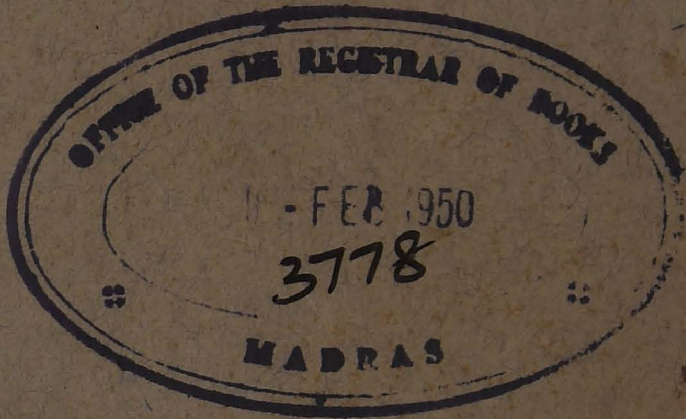


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DRAVIDIAN PHILOLOGY



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S. V. Raghava Iyengar

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PREFACE.

The wise men of the East say “*అదౌరచరితానాంతు వసుధైవ కుటుంబి*” and this truth finds its echo in the Statement of the Westerners; “God hath made of One blood all nations of men to dwell upon the face of the whole earth”. This ancient ideal finds its off-Spring in the Present day Political Theory of “One World”, as represented in the United Nations Organisation. The truth that “Humanity is one and indivisible” is best illustrated by a comparative Study of the Human Speech. As such the study of the growth and progress of the languages of the World help to the realisation of the unification of races and nations which may pave the path for World Peace & Prosperity. Philology contributes its own mite to attain this cherished ideal.

In the bracing atmosphere of the Sovereign Republic of Bharat, we are freed from the bondage of alien rule and foreign tongue. This is a red-letter-day in the annals of Indian History, since the Regional languages are given first preference in the curriculum of Studies. This gives a fresh impetus to the Study of Mother Tongues like Telugu, Tamil, Malayalam and Kanarese. As these belong to one family, Dravidian Philology is essential, for unity among the peoples living in those Provinces and for Students studying those languages in the College classes. But no handy book is available at present and big Volumes are beyond the reach of the Students.

I venture to Supply this long-felt need, at the suggestion of some of my friends and the Proprietor of the Modern

Publishers, Tenali. As a Student for M. A. Examination, I have experienced the difficulty, long ago. Then, with great pains, I secured a copy of Dr. Caldwell, at a fanciful price and prepared notes for my Examination. Since then that book was out of print and further researches were made by Prof. Rama Krishnaiah and they were published as a book in the Madras University Series. My notes were availed of, by many for the purpose of Examination, with profit, during this decade and a half. Since the advent of Independence to India, I see a revival in the Study of Vernaculars, by Students in the colleges.

The above circumstances are responsible to bring out this book in print. In doing so, I have, to a large extent, exploited my notes prepared in 1934, as they helped me and my friends to secure a pass in the Examination. To bring the material up-to-date and useful to the college students, I made additions from Dr. Caldwell and Prof. Rama Krishnaiah, the former Reader of Madras University. I acknowledge my indebtedness to those Scholars and some others, whom I have quoted liberally in the pages of this book. As the medium of instruction in the Colleges is decided to be in English, at least for 15 years, by the University Commission, I am obliged to bring this in English. From my Student days till now the Dravidian Philology Paper is set in English and has to be answered in English. This is another reason. Further, History can not be wiped out in an instant. The English as the ruler may Quit India; but we must be ready to reap the riches of the English Tongue. In the precious words of Wordsworth; - "Controls them and subdues, transmutes, bereaves Of their bad influence, and their good receives". Thus we must be alive to the beauties of the

English Language & Literature. All these strengthened my purpose and the outcome is the present Volume.

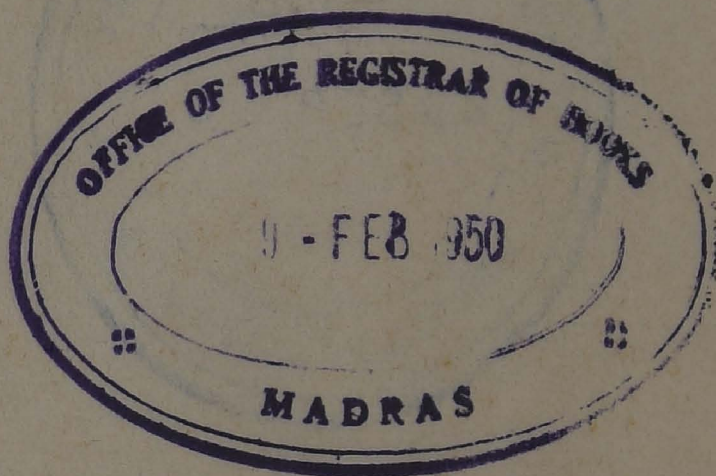
In conclusion, I feel myself highly gratified if this Symposium of mine serves the needs of the Student population and the lovers of the South-Indian languages. In this work, I have done nothing more than what Montaigne said; "I have gathered a posie of other men's flowers and nothing but the thread that binds them is mine own". Rather in the words of Sarngadhara.

తే సజ్జనాః సుకవిశాఖి కవిత్వ పుష్ప
 జ్యోదాయ గుంఫితవతః సగుణైః మమై తత్
 సంధారయంతు కుసుమజ్జ్వలహరరూపం
 కంఠే సుభాషిత మపాస్త్ర సమస్తదోషమ్ ॥.

Vijayavada,
 24-12-1949.

S. V. Raghava Iyengar.

DRAVIDIAN PHILOLOGY



By

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Dravidian Philology

ORIGIN OF LANGUAGE AND DIFFERENT THEORIES.

Man is a Social being. He cannot live alone and in isolation. He wants to convey his thoughts to others. This can be done in three ways. Firstly, by gestures and grimaces; secondly, by pictorial or written signs and lastly by articulate sounds. Mutes and ignorant people of a language express their feelings by means of gestures, grimaces and actions. The second method of signs and pictures, though helpful, is difficult and complicated. It takes much time and is inferior to the third way. The last is the legitimate and most important conveyance of our emotions and feelings to our fellow men. The movements of our face and hands form symbols of thought in gesture speech. These take shape of articulate sounds in spoken language and render them intelligible to others. So language means the sum total of such signs of our thoughts, feelings and emotions. Our speech has a physical and psychical aspect. The former refers to movement of speech organs, and the latter to the thought material which gives a language its special character.

Words are clothing of our thoughts. Speech is composed of acoustic sensation or the movement of speech organs, coupled with motory impressions produced in brain. The speech of an individual is both traditional and peculiar; it has both conservative and progressive elements in it. Language serves as a means of communication and every one

avoids and resents change or innovation in it. Thus it is peculiar to the individual. As a child acquires language from his parents and associates he becomes a creature of the language. Language is, thus, an acquisition. Therefore it is both traditional and social but not inherited as a race characteristic. It serves as a social institution and gains firmhold on all the members of a group. The other theory that language is independent and individual is not tenable like the theory of race characteristic. We acquire language from previous generation through communication. The theories of its being God's gift or deliberate convention seem ingenious and indefensible, since language is an achievement and acquisition.

The theory of Evolution is the only guide and main help. Here we make a brief reference to the remarks of Lefevre, the Paris anthropologist, quoted at length by Prof. P. D. Gune. While tracing genealogical tree of mankind a fortunate discovery was made in anthropology. Embryology reveals an abridgment, a summary transformation discovered or assumed from age to age. Language also has in some sort its embryology. Cry is an independent utterance; it expresses ideas and sentiments and is the crudest form of Speech. Repetition, continuance, raising and lowering of tone are earliest efforts. Modulations and variations of specific cry are comparable to our derivatives and compound words. Language reflects shades of pain and pleasure, dread or desire, hunger or thirst and so on. This theory of Embryology is instinctive.

The next stage in prehistoric period of language-growth is imitation of natural objects both animate and inanimate. Whitney and others call this imitation, as the theory of Onomatopoeia. This formed important factor in the earliest stages of human Speech. Concerning the sole aim of

language, Whitney says, "The impulse to communicate is the governing principle of speech - development". When reproduction of natural cries is accepted to be the earliest speech form, this is combined with imitation of Onomatopoeitic utterances. Reproduction is, in a certain way, onomatopoeitic, as it imitates cries of the human animal. In this process of imitation mutual intelligence is aimed at and audible utterance will be the means employed; audible sounds will be the matter more readily represented and conveyed. For instance, conception of a dog can be signified by the figure or picture, by gesture like biting or wagging of its tail or by its voice "Bow - wow".

From cry and onomatopoeia, with various combinations, by means of association and metaphor, the primitive man gets enough vocabulary, to answer to his daily needs. The hunter develops into a herdsman; then the stock of words would become insufficient to express new ideas and objects. The original stock of words do not suffice. Then the vocabulary is improved by manipulations of various kinds, based upon several sorts of association and metaphor. This is called convention based upon mutual understanding. In the light of this, the theory that Language, like plants and animals, is an organic growth, can be easily refuted. Language is the result of psycho-physical process of man and it is more or less a social institution. Language being an achievement, its success relies upon the capacity of an individual and upon the environs and circumstances. "The inner speech organism or groups of speech ideas are always changing in every individual" says Paul. These individual differences, mingled with unifying factor of mutual understanding, leads to the rise of dialects.

DIALECTS AND THEIR RISE.

A dialect is the speech of a group of men. In other words, Dialect is formed by the speech of all those persons, in whose utterances, 'variations are not sensibly perceived or attended to'. Besides individual differences there are other differences; these arise from religious, social, political economic or geographical conditions. Their education and general culture tend to variations. These do not differ in kind but only in degree. Whitney says, "the possibility of communication makes the unity of a language". Mutual understanding is both a restrictive and communicative force. Several agencies like education, Newspaper, Radio, trade, travel, railways etc., make for unity in speech. Common history, national feeling, poetry and literature are conservative causes: Quarrels, migration, a river, a dale or a mountain, every thing that hinders communication perpetuates differences and isolates a dialect. Yet there are several things that bind dialects together common vocabulary, system of inflection and conjugation, related phonology, point to original unity and common source. Meillet expressed this view as follows, "One and same language shows, in every section of the community in which it is spoken, certain peculiarities in pronunciation, grammar and vocabulary. These peculiarities are handed down from generation to generation and every generation seeks to increase them. The totality of such changes in the same tongue we call dialects, which, without being identical, have certain common peculiarities and a general resemblance which is so recognised by the speakers". Further, no language is ever in a static condition and it always changes and grows. This can be confirmed by a comparison of Sanskrit with North Indian

languages and within Sanskrit again, the vedic, Epic, classical sanskrit and other prakrit differences.

NAME AND OBJECT OF THE SCIENCE

Philology is the Science of language, it means the study of a language from literary point of view. Prof. P. D. Gune says, "Science of language is a comprehensive and exact name for our science and some scholars prefer it to the more usual name, Comparative Philology." Many languages like Sanskrit, Greek, Latin, Celtic, Teutonic, Slavonic and others show a similarity in grammar and vocabulary. In the same manner, Hebrew, Arabic, Assyrian, Syriac form a group by themselves; they have resemblances to one another, but not to anyone of the former group. Similarly our South languages-Telugu, Tamil, Malayalam and Kanarese, form a group by themselves. These resemblances divide the Indian languages into groups or families, Viz. Indo-European or Indo Germanic, the Semetic, the Bantu and the Dravidian. Other groups are the Mongolian, Finnish and South American group. Prof. P. D. Gune says:- "The aim and object of Philology is to find out and explain similarities, these languages show with one another. This science deals with human speech and so it is as wide as humanity itself. Philology has to do with facts of languages in the past, as well as at present; it deals with various phenomena of speech, sounds, syllables, words and sentences; its problem is dynamic, as it treats about origin of language, cause of its growth and change. In the words of Whitney, "Philology strives to comprehend language, both in its unity, as a means of human expression and as distinguished from brute communication, and in its internal variety, of material and structure. It seeks to discover the cause of the resemblances and differences of

languages and to effect a classification of them, by tracing out the lines of resemblance and drawing the limits of difference."

The object of this work is to examine and compare grammatical principles and forms of the Dravidian languages and to contribute to more thorough knowledge of their primitive structure and distinctive character. Its aim is to throw light upon the Structure and formation of Telugu or Andhra Bhasha. The term 'Dravidian' constitutes the Vernacular Speech of great majority of inhabitants of South India, from earliest period it is peopled by different branches of one and the same race: they speak different dialects of one and the same language. Dr. Caldwell says, "Sanskrit, though it is improbable that it ever was the Vernacular language of any district or country, either in North or South, yet it is read and understood by Brahmans in Southern districts. Though it is now an accomplishment or professional acquirement, Sanskrit was properly, literary dialect of their ancient tongue."

Prof. K. Ramakrishnaiah mentions, "Human mind takes inspiration from past and proceeds into future; it expands and builds upon the antiquities. Past will be farther to future. The object of Science is to find unity in diversity. It connects past with present; traces the past and evolves the present and links it with future. The same process of evolution applies to language also. It collects, compares and scrutinises old facts and finds out their origin and development." Jespersen, in his Language, its nature and development says:- "Distinctive feature of Science of Language is its historical character. A language or a word is taken as a result of previous development: it is a starting point for subsequent development." Why do we speak as we do now?

This question is to be answered. To do this, all the facts found in a spoken language must be studied; the common original sources must be traced out; the growth of the languages, through different periods should be taken note of. Thus the main question will be; "Why do people speak a Variety of languages in South India?" This question leads to investigation of the origin and development of Dravidian Group of Languages.

USE OF COMMON TERM DRAVIDIAN.

The indigenous Dravidian languages held their ground for over two thousand years against Sanskrit, the language of a numerous, powerful and Venerated sacerdotal race. They resisted encroachments of every tongue. Caldwell calls these languages by common term "Dravidian." He says that they have essential and distinctive grammatical characteristics in common; large number of primary roots spring from common origin; and form a distinct family of tongues. European writers once styled this family "Tamulian;" or "Talmulic," perhaps due to Tamil being the oldest and most highly cultivated. But Caldwell reserves the terms, "Tamil and Tamilian" to denote Tamil language itself and prefers to designate this family with the common term "Dravidian."

Kumarila Bhatta of 7th cen. A. D., called this family of languages, "Andhra Dravida-bhasha." Caldwell says, though vague, it is not badly chosen, because Telugu and Tamil were earliest dialects spoken by majority of people in South India. 'Dravidian' the adjective form from 'Drāvida', though used by Caldwell in a restricted sense, is on the whole, the best term, as it is used by Sanskrit Philologists, as a generic appellation for South Indian peoples and their languages.

Caldwell thought it proper and adopted it. He quotes several Sanskrit authorities to support his designation. Manu X. 43 to 50 “*శనకైస్తుక్రియాల్పాదిమా.....ద్రవిదాః కాంభోజాయ వనాశకాః.....వర్తయంతః స్వకర్మభిః*” “The following tribes...Dravidas etc” This name denotes all the south Indian tribes. Aitareya Brahmana and Maha Bharata mentioned the name, ‘Andhras’ ‘Drāvidi’ or language of ‘Dravidas’ was included in Prakrit dialects and called as a ‘Vibhāsna’ by Sanskrit Philologists. It is included in ‘Paisachi’ Prakrit, a name used for many provincial dialects. Paisachi was held in contempt by Sanskrit scholars. The famous scholar, Babu Rajendralal Mitra speaks of ‘Drāvidi’ as one of recognised Prakrits and the parent of some of the present Vernaculars of India. So the word ‘Drāvida’ from which the term ‘Dravidian’ is formed is better suited as a generic term; it has the benefit of being more remote from ordinary usage; it has the advantage of being used by ancient Indian Scholars in a generic sense. Lastly, the adoption of ‘Dravidian’ leaves free the word ‘Tamilian’ to signify ‘Tamil’.

DRAVIDIAN FAMILY AND ITS MEMBERS.

The Dravidian Family of Languages is mainly divided into two groups; the cultivated and the uncultivated members; Tamil, Telugu, Malayalam, Kanarese, Tulu and Kudagu or Coorg belong to the cultivated group; Tuda, Kōṭa, Gōṇḍ, Khond or Ku, Oraon and Rājamahāl belong to the uncultivated group.

Tamil: Tamil is the earliest cultivated language. It has largest portion and richest variety of old forms and so is given the first place. It has two dialects, the classical and colloquial or ancient and modern, respectively called ‘Sen-Damir’ and ‘Kodun-Damir’. Their difference is so great that

they might be regarded as different languages. People living in South India, in the country below Ghauts, from Pulicat to Cape Comorin, speak Tamil. Madras is the chief city in Tamil country. Its original name is Chennappa-pattanam or Chenna-pattanam derived from Chennappa Nayakkar. The European corrupted name is Madras. The correct spelling of Tamil is Tamir, but it is often pronounced Tamil, due to change of 'r' into 'l'. This name has Dravidian origin. The Sanskrit corresponding name is 'Dravida': it denotes both the country and language. So Tamil and Dravida are same in origin. It is easier to derive Tamir from Dravida than Dravida from Tamir. But the names, Pandyas, Cholas, Keralas, Andhras, and Kalingas are Sanskrit in origin but not Dravidian. It is difficult to explain the origin and derivation of words like Andhra and Dravida, since their original shape and root-meaning have disappeared. Sanskrit fails to furnish us with a clue to their original meaning. Though the word Andhra was mentioned in one of the Brahmanas, it is incapable of explanation. Those proper names might have at first belonged to some old North Indian Vernacular or some pre Aryan Speech. So it is vain to find out the derivation of words like 'Dravidian.'

The compound "Dr" is quite strange and un-Dravidian. The "Dr" might be 'Tira' in Tamil. The supposition 'Tiravida, or 'Tiramida' changed into 'Dravida' by Aryans cannot be true explanation. The two names "Andri Indi" and "Damirice" of Roman maps may be identified with Kumarila Bhatta's Telugu and Tamil countries, and their languages, Telugu or Andhra and Tamir or Dravida. But native Tamil scholars trace every word to Sanskrit origin; they failed to find in 'Tamir' or 'Tamira,' a 'tadbhava' from 'Dravida' or 'Dramida.' Dr. Caldwell says that like the Telugus,

the Tamilians invented the meaning of "Sweetness or Fragrance" to the word Tamir. He agrees with their estimate that Tamil has euphony but rejects the derivation of the word, as it has nothing to support or commend it.

The Telugus, Kanarese and Mussalmans in Deccan called Tamil as 'Aravam.' Its origin is uncertain. Dr. Gundert says that Tamil excelled other literatures in ethics; this circumstance gave the name and the word 'Aravas' signifies moralists. 'Aravan' in Tamil means 'Virtuous one' is a name of Buddha. This word 'Aram' of Tamil is 'Aravu' in Kanarese. Another theory is :- 'Arivu' means 'knowledge', and Tamil people were distinguished among the people of South for their intelligence. Another derivation is from 'Aruva,' an unknown district in Tamil country; it is one of the twelve districts in which, according to Tamil Grammarians, bad Tamil was spoken. Formidable objection to these derivations is that the word 'Aravam' was absolutely unknown in Tamil itself, as a name either of people or their language. The name 'Aravam' is used only by Dekhanis, Telugus and Kanarese. Its derivation must be sought out of Tamil country. In the opinion of the best Telugu Pandits, 'Arava' is a Sanskrit word; it is not Dravidian and can be split up into "A-rava" means 'destitute of sound.' This name might be given to Tamil, on account of its being destitute of aspirates. It is the only language without aspirates, and called 'Arava' or 'unsonorous.' Aravam-u used in Telugu as name of language and the people were called 'Arava-lu.' Telugu word 'Aravam-u' = Tamil language, should not be confounded with Tamil word 'Aravam' = Sound. It is a wonder that the latter means 'sound,' while the former means 'without sound.' The initial 'a' of Tamil word is not Sanskrit 'a,' privative; it is one of the devices employed in

Tamil to make it possible for Tamil organs to pronounce initial 'r' as in 'arasan' for sanskrit 'Raja.' The Sanskrit word 'rava' means a loud sound, a noise and the Tamil word 'aravam' means a very slight noise.

TELUGU: Telugu ranks next to Tamil, in antiquity of culture and glossarial copiousness but in point of euphonic sweetness, Telugu tops the list and takes the first place. Europeans called the language 'gentoo', from Portuguese word 'gentiles'=heathens; this word first denoted all Hindus or natives, then 'Telugus,' alone and later on disappeared. Telugu is spoken in the eastern coast of Peninsula, from Pulicat to Chicacole; inland eastern boundary of Maharatta country and Mysore, including Ceded Districts and Kurnool; and in some parts of Nizam country or Hyderabad Province and a portion of Nagpur and Gondwana. The Telugu people were most numerous branch of Dravidian race. The country was called Telingana by Mussalmans. Nayudus (Tamil, Nayakkas = Sanskrit, Nayakas), Reddis and other Telugu tribes settled in Tamil country; they were descendants of Soldiers of fortune, by whom Pandya and Chola Kingdoms were subverted. Telugus, at one time, were the most migratory of the Dravidian races. Klings in Eastern Archipelago were Tamils but they occupied the place once held by the Telugus and inherited the name by which Telugu predecessors were known, 'Kling' for 'Kalinga.' In the early centuries of the Christian Era, Telugus formed settlements, built temples and ruled Sumatra and Java. During the 16th and 17th centuries, the Telugus over-ran Tamil country. Though Cholas established their dynasty in 11th or 12th century, there was no corresponding settlement of Tamils in Telugu country.

Telugu is called Andhra by Sanskrit Scholars; it is the language of Andhras, one of the two nations into which the Telugu people were divided; the other nation was the Kalingas. Andhras were better known than Kalingas to the early Aryans. In Aitareya Brahmana, Andhras were represented as an uncivilised race. In Puranic Age, Andhra kings reigned northern India; Andhrāe are spoken of by Pliny, as a powerful people; Andre Indi found a place in "Peutinger Tables." The first foreign reference to that language is in the memoirs of the Chinese Pilgrim, Hwen Thsang in 7th century A.D. He says that Language of the Andhras differed from that of Central India, while forms of written characters were mostly the same. This shows that Telugu culture made considerable progress, in the Andhra branch of nation. On this account, the Sanskrit Writers might have given the name 'Andhras' to both the nations, Andhras and Kalingas. It occupies first place in compound, 'Andhra - Dravida - Bhasha', after Hwen Thsang and he might have supposed this to be the language spoken by the Dravidians.

So Telugu is the name of language of Telugu people; other forms are, Telu_ugu, Teli_uga, Taili_uga, Tenugu and Tenu_ugu; the name was still corrupted by Muhammedans and foreigners. Telugu Pandits represent the forms 'Tenugu or Tenu_ugu' as original, meaning "sweetness." This derivation seems to be an after-thought, suggested by resemblance to 'Tēne' = honey; Resemblance between two words and exceedingly melli-fluous character of the language may be the reason for this derivation. This is better suited to Tenugu than to Tamir (Tenugu; Tamir.) The derivation of Telugu Pandits for Telugu or Telu_ugu is from "Trilinga" = the land of Three Lingas; i, e, of the country to which three celebrated lingas or temples of Lord Siva, constituted the boundaries.

This derivation is accepted by Campbell but rejected by Brown who says it to be an invention of poets and regards it as devoid of any root. But it deserves better fate, in the view of Caldwell, as the derivation has the merit of ingenious invention. Though the name 'Trilinga' may not be found in Puranas, the name is noted in other sources. The Tibetan author, Taranadha derived his information about India from Buddhistical books; he repeatedly designates Telugu country as 'Trilinga' and describes Kalinga, as a part of Trilinga and Kalingapura, as its capital. Ptolemy, who was anterior to the date of the puranas mentioned the word 'Trilinga.' Names of places of Ptolemy are more reliable than positions. "Triglypton, (Triglyphon), Trilingon" may be Greek translation of 'Trilinga.' Hence, antiquity of 'Trilinga' as name of state or its capital, is established beyond doubt. The word 'linga' forms second part of several Indian nations spoken By Pliny, ex Bolingāe, Moccolingāe.

Another name of Pliny, Modogalingam shows some difficulty. In the introduction to his Telugu grammar, Campbell says 'Modoga' is ancient name for 'three' in Telugu; he argues Modogalingam is identical with Trilingam. This identification firmly establishes the antiquity of Trilingam and confirms the opinion of the Pandits, about the original name of the language. Trilinga, gradually became 'Telinga, Telungu, Telugu, Tenugu,' The word for 'three' in Telugu is not 'Modoga' but 'mūdu' or 'mūdugu'. Brown prefers to accept Pliny's name, 'modo galingam' and thinks 'galingam' equal to 'calingam'; change of 'C' (K) into 'g' is in accordance with Telugu law of sound, provided 'modo' and 'calingam' are Telugu words. If Telugu, it would naturally represent 'mūdu' three, then 'Modo galingam' means three kalingas but not 'threelingas;' the expression 'threekalingas' is in actual

use. Cunningham, in his Geography of India speaks of an inscription in which a line of kings had the title of 'lords of Tri-kalingas'. Dr. Kern's translation of Varahamihira's Brihat samhita mentions that the name 'Tri-kalinga' is found in puranas. Same name is recently found on a copper-plate. Maha Bharata mentions 'kalingas' three times. The fact, Modogalingam being an island in Ganges is not an obstacle to its identification with 'Tri-kalinga' or Telingana. The term island is used vaguely and Taranath calls Tamil country an island. Sanskrit writers supposed Kalinga to be a Gangetic country. The river Godavari was often called by natives Ganges and was supposed identical with Ganges in holiness. Further, Cunningham thinks, Telinga was derived not from Trilinga but from, Tri-kalinga. This needs historical confirmation. Kalinga and Linga may be connected. Telugu language is known in Tamil country by the name 'Vadagu' and Telugu man of Nayaka caste was called 'Vadugan.' The root 'Vada' means north and Telugu country lies north of Tamil country. This word explains the name 'Badages' by which some marauding hordes were called by early Portuguese, in the letters of St. Francis Xavier.

MALAYALAM- On account of close relationship, Malayalam claims a place next to Tamil. Malayalam is spoken along Malabar coast, on the western side of the Ghauts and in native states of Travancore and Cochin. Along Malabar coast Tamil inter twines itself with Malayalam and in some places the latter is superseded by Tamil. Malayalam is also called 'Malayār na' or 'Malayāy ma; both are same. The first part of the word 'Malaya' says Caldwell, is not Sanskrit. 'Malaya', but Dravidian 'Mala' = mountain, the second part 'ālam' or 'ārma' is abstract neuter noun; 'y' is inserted to prevent hiatus; 'alam' is Verbal derivative from root 'āl' = 'to possess

to use, to rule; 'āṛma' is originally 'āma' euphonised from 'āmei'. More often 'r' changes to 'l' this 'r' is further softened in Malayalam to 'y'. In colloquial Tamil this softening is carried so far that 'l' drops and no trace is left behind. This supplies clear proof of the descent of 'āyama' through 'āma' from 'āma'. Caldwell says, 'the best rendering of the term 'Malayālam or Malayāṛma' is the mountain region'. Sanskrit writers made no distinction between Malayalam and Tamil, and called both 'Drāvida.' Malayalam country has a name of its own in Sanskrit. The general name of this region is Kerala which appears in one of Asoka's Edicts of 3rd cen. B.C wherein the king of that country is called 'Kēralamputra'. Kēralam is found in all Dravidian dialects. In Tamil this word becomes 'Sēralam' or 'Sēram; it is 'Keralam' in Telugu and Kanarese. As in Tamil, 'Keralam' Chēralam' Chēram and Keram,' are found, 'Keralam' is contraction of 'Keralan.' This word is of great antiquity, for we find it in Pliny's name of the king of the country 'Celobotras' a form of word seen to be as accurate as Ptolemy's 'Kerobothras'. The names Kerala and Chera were originally same and are taken as synonyms in Tamil and Malayalam. Kera was the earliest word and Kerala, a Sanskrit derivative. The meaning of 'Keram', is not certain; in Malayalam it means 'a cocoa nut palm;' this might be origin for country's name, but it is a secondary meaning. Malayalam is an ancient off-shoot of Tamil; it might be regarded rather as a dialect of Tamil than as a distinct member of Dravidian family. The oldest Malayalam poetry, Dr. Gundert says, imitated Tamil rather than Sanskrit; it adopted Tamil characters. But the modern Malayalam character is derived in the main from Grantha, character in which Sanskrit is written in Tamil. Later on, Brahmanisation of Malayalam language and literature became complete. So proportion of Sanskrit words

grew greatest in Malayalam and least in Tamil. On this account, difference between Tamil and Malayalam increased and in course of time they were considered Sister-languages but not dialects. Caldwell says that he originally considered Malayalam not a sister of Tamil, but a daughter, but concludes that it is a much-altered off-shoot of Tamil.

KANARESE : Kanarese is properly called Kannada or Karnataka. It is spoken in plateau of Mysore, in Southern Maharashtra country and in some western districts of Nizam's territory, as far north as Bedar. It is Spoken in the district of Canara, properly Kannadiyan, on Malabar coast. The country was subjected to the rule of Kanarese Kings and got the present name Kanarese. Like Tamil, it has two dialects, Classical and Colloquial, or ancient and modern. The ancient form is termed Hala. Kannada, and the modern, Hosa Kannada. The former differs from the latter, not as classical Telugu and Malayalam differ from colloquial dialect by containing larger infusion of Sanskrit derivatives, but by use of different inflexional terminations. The language of ancient inscriptions is in Hala Kannada. Ancient Kanarese character is Sanskrit, not Kanarese and Ancient Kanarese dialect is not to be confounded with character. Karnata or Karnataka is a generic term and includes both Telugu and Kanarese peoples and languages but usually denotes the latter. Native Pandits regard the words 'Karnata, Karnataka' to be Sanskrit. But Caldwell agrees with Gundert, in deriving them from Dravidian words 'Kar' = black and 'Nadu' = Country, meaning 'Black country,' which is a term suitable to designate 'Black cotton soil' of plateau of South Deccan. In Telugu we have the word 'Nadu' and 'Nati' adjective form. The term 'Karnata' is of great antiquity, as it is found in Varahamihira of 5th cen. A.D. Taranath also

mentions it. 'Karnata' or 'Karnataka,' though at first was a generic term, in course of time became appellation of Kanarese people and language alone, to the entire exclusion of Telugu. Foreigners gave a new and erroneous application to 'Karnataka.' Muhammadans called the country above Ghauts, including Mysore and part of Telingana, as Karnataka country. Then a misapplication of terms crept in; Karnataka Carnatic designated country below as well as beyond the Ghauts. The English carried the misapplication a step further and restricted the name to country below Ghauts, which never had any right to that name. Hence, Mysore state, properly Carnatic, is no longer called by that name by the English. Now geographically termed 'Carnatic' is exclusively the country below Ghauts, on Coramandel coast, including Tamily Country and Nellore. The word 'Karnataka' was further corrupted by Kanarese people into 'Kannada or Kannara' and language was called 'Canarese' by the English.

NATURE OF DRAVIDIAN IDIOMS : The twelve speeches, are varieties of one and the same Dravidian language; They are not provincial peculiarities; no two are nearly related to each other; the most nearly related are Tamil and Malayalam. Yet only simplest and most direct sentences are intelligible to those who speak the other; but involved sentences in either language, abounding in verbal and nominal inflexions or containing conditions and reasons will be unintelligible to those who speak the other language. Tamil, Telugu, Malayalam and Kanarese, each has a distinct and independent literary culture. Tamil, Malayalam, and Telugu each has a system of written characters peculiar to itself. Modern Kanarese character has borrowed from Telugu and

differs but slightly from it; Kanarese language differs even more widely from Telugu than it does from Tamil. Ancient Kanarese character is exceedingly unlike that of Telugu. Of the Six languages, Tamil, Telugu, Kanarese, Malayalam Tulu and Kudagu, the farthest removed from each other are Tamil and Telugu. A great majority of roots in both Tamil and Telugu are identical; but they are often disguised in composition by peculiarities of inflexion and dialectic changes; not one sentence in one language is intelligible to one knowing other language. Though sprung from common origin, Dravidian idioms are so various that they are considered not as mere provincial dialects of same speech, but as distinct, though affiliated languages. They are distinct one from other, as Spanish from Italian. The uncultivated idioms- Tuda, Kota, Gond, Khond and Oraon differ still more widely, both from one another and from cultivated languages. This supposition is in accordance, with facts. Many and great are differences and peculiarities, observable amongst these rude dialects. Though they differ they belong to same stock as more cultivated languages. Hence they have equal right to be termed Dravidian.

Sanskrit and Dravidian Languages; their relation.

Sanskrit scholars believed that Dravidian languages, like North Indian dialects, were derived from Sanskrit. Some Europeans hastily accepted the view of the Native Pandits; because each Dravidian language contained a certain portion of Sanskrit words, some quite unchanged and some altered beyond recognition. Each language contained also many non-sanskrit words and forms. They did not observe that these constituted bulk of language or that the living spirit of language resided in these non-sanskrit words. They ascribed the non-sanskrit portion to admixture of

foreign element of unknown origin. This representation fell far short of real state of the case, Carey, Colebrooke and Wilkins in past generation thought Dravidian languages were derived from Sanskrit; but this supposition is now known to be destitute of foundation. The orientalists, though learned in Sanskrit and idioms of North Indian dialects, were unacquainted or slightly acquainted with Dravidian languages. No person, who is acquainted with principles of comparative philology, and who studied grammars and vocabularies of Dravidian languages, and compared them with Sanskrit, can suppose grammatical structure and inflexional forms of those languages and greater number of their more important roots, are capable of being derived from Sanskrit, by any process of development or corruption.

The hypothesis of existence of remote original affinity between Dravidian languages and Sanskrit- or rather between those languages and Indo- European family of tongues, inclusive of Sanskrit, to give Dravidian languages a place, Indo- European group, is different from notion of direct derivation of those languages from Sanskrit. Hypothesis of remote original affinity is favoured by some interesting analogies both in grammar and Vocabulary. Caldwell thinks that those analogies could be proved against this hypothesis. He says that instead of Dravidian languages borrowing from Sanskrit or both deriving from a common source, Sanskrit has not disdained to borrow them from its Dravidian neighbours, so he asserts that the older supposition of direct derivation of Dravidian languages from Sanskrit is certainly mistaken, due to following reasons:-

(1) It overlooked that non-sanskrit portion of Dravidian languages was in great excess of Sanskrit.

(2) Overlooked material circumstance-pronouns, Numerals of Dravidian languages, Verbal and nominal inflexions, Syntactic arrangement of words- in short, every thing which constitutes living spirit of language-these were originally and radically different from Sanskrit.

(3) Orientalists, who held opinion of derivation of Dravidian languages from Sanskrit, relied on the circumstance that all dictionaries of Dravidian languages contained large number of Sanskrit words scarcely altered and larger number which, though much altered, were evidently Sanskrit derivatives. They were unaware that such words were never regarded by Native scholars as of Dravidian origin but were acknowledged to be derived from Sanskrit. They were also not aware that true Dravidian words were placed by Native grammarians, in a different class from derivatives of Sanskrit and honoured with epithets, 'National words & Pure words'; No difficulty is felt in distinguishing Sanskrit derivatives from ancient Dravidian roots, but there are a few cases of doubtful words, eg., nir=water; min=fish: these are claimed as component parts of both languages, but Caldwell thinks them to be of Dravidian origin.

(4) Orientalists, who accepted Sanskrit derivation, had no knowledge of the existence of uncultivated languages of Dravidian family, where Sanskrit words are not at all employed: they were not aware that Dravidian language could dispense with those derivatives altogether. These derivatives are luxuries or articles of finery but not necessities. It is true that it would be difficult for Telugu to dispense with Sanskrit; more so with Kanarese and most so with Malayalam. These borrowed very largely and hence habituated to look up to Sanskrit for help and is impossible for them now to

assert independence. As for Tamil it can dispense with Sanskrit altogether and can, not only stand alone but flourish without its aid. Ancient or classical Tamil Dialect, 'shen-Tamil (Sen-Damir) or correct Tamil contains exceedingly little Sanskrit; it differs from colloquial dialect or language of prose. With great care it rejected the use of Sanskrit derivatives and characters and restricted to pure ancient Dravidian Sounds, forms and roots. Tamil poetical compositions were regarded of good taste and called classical not in proportion of Sanskrit but to its freedom from Sanskrit. Speech of lowest classes in retired country districts accords greatly with classical dialect in dispensing with Sanskrit derivatives. In every country it is in poetry and in speech of peasantry, the ancient condition of language can be best studied. In other Dravidian languages, irrespective of nature of composition or subject matter, amount of Sanskrit is considerably larger than in Tamil and the use of it acquired more of the character of a necessity. Even in Telugu, the chief grammar writers and celebrated poets have been Brahmans. Only one work of note in Telugu was composed by a member other than the sacred caste. Telugu Sudras entirely abandoned to Brahmans, the culture of their own language, with every branch of literature and science. In Tamil, on the contrary, few Brahmans have written anything worthy of preservation; highest rank reached by a Brahman in Tamil literature is that of a commentator. Editors of Caldwell's book say that this statement is not accurate and Brahmans have contributed also to Tamil literature, devotional as well as philosophical. Wilson observes, spoken languages of south were cultivated in imitation of Sanskrit but partially aspired to independent literature. Principal compositions in Tamil, Telugu, Kanarese and Malayalam are translations or paraphrases from

Sanskrit works; so they largely borrowed phraseology of correct originals. This representation also is not perfectly correct in so far as Tamil is concerned. The finest works in Tamil, Kural and Chintamani, are perfectly independent of Sanskrit and original in design and execution. Tamilians take pride that Ramayana of Kambar is Superioir to its Sanskrit original of Valmiki.

(5) Of all evidences of identity and diversity of languages, most conclusive are those furnished by comparison of grammatical structure, by this, Caldwell says, that the indepenence of Dravidian Languages of Sanskrit will satisfactorily and conclusively be established.

The most important and essential differences in grammatical structure are as follows:-

1. In Dravidian languages. Nouns denoting inanimate substances and irrational beings are of Neuter gender. Distinction of Male and female is seen only in pronouns of Third Person: in Adjectives (Appellative Nouns) denoting rational beings and formed by suffixing pronominal terminations; in third Person of Verb, which being formed by suffixing pronominal terminations, has three forms in singular and two in plural, to distinguish several genders, in accordance with pronouns of Third person. In all other cases, separate words signifying 'Male' and 'Female' are prefixed; even in such cases, though the object be male or female of an animal, Noun denoting it is Neuter and Neuter forms of pronouns and verb are conjoined with it. This rule presents marked contrast to rules respecting gender, of vivid and highly imaginative Sanskrit and Indo-European languages, but it accords with usage of languages of Scythian group, is the opinion of Dr. Caldwell.

2. Dravidian nouns are inflected; not by case terminations but by suffixed post-positions and separable particles; only difference between declension of plural and singular, is that inflexional signs are annexed in singular to base, in Plural to sign of plurality, as in Scythian Language. After the pluralising particle is added to base, all nouns irrespective of number and gender, are declined in the same way as in singular.

3. Dravidian Neuter nouns are rarely pluralised. Neuter plurals are still more rare in inflexions of Verb.

4. Dravidian Datives, 'Ku, Ki,' or 'ge' bear no analogy to Dative case-termination of Sanskrit or any Indo-European languages; but it corresponds to Dative of Oriental Turkish, Scythian tablets of Behistun and several languages of Finnish family.

5. In connections where Indo-European languages use prepositions, Dravidian Languages and scythian group use post-positions instead, which are not a separate part of speech, but are simply nouns of relation or quality, adopted as auxiliaries. All adverbs are either nouns or gerunds or infinitives of Verbs and invariably precede the Verbs they qualify.

6. In Sanskrit and Indo-European languages, Adjectives are declined like substantives and agree with them to which they are conjoined in gender, number and case. In Dravidian languages, as in Scythian group, Adjectives are incapable of declension. When used separately as abstract nouns of quality, which is original and natural character of Dravidian Adjectives, they are subject to all inflexions of Substantives; but when used adjectively, i.e., to qualify

substantives, they do not admit of any inflexional change but are simply prefixed to nouns which they qualify.

7. A characteristic of Dravidian languages, Mongolian, Manchu and many Scythian Languages, in contradistinction to Indo-European languages is that wherever practicable, they use as Adjectives, relative participles of Verbs, in preference to nouns of quality or Adjectives properly so called. In consequence of this tendency, when nouns of Quality are used, formative termination of relative participle is generally affixed to them, through which suffix they partake the character, both of nouns and Verbs.

8. Existence of two pronouns of first person plural, one of which includes, the other excludes, the party addressed, is peculiarity of Dravidian dialects. This feature is unknown to Sanskrit and Indo European languages. The only resemblance is the use of Dual.

9. Dravidian languages have no Passive Voice. Passive is expressed by auxiliary Verbs signifying 'to Suffer' etc.

10. Dravidian languages, like Scythian group and unlike Indo-European family, prefer the use of continuative participles to conjunctions.

11. Existence of Negative and Affirmative Voice in Verbal System constitutes essential difference between Dravidian and Sanskrit languages and is a point of agreement between Dravidian and Scythian tongues.

12. Marked peculiarity is the fact that Dravidian languages make use of relative participles instead of relative pronouns. There is no trace of relative pronoun in any Dravidian Language except Gond alone, which lost its relative participle and uses instead relative pronoun of

Hindi. Place of Such pronouns in Dravidian languages is supplied by relative participles which are formed from present, preterite and future participles of Verb, by addition of formative Suffix, which is in general identical with Sign of possessive case, eg 'The person who came' is in Tamil 'Vand-a-al,' literally 'the who-came person,' 'Vand-u,' preterite Verbal participle = 'having come' being converted into Relative participle = 'the-who-came,' by addition of old possessive and Adjectival suffix 'a.'

13. The situation of governing word is characteristic of each of these families of Languages. In Indo-European family it usually precedes the word governed; in Dravidian and Scythian languages, it is invariably placed after it; as a consequence, Nominative occupies first place in sentence and one finite Verb the last. Adjective precedes substantive; Adverb precedes Verb; Substantive governed by Verb, together with every word depending upon or qualifying it, precedes verb by which it is governed; relative participle precedes the noun; negative branch of sentence precedes affirmative; noun in genitive case precedes that which governs it; preposition changes places with noun and becomes post-position in virtue of its governing case and finally sentence is concluded by one, all-governing finite Verb. In each of these important and highly characteristic peculiarities of syntax, Dravidian languages and Scythian are thoroughly agreed. The only exceptions to rule respecting position of governing word in Dravidian languages are found in poetical compositions, in which, occasionally, for the sake of effect, order of words required by rule is transposed. Besides these there are many other differences in grammatical structure and in the system of sounds between Dravidian language and Indo-European family and in parti-

cular Sanskrit (Not with standing predominance for many ages of social and religious influence of Sanskrit speaking race) that it can scarcely be doubted that they belong to a totally, different family of tongues. They are neither derived from Sanskrit, nor are capable of being affiliated to it.

In some particulars-owing to contact into which Sanskrit-Speaking race was brought with aboriginal race of India-Sanskrit appears to differ less widely; eg, appearance in Sanskrit of consonants of cerebral series. Mr. Edkins opened up a new line of inquiry in regard to existence of Turanian influences in grammatical structure of Sanskrit. He regards, inflexion of nouns by means of case-endings alone without prepositions in addition, as adoption by Sanskrit of Turanian rule, he thinks also position of words in Sanskrit prose sentence is Turanian rather than Aryan. It is an invariable Law of Turanian tongues, that related sentences precede those to which they are related. Another invariable law is that finite Verb is placed at the end of sentence. In both particulars, Edkins thinks, Sanskrit yielded to Turanian influences. This certainly seems the case with Vernaculars, developed out of old colloquial Sanskrit. In Sanskrit literature, Turanian rule is far from being universally followed. Edkins gives illustration from a Sanskrit prose story, where relative clause sometimes succeeds instead of preceding, indicative clause and position of finite verb is not at the end of sentence. It is a certainty that in Sanskrit prose and prosaic verse related sentences generally precede and finite verb generally comes last. Up to this point, Turanian influences have made themselves felt even in Sanskrit.

DRAVIDIAN ELEMENT: NORTH INDIAN VERNACULARS.

The hypothesis of direct derivation of Dravidian Tongues from Sanskrit with admixture of words and forms of unknown source, was found untenable. Rev. Dr. Stevenson and Mr. Hodgson and some other orientalists suppose; (i) the North Indian Vernaculars were derived from Sanskrit, not so much by natural process of corruption and disintegration, as through over-mastering and remoulding power of Non-Sanskrit element contained in them. (ii) This non-Sanskrit element, was identical with Dravidian speech, which might have been the speech of ancient Nishadas and aborigines.

First part of this hypothesis rests on better foundation than the second; even that was too strongly expressed and requires considerable modification. Corruption of Sanskrit into Hindi, Bengali etc., arose from natural process of change. On comparing the grammatical structure and essential character of Sanskrit with those of North Indian Vernaculars, Dr. Caldwell feels, that direction of differentiation of Verbs from Sanskrit might be Non-Aryan, owing to operation of Non-Aryan influences, there must have been some modifying common cause. Prof. Wilson styles, Non-sanskrit portion to be "portion of primitive, unpolished, scanty speech, relics of a period prior to civilisation"; it is reasonable to infer that it was from that extraneous element that modifying influences proceeded. Before Aryan arrival, greater part of North India was peopled by rude aboriginal tribes, Dasyus, Nishadas, Mlechhas etc; these aboriginal tribes were of scythian or of Non-Aryan origin. Irruption of Aryans may result in copious and expressive sanskrit conquering race overwhelm vocabulary of rude Scythian tongues spoken by aboriginal tribes. Grammatical

structure of Scythian tongues has peculiar stability and persistency. Pre-Aryans being numerous could not be annihilated but reduced to a dependent position and eventually incorporated in Aryan community. So they modified and adopted language of conquerors; this modification consisted, partly in addition of new words and partly in introduction of new spirit and tendency. This hypothesis sounds better and seems more sensible. It will be more correct to represent those languages having Scythian basis than Sanskrit. Existence of 'Tartarean or Chaldee,' Scythian element in colloquial dialects of North India was first asserted by Sir Willain Jones; his observations were generally admitted but recently questioned by Mr. Growse. His observations on Hindi deal with Vocabulary only and they prove necessity of extended research.

Second part of Hypothesis of Dr. Stevenson, viz., identity of Non-Sanskrit element in those languages with languages of Dravidian family is less defensible. The supposition of Scythian or Dravidian element being one and same in all vernaculars of India is more doubtful; in districts of North India identity is smallest in amount; in remoter districts of Dekhan, greater, and in Tamil country greatest. This hypothesis appears, at first sight to accord with current of events in Ancient history of India. What ever 'Ethnological' evidences-relationship in blood and race-of the identity of North and South Aborigines may exist, viewed 'Philologically' with reference to evidence of languages, the hypothesis of their identity is not established. It may be true, that various analogies of Grammatical structure connect Non-Sanskrit element of North Indian idioms with Scythian tongues; this connection is general relationship to entire group of Scythian languages; any Special relationship to

Dravidian languages was not yet shown. Caldwell conceives that Non-Aryan Substratum of North Indian idioms presents large number of points of agreement. Principal particulars where North Indian idioms agree with Dravidian languages are given below :-

- (1) Inflection of names by Separate post-fixed particles added to oblique form of Noun.
- (2) Inflection of plural by annexing to unvarying sign of plurality, same suffixes of case as those by which the singular is inflected.
- (3) Use in many North Indian idioms of two pronouns of First Person plural, one including, other excluding the party addressed.
- (4) Use of Post-positions, for pre-positions.
- (5) Formation of Verbal tenses by means of participles
- (6) Situation of relative sentence before indicative.
- (7) Situation of governing word, after word governed.

In the above mentioned particulars, grammar of North-Indian idioms resembles that of Dravidian family. The argument founded upon this general agreement is neutralised by circumstances that those idioms accord in the same particulars to the same extent, with several other families of Scythian group. From striking dissimilarity, Muir and Beames, are of opinion that those influences are not distinctively Dravidian; the general result is that few traces of distinctively Dravidian elements are discernable in North Indian Vernaculars. Dr. Gundert argues strongly for the existence of Dravidian elements in Sanskrit itself. On the question of existence of traces of Non-Aryan element in North Indian Vernaculars, Mr. Growse concludes:- "Proportion

of words in Hindi Vocabulary, not connected with Sanskrit forms, is exceedingly inconsiderable. This fact appears:-

(1) Silence of early grammarians as to existence of Such non-sanskrit element. (2) Discovery of many words, hastily set down as barbarous, that they could be traced to classic source. (3) Unconscious adherence of modern vernaculars to some laws of formation as in Sanskrit stage of development."

BEAMES'S REMARKS IN CONFIRMATION OF SAME VIEW :-

"Next comes the class of words described neither Sanskrit, nor Aryan. But Aryans found India occupied by races of different family from their own; they had a long and chequered warfare with those races; after many centuries Aryans occupied greater part of territories enjoyed by them. Periods of peace alternated with those of War; Contests between the two races were often friendly as hostile. Aryans exercised powerful influence on their opponents. Aryans also had been subjected to some influence from the opposing races. Consequently some Sanskrit words have non-Aryan look; number of such words was greater still in modern languages. So a temptation exists to attribute to Non-Aryan sources, any words whose origin, it is difficult to trace from Aryan beginnings." Beames points to certain simple obvious limitations to application of theory that Aryans borrowed from their alien predecessors as follows.-

1. Verbal resemblance is most unsafe of all grounds, on which to base an induction in philology.

2. Many writers proceed on Fluellen's process "There is a river in Macedon and there is also a river in Monmouth and there salmon in both". "A certain Tamil word contains a "P"; so does a Sanskrit word, and ergo, the latter is derived

from the former; 'this reminds one of Badari Badarayana relationship, i, e బదరీబాదరాయణసంబంధము.' As against this process Beames urges (1) Aryans were superior morally and physically to the Aborigines and imparted to them more than they received from them. (2) Aryans possessed copious language before coming to India. It is not likely to borrow words of ordinary description as dress, weapons, tools, utensils and cattle. They would likely borrow names for new plants, animals, and natural objects; even this necessity might be reduced by inventing descriptive names to new objects.

3. Limitation is afforded by geographical considerations. Did Aryans mix with tribes as friends or foes? could the bulk of them come into close contact frequently with Dravidians? If so, when and how? These Questions are impossible to be answered with present scanty knowledge; but they are too important to be set aside. These limitations force us to have a far more extensive and careful ~~research within the domain of Sanskrit itself~~ with a view to find in it origin of modern words. Dr. Caldwell coincides generally in above remarks, especially in so far as they bear on Question of influence of Dravidian languages on North Indian or Aryan Vernaculars. But he says that influence is slight.

ULTERIOR RELATIONSHIP OF DRAVIDIAN LANGUAGES.

Ulterior relationship of Dravidian languages implies the Question, to what group of Languages are Dravidian idioms to be affiliated? Prof Rask of Copenhagen first expressed, says Caldwell, that Dravidian languages are to be affiliated not so much to Indo-European as to Scythian group of tongues. Caldwell came to the same conclusion but

he did not think it safe to place Dravidian idioms unconditionally in Scythian group. He preferred considering them more closely allied to Scythian than to Indo-European family. He uses the word 'Scythian' in a wide general sense like Rask to designate that group of tongues which comprises Finnish, Turkish, Mongolian and Tungusian families. All these are formed on one and same grammatical System and have same general laws. All express grammatical relation by simple agglutination of auxiliary words or particles; in Semitic languages grammatical relation is expressed by variations in internal vowels of roots and in Chinese and isolative, monosyllabic languages, by position of words in the sentence alone. Indo-European languages are equally agglutinative in origin with Scythian; they are formed into a class by themselves, through allowing agglutinated auxiliary words to sink into position of mere signs of inflexion. Scythian languages are termed by some "Tartar family of Tongues," by others as "Finnish," "Altaic," "Mongolian" or "Turanian." These terms are often appropriated to designate one or two families; so it is too narrow to be employed as common designation of entire family group. The term "Scythian" already used by classical writers in a vague undefined sense, to denote generally barbarous tribes of unknown origin that inhabited northern parts of Asia and Europe, in the opinion of Caldwell, is most appropriate and convenient word available. Rask was the first to suggest that Dravidian languages are probably Scythian, he did little more than suggest this relationship; evidence was left by him and succeeding writers in a very defective state. Prichard's "Researches" contain general statements of Scythian relationship of Dravidian languages. Prichard wished the problem to be solved. It can never be solved definitely without ascertaining, by careful inter-comparison

son of dialects, what were the most ancient grammatical forms and most essential characteristics of Dravidian languages and various families of languages included in Scythian group respectively.

Prof. Pott and Friedrich Muller are unwilling to admit that various languages of so-called Scythian or Turanian class or group have had common origin. They admit to be morphologically or physiologically related but do not concede to them any genealogical relationship. Dr. Black thinks, 'it is not impossible that some or all of Turanian languages exhibit only certain stages of development in one particular direction, taken either by members of different families or by different branches of same family'. Resemblances both in structure and Vocabulary, as pointed by Castren and others, seem to Caldwell too numerous and essential to admit of any other conclusion than that of their original oneness. To use Prof. Max Muller's words "these languages share elements in common, which they must have borrowed from the same source and their formal coincidences, though of different character from those of Aryan and Semetic families, are such that would be impossible to ascribe them to mere accident. The only coincidences we are likely to find in agglutinative languages long separated are such as refer to 'the radical materials of language, or to those parts of Speech which it is not difficult to reproduce-pronouns, numerals and prepositions'".

These particulars go to prove that Dravidian languages are different from and independent of Sanskrit; they show that Various languages of Scythian group have sprung from a common origin and also Dravidian languages stand to that group in some sort of relationship. In some important particulars Dravidian languages have undoubtedly approx-

imated to Indo-European group, especially in this, that instead of continuing to be purely agglutinative they have become partly inflexional. Several words of relation, used as auxiliaries in declension and conjugation, have ceased to be capable of being used as independent words. It is unnecessary on this account alone to disconnect those languages wholly from Scythian group, for those auxiliary words, though now shrunk into fossilised relics, are always separable from roots to which they are appended. They have never coalesced with roots as in Indo-European languages. Turkish, Finnish, Hungarian, and Japanese languages, though distinctively Turanian, became still more inflexional than Dravidian languages. Edkins warmly supported both positions of Caldwell; viz, original unity of all Scythian languages and the affiliation of Dravidian languages on the whole to Scythian group. Though minute coincidences disappear on further investigation, the main lines of argument of Edkins—especially resemblances between Dravidian and Mongolian—are correct. Edkins holds original unity, not only of Scythian languages, but of all languages of Europe and Asia and he argues that 'what are called families of languages are only dialects of an earlier speech'. This general principle is in accordance with facts respecting the history of human speech. The light thrown on structure of Dravidian languages, by study of languages of Scythian group confirms the theory of existence in them of Scythian element. Relative participle is one of most distinguishing features of Dravidian Verb. A remarkable confirmation of Scythian theory is furnished by translation of Behistun Tablets. Translation of Scythian portion of those inscriptions throws new light on connection of Dravidian languages with Scythian group. We are now enabled to compare Dravidian idioms with a fully developed language of Scythian family,

as spoken in Fifth century B. C. Whilst language of tablets belongs to Scythian group, they bear special relationship to a particular family included in that group- Uro- Finnish- a family which Dravidian dialects, in the opinion of Dr. Caldwell, have long appeared to resemble. The principal points of resemblance between Dravidian dialects and language of the tablets are as follows :—

1. Use of consonants of cerebral class, 't, d, n' is same in both. The sounds exist also in Sanskrit, which might have borrowed from indigenous Dravidian languages. Mr. Norris agreed with Dr. Caldwell's opinion.

2. The same consonant as a surd in beginning of a word and as a sonant in middle and in pronouncing the same consonant as a Sonant when Single and as a Surd when doubled is found in Tamil and Tablets Language.

3. Genitive case in tablets is formed by Suffix, 'na, nina, or inna'. Analogous forms are 'ni' in Telugu; 'na a' in Gond or Brahui; 'in' in Tamil.

4. Dative of tablets is 'ikka, ikki'. Analogies are found both in Tartar-Turkish and in Ugrian families; Dravidian Dative Suffix 'ku, ki, ka' etc preceded as suffix in Tamil and Malayalam, by an euphonic 'u' or 'i' and consequent doubling of 'k'. Tablets - ex 'nin-ikka'; Kanarese, 'nin-a-ge' and Malayalam, 'nin-a-kku'.

5. Pronouns form accusative by suffix, 'un, in, n' in Tablets. Accusative inflexion-Telugu 'nu, ni'; Kanarese 'am, ann-u'.

6. Only numeral written in letters in tablets is 'kir' = one, which is connected with Numeral Adjective or Indefinite Article 'ra, irra'; in Telugu 'oka'; Tamil 'or, oru'; in ku

(Khond) Numeral Adjective 'ra'; in tablets all ordinal numbers end in 'im'; Tamil 'am'.

7. Pronouns of Second Person same in Dravidian and Tablet languages. In all, it is 'ni', Oblique form and Accusative is 'nin'.

8. Relative participle is found in both; Relative pronoun also is used in addition to Relative participle. Norris thinks, the use of this pronoun is due to imitation of Persian original. The particular particle used in forming Relative Participle in Tablets language differs from Dravidian language, but manner in which participle formed is employed, its position and force, are one and the same.

9. Negative Imperative or prohibitive, particle of Tablets is 'inni'; in Gond 'minni'.

The conjugational System of Tablet language accords with that of Hungarian, Mordvin and other languages of Ugrian family but differs greatly from Dravidian family, which forms their Tenses in a simple manner, by addition of particles of time to root and which forms the persons of verbs, by addition of ordinary pronominal terminations to particles of time. Notwithstanding this discrepancy in inflexion of Verbs, resemblances in the particulars of primary importance establish the existence of a radical, though very remote, connection. Discovery of these analogies make us conclude that Dravidian race, though lived in India from long prior of the beginning of history, originated in Central tracts of Asia, the seed plot of nations. From thence, after parting company with Aryans and Uro-Turanians and leaving a colony in Beluchistan, they entered India by way of Indus

Caldwell regards grammatical structure and prevailing characteristics of Dravidian idioms as in main Scythian.

He claims for them also the possession of certain remarkable affinities to Indo-European Family. In so far as they are regarded as Scythian, they are allied not to Turkish, Ugrian, Mongolian or Tangusian but to a group or class in which all these families are comprised. The Scythian family to which Dravidian languages are most nearly allied is Finnish or Ugrian with Special affinities to Ostiak branch of that family. Caldwell came to this supposition from comparison of grammars and vocabularies alone. This supposition derives confirmation from fact brought to light by Behistun tablets that ancient Scythian race, by which greater part of Central Asia, peopled prior to irruption of Medo-Persians, belonged not to Turkish or Mongolian but to Ugrian Stock. If the conclusiveness of evidence of this hypothesis is granted, the result is one of the most remarkable that study of comparative philology has yet realised. Distinct affinities to Speech of Dravidians of Inter Tropical India discovered in Language of Finns of North Europe and Ostiaks and Ugrians of Siberia. So pre-Aryan inhabitants of Dekhan, from evidence of language alone, in the silence of history, in absence of probabilities, appear to be allied to tribes that spread all over Europe, before arrival of Teutons and Hellenes and even before arrival of Celts. What a confirmation of the statement that, "God hath made of One blood all nations of men to dwell upon the face of the whole earth!" But Prof. Hunfalvy does not admit that Finno-Ugrian race arrived in Europe before Celts, Tutons and Slavs. Caldwell adheres to ordinary belief of the ethnologists. The reasons for affiliating Dravidian languages in the main to Scythian group, whilst general characteristics of Scythian languages are strongly marked and incapable of being mistaken, in a Vast variety of minor particulars (Vocabulary), languages

comprised in this family differ from one another more widely than idioms of Indo-European family. Great is diversity amongst Scythian tongues; whilst Indo-European idioms form but one family, Scythian tongues form not so much a family, as a group of families – a group held together not by identity in details, but only by bond of certain general characteristics, they have in common. Indo European languages form but a single genus, of which each language forms a Species; whilst languages of Scythian group, more prolific in differences, comprise at least five or six authenticated genera, each includes as many species as are in the solitary Indo-European genus, besides twenty or thirty isolated languages, which have resisted every effort to classify them.

This remarkable difference between Indo-European languages and those of Scythian stock arose partly from higher mental gifts and higher capacity for civilisation, with which Indo-European tribes are endowed and more from earlier literary culture and better preservation of their forms and roots; and arose in part from their settled habits, in comparison with wandering nomad life led by most of Scythian tribes. In weighing evidence of relationship, this circumstance must be taken into account and minute agreement of long separated sister dialects of Scythian Stock is not to be expected, as in parallel cases among Indo-European dialects. Max Muller gives many instances of rapidity and extent of divergence, which takes place between uncultivated dialects of same language. Bishop Patteson also says, "In most cases, languages of two neighbouring islands may show their common derivation in structure but nearly all the words will be different." The relationship of Dravidian languages to those of Scythian group, whether of lineal

descent or of sisterhood or wider relationship, which Caldwell pleads, was not universally admitted by students of Dravidian Philology. Dr. Pope, the eminent Dravidian scholar evidently considers Dravidian languages, in the main Indo-European. 'Their close affinity to Sanskrit shows that South Indian languages possess primitive and very near relationship to languages of Indo-European group. Yet they are not mere Prakrits or corruptions of Sanskrit; they were probably 'disjecta membra' of a language, coeval with Sanskrit and having same origin with it; they contain many traces of close connection with Greek, Gothic and Persian family, in points where Sanskrit presents no parallel'. He says, "whilst agreeing in the main with Dr. Caldwell, 'I yet think that remarkable analogies between Celtic and Dravidian languages merit thorough investigation."

Caldwell remarks 'respecting the existence of analogies and 'affinities' and 'traces of close connection' between Dravidian languages and various members of Indo-European family, "I not only perfectly coincide with Dr. Pope but pointed out many particulars of agreement. My theory takes account of both sets of relationships—Scythian and Indo-European—though it regards the former, closer and more essential. With regards to Celtic affinities, of all members of Indo-European family, the Celtic is that which has most in common with Scythian group and especially with languages of Finnish family. So it will be necessary in each case to enquire whether Celtic affinity may not also be a Scythian affinity. The Indo-European analogies, like the affinities, Tamil Numerals 'ondru, onnu' = one; 'anju' = five; 'ettu' = eight; with 'unus, panchan, ashtan' are unreal and disappear on investigation; this is a connection which looks very plausible but appears illusory. Notwithstanding the

existence of a few analogies of this character, the most essential features of grammar of Dravidian idioms are undoubtedly Scythian; notwithstanding interesting analogies with Sanskrit, Greek, Gothic, Celtic and Persian, the essential characteristics of those tongues are in the main Scythian. Dr. Schlegel tries to establish ultimate relationship between Chinese roots and Aryan roots. Even if this point is established, it would not follow that Chinese is an Aryan tongue. It would only follow that it had succeeded in preserving certain exceedingly primitive forms of Speech, which had also been preserved in languages of Aryan family. Not Chinese only but Sanskrit, and Hebrew are now known to be originally mono-syllabic and the monosyllabic character of most dravidian roots is evident. Dr. Bleek says that 'the Aryan family of languages may have been exposed at an early period to Dravidian influences. The Aryans are distinguished from other sex-denoting languages by possession of Neuter gender. Dravidian languages have a Neuter gender, as wide a range as in English, which is the most logically arranged of Aryan languages. Distinctive marks of Neuter gender in Dravidian languages, agree with those of our languages to so great an extent that it does not appear that these two circles of languages (which only possess threefold gender Masculine, Feminine and Neuter) should have developed Neuter gender quite independently of each other. It may be that at the time of formation of Aryan languages, a Dravidian influence was exerted upon them. 'The Dravidian languages had a neuter pronoun of Third person at the earliest period; Caldwell suspects that it was at a later period that gender made its appearance in the Verb. When Dravidians entered India, their verb must have been without personal terminations and without gender. Gender is more

fully and systematically developed in verb of Dravidian literary dialects than in any other languages in the world. This could not have been due to influence of Sanskrit but must be 'ab intra'. Roots and forms of Dravidian languages allied to Sanskrit and Indo-European languages in this way, from long residence of Dravidians and Aryans in the same country. Dravidians borrowed much from their wealthy neighbours. Sanskrit has not disdained to borrow from Dravidian. So analogies do not refer to existence of Sanskrit derivatives, but they must be discoverable in original structure and primitive Vocabulary of those languages and must be to radical deep-seated analogies.

PRIMITIVE, UNDERIVED INDO-EUROPEANISMS IN DRAVIDIAN LANGUAGES.

1. Use of 'n' as in Greek to prevent Hiatus.
2. Existence of gender in pronoun of Third person and in verbs and in particular, the existence of Neuter.
3. Use of 'd' or 't' as sign of Neuter Singular of Demonstrative pro - Nouns or pro - Noun of Third person.
4. Existence of Neuter plural, as in Latin, in short 'a'.
5. Formation of remote demonstrative from a base in 'a' the proximate from the base in 'i'.
6. Formation of most preterites, as in Persian, by addition of 'd'.
7. Formation of some preterites by reduplication of portion of root.
8. Formation of considerable number of verbal Nouns by lengthening vowel of verbal root.

The above analogous forms show that Indo-European analogies are discoverable in Dravidian languages. They illustrate that, though Sanskrit was long been nearest neighbour of Dravidian tongues, there are not a few Dravidian roots, which are more nearly allied to Western Indo-European idioms than to Sanskrit or Eastern. If Dravidian languages are classified, as in main Scythian, they present most numerous, ancient and interesting analogies to Indo-European languages. The position, which this family occupies, if not midway between two groups, seems to lie on side of Scythian group. If this view is correct, Indo-European discoverable in Dravidian languages carry us back to a period beyond all history, beyond all mythology, not only prior to separation of western branches of Indo-European race from eastern, but prior also to Separation of the yet undivided Indo-European race from that portion of common stock styled the Scythian.

Curiously, in vocabulary of Dravidian languages, specially Tamil, a few Semetic analogies may be discovered. In some instances, analogous roots are found in Indo-European family, as well as in Hebrew, though Hebrew form of root is more closely, analogous; Latin, 'aveo' = to desire; Sanskrit, 'Av'; Tamil, 'Ava'; 'aval; avu'; Hebrew, 'avah, avvah' these analogies constitute additional element of interest in the problem of origin and pre-historic connections of Dravidian race. These analogies may be accidental, or can be accounted for, on the hypothesis that primitive Dravidians were at some early period, before their arrival in India, were associated with a people speaking a Semetic language. Resemblance of Dravidian Pronouns with those of aboriginal tribes of Southern and Western Australia is unquestionable. Australian pronouns of First person

are nearly allied more to Tibetan than Dravidian. I-Dra-vidian, 'Nan, yan, na, en'; Australian 'nga, ngaii, ngatsa, nganya'; Tibetan, 'nga, nge, ngel'; Chinese—'ngo. 'whilst base of this pronoun is closely allied to Tibetan, the manner in which it is pluralised in Australian dialects bears marked resemblance to Dravidian, especially Telugu, which forms its plural by suffixing 'lu' to Singular, Australian dialects by addition of 'lu, li, dlu, dli' etc; Particularly dialects of North-East Frontier of India agree with Telugu. cf. Dhimal- 'na' (thou) with 'nyel' (you). In Australian dialects plural and Dual of First person pronoun, we or we two; 'ngalu, ngadlum, ngadli, ngalata' etc; Compare this with manner of Telugu plural- 'Vandu' = he 'Vandlu' = they, and even with Tamil Plural, exclusive of First person pronoun 'nan' = I; 'nangal' = We.

