

UNIVERSITY OF MYSORE

STUDIES IN DRAVIDIAN PHILOLOGY—No 1.

A GRAMMAR
OF THE
OLDEST KANARESE INSCRIPTIONS

BY

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

Volume I

THESIS

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

P R E F A C E .

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

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

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

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27th November 1941. }

A. N. NARASIMHIA,

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THE ABSTRACT OF THE THESIS.

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

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

It consists of three parts :

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

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

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

* Recently an inscription of the second quarter of the fifth century A. D. (circa 450 A. D.) has been discovered at Halmiḍi, a village about five miles to the north-west of Bēlūr, Hassan District, Mysore State, S. India. (*Vide* M. A. R. 1936. pp. 73-80). The conclusions reached in this Part of the thesis are not affected by the discovery of this new inscription.

anukūlapavananim jī-
 van iṣṭadin nābhimūladol kahaḷeya pām-^l
 gina vol śabdadravyam
 janiyisugum śvētam adara kāryam
 Śā'bdam^{||}

tanu vādyam nālige vā-
 dana daṇḍam karṭṛv ātman
 avana manōvr-^l
 ttinimittam āgi śabdam
 janiyisugum dhavaḷavarṇam akṣara-
 rūpam^{||}

vyākaraṇadiinde padam ā
 vyākaraṇada padadin artham
 arthade tattvā-^l
 lōkam tattvālōkadin
 ākāṁkṣipa muktiy akkum
 ade budharge phalam^{||}

—KES'TRĀJA.

CHIEF ABBREVIATIONS, ETC.



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

A.J.P.	American Journal of Philology.
A.S.I.	Archæological Survey of India.
C.D.G.	A Comparative Grammar of the Dravidian or the South Indian Family of Languages by R. Cald- well.
D.K.D.	The Dynasties of the Kanarese Dis- tricts by J. F. Fleet.
D.D.	Dravidian Developments by E. H. Tuttle.
D.R.	Dravidian Researches by E. H. Tuttle.
D.S.	Dravidic Studies (Madras University)
E.C.	Epigraphia Carnatica.
E.I.	Epigraphia Indica.
I.Ant.	Indian Antiquary.
J.R.A.S.	Journal of the Royal Asiatic Society, London.
J.Bom.Br.	Journal of the Bombay Branch of the
R.A.S.	Royal Asiatic Society.
Kan.	Kanarese.
K.B.B.	Karṇāṭaka Bhāṣa Bhūṣaṇa.
K.G.	Kittel's Grammar of the Kannāḍa Language.
K.K.C.	Karṇāṭakakavacarite by R. Narasimbā- cār.
K.L.I.S.I.	Kielhorn's List of Inscriptions in Southern India.
K.R.M.	Kavirāja Mārga by Nṛpatuṅga.

- K.S.S. Karnāṭaka S 'a b d ā n u s 'ā s a n ā
by Bhaṭṭakaḷaṅka.
- K.V.V. Karnāṭaka Kāvyaṅvalōkana by Nāga-
varma.
- L.S.I. Linguistic Survey of India. Vol. IV.
- N.D. The Nepali Dictionary.
- P.K. Prabuddha Karnāṭaka.
- P.S.O.C.I. Pāli, Sanskrit and Old Canarese
Inscriptions by J. F. Fleet.
- Q.J.M.S. Quarterly Journal of the Mythic
Society, Bangalore.
- S.M.D. S'abdamāṇidarpaṇa by Kēs'irāja.
- S.S.D.I. Some S'aka Dates in Inscriptions by
A. Venkaṭasubbiah.
- T.H. Tamil Handbook by G. U. Pope.
- N.B.—1. For the Editions of the different works used, see
Bibliography at the end of the thesis.
2. The abbreviations for the Names of Taluks in
E.C.I. are used throughout.
3. The numbers after K.B.B., K.V.V., K.S.S. and
S.M.D. refer to the Sutras and not to pages
In K.R.M. the numbers refer to verses.

(b) GRAMMATICAL TERMS.

1. acc. - accusative.
2. act. - active.
3. adj. - adjective.
4. adj.s. - adjectival substantive.
5. adv. - adverb or adverbial.
6. adv. pp. - adverbial past participle.
7. conj. - conjunction, conjunctive.
9. dat. - dative.
10. dem. - demonstrative.
11. D.P.P. - declinable past participle.
12. f., fem. - feminine.
13. fut., ft. - future.

14. gen. - genitive.
15. imp. - imperative.
16. inf. - infinitive.
17. instr. - instrumental.
18. intr. - intransitive.
- 18a. inter., - inter - interrogative.
19. loc. - locative.
20. m. masc. - masculine.
21. n. - neuter.
22. nom. - nominative.
23. num. - numeral.
24. num. adj. - numeral adj.
25. opt. - optative.
26. p., part. - participle.
27. pers. - person.
28. pl. - plural.
29. pl. (hon.) - honorific plural.
30. pp. - past participle.
31. pr. - present.
32. pr. Drn. - primitive Dravidian (hypothetical).
33. pr. Kan. - primitive Kanarese (hypothetical).
34. pr. p. - present participle.
35. pron. - pronoun.
- 35a. ref. - reflexive.
36. rt. - root.
37. s. - substantive.
38. s. pr. - proper noun.
39. sg. - singular.
- 39a. tab. - tadbhava.
40. tr. - transitive.
41. vb. - verb.
42. vbal. - verbal.
43. voc. - vocative.

(c) MISCELLANEOUS.

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

Other abbreviations will be easily recognised.

Matter In [] is deleted.

The system of the Royal Asiatic Society is followed for transliteration, except *r*, *l* and *t* where *r* is used for O.K. ω T. ϖ Te. ω ; *l* for O.K. ω and T. and M. φ ; and -*t*- for alveolar -*t*-.

avagunaṃ idarolaḡ ēnā-
nuvullōḡaṃ nimma guṇamaṇ ure
mcreyal ti-
rduvudu bahu's'utar en i sida
kavigal budhar oldu, guṇake
puruḡipar olaṛē"

--- KAVI-SĀLVA.

INTRODUCTION.

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

There are four grammatical treatises¹ on Old Kanarese, based on the ancient literary works. Occasional references to grammatical points are found in a work on rhetoric, “Kavirājamārga” by Nṛpatuṅga (877 A.D.). Western scholars have written grammars in English on Kanarese. John McKerrell of the Madras Civil Service dedicated his grammar of Kanarese language to King George IV, in 1820. Caldwell wrote in 1856 “A Comparative Grammar of the Dravidian or the South Indian Family of Languages” and a second revised edition of it was published in 1875. In this comparative study, Caldwell refers to the general tendencies of the Kanarese language, old and new, as compared with Tamil, Malayālam, Telugu and Tulu. It is Dr. F. Kittel who wrote the most systematic and complete

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

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

(c) *S'abdamāṇidarpaṇa* by *Kēs'irāja*, 1260 A. D. in 320 kanda verses in old Kanarese with his own gloss on each verse and is “the fullest exposition of the language of his period”:

(d) *Karṇāṭaka S'abdānuśāsana* by *Bhaṭṭākaḷaṅka* (1604) in 592 Sanskrit Sūtras with illustrations from ancient literary works.

grammar on the Kanarese language in English in 1903.

McKerrell deals with New Kanarese, but Caldwell deals with the old as well as the new. Kittel has given a thorough exposition in English of all the Kan. grammars and also of O.K., M.K. and N.K. with occasional references¹ to the grammatical forms in the old Kanarese inscriptions.

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

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

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

1. K.G. pp. 42, 43, 48, 51, 67, 139, etc.

2. Reeve in the preface to his Dictionary P. II (1832).

The oldest specimen of O.K. is found in the inscription of 578 A.D. (No. 1 in Part II). But some scholars¹ think that specimens of Old Kan. are found in the Oxyrhyncus papyri No. 413 of the 2nd century A.D. The language of the passages under reference has not been accepted as Kanarese, in spite of Dr. R. Shamasastri's attempts. Dr. Shamasastri has not convinced us that the words are old Kanarese.

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

1. The Journal of the Royal Asiatic Society of Great Britain and Ireland;
2. The Indian Antiquary;
3. The Journal of the Bombay Branch of the R.A.S.;
4. The Journal of the Mythic Society;
5. The Mysore University Magazine (Kan.);
6. The Karṇāṭaka Sāhitya Pariṣat Patrike.

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

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

- EC. III. (1) NJ. 110 - 103 A.D. (S'aka - 25);
 (2) NJ. 199 - 189 A.D. (S'aka - 111);
 (3) NJ. 122 - 266 A.D. (S'aka - 188);
 EC VII. (4) SK. 52 - 357 A.D. (S'aka - 279);
 EC I. (5) CG 1 - 466 A.D. (S'aka - 388);

But these are all spurious:—

(1) NJ. 110. (Kūḍlāpura). Rice suspects it to be later in origin.

See EC. III. Introd. p.1.

Fleet thinks it spurious:—DKD. p. 301.

Kielhorn thinks it to be one of about 1148 (K.L.I.S.I.P.)

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

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

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

(4) SK. 52 (Tagarti agrahāra). Rice says in E.C. VII. Introd. p. 12 that it is an extraordinary mixture of As'oka, haḷakannada and nāgari characters, and later in origin. cf. Sh. 4. No. 110. Kielhorn says that the date is irregular (I. Ant. VII. 173), and it is spurious.

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

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

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

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

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

1. { Mercara plates: I Ant. I. p. 360.
 { Nāgamangala plates, Vol II. p. 155.
 { Mallohalli grants, Vol V. 133.
 { I Ant. Vol VII. p. 101. No. 38.

(2) Cd. 43 (Chitaldroog) : Rice thinks it genuine E.C. XI. Intr. 5. "There is nothing to throw light on the question as to who he was". It is a stray verse. Characters are not clear on the plates - it is doubtful whether it can be earlier.

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

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

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

LIST OF INSCRIPTIONS FINALLY SELECTED FOR STUDY.

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

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

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

11 Plates

These inscriptions are selected almost entirely on the authority of the epigraphists, as these do not mention dates or years in which they were installed. Only a few give the names of historical persons. Of these, the plates of 11 inscriptions as given in the E.C. and I. Ant. have been carefully examined. Judged from the plates given in S.I.P. and I.P.¹,

1. South Indian Paleography by A. C. Burnell and Indian Paleography by G. Buhler (translation by J. F. Fleet).

these are of about the 7th century A.D. as B.L. Rice has dated them.

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

Fleet (1890). line	Rice (transliteration 1902)	Rice (Kan. version)
3. -tārar	-tāra	tāra
4. Jedugūr	Jelugūr	Jelugūr
4. ālgeyān	ālgeyan	ālgeyān
6. poraḷumān	porudumān	porudumān
6. vaḷḷirggāme- yarā	vaḷḷirggāmeyara	vaḷḷirggāmeyara
7. dāsadiyūn dēvadiyūn	dāsaḍiyūn dēvaḍiyūn	dāsaḍiyūn dēvaḍiyūn
8. Alavaḷḷiyarā (perhaps with anusvāra dēvadiyūn	Alaṁvaḷḷiyarā dēvaḍiyūn	Alaṁvaḷḷiyarā dēvaḍiyūn
9. Sorkkāgā- munḍarūn	sokkagāmunḍa- rūn	sokkagāmunḍa
10. moḷejarā- maṇiya	moḷeūrāmaṇiya-	moḷe ūra maṇiya
11. mukhavāge	mukhamāge	mukhamāge
12. aḷivōn	aḷivōn	aḷivōn
13. vāraṇās' ivaḍuḷ	vāraṇas'iyalul	vāraṇas'iyalul
15. Saṁyuktan	Saṁyutan	Saṁyutan
17. -tī (rtham) gal	-bhāgigaḷ	bhāgigaḷ
18. āppār	āppōr	āppōr
19. velege pārvvaruṇi	veleg ā pārvva- rūn	veleg ā pārvva- rūn
19. taṇige	taṇige	taṇige (ge)

Rice (1902) knew Fleet's version of it. But Rice is wrong in writing alivōn for alivōn and ālgeyan for ālgeyān. About the other 55 inscriptions, our dependence on Rice's version is inevitable.

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

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

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

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

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

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

1. Maṃgalīsa (I.Ant. X. 60, P. - SOCI. No. 40)
2. Polikēsiarasar¹ (I.Ant. VII. p.211).
3. Citravāhana.¹
5. 6, 7. Vinayāditya (P.S.O.C.I. Nos. 14 and 17; I.Ant. VI. p.86)
29. Bhādrabāhu and Candragupta.
62. Guṇasāgara (Father of Citravāhana).
- 63 and 64. S'āntarasa.
65. Vijayāditya (I.Ant. IX.; P.S.O.C.I. 76, 126, 130; I.A.X. 60)

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

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

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

PART I.

A. CONSONANTS AND CONSONANT GROUPS.

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

History of O. K. p. (ಪ).

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

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

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

paḷi (haḷi), pārvvarumān (hārvvarannu), pālum (hālū), pāvu (hāvu), pin (hiṁde), pirigum (hiri), pulla (hullannu), puḷu (huḷu), pūṇi (hūṇu, obsolete), peran (hera, hora), perjeḍiya (hejjeḍe), peḷcuge (heccu), periyā (hiriya), pēḷda (hēḷida), pokka (hokka), pogeṽōgi (hogahōgi), pomgoḷ- (homgoḷ-), podeda (hodeda), poragu (horagu)

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

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

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

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

3. N.K. equivalent in brackets.

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

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

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

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

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

In the 15th century, fewest forms with p. are found, clearly indicating the complete displacement of p by h initially and intervocalically.

This displacement was carried to extremes in the 16th century when paṭṭaṇa is found as haṭṭaṇa (1557). In the 17th century p- appears only in some verse portions and h- is the rule in prose and verse.

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

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

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

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

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

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

This change is very common in the later inscriptions:

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

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

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

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

This is very common in all the inscriptions.

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

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

A. D. 1219. ōgu for hōgu } 1'15.
 ōdar for hōdar } EI. V. p. 261.

1634. ada-u for adahu < adapu-pledge or pawn (EC. II. 250).

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

a. hākkalū, haggā, haḍapa, haṭṭi, haradāri, harige, havaniṣu, haḷadi.

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

i and ī. hiṭṭu, hiḍiṣu, hittāle, hīre, hīju.

u. huggi, huḍuga, huṇṇu, huḷu.

ū. hūje, hūḍu, hūṇu, hūvu,

e. heḍḍa, heṇike, heḍe, hemmike.

ē. hēḍi, hēsike, hēḷu.

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

ō. hōgu, hōlu, hōlisu, hōlu.

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

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

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

1. From pp. SMD. 232-233.

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

- 1004 naḍahidar sattarendu EC. I. 46.
 1172 uḷihim EI. XV. Maḍagihāl.
 1175 aḷihidaḍe EC. I. 65, 1182, hōha (48)
 EI. XIV. Kurugōḍ.
 1218 hōharu appa EC. IV. Hg. 23.
 1223 ... hōhāga (6) EC. VII. Sk. 175.
 1229 ... aḷuhidava (12) EC. IV. Gu. 19.
 1282 appa (19) EC. II. 334.
 1295 kondam̐taha (11) EC. IV. yl. 44.
 1300 baharu (37) EC. III. TN. 98, iḷihikottu
 (27), baha (35).
 1317 aḷihida (26), hōharu (30) EC. IV. Ch.
 116.
 1361 hōharu (31) (25) bahev, uḷlam̐taha (19)
 EC. II. 344, bahēvu (16) EC. III.
 Nj. 117.
 1370 iharu (15), hōharu (16) E.C. IV. Ch. 97
 1376 hōhāga (8) EC. VII. Sk. 57.
 1390 hōharu E.C. I. 39.
 1391 hōharu EC. IV. yd. 1.
 1392 appudakke (21) EC. VII. Sh. 11.
 1406 aḷupidavam, EC. III. Sr. 105.
 1409 bahev (79), antaha EC. II. 255, aha
 EC. VII. Sh. 70.
 1431 bahiri (53) EC. VII. Sh. 71.
 1437 hōharu EC. III. Ml. 4.
 1444 hōhanu (11, 12, 13) EC. IV. Yd. 7.

1. SMD. 232.

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

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

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

antaha > anthaa by Metathesis, later anthā, and often antha. Similarly for intaha and entaha in the pronunciation of the urban people.

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

In some of the kāvyas and inscriptions anta-
 ham < antappam > annam. Siḍilannam Singa-

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

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

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

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

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

A. *From the same root :*

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

2. peṭṭu s. n. 'a blow'; vb. 'to beat as with a hammer'; heṭṭu vb. 'to thrust' (with the penis) to avoid the use of the expression which had acquired a vulgar meaning, peṭṭu was confined to the meaning of 'a blow' and 'to beat.'

B. *From different roots:—*

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

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

The group, p + consonant, initially or otherwise, does not change to h at all, *e.g.*, prākāra, prās'astya, prīti, etc., as such combinations are foreign to Kanarese.

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

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

I. 1045 *Karnāṭakakavyāvalōkana*. As it is poetry, there is no h- at all.

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

Kanarese (*vide* remarks on h- in the 11th century, Supra).

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

Further, in. sutras 254, 258 he points out how Skt. lws. with p- change to h- in Kanarese *pisuṇam* > *hisuṇam*, *pāṣa* > *hāsa*.

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

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

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

IV. 1604 *Karṇāṭakaśabdānuśāsana* by Bhaṭṭa-kaṣaṁka.

In Sutra 6, he includes h in the Kanarese alphabet; in Sutra 145 p > h often, *e.g.*, *paṭṭike* > *haṭṭige*; *pīvara* > *hīvara*, *gōpura* > *gōhura*. (In the commentary on the same Sutra, -p- > -v- often, *e.g.*, *dīpika* > *dīvige*; *kapi* > *kavi*) In Sutra 296, *Tihu-*

rāntakam, Gohuram are referred to as being correct, showing that there was doubt whether these forms were correct and so accepted by some and rejected by others. In S. 497, appam > aham ; appudu > ahudu In S. 576, he states that hu (< pu) is to be affixed to bā (-to come) to form verbal nouns.

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

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

This change is probably due to the influence of Marāṭhi, the neighbour of Kan. and Tuḷu according to K. V. Subbaiya¹. In Marāṭhi, the aspirated const. > h. bhavati > hōtī. This change of p to h presupposes that the p- in O.K. though written as p, was aspirated as f, which led to the change of p to h. This change may have been independent of Marāṭhi⁽²⁾.

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

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

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

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

APPENDIX.

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

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

pannīrvvarpārvvar, pattu EC. IV. 149, 4, per-
 vaḷḷame EC. IV. Hg. 4;

- 776 paḷeya (66) EC. IV. Ng. 85;

9th Century :—

- 800 polḍu, pōgi, periya, II. 35. 4;
 800 perbaḷa EC. IV. Sr. 160.
 810 pūsuvaṇ (7) EC. III. Nj. 26;
 830 puṭṭida (5) EC. VII. S.K. 283;
 870 palaram (9) EC. III. Nj. 75;
 870 pārvvarumaṇ (10) EC. III. Nj. 76.
 884 ... paḍinayduvariṣaḍandu EC. II. 394.
 898 paḍiṇṇaṇeya (5) EC. 1. 2., peddore-
 gareya (6) ponnum (14).
 890 pattugadyāṇaḍa (8) EC. I. 3. 8;
 890 pervvayala (71), pērōṇiē (73), paḷḷame
 (74); perolve (65), pervaltiya (75),
 perggolliya (76) EC. IV. Yd. 60.
 898 Eḷecāga paḷliya (3) EC. III. Nj. 89.

10th Century :

- 900 puṭṭegu (6) E.C. III. Tn. 115;
 907 Polalasetṭi (6), paḍinaydupaṇaṇum
 11), pattondiya (8) EC. III. MD.
 14;
 910 lōkakke hōhaṇ EC. III. Sr. 134;

- 930 perggeḍegaḷuṁ (6), paṛidavu (14)
EC. IV. 149, 116;
- 950 pandiyuṁ (11), piriya (12) EC. III.
Md. 41; 972. puṇṇameyuṁ (7),
Piriya Hoḷma (5) EC. III. Nj. 183.
- 978 piridu (18), perggadūruṁ (11),
Peddore gare (13) EC. I. 4.
- 980 puṭṭidom (15), puṭṭidar (6) EC. III.
Tn. 69.
- 982 perarorbbaruṁ (41), paṛuvalli (61),
podisuva (6), pogaliṣu (3), EC. II.
134.
- 982 .. pogaliṣaḷ (113), pēḷdapeṁ (31), porage
(80), pusivude (45), piriḍiva, E.C.
II. 133.
- 985 .. perggade (2), poge - E I. XVII, p. 170.
- 995 pogale EC. II. 121

11th Century :

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

- 1036 haḍiṇeṇṭu (22), pūdomṭa (23) E.C.
VII. S.K. 126;
- 1049 Hosanāḍa (28), ponnarakoṭṭu (31)
EC. IV. Gu. 93.
- 1050 pannerāḍam (9) EC. I. 30. 1050 ;
- 1057 pervvayal (18), pōlipare (16), pōgi
(26), pogale negalutum (27), EC.
IV. 149. 18;
- 1058 Hāruvanahaḷḷi, Arakanahaḷḷi (12),
Hennellunabhūmi (21), Kāmṅonda
haḷḷihaṁgalabāni (26), huṇise (29)
EC. I. 35.
- 1060 Hiliyakereya (11), Hegga ṇaleya (14)
haḍuvanakoḷada (15), Heggerege,
(19), haḷḷiya (21), hiriya (23), E.C.
VII. Sh. 6.
- 1063 parekāra (24), harekāra (25), hiriya-
kereya (27), horavarige (24) EC.
VII. Ci. 18.
- 1070 Mūḍaṇhaḍuvaṇa (6), Hosavaḷḷi (8)
EC. I. 49.
- 1070 Hosavaḷḷisiddhes'vara Mahāde-
vargge, Posavaḷḷi (6) EC. I. 50 ;
- 1071 heggaḍe (57), hesar (94) E.I. XV,
p. 337 ;
- 1075 haḷḷa (46—51), haḍada (52), hanne-
raḍu (54) ; 1. hadināru (55), haḷḷa
(55), pūdōmṭa (53, 55) EI. XV. p.
96e.
- 1076 perggade (33) paḍuvarggam (24),
panneraḍu (30) ; Kōṭehālsāvanta
(35), hesara (38) EC. VII. H.E.
14 ;
- 1079 baraha, (49), posavolala (33) EC.
IV. Hg. 56. perggadeḡala (26) ;

- 1085 poltirkkum (48), peldu (59), poydam
(59), harige (47), harige (51), Hen-
navurada (51), pere (44), EC. VII
Sh. 10.
- 1087 hōda (24) EC. IV. Yd. 2.;
- 1089 Hosavūra (3), posavūra (4), pērot-
tiṅge, (5) palaram (5), Hosavūra
(6), EC. VII. SK. 291.
1095. hasuvumharuvanaṁ konda (58) EC.
I. 57; Būvanahaḷḷiyaṁ (9) EC.
IV, Kp, 49;
- 1097 horege (55), hērimge (55), honnam
(56), paṇa, paḍuvalu., EI. XVII.
p. 182.;
- 1099 Panasōgenivāsi EC. IV. Yd. 24;

12th Century:

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

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

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

13th Century.—

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

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

14th Century.

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

- 1360 ... hōgi (3), Hulukōḍa Cikkaṇṇayya (3)
EC. I. 67 ;
- 1368 hōharu (31), honniṁge (25), baheu
(20), uḷḷam̐taha (19), (for appa,)
hadineṇṭu (13), EC. II. 344, bahevu
(16) EC. III. Nj. 117 ;
- 1370 iharu (15), hōharu (16), EC. IV. Ch.
97 ;
- 1376 hāyidu (8), hōhāga (8), EC. VII. Sk.
57 ;
- 1377 biṁṇaham (20), EC. VII. Sk. 35, for
binnappa < vijñāpanā ;
- 1382 Nṛpaṁ and Nṛhaṁ (King) (16),
pogaḷgu (14), EC. III. Ml. 21,
1382 ;
- 1390 haḷḷa (7), haḷḷi (8), hariva (8), pesara-
niṭṭu (23), huṇisedālu (25), hōharu,
haṁdiya (31), EC. I. 39 ;
- 1391 hottina (6), hōharu, EC. IV. Yd. 1. ;
- 1392 excepting appudakke, every p- and
-p- is h- and -h-. EC. III. Ml. 47

15th Century.—

- 1400 ahudu (21) EC. VII. Sh. 11,
- 1406 haḷḷi (7), aḷupidavam̐ (13), EC. III.
Sr. 105
- 1409 bahevu (79), hoṁṇa (78), asādhāraṇa-
vam̐taha. EC. II. 255 ; abhivṛddhi-
gaḷ aha hāge (27), EC. VII. Sh. 70 ;
- 1431 anubhavisi, bahiri (53) EC. VII.
Sh. 71 ;
- 1437 hōharu, EC. III. Ml. 4 ;
- 1444 hōhanu (11, 12, 13) EC. IV. Yd. 7 ;
- 1477 hōharu (26), bahiri (20) EC. III. Md.
77 ;

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

16th Century.

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

17th Century.

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

- 1650 hākiyiruvadu EC. IV. Yd. 40.
 1654 Verse portion : pasivamte (11), pesa-
 ran (15), posatu (14), irppuḍu (I3),
 pēldan (55). Prose portion : hūvā-
 ḍiganige (77), hola (90), Hosahaḷḷi
 (80) EC. IV. YI. 1.
 1665 bahari (53) and all h-. EC. III. My.
 13 ;
 1670 bahiri (20) EC. IV. Hg. 119 ;
 1672 ... umḍu bahuḍu EC. VII. Sk. 213 ;
 1673 nityōtsaba (4) EC. II. 390 ;
 1678 ... naḍedubaha (25) and all h-. EC. III.
 Sr. 94 ;
 1693 yihadu EC. I. 11.

18th Century.

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

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

“*r* (ॐ).”

¹The existence of *r* in Kanarese was noticed by Caldwell and later by Fleet and Kittel. ²But Kittel pointed out that *r* was displaced in Kan. by *r*. The gradual replacement of this *r* by *r*, is pointed out here from the evidence of inscriptions.

The following words contain *r*:--

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

aridu (33-, 45-1, 53-1) (aridu), aridam 58-341 (aridanu), idarul (54-4) (idarolage), eriveppaduvorum (62-11), ere (29-4), (ere), eḍepare (40-1), ēri (36-4 +3-4), kamara (8-3) (kanimāra), kare (33-2) (kare), karu-um (7-10), Kittere (18-2), kere (65-13) (kere), koreḍu (40-2) (koreḍu), ghanammāriṭṭamān (34-1) Tarekada (31-2) (Talekaḍina), teravol (37-1) (tereyante), toraḍu (33-4, 46-3, 49-2) (toreḍu), toradē (34-2), (toradē), tōri (37-1) (tōri), nūreṇṭu (21-2) (nūreṇṭu), neraḍu (59-4) (nerēḍu), neredōn (21-4) (neredanu), peran (61-3, 3-11) (horaginavanu), perjeḍiya (31-2), poragu (horagu), mūru (7-12, 19-2, 63-24) (mūru), Sinderā (5-11, 6-11), (Sinderā.)

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

- | | |
|---------------------------------|-------------------|
| (1) aridu (33-3) ‘having known’ | (1) aridu (20-2) |
| | ‘impossible’ |
| (2) kare (33-3) N: ‘a stain’ | (2) kare - N: (a |
| VB: ‘to milk’ | bank’ ‘a shore’ |
| ‘to rain’ | VB: ‘to call’ ‘to |
| | invite’. |

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

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

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

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

The context decides the meaning of the word in N. K. From a study of the words with *r* in the inscriptions of the 6th and 7th centuries and the corresponding N. K. equivalents, it is seen that the *r* has disappeared in N. K. (See appendix to this section for examples from later inscriptions).

History of O. K. *r*

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

From this, it cannot be concluded that *r* actually lived in the colloquial speech of the people till the end of the 18th century. The occasional appearance of *r* in place of *r* in 1296, is sufficient proof that the people had already adopted *r* in place of *r*, whatever the pronunciation of the latter may have been, and

that the writing of only *r* was in vogue in poetry and literary compositions till the 16th century. The appearance of *r* and *r* in prose occasionally for O. K. *r* shows that *r* was not so common as *r*.

Anyway, *r* finally disappears towards the close of the 18th century.

The earliest published Kanarese work is Kaviṛāja-mārga by Nṛpatunga (about 877 A. D.) Though a work on Rhetoric, it deals with grammar occasionally. The use of *r* there is in no way different from that in the inscriptions of the 9th century: adara (I. 13), perara (I. 14), bēre (I. 46), omdaroḷ (I. 81), eraḷtērakke (I. 114), mūraroloḷa (I. 120), mīradā (II. 142), arivina (III. 81), kiridu (III. 175).

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

I. 1045. *Kāvyaṅkalōkana by Nāgavarmma :*

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

II. 1045. *Karṇāṭaka Bhāṣā Bhāṣaṇa by Nāgavarmma :*

He included *r* in the Kan. alphabet (Sutra 10). -ar is shown by him to be the suffix for neuter stems ending in -u. adu + ar + a > adara (gen. sg. of adu) (Sutra 55). In Sutras 185 and 187, he states that -kāra and gāra are used as suffixes in taddhītas or secondary derivatives, to mean 'the maker of.' Once again he refers to *r* and states that roots ending in -ru have their past tense in -tta- (Sutra 229).

If we take his examples into consideration, the position of *r* is the same as the one in the inscriptions of the 12th century; examples are mare, more (S. 10), adarol (S. 10. Com.) teru, poru and peru (S. 229).

III. 1260. *Karṇāṭaka Śabdamaṇidarpaṇa* by *Kēśirāja*.

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

IV. 1604. *Karṇāṭakaśābdānuś āsana*, by *Bhaṭṭa-kaṣaṇka*.

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

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

The inferences are corroborated till the 14th century by grammarians. But the last grammarian has not considered the language of his times. But the MSS. of literary works are liable to change at the hands of scribes, commentators and editors of later years. The examples from *Karṇāṭakakavīcarite*

Vols. II and III have been taken to show that the evidence of inscriptions are more reliable. The figures within brackets refer to the pages of the volume.

From KKC. Vol II.

1413	.... nūrukhaṇḍuga (46),
1424	.... kareva (48),
1430	.... nereyadu (67), mereva (67),
1485	.... baride, tōre (136),
1500	.. mereduvu (143); ērisiye (149), bari- kaige (149),
1526	.... aḷkarina (209),
1535	.... mūranaridu (283),
1550	.... mōhigaḷarike (236),
1590	.. adarol (313),
1599	... poravārage (316),
1600	.... merede (317), murivalli (324)
1606	.... Maṇigala (352), turubi (352), tori (353),
1611	.... karedenō, jīvisalārade (355),
1620	... nireavarē (362),
1640	.... koradu (370),
1646	.... arasuva (372)
1648	.... nere bēre (375), meredan (383) cirittu (383), jārittū (383), bīrittū (383), guriyāytu (390), odoruta (403), nere (403), bedaruta (403),
1672	.... kaiseregonḍu (456), ariyade (458), idara (459), teradim (460).
1675	.... mūraneya (465) ariyada (492),
1677	.. yēruva (497).

The *r* is less noticeable in prose works than in very high-class poetry, where archaic forms were specially selected and used. All the examples given below are from *kāvyas* :—

1680. *mīrida*, *muridu* (508), 1700. *r* very infrequent. *bāydereya*, *buddhidorasittu* (525), *beragāgi* (526), *nūraivattundu* (526).

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

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

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

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

This *r* is found in Tamil, Malayālam, Telugu and Kanarese. In the words with *-r-*, found in the inscriptions of the 6th and 7th centuries, *r* is found

intervocally and not initially. In his Dictionary, Kittel gives a few words (about 25) with initial *r* which are really corruptions or mistaken spellings of words with *r*-. In the following inscriptions *r* is found initially :—

- 1124 *roḍisi* EC. V. Cn. 149 ; .
 1224 *Raṭṭapalli*. EC. XI. DN
 1300 *Rattā*, *Raṭṭigā*.

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

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

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

In the following T. *-r* > T. *-ṭ* and T. *rr* > T. *-ṭṭ*. *kari* and *kaṭi* (to bite); *tari* and *taṭi* (a Stick); *korram* and *koṭṭam* (triumph); *korrudal* and *koṭṭudal* (digging).

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

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

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

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

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

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

NWs. *anru* - *arru* (then) ; *inru* - *irru* (now) ;
enru - *erru* (when) , *onru* - *orru* (one).

(2) *where -n- > -r-*

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

II. *-t- > -r-*.

Lws. *utkaṣam* - *urkaṣam* (an elephant in rut);
utkrṣam - *urkrṣam* (excellence); *udgāra*
- *urkāram* (vomiting); *utsarga* - *urcar-*
kam (abandonment); *utpatti* - *urpatti*
(birth); *kutsita* - *kurcitam* (abhorrence);
tatkālam - *tarkālam* (the fixed time);
tadbhavam - *tarpavam* (born of that);
balātkāram - *palārkāram* (force - com-
pulsion); *bhāskaran* - *pārkaran* (the
sun); *vatsanābhi* - *varcanapi* (a kind of
poison).

III. *-l- > -r-*.

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

This change of *-l-* to *-r-* is also found in the O.K. of the inscriptions studied. *Nirisiḍom* "Set-up" or "caused to stand" is from *nil* - to stand. *T.M. Nil* - to stand. *Te Nilu* - to stand. This root 'nil', when converted into a causative *-l > -r-* in O.K. as it

does in O.T. niruttu - to cause to stand. Cf P. 41 nirugal ; P. 42. nirisida. What is the nature of this nilisidom.

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

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

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

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

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

value was retained. Why it is -ṭṭ- or -tt- sometimes is at present unknown.

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

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

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

This mistake is due to the similarity in the shape of the symbol for upadhmāṇīya breathing and -r-. O.K. r is used wrongly for Skt. r. e.g. arula (5-15), kamara (8-31); rūdhi, arūdha - kāra and gāra in the inscriptions and grammars; probably the pronunciation was like that. r is used in later inscriptions in place of -ṣ:-

purpa (6) E. I. XII. p. 271, 1189. E. I. XV. p. 33, 1189. purpāyudham (22) E.C. VII Sk. 185, 1158, A.D.

In Tamil, -ṣ- is represented by -ṭ-.

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

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

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

O. K. *r*

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

II. pr. Drn. *-t-

after long vowels.

	<i>Kan.</i>	<i>T.</i>	<i>M.</i>	<i>Tel.</i>	<i>Tu.</i>
	-r-	-r-	-r-	-r-	
1.	Nīru : vb. "to reduce, to powder," n. "powder, ashes"	nīru	nīru	nīru	
2.	Nāru "to stink"	nāru	nāru	nāru	nādu
3.	pāru "to jump"	pāru	pāru	pāru	
4.	bēre "separate"	vēre	vēru	vēru	bēte
5.	māru "to barter, to exchange"	māru	māru	māru	māru
6.	mīru "to surpass"	mīru	mīru	mīru	mīru
7.	mōre "the face"	mōrai "the chin"	mōra	mōre	mōre
8.	sāru "broth"	cāru	cāru	cāru	sāru
9.	sūre "plundering"	cūrai	cūrai	cūre (sūre)	sūre

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

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

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

T.	K.
inru (now)	indu
enru (when)	endu
konru (having killed)	kondū
senru (having gone)	sandū
ninru (having stood)	nindu (nintu)
kunru (to diminish)	kundū
kanru (a calf)	kandū (karu) also
venru (scorched)	vendū

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

K.	T.	M.	Te.	Tu.
pr. Drn. * -nt-				
(after long vowels)				
-r-	-nr-	-r-	-c-	-j-
		(and later assimilation)	-d-	-r-
			-n-	
ūru "to fix, to support"	ūnru	ūnnu	ūnu	ūru
tōru "to appear"	tōnru	tōnnu	tocu	tōj
mūru "three"	mūnru	mūnnu	mūḍu	mūj

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

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

Kan. *r* corresponds to Tu. -r:—

K.	Tu.
oragu "to lean, to lie down"	orag
kāru "to vomit"	kāru

<i>K.</i>	<i>Tu.</i>
kīru "to scratch"	kīru
kuri "a sheep"	kuri
kesaru "mud"	kesar
jāru "to slip"	jār
bēsar "disgust"	bēsar
mīru "to transgress"	mīr
sāru "to proclaim"	sār (Cp. T. carru)
sere "confinement"	sere

In two words Kan. -r- corresponds to Tu. -t- :—

K. adara "of that"	Tu. ayta
K. bēre "different"	Tu. bēte

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

after short vowels

after long vowels

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

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

<i>T.</i>	<i>Kan.</i>
anru	"then" = andu
inru	"now" = indu
enru	"when" = endu

But

<i>T.</i>	anru	arru	<i>K.</i> atta
	inru	irru	<i>K.</i> itta
	enru	erru	<i>K.</i> etta

But the meaning in Kanarese is one of *place* whereas it is one of *time* in Tamil :

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

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

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

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

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

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

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

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

cārru (to proclaim) K. sāru Te. cāṭu

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

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

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

Appendix

8th Century :

A. D.

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

9th Century :

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

10th Century :

- 900 ariya (2) EC. I. 60. Ereyarasamge
(2) EC. I. 60. mūrūkallam (1) EC.
II. 443. kereyam (3) EC. IV. Ch.
141. Turundavolala (10), EC. IV.
HG. 110 turugaḷol. EC. IV. Kp.
17. ariye (9) EC. IV. Gu. 57.
- 900 irdu (4), Ereyappa (3) EC. III. TN.
115.
- 907 perataledivasam (8th day) (3), kere
(5), avaraḷage (7), irdu (4).
- 910 Ereyapparasar (5), mereyapponu EC.
IV. Hg. 103 (10). kere; EC. III. Sr.
134.
- 920 ... Ereyappan EC. IV. HS. 92.
- 930 ēridoḍe (2), teredavu (E., Nirisidom
(11), EC. IV. Hg. 116.
- 934 nirisidaḷu, EC. VII. Hl. 23.
- 940 parapinge (7), perabāgadalli (8), mere-
du (14), bedaruvinante (12), EC. II.
138.
- 971 nereye (7) EC. IV. Ch. 9.
- 972 keregaḷa EC. IV. Ng. 51.
- 977 eragida (5) EC. IV. Ng. 23.
- 978 peddoregare (13), aru sasirbbarum
EC. I. 47.
- 982 arivem (36), porage (97), kiridu (100),
nereye (124), ivarol bēre (107),
(104), perar (41), iridu (52), EC. II.
133.

11th century :

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

- 1012 turuvanikkisi (9) EC. IV. Kp. 16.
tallarissalke (13) EC. III. Sr. 140.
- 1019 kereya (10), ēruvantu (15), iriva (23),
areyaṭṭi (17), EC. VII. Sk. 125.
- 1021 nūra, mūraneya (1) āvuḍarul (4),
Nādoreya (chief)? (4) EC. IV. Hg.
16. kiriya Cōḷiyam E C. III. Nj. 134.
- 1022 kerege (18) EC. III. Md. 78.
- 1031 kereya (12) EC. IV. Hg. 7.
- 1050 kereyam (15), eri (23), EC. VII. Ci. 8.
eragi (4), nirisidom (12), EC. I 30.
- 1057 ārāge (1), ariviṅge (4), Erayaṅgana
(4), kondarembudu (20), kere (33),
EC. IV. Hg. 18.
- 1060 iridu (8) E. C. VII. Sk. 152. Heg-
gerege (19), konareyiṁ (7), kereyiṁ
(15), EC. VII. Sh. 6. turugaḷam (3),
karidu (3) EC. III. Md. 116.
- 1069 kere (8), yere (10), EC. III TN. 135.
- 1070 kereye (5), kerege (11), EC. I. 49.
- 1076 ... berdale (27), garde (27), gaḷde (21),
beddale (22), aregereya (23), hare-
kāra (24), EC. VII. Ci. 18. marevuge
(13), kereya (40), EC. VII. Hl. 14.
- 1085 arusāsira (21), kerege (33). irivakava
(41), ariyar (42), kiridu (43), pere-
yaṁdaḍe (44), aravaṇṭage (45),
kumbārargge (56), harige (51),
harige (47), EC. VII. Sh. 10.
- 1087 eredu (19), ereya (17), mūnūru (15),
EC. IV. 149, 55.
- 1087 Torenada (6) EC. IV. Yd. 2.
- 1092 kere (9), ponnarakoṭṭa (7), (cf. pon-
narakoṭṭa) EC. IV. bu. 93. 1049) :
turuvam (19), yērida (19), birda (14),

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

12th Century :

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

13th Century:

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

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

14th Century :

- 1300 nūrayippattārarolage (9), bēre (41) terutta (37) EC. III. Tn. 98.
 1309 aruvattu (10), nūreppattu (11), nera-du (16), r for r. EC. VII. Sh. 19.
 1312 Sārumanāyakaru (6), iridu, EC. III. Nj. 71
 1319 ... kere, tere (22) EC. III. Md. 100.
 1325 āru (4), nūrahattakke (10), mūru (23) kere (24), mūvattāru (25), EC. III. Tn. 99.
 1332 .. karaṇisidhāru (32) EC. III. Nj. 65. r for r.
 1336 kaṁcagāra (13) EC. III. yl. 38.
 1336 kere (1), mūvattara (4), teruta (9), kāraṇāthaṁge (4), EC. IV. Ng. 36.
 1368 ... Uḍugore (76), Horahoḍeya (67) EC. VII. Sk. 282.
 1368 ... mīriḍavanu (29) EC. II. 344. eredu (14), teruva (12), teruta (16), EC. III. Nj. 117.
 1376 ... Toranāḍa (6), r for r. EC. VII. Sk. 57. turu serehōhaga EC. VII. Sk. 57.
 1377 erasidanu (22), Herahalli (6), EC. VII. Sk. 35.
 1390 kere (9), eredu (25) EC. VII. Hl. 6.
 1390 Badagakere (11), marevokkarakāva (18) EC. I. 39.

