse.

Inscriptions 35, 41, 46, 51, 54 seem to be in verse, but the exact nature of the metre cannot be ascertained on account of the missing words. 46 seems to be in Śārdūla or Matteśha vikriṇītvṛtta- a samapāda metre in Skt.

Of the 22 verse inscriptions, 61 is in Kanarese metre tripadi1, excepting the first stanza. It is a metre of three lines; each line differs from the other in length and in the number of moras (or mātrās); there is alliteration of the second letter of each line.

The distribution of moras in each of these three lines is:—

1. 20 moras in 4 feet.
2. 17 moras in 4 feet.
3. 13 moras in 3 feet according to Nāgavarmma.

But the 2nd foot has more than 18 moras here in the third and fourth stanzas.

This is a viṣamapādavṛtta in Kanarese.

The other stanzas are all in Skt. metres. They are.—

<table>
<thead>
<tr>
<th>Name of vṛtta.</th>
<th>No. of the inscription where it is found.</th>
</tr>
</thead>
<tbody>
<tr>
<td>utpalamāle (203)²</td>
<td>20, 52.</td>
</tr>
<tr>
<td>campakamāle (206)</td>
<td>40, 53.</td>
</tr>
</tbody>
</table>

2. A descriptive account of these vṛttas is given in Nagavarma's Karpātaka Chandombudhi. The number in brackets against the names of the vṛttas refers to the verse wherein its lakṣana or characteristics are given in the book referred to above.
Name of vṛtta.

<table>
<thead>
<tr>
<th>No. of the</th>
<th>inscription where it is found.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. mamgaḷam (185)</td>
<td>... 57.</td>
</tr>
<tr>
<td>4. mattēbhavikriḍita (202)</td>
<td>... 33, 34, 44, 45, 50.</td>
</tr>
<tr>
<td>5. mallikānāle (194)</td>
<td>... 29.</td>
</tr>
<tr>
<td>6. mahāsragdharā (210)</td>
<td>... 14, 36, 37.</td>
</tr>
<tr>
<td>7. vamśastha (150)</td>
<td>... 57.</td>
</tr>
<tr>
<td>8. vasantatilaka (171)</td>
<td>... 49.</td>
</tr>
<tr>
<td>9. śārdūlavikriḍita (200)</td>
<td>... 15, 21, 25, 60.</td>
</tr>
</tbody>
</table>

The characteristics of each of these metres are the same as those in Skt. except the alliteration (prāsa) of the second letter in each line in Kanarese. These are all samapāda vṛttas or stanzas having four lines of equal length.

The following verses do not conform to the description given above:—

Inscription 36—1st line—words missing.

36.—ll. 1, 3 and 4 defective—words missing in 1 and 4, and more words in l. 3.

59.—1st line defective because of long ē. There are only three lines.

63.—ll. 2 and 3 are defective—words missing in 1 and 4; two mātras are in excess.

In alliteration, there are short and long letters, bindu and double consonants. When analysed, the following types of alliteration are found:—


1. Chandombudhi 43 to 50.
2. Long letters (guru): (by nature or position.), 15, 20, 21, 25, 29, and Badami (1), 56, 60 1 (2 and 3).
Later writers on prosody call 1, 2, 3 and 4 simhaprasa, gajaprāsa, vrṣabhaprāsa and hayaprāsa respectively.

In 34 the consonants of a varga are treated as prāsa letters.

The later writers call this ‘vargōdita’ prāsa.¹

In 25 there is the alliteration of the first two letters of each line, which is called by later writers ‘dviprāsa.’²

The prāsa in 36: the last two lines have -di- and -ra-instead of -na of the first two lines. This is defective, according to later Kanarese writers.

---

1. Chandombudhi 56.
2. Do 65.
APPENDIX III.

FIGURES OF SPEECH IN THE INSCRIPTIONS.

The following alāṃkārās are found:—

A. upamālāṃkāra (simile)\(^1\) 21, 34, 37.

B. Rūpakālāṃkāra (metaphor)\(^2\) 14, 15, 20, 29, 33, 35, 44.

1. KVV. 159; KRM. III 59, et seq.
2. KVV. 161; KRM. III 12, et seq.
APPENDIX IV.

Skt. Verses in Kanarese Inscriptions.

In the following inscriptions, Skt. ślokas are found:—

8, 32, 58, and 62.

1. In 8. The first 26 lines; lines 31-36.
Nāgasēna managham guṇādhikam
In 32, Nāganāyakajitāri maṇḍalam
rajapūjyamamalam śriyāmpadam.
kāmadam hatamadam namāmyaham.

This is in praise of Nāgasēnaguruvaḍigaḷ who ended his life by Sanyāsanavidhi.

2. In 53. Mayūraggrāmasaṁghēsyā,
    saundaryyā Āryyanāmikā
    Kaṭapragiri śailēca
    sādhitasya samādhitah.

There are a few words missing in this inscription. The name of the person who ended his life is not found.

