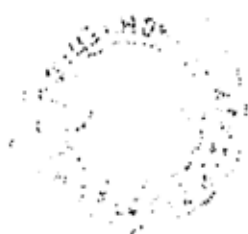


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STUDIES IN DRAVIDIAN PHILOLOGY—No 1.

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A GRAMMAR
OF THE
OLDEST KANARESE INSCRIPTIONS

BY

A. N. NARASIMHIA, M.A., L.T., Ph.D. (London)

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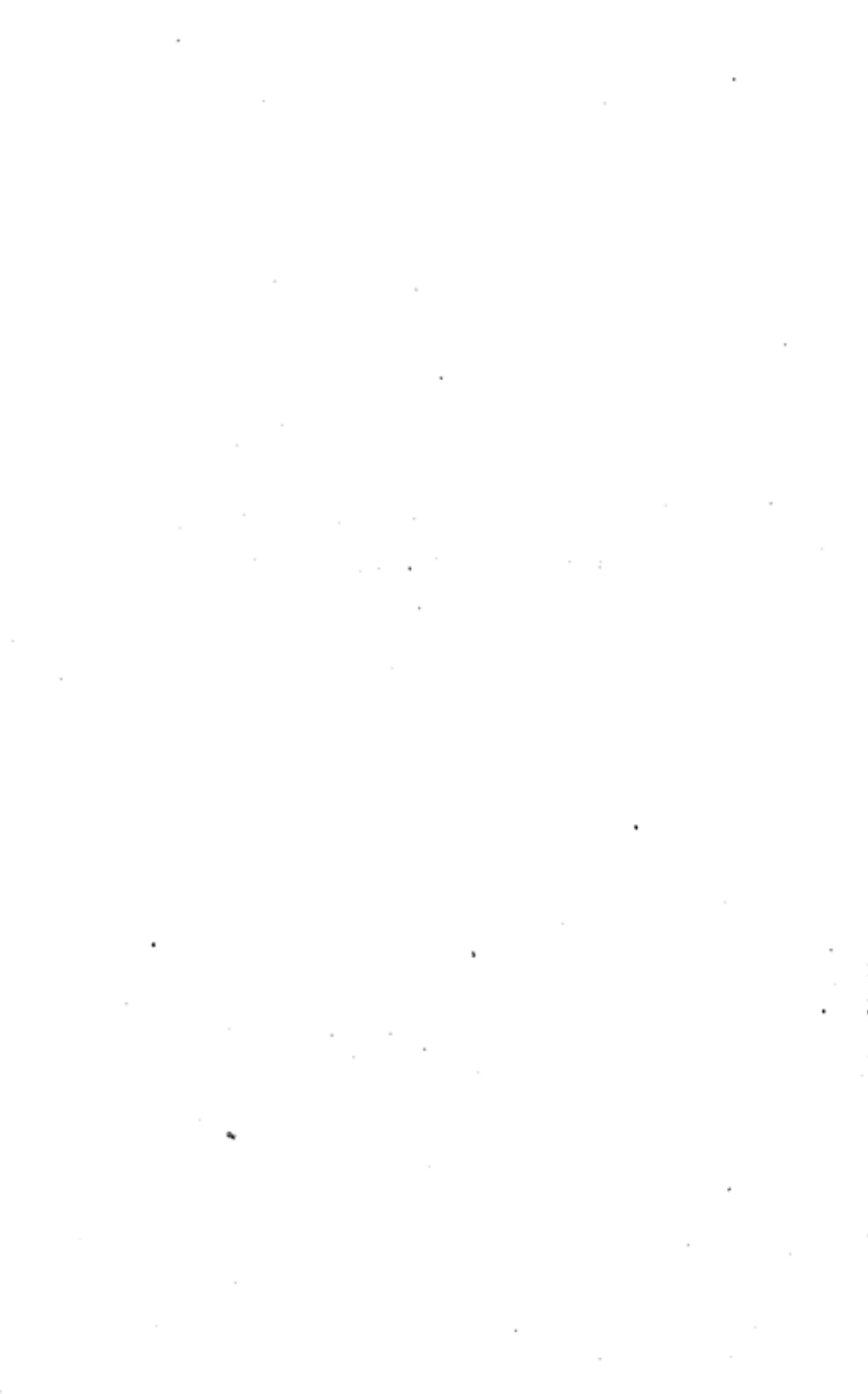
**A Grammar of the Oldest Kanarese Inscriptions,
including a Study of the Sanskrit and
Prakrit Loan Words.**

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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 *Rajakaryapravina* 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 title of the Thesis : A Grammar of the Oldest Kanarese Inscriptions, with a study of the Sanskrit and Prākṛt loan-words.

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 Halmiḍi, a village about five miles to the north-west of Bēlūr, Hassan District, Mysore State, S. India. (*Vide* 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 iṣṭadin nābhimūladoḥ kaḥaḥaya pām-
 gina vol śabdadravyam
 janiyisugum śvetaṁ adara kāryam
 Śā'bdaṁ

tanu vādyam nālige vā-
 dana daṇḍam karṭṛv ātman
 avana manōvr-
 ttinimittam āgi śabdaṁ
 janiyisugum dhavaḥavarṇam akṣara-
 rūpaṁ

vyākaraṇadinde padaṁ ā
 vyākaraṇāda padaṁ artham
 arthade tattvā-
 lōkam tattvālōkadin
 ākāṁkṣipa mukṭiy akkum
 ade budharge phalaṁ

—KES'IRĀJA.

CHIEF ABBREVIATIONS, ETC.

(a) TITLES OF BOOKS, JOURNALS, PERIODICALS, ETC.

A.J.P.	American Journal of Philology.
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.
J.R.A.S.	Journal of the Royal Asiatic Society, London.
J.Bom.Br.	Journal of the Bombay Branch of the
R.A.S.	Royal Asiatic Society.
Kan.	Kanarese.
K.B.B.	Karṇāṭaka Bhāṣa Bhūṣaṇa.
K.G.	Kittel's Grammar of the Kannaḍa Language.
K.K.C.	Karṇāṭakakavīcarite 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. Karnāṭaka S'abdānus'āsana
 by Bhaṭṭakalaṅka.
- K.V.V. Karnāṭaka Kāvyaśāloka by Nāga-
 varma.
- L.S.I. Linguistic Survey of India. Vol. IV.
- N.D. The Nepali Dictionary.
- 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'abdamānidarpaṇa by Kēs'irāja.
- S.S.D.I. Some S'aka Dates in Inscriptions by
 A. Venkaṭasubbiah.
- T.H. Tamil Handbook by G. U. Pope.
- 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 Sūtras 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.
6. adv. pp. - adverbial past participle.
7. conj. - conjunction, conjunctive.
9. dat. - dative.
10. dem. - demonstrative.
11. D.P.P. - declinable past participle.
12. f., fem. - feminine.
13. fut., ft. - future.

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.
26. p., part. - participle.
27. pers. - person.
28. pl. - plural.
29. pl. (hon.) - honorific plural.
30. pp. - past participle.
31. pr. - present.
32. pr. Drn. - primitive Dravidian (hypothetical).
33. pr. Kan. - primitive Kanarese (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. - Prākṛit.
 Plw. - Prākṛt loan-word.
 Skt. - Sanskr̥t.
 Slw. - Sanskr̥t loan-word.
 T. - Tamil, O. T. - Old Tamil.
 N.T. - New Tamil.
 Te. - }
 Tel. - } 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. ω T. ϖ Te. ω ; *l* for O.K. ω and T. and M. φ ; and *-t-* for alveolar *-t-*.



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 treatises¹ on Old Kanarese, based on the ancient literary works. Occasional references to grammatical points are found in a work on rhetoric, "Kavirājamārga" by Nṛpatuṅga (877 A.D.). Western scholars have written grammars in English on Kanarese. John Mc Kerrell 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 Tulu. It is Dr. F. Kittel who wrote the most systematic and complete

1. (a) *Karṇāṭaka kāvyāvalōkana* by Nāgavarmma—C. 1045 in 96 Kanda verses with illustrations in verse—given as the first chapter of his work on rhetoric.

(b) *Karṇāṭaka Bhāṣā Bhūṣaṇa* by Nāgavarmma, C. 1045 in 269 Sūtras in Sanskrit with a Sanskrit vṛtti or gloss and illustrations.

(c) *S'abdamanidarpaṇa* by Kēs'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) *Karṇāṭaka S'abdānus'āsana* by Bhaṭṭākaṣaṇka (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 references¹ to the grammatical forms in the old Kanarese inscriptions.

Such references to the old Kanarese inscriptions are very few compared with those to old kāvya. 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 kāvya 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 scholars¹ 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 *Archæological 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;
3. The Journal of the Bombay Branch of the R.A.S.;
4. The Journal of the Mythic Society;
5. The Mysore University Magazine (Kan.);
6. The Karnāṭaka Sābitya Paṛiṣat Patrike.

1. S. Levi. I. Ant. XXXIII, p. 12; Hultzsch, J. R. A. S. 1904; p. 601. Grierson and Sten Konow. L. S. I. Vol. IV, p. 365; Dr. L. D. Barnett: Journal of Egyptian Archaeology, April 1926; Dr. R. Shamasastri: M. A. R. 1926, pp. 10-14; S. Srikantaiya: Mythic Society Journal, July 1928; M. Gōvinda Pai: Prabuddhakarnāṭaka, Vināyakana sañcike, 1929.

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 (Gaṭṭavāḍi). 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 (Tagadūr). Rice thinks that the date is incorrect: EC. 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, haḷakannaḍa 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 Avinīta may have been a boy king in 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.
 { Nāgamangala plates, Vol II. p. 155.
 { Mallohalli grants, Vol V. 133.
 { I Ant. Vol VII. p. 101. No. 38.

(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. [E.C. 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.

<i>No. in Trans- literation of the Text</i>	<i>Source</i>	<i>Date A.D.</i>	<i>Whether plates are available</i>
1.	I.A. X. p. 60 Bādāmi	...	578 Yes
2.	E.C. VII. S.K. 10	...	C. 640 ...
3.	E.C. VI. Kp. 37	...	C. 675 ...
4.	E.C. VII. Sa. 79	...	C. 680 ...
5.	E.C. VII. Sk. 154	...	C. 685 Yes
6.	I.A. XIX. p. 143	...	C. 685 "
7.	E.C. VIII. Sb. 15	...	C. 690 ...
8.	E.C. VIII. Sb. 67I	...	692 Yes
9.	E.C. II. 5	...	C. 700 ...
10.	" 6	...	"

1. E.I. XV. 6.

<i>No. in Trans- literation of the Text</i>	<i>Source</i>	<i>Date A.D.</i>	<i>Whether plates are available</i>
11.	E.C. II 7	...	C. 700
12.	" 8	...	"
13.	" 9	...	"
14.	" 12	...	"
15.	" 13	...	"
16.	" 17	...	"
17.	" 18	...	"
18.	" 19	...	"
19.	" 20	...	"
20.	" 21	...	"
21.	" 22	...	"
22.	" 24	...	"
23.	" 25	...	"
24.	" 26	...	"
25.	" 27	...	Yes
26.	" 28	...	...
27.	" 29	...	...
28.	" 30	...	"
29.	" 31	...	Yes
30.	" 32	...	"
31.	" 33	...	"
32.	" 34	...	Yes
33.	" 76	...	Yes
34.	" 77	...	...
35.	" 80	...	"
36.	" 84	...	"
37.	" 88	...	Yes
37(a).	" 89	...	"
38.	" 91	...	"
39.	" 92	...	"
40.	" 93	...	"
40(a).	" 94	...	"
41.	" 95	...	"
42.	" 96	...	"
43.	" 97	...	"
44.	" 98	...	Yes

<i>No. in Trans- literation of the Text</i>	<i>Source</i>	<i>Date A.D.</i>	<i>Whether plates are available</i>
45.	E.C. II 99	...	C. 700
45(a).	" 101	...	"
46.	" 102	...	"
47.	" 103	...	"
48.	" 104	...	"
49.	" 105	...	"
50.	" 106	...	"
51.	" 107	...	"
52.	" 108	...	"
53.	" 109	...	"
54.	" 111	...	"
55.	" 112	...	"
56.	" 113	...	"
57.	" 114	...	"
58.	" 115	...	"
59.	" 116	...	"
60.	" 445	...	"
61.	I.A. X. 61 Bādāmi	...	"
62.	E.C. VI. Kp. 38	...	"
63.	" Kp. 39	...	"
64.	" Kp. 40	...	"
65.	E.C. VIII. Sb. 411	...	"

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,

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:—

Fleet (1890). line	Rice (transliteration 1902)	Rice (Kan. version)
3. -tārar	-tāra	tāra
4. Jedugūr	Jelugūr	Jelugūr
4. ālgeyān	ālgeyan	ālgeyān
6. poraḷumān	porudumān	porudumān
6. valliggāmeyarā	vallirggāmeyara	vallirggāmeyara
7. dāsadiyum dēvadiyum	dāsadiyum dēvadiyum	dāsadiyum dēvadiyum
8. Alavalliyarā (perhaps with anusvāra dēvadiyum)	Alamvalliyarā dēvadiyum	Alamvalliyarā dēvadiyum
9. Sorkkāgā- mundarūṁ	sokkagāmunḍa- rūṁ	sokkagāmunḍa
10. molejarā- maṇiya	moleūrāmaṇiya-	mole ūra maṇiya
11. mukhavāge	mukhamāge	mukhamāge
12. aḷivōn	aḷivōn	aḷivōn
13. vāraṇās' ivaḍuḷ	vāraṇās'iyalul	vāraṇās'iyalul
15. Saṁyuktan	Saṁyutan	Saṁyutan
17. -tī (rtham) gaḷ	-bhāgigaḷ	bhāgigaḷ
18. āppār	āppōr	āppōr
19. velege pārvvarum	veleg ā pārvva- rūṁ	veleg ā pārvva- rūṁ
19. taṇige	taṇige	taṇige (ge)

Rice (1902) knew Fleet's version of it. But Rice is wrong in writing alivōn for alivōn 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-Arabhaṭṭan; 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. Maṅgaḷisa (I.Ant. X. 60, P. - SOCI. No. 40)
2. Polikēsiarasar¹ (I.Ant. VII. p.211).
3. Citravāhana.¹
5. 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. S'āntarasa.
65. Vijayāditya (I.Ant. IX.; P.S.O.C.I. 76, 126, I30; I.A.X. 60)

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

6. Pogilli of Sendraka family (P.S.O.C.I. No. 152; I.Ant. Vol. XIX. p. 144).

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.



History of O. K. p. (ಪ).

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

pālī (hālī), pārvvarumān (hāruvarannu), pālum (hālū), pāvu (hāvu), pin (himde), pirigum (hiri), pulla (hullannu), puḷu (huḷu), pūṇi (hūṇu, obsolete), peran (hēra, hora), perjeḍiya (hejjeḍe), pelcuge (heccu), periyā (hīriya), pēlda (hēlida), pokka (hokka), pogevoḡi (hogahōgi), pomgoḷ- (homgoḷ-), podeda (hodeda), 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.

1. C.D.G. pp. 156 and 157.

2. K.G. Sections 64, 184, 223, 224, 370.

3. N.K. equivalent in brackets.

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), uḷihim (1172), Biluhunāḍu (1175), aḷihidaḍe (1175), hōharu (1175), Tōraha (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, maṭhas 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 paṭṭana is found as haṭṭana (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: hiṁdu, hiṁgu, huḷu, hūḍu, heccu, hēḷu, hōgi, hōḍa, hōhanu, baha, taha, iha.

Which is earlier, Pr. Drn.* -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 Kanarese. Pr. Drav. * -p- > -v- in Kanarese, 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-.

eḍevidiyal (40-3); Eḍevolalnāḍu (9-28), pogevoḡi (3-7), mūvetmūrā (3-6), maṁjuvōl (37-1), biṭṭavol (61-9), salvavol (21-1).

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

This change is very common in the later inscriptions:

800-900:—800. Kīrtivura, EC. VII. SK. 283, (888) kavile, EC. I. 2. (890), pervoḷala (71) E.C. IV. Yd. 60, Paḡantevaḷḷame (25) EC. IV. Yd. 60. Permanaḍivaṭṭamgaṭṭi EC. I. 3.

900-1000:—900. Turuṁdavoḷala EC. IV. HG. 110, (900). paraveṇḍiraṇṇan EC. II. 448, (990). marevokkara (12) EC. III. My. 36.

1000-1100:—1057. devalōkakke vōdaḷ (27) EC. IV. HG. 18, (1070). Posavalli (5 and 6) EC. I. 50, (1085). Mōkkavērggaḍe EC. VII. Sh. 10.

1100-1200:—1104. pēmpuvetta (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 } 1'15.
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, baradāri, harige, havaniṣu, haḷadi.

ā. hāku, hāḍu, hārayke, hāre, hāvu, hāsige, hāsu.

i and ī. hiṭṭu, hiḍisu, hittiāle, hīre, hīju.

u. huggi, huḍuga, huṇṇu, huḷu.

ū. hūje, hūḍu, hūṇu, hūvu,

e. heḍḍa, heṇike, heḍe, hemmike.

ē. hēḍi, hēsike, hēju.

o. hogu, homge, hottu, hondu, horisu, hosalu, holle.

ō. hōgu, hōlu, hōlisu, hōlu.

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., oḍe (- to break), > hoḍe, whereas hoḍe is restricted to mean 'to strike with something' (transitive).

-pp- of verbs and participles had already become -p- by 1004 A.D., as Naḍihidar shows. Naḍahidar is < Naḍapidar < Naḍappidar, Vbl causative past. 3. pl. m. of naḍappu. cf. muḍippidar in these inscriptions. But the causative suffix is found as -p- in kaḷupe 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, hōhan is also found; this suggests that the -pp- of pōppan, becomes hōhan, indicating that -pp- after a long vowel is converted into -h- sooner than -pp- after short vowels. But from naḍahidar (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, apār (apar) from āppār, appār is found. The tendency developed and this single -p- > -h- in the inscriptions in 910; particularly after long

1. From pp. SMD. 232-233.

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 naḍahidar sattarendu EC. I. 46.
 1172 uḷihim EĪ. XV. Maḍagihāl.
 1175 aḷihidaḍe EC. I. 65, 1182, hōha (48)
 EĪ. XIV. Kurugōḍ.
 1218 hōharu appa EC. IV. Hg. 23.
 1223 ... hōhāga (6) EC. VII. Sk. 175.
 1229 ... aḷuhidava (12) EC. IV. Gu. 19.
 1282 appa (19) EC. II. 334.
 1295 kondaṁtaha (11) EC. IV. yl. 44.
 1300 baharu (37) EC. III. TN. 98, ilīhikottu
 (27), baha (35).
 1317 aḷihida (26), hōharu (30) EC. IV. Ch.
 116.
 1361 hōharu (31) (25) bahev, uḷḷaṁtaha (19)
 EC. II. 344, bahēvu (16) EC. III.
 Nj. 117.
 1370 iharu (15), hōharu (16) E.C. IV. Ch. 97
 1376 hōhāga (8) EC. VII. Sk. 57.
 1390 hōharu E.C. I. 39.
 1391 hōharu EC. IV. yd. 1.
 1392 appudakke (21) EC. VII. Sh. 11.
 1406 aḷupidavam, EC. III. Sr. 105.
 1409 bahev (79), antaha EC. II. 255, aha
 EC. VII. Sh. 70.
 1431 bahiri (53) EC. VII. Sh. 71.
 1437 hōharu EC. III. Ml. 4.
 1444 hōhanu (11, 12, 13) EC. IV. Yd. 7.

1. SMD. 232.

2. C. D. G. p. 157.

- 1477 hōharu (28), bahiri (20) EC. III. Md. 77.
 1484 hōharu (18), baheu (21) EC. IV. Ng. 59.
 1500 ... hōharu EC. II. 395.
 1500 hōguvaru EC. II. 340.
 1517 . . hōharu (10, 11) EC. III. My. 5.
 1539 bahēvu (7) EC. II. 225, bahenu (13)
 EC. II. 224,
 1544 appa (12), hōvaru (35) EC. I. 10.
 1550 bahadu (15), hōharu (19) EC. III. My.
 50.
 1557 .. hōha (38) EC. VII. Hg. 9.
 1564 kaḷuhi (8), yihan (14) EC. IV. Yl. 29.
 1576 bahiri EC. IV. Yd. 59.
 1620 alupidavanu (13) EC. III. My. 17.
 1645 yiha, EC. IV. Ch. 124.
 1650 yiruvadu EC. IV. Yd. 40.
 1663 bahari (53) EC. III. My. 13.
 1670 bahiri (20) EC. IV. 1 and 9, 119.
 1672 bahudu EC. VII. Sk. 213,
 1678 ... baha (25) EC. III. Sr. 94,
 1593 yihadu EC. I. 11.
 1753 .. yiha EC. IV. Ch. 128.

Further, O.K. antappa, intappa, entappa have > antaha, intaha, entaha, in M.K. in N.K. anthā, inthā, enthā, and sometimes antha, intha and entha. This change can be explained thus:—

antaha > anthaa by Metathesis, later anthā, and often antha. Similarly for intaha and entaha 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 anta-
 ham < antappam > annam. > Siḍilannam Singa-

dannam 'a man like the thunderbolt, one like a lion. (SMD. 160.) Cf. annam - ಎರಗಿ SMD. p 293.

But this annam < antaham through anta-am, antam and by assimilation, annam. The meaning is antappam 'he who is like.' Similarly inthā, anthā, > inna, anna. In N.K., when anthā, inthā, 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); paḍḍe (maturity); paḷaka (practice, habit); pāḍu (experiencing difficulty); pāpa (a small child); pālu (a share); peḍasu (hardness), pōṭṭare (a hole in the trunk of a tree); pōkari (a profligate); pōṭi (joining); pōṇisu (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'; heṭṭu vb. 'to thrust' (with the penis) to avoid the use of the expression which had acquired a vulgar meaning, peṭṭu 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, prās'astya, prīti, 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 *Kavirājamārga*, 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 *Karnāṭakakavyāvalōkana*. As it is poetry, there is no h- at all.

II. 1045 *Karṇāṭakabhāṣabhāṣana* 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 *Śabdamanidarpaṇa* 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 *duṣkara* or forbidden. Examples given are *upparam*, *kappuram*, *tappu*, *bippaṇḍam*, *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*, *pāṣa* > *hāsa*.

The disappearance of h- initially is not unknown to him. In S. 271, he gives *hiṁgu* > *iṁgu*, *haṁsapiṇḍa* > *ancevimḍu*; *haṁsā* > *aṁce*, *hiṁgulikaṁ* > *iṁguli-kaṁ*.

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 *Karṇāṭakaśabdānuśāsana* by Bhaṭṭa-kaṣaṁka.

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-*

rāntakam, 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 "prāktanācāryas" (Sutra 3 S.M.D.) 'old venerable scholars of the past and Lakṣhaṇacaryas'. A study of the *Karṇāṭakakavīcarite* (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 Marāṭhi, the neighbour of Kan. and Tuḷu according to K. V. Subbaiya¹. In Marāṭhi, the aspirated const. > 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 Marāṭhi⁽²⁾.

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.)

1. I. Ant. 1909, p. 145.

2. A. J. P. 1929, p. 155.

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

pannirvvarpārvvar, pattu EC. IV. 149, 4, per-
 vallame EC. IV. Hg. 4;

- 776 paieya (66) EC. IV. Ng. 85;

9th Century:—

- 800 poldu, pōgi, periya, II. 35. 4;
 800 perba/a EC. IV. Sr. 160.
 810 pūsuvaṇ (7) EC. III. Nj. 26;
 830 puttida (5) EC. VII. S.K. 283;
 870 palaram (9) EC. III. Nj. 75;
 870 pārvvarumaṁ (10) EC. III. Nj. 76.
 884 ... padinayduvariśadandu EC. II. 394.
 888 ... paḍiṇṇaṇeya (5) EC. I. 2., peddore-
 gareya (6)ponnum (14).
 890 pattugadyāṇada (8) EC. I. 3. 8;
 890 pervvayala (71), pērōṇiē (73), pallame
 (74); perolve (65), pervaltiya (75),
 perggolliya (76) EC. IV. Yd. 60.
 898 Eḷecāga palliya (3) EC. III. Nj. 89.

10th Century:

- 900 puttegu (6) E.C. III. Tn. 115;
 907 Polalasetti (6), padinaydupaṇaṇum
 11), pattondiya (8) EC. III. MD.
 14;
 910 lōkakke hōhan EC. III. Sr. 134;

- 930 perggeḍeḡaḷum (6), paṛidavu (14)
EC. IV. 149, 116;
- 950 pandiyum (11), piriya (12) EC. III.
Md. 41; 972. puṇṇameyum (7),
Piriya Hoḷma (5) EC. III. Nj. 183.
- 978 piridu (18), perggadūrum (11),
Peddore gare (13) EC. I. 4.
- 980 puṭṭidom (15), puṭṭidar (6) EC. III.
Tn. 69.
- 982 perarorbbarum (41), paṛuvalli (61),
podisuva (6), poḡaḷisu (3), EC. II.
134.
- 982 poḡaḷisal (113), pēḷdapeṁ (31), porage
(80), pusivude (45), piriḍiva, E.C.
II. 133.
- 985 perggade (2), poḡe -E I. XVII, p. 170.
- 995 poḡale EC. II. 121

11th Century :

- 1000 puṇṇame (7), Bihagāmuṇḍana (9),
Haṇcadarmasetti (11), Bōkahallī
(13), Hakādivaḍi (14), Gōrahallī
(15) EC. i. 5.
- 1004 naḍahidarsattarendu (6) NC. I. 46.
- 1007 ponnol (14), peṇadoṭṭi, palaram (22)
EC. III. TN. 44;
- 1012 eraḍuhottina (30), pāyisidam (11)
EC. III. Sr. 140.
- 1019 parbbi (14), hallādi 29, 30), holakke
(29), holada (31), hūdomṭa (32),
pūdomṭa (40), puḍuke (16) EC.
VII. Sk. 125;
- 1021 padineydu koḷaga (18), puṇusevaram
(20), pūmbolamum (21) EC. IV.
HG. 16, 1021.

- 1036 hadinēṇṭu (22), pūdomṭa (23) EC.
VII. S.K. 126;
- 1049 Hosanāḍa (28), ponnarakoṭṭu (31)
EC. IV. Gu. 93.
- 1050 pannerāḍam (9) EC. I. 30. 1050;
- 1057 pervvayal (18), pōlipare (16), 'pōgi
(26), poḡaḷe negaḷutum (27), EC.
IV. 149. 18;
- 1058 Hāruvanahallī, Arakanahallī (12),
Hennellunabhūmi (21), Kāmḡonda
hallīhamḡalabāni (26), huṇise (29)
EC. I. 35.
- 1060 Hiliyakereya (11), Hegga ṇaleya (14)
haḍuvaṇakoḷada (15), Heggerege,
(19), halliya (21), hiriya (23), E.C.
VII. Sh. 6.
- 1063 parekāra (24), harekāra (25), hiriya-
kereya (27), horavarige (24) EC.
VII. Ci. 18.
- 1070 Mūḍaṇhaḍuvaṇa (6), Hosavallī (8)
EC. I. 49.
- 1070 Hosavallisiddhes'vara Mahāde-
vargge, Posavallī (6) EC. I. 50;
- 1071 heggāḍe (57), hesar (94) E.I. XV,
p. 337;
- 1075 halla (46—51), haḍada (52), hanne-
raḍu (54); 1. hadināru (55), halla
(55), pūdomṭa (53, 55) EI. XV. p.
96e.
- 1076 perggāḍe (33) paḍuvarggam (24),
panneraḍu (30); Kōṭehāḷsāvanta
(35), hesara (38) EC. VII. H.E.
14;
- 1079 baraha, (49), posavolala (33) EC.
IV. Hg. 56. perggāḍegaḷa (26);

- 1085 poḷtirkkum (48), peḷdu (59), poydaṁ
(59), harige (47), harige (51), Hen-
navurada (51), pere (44), EC. VII
Sh. 10.
- 1087 hōda (24) EC. IV. Yd. 2.;
- 1089 Hosavūra (3), posavūra (4), pērot-
tiṁge, (5) palaraṁ (5), Hosavūra
(6), EC. VII. SK. 291.
- 1095 hasuvuṁhāruvanāṁ konda (58) EC.
I. 57; Būvanahaḷḷiyaṁ (9) EC.
IV, Kp, 49;
- 1097 horege (55), hēriṁge (55), honnaṁ
(56), paṇa, paḍuvalu., EI. XVII.
p. 182.;
- 1099 Panasōgenivāsi EC. IV. Yd. 24;

12th Century:

- 1100 pesarvvāḍedar (23) EC. II. 69.
- 1104 puṭṭi (20), hermmagaḷ (39), EC. VII.
Sk. 131.
- 1107 Hosavolal (4), Posavolala (5), Poge-
paḷḷi (5) EC. IV. H. G. 1107.
- 1107 hēriṁge (14), honna (15), hēr (17)
Pānumgaḷ, (9), paṇav—(15),
pērin—(17) EI. XIII. p. 12.
- 1110 hattu (33) and all the rest begin with
P—. EI. XV. 26; (Muṭgi inscrip-
tion);
- 1112 paḍuvalu (8), poṁ, ponna (83), paṇa
(83), hōda (77), hola (77), haḷḷa (78),
hattu (78), EI. XIII. p. 36 (Iṭṭagi);
- 1113 pogaḷvudujanāṁ (26) EC. II. 126;
- 1115 perggade (44), Hoysaḷamahārāja
(156) EC. II. 127;
- 1118 hārubageyam EC. II. 125

- 1120 hesariṭṭu (11), haḷḷi (11), Hoysaḷa (5)
EC. III. Sr. 43 ;
- 1123 hadimūru kamcina hoḷavigeya (54),
polvavarār (17), Poysaḷadevara piri-
yarasi (42) EC. II. 132 ;
- 1124 Hermaḍigavuṇḍana (3) EC. III.
Nj. 194 ;
- 1125 Halasige and palasige. EI. XIII.
p. 298 ;
- 1135 hūvinatōṭamuṁ EC. II. 384 ;
- 1144 haṁḍiyan (6) EC. III. Md. 22 ;
- 1145 pō pō. vādi pōgendu (148) EC. II.
140 ;
- 1147 hore, himgidudu, haḷ, hoṁ, pannir-
pulgere, paḍedu, hattar, hola, hāḷa,
horeya, haḷḷa, EI. XVI. p. 44.
- 1148 honnalakottu (18) EC. III. Nj. 110.
- 1150 haṇavinalekka (20), hermmagaḷ (39).
EC. VII. SK. 131 ;
- 1152 Tailaha. Hānumgall, Pānumgall,
EI. XVI. p. 36.
- 1159 haḍuvalu (62), huṇiseya (62), hiriyaṛu
(62), EC. II. 345 ;
- 1162 halgaḷam (31), hōheyam (32), huṇ
(33) and the rest are all p—. EI.
XVIII. p. 212 ;
- 1163 Huḷḷarajam (108), Heggade Kōray-
yanuṁ (103) EC. II. 64 ;
- 1172 Hemmaḍi (12), Uḷihim (32), hiriduṁ
(82, 94), (in verse) ; both p and h in
prose. EI. XV. Maḍagihāl ;
- 1175 Hoysaṇa (4), Biluhunaḍu (7), aḷibidaḍe
(16), hōharu (19) ; EC. I. 65,
- 1175 Hūvinapaḍage (3), himdegade (3),
honnabeddaleya (4) EC. II. 242

- 1179 hōdabaṭṭeya (43), hulumāḍiya (43),
Hiriyadēvarabēṭṭakkam (44), haḍu-
valu, hiriya, haḷḷa (44) EC. II. 397.
Hoysaḷana (32), Tōrahanam (33)
Tōrapa (63), hiriya (67, 71, 73), hola
(73), paḍuva (71) EI. XIX. p. 226.
- 1180 poy and pesaran (4), Hānamgallu
(17), Hoysaḷavīraballāḷa (19), Kālu-
haḷḷi (22) EC. III. TN. 106,
- 1180 ; 1182 piriya (36) paḍuval (40), 47, 48)
pū (40). *but* hāhe (40), hiriya (44)
hōha (48) EI. XIV. (Kurugōḍ) ;
- 1184 pasuge, pērimge, hāḷa, hāsuge, haṇa.
EI. XVII. p. 189 ;
- 1195 puṭṭidan (7), piḍidam (16), piṃguguṃ
(32), haṇamuru (56) EC. II. 335 ;
- 1199 haṭṭigālegadol (14) EC. IV. Ng. 47
perar ;

13th Century.—

- 1200 hōgalu (11), haḷḷi (11), himde (11),
EC. IV. Kp. 47.
- 1203 hore (46), hasumbe (47), Hoṭṭeyya
(43), perggere (41), hola (48), huṭṭida
(48), EC. VII. Sh. 88 ;
- 1204 pēriḍoḍam (52), pērim- (54), otherwise
all h-. EI. XIII. p. 16 ;
- 1206 haṇa (16), hiriya (13), hokkaḍe (28),
EC. II. 333 ;
- 1210 Huligere (13), hiṭu (13), paḍuva,
paḍeda (40), EI. XIX 194 ;
- 1213 Harahondanamaga (3), Koṇḍahohali
(4) EC. III. Ml. 37 ;
- 1214 perggāḍe (12), heggāḍe (14), EC. VII.
SK. 243 ;

- 1217 .. haḍuvanahuniṣeya, EC. II. 170;
 1218 rahuta, hōharu, appa (20) EC. IV.
 Hg. 23;
 1218 hesara (49), Haḍavaḷagoggi (21), pusi
 (9), EC. VII. Sh. 5;
 1223 hadināraṇeya (2), halli (4), hōhāga (6),
 halarām (6), EC. VII. Sk. 175;
 1229 ... hōdaru (13), Heriyanāḍa (8), aḷuhi-
 dava (12), EC. IV. Gu. 19;
 1235 hesarimdaṁ; (37), hōda (41), pesar-
 vetta, pokkaḍe (17), EC. III. Md,
 121;
 1246 Hiriyabettādi (2) EC. II. 165;
 1255 hōgi, huṭṭida EC. I. 6. Hoysaṇa
 appa, aha-
 1276 ... samanvitavaha (for appa), (13) Sthā-
 varavaha (15) EC. III. Md. 70;
 1282 horagāgi (26), appa (19), EC. II.
 334;
 1285 baluḥimḍe (12), Hoyisaḷa (8), Hara-
 dayya (26), EC. III. Md. 62;
 1290 hallāda (20), hērobbe (22) EC. III.
 Tn. 27;
 1295 Homma (11), Kondamṭaha (11), EC
 IV. YI. 44 (for appa)

14th Century.

- 1300 baharu (27), EC. III. TN. 98; ilihi-
 koṭṭu (27), baha (35) (for barppa),
 honnānu EC. III. TN. 98;
 1317 alihida (26), hōharu (30) EC. IV.
 Ch. 116;
 1325 hattu (10), Hosahalli (10), hadinaidu
 (22);
 1348 Hānagallimge (4) EC. I. 63

- 1360 ... hōgi (3), Hulukōḍa Cikkannayya (3)
EC. I. 67 ;
- 1368 hōharu (31), honniṅge (25), baheu
(20), ullāmtaha (19), (for appa,) hadinenṭu (13), EC. II. 344, bahevu
(16) EC. III. Nj. 117 ;
- 1370 iharu (15), hōharu (16), EC. IV. Ch.
97 ;
- 1376 hāyidu (8), hōhāga (8), EC. VII. Sk.
57 ;
- 1377 biṁnaham (20), EC. VII. Sk. 35, for
binnappa < vijñāpanā ;
- 1382 Nṛpaṁ and Nṛhaṁ (King) (16),
pogaḷgu (14), EC. III. Ml. 21,
1382 ;
- 1390 haḷḷa (7), haḷḷi (8), hariva (8), pesara-
niṭṭu (23), huṇisedāḷu (25), hōharu,
haṁdiya (31), 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 ... haḷḷi (7), aḷupidavaṁ (13), EC. III.
Sr. 105
- 1409 ... bahevu (79), hoṁna (78), asādhāraṇa-
vamtaha. EC. II. 255 ; abhivṛddhi-
gaḷ aha hāge (27), EC. VII. Sh. 70 ;
- 1431 ... anubhavisī, bahiri (53) EC. VII.
Sh. 71 ;
- 1437 hōharu, EC. III. Ml. 4 ;
- 1444 hōhanu (11, 12, 13) EC. IV. Yd. 7 ;
- 1477 hōharu (26), bahiri (20) EC. III. Md.
77 ;

- 1484 hōharu (18), baheu (21) EC. IV. Ng.
59.

16th Century.

- 1500 hōharu EC. II. 395 ;
1500 hoguvar EC. II. 340; All h- and
-h- except in verse.
1509 sahōdararaha (10) EC. II. 228 ;
1513 ... hāge (25) EC. III. gu. 3 ;
1517 ... hōharu (10 and 11) EC. III. My. 5 ;
1539 ... bahevu (7) EC. II. 225 ;
1539 bahenu (13) EC. II. 224 ;
1539 ... aḍahāgiralāgi (7), aḍahanu (8) EC.
II. 224 ;
1544 hoṁnu (28), Hanasōge (27), halaru
(33), Hosahalli (27); appa (12),
Hosagadde (54), hōvaru (35) EC.
I. 10 ;
1550 bahadu (15), hōharu (19) EC. III.
My. 50 ;
1557 yī haṭṭanada (10) (for paṭṭanada),
Niḥphalam (35), hōha (38) EC.
VII. HI. 9 ;
1564 bimnaha (8), kaḷuhi (8), yihari (14),
EC. IV. YI. 29 ;
1569 aḍahu (10), EC. IV. Hg. 41 ;
1576 bahiri (30). EC. IV. Yd. 59.

17th Century.

- 1620 ... aḷupidavan (13) EC. III. My. 17 ;
1634 aḍahu (18), aḍavakoṭaṁtavaru (40)
hōharu (49), EC. II. 352. aḍahina
(23), aḍava (24) EC. II. 250 ;
1645 Haradanahalliyalu yiha, EC. IV. Ch.
124 ;

- 1650 hākiyiruvadu EC. IV. Yd. 40.
 1654 Verse portion : pasivamte (11), pesa-
 ran (15), posatu (14), irppudu (I3),
 pēldan (55). Prose portion : hūvā-
 ḍiganige (77), hola (90), Hosahalli
 (80) EC. IV. YI. 1.
 1663 bahari (53) and all h-. EC. III. My.
 13;
 1670 bahiri (20) EC. IV. Hg. 119;
 1672 ... umḍu bahudu EC. VII. Sk. 213;
 1673 ... nityōtsaba (4) EC. II. 390;
 1678 .. naḍedubaha (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-ḍa pratāpa EC. IV. YI. 4;
 1782 pra-huḍapratāpa EC. I. 12; 13; 14.
 1800 prauḍapratāpa 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 (ṛ).”

¹The existence of *r* in Kanarese was noticed by Caldwell and later by Fleet and Kittel. ²But 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*), *aridaṁ* 58-341 (*aridanu*), *idarul* (54-4) (*idarolage*), *eriveppaduvorum* (62-11), *ere* (29-4), (*ere*), *eḍepare* (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*), *ghanammāriṭṭamān* (34-1) *Tarekada* (31-2) (*Talekaḍina*), *teravol* (37-1) (*tereyante*), *toradu* (33-4, 46-3, 49-2) (*toredu*), *toradē* (34-2), (*toradē*), *tōri* (37-1) (*tōri*), *nūreṇṭu* (21-2) (*nūreṇṭu*), *neradu* (59-4) (*neredu*), *neredōn* (21-4) (*neredanu*), *peran* (61-3, 3-11) (*horaginavanu*), *perjeḍiya* (31-2), *poragu* (*horagu*), *mūru* (7-12, 19-2, 63-24) (*mūru*), *Sindera* (5-11, 6-11), (*Sindera*.)

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

- | | |
|--|---|
| (1) <i>aridu</i> (33-3) 'having known' | (1) <i>aridu</i> (20-2) 'impossible' |
| (2) <i>kare</i> (33-3) N: 'a stain' | (2) <i>kare</i> - N: (a bank' 'a shore' |
| VB: 'to milk' | VB: 'to call' 'to invite'. |
| 'to rain' | |

1. C. D. G. p. 145 and p. 162.

2. K. G. pp. 23, 24, 114, 116, 117, 177, 253.

There are a large number of words of this kind :—

- | | |
|--|---|
| 1. are - N. a stone, a rock
Vb: to be disfigured
or defaced | 1. are - N. the rear,
the back, a half.
Vb. to grind. |
| 2. iri - vb. to beat, to kill | 2. iri - vb. to give
forth, to rain. |
| 3. uri - a coarse network
made of rope or
rattan, in which pots
and other vessels are
suspended from the
beams of the
house. | 3. uri - to burn, to
glow. |
| 4. ūru - vb. to be, to exist,
to settle, to lean on | 4. ūru - a village,
a small town |
| 5. ere - N. a lord, a master
vb. to pour out liquid | 5. ere - a dark-red
colour; a worm
in general. |
| 6. ore - vb. to ooze, to trickle
down; N. a sheath. | 6. ore - vb. to
speak, to touch,
N. similarity. |
| 7. ōre - the red painting
upon the lower part
of a wall used as a
description | 7. ōre - declivity,
crookedness;
bending. |
| 8. kere - a tank | 8. kere - to scratch. |
| 9. tere - to be uncovered | 9. tere - a wave. |
| 10. pare - a drum | 10. pare - a scale or
a coat of the
onion. a fibre. |
| 11. bare - to grow dry. to
disappear | 11. bare - to write. |
| 12. mare - to disappear,
to forget
to screen. | 12. mare - a kind of
deer |

The context decides the meaning of the word in N. K. From a study of the words with *r* 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 *neradirda* (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 Kanarese work is Kavirāja-mārga 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), omdaroḷ (I. 81), eraltērakke (I. 114), mūraroḷa (I. 120), mīradā (II. 142), arivina (III. 81), kiridu (III. 175).

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

I. 1045. *Kāvyaśāloka* by Nāgavarmma :

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

II. 1045. *Karṇāṭaka Bhāṣa Bhāṣa* 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. *Karṇāṭaka Śabdamanidarpaṇa* 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,

IV. 1604. *Karṇāṭakaśābdānuśāsana*, by *Bhaṭṭa-kaṭamka*.

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'abdamānidarpaṇa*. 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 *Karṇāṭakakavicarite*

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	.... nūrukhaṇḍuga (46),
1424	.... kareva (48),
1430	.... nereyadu (67), mereva (67),
1485	.... baride, tōre (136),
1500	.... mereduvu (143); ērisiye (149), bari- kaige (149),
1526	.... alkarina (209),
1535	.... mūranaridu (283),
1550	.... mōhigalarike (236),
1590	.... adarol (313),
1599	.... poravārage (316),
1600	.... merede (317), murivalli (324)
1606	.... Marigaḷa (352), turubi (352), tori (353),
1611	.... karedenō, jīvisalārāde (355),
1620	.... nireavarē (362),
1640	.... koradu (370),
1646	.... arasuva (372)
1648	.... nere bēre (375), meredan (383) cirittu (383), jārittū (383), bīrittū (383), guriyāytu (390), oḍaruta (403), nere (403), bedaruta (403),
1672	.... kaiseregōṇḍu (456), ariyade (458), idara (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. mīrida, muridu (508), 1700. *r* very infrequent. bāydereya, buddhidorasittu (525), beragāgi (526), nūraivattondu (526).

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

1712	.... teradali KKC. Vol. III. (2),
1715	.... eragida (5),
1731	.... tereda (14),
1732	.... tōrittu (18), hāriduvu, tāriduvu, jāriduvu, ūri, nīreyara (19), tirrane, birrane, sarrane, (19), pārumbaleya (21),
1740	.... ēri, maremādi (50),
1745	.... orate, kareva, ariye (55),
1750	.... kārisidaḷ, garigāḷiyali (79), nēriḷa, porumaṭṭu (85), kere, tore, are (88)
1770	.... ērutum (131),
1775	.... mareyaro, torevaro (138),
1780	.... mareyalu, ēri, eragadiha (143),
1800	.... aruhimda, arivumarave (161).

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

After 1800, *r* is rarer still. 1830 ivaroḷagilla KKC. III. (p. 187), 1840. bedare (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, Malayālam, Telugu and Kanarese. In the words with -*r*-, found in the inscriptions of the 6th and 7th centuries, *r* is found

intervocalically 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 *Raṭṭapaḷli*. EC. XI. DN
 1300 *Rattā, Raṭṭigā*.

In *kāvya*s also. *r* is found initially, e.g. KKC. I. p. 402.

- 1300 *Raṭṭavedaṅgaṃ* KKC. I, p. 401.

This *r* is not found initially either in Tamil or Malayalam. But Sītarāmācārlu 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. Tulu 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); *kōrudal* and *kōrudal* (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); *korram* and *koṭṭam* (triumph); *korrudal* and *koṭṭūdal* (digging).

But *-rr-* is found in a large number of Telugu words, but these are pronounced, not as *-ṭṭr-* or *-tṭr-*, but as *-rr-*. A few of them are mentioned here :

Tel. *arra* (a division of a chamber); K. *are*; *irra* (the male of the antelope); *karru* (a ploughshare); *kirrūpurugu* (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); *turru* (in haste); Skt. *tvarita*; *torra* (a hole in the trunk of a tree); *narra* (a troublesome milch cow); *parra* (a bog); *purru* (soft mire); *purre* (the skull); K. *buruḍe* (the skull); *barre* (a female buffalo); *burri* (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 *-tṭ-*.

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-*. *Surrembinam*, (E.C. V. Bl. 77). Kittel's equating *tirrane* 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);
 utkrṣṭam - urkrṣṭam (excellence); udgāra
 - urkāram (vomiting); utsarga - urcar-
 kam (abandonment); utpatti - urpatti
 (birth); kutsita - kurcitam (abhorrence);
 tatkālam - tarkālam (the fixed time);
 tadbhavam - tarpavam (born of that);
 balātkāram - palārkāram (force - com-
 pulsion); bhāskaran - pārskaran (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 -
 sorpam (a little); nalgati - narkati
 (bliss); nalkanavu - narkanavu (a good
 dream); nalpeṇḍu - narpeṇḍu (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. Nirīsidom "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 *niḷisidom*.

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., *kurudaḍi*. But before vowels *kiru* > *kit*, e.g. *kiru-aḍi* > *kittadi*; *kiru-esal* > *kittesal*. (SMD. 181). This shows that in O.K. -*rr*- used to become -*tt*-.

In Kanarese, *peragu* is replaced by *peḍa* in compounds (SMD. 173, KSS. 369) e.g. *peḍaṅgay*, *peḍagay* *peḍadale*. Kanarese grammarians state that *r* gives rise to *ṛ* 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, *nāḍaoreya*.

I suspect *pera* < *peḍa* < **petā*. This gives us *peḍagay*. In Tel. also we find *peḍa* in the same sense. e.g. *peḍabuddhi* (Uttararamāyana. 7. ch). This *peḍa* 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

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 dissimilation; 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. payaḥpura is written payarpura (EI. XIII. p. 36)
3. bhavinaḥ parthivēndrān is bhavinarpār -(52)
E. I. XV. p. 26 1110 A.D.)
4. vigatabhayayas'arpataṭka (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-.

Skt. puṣpa = T. puṭpam - a flower. Skt. viśeṣakam - T. viśeṭakam = anything special.

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

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*

<i>Kan.</i>	<i>T.</i>	<i>M.</i>	<i>Tel.</i>	<i>Tu</i>
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I. pr. Drn. **-t-* after short vowels.

-r-	-r-	-r-	-r-	-r- (-j-) (-d-)
ara (virtue)	aram			
āru (six)	āru	āru	āru	āji
ari (to know)	ari	ari	eruka	ari
ere (lord, master)	irai	irai		
[ēru (to ascend)	ēru	ēru	ēru	ēru]
kore (to cut)	kurai	kurai	korata	kōre
tera (an opening)	tira	tira	tercu	tere sere
toradu (to leave)	tura	tura	toragu	torapuni
[nūr (a hundred)	nūru	nūru	nūru	nūdu]
nere (to become complete)	nirai	nirai	nerayu	nerevun
peran (an outsider)	piran	piran	pera	....
poragu (outside)	puram	puram	purugu	
veragu (alarm)	veruppu	veri	veragu	verri beragu

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

after long vowels.

	<i>Kan.</i>	<i>T.</i>	<i>M.</i>	<i>Tel.</i>	<i>Tu.</i>
	-r-	-r-	-r-	-r-	
1. Nīru:		nīru	nīru	nīru	
vb. "to reduce, to powder,"					
n. "powder, ashes"					
2. Nāru		nāru	nāru	nāru	nādu
"to stink"					
3. pāru		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. ida - T.
 inra.