Resemblance of Australian Second Person Pro- Noun, both Singular and Plural and those of Dravidian languages is more distinct and special, not only in suffixes but in Pronominal base itself. Dravidian Normal forms-Singular, 'nin'; Plural 'nim'. Personality residing in Crude root 'ni' = thou, which is same in both numbers with addition of Singular formative 'n' (nin = thou) and Pluralising formative 'm' (ni—m = thou or you). In some cases Plural particle 'm' has been displaced and 'r' properly sign of epicene plural of Th'rd Person was substituted; ex. 'nir' = you; Telugu, 'miru'. This abnormal form 'nir' is most used as Nominative, older and more regular 'nim' retains its place in compounds. Whilst 'i' is Vowel, almost invariably found in Singular of Second Person Pronoun; it is found that in Plural 'i' often gives place to 'u', as in classical Tamil, 'numa' = your; Brahui—'num' = you; Modern Kanarese softened 'num' into 'nivu, niwu', in Nominative. In each of these particulars,

Austrian dialects resemble Dravidian. Dravidian, 'nin nin' = thou; Australian, 'ninna, nginne, ngintoa, ningte'; Dravidian, 'nim, nim, nir, num, nivu' = you; Australian - 'nimedoo, nura, niwa, ngurle; Compare also Accusative of First Person Singular in Tamil, 'ennei' = me, with Australian Accusative, 'emmo'.

The grammatical structure of Australian dialects exhibits general agreement with Scythian group; in use of post - positions instead of prepositions; use of two forms of First Person Plural, one inclusive of party addressed, the other exclusive; formation of inceptive, causative and reflective Verbs by addition of certain particles to root and generally in the agglutinative structure of words and in position of words in a sentence, the dialects of Australia resemble the Dravidian—as also Turk, Mongolian and Scythian languages. It is difficult to suppose resemblances unreal or accidental and Australian dialects demand further examination.

Singularly some resemblances are traced between Dravidian and Bornu, rather Kanuri in Central Africa. Most resemblances are of a general nature. Kanuri is agglutinative in structure, it uses post - positions instead of prepositions; it adds to Nouns and Sentences, syllables expressive of doubt, interrogation and emphasis, in a peculiarly Dravidian manner and its verb has a negative Voice; it has an objective verb as well as subjective like Hungarian. Most distinctive resemblance is in Second person pronoun which is 'ni' as in Dravidian. Even this is common to Dravidian with Brahui, Chinese, language of Second Behistun tablets and Australian dialects. Kanuri differs so remarkably that its relationship should be investigated.

As to the Question which language or dialect best represents primitive condition of Dravidian tongues, some persons are of opinion that Shen- Tamil (Sen-Damir) or Classical dialect is best representative of primitive Dravidian Speech, Caldwell thinks that "no one dialect can be implicitly accepted as mirror of Dravidian antiquity. Comparison of all dialects is our best and safest guide to the knowledge of the primitive speech. Not only 'Shen-Tamil' even the rudest contributes its Quota of help towards this end. Tamil Pronouns of First and Second Person can not be understood without knowledge of Ancient or classical Kanarese; Khond or Ku is the only dialect which throws light on Masculine and Feminine terminations of Dravidian Pronouns of Third Person but Tamil is the earliest cultivated Language."

So far I have placed before the readers, as in a nut-shell, the views represented by Western Philologists concerning the Dravidian languages. In the wake of Caldwell and others, some Indian scholars made further researches, regarding the origin and growth of the Dravidian Tongues and their affinity and kinship with other families of languages. Of those, some differed and others agreed with Caldwell. I should like to express the views of the Indian scholars for the benefit of the readers and leave them free to decide the validity or otherwise of their observations.

Dr. C. Narayana Rao, in his introduction to Dravidian Philology says as follows: "The term "Dravidian" is a much abused word; Caldwell's book gave a new turn to its signification. From earliest times, it constitutes one of the Prakrit languages or Vibhasha. Dravidi Prakrit was included among so called Paisachi Prakrits. Telugu language had origin in a variety of Paisachi, according to Telugu Grammarians.

Dravidi, as name of a Prakrit was used by scholars till Caldwell. Rajendra Lal Mitra speaks of Dravidi as a recognised Prakrit, equally with Sauraseni, parent of some vernaculars of India. Dravida, as name of a people gives same conclusion; it has established connection between Gaudas and Dravidas. Racially and linguistically, ancient writers thought that there were affinities between modern North Indians and Dravidians of South India. Manu speaks of Dravidians; Aitareya Brahmana and Mahabharata mention Dravidians and Pandyas. So Dravidian is an ancient word in Sanskrit literature. It is Aryan in ring and has free material spirit. Attitude of Caldwell towards affiliation of Dravidian languages is puzzling. He made up his mind with regard to Scythian theory. He sets aside Indo European affinities and hunts after far-fetched scraps of Scythian analogies. Scythian theory of Caldwell is generally rejected; scholars declined to see affinity between Dravidian and Aryan languages. Caldwell's achievement lay in perception of unity and homogeneity among Dravidian languages".

Dr. Narayana Rao further speaks; "Tamil is the most corrupt in Philological sense and is subjected to widest decay. Its affixes, prefixes, declensional and conjugational forms had undergone such great changes that it would be difficult to arrive at the Proto-Dravidian language by beginning with Tamil. It will be more useful to start the enquiry from stand point of Telugu, Kanarese, Malayalam or Tulu. It may result in finding relationship of Dravidian with recognised Modern Aryan languages of India, claiming their descent from the ancient Prakrits. If Caldwell could not see derivation of Dravidian languages from Sanskrit, it may be established from some other group akin to Sanskrit, say Iranian or Non-Sanskrit Iranian languages. Otherwise, how is it, ancient grammarians of all Dravidian languages

claimed them to be 'Vikritis', that is, languages derived from or having affinities with Sanskrit; why should there be striking similarity of culture between North and South of India ... If you postulate extra Aryan influence in Prakrit languages, why not credit Dravidian languages also with Prakritic character? All these establish fundamental unity of races of India ... R. Swaminatha Iyer's study of Dravidian Tense-Suffixes, and Dravidian Pronouns forms noteworthy contribution to Dravidian Philology. He opened a new line of investigation but was cut off from his studies all too soon." Scientific Philologist is no longer satisfied with statements like Euphonic Permutation. It is unscientific to say that certain consonants come in between vowels to prevent hiatus. This would be no philological explanation but only an empirical statement of an observed fact. Why is particular consonant employed to prevent hiatus and not another. ex., 'పది పేను = పదునేను'; why Telugu "h" becomes "n" and why "r" should come in పాదరిల్లు, must be tackled philologically and explained rationally."

Prof. K. Ramakrishnaiah, Senior Lecturer in Telugu, Oriental Research Institute, University of Madras, in his "Studies in Dravidian Philology" proposes to "carry on the comparative study of Dravidian Languages from where Dr. Caldwell has left it. He attempts in his work, an investigation into nature and development of Dravidian inflexion. This has led him to the formulation of theory of root-agglutination and traces the line of development of individual languages of this group, from the primitive root-stage to their present semi-inflexional condition." This is indeed a solid contribution made in twentieth century, to what Dr. Caldwell did, about the middle of the nineteenth century. In the fitness of things, I venture to utilise his observations for the benefit of readers.

THEORIES ABOUT DRAVIDIAN LANGUAGES.

There are several theories about origin and development of Telugu. Dr. Caldwell says that Dravidian languages are independent from Sanskrit and other tongues of Indo-European family and they have affinity to Scythian group. He thinks that the peoples speaking these two groups came into contact at a very remote period. In pages 70, 71 Caldwell says, "The theory I advocate takes account of both sets of relations ... the Scythian and Indo-European ... It will be necessary, in each case to inquire whether Celtic affinity may not also be a Scythian affinity". Again in Pages 73, 74, Caldwell speaks 'If the Dravidian languages may be classified ... from that portion of common stock which was afterwards Styled Scythian". Some Dravidian Scholars, like Dr. Pope agree in the main with Caldwell but think analogies between Celtic and Dravidian languages merit more thorough investigation. Others are of opinion that South Indian languages form a group themselves and follow altogether an independent line of development. Grierson in his linguistic Survey of India vol. iv. page 282 says ; "With regard to Dravidian languages, attempts to connect them with other linguistic families outside India is now recognised as a failure and we must still consider them as an isolated family. Attempts to show closer connection with Indo-European family are equally futile." But Indian Telugu grammarians maintain that it is a 'Vikriti', that is, one derived from Sanskrit or Prakrit or both and admit a large amount of indigenous element in Telugu and frame special rules or even add a chapter in grammars to explain formation of these indigenous forms. cf. "అద్యః ప్రకృతిః ... తయోరభావే వికృతిః ... దేశ్యా ... విదాభవతే" ఆంధ్రశబ్ద చింతామణి; "తల్లి సంస్కృతంబె యెల్లభాషలకును దాననుండి కొంత గానబడియె" ఆంధ్ర భాషాభూషణ; "ఆంధ్రభాష వికృతి; తత్సమ తద్భవ వ్యతిరీక్తంబగు భాష అచ్చయనంబు" బాలవ్యాకరణము. Some modern

scholars say 'these languages, specially Telugu, are not derived directly from Sanskrit or Vedic but some popular form of speech coeval with Sanskrit or Vedic. Again others hold that Telugu is Dravidian in origin and Sanskritic in its present form. cf. History of Telugu Literature; Heritage of India Series.

GRAMMAR, AS TRUE TEST OF RELATIONSHIP :

Gustave Oppert in 'classification of languages says, that " a language can adopt and create any number of words without changing its character; it can not alter its grammar and Syntax without becoming another, for grammar represents the innate mode of thought over which individual person or nature has no real control" So perfect agreement between languages depends upon root-material and grammatical forms. Origin and growth cannot establish family relation of languages. The difference in distinctive characteristics, in forms and modes of thought and expression is the test to decide different families of languages. Though humanity is divided into races and families, due to geographical conditions and Special characteristics of life, it has original unity. Similarly we must accept the ultimate unity of all forms of Speech. " Linguistics is a Subject of absorbing interest. The science of linguistics teaches us essential unity of humanity" says Dr. Tareporevala, in his presidential address to Linguistic Society. The Telugu grammarians who declare Telugu as a Vikriti of Sanskrit, dealt only with word-material and left out root-material and fundamental grammatical forms and methods. They called it 'Desya'; i. e. belonging to country in which Telugu is spoken.

Grammarians of North Indian Prakrits divide words into Tatsama, Tadbhava and Desya; they admit some

indigenous element. Attempts were made to identify this indigenous element in North Indian languages with Dravidian element in the South. Indo-Aryan languages contain words not identified in other Indo-European languages. This is the case in modern Vernaculars. These were borrowed from languages of Tribes living before Aryan invasion. The foreign element must be traced to oldest times. Modern philology failed to do this. Many verbal roots in Sanskrit are not found in other Indo-European forms of Speech. A large portion of such words and bases was borrowed from Dravidians, says Grierson. The inability of old Indian grammarians to trace such words to Sanskrit origin, proves that Aryan languages were influenced by native tongues. To deny foreign element in North Indian Vernaculars is to say that North India was uninhabited before Aryan occupation or the people had no language of their own. This supposition goes against literary, historical, ethnological and archaeological proofs. Indus civilisation, Mohenjodaro, Harappa excavations prove the existence of a highly civilised and cultured people living in India, even thousands of years before Aryan advent. That ancient civilisation is identified with that of the Dravidians. With reference to the importance of Dravidian culture, the opinion has been expressed that "The scientific historian of India ought to begin his study with the basin of the Krishna, of the Cauvery, of the Vaigai, rather than with the Gangetic plain, as it has been now long, too long, the fashion. "This Verdict of the historian gives the clue for the correct study of the history of the peoples and their languages. In other words, the study of the history of Deccan and of the Dravidian races should precede that of the history of North India and of Aryan tribes. This claim to priority is made on chronological grounds. It is now agreed that Dravidian civilisation

was predominant in India long before the coming of the Aryans. Besides this, there are good geological grounds to believe that the peninsular portion of India was formed much earlier than the plains of Northern India. Hence it is highly probable that the earliest inhabitants of India settled in the South and not in the North.

Sir. John Marshall in his preface to Mohenjodaro and Indus Civilisation writes as follows:—"Aryans poured into India about middle of third millennium B. C. Recent archaeological finds at Mohenjodaro and Harappa reveal the civilisation in Punjab and Sind was not Aryan but allied to Sumerian of 3000 B. C. Their physical types, burial customs and matriarchal systems show that Sumerians belonged to Dravidian stock. "The same View is endorsed by N. K. Dutt in his "Aryanisation of India." "The discoveries of Harappa and Mohenjodaro exhibit, the Indus peoples of 3 and 4 millennia, B. C. in possession of a highly developed culture in which no vestige of Indo-Aryan influence is to be found etc." Their religion is characteristically Indian bound up by, with animism and the cult of Siva and mother Goddess still, two most potent forces in popular worship."

ORIGIN OF PRAKRITS

The supposition that Aryan occupation was an easy task is against Vedic evidence. Aryans gained the way after strong fight. At first Aryans drove away the original settlers but later on took them into their fold and imposed their culture on Dravidian tribes of North India. Preface to Indus civilisation says "Indus language was Pre-Aryan for three reasons; 1. Dravidian speaking people were precursors to Aryans and had culture and civilisation as advanced as Indus culture. 2. Brahuis of Beluchistan preserved an island of Dravidian speech, a relic from Pre-Aryan times when

Dravidic was common language. 3. Dravidian languages being agglutinative, there may be connection between them and agglutinative language of Sumer in Indus Valley." The close intermingling of Aryan and Non Aryan tribes with different languages and culture might have given rise to Prakrits. The Dravidian tribes succumbed to Aryans and left their marks on language and culture of Aryans. Original inhabitants of North India, while joining Aryan fold and mixing with them, might have adopted Aryan language; in so doing might have modified sounds of Aryan Speech, to suit their Vocal peculiar tendencies and habits of speech. Grierson says 'Aryan population of North India is not a pure race but contains a strong Dravidian element.' As for causes of Prakritic changes Prof. Woolner gives the following reasons; 'Economy of effort, progressive refinement, especially in courts and cities, softening influence of Semi-tropical climate, influence of speech-habits of Non-Aryan tribes, all these may have been at work.' This adaptation greatly corrupted and gave rise to popular languages or Prakrits.

As for the main factors which divide one group of human beings from another, Prof. H. C. Wyld in his history of English, mentions as follows:- "Geographical and Physical; seas, rivers, mountain ranges, distance and interposing barriers. Occupational; differences of employment, which lead, in modern society, to distinctions of class; Political or divisions which depend not on physical boundaries but on arbitrary lines of demarkation, drawn for purposes of government, e. g. country, or even parish boundaries or frontiers between countries. The difference between a dialect and a Language is one of degree and not of kind. By the side of sound change, the other great factor in develop-

ment of language is Analogy ; it may be of two kinds, false and true. True analogy is a legitimate and natural process while the false one is corrupt and erroneous. The process of analogy is perfectly a natural one which at every period of every language is necessarily in operation. Briefly, analogy is the process whereby, in first instance, words are associated in mind in groups, whether it be according to meaning, grammatical function, resemblance of sound, to a combination of two, or even of all three. Some false analogies constantly become the received and correct forms. This simply means that from age to age, the association groups of community change their content. Further, when two communities, speaking different languages or even different forms or dialects of same language, come into close social contact, it generally happens that the speech of each is influenced by the other. If members of two communities become so intimately intermingled that they intermarry and gradually fuse into a single community, there is generally a period of bilingualism, during which all members of the community speak both tongues. Then one or other of two languages ceases to be spoken and gradually the other survives as the sole language. Such conditions result in modification of pronunciation. This physical contact between two speakers is termed Direct influence of one language upon another. The effect of bilingualism upon vocabulary is that speakers frequently introduce words from one language into their discourse, when they speak the other. Thus the surviving language will be enriched by a large number of Loan-words. The condition related above can be noted in the speech of Andhras in TamilNad and Tamils in Andhra Province; more evidently the Muslims domiciled in Andhra speak Telugu and Muslims living in the South speak Tamil.

We find now many English loan-words in frequent use in the Vernaculars.

Gune classifies Prakrits into Inscriptional and Literary kinds. In older stage, they are coeval with Vedic dialects. The linguals in Vedic and later Sanskrit are due to influence of old Prakrits, which existed side by side with Vedic dialects. These gave us later literary Prakrits., Bhandarkar also agrees with Wackernagel in calling Pali the oldest Prakrit. Words which in vedic and later Sanskrit show a 'ॐ' 'n' instead of 'ॐ' 'n', belong to this class and they are called Prakritisms. The grammarians include many languages in Prakrit. Vararuchi mentions four, Maharashtri, Paisachi, Magadhi and Sauraseni. Hemachandra adds three more, Arsa or Ardha-Magadhi, Chulikapaisachika and Apabhramsa. Later grammarians followed Hemachandra. Vararuchi did not recognise Apabhramsa, as a Separate Prakrit. It was Desa Bhasha or Spoken language of country or people. Dandi tells us in Kavyadarsa, Apabrahmsa is the language of cowherds and such other people and in grammar, whatever was different from Sanskrit was called Apabhramsa. Under Prakrit he understands Maharashtri, Sauraseni, Gaudi and Lati; Gaudi is another name for Magadhi. What he meant by Lati is not clear. All Prakrit Grammarians thought Sanskrit to be the origin of these languages. This could not be the case. These literary languages are derived from dialects—say Apabhramsa—which with dialects of inscriptions, Pali and Vedic Sanskrit form one continuons chain. General agreement in phonology points to this. Prakrits, through inscriptional dialects reach back to Vedic language, says Pischel. A literary language is not 'artificial', made by anybody, but one or another dialect raised to the dignity of a common language of literature and therefore got an

accepted fixed form incapable of further development. Names of the languages are derived from countries or peoples. Home of Paisachi is not identified; it was misunderstood as language of Goblins and Spirits. Mahabharata mentions the Paisacha people amongst tribes living in North-west. They were Kashmiris, according to Grierson, Paisachas, Kam-bhojas (a tribe in Hindu Kush), Dards and Sakas or Scythians. He proved that wild tribes of extreme North-West South of Hindu Kush, are modern representatives of the ancient Paisachas. Some grammarians state that they were Ke'Kaya, Surasena and Panchala Varieties of the Paisachi. Paisachi borrowed much from Sauraseni as also from Sanskrit and Sauraseni is the Prakrit or basis of Paisachi. This fact disposes of the theory of Hoernle that Paisachi was a Prakrit spoken by Dravidians. So the traditional view of the grammarians regarding Prakrits is the right one. Hoernle's two Varieties of Prakrit, accepted by Grierson (Sauraseni, Magadhi) also has no foundation. As for the phonology of Prakrits, existence and changes in vowels and consonants, Sandhi, Declension and Inflection, the readers are referred to chapter on Literary prakrits in Gune's comparative philology.

Dr. Bhandarkar, in Wilson's philological lectures, accounts for characteristic features of Prakrits as follows:—
 "Elision is a distinguishing feature in Prakrits, it is regular, systematic and far-reaching; this may be product of long softening. Elision in consonants in Prakrits cannot be due to natural process of decay. The pronunciation of Sanskrit words by aliens might be like that of children who elide uninitial consonantal sounds and assimilate conjunct consonants. First letter only makes strong impression on the ear and this he faithfully utters; as to rest he realises their

quantity by pronouncing vowels; his untrained tongue avoids consonants. The assimilation of conjuncts and other peculiarities in Pali and elision in Prakrits, must be accounted in this way". Thus we come to the conclusion that Aryan contact with Non-Aryans gave rise to the Prakrits: left lasting effect on their religion and culture. The result of contact between speakers of inflectional and complicated Aryan and those of regular agglutinative Kol and Dravidian, when the Dravidians spoke the language of Aryans, we see in later history of Aryan Speech. Vedic System was simplified to that of modern Vernaculars, on Dravidian lines. Even thoughts and notions-social institutions of Vedic period were influenced by Dravidian cults and Language. Doctrine of Transmigration is not found in Rigveda. It may have its origin in Non-Aryan animism. Some cosmic notions are Dravidian and Dravidian Gods were added to Aryan Pantheon. So a new and composite creation resulted from their unity.

ARYAN MIGRATION AND GROWTH OF NON-ARYAN ELEMENT.

The Prakritic nature of the languages varied in different places, in proportion to closeness of contact between two races. The eastern tribes came more and more under influence of Non-Aryan languages. We see Prakritic tendencies developing in eastern dialects. The language of cultured people or *sistas* became systematised and was called as "Devabhasha" or the speech of Gods. Even this was not free from influence of Vernaculars. Prakrit roots and forms increased in Sanskrit; words from Dravidian and Kol were adopted. Syntax was based on Prakrit Vernaculars. Thus Aryan languages were affected by Native languages from Vedic or Iranian period as Aryans went into interior from Gandhara or North Western country towards East and South. So more and more Non-Aryan

element appears in North Indian Vernaculars. In the North, it was conquest and occupation by Aryans; but in South, it was peaceful migration and settlement among the natives. The conquest south of the Vindhya by Aryans was more a cultural than a military one. The mountains and forests were strong barriers. So Aryans made Aryavarta their home and began peaceful migration to South, in small groups. As they were small in numbers, Aryans did not impose their culture and language on Dravidians. They studied the language of country, interpreted Aryan religion and culture in the language of the people. Aryans at first analysed the language, and framed rules of grammar of aliens, according to grammatical principles of Sanskrit. The early indigenous authors were forgotten and the early grammarians, in course of time, were hailed as first poets and writers in language. This accounts for sages like Agastya and Kaṇva, Jain and Brahman authors like Tolkappiyanar and Nannaya Bhatta becoming earliest grammarians and grammars being written in Sanskrit but not in Vernaculars. Though earliest grammars in Tamil were written in Vernacular, those of Kanarese and Telugu like ಕರ್ಣಾಟ ಭಾಷಾಭಿಜ್ಞ, ಅಂಧ್ರಭಾಷಾ ವಿಂಶತಿ, and అధర్వణశాసనము were written in Sanskrit. This itself is a proof of strong influence of Sanskrit and Sanskritists upon vernaculars. Thus when vernaculars were subjected to grammatical analysis on Sanskrit principles, natural development became deflected and each language followed an independent line of development, in proportion to Sanskrit influence exerted upon it.

This influence varied with different languages in South due to geographical position and nature of contact. So Southern-most were less affected than North India. "In Deccan are found three shades of Aryan influence,

1. Maharashtra and Berar, were conquered by Indo-Aryans and the conquerors imposed their language, culture and creed upon Dravidians. 2. Telugu speaking people of Andhra country. Though this land did not stay long under Aryan rule, it was exposed to Aryan influence from two sides, Berar and Kalinga and became Aryanised in creed and to some extent in language. Bulk of people is pure Dravidian. Most borrowed words relate to abstract or Scientific and religious terms. Ideas are mostly Dravidian. The grammatical rules are entirely different from those of Sanskrit and this fact is against Grierson's theory 'when an Aryan tongue comes into contact with an aboriginal one, the latter goes to the wall; a case corroborated in Bengal, Assam and Maharashtra. 3. Still more free from Aryan influence is Tamil country. Brahmanism did not make head way among Tamils. First Aryan influence came with Jainism and Buddhism; when these two gave way to Hinduism, Tamil land was Aryanised but language was not influenced. A refined and classical Tamil composition is one which is free from Sanskrit influence. In other parts of India, authors were mostly Brahmins but in classical Tamil literature, the authors were Sudras. While Telugu Speaking people might have sprinkling of Aryan blood, Tamil Non-Brahmins are almost of pure Dravidian origin" says Dutt in his Aryanisation of India. That is why Aryan element appears in different degrees in different languages. The appearance of Sanskrit deluded some scholars to think that they are descendents of Sanskrit or Prakrit and belong to Aryan stock. Of Dravidian group of languages, Telugu and to some extent Kanarese are more allied to Sanskrit.

SANSKRIT INFLUENCE ON TELUGU :

Of all South Indian languages, Telugu borrowed most from Sanskrit and Prakrit; so modern scholars thought

Telugu, a derivative of Sanskrit. Though Kanarese also borrowed, it was not subjected to Sanskrit influence. The geographical position of Telugu country, exposed Telugu to longer and greater Aryan influence. The contact of Andhras with people of North was earlier and more intimate. The Jain and Buddhist missionaries and Brahman sages like Agastya propagated their faith through medium of Vernaculars and were hailed as 'Tamiṁmuni' or first grammarian and Poet in Tamil. As early as 6 or 7 century B. C., at the period of composition of Aitareya Brahman, according to Ragozin, some adventurous tribes like Andhras penetrated Dandaka forest for new homes, to rich and fertile basins of Godavari and Krishna rivers. By Second century B. C., they grew powerful, lived in peace with natives, raised armies from them and established their kingdom at Magadha. They did not come South and left Tamil kingdoms free to have their own progress. So language of Tamil country preserved its purity. Telugu country was called 'Vadagu' or North by Tamils. The Andhra land was ruled by a Prakrit speaking tribe, who made Prakrit, the state language. Poets wrote in Prakrit; 'సప్తశత' of Salivahana, and 'బృహత్కథ' of Gunadhya bear evidence to this fact. Language of country was thrown into back ground but not supplanted. It was only supplemented and enriched by import of Sanskrit and Prakrit. Telugu did not die but it held its own against the state language. The rulers too did not interfere with the Speech of the masses. This accounts for the large amount of old Prakrit and Tadbhava words in Telugu. So Dravidian language of original inhabitants got the name 'Andhra' from the ruling race; due to prakrit influence. Telugu had a new line of growth. In spite of Prakrit and Sanskrit influences, Telugu still retained its basic integrity and individuality, as the natives were not wiped out by the ruling race.

NON-ARYAN ELEMENT IN INDIAN VERNACULARS :

Some scholars think that Non-Aryan element in North Indian languages can be identified with Dravidian; others say, there is a Kol or Austric element in them besides Dravidian. To deny Non-Aryan element in prakrits or modern Indian vernaculars or to attribute it to Sanskrit or Indo-Iranian language is to say India was not peopled before Aryan advent. Though Non-Aryan element in Aryan Vernaculars can be traced to Indo-Iranian period, it cannot be Aryan, unless proved to be Indo-European; nor it can prove that Dravidian languages are disintegrated forms of Aryan languages or Prakrits. The theory that Aryans came into contact with Non-Aryans or Dravidians in Iranian period is strengthened by Brahuis colony and resemblance of many points in Dravidian languages of south and so-called Scythian languages. Grierson says, "the denomination Scythian is very unhappy; the Scythian words belong to Indo-European family. The word is used as common name for languages of Asia and Europe, which do not belong to Indo-European or Semetic families. These languages cannot be brought together into one linguistic family." This Non-Aryan element appears from Iranian period and not traceable in languages of 'Satem' or eastern group of Indo-European family. Caldwell agrees that North-Indian vernaculars arose out of corruption of Sanskrit, brought about by Non-Aryan influences and he thinks this Non-Aryan influence is more Scythian than Dravidian. He Quotes the opinion of Dr. Stevenson and Hodgson as follows: 1. North Indian vernaculars derived from Sanskrit, not so much by process of corruption and disintegration and re-moulding power of Non-Sanskrit element in them. 2. This Non-Sanskrit element was identical with Dravidian Speech, of ancient Nishadas and aborigines of India. Caldwell says that the first part of

this hypothesis rests on better foundation than the Second. This oneness in nature and direction is due to modifying Cause. Prof. Wilson calls 'the Non-Sanskrit portion of these North-Indian languages as primitive, unpolished scanty Speech, relics of period prior to civilisation.' Here we should note that Non-Sanskrit element is growing in languages as we go to south. Wilson continues, 'Before arrival of Aryans or Sanskrit Speaking colony of Brahmanas, Kshatriyas and Vaisyas, the greater part of North India was peopled by rude aboriginal tribes called Nishadas, Dasyus and Mlechchas; later evidence showed they were not rude aboriginal tribes but civilised people. It is natural for copious and expressive Sanskrit to over-whelm rude Scythian Vocabulary. As grammatical structure of Scythian tongues possess stability and persistency and pre-Aryans were numerous, they were incorporated in Aryan community. The Non-Aryans adopted language of conquerors. 'This modification would be partly addition of new words and partly introduction of new spirit and tendency'. This hypothesis is better and has merit. It accords with existing phenomena says Prof. Ramakrishniah in his "Studies."

So North Indian Vernaculars derived from an early Prakrit co-eval with literary forms Vedic or Sanskrit. They had a mixture of native element. When Vedic and Sanskrit became literary dialects, they ceased to be popular languages. Thus North Indian languages were derived from popular languages and not from Sanskrit. Caldwell observes; "It seems more correct to represent Northern Vernaculars as having Scythian basis with large Sanskrit addition than as having a Sanskrit basis with small admixture of Scythian element." This identity of Non-Sanskrit or Scythian element in those languages with Dravidian element appeared less defensible to Caldwell. In his opinion it is only a general

relationship to entire group of Scythian languages, without Special relationship to Dravidian languages. Caldwell's attempt is only to show, these languages are in main Scythian. There are many points of difference between Dravidian and Scythian languages; they follow altogether an independent line of development and are subjected to various influences. Yet Caldwell affiliates the Dravidian languages to Scythian family because of common basic grammatical principles, these two exhibit as against Indo-European. Thousands of years ago the Aryans came into contact with Dravidians. Then the Dravidian languages might have had many common elements with Scythian family. This common element affected Aryan language. All distinguishing characteristics developed in course of independent growth during these thousands of years. This might be the cause for non-appearance of Dravidian special features in North Indian idioms. Some Kol or Austric element is seen in North Indian languages. Such differentia are smallest in North Indian districts; greater in remoter places, Telingana and Mysore; greatest in Tamil country, where Dravidian languages were free from Sanskrit aggression and mixture of Kol and Austric element. Thus they could have scope for free independent development.

NON-ARYAN ELEMENT IDENTIFIED WITH DRAVIDIAN:

Prof. K. Ramakrishniah refers to Chatterjee's classification, as regards points of similarity between Indo-Aryan and Dravidian, showing probable influence of latter in order to make clear that Non-Aryan element is more Dravidian.

A. PHONETIC.

(a) Paucity of Dipthongs; insertion of 'y' and 'w' between Udvṛtta Vowels, after dropping of intervocal stops in spoken middle Indo-Aryan down to New Indo-Aryan

times, although middle Indo-Aryan - spelling does not represent it. This euphonic insertion of Palatal and Labial semi-Vowels in connection with front and back Vowels respectively and of 'n' is characteristic of Dravidian.

(b) Occurrence of cerebrals :— t, d, n, l, \dot{l} are peculiar Dravidian sounds and are not found in ancient Indo-European speech except Vedic and Sanskrit.

(c) Insertion of short Vowels by Anaptyxis (ప్రసక్తి and ప్రసక్తి) in consonant groups. This is characteristic of Middle Indo-Aryan and New Indo - Aryan (in words like, 'Kilesa, Sineha, Harisha, Ratana, Parāva, Barāmhana') is parallel to Dravidian (ex. Ku-barāmaṇa, Tamil-Pirāṁmanan; Tamil-sinēgam = sneha; Kiruttiṇan = Krishna). In other points of phonetics; e. g, change of 'c, j' to 'ts, tz,' of 's' into 'h', voicing of intervocal unvoiced stops, the retention of a final vowel etc., is Dravidian influence.

B. MORPHOLOGICAL:

(a) Gradual disuse of prepositions. All other Indo-European languages developed prepositions as aids to declensional system. Prefixes or prepositions as modifiers of meanings of roots still continue in those languages. In primitive Indo-European, preposition, originally an Adverb, came before or after Noun; but it is note-worthy that development of it in India should be post-positional (as in Sanskrit); that in late Middle Indo-Aryan and new Indo-Aryan, a series of help words of a different kind, post-positions of Nominal and Verbal origin came in.

Declensionl System of New Indo—Aryan with its agglutinated words, 'gana, guṭa, sab, log etc' for plural and with new post-positional affixes derived from nouns like 'Madhya > me, kaksa > ko, pārsva > pas etc' greatly resem-

ble Dravidian. Use of Verbal forms, participles and conjunctives as post-positions in declension is a special point of agreement between New Indo-Aryan and Dravidian. These are cases where we can look for Dravidian influence in the inherent principles of formation only, quite legitimately. Ex. 'Tamil, Avanōdu, inru, ninru (Telugu = Undi).'

(b) Absence of affixes in comparison of the Adjective in both New Indo-Aryan and Dravidian. The old Indo-Aryan affixes 'īyas, iṣṭa' etc. are lost and comparison is denoted by employing positive form of Adjective with Noun with which comparison is made, the latter being put in Dative or Ablative or Locative with some nominal or verbal post-position; e. g. Bengali-ēra cēyobbhālō = better than this, literally = good having looked at this. Sabāra mājhe bhālō = best of all: literally = good in the middle of all. (cf. Telugu-వానికంటే ఎదిగొప్పుది; వానియన్నిటిలో ఎదిగొప్పుది). This is also Dravidian way to indicate comparison. Modern Indo-European languages outside India have either retained comparative and Superlative affixes, e. g. Persian-"tar, tarīn;" Modern Greek-"teros, tatos;" English "er, est;" or employed words meaning more and most before Adjectives in question.

(c) With want of prepositions to modify meanings of Verb-roots both New Indo-Aryan and Dravidian have developed the use, in curious and idiomatic way, of conjunctives and participles with Adverbial function, giving rise to what is known as "Compound Verb," e. g., Sanskrit - Ni + sad = English - sit down; Bengali - Basiyāparā literally = having sat down to fall; Hindi - baith jānā = having sat down to go, cf. Telugu కూర్చుండు; వెళుదు; English - rubbed off = Bangali - muchiyā phēlā = having rubbed off to throw; Telugu - తడిచివేయు. Dravidian language has this usage as well.

(d) Almost wholesale disuse of old Indo-Aryan Moods and Tenses etc is visible. Principle of phrase building tended to become Nominal or Adjectival from verbal; in Indo-Aryan; e. g. 'Sō gamat; Sō gacchat or Sō Jagāma'; but in Middle Indo-Aryan and New Indo-Aryan, this verbal construction is changed into Adjectival. Sō gadō; Sō gadō = Sanskt 'Sa gatah'; whence New Indo-Aryan; 'Sō gayan', 'gayā' (West Hindi); 'Se gela' Bengali; herein there is a possible influenc of Dravidian, for in Dravidian verb has Adjectival force, 'it being really a noun of agency with reference to Subject'. Dravidian Tenses developed out of participles; in development of Aryan, we note gradual increase of participle forms to exclusion of Indo-European finite Verbal forms. The periphrastic future of Sanskrit, 'kartā' = a doer, for 'Kariṣyati' = he will do, 'Kartasmi' = I am doer for 'Kariṣhyāmi' = I shall do, is Dravidian in principle. The compound affix 'tāvānt', rare in Vedic Speech may be compared with Dravidian (Tamil), d-avan'; Skt-'Kṛta' = done, 'Kṛitavānt' = one who has done; cf. Tam-'Seydu' = having done; 'Seydavan' = having done he = one who has done.

Structure of modern Magadhan (Bengali, Oriya, Maithili, Magahi, Bhojpuriya) past and future Verb, in showing root + past or future (passive) participle affix + personal pronominal affix, affords remarkable parallel to Dravidian. Importance attached to conjunctive with sense of 'having performed or finished an act' and its lavish use, e. g. Tam-'Konduvā', Tel. తనుకొనినా; New Indo-Aryan, Bengali- 'laiyā āisa', 'niē ēsō' = having taken come, to mean simply 'bring' is common to both Dravidian and New Indo-Aryan and is an idiom borrowed by Aryan from Dravidian, very early. The inflected passive of old Indo-Aryan is lost to, or greatly restricted in New Indo-Aryan, which like Dravidian, forms passives

by means of compound Verb constructions, in which roots meaning 'to go, to fall, to suffer, to eat etc'. are auxiliaries. Herein the idiom may be Dravidian.

(e) Onomatopoeitic formations on a lavish scale are a characteristic of New Indo-Aryan and Dravidian.

(f) Presence of 'echo words.' A word is repeated partially and in this way the idea of 'et cetera and things similar to or associated with that' is expressed. This is found in Modern Indo-Aryan and Dravidian; e. g. Bengali 'ghōrā - tōrā'; Maithili - 'ghōrā tōrā'; Marathi - 'ghōrā-bīrā'; Tamil - 'kudirei - kidirei'; Kanarese - 'kudire-gidire'; Telugu గుర్రము గిర్రము; Bengali-Jala-tala = water; Tam. - taṇṇīr kiṇṇir; etc.

C. SYNTACTICAL :

In Syntax, Dravidian and Aryan are one. A Sentence in Dravidian language like Tamil or Kanarese becomes good in Bengali or Hindi by substituting Bengali or Hindi equivalents for Dravidian words and forms without changing word-order. The same is not case to render Persian or English sentence into New Indo-Aryan language. Most fundamental agreement is seen between New Indo-Aryan and Dravidian. This began from early Middle Indo-Aryan, as is seen from comparison of Syntax of Pali and Prakrits with Modern Vernaculars.

(a) Omission of copula is preferred by both Indo-Aryan and Dravidian; e. g. 'ētā āmādera bāri'- Bengali; 'idu namma mane'- Kanarese = [This (is) our house]; 'ఇది మా ఇల్లు' -Telugu.

(b) Most remarkable similarity in idiom is found in both; e. g. use of a conjunctive, meaning 'having said.' Bengali - 'baliyā'; Hindi - 'bōl kē'; Tamil - 'enru'; Kanarese -

'endu'; Telugu 'అని' in the sense of 'as', 'because' recapitulating and introducing conditional clause.

(c) Employment of Infinitive for polite imperative e. g. Hindi- 'yah kām karnā'; Kan.- 'īkelasa māḍu vadu = do this work.

(d) Use of Verb 'to give' in forming the imperative or passive mood, e, g, for Sanskrit- 'Vadāni' = let me say; cf. Ben. - 'āmākē balitē dēō; Tel.- 'నన్ను చెప్పన్ - ఇయ్య; Indo-Aryan does not possess above points of similarity with Indo-European tongues outside India, but with Dravidian and unquestionably herein we have impress of Dravidian mind on Indo-Aryan.

D. GLOSSIC :

Aryan Speech borrowed words from Dravidian since Aryans came to India. Brahuīs are Dravidian Speaking tribe outside India; it is possible, other Dravidian Speakers lived in Iran, with whom contact for Aryans was possible even outside India. These points show the nature of new spirit and tendency which pre-Aryan tribes introduced into languages of Aryan conquerors when they came into contact with them and had to adopt their language after they were incorporated into Aryan community. The position is; original peoples of a country merged into community of conquerors and adopted their language. Conquerors were politically and culturally Superior; imposed their language and culture upon natives and the latter adopted, giving up their tongue. In this process of adoption, they modified language of conquerors and helped growth of Prakrits. Since it is modification and not replacing, we find here introduction of new Spirit and tendency in growth and development of language after contact; but not as Caldwell says, "any primary Dravidian

roots—such as words for 'head, foot, eye, ear etc.' or analogy of pronominal forms." Vide pages 56 and 57— "If non-Sanskrit element — — — any dependence; Possibly further research — — — rather than Aryan."

Such a spirit affecting language is seen even in Indo-Aryan period of Middle Indo-Aryan and is perceptible in New Indo-Aryan period. The vocabulary and grammatical structure also was affected by this Non-Aryan influence and crept into language of conquerors. In languages South of Vindhya we find primary roots and forms and Dravidian structure forming basic foundation of languages though the super-structure is raised by material borrowed from Aryans. Prof. Ramakrishnaiah concludes; "thus it can be reasonably believed that Dravidian formed important portion of Non-Aryan element found in North Indian Vernaculars, though at the same time it cannot be denied that there might have been other influences also at work."

ARE VERNACULARS "VIKRITIS"?

The Prakrit grammarians of North included 'Dravidi', a South Indian language, among Prakrits, because they thought it either as a popular language or derivative from Sanskrit. Woolner says that, in a general sense, the word 'Prakrit' was first applied to 'ordinary common Speech' as distinct from polished or Samskritam. If in Samskritam is included Vedic and all dialects of old Indo Aryan period, then it is correct to say that all Prakrits are derived from Sanskrit. If Sanskrit is used to Panini-Patajali language or classical Sanskrit, then it is incorrect to say that any Prakrit, except Sauraseni, is derived from Sanskrit. So it is clear that Prakrit grammarian did not study the question of linguistic relationship with scientific spirit. The name 'Apabrahmsa' is used in India for:—

(1) anything diverging from Sanskrit (2) Spoken language, distinct from literary Prakrits (3) and a literary form for any Vernacular. Simply because they called them 'Vikritis' we should not say that they are derived from Sanskrit. Scholars now agreed that the Prakrits are not direct descendants of Sanskrit' which is one of dialects of Indo-Aryan language spoken by higher classes of Aryan Society. Old grammarians held Sanskrit in high esteem and said besides, Prakrits, all languages were derived from 'Deva Bhasha'. Ketana expresses his view, as "తల్లి సంస్కృతం దేయేల్ల భాషలకును" in ఆంధ్రభాషాభూషణము. Another later poet echoed the same idea in "జనని నమస్త భాషలకు సంస్కృతభాష ధరాతలంబునన్" All Indian grammarians had reverential attitude when they dealt with Vikritic character of Indian Vernaculars. Prakrit grammarians called South Indian languages also Vikritis or Vibhashas or Apabrahmsas and thought they also derived from Sanskrit like Prakrits. Later grammarians of South India being Pro-Sanskritists followed Prakrit grammarians and called them Vikritis. Peddana in 'కావ్యలంకార చూడామణి' says that Telugu grammarians followed example of Prakrit grammarians and wrote grammar to South Indian languages. cf. "విశ్రుతులు హేమచంద్ర త్రివిక్రమాదుః తొనర జూపిరి ప్రాకృతంబునకుఁ త్రోవఁ నాంధ్ర భాషయు ప్రాకృతాహ్వయము; కాన వలయుతల్లక్షణంబులు వరుసదెలియ." So these were considered Apabrahmsas and not worthy of being studied by Sanskrit grammarians. Hence Prakrit grammarians did not pay attention to Apabrahmsa of Various Prakrits, as these were colloquial forms and contained Non-Aryan element. As Paisachi languages contained greater Non-Aryan element, they too were neglected by Sanskrit grammarians. The term Paisachi is used for language of demons and goblins or 'Bhuta Bhasha'; to a number of uncivilised languages and Paisachi dialect of Grammarians. Thus it is unreasonable to say that the alien element in

Aryan languages is due to disintegration of Indo-Iranian languages, because the same element is found in Spoken languages of remote South India and this forms the most important feature. Further to speak that South Indian languages are a result of natural disintegration of Aryan Speech is still more irrational as it denies existence of language in South India before Aryan advent. To prove disintegrated nature, it is not enough to trace some forms of a particular language to Prakrit or Sanskrit source. South Indian languages are allied and have common essential features and common basic root-material. All this must be traced to Aryan sources, before Aryan theory of languages is established or before 'Dravidi' of South is placed in the group of Prakrits of North. So attempt to establish relationship of Dravidian languages with Aryan speech, without finding out common basic element and tracing individual lines of development from primitive material, will end in failure. In spite of common Tatsama and Tadbhava elements in Telugu and Kanarese, a purely Non-Sanskrit rather Non-Aryan basic element, is found in South Indian tongues. So it is absurd to say that Telugu and Kanarese are not independent languages, as Sanskrit element in old times was less in them. The Sanskrit element in the Tamil language is at a vanishing point, at the earliest period. Like Tamil, Telugu and Kanarese must have been free from Sanskrit element before Aryan contact. When Sanskrit scholars cultivated these languages, old indigenous words dropped away, yielding place to new-comers. Works with native element were denounced as insipid and obsolete. Nripatunga author of Kaviraja Marga said that introduction of 'Palagannada' or old Kanarese into New Kavyas, will be 'as tasteless as making love to an old woman.' Nayasena expresses that thrusting Sanskritisms into 'Hosakannada' or pure Kannada will be like 'mixing ghee and oil.' In spite of

these protests and denunciations, Sanskritisation went on without let or hindrance. Nannaya translated Maha Bharata in high-flown Style with three-fourths Sanskrit; Saiva poets denounced importation of Sanskrit into Telugu and advocated 'జాను తెలుగు.' Palakurki Somanadha observed that it was easily understood by masses. Tikkana also condemned use of "obsolete words"; being a nationalist Tikkana introduced more pure Telugu or 'Desya' element than Nannaya. In ordinary usage the Desya element is displaced by Sanskrit and so Tikkana's language is not felt more difficult than Sanskrit or Tatsama of Nannaya. Though we find Prakrit, Sanskrit or Tadbhava element in Telugu and Kanarese, we cannot deny their independent existence or cognate relationship with other South Indian languages like Tamil, Malayalam etc. Word material is not prime factor; so we must pay attention to root-material in Telugu and to principles, methods of grammatical formation and compare them with those South Indian languages to trace common basic element. By this method only the ultimate relationship of these languages could be determined with certainty.

BASIC ROOT-MATERIAL OF DRAVIDIAN LANGUAGES; CHARACTERISTICS:

A comparison of roots in different Dravidian languages, Prof. K. Ramakrishnaiah says, and investigation into their nature and formation give the following points:—

1. Dravidian languages have two kinds of Roots, Primary and Secondary roots. Telugu present roots are not primary; but only secondary; roots 'Var, tar, ī, vel etc. are primary and 'vatsu, tetsu, itsu, velugu' appear in Telugu and these are Secondary roots.

2. Secondary roots are made up of two or more primary roots; one added to another. When appended root

lost its original shape and independence, due to quick pronunciation or accent change, it was added to first as participle to modify its meaning; when its identity was fully lost, it was treated as original or primary root. Auxiliary words like 'agu, isu, utu' are added to emphasize Verbal action of lost roots and gave rise to secondary roots as 'gu, su, tu etc.' Caldwell's formative roots are remnants of auxiliary roots added to original ones to convey new shades of meaning.

3. Most Dravidian roots are monosyllabic though a few dissyllabic roots are found in primitive speech. Tucker says in this connection as follows: "In all languages are found predicative roots; these were recognised, at some primitive stage, as separate sound groups with naming power. These predicative roots are irreducible and for most parts roots reveal themselves as monosyllables. 'Apriori' it would be supposed that a primitive utterance expressive of a single concept would consist of sounds uttered in one effort or impulse of breath, that is, a Single Syllable and the theory is borne out by etymological investigation." They gradually consist of a long Vowel, or a Vowel short or long followed by a consonant.

4. Telugu has very few monosyllabic roots; most of these grew dissyllabic and trissyllabic. A comparison of these with their cognates in other languages or with other derivatives in same languages, results in original monosyllabic roots. The multi-syllabic Telugu roots are only many primary roots combined to form a compound word to convey special meaning. These compound roots are called *చాతుష్కలపములు* or *శబ్దవల్ల వములు* ex. కూరుచుండు = కూరుచు + ఉండు; వరుండు = వరు + ఉండు; ఈయకొను = ఈ + కొను; త్రెక్కొను = త్రెంచు + కొను; మేలుకొను = మేలు + కొను; కొంపోవు = కొను + పోవు etc.

5. Contained Vowels of these roots evince a tendency to change. This change may be Qualitative or Quantitative or at times even Qualitative — Quantitative, e. g. 'i, u' become 'o, e'; 'i' becomes 'ī'; 'a' sometimes 'e, or ē' etc.

Telugu - ittsu (root); īvi (noun) = gift.

Kanarese - Kuttu = to beat, to strike; Telugu - kottu.

Tamil - muṇṇu = to make sound; Telugu - mṛōṇu.

Kan - tar = to lead, to bring; Tel - tetchu, teru; cf. ēteru = to come.

Kan - aṛi = to know, to learn; Tam, Mal - aṛi; Tel - erugu.
cf. aṛike, aṛivu (Tamil); eṛuka (Telugu).

6. Change in consonant of certain roots consisting of a Vowel and consonant, signifies a different shade of or a slight change in meaning of original root. A number of such forms radiate from a common root and form themselves into a cluster.

7. Dravidian roots are not all Verbal roots. There are roots of Quality, Pronominal and Demonstrative roots. e. g. 'po, ī, var' - verbal; 'vel' = white; 'kar' = black - Qualitative; 'nā, nī' - Pronominal; 'a, i, u' - Demonstrative.

8. Unlike roots in Sanskrit or other Indo-European languages, Dravidian roots are used both in literary and colloquial dialects even to this day. Tucker says about nature of Indo-European roots as follows:— "Primitive Indo-European roots are monosyllabic. They have no independent existence apart from stem-forming or word-forming suffixes. A person-ending or case ending is directly attached to root, without intervention of stem-forming element, as in, 'es-mi' (I am) or 'vōgs' (voice) but simple 'es' or 'vog' has no place in proper speech. Usually root is built into a stem or base by some element or elements out of a numerous list. These

elements have no distinct individuality, as in typical agglutinating languages. There are two classes of elements; one is naming element of object or action called Predicative and other is formative element or grammatical sign called demonstrative or deictic; term 'root' is often loosely and inaccurately applied. A predicative root, as far as we go back in the family of Indo-European languages, is almost never found as an independent word." These are not hypothetical results. Every Verbal root is still used as a form of imperative second person, singular ex. *pō* = you go; *tar* = you bring; *padu* = you fall etc. From this we find original form of root. Roots like 'తెచ్చ, ఇచ్చ, పోవు, వచ్చ' in Telugu are not capable of being used as forms of imperative second person singular by themselves; *తే, ఈ, పో, రా* are used in their stead, showing that 'tsu' = చ్చ etc in such roots are only remnants of some other auxiliary roots added to main ones.

9. Dravidian root is generally used for three purposes; viz, as a Verb, Noun and also Adjective.

10. In primitive condition of these languages, that is, when machinery of formal grammatical device was not yet developed, sentence consisted only roots, standing one after another. Each root conveyed a complete idea and was a sentence by itself. Later on it did the function of a word, the relation being attributive - the preceding root having an attributive or adjectival relation to the next.

In this connection Whitney states, "The grand conclusion at which historical study of language has surely and incontrovertibly arrived, is that all grammatical apparatus of language is of secondary growth; the endings of declension and conjugation, prefixes and suffixes of derivation, were originally independent elements; words which were first collocated with other words and then entered into combina-

tion and were more or less thoroughly fused with latter, losing their primitive form and meaning and becoming mere signs of modification and relation; hence that the historically traceable beginnings of Speech were Simple roots; not parts of Speech, even, and still less forms; that these roots signified external, sensible, physical acts and qualities; precisely what ones, we cannot yet tell, and shall perhaps never be able to tell."

NATURE OF PRIMITIVE DRAVIDIAN SPEECH:

In pre-historical times, the Primitive Dravidian Speech was made up of roots, and the relation shown by their position in a sentence. The present grammatical forms and inflexions did not exist then. When root words appended to other roots, lost their shape, meaning and significance, they were considered as suffixes. Then suffix got a new force and fulfilled a special grammatical function. The Verb denoting time, gender, number etc. is of later growth as also nominal inflexion. Of these two Prof. Ramakrishnaiah thinks that Verbal inflexion developed first. Since all inflexions both Verbal and Nominal were brought about by postpositional suffixes and as some have still traces of original character as independent auxiliary roots or words, there may be a time without inflexional Suffixes; then the roots or words might have been packed together in a sentence, without intervening particles. So all inflexions might be result of gradual growth, perhaps helped by literary cultivation of languages. Caldwell says, "The dialect of Tudas shows want of literary cultivation in the scarcity of case signs." In it there is no difference between Nominative, Genitive and Accusative and their terminations are difficult to trace to independent words. There is no case in these languages; the relation of words in a sentence is attributive

or possessive. Influence of Sanskrit System helped South Indian grammarians to formulate eight cases. Caldwell says, "Imitation of Sanskrit in this particular is certainly an error; for, in Sanskrit there are eight cases only, the number of cases in Telugu, Tamil etc. is indefinite. Every post-position annexed to a noun constitutes a new case and the number of such cases depends upon requirements of Speaker and different shades of meaning he wishes to express. In particular, the 'inflexion' or inflected form of base or oblique case which has sometimes a possessive, sometimes a locative and sometimes an adjectival signification, ought to have had a place of its own. "This exhibits that the cases are limitless and their number depends upon Speaker's desire to denote the shades of his requirements and meanings. These were caused by adding an independent word to another and the relation between the words being possessive or locative or adjectival. In spite of this, Dravidian grammarians restricted the number of cases to eight only. The Sanskrit influence was so great that South Indian Grammarians, not only adopted mode of denomination and descriptive appellations as Nominative, Accusative but all imitated their numbers as first, second cases etc. So Prof. K. Ramakrishniah concludes as follows:—"If we look back at the developent of Verbal and Nominal inflexions in Dravidian languages in past ages, we arrive at the root stage of those languages and feel convinced that this family bears to this day substantial evidence in favour of Root Theory of origin of language, which still forms a Subject of controversy among Philologists."

LITERARY OR CLASSICAL DIALECTS REPRESENT PRIMITIVE CONDITIONS :

Indian languages have a remarkable peculiarity. As they begin to be cultivated, literary style evinces a tendency

to become a literary dialect. It will be distinct from dialect of common life, with a grammar and Vocabulary of its own. This is equally the characteristic of the Speech of Aryans of North and Dravidians of South. Relation of Sanskrit to Prakrits or Modern Vernaculars is not identical with that in which 'dead' languages of Europe stand to 'living' ones. So called dead languages of Europe were at one time living tongues, as Speeches of Cicero and Demosthenes. Those languages dead means Speech of dead past and not that of living present. Sanskrit cannot be called dead language in this sense. It was never the actual every day Speech of the Aryans of India at any period of their history. Its name 'Sanskrita', elaborated or developed or refined Speech, illustrates its origin. It was not the language of any race or district, but of class-bards and priests, literary men of first ages or rather it was language of literature. As literary culture made progress, language of literature became copious, euphonious and refined. If life means growth and if growth means change, Sanskrit, then, must be regarded as having, for a long period, been not a dead but a living tongue; it changed more slowly than colloquial dialects. For instance, Sanskrit of Purans differed from Sanskrit of Vedas; later hymns from earlier; Sanskrit was orthodox Vehicle for orthodox thought. The fate of all Indian languages is — 'When once committed to writing, they assume a literary type and have a tendency to draw away from Vulgar living tongue of people.' This might have been the case with Sanskrit as it was with Prakrit. This state of things is not peculiar to North India. We find precisely same tendencies, with same results in South. Each of four Dravidian languages, Tamil, Telugu, Malayalam and Kanarese, has split up into two dialects— a literary or classical and a popular or colloquial dialect. Language of Telugu poetry differs consi-

derably from that of everyday life, but not regarded as different dialect or designated by any special name. It is regarded by native scholars as differing from ordinary Telugu, only in being purer and more elevated. Though these literary dialects are described 'old', their most essential characteristic is extraordinary amount of polish and refinement. Classical Tamil bears nearly same relation to actual Speech of people that Sanskrit (Classical Indo-Aryan) did to Ancient Prakrits and now does to Gaurian Vernaculars. Even when oldest extant high Tamil compositions were written, probably there was as wide a difference between language of Vulgar and that affected by 'literati', as there is at present. It is inconceivable that so elaborately refined and euphonised style of classical grammars and poems, can ever have been actual every day speech of any class of people. Speech of masses may contain forms and words as old as, or even older than corresponding forms and words of the literature. There is an important difference between the two. No argument in favour of antiquity of a word or form can be found merely on the fact of its existence in colloquial dialect; whereas existence of a word or form in classical dialect, in grammars and Vocabularies of that dialect, proves at least that it was in existence when that dialect was fixed, which certainly cannot be less than a thousand years. And there will be an additional presumption in favour of its antiquity in the circumstance that all poets, even earliest, have been accustomed to treat the expressions, more or less archaic in their own time, as peculiarly suitable to poetical compositions.

HIGH ANTIQUITY OF LITERARY TAMIL:

1. Classical Tamil contains all refinements, yet exhibits to some extent primitive condition of language. It

differs more from colloquial Tamil and considered as a distinct language. Classical Tamil has less Sanskrit; affects purism and national independence. The refinements are all 'ab intra'; The degree in which colloquial Tamil diverged from poetical dialect is a proof of high antiquity of literary cultivation of Tamil.

2. Another evidence is the extraordinary copiousness of Tamil Vocabulary and Variety of grammatical forms of Shen-Tamil; Shen-Tamil grammar is a crowded museum of obsolete forms, cast-off inflexions and curious anomalies, ex. marked simplicity of conjugation forms of oldest Tamil. Tamil Vocative, though appropriate to that language, may be regarded as property of Telugu Kanarese etc. Word used for house; ordinary Tamil, 'Vīdu'; Telugu 'il; illu'; Kanarese 'Manei'; another Synonym 'Kudi' is in common with Sanskrit and all Finnish languages. The words 'il; manei' are found in Tamil also. So grammar and Vocabulary of Tamil is common repository of Dravidian forms and roots. Thus literary cultivation of Tamil dates from a period prior to that of other idioms and not long subsequent to final breaking up of languages of Ancient Dravidians into dialects.

3. Another evidence of antiquity and purity of Tamil is agreement of Ancient Kanarese and Malayalam, Tulu, Tuda Gond and Ku with Tamil, in many particulars. Modern Telugu and Kanarese differ from it.

4. In many instances, forms of Telugu roots and inflexions softened down from forms of Tamil; this is strong confirmation of higher antiquity of Tamil forms. Transposition of Vowels in Telugu Demonstrative Pronouns is an illustration. True Demonstrative bases are 'a', remote, and 'i' proximate; to which are suffixed formatives of genitive with 'v' euphonic, to prevent hiatus. Tamil Demonstrative 'avan'

and 'ivan'. Telugu Masculine formation equal to Tamil 'an', is 'adu', 'uadu' or 'adu'; hence Demonstrative in Telugu equal to 'avan, ivan' may be 'avaadu, ivadu', instead of which we find 'Vadu, Vidu'. Here Demonstrative 'a' and 'i' shifted from their natural position at, beginning to middle of word, while their Quantity increased. Altered abnormal form of Telugu is a later one; even high dialect of Telugu has no other form.

5. Another evidence is the existence of many corrupted Sanskrit Tadbhavas or derivatives in Tamil.

Sanskrit in Tamil is divided into three portions of different dates as follows:—

(1) Most recent portion is introduced by three religious schools. School of Saiva Siddhanta or Philosophy of Agamas was the most popular System among Tamil Sudras; School of Sankara Acharya, apostle of Advaita was the Second; chief rival of both is the School of Sri Vaishnava founded by Ramanuja Acharya. Centuries between 11 to 16 were periods of great activity of these sects. Sanskrit derivatives of these schools are pure unchanged Sanskrit.

(2) School of writers, partly preceding the above and partly contemporaneous, which has largest portion of Sanskrit was that of Jains, from 9 or 10 century to 13 century; but modern researches point to a much earlier date. Period of predominance of Jains in intellect and learning was called the Augustan age of Tamil literature. At this period flourished the celebrated association, Madhura College. The famous works Kural and Chintamani, classical Vocabularies and grammars were written. Sanskrit derivatives in this period altered greatly, so as to accord with Tamil Euphonic rules; ex., Skt- 'Loka'; Tam- 'Ulagu'; Skt, 'Raja' = Tam, 'Arasu' etc. The whole out put of Sanskrit

derivatives in Telugu, Kanarese, and Malayalam belong to the periods now mentioned. They are divided according to degree of permutation or corruption, into two classes. They are, 'Tatsama' = the same with it, i. e. words which are identical with Sanskrit and 'Tadbhava' = of the same nature with it, i. e. derived from it or words which are derived from Sanskrit origin, but more or less corrupted or changed by local influences. Tatsama words are scarcely at all altered and look like words; only used by Brahmans or which were introduced into Vernaculars, when Sanskrit alphabetical and phonetic system became naturalised, through predominance of later forms of Hinduism. Tadbhava words were altered more considerably and do not appear to have been borrowed from Sanskrit but represented by Telugu and Kanarese grammarians, as words borrowed from Prakrits or colloquial dialects of Sanskrit, spoken in ancient times in contiguous Gaura Provinces.

(3) In addition to Sanskrit Tatsama and Tadbhava derivatives of modern Vedantic, Saiva and Vaishnava period and Jaina period- Tamil has derivatives belonging to earlier date than introduction of Sanskrit; derivatives of this class were not borrowed from North Indian dialects but appear to have been derived from oral inter-course from Brahmin Priests and Scholars etc. Sanskrit of this period is not more corrupted but corruptions of a different character. Jains altered Sanskrit to bring it into accordance with Tamil Euphonic rules; whereas in Sanskrit of earliest period changes seem to be in utter defiance of rule; e, g, Skt - 'Sri' = Sacred into 'Tiru'; recent changes into 'Siri, Sirī, Sī'; Skt - 'Karman' = Karumam, Kanmam, old Tam - 'Kam'. Several names of Tamil months, are early corruptions of Sanskrit; though now solarsiderial, Tamil months are named from old lunar

asterisms, greatly corrupted, ex. 'Purvaśhaḍam = Puraḍam'; Aśhaḍam = Aḍam = Aḍi (July - August); Aśvini = eippasi. The corresponding names of asterisms and months in Telugu and Kanarese are pure unchanged Sanskrit; hence Tamil is of greater antiquity.

(4) Karnāṭaka and Telingana inscriptions of early date are written in Sanskrit. Even when characters are Ancient Kanarese and Telugu, Sanskrit is language in which inscription is written. But in Tamil country 'all' inscriptions of early period are in Tamil; the latest are written in Grantha or character in which Sanskrit is written by Dravid Brahmins. The character of Ancient 'Sasanas' presents some points of resemblance to Modern Telugu - Kanarese character. Language of all ancient of these inscriptions is Tamil and style is classical dialect, without double plurals and unauthorised novelties by which Modern Telugu is disfigured; but it is free also from affected brevity and involutions of poetical Style. Telingana or Karnāṭaka has no inscriptions of antiquity written in Tamil or Kanarese language. This fact proves priority of Tamil culture. So it clearly appears that Tamil language was of all the Dravidian idioms the earliest cultivated and characteristics of primitive Dravidian speech is furnished by Tamil. So neither Tamil nor any single dialect can be 'implicitly' adopted as faithful representative of primitive Dravidian tongue. A comparison of peculiarities of all dialects will carry us up still further, to a period of mutual divergence, a period long anterior to that of grammars and Vocabularies.

RELATIONS OF DRAVIDIANS TO ARYANS AND PRE-ARYANS.

Arrival of Dravidians must be anterior to that of Aryans. Then arises a difficulty; whether Dravidians were identical with aborigines or distinct more ancient race, that

is, were Dravidians identical with Dasyus, subdued and incorporated with the Aryan race as serfs and dependants? Or were they a race unknown to Aryans of first stage, migrated southwards towards extremity of peninsula before Aryans arrived? This Question of relation of Dravidians to Aryanised aborigines of North India is involved in obscurity. It can be settled only by more thorough investigation than relation of Dravidian languages to Sanskrit, Prakrits, and North Indian Vernaculars. It is safe to regard Dravidians as earliest inhabitants of India or earliest race entered from North-West. It is not easy to determine whether Dravidians were people whom Aryans found in possession and conquered; or those that moved Southwards before arrival of the Aryans; or expelled from Northern provinces by pre-historic irruption of another race. Some held identity of Dravidians with primitive Sudras. Differences exist between Dravidian languages and Non-Sanskritic under-stratum of Northern Vernaculars, they suggest that Dravidian idioms belong to older period of Speech. If this supposition is correct, progenitors of Scythians or Non-Aryan portion of Sudras and mixed classes, now living in Northern provinces, made their way to India after Dravidians and also Dravidians must have retired before them from Northern India, long before their subjugation by a new race of invaders. Prof. Caldwell thinks that Dravidians were never expelled by Aryans. He says; Neither the subjugation of Cholas, Pandyas and other Dravidians by Aryans, nor expulsion from North India by Aryans of races afterwards celebrated in South India, as Cholas, Pandyas, Keralas, Kalingas, Andhras etc is recognised by any Sanskrit authority or Dravidian tradition. Looked from purely Dravidian point, Dravidians never had relations with primitive Aryans but of a friendly and peaceable character. If the Dravidians were expelled from

Northern India, and forced to take shelter in Gondvana and Dandaka, great Dravidian forest, prior to dawn of civilisation, the tribes that subdued and thrust them Southwards must be Pre-Aryans.

These Pre-Aryan Scythians are not to be confounded with Kols, Santals, Bhils etc; these tribes, possibly, fled to forests from Dravidians, prior to Pre-Aryan invasion. It is also possible that tribes referred to, never crossed Indus at all but entered it, like Bhutan, tribes by the North-east. At all events we cannot suppose that through an irruption of forest tribes, the Dravidians were driven southwards. Tribes of sudras whom Aryans slowly incorporated in their community must be an organised and formidable race; may have been identical 'with Aethiopians from East' who according to Herodotus, were brigaded with other Indians in army of xerxes and who differed from other Aethiopians in being 'straight-haired; It is difficult to suppose that Dravidians, who are superior to Aryanised Sudras of North India, in intelligence, independence and patriotism were expelled by an irruption of ancestors of those Very sudras. Lapse of time might have effected great change in warlike hungry Scythian hordes that rushed down upon first Dravidian settlements. Dependent and servile position to which secondary race of Scythians, early reduced by the Aryans, whilst more distant Dravidians enjoyed freedom and independence, may have materially altered their original character. It is probable that the Dravidians were driven across Vindhya into Deccan by a newer race of Scythians. This new race, conquered in its turn by Aryans and reduced to dependent position, soon sank beneath level of tribes which it had expelled. Whilst Dravidians, retaining their independence in Southern forests, submitting later on to Aryans, not as conquerors but as

colonists and instructors, gradually rose in social status and formed communities and States in the South, rivalling those of Aryans in North India.

PRE-ARYAN CIVILISATION OF DRAVIDIANS :

Primitive Dravidians are not barbarous or degraded people. The Dravidians acquired at least the elements of civilisation, prior to the arrival amongst them of Brahmins. Primitive Dravidian words furnish us with a picture of simple life of Non-Aryanised Dravidians. When freed from admixture of Sanskrit, they will be found to express primitive Tamil mind, manners and religion. From evidence of ancient Vocabulary in use, we learn this information. Dravidians had "Kings" who dwelt in "strong houses" and ruled over small "districts of country"; had "minstrels," who recited "songs" at "festivals," had alphabetical "characters" written with a style on Palmyra leaves. A bundle of leaves called "a book"; they acknowledged existence of God, whom they styled "Ko" = King — a realistic title little known to orthodox Hinduism. They erected to his honor a 'temple' called "Koil" = God's house; had 'laws' and 'customs' but no lawyers or judges. Marriages existed among them; they were acquainted with ordinary metals except 'tin, lead and zinc'; with planets except 'Mercury' and 'Saturn'; had 'medicines, hamlets and towns'; 'canoes, boats and ships' (Small 'decked' coasting Vessels); no acquaintance with any people beyond sea except Ceylon, which was perhaps accessible on foot at low water; and had no word expressive of geographical idea of 'island or continent'; they were all acquainted with 'agriculture' and delighted in 'war'; were armed with 'bows and arrows'; spears and swords; Necessary arts of life, including 'Spinning, weaving and dyeing' existed among them, excelled in

'pottery'; as their places of Sculpture show. This brief illustration from primitive Tamil Vocabulary, of social condition of Dravidians, prior to arrival of Brahmans, prove that elements of civilisation existed amongst the Dravidians. A full and detailed old Tamil code for Princes, Statesmen and men of affairs, the readers may find in Kural.