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

15th Century :

- 1403 ... maṭṭhadereyanu (7) EC. IV. Hg. 47.
aridu (11) EC. IV. Hg. 60.
- 1407 horaveyārage (4) EC. IV. Gu. 41.
- 1411 terige EC. III. Nj. 137.
- 1415 mūnūru (2) *r* and not *r.* EC. VII.
Sh. 31.
- 1416 āleḍere (10), āḍuḍere (10) EC. III.
Sr. 105.
- 1417 sūreḡoṇḍaru (17) EC. VII. Sk. 37.
- 1420 Muḡalikere (39) No *r.* EC. VII. Sk.
288.
- 1422 āḍaḍere, kumbāraḍere (14) (prose)
No. *r.*
- 1430 yerakoṭṭevu (19) EC. IV. Ch. 159.
EC. VII. Sh. 40. (prose)
- 1431 eraḍu Koṭṭevu (55) EC. VII. Sh. 71.
(prose).
- 1431 eraḍu (23), gāṇaḍere, āmedere (30),
oḷavāru horavāru (31), Gaṇḍugere
oḷagereya (40), No *r.* EG. VII.
Sh. 71
- 1432 horavāru (20) EC. III. Sr. 7.
- 1437 Heggerege (19), kuriterige (Nor.)
EC. III. Tn. 47.
- 1437 Kāmigereya. EC. III. Ml. 4.
- 1458 kere (no *r*) (63), kumbāra (61), no *r.*
EC. III. Sr. 133. kere (37) EC.
III. Sr. 90

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

16th Century :

- 1509 Yeragamballi (9) EC. IV. yl. 18.
 1513 dhāreyaneradu (69 ; 74), Malligere
 (98 ; 107) (prose) EC. IV. ng. 81.
 No *r*
 1513 terigegaḷu (7), bōgāraderige (17),
 gaṇācāraderige (no *r*), āhaderige
 asagara terige, nayimdara terige
 kumbhāra (no *r*) terige (19), EC.
 IV. Gu. 3. karihola (4), kere (10)
 Hūregadde (13) EC. III. Tn. 37.
 1517 eradu (8) EC. III. my. 5
 1519 baruva (9), Kuruha Javadevapagau-
 ḍana (6) EC. III. Nj. 63.
 1521 Sarvamānyada (5), paridēvaya (8),
 EC. IV. yl. 21.
 1524 olagere (247) no *r*. EC. VII. Sh. 26.
 1527 eradu (10) EC. III. Sr. 1.
 1530 tarisi (26), eradu (27), maleyuru (7).
 1530 nānūra aruvattāru (3) EC. IV. Hg.
 43.
 1532 mūraneya (6), eradu (8), oḷavārehora-
 vāre (9), EC. IV. Ch. 115.
 1538 nūra arpattaneya. EC. III. Md. 112.
 1541 kere (24), eradu (26), nūru (21), EC.
 III. Tn. 120.

- 1542 karadu (17), eradu (18), EC. III. Sr. 6.
 1544 mulu (29), *l* for *r*. kereya (26) EC. I. 10.
 1556 eradu (14) EC. III. Tn. 108. mūrake (18) no *r*; aruvattumūru (19) EC. VII. Sk. 55.
 1557 taḷavārike (22), Kuruvada grāma EC. VII. Hl. 9.
 1585 yeradu (16), no *r*. EC. III. Sr. 40.
 1589 kabberaya (9) EC. III. Md. 25.

17th Century :

- 1600 ... eragidanu (4), no *r*. EC. II. 204.
 1605 Hamgarepurada (6), kerekaṭṭe (13) EC. IV. Ch. 82.
 1622 meṇasugere (192), voḷagere (199), keṇbare (208), kerekeḷagaṇa (220), kerebadagaṇa (221), No *r*. EC. III. Tn. 62.
 1634 yaradu (30), yarisi (34), EC. II. 352.
 1634 pareyaṁna (19) EC. II. 250.
 1639 kere (146), no *r*. EC. III. Nj. 198.
 1654 keregaḷ (47), sēruvagāranige (76), samgītagārarige (83), nūrakke (88), adara (13).
 1663 eredu (14) EC. IV. Hg. 85. No. *r*.
 1663 ārutirumāle Seve (46), kerekeḷage (59) EC. III. Sr. 13.
 1664 eradu (26) EC. IV. Gu. 25.
 1666 eradu (17) EC. IV. Yd. 53.
 1667 kerekaṭṭe (112) EC. IV. Yd. 43.
 1668 ... Kerehaḷḷi. EC. VII. Sh. 81.
 1669 mūru (20), nūru (21), nūrayippattāru (22), eradu (26), EC. IV. HS. 139.

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

18th Century :

- 1700 kallanirisidam, EC. I. 71.
- 1722 teruvahanavanu (8), terigehanava
(10) EC. VII. Sh. 21.
- 1722 ... kereyalli (441), Belekerege (445),
Satṭikeremathakke. No r. (503),
Kuruvada (493), huṭṭaremele (428 ;
540), huttare (508, 530, 532 549,
594), kere (529, 530), kerege (574),
Paṭṇagere (590), nūra (595), nūri-
ppattara (628), vaḷagere (637), nūra-
hanneradu (681, 682, 685, 709),
mūru (684, 709), eredu (710), EC.
III. Sr. 54.
- 1724 einuru (150), kere (155, 158, 161),
terige (164, 165), hadimūru (175),
eredu (191).
- 1741 Kuṁbāragumḍige (159), kere (170)
EC. IV. yd. 58.
- 1748 Kerehaṭṭi (308), horage (317),
Haṁdugere (358), kereyērī (358),
Kaṭṭegere (378), idara (382), kerege
(476), kere (1350), ippattāru (1372),
EC. III. TN. 63.
- 1759 teruva (10), pujegāraru māmnyagā-
raru (9), terige (31), horagu (46),
EC. IV. Ch. 101.

- 1762 nūra aravattēlu (17), nūra ippattāru
(14) EC. IV. yl. 63.
- 1762 āranūra ippattu (20), aruvattu (17)
EC. IV. Ng. 7

19th Century :

1825. nūrokkalū (19) E. I. 25.

V (३).

The following words contain v-. (Their N. K. equivalents are given in brackets):—*vaḷikke* (*baḷika*); *Valliggāme* (*Baḷagāve*); *vandu* (*bandu*); *vāl-vu* (*bāḷu*); *viṭṭār* (*biṭṭaru*); *viṭṭu* (*biṭṭu*); *vittidalli* (*bittidakade*); *veṭṭede-* (*beṭṭede-*); *Beḍevalli* (*Beḍahalli*); *velege* (*beleyali*); *veleyāde* (*beleyade*); *Velgola* (*Beḷgola*); *Velmāḍadā* (*Beḷmāḍada*); *Vēgūrā* (*Bēgūra*):

Some of these words have b- in these inscriptions:—
NWs. *bandu*, *biṭṭa*, *biṭṭavol*, *biṭṭe*;

LWs. *besagey*, *bēgam*

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

K.	T.	M.	Te.	Tu.
<i>vāl-vu</i>	<i>vāl-vu</i>	<i>vāl-vu</i>	...	<i>bāḷu</i>
<i>viṭṭār</i>	<i>viṭṭār</i>	<i>viṭṭu</i>	<i>viḍicināru</i>	<i>biṭṭa</i>
<i>vittu</i>	<i>vittu</i>	<i>vittu</i>	<i>vittu</i>	<i>bittu</i>
<i>veṭṭadul</i>	....	....	....	....
<i>vele</i>	<i>vilai</i>	<i>vilā</i>	....	<i>bele</i>
<i>vel</i>	<i>vilangu vel</i>	<i>vilāñṇu</i>	<i>vele</i>	<i>bili</i>

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

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

K.	T.	M.	Te.	Tu.
<i>bēgam</i>	<i>vēgam</i>	<i>vēgam</i>	<i>vēgaram</i>	<i>bēga</i>

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

9th Century.

810 *basadi*, EC. II. 415.

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

- 870 Vāraṇāsiyu. EC. III. NJ. 68.
 884 bidiyāyataṁ (G) EC. II. 394.
 888 Sāsirvbarppārvbarurcam (12); Sā-
 sirvbar. Bāraṇasiyumam (12),
 Sarvbaṇandi (7). EC. I. 2.
 895 ... Sambatsaramga! (2) EC. III. Md.
 13.

10th Century :

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

11th Century :

- 1000 bīrara. EC. II. 45. bandisida, bandu.
 EC. II. 49.
 1038 vārālasiyalu. E. I. XVI, p. 277.
 1050 bandisida. EC. II. 52. bandisidam.
 EC. II. 465 (for vandisidam).
 1071 v > b after r, before y and r. garbba
 (3,16), agurbbin (3), dibya (10), dēby
 (11), sārbbabhaumam (15), pūrbba
 (16, 22, 40), ōrbbarā (19), Samsē-
 byam (29), bhābya (40), byōma (51),
 sarbbo- (56), byacāraṇada (63)
 byākhyāna (66, 67), E. I. XV'
 p. 337.
 1080 basadige. EC. II. 485.

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

12th Century :

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

13th Century :

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

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

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

In the later inscriptions b- is more common than v-. In KRM. (877 A. D.) we find b-:

baḷikkam (I. 93), bālṽude (II. 36), bāradānam (II. 56)
baṁdoḍe (II. 41), beḷadu (III. 166), bērevērappudarim
(I. 46).

In the later Kanarese grammars, all the forms are in b-, but in word groups and compounds, b- is replaced by v-.

	KBB.	SMD.	KSS.
31.	eḷa-vidri	67. kaḍu-velpu	91. mū-vaṇṇam
	kal-vāḷe	āḷ-vale	92. bēṛ-vverasi
	nīṛ-veḷasu	tōḷ-vale	mēḷ-vaṇṇam
127	teḷ-vasir	bēṛ-verasi	327. kuḍu-villaṁ
		gēṇ-vayi	372.
131.	karbu-villaṁ	115. beṭṭa-vēsage	
	kuḍu-villaṁ	daṭṭa-valli	
135.	kūr-vāḷ	184. ūṛ-vvēli	
136.	per-vāḷ	186. pallili-vāy	
143.	kadu-vāḷ	188. mū-veḷasu	

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

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

-v-

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

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

2. -v- < -p-.

The forms are:—Nws. eḍevidiyal, Eḍevolal, pogevoḡgi, biṭṭavōḷ, maṁjuvōḷ, mūvetmūrā, salvaṁvōḷ.
lws: kavileyuṁ, mahātavadi, mahātavan.

(About *aramaṇṭama* for *aramṇṭava*, see -v- from -m- infra.)

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

9th Century:

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

10th Century:

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

11th Century:

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

12th Century:

- 1104 ... pempuvetta. EC. VII. Sk. 131.
 1113 Kāravurada. EC. III. NJ 44.
 1148 nandādivige EC. III. NJ. 110.

Here -p- in the body of words and in word groups > -v-,

This change of -p- to -v- is common even in N. K.

In. T. -p- > -v-:

The examples are all lws:—

apattam and avattam 'a falsehood', āpaṇīyam and āvaṇīyam 'a market street', upamai and uvamai 'a simile', upāttiyāyan and uvāttiyāyan 'a priest, a teacher', kapi and kavi 'a monkey', kapantam and kavantam 'a headless body', kāppiyam and kāviyam 'an epic poem', tāpasi and tāvasi 'a brahmacāri entering upon the stage of a recluse', vāpi and vāvi 'a walled tank', vipattu and vivattu 'a calamity'. In Tel. -p- > -v- in word groups:—paṃpuvāḍu, pāyavāḍu, pāyavāru, bayalavōvu.

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

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

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

KRM. (877 A.D.) has the following bhōgiviṣaṃbol (I. 70), embudakkum (I. 84), embudu (I. 63), embudidu (II. 7), embudemḍum (III. 37).

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

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

1. See-ppa under "Verbs".

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

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

SMD.

KSS.

99-100. palavar, but palaṁbar.	170. palambar,
kelavar but kelāmbar	palavar, palabar.
214. Indrambōl	171. aṁbar.
232. enbam, timbam.	333. candrambol,
	aṇṇaṁbol.
	517. enbam, tinbam.
	518. māṇbam,
	kāṇbam.

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

cf. K- after nasals is not voiced in some of these inscriptions: kālaṁ keydār, taṅkade, prthivīraṇṇaṁkeye, prasādaṁ keydar, but some are voiced; enaṅgoṭṭu, prithivīraṇṇaṁgeye, cp vinnapaṁ keye. (6) EC. III. TN. 1. (726 A.D.)

3. -v- from -m-.

The following words have -m-:

(1) ara maṇṭama, a/imen, gāṁiga, gāṁuṇḍa, dēhama, Namilūr, Niniḷūr, mukhamāge, Valliggāṁeyarum.

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

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

The change -m- to -v- in (2) and the retention of -m- in (1) suggest that -m- was probably used with

the phonetic value of -v-, though conservative writing still used -m- as the Skt. word is *maṇḍapa*. It is also possible that the presence of another nasal in some words may have been the cause of the retention of -m- in some of these.

The following examples are from the later inscriptions:—

- 890 gāvunḍana (5) EC. I. 3;
941-945 final -m occasionally changes to -v
before vowels. *e.g.*, pāḍvāv(υ) nēṣa-
ṇav (19) EI. XIV. 364.
980 Cāvunḍayya EC. II. 39.
983 Cāmunḍarājam EC. II. 175.
983 Cāvunḍarāja EC. II. 179.
1057 .. Hēmaḷambi prasiddham (12) EC.
IV. Hg. 18.
1097 final -m occasionally > -v- before
vowels. EI. XVII. p. 182.
1098 puṇyamantar apparu. EC. VII. Sk.
106.
1129 Baḷḷigāve EC. VII. Sk. 100.
1182 -m > occasionally -v. EI. XIV.
(Kurugod).
1189 paṇav-(28) EI. XV. 77.
1115 Cāvarājam (167) EC. II. 127;
1177 Hēmaḷambi saṁvatsarada (3) EC.
III. Md. 44; .
1120 Dēmaṇvatiṅgauā (34), Dēmiyakka
(27 and 64). EC. II. 129;
1117 Hēmaḷambi EC. III. Md. 10³.
1474 vṛttimaṇṭarolage (194) EC. III. Ml.
121.
1538 Hēmaḷambi EC. III. Md. 112.

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

kiruvakkaḷ (I. 39), vidūragatamāge (I. 83), vis' ēṣamillade (I. 84), prayōgamīteran (I. 90), lakṣyamīteranendum (III. 92).

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

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

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

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

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

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

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

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

1. KBB. 31.

2. SMD. 292.

3. SMD. 67 and 104.

4. KSS. 144.

L. ಓ

The following words have -l- :—

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

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

History of l in Kanarese.

l remained unchanged during the 8th and the 9th centuries. But in the 10th century—about 930 A.D.—l becomes r before consonants; e.g., negartte

from *negalte*; *bērpparan* from *bēlparan*; *nōrpoḍe* from *nōlpoḍe*. All the words with *l* before consonants did not change *l* to *r*. Both *l* and *r* forms are found in the same inscriptions (See A.D. 930, 940, 945, 949 and 978 in the appendix). About the year 930, words with *ḷ* in place of *l* appear side by side with forms with *l* and consonant, and *r* + consonant forms < *l* + consonant forms. This indicates that *l* > *r* and *l* > *ḷ* about the same time. See 930 A.D. It is often¹ stated that *l* > *r* before a consonant if the vowel preceding *l* was long by nature or position; and that *l* before a consonant preceded by a short vowel not lengthened by position remained *l* and the double consonant was considered a "fleeting double consonant" or "s'ithiladivṭva" (SMD 36). But *l* before a consonant naturally makes the vowel long by position as *l* + consonant becomes a double consonant, e.g., *negartte* < *negalte*, *garde* < *galde* (SMD 37). *negarddam* from *negaldam* (SMD 36). This convention of a fleeting double consonant (*l* + consonant in this case) shows that, already, a vowel was being pronounced, though not fully, in between *l* and the consonant, though the vowel was not written² or they were being assimilated. This points to two kinds of pronunciation—one with a vowel and the other without a vowel—of these consonantal groups (*l* + const.) (SMD. 60.) Also the assimilated consonant group or long consonant was shortened in pronunciation. This theory of s'ithiladivṭva is illustrated in SMD. *sūtras* 36,—45, 59 and 60. The appearance of *ḷ* in place of *l* is predominant when *l* is between vowels, such as in *alipi*.

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

2. Cf. *Kilagāna* (1036).

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

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

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

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

1. *l* + const. > *r* + const. > a long const.
2. vowel + *l* + vowel > vowel + *l* + vowel.

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

. So far as the inscriptions are concerned, *l* is still found much less frequently in verse and very rarely in prose, though *l* had completely replaced *l* in the description of boundaries.

Let us see what the grammars tell us :

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

I. 1045. *Karṇāṭaka kāvyāvalōkana* by *Nāga-varmma*.—The forms with *l* are quite in keeping with ancient traditions regarding the use of *l*. Sutras 6 and 65.

II. 1045. *Karṇāṭaka Bhāṣā Bhāṣāṇā* by *Naga-varmma*.—He also includes *l* in the Kanarese alphabet (Sutras 10 and 11). He states that consonants in front of -ḍ often change to *l* (KBB. 119, 121): *noḷpaṁ* < *nōḍu* + *paṁ*; *bēḷpaṁ* < *bēḍu* + *paṁ*.

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

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

atipīḍanadīm rēphā

S'ritamāda rakāramuṁ samantu ḍakārā

S'ritamāda raḷanuṁ aṁgi

kṛta padalatvakke Sānēma sallada kuḷanuṁ (18)

ivu varṇāvṛttige sa-

lvuvu; Saṁduṁ prāsadeḍge sallavu; yamaka

vyavahṛtig āgavu; dēs'i-

yavenipuv ā hrasvam enisida e o sahitaṁ (19)

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

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

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

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

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

IV. 1604. *Karṇāṭaka S’abdānus’āsana* by *Bhaṭṭakalāmka*—The author of this grammar does not describe the actual state of the language in the early 17th century. He discusses mainly the principles laid down by Kēs’irāja, author of No. III

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

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

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

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

B. 900-1200 A.D. a transition of *l* to *r* and *ḷ*.

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

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

1. KVV. 6; KBB. 10, 11; SMD. 18, 19 and 114; KSS. pp. 167 and 168.

2. KBB. 119 and 121; KVV. 65; SMD. 183; KSS. 65.

3. SMD. 232; KSS. 503, 504, 511 and 518.

In SMD 20, *dāḍima*, *kūṣmāṇḍa*. *Gauḍa*, *Guḍa*, *jhaḡaḍe*, *Viḍaṅgam*, though born of *-ḍa-* and *> -l-*, have become *kuḷas* i.e., *dāḷimba*, *kūmbaḷa*, *Gauḷa*, *Guḷam*, *Jhaḡaḷe*, *viḷaṅgam*. These are *kuḷa* in “*rūḍhi*” or usage; *ēḷaga* < *ēḍaga* is *kuḷa*.

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

<i>Skt.</i>	<i>Skt.</i>	<i>O.K.</i>
-ṭ-	<i>ghaṭike</i>	<i>gaḷige</i>
	<i>ghōṭike</i>	<i>golige</i>
	<i>dhāṭi</i>	<i>dhāḷi</i>
	<i>lāṭam</i>	<i>lāḷam</i>
ṭh	<i>maṭhike</i>	<i>maḷige</i>
	<i>pēṭhike</i>	<i>pēḷige</i>
ṭ	<i>pratiḥastam</i>	<i>paḷihastam</i>
r	<i>krūraṁ</i>	<i>kūḷ</i>
	<i>Jhallari</i>	<i>Jhallaḷi</i>
l	<i>tālam</i>	<i>tāḷ</i>
	<i>pulinaṁ</i>	<i>puḷil</i>
	<i>argalam</i>	<i>aguḷi</i>

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

SMD 25. *jhaḷakam*, *jhaḷipisidam*, *joṁguḷi*, *boṁbuḷi*, *āḷamāḷam*, *ṭhamāḷam*, *vaḷige*, *Oṇḍuḷi*, *jaṁguḷi*, *puttaḷi*, *gōḷi*, *pēḷi* these are doubtful whether they are *l*; they are most probably *kuḷa -l*.

1. SMD. 21, KSS. 140.

These Sutrass show that *ḍ*, *ḷ* and *l* were pronounced though differently, but nearly in the same manner, and that *l* is, in the Skt. words, given by him and by KSS. on pp. 164-166 are from -*ḍ*- or -*ṭ*- or *r* ; though *l* has replaced -*t*- in Skt. words like *pratihastān*, it is to be assumed that -*t*- had become -*ḍ*- in Śauraseni *prākṛt* and that this *l* replaced -*ḍ*- of *prākṛt*

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

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

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

O.K. l.

This *l* is found in *T.* and *M.* now. It was in use in *O.K.* and *O.Te.*³. When *Te.* and *Tu.* lost *l* is not known at present. This *l* is not found initially in any language.

The following correspondences are found :—

I. (a) After long vowel :

K.	T.	M.	Te.	Tu.
- <i>l</i>	- <i>l</i>	- <i>l</i>	- <i>l</i>	- <i>ḷ</i>
tēlu 'a scorpion'	tēl,	tēl,	tēlu,	tēḷ

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

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

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

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

(b) After short vowel.

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

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

molakālu mulamkālu mulakāl mōkālu

II. After long and short vowels :—

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

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

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

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

APPENDIX.

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

8th Century :

- 726 Talekāḍa EC. III. Tn. 1 ;
 750 e/pattumān EC. IV. Hg. 4 ; alittōn
 (g) EC. IV. (17) Gu. 88 ; e/ḍu (1)
 EC. III. My. 6 ; alidōn (6) EC. III.
 TN. 113 ; Talgijūra (1), kaḷnāḍara
 (1) EC. IV. gu. 86 ;
 776 kaḷaṁ (68) EC. IV. Ng. 85 ;
 780 ... alittōn (4 and 9) EC. IV. Hg. 87.

9th Century :

- 810 idānalittōn (5) EC. III. Nj. 26 ;
 idānalidaṁ (10) EC. III. Ml. 68 ;
 865 pelcisu EI. VII. p. 200. cf. peldore
 'the great river' in EI. VI. p. 259.
 975 A.D. ;
 870 alida (8), alidāḥ (9) EC. III. Nj. 76.
 āḷutiḍu (6) EC. III. Nj. 75. eḷnūra
 EC. VII. Hl. 13 ;
 874 ali (to ruin) EI. XIII. p. 184 ;
 884 maltiyara (8) EC. II. 394 ;
 888 idanalidom̐ (11), alidom̐ (13) EC.
 I. 2 :
 890 biḷtiyabhattadoḷ (8) EC. I. 3 ; Cōla-
 gamuṇḍaruṁ (71), pēroḷve 75
 pervaḷtiya (75), vālvēliye (76), pel-
 jōgeya (76), paleyabāl (82) EC. IV.
 Yd. 60.
 893 Gavaḷi Setṭiyamaga EC. IV. Ch.
 134 ;
 898 ē/padi (7) EC. III. Nj. 97 ;

10th Century :

- 900 *kālaṁkāloi* (1 and 5) EC. I. 60, Turundavolala EC. IV. Hg. 110; *elpattugulaga'de* (3) EC. III. TN. 114. *ilḍu* (3), *alipikoṇḍātan* (5), *alidaṁ* (6), *Nolambana* (1) EC. IV, Ch 141. *idanaḷida* (11) *l* and not *l* EC. IV. Ch. 95.
- 904 *ilḍu*, *ulalu*, EC. III. Sr. 148 ;
- 907 *Polalasetti* (6), *ulida* (8), *alida* (13), *alidom* (13) EC. III. Md. 14.
- 909 *ilḍu*, *Elēyapparasarum*, EC. III. Sr. 147 ;
- 910 ... *alivaṁge* (10), *alida* (12), EC. I. 74 ;
- 910 *ondu bālu pariḥāraṁ* (14), EC. I. 74 ;
- 915 *pērolbeyiri* (26), *alidom*, EC. III. Nj. 139 ;
- 918 *elpattarkkam* (8) *nālḡāvunḍugey-yuttu* (9), *iḷdaḷ* (for *irdaḷ*), *iḷdavasā-nadoḷ* (22) *nilisidom* (for *r*). EC. VII. Sk. 219 ;
- 925 *ilḍu* (for *irḍu*), *polalabbeya* (12), *gaḷde* (4), *alidon* (14),
- 930 *pogartte* (2, 31), *bērpparan* (5), *arka-rindaṁ* (8), *nōrppara* (28), *nōrppa-vargge* (53), *negartte* (57, 66), *nōrpoḍe* (61), *l* is replaced by *r*, but *negalḍaṁ* (3), *negalḍa* (26), *negalḍ* (33), *negalḍar* (63). As against these *ēḷgeyan* (7), *pogaḷal* (8, 66), *māḷdaṁ* (17), *poḷaḷda* (27), *maḷeye* (31), *pogaḷ* (37) E. I. XIII. 326.
- 935 *gaḷde* (24) EC. VII. Sk. 194 ;

- 940 pogale (6), tuḷilāḷgaḷan (12), kaḷip (5), ēlgeyam (13), bīḷvol (17) ;
- 940 no *l* at all, but negardda (18), nōrp-
paḍe (10, 11). EI. XVII. p. 201 ;
- 944 aḷda (13) EC. I. 28 ;
- 945 iḷdu (14), Nālgāmuṇḍara (17), ēḷ
(21), aḷi (22) but in one case *r* :
Nārggāmuṇḍam (14) EI. XIV.
- 949-50 ērpattuvam (21) EI. VI. 50 ;
- 950 Kalbappuṭiḷthadoḷ EC. II. 68 ;
- 950 Kalbappinalli (2) EC. II. 136.
- 950 kelage (12), iḷdom (17), Seraguvāḷda-
por, cōlacaturamgabalamaḷan (15),
EC. III. Md. 41 ;
- 963 ... Nālgāvuṇḍa (3) EC. VII. Sh 22 ;
- 963-4 cōla, iḷda, kiḷta, EI. XIX. p. 287 ;
- 975 negalte, pogalte, eldeyam (edeyam)
EI. V. Inscr. of Mārasimha II.
peldore (5) EI. VI. p. 258 ;
- 976 ... iḷda (for irda) EC. IV. Hs 64 ;
- 978 aḷidom (16), aḷida (17) EC. I. 4 ;
iḷdu, negaḷda ; but pogarddam,
porttum ; in other cases *l* > *ḷ*.
- 982 .. pē/endu (7), negaḷdam (8), oppiḷdap-
puvu (18), pēḷim (51), esedu iḷdapudu
(64), Suḷiva (89), uddavaḷameleḍu
(119), maguḷdam (137), poguḷutiḷ-
dapuvu (26), Eḷevabeḍamgam (88),
EC. II. 133. meḷasimdam (100) *ḷ*
for *l*. EC. II. 133. aḷigaṇḍaram
(54), negaḷda (63), iḷdu (50), aḷidu
(28), EC. II. 134. maḷdūra (2),
olpārbbaram (3), aḷida (5) EC. IV ;
yl. 41

- 985 *eltam* (3) but *negaḷda* (8 and 9), *kaḷi-*
da (10);

11th Century:

- 1000 *kālaṁtildi* (12), *aḷidaṁ* (22) EC. I. 5.
1000 *koḷa*, EC. II. 4, 29.
1007 ... *niḷsida* (32), *l* for *r*;
1007 *l* is preserved and sometimes wrong-
ly *l* for *ḷ*. EI. XVI. p. 73;
1009 *aḷidaṁ* (12) EC. IV. Gu. 79.
1010 *Noḷaṁbādhiraṇa* (3) (but *Noḷaṁ-*
bādhiraṇa (11), *keṁgaḷi. aḷipilla-*
dātaṁ, *iḷdu*, *aḷida*. EI. XVI, p.
27; *ēḷpattumaṁ* (11), *iḷda* (26), but
wrongly *l* in *tiḷakaṁ* (3) EI. XV.
p. 75;
1012 *Cōḷanāḍenaḷ* (6), *cōḷaṁ* (7), *Tuḷavaṁ*
(10), *aḷidaṁ* (34), *kaḷaniya* (32)
EC. III. Sr. 140; 1015. *baḷiya* (2)
Cōḷapermṁaḍiyara (5) EC. II. 378;
1019 *Cōḷanumaṁ* (17), *ēḷumaṁ* (16), *ēḷusa-*
mudramaṁ (17) EC. VII. Sk. 125;
1021 *Maḷlagāvun-ḍanuṁ* (6 and 8) (Rice
has *Malla-*) *Maḷḷesvarakke* (7) EC.
III. Nj. 121, *biḷdu* (4), *kiḷta* (5),
aḷidavaṁ (13), *gaḷdeyuṁ* (19),
Maḷtikereyaṁ (19) EC. IV. Hg. 16.
1022 *Cōḷabhūpāla* (2), *aḷikkiri* (20), EC.
III. Md. 78;
1022 *negaḷda*, Ind. Ant. XVIII;
1022 *aḷida*, *negaḷda*; but *ḷ* in *pogaḷadar*
(10), EI. XIX. p. 223;
1028 *l*: *Cōḷana* (8), *negaḷdaḷ* (11, 13),
keḷage (23), *gaḷde* (23, 27, 35),
iḷdu (35) *aḷida* (36), wrongly used

- in kolada (24); $l > r$: bār-dale-
gaḷan (10), erppadiṁbaruṁ (35);
 $l > \text{ḷ}$; poḡaḷvuḍu (14), nāl (20),
gaḷeyalu (23), aḷidaṁ (36), keḷage
(35), aḷidātaṁ (36), EI. XV. p. 329;
- 1033 Cōlapāṇḍyarkkaḷan (15) EC. IV. Hg.
17;
- 1036 magurḍḍu irḍḍu (3) r for l ; aḷida (25),
Kiḷagaṇa (22) EC. VII. Sk. 126;
- 1037 ... l : iḷda, negaḷda; 'irregularly in
paḷam' (L. D. B.); probably T.
loanword; - ḷ in aḷida EI. XVI. 75.
- 1038 negarḍḍaṁ. $l > r$ (and ḷ) EI XVI.
p. 277;
- 1040 baḷiya (7), aḷidavaṁ (21); wrongly
used in iḷnūrvvara (12) for iṁnūrv-
vara EI XV. p. 334;
- 1042 biḷda, aḷtiyirṁ, bālvoḍe EC. VIII.
Sg. 109. $l > \text{ḷ}$; poḡaḷ (13), nālke
(16), pēḷu (20); $l > r$: erḍḍa (6);
negarḍḍa (12, 18); EI. XVII.
p. 170;
- 1045 ... no l , but ḷ . EI XIX. P. 180;
- 1047 all ḷ for l except in eppattara (12)
for eḷpattara. EI. XVII. p. 121;
- 1049 aḷidaṁ (5), aḷida (6), gaḷdevuṁ (34),
nandāvelakkam (34) nandāvela-
kiṁge (27), EC. IV. Gu. 93;
- 1050 Kalvappatīrtthava EC. II. 4 6
sukhadināḷuttumilḍu (21), gaḷdeyu
(18), Noḷambana (21), EC. VII.
ci. 8, Draviḷagaṇada EC. I. 37;
- 1050 Tivuligaṇadaruṁ EC. I. 38; āḷaḍe
(2), tāḷidaṁ (4), Biliyasetṭi (3)

- EC. I. 30. *tāldida* (5) EC. I. 31 ;
l. ēl (7 and 23), *ilḍu* (14), *nālke*
 (23) *l̥* - *kilila* (26), *poḷal* (24), EI.
 XV. p. 77 ;
- 1052 *galdeyumaṁ*, *pelda*, but in all the
 other words, *l̥*, *baḷiyaṁ*, *aḷi* EI.
 XVI. 66.
- 1053 *negaldam̐*. EI. XVI. p. 54 ; *negalda*
 EI. XVI. p. 277, *negaldam̐*, *pogaḷte*
el̥. EI. XVI. p. 53.
- 1054 *ēlum̐*, *ilidoḍe*, EC. VII. sk. 118, *ilḍu*
 (13) wrongly in *āḷḍu*, but *l̥* for *l* in
eḷpattumam̐ (18) EI. XV.
 p. 54.
- 1055 *l* in *ilḍu*, *l̥* in the rest. EI. XIII.
 p. 168 ;
- 1057 *galdeya*, *aḷdeyiṁ*, *negalutum̐* EI.
 VI. p. 213 ;
- 1057 *negale* (1 and 23), *ēlombhattu* (2),
pogaḷalke (9), *negale* (9), *negarda*
 (19), *sukhadiniḷḍu* (19), *negardda*
 28, *galdeya* (24, 34), *bāḷvuḍu* (23),
pogaḷe negalum̐ (27), *altiyiṁ* (26)
 EC. IV. Hg. 18 ;
- 1058 *Draviḷa-gaṇada* EC. I. 35 ; *ilḍu* (20),
l̥ for *l* in *aḷi* (37), EI. XV. p. 83 ;
- 1060 *l* in *negaldum̐* (15), *ēḷpattumam̐* (19),
ilḍu (21), *ēḷpattara* (29), but *negale*
 and *pogaḷe* (25), *pogaḷugum̐* (51),
 See 1087.
- 1068 .. *porttum̐* (149), *porttum̐* (59) EI
 XII. p. 327 ; EI. XV. p. 85 ;
negale pogalim̐, *negalda* EC. V.
 AK. 186 ; *pogaḷugum̐* EI. XV. 87 ;

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

- 1077 *l* appears as *l̥* in *pogaḷ*, *iḷisi*, *pēḷ*, *uḷidorgge*, *l* in *pogaḷ* (once) EI. XII. p. 270.
- 1077 ... *uḷidar*, EC. VIII. Nagar 35.
- 1077 ... *l > r* : *nārggāvundu*, *parttiya*, *l > l̥* in all the rest. EI. XVI. p. 277 ;
- 1077 ... *ēḷge*, *alkāḍe*, *negalcidaṁ*, EC. VII. Sk. 124 ;
- 1077 *gaḷde*, *garde* EI. XII. p. 270 ;
- 1079 ... *tari gaḷaniya maṇṇalli nālvatteraḷ-khaṁḍuga*, EC. V. Arakalgud 99.
- 1080 ... *mālpam̐tire*, *pāḍaliyal*, Ind. Ant. X. p. 127 ;
- 1080 ... *bēḷpara* EC. VII. Sk. 297 ;
- 1080 ... *Cōḷasetṭi*, EC. I. 44 ;
- 1081 ... *negalḍa*, *negartte*, EI. XVI, p. 8 and EI. XIII, p. 327 ;
- 1081 ... *alkariṁ*, *altigan*, *negalḍara*, *kiltu*, EI. XVI. p. 59 ;
- 1081 ... *l̥*. *negalte*, *pogaḷtegarṁ*, *iḷdu*, *l > r* : *kirttu*, *negartte*. *l > l̥*. *Noḷamba*, *pogaḷal*, *negalḍar*, *pēḷvaḍe*, “*l* is falsely substituted for *r* in *pelcut-tire*” cf. *pelcuge* ;
- 1082 ... *l̥*. *negalḍar* ; *l̥*. *aḷidaṁge* (15), *bīḷguṁ* (60), *bīḷguṁ* (17) ; *hāḷa* (35, 51, 53) EI. XVII, p. 178 ;
- 1084 ... *l̥* *gaḷdeyumaṁ* (52) ; *r* for *l̥* in *negard-ḍaṁ* (6), *negardda* (11, 22) ; *l̥* for *l̥* in *eḷpattara* (28), *ēḷkōṭi* (42) ; *l̥* in *ēḷda* (15, 16), *iḷdu* (29, 45), *negalḍa* (52), EI. XV. pp. 100-103 ;
- 1085 ... *kamaḷa* for *kamala*, *negalḍaḷu* for *negalḍaḷu*. *l̥* regularly for *l̥*, *aḷida-vaṁge*, EI. XIX. p. 189 ;

- 1087 aḷida durātman, iḷigum, EC. VIII.
Nagar, 40 ;
- 1087 Kiḷkenāḷviṣayādhīpati (9, 11), aḷidaṁ,
EC. IV. Hg. 55 ;
- 1087 aḷidavam (21), Maḷdagavaṇḍana (14),
EC. IV. Yd. 2 ;
- 1087 ḷ for ḷ ; baḷikka, baḷikam, negaḷ, ēḷu,
ēḷge ; r for ḷ ; ērpattu, but ḷ wrongly
used for ḷ in aḷaḷdu and kavaḷdu.
EI. XVI. p. 277 ;
- 1089 aḷaram, EC. VII. Sk. 298 ;
- 1092 kottale (4), Kiḷkenaramolevūra, EC.
IV. Gu. 68 ;
- 1095 āḷdu (33), gaḷdeya (46), gaḷdeyam
(56), māḷikonḍavam (ḷ for r) EC.
I. 57 ;
- 1098 ḷ: negaḷ (5, 8, 23), iḷdapan (29) ; r for
ḷ ; kirtt (3), erttaruḷam (28),
arkkarim (29), mārppa- (67) ; ḷ for
ḷ: Cōḷa (7 & 9), negaḷdda (14),
pogaḷverṇ (46) ; wrong in āḷdda (4),
kavaḷdu (16) EI. XV. p. 348 ;
- 1099 māḷke, EC. V. B1. 200 ;

12th Century:

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

- 1103 ēlge, nōlpaḍe, negaldam, EC. VIII. Tirthahalli, 192;
- 1104 negardīś varāryanaṁ (35), negarddam (30), nega/da (31), negaldavarolam (10), Beḷvala- mūnūru Puligere Mūnūlu (14), 1104. Yerpattara (50). EC. VII. SK. 131;
- 1107 ta/tu (13), EC. IV. Hg. 79;
- 1107 pogaḷvudu (18), EI. XVII, p. 196. iḷdu (16), irḷdu (14), ḷ in the rest, EI. XIII. p. 12;
- 1110 aḷida pāpi pasugaḷanaḷidam tiravēlkum, aḷiguṁ, iḷiguṁ, EI. XV. 27;
- 1110 negaldam (2), negald (3), negalda (4, 13, 16), iḷda (37), āḷd (36); but āḷdam (3), pogaḷute (20), pogaḷe (33), pogaḷva (42), aḷida (46), vēlkum (47), iḷigu (47), nela-vāl, (45), EI. XV. p. 26. (Muṭgi).
- 1112 *l*: negalda (25), *l* wrongly used in prabala (10). ā/ḷdan (9, 23), ḷ for *l* in iḷid a (37), negaḷalu (68), baḷiya (78); *r* for *l* in ervvar (7), erpatt (15), negardda (23, 31), irḷdu (26), irḷdar (38), irḷdudu (40), torttu (30), negarḷda (46), vērkkuṇ (63), EI. XIII. p. 36, (Iṭtagi);
- 1112 podaḷda, negaḷte, negalda, toltu, EI. XIII. p. 41;
- 1113-4 *l* in negalda (20, 25, 34); negardda (4, 11) EI. XV. p. 105.
- 1113 aḷidaṁ (10), ponnarakonḍu manṇa-rakoṭṭam (5) EC. III. Nj. 44;
- 1113 negardda (69) EC. II. 126;

- 1117 eɭdu, EC. V. B1. 16, negaɭdam (24)
EC. IV. Ch. 83 ;
- 1121 irɭdu for iɭdu (21) ; All ɭ in the rest.
EI. XIX. p. 191 ;
- 1122 nijakhaɭgabaɭade ; khaɭgadēvate ; po
gaɭe, negaɭda, nōɭke, poɭaɭda,
nōɭkaṭṭi, noɭpoɭe, EC. V. Hn.
116 ;
- 1123 pogaɭalimtu, I. Ant. XIV. p. 15 ;
āɭguin ;
- 1123 aɭidavaṅge (52) ; kirttikki for kiɭtikki
(21), EC. II. 132 ;
- 1124 ɭ > ɭ : kūɭam (14), bēɭpa (16), aɭida-
vargge (27), ēɭ-kōṭi (28), ɭ > r :
gaɭde (22) EI. XVII. p. 117 ;
- 1125 pogaɭte, EI. XIII p. 301 ;
- 1125 ɭ in negaɭdam (47) ; r for ɭ in negaɭdda
(15, 16, 34, 64, 53, 60, 66), negaɭ-
teyam (15), negaɭtte (35, 65, 87)
nōɭppaɭe (43) ; pogaɭtteyam (72)
gaɭde (113) Between vowels it > ɭ.
EI. XIII. p. 298 ;
- 1125 ɭ in negaɭdam (18), pogaɭda (19),
r in vēɭkkuin (24), toɭttu (30) ; ɭ in
all the rest. EI. XIII. p. 317 ;
- 1128 aɭidavam (2), EC. III. My. 16,
aɭtṭhijanakaɭpakujaṅge. EC. III.
Nj. 194 ;
- 1129 ēvēɭve (26), khaɭgaɭatige (28) EC.
II. 397 ;
- 1130 pēɭēvogaɭdapudu EC. VI Chicka-
maɭaɭur 137 ;
- 1135 Taɭakāɭdu (12), beɭddaleyuin (39) EC.
II. 384 ;
- 1135 no ɭ, all ɭ, aɭida, EI. XIX. p. 30 ;