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

<i>T.</i>	<i>K.</i>
onru (one)	ondu
anru (then)	andu

T.	K.
inru (now)	indu
enru (when)	endu
konru (having killed)	kondru
senru (having gone)	sandru
ninru (having stood)	nindu (nintu)
kunru (to diminish)	kundru
kanru (a calf)	kandru (karu) also
venru (scorched)	vendru

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

K.	T.	M.	Te.	Tu.
pr. Drn. * -nt-				
(after long vowels)				
-r-	-nr-	-r-	-c-	-j-
		(and later assimilation)	-d-	-r-
ūru "to fix, to support"	ūnru	ūnnu	ūnu	ūru
tōru "to appear"	tōnru	tōnnu	toču	tōj
mūru "three"	mūnru	mūnnu	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.	Tu.
oragu "to lean, to lie down"	orag
kāru "to vomit"	kāru

K.	Tu.
kīru "to scratch"	kīru
kuri "a sheep"	kuri
kesaru "mud"	kesar
jāru "to slip"	jār
bēsar "disgust"	bēsar
mīru "to transgress"	mīr
sāru "to proclaim"	sār (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-:

<i>after short vowels</i>		<i>after long vowels</i>	
K.	Tu.	K.	Tu.
ore "a sheath"	ude	nāru "to stink"	nādu
kiru "small"	kidu	nūru "100"	nūdu
kere "a tank"	kedu	māru "to change"	mādu
pore "burden"	pude		
mare "a screen"	made		
muri "to break"	mudi		

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	irru	K. itta
enru	erru	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 *-t̪t̪-* in some areas and *-t̪t̪-* 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

>		T. & M.	K.	Te.
			<i>-rr-</i>	<i>-tt-</i> (<i>-t̪t̪-</i>) (<i>-tt-</i>)
T. & M.		K.		Te.
<i>Orri</i> (pledge, lease) (<i>ott̪i</i>)		<i>otte</i>		<i>otta</i>
<i>orru</i> (to gain)	1.	<i>ottu</i> - compressed		<i>ottu</i>
(<i>oṭṭu</i>) (to unite)	2.	<i>oṭṭu</i> - together		<i>oṭṭu</i>
	3.	<i>oṇṭu</i> - to agree with		<i>oṇṭu</i>
<i>karrai</i> (a collection of hair) (<i>kaṭṭai</i>)		<i>kaṭṭe</i> (a broom)		<i>kaṭṭa</i>
<i>kurram</i> (a defect) (<i>kuttam</i>)		<i>kutta</i>		<i>kudi</i>
<i>kurru</i> (to pound)		and <i>kutt̪u</i> (to pierce) <i>kuṭṭu</i> (to stitch) <i>kuṭṭu</i> (to pound)		
<i>curru</i> (to go round) (<i>cuttu</i>)		<i>suttu</i>		<i>cuṭṭu</i>
<i>parru</i> (to seize, to hold)		<i>pattu</i> (to go over) <i>paṭṭu</i> (the hold in wrestling)		<i>paṭṭu</i>

T. & M.	K.	Te.
purru (ant-hill)	putta	puṭṭa
Puttu		
perra (that has been obtained)	petta	
marru (again, besides)	mattu	mari, maḍi
murru (a siege)	muttu	muṭṭu
(muttu)		
varral (dryness)	battu (to dry)	vatta
(vattal)		

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

K.	Tam.	Te.
-t- (-ṭ-)	-rr-	-ṭ- (-ṭ-)
1. ūta (firmness)	ūrram	ūtamu
2. ūṭe (a spring)	ūrru (ūttu)	ūṭa
3. ēta (a mechanism for lifting water)	ērram	ētamu
4. tēṭe (clearness)	tērram (certainty)	tēṭi
5. tōṭa (a garden)	tōrram	tōṭamu
6. nāta (stench)	nārram (nāttam)	nātam
7. mātu (a reply)	mārram	māṭa

In a few cases, the -rr- of T. corresponds to -r- of Kanarese and -ṭ- 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-

	K.	T.	Tel
VI. pr. Drn. * -dd- >	ḍḍ	rr	-ḍ-
after long vowels (dd)			
(kāppādd)	kāpāḍu		
	(to protect) kāppārru		kāpāḍu

	K.	T. & M.
VII. pr. Drn. * <i>dd</i>	-r-	-rr
after long vowel	sāru (to proclaim), (Te cātu)cārru tūru (to winnow), tūrru	

Appendix

8th Century:

A. D.

- 740 Edattoorenada (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 olaṁgere (25) EC. IV. Sr. 160.
 810 arusāsirakke (2) EC. III. Nj. 26.
 ereyar (2).
 865 nirugal (a set up stone) EC. VII. p.
 200 nirisidon. I. Ant. Vol. XII. p.
 223
 870 turugaḷoḷ (6) EC. VII. Hl. 13.
 884 turuvam (10) EC. II. 394. ērida (12).
 888 Peddoregareya (8) EC. I. 2., taruvom
 (8), tombhattarusāsirbbar (9), enṭu-
 nūru (14) EC. I. 2.
 890 Ereyamgaṁge (5 & 12) EC. I. 3.
 mūrubhattamuṁ (9) E.C. I.
 890 Permugagere (74), tore (73), ērina
 (73) vigatabhayayasarpatākāva-
 bhāsa- (67) EC. IV. yd. 60.
 898 parekaṁbalāda (6), Parekere (3), mūru
 (5), EC. III. 97 & 98.

10th Century :

- 900 ariya (2) EC. I. 60. Ereyarasamge
(2) EC. I. 60. mūrukallam (1) EC.
II. 443. kereyam (3) EC. IV. Ch.
141. Turundavolala (10), EC. IV.
HG. 110 turugaḷoḷ. 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 nirisidaḷu, EC. VII. Hl. 23.
- 940 parapimge (7), perabāgadalli (8), mere-
du (14), bedaruvinante (12), EC. II.
138.
- 971 nereye (7) EC. IV. Ch. 9.
- 972 keregaḷa EC. IV. Ng. 51.
- 977 eragida (5) EC. IV. Ng. 23.
- 978 peddoregare (13), aru sasirbbarum
EC. I. 47.
- 982 ariveṁ (36), porage (97), kiridu (100),
nereye (124), ivarol bēre (107),
(104), perar (41), iridu (52), EC. II.
133.

11th century :

- 1007 iriye (9), pārūva (10), iridu (9), ire
(17), nirisida (23), tore (14).

- 1012 turuvanikkisi (9) EC. IV. Kp. 16.
tallarissalke (13) EC. III. Sr. 140.
- 1019 kereya (10), ēruvantu (15), iriva (23),
areyaṭṭi (17), EC. VII. Sk. 125.
- 1021 nūra, mūraneya (1) āvuḍarul (4),
Nādoreya (chief)? (4) EC. IV. Hg.
16. kiriya Cōliyaṁ E C. III. Nj. 134.
- 1022 kerege (18) EC. III. Md. 78.
- 1031 kereya (12) EC. IV. Hg. 7.
- 1050 kereyam (15), eri (23), EC. VII. Ci. 8.
eragi (4), nirisidom (12), EC. I 30.
- 1057 ārāge (1), ariviṁge (4), Erayaṁgana
(4), kondarembudu (20), kere (33),
EC. IV. Hg. 18.
- 1060 iridu (8) E. C. VII. Sk. 152. Heg-
gerege (19), konareyiṁ (7), kereyiṁ
(15), EC. VII. Sh. 6. turugaḷam (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 ... berdale (27), garde (27), gaḷde (21),
beddale (22), aregereya (23), hare-
kāra (24), EC. VII. Ci. 18. marevuge
(13), kereya (40), EC. VII. Hl. 14.
- 1085 aruśāsira (21), kerege (33). irivakava
(41), ariyar (42), kiridu (43), pere-
yaṁdaḍe (44), aravaṇṭage (45),
kumbāragge (56), harige (51),
harige (47), EC. VII. Sh. 10.
- 1087 eredu (19), ereya (17), mūnūru (15),
EC. IV. 149, 55.
- 1087 Torenāḍa (6) EC. IV. Yd. 2.
- 1092 kere (9), ponnarakoṭṭa (7), (cf. pon-
narakoṭṭa) EC. IV. bu. 93. 1049) :
turuvam (19), yērida (19), birda (14),

- 1095 ākereya (14), Kannagereyaṁ (13)
EC. IV. Kp. 49.
1095 bedari (27), nūra (35), kere (43), tore
(46), EC. I. 57.

12th Century :

- 1100 ... taledōrade (39), EC. II. 69. nirisidom
EC. II. 164.
1107 turuvumaṁ (8), nerenūrusayirada-
runurālverasu (12), peragikki (12),
iridu (13), EC. IV. Hg. 79.
1113 Ededorenāḍa (3), ponnarakonḍu (5),
paḷḷikārarum (8), EC. III. Nj. 44.
1115 neremāḍisuttuṁ (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 sajjegēral (129) EC. II. 140.
1148 einūru (18) EC. III. Nj. 110.
1158 ereyam (11), peramge (31), asta bahi-
rprapamcam (38), EC. II. 345.
1163 nirpiṇḍam. EC. II. 63.
1175 yeradu (14) EC. I. 65, ārade (23),
Kaggereyumam (41), teradiṁḍa (57)
EC. II. 240.
1179 oramtana (r is used for r) EI. XII.
p. 336.
1180 aṛiva (12), mūru (19) EC. II. 71.
1195 mūru (56), kere (54) EC. II. 335.
1199 iriva (19), nereda (21), marevokka
EC. IV. Ng. 47.

13th Century:

- 1203 hore (46), hērimge (50), heruvaru (47), iridaḍe (48), EC. VII. Sh. 88.
- 1206 haṇavomdara (16), manedere (15), EC. II. 333.
- 1217 mūrugumḍige EC. II. 170.
- 1218 purpasasaribbara (12), kere (50), EC. VII. Sh. 5.
- 1223 hadināraneya (2), iridu (6), kere (9), turuvam (7), EC. VII. Sk. 175.
- 1229 viroḍisamvatsarada (4) EC. III. Ml. 93. *r* for *r*.
- 1235 nērggiriyan (30) EC. III. Md. 121. *r* for *r*. kereya (41), ondara (45), EC. III. Md. 121.
- 1276 mūra (38), nāl̥kara (36 and 58), hadi-nārubaḷla (42), eidara (62), mūrara (71), hannerāḍara (79), EC. III. Tn. 97.
- 1278 kirukuḷa (44) EC. II. 347. Dēvara-kere (13), korakoḍahu (19 and 20) Mākaḷakereya (21), EC. I. 32.
- 1279 nūrakke (32), ondarōpadiya (33), EC. II. 336
- 1281 Edadorenāḍa (14), EC. III. Tn. 100.
- 1282 horagāgi (27), hāsaregallu (30), Eḍa-vallagere (22), EC. II. 334.
- 1284 iridu (7) EC. VII. Sk. 140.
- 1290 Hegguruvada (25), ippatharamane (32) āru (34) mūru (42), EC. III. TN. 27.
- 1291 horasum̥ka. EC. VII. Sh. 78.
- 1293 vōleyakāra (13), iridu (14), bēm̥ṭekāra (7), EC. IV. Gu. 66.

- 1295 eredu (15), Torenāḍa (16), EC. IV.
Ch. 65.
1296 mūnuraḷu (9), kere (11), neradirddu
(9), neraḍu (12), r for r. EC. I. 45.

14th Century :

- 1300 nūrayippattārarolage (9), bēre (41)
terutta (37) EC. III. Tn. 98.
1309 aruvattu (10), nūreppattu (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 .. karaniṣidhāru (32) EC. III. Nj. 65.
r for r.
1336 kaṁcagāra (13) EC. III. yl. 38.
1336 kere (1), mūvattara (4), teruta (9),
kāranāthaṁge (4), EC. IV. Ng.
36.
1368 ... Uḍugore (76), Horahodeya (67) EC.
VII. Sk. 282.
1368 ... mīriḍavanu (29) EC. II. 344. eredu
(14), teruva (12), teruta (16), EC.
III. Nj. 117.
1376 Toranāḍa (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 Baḍagakere (11), marevokkarakāva
(18) EC. I. 39.

- 1396 nūruyeṇṭu (20) no *r* but *r.* kere (24)
EC. VII. Sk. 241
- 1396 mura (17), maggadere (21), maḍuve-
dere (22), gāṇadere (22), EC. VII.
Hl. 71.

15th Century :

- 1403 maṭhadereyanu (7) EC. IV. Hg. 47.
aridu (11) EC. IV. Hg. 60.
- 1407 horaveyārage (4) EC. IV. Gu. 41.
- 1411 terige EC. III. Nj. 137.
- 1415 mūnūru (2) *r* and not *r.* EC. VII.
Sh. 31.
- 1416 āledere (10), āḍudere (10) EC. III.
Sr. 105.
- 1417 sūregonḍaru (17) EC. VII. Sk. 37.
- 1420 Muḡalikere (39) No *r.* EC. VII. Sk.
288.
- 1422 āḍadere, kumbāradere (14) (prose)
No. *r.*
- 1430 yerakoṭṭevu (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 Yeragamballi (9) EC. IV. yl. 18.
 1513 dhāreyaneradu (69 ; 74), Malligere
 (98 ; 107) (prose) EC. IV. ng. 81.
 No *r*
 1513 terigegaḷu (7), bōgāraḍerige (17),
 gaṇācāraḍerige (no *r*), āhaḍerige
 asagara terige, nayimdara 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 Javadevapagau-
 ḍana (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), oḷavārehora-
 vāre (9), EC. IV. Ch. 115.
 1538 nūra arpattaneya. 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 taḷavārike (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 ... Hamgarepurada (6), kerekatte (13) EC. IV. Ch. 82.
 1622 ... menasugere (192), volagere (199), kembare (208), kerekelaḡaṇa (220), kerebaḡaṇa (221), No *r*. EC. III. Tn. 62.
 1634 ... yaradu (30), yarisi (34), EC. II. 352.
 1634 ... pareyaṁna (19) EC. II. 250.
 1639 ... kere (146), no *r*. EC. III. Nj. 198.
 1654 ... kereḡaḷ (47), sēruvagāranige (75), samgītagārarige (83), nūrakke (88), adara (13).
 1663 ... eredu (14) EC. IV. Hg. 85. No. *r*.
 1663 ... ārutirumāle Seve (46), kerekelaḡe (59) EC. III. Sr. 13.
 1664 ... eradu (26) EC. IV. Gu. 25.
 1666 ... eradu (17) EC. IV. Yd. 53.
 1667 ... kerekatte (112) EC. IV. Yd. 43.
 1668 ... Kerehalli. EC. VII. Sh. 81.
 1669 ... mūru (20), nūru (21), nūrayippattāru (22), eradu (26), EC. IV. HS. 139.

- 1670 āruvarahada (7) EC. IV. HG. 120.
No r.
1671 teru (26-28), ārumaṁdigū (29) EC.
VII. Sh. 3.
1685 eredu (18), vaḷagere (22, 25) EC. III.
My. 7
1686 ... ārn (99), eraḍu (105), kerege (143),
EC. III. Sr. 14.

18th Century :

- 1700 kallanivisidam, EC. I. 71.
1722 teruvahanavanu (8), terigehaṇava
(10) EC. VII. Sh. 21.
1722 ... kereyalli (441), Belekerege (445),
Saṭṭikeremathakke. No r. (503),
Kuruvada (493), huṭṭaremele (428;
540), huttare (508, 530, 532 549,
594), kere (529, 530), kerege (574),
Paṭṇagere (590), nūra (595), nūri-
ppattara (628), voḷagere (637), nūra-
hanneradu (681, 682, 685, 709),
mūru (684, 709), eredu (710), EC.
III. Sr. 54.
1724 einuru (150), kere (155, 158, 161),
terige (164, 165), hadimūru (175),
eredu (191).
1741 Kumbaragumḍige (159), kere (170)
EC. IV. yd. 58.
1748 Kerehaṭṭi (308), horage (317),
Haṁdugere (358), kereyērī (358),
Kaṭṭegere (378), idara (382), kerege
(476), kere (1350), ippattāru (1372),
EC. III. TN. 63.
1759 teruva (10), pujegāraru māṁnyagā-
raru (9), terige (31), horagu (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. nūrokkalū (19) E. I. 25.

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V (३).

The following words contain v-. (Their N. K. equivalents are given in brackets):—vaḷikke (baḷika); Valliggāme (Baḷagāve); vandu (bandu); vāl-vu (bālu); viṭṭār (biṭṭaru); viṭṭu (biṭṭu); vittidalli (bittidakade); vetṭede- (beṭṭede-); Beḍevalli (Beḍahalli); veḷege (beḷeyali); veḷeyāde (beḷeyade); Velgoḷa (Beḷgoḷa); Velmāḍadā (Beḷmāḍada); Vēgūrā (Bēgūra):

Some of these words have b- in these inscriptions:-
N Ws. bandu, biṭṭa, biṭṭavol, biṭṭe;
L Ws. besagey, bēgaṁ

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

K.	T.	M.	Te.	Tu.
vāl-v-u	vālvu	vālvu	....	bālu
viṭṭār	viṭṭār	viṭṭu	viḍicināru	biṭṭa
vittu	vittu	vittu	vittu	bittu
veṭṭaduḷ	....	....	....	....
veḷe	viḷai	viḷa	....	beḷe
veḷ	viḷangu veḷ	vilaññu	veḷe	hiḷi

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.
bēgaṁ	vēgaṁ	vēgam	vēgaram	bēga

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

9th Century.

810 basaḍi, EC. II. 415.

810 viṭṭa (10), EC. III. Ml. 68; Ml. 5
Bāraṇāsiyūṁ,

- 870 Vāraṇāsiyu. EC. III. NJ. 68.
 884 bidiyāyatam (G) EC. II. 394.
 888 Sāsirvbarppārvbaruicam (12); Sāsirvbar. Bāraṇasiyumam (12), Sarvbaṇandi (7). EC. I. 2.
 895 ... Saṁbatsaramgaḷ (2) EC. III. Md. 13.

10th Century :

- 900 bandisidar (for vandisidar) EC. II. 55; EC. II. 4.
 930 vaṇṇisutte (58), vayasi (28) (for bayasi. N. K.) EI. XIII. 326.
 950 bandisida. EC. II. 154.
 978 Beḷgola (9), Bīrasēna- (10), Sāsirbbarum (13), aynūrbbarum (15) orbban (16), Bāṇarāsiyum (for Vāraṇāsi) 16), ārorbba (18) EC. I. 4.

11th Century :

- 1000 bīrara. EC. II. 45. bandisida, bandu. EC. II. 49.
 1038 vārāḷasiyalu. 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), agurbbin (3), dibya (10), dēby (11), sārbbabhaumam (15), pūrbba (16, 22, 40), ōrbbarā (19), Saṁsēbyam (29), bhābya (40), byōma (51), sarbbo- (56), byacāraṇada (63) byākhyāna (66, 67), E. I. XV. p. 337.
 1080 basadige. EC. II. 485.

- 1097 v > b in braja (13), dibyaṁ (23, 32)
byatīpātamuṁ (25), drabya (37).
EI. XVII, p. 182.

12th Century :

- 1100 bandisida (for vandisida) EC. II. 48.
1104 āḷvalaṁ (4), tōḷvalaṁ, bāḷvalaṁ. EC.
VII. Sk. 131.
1113 v > b initially in Skt. words and
also in Saṁsebyam (4) and nabya
(15). EI. XV. p. 105. nirvādhe.
E. I. VI, p. 36.
1172 byāpaka (34), byāpanaṁ (34), pati-
brate (36), brāta (36) byāpāra (40)
brāta (45), braja (48), byavahāri
(61), dibya (79 and 87), bratiṁdram
(80). E. I. XV. Maḍagihāl.

13th Century :

- 1200 b for v. in braja (9) sēbyam (15)
v for b. dōrvvala (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-:

baḷikkam (I. 93), bāḷvude (II. 36), bāradānam (II. 56)
baṁdoḍe (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. eḷa-vidri	67. kaḍu-veḷpu	91. mū-vanṇam
kal-vāḷe	āḷ-vale	92. bēṛ-vverasi
nīṛ-veḷasu	tōḷ-vale	mēḷ-vanṇam
127. teḷ-vasir	bēṛ-verasi	327. kuḍu-villaṁ
	gēṇ-vayi	372.
131. karbu-villaṁ	115. beṭṭa-vēsage	
kuḍu-villaṁ	daṭṭa-valli	
135. kūr-vāḷ	184. ūṛ-vvēli	
136. per-vāḷ	186. pallili-vāy	
143. kaḍu-vāḷ	188. mū-veḷasu	

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.: anduvaḷikke (N. K. ābaḷika), orvvan and ōrvvan (N. K. obbanu), ēḷnūrvvar (replaced by ēḷnūrujana).

2. -v- < -p-.

The forms are:—Nws. eḍevidiyal, Eḍevolaḷ, pogevoḷgi, biṭṭavōḷ, maṁjuvōḷ, mūvetmūrā, salvavōḷ.
lws: kavileyum, mahātavadi, mahātavan.

(About aramāṇṭama for aramāṇṭava, see -v- from -m- infra.)

This change of -p- to -v- is found in the later inscriptions.—

9th Century:

- 830 Kīrttivura (3), Temkaṇavalliya (4) EC. VII. SK. 283.
 890 kavileyumaṇ (12) EC. I. 2.
 890 permāṇḍi-vaṭṭaṇḍaṭṭi (6) EC. I. 3.
 pervolala (71) EC. IV. Yd. 60.
 pagantevallame (75).

10th Century:

- 900 paraveṇḍiraṇṇan EC. II. 448. Turu-
 ndavolala (13) EC. IV. Hg. 110.
 915 permāṇḍi vaṭṭagattuvandu EC. VII.
 Sh. 96.
 990 marevokkara (12) EC. III. My. 36.

11th Century:

- 1057 dēvalokakke vōdaḷ EC. IV. Hg.
 18.
 1070 Posavalli, Hosavalli EC. I. 50.
 1085 Nokkaverggaḍe EC. VII. sh. 10.

12th Century:

- 1104 ... pempuvetta. EC. VII. Sk. 131.
 1113 Kāravurada. EC. III. NJ 44.
 1148 nandādivige 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', āpaṇiyam and āvaṇiyam 'a market street', upamai and uvamai 'a simile', upāttiyāyan and uvāttiyāyan 'a priest, a teacher', kapi and kavi 'a monkey', kapantam and kavantam 'a headless body', kāppiyam and kāviyam 'an epic poem', tāpasi and tāvasi 'a brahmacāri 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:—paṃpuvāḍu, 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.

SMD Sūtras, 67, 99, 178, 179, 181, 182, 186, 189, 258 and 292 and KSS. 60, 68, 241, 327, 328, 329, 330, 333, 334, 338, 339, 340-2, 351-354, give a large number of examples for this change of -p- to -v-.

But sometimes -v- < -p¹ after nasals continue to be -v- in these inscriptions: *e.g.* uṇvōrūṃ, enva; in N. K. uṃbōrū and eṃba.

KRM. (877 A.D.) has the following bhōgiviṣaṃbol (I. 70), eṃbudakkum (I. 84), eṃbudu (I. 63), eṃbudidu (II. 7), eṃbudeṃḍum (III. 37).

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

But in Tel. -p- after nasals, is -p- in many cases. *e.g.* iṃpu, taṃpu, maṃpu. In some -mp- > -mb-, toṃbadi (tom+padi), toṃmīdi. In New Kanarese also -mp- and -mb- are both found. But this -m +

1. See-ppa under "Verbs".

pōl > -mbōl in O. K. and M. K. always. Suracāpam + pole > suracāpāmbōle (37-1).

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

SMD.

KSS.

99-100. palavar, but palam̄bar.	170. palambar,
kelavar but kelam̄bar	palavar, palabar.
214. Indram̄bōl	171. am̄bar.
232. embam̄, tim̄bam̄	333. candram̄bol,
	aṇṇam̄bol.
	517. enbam̄, tinbam̄.
	518. māṇbam̄,
	kāṇbam̄.

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: kālam̄ keydār, taṅkade, pr̄thivīrajyam̄-keye, prasādam̄ keydar, but some are voiced; enaṅgoṭṭu, pr̄thivīrājyaṅgeye, cp vinnapam̄ keye. (6) EC. III. TN. 1. (726 A.D.)

3. -v- from -m-.

The following words have -m-:

(1) ara maṇṭama, alimen, gāmiga, gāmuṇḍa, dēhama, Namilūr, Nihilūr, mukhamāge, Valliggāmeyarum̄.

(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 gāvunḍana (5) EC. I. 3;
 941-945 ... final -m occasionally changes to -v
 before vowels. *e.g.*, pāḍvāv(ṃ) nēṣa-
 ṇav (19) EI. XIV. 364.
- 980 Cāvunḍayya EC. II. 39.
 983 Cāmunḍarājaṃ EC. II. 175.
 983 Cāvunḍarāja EC. II. 179.
 1057 ... Hēmaḷambi 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 Baḷligāve EC. VII. Sk. 100.
 1182 ... -m > occasionally -v. EI. XIV.
 (Kurugod).
- 1189 ... paṇav-(28) EI. XV. 77.
 1115 ... Cāvarājaṃ (167) EC. II. 127;
 1177 ... Hēmaḷambi saṃvatsarada (3) EC.
 III. Md. 44;
- 1120 ... Dēmaṇḍaṃganā (34), Dēmiyakka
 (27 and 64). EC. II. 129;
- 1417 ... Hēmaḷambi EC. III. Md. 10³.
 1474 ... vṛttimaṇḍarolage (194) EC. III. Ml.
 121.
- 1538 ... Hēmaḷambi EC. III. Md. 112.

In KRM. (877 A. D.) -m- > -v- in some words and remains unchanged in others:—

kiruvakkaḷ (I. 39), vidūragatamāge (I. 83), vis' ēṣamillade (I. 84), prayōgamīteran (I. 90), lakṣyamīteranendum (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 + maṇe > maravaṇe; tāy + mane > tāyvvanē; pul + maṇe > pulvane; nīr + māṇisam > nīrvāṇisam.

III. SMD. (1260) supports our inference. -m- > -v- in all lws. from skt.² and also in pure Kanarese word³ *e.g.*, bemar > 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; vuṇṭāgu for uṇṭāgu.

The same tendency is found in these inscriptions: vandinisū (29-2) for ondinisū 'a little.'

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

1. KBB. 31.

2. SMD. 292.

3. SMD. 67 and 104.

4. KSS. 144.

L. ∞

The following words have -l- :—

(The N.K. and M.K. equivalents are given in brackets).
 aḍaldē (21-3) (M.K. aḍari, in N.K. replaced by hatti), iḷāḷ, (44-4) (N.K. iḷidu). īreḷpattu (5-15); 6-15); (M.K. īrerpattu. N.K. replaced by nūranalvattu, 140); ūḷigaṁ (8-38) ḷ for l (N.K. ūḷiga); eḷtuṁ (3-3) (M.K. ertu, N.K. ettu); Eḍevolalṇāḍu (8-28); ēḷaneya (1-4) (M.K. and N.K. ēḷaneya); ēḷnūr (59-1); (M.K. and N.K. ēḷnūru); oḷtu (43-3) (M.K. oḷlittu, oḷlitu, N.K. oḷḷeyadu); Kalvappu (57-4) (M.K. Kālḷappu) (N.K. Kabbappu); Kilgāna (62-6) N.K. Kigga-); Kilga (3-2) (N.K. Kiggēs' vara); kiḷtu (14-1) (M.K. kittu, N.K. kittu); galḍe (63-20) (M.K. garde, N.K. gadde); gēḷi (27-4) (M.K. kēri, N.K. kēri); tīḷthadoḷ (17-1); (Lw. N.K. tīrthadalli). -l for -r-. Paḷi (56-14); (NK. haḷi); paḷcidor (62-8); N.K. (paccu. Vb.); puḷu (1-4) (N.K. huḷu); peḷuge (3-8); (M.K. percu, N.K. heccu); pēḷda (25-1; 34-2; 38-1); M.K. pēḷda, N.K. hēḷida); pōḷdu (14-1) (N.K. replaced by hoḷumāḍi); vāḷvu (40-2) (N.K. bāḷu);

This -l- does not appear initially in Kanarese. It appears intervocalically, finally and before consonants. This l has been replaced by -ḷ- 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 *bēlparan*; *nōrpoḍe* from *nōlpoḍe*. 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 *ḷ* 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* > *ḷ* about the same time. See 930 A.D. It is often¹ 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). *negarddam* 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 written² 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 *ḷ* in place of *l* is predominant when *l* is between vowels, such as in *ālīpi*.

1. E. I. XIII. p. 327.

2. Cf. *Kilagāna* (1036).

The use of *l* for *r* in such words as *tiḷaka*. *tiḷthadoḷ*, is also found, though not often (See 950).

In the 11th century, the same changes (*i.e.* *l* to *r* and *ḷ*) 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 *ḷ*—*l* had ceased to have its original definite value. The use of *l* for Skt. *ḷ* in *tiḷakam* (1010) and *kamala* (1085) is due to the confusion between *l* and *ḷ* which had taken the place of *l*. In this century, *ḷ* 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 *irḷda* (1067) showing the transitional stage in the change from *l* to *r*, when both *r* and *l* are written.

In the 12th century, *ḷ* and *r* become more frequent than *l* and *ḷ* 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 + *ḷ* + vowel.

In the next century (13th century) *ḷ* establishes itself firmly and very few forms with *l* are found. From the 14th century onwards, *ḷ* 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 *ḷ* 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. *Karṇāṭaka kāvyaavalōkana* by Nāga-varmma.—The forms with *l* are quite in keeping with ancient traditions regarding the use of *l*. Sutras 6 and 65.

II. 1045. *Karṇāṭaka Bhāṣā Bhāṣaṇā* by Naga-varmma.—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 < nōḍu + paṁ; bēlpaṁ < bēḍu + paṁ.

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

III. 1260. *Karṇāṭaka Śabdamaṇidarpaṇa* by Kēśirāja.—The author, Kes' irāja, states that *l* is ḍ pronounced with greater pressure:—

atipīdanadiṁ rēphā

S'ritamāda rakāramuṁ samantu ḍakārā

S'ritamāda raḷanuṁ aṁgī

kṛtapadalatvakke Saṇēma sallada kuḷanuṁ (18)

ivu varṇāvṛttige sa-

lvuvu; Saṁduṁ prāsadeḍege sallavu; yamaka

vyavahṛtig āgavu; dēs'i-

yavenipuv ā hrasvam enisida e o sahitam (19)

(18): *r* is produced by pronouncing *r* with greater pressure; *ḷ* is produced by pronouncing ḍ with greater pressure; *ḷ* is produced by pronouncing *l* with greater pressure; pronouncing with greater pressure is explained in the vṛtti as "atipindeḷ uccarisuva ēkasthāni."

(19) *r* and ¹ *r*, ḍ and ² *ḷ* and *l* and ³ *ḷ* may be used for repetition of cognate letters (as "surar ividoragida");

they cannot be used for alliteration (prāsa) — (it is wrong to use *r* and *ṛ* in prasa, as in ‘dhuradoḷ and teradiṁda’); *ṛ* and *r* cannot be used in yamaka (as in kareyam and kareyam pottappudu) — (19) (Similarly for *ḍ* and *ḷ* and *ḷ* and *ḷ*.)

The author then discusses where *ḷ* and *ḷ* are to be used and gives a list of words where words ought to have *ḷ* (SMD 23). This clearly shows that there was much confusion in his age about the use of *ḷ* and *ḷ*. He was bound by the traditional spelling and so he wanted to give a list of words where *ḷ* and *ḷ* ought to be used. This is in full agreement with our inference regarding the use of *ḷ* in the 12th and the first half of the 13th century. He also discusses the use of *r* in consonant groups such as garde, etc. (SMD 37). This indicates that the assimilation of *r* < *ḷ* 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 < gaḷde is given. This is also in corroboration of our inferences about *ḷ* in the 13th century. By the end of the 13th or the middle of the 14th century, replacement of *ḷ* by *ḷ* and the assimilation of *r* < *ḷ* to the following consonant was established.

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

IV. 1604. *Karṇāṭaka S’abdānus’āsana by Bhaṭṭakalaṁka*—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’irāja, author of No. III

above, and often amplifies them, though the conditions had changed. *l* is from *ḍ* (KSS. pp. 163-168). He gives a list of words¹ where *l* ought to be used, though *l* had been replaced by *ḷ* long ago.

If we turn to *Kaṇṇāṭakakavīcarite*, Vols. I-III, we find that *ḷ* 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 *Dēvalā-purāḍa Nāṇjūṇḍa*, an ordinary *Viṣṇudāsa*, (1841) (p. 196 of KKC. Vol. III) we have *pēḷi*. 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 *ḷ*.

According to Kan. grammarians Kan. *-l-* is produced when *ḍ-* is pronounced with great force.¹ When Surds *k* and *p* come after *-ḍ-*, *-ḍ > -l* in O.K.² *nōḍu + pam > nōḷpam*, *māḍu + ke > māḷke*, *eraḍu + kudure > eraḷkudure*. Probably the *-ḍ-* of these and similar words was pronounced like *l* or very much like *l*, and the words like *nōḷpam*, etc., were archaic forms, still surviving then. After *l*, fut. tense suffix *-va-* \rightarrow *pa-*³ as before *-ṛ*.

In between vowels, *l > ḷ* in M.K. and N.K: *aḷipi > aḷihi* (See History of *l* above.)

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*, *jhaḡaḍe*, *Viḍaṅgam*, though born of *-ḍa-* and *> -l-*, have become *kuḷaṣ* i.e., *dāḷimba*, *kūmbaḷa*, *Gauḷa*, *Guḷam*, *Jhaḡaḷe*, *viḷaṅgam*. These are *kuḷa* in "rūḍhi" or usage; *ēḷaga* < *ēḍaga* is *kuḷa*.

The Skt. *ṭ*, *ṭh*, *t*, *r* and *l* become *-l-* in old Kan.¹

<i>Skt.</i>	<i>Skt.</i>	<i>O.K.</i>
<i>-ṭ-</i>	<i>ghaṭike</i>	<i>galige</i>
	<i>ghōṭike</i>	<i>golige</i>
	<i>dhāṭi</i>	<i>dhāli</i>
	<i>lāṭam</i>	<i>lālam</i>
<i>ṭh</i>	<i>maṭhike</i>	<i>malige</i>
	<i>pēṭhike</i>	<i>pēlige</i>
<i>ṭ</i>	<i>pratihastam</i>	<i>paḷihastam</i>
<i>r</i>	<i>krūraṁ</i>	<i>kūl</i>
	<i>Jhallari</i>	<i>Jhallali</i>
<i>l</i>	<i>tālam</i>	<i>tāl</i>
	<i>pulinam</i>	<i>puḷil</i>
	<i>argalam</i>	<i>aguḷi</i>

According to *Kes'irāja*, *O.K.* *-l-* is from *-ḍ-* and is the result of different pronunciation. This can be inferred from *Kēs'irāja* (1260) stating in SMD 22 that *paḷikam*, *pēlige*, *viḷige*, *guḷige*, *varālam*, *raḡaḷe*, though born of Skt. *Sphaṭikam*, *pēṭike*, *viṭike*, *ghaṭike*, *varāṭam*, *raḡaṭe* by "apabhraṁṣ' ate" are still *l* (*kuḷa* as he calls them) in old Kanarese. But "*hōḷige* < *sphōṭaka*; *lambaḷa* < *lampaṭa* are treated as doubtful cases for *l*, most probably they have *l*."

SMD 25. *jhaḷakam*, *jhaḷipisidam*, *joṁguḷi*, *boṁbuḷi*, *ālamālam*, *ṭhamālam*, *vaḷige*, *Onduḷi*, *jaṁguḷi*, *puttali*, *gōḷi*, *pēḷi*—these are doubtful whether they are *l*; they are most probably *kuḷa -l-*.

1. SMD. 21, KSS. 140.

These Sūtras show that *ḍ*, *ḷ* 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 -*ḍ*- or -*ṭ*- or *r* ; though *l* has replaced -*t*- in Skt. words like *pratihastam*, it is to be assumed that -*t*- had become -*ḍ*- in Śāurasenī *prākṛt* and that this *l* replaced -*ḍ*- of *prākṛt*

About its pronunciation in old Kanarese, nothing is definitely stated by the grammarians except that *l* is from -*ḍ*-.

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 *l̥*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.³. 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 :—

I. (a) After long vowel :

K.	T.	M.	Te.	Tu.
- <i>l</i>	- <i>l</i>	- <i>l</i>	- <i>l</i>	- <i>l̥</i>
tēlu 'a scorpion'	tēl̥,	tēl̥,	tēlu,	tēl̥

1. The Hindu Literary Supplement. April 3, 1933. Page 2 ; C.D.G. p. 144.

2. S.M.D. 24 ; KSS. 140. Commentary 167-169 " atra Sarvatra raḷādinām vyapadēs' a bhēdēi s'rutyānugūnyam astiti prāsakaraṇam " iti.

3. EI. XIX. pp. 138 and 172 about *l* in O. Te.

K.	T.	M.	Te.	Tu.
-l	l-	-l	l-	-l
kāl 'blackness'	kāl	kāl	kālu	kāl
pēl 'to speak'	pēcu	pēcu	pēlu	hēlu
			prēlu.	puṇ.
āl 'to sink'	āl	āl	lō-gu	āl
āla 'depth'	ālam	alam	lō-tu	āla
ēl 'to rise'	ēl	ēli	lē	ēl

(b) After short vowel.

-l-	-l-	-l-	-r-	-r-
pulu 'a worm'	pulu	pulu	purugu	puru puri
molegu 'to resound'	mulangu	mulaññu	inroga	....
mola 'a cubit measure'	mulam	mūlam	mūra	moramge
pala 'old'	pala	pala	prā	para
polal 'a city, a district'	polal	polal	prōlu	....
			pōlu	
poltu 'sun, time'	polutu,	polutu	pordu	portu.
			proddu	
			poddu.	
toltu 'a slave'	toluttai		tottu	tottu
	(a female slave)		tortu	
eiltu 'a bull'	erutu		eddu	eru
			erdu	
M.K. ertu			(why a voiced	
N.K. ettu.			stop came in	
			here is not	
			known.)	

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

molakālu mulankālu mulakāl mōkālu

II. After long and short vowels:—

-l	-l	-l	-ḍ-	-l- r, d, l.
il 'to pull'	ilu	ilu	iḍu	....
ūliga 'service'	ūliyam	ūliyam	ūliyam	ūḍigamu ūliga.
ēlu 'seven'	ēlu	ēlu	eḍu	ēl
kōli 'a fowl'	koḷi	koḷi	kōḍi	kōri
tōli 'friend'	tōli	tōli	tōḍi	....
nāli 'vein, a tube'	nāli	nāli	nāḍi	nāḍi
pālu 'waste, to bury'	pāl	pāl	pāḍu	pāḍu
(pulu)	pulu	pulu	pūḍu	
bīl 'inferior'	vīl 'to fall'	vīl 'to fall'	bīḍu	būru
bōla 'shaven'	....	...	bōḍa	bōḷa
agal 'a moat'	agal	agal	agaḍu	agaḷte
kolave 'a pipe'	kuḷāy	kuḷāy	koḍama	koḷave
				kolave
negal 'to be famous'	nigal	nigal	negaḍu	....
pogal 'to praise'	pugal	pugal	pogaḍu	pugar
suḷi 'an eddy'	cuḷi	cuḷi	suḍi	suḷi
				tuḷi

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

kuḷi 'a pit'	kuḷi	kuḷi	koyyi	guri
nole 'to enter'	nulai	nule	nūy	nūri

cf. Madras pronunciation of -l- as -y-. paḷam
payam and sometimes paḷam.

APPENDIX.

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

8th Century:

- 726 Talekāḍa EC. III. Tn. 1 ;
 750 eḷpattumān EC. IV. Hg. 4 ; aḷittōn
 (g) EC. IV. (17) Gu. 88 ; eḷdu (1)
 EC. III. My. 6 ; aḷidōn (6) EC. III.
 TN. 113 ; Talgijūra (1), kaḷnāḍara
 (1) EC. IV. gu. 86 ;
 776 kaḷam (68) EC. IV. Ng. 85 ;
 780 aḷittōn (4 and 9) EC. IV. Hg. 87.

9th Century:

- 810 idānalittōn (5) EC. III. Nj. 26 ;
 idānalidaṁ (10) EC. III. Ml. 68 ;
 865 pelcisu EI. VII. p. 200. cf. peldore
 ‘ the great river ’ in EI. VI. p. 259.
 975 A.D. ;
 870 aḷida (8), aḷidān (9) EC. III. Nj. 76.
 āḷutildu (6) EC. III. Nj. 75. eḷnūra
 EC. VII. Hl. 13 ;
 874 aḷi (to ruin) EI. XIII. p. 184 ;
 884 maḷtiyara (8) EC. II. 394 ;
 888 idanaḷidom̃ (11), aḷidom̃ (13) EC.
 I. 2 :
 890 biḷṭiyabhattadoḷ (8) EC. I. 3 ; Cōḷa-
 gamuṇḍaruṁ (71), pērolve 75
 pervaḷtiya (75), vālvēliye (76), pel-
 jōgeya (76), paḷeyabāl (82) EC. IV.
 Yd. 60.
 893 Gavaḷi Seṭṭiyamaga EC. IV. Ch.
 134 ;
 898 ēḷpadi (7) EC. III. Nj. 97 ;

10th Century :

- 900 *kālamkāloi* (1 and 5) EC. I. 60,
Turumdavolala EC. IV. Hg. 110 ;
elpattugulagalde (3) EC. III. TN.
 114. *iḷdu* (3), *aḷipikoṇḍātan* (5),
aḷidaṁ (6), *Nolambana* (1) EC. IV,
 Ch. 141. *idanaḷida* (11) *l* and not *l*
 EC. IV. Ch. 95.
- 904 *iḷdu*, *uḷalu*, EC. III. Sr. 148 ;
- 907 *Polalasetṭi* (6), *uḷida* (8), *aḷida* (13),
aḷidom (13) EC. III. Md. 14.
- 909 *iḷdu*, *Eleyapparasarum*, EC. III. Sr.
 147 ;
- 910 *alivaṁge* (10), *aḷida* (12), EC. I. 74 ;
- 910 *ondu bālu parihāraṁ* (14), EC. I. 74 ;
- 915 *pēroḷbeyim* (26), *aḷidom*, EC. III. Nj.
 139 ;
- 918 *elpattarkkam* (8) *nālgāvunḍugey-*
yuttu (9), *iḷdal* (for *irdal*), *iḷdavasā-*
nadoḷ (22) *niḷisidom* (for *r*). EC.
 VII. Sk. 219 ;
- 925 *iḷdu* (for *irdu*), *polalabbeya* (12),
galde (4), *aḷidon* (14),
- 930 *pogartte* (2, 31), *bērpparan* (5), *arka-*
rindaṁ (8), *nōrppara* (28), *nōrppa-*
vargge (53), *negartte* (57, 66),
nōrpoḍe (61), *l* is replaced by *r*, but
negalḍaṁ (3), *negalḍa* (26), *negalḍ-*
(33), *negalḍar* (63). As against
 these *ēlgeyan* (7), *pogaḷal* (8, 66),
māḷdaṁ (17), *poḍaḷda* (27), *maḷeye*
 (31), *pogaḷ* (37) E. I. XIII. 326.
- 935 *galde* (24) EC. VII. Sk. 194 ;

- 940 pogale (6), tuḷilāḷgaḷan (12), kaḷip
(5), ēlgeyam (13), biḷuvol (17) ;
- 940 no *l* at all, but negardda (18), nōrp-
paḍe (10, 11). EI. XVII. p. 201 ;
- 944 alida (13) EC. I. 28 ;
- 945 iḷdu (14), Nālgāmuṇḍara (17), ēl
(21), alī (22) but in one case r :
Nārggāmuṇḍam (14) EI. XIV.
- 949-50 ērpattuvaṁ (21) EI. VI. 50 ;
- 950 Kalbappuṭiḷthadoḷ EC. II. 68 ;
- 950 Kalbappinalli (2) EC. II. 136.
- 950 kelage (12), iḷdom (17), Seraguvāḷda-
por, cōlacaturamgabalamgaḷan (15),
EC. III. Mā. 41 ;
- 963 Nālgāvunḍa (3) EC. VII. Sh. 22 ;
- 963-4 cōḷa, iḷda, kiḷta, EI. XIX. p. 287 ;
- 975 negalte, pogalte, eldeyam (edeyam)
EI. V. Inscr. of Mārasimha II.
peldore (5) EI. VI. p. 258 ;
- 976 ... iḷda (for irda) EC. IV. Hs. 64 ;
- 978 alidom (16), alida (17) EC. I. 4 ;
iḷdu, negalḍa ; but pogarddam,
porttum ; in other cases *l* > *ḷ*.
- 982 ... pē/endu (7), negalḍam (8), oppiḷdap-
puvu (18), pēlim (51), esedu iḷdapudu
(64), Suḷiva (89), uddavaḷameḷedu
(119), maguḷdam (137), poguḷutiḷ-
dapuvu (26), Elēvabeḍamgaṁ (88),
EC. II. 133. meḷasimdam (100) *ḷ*
for *l*. EC. II. 133. aliḷgaṇḍaram
(54), negalḍa (63), iḷdu (50), alidu
(28), EC. II. 134. maḷdūra (2),
olpārbbaram (3), alida (5) EC. IV ;
yl. 41

- 985 ełtam (3) but negałda (8 and 9), kałi-
da (10);

11th Century:

- 1000 kalamtildi (12), alidam (22) EC. I. 5.
1000 kola, EC. II. 4, 29.
1007 ... nilsida (32), l for r;
1007 l is preserved and sometimes wrong-
ly l for ł. EI. XVI. p. 73;
1009 alidam (12) EC. IV. Gu. 79.
1010 Nołambādhirājana (3) (but Nołam-
bādhirājana (11), kengali, alipilla-
dātam, ildu, alida. EI. XVI, p.
27; elpattumam (11), ilda (26), but
wrongly l in tilakam (3) EI. XV.
p. 75;
1012 Cōlanādenal (6), cōlam (7), Tulavam
(10), alidam (34), kalaniya (32)
EC. III. Sr. 140; 1015. baliya (2)
Cōlapermmaḍiyara (5) EC. II. 378;
1019 Cōlanumam (17), elumam (16), elusa-
mudramum (17) EC. VII. Sk. 125;
1021 Małlagāvun-ḍanum (6 and 8) (Rice
has Malla-) Małlēsvarakke (7) EC.
III. Nj. 121, bildu (4), kiłtu (5),
alidavam (13), galdeyum (19),
Małtikereyam (19) EC. IV. Hg. 16.
1022 Cōlabhūpāla (2), alikkiri (20), EC.
III. Md. 78;
1022 negałda, Ind. Ant. XVIII;
1022 alida, negałda; but ł in pogaladar
(10), EI. XIX. p. 223;
1028 ł: Cōlana (8), negałdal (11, 13),
kelage (23), galde (23, 27, 35),
irldu (35) alida (36), wrongly used

- in kolada (24); $l > r$: bār-dale-
gaḷan (10), erppadiṁbaruṁ (35);
 $l > l$; pogaḷvudu (14), nāl (20),
gaḷeyalu (23), aḷidaṁ (36), keḷage
(35), aḷidātaṁ (36), EI. XV. p. 329;
- 1033 Cōlapāndyarkkaḷan (15) EC. IV. Hg.
17;
- 1036 magurddu irddu (3) r for l ; aḷida (25),
Kiḷagaṇa (22) EC. VII. Sk. 126;
- 1037 l : iḷda, negaḷda; 'irregularly in
paḷam' (L. D. B.); probably T.
loanword; - l in aḷida EI. XVI. 75.
- 1038 negarddaṁ. $l > r$ (and l) EI XVI.
p. 277;
- 1040 baḷiya (7), aḷidavaṁ (21); wrongly
used in iḷnūrvvara (12) for iṁnūrv-
vara EI XV. p. 334;
- 1042 biḷda, aḷtiyiṁ, bālvoḍe EC. VIII.
Sg. 109. $l > l$; pogaḷ (13), nālke
(16), pēḷu (20); $l > r$: erdda (6);
negaardda (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 aḷidaṁ (5), aḷida (6), gaḷdeyuṁ (34),
nandāvelakkaṁ (34) nandāvela-
kiṁge (27), EC. IV. Gu. 93;
- 1050 Kalvappatīrtthava EC. II. 4 6
sukhadināḷuttumilḍu (21), gaḷdeyu
(18), Noḷambana (21), EC. VII.
ci. 8, Draviḷagaṇada EC. I. 37;
- 1050 Tivuligaṇadaruṁ EC. I. 38; aḷaḍe
(2), tāḷidaṁ (4), Biḷiyaseṭṭi (3)

- EC. I. 30. tāldida (5) EC. I. 31;
 l. ēl (7 and 23), iḷdu (14), nālke
 (23) l - kiḷila (26), poḷal (24), EI.
 XV. p. 77;
- 1052 gaḷdeyumaṁ, peḷda, but in all the
 other words, l, baḷiyaṁ, aḷi EI.
 XVI. 66.
- 1053 negaḷdaṁ. EI. XVI. p. 54; negaḷda
 EI. XVI. p. 277, negaḷdaṁ, pogalte
 eḷ-. EI. XVI. p. 53.
- 1054 ēḷuṁ, iḷidoḍe, EC. VII. sk. 118, iḷdu
 (13) wrongly in āḷdu, but l for l in
 eḷpattumam (18) EI. XV.
 p. 54.
- 1055 l in iḷdu, l in the rest. EI. XIII.
 p. 168;
- 1057 gaḷdeya, aḷdeyiṁ, negaḷutum EI.
 VI. p. 213;
- 1057 negaḷe (1 and 23), ēḷombhattu (2),
 pogalalke (9), negaḷe (9), negarda
 (19), sukhadiniḷdu (19), negarḍda
 28, gaḷdeya (24, 34), bāḷvudu (23),
 pogale negaluṁ (27), aḷtiyiṁ (26)
 EC. IV. Hg. 18;
- 1058 Draviḷa-gaṇada EC. I. 35; iḷdu (20),
 l for l in aḷi (37), EI. XV. p. 83;
- 1060 l in negaḷduṁ (15), ēḷpattumam (19),
 iḷdu (21), ēḷpattara (29), but negaḷe
 and pogale (25), pogaluḡuṁ (51),
 See 1087.
- 1068 porttuṁ (149), porttuṁ (59) EI
 XIII. p. 327; EI. XV. p. 85;
 negaḷe pogaliṁ, negaḷda EC. V.
 AK. 186; pogaluḡuṁ EI. XV. 87;

- 1068 Cōlakundunnādāḷva EC. Md. 116 ;
- 1060 keḷage (3, 15), negaḷvunnati (40),
goldegettisida (44), beḷdalegaḷeya,
mattalondū (56), EC. VII. Sh. 6 ;
- 1063 aḷidātan (30), EC. VII. Sk. 11, aḷi-
davaṁge, EC. VII. Ci. 18 ;
- 1064 Draviḷagaṇa mahāriṁgaḷāmnāya-
nāthan (35) EC. I. 34 ;
- 1067 irḷda for iḷda or irda, negaḷdam, nāl,
iḷdu, but ḷ in cōḷa, aḷida but r in
bērkuvē, EI, XVI. p. 81 ;
- 1068 tuḷilāḷtanakke, pogaḷgum, aḷida, EC.
VII. Sk. 13 ;
- 1069 ... negaḷda (2), kallakaḷci (10), negaḷ-
vaṁ (13), and aḷida (13), EC. III.
Tn 135.
- 1070 keḷagaṇa (5), EC. I. 49 ;
- 1071 aḷipam, pēḷi, EC. VII. Sk. 129,
negaḷte (9), biḷdu (39), but in all
other cases, ḷ tuḷil (9), pogaḷ (11,
33), negaḷ (13, 14, 18, 33), nālke
(16), Cōḷa (27, 30, 41), aḷi (30,9),
iḷida (30, 31), baḷika (31), bālteya
(33), EI. XV. p. 337 ;
- 1074 ḷ in pēḷda, ḷ in the rest, EI. XVI. p. 68 ;
- 1075 .. ḷ in gaḷde and iḷdu. ḷ in the rest EI.
XIX. p. 184 ;
- 1075 ḷ in negaḷda (6, 21, 36), negaḷd (31)
iḷdudu (10), iḷdu (37), nimiḷdu (12),
ēḷpattumam (17, 37), ēḷkōṭi (47),
gaḷde (24), but kuḷa (3) for kula,
EI. XV. p. 34 ; ḷ in negaḷda (7, 14),
iḷdu (8), ēḷ (19, 39, 43) EI. XV.
p. 96 ;