PROBABLE DATE OF ARYAN CIVILISATION OF DRAVIDIANS :

The earliest Dravidian civilisation was that of the Tamilians of the Pandya Kingdom. This civilisation was indigenous in origin but indebted for rapid development, to influence of succession of small colonies of Aryans, chiefly Brahmans, from upper India, probably attracted to South, by reports of fertility of rich alluvial plains watered by Kaveri, Tamraparni and other rivers, or by fame of Rama's deeds, celebrity of emblem of Siva at Rameswaram. Leader of first most influential Brahman colony is that of Agastya, author of Vedic hymn in North India, holiest of hermits, doing sacrifices and austerities in remotest forests, penetrating into hitherto unknown south. In south Agastya is venerated as earliest teacher of science and literature to primitive Dravidian tribes. Agastya's leadership of Brahman immigration is doubtful says Prof. Caldwell; in his opinion, Agastya is more probably, its mythological embodiment, called by way of eminence, "Tamiṛ muni" and had influence at the Court of Kulasekhara", first Pandyan king and was author of many elementary treatises composed for the enlightenment of his royal disciple. He was famous for the arrangement of grammatical principles of the language and was mythologically identical with the star "Canopus", the brightest in extreme south and worshipped near Cape Camorin as 'Agastesvara'. He is still believed to be alive though invisible and resides on Agastya's hill. Date of

Agastya and Brahman civilisation cannot be determined now with certainty but data exists for approximate date. It is certainly prior to era of Greek traders and subsequent to era described in Ramayana. Age of Agastya is placed between the two eras. If references found in Mahabharata to civilised Cholas, Dravidas etc. formed part of original poem, date of Agastya may be placed between age of Ramayana and Mahabharata. There is no documentary evidence, earlier than Maha - wanso between 459 and 477

A. D. The immigration into Ceylon of Aryans from Magadha, headed by Vijaya, is placed by Maha wanso about 550 B. C; the date is uncertain; arrival of colony from Magadha in Ceylon must be several centuries before the Christian Era. This appears from evidence of language. Tamraparni (Pali, Tambapanni) was known to the Greeks, as early as the time of Alexander, and this was the name given to place of landing in Ceylon by colonists of Magadha. This is the name of a river in Tinnavelly and mentioned in Mahabharata. So we are led to think, Magadha co'onists first formed settlement in Tinnavelly, at the mouth of Tamraparni, at Kolkei, earliest residence of Pandya kings. The Mahawansa tells that Vijaya, the leader of the expedition to Ceylon married daughter of the king of Pandi; this may be doubtful, for the same book says that he married the Queen of the Singhalese demons. The fact, that Pandya kingdom existed prior to establishment of Magadha rule in the neighbouring island, is certain. Dr. Burnell thinks that 700 A. D. is the date as says 'Brahmanical civilisation had but little penetrated South of India :- Brahmans found south a promising field of labour; a few sanskrit names found centuries earlier in South India but only in deltas or sea-ports; they might have been introduced by the Buddhists'. From

this Caldwell draws distinction between elementary Brahmanical civilisation and development of Dravidian Literature and says that Jainas were its earliest cultivators. Dravidians were civilised and Brahmanised before the Christian Era. It is doubtless, as teachers jains used Sanskrit in South India, before developing amongst Dravidian races a popular literature independent of language of their rivals, the Brahmans. Early Sanskrit names of places in South India, with two exceptions are neither Buddhistical nor Bramanical, but simply descriptive; 'Kumari', Cape Comorin is clearly Brahmanical and 'Mathura', Madura, is evidently a reminiscence of Mathura, Capital of yadavas, therefore of Brahmanical origin.

If Edward Thomas's supposition, that the basis of Lat character of North India was a previously existing Dravidian character, and Dr Burnell's theory, that earliest character used in India was borrowed by Dravidians from Red Sea and which was borrowed by Aryans from Dravidians, be accepted, early intercourse of Dravidians with Phoenicians on one hand and with Aryans on the other, may account both for what they borrowed and for what they lent. Both Suppositions await confirmation. From notices in the Vedas it is certain, that the Aryans of the age of Solomon practised foreign trade.

PART II

DRAVIDIAN ALPHABETS SOUNDS:

We find three different kinds of Dravidian Alphabets; Tamil, Malayalam and Telugu - Kanarese. Telugu and Kanarese characters are classed together, as one alphabet because differences are few and unimportant. These three are supposed to be derived from early Deva Nagari or still earlier characters in Asoka's inscriptions, altered and disguised by natural and local influences, especially by custom of writing on palmyra leaf with iron stylus. Beames remarks — Oriya characters present marked similarity to Non-Aryan alphabet, borrowed from Sanskrit. I mean Telugu, Malayalam, Tamil etc. Peculiarity in the type of all is their spreading into elaborate maze of circular and curving forms. Roundness is prevailing mark, more remarkable in Burmese, entirely globular. Asoka's inscriptions at Seoni on Narmada used straight angular letters, adorned with a great number of additional lines and squares, complicated like glagolitic alphabet. Next modifications occur in inscriptions at Amaravati on Kistna where square boxes rounded off into semi-circles; from this follow Dravidian and Singhalese alphabet. In case of Oriya, cause is to be found in material used for writing, which made it round and curling People, living on coasts of Bay of Bengal, write on Talapatra or leaf of fan-palm or Palmyra; they write with an iron style or Lekhani having sharp point. This explanation that the palm-leaf and style were unsuitable to the top-line of Devanagari - script and hence tended naturally to impart circular form to letters, may not convince European scholars; but native explanation of origin of alphabet agrees with this. Suffice to say, Oriya characters show signs of

having arisen from a form of Kutila character prevalent in Central India and its love of circular forms is due to habit of writing on Talapatra or palm-leaf with an iron style." Ancient Tamilians were acquainted with the art of writing. Brahmans recombined Tamil characters, adding a few necessary expression of sounds peculiar to Sanskrit and from this amalgamation arose 'Grantha lipi'. Hypothesis of the existence of Præ-Sanskrit character for grantha, is doubtful. Though a native Tamil word signifies 'a letter' and another 'a book', there is no direct proof of existence of Tamil characters older than time of arrival of first Brahman immigrants. 'Hala Kannada' or old Kanarese is founded on basis of alphabetical system, originally intended for use of Sanskrit. The oldest known Dravidian alphabet published by Burnell may be adduced in favour of theory of derivation of that alphabet from Sanskrit alphabet of Asoka. The Question of the origination of Indian written characters—whether Asoka's characters were derived from Dravidian or Dravidian from Asoka's, is not conclusively settled. Dr. Caldwell agrees with Beames and prefers the latter solution.

Modern Telugu – Kanarese differs greatly from Modern Tamil and departs more widely than Tamil from Devanagari; but there is marked resemblance between some Telugu – Kanarese characters and 'Sasanas' of Cochin. Telugu and Kanarese alphabets were arranged on model of Deva Nagari and correspond there to in power and arrangement. The only difference is; a short 'e, and o', and a hard 'r', unknown to Sanskrit, together with a Surd 'l', not used in modern Sanskrit but found in the sanskrit of Vedas and Dravidian languages. Old Kanarese has Vocalic 'r' of Tamil and Malayalam. In other respects characters of those are convertible into Deva Nagari, letters 'ch and j' are pronounced in Telugu

in certain places 'ts' and 'dj'. Te'uzu has 'half-anusvara', a character and sound peculiar to it and is not found in Tamil. Never theless, the tendency to euphonise hard consonants by prefixing and combining nasals, from which halfanusvara arose, is in full operation in Tamil.

SOUNDS OF DRAVIDIAN LETTERS OR PHONETIC SYSTEM VOWELS:

Tamil grammarians designate Vowels, by a beautiful metaphor; as 'Uyir' or life of a word, and consonants as 'mey' or body; compare, 'అచ్చులు ప్రాముఖ్యము; హల్లులు ప్రాముఖ్యము' Pages 13; 23 సూర్య నారాయణము; junction of a vowel and consonant as 'Uyir mey; or animated body (1) In Telugu and Malayalam, 'a' and 'ā' is less Subject to change. Neuter plurals of appellatives and Pronouns, which originally ended in 'a', now end in 'i' in Telugu and in 'u' in Kanarese. Thus 'ava' is 'avei' in Tamil, and 'avi' in Telugu, and 'avu' in Kanarese. Diphthong into which final 'a' and 'ā' are weakened in Tamil is represented in Telugu-Kanarese by character, compounded of 'e' and 'i'. Kumarila Bhatta considered Dravidian 'ei' nearer 'e' than 'ai'. This sound is best represented by diphthong 'ei' = (ī of the Greeks.)

(2) 'i' and 'ī' — These Vowels call for no remark.

(3) 'u' and 'ū' — Indo-European and Semitic Vowels are very decided, inflexible sounds and admit of little or no interchange with Vowels or euphonic softening. In Dravidian languages long 'ū' is sufficiently persistent but short 'u' is of all weakest and lightest and largely used, at end of words for euphonic purposes or as help to enunciation. In grammatical written Telugu every word must end in a Vowel; if it has no Vowel ending of its own, 'u' is suffixed to last consonant. This rule applies even to Sanskrit derivatives; neuter abstracts ending in 'm', borrowed from Sanskrit must end in 'mu' in Telugu. Though this 'u' is written, it

is dropped in pronunciation. In Modern Kanarese is a similar rule, with additional development, that 'u' (or with euphonic copula 'V, Vu') is suffixed even to words that end in 'a'; cf. Tamil, 'Pala, Sila' with Kanarese, 'Palavu and Kelavu'. Foreigners being led more by written sign than spoken sound regard it as 'a'. The change of Tamil 'iladu' into 'ledu' and many changes like this, is a result of similar contraction of first Vowels.

(4) 'e, , o, ṛ' — Sanskrit is destitute of Short 'e and o'. The entire absence of these sounds from Sanskrit cannot be an accident. Their importance in Dravidian system of sounds shows that Dravidian language is independent of Sanskrit. Difference between short and long does not pertain to euphony or inflexional form but to bases or roots of words and is essential to difference in signification, ex Tam-'tel' = clear; Tel 'tēl' = scorpion; Tam, 'kal' = stone; Tel — 'kāl' = leg.

(5) 'ei' — Unlike Sanskrit dipthong 'ai', this represents 'e' and 'i', but not 'a' and 'i'. Primitive Dravidian 'a' changes into 'e' and this into 'ei' Tel, Mal, 'tala' = head. Kan—'tale' and Tam—'talei'. In Malayalam 'a' is not pure but according to Gundert is modification of 'ei'. In some cases, 'ei' is equivalent to original a or e; Tex am—'u^deimei' = udeime in prosody.

(6) 'au' — This dipthong is found in Tamil; but is not really part of any Dravidian languages and is placed in alphabet in imitation of Sanskrit; it is used only in pronunciation of sanskrit derivatives. Its component elements are simple Vowels 'a' and 'u' with the usual euphonic 'u' to prevent hiatus; Skt — 'Saukhyam' = Tam 'Savukkiyam'.

Tamil sounds have a peculiarity of their own, distinguished from other languages; Vowels 'i, ī, e, ē and u' acquire

before certain consonants followed by 'a' and its cognate 'ei', a compound, diphthongal sound, different from sound of simple Vowels. Thus 'i' before 't, n, r, l and !' followed by 'a or ei', has sound of 'e'; 'i', before same consonants, with exception of first 'r' and 'l' and followed by 'a or ei', take sound of 'ū'; 'u' remains unchanged; but 'ū' not only before above seven consonants, but before all single consonants, when it is not succeeded by 'i, u or e' is pronounced like 'o'; and in Telugu 'o' generally used in writing those words; 'e' before above consonants, with exception of semi-Vowels, loses its peculiar slender sound and pronounced as if the succeeding consonant were doubled; 'e', with same exceptions gets sound similar to 'o'. This change of 'e' into 'o' especially distinguishes Tulu. These changes in sounds of Dravidian Vowels under certain conditions are not exclusively due to influence of following consonants. They illustrate power of one Dravidian Vowel to bring another Vowel into harmony with itself. In all changes, Vowel 'a' and its cognate 'ei' penetrates into preceding syllable. This is worthy of notice, that each short Vowel 'i, u, e' retains natural sound, if it is succeeded by another 'i, u or e'. This rule disclosed a law of sound, unlike anything seen in Sanskrit; it corresponds to Scythian law of harmonic sequences. Vowel 'ā', occurring in last syllable of word ending in 'n, n, r, r, l or !' acquires slender sound resembling 'e' ex Tam - 'avar' = he. is pronounced as 'aver; This change corresponds to weakening of sound of heavy Vowels in ultimate or penultimate syllable of words, which is sometimes observed in Sanskrit family of tongues.

CONSONANTS :

Tamil grammarians divided all consonants into three classes; 1 Surds or hard class; 2 Nasals or Soft

class and 3 Semi - vowels or Medial class. In Northern Dravidian dialects the difference between Surds and Sonants is expressed by use of different character for each sound like Sanskrit; but in Tamil and Malayalam, in accordance with peculiar Dravidian law of controvertibility of Surds and Sonants, one set of consonants serves for both purposes and the difference between them is expressed in pronunciation alone. What is the law?

CONVERTIBILITY OF SURDS AND SONANTS :

Tamil adopts first and last of each Sanskrit vargas or rows of consonants; viz, unaspirated Surd and nasal of each varga. Tamil has not separate characters for Surds and Sonants but uses one and same character, i, e, represents Surd only to express both. This rule does not apply merely to written characters but is expression of a law of Sound which is inherent in the language itself. Distinct traces of this law is seen in all Dravidian languages; found most systematically and fully developed in Tamil and Malayalam. This law is as follows :- 'K, ^ht, t, p', first unaspirated consonants of 1st, 3rd, 4th and 5th vargas are always pronounced as Tenues or Surds, that is, 'K, ^ht, t, p', at beginning of words and whenever they are doubled. The same consonants are always pronounced as Medials or Sonants, that is, 'g,^hd, d, b', when single in middle of words. A Sonant cannot begin a word, neither is a Surd admissible in middle, except when doubled. So imperative is this law, that words borrowed from languages in which different principle prevails, as Sanskrit or English, consonants of those words change from Sonants to Surds and vice versa, according to their position ex 'danta' = tooth in Skt, becomes 'tandam' in Tamil; Skt; Bhāgya = Tam - 'Pākkiyam'. This rule applies also to the case of compounds. First consonant of Second word, though

a Surd when independent, regarded as Sonant, when it becomes medial letter in compound. This difference is marked in Telugu by difference in character ex అన్నదమ్ములు; అన్నతమ్ములు; కొట్టబడు; కొట్టపడు; but in Tamil and Malayalam difference appears in pronunciation alone. This rule applies to all compounds in Telugu; but in Tamil when words stand in case relation or when the first is governed by the second, initial Surd of second word is not softened but doubled and hardened, in token of activity ex కొట్టబడు becomes కొట్టప్పడు. In Dvandva (ద్వంద్వ) compounds Tamil agrees with Telugu. Similar rule applies to pronunciation of 'ch or c' = 'S' in Tamil; principle involved in this is same but the operation is in some degree different; i, e, this consonant, in beginning and middle is pronounced as Sonant, 'S'. By theory, must be pronounced as 'ch' at beginning in Tamil as is in Vulgar colloquial Tamil; in Malayalam and Telugu is written and pronounced as 'ch'. Similar rule prevails to rough 'r' in Tamil. Tamilian rule which requires same consonant to be pronounced as 'k' in one position and 'g' in another - as 't, t, p' in one position and 'd, d, b' in another is not a mere dialect peculiarity, gradual result of circumstances or modern refinement invented by Grammarians, but is essentially inherent in language and has been a characteristic principle of it from beginning. Though Tamil characters were borrowed from early Sanskrit, centuries before Christian Era, Tamil alphabet was so arranged to embody peculiar Dravidian law of controvertibility of Surds and Sonants; it adopted surds alone for both sounds. This proves that 'ab initio' Dravidian Phonetic System is different from that of Sanskrit.

In Telugu sound 'ch' is that with which the consonant is pronounced not only when doubled, but also when single; similar pronunciation is in lowest colloquial Tamil dialect;

Tam - 'Sey' = Tel - 'chey'. In Telugu 'j' is both written and pronounced; in Vulgar Tamil 'ch' sometimes is pronounced as 'j'. Telugu has a peculiarly soft pronunciation of 'ch and j', with their aspirates, which is unknown in Sanskrit and Northern Vernaculars and is found only in Telugu and Marathi; 'ch' is pronounced as 'ts' and 'j' as 'dz' before all vowels except 'i, ī, e, ē and ei'. Whether Telugu borrowed these sounds from Marathi or vice versa is difficult to know. The use of 'm' in combination, though it changes into 'n, n, ṇ, n' when immediately succeeded by guttural, palatal, lingual or dental, it is not to be confounded with Sanskrit 'Anusvara'. The true 'anusvara' (అనుస్వరం), i, e, the sound which Sanskrit 'm' takes before semi-Vowels, sibilants, and 'h' is unknown to Dravidian languages. A character called 'anusvara' but of different power from that of Sanskrit is in use in Telugu and Kanarese; but it is used merely as equivalent of consonantal 'm' in euphonic combinations and even as a final Telugu has a vocalic nasal, 'half anusvara', which, though used merely for euphony, bears a close resemblance to true 'anusvara' of Sanskrit. Telugu has lost the Tamil letter 'r' pronounced as 'rzh; zh'. Generally Telugu used 'd' instead, as Kanarese uses 'ḷ' but sometimes it uses no substitute, as in vulgar Tamil of Madras Looking at Telugu words as 'kinda' = Tamil - 'kiṛnda' and Tel-'mingu' equal to Tam - 'Virungu', we have to think, says Dr. Caldwell well, that Telugu had this letter originally like Tamil, and that it lost it gradually through operation of softening process which converts 'kīrē' into 'kīē'. Hard 'r' of Dravidian languages is not found in Sanskrit and not employed in pronouncing Sanskrit derivatives. It is found in Telugu poetry and elegant prose and grammarians insist upon using it; in modern Telugu it is seldom used. 'R' when doubled pronounced as 'itr' though written 'rr'; this sound 't' is not ex-

pressed in writing but in pronunciation is never omitted. It is one of peculiar sounds in Dravidian languages and is not derived from Sanskrit and is not found in it. Double 'ttr' or 'tt' of Tamil is softened in Telugu to single 't' and Kanarese 't'; ex 'mārru' (mātttru) of Tamil becomes 'māta' in Telugu and 'mātu' in Kanarese. The 't' is sometimes doubled in Telugu; ex. Tam - 'parru' (pattru) = Tei - 'paṭṭu' = 'pattu' and 'pattu' in Kanarese. In Telugu and Kanarese 'nd', is always found instead 'ndr' of Tamil. Tamil is destitute of sibilants; other Dravidian dialects freely use sibilants and aspirates of Sanskrit. Tamil and Malayalam have no 'h'. Caldwell thinks this sound originally foreign to Dravidian languages and it crept into Telugu and Kanarese through influence of Sanskrit. Tamil upholds its claims to a sterner independence, if not to higher antiquity, by not only refusing to use 'h', but by refusing to pronounce or write the aspirated consonants included in Sanskrit words which it borrows.

LINGUAL OR CEREBRAL SOUNDS.

In all languages and dialects of both Aryan and Dravidian families, much use is made of the consonants-'t, d' with their aspirates and 'n', called by grammarians 'Cerebrals' Dr. Caldwell makes certain observations as regards their existence in the two families of tongues so widely different from one another as Dravidian and Sanskrit. Caldwell is of opinion that they were borrowed from Dravidian languages by Sanskrit, after the arrival of Sanskrit-speaking race in India and he mentions the following reasons for his supposition. The lingual consonants are essential component elements of primitive Dravidian roots. In Sanskrit, use of cerebral consonants instead of dentals is merely euphonic. None of lingual consonants were discovered in the primitive languages related to Sanskrit. Dravidian languages claim an

origin independent of Sanskrit and they possess lingual sounds. Prakrits make larger use of linguals than Sanskrit. Borrowed consonants were modified to accord with Tamilian laws of sound and delicacy of ear. Tamil omits the aspirates and softens down all harsh sounds. Though Telugu is more subject to Sanskrit influences than Tamil, larger use of these sounds is found in Tamil than in Telugu. This circumstance seems incompatible with supposition of derivation of these sounds from Sanskrit. In the light of these reasons Caldwell concludes that Sanskrit borrowed lingual consonants from Dravidian languages. Tamil is richest in linguals and is best representative of that family. Dr. Buhler says that the linguals of Dravidian dialects are not derived from Sanskrit.

The dialectic interchanges throw much light on Dravidian sound-laws. Each consonant was liable to dialectic changes. The gutturals:- 'K', when used as sonant, i. e. 'g' changes into 'v' ex. Tam 'āgu' = Tel. 'avu'. It is in the middle of words, where it is a sonant, that this consonant has a tendency to be changed into 'v'. In Telugu 'v' instead of 'g' is both pronounced and written; ex 'pagadamu; pavadamu'; 'v' sometimes becomes 'g' in Telugu. 'k' changes into 'ch' or 's'; The former change appears in Telugu, latter in Tamil. 'k k' becomes 'ch' or 'chch'; in the formation of Verbs, the double 'k' of Tamil is replaced always by 'ch' in Telugu. 'k' sometimes changes into 't' The lingual nasal 'n' is frequently softened in Telugu into 'ṇ', nasal of dental row. Telugu, whilst it uses other cerebrals freely, often prefers 'ṇ' to 'n'. It softens even some sanskrit words in a similar way. ex. 'gunamu' (tatsama) = 'gonamu' (tadbhava). In Telugu, 'lu' pluralising suffix of nouns is sometimes changed into 'ru'. In a very few instances Telugu uses 'p' or 't'

instead of 'r'. The change of 'r' into 'l' and 'r' into 'd' is an important dialectic law; 'l' and 'd' are intimately allied as 'd' and 'r'. These are some of dialectic changes and for the rest the readers may refer to Caldwell's book.

The permutation of consonants for euphonic reasons throws light on laws of sound and the grammarians of Telugu, Tamil and Kanarese followed Sanskrit precedents in these changes. Besides these, there are some euphonic permutations that are peculiar to these languages. (1) In 'dvandva' compounds, i, e, in nouns which are united together, not by copulative conjunctions, but by a common sign of plurality, if the second member of compound commences with the first or surd consonant of any of five vargas (k, ch or s, t, p), the surd must be changed into corresponding sonant or soft letter. In Telugu and Kanarese, this conversion of surd into sonant is expressed by a different character. In Tamil the same character is used for both surds and sonants; but softening of first consonant of second word is always apparent in pronunciation. This peculiar rule proceeds from Dravidian law that same consonant which is a surd at the beginning of a word should be regarded as sonant in the middle; for first consonant of second word, being placed in the middle of a compound, becomes medial by position. The existence of this rule in Telugu proves that the law of convertibility of surds and sonants is not confined to Tamil. All Dravidian dialects agree in softening initial surd of second member of 'dvandva' compounds; but with respect to compounds in which words stand to one another in case-relation e, g, Substantives of which first is used adjectivally or to qualify the second, or an infinitive and its governing verb. Telugu follows a different course from Tamil. The rule of

Telugu is, that when words which belong to 'druta' class, including infinitives, are followed by any word beginning with Surd consonant, such consonant is to be changed, as in 'dvandva' compounds, into its soft or sonant equivalent.

(2) The Tamil system of assimilating or euphonically changing current consonants, is in many particulars identical with that of Sanskrit; some exceptions distinctively Dravidian, based upon laws of sound, are found; e. g, mutation of 'l' into 'n' in various unexpected combinations. This is termed tendency to nasalisation, this euphonic mutation found its way in Telugu, into root itself. In Telugu a tendency appears in the change of 'l' into 'n' before 't'- e. g, 'ilti' (of a house) is softened into 'inti' In all the cases 'l' is the original.

EUPHONIC NUNNATION OR NASALISATION.

Much use is made of nasals 'ṇ, ṇ, ṇ, n' m,' in Telugu and Tamil; to these some add 'n or m' (half anusvara of Telugu) for the purpose of euphonising harder consonants of each varga. All nasals regarded as modifications of sound of 'm' but half-anusvara is considered as inorganic sound. In Tamil, as in Sanskrit, all modifications are expressed by nasal consonants which constitute final characters of each of five vargas. In Telugu and Kanarese, one and same character, called 'anusvara' but possesses greater range of power than Sanskrit 'anusvara' is used to represent all nasal modifications; pronunciation of this character varies so as to accord with succeeding consonant as in Tamil. It is of three kinds:-

(1) First kind of Nunnation is of greater extent in Tamil. It consists in, insertion of nasal before initial consonant of formative suffix of many Nouns and Verbs. Formative Syllable or Suffix is added to crude root of verb or noun and con-

stitutes inflexional theme to which signs of inflexion are annexed. When verb is transitive, nasal disappears and consonant is hardened and doubled; Nasal is modified with nature of initial consonant of formative suffix; it becomes 'n' before 'k, g, etc; Telugu uses 'anusvara' to express all varieties of sounds and 'half anusvara' in certain other cases.

(2) The second use of euphonic nasal is peculiar to Tamil. It consists in, insertion of Euphonic 'n' between verbal theme and 'd', which constitutes Sign of Preterite; the same 'd' forms Preterite in Ancient Kanarese; this is not known to Telugu. But in those languages nasal 'n' is not prefixed to it. ex In Tam-'vaṇden' (for 'varḍen') from root 'vaṇ'; in Kan-'baḍ' of 'baḍden'; in Malayalam is found absorption of dental in nasal. In colloquial Tamil Euphonic insertion of 'n' is carried further than grammatical Tamil.

(3) Third use of nasal is, insertion in Tamil of 'ṇ' or 'n' before final 'ḍ' or 'd' of some verbal roots. Same rule some times applies to roots and forms that terminate in rough 'r' or even in ordinary semivowel 'r' ex. Kan-'karu' = Tam 'kanru'; In the first and second classes, nunnation is used for euphony. The Dravidian languages pursue a course of their own, different from usages of Scythian, Syro-Arabian and Indo-European languages. In North Indian vernaculars an obscure nasal 'n' is often used as final. None of these usages perfectly corresponds to Dravidian nasalisation. In the third class, Dravidian usage bears close resemblance to Indo-European. In the Seventh class of Sanskrit verbal roots a nasal is inserted in the special tenses, so as to coalesce with final dental. ex 'nid' in Sanskrit (to revile) = 'nindati'. Principle of nasalisation in Sanskrit, Greek and Latin, though not perfectly identical with Dravidian Euphonic nasalisation, corresponds to it in a remarkable degree. The difference

consists in that in the Indo European languages insertion of nasal is purely euphonic, where as in Tamil it contributes to grammatical expression. The consonant to which 'n' is prefixed by neuter verbs is not only deprived of 'n', but also hardened and doubled, by transitives.

PREVENTION OF HIATUS :

The means employed to prevent hiatus between concurrent vowels show some analogies with Indo-European languages, specially Greek. Hiatus is a gap or break between two vowels especially in consecutive words. In Sanskrit and all languages in which negation is effected by 'Alpha Privative' when this 'a' is followed by vowel, 'n' is added to it to prevent hiatus and 'a' becomes 'an, in or un'. In Latin and Germanic languages, 'n' was used at first euphonicallly and then became inseparable part of privative 'in or un'. In greater number of Indo-European languages, 'n' is almost only conjuncture of vowels in which hiatus is prevented by insertion of euphonic 'n'. In Sanskrit and Pali 'n' stops hiatus between final base vowels of Nouns and Pronouns and their case terminations so that base-vowels may escape elision or corruption and be preserved pure; sometimes 'm' is used for 'n'; this is unknown in cognate languages, with the exception of 'n' between base-vowel and genitive plural termination in Zend and old high German. In Greek, use of 'n' to prevent hiatus is fully developed. Whilst in Sanskrit contiguous vowels are combined or changed, so that hiatus is unknown, in Greek in which vowels are persistent, 'n' is used between contiguous vowels, not only in the same word but also when they belong to different words.

In Dravidian languages, this system is not found. Generally hiatus between contiguous vowels is prevented by

use of 'v or y', in Tamil and Kanarese vowels are rarely combined or changed, except in compounds borrowed directly from Sanskrit; nor are final vowels elided before words commencing with a vowel, except some short vowels. In Telugu and Kanarese a few unimportant vowels occasionally are elided. Ordinarily for ease of pronunciation and retention of agglutinative structure, all vowels are preserved pure and pronounced separately; but as hiatus is dreaded with peculiar intensity, awkwardness of concurrent vowels is avoided by interposition of 'v or y' between final vowel of one word and initial vowel of succeeding one. This rule of Tamil is found in Kanarese also; viz, 'v' is used after a, u, o' with their long vowels and 'au' and 'y' is used after 'i, e' with long vowels and 'ei' ex Tam-'vara illei = vara (V) illei'; 'vari-alla' becomes 'vari (y) alla'; this use of 'v' in one conjunction of vowels and 'y' in another is a result of progressive refinement of language. Originally one consonant alone is used for this purpose and 'v' might change into 'm, n and y'. Dr Gundert observes, in Malayalam, 'y' encroached on domain of 'v', and pure 'a' became rare. Tamil words 'avan, ivan' changing into Telugu 'vanḍu, vinḍu' prove antiquity of 'v' they prove 'y' to be more recent than 'v' and 'n' than 'm'. Certain it is that 'm, n, v and y' interchange in Telugu, Tulu, Kanarese; and 'n v and y' in Tamil. Euphonic insertions are found even in Ku and 'v' is used. Use of 'Alpha privative' to produce negation is unknown to Dravidian languages; nothing corresponds to use of 'an, in or un' privative. Only analogy between Dravidian and Greek as regards prevention of hiatus, is use of 'v, or y' by Dravidian languages as euphonic copula. A remarkable analogy is, that Telugu and Tulu like Greek use 'n' while Tamil uses 'v'. Of the two classes, in Telugu 'y' is used when succeeding word begins with a vowel; in the other numerous class, 'n' is

used precisely as in Greek. ex 'tinnaga egenu = tinnaga 'n) egenu' When 'n' is used in Telugu to prevent hiatus, it is called 'druta' and words admit of this euphonic appendage, 'drutaprakrits'. Druta means fleeting and druta 'n' may be interpreted as "the 'n' which often disappears". The other class of words which use 'y' instead 'n' or prevent elision in Sanskrit manner by Sandhi or combination; such words are called 'Kala class'. Rationale of their preferring 'y' to 'n' was first pointed out by Brown Whenever 'n' (its equivalent ni, nu) has a meaning of its own-e.g, wherever it represents compulative conjunction or case sign of accusative or locative, there its use is inadmissible and either 'y' or sandhi must be used instead. Hence there is no difference in principle between 'n and y', for the latter is used in certain cases instead of former for preventing misapprehension; at first both letters may be identical in origin and used like 'v and y' in Tamil. So Telugu has this euphonic peculiarity; 'ni or nu' the equivalents of 'n' are used between final vowel of any word of druta class and initial consonant of succeeding word, which initial surd is converted into corresponding sonant. Optionally they may be used before any initial consonant of the same class. In this conjunction 'ni, nu' may be changed into 'm' or Telugu 'anusvara'. Often 'm' is used to prevent hiatus between two vowels, when 'n' is expected. Caldwell regards 'm' as original form of Telugu euphonic copula and 'n and y' as a softening of the same. 'v and y' are letters used in Tamil for preventing hiatus, where as 'n and y' are used by Telugu. We find same use of 'n' to prevent hiatus in preterites and relative past participles of Tamil verbs. The euphonic character of 'n' may be established by a comparison of Tamil and Kanarese Numerals with those of Telugu, in most 'h' is used;

ex Tel- 'padi (h) enu'; Tam 'padi (n) eindu', Kan- 'eidu'

Tel- 'padi (h) aru'; Tam and Kan- 'padi (n) aru'

Tel- 'padi (h) edu'; Tam-padi (n) eru; Kan- 'elu'

In most cases, 'h' is used instead of 'n'; this use can not be regarded as sign of oblique case; identity of sound would recommend it for occasional use' There is reason to suppose that originally Tamil agreed with Telugu, in using nasal, instead of semi-vowel to keep contiguous vowels separate. The objection that 'n' evinces no tendency to change into 'v' will disappear for original nasal 'm' readily changes either to 'v' or 'n'; 'ni' and 'nu' are interchangeable in certain conjunctions with the 'anusvara' or the assimilating 'm'. In Copulative particle and aorist formative, 'n' of Telugu replaces older 'm' of Tamil. 'm' is often used for 'n' to prevent hiatus between contiguous vowels; in Sanskrit also, instead of 'n', older 'm' is sometimes employed between pronominal bases and case terminations; 'ni or nu' the euphonic suffix of accusative in Telugu is replaced in old Kanarese by 'm'. Dravidian languages accord to certain extent with Sanskrit; to a much larger extent with Greek and in one particular prevention of hiatus between contiguous vowels of separate words - with Greek alone. It is impossible to suppose Dravidian languages borrowed this usage from Sanskrit; because 'r' is used to prevent hiatus at times in Dravidian idioms and Telugu inserts 'r' in a more distinctively euphonic manner; ex 'Sundaru (r) alu; poda (r) illu', as in the case of, between some nouns and 'alu', feminine suffix and in other connections, as in 'podarillu'. 'd' becomes invariably 'n' in Telugu and Tamil and in Tamil further softened into 'y'. For a similar purpose, i, e, to prevent hiatus between certain nouns of quality and qualified nouns, 't' is sometimes used in Telugu ex 'karaku-t-ammu' but Caldwell thinks this 't' is

identical with 'ṭi' originally an inflexional particle; in some instances Telugu uses 'g' to prevent hiatus or as euphonic formative, while Tamil prefers 'v' ex 'aru (g) ur-u' becomes 'āru (v) ur-u'; 'gādu = vādu'; 'gāru = vāru' are examples of 'g' for 'v' in Telugu.

HARMONIC SEQUENCE OF VOWELS :

The law of Harmonic Sequence is observed in all languages of Scythian Group (Finnish, Turkish, Mongolian, Manchu). The law is that a given vowel occurring in one syllable of a word or in root requires an analogous vowel, i, e, a vowel belonging to the same set in the following syllables of the same word, or in particles appended to it, which alter their vowels accordingly. This rule confirms the theory that all those languages sprang from common origin. In Telugu a similar law of attraction or harmonic sequence exists. Traces of this are found in all Dravidian languages, especially in Tulu which is in this particular nearest to Telugu, but in Telugu, it is seen more distinctly and regularly. Range of its operation in Telugu is restricted to two vowels, 'i' and 'u' but in principle identical with Scythian law; 'u' being changed into 'i' and 'i' into 'u' according to the nature of preceding vowel. Thus the copulative particle is 'ni' after 'i', 'i', and 'ei' and 'nu' after 'u' and others. 'Ku', sign of Dative becomes 'ki' after 'i, i, ei'. In these instances, vowels of appended particles are changed through attraction of vowels of words to which they are affixed. But in a large number, suffixed particles retain their own vowels, and draw vowels of verb or noun to which they are suffixed, as also vowels of any particles that may be added to them, into harmony with themselves; Telugu Plural termination or Suffix 'lu'; 'katti, becomes 'kattulu' but not 'kattilu'; 'kattulaku' but not 'kattilaki'. In inflexion of verbs, most influential

Telugu particles are marks of time; through attraction of those particles, vowels of pro Nominal fragments but even secondary vowels of verbal root, are altered into harmony with vowel of particle of time; Aorist first person Singular is కలుగు + దు + ను, formed by adding aorist particle 'du' and 'nu' abbreviation of first person Singular 'nenu' to 'kalugu'. But Past verbal participle is not 'కలగి' but 'కలిగి' through attraction of 'i' and Preterite of First Person Singular is not 'కలగితిను' but 'కలిగితిని'. Thus verbal root 'కల' becomes 'కలి', 'ను' abbreviation of 'నేను' becomes 'ని', and both by these changes brought into harmony with 'లి', an intermediate particle, probably ancient sign of preterite. This remarkable law of Telugu Phonetic System accords with essential principles of law of Harmonic Sequence by which Scythian languages are characterised and differs widely from Indo-European languages. But change in Greek and Latin arises from Euphonic corruption, where as Dravidian change takes place in accordance with regular fixed phonic law.

PRINCIPLES OF SYLLABATION :

Chief peculiarity of Dravidian Syllabation is extreme simplicity and dislike of compound or concurrent consonants; this peculiarity is seen in a more marked degree in Tamil. In Telugu, Kanarese and Malayalam, majority of primitive Dravidian words, that is, words not derived from Sanskrit or altered through Sanskrit influences—and in Tamil, all words without exception, even Sanskrit derivatives, are divided into syllables on this plan. Double or treble consonants at beginning of Syllables, like 'Str' as in 'Strength' are inadmissible. At beginning, not only of first but also of every succeeding Syllable, only one consonant is allowed. If, in the middle of a word of several syllables, one ending with consonant and next beginning with consonant, the con-

current consonants must be euphonically assimilated or else a vowel must be inserted between them. At conclusion of a word, double and treble consonants, as 'ngth' in 'Strength' are as inadmissible as at beginning and every word must end in Telugu, Tulu and Kanarese in a vowel; in Tamil either vowel or Single Semi-vowel, as 'l' or 'r' or single nasal as 'n, or m' must come in the end. Malayalam is like Tamil but evinces more decided preference for vowel terminations. This plan of Syllabation is extremely unlike that of Sanskrit. Only double consonants, in the middle of a word in Tamil without intervening vowel are as follows: various nasals, 'n, n, ṇ, n, and m, may precede Sonant of varga to which they belong; and hence 'ng, ns, or nch, ṇḍ, nd mb' may occur; Doubled Surds, 'kk, ss, or chch, ṭṭ, tt, pp, ll, rr; only treble consonants which coalesce in Tamil are very soft liquid ones, 'rṇḍ' and 'yṇḍ'. All other consonants in Tamil must be assimilated, that is, first must be made same as second or vowel inserted between them to render each capable of being pronounced. In other Dravidian dialects, through influence of Sanskrit, nasals are combined, not with Sonants only but with Surds also; Tel - పంప (pamp-u); Kan-ent-u; generally 'i' is used for Separating unassimilable consonants; sometimes 'u' is employed instead of 'i'; ex Skt - (ṣ = Tam - ṣṣ; Skt - ṣṣ = Tam - ṣṣ; Skt - ṣṣ = Tam - ṣṣ; Skt - ṣṣ = Tam ṣṣ; Another rule of Tamil Syllabation is:- when first consonant of unassimilable double consonant is Separated from second and formed into a Syllable by intervention of a vowel; every such consonant (not being a Semi-vowel) must be doubled before the Suffixed vowel; ex, Skt - 'Tatva' becomes in Tamil - 'tat (t) uva'; Skt - 'aprayōjana' becomes 'ap(p)iray - o 'sana'. Tamil is very verbose and lengthy when compared with Sanskrit and Indo - European. Each syllable is exceeding simple and

great majority being short, rapidity of enunciation compensates for the absence of contraction and compression. Finnish Hungarian and others allow only one consonant at the beginning; where first consonant is sibilant, it is formed into distinct syllable by prefixing vowel; ex 'Schola' becomes 'is kola'. Same peculiarity is found in Scythian tablets of Behistun. Max Muller adduces many similar instances from Latin inscriptions and remarks, 'Celtic nations were unable to pronounce initial 'S' before consonant or disliked it; ex 'is piritus'. Richard says, 'No British word begins with 'S' when consonant or 'w' follows, without setting 'y' before it; ex 'Schola = Ysgol'. Beames says, Prakrit rules for assimilation of compound consonants bear considerable resemblance to Dravidian, specially combination called 'the strong nexus' that is, combination without a vowel, of strong consonants only, as 'kt, tp, etc', respecting which rule of prakrits, as of Tamil, is that the first consonant should be assimilated to the next, Vararuchi expresses prakrit rule rather peculiarly by saying that 'first consonant is elided, second doubled'. The corresponding Tamil rule applies only to 'tadbhavas', no such conjunction of consonants as 'kt etc' being possible in words of purely Dravidian origin.

In addition to the above, we notice some minor dialectic peculiarities as follows:- Sometimes, consonants change places through haste or for euphony, in the speech of the vulgar. In Telugu we find many instances of curious displacement of vowels and euphonic amalgamation of vowels; ex 'kudirei' in Tamil becomes 'gur-ram' in Telugu; Tam - 'koppul' = Tel - 'pokkili'; Tam - 'avaru, ivaru' becomes Tel - 'vāru, vīru'. Most ordinary substantives undergo a change in Telugu, ex Tam - 'ural' pronounced 'oral' becomes Tel - 'rōlu'. Telugu and Kanarese evince a tendency to reject or soften away liquid consonants in the middle of words ex

Tam - 'neruppu' = Tel - 'nippu'; 'udal' = 'ollu'; Tam - 'erudu' = Tel 'eddu'; 'marundu' = 'mandu'. In some cases, Telugu retained a radical letter which disappeared in Tamil. Some think that Dravidian languages are destitute of accent, and emphasis is conveyed by addition of 'e'; but it is an error; Dravidian accent is always acute; and is in keeping with the agglutinative structure of Dravidian words. The accent is upon the first syllable or the base of the word and is regarded as natural seat of accent; if the word is compounded, a secondary accent distinguishes the first syllable of second member of compound. As in other languages, so in the Dravidian, accent is carefully to be distinguished from quantity; and in enunciation accented short vowel is more emphatic than unaccented long one. The principal accent rests upon the first syllable of the first word. So the general rule of Dravidian languages is that accent is fixed in the first or root syllable.

ROOTS, THEIR FORMATION AND CHANGES :

The manner in which various languages deal with their roots is illustrative of their essential spirit and distinctive character. The languages of Europe and Asia are classed as follows. (1) The monosyllabic or uncompounded; isolative languages like Chinese admit no change or combination in roots; grammatical relations are expressed by auxiliary words or phrases or by position of words in a sentence. (2) The semetic or intro - mutative languages express grammatical relations by internal changes in vowels of dissyllabic roots. (3) The Agglutinative languages express grammatical relations by affixes or suffixes added to root or compounded with it. The Dravidian roots are arranged into three classes. 1 Verbal roots. 2 Roots capable of being used also as nouns and they are most numerous; 3 Nouns that cannot be traced upto any extant verbs; Dravidian languages differ from

Sanskrit and Greek; like Scythian group, they use crude root of verb without addition, as imperative of second person singular; this is the general rule. Many Dravidian roots are used as verbal themes or Nouns, without addition or alteration in either case and the class—depends on the connection. The use of root as Noun is derived from its use as verb; such words are used without addition of formatives or marks of derivation. As for grammatical form, Verb and Noun are treated as twins or identical ex Tam 'sol = speak (verb), word (noun); Tam - 'Muri' = break in two (verb), fragment (noun). Here the radical meaning of word is unrestrained and free to take either a verbal or nominal direction Dravidian Adjective is not separate from Noun but identical and each root has three fold use of Noun. Adjective and Verb.

In Sanskrit and allied languages all words, except few pronouns and particles, are derived by native grammarians from verbal roots. In Dravidian languages, Nouns untraceable into verbs are many; but most of these underived roots are really verbal nouns or verbal derivatives. Many Dravidian dissyllabic Nouns have for second syllable 'al' and all nouns of this class might have sprung from verbal roots. Many words denoting primary objects are identical with or slightly altered from, existing verbal roots, having generic signification. The name of the object is simply a verbal noun with signification of a noun of quality. Dr Gundert carries this noun still further back; ex 'kan' (eye) identical with 'kan', in past tense 'kan'; 'chē' (hand) identical with 'che' (to do); 'kei' also used in Telugu; 'kara' = hand; 'kar' = to do in skt. Caldwell remarks that the names of animals in Dravidian languages are not imitations of sounds they make, but are predicative words, expressive of some one of their qualities. Greater number of Dravidian nouns are verbal derivatives

and certain proportion are personal pronouns; some particles are case signs and prepositions of other languages. Large majority of Dravidian post - positions and adverbs, particles in nominal and verbal inflexions are verbs or nouns adapted to special uses. Every word in this class of adverbs and prepositions is either infinitive or the participle of a verb, or nominative, genitive or locative of a noun; even inflexional particles used in the declension of nouns, conjugating verbs are derived from nouns and verbs. Thus, in Telugu, signs of instrumental ablative, 'chē' and 'chēta', are nominative and locative of word hand. Some post - positions or suffixes used as signs of case, retain their original meaning. The Dravidian dative is a real grammatical case.

Dravidian roots are originally monosyllabic; the length of Dravidian words are partly from separation of clashing consonants by insertion of euphonic vowels, but chiefly from successive agglutination of formative and inflexional particles and pronominal fragments. Many Dravidian themes are trisyllabic; first two syllables are expanded out of one by euphonic insertion or addition of a vowel. The last syllable of base is a formative addition, the sign of verbal noun in its origin but it now serves to distinguish transitive - verbs from intransitives. The syllables added to inflexional base denote case, tense, person and number. The lengthy and complicated Dravidian roots can be traced to monosyllabic roots. Thus, Tamil word, 'perugugiradu' is euphonic length ened monosyllabic form of 'per'. This word of six syllables grew out of one, by successive agglutinations. In all these forms, radical element remains unchanged.

EUPHONIC LENGTHENING OF ROOTS; FORMATIVE ADDITIONS.

Crude Dravidian roots are lengthened by addition of euphonic vowel to base. Vowel additions to roots of two

syllables and more are chiefly made for helping enunciation; 'u' is ordinarily employed for this purpose; when followed by another vowel, this 'u' is elided. Next to 'u', the commonly employed is 'i', then follows 'a', then 'e or ei', according to dialect verbal roots borrowed from Sanskrit add 'i' to final consonants; Telugu adds 'nchu'; ex, Tam - 'sabi' = Tel 'Sapinchu' these auxiliary or enunciative vowels are interchangeable. These final vowels are interchangeable equivalents and help enunciation.

Formative suffixes are appended to crude bases of nouns and verbs. These particles are formatives of verbal nouns and the verbs have secondary force; they distinguish transitive verbs from intransitives. These formatives mark the transitive or active voice of the verb or adjectival form of the noun; namely, that form of noun which is assumed by the first of two nouns that stand in a case relation to one another. initial consonant of the formative is doubled and is at the same time changed from sonant into surd. The single consonant, characteristic of intransitive formative, is often euphonised by prefixing a nasal, without altering its signification or value. The altered form of sign of transitive is exception in Tamil but in Telugu is the rule of language; 'kku' being regularly replaced in Telugu by 'chu'. In Telugu intransitive formative 'gu' is not euphonically altered into 'ngu' as in Tamil; but an obscure nasal, half anusvara, often precedes 'gu' and shows in both languages tendency to nasalisation. In Telugu when base terminates in 'i', with many Sanskrit derivatives, 'chu' is converted into 'nchu'. In some cases in Telugu euphonic nasal is prefixed to 'chu', not after 'i' only, but after other vowels besides. In many cases 'vu' may optionally be used in Telugu instead of 'chu'. This use of 'vu' as equivalent of 'chu' points to a time when 'gu' was formative in Telugu as in Tamil. Dr. Caldwell concludes 'gu' to be original shape of

formative in Dravidian languages; its doubled, Surd Shape, 'kku', formative of transitives, was softened in Telugu into 'chu' and in Kanarese into 'su'. 'su'; its transitive 'ssu' is pronounced 'chchu'. This is very rare in Tamil but abundant in Telugu. They are alterations from older 'ku, kku'; and changed softening forms of 'k' into 's' or 'ch', and 'kk' into 'chch'. As 'gu' is euphonised in the intransitive to 'ngu', so is 'du' to 'ndu'; whilst the transitive, doubled 'd' = 'nd' changes into 'tt'. Euphonic change of 'du' into 'ndu' is used instead of 'du', in formatives of verbs of this class. In formatives of nouns, 'du', primitive form, survives; 'gu' remains unaltered in adjectival forms of Nouns; but 'du' changes into 'ttu', used adjectivally. Nearly all verbs which take 'du or ndu' as formative are trisyllabic.

Derivative nouns formed from verbs with formative suffixes prefer as formative the transitive suffix, or that which doubles and hardens initial consonant. In some cases Crude rude of a Verb is used as intransitive, whilst transitive is formed by adding 'ttu' to root. This transitive formative is represented as causal, and 'i' is real causal in Dravidian languages; in all instances where 'ttu' is formative of transitive in Tamil, Telugu uses 'chu or pu'. Caldwell classes under the head of this formative all those nouns in which cerebral consonants 'd' 'nd' 'tt' are used in the same manner and for same purpose as the dentals 'd' nd, tt; Telugu hardens, but does not double, the final 'd' of such nouns. The Tamilian formative 'mbu' is in some instances softened in Telugu Nouns into 'mu'; the 'bu or mbu' of Tamil verbs is superseded by 'vu' or 'gu' in Telugu. Telugu has 'nindu' instead. 'nirambu'; but transitive 'nimpu' answers to Tamil 'nirappu'; In Telugu 'irumbu' is softened into 'inummu', adjectival form 'inupa'; Tamil 'pāmbu' becomes Telugu 'pāmu'.

and this is example of progressive euphonisation of formative. Telugu uses 'pu or mpu' as formative of Transitive verbs, where Tamil uses 'ppu'; and in those cases, Tamil uses other formatives, 'kku' and 'ttu' but Telugu prefers 'pu'; ex. Tam- 'meykka' = Tel - 'mepa'; 'nirutta' = 'nilupa'; where 'kku' in Tamil, and 'pu' in Telugu, are preceded by 'i' this formative becomes in Telugu either 'mpu or nchu'; ex Tam- 'oppuvikka' = Tel - 'oppagimpa or onnagincha.' When a Tamil consonant is doubled it is changed from a Sonant into a surd. The final consonant of a Tamil root is doubled for (1) changing a noun into adjective' for qualifying another noun or putting it in genitive Case (2) Converting an intransitive or neuter verb into transitive; (3) forming preterite; and (4) forming derivative nouns from verbal themes; while Indo-European tongues mark past tense by reduplication of first Syllable, Dravidian languages effect this purpose by reduplication of last letter; whilst Tibetan converts a Noun into a verb by doubling last consonant, this should be a Dravidan method of converting a verb into a Noun. The rationale of Dravidian reduplication is a natural way to express the idea of transition [both in the act and in the result. In Hebrew also doubling of a consonant is intensitive or causative. Dravidian polysyllabic roots are traceable to monosyllabic base, lengthened by euphonic additions or addition of formative particles. Verbs and nouns of this class consist of monosyllabic root or stem, of generic signification, and Second syllable, a formative addition or fragment of a lost root or lost post position by which generic meaning of stem is modified. As the second syllable is used to specialise meaning of root it is called "the particle of specialisation" and these originally were formatives of verbal Nouns. Particles of specialisation is characteristic feature of semetic languages. Family likeness is in first syllable,

radical base; individuality or special peculiarity is in the second, particle of specialisation.

The root system of Dravidian languages bears resemblance to Semetic root - system. In groups of related roots, first syllables are wholly identical whilst second syllables are different. In these languages, as in Hebrew, the generic particle or common base and added particle of specialisation are so conjoined as to become indivisible etymon or primary word. The specialising particle, probably separable suffix, formative or Post-Position at first, becomes by degrees component part of the word; this compounded word constitutes base to which all formatives and all inflexional particles are appended. Roots which radiate from base syllable 'aḍ', all contain generic notion of 'nearness', while second syllable or particle of specialisation denotes particular species of nearness. The generic idea signified by base syllable 'aḍ', is that of 'contact', syllables ending in consonants, specially 'l, r', are used for this purpose; all these syllables are originally formatives of verbal nouns, with a specialising signification. Many verbal nouns so formed become verbal themes. Each word is a verb or noun according to circumstances. Some words, though used as verbs, are more commonly used as Nouns and some, though used as Nouns, are more commonly used as verbs. The following are some of the specialising articles ending in consonants; "ar, ir, ur, aḍ, iḍ, aru, iru, al, il, ul, al, il, ul". Original meaning for most of these particles is unknown; but only two, 'il, ul' have specific meaning; 'il' as a substantive means 'here or a house' in Tamil, Malayalam; 'ul' used both as a noun = within, and as a verb = to be. The existence of clusters of roots, like 'iḍu, oḍu, iḍi, aḍi oḍi, uḍei", is not a peculiarity of Dravidian languages only. Max Muller

observes, "we find in Sanskrit and in Aryan languages 'clusters of roots', expressive of one common idea, and differing from each other merely by one or two additional letters, either at end or beginning"; ex 'sar, sarp; nad, nand; yu, yuj'. Again he says, "In the secondary roots, we observe that one of the consonants, in Aryan languages generally the final, is liable to modification. The root retains general meaning which is slightly modified and determined by changes of final consonants. These secondary roots stand to the primaries in about the same relation as triliteral Semetic roots to the more primitive biliteral". In the Dravidian Languages the change is as often in vowel of root as in consonant and it is hard to say whether initial vowel is not even more subject to modification than the final vowel, says Caldwell.

CHANGES IN ROOT VOWELS

As a general rule, vowels of Dravidian roots belong to radical base as consonants. In Semetic languages, radical base is destitute of vowels and can not be pronounced by itself; the insertion of vowels, vocalises consonants of root and constitutes it a grammatically inflected verb or Noun and the signification varies with that of interior vowels. In Indo-European languages, grammatical modifications are produced by additions to roots. In Sanskrit, Greek, Latin and German, root vowels of most words are modified by addition of suffixes of case and tense; in particular, reduplication of root, is often found either to alter the Quantity of root-vowel, to change one vowel into another, or entirely to expunge it. In Scythian family of tongues, vowel essentially belongs to root and remains unalterable. Very rarely root-vowel sustains a change or modification on addition to root, of signs of gender, number and case or of person, tense and mood; which, as a rule, are successively agglutinated to root, not welded into combination

with it. The rigidity or persistency is characteristic of root-vowels of Dravidian languages. In general, in spite of length or weight of additions to a Dravidian root, whether it is alone or combined, it is faithfully represented in oblique cases as in nominative, in preterite, and future as in present tense or imperative. This general rule has its exceptions (1) One class of change is euphonic, without relation to grammatical expression. It consists in softening or rejection of medial consonant of dissyllabic root or verbal Noun together with coalescence of preceding and following Vowels; 'g' softens into 'v' and then disappears; 's' changes into 'y' and sometimes is absorbed; when the consonant is medial, it is softened down and rejected (2) The exceptions are not merely euphonic, but real; they pertain to grammatical relation. Telugu retains quantity of vowel of Nominative unaltered; ex, Tel - 'nī-ku, nī': in accusative, 'ninu or ninnu', the Quantity is altered; shorter forms of pronouns are original and longer, altered; the exception of root-vowels is both a Scythian exception and Dravidian also (3) another class of exceptions consists, in which Quantity of vowel is lengthened when verbal root is formed, directly without any extraneous addition, into a Noun. If formative particle is added to verbal root to change it into Noun, Quantity of root-vowel remains unaltered. The lengthening of root-vowel in some cases, in which verbal base itself is used as Noun. Similar rule is not found in Scythian languages, but it is well known in Sanskrit. If it is not an independent peculiarity it may be a relic of pre-Sanskrit influence. In one particular Dravidian rule differs from Sanskrit; In Sanskrit, root-Vowel is not only lengthened but changed, ex 'Vid' = 'Vēda' but in Dravidian languages root-vowel is simply lengthened. ex 'Vidu' in Tamil = 'Vī du'. Verbal nouns formed in this way are used adjectivally. All Dravidian

adjectives, grammatically considered, are nouns, some used as Nouns or adjectives; some as adjectives only and some as nouns only (4) Another class of internal change is found in Tamil; it shortens quantity of root-vowel in preterite tense of verbs. In Telugu, imperative singular is 'vā'; plural 'rammu'; Caldwell says that this confirms the supposition that 'r' is essential part of root. He accepts Dr. Gundert's view, that 'va' and 'var'; 'ta' and 'tar' are alternative roots or different forms of same root. He adds, that though the change in length of vowel in preterite has grammatical significance, its change of length in imperative from 'ra', Telugu singular, to 'rammu', honorific singular (plural), and form 'vā' Tamil singular, to High Tamil 'vammin', plural, appears to be purely euphonic. In Scythian and Dravidian languages, stability in the root-vowels is the rule and change is an exception. So Dr. Caldwell concludes, that from these exceptions, it is impossible and unsafe to erect a hard and fast law of distinction and to disconnect Dravidian languages from Scythian Group and to connect them with Indo-European. This statement evidently proves Caldwell's partiality to Scythian Affinities.

Now let us consider the views of Prof. Ramakrishnaiah concerning the basic root-material of Dravidian languages and its characteristics. He says that roots in Dravidian languages are of two kinds; Primary and Secondary. Most of these in Telugu are not original primary roots, but only secondary ones; eg. root 'var, tar, ī, ve| etc.' are primary ones, while 'vatsu, tetsu, itsu velugu' corresponding forms in Telugu are only secondary ones. These secondary roots were made up of two or more 'primary roots one appended to another. The appended root lost its original shape and independence from rapid pronunciation and change of

accent; then it was a particle added to first root to modify meaning. When its identity was lost, it was again treated as original or primary root. Auxiliary words like 'āgu, isu, utu' added to primary roots to emphasize verbal action; they lost individuality later on and gave raise to secondary roots 'gu, Su, tu etc.' What Caldwell considered formative additions to roots, are, in the opinion of Prof. Ramakrishna-yya nothing but remnants of auxiliary roots appended to original ones to convey new shade of meaning.

Most Dravidian roots are monosyllabic, though there are some dissyllabic roots even in primitive stage. They have a long vowel or short vowel followed by a consonant. Tucker says that "all languages have a list of Predicative roots. Most of these are monosyllables. 'A Priori', it would be supposed that a primitive utterance expressive of single concept would consist of sounds uttered in one effort, or impulse of breath, that is to say, a single syllable, and the theory is borne out by etymological investigation." Telugu monosyllabic roots grew into dissyllabic or trisyllabic. The multisyllabic Telugu roots are mostly primary roots combined to form compound words to convey special meaning. These compound roots are Dhātupallavas or Sabdapallavas according to Telugu Grammarians eg. కూరుచు + ఉండు = కూరుచుండు పరు + ఉండు = పరుండు, ఈ + కొను = ఈయకొను, తెంచు + కొను = తెచ్చుకొను, పేలు + కొను = పేలకొను, కొను + పోవు = కొనపోవు (కొంపోవు). The vowel of these roots has a tendency to change Qualitative or Quantitative or Qualitative-quantitative one; eg. 'i, u' become 'e, o'; 'i' becomes 'ī'; 'a' sometimes changes to 'e or ē' etc. ex. Tel - 'ittsu' (root) becomes 'īvi' (noun); Kan - 'kuttu' = Tel - 'kottu'; Tam - 'muṇṇangu' = Tel - 'mrōgu'; Kan - 'ari', Tam - 'ari' = Tel - 'erugu'.

Consonant change of some roots having a vowel and consonant signifies slight change in meaning of original root. A number of these come from a common root and form into a cluster. The Dravidian roots are not all verbal; we have some roots of quality, pronominal and demonstrative roots eg. 'pō, ī, var' verbal; 'vel, kar,' qualitative 'nā, nī,' pronominal; 'a, i, u,' demonstrative roots. Every verbal root can be used as a form of imperative second person singular; 'pō' = you go; 'tar' = you bring 'padu' = you fall; from this we can find out original form of root. Roots like 'tetsu, itsu, pōvu, vatsu' in Telugu can not be used as forms of imperative second person singular by themselves; 'tē, ī, pō, rā' are used in their place; this shows that 'tsu' etc. in these are relics of some other auxiliary roots added to main ones. The Dravidian root has three-fold use, viz. as a verb, noun, and adjective. In the early stage of languages, before grammatical rules developed, sentence consisted of only roots, used one after another; every root denoted a complete idea and stood for a sentence. Later it did the function of a word, and other roots were attributive; the root preceding had an attributive or adjectival relation to the following root. In this context Whitney says, 'that all grammatical apparatus of languages is of secondary growth; the endings of declension and conjugation, prefixes and suffixes of derivation were originally independent elements; words at first collocated with other words; then entered into combination, more or less fused with the latter; then they lost primitive form and meaning and became only signs of modification and relation. So historical beginnings of speech were simple roots; not parts of speech, even, still less forms; these roots signified external, sensible physical acts and qualities.'

In the light of the above information, Prof. Rama Krishnaiah concludes, that pre-historical Dravidian speech was mainly made up of roots, relation between them being indicated by their position in sentence. Present day grammatical forms and inflexions did not exist then. They developed when root-words were appended to other roots, to convey particular signification, lost their original shape and meaning and were considered as formal suffixes. Then suffix gained new potency and fulfilled a special grammatical function in sentence. Present forms of verb, denoting distinctions of time, gender, number etc. is of recent growth as also nominal inflexion. Ramakrishniah is of opinion that verbal inflexion was the first to develop; both verbal and nominal inflexions were formed by post-positional suffixes; some of these still retain traces of original nature, as independent auxiliary roots or words; so there was a time without inflexional suffixes; then roots and words stood packed together without intervening particles. Thus all the inflexions were of gradual growth, helped by literary cultivation of language. Caldwell says, 'Dialect of Tudas shows its want of literary cultivation in the paucity of case signs.' Nominative, accusative and genitive cases are similar; terminations can not be traced to independent words as in other cases. There is nothing like case in these languages; the relation between words might be attributive or possessive. Sanskrit system influenced South Indian grammarians to formulate eight cases in Dravidian languages. This imitation of Sanskrit, Caldwell calls an error and says that the number of cases in Telugu, Tamil etc. is indefinite. Every post-position is a new case and the number depends upon speaker's needs, desires and shades of meanings. In particular, the inflexion or inflected form of base or oblique case, has sometimes possessive, sometimes locative and

sometimes adjectival significance. Thus Dr. Caldwell thinks that relation between two words is possessive, locative or adjectival. In spite of this Dravidian grammarians restricted the number to eight cases because it conduces to perspicuity. The influence of Sanskrit model was so great that they adopted and imitated the Sanskrit mode of denominating them, not by descriptive appellations as nominative, accusative etc. but by numbers, as first, second, cases etc. In this way Prof. Ramakrishnaiah concludes that the development of verbal and nominal inflexions in Dravidian languages was entirely based on the root stage; and there is enough evidence in favour of the root theory of the origin of languages.

PART III

THE NOUN - GENDER AND NUMBER etc.

In the laws of gender, Dravidian languages accord more closely with Scythian than Indo-European family. In primitive Indo-European languages, words denoting rational beings and living creatures are treated as masculine and feminine, according to sex referred to; inanimate objects and abstract ideas also have similar sexual distinctions; so many nouns, denoting objects destitute of gender and ought to be regarded neuter, are considered by Grammarians, as if, males and females and fitted, not with neuter, but with Masculine and feminine case endings and with Pronouns of corresponding genders. This peculiar system is proof of highly imaginative and poetical character of Indo-European mind, by which principles of resemblance were seen in the midst of great difference, and all things that exist were not only animated, but personified. From this personification arose ancient mythologies. Similar remark applies to Semetic languages, as regards Gender. So gender of Nouns is indeed an important and difficult Section in grammar and is an impediment in the way of idiomatic use.

GENDER :

The principal families of Scythian group have a universal law respecting gender which is different from that of Indo-European and Semetic languages. In those languages all things destitute of reason and life are denoted by Neuter gender; even nouns of human beings have no gender. All nouns are Neuter; they are neither masculine nor feminine.

No mark of gender is inherent in them; the crude root is nominative; none of oblique cases or post-positions, used as case endings have gender. Unimaginative Scythians have reduced all things, rational or irrational, animate or inanimate to the same dead level and regarded them as impersonal. When necessary, some word denoting masculine or feminine, 'he or she', is prefixed to common nouns; the Scythian languages have a few exceptions, in words, such as God, man, woman, husband and wife; these convey signification of Masculine and feminine, without addition of word denoting sex. Though rules of Dravidian languages respecting gender differ widely from Indo-European, they are not quite identical with Scythian rules. Dravidian rules of gender evince tendency in Indo-European-direction but this is not result of direct Sanskrit influence but might have arisen either from progressive-mental cultivation of Dravidians or from inheritance of Prae-Sanskrit elements.

Dravidian Nouns are divided into two classes, called by Telugu Grammarians, 'Mahat' = majors and 'Amahat' = minors. High cast Nouns or majors denote 'celestial and infernal deities and 'human beings' or briefly 'all things endowed with reason'. In all Dravidian dialects, except in Telugu and Gōnd, Nouns of this class are treated in Singular as Masculine or Feminine respectively and in Plural as Epicenes, that is, without distinguishing between masculine and feminine, but distinguishing both from neuter. The other class of Nouns, casteless or minors include everything destitute of reason, animate or inanimate. This classification, though not imaginative, is decidedly more philosophical; for difference between rational and irrational beings is more momentous and essential than difference between sexes. New Persian is the only Non-Dravidian language in

which Nouns are classified in a manner similar to Dravidian system. This peculiar law of Dravidian gender is a result of progressive intellectual and grammatical cultivation, for masculine, feminine and epicene suffixes, which form terminations of high caste nouns are properly fragments of Pronouns, or Demonstratives of third person, as are also most of neuter formatives. It may be stated as a general rule, that all primitive Dravidian Nouns are destitute of Gender, and every noun or pronoun, having idea of gender expressed, being compound word, is of later origin than uncompounded primitives. Hence poetical dialects retain many primitive land marks; discard ordinary suffixes of gender or rationality and treat all nouns as abstract neuters ex Tām. 'Dēvu', crude noun without gender, is more classical than 'Dēvan'; this word is a Sanskrit derivative; tendency to fall back upon old Scythian rule appears in many primitive. Dravidian nouns; ex 'irei' more classical than 'irei (v) an': Tamil 'Sūriyan Sāndiran' from Sanskrit 'Sūrya, Chandra' are masculine as in Sanskrit; 'Proudu, nāyiru' are used in Tamil for 'Sūriyan': 'Nila, Tiṅgal' are used in tamil for 'Sāndiran'. All pure Dravidian nouns are Neuter; all true Dravidian names for towns, rivers etc are destitute of every mark of personality or gender. In some instances, Malayalam and Kanarese retain primitive laws more faithfully than Tamil. Whilst Telugu and Gōnd agree with other dialects of Dravidian family regarding Masculine and Feminine and both combined, as in Plural a common or epicene gender, they differ from others, in that they are wholly or virtually destitute of feminine singular and instead of feminine Singular use Neuter Singular. This peculiar rule includes Pronouns; Verbs and substantives and applies to queens, goddesses, as ordinary women. Telugu has a few forms, appropriate to Feminine Singular but rarely used and that only in certain rare

combinations. 'He' and 'it' are the only Pronouns of Third person singular, ordinarily used by Telugu people. Colloquial Telugu has no Pronoun equivalent to 'She', applicable to women of higher and lower classes. Ordinarily every woman is spoken of in Telugu, as a chattel or thing or as we speak of young children (it did so), apparently on supposition that women are destitute of reason or their reason, like infants, lies dormant; whilst each woman taken singly is treated by Telugu grammar as Chattel or child, women taken collectively are regarded with as much respect as other Dravidian dialects. In plural, they are honored with same high-caste or rational suffixes and Pronouns applied to men and gods. Kanarese and Malayalam, like Tamil, regard women both in Singular and Plural as a class of rationals; so in those languages there is a feminine singular equivalent to 'She', corresponding in principle of formation with 'He'. With those languages agrees Ku, which though near neighbour to Telugu and Gōnd, pursues in this respect a politer course than either.

NUMBER :

Dravidian languages recognise only two numbers, namely Singular and Plural; the Dual is unknown and there is no trace of its use at any period. Several languages of this family contain two plurals of First Person. Pronoun; One includes party addressed and party of Speaker, which is considered as species of dual, whilst other excludes party addressed; this peculiarity is restricted to personal Pronouns. Masculine Singular formatives by which gender of Nouns expressed are identical with terminations of Demonstrative Pronouns. From early period, particles or formatives of gender were suffixed to Demonstrative bases, by addition of which suffixes Demonstrative Pronouns are

formed. Suffix of gender is annexed, in some cases, to Nominative or 'casus rectus'; but in many cases, it is annexed to oblique case or inflexional base; sometimes the inflexional 'in' is merely added euphonically, which is a more elegant form; 'an; avan' in Tamil. Such words are called Adjectives in some grammars, but they are only appellative Nouns and these forms are not to be confounded with properly called appellative Nouns.