- 1136 ēlge, negalte, pogalte, EC. V. B1. 17;
- 1138 pūnāle EC. V. B1. 202;
- 1142 no *l* *ḷ* in aḷi, ēḷi; *r* in ērcchāsirada (12) EI. XIX p. 35;
- 1143 tallalise for tallanise Coṇnelan, EC. XI. Dg. 85;
- 1145 . . . kōḷmiduḷim. EC. VIII. Sb. 138;
- 1145 negaḷda (52), negaḷdaḷu (52), negaḷdirda (53), all in poetry. EC. IV. Ng. 76;
- 1147 *l* as *r* in negarddam. In the rest all *ḷ*. EI. XVI. p. 44.
- 1148 aḷidam (19), honnalakoṭṭu (18) ēlatalaya (20), palarāḷdu (7) EC. III. NJ. 110; 115. kiḷtu, negaḷdan, Bijapurs' āsana (S. P. M. p. 284);
- 1152 *l* > *r* in Kirtt and negarddam; in the rest *ḷ*. EI. XVI. p. 36;
- 1153 pogalal, aḷidar, EI. XVI. p. 37;
- 1155 ēlge, suḷigurul, EC. V. Hassan, 57;
- 1159 aḷalise negaḷdam (7), poḷtugaḷevam, EC. II. 345.
- 1160 pogale, negaḷdaḷ, EC. V. Hassan, 72;
- 1162 miḷtuvatti. Bom. Br. R.A.S. XI. 222;
- 1162 No *l*. But *r* in negardda (11) and *ḷ* in hāḷa, biḷguṁ; EI. XVII. p. 208; *r*. ērttaṁdam, negardda. *ḷ*. balaldu, biḷguṁ. EI. XVII. p. 212;
- 1162 *l* in negaḷda; *r* for *l* in negarddam (25), nōrppode, (24); *ḷ* for *l* in pēḷ (15), ēḷaneya (14), ēḷ (43). EI. XVII. p. 189;

- 1165 kilene. EC. V. Hassan 76 ;
- 1168 ma_lge, negalte, _lperce, EC. VII. Sk. 92 ;
- 1169 irku_ligolvudu, pē_l. I. A. IX. p. 97 ;
- 1170 nā_lprabhu, nega_lda, u_lidu, EC. VIII. Sb. 345 ;
- 1172 *l* in Cō_lana (21), but wrongly used for *l̥* in ba_lasida (31), nega_lda_lu (37), ta_linno_le (44) ; a_lnnale (48), ko_la-gada (59), ā_li (91) ; *l* > *r* in nega_lda_lri (9, 11, 12, 18, 35, 82), nō_lrppa_lde (20, 49), nega_lda_lu (37), *l* replaced by *l̥* in other words. EI. XV. Ma_lda_lgi_lhāl ;
- 1173 *l* never occurs in Kan. words ; but *l* wrongly used in Ma_lhākā_la (16), dhava_la (28), ku_la (1) and ka_lma_la (27). EI. XIV. Ga_lca_l-ma_llla.
- 1173 *l̥* for *l*. No. *l* at all. po_lga_l, nega_li, a_li, EI. XII. p. 336 ;
- 1174 po_lmbā_llega_l, su_li, EC. VII. Sk. 236 ;
- 1177 ne_la_l, ba_li_lkke, EC. III. Ng. 70 ;
- 1179 *l* > *l̥* in kī_lt (18), nega_l ; *l* > *r* in ē_lr_lva_lru_li (26), ar_lvu (30), nega_l-da (39), *r* *p* > *pp* in e_lppa_lt_ltu_lma_li (56), EI. XIX. p. 226 ;
- 1181 po_lra_lvo_la_l EI. XIV. 279 ;
- 1181 nega_lda_l (21 and 53), Cō_la (34), EC. II. 327 ;
- 1182 nī_lra_lkeyilla, EC. V. B1. 137 ;
- 1199 nega_lda (25), ta_ltu (19), EC. IV. Ng. 47 ;

13th Century :

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

14th Century :

- 1300 aḷidavaṁ EC. IV. Hg. 23 ;
 1317 aḷihida (26) EC. IV. Ch. 116 ;
 1319 aḷupidavaru (11) EC. VII. H1. 117 ;
 1320 aḷidaḍe (29) EC. III. Md. 74 ;
 1322 keḷake (13) EC. IV. Kp. 44 ;
 1327 Cōḷa (4) EC. IV. Hg. 98.
 1338 gaddebeddalū (17) EC. IV. Hs. 82 ;
 1360 gaddeyakēlage (14) EC. III. Sr. 87 ;
 1388 pogaḷdapem EC. VIII. Sb. 146 ;
 1390 aḷupidavaṁ (31), eḷēḷajalmada (33),
 EC. VII. H1. 6 ;
 1390 aḷupidam (18) EC. VII. SK. 313 ;
 1390 Kāḷaḍḍināyakage (19), huṇisedāḷu
 (25), Nāḍudalaśinahaḷḷi (7) EC. I.
 39 ;
 1397 biḷdar uḷida, EC. V. B1. 3 ;
 1397 aḷipidavaru (19) EC. IV. HS. 46 ;

15th Century :

- 1400 aḷupidavaru, EC. VII. Sh. 11.
 1403 aḷidavanu (34), candrārkaruḷdhavare-
 guṁ (39), EC. III. Ch. 45 ;
 1408 ēvogaḷvenāṁ (EC. VIII. sb. 261) ;
 1413 āḷguṁ (64) EC. VII. Sh. 30 ;
 1415 nōḷpoḍam, EC. VIII. Sb. 329 ;
 1442 negaḷtevaḍeda (4) EC. VII. Sk. 240 ;
 1465 nōḷpem, EC. VIII. Sb. 330 ;
 1484 aḷihidavaru, EC. IV. Ch. 127 ;

16th Century :

- 1500 aḷupidavaru (8), EC. II. 340.
 1544 all ! except for mūḷu (29), muḷu (44),
 EC. I. 10.

Consonant Groups.

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

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

The Treatment of Consonant groups in N. K.

I *Nasal + stop.*

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

B. *The stop is the initial of a suffix.*

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

(a) *a part of the root*: aṁte, imbu, eṇṭu, endu, tiṁgaḷ; mañju cf. maṁku. or

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

konda, (prob. < * kol-nta) ¹. koṇḍa, tandu, Vandu, bandu, sandu, Sandān

1. See Tense-Suffix in the Past Tense *infra*.

I. *Nasal + Stop.*

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

O.K.

N.K.

koḍaṅge

koḍage from koḍu 'to give.'

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

O.K.

N. K.

taṅku (cf taṅkaḍe)¹

tāku.

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

O.K.

N.K.

nōmpi

nōhi.

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

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

O.K.

N.K.

uṇ-voruṇ

uṇṇuvarū, colloq. uṇbōrū.

antu, intu, entu

hāge, hūge, hūge

neva

ennuva¹(emba)

suracāpambole

suracāpadahāge

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

II *l + stop.*

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

O.K.

N.K.

aḷ-kalo

aḷu-ku 'to fear'

āḷ-ge

āḷ-ike — cf. āṭida.

koḷvōnum

koḷḷu-vavanu

cf. koḷuvōruṇ

colloq, koḷḷō vanu.

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

(B) $! + g, m.$ Where $g, m.$ are the initials of the second word in a word group. There is no change in N.K.

O.K.	N.K.
veḷgoḷa	Beḷgoḷa ¹ .
veḷmāḍa	beḷmāḍa

III $1 + stop$

A. $1 + g, v, t,$ where $g, v, t,$ are the initials of suffixes.

These are replaced in N.K.

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

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

There is no change.

O.K.	N.K.
nal-tapa	naltapa (often oḷtapa)
kal-mane	kalmane.

IV $y + d, v.$ where $d, v,$ are the initials of suffixes:

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

O.K.	N.K.
āydān	ādanu.

B. The remaining words with O.K. $y + d$ or $y + v$ are replaced in N.K. :—

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

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

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

koḍalpaḍuttade
(passive)

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

V r + stop

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

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

(1) *r + consonantal suffix* :

O.K.

erddapam

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

adarppu

N.K. adapu

orvvan

M.K. orbban, obban.

N.K. obbanu, colloq. obba, oba.

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

O.K.

negartte

N.K.

lws : yas' assu, kirtti.

Nw : hesaru.

varppu

baluhu.

sāsirvvar

sāvirajana

sāviramandi

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

O.K.

ahit-ar-kkal

N.K.

ahit-ar-kaḷu.

mālākār-ar-gge

mālākār-ar-ige.

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

O.K.	N.K.
perggoravam	hegggorava.
perjeḍi	hejjeḍe
irpattu	ippattu
Namilūrvvarasaṁgha	Navilūravaraśaṁgha

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

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

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

O.K.	M.K.	N.K.
e/tu	ertu	ettu ..
e/pattu	erpattu	eppattu
ki/lga	kirrga	kigga
ki/ltu	kirttu	kittu
ga/lde	garde	gadde
pa/lcu	parccu	paccu
pe/lcu ¹	perccu	heccu
aḍa/lde	aḍardde	...

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

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

But there is an O.K. form iḷ with a long i.
Probably there is no assimilation because of this long vowel.

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

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

APPENDIX I.

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

895 orkkaṇḍuga (12). ikkaḍe (14) EC.
III. Md. 13 ;

10th Century :

907 orkkulaṭuppamuṇ (12), ikki (9),
pannirkkulaṭemiriyuṇ (12), idarkke
(14), EC. III Md. 14 ;

925 irkkaṇḍugada (4) EC. IV. Y1. 25 ;

935 gaḷḍe (4), irppattu (13), EC. VII. Sk.
322 ;

950 adarkke (11), irkkaṇḍugam (12), irḍu
(4), EC. III. Md. 41 ;

978 adarkke (12), elpaḍimbar (14), orbban
(16), orbba (18), perggadūra EC.
I. 4 ;

982 irppar (69), orggēṇkōl (97), orvvane
(83), barkkuṇ (144) EC. II. 133 ;
irppudu (34), orbaṇ (29) EC. II.
134 ;

11th Century :

1000 kālaṇṭildi (12) E.C. I. 5 ;

1019 gardde (29), gadde (28), parbbi (14,
18), urbbi (17), arddidudu (17) EC.
VII. Sk. 125 ;

1033 irpatteraḍu EC. IV. Hg. 17.

1057 parvvi EC. IV. Hg. 18 ;

1060 gadde (9) EC. VII. Sh. 6 ;

1063 garde, gadde, berdale, beddale, EC.
VII. Ci. 18 ;

1076 berddale, perggade, EC. VII. H1. 14 ;

1079 perggade, EC. IV. Hg. 56 ;

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

12th Century :

- 1104 pergaṭṭa (47), verpattu (50), gardde-
yaṁ (52), kālaṁkarcci (53), irdda
(55) EC. VII. Sk. 131 ;
1113 kittu EC. III. Nj. 44 ;
1117 The assimilation is more pronounced
in the description of boundaries
than in verse. Gadde, beddale,
See EC. IV. Ch. 83.
1123 kirttikki (28), bidurddu (4), irpinam
(24), enisirddu (44), āgirppuḍu (32).
EC. II. 132 ;
1138 magucida for magulcida (34) EC. IV,
Hg. 50.
1139 Kabbappunāḍoḷ 77) EC. II. 141 ;
1175 magulci, EC. IV. HS. 112 ;
1176 eppattaroḷage (18) EC. I. 33 ;

13th Century :

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

By the end of the 13th century, the assimilation of r and l to the following consonant was an accomplished fact though in poetry the unassimilated forms

were found. In the descriptions of boundaries which are in prose, no *r* + consonant or *l* + consonant are found after the 13th century.

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

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

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

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

Further, the change in the pronunciation of these words is noted by him in his description of the fleeting double consonants (Sutras 36-40 and sutras 59 & 60). In these sutras, the *s'ithilatva* or the slack pronunciation of double consonants (*i.e.* the 1st syllable was to be a closed one with a final consonant) is described. The words given in his list have in N.K. a new vowel, in between the consonants suggesting that there was some half vowel or a short vowel in between the first and the second of the double consonants in the pronunciation of his age. On p. 49

(Sutra 36) he gives two or three words which can have both dvitva and s'ithiladvitva showing the dialectical variation, or probably the learned and the colloquial pronunciation. In Sutra 60, he condemns s'ithiladvitva in consonant groups (r + const.)

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

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

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

VI Disappearance of the preconsonantal nasal:

A: Long vowel + nasal + suffix:

925 tōntadim (7) EC. IV. yl. 25;

935 tōtaman (12) EC. VII. Sk. 194;

950 kōte EC. III. Md. 41

982 nūmki (51) EC. II. 134;

1057 tōṇṭakhaṇḍada; (24), tōṇṭa (33) EC.
IV. Hg. 18;

1063 tōntamum (23) EC. VII. Ci. 18.

B. Short vowel + nasal + consonant.

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

In K.V.V. & K.B.B. (1045), these nasals are generally preserved. But by 1260, the age of

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

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

LONG CONSONANTS.

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

These long consonants are due to

(a) the suffixes with long consonants;

(b) the assimilation of : 1. the final consonant of the root and the initial consonant of the suffix : 2. r with the consonant following : and 3. of *l* with the consonant following ;

(c) the retention of Pr. Drn. * -ṇṇ-, * mm, * -ll, and * -ll after short vowels in words of two syllables and before vowels ;

(d) the consonants coming after -r ;

(e) the long consonants in lws.

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

The shortening of long consonants took place earlier in the terminational element (See p. 93)

1. The following suffixes have long consonants :

Nws. -kke. anduvaḷikke, akkuṁ
-ittu. oḷḷittu, ballittu. (cp. SMD. 226).
-pp-. bādhippa, muḍippidār.

Lws. -itti- Dēvedittiyar, s'iṣittiyar.

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

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

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

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

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

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

5. The long consonants ³ in the following are probably due to the retention of the Pr. Kanarese * -ṇ, * m, * l, and * -l of words of two syllables, having a short vowel before these consonants: Exs. unṇūrum, gō maṇṇa, tammaḍigaḷor, namma; alli, nilladan, nillavu, ballittu, ulle, oḷlittu. In these, probably, Pr. Drn. had * -ṇṇ, * -mm, * -ll, and * -lḷ. In K, T, M. and Te. these final long consonants are shortened⁴ when they are absolutely final or before consonants; but before vowels, they are retained only when the vowel preceding these consonants is short and the words wherein they appear are of not more than two syllables.

Pr. Dr. * -ṇṇ

K.	T.	M.	Te.
kaṇ,	kaṇ	kaṇ	
kaṇṇu (the eye)	kaṇṇu	kaṇṇu	kannu

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

2. See Do do

3. See Grammar. Do do

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

Pr. Dr. * -ṇṇ

K.	T.	M.	Te.
peṇ	peṇ	peṇ	
peṇṇu (a girl)	peṇṇu	peṇṇu	
maṇ	maṇ	maṇ	
maṇṇu (clay).	maṇṇu	maṇṇu	
<i>-mm-</i>			
namṇmāl (our servant)	namṇmāl	namṇmāl	mana
<i>-ll-</i>			
kal	kal	kal	kallu
kallu (a stone)	kallu	kallu	kalu
pal	pal	pal	palu
pallu (a tooth)	pallu	pallu	pallu
vil	vil	vil	vilu
billu (a bow)	villu	villu	villu
<i>-lḷ-</i>			
uḷ	uḷ	uḷḷe	
uḷḷe (inside)	uḷḷe		
muḷ	muḷ	muḷ	mullu
muḷḷu (a thorn)	muḷḷu	muḷḷu	mulu

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

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

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

-l. kalgāṇa 'a mill with stones for grinding'. kalmale 'a shower of hailstones', kalkuṭiga 'a stone-cutter'. kalnāru 'the American aloe'. palgaḍi 'to

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

-l. muḷkīre 'the plant *Amaranthus spinosus*.'
inuḷgattige 'a knife for cutting thorns.'

Tamil and Malayalam :

-ṇ kaṇkaṭai 'the corner of the eye', kaṇkaṭṭa
'to blind the eyes by magic', kaṇkūtu 'the socket of
the eye.'

kaṇtiṭṭam 'opinion from sight.' kaṇpaṭṭai 'an
eyelid'. maṇkaṭṭiri 'to form earth, as white ants.'
maṇkiṇaru 'an unwallled well'. maṇmaḷai 'shower of
sand or dust.'

maṇmagal 'the earth goddess.' maṇpār 'a strata
of hard earth.'

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

pulviṭu 'a thatched house.'

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

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

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

adarppi, erddapam, orvvan, pārvaruman,
Sāsirvvar.

A consonant following -r is written as a long
consonant; probably the long consonant was divided
between the two syllables in pronunciation in that
period. -r preceding a long consonant is assimilated
to the long consonant if -r comes after a short vowel;
then the long consonant is shortened. O.K. orvvan M.K.
orbban and obban, N.K. obbanu, colloq. obba, when
used independently and for emphasis, otherwise 'oba'.
alloba bandidāne 'a certain man has come there.'

In the case of pārvarumān, a vowel is developed between the r preceded by a long vowel and the double consonant and it > N.K. hāruvaru.

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

(1) *[plw. with long consts: ayyaṃgaḷ, kammarar, Janna, bhaṭṭa, bhaṭṭārakar, māriṭṭamān, Vaḷḷiggā-meyar.*

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

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

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

A. NWS. 1. Verbs & Participles:—

in the fut. of 'to be' 'to become' and the past of 'to give' 'to be' ida for idda, ppl of ir 'to be.'

āy 'to become' akkum > akuṃ, > akun; fut. of ā-gu 'to become' āppār > appār > apār > apar.

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

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

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

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

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

i Sya > iṣati. in Asoka. Vaḍhiṣati (Shabaz)

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

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

Inscriptions :—

9th Century :

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

10th Century :

- 900 ... Mallisēnabhaṭārara EC. II. 4 ; -bhaṭāra
 (2, 3, 4 and 5) EC. II. 62 ; āḷutam
 (3) EC. IV. Ch. 141.
 910 sollageye (16) EC. III. Sr. 134 ;
 978 āḷuttire (8), bhaṭṭāraakaravara (10),
 akkurin (17) EC. I. 4 ;
 982 nūrumūvatēṇṇenisida (86) EC. II.
 133 ;
 995 Dēvaṇaṇ EC. III. 121 ;

11th Century :

- 1000 Hañcadarmaseṭṭi (11) EC. i. 5.
 1019 pūdōṇṭakam EC. VII. Sk. 125 ;
 1049 nandāvelakkam (34), nandāvelakiṅge
 (27) EC. IV. Gu. 93 ;
 1057 om̐bhatēḷ ombhatumene (2) EC. IV.
 Hg. 18 ;
 1076 kalluvesanamāḍisidarū (37), kalu-
 vesana māḍisidarū (20) EC. VII.
 Hl. 14 ;

12th Century :

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

- 1120 muḍipidaḷu EC. II 129 ; 1123. baṇṇi-
pātane Vaṇṇipam EC. II. 132 ;
1148 nivēdyakaṁ EC. III. 110.
1175 Hulumoraḍi EC. III. 138 ;
1178 Hegḍe Dēvayya (10) EC. III. TN. 92 ;

13th Century :

- 1200 Biluvidye Rāmaṁ (13) EC. IV. Ch.
204.
1246 cikkabettake EC. II. 165 ; cikkabett-
takkecca EC. II. 319 ;
1255 sallabēkendu EC. I. 6 ;
1247 seṭṭi EC. II. 243 ; seṭṭi EC. II. 243 ;
seṭṭi EC. (3) EC. II. 245 ;
1276 nellusalage (55) EC. III. TN. 101.
1281 innūranū (16), prāptigaḷanū (3) EC.
III. TU. 106 ;
1285 Salabēkendu EC. I. 7 (See 1255).
1290 Heggade Nākaṇa EC. I. 52. See 925
and 178 ;
1297 Hegḍebaḷḷa (18) EC. I. 59 ; makaḷi-
mge (12) EC. I. 59.

14th Century :

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

16th Century :

- 1517 brahmaṇanū kapileyanū (9), idake
(7 and 8) EC. II. My. 5 ,
1544 Muluganahaḷiya (71) EC. I. 10.
Anantamati-avagaḷu (65), kalugela-
sakke (26, 28).

17th Century :

- 1639 balakikki (140), yedakikki (140) EC.
III. NJ. 198 ;
- 1645 Haradanahalliyalu yiha (3) EC. IV.
Ch. 124 ;
- 1673 Maḷavaḷiya (4), Maḷavaḷiya (5) EC.
III. Ml. 63 ;

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

1. *Roots :*

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

2. *Proper Names :*(a) *Of Persons.*

1. Arabhaṭṭa (Pkt. bhaṭṭa) ; 2. Uḷikkal-guru-
vadigaḷ ; 3. Dallaga ; 4. Dhaṇṇekuṭṭārēviguravi ;
5. Nāgeṇṇan ; 6. Paṭṭiniguruvaḍigaḷ ; 7. Meḷḷaga-
vāsaguruvar ; 8. Veṭṭeḍeguruvaḍigaḷ ; 9. Sokka-
gāmuṇḍar.

(b) *Of Places.*

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

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

APPENDIX.

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

aḍapavaḷḷa, aḍapavaḷa 'one carrying his master's, betel-pouch'; aṇṇa, aṇa 'an elder brother-'; anittu, anitu 'so much'. annisu, anisu 'to cause to say'; appa, apa, father; 'a term of respect.' appa, apa, aha 'that becomes'; alli, ali 'in that place'; illi, ili 'here, in this place'; eṇṇike, eṇike 'counting'; kaṇṇadaku, kaṇadaka 'a pair of spectacles'; kaḷḷatana, kaḷatana 'theft'; kuyyisu, kuyisu 'to cause to be cut'; kūrittū, kūritu 'that is sharp'; kollu, kolu 'to kill'; gedḍalu, gedalu 'the white ant'; gellu, gelu 'to win'; caṭṭige, caṭige 'a small earthen pot with a broad mouth'; cikḱaṭa, cikṭa, ciḱaṭa 'a flea'; cōkḱaṭa, cōkṭa 'purity'; jaḷḷaḍi, jaḷaḍe 'a sieve'; muḷḷu, muḷu 'a thorn'; saṭṭuga, saṭuga, ; saṭga 'a ladle of wood'; sallu, salu 'to enter a place, to go'; sallisu, salisu 'to cause to enter, to deliver'; sollage, solage, solige 'a measure of capacity'; hallu, halu 'a tooth'; hōddike, hōdike 'a cover, a wrapper.'

¹J. R. A. S. 1927. P. 238.

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

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

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

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

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

PART I

B. GRAMMAR

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Nouns.

The nominal stems found in these inscriptions consist of :—

1. *Substantives not analysable into root and suffix :*

āneya, gen. sg.-elephant.

eḍeyān, acc. sg.-place.

pulla, gen. sg.-grass.

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

ālge-rule, reign, from āl-to rule.

3. *Substantives formed from :*

(a) existing substantival stems :—

okkaltanaṁ from okkal-thrashing from
okku-to thrash.

(b) adjectives or attributive words :—

nalta (goodness) from nal-good.

oltu (good, noun) from ol-good.

4. *Substantives formed from the past and future declinable participles of verbs :*

with gender suffixes, if any.

alidon-he who destroys-from alida-Dpp. of ali-
to ruin.

ittodu-that which is given, from itta-Dpp. of i
-to give.

kādōn-he who protects, from kāda-Dpp. of
kāy-to protect.

5. *Substantives formed from pronominal adjectives by adding gender-suffixes :*

per-an }
pel-an } another person from pera = the other.

6. *Substantives formed from Numerals :*

elapadimbarge-to the seventy people.

sāsirvvar-one thousand people.

But in the case of lws. from Skt. the stems are formed as follows:—

1. *words borrowed from Skt. without any change :*

kulam, janam, dēham, dharaniyul, bhaktiyim,
Maraṇam, mōham, rājyam, lakṣyam.

2. *words borrowed from Skt. with modifications :*

ācāri, niśidhige, riṣyar, śiṣittiyar.

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

bāle from bālā,

mariyādeyan from maryyādā

vidyullategal from vidyullatā.

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

manade from mana (Skt. Manas)

tapam from tapa (Skt. tapas).

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

lakṣaṇavantar.

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

pālisidom

7. *Past participles of Skt. verbs are used as substantives :*

rājas' rāvitam-āge.

Gender.

There are three genders, masculine, feminine and neuter.

1. Substantives denoting male persons are masculine ;

2. Substantives denoting females are feminine ;

3. All other substantives (denoting animals, their actions, qualities, etc.,) are neuter.

<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
arasan, king	} no examples.	okkaltana-farming
alidan, the destroyer		paḷi-blame
kādon, the protector		pāvu-a snake
salvon, the goer		pulu-a worm.

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

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

(a) *stems without any suffix or termination :*

masculine.—Allagunda, aḷiya, ere, Kāmba, Naṣ-ṭappa, maga.

feminine.—tapaccale.

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

(b) *stems with suffix :*

(These suffixes distinguish the gender of the stem as masculine) :—

masculine.—arasan, arasaṁ, alidoṁ, alivon.

feminine.—no examples.

neuter.—ūḷigaṁ, okkaltanaṁ.

It will be shown under “Declension” that the suffix -an runs through all the cases of the sg. except in some cases, the dative and sometimes in the pl.

-on is found as the gender suffix in the nom. sg. (-on < -avan, see -on under "Adjectives")

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

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

Kucēlam, Guṇabhūṣitam.

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

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

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

Śi ṣittiyar from śiṣya (masc.)

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

The neuter nom. sg. is the stem¹; some stems ending in -a take -am or am as the nom. sg. suffix, (see neuter nom. sg. under "Declension").

Nws.—neuter.

(a) *stem as nom. sg. neuter.*

okkaltana.

(b) *stem with -am.*

ūligam, okkaltanam.

Lws. (a) *stem without suffix :*

1. Here in these inscriptions eltu (a bull), Kavile (a cow) pulu (a worm) and pāvu (a snake).

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

feminine: tapaccale.

neuter: nisidhige, pāda.

(b) *stem with suffix*:

masculine, -an.

andhan, niravadyan, pūjyamānan, munivaran,
Saukhyasthan.

-am.

Kucēlam, Guṇabhūṣitam.

-om.

pālisidom.

feminine. no examples.

neuter -am.

āyusyaṁ, kulam, tilakam, svarggam.

-avu, ātmavaśakramavu, mukhavu.

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

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

In the case of dēvake, and devuarke, the word dēva (god) is used in the neuter and the meaning given to it by Dr. Fleet is “the establishment of the temple.”

The -a stems in the masculine sg. and in the neuter sg. take -an- and -ad- [K.B.B. (51) ನಪುಂಸಕ ಲಿಂಗೇನಃ (51)] respectively, as suffixes between the stem and the case-ending. But the -i-, -u and -e stems

have no such suffixes. Pronouns *adu*, *idu* (neuter) take *-ar-as* suffix, but only the glides *-y-* in *-i* and *-e* stems and *-v-* in *-u* stems. Why this differentiation is made is not known at present.

Number.

There are two Numbers—sg. and pl.

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

(a) *simple stem in the sg :*

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

-a stems : Dallaga, maga.

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

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

-u stems : Caritaśrīnāmadhēyaprabhu.

Feminine. no examples.

Neuter.

-a stems : okkaltana.

-i stems : gōli, pali.

-u stems : ittodu, oltu, pulu.

lws.

-i stem : pūti.

-e stem : nisidhige.

(b) *stems with gender suffix :*

<u>Masc.</u>	Nws.	Lws.
-an	arasan	-pātakan
-am	....	Kucēlam, Guṇabhūsi tam.

-on	alivon	....
-om	alidom	pālisidom

Feminine no examples.

<u>Neuter.</u>	Nws.	Lws.
-am	okkaltanam	kulam
...	ūligam	doṣam
-am	....	dēham
-avu	....	atmavaśa- kramavu mukhavu.

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

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

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

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

-ār is more ancient than -ar.

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

Masc.	Nws.	Lws.
-i	bhāgi-gaḷ

Fem.	-e	-avvegaḷ -abbegaḷ
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All Neuter stems form their plural by suffixing -gaḷ.

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

There is no differentiation between Nws. and Lws. in the formation of the plural.

The use of the honorific plural for kings, monks and nuns is very common and most of the plurals in masc. and fem. are honorific ones :—K.B.B. (42.) SMD. 102.

		Lws.	Nws.
Masc.	kings	mahārājar	arasar.
	monks	ācāriyar guruvar māsēnar	
	nuns	Devakantiyar Śiṣittiyar.	

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

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

Declension.

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

There are seven cases :—(1) Nominative,
(2) Accusative,
(3) Instrumental,

- (4) Dative,
- (5) Genitive,
- (6) Locative,
- (7) Vocative.

The stems end in -a, -i, -u, -e and consonants.

The study of these stems is taken up case by case.

The Nominative Case.

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

(a) *The stem as nom. sg.*

-a stems : Masc. *Native words* : Allagunda, aḷiya, kām̐ba, Dallaga.

Loan words : kamara, Naṣṭappa,

Basantakumara, Rāmasingabhaṭāra, Vasanta-kumāra.

S'āntivarmma, S'rimatecitravāhana, S'rivikra-māḍitya-

bhaṭāraka, S'rīvinayāḍityarājās' rayaprithivī-vallabha-

mahārājāḍhirāja paramēśvarabhaṭāra.

Feminine. No examples.

Neuter. Nws. No examples,

Lws. dēgula.

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

Lws. Akṣayakīrtti, Pallavācāri, Guṇakīrtti
Puṣpāsēnācāri, bhāgi, muni, sakṣi, Sarppacūḷāmaṇi.

Feminine. No examples.

Neuter. Nws. gēli, paḷi.

Lws. pūti, bhūmi.

-u stems :

Masc. Nws. No examples.

Lws. Carita' rīṇāmadhēya prabhu.

Fem. No examples.

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

Lws. no examples.

-e stems :

<i>Masc.</i>	Nws.	} no examples.
and		
<i>Fem.</i>	Lws.	

Neuter. Nws. no examples.

Lws. nisidhige.

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

-an, -am, -am, -ōn and om. K.B.B. 39, 45, 50. -an seems to have been the original masculine and neuter suffix for all stems in -a. The reason for this supposition is the magan "son" (masc.) and maran "a tree" (neuter) have the same -an, not only in the singular, but also in the plural Nārayaṇayyaṅgaḷu, masc. (nom), ivelviṣayaṅgaḷan, neuter (acc.) and in all the cases. Examples for all the cases are not found in the inscriptions studied. Later, -an was restricted to the masculine gender and -am to the neuter. -am and -am are essentially the same. The form with -m is used before words beginning with a consonant; the forms with -m or -n before words beginning with a vowel. The only pre-vocalic form in the case of Skt. lws. is -m; -ōn and ōm are used as suffixes of the

declinable (relative) past participles of verbs which are used as adjs. (see " Adjectives ")

-an.

Nws. arasan¹, Allagundan, Nāgeṇṇan.

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

-am.

Lws. Kucēlam, Guṇabhūṣitam.

-am̐.

Nws. no example.

Lws. Kundavarmmarasam̐, guravam̐, perggoravam.

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

The use of -m as the termination of the nom. sg. for all the stems in all the genders² by later grammarians is due to the influence of Skt. lws. in the neuter and the interpretation as -m or -n of the anusvāra at the end of a word ; this is seen from the examples given by them for illustrating the sūtras ; maram̐ (SMD 93).

Nom. sg.	Fem.	No examples.
	Neuter.	

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

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

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

*Neuter.**Nom. sg.*

-am.	Nws.	no examples.
	Lws.	āyusyam, Kaṭavapraś ailam, dharmmam, pariṇanam, maraṇam, lakṣyam.
-am.	Nws.	ūḷigam, okkaltanam.
	Lws.	dōṣam, paramārttham, svarggam.

Caldwell¹ and Gundert state that -am is an obsolete demonstrative pronoun meaning 'it' and hence -am is not a borrowing from Skt. But L.V.R. Iyer² comes to the conclusion that -am is a borrowing from Skt. since the use of -am as a demonstrative is nowhere seen in T., Kan. or in any of the Drn. languages. But he has not noted the use of -am in T. and K. in the nom. sg. and the incorporation of -am in the plural of neuter -a stems e. g. maraṇgaḷ in T. and K. There is one neuter pl. acc. where -an-gaḷ < am-gaḷ is found ivelviṣayamgaḷam. cf. ālāmpū, the flower of the banyan tree, where -am is the nom. suffix, used in the gen. sense. It is not likely that -am, a simple suffix of the neuter used in the sg. and the pl. of neuter -a stems will be borrowed by a highly cultivated language like T. or Kan. from Skt.

Nom. sg. Neuter-avu.

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

ātmaśaśakramavu, mukhavu.

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

1. C.D.G. p. 257.

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

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

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

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

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

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

The "euphonic" theory put forward by Caldwell¹ and Kittel does not explain the use of -u as nom. sg. case-termination in N.K. Caldwell himself doubted whether this -u had not a specialising signification at first which had now been lost.²

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

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

alar	-	to open to flower ; a flower
alal	-	to sorrow ; grief
kaval	-	to branch off ; a branch
kukil	-	to sing as a cuckoo and a cuckoo
talir	-	to sprout ; the tender sprouts of a plant.
nul	-	to make thread ; thread
paṇ	-	to get ripe ; a ripe fruit
pōl	-	to cleave asunder ; a piece
bāl	-	to live ; living, life
bīl	-	to fall ; uncultivated land, a creeper.
mugul	-	to shut the eye-lids ; an open- ing bud.
mūl	-	to be thorny ; a thorn
siḍil	-	to be split ; thunderbolt
sīn	-	to sneeze ; sneezing
sīl	-	to cut asunder ; a portion

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

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

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

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

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

- kare-v-udu-calling < kare - to call
 kuṇi-v-udu-dancing < kuṇi - to dance

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

Besides these, a large number of nouns in nom. sg. in Kan. end in -*u* :—

- karu - a calf.
 paḷu - a forest.

pulu - a worm.

pāvu - a snake.

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

The forms of nouns ending in -u found A. in the inscriptions and B. in the *kāvya*s are shown in the following list: To show that the words end in -u, the stem forms found in the inscriptions are given in the list marked C.

A. From the Inscriptions.

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

<i>Date Without suffix.</i>	<i>Date With suffix.</i>
1080 ođđindam I.A.X. 127	1081 biñpinige E.I. XVI. 59.
„ bisupindam „	1081 guñpinige E.I. XVI. 59.
112 nanjanembamtire E.I. XIII. 41.	1081 tiñpinige E.I. XVI. 59.
1117 päypam Bl. 58	1096 { tiñpinol guñpinol SK. 114. biñpinol
1121 olpim SB. 128	
1122 Munisim Sh. 4	C. 1096 ārpinabdhi) Pempinākaram } SA. olpinamodal } 80
1122 biñpindame Hn 116	
1155 rūpin HN. 57	
1156 sompanāldu HN. 69	1100 tođarpinapāsam SK. 311.
1156 rupim „	
1158 pempim patihitadim SK. 23.	
1158 munisindam SK. 18	1103 pempina } Kd. 137 tiñpinol }
1160 pempinumeyam Bl. 193.	
1162 kılvaraj-imde Dg. 42	1139 olpinim SB. 141
1162 perpanāvagam HS. 137.	1149 tölbalpinim HN. 65
1163 ełamāvim banam SB. 64.	1156 kempina
1169 munisimda I. A. IX. 97.	1160 rūpinol TM. 9
1170 adañimde DG. 32	1160 Śaranidhiguñpinol DG. 35.
1177 pempam A.K. 62	1162 olpinakūrpu AK. 172
1180 belpim SB. 71	1164 pođarpinol DG. 43
1181 imb-im SK. 197	1164 anmina Sc. 277
1181 olpam „	1169 olpināgaram Kd. 51
	„ ārpimgođarpu „

<i>Date Without suffic.</i>	<i>Date With suffix.</i>
C. 1181 olavim Sk. 197	1172 olupinimdam Kd. 66
1185 pempinim AK. 127	„ arivina Kd. 66
„ kempim „	1173 rūpinim HN. 71
„ sompin „	1174 rūpinimda Sk. 236
„ impan „	1176 binpinimge SB. 66
„ melpinodavida A.K. 127.	1181 olavinim SK. 197
1185 agalim Bl. 72	1187 daḍḍinagōva I.A. XII. 96.
1186 rupinimdam Bl. 175	1191 adaṭṭinim Kd. 156
„ sobaginim „	
1189 celvampadevudu E.I. XV. 34.	1203 guṇpinim Kd. 36
1191 bīvim Kd. 156	„ binpinim Kd. 36
„ nalavinim „	1203 olgavumginim Sk. 225.
1198 rūpam Sb. 140	
„ saipimda AS. I. 13. p. 14.	
1203 pempinim Kd. 36	1204 adaṭṭimda Hl. 7
1205 alagim TK. 42	
„ aḷavinimda „	
1201 belakam miguvudu Sb. 28.	1215 aḷigilivinḍinimda Sb. 276.
1217 olupim Bl. 136	1219 rupinondatiṣayam Ng. 29.
1220 olupam Bl. 112.	1220 balpinoḷ Bl. 112
1220 nalavinim Ci. 72	1223 seramginimge CN. 203.
1230 pempan Ng. 98	1224 kurupina Dg. 25
1233 kaḍupinimdam AK. 82	1280 balupinim Dg. 59
1233 pempan Ck. 31	

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

B. From Kavyas.

KRM. 877 AD.

PB. 941 A.D. (Paṁpabhhārata).

PR. 1105 A.D. Paṁparā-
māyana).

Without suffix.

aḷipaṁ PB. 4, 55; PR.
14-13.
alapam PR. 1, 100.
ānegaḍupaṁ PR. 3, 57.
inisaṁ KRM. II. 46.
imba PR. 1, 29.
imb-am ariyade Pr. 13,
138.
uṇisaṁ PB. 3, 26.
urviṁ PR. 4, 16.
eggam PR. 2, 72.
kadaṁpaṁ PB. 10, 87.
kalumbaṁ Pr. 6, 115.
kurupimda PB. 10, 87.
kūrpaṁ PR. 2, 59.

With suffix-in-

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

Without suffix.

kēḍaṃ PR. 9, 109.
 kopp-aṃ PR. 5, 87.
 Jarag-aṃ PR. 5, 20.
 paḍep-aṃ PR. 1, 122.
 paḷik-iṃḍa PR. 11, 125.
 Ciṇṇ-im PR. 1, 107.
 Ceragaṃ PR. 10, 131.
 mātaṃ KRM. III. 201.
 muḷis-aṃ KRM. II. 108,
 III. 119.
 moḷag-am PR. 9, 32.
 sūḍaṃ PR. 9, 109.
 Serag-am PR. 10, 131.

With suffix-in-

saypin-iṃ PR. 7, 78 ; 13,
 113.

C.*Date.*

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

Date.

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

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

varavu - ān = varavān.

bāl - ān = bālān.

baḷ - ā = bālā, bāl-in-ā

baṭar - ge, = baṭargge

baṭar - in - ge = baṭaringge.

All these forms are found in these inscriptions.

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

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

-u-		pp.	Const.		pp.
eḷasu	—	eḷasi	urul	—	uruli
bīru	—	bīri	āl	—	āli
ēru	—	ēri	pogal	—	pogali

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

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

Examples of these forms from the inscriptions are :—

- A.D. 980 poṇḡaḍamḡidudu. E.I. XV. 329
 1030 pemp-askhalitaḡuṇam. Mañjarābād 45.
 1032 taṇip-i. Sorab. 184.
 1060 pemp-ūrjitaṁāytu. E.I. XV. 87.
 1068 melpaṇ-āvarjisida. Sk. 13.
 1081 teraṇillaḡantu. E.I. XVI. 59.
 1160 pemp-in uṁeyaṁ. Bēlur. 193.
 1162 pemp-in-āvagaṁ. Huṇsūr. 137.
 1169 ārpiṇḡoḡarṇolp-in-āḡaraṁ. Kaḡur. 51.
 1169 muṇisiṁḡ-irkuḡiḡoḡvudu. I.A. IX. 97.
 1183 ḡuṇṇullaṛē. A.K. 79.
 1185 Melpin-odaṛida.
 1208 Ceḷak-aṁṇiḡuvudu. Sorab 28.
 1219 rūp-in-onḡatis' ayaṁ. Ng. 29.
 1223 Seraṁḡ-iṁ-g-aḡaṇ-āṇeyaṁ. Cennarāya-
 paṭṇa.
 1224 rūp-aṁaḡāḡdudu. Dg. 25.