- 1077 *l* appears as *l̥*, in *pogaḷ*, *iḷisi*, *pēḷ*,
uḷidorgge, *l̥* in *pogaḷ* (once) EI.
 XII. p. 270.
- 1077 ... *uḷidar*, EC. VIII. Nagar 35.
- 1077 ... *l* > *r*: *nārggāvunḍu*, *parttiya*, *l* > *l̥*
 in all the rest. EI. XVI. p. 277 ;
- 1077 ... *ēḷge*, *aḷkāḍe*, *negal̥cidam̥*, EC. VII.
 Sk. 124 ;
- 1077 ... *gaḷḍe*, *garde* EI. XII. p. 270 ;
- 1079 ... *tari gaḷaniya maṇṇalli nālvatteraḷ-*
khaṇḍuga, EC. V. Arakalgud 99.
- 1080 ... *māḷpaṁtire*, *pāḍaḷiyal*, Ind. Ant. X.
 p. 127 ;
- 1080 ... *bēḷpara* EC. VII. Sk. 297 ;
- 1080 ... *Cōḷasetṭi*, EC. I. 44 ;
- 1081 ... *negal̥ḍa*, *negartte*, EI. XVI, p. 8 and
 EI. XIII, p. 327 ;
- 1081 ... *aḷkarim̥*, *aḷtigan*, *negal̥dara*, *kiltu*,
 EI. XVI. p. 59 ;
- 1081 ... *l̥*. *negalte*, *pogaḷtegam̥*, *iḷdu*, *l* > *r*:
kirttu, *negartte*. *l* > *l̥*. *Noḷam̥ba*,
pogaḷal, *negal̥dar*, *pēḷvaḍe*, “*l* is
 falsely substituted for *r* in *pelcut-*
tire” cf. *pelcuḡe* ;
- 1082 ... *l̥*. *negal̥dar* ; *l̥*. *aḷidaṁḡe* (15), *bīḷguṁ*
 (60), *bīḷguṁ* (17) ; *hāḷa* (35, 51, 53)
 EI. XVII, p. 178 ;
- 1084 ... *l̥* *gaḷdeyumaṁ* (52) ; *r* for *l̥* in *negard-*
dam̥ (6), *negardda* (11, 22) ; *l̥* for *l̥*
 in *elpattara* (28), *ēḷkōṭi* (42) ; *l̥* in
ēḷḍa (15, 16), *iḷdu* (29, 45), *negal̥ḍa*
 (52), EI. XV. pp. 100-103 ;
- 1085 ... *kamaḷa* for *kamala*, *negal̥ḍaḷu* for
negal̥ḍaḷu. *l̥* regularly for *l̥*, *aḷida-*
vaṁḡe, EI. XIX. p. 189 ;

- 1087 aḷida durātman, iḷiḡum, EC. VIII. Nagar, 40 ;
- 1087 Kiḷkenāḷviṣayādhīpati (9, 11), aḷidaṃ, EC. IV. Hg. 55 ;
- 1087 aḷidavam (21), Maḷdagavaṇḍana (14), EC. IV. Yd. 2 ;
- 1087 ḷ for l ; baḷikka, baḷikam, negaḷ, ēḷu, ēḷge ; r for l ; ērpattu, but l wrongly used for l in aḷaḷdu and kavaḷdu. EI. XVI. p. 277 ;
- 1089 aḷaram, EC. VII. Sk. 298 ;
- 1092 kottale (4), Kiḷkenaramolevūra, EC. IV. Gu. 68 ;
- 1095 āḷdu (33), gaḷdeya (46), gaḷdeyam (56), māḷikoṇḍavam (l for r), EC. I. 57 ;
- 1098 l: negaḷ (5, 8, 23), iḷdapan (29) ; r for l ; kirtt (3), erttaruvam (28), arkkarim (29), mārppa- (67) ; ḷ for l : Cōḷa (7 & 9), negaḷdda (14), pogalverim (46) ; wrong in āḷdda (4), kavaḷdu (16) EI. XV. p. 348 ;
- 1099 māḷke, EC. V. Bl. 200 ;

12th Century :

- 1100 iḷdu, agaḷ, Cōḷa, aḷutiva, EC. XI. Dg. 35
- 1100 kiḷiṭṭu, negaḷdan, pogaladavanilla, taḷkaisuvinegam, EC. V. AK. 102 ;
- 1100 negaḷdu (16), pogale negaḷdan (36), EC. II.
- 1102 tuḷidu, aḷkarim, aḷida, EI. XVI, p. 31 ;
- 1102 l is changed to ḷ throughout, EI. XVI. p. 32 ;

- 1103 ēlge, nōlpaḍe, negaldam, EC. VIII. Tirthahalli, 192;
- 1104 negardiś varāryauam (35), negardam (30), negalḍa (31), negaldavarolam (10), Beḷvala- mūnūru Puligere Mūnūḷu (14), 1104. Yerpattara (50). EC. VII. SK. 131;
- 1107 taltu (13), EC. IV. Hg. 79;
- 1107 poḡaḷvudu (18), EI. XVII, p. 196. iḷḍu (16), irḍḍu (14), ḷ in the rest, EI. XIII. p. 12;
- 1110 aḷida pāpi pasuḡaḷanaḷidaṁtiravēḷkum, aḷiḡum, iḷiḡum, EI. XV. 27:
- 1110 negaldam (2), negald (3), negalḍa (4, 13, 16), iḷḍa (37), āḷḍ (36); but āḷdam (3), poḡaḷute (20), poḡaḷe (33), poḡaḷva (42), aḷida (46), vēḷkum (47), iḷiḡu (47), nela-vāl, (45), EI. XV. p. 26. (Muṭḡi).
- 1112 ḷ: negalḍa (25), ḷ wrongly used in prabala (10). āḷdan (9, 23), ḷ for ḷ in iḷid a (37), negaḷalu (68), baḷiya (78); r for ḷ in ervvar (7), erpatt (15), negardda (23, 31), irḷḍu (26), irḷdar (38), irḷḍudu (60), torttu (30), negarḷḍa (46), vēḷkkuv (63), EI. XIII. p. 36, (Iṭṭagi);
- 1112 poḍalḍa, negaḷte, negalḍa, toltu, EI. XIII. p. 41;
- 1113-4 ḷ in negalḍa (20, 25, 34); negardda (4, 11) EI. XV. p. 105.
- 1113 aḷidam (10), ponnarakonḍu maṇṇa- rakotṭam (5) EC. III. Nj. 44;
- 1113 negardda (69) EC. II. 126;

- 1117 eldu, EC. V. B1. 16, negaldam (24)
EC. IV. Ch. 83;
- 1121 irddu for iḷdu (21); All ḷ in the rest.
EI. XIX. p. 191;
- 1122 nijakhaḷgabaḷade; khaḷgadēvate; po-
gaḷe, negaḷda, nōḷke, podaḷda,
nōḷkaṭṭi, nolpoḍe, EC. V. Hn.
116;
- 1123 pogalaḷimtu, I. Ant. XIV. p. 15;
āḷguṇ;
- 1123 aḷidavaṃge (52); kirttikki for kiṭtikki
(21), EC. II. 132;
- 1124 ḷ > ḷ: kūḷam (14), bēḷpa (16), aḷida-
vargge (27), ēḷ-kōṭi (28), ḷ > r:
gardde (22) EI. XVII. p. 117;
- 1125 pogalṭe, EI. XIII. p. 301;
- 1125 ḷ in negaḷdam (47); r for ḷ in negardda
(15, 16, 34, 64, 53, 60, 66), negart-
teyam (14), negartte (35, 65, 87)
nōrppaḍe (43); pogartteyam (72)
gardde (113) Between vowels it > ḷ.
EI. XIII. p. 298;
- 1125 ḷ in negaḷdam (18), pogalḷda (19),
r in vērkkuṃ (24), torttu (30); ḷ in
all the rest. EI. XIII. p. 317;
- 1128 aḷidavaṃ (2), EC. III. My. 16,
artthijanakaḷpakujamge. EC. III.
Nj. 194;
- 1129 ēvēḷve (26), khaḷgahatige (28) EC.
II. 397;
- 1130 pēḷēvogalḷapudu EC. VI Chicka-
magalūr 137;
- 1135 Taḷakāḍu (12), berddaleyum (39) EC.
II. 384;
- 1135 no ḷ, all ḷ, aḷida, EI. XIX. p. 30;

- 1136 ēlge, negalte, pogalte, EC. V. B1. 17;
- 1138 pūnāle EC. V. B1. 202;
- 1142 no *l*. *l* in aḷi, ēḷi; *r* in ērcchāsirada (12) EI. XIX p. 35;
- 1143 tallalīse for tallanīse Coḷnelan, EC. XI. Dg. 85;
- 1145 . kōḷmiduḷiṇi. EC. VIII. Sb. 138;
- 1145 negalḍa (52), negalḍaḷu (52), negalḍirḍḍa (53), all in poetry. EC. IV. Ng. 76;
- 1147 *l* as *r* in negarddam. In the rest all *l*. EI. XVI. p. 44.
- 1148 alīdam (19), honnalakoṭṭu (18) ēlataleya (20), palārāḷdu (7) EC. III. NJ. 110; 115. kiḷtu, negalḍan, Bijapurs' āsana (S. P. M. p. 284);
- 1152 *l* > *r* in Kirtt and negarddam; in the rest *l*. EI. XVI. p. 36;
- 1153 pogalal, alīdar, EI. XVI. p. 37;
- 1155 ēlge, suḷigurul, EC. V. Hassan, 57;
- 1159 aḷalīse negalḍam (7), poḷtugaḷevam, EC. II. 345.
- 1160 pogale, negalḍal, EC. V. Hassan, 72;
- 1162 miltuvaṭṭi. Bom. Br. R.A.S. XI. 222;
- 1162 No *l*. But *r* in negardḍa (11) and *l* in hāḷa, bīḷgum; EI. XVII. p. 208; *r*. ērttaṇḍam, negardḍa. *l*. balalḍu, bīḷgum. EI. XVII. p. 212;
- 1162 *l* in negalḍa; *r* for *l* in negardḍam (25), nōrppode, (24); *l* for *l* in pēḷ (15), ēḷaneya (14), ēḷ (43). EI. XVII. p. 189;

- 1165 kilene. EC. V. Hassan 76;
- 1168 ma \dot{l} ge, negalte, \dot{l} perce, EC. VII. Sk. 92;
- 1169 irku \dot{l} igolvudu, pē \dot{z} . I. A. Ix. p. 97;
- 1170 nālprabhu, negal \dot{d} a, ul \dot{i} du, EC. VIII. Sb. 345;
- 1172 \dot{l} in Cō \dot{z} ana (21), but wrongly used for \dot{l} in balasida (31), negarda \dot{z} u (37), ta \dot{r} nnole (44); amna \dot{z} e (48), kola \dot{g} ada (59), ā \dot{l} i (91); $\dot{l} > r$ in negarda \dot{m} (9, 11, 12, 18, 35, 82), nō \dot{r} ppa \dot{d} e (20, 49), negarda \dot{z} u (37), \dot{l} replaced by \dot{l} in other words. EI. XV. Ma \dot{d} agihāl;
- 1173 \dot{l} never occurs in Kan. words; but \dot{l} wrongly used in Mahākā \dot{z} a (16), dhava \dot{z} a (28), ku \dot{z} a (1) and kama \dot{z} a (27). EI. XIV. Gaca \dot{m} alla.
- 1173 \dot{l} for \dot{z} . No. \dot{l} at all. pogal, nega \dot{l} i, a \dot{l} i, EI. XII. p. 336;
- 1174 pombā \dot{z} egal, su \dot{l} i, EC. VII. Sk. 236;
- 1177 ne \dot{z} al, ba \dot{z} ikke, EC. III. Ng. 70;
- 1179 $\dot{l} > \dot{l}$ in kī \dot{z} t (18), nega \dot{l} ; $\dot{l} > r$ in ē \dot{r} vva \dot{r} u \dot{m} (26), ar \dot{v} vu (30), negarda \dot{z} a (39), $r\ p > pp$ in eppattuma \dot{m} (56), EI. XIX. p. 226;
- 1181 poravo \dot{z} al EI. XIV. 279;
- 1181 nega \dot{z} da \dot{l} (21 and 53), Cō \dot{z} a (34), EC. II. 327;
- 1182 nī \dot{r} a \dot{z} keyilla, EC. V. B1. 137;
- 1199 nega \dot{z} da (25), ta \dot{z} tu (19), EC. IV. Ng. 47;

13th Century :

- 1200 bēḷkum for bēḷkum (78), baḷikkam for
baḷika. EI. V. p. 237 ;
- 1203 aḷidaṁ EC. VII. Sh. 88 ;
- 1204 no l at all. EI. XIII, p. 16 ;
- 1206 aḷibi, EC. II. 333 ;
- 1211 aḷihidavaṁ, EC. IV. Hg. 25 ;
- 1218 negaḷda, (25, 43), neḷal (16 & 17).
EC. VII. Sh. 5 ;
- 1218 kāḷaṁkarcci for-kalci. EC. IV. Ng,
29 ;
- 1224 panneral sāsiram. EC. XI. Dg. 25 ;
- 1227 nōḷpoḍe, EC. V. B1. 151 ;
- 1242 negaḷdai, EC. III. K. p. 76 ;
- 1247 alarvaḷe EC. VII. H1. 55 ;
- 1248 aḷtiyiṁ, EC. XI. Pāvagaḍa.
- 1265 nōḷpoḍam, hogaḷalke, EC. VIII. Sg.
140 ;
- 1267 māḷke, EC. V. AK. 8 ;
- 1270 aḷivu (35), EC. IV. Ng. 49 ;
- 1276 aḷipidavaṁge (15), EC. IV. Ch. 142 ;
- 1278 gadde, bedḍalu (32) EC. II. 347 ;
- 1279 Sāḷuva nōḷidanu, EC. V. B1. 133 ;
aḷupidaḍaṁ (17) EC. IV. Ch. 17 ;
eḷḍu, kiḷtu, EC. V. B1. 92 ;
- 1280 gadde bedḍalu (17), EC. IV. Ch. 91 ;
- 1286 khaḷgōddhuradhārāvāriyol.
- 1287 aḷihidava (8) EC. II. 407. EC. V.
AK. 9 ;
- 1291 aḷupitaṁdavanu (3) EC. VII. Sh.
78 ; aḷidavaṁge EC. IV. gu. 72 ;
- 1292 aḷupidavam (20) EC. VII Sh. 72 ;
- 1293 aḷipidavam, EC. IV. HS. 93 ;
- 1295 baḷisahita, EC. IV. Ch. 44 ;

14th Century :

- 1300 alidavaṃ EC. IV. Hg. 23 ;
 1317 alihida (26) EC. IV. Ch. 116 ;
 1319 alupidavaru (11) EC. VII. Hl. 117 ;
 1320 alidaḍe (29) EC. III. Md. 74 ;
 1322 keḷake (13) EC. IV. Kp. 44 ;
 1327 Cōḷa (4) EC. IV. Hg. 98.
 1338 gaddebeddalū (17) EC. IV. Hs. 82 ;
 1360 gaddeyakelāge (14) EC. III. Sr. 87 ;
 1388 pogaldapem EC. VIII. Sb. 146 ;
 1390 alupidavaṃ (31), elēujalmada (33),
 EC. VII. Hl. 6 ;
 1390 alupidaṃ (18) EC. VII. Sk. 313 ;
 1390 Kāḷaḍḍināyakage (19), huṇisedālu
 (25), Nāḍudalasinahallī (7) EC. I.
 39 ;
 1397 biḷdar uḷida, EC. V. Bl. 3 ;
 1397 alipidavaru (19) EC. IV. HS. 46 ;

15th Century :

- 1400 alupidavaru, EC. VII. Sh. 11.
 1403 alidavanu (34), candrārkaruḷdhavare-
 gum (39), EC. III. Ch. 45 ;
 1408 ēvogalvenām (EC. VIII. sb. 261) ;
 1413 ālgum (64) EC. VII. Sh. 30 ;
 1415 nōlpoḍam, EC. VIII. Sb. 329 ;
 1442 negaḷtevaḍeda (4) EC. VII. Sk. 240 ;
 1465 nōlpem, EC. VIII. Sb. 330 ;
 1484 alihidavaru, EC. IV. Ch. 127 ;

16th Century :

- 1500 alupidavaru (8), EC. II. 340.
 1544 all except for mūlu (29), muḷu (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. Aṇḍugi, Kaḷantūr, 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*: aṁte, imbu, eṇṭu, endu, tiṁgaḷ; mañju cf. maṁku. or

(b) *the remnant of the assimilation of the final consonant of the root and the initial of the suffix*:

konda, (prob. < * kol-nta) ¹ koṇḍa, tandu, Vandu, 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:—¹

O.K.

N.K.

koḍamge

koḍage from koḍu 'to give.'

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

O.K.

N. K.

taṅku (cf taṅkaḍe)¹

tāku.

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

O.K.

N.K.

nōmpi

nōhi.

In nōmpi, the root is given as nōn. T. nōmpu; nōmbu; M. nōmpu; Te. nōmu.

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

O.K.

N.K.

uṇ-voruṇ

uṇṇuvarū, colloq. umbōrū.

antu, intu, entu

hāge, hīge, hēge

neva

ennuva!(emba)

suracāpambole

suracāpadaḥāge

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

II *l + stop.*

(A) *l + 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.

N.K.

aḷ-kalo

aḷu-ku 'to fear'

āḷ-ge

āḷ-ike — cf. āṭida.

koḷvōnum

koḷḷu-vavanu

cf. koḷuvōruṇ

colloq, koḷḷō vanu.

¹ Probably taṅku is a mistake for tāṅku, probably ta-nku, since -nku- is the suffix of the verbal noun as in musuṅku beside musuru and muceu.

(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.	N.K.
velgoḷa	Belgoḷa ¹
velmāḍa	belmāḍa

III $l + stop$

A. $l + g, v, t$, where g, v, t , are the initials of suffixes.

These are replaced in N.K.

O.K.	N.K.
sal-ge	sallali
sal-va-vol	salluva hāge
salvōn	hōguvavanu
	colloq. hōgōvanu.
nal-ta	nal-me

B. $l + t, m$. Where t, m . are initials of the second word in a word group.

There is no change.

O.K.	N.K.
nal-tapa	naltapa (oftenoltapa)
kal-mane	kalmāne.

IV $y + d, v$. 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.	N.K.
āydān	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:

eydappaḍuvār	replaced by honduttāre (active)
--------------	------------------------------------

1. In some inscriptions Beluḡoḷa is found, but now also the form in use in Mysore is Belgoḷa.

koḍalpaḍuttade
(passive)

eydi	{	hogu 'to go'
eydidān		
eydidār		
eydidor		
eyde		
keydu	{	māḍu.
geydu		But geyyuvanu (colloq.
keyvōn		geyyōvanu) restricted to 'he who
keyvōr		works' on a farm, and keyyu
geyvalli		restricted to 'to join sexually.'
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.

erddapam

M.K. eddapam (replaced in
N.K. by ēluttāne)

adarppu

N.K. adapu

orvvan

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.

negartte

N.K.

lws: yas' assu, kīrtti.

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.

ahit-ar-kkaḷ

mālākār-ar-gge

N.K.

ahit-ar-kaḷu.

mālākār-ar-ige.

(2) -r of a word + the initial consonant of a word.

O.K.	N.K.
perggoravam	heggorava.
perjeḍi	hejjeḍe
irpattu	ippattu
Namilūrvvarasaṁgha	Navilūravaraṁgha

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

O.K.	N.K.
pārvvar	hāruvaru
VI l + const.	

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

O.K	M.K.	N.K.
eltu	ertu	ettu
elpattu	erpattu	eppattu
kiḷga	kirrga	kigga
kiltu	kirttu	kittu
gaḷde	garde	gadde
paḷcu	parccu	paccu
peḷcu ¹	perccu	heccu
aḍaḷde	aḍardde	....

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

1. iḷdu M.K. iḷidu. N.K. iḷi 'to descend' and eḷe 'to drag'

But there is an O.K. form iḷ with a long i-.

Probably there is no assimilation because of this long vowel.

oltu -tu replaced by M.K. -ittu. (cf. oḷḷittu, ballittu) and by N.K. -eyadu, oḷḷeyādu.

nālke -l after a long vowel replaced by nāḍu in M.K. & N.K. N.K. nāḍige.

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 orkkaṇḍuga (12). ikkāde (14) EC.
III. Md. 13 ;

10th Century :

907 orkkulaṭuppamum (12), ikki (9),
pannirkkulemiriyum (12), idarkke
(14), EC. III Md. 14 ;
925 irkkaṇḍugada (4) EC. IV. Y1. 25 ;
935 galde (4), irppattu (13), EC. VII. Sk.
322 ;
950 adarkke (11), irkkaṇḍugam (12), irdu
(4), EC. III. Md. 41 ;
978 adarkke (12), elpadimbar (14), orbban
(16), orbba (18), perggadūra EC.
I. 4 ;
982 irppar (69), orggēṇkōl (97), orvvane
(83), barkkum (144) EC. II. 133 ;
irppudu (34), orbam (29) EC. II.
134 ;

11th Century :

1000 kālaṁtilḍi (12) E.C. I. 5 ;
1019 gardde (29), gadde (28), parbbi (14,
18), urbbi (17), arddidudu (17) EC.
VII. Sk. 125 ;
1033 irpatteraḍu 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, perggade, EC. VII. H1. 14 ;
1079 perggade, EC. IV. Hg. 56 ;

- 1085 irppattu, galde (56), beldale (56)
perggaḍe (42) EC. VII. Sh. 10.
1089 garddeyuṁ (8), berddaleyuṁ (9) EC.
VII. Sk. 298.

12th Century:

- 1104 pergaṭṭa (47), verpattu (50), gardde-
yaṁ (52), kālaṁkarcoi (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, beddale,
See EC. IV. Ch. 83.
1123 kirttikki (28), bidurddu (4), irpinam
(24), enisirddu (44), āgirppuḍu (32).
EC. II. 132;
1138 magucida for magulcida (34) EC. IV,
Hg. 50.
1139 Kabbappunāḍoḷ 77) EC. II. 141;
1175 magulci, EC. IV. HS. 112;
1176 eppattaroḷage (18) EC. I. 33;

13th Century:

- 1217 illirddu, EC. II. 170;
1218 ibbara, EC. VII. Sh. 5;
1284 Baḷligrāmeya, EC. VII. Sk. 140-
1284;
1290 illadirddaḍe (4), heggaḍe (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 accomplished fact though in poetry the unassimilated forms

were found. In the descriptions of boundaries which are in prose, no $r + \text{consonant}$ or $l + \text{consonant}$ are found after the 13th century.

In K.R.M.—the earliest Kanarese work published the $r + \text{consonant}$ and $l + \text{consonant}$ are found., irddem (I. 60), barddumku (I. 72), korbbutta (I. 66), karcidode (II. 69), neredirddu (II. 125), embudarkke (III. 67), perccal (III. 150), baḷdaḷ (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 $r + \text{consonant}$ or a long consonant.

Kēs'irāja, the author, of this points out that the list of words in Sutas 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 $l + \text{consonant}$. As he did in the case of l , he gives the list of words where r or $l + \text{consonant}$ 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 (Sutas 36-40 and sutas 59 & 60). In these sutas, 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 ($r + \text{const.}$)

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 Kesi'rāja's time. But some poets had recognised this shortening, though conservative writing had retained the *r* + consonant and called it *s'ithiladvitva* or *fleet-ing 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 tōntadim (7) EC. IV. vl. 25;

935 tōtaman (12) EC. VII. Sk. 194;

950 kōte FC. III. Md. 41

982 nūmki (51) EC. II. 134;

1057 tōñṭakhaṇḍada; (24), tōñṭa (33) EC.
IV. Hg. 18;

1063 tōntamum (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 Bhaṭṭākara'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 const. 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. * -ṇṇ-, * mm, * -ll, and * -ll 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*. (cp. SMD. 226).
 -pp-. *bādhippa*, *muḍippidār*.

Lws: -itti- *Dēvedittiyar*, *s'iṣittiyar*.

2. In the following, the final consonant of the root and the initial consonant of the suffix are assimilated.

Vbs: keṭṭar; ¹ viṭṭār; keṭṭ * nt-ar; viṭ-* nt + ār. sattar ².

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

In the passive form, eydappaḍuvār < eydal + paḍu + 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.

4. In l + consonant, -l is assimilated to the following consonant: vittidalli < * virttidalli < vilttidalli. N.K. bittidalli (bittida kaḍe). cf. biṭṭiyabhataḍoḷ (8). E. C. I. 3. (890).

5. The long consonants ³ 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. unṇūrum, gō manṇa, tammaḍigaḷor, namma; alli, nilladan, nillavu, ballittu, ulle, oḷlittu. In these, probably, Pr. Drn. haḍ * -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	
kannu (the eye)	kannu	kannu	kannu

1. See Past Tense in Grammar for the explanation of these forms.

2. See Do do

3. See Grammar. Do do

4. See Siddeswara Varma. "Critical Studies in the Phonetic Observations of Indian Grammarians." p. 108.

Pr. Dr. * -ṇṇ

K.	T.	M.	Te.
peṇ	peṇ	peṇ	
peṇṇu (a girl)	peṇṇu	peṇṇu	
maṇ	maṇ	maṇ	
maṇṇu (clay).	maṇṇu	maṇṇu	
-mm-			
namṇāḷ (our servant)	namṇāḷ	namṇāḷ	mana
-ll-			
kaḷ	kaḷ	kaḷ	kallu
kaḷlu (a stone)	kaḷlu	kaḷlu	kaḷu
paḷ	paḷ	paḷ	paḷu
paḷlu (a tooth)	paḷlu	paḷlu	paḷlu
biḷ	viḷ	viḷ	viḷu
biḷlu (a bow)	viḷlu	viḷlu	viḷlu
-ḷḷ-		uḷ	
uḷ	uḷ	uḷḷe	
uḷḷe (inside)	uḷḷe		
muḷ	muḷ	muḷ	mullu
muḷḷu (a thorn)	muḷḷu	muḷḷu	mulu

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

kaṇ. -ṇ. kaṇkappu, 'a black collyrium applied to the eye.'

kaṇkuni 'the socket of the eye'. kaṇgone 'the outer corner of the eye'. kaṇdere 'to open the eyes'. maṇḡōḍe 'a mud wall'

-l. kalgāṇa 'a mill with stones for grinding'. kalmale 'a shower of hailstones'. kalkuṭiḡa 'a stone-cutter'. kaḷnāru 'the American aloe'. paḷḡaḍi 'to

gnash the teeth.' paldudi 'the point of a tooth.'
paldere 'to uncover the teeth.'

-l. mulkire 'the plant *Amaranthus spinosus*.'
mulgattige 'a knife for cutting thorns.'

Tamil and Malayalam :

-ṇ kaṅkaṭai 'the corner of the eye', kaṅkaṭṭa
'to blind the eyes by magic', kaṅkūṭu 'the socket of
the eye.'

kaṇṭiṭṭam 'opinion from sight.' kaṇpaṭṭai 'an
eyelid'. maṅkaṭṭiri 'to form earth, as white ants.'
maṅkiṇaru 'an unwallled well'. maṅmaḷai 'shower of
sand or dust.'

maṅmagal 'the earth goddess.' maṅpār 'a strata
of hard earth.'

-l. kalneṇju 'a stony heart.' kalmaḷai, 'a shower
of hailstones' kalvetṭi 'a stone cutter', kalviṭu 'a
stonehouse.'

pulviṭu 'a thatched house.'

-l. muḷvāyan 'an insect that consumes wood.'

In 'l'el. these consonants are used before conso-
nant with -u.

6. In the following the use of long consonants
after -r are found in these inscriptions.

adarppi, erddapam, orvvan, pārvaruman,
Sāsirvvar.

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.
orbban and obban, N.K. obbanu, colloq. obba, when
used independently and for emphasis, otherwise 'oba'.
alloba bandidāne '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) *Plw. with long consts*: ayyaṅgaḷ, kammarar, Janna, bhaṭṭa, bhaṭṭārakar, māriṭṭamān, Valliggā-meyar.

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

nittadharmmamān < nitya dharmmamān.
māpākka < māpavaka. In N.K. these are also shortened, as baṭarimge 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' āppār > appār > apār > apar.

'to give' koṭṭam > koṭam; koṭṭār > koṭār in the past tense.

(2) Dem. pron, idarke > idakke > idake¹

Lws: appa > apa in S'āntapana; kammāra > kamara; bhaṭṭa > baṭa; bhaṭṭār > bhaṭār; Valliggāme > Baḷagāmve.

1. Professor R.L. Turner: 'The Future Stem in Asoka' B.S.O.S. VI. p. 529.

i Sya > isati in Asoka. nikhamisati. (Dhan)

i Sya > iṣati in Asoka. Vadhīṣati (Shabaz)

These are in the termination element—JRAS 1927 p 232
Kurumaḷ (skt) > skt Kurmaḷ.

The following examples from later inscriptions show long consonants as well as shortened long consonants :

Inscriptions :—

9th Century :

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

10th Century :

- 900 .. Mallisēnabhaṭārara 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 āluttire (8), bhaṭṭārakaravara (10),
 akkuṃ (17) EC. I. 4;
 982 nūrumūvateṇṇenisida (86) EC. II.
 133;
 995 Dēvaṇaṇ EC. III. 121;

11th Century :

- 1000 Haṇcadarmaseṭṭi (11) EC. i. 5.
 1019 pūḍōṇṭakam EC. VII. Sk. 125;
 1049 nandāvelakkam (34), nandāvelakiṃge
 (27) EC. IV. Gu. 93;
 1057 om̐bhatēḷ ombhatumene (2) EC. IV.
 Hg. 18;
 1076 kalluvesanamāḍisidaru (37), kalu-
 vesana māḍisidaru (20) EC. VII.
 Hl. 14;

12th Century :

- 1104 Basavaṇaṇum (33) EC. VII. Sk. 131;

- 1120 mudipidaḷu EC. II 129 ; 1123. baṇṇi-
pātane Vaṇṇipam EC. II. 132 ;
1148 nivēdyakam EC. III. 110.
1175 Hulumorāḍi EC. III. 138 ;
1178 Heggade Dēvayya (10) EC. III. TN. 92 ;

13th Century :

- 1200 Biluvidye Rāman (13) EC. IV. Ch.
204.
1246 cikkabettake EC. II. 165 ; cikkabett-
takkecca EC. II. 319 ;
1255 sallabēkendu EC. I. 6 ;
1247 setṭi EC. II. 243 , setṭi EC. II. 243 ;
setṭi EC. (3) EC. II. 245 ;
1276 nellusalage (55) EC. III. TN. 101.
1281 innūranū (16), prāptigalanū (3) EC.
III. TU. 106 ;
1285 Salabekendu EC. I. 7 (See 1255).
1290 Heggade Nakana EC. I. 52. See 925
and 178 ;
1297 Heggadehaḷḷa (18) EC. I. 59 ; makali-
mge (12) EC. I. 59.

14th Century :

- 1368 kapileyanū brāhmaṇananū (30) EC.
II. 344.
1380 Māṇikadēvaru EC. I. 58 ;
1390 idharmake (27) ; EC. I. 39.

16th Century :

- 1517 brahmaṇananū kapileyanū (9), idake
(7 and 8) EC. II. My. 5 ,
1544 Muluganahaliya (71) EC. I. 10.
Anantamati-avagaḷu (65), kaḷugela-
sake (26, 28).

17th Century :

- 1639 balakikki (140), yedakikki (140) EC.
III. NJ. 198 ;
- 1645 Haradanahalliyalu yiha (3) EC. IV.
Ch. 124 ;
- 1673 Maḷavaliya (4), Maḷavalliya (5) EC.
III. Ml. 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. Arabhaṭṭa (Pkt. bhaṭṭa); 2. Uḷikkalguru-
vadigaḷ; 3. Dallaga; 4. Dhannekuttārēviguravi;
5. Nāgeṇṇan; 6. Paṭṭiniguruvaḍigaḷ; 7. Mellaga-
vāsaguruvar; 8. Veṭṭedeguruvaḍigaḷ; 9. Sokka-
gāmunḍar.

(b) *Of Places.*

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

from Nir, water and illi here); 11. Paṭṭini ; 12 Vallig-gāme, skt. Valligrāma ; 13. Vedevali.

APPENDIX.

The long consonants after short vowels are shortened in the following examples taken from kāvyas, dictionaries and grammars :¹

adapavaḷḷa, adapavaḷa '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'; eṇṇike, eṇike 'counting'; kaṇṇadaka, kaṇaḍaka 'a pair of spectacles'; kaḷḷatana, kaḷatana 'theft'; kuyyisu, kuyisu 'to cause to be cut'; kūrittu, kūritu 'that is sharp'; kollu, kolu 'to kill'; gedḍalu, gedalu 'the white ant'; gellu, gelu 'to win'; caṭṭige, caṭige 'a small earthen pot with a broad mouth'; cikkaṭa, cikṭa, ciḡaṭa 'a flea'; cokkaṭa, cokṭa 'purity'; jaḷḷaḍi, jaḷaḍe 'a sieve'; muḷḷu, muḷu 'a thorn'; saṭṭuga, saṭuga, ; saṭga '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'; hoddike, hodike 'a cover, a wrapper.'

¹J. R. A. S. 1927. P. 238.

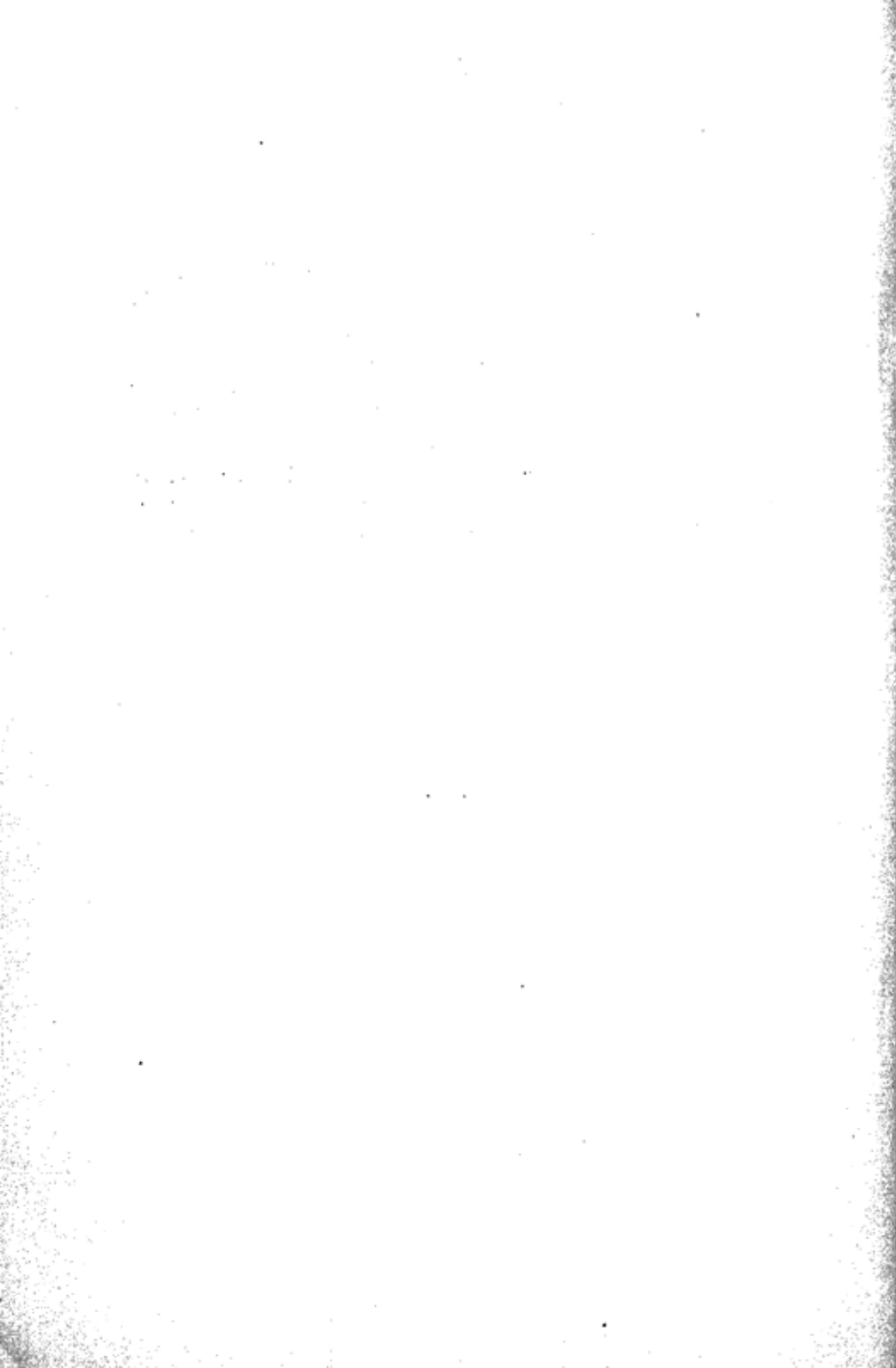
Consts. and vowels of terminations are liable to a development, diff. from that in the body of a word. Changes are due to pronunciation being lax and muscular effort is not intense, i.e., termination behaves as though it were unaccented or not prominent:—

1. Loss of syllable.
2. Shortening,
Voicing,
Assimilation,
or complete disappearance of a const.

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

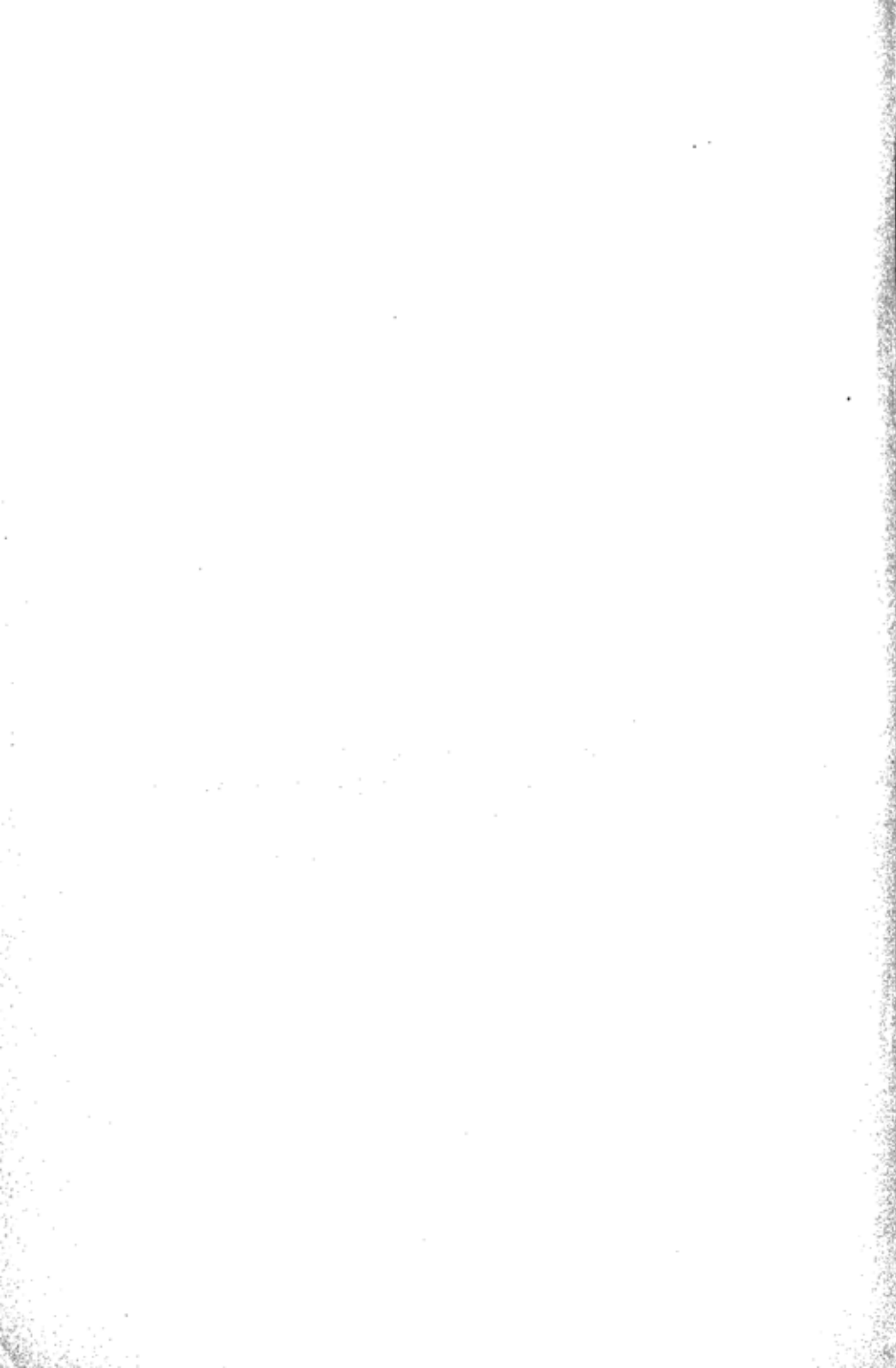
Result:—A. The inflectional system is destroyed, whatever the number of syllables of the terminations, due to the Phonetic weakness of the termination element.

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:*

āneya, gen. sg.-elephant.

eḍeyān, acc. sg.-place.

pulla, gen. sg.-grass.

2. *Stems formed from verbal roots by the addition of one suffix:*

ālge-rule, reign, from āl-to rule.

3. *Substantives formed from:*

(a) existing substantival stems:—

okkaltanaṁ 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 alī-
to ruin.

ittodu-that which is given, from itta-Dpp. of ī
-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 :*

eḷapadimbarge-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 :*
kulaṁ, janam, dēham, dharaṇiyuḷ, bhaktiyim,
Maraṇam, mōham, rājyam, lakṣyam.

2. *words borrowed from Skt. with modifications :*
ācāri, nisidhige, riṣyar, śiṣittiyar.

3. *Skt. words in fem. gender, ending in -ā, are adopted into Kanarese, substituting -e for ā.*

bāle from bālā,

mariyādeyan from maryyādā

vidyullategaḷ from vidyullatā.

4. *Skt. stems ending in -s drop -s.*

manade from mana (Skt. Manas)

tapam from tapa (Skt. tapas).

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

lakṣaṇavantar.

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.

<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
arasan, king	{ no examples.	okkaltana-farming
alidan, the destroyer		paḷi-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, -aṁ, -am, on, om. in -a stems only. (K.B.B. 50.)

(a) *stems without any suffix or termination :*
masculine.—Allagunda, aḷiya, ere, Kāmba, Naṣ-
 tappa, maga.

feminine.—tapaccale.

neuter.—ittodu, oltu, kere, dhone. paḷi.

(b) *stems with suffix :*
 (These suffixes distinguish the gender of the stem as masculine) :—

masculine.—arasan, arasaṁ, alidoṁ, alivon.

feminine.—no examples.

neuter.—ūligaṁ, okkaltanaṁ.

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, dēvejanam, prajeyum (The same usage is found in later kāvyas).

The forms, S'rī Jambunāygir, Dēveḍittiyar', s'iṣittiyar show that feminines were formed from the masculine by suffixing -i and -itti respectively:

Śrījambunāygir from Śrī Jambunāyaka (masc.), gurayi from gurava.

Śi ṣittiyar from śiṣya (masc.)

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

The neuter nom. sg. is the stem¹; 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) pulu (a worm) and pāvu (a snake).

masculine: ācāryya, Guṇakīrtti, -prabhu, bhaṭāra,
Mēghanandīmuni, Sarppaculāmaṇi.

feminine: tapaccāle.

neuter: nisidhige, pāda.

(b) *stem with suffix*:

masculine, -an.

andhan, niravadyan, pūjyamānan, munivaran,
Saukhyasthan.

-am.

Kucēlam, Guṇabhūṣitam.

-om.

pālisoḍom.

feminine. no examples.

neuter -aṁ.

āyusyaṁ, kulam, tilakam, svarggam.

-avu, ātmavaśakramavu, mukhavu.

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

aḍigaḷ-“Feet” is neuter when used as an independent word. When suffixed to guru- (a teacher), Guruvāḍigaḷ (the feet of the guru) neuter in form, was used as masc. like the Skt. mitram, kaḷatram and śrībhagavatpādaiah; Guruvāḍigaḷ 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 neuter 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) ನವಂಸಂ ೦೦ಗೇಸಂ (51)] respectively, as suffixes between the stem and the case-ending. But the -i-, -u and -e stems

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, aḷiya, ere, kām̐ba,

-a stems : Dallaga, maga.

lws. kamara, Naṣṭappa, Basantakumara, Rāma-singabhaṭāra, Vasantakumāra Śāntivarṃma, Śrī-maccitravāhana, Śrīvikramāditya bhaṭāraka, śrīvina-yādityarājaśraya prithivīvallabha-mahārājādhirāja parameśvarabhaṭāra.

-i stems : Akṣayakīrtti, Guṇakīrtti, Pallavācāri, Puṣpasēnācāri, bhāgi, muni, sāksi, Sarppacūlāmaṇi, Vinayadēvasēnanāmahāmuni.

-u stems : Caritaśrīnāmadhēyaprabhu.

Feminine. no examples.

Neuter.

-a stems : okkaltana.

-i stems : gēli, paḷi.

-u stems : ittodu, oltu, puḷu.

lws.

-i stem : pūti.

-e stem : nisidhige.

(b) *stems with gender suffix :*

<u>Masc.</u>	Nws.	Lws.
-an	arasan	-pātakan
-am	....	Kucēlam, Guṇabhūsi tam.
-on	aḷivon	....
-om	aḷidom	pālisidom

Feminine no examples.

<u>Neuter.</u>	Nws.	Lws.
-aṁ	okkaltanaṁ	kulam
....	ūḷigaṁ	doṣaṁ
-am	....	dēham
-avu	....	atmavaśa- kramavu mukhavu.

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

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

<u>Masc.</u>	Nws.	Lws.
-ār	aninditār
<u>Feminine</u>	Rājñimatīgantiyār
-ar		

<u>Masc.</u>	arasar	āmikkōttamar
<u>Feminine</u>	Dēvakhantiyar
		Śiṣittiyar

-ār is more ancient than -ar.

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

Masc.	Nws.	Lws.
-i	bhāgi-gaḷ

Fem. -e	....	-avvegaḷ
		-abbegaḷ

All Neuter stems form their plural by suffixing -gaḷ.

Nws.	Lws.
....	śrīsaṅgaṅgaḷa.
	vidyullategaḷ
	vratagaḷ.

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.

		Lws.	Nws.
Masc.	kings	mahārājar	arasar.
	monks	ācāriyar	
		guruvar	
		māsēnar	
	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 ಲಿಂಗಾರ್ಥವಚನಮಾತ್ಮಪ್ರಥಮಾ]. Either the stem or the stem with the gender suffix is used in the nom. sg. The pl. is formed by suffixing -ār, -ar or gaḷ in the Masc. and fem. but -gaḷ 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, aḷiya, kām̐ba, Dallaga.

Loan words: kamara, Naṣṭappa, Basantakumara, Rāmasingabhaṭāra, Vasanta-kumāra.

S'āntivarm̐ma, S'rimatcitravāhana, S'rivikra-māditya-

bhaṭāraka, S'rīvinayādityarājās' rayaprithivī-vallabha-

mahārājādhirāja paramēśvarabhaṭāra.

Feminine. No examples.

Neuter. Nws. No examples,

Lws. dēgula.

-i stems: *masc.* Nws. no examples.

Lws. Akṣayakīrtti, Pallavācāri, Guṇakīrtti Pūspāsēnācāri, bhāgi, muni, sakṣi, Śarppacūḷāmaṇi.

Feminine. No examples.

Neuter. Nws. gēli, paḷi.

Lws. pūti, bhūmi.

-u stems :

Masc. Nws. No examples.

Lws. Carita' rīnāmadhēya prabhu.

Fem. No examples.

Neuter. Nws. ittodu, oltu, pāvu, puḷu.

Lws. no examples.

-e stems :

<i>Masc.</i>	Nws.	} no examples.
and		
<i>Fem.</i>	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, -aṁ, -am, -ōn and om. 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 Nārayaṇayyaṅgaḷu, masc. (nom), ivelviṣayaṅgaḷan, 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. -aṁ and -am are essentially the same. The form with -ṁ 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")

-an.

Nws. arasan¹, Allagundan, Nāgeṇṇan.

Lws. Guṇasāgarādvitīyanāmadhēyan, Candra-
dēvacāryyanāman,
Nandisēnapravaramunivaran, mahādēvan,
Vidrumādhara Śāntisēnamunīsan.

-am.

Lws. Kucēlam, Guṇabhūṣitam.

-am̐.

Nws. no example.

Lws. Kundavarimmarasaṁ, guravaṁ, 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 genders² 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; maram̐ (SMD 93).

Nom. sg. Fem. No examples.

Neuter.

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

1. Caldwell and Kittel consider that arasan is lw. from Skt. and derive it from Skt. rāja.

2. K.B.B. 39,45,50; K.V.V. 15; SMD. 93 & 105; K.S.S. 227.

Neuter.

Nom. sg.

-am.

Nws.

no examples.

Lws.

āyusyam, Kaṭavapraś
ailam, dharmmam, parijanam,
maraṇam, lakṣyam.

-am.

Nws.

ūligam, okkaltanam.

Lws.

dōṣam, paramārttham,
svarggam.

Caldwell¹ 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. Iyer² 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. maraṇgaḷ in T. and K. There is one neuter pl. acc. where -an-gaḷ < am-gaḷ is found ivelviṣayamgaḷam. cf. ālāmpū, 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.