Kanarese Masculine Singular suffix is 'anu' identical with 'an' of Tamil, with addition of 'u' a phonetic necessity of modern dialect. In this particular, Malayalam is perfectly identical with Tamil. Corresponding Telugu Masculine Singular formative is 'du, udu, adu' or rather 'ndu, undu, andu,' the obscure 'n' being always pronounced, being probably essential part of original form of particle, and by suffixing same formative to any substantive noun, it becomes Masculine singular ex, 'mag - andu'. In Telugu, Masculine singular suffix is 'undu' and in like manner, epicene Plural suffix, which in Tamil 'aru' is often 'uru' in Telugu; but in these instances 'a' changes into 'u' through attraction. As Tamil sometimes forms Masculine appellatives by adding Suffix 'avan', so does Telugu add its full demonstrative pronoun, 'Vādu' ex Tam 'Sinna (v) an'; Tel- 'chinna-vādu' Probably, Telugu Masculine Singular suffix was originally, 'an or anu', as in Tamil and Kanarese. In correct Telugu 'andu' undu' ndu is found in Nominative and is replaced in all oblique cases by 'ani, ni'; this 'ni' is not merely inflexional increment but representative of old masculine singular suffix. Telugu 'నది' and 'నది' are like Tamil 'avanukku' and 'avarukku' and so 'ni' of 'Vaniki' must be significant of Masculine singular. Same termination may survive in demonstrative 'అయన', a form more rarely used than 'అందు';

the Telugu suffix, 'aṇḍu' might be derived from older form in 'an', in vulgar use of present day 'ṇ', found instead 'ṇ', (vāṇṇi for vāṇi) and half anusvara or obscure nasal precedes 'ḍu' (vaṇḍu for vāḍu) so close connection is established between Tamil and Kanarese 'an' and Telugu 'ḍu', through middle point 'an'.

Though Telugu and Gōṇḍ generally use Neuter singular for Feminine Singular, other Dravidian-languages use feminine singular formative, quite distinct from that of neuter; this is 'a!' in Tamil, Malayalam and Kanarese. In some connections, Telugu uses a feminine singular formative identical with Tamil-Kanarese. That formative is 'ālu', used by Ku more largely than Telugu. Unchanged form of this suffix appears in Telugu 'మనమాయ', compared with 'మనమండు'. Abbreviation of Vowel of feminine suffix is exemplified in Telugu also; ex మరదలు; కోడలు; Probably Telugu 'āḍu' though now treated as a different word, is identical with original 'ālu' through very common interchange of 'ḍ' and 'l'. Another mode of forming singular of appellative nouns is the special characteristic of Telugu. It consists in suffixing Telugu Neuter Singular Demonstrative, its termination or its modification to any abstract or Neuter Noun. The neuter singular demonstrative being used by Telugu instead of feminine singular, (it for she); this new suffix in Telugu has supplied place of feminine suffix; though in other dialects the feminine pronouns are formed by feminine suffixes, not by those of neuter yet less respectful Telugu usage crept into department of appellative names. Tamil neuter feminine suffix is 'atti or tti'; 'iti or ti' in Kanarese; 'adi or di' in Telugu ex 'కోమటియది; కోమటిది; మాలది; చిన్నది' etc. Not only all these are identical, but Telugu form of Demonstrative Neuter singular 'adi' is used systematically by Telugu to signify 'she' and it

is the root of all suffixes in Dravidian dialects. Another feminine singular suffix of appellatives is derived from imitation of Sanskrit; it is the addition of 'i' to crude or neuter noun; only in Quantity this 'i' differs from long 'ī', which is used by Sanskrit as Feminine suffix. This suffix is used only in connection with Sanskrit derivatives and is appended to some pure Dravidian Nouns. This feminine suffix is not to be confounded with 'i', a suffix of agency, which is used in formation of nouns of agency and operation by all genders indiscriminately.

Every Dravidian noun is naturally Neuter or has no gender. It becomes Masculine or Feminine by addition of Masculine or Feminine suffix. Sanskrit abstract nouns are adopted generally with 'am' termination and are treated as Neuters. The ending 'am' is often Neuter in Sanskrit; but it is one of the formatives in Dravidian languages. All animated beings without reason are Neuters or casteless, irrespective of the sex of the animal; the addition of a separate word denotes the Sex in the Dravidian dialects. Even in such case the pronoun is Neuter. This pronoun in Telugu is 'అది ; ఇది' and this is the sign of feminine singular also. The final vowels of 'ad-u ; ad-i ; id-u ; id-i' are euphonic and added only to help enunciation; so it is clear that 'd' alone is the sign of neuter singular. This 'd' never appears in neuter plural of demonstrative but is replaced by 'ei, u, i, or short a' with a preceding euphonic 'v' or 'n'; e. g, compare 'adu' (a-d-u) in Tamil, with 'ava' (a-v-a) in Malayalam; so final 'a' is a sign of Neuter Plural. The affinities of Neuter suffix 'd' appear exclusively Indo-European. Telugu aoristic neuter 'తెడ' is compounded of Negative 'la' for 'ila' and suffix 'du' (o + డ). Caldwell says that it would be unsafe to suppose Dravidian dialects borrowed neuter singular suffix

from Sanskrit. Dravidian Neuter plural in 'a' though Indo-European, is foreign to Sanskrit. Demonstrative vowels 'a' and 'i' are used systematically by Dravidian dialects. This leads to the supposition that these particles were inherited by Dravidian family, in common with Sanskrit, from a primitive Prae-Sanskrit Source.

PLURAL PRINCIPLES OF PLURALISATION :

In primitive Indo-European languages, Plural is carefully distinguished from singular; the exception is; that some nouns of Quantity with Singular form and plural signification denote number by inflexional terminations; nouns with indefinite number, like sheep, were unknown to older dialects. Scythian languages have a loose principle of leaving number indefinite and the context alone determines whether Noun is singular or plural. Manchu restricts use of plural particles to, words denoting animated beings. Tartar pluralises only Pronouns. In Brahui, Number of Nouns is left undefined; a word signifying many or several is prefixed to Nouns to express idea of plurality; notwithstanding this rule, Brahui Verbs are regularly pluralised.

As to principles of Pluralisation, Dravidian dialects differ from Indo-European languages and accord with Scythian tongues. The number of Tamil Nouns is indefinite and depends upon connection; high caste or rational pronouns are invariably plural; even Neuter nouns are sometimes pluralised as in polished prose compositions. Poets and peasants are guardians of antique speech; they rarely pluralise the Neuter and are fond of using singular noun in an indefinite Singular-plural sense, without specification of Number. Strict adherence of this rule exhibits primitive condition of Dravidian languages. Idiomatic Speakers

prefer Singular or indefinite form of Noun ex. Tamil usage is 'nālu mādu'; Telugu is an exception to this rule; in Telugu Neuter nouns are regularly pluralised as masculines or feminines; and Verbs also are pluralised to correspond. But in Tuda, the Pronouns and Verbs having pronouns for Nominatives only are pluralised. In Coorg, Neuter nouns have no plural. In Tamil, even when Neuter Noun is plural by addition of a Plural particle, Verb is rarely pluralised to correspond; but singular form of Verb is still used for plural; number of Neuter singular is indeterminate, this practice is in the speech of lower classes. Use of neuter plural is restricted to poetry; in this particular, Tamil Verb is more decidedly Scythian in character than Noun. Max Muller supposes that Dravidian Neuter Plural, with its suffix of plural, is felt to be a compound and so it is followed by Singular Verb. Dr. Caldwell thinks; Number of Dravidian Nouns, whether high caste or casteless, was originally indefinite: Singular, primitive condition of every Noun, was the only number recognised by Verbal or nominal inflexions and plural was left to be inferred from context. As Civilisation made progress, Plural appeared in high caste or Masculine - Feminine Nouns and Verbs, permanently. Neuter or casteless Nouns, whether plural suffixes used or not, remained unrecognised, by Verb in Dravidian languages; even where form exists, it is little used. Dravidian languages express idea of singularity or oneness, not by addition of singular suffix to Nouns and pronouns or by absence of Plural particle but by prefixing numeral adjective 'one'.

Another important difference between Indo-European and Scythian is:—Indo-European plural has different set of case terminations from singular, by use of which idea of plural is not separately expressed, but compounded with

that of case-relation. But Scythian plural has same set of Case terminations as Singular and plural is expressed by sign of plural common to all cases, which is inserted between Singular or crude form of Noun and the Case terminations. Caldwell calls this sign of plurality, not a noun denoting plurality, for in many instances only a single letter remains. In Indo-European languages, each inflexion includes two-fold idea, of Number and Case; and the sign of case preceded that of Number. But in Scythian languages, each case sign is fixed and unalterable. It expresses idea of case and nothing more; it is same in plural and singular, except in a few trivial changes of euphony. Sign of plural is not only distinct from case sign but is one and same in all cases. It is an unalterable post-position—a fixed quantity and it is not post-fixed to case-sign, much less compounded with it, as in Indo-European, but is prefixed to it. It is attached directly to root itself and followed by different Case-signs. In all Dravidian languages, similar simplicity and rigidity of structure, characterises use of particles of plurality. They are added to the crude base of Noun directly and are same in each oblique case as in Nominative. Only difference is in Singular where Case signs are suffixed to crude noun, and in plural to pluralising particle, after addition of particle to crude noun. Thus particular signs are used to express plural, and as exponents of case. Neuter of Dravidian nouns are identical with Crude base and plural particle is attached to it directly, pure and simple, without change. In masculine and feminine nouns, different method is necessary. Singular of masculine and feminine is formed by adding to root, of particles denoting masculine and feminine. Hence to pluralise those nouns, it is necessary either to add plural particle to masculine and

feminine suffixes or substitute for those suffixes, an epicene pluralising particle. In Dravidian languages, primitive plan of pluralising two classes of nouns is by substituting for Masculine and feminine singular suffixes, a suffix of Plural, applied in common to men and women, without distinction of sex. This method is used in many dialects. But in Telugu it retains its place only in connection with Pronouns and Verbs and has disappeared from substantives, which form their plural by a new suffix. So Dravidian languages have one form of plural called Epicene or Masculine-Feminine and another ordinarily restricted to Neuter; by this plural particle, Gender and Number are conjointly expressed in plural by same termination. Masculine-feminine plural expresses idea of Plurality conjointly with that of Rationality; Neuter plural has idea of plurality with irrationality. Chief difference is this; in Dravidian languages, masculine-feminine plural particle is carefully restricted to rational beings; whereas in Indo-European, irrational and even inanimate objects are often complimented with inflexional forms and plural particles, which imply existence, not only of vitality but even personality, i, e, of self-conscious intelligence. Still closer analogy to Dravidian-system is exhibited in New Persian; the particles employed in Persian are different but the principle is analogous; Persians specialise 'life' and Dravidians 'reason'; and both class sexes together indiscriminately in Plural.

In Telugu, we find, some confusion between epicene sign of plural 'ar-u' and Neuter 'lu'. The pronouns pluralise Masculine and Feminine regularly by substituting 'ar-u' for masculine and feminine singular suffixes; substantives and some appellative Nouns append 'lu', which is proper Neuter sign of plural, instead of more correct 'ar-u'. Thus,

Telugu Demonstrative pronoun 'Vāru' (Plural of Vāndu) like Kanarese 'avar-u' shows regular epicene Plural; while మగండు becomes, not మగరు, but మగలు. Some Nouns of this class add 'లు' to masculine and feminine singular suffix; e. g; అల్లుడు becomes in Plural, not అల్లురు, not even అల్లులు, but అల్లుండు, nasalised from అల్లుడు: instead of వరు, వండు is colloquially used. In modern Telugu, a double plural, as in Tamil is found; ex, వారలు (వారు) ; మీరలు (మీరు). Tamil and Malayalam use 'avargal', as honorific Singular; and నరు is used in Telugu, as in దొంగరు. Telugu pluralises Masculine and feminine substantive Nouns by addition of, not rational but Neuter or irrational Plural sign. Such usages are exceptions to Dravidian general rule, in which Neuter Plural Particle is restricted to Neuter Nouns and epicene particle to rational or personal nouns, that is, masculine and feminine. Epicene plural particle is one and same in all Dravidian dialects but different variations are due to euphonic peculiarities. In Telugu and Kanarese the particles are; 'aru, aru; eru, āre; ru, ri'; in Tamil - 'ar, ā, ōr, ir, ir'; Ku - 'āru'; Gond - 'ōr'; the lengthened forms include assimilated demonstrative Vowel of Pronoun. Dr. Caldwell says; "ar" (not simply 'r') as Primitive Plural particle, from which other forms are derived by euphonic mutation; original shape of this particle is that final 'r', which was preceded by vowel 'a' and this may be regarded identical with Demonstrative 'a' and it is more probable that Dravidian Plural suffixes are related to Plural particles of the Scythian languages. Plural particle of Neuter in Telugu is 'lu' of which l' answers, as usual, to lingual 'l' of other dialects; 'lu' accords with final syllable of Kanarese 'galu'; only difference between Telugu and Tamil - Kanarese consists in omission of initial consonant 'k or g' by Telugu. Traces exist in Telugu of a Vowel use before 'lu'; ex;

గల్లులు = గల్లు + లు ; thus 'alu' is primitive form of Telugu Plural; 'alu' is softened from 'galu' ex; కొలను = కొలంకులు (used by Nannaya Bhatta). Though locally remote from Telugu, Tulu follows Telugu example in many points; it often rejects 'k' or 'g' of plural and uses only 'lu' like Telugu. Telugu neuter plurals of Demonstratives are - 'avi, ivi', answering to Neuter Singular 'adi, idi'. The oblique forms of Demonstratives are 'vā, vī', వాటి. వీటి. formed (by process of displacement peculiar to Telugu) from primitive bases 'ava' and 'iva', like 'Varu' from 'avaru' and 'viru' from 'ivaru'. Neuter plural of Telugu Verb is formed by suffixing 'avi' or 'vi'.

FORMATION OF CASES.

Indo-European and Scythian families originally agreed in principle of expressing reciprocal relations of Nouns by means of Post — positions or auxiliary words; difference consisted chiefly in degree of faithfulness with which they retained this principle. In Scythian languages, the post-positions or appended auxiliary words, generally held fast their individuality and separate existence. In Indo-European languages, on the contrary, old post — positions or suffixes, were welded into combination with roots, to which they were appended and converted into mere technical case — signs or inflexional terminations. Whilst in later corruptions most case terminations were abandoned altogether, and Pre — positions, as in Semetic tongues, were employed instead of older case — signs. It can not be doubted that case terminations of primitive dialects of Indo-European languages, were originally post-positional words added to roots to express relation and at length blended into inseparable union with it, through love of compensation by which every member of the family was characterised. In most instances,

root and original signification of those post-positions are now unknown or they are ascertained with difficulty by means of analogy and comparison.

The principle on which Dravidian languages proceed in the formation of cases is distinctively Scythian. All case-terminations are expressed by post-positions or post-positional suffixes. Most of post-positions are really separate words and in all 'Dravidian dialects post-positions retain traces of original character as auxiliary Nouns. Many Case signs, in cultivated dialects, lost faculty of separate existence and are treated now as case-terminations. There was no reason to doubt that they were all originally post-positional nouns; Tuda has a paucity of case-signs and so it is not cultivated; it has no difference between Nominative, Genitive and Accusative. Another point of difference exists between Scythian and Indo-European: the case endings of plural differ from Singular in Indo-European; but in Scythian, same case-signs are employed both in Singular and Plural, without alteration or with only such changes as euphony requires. In singular case post-positions are appended directly to Nominative, which is identical with base; in Plural, they are appended not to Nominative or base, but to particle of pluralisation which has been added to the base; in general, this is the only difference between Singular and Plural case-signs. The only exceptions are the truly Scythian, one in Tulu, change in case sign Vowel ('a' singular='e' plural) and another in Telugu, in which Dative case-sign is either 's' or 'ś', according to nature of Vowel by which it is preceded or influenced; it is generally 'ki' in Singular and 'ku' in Plural.

Caldwell says that there is only one properly so-called declension in Dravidian languages, as in Scythian family. The Varieties of inflexional increments are called declensions. There is no difference between declension and case-signs; those signs are precisely same in all. Whilst Sanskrit has eight cases only, number of cases in Telugu, Tamil etc. is almost indefinite. Every post-position annexed to a noun constitutes a new case. Usage of Dravidian grammarians, in imitation of Sanskrit, restricted number of cases to eight and affixed a number to each case as first case, second case and so on, as in Sanskrit.

1. NOMINATIVE CASE :

The nominative is not provided with a case termination. Nominative plural differs from nominative singular only by addition of plural particle. We find three apparent exceptions to this rule. Neuter termination in Tamil 'am' and in Telugu 'amu' is Nominative Case-sign. Telugu regards 'am' or 'amu' as Part of inflexional base; retains it in each case of both numbers alike, and suffixes to it in the singular, the case signs and in the plural, the particle of plurality. In all Dravidian languages, Quantity of included Vowels of personal pronouns in some oblique cases differs from quantity of same Vowels in Nominative. In Nominative, Vowel is invariably long; in oblique cases generally short; but Telugu shortens root-Vowel in Accusative only. In Dravidian languages, inflexional base of Noun or adjectival form, differs from the crude form or Nominative. The case-signs are attached, not to crude natural form of noun; but to altered inflected form viz, to that form which Dravidian noun assumes when it qualifies or is qualified by subsequent noun, or when it stands to such noun in

relation of adjective. This inflected form of noun is often used by itself, without addition of case termination, and when so used it has sometimes a Locative, sometimes a possessive or adjectival force. The inflexional increment 'in' of Tamil and Kanarese has 'ni' and 'na' in Telugu. All particles are virtually one and same. Original signification is forgotten; now often used as euphonic links of connection between base and its case-sign. In Telugu corresponding particles are used only in singular; where used, their use is not euphonic merely, but is intended to constitute 'inflexion'. In Telugu 'ni' and 'na' constitute inflexion or natural genitive of certain classes of nouns and are also attached as inflexional increments to base before suffixing case signs; ex, దీనికి, నరువునకు, తమ్మునికి'. These increments in Telugu are added only to singular. They constitute singular inflexion; i, e, genitival or Adjectival base of Noun; their use is now optional and euphonic but at the outset they contributed to grammatical expression nor are they to be regarded as inflexion of masculine nouns and pronouns alone, though they are chiefly used by them దానికి, దీనికి, are neuters. In Telugu 'ti (టి) or ti (తి)' is most common and characteristic inflexional increment of Neuter singular nouns and are used in Telugu, not as merely increment of base, but as inflexion, with signification of Possessive case or 'of an Adjective, as context requires; నాటి, వాటి. నదులు, నదులే; here 'టి' or 'తి' inflexional increment is substituted for last syllable but certainly is an addition to the word. a particle appended to it, blending of increment with base, instead of suffixing, has arisen from euphonic tendencies of the language. The Telugu inflexional increment originally is టి but not టి; - dental, not lingual. This would account for circumstance; 'టి' alone follows

words of which final Consonant is 'r' (ఠ) or l (ల); for an addition of dental 't' to 'r' or 'l', both Consonants dialectically coalesce and 'become 't' (ట), hard Cerebral equal to two soft letters; e, g, 'తొల్' forms inflexion not in తొల్ల, or తొల్లం, but in తొంటి. Here it is not the increment that is euphonised but final 'l' of the base. The Telugu inflexion originally is ం and this may be connected with Telugu Neuter Demonstrative 'అది' like Kanarese 'ad' and Tamil 'attu', connected with Tamil - Kanarese Neuter Demonstrative 'adu'. In Telugu, final consonants are sometimes hardened, but not doubled, to form inflexion or basis of oblique Cases., e g, 'పిలు' is not పిల్ల, but పిటి. Telugu does not like Tamil, double final 'du or ru' of intransitive Verbs on converting them into transitive, but adds formative 'chu' The inflexion of Plural of Telugu epicene Demonstrative Pronoun consists in 'i'; ex; వరు; వరి; Final 'u' of Varu' is euphonic; but 'i' of Vari' is inflexional increment; final 'i' of singular masculine demonstrative 'Vani' is not 'ni' ordinary inflexional increment of Telugu masculine nouns but is identical 'i' of 'Vari'. A small class of Telugu Nouns (forms singular inflexion also in 'i'; ex, Kāl-i (కాలి); tēr-i (తేరి), if we compare this, with possessive pronoun వారిది (Telugu) 'āvāridi' (Ku) and 'avaradu' (Tamil), we see that in each language the termination is that of Neuter demonstrative pronoun, 'adu' (Tamil అది Tel; and penultimate 'i' of వారిది is derived by attraction, according to Telugu usage, from succeeding 'i' of Neuter Demonstrative singular 'అది' So final 'i' of వారి is an abbreviation of 'adi' అది. In Telugu 'a' is plural inflexion of most colloquial pronominals, and of all substantive Nouns without exception; 'l-u' properly 'l' is plural particle of Neuter Nouns in Telugu and of majority of rational ones; the inflexion is effected by chan

ging 'lu' into 'la' or more correctly by suffixing 'a' to 'l' the final vowel of 'lu' being euphonic. It is, to this incremental 'a', as to 'a' and 'i' singular inflexions that all case signs are appended : ex 'కత్తులు కత్తుల కత్తులదే'; This inflexional increment 'a' is identical with 'a', one of Tamil - Kanarese signs, of genitive of singular and plural; e. g. 'తన, తమ' Telugu Reflexive Pronouns. This increment, Caldwell says, is to be regarded as genitive in origin, though it is only an inflexion in actual use; and he thinks that all Dravidian inflexions proceed from some case-sign. We notice euphonic links of connection between base and inflexion, base and case-signs, or inflexion and case-signs. In Tamil Dative case-sign 'ku' is preceded by euphonic 'u' and through its influence 'k' doubles; ex 'avan' is 'avanukku'; but not 'avan'ku' : in higher dialect of Tamils, dative sign 'ku' is often directly attached to Noun, when it terminates in liquid or semi-Vowel, e- g. not 'avarukku' but 'avarku'. In Kanarese, Dative sign is as in Tamil; whenever concurrent Vowels meet in Tamil, 'V' and 'Y' are used to prevent hiatus.

2. ACCUSATIVE CASE :

In Indo-European languages, Case-sign of Accusative Neuter Nouns is identical with Nominative Case. This identity arose, not from Nominative Case being used as Accusative Case but vice versa, that is, Accusative being used as Nominative case. The accusative case suffix is sign of passivity or being acted upon; it is suffixed to masculine and feminine nouns, to denote that they are objects but not agents and it is the general characteristic of Neuter, objective or dead class of nouns. In Dravidian dialects, formative termination of abstract Neuter Nouns is adopted as accusative case-sign. The principle is that it is more natural for rational beings to act than to be acted upon; hence

when they happen to be acted upon or when nouns are taken objectively, objective case-sign is suffixed. But difference between Nominative and Accusative of Neuter Nouns is unnoticed, be such nouns, whether they act or are acted upon, are alike destitute of personality and inert. Whether accusative is used as nominative, as in Indo-European languages, or Nominative is used for accusative, as in Scythian tongues, the principle is the same. In Telugu, use of Nominative for Accusative is confined to things without life. In case of irrational animals, as in that of rational beings, accusative must be expressed. As far as things without life are concerned, Telugu adheres to the ordinary rules of the Dravidian languages. Use of Nominative of Neuter Nouns for accusative is known to North Indian Vernaculars also, and is one of those particulars in which those Vernaculars participated in Dravidian or Non-Aryan influences. In Telugu, the Neuter accusative is same as Nominative, as in Dravidian dialects; but when Noun denotes animals or things with life, rational or irrational, Accusative must be expressed by addition of case-sign. It is optionally suffixed to Nouns denoting lifeless things, but whether Noun denotes things without life or with life, singular or plural, case sign is affixed to inflexion, genitive or oblique case basis, not to Nominative. Accusative signs are 'nu or ni' (ను, ని;) when preceded by 'i', it is 'ni' ex ఇంటిని; where preceded by any other vowel it is 'nu' ex విద్యను; Similar 'ni or na' is used in Telugu as euphonic inflexional increment; 'na or ni' is also sign of Locative in Telugu. Probably Locative and Genitive suffixes are originally one and same.

3. INSTRUMENTAL CASE:-

Different particles are used by different dialects as

suffixes of Instrumental case. In Telugu, most classical instrumental is identical with inflexional Locative and consists in changing 'టి or తి' inflexion into 'ట or త', e; g, రాత for రాయ; the inflexion is రాతి. This form of Instrumental was a Locative in original signification and is identical with old form of Locative; ex, ఇంట from ఇల్లు; inflexion is ఇంటి. More commonly instrumental case in Telugu is formed by addition to inflexion of any noun of 'చే or చేత', which is instrumental form of చేయ, as in నిప్పుచేత. The inflexion or genitive without addition of Special suffix is also used in Telugu for instrumental case, as well as Ablative of Motion and Locative Particle 'na' is sometimes suffixed to Neuter Nouns to denote all the three Ablatives. Dravidian grammarians arranged case system of Nouns in Sanskritic order and in this, Caldwell says, they did violence to the genius of their own grammar. Dravidian Ablative of Motion and Locative are one and the same, though represented as different by grammarians, in deference to Sanskrit precedents. Dravidian Social Ablative or rather Conjunctive case has been omitted in each dialect, from list of cases or added to Instrumental, because sanskrit knows nothing of it, separate from Instrumental case. Conjunctive or Social has several case signs and stands in need of a place of its own, in the list of cases, says Caldwell. Tamil and Malayalam Conjunctive signs are 'oḍu, oḍu, oḍē' (when emphasised) and also 'uḍan'; Particles 'oḍu, oḍu' denote closest kind of conjunction and hence it is Conjunctive case; in Kanarese, 'oḍanē', initial 'o' is written and heard Telugu Conjunctive sign is 'తోడు', of which తో is the abbreviation; 'తోడు' appears to be Tamil 'oḍu' and Telugu adverbs 'తోడను; తోడనే! (tōḍanu, tōḍene)

4. DATIVE CASE:

In North Indian Vernaculars, this has one and the same post-position or suffix and it is the case-sign of both Dative and Accusative; but in the Dravidian dialect, it has an essential and marked difference. The Accusatives 'Instrumentals, Ablatives, and Genitives show material differences in cases-signs of all dialects; both in rude and polished languages there is one Dative suffix. In Tamil 'ku', in Malayalam 'kku' in Telugu 'కు or క' according to nature of preceding Vowel, i, e, 'క' after words ending in 'అ' and 'ఐ' in all other connections; in old Kanarese 'ge or ke'; in new Kanarese, 'ge. kke (ige)'; From a comparison of these forms, guttural 'k or g', generally followed by a Vowel constitutes most essential part of this suffix and the Vowel is chiefly added for enunciation. Primitive Indo-European has no trace of Dative suffix or case sign as Dravidian ku. Interesting and remarkable analogies are seen in Scythian tablets of Behistun; they have a Dative suffix, 'ikki or kka', almost identical with Dravidian. Telugu genitive post-position is యొక్క (yokka). Principal languages of Scythian accord exactly with Dravidian dialects, in the use of 'ka ki, ku' (క, కి, కు) or some related particle, as Dative suffix.

5. ABLATIVE OF MOTION:

This case is included in the list of cases by Dravidian grammarians out of deference to grammatical principles of Sanskrit. The construction and meaning of Dravidian sentence shows the signification of Ablative of Motion more clearly even than in Sanskrit. Comparison of suffixes of Ablative of motion, (which are sometimes used in Instrumental sense) with those of Locative, in different

dialects, shows no real difference or at least no sufficient reason. The object of Ablative of motion is to provide an answer to the Question 'whence?' This answer is obtained in Dravidian languages, by suffixing to a noun of place, the sign of Locative and annexing to it Verb of motion. By this means the Locative is changed into Ablative, without altering its case suffixes, and idea of change of place is thus naturally and necessarily educed. A natural system of case classification determines that Dravidian languages have no ablative properly so called, but only a Variety of Locative and Instrumental suffixes which are capable of becoming Ablative by the addition of appropriate verbs. In Tamil the Ablative of motion suffixes are 'il, in'. In Telugu 'il' ఇల్ in ఇల్లు means a house or place and is well suited for becoming a sign of locative. So it is in the list of Locative and Ablative suffixes. In Telugu ఇల్లు identical with ఇల్, is euphonised into ఇన్, in the inflexion ఇంటి. Even in Sanskrit 'in' is used as locative case-sign of pronouns of third person; ex. 'tasmin' (तस्मिन्). So 'il, in' are properly regarded as locatives. In Telugu, particle 'na', which corresponds to Tamil 'in' and 'old Kanarese 'im, is more distinctly a locative than an Ablative of Motion. As regards the expressions 'నుండి, నుంచి' Caldwell agrees with Mr. Clay; they are formed from 'ఉండి', past-participle of 'ఉండు', to which is prefixed 'n' of locative casesign, full form of which is 'na or ni'. The use of 'undi' (ఉండి) in this connection is similar to that of Tamil ablative of motion.

6. GENITIVE CASE -

The Genitive or Possessive case is formed in Dravidian languages in various ways and by means of many

suffixes as follows:-

(1) Personal pronouns of Tamil form their inflexion or ordinary genitive, by shortening included Vowel of root; e. g. "nīn = nī or nin, nām = nam". In Tablets Nominative of Second Person Pronoun is long; Viz, nī', whilst inflexional form and enclitic Possessive 'ni' is short, as in Tamil and Kanarese. Origin and force of this peculiar form of genitive of personal pronouns, can be best understood by considering it as pronominal adjective. Every Dravidian noun of Quality or relation becomes an adjective on being prefixed to a noun-substantive for purpose of Qualifying it; the only changes, which it undergoes on becoming an adjective, are petty euphonic changes, intended to facilitate combined enunciation of two words. We find a similar euphonic shortening of quantity of root vowel, on conversion of an abstract noun into an adjective. There is reason to think the process to be reverse; i. e, the shorter form of the numerals is radical one and that the longer has been euphonicallly lengthened.

(2) The Neuter inflexions 'attu, attru, ti, ti' (८, ९) etc., are largely used in forming genitive in Tamil and Telugu. Various suffixes, used to form inflexion, were originally signs of Locative case; but in process of time they conveyed commonly either a possessive or adjectival signification, from connection; in many cases they shrank into inflexional increments of base or mere euphonic links between base and case-suffix. The inflexional suffixes being firstly Locative, then Possessive suffixes in origin, their adjectival use naturally followed from their use in forming possessives. Sometimes there is no difference in signification between Locative, Genitive and Adjective; the adjectival

rendering is a more natural one. Those suffixes have been case-signs originally; and their adjectival use secondary to their use as signs of Possessive or Locative. When used as suffix of Locative, it is governed by Verb, not by Noun; from which it is certainly case-suffix originally. Max Muller derives genitive from adjective, not adjective from genitive. He says, "It can be proved etymologically, that termination of genitive is mostly identical with those derivative suffixes by which substantives are changed into adjectives." In Telugu inflexional suffixes 'ఏ, యి' are used without any additional particle as signs of Possessive or Genitive even more frequently than in Tamil. Post-position 'yokka' (యక్క) is but seldom added to it, and needs not ever be added. In Telugu also connection between this suffix and neuter demonstrative pronoun is still more obvious than in Tamil. In Telugu 'అది' is systematically added or suffixed to Nouns and Pronouns to convert them into Possessive e.g. నాది and relation between 'ది' or 'అది' and 'యి' or 'ఏ' is very close.

(3) Neuter singular of Demonstrative as Possessive suffix is found in Telugu; ex నా + అది = నాది; Compare Tamil 'enadu'. Telugu uses a similar suffix to form Plural possessive; Viz, 'ది' bears same relation to 'యి' as 'ది' to 'అది'; ex. 'నాది'. In this respect Telugu acts more systematically than spoken Tamil. Telugu is not so fond of using possessive nouns, adjectivally as Tamil and so 'ది' & 'యి' are not regarded in Telugu, as genitive case-signs.

(4) In Tamil 'in' and in Telugu 'ని' 'యి' and corresponding particles in other dialects, are not only used as inflexional augments of base and euphonic bonds of connection between base and case-signs, but also as suffixes of possessive and adjectival formatives; 'in & ni' might be originally locative

suffixes. Max Muller says, "A special case such as locative may be generalised into the more general genitive, but not Vice Versa". Caldwell is convinced that it was firstly sign of Locative, then of Genitive, and is still regarded, notwithstanding other uses and its origin, as most characteristic of genitive suffixes. In Tamil 'in' is used with both numbers and all genders, similar use is seen in Malayalam; in Kanarese 'in' is used only as inflexional augment not as a sign of case. In Telugu, 'na or ni' is, at times, used as Possessive suffix. The only difference in principle is that 'ni' is used in Telugu, in singular alone and might be termed genitive Singular case sign, in isolated position.

(5) Genitive suffix 'a' is regarded not only as the most distinctively Dravidian but as the sole original one. It is little used in Modern Tamil, though placed first in list of genitive case-signs by Tamil grammarians. Comparing all Dravidian idioms, it is more largely used than any other genitive-suffix and this is proof of accuracy of Tamil classification. This suffix 'a' is identical with 'a' formative of most frequently used Dravidian relative participle, but distinct in origin from 'a', neuter particle of pluralisation. In Telugu 'a' forms plural inflexion or genitive of all substantive nouns without exception. Plural particle 'a' is changed into 'e'; as 'u' of 'lu' is added merely to facilitate enunciation and 'l' alone is suffix of plural, it is evident that 'a' of 'la' is a case-suffix. As plural inflexion 'a' constitutes fulcrum to which other case-signs or suffixes of oblique cases are added, and as genitive plural, it expresses signification of genitive, without any auxiliary or additional particle. Telugu personal pronouns use their crude bases adjectivally as their inflexion and genitive.

Pronouns of Third person or demonstratives, generally form their genitives both in singular and plural, by adding 'i' to root; in Singular a few of them suffix 'ni', as great number of Nouns do in singular. One Telugu pronoun uses 'a' both in singular and plural, as genitive-sign, in complete accordance with Tulu and Kanarese. Genitive of reflexive pronouns 'తన' and 'మీ' is formed in Telugu by shortening the quantity of radical vowel, and suffixing 'a' as in Kanarese, 'tan - a; tam - a'; adjective 'a' of some Telugu substantives is identical with this genitival 'a'; e g. 'అరకవి' (ūr-a-kavi). In Tamil 'a' is followed by Neuter plural alone; but in Kanarese and Telugu by any gender or number. Resemblance between possessive of some Teutonic Vernaculars and Dravidian possessive deserves notice. Use of 'a' as sign of possessive by all plural substantives in Telugu is remarkable. A question arises; Has Dravidian 'a' been softened from 'as', or has it been softened from 'na', the old Scythian suffix? Dr. Caldwell thinks that the latter supposition is not improbable.

AUXILIARY SUFFIXES OF GENITIVE:-

In Telugu 'yokka or yoka' (యొక్క), sometimes is appended to inflexion or Natural genitive, as an auxiliary suffix of case; e, g, from the ordinary possessive 'nā' is optionally formed 'నయొక్క'. This suffix is rarely used and is foreign to the idiom of language; no other pure Davidian dialect possesses any suffix like it. Possessive suffix of Rajamahā is 'ki' and that of Uraon is 'ghi'; Compare ordinary Possessive or adjectival suffix of Hindustani, Feminine 'ki' (Masculine 'ka') formative 'ka' of Sanskrit possessive adjective, 'mamaka, tavaka, asmakam. A closer analogy

to 'yoka' is Dative postfix of 'Mikir', which is 'yok or ayok'. In Tamil, 'Uḍeiyā' is commonly appended to inflexion of Nouns and Pronouns as auxiliary possessive suffix. 'Uḍeiyā' means belonging to, literally which is the property of, and derived from noun 'Uḍei' = property, possession, by addition of 'ā', sign of relative participle, on addition of which to any noun, it is converted into adjective; e. g, 'en uḍeiyā kei' = my hand = hand which is my property. Through usage, there is no difference in signification or even in emphasis between 'en' and 'en uḍeiyā'. Malayalam dispenses with 'ya' or 'ā', sign of relative participle and uses 'uḍe' - Tamil 'uḍei', uninflected noun itself, as its auxiliary genitive suffix. This suffix is still further mutilated in modern Malayalam into 'ḍe'; e. g, 'putri-ḍe' = of a daughter. 'Uḍeiyā', is very largely used in Tamil colloquial, as auxiliary genitive suffix; in some grammars written by foreigners, it is classed with genitive signs, but it is not properly a case-sign or suffix of case at all but relative participle of appellative Verbs used adjectivally and it is compared with the phrase 'belonging to', but not with preposition 'of'.

7 LOCATIVE CASE :

Dravidian grammarians state that any word which signifies 'a Place'-may be used to express the Locative. In each dialect some words or post positions are very frequently and systematically used for this purpose and they are distinctively regarded as locative suffixes. In Tamil 'Kaṇ' = eye, has also significance of place; and it became the characteristic suffix of locative. Verbal root

'Kan' means 'to see'; secondary significance is 'look!'; its third sense is 'there' and lastly signifies 'a Place'; and the last meaning made it a sign of Locative. The most distinctive sign is 'il' = a house; Place literally, this place, here. In Colloquial Tamil, 'idattil', Compound suffix; signification of whole suffix is, in the place of or in the place occupied by; but what really distinguishes locative in this Compound is 'il', the suffix of a suffix; the meaning the entire compound receives in actual use is simply 'in.' Ancient Kanarese used 'ol', corresponding to Tamil 'ul', whilst modern Kanarese uses 'alli' or 'illi', a form which answers to Tamil 'il' and 'ul', properly a noun of place, from remote Demonstrative 'a', 'illi' is formed from 'i', proximate Demonstrative. These words mean, that place and this place or there and here and their use as Locative suffix betokens later state of language than use of 'iel & ul' in Tamil and 'ol' in Kanarese. In Telugu, most Common sign of Locative is 'o' and another is 'ందు'. 'o' is more intensely Locative in significance than 'ందు'; 'lo' means 'within' Kanarese 'ol' and Tamil 'ul'; 'andu' means 'in' and like Kanarese 'alli' is a noun of place; it is formed from 'a', remote Demonstrative, with the addition of formative 'd', whilst 'indu' (ఇందు), correlative adverb of place, is derived from 'i', proximate Demonstrative. Caldwell considers that 'andu', adverbial Noun is identical with Locative sign Kanarese has adverbs corresponding to 'ందు and ఇందు'; Viz. 'anta, inta; antalu, intalu', but uses them chiefly to express comparison like English adverb 'than. Telugu Locative 'ందు has a likeness to Sanskrit 'antar' but Caldwell is of opinion that this resemblance is illusory. In Telugu, Post position 'న' becomes 'ని' after 'ఇ' and is used as Locative suffix with Neuter Noun. 'Ni' and its equivalent 'na' are

identical with 'in' sign of Ablative of motion in high Tamil; 'na & ni' are Telugu genitival or inflexional suffixes. The Genitive is more likely to be derived from Locative than Locative from Genitive. With Telugu locative 'na' can be compared Cstiak locative 'na, ne' and Finnish and Magyar 'an & en'. In Telugu and in high Tamil, inflexion or base of oblique cases, having genitive force, are sometimes used to denote Locative also. In Telugu, corresponding change from 'ti' to 'ta', converts inflexion or obsolete genitive into Locative; ex. 'ఇంటి, ఇంట'. Same inflexion in 'ta' denotes Instrumental in Telugu, as well as Locative; ex. చేతి, చేత; but this form is Locative generally. This fusion of meaning of genitive and locative suffixes corresponds to similar fusion of signs of those cases, which a comparison of the Nations Indo-European tongues brings into light. In all the Dravidian idioms, locative suffixes are used like 'than' to express comparison. Sometimes locative alone is used for this purpose; oftener the conjunctive particle is added to it; e. g., 'దేనిన', meaning 'even than'.

8. VOCATIVE CASE:-

In Indo-European languages, Nominative is often used for Vocative and Vocative case-ending is often only a weakened form of final syllable. In the Dravidian dialects, crude root deprived of increments is used as Vocative. In Telugu, Vocative singular is ordinarily formed by lengthening final Vowel of nominative or by changing final 'u' (అ) into 'ā' or 'ā' (ఁ or ం); 'āra, arā', from same root as Tamil pronominal fragment 'īr' (nīr), is post fixed as Vocative of Masculine- Feminine Plurals. Besides these suffixes, many unimportant Vocative particles of exclamation are prefixed to Nouns; some to one number

only and some to both. No allied forms are found in any other family of languages. In all Dravidian languages, possessive pronouns are prefixed to Nouns, as in Indo-European tongues; never post fixed as in the Scythian. Dravidian dialects have a class of words, compounded of a noun and personal suffix, called conjugated nouns or appellative verbs. This class is not identical with Scythian possessive compounds, but it is similar to predicative compounds says Caldwell.

So far we have summarised the researches of the Western Scholars, as found in Caldwell's Dravidian Comparative Grammar; to bring this up-to-date, we give below; the findings and the conclusions arrived at by Prof K. Ramakrishnaiah, in his Studies in Dravidian Philology. The latter gives precedence to Verbal Inflexion, whilst the former gives preference to Nominal Inflexion. Prof Ramakrishnaiah says that the declensional terminations of Nouns, as regards gender, number and case can be traced to independent words; they are used as distinct words and have meanings of their own. When appended to independent words, to show their relation to other words in a sentence, they are subordinate; then they undergo change in form and meanings and become suffixes or particles of nominal inflexion. In the early stage, a sentence is a composite of distinct roots or words, and their relation is attributive; even a noun, became an attribute to the succeeding noun; e, g, వెండిచెంబు, తల్లిపాలు, చెట్టుకొమ్మ, తల్లితోడు, అవుతోడన్ దూడ, లోగముచేతన్ బాధ జ్ఞానముకొరకు యత్నము, పుట్టిలోపలన్ పాము, తలయందు etc. All these forms తోడన్, చేతన్, వలనన్, కొరకు, లోపలన్, అందు etc were once independent words placed after nouns and they became in course of time case-signs. Some of these end in 'an' (originally 'al') means 'a place'; another form is

'andu' = that place; this word of location connects the preceding words and succeeding words and shows attributive relationship. Thus 'an' became sign of locative. The object that is in, or contained in a particular thing, belongs to it or connected with it, locative idea changed into possessive idea and was considered as possessive sign. Thus we note that Suffixes stand as substantives and Nouns before them are only attributes to them; ex అవుతొదన్ దూక నడచినది. here 'tō-dan', case sign of the conjunctive is made up of two words, 'todu, an' and 'అవుతొదన్' means (Cow touch in) or in the touch of the cow; 'అవు' becomes an attribute to 'తొదు'; then it got contracted form 'తొన్'; so తొదన్ and తొన్ were originally two separate words. The words of the whole sentence are in attributive construction. The word నడచినది is made up of నడచిన, past relative participle from నడు, placed before అది, and this word is in apposition to దూక. So the whole sentence can not be said to be క్రియాన్వయ (one depending on Verb) but విశేషాన్వయ (one agreeing with and qualifying Subject in the Sentence). So all words in a Sentence, including the so-called Verb, are originally so-many attributes to subject of the Sentence.

The same line of argument applies even to the Instrumental sign 'చేతన్', which is చేయి, ending in 'అన్' ex తొగమచేతన్ బాధ means 'pain in the hand of the disease; i, e, on account of the disease. The hand or instrumentality is that of the disease, word denoting hand and చేత became only a suffix; Sign of locative తొపనన్ (తొపయ + అన్) means interior. Ablative sign వలనన్ (వలమ + అన్) = in the side of; compare Telugu words 'తొపల, వెలపల, దపల' where final 'n' is dropped. In this way all case-signs, except genitive, dative and accusative, end in 'an', 'al, il, ul' with alternate forms 'an, in, un' are forms

denoting place and are used as signs of locative case. 'an', a sign of locative is put at the end of other case-signs; and changes them into nouns in locative case. These forms in locative are added to other nouns and the nouns become attributes; later on they became case suffixes and show the relation of words to which they are appended with other words in the sentence. These modifications and alterations indicate the attributive nature of the sentence in Dravidian languages.

'In' another form of 'il' means a place or house; originally 'in' was locative sign and it became genitive sign also. So idea of genitive being close to that of locative, 'in' became genitive sign also. In Telugu, it sometimes becomes 'ni', as well as 'i', losing its final 'l' or 'n'. Thus signs of locative, genitive and even *కావించు* sign 'i' in Telugu have all originated from appended words 'in, an' (il, or al), meaning here, there, house or that place. As original meaning was lost or forgotten, they became inflexional increments or *కావించు* కములు; ఇ, టి, ఠి are also treated as inflexional increments in Telugu. These are forms of 'attu' > adi = that, ending in 'i' added to the base in the same way as 'i'; Cf. Tamil 'marattināi' = maram + attu + in + āi. Other case signs like instrumental, conjunctive, ablative are also independent words ending in 'an' sign of the locative. The 'ku' (కు) of Dative, and 'ni' or 'nu' (ని, ను) of Accusative are difficult of explanation. So some scholars think that there are only three cases, - Accusative, Dative. Genitive - in Telugu. Mr Rama Krishnaiah thinks 'ku' of the dative has its origin in auxiliary root 'agu' (అగు) = to become. Dative is called సంప్రదాన case; and Panini says 'కర్మణ్యాయమధిప్రేతి ససంప్రదానమ్' and is explained in Kaumudi as 'దానస్యకర్మణ్యాయమధిప్రేతి

వసంప్రదానసంజ్ఞాస్యాత్' (it refers to the person to whom the thing denoted by the object in the sentence is intended to be given) Though this case has now other kinds of application, originally it might have been used to express సంప్రదాన or 'giving to'. So the sentence విప్రునకు గోవునిచ్చుచున్నాడు means విప్రున్ (అది) అగు(నట్లు) గోవునిచ్చుచున్నాడు. In విప్రునకు, రామునకు there is full form అకు; this కు in అకు, changes into కి, when it is added to words ending in ఇ ex హరికి; తల్లికి; due to harmonising influence of preceding vowel. In course of time కి, కు became meaningless suffix or dative sign and other words were joined to this to give full force of dative. The other word added to కు in Telugu should be అయి (ayi) past participle of root అగు (agu); e, g. రాముని! - రామునికయి (రాముని + కి + అయి); So we say రామునికిఇచ్చెను రామునికిచ్చెను; రామునికయి యిచ్చెను (రామునికై యిచ్చెను), both mean the same thing, In Telugu, inflexional base of these pronouns has long Vowel, as in Nominative; and 'a' of 'agu' merged into it. 'Nā & nī' are inflexional bases of first and second personal Tamil pronouns 'nān & nīn' (Tel-నేను; నీవు); Dative forms are నకు (న + అకు), నీకు (నీ + అకు) - But Telugu grammarians now think 'కి and కు' as signs of genitive and కయి (కై) as Dative sign. Strictly speaking Dravidian dialects have no Accusative case and Nominative form was used for accusative; this usage is seen in Neuter Nouns; but all nouns denoting objects having life take ను and ని as accusative ending. Though we say చెట్టుకొద్దెను, చెట్టునుకొద్దెను; పాలుత్రగెను, పాలునుత్రగెను; we say only తల్లిని చూచెను. but not తల్లిచూచెను. So in the case of nouns denoting animate objects, absence of ను changes the noun into Subject but its presence makes, the noun an object. So there will be a lot of difference in the sentence by omitting 'ను'. This distinction is seen for nouns denoting animate things and Prof. Rama Krishnaiah thinks that it arose at first from Personal pronouns. In all Dravidian languages, included Vowel of personal

pronouns in Nominative is long, whereas Vowel of the inflexional base or oblique case is shortened. This shortening of included Vowel of pronouns of nominative case constitutes the difference between nominative or inflexional base; while accusative and inflexional base is one and same in all other Dravidian dialects, in Telugu it is different. Here shortening of included vowel of personal pronoun is seen only in accusative, while base of inflexion retains long Vowel except in reflexive pronoun; Tel, Nominative is నేను, నీవు, కాను; Accusative is నన్ను, నిన్ను, తన్ను; Inflexional is నా, నీ, తన, So in Telugu we note difference between Accusative and inflexional base only in the first and Second personal pronouns; compare Nominative నేను, Accusative నన్ను, Instrumental, నాచేతన (ఉ); Ablative నావలనన (ఉ) etc. This difference in form between Accusative and other cases, resulted in 'ను' at the end of accusative, being considered in Telugu as sign of that case as distinguished from nominative and other cases. So this ను was treated as sign of accusative and added to all nouns denoting animate objects, on the analogy of personal pronouns. Just as కు is changed into కి, when added to words ending in కి, ను also is changed to ని when suffixed to words ending in కి; e, g, వనమును; హరిని. Hence accusative sign ను or ని is not an independent word suffixed to noun, but only developed as case sign, when applied to other nouns on the analogy of first and second personal pronouns of which it originally formed a part.

The Nominative also is not a case in the Dravidian languages. Originally Nominative has no sign; the original base or ప్రాథమిక stood as form of Nominative; this is the case with all the Neuter nouns and nouns denoting feminine gender, that is, all words of Amahat class (అమహత్వావకములు)

ex చెట్టు, ఇల్లు, ఆకు, ఊరు, కొండ, తల, తల్లి, అబ్బ, అక్క, పిల్ల, పాము, చిరుక etc. Some words of masculine gender also do not take special termination in Nominative; ex, తండ్రి, అన్న, తమ్ముడు, మామ, వీడు. Thus original word served for nominative and for base of other cases; i. e, it stood as inflexional base without undergoing any alteration ex, అన్న becomes base for, అన్నను, అన్న చేతను, అన్నకొరకు, అన్నయొక్క, అన్నయడు; same is the case for తల్లి (feminine gender) and చెట్టు (neuter gender). So this appears to be relic of state of things, existing in primitive stage of languages and it persists to present day. Dr. Caldwell says, "In the Dravidian languages, the nominative is not provided with a case termination. The Dravidian nominative singular is simply 'peyar' the noun itself-the inflexional base of the noun without addition or alteration, but it necessarily includes the formative, if there be one". Tamil grammarians did not give Special Sign or Suffix to Nominative, and treated the name itself as Nominative form. The earliest grammarian Tolkappiar gave signs for different cases but used 'Peyar' for Nominative, keeping the name itself without any addition; in Tamil the word 'maram' is Nominative; but the Kanarese grammarians took 'mara' as base for nominative and 'm' as nominative sign. Telugu grammarians followed the foot-prints of the Kanarese and added డు, వు, అ to ము and mentioned four Nominative case signs. Further Prof Ramakrishnaiah expresses that, as regards ము, Telugu grammarians followed the lead of the Sanskrit grammarians; on the analogy of Neuter gender words like వనమ్, జ్ఞానమ్ declared మ్ or ము as the sign of Nominative. At this rate శ also is nominative sign in Telugu, because 'maram' of Tamil and Kanarese becomes మ్రామ in Telugu, by a phonetic change called Metathesis; i. e, a process when two sounds in a word change places. The word ఆస్త from ఆత్మ through ఆత్తు is held

by Pischel to be an example of metathesis. Striking examples of this change are మరహట్ట for మహాహట్ట and వాచారసి for వాఱాఱసి, says P. D. Gune. In the same manner 'mra' forms the base in Telugu as 'mara' in Kanarese. It is to be noted that neither 'nu' of Telugu nor 'm' of Kanarese forms exclusive characteristic of the Nominative Case. It appears in other cases also and so it is an integral part of word itself and not the sign of any particular case; ex (మాను, మానును, మానుచేత, మానువలన, మానుకు, మానునందు. Even in Tamil, this 'm' does not appear in Singular forms of other cases. It is found in all plural forms. In neuter words like వనమ్, జ్ఞానమ్ etc, 'am' (అమ్) is Nominative sign in Sanskrit; Dēśya (దేశ్య) words in primitive language ending in 'mbu' (మ్బు) like శణమ్బు, ఎఱమ్బు, పామ్బు, వేమ్బు etc got their ending softened into 'mu' (ము), in Telugu as జమ్ము, ఎమ్ము, పాము, వేము etc; this gave rise to many mu-ending words in Telugu and Telugu grammarians thought that 'mu' (ము) is the nominative sign as 'am' (అమ్) is in Sanskrit. In this case the ము of వనము etc must be dropped when other case terminations are added; but ము-ending word formed base for other cases as వనముచేత, వనమువలన, వనమునకు, వనమునందు, వనములకు, వనములందు, etc, unlike in Sanskrit as వనేన, వనాత్, వనన్య, వనే, వనైః, వనేభ్యః, వనానామ్, వనేషు, where 'm' (మ్) of Nominative is regularly left out. So neither ము of తత్పద words like వనము etc., nor ము at the end of pure Telugu words can be considered as nominative case-sign. The mu-ending 'tatsama' (తత్పద) word became base of oblique case and form of Nominative, in consonance with the genius of Telugu language. The Telugu nominative ending 'వు' is similar to 'ము', but it has no Sanskrit counterpart. Sanskrit words 'taru' and 'go' ending in 'u' or 'o' become 'tarus' or 'taruh', 'gous' or 'gouh' these words became bases in Telugu. When euphonic 'u' was added at end, 'v' came between them

to avoid hiatus; they became 'taru+u' = 'taru+v+u' = 'taruvu', (తరువు) and $\text{నో} + \text{ఉ} = \text{నో} + \text{ఓ} + \text{ఉ} = \text{నోవు}$. So తరువు and నోవు are తత్పున forms of తరు and నో; they stand both as forms of Nominative and bases of the oblique cases. As in the case of ము, this వు was cut off and included in nominative case signs. In Telugu డు is the sign of Masculines and ము and వు are of Neuter nouns; words of Feminine gender have no special sign for Nominative case; thus words like హరి (masculine) and నోడ. మేక etc (neuter) have no case endings and are treated as having feminine nature or స్త్రీవద్యువ. So use of endings for masculine and neuter in Telugu became normal and their non-use rare and exceptional. Hence mostly తత్పున and some దేశ్య words denoting men are endowed with masculine nature like gods; these take 'డు' termination ex. రాముడు. సీముడు, మగడు, తమ్ముడు, సూర్యుడు, చంద్రుడు etc; but other దేశ్య words of masculine gender like తండ్రి, అన్న, మామ, కొడుకు etc have no ending in nominative. In case of animals, gender is distinguished by adding మగ or ఆడ; ex మగ or ఆడ గుట్టము. In grammar all words denoting females and animals are classed as ఆహవద్యువ కములు and those denoting only males are termed మహవద్యువ కములు and 'డు' is seen at the end of some words, ending in 'a', in మహవద్యువ కములు.

The next Question is about the origin of this Telugu Nominative suffix డు; and why it is found only in ఆకారంత words. Prof. Ramakrishnaiah says that డు has a similar growth as in ము and వు; the only difference is that it resulted from greater modification of sound than the above; this gives better claim to డు as nominative termination than others. This డు is found at the end of words ending in 'a' because original words had 'a' preceding it. When masculines were distinguished from other genders, Dravidians added casteless

form, 'an' which was masculine pronominal form 'avan', meaning that man and 'ivan' = this man, as opposed to 'athu' (Neuter) meaning that thing. When 'avan' with 'an' at the end showed male person, 'aval' with 'al' at end denoted female person. As analogical formations were extended to Sanskrit borrowed words, those ending in 'a' and denoting masculine gender took this termination 'an' ex Raman, Krishnan, Putran etc. This 'an' of 'avan' and words like magan' underwent a change in Telugu; these పదాల word, (words ending in a consonant) took 'u' at the end to help pronunciation and became 'avannu, maganu etc'. There was also an accent-shift to last syllable along with this leading to an increase of emphasis in pronouncing that syllable. This final 'n' is not ordinary dental 'n' but final alveolar 'n' of primitive language (still preserved in Tamil) and it developed a glide sound to help pronunciation. The glide sound that comes after alveolar nasal is no other than 'r' or 'l' pronounced as 'r' in Tamil, having same place of production as 'n'. This final 'n' is called 'rannakaram' by Tamil grammarian, to distinguish it from dental 'n' called 'tannakaram'. Many words ending in this final 'n' have developed 'r' after them in Tamil which in later Telugu became 'd'; e, g, 'onru = ఒండు'; 'mūn u = మూండు = మూడు'. This 'avannu' became 'avandu', and 'maganu' became 'magandu'. Then by a process of displacement of sounds and perhaps also due to weakening of front 'a' from accent-shift, 'avandu' became 'vāndu' and this later took the form 'vārdū' (వొండు). So also 'magandu' became 'magandū' (మొండు). Classical Telugu literature by the time of Nannaya adopted the form in డ; i, e, వొండు; the form dropped nasal and వడు came into use; the transformation of the form వడు is complete by that time and Nannaya gave a fixity to the language in his time. Yet forms with full nasal after long vowel occur very

rarely, the forms with 'r' after nasal are not found at all. Mr. Soma Sekhara Sarma says that inscriptions of pre-Nannaya time have certain forms resembling 'r' and are read so; ex 'gōtrunṛu nūorū, maganṛu' etc. While some scholars read this as 'r', others read it as 'tha', and some others in a different way from these, due to difference in script between this letter and 'r', found in the inscription, published in Bharati by Pandit, V. Prabhakara Sastry. This appears after final 'n' and may be taken as alveolar consonant 'd' that developed after it to help pronunciation. As Tamil has only one alveolar sound other than final 'n', namely 'valli-nām r' (hard rough 'r' as Dr. Caldwell called it), same must have served to help pronunciation of final 'n', while Telugu of inscrip-tional period got the consonant 'd' also in alveolar series, with a sign (—), which is very near in form to 'valli-nām r' (२) on one side and to cerebral ḍ (३) on the other. Gradually the distinction between final 'n' and dental 'n' and the alveolar 't' or 'd' that came after final 'n' and cerebral ḍ, disappeared from the language. When this 'd' got identified with cerebral 'ḍ', the 'n' before it also became cerebralised, so we find cerebral sounds, 'ṇḍ' in later inscrip-tions, instead of alveolar sounds 'nd'. Thus 'avan' and other words in 'an' underwent many changes in Telugu before they became 'Vadu' (२३) etc and fixed finally in language of Nannaya, e. g; "avan = avanu = avandu = vāṇḍu = vāṇḍu = vāṇḍu = vāṇḍu". We may think 'r' or 'd' of the inscriptions in place of later 'ḍ', to be sign of the nominative case Singular, in the early period of the language. Comparing inscrip-tional and literary forms, 'vān or 'vā' may be stem of Third personal masculine pronoun; in the cognate languages Tamil and Kanarese 'avan' is still earlier form; which is made up of 'a + an', first being demonstrative base, (found

separately even in Telugu) and the other, a form of the word 'ān', meaning male or person; compare Tamil 'ān Kudirei; peⁿ Kudirei'; it is clear that 'avan' (=avam, Kanarese) is third personal pronoun in early language; if 'vān^ru. vān^du, and vā^du' are to be taken as developments from original 'avan', we shall not be justified in calling 'du' or 'ru' of vā^du or vān^ru as Nominative sign and 'vā or vān' as stem of third personal pronoun. The same is the case with మగండు. మనుమండు, బల్లిడుడు, రాముడు. సత్యాదిత్యుండు etc, since all these seem to have developed from original forms in 'an' మగన్, మనుమన్, బల్లిదన్, రామన్, సత్యాదిత్యన్ etc. When డు of మగండు, వాండు are separated as particle signifying nominative case, it became nominative case ending and was added to other words. If this డు is taken as nominative sign Prof. Ramakrishnaiah says, స of నేను and వ of నీవు also may be considered as case signs of Nominative. Though grammarians say డు, ము, వు are Nominative signs, the genius of the Dravidian languages does not support the conclusion; they are really parts of original words and are not at all case-signs.

The same is the case with 'lu' (లు); it is plural sign only, but not the sign of nominative or any other case. As లు is seen in Nominative and ల in other cases, grammarians treated లు different from ల and called it nominative sign. This ల is only ల + ల, the latter, sign of possessive similar to ఇ (i) which is found at the end of singular base in oblique cases of words ending in ల (or అన్). This ఇ with previous nasal is termed నిగమ by grammarians and ల + ల = ల as లిగమ, both were considered as intrusions (అగమములు) without having anything to do with 'an' of Singular or 'lu' of Plural. In the same way as నేత, వలన etc are independent words added to possessive or adjectival base, the bases in 'ni' of Singular

and 'la' of plural may be assumed to be possessive or adjectival bases in 'i' or 'a'. Grammarians recognised 'i' (ఇ) as దాపవిధక్రీకప్రత్యయ, i. e. inflexional increment added to some దేశ్య words to change them into inflexional or possessive bases. Though 'a' is not considered by them as such, it is seen in pronominal forms like తన, మన, which are thought of as possessive bases. Kanarese nouns form possessive or genitive bases in 'a'; ex 'maram, marada, maragala'; the form ల in Telugu is only possessive of word ending in య; ex, వనముల, వనముల'. So 'ల' in all cases is only a sign of Plurality and can not be taken as sign of nominative case. So, the so called case signs in Telugu are separate words placed after nouns to denote attributive relation. The same holds true with other Dravidian dialects. The primitive Dravidian language had no clearly defined cases or inflexions. 'Any word placed after another word to show its relation with other words in a sentence formed a case by itself and as such there is no limit or restriction to number of cases that could be formed in that way', says Prof. Ramakrishnaiah and he quotes Dr. Caldwell in support of his statement.

In the initial stages, no sign was used to denote relation between nouns; its position indicated attributive relation; later on a sign was needed to express relationship; e. g. Tamil- 'in', (ని) was added generally to Nouns and 'attu' to Neuter nouns ending in 'am'; so the word 'maram' became 'marattu', for its possessive or inflexional base, 'marattu-k-kombu'; then it became 'maratin-kombu'; later on double and treble forms were used in some cases like instrumental and conjunctive. In Kanarese 'attu' became 'adu' and the 'adu' is found only in singular neuter demonstrative base but not in plural. Telugu has its counterpart in 'ti', the దాపవిధక్రీకప్రత్యయ

termination. This 'u' is formed by adding 'in' or 'i' to 'attu', e, g, నేయి + అత్తు + ఇ = నేయత్తి = నేతి; చేయి + అత్తు + ఇ = చేయత్తి = చేతి, just as we say to-day in Telugu నాయది, so in old days the forms నేయత్తి, నేయి, నేతి might have been used ex నేతియెయి. The form టి is only a development from తి in combinations with 'l, n'; ex ఇల్ + తి = ఇంటి; పల్ + తి = పంటి; కణ్ + తి = కంటి etc; this ఇ is short form of ఇన్ and is added to some nouns to change them into possessive; ఉయ. ఉతి; Thus బాపవిధక్తిక endings in Telugu are only different forms of 'attu' and 'in' appearing, either independently or in combination, after a noun in order to show its relation with another noun coming after it. When this latter noun again stands as attribute to some other following it, possessive ending 'ఇ' or 'తి' is again added to it; రాముని చేయి becomes రామునిచేతి విల్లు and again రామునిచేతి వింటి బాణము; here we have first ని which, when separated from రాముని (రామన్ + ఇ), is called నిగ్రామ; then తి and again టి; we know that idea of instrumentality is expressed by using a word meaning 'hand' put in locative; చేయి, చేతన్; it becomes బాణముచేతన్; then sentence is completed రావణుడు చచ్చినాడు; here, చచ్చినాడు may be used as verb but it is really a pronoun వాడు, with relative participle of preterite from root చచ్చు, standing before it and qualifying it and this again stands in apposition with noun రావణుడు. Thus the whole sentence hinges on the subject రావణుడు and all other words are mere attributes to it. This sentence comes very near to Sanskrit sentence 'రావణేణ బాణేన హతో వాల్మీ', in meaning and construction. This kind of participial construction, without a regular finite Verb, some scholars think, is a new and later feature in Sanskrit language development and is due to Dravidian influence upon Sanskrit. When Aryans came first to India, their language was full of finite Verbs and as they came into close contact with people and their language, the Aryans might have adopted participial construc-

tion. In the Dravidian dialects the use of finite Verbs is of later growth, since participial construction was the rule in early stages. Dravidian finite Verb is made up of pronoun or a pronominal ending added to verbal participle or more often to relative participle of Verb qualifying it; at first it had no distinction of time, person gender or number. This fact proves that the Verb seen at present is clearly a thing of recent development from participial construction.

Thus South Indian languages began from a root language of early times. Later on they developed grammatical forms to suit with the necessities of the growing ideas of the people, by following principle of root agglutination. This gave rise to Nominal and Verbal inflexions. So the grammatical changes and phenomena of these languages can be traced to purely Dravidian elements, without recourse to foreign sources. Though these languages are at present partly inflexional, the principle of agglutination helps us to arrive at root sources, rather root foundation, which later formed basis for the structure of language. The word material could be borrowed from one language by another, as the two peoples come into contact. Nature, extent and form of borrowed material depends upon time, intensity and manner of contact. One language may be affected more than the other and that may be regarded to belong to the other. So while deciding to which group of languages a word belongs we must trace its origin, history and development both in the particular and closely related languages. For instance, Telugu has geographical affinity, and early close contact with Aryans, speaking Prakrit and Sanskrit. This led to its being a derivative of Prakrit or Sanskrit; but a full investigation and comparison of its root material with South Indian

dialects, and of methods of development in its grammatical forms, prove that Te'ugu has a close kinship with South Indian languages, and has a common source. Hence it is wholly independent of Sanskrit or Prakrit. The principle of root-agglutination gave rise to semi-inflexional nature and this feature is not found in Indo-European tongues. In the latter, root-words do not function in a sentence as in Dravidian dialects. So Prof. Ramakrishnaiah asserts that the view of Dravidian languages being disintegrated forms of Aryan Speech, is a hasty conclusion. A full analysis of fundamental problems, phonological and morphological, tell a different story, that Dravidian languages form an independent group by themselves and refuse to be merged in the highly inflexional Aryan. One can confidently assert that the history of these languages takes us back to a stage in the evolution of language far earlier than what the history of Indo-European group of languages can possibly lead us to.

ADJECTIVES; NOUNS USED ADJECTIVALLY :-

In the Indo-European family of languages the agreement of adjectives with Nouns, in gender, number and case, forms invariable character. On the other hand, in Scythian tongues, Adjectives have neither gender, number nor case; they are only nouns of relation or quality and are prefixed without change to Substantive Nouns. In this particular Dravidian dialects have no resemblance to Sanskrit, or to any member of Indo-European stock but are decidedly Scythian in character, says Caldwell. Dravidian Adjectives, like those of Scythian, are Nouns of Quality or Relation and acquire signification of adjectives merely by being prefixed to Substantive nouns without declensional change. Participles of

verbs and nouns with addition of participial formatives are used as Adjectives in Dravidian, as in Scythian, family Dravidian Adjectives have simplicity of construction :—

(1) Majority of Adjectives are nouns of Quality or Relation and become adjectives by position alone, without any structural change. In Tamil the word 'pon', in examples 'pon aridu; pon mudu', is same substantive in the first and adjective in the second. Similar is the case in English, as 'Gold is more ductile than Silver; a gold watch'; in the first, gold is a noun, and in the second adjective; thus the same word is used both as Noun and Adjective. In Dravidian languages, adjective Nouns undergo no structural change; but their combination is made easy by euphonic changes, such as assimilation of final consonant of adjective and initial consonant of Substantive, due to Dravidian phonetic rules, ex. 'por chilei' for 'pon čilei'; Softening, hardening or doubling of initial of substantive or optional lengthening of included Vowel of adjectival noun, occurs to compensate for abandonment of euphonic final 'u' ex. 'kar' for 'karu'. But in many case, nouns used adjectivally do not change.

(2) Sanskrit derivatives (Neuter Nouns of Quality) ending in 'am' in Tamil and 'amu' in Telugu became adjectives when prefixed to other nouns, by rejecting the final 'm' or 'mu'; ex. 'Subam + Dinam = Subadinam'. This is in imitation of Sanskrit rule, that when two Sanskrit nouns are formed into compound, the crude form of first noun is used instead of Nominative. But pure Dravidian nouns ending in 'am' or 'amu' rarely become adjectives. In Telugu final అము is sometimes hardened into అంపు ex అందము అలంపు; అంపు. In Tamil 'am' is generally rejected and 'attu' is suffixed instead. But

in all nouns ending in 'am', 'amu'. most common method is appending to them relative participle of Verb 'to become' (Tamil āna; Telugu, 'ayana'; Kanarese āda') without any change, structural or euphonic, in nouns themselves.

(3) Tamil nouns ending in 'S'-u, ā-u, ṇā-u, r-u', double final consonants, when used as adjectives, or when case-signs are suffixed to them; e, g, in Tamil 'nādu' (நாடு) = 'rāṭṭu' (ராட்ட) = 'nāṭṭil' (நாட்டில்); in Telugu నాడు becomes నాటి. In these the final consonant of root is doubled and hardened (or in Telugu hardened only) to make it adjective; but in another class, root remains unchanged and consonant of formative addition is doubled. Tamil nouns ending in 'mbu' (ము) change into 'ppu' (పు); ex. 'irumbu + kōl' = iruppu (క) kōl'; a like change is seen in Telugu; ex ఇనుము = ఇనుపపెట్టె. These changes exactly resemble those which neuter or intransitive verbs ending in 'd-u, r-u' (or with 'mbu, ngu, ndu etc') undergo on becoming active or transitive; when nouns of quality are fixed before other nouns adjectivally, there is change of signification to Qualifying Nouns and this is analogous to transition of action of transitive verb to the object which it governs.