3. In 58 grāme Mayūrasaṁghēsyā,
   Āryyikā Damitāmatī
   Kaṭvapragirimadhyasthā
   sādhitā ca samādhitā

The death by sanyāsana of a lady is referred to here. The name cannot be made out as the word is only ‘Damitāmatī . . .

In 8, the history of the grantor is narrated in Skt. in the first 26 lines. In ll. 35 and 36
“Mahāsāndhi-vigrabika śrī Rāmapuṇyavallabhēna
likhitamidam ś’asanam.”
In the Taṭṭukōṭi inscription of about 700 A.D. (62) the following Skt. śloka appears after the first Kan. stanza:

varan tējasvinō mṛttyur
na tu mānāvakaḥāṇḍanaṁ
mṛttyus tatāṣaṇikō duhkham,
mānabhaṁgam dinē-dinē.
APPENDIX V.

INDO-ARYAN LOANWORDS.

The following Indo-Aryan loanwords are found in these inscriptions.

A. 1. ayya<ārya (SMD. 270, 232)\(^1\); 2. avve, abbe<ambā 3. appa<ātmā 4. ācāri<ācārya (SMD. 254); 5. īsara<īśvara (SMD. 253, 281); 6. kavile<kapile (SMD. 258); 7. khanti, ganti<gantri (SMD. 261); 8. gōsiga<ghōṣika; 9. canda<chanda (SMD. 255); 10. canda<candra (SMD. 261); 11. Janna<yajña (SMD. 269); 12. Jede<Jaṭe (SMD, 255, 271); 13. tapaccale<tapacchalā? (SMD. 255); 14. tāṇa<sthāna (SMD. 257, 278, KSS. 149); 15. dēgula<dēvakula (SMD. 295); 16. dhone<drōṇi (SMD. 261, KSS. 154); 17. nisidige<niśēdhikā (SMD. 254); 18. paḍi<prati (SMD. 261); 19. baṭa<bhaṭṭāraka, bhaṭāra<bhartā, bhartāra; 20. bhanta<bhakta (SMD. 295); 21. māṇākka<māṇavaka; 22. menasu<marica (SMD. 282); 23. mode<munja (SMD. 282, 285 ?); 24. riṣi<rṣi (SMD. 268, KSS. 159); 25. visa<vimsā; 26. sakki<sākṣi (SMD. 254, 262, 270); 27. sasimati<s’aś’imati (SMD. 254); 28. sāsira<saḥasra (SMD. 254); 29. singa, simgha<simha (SMD. 263); 30. sīri<s’rī (SMD. 254, KSS. 147); 31. setṭi<s’rēṣṭhin (SMD. 254, KSS. 138).

These are treated as tadbhavas\(^4\) or words corrupted from Skt. by later grammarians. But such a modification of Skt. words in Kanarese is not

---

1. The number within brackets gives the sutra which explains the formation of the form.

2. K.R.M. uses this word in II 53 (K.B. Pathak’s Edition) and II 55 in the Madras University Edition, but K.R.M. is a translation of Dandin’s Kavyadars’a and this verse corresponds to tadbhava used in that Book I 32-37, in a different sense. See SMD. 235, KSS. 138-160.
possible as can be seen from B. infra. Further, these words are found in Pkt. in almost the same form. Hence the loans are from Pkt. and not from Skt. though no Kan. grammarian has stated that these are Pkt. loans. The rules framed by Kan. grammarians are practically translations of the sūtras of Prakṛtaprakāśa with slight modifications to suit the genius of the Kan. language.

These Pkt. lws. came into Kan. when Pkt. was a spoken language in the Kanarese country¹: (a) The existence of Aśoka's inscriptions (1) at Brahmagiri, Śiddāpura and Jaṭinga Rāmes'vara Hill in what is now the Mysore State; (2) at Pālkiguṇḍu and Gavi-maṇṭha² in what is now the Hyderabad State (Deccan) with later Kan. inscriptions on the other side of the same rocks; (b) the existence of Pkt. inscriptions at Malavalli (E. C. VII. Sk. 263) and (c) the prevalence of Jainism in South India before the spread of Buddhism, show that Pkt. was used as a spoken language in South India about the third century B. C.

Gōsiga, dēgula and nisidige represent the loans from an earlier stage of Pkt.; baṭa shows the characteristic tendency of the Kan. language to shorten long consonants; in bhaṁta and sīṃgha, aspirates are retained; the nasal of bhaṁta is noticed by later grammarians, but is left unexplained (N. K. bhatta and batta.)

B. 1. nāgir<nāyakiyar; 2. nitta<nitya; 3. parūt<parvata; 4. Banavāṣi<Vanavāsi; bēgam<vēgam; 5. mātār<mātrā; 6. māriyādē<māryādā; 7. māsēna<mahāsēna (SMD. 291); 8. mōn<mauni (SMD. 252); 9. riśi<rṣi, probably contamination between Skt. rṣi and Pkt. risi; 10. s'iśittiyar<s'iṣya+ittiyar; 11. sāṃgha.

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"ā paritōśād viduṣām na sādhu manye prayōga Vijñā-nam."

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(api tu)

"kleśaḥ phalēna hi punar navatām vidhatte"

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