2. Ed. Rev. Madras Oct. 1928, p. 6.

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*, *mṛtyuvaravān*, *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.

1. Dr. L.D. Barnett, E. I. XV. p. 109; *Memoirs of A.S.I* No. 13. pp. 11, 12, 14, 16 and 19.

The "euphonic" theory put forward by Caldwell¹ 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.—

alar	-	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
taḷir	-	to sprout; the tender sprouts of a plant.
nul	-	to make thread; thread
paṇ	-	to get ripe; a ripe fruit
pōl	-	to cleave asunder; a piece
bāl	-	to live; living, life
bīl	-	to fall; uncultivated land, a creeper.
mugul	-	to shut the eye-lids; an open- ing bud.
mūl	-	to be thorny; a thorn
siḍil	-	to be split; thunderbolt
sīn	-	to sneeze; sneezing
sīl	-	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 :

1. C.D.G. p. 134. Kg. p. 23 and 25, 27-29.

2. C.D.G. p. 208.

- pu : ōpu < ō - to love.
 kāpu < kā (y) - to protect
 tōrpu < tōr - to appear
 paḍepu < paḍe - to get
 mārpu < mār - to change
 mēpu < mēy - to graze
- vu : ari-vu < ari - to know
 aḷi-vu < aḷi - to ruin
 uḷ-vu < uḷi - to remain over
 era-vu < ere - to pour
 kara-vu < kare - to milch
 kī-vu < kī - to form pus
 tiḷi-vu < tiḷi - to know
 tera-vu < tere - to open
 nera-vu < nere - to take place
 nō-vu < nō - to pain
 pari-vu < pari - to flow
 pasi-vu < pasi - to be hungry
 paḷi-vu < paḷi - to slander
 mera-vu < mere - to shine
 sā-vu < sā - to die
 suḷi-vu < suḷi - to turn round
 seḷa-vu < seḷe - to drag, to pull

Further, verbal nouns were also formed by suffixing -udu or -adu ;

- kare-v-udu-calling < kare - to call
 kuṇi-v-udu-dancing < kuṇi - 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.
 paḷu - a forest.

pūlu - a worm.

pāvu - 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 kāvyas 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.

<i>Date Without suffix.</i>	<i>Date With suffix.</i>
C. 900 saypimtidēm, Mc. 38.	C. 950 rūpinoḥ SB. 39. Sh. 47, 35.
974 pempin SB. 59.	C. 950 pempinoḥ SB. 139 Sh. 47 35.
1047 oḷpim A. SI. 13, p6.	910 oḷpimge SB. 139. Sh. 47. 35.
1068 melpan-āvarjisida Sk. 13.	1019 oḷpina SK. 125.
1071 aḷip-ambiṭṭu Sk. 129	1054 ārpinoḥ SK. 1118, Sh. 47.
1074 poḷepim E.I. XVI. 70.	1055 pempina, E.I. XIII. 170.
1074 pempam E.I. XVI. 70.	1062 sobaginoḥ Sh. 47.
1677 alagam SK. 124.	1073 ārpinesakam SC. 299
„ balpim „	1074 kaḍupimdam E. I. XVI. 70.
„ oḷpim „	1074 kaḍupimdam E.I. XVI. 70

<i>Date Without suffix.</i>	<i>Date With suffix.</i>
1080 ođđindam I.A.X. 127	1081 biñpiriñge E.I. XVI. 59.
„ bisupindam „	1081 guñpiriñge E.I. XVI. 59.
1112 nanjanembamtire E.I. XIII. 41.	1081 tiñpiriñge E.I. XVI. 59.
1117 päypam Bl. 58	1096 { tiñpinol guñpinol SK. 114. biñpinol
1121 olpim SB. 128	
1122 Munisim Sh. 4	
1122 biñpirindame Hn 116	C. 1096 ārpinabdhi)
1155 rūpin HN. 57	Pempinākaram } SA.
1156 sompanāldu HN. 69	olpinamodal } 80
1156 rapim „	1100 tođarpinapāsam SK. 311.
1158 pempim patihitadim SK. 23.	
1158 munisimdam SK. 18	1103 pempina } Kd. 137
1160 pempinumeyam Bl. 193.	tiñpinol }
1162 kiłvaraj-imde Dg. 42	1139 olpinim SB. 141
1162 pempanāvagam HS. 137.	1149 tołbalpinim HN. 65
1163 elamāvim banam SB. 64.	1156 kempina
1169 munisimda I. A. IX. 97..	1160 rūpinol TM. 9 .
1170 adañimde Dg. 32	1160 Šaranidhiguñpinol DG. 35.
1177 pempar A.K. 62	1162 olpinakūrpu AK. 172
1180 belpin SB. 71	1164 pođarpinol DG. 43
1181 imb-im SK. 197	1164 anminā Sc. 277
1181 olpar „	1169 olpināgaram Kd. 51
	„ ārpiñgođarpu „

<i>Date Without suffix.</i>	<i>Date With suffix.</i>
C. 1181 olavim Sk. 197	1172 olupinimdam Kd. 66
1185 pempinim AK. 127	„ arivina Kd. 66
„ kempinim „	1173 rūpinim HN. 71
„ sompinim „	1174 rūpinimda Sk. 236
„ impinim „	1176 biṇpinimge SB. 66
„ melpinodavida A.K. 127.	1181 olavinim SK. 197
1185 agalinim Bl. 72	1187 daṇḍinagōva I.A. XII. 96.
1186 rupinimdam Bl. 175	1191 adaṭinim Kd. 156
„ sobaginimda „	
1189 celvaṃpaḍevudu E.I. XV. 34.	1203 guṇpinim Kd. 36
1191 bīvim Kd. 156	„ biṇpinim Kd. 36
„ nalavinim „	1203 olgavumginim Sk. 225.
1198 rūpam Sb. 140	
„ saipimda AS. I. 13. p. 14.	
1203 pempinim Kd. 36	1204 adaṭimda Hl. 7
1205 alaginim TK. 42	
„ alavinimda „	
1201 belakam miguvudu Sb. 28.	1215 aliḡilivimḡinimda Sb. 276.
1217 olupim Bl. 136	1219 rupinondatiṣayan Ng. 29.
1220 olupam Bl. 112.	1220 balpinol Bl. 112
1220 nalavinim Ci. 72	1223 seraṃginimge CN. 203.
1230 pempan Ng. 98	1224 kurupina Dg. 25
1233 kaḍupinimdam AK. 82	1280 balupinim Dg. 59
1233 pempan Ck. 31	

<i>Date</i>	<i>Without suffix</i>	<i>Date</i>	<i>With suffix</i>
1242	Olaviṁ Kp. 76.	1291	dombirṅge KP. 10
1254	perṁpaninnēvelverṁ AK. 108.	1465	pāṁginole Sb. 330
1276	Sompaṁpaḍedu Cn 269.		
1280	nalaviṁ Dg. 59		
1286	aḷaviṁ AK. 9		
1291	muḷisiṁdaṁ Kp. 10		
1371	nalaviṁde Nj. 43		
1408	odaviṁ		

B. From Kavyas.

KRM. 877 AD.

PB. 941 A.D. (Paṁpabhhārata).

PR. 1105 A.D. Paṁparā-
māyaṇa).

Without suffix.

aḷipaṁ PB. 4, 55; PR.
14-13.
aḷapaṁ PR. 1, 100.
ānegaḍupaṁ PR. 3, 57.
inisaṁ KRM. II. 46.
im̄ba PR. 1, 29.
imb-aṁ ariyaḍe Pr. 13,
138.
uṇisaṁ PB. 3, 26.
urviṁ PR. 4, 16.
eggaṁ PR. 2, 72.
kadaṁpaṁ PB. 10, 87.
kaluṁbaṁ Pr. 6, 115.
kurupiṁda PB. 10, 87.
kūraṁ PR. 2, 59.

With suffix-in-

aṇug-in-ol PB. 2, 61.
aṁbēr-in-ge PB. 2, 62.
ariv-im-ge PB. I. 24.
uḷāv-in-ol PB. 1, 24.
amard-in-a PR. 10, 67.
alaṁp-in-im̄ KRM. II.
104; Pr. 16, 55.
kadaṁp-in-ol PR. 5, 109.
kālgāpin-ol PR. 2, 11.
kāpiṁ-ge PB. 8, 90.
celv-im-ge PR. 3, 75.
taḷp-in-ol PR. 9, 167.
nacc-in-a PR. 14, 109.
naṁj-in-a PB. 6, 75.
muyp-in-a PR. 14, 184.

Without suffix.

kēdam PR. 9, 109.
 kopp-am PR. 5, 87.
 Jarag-am PR. 5, 20.
 padep-am PR. 1, 122.
 palik-imda PR. 11, 125.
 Cimp-im PR. 1, 107.
 Ceragam PR. 10, 131.
 mātam KRM. III. 201.
 mulis-am KRM. II. 108,
 III. 119.
 molag-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.*

aļavu	Sh. 64	1172	
ārpu	Cn. 248	1133;	Sh. 64, 1172.
olpu	IA. XX. 69	900;	Sh. 4, 1122; Sc. 138, 1145. Sh. 242, 1153; Hn. 71, 1173.
kāypu	E. I. XIII 41	1112;	Sc. 140, 1198.
gunpu	Kd. 51	1169;	Hn. 53, 1170.
celvu	E. I. XV. 34	1189	
tanpu	Hn. 116	1122;	Bl. 193, 1160.
telpu	Sa. 159	1159	
terapu	Sc. 140	1198.	
peṁpu	Sb. 133	982;	Ng. 76, 1145; Bl. 193, 1160. Hn. 53, 1170.

Date.

poḍarpu	E. I. XV. 329	1028 ;	Sc. 140, 1198.
balpu	Ng. 47	1199	
rūpu	Ak. 62	1177 ;	DG. 25, 1199.
Saypu	Ak. 127	1185 ;	Sc. 140, 1198.

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.

baḷ - ā = bālā, bāl-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 :—

-u-		pp.	Const.		pp.
turuku	—	turuki	bāl	—	bāḷi
malagu	—	malagi	udir	—	udiri
arucu	—	aruci	aḍar	—	aḍari
īṇṭu	—	īṇṭi	pīr	—	pīri
kaṭṭu	—	kaṭṭi	kār	—	kāri
ōḍu	—	ōḍi			
suttu	—	sutti			
ōḍu	—	ōḍi			
keḍapu	—	keḍapi			
tarbu	—	tarbi			
nemmu	—	nemmi			
taḍavu	—	taḍavi	tāl	—	tāḷi
tīvu	—	tīvi	sīḷ	—	sīḷi
araṣu	—	araṣi	poraḷ	—	poraḷi

-u-		pp.	Const.		pp.
elasu	—	ēlasi	uruḷ	—	uruḷi
bīru	—	bīri	āl	—	āḷi
ēru	—	ēri	pogaḷ	—	pogaḷi

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 poṃgaḍaṃgidudu. E.I. XV. 329
 1030 peṃp-askhalitaṃṇaṃ. Mañjarābād 45.
 1032 taṇip-i. Sorab. 184.
 1060 peṃp-ūrjitamāytu. E.I. XV. 87.
 1068 melpan-āvarjisida. Sk. 13.
 1081 terapilladantu. E.I. XVI. 59.
 1160 peṃp-in umeyaṃ. Bēlur. 193.
 1162 peṃp-in-āvagaṃ. Huṇsūr. 137.
 1169 ārpimṃgaḍarpolp-in-āgaraṃ. Kaḍur. 51.
 1169 munisirṃd-irkuligolṃvudu. I.A. IX. 97.
 1183 ṃṇpullarē. A.K. 79.
 1185 Melpin-odaṃvida.
 1208 Ceḷak-aṃnīguvudu. Sorab 28.
 1219 rūp-in-ondatis' ayaṃ. Ng. 29.
 1223 Seraṃṃg-iṃ-g-ajan-āneyaṃ. Cennarāya-
 patna.
 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 mātiṇḍa, ētiṇḍa, guṇpiṇḍa < matu, ētu, guṇpu.

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' rīmatu, pārthivēndranu, and poḡalaluke (E. I. V. p. 26). 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. Jaṭiṅga 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-kaṇiyam (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 -gaḷ in the -i stems; and -gaḷ 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 ēṛidār, viṭṭār in the earliest inscriptions. In the 3rd sg. we have āyḍān, ēṛidān, 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.—

ādhipar, āmikkottamar, Āḷuasarar, Kandarbar. nītisampannar, pañcamahāpātakaśaṃyuktar, bhaṭṭārakar, Māṇākkar māsēnar, Mellaga vāsaguruwar, Vinayāditya satyāś raya-prithivīvallabhar, śiṣyar, S'rijinamārggar, S'rī Pogillisendrakamahārājar, S' rībhaṇṭārakar, -bhaṭṭārar, Sarvvajñabhaṭṭārakar.

-i stems—

masc. nṛpamariyar, paramaprabhāvariṣiyār,
mauniyācāriy ar

fem.

-ār. -a stems. no example.

-i stems. Anantāmatigantiyār, Rājūmatī-
gantiyār.

-ar. Dēvakhantiyar, Nāgamatigantiyar, S'iṣitti-
yar, Sasimatis'rigantiyar, S'rī Jambunāygir (collo-
quial speech N. K.)

< S'rī Jambunāyaki-y-ar.

gal. —

masc. -i stems. adhikārigal, paramakalyāṇa-
bhāgigal.

-u stems. sād hugal.

-or. alidor, alivor. Kandarbor.
[See "Adjectives."]

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

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

gal. -guruvaḍigal. Bāladēvaguruvaḍigal, Veṭṭe-
ḍeguruvaḍigal.

Singanandiguruvaḍigal.

Thus we get the following in the nom :—

<i>Masc.</i>		<i>Fem.</i>		<i>Neuter.</i>	
Sg.	pl.	sg.	pl.	sg.	pl.
a. stem	-ār (nws. & lws.)	-	-ar (lw. -i stem)	a. stem	-gal.
	-ar (lws.)				
b. stem	-gal	-	-gal	b. stem	-
an				am	
- on	(lws. and	(Nw. -i		„ - am	
om	i stems)	stems)		„ - avu	

The Accusative Case.

The terminations are -ān, -an, -am, -am̐, -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 -um̐ is added to the case-endings of all nouns except in the accusative. In the latter, -um̐ comes in between the stem and the case-ending.

e.g., masc. pārvvar-um̐-ān.

neuter, initum̐-ām̐.

In the nominative sg. -um̐ is suffixed to the stem or the gender suffix. The fact that in the acc. this suffix -um̐ 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.

pustakaā 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-.

-ān. **masc.** -ā stems.

lw. urumithyāṭvāpramūḍhasthiratara nrpanān.
fem. no examples.

neuter. ajñānas' ailēndramān, ipūjyāsthālamān,
ghanammāriṭṭamān, tapam sayyamamān, duritābhū-
dvṛṣamān,

dēgulamān, dharmmam-ān, prāsādāntaramān, mūru-
dēgulamān,

s' rītapam-ān, svarggāgram-ān.

-i stems. lws. giri-y-ān, siddhi-y-ān. ¹

-e stems. hws. āḷ-ge-y-ān. eḍe-y-ān.

The acc. termination is added to the gender-
suffix -an in the masc. and -am 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' upatamariyāḍey-ā

pūrvvamariyāḍeyā.

-an. **masc.** and **fem.** no examples.

neuter. -a stem. lw. kadamamaṇḍalam-an.

-bhāvyaman.

-e stem.

nw. āne-y-an.

lw. mariyāḍe-y-an.

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. maś.	-	kaḷantūr-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. Kaṭavapray-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.	dehav-a, rājyav-a, s' āsanam-a s' ailama.

-ava of dēhava, 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 nīr-an ;

(2) if there are no more than two syllables in the word ; and

(3) if the consonant n, ṇ, y, l or ḷ 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

1. Prof R. L. Turner, JRA.S. 1927, p. 227 Vissarati < Vismarati.

they are skt. neuters, it is obligatory. (SMD. 103), *e.g.*

m. amṇaṅgaḷ, amṇaṁdir.

f. akkaṅgaḷ, akkaṁdir.

n. maraṅgaḷ, maragaḷ, polaṅgaḷ, polagaḷ, payaṅgaḷ, payagaḷ.

Skt. guṇaṅgaḷ, dēṣaṅgaḷ, kōṣaṅgaḷ, doṣakke : deṣagaḷ.

The pl. suffix of -a stems may have been * riṅgaḷ 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 dōṣa "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 mudipidār), 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. divaṁ (acc.) is used as acc. in divaṁpokka (II. 80, 4) and divaṁ eridār.

In the pl. the acc. endings are added to the pluralising particle.

mas. and fem. - no examples.

neuter - ivalviṣayaṅgaḷan.

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

The Instrumental Case.

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

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

Generally, -im and -im̐ 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 -im̐ and -in as can be seen from the following :—

anurāgaḍin eradu.

anēka s' īla guṇamālegaḍin sagiḍ oppidon.

imbinin prāsādāntaramān.

inbinim̐ (last word in the verse).

kavaḍim̐ Kaṭavaprāmeriyē.

guṇaḍim̐ svādhyaṇyasampattinim̐ kare-il-nal-
tapadharim̐maḍim̐.

bhaktiyim̐ akṣimaṇakke . . .

mukhaḍin̐ keydonḍutā.

yugmaḍin̐ oppe val, yōgaḍin̐ avaruṇ.

svarlōkaḍim̐ niścitaṇ.

-im. masc. and fem. - no examples.

neuter - -i stem. - bhakti-y-im.

-im̐. masc. and fem. - no examples.

neuter - -a stems. - (-ad-im̐).

lws. amalāṇ naltāḍa s' īlaḍim̐. vrataṣ' īlanōṇpi-
guṇaḍim̐.

svarlōkaḍim̐.

-in. masc. and fem. no examples.

neuter

(a) *without any suffix*¹

-u stems. - varppin.

(b) *with suffix -d-*

-a stems lw. - ārāḍhanāyōgadin, guṇadin, tapadin, tumgōccabhaktivaśadin, Bhadravāhu sa Candragupta munīndra yugmadin, vicitra kanaka prajvalyadin, vidhānamukhadin, sanmārggadin.

(c) *with double termination (in-in).*

-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 mahāvibhavasthanan (40-4).

-inda. masc. and fem. no examples.

neuter. -a stems:

lw. dēvadaṇḍa-d-inda.

-indu. masc. and fem. no examples.

neuter. -a stem.

lw. vidhāna-d-indu.

As in the accusative, the termination is added to the pluralising particle.

-in. masc. -a stem. lw. - kumār -ar-in.

fem. no examples.

neuter -e stem. lw. - anēkaguṇas' ilamāle-gal-in.

1. From this, it is clear that the addition of -v- glide and of -in- is later in origin. KG. p. 4 (a) and 43 (b); ODG. p. 263.

1. CDG. p. 276.

The origin of the instrumental ending -im, or -in is not at present known. Caldwell's statement¹ 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 eḍe - a place, is not satisfactory²; -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, baṭaringe³. 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), *l*, *ḷ* 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, ṛ, ṛ ḍ. ou, and nouns with final consts 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*, *kālaṃge*¹. The *-i* is considered "euphonic" (whatever that may mean) and recent by Caldwell² and Kittel³. 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 natural⁴. The reference of grammarians to the optional or irregular use of the *bindu* or *anusvāra*⁵ 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 :—

O.K.	M.K.	N.K.
aḍaṃgu	aḍaṃgu or aḍegu	aḍagu (to conceal one's self)
eraṃke	eraṃke or erake	erake rekke (the wing of a bird)

1. K.G. p. 48. KBB. 62. SMD. 113. Nṛpaṃge, avamge, ayyaṃge cf. *ವಯ್ಯಂಗೆ*.—

2. C.D.G. pp. 280 and 282.

3. K.G. pp. 52 and 56.

4. Prof Turner, J.R.A.S. 1927, p. 227.

5. SMD. 36.

O.K.	M.K.	N.K.
orañte	orañte	orate
	orate	(a spring)
aurñku	aurñku	auku
	avunku	
	amuku	(to press)
	avuku	
kaḍaṅgu	kaḍaṅgu	kaḍagu
		(desire)
kusuñbe	kusuñbe	kusube
	kusube	(the safflower)
kurunbañ	kurunbañ	kuruba
		(a shepherd)
koḍanti	....	koḍati
		(a wooden hammer)
turumbu	....	turubu
		(a bundle or tuft of hair on the woman's head)
tūñku	....	tūgu
		(to weigh)
toḍaṅku	....	toḍaku
		(obstacle)
dāñtu	....	dātu
		(to cross)
dūñtu	....	dūdu
		(to push, to rock)
paḍaṅgu	....	haḍagu
		(a ship)
pasunbañ	....	hasube
		(a kind of bird with greenish plumage)
seraṅgu	....	seragu
		(either end of a silk cloth used as a garment)

Fem. no examples.

Neuter suffix -ad-.

lw. Lañjigēsaram-dēvarke (578 A.D.)

-ar-ke of dēvarke is < ar - ke. This -ar- appears in place of -ad- in the oblique cases¹ 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 state¹ “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 : apunarbhayakke, dēvalōkakke, naragakke, ramya-suralōkasukhakke, svarggālayakke. .

-ke.

In one instance, Kilgānadēvake, 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 :—

<i>Tam.</i>		<i>Kanarese.</i>	
āṭṭam - play	āṭa
ūṭṭi - food	ūṭa
ōṭṭam (running)	ōṭa
kūṭṭam (gathering)	kūṭa

1. SMD. 110. 114.

2. KSS. 269 and 275.

<i>Tam.</i>		<i>Kanarese.</i>
tākku (to touch)	....	tāku
tīttu (to rub)	....	tīdu
tēttu (to search)	....	tēdu
nāttu (to fix)	....	nātu
nīkkal (to separate)	....	nīgu
nōttam (sight)	....	nōṭa
pāttu (a song)	....	pādu
pūttu (to yoke)	....	pūdu
vēttam (hunting)	....	bēṭa
mīttal (to strike the springs of a lute)	....	mītu
mūkku (the nose)	....	mūgu
mūttai (a bundle)	....	mūṭe
mēkku (height)	....	mēgu
vāttam (a slope)	....	vāṭa
vāttam (a street)	....	vāḍa
ś ūttu (to crown) (to wear on the head)	....	sūdu.

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.¹ 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 - eḍepare-ge; kalmāne-ge.

Consonantal stems :—

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

Neuter :—(1) -ge : palarūr-ge.

(2) stems in -ḍ.

As stated above, after stems in -ḍ, -ke remains unvoiced, *i.e.*, -ḍ-ke > -ṭ-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. nāḍ-in-ge, N.K. nāḍ-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. palarur-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) -iṁ- is inserted before this -ge :

baṭar-iṁ-ge, Kilgānabaṭar-iṁ-ge.

In N.K., the -ar-i-ge (< -ar-iṁ-ge) forms have ousted the ar-gge forms entirely.

Fem. No examples.

Neuter No examples.

1. SMD., 115.

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 -an 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.¹ But the earliest Kanarese grammar² 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.³ *Bhaṭṭākalaṅka* of the 17th century A.D. says that -ā of the gen. may be lengthened optionally.⁴ Kittel and Caldwell think that "-ā is simply a euphonicallly lengthened -a."⁵ 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	a
Maṅgaḷīśanā (578 A.D.)	kavili-y-a (675 A.D.)
Andugiyā, kādōrā (675 A.D.)	Vaḷḷirgāmeyar-a (685 A.D.)
Amaliyar-ā	} 685 A.D. Banavāsiya (692 A.D.)
Alamvaḷḷiyar-ā	
Nīrilliyā	} 690 A.D. Eḍevolalnāḍa (692 A.D.)
Vāgūrā	
Erevaḍigalā	} 690 A.D. Saluvugeya (692 A.D.)
and the rest are of about 700 A.D.	and all 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*—Maṅgaḷīś-an-ā (578 A.D.)

Fem. No examples.

Neuter (a) with suffix -d- :—anēkaguṇa-d-ā. Ājigaṇād-ā, kare-ilnal-tapa-dharmma-d-ā, Kilgānēśvara-d-ā, giritala-d-ā, Thittagapāna-d-ā, dakṣiṇabhāga-d-ā, Namilūrvvara Sanghad-ā, naraka-d-ā, māna-d-ā, S'rīpūrānvaya Gandhavarmma-namita S'rīsaṃgha-d-ā, S'rīnamilūr-saṃgha-d-ā, Saṃgha-d-ā, Saddhamma-d-ā, Sirisaṃgha-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.

-ā. II. without any suffix

Masc. & Fem. No examples.

Neuter : Consonantal stems :—

-r. Inangūr-ā, Kittūr-ā, Navilūr-ā, Vāgūr-ā, Vēgūr-ā.

These are the names of places.

-l. bāl-ā.

III. with glide -y-:—

-i stems. Aṇḍugi-y-ā, Nīrilli-y-ā, pēri-y-ā.

B-a.

I. Without any suffix.

Masc. & Fem. No examples.

Neuter. Adeyerenāḍ-a, Eḍevolalnāḍ-a, Tarekād-a, Koḷattūr-a, Jannalnavilūr-a, Jedugūr-a, Jeḷigur-ā, Navilūr-a, Nīmilūr-a, Malanūr-a, Ś'rikolattūr-a, Śrī-subhānvitanamilūr-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-.

Masc. Aneseṭi-y-a.

Fem. no examples.

Neuter -i stems :—kavili-y-a, koḍakaniy-a, paravari-y-a, perjeḍi-y-a, Banavāsi-y-a, vārddhi-y-a.

-e stems :—mode-y-a, Saluvuge-y-a.

III. with suffix.

Masc. -an :—dēvāndēv-an-a, Ś'āntapān-a.

Fem. No examples.

Neuter (a) -d :— -a stems :— aramanetāṇa-d-a, aripīṭh-d-a, upamīlyāsuralōkasaukhyā-d-a, kalāpaka-d-a, tāṇa-d-a, tuntaka-d-a, Navilūr-saṁgha-d-a, Saṁgha-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 Caldwell¹. -in was originally the locative case-sign, -il-here, a house, later generalised as a possessive case-sign². 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,³ 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.

Kittel⁴ gives in (*im*) as an adverb of time, meaning "from that time, afterwards" in his

1. C. D. G. P. 294.

2. Do 292.

3. Do 293.

4. K. G. P. 165.

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 :

-ā masc.

· nw. Alamvalli-y-ar-ā, Alavalli-yar-ā, gōli-y-ar-ā, Ve-devalli-y-ar-ā.

Fem. Guṇamatia-vve-gaḷ-ā.

Neuter. -i stems : Erevāḍi-gaḷ-ā, Dharmmasēnaguru-vaḍi-gaḷ-ā

-a masc. -a stems :

Nw. : Amali-y-ar-a, Valliggāme-y-ar-a.

Lw. : kammār-ar-a, dēv-ar-a. Polikēsīaras-ar-a, Vis'ōkabhaṭār-ar-a, s'rīmadgaṇḍadev-ar-a.

fem. no examples.

Neuter -a. S'rī Saṃgaṃgaḷ-a.

-i. Rṣabhasēnaguruvaḍi-gaḷ-a, Kālāvirgguru-vaḍi-gaḷ-a, tammaḍigaḷ-a, Paṭṭinīguru-vaḍi-gaḷ-a.

Monīguruvaḍi-gaḷ-a.

-e. vidyullate-gaḷ-a.

There is one form, kiḷḷum (also of kiḷḷa) in kiḷḷum Nāgeṇṇan. kiḷḷum < kiḷḷa (of kiḷḷa)-um (also) probably.

The Locative Case.

The terminations are

-uḷ, -uḷa, -uḷḷe, -uḷḷē, -oḷ, -alli, -i, -ī, -e and -ē

The first form, i.e., -uḷ, -uḷa, -uḷḷe, and -uḷḷē are different forms of -uḷ. uḷ-a place, inside.

These -uḷ, -uḷḷa, -uḷḷe, -uḷḷē, -oḷ are not used independently in these inscriptions or in N° K°

√ul-to be > ol-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 -ī, -e and -ē are the same in meaning and the lengthening of -i and -e to -ī and -ē is due to metrical necessity.

There is no principle governing the use of any of these endings. -uḷa 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. -uḷ 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. mahādantāgr-d-ul, mahāparūta-d-ul,
s'aila-d-ul, Vāraṇās'iva-d-ul.

Nw. veṭṭa-d-ul.

B. with suffix -in:-

-u stems. lw. Kalvapp-in-ul.

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, dharāṇiy-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.

-uḷa:- The exact significance of the -a in -uḷa is not known. It is probably the gen. of -uḷ, prithuvī rājya-d-uḷa standing for "of the inside of the kingdom of the earth." If it is the -a of the gen. after -uḷ, it may mean "of the inside of." The only example is prithuvirājya-d-uḷa. The word after prithuvirājya-d-uḷa is kige(ge)(Kp.39).

-uḷle.-uḷle uḷ-e. (-ḷ is doubled).

-e is the particle of emphasis.

uḷle-in the inside itself.

All the forms with -uḷle are found in the verses. There is no principle governing the use of -uḷle in these.

masc. & fem. No examples.

neuter. -a stems. Jaina-ṣu-mārgga-d-uḷle. II 106'50.

nadirāṣṭr-d-uḷle (II. 84.) parvata-d-uḷle (II 114'57).

s'rīsaṃgha-d-uḷle (II. 106'05).

-uḷlē. The ē is due to the needs of metre.

masc. & fem. No examples.

Neuter -u stems. with suffix -in-

lw. uḍita S'rīkaḷvapp-in-uḷḷ-e (II. 84)

-oḷ.

masc. & Fem. No examples.

Neuter -a stems (with -d-) tīltha-d-oḷ, mārgga-d-oḷ, vana-d-oḷ, sanyāsanamyōga-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. anēkagunaśīla-d-i, Koḷattūrsamgha-d-i, tirttha-d-i.

nw. nela-d-i.

-ī. In the only example in the neuter, lw: punyad-ī, the-ī 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. iḷā -Kan eḷe -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, āṇe (anna) > āṇi, 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), taṅge (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. pañcapada-d-ē (dōṣaṁ nirāṣaṁ)

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.

	Masc.		Fem.	Neuter.	
dat.	-i-ge	-ge		-age -akke -anke -ake	
gen.	-ā -a	-ā -ā	-ā	-ā -a	-a
loc.	....	....	....	-ul, -ule, -ullē -ullē -ol, -i, -ī, -e, ē	
voc.	....	....	-ē	....	....

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 eydidār (24).

(b) *The stem with suffix.*—Candradēvācāryayanāman nōntu tan dēham ikki S'ivanile paḍedān (12-4).

Subject of a participle :

Carita s'rināma dheya prabhu ajnānas' ailēndramān poḍu, Gandhebbha maydān meṭṭi, saukhyasthan āydān. (14-1 & 4). meṭṭi & poḍu 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'rināmadhēya 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'rināmadhēyaprabhu.

Saukhyasthan āydān; Supaṇḍitan, nītisampannan; 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.*, sikhimēl, bālāmēl, mañjuvōl, 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.*, irppattondudivasam, irelpattarulam, ondutiṅgaḷ, mūrutiṅgaḷ.

The Accusative.

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

e.g., kaṭavapram ēriyē,
svarggāgramān ēridār,
meṭṭi gandhēbhamaydān,
S'āsanama goṇḍu koṭṭan

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 kaṭṭida* '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

amply testifies. *e.g.*, mane cennāgi kaṭṭida. 'he built the house well.' tiṇḍi tumbā timda. '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 hoḍedubāku, "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 paḍedan, Suralōka vibhūti eydidār. samādhi neredōn, iḍāl manam. Even in ancient kāvyas, this use of Nom. for the acc. was common *e.g.*, ellarum mātaviyar, where matu 'words, speech' is in the acc. though nom. in form.

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

svarggāgvamān ēridār and svaraggālayakke ēridār (Smd. 136). The acc. is used as the nom. in Kaṭantūr-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, guṇadiṁ, bhaktiyim, yugmadin, S'iladiṁ;

(This use of the instrumental may be treated as a kriyāviśēṣana).

(2) *a special mark or quality* : tapadin adhikan.
and (3) *association* : e.g., anēka s'ilaguṇamāle gaḷin
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.
rupol and rupinol, bāḷol and bāḷinol. 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 :

eraḍumñāḷke, kālanige, Kilgabaṭarimge, Dē-
vereyage, māḷākārargge, Laṁjigēsaramēḍēvarke.

(2) The place or position towards which one
moves :

naragakke salge, Svarggālayakke ēridār.

The dat. is sometimes used in place of the
acc.

e.g., svarggālayakkēridār and svarggāgramāṇēridār,

N.B.—THERE IS NO ABLATIVE FORM.

The Genitive.

The genitive is used to express the relation (saṁbandha) of objects or persons:

Of Persons:—*guruvaḍigaḷā s'iṣya. mōni guruvara s'iṣya, taminaḍigala s'iṣyam.*

Of Places:—*Tarekāḍa, Namilūra, Malanūrā, Vāgūrā, Veḷmāḍadā, saṁghadā.*

of Objects:—*kalapakada, bālāmēl, modeya.*

In Pr.K., the nom. was probably used in the gen. sense. In *s'ikhimēl* and *kalvappabeṭṭammēl*, 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: *Nāyitaleṁēlinbutti.* the bundle of foodstuffs on the head of the dog. *Nāyi* is the nom. form,

Nāyibāla neṭṭagāgōlla—"the tail of a dog never becomes straight."

objects: *Maneṁēle gūbe kūtide.* "The owl is sitting on the top of the house." Here *mane* is the nom. form.

Later grammarians explain this as *śaṣṭhī tatpuruṣa* 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) *āyuṣyam en-* the length of my life.

(3) nam Mauniyācāriyar-our guru, Mauniyācāriyar by name.

This use of pronominal oblique bases is found in Tamil also, *e.g.*, en vīṭu '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 pallāṭa or the interchange 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.

Kaḷvappinūḷ, nadirāṣṭraduḷḷe, parvataduḷḷe, pṛthivīrājaduḷa, veṭṭaduḷ, Vāraṇāsivadūḷ, Sṛisamghaduḷḷe.

The locative is used in the sense of the instrumental *e.g.*, S'rīsamghadā puṇyadī, where it means puṇyadimda, anēka śīla guṇadi (58-1). There is reason to suspect that the loc. ending -i or -ī in puṇyadī 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.*,

cāgigaloḷ (loc) ballaham̐;

cāgigala ballaham̐;

mūrudivasakke bandam
to mean mūrudivasadoḷ bandam.

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 bālē 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 (< *peḷ*) is used as a verb: *peḷcuḡe* 'may it increase.')

per before consonants is used as it is. *e.g.*, *perg-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. Grammarians 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).

veḷ 'white', *Veḷgoḷa*, *Veḷmāḍada*. N.K. has *beḷ* and also *biḷupu*.

ini-this .- *initu* (this much)

inibar (these, so many)

There is another OK. adj. *oḷ*, but it is not found as an adj. but in a noun *oltu* from *oḷ* '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*, *natasam̐yatātman*, *niravadyan*, *nītisampannan*, *pancamahāpātaka sam̐yuktan*, *mahātavan*, *mahādēvan*, *munipungavan*, *vinayācāra-prabhāvan*, *śrījinamārggan*, *sādhugaḷpū-jyamānan*, *siddhisthan*, *supaṇḍitan*, *saukhyasthan*.

In Telugu¹. *tatsama* adjs. are generally nouns-meaning that they take the gender-suffix. The examples given in the Telugu grammar end in -a.

1. Telugu Grammar by B. Pāpayya Sastry (1927) Page 42.

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 patākasaniyuktan, siddhisthan,
suralōkamāhā 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, śuddhātma-

Samyōddhakar, svabhāvasoundaryya karāngar.

-i. stem : paramaprabhāvarīṣiyar.

(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 : anēkaḡaṇa-d-ā.

C. Declinable participles used as Adjs.

(a) *Past Participles :*

āda, enva, koṭṭa, konda, pēḷda, podeda, māḍi-
sdiā, 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 ōr in the pl.

masc. sg. -an :

Nw. nilladan.

masc. sg. -ōn :

Nws. alivon, alidon, ettikolvōn, oppidon, kādōn, keyvon, salvon.

lw.: Pertvāṇavarīs' adon.

masc. sg. -om :

lw: pālisidom.

masc. pl. -ōr :

Nws. alivōr, uṇvōr, kādōr, koḍuvōr, kolvor, nenevōr, palcidōr.

According to some, -on and om are essentially the same as -an and -am of the nom. sg.¹ (See under nom.) This -ōn is only a variant of -an according to Kittel.² Caldwell thinks that -ān or -ōn is a contraction of avan.¹

K. V. Subbaiya³ 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 Toḍa -ām as (ᳵ: M.)

According to later grammarians,⁴ O. K. final -a > -o and the examples given are āvam > āvom;

1. C.D.G. p. 225.

2. K.G. p. 47 "āvam appears also as āvom' āvanam appears also as āvonam."

3. DS. Part II, p. 34.

4. SMD. 157.

nuḍidaṃ > nuḍidoṃ; pāḍidaṃ > pāḍidoṃ. But āvaṃ < āvavaṃ, which naturally > āvoṃ (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:—

keyvor	(I. Ant. X 61)	C. 700 A.D.
keṭṭodu	do	C. 700 "
aḷivon	(E.C. VII. Sk. 45)	C. 890 "
meccidor (	„ Mandya 41)	949 "
koḷvōṃ	(E.C. Belur 123)	952 "
ereyoṃ	(E.C. III TN. 69)	C. 980 "
puṭṭidoṃ	(do)	„ "
aḷidaṃ	(SK. 126, 1'25)	1019 "
aḷidavaṃ	(SK. 118, 1'77)	1054 "
aḷidan	(SK. 170, 1'26)	1065 "
aḷidavan	(SK. 124, 1'50)	1077 "
aḷidargge	(SC. 178, 1'25)	1092 "
pratipālisidargge	(SK. 178 L. 24)	„ "
aḷipaṃge	(SK. 94, 1'38)	1094 "
aḷidavan	(SK. 114, 1'53)	1096 "
pratipālisidavan	(SK. 114, 1'51)	1096 "
aḷidavaṃ	(SK. 87, 1'13)	1131 "
aḷidan	(SK. 103, 1'46)	1149 "
aḷidavan	(SC. 92, 1'46)	1168 "
paripālisidātaṃ	(SK. 92, 1'44)	1168 "
aḷivaṃge	(SK. 105, 1'65)	1193 "
pratipālisidaṃge	(SK. 105, 1'64)	1193 "

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 :—

Pr. Kan.	O.K.	M.K.	N.K.
1.* -an	-an	-an-(u)	-an-u
2.* avan	avan	avan (u)	avan-u
3.* -avan	-on	-an -an (-u)	-an-u

- (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 : aḷidan, aḷidan, aḷidanu.

(2) Similarly -avan is used : O.K. aḷipidavan, M.K. aḷihidavanu, N.K. aḷisidavanu.

(3) But O.K. -avan was used as -ōn 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 pertvāṇavamśadon < pertvāṇavamś'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, mikkudān.

In ittodu, -u > -o-. This change of u to o is fairly common. The following examples are from the Dictionaries :—

uḷ > oḷ	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 :

- uṇboḍu (19) E.C. III Sr. 134.
 komārasēnabhaṭārar (13) E.C. III Sr. 147.
 Kovaḷāla-pura (3) E.C. IV K1. 51.
 kuvaḷāla E.C. VII Sh. 24.
 Beḷugulaṭīrtthada (20) E.C. II, 334.
 Beḷgoḷa (M.K.) E.C. II 336 and 347.
 Kuḍuvantarādar 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, Navilūrusaṁghada Mahanantāma-tīgantiyār, 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. il-i in bahuṇrihi compds.

- nāṇili, Pallili.
 il=not. SMD. 186.
 kuli-killer<kul.

In Tamil, illā is used as an adj. illākkuḍi 'the poor family' illār, 'the poor,' illāmai 'poverty', where -mai is a suffix for forming abstract nouns.

kāṇāmun (before it has not been seen).

maraṁgal paruvattāl anrippaḷā 'trees do not produce fruit except in the season 'where -ā 'not' is at the end of paḷ-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. *veḷeyāde āgā, āga, āgaḍu 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 *√agu-* to become.

(1) *anupamādivya*². *-(m)- appaḍu-* Here *appa* is suffixed to the substantive *anupamādivya*. *anupamādivyamappa* 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. C.D.G. p. 290.

(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 :—

irppatondū divasam, ireḷpattaruḷam, eraḍum nālke, omdu tingal, omdu sanmāraggaḍin, nuveṇṭu samvatsaram, pattupona, pañcamahāpātakasam yuktaṇ, mūrutingal, mūrudegulaṇ, mūvetmūrādē-vejanam, sāsirakavileyum.

(b) The ordinal, formed from the cardinal by suffixing -aneya, is used as an adj. in only one example : ēḷaneya (seventh) from ēḷu-seven.

-aneya < ane-a < an-to say.?

aneya 'when it says.' Kittel's¹ remark that the -a of -aneya is the gen. case-termination and also the termination suffixed to verbal participles to convert them to relative participles is not very clear.

F. Skt. loan words in the nom. are used as adjectives e.g.

(1) amalam naltada s'iladim. amalam adj. qualifies Śiladim after naltada, but the -am of amalam is retained probably for metrical length.

1. K.G. p. 169 Remark 2.

(2) In sādhuḡaḡ pūjyamānan, the pluralising particle -gaḡ is retained in the compd. for metrical length, though Sādhusampūjya - would have been quite suitable there.

(3) In 'suravidyāvallabhēndrāssuravara munibhistutya kaḡbappināmēl' the nom. pl. termination in 'vallabhēndrās' and the instrumental termination in 'suravara munibhih' are retained to qualify 'stutykaḡbappināmēl.' 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.

arddha-visadi and muninvratagaḡ - 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'rī Saṃghadā puṇyadī.

(2) capal-illā-Navilūra saṃghada Mahānantā-matḡgantiyār.

In (1) "amita" qualifies "puṇyadī" "unlimited puṇya, and not unlimited s'rīsaṃgha.

1. C.D.G. p. 309.

In (2) *capal-illā* refers to “*Mahānantāmatīgan-tiyār*, and not to *Navilūrasaṁghada*.

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.

pañcamabāpātakasaṁyuktan, *Siddhisthan*,
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—

	sg.	pl.
nom.	ān	-
dat.	enage	namage
gen.		emma, nammā, nam.

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.¹ The terminations of verbs is -en in the sg. and -em in the pl.

1. KBB. 94.

ಧ್ವನಿಹೊನ್ನೆನೃಪಮುಕ್ತಿ,

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, namṁā and nam. The origin of this n- is unknown. K. V. Subbaiya¹ 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.² But the commentator on KSS.³ says that a few famous poets of the Northern⁴ 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 Nagavarma⁵ 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 namge and namage.

B. The second person.

There are only two forms and those too in the nom.

sg.	pl.
nīn	nīm.

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 :

	sg.	pl.
masc. nom.	-	avar.
gen.	-	avar-ā.
Fem.	no examples	
	sg.	pl.
Neuter nom.	adu	-
acc.	adān, ada.	-
dat.	adarke, adakke	-

The reflexive pronoun.

The examples are :—

	sg.	pl.
nom.	tān.	tām
dat.	tanage	tamage
gen.	tan.	-

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.

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-iin-ge. But nanaṅge and tanaṅge are not found either in the inscriptions or kāvyas. In N. K. the dative forms are naṅge and taṅge in colloquial speech < nanaṅge and tanaṅge 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 dēhamikki.

The Demonstrative Pronouns.

Remote and proximate demonstrative pronouns are found. As already stated, these have two genders.

(a) *The remote demonstrative pronoun :*

		sg.	pl.
masc.	nom.	-	avar
	gen.	-	avar-ā
fem.	No. examples.		
Neuter nom.		adu	
	acc.	adān, ada	
	dat.	adarkke. adakke.	

(b) *The proximate demonstrative pronoun :*

Masc.	nom.	ivan	
	honorific sg.	ita	-
SMD. 150 <idu.		(KBB. 97	
		ದೀರ್ಘಪ್ರಕಾರೇಃ.)	

Fem. no examples.

Neuter. nom.	idu	no examples
acc.	idān, idam	
dat.	idake	
loc.	idaruḷ.	

peran and pelan 'another' is a demonstrative in the nom. sg. where -an is the masc. gen. 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 -am-. (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-urū
dat.	ārgg-am
neut nom.	ēn. (SMD 112.)

-urū 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 interrogative pronoun with the demonstrative pronoun as Skt. yat, tat is found.

1. "s' rī purusa mahārājana dattiyanāvanor-banaḷidom Bāṇarāsiyūm sāsirbbar Brāhmaṇarūm sāsirakavileyuman alida pañcamahāpātakan akkum.

2. idanārorbba kādar avargge piridu punyam (II-15-17). E.C. I. 74 (910 A.D.)

In the first sentence, āvon 'whoever' and in the second ārorbba '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 :

	sg.	pl.
I person	-en	-
II person	-	-
III masc.	- ān, -an, -am	-ār, -ar
fem.	-āl, -al	-ār, -ar
Neuter	-	-avu

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: īdharāṇiyul, īnittadharmamān, īparvata-dulle, īpujyāsthalamān, ībhavavit, īnariyādeyan, īmūvetmūrādēvejanam.

ā: ā Kaḷamtūranam.

Later grammarians¹ 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: om̄du (1) eraḍu (2), mūru (3), aydu (5) ēlu, (7) eṇṭu (8) pattu (10) irppattu (20) elpattu (70), nūr (100).

lws. pañca- (5), dvādas'ada (12), Sāsira (1000).

nws. irppatthondu (21), mūvettumūrā (33), nūreṇṭu (108), irelpattu (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 Tulu.

1. Dravidic Studies Part I. Page 3. This is a criticism of Caldwells' theory (C.D.G.) p. 422.

2. Kittel, 1. Ant. II, p. 24; CDG. p. 331-343.

The numerals from one to ten excepting *mūru*, *āru* and *ēl* have the suffix *-tu*, *-du* 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 *ōr eraḍu* as *ir*; *mūru* as *mū*; *āru* as *ar*; *ēl* as *el*.

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 (2×10) 'twenty'

mū vettu (3×10) 'thirty'

ēl nūr (7×100) '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 - ($30+3$)

nūreṇṭu - ($100+8$).

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 :

nvs. *irppattondu-divasaṁ*, *irēlpatt-aruḷam*, *omdu-tiṅgaḷ*, *ōrsiddhiyān*, *nūreṇṭu-saṁvatsaraṁ*, *pattupona*, *mūrutiṅgaḷ*, *mūru-dēgulaṁ*, *mūvettumūrā dēvejanāṁ*, *mūvetmūra mīselmiḍeyuṁ*.

lvs. *pañcamahāpātakan*, *sāsira-kavileyam*.

In *omdutingal* and *omdusanmārgadin*, *ondu*, the Neuter noun, is used as the Numeral adjective, being prefixed to another noun. In *orumuniyiṇḍal* and *ōrsiddhiyan*, *oru* and *ōr* have been used as adjective forms of *omdu*. *ōr* has been pointed out above as the root from which *omdu* is derived. In the remaining cases, the neuter nouns, *nūreṇṭu*, *pattu*, *mūru*-, *mūvettumūru*, are used as adjectives by prefixing them to nouns they are to qualify. In *mūvettumūrā-mūvettu-30*. But in *mūvetmūra* we have only *mūvet*-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:

Nws. *ēlnūrvvaran*, *orvvan*, *ōrvvan*,
lw. *sāsirvvar*.

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.

ōr-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. ēlnūr-vv-ar-an* (acc.)

1. CDG. p. 322.

=ēlnūrvvaram- the 700 people.
lw. sāsir-vv-ar =sāsirvvar (one thousand people.)

Ordinal Numeral (Adj.)

-e/-seven, has its ordinal form ēlaneya.

This -aneya does not change for gender. The origin of this -aneya 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: l aḍi. used in the sense of an attendant. dāsaḍi 'an attendant of the dāsas, a head of the guild of dāsas.' dēvaḍi 'an attendant on the idol in the temple' A priest. Cf. T. aḍi yēn 'I, your slave.'

(b) Skt. suffixes:

masc. -ara. This is a contraction of aara < -kāra.

kammara < karmakāra.-a blacksmith, T, kam-mārar-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 garland-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, pākkiyavantan 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; dēveditti-yar 'priestess'. siṣ-itti-yar 'women disciples,' cf, T, pārpanatti 'a brahmin woman,' and S'akkaḷitti '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, akṣimaṇakkeramya Sura lōkasukkaḷke, anupamaḍivya appaḍu, anēkaḡaṇaḍā, anēkaḡaṇasīladi, anēka s'ilagunamāle ḡaḷin, apunarbhavakke, arddhaviṣadi, Ājigaṇaḍā, ātmavas'-akramavu, ārāḍhanayōḡadin, Indranandi ācāryyan, upamīllāsuralōkasaukhyada, Urusattvan, uramithyātva pramūḍhasthirataranṛpanān, Kaṭavapras'ailama, Kadaṃbamanaḍalaman, kanyāḍāna, ḡaticēṣṭā virahaṃ, ḡiritalaḍā, ḡuṇasāḡarāḍvitiya nāmadhēyan,

Candradēvācharyyanāman, Carita s'rīnāmadhēya
 prabhu, Citravāhanar, Jinamārggan, Jaina
 Sanmārggadullē, tapaccale, tīradānamā, tīrtthagī-
 rimēl, tuṃgōccabhaktivas'adim, daksinābhāgaḍā,
 dūritābhūdvr̥ṣamān, dēvadaṇḍadinda, dēvalokakke,
 dvādas' adā, dharmnagarāṇigarum, natasaṃyatā-
 tman, nadirāṣṭradulle, Nandisēnapravaramunivaran,
 nanocintayduṣe mantraman, nittadharṃmamān,
 niravadyan, nītisampannan, pañcamahāpātakan,
 pañcamahāpātaka saṃyuktan, paramakalyānabhāgi-
 gal, paramaprabhāvariṣiyar, paramārttham, pāsūpata-
 mari yādeyan, Puṣpasēnācāri, pūrvvamariyādeyā,
 pr̥thivīvallabhaMaṃ gaḷisanā, pr̥thivīrājyaduḷa, prāsā-
 dāntaramān, Bhadravāhu saCandraguptamunīndra
 yugmadin, mahāgiri, mahājanakke, mahātavan,
 mahātavada, mahādantāgraduḷ, mahādēvan, Mahā-
 dēviyar, mahāpārūtaḍuḷ, Māsēnar, munipuṃgavan,
 Mēghaṇandimuni Mauniyācariyar, rāgaadvēṣatamōmala
 vyapagatar, rājadaṇḍadinda, rājas' rāvitam, riṣigiris'
 ile mēl, Lañjigēsaramdēvarke, vicitrakanaka prajval-
 yadin, vidyullatēgaḷa, vidrumādharaŚ āntisēnamunīs'
 an, vidhānamukhaḍin, vinayacāraprabhāvan, Vinaya-
 dēvasēnanāmahāmuni, Vis' ōkabhaṭārara, vṛṣabha
 nandimuni, S'uddhātmasaṃ yōddhakar, s'rīpūrānvaya
 Gandhavarmman, s'rīrūpalīlādhana vibhavamahārās'
 igal, S'rivijayādityasatyās'raya, Srīvinayaditya rājā
 s'raya, S'risaṃgaṃgaḷa, saddhammadā, sanmārg-
 gaḍim, Sanyāsanam yōgaḍim, sanyāsanavidhi, sarppa
 cūlāmani, Sarvvajñabhāṭṭārakar, Sarvvaparihāram,
 Sarvvabādhāparihāram, Siddhasamayan, Supaṇḍitan,
 s'ubhāṃgade, suracāpaṃbole, suralōkamahāvibha-
 vasthanan, surēndrarājyavibhuti, sthitadēhākamalōpa
 māṅga s'ubhamum, svabhāvasaundaryyakarāṅgar,
 Svarggāgramān, svarggālayakke, svādhyāyasam-
 pattinim.