(4) Each inflexional increment or petrified case-sign is used to convert substantives into adjectives; Tamil 'in' = Telugu 'ni'; Tamil 'attu' = Telugu 'ti, ti' (అ, ఆ). In examples where Tamil 'in' and Telugu 'ni' (ని) are used as adjectival formations, the use is optional; in Telugu we can say either తెల్ల or తెల్లని; Tamil 'nirai, niraiṇ'. Inflexions 'attu & ti' (అ) are really Locative or Possessive case-signs and are used to convert substantives into adjectives through existing between possessives; they are appended even to adverbial forms for giving to them adjectival meaning, e, g మెప్పు = మెప్పుటి కప్పు,

Tamil 'vaḍakku = vaḍakkattu = vaḍakkathiyan'. Here the so called adverbs are really nouns used adverbially.

(5) Past verbal participles of Telugu Verbs are sometimes used adjectivally in Telugu; hence, when Sanskrit neuter nouns in 'am' are used as adjectives, అయి = 'ayi' the verbal participle (having become) is annexed for 'అయిన' (ayina) = Tamil 'āna', Kanarese 'āda' = became, relative participle. The final 'i' of many Telugu adjectives are identical with 'i' by which past participles of verbs are formed; e, g, కుడి, కుడ, కుడి ఇయ్య. Addition of same 'i' changes substantives also into Adjectives; ex 'kūni' is formed from 'kūnu'.

(6) Relative participles of Verbs, and Nouns of Quality converted into relative participles by addition of participial formations, are largely used as Adjectives in Dravidian languages. Much use is made of relative participles as adjectives. Often same root is used both as Verb and Noun; hence two methods of forming adjectives are practicable Viz, Prefixing noun to substantive or by using one of relative participles of related and equivalent Verb; ex. Tamil-'Uyar' in Poetry; 'Uyarnda' in Prose.

(7) A numerous class of adjectives is formed by addition of suffixes of relative participles to crude nouns of Quality. 'Uyarnda' is perfectly formed preterite relative participle, comprising, in addition to Verbal root, 'nd', sign of preterite tense, and 'a', sign of relative; though the idea of time, in this connection, is practically lost sight of, yet the idea is included and expressed. On the other hand, in this class of words the signs of tense are modified or rejected to corres-

pond with their use as adjectives, and idea of time is entirely merged in that of relation; words of this class, are specimens of Qualitative words or adjectives. Dr. Caldwell differs from grammarians and says that it is more correct to regard these words as simply relative participles because in most instances, root to which relative signs are suffixed is used by itself, not as a verb but only as a noun of Quality of Relation.

(8) Dravidian Nouns of every description are used adjectivally by appending to them, relative participles of verb signifying 'to become'; ex. Tamil 'āna, āgum'; Telugu 'అగు, అయిన'; Kanarese 'āda'. This mode of forming adjectives is used in connection with Sanskrit derivatives, on account of greater length and foreign origin. Such adjectives are phrases, and not words, as incorrectly classed by foreigners.

COMPARISON OF ADJECTIVES :-

In all Dravidian dialects, comparison is effected, not as in Indo-European family, by means of comparative or superlative particles suffixed to and combined with the positive form of adjective, but by a method closely resembling that in which adjectives are compared in Semitic languages or by simpler means used in Scythian tongues. When first method is adopted noun of quality or adjective to be compared is placed in Nominative and noun or nouns with which it is to be compared are put in Locative and prefixed. Tamil grammarians say that it is Ablative of Motion which is thus used. Caldwell is of opinion that 'even when case-sign is ablative of motion, the signification is purely that of Locative and in Tamil 'ii' and 'in' have the meaning of 'in'

(Locative) rather than that of 'from'; ex 'avattril idu nalladu' = this is better than those; literally, 'in those things this is good'. The conjunctive particle 'um' is often added in colloquial dialect, as an intensitive; e g, 'avattr il um idu nalladu'; Very often, noun with which comparison is to be made is put in Dative instead of Locative. Sometimes, comparison is effected by means of auxiliary verb. Noun with which comparison is to be made is put in Accusative; it is followed and governed by subjunctive or infinitive of a verb, signifying to see, to show or to leave; and the phrase is concluded by subject of the proposition, with adjective to be compared; e, g. Tamil-'adei (p)-pārkkilum idu nalladu' = even though looking at that, this (is) good, or 'adei viḍa idu nalladu' = quitting that, this (is) good; such modes of comparison are stiff, cumbrous and little used. In Dravidian, as in Scythian, direct comparison of one thing with another is ordinarily left to be understood, not expressed. The effect aimed at is secured in a very simple manner, by prefixing to positive form of adjective some word signifying 'much or very' or by appending to subject of proposition a sign of emphasis or a word signifying 'indeed'; ex 'idē (or idu tān') nalladu,' = This indeed is good. In Telugu and Kanarese, conjunctive particles 'u, ū' (॥, ॥) are not wanted to help forward the former method of comparison, like Tamil 'um', nor is this particle generally used in high dialect of Tamil. Kanarese makes use of particles 'anta, antalu and inta, intalu' to effect comparison. In all dialects, superlative is expressed by means of prefixed adverbs, signifying 'much or very' or by the primitive plan of doubling of adjective itself, as in Tamil 'periya periya' = great great = very great. If greater explicitness is required, the method is to put the objects with which comparison is made in Plural and in Locative

Case. Sometimes for the purpose of increasing intensity of superlative-signification, adjectival noun 'ellā' (all) is prefixed to plural noun which denotes objects compared. So, modes of forming comparative and superlative degrees of adjectives differ greatly and essentially from those which characterise Indo-European family of tongues. Dravidian methods of comparison agree, up to a certain point, with those of Semitic languages; but they are in most perfect accordance with Turkish mode and with those employed in languages of Tartary generally is the view of Dr. Caldwell. All Dravidian Post-positions are Nouns. When suffixed to other Nouns as post-positions, they are in Locative; but are suffixed in uninflected form or in Nominative; and Locative sign, though understood, is rarely expressed.

THE NUMERALS :-

The Cardinal numbers have a two-fold shape; more primitive form is Numeral adjectives; and more largely used is numeral substantives or Neuter nouns of Number. Numeral adverbs like twice, thrice etc and distributive numerals (by twos, by threes etc) are formed from numeral adjectives; Ordinal numbers (second, third etc) are formed from abstract numeral nouns. Primitive radical forms of Dravidian numerals seem to be numeral adjectives, corresponding to oblique case or inflexions of ordinary nouns. The neuter or abstract nouns of number are formed from shorter and simpler numeral adjectives by addition of neuter formatives and euphonic increments or by lengthening of root-vowel. So numeral adjectives are to be compared with numerals of other families. The numeral adjectives in compounds (twenty, thirty, two hundred, three hundred etc) show

numerals in their briefest, purest and most ancient shape. In higher or poetical dialects, numeral adjectives are changed into appellative nouns. Therefore, the Dravidian numeral adjectives are the essential portion of roots of numeral substantives and regarded probably as the very roots themselves, says Caldwell.

One :— Two forms are seen in Dravidian languages and they are allied. 'Oru' is used in all dialects except Telugu which uses 'ఒక' as numeral. The basis of 'oru' is 'or', to which 'u' is added for euphony. All dialects use this base. At first sight, Tamil 'ondru' and Kanarese 'ondu' and Malayalam 'onn', seem to resemble Indo-European 'one'; Latin 'unus'; Gothic 'ain-s'; Tungusian 'um'; Manchu 'emu'; Sanskrit 'ēka' (एक) and 'ūna-3' (ఊన), as in ఊనపంకజి; corresponding to 'un' in Latin. The resemblance between Malayalam 'onn' and Latin 'un-us', Caldwell says, is illusory and vanishes on derivation of 'onn' from 'or'. Dravidian languages euphonise certain consonants by prefixing nasals to them. If 'r' of 'oru' could be changed in this way into 'nr', the point is settled. Kanarese 'mūru' becomes in Tamil 'mūnru' and in Malayalam 'mūnn'; 'kiru' = kinru, (kindru); 'oru' becomes progressively 'onru, ondru, ondu, onnu, onn'; hence derivation of 'onn' from 'oru' is quite in accordance with analogy. In this connection, Caldwell says, that it is a common thing for hard 'r' and medial semi-vowel 'r' to interchange and that they are identical in origin; the 'n' of 'ondru, ondu etc' is part of the root of numeral and 'du' is suffixed as neuter formative; the euphonic change of 'r' into 'ndr' can be the original form. Dr. Gundert considers 'ondru' an euphonised form of 'on', with addition of 'du', neuter formative and that 'on, or' are equivalents, both being Verbal nouns from 'o'. In support of

his view, Caldwell quotes Kittel, who says, "When the affix 'du' is joined to a short monosyllabic root with final 'r', the root in this case being 'or', this liquid is sometimes changed into 'bindu' (m or n); 'n or du' thus becomes 'on-du' or in Tamil 'on-dru'."

Telugu uses two numerals; 'ఒండు' is identical with 'ondru' ondu, onn' of other dialects. From ఒండు is formed a numeral adjective, ఒంటి same with Tamil 'ondri, onḍi'; cf ఒంటినాడు with Tamil 'ondrikkāran'. The other more commonly used numeral is ఒకటి. Even in Sanskrit we find both ఏక and ప్రథమ. Telugu neuter noun is ఒకటి; adjectival form is ఒక & ఒక్క. ఒకటి is formed from ఒక by adding టి, neuter and inflexional formative; by annexing masculine and feminine suffixes we get forms ఒకండు or ఒకడు and ఒకతె to the crude root ఒక. Some scholars suppose ఒక to be a derivative of Sanskrit ఏक, but Caldwell says it is impossible because Telugu uses both ఒక and ఏక forms. He says that the analogies to Telugu ఒక, combined with analogies to Dravidian 'or', show that ఒక was not derived from ఏక; and if the roots of ఒక and ఏక are allied, it must be in consequence of Sanskrit relation, the Dravidian and Scythian families to an earlier form of speech. Caldwell thinks that Tamil 'or' and Telugu ఒక are related. Dr. Gundert supposed 'on' and 'or' (ondru, oru) to be Verbal nouns from 'o' and this to be identical with Telugu ఒక. Caldwell says that every step in the process is beset with difficulties; meaning of Tamil Verbal root 'o' is to be like or suitable but not 'one'; derivation of 'on, or' from Verbal root 'o' is not clear; but Verbal root 'o' may have been softened from noun 'or'. The word used for 'one' must be a noun at first in every language, and not derivative from verbal root; 'infinitive 'okka' means not 'one' but 'altogether'. Caldwell's chief

difficulty is that క్క of ఒక్క (kka of okka) is formative of Tamil infinitive, root being 'o', not 'ok'. So he can not see how Tamil infinitive became adjectival noun in Telugu without losing or changing its formative. In spite of these difficulties he concludes that Tamil 'okka' and Telugu ఒక్క are allied. If 'okka' means 'all in one', Telugu may have chosen its root as a numeral; Verbal root 'o' can be changed into noun by addition of 'ka', adjectival formative; then 'o ka', Telugu adjectival noun, would resemble 'o-kka', Tamil infinitive in sound; as Telugu had already numeral form ఒండు, this ఒక్క might have been first used in a different meaning. The Dravidian numeral adjectives 'oru, oka', as in most languages, are used as an indefinite article. The only peculiar feature is that the Dravidian numeral adjective is not used in loose general sense as in English; it is used to emphasise the singularity of the object and means a certain man, a particular kind of tree.

Two :— The change of 'irandu' of Tamil and 'eraḍu' of Kanarese into రెండు in Telugu is similar to change of Tamil 'irā' into Telugu 'irē' (రే). In Dravidian dialects numeral adjective 'ir', has minor modifications as euphony dictates. Numeral adjective in Tamil is 'iru'; in higher dialect 'ir', the increase in quantity of radical 'i' compensates for rejection of final euphonic 'u'; 'ir' is also found. The 'r' of radical consonant of 'ir' is soft medial semi vowel and in consequence of its softness, it coalesces with succeeding consonant in Kanarese and Telugu; thus for Tamil 'iruvar', Telugu has ఇర్దు, ఇరువు; instead of Tamil 'irunuru', Telugu has ఇర్దు; and Tamil 'irubadu' becomes ఇరువై, ఇరువది in Telugu. The 'i' of Tamil-Kanarese numeral 'iraḍu' is not only euphonic, but is a part of root; and neuter noun of number 'iraḍu' is formed

from 'ir' by addition of formative suffix. So 'ir' is euphonised into 'iru' and is primitive form of numeral adjective 'two'. Kanarese 'eraḍu', rather 'iraḍu' is earliest form; Tamil is 'iraṇḍu', 'ḍ' is euphonically changed into 'ṇḍ' Tamil word 'iraṇḍu' is formed directly from 'iraḍu', by doubling of 'ḍ', as the noun is changed into adjective and euphonic change of 'ḍḍ' into 'ṇḍ' is according to rule; 'du, ḍu' is common ending of neuter nouns, specially appellative neuters, in all Dravidian languages. The 'ṇ', inserted before 'ḍ' in Tamil 'iraṇḍu' is clearly euphonic and is in accordance with phonetic rules. In Telugu every word ending in 'ḍ' gets in pronunciation an obscure nasal, whether it is written or not. Caldwell thinks that the root of the Dravidian word is native and not foreign; and he does not agree with Dr. Gundert in connecting it with root of 'irul' = darkness, and 'irā' = night. There is another root common to all Dravidian languages, namely 'ir' = to be which is quite independent of both 'ir' = dark and 'ir' = two. Mr. Kittel derives the Dravidian word for 'two' from 'ir' = to split off a branch, whilst 'or' = one, he thinks to mean a unit without a branch. Dr. Caldwell says that the word for 'one' might originally be a noun, and verbal meaning to coalesce, to resemble, might be a secondary development. Origin of the word for 'two' is not so clear. Caldwell concludes the concrete to be older than the abstract; that is, the noun or adjective 'two' would be earlier form than Verb to separate into two, to split. No analogies to 'ir' = two, are found either in Indo-European or Scythian languages. So 'ir', root of 'ir-at' seems identical with the Dravidian 'ir'.

Three :— The neuter noun of number signifying 'three' is in Kanarese 'mūru'; Tamil 'mūnru'; Telugu మూడు. The numeral adjective and its compounds is ము, or మూ; the long

form is found in epicene nouns, and the short one, in forms like ముప్పై, ముగ్గురు, మున్నూరు. Tamil 'r' is often changed into 'd' in Telugu; hence 'mūru' and 'mūdu' may be identical and 'mūdu' might have come from 'mūru'. In many languages 's' and 'r' have a tendency to interchange, often by hardening of 's' into 'r'. The vowel of 'mūru', Caldwell says, is originally short and he is not sure whether 'r' is a formative or a part of the old root. He says 'r' is radical and final consonants of 'aru' and 'eru' belong to roots of those numerals. ఇన్నూలు and మున్నూలు, might be softened forms of ఇరునూలు and మురునూలు; so మురు and not ము might be original root of this numeral. Telugu forms ఇద్దరు, ముగ్గురు indicate the same conclusion. It is probable that ము 'mu' originally was followed by a consonant and became మూ by softening process. No analogy could be noted for this numeral in Scythian or Indo-European tongues, says Caldwell. Total absence of analogy to Dravidian 'mur' in other families, made Caldwell conclude that it was derived directly from some Dravidian verbal root, and he cites derivation of Indo-European 'tri' from Sanskrit 'tr', signifying that which goes beyond two. The neuter formative 'du' seems to be contained in many shapes in first three numbers, 'ondru, irandu, mūndru'; 'du' (డు) is equivalent of 'du' (దు), with addition of nasal becomes 'ndu'; so 'mūndru' = 'mūrdu' or 'mūdu'.

Four :— Dravidian noun of number for 'four' is నాలుగు in Telugu; 'nāl, nāngu' in Malayalam; 'nālku' in Kanarese and 'nālu, nānku' in Tamil. Adjectival or crude form of this numeral is 'nāl, nal'. In Tamil is 'nāl-u'; in some Telugu compounds 'nal'; this adjectival form is often used as a noun of number; in composition 'nāl' undergoes some changes. The quantity of included vowel, which is long in all the rest of dialects, is short in Telugu compound numbers; cf Tam-

'nārpadu', Kan-'nālvattu', and Mal-'nālpadu' with Telugu నలుపు; and Tamil 'nān-nuru', Kan-'nālnūru' with Tel. నన్నురు. The final 'l' also is subject to change, In Tamil it is changed into 'r' before 'p' as in 'nārpadu'; and before 'n' it is assimilated and becomes 'n', in both Tamil and Telugu, as 'nānnuru' నన్నురు. The above examples show that 'nāl' (or Telugu 'nal') was primitive form; to this 'ku' or 'gu' was added as a formative to get the neuter noun of the number. This 'ku' is pronounced as 'gu' commonly in Dravidian dialects; 'nāl' is the only numeral to which 'ku' or 'gu' is added. The 'g' seen in Telugu rational plurals like ఆరుగురు is not to be confounded with this formative 'gu'. In such cases Tamil uses euphonic 'v' for 'g' and this proves that 'g' is not grammatical addition but is merely euphonic expression; even in Telugu 'ఆరువురు' is used instead 'ఆరుగురు'. Change of 'l' into 'n' before 'k' is euphonic peculiarity; in modern Tamil, 'l' is changed into 'r'; but change of 'l' into 'n' before 'k, g' was usual at an early period of history of language; cf Tamil month 'Paṅ-guṇi' with Sanskrit month 'Phalguna' (ఫాల్గుణ); so this change of 'l' into 'n' in 'nāngu' must have been made at a very early period. There is another word 'nangu' in Tamil, coming from 'nal' meaning goodness or beauty; Mal-'nangu'=beauty; Kanarese 'nal'=good; 'nali'=pleasure; verb=to love; Tam-'naṇbu'=love; Tel నలుపు=beauty. Comparing this, Caldwell questions if this word can lead to the origin of the numeral 'nāl'. Kittel says 'that the idea of evenness guided Dravidians in the formation of this word'. But Caldwell can not find this to be the meaning of 'nal' in any dialects. He says that if such a meaning existed, it suits the purpose. There is no resemblance to this numeral in any of the Indo-European languages. In the first three Brahui numerals we find traces of Dravidian influence; rest of the numerals, from four to ten

inclusive, are of Sanskrit origin. The similarity between Finnish and Dravidian tongues, as for numeral 'four' is identical and cannot be accidental. This resemblance is remarkable.

Five :— In Kanarese 'eid-u' or 'ayd-u', in Tel-'eid-u' అయిదు or ఐదు, in Tamil 'eind-u' is used for 'five'; the colloquial dialects have 'anju'; Coorg-'anji'; in Malayalam 'anju' etc. The Uraon and other rude dialects of North Dravidian family show no analogy to any Dravidian numerals above 'four'. In Telugu compounds, it is not ఐదు but ఏను ex. పదిహేను; medial 'h' is euphonic and used to prevent hiatus; పదహారు, పదిహేడు. So Telugu has two forms 'ఐదు, (అయిదు), ఏను' for 'five'; the Tamil 'eindu' shows how 'eidu' is become 'ēnu', viz by insertion of euphonic nasal and subsequent assimilation to it of dental. The numeral adjective in most dialects is 'ei' and in Telugu and Tuda 'ē. ఏ. In Tamil and Kanarese, 'ei' is changed in combination into 'ein, eim' by addition of euphonic nasal. Cf Kan-'eivattu', Tam-'eimbadu', Telugu-ఏదై; Kan-'einnūru', Tam-'einnuru', Tel-'enūru'. 'ei' remains also in its pure, unnasalised form in Tamil 'eivar'. The nasal 'n' or 'm' that follows 'ei' in compounds 'eimbadu' etc. should not be confounded with 'n' of Tamil 'eindu' or Telugu 'enu', but proceeds from a different source. It is an adjectival increment; is added not only to this numeral adjective 'ei' but to many similar words of a single syllable, where the final is a long open vowel, when such words are used adjectivally is the rule, ex 'eindinei, eimbulan' and 'keinnoḍi, keimben'. This adjectival euphonic addition may be abbreviation of 'am' or 'an' and may be identical with inflectional increment. So Caldwell says 'what appears to me to prove that 'eim' is not root of 'eindu', but only euphonic form of 'ei', is the circum-

stance that it is found only before words beginning with hard consonants and nasals. Before vowels and semi-vowels it is invariably 'ei'. It may be doubted whether the Tamil-Kanarese 'ei' or Telugu 'ē' is the better representative of original numeral; but evidence of various dialects preponderates in favour of 'ei'."

There is a remarkable resemblance between Sanskrit 'pañchan' (Tamil 'panja') and Tamil-Malayalam 'aṇju'. As 'ei' or 'eindu', is ordinary form, 'aṇju' is commonly used in the colloquial dialect. It is rare in correct Tamil and is not given in 'Nannūl', classical Tamil Grammar or in any classical Dictionaries. But it is found in 'Kural' and this is proof of its right to a place in language. The ordinary use of 'aṇju, anchu' in Malayalam and Tamil and occasional use in poetry, made some to think that 'aṇju', not 'eindu, eidu, ei', was original form and that it was derived from Sanskrit 'pañchan' by softening away of first consonant. This supposition, appeared to Dr. Caldwell to be dissipated by comparison, by apparent analogy between Malayalam 'onn' and English 'one'. So primitive radical form is 'ei, ē', from its use as numeral adjective. Abstract or Neuter noun of number is formed from numeral adjective by addition of some formative generally. The formative suffix is 'ḍu' (ḍ); by addition of 'du' (ḍ) a still more common shape of formative is got, as in 'ei' becoming 'ei-du'; it is in itself a neuter noun and is used as adjective without change. So, suffix 'd-u' is common formative of neuter appellative nouns in Dravidian dialects, particularly Tamil; and should have been borrowed from final 'du' of 'adu', neuter singular of the demonstrative pronoun; 'eidu', numeral noun in Kanarese and Telugu should be

the original and regular form of this word and this cannot be the corrupted form from 'anju', as some thought.

The first change was from 'aidu' to 'eindu', by insertion of euphonic nasal as in 'iraḍu' into 'iraṇḍu'. This euphonic insertion of 'n' after certain vowels in Tamil is a rule. There is a further optional change into 'einju' or 'anju'. The colloquial Tamil rule is:— When 'nd' is preceded by 'ei, i', it is changed in pronunciation into 'nj'. This change is systematic and uniform in colloquial dialect and occasional in classical and poetical dialect. There is a further change of vowel 'ei' into 'a' and 'einj' becomes 'anj'. This is found both in Tamil and Malayalam. Thus we get the form of 'padi (h) enu' in Telugu. The resemblance of Dravidian 'anju' to Sanskrit 'panchan' is illusory. So 'ei or ē' must be regarded as the sole representative of Dravidian numeral; evidently neither 'panchan' nor any other Indo-European form has any analogy whatever. The Sanskrit 'pancha' is used in Dravidian languages in Sanskrit compounds and was never confounded with 'eindu or anju' by native scholars.

What is the radical meaning of 'ei'? In some languages, the word signifies five properly means a hand or is derived from a word which has that meaning. In Lepsius's opinion, word for ten, had its origin in Maeso-Gothic 'tai-hun' = two hands. On that principle 'ei' might be derived from Tamil word 'kei', by softening initial consonant. It is probable that each higher numeral has been derived from Dravidian root like the roots of six, seven, eight and nine. So we need not look to Sanskrit for the root of five. The word 'aidu' is formed from 'ei' by addition of neuter formative 'du', precisely as the Tel-Kan 'aidu'. The identity of two words in shape and composition and their close resemblance in meaning are

remarkable. Kittel agrees with Dr. Caldwell, in its being independent of Sanskrit 'panchan'. He says:— "aydu is ay + du, ayndu is ay + bindu + du; anju too ai + bindu + du, the du having become ju. The rule is, that when to certain long roots, for instance miy (mī) and bey (bē), du is joined, the root is shortened and the bindu put between (mindu, bendu)". But 'the derivation of eidu from aydu = to obtain (Kan) given by Kittel and his explanation, viz, "the counting of the fingers of one hand" etc do not seem satisfactory to Dr. Caldwell.

Six:—In all Dravidian dialects, difference between neuter noun of number Six and numeral adjective is very small; ex, 'aru' in Tamil, Telugu, Kanarese and Malayalam. The numeral adjective differs from noun of number, respecting the quantity of the initial Vowel only and in some cases even that difference is not seen. In Tamil compounds, and Telugu, when used adjectivally, the Vowel is short; ex 'arubadu', అరుబై; but long in higher compounds ex 'ārunuru' - Kanarese and అరునూరు in Telugu; but in Tamil it is short in six hundred and long in six thousand. So the adjectival form of numerals may be original and form of abstract noun of number, may be secondary. Hence 'aru' (short), not 'āru' (long) seems to be the primitive form. Numbers 'two' and 'five' take formative 'du'; 'one' also has the same formative; 'Four' takes 'hu'; but 'Six' and 'Seven' form nouns of number, not by addition of formative particle, but by lengthening of included Vowel. Kittel says that one of the meanings of 'āru' in Old Kanarese is to be strong or to strengthen and infers that "the numeral seems, therefore, to convey the idea of addition; a further addition". This meaning is found in 'Sabdamanidarpana'; the other is the common Dravidian one of drying up. This 'āru' like the numeral 'āru', points back to older 'aru', and it

gives no meaning like this in any Dravidian dialect. Its root-meaning seems to be to break off as a string. Hence as a verbal noun it naturally means severance, a section. Dr. Caldwell says that there is no clear connection between this meaning and that of six and it seems to him certain that this 'aru' is root. He says that a new section of numerals began with the number Six. There is no analogy between this Dravidian numeral and any word for Six in Indo-European Languages; no trust-worthy Scythian analogies are discoverable. He had no faith in indistinct resemblances of sound found in Turkish 'alt', Magyar 'hat', and Lappish 'kot'. He does not suppose that Dravidian 'āi' ever commenced with a consonant; nor the rude Scythian tongues have any real analogy with the Dravidian numerals.

Seven:—Number seven is 'ēr-u' in Tamil and Malayalam, 'ēlu' in Kanarese, 'ēdu' in Telugu. These differences follow the rule that Tamil deep, liquid, semi-vowel 'r', becomes 'l' in Kanarese and 'd' in Telugu. Numeral adjective seven, in compound numbers seventy, seven hundred etc exhibits trivial differences. In Telugu, 'd' of 'ēdu' does not seem persistent; the initial 'e' has been displaced, as that of 'reṇḍu' two, according to a peculiar usage in Telugu. As in other numerals, short form is regarded as the original; this 'ēr-u' in Tamil means 'to rise'; its verbal noun means 'a rising or increase' - an appropriate meaning for second numeral in the new section of five fingers. It is not certain which of the three consonants 'r, d, l' was the primitive one in this numeral; but as Tamil 'r' changes more easily into 'l' or 'd' than either of those consonants into 'r', it is regarded as primitive form. More probable to regard 'l, d and r' as different modes in writing one and same primitive sound. No

resemblance to this Dravidian numeral is found in any Indo-European languages. Apparent resemblances in Scythian tongues are not trustworthy.

Eight. — Tamil numeral 'eṭṭu' has remarkable resemblance to corresponding numeral in Indo-European family; Latin-Octo; Gothic-ahtan; it resembles 'aṭṭa', manner in which 'aṣṭan' of Sanskrit is written and pronounced in classical Tamil. Hence some think Tamil 'eṭṭu' is derived from or identical with this Sanskrit derivative 'aṭṭa'. The number eight is in Tamil 'eṭṭu'; Malayalam-'eṭṭ-u'; Kanarese-enṭ-u'; in Telugu-enimidi or enmidi. The primitive form of numeral adjective is 'eṇ'. The Telugu noun of number 'enimidi' seems to resemble Tulu 'eṇma' and to differ from Tamil 'eṭṭu' and Kanarese 'enṭu'; but the difference diminishes when numeral adjectives are compared. Telugu numeral adjective in 'enabadi or enabhei', is 'ena', almost identical with Tamil-Kanarese 'eṇ'. The Telugu 'n' is dental, whilst that of Tamil-Kanarese is lingual. As this is of common occurrence there is no objection; compare Tel-'ennu' to count, with Tam-'eṇṇu or eṇ'. The 'm' of enimidi evinces a tendency to assume the place of an essential part of the root. 'Midi' is not a part of the root of this numeral, but an addition to it. Consequently 'eṇ' or 'en', without addition of 'm', may be the true numeral adjective and also the root itself. Thus, the apparent resemblance of Tamil 'eṭṭu' to Sanskrit derivative 'aṭṭa' (euphonised from 'aṣṭa') disappears, on a comparison of various forms.

The primitive form of neuter noun of number derived from 'eṇ' is evidently that retained in Kanarese; viz, 'eṇtu' is formed directly from 'eṇ' by addition of 'tu', phonetic equivalent of 'du or du'-common formative of neuter nouns, as seen

in 'eraḍu, eindu'. So Tamil 'eṭṭu' is derived from 'eṇṭu' by a process which is in accordance with many precedents. But generally Tamil refrains from assimilating nasal as such words as 'eṇṭu' and often inserts a nasal where there is none in Kanarese; e, g, Tam-'iraṇḍu'; Kan-eraḍu'. Caldwell says, 'still this rule, though general is not universal and is sometimes reversed.

Much difficulty is experienced in the explanation of 'enimidi', the Telugu noun of number corresponding to 'eṭṭu and eṇṭu'. The forms 'eni, enu, ena or en' (enabadi, enubadi, enbadi) are evidently identical with Tamil - Kanarese 'en'. What is the origin of the suffix 'midi'? This 'midi' becomes 'ma' in some cases; e, g, 'enama ṇḍru', (ఎనమండు); 'enamannūru' (ఎనమన్నురు) Shall we consider 'midi', synonymous with 'padi' = ten and 'enimidi', to be a compound word, meant to signify two from ten? In Telugu 'tommidi', 'midi' is identical with 'padi'. If so 'midi' of 'enimidi' might have derived from the same source and appended to 'en' with the same intent. The Dravidian numeral 'padi' was greatly corrupted in compounds, specially in Telugu; in which second syllable disappeared in compounds above twenty. If 'midi', identical with 'padi' were liable to similar corruption, as is probable enough, we may see how 'enimidi' would be softened into 'enama' (in 'enamandru, enamannūru) and also into 'eṇma' in Tulu. It is a characteristic of the Scythian languages that they use for eight and nine compounds which signify ten minus two and ten minus one. In some instances an original uncompounded word is used for eight; but nine is always a compound. Caldwell says that the Dravidian word for nine is formed in this very manner; and this seems to be also a rational explanation of the origin of Telugu word for eight. On the other hand,

in Tamil-Kanarese idioms 'en' by itself is used to signify eight, without any trace of the use in conjunction with it of the word 'pattu or padi'. In Telugu 'enabhei', second member of 'enimidi' has disappeared. 'Enabhei' is of course for 'enabadi', but if 'enimidi' is eight, eighty ought to be 'enimidi-badi'. The use of 'ena or en' alone in numeral eighty shows that 'ena or en' alone, without 'midi', means eight. It is difficult to determine whether disuse of ten as component element in eight of Tamil-Kanarese is corruption, or its use in Telugu is itself a corruption. But Dr. Caldwell considers the latter supposition the more probable and regards Tamil-Kanarese 'en' in Telugu 'en or ena') as the primitive shape of this Dravidian numeral. Max Muller supposed 'en' must be identical with 'er', properly 'ir'=two. Clay's theory concerning origin of Telugu 'enimidi' is identical with this. He supposes 'eni' derived from 'el', in २७ and this 'elli' is an old word for two and arrives at the required meaning, viz, two from ten but Caldwell does not approve of this derivation as he could not find trace of 'el' having ever meant two. 'En' has no resemblance to any numeral belonging to Indo-European or Scythian. It was first adopted into numerals only by Dravidians.

Nine :— The Numeral nine is a compound word: it is used both as a noun of number and numeral adjective, without change. Second member of the compound nine is identical or derived from numeral ten; the differences can be accounted for by phonetic tendencies of Dravidian dialects. The principal forms are — Tamil-onbadu; Malayalam-ombadu; Kanarese-ombhattu; Telugu-tommidi; in each the second member means ten. A word for nine in poetical Tamil is 'tondu'; this means also 'o'd'. It is curious that Sanskrit word for nine 'nava'

means 'new' whilst Tamil word means 'old'. Another word in poetical Tamil is 'onbān', in which 'pān' represents ten. In ordinary Tamil, ten is 'pattu'; nine is 'onbadu' (on-pad-u, euphonically on-badu); pattu and padu are allied; the resemblance becomes identity, when padu, second member of onbadu, is compared with representative of ten in irubadu, twenty-literally twice ten-and similar compound numerals.

In Telugu there is some difference between the word which separately signifies ten and second member of tommidi, compound numeral nine. In Telugu ten is padi, whilst nine is not tompadi or tombadi, but tommidi; and nine persons is tommāṇḍuguru. It cannot be doubted that tommidi is euphonised tombadi. In other Telugu compound numerals (twenty thirty etc), in which padi forms of necessity the second member, the corruption of padi into bhei or vei is still greater. So the second member of the Dravidian word for nine is certainly identical with the word for ten. Then what is the origin of the first member and its significance? In Tamil 'onbadu', 'on' is auxiliary prefix by which 'padu' is specialised; same prefix in 'onban'; 'on' is in Malayalam and in Kanarese 'om'. This 'on' may be identical with first portion of Tamil 'ondru', one (in Kanarese and Coorg 'ondu'; in Telugu ^{oṇḍu}, in Malayalam 'onn'). Dr. Gundert was in favour of this supposition says Dr. Caldwell but the latter sees some difficulties to accept the supposition, as he found no distinct trace of syllable 'on', standing alone, having ever stood for one; the frequent form is 'or' and 'or'. Another greater difficulty appears in the comparison of Tamil 'onbadu' with Telugu 'tommidi'. The prefix 't' points to possibility of Tamil 'on' having originally been 'ton' and Kanarese 'om' having been 'tom'. In the higher numbers, even in Tamil,

'on' is represented by 'ton' or 'to!'; e, g, toⁿⁿūru=ninety; tollāyiram=nine hundred. In Telugu we find 'tom' not only in 'tom-midi', but in 'tom-bhei' or 'tombadi' and 'tomma-ⁿⁿūru'. Even in Tamil a poetical form has initial 't'. This is 'tonḍu' whose first portion, 'ton' is allied to 'tom' of other dialects. The original form of the prefix must have been 'to!'. The final 'l' is changed into nasal, according to a Dravidian law of sounds, not only when followed by a nasal, but even when followed by certain hard consonants: ex-e!+ney=enney; kal+malei=kanmalei. So also Śel+du=Śandru; ko!+du=konḍu, which is fully nasalised in Tulu 'koⁿ' and Tel-'konu'. Hence from 'tol'=old, before, with neuter formative 'du' comes 'tonḍru'=antiquity; and from 'to!', alternative of same root, comes 'tonḍu'=antiquity, priority, nine. So Telugu 'tom' appears to have been derived from 'tol', not 'to!', though both were originally identical. In Telugu the meaning, first, before, is more distinctly developed than in Tamil: e, g, తొలివారము; తొల్పాడు. This gives us explanation of prefix by which in Telugu nine, in Tamil and Malayalam ninety and nine hundred, in Kanarese ninety, are formed. It properly means the number standing next in order 'before' the number to which it is prefixed. Thus in Telugu nine means the number before ten; in Mal, Tam-ninety means the number before hundred and nine hundred means the number before thousand. When Telugu, Tulu and Kanarese numbers for ninety are compared with Tamil, Malayalam and Coorg, Caldwell is struck with greater regularity of the latter compounds. The Telugu 'tom-bhei' and Kanarese 'tom-battu' are meant to denote nine tens; but 'ton' prefix used to denote nine, does not properly mean nine at all, but is only first part of numeral nine, a compound. Telugu and Kanarese compounds 'tommannūru' and 'ombhayinūru' are formed on the same plan,

In Tamil and Malayalam, composite numeral nine is lost in the construction of compounds and are formed in accordance with rule by prefixing 'to!' = before to the word hundred, to form ninety and same 'to!' to thousand, to form nine hundred. Here to! is used in original signification of 'before', without any reference to the use of same prefix, as it certainly is in Telugu, to form nine. It may be natural that the Tamil-Kanarese word for nine is formed in the same manner and by means of same prefix, as in Tamil and Malayalam words for ninety and nine hundred. If oldest form of Tamil nine might have been 'tonbadu', and of Kanarese 't m-bhattu' corresponding to Telugu 'tommidi', this would have been the case, says Dr. Caldwell. Then the prefix of Tamil-Kanarese word for nine may be a representative of the word for 'one'. The reasons to derive Tamil 'on' and Kanarese 'om', like Telugu 'tom', from 'tol or tol' = before, with initial 't' softened away will be weightier. The native Tamil grammarians derive prefix 'tol', in words for ninety and nine hundred, directly from 'onbadu', word for nine. First, they say, the 'badu' of 'onbadu' is lost; then 'on' is changed into 'ton'; then this is changed into 'to!' (See "Nannūl"). Caldwell here remarks that "the plan of deriving anything from anything was evidently not unknown to the ancient grammarians of the Tamily country". May we not apply this above sentence, to his cherished Scythian Sympathies and to his differing theories from his predecessors!

Ten :— In all Dravidian tongues, words used for ten are same, ex, Tam-patt-u; Mod-Kan-hatt-u; Anc-Kan-patt-u; Tulu-patt; Telugu-padi; Tuda-pattu; Gond-pudth. In Tamil compound numerals where ten is second part, e, g, irubadu, pattu become padu (euphonically ppadu or badu) which is similar

to Telugu, padi. In Tamil poetry 'pān' (euphonically bān) is used for pattu, as second member; e, g, onbān, irubān. This may be euphonically lengthened 'pan' equal to 'pad-u'. In Tamil compound numerals below twenty where ten is first number, patton-badu, first part appears to be adjectival of padu; pannirandu, first portion pan is a short form of padin or same as pan. In all other compounds, padu, first part of padin is radical form and 'in' is adjectival formative; a particle much used as a locative and ablative sign, as a sign of possessive, and more frequently inflexional increment. The addition of 'in' changes a noun into adjective. Malayalam forms are identical with those of Tamil, except padireṇḍu or pandrendu.

Telugu numeral padi is same as Tamil pattu, just as adi = ఎది in Telugu is same as adu in Tamil. In compounds under twenty, padi undergoes more changes than in Tamil. In eight and nine it becomes 'midi'; in number above ten, padi, pada, pad or padd except pannenḍu; compare panniddara, pandommidi. In compounds upwards twenty where ten is second member and a numeral compound, padi is materially changed. In twenty and sixty it is changed to vei, in thirty to phei, in seventy to bbhei and in others to bhei. The change is made by softening of d of padi, after which pa-i or ba-i would become bei and vei.

Dr. Gundert suggested, that padu or padi is derived from Sanskrit 'pankti'. He says "The word for ten which Caldwell derives from a Dravidian root 'pad', is nothing but a 'tad-bhava' from 'pankti' Sanskrit a row of fives, ten. From this first we have the tadbhava 'pandi' (Tamil), a row of guests, then 'pandu' = ten (still retained in Mal-pand-iru = twelve).

It bears also further abbreviation in padu, padi, pei (in Tamil also pani, properly panni), whilst it is found lengthened again by suffix of the neuter termination tu (Tam. pattu from pad-tu)". Caldwell admits more reasonable that the Dravidians should have borrowed their word for ten from Aryans than that they should have borrowed from them their word for five. It is not a surprise to find the word for this number borrowed by a less cultured people from a more cultured. But word for hundred is native in all Dravidian languages; one of Telugu words for a thousand is native; only words for high abstract numbers, lakh and crore, are borrowed from Sanskrit. If so, possibility of borrowing word for ten is met by improbability of this being done by people who could invent words for hundred and thousand. If Dravidians wanted to borrow they might have chosen 'dasan' instead of 'pankti', derivative from 'pancha' = five, denoting ten in compound of 'pankti-griva or Ravana', but generally meant a row. The word 'pankti' is used in 'Tatsama' compounds in Telugu for ten; but 'tadbhava' compound has no meaning of ten but only means a row. There is no trace of this meaning ten, is found for Tamil 'tadbhavas' pandi, patti; the native scholars did not derive padu or padi from pankti, in spite of their fondness for Sanskrit. Dr. Gundert's strongest point of the use of pand for ten in pandirendu in Malayalam loses its importance on a comparison of Mal-pandirendu with Tam-pannirandu; Tel-pannendu, Kan-panneradu. Further Caldwell says that it is reasonable to suppose pan of the word for twelve originated in this way. If this explanation is good for pan, it appears so for pand, which is nearer padin than pan itself is. On the guess of pan being not a corruption of padin but old equivalent of padu, there is no need to look for Sanskrit pankti for its explanation. Dr. Caldwell prefers deriving

'pan' of words for eleven and twelve from padin and gives same explanation to 'pand', of Malayalam word.

Though Caldwell was not prepared to accept the derivation of padu or padi from punkti, he admits the difficulty of deriving this word satisfactorily from a Dravidian root. He says that it is equally difficult to determine the root of Sanskrit 'dasan'. If the final 'du or di' of padu or padi could be concluded on analogy as Neuter formative, we have to search for a verbal root like 'pa' from which padu or padi would naturally be derived. But 'pa' is not a verbal root even in Tamil; yet many roots have 'pa' as base (pad, pan, pam, pay, par, pal), which have generic meaning of extension, increase, multiplication; and possibly 'pa-du' (or (pa n) may be derived from this base. Caldwell suggests also an alternative derivation - viz. from pag-u = divide. Classical Tamil Grammars teach, pattu may be written paḥdu - e.g, oru paḥdu; iru paḥdu. The use of 'ḥ', the peculiar Tamil letter called 'āydam' and a sort of guttural, is generally considered pedantic; but in this instance it may represent original guttural consonant, probably 'k' or 'g'. This gives us 'pag-u' = to divide, as the root of paḥdu and it corresponds to ordinary derivative from this root pagudi = a portion or a division. The meaning the word would then convey would suit the purpose to which numeral ten is put exceedingly well. Another and very common corruption of 'pagudi' = a division, is pāḍi = half.

A Hundred In all Dravidian dialects this word is nūr-u. Besides this word, Telugu has 'vanda'. Caldwell could not discover any resemblance to 'nuru' in any other family of tongues. No two stems in Scythian use same word to express

this high number. Indo-European languages use same word slightly modified for hundred and this is a proof of unity and ancient intellectual culture of race. In Tel-Mal, *nuru* = ashes and hundred. In Tam-ashes is written 'niru' but spoken like 'nuru'. It is written both with *ī* and *ū*, in Tel and Mal; so the difference in Tamil between *nīru* and *nūru* is one of pronunciation. Here we have the origin of Dravidian word for a hundred. Dust, powder seems a fit name for an innumerable number in primitive races.

A Thousand. In Tamil 'āyiram' means thousand; in Malayalam, it is the same; in Telugu 'velu'; Sāvira and Savara is used in Kanarese; Sara in Tulu. The words Savira, Savara and Sara are identical and can be derived from Sanskrit word 'Sahasra'. Tamil word 'āyiram' is old corruption of Sanskrit word. Dr. Gundert derives it thus :- Sahasram, Sahasiram, a-a-yiram; āyiram. So Dravidian languages borrowed from Sanskrit this very high numeral. Telugu word 'Velu' is a purely Dravidian word and is the plural of *veyi* or *veyyi*; *vā* also is used. The only resemblance between Dravidian numerals and those of Indo-European language is the resemblance of Telugu 'oka' to Sanskrit 'eka' and Ugrian 'og, ok, okur'; in this case Caldwell thinks that Sanskrit itself inherited a Scythian numeral; word for four has remarkable resemblance to Finno-Ugrian languages. The resemblance of two numerals can not prove much to establish Scythian Sympathies.

PART IV

THE PRONOUN. FIRST PERSON SINGULAR

Dr. Caldwell says much light is thrown by Pronouns on the relationship of languages and families of languages. Personal Pronouns of first and second singular possess a quality of permanence. They exhibit no change in the lapse of time. They are more unchangeable than numerals, signs of cases and verbal inflexions. Caldwell compares both nominatives of personal pronouns in several dialects and inflexional bases of oblique cases and pronominal terminations of verbs. Base of oblique cases of first personal pronoun in Indo-European languages is not connected with base of Nominative. In the Dravidian languages, the Nominative and inflexions of this and of all pronouns are substantially the same. The apparent differences are comparatively insignificant and are capable of being explained. When inflexion differs from Nominative and agrees with verbal endings, the inflexion is better representative than nominative. In most dialects, included vowel of each personal pronoun is long in the nominative and short in inflexion. Then inflexion may be abbreviation of Nominative made to enable addition of the case-signs. In Dravidian languages, nominative of personal pronouns is used for emphasis and lengthening of included vowel of nominative is the result of emphasis. The latter supposition seems preferable to Caldwell. The lengthening of vowel of several numerals, when used not as adjectives, but as substantives may be compared as an illustration. Comparison of plural forms with the singular of this pronoun is desirable. In all cases, ultimate base of singular and plural are the same. The plurals of Dravidian languages, unlike Indo-European tongues, are singulars with addition of plural suffixes.

In colloquial Tamil, first person nominative singular pronoun is 'lān'; in classical Tamil it is 'yān' or 'nān'. Nannul, Tamil Grammar gives both forms and preference to 'yan' proves its elegance but not antiquity, says Caldwell. The inflexion of this pronoun in col and cl dialects is 'en' and the vowel vibrates between 'a' and 'e'. Personal terminations of verbs are 'ēn' in colloquial; 'en' and 'ēn' and often 'an' in classical dialect. The Plurals are:— Nom-col-nām; nāngal; cl-yām or lām; inflexion col-nam, engal; cl-em, nam. Nom yam is more common in classical than nām; in inflected forms nām is as elegant as em. Personal terminations of verb-col-ōm, cl-em, ēm, am, ām, ōm. At first we may think 'nam' and 'nem' to be pronominal endings; but 'n' of these terminations is euphonic and used to prevent hiatus. When omitted, the vowels coalesce; e, g, 'naḍandanam'; naḍandanem; naḍanda-am becomes naḍandaām; naḍanda-em becomes naḍandem; in col dialect ōm only is now used; this is not derived from ēm but (ōm only is now used; this is not derived from ēm but) ām, ām, contracted from āguni or āum, written and spoken as ōm. Whilst many instances of the change of 'a' into 'e' or 'ei', and also 'o' can be adduced Caldwell does not know any of the converse of this.

In Malayalam Nominative is 'nān'; inflexion 'en'; but in Dative 'inikk' is often used; 'enakk and enikk' are regularly used and 'en' is changed to 'in'. Verb in ordinary Malayalam has no personal endings; but in poetry inflected form is frequently used and termination of this pronoun is 'en', as in Tamil. In conjugated nouns, the personal termination is 'an' or 'en'; Nom-Plural-nām, nōm, nammal, nannaḷ, numal; inflexion-nannaḷ, ennaḷ, em and also nō, nōm, nom, num. Personal termination in Poetry is ōm. Shortness of included

vowel of nanna¹ and its ordinary use are plural peculiarities in Malayalam. Another peculiarity is occasional use of 'nōin' for 'nām'.

In Col Kanarese Nominative is 'nānu'; inflected form, as in all oblique cases, is nan; crude form 'nā' is also used as Nominative which is a peculiarity of both Kanarese and Telugu. The use of 'nī', crude form of Second person pronoun, instead of 'nīnu', has its counterpart in Tamil, in which 'nī' is the only known Nominative form. In classical dialect or Old Kanarese, Nominative is ān, yān or ām; inflexion, 'en', is identical in both dialects as in Tamil. The pronominal endings of first person singular of Verb are enu, ānu and ēne in colloquial dialect and en in classical. Final 'u' or 'nu' of personal terminations and isolated pronouns are often left out in colloquial dialect. Personal ending of this person of verb, when 'nu' is dropped, becomes 'e'. Plurals : Nom-col 'Nāvu'; cl-'ām; āvu'; inflexion, col-nam; cl-em. Personal terminations of Verb-col-ēvu, ēvu and ēve; cl-ēvu, which is softened form of em as avu of ām.

In colloquial Telugu, Nominative is 'nēnu' (నేను); crude form (నే) nē is used like nā in Kanarese. In classical dialect ēnu (ఏను) is preferred and this is represented sometimes by ē (ఏ) alone. Nēnu (నేను) takes nā (నా) for inflexion in all cases except accusative (nanu నను or nannu నన్ను) in which it is 'nan' (నన్) as in colloquial Kanarese. Caldwell says that vowel of the pronominal base vibrates between a and e, but that e is probably to be regarded as more ancient and more elegant form in Telugu. Verbal inflexions of Telugu retain final syllable of Nominative of each of the pronouns :- viz; (nu or ni ను, ని) after i (ఇ) from నేను (nēnu); వు (vu) or వి (vi)

after *i* (i) from నీవు (*nīvu*); and *ndu* from వాడు, నాడు (*vāṇḍu*).
 Plurals:-Nom col మేము (*mēmu*); మనము (*manamu*); cl-ఏము (*ēmu*);
 inflexions, *mā*, *mam*, *mana*; personal terminations of verbs,
mu or *mi* after *i*. The most essential part of personal
 pronouns has been dropped in verbal inflexions of Telugu;
 retained fragments are only formatives or sigas of number
 and gender. Of the same character is *ru* (రు) or *ri* (రి) after
i (ఇ) which is personal termination of Second person plural
 and third person epicene plural. It represents merely 'ar' by
 which epicene nouns are pluralised, says Dr. Caldwell.

Tula Nom is (*yān*); inflexion, 'yen'. Personal termina-
 tion of Verb is 'e'. Tuda Nominative is 'ān'; 'en' is inflexion;
 personal termination of Verb *en*, *eni*, *ini*; Pl-Nom-*ām* or *ōm*,
 also *ēm*; inflexion *em*; *emi*, *imi* are personal endings. In Gond
 Nom is *annā*; *nā* is inflexion; Pl-*ammā*, inflexion *mā*. Perso-
 nal verb termination, Sin-*ān* or *na*; Pl-*ām*, *am*, *ōm*. In Ku or
 Khond, Nom-Sin is *ānu*, as in cl Kanarese; inflexion *nā*, as in
 Telugu and Gond. Pl Nom-*āmu*; inflexion-*mā*, also *aju*. In
 Brahui Nom-is *ī*; in oblique cases pronominal base is *ka* or
kan; Plural of first person is *nan*; Verbal Pl inflexion is 'en'.
 In Rajamahāl, first Person Nom-Sin is 'en'; Pl-*nam*, *om*.

While determining, primitive form of Dravidian first
 person pronoun, Caldwell said, *nān* is best representative of
 Nominative, and *na* as the crude form and he was influenced
 by extra-Dravidian relationships. They are strongly in
 favour of 'nān', as against 'yān'. Viewed from Dravidian
 point, he said in his third, and revised addition, that his con-
 clusion was not satisfactory. It seemed to him that the final
 'n' is a formative, denoting singular number and initial 'n'
 (with initial of 'n' of second person pronoun) is another

formative denoting personality. It is by means of included vowels (a and i) alone that first person pronoun is differentiated from second. So Caldwell recognised in those included vowels (a, i) the earliest shape of Dravidian pronoun. Dr. Gundert considers 'yān' older than 'nān'. This is also Dr. Pope's view though he says "Original form of Dravidian pronoun of first person is uncertain". Gover advocated 'yān' as against 'nān', further on rejected 'y' and adopted 'ān' or 'ēn' as real base. In his theory final 'n' as primitive, is derived from 'm' of Aryan 'ma' (changed first to 'na' and then to 'an'). Dr. Pope concurs in Gover's View of both initial letters and of final 'n'; he says 'I would compare 'ān' with ancient Sanskrit 'aham''). Caldwell concludes that both Pope and Gover were, not only in favour of 'yān', as against 'nan', but also in favour of 'ān', as against 'yān'.

Which is the older form, 'yān' or 'ān'? A change of 'yān' into 'ān' seems easier and more natural than a change of 'ān' into 'yan'. Parallel case can be given from pronouns and pronominals. Tamil 'ār' (who?) epicene plural is softened from 'yār' and that from 'yāvar'; both changed and unchanged forms are in daily use; only difference is that older form is more elegant; another instance is 'āndu' Tamil (year) from 'yāndu', from interrogative base 'ya'. With ease 'ya' is changed into 'a' and 'e'; ex, yāvar, not only into yār and ār, but also into evar. It is clear that 'y' is a changeable letter and 'ān' may be softened form of 'yān'.

What is the relationship of yān to nān? Caldwell considers yān is older than nān, but nān also of greater antiquity. In Tamil and Malayalam, 'y' is changed into 'n'. Many words which begin with 'n' or 'n' in Tamil begin with a vowel in

other dialects; compare Tam-nīndu; Tel. నీడు; Tam-Mal-nāndu or nāndu with Tel, Kan, Tulu, eṇḍi, eṇtri, yandri. Relative participles of the preterite Tamil verb take either y or n. This seems doubtful to Caldwell, because of use of n, to prevent hiatus can be traced back to a very early period. Sanskrit 'yuga' = yoke, is in Tamil 'nugam', or 'ugam'. Sanskrit 'yama' is 'yaman', in poetry 'nāman, naman, eman'. These are indubitable instances of changeableness of 'y'. Both are hardened into 'n' and also softened away into a vowel. There is a possibility of primitive Dravidian yān changing into nān and also into ān or ēn. It is probable that en, inflexion of this pronoun in Tamil and Kanarese, could be weakened more easily from yān than from nān. This is due to y being more easily softened away than n and tendency to pronouns y before e, in Dravidian languages; so 'en' would be pronounced 'yen' and could be linked with yān. yā has special tendency to change into e, as in yāvar into evar and yāngu into engu; the change of ya (short) into e in Tamil is seen in Sanskrit tadbhavas; ex, yantra-endiram; yajamāna-eśamān. Change of yān into nān would be facilitated from Malayalam nān, as middle point. If y were pronounced with slightly nasal sound, it would naturally become n; this would harden into n of dental series, even into n and m.

The initial n or n of nān, nēnu, rān has disappeared in verbal inflexions. Final n is more persistent. Unsafe to conclude, initial n of nān is of modern origin; nān may be alteration from yān; both forms are in use; the question is not which is ancient and which is modern, but which is best representative of primitive form of the word? Both nān and yān are represented in most authoritative Tamil grammars; Sin-inflexion is en and plural is em or nam. In Telugu nā,

nan are singular inflexions. Telugu Plural mēmu is derived from nēmu. Traces of use of nān and yān must go back to the times when ancestors of Tamilians lived side by side with forefathers of Gonds in plains of North India. At that time nān may be in use with yān; even then nān appears to be secondary form and yān, more characteristic and authoritative. Proof for this hypothesis is derived from Sanskrit. Vedic 'asme' is older than 'vayam', and this use of 'asme' in Vedas is one argument for its antiquity; another still better is Greek word 'ammes'. Caldwell says that we should not hastily assume, vayam to be modern corruption of asme, because we see, 'va or vā', base of this form in Zend 'vaēm' and Gothic 'veis' (English 'we'); this takes us to a period when Teutonic tribes lived in their early home in East. The use of plural, in the Pali-Prakrit 'tumhē' (you), of tu out of which yu of yushme and yūyam was corrupted is another point to prove its antiquity. The antiquity of one form is no valid argument against antiquity of another.

We should not forget that pronouns of first and second persons in Dravidian dialects are formed on same plan. They were exposed to same influences and changed in the same degree. Dr. Pope thinks initial 'n' of nān, late addition; initial n of nīn (ni), undoubtedly radical. This view that n is undoubtedly radical in nī, in spite of its disappearance in most inflexions and personal endings of all verbs and nominative becoming 'ī', as నీ (ī) in Poetical Telugu, Caldwell tells that it carries us back to a very early period. As regards the included vowel of primitive Dravidian Pronoun, we must choose between 'a' and 'e'. In Tamil and Malayalam 'ō' is found in Plurals; it is derived from ā of ām. The 'ī' in Malayalam is an exception and result of attraction; 'on' has impor-

tant place in inflexion and in verbal endings and this points to nominative in 'ēn' which has best representative in Telugu 'ēnu'. But in many dialects, both in North and South India nominative is nān or ān. So Caldwell prefers 'a', on account of the existence of tendency in all languages and particularly Dravidian, to weaken 'a' into 'e'. This weakening tendency is illustrated by Sanskrit derivatives and in tendency of ya to change into e, as in Skt-Japa, Tam-Īebam; Skt-bala, Tam-bela; this tendency is noted in pronunciation of Sanskrit words, though the vowel remains same in writing. Dr. Gundert considers not ya, but ye, euphonised into yē, the primitive form of this pronoun. He admits that e is only another form of a.

What is the origin of final n of yan, nān, etc? Dr. Caldwell says, it is not radical; more persistent than initial 'n' and in plural uniformly rejected and 'm', sign of plurality of personal plurals, is used instead. Plural sign is not added to 'n' but substituted for it. Comparison of nān-nām; nīn-nīm; tān-tām, shows final 'n' is singular sign and 'm', plural sign. So it seems that final 'n' of nan and 'm' of nam are signs not of personality, but merely of number. Is final 'n' of nan a sign of gender as well as number? Is it a sign of masculine singular and connected with 'an' or 'n', ordinary masculine singular suffix of Tamil? Pronouns of first and second persons are naturally epicene (common to both sexes), but in Indo-European languages assume masculine forms. This is the case in Sanskrit; terminations of oblique cases of first and second persons are masculine. Caldwell does not adopt this explanation of origin of final 'n' of Dravidian pronouns; nor is he satisfied with supposition of final 'n' being euphonic; his explanation is :- this 'n' is identical with 'an' or 'am', used largely in Tamil and Malayalam, as formative of neuter

Singular Nouns. It accords with final 'am' of Sanskrit Nominative of personal pronouns; ex, ah-am, tv-am, svay-am and sva-m, a formative and identical with most common nominative and accusative singular neuter case signs. This nominative formative 'am' of Sanskrit pronouns is used both in Singulars and Plurals; ex, vayam; yūyam, but these plurals are properly to be regarded as abstract neuter singulars in form, though plurals in significance. The Dravidian formative 'am' or 'an' is exclusively singular.

If $n\bar{a}$ or $y\bar{a}$ is primitive form of Dravidian first person pronoun, and final n is sign of number, it is extraordinary that pronominal endings of verb, initial n or y disappeared, while first person singular is represented by final n or fragmentary e alone. Similar anomalies are seen in other languages. A parallel case is found in Telugu. Second person pronoun singular 'నీవు' (nīvu) from $n\bar{i}$ (nī) radical base and vu (vu) euphonic addition. This vu not needed to express of idea of personality and disappears in all oblique cases (cases other than Nominative and Vocative). It forms regular termination of second person singular of Telugu Verb and got this use like n which forms usual termination of first person singular of Dravidian Verb, simply from accident of position, seeing that it is not even a sign of number, like n of first person, much less of personality, but is merely an euphonisation, says Caldwell. If we suppose $n\bar{a}$ $y\bar{a}$ or \bar{a} to be primitive forms of first person pronoun, and $n\bar{i}$, $y\bar{i}$ or \bar{i} as forms of second person, the essential difference is between two vowels, 'a' and 'i'. We can trace back these pronouns to same two vowels. The initial consonant is common property of both pronouns, and means to express personality; and the annexed 'a' restricts signification to first person or speaker; and 'i' to second person or person spoken to or addressed.

The method to express difference between first and second persons by vowels 'a' and 'i' is not result of accident; probably based on some ultimate principle. If pronominal bases a and i are identical with demonstrative bases a and i, a great difficulty arises, in all Dravidian and Indo-European tongues, a is not the proximate but remote demonstrative; and i is not remote, but the proximate; u is used in Tamil as intermediate between these two. If this supposition is correct, ī means I, and ā means thou; but we actually find ā means I, and ī means thou. In Tamil polite speech 'avviḍam'=that place and 'ivviḍam'=this place; in Malayalam 'addēham'=that body; and 'iddēham'=this body; in Malayalam anngu=thither, to you; ingu = hither, to me, to us. This use of demonstrative is quite contrary to that of a and i as personal pronouns in all Dravidian dialects. So there is no need to look to demonstrative bases for origin of ā of nā (I) and ī of nī (thou). Can we think that a, being easiest and most natural vowel sound is awarded first preference and i, next easiest is given second place? The first vowel sound represents first person and second, second person pronoun. This theory takes us very far back to origin of human speech. This theory has confirmation from the Chinese, which is oldest human speech having written records. Edkins says, oldest forms of first two pronouns in Chinese were a and i. Caldwell adds, most peculiar and distinctive, possibly most ancient of Dravidian demonstratives-demonstrative which denotes in Tamil, Malayalam, Kanarese, something intermediate between a and i was u. Thus, first three simple vowels are utilised for first three pronouns; a=I; i=thou; u= he, she, it. For extra-Dravidian relationship, Semitic, Indo-European, and Scythian Analogies and their details the students are requested to consult Caldwell.

SECOND PERSON SINGULAR :

In Tamil, $n\bar{i}$, crude base is used as isolated nominative, instead $n\bar{i}n$, corresponding form to $n\bar{a}n$, first person nominative singular; $n\bar{i}n$ originally constituted Nominative in Tamil; oblique cases in higher dialect use nin ; un is occasionally used as inflexion in classics; another form is $n\bar{i}y$, where final y has same relation to n , as initial n of $y\bar{a}n$ or $n\bar{a}n$ of first person; that is, either softened from n , or primitive letter from which n was hardened. The final y is seen in $\bar{a}y$ or $\bar{o}y$, two personal endings of verbs and nouns. Final n , though lost in Nominative, and occasionally represented by y , is always used in the inflexional base, when initial n is liable to change. When initial vowel is retained, included vowel is i or u (nin or nun) usually former, but when it is rejected, u (un) is the only vowel used. The inflexions now described are nin , nun , un . In personal terminations of Tamil Verb, this pronoun is represented by suffixes, $\bar{a}y$, $\bar{o}y$, ei , or i ; from each suffix the initial and final n disappeared. In poetry, initial n at first sight seems to retain its place; but n of pronominal endings (nei , $n\bar{i}r$) is only euphonic, as in first person of verb, and is put in for keeping contiguous vowels separate; ex. $na^{\bar{d}}anda\cdot ei$; $na^{\bar{d}}anda\cdot ir$.

Root of verb is used in Tamil as second person singular of imperative, without pronominal suffix and without euphonic addition. Second person plural of imperative in colloquial dialect is formed by the addition of 'um', probably identical with um or m , normal plural sign in Dravidian pronouns and is in itself the copulative 'and' also. In Telugu 'mu' is added to root to form imperative singular. Properly mu forms honorific singular; like Tamil um , as plural. In higher Tamil

dialect, āy, īr are added to root to form singular and plural imperative and they are representatives of these pronouns in verbal inflexions; ex, kēāy, kēīr; 'a' relic of 'al' is an element in negative forms and has been absorbed in succeeding vowels.

Tamil plural forms of this pronoun are as follows — Nom-nīr, nīyir, nīngal; inflexion, num, um, ungal; nin, Singular poetical inflexion, is not nim in Plural as in Kanarese, but only num. Personal endings of Verb, ir, īr. Second Per-Pl-imperative is min.

Malayalam - Nom is nī; inflexion nin, as in classical Tamil e, g, ninakk; Nom, nīnnal, ninnal, inflexion ninnal; in poetry nim; obsolete Nom-nīm.

Kanarese-Nom in col dialect is nīn-u; cl nīn, but crude form nī is often used for nīn-u, as in Tamil. In both dialects, inflexion is nin. In personal terminations of verb, this pronoun is much altered in all Dravidian dialects. Like first person pronoun, it loses both the initial and final 'n' Nothing but included vowel remains in verbal inflexions. In col-Kan-verb is i, ī, īye, e; in cl ay only, resembling Tam āy. Plurals, Nom-col nīvu cl nīm; inflexion in both nim; verb termination col-iri, īri, ari; cl ir; this 'ir' is identical with classical Tamil terminations.

Telugu Nominative is నీవు (nīvu) expanded from నీ (nī) by addition of euphonic particle వు (vu). Telugu 'nīvu' is identical with modern Kanarese Plural; viz, nīvu = you; crude form 'nī' also is used. In oblique cases Telugu discards వు euphonic addition, and uses నీ as inflexional base and possessive. The objective only follows the example of other dialects, that is, abbreviates included vowel and adds a final

nasal; that case is nin-u or nin-nu and is formed from nominative nīn-u. In higher dialect it is కను, from obsolete Nominative కి, is used instead of నను. Telugu Plural has మీరు as Nominative, మీ (mī) as inflexion and మిము as the accusative. Both మీరు and మిము indicates base in. మీ, from which they were formed by addition of plural sign; and mī bears same relation to nī of other dialects that mā, Telugu plural of first person, does to ordinary Dravidian nā. The plural in higher dialect is īru. In Telugu personal endings of Verb, every portion of pronominal root is rejected and Telugu uses only euphonic addition vu or vi. The Ku pronoun corresponds to Telugu. Nom-Sin 'īnu'; inflexion 'nī'; personal termination of verb ī; Pl-Nom 'īru', inflexion nī; Personal ending of verb ēru, āru.

From the above forms in different dialects we find three forms of first person pronoun singular, nān yān, ān; of these yan may be original authoritative form, from which nān and ān came into use. Second Person pronoun singular, has only two forms, nīn, īn; we can not think yīn as second person pronoun form to correspond with yān of first person. The final 'n' of nīn or īn (as of nān, yān, ān) is only singular sign. In plural it is replaced by m, or r, ir, relic of ivar. On comparing nī and ī with nā and ā, if initial n of nān did not belong to root, but a product of nasalisation, initial n of nīn cannot be radical. If nā was derived from primitive yā or ā, then nī must have come from primitive ī; the initial n of nī will be identical with initial n of nā. Whatever the origin of one may be, the origin of the other must be same. Like initial n of nā drops from verbal endings of first person, initial n of nī disappears from verbal terminations of second person. As initial n has disappeared completely from Dravidian Verbal inflexions, though often retained in oblique cases,

Dr. Caldwell concludes that it is not radical, and considers \bar{i} more primitive than $n\bar{i}$. Whatever may be relative antiquity of $n\bar{i}$ and \bar{i} , he thinks the Vowel, not consonant, as real pronominal base. What is the oldest shape of this Vowel? We find i , u and also rarely, a and e ; but vowels most generally used are i and u and so a and e may be left out. Of these i , and u , the former i has many points in favour of its antiquity, because u changes into i more readily in Speech than i to u -e, g, Tam-puli becomes pili; mun becomes min in vulgar pronunciation. In Indo-European languages first person pronoun has u and in Scythian dialects, it is i . At first no sharp line of distinction might have existed between these two sounds; in Dravidian tongues both i and u of second person pronoun is kept up with difference. In poetical Tamil, we see both nin and nun as Singular inflexion of pronoun; but in plural we note num and $ungal$, but not nim , though nominative $n\bar{i}ngal$ must be taken as representative of older $n\bar{i}m$. For sake of brevity and to avoid unnecessary detail, we do not desire to dwell upon Extra-Dravidian relationship, of Indo-European and Scythian group of tongues.

THE REFLEXIVE PRONOUN "SELF".