In course of time, the noun-forming suffix -vu may have become -u by the loss of the initial v- and -u alone may have been used as the noun-forming

suffix as we have instances of such -u in the inscriptions of the next century.

Even in colloquial speech in N. K., we have mātiṇḍa, ētiṇḍa, guṇpiṇḍa < matu, ētu, guṇpu.

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

It is stated that the virāma is represented, by u throughout and pointed instances are of s' rīmatu, pārthivēndranu, and poḡaḷaluke (E. I. V. p. 26). But in E. I. IV. p. 350, Fleet says that the virāma is represented by its own proper sign which resembles an exaggerated superscript r or e in ll 2, 4, 11, 15, etc. But in mattaru (24), the virāma is represented apparently by u. At any rate the occurrence of mattar in Sāṁdhi in l. 23 and by itself in ll. 34, 35 suggests that in mattaru, the final mark is intended to represent the virāma and not to be pronounced. Further, in E. I. IV. Jaṭiṅga Rāmēśvara Hill, he states that the virāma is represented by its own sign in dēvar (7) and koṭṭar (12). In E. I. V. p. 9 both enal and enalu, paḍuval and paḍuvalu, mūḍal and mūḍalu (42, 47, 48) are found. In E. I. XIII. p. 168,

u is often used, but not always, to denote the absence of a vowel after a consonant.

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

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

The original principle of having the simple stem or the stem with the gender suffix in masc. -a stems, was kept up in the conservative literary compositions, though -u was gaining strength in popular speech. That is why in some of the inscriptions in verse of the eighth and later centuries, -u is written but not pronounced, owing to the needs of metrical length. But in prose, they were written and pronounced. Conservative writing rarely adopts the change in popular speech very soon. Poetry was rarely written in popular speech in ancient times. Linguistic modifications get into poetry after a fairly long period of trial in popular speech. Hence this -u is rare in the earliest inscriptions and is more and more in evidence

in later ones; by the 15th century A.D. -u had established itself fully in the Kannada language. The silence of grammarians on this point is due to the fact that their grammars were chiefly based on standard literary works which were mostly in verse. The addition of this -u made the introduction of new grammatical forms necessary in M. K.

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

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

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

-ār -a stems—

masc.

aninditār, prathitār.

fem.

no examples.

-ar -a stems.—

ādhīpar, āmikkottamar, Āḷuvarasar, Kaṇḍarbar. nīṭisampannar, pañcamahāpātakaśaṁyuktar, bhaṭṭārakar, Māṇākkar māsēnar, Mellaga vāsaguruwar, Vinayāditya satyās raya-prithivīvallabhar, śiṣyar, S'ri-jinamārggar, S'rī Pogillisendrakamahārājar, S'ribhaṇṭārakar, -bhaṭṭārar, Sarvvajñabhaṭṭārakar.

-i stems—

masc. nṛpamariyar, paramaprabhāvariṣiyar,
mauniyācāriy ar

fem.

-ār. -a stems. no example.

-i stems. Anantāmatīgantiyār, Rājñīmatī-
gantiyār.

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

< S'rī Jambunāyaki-y-ar.

gaḷ. —

masc. -i stems. adhikārigaḷ, paramakalyāṇa-
bhāgigaḷ.

-u stems. sādhuḡaḷ.

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

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

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

gaḷ. -guruvaḍigaḷ. Bāladēvaguruvaḍigaḷ, Veṭṭe-
deguruvaḍigaḷ.

Singanandiguruvaḍigaḷ.

Thus we get the following in the nom :—

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

The Accusative Case.

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

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

e.g., masc. pārvvar-um̐-ān.

neuṭer, initum̐-ām̐.

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

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

house he built.

tiṇḍi tinda - he ate the eatables.

eatables he ate.

pustaka tā - bring the book.

bring the book

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

-ân. **masc.** -a stems.

lw. urumithyātṭvapramūḍhasthiratara nṛpanân.

fem. no examples.

neuter. ajñānas' ailēndramān, ipūjyāsthalamān,
ghanammāriṭṭainān, tapam̐ sayyamamān, duritābhū-
dvṛsamān,

dēgulamān, dharmmam-ân, prāsādāntaramān, mūru-
dēgulamān,

s' rītapam-ân, svarggāgram-ân.

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

-e stems. nws. āḷ-ge-y-ân. eḍe-y-ân.

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

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

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

neuter -a stem.

lw. vālibhāgam-â.

-e stems.

pās' upatamariyāḍey-â

pūrvvamariyāḍeyâ.

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

neuter. -a stem. lw. kadāmbamaṇḍalam-an.

-bhāvyaman.

-e stem.

nw. āne-y-an.

lw. mariyāḍe-y-an.

stems ending in a consonant - nī r - an.

1. KRM. II. 15. "-an > -ân when followed by a word with an initial vowel, when the stem ends in a nasal, or at the end of a line in verse."—This rule is not observed in these.

-am. mas.	-	kalantūr-an-am.	(The meaning is nom. sg.)
fem.	-	no examples.	
neuter	-	-i stem - lw. yati-y-am.	
		-e stem - lw. viccheyam.	
-am. masc.	-	-i stem. baḷi-y-am.	
fem.		no examples.	
neuter		-a stems.	
		lws. Kaṭavaprav-am,	
			manavam.

stems ending in a consonant - pul-l-am.

In place of -am, -am and -an, we sometimes have -a,
masc. and fem. no examples.

neuter	Nws.	pul-l-a.
	lws.	dehav-a, rājyav-a, s' āsanam-a s' ailama.

-ava of dēhava, rājyava are < am-a.

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

(1) if the penultimate vowel is short as in pul, and not long as in nīr-an ;

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

(3) if the consonant n, ṇ, y, l or ḷ is followed by a vowel.

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

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

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

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

m. amṇaṅgaḷ, amṇaṁdir.

f. akkaṅgaḷ, akkaṁdir.

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

Skt. guṇaṅgaḷ, dēsaṅgaḷ, kōsaṅgaḷ, doṣakke : deśagaḷ.

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

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

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

Skt. divaṁ (acc.) is used as acc. in divaṁpokka (II. 80, 4) and divaṁ eridār.

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

mas. and fem. - no examples.

neuter - ivalviṣayaṅgaḷan.

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

The Instrumental Case.

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

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

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

anurāgadin eradu.

anēka s' īla guṇamālegaḷin sagid oppidon.

imbinin prāsādāntaramān.

inbinim (last word in the verse).

kavaḍim Kaṭavaprāmeriyē.

guṇadim svādhyāyasampattinim kare-il-nal-
tapadharmmadim.

bhaktiyim akṣimaṇakke . . .

mukhadin keydondutā.

yugmadin oppe val, yōgadin avarum.

svarlōkadim niścitam.

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

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

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

neuter - -a stems. - (-ad-im).

lws. amalām naltada s' īladim. vratas' īlanōnpi-
guṇadim.

svarlōkadim.

-in. masc. and fem. no examples.

neuter

(a) *without any suffix*¹

-u stems. - varppin.

(b) *with suffix -d-*

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

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

-u stems nw. imb-in-in (inbin-in) (1).

(lw. svādhyāyasampattin-im).

In these two cases, there is no suffix, but the termination -in is repeated twice. Such instances are found in classical Tamil.

T. malei-y-in-in - from a mountain.

Here, the first -in- has lost its original significance and further reduced to a mere suffix. Hence the instrumental case-ending -in is again added to make the meaning clear. Cf. Suralōka mahāvibhavasthanan (40-4).

-inda. masc. and fem. no examples.

neuter. -a stems:

lw. dēvadaṇḍa-d-inda.

-indu. masc. and fem. no examples.

neuter. -a stem.

lw. vidhāna-d-indu.

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

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

fem. no examples.

neuter -e stem. lw. - anēkaḡuṇas' ilamāle-ḡaḡ-in.

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

1. CDG. p. 276.

The origin of the instrumental ending -im, or -in is not at present known. Caldwell's statement¹ that it is identical in origin with -in, the suffix of the Tamil ablative of motion, originally a locative, is not quite clear. His attempt to show that -inda is derived from -irda by citing the Tuda instrumental suffix -edd does not seem to be logical. Gundert's derivation of -inda from eḍe - a place, is not satisfactory²; -im (or-in) is an adverb of time in Kanarese and its meaning is "from that time, afterwards." Perhaps this adverb is used as a post-position to mean "from or by" (instrumental case.)

This -in- is inserted between the nom. sg. and pl. of -a stems and the terminations of the dative, as in kālarige, baṭaringe³. Why this is so inserted is at present unknown.

The Dative Case.

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

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

(a) *without any suffix* - Dēvereya-ge.

(b) *with suffix* -an

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

1. CDG. p. 276.

2. CDG. p. 276.

3. SMD. 108. 109. This-in-is used in the old case-ending in u, ū, r, ṛ ō. ou, and nouns with final consts and some adverbs in e insert this-in-before any termination.

masc. sg. stem *kālan* and the termination *-ke*, the form being *kālan-i-ge*, as in N.K. But in O.K. and M.K. *kāvyas*, the form is *kālage*, *kālaṅge*¹. The *-i-* is considered “euphonic” (whatever that may mean) and recent by Caldwell² and Kittel³. The occurrence of the form *-ige* in the earlier inscriptions shows that it had existed in the language for a long time before it appeared in literary composition. But, beside the termination *-i-ge* of these inscriptions, a form, *kālan-iin-ge* appears in the *kāvyas* and *baṭar-iṅge* in the inscription of the 7th century which is taken up for study. It is, therefore, possible that *-an-i-ge* represents an earlier *-an-in-ge* with an additional suffix, which appears also in the termination of the instrumental (see above) and genitive and locative of *-u* stems. This preconsonantal nasal of O.K. disappears in M.K. and N.K. as the earliest disappearance of the preconsonantal nasal in a termination is quite natural⁴. The reference of grammarians to the optional or irregular use of the bindu or *anusvāra*⁵ is to the tendency of the language during the period of transition from O.K. to M.K. The process of change can be seen from the following examples :—

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

1. K.G. p. 48. KBB. 62. SMD. 113. Nṛpamge, avamge, ayyamge cf. *ವವಗ*.—

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

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

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

O.K.	M.K.	N.K.
orañte	orañte	orate
	orate	(a spring)
aum̃ku	aum̃ku	auku
	avunku	
	amuku	(to press)
	avuku	
kaḍaṁgu	kaḍaṁgu	kaḍagu
		(desire)
kusuṁbe	kusuṁbe	kusube
	kusube	(the safflower)
kurum̃baṁ	kurum̃baṁ	kuruba
		(a shepherd)
koḍanti	....	koḍati
		(a wooden hammer)
turum̃bu	....	turubu
		(a bundle or tuft of hair on the woman's head)
tūm̃ku	....	tūgu
		(to weigh)
toḍaṁku	....	toḍaku
		(obstacle)
dām̃tu	....	dātu
		(to cross)
dūm̃tu	....	dūḍu
		(to push, to rock)
paḍaṁgu	....	haḍagu
		(a ship)
pasum̃baṁ	....	hasube
		(a kind of bird with greenish plumage)
seraṁgu	....	seragu
		(either end of a silk cloth used as a garment)
Fem, no examples,		

Neuter suffix -ad-.

lw. Lañjigēsaram-dēvarke (578 A.D.)
-ar-ke of dēvarke is < ar - ke. This -ar- appears in place of -ad- in the oblique cases¹ of all the neuter demonstrative pronouns in the sg. and the pl. before a vowel :—

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

ad-ar-a (of this. gen.)

The later grammarians state¹ “A word with final -ru, which changes to rēpha, on taking -ge, the ending of the fourth (dative case), substitutes k. for the first letter.” In N.K. this -ar- ke > ak-ke by assimilation. In Tam. the dative of adu is ad-ar-ku.

The normal ending is -ak-ke (>ad-ke)

lw : apunarbhavakke, dēvalōkakke, naragakke, raṇya-suralōkasukhakke, svarggālayakke.

-ke.

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

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

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

1. SMD. 110. 114.

2. KSS, 269 and 275.

<i>Tam.</i>		<i>Kanarese.</i>
tākku (to touch)	....	tāku
tīṭṭu (to rub)	....	tīḍu
tēṭṭu (to search)	....	tēḍu
nāṭṭu (to fix)	....	nāṭu
nīkkal (to separate)	....	nigu
nōṭṭam (sight)	....	nōṭa
pāṭṭu (a song)	....	pāḍu
pūṭṭu (to yoke)	....	pūḍu
vēṭṭam (hunting)	....	bēṭa
mīṭṭal (to strike the springs of a lute)	....	mīṭu
mūkku (the nose)	....	mūgu
mūṭṭai (a bundle)	....	mūṭe
mēkku (height)	....	mēgu
vāṭṭam (a slope)	....	vāṭa
vāṭṭam (a street)	....	vāḍa
ś ūṭṭu (to crown (to wear on the head)	....	sūḍu.

Probably we have here the beginning of this shortening of -ak-ke to -ake in the termination. Later grammarians state that this shortening is optional (*vikalpa*), pointing to the period of transition.¹ In modern speech (as opposed to conservative writing), only -ake is used.

-ge :—

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

1. SMD. 115.

-e stems :—

Masc. and fem. no examples.

Neuter - eḍepare-ge ; kalmane-ge.

Consonantal stems :—

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

Neuter :—(1) -ge : palarūr-ge.

(2) stems in -ḍ.

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

In the pl., the ending is added to the pluralising particle.

masc. -a stems :—mālākār-ar-gge.

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

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

baṭar-im-ge, Kiḷgānabaṭar-im-ge.

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

Fem. No examples.

Neuter No examples.

The Genitive Case.

The terminations are -ā and -a. We have reason to suspect that -ā is more ancient than -a (cf. -ān and -ār in the nominative and -ān and -an in the acc.) The author of *Kavirājamarga* (9th century A.D. *i.e.* 877 A.D.), the earliest of the published works in ancient Kanarese, states that the -a of gen. may be lengthened optionally, when many nouns in the gen. are combined, or at the end of a line in verse.¹ But the earliest Kanarese grammar² says that -a or -ā may be used “yathēṣṭam”. The Kanarese grammar of the 13th century A.D. states that some accept -ā in the gen. for expressing sorrow and excitement.³ Bhaṭṭakāṣaṁka of the 17th century A.D. says that -ā of the gen. may be lengthened optionally.⁴ Kittel and Caldwell think that “-ā is simply a euphonic lengthened -a.”⁵ The origin of the -ā is at present unknown. The explanations given by these grammarians are attempts to get at the origin of -ā.

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

1. KRM. II, 20.

2. KBB. 67.

3. SMD. 117 and 118.

4. KSS. 255.

5. KG. p. 53, Section 119. CDG. p. 297.

governing the distribution of -ā and -a in these inscriptions. As already stated, the origin of this -ā is unknown.

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

-ā	a
Maṅgaḷīśanā (578 A.D.)	kavili-y-a (675 A.D.)
Andugiyā, kādōrā (675 A.D.)	Vaḷḷirggāmeyar-a (685 A.D.)
Amaliyar-ā	} 685 A.D. Banavāsiya (692 A.D.)
Alaṁvaḷḷiyar-ā	
Nīrilliyā	
Vāgūrā	} 690 A.D. Eḍevolalnāḍa (692 A.D.)
Erevaḍigaḷā	
	Saluvugeya (692 A.D.)
	S'āntapana (692 A.D.)
and the rest are of about 700 A.D.	and all the rest are of about 700 A.D.

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

A-ā :—masc. I. with suffix.

(a), *with suffix -an*—Maṅgaḷīś-an-ā (578 A.D.)

Fem. No examples.

Neuter (a) with suffix -d- :—anēkagaṇa-d-ā. Ājigaṇād-ā, kare-ilnal-tapa-dharmma-d-ā, Kilgānēśvara-d-ā, giritala-d-ā, Thiṭṭagapāna-d-ā, dakṣiṇabhāga-d-ā, Namilūrvvara Sanghad-ā, naraka-d-ā, māna-d-ā, S'ripūrānvaya Gandhavarmma-namita S'rīsaṁgha-d-ā, S'rīnamilūr-saṁgha-d-ā, Saṁgha-d-ā, Saddhanīma-d-ā, Sirisaṁgha-d-ā.

(b) *with suffix -in-* :—

u-stems :—Kalvapp-in-ā, stutyakalabapp-in-ā.

This -in- is found in -u stems.

As already stated under “ The Instrumental Case ” the meaning or origin of this -in- is not at present known.

-ā. II. without any suffix

Masc. & Fem. No examples.

Neuter : Consonantal stems :—

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

These are the names of places.

-l. bāl-ā.

III. with glide -y-:—

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

B-a.

I. Without any suffix.

Masc. & Fem. No examples.

Neuter. Adeyerenāḍ-a, Eḍevolalnāḍ-a, Tarekāḍ-a, Koḷattūr-a Jannalnavilūr-a, Jedugūr-a, Jeḷigur-ā Navilūr-a, Nimilūr-a, Malanūr-a, Ś'rīkoḷattūr-a, Śrī-subhānvitānamilūr-a.

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

II. with glide -y-.

Masc. Aneseṭi-y-a.

Fem. no examples.

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

-e stems :—mode-y-a, Saluvuge-y-a.

III. with suffix.

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

Fem. No examples.

Neuter (a) -d :— -a stems :— aramanetāṇa-d-a, aripīṭh-d-a, upamīyāsuralōkasaukhya-d-a, kalāpaka-d-a, tāṇa-d-a, tuntaka-d-a, Navilūr-saṁgha-d-a, Saṁgha-d-a, Sarppa-d-a, suralōka Saukhya-d-a.

(b) -in :— Kaḷbapp-in-a.

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

The suffix -in- which is found in the genitive cases of stems ending in a consonant or -u is also found in the dative and the locative in the same position. In the dative, it is used in -a stems also after the gender suffix -an-, as in kāl-an-i-ge and baṭar-im-ge (see "The Dative Case"). The case-ending of the instrumental is in (im). (SMD. 108 & 109.) This -in- is found in Tamil as the genitive case-termination as in ponnin-kuḍam (or gold-vessel). According to Caldwell¹. -in was originally the locative case-sign, -il-here, a house, later generalised as a possessive case-sign². But we have no evidence to show that this was in Kan. a locative at first.

As for his statement that -in was originally a gen. ending in Kanarese as in Tamil and Mal. but it ceased to contribute to grammatical expression and then -a was used as the gen. ending,³ so far we have not been able to discover any such gen. form in Kanarese where -in is used as the case-ending. That the instrumental ending in Kan. is -in and that -in- is used as a suffix before the case-ending in the dative, the gen. and the loc. of stems ending in consonants, -u and sometimes in -a (only after the masc. or fem. gender suffix in the -a stems), are all that can be inferred from the facts before us.

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

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

2. Do 292.

3. Do 293.

4. K. G. P. 165.

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

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

-ā masc.

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

Fem. Guṇamatiavve-gaḷ-ā.

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

-a masc. -a stems :

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

Lw.: kammar-ar-a, dēv-ar-a. Polikēsiaras-ar-a, Vis'ōkabhaṭār-ar-a, s'rīmadgaṇḍadev-ar-a.

fem. no examples.

Neuter -a. S'rī Saṅgaṅgaḷ-a.

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

Moniguruvaḍi-gaḷ-a.

-e. vidyullate-gaḷ-a.

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

The Locative Case.

The terminations are

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

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

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

√uḷ-to be> oḷ-when it is conjugated. See “oḷar” under verbs).

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

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

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

auḷ. (E.I. VI. p. 98; I.Ant.X. p. 39, No. 2, 11·68)

Masc. no examples

fem. no examples.

neuter : A. with suffix -d- :-

-a stems : lws. mahādantāgr-d-uḷ. mahāparūta-d-uḷ,
s'aila-d-uḷ, Vāraṇās'iva-d-uḷ.

Nw. veṭṭa-d-uḷ.

B. with suffix -in- :-

-u stems. lw. Ka/vapp-in-uḷ.

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

C. with glide -y-

-i stems. gati-y-uḷ, dharāṇiy-uḷ (iravān)

D. There is a form Vāraṇāsi-ya-ḷ-uḷ (in Benares)

This is the only form found. The significance of -ḷ-is at present unknown.

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

-uḷḷe.-uḷḷe uḷ-e. (-ḷ is doubled).

-e is the particle of emphasis.

uḷḷe-in the inside itself.

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

masc. & fem. No examples.

neuter. -a stems. Jaina-su-mārgga-d-uḷḷe. I
nadirāṣṭr-d-uḷḷe (II. 84.) parvata-d-uḷḷe (I
s'rīsaṃgha-d-uḷḷe (II. 106'05).

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

masc. & fem. No examples.

Neuter -u stems. with suffix -in-

lw. uḍita S'rīka/vapp-in-uḷḷ-e (II

-oḷ.

masc. & Fem. No examples.

Neuter -a stems (with -d-) tīltha-d-oḷ, vana-d-oḷ, sanyāsanamyōga-d-oḷ.

-i. The origin of this termination is uncertain. Perhaps it may have originated from the demonstrative base iv-this or this side. We have no evidence to prove this. It may be -in-, with the loss of the final nasal, (E.I.XIII p, 326 and elsewhere). The final sonne is omitted at the end of the inscription. The sonne at the end of verbs are found in the later inscriptions.

masc. & fem. No examples.

neuter. -a stems (-d-)

lws. anēkaguṇaśīla-d-i, Koḷattūrsaṃgha-d-i, tirt-
tha-d-i.

nw. nela-d-i.

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

-alli.

-alli 'there' in O.K., M.K., and N.K. It is used
frequently in colloquial speech and literary
positions. This is a post-position suffixed to the
denote the locative.

& fem. No examples.

Vittidalli.

-e and -e are interchanged in the early kāvyas,
Kan eḷe -earth. ikō and ekō-lo, behold this!
It is probable that -e, the particle of emphasis was added
ending -i. Since the Mādhwas of Mysore
reduce all -e to -i in colloquial speech,
mani, āne > āni, āṇe (anna) > āṇi, tale
i, it is possible that the -i and -e forms
metrical variations. e is used in place of i
(30), nilise (21), taṃge (32) aḍegam (47)
26.

No examples.

N. -d- (-d-)

lws. śubhāṃga-d-e, śubhāṃga-d-e.

-e. The weakening of -e is due to the needs of
metre. Only one example.

lws. dōṣa-d-ē (dōṣaṃ nirāṣaṃ)

It is noted that all the loc. forms in
these are in the sg. and in the neuter.

Vocative Case.

This is an example of a lw. in the feminine.
bāle in Kan. 'a girl'

The vocative is formed by the lengthening of the final vowel or by suffixing -e to the last syllable or by the use of the simple stem in N.K. Here it may be the first or the second or both in bāle. In Viparītā, -a is lengthened. The needs of metre in the verse where these are used, require a long vowel in the final syllable-

Analysis of Case endings.

	Masc.	Fem.	Neuter.
	sg.	pl.	sg. pl.
nom. (a) stem itself	-ār	ār	(a) stem itself -gaḥ
	(nw.lw)	ār	
		(lw. i stems)	
(b) stem-	-ār	-gaḥ	(b) stem aṁ
gender suffix (lws. ḍ		(nw.	„ am
in the case of nws.)		-i stem	„ avu
-a stems i.e.,		ḍ -e	
only:		stem)	
stem + aṇ			
„ + am			
„ + oṇ			
„ + om			
<hr/>			
acc. -ān		-ān	
-ā		-an	
-aṁ		-a	
-am			
-an			
<hr/>			
instr.	-in	-in	
		-in-in	
		im	
<hr/>			

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

THE USE OF CASES.

The Nominative.

The nominative, as already stated, has no termination.

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

Subject of a verb :

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

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

Subject of a participle :

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

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

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

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

Saukhyasthan āydān; Supaṇḍitan, nītisampannan; andhan.

III. The nominative is also used as an adverb *e.g.*, mēl, vōl, when preceded by the simple stem or

the noun in the genitive, *e.g.*, śikhimēl, bālāmēl, mañjuvōl, teravōl.

IV. The simple nominative denoting a period of time is used in an adverbial sense or in the sense of the locative: *e.g.*, irppattondudivasam, irelpattarulam, ondutiṅgaḷ, mūrutiṅgaḷ.

The Accusative.

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

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

The stem, as already mentioned, takes the acc. ending after the gender suffix in the case of -a stems or after the glide -y- in -i and -e stems and -v in -u stems. The acc. termination is of a later origin. The copulative particle -um is added to case-endings in all the five cases excepting acc. where it comes between the stem and the suffix. (Here it is to be remembered that this -um is not added to the genitive). The acc. and the nom. seem to have been the same in form at first (SMD. 136). In these inscriptions, the endings -ān, -an and -a are used in almost all forms of the acc. But this is most artificial. Even in N. K. colloquial speech, the acc. has no termination, *e.g.*, *Mane* kaṭṭida 'he built a house. *mane* bidduhōyitu, 'the house collapsed.' The nom. is used, in these, but the meaning is accusative. Further, the use of the accusative without the case-ending before a verb has been treated as kriyasamāsa or verbal compound by the later grammarians. There is no necessity for such composition as the N.K. colloquial speech

amply testifies. *e.g.*, mane cennāgi kaṭṭida. 'he built the house well.' tiṇḍi tumbā timda. 'he ate too much of eatables.' In these cases, the adv. comes in between the object and the verb. Even here the obj. has no case termination. Further, the noun is used as the acc. without any change in the case of inanimate objects. *e.g.*, hāvu hoḍeduhāku, "kill the snake" kallū takkō 'take the stone also,' kāl kaṭṭu- 'tie the feet'. Here we find no -ān, -an or -a of the acc. But in the case of animate beings, the case-endings are added. *e.g.*, Rāmanna kare 'call Rāma.' Here -an and -a are used as gender suffix and case-termination respectively in the N.K. colloq. speech. But in these inscriptions also the following nom. forms are some of those used in the acc. sense:

S'ivanile paḍedan, Suralōka vibhūti cydidār. samādhi neredōn, ildāl manam. Even in ancient kāvyas, this use of Nom. for the acc. was common *e.g.*, ellarum mātariyar, where matu 'words, speech'. is in the acc. though nom. in form.

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

svarggāgvanān ēridār and svaraggālayakke ēridār (Sind. 136). The acc. is used as the nom. in Kaṭantūr-an-am (21-3) probably the -an-am may be a repetition of the -an-a suffix as in the inst. inb-in-in & Vibhavasthanan.

The Instrumental.

The instrumental case is used to denote. :

- (1) *The instrument or the means* or the manner : inbinin, guṇadin, bhaktiyim, yugmadin, S'iladin ;

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

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

The case endings of the inst. are -im, in, -inda
and -inde. But this instrumental case ending has
become a general suffix of the dative, the gen. and
the loc. e.g., baṭariṅge (dat.), Kalvappinā (gen.)
Kalvappinuḷ (loc.)

The stems ending in -u and in consonants take
this suffix. From a study of the medieval inscriptions,
it is seen that the use of the -in- suffix in the dative,
the gen. and the loc. are later and that the addition
of the terminations direct to the stem was earlier.
rupuḷ and rupinuḷ, bāluḷ and bālinuḷ. Further, even in
an example of the instrumental, inb-in-in, -in is used
as the suffix before the instr. ending -in-. This
suggests that the use of -in- as a suffix had already
begun in the 7th century. The dative kālanige
shows that this -in was already in use in -a stems
also. (*See Dative case under "Nouns."*)

The Dative.

The dative expresses—

(1) The person or place to whom or which
something is given :

eraḍuinnāḷke, kālanige, Kilgabaṭariṅge, Dē-
vereyage, mālākārargge, Laṁjigēsaramēdēvarke.

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

naragakke saḷge, Svarggālayakke ēridār.

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

e.g., svarggālayakkēridār and svarggāgramānēridar,

N.B.—THERE IS NO ABLATIVE FORM.

The Genitive.

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

Of Persons :—*guruvaḍigalā s'īṣya. mōni guruvara s'īṣya, tammaḍigala s'īṣyam.*

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

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

In Pr.K., the nom. was probably used in the gen. sense. In *s'ikhiṁēl* and *kaḷvappabeṭṭammēl*, the gen. termination is not used, but the nom. expresses the meaning of the genitive. This is quite common in N.K. colloq. speech. With reference to animate and inanimate beings and objects :—*e.g.*, animate : *Raman pustaka, Kamale pustaka.*

inanimate : *Nāyitaleṁēlinbutti.* the bundle of foodstuffs on the head of the dog. *Nāyi* is the nom. form,

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

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

Later grammarians explain this as *ṣasthī tatpuruṣa* compound. But this is explaining a Kanarese form in the light of the Skt. idiom.

Further, the oblique bases of the 1st pers. and of the reflexive pronoun are used in these inscriptions as forms in the genitive case :—

(1) *tan dēham ikki*-sacrificing or abandoning his own body.

(2) *āyuṣyam en-* the length of my life.

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

This use of pronominal oblique bases is found in Tamil also, *e.g.*, en viṭu 'my house', en kācu 'my money.'

These lead us to conclude the nom. was used as the acc. (already stated above) and also as the gen.

The rules on Vibhakti pallāṭa or the inter-change of cases in the later grammars state that the gen. stands for the nom. *e.g.*, nṛpanapēḷe. (S.M.D. 134). J.R.A.S. 1918 P. 105. This shows that the nom. and the gen. were interchangeable.

The Locative.

The loc. is used to denote the relation to a place, such as a mountain, a kingdom, or a holy place.

Kaḷvappinuḷ, nadirāṣṭraduḷḷe, parvataduḷḷe, pṛthivīrājyaduḷa, veṭṭaduḷ, Vāraṇāsivaduḷ, Srīsaṃghaduḷḷe.

The locative is used in the sense of the instrumental *e.g.*, S'rīsaṃghadā puṇyadī, where it means puṇyadīnda, anēka śīla guṇadi (58-1). There is reason to suspect that the loc. ending -i or -ī in puṇyadī is the instr. ending with the loss of the final nasal as in O.K. ūm > N.K. ū.

The interchange of the locative and the instrumental and the use of the nom. as the locative (see nom. used as an adv.) and the use of so many terminations and post-positions in the locative clearly show that the locative is later in origin than the instrumental. In later grammars, even the dative and the genitive are used in place of the locative, *e.g.*

cāgigaloḷ (loc) ballaham̐ ;

cāgigaḷa ballaham̐ ;

mūrudivasakke baṁdam
to mean mūrudivasadoḷ bandam.

All these show that the loc. is a later development.

The Vocative.

The vocative is used to invite or direct the attention of the person addressed to one's self or to another person or object.

The examples in these inscriptions are bālē keḷ-
'Oh, girl !' listen." and Kaliyuga viparītā.

ADJECTIVES.

Adjectives in these inscriptions are words denoting quality or quantity. They are used to qualify nouns. They do not change in gender, number or case according to the gender, number or case of the nouns they qualify. Loan words from Skt. are used as adjectives; these take the gender suffix -an and -ār in the masculine, if they end in -a. Declinable participles, numerals and pronouns are used as adjs.

Adjs. are used attributively and predicatively. If the adjective is used attributively, the adj. precedes the noun it qualifies. In the predicative use, it comes after the noun it qualifies and agrees in number and gender with its substantive.

In N. K. the adj. used attributively remains unchanged, whatever the number, the gender or the case of the noun it qualifies. But, when used predicatively, it agrees with the substantive it qualifies in gender and number. The same distinction is preserved in colloquial speech also.

A. Native Kanarese Adjectives.

These are only four in number :-nal, per, veḷ, ini-nal-Good :- nal giri, nal tapa.

per- big, great :- per goravam; (with the suffix -cu per (< pel) is used as a verb: pelcuḡe 'may it increase.')

per before consonants is used as it is. e.g., pergoravam. But before a word or suffix with an initial vowel, per > pēr.* The only example is pēriyā-big (Fleet). But Rice reads it as periyā. This lengthening of the e in per before vowels is found in

Tamil also. *e.g.*, pēr-āl, pēralagu, pēr-arivu, pēr-ilavu, pēr-inpam. Later Kan. Grammarians have noticed this point: (KBB. 138, KVV. 50; SMD. 180: KSS. 335 and 336). The reason for this change is unknown. Probably, pēr is the original Pr. Kan. form and per. the later development (cf. -ār & ar. nom. -ān and-an acc).

vel 'white', Velgoḷa, Velmāḍada. N.K. has bel and also bilupu.

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

inibar (these, so many)

There is another OK. adj. *oḷ*, but it is not found as an adj. but in a noun *oltu* from *oḷ* 'good.'

nalta 'goodness' is a noun derived from the adj. *nal*, 'good', in *Naltada*.

B. Loan words from Skt.

Lws. are used as adjs. All these nouns except one, used as adjs., end in -a and that all of them except four, have the masc. gender suffix -an in the sg. and -ar or -ār in the pl., like the substantives in the nom. sg. and pl.

(a) *with masc. gender suffix -an*: *adhikan*, *andhan*, *anavadyan*, *urusatvan*, *natasainyatātman*, *niravadyan*, *nītisampannan*, *pancamahāpātaka samyuktan*, *mahātavan*, *mahādēvan*, *munipungavan*, *vinayācāra-prabhāvan*, *śrījinamārggan*, *sādhugaḷpūjyamānan*, *siddhiathan*, *supaṇḍitan*, *saukhyasthan*.

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

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

In N.K. when an adj. is used predicatively, the adj. comes after the noun and takes the pronominal termination of the gender and the number of the noun it qualifies. Here the following adjs. are used predicatively.

pancamahā patākasamyuktan, siddhisthan, suralōkamāhā vibhavasthanan, saukhyasthan.

In the other instances, they are presumably used attributively. The -an and -ār are suffixed to these loan words, perhaps, on the analogy of the usage in Skt. where adjs. take the gender and the number of the noun they qualify.

[There is one form, suralōka mahāvibhavasthanan, where -an is repeated twice, -an-an, as in the instrumental case of inbinin; the original -an may have lost its significance, and then, -an may have been added again. This is a solitary example.]

(b) *with pl. suffix -ar.*

-a stems : rāgadvēṣatamōmala vyapagatar, śuddhātma-

Sainyōddhakar, svabhāvasoundaryya karāngar.

-i. stem : paramaprabhāvariṣiyar.

(c) *with pl. suffix -ār.*

-a stems : aninditār, prathitār.

All these -ar and -ār forms are in the honorific plural.

(d) *Feminine.* No examples.

(e) *Neuter.*

-a stem : sg. with suffix -d : anēkaguṇa-d-ā.

C. Declinable participles used as Adjs.

(a) *Past Participles :*

āda, enva, koṭṭa, konda, pēlda, podeda, māḍi-sdia, sanda.

(b) Future :

iruva, keḍisuva.

There are no relative pronouns in Kanarese. To some of the relative participles, which are adjs. -an, -on and -om are suffixed when they are used as substantives in the masc. sg. and ōr in the pl.

masc. sg. -an :

Nw. nilladan.

masc. sg. -ōn :

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

lw.: Pertvāṇavams' adon.

masc. sg. -om :

lw: pālisidom.

masc. pl. -ōr :

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

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

K. V. Subbaiya³ explains that the original -ān (3rd sg. termination masc. of verbs) has developed into -ōn through the labial final -m and he supports his statement from the pronunciation of Toḍa -ām as (ᳵ: M.)

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

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

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

3. DS. Part II, p. 34.

4. SMD. 157.

nuḍidaṁ > nuḍidoṁ ; pāḍidaṁ > pāḍidoṁ. But āvaṁ < āvavaṁ, which naturally > āvoṁ (ava > o).

Since these -on forms are found in the inscriptions of different and distant parts (so far made available), it is not possible to assume that the -an and the -on forms are dialectical variations.

The gradual decrease in the number of -on and the -or forms in the inscriptions and their replacement by -ar and -avar forms can be seen from the following list:—

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

The appearance of these -on and -or forms only up to the 11th century A.D. and that, too, with -on

and -or suffixed to declinable past or present participles only, leads us to assume the following :—

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

(1) Pr. Kan. *-an was O.K. -an, M.K. -an, N.K. -an.

This -an is used throughout in all the different stages of the language : alidan, alidan, alidanu.

(2) Similarly -avan is used : O.K. alipidavan, M.K. alihidavanu, N.K. alisidavanu.

(3) But O. K. -avan was used as -ōn in the O.K. period. In M. K. it was replaced by -an, -anu (No. 1) in M.K. and in N. K. -anu is still in use (by old people.)

The pronoun avan is again used as gender suffix.

In colloquial N.K. speech, avan, avanu > -onu.

In the case of pertvāṇavamśadon < pertvāṇa-
vam ś'ada + avan, it is an analogical formation.

Fem. No examples.

Neuter : -udu is suffixed to relative past participles in the Neuter to make them adjectival substantives.

ittodu, mikkudān.

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

uḷ > oḷ	to be
uy > oy	to carry

kuy > koy	to pluck
kuḍu > koḍu	to give
kulime > kolime,	the furnace of the black-smith.
pudi > pode	to cover.

The following illustrations are from the inscriptions :

- uṇboḍu (19) E.C. III Sr. 134.
 komārasēnabhaṭārar (13) E.C. III Sr. 147.
 Kovaḷāla-pura (3) E.C. IV K1. 51.
 kuvaḷāla E.C. VII Sh. 24.
 Beḷuṅḷatīrtthada (20) E.C. II, 334.
 Beḷgoḷa (M.K.) E.C. II 336 and 347.
 Kuḍuvantarādar E.C. I, 39.

The conditions under which these Nws. and Lws. change the -u- to -o- are unknown. Probably this is a dialectical variation, depending on the openness of the u pronunciation.

In Capal-illā, Navilūrusaṁghada Mahanantāma-tīgantiyār, capal-illā is an adj. or an adj. phrase. To say that capal-illā is used in place of capalillāda for the needs of metre is not satisfactory. Cf. il-i in bahuvrīhi compds.

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

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

kāṇāmun (before it has not been seen).

maramgal paruvattāl anrippalā 'trees do not produce fruit except in the season 'where -ā 'not' is at the end of pal-ā (T.H. Article 112).

In the same verse wherein *capal-illā* occurs, *upamillā* is used. All these point to the fact that *illā* was used as a negative adj. to mean 'not, not having.' So *capal-illā-*, not having temptations, firm-minded.

In later *kāvya*s we find *-il* used as an adj.

Phalavadēnil 'there is no fruit (effect)'.

Kittel says that 'il is an unusual abbreviation of *illa-no*, is not; *il-a* defective verb of which only some forms of the negative mood are found'

In Kan. the negative suffix is *-ā* cf. *veḷeyāde āgā, āga, āgaḍu tappāde*.¹ This *-ā* is suffixed to the defective vb. *il*. Hence *illā -no*, not, as in T.

In *kaṛe-il*, we have the same adj. phrase implying 'stainless.' Thus we see *il* and *illā* used as adjs. in these inscriptions.

D. Declinable past or future participles of the verb "to be" suffixed to substantives or verbal participles :

(a) Declinable future participle. *appa* -from $\sqrt{\text{agu-}}$ to become.

(1) *anupamadivya*². *-(m)- appadu-* Here *appa* is suffixed to the substantive *anupamadivya*. *anupamadivyamappa* is an adj. *adu* is added to make this an adj. with two adjectival suffixes; *adu*, (neuter 3rd pronoun), when suffixed to a substantive, makes it an adj.³

(2) Instead of *āda, āgi* (having become) together with the decl. pp. of *ir - to be*, is used.

bhadramāgi i (d) da — that was strong, well-established.

This usage is still very common in N.K.

1. KSS. 584.

2. Rice has inserted this *-m*.

3. C.D.G, p. 290.

(3) iruva - declinable future participle of iru - to be.

pūni-past verbal participle + iruva-puni-iruva - that have promised.

This usage also is still very common in N.K.

(b) Declinable past participle :—

-āda < āgu - to become

This -da is put after a verbal past participle :

neredu (pp. of nere-to become perfect or full) -
āda-neredā-that had become perfect.

E. Numeral Adjectives.

(a) Numerals are placed before substantives and as adjectives :—

irppatondū divasam, irelpattarulam, eraḍum nālke, omḍu tingal, omḍu sanmāraggaḍin, nureṇṭu samvatsaram, pattupona, pañcamahāpātakasam yuktan, mūrutingal, mūrudegulamān, mūvetmūrādē-vejanam, sāsirakavileyum.

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

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

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

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

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

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

(2) In *sādhugaḷ pūjyamānan*, the pluralising particle *-gaḷ* is retained in the compd. for metrical length, though *Sādhusaṃpūjya* - would have been quite suitable there.

(3) In ‘*suravidyāvallabhēndrāssuravara munibhistutya kaḷbappināmēl*’ the nom. pl. termination in ‘*vallabhēndrās*’ and the instrumental termination in ‘*suravara munibhiḥ*’ are retained to qualify ‘*stutykaḷbappināmēl.*’ This is not usual and shows that the grammatical usages were subordinated to the needs of metre by those steeped in Skt. learning.

G. Substantives are used as adjs.

‘*arddha-visadi* and *muninvratagaḷ*’ - in these, *arddha-*, *muni-* are substantives used as adjs. This is effected by placing the substantive before the one which it is to qualify. Caldwell has pointed out that any substantive denoting quality or relation can be used as an adj. by being placed before another substantive - *i.e.*, by mere position alone.¹ Such a usage is even now very common in colloquial Kanares. *e.g.*, *maradiṃbu* - a wooden pillow.’