B. COMPOSITION OF LWS. AND NWS.

These compounds do not differ from those of Skt. lws. except in having Nws. either as the first or the second Member.

Āneseṭi, Ugrasēnaguruvaḍigaḷ, uḍita s' rīkaḷbap-pinuḷḷē, Ṛsabhasēnaguruvaḍigaḷ, Kalāvirgguruvaḍigaḷ, Kilgāndēvake, Kilgānēs' varadā, Kilgabaṭariṅge, gandhebbamaydān, guruvaḍigaḷ, Dēvereya, Dēva-khantiyar, Dharmma Sēnaguruvaḍigaḷ, Namilūrv-varasaṁghada, Namilūrsaṁghada, Nāgasēnaguruvaḍigaḷ, Nṛpamariar, Paṭṭiniguruvaḍigaḷ, perggoravam, Bāladēvaguruvaḍigaḷ, mṛtyuvaravān, Maḷlagavāsa-guruvar, Moniguruvaḍigaḷa, vipulas' rīkaṭavapranal-giriya, Veṭṭēdeguruvaḍigaḷ māṇākkar, Vrata s'īlanōn-piḡuṇaḍim, s'ubhānvita S'rīnamilūra, Siṁgaṇandi-guruvaḍigaḷ.

It is true that, in the list of words given, there are real compound words: Āneseṭi, Dharmasēnaguruvaḍigaḷ and words of this type, nṛpamariyar; (even guruvaḍi is not a compound.)

But Kilgānadēvake, Kilgānēs' varadā, Kilgabaṭariṅge, Namilūrvvarasaṁghadā, Namilūr saṁghada, 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, Namilūr 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 Kilgabaṭariṅge is 'to the baṭar of kilga', as Bengalūru huḍuga 'the Bangalore 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 'perggoravaṁ' 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. kalmāṇe, 'a stone house' is not a compound. It is only kal (substantive) and māṇe (a substantive) kalmāṇe—a stone house. cf. kalgāṇa.

The peculiarity of some compounds as the following is that a native Kan. word is incorporated in the compound:—Dev-ereya, guruv-aḍigaḷ. s'rikāṭavapranalgiṛiya, vrata s'īla-nōṇpigunādiṁ.

The following word groups are nouns in apposition with nouns or the preceding ones are adjs. It is wrong to call them compounds:—

Adeyarenāḍu 'Adeyare kingdom.'

Āluarasar 'Ālu kings.'

Eḍevolal nāḍu 'Eḍevolal Kingdom'

Polikēsi arasar 'King Polkesi'.

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*: irppattondu divasam, irelpattu aruḷam, ondutiṁgaḷ, nūreṇṭu saṁvatsaram, pattu pona, mūrutiṁgaḷ.

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*: gandhēbhamaḍān, ayḍu 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 kaṭṭisida, '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 gandhēbham. 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.—

	A.	B.	C.	D.
1.	ir pattu	2×10	"20"	two tens
2.	ir pattu ondu	$2 \times 10 + 1$	"21"	two tens one
3.	ir eḷ pattu ...	$2 \times 7 \times 10$	"140"	two seven tens
4.	ēḷ nūr . . .	7×100	"700"	7 hundreds
5.	nūr eṇtu	$100 + 8$	"108"	One hundred and 8
6.	mūru pattu	3×10	"30"	three tens
7.	mūvetu mūru.	$30 + 3$	"33"	three tens three

Even these are not compounds, in spite of the later grammarians calling these gamakasamāśas¹ (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

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 :—

	sg.	pl.
(a) <i>Verbs</i> :	s.'ivanile paḍedān	kālaṁkeydar
	nelekondaṁ	prasādaṁkeydār
	samādhī neredon	odagaṇḍar
	samādhikuḍidom	

(b) *Participles* :

Transitive : arcikeyye, as'anādiviṭṭu, ārādhane nōntu, eḍeviḍiyal, prithivīrājyaṁ keye, pāvu muṭṭidon, pujedandu, besageyvalli, muninvratagaḷ nōntu, mudimegeye, rājyappravarttanam 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, intervocalic surds become sonants.

In the word groups given above, there is an anu-svāra before the verb or the participle, e.g. in kālaṁ

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 vallabhēndrās suravara munibhi
stutya kalbappināmēl ;

2. sādhuḡaḡ pūjyamānan ;

3. tapaḡ Samyamamān.

But a Skt. compound is split up and the dative
termination is retained for the needs of metre :

aksimaḡakke 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. Viḍipiñcu—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 trans. rts.*

biḍisidar from biḍisu from biḍu 'to release,'
māḍisida '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'.

(c) *-isu* suffixed to *Skt. rts.* :

sādhisidom from sādhisu from sād + isu 'to accomplish'; pālisidom 'be caused to be protected' from pālisu 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 beginning¹ 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-infix 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 participle. *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, kūḍi, tōri, pōgi, māḍi, meṭṭi.

(b) -i suffixed to causative roots:

muḍippi, salisi, sādhisī.

The origin of -i is at present unknown. But Caldwell's¹ suggestion that -i is derived from ī—to give, (T. ī—to give; Te. iccu, K. īsu from ī+isu), 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

1. C.D.G. p. 462.

2. KG. p. 104, Sect. 168.

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, -ḷ, preceded by a short vowel :

-ā kā-du.

-i ari-du.

-e kore-du, tore-du, naḍe-du, nere-du.

-n en-du.

-y key-du.

-l agal-du,

-ḷ aḍal-du, iḷ-du, poḷ-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 kondam and sandam. 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 sal were nasalised in O.K. as y, v, ḷ 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 ninga, 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, $Ko\dot{l} + \dot{d}u > ko\dot{n}du$, $u\dot{l} + \dot{d}u > u\dot{n}tu$; 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.

	Tam.	Kan.
(1)	<i>inri</i>	<i>idu</i>
	<i>enru</i>	<i>endu</i>
	<i>konru</i>	<i>kondu</i>
	<i>koṇḍu</i>	<i>koṇḍu</i>
	<i>canru</i>	<i>sandu</i>
	<i>tirandu</i>	<i>teradu</i>
	<i>pōnru</i>	<i>pōltu</i>
	<i>venru</i>	<i>bendu</i>
	<i>vandu</i>	<i>bandu</i>
(2)	<i>irundu</i>	<i>iddu</i>

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*.

-l may have been assimilated to -n and* *kondu*, and **sanndu*, 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.

$ko\dot{l} + \dot{d}u > ko\dot{l} + \dot{n}du > ko\dot{l}n\dot{d}u > ko\dot{n}n\dot{d}u > ko\dot{n}du$.

-ndu > ṇdu before -l, a cerebral in *okḷ*.

The interchange between *l*—and *ṇ* in Kanarese is common :

- (a) *l* > *ṇ* when there is another nasal.

āṇma, āḷma 'a ruler'

gondaḷa, gondana 'a crowd'

maḷal, maṇal 'sand'.

- (b) *l* > *ṇ* in places where there is no other nasal.

aḷil, aṇil 'a squirrel'.

āl, āṇ, 'a male'

āḷi, āṇi 'roundness'

iṭṭaḷa, iṭṭana 'a crowd'

kuḷi, kuṇi 'a pit'

keḷadi, geṇati 'a woman friend'

keḷeya, geṇeya 'a man friend'

koḷa, koṇa 'a tank'

koḷagu, koṇagu 'a hoof'

gāḷa, gāṇa 'a hook, a fish hook'

gōḷ, gōṇ 'the nape of the neck'

cātāḷi, cātāṇi 'a sūdra who worships Viṣṇu,

seḷadu, seṇadu 'to envy'.

In N. K. colloquial speech, villagers use koṇṇi, konni for koḷḷi (take. 2nd pl. imperative)

Hence koḷ + ndu > koḷṇdu > koṇḍu.

- (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 dhātupāṭhas 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.

kīl-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* kuṭ; with -u, -ṭ- was voiced. kuṭ or * koṭ + ntu > koṭṇtu > koṭ + tu by assimilation. Similarly in viṭtu 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 :—

idu + du	....	iṭṭu (having placed)
uḍu + du	....	uṭṭu (having put on)
koḍu + du	....	koṭṭu (having given)
neḍu + du	....	neṭṭu (having planted)
paḍu + du	....	paṭṭu (having experienced)
viḍu + du	....	viṭṭu (having given)
suḍu + du	....	suṭṭu (having burnt)

The forms in Tamil are exactly the same as those in Kanarese, except in the last where T. has c- in place of K. s-.

But under the same conditions, roots with -ḍu, but with a penultimate *long vowel* form their pps. by suffixing -i :

(Examples from Dictionaries and Grammars)

rt.	....	K.pp.	T.pp.	Tel.pp.
ōḍu	....	ōḍi	ōṭi	ōḍi
kūḍu	....	kūḍi	kuṭi	kūḍi
tīḍu	....	tīḍi	tīṭi	tīḍu.
nōḍu	....	nōḍi	....	....
māḍu	....	māḍi	....	....

V. -du added to roots ending in -gu with a penultimate short vowel (closed syll.)

Examples : pokku and mikku from pogu and migu, respectively.

Pogu seems to be from the Pr.K.* pugu like kuḍu (for koḍu).

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. pukundēn (past. I.m. sg; pukkēn). 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 iḷidu 'a descending-it', from iḷi '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 :

āḷuttu	....	} from āḷ 'to rule'
āḷutu	...	
ikkuta from ikku 'to abandon. to kill.'		

1. SMD. 239. 251. S. Nos. 85 and 88; KSS. 485.

2. ODG. p. 512.

3. KG. p. 105. Sect. 169.

In T. this suffix is not found, but Tel. has this in the following present forms :—

avutunnānu, uṇṭunnānu, koṇṭunnānu, cadu-
vutunnānu, taḍustunnānu, paḍutunnānu, pōtunnānu,
paṃputunnānu, 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 partici-
ple 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 declin-
able 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 them-
selves, as there are no relative pronouns in Kan.²

Declinable Past Participles.

The following examples are found :—

(1) Roots with -i or -e: aḷi-da, ida, nere-da,
pēḷ-da, pode-da.

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 ī and sā: itta; satta.

Later grammarians¹ explain that ī before -da > i and da > ta. They give no reason for the doubling of -t-.

In T. the past. is indēn (I gave);

fut. is ivēn (I give); K. īvenṁ

past. s'attēn (I died); s'āvēn (I will die);

In Tel. past. iccināḍu (he gave)

caccināḍu (he died)

Pr. Kan (Dr.) rt. *It. gives itta in Kanarese and iccina in Tel.

(7) Root with -gu: āda.

The past tense of āgu is āydān, found in these inscriptions. This āydān (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 Kittel² 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 āda is found in later inscriptions, and all the kāvyas, and is very common in N.K. ādaṁ (3. sg. m. past.) is found. In N.K. 3. n. sg. past is āyitu and colloq. āyitu (< āyittu, according to later grammarians. T. āna, K. āda, Tel. ayina, correspond in meaning).

There is another verb pōgu 'to go'. past. pōdam (3rd. sg. m. past.), pp. pōda. T. pōnān (3 sg. m. past) pp. pōna. 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 grammarians¹ 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 Nālaḍiyār past tense 3. f. sg. āyināl 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. kavu<kāpu. In Tel. also, kāycu>kācu (rt. V.N. kāvu; T. kāy—to be heated, V.N. kāyppu - dislike, displeasure; kāyvu—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. akkurū <*āy-kkurū through *ākkum, where -kkurū 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.

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.—

aḷi-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, parpaṁ.

r: kīlpaṁ.

l (ḍ): nōlpaṁ, bēlpaṁ.

n: nōmpaṁ.

g: pōpaṁ, tāpaṁ, mirupaṁ.

s: taripaṁ, baripaṁ.

ō: ōpaṁ.

doubling: toḷappaṁ, beḷappaṁ.

cf. T. kāppēn from kā 'to preserve'.

iruppēn from iru 'to be'; kalappēn from kala 'to mingle'; kaḷippēn from kaḷi '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-ōn,-ōm (sg.) and-ōr (pl.) are suffixed to these, these become adjl. substantives, and their meaning includes the signification of the relative pronoun (See "Adjectival Substantives" above.)

Examples:

		sg.	pl.
Masc	nom.	aliv-on	alivor.
		keyvon	uṇṇūr
		muṭṭidon	uṇvōr
		salvon	kādōr
			palcīdor

1. KSS. 496—499.

2. CDG, p. 523.

3. KG. P. 112 Sect. 178.

<i>Examples :</i>		sg.
Neuter	nom.	ittodu
	acc.	ittudān
		mikkudān
	loc.	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. pūṇi-iruva. Where pūṇi (past. adv. p. of pūṇ -to agree, to undertake).

iruva (fut. decl. p. of iru-to be) -
that have undertaken.

2. bhadramāgida.

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

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,¹ veļeyāde (cf. N. T., O. T. allāmal, allāde, tappāde, veļeyāde), cf. T. H. illāda, paļā, 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.

	tense suffix.	parti. suffix.
past.	-da-	-du-
fut.	-va-	-va-

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 -in- and -ppa-.

The personal terminations are :—

		sg.	pl.
I.	person	-en	....
II.	person	1. -oy	....
		2. rt. itself.	
III.	person	mas. -ān	-ār
		-an	....
		-aṁ	....
	fem.	-āl	-ār
	neuter	-	-avu

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. sg. and pl.

III person.	sg.	pl.
masc.	-ān	-ār

(a) <i>Transitive</i>	eydi-d-ān	eydi-d-ār
	ērid-ān	erid-ār
	paḍe-d-ān	paḍe-d-ār
		key-d-ān
		kon-d-ār
		viṭṭ-ār
<i>Intransitive</i>	āydān	....
	sandān.	....
<i>Causatives</i>	....	muḍippidār
	-an (aṁ)	-ar
(b) <i>Transitive</i>	ari-d-aṁ	....
	koṭṭam	...
	koṭaṁ	....
<i>Intransitive</i>	....	il-d-ar
<i>Causative</i>	....	muḍippidar
		biḍisidar
<i>Indicative-past</i>		
III person. fem.	-āḷ	....
	il-d-āḷ.	....

As stated before, -ān and -ār are more ancient than -an and -ar. 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, -āḷe and -āre are still the only suffixes; -ānu, -āḷu and -āru are still the suffixes in the sambhāvanārūpa of the verb where doubt is to be expressed.

All the examples (except āydān) (& ēridān & eydidān) are regularly formed from verbal participles. But in ēridān and eydidān, we have -da-, added to the past verbal participles ēri and eydi before suffixing personal terminations.

But āydān is formed from* āyda (the past decl. participle) + ān. But āyda is not found in these

inscriptions or *kāvya*s. See *āda* under "Declinable pps."

The present tense: No examples.

The future tense:

	person.	sg.	pl.
trans.	I	<i>āli-m-en</i>	....
	II	....	....
intrans.	III masc.	....	-<i>ār</i> - <i>āppār</i> <i>appār</i> - <i>ar</i> <i>appar</i> <i>olar</i> .

fem. no examples.

neuter. no examples.

In *āli-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 *ol-ar*, the 3. m. pl. fut. of *ul* 'to be', the rt. has become *ol-*. There is no tense suffix at all here. T. has *ul* 'to be.' Kural: *uḷḷār* (1127)-3rd m. pl. present and future. *uḷāl* (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.

Why in K. $u\dot{1} > o\dot{1}$ is at present unknown (cf. $ku\dot{d}u > ko\dot{d}u$; $pugu\ pu\dot{d}i > po\dot{g}u, po\dot{d}e$, the secondary forms are all found in these inscriptions).

Later grammarians¹ state $ku\dot{d}u$, $pugu$, etc., when followed by an affix beginning with $-d-$, change their vowel into short o . But $ko\dot{d}u$ 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. $akku\dot{m}$ used for all tenses; neg. verbal forms used for all tenses. $un\dot{t}u$ - the 3rd. n. sg. of $u\dot{1}$ 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, $o\dot{1}ar$ is formed without any tense suffix either in T. or Kan.

The following forms are used in the fut. tense :

$akku\dot{m}$ ($aku\dot{m}$), $pirigu\dot{m}$.

1. $idāna\dot{l}idon\ pañcamahāpātakan\ akku\dot{m}$ 'he who destroys this will be guilty of the five heinous crimes.'

2. $S'rīrūpa-līla-dhana-vibhavamahārās'igal\ piri-gu\dot{m}\ nillav\ ārgga\dot{m}$ 'the great treasures of beauty, pleasure, wealth and power will separate and not be permanent for anyone.'

$akku\dot{m}$ (3. m. sg. and pl. fut); $pirigu\dot{m}$ (3. pl. n. fut.)

Later grammarians¹ say that -kkuṁ, -kuṁ, -guṁ, -ku and -gu are the 3rd per. suffixes used in all tenses, in all numbers and genders.

This -kkuṁ is found only in two forms—not in these inscriptions, but in N. K. bēku < bēlkuṁ 'is wanted' < bēḷu - to want. sāku < sālkuṁ, 'is sufficient', < sāl - to be sufficient. akkuṁ 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; nōḍu < nōḍu - to see.

The rt. is used as II sg. imp. in nōḍu. 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 nōḍu in Colloquial Speech.

Later grammarians² 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 l, without any tense suffix:

taṇi-ge, keḍu-ge, peḷcu-ge, nene-ge, veḷe-ge, sal-ge.

Those used in the sense of a blessing: taṇi-ge. peḷcu-ge, nene-ge, veḷe-ge:

In the sense of a curse: keḍuge, 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,¹ 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, (aḷkalō, uṇiye).

In aḷkalō, < aḷku, the suffix -alō is used ? M.D. 121.

In uṇiye, the rt. is uṇ - to eat. This uṇiye is used in the sense of uṇṇe and uṇṇal - 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.

1. SMD. 246. KSS. 587-588, cf. T. H. article 41, No. 8.

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. eydappaḍuvār < eyd-al-paḍu-v-ār.

rt. + infinitive suffix + paḍu + tense suffix + termination. = the passive (future) form.

There is only one passive participial noun : eriveppaḍuvōr. 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.

<i>Transitive :</i>	Meaning.	<i>Transitive :</i>	Meaning.
aṭṭu	- to run after	tar	- to bring
aḍal	- to ascend	tore	- to give up
appu	- to embrace	nene	- to remember
ali	- to destroy	nōḍu	- to see
āl	- to rule	nōn	- to vow religious penance
ikku	- to beat, to kill	paḍu	- to experience, to suffer
ī	- to give	paḍe	- to get
uṇ	- to eat	pa/cu	- to whisper
uy	- to carry	piri	- to separate
en	- to say	pūṇu	- to promise
ettu	- to lift	peleu	- to increase
ēru	- to ascend	pēl	- to say
ondu	- to unite	pode	- to cover
kāy	- to protect	pōl	- to cleave asunder
kīl	- to uproot	biḍu	- to let go
koḍu	- to give	māḍu	- to do
kūḍu	- to bring together	muṭṭu	- to touch
key	- to do	meccu	- to assent, to agree
kēl	- to hear	meṭṭu	- to place the foot on
kore	- to cut or carve	viḍu	- to let go; cp. biḍu
kol	- to kill		
koḷ	- to take		
taṅku	- to touch		

Intransitive :—

al	- not to be suitable	ir	- to be
alar	- to open	il	- not to be
aḷku	- to be without strength	iḷ	- to abandon, to sacrifice
āgu	- to become	uḷ	- to be
		oppu	- to shine

kiḍu	-	to be ruined	pogu	-	to enter
taṇi	-	to feel satisfied	bāl	-	to live
tavu	-	to decrease	bar	-	to come
tōr	-	to appear	migu	-	to remain
naḍe	-	to walk			over, to ex-
nil	-	to stand			ceed
nere	-	to become full	mugi	-	to contract
		or perfect	sagi	-	?
			sal	-	to go

Causative :—

nirisu	-	to cause to stand	lekkisu	-	to cause to be reckoned with
pālisu	-	to cause to be protected	salisu	-	to cause to be given
biḍisu	-	to cause to be released	sādhisu	-	to cause to be accomplished.
māḍisu	-	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 negaḷ 'to shine' Te.
negaḍta. cp T. naṭa-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,' ēletanam '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 Kana-rese. If tan-mai is Dravidian, it is certain that -tanam is Drn. also, as -am is the normal neuter formative in T. paḷam 'fruit', iṭam 'place' valam 'right' iṭam '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. nela s. n. sg. nom. - now used as *nele* ' permanent abode.

pāvu : ' 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 :

pali : ' to slander ' here ' slander ', (T. Pali, 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 (lw. soon).

2. Adverbs of place.

illi (here), keḷage (down), porage (outside), mēl (above), mēle (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 :

andu 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 ēn.
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

keḷage (<kiḷ - the state of being low) - Under (loc. of keḷa-gu)

pora-ge (<pora - the outside) - loc. of pora-gu - outside.

baḷikke (<baḷi - 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, ṛṣigiris'ile-mēl, Kaḷvappubeṭṭammēl, tirthagiri-mēl, dhātri-mēl, s'ikhi-mēl; (See "Use of Cases" *ante*.)

or

(2) *by a Noun in the gen. case.*

Kaṭavapranalgiṛiya mēl (on the top of the Kaṭa-vapra mountain), bālāmēl (on the sword), (SMD. 118), vārddhiya mēl (on the sea), tīradāṇadākeḷage - (under the edge of the land near the bank.)

The adverb of manner vōl is similarly preceded by an uninflected stem:

teravōl, mañjuvōl, suracāpambōl
(like the wave), (like the dew), (like the rainbow).

In suracāpambōl, v > b after the nasal.

In salva-vol, vol 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-. vol 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 divasaṁ, ondutiṅgaḷ, murutiṅgaḷ
 (See "Use of Cases").

avicāraṁ, S'āsvataṁ and Sarvvabādhā parihāraṁ, sarvvaparihāraṁ (lws.) - are used as adverbs.

INTERJECTIONS.

No examples.

CONJUNCTIONS.

The following conjunctions are used in these inscriptions to connect words and sentences, but -um̐ is the only conjunction used to connect sentences: —
-um̐, -um̐, -am̐, -ānu, mēṇ.

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 -um̐, -um̐, -am̐ or -ānu added to it generally. The principle is the same for both numbers and all genders, sometimes this -um̐ is added to single words to mean 'also.'

The -m̐ of -um̐ and -am̐ 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

-um̐ and -um̐ are found in N. K. as -ū with the loss of the final nasal. -am̐ is not found at all. But -ānu is replaced by āgali, the imperative form of āgu 'to become' and ādarū.

(A) I. *Substantives with um̐*

I. -um̐ : (also, and)
sorkkagāmuṇḍarūṁ Edeyagāmuṇḍarūṁ Moleja-
rāmaṇiyagāmuṇḍarūṁ Aṇḍugiyā gami-
garūṁ (6 - 8 and 10).

1. CDG. p. 407 and p. 532. for -um̐

II. -um.

1. Alūarasarum mahādēviyarum Citravāhanarum ; 2. bhaṁtamum kaviliya pālum eltum
3. polipukolliyum aramanetāṇadabhāgamum :
4. Valliggāmeyara dāsadiyum Amaliyara dēvadiyum Alavalliyarā RavicandanumNīrilliyā. Sinderagāmigarum ; 5. Sēnavarasarum dharmmagaraṇigarum ; 6. peranōrvvan koḷuvonum koḷuvōnum ; 7. sthitadēhākamalōpamāṅga S' ubhamum.

-um connecting single words :

āṭṭamum Koṇḍarssarum, ākkoreteyum.

-um connecting sentences :

There are two examples :—

1. nelanum veḷege pārvarum prajeyum taṇige,
2. koḷuvōrum pañcamahāpātaka-saṁyuktar appār dēvadaṇḍadinda . eriveppaḍuvōrum appār rājadaṇḍamum eydappaḍuvār.

In the following example, -um is added only to the last word :

“ Banavāsiyanagaramum ” and the three previous words which are connected have no -um suffixed to them :

Bhāvagāmuṇḍanu (1) Candagāmuṇḍanu (2) Eḍevol-alnāḍu (3) Banavāsiya nagaramum sakṣi (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 u may stand for ū which is the N. K. equivalent of -um.

II. Pronouns with -um

avar-um ; ār-um.

III. Adj. substantives with -um

1. adān alivorum alival palcidor (um) manade nenvōrum alimenendu upādesam koḷuvōrum ;

2. idān koļvōnum koḍuvōnum;
3. int unvōrum unīye koḍuvōrum Dēvedittiye-
rindum Sāerindumkoļvōrum.....
ideyum koļvōrum koṇḍu unvōrum;
4. koļvōrum; 5. torevōrum.....unpūrum.

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:—

(1) osageyum alavaṇavum aputrakaporudumān; 2. sāsira kavileyum pārvvarumān. Cp. Part I. A; p. 14, hasuam haruvanam.

In these examples, the acc. ending is suffixed to the -um of the last word, -porudumān and pārvvarumān 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. sthalaṅga āyaṅgaṇum (34) E. C. III. TN. 101; and kavileyanū brahmaṇaranū E. C. VII. Sh. 78.

But in 'Nāyarkhaṇḍamum Jeḷugūrāḷgeyān āluttu -um is not placed between āḷge and -ān. All these examples are taken from prose inscriptions. There are no examples from verse inscriptions.

-um with the instrumental :

Dēvedittiye-rindum 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 nāḍigū' or ēraḍu nāḍugaḷigū.'

-um with participles and infinitives :

adv. participle : āluttum.

negative infinitive : lekkisaḍum.

G, O, I.

(B) -*aṁ* (also, even)

The examples are :

acc. ell-aṁ-ān.

dat. ārgg-aṁ.

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 Vōkuḷiyānu (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) -*mēṇ* - and.

mēṇ 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 precedes

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. (Kāndarbor) periyā osageyūn aputrakaporu-
dumān viṭṭār ' (Kāndarbor 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. S'āntapana maga Dēvereyage Naṣṭappa
goṇḍu koṭṭan 'Having brought, Naṣṭappa gave to
Dēvereya, son of S'āntapa' (8-29).

3. Avar svarggāgramān ēridār 'He ascended
the high heaven' (25-2).

(b) *with intransitive verbs:*

1. Alivon pañcamahāpātakan akuṁ 'He who
destroys will become guilty of the five great sins.
(1-4).

2. kādu salvōn paramakalyāṇabhāgigaḷ āppōr
'He who protects this shall become the worthy
recipient of excellent good fortune' (6-17).

3. Carita S'rīnāmadhēya prabhu munin vratagaḷ
nōntu saukhyasthan āydān. '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. Kittereyarā nisidhige 'The tomb
(or epitaph) of Kittere.....ya' 19-2).

2. Dēvakhantiyarṇnisi (dige) 'The tomb or
epitaph of Dēvakhantiyar' (42-2).

3. Pūṣpasēna cāri.....ya nisidhige 'The tomb or epitaph of Puṣpasēnācāri.... ..' 47-2).

4. Guṇamatiavvegaḷā nisidhige. 'The tomb or epitaph of Guṇamatiavvegal' (55-1).

5. Sṛī 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:

'koṭṭār Sēnavarasarum dharmmagaraṇigarum' 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 advl. 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 ajñānas' ailendramān, poḷḍu, Uramithyātvapramūḍhasthirataranṛpanān, meṭṭi gandhebbamaydān cārta S'rīnāmadhēyaprabhu Saukhyasthan āyḍān.'

'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 Suravidyā (heavenly learning) named Carita S'rī, [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 Svarggāgramān 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 namagind oltidu yendu ēri giriyaṇ 'Rājñīmatīganti, having said "This is good for us now" and having ascended the mountain' (43-3).

2. Mahānantāmatīgantiyār suralōka saukhyadeḍeyān tām eydi ildāl manam 'Mahānantā matīgantiyar, 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 ī dhāraṇiyuḷ iravān 'I do not approve existence on this earth' (37-3).

The verb:

Comes last in the sentence in prose.

1. aḷivon ēlaneya narakadā pulu akum 'He who destroys will become a worm in the (lowest) seventh hell' (1-4).

2. avar svarggāgramān ēridār. 'He ascended the high heaven' (25-4).

3. Kāndarbor aputraka porudumān viṭṭār (6-6).

4. Neḍuboreya Pānapa bhaṭārar nōntu muḍipidār 'Pānapabhaṭāra of Neḍubore, 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 ōr siddhiyān.

'The great guru accomplished Samādhi, and having observed the vow, attained perfection' (21-4).

2. niravadyann ēri Śvarggam sivanilepaḍedān sādhuḡaḷ pūjyamānan 'The stainless (he) being honoured by the good, attained the happy condition (36-4).

3. meccen ān īdharaniyuḷ 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. PARTICIPLES.

Trans.—In prose.

1. Sri Pōgilli Sēndraka mahārajar Nāyarkhaṇḍamum Jeḷugūr āḷgeyān āḷuttu (m) "While the illustrious Pōgilli, the Sēndraka mahārāja is administering the Nāyarkhaṇḍa and the government of Jeḷugūr." (5-4).

2. Āḷuarasar Guṇasāgarādvitīyanāmadhēyan Kadambamaṇḍalaman āḷuttum 'When Āluarasa, with the second name of Guṇasāgara, 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. *ghanammāriṭṭamān 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. *metṭi 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 giriyaṇ* '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 kādōra kulam pelcuḡe* 'May the family of the man who preserves (protects) this permanent work of charity prosper' (3-8).

2. *idān alivon pañcamahāpātakan akum* 'He who destroys this becomes guilty of the five great sins (1-4).

3. *Sāsira kavileyum pārvvarumān konda pañcamahāpātaka-saṃyuttan 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:

1. Āneseṭṭiya aḷiya Basantakumāra, 'Basantakumāra, son-in-law of Aneseṭṭi,' (8-27).

2. Sāntapana maga Dēvereyage 'To Dēvereya, son of Sāntapa' (8-29).

3. Mōniguruvara s'iṣya Koṭṭarada Guṇasēnaguruvar 'Guṇasēnaguruvar of Koṭṭara, the disciple of Mōniguruva' (12-2 & 3).

In verse.

4. Vegūrā parama prabhāva riṣiyar Sarvvajña-bhaṭṭārakar 'Sarvvajñabhaṭṭārakar, a riṣi or sage of supreme glory of Vēgūr' (15-2).

5. guravam nam Mauniyācāriyar 'Mauniyācāriyar, our guru' (50-1).

But in verse, the substantives in apposition follow the proper noun:

1. Māsēnar paramaprabhāvarīṣiyar 'Māsena, the sage of supreme glory : (25-1).

2. Mahādēvan munipungavan 'Mahādeva, the chief of Sages' (35-1).

Strings of Titles.

1. sri Vinayāditya Rājās 'raya S' rīprthivīvalabha mahārājādhirāja paramēs'vara bhaṭṭāra (5, 6, & 7-1).

But in

2. S'rīmat prithivīvalabha Maṅgaḷisanā 'of Maṅgaḷisa, 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 narakadā pulu akum* ' (he) will become the worm of the seventh hell ' (1-4).

Verse.

3. *rāgadvēṣatamōmala vyapagatar S'uddhātma Saṁyōddhakar Vēgūrā* parāma-prabhavarīṣiyar Sarvvajñabhaṭṭārakar ' Sarvvajña bhaṭṭārakar, a ṛiṣi 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 Saṁghada Mahānantāmatīgantiyār* ' Mahānantāmatīgantiyar, firm-minded and of the Navilūr samgha " (44-2).

Declinable participles, functioning as adjs., precede the noun they qualify.

Verse.

1. *bhadramāgida dharmmam*, the (Jaina) faith which had greatly prospered (which was firmly established) (29-2).

Verse.

2. *S'rīsaṁgaṁgaḷa pēḷda Siddha Samayam tappāde nōntu* ' Having observed the vow in consonance with the rules of the siddhas, enunciated by the Saṁghas (25-1).

Verse.

3. *pēḷda vidhānadindu* ' In the prescribed manner (34-2).

Prose.

4. *kondaḥ pañcamahāpātakan* (5-14).

But when these attributives are used predicatively, these *follow* the noun they qualify and precede the verb :

1. ittodān alivon *pancamahāpātakan* akum He who destroys this gift becomes guilty of the five great sins (1-4).

2. alivon ēlaneya narakadā *pulu* akum (1-4).

3. koļvōrum uṇvōrum *panca mahāpāta saṁyut-tan* āgi. The buyer as well as the enjoyer having become guilty of the five great sins' (3-7).

4. idān kādu salvon *paramakalyānabhāgigaḷ* āppōr. He who protects this (charity) shall become the worthy recipients of the most extreme good fortune. (6-18)

Verse.

5. Carita S'ri nāmadhēyaprabhu muninvarataga, nōntu *Saukhyasthan* āydān (14-4).

Verse.

6. Akṣayakīrtti nontu bhaktiyim akṣimaṇakke ramyasuralōkasukakke *bhāgi* ā (daṁ) 'Having observed the vow with devotion, Akṣayakīrtti became a participator in the happiness of the gods, delightful to the eye and the mind' (20-4).

Verse.

7. *vinayācāra-prabhāvan tapadim adhikan* Candradēvācāryanāman, *niravadyam* ēri svarggaṁ (36-2).

Here in 7, two adjs. precede and one adj. follows the noun.

8. Kāndarbor *adhikārigaḷ* 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. *narakadāpulu* (1-4).
2. *Maṁgali sara kalmanege* 'To the stonehouse of Manigalisa (1-1).
3. *Kilgānēsvaradā dēvara parivariya bhaṁ-tamum* (3-3).
4. *Veḍevaḷḷiyarā dēvaḍiyum* (5-8) 'Also the temple priest of Veḍevaḷḷi'
5. *Banavāsiya, Ānesetiya aḷiya*, the son-in-law of Āneseti of Banavāsi (8-27).
6. *Agali ya Mōniguruvara s'iṣya* 'The disciple of Moniguruva of Agali' (12-2).
7. *nammā Kaḷantūranam* 'Our (guru) of Kaḷan-turu (21-3).
8. *Tarekāḍa, perjeḍiya, modeya kalāpakada guruvaḍigaḷ* 'The guruvaḍi of Tarekāḍu, of the matted hair, of the Muñjagrass 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. *Lakṣaṇavantar entu enalu* 'When those who knew the symptoms were in doubt how' (20-2).
2. (*perggoravam*) *sālāmbālatapōgrad intū naḍa-dōm*
3. *int endu* 'having said thus' (33-3).
4. *valav adu divam 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. *Ireḷpattarulam okkaltanam keyvon āvittidalli veḷeyāde keḍuge* 'He who practised agriculture for 140 years, let that which he sows rot, without sprouting (6-15).

Adv. of time:

2. *mārutim̃gal nōntu muḍippidar.* (19-2)

Adv. of Place:

3. *bālāmel, Ś'ikhimēle sarppadamahādantā-gradul* salvavol *Śālāmbālatapōgrad* intu naḍadoṃ **nāreṇṭu samvatsaram* 'He enagaged 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. *Vāraṇās'iyaluḷ konda* (5-13) 'of killing in Varāṇāśi'

2. *tīlthadoḷ nontu* 'Having observed the vow on the holy Kaḷbappu' (17-1).

3. *Sarppada mahādantāgradul* salvavōl '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. eraḍuṁ nālke rāja S'rāvitamage 'Having proclaimed to both the districts or nāḍs' (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 ārggaṁ 'The large treasures of beauty, pleasure, wealth and power are transient and will not be permanent for any' (37-2).

2. āyusyaṁ entu nōḍ enag int endu.

'enag' the dative of 1st person pron. sg. comes after the finite verb nōḍu (33-3).

Skt. lws. used as advs. precede the verb in prose.

1. Sarvvabādhāparihāram biṭṭār 'Gave it free of all taxes and imposts' (7-4).

2. Śasvataṁ eydiḍān (He obtained permanently) (41-4).

But in verse, it comes after the verb:—

3. mēṇ sattar avicāram 'And they died undoubtedly (for want of foresight)' (61-10).

Adverbial participles are used as adverbs and they precede the verbs:—

1. nōntu muḍippidar (13-2).

2. ēri svarggaṁ S'ivanile paḍedān sādhuḡaḷ pūjyamānan (36-2).

3. tappāḍe nōntu inbinin svarggāgramānēridān. tappāḍe (neg. adv. participle) 'correctly' allāḍe, the neg. participle of al 'to be fit, to be suitable' is used here in the sense of 'excepting' or 'except'. This allāḍe comes after the noun in the nom. with its preceding genitive 'dēvāṇḍevana pariḡanam allāḍe' (3-4) 'Except the attendants of the god of gods.'

Adv. past participles not only express the actions or circumstances of the subject, but also connect the action with the action denoted by the finite verb.

1. *guruvaḍigaḷ, nōntu muḍippidar* 'Having observed the vow, the Guru, ended his life.'

The observance of the vow is expressed by the adv. pp. *nōntu*, and the same is connected with the action denoted by the finite verb '*muḍippidar*.'

2. *Kaṭavapra S'ailamadalde perggoravaṁ samādhi Neredon nontu eydidor siddhiyān* (21-3 & 4). 'Having ascended the Kaṭavapra 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'rī Vinayāditya Rājaśraya S'ripṛthivī vallabha mahārājādhirāja paramēś'vara bhaṭāra pṛthivīrājyaṁ keye, S'ripōgilli Sēndraka mahārājar Nāyarkhaṇḍamum Jeḷugūr ālgeyān āluttu Kāndarbor adhikārigaḷ āge, periyā osageyūṁ alavaṇavūṁ aputrakaporudumān viṭṭār (5-1 to 6).

The conjunction Particles.

I. *ūṁ, -uṁ* and *-am* are suffixed to each of the substantives or sentences to be connected:—

A. Substantives:

Prose. 1. *Valliggāmeyara dāsadiyūṁ Alavalli yarā Ravicandanum, Sorkkagāmuṇḍarūṁ, Edeyagāmuṇḍarūṁ, Moḷejaramaṇiya gāmuṇḍarūṁ Nāvalli-yarum Andugiyā gamigarum, Nīrilliyā Sindera gāmi-garum mukhavāge* (6-7-11 5-7-11).

Prose. 2. Bhāvagāmuṇḍanu Candagāmuṇḍanu, Eḍevolalnāḍu Banavāsiya nagaramum Sakṣi (8-37 & 38).

3. alivorum alival palcidor manade nenevōrum [alival palcidor manade nenevōrum] alimen end upādē s'am koḍuvōrum pañca mahāpātaka samyuktappār [62—(8-11).]

B. Sentences:

nelanum veḷege, pārvvarum prajeyum taṇige (6-18, 5-18).

II. ānu suffixed to each of the two nouns expresses the idea of 'either-or-'
Māranānu Vōkuḷiyānu (*Either Māra or Vōkuli*).

III. mēṇ. mēṇ Sattar avicāram. Here mēṇ 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 prthivitrājyam keye S'rīpōgilli Sēndraka mahārājar Nāyarkhaṇḍamum Jelugūr Ālgeyan āluttu Kāndarbor adhikārigaḷ āge, periyā osageyum alavaṇavum aputrakapordumān viṭṭār (5-3 to 6).

2. S'rīmat Citravāhana pinduvvāle Kiḷḷum Nāgeṇṇan adhikārigaḷ 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: Māsēnarparamaprabhāva riṣiyar Kalvappinā veṭṭadul, S'rī Saṁ gaṁgaḷa pēḷḍa siddha Samayan tappāde nont inbinin prāsādāntaramān vicitra kanaka prajvalyadin mikkudān Sasirvavar vvara pūje daṇḍ uye, avar svarggāgramān ēridār.

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. *kaṭṭida Siṅghamen 'keṭṭod ēn emage, erṇḍu biṭṭavol* (61-9). 'In the same way as releasing the bound lion, saying 'What' is the harm to us.' The interrogative pronoun, *ēn* 'What' is used to convert the indicative into an interrogative sentence.

Imperative sentence:

There are two examples in verse:—(a) one is the main clause:

kēloy pin Kaṭavapra S'aila maḍaldē nammā Kaḷantū-ranaṁ bālē perggoravaṁ Samādhī neredon (21-2 & 3). *bālē kēloy* 'Oh girl, listen' is the correct prose order. 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:

"*āyusṣyaman entu nōḍ enage tān*" *int endu. nōḍu* '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. *Koṇḍu uṇvōrum pañcamahāpātakasamyuktan 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 ā vittidalli veḷeyāde keḍuge (5-16).

Blessing.

1. īnittadharṁmamān kādōrā kulāṁ pelcuge (3-8).

2. nelanuṁ veḷege, pārvaruṁ prajeyuṁ taṇige (5-18) May the earth also be fruitful, may both the Brāhmanas 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. piriguṁ S'rīrūpalilā dhanavibhava mahārās' igaḷ nillav ārggaṁ endu (37-2).

2. meccen ān īdḥaraṇiyuḷ 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 complex 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. kēḷoy pin Kaṭavapra S'ailaṁ aḍaldē nammā Kaḷantūranam bālē perggoravaṁ samādhī neredon nōntu eydidor siddhiyān (21-3 & 4). 'O girl, hear of him of Kaḷantūr, who having ascended the holy

mountain of Kaṭavapra, the great guru accomplished Samādhi, and having observed the vow, attained perfection'.

2. S'asimati S'rīgantiyar vvandu mēlarid 'āyūṣyaman entu noḍ enage tān int' endu Kalvappinuḷ toraḍ ā rādhane nōntu tīrtthagirimēl svarggālayakk-ēridār (33-3 & 4).

3. 'Suracāpambole vidyullategaḷa teravol mañjuvol tōribegaṁ piriguṁ S'rīrūpalīla dhana-vibhava mahāsās'igaḷ nillav ārggam, paramārttham meccen ān īdharaniyuḷ iravān endu Nandisēna pravara muni-
varan dēvalōkakke sandān.'

4. 'vaḷv ad arid inn enage' endu Suralōkamahā vibhavasthanan ādam. (40-4).

5. Rājñīmatīgantiyār 'namag ind olt ida nendu ēri giriyān svarggālayam ēridār (43-3 & 4).

6. Kaṭṭidasimghaman 'keṭṭodēn emage' endu biṭṭavōl kalige viparītaṁgahitarkkaḷ keṭṭar (61-9 & 10).

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. koṇḍu uṇvōrum pancamahāpātakasaṁyuktan āgi pūti enva naragakke salge, initta dharimamān kādōrā kulaṁ pelcuge (two sentences) (3-7 & 8).

2. nelanuṁ veḷege pāravaruṁ prajeyuṁ taṇige (5-18).

Simple and complex sentences.

3. adān aḷivōrum aḷival pa/cidōr manade nene vōruṁ aḷimen endu upādēs'am koḍuvōruṁ

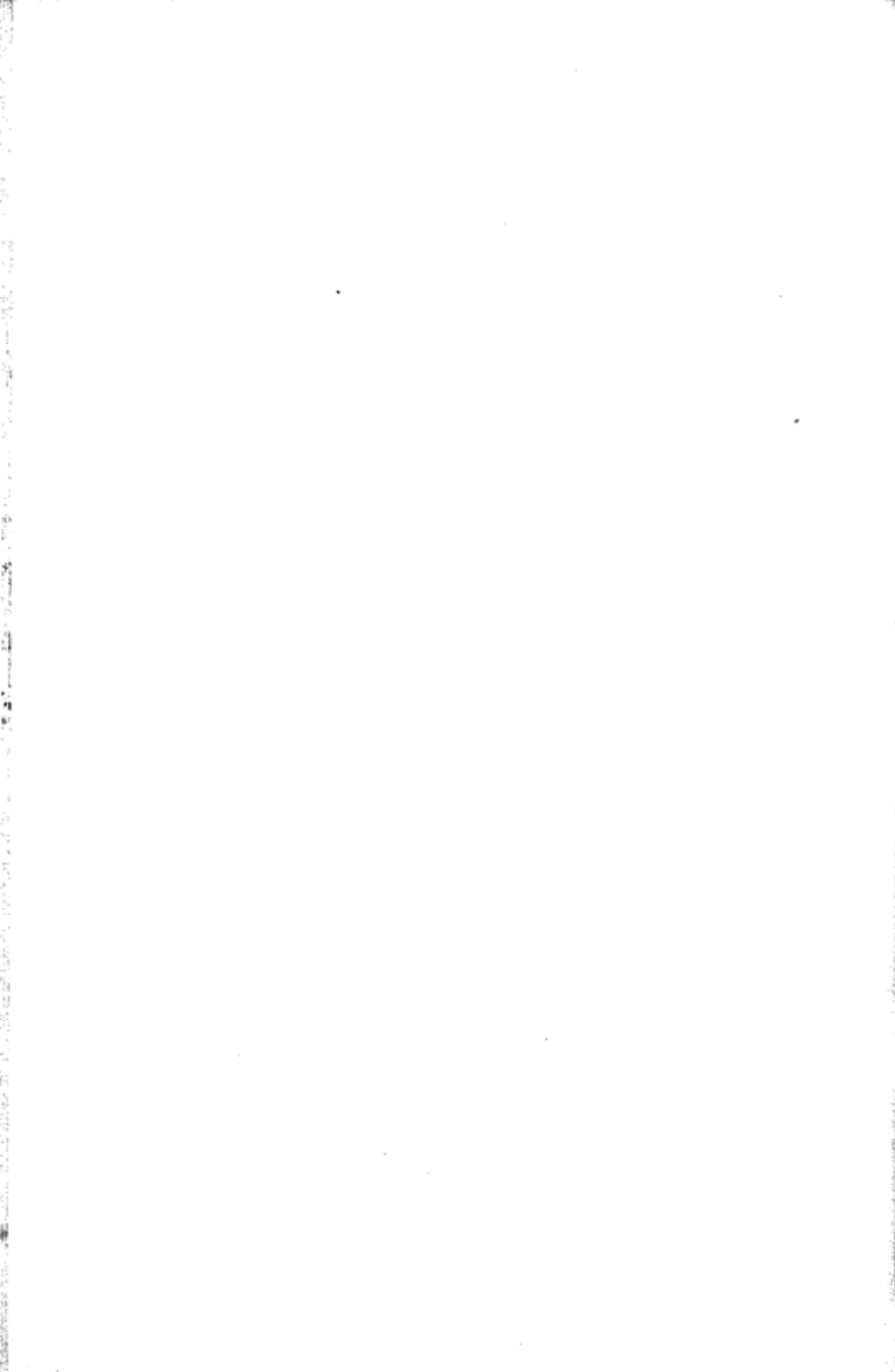
paucambā-patakasamyuktar appar dēvaḍaṇḍadinde eri-
veppaḍu-vōrum appār rājaḍaṇḍamum eydappaḍuvār
(three sentences) (62-8 to 13).

“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 Maṁgaḷisaṇā
2. kalmanege ittodu Laṁjigēsaramdēvarke pūṇi-
iruva
3. mālā ¹ kārargge arddha-vīsadi ittodān = aḷivon
4. pañcamahāpātakan = akum ēḷaneyā narakadā
pulu akum

Inscription No. 2.

About 640 A.D. E. C. VII. Sk. 10

1. svasti Śrīanādito..... .. agraḥāra.....
2. Polekēsiasarasara.....
3. māḍisidadēgula..... ryyagaḷarddha.....
4. ṭṭisani.....

(Not intelligible further)

Inscription No. 3.

About 675. A.D. E.C. VI. Kp. 37

1. svasti ¹ Śrīmat Citravāhana pinduvvāḷe ² (Pon-
buccāḷe)
2. Kiḷḷum ³ Nāgeṇṇan adhikārigaḷāge ¹ (Kiḷgānēs'
varadā
3. devara parivariya (e) bhaṁtamum kaviliyapālum
eltum.....
4. dēvāndēvana parijanam allāḍe peḷanorvanāru-
muṇḍo meṇḍukam

1. mālā (Fleet)

2. "ponbuccāḷe" (Rice; E. C. VI. Transliteration p. 178)

3. Kiḷḷam (ibid p. 178) Do Kannaḍa P. 322.

5. int unvōrum ¹ unīya ² koḍuvōrum Dēvedittiyer-
indum Sāerindum
6. abharam etti āyetie koḷvōrum mūvetmūrā³ misel
' miḍeyum
7. pogevoḡi koḷvorum koṇḍu unvōrum ¹ pañcama-
hapataka saṁyutta⁴
8. nāgi pūti enva naragakke salge ¹ ī nitta dharin-
mamān kādōrā kulam pelcuge ¹
9. polipu-kolliyum aramanetāṇada bhagamun
10. acca kammettiyekei ⁵ koṭṭār ⁶ Sēnavarasarum
dharmmagara
11. nīgarum idān peranōrvan koḷvōnum koḍuvōnum
pañca
12. mahāpātakan akkum ||

Inscription. No 4.

About 680 A.D. E. C. VIII Sa. 79

1. svasti Śrī Vikramā
2. ditya bhaṭāraka.... ..
3. Cendugōḷi vaḷiyarādili.....
4. ḷigalge koṭṭa bhūmi vivaralke
5. bhu.....thara unḍadu a
6. kottū sarva.
7. naḷidoppaṇcamahā
8.saṁyuktar appar avāra
9.dōsa

Inscription. No 5.