Dravidian Pronouns of Third Person are, properly speaking demonstrative, not personal pronouns. Reflexive pronoun "Self" corresponds in meaning to Sanskrit 'Svayam', to defective Greek 'E' (he), Latin 'Sui sibi, se', with a range of application more extensive than theirs. It is regarded as third person pronoun, seeing that when it stands alone as nominative of a verb, the verb with which it agrees must always be in third person. In Tamil, Nom-Sin of this pronoun is $t\bar{a}n$; Pl- $t\bar{a}m$, ($t\bar{a}ngal$) by usual change of ' n into m '.

inflexion, or basis of oblique cases (taken by itself has possessive force), is formed as in other Personal pronouns, by simply shortening included vowel *ea*, *tan*=of self, *su* or (adjectivally) *suus*, *sua*, *suam*. In all its cases and connections, *tan* is more regular and persistent than any other pronoun. Kanarese Nom is *tān* in ancient, and *tān u* in modern dialect; inflexion is usually formed by shortening included vowel; crude root *tā* (without formative *n*) is sometimes used instead *tān-u*, like *nā* of first and *nī* of second are often used for *nānu* and *nīnu*. In Telugu, Reflexive Pronoun is more regularly declined and is more in accordance with Tam-Kanarese than any other pronoun of personal class. Nom-తను; inflexion and possessive తన; Plural Nom తమ; తరు may be used for తమ; this is contraction of తమరు. a form used in poetical Tamil also; త may be used at pleasure, as in Kanarese for తను. Similar regularity of formation and of declension is apparent in all dialects. The root or base is *tā* (త) or *ta* (త)=Self; final *n* of singular is of great antiquity and is found in Brahui. Use of this pronoun agrees, with use of Indo-European reflexive. When not used as nominative, it agrees with principal nominative and governing verb. It is also used as emphatic addition to personal and demonstrative pronouns, like Latin-*ipse*, or English-Self and Sanskrit-Svayam; compare myself, yourself, himself etc in English Compounds. We say in Tamil, *nān-tān*, *nī-tān*, etc; and *tām* plural of *tān* is added to plurals of these pronouns and demonstratives. Reduplicated form of inflexion, *tat-tam* for *tam-tam* is used to mean theirs respectively; Sanskrit 'Svayam' is indeclinable; Dravidian 'tan' is regularly declined; *tān* has adverbial force by addition of usual adverbial formative; '*tānāy*' for *tān-āgi*. When appended to nouns of quality or relation its use corresponds to that of adverbs, really,

quite etc. In these instances *t* is sonant and is pronounced like soft *th* or *d*.

Reflexive in these languages has peculiar use of 'honorific substitute' for second person pronoun, either Singular, Plural or Dual according to degree of respect shown. When used in this way, it is not added to or compounded with Second person pronoun but is used alone, though when alone, naturally denotes third person; when used honorifically for second person, the connected verb receives pronominal endings, not of third but of second person. The use of *tān* as honorific pronoun for second person illustrates possibility of ultimate origin of Indo-European pronoun 'tu', thou, from demonstrative base. Very interesting class of Dravidian words originated from honorific use of Reflexive pronoun. Its inflexion or possessive, prefixed honorifically to pure Dravidian words, denotes parents and near relatives, like our modern periphrasis "Her Majesty, your Worship etc". Another remarkable use of Reflexive pronoun is adoption of its possessive or inflexional base *tan*=of self, or self's, as base of abstract noun, *tanmei* or *tanam*=Quality or nature=Selfness తనము (*tanam*) is the form of this word in Telugu; Tamil uses *tanam* and *tanmei*; latter can stand alone but *tanam* is used only in compounds; *mei* is regular formative of Tamil abstracts, like English 'ness' or Sanskrit 'twam'; 'tanmei' is identical in meaning with Sanskrit 'tatvam'=nature, property derived from 'tad. tat'=that and allied to it in origin. Dravidian word '*tā* or *ta*' was originally a Demonstrative. The strongest argument for thinking Dravidian '*tān* or *tan*'=Self, to be allied to Sanskrit, Scythian Demonstrative '*ta*', is circumstance that '*tan*', the inflexional base of '*tān*', is used in formation of '*tanmei* or *tanam*'=Quality, selfness, in exactly same

manner as Sanskrit 'tad', which is base of Sanskrit 'tatvam' = Quality; thatness. Dravidian word might be probably framed in imitation of Sanskrit, but can not have been derived directly from Sanskrit. Very probably both bases were remotely allied; then their alliance carries us back to a very remote period; for whilst Dravidian Reflexive pronoun retains original demonstrative 't', corresponding reflexive in every Indo-European language (Sva, Se, etc) allowed 't' to be weakened into 's', before these tongues separated from parent Stem.

PLURALS OF PERSONAL AND REFLEXIVE PRONOUNS.

The plurals of these pronouns are formed from pronominal bases as their singulars, on one and the same plan; viz, either by addition of pluralising particle (generally m) to pronominal base or by substitution of that particle for singular formative. In Tamil dialect, plurals of Personal and Reflexive pronouns are, yām or nām; nīr, nīyir or nīvir, and tām. In col dialect, double plural has great use; gal is used to classical plurals; this belongs to class of irrationals; there is difference in use of the two sets of plurals. The classical or pure and simple plurals are used in colloquial dialect as honorific singulars, but double plurals, nāngal, nīngal, tāngal, are used as ordinary plurals. Double plurals have crept into Telugu also; మీరు.మీరలు; వారు.వారలు. In Tamil termination of first person plural in colloquial dialect is ōm; in classical-am, ām, em, ēm; termination of second person plural is īr or ir. Of three High Tamil plurals nām, nīr, tām—two form plurals by substituting m for final n of singular or adding m to crude root. This Caldwell considers to be regular method of pluralising personal pronouns; m constitutes sign of plural instead of r, in oblique cases of nīr, as

those of $nām$; in oblique cases in cl dialect $nām$ is represented by nam and em ; in like manner, oblique cases of plural of second person pronoun are um and num in higher dialect and $unga!$ ($um-ga!$) in colloquial. The final n of $nān$, $nīr$, $tān$ may be omitted in nominative but final m of plurals is never omitted. The reason is that singular might often be taken for granted or would appear from the context but, if plural is meant, it should be necessarily and distinctly expressed.

In Kanarese all plurals of personal pronouns are formed in classical dialect with perfect regularity, e, g, $ān$ (I) - $ām$ (we); $nīn$ (thou) - $nīm$ (you); $tān$ (self) - $tām$ (selves). In oblique cases included vowel is usually shortened; other change is weakening of radical a of nominative of first person into e in oblique cases; e, g, $emma$ (our); but $namma$ of colloquial dialect is more regular and more ancient. Colloquial dialect agrees with classical, with chief difference of softening in nominatives only, of final m into vu ; e, g, $nāvu$, $nīvu$, $tāvu$ for $nām$, $nīm$, $tām$. Final vu of modern Kanarese is not euphonic, like vu of Telugu singular, వు ($nīvu$), but is softened from and is representative of, an older m . Though m is true sign of Second person plural, r is used instead in all verbal endings; the ancient Kanarese uses ir , and modern iri and $īri$.

In Telugu, second personal pronoun is pluralised in nominative by r instead of m -ex, మీరు; తమ and in Telugu, as in all Dravidian dialects, r invariably forms plural of terminations of Second person of the indicative mood of Verb. There are indications in Telugu that use of r in nominative plural is abnormal. The m , pronominal sign of plural in Telugu is not softened into vu in termination of first person plural of Verb, as in Kanarese. That ending is amu , $āmu$.

emu, ēmu; in preterite it takes shape of imi, through influence of ti, preterite formative. Plural of Second person is represented by āru, īri, eru, ēru, uru, ru; of which r, pluralising suffix of మీరు (mīru) is only essential element. Telugu differs from Tamil-Kanarese in often using తారు (tār u) softened from తమరు (tamar-u) instead of తాము (tām-u), as nominative plural of reflexive pronoun. This irregularity, like that of pluralisation of second person pronoun by r instead of m, disappears in oblique cases; the plural inflexion or possessive of this pronoun being తమ (tam-a), in Telugu, as in other dialects; తమరు (tamar-u) is properly a possessive noun. Telugu plurals మేము, మీరు or మీరలు present some peculiarities. Like singulars, the inflexions of these pronouns reject final consonant—the sign of number—and retain long included vowel of nominative unchanged. Inflexion or possessive of మేము (mēmu) is మా (mā) and that of మీరు (mīru) is మీ (mī), corresponding to singular inflexion నా (nā) and నీ (nī). The objective case follows rule of Tamil and Kanarese:—ex మము or మమ్మ (us); మిము or మిమ్మ (you). The inflexions మీ and మా are probably irregular and of later origin. In Telugu, as in other dialects, m is to be regarded as old and regular sign of plural of personal pronouns.

The chief peculiarity of మేము and మీరు in Telugu is the change of initial n into m. How is it to be accounted for that Telugu plurals have m as initial instead of n? మేము, మీరు instead of నేము, వీరు, or నీరు—sign of plurality prefixed, instead of being suffixed? Caldwell believes that this m is not to be considered as representative of older pronominal root; but it is result of euphonic attraction of final m, regular sign of plural. We see initial m in plural of Telugu second person also. It is clear that mīm must have been altered from nīm.

Telugu is more addicted to harmonic changes than any other Dravidian dialects. It alters both vowels and consonants for harmonic reasons so frequently, that change from నేము to మేము, and from నీము to మీము would be thought by Telugu people a very natural and easy one. It often drops initial n or m of these words. Thus, first person forms its plural by changing final formative of singular n into m; second person originally formed the plural in the same way-viz, by substituting m for n, though verbal endings and nominative of isolated pronouns now prefer r. Reflexive pronoun forms plural by rejecting n and adding m. So m is most regular and ancient plural sign used by Dravidian personal pronouns.

What is the origin of 'r'? Epicene plural of Dravidian languages is 'ar' or 'ir'; a and i are remote and proximate demonstrative bases to which r, sign of plural is added; ar and ir may be equal to a(v)ar, i(v)ar, = those people, these people. How did third person termination find its way into second? Tamil-nīr becomes nīvir, nīyir; Caldwell thinks that the more classical form is also the more ancient; nī-(y)-ir, nī-(v)-ir = thou + they; this compound gets significance of you. Sanskrit word yushmā (yu + sme = thou + they) has similar origin. Tamil word is more suitable than Sanskrit word. In Tamil ir means not those people, but these people. Tamil nī-(v)-ir means thou + these people; Caldwell says that this Tamil word supplies us with a more suitable origin for 'you' than is found in Sanskrit or any other language. He gives an alternative explanation—ir of plural pronouns is identical in origin with ir = two. So nīyir, nīvir, nīr means 'two thous' and would have been first dual and then plural.

What is the origin of 'm'? Can it be more distinctive sign of plural of personal and reflexive pronouns? Caldwell thinks it is derived from 'um', conjunctive or copulative particle; being conjunctive, it is used to join person to person or for pluralising. This particle is 'um' in Tamil and Malayalam, 'um' or 'am', more commonly 'um' in classical Kanarese, 'ū' in colloquial Kanarese, and 'u' in Telugu. Telugu particle euphonically becomes య or ను (yu or nu) according to preceding vowel but in itself it is simply 'u' (ఉ) and identical with Tam-Mal-Kan 'um', m of which appears to be formative of neuter nouns; u is intermediate demonstrative base, correlative to remote 'a' and proximate demonstrative base 'i'. Use of 'um' as copulative particle is of great antiquity. Like Latin 'que', it can not be used separately but agglutinated to word it qualifies. Final m plural sign of personal and reflexive pronouns is a relic of um, nām, nīm; it resolves into nā-um (I-and; egoque) and nī-um = thou-and, tuque. This view is confirmed by extensive use of um in formation of Tamil distributive and universal nouns and pronouns; 'um' is annexed as auxiliary to some affirmative universals for widening their application. So 'um', abbreviated to 'm' constitutes pronominal distributives and universals; may be sign of plural employed by personal pronouns. In Tamil, séygu is old future or aoristic verbal participle, it is used as a finite verb also; it is pluralised by addition of um; Séydu = I did; Séydu-um = We did. Here we have distinct traces of use of um as sign of personal plural. This use of um appears more evidently in second person plural of imperative Tamil Verbs in colloquial dialect; ex, kēl-kēlur; this is still further vulgarised; kēlungal. Telugu honorific singular (properly plural) is రమ్మ = come ye; regular singular is తు = come thou. Caldwell concludes as follows:— Neither Tamil um of second person

imperative nor corresponding Telugu *mu* or *urnu*, can be satisfactorily explained by identifying it with Tamil *um*, inflexion of pronoun of second person plural. It is best explained by identifying it with *um* by which that inflexion *um* itself (from *nīm*), together with other plurals of personal and reflexive pronouns, was originally pluralised.

The ordinary plural of first person pronoun is used as honorific singular also, like royal and editorial "we" used in English, plural of every pronoun may be used as honorific singular in the same way. There are two pronouns of first person plural, and they differ in significance. In all Dravidian languages except in Kanarese, there are two plurals in first person pronoun; one denotes, not only the speaker but also party addressed; and this is termed "Plural inclusive"; the other excludes party addressed and denotes only the speaker and is called "Plural exclusive". ex "We are mortal" in this sentence "We" includes those spoken to and the speaker and named Plural inclusive; "We are Hindus; you are Europeans" in this, the party addressed is excluded and so it is called "Plural exclusive". All Dravidian languages do not use precisely same plural pronouns as inclusive and exclusive plurals. Col Tamil forms plural exclusive from *nām*; ordinary regular plural by adding *gal*; but Telugu uses *మేము* (*mēm-u*) as its plural exclusive; it is simplest form and better fitted to this restricted use. Though differing from Tamil, Telugu agrees with Tamil in using *మేము* as honorific singular; this use of plural exclusive in Telugu as honorific has more philosophical propriety than use of Tamil plural inclusive. When a superior addresses inferiors, it is more natural to use a plural which excludes those whom he addresses than one in which they are included along with himself.

DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

The bases are different; are built up precisely in same manner, obey one and same law. Dravidian languages are destitute of third person pronouns and use demonstratives meaning this or that, with addition of suffixes of gender and number, he=that man; she=that woman; and they=those persons or things. The interrogatives are formed alike by addition of suffixes of gender and number to an interrogative base signifying 'what'. The words which signify man and woman lost definiteness of original meaning and became masculine and feminine endings. They are no longer substantives but only suffixes or signs of gender and closely incorporated with demonstrative bases. As regards third person pronoun Dravidian languages have a great variety. Four demonstrative bases are recognised by Dravidian dialects; each is a pure vowel; viz, (1) a, remote (2) i, proximate (3) and u, the medial demonstrative, (4) together with ē, suffix of emphasis. The first two, viz, a, remote, and i, proximate demonstrative-are most widely and frequently used. Medial u is occasionally used in poetry, to denote person or object, intermediate between remote and proximate. The ordinary suffix of emphasis ē is used as demonstrative in Ku a one-in addition to a and i; ex ē, āru. Ordinary demonstratives are simple short vowels a, i, u (a, i, u); and every other form is derived from this by euphonic process.

There are two classes of interrogatives, namely, interrogative pronouns or adjectives, such as, who, which what? and syntactic interrogatives, like, is it, is there? Interrogative pronouns and adjectives resolve themselves into interrogative prefixes and resemble demonstrative prefixes; by suffixing to which formatives of number and gender we form interrogative

pronouns. Interrogative particle, simply prefixed to substantive, constitutes interrogative adjective what? Most common interrogative prefix is vowel e. This prefix is used in formation of pronominals, in exactly same way as demonstrative bases a and i. It forms one of a set of vocalic prefixes (a, i, u, e = $\text{అ}, \text{ఇ}, \text{ఉ}, \text{ఎ}$); occupy one and same position and obey one and same law; but they differ only in particular signification, which is expressed by each. Other interrogative base is yā; yā is not used in Telugu but largely used in Kanarese and rarely in Tamil. Original interrogative base must have been yā, which later might have been corrupted into e; the process is clear and 'a' evinces tendency to be weakened into e; cf Skt-yama becomes Tam-ema(n) pronounced yema(n); Tulu-yār (who) becomes yēr. This is a considerable step towards e. Then, e is pronounced as ye, and ē as yē; in Telugu this y is often written and even heard. This would facilitate omission of y in writing, when yā is weakened into yē. ē alone would in time have same force as yē and would be its equivalent. Long form ē is in Tam-Mal, ēdu; Mal-ēvan, ēval for evan, eval; Tel, ēdi (ఏది). Telugu ē corresponds to Tamil yā; cf, Tam-yāṇḍu = where, when, a year with Telugu ēḍu, ఏను ; this long interrogative ē in Telugu ఎవ = how, in what manner, can be compared with āla, īla ($\text{అలా}, \text{ఇలా}$) = in that manner, in this manner.

Original character of demonstrative bases, like that of interrogative, is best exhibited by neuter singular, whose formative does not begin with vowel, like Tamil an, al, masculine and feminine suffixes, but consists in a single consonant, d, followed by enunciative vowel—that is, a vowel used merely as help to enunciation. This vowel is 'i' in Telugu, very short u in other languages. Remote and proximate neuter singulars in Telugu are $\text{అది}, \text{ఇది}$ (that thing;

this thing), interrogative $\delta\delta$ = what (thing); in Tamil, Malayalam, Kanarese are 'adu, idu' (with intermediate udu) and edu. Sign of neuter Singular used by pronominals and appellatives is 'd'. As there is no hiatus between a, i, or u, and d, there is no need for euphonic insertions; it is clear that a, i and u of neuter singulars form pure demonstrative bases. Suffixes annexed to the demonstrative bases a, i, u, to form masculine and feminine singulars, epicene and neuter plurals, begin with vowel. Those suffixes are :- Tam - an; Mas; a!, Fem; ar, epicene Plu; ei or a, for Neu Plural; and v is consonant mostly used to prevent hiatus. Demonstrative bases being vocalic, all suffixes except neuter Singular commencing with vowel, use some euphonic consonants to keep concurrent vowels pure and separate. Though often used to avoid hiatus, v is not the only consonant used for this purpose. Even Tamil at times combines those vowels instead of euphonically separating them; yāvar (who?) abbreviated into yār and further softened to ār, in colloquial Tamil. Ku dispenses a together with euphonic v and leaves contiguous vowels separate and uncombined; ex āānju = he; āālu = She.

In higher Tamil, n is often used euphonicly for v, in personal terminations of Verbs; ex, 'irundān' (irundavan) poets use 'irundanan'; for 'irundava' = they were, the form 'irundana' is universally used. This euphonic 'v' is considered as integral part of demonstrative itself. In Telugu Nominative neuter plural demonstratives, అవి, ఇవి (avi, ivi) use v merely as euphonic; in oblique cases, bases of which are వా, వీ (vā, vī), demonstrative vowels got displaced and v stands at beginning of word, like a demonstrative and is represented, by its very nature; Mas. Sin, వాడు, వీడు; epicene Plu, వారు, వీరు; euphonic v advanced a step further and assumed place of demonstrative both in nominative and inflexion.

This *v* is not demonstrative and its use in Telugu is abnormal, is evident by fact that in $d\bar{a}$, $d\bar{i}$ (అ, డీ), inflexions of అది, ఇది, neuter singular demonstratives of Telugu, *d*, though neither demonstrative nor euphonic, but simply sign of neuter singular, attained prominent position (by like euphonic displacement) as if it belonged to root. Euphonic *v* of some Dravidian dialects hardened into *m* and this *m* became *mb*; cf Tuda, *atham*=that; *itbam*=this with Telugu, అతడు, ఆతను, అతండు, ఆతడు, ఇతడు, ఇతను, ఈతడు, ఈతను; Old Kan, Mas-Sin; $\bar{a}tam$, $\bar{i}tam$, $\bar{u}tam$.

Thus neuter Singular of demonstratives and interrogative pronouns is formed by addition of neuter formative 'd' to vowel bases 'a, i, u; e or $y\bar{a}$ '. There are two classes of pronouns formed by means of addition to the same vowel bases of *m*, equivalent of which is *n*, or *l*. Pronominal endings in *l* are used as adverbs of place or mode; Telugu has exception; e, g, అల్ల (alla)=that; it has the force of adjective, అల్లది = that thing. Each dialect has a neuter interrogative pronoun, formed from the interrogative base *e* or \bar{e} , and neuter formative *n* or *m*. This formative is more abstract than *d*, but less so than Tamil *mei*; *ed u*=which; *en*=what? In Tamil we find *en*, from which is formed singular appellative *ennadu*=what thing? and plural *enna*=what things? *en* is lengthened into $\bar{e}n$ =why? Malayalam uses $\bar{e}n$, like Tamil, meaning what? why? but does not use *en*. In Kanarese $\bar{e}nu$ is not a mere interrogative particle, but regularly declined interrogative pronoun. In Telugu we have ఏమి, what? why? ఏమి ($\bar{e}mi$ has same relation to ఏది ($\bar{e}di$)). The only difference is in the use of more abstract *n* or *m* as neuter formative, instead *d*, which has meaning of neuter singular. In Telugu compound ఏమో ($\bar{e}m\bar{o}$) and Tam, Mal, Kan $\bar{e}n\bar{o}$, from $\bar{e}m$ and \bar{o} , particle of doubt, we see $\bar{e}mi$ is secondary form of $\bar{e}m$; $\bar{e}ni$ (ఏని)

equivalent of *ēmi* (ఏమి) is used in the conjunction of Telugu Verbs as conditional particle; properly it complies question.

DEMONSTRATIVE AND INTERROGATIVE ADJECTIVES.

When demonstrative bases *a, i* are simply prefixed to substantives, they give the meaning of demonstrative adjectives, that and this. When prefixed, they are indeclinable; when prefixed to substantives, initial consonant of substantive is euphonically doubled; e. g., *annā* [*ʔam-a-(n)-nā* = that day]; or demonstrative vowels are lengthened; the former plan is seen in Tamil and the latter, in Malayalam and Kanares. When the substantive begins with vowel, and *v* is inserted to prevent hiatus, Tamil, by sound rule, doubles the *v*, as it were initial consonant ex *ūr* = village, becomes *avvūr* but not *avūr*. Doubling of initial consonant, when demonstrative vowel is prefixed has its origin to emphasis. By emphasis *a* and *i* become qualifying words, but not formatives. Lengthening of demonstrative vowels in Mal and Kan, is another way to get same result. The emphasis got in this way is equal to that of the doubled consonant; so when vowels are lengthened from *a, i* to *ā, ī*, the next consonant remains single. Demonstrative vowels are short in third person pronouns; this shows that they were at first not long; and use of long *ā, ī* as adjectival prefixes would be due to emphasis. The only peculiarity is lengthening of interrogative prefix *e* into *ē*, like *a* and *i* into *ā* and *ī*. In Tamil this emphatic lengthening is rare; it is seen only in neuter singular interrogative pronoun, *edu* = which or what? some times becomes *ēdu*; and *en* = what or why? which is ordinarily lengthened into *ēn*. In Malayalam *ēdu* and *ēn* entirely displaced *edu* and *en*. In Telugu also this increase of quantity is common; it is found, not only in ఏమి and ఏమి, but often used

as interrogative prefix where Tamil invariably has short e; Tamil has 'evvidam' but Telugu says ఎవిదము or ఏవిదము?; Tamil often uses ēdu, classical edu; but Telugu interrogative is ఏది singular and ఏది plural; Telugu Masculine interrogative pronoun is ఎవ్వడు?; when prefix is used adjectivally it is sometimes ఎ (e), and not ఏ (ē) as in Tamil; ex ఎప్పుడు, ఎపుడు, ఎప్పు, but not ēpudu. Much use is made in Tamil of three adjectives derived from simple vowels a, i and e; these are termed demonstrative prefixes, better called demonstrative adjectives ex; anda = that; inda = this; enda = which, what?; these demonstrative and interrogative adjectives are not found in higher Tamil and Malayalam. We see the like of them in Telugu and Kanarese, with difference in sense, where they are used like adverbs, meaning that or this, so much etc. Telugu triplet of adjectives are ఇట్టి, అట్టి, ఎట్టి = this like, that like, what like? Kanarese triplet initu, anitu, enitu is partly adjective and partly adverb = this much, that much and how much? Telugu secondary pronouns are: — ఇందరు = so many people; ఇన్ని = so many things; corresponding remote and interrogative pronouns in Telugu are: — అందరు, అన్ని, ఎందరు, ఎన్ని? Demonstrative and interrogative bases are il, al, el are used exclusively as adverbs; one of them is used in Telugu as adjective, అల్ల = that e, g, అల్లది = that thing.

DEMONSTRATIVE AND INTERROGATIVE ADVERBS.

All Dravidian adverbs are nouns or verbs. Adverbs of manner and degree are often infinitives or gerunds of Verbs. Adverbs of place, time, cause and other relations are mostly nouns. Some adverbial nouns are indeclinables. Whether declined or not, they have significance of dative or locative case; the latter is more usual and signify that time, what time? really at or in that time or at or in what time? Any

noun having idea of relation may be altered into demonstrative or interrogative adverb by prefixing to it demonstrative or interrogative vowels. Another class of words resemble adverbs; formed by addition of formative suffixes to demonstrative and interrogative vowels. The suffix is not a noun, but is merely a formative particle. The compound formed from union of vowel base with suffixed particle, becomes a noun and is treated like it, though it has adverbial significance. Comparison of demonstrative and interrogative adverbs of many dialects show that same word is adverb of place in one, adverb of time in another, and adverb of place or time, as occasion demands, in a third, and an adverb of mode or cause in a fourth. So better to arrange them, in order of different suffixes of which they are formed but not in relation to their meanings. The formatives are:— k, g, n, in Tam, Kan and Gond. ch, j, n, in Tulu. t, d, n (త, డ, న) in Tamil, Telugu, Tulu. ex-Telugu ఇట, అట, ఎట = here, there, where? ఇటు, అటు, ఎటు = in this, that, what manner? ఈడ, ఆడ, ఏడ = here, there, where? From ఏడ, with secondary meaning 'when', comes ఏడు = year. t, d, n, ndr (త, డ, న) are formatives in Tamil, Kanarese, Tulu, Malayalam and Telugu. In each the meaning is same; viz, this day, that day, what day; now, then, when? Tamil indru, andru, endru; Mal - inn', ann', enn'; Kan - indu, andu, endu; Telugu-ఇందు, అందు, ఎందు? The difference is that they are used as adverbs of place but not adverbs of time as in others; they mean, in this, that, what place = here, there, where? ఇందు and అందు got special meaning. this life and the next, here and hereafter, like immei, ammei in Tamil. Formative mb is seen in Tamil and Malayalam. The formatives l, l are found in Kanarese, Tamil and Telugu. Kan - illi, alli, elli = here, there, where? In Telugu il is seen in ఇల్లు, ఇల్లు = house, whose root meaning is this place, here; longer form is ఈశ = in this manner; ఆశ = in that manner; ఎల్లి is used to mean to-morrow;

ఏలా, ఏం = in what way? These examples show that 'l' has important place amongst demonstrative and interrogative formatives.

In all Dravidian languages, plural is used as honorific singular, when highest degree of respect is to be expressed; when somewhat inferior degree of respect is meant pronouns అయన, ఆమె, ఈయన, ఈమె are used in Telugu; these have no plural; when still less respect is to be given, అతడు, ఇతడు, ఆతడు, ఆతను, ఈతడు, ఈతను are used. Kanarese agree with Telugu in use of long forms; ātanu, ītanu; Kanarese feminines āke, īke do not accord with Telugu āse, īse; but in poetry we see rarely అతె being used. These are pluralised in Kanarese ex ātagalu, ītagalu; ākeyar, īkeyar. But Aryan origin may be attributed for అయన, ఈయన, ఆమె, ఈమె; it will harmonise with their use as honorifics. Telugu pronouns అమె, ఈమె are compared with Sanskrit third person accusative, ime-Mas; imāh-fem; imāni-Neu; and also with amum, imam; from which it is clear that m of plural forms is not a sign of plurality but part of pronominal base or euphonic or formative addition. Caldwell thinks m of these forms to be ordinary neuter formative of Dravidian, specially Tamil nouns, while v, a softening of m and me, as common suffix of Telugu neuter nouns. The ta which is joined to a, i has demonstrative or pronominal significance. In Aryan languages much use is made of ta; both as independent demonstrative and auxiliary to vocalic demonstrative; secondary or auxiliary place of ta, da of Sanskrit etad (e-ta-d), adam (a-da-m), adas (a-da-s) is in perfect agreement with ā-ta-nu, ā-ta-du in Telugu and Kanarese.

Ordinary Dravidian interrogative 'ā' is derived from or allied to a or ā, remote demonstrative. The quantity of demonstrative a is long or short, as euphony demands; in

Tamil it is always long ā, as it is a postfix; in Telugu it is generally short, even in poetry. The only difference is in its place or location; a demonstrative always put at the beginning of the word, while a interrogative is placed at the end of it. As regards, ē there is curious change of location; ē emphatic is placed at the end of a word, and e interrogative, at the beginning. Even in English, interrogative is founded upon the demonstrative. "That?" differs from 'that' only in the tone of voice with which it is pronounced.

Distributive pronouns are formed by simply adding conjunctive particle to interrogative pronouns. Tamil 'evanum' = everyone, is formed by adding 'um' to 'evan' = who?; epporudu + um = epporudum = always. In Kanarese are found similar forms; less than in Tamil; yāvāgalu (yā āgal u) = always; in Telugu ē(u), the copulative particle equal to um in Tamil and u in Kan, is used in the same way in the formation of distributives, ex ఎవ్వడును (evvaḍu-(nn)-u); ఎప్పుడును (eppudu-(nn)-u). Dravidian languages have no relative pronouns is a remarkable fact; a participial form is used instead; they are called relative participles in English. All other words, similar to pronouns in use or sense, are nouns, regularly formed and declined.

PART V

THE VERB ; ITS STRUCTURE

1. A large portion of Dravidian roots are used indiscriminately as Verbs or Nouns. When case-signs are added to a root or when, without case-signs, it is used as Nominative of a Verb, it is a Noun; the same root becomes Verb without internal change or formative addition, when the signs of tense or time, and pronouns or their terminal fragments are suffixed to it. Though every Dravidian root is capable of this double use, it depends upon circumstances to use it so or not. Thus one may be used as Verbal theme, another as theme of a noun and a third indiscriminately as Noun or Verb. So a root used as Verb in one dialect may be used as solely Noun in another.

2. Inflexional theme of a Dravidian Verb or Noun is not always the same with crude root or ultimate base. Formative or Euphonic particles, like 'vu, ku, gu, ngu, du, ndu, bu or mbu, are added to root, not as separate or isolated postpositions, but annexed as to be incorporated with it; addition of a formative suffix to root, will not make it a Verb; still it may be used as noun.

3. Structure of Dravidian Verb is strictly agglutinative. Particles denoting idea of mood, tense, transition, intransition, causation and negation, together with pronominal fragments of person, number and gender are annexed or agglutinated to root regularly and quietly; generally no change or slight euphonic change is effected either in root or in suffixed particles only.

4. Second Person singular of Imperative is exception to the above. The crude theme of Verb or Shortest form which the root assumes and which is capable of being used as theme of Noun, is used in Dravidian languages as in many others, as Second Person Singular of Imperative; and ideas of number and person and conveyance of command, are not expressed by addition of particle, but are generally left to be inferred from context alone ex Tamil-a^di virundadu; ennel a^di-ttān; idei a^di; in these sentences theme a^di = strike or stroke is same; in the last it is used without addition, in its crude State, as Sec Per Sin Imp

5. As normal Dravidian Noun has one declension, so Verb has one conjugation and only few irregular forms. Grammarians arranged Verbs in classes and called those classes conjugations, but the differences are of trivial and superficial character. Structure of Verb, its signs of tense, modes of suffixing pronouns remain invariably same, only with euphonic changes. Though class differences are seen they are not so important as to have different conjugations. When Caldwell speaks of normal nouns and verbs he means more highly developed dialects like Telugu, Tamil, Malayalam and Kanarese. The structure of the Dravidian Verb is so simple that it has only Indicative, Infinitive, Imperative and Negative Moods, and it has only three tenses, Past, Present, Aorist or indefinite future; at first it had no present tense, but only past and future; ideas of subjunctive and optative are expressed by suffixed particles only. Imperfect, Perfect, Pluperfect, Future Perfect and other compound tenses are formed by means of auxiliary verbs. Caldwell is of opinion that in these respects normal Dravidian Verb imitates, though it does not equal, the simplicity of the ancient Scythian Verb. All Dravidian Verbs conjugate Verbs, by

keeping use of signs and rejecting pronominal endings. Nevertheless, system of conjugation of Dravidian idioms is one of primitive and remarkable simplicity. Tulu and Gond have more complicated systems of conjugational forms similar to those of Turkish in abundance. Tamil has one Verbal participle of past tense, while Tulu has also a present and future participle. All these moods, tenses and participles have regularly formed Negatives. Dravidian languages make no distinction between Subjective and objective verbs, as Hungarian does.

6. Dravidian Verb often is compounded with a Noun as Indo-European; but compound of a Verb with preposition is not known. A limitless variety of shades of meaning is obtained in Sanskrit and Greek by a great ease with which Verbs are compounded with prepositions. In Scythian tongues we find no trace of this kind. Dravidian preposition-like words with which Verbs are often compounded signify over and under. Dravidian prepositions—rather post positions—are in fact Nouns. The Verbal themes, though compounds, are not compounds of Preposition and Verb, but compounds of Noun and Verb. Dravidian Verbs get new shades of meaning, and an increase or diminution in intensity of their signification, not by prefixing or combining prepositions, but by means of auxiliary gerunds or Verbal participles and infinitives—Parts of Speech having adverbial force.

TRANSITIVES AND INTRANSITIVES.

Dravidian grammarians divide Verbs into two classes; called in Tamil 'pira vinei and tan vinei' = Transitives and Intransitives, literally 'out-ward action words and self-action words'. These classes correspond to, rather "పరస్మైపదము and

అత్మ నేపదము" or 'Transitive and Reflexive Voices' of Sanskrit, than to Active and Passive Voices of Indo-European tongues. Piravinei and Tan vinei differ from పరస్మైపదము and అత్మ నేపదము; instead of each being conjugated differently, they are both conjugated in precisely the same manner. They differ not in their method of conjugation, but in the formative additions made to their themes. 'Piravinei' or Transitive Verbs, all are really, as formally, transitives, in as much as they necessarily govern the accusative through the transition of their action to some object; but 'Tan vinei' or intransitive verbs, are all really and formally, intransitives. Dravidian transitives and intransitives closely resemble in force and use, though not in shape, the objective and subjective Verbs of Hungarian. Hungarian objective Verbs, like Dravidian transitives, imply an object—an accusative expressed or implied - (I love some person or thing); whilst Hungarian subjective Verbs like Dravidian intransitives, do not express, or imply an object; (I love = I am in love).

In many instances, in each of Dravidian dialects, there is no difference between Transitives and Intransitives, either in formative additions to theme or in any structural peculiarity; the only difference is that which consists in signification. In Tamil, all verbs that take 'i' as sign of past participle are conjugated alike, whether transitive or intransitive; e, g, from 'panṇ-u' = to make (transitive) come three tenses of first person singular; panṇu-gir-ēn = I make, panṇ-i-(n)ēn = I made, panṇu-v-en = I will make; in the same way from, 'nēṣ-u' = to talk (intransitive) are formed three tenses, pēṣu-gir-ēn = I talk, pēṣ-i-(n)-ēn = I talked, pēṣu-v-ēn = I will talk. In some instances, transitive verbs differ from intransitive, not only in signification and force but also in form, notwithstanding that they are conjugated alike. Nature of difference exists

and its rationale is more clearly manifest in Tamil than in any other Dravidian dialect.

Intransitive Verbs are converted into Transitive in three ways, as given below :—

1. Intransitive themes become Transitive by hardening and doubling of consonant of appended formative: ex, *perngu* = to abound becomes *peru-kku* = to increase or cause to abound. Transitives of this kind are often called "Causals"; but there is a class of Dravidian Verbs distinctly causal, which is formed by annexing to transitive theme of a causal particle *e*, g, *pannuvi* = to cause to make, from *pannu* = to make; when transitives are formed from intransitives by doubling consonant of formative, there is no change in any of signs of 'ense, or in mode in which those signs are added; the hardened formative appears in Imperative, as well as other parts of Verb; *gu* or *ngu* becomes *kku* - from *pō-gu* = to go comes *pō-kku* = to drive away; from, *aḍangu* = to be restrained comes *aḍakku* = to restrain; *śu* becomes *chchu* - from *adei-śu* = to be stuffed in comes *adei-chchu* = to stuff in, to stick on; *du*, *ndu* become *ttu* - from *tiru-ndu* = to become correct, comes *tiru-ttu* = to correct; *bu* euphonised into *mbu*, becomes *ppu* - from *nira-mbu* = to be full, comes *nira-ppu* = to fill. But in Telugu, when intransitives are changed into transitives, *gu* or *ngu* becomes, not *kku* as in Tamil, but *chu*, a difference in accordance with dialectic rules of sound; from *tū-gu* or *tū ngu* = to hang, to sleep comes *tū-chu* or *tū-nchu* = to weigh, to cause to hang (Tamil-*tū-kku*) Telugu often changes intransitive formative *ṛ*, not into *ṣ*, equivalent of *క*, but *ప* ex from *mei* = to graze comes *mē-pu* = to feed (మేప); as *ప్ప* in Tamil is always hardened from *bu* or *mbu* (bu or mbu), corresponding Telugu *ప* shows that *ṛ* originally alternated with *ṛ*, direct

hardening of κ into ϕ is not in accordance with Dravidian laws of sound. This view is confirmed by Telugu use of ϕ for κ and μ for ϕ , optionally.

2. Second Class of Intransitive Verbs become Transitive by doubling and hardening of initial consonant of signs of tense. Verbs of this class are destitute of formatives or if they have any, they are incapable of change. Sign of Pre-Tense in Col-Tam is gir; preterite d, euphonised into nd; future b or v; these are signs of tense used by intransitive verbs and are normal signs of Dravidian Verb. When Verbs of this class become transitives, gir is changed into kkir, d or nd into tt, and b or v into pp. Rationale of this doubling of first consonant of tense-sign appears to be exactly same as that of doubling of first consonant of formative. It is an emphasised, hardened enunciation of intransitive or natural form of verb; and forcible enunciation thus produced is symbolical of force of transition by which meaning of transitive theme over flows and passes on to the object indicated by accusative. In Verbs of this class, the imperative remains always unchanged; and it is the connection alone that determines it to a transitive rather than an intransitive signification. A few intransitive Verbs double initial consonant of tense-sign, and that a few transitive verbs leave the tense-sign in its original unemphasised condition. The anomalous use of transitive form of the signs of tense for the intransitive is peculiar to Tamil. It is not found in Telugu or Kanarese.

3. Third mode of converting intransitives into transitives is by adding a particle of transition to theme or root. This particle is du in Kanarese, and ttu (in composition tu or du) in Tamil and may be regarded as real transitive suffix or sign of activity. When intransitive Tamil theme ends in

a vowel which is radical and can not be elided, transitive particle is invariably ttu; e, g, pa^du = pa^du·ttu; so this ttu might be primitive shape of this particle; it resolves itself, as in Kanarese, into du. It is compounded when final consonant is l or l̥, ḍ or r; then d of du is not merely placed in juxtaposition with attached consonant, but is assimilated to it, or both consonants are euphonicly changed, according to phonetic rules. Thus l and du become rr-u (pronounced ttr-u^h); ḍ and du become ṭṭu; it is clear that du, not ttu, is regarded as primitive form of transitive suffix. The origin of this transitive particle or sign of activity, ttu or du, is the inflexion or Adjectival formative attu or ttu and of which Kanarese form is ad' Telugu తి or తి ti, ti). There is a transition of meaning when a noun is used adjectivally (i. e., to qualify another noun), as well as when a verb is used transitively (i. e., to govern an object expressed by some noun in accusative); and in both cases Dravidian languages use one and the same means of expressing transition viz, a particle which appears to have been original'y a neuter demonstrative.

4. The fourth (distinctively Tamil) mode of changing intransitive into transitive consists in doubling and hardening final consonant, if ḍ or r. This rule applies to Verbs ending in those consonants; and it applies to final ṇḍ-u (euphonised from ḍu), as well as ḍu itself. The corresponding transitives in Telugu are formed in the more usual way, by adding చ (chu) to intransitive theme, e, g, మాలుచు, వాడుచు. Tamil nouns which end in ḍ-u, ṇḍ-u, or r-u. double and harden final consonant, in exactly same way when they are put in adjectival relation to a noun coming after; e, g. kāḍu = jungle, kāṭṭu vari = jungle-rate; irand-u = two, irattu nūl = double thread.

CAUSAL VERBS.

There is a class of Verbs in Dravidian languages, that though included under transitives, are regarded as "Causals". Native grammarians and Europeans classed these with transitive Verbs. Beschi places them in a Separate class called Verbs of Command, that is, verbs which imply that a thing is commanded by one person to be done by another. Causal Verbs differ from transitives of ordinary character, as well as intransitives both in form and signification. Signification of Intransitive verbs is confined to person or thing which constitutes the Nominative and does not pass outward or onward to any extrinsic object; e, g, $p\bar{o}$ -gir- $\bar{e}n$ =I go. Signification of transitive verbs or active verbs or as called in Tamil, "outward action-words", passes out ward, to some object exterior to Nominative and generally put in accusative; e, g, $unnei$ $anuppu$ -gir- $\bar{e}n$ =I send thee; and as to send is to cause to go; Verbs of this class, formed from intransitives are in some languages termed causals. At this point Indo-European languages fail and fall behind. We can not by any modification of structure get any Indo-European Verb to express by itself the full force of this idea; we must be content to make use of a phrase instead of a single verb. But in Dravidian languages, as in Turkish and Scythian tongues, there is a form of verb which will express the entire idea, of causal; e, g, $anuppu$ - vi -Tamil, formed from $anuppu$ by addition of particle vi to theme. Indo-European causals govern two accusatives, that of person and that of object; e, g, I caused him (acc) to build the house (acc); whereas, Dravidian causals generally govern the object alone and either leave the person to be understood; e, g, $vi\bar{t}tei(k)kattuvitt\bar{e}n$ =I caused to build the house or preferably I caused the house to be built; or else the person is put in the Instrumental; e, g, I caused to build

the house, *avanei(k)konḍu* = through him or employing him, that is, I caused the house to be built by him; in such cases Caldwell suspects Sanskrit influence.

Dravidian dialects possess a true causal, formed by addition of a causal particle; yet, sometimes, they resort to less convenient Indo-European method of adding an auxiliary verb, signifying to make or to do, such as 'sey' and 'paṇṇ-u' (Tam; 'maḍ-u' (Kan); చేయ (chēy-u). These auxiliaries are chiefly used in connection with Sanskrit derivatives. Auxiliary is annexed to the infinitive of Principal Verb. Tamil idiom and analogy of other dialects require causals to be formed, not from neuter or intransitive verbs, but from transitives alone. This rule is neglected sometimes; 'vi' sign of causal is annexed to intransitive verbs; this usage differs from theory and is not classical. In those instances true transitive formed from intransitive is in existence and should be used. Where two forms are found, use of one is optional in Telugu and Kanarese; in some cases active disappeared and causal only is used; ex రప్పించు, or కాపించు = to cause to come, equivalent of Tamil *varu-vi*, is preferred by Telugu to a form corresponding to *varu-ttu*; instead of Tamil *ākk-u* = to cause to become, to make, active of *āg-u*, Telugu uses కాపించు, and Kanarese the corresponding causal *āg-isu*. One and the same causal particle is used in all Dravidian dialects except in Tulu and Gond. In Tamil it is 'vi, bi and ppi'; in Telugu it is 'ఇంచు, పించు'; in cl Kan, 'ichu' and col 'isu'. In Telugu causal verbs end in 'inchu or pinchu'; చేయించు = to cause to do, from చేయ = to do; పరిపించు from పిలుచు; so నుచ్చు, is final portion of both ఇంచు and పించు; nchu (Spoken ntsu) is nasalised form of chu, a very common formative of Telugu Verbs. When 'chu' follows 'i'-i, e, when base to which it is attached ends in 'i', it is invariably euphonised or nasalised

into 'nchu'; ex జయించు is formed, though not a causal, as 'jayi' ends in 'i'; all causal verbs are formed in Telugu by affixing 'i' to ordinary verbal root and all such Causal Verbs end in ఇంచు. ఇచ్చు (ichu) is to be regarded as original form and ఇచ్చు is compounded of causal particle and affix చు.

The Telugu 'chu' is verbal formative, identical in origin with Tamil 'kku'; formative kku is affixed to verbal base of causals, like other verbal bases, before adding 'a', the sign of infinitive. It is added to base before adding 'um', sign of indefinite future. The identity of Tamil 'kku' to Telugu 'chu' is seen from these examples of infinitives; cf Tam-seyvi-kka with Tel-చేయించు (chēyi-ncha = to cause to do); areippi-kka = to cause to call, Tam-infinitive with Tel - పిలిపించు; compare ordinary transitive Verb in Tamil and Telugu; ex mara-kka = infinitive to forget with Telugu mara-cha. So Telugu ch or nch is a formative like Tamil kka; even in col Tamil kk becomes ch; marakka is maracha, as in Telugu. Chief difference between Tamil and Telugu in the use of formative is, that it is used by two parts of Tamil Verb alone (infinitive and Neuter future) whereas in Telugu it adheres so closely to base that it makes its appearance in every part of the Verb. In Telugu, 'p' often is seen before 'inchu'; the causal formed from పడుచు is పడిపించు. The 'p' shows itself, not in all causals, but only in those of Verbs ending in formative 'chu' and it is a peculiarity of that class of Verbs that 'ch' changes optionally into 'p'; ex పిలిపించు, but not పిలిపించు. This preference for 'p' to 'ch' before another 'ch' looks, as if from considerations of euphony; but 'p' is frequently used in Telugu to form Verbal Nouns, where such considerations do not exist; ex మరపు from మరచు; (Tam marappu); tera-pa from tera-chu = to open (Tam-tirappu). This formative is sometimes doubled in Telugu; ex తెప్పించు from తెచ్చు; In Tamil 'p' is doubled

always except after nasals or *r*. Though this hardened form of 'p' is rare in Telugu, yet its existence tends to identify Telugu causals with the Tamil, says Dr. Caldwell.

Some Verbs in Telugu, ordinarily called Causals, (ending in చ,ంచు, ప,ంప etc with a preceding ఇ) are to be regarded not as causals, but simply as transitives :— ex విడుచు, విడుపు, వంచు, తేపు. They are formed not by adding చి or ఇ, but by doubling and hardening of final consonant of formative; and Verbs from which they are so formed are not actives, but neuters. Instead of saying that తీరు = to end, forms its causal in తీర్చు or తీర్చిండు, it would be in harmony with Tamil analogies to represent తీరు (tīr-u) as neuter and తీర్చు, (tīr-chu) as transitive and తీర్చిండు (tīr-pinchu) as causal. Caldwell regards theme of true causal is a transitive Verb, ex కట్టించు comes from కట్టు = to build. Like ఇంచు in Telugu, 'i-sū' or 'i-chu' (in Classical) Kanarese is added to the theme to form causal Verb; 'inchu' is nasalised 'ichu'. Sanskrit derivative Verbs end in 'i' in all Dravidian dialects; they take ఇంచు in Telugu; జయించు, ధరించు. Generally older and harsher Kanarese sounds are softened by Tamil; in particular Kan 'k' is softened by Tamil into 'ś' or 'ch'; but when formative added to causative particle, exactly the reverse happens; the Tamil 'kk' is softened by Kanarese into 'ś'. Like Telugu Kanarese makes no distinction between transitive and causal Verbs as in Tamil. Tamil true causal is restricted to transitive themes; but Kanarese often adds causal particle 'i-sū' to intransitive themes; ఓడ-i-sū to cause to run (Tam-ōḍḍ-u) from ఓడ-u = to run. The Dravidian causative particle 'i' may have been derived from 'ī' = to give; this 'i' is short in various portions of Telugu Verb. Crude base is 'i-chch-u'; the infinitive 'ī-va' or 'ī-vva'. Kanarese 'īśu' also causal of 'ī' seems to be formed, not from 'ī', but from 'i' (i-isu = īśu). In nearly all cases in Dravidian languages, the short vowel seems to be older than the long one. The meaning of 'give' seems suitable

for causal particle but we find it developing into a still more appropriate shape in Telugu, in which 'ī' is used after an infinitive to mean to let, permit etc; e, g, pō(n)-ī; పోనీ from పో = to go, literally give it to go.

Dravidian dialects have a class of Verbs called Iterative or Frequentative; ex minumina-kku = to glitter, from min = to shine; there is no peculiarity in their conjugation. The iterative meaning is in the root itself and is expressed by doubling the root. The Intensive Verb is found only in Tulu and inceptive or inchoative form of Verb is seen in Gond alone.

PASSIVE VOICE.

The Indo European languages have regular Passive Voice, regularly conjugated. Sanskrit passive is formed by adding 'ya', derived from yā = to go, to Verbal theme and adding personal endings peculiar to middle Voice. Many Scythian tongues form their passive with annexed particles. Dravidian Verb is entirely destitute of a passive voice, properly called, nor is there any reason to suppose that it ever had a passive. None of the dialects possess any passive particle or suffix or any means of expressing passivity by direct inflexional changes; Caldwell says, the signification of the passive voice is, nevertheless, capable of being expressed in many ways. All Dravidian languages convey passive signification, like the Gaurian Vernaculars of North India, in the same manner. With the exception of Gond, all agree and what is said of one is true of all. They are as follows:—

(1) The use of neuter or intransitive form of the Verb is the most idiomatic and characteristic method of expressing the Passive; it is always preferred by classical writers; e, g,

Tamil-udeindadu (preterite, third person singular neuter) of udei, intransitive = to become broken is equal to, it was broken; this neuter rather passive might be rendered, 'it has come into a broken condition'; this expresses the force of the passive; the passivity may be increased by prefixing instrumental case of the agent - e g, enṇāl udeindadu = it was broken by me, literally, it came to a broken condition through me.

(2) A very common mode of forming passive is by preterite verbal participle of any neuter or active Verb, followed by preterite (third person singular neuter) of the Verbs to become, to be, to go or to end ex, muḍindadu = it is finished; or muḍind' āyi ttru = having finished it is become; this form adds idea of completion to that of passivity. Transitive or active Verbs, which are destitute of intransitive forms, get passive significance in this way; ex kaṭṭu = to bind or build, is a transitive verb without intransitive; but in 'kōvil kaṭṭi āyittru' = the temple is built, literally, the temple having built has become; here passive meaning is got by active voice, without help of a passive-forming particle. Verbal nouns in 'dal' or 'al', are used in Tamil for preterite verbal participle: ex; for 'śeyd' āyittru' = it is done or having done it has become, we say 'śeydal āyittru', signifies the doing of it has become, i, e. it has become a fact, the doing of it is completed. Dravidian constructive passives require third person neuter of auxiliary verb. Passive Voice force can not be got by use of masculine or feminine or epicene plural. If those persons of verb were employed, activity inherent in idea of personality necessitates active signification, it would tie down transitive theme to transitive meaning. On the other hand intransitive relation is naturally implied in the use of actionless neuter gender and so expression of the signification of passive (viz, by the

intransitive doing dutv for passive) is made easy by use of third person neuter. It is note-worthy that a verb signifying to go is used in Dravidian dialects as a passive-making auxiliary, like North Indian languages. Occasionally Dravidian active or transitive verbs are used with passive meaning, without adding any intransitive auxiliary. Relative participles and relative participial nouns are parts of Verbs, most often used in this way. The relative participial noun, specially preterite neuter, is frequently used in the same manner; ex *ṣonnadu pōdum* (Tamil)=what was said is sufficient; *ṣonnadu*=that which said; but connection and usage of language determine it to signify passively that which *was* said; in this instance, passive is evidently expressed only by the connection and more formal modern passive, '*solla-(n) pattadu*' sounds awkward and alien; the words, *endra* (Tamil) and Telugu *anēde*=that is called or that spoke are common instances of same rule.

(3) In Gond passive is formed in a peculiar way; viz, by addition of substantive verb I am to participle of active voice. In other Dravidian dialects this is the general method in which perfect tense is formed. In Tamil, *nān aḍitt' irukki ēn*=I am having beaten means I have beaten. This corresponds to modern English mode of forming passive equal to I am beaten; more closely New Persian mode, where same form of verb has an active meaning when it is alone, and a passive meaning when followed by substantive verb.

(4) The Verb *un*=to eat, is occasionally used in Dravidian languages as an auxiliary in the formation of passives. It is invariably added to nouns (substantives or verbal nouns) and is never compounded with any part of verb; e, g, *aḍi undān* = he was beaten or got a beating. literally he ate a

beating. Cf తెచ్చుకొన్నాడు. The same idiom is in North Indian Vernaculars. The particular verb meaning to eat used in those differs from Dravidian *un*; but idiom is identical.

(5) Another mode of forming passive, except Tulu, is by means of auxiliary verb *paḍ-u* (పడు) = to suffer, to experience; this is added to infinitive of verb signifying the action suffered; e, g, *kolla-(p)paṭṭān* (Tamil) చంపబడినాడు or చంపబడ్డాడు = he was killed, literally, he suffered a killing. It is annexed to nouns denoting quality or condition-e, g, *Tam-veṭka-(p)-paṭṭān* = Telugu నిశ్చలపడినాడు = he was ashamed, literally, he suffered or experienced shame. Sometimes, ultimate base of a verb is used for infinitive or verbal noun in construction with this auxiliary; then base is treated as a noun; e, g, instead of *aḍikka-(p)-paṭṭān*, we say, *aḍi paṭṭān*, and this is more idiomatic than the use of infinitive. It is clear that this compound of *paḍ-u* = to suffer, with infinitive or noun of quality is rather a phrase than a passive voice. It is rarely found in the classics; idiomatic speakers prefer the other modes of forming passive. *Paḍ-u* (పడు) is often added, not only to active, but also to neuter of intransitive verbs. Since intransitive itself gives passive sense, addition of this passive auxiliary has no special significance; ex Tam 'teriyum' = it appears and 'teriya (p)paḍum' and Telugu తెలుసును, and తెలియబడును, give the same meaning and there is no alteration of meaning in the two forms. In ordinary use, పడు conveys continuous action or being, rather than the sense of passive. Hence, Dravidian dialects are destitute of passive proper and resist all attempts to bring పడు into general use. But such efforts are made only by the foreigners, who have passives in their languages. So the use of పడు as passive auxiliary sounds strange and superfluous to Dravidian ear and it is permissible only when combined with nouns.

MIDDLE VOICE AND NEGATIVE VOICE.

The Dravidian languages are devoid of Middle Voice, otherwise termed Reflexive Voice. Its force is brought by the use of an auxiliary verb; viz by *ko!* (Tamil) and *kon-u* (కొను Telugu); e, g, *paṇṇi-(k)-koṇḍēn* = I made it for myself, literally, I made and took it; cf చేసికొనినాను or చేసుకొన్నాను. This auxiliary or helping verb often has reciprocal force rather than Middle Voice; e, g, Tamil-*pēsi-(k)-koṇḍārga!*; Telugu-పాట్లాడుకొనినారు. The same usage is seen in other dialects also.

Strictly speaking, Dravidian negative is rather a mood or voice than a conjugation. All verbal themes are naturally affirmative and negative signification is denoted by additions or alterations. Caldwell says that the regular combination of negative particle with verbal theme is a peculiarity of Scythian family of languages. In Indo-European languages Negation is usually expressed by a separate particle used adverbially; examples of combination like Sanskrit *nāsti* (నాస్తి) = it is not, negative of *asti* (అస్తి) = it is, are very rare; but in Scythian tongues, every verb has both a Negative and Affirmative Voice or Mood. The Scythian negative voice is generally formed by insertion of particle of negation between the theme and pronominal suffixes; which is as distinctive of the Dravidian as of Turkish and Finnish languages. Though different languages use different particles to denote negation, the mode of their use is similar in all. Generally, Dravidian negative verb has only one tense, called aorist or indeterminate in point of time; ex-Tam-*pōgēn*; Tel-పోవను; Kan-*pōgenu* = I go not means I did not, I do not, or I will not go; and the time is fixed by the context. Ku, Gond and Tulu use negative more freely. In other dialects, only one mood, indicative, of the negative is in ordinary use. If an infinitive and impera-

tive exist, they are found only in classical compositions. They are formed ordinarily by the help of infinitive and imperative of the substantive verb, which are suffixed as auxiliaries to negative verbal participle. In Telugu a prohibitive or negative imperative is in ordinary use even in Spoken dialect.

In negative voice, as in affirmative verbal theme remains unchanged; pronominal endings in both voices are the same. So we must find out "the means whereby the idea of negation is expressed". - The Telugu - Tamil - Kanarese negative is devoid of tense-signs; it is destitute of signs of present, past and future time, even of the aorist-sign. In Tamil and Kanarese pronominal suffixes are directly added to verbal theme. So the negative is formed without insertion of any sign of time between theme and pronoun. So the absence of tense-signs contributes to the expression of idea of negation; it precludes idea of affirmative. As a result of absence of tense-signs, idea expressed by verb is separated or abstracted from realities of past, present and future; it leaves the region of actual events and passes into that of abstractions. So, this abstract form of verb becomes a negative mood, not by a positive, but by a negative process; that is, by the absence of a predicate of time, not by the help of a negative particle. Caldwell asks if this can be the rationale of negative; he says that this explanation accords with Tamil and Kanarese, because there is no insertion of negative particle, in various persons of the negative voice in both the languages. The predominance and permanence of the vowel 'a', in verbal and relative participles do not warrant the consideration of that vowel as particle of negation, unless trustworthy testimony is available from other sources. Invariable length of initial vowel of pronominal endings is a peculiarity in the personal

forms of Tamil negative. The initial 'a' of neuter singular demonstrative is short. The increase of quantity might be due to incorporation and assimilation of some inserted vowel; or it might be merely euphonic lengthening for emphasis. The corresponding vowel is short in Telugu. In Kanarese negative, this lengthening of initial vowel of pronominal terminations is not found. In verbal and relative participles of both Tamil and Kanarese, vowel 'a' is inserted between theme and formative; and this 'a' is always short in Kanarese and long in Tamil; e, g, *bāl-a-de*=not having lived or without living in Kanarese may be compared with Tamil, '*vār-ādu*' or '*vār-ā-mal*'=without living; Verbal Noun in Tamil is '*vār-ā-mei*'=the not living; relative participle Tam - '*vār-ā-da*'; Kan-'*bāl-a-da*'. In these examples, if euphony is accepted, 'u', ordinary enunciative vowel, should come instead of 'a'. Caldwell concludes that 'a', (euphonically 'ā' in Tam and Mal), has been intentionally inserted and that it contributes in some manner to grammatical expression.

Telugu language throws light upon this subject. The pronominal endings of Negative Voice of Telugu are identical with those of present tense of affirmative. In Tamil and Kanarese pronominal terminations of verb begin with a vowel; but in Telugu Verbs the pronoun is represented by final syllable only and that syllable invariably begins with a consonant. So, if no negative particle is used in conjugation of Telugu negative voice, the pronominal suffix is appended directly to verbal theme. As every Telugu theme ends in the enunciative 'u' (ā), that 'u' is not omitted, but always would be kept up. In Telugu negative, vowel 'a' always intervenes between theme and pronominal suffix, and as final enunciative 'u' of theme is elided to make way for this 'a', it is clear that 'a' is not an euphonic insertion particle.

of negation. Compare Tel-చేయను = I do not, with Tam-*sey(y)ēn*; Tel-చేయవు (chēy-a-vu) = thou dost not; with Tam-*sey(y)-āy*; Tel-చేయము (chēy-a-mu) = we do not; with Tam-*sey(y)-om*, Tel-చేయరు (chēy-a-ru) = you do not; with Tam-*sey(y)īr*. This comparison proves that 'a' is regularly used in Telugu as a negative particle. The same 'a' is used in Telugu, as in Kanarese and Tamil, in the negative verbal participle; ex; చేయక (chēy-a-ka); relative participle-చేయని (chēy-a-ni); verbal noun చేయమి (chēy-a-mi). In each of these participials 'a' is used in the same way by Kanarese, and 'ā' by Tamil. Those vowels are not euphonics or conjunctives, but signs of negation, even in Tamil-Kanarese, is proved by the evidence of Telugu, in which similar 'a' is used, not only by participles, but by all personal forms of the verb, says Dr. Caldwell.

Telugu Verb to go forms its negative without any trace of this vowel of negation; ex, పోను = I go not; పోవు = thou goest; not; this is a seeming irregularity of classical forms పోవను (pōv-a-nu) and పోవవు (pōv-a-vu). The lengthening of included 'a' in కాను (kānu) = I become not, is in keeping with Telugu law of displacement; కాను for ak-a-nu or ag-a-nu, equivalent of Tamil *āgēn*. Hence Caldwell comes to the conclusion that 'a' is the sign of negation, most systematically employed by Dravidian languages in formation of negative voice of verb. It disappeared in Tamil and Kanarese. Analogy of Telugu, Tamil and Kanarese participles and participial nouns shows its original common property of all dialects. The negative 'a' is succeeded by initial vowel of pronominal suffix in Tamil and Kanarese; but it gradually got incorporated with it; this incorporation is found in euphonic lengthening of pronominal vowel in Tamil. Negative particle of Tamil is *illei* and *illa* in Malayalam and Kanarese. Crude use of the form surely comes from high antiquity and is used sometimes in a like

way in Tamil poetry. The Verbal noun of Telugu negative verb ends in *mi* (మి) equal to *mei* in Tamil, where it is ordinary ending of abstract nouns and is added both to crude roots and to relative participles of verbs. The other Tamil termination of negative verbal participles, *du*, is an ordinary formative of neuter nouns of quality. The corresponding Kanarese ending is *de*; in Tamil *du*, with subsequent emphatic *ē*, is generally used as negative imperative or prohibitive; this is a proof that negative verbal participle in *du* or *de* is a verbal noun. The relative participle of negative verb in these dialects, except Telugu is formed by suffixing a, relative -sign, to verbal participle in *d-u*, dropping as usual enunciative *u*; e, g. Tam-*sey y'-ā-da*; Kan-*gēy-a-da* = that did not. Many additional forms are constructed by addition of various tenses and participles of substantive verb and by its help, negative imperative and negative infinitive are formed in Tamil and Kanarese. In Telugu negative relative participle is formed by adding *ni* (ని), instead of usual relative *a* (అ), to negative participle; ex *chēy-a-ni* (చేయ-అ-ని) = that did not. This *ni* is one of Telugu inflexional increments and is used also as a particle of conjunction.

Mr. Campbell, in his Telugu Grammar states that 'negative verbal particle of Telugu is formed by suffixing *ka* (క) to infinitive of affirmative voice; and prohibitive is formed in like manner by suffixing *ku* or *ka* (కు or కా) to infinitive, with addition of *mu* or *mo* (ము or మో); but Caldwell denies the use of *ka* (క). This representation led Dr. Stevenson to think *ku* (కు) as Telugu sign of negation and to search for allied or equivalent particles in other Indian languages. Caldwell says that this representation is inaccurate and that 'a' to which 'ka, ku' (క, కు) are suffixed is not 'a', sign of infinitive, but the negative particle 'a' (అ). The suffixes of forms are not ku

or ka (క, క) but a-ku and a-ka (అకు, అక); ex చేయక and చేయకు (chēy-a-ka = without doing, or not having done, and chēy-a-ku = do not) come into harmony with other Telugu forms; viz చేయని = that does not (chēy-a-ni) and చేయమి = the not doing (chēv-a-mi), and also with negative participles and verbals of other dialects. Thus 'a' (అ) of Telugu imperative and negative verbal participle is evidently the sign of negation. The Telugu participial suffix క (ka) does the same work of Tamil suffixes 'du, mal, mei', and the Kanarese 'de'. Though used by verbal participles, those suffixes are treated as formatives of Verbal Nouns. In Telugu, many verbal nouns are formed by adding క (ka) to root; e, g, నమ్మిక comes from నమ్మ; కోరిక from కోరు. This ka is kkei in Tamil and ge or ke in Kanarese; it is common formative of verbal nouns and is equal in use to formatives of which d or t b or p. is the initial. If we compare Telugu derivative nouns ending in క (ka) (e, g తెలియక, teliyi-ka from తెలియ, teliyu) with the negative participles, ending in క (తెలియక, teliya-ka) it is manifest that the particle ka (క) is not that by which difference in meaning is expressed. The a (అ) which precedes క (ka) is clearly the seat of difference. In examples where derivative noun and negative participle are same in sound and appearance, the negative a (అ) is absorbed by preceding long ā (ఆ) of root. This is the cause for similarity between రాక = a coming and రాక = not or without coming = ర + అ + అక (ra-a ka).

Dr. Caldwell considers that Telugu prohibitive suffix కు (ku) is same with క (ka), suffix of verbal particle, just as dē, colloquial Tamil prohibitive, is identical with du, negative verbal participle. Dravidian imperatives are only verbal nouns pronounced with emphasis; so Tamil sey(y)-ā-dē = do not thou, is only sey(y)-ā-du = doing not with addition of emphatic ē; Telugu chēy-a-ku = do not thou (చేయకు) is the same

as verbal participle, *chēy-a-ka* (చేయక) = do not, or without doing, with an emphasis understood or implied. Tamil classical prohibitive particle, *arka*, *sey(y)-arka* = do not is equal to Telugu prohibitive; it is used with both numbers and all genders; but Telugu form is limited to second person singular; ex *Tam-sey-(y)-arka*; *Tel-చేయకు* (*chēy-a-ku*). This Tamil prohibitive *arka* is derived from *al* (pronounced *ar* before *k*), particle of negation; its origin is from negative base *a*, and *ka* is same as *ka* or *ga*, sign of Tamil infinitive, optative or polite imperative found in words *ar vār-ga*, may (he, thou, you, they etc) flourish. This infinitive, participial, or imperative form seems to have been originally verbal noun. Bopp considers that this 'a' seems to be a more natural use of alpha privative than that of forming temporal augment in Sanskrit and Greek but Caldwell finds no trace of alpha privative or any equivalent privative pre-fix in Dravidian languages. Its place is supplied by some post-fixed relative participle or verbal noun formed from *il* or *al*. Negative 'a' Dravidian negative verb, Caldwell affirms, is equivalent to 'al, il', ordinary isolated particle of negation, sometimes used by Tamil classics for 'a' in verbal combinations. It is clear that 'a', sign of negation in Dravidian negative verb, and 'al', isolated negative particle, are substantially identical; use of 'al' for 'a' in many verbal combinations proves this point. Which is the older form? Is 'a' softened from 'al'? or is 'al' a secondary form of 'a'? Final 'l' disappears in many examples; *dal*, Tamil formative of many verbal nouns is represented by *ṣ* (*ta*) in Telugu and Kanarese ex *Tam-sey-dal*; *Tel-చేత* (*chē-ta*). The final 'l' answers to a final 'm, n or r' and was added to many verbal nouns in course of time; so Caldwell thinks 'a' to be primitive shape and 'al', secondary and this accounts for double form of negative particle. He regards 'a' as original shape of that particle-primitive negative base-answering to

'a', primitive demonstrative base, and 'al' as more fully developed form of negative - a negative noun - answering to demonstrative nouns 'am, ad, al etc'. He agrees with Dr. Gundert, on the basis of this resemblance in form between demonstrative and negative bases and nouns, and derives the negative meaning itself from interrogative and ultimately from demonstrative. Dr. Gundert says that the meaning of negation comes from the meaning of a question; in colloquial dialect, the idea of negation is often expressed by putting a question. Caldwell does not agree with Gundert when he says that he will not consider 'al' a negative in itself, but only a negative when followed by negative particle 'a', as in words *alla*, etc. Caldwell thinks that 'al' was demonstrative in origin and it is a negative of itself without any addition and that added vowels *a*, etc are only enunciative; this applies to negative particle 'il'; so, he concludes that 'al' and 'il' have of themselves full force of negatives. The affinities of *al*, *āl* or *ēl*, the prohibitive or negative imperative particle are worthy of notice. Sanskrit prohibitive particle 'alam' = no, not looks as if it were derived from Dravidian 'al'.

APPELLATIVE VERBS OR CONJUGATED NOUNS.