In some places, the adjectives are placed not immediately before the substantive they qualify, but before another substantive which comes in between the adj. and the substantive qualified by the adj. The two -adj. and subst.- are real adjectival phrases:

(1) *amita s’rī Saṃghadā puṇyadī*.

(2) *capaḷ-illā-Navilūra saṃghada Mahānantā-matḷgantiyār*.

In (1) “*amita*” qualifies “*puṇyadī*” “-unlimited *puṇya*, and not unlimited *s’rīsaṃgha*.”

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

The word that intrudes between the adj. and the substantive is a noun in the genitive case in both the examples. It is clear that these unusual forms are due to the needs of metre.

H. Pronominal Adjectives.

(*See p. 178-179.*)

Predicative use of adjectives.

As already stated, the adj. comes after the noun when used predicatively and then it agrees with the substantive in gender and number.

pañcamahāpātakaśaṁyuktan, *Siddhisthan*,
suralōka mahāvibhavasthanan, *saukhyasthan*.

This usage is still very common in literary composition and colloquial speech.

Later grammarians say that cases like the following are compounds:—

kare-il naltapa dharmmadā, *nalgiri*.

Here there is no *Samāsabhāva* or *ēkārtbhāva*. There is no necessity to assume these to be compounds, as these adjs. even when placed apart, give the same meaning.

PRONOUNS.

Personal, reflexive, demonstrative and interrogative pronouns are found.

All these are declined in the same way as nouns and have the same case-terminations in the sg. and the pl.

The pronouns of the first and the second person and the reflexive pronouns do not change for gender, their gender being the same as that of the nouns in place of which they are used. The oblique bases of these are not the same as the nom. in form. The oblique bases of the first person and the reflexive pronoun are used as pronouns in the gen. case.

The pronoun of the third person is the same as for the remote demonstrative pronoun.

The demonstrative pronouns have different forms in the masc. and the neuter. There is no example for feminine.

Only the masc. pl. and the neuter nom. sg. of the interrogative pronoun are found.

A. Personal pronouns.

A. *The first person*---

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

In the sg. both the examples have -n : ān, enage; in the pl. all the examples have -m-; namage, emma, nam, nammā. The oblique base in the sg. is en- and in the pl. it is em.¹ The terminations of verbs is -en in the sg. and -em in the pl.

1. KBB. 94.

ದ್ವಿಬಹುವ್ರೀವಸ್ಯಮಾಃ.

The Nom. sg. is ān, with an initial long back vowel, but the dative has a short palatal vowel.

There is an initial n- in the dative and the gen. of the pronoun of the 1st person in the plural: namage, namīnā and nam. The origin of this n- is unknown. K. V. Subbaiya¹ and Caldwell tried to explain the origin of this n-. They are not satisfactory. The explanation of the prothetic n is introduced by L. V. R. Iyer.² But the commentator on KSS.³ says that a few famous poets of the Northern⁴ School of Kanarese accept nan- and nam- as the oblique base of the 1st person, while the southern school is in favour of en, only. cf. Tel. nēnu- I. This shows that nan is a dialectical variation of en, and that en of the Southern School, which has correspondences in other languages is the earlier of the two.

The earliest Kan. Grammarian Nagavarma⁵ States that en, nin, tan, become ān, nīn and tīn in the nom. The reason for this differentiation is unknown at present.

I think that ān is the Pr. Kan. base of the first person and that it is the emphatic form, as the nominatives of pronouns are rarely used in colloquial speech except it be for emphasis.

The dative sg. is enage and the pl. is Namage. The reason for the use of n- in the pl. form, namage, is not known at present. In NK., we have nanage in

1. Dravidic studies Part II p. 21 ; CDG. pp. 364-370.

2. I. Ant. 1929.

3. KSS. p. 263 Commentary on S. 288.

4. KVV. III. 1, KRM. II. 51-55 and 101-108 KC. II, Introdr. p. 16 and p. 27.

5. KBB 92 ; KVV. 36, SMD. 146, KSS, 287, 288,

the sg. and namage in the pl.; in colloquial speech, it is namge and namage.

B. The second person.

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

sg.	pl.
nīn	nīm.

We have no examples of the other cases.

C. The third person.

As already stated, demonstrative pronouns implying remoteness are used as pronouns of the third person (see "Demonstrative pronouns").

The examples are :

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

The reflexive pronoun.

The examples are :—

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

As in the pronouns of the first person, the nom. sg. and pl. have the long vowel -ā- and the dative and the gen. have a short -a-. The sg. has -n- and -n- and the pl. has -m and -m-, like the pronouns of the 1st and the 2nd persons.

The dative sg. and pl. of the 1st and the 2nd person and of the reflexive pronoun have -a- before the case-ending. -ge is the dative ending of the nouns. This -a- between the base and the ending may have been -an- originally and later -a- as -in->-i- in Kālanige (see "The Dative Case") <kālan-im-ge. But nananige and tananige are not found either in the inscriptions or kāvyas. In N.K. the dative forms are nanige and tanige in colloquial speech < nanage and tanage respectively - the literary forms.

The oblique bases of the pronoun of the 1st person and the reflexive pronoun are used as pronouns in the gen. case.

1st. pr. nam mauniyācāriyar

Ref. pr. tan dēhamikki.

The Demonstrative Pronouns.

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

(a) *The remote demonstrative pronoun :*

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

(b) *The proximate demonstrative pronoun :*

Masc.	nom.	ivan
	honorific sg.	īta
SMD. 150	<idu.	'KBB. 97
		ದೀರ್ಘಪ್ರಕಾರೇಃ.)

Fem. no examples.

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

peran and pelan 'another' is a demonstrative in the nom. sg. where -an is the masc. gend. suffix. The stem is pera < pela (cf poragu, adv.) This is not in use in N.K., but is replaced by horaginava- (SMD. 152).

ellamān is a pronoun meaning all (together. (SMD. 151.) This is acc. sg. with the conjunctive particle -am-. (See the "Use of Cases" for the appearance of the conjunctive particle between the stem and the case-termination.) This is in use in N.K. as ellā and ella.

initu (inisu) 'a little', 'this much.' This is used as a dem. pronoun denoting quantity.

The Interrogative Pronouns.

There are two forms in the pl.

masc.	nom.	ār-um
	dat.	ārgg-am
neut	nom.	ēn. (SMD 112.)

-um and -am are conjunctions (see Conjunctions.)

In N.K. we have yāru for O.K. ār.

The neuter nom. sg. is ēn 'what' (61-9).

There is no relative pronoun in old Kanarese.--

The declinable participle is used in a way. alid-on narakakke salge, 'may he who destroys go to hell.' But about the 10th Century the use of the interrogative pronoun with the demonstrative pronoun as Skt. vat, tat is found.

1. "s' rī purusa mahārājana dattiyanāvanor-bana¹lidoṃ Bāṇarāsiyūṃ sāsirbbar Brāhmaṇarūṃ sāsirakavileyuman alida pañcamahāpātakan akkuṃ.

2. idanārorbba kādar avargge piridu punyaṃ (11-15-17). E.C. I. 74 (910 A.D.)

In the first sentence, āvon 'whoever' and in the second ārorbba 'whoever.' The combination of the inter. and the demon. to express this type of meaning is very common in colloquial N.K.

The personal terminations of verbs found in these inscriptions are :

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

en- is the oblique base of the first person. The 3rd neuter pl. is avu. This is the Neuter pl. termination of verbs.

Pronominal Adjectives.

The demonstrative ī and ā are the pronominal adjs. found.

ī and ā precede the nouns they qualify and do not change for number and gender.

ī-this (or these) and ā-that (or those).

ī: īdharaniyul, īnittadharmmamān, īparvata-duḷḷe, īpujyāsthalaṃmān, ībhavavit, īnariyādeyan, īmūvetmūrādēvejanam.

ā: ā Kaḷaṃtūranam.

Later grammarians¹ state that ī and ā are the pronouns that are substituted for idu and adu respectively. The ā and ī are different words having

1. SMD. 78 and 138.

the same meaning and derived from the same pronominal base (from iv- av-). The Pr. Kan. pronominal base of these are at present unknown, though Tol kappiyam says that they are av- and iv-.¹

Numerals.

Numerals are declined as Neuter Nouns; appellative nouns of Number in the masc. gender are formed by suffixing -vv- an in the sg. and -vv- ar in the pl. to the short forms of Numerals.

Numerals are also used as adjectives by prefixing the Numeral to the Noun it qualifies. The Numerals, so prefixed, change the nature of their vowels and become short in form.

Compound numbers are formed by multiplication and addition: Multiplication, when ten or a hundred is the second member of the compound; addition when any one of the Numerals from one to nine is the second member. Hence the numeral system is decimal.

There is no native word for one thousand. *sāsira*. is a lw. from Skt.

The following numerals are found:—

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

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

nws. irppatthondu (21), mūvettumūrā (33), nūreṇṭu (108), īrelpattu (140), ēlnūr (700).

The origin of the Kan. numerals is unknown at present.² They are very nearly the same as those in Tamil, Malayalam, Telugu and Tulu.

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

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

The numerals from one to ten excepting *mūru*, *āru* and *ēl* have the suffix -*ṭu*, -*du* or -*ḍu* in the end. These are but various forms of -*tu*; this is a very common neuter noun formative.¹ cf. *oltu* (see Adjectives). Even in *mūru*, *āru*, *ēl*, -*r*- is derived from Prn. Dr. * *t*-; and -*l*- is, in O. Kan. derived from -*ḍ*-.

In their shortened form, *ondu* is found as *ōr* *eraḍu* as *ir*; *mūru* as *mū*; *āru* as *ar*; *ēl* as *el*.

Compound Numbers.

As already stated, compound numbers are formed by multiplication and addition :

1. *Multiplication*: When ten or hundred is the Second Member of the compound :

ir pattu (2×10) 'twenty'

mū vettu (3×10) 'thirty'

ēl nūr (7×100) 'seven hundred'.

2. *Addition*: When any one of the numerals from one to nine is to be added to multiples of ten :

irppattondu - ($20+1$)

mūvettumūru - ($30+3$)

nūreṇṭu - ($100+8$).

There is no native word for a thousand: *Sāsira*, from Skt. *Sahasra*, is used.

The following show the numerals, referred to above, used as adjectives :

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

lvs. *pañcamahāpātaṁ*, *sāsira-kavileyāṁ*.

In *oindutingaḷ* and *oindusanmārgadin*, *ondu*, the Neuter noun, is used as the Numeral adjective, being prefixed to another noun. In *orumuniyiindal* and *ōrsiddhiyan*, *oru* and *ōr* have been used as adjective forms of *oindu*. *ōr* has been pointed out above as the root from which *oindu* is derived. In the remaining cases, the neuter nouns, *nūreṇṭu*, *pattu*, *mūru*-, *mūvettumūru*, are used as adjectives by prefixing them to nouns they are to qualify. In *mūvettumūrā-mūvettu-30*. But in *mūvetmūra* we have only *mūvet*-denoting 30. The latter is the colloquial form in N.K.

Caldwell¹ is right in thinking that the numeral adjectives which are employed in compound numbers exhibit the numerals "in their briefest, purest and most ancient shape."

Appellative Nouns of Number.

The following appellative nouns of number are found :

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

As already stated above, these appellative nouns of number in the masc. gender are formed by the affixing of *-an* in sg. and *-ar* in the plural, to the adj. forms of these numerals, with the suffix *-vv-* in between the numeral adj. and the *-an* or *-ar*.

sg. *or-vv-an* = one man.
ōr-vv-an = one man.

The lack of differentiation between short and long vowels is sometimes responsible for the appearance of these two forms. Pl: nw. *ēlnūr-vv-ar-ai* (acc.)

1. CDG. p. 322.

=ēlnūrvvaraṁ- the 700 people.

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

Ordinal Numeral (Adj.)

-eḷ-seven, has its ordinal form ēḷaneya.

This -aneya does not change for gender. The origin of this -aneya is discussed under “Numeral Adjectives.”

Derivative Nouns.

In these inscriptions, a few nouns are formed from verbal roots and nouns, by the addition of Suffixes. These derivative nouns are declined as all the other primary nouns (see ‘formation of nominal stems’ under ‘Nouns’).

A. Nouns from Verbal Roots.

A list of such derivatives is given under “Verbal Derivatives” under ‘Verbs.’

B. Nouns formed from Other Nouns.

These Nouns are derived from primary nouns to denote residence in a place, the trade or occupation to which a person has devoted himself, the sex of the person, and the possession of something by a person.

The suffixes are added to Nws. and lws. alike :

(a) Nws :

masc. suffix -an : Kaḷantūr-an-aṁ (him of Kaḷan tūr.)

-an, added to -a stems, (See ‘Declension of Nouns’) -an is suffixed to the name of a place ending

in a consonant to denote a man of the place; cf T. ūr-ān. Tel. ūra-vāḍu.

(b) Lws:

masc.

(a) Kan. suffix: 1 aḍi. used in the sense of an attendant. dāsaḍi 'an attendant of the dāsas, a head of the guild of dāsas.' dēvaḍi 'an attendant on the idol in the temple' A priest. Cf. T. aḍi yēn 'I, your slave.'

(b) Skt. suffixes:

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

kamīnara < karmakāra.-a blacksmith, T, kam-mārar-sailors.

kammar-ar-a 'of the blacksmiths'. This is a lw-
-iga, -ka in Skt, used in the sense of 'born of'

Raivatika, the son of Rēvati. This seems to be analogical formation. Gāmiga.

-kāra, Skt, 'maker' mālā kārargge 'to the garland-makers,' cf T, Vēlaikkāran-a worker.

-vanta, Skt. 'the possessor' -Lakṣaṇavantar: those who possessed or had the knowledge of the Symptoms or the Signs

T, pākkiyavantan and pākkiyavān from Skt.

bhāghyavān,
bhāgyavanta,

Fem.

Skt. suffixes:—

-i naygir < nāyaki-y-ar, masc, nāyaka - cf. T. tiruṭi 'a woman thief.'

-itti woman, pkt. itthī < Skt. strī; dēveditti-yar 'priestess'. siṣ-itti-yar 'women disciples,' cf, T, pārpanatti 'a brahmin woman,' and S'akkalitti 'a rival wife,'

Composition.

Declinable stems of lws. are compounded with one another. These compounds are treated as simple stems in declension.

Skt. compounds are more numerous in these inscriptions.

Nws. and lws. are compounded often; except in titles, such compounds are forbidden by later grammarians. So called Kan. Compounds are not so long as Skt. ones.

The first member of a compound is either a substantive, an adj, or a numeral. The second is a substantive, or a numeral.

The suffixes and the case-endings of the first member disappear in composition; but these are retained in a few instances.

A compound, like a simple word, becomes a member in another compound. The suffix or case-ending of the compound, as that of the noun, indicates its number and gender.

A compound may be a noun, an adj. or an adv. according to its meaning and the context.

A. Composition of Skt. lws.

akṣayakīrtti, akṣimaṇakkeramya Sura lōkasukkakke, anupamādivya appadu, anēkaguṇadā, anēkaguṇasīladi, anēka s'īlaguṇamāle gaḷin, apunarbhavakke, arddhavisadi, Ājigaṇadā, ātmavas'akramavu, ārādhana-yōgadin, Indranandi ācāryyan, upamīllāsuralōkasaukhyada, Urusattvan, uramithyātva pramūḍhasthirataranṛpanān, Kaṭavapras'ailama, Kadam̐bamaṇḍalaman, kanyādāna, gaticēṣṭā virahaṁ, giritaladā, Guṇasāgarādviṭiya nāmadhēyan,

Candradēvācharyyanāman, Carita s'rīnāmadhēya
 prabhu, Citravāhanar, Jinamārggan, Jaina
 Sanmārggadullē, tapaccale, tīradānamā, tīrtthagī-
 rimēl, tumgōccabhaktivas'adim, dakṣiṇabhāgadā,
 duritābhūdvr̥ṣamān, dēvadaṇḍadinda, dēvalokakke,
 dvādas' adā, dharmmagaraṇigarum, natasaṁyatā-
 tman, nadirāṣṭradullē, Nandisēnapravaramunivaran,
 namocintayduṣe mantraman, nittadharmmamān,
 niravadyan, nītisampannan, pañcamahāpātakan,
 pañcamahāpātaka saṁyuktan, paramakalyānabhāgi-
 gal, paramaprabhāvariṣiyar, paramārfttham, pāsupati-
 mari yādeyan, Puṣpasēnācāri, pūrvvamariyādeyā,
 prthivīvallabhaMaṁ galīsanā, prthivīrājyaduḷa, prāsā-
 dāntaramān, Bhadravāhu saCandraguptamunīndra
 yugmādin, mahāgiri, mahājanakke, mahātavan,
 mahātavada, mahādantāgradul, mahādēvan, Mahā-
 dēviyar, mahāparūtadul, Māsēnar, munipuṁgavan,
 Mēghaṇandimuni Mauniyācariyar, rāgadvēṣatamōmala
 vyapagatar, rājadaṇḍadinda, rājas' rāvitam, riṣigiris'
 ile mēl, Lañjigēsaramdēvarke, vicitrakanaka prajval-
 yadin, vidyullategaḷa, vidrumādharaŚ āntisēnamunīs'
 an, vidhānamukhadin, vinayacāraprabhāvan, Vinaya-
 dēvasēnanāmamahāmuni, Vis' ōkabhaṭārara, vr̥ṣabha
 nandīmuni, S'uddhātmasaṁ yōddhakar, s'rīpūrānvaya
 Gandhavarmman, s'rīrūpalilādhana vibhavamahārās'
 igal, S'rivijayādityasatyās'raya, Srīvinayaditya rājā
 s'raya, S'risaṁgaṁgaḷa, saddhammadā, sanmārg-
 gadim, Sanyāsanam yōgadim, sanyāsanavidhi, sarppa
 cūlāmani, Sarvvajñabhataṭṭārakar, Sarvvaparihāram,
 Sarvvabādhāparihāram, Siddhasamayan, Supaṇḍitan,
 s'ubhāṁgade, suracāpambole, suralōkamahāvibha-
 vasthanan, surēndrarājyavibhuti, sthitadēhākamalōpa
 mānga s'ubhamum, svabhāvasaundaryyakarāngar,
 Svarggāgramān, svarggālayakke, svādhyāyasam-
 pattinim.

B. COMPOSITION OF LWS. AND NWS.

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

Āneseṭi, Ugrasēnaguruvaḍigaḷ, uḍita s' rīkaḷbap-pinuḷḷē, Ṛsabhasēnaguruvaḍigaḷ, Kalāvirgguruvaḍigaḷ, Kilgāndēvake, Kilgānēs' varadā, Kilgabaṭariṅge, gandhebbhamaydān, guruvaḍigaḷ, Dēvereṇya, Dēva-khantiyar, Dharṇma Sēnaguruvaḍigaḷ, Namilūrv-varasaṅghada, Namilūrsaṅghada, Nāgasēnaguruvaḍigaḷ, Nṛpamariar, Paṭṭiniguruvāḍigaḷ, perggoravam, Bāladēvaguruvaḍigaḷ, mṛtyuvaravān, Maḷḷagavāsa-guruvar, Moniguruvāḍigaḷa, vipulas' rīkaṭavapranaḷ-giriya, Veṭṭeḍeguruvaḍigaḷ māṇākkar, Vrata s'īlanōn-piḡuṇaḍim, s'ubhānvita S'rīnamilūra, Siṅgaṇandi-guruvaḍigaḷ.

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

But Kilgānadēvake, Kilgānēs' varadā, Kilgabaṭariṅge, Namilūrvvarasaṅghadā, Namilūr saṅghadā, are not compounds at all. As stated under the nom. and the gen. in the section on the use of Cases, the nom. can be used and is used to denote the gen. In the examples cited above, Kilgāna, Kilga, Namilūr are names of places. To place such proper names before another substantive, without treating the two as constituting a compound is quite the normal usage in the ancient kāvyas and in N. K. colloquial speech. Of course the meaning, *e.g.*, in Kilgabaṭariṅge is 'to the baṭar of kilga', as Bengalūru huḍuga 'the Bangalore boy' is used in colloquial speech in Kanarese. Here Bengalūru huḍuga is not a compound, but only

a substantive used as an adj. Hence this type of word groups cannot be considered as compounds.

Nor can we treat 'perggoravam' as a compound as later grammarians do. As pointed out under Adjectives, per is an adj. meaning 'big, great' 'The great teacher' in English is not a compound, nor is per-ggoravam. kalmane, 'a stone house' is not a compound. It is only kal (substantive) and mane (a substantive) kalmane—a stone house. cf. kalgāṇa.

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

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

Adeyarenāḍu 'Adeyare kingdom.'

Āluarasar 'Ālu kings.'

Eḍevolal nāḍu 'Eḍevolal Kingdom'

Polikēsi arasar 'King Polkesi'.

Later grammarians have given the name of compounds to such word groups.

Numerals in Compounds.

Groups with numerals, either as the first or the second member of a word group, are called compounds.

1. *Numeral as first Member*: irppattondu divasam, īrelpattu aruḷam, ondutiṅgaḷ, nūreṇṭu saṁvatsaram, pattu pona, mūrutiṅgaḷ.

As already discussed under Numerals, the first member or the numeral is only an adj. which does not change for gender, number or case of the noun it qualifies attributively as in these examples.

2. *Numerals as second Member*: gandhēbhamaydān, aydu may be treated as a Numeral used

predicatively and the acc. ending is suffixed to *aydu*. This usage is common in N. K. *mane mūranna kaṭ-tisida*, 'he built three houses'. Here *mane* is the object, but *mūru* 'three' has the acc. ending, though *mane* is an inanimate object and as such no case-ending is necessary. As *mūru* is used predicatively, this -anna is suffixed to the numeral. There is no change in the meaning whether *aydu* comes before or after *gandhēbham*. Though later grammarians call this so, this is not a compound.

3. *Composition of numerals with numerals* :—

To express a Number meaning more than ten, as stated under "Numerals," numbers, one to ten, are *added* to multiples of ten ; to denote multiples of ten, numbers two to nine, are prefixed to ten ; the numerals that precede ten in the latter are not the same in form as the ordinary numerals except in 4 and 5 in the following examples .—

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

Even these are not compounds, in spite of the later grammarians calling these *gamakasamāśas*¹ (Impulse compounds according to Kittel). The meanings of these are given in the margin against them. There also, two, three, seven are numerals used as adjectives and in the case of 21, 108 and 33 the

1. S MD. 168, KSS. 294. There is no Gamaka Samasa in KVV and KBB. Compounds in Kannada Grammars increase in number gradually, e.g. SMD 174, 193.

conventional meaning as in 11, 12, 13 are given by usage. These are no compounds.

Nouns 'compounded' with Verbs or Participles.

Examples :—

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

(b) *Participles*:

Transitive: arcikeyye, as'anādiviṭṭu, ārādhane nōntu, eḍeviḍiyal, pṛithivīrājyaṁ keye, pāvu muṭṭi-don, pujedandu, besageyvalli, muninvrataḡaḡ nōntu, mudimegeye, rājyappravarttanam keye, sanyāsanaṁ geydu.

Intransitive.—bhadramāgi, mukhamāge, rāja S'rāvitamāge.

*In all these examples, the verb or participle has the substantive, either in the acc. or the nom. before it. If it is in the nom. naturally that is the subject of the verb or the participle following it. If it is in the acc. the substantive is the object of the verb or the participle. As shown under the 'use of cases', the nom. is used as the acc. (without the acc. termination) in a sentence, in O. K. as well as in N. K. (literary and colloquial). To call these kriyāsamasas or verbal compounds is wrong. These are used together so long that they have acquired some fixity in the language. In reply to the objection that k-, c-, t-, p- of the verb is voiced in these word groups and hence these must be compounds, it may be said that, in Kanarese and other Dravidian languages, intervocalic surds become sonants.

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

keydar, prasādam keydar ; this -m̐ is the usual anu-svāra found in Skt. lws. in the nominative. See “ The Nominative Case ” under “ Nouns.”

In the following examples of Skt. compds. the terminations of the lw. are retained for the needs of metre :—

1. suravidya vallabhēndrās suravara munibhi
stutya kalbappināmēl ;
2. sādhuḡaḡ pūjyamānan ;
3. tapam̐ Samyamamān.

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

aksimaṇakke ramya suralōka sukakke.

Such instances are very rare.

cf. skt. Dhanam̐jaya, adj. “ winning booty.” used as a proper name ;

Vācaspati M. lord of speech ; a proper name.

Yudhiṣṭhira M, firm in battle ; a proper name.

VERBS.

Transitive, intransitive and causative verbs are found. There are three tenses—past, present and future ; three persons and two numbers. In the first and the second persons, there is no distinction of gender. In the third person, the three genders are distinguished. There are five moods—the indicative, the imperative, the optative, the infinitive and the negative. There are two voices—active and passive.

Causative Verbs.

There are two types of causative verbs :

I. *Those formed by the addition of the suffix--ppu--to the verbal root :—*

1. muḍi-pp-i-dār—caused to come to an end.
from muḍi—to end, to come to an end
(intransitive). This is the only example.
cf. T. Causative. varu-vi-pp-en—will cause
to come ; paḍipp-i-ppēn ;
Te. Viḍipiñcu—to cause to be released.

II. *Those formed by suffixing -isu to rts, be they transitive or intransitive :*

This -isu is suffixed to Skt. verbal roots and nouns to convert them into causative verbal roots in Kan.

(a) *-isu added to trans. rts.*

biḍisidar from biḍisu from biḍu ‘to release,’
māḍisida ‘caused to be made’ from māḍisu from
māḍu ‘to do’.

These roots end in -u and -isu is added to the final consonant of the rt.

(b) *-isu added to intrans. rt.*

nirisidom ‘caused to stand’ from nirisu from
nil ‘to stand’.

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

sādhisidom from sādhisu from sād + isu 'to accomplish'; pālisidom 'be caused to be protected' from pālisu from pāl- 'to protect'.

Later grammarians state that *Skt. rts.* are adopted into *Kan.* by suffixing *-isu* to the *Skt. verbal rts.* But these roots with *-isu* were originally causatives and later on acquired the meaning they now have. Otherwise, there was no necessity for the use of *-isu* in these roots, taken from *Skt.*

(d) *-isu* suffixed to *Skt. Noun.*

lekkisu 'to reckon' from lēkhā 'to write'.

Even in this case, *isu* had a causative significance in the beginning¹ and later on became a simple root. If these were not causatives, the reason for forbidding the formation of causatives from these *-isu* roots is inexplicable.

Tenses.

Verbs in these inscriptions, with very few exceptions, can be analysed into three distinct parts:—

1. the verbal root; 2. the tense suffix; and
3. the pronominal termination.

The tense-infix shows the tense of the verb, while the pronominal termination points out whether the verb is in the 1st, 2nd, or 3rd person.

There are three tense-suffixes, *-da-*, for the past, *-utta-* (*-uta-*) for the present. and *-m-*, *-v-*, and *-pp-* for the future. The *rt.* + the tense suffix = the adverbial participle. The pronominal terminations which indicate the number and the gender of the subject of the verb are added to the *rt.* with the tense-suffix or the *adv. participle* to get a fully conjugated verb.

1. KG. p. 90. Sect. 150.

Participles.

These are formed by the addition of the tense-suffix to the roots. There are two kinds of participles--the adverbial and the declinable. There are past, present and future adv. participles; and declinable participles in the past and the future in these inscriptions.

The past Adverbial Participle.

The past adverbial and declinable participles are formed in the same way, except in the case of rts. ending in -u when the declinable participles of these roots in -u are formed by the addition of -da to the adverbial participle. *e.g.* ērida, eydi-da.

There are two kinds of suffixes added to the roots to convert them into adv. participle: -i and -du (-tu).

I. -i used to form adv. participles.

(a) -i is suffixed to rts. of two syllables ending in -u when the penultimate vowel is long by nature or position:—

āgi, ikki, erti, ēri, eydi, kūḍi, tōri, pōgi, māḍi, meṭṭi.

(b) -i suffixed to causative roots:

muḍippi, salisi, sādhisī.

The origin of -i is at present unknown. But Caldwell's¹ suggestion that -i is derived from ī—to give, (T. ī—to give; Te. iccu, K. īsu from ī + isu), seems to be reasonable in the light of modern colloquial usages in Tel. and Kan. (Te. pōnī—let it go; K: pōgalisa—he won't let me go). But Kittel's euphonic explanation is not satisfactory.²

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

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

II. -du (tu) to form adv. participles.

(a) In principle -du is the suffix added to roots ending in -ā, -i and -e and also rts. ending in consonants -n, -y, -l, -l̥, preceded by a short vowel :

-ā kâ-du.

-i ari-du.

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

-n en-du.

-y key-du.

-l agal-du,

-l̥ adal-du. il-du, pol-du.

In these adv. participles, the rts. have not undergone any change.

(b) -du suffixed to roots ending in -l.

Kondu from kol + du. < kol 'to kill'

Sandu from sal + du < sal (to go. to become manifest.)

Later grammarians¹ state that -l of kol and sal > -n in front of a consonantal suffix and the examples given under this sutra are kondam̐ and sandam̐. If this statement in KBB. were true, salge which appears in these inscriptions should have been san-ge, but it is not san-ge, but sal-ge. But SMD. 237 simply states that kol and sal > kon and san before -da-. KSS. 491 paraphrases SMD. 237. The statement by some scholars that -l of kol and sal were nasalised in O.K. as y, v, l can also be nasals and in front of a consonantal suffix, the nasal of the varga to which the consonantal suffix belongs becomes more audible, i.e. -l > -n-, does not carry us far. To say that l and n are interchanged in Kan. e.g., linga and ninga, limbe and nimbe, do not help us much.

1. KBB. 232 ; SMD. 237 : KSS. 491 ; KG. P. 97.

2. KBB. 9.

As we shall see later, $Ko\dot{l} + \dot{d}u > koṇḍu$, $u\dot{l} + \dot{d}u > uṇṭu$; there also the nasal is found:—

The adv. participles in T. may be compared with O.K. adv. participles to see whether the origin of -n- of *kondu* and *sandu* may be discovered.

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

From these it is found that

T. -nr K. -nd-

T. -nr- K. -d- (1 and 2).

It is seen that T. -nr and K. -nd are from Pr. Drn. *-nt-. (See the history of *r.* supra).

The Pr. Kan :* -ntu- has become -ntu- in some, -ndu- in some and -du in some adv. participles.

kondu < *kol + ndu* — *kolndu*.

sandu < *sal + ndu* — *salndu*.

-l may have been assimilated to -n and* *kondu*, and **sanndu*, have their long -n- shortened into -n-. But in places where it is found as -ḍu, the prenasantal nasal -n- has disappeared as is usual in Kanarese. (See "Dative Case" under 'Nouns' and "Consonant groups."). But *nil* has both *nindu* and *nintu*.—

(c) -du suffixed to rt. ending in -l.

$ko\dot{l} + \dot{d}u > ko\dot{l} + \dot{nd}u > ko\dot{l}ṇḍu > koṇṇḍu > koṇḍu$.

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

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

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

āṇina, āḷma 'a ruler'

gondaḷa, gondana 'a crowd'

maḷal, maṇal 'sand'.

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

aḷil, aṇil 'a squirrel'.

āḷ, āṇ, 'a male'

āḷi, āṇi 'roundness'

iṭṭaḷa, iṭṭana 'a crowd'

kuḷi, kuṇi 'a pit'

keḷadi, geṇati 'a woman friend'

keḷeya, geṇeya 'a man friend'

koḷa, koṇa 'a tank'

koḷagu, koṇagu 'a hoof'

gāḷa, gāṇa 'a hook, a fish hook'

gōḷ, gōṇ 'the nape of the neck'

cātāḷi, cātāṇi 'a sūdra who worships Viṣṇu,

seḷadu, seṇadu 'to envy'.

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

Hence *koḷ + ndu > koḷṇdu > koṇḍu*.

(c) *-du* suffixed to *rts.* ending in *-r*.

tar + ndu > tandu

bar + ndu > bandu.

According to Kan. grammarians,¹ the roots are *tar* and *bar*. In Kan. as in T. and Te. the *rt.* remains unchanged in 2nd. sg. imper. But in the case of *tar* and *bar*, the 2nd sg. imper. is *tā* and *bā* in Kan. and T. and *tā* and *rā* in Te. In some Kanarese *kāvya*s of the 10th century, *tārai* and *bārai* are also

found. Caldwell and Gundert¹ have concluded that tar and tā, bar and bā are the alternative roots cited in illustration; the principle of alternative roots is not found in the dhātupāṭhas given in any of the Dravidian grammars. tar and bar may have come from tār and bār, (tā and bā) in the 2nd sg. imper Caldwell¹ thinks that vandēn (past I sg.) is from vā and varugiren from var. Even for this there does not seem to be any other satisfactory illustration in Kanarese or Tamil.

In all Kan. grammars, the roots are given as tar and bar.² The adv. pp. is tandu and bandu. They state that -r->-n before -da, the tense suffix.

III. -tu added to rts. ending -l and -n. preceded by a long vowel.

kīl-tu, nōn-tu, (cf. non-du from nō 'to suffer pain')

Here the roots do not undergo any change.

IV. -tu added to roots ending in -ḍu to convert them into adv. p. participles:

koṭṭār and viṭṭār from koḍu 'to give' and viḍu 'to leave', respectively.

koḍu seems to be from kuḍu—to give. In the later inscriptions we get both kuḍuva and koḍuva. viḍu is M.K. biḍu and N.K. biḍu.

Later grammarians³ state that these rts. with the penultimate short vowel change their final soft consonant before -da- and -dapa- into the corresponding hard ones. 'l. has kuṭuttān in the past. In 'Tel.

1. CDG. p. 217.

2. KBB. 227. "When personal terminations are added without suffixes (in the negative mood) the rt. vowel is lengthened": SMD. 237 and 238.

3. SMD. p. 311, Nos. 277 and 278; sutra 239. KBB. 228, 237 and 238; KSS. 487 and 489.

this root is not found. The Pr. Kan. rt. may have been * kuṭ; with -u, -ṭ- was voiced. kuṭ or * koṭ + ntu > koṭṇtu > koṭ + tu by assimilation. Similarly in viṭtu from viḍu. Cf. SMD 181. * Kaḍidu > Kaṭṭ, Niḍidu > Niṭṭ, Kiru > Kitt, in compounds before vowels.

The penultimate vowels in koḍu and viḍu are short and the syllable is a closed one. All rts. of this type form their past participles similarly. The following examples are taken from Dictionaries and Grammars :—

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

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

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

(Examples from Dictionaries and Grammars)

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

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

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

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

Later grammarians¹ state that, before -da-, the rt. changes the last soft consonant into the corresponding hard one and the resulting form is pokka. T. pukundēn (past. I.m. sg; pukkēn). M. Pukku.

The Pr. Kan. rt. *puk- with -ntu- may have become pukku. puk-tu- should become puttu. but if k. is fully exploded and -t- is assimilated to k., we get pukka. The reason or the process of this change is at present unknown.

But if the penultimate vowel is long and open, the adv. pp. is formed by suffixing -i, *e.g.*, āgi, pōgi.

The origin of the past tense suffix -da- was, according to Caldwell² 'probably a neuter singular formative, converting the verbal root into a verbal noun'. Kittel states that -ḍu and -tu are pronominal suffixes added to verbal roots to convert them into verbal participles, which are really verbal nouns.³ He interprets the adv. past participle iḷidu 'a descending-it', from iḷi 'to descend'. Kittel may be right, but definite evidence from other Dravidian languages has to be collected before accepting this as final, now that Pr. Dr. *-ntu- is most probably the original from which -ḍu- is derived.

The present adv. participle.

The present adv. participle is formed by suffixing -uttu, (-utu) to the rts :

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

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

2. CDG. p. 512.

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

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

avutunnānu, uṇṭunnānu, koṇṭunnānu, cadu-
vutunnānu, taḍustunnānu, paḍutunnānu, pōtunnānu,
paṇiputunnānu, viṇṭunnānu. -utu is also found as ṇṭu,
-stu- in these forms.

Kittel¹ considers -uttu- and -utu-, the tense suffix of the present, comes from -udu-. It is possible that this -utu- may be from *-untu- as *-ntu- is of the past tense suffix. as 'l. has -nra- in the present.

The future adv. participle.

No examples.

The Declinable Participles.

These declinable participles are formed generally by suffixing to the root -da- to form the past, and -ppa- and -va- to form the future participles. The present declinable participle is not found. But in the case of rts. ending in -u, the declinable past participle is formed by suffixing -da- to the adv. pp. of the rt. *e.g.*, ēri-da.

The declinable pps. end in -a while the adv. pps. end in -i or -du (-tu). The formation of the declinable pp. is the same as that of the adv. pp. except in the case of rts. with -u.

Some European scholars have given the name of “relative participles” to this class, as, according to them, these include the relative pronouns within themselves, as there are no relative pronouns in Kan.²

Declinable Past Participles.

The following examples are found :—

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

1. KG. p. 109, Sect. 173.

2. CDG. p. 520.

(2) Roots with -u; ēri-da, eydi-da.

(3) Roots with -l: kon-da < kol-da.

(4) Roots with -n: nōnta.

(5) Roots with -ḍu: koṭṭa.

(6) Roots ī and sā: itta; satta.

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

In T. the past. is īndēn (I gave);

fut. is īvēn (I give); K. īvein

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

In Tel. past. iccināḍu (he gave)

caccināḍu (he died)

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

(7) Root with -gu: āda.

The past tense of āgu is āydān, found in these inscriptions. This āydān (3rd, m. sg. past.) presupposes āyda, the pp. + ān. But āyda is not found in these or other inscriptions or any of the kāvyas so far published. But Kittel² says that the old rustics use 'aydāne' even now. This is not found in Mysore—rural or urban. It may be a dialectical variation of Mangalore area. But āda is found in later inscriptions, and all the kāvyas, and is very common in N.K. ādaṇi (3. sg. m. past.) is found. In N.K. 3. n. sg. past is āyitu and colloq. āytu (< āyittu, according to later grammarians. T. āna, K. āda, Tel. ayina, correspond in meaning).

There is another verb pōgu 'to go'. past. pōdam (3rd. sg. m. past.), pp. pōda. T. pōnān (3 sg. m. past) pp. pōna. Te. pōyināḍu (3 sg. m. past.); pp. pōyina.

1. KBB. 236, KSS. 477, KG. p. 97, SMD. 240.

2. KBB. 231, SMD. 242, KSS. 500.

The 2nd sg. imper. of all Kan. (Drn.) rts. is the root itself. K. pō, T. pō, Te. pō. About the 14th cent. we get hōgu (2. imp. 3. sg.) in Kan. In compd. tenses, pōtandam. But in the case of āgu, we have not got any examples of āgu used as 2nd imp. m. sg. Later grammarians¹ of the 11th century state that -da > -ya after ā and pō. In T. ā is used by itself as a verb. Kural 1312. In Nālaḍiyār past tense 3. f. sg. āyināl 376 (she became). āyina (things that became) 23; āyavar (349) are found.

The conditional āyin 'if it be' (115, 229, 357, 362), the negative conditional illāyin (126), yām āyin (for our part) 293, āyinum (5, 38, 98, 115, 139, 147, 176, 186, etc.) are also found.

A Pr. Drn. rt. which can become āy (T) or ay (Te) or ā (Kan) may be assumed to be *āy. The disappearance of -y can be illustrated from rt. kāy—to get heated. kāy + pu = kāypu—heating. N.K. kavu < kāpu. In Tel. also, kāyēu > kācu (rt. V.N. kāvu; T. kāy—to be heated, V.N. kāyppu—dislike, displeasure; kāyvu—drying, dryness, heating. T. kāvu—sacrifice, an oblation to the inferior deities; a magic ointment used in making a black spot on the forehead.)

Hence. Pr. Dr. *āy becomes K. āydān, *āyda, and āda. -gu is a suffix added later and the fut. āguvar is later (EC. IV. 41, 1569) than āyppār > āppār > appār > appar; K. akkum < *āy-kkum through *ākkum, where -kkum is the future suffix. Cf. ākkie in these inscriptions. Similarly the root pōgu is more recent and the original Pr. Drn. rt. is *pōy. as we find pōppar for fut. 3. m. pl. in inscriptions.

SMD 232 says that the fut. tense suffix is -pa- before -g and -g *must* be elided. Examples given are

pōpaṁ from pōgu

tāpaṁ from tāgu

tūpaṁ from tūgu, etc.

This clearly shows that -gu is not a radical part of the root as ā or pō, but only a suffix.

Declinable Participles.

Present: No examples.

Future: The fut. decl. participle is formed by suffixing -ppa- or -v- to the roots.

Roots ending in -i and -u take -va : -va < -pa < -ppa—

aḷi-va, iru-va, mugi-va. But rts. ending in a consonant take -ppa; appa. from *āy—to become (see āda above).

There is reason to believe that the future tense suffix was -ppa- at first and later it became -pa- and -va-. Later grammarians (SMD. 232, KSS. 503, 504), point out that the future tense suffix -va- becomes -pa- when preceded by -r, -r, -l, -n, -g, -s, and -ō and this -pa- optionally becomes -ppa- under these circumstances, then -g and -s must be elided.