About 685 A.D. E.C. VII. Sk. 154

1. svasti Śrī Vinayāditya Rājaśraya Śrī prthi-

-
1. intunṇām (ibid p. 178)
 2. unīya (ibid p. 178)
 3. mūvettūrā (ibid p. 178)
 4. saṁyuktan (ibid p. 178)
 5. arccakan mentiyeki (ibid p. 178)
 6. koṭṭa (ibid p. 178)

2. vī vallabha mahārājādhirāja paramēśvara bha-
3. tara prthivī rājyamkeye śrī Pogillisendraka-
4. mahārājar Nāyarkhaṇḍamum Jelugūrālgeyān
5. āluttu Kāndarbor adhikārigaḷ āge, periyā
osageyum a-
6. lavaṇavum aputrakaporudumān viṭṭār Vallirg-
gāmeyara
7. dāsaḍiyum Amaliyara dēvaḍiyum Vedevalḷiyarā
8. dēvaḍiyum Alam valḷiyarā Kavicandanum Sakka
Gamunḍa-
9. rum Edeyagāmunḍarum Moḷeūrā Maṇiya Gāmu-
10. nḍarum Nāvalḷiyarum Aṇḍugiyā gāmigarum
Nirilli-
11. yā Sinderā gāmigarum mukhamāge
eraḍum-Nālke rā-
12. jaśrāvitamāge prasādam keydār idān āḷi-
13. von Vāraṇāśiyaḷul
sāsira kavileyum pārvva-
14. rummān konda pañcamahapātakasaṁyu-
15. tan akkum idān koḷe ireḷpattaruḷam okkaltanam
16. keyvon ā vittidalli veḷeyāde keḍuge.
17. idān kādu Salvon paramakalyāṇa bhāgigaḷ ā-
18. ppōr Nelanum veḷege ā pārvvarum prajeyum
taṇige (ge)

Inscription No. 6.

*I. Ant. XIX p. 143. About 685 A.D. Balagāmve
Inscription*

1. svasti śrī Vinayāditya-Rājā-śraya śrīprithi-
2. vī-vallabha-mahārājādhirāja-paramēśvara-bha-
3. tārar = prithivī-rājyam-keye Śrī Pogilli-
Sēndraka-
4. mahārājar—Nāyarkhaṇḍamum
Jedugūr = algeyān = āḷu

5. ttu Kāndarbor = adhikārigaḷ = āge pēriyā
osageyūṁ a-
6. lavaṇavūṁ aputraka-poruḷumān viṭṭār = Vallig-
gāmeyara
7. dāsaḍiyūṁ Amaliyara dēvadiyūṁ = Veḍevalliyarā
8. dēvaḍiyūṁ Alavalliyarā Ravicandamum Sorkka
gāmuṇḍa-
9. rūṁ Edeya-gāmuṇḍarūṁ Moḷejarāmaṇiya-gāmu-
10. muṇḍarūṁ Nāvalliyarūṁ Aṇḍugiyā Gāmigarūṁ
Nirilli-
11. yā Sindera gāmigarūṁ mukhavāge eraḍum-
nālke rā-
12. jaśrāvitam-age prasādam keydār || idān = aḷi-
13. von—Vāraṇāśivaduḷ = sāsira kavileyūṁ pārvva-
14. rumān —konda pañca mahāpātakasaṁhyu-
15. ktan—akkum¹ idān = koḷe īr-eḷpattarulaṁ
okkaltanaṁ-
16. keyvon = ā vittidalli veḷeyāde keḍuge¹
17. idān—kādu Salvon- parama-kalyāṇatīrttha (m)
gaḷ—ā¹
18. ppār¹ Nelanuṁ veḷege pārvvaru (m) prajeyum
taṇige¹

Inscription No. 7.

C. 690 A.D.

E. C. VIII Sb. 15

1. svasti Vinayādityasatyāśraya-śrī-
2. prithivīvallabhar mahārājādhirāja-
3. paramēśvara bhaṭṭārakar Koḍakaṇiya
4. mahājanakke sarvvabādhāparihāra biṭṭe
5. ā mūva..... ..dēvapadam āge amōga-
6. avicāra¹..... ..nālkene vāgarā Ereveḍi-
7. gaḷā suputra lā māḍi biḍisidā-
8. ru sesthe ān aḷidon pañca-mahā

9. pātaḥ saṁyuktam¹ akku śrī Pālarāma....
10. re karuṁ biranuggi² gōsigaruṁ sanda gō.
11. liyarā adi Ādiarasar³ kāmōji ra
12. siganu murukanuṇḍu a kattigaviluke-
13. santu enebaru inta śala aMunda
14.candrasūryaṁ-unga aḷidōna
15. pañcamahāpātakaṁ akkun.

Inscription No. 8.

692 A.D.—E. C. VIII, Sb. 571

The first 26 lines are in Sanskrit.

27. Banavāsiya Ānaseṭṭiya aḷiya Basantakumara
Eḍevo-
28. lalanāḍa Salevugeya koṭṭa Śāsanama paḍedum
Śāntapana
29. maga Dēvereyage Naṣṭappa goṇḍu koṭṭan adu
Māranānu⁶ Vo-
30. kuḷiyānu koḍamṭeyānu poragāgale Salevugeya
31. bhāgakaṁ kamara Vasantakumāra idake saksi⁷.
- 32-35. Sanskrit ślōkas
35. mahā
36. Sāndhi vigrabika śrī Rāmapuṇyavallabhēna likhi-
tamidaṁ śāsanam
37. Bhavagāmuṇḍanu, Candagāmuṇḍanu Eḍevolal-
nāḍu Banavāsi-
38. ya Nagaramuṁ Sakṣi danasara ūligam
nikēvatu koṭam

1. mṇakku (Rice — ibid)

2. bīrav uggi (Rice — ibid)

3. Ādiarasa (Rice — ibid)

4. kāmōḍēra (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 Tīrthhada = goravaḍigaḷ = nō.... ..

Inscription No. 10.*About 700 A.D. E.C. II. 6.*

śrī Uḷḷikkal = goravadigaḷ = nōntu.....dār

Inscription No. 11.*About 700 A.D. E.C. II. 7.*

1. śrī Perumālu = guruvaḍigaḷā = śiṣya Dhaṇṇe-
2. kuṭṭāreviguravi.....ḍippidār.

Inscription No. 12.*About 700 A.D. E.C. II. 8.*

1. śrī Agaliya = Mōni-
2. Guravara = śiṣya = Koṭṭarada = Gu-
3. Ṇasēnaguravar = nōntu = muḍippidār

Inscription No. 13.*About 700 A.D. E.C. II. 9.*

1. śrī Neḍuboreya = Pānapa-
2. bhaṭārar = nōntu — muḍippidār.

Inscription No. 14.*About 700 A.D. E.C. II. 12.*

1. Śrī duritābhūdvr̥samān kīlt alare poded ajñān-
aśailēndramān pol
2. d uramithyātva-pramūḍha-sthiratara nṛpanān
meṭṭi gandhēbhamaydān
3. Sura-vidyā-vallabhēndrāssura-vara-munibhi-
stutyakalbappināmēl
4. Carita Śrī nāmadhēyaprabhu Munin vratagaḷ
nōntu Saukhyasthan āydān

Inscription No. 15.*About 700 A.D.**E.C. II. 13.*

1. ¹ Rāgaddvēṣatamōmalavyapagatarśśuddhātma-
saṃyōddhakar
2. Vēgūrā paramaprabhāvariṣiyars Sarvva-jña-
bhaṭṭārakar
3. Gādēva na dita ntabbu
..... laga dol
4. Śrī kīrṇāmālapuṣpa rsvarggāgramān
ēridār.

Inscription No. 16.*About 700 A.D.**E.C. II. 17.*

..... gaḷnōntu muḍippidar.

Inscription No. 17.*About 700 A.D.**E.C. II. 18.*

svasti Śrī Jambunāygir tīlthadol nōntu
muḍippidar

Inscription No. 18.*About 700 A.D.**E.C. II. 19.*

1. svasti Śrī bhaṭṭāraka Thiṭṭagapānadā tammadi-
gaḷa śiṣyar
2. Kittire yarā nisidhige-

Inscription No. 19.*About 700 A.D.**E.C. II. 20.*

1. Adeyarenāḍa Cittūra Mōniguruvaḍigaḷa
Śiṣittiyar
2. Nāgamatigantiyar mūrutiṅgaḷ nōntu muḍippidar

Inscription No. 20.*About 700 A.D.**E.C. II. 21.*

1. dakṣiṇabhāgadā madure uym initāva
śāpade pāvumuṭṭidon
2. lakṣaṇavantar ent enalū uraga.....gī mahā
parūtaduḷ .
3. Akṣaya-kīrtti tuntakada vārdhaya mēladu nōntu
bhaktiyim
4. akṣiṇaṇakke raṇya Suralōka sukakke bhāgi ā....
5. Pallavācari likitaṁ

Inscription No. 21.*About 700 A.D.**E.C. II. 22.*

1. Śrī bālāmēl śikhimēle sarppada mahādantāgraduḷ
salvavōl
2. Sālāmbālatapōgrad intu naḍadom nūreṇṭu
Samvatsaraṁ
3. kēloy pin Kaṭavaprasailamaḍaldē nammā
Kaḷantūraṇaṁ
4. bālē perggoravaṁ Samādhi Neredon Nōnt eydid
or ssiddhiyān

Inscription No. 22.*About 700 A.D.**E.C. II. 24.*

1. Śrī Kittūrā veḷmāḍadā Dharmma Sēna Guruva-
ḍigaḷā Śiṣyar
2. Bālādēva guruvaḍigaḷ Sanyāsaṇaṁ nōntu
muḍippidār

Inscription No. 23.*About 700 A.D.**E.C. II. 25.*

1. Śrī Mālanūra Paṭṭini guruvaḍigaḷā śiṣyar
Ugrasēna

2. Guruvaḍigal ondu-tingal Sanyāsanam nōntu muḍippidār

Inscription No. 24.

About 700 A.D. E.C. II. 26.

1.yarull aripīṭhad iḷdon ān
2.tārikumārarin arcoikeyye tām
3. sthira d aral intu Pegurama suralōka-vibhūti eydidār

Inscription No. 25.

About 700 A.D. E.C. II. 27.

1. Śrī Māsēnar pparamaprabhāvarīṣiyar kKalvappinā veṭṭadul, Śrī Saṁgaṁgala pēḷda siddhasamayan tappāde nōnt imbinin
2. prāsādāntaramān Vicitrakanakaprajvalyadin Mikkudān Sāsirvvar vvarapūjedanā uye avar svarggāgramān ēridār.

Inscription No. 26.

About 700 A.D. E.C. II. 28.

1. Svasti, Śrī Inaṅgūrā Mellagavāsa Guravar
2. Kalbappa beṭṭam mēl kalamkeydār.

Inscription No. 27.

About 700 A.D. E.C. II. 29.

1. svasti Śrī Guṇabhūṣitam ādi ulādagdērisidā nisidige
2. saddhamma-Urusantānān saṁdvigaganatānayan
3. giritaladā mēlati.....sthalamān tīradānamā keḷege neladi mānadā
4. Saddhammadā Gēḷi Sasānadi patān

Inscription No. 28.*About 700 A.D. E.C. II. 30.*

Śrī.....mmaḍigaḷ nōntu kālaṁkeydār

Inscription No. 29.*About 650 A.D. E.C. II. 31.*

1. Śrī Bhadravāhu sa CandraGuptamunīndra
Yugmadin oppe val
2. bhadramāg ida dharmam anduvalikke vand
inis aḷkalō.
3. Vidrumādhara Śāntisēna munīsan ākkie Veḷgoḷa
4. adrimēl aśanādi viṭṭ apunarbhavakk ere āgi.....

Inscription No. 30.*About 700 A.D. E.C. II. 32.*Śrī Veṭṭede Gūravaḍigaḷ māṇākkar Siṅgaṇandi
Guruvāḍigaḷ nōntu kālaṁkeydār.**Inscription No. 31.***About 700 A.D. E.C. II. 33.*

1. Śrī Kālāvirgguravaḍigaḷa
2. Śiṣyar Tarekāḍa perjeḍiya
3. modeya kalāpakada gura
4. vaḍigaḷḷ irppattondu divasaṁ
5. Sanyāsanam Nōntu muḍippidār

Inscription No. 32.*About 700 A.D. E.C. II. 34.*

1. Śrī Rṣabhasēna Guruvāḍigaḷa Śiṣyar Nāgasēna-
guruvāḍigaḷ
2. Sanyāsaṇa-vidhiintu muḍippidār ! Nāgasenam
anaghaṁ Guṇādhikaṁ

3. Nāganāyakajitārimaṇḍalam¹ rājapūjyam amala-
Sriyāmpadam
4. Kāmadam hatamadam namāmyaham ||

Inscription No. 33.

About 700 A.D.

E.C. II. 76.

siddham.

1. Nered āda vrata-Śīla-nōnpigunadiṁ svādhyāya
sampattinim
2. kare-ilnaltapa-dharṁmadā Sasimati Śrī ganti
yar vvandu mēl
3. arid āyusyamen¹ entu nōḍenage tām int endu
Kalvappinul
4. torad ārādhane nōntu tīrtthagirimēl svarggā-
layakk ēridār

Inscription No. 33.

About 700 A.D.

E.C. II. 77.

1. Śrī gati-cēṣṭā-Viraham—Śubhāmgade Ghan-
ammā riṭṭa mām viṭṭu val
2. yatiyam pēlda vidhānadindu toradē Kalbappinā
Śailadul
3. prathitār ttappade nōnta nisthita yaś āsvāyuh
pramā.....yak
4. sthitidēhā kamalōpamaṁga-subhamum svarllōk-
adiṁ nis'citam

Inscription No. 34.

About 700 A.D.

E.C. II. 80.

1. Mahādēvan munipu (n) gavann adarppi kaḷup
erddapam
2. Mahātavan maraṇam appe tanagā.....kamu
kaṇḍe

1. Rice E. C. II. Transliteration p. 39—āyusyaman.

3. Mahāgirima.....gāḷe salisi sātṙā.....nav inti
4. Mahātavad ontu male—mēḷ valav adu divaṁ pokka.

Inscription No. 36.

About 700 A.D. E.C. II. 84.

1. Svasti, Śrī,
anavadyan Nadiraṣṭradulḷe prathitayas'ō.....
ndakān vandu.....lām
Vinayacāra prabhāvan tapadinn adhikan Candra-
dēvācāryya Nāman
2. Udita S'rī Kalvappinullē riṣigiris' ilemēḷ nōntu
tandēham ikki
niravadyann ēri Svarggaṁ Śivanilepaḍedān
sādhugaḷ pūjya-mānan

Inscription No. 37.

About 700 A.D. E.C. II. 88.

1. suraḇāpambōle vidyullategaḷa tēravōḷ maṁjuvōḷ
tōri bēgaṁ
2. piriguṁ S'rī rūpalilā—dhana-vibhava-mahārās'
igaḷ nillav ārggaṁ
3. paramārttham meccen ān ī-dharani yuḷ iravān
endu sanyāsanaṁge-
4. yduru satvan Nandisēna—pravara—munivaran
dēvalōkakke Sandān

Inscription No. 38.

About 700 A.D. E.C. II. 91.

1. Dallaga pēḷ dayvaṁ
2. pāla.....

Inscription No. 39.*About 700 A.D. E.C. II. 92.*

1. Svasti Koḷāttursamghadi
2. Vis'ōkabhaṭṭā rara Nisidhige

Inscription No. 40.*About 700 A.D. E.C. II. 93.*

1. Eḍepare gī-naḍe keydu tapamsayyamamān
Koḷattūrasamgha.....
2. vaḍe kored intu vālvud arid inn enag endu
Samādhi-kūḍi-ē
3. eḍeviḍiyal kavaḍim kaṭavapravam ēriye nilladan
andhan
4. paḍegam olippa.....nd ī Suralōka mahāvi-
bhavasthanan ādam¹

Inscription No. 41.*About 700 A.D. E.C. II. 94.*

S'rīmad Gowḍa dēvara pāda.

Inscription No. 42.*About 700 A.D. E.C. II. 95.*

1.ba Sādhu-gra ra dhīran
Natasamyatātman Indranandi ācāryy... ..
2.me.....rmma āmedda.....ntūr id erppa
pravalāntari.—bhāvyaṃman varppin
3.ṇḍe.....ddi mōham agald i-val-viṣa-
yaṃgaḷan ātma-vas' a-kkramav idu kaṭa
sthitārādhitā.....
4. Vimu..... S'varar i.....nana... ..rēndra
rājyavibhūti 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'rī Koḷattūra
2. ¹saṁghadā Deva
khantiyar nnisi.....

Inscription No. 44.*About 700 A.D.**E.C. II. 97.*

1. Nihilūrā Sirisaṁghad Ājigaṇadā Rājñimati-
gantiyār ,
2. amalaṁ Naltada S'iladiṁ guṇadin ā-mikkō
ttamar mmīledor
3. namag ind olt idu yendu ēri giriyaṁ sanyāsanam
yōgadoḷ
4. namo-cint-ayduṣe ²mantramaṇ mari.....e
svarggālayaṁ ēridār.

Inscription No. 45.*About 700 A.D.**E.C. II. 98.*

S'rī.

1. tapamān dvādas' adā vidhānamukhadin keyd
ondutā dhātrimēl
2. capal-ill-ā-Nāvilura Saṁghada Mahānantāmati-
gantiyār
3. vipulas'rī-Kaṭavapranalgiriya mēl nōnt omdu
saṁmarggadin
4. Upamīlyā ¹suralōka Saukhyadeḍeyān tām eydi
ildāl manam.

1. Rice gives saṁghadā (Transliteration.)

2. Rice gives ayduṣe. E. C. II. Transliteration p. 42.

3. Upamillā gives better meaning.

Inscription No. 46.*About 700 A.D.**E.C. II. 99.*

1. S'rī tanage Mrtyuvaravān aride Pertvāṇa vaṁs'
adon
2. svasti kālanigēk asude.....ppina rājya vīvatin
3. ghāka.....modasu... ..to.....
matākacci ni-
4. dhānama.....sura..... gāgatiyuḷ nelekondan

Inscription No. 47.*About 700 A.D.**E.C. II. 102.*

1.jannal Navilūr anēkaguṇadā s'rī saṁgha
....du....
2.menal tilakaṁ.....s'rī.....rācāryyara
3.bhimānam eyde torad endō rāgasaukh-
yāgati
4.dad omdu pañcapadadē dōṣaṁ nirāsaṁ....

Inscription No. 48.*About 700 A.D.**E.C. II. 103.*

1. svasti s'rīmat Navilūr saṁghada Pu-
2. ṣpasēnācāri.....ya nisidhige

Inscription No. 49.*About 700 A.D.**E.C. II. 104.*

s'rī Dēvācāryya.....nisidhige.

Inscription No. 50.*About 700 A.D.**E.C. II. 105.*

1. ¹S'rī aṅgādi nāman anēkaṁ Guṇakīrtt id entān
2. ²tuṅgōccabhakti vas'adin toradilli dēham

1. Rice writes " svasti " after " sr'i " in the first line (E. C. Transliteration p. 42, No. 99.)

2. tuṅgōcca—Rice has —m—in transliteration.

3. poṅgoḷvicitragirikūṭamayaṁ Kucēlam.

Inscription No. 51.

About 700 A.D.

E.C. II. 106.

svasti s'rī.

1. Navilūrā s'rī-saṁghaduḷḷe guravaṁ nam Mauni-
yācāriyar
2. avarā siṣṣar aninditār guṇami.....Vṛṣabhanandi-
muni-
3. bhava-vij Jaina-Sumārggadulḷe Naḍad om̐d¹.
ārāḍhanāyogadin
4. avaruṁ Sādhisi svarggalōka Sukhacittam.....
mādhigal.

Inscription No. 52.

About 700 A.D.

E.C. II. 107.

1. S'rī vaṇḍ anurāgadin eradu granthe gaḷa kkramad
ari s'aila,.....
2. vandanu mārggadinē timirā vidhiye Navilūra².
Saṁ.....
3. cendade buddhiya hāraman il.....tiyurū.....
ya māvi-abbegaḷ
4.ḷippi nal surara Saukhyaman im oḍaga
uṇḍar³. āṭṭamum

Inscription No. 53.

About 700 A.D.

E.C. II. 108.

1. S'rī anavaratan Nālampi bhr̥ta Sayyamam ente
viccheyam

1. Rice "ond-"

2. "Navilohara" (Kan. version) Rice.

3. "oḍagoṇḍar" (Rice) Transliteration p. 44.

2. vanadoḷ ayōgya.....nakkum adi..... gaḷo....
3. manavam ikkutaradi..... nōntu samādhi
kūḍidom
4. anupama divy¹ appadu suralōka mārggadoḷ
iḷdar inbinim
5. Mayūraggrāma saṁghasya Saundaryyā Āryya-
nāmikā ¶
6. Kaṭapragiri S'ailēca sadhitasya samādhitaḥ ¶

Inscription No. 54.

About 700 A.D.

E.C. II. 109.

1. S'ri Mēghanandi muni tām Namilūr vvara-
Saṁghadā
2.tīrtthadi siddhiyān
3.da.....
4.

Inscription No. 55.

About 700 A.D.

E.C. II. 111.

1. S'ri sa.....nā.....Negarteyaguṁ sed eṇe-
vadesi dal
2. mugiva.....nōntum mevola.... tapamaṁ.....
3.ni.....pautra nandimunipa
4.māryyana.....yu..... ḷ mālō tala idaruḷ
nōntu siddhisthan ādam

Inscription No. 56.

About 700 A.D.

E.C. II. 112.

S'rī Navilūr-Saṁghadā Guṇamatiavvegaḷā
nisidhige-

1. Rice has [m]—appadu.

Inscription No. 57.*About 700 A.D.**E.C. II. 113.*

1. tanage Mrtyuvaravān arid endu Supaṇḍitan.
2. anēka-s'īla-guṇamālegalin sagid oppidon
3. Vinaya-Dēva Sēna-Nāma-mahā-muni nōntupin
4. in adar ilḍu paḷi taṅkade tān divam ēridān.

Inscription No. 58.*About 700 A.D.**E.C. II. 114.*

1. S'rī S'ubbānvita-S'rī Nāmilūra saṅghadā
prabhāvatī
2. prabhākhyamī-parvvatadulḷe nōntu tām
svabhāvasaunda-ryyakarāṅgarādhīpar
3. Grāmē Mayūra-Saṅghēsya Āryyikā Damitāmatī
4. Kaṭvapragirimadhyasthā Sādhitā ca samādhitā.

Inscription No. 59.*About 700 A.D.**E.C. II. 115.*

1. Anēka S'īla-guṇad oppidor intu lekkisadum
2. Nenegend oru Muniyīm daḷ¹ tapaccalle nōntu
tām
3. tamage mrtyuvaravān aridaṁ S'rīpurttiya.....

Inscription No. 60.*About 700 A. D.**E. C. II. 116.*

1. ī—pūjyā lamān sarēti varadōr
ēlnūrvvaram lakṣyam ī
2. Śrī pūrānvaya Gandha Varmma namita-Śrī saṅ-
ghadā puṇyadī
3. san-paurā nidē
rivalagham rīśilātala

1. Rīce—"yindaḷ"

4. m  nneradupa . . .
 i

Inscription No. 61.

About 700 A. D.

E. C. II. 445.

1.   r   j  nam  rggan n  ti-
2. sampannan Sarppa-c  l  mani

Inscription No. 62.

About 700 A. D. Ta  tuk  ti Inscription I. A. X. 61.

1. Kappe-Arabha  tan   s  tajana priyan
2. ka  tajanavarjitan kaliyugavipar  tan   
3. varan-t  jasvino m  rittyur na tu m  n  vakha  n-
   anam-
4. M  rttyus tatk    nik   du  kham m  nabha  ngam
 din  din     
5. S  dhuge S  dhu m  dhuryange m  dhuryam   
 b  dhippa
6. kalige kaliyuga vipar  tan    m  dhavan   tan
 peran alla    II
7. o  litta keyv  r   r polladum adaram  te    ballittu
 kalige
8. vipar  t   pur  k  tam    illi sam  dhikkum adu ba  ndu   
9. ka    da Si  nghaman ke    od  nemag emdu    bi    -
 v  l kalige vi-
10. par  tam  g ahitarkka      ke    ar m  n Sattar avi-
 c  ram      

Inscription No. 63.

About 675 A. D.

E. C. VI. Kp. 38.

1. svasti   r  matu A  uarasar
2. Gu  nas  gar  dvit  yan  madheyan

3. Kaḍamba maṇḍalaman ālutuṁ Āluara-
4. Saruṁ Mahādēviyarum Citravāhanarum.
5. Kunda-varmmarasarṁ mudimegeye Kilgā-
6. Na dēvake ellamān Sarva parihāraṁ
7. biṭṭa modalin an ittōr¹ ittante biṭṭa
8. adān alivōruṁ alival palcidōr
9. manade nenevōruṁ alimen end upādē-
10. Śarṁ koḍuvōruṁ Pañcamahāpataka
11. Saṁyuktarappār². dēvadaṇḍadind erive-
12. ppaḍuvōruṁ āppār rājadāṇḍa-
13. muṁ eydeppaḍuvār
14. ī mūvettumūr³. ādēvējanam mēlam īmari-
15. yādeyan alivor oḷar ankage⁴. meṇ⁵.
16. sagemenal⁶ entō bheḷli-kambar⁷. enam⁸.
17. goṭṭu kondār.

Inscription No. 64.

A. D. 700

E. C. VI. Kp. 39.

1. svasti Śrī Sāntarasā¹.
2. prithuvi-rājyaduḷa kige (ge)
3. br iṅge besageyvalli marali
4. baṭariṅge koṭār dhōṇe Gūḍalā naraḍi
5. iḷḍu koṭār yipaḍuy torevaruṁ
6. sampege⁹. sarvva-parihāram¹⁰. Uṇṇuruṁ
7. Gōmaṇṇa koṭṭa idal
8. Ka rigaṅge
9. mēgulā

-
1. ittorān (E. C. VI. Transliteration p. 179)
 2. appor (ibid)
 3. mūvettumūru (ibid)
 4. ankāge (ibid)
 5. mēṇ-sage (ibid)
 6. moṇag-(ibid)
 7. kammar (ibid)
 8. ēnam (ibid)
 9. sampige (E. C. VI. Transliteration, p. 179)
 10. sarvvaparihāra (ibid)

10. nedōru pātakan akkuṇ
11. koṭṭu
12. daraṅge svasti
13. pūrvva-mariyā
14. deyā kammāvara
15. pāsūpata-mariyā-
16. deyā ullad alla
17. ettiko/vōn pañcama-
18. hā-pātakan akku¹. a-
19. nt-i-koṭṭa Gaḷdeyuma
20. reyumān aḷivōr².
21. dēgulamān aḷidōr apār
22. idān aḷidōr pūti enva na-
23. ragakke salvōr mūru-
24. dēgulamān aḷidō-
25. r-apār³. -a du" mura.
26. ra

Inscription No. 65.

About 700 A. D.

E. C. VI. Kp. 40.

1. svasti śrī Sāntarasā
2. thuvī-rājyaḍuḷa kelga⁵.
3. baṭaringe besageyvalli.
4. lo kkalum ilḍu kām̐ba
5. kammarar āḷuva
6. sarvva-parihāra koṭṭār
7. ṇa⁶ koluvōrumidē vā
8. ḷibhigamā.
9. aḷivōr pattupōna.

-
1. akkuṇ (ibid)
 2. alevōn (ibid)
 3. apār
 4. aydu (E. C. VII. Transliteration, p. 179)
 5. kiḷga (Rice E. C. VII. Transliteration)
 6. ṇna (ibid. p. 179)
 7. bhigamā left out in transliteration)

Inscription No. 66.

About 700 A. D. E. C. VIII Sb. 411.

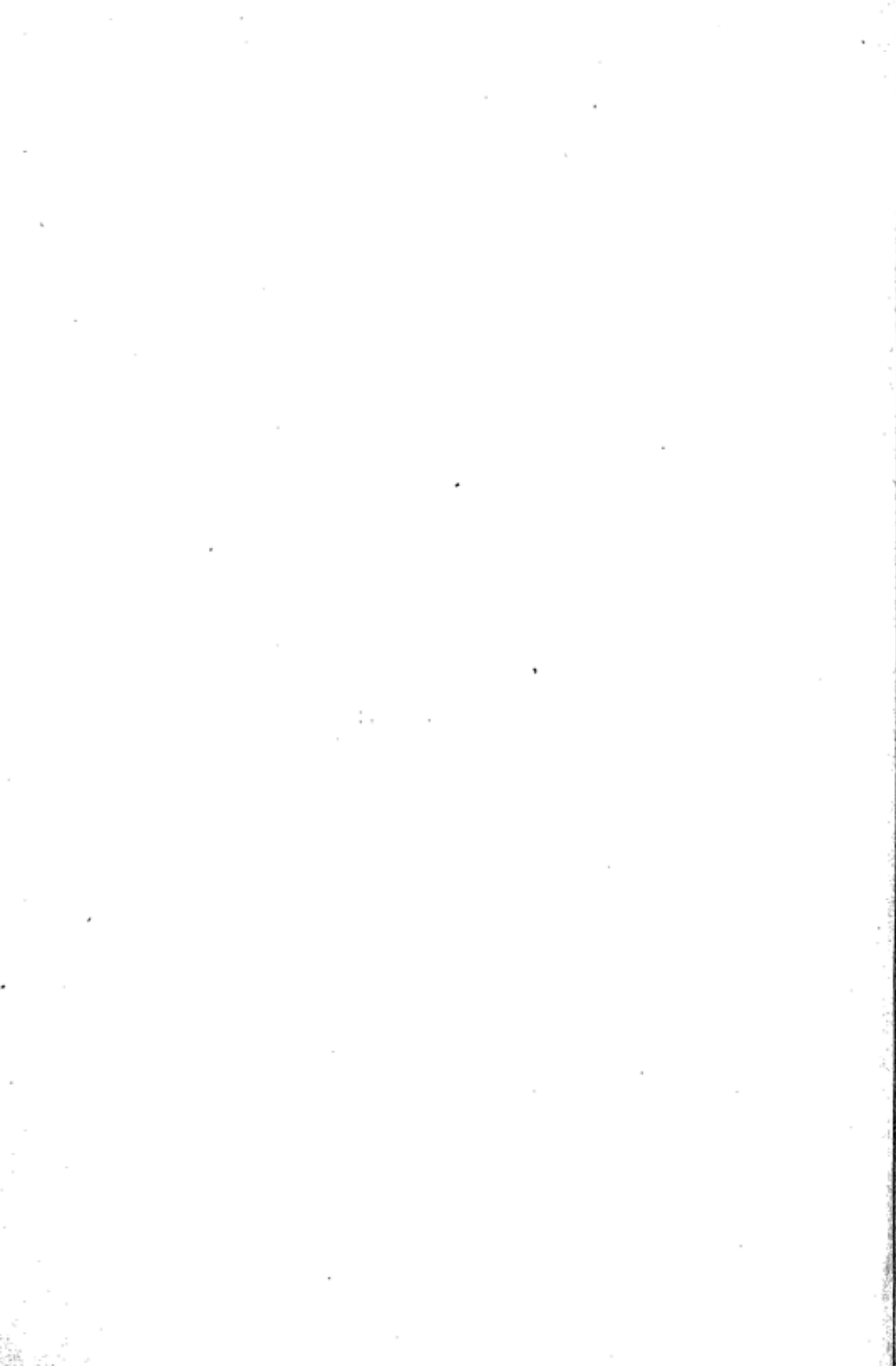
1. svasti śrī
2. vijayā
3. dityabhaṭāra
4. prithivīrājya-
5. ṅgeye Nṛipa-
6. mariar arasa¹
7. ntaḷi kumari
8. yāḷe mū
9. vvanā
10. ḷe kallukṣarā
11. nan koṭṭan ke
12. śāla
13. kaḷu kere pūdōm
14. ḷi mattalu
15. kanyādāna
16. ara-maṇṭama².
17. aggi algaḷ.
18. okkalū, ka manka
19. amirā do lāge
20. ttaḷta dharmma.
21. siri pā
22. vahā.
23. maḍidom.

1. From nṛpamariar line 6 to 13 kere, the transliteration is different from the Kan. version.

2. aramaṇṭame. 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.

akkuṁ (3-12; 5-15; 6-15; 7-9 & 15; 52-2; 63-10 & 18)-
will become. fut. 3 sg. m. of ā (gu) - to become.
Other form: akuṁ (1-4); adv. pp. āgi (29-2); pp.
āda (41-3); past 3 sg. m. āydān (14-4); other
form of āydān-ādam (40-4; 54-4); fut. p. appa
(52-4); fut 3 pl. m. & f. āppār (6-18); āppōr
(5-17), other forms: appār (62-11); appar (4-8);
apār (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.

Akṣayakīrtti (20-3) - S. pr. m. sgl. nom. slw.

akṣimaṇakke (20-4) - to the eye and the mind. slw.
maṇa-s. n. sg. dat. see ramyasuralōka sukakke
(20-4).

agaldu (41-3) - having separated. adv. pp. of agal-to
separate (intr.)

T. akal-to separate.

aggi algaḷ (65-17)?

agrahāra (2-1) - land or village assigned to
Brahmins for their maintenance ?

aṅgādinā n (49-1)?

accakammettiyeke (3-10) ? slw. s. n. sg.? making the arcaka the chief or the head. mēl what is above 1. mēti-loftiness. Greatness. excellence (mēḍu-height) Te. T. mēlmai 2. mēti-a big man, a head 3. a headservant; mēṇti-a pillar in the middle of a threshing-floor; archakaṃ menti yeke (Rice)?

ajnānaśailēndramān (14-1) - the mountain of ignorance. slw. °Śailēndra-; s. n. sg. acc.

aḍaḷdē (21-3) - having ascended. adv. pp. of aḍaḷ-to ascend+ē (particle of emphasis; T. aṭar-to be close to; M. aṭal-closing with; Te. aḍaru-to be fit, replaced by hatti in N. K. cf. aṇḍu=going near-aṇḍisi-to come for protection.

Aṇḍugiyā (5-10) - S. pr. N. Sg. gen. of Aṇḍugi (a village)

atisthalaṃ (27-3) - s. lw. °sthala-s. n. sg. acc.-that

adaraṃte (61-7) - like that; adv. (adara stem. pron. n. gen.) aṃte-adv. p. of tr. an-to speak.

adarppi (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 adaraṃte (35-1).

adi (7-11)?

adi . . . gaḷo . . . (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 adaraṃte.

Adeyarenāḍa (19-1)-of Adeyarenāḍu: s. pr. sg. gen. See I. Ant. VIII, 168.

adrimēl (29-4)-on the top of the mountain; slw. adri+adv. (cf. mēl-the top).

adhikaṃ (36-2) - great. slw. adhika-adj. s. m. sg. nom.

- adhikāriḡaḡ (3-2, 5-5; 6-5) -officers. slw. °kāri-s. m. pl. nom.
- ankage (62-15)-to the punishment; tatsama-anke s. n. sg. dat. (Kittel's Dict. Preface P. XV.)
- Anantāmatigantiyār (44-2)-s. pr. f. pl. (hon.); nom. ganti-other forms. khanti (42-2). kanti (ganti) ganti; Skt. gantrī-wandering nun.
- anavadyan (36-1) - faultless; slw. °avadya-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.
- anupamadivya (52-4) - incomparable and divine. slw. °divya-ads. n. sg. nom. B. L. Rice puts in -m- between divya and appa- the next word.
- anēkaṁ (49-1) - slw. probably an adj. qualifying guṇa-?
- anēkaguṇadā (46-1)- of many good qualities-sl. w. guṇa-s. n. sg. gen.
- anēkaguṇa śiladi (58-1)- by many qualities and virtues. slw. śila-s. n. sg. loc (meaning instr.) cf. anēka Śilaguṇamāleḡalin (56-2).
- anēka s'ilagunamāleḡalin (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.
- anduvaḡikke (29-2) adv.- afterwards. andu - then; vaḡikka - after. N. K. ābaḡika. T. anru-then.
- appa (52-4) - that will be. ft. p. of intr. āḡu - to become. O. K. appa>apa, M. K. >aha, M. K. replaced by N. K. āḡuva; see akkuṁ.
- apunarbhavakke (29-4) - to the cessation of birth. slw. °bhava-. S. n. sg. dat.
- aputrakaporudumān (5-6) - the property of those dying without heirs. slw. aputraka-. s. n. sg.

- acc. with the conjunctive particle -um before the acc. ending. cf. °poruḷumān (6-6), T. poruḷ-money, wealth; M. Poruḷ- what belongs to one. N. K. poruḷu - essence.
- aputraka poruḷumān (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 agu-v-ar-u. (See āgi)
- apār (63-21) - same as appar.
- appār (62-11, 12) - same as appar.
- appe (35-2) - it embracing. inf. of tr. appu - to embrace.
- apōr (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.
- amalaṁ (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, añju, M. añju; Tel. eidu; Tu. eidu.
- ayvan (38-1)?
- ara-maṇṭama (65-16) - an alms-shed. slw. maṇḍapa- T. aram - virtue, charity, dharmma; M. ara-dharmma. cf. aramane - King's house (r and not r). cf. aravaṇṭige

- aramane-tāṇada (3-9) - of the palace office. slw. tāṇa < sthāna; aramane - king's house; a palace. T. araśan- king; T. araṇmanai - a palace; Te. arasu. M. aracan. Tu. arasu.
- araḷ (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.
- aripīṭhadi (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 arcā, -i of arci- probably due to the analogy of arc-isu. T. arcikka; Tel. arcīncu.
- arḍdhavīśadi (1-3) - at the rate of half a vīśa. slw. vīśa - s. N. sg. loc. vīśa from vimśa - 1/16 of a paṇa) T. vīśam; Te. (pkt.) vīśamu; M. vīś'am; (a rice corn's weight of gold or 1/16 of a paṇa); Tu. vīśa. See vīśa.
- aridaṁ (58-3) - he knew. vb. past. 3. sg. m. of ari - to know. N.K. aridanu. adv. pp. aridu (33-3; 45-1; 53-1) T. arindān - 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. eruṅgi. See. aridaṁ.
- aruḷam (5-15; 6-15) - years. slw. for varṣa. s. n. sg. nom. meaning adverbial. varṣa > varuṣa > aruḷa. T. varuṣam - a year.
- alare (14-1) - rejoicing. inf. of alar - to rejoice. to expand. T. alar - to rejoice. Te. alaru.
- Alaṁvāḷḷiyarā (5-8) - of the people of the village of Alaṁvāḷḷi, s. pr. m. pl. gen. T. paḷḷi - a settlement,

a village. M. paḷḷi; Te. palli, palle; Tu. haḷḷi. N. K. haḷḷi; Skt. paḷlī (fem.) - a small village, a settlement of wild tribes. lw. in skt.? see Alavaḷḷiyarā

alavaṇavum (5-6, 6-5) - a tax (Rice). Fleet thinks it to be arupaṇam- six paṇam. Probably it means 'ālavaṇam' or 'ālaṁvaṇam'. - the tax on the āla or banyan tree. or ālavaṇam - the tax on sugarcane mill. Also called gāṇadere and āledere- in some inscriptions. āle- is also written as -ārre cf. toraḍu (33-4) and naḍaḍu (50-3), the roots also tore and naḍe respectively. Dr. Buhler suggests that ālavaṇa may stand for ālapana, Marāṭhi ālāp- a funeral lament, singing the praises of the dead, denoting some domestic ceremony. But āleṇa or ālavaṇa 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 paṇamum. s. n. sg. nom. + um (conjunctive particle)

Alavaḷḷiyarā (6-8) - of the people of the village of Alavaḷḷi. s. n. pl. gen. see Alamaḷḷiyarā (5-8).

alla (61-6, 63-16) - is not. neg. pr. participle of intr al - to be fit. neg. adv. pp. allāḍe (3-4). for allāde; T. al, alla- no, not; M. alla - no, not.

allāḍe (3-4) - except. neg. adv. pp. of al - to be fit, used in the sense of allāde; ḍ 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. - um
(the conjunctive particle) See avar.

avār dōsa (4)?

avicāram (b. 1-10) - without foresight. Fleet translates it as 'without doubt'. slw. avicāra- s. n. sg. nom. adverbial in meaning.

aśanādi (viṭṭu) (29-4) - food and other things. slw. °ādi- s. n. sg. nom. in form. acc. in meaning, object of viṭṭu.

asantaḷi (65-7) dying.?

aḷival (62-8) - to ruin. inf. of purpose of aḷi-to destroy.

T. & M. aḷi - to destroy, alimen - vb ft 1. sg.;

aḷidon - adj. s. sg.; aḷidor - adj. s. pl. from aḷida -

pp; alivon - adj. s. sg. from aḷiva - f. p.; alivor -

adj. s. pl. from aḷiva; aḷivōr—um - adj. s. pl. + um.

alimen (62-9) - I will destroy. vb. ft. 1. sg. m. of aḷi - to destroy. See aḷival.

aḷidon (7-8, 14) - the destroyer. adj. s. m. sg. from

aḷida - pp. of aḷi. See aḷival. cf. aḷittōn. cf. IV;

Hg. 87, 780 A. D.; E. C. IV. Gu. 88.

aḷidōr (4-7; 63-21, 22, 24) - the destroyers, adj. s. m. p. noun; see aḷidon.

alivōn (1-3, 5-12, 6-5; 63-20) - the destroyer. adj. s. sg. m from aḷiva - fut. p.

aḷivōr (62-15, 64-9) - the destroyers, adj. s. m. pl. from aḷiva. See alvon.

alivorum (62-8) - adj. s. m. pl. nom + um. See alivor.

aḷkalō (29-2) (the dharmma) becoming weak. inf. of aḷku - to lose lustre, used in the sense of aḷkalu, at the end of a line in verse. cf. aḷi and aḷkalo.

T. aḷi - to be corrupted, wasted.

aḷiya (8-27) - son-in-law. s. m. sg. nom. cf. Te. alluḍu. Son-in-law; allemu-a feast connected with son-in-law's return

- ahitarkkaḷ (61-10) - the enemies. slw. ahita- s. m. pl. nom. (-ar & -kaḷ) - two pluralising particles)- cf..
1. amarakāminiyarkaḷol. E. C. VII. Hl. 38, (1192);
 2. rājarkaḷumanilīsidam. E. I. XIII. p. 41 (1112);
 3. mūnūrvarkaḷol. E. C. V. Hassan, 79 (1183);
 4. śaraṇāyātarkaḷam (I. Ant. XIV. p. 15 (1123);
 5. surakanyeyarkaḷam, E. C. VII. Hl. 35 (1187) and 51 (1195)

Ā.

ā (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 kamukaṇḍe? I saw?

ākki-ē (29-3) - having caused it to become. adv. pp. of āgu- to become with ā for emphasis. N. K. āgisi; Tamil form is ākki (Tiruvacakam; 2-35, 5-101, 103; 15-23). See akkum.

āgale (8-30) - if it becomes. inf. of āgu - to become- āgalu e. See akkum.

āgi (29-4)?

āge (3-2; 5-5, 11; 6-5, 11; 7-5) - when became. adv. pp. of āgu+e. See akkum

Ājigaṇadā (43-1) - of the Ājigaṇa. slw. °gaṇa-. s. n. sg. gen. The Jain community was divided into groups or saṃghas. Each saṃgha was subdivided into 'gaṇas'. Each gaṇa was further subdivided into 'gacchas' and the gacchas were again sub-divided into balis'. The Namlūrsaṃgha had Ājigaṇa as one of its sub-divisions. of. s'rimūlasaṃghadadēśigaṇada pustakagacchada śrī Divākara-namdi- siddhāntadēvara. 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. āṭa - 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.

Ādiarasarkkāmōjira (7-11)? ōja - a teacher, N. K. ōji - a carpenter.

ādiulādagdērisidā (27-1) -? ulluḍe 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. elima, namā; T. nān, yān, M. yān, nān, Tel. nēnu, N. K. nān.

Āneseṭiya (8-27) - Āneseṭi's. S. pr. m. sg. gen. slw. seṭi from śrēṣṭhin - 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-.

- āyusṣyama (33-3) - the length of my life. s. n. sg. acc. slw. āyusṣya-.
- 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.
- āydān (14-4) - became. past. 3 sg. m. of āgu - to become. See akkuṃ. N. K. ādan-u.
- ār (61-7) - who - inter. pron. s. m. pl. nom. āru-in; dat. argg-am ? N. K. yār-u. T. ār, yār, Tel. evaru, ēru. Tu. ēru. inter. adj. āva.
- ārādhaneṇōntu (33-4) - observing the vow of Sanyasana. slw. ārādhane-worship, service. Sanyasana-death by starvation. See sanyāsana.
- ārādhanāyōgaḍin (50-3) - by the religious vow of sanyasana. "samādhimārādhayitum" E. C. II. 2. Slw. °yōga- See (1) Tattvārtha sūtra IX. 19-20. (2) Outlines of Jainism. pp. 38, 56, 95, (3) Jainism p. 41.
- āruṃ (3-4)—other persons (no other person) inter. pron. m. pl. +uṃ. See ār.
- ārggaṃ (37-2)—to every one (all)-iner. pron. m. pl. dat. uṃ (conjunctive particle)
- Ālaṃvaḷḷiyarā (5-8) - of the people of Ālaṃvaḷḷi. s. m. pl. gen. probably from ālaṃ—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 bija. by the educated classes. T. vittu, vitei; vire. M. vite, vire; Tel. vittu, vittana - a seed.
- Āḷuarasar (62-1) - proper name. s. pr. m. pl. (hon). nom. See E. C. 1.

Āluarasar-um̄ (62-3)- proper name. s. pr. m. pl. with -um̄.

See E. C. VI. Intro. p. 5; Ālu, 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 -um̄; 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.

āluttum̄ (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. ālgecyān.

ālgeyān (6-4) - the Government. s. n. sg. acc. from āl - to rule.

• I

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. inda (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
 dharmmanān from idda - that was. pp. of ir - to
 be. O. K. irda. T. M. iru - to be. T. irunda - pp.
 of iru ; ft. p. iruva (1-2) cf. ilda.

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, innuṁ - still ;
 M. innu - henceforth ; Tel. imka.

Inuṅgūrā (26-1) - of Inaṅgūr. s. pr. n. sg. gen. (a
 village)

inadariḷdu (56-4) - probably (1) in-adari-ildu when it
 means trembling still more ; then, in - still, adari
 - adv. pp. of adar ; (2) inadar the sweet man (s.
 m. pl. nom.) 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. in̄ta
- 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 proximate demonstrative pronominal base. T. in̄ru, M. innu.

Indranandīcāryya (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, imbu, impu - pleasure.
Sweetness; Tu. impu-pleasantness, N. B. -in-in.

inbinim (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.

irppattondivasam (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.

ivalviṣayaṁgalaṁ (41-3) - these points or topics. Slw.
viṣaya- s. n. pl. acc. ival - probably ivel-.

iḷdar (52-4) - abandoned, sacrificed. past 3. pl. of
transitive iḷ - to pull, to abandon, to become
sapless. M. K. iḷ (īr) N. K. eḷ. past. 3 sg. f. iḷdā;
adv. ppl. iḷdu. adj. s. M. sg; iḷdōn. T. iḷ - to lose,
to sacrifice. Nālaḍiyār 9, 10, 199, 251, 277, 287,
336. M. iḷ. Te. iḷucu - to pull. .

ildal (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.

ildōn (24-1) - abandoned. adj. s. m. sg. nom from ilda pp. of il - to abandon, to sacrifice.

I

ī (3-8; 35-3; 37-3; 40-1; ī 40-4; 50-3; 57-2; 59-1; 62-14; 63-19) - proximate dem. adj. substitute of idu - this - see ā. Tel. ī - this (or these).

ītan (61-6) - this man, dem. pron. m. sg. (hon.) nom. Te. ītaḍu. probably i- + tāt - this self (speaker) or i + tan - this of mine.

irelpattaruḷam (5-15; 6-15) - for twice seventy years (140 years). Slw. aruḷa- varuṣa- s. n. sg. nom. used adverbially. T. irēl - 14; T. varuṭam - a year.

ivatin (45-2)? ivattina-of to day. or īva tinghā . . ?

U

Ugrasēnaguruvaḍigaḷ (23-2) - s. pr. m. pl. (hon.) nom. Slw. guru-

uṇiye (3-5) - to be enjoyed. inf. of uṇ - to eat. uṇḍo. adj. s. uṇṇūrum; uṇvōrum: M. & F. pl. T. & M. uṇ - to eat.

uṇḍadu (4-5) - that which was eaten.

uṇṇḍo (3) 4? - uṇḍom endukum?

uṇṇūrum (63-6) - to be enjoyed. adj. s. m. pl. nom + uṇ. uṇva, fut. p. of uṇ - to eat.

uṇvōrum (3-5, 7) - those who enjoy this. adj. s. m. & f. pl. nom. from uṇva. See uṇṇūrum

uditaśrikaḷvappinullē (36-3) - at the celebrated Kalvappa: Slw. udita s'rikaḷvappu- s. n. sg. loc. + e for emphasis.

- upamīlyāsuralōkasaukhyada (44-4) - of matchless happiness of the world of gods. Slw. °saukhyā- s. n. sg. gen. upamīlyā is probably for upamillā. cf. capal illā.
- upādēśam (62-9) - advice. s. n. sg. acc. in meaning nom. in form. Object of koḍuvōrum
- um̐ (5-9, 6-9,) - also ūm̐, N. K. ū. T. um̐. 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 nr̥panān (14-2) - the silly but firm king of false doctrine. Slw. °nr̥pa- S. m. sg. acc.
- urusattvan (37-4) - the strong - minded. Slw. sattva-adj. s. m. sg. nom.
- uḷḷadu (63-16) - that which has or possesses ?

Ū

- ūm̐ (6-9 & 10) - also. another form. -um̐. N. K. ū.
- ūḷigam̐ (8-38) - service. s. n. sg. nom.
- T. ūliyam - service due to deity, obligation of a slave to his master. M. ūliyam - service. Te. ūḷigamu - service. Tu. ūḷiga- - service. Why ! and not l. ?
- Ṛṣabhasēnaguruvaḍigaḷa (32-1) - S. pr. m. pl. (hon.) gen. Slw. °guru-.