In some languages of Ugrian group pronominal terminations of Verbs or pronominal fragments in which verbs terminate, are suffixed to nouns. These nouns become by that addition denominative or appellative verbs and are conjugated through every person and number. In Scythian languages, adjectives are only nouns of quality and every rule which applies to nouns applies to adjectives also. In New Persian, there is a similar compound of a noun or adjective with verbal endings. This class of compounds resembles possessive compounds. The agreement between Dravidian dialects

and those of Ugrian family in the formation of appellative verbs is noteworthy and is admitted to be remarkable by Prof. Hunfalvy. Any Dravidian noun and adjective may be changed into a verb in old dialects by simply adding to it pronominal fragments. Nouns in Nominative case are conjugated as Verbs; even oblique case-basis or real genitive in classical Tamil is adopted as verbal theme. Tamil grammarians call these verbs, 'vinci-(k)kurippu or verbal signs and English writer on Tamil Grammar styled them conjugated nouns; but Caldwell thinks the best name is that given by Beschi, namely, appellative verbs or conjugated appellatives. Appellative Verbs are conjugated through every number and person, but are limited to present tense; or rather, they are of no tense, because tense-idea is excluded from them; from Tam-kōn king or shepherd, is formed kōn-em = I am king, kōn-ei = thou art a king; kōn-em = we are kings; kōn-ir = ye are kings. Crude base, with addition of oblique or genitival formative 'in', becomes kōn-in = of the king or king's; appellative nouns, kōn in-an = he who is the king's; kōn-in-ar = they who are the king's (used also as appellative verb); verbal appellatives, kōn.in-eo, kōn.in-em, all these are formed, from nominative or crude base of nouns which is common to Dravidian family. In Telugu, (where vowel of pronominal ending varies in accordance with preceding vowel) from నేను, కవి we get appellative verbs: నేనకుడను, కవిని, నేనకుడవు, కవివి. In the plural, Telugu permits base of the noun (to which pronominal endings are added) to be pluralised, forgetting plural sign of pronominal termination, i, e, నేనకులము, కవులము. In Tamil the difference between aḍi-(y)-ēn = I am (your servant, aḍi y -ēm = we are (your) servants is seen only in pronominal endings; this pluralisation in Tamil is in accordance with the true theory of appellative verb. Malayalam

singular aḍiyan, or aḍiyēn agrees with Tamil but the plural aḍiyannal is a corrupted form.

Telugu appellative verb has no third person, except in neuter singular; isolated third person pronoun and substantive noun in apposition are placed with a substantive verb understood ex వాడు కవి. In this respect Tamil is more highly developed and the appellative verbs are freely conjugated in third person in each gender and number, by adding final fragment of pronoun; from *nal* comes *nal(l)-an*; *nal(l)-al*; *nal(l)-adu*, *nal(l)-ar*, *nal(l)-ana*. The neuter singular in Tamil has many forms, but identical in origin; seeming differences are due to euphonic union of final *du* with previous consonant or to euphonic reduplication. Third person neuter, singular and plural and often third person masculine and feminine also, of every Dravidian Verb is often used as a Verb, a verbal or participial noun. Its primary use is that of participial noun, and use of Verb is secondary; but both uses are interchangeable. As regards appellatives, we should bear in mind, this two-fold use of third personal forms. In the third person (both numbers and three genders) there is no difference in spelling or pronunciation between appellative verbs and appellative nouns; and context only decides the correct meaning. Usually, appellative verb is used in classical dialect and noun in colloquia; but there are some exceptions; 'nalladu = it is well', rather than, 'that which is good' is used more often as appellative verb than appellative noun. Appellative noun, irrespective of person and gender, is largely used in Tamil higher dialect and metaphorically. Adjectives are formed into appellative verbs as well as nouns. Dravidian adjectives are nouns of quality used adjectivally; so the difference is more in terms than in reality.

CONJUGATIONAL SYSTEM.

The person, gender, and number of the Dravidian Verb are formed by adding personal or demonstrative pronouns or their fragmentary endings to signs of tense. The changes in person consist chiefly in the softening of first consonant, in some examples the last consonant also is softened away and the included vowel only is seen. In Telugu 'వీ', second person singular, lost both its radical initial and its formative final and only వ, euphonic addition is found in personal endings of the verb. In Indo-European languages personal signs of verb are formed by adding pronominal fragments to the root. These are disguised by frequent use, and quickness of enunciation; fusion of words and particles and their formation into euphonic compounds are the distinguishing features of Indo-European tongues. In Telugu and partly in Kanarese, pronominal terminations vary according to tense; on account of the law of harmony; a vowel is influenced by a preceding vowel and is altered so as to harmonise with it.

PRONOMINAL SIGNS.

(1) In the Dravidian dialects, pronominal signs are suffixed, not prefixed. The primitive Turanian Verb has no pronominal endings; the pronoun is neither prefixed nor affixed; it has an independent status and is a separate word. In primitive Indo-European languages, pronouns are compounded with the verb and are reduced to pronominal endings. In modern Indo-European Vernaculars, most verbs lost pronominal terminations; pronouns are used as nominatives to verbs and placed first; instead of "love-I" we say "I love"; yet altered position has no change in meaning. In Semetic languages, the change in position of pronoun, from the end of Verb to beginning, gives an important change in grammatical

significance; position pronouns or pronominal fragments determines tense. If pronominal fragments are prefixed, tense of the Verb is future or aorist; when suffixed, it is past tense. When pronominal fragments are prefixed, action of Verb has only a subjective existence in the mind of speaker or agent; that is, it is future; when suffixed, action of Verb gets an objective existence, apart from will or wish of agent or speaker, i, e, it is past. This peculiarity is not found in Dravidian dialects, where tenses are formed, not by position of pronouns, but by particles or signs of Present. Past and Future time suffixed to theme; personal signs, as in Turkish and Finnish families, are suffixed to signs of tense. Only exception to this rule is Malayalam a language at first identical with Tamil, which in its conjugational system fell back from inflexional development of both when they were one. In old times, the pronouns were suffixed to Malayalam Verb, as they are still in Tamil. At present, the Verb has no signs of personality; with pronouns signs of number and gender disappeared; the pronoun or nominative is separately prefixed to verb to complete the signification; mainly by this prefixed pronoun, a verb is distinguished from verbal participle. Even in modern English some persons of Verb continue archaic fragments of pronominal signs (lovest, loveth); these signs are not seen in modern Malayalam. In Tamil we use $aḍittān$ = I beat, $aḍittāy$ = thou didst beat; $aḍittān$ = he beats; but Malayalam uses verbal participle $aḍichu$ (for $aḍittu$) = having beaten, with prefixed pronoun, I thou, he, etc; for example, $nān aḍichu$ = I beat; $nī aḍichu$ = thou didst beat; $avan aḍichu$ = he beats. The pronominal signs are lost in Malayalam but kept up in Tuda. The conjugational system of the Gonds and Kus is elaborate and complete.

(2) Another peculiarity in Dravidian dialects is:- personal signs are annexed, as in Indo-European family not directly

to root, but to temporal participles. First suffix to root in affirmative voice is that of tense-sign; then personal suffix. Every pure Dravidian Verb is compounded of three elements; they are arranged and named by Tamil grammarians thus; i pagud = root (ప్రకృతి-Sans); ii iḍei nilei = medial particle or tense-sign; iii viguḍi = variation or differentia, i, e. pronominal termination (వికృతి-Sans). When signs of tense are attached to theme, some euphonic changes occur in signs themselves but not in theme; and these changes distinguish transitive verbs from the intransitives; other euphonic changes happen due to Dravidian sound laws. Indo-European languages pronominal signs are not annexed to participles; i, e. to combination of root with signs of tense. There is an important difference between Gaurian Vernaculars and Dravidian languages. In North Indian languages, present tense is commonly formed by annexing substantive verb to its present participle; a similar usage is found in Telugu, only in present tense. As it can be avoided, the simpler usage is more ancient in Dravidian dialects. In Tamil and Kanarese, use of substantive verb, as an auxiliary in forming present tense is not known; it is used as an auxiliary only in formation of compound preterite and future tenses. Like Telugu, Maayalam uses the substantive verb occasionally but with different signification. In Telugu, నడుచుచున్నాను = I walk (from నడుచు.చు ఉన్నాను) has present tense meaning and is equal to simpler form నడుచుతాను naḍuchutānu) answering to Tamil, naḍakkiren, and Kanarese naḍeyuttēne; but in Malayalam, while nān naḍakkunnu = I walk, nān naḍakkunnuṇḍa = I am really walking, has emphatic sense. Tamil has a form like this.

(3) In Telugu, third person preterite sometimes has no signs of time, person number and gender; this peculiarity is seen in third person aorist also. While అదిరింది = I was;

ఉండితి = thou wast have signs of tense and person, the third person ఉండెను = he, she, or it was, or they were, is used without distinction of number or gender, or even without sign తి, usual sign of preterite; third person aorist is ఉండును; in both final ను is only a conjunctive suffix similar to 'um' in Tamil. At times even aorist formative ను is omitted and root only is used as third person singular; thus పడును or పడు = he, she or it falls or will fall is used. The usage of poetical Tamil often agrees with that of the Telugu in neuter gender of both numbers in negative voice of the verb; for 'sey(y)-ādu is used sey(y)-ā as in Tamil equivalent to, it will not do. Similar form is found in many different languages. New Persian uses for third person singular preterite the 'contracted infinitive, or an abstract verbal noun, which is treated as theme of verb. Hebrew third person masculine of preterite tense is also a verbal noun, without pronominal addition. A like peculiarity in third person of present tense is found in some languages.

(4) Ancient Tamil and Kanarese has a very primitive system of conjugation. In High Tamil, seydu (sey-du), now preterite verbal participle is used for preterite tense of finite verb in singular of all persons and seydu (sey-d'-um, with conjunctive addition of um, as pluralising particle), is used for all persons in plural. A similar form is used for future, by adding ku or gu to root, instead of du sign of preterite; sey-gu is used to mean I will do and sey-g'-um = we will do. This form has no extended use in other persons like seydu and becomes obsolete in written compositions. Modern Tamil aorist future 'um' is used only in neuter for both numbers indiscriminately. Poetical Tamil forms 'gu and gum' are seen in classical Kanarese as 'gum or kum', in a wider range of use. In classical Tamil it is used only in first person, but

in classical Kanarese, for all persons. Dravidian Verbs seem to be uninflected at first and Malayalam lost inflexions. This retention of traces of ancient verb in Tamil and Kanarese and partly in Telugu, proves the great antiquity of ^{res} ^{lite} ^{rary} culture of Dravidian dialects.

(5) Dravidian Verb, as now inflected, like verb of many other languages, does not distinguish the genders of first and second persons, singular or plural. But in the third person it marks all existing distinctions of gender with peculiar explicitness and minuteness; ex Tamil-varugirān=he comes; varugirāl=he comes; varugiradu=it comes; varugirār=they (men and women) come or honorifically, he comes; varugirārgal=they (men & women) come; varugindrana = they (things) come. Cf Telugu - వచ్చుచున్నాడు; వచ్చుచున్నది; వచ్చుచున్నారు; వచ్చుచున్నవి etc.

FORMATION OF TENSES.

Most Dravidian tenses are formed from participial forms of Verb. Dravidian Verb has two kinds of participles, called relative participles and verbal participles or gerunds; the former have relative pronoun significance and the latter, now form bases for tenses. Colloquial Tamil has one verbal participle, that of past tense. In Malayalam and classical Tamil we find verbal participle of both past and future tenses. Tulu has three participles of present or future, of imperfect past and of perfect. In this respect colloquial Tamil is the poorest. Strictly speaking, verbal participles are not participles at all, as they, like Indo-European participles, do not participate in the nature of adjectives. Indo-European participles are used also as a gerund, without losing the name of participle; and gerund in 'do' has a very restricted

use. So Dr. Caldwell advisedly styles these words participles instead of gerunds - or more fully "Verbal Participles" to distinguish them from 'Relative Participles'.

1. Present Verbal Participle—This is not known to Tamil and Malayalam; it is generally found in Telugu and Kanarese. In the example "Vikramārka, punishing the wicked and protecting the good, reigned over the kingdom", the English words 'punishing' and 'protecting' are participles of present tense used gerundially. Dravidian words (in Kanarese, *sikshisuttā* & *rakshisuttā*; in Telugu శిక్షించుచు and రక్షించుచు) have exactly the same force. But there is a difference between them, namely, the English participles are used as adjectives also, whereas, Dravidian words, though called participles, can not be used adjectivally or in any other way than that here exemplified.

2. Preterite Verbal Participle — "Salivahana, having killed Vikramārka, assumed supreme power". In this illustration English participle "having killed" is a compound one (present participle having and passive participle killed) with simple signification of uncompound participle of past tense; Dravidian word, representing it, Tam-kondru; Kan-kondur; Tel- చంపి, is a preterite active verbal participle. In this instance, neither the English participle nor the Dravidian one is used as an adjective. In truth, they are both preterite gerunds or gerundials, though they are termed participles. In Dravidian tongues where there is a present, as well as preterite, verbal participle, like Telugu and Kanarese, the present is used to express sub-ordinate actions, contemporaneous with that denoted by principal and finite verb; whereas the preterite expresses subordinate actions which are antecedent in time to principal action. In Tamil, preterite

participle expresses all subordinate actions, whether simultaneous with main action or antecedent to it. Though that participle is always preterite in form, it has force of a participle of present tense when context demands it. In all dialects and in all connections, nominative of final governing verb is nominative of all Subordinate verbal participles.

Like Sanskrit indeterminate past participle in *tva* (ॐ), as in (ॐॐ), Dravidian verbal participles are indeclinable and indeterminate. These verbal participles, though they do not use conjunctions, have continuative force. In Dravidian dialects, only nouns and pronouns are united by conjunctions, but finite verbs are not so united. Every sentence has only one finite verb and it is the last word in the sentence and seat of government. All other verbs denoting subordinate actions of antecedent or contemporaneous circumstances, have indeterminate, continuative significance, like verbal participles or gerundials, without the necessity of conjunctions or copulatives of any kind; the time and sense are kept doubtful and decided by final governing verb. So Caldwell calls these continuative gerundials. They are, along with infinitives and Subjunctives, termed by Tamil grammarians, as 'vinei echcham', verb defects, or verbal compliments, that is words which want a verb to complete the sense. A peculiarity of these languages is that when a number of verbal participles constitutes a relative clause in a sentence, antecedent to a noun to which relative clause relates, the last of verbal participles alone is altered into a relative participle and the rest will be verbal participle or gerunds in form. The same is the case in the Scythian languages. Edkins says, "The Turanian while describing a succession of events gives to verbs the form of gerunds, and adds to them, when needed, case suffixes",—converting the gerund, as in Tamil, into a relative

participle. Caldwell concludes that the rationale of the process in both families of tongues is to treat the gerund as a noun and the gerund must have been a verbal noun in origin.

PRESENT TENSE.

Generally the Present Tense of Dravidian Verb is formed by adding the pronominal as signs to the present verbal participle, with small changes required by euphonic rules. This general rule has its exceptions:—

(1) In poetical Tamil, tenses are sometimes formed by adding pronominal endings to relative participles, instead of gerunds or verbal participles; $na^danda(n)an$ = colloquial $na^danda(v)an$; in these cases verbal or participial noun is used with the force of a verb. This is a common use in other languages also. In colloquial Tamil, third person neuter verb in both numbers is a verbal noun in origin, though used with the force of a Verb. Peculiarity of poetical Tamil is its extension to each person of the Verb. This method of forming tenses developed from Dravidian custom of using participial and verbal nouns as conjugational bases of Verbs. Though this usage is in harmony with the genius of the language, it has a constructive artificial appearance and is an exception to prevailing mode.

(2) Tamil and Malayalam have no proper present verbal participle; a particle denoting present time is added to theme of verb and to which, in Tamil, pronominal signs are then added for purpose of forming present tense. The combination of root and present time-particle forms virtually present participle. Caldwell thinks that Tamil-Malayalam had a

verbal participle of present tense at a former period, which now became obsolete, except in combination with personal endings, when it constitutes present tense of the Verb.

(3) Ancient or Classical Kanarese has another exception. In colloquial dialect present tense is formed regularly from present participle; but the present tense in classical dialect is not at all connected with that participle or at least is only very distantly related to it. Sign of present participle is 'ute, etc' and that of present tense is 'dap'; *bā!ute!*; *bā!dapem*.

(4) Telugu use of employing substantive verb in a modified form (అన్నాను, అన్నావు etc), as auxiliary in the formation of present tense, can rarely be called an exception to general rule. This auxiliary is added to present verbal participle and is allied to that of Kanarese; its use in this way is only a refinement, not a necessary factor in formation of present tense.

In both dialects of Kanarese, verbal participle of present tense is formed by adding to verbal root a particle, of which 'ut' is most essential form. Final vowel of 'ut' has many shapes and is elided before the initial vowel of pronominal signs in formation of the present tense in colloquial speech and is only enunciative; 'u' is vowel most commonly used as a help to enunciation in all dialects and 'utu' may be primitive form. Kittel's identification of 'utu' with 'udu' is correct. Classical Kanarese form is 'ūtam', and is used as sign of present time in the formation of a participle of present tense. The sign of past time, 'd' may be a relic of 'adu', remote demonstrative 'that'. The 'um' of 'utum' is perhaps the ordinary conjunctive 'um', and is used to emphasise the time. Present tense in ancient Kanarese is not formed from present

participle. That participle is same in both; in colloquial dialect, present tense is formed by adding personal endings to this participle. But ancient dialect makes no use of present participle in forming present tense; it inserts 'dap' between verbal root and pronominal fragments. Kittel thinks dapa (da+apa) to be origin of this particle. He considers 'apa' to be same as 'aha', future participle of 'ahu' = 'āgu' in colloquial Kanarese and regards 'da' to be past tense-sign. This form, therefore, was properly a second future; the origin is due to the habit of replying to a command by an answer in the past tense. Caldwell says that Kittel's explanation is very ingenious and seems satisfactory. Tamil uses a participle of verb ā (āgu); most Dravidian presents were formed from futures; 'd' is ordinary sign of preterite in all dialects; it was not at first restricted to that tense so absolutely as it is now.

In Telugu present verbal participle is commonly formed by adding చ (pronounced 'tsu'), to verb-theme. In the colloquial dialect త is used instead of చ, which may be original and త (from 'tsu'), the corruption; yet it would be in accordance with analogy to derive చ from త, which resembles Kanarese 'uta' or 'ute'. The particle 'du', which is inserted as tense-sign between verbal theme and pronominal endings of Telugu aorist, may have same origin as 'tu'. In grammatical Telugu, the usual ending of present participle is చున్న or తున్న (chunnu; tunnu) and is compound form derived from చ or త, real sign of present tense and ఉన్న, a participle of substantive verb ఉండు, used as auxiliary. Tulu has the same participle for present and future; Sign of the present 'v' is identical with Tamil-Kanarese sign of future. Tamil-Malayalam present tense sign differs from that of Telugu-Kanarese; 'āgi' is often softened into 'āyi' in Modern Tamil, then into 'āy' and later into 'ā'. Other present particles 'gir-u' and 'gindr u' are in

common use; and 'gindru' is more elegant and euphonious than 'giru' and is more suitable for poetry and elevated prose. In some cases 'giru' & 'gindru' change into 'kkiru' and 'kkindru'; when they are attached to roots of two short Syllables, final vowel is treated as part of root and can not be elided. The rule in such cases is that the sonants, g, d, b, immediately follow, are hardened, that is, changed into corresponding surds k, t, p. The only method in Tamil of hardening sonants is by doubling them, for in this language, the same consonant is a sonant when single and a surd when doubled. Similar result is caused from a different cause, namely transitive or active verbs in many cases differ from intransitives by hardening and doubling initial consonant of tense sign. In Malayalam same sign of tense is a little modified; it is 'unnu or kkunnu', suffixed to verbal theme as present tense-sign. The older dialect has 'innu', specially in case of negative verb. Tamil uses 'gindru' and Malayalam omits 'g'; and when Tamil doubles 'g' into 'kk', Malayalam uses 'kk'. Malayalam 'innu' is a softened and euphonised form of Tamil participle. Tamil compound sound 'ndr' is always changed into 'nn' in Malayalam; ex Tam 'ondru' = Mal 'onn' and Tam 'mūndru' = Mal 'mūnn'; Tam 'gindru, kkindru' = Mal 'ginnu, kkinnu'. Same tendency is seen in vulgar colloquial Tamil. Next point is softening of 'g' in 'ginnu'. In Tamil 'g' in middle of a word is pronounced softly, like an indistinct guttural breathing; so it represents 'h' of Sanskrit; in colloquial dialect it is left out, as in 'pōgirēn, commonly pronounced 'pōrēn'. So 'ginnu' from 'gindru' becomes 'innu' in Malayalam. Then as for 'i' of 'innu' and 'u' of 'unnu' we see no difficulty, because even in Tamil, 'i' is often spoken as 'u' by the vulgar and Malayalam 'innu' is classical. As for Malayalam 'unnu' or 'kkunnu' being related to 'chunnu' or 'tunnu' Telugu present participle-

sign, Caldwell says, the resemblance is illusory, because Malayalam participle comes from Tamil 'gindru' or 'kkindru', while Telugu చున్న is compounded of చు, the real sign of present time and ఉన్న, a participle of ఉండు = to be; which participle is 'und', in Malayalam. He believes Tamil 'giru and gindru' were same in origin, and one is on'ya corrupted or euphonised form of other. As for which form is original and which is corrupted or euphonised, he supposes 'il-tu' to have become, 'indru' at first and 'iru', later on; this is best explanation of 'gindru' or 'giru', Tamil present sign. Dr. Graul was the first to suggest the origination of this sign from 'k=g', a sign of future in poetical Tamil and 'indru', now. He thinks Tamil had no original present tense and the present was a new secondary tense, formed from future by addition of a sign of present time; kindru = k-indru, then kiru. Dr. Gundert also expresses the same view. Malayalam 'unnu', in older books 'innu', proves 'kindru', not kiru, as form in use before final separation from Tamil of Malayalam. So it is more classical and more ancient form. The present tense is seldom used in Tamil poetry. In Tuda, present and future are same and 'k or g' is the sign. Tuda 'k' of first person and Kota 'k' of third are related to 'gu' of old Tamil and with 'kum or gum' of old Kanarese aorist; old Tam-'šey-gu'; old Kan-'mādu-gum'. The 'p' of Kota present is evidently connected with 'dap', old Kanarese present-sign and more nearly related to 'v, b, p' of Tamil-Malayalam-Kanarese future.

PRETERITE TENSE.

The method of preterite formation decides grammatical character of the language and supplies material to determine its relationship. In Semetic languages, past time, or objective reality of past events, is denoted by putting verbal theme

first, and adding to it sign of personal agent. In primitive Indo-European languages, preterite is formed by the reduplication of root or verbal theme; this reduplication is often softened or euphonised so that it dwindled into mere use of a different vowel in preterite from that which appears in the root. The Indo-European preterite is often formed by a prefixed temporal augment. Bopp thinks this prefix to be identical with 'alpha Privative' but Meyer supposes it to be identical with 'a' relic of auxiliary verb to have, which is still prefixed to verbs, as temporal augment, or sign of past time, in Celtic tongues. To a great extent in Verbs of Modern Teutonic, modern Persian, Turkish and Finnish families of languages, in North Indian Vernaculars, and with a few exceptions, in Dravidian dialects, preterite is formed by adding to verbal theme a particle, sometimes a consonant, sometimes a vowel, which is significant of past time.

The Dravidian preterite tense is generally formed, like the present, by adding pronominal signs to preterite verbal participle. Idea of past time is in that participle; and by it alone that idea is expressed. The changes made, when pronominal signs are added, are only euphonic, not structural. Pronominal signs are not annexed in Malayalam. A part of speech corresponding to Tamil preterite verbal participle relates past tense of verb. Tamil preterite verbal participle, in spite of its proper and inherent meaning, has a wider range of significance than in any other dialect. Tamil uses preterite verbal participle for present verbal participle. So time-question is delayed, till tense of final governing verb determines it. This is more or less the case in all dialects. When there are both present and preterite participles in a language, the present relates simultaneous or contemporary actions and the preterite denotes successive or subsequent actions; but

it is the final verb that determines whether those successive or simultaneous actions belong to the present, past or future. This indeterminateness of time in Tamil applies to verbal participle only; as in other languages, preterite tense of finite verb in Tamil is restricted to express past time.

The preterite is formed in two ways; 1 by reduplication of final consonant; 2 by suffixing sign of past time.

1. The method of forming preterite by reduplication of last consonant, has a limited scope in verbs. Its existence is beyond doubt and the method is interesting and remarkable. In Indo-European languages, preterite is formed by reduplication; the root is doubled or first syllable of the root; but in Dravidian dialects, the reduplication is that of final consonant only. The verbal themes ending in 'd-u, g-u, or r-u' preceded by a single short vowel form their preterites only by reduplication of last consonant; ex cl-Tam- "pa^d-u = pa^{tt}-ēn; pug-u = pukk-ēn; per-u = pettr-ēn"; in these examples final consonants, 'd, g, r', are doubled and changed into surds, ^{tt}, kk, rr (ttr). But in modern colloquial dialects, some follow the ordinary way and denote past time by a suffixed particle or consonant; ex "pukk-ēn = pugu-nd-ēn, and nakk-ēn = nagei-tt-ēn. Kanaresse forms preterites like classical Tamil; ex 'nag-u' = rakkanu. Telugu, though less systematic, observes same rule, in the relative participles of preterite. Though Dravidian reduplication materially differs in form from that of Indo-European languages, it proceeds from a similar principle, which is an interesting remarkable point of resemblance between two families.

2. The commonly followed characteristic method of forming preterite in Dravidian dialects is by adding some particle or sign of past tense or time.

(1) KANARESE PRETERITE - PAST TENSE.

The most characteristic Kanarese preterite is formed by annexing *d* (*d-u*) to verbal theme; this addition is the preterite verbal participle; to this pronominal endings are added to form preterite tense; ex *ili-d-u* = *ili-d-enu*; *nuḍi-d-u* = *nuḍi-d-i*. All verbal themes (in both classical and colloquial dialects, whether transitive or intransitive) ending in 'i' or 'e' or many themes ending in 'u', form preterites in this way; seeming irregularities are only modifications of 'd'. Sometimes 't' is substituted for 'd'; ex 'aritanu' for 'aridanu' = Tamil 'arindān'. Sometimes 'd' of preterite joins with last consonant of root and becomes 'dd, or tt'; ex *iddanu* for *irudanu* = Tamil *iṇundan*. Another Kanarese preterite is formed by adding 'i' to crude verbal theme; ex *māḍi* from *māḍ-u* = to do. Between 'i' and pronominal endings, 'd' is inserted to form preterite; ex *māḍ-i-(d)enu*; *bāl-i-(d)anu*. This method is common to verbs ending in 'u'. The final 'u' is euphonic, not radical and is omitted on 'i' being added; the inserted 'd' is euphonic. This 'i' is modern corruption; intransitive verbal themes ending in 'u' form preterite in 'd' in the classical dialect; but the colloquial alone forms preterite with 'i'; ex *cl-bāl-d-u* = *col-bāl-i*; so 'd or d-u' may be legitimate preterite form of this class of verbs. Analogy of Tamil confirms this conclusion; cf ex-*vār-nd-u*, where, preterite participle suffix is 'nd', euphonised form of 'd'. Caldwell questions this diversity, and asks if the 'i' is derived from 'd'; in ancient dialect it is seen in preterite relative participle; and 'i' is vocalic bond of connection between root and sign of preterite.

The Future, in Kanarese and Tamil, uses 'u' as bond of union between verbal root and 'v', sign of tense; col - Kan-*bāl-u-v-enu*; Tam-*vār-u-v-ēn*; for ancient, Kan-*bāl-v-en*; Tam-

vār-v-en. In this case 'u' is certainly euphonic and is not used, like 'i', to express grammatical relation. The use of 'i' as sign of preterite had wide range. All transitive verbs ending in 'u', both in classical and colloquial Kanarese, form preterite verbal participles by adding 'i'. The same is the case in Tamil also. Telugu preterite is formed by suffixing 'i' to root, in all classes of verbs except reduplicatives. This is true to preterite verbal participle in Telugu, but not to preterite tense of verb, which generally suffixes or inserts, as tense sign, some additional consonant or particle. But in Malayalam, preterite verbal participle is also preterite tense, without addition of pronominal sign, where 'i' is only sign of past time in many verbs. Thus 'pādi' = having sung in other dialects means sang in Malayalam; in that dialect 'i' is clear sign of preterite; yet addition of pronominal endings effects no change in time expressed. So Caldwell concludes that it is not derived from euphonisation of 'd'; and probably 'd' and 'i' are distinct and independent signs of past time. Of these two, 'd' is more prevalent and more characteristic. Colloquial Kanarese has 'i' and Tamil has 'd'; Telugu uses 'i' as preterite sign in all cases. Antiquity of Tamil and old Kanarese for bids the view of preterite sign being borrowed from Telugu. On the other hand, Telugu has traces of an old preterite sign agreeing with that of Tamil and old Kanarese. So there might be two modes of forming preterite; one in 'd'; another in 'i'; the use of latter superseded that of former in Telugu. Thus prevalence of 'i' in Telugu and Gond proves its antiquity. In the Indo European languages also are seen similar interchanges among signs of past time; one form or mode derived from another but this is not uniform; so we can not say, that 'weak' Germanic conjugations are corrupted from 'Strong' and Vice Versa. Certainly, the Strong method of forming preterite was more ancient than the weak.

though the former mode, in many cases was superseded by the latter. As for the origin of 'd', inserted between 'i' and pronominal endings and also between 'i' and relative particle sign, Caldwell thinks that it is for preventing hiatus between concurrent vowels. In Dravidian dialects, hiatus is commonly prevented by insertion of a nasal, or a semi-vowel 'y' or 'v'. In Nouns, 'd' is remnant of neuter demonstrative and is used as inflexional increment. So 'd' could not have been used to prevent hiatus. He accounts for use of 'd' in Kanarese Verb, as a consonant for preventing hiatus between sign of preterite and subsequent signs of personality and relation, Kanarese preferred using for this purpose a sign of preterite. Thus 'd' was not a new invention but an old particle for a new purpose

(2) TAMIL PRETERITE.

As in Kanarese, Tamil forms the preterite in two ways—namely by adding 'd' or 'i' to verbal theme. In the first case, 'd' itself is more rarely used than some euphonisation of it or related consonant; but such secondary forms resolve themselves into 'd'. When a theme with 'l' as its last letter is followed by 'd', as preterite sign, the compound becomes 'ndr'; ex pōl = pōn-dr-u; when 'd' follows 'l', it becomes 'rr', pronounced 'tr'; ex kal = karrru (katrr-u); when 'd' follows 'l', it will be 'tt'; ex kēl = kētt-u; and 'l' followed by 'd' becomes 'nd'; ex māl = mānd-u; all these are only examples of euphonisation and in each 'd' alone is sign of past time. Primitive 'd' is seen in some verbs. Euphonisation of 'd' is frequent characteristic of Tamil and it is changed into 'nd'. This change is due only to nasalisation prevalent in Telugu and Tamil but not to phonetic need; hence formatives 'gu, du, bu' become 'ngu, ndu, mbu'; higher Tamil preserves primitive

unnasalised purity of preterite sign. Another change of 'd' in Tamil is in its being hardened and doubled, as 'tt'. This comes to 'd' and 'nd' and when 'd' of 'nd' is doubled, nasal disappears. Just as doubled form of ng is kk, of mb, pp, so the doubled form of nd is tt. In some cases, this change is only euphonic. In general use of tt as preterite-sign for d or nd, distinguishes transitives or active verbs from intransitive. Second mode of forming Tamil preterite, as in Kanarese, is by adding 'i' to verbal themes. Themes ending in 'u' euphonic, whose radical portion consists in one long syllable or in two syllables whether short or long, form preterite in this way. All verbs, whose final consonant is liquid semi-vowel, (l, ^l, r, ^r), irrespective of syllables, form preterite by d or its modifications and such verbs are exceptions to the above rule.

Even in verbs where 'i' is preterite suffix, 'd' is seen in an early period. Even 'nd' becomes 'd' in poetry. Prevalence of 'i' as preterite sign may be an innovation or less characteristic or less widely used sign than 'd'. In Tamil 'n' is inserted, like 'd' in Kanarese, between 'i' preterite sign of some verbs and pronominal endings and also between preterite sign and relative participle sign. It does not contribute to expression of grammatical relation. So the use of 'n' in Tamil is at present wholly euphonic and in the preterite relative participle of Telugu. When used by relative participle in Tamil it is optionally and elegantly altered into 'y', one of semi-vowels regularly used to prevent hiatus. This 'y' may be older than 'n'. Turkish Verb has similar use of 'n', euphonic, between theme and infinitival particle and also between theme and passive sign. Caldwell says: - 'The most weighty argument in confirmation of the euphonic origin of Tamilian 'n' in question is derived from the use of 'n' as euphonic fulcrum,

or means of preventing hiatus in Dravidian languages generally, and even in connection with another part of Tamil Verb. Native Tamil grammarians consider 'in', not 'i', as preterite sign; but as 'i', never 'in', is the form used by preterite verbal participle; it is evident that they have given too important a place to what is at present at least a merely euphonic letter". Wherever Tamil and Telugu use 'n' to form preterite tense and preterite relative participle, there Kanarese uses 'd'. This difference is a source of difficulty to decide in favour of 'n'. Though Kanarese 'd' is euphonic in its present use, there is reason to derive it from 'd', old preterite sign. If this is correct, Tamilian 'n', corresponding to Kanarese 'd', may be derived from the same source as 'd' and changed euphonicallly from it. So Caldwell concludes, 'that Tamil preterite 'n' and Kanarese 'd', testify to primitive universality of the use of 'd' as sign of past time. Whether $d=n$ was originally sign of preterite or not, the conversion of 'd' into 'n' in this connection; viz, in preterite tense and especially in the preterite participle, is analogous to the change of ta or da to na in the past participle of the Indo-European tongues, especially in German, from which the final 'n' of our own (English) past participles (such as 'fallen') has been derived.

(3) MALAYALAM PRETERITE.

Malayalam Preterite is almost the same as Tamil; the only difference is in the disuse of pronominal endings. In Dravidian dialects past sign is same with dialectic sound modifications. The preterite verbal participle in Tamil is the preterite tense of Verb in Malayalam. The final 'a' being relative participle sign in all Dravidian languages, Caldwell thinks it identical in origin with 'a', the genitive sign; he says

that the final 'a' of preterite verbal participle to be 'u', as in Tamil, or a short vowel, merely enunciative and euphonic; and is elided when followed by another vowel.

(4) TELUGU PRETERITE.

In Telugu all preterite verbal participles are formed by adding 'i' (३) to theme. Even verbs forming preterites by adding 'd' or some modification of it in Tamil, Kanarese and Malayalam form their preterites in Telugu by adding 'i'; - Tam & Kan-koṇ-ḍa = ५౦, Tel; and Tam & Kan-kaṇ-ḍa = ५౧ Tel; in addition to this universal rule, Telugu uses a particle corresponding to 'd' of other dialects, as past-sign. Though 'i' is the suffix of preterite verbal participle, in higher Telugu idiom, the particle 'ti' (३) is inserted between 'i' of verbal participle and pronominal endings, in first and second persons both singular and plural. Caldwell deems this 'ti' is allied to 'd', inserted in the same place in Kanarese preterite. In Telugu and Kanarese, preterite verbal participle of āḍ-u = ౪౬ is āḍ-i = ౪౭; in both ti or d is suffixed to i, before adding personal endings; cf Can-āḍ-i-d-enu, and Tel - āḍ-i-ti-ni (౪౮౭). The Kanarese inserted 'd', though at present is euphonic, was at first sign of preterite, identical 'd' used by many verbs. This view is confirmed by Telugu usage, wherein corresponding 'ti' is not used for euphony or prevention of hiatus; for there is no need for euphonic insertion between āḍi and ni (౪౮, ౭), pronominal fragmen, or in second person between āḍi and vi (౪౮, ౭). So we must think 'ti' (३) as past sign, subordinate to 'i' (३); it is not used in third person preterite, but allied to 'd', Tamil Kanarese past tense-sign; this testifies to the existence of a time, when 'd' or its equivalent 't', was one of preterite signs in Telugu and other dialects. In some Telugu Verbs, 'ti' (३) is so combined with the final consonant of

theme, as to prove its identity in origin and force with Tamil 'd';-e, g, Tel-chē_s-ti-ni (చేసిని) for chē_{si}-ti-ni (చేసితిని) = Tam-
 Sey-d-ēn; k-n-ti-ni (కనితిని) for koni-ti-ni (కనితిని) = Tam - kon-
 d-ēn. So also when ē (ఏ), Telugu conditional particle, equal
 to Tamil 'āl', is added to preterite tense of verb, to give it
 Subjunctive meaning, the ancient preterite sign in Telugu is,
 not 'i', but 'ti' or 't'; ex Tel-chē_{st}-ē (చేస్తే), abbreviation of
 chē_{st}-t-ē (చేస్తే) = Tamil, 'Sēyd-āl'.

Where Tamil inserts 'n' and Kanarese 'd', between prete-
 rite Verbal Participle and Pronominal endings, Colloquial
 Telugu uses 'na' (న); ex, Tel 'āḍ i-(n)-ānu' (అడినాను) = Tam,
 'āḍ-i-(n)-ēn', for more elegant and more ancient Telugu form
 'āḍ-i-ti-ni' (అడితిని); cf Tel - ay-i-(n)-ānu; Tam - ā (n)-ēn, for
 āg-i-(n) en, and Kan-ā-(d)-enu, for āg-i- d)-enu. Caldwell
 concludes that Telugu shows clear traces of ancient use of
 'd or t', as preterite sign, in spite of its present universal
 use of 'i', as preterite verbal participle sign. A comparison
 of Tulu and Minor dialects confirm the view that 'd' or some
 modification is the most ancient and characteristic sign of
 Dravidian preterite. The sign 'i' has secondary significance;
 it might be originally a vowel of conjunction, euphonically
 uniting verbal theme and true sign of past time, 'd' or 'd-u'.
 If the theme ends in a hard consonant euphony wants vocalic
 bond and connection; Old-Kan-bāl-d-en' is softened in Mod-
 Kan-into, 'bāl-i-d-enu'. A like euphonic insertion of 'i' is
 found in Latin, 'dom-i-tus' for 'dom tus' and in Skt, 'pīḍ-i-tah'
 for 'pīḍ-tah'. Later on, 'd' true preterite dropped off and 'i'
 easier sound remained as preterite sign. Euphonic additions
 are used for parts of speech in many languages; e, g, in the
 Telugu Verb, vu (వు) is used to represent second person
 singular pronoun instead of nī (నీ), though (వు) vu was origi-
 nally a euphonic addition to (నీ) ni, by which it was changed

into *nīvu* (నీవు). Wherever 'i' is used in Tamil or Kanarese, for 'd', as preterite sign, use of 'd' will be harsh and uncouth. So preterite in 'i' with suffix 'd' has no other reason except euphony and this helped development of 'i'. Origin of 'i' from the vocalic conjunction of 'd' with verbal theme accounts for the circumstance that wherever 'i' is followed by a vowel (initial vowel of pronominal endings or 'a', the relative participle sign), it picks up the lost 'd' and uses it as euphonic bond of conjunction, either in its original shape of 'd', as in Kanarese, or in its nasalised shape of 'n', as in Telugu and Tamil. The manner in which 'ti' (తి) is separated from theme in some Telugu preterites - e, g, 'kor- -ti-ni' = కొరితిని into 'koⁿ + -ni' = కొంటెని, confirms the supposition of the euphonic origin of 'i'.

The more characteristic Dravidian preterite sign 'd' has many resemblances to corresponding past time-sign in many Indo-European and Scythian languages. It may have ulterior, though remote, connection with 't or ta' (alternating with 'na'), the ordinary suffix of Indo-European passive participle; ex Skt *jñā ta-h* (జ్ఞాత); Gk *gnō-to-s*; Lat *-(g) nō-tus*; Skt, *bhug-na-s* (భుగ్న); Gothic, *bug-a-n(a)*. In Gothic this suffix is 'd' or 't'; in New Persian 'd'. In Sanskrit the participle formed from *ta* (త) is in general clearly passive; but traces of preterite meaning are found in connection with *n*-uter verbs; ex *ga ta-s*; *bhū ta-s*. A preterite significance predominates in active participles formed by adding *tavat* (తవత్) derived from passive *ta* (త)-e, g, *kr̥-tavat* (కృతవత్) and in the indeterminate past participle or gerund, which is formed by suffixing *tva* (త్వ)-ex *kr̥i-tvā* (కృత్వా). The preterite 'd' of Dravidian languages and the passive (and secondary preterite) 't' of Sanskrit, may possess ultimate relation; but use of 'd' as sign of preterite is an essential feature in Dravidian dialects and is rare

and exceptional in Sanskrit. So the supposition that the former (Dravidian) borrowed it from the latter (Sanskrit) is inadmissible.

Bopp and Max Muller say that 'l' preterite sign in Bengali is derived from past participial 't' of Sanskrit; ex Ben-karitām from Skt, karita, followed by 'ām', personal termination; New Persian has kardem=karitām; Marathi has similar preterite in 'l'; interchange of 'd' and 'l' is frequent; possibly Sanskrit 't' may have become 'd' or 'ḍ', before it was corrupted into 'l', but there is no proof. The conformity in this important particular between Dravidian dialects and those of Gaurian family is worthy of note. The Gaurian preterite 'l', derived from Sanskrit, is only a secondary constructive preterite; but Dravidian 'd' has no sign of relation with any passive participle. In New-Persian 'd' is always the preterite sign. The participle of the verbal theme in Persian, a passive formative in Sanskrit, has an active and passive preterite meaning. In Gothic and modern Teutonic tongues, 'd' denotes the preterite; but this 'd' is a relic of 'did' and this is a reduplication of root 'do'. So 'd' of 'loved' can not be related to 't' of Sanskrit or Persian, or 'd' of Dravidian preterite, though all three seem to be same. Preterite is formed by adding 'd' in Turkish and Ugrian tongues. In Finnish, preterite is formed by adding 't'. But these Turkish Finnish and Hungarian signs of Preterite have no connection with passive participle. They are signs of past time only, not of passivity. So they are added to indicatives, active or neuter and are appended, in addition to sign of passivity, to passive forms, only when they are also preterites. In this particular, analogy between Dravidian preterite and Turko-Ugrian is closer and more distinctive than Indo-European analogies, says Caldwell. He concludes that 'd' of Dravidian preterite was, in origin, neuter

singular formative, changing verbal root into verbal noun; not into abstract verbal noun but into concrete or conjugated noun, in which action of verb was arrested and localised.

FUTURE TENSE.

Preterite sense or Past tense of Dravidian Verb is formed from preterite participle by adding pronominal terminations; but Future is formed, not from a future participle, but by adding to verbal theme a particle, as sign of future time and adding to that particle pronominal endings. Generally those languages have no future participle; but Malayalam and classical Tamil are exceptions as both have a future participle in 'vān or pān'. Dravidian dialects have two future formations; (1) Telugu and Kanarese have 'conditional future'; (2) indeterminate tense, or slightly futuric, is seen in all languages and Telugu grammarians call it "the aorist". But use of Present for future is very common in all Dravidian dialects. The Future is the least clear; it denotes what is, was, or shall be habitually done and the connection only fixes it to a particular time. When used alone it indicates future; the particles of future are originally verbal nouns, denoting abstractly the idea of the Verb and so it is indeterminate. Tamil forms future in many ways; the oldest form is by adding 'g or k' to root, with enunciative 'u'; e. g, Tam, ey-gu (Sin); Plural is formed by adding 'um'; e, g, Tam - Sey-gum (Plu). Here is the origin of gum or kum, added in classical Kanarese, to form aorist, e, g, gēyu-gum. So 'g' is sign of future and 'um', original conjunctive participle, may be sign of comprehension, to give fulness to sense, or plural sign, the connection shows in which sense it is used. Then, in poetry, personal endings are added to 'gu'; in some cases it is hardened to 'kk'; in both 'v' is used for 'g', in ordinary dialect. Thus

'g or kk', though used in future sense connects itself naturally with formative 'g or kk', which is ordinary formative of many verbs; and appears as such in infinitive and neuter future, as well as in verbal derivatives; e, g, p^o-ga; p^o-gum; iru-kka; iru-kkum.

In Tamil future is generally formed by adding 'v, b, pp' to root, subject to euphonic rules of causal verb. After 'y, l, r, r, l', 'v' is ordinarily used; ex Sey-v-ēn; Śol-v-ēn; Sār-v-ēn; vār-v-ēn; mā-l-v-ēn; roots ending in l, l are exceptions; 'v' is used after roots ending in 'u' preceded by a long vowel, by nature or position; ex pādu becomes pādu-v-en. The nasals 'n; ṇ' form the future by adding 'b'; e, g, 'en' becomes 'en-b-ēn' and 'uṇ' becomes 'uṇ-b-ēn'; in poetry sometimes 'b' changes to 'm'; instead of 'enbar' poets use 'enmar'; 'enmanār' is still more poetic future verb form l, 'b' is seen in future participial nouns, where two v s appear; ex, 'varubavan', not 'varuvavan'. All other Tamil Verbs form future by adding 'pp'-i, e, by doubling 'b', which then becomes 'pp' by rule; ex 'iru' becomes 'iru-pp-ēn'; naḍa = naḍa-pp-ēn; kaḍi = kaḍi-pp-ēn. Of these futuristic particles or modifications of same particle, in Tamil 'v' is most largely used; it is future suffix always used in colloquial Kanares and generally in classical dialect. Caldwell considers these future signs to be originally formatives of verbal nouns. So 'g' is oldest future sign in Tamil and is kn to 'v, b, p'. The only difference between verbal noun and future is that the verbal noun affixes to 'g, v, b, p', only an enunciative vowel, generally 'u', while future is recognised by its affixing to the same formative letters, the pronominal endings—Most largely used formatives in verbal nouns are 'v & pp' and these are most commonly used future signs. The Tamil second future or defective aoristic future, in 'um' or 'u' clearly shows that the future was at first a Verbal Noun. Tamil future formed

from 'v, b, pp' has no relative participle and uses instead aorist future in 'um'; that aorist is used for more distinctive future in third person neuter singular. In this, Tamil is less regular than Kanarese.

Another or Second future formation in Tamil is termed Defective aoristic future; its reference to future time is less distinct and determinate than future in 'v' and it is limited to two forms, third person singular neuter and relative participle. This defective future is formed by adding 'um' to formed theme; ex pōg-um; var-um. The future in 'um' is not considered by Tamil grammarians as distinct from, and independent of, future in 'v', but is treated as a part of it. In Ma'ayalam it is regarded as distinct future formation and is in ordinary use; other form corresponding to Tamil future in 'v, b; pp' is used in Malayalam as in Tamil, but not so commonly, except in conjunction with certain nouns. In Tamil prose and speech, future in 'um' is used with third person neuter singular alone; but in poetry, it has wider range, and is construed with masculine-feminine plural, as in Malayalam. Future in 'um', used as Tamil relative participle is the same as future form used as third person singular neuter and are identical in Tamil; pōg-um=it will go, and pōg-um=which will go, are regarded as one.

'um' is added, not to crude root of verb or that form used as imperative, but to formed theme or that verbal noun which forms basis of infinitive, and the equivalent of which constitutes in Telugu, the inflexional basis of every part of the verb. So verbal noun is the base to which 'um' is added; compare:- pōg-a; pōg-um; inflexional theme, pō-gu; pōkk-a; pōkk-um; inflexional theme, pō-kku; irukk-a; irukk-um; inflexional theme, iru-kku; these examples show relation bet-

ween Tamil infinitive and aoristic impersonal future. Intransitive Verbs are changed into Transitives by doubling first consonant of tense-sign; infinitive and aoristic future of transitive verb are formed upon basis of a theme, ending in formative kku=to ch=u (ఉ) in Telugu. So 'g or k', belongs to the formative, not to the future; the infinitive and aoristic future is built upon it. The Telugu corresponding particle is found in every part of the verb. It proves that the first Tamil future was originally a Verbal noun and it is indebted to usage for its futuristic meaning. The future in 'um' is impersonal, because it is used as relative participle, which is same in all persons, numbers and genders; and so no pronominal endings are added. The particle 'um', sign of future is same in form, origin and force with 'um', conjunctive or copulative particle in Tamil. It is also same as 'nu', impersonal suffix of third person singular and plural of each gender of Telugu aorist; 'nu' (ను) is euphonised form of 'u' (ఉ), conjunctive particle of Telugu, corresponding to 'u', ultimate base of Tamil 'um'. This particle was probably selected in Telugu and Tamil to be sign of aorist, due to its fitness for conjoining future to present and past, i. e., for expressing idea of continuity. This tense often denotes future, only in vague manner and is used to express continuous action or what is habitually done. When relative participle of aorist future, coupled to noun signifying time, is followed by a finite preterite verb future in Tamil has imperfect tense; e. g., *naṁ varum poruḍu*, *pōreṁ k*) *kaṇḍē* = when I was coming (literally, when I shall come) I saw the battle; Tel. నేను వచ్చునపుడు పోరును గంటిను. In this sense of aoristic future for becoming an historical preterite, it resembles future tense of Semitic languages. Classical Tamil Malayalam and Telugu often form aoristic future by adding 'u' instead of 'um' - e. g., Tamil, *varum* for *varu*; *uṅgu* for *uṅguṁ*; *paṇappa* for *paṇappum*. These examples

show that 'u', like 'um', is added not to root or ultimate base of verb but to formed verbal theme or primitive Verbal Noun, which is basis of all forms of the future. This u-future is called by Tamil grammarians as 'al-vari' or uninflected form and is sometimes dropped. The basis is not bare root; but root plus formative, appears to Caldwell, to be an inflected form. So this 'u' is not euphonic enunciative 'u', as in Malayalam, but it is the basis of conjunctive particle 'um'. So, he says, that future in 'um' and future in 'u' are same.

FUTURE VERBAL PARTICIPLE.

Classical Tamil and Malavalam have a future verbal participle, formed by adding 'vān, bān or ppān' to root or inflexional base of verb. The first letter of this particle is 'v, b, or pp' and the circumstances are same as those of future tense. In Malayalam 'v' is at times left out. The second portion of this particle is 'ān', though it is same as 'ān', pronominal ending of third person masculine Singular in Tamil, it has no connection with it but Caldwell regards it as euphonic or emphatic lengthening of 'an', equivalent to 'am, adu', ordinary formatives of Tamil neuter Singular Nouns. Kanarese forms its ordinary future and Tulu its present, by inserting 'v' between theme and pronominal endings, like first Tamil future in 'v'. Kanarese future, like Tamil, has indeterminate, aoristic meaning; it is more regular than Tamil and never changes 'v' into 'b, or pp', in modern dialect but uses 'v' as the invariable sign of future. It has a relative participle and is richer in this respect than other dialects. Telugu tense, corresponding to Tamil and Kanarese aoristic futures is more distinctively an aorist than they; yet in general inclines to idea of futurity. English grammarians call this aorist but not future. It is formed by inserting 'du'

between theme and pronominal endings; but third person singular masculine and feminine, and third person plural neuter are exceptions and in these 'nu' = Tamil, 'um', is added to theme; Tam-'āg-um' = Telugu aorist, 'avu-nu' (అవును). Probably Telugu aoristic formative 'du' is allied to 'tu', present paricle.

The more distinctive future forms second form of future in Kanarese, as it is less used than the other. It is formed by inserting 'iy, ī, or d' between theme and pronominal signs and lengthening the vowel which immediately follows future particle, namely initial vowel of pronoun; ex māḍ-iy-ēnu; nuḍi-d-ēnu. In Telugu, this future has two-old form; from optional use of two inserted particles, similar to 'iy or ī', and 'd' of Kanarese. One form inserts ē between theme and pronominal terminations—e, g, chēs-ē-nu; which 'ē' is optionally changed into 'ī', in third person neuter plural, ex chēs-ī-ni. The other form of future, which is still more rarely used, inserts 'eda'—e, g, chēs-eda-nu; (చేసెదను), third person singular and third person neuter plural are exceptions where 'ēdi' is used instead of 'eda';—e, g, chēs-ēdi-ni = చేసెడిని. So the most extensively used characteristic future sign in Dravidian dialects is 'v' in Tamil, Tulu and Kanarese. In Bengali, Oriya and Hindi, future sign is 'v', pronounced 'b'. Max Muller connects this 'b' with Latin future sign 'b, bo', a relic of old Substantive Verb. As Dravidian preterite sign 'd' has wide affinities both in Europe and Asia, it may be possible that futuristic 'v' may possess kinship. The Dravidian languages have compound tenses; they are simply formed by adding various tenses of Substantive Verb to verbal participles of active verbs. Many auxiliary verbs are used in all Dravidian tongues, in conjunction with infinitives and verbal participles.

to express compound ideas and these relate to idiom or Syntax of language.

RELATIVE PARTICIPLE.

Dravidian languages have no relative pronouns proper, A part of the Verb, called relative participle or adjective participle does the work of relative pronoun. This is followed by a noun and preceded by words or phrases that depend upon the relative. North Indian Vernaculars have relative pronouns derived from the Sanskrit relatives, 'yah, yā, yad. (यः, या, यद्), masculine, feminine and neuter. In those languages, a sentence containing a relative is divided into two members; and the demonstrative pronoun, which forms nominative of second member of the sentence, is used instead of a relative. So the Sentence, "The man who came yesterday has come again to-day" will be equal to "A man came yesterday, he is come again to-day". Dravidian languages sometimes use a similar idiom, in hurried conversation. Signification of relative, together with that of definite article is clearly expressed by relative participle of verb; Tam-vanda-āḷ, Tel-వచ్చినవాడు, the person who came = the-who came person; Tam-varugira-āḷ, Tel-వచ్చుచున్నవాడు = the-who-is-coming person; Tam-varum āḷ, Tel వచ్చువాడు = the-who-will-come person. Tamil grammarians call the relative participle as 'peyar echcham', noun-defect or noun complement; i, e, a word which wants complement of a noun to complete its meaning. This name is given because it has the nature of adjective, followed by noun, to which it stands in relation of a relative and which it connects with antecedent clauses. Like other Dravidian adjectives, it is the same in all numbers and genders of related noun. It is both a verb and adjective and governs a preceding noun, equally with any other part of verb to which it

belongs:-e, g. Tel. పుస్తకము వ్రాసిన కవి; Tam-nūlei-eṟudina pulavan, the poet who wrote the book literally, the-who-the-book-wrote poet; Tel. అడవిలో తిరిగెడి ఏనుగు; Tam-kāṭṭil tirigira yānei, the elephant that wanders in the jungle, literally, the-that-in-the-jungl -wan'ers elephant.

Most largely used relative suffix is 'a'; it is added to verbal participle or gerund, to change it into relative participle. Tam-ur = uṟu-gir + a = uṟugir-a; Kanarese forms future relative participle by affixing same 'a'; ex, mādu-v-a; bāl-v-a, or bālu-v-a. Telugu agrees with Tamil in forming its present and preterite relative participle by suffixing 'a', and in inserting 'n' betwen 'i', in which preterite verbal participle ends and relative 'a'-e, g. from avu-tu-nnu is formed avu-tu-nn'-a, and from ay-i is formed ay-i-(n)a. The suffix of relative participle of negative voice of verb is 'a' in Tam-Mal-Kan; in Telugu it is 'ni'. So 'a' is the characteristic relative suffix in Dravidian languages. The only exceptions are 'ni', negative relative suffix of Telugu; suffix of aoristic future relative in many other dialects-viz, 'ni' in Ku; 'um' in Tamil; and 'ēḍi, eḍi, ē, or, ēḥ' in Telugu. Telugu negative relative participle 'ni' and Telugu inflexion sign 'ni' bear same relation; 'ti' is used as inflexion sign in Telugu. Many suffixes of Telugu aorist relative participle are adjectival formatives, corresponding in origin to 'ti', sign of neuter inflexion in Te'ugu.

MOODS.

In each dialect of Dravidian family, verb has only one mood, the Indicative. The forms corresponding to Conditional, or Subjunctive, Imperative and Infinitive Moods are verbal nouns or compounds, rather than moods proper.

(1) SUBJUNCTIVE OR CONDITIONAL.

This is a regular conjugated mood, in most Indo-European languages; it is distinct from the Indicative mood and has pronominal terminations. In Dravidian dialects, subjunctive is formed by simply post-fixing to different parts of verb, either a particle meaning 'Si' or 'if'; or conditional forms of substantive verb with same particle, meaning 'if it be'. Different dialects use different particles for this purpose; in each dialect, they are not suffixed to same part of verb but the principle of suffixing and the use are the same. In Kanarese, 're' is conditional particle; it is abbreviated from Tamil 'āre' and Malayalam 'āru' = a way. Tulu has two forms of conditional; one is conditional, the other is subjunctive. The conditional is a compound tense, formed by adding 'v', futuric present-sign, to perfect participle. Tulu has a negative conditional, formed by inserting 'a' as particle of negation. The subjunctive is formed by adding particle 'da' = 'if', (corresponding to Tamil-Malayalam 'il, āl'), to every person in every tense. Most essential and ancient Telugu conditional form is by adding 'ina' (ఇన) to ultimate conjugational base; ex చుచిన. This (ఇన) is the same as Tamil 'in', used for same purpose, in same manner. As Tamil 'in' is locative sign, meaning in or in the event of, so Telugu 'ina' or 'ni' (ఇన or ని) is same in origin with 'na' or 'ni' (న or ని), Telugu locative. In Telugu, various conditional particles, in use re parts of Substantive Verb, signifying 'if it be'. Particle commonly used in higher dialect is 'ē-ni' (ఏని), conditional for 'avu' (అవు) meaning to become, similar to Tamil 'āy-in' = in the event of being. This particle or auxiliary 'ని' is added, not to verbal or relative participle, but to personal ending of the Verb. It may be added to any tense, as to any person; but whatever tense it is appended to, the time of tense is aoristic, and is

determined, as in Kanarese. by connection, specially by tense of succeeding verb. The manner of post-fixing 'ఏ' is exactly similar to Tamil 'āyil, āgil, āyin or āṇāḷ; and its use; e, g, chēsitin'-ēni, chēsitim'-eni, చేపిడినేని, చేపిడిమేని = Tam-Śeydēn-āyin, Śeydōm-āyin. Some think this particle is same as 'ēmi' (ఏమి), implying question. In colloquial dialect, Telugu conditional particle is simply by suffixing 'ē', not to any tense like 'ē-ni', but only to preterite and is not added like 'ē-ni' to personal ending but to root of preterite or to old preterite verbal participle; ex chēsi-t-e or chēst-ē (చేపిడితే, చేస్తే). This 'ē' is considered by Mr. Clay identical with interrogative 'ē', in Telugu interrogative forms being used to express conditional.

Another method of expressing conditional mood in colloquial Telugu is similar to Kanarese, in adding particles to relative participle. Those particles are two; aṭṭ-ayitē (అట్టయితే) and aṭṭ-āyenā (అట్టయెనా); the first part of both which compounds, aṭṭ-u (అట్ట), is a particle of relation = so as, as if; ayitē (ayit-ē = అయితే), is ordinary conditional of 'avu' (అవు), an emphasised form of 'ayi-ti' (అయితి), impersonal preterite or old preterite verbal participle of అవు; అయెనా (āyenā) is the interrogative form of అయెను (āyenu); properly అయెను is third person of preterite tense of అవు. Telugu, like Tamil shows the meaning of 'although', by adding conjunctive particle 'u' (ఉ) to conditional particle ina (ఇన) ex చేపిడిన (chēs-ina = if I do); చేపిడినను [chēs-ina-(n)-u = although I do] = Tam-śeyd-in; śeyd-in-um.

In Tamil most ancient and characteristic mode of forming conditional mood is by adding, locative case signs 'il, in' to formed verbal theme; that is, that assumed Verbal Noun which forms basis of infinitive and aoristic defective future; thus theme, 'pōg-u = to go; infinitive, 'pog-a' = to go, 'pōg-um = it will go; from same base by adding locative 'il, in' is

formed conditional 'pōg-il' or 'pōg-in' = if (I, thou) go. From 'var-u' = coming; infinitive 'var-a' = to come, 'var-um' = it will come; 'var-l' or 'var in' = if (I, etc) come. Similarly, from 'āg-u' = being; infinitive 'āg-a' = to become or be; 'āg-um' = it will be; 'āg-il' = if (I etc) be; āg-in = āg il' is softened to 'āy-in', which is same in origin and sense to Telugu 'ē-ni' ఎని and is subjoined to personal endings of verbs in the same manner as 'ē-ni'. This conditional 'il or in' is same as 'il or in', Tamil ablative sign of motion, properly locative sign, meaning in, at or on. This 'in', Telugu equivalent is 'ni', used also as locative. So āg-il, āy-in, ē-ni are conditional auxiliaries and added to many personal endings of verbs. The second method of forming conditional is the use of above conditional forms of Substantive Verbs, namely, 'āg-il, āy-in, ān-āl', as auxiliary verbs; they are post-fixed like Telugu ఎని to any person of any tense; ex Śeydēn-āgil; Śeyvēn-āgil; this formation of conditional is chiefly seen in elegant prose. A third form of conditional is by adding particle or noun 'kāl' to past relative participle; ex Śeyda-(k)-kāl. Commonly used corrupted conditional form is 'Śeydakkā' or 'Śeydākki'. Ku conditional is formed by adding 'kka'. 'Kāl' is added to relative participle and is treated as Noun. This may be crude Sanskrit derivative kāl for kāl-am = time, used adverbially to signify 'when'; or may be pure old Dravidian word 'kāl', meaning a place. All nouns of place can be used as signs of time. Hence 'kā' = a place means 'when' and becomes conditional as 'il' = a place. The fourth way of forming conditional is by adding 'āl' to abbreviated preterite relative participle; ex Śeyd-āl in Tamil; when 'āl' is added to preterite relative participle, Śeyd-u, the final 'u' is omitted before a vowel; this conditional form is the same as Telugu second mode of 'chēst-ē' (చేసే). 'āl' is added to relative, not to verbal participle and two vowels become one; conditional of 'āg-u' is not

'āg-i-al', but 'ān-ā'. The verbal participle is followed by a verb or verbal form; but 'ā' is a noun and the participle to which it is suffixed must be a relative participle, not a verbal one.

(2) IMPERATIVE.

In Dravidian languages, second person singular of Imperative is the same as root or theme of verb. This is the general rule. In Tamil, a slight difference is noted between imperative and verbal theme. It is due to softening of formative suffix or final consonant, for the sake of euphony; e, g, Tam 'var-u' has 'va', imperative; equal to Telugu 'ra' (ర); Plural Tam 'vammin; Tel రమ్మ. Tamil Verbs, forming transitives by doubling first consonant of tense-sign use unformed theme as their imperative; they make no difference between transitives and intransitives; intransitive infinitive is 'keḍ-a'; that of transitive is 'keḍukk-a'. But Telugu makes a distinction between imperative of transitive and that of intransitive; Telugu intransitive is చెడు చెడు; the transitive is not చెడు, but cheruchu (చెరుచు). Large number of Telugu Verbs use as their verbal theme, not the ultimate root, but a species of verbal nouns ending in 'chu pu, mpu' (చు, పు, మ్పు). This explains the presence of 'chu' (చు), which is in itself a formative, in the imperative cheruchu (చెరుచు), and not only in imperative, but in all moods and tenses of Telugu Verb. Tamil uses equivalent verbal noun, ending in 'kku', as base of its transitive infinitive and of third person singular neuter of the future or aorist of its transitive-e, g, keḍukk-a = to spoil and keḍu k-un = it will spoil. But in every other part of verb it uses root alone as its inflexional theme. Caldwell says 'it is easier to ascertain the primitive, true root of a verb in Tamil than in Telugu. In Telugu, particle 'mu or mī' is

added to inflexional base of verb or verbal theme to form imperative. The same is added in Ku; 'mo' is at times added in Tamil to singular of imperative. In Telugu and Tamil, verbal theme is used as imperative without addition of any such particle; probably 'mu or mī' is relic of lost root and is added as intensitive or precativē, like Tamil 'ēn'; ex 'kāl-ēn, 'aṇḍi' అండ్) is added to root in Telugu to form second person plural of imperative and this is vocative of an obsolete noun, *Sirs*, used honorifically to mean *Sir*. Other signs of same part of verb in Telugu (ḍi, uḍi, uḍu or ḍu) are short forms of 'aṇḍi'.

In Kanarese, second person plural of imperative is the same as second person plural of future tense; 'māḍiri; māḍu-viri or māḍīri.' Neuter participial noun of future is also optionally used for imperative in both numbers. Most common plural imperative in classical dialect is by adding 'im', a fragment of 'nīm', second person plural pronoun, to root. Imperative of second person plural in colloquial Tamil is same in form and origin, with aorist future, ending in 'um'. This is used honorifically in singular. Caldwell deems that imperative second person in classical Tamil was originally a future. The futuristic 'um' is added to, not to ultimate root of verb, but to inflexional base, at first an abstract Verbal Noun; but 'um' of second person imperative is generally added directly to root. He thinks 'um' is the same in both cases; yet in imperative, as in personal pronouns, it is used as plural sign, while in future tense expresses the sense of future. 'um' always keeps its original force as conjunctive particle; but in pronouns, (in second person imperative) it conjoins person to person, that is, it pluralises, while in future tense of verb, it conjoins present or future action to the past.

In classical Tamil, plural imperative is formed by adding to root, the particle 'mīn' or doubly pluralised, shape of 'minīr'. In Malayalam, plural imperative is formed like first future, both in Tamil and Malayalam, by adding to root, a particle, with 'v, m, p' as first letter; cf Tam-Mal, future particle, 'varu-vān' = about to come, with Mal - imperative, 'varu vin' = come ye; 'kāṇ-mān' with kāṇ-min; kēl-pān with kēl-pin. So imperative is built upon future and it differs only by changing final 'ān' to 'in'. Tamil future participle uses 'b' for 'm', after nasals; it uses 'm' only in other relations; but Malayalam uses 'v, m, p'; ex for Mal-kēl-pin, cl-Tam-uses kēn-min. So Caldwell concludes that Malayalam and classical Tamil plural imperative is formed by adding 'in' to future tense, or it may be said by changing 'ān' to 'in'. Thus 'in' appears to be relic of plural pronoun of second person, and Tamil-Malayalam 'in' and classical Kanarese 'im' appear to be identical.

(3) INFINITIVE.

In Dravidian Grammars Verbal Nouns are generally termed infinitives; in Telugu ut (ఉ); aḍam-u (అడము); and ādi (ఆది) are infinitives; but though these are used with semi-infinitive force, first two are verbal nouns and third is participial Noun. Each is regularly declined and has a plural. Telugu పడుట = Tamil paḍu-dal; but paḍ-a (పడ) is infinitive in both. In Malayalam, 'vān, mān, pān', as in Tamil, resembles the infinitive in use. There is true infinitive in 'a'. Dravidian infinitive is formed by adding 'a' to verbal theme. This is the mode, in which Telugu infinitive is formed; ex chēy-a (చేయ). Tamil and Kanarese infinitive is formed in the same way. In Kanarese, a verbal noun also is used as infinitive; with dative case-sign understood or expressed. In classical

Tamil and Malayalam, another infinitive or honorific imperative is seen in 'ga' or 'ya'. A Verbal Noun used as an imperative and infinitive of one dialect is used as Verbal Noun in another. On examination, Caldwell concludes, that 'a', not 'ga', is true infinitival suffix in Tamil. In Telugu also, 'a' is the only sign of infinitive. Many formatives, inserted between Tamil verbal root and suffixes of infinitive, in Telugu form part of verbal theme; and are found in every mood and tense of verb, including the imperative. In Telugu, the only difference between imperative and infinitive is, that the latter elides the enunciative 'u' of the former, and substitutes for it, its own distinctive 'a', as suffix; ex tira, Tamil imperative verb = to open, becomes tira-kk-a, infinitive. The formative, in Tamil infinitive and part of infinitival suffix, becomes, softened in Telugu, cha (చ) not only in the infinitive but also in imperative and throughout the verb; ex Infinitive, tera-ch-a (తెఱచ); imperative, tera-ch-u (తెఱచు). But Telugu Dative sign 'su, s', is never softened into చ, in any connection. So Telugu infinitive sign can not be linked with Dative sign. The formative చ is replaced often in imperative and infinitive by 'p'; ex infinitive 'naḍu-p-a' (నడుప) for 'naḍu-ch-a' (నడుచ) = col-Tam, 'naḍa-kk-a' and cl Tam, 'naḍa-pp-a', whose imperative and theme is 'naḍa'. So Tamil 'g, kk' and Telugu 'ch, p' (చ, ప), alternating, after 'i' (ఇ) with 'nch and mp' are only formatives, without any relation with infinitive suffix which is 'a' alone. Most formatives of Nouns were at first demonstratives, added to nouns for emphasis; and this 'a' may be Demonstrative base. To this class belongs formative 'am' = a+m; sometimes becomes 'an' = a+n, and 'al' = a+l. Therefore, al = that, and 'al' = not, have derived from 'a'? 'al' being the secondary form constituting the word a substantive and 'a' the primitive base. Caldwell says that the same explanation suits the infinitive in 'a' or 'al'. So he thinks that 'a',

infinitive suffix and formative of verbal noun, was identical with the Demonstrative.