Examples: r: kūrpaṁ, parpaṁ.

r: kīlpaṁ.

l (ḍ): nōlpaṁ, bēlpaṁ.

n: nōmpaṁ.

g: pōpaṁ, tāpaṁ, mirupaṁ.

s: taripaṁ, baripaṁ.

ō: ōpaṁ.

doubling: toḷappaṁ, beḷappaṁ.

cf. T. kāppēn from kā 'to preserve'.

iruppēn from iru 'to be'; kalappēn from kala 'to mingle'; kalippēn from kaḷi 'to remove'

See T.H. Articles 64 and 66. But later grammarians¹ state that 'āgu, when followed by an affix beginning with p. *optionally* becomes ap;'' 'āgu when followed by an affix with p-, *optionally* becomes a-;' 'āgu, when followed by an affix with k-, *optionally* becomes ak-'. These are attempts to explain an existing form without knowing the origin of it.

Caldwell² thinks that -a of the declinable pps. is the original -a, sign of the possessive; Kittel considers the decl. pp. the Gen. Sg. of the adv. pp.³ But the explanations given by these do not seem to be satisfactory. The exact significance of -a is unknown at present.

As stated under adjs., these pps. are always used as adjectives. They do not change for gender or number. The Dpp. is used in the future tense, as past tense form is used in 3-8.

When pronouns of the third person or their contractions-ōn,-ōm (sg.) and-ōr (pl.) are suffixed to these, these become adjl. substantives, and their meaning includes the signification of the relative pronoun (See "Adjectival Substantives" above.)

<i>Examples:</i>		sg.	pl.
Masc	nom.	aliv-on	alivor.
		keyvon	uṇṇūr
		muṭṭidon	uṇvōr
		salvon	kādōr
			palcīdor

1. KSS. 496—499.

2. CDG, p. 523.

3. KG. P. 112 Sect. 178.

Examples :

		sg.
Neuter	nom.	ittodu
	acc.	ittudān
		mikkudān
	loc.	vitti lalli.

There are three instances where the adv. participle of one rt. and the decl. participle of another rt. are used together to bring out the adjectival meaning. The decl. p. comes second.

1. pūṇi-iruva. Where pūṇi (past. adv. p. of pūṇ -to agree, to undertake).

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

2. bhadramāgida.

āgi (past. adv. p. of āgu -to become)

ida (past decl. pl of iru -to be)

' that had become '

3. neredu+āda

neredu (past. adv. p. of nere -to become full+āda
(decl. pp. of āgu -to become)

' that had been completed.'

The Negative Participle.

The negative advl. and declinable participles are also found. The meaning is negative in such participles.

I. Negative adv. Participles.

The suffix -āde and -ade, are added to roots to convert them into neg. adv. participles.

The form of neg. adv. participle is the same for the past, the present and the future, the tense of the

neg. participle being determined by the tense of the finite verb in the sentence. Like -ān in the gen. the -āde suffix is more ancient than -ade. In O. T. and N. T. -āde forms are in use, but in M. K. and N. K. only -ade forms are found.

The examples are :—

-āde. allāde, tappāde,¹ veļeyāde (cf. N. T., O. T. allāmal, allāde, tappāde, veļeyāde), cf. T. H. illāda, palā, art. 112.

-ade. taṅkade, lekkisad-urṇ.

Kittel's statement that the neg. participle is formed by suffixing -ade to the short form of the infinitive, is wrong. In the formation of adv. participles, there is a principle consistently followed: the tense-suffix and the participial suffix are clearly related and are almost the same.

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

In the neg. adv. participles also, the same principle is followed: the negative suffix -ā- (later -a-) is added to the root and then -de, the participial suffix is affixed. The result is the same in either case: ira ade. (Kittel) and ir-ā-de.

III. Neg. declinable participle.

The neg. declinable participle is formed by suffixing -a to the negative adv. participle (as in the case of declinable participles generally).

Only example is nillada from nillade (neg. adv. p.) from nil-to stand.

1. Tappadu < Tavu + pa. + āde (SMD 240).

Conjugation.

As already stated, the fully inflected verb = rt. + tense suffix + pronominal termination, *i.e.*, it is a participle + a pronoun.

The tense suffix for the past is -da- and for the future it is -m- and -ppa-.

The personal terminations are :—

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

These terminations are the same for all the tenses and for all kinds of verbs.

By suffixing these terminations to the participial forms, the conjugated forms of the verb are obtained. Thus it is seen that there is only one conjugation in Kanarese (with very few irregular forms).

As already stated, there are five moods—indicative, imperative, optative, infinitive and negative.

A. The Indicative Mood.

The past tense: The personal terminations are added to the past verbal participle.

There are no examples for the I and II persons, sg. and pl.

III person.	sg.	pl.
masc.	-ān	-ār
G. O. I.		14

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

As stated before, -ān and -ār are more ancient than -an and -ar. In O. T. and N. T. -ān and -ār are still the suffixes in 3rd sg. and pl. masc. of all tenses. In Tel. in all the three persons, the terminations with the long vowel ā are in use. In N. K. in the present tense, 3rd sg. and pl. masc. and fem. -āne, -āle and -āre are still the only suffixes; -ānu, -ālu and -āru are still the suffixes in the sambhāvanārūpa of the verb where doubt is to be expressed.

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

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

inscriptions or *kāvya*s. See *āda* under “Declinable pps.”

The present tense : No examples.

The future tense :

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

fem. no examples.

neuter. no examples.

In *ali-m-en*, -m- is the future tense suffix. Later grammarians say ¹. that the fut. tense suffix is -v-, -m- > -v-. Probably, here, -m- had the phonetic value of -v-, and the conservative writing had -m- still; *āppār*, *appār*, and *appar* are the fut. 3rd pl masc. forms of *āgu* (Pr. Kan.* *āy*) This shows that another future tense suffix is -pp-. The O. K. *āppār*, *appār*, *appar*, *apar*, M. K. *aharu*, replaced in N. K. by *āgu* -v- *aru*.

In *oļ-ar*, the 3. m. pl. fut. of *uļ* ‘to be’, the rt. has become *oļ-*. There is no tense suffix at all here. T. has *uļ* ‘to be.’ *Kural* : *uļlār* (1127) -3rd m. pl. present and future. *uļāl* (617) -3rd. f. sg. pr. and fut; *uļēn* (167) 1st s. pres. and fut.; *uļēm* (1204) 1. pl. pr. and fut; *uņtu* (1098, etc.)

Te : *uņdu* ‘wait, exist’ 2. sg. pr.

unnadi ‘it is’ 3. N. sg. pr. and fut.

unnāru ‘they are’ 3. m. pl. p. and fut.

Why in K. $u\dot{l} > o\dot{l}$ is at present unknown (cf. $ku\dot{d}u > ko\dot{d}u$; $pugu\ pudi > poga, pode$, the secondary forms are all found in these inscriptions).

Later grammarians¹ state $ku\dot{d}u$, $pugu$, etc., when followed by an affix beginning with -d-, change their vowel into short o. But $ko\dot{d}u$ is found in the future also where the -d- is not the suffix, but -v-. It is not known whether these changes of -u- to -o- are due to the presence of any suffix. It is also possible that originally verbs were formed without any tense suffix and the same form was used for all tenses, the meaning being determined by the context. cf. $akku\dot{m}$ used for all tenses; neg. verbal forms used for all tenses. $un\dot{t}u$ - the 3rd. n. sg. of $u\dot{l}$ is used for all tenses, all genders and all numbers in Kan. and T.; the tense is fixed by the finite verb. Later, the subtle distinctions of tense may have arisen. In some grammars, it is said that there were only two tenses in Kan. - the past and the future. The present tense was a later development. Anyway, $o\dot{l}ar$ is formed without any tense suffix either in T. or Kan.

The following forms are used in the fut. tense :

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

1. $id\dot{a}na\dot{l}idon\ pa\dot{n}camah\dot{a}p\dot{a}takan\ akku\dot{m}$ 'he who destroys this will be guilty of the five heinous crimes.'

2. $S'r\dot{i}r\dot{u}pa\text{-}lila\text{-}dhana\text{-}vibhavamah\dot{a}r\dot{a}s\ 'iga\dot{l}\ piri\text{-}gu\dot{m}\ nillav\ \dot{a}rggam$ 'the great treasures of beauty, pleasure, wealth and power will separate and not be permanent for anyone.'

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

1. KBB. 226, SMD, 238, KSS. 489, KG. 130.

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

This -kkuṁ is found only in two forms—not in these inscriptions, but in N. K. bēku < bēlkuṁ 'is wanted' < bēḷu - to want. sāku < sālkuṁ, 'is sufficient, < sāl - to be sufficient. akkuṁ has been replaced in N. K. by āgu-v-udu.

B. The Imperative Mood.

There are only two examples in II. sg. kēḷoy < kēḷ - to listen; nōḍu < nōḍu - to see.

The rt. is used as II sg. imp. in nōḍu. But in kēḷoy, the -oy is added. This -oy has survived in N. K. as -o. i.e. kēḷo - people call the attention of a man to themselves by suffixing -ō to the root kēḷ or nōḍu in Colloquial Speech.

Later grammarians² have used the imperative for giving a blessing, advising, inducing respectfully to do, debating how to do, ordering an inferior to do, begging a superior to do, laying down the law, and praying.

C. The Optative.

The desire or a wish is expressed by an optative.

The optative is formed by the addition of -ge (-ke) to roots ending in -i, -u, e. and l, without any tense suffix:

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

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

In the sense of a curse: keḍuge, sal-ge. (nara-kakke).

1. SMD. 227, KSS. 463, KG. p. 146.

2. KSS. 465, SMD. 229.

D. The Infinitive.

The infinitive is formed here by the addition of -e or -al to the verbal root (whether the root ends in a vowel or a consonant) without any tense-suffix. These remain the same in all the tenses and do not change for gender and number. The time denoted by the infinitive is to be determined by that of the finite verb. The infinitives here have a subject of their own and the finite verb of the sentence has its own subject. This use of the infinitive is a kind of locative absolute,¹ and is intended to denote the minor actions that take place contemporaneously with the principal action of the verb.

This kind of infinitive is not very much in use in N. K.

The forms here are :—appe, alare, āg-e, āl-e, eyd-e, oppe, koḷ-e, yen-e, (aḷkalō, uṇiye).

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

In uṇiye, the rt. is uṇ - to eat. This uṇiye is used in the sense of uṇṇe and uṇṇal - for eating (or for causing to be eaten. ?)

The meaning of these infinitives is *e.g.* appe-when it embraced, embraces or will embrace (it embracing.)

E. The Negative Mood.

The Rt. + termination = the negative verb.

There are only two forms.

- I. sg. (1) meccen - I do not agree.
 III. pl. (2) nillavu - They do not remain.
 neuter.

The negative forms are used (1) for the present; and (2) for the future. These negative forms of verbs are rarely used in N. K.

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

Voice.

There are two voices - active and passive. All the examples given under 'Conjugation' above are in the active voice. But there is only one passive form of the future 3rd. pl. masc. *eydappaḍuvār* < *eyd-al-paḍu-v-ār*.

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

There is only one passive participial noun: *eriveppaḍuvōr*. The passive is not common in O. K. and not popular in N. K.

Verbs and Participles in so-called Compounds.

See 'Use of Cases' and 'Composition' *ante*.

A list of verbal roots, used in these inscriptions.

Transitive : Meaning.

aṭṭu	-	to run after
aḍal	-	to ascend
appu	-	to embrace
ali	-	to destroy
āl	-	to rule
ikku	-	to beat, to kill
ī	-	to give
uṇ	-	to eat
uy	-	to carry
en	-	to say
ettu	-	to lift
ēru	-	to ascend
ondu	-	to unite
kāy	-	to protect
kīl	-	to uproot
koḍu	-	to give
kūḍu	-	to bring together
key	-	to do
kēḷ	-	to hear
kore	-	to cut or carve

kol	-	to kill
koḷ	-	to take
taṇku	-	to touch

Transitive : Meaning.

tar	-	to bring
tore	-	to give up
nene	-	to remember
nōḍu	-	to see
nōn	-	to vow religious penance
paḍu	-	to experience, to suffer
paḍe	-	to get
pa/cu	-	to whisper
piri	-	to separate
pūṇu	-	to promise
pe/cu	-	to increase
pēl	-	to say
pode	-	to cover
pōl	-	to cleave asunder
biḍu	-	to let go
māḍu	-	to do
muṭṭu	-	to touch
meccu	-	to assent, to agree
meṭṭu	-	to place the foot on
viḍu	-	to let go; cp. biḍu

Intransitive :—

al	-	not to be suitable
alar	-	to open
a/ku	-	to be without strength
āgu	-	to become

ir	-	to be
il	-	not to be
iḷ	-	to abandon, to sacrifice
uḷ	-	to be
oppu	-	to shine

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

Causative :—

nirisu	-	to cause to stand	lekkisu	-	to cause to be reckoned with
pālisu	-	to cause to be protected	salisu	-	to cause to be given
biḍisu	-	to cause to be released	sāḍhisu	-	to cause to be accomplished.
māḍisu	-	to cause to be done			

Substantives derived from Verbal Roots.

The following substantives in these inscriptions are derived from verbal roots by the addition of suffixes :—

Abstract Nouns.

1. -ge. āl-ge (rule, government, from āl 'to rule')
osage 'delight' from ose 'to be delighted'
cf. T. vālkai - living.
2. -te. negarte 'fame' from negaḷ 'to shine' Te.
negaḍta. cp T. naṭa-ttai.
3. -pi. nōmpi 'religious penance' from nōn 'to make
a religious vow.' T. nōmpu. Te.. nōmu.

4. -pu. varppu 'firmness' probably from T. varu 'to dry' T. varppu.
5. -me. mudu-me 'ripening, old age' from mudu 'to ripen, to advance in growth' T. -mai, illāmai 'poverty' and kuṭimai.
6. -vu. vāl-vu 'living, life' from vāl 'to live'
7. -(a) vu. iravu 'existence' from iru 'to be, to exist' T. iravu, iruppu; varavu 'arrival' from var 'to come' T. varavu.

-tana : okkaltana 'farming' from okkal 'thrashing' from 'okku' to tread out corn'. This suffix is said to be of Skt. origin. It is found in all the South Indian languages. T. kuḍittanam 'farming,' ēletanam 'poverty.'

Te. goppatanamu 'nobility'; cinnatanamu 'meanness.'

It is possible that it may have come from tan 'one's own self.' But abstract ideas are of later origin and hence the Kan. People may have borrowed this -tana from Skt. But the existence of a large number of suffixes for the formation of abstract nouns shows that the abstract notion was not new or strange to them. I believe that -tan may be Dravidian. There is another word in T. tanmai 'nature, inherent quality'. Here -mai is the abstract noun-forming suffix, corresponding to -me in Kana-rese. If tan-mai is Dravidian, it is certain that -tanam is Drn. also, as -am is the normal neuter formative in T. paḷam 'fruit', iṭam 'place' vaḷam 'right' iṭam 'left' Japam 'repetition of mantras, counting the beads in prayer.'

In the following the Abstract Nouns formed are now used as common nouns :

nile : ' standing ' from nil ' to stand '

nile is not found in Kittel. T. Nilai. K. nela s. n. sg. nom. - now used as nele ' permanent abode.

pāvu : ' spring ' from pāy ' to spring '. Now used to denote an object which springs ' a snake ' T. pāmpu. Te. pāmu.

The following two are roots used without change to denote the result of the action denoted by the verb :

pali : ' to slander ' here ' slander ', (T. Paḷi, N. and Vb.)

pulu :- ' to rot, to decay , here ' a worm ' T. pulu (N. and Vb.)

A few of such roots which are used both as rts. and nouns taken from Dictionaries is given under -u in the nom. under " Nouns ." (*ante*)

ADVERBS.

There are three kinds of adverbs: 1. Adverbs of time, 2. Adverbs of place, and 3. Adverbs of manner.

1. Adverbs of time.

andu (' then), anduvaḷikke (thereafter), in (still), indu (now), endu (when), pin (before), begam (lw. soon).

2. Adverbs of place.

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

3. Adverbs of Manner.

antu (in that manner), ante (like), intu (in this manner), entu (how), dal (certainly), val (certainly), valaṁ (certainly), vol (like), vole (like)

The following adverbs have the first syllable in common :

andu and antu; indu and intu; endu and entu.

Suffix -du makes them adverbs of time and -tu makes them adverbs of manner. These correspond to the pronouns, avan, ivan and ēn. anduvaḷikke is a compound adverb formed from andu (then) and vaḷikke (afterwards).

Of the other adverbs, ante (probably from an - to say) - apparently; in (< proximate demonstrative base iv) - hence, from this

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

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

baḷikke (<baḷi - going, passing on, following - a way, a road) - after-perhaps a dative.

mēl - the top-part, nom.

pōl - from pōl - to resemble and intervocalically vōl.

These are either nouns or verbal derivatives, used adverbially.

Since adverbs qualify verbs, their gender is dependent on that of the verbs they qualify.

Adverbs of place are preceded either

(1) *by an uninflected stem :*

adrimel, ṛṣigiris'ile-mēl, Kalvappubeṭṭammēl, tirthagiri-mēl, dhātri-mēl, s'ikhi-mēl ; (See " Use of Cases " ante.)

or

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

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

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

teravōl, mañjuvōl, suracāpambōl

(like the wave), (like the dew), (like the rainbow).

In suracāpambōl, v > b after the nasal.

In salva-vol, vol comes after salva, the future relative participle of sal - to go, and also in biṭṭavol, pōl and intervocalically vōl from pōl - to resemble ; the constant use of pōl as the second member of a compound may have led to the adoption of vōl as an adverb where initial p- becoming intervocalic, > -v-. vol is not used independently.

Adverbial post-positions :

(1) The use of āgi (adv. pp. of āgu - to become - having become) with a preceding noun in the nom. as an adverb is found in bhadram-āgi, ere-y-āgi.

(2) Nouns in the instrumental case are used to express an adverbial meaning (See “ Use of Cases ” under ‘ Nouns ’).

(3) A demonstrative pronoun in the nom. sg. denoting quantity is used in an adverbial sense.

inisu - (a little, this much).

(4) Nouns denoting time and preceded by numerals are used as adverbs :

irppattondu divasaṁ, ondutiṁgaḷ, murutiṁgaḷ
(See “ Use of Cases ”).

avicāraṁ, S’āsvataṁ and Sarvvabādhā pari-
hāraṁ, sarvvaparihāraṁ (lws.) - are used as adverbs.

INTERJECTIONS.

No examples.

CONJUNCTIONS.

The following conjunctions are used in these inscriptions to connect words and sentences, but -um is the only conjunction used to connect sentences : -- -ūm, -um, -am, -ānu, mēn.

These are suffixed to the case-terminations of nouns, pronouns and adjectival substantives except in the acc. where this conjunction comes in between the stem and the termination, and also to infinitives and participles. Each of the words and sentences to be combined has this -ūm, -um, -am or -ānu added to it generally. The principle is the same for both numbers and all genders, sometimes this -um is added to single words to mean 'also.'

The -m of -um and -am remain unchanged when preconsonantal, but become -n or -n before a vowel. As the last syllable of a verse, it is found written as -um.

The origin of these is unknown at present. ¹

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

(A) I. *Substantives with um*

I. -um : (also, and)
 sorkkagāmuṇḍarūm Edeyagāmuṇḍarūm Moleja-
 rāmaṇiyagāmuṇḍarūm Anḍugiyā gami-
 garūm (6 - 8 and 10).

1. ODG. p. 407 and p. 532. for -um

II. -um.

1. Aḷuarasarum mahādēviyarum Citravāhanarum ; 2. bhañtamum kaviliya pālum eltum
 3. polipukoḷliyum aramanetāṇadabhāgamum :
 4. Vaḷḷiggāmeyara dāsadiyum Amaliyara dēvaḍiyum Alavaḷḷiyarā RavicandanumNīrilliyā. Sinderagāmigarum ; 5. Sēnavarasarum dharmmagaraṇigarum ; 6. peranōrvvan koḷuvonum koḷuvonum ; 7. sthitadēhākamalōpamāṅga S' ubhamum.
- um connecting single words :

āṭṭamum Koṇḍarssarum, ākkoreteyum.

-um connecting sentences :

There are two examples :—

1. nelanum veḷege pārvvarum prajeyum taṇige,
2. koḷuvōrum pañcamahāpātaka-saṃyuktar appār dēvaḍaṇḍadinda eriveppaḍuvōrum appār rājaḍaṇḍamum eydappaḍuvār.

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

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

Bhāvagāmuṇḍanu (1) Čandagāmuṇḍanu (2) Eḍevol-alnāḍu (3) Banavāsiya nagaramum sakṣi (8 - 37 and 38).

I suspect that the final -m of 1, 2 and 3 are not clearly seen in the plates as given. The -m may be there. The other possibility is that u may stand for ū which is the N. K. equivalent of -um.

II. Pronouns with -um

avar-um ; ār-um.

III. Adj. substantives with -um

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

2. idān koļvōnum koḍuvōnum ;
3. int uṇvōrum uṇiye koduvōrum Dēvedittiye-
rindum Sāerindumkoļvōrum.....
ideyūn koļvōrūn koṇḍu uṇvōrum ;
4. koḷuvōrūn ; 5. torevōrūn.....uṇṇūrūn.

In the examples given above, the -um is suffixed to the nominatives mostly. But in the following, -um is suffixed to the acc. in between the stem and the termination, as already stated :—

- (1) osageyūn alavaṇavūn aputrakaporudumān ;
2. sāsira kavileyūn 'pārvvarumān. Cp. Part I. A; p. 14, hasuvān haruvanān.

In these examples, the acc. ending is suffixed to the -um of the last word, -porudumān and pārvvarumān and not to (1) osageyūn alavaṇavūn and (2) kavileyūn, though -an is implied in (1) and (2) from the context and -um is suffixed to each. The same usage is very common in N. K. cf. sthalaṅgaḷa āyaṅgaḷanūn (34) E. C. III. TN. 101 ; and kavileyānū brabmaṇaranū E. C. VII. Sh. 78.

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

-um with the instrumental :

Dēvedittiye-rindum Sāerindum.

-um with the dative :

Only one example : eraḍum nālke 'to both the countries.' But eraḍum is a numeral used here as an adjective. In N. K. the form will be 'eraḍu nāḍigū' or ēraḍu nāḍugaḷigū.'

-um with participles and infinitives :

adv. participle : āḷuttum.

negative infinitive : lekkisaḍum.

G. O. I.

(B) *-am* (also, even)

The examples are :

acc. ell-am-ān.

dat. ārgg-am.

This has not survived in N. K.

(C) *-ānu* :

As already stated *-ānu* is suffixed to each of the words it connects. The meaning is 'either - or.'

The only example is

Māranānu Vōkūliyānu (either Māra or Vōkuli)

This has not survived in N. K., but is replaced by 'āgali' or 'ādarū.'

The origin of this *-ānu* is not known (*-ān-un*?).

(D) *-mēṇ* - and.

mēṇ Sattar avicāram (61-10).

Word-Order.

The sentences in these inscriptions are generally of the following pattern :—

(1) (adj.) Subject, (adj.) Object, (adv.) verb.
(trans.)

(2) (adj.) Subject, adj. predicatively used, adv.
verb ; (intrans.)

The exceptions which are very few, are found in verse more than in prose.

The attributives precede the substantives except in verse. When a proper noun appears with another substantive in apposition, the latter precedes the former in prose, while in verse, this order may differ. In strings of titles, the substantives in apposition follow the proper noun. When an adj. qualifies a substantive, it generally stands before the substantive, but when it is used predicatively, it follows the substantive. An adv. or advl. phrase which modifies an adj. or a participle (used as an adj.), precedes the adj. or the participle.

The subject comes at the beginning of the sentence and before the object if the verb is transitive. But if the vb. is intransitive, the subject comes as near the verb as possible.

An adv. or advl. phrase used as an attributive to the verb or participles, comes as near these as possible. When the adv. is a caseform such as the instrumental or the locative, or the dative, which are really enlargements of the predicate, they stand before the verb or participle, and as near as possible, except in poetry, where it may precede or follow the noun it modifies.

Absolute construction by the use of the infinitives in -e is found and this absolute phrase precedes

the clause with the finite verb. This, being an advl. adjunct, comes in the place where the adv. naturally comes.

The adv. participles are used to express a series of actions succeeding one another without the use of conjunctions; -um, the conjunctive particle is also used to connect words and sentences. In the only interrogative sentence, the interrogative pronoun 'ēn' is suffixed to the the adj. substantives. There are two imperative sentences wherein the second personal pronoun which is the subject is not expressed. These two sentences are in verse.

There are five optative sentences wherein the order is the subject, the enlargement of the verb and the intransitive verb.

There are two negative sentences where negation is expressed by the verb in the negative mood.

There are simple, complex and compound sentences. The word order in complex and compound sentences is not different from that of a simple sentence. But the simple sentence is only one sentence. In the complex sentence, there is a principal clause with one subordinate clause.

In a complex sentence, the internal word-order of different clauses does not differ from that of a simple sentence, except that the different clauses are correlated by means of adverbial participles. Further, the subordinate clauses in a complex sentence come first and the principal clause comes last. The subordinate clauses in the complex sentences in these inscriptions are noun clauses.

The compound sentence is a series of independent simple or complex sentences connected by the conjunctive particle-um.

The Subject:

The subject precedes the verb. But if the verb is transitive, the object comes in between the subject and the verb.

Examples:

(a) *with transitive verbs :*

1. (Kāndarbor) periyā osageyuni aputrakaporu-dumān viṭṭār ‘(Kāndarbor remitted (the fees leviable at) the festivity of attaining puberty) and the duty leviable in the case of a man dying without a son’ (5-5).

2. S’āntapana maḡa Dēvereyage Naṣṭappa goṇḍu koṭṭan ‘Having brought, Naṣṭappa gave to Dēvereya, son of S’āntapa’ (8-29).

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

(b) *with intransitive verbs :*

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

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

3. Carita S’rīnāmadhēya prabhu munin vratagaḷ nōntu saukhyasthan āyḍān. ‘The lord named Carita S’rī, having observed the vows of a muni, became the possessor of happiness.’ (14-4).

(c) *In the following there is no verb :*

1. Kittereyarā nisidhige ‘The tomb (or epitaph) of Kittere.....ya’ 19-2).

2. Devakhantiyarṇnisi (dige) ‘The tomb or epitaph of Dēvakhantiyar’ (42-2).

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

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

5. Srī Jinamārggan nītisampannan Sarppa cūlāmaṇi ‘Sarppa-cūlāmaṇi (Crest-jewel among serpents) follower of Jina and of righteous conduct’ (61-1 and 2).

The verb is understood—‘this is’.

(d) 1. *In the following the subject comes after the verb.*

Verb.

Vb. In prose:

‘koṭṭār Sēnavarasaruṇi dharmānagarāṇigaruṇi’ Sēnavarasa and the dharmakaraṇika (the palace officer in charge of charities) will (divide and) give’ (3-9 and 10).

It is probable that the line is misplaced in the inscription.

Vb. In verse :

meccen ān ‘I do not approve’ (37-3).

2. *In this verse, a series of advl. trans. past participles is used without the subject coming first.*

In Poetry—participles:

The subject comes near the finite verb in the sentence:—‘duritābhūd vṛkṣamān *kiltu alare* poded ajñānas’ ailendramān, *poḷdu*, Uramithyātvapramūḍha-sthirataranṛpanān, *metṭi* gandhebbhamaydān cārīta S’rīnāmādhēyaprabhu Saukhyasthan āyḍān.’

‘Having uprooted the tree of sin, having smitten the mountain of ignorance, having cut asunder the silly but firm king of false doctrine, and having trampled on the five rutting elephants (the five

senses), beloved lord of Suravidyā (heavenly learning) named Carita S'rī, [on the hill named Kalbappu, praised by the god and sages,] observed the vows of a muni, became the possessor of happiness." (14-1—4).

The Object:

The object always comes after the subject and precedes the verb or adv. participle *in prose* :—

(1) avar Svarggāgramān ēridār 'He ascended the high heaven.' (25-2).

(2) Pegurama Suralōkavibhūti eydidar 'Pegurama attained the splendour of the world of gods' (24-2).

(3) aputraka porudumān viṭṭār ' (He) remitted the duty leviable in the case of a man dying without a son' (5-5).

But, *in poetry*, the object may come after the verb.

1. Rājñīmatīgantiyār namagind oltidu yendu ēri giriyaṇ 'Rājñīmatīganti, having said "This is good for us now" and having ascended the mountain' (43-3).

2. Mahānantāmatīgantiyār suralōka saukhyadeḍeyān tām eydi ildāl manam 'Mahānantā matīgantiyar, having reached the abode of the happiness of the world of gods, sacrificed (her) mind' (44-4).

3. In (d) 2 above, the participles come after their objects.

4. meccen ān ī dharaniyuḷ iravān 'I do not approve existence on this earth' (37-3).

The verb:

Comes last in the sentence in prose.

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

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

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

4. Neḍuboreya Pānapa bhaṭārār nōntu muḍipidār ‘Pānapabhaṭāra of Neḍubore, having observed the vows, ended his life’ (13-1 & 2).

But in verse also, the verb comes in the end, but there are exceptions:

In verse.

1. perggoravam Samādhi neredon nōnt eydid ōr siddhiyān.

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

2. niravadyann ēri Śvarggam sivanilepaḍēdān sādhuḡaḷ pūjyamānan ‘The stainless (he) being honoured by the good, attained the happy condition (36-1).

3. meccen ān īdharaniyul iravān ‘I do not approve existence on this earth’ (37-3).

Participles.

Advl. and declinable participles take objects, if they be transitive.—Here the object precedes the participle

I. ADVL. PARTICIPLES.

Trans.—In prose.

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

2. Āḷuarasar Guṇasāgarādvitīyanāmadhēyan Kadambamaṇḍalaman āḷuttum ‘When Āḷuarasa, with the second name of Guṇasāgara, was ruling the Kadambamaṇḍala’ (62-2 & 3).

3. *tapamān keydu* 'Having practised penance' (44-1).

In poetry also, the object precedes the verb generally :

1. *tan dēham ikki* 'having sacrificed his body'
 2. *ghanammāriṭṭamān viṭṭu* 'Having given up the great misfortunes' (34-1).

3. *idān koḷe* 'If any one takes this' (6-15).

4. *idān kādu salvōn* 'He who preserves this' (6-17).

But, in some verses, probably for adjustment of metrical length, the object comes after the adv. participle :

1. *meṭṭi gandhēbha maydān* 'Having trampled down the five rutting elephants (the five senses)' (14-2).

2. *niravadyan ēri svarggam* 'The stainless (one) having ascended (to) heaven' (36-2).

3. *ēri giriyaṇ* 'Having ascended the mountain' (43-3).

II. DECLINABLE PARTICIPLES (TRANS) TAKE OBJECTS WHICH PRECEDE THE PARTICIPLES.

The declinable participles with gender suffixes > adj. substantives. These take objects which precede them.

1. *nitta dharmmamān kādōrū kulaṇ pelcuḷe* 'May the family of the man who preserves (protects) this permanent work of charity prosper' (3-8).

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

3. *Sāsira kavileyum pārvvarumān konda pañcamahāpātaka-saṃyuttan akkum* 'He will be guilty

of the five great sins' of having killed 1,000 brown cows and brahmins, (6-13 & 14).

Substantives in Apposition.

In prose and verse, the substantive in apposition precedes the proper noun:

1. Ānesetiya *aḷiya* Basantakumāra, 'Basantakumāra, son-in-law of Aneseṭi,' (8-27).

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

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

In verse.

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

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

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

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

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

Strings of Titles.

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

But in

2. S'rīmat prithivīvalabha Maṅgaḷisanā 'of Maṅgaḷisa, the favourite of the world.' (1-1)

Attributives precede the noun they qualify (numerals, cardinal and ordinal, adjectives and nouns are taken as attributives in this connection).

Prose.

1. *periyā* osageyūm (5—5 & 6-5).
2. *ēlaneya* narakadā puḷu akum ' (he) will become the worm of the seventh hell ' (1-4).

Verse.

3. *rāgadvēṣatamōmala vyapagatar S'uddhātma Saṁyōddhakar Vēgūrā* parama-prabhavarīṣiyar Sarvvajñabhāṭṭārakar ' Sarvvajña bhāṭṭārakar, a rīṣi or sage of supreme glory of Vēgūr, free from the dark stain of desire and hatred, a pure---souled warrior' (15-1 & 2).

4. *kare-il, naltapadharṁmadā Sasimati S'rigantiyar* ' Sasimati S'riganti, stainless and of good penance and virtue ' (33-2) Verse. 3. *capal-illā, Navilūru Saṁghada Mahānantāmatīgantiyār* ' Mahānantāmatīgantiyar, firm-minded and of the Navilūr samgha " (44-2).

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

Verse.

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

Verse.

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

Verse.

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

Prose.

4. *konda pañcamahāpātakan* (5-14).

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

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

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

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

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

Verse.

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

Verse.

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

Verse.

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

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

8. Kādarbor *adhikārigaḷ* āge (6-5).

9. gāmigaruṁ *mukhamāge* (6-11).

10. idake kamara Vasanta kumāra sākṣi (8-31).

The gen. case of substantives and pronouns precede the nouns like attributives.

1. *narakadāpulu* (1-4).
2. *Maṁgali sanā* kalmanege 'To the stonehouse of Manigalīsa (1-1).
3. *Kilgānēsvaraḍḍā dēvara parivariya bhaṁ-tamum* (3-3).
4. *Veḍevaḷḷiyarā* dēvaḍiyum (5-8) 'Also the temple priest of Veḍevaḷḷi'
5. *Banavāsiya, Ānesetiya aḷiya*, the son-in-law of Āneseti of Banavāsi (8-27).
6. *Agali ya Mōniguruvara s'iṣya* 'The disciple of Moniguruva of Agali' (12-2).
7. *nammā Kaḷantūranam* 'Our (guru) of Kaḷan-turu (21-3).
8. *Tarekāḍa, perjeḍiya, modeya kalāpakada guruvaḍigaḷ* 'The guruvaḍi of Tarekāḍu, of the matted hair, of the Muñjagrass group.' (31-2 & 3).

Adverbs.

Adverbs or case forms of substantives used as adv. adjuncts precede the verb or the participle and are kept as near these as possible.

1. *Lakṣaṇavantar entu enalu* 'When those who knew the symptoms were in doubt how' (20-2).
2. (*perggoravam*) *sālāinbālatapōgrad intu naḍa-dōm*
3. *int endu* 'having said thus' (33-3).
4. *valav adu divam pokka* 'He entered heaven most certainly.'

Nouns in the nom. used as advs. precede the verbs or participles in the same manner :--

Adv. of time:

1. *īrelpattarulam okkaltanam keyvon āvittidalli veḷeyāde keḍuge* 'He who practised agriculture for 140 years, let that which he sows rot, without sprouting (6-15).

Adv. of time:

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

Adv. of Place:

3. *bālāmel, Ś'ikhimēle sarppadamahādantā-gradul* salvavol Sālāmbālatapōgrad intu naḍadoiṁ **nāreṇṭu saṁvatsaram* 'He enagaged himself for one hundred and eight years in the practice of severe penance which was like walking on the sharp edge of a sword or on fire, or passing over the great fangs of a cobra' (21-1 & 3).

The last one marked with an * is an adv. of time coming after the verb-in verse.

The case forms of nouns used in an advl. sense :—

1. nōntu bhaktiyim 'Having observed the vow with devotion' (20-3).

2. nontu inbinim 'Having observed correctly (or 'sweetly')' (25-1).

In these verses the instr. case form comes after the participle they modify for purposes of metre.

The locative form of substantives, used adverbially, precede the verb or the participle :—
loc.

1. Vāraṇās'iyalul konda (5-13) 'of killing in Vāraṇāśi'

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

3. Sarppada mahādantāgradul salvavol 'Like passing over the great fangs of a cobra' (21-1).

4. S'ailadul 'On the mountain' (34-2).

Dative:

1. dēvarke pūṇi iruva 'Who have promised to work for God' (1-2).

2. naragakke salge 'May he go into hell' (3-8).

3. eraḍum nālke rāja S'rāvitamage 'Having proclaimed to both the districts or nāḍs' (6-12).

4. Svarggālayakkēridār. 'He ascended (to) the abode of heaven' (33-4).

But in poetry the dative follows the verb in two cases.

1. S'rīrūpa līlā dhana vibhava mahārās' igal nillav ārggaṁ 'The large treasures of beauty, pleasure, wealth and power are transient and will not be permanent for any' (37-2).

2. āyusṣyaman entu nōḍ enag int endu.

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

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

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

2. Śasvatam eydidān (He obtained permanently) (41-4).

But in verse, it comes after the verb:—

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

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

1. nōntu muḍippidar (13-2).

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

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

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

1. *guruvaḍiḡaḷ, nōntu muḍippidār* 'Having observed the vow, the Guru, ended his life.'

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

2. *Kaṭavapra S'ailamadālde perggoravaṁ samādhi Neredon nontu eydidor siddhiyān* (21-3 & 4). 'Having ascended the Kaṭavapra mountain, having observed the vow, he completed samādhi and attained perfection.'

3. Inscription 14. A series of adv. pps. connect the several actions with the finite verb. •

II. The infinitive in an absolute construction, not only expresses a contemporary action, but also connects a series of actions like an adv. pp:—

S'rī Vinayāditya Rājaśraya S'ripṛthivī vallabha mahārājādhirāja paramēś'vara bhaṭāra pṛthivīrājyaṁ keye, S'ripōgilli Sēndraka mahārājar Nāyarkhaṇḍamum Jeḷugūr āḷgeyān āluttu Kāndarbor adhikārigaḷ āge, periyā osageyūṁ alavaṇavūṁ aputrakaporudumān viṭṭār (5-1 to 6).

The conjunction Particles.

I. *ūn, -um* and *-ai* are suffixed to each of the substantives or sentences to be connected:—

A. Substantives:

Prose. 1. *Vaḷḷiggāmeyara dāsaḍiyūṁ Alavaḷḷi yarā Ravicaṇḍaṇum, Sorkkagāmuṇḍarūṁ, Edeyagāmuṇḍarūṁ, Mōḷejaramaṇiya gāmuṇḍarūṁ Nāvaḷḷi-yarum Andugiyā gamigarum, Nīrilliyā Sīndera gāmi-garum mukhavāge* (6-7-11 5-7-11).

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

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

B. Sentences:

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

II. ānu suffixed to each of the two nouns expresses the idea of 'either-or-'

Māranānu Vōkuḷiyānu (*Either Māra or Vōkuli*).

III. *mēṇ. mēṇ Sattar avicāraṇi*. Here *mēṇ* connects the sentences.

The absolute construction.

The infinitive which denotes a contemporary action gives rise to the abs. construction in the following and it is placed in the beginning of the sentence.

1. *S'rīvinayāditya Rāja S'raya prthivitrāḷḷam keye S'rīpōgilli Sēndraka mahārājar Nāyarkhaṇḍamum Jelugūr Ālgeyan āluttu Kāndarbor adhikārigaḷ āge. periyā osageyum alavaṇavum aputrakapordumān viṭṭār* (5-3 to 6).

2. *S'rīmat Citravāhana pinduvvāle Kiḷḷum Nāgeṇṇan adhikārigaḷ āge* (3-1 & 2).

Here the subject of each of the infinitives is different.

The absolute construction comes in the middle of the sentence in verse: *Māsēnarparamaprabhāva riṣiyar Kalvappinā veṭṭadul, S'rī Saṁ gaṁgaḷa pēlda siddha Samayan tappāde nont inbinin prāsādānta-ramān vicitra kanaka prajvalyadin mikkudān Sasirv-var vvara paje dand uye, avar svarggāgramān ēridār.*

Since the subject and the finite verb are far apart, the subject is the first and the verb the last, in this verse, the pronoun *avar* is used after the abs. construction.

The Interrogative sentence.

There is only one example and that in verse, as a subordinate noun clause in a complex sentence. *kaṭṭida Siṃghamen* 'keṭṭod *ēn* emage, *eṇḍu* biṭṭavol (61-9). 'In the same way as releasing the bound lion, saying 'What' is the harm to us.' The interrogative pronoun, *ēn* 'What' is used to convert the indicative into an interrogative sentence.

Imperative sentence:

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

kēḷoy pin *Kaṭavapra* S'aila *maḍaldē* *nammā* *Kaḷantū-ranaṁ* *bālē* *perggoravaṁ* *Samādhī* *neredon* (21-2 & 3). *bālē* *kēḷoy* 'Oh girl, listen' is the correct prose order. But in this verse, the imperative second sg. comes first in this line and the vocative comes as the first word in the next line.

(b) The second is an imperative sentence, used as a noun clause and as an object of a participle:

"*āyusṣyaman* *entu* *nōḍ* *enage* *tān*" int *endu*. *nōḍu* 'See' is the imper. second sg. masc.

The sentence within quotation marks is used as the object of *endu*, pp. of *en*—to say.

The optative sentence:

All these sentences maintain the same word-order as an indicative sentence (but the verb takes the suffix-ge). These are used *to curse and to bless*.

Curse.