E.

- Eḍeparege (40-1). - Name of a place. S. N. sg. dative, eḍeyān (44-4). - their state; the abode. s. n. sg. acc. Probably from iḍu - to place. T. iṭam - a place. Te. eḍa - place. Tu. iḍa, iḍe - a place.
- eḍeviḍiyal (40-3) - to get to the abode. inf. of eḍeviḍi (eḍe piḍi) - eḍe - a place + piḍi - to hold. T. piḍi - to hold. M. piḍi, Te piḍi - a handful. Tu. piḍi - a hold.

Eḍevolalnāḍa (8-28) - in Eḍevolalnāḍ. district or province. See DKD. P 339.- s. n. sg. gen. of nāḍu - a kingdom, from naḍu - to plant, to cultivate :

poḷal - a city; Te. prōlu, polu - a city, T. nāṭu - a country. M. nāṭu - country. Tu. nāḍu, nāḍ - a district. nom. eḍevolalnāḍu (8-37)

Eḍevolalnāḍu (8-37) - Eḍevolalnāḍu 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; eṭu - 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 ettikol - to lift and take.

Eḍeyagāmunḍarum (5-9, 6-9) - s. pr. m. pl. (hon.) nom.+um. (Eḍeya - of the chest probable (ede) hrḍaya>herdea>erde>ede cf. elḍeyam P. 66 Part I. A. 975 A. D. cf. erḍeyolage E. C. V. AK. 102, 1100 Te. eḍa, yāḍe=chest. Tu. eḍe-[T. neñcu. M. neññu - chest] possibly eḍe<erde<herde - Skt. hrḍaya. (KSS. 328). O. K. Gāmunḍa>Gāvunḍa>gavunḍa, N. K. gauḍa - the headman of a village, or chief officer. T. kaunḍar-life-takers, kavunḍar - scoundrels, a caste. Te. gaunḍlu - toddy sellers, men of farmer's caste. Tu. gauḍe - the chief officer of a village; a good caste of peasants. T. kaunḍikar - 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 unḍa-the enjoyer of the village. gāmunḍa seems to be

a contamination between the earlier *kaunṭar* and the later *gaunḍā*. In N. K. *gaunḍa* is used also in the sense of an idiot and a fool. [It comes from *Grāmavṛddha* > *Gāmauḍḍa* > *Gamaunḍa* > *Gamuṇḍa* possible < *kunta* - a lance, or *kavama* - a sling. It may also be a lw. cf. Pkt. *gāmaunḍa*, *gāmaūḍa* - the head of the village; [*gāmaḍa* - a small village (*prākṛta* s'abda *mahārṇava* p. 367) cf. *gāvunḍaramaga*, E. C. VII. Sh. 24. (970- A. D.) < *edda*. ntūr (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. *emage*, 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*; *ēlnūrvvaraṁ*.

enalū (20-2) - when they also said. inf. of *en* - to say. *ū* for *ūr* (see adv. pp. *eṁḍu*; yendu. fut. p. *enva*. T. *en* - to say. Te. *enu*, *anu* - to say. N. K. *an* and *en* - to say.

enangotṭu (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. *eṭlu* - how. Tu. *eṁca* - how. Probably from the inter. pronominal base.

entu (33-3; 49-1) - how much. inter. adj. denoting length or quantity, qualifies '*āyuṣyamen*'. T. *ettanai* - how many, how much. M. *erra* - how much. Te. *eṁta* - how much.

ente (52-1) ? - *ennte*? *entu* + e?

ento (62-16) - intr. adj. of quantity?

- em̄du (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.
- endu (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 em̄du.
- endō (46-3) - long ago. inter. adv. of time. cf. endu - adv. of time.?
- emage (61-9) - to us. pron. 1 pers. pl. dative. cf. sg. enage & en.
- eydappaḍuvār (62-13) - will be taken to. fut. passive 3 pl. of eydappaḍu < eydalpaḍu - to be taken to, from eydu - to get, to go to. Also aydu; adv. pp. eydi (44-4); past. 3. sg. m. eydidān; past. 3. pl. m. eydidār; adg. s. pl. eydidōr, 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 eydappaḍuvār.
- eydidān (41-4) - past. 3. sg. m. of eydu - to go, to get. See eydi.
- eydidār (24-3) - did attain. Past 3. pl. (hon.) m. of eydu. See eydi.
- eydidōr - 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, to get, exceedingly (SMD. 304). See eydi.
- eraḍumnaḷke (5-11, 6-11) (Rice - of both the nāḍs; Fleet. Upon two districts). To both the countries. S. n. sg. dat. (pl. in meaning) naḷke < nāḍu + ke. N. K. nāḍige. cf. eraḍumkeladol, E. I. XV. p. 87, 1060.
- Erevedigālā (7-6) - of Ereveḍi, 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 *ēl* + *ppa*.
eriveppaḍuvōrum (62-11) - those that will be affected adversely; adj. passive of *eriveppaḍu* - to be affected adversely. Tel. *eravu* - loan. *eruvu* - dried dung, suffering in sunshine; Kan. *iri* - to pierce with a weapon.

ere (29-4) - lord. s. m. sg. nom. T. *irai* - lord, greatness. m. *irā* - lord. other kan. form: *ereya* - lord.

ellamān (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 *iḷ*- to pull.

E.

ēkasude *ppina* (45-2) ?

ēn (61-9) - what. int. pron. n. sg. nom. T. *ēn*, M. *ē* - what. Tel. *ēmi*, N. K. *ēnu*.

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. *ēruḡa* - 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+aneya. N. K. ēlaneya. T. ēlām - the seventh. M. ēlu - seven. Te. ēḍu. Tu. ēlu.

ēlnūrvvaraṁ (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.

okkaltanaṁ (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, ?

oḍagaunḍar (51-4) - reached; joined; to become united with. vb. past. 3rd pl. (hon.) indic. masc. of oḍagoḷ—to join.

omdu (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)

ondutā (44-1) - having practised. adv. pr. p. of ondu - to unite. to get, to use, to experience. T. onru - to unite; Te. onaru - to unite; Tu. ondāvuni - to gather, to join.

ondutiṁgaḷ (23-2) - for one month. s. n. sg. nom. adv. in meaning. See omdu - one; tiṁgaḷ - the moon a month. from tigaḷ - to shine; brilliance. Te. Nela. - moonlight. the moon; a month. Tu. tiṁgoḷu. - thē 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.

orumuniyimda! (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-ü ; N. K. obban-u ; T. oruvan ; Tel. okaḍu, okaruḍu - 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, ōgai - 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.

oḷar (61-15) - to be liable to. present 3 pl. m. & f. of uḷ - to be, to have, to possess. T. uḷ, uṇḍu, M-uḷ. Tel. uṇḍu

olippa ndu (40-4)? Kittel gives no rt. oḷi. T. oḷi - 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. oḷittu, oḷlitu, oḷatu, oḷitu, N.K. oḷleyadu.

oḷitta (61-7) ; s. n. sg. acc. of oḷittu. cf. oḷpār-bbarum E.C. IV. yl. 41

oḷitta (61-7) - what is good. adj. s. n. sg. acc. See oltu.

Ö

örvvan (3-11) one man. s. m. sg. See orvvan.

T. oruvan, oruttan, one man. T. ör - one

K

Kaṭapragiris'ailē (52-6) - in the Kaṭapragiri (the holy mountain). This is part of a Skt. ślōka. Other

names of this holy mountain found are Kaṭavapra, Kaṭavapra śaila, Kaṭvapragiri, Kalvappu, Kalbappu nalgiri, tīrthagiri, tīltha, riṣigiriśile, velgola (d)adri. The Kan. names Kalvappu and Kalbappu Kalvappu are corrupt forms of Kaṭavapra > Kaṭvapra > Kalbappu. kaṭa - 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, kalvappabettammēl (26-2) shows kalvappa is < kaṭavapra.

Kaṭa sthitārādhitā (41-3) ?
ārādhana on Kalvappu.

Kaṭavapravaṇ (40-3) - the holy mountain Kaṭavapra, s. n. sg. acc. See Kaṭavapragiris'ailē.

Kaṭavapras'ailam (21-3) ; s. n. sg. acc. obj. of adaldē, nom. in form.

kaṭṭigaviluke (7-12) ?

kaṭṭida (61-9) - bound. pp. oṣkaṭṭu - to bind. T. kaṭṭu M. kaṭṭu ; Te. kaṭṭu ; Tu. kaṭṭu - to bind.

Kaḍambamaṇḍalamana (62-3) - the Kaḍamba Kingdom. (the Banavāsi Province s. n. sg. acc. Slw. °maṇḍala-.

kanyādāna (65-15) - the gift of a virgin. Slw. s. n. sg. Nom.

Kappe-Arabhaṭṭan (61-1) - s. pr. m. sg. nom. Te. kappe - 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. bharta. 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 ; kammara, kammāra, kambāra, from Skt.

karmakāra. kammara, kammāra. and karniakāra are found. kamarar not in Kittel's Dict. T. kammālan - a smith, Tel. kammāra - a blacksmith. M. Kammālar-artificers? Tu. Kam-mare-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. kāruru. T. kāru. Prob. karu - a calf; T. kanru.

kare-il (33-2) - stainless. adj. n. sg. gen. qualifying dhammadā. 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. illār - the poor. See Capal illā.

ka rigaṅge (63-8)?

kalāpakada (31-3)-of the. (Muñjagrass) group. Slw. kalāpaka - 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. mane-a house; Te. manu- to live,

kallukṣarā ṇan (65-10)?

kavaḍim (40-3) - by a stride. s. n. sg. instr. K. kavaḍu
- 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 kavīya.

Kaḷantūranam (21-3) - Him of Kaḷantūr, s. m. sg. acc.

kaṣṭajanavarjitan (61-2) - avoided by evil people. adj
s. m. sg. nom. qualifying Kappe-Arabhaṭṭan.
Slw. °varjita-

kaḷu (65-13)-ricefields. s. n. sg. ?

Skt. khaḷam - a threshing floor.

kaḷupe (35-1) - inf. of kaḷupu-to send, probably from.

kaiḷ- to subtract. T. kaḷi - to subtract.

Kaḷvappinā (25-1)- on the mountain Kaḷvappu. s. n.

—sg. gen. See Kaṭapragiris'aile. Another form :

Kaḷbappinā; loc. Kaḷvappinuḷ

Kaḷbappinā (34-2) fo Kaḷbappu. s. n. sg. gen.

Kaḷvappinuḷ. (33-3) on the kaḷvappu mountain. s. n
—sg loc.

Kaḷvappudurgga (37-2) Kaḷvappu strong,
—hold

Kaḷvappabettammēl (26-2)-on the Kaḷbappu 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. kādōrā

(3-8) SMD. kā-to protect No. 3. T. kā-to protect; M.

kā; Te. kācu - to protect. Tu. kāpuni - to guard.

kādōrā (3-)-whoso 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-

Kālāvirgguruvadigaḷa (31-1) of Kālāvirgguruvadigaḷ,
Slw. guru. s. m. pl. (hon.) gen.

kige (ge).....(63-2) of kig. s. pr. N. sg.?

Kittūrā (22-1)—of Kittur. S. pr. n. sg. gen. prob. ki-ru +
ūr=small + village. But R. N. < Kīrtipura E. C.
II Introd. 37.

Kittere.....yarā (18-2)—of Kittere.....s. m. pl.
gen.

Kiḷḷuṁ (3-2) of—Kiḷḷa. s. pr. n. sg. gen. probably kiḷḷu +
prob. kiru + ere (-a lord) + a + uṁ.

Kilgabatarimge (64-2)—to the bhaṭṭa of Kilga. s. m. pl.
(hon.) dat. cf. kālanige.

Kilgānadēvake (62-6)—to the temple of the God of
Kilgāna. s. n. sg. dat. Slw. -dēva-

Kilgānēs'varadā (3-2)—of the God, Kilgānēs'vara.
Slw.-is' vara- S. pr. N. sg. gen.

kīltu (14-1)—having uprooted, adv. pp. of kīl—to
pull out, to uproot. N.K. kittu. T. kīl—to split.
to demolish. kīlḍu and kīltu. 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.

Kuṁḍavarmmarasaṁ (62-5)—s. pr. m. sg. nom. Slw.
Kuṁḍavaramma- K. arasaṁ. T. aras'u. M. arasa.
Te. arasu. Tu. arasu.

kumari (yāḷe) (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.

- kulam (3-8)—the family. s. n. sg. nom. Slw.
- kūḍidom (52-3)—joined, attained. past. 3. sg. M. of kūḍu- to join; adv. pp. kūḍi-ē; T. kūṭu, M. kūṭu, Tel. kūḍu, Tu. kūḍuni—to join.
- keṭṭar (61-10)—wereruined. past. 3 pl. m. & f. of keḍu- to be spoiled, to be ruined, adj. s. n. sg. nom. keṭṭodu (61-9); optative. keduge. 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. kiḍugum (E.C. II. 69). kiḍadajasam (E. C. II. 133).
- keṭṭodu (61-9)—harmful thing. adj. s. n. sg. nom. from keṭṭa - pp. of keḍu. See keṭṭar.
- keduge (5-16; 6-16)—may that be spoiled! optative of keḍu—to be spoiled. See keṭṭar.
- keyḍu (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.) kalamkeydār; adv. pr. p. prithivirājyam keyyuttā; sometimes voiced before nasals—prithivirājyam-geyyuttire.
- keyvōn (5-15; 6-15)—one who does. adj. s. m. sg. of keyva. fut. p. of key—to do. See keyḍu.
- keyvōr (61-7)—those who do. adj. s. m. pl. nom. from keyva—fut. p. of key—to do. See Keyḍu.
- 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. ceruvu—a tank. Tu. kere—a tank.
- keḷege (27-3)—s. n. sg. dat. of keḷa--to the bottom. the lower side. from kīl—low, under; -e- of -ḷe is perhaps due to e on either side. T. kīl—bottom.

pit ; kiłakku—the low land, the east ; M. kižu, kiłikka, 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 koḍu—to give (kuḍu to give according to some) other form koṭṭan (65-11), past. 3. pl. koṭṭār, koṭār, pp. koṭṭa ; adv. pp. koṭṭu ; vb. nom. koḍamge (8-30)—a gift ; adj. s. m. sg. koḍu-vōrum ; adj. s. m. pl. koḍuvōrum. kuḍugum (E.C. II. 69).

koṭṭa (4-4 ; 8-28 ; 63-7 ; 63-19)—which is given. pp. of koḍu—to give. See koṭam.

koṭṭan (8-29 ; 65-11)—he gave. past. 3. m. sg. of koḍu—to give.

Koṭṭarada (12-2)—of Koṭṭara, a village. Prob. koṭṭa + ara. S. pr. N. sg. gen.

koṭṭār (3-10, 64-6)—gave. other form koṭār. past 3. m. pl. of koḍu—to give.

koṭār (63-4 ; 63-5)—granted. past. 3. pl. m. of koḍu.

koṭṭu (63-4-6-11)—having given. adv. pp. of koḍu.—to give.

Koḍakaniya (7-3)—of Koḍakani s. pr. n. sg. gen.

koḍamgeyānu (8-30)—gift. S. vb. noun. n. sg. acc.

koḍuvōnum (3-5 ; 3-11)—whoever gives. adj. s. m. sg. of koḍuva—fut. p. of koḍu.—to give.

koḍuvōrum (62-10)—those that give (whosoever give) adj. s. m. pl. of koḍuva—fut. p. of koḍu—to give

koṇḍu (3-7)—taking, adv. pp. of koḷ—to take, other form goṇḍu (8-29) inf. koḷe ; adj. s. m. pl. koḷvōrum and koḷuvōrum. T. koḷ.—to take. M. koḷḷuka,—koṇḍa, Te. konu, pp. koni.

konda. (5-14; 6-14)—for having killed. pp. of kol—to kill; past 3. pl. m. kondār; T. kol. kollu—to kill. M. kollu; Tel. kollu Tu. kor—to kill. T. konra (pp) kondār (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.

Koḷāttūrsamghadi (39-1)—in Koḷattur samgha. s. n. sg. loc. Slw. sámgha.

koḷe (5-15; 6-15)—when he took; inf. of koḷ—to take.

koḷvōnum (3-11)—the taker also; adj. s. m. sg. nom. of koḷva—fut. p. of koḷ—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.

gatiçēṣṭāviraham (34-1)—he who has avoided movements and gestures. Slw. °viraha-. s. m. sg. nom.

“Being free from the activity of influences of former works”. Dr. L.D. Barnett.

gatiyuḷ (44-4)—s. n. sg. loc. Slw. gati-.

ganti (44-2)—from Skt. gantrī—a wandering nun. See Anantāmātīgantiyār. supra.

gandhēbhamaydān (14-2)—the five senses—the rutting elephants. Slw. gandhēbha—s. n. pl. acc.

galdeyumā.....reyumān (63-20)—the ricefields..... s. n. sg. acc.? O.K. galde. M.K. garde N. K

gadde. T. kaḷani—a cornfield. M. kaḷani. 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 Edeyagāmumḍarum.

giritālādā (27-3)—of the top or bottom of the mountain.

Slw. giritala—s. n. sg. gen.

giriyaṇ (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.

Guṇamatiavvegaḷā (55-1)—s. pr. f. pl. (hon) gen. Slw.

Guṇamatiavve-N.K. avve,—mother, grandmother. avve, abbe < amba—mother. T. avvai, auvai—mother. Te. avva—mother, grandmother. cf. Adisrīavvagaḷu (61), s' rīavvagaḷam (63) Nēmiśrī avvagaḷim (66), Vijayas' rī-avvagaḷim (72) E C.I. 10.

Guṇabhūṣitam (27-1)—adorned with good qualities. s. m. sg. nom. Slg. °bhūṣita-

Guṇami '50-2) ?

Guṇasāgarādvitīyanāmadhēyan (62-2).—With the other name, Guṇasāgara. s. pr. m. sg. nom. Slw °dheya-.

Guṇasēnaguravar (12-3)—s. pr. m. pl. (hon.) nom. Slw guru-

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. Nārasimbhācār says gorava—tadbhava). cf guru. E.C. II. Tr. p. 3. footnote. T. kuravar—Elders, gurus, religious preceptors and ministers. T. kuravan—sg. guru-avam—goravam.

guruvaḍigaḷḷ (31-3)—the spiritual preceptors. Literally- the feet of the guru. Like Skt. S' rīmatbhaga—vatpādaiḥ. But guruvaḍigaḷ suggests that guru pratigaḷ (of the rank of guru; equal to the guru. gurupaḍigaḷ > guruvaḍigaḷ and guravaḍigaḷ. T, paḍi—grade, rank, resemblance. Comparison.

gūḍalānaradi (63-4)?

goṇḍu (8-29—having taken. adv. pp. of koḷ.—to take. T. koṇḍu, Tel. koṇi.

gēḷi (27-4)—above, assemblage. s. n. sg.? T. M.—cēri. Te. gēri, Tu, kēri. Kan.—gēḷi, kēḷi—an assemblage, a row. N.K. kēri—a street or an assemblage of houses.

goravaṁ (21-4) See perggoravaṁ.

gōmaṇṇa (63-7)—s. n. sg. acc? possibly the mud from the gōmāḷa (a public pasture ground) or permission to take mud or clay from gōmāḷa (?)

gōsigaruṁ (7-10) a public announcer? from Pkt. gōsaga < ghōṣakaḥ. s. m. pl. nom. + uṁ.

gōliyarā (7-11) Probably of the caste of gōlas. gōla -a widow's bastard son. s. m. pl. gen.

GHA

ghanammāriṭṭamān (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.

Candagāmuṇḍanu (8-37)- s. pr. m. sg. u (ṁ) canda < candra for gāmuṇḍa, see Edeyagāmuṇḍruṁ.

Candradēvacaryyanāman (36-2)- S. pr. M. sg. nom. Slw. °nāma-

candrasūryyaṁ—uṅga (7-14)?- as long as the sun and the moon last. Slw. °sūryya- adv. of time, -uṅga

till, as long as. O.K. annegam, annam, ullannegam—as long as, up to the time of. M.K. unnevaram, anneveram. N. K. varege, uṇṅa—perhaps ullannegam. Te. uṇḍagāa (while it is so.) capal-illā- (44-2) firm-minded. Slw. capala-adj. phrase qualifying Mahānantāmatīgantiyār cf. upamillā. T. illākkuṭi- a poor family. T. illan—M. illa—no, not, N.K. illa—is not. no.

Carita's rīnamadhēyaprabhu (14-4)- The lord bearing the name of Cāritas' rī. s. m. sg. nom.

Cittūra (19-1)—of Cittūr. s. pr. m. sg. gen.

Citravāhanarum (62-4,-) s. pr. m. pl. (hon.). See E.C. VI. Introd. p. 5. +um See. Q.J.M.S. Jan. son of Guṇasāgara. 1933; D.K.D. p. 309. see Āḷvarasa, (supra).

Cendugolī (4-3) s. pr. n. sg. dative?

JA.

Jannalñavilūra (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 Mayūragrama in these inscriptions—cf. Mayūragrāma.

Jedugura (6-3)- s. pr. n. sg. gen. Jedḍa 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-	}	"No words with these initial sounds."
N		
T		
THA		
ḌA		
Dha		
Na	}	

TA

tan (36-3)- of his. reflex. pron. 3. sg. gen. and oblique base. cf. en. N.K. literary tanna—gen. colloquial tan—gen. T. tan. M. tana. Tel. tana. nom. t̃an, t̃ām. dat. sg. tanage. pl. tamage.

tanage (35-2; 45-1; 56-1)- Ref. pron. 3. sg. dat.—to himself. T. tanakku, Te. Tanaku.

tañkade (56-4)—without touching (him)- inf. of tañku (tāñku)—to touch, N.K. tāku, tāgu—to touch, (cf. N. K. tañgu—to halt; M. tākku; Te. tāku; Tu. tākuni, tāguni- to touch, tānguni-to support.

tañige (6-18) may.....enjoy satisfaction, Optative of tañi—to be satisfied or satiated. from tañi—to be satisfied. tañ—cool, cold; another form is tañigege, T. tañi—to appease. tañ—cool; M. tañ cold. tañiyuga; Tel. taniyu; Tu. tañiyuni—to become cool.

tañigege (5-18)—same as tañige, See KSS.

tapaccale (58-2)—firm in penance. cala—Kan. resolution < chala. s. f. (?) sg. nom. slw.

tapadin (36-2)—in penance. slw. tapa—. s. n. sg. instr. Slw. sayyama—s. n. sg. acc.

tapamsayyamamān (40-1)—penance or self-control. and

tapamam.....(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. this 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. (?) pl. (hon.) dative. See tan.

tammaḍigala (18-1)—of the priest, an attendant on an idol. s. m. pl. (hon.) gen. tammaḍigala—tam aḍigala—of the feet of God. Though neuter, it refers to the priest here. Te. tambaḷi, tammaḷi tammaḍi, tambaḷavāḍu, tammaḷavāḍu—a person living by conducting the worship of an idol. Is it likely that it is from dharmma + aḍigaḷ?

Tarekāḍa (31-2) of Tarekāḍu (now Talekāḍu). s. pr. n. sg. gen. In some inscriptions Talekāḍa.

tāṇaḍa (3-9)—of the place. Slw. tāṇa (Pkt.) Skt. sthāna—s. n. sg. gen. T. tānam—place; M. tānam—rank, position; Tel. tānamu—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, tām (See tan). T. tān, M. tān, Te. tānu, Tu. tānu—self.

tām (28-2)—same as tān.

tām (44-4, 57-2)—same as tān.

tiṅgaḷ—a lunar month. from tigaḷ—to shine. See ondutiṅgaḷ

tilakaṁ..... (46-2) -s. n. sg. nom.? Slw. tilaka—tiraḍāṇamā (27-2)—the place on the bank. s. n. sg. acc. Slw. °dāṇa—(tāṇa).

tīrtthagirimēl (33-4)—on the top of the holy mountain. s. n. sg. nom. used as an adv. of place. Slw. °giri—tīrttha—means, remedy; Jina; holy.

tīlthadoḷ (17-1) - at the holy place. s. n. sg. loc. Slw. tīltha for tīrttha.

tumgōccabhaktivās'adin (49-2)—through lofty devotion. s. n. sg. instr. Slw. vas'a—

tuntakada (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. 'I. 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.
- tōri (37-1) - having appeared. adv. pp. of tōr—to appear. T. tōnru, torru—to appear. M. toru—appearance. Te. tōcu—to appear. Tu. tōrike—appearance, tōj—to appear.
- thappade (34-3)—correctly, without a mistake, without failing; tha is wrongly written for ta—, See tappāde.
- Thiṭṭagapānadā (18-1)—of Thiṭṭagapāna. s. pr. n. sg. gen. probably—Tiṭṭagapānadā.

DA.

- dakṣiṇabhāgadā (21-1)—of the Southern region. Slw. °bhāga s. n. sg. gen.
- Dallaga (38-1)—s. pr. m. sg. nom.
- dāsadiyum (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. dāsērah—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 kāyaklēs'a (mortification of the body);

II. Internal. Prāyas'citta (mortification of the body, repurification); vinaya (reverence); vaiyāprītya (service to the old, the infirm, etc.); svādhyāya (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).

divaṁ (35-4, 56-4)—heaven. s. n. sg. acc. Slw.

duritābhūdvr̥ṣamān (14-1)—the tree of sin (Rice). Slw. vr̥ṣa—s. n. sg. acc. for vr̥kṣa ?

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.

dēvaḍiyum (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. aḍigaḷ—God; a priest; a lady;

a sage; a senior; M. aḍi—king. Tel. aṇḍi—sir. cf. Skt. pāda, dēva, bhaṭṭāraka; Mahratti—dēvuḍi. N. K. dēvaḍi—a raised terrace in front of the door; dēvaḍiga—a priest, same as dēva-diyum.

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 “Mainjēs'varadimbadaga”.

dēvadaṇḍadinda (62-11)—by the punishment of the gods. Slw. °daṇḍa s. n. sg. instr. K. daṇḍa—a fine, punishment. T. taṇṭam; M. daṇḍam; Te. daṇḍamu; Tu. daṇḍa.

devarke. See Laṅjigēsaramdēvarke. cf. 1. idarkke (E.C. III. TN. 1.) 2. eraḍarkam. (E.C. VIII. Sb. 299.)

dēvara (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 dēvānām dēvana. or dēvanadēvana.

dēvedittiyeirindum (3-5)—from the dēvadittiyeir. Slw. deva—s. f. pl. (hon.) instr. + um. possibly dēvaḍi + itti—the female attendant on the idol. cf. s'iṣittiyar.

Dēvereyage (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. n. 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.

dharaṇiyuḥ (37-3)—on the earth. Slw. dharāṇi—s. n. sg. loc.

dharmma (65-20)—the dharma. Slw. s. n. sg. nom. dharṇmagaraṇigarum. (3-11)—the royal account officer in charge of charities. Slw. °karaṇika—, s. m. pl. (hon.) nom. + um. T. karaṇam—calculations, accounts, accountant. M. karaṇam—deed, document. Te. karaṇam—an accountant. Tu. karaṇike—a secretary. N.K. karaṇika— a village accountant.

dharmmam (29-2)—the Jaina faith (religion); Slw. s. n. sg. nom.

Dharmmasēnaguruvaḍigalā (22-1)—of Dharmmasēnaguruvaḍigaḥ. Slw. °guruvaḍi. s. m. pl. (hon) gen. Dhaṇṇekuṭṭārēviguravi (11-2)—the nun, Dhaṇṇekuṭṭārēvi—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. dōni—a boat, from Skt. drōṇih, drōṇī—a basin, a reservoir, a valley between two mountains. cf. N. K. doṇa—a pond on the hill; donne.—a cup made of leaves. dhone for doṇa or doṇa which are in common use.

N.

Nagaramum (8-38)—the town also. Slw. nagara—s. n. sg. nom. + um.

naḍadu (50-3)—having walked. adv. pp. of naḍe—to walk; past 3. sg. m.; naḍadoṃ (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.
- naḍadoṃ (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.
- natasaṃyatāman (41-1):—Slw. °ātman, adj. s. m. sg. nom.
- Nadirāṣṭradulle (36-1)—in the Nadi kingdom. s. n. sg. loc. Slw. °rāṣṭra—
- Nandimunipa.....(54-3)? s. pr. m.
- Nandisēnapravara munivaran (37-4) Nandisēna, the chief of Sages. Slw. °vara—. 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. manam (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)
- Namilūrvvarasaṃghadā (53-1)—of the holy saṃgha or community of Navilūr. s. n. sg. gen.; slw. saṃgha—
- namocintayduṣe mantraman (43-4)—the mantra “namocintayduṣe” Slw. °mantra—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.

Navilūrsaṅghada (47-1)—of Navilūrsaṅgha. Slw. saṅgha. s. n. sg. gen.

Naṣṭappa (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.

Nāgasēnaguravaḍigaḷ (32-2)—s. pr. m. pl. (hon) nom. Slw. °guru—

Nāgeṇṇan (3-2)—sl. pr. m. sg. nom. T. aṇṇan—an elder brother; M. aṇṇan—an elder brother. Te. anna—an elder brother; Tu. aṇṇe—elder brother. T. aṇṇal—The High God; K. T. Te. aṇṇa—aṇ. upwards, above.

nālkene (7-6)—nalku ene. ?

Nāyarkhaṇḍamuṁ (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 Nāgarkhaṇḍa (pkt nāyar—cf. P. S.O.C.I. No. 120. Cf. Nāgarahāvu.

Nāvaḷḷiyaruṁ (5-10; 6-10)-also the people of Nāvaḷḷi, s. m. pl. nom. +um. Prob. Nā (four) +paḷḷi (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.

nidhānama.....(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.

nirāsaṁ.....(46-4)—is annihilated?

nirisidom—caused to be set up. vb. past. 3 sg. m. of

nil—to stand. In causative—nirisidom. T.

niruttinān. cf. E.C. V. Bl. 113 (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 naiṣēdhikī or naiṣēdhikā

—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'āḥ (34-3)—Slw. s. m. sg.?

nīṭisampannar (60-1)—of righteous conduct Slw. °sampanna—adj. s. m. pl. (hon) nom.

Nīrilliyā (5-11; 6-11)—of Nīrilli. s. pr. n. sg. gen. prob. nīr—water. + illi—here.

nūreṇṭusaṁvatsaram (21-2)—For one hundred and eight years.

Slw. saṁvatsara—s. n. sg. nom. used as an adverb. T. nūreṇṭu (108); M. nūreṇṭu; 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. nenayūṭa; Tu. nenepuni—to think.

negartey (agum) (54-1)—fame. s. n. sg. nom.? from negalte, from negal—to become manifest or famous. T. nigaḷ—to shine. vbal. noun; nigaḷci; M. nigaḷuka, nigaruka—to shine. Te. negaḍu (from negaḍu—to shine)

nenege (58-2)—May they remember. Optative of nene—to think, to remember; T. ninai.

neradu (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.

nelekoṇḍan (45-4)—Settled himself. Past. 3. m. sg. of nelekoḷ-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.

nōḍu (33-3)—See. impl 2nd. sg. m. of nōḍu—to see. T. noṭṭam-scrutiny, nōkkam—a look; M. nōkku-ga—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; 36-3; 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?

P.

pañcapadadē (46-4)—by the utterance of the pañcapadas. The five padas are the Jinas, the Sid-dhas, the Ācāryas, the Upādhāyas and the Sādhvas. Also called pañca paramēṣṭhis. Slw. °pada-. s. n. sg. loc. e. See KKC. I. p. 391.

pañcamahāpātakan (1-4; 3-12; 7-15; 65-18)—(a person) 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.

pañcamahāpātakasaṃyuktan (6-16; 7-9)—Guilty of the five great sins; Slw. °saṃyukta-adj. s. m. sg. nom.

pañcamahāpātakasaṃyutan (5-14)—Guilty of the five great sins. adj. s. m. sg. nom. Slw. °saṃyuta—

pañcamahāpātakasaṃyuttan (3-7)—Guilty of the five great sins. Slw. °saṃyutta-adj. s. m. sg. nom.

pañcamahāpātakasaṃyuktar (62-10)—adj. s. m. pl. nom. Slw.

paṭṭiniguruvaḍigaḷa (23-2)—s. pr. m. sg. gen.

paḍegam (40-4)—to the multitude; to the host also. s. n. sg. dat.+am ?

paḍedum (8-28)—Even having received. adv. pp. of paḍe—to get, to obtain; past. 3. m. sg. s'ivanile-paḍedān; T. paḍai—to secure. M. paḍeyuga—to obtain. Tu. paḍepuni—to get.

patān (27-4)—pattān ?

pattupōna (64-9)—Possibly pattu—ten and pōna-pana-money. N. K. haṇa. s. n. sg.? T. pattu, M. pattu, Te. padi, Tu. patt. T. paṇam, M. paṇam. Tu. haṇa.

paramakalyāṇatīrthagaḷ (6-17)—worthy recipients of the most extreme good fortune (Fleet). Slw. °tīrtha-. s. n. pl. nom. used as masc. cf. parama-kalyāṇabhāgigaḷ (5-17 Rice).

paramakalyāṇabhāgigaḷ (5-17)—Partners in the most extreme good fortune (Rice). s. m. sg. nom. Slw. °bhagi-

paramaprabhāvarīṣiyar (15-2; 25-1).—A sage of supreme glory. Slw. °rīṣi- s. m. pl. (hon.) nom.

paramārtham (37-3)—The supreme truth. Slw. °arttha- 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 pariṇāma is mentioned in the next line.

pariṇāma (3-4)—Attendants. Slw. pariṇāma- s. n. sg. nom.

parvataduḷḷe (57-2)—On the mountain. Slw. parvata- s. n. sg. loc.+e. See mahāparūtaduḷ.

[palarūrge (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.

paḷi (56-14)—blame, calumny. s. n. sg. acc. nom. in form. T. paḷi, M. paḷi. N.K. haḷi—to revile.

paḷcidōr (62-8)—Those who whisper. adj. s. m. pl. paḷcu>parcu>paccu.<parcu (SMD 173 rt.)—to sound indistinctly. T. paḷ(l)ku—to be multiplied as words. (paḷ—tooth; or possibly paḷi—to disparage) Tel. paluku—to speak, to speak ill of.

prajeyum̃ (5-18; 6-18)—People also. s. n. sg. nom.
um̃. Slw. praje-

prathitār (34-3)—The celebrated one. Slw. prathita-
adj. s. m. pl. (hon.) nom.

prathitayas'o ndakān (36-1)?

prabhākhyam̃ (57-2)—s. n. sg. nom. Slw.

prabhāvati (57-1)?

pravalāntari (41-2)?

prasādamkeydār (5-12; 6-12)—Conferred a favour.
past. 3. m. pl. (hon.) of key—to do, with prasā-
dam—favour. Slw. pasāda-

pātakan (63-10)—A person guilty of sins. Slw.
pātaka-, adjs. M. sg. nom.

pāda (40-(a)-1)—the foot. Slw. s. n. sg. nom.

Pānapabhaṭṭār (13-1 and 2)—s. pr. m. pl. (hon.) nom.
bhaṭṭār from bhaṭṭāra from bhartāra.

pārvvarum̃mān (5-13)—The Brāhmanas also. s. m. pl.
acc. + um̃. T. pāppān, pārppān; M. pāppān,
pārppān; Te. pāruta, pāruḍu-pāruva—a Brāhman.
N. K. hāruva. nom. pārvvarum̃ (6-18)—acc.
pārvvarum̃mān (6-13).

pārvvarum̃mān (6-13)—The Brāhmanas. s. m. pl. acc.
+ um̃.

pārvvarum̃ (5-18, 6-18)—The Brahmanas. s. m. pl.
nom. um̃.

pāla (38-2)?

[pālisidom (Dev. 21. E. I. XI)—(is) a protector. adj.
s. m. sg. nom. of pālisida-pp. of pālisu—to pro-
tect, from Skt. pāl—to protect. T. pālikku
(caus.) Te. pālincu (caus.)]

pālum̃ (3-3)—Milk, s. n. sg. nom. um̃. T. pālu, Te.
pālu. M. pālu. —milk. N. + K. hālu.

pāvu (20-1)—a snake. s. n. sg. nom. H. K. hāvu from
pāy—to spring. T. pāmpu. Te. pāmu. M.
pāmbu; T'u. hāvu—a snake.

pās'upatamariyādeyā (63-15)—s. n. sg. acc. (?) Slw.

°mariyāde—Rules of conduct according to pās'u-
upata doctrines. (Sarvvadars' ana Saṃgraha:

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. pimmaṭa—afterwards.

pinduvvāle (3-1) ruled before? Rice has Pombuc-

caḷe—while ruling Pombucca.—?

piriguṃ (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 Maṃgaḷisaṇā (1-1)-Of Maṃgaḷisa, the

favourite of the world. Slw. Maṃgaḷisa. s. m.

sg. gen. younger brother of Kīrthivarmman I.

KLISI App. p. 2.

w Cālukyas of Bādāmi Raṇa Vikrama Puli-
kesin I.

Kirittivarmman I (567-598.) Maṃgaḷisa. (598-608.)

Pulikesi II (609-642).

Vikramāditya I (655-680).

Vinayāditya I (680-696).

Vijayāditya I (696-733).

puṇyādī (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.

puḷu (1-4)—a worm. s. n. sg. nom. T. puḷu, M. Puḷu, Te. puruga, puruvu. Tu. puri—a worm.

pūjyamānan (36-4)—being honoured. Slw. °māna—adjs. m. sg. nom.

pūjedandu (25-2)—having honoured him. Slw. pūje. adv. pp. of tar—to bring, to give, with pūje—worship. See varapūjedandu (25-2).

pūjyāsthalamān (59-1)—the place worthy of honour (worship) s. n. sg. acc. Slw. sthala-

pūdōm . . . li (65-14) ? the flower garden, a flower garden ?

pūti (3-8)—the name of one of the 21 hells. s. pr. n. sg. nom.

puti-enva (63-22) called pūti (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 pūṇ—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.

pūrvvamarīyādeyā (63-13)—The ancient usages. Slw. °yāde. s. n. sg. acc.

prthivīrājyaṃ keye (5-3; 6-2)—When reigning over the earth. Slw. prthivīrājyaṃ keye—inf. of key—to do. Another form—rājyaṅgeye.

prthivīrājyaṅgeye (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 (3-11), 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. pār, peru—great, large; M. perukuka—to grow large; Tel. perugu—peruvu—to increase; pedda—great, old. pelucu, perucu—to increase. Tu. periya—large.

perggoravaṃ (21-4)—the great guru. Slw. guru. s. m. sg. nom. re: per, see periyā (5-5) and pelcuḡe (3-3). Guravaṃ, goravaṃ cf. sote and sode for sudhā (Skt.) bojāṅga for bhujaṅga; koḡu for kuḡu. E.I. XVI. p. 81. 1067 A.D.

Perjeḡiya (31-2)—of Perjeḡi s. n. sg. gen. Possibly per—big, large, with jeḡi from jaḡe. N.K. jeḡe. Perjeḡiya—of big matted hair. N.K. Hejjeḡe.

Pertvāṇavaṃs'adon (45-1)—He of the Pertvāṇa family. Slw. vaṃs'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 tilthadoḡ; or probably l was original and r later. See peran (61-6; 3-11).

pelcuḡe (3-8)—may (it) increase. Optative pl. n. of pelcu—to increase (not found in Kittel or SMD) SMD. dhātupāḡha 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. *peḷdore*, 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.
- pēḷda* (25-1; 34-2; 38-1)—mentioned by, prescribed. pp. of *pēl*—to say. N. K. *hēḷu*. T. *pēs'u*—to say. M. *pēcu*. Te. *prēlu*, *pēlu*—to speak.
- 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. *poge pōgi*—*pogevōgi*. *pōgu*—N.K. *hōgu*. T. *pō*. *pōgu*—to go. Past—*pōnēn*. Pōyinēn—Fut. *pōven*; neg.—*pōgen*. M. *pōka*—to go. Te. *pōgu*. *pōvu*. *pō*—to go. Tu. *popini*—to go. DR. p. 154 of *AJP*. 1929.
- poṅgolvicitragirikūṭamayam* (49-3)—of the beautiful golded mountain. Slw. *poṅgolva*—adv. fut p. *koḷ*. Probably *poṅgolva* and *citragirikūṭamaya*-. s. n. sg. acc.
- podeda* (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. *podī*, *podugu*—to cover. Tu. *pudepuni*, *podepuni*—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.

M. puram—the back, the outside ; Te. pora—the exterior covering.

polladuṁ (61-7) The evil also. adj. s. n. sg. nom. +uṁ (N.K. holladu, hole)—T. pol—to agree with, negative of this is pollā. T. pollā, pollāda—bad, vicious. (neg. of pon—to shine)—M. pollā—to be bad, evil. Tel. pollu - useless ; Tu. polle—slander, backbiting.

Polikēsiarasara (2-2)—s. pr. m. pl. (hon.) gen.—King Polikēsi's. T. araśan, irasan—a king. M. araca—a king. Te. arasu. Tu. arasu—Caldwell and Kittel say arasu is from rājā.

KLISI E I VIII, App. p. 1.

polipukolliyuṁ (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. +uṁ?

pōlḍu (14-1)—having cut asunder. adv. pp. of pōl—to split. T. pōl, pōlu—to split. M. poḷikka—to cause to be split.

BA.

baṭarimge (63-4)—to the bhaṭṭa. Plw. bhaṭṭa > baṭa. 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.

Banavāsiya (8-27), (37)—of Banavāsi. Slw. Vana-vāsi-. s. pr. n. sg. gen. Kittel : a forest Spring. Chandōmbudhi. p. XXXI. not satisfactory, also called Vaijayanti, DKD. p. 278. I. Ant. III. 273 ; VIII. p. 244 ; XIII, p. 329.

baṁḍu (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 inige (63-3) ?

Basantakumara (8-2)—S. pr. m. sg. noun. Slw.

bādhippa (61-5)—causing distress. fut. p. of bādhisu—to cause distress, from Skt. bādh—to harass. cf. muḍippidār.

Bāladēvaguruvaḍigaḷ (22-2)—s. pr. m. pl. (hon.) nom. Slw. °guru

bālē (21-4)—Maiden. Slw. s. f. sg. voc.

bālā (21-1)—Of a sword. s. n. sg. gen.

T. vāl, M. vāl, Te. vālu—a sword. Tu. bāl—a razor

biṭṭa (62-7)—that was granted. pp. of viḍu (biḍu) to leave—biṭṭe, past. 1. pers. sg. N.K. colloq. biṭṭe, biḍisidaru—past. 3. pl. of biḍisu—causative of biḍu; 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 biḍu—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 biḍu—to leave.

bīranuggi (7-10) ?

besageyvalli (63-3; 64-3)—while worshipping. Slw. besa from vidhā—to honour. To worship (?) according to Kittel. vaṣa, 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.

BHA.

bhaktiyim (20-3)—with devotion. Slw. bhakti- s. n. sg. instr.

Bhaṭṭārakar, bhaṭṭarar, bhaṭṭaraka (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. baṭara is the Tdb. of bhaṭṭāraka (See E. C. II. 19. Dēvaṇandibaṭara.)

bhaṭṭāraka is from bhaṭṭāraka. There are two reasons for this nasal.

I. -ṭṭ- is written in early inscriptions as °ṭ, like all long consts. The° is like an anusvāra and hence bhaṁṭāraka and later bhaṭṭāraka.

cf. (1) hesarani °ṭu for hesaraniṭṭu E.C. IV. Hg. 112 (1342).

(2) ta° pidavanu for tappidavanu E.C. IV. Hg. 112 (1342).

(3) ca° kravarttige for cakkravarttige E.C. IV. Hg. 112 (1342).

Why not for -ṭṭ- is not known.

(4) ta° naguru (2) do

(4) a° nadāni (8) E.C. IV. HS. 94, 1262.

(6) vu° nata (15) E.C. VII. Sk. 3131. 1390.

(7) ga° de (15) for gadde } E.C. IV. Hg. 112.

(8) si° dāya (16) for siddāya }

(9) Gopa° ṇa for Gopaṇṇa E.C. VII. Sk. 282.

(10) Gu° maṭanāthana (4) } E.C. II. 342, (1412).

sa° nidhiyalli (4)

(11) .sampa° narum E.C. IV. Hs. 101. (1450.)

This explains some of the nasals in the Pkt. loan words like Chaṁtamuni.

- II. There is *penḍāra gopāladēvaru* (E.C. III: TN. 97, 1276) 29.

penḍāra—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*.

Bhadravāhusacandrāguptamunīndrayugmadin (29-1)—with the pair of the great sages, *Bhadravāhu* and *Candrāgupta*. s. m. sg. instr. Slw. *yugma*—See I. Ant. XXI. p. 156; E.C. II. Introd. pp. 36-42; E. I. IV. p. 22; DKD. p. 284. JRAS. 1909-23; JRAS. 1911-8I6; E.I. IV. 339; Vienna Oriental Journal: VII. 352. Thomas: Jainism or the Early Faith of Aśoka. p. 23.

I. Tradition *re* *Bhadrabāhu* and *Candrāgupta*.

II. Inscriptions: Ec II—67 of 1129; 64 of 1163; 258 of 1432.

III. *Bṛhatkathākōśa* by *Harīṣeṇa* 931 AD—B. son of *Somaśarma* and *Somaśrī*, taken by *Govardhana*. *Candrāgupta* of *Ujjain*. *Bhadrabāhu* died at *Bhadrāpāda-Ujjain*.

IV. *Bhadrabāhu Carita* by *Ratnanandi*. *Candrāgupti*, King of *Ujjain*.

V. *Munivamsābhyudaya* of *Cidānanda* (680) B Killed by a tiger, C came on a pilgrimage stayed and died at *Belgola* 9.

VI. *Rājāvalīkathe* (1838) by *Devacandra*, C, King of *Pāṭaliputra*. 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.

3. Thomas. Jainism 23.

4. Jainism prevalent at the time of Mudrā-rākṣasa.

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.

bhaṃtamum (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 bhaṭa—a warrior from bhr̥ta—hired. cf.
bhattamum (24) E.C. IV. Hg. 4. 750, A.D.

bhavavit (50-3)—knower of this existence. Slw. s. m.
sg. nom.

bhāgakaṃ (8-3)—to the share of. Slw. bhāga- s. n.
sg. dat. aṃ; 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.

Bhāvagāmuṇḍanu (8-37)—s. pr. m. sg. nom. + (-um)
re: gāmuṇḍa. See Edeyagāmuṇḍarum.

bhūmi (4-4)—Land. Slw. s. n. sg. nom.

bhṛtasayyamam (52-1)—Filled with concentration or self-control. Slw. s. m. sg. nom.

bhelli (62-16) Silver. s. n. sg. acc. from beḷ—White. bh—is a mistake for b-. N.K. beḷli, cf. Skt. rajata. cf. T. veḷli (silver) whiteness, Venus, Friday. M. veḷli (same as in T.); Tel. venḍi—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: magaḍu—a man, a husband; Tu. mage—a son; magāḍlu—sons.

mattalu (65-14)—a measure of land (mattar). mattalu not given by Kittel. T. maṭṭu—a measure, a standard, amount, limit; maṭṭukkōl—a measuring rod; M. maṭṭu—measure, limit; Te. maṭṭu—a measure; Kan. maṭṭu, maṭṭa—measure, limit. The proposed derivation from vartane—a measure of 50 maṇḍalas is not correct. mātra—measure, size, height, depth, length, quantity; mātṛā—a standard of measure, a foot. mattar (and later mattal) is from mātṛā.

madure (20-1)—s. pr. n. sg. Slw. madhurā.

mañjuvōl (37-1)—like the dew. s. n. sg. nom. used as an adv. of manner. T. mañcu; M. mañṇu; 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.

maranam (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.
- Mayūragrāmasaṅghasya (52-5)—Part of a Skt. ś'loka cf. Navilūrsaṅgha.
- marali (63-3)—again; adv. pp. of maraḥ—to turn back. Used as an adv. T. marra, mara—another, next; Te. maralu—to turn back; Tu. maru—next, following.
- mariyādeyan (62-15)—The usage. Slw. °yāde- s. n. sg. acc. T. mariyādai—propriety, limit; M. maryāda—limit, custom. Te. mariyāda—method, procedure; Tu. maryādi, mariyādi—custom, usage.
- Malanūra (23-1)—of Malanūr, s. pr. n. sg. gen; T. ūr, M. ūr, Te. ūru, Tu. ūru—a village, a town. (Malanūr—hilly town).
- Mahānantāmatīgantiyār (44-2)—Holy Anantāmatīgantiyār. s. f. pl. (hon.) nom. Slw. °ganti-mahāgirimā . . . gaḷe (35-3)—ascended the great mountain? Slw.
- mahājanakke (7-4)—To the people of the village. Slw. °jana-. s. n. sg. dat.
- mahātavan (35-2)—The great ascetic. Slw. °tava-. adj. s. m. sg. nom.
- mahātavadi (35-4)—great penance. Slw. °tava. s. n. sg. loc.
- mahādantāgradul (21-4)—In the great fangs (of the cobra). Slw. agra-. s. n. sg. loc.
- mahādēvan (35-1)—adj. s. m. sg. nom. °dēva-.
- Mahādēviyarum (62-4)—s. pr. f. pl. (hon.) nom. Slw. °dēvi. See QJMS. Jan. 1933. See E.C. VI. Introd. p. 5.
- mahāparūtadul (20-2)—on the great mountain. Slw. °parūta—s. n. sg. loc.

Mahārājādhirāja Pāramēśvarabhāṭṭārakar (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. mā-
ḍāuni—to cultivate the land, māṭa—sorcery.

māḍidom (65-23)—Made this. vb. past. 3. sg. m. of
māḍu—to do. See māḍi.

māḍisida (2-3)—That caused to be made. pp. of
māḍisu—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. māṇā-
kan—a friend of the bridegroom. Te. māṇava-
kuḍu—a boy. Tu. māṇi—a Brāhmin boy. Skt.
māṇavah, māṇavakaḥ—a boy, a Brahmin boy. .

Mādhavan (61-6)—Viṣṇu, Slw. Mādhava- s. m. sg.
nom.

mādhuryam (61-5)—Sweetness, s. m. sg. nom. Slw.
mādhuryamge—(61-5) to the sweet. s. m. sg. dat
Slw. madhurya-

mānadā (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.
°kāra- s. m. pl. dat. mālā—a tatsama. SMD. 297.
Kittel's Diet. XV. footnote.