USE OF INFINITIVE.

Tamil Grammarians define it, to be "the verbal participle common to three tenses"; but it has the force and use of verbal or participial noun. In other languages, it is used to denote a purpose or end; ex Tam-var-a-(s)sollu = tell (him) to come; and in such connections as:—(1) Majority of Dravidian adverbs are infinitives of neuter verbs; ex 'He knocked down' would be in Telugu, pa^{da} gottenu = పడగొట్టెను; in Tamil, 'vira (t)talli-nār'; here 'down' = to fall, i, e, 'so as to fall'. Through the same idiom 'āg-a', the infinitive of verb to become (in Telugu, 'ka or ga') is added to Nouns of quality to change them into adverbs; ex Tam-nandr'-aga = well, from 'nandr-u + āg-a. (2) Infinitive is elegantly used with imperative signification or rather as optative, as it conveys 'wish', rather than 'command'; ex Tam-nī-vār-a (vār-g-a, or vārī-y-a) = mayest thou flourish. Infinitive of Verb 'to be' regularly forms optative or polite imperative by being added to future tense of any verb, ex-^seyvāy-āga = ^seyvāy + āga, meaning, may it be (that) thou wilt do. (3) Infinitive is used as a kind of ablative absolute; e, g, Tam-poṟudu viḍind' irukk-a, ēn tūngugiray = Sun having arisen, why sleepest thou? Here, viḍind' irukk-a = (literally to be-having arisen) is in perfect tense; but irukk-a, is not preterite infinitive, but is ordinary or aorist infinitive of verb 'ir-u' = to be. (4) A series of infinitives is often elegantly used, as in Latin, to express minor actions, that take place contemporaneously with principal action; ex Tam-mugil eṟumba, vānam irul-a, māṟei poṟindu pey(y)a, ūrār tiruvirā naḍatti-nārgal = whilst the clouds were rising, whilst the sky was gathering blackness;

whilst the rain was falling abundantly, the villagers celebrated their sacred festival. (5) Reduplication of infinitive expresses force of Latin gerund in 'do'; ex Tamil-pōg-a pōg-a, balan kollum=vires acquirit eundo; more closely, as it goes, as it goes, (literally, to go-to go) it gathers strength. These examples show that Dravidian infinitive has the force of gerund or verbal participle or verbal Noun as well as infinitive properly so called. Much use is made in Tamil of verbal or Participial noun ending in 'dal'; e.g. 'alei-dal' from 'alei' = to wander. In Kanarese, final 'l' of those and similar verbal Nouns is unknown; ex 'ale-ta' = a wandering. In Telugu, such Nouns end in 'a' alone, without 'l'; compare, Tam-mēy-(t)tal=pasturage with Tel మేత (mēt-a); డేత with śey-dal; నడత with Tam, naḍa-(t)tal and Mal, naḍa-tta. The Verbal Noun ending in 'al', with or without dative sign is used instead of infinitive in 'a' in both Kanarese dialects and classical Tamil. Now, as Dravidian Infinitive undoubtedly partakes of the character of participial or Verbal Noun and is considered by native grammarians as verbal participle or gerund of three tenses, it is associated with verbal noun in 'al'; this is most characteristic feature of the language and denotes, not abstract idea of verb, but the act. So, infinitive suffix 'a' is the basis of 'al' and 'āg-a' is older and purer form of 'āg al'=being.

The investigations initiated and the inferences arrived at by European grammarians, especially of Dr. Caldwell were subjected to a close scrutiny and searching analysis by Prof K. Ramakrishnaiah, in his "Studies in Dravidian Philology". He carried further researches and built a super-structure upon the theories propounded by Caldwell. In doing so, he laid his finger on the weak spots and explained the anomalies, by the formulation of the theory of root-agglutination. In this manner, the primitive root stage deve-

loped into semi-inflexional condition. To make the readers have a complete comprehension of the science of the Dravidian dialects and their mutual kinship, it is essential for me to place his findings also before them.

ORIGIN OF STEM-FORMING SUFFIXES :

The Dravidian root was used both as a Verb and a Noun; in primitive times when distinction in meaning had to be expressed, independent roots were added on to original root. To distinguish between Verbal forms and Nouns, verbal function was emphasised, by affixing other verbal roots, having the sense of 'to be, to become etc'. In this connection, the roots from simple vowel, *అ, ఇ, ఉ* (a, i, u), namely, *అగు, ఇచ్చు, ఉత్తు* (agu, ichu, utu) and nasalised forms *అంగు, ఇంచు, ఉండు* (angu, inchu, undu) played a prominent part. The primitive roots employed these primary roots as auxiliaries. Later on, due to euphonic changes, they lost their independent status and were treated as part of roots to which they were added. So Caldwell and other scholars thought the formative suffixes, 'ku, gu, ngu, su, chu, nchu, tu, du, ndu' (*కు, గు, చు, ను, ఉ, ట, ండు*) as stem-forming suffixes. But the Indian grammarians held different views. The earliest Tamil grammarian, Tolkappiyar said that 'ku, du' tu', are particles added to roots to form singular verbs, and 'kum dum, tum', as plural particles. The Kanarese grammarian, Kesaraja, in Sabdamani-darpana, said that 'kum' is formative added to roots to change them into verbs, irrespective of number gender, person and time. So it is clear that, in the opinion of native grammarians, 'ku' had a separate and independent function and was not part of root, but was quite different from it. Later on, Telugu grammarians, missed this special feature and thought 'gu' to be part of the root and treated the gu-ending forms as the

root. This led to a difference of view among native scholars; thus 'ad, tun, vel, tar' became roots in Tamil and Kanarese and 'gu' a suffix conveying a Special meaning. But in Telugu అడగు, తునుగు, వెలుగు, తఱుగు (aḍagu, tunugu, velugu, taṛagu) became roots and particles to form verbs from them. Since the Dravidian root is used both as a Verb and Noun, the gu-ending forms were treated as nouns in Telugu; అడగు (verb) = to become pressed; (noun) = bottom; తునుగు (v) = to be broken; (n) = a piece; వెలుగు (v) = shine; 'n' = light; తఱుగు (v) = to cut; (n) = depreciation; in Telugu, these gu-ending roots are secondary ones; root తఱుగు, by assimilation of ఱ into గ (ṛ into g) became గు (ggu) and gave rise to a new word తగ్గు (taggu) with a slight change in meaning; thus it was treated as a new root. In this manner, shades of sense gave rise to variety of roots, all formed from original mono-syllabic ones.

Though these relics of auxiliary roots are treated as parts or suffixes, they are used as verbs, without any distinction in gender, number, person or time. They changed roots into verbs. Later on, early Dravidians felt a need to express distinction of time, number, gender etc; then they added other words or roots to the original ones to signify the difference; some time after further modifications were considered as only suffixes of time, gender or person. Concerning this agglutinative nature of Dravidian Verb, Caldwell says, "particles which express ideas of mood, tense, transition, intransition, causation, negation, together with pronominal fragments by which, person, number and gender are denoted, are annexed or agglutinated to the root in so regular a series and in so quiet a process, that generally no change whatever or at most a slight euphonic change is effected either in the root or in any of the suffixed particles". These remarks held out hopes to Prof.

Ramakrishnaiah to trace and find out original root words from a study of present day suffixes.

TREATMENT OF 'GU-FORMS' BY NATIVE GRAMMARIANS :—

The Native grammarians followed in the foot prints of Sanskrit grammarians. They thought that the suffixes functioned as links between words in a sentence. This process is adopted in the Tamil words like 'seygum' and 'seygindru', as forms of present tense. Tolkappiyar did not specify the time denoted by 'kum, tum etc'. Later grammarians, assign 'kum-forms' to present and the rest to past; but these were not limited to a particular time. They denoted all tenses and are, in fact, tenseless; this view is confirmed by its use in Kanarese and Telugu ಅಜ್ಞಾತವ್ಯ forms, that is forms that indicate simple action expressed by root. Thus 'gu-forms' in these languages take us to a very remote period when no distinction was in existence about tense, voice, person etc. Later on, to denote present action, people used auxiliary roots like 'iru, (inru), undu' = to be, to exist, and suffixed them to tenseless gu-forms; some time after, personal pronouns or pronominal fragments were added to them to make clear gender, number etc; ex-Tam. Seygu became $\text{Seygu} + \text{iru}$ or $\text{inru} + \bar{e}n = \text{Seygiren}$ or $\text{Seygin}\bar{e}n$; as 'gu' in ' Seygu ' is a relic of auxiliary root, ' $\bar{a}gu$ ', we have ' $\text{Seyy}\bar{a}ginr\bar{e}n$ '. This 'iru' added to root as present-sign might be in use before Tolkappiyar and in his time together with gu-forms. Tolkappiyar and Kanarese scholars treated gu-forms in their grammars and so they must be much older than others. None of these scholars tried to trace the origin of 'ku or gu'. Nor could Tolkappiyar discover connection between gu-ending forms and other full forms of present like ' $\text{seygindr}\bar{e}n$ or $\text{seygir}\bar{e}n$ ', in Tamil. On the contrary, he considered these two as

separate forms and split 'seygirēn' into three part as 'Sey, kinru or kiru and ān'; the middle part 'kinru' was thought as the portion between root and suffix, denoting present time. So 'kir, gir, giru' became signs of present; independent root 'iru' = to be, to exist is added to base in 'gu' (āgu), which later became meaningless due to wrong grammatical splitting. Later grammarians followed the first and thought 'kinru, kiru' as present sign. The meaningless suffix resulted in a difficulty to find out original form. Incorrect analysis of descriptive grammarian could be remedied only by a comparison of cognate languages and agglutinate nature of these dialects.

SIGN OF PAST TENSE.

The same mal-analysis of the Present form was extended to the Past also. Tamil forms, 'seydēn, Séydi, Séydan', and Kanarese forms, 'geydem, geyday, geydam', led to the error of 'd' being considered as Past sign, in those languages. Similarly Telugu grammarians thought 'i' to be past-sign, as it was noted in past participial forms and also before consonant, 'd, t, n' in the finite forms; ex చేసి, పోయి etc Past Participles; చేసితిని, పోయితిని etc finite forms of first and second persons; చేసిన, పోయిన etc relative participles. In Telugu colloquial forms చేస్తాని, చేస్తాని derived from చేసితిని, చేసితిని, past sign ఇ (i) dropped and త (t) forms past sign, as in Tamil and Kanarese. This ఇ (i) before త or డ (t, or d) in past forms is not particular only to Telugu. Tamil and Kanarese have some forms, with 'i' before 'd' like Telugu; Roots, pāḍu, paṇṇu, eḷudu, tiruppu etc take in Tamil 'i' to form past tense; ex pāḍinān paṇṇinān etc; so in Kanarese, māḍu, māḍidenu; bālu, balidanu. In Malayalam, preterite verbal participle is the preterite tense, without addition of pronominal signs; 'i' is the only sign of tense

used; thus pāḍi (పాడి) = 'having sung' in other dialects, in Ma'ayalam means, (he, she it) sang. Kan, past participle of root māḍu is māḍi (having done) and not māḍdu; but bāḷ has bāḷi in classical and bāḷidu and māḍidu in colloquial dialect. Forms without 'i', like oḷdu, geydu, where 'i' is lost from swift pronunciation or other causes, found currency in classical Speech and this gave scope for 'd' being treated as sign of past; but where 'i' is seen before 'd', it was considered as ఆగమ (āgama). Kan-aṛitanu has 'itu' for 'idu'; Tel-ఎటిగితిది; Tam-aṛindān. These forms show 'i'u', and not 't' or 'd', is past sign. Thus in Kanarese 'd' was past sign and 'i' was ఆగమ and in Telugu 'i' was regular past sign and 't' was ఆగమ. Past forms in these languages show that 'itu' was common to all languages; in Tamil and Kanarese 'i' disappeared and 'd'-forms predominate and Telugu has 'i'-forms prevalent; in personal forms 't' is always seen after 'i'. Of these which is the sign of past and which is ఆగమ (āgama)?

In deciding the sign of Dravidian preterite Caldwell had a difficulty. In the wake of native grammarians, at first, he thought 'd' to be preterite sign and 'i' to be euphonic link, between root and past-sign. This explanation failed in Telugu and Malayalam forms; then he thought 'i' to be past sign and 't' to be euphonic link. Thus he was in a dilemma. As a way of escape from the two horns, he reconciled himself, by accepting 'i' and 'd' as distinct and independent signs of the past. Caldwell's position and his conclusions, the readers can find under the heading Kanarese preterite, in this book. In this context, Prof. Ramakrishnaiah says that Caldwell accepted only Classical dialects for his philological investigation and abandoned evidence from colloquial Speech. Classical dialect may be store house of older forms but colloquial Speech may still contain rejected relics of original forms, in

their pristine glory. As such, a philologist must have an open mind, free from partialities and prejudices. Past forms in 'i', of Colloquial Kanarese may possess strong claims, perhaps equal, if not superior to, 'd' forms of classical language, which culls out and contains only elegant and erudite specimens, based on the bias of the old grammarians. Though Tamil-Kanarese past sign was not borrowed from Telugu, the past sign might have been better preserved in Telugu, which had common parent and sister tongues might have inherited important characteristics from the same mother. Prof. Ramakrishnaiah says; though 'i' is sign of past in Telugu-Malayalam and 'd' in Tamil-Kanarese, it is clear that 'i' before 'd' appears in certain cases of latter-group, while 'd' invariably appears after 'i' of the former. Thus by a process of synthesis, 'itu' may be original source of both 'i' and 't' or 'd'. This 'itu' is only a form of root to give and it might indicate idea of past time. For, when you give or rather give up doing a thing, it becomes action of a past time; e, g, gey+itu = geyitu > geyidu > geydu at first conveyed idea of giving up doing a thing or action; so also 'seydu' in Tamil. Telugu has fuller form with 'itu'; ex chesitu, with personal terminations 'chēsitu + nu = chēsitunu > chēsitini > chēsitivi (చేసును, చేసితిని, చేసితివి). Kan-māḍidenu is same as Tel-చేసితివి, having a slight changed form due to harmony".

For some time the form 'chēsitu, geyitu or Seydu' might have been used as past in all, gender, number and person. Later on personal pronouns are juxtaposed. The form in 'kum' was used in Kanarese for all persons and genders. Afterwards, form in 'udu' without pronominal endings were used, in early stages, to express present future or తద్దర్భార్థకములు. These basic forms take us to a time anterior to that of distinction of person, number, gender etc. Only a close investi-

gation of agglutinative languages, in their undeveloped form-making process stage, can lead us to discover early stages in the growth of grammatical formation and original natural condition of primitive Speech. Indo-European group exhibits petrified forms in the earliest stages and all labour spent in that philological field will be sheer waste and worthless, as that sterile soil bears no fruit. In support of his statement, Prof. Ramakrishnaiah quotes at length Bothlingk, quoted by Delbruck (Vide Pages, 63, 64). Bothlingk says "We must admit that in the Indo-European languages in general, material and form are far more intimately united than in the so called agglutinating language. ... The Ural Altaic languages, perhaps with the exception of Finnish, have not yet attained the culmination of the first form-making process; if among them we meet with uninflected words, these are remains of an older period of the languages, where inflection has not yet developed; on the other hand, the inflected words of the newer Indo-European tongues, are, as a rule, decayed inflectional forms. ... The Mongolian written language knows no affixed pronouns either possessive or predicative; in the present language of the Buriats both sorts of affixed pronouns (although not in wholly distinct form) have developed so that in the verb a variation takes place according to person".

Tamil forms $pādinēn = I \text{ sang}$, $pādinān = he \text{ sang}$, correspond to Telugu పాడితి and Kan-māḍidaṇu, though 't' of past sign 'itu' of latter, is replaced by 'n' in the former. Telugu has another form in 'n' besides in 'itu'; ex పాడినను, and పాడితి, the latter is more elegant and classical than the former. Old participial adjectives or relative participles retain 'd' of 'itu'; in Kan-māḍida, geyda; Tam-ṣeyda; later forms have 'n' for 'd', as in పాడిన, చేసిన etc. Pronominal endings are added and finite verbal forms grew out of these past relative participles, This

gave rise to double forms both in Telugu and Tamil; one formed from old *pāditu*; i, e, *pāditini*, పాడితిని (*pāditu + ānu = pāditēnu*, పాడితేను; another formed from *pāḍina*, i, e, పాడినాను. So also in Tamil, *Ṣeydēn*, besides *pāḍinēn*.

As regards relative participles, Dr. Caldwell had to face a difficulty; he had to account for 'd' in Kanarese and 'n' in Telugu and Tamil. As usual, euphonic links came to his rescue. Ramakrishnaiah could reconcile himself to the theory of euphonic link concerning 'n', but he could not accept this explanation, for the existence of 'd' between two vowels 'i' and 'a' in '*pādi + a*'. In this context he makes a reference to Caldwell and quotes his views, which were referred to already in this work - (cf P 503 Caldwell and P 65-Ramakrishnaiah). Prof. Ramakrishnaiah remarks that Caldwell was compelled to have recourse to euphonic links thrice, in the cases of 'i, d, and n', and he could not discover how these contributed to the expression of grammatical relation. So he offers a solution to avoid this difficulty as follows:— the sign of preterite 'itu', luckily suits root agglutination theory, chief characteristic of Dravidian dialects. The 'i' of 'itu' is dropped in Tamil-Kanarese and always retained in Telugu. In course of time, 't' of 'itu', changed into 'n' and gave rise to a new set of verbal forms both in Telugu and Tamil. By dropping 'tu', Telugu participial forms end in 'i' only. The i-ending forms are used as incomplete verbs in Tamil and Telugu, and as complete verbs in Malayalam. Some Tamil grammarians accepted 'in' also as past sign, besides 'i' and 'tu' and they did not adopt *āgamā* (అగమము) or euphonic links, to explain the nature and form of preterite sign. If we identify 'in' with 'itu', a form of verb 'i' = to give, Telugu ఇచ్చు (*ichchu*), the origin of Dravidian preterite meets with a happy solution. In the same way Kanarese preterite participle '*māḍida*' is

made up of root 'māḍu' and root 'itu' added to it as sign of past action; and 'a' demonstrative root or relic of auxiliary root 'agu' is suffixed to form possessive or adjectival base; relative participle 'pāḍina' of Telugu and Tamil is made up of 'pāḍu + inu' of root 'itu' to which relative sign 'a' is annexed; personal forms of preterite are formed by adding pronominal forms to relative participles in all the languages; ex చేసినాడు. చేసివాడు; Tam-Seydavan, Seydān; Kan-māḍidanu.

FUTURE FORMS AND THEIR FORMATION.

The formation of the future tense is different from that of the Past; it is not formed from future participial base, as there is no distinctive future participle in these dialects. They are destitute of a future participle and future tense is not a distinctive one. Dr. Caldwell says, "The future is the least distinctive of the Dravidian tenses. It is used to denote what is, was, or shall be habitually done and it is generally the connection only that fixes it to a particular time. When used alone it denotes the future more commonly than any other time". The old forms ending in 'ku, tu' of Tamil-Kanarese were tenseless forms; and came into use by appended auxiliary roots 'āgu, utu', signifying no time at first. As they were used in all tenses, they were tenseless. Later on, to express idea of past time, 'itu' was used. Then 'gu' signified other times than the past. Afterwards, when the present tense was formed by adding 'iru, udu', the gu-ending forms expressed only the future. Thus the future had no special sign of its own. Later grammarians could not trace the origin of 'gu or vu' and these became sign of future. The 'v' of 'vu', a relic of old auxiliary 'āgu', sometimes changed into 'p'; so 'pān' and 'vān' became signs of future, as in Tam - Seyvān, unpan and Kan-geyvem, mālpam. As 'v' is another form of 'g' we

have earlier forms 'geygem, malgem', which later became 'geyvem, malvem, malpem'. This view is confirmed by g-forms, in oldest Tamil future tense; 'seygu = I will do = seygeṇ'. This 'g' is hardened into 'kk', in future, ex Tamadeikku. This 'v' is present sign in Tulu also, with original future-present significance. In this way, 'v' became present sign in one language, future-sign in another and of no-time in a third, as in Telugu. Though 'v or p' is not regular time-sign in Telugu, it is seen in its first form of 'g' as part of many roots. As gu-ending form was taken as root, it could not become future sign in Telugu. So Telugu had no future participle of verb or future relative participle as in Kanarese. Later on Telugu invented a regular future tense and future relative participle by adding a form of root కలుగు (kalugu) to infinitive form of verb, i, e. to the form of verb in 'an'; ex చేయగలదు, (chēyagalaḍu = cheyu + an + kala + ḍu) meaning 'he is capable of doing'. This is formed by adding personal pronoun to future relative participle in 'kala'—చేయగల = capable to do, chēyagala + (vā)du = chēyagalavāḍu or chēyagalāḍu (చేయగలవాడు or చేయగలడు) means 'he who is capable of doing'. Thus it got future tense 'he will do'.

In early and classical Telugu, 'um' conjunctive particle is added to root, to indicate future time. This um-ending form was impersonal and regular tense forms were not formed from it. In course of time, aoristic forms in 'undu or udu' grew from 'um'; pronominal endings 'ను, ము, వు, య' were added and related future time, in first and second persons, and mahat plural (మహద్వచక విహవచనము) of third person, form in 'um' is limited to third person singular and neuter plural only. Tamil forms in 'ku, kum' are used for first person singular and plural respectively; forms ending in 'du' are used for second person and personal endings are at times

added, ex seydi, seydir. These are identical with Telugu forms; ex చేయుదువు (chēyuduvu = chēyudu + i + vu) and చేయుదును (chēyudunu = chēyudu + i + nu). The same base 'du' without personal ending is used in first person future as in Telugu; ex Tam-Seydu, Seydum; Tel-చేయుదు, చేయుదుము. So in Telugu-Tamil, forms in 'du' are used in first and second persons future, and third person plural epicene, while form in 'um', perhaps older and basis for 'du-forms' is used for the rest of third person.

Tam-1st Per-Sin-Seydu. Seyku; Plu-Seydum, Seykum.

Tel- " " చేయుదు(ను) ; " చేయుదు(ము).

Tam-2nd Per-Sin-Seydi ; " Seydir.

Tel- " " చేయుదు(ఈవు) ; " చేయుదు(ఈరు).

Tam-3rd Per-Sin-Seyyum } ; " Seyvar, Seyyum.

Tel- " " చేయును } ; " చేయుదురు, చేయును.
(He, She, it)

The form in 'um' in third person without distinction of gender and number seems to be older than other forms in 'du' of first and second persons which have pronominal endings to show the persons. Prof. Ramakrishnaiah thinks that it gave rise to these forms in 'undu, udu' and that this view is corroborated by Tolkappiar's Sutra that 'um' sometimes take the form 'undu'. Thus it is clear that 'um or undu' was at first an auxiliary added to convert roots into verbs. In the beginning, it did not signify any particular tense; but later on it formed the basis from which present forms were developed in Telugu and modern Kanarese.

FORMATION OF PRESENT TENSE.

In Tamil, present forms are formed from base in 'ku' by adding 'iru' inru', auxiliary root to show present action; ex

Seygiru; Seyginru. In Telugu and Kanarese, it grew from base 'utu' = 'iru', to denote present action. Here the parting of ways in these dialects is visible. Primitive Dravidian was common parent of these languages, which inherited verbal bases of past and present future from it. After separation from mother tongue, past personal forms developed independently; and personal endings were added directly to past-base. In present, a special base developed by addition of auxiliary roots to form in 'utu'. In Telugu, to base in 'utu', a relative participle of root 'ul', namely 'unna', was annexed and a Special present came into use; ex చెయ్యునా (chēvutunna); personal forms were made by adding pronouns or pronominal suffixes. Kanarese has two forms, one in Halakannada or classical Kanarese and the other in Hosakannada or modern Kanarese. The modern form is directly derived from 'utu' as in Telugu:— ex māḍuttu + ēn = māḍuttēnu and māḍuttēne = I do; kuṭuttu and kuṭuttēne. The only difference is that in classical Telugu 'utu' changes into 'utsu', while colloquial has old form in 'utu'; ex Cl. చేయుచు, చేయుచున్న, and col. చేయుచున్న, చేస్తున్న, చేస్తున్న, where root semi-vowel is altered into Sibilant; వందు, వందుచున్న. Later Telugu grammarians considered 'tsu' as present-sign and they neglected current popular forms.

KANARESE PRESENT IN "DAPA".

Classical Kanarese present is not formed like forms in 'utu' base. But another auxiliary root 'avu' = to become, to happen, is added to past base in 'itu', and not in 'utu'. So there are forms like, 'bāḍapem, geydapem' from base in 'utu', dropping middle 'u' and forms like 'māḍidapem', having 'itu' in full form. Here arose some confusion between present 'utu' bases and past 'itu' bases, where preiding vowel dropped away. Modern Kanarese forms from 'udu' base keep vowel

'u' of 'utu'; so 'geydapem' might have grown from past base 'geyitu', rather than from 'geyutu'. From frequent omission of 'i' in 'itu', the Kanarese grammarians thought 'd' to be past sign in 'bāldapem, and geydapem etc' and not 'itu' or 'idu'. In this context, Ramakrishnaiah quotes Dr. Caldwell's views, and his doubts concerning Kittel's explanation. In his 'Dravidian Studies', Ramakrishnaiah remarks that Caldwell based his conclusions mainly on Tamil and brushed aside the information supplied by Telugu. Telugu forms always retained 'i' of 'itu' in past; but Tamil-Kanarese thought 'd' alone to be the sign of that tense, as the vowels preceding consonant 'd', were dropped in many cases. This was the cause of confusion. The existence of Vowels in Telugu gave no chance for such a difficulty in fixing the tense-signs; cf Tam-Seydu, Seydum, Past and Future; and Tel - చేయుదును, చేయుదును, Future and Present Future; and చేసితిని, చేసితిని for Past. Here vowels before 'd or t' persisted; this proves that not consonant 'd or t' was the tense sign, but 'd or t' preceded by 'u and i'; 'utu' used for future and 'itu' for past which afterwards changed into 'udu, idu'. In future Telugu classical form చేయుదును etc has soft dental 'd'; colloquial forms చేస్తును, చేస్తున్నాను (చేసుకున్నాను) have hard dental 't', as in modern Kanarese present form 'māḍuti^ēne', where preceding vowel 'u' is retained. In the past, Tamil and Kanarese use 'd' while Telugu and Tulu have 't'; in the former preceding vowel 'i' is always left out while it is always retained in the latter. He concludes that Caldwell, if he compared Tamil-Kanarese forms with those in Telugu, would have avoided the error and accepted 'utu and itu' = to be and to give, as forms of two independent roots and the vowels as signs of these tenses. Thus 'dap or dapa' became signs of present in classical Kanarese, due to incorrect breaking of present forms. Now it is clear that, though appended roots of original bases, are different in different

dialects, the underlying principle of formation is, at first, one and the same. Later on, when method of formation was forgotten, the portion between the root in the beginning and personal termination in the end was treated as tense-sign. This gave rise to 'gir, g'indr' in Tamil, 'dapa' in Kanarese and 'chu or chunna' (చ or చున్న) in Telugu and these were considered as signs of the present, says Ramakrishniah. The other form of Present in Kanarese developed from base in 'utu' by direct addition of personal endings; ex $p\bar{o}gu + utu = p\bar{o}gutu + \bar{a}ne = p\bar{o}gutt\bar{a}ne$; $m\bar{a}dutt\bar{a}ne$, etc. This was used in popular speech and did not find a place in classical poetry. Veerasaiva school made popular speech vehicle for spread of religion. Then these neglected forms gained status and were recognised as elegant literary forms in Hosakannada or Modern Kanarese.

PRINCIPLE OF ROOT-AGGLUTINATION IN OTHER VERBAL FORMS.

The principle of root-agglutination gave rise to many forms as well as many other secondary roots in those languages developed from mother-tongue. The same principle was in operation in the causal forms, frequentatives, passive and middle forms, as also in the forms of various moods and infinitives. The causation is expressed by adding 'isu, inchu' to other roots; ex Kan- $m\bar{a}du = m\bar{a}disu$; Tel చేయ, చేయించు. Tamil 'varuvi, Seyvi' take 'vi'; here root 'i', form of 'isu' is added to gu-stems, where 'gu' becomes 'vi'; ex $varugu + i = varugi$, varuvi; $Seygu + i = Seygi$, Seyvi. The root is doubled to form frequentative; the same form of root is added to root itself. ex Tam-minuminukku, veluvelukku; Tel-మెమెదోవు or మెమెలాడు. Passive is expressed in many ways; there is no regular passive; it is often formed by adding $padu$ (పడు = to suffer); ex Tam-pāḍappadam; Tel-పొడబడు. Other forms like

'āyitru' from 'agu', 'undān' from 'un' in Tamil and అను in Telugu are annexed to original roots to form passive. ex Tam-madindāyitru; Seydāyitru, adiundān; Tel-దెచ్చుకొన్నాడు. The Middle Voice or అత్మనేపద is formed by adding 'kol' = to take; and కొను in Telugu; ex Tam-panni-k-kondēn; Tel-చేసుకొన్నాను. Kanarese-Malayalam conditional forms are formed by adding 're, āre' respectively; ex Kan-bandare, Mal-vannare. These particles are only different forms of 'āru'; classical Tamil has 'vandavāru'; Kan-Māḍidare. In Telugu locative sign 'an' is added to past relative participle; ex చేసినాన్. The word చోన్ is short form of చోచన్, locative of noun చోచు; this is added to past participial form; ex చేసినచోన్. అయితే, past indefinite of అగు is added in Telugu to past relative participle or to a form of past tense to get subjunctive; ex చేసినట్లయితే; చేసినవాడు అయితే or చేసినవాడయితే. So most forms like attayite, ayite, āyenā, nu = అట్లయితే, అయితే, ఆయెనా, ను; Tam-um; Tel చేసినాన్, Tam-ṣeyyin-um, Tam-āyin (Seydādāyin); Tel-ఏని (చేసేనేని), Tam-kāl (Seydakkāl)-these are added to roots or verbal forms to make the Subjunctive and these are independent words added to roots or verbal bases.

The infinitives in 'a' in Tamil, Telugu and Kanarese are also verbal bases to which 'al' meaning a place is added; the 'l' changes into 'n' or dropped ex-Tam-Solla = to say; Kan-māḍa = to do; Tel-చేయ, చేయన్; at first these were Sollal, māḍal, chēyal. The root-agglutination principle gave rise to many secondary roots, sometimes with quite different meanings from original roots; ex Tel-పోను = to go and తెచ్చు; తెచ్చు = to bring. పోను దెచ్చు = to come; పడు = to fall; కొను = to take; పడుకొను = to lie down; ఈయ = to give; ఈయ + కొను = to take; ఈయకొను = to consent; మేలు = good; మేలుకను = to awake; కూరుచు = to be affectionate; ఉండు = to see; మేలుకను = to awake; కూరుచు = to be affectionate; కొను = to take; మేలుకొను = to consent; కూరుచుండు = to sit; మేలు = body;

మొదలు = to start; వాక్ = mouth; పోవు = to go; వాపోవు = to cry etc. In these above illustrations, Prof. Ramakrishniab says, are seen lines of development of verbal inflexion; it grew from various kinds of modifications, undergone by auxiliary roots on being added to original roots to express different ideas. So they lost their first shape and sense and were treated as particles only to convey particular signification. Then their relics began to function. Later grammarians neglected these original forms, tried to split them up and give them meanings current at that time. So 'gir' became meaningless suffix of Present tense in Tamil; 'd' past sign in Tamil and Kanarese, 'i' in Telugu; 'v' future sign in Tamil-Kanarese; and 'ku, du, etc' as stem-forming suffixes. In the above manner he concludes, that the whole verbal inflexion can be explained on the principle of root agglutination.

FORMATION OF VERBAL NOUNS.

These are of two kinds; Participial and Verbal; the former (Participial Nouns) are formed from relative participle of each tense and retain the time of tense to which they belong; on the other hand the latter, (Verbal Nouns) are always directly formed from the theme and are indeterminate in point of time.

1. Participial Nouns: — Most nouns are formed by adding Demonstrative pronouns or their endings to present and preterite relative participles; e, g, Tam - Present relative participle-Sey = to do; from Seygira is formed Seygira-(v)-an; Seygira-(v)-a¹; Past Relative Participle, Seyda Seyda-(v)-an and Seyda-(v)-a¹. Tamil Future in 'u' is both a relative participle and future no participial Nouns; it is

really a conjunctive participle and not a true suffix of relation. Negative participial nouns in each number and gender are formed, like affirmative participial nouns, by adding demonstrative endings to negative relative participle; these are declined like other nouns and being parts of verbs, they govern nouns. In these respects all Dravidian dialects agree.

Tamil neuter participial Nouns have a peculiarity. Each is used in three different significations; viz, (1) third person neuter of verb (2) neuter relative-participial noun and (3) verbal-participial noun ex 'Seygiradu = 1) it does; (2) that which does; (3) the doing or to do. Caldwell terms the third formation as "Verbal-participial Noun" to separate it from ordinary verbal nouns, formed from theme, not from participles and from which idea of time is excluded. Though participial in origin, it is used as verbal Noun. He thinks the last is the original and most correct sense; namely, that of the verbal participial noun. He sees a difficulty in the use of third person neuter of verb as a verbal-participial Noun. Though neuter and has no person, this participial Noun includes time-sense. It has past, present and future tense-forms of verb. Each is pluralised when used as third person neuter of verb or relative participial Noun; but when used abstractly as verbal participial Noun it has no plural. Future participial noun is a commonly used Verbal Noun in Kanarese. These are sometimes called infinitives. These are rendered in the infinitive on translating them into English, since English infinitive is sometimes used as Verbal Noun and to do = the doing (participial noun). Verbal nouns of this class are allied to infinitives, when used in Dative case. Tamil and Malayalam have an abstract relative participial Noun; in the form of declinable participle, abstract idea is denoted by affirmative verb. Tam-'mei', Mal-'ma', abstract suffixes

are added to present or preterite relative participle of verb; e.g, Tam-Present relative participle 'iru'; from 'irukkindr-a', by adding 'mei' is formed 'irukkindra-mei'; Negative nouns are similarly formed; ex 'irā-mei'. Negative participial abstracts are more common in Tamil than affirmatives and are largely used in Tamil, Telugu and Malayalam. Tamil affirmative 'mei' is found in classical compositions; abstract appellative nouns, with 'mei' added to crude verbal theme, is seen in colloquial Tamil and Malayalam. Relative participial noun in 'mei' is declined like a noun & governs like a verb; but appellative in 'mei' is only a Substantive. Tamil Suffix 'mei' is 'ma' in Malayalam, 'me' in Kanarese and 'mi' (मि) in Telugu.

(2) Verbal Nouns :— These are formed, not from participles, but from verbal root or formed theme; so they have no definite time-sense; they express the act, not the abstract idea of the verb. So Tamil grammarians termed it "toṟil-peyar", nouns of employment or operation. There is a marked distinction between verbal derivatives and substantives derived from verbs. Verbal derivatives are used as only nouns, while verbal nouns are used as verbs. As a noun, it is used as nominative of subsequent verb and as a verb it may be preceded by a separate nominative and govern a noun in case. Europeans neglected this distinction. Tamil derivative nouns like 'naḍei or naḍappu' are classed with verbal nouns like 'naḍakkei, naḍakkudal and naḍakkal. Though they mean 'walking', first two are only substantives; and adjectives, not adverbs, are used to qualify them; but 'naḍakkudal' is a true verbal noun, and is qualified by adverbs. A verbal noun in 'gei or kkei' is often used in Tamil. Though this is used as verbal noun, the forms end in 'al'; and the suffix 'al or dal', is added not to crude root, but to formed verbal theme; that

is, basis of infinitive and of aorist future; ex *iru* = *iru-kk-al*, but not *ir-al*; *naḍa* = *naḍa-kk-al*, but not *na-ḍ-al*; sometimes 'al, dal' is added directly to ultimate base; ex besides *pōg-al*, *pōgu-dal*, we have *pō-dal*; *āg-al* or *āgu-dal* and *ā-dal*; the 'g' is softened by use; 'd' of dal is a formative, having same force and character of 'g' in *gei* or *kkei*; the 'd' is doubled and altered into 'tt' when verb becomes transitive instead of intransitive or when euphony requires it. This 'd' does not denote preterite tense; for verbal noun in 'dal' is indeterminate in time as that in 'al or *gei* and 'k*kei*'. Telugu forms are *ṭa*, *ḍamu* (ట, డము); ex చేయుట, చేసుట, చేయడము. From these instances, Caldwell conceives some confirmation of hypothesis that 'al', Tamil suffix of verbal nouns, is secondary form of 'a', infinitive sign.

(3) Derivative Nouns or Verbal Derivatives :— Most of these formatives are only euphonic and their number is very great in Tamil. They are formed in many ways. The first class is the same as verbal themes, ex *kaṭṭ-u* = a tie; *kaṭṭ-u* = to tie. Some themes become nouns by doubling and hardening final consonant; ex *eṟutt-u* = a letter from *eṟud-u* = to write; *pāṭṭ-u* = a song from *pāḍ-u* = to sing. This is special to Tamil, for Telugu forms differently; but their resemblance is only in hardening and not in doubling, final consonant; ex పాట from పాడు. Telugu differs from Tamil in changing final or enunciative 'u' of verbal root into 'a'; cf ఆట (Tam. *āṭṭ-u* =) from ఆడు. Caldwell says that Tamil method of doubling and hardening last consonant is in accordance with Dravidian analogy; for it is when a sonant is doubled that it is naturally converted into a surd and when it is not doubled, it should be pronounced as a sonant. This doubling of final consonants serves many purposes; it places substantives in adjectival relation to succeeding substantives; changes intransitive verbs into

transitives; forms a sign of preterite tense and forms derivative nouns from verbal themes. Derivatives are formed by lengthening included vowel of monosyllabic verbal roots; ex pa^d-u = to suffer; pā^d-u = suffering; min = to glitter; mīn = a star; this mode is seen in words of most familiar class; ex nākku = the tongue; nakk-u = to lick. Tamil lengthens root vowel to form derivatives of this class and leaves last consonant unchanged; but Telugu and Kanarese harden final consonant, besides lengthening root-vowel; pa^d-u = to suffer becomes not pā^d-u but pā^t-u = suffering.

(4) Abstract Nouns are formed from verbal themes by adding 'mei'; ex poru + mei = porumei = endurance. The same suffix forms abstracts also from nouns of quality or relation and pronominals; from peru comes peru mei; tan = tanmei; Telugu suffix is mi (మి); ex కలరు = కలిమి.

(5) Tamil forms many nouns from verbs by adding 'am', simultaneously doubling and hardening final consonant of verbal theme; ng = g; nd of d, ṇḍ of ḍ and mb of b, ng on being doubled becomes kk, nd becomes tt, ṇḍ becomes ṭṭ and mb becomes pp; e, g, tūṅg-u = tūkk-am; tirund-u = tirutt-am; tōṇḍ-u = tōṭṭ-am; virumb-u = virupp-am. In most cases Telugu and Kanarese always rejects final 'm' of this class; for Tam-tūkk-am, Tel has తుగు.

(6) In all Dravidian dialects, large number of verbal derivatives are formed by adding to verbal themes, 'g, d b', under various modifications and with various vowel terminations. In Tamil 'g' becomes 'gei'; ex from śey comes śey-gei; it is nasalised as 'ngei'; ex kāy = kā-(n)gei; doubled and hardened into 'kkei'; ex pa^d-u = pa^d-u-kkei. In Kanarese 'ke or ge' with prefix of euphonic 'i'. Telugu nouns taking this

formative end in క or డి; ex ఏలు = ఏలిక; ఉండు = ఉండి. In Tamil 'd' formative becomes 'di'; ex keḍ-u = keḍ-di; when doubled and hardened it is 'tti'; ex upar = unar-tti; 'tt' softened into 'chi'; ex pugar = pugar-chi (for pugar-tti, Mal pugar-cha). In Telugu-Kanarese 'd' becomes 't'; in Kanarese 'ta, te' ex hogal = hogal-te; kāy = kāy-ta. In Telugu, we notice త, డ and డి, టి ex అలయు = అలనట; తిన్ = తిండి; ముయు = మూత etc. In Tamil 'b' is softened into 'v', i. e. 'vi or vu'; ex kēl = kēl-vi; marei = marei-vu; in some cases 'b' is euphonised into 'mb' (mbu); ex vēmbu from vēy; pā-mbu from pā-y; sometimes 'b' becomes 'v, mb'. 'vu' becomes 'ppu' ex naḍa ppu; ru-ppu; mu-ppu. In Telugu it is 'vu, vi or pu' ex from చచ్చు comes చావు; దిగు = దిగువు; తెలియు = తెలివి; చేరు = చేరువు; ఏడుచు = ఏడుపు. Kanarese uses in this connection only 'vu' ex ira-vu equal to tam-iru-ppu; sometimes 'pu' is also used ex biḍu-vu; biḍu-pu.

(7) Certain participles, at first independent nouns having a separate meaning, are added to form derivate Nouns in Tamil and Malayalam; this addition became convention, in course of time. If the meaning of the second member was not lost, they would have been treated as compounds: ex Tam. iḍu = to press + kaṇ = eye; place = iḍu-(k)-kaṇ = oppression; uru = to suffer + kaṇ, becomes urukan = poverty. These derivatives are formed in colloquial dialect also; ex mānu = to be like becomes mānam = likeness paḍu = to experience; becomes pādu = a condition of being; we get, kaṭṭu = to tie; kaṭṭu(p)pādu = a compact; Śer = to join, Śermānam = a junction; kaṭṭu = build, kaṭṭumānam = building. To these may be added words ending in 'agam'; meaning house; place; e, g, vānagam (vān + agam) = vānam vān = sky; from vei, to place, vei-gu, to rest; veiyagan [vei(y)agam] = vei-(y)am or vei; the earth.

Then Dr. Caldwell gives a complete list of Tamil Derivative nouns formed by suffixing formative particles. He did not include participial nouns, verbal nouns or nouns of agency in the list. The nouns are derivative substantives; formed by addition to the root, these additions are mere particles, relics of old separate words, now used as only suffixes, having lost their original independent meaning. So these verbal derivatives have become also secondary verbal themes. The readers may find the list in pages 548 to 551.

Nouns of agency :— In Dravidian languages, the participial nouns are used as nouns of agency. They are formed in a direct and primitive manner by adding 'i' to verbal root. ex Tam Kan, uⁿ(eat) = uⁿ(i)(eater), kol (to kill) = kol(i-i (killer). Feminine derivative Nouns from Sanskrit change final ī into i (short) ex कर्म becomes कर्मि. This final i of feminine derivatives, borrowed from Sanskrit, is different from words which take i to form nouns of agency, without gender and is distinguished from i which at times used in Sanskrit, as suffix of nouns of agency; ex kār-i-n = a doer, kav-i-s = poet, which in Dravidian dialects reject Nominative sign and use crude theme (kavi) instead.

Caldwell says that 'i', Dravidian suffix of Nouns of Agency sprang from same origin as 'i' by which similar nouns are sometimes formed in Sanskrit. It is neither directly borrowed nor imitated from Sanskrit. It has an independent origin is seen from the manner in which it is used (1) Dravidian nouns of agency formed by adding 'i' have no gender and it depends upon the connection; ex Tam-panei = palmyra + ēru = to climb becomes panei-(y)-ēr-i = palmyra climber is Masculine; maṇ = ground + veṭṭ-u = to dig or cut becomes maṇ-veṭṭ-i = a native spade is Neuter. (2) Nouns of agency

are, in this manner, formed from primitive, underived nouns as well as verbal roots; $n\bar{a}l-u = \text{four} + k\bar{a}l = \text{foot}$ is $n\bar{a}r-k\bar{a}l-i =$ a chair. (3) If nouns of agency are formed from verbs the suffix is often added, not to crude root, but to conjugation theme or that form of root in the infinitive and in the aorist; e, g, $u\bar{n}g-i$, Tam (as well as $u\bar{n}(n)-i$) = eater. (4) The chief reason for regarding the suffix as a true and ancient Dravidian form, is its extensive use in nouns of agency, in both Tamil classical and colloquial dialects. It is found in the names of plants and animals, objects of nature, old compounds, proverbs, nicknames in highest and lowest connections and to a much larger extent in all these varieties of use, than in Sanskrit; e, g, $ka\bar{l}$ is $ka\bar{l}(l)-i$; $ve\bar{l}$ is $ve\bar{l}(l)-i$; il is $il-i$; pul is $pul-i$, Compounds $va\bar{r}i-k\bar{a}tt-i$; $v\bar{a}nam-b\bar{a}d-i$. The Dravidian languages have no adverbs at all. Every word used as an adverb is either a noun, declinable or indeclinable, or a verbal theme or the infinitive or gerund of a verb. Much use is made of a peculiar method of adverb formed by means of reiterative, mimetic syllables, to which is added the verbal participle saying or infinitive to say, or so as to say; ex $ma\bar{d}a-ma\bar{d}a(v)-e\bar{a}dru\ i\bar{d}i$ virundadu. As for the comparative Paradigm of a Dravidian Verb, Glossarial affinities of Sanskrit, Indo-European, Semitic and Scythian languages, the attention of the readers is invited to Pages 555 to 624 of Caldwell.

As regards the nature and formation of derivatives Prof. Ramakrishniah pursued his investigations and we give here the conclusions arrived at by him. We have learnt that, in the Dravidian languages, the root is used both as a Verb and Noun; to make the verbal function of root more expressive, other auxiliary or secondary roots are added to the original or primary roots. These secondary roots also later on were used as Nouns, like original roots, when they did not signify

time-idea. Participial nouns were formed by adding pronominal endings to past, present and future; relative participial forms grew from tense-bases. But most abstract nouns developed from primary and secondary roots, sometimes with a slight change in included vowel or consonant and sometimes without any change.

DERIVATIVE NOUNS AND PRIMARY ROOTS :—

Roots used as Verbs or Nouns without change are, as follows : e, g, Tam, Tel, Kan, Mal, Tu-kaṭṭu (కట్టు) = to bind (verb); a band, a tie (Noun); cf Tel కట్టి, ఒక కట్టు కట్టు; కట్టుకథలు = (fiction); Tam, Kan, Tel-పుట్టు (puṭṭu) = to be born (V); birth (N); తట్టు = to pat, to strike (V), పాత, blow (N); పోరు = to fight (V), fight (N); తీరి = to fasten (V), tightness (N) also తీరుపు and so on.

Kesi Raja, in Sabdamani Darpaṇa (శబ్దమణి దర్పణ), while treating abstract nouns, gives some instances of verbal theme (నిజాదు) forming abstract nouns; ex taḍe, naḍe, bisu, perchu, marchu, urku, sorku, dāntu, kūntu. He says abstract nouns are also formed by slight change in verbal theme, viz, its penultimate, 'i' becomes 'ē'; u, ō; Short Vowel becomes long; 'du' becomes 'tā'; ex ఇ = ఏ, kiḍu = to go to ruin (V); kēdu = ruin (N); cf Tel కీడు; త = ఓ, tudu = to join, to put on as ornaments or clothes (V); tōdu = joining, putting, a pair (N), Short Vowel becomes long:— Tam, Tel, Kan ex paḍu = to suffer (V); pādu = suffering (N); todu = to join, to wear (V); tōdu (తోడు) = help, తోడు = anklet (N); iḍu = to put down, put on (V); iḍu = joining together (N), Tel-fitness, equality cf ఈడు తోడు; suḍu = to burn (V); sūdu = fire, heat (N) cl Tel సూడు = enemy etc. Included vowel of root is lengthened, combined with a change in final consonant; i, e, hardening of the same; ex Tel-పడు (V)

becomes పాటు (N); చెడు (V), చేటు (N); నడు (నాటు) V, నాటు (N); మిడు (మీటు) V, మీటు (N); పొడు - పోటు; the root పడు is added to some words and from these newly-formed roots derivative nouns are formed by lengthening the (అ) and hardening డ (డ) of paḍu (పడు); ex chēḍpaḍu (చేడు + పడు) చేడ్పాటు; పొరబడు (పొర + పడు) = పొర పాటు; other consonants also are sometimes hardened; ex గీరు - గీటు; వేయు - వేటు; ఊరు - ఊటు; ఏయు - ఏటు etc.

The last vowel of derivative nouns sometimes differ from that of roots. Most Dravidian roots, at first, had consonantal endings (హంతముత); so the final vowel of root differs and each language had euphonic endings suitable to the nature and genius of that language; ex Primary root, mū (మూ) becomes in Telugu మూయు; another form మూడు, has a different meaning, namely, happening, coming to an end or some evil over-taking one (కిడు మూడును). But Tikkana's expression "మూడవంచ" (snow that covers up everything) is explained as 'thick snow'; from మూడు we have మూట = a bundle - what is covered or closed up we have an alternative form in short u (ఉ), ముడు, ముడుచు, మూట = a knot. As the root in Telugu ends in 'u' (ఉ) and noun form in 'i' (ఇ), this latter is sometimes considered as noun-forming suffix. But in Kanarese, root itself is thought to end in 'i'. Kesi Raja takes 'muḍi' itself as root; (cf muḍi-kēsa bandhanē) The i-ending form of verbal base in a closely related language, says Ramakrishniah, makes us think that ముడి (a knot, or a knot of hair) found in Telugu was formed at an earlier period in its history when 'muḍi' itself was considered as a verbal base in this language also. Then the form in 'u' (ఉ) ముడు as well as ముడుచు with additional చు have to be considered as later forms in the language (ముడి + చు = ముడిచు, ముడుచు). The base ముడుచు gave rise to a derivative noun ముడుత, just as still earlier forms మూయు (మూసు) and మూడు gave rise to మూత = cover or covering lid and మూక = a crowd. This

shows that య at the end of such roots is not the original form, but only a later transformation of య coming at end of certain roots or words added to original root. So final vowels of roots have no independent value, but are only helps to pronunciation. So the a (అ) of mūka (మూక) and final i (ఇ) of mudī (ముడి) have no special significance. Root pādu (పాడు) is same in Telugu and Tamil but the derivatives end in different vowels; ex Tam-pāṭṭu retains 'u' (ఉ) of root, while Tel-పాడు ends in a (అ); yet there is no difference in meaning. Some Kanarese roots like 'ore, are, bire, paḍe, taḍe, mole, mare, tere, mere etc end in 'e' (ఎ) but Telugu forms take a (అ) and end in 'yu' (యు); ex ఒరయు, అరుగు, వ్రాయు, పడయు, తడయు, మొలచు, మరచు, తెరచు, మెరయు etc. So some derivative nouns like 'naḍe, tere' ending in 'e' in Kanarese become నడ, తెర with final a (అ) in Telugu but Tamil forms end in 'ai' (ఐ) as 'nadai, tirai' etc.

Some forms with 'e' in classical Kanarese change into 'a' ex naḍe=naḍa; naḍeyisu=naḍasu; final 'ei' and 'e' of Tamil and Kanarese agree with final 'a' of Telugu; ex Tam talei; Kan-tale; Tel-tala (తల): malai, male, మల; valai, vale, వల etc. Though there are no derivative nouns ending in ei or e in Telugu, we see forms ending in u or a; Tel, గీరు(V), గీటు, గీర(N); Kan-kīru, gīru, gīku (Verb); gīṭu, gīru (Noun); Tel మారు (V); మాట (N); Kanmāru (V); mātu, mata (N); Tam, Mal-māru(V); māru, māṛṛa, māṛṛu; Tel తేరు, తేట; వండు, వంట etc. The word kāy is used as Noun in Tamil-Kanarese-Telugu; ex māṅgāy. మామిడి కాయ; it is kāyi in modern Kan; so neither 'i' of mod-Kan nor 'a' of Tel has any special meaning but they are only euphonic additions, to kāy, used in Tam and cl Kan. This change of హంతు roots into అజంతు ones by adding a or u (అ, ఉ) developed at a later stage and all words in Telugu and Kanarese become అజంతువులు (ajantas). The same change took place very early in Pāli and Prākṛits and consonantal declensions disappeared.

Gune says "The peculiar tendency of the Pāli shared also by the Prakrits either to drop end-consonants or add 'a' to them had resulted in almost driving out consonantal declensions from Pāli". The tendency of converting 'halanta' words into 'ajanta' words appears even in the case of Dravidian borrowings from Sanskrit, says Ramakrishniab; i, e, formation of 'tatsama' (తత్సమములు) words; ex వాక్.వాక్కు; రాజన్.రాజు etc.

DERIVATIVE NOUNS FROM SECONDARY BASES:—

The next stage in derivative Nouns is by addition of auxiliary roots like 'agu, utu' (అగు, ఉతు) to original roots. Here also the Secondary root will be a Noun or may have a slight change; Tel. వెలుగు (V); వెలుగు (N); Tam-vilakku=a light; Tel. కాగు (V), కాగు (N) = vessel. Tel. ఈగు = to give (V); ఈగు, ఈవి (N); ఆగు (V) ఆక (N); ఎరుగు (V) ఎరుక (N); మూగు (V) మూక (N). To express abstract nature, 'am' is added to forms in 'ka' ex మారు.మారకము; సంపు.సంపకము; అమ్ము.అమ్మకము; నమ్ము.నమ్మకము. The గు (gu) at the end of above roots is part of auxiliary root 'agu' (అగు), added to primary roots, they being used as Nouns; కాగు, వెలుగు end in u (ఉ) and others in 'a' (అ) ex ఆక, పోక, నడక, but these become in Tam-Kan ex āgal, pōgal, naḍakkal; thus Telugu a-ending forms might have been at first al-forms. Thus 'al' means 'a place' and might have been added to 'agu or utu' (అగు or ఉతు) to form Verbal Nouns. Telugu has a form in 'ta' (త); Tel, నడగు = నడక; నడుతు, from ఉతు (utu) = నడక; this later became నడుచు (naḍutsu). So all roots now end in 'tsu' were at first roots ending in 'utu' of which 'tu' later on changed into 'tsu'. Derivatives in త came from other roots; ex మడచు.మడక; మూయు.మూత, మూక; కూయు.కూత; చేయు.చేత; మ్రోయు.మ్రోత etc. In all these, we see forms in 'utu' like వ్రాయుతు, పేయుతు, పూయుతు etc and from these primary roots came noun forms like వ్రాత, పేత, పూత etc. These forms contained a half-

nasal (అర్ధానుస్వార in later Telugu) So bases in 'utu' as వ్రాయుదు, పేయుదు etc were at first వ్రాయుడు, (vrāyundu), పేయుడు (mēyundu) etc. Since చేత is a back form from infinitive 'al', cheyda from cheydu, all the above forms might have developed in the same way; మూయుదర్ = మూయుత = మూత: cf Tam-meyttal, and nadattal with Tel పేత and నదత. Root īdu (ఉడు) in Telugu has a Noun ఈత (īta). The earlier Telugu form of īdu (ఉడు) may be īndu (ఈడు) and Tamil has 'nīndu'. In Kanarese, 'd' of nīdu softened into 'j' and becomes 'īju', a noun form. Hence 'īndu, īdu, īju' might have grown from 'nīndu', the earliest form. The root 'tōndu or tōdu' = digging is found in Telugu and తొట (tōṭa) may be the earlier form; while 'tōṭṭam' in Tamil might be a later one as it takes 'am' ending. The word kūtām' (కూటము) from root 'kūdu' (కూడు) ends in 'am' both in Telugu and Tamil. This 'am' which may at first sight be identified with 'am', neuter ending of అకారంత (akā-ranta) words in Sanskrit, like జ్ఞానం; ఫలం, (jñānam, phalam), seems to have got a native origin, as it is seen in very early forms. Dr. Caldwell suggests that it may be indefinite neuter demonstrative form from base 'a', like 'em' from interrogative base 'ē'. Ramakrishniah says that we have 'edu, edi' the definite neuter form from 'ē', similar to 'adu, adi' from base 'a'; and corresponding to the 'ēm', Tel-ēmi (ఏమి), Kan-ēnu, definite neuter from 'ē', primitive language might have got 'am' from base 'a', which was made use of to form neuter nouns from verbal bases.

Besides 'utu, uḍu', (ఉతు, ఉడు) an alternative form of 'unḍu' (ఉండు) added to roots gave rise to forms like కోయుదు, పేయుదు, వ్రాయుదు, అరుదు, అమ్ముదు, దంపుదు; when 'ḍ' (డ) is hardened to 'ṭ' (ట) we have forms, కోయుట, పేయుట, వ్రాయుట, అరుట, అమ్ముట, దంపుట; when neuter ending 'am' is added to 'ḍu', we get forms కోయడము, పేవడము, వ్రాయడము etc; these forms retain verbal nature of base and

are termed Verbal Nouns. These verbal nouns take an adverb to modify them, while abstract nouns take only adjective to qualify them. In addition to roots ending in 'utu, or utsu' which gave rise to abstract nouns in 'ta', there are others by adding 'intsu, another form of 'isu', which give rise to abstract nouns in 'inta'; ex అవలించు.అవలింత; ఇరిలించు.ఇరిలింత; గిరిలించు.గిరిలింత etc.

ABSTRACT NOUNS IN PU.

Some roots ending in 'chu' (చ) gave rise to abstract nouns in 'pu'; how 'chu' became 'pu' is beyond one's comprehension; the root in 'chu' corresponds to noun form in 'pu'. Prof. Ramakrishniah says that at a particular period in the history of these languages most of the primitive roots ending in consonants have been converted into verbal bases by adding 'utu, utsu or tsu' which was taken as a part of the root itself or as a s'en-forming suffix. That is why many roots ending in consonants in other languages came to end in 'tsu' in Telugu. ex ad-adachu (అడచు); ēru - ēru+utsu, ērutsu (ఏరుచు), ērtsu (ఏర్చు), ētsu (ఏచు) etc. From these roots in 'chu', abstract nouns like అడపు, ఏపు, కాపు are formed; similarly we have, చూచు.చూపు, తలచు.తలపు, త్రోచు.త్రోపు, మెచ్చు.మెప్పు, వలచు.వలపు, మార్చు.మార్పు etc. Roots ending in 'yu' (యు) and 'kṣan' = to see have forms in 'pu' (పు); ex మాయు.మాపు; మేయు.మేపు; కను.కానుపు. So it is evident that చ is not changed into పు; and has no connection with noun forms in పు; this noun in పు must have grown from another source; i, e, from another auxiliary root and similarity in meaning made the grammarian to group them under one class. The instances of noun forms in పు (vu) from primary roots 'nil, gel' make us think that these arose from roots terminating in auxiliary 'agu, gu' (అగు, గు); e, g, Tam-niluvai, nilavu; Tel-నిలవ, నిలుపు; Kan-nilavu; Tel-గెలువ, గెల్పు; Kan-gelavu,

geluvu; Mal - kelpu, kerpu; Tel - infinitives 'nilvan, gelvan' (నిల్వన్, గెల్వన్); the formation might be 'gelgu = gelvu = gelpu' (గెల్గు, గెల్వు, గెల్పు). Then వు is found in infinitive forms, ending in చు, like గెలుచు - గెలువన్, నిలుచు - నిలువన్, కరుచు - కరవన్, మొలుచు - మొలవన్ etc. In the light of these illustrations, Prof. Ramakrishniah concludes, that these along with noun forms in 'v' or 'p' have developed from roots in 'gu' and not directly from 'chu'.

The future forms in 'v' and 'p' might have grown from roots with auxiliary 'gu'; ex Tam - seyvān, iruppān; Kan - geyvem, mālpem; Tam-geygu = I will do; geygum = we will do (Kan-geygum). In the same way, 'g' of the auxiliary 'agu', which was originally appended to certain roots changed into 'v' and then hardened into 'p' and is preserved only in abstract nouns derived from those bases, while the verbal base in 'gu' has gone out of use, being replaced by chu-forms. Roots like 'gel' = to win took both auxiliary roots 'agu' and 'utu' and bases 'gelgu' and 'geltu' were at first formed; like 'geygu' = I will do, 'gelgu' must have been a verbal base. Like Telugu 'cheyvu' from 'geygu', a noun form 'gelvu' from 'gelgu' also developed. The noun form 'gelvu' later on changed into 'gelpu' and got fixed in language; while form in 'gu' ceased to be verbal base, as the form in 'tu', (later 'chu') became more prevalent and used as the common base of verb. Thus, noun form in 'pu' is derived from a base different from that in 'chu'. So bases in 'chu' gave rise to abstract forms in 'ta'; ex మోచు - మోత, పూచు - పూత, కలచు - కలత; besides forms in 'pu' or 'ku'; ex మోపు, పూపు, కలక; మేయు = మేపు, మేత. When this 'pu' became noun-forming suffix, it was applied to other roots; in the formation of nouns from adiectival roots; ex pasur + pu = pasurpu, పసుపు means yellowishness; kem + pu = కెంపు (kempu = redness); Tam-kar + pu = karuppu, Tel-కప్పు; vel + pu = velpu (Tam); తెలుపు (Tel); etc. These examples indicate that the

use of auxiliary roots 'ag₁, utu' were prevalent in the early stages of the language.

ABSTRACT NOUNS IN 'MI, PADI, KA, VI, GADA, TANA'.

Abstract nouns are formed from primary roots by adding other words or roots, like 'pōr, kūr, bal, tāl, vel, nēr(chu), ōr(chu) kal(ug₁):—Tel పేరి, Tam-perumai, Kan-perme; కూరి; Kan-kūrme; బలిమి, Tam-valmai; Kan-balme; తాలిమి, Tam-tāimai; Kan-tālme; etc. The word పది (pa^{di}) form of root పడు (pa^{du}), Tam-padai; Tel పడము was added to some roots to get abstract nouns; this 'padi' becomes 'vali, vali=way, method in Kana-
-rese. ex chel-చెల్లబడి, Kan-selvali; పడు=పడవడి; Tam-naḍabadi, naḍabaḍike; Kan-naḍivali; ఏలు-ఏలుబడి; కట్టుబడి, కొనుబడి; వచ్చు=వచ్చుబడి, రాబడి; చేరుబడి, తీరుబడి etc. Forms in 'ika' (ఇక) developed from base in 'iku', form of root 'ī' (ఈ). These forms in 'iku, iki' are common in all dialects; like :—kōr = కోరిక, Tam-kōrikai; Kan-kōrike; kān = కానుక; Tam-kāṅkai; Kan-kāṅke; pūṇ = పూనిక, Kan-pūṅke; ఆర యక; (ūgu (tūnugu)=తూనిక; Tam-tūṅugai, Kan-tūka etc. Some abstract neuter nouns are formed by adding 'vu' to root, derived from 'gu', relic of 'agu'; most of Telugu roots dropped 'gu', or this 'v' may be euphonic development when 'u' is added to roots ending in long vowels like 'nō, pū, kā, sā'. Later on, final 'vu' became noun-forming suffix and added to roots; ex Tel-nō-నొచ్చు, Tam-nōgu-nō; Tel-నోపు, నొప్పు, నొప్పి; Tam-nōy, nosivu; Kan nōvu; sā-చచ్చు.చాపు-Tam-Kan-sāvu; pū(chu)=పూపు; Tam-pūvu, Kan-pūvu, puvvu; tel-తెలివు, Tam-tilivu; Kan-tilivu; etc. Another word added to roots to form nouns is 'kaḍa' (కడ) ex చేరు+కడ=చేరుగడ; తిరుగు.తిరుగడ; మను.మనుగడ; విడు.విడుగడ etc.

The word 'tana' (తన) is added to many words, denoting animate objects to make abstract nouns. This తన should

not be added to Sanskrit bases. Kesi Raja in his శబ్దమణి దర్పణ clearly forbids its addition to Sanskrit bases; so this 'tana' is only a Dravidian form in its origin and has no relation to 'ta or tva' (त, त्व) of Sanskrit. This తన denotes quality of the object to which it is annexed: i, e, the very nature itself of that object, can be no other than a form of reflexive pronoun 'tana'. It is also used as a particle to form abstract nouns. In Tamil Speech 'tan' is added for emphasis, in the sense of 'only that, merely that', that by itself; ex avan iān. This 'tan' with neuter suffix 'am' (tan+am = tanam) might have been added in early stage to form abstract nouns. In Telugu also, this 'tana' is not used to Sanskrit bases; it is used only to తత్వము, తద్వన and దేశ్య words in Telugu; we say రామునితనము and not రామతనము. This is added to nouns and adjectives. It serves as an instance to show that nouns developed on principle of agglutination. ex కలి.కలితనము; పెద్ద.పెద్దతనము, పెత్తనము; చిన్న.చిన్నతనము. For a list of common Dravidian Noun-forming suffixes the attention of the readers is invited to the pages 128, 129 of Prof. Ramakrishniah's 'Studies in Dravidian Philology'. viz; Tam-kai = Kan-ke; Tel-ka (క) ex irukkai, eruke, ఏరుక; కానుక, పూనిక; Tam-vai = Kan-ve, Tel-va; ex parvai, palave, నిలవ; Tam-vi, Kan-bi-vi, Tel-vi; ex kelvi, kibi or alavi, చెవి; Tam-ti, Kan-te, Tel-ti-di; ex marati, negalte, or agalte, Tel-from 'sey' = to do we get చెయి; కుదుచు.కుడితి; Tam-tal, Tel-dala; ex aṛidal from ari; ఒప్పు.ఒప్పుదల; Tam, Tel 'am'; ex tūngu-ṭṭṭkkam; తూగు తూకము-etc.

The formation of derivative nouns in these dialects proves that principle of agglutination played a prominent part from early times. Now those words are treated as nouns, verbs, adjectives etc; all these have developed from original primary roots on the principle of agglutination, by some

method or other. From these we can trace their growth from present stage to its original earliest condition. The same method can not be adopted to most other tongues, of Indo-European family, specially Sanskrit. So Prof. Ramakrishniah concludes that this inquiry into nature and condition of primitive Dravidian Language carries us back to a period "beyond all history, beyond all mythology", when primitive Dravidian expressed his ideas in language of roots.

CONCLUSION.

Before I finish this hand-book on Dravidian Philology, I have to allude to two great weighty works in Telugu on the same Subject, produced in recent times. These two books are indeed massive and voluminous and are the out-come of labourious research and exhaustive investigation of many years. One is by Dr. Ch Narayana Rao, called "History of Telugu Language; and the second is by Vidwan, G. J. Somayaji, Reader in the Andhra University, Styled "Andhra Bhasha Vikasamu" or the "Evolution of Telugu". They represent rival schools; Dr. Narayana Rao emphasises the affiliation of Telugu to Sanskrit and Prakrit. On the other hand, Prof. Somayaji carries on the work of Bishop Caldwell and the majority of Philologists to its logical end and traces it to Dravidian Sources. The erudite volume of Sri, V. Ch. Sitarاما Sastriar, by name, 'Vaiyakarana Parijatham' a masterpiece deals with the linguistic side of Telugu and upholds the Dravidian theory. While Dr. Narayana Rao is content to accept Telugu as a dependency to Sanskrit and Prakrit, Prof. Somayaji and Sri Sita Rama Sastri, in the wake of Dr. Caldwell and Prof. Ramakrishniah, earned the Status of Sovereign Republic to Telugu Language. I can only recommend the Readers to those original works of merit and penet.

rating critical acumen and insight. I can not do more justice than to quote a line or two from the Foreword by Sir Ramalinga Reddy, Kt, M. A. (Cantab), Hon D-Litt, Vice Chancellor of Andhra University, to the scholarly work of Prof Somayaji:—"Evolution of Telugu" or "Andhra Bhasha Vikasamu" will occupy very high rank. It keeps the Dravidian Flag flying full mast; illumines many a dark corner by its full reaching flashes of light and marks a further stage in the advancement of "South Indian Philology".

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