1. *Koṇḍu* *uṇvōrum* *pañcamahāpātakasamyuk-tan* *āgi* *pūti* *enva* *naragakke* *salge* (3-7 & 8) 'May he

who takes and enjoys (this) become guilty of the five great sins and go to the hell named pūti.'

2. idān koḷe okkaltanaiṁ keyvon ā vittidalli veḷeyāde keḍuge (5-16).

Blessing.

1. īnittadharmmamān kādōrā kulam pelcuḡe (3-8).

2. nelanuṁ veḷege, pārvaruṁ prajeyuṁ taṇige (5-18) May the earth also be fruitful, may both the Brāhmins and the people enjoy satisfaction.

Negative sentence:

These two sentences are in verse. The order of words is not the same as that in prose :—

1. piriguṁ S'rīrūpalilā dhanavibhava mahārās' igaḷ nillav ārggaṁ endu (37-2).

2. meccen ān idharaniyuḷ iravān endu (37-3).

In these the finite verb comes first and the subject comes next, probably for the needs of metre.

In 1. there are two finite verbs of which one comes before, and the other comes after, the subject.

Simple, complex and compound sentences:

The Complex sentence:—As already stated, the word-order in complex and compound sentences does not differ very much in prose. But the complex or compound sentence is only one sentence. In a complex sentence, the different clauses are correlated by means of adverbial participles; the subordinate clauses come first and the principal clause comes last.

The subordinate clauses in these inscriptions are noun clauses :—

1. kēḷoy pin Kaṭavapra S'ailam aḍaldē nammā Kaḷantūranam bālē perggoravaṁ samādhi neredon nōntu eydidor siddhiyān (21-3 & 4). 'O girl, hear of him of Kaḷantūr, who having ascended the holy

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

2. S’asimati S’rīgantiyar vvandu mēl arid ‘āyus-yaman entu noḍ enage tān int’ endu Kalvappinuḷ toraḍ ā rādhane nōntu tīrtthagirimēl svarggālayakk-ēridār (33-3 & 4).

3. ‘Suracāpaṁbole vidyullategaḷa teravol mañ-juvol tōribegam pirigum S’rīrūpalīla dhana-vibhava mahāsās’igaḷ nillav ārggam, paramārttham meccen ān idharaniyuḷ iravān endu Nandisēna pravara muni-
varan dēvalōkakke sandān.’

4. ‘valv ad arid inn enage’ endu Suralōkamahā vibhavasthanan ādam. (40-4).

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

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

The compound sentence.

As already stated, the compound sentence is a series of independent simple or complex sentences, often connected by the conjunctive particle-um. The word-order in a compound sentence in prose does nōt differ from that of the simple sentence.

Two or more simple sentences.

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

2. nelanum veḷege pāravarum prajeyum taṇige (5-18).

Simple and complex sentences.

3. adān alivōrum alival pa/cidōr manade nene vōrum alimen endu upādēs’am koḍuvōrum

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

“Those who ruin that, or whisper its ruin, or think it in the mind, or advise others to ruin it, are guilty of the five great sins, and incur the punishment of the gods and also the punishment of the king.”

PART II

THE TEXT OF THE INSCRIPTIONS
OF THE 6TH AND THE 7TH
CENTURIES.

PART II.

Inscription No. 1.

I. Ant. X. Page 60. 578 A.D. Bādāmi Ins.

1. Svasti Śrīmat prithivivallabha Maṅgaḷisaṇā
2. kalmanege ittodu Lamjigēsaramdēvarke pūṇi-
iruva
3. mālā ¹ kārargge arddha-vīsadi ittodān = aḷivon
4. pañcamahāpātakan = akum ēḷaneyā narakadā
pulu akum

Inscription No. 2.

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

1. svasti Śrīanādito..... ..agrahāra.....
2.Polckēsiarasara.....
3. māḍisidadēgula..... ..ryyagaḷarddha.....
4. tṭṭisani.....

(Not intelligible further)

Inscription No. 3.

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

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

1. mālā (Fleet)

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

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

5. int unṇōrum ¹. uṇiya ². koḍuvōrum Dēvedittiyer-
indum Sāerindum
6. abharam etti āyetie koḷvōrum müvetmūrā³. misel
miḍeyum
7. pogeṇōgi koḷvorum koṇḍu unṇōrum ¹ pañcama-
hapataka saṁyutta⁴
8. nāgi pūti enva naragakke salge ¹ ī nitta dharin-
mamān kādōrā kulaṁ pelcuge ¹
9. polipu-kolliyun aramanetāṇada bhagamum
10. acca kammettiyeki ⁵. koṭṭār ⁶. Sēnavarasarum
dharminagara
11. ṇigarum idān peranōrvan koḷvōnum koḍuvōnum
pañca
12. mahāpātakan akkum ¹

Inscription. No 4.

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

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

Inscription. No 5.

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

1. svasti Śrī Vinayāditya Rājaśraya Śrī pṛthi-

-
1. intunṇām (ibid p. 178)
 2. uṇiya (ibid p. 178)
 3. müvettūrā (ibid p. 178)
 4. saṁyuktan (ibid p. 178)
 5. arccakam mentiyeki (ibid p. 178)
 6. koṭṭa (ibid p. 178)

2. vī vallabha mahārājādhirāja paramēśvara bha-
3. tara pr̥thivī rājyamkeye śrī Pogillisendraka-
4. mahārājar Nāyarkhaṇḍamum Jeḷugūrālgeyān
5. āluttu Kāndarbor adbhikārigal āge, periyā
osageyum a-
6. lavaṇavum aputrakaporudumān viṭṭār Vaḷḷirg-
gāncyara
7. dāsaḍiyum Amaliyara dēvaḍiyum Vedevalḷiyarā
8. dēvaḍiyum Alam vaḷḷiyarā Lavicandanum Sakka
Gamunḍa-
9. rum Edeyagāmunḍarum Moḷeūrā Maṇiya Gāmu-
10. ṇḍarum Nāvaḷḷiyarum Aṇḍugiyā gāmigarum
Nīrilli-
11. yā Sindera gāmigarum mukhamāge
eraḍum-Nālke rā-
12. jaśrāvitamāge prasādam keydār idān aḷi-
13. von Vāraṇāśiyaḷu
sāsira kavileyum pārvva-
14. rummān konda pañcamahapātakasamyu-
15. tan akkum idān koḷe ireḷpattaruḷam okkaltanam
16. keyvon ā vittidalli veḷeyāde keḍuge.
17. idān kādu Salvon paramakalyāṇa bhāgigaḷ ā-
18. ppōr Nelanum veḷege ā pārvvarum prajeyum
taṇige (ge)

Inscription No. 6.

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

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

5. ttu Kāndarbor = adhikārigaḷ = āge pēriyā
osageyūm a-
6. lavaṇavūm aputraka-porūmān viṭṭār = Vallig-
gāmeyara
7. dāsaḍiyūm Amaliyara dēvaḍiyūm = Veḍevaḷḷiyarā
8. dēvaḍiyūm Alavaḷḷiyarā Ravicandanum Sorkka
gāmuṇḍa-
9. rūm Edeya-gāmuṇḍarūm Molejarāmaṇiya-gāmu-
10. muṇḍarūm Nāvaḷḷiyarūm Aṇḍugiyā Gāmigarūm
Nirilli-
11. yā Sinderā gāmigarūm mukhavāge eraḍum-
nālke rā-
12. jaśrāvitam-age prasādam keydār || idān = ali-
13. von—Vāraṇāśivadul = sāsira kavileyūm pārvva-
14. rumān —konda pañca mahāpātakasaṁyu-
15. ktan—akkum¹ idān = koḷe īr-eḷpattarulam
okkaltanaṁ-
16. keyvon = ā vittidalli veḷeyāde keḍuge¹
17. idān—kādu Salvon- parama-kalyāṇatīrttha (m)
gaḷ—ā¹
18. ppār¹ Nelanum veḷege pārvvaru (m) prajeyūm
taṇige ||

Inscription No. 7.

C. 690 A.D.

E. C. VIII Sb. 15

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

9. pātaka saṁyuktam¹ akku śrī Pālarāma.... ...
10. re karuūm bīranuggi² gōsigaruṁ sanda gō.
11. liyarā adi Ādiarasar³ kkāmōji ra
12. siganu murukanuṇḍu a kattigaviluke-
13. santu enebaru inta āla aMunda
14.candrasūryyam-uṅga alidōna
15. pañcamahāpātakan akkun.

Inscription No. 8.

692 A.D.—E. C. VIII, Sb. 571

The first 26 lines are in Sanskrit.

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

1. mṇakku (Rice --- ibid)

2. bīrav uggi (Rice -- ibid)

3. Ādiarasa (Rice --ibid)

4. kāmōḍēra (Rice—ibid)

5. gaviluke (ibid)

6. maranānu (Rice. Transliteration p. 176, E. C. VIII)
Plate shows sakki.

7. sakki (Rice — ibid)

Inscription No. 9.*About 700 A.D. E.C. II. 5.*

śrī Tīrtthada = goravaḍigaḷ = nō.... ..

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

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

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

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

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

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

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

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

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

1. Śrī duritābhūdvr̥samān kīlt alare poded ajñān-
asailēndramān pol
2. d uramithyātva-pramûḍha-sthiratara nr̥panān
meṭṭi gandhēbhamaydān
3. Sura-vidyā-vallabhēndrāssura-vara-munibhi-
stutyakalbappināmēl
4. Carita Śrī nāmādhēyaprabhu Munin vratagaḷ
nōntu Saukhyasthan āydān

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

1. ¹ Rāgaddvēṣatamōmalavyapagatarśśuddhātma-
saṁyōddhakar
2. Vēgūrā paramaprabhāvariṣiyars Sarvva-jña-
bhaṭṭārakar
3. ... Gādēvana.....ḍita ntabbu
..... lagra doḷ
4. Śrī kīrṇṇāmalapuṣpa.....rsvarggāgramān
ēridār.

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

..... gaḷnōntu muḍippidar.

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

svasti Śrī Jambunāygir tīlthadoḷ nōntu
muḍippidar

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

1. svasti Śrī bhaṇṭāraka 'Thiṭṭagapānadā tammaḍi-
gaḷa śiṣyar
2. Kittere..... yarā nisidhige-

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

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

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

1. dakṣiṇabhāgadā madure uym initāva
śāpade pāvumuṭṭidon
2. lakṣaṇavantar ent enalū uraga.....gī mahā
parūtaduḷ
3. Akṣayakīrtti tuntakada vārddhiya mēladu nōntu
bhaktiyim
4. akṣimaṇakke ramya Suralōka sukakke bhāgi ā....
5. Pallavācari likitaṁ

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

1. Śrī bālāmēl śikhimēle sarppada mahādantāgraduḷ
salvavōl
2. Sālāmbālatapōgrad intu naḍadom nūreṇṭu
Sāmvatsaram
3. kēḷoy pin Kaṭavaprasailamaḍaldē nammā
Kaḷantūranam
4. bālē perggoravam Samādhi Neredon Nōnt eydid
or ssiddhiyān

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

1. Śrī Kittūrā veḷmāḍadā Dharimma Sēna Guruva-
ḍigalā Śiṣyar
2. Bāladēva guruvaḍigaḷ Sanyāsanam nōntu
muḍippidār

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

1. Śrī Mālanūra Paṭṭini guruvaḍigaḷa śiṣyar
Ugrasēna

2. Guruvadigaḷ ondu-tiṅgaḷ Sanyāsanam nōntu muḍippidār

Inscription No. 24.

About 700 A.D.

E.C. II. 26.

1.yaruḷḷ aripīṭhad ildon ān
2.tārikumārarin arcceikeyye tām
3. sthira d araḷ intu Pegurama suralōka-vibhūti eydidār

Inscription No. 25.

About 700 A.D.

E.C. II. 27.

1. Śrī Māsēnar pparamaprabhāvariṣiyar kKaḷ-vappinā veṭṭaduḷ, Śrī Saṃgaṃgaḷa pēḷda siddhasamayan tappāde nōnt imbinin
2. prāsādāntaramān Vicitrakanakaprajvalyadin Mikkudān Sāsirvvar vvarapūjedand uye avar svarggāgramān ēridār.

Inscription No. 26.

About 700 A.D.

E.C. II. 28.

1. Svasti, Śrī Inaṅgūrā Meḷḷagavāsa Guravar
2. Kalbappa beṭṭam mēl kālāmkeydār.

Inscription No. 27.

About 700 A.D.

E.C. II. 29.

1. svasti Śrī Guṇabhūṣitam ādi ulāḍagḍērisidā nisidige
2. saddhamma-Urusantānān saṃdvigagaṇatānayan
3. giritaladā mēlati.....sthalamān tīradāṇamā keḷege neladi mānadā
4. Saddhammadā Gēḷi Sasānadi patān

Inscription No. 28.*About 700 A.D.**E.C. II. 30.*

Śrī.....mmaḍigaḷ nōntu kālaṁkeydār

Inscription No. 29.*About 650 A.D.**E.C. II. 31.*

1. Śrī Bhadravāhu sa CandraGuptamunīndra
Yugmadin oppe val
2. bhadramāg ida dharmīnam anduvaḷikke vand
inis aḷkalō
3. Vidrumādhara Śāntisēna munīsan ākkie Veḷgoḷa
4. adrimēl aśanādi viṭṭ apunarbhavakk ere āgi.....

Inscription No. 30.*About 700 A.D.**E.C. II. 32.*Śrī Veṭṭede Gūravaḍigaḷ māṇākkar Siṅgaṇandi
Guruvāḍigaḷ nōntu kālaṁkeydār.**Inscription No. 31.***About 700 A.D.**E.C. II. 33.*

1. Śrī Kālāvirgguravaḍigaḷa
2. Śiṣyar Tarekāḍa perjeḍiya
3. modeya kalāpakada gura
4. vaḍigaḷḷ irppattondu divasaṁ
5. Sanyāsanam Nōntu muḍippidār

Inscription No. 32.*About 700 A.D.**E.C. II. 34.*

1. Śrī Rṣabhasēna Guruvāḍigaḷa Śiṣyar Nāgasēna-
guruvāḍigaḷ
2. Sanyāsana-vidhiintu mudippidār | Nāgasenam
anaghaṁ Guṇādhikaṁ

3. Nāganāyakajitārimaṇḍalam¹ rājapūjyam amalā-
Sriyāmpadam
4. Kāmadam hatamadam namāmyaham ||

Inscription No. 33.

About 700 A.D.

E.C. II. 76.

siddham.

1. Nered āda vrata-Śīla-nōnpigunaḍim svādhyāya
sompattinim
2. kare-inaltapa-dharminadā Sasimati Śrī ganti
yar vvandu mēl
3. arid āyuṣyamen¹ entu nōḍenage tān int endu
Kalvappinul
4. torad ārādhane nōntu tīrtthagirimēl svarggā-
layakk ēridār

Inscription No. 33.

About 700 A.D.

E.C. II. 77.

1. Śrī gati-cēṣṭā-Viraham—Śubhāmgade Ghan-
ammā riṭṭa mān viṭṭu val
2. yatiyam pēlda vidhānadindu toradē Kalbappinā
Śailaḍul
3. prathitār ttappade nōnta nisthita yaś āsvāyuh
pramā.....yak
4. sthitidēhā kamalōpamaṅga-subhamum svarllōk-
aḍim nis'citam

Inscription No. 34.

About 700 A.D.

E.C. II. 80.

1. Mahādēvan munipu (n) gavann adarppi kaḷup
erddapam
2. Mahātavan maraṇam appe tanagā.....kamu
kaṇḍe

1 Rice E. C. II. Transliteration n. 39—āvusvaman.

3. Mahāgirima.....gaḷe salisi satyā.....nav intī
4. Mahātavad ontu male—mēl valav adu divaṃ
pokka.

Inscription No. 36.

About 700 A.D.

E.C. II. 84.

1. Svasti, Śrī,
anavādyan Nadiraṣṭraduḷḷe prathitayas'o.....
ndakān vandu.....lām
Vinayacāra prabhāvan tapadinn adhikan Candra-
dēvācāryya Nāman
2. Udita S'rī Kalvappinuḷḷe riṣigiris' ilemēl nōntu
tandēham ikki
niravadyann ēri Svarggaṃ Śivanilepaḍedān
sādhugaḷ pūjya-mānan

Inscription No. 37.

About 700 A.D.

E.C. II. 88.

1. suracāpambōle vidyullategaḷa teravōl maṃjuvōl
tōri bēgaṃ
2. piriguṃ S'rī rūpalilā—dhana-vibhava-mahārās'
igaḷ nillav ārggaṃ
3. paramārtthaṃ meccen ān ī-dharaṇi yuḷ iravān
endu sanyāsanamge-
4. ¹. yduru satvan Nandisēna—pravara—munivaran
dēvalōkakke Sandān

Inscription No. 38.

About 700 A.D.

E.C. II. 91.

1. Dallaga pēl dayvan
2. pāla,

1. yd—Rice puts yd—to the previous line.

Inscription No. 39.*About 700 A.D.**E.C. II. 92.*

1. Svasti Koḷāttursamṅhadi
2. Vis'ōkabhaṭā rara Nisidhige

Inscription No. 40.*About 700 A.D.**E.C. II. 93.*

1. Eḍepare gī-aḍe keydu tapaṁsayyamamān
Koḷattūrasamṅha.....
2. vaḍe kored intu vālvud arid inn enag endu
Samādhi-kuḍi-ē
3. eḍeviḍiyal kavaḍim kaṭavapravam ēriye nilladan
andhan
4. paḍegam olippa.....nd ī Suralōka mahāvi-
bhavasthanan ādam¹

Inscription No. 41.*About 700 A.D.**E.C. II. 94.*

S'rimad Gowḍa dēvara pāda.

Inscription No. 42.*About 700 A.D.**E.C. II. 95.*

1.ba Sādhu-gra ra dhīran
Natasamṃyatātman Indranandi ācāryy... ..
2.me.....rmma āmedda.....ntūr id erppa
pravalāntari.—bhāvyaman varppin
3.ṇḍe.....ddi mōham agald i-val-viṣa-
yaṁgaḷan ātma-vas' a-kkramav idu kaṭa
sthitā¹Adhitā.....
4. Vimu..... S'varar i.....nana... ..rēndra
rājyavibhūti sāsvatam eydidān.

1. Rice puts m for m in the last syllable.

Inscription No. 43.*About 700 A.D.**E.C. II. 96.*

1. svasti s'rī Koḷattūra
2. ¹ saṁghadā Deva
khantiyar nnisi.....

Inscription No. 44.*About 700 A.D.**E.C. II. 97.*

1. Nihilūrā Sirisaṁghad Ājigaṇadā Rājñimatī-
gantiyār
2. amalām Naltada S'iladiṁ guṇadin ā-mikkō
ttamar mmīḷedor
3. namag ind olt idu yendu ēri giriyaṁ sanyāsanam
yōgadol
4. namo-cint-ayduṣe ² mantramaṇ mari.....c
svarggālayam ēridār.

Inscription No. 45.*About 700 A.D.**E.C. II. 98.*

S'rī.

1. tapamān dvādas' adā vidhānamukhadin keyd
ondutā dhātrimēl
2. capal-ill-ā-Nāvilura Saṁghada Mahānantāmatī-
gantiyār
3. vipulas'rī-Kaṭavapranalgiriya mēl nōnt oṁdu
sanmarggadin
4. Upamīlyā ¹ suralōka Saukhyadeḍeyān tām eydi
ildāl manam.

1. Rice gives saṁghadā (Transliteration.)

2. Rice gives ayduṣe. E. C. II. Transliteration p. 42.

3. Upamillā gives better meaning.

Inscription No. 46.*About 700 A.D.**E.C. II. 99.*

1. S'rī tanage Mr̥tyuvaravān aride Pertvāṇa vaṃs'
adon
2. svasti kālanigēk asude.....ppina rājya vīvatin
3. ghāka.....modasuto.....
matākacci ni-
4. dhānama.....sura..... gagatiyuḷ nelekondaṇ

Inscription No. 47.*About 700 A.D.**E.C. II. 102.*

1.jannal Navilūr anēkaguṇadā s'rī saṅgha
....du....
2. :.....menal tilakaṃ.....s'rī.....rācāryyara
3.bhimānaṃ eyde torad endō rāgasaukh-
yāgati
4.dad oṇdu pañcapadadē dōṣaṃ nirāsaṃ....

Inscription No. 48.*About 700 A.D.**E.C. II. 103.*

1. svasti s'rīmat Navilūr saṅghada Pu-
2. ṣpasēnācāri.....ya nisidhige

Inscription No. 49.*About 700 A.D.**E.C. II. 104.*

s'rī Dēvācāryya.....nisidhige.

Inscription No. 50.*About 700 A.D.**E.C. II. 105.*

1. ¹S'rī aṅgādi nāmaṇ anēkaṃ Guṇakīrtt id entān
2. ²tuṅgōccabhakti vas'adin toradilli dēham

1. Rice writes " svasti " after " sr'ī " in the first line (E. C. Transliteration p. 42, No. 99.)

2. tuṅgōcca—Rice has —m—in transliteration.

3. poṅgoḷvicitragirikūṭamayam Kucēlam.

Inscription No. 51.*About 700 A.D.**E.C. II. 106.*

svasti s'rī.

1. Navilūrā s'rī-saṁghaduḷḷe guravam nam Mauni-
yācāriyar
2. avarā siṣyar aninditār guṇami.....Vṛṣabhanandī-
munī-
3. bhava-vij Jaina-Sumārggadulḷe Naḍad ond¹.
ārāadhanāyogadin
4. avaruṁ Sādhisi svarggalōka Sukhacittam.....
mādhigal.

Inscription No. 52.*About 700 A.D.**E.C. II. 107.*

1. S'rī vand anurāgadin eradu granthe gaḷa kkramad
ari s'aila,.....
2. vandanu mārggadinē timirā vidhiye Navilūra².
Saṁ.....
3. ceṇdade buddhiya hāraman il.....tiyūm...
yā māvi-abbegaḷ
4.lippi nal surara Saukhyaman im oḍaga
uṇḍar³ āṭṭamum

Inscription No. 53.*About 700 A.D.**E.C. II. 108.*

1. S'rī anavaratan Nāḷampi bhṛta Sayyamam ente
viccheyam

1. Rice "ond-"

2. "Navilchara" (Kan. version) Rice.

3. "oḍagoṇḍar" (Rice) Transliteration p. 44.

2. vanadoḷ ayōgya.....nakkum adi..... gaḷo....
3. manavam ikkutaradi..... nōntu samādhi
kūḍidom
4. anupania divy¹ appadu suralōka mārggadoḷ
iḷdar inbinim
5. Mayūraggrāma saṁghasya Saundaryyā Āryya-
nāmikā ¶
6. Kaṭapragiri S'ailēca sadhitasya samādhitaḥ ¶

Inscription No. 54.

About 700 A.D.

E.C. II. 109.

1. S'ri Mēghanandi muni tān Namilūr vvara-
Saṁghadā
2.tīrtthadi siddhiyān
3.da.....
4.

Inscription No. 55.

About 700 A.D.

E.C. II. 111.

1. S'ri sa.....nā.....Negarteyaguṁ sed eṇe-
vaḍesi dal
2. mugiva.....nōntum mevola.... tapamaṁ.....
3.ni.....pautra nandimunipa
4.māryyana.....yu.....! mālō tala idaruḷ
nōntu siddhisthan ādam

Inscription No. 56.

About 700 A.D.

E.C. II. 112.

S'rī Navilūr-Saṁghadā Guṇamatiavvegaḷā
nisidhige-

-
1. Rice has [m]—appadu.

Inscription No. 57.*About 700 A.D.**E.C. II. 113.*

1. tanage Mr̥tyuvaravān arid endu Supaṇḍitan...
2. anēka-s'īla-guṇamālegaḷin sagid oppidon
3. Vinaya-Dēva Sēna-Nāma-mahā-muni nōntupin
4. in adar ildu paḷi taṅkade tān divam ēridān.

Inscription No. 58.*About 700 A.D.**E.C. II. 114.*

1. S'rī S'ubhānvita-S'rī Namilūra saṁghadā
prabhāvatī
2. prabhākhyamī-parvvataduḷḷe nōntu tām
svabhāvasaunda-ryy akarāṅgarādhipar
3. Grāmē Mayūra-Saṁghēsyā Āryyikā Damitāmatī
4. Kaṭvapragirinadhyasthā Sādhitā ca samādhitā.

Inscription No. 59.*About 700 A.D.**E.C. II. 115.*

1. Anēka S'īla-guṇad oppidor intu lekkisadum
2. Nenegend oru Muniyīm daḷ¹ tapaccalle nōntu
tām
3. tanage mr̥tyuvaravān aridaṁ S'rīpurttiya.*

Inscription No. 60.*About 700 A. D.**E. C. II. 116.*

1. ī—pūjyā lamān sarēti varadōr
ēlnūrvvaram lakṣyam ī
2. Śrī pūrānvaya Gandha Varmma namita-Śrī saṁ-
ghadā puṇyadī
3. san-paurā nidē
rivalagham rīśilātala

1. Rice—"yindaḷ"

4. mǎnneradupa . .
 i

Inscription No. 61.

About 700 A. D.

E. C. II. 445.

1. Śrī jinamārggan nīti-
2. sampannan Sarppa-cūlāmani

Inscription No. 62.

About 700 A. D. Taṭṭukōṭi Inscription I. A. X. 61.

1. Kappe-Arabhaṭṭan Śiṣṭajana priyan
2. kaṣṭajanavarjitan kaliyugaviparitan ||
3. varan-tējasvino mṛittyur na tu mǎnāvakhaṇ-
danam-
4. Mṛittyus tatksaṇikō duḥkham mǎnabhaṇgam
dinēdinē ||
5. Sādhuge Sādhū mādḥuryange mādḥurym |
bādhippa
6. kalige kaliyuga viparītan | mādḥavan itan
peran alla | II
7. oḷlitta keyvōr ār polladum adaramte | ballittu
kalige
8. viparītā purākṛtam | illi saṁdhikkum adu baṁdu ||
9. kaṭṭida Siṅghaman keṭṭodēnemag eṁdu | biṭṭa-
vōl kalige vi-
10. parītaṁg ahitarkkaḷ | keṭṭar mēṇ Sattar avi-
cāram | ||

Inscription No. 63

About 675 A. D.

E. C. VI. Kp. 38.

1. svasti Śrīmatu Āḷuarasar
2. Guṇasāgarādvitīyanāmadheyan

3. Kadamba maṇḍalaman ālutuṁ Aḷuara-
4. Saruṁ Mahādēviyaruṁ Citravāhanaruṁ
5. Kunda-varmmarasam mudimegeye Kilgā-
6. Na dēvake ellamān Sarva parihāram
7. biṭṭa modalin an ittōr¹ ittante biṭṭa
8. adān aḷivōruṁ aḷival paḷcidōr
9. manade nenevōruṁ aḷimen end upādē-
10. Śam koḍuvōruṁ Pañcamahāpataka
11. Saṁyuktarappār². dēvadaṇḍadind erive-
12. ppaḍuvōruṁ āppār rājadaṇḍa-
13. muṁ eydeppaḍuvār
14. ī mūvettumūr³. ādēvējanam mēlam īmari-
15. yādeyan aḷivor oḷar ankage⁴. meṇ⁵.
16. sagemenal⁶ entō bheḷḷi-kambar⁷. enam⁸.
17. goṭṭu kondār.

Inscription No. 64.

A. D. 700

E. C. VI. Kp. 39.

1. svasti Śrī Sāntarasā¹.
2. prithuvī-rājyaduḷa kige (ge)
3. br iṅge besageyvalli marali
4. baṭariṅge koṭār dhōṇe Gūḍalā naraḍi
5. iḷdu koṭār yipaḍuy torevaruṁ
6. sampege⁹. sarvva-parihāram¹⁰. Uṇṇuruṁ
7. Gōmaṇṇa koṭṭa idal
8. Ka rigaṅge
9. mēgulā

-
1. ittorān (E. C. VI. Transliteration p. 179)
 2. appor (ibid)
 3. mūvettumūru (ibid)
 4. ankāge (ibid)
 5. mēṇ-sage (ibid)
 6. moṇag-(ibid)
 7. kammar (ibid)
 8. ēnam (ibid)
 9. sampige (E. C. VI. Transliteration, p. 179)
 10. sarvvaparihāra (ibid)

10. nedōru pātakan akkuni
11. koṭṭu
12. daraṅge svasti
13. pūrvva-mariyā
14. deyā kammāra
15. pāsūpata-mariyā-
16. deyā uḷḷad alla
17. ettiko/vōn pañcama-
18. hā-pātakan akku¹. a-
19. nt-ī-koṭṭa Gaḷdeyuina
20. reyumān alivōr².
21. dēgulamān alidōr apār
22. idān alidōr pūti enva na-
23. ṛagakke salvōr mūru-
24. dēgulamān alidō-
25. r-apār³. -a du⁴ mura.
26. ra

Inscription No. 65.

About 700 A. D. E. C. VI. Kp. 40.

1. svasti śrī Sāntarasā
2. thuvī-rājyaduḷa kelga⁵.
3. baṭariṅge besageyvalli.
4. lo kkaluṁ ildu kām̐ba
5. kammarar āluva
6. sarvva-parihāra koṭṭār
7. ṇa⁶ koluvōrumīdē vā
8. libhigamā.
9. alivōr pattupōna.

-
1. akkum (ibid)
 2. alevōn (ibid)
 3. apār
 4. aydu (E. C. VII. Transliteration, p. 179)
 5. kilga (Rice E. C. VII. Transliteration)
 6. ṇna (ibid. p. 179)
 7. bhigamā left out in transliteration)

Inscription No. 66.*About 700 A. D.**E. C. VIII Sb. 411.*

1. svasti śrī
2. vijayā
3. dityabhaṭāra
4. prithivīrājya-
5. ṅgeye Nṛipa-
6. mariar arasa¹
7. ntaḷi kumari
8. yāḷe mū
9. vvanā
10. ḷe kallukṣarā
11. ṇan koṭṭan ke
12. śāla
13. kaḷu kere pūdōm
14. ḷi mattalu
15. kanyādāna
16. ara-manṭama².
17. aggi algal.
18. okkalū, ka manka
19. amirā do lāge
20. ttaḷta dharmma.
21. siri pā
22. vahā.
23. maḍidom.

1. From nṛpamariar line 6 to 13 kere, the transliteration is different from the Kan. version.

2. aramanṭame. This inscription as given in the Kan. verse materially differs from the English transliteration given in E. C. VIII. Transliteration p. 148; much meaning cannot be made out of either.

PART III

A. THE INDEX.

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A. The Index.

THE INDEX.

(The first number in brackets indicates the inscription and the second, the line).

A.

- akkum (3-12; 5-15; 6-15; 7-9 & 15; 52-2; 63-10 & 18)-
will become. fut. 3 sg. m. of ā (gu) - to become.
Other form : akum (1-4); adv. pp. āgi (29-2); pp.
āda (41-3); past 3 sg. m. āydān (14-4); other
form of āydān-ādam (40-4; 54-4); fut. p. appa
(52-4); fut 3 pl. m & f. āppār (6-18); āppōr
(5-17), other forms : appār (62-11); appar (4-8);
apār (63-21); adv. pp. causative ākki-ē (T. caus.
pp. ākki); N. K. caus. pp. āgisi; inf. āge (3-2;
5-5 & 11; 6-5 & 11). Another form of the inf.
āgale (for āgalu) (8-30). T. ā, āk, āgu, M. āgu;
Tu-āgu-to become Te. agunu, avunu-will become.
Akṣayakīrtti (20-3) - S. pr. m. sgl. nom. slw.
akṣimaṇakke (20-4) - to the eye and the mind. slw.
maṇa-s. n. sg. dat. see ramyasuralōka sukakke
(20-4).
agaldu (41-3) - having separated. adv. pp. of agal-to
separate (intr.)

T. akal-to separate.

- aggi algaḷ (65-17)?
agrahāra (2-1) - land or village assigned to
Brahmins for their maintenance ?
aṅgādinā n (49-1)?

accakammettiyeke (3-10) ? slw. s. n. sg.? making the
 arcaka the chief or the head. mēl what is above
 1 · mēti-loftiness. Greatness. excellence (mēḍu-
 height) Te. T. mēlmai 2 · mēti-a big man, a head
 3 · a headservant; mēnti-a pillar in the middle of
 a threshing-floor; archakaṃ menti yeke (Rice)?
 ajnānaśailēndramān (14-1) - the mountain of ignor-
 ance. slw. °śailēndra-; s. n. sg. acc.

aḍaldē (21-3) - having ascended. adv. pp. of aḍal-to
 ascend+ē (particle of emphasis; T. aṭar-to be
 close to; M. aṭal-closing with; Te. aḍaru-to be fit,
 replaced by hatti in N. K. cf. aṇḍu=going near-
 aṇḍisi-to come for protection.

Aṇḍugiyā (5-10) - S. pr. N. Sg. gen. of Aṇḍugi
 (a village)

atisthalamān (27-3) - s. lw. °sthala-s. n. sg. acc.-
 that

adaraṃte (61-7) - like that; adv. (adara stem. pron. n.
 gen.) aṃte-adv. p. of tr. an-to speak.

adarppi (35-1) - having reproved. Probably adv. pp.
 of adarppu-to reprove. cf. adarppu-s. trembling;
 adapu-to reprove. T. adampu-to rebuke. Te.
 adapu-warning, fear.

adān (62-8)-it. Pron. 3rd. sg. n. acc.; nom. adu (8-29;
 46-4; 40-2; 61-8) gen. adara-in adaraṃte (35-1).

adi (7-11)?

adi . . . gaḷo . . . (52-2) ?

adu (8-29; 40-2, 46-4; 61-8) - it: pron. 3. sg. nom. T.
 atu, M. adu. Tel. adi; acc. adān; gen. adara in
 adaraṃte.

Adeyarenāḍa (19-1)-of Adeyarenāḍu: s. pr. sg. gen.
 See I. Ant. VIII, 168.

adrimēl (29-4)-on the top of the mountain; slw. adri+
 adv. (cf. mēl-the top).

adhikaṃ (36-2) - great. slw. adhika-adj. s. m. sg. nom.

- adhikārigaḷ (3-2, 5-5; 6-5) -officers. slw. °kāri-s. m. pl. nom.
- ankage (62-15)-to the punishment; tatsama-anke s. n. sg. dat. (Kittel's Dict. Preface P. XV.)
- Anantāmatīgantiyār (44-2)-s. pr. f. pl. (hon.); nom. ganti-other forms. khanti (42-2). kanti (ganti) ganti; Skt. gantrī-wandering nun.
- anavadyan (36-1) - faultless; slw. °avadya-adj. s. m. sg. nom.
- aninditār (50-2)-irreproachable. slw. anindita-adj. s. m. pl. (hon.)
- andhan (40-3) - slw. andha-adj. s. m. sg. nom.
- anādito (2-1)? slw. incomplete phrase.
- anupamadivya (52-4) - incomparable and divine. slw. °divya-adj. n. sg. nom. B. L. Rice puts in -m- between divya and appa- the next word.
- anēkaṁ (49-1) - slw. probably an adj. qualifying guṇa-?
- anēkaguṇadā (46-1)- of many good qualities-slw. guṇa-s. n. sg. gen.
- anēkaguṇa śīladi (58-1)- by many qualities and virtues. slw. śīla-s. n. sg. loc (meaning instr.) cf. anēka Śīlaguṇamālegaḷin (56-2).
- anēka s'īlaguṇamālegaḷin (56-2) - by strings of good qualities and virtues. slw. māle- s. n. sg. instr.
- antu (63-19) - adv. in that manner. cf. andu-then.
- anduvalikke (29-2) adv.- afterwards. andu - then; valikka - after. N. K. ābaḷika. T. anru-then.
- appa (52-4) - that will be. ft. p. of intr. āgu - to become. O. K. appa>apa, M. K. >aha, M. K. replaced by N. K. āguva; see akkuṁ.
- apunarbhavakke (29-4) - to the cessation of birth. slw. °bhava-. S. n. sg. dat.
- aputrakaporudumān (5-6) - the property of those dying without heirs. slw. aputraka-. s. n. sg.

acc. with the conjunctive particle -um before the acc. ending. cf. °poruḷmān (6-6), T. poruḷ- money, wealth; M. Poruḷ- what belongs to one. N. K. poruḷu - essence.

aputraka poruḷmān (6-6) - same as aputraka-porudu- mān (5-6)

appar (4-8) - will become. vb. ft. 3. pl. of āgu - to become, O. K. āppār, appār, apār; >apar M. K. appar, apparu, ahar-u. replaced in N. K. by agu-v-ar-u. (See āgi)

apār (63-21) - same as appar.

appār (62-11, 12) - same as appar.

appe (35-2) - it embracing. inf. of tr. appu - to embrace.

apōr (63-25) - same as appar.

abharam (3-6) probably - that weight or the burden. Probably ābharam or ā bhāram slw. ābhara- or bhāra- s. n. sg. acc. in meaning, nom. in form.

amalaṁ (43-2) - pure. slw. amala-adj. n. sg. inst. in meaning, nom. in form.

Amaliyara (5-7; 6-7) - of the people of the village, Amali. s. pr. m. pl. gen.

amirā dōl (65-19)? S. (numeral)?

amōghavicāra (7-6)?

ayōgy n (52-2)?

aydu mura ra (63-25; 26)? five three ?

aydān (14-2) - five. (numeral) N. acc. pl. T. eindu, añju, M. añju; Tel. eidu; Tu. eidu.

ayvan (38-1)?

ara-maṇṭama (65-16) - an alms-shed. slw. maṇḍapa- T. aram - virtue, charity, dharmma; M. ara - dharmma. cf. aramane - King's house (r and not r). cf. aravaṇṭige

- aramane-tāṇada (3-9) - of the palace office. slw. tāṇa < sthāna; aramane - king's house; a palace. T. araṣan- king; T. araṇmanai - a palace; Te. arasu. M. aracan. Tu. arasu.
- aral (24-3) - 1. a flower. S.N. sg. nom. 2. later inscriptions; alar. T. alar - a blown flower, M. alar - a flower. Tel. alaru - a flower, Tu. aralu - a flower. for 1. See S.M.D.; 28, T. viral; Te. vrēlu; vēlu.
- aridu (40-2) - difficult, impossible. adj. n. sg. probably from ari - to cut off. T. aridu - difficult; rareness. Te. aridi - rare. cf. aridu.
- aripīṭhadi (24-1) - in the seat of honour. slw. ° pīṭha - s. n. sg. loc.
- arcikeyye (24-2) - when he worshipped. slw. arc. - to worship or arcā - worship. inf. of key - to do, with archā, -i of arci- probably due to the analogy of arc-isu. T. arcikka; Tel. arcīncu.
- arddhavīśadi (1-3) - at the rate of half a vīśa. slw. vīśa- s. N. sg. loc. vīśa from vimśa - 1/16 of a paṇa) T. vīśam; Te. (pkt.) vīśamu; M. vīś'am; (a rice corn's weight of gold or 1/16 of a paṇa); Tu. vīśa. See vīśa.
- aridaṁ (58-3) - he knew. vb. past. 3. sg. m. of ari - to know. N.K. aridanu. adv. pp. aridu (33-3; 45-1; 53-1) T. arindān - he knew; M. ari - to know; aridu (33-3; 45-1- 53-1) - having known or recognised, adv. pp. of ari- to know. cf. ari-to cut off. T. arindu; Tel. erungi. See. aridaṁ.
- aruḷam (5-15; 6-15) - years. slw. for varṣa. s. n. sg. nom. meaning adverbial. varṣa > varuṣa > aruḷa. T. varuṣam - a year.
- alare (14-1) - rejoicing. inf. of alar - to rejoice. to expand. T. alar - to rejoice. Te. alaru.
- Alaṁvaḷḷiyarā (5-8) - of the people of the village of Alaṁvaḷḷi, s. pr. m. pl. gen. T. paḷḷi - a settlement,

a village. M. paḷli; Te. palli, palle; Tu. haḷli. N. K. haḷli; Skt. pallī (fem.) - a small village, a settlement of wild tribes. lw. in skt.? see Alavaḷḷiyarā

alavaṇavum (5-6, 6-5) - a tax (Rice). Fleet thinks it to be arupaṇam- six paṇam. Probably it means 'ālavaṇam' or 'ālaṁvaṇam'. - the tax on the āla or banyan tree. or ālavaṇam - the tax on sugarcane mill. Also called gāṇadere and āledere- in some inscriptions. āle- is also written as -ārre cf. toradu (33-4) and naḍadu (50-3), the roots also tore and naḍe respectively. Dr. Buhler suggests that ālavaṇa may stand for ālapana, Marāṭhi ālāp- a funeral lament, singing the praises of the dead, denoting some domestic ceremony. But ālevaṇa or ālavaṇa seems to be more satisfactory. cf. 1 āledere. Ec. III. Sr. 105; 2 page 41 part I A. See Hindu Adm. Institutions. P. 340. Tax on Sugarcane mill = 60 paṇamum. s. n. sg. nom. + um (conjunctive particle)

Alavaḷḷiyarā (6-8) - of the people of the village of Alavaḷli. s. n. pl. gen. see Alaṁvaḷḷiyarā (5-8).

alla (61-6, 63-16) - is not. neg. pr. participle of intr al - to be fit. neg. adv. pp. allāḍe (3-4). for allāḍe; T. al, alla- no, not; M. alla - no, not.

allāḍe (3-4) - except. neg. adv. pp. of al - to be fit, used in the sense of allāḍe; ḍ is a mistake for d. N. K. allade. See alla.

alli (63-3 64-3) - when he did. a locative post-position. See besageyva (63-3).

avar (25-2) - he, pron. s. pl. (hon.) m. nom. subject of ēridār; gen. avarā; nom. with -um, avarum. T. avar, M. avar, Tel. vāru.

avarum (50-2), -of his. pron. pl. (hon.) gen. See avar.