Māsēnar (25-1)—s. pr. m. pl. (hon.) nom. Slw.
°sena-

mikkudān (25-2)—which surpassed. adj. s. n. sg. acc.
of mikka—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 miḍeyuṁ (3-6)—first fruits as consecrated. s. n.
 sg. nom. + uṁ. 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. mīḍu—consecrated;
 Tu. mī—portion.

M. miḍi—unripe fruit;

Te. miḍi do

Tu. miḍi do

K. miḍi do

mīlēdōr (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. mī-
 runi—to transgress—(l used for r probably).

muṭṭidōn (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(āge) (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.

muḍippidar (16-1; 17-1; 19-2)—caused to end. Past.
 3. pl. m. of muḍippu—causative of muḍi—to end.
 other form; muḍippidār (12-3). T. muḍi—to
 end. mūrru—the end. M. muḍi—to finish.
 muḍippu—end. Tel. muḍipu—to end.

muḍippidār (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 muḍip-
pidar.

(mu) . . . ḍippidār?

mudimegeye (62-5)—dying. inf. of key—to do, with
mudime—becoming full grown. mudime—abs.
s. from muḍi—old age. T. muḍiyam—a senior.
muḍu—old. T. murru—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. munivu—anger; K.
munisu, muḷisu—anger; Tu. munipu—anger;
muniyuni—to hate.

munip (vratagaḷnōntu) (14-4)—of a muni. s. m. sg.
gen. probably for muniyin. (See muni).

munipungavan (35-1)—The chief of sages: Slw.
munipungava- s. m. sg. nom. (See muni).

murukanuṇḍu u (7-12)? muruku—a bit, from mu-
ri—to break?

mūrutimḡaḷ (19-2)—For three months. s. n. sg. nom.
used adverbially. See ondutimḡaḷ. T. mūnru.
M. Mūnna. Te. mūḍu; Tu. mūji.

mūrudēgulamān (63-24)—three temples. s. n. sg. acc.
See. dēgula. and mūrutimḡaḷ.

mūvetmūrā (3-6)—Of the thirty-three. s. n. sg. gen.

mūvettumūrādēvejanam (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 . . . dēvapadam (7-5)?

mṛtyuvaravān (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 accakamattiyeki

meṇṣage (62- '6)—Probably meṇṣuhoge—the pepper-smoke ? or meṇṣige—the name of the meṇṣige plant. T. miḷagu, Te. miriyālu. Kan. meṇṣu—pepper.

Mellagavāsaguruvar (26-1)—s. pr. m. pl. (hon.) nom. Slw. -vāsaguru-. K. meḷḷa—squint, from meḷ—to roll, as the eyeballs. meḷḷaga—a squinting man.

mēṇ (61-10)—and. Conjunction, M. K. mēṇ and mēṇu—what is above, from mēl—above. M. mēṇ—what is above: Superiority; menavan—a superior śūdra. (modern M. mēṇon). replaced by mattu in N.K.

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. am used as a conjunction—moreover. T. mēlum—moreover, further.

modalina (n) (62-7) — former original. s. n. sg. gen. of modal—the first, the beginning, probably from

mudu—old, adv. from T. mudal—the first, the beginning; M. mudal; Te. modalu, mrölu—first, Tu. mudel—origin, cause, Mar. modala. cf. paḍuval; mūdal, *i.e.*, mudu+inf. suffix=mudal.

modeya (31-3)—of the Muñjagrass group. s. n. sg. gen. Slw. muñja? Mode from mudu—to advance in growth (?) The guru probably belonged to a particular group which had the muñja grass for its emblem.

Meleūra Maṇiyagāmunḍarum (Rice) (5-9)—s. pr. m. pl. (hon. nom. + um. K. maṇiya—superintendence of temples, maṭhas, customs—palace charities. T. maṇiya—same as M.K. Te. maṇiva-kāḍu. Now maṇiyagāra—a subordinate revenue officer.

Molejarāmaṇiyagāmunḍarum (6-9)—Same as Moleūrā—(Fleet).

Mōniguruvaḍigaḷa (19-1)—of Mōniguruvaḍigaḷ. s. m. pl. (hon.) gen. Slw. guru- mōni for mauni-.

Mōniguruvara (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. mōṇi Skt. maunin.

YA.

yatiyaṁ (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. yalliya (51), yādinātha (57), yācāryya (58, 84, 87, 93, 94), yāruvaṇam (59), yaṣṭavidha (86), yaḍu (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 akṣiṃaṇakke.

Ravicandanuṃ (5-8; 6-8)—s. pr. m. sg. nom. + uṃ.
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.

rājadaṇḍamuṃ (62-12)—Also the punishment by kings.
Slw. daṇḍa- s. n. sg. nom. + uṃ.

rājapūjyam (32-3)—The honoured of kings. Slw. part of a Skt. ślōka.

rājaśrāvitam (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.'

Rājñimatīgantiyār (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 Rīṣi (holy) mountain. Slw. śile-. s. n. sg. nom. (adv.)

Rēvamagāvigānu (8-31)—s. pr. m. sg. nom. u (for uṃ)
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— -jña.

lakṣyam (59-1)—fut. p.—to be indicated, to be observed; N. object aimed at, aim, prize, example, disguise.

Laṁjigēsaramdēvarke (1-2)—for the god, Laṁjigēsara (Viṣṇu). Slw. °sara- s. n. sg. dat. Te. laṁja, laṁjika, laṁje—a harlot. from Skt. Lañjikā. Skt. Lañjikā, Lañja—a prostitute, a harlot; Lakṣmi; from lañj—to blame, to dwell, to shine, to censure.

likitaṁ (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.

lekkisaduṁ (58-1)—not reckoning. neg. inf. of lekkisu—caus. of lekka—Tdb. of lēkhā—reckoning + uṁ. Te. lekka—lakṣyamu, lekkiñcu—to attend to. Tu. lekkiyuṁ—to reckon.

lo kkaluṁ (64-4) ?

Va.

vanadoḷ (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)
vvarapūjedandu (25-2)—having offered holy worship. Slw. varapūje- tandu—adv. pp. of tar—to bring, to give with varapūje-. T. tandu (adv. pp.) Te. tecci (adv. pp.). Tu. tandu (adv. pp.)—See tandu.

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.

vaḷiyarādili ḷigalge (4-4) ?

Valliggāmeyara (6-6)—Of the people of Valliggāme (from Valligrāma.) Other forms Vallirgāmeyara, M.K. Baḷagāmve (E.C. VII. Sk. 114) (Fleet PSOCI : Nos. 152-212 inclusive) N.K. Baḷagāmi (Rice). Slw. Valligrāme- s. m. pl. gen. cf. Baḷli- (E.C. VIII Sk. 100).

Vallirgāmeyara (5-6)—Same as Vallirgāmeyara.

val (29-1 ; 34-1)—most certainly. Adv. of manner.

Probably from vala—strength (?) Other form valaṁ (35-4) ; valav (-m->-v-) (35-4).

valav (adu) (35-4)—Most certainly. Adv. same as val.

Vasantakumāra (8-3)—s. pr. n. sg. nom. Slw.

vratagaḷ (14-4)—The religious vows ; Slw. vrata-, s. n. pl. nom. in form, acc. in meaning.

vrataṣīlanonpiguṇadim (33-1)—by virtue of religious vows, noble character and devotional acts. Slw. vrata ṣīla- and guṇa-. s. n. sg. instr.

Vāgarā (7-6)—s. pr. n. sg. gen.

Vāraṇāṣiyaḷuḷ (5-13)—at Vāraṇāṣi. Slw. Vāraṇāṣi- s. pr. n. sg. loc. Other form Vāraṇāṣiva-d-uḷ (6-13).

Vāraṇāṣivadul (6-13)—at Vāraṇāṣi. Slw. ° nāṣ i - . cf. Baraṇaṣ ivada I. Ant. XIX. p. 145 and Baraṇāṣiva E.I. VII. p. 202 AD. 856. s. pr. n. sg. loc. probably contamination between Vāraṇāṣi and—Śiva.

vārdḍhiya (20-3)—of the ocean. Slw. vārdḍhi- s. n. sg. gen.

vāli bhāgmā (64-8) ? Slw. bhāga-. s. n. sg. acc.?

vālvu (40-2)—life, living here. s. n. sg. nom. T. vāl, M. vāl, Tu. bāḷu, N.K. bāḷu.

vicitrakanakaprajvalyadim (25-2)—with the splendour of variegated gold. Slw. °prajvalya-. 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.

vidyullategaḷa (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 Śanta sēnamuniṣan (29-3)—The coral-lipped sage, Śāntisēna. Slw. °muni- 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-

Vinayādēvasēnamahāmuni (56-3)—s. pr. m. sg. nom. Slw. °muni.

Vinayāditya satyāśrayaprithivī vallabhar (7-1)—s. pr. m. pl. (hon.) nom. (Vinayāditya, the refuge of G. O. I.

truth and the favourite of earth). (DKD. p. 337 and p. 367).

viparītaṃge (61-10)—to the exceptional man. Slw.

viparīta-. s. m. sg. dat. voc. viparītā.

viparītā (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) ?

Viśōkabhātārara (39-2)—s. pr. m. pl. (hon.) gen. Slw. bhatāra-.

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.

Vṛṣabhanandīmuni—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.

Veṭṭedegūraṇaḍigaḷ (mānākkar)—(30-1). s. pr. m. al.

(hon). nom in form, gen. in meaning. veṭṭede—

veṭṭa and eḍe—hill and place. Slw. guru-.

Vedevalliyarā (6-7)—of the people of Vedevalli-. s. m.

(Rice) pl. gen. Other form Vedevalliyarā (5-8). (Fleet)

Vedevalliyarā (5-8)—Of the people of Vedevalli 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).

veļeyāde (5-16; 6-16)—Without growing. neg. inf. of
vele—to grow. M.K. and N.K. beļeyade. T.
viļaiyāmal—without growing.

Veļgoļa (29-3)—of Veļgoļa. s. pr. N. sg. nom. in form,
gen. in meaning. In the later inscriptions, Beļugūļa
(E.C. II. 333-10. 1206 A.D. E.C. II. 334-20.
1282 A.D.; E.C. II. 336-20, 1279 A.D. E.C. II.
347-35, 1278 A.D.) Beļugūļada E.C. II. 341-
1325; Beļugūļa E.C. I. 10, 1544. Beļugūļa E.C.
II. 249, 1723 A.D.

N.K. Beļgoļa. Veļgoļa is from veļ—white;
koļa—a tank; T. veļ and veņ—white, kuļam—
a tank; M. veļ, veņ—white; Te. vennēlagutti—
the moon, where ven—white. venna—butter;
Tu. biļi—white.

veļmādadā (22-1)—Probably veļmādadā, here māda—
a palace, veļmāda—a white palace, or veļmāda
may be the name of a village, where māda is the
tdb. of mahādeva. s. m. sg. gen.?

Vēgūrā (15-2)—of Vēgūr. s. pr. n. sg. gen.

Vōkuļiānu (8-30) s. pr. m. sg. nom. + ānu (or).

S'A.

š'ala . . . a . . . munda (7-13) ?

Šāntapana (8-28)—of Šāntapa. s. pr. m. sg. gen. Slw.

Šāntapa-. 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. amba—father. (Kittel) but <ātmā?

Šāntararasā (64-1)—of Šāntarasa. s. pr. m. sg. gen.

See. E.C. VI. introd. p. 10.

[Šāntivarmma (Dev. E.I. XI.)—s. pr. m. sg. nom.
Slw.]

Šāpade (20-4)—by the curse. s. n. sg. loc. Slw.

Śāsanama (8-28)—the deed or document of gift. Slw.

Śāšana.- 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 paḍedān (36-4)—attained the abode (or
condition) of happiness. Slw. ś'ivanile+past. 3.
sg. m. of paḍe—to get. with ś'ivanile (happy
condition). (nile is not in Kittel). nela—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.

Śiṣṭittiyar (19-1)—woman disciple. Slw. s. f. pl. (hon.)
nom. cf. D'ēveḍittiyerindum. cf. ś'iṣya.

Śiṣṭajanapriyan (61-1)—Beloved of the good people.
Slw. °priya. adj. s. m. sg. nom.

Śiṣya (11-1. f; 12-2. m.)—disciple. Slw. s. f. and m.
sg. nom. cf. s'iṣṭittiyar.

Śiṣyar (18-1; 22-1; 23-1; 31-2; 32-1; 50-2)—dis-
ciple. s. m. pl. (hon.) nom. slw.

Śīladiṁ (42-2)—by conduct. Slw. ś'īla- s. n. sg. instr.

Śuddhātmasaṁyōddhakar (15-1)—a pure-souled war-
rior. Slw. °saṁyōddhaka- adj. s. m. pl. (hon.) nom.

Subhāṁgade (34-1)—in his auspicious body. Slw.
°aṁga-. s. n. sg. loc.

Śailaduḷ (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. Pros-
perity. This is used as an auspicious sign at the
commencement of letters, manuscripts and
inscriptions; sometimes for the needs of metre.

- Śrī Agaliya (moniguru vara) (12-1). s. pr. n. sg. gen.
 Śrī is used as an honorific prefix to the names of
 eminent and holy persons and places.
- Śrī Uḷikkalguruvaḍigaḷ (10-1)—The guru of Uḷikkal.
 slw. guru s. m. pl. (hon.) nom.
- Śrī Kīrṇāmalapuṣpa r (15-4)—strewn with
 flowers s. n. pl. (hon.) nom.?
- Śrī Koḷattūra (42-1)—of holy Koḷattūr. s. pr. n. sg. gen.
- Śrī Jambunāygir (17-1)—Holy Jambunāyakiyar. Slw.
 nayaki- s. f. pl. (hon.) nom.
- Śrī Jinamārggar (60-1)—Follower of the Jaina path.
 Slw. margga adj. s. m. pl. (hon.) nom.
- Śrītapamān (44-1)—Penance. Slw. °tapa- s. n. sg. acc.
- Śrī Tīrtthadagurivaḍigaḷ (9-1)—s. pr. m. pl. (hon.)
 nom. Slw. Śrītīrttha and guru.
- Śrī Dēvacāryya (48-1)—s. pr. m. sg.?
- Śrī Navilūr Saṁghadā (55-1)—s. f. of the holy Navilūr
 saṁgha. S. pr. n. sg. gen.
- Śrī Neḍuboreya (13-1)—of holy Neḍubora. Neḍubore.
 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 Gandhavarimma Namita s'risaṁghadā
 (59-2)—bowed to by Gandhavarimma, the fortu-
 nate Lord of Pūra family. Slw. saṁgha- s. n. sg.
 gen.
- Śrīpr̥thivīvallabhamahārājādhirājaparamēs'vara-
 bhaṭārar (5-2)—adj. s. m. pl. (hon.) nom. Slw.
 °bhaṭāra-
- Śrī Perumālu guruvaḍigaḷā (11-1)—of holy Perumālu
 guruvaḍigaḷ; 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. °rāja-. 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.
 Śrīmatu (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.

Śrīmaccitravāhana (3-1)—s. pr. m. sg. nom. Slw.
 Śrī Mēghanandimuṇi (53-1)—s. pr. m. sg. nom. Slw.
 Śrīrūpalilādhana vibhavamahārāśigaḷ (37-2)—the great
 treasures of beauty, pleasure, wealth and power.
 Slw. °rāsi-. 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 rājāśraya Śrī Prithivīvallabhamahā-
 rājādhirāja paramēśvarabhaṭāra (5-1, 2 and 3)—s.
 pr. m. sg. nom.

KLISI. App. p. 2 ; DKD. p. 336.

Śrī Vinayādityarājā śraya Śrī Prithivīvallabhamahā-
 rājādhirāja paramēśvarabhaṭārara (6-1, 2 and 3).
 —s. m. pl. (hon.) nom. See Vinayāditya.

Śrī Śāntarasā (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 saṅgaṅgaḷa (25-1)—of the saṅghas. s. n. pl. gen.

Śrīsaṅgha du (46-1) ?

Śrīsaṅghadulḷe ()—in the holy saṅgha, s. n. sg.
 loc.

Śrīsa nā (54-1) ?

SA.

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.

saṅghada (44-2)—of the saṅgha. Slw. saṅgha-. s. n. sg. gen; other forms saṅghadā.

saṅghadā (42-1, 57-1)—of the saṅgha. Slw.

saṅgha . . . (40-1) ?—saṅgha—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. Śattān 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. salvon—from fut. p. m.—salva, adj. s. pl. salvor—from fut. p.—salva. adv. salva-vol.

sandān (37-4) — went. past. 3. sg. m. of sal—to go.

saṁdvigaganatānayaṇ (27-2)—of the Saṁdvigagaṇa discipline (?) Slw. naya s. m. sg. nom. ?

sanmārgadin (44-3)—correctly, in the right path. Slw. mārga s. n. sg. instr. used as an adv.

sanyāsanarṁgeydu (37-3)—adopting sanyāsaṇa Slw. sanyāsaṇa—adv. pp. of key—to do with Sanyāsaṇam. sanyāsaṇam (sanyasaṇam)—abstinence from food ; fasting as a form of suicide ; it is more or less synonymous with sallēkhana and samādhi.

sanyāsaṇam nōntu (22-2 ; 23-2 ; 31-5)—vowing sanyāsaṇam. Slw. sanyāsaṇam. Adv. pp. of nōn—to perform a religious vow—sanyāsaṇam. T. nōn—to do penance ; vb. noun. nōmpu. M. nōn. Vb. noun. nōmpu. Te. nōcu ; Vb. noun. nōmu. K. verbal noun, nōnpi in vrata Śīlanōnpigunadim (33-1)

sanyāsaṇarṁyōgaḍ (43-3)—in the yoga of sanyāsaṇam. Slw. yōga. s. n. sg. loc.

sanyāsaṇavidhi (32-2)—The rites of sanyāsaṇa s. n. sg. nom. Slw.

samādhikūḍidoṁ (52-3)—Joined samādhi. Slw. sāmādhī. past 3. sg. m. of kūḍu—to join ; adv. pp. of kūḍu is found in samādhikūḍi + ē (40-2). T. kūṭu—to join ; M. kūṭu ; Te. kūḍu ; Tu. kūḍāvuni—to join. samādhi is not used here in the sense of concentration of mind as in yōgasūtra, but it conveys the additional sense of a religious vow, known as sallēkhana, according to which the Jainas starved themselves to death. This is clearly indicated in “ Samādhimarṇe prayatitavyam”. cf also Raviśēṇācārya’s Padmacarita II. 187 : “ t masedhim samāsāḍya kṛtvā dēhavisarjanam.”

samādhikūḍiē (40) (2)—Joining samādhi only. adv.
pp. of kūḍu- (to join) with ē the particle of
emphasis) See samādhikūḍidoṃ (52-3)

samādhi Neredon (21-4)—accomplished samādhi. Slw.
samādhi. neredon. Past. 3. sg. m. of nere—to
complete, to accomplish, in composition with
samādhi- adv. pp. neredu (59-4); pp. nereda
(33-1) T. Nirai—to fill. M. nira. Te. nimḍu—to
fill (adj. full)—Tu. neriyuni, to be full.

sampige (63-6)—the sampige trees. Slw. sampige
Skt. campaka—T. Śāmpakam; Te. sampamge.
Tu. sampige.

sarētivaradōr (59-1) ?

Sarppacūlāmaṇi (60-2)—s. pr. m. sg. nom. Slw.

sarppada (21-1)—of a cobra. Slw. sarppa—s. n. sg. gen.
sarva . . . n (4-6) ?

Sarvvajñabhaṭṭārakar (15-2)—s. pr. m. pl. (hon.) nom.
Slw.° raka-

sarvaparihāraṃ (62-6)—Free of all (imposts or taxes)
Slw.° hāra s. n. sg. nom used as an adv. Other
form—sarvvaparibāra (63-6) (64-6).

sarvvaparihāra (63-6 ; 64-6)—Free of all (imposts) s. n.
sg. nom. used as an adv.

sarvvabādhāparihāra (7-4)—Free of all imposts or
taxes s. n. sg. nom. used as an adv.

salisi (35-3)—paying, giving. adv. pr. p. of salisu—to
cause to enter, to bestow, See Sanda. T. adv. ppl.
Śalutti. from Śaluttu—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.

śāsānada (27-4) ? śāsanadi. s. n. sg. loc. ?

Sasimati Śrīgantiyar (33-2)—s. pr. f. pl. (hon.) nom.
Slw. °ganti.

svarggaṃ (36-4)—to heaven. s. n. sg. nom. in. form,
acc. in meaning.

svarggalōkasukhacittam . . . mādhiḡaḡ-s. n. pl.
nom. ?

svarggāgramān (15-4 ; 25-2)—the top of heaven (the
high heaven).—Slw. °agra-. s. n. sg. acc.

svargālayam (43-4)—to the abode of heaven—Slw
°ālaya—s. n. sg. acc. in meaning. nom. in. form.

svabhāvasaundaryyakarāṅgar (57-2)—He of the
natural beauty. of body. Slw. °aṅga-. s. m. pl.
(hon.) nom.

svarlōkadiṃ (34-4)—(Rice) Slw. 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 svastimukhaḡ.

Sāerindum (3-5)—from Sāer. s. pr. f. sg. instr.
um

sādhisi (50-4)—having accomplished, adv. pp. of
sādhisu—to accomplish from Skt. sādhi—to
accomplish one's aim, to reach one's goal.

sādhū (61-5)—Good, kind, person. Slw. s. m. sg. nom.
nom. pl. sādhiḡaḡ ; dat. sg. sādhiḡe.

sādhiḡaḡ (36-4)—by the good. Slw. sādhi- s. m. pl.
nom. in form, but instr. in meaning.

sādhiḡe (61-5)—to the good people. Slw. sādhi, s. m.
sg. dat.

sādhū-gra . . . radhīran (41-1)—the hero of .
 . . . ?

sāndhi vighrahika Śrī Rāmapuṇyavallabhēna likhita-
 midam (8-36)—Part of the Skt. portion of the
 inscription. This was written by Śrī Rāma-
 puṇya, the minister for peace and war. cf.
 samdhivighrahilālāmam. E. C. V. AK. 127 (1185).

sālāmbālatapōgradi (21-2)—In the practice of severe
 penance. Slw. tapōgra-. s. n. sg. loc. The mean-
 ing 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 < Skt
 sahasra-

sāsirvvar (25-2)—The thousand (Gods) Slw. sāsir-. s
 m. pl. nom. cf. orvvan, ēlṇūrvar.

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.

svāyuhpramā . . . yak (34-3)—his own life ?
 siganu (7-12) ?

Siṅgaṇandiguruvaḍigaḷ (30-1) - s. pr. pl. (hon.) nom

siṅghaman (61-9)—The lion. Slw. siṅgha-. s. n. sg
 acc.

siddham (33-1; 34-1)—nom. n. of the Paṣṭ 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.

siddhasamayān (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. °samaya-

siddhisthan (54-4)—possessor of siddhi or perfection. Slw. °stha- 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) ?

sirisamghadā (43-1)—Of the holy samgha. Slw. samgha- s. n. sg. gen.

sthitadēhākamalōpamāṅga Ś'ubhamum (34-4)—(to) prosperity of one resembling a lotus in body Slw. °Ś'ubha- s. n. sg. nom.

sthirada (24-3)—of firmness. Slw. sthira- s. n. sg. gen.

supaṇḍitan (56-1)—a good scholar. Slw. °paṇḍita- adj, s. m. sg. nom.

suputra . . . lā (7-7) ?—of the good son ?

suracāpaṁbole (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. °vibhavastha- adj. s. n. sg. nom. The penultimate—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. °lōka- 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. °saukhyā- s. n. sg. gen.

suravidyavallabhēndrāśśuravara munibhistutyakalbappināmēl (14-3)—on the top of the mountain, Kalbappu, praised by the lords of heavenly learning. Slw. °Kalbappu-.

1. Kalbhappinā—s. n. sg. gen.

2. mēl s. n. sg. nom. adv.

I may also be taken as qualifying "Carita śrī." stutya Kalbhappinā (14-3)—on the Kalbappu, worthy of praise. s. n. sg. gen.

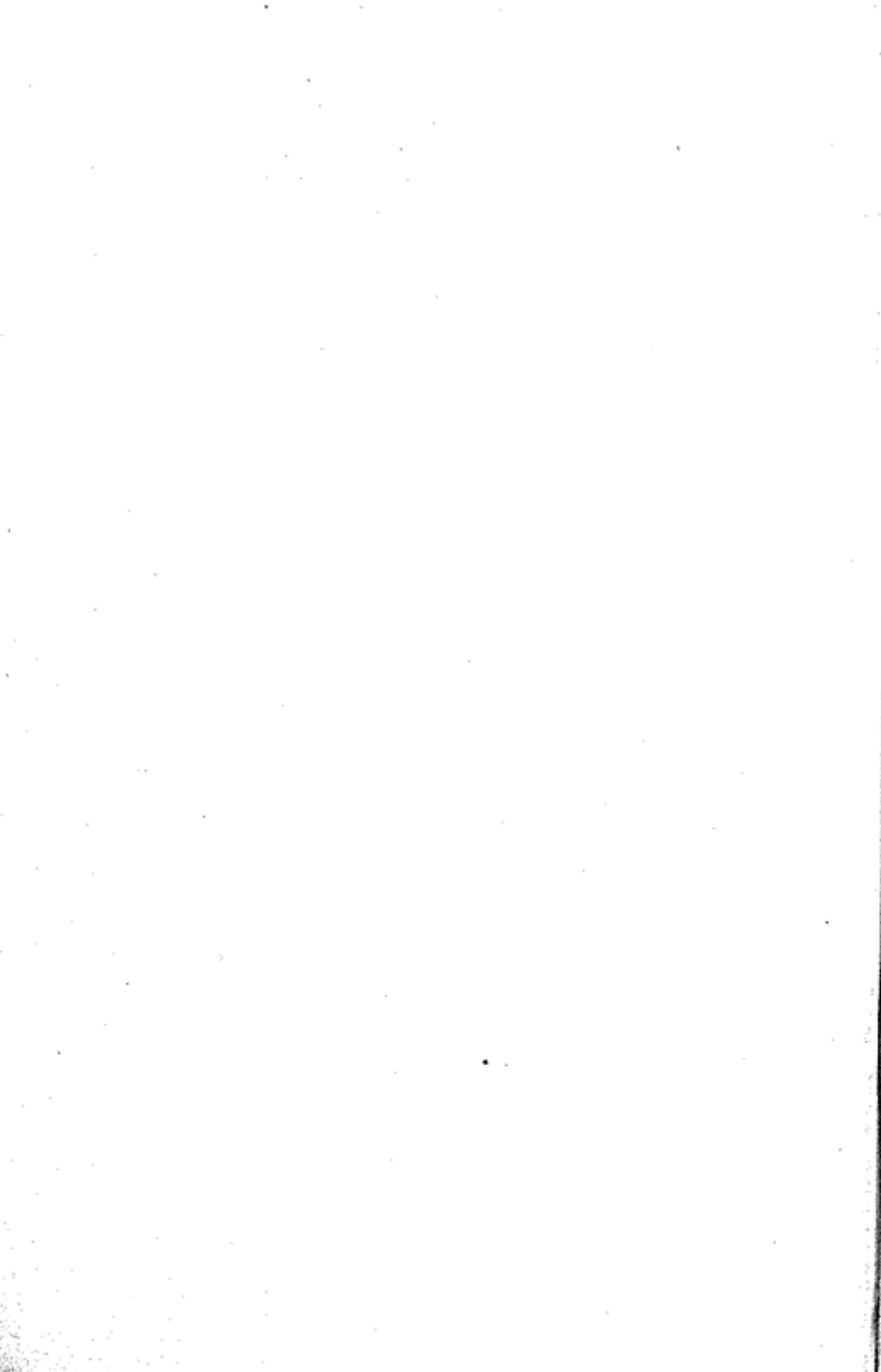
sedēnevāḍesi (dal) (54-1) ?

Śēnavarasarum (3-10)—s. pr. m. pl. (hon.) nom. +um. sesthe ān (7-8)—property, svāstyā—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)

saukhyasthan (14-4) Possessor of happiness. adj. m. sg. nom. Slw. °stha-.



PART III

B. APPENDICES.



PART III.

B. Appendices.

APPENDIX I.

PROPER NAMES.

Agali (12), Aṇḍugi (5 and 6), Adeyarenāḍu (19), Amali (5 and 6), Ālainvaḷḷi (5 and 6), Ānes'eṭi (8), Āryyanāmikā (52), Āḷuarasar (62), Ugrasēnaguruvaḍigaḷ (23), Uḷikkal (10), Uḷikkal guruvaḍigaḷ (10), Rṣabhasēnaguruvaḍigaḷ (32), Edeyagāmunḍar (5 & 6), Eḍevolalnāḍu (8), Ereveḍi (7), Kappe Arabhattan (61), Kaḷantūraṇ (21), Kaḷvappu (33, 34), Kāndarbor (5 and 6), Kālāvirguravaḍigaḷ (31), Kittūr (22), Kiḷga (64), Kiḷgāna (62), Kiḷlu (3), Kucēlam (49), Kundavarmmaṣasa (62), Koṭṭara (12), Koḍakani (7), Koḷattūr (32, 49), Gandhavarmma (59), Guṇamatiaivvegaḷ (55), Guṇasāgara (62), Guṇasēnaguruvar (12), Candagāmunḍa (8), Candragupta (29), Candradēvacāryyanāman (36), Caritaśrīnāmbhēyaprabhu (14), Cittūr (19), Citravāhana (3 and 62), Cendugoli (4), Jeḷugūr (5 and 6), Tarekāḍu (31), Tīrtthadaguruvaḍigaḷ (9), Thiṭṭagaṇa (18), Damitāmatī (57), Dallaga (38), Dēva kantiyar (42), Dēvereya (8), Dēvacāryya (48), Dhanṇekuttāreviguravi (11), Dharmma Sēnaguruvaḍigaḷ (22), Nadirāṣṭra (36), Nandimunipa . . . (54), Nandisēnapravaramuivaran (37), Namilūr (53), Navilūr (43, 44, 46, 48), Naṣṭappa (8), Nāgasēnaguruvaḍigaḷ (32), Nāgamatigantiyar (19), Nāyarkhaṇḍa (5 and 6), Nāvaḷḷi (21), Nīrilli (5 and 6), Neḍubore (13) Paṭṭiniguruvaḍigaḷ (23), Pallavācāri (20), Pānapabhaṭārar (13), Perumāluguruvaḍigaḷ (11), Puṣpasēnācāri (47),

Pegurama (24), Perjeḍiya Modeya Kalāpakadaguruvaḍigaḷ (31), Polikēṣ'iarasar (2), Banavāse (8), Basantakumara (8), Bāladēvaguruvaḍigaḷ (22), Bhadravāhu (29), Bhavagamundar (8), Madure (21), Malanūr (23), Mahādēviar (62), Mahānantāmatigantiyar (44), Māra (8), Māviabbegaḷ (51), Meḷlagavāsaguruvar (26), Mēghanandīmuni (53), Moḷeūr (5 and 6), Mōniguruvaḍigaḷ (19) Mōniguruvar (12), Mauniyācāriar (50), Rājñīmatigantiyar (43), Vasantakumāra (8), Vaḷliggāma (5 and 6), Vāraṇāsi (5 and 6), Vinayadēvasēnanāmamahāmuni (56), Viś'ōkabhatārar (39), Vīrasēna Gāmuṇḍar (66), Vṛṣabhanandīmuni (53), Veṭṭeḍdeguruvaḍigaḷ (30), Veḍe Vaḷḷi (5 and 6), Vēgūr (15), Vokuḷi (8), Ś'āntapa (8), Ś'āntarasa (64) Ś'āntisēnamunīśan (29), Ś'rī Jambunāygir (17), Ś'rīpogillisēndrakamahārājar (5), Śrī Rāmapuṇyavallabha (8), Śrīvikramādityabhaṭaraka (4), Śrīvinayādityarajās'raya (5), Sarppacūlāmaṇi (60), Sarvvajñabhaṭṭārakar (15), Saluvuge (8), Sasimatigantiyar (33), Singaṇandiguruvaḍigaḷ (30), Sindera (5 and 6), Sēnavarasar (66), Sorkkagāmuṇḍar (5 and 6).

APPENDIX II.

PROPER NAMES.

The proper nouns of these inscriptions consist of: Names of—(1) Kings, (2) Queens, (3) Warriors, (4) Monks, (5) Nuns, (6) Merchants, (7) Land-owners, (8) Writers of inscriptions and (9) Names of places and countries.

1. *Names of Kings*—

Ālu-arasar (62), Ereveḍi (7-6), Kundavarimmarasa (62), Citravāhana (3 and 62), Polikesiarasar (2), Ś'āntarasa (64), Ś'ripogillisendraka-mahārājar (5), Ś'rīvikramāditya bhaṭāraka (4), Śrīvinayāditya rājāś'raya śrīprthivīvallabhamahārājādhirāja paramēṣ'vara bhaṭārar (5), Sēnavarasar (66).

2. *Names of Queens* :—

Mahādēviyar (62).

3. *Names of Warriors* :—

Kappe-Arabhaṭṭa (61), Kāndarbor (5 and 6), Nāgeṇṇan (3).

4. *Names of Monks* :—

Ugrasēnaguruvaḍigaḷ (23), Uḷlikkalguruvaḍigaḷ (3), Rṣabhasēnaguruvaḍigaḷ (32), Kaḷantūran (21) Kālāvirgguruvaḍigaḷ (31), Kucēlam (49), Gandhavarmman (59), Guṇasēnaguravar (29), Candragupta (29), Candradēvācāryyanaman (12), Tīrtthadaguruvaḍigaḷ (9), Caritaṣ'rīnāmadhēya prabhu (14), Dēvācāryya (48), Dharmmasēnaguruvaḍigaḷ (22), Nāgasēnaguruvaḍigaḷ (32), Nandimunipa (54), Nandi-sēnapravara Muni varan (37), Paṭṭinīguruvaḍigaḷ (23), Perumāḷuguruvaḍigaḷ (11), Pānapabhaṭārar (13), Puṣpasēnācāri (47), Pegurama (24), perjeḍiyamodeyakalāpakada guruvaḍigaḷ (31), Bāladēvaguruvaḍigaḷ (22), Bhadravāhu (29), Meḷlagavāsaguravar (26), Mēghanandīmuni

(53), Mōniguruvaḍigaḷ (19), Mōniguruvar (12), Mauni-yācāriyar (50), Vinayadēvasēna nānamahāmuni (56), Viṣ'ōkabhaṭṭār (39), Vṛṣabhanandīmuni (53), Veṭṭēdeguruvaḍigaḷ (30), Śāntisēnamuniṣ'an (29), Sarppacūḷamaṇi (60), Sarvajñabhaṭṭārakar (15), Singaṇandiguruvaḍigaḷ (30).

5. *Names of Nuns* :—

Āryayanānikā (52), Guṇanatiavvegaḷ (55), Damitāmati (57), Dēva . . . , . . . khantiyar (42), Dhaṇṇekuttarēviguravi (11), Nāgamatīgantiyar (19), Prabhāvatī (57), Mahānantāmatīgantiyār (44), Māviabbeḷ (51), Rājñimatīgantiyār (43), Śrī Jambunaygir (17), Sasimati śrīgantiyār (33).

6. *Names of Merchants* :—

Āneseṭi, Dēvereya, Naṣṭappa, Basantakumara, Sāntapa (8).

7. *Name of the blacksmith* : Vasantakunāra (8)

8. *Names of Landlords* :—

Edeyagāmuṇḍar (5 and 6), Candagamunḍa (8), Bhāvagāmuṇḍar (8), Māra (8), Moḷeyūramaniyagāmuṇḍar (5 and 6), Vīrasēnagāmuṇḍar (66), Vōkuḷi (8), Sorkkagāmuṇḍar (5 and 6.)

9. *Names of writers of inscriptions* :—

Pallavācāri, S'ri Rāmapuṇaya vallabha (8), (20).

About the names 'Dallaga (38)' and 'Nārāyaṇayyaṅgaḷ' (66) the details are not known, as the inscriptions are incomplete.

10. *Names of Places* :—

Agālī (12), Aṇḍugi (5 and 6), Amali (5 and 6), Alamvaḷḷi (5 and 6), Uḷḷikkal (10), Kaḷbappu (kaḷvappu), (33, 34), Kittūr (22), Kiḷga (64), Killu (3), Kiḷgāna (62), Koṭṭara (12), Koḍakaṇi (7), Koḷattur (32, 49), Cittūr (19), Cendugolī (4), Jeḷugūr (5 and 6), Tarekāḍu (31), Thiṭṭagaṇa (18), Navilur (43, 44, 48, 46), Nāvallī

(5 and 6), Nīrilli (5 and 6), Neḍubore (13) Banavāse (8) Madure (21), Malanūr (23), (66), Moleūr (5 and 6), Vāraṇāsi (5 and 6), Valliggāma (5 and 6), Veḍevalli (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 Namil-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 Mattēbha vikrīḍitavṛtta- 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 viṣamapāḍavṛtta in Kanarese.

The other stanzas are all in Skt. metres. They are.—

<i>Name of vṛtta.</i>	<i>No. of the inscription where it is found.</i>
1. utpalamāle (203) ²	.... 20, 52.
2. caṁpakamāle (206)	.... 40, 53.

1. Chandombudhi, 299 p. 98.

2. A descriptive account of these vṛttas is given in Nāgavarma's Karṇāṭaka Chandombudhi. The number in brackets against the names of the vṛttas refers to the verse wherein its lakṣanas or characteristics are given in the book referred to above.

<i>Name of vṛtta.</i>	<i>No. of the inscription where it is found.</i>
3. maṅgaḷam (185)	.... 57.
4. mattēbhavikrīḍita (202)	.... 33, 34, 44, 45, 50.
5. mallikānāle (194)	.... 29.
6. mahāśragdharā (210)	.... 14, 36, 37.
7. vamaśastha (150)	.... 57.
8. vasantatilaka (171)	.... 49.
9. śārdūlavikrīḍita (200)	.... 15, 21, 25, 60.

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

1. Short letters (laghu): 14, 33, 34, 37, 44, 45, 51, 53, 57.

1. Chandambudhi 43 to 50.

2. Long letters (guru) : (by nature or position.),
15, 20, 21, 25, 29, and Badāmi (1), 56, 60)
1 (2 and 3).
3. Bindu with a consonant : 50, 52.
4. Double consonants : 29.

Later writers on prosody call 1, 2, 3 and 4 simhaprasa, gajaprasa, vṛṣabhaprasa and hayaprasa respectively.

In 34 the consonants of a varga are treated as prasa letters.

The later writers call this 'vargōdita' prasa.¹

In 25 there is the alliteration of the first two letters of each line, which is called by later writers 'dviprasa.'²

The prasa 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 alamkārās are found :—

- A. upamālaṅkāra (simile)¹ 21, 34, 37.
- B. Rūpakālaṅkāra (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. ślōkas are found :—

8, 32, 58, and 62.

1. In 8. The first 26 lines ; lines 31-36.

Nāgasēna managham guṇādhikam

In 32, Nāganāyaka-jitāri maṇḍalam

raja-pūjyamamalam śriyāmpadam.

kāmadam hatamadam namāmyaham.

This is in praise of Nāgasēnaguruvaḍigaḷ who ended his life by Sanyāsanavidhi.

2. In 53. Mayūraggrāmasaṁghēśya,

saundaryyā Āryyanāmikā

Kaṭapragiri śailēca

sādhitasya samādhitaḥ.

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 Mayūrasaṁghēśya,

Āryyikā Damitāmatī

Kaṭvapragirimadhyasthā

sādhitā ca samādhitā

The death by sanyāśana of a lady is referred to here. The name cannot be made out as the word is only 'Damtāmatī

In 8, the history of the grantor is narrated in Skt. in the first 26 lines. In ll. 35 and 36

"Mahāsāndhi-vigrahika śrī Rāmapuṇyavallabhēna likhitamidam ś'asanam."

In the Taṭṭukōṭi inscription of about 700 A.D. (62) the following Skt. ślōka appears after the first Kan. stanza :

varan tējasvinō mṛtṭyur
na tu mānāvakhaṇḍanaṁ
mṛtṭyus tatksaṇikō duhkham,
mānabhaṅgam 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, 231); 6. kavilo < kapilo (SMD. 258); 7. khanti, ganti < gantrī (SMD. 261); 8. gōsiga < ghōṣika; 9. canda < chanda (SMD. 255); 10. canda < candra (SMD. 261); 11. Janna < yajña (SMD. 269); 12. Jeḍe < Jaṭe (SMD. 255, 271); 13. tapaccale < tapacchalā? (SMD. 255); 14. tāṇa < sthāna (SMD. 257, 278, KSS. 149); 15. dēgula < dēvakula (SMD. 295); 16. dhōṇe < drōṇi (SMD. 261, KSS. 154); 17. nisidige < niṣēdhikā (SMD. 254); 18. paḍi < prati (SMD. 261); 19. baṭa < bhaṭṭāraka, bhaṭāra < bhartā, bhartāra; 20. bhanta < bhakta (SMD. 295); 21. māṇākka < māṇavaka; 22. meṇasu < marica (SMD. 282); 23. mode < munja (SMD. 282, 285?); 24. riṣi < ṛṣi (SMD. 268, KSS. 159); 25. vīsa < vimś'a; 26. sakki < sāksi (SMD. 254, 262, 270); 27. sasimati < ś'aś'imati (SMD. 254); 28. sāsira < sahasra (SMD. 254); 29. singa, simgha < simha (SMD. 263); 30. siri < ś'ri (SMD. 254, KSS. 147); 31. seṭṭi < ś'rēṭṭhin (SMD. 254, KSS. 138).

These are treated as tadbhavas⁴ 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 Prakṛtaprakāś'a 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 Jaṭiṅga Rāmes'vara Hill in what is now the Mysore State; (2) at Pālkigunḍu and Gavimaṭha² 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 siṁgha, 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. parūta < parvata; 4. Banavāsi < Vanavāsi; bēgam < vēgam; 5. mattaru < mātrā; 6. mariyāde < mariyādā; 7. māsēna < mahāsēna (SMD. 291); 8. mōni < mauni (SMD. 282); 9. riṣi < ṛṣi, probably contamination between Skt. ṛṣi and Pkt. risi; 10. ś'iṣittiyar < ś'iṣya + ittiyar; 11. saṁgha.

1. MAR. 1928 pp. 10-14, and I Ant. 1912, p. 230.

2. Professor R. L. Turner. The Gavimaṭh and Palkigundu scriptures of Asoka (1932)

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“ā paritōṣād viduṣām na sādhu manye prayōga
Vijñā-nam.”

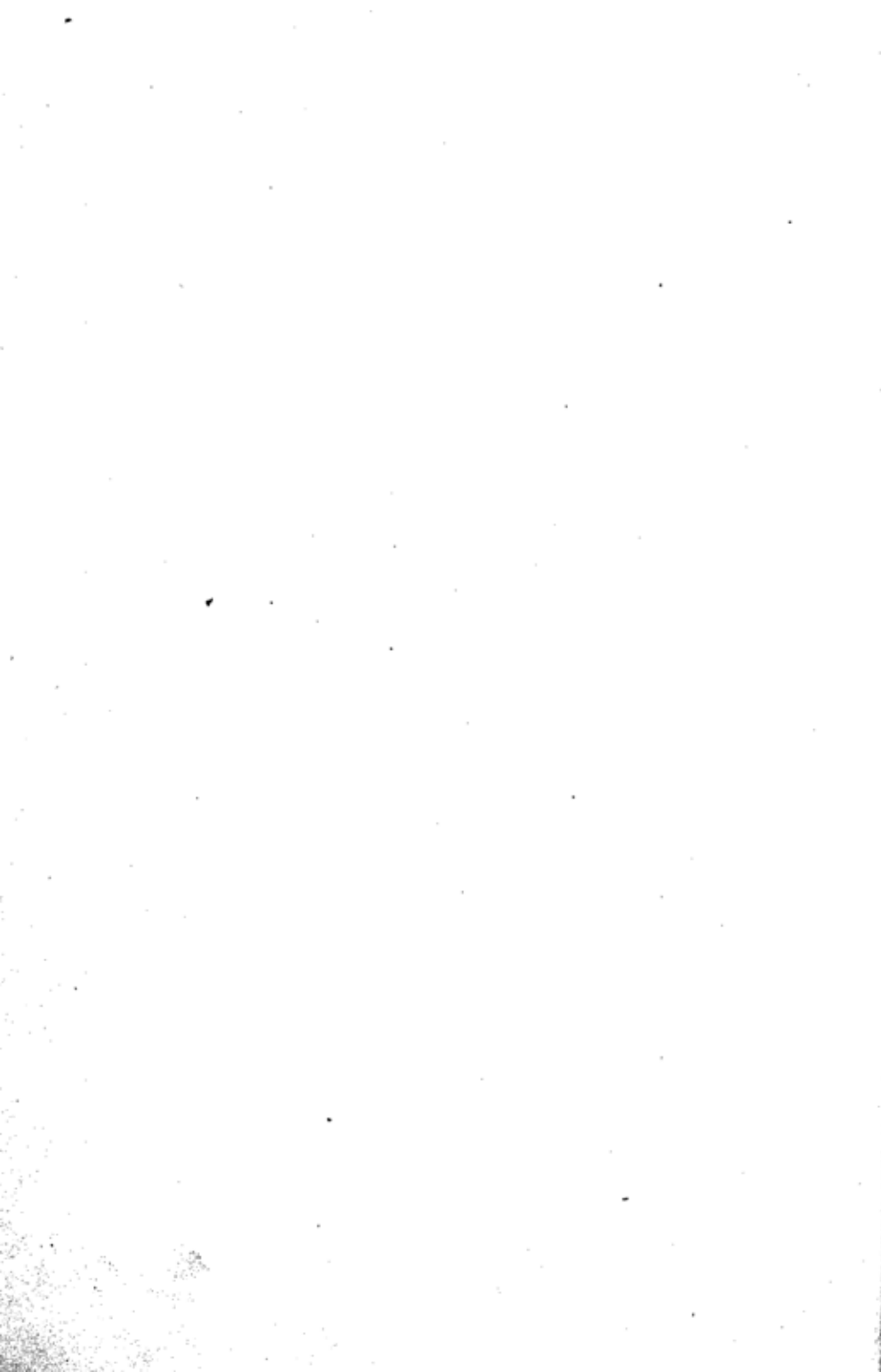
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(api tu)

“kleśaḥ phalēna hi punar navatām vidhatte”

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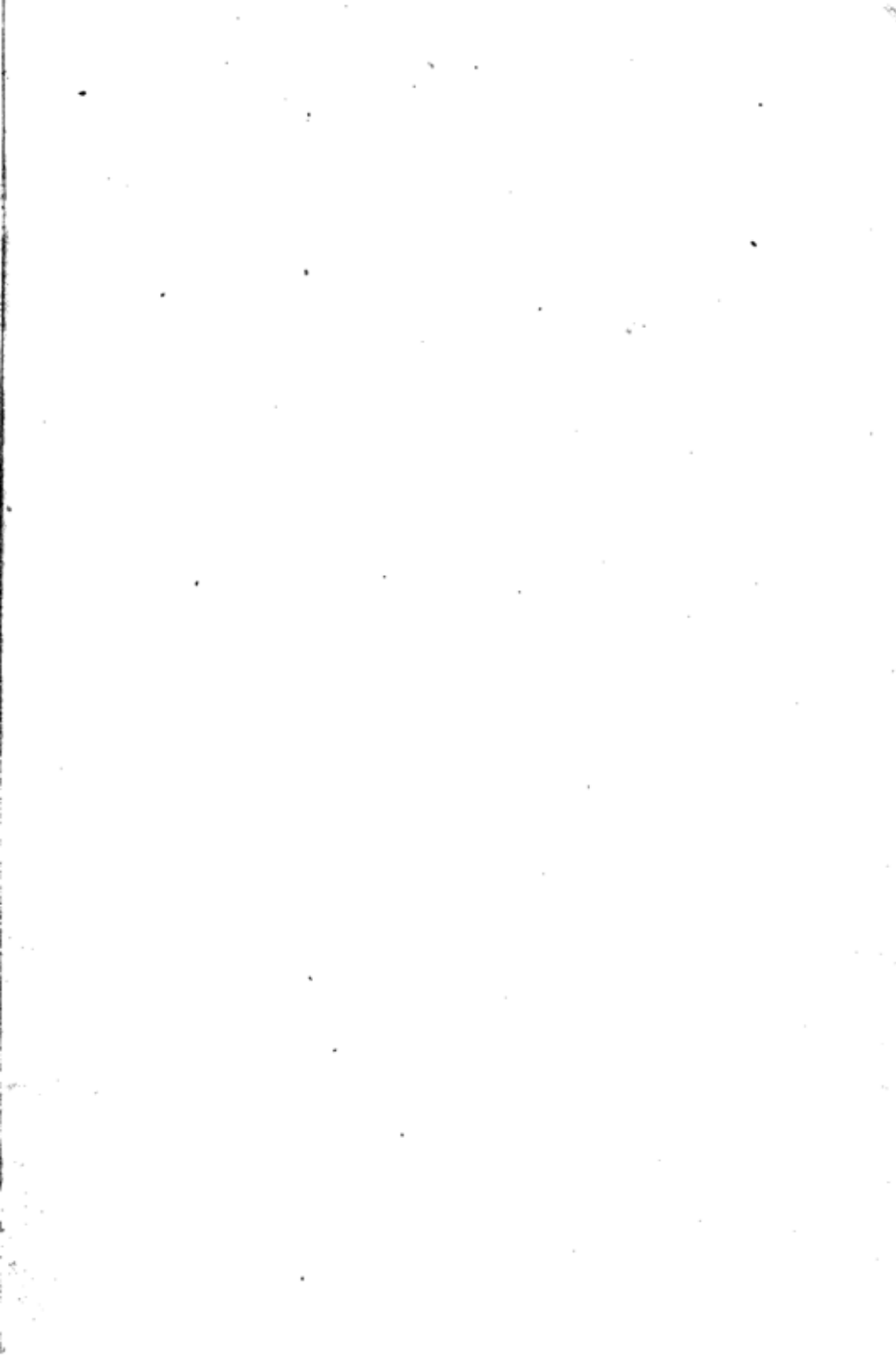
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