- avarā (50-4), - he also. pron. 3. pl. (hon. nom. - um
(the conjunctive particle) See avar.
- avār dōsa (4)?
- avicāram (b. 1-10) - without foresight. Fleet translates it as 'without doubt'. slw. avicāra- s. n. sg. nom. adverbial in meaning.
- aśanādi (viṭṭu) (29-4) - food and other things. slw. °ādi-. s. n. sg. nom. in form. acc. in meaning, object of viṭṭu.
- asantaḷi (65-7) dying.?
- aḷival (62-8) - to ruin. inf. of purpose of aḷi-to destroy. T. & M. aḷi - to destroy, aḷimen - vb ft 1. sg.; aḷidon - adj. s. sg.; aḷidor - adj. s. pl. from aḷida - pp; aḷivon - adj. s. sg. from aḷiva - f. p.; aḷivor - adj. s. pl. from aḷiva; aḷivōr—um - adj. s. pl. + um.
- aḷimen (62-9) - I will destroy. vb. ft. 1. sg. m. of aḷi - to destroy. See aḷival.
- aḷidon (7-8, 14) - the destroyer. adj. s. m. sg. from aḷida - pp. of aḷi. See aḷival. cf. aḷittōn. cf. IV; Hg. 87, 780 A. D.; E. C. IV. Gu. 88.
- aḷidōr (4-7 ; 63-21, 23, 24) - the destroyers, adj. s. m. p. noun; see aḷidon.
- aḷivōn (1-3, 5-12, 6-5, 63-20) - the destroyer. adj. s. sg. m from aḷiva - fut. p.
- aḷivōr (62-15, 64-9) - the destroyers, adj. s. m. pl. from aḷiva. See aḷivon.
- aḷivorum (62-8) - adj. s. m. pl. nom + um. See aḷivor.
- aḷkalō (29-2) (the dharma) becoming weak. inf. of aḷku - to lose lustre, used in the sense of aḷkalu, at the end of a line in verse. cf. aḷi and aḷkalo. T. aḷi - to be corrupted, wasted.
- aḷiya (8-27) - son-in-law. s. m. sg. nom. cf. Te. alluḍu. Son-in-law; allemu-a feast connected with son-in-law's return

- ahitarkkaḷ (61-10) - the enemies. slw. ahita- s. m. pl. nom. (-ar & -kaḷ) - two pluralising particles)- cf..
1. amarakāminiyarkaḷoḷ. E. C. VII. Hl. 38, (1192);
 2. rājarkaḷumaniḷisidaṁ. E. I. XIII. p. 41 (1112);
 3. mūnūrvarkaḷoḷ. E. C. V. Hassan, 79 (1183);
 4. śaraṇāyātarkaḷaṁ (I. Ant. XIV. p. 15 (1123);
 5. surakanyeyarkaḷaṁ, E. C. VII. Hl. 35 (1187) and 51 (1195)

Ā.

ā (5-16; 5-18; 6-16 7-14; 43-2) - that. adj. denoting re-moteness, being a substitute for 'adu' - it.

a (20-4) ?

-a kamukaṇḍe? I saw ?

ākki-ē (29-3) - having caused it to become. adv. pp. of āgu- to become with ē for emphasis. N. K. āgisi; Tamil form is ākki ('Tiruvacakam; 2-35, 5-101, 103; 15-23). See akkum.

āgale (8-30) - if it becomes. inf. of āgu - to become- āgalu e. See akkum.

āgi (29-4) ?

āge (3-2; 5-5, 11; 6-5, 11; 7-5) - when became. adv. pp. of āgu + e. See akkum

Ājigaṇadā (43-1) - of the Ājigaṇa. slw.°gaṇa-. s. n. sg. gen. The Jain community was divided into groups or saṁghas. Each saṁgha was subdivided into 'gaṇas'. Each gaṇa was further subdivided into 'gacchas' and the gacchas were again sub-divided into balis'. The Namlūrsaṁgha had Ājigaṇa as one of its sub-divisions. of. s'rimūlasamghadadēšigaṇada pustakagacchada śrī Divākara-namdi- siddhāntadēvara. E. C. IV. Yd. 24 and 26, cf. E. C. II. 69, 134.

ācāri - see Pallavacāri, Mauniyācāriyar.

āṭṭamūn (51-4) - the topmost apartment on the roof.

āṭṭa - a tower or an apartment. āṭa - speaking sound. *Probably* āṭṭa for aṭṭa s. n. sg. acc. + um.

ātmavaśakramavu (41-3) - method of controlling one's self. s. n. sg. nom. slw. kramā-

āda (33-1) - that had become. pp. of āgu - to become, 'used as a participial adj. T. āna, Tel. ayina. See akkum.

ādaṁ (40-4; 54-4) - became past 3 sg. m. of āgu - to become; see akkum.

Ādiarasarkkāmōjira (7-11)? ōja - a teacher. N. K. ōji - a carpenter.

ādiuḷāḍagḍērisidā (27-1) -? uḷḷuḍe agḍerisidā?

ādhipar (57-2) - the head or the chief. s. m. pl. (hon.) nom. slw. ādhipa. ādhipar is chosen for the needs of metre.

ān (7-8 and 24-1) -? Probably Svāstyavān-the property. s. n. sg. acc.

ām (37-3, 49-1) - pron. 1 per sg. nom. obl. base. en used as gen. (33-3). dat. sg. enage. dat. pl. emage. gen. pl. eṇma, namṁā; T. nān, yān, M. yān, nān, Tel. nēnu, N. K. nān.

Āneseṭiya [8-27) - Āneseṭi's. S. pr. m. sg. gen. slw. seṭi from śreṣṭhin - head of merchant guild. In Kan. - a merchant.

āppār (6-18) - shall become: ft. 3. pl. of āgu. T. āvār. See akkum.

āppōr (5-17) - shall become. Ft. 3. pl. of āgu. See akkum

ām (41-4)?

āmikkottamar (43-2) - surpassingly most excellent? adj. s. f. pl. (hon.) nom. from ikka - pp. of migu - to surpass. slw. uttama-.

āyus̥yama (33-3) - the length of my life. s. n. sg. acc.
slw. āyus̥ya-.

āyeti-e (3-6) - produce (?) s. n. sg. acc. probably Slw.
from āyatikā - offspring, hope, expectation.
Kittel gives āyatike - generosity, grandeur, the
state of being noble or worthy.

āydān (14-4) - became. past. 3 sg. m. of āgu - to be-
come. See akkum. N. K. ādan-u.

ār (61-7) - who - inter. pron. s. m. pl. nom. āru-m̐; dat.
argg-am ? N. K. yār-u. T. ār, yār, Tel. evaru, ēru.
Tu. ēru. inter. adj. āva.

ārādhānenōntu (33-4) - observing the vow of Sanya-
sana. slw. ārādhane-worship, service. Sanyasana-
death by starvation. See sanyāsana.

ārādhānāyōgadin (50-3) - by the religious vow of
sanyasana. "saṃnādhimārādhayitum" E. C. II. 2.
Slw. °yōga- See (1) Tattvārtha sutra IX. 19-20.
(2) Outlines of Jainism. pp. 38, 56, 95, (3)
Jainism p. 41.

ārum̐ (3-4)—other persons (no other person) inter. pron.
m. pl. + um̐. See ār.

ārggam̐ (37-2)—to every one (all)-iner. pron. m. pl. dat.
um̐ (conjunctive particle)

Ālam̐vaḷḷiyarā (5-8) - of the people of Ālam̐vaḷḷi. s. m.
pl. gen. probably from ālam̐—a banyan tree.

āva (20 - 1)? Probably inter. adj.
āva.

āvittidalli (5-16 ; 6-16) -wherever he sows. adj. s. n.
sg. loc. from vittida - pp. of vittu - to sow. O. K.
viltu - to sow, a seed N. K. bittu (to sow), bitta
(a seed) replaced by bīja. by the educated classes.
T. vittu, vitei; vire. M. vite, vire; Tel. vittu,
vittana - a seed.

Āḷuarasar (62-1) - proper name. s. pr. m. pl. (hon).
nom. See E. C. 1.

Āḷuarasar-uṁ (62-3)- proper name. s. pr. m. pl. with -uṁ.

See E. C. VI. Intro. p. 5 ; Āḷu, Āḷva, Āḷupa, Āḷuva. See D.K. D. p. 309

āḷuttu (5-4 ; 6-4) - administering. pr. adv. p. of āḷ - to rule. āḷuttum (62-3); adv. p. with -uṁ; āḷe (3-1 ; 65-8) - inf. āḷgeyā (5-4) - vbal noun. gen; āḷgeyān (6-4) vbal. noun. acc.; āḷuva - ft. p. T. M. Tu. āḷ - to rule; Te. ēlu - to rule.

āḷuttum (6-1 ; 62-3) - pr. adv. p. of āḷ - to rule. See āḷuttu.

āḷe (3-1 ; 65-8) - while was ruling. inf. of āḷ - to rule, to āḷgeyā (5-4)-of the Government s. n. sg. gen. from āḷ-to rule, to govern. acc. āḷgeyān.

āḷgeyān (6-4) - the Government. s. n. sg. acc. from āḷ - to rule.

I

ikki (36-3) - having abandoned. adv. pp. of ikku - to abandon; to lay down. O. K. irku. N. K. ikku; adv. pr. p. ikkuta (52-3) T. irakku - to let down, to put. Tu. ikku - to abandon.

ikkuta (52-3) - abandoning. adv. pr. p of ikku. - to put down, to abandon. see ikki.

ittante (62-7) - in the same condition as it was given. itta- pp. of ī - to give cf. adarante; ante from annute; an - to say, used as an adv. of manner; T. īnda (pp.) Te. iccina (pp.)

ittodān (1-3) - the gift that has been made. adj. s. n. sg. acc. from itta - pp. of ī - to give; Nom. ittodu (1-2); adv. ittante (62-7) T. īnta (pp. of ī - to give); Te. iccina - pp. of ī - to give.

ittodu (1-2) - the gift. adj. s. n. sg. nom. from ittudu < itta - pp. of ī.

ittorān (62-7) - those that give. adj. s. m. sg. acc. from
 <itta - pp. of ī - to give.

id (41-2) ?

ida (63-7) ?

ida (29-2) - that was. participial adj. qualifying
 dharmmainān from idda - that was. pp. of ir - to
 be. O. K. irda. T. M. iru - to be. T. irunda - pp.
 of iru ; ft. p. iruva (1-2) cf. iḍa.

idake (8-11) - to this. proximate dem. pron. n. sg. dat.
 from idakke < idarke ; nom. idu (41-3) ; acc. idān
 (5-12 ; 15-17) ; loc. idaul. (54-4) ; with -ē, idē (64-7)
 T. idarku. Tel. dīniki. Nom. T. idu. M. idu.
 Tel. idi.

idarul (54-4) - in this, here. proximate dem. pron. n.
 sg. loc.

idān (3-11, 5-12, 15, 17 ; 6-12, 15-17, 63-22) proximate
 dem. pron. n. s. acc.

idu (41-3 ; 43-3) - this. proximate dem. pron. n. sg.
 nom. 49-3)

See idakke (8-31)

idē (64-7) - this same. idu + ē . . . idu + ē - particle of
 emphasis in (40-2) - further, hereafter. adv. of
 time meaning 'from this time onwards.' N. K.
 innu. T. ini - henceforth. innam, innum - still ;
 M. innu - henceforth ; Tel. inṅka.

Inuṅgūrā (26-1) - of Inaṅgūr. s. pr. n. sg. gen. (a
 village)

inadarīldu (56-4) - probably (1) in-adari-ildu when it
 means trembling still more ; then, in - still, adari
 - adv. pp. of adar ; (2) inadar the sweet man (s.
 m. pl. nom.) in apposition to 'Muni' but here r
 is difficult to explain. SMD. adir. - to tremble.

i nana rēndra
 rājyavibhūti (41-4) - the glory of the King of
 Gods?

inisu (29-2) - a little, this much. s. and dem. pron. n.
sg. used as an adv. another form initu. Tel. im̐ta
- this much.

inta (7-13) intaha. ?

intu (3-5; 24-3; 33-3; 35-3; 58-1) - Thus. adv.
modifying eydidār.

indu (43-3) - to-day, adv. probably from the proximate demonstrative pronominal base. T. inru, M. innu.

Indranandiācāryya (41-1) - s. pr. m. sg. ?

imbinin (25-1) - sweetly. from impu-sweetness; charin.
s. n. sg. inst. used in an adverbial sense. T.
inpam, impu,- delight, pleasure. M. inpam -
pleasure. Te. impu, imbu, impu - pleasure.
Sweetness; Tu. impu - pleasantness, N. B. -in-in.

inbinim (52-4) - with charm or sweetness. same as
imbinin (25-1)

iravān (37-3) - existence. s. n. sg. acc. from verbal
noun < iravu-iru-to be. T. iruppu, iravu - being;
M. iravu.

iruva (1-2) - that has been - ft. p. of iru - to be. O.K.
irppa. M. K. iruva. iha. N. K. iruva. Vb. noun -
iravān. acc.

irppattondivasam (31-4) - for 21 days. Slw.
divasa-. S. n. sg. nom. used adverbially.

illi (49-2, 61-8) - here. adv. of place, probably the loc.
of the proximate demon. pronominal base.

ivalviṣayaṅgaḷam (41-3) - these points or topics. Slw.
viṣaya- s. n. pl. acc. ival - probably ivel-.

iḷdar (52-4) - abandoned, sacrificed. past 3. pl. of
transitive iḷ - to pull, to abandon, to become
sapless. M. K. iḷ (îr) N. K. eḷ. past. 3 sg. f. iḷdāl;
adv. ppl. iḷdu. adj. s. M. sg; iḷdōn. T. iḷ - to lose,
to sacrifice. Nālaḍiyār 9, 10, 199, 251, 277, 287,
336. M. iḷ. Te. iḷucu - to pull.

ildāḷ (44-4) - abandoned. past. 3. sg. f. of *il*. T, to abandon, to lose. to sacrifice.

ildu (56-4; 63-5; 64-4) adv. pp. of *il* - to abandon.

ildōn (24-1) - abandoned. adj. s. m. sg. nom from *ilda* pp. of *il* - to abandon, to sacrifice.

I

ī (3-8; 35-3; 37-3; 40-1; ī 40-4; 50-3; 57-2; 59-1; 62-14; 63-19) - proximate dem. adj. substitute of *idu* - this - see ā. Tel. *ī* - this (or these).

ītan (61-6) - this man, dem. pron. m. sg. (hon.) nom. Te. *ītaḍu*. probably *i- + tātān* - this self (speaker) or *ī + tan* - this of mine.

īrelpattaruḷam (5-15; 6-15) - for twice seventy years (140 years). Slw. *aruḷa- varuṣa-* s. n. sg. nom. used adverbially. T. *īrēl* - 14; T. *varuṣam* - a year.

īvatin (45-2)? *īvattina*-of to day. or *īva tinghā* . . ?

U

Ugrasēnaguruvaḍigaḷ (23-2) - s. pr. m. pl. (hon.) nom. Slw. *guru-*

uṇiye (3-5) - to be enjoyed. inf. of *uṇ* - to eat. *uṇḍo*. adj. s. *uṇṇūrum*; *uṇvōrum*: M. & F. pl. T. & M. *uṇ* - to eat.

uṇḍadu (4-5) - that which was eaten.

uṇḍo (3) 4? - *uṇḍom endukum*?

uṇṇūrum (63-6) - to be enjoyed. adj. s. m. pl. nom + *um*. *uṇva*, fut. p. of *uṇ* - to eat.

uṇvōrum (3-5, 7) - those who enjoy this. adj. s. m. & f. pl. nom. from *uṇva*. See *uṇṇūrum*

uditaśrīkaḷvappinullē (36-3) - at the celebrated *Kaḷvappa*: Slw. *udita s'rīkaḷvappu-* s. n. sg. loc. + e for emphasis.

upamīyāsuralōkasaukhyada (44-4) - of matchless happiness of the world of gods. Slw. °saukhyā- s. n. sg. gen. upamīyā is probably for upamillā. cf. capal illā.

upādēśam (62-9) - advice. s. n. sg. acc. in meaning nom. in form. Object of koḍuvōrum

um̐ (5-9, 6-9,) - also ūm̐, N. K. ū. T. um̐. Te. ū; Tu. ū.

uye (25-2) - when conveyed. inf. of uy - to convey, to carry. N. K. oy - to carry.

uraga gī (20-2) a snake ?

urumithyātva pramūḍhasthiratara nṛpanān (14-2) - the silly but firm king of false doctrine. Slw. °nṛpa- S. m. sg. acc.

urusattvan (37-4) - the strong - minded. Slw. sattva-adj. s. m. sg. nom.

uḷḷadu (63-16) - that which has or possesses ?

Ū

-ūm̐ (6-9 & 10) - also. another form. -um̐. N. K. ū.

ūḷigam̐ (8-38) - service. s. n. sg. nom.

T. ūliyam - service due to deity, obligation of a slave to his master. M. ūliyam - service. Te. ūḷigamu - service. Tu. ūḷiga- - service. Why ḷ and not l. ?

Ṛṣabhasēnaguruvaḍigaḷa (32-1) - S. pr. m. pl. (hon.) gen. Slw. °guru-.

E.

Eḍeparege (40-1). - Name of a place. S. N. sg. dative, eḍeyān (44-4). - their state; the abode. s. n. sg. acc.

Probably from iḍu - to place. T. iṭam - a place.

Te. eḍa - place. Tu. iḍa, iḍe - a place.

eḍeviḍiyal (40-3) - to get to the abode. inf. of eḍeviḍi (eḍe piḍi) - eḍe - a place + piḍi - to hold. T. piḍi - to hold. M. piḍi, Te piḍi - a handful. Tu. piḍi - a hold.

Eḍevolnāḍa (8-28) - in Eḍevolnāḍ. district or province. See DKD. P 339.- s. n. sg. gen. of nāḍu - a kingdom, from naḍu - to plant, to cultivate :

polal - a city ; Te. prōlu, polu - a city, T. nāṭu - a country. M. nāṭu - country. Tu. nāḍu, nāḍ - a district. nom. eḍevolnāḍu (8-37)

Eḍevolnāḍu (8-37) - Eḍevolnāḍu also. -um is suffixed to the last of the words so connected - nagaramum, s. n. sg. nom. um -

etti (3-6) - having removed. adv. pp. of ettu - to lift, to raise ; adj. s. ettikolvōn (64-17) from fut. p. ettikolva : T. ērru ; eṭu - to lift, to raise, ērru - to transport. M. ērru - to throw, as with a sling. Te. ettu - to lift. Tu. ettu - to lift.

ettikolvōn (63-17) - he who takes. adj. s. m. sg. from ettikolva fut. of ettikol - to lift and take.

Edeyagāmuṇḍarum (5-9, 6-9) - s. pr. m. pl. (hon.) nom + um. (Edeya - of the chest probable (ede) hr̥daya > herdea > erde > ede cf. eḍeyam P. 66 Part I. A. 975 A. D. cf. erdeyoḷage E. C. V. AK. 102, 1100 Te. eḍa, yāḍe = chest. Tu. eḍe- [T. neñcu. M. neñṇu - chest] possibly ede < erde < herde - Skt. hr̥daya. (KSS. 328). O. K. Gāmuṇḍa > Gāvūṇḍa > gavūḍa, N. K. gauḍa - the headman of a village, or chief officer. T. kaṇḍar-life-takers, kavāṇḍar - scoundrels, a caste. Te. gaṇḍlu - toddy sellers, men of farmer's caste. Tu. gauḍe - the chief officer of a village ; a good caste of peasants. T. kaṇḍikar - workers in skins as shoemakers : Skt. kaṇṭikah - one whose business is to catch birds, etc., in traps ; one who sells the flesh of birds, animals etc. ; a butcher ; a poacher. Mar. gāmvadhā, probably - gāma uṇḍa - the enjoyer of the village. gāmuṇḍa seems to be

a contamination between the earlier *kaunṭar* and the later *gaunḍā*. In N. K. *gauḍa* is used also in the sense of an idiot and a fool. [It comes from *Grāmavṛddha* > *Gāmauḍḍa* > *Gamaunḍa* > *Gamuṇḍa* possible < *kunta* - a lance, or *kavaṃai* - a sling. It may also be a lw. cf Pkt. *gāmauḍa*, *gāmaūḍa* - the head of the village; [*gāmaḍa* - a small village (*prākṛta* *s'abda* *mahārṇava* p. 367) cf. *gāvunḍaramaga*, E. C. VII. Sh. 24. (970- A. D.) < *edda*. . . . *.ntūr* (41-2)

en (33-3) - my; pron. 1 pers. sg. gen. see *ān*. obl. base used as gen. cf. *ta-n*.

enage (333-3; 40-2) - for me. pron. 1. pers. sg. dative. pl. *emage*, N. K. *namage*, T. *enakku*.

enebaru (7-13) - how many persons; s. m. pl. from the int. pron. *ēn* - what or how many + *var* cf. *sāsirvvar*; *ēlnūrvvaram*.

enalū (20-2) - when they also said. inf. of *en* - to say. *ū* for *ūm* (see adv. pp. *eṃdu*; yendu. fut. p. *enva*. T. *en* - to say. Te. *enu*, *anu* - to say. N. K. *an* and *en* - to say.

enangotṭu (62-17) - will inflict (?) adv. pp. of *-koḍu* - to give. See *koṭṭa*.

entu (20-2) - show (he will fare); inter. adv. of manner. replaced in N. K. by *hēge*. T. *erru*. - like what. Te. *eṭlu* - how. Tu. *eṃca* - how. Probably from the inter. pronominal base.

entu (33-3; 49-1) - how much. inter. adj. denoting length or quantity, qualifies 'āyusṣyamen'. T. *ettanai* - how many, how much. M. *erra* - how much. Te. *eṃta* - how much.

ente (52-1)? - *ennte*? *entu* + *e*?

ento (62-16) - intr. adj. of quantity?

- er̥ndu (33-3; 37-3; 40-2; 58-2; 61-9; 62-9) having said. adv. pp. of en - to speak; ft. p. - enva. T. enru, erru - having said; M. enra, Te. eni, ani-Tu. entruni - to say fully. See yendu.
- endu (56-1) - when? inter. adv. of time. T. enru . when? Te. endu - in which place.
- enva (3-8; 63-22) - called. ft. p. of en - to say. See er̥ndu.
- endō (46-3) - long ago. inter. adv. of time. cf. endu - adv. of time.?
- emage (61-9) - to us. pron. 1 pers. pl. dative. cf. sg. enage & en.
- eydappaḍuvār (62-13) - will be taken to. fut. passive 3 pl. of eydappaḍu < eydalpaḍu - to be taken to, from eydu - to get, to go to. Also aydu; adv. pp. eydi (44-4); past. 3. sg. m. eydidān; past. 3. pl. m. eydidār; adg. s. pl. eydidōr, inf. eyde. T. eydu - to approach, to obtain. M. eydu - to get, to obtain, Tel. eyidu, eydu - to get, to follow.
- eydi (44-4) - having attained. adv. pp. of eydu - to get, to go to. See eydappaḍuvār.
- eydidān (41-4) - past. 3. sg. m. of eydu - to go, to get. See eydi.
- eydidār (24-3) - did attain. Past 3. pl. (hon.) m. of eydu. See eydi.
- eydidōr - those that attained (?) adj.s. m. pl. (hon.) of eydu. (21-4) or past. 3. m. pl. (hon.). See eydi.
- eyde (46-3) - inf. of eydu - to go to, to get, exceedingly (SMD. 304). See eydi.
- eraḍumnaḷke (5-11, 6-11) (Rice - of both the nāḍs; Fleet. Upon two districts). To both the countries. S. n. sg. dat. (pl. in meaning) naḷke < nāḍu + ke. N. K. nāḍige. cf. eraḍumkeladol, E. I. XV. p. 87, 1060.
- Erevedigālā (7-6) - of Ereveḍi, s. m. pl.(hon.) gen.

erddapam (35-1) - vb. pr. 3. sg. m. of *el* - to rise, to get up. O. K. *el dapam* > *erddapam* > *eddapam* (M.K. N. K. *ēluttāne*).

erppa (41-2) ? Probably pp. of *ir* - to be. or *ēl* + *ppa*.
eriveppaḍuvōrum (62-11) - those that will be affected adversely; adj. passive of *eriveppaḍu* - to be affected adversely. Tel. *eravu* - loan. *eruvu* - dried dung, suffering in sunshine; Kan. *iri* - to pierce with a weapon.

ere (29-4) - lord. s. m. sg. nom. T. *irai* - lord, greatness. m. *irā* - lord. other kan. form: *ereya* - lord.

ellamān (62-6) - all. s. n. and pron. sg. acc. probably from *eru* - to be full? T. & M. *ellām* - all. Te. *ellaru* - all. Tu. *erku* - to be full.

eltum (3-3) bullocks? also?
 if so, from *iḷ*- to pull.

Ē.

ēkasude *ppina* (45-2) ?

ēn (61-9) - what. int. pron. n. sg. nom. T. *ēn*, M. *ē* - what. Tel. *ēmi*, N. K. *ēnu*.

ēri (36-4; 43-3) - having ascended. adv. pp. of *ēru* - to ascend; past 3. sg. m. *ēridān*; past. 3. m. pl. (hon.) *ēridār* (15-4; 25-4; 43-4). adv. pp. with -e. *ēriye* T. *ēru* - to ascend; adv. pp. *ēri*. M. *ēruga* - to ascend; Te. *ēru* - to lift. Tu. *ēruni* - to ascend.

ēridān (56-4) - ascend. past 3. sg. m. of *ēru*. See *ēri*.
ēridār (15-4; 25-2; 33-4; 43-4) ascended. past 3. pl. (hon.) m. of *ēru*. See *ēri*.

ēriye (40-3) - only by having ascended. adv. pp. of *ēru* + e.

ērisidā (27-1) - that was placed. pp. of *ērisu* - to cause to be raised < *ēru* - to ascend. Tu. *ērāvuṇi*- to set up.

- ēlaneya (1-4) - the seventh. Numeral adj. n. sg. gen. from ēlu. - seven + aneya. N. K. ēlaneya. T. ēlām - the seventh. M. ēlu - seven. Te. ēḍu. Tu. ēlu.
- ēlnūrvaram (59-1) - the seven hundred men. s. m. pl. acc. T. ēlnūru - 700.
- okkalū (65-18) ? a plough of black soil (Rice). (1) inf. of okku - to tread out corn. (2) s. n. sg. thrashing corn. a faru, a farmer.
- okkaltanam (5-15, 6-15). - farming, husbandry, agriculture. s. n. sg. acc. N. K. okkaltana, from okkal-tenancy, a tenant, from okku - to tread out corn.
- ontu (35-4) having winnowed in penance. adv. pp. of one - to winnow. onedu, ontu, ?
- oḍagaṇḍar (51-4) - reached; joined; to become united with. vb. past. 3rd pl. (hon.) indic. masc. of oḍago! - to join.
- omdu (44-3; 46-4; 50-3) - a certain, an unusual-num. adj. n. sg. T. onru; M. onna - one, Te. oṇḍu - one; Tu. onji - one. cf. Vandu (29-2)
- ondutā (44-1) - having practised. adv. pr. p. of ondu - to unite. to get, to use, to experience. T. onru - to unite; Te. onaru - to unite; 'Tu. ondāvuni - to gather, to join.
- ondutiṅgaḷ (23-2) - for one month. s. n. sg. nom. adv. in meaning. See omdu - one; tiṅgaḷ - the moon a month. from tīgal - to shine; brilliance. Te. Nela - moonlight. the moon; a month. Tu. tiṅgoḷu - thē moon, a month.
- oppidon (56-2) - he who was shining with. adj. s. m. sg. nom. from oppida-pp. of oppu - to be beautiful, to agree with; adj. s. m. pl. (hon.) oppidor; inf. oppe. T. oppu - to agree with; Tel. oppu - to agree to; Tu. oppiyuni - to agree to.
- oppidor (58-1) - adj. s. pl. (f.) nom.? see oppidon.

oppe (29-1) - shedding lustre. inf. from oppu. See oppidon.

orumuniyinda! (58-2) S. f. sg. (nom.?) orumuni - one sage.

orvan (3-4) - one (man.) s. m. sg. nom. from numeral or v (v) an. M. K. orvan, orban, obban-u ; N. K. obban-u ; T. oruvan ; Tel. okaḍu, okaruḍu - one man.

osageyum (5-5 ; 6-5) - the festival dues ; dues of a joyful occasion ; from ose - to be delighted. Osage - a gift. a tax. Te. osagu- to give. T. odavi - a gift. T. uja, ujar, uyar - to be lifted up, to be glad. T. uvagai, ōgai - joy. K. osage - recording of news, proclamation. osage - dues for the installation of an inscription (?). osage - consummation of marriage, probably dues for taking a procession.

oḷar (61-15) - to be liable to. present 3 pl. m. & f. of uḷ - to be, to have, to possess. T. uḷ, uṇḍu, M-uḷ. Tel. uṇḍu

olippa . . . ndu (40-4)? Kittel gives no rt. oli. T. oli - to cease, to forsake, to quit, to die, to clear off.

oltu (43-3) - good. s. n. sg. nom. from ol - good (adj.) O.K. oḷittu, oḷlitu, oḷatu, oḷitu, N.K. oḷleyadu.

oḷitta (61-7) ; s. n. sg. acc. of oḷittu. cf. o/pār-bbarum E.C. IV. yl. 41

oḷitta (61-7) - what is good. adj. s. n. sg. acc. See oltu.

Ō

ōrvvan (3-11) one man. s. m. sg. See orvvan.

T. oruvan, oruttan, one man. T. ōr - one

K

Kaṭapragiris'ailē (52-6)-in the Kaṭapragiri (the holy mountain). This is part of a Skt. ślōka. Other

names of this holy mountain found are Kaṭavapra, Kaṭavapra śaila, Kaṭvaprāgiri, Kalvappu, Kalbappu nālgiri, tīrtthagiri, tīltha, riṣigiriśile, veḷgoḷa (d)adri. The Kan. names Kalvappu and Kalbappu Kalvappu are corrupt forms of Kaṭavapra > Kaṭvaprā > Kalbappu. kaṭa - a hearse, a cemetery; vapra - the slope of a hill. The final -u of kalvappu is the final -u of Nom. sg. (?) cf. Skt. rūpa - Kan. rūpu and rūpa, kalvappabēṭṭammēl (26-2) shows kalvappa is < kaṭavapra.

Kaṭa sthitārādhitā (41-3) ?
ārāḍhanā on Kalvappu.

Kaṭavapravaṁ (40-3) - the holy mountain Kaṭavapra, s. n. sg. acc. See Kaṭavaprāgiris'ailē.

Kaṭavapras'ailam (21-3) ; s. n. sg. acc. obj. of adalḍē, nom. in form.

kaṭṭigaviluke (7-12) ?

kaṭṭida (61-9) - bound. pp. oṣkaṭṭu - to bind. T. kaṭṭu M. kaṭṭu ; Te. kaṭṭu ; Tu. kaṭṭu - to bind.

Kaḍambamaṇḍalaman (62-3) - the Kaḍamba Kingdom. (the Banavāsi Province s. n. sg. acc. Slw. °maṇḍala-.

kanyādāna (65-15) - the gift of a virgin. Slw. s. n. sg. Nom.

Kappe-Arabhaṭṭan (61-1) - ś. pr. m. sg. nom. Te. kappe - a frog ; Kan. kappe - a frog. Tu. kappe-a frog. probably from kuppu-to hop, or kappu - to cover; ara - virtue, bhaṭṭa - Pkt. from Skt. bhartā. K Kappe—a frog ; that which hops.

ka manka (65-18) ?

kambar (62-16) - those who steal?

kambuka - a mean person ; an asura.

kamara (8-31) - blacksmith. Slw. karmakāra. s. m. sg. nom. other forms are not found in these inscriptions ; kammara, kammāra, kambāra, from Skt.

karmakāra. kammarā, kammāra. and karmakāra are found. kamarar not in Kittel's Dict. T. kammālan - a smith, Tel. kammāra - a blacksmith. M. Kammālar-artificers? Tu. Kam-mare-a blacksmith.

kammarar (64-5) Note -r- of; the blacksmiths. s. m. pl. gen. See kamara.

kammarara (63-14) - of the blacksmiths. s. m. pl. gen. See kamara.

karuun (7-10)?? - kāru - to vomit. v. n. vomiting. S. a ploughshare. Te. kāruru. T. kāru. Prob. kaṛu - a calf; T. kanru.

kare-il (33-2) - stainless. adj. n. sg. gen. qualifying dharminadā. kare - blackness, stain; il for illa - not; T. karai - blackness, a stain. M. kare; Te. kara - a stain. Tu. karel - the mark on the skin left by wearing anything tightly. il is used for illa in "allade phalavadēnil (JNS. 22 and 31). T. ilar - who are not. illār - the poor. See Capal illā.

ka rigaṅge (63-8)?

kalāpakada (31-3)-of the (Muñjagrass) group. Slw. kalāpaka - a bundle in general; the sectarian mark on the forehead. s. n. sg. gen.

kalige (61-6, 61-7, 61-9) - to the kali age. s. m. sg. dat. Slw. kali-; kali - a hero.

kaliyugaviparīta- (61-2,—6)-an exceptional man in the kaliyuga. Slw. °viparīta adj. s. m. sg. nom. qualifying Kappe-Arabhaṭṭan.

kalmanege (1-1) - to the stonehouse. s. n. sg. dat. T. Kal.- a stone; M. kal. Te. kaḷu; Tu; kall; T. manai - a house; M. mana; Te. maniki - a dwelling place; Tu. mane-a house; Te. manu- to live,

kallukṣarā ṇan (65-10)?

kavaḍim (40-3) - by a stride. s. n. sg. instr. K. kavaḍu
- not in Kittel. T. kavaṭu- the length of a step, a
stride.

kaviliya (3-3)-of the cow. Slw. kavile-. S. n. sg. g-l.;
kapilā > kapile > kavile > kavili - a brown cow ;
kavile is found in these inscriptions.

kavileyum (5-13 ; 6-13)-cow also. s. n. sg. ac. in
meaning, nom. in form. See kaviliya.

Kaḷantūranam (21-3) - Him of Kaḷantūr, s. m. sg. acc.
kaṣṭajanavarjitan (61-2) - avoided by evil people. adj
s. m. sg. nom. qualifying Kappe-Arabhaṭṭan.
Slw. °varjita-

kaḷu (65-13)-ricefields. s. n. sg. ?

Skt. khaḷam - a threshing floor.

kaḷupe (35-1) - inf. of kaḷupu-to send, probably from.
kaḷ- to subtract. T. kaḷi - to subtract.

Kaḷvappinā (25-1)- on the mountain Kaḷvappu. s. n.
—sg. gen. See Kaṭapragiris'aile. Another form :
Kaḷbappinā ; loc. Kaḷvappinuḷ

Kaḷbappinā (34-2) fo Kaḷbappu. s. n. sg. gen.

Kaḷvappinuḷ. (33-3) on the kaḷvappu mountain. s. n
—sg loc.

Kaḷvappudurgga (37-2) Kaḷvappu strong,
—hold

Kaḷvappabeṭṭanamēl (26-2)-on the Kaḷbappu mountain,
—s. n. sg. nom. used adverbially.

kādu (5-17 ; 6-17)-so as to preserve. adv. pp. of kā - t
protect. Kittel, kā and kāy-. adj. s. m. kādōrā
(3-8) SMD. kā-to protect No. 3. T. kā-to protect; M.
kā ; Te. kācu - to protect. Tu. kāpuni - to guard.

kādōrā (3-)-whoso maintains or protects. adj. s. m.
pl. gen. See kādu,

Kāndarbar (6-15) - s. pr. m. pl. (hon.) nom.

Kāndarbor (5-5) - s. pr. m. pl. (hon.) nom.

kāmba (64-4) s. pr. m. sg. nom.?

kālamkeydār (26-2; 28-1 ; 30-1)—expired. past. 3 pl.
(hon.) m. of kālamkey—to die, to expire. Slw.
kāla-

kālanige (45-2)—s. m. sg. dative. Slw. kāla-

Kālāvirgguruvaḍigaḷa (31-1) of Kālāvirgguruvaḍigaḷ,
Slw. guru. s. m. pl. (hon.) gen.

kige (ge).....(63-2) of kig. s. pr. N. sg. ?

Kittūrā (22-1)—of Kittur. S. pr. n. sg. gen. prob. ki-ru +
ūr=small + village. But R. N. < Kīrtipura E. C.
II Introd. 37.

Kittereyarā (18-2)—of Kittere.... s. m. pl.
gen.

Kiḷḷuṁ (3-2) of—Kiḷḷa. s. pr. n. sg. gen. probably kiḷḷu +
prōb. kiru + ere (-a lord) + a + uṁ.

Kiḷgabaṭarimge (64-2)—to the bhaṭṭa of Kiḷga. s. m. pl.
(hon.) dat. cf. kālaṁge.

Kiḷgānadēvake (62-6)—to the temple of the God of
Kiḷgāna. s. n. sg. dat. Slw. -dēva-

Kiḷgānēs'varadā (3-2)—of the God, Kiḷgānēs'vara.
Slw.-īs' vara- S. pr. N. sg. gen.

kīltu (14-1)—having uprooted, adv. pp. of kīl—to
pull out, to uproot. N.K. kittu. T. kīl—to split.
to demolish. kīldu and kīltu. in SMD 241, and
KSS 4-66; Bp. 37-24; SSV. 3-42; 4-60.

Kucēlam (49-3)—s. m. sg. nom. Slw. bad or dirty
cloth; badly dressed.

Kuṁḍavarmmarasaṁ (62-5)—s. pr. m. sg. nom. Slw.
Kuṁḍavaramma- K. arasaṁ. T. aras'u. M. arasa.
Te. arasu. Tu. arasu.

kumari (yāḷe) (65-7)—a piece of land in a jungle or
forest, on which trees are cut down and burnt
for cultivation for a short period only. Tu.
kumeru—combustion.

kumārarin (24-2)—by the sons. Slw. kumāra- s. m. pl.
instr.

kulaṁ (3-8)—the family. s. n. sg. nom. Slw.

kūḍidom̐ (52-3)—joined, attained. past. 3. sg. M. of kūḍu- to join; adv. pp. kūḍi-ē; T. kūṭu, M. kūṭu, Tel. kūḍu, Tu. kūḍuni—to join.

keṭṭar (61-10)—wereruinēd. past. 3 pl. m. & f. of keḍu- to be spoiled, to be ruined, adj. s. n. sg. nom. keṭṭodu (61-9); optative. keduge. keḍisuva: fut. p. caus. of keḍu—to be spoiled; adj. s. keḍisidava: T. keṭu, M. keṭu; Te. ceḍu; Tu. keḍuguni—to ruin. In some inscriptions of the 8th and 9th centuries, kiḍu - to spoil. kiḍisu - to cause to be spoiled. cf. kiḍuguṁ (E.C. II. 69). kiḍadajasam (E. C. II. 133).

keṭṭodu (61-9)—harmful thing. adj. s. n. sg. nom. from keṭṭa - pp. of keḍu. See keṭṭar.

keduge (5-16; 6-16) - may that be spoiled! optative of keḍu—to be spoiled. See keṭṭar.

keydu (40-1; 44-1)—having done or practised. adv. pp. of key—to do; adj. s. m. sg. keyvōn, from fut. p. keyva, of key—to do; adj. -s, m. pl. keyvōr. 'T. s'ey, M. cey, Tel. cey—to do. past. 3 m. pl. (hon.) kālamkeydār; adv. pr. p. prithivirājyam keyyuttā; sometimes voiced before nasals—prithivirājyam-geyyuttire.

keyvōn (5-15; 6-15)—one who does. adj. s. m. sg. of keyva. fut. p. of key—to do. See keydu.

keyvōr (61-7)—those who do. adj. s. m. pl. nom. from keyva—fut. p. of key—to do. See Keydu.

kere (65-13)—a tank, s. n. sg. nom. probably from kir- to block up, to fence round. T. kuḷan—tank. T. cerī—to narrow down, to close up; M. cerukku—to dam up. Te. ceruvu—a tank. Tu. kere—a tank.

keḷege (27-3)—s. n. sg. dat. of keḷa—to the bottom. the lower side. from kīl—low, under; -e- of -ḷe is perhaps due to e on either side. T. kīl—bottom.

pit ; kilakku—the low land, the east ; M. kiḷu, kiḷikka, to descend. Te. kī, kinda, kindi—down; low.

kēloy (21-3)—hear, listen. Imp. 2. sg. of kēl—to hear, other form of imp. 2. sg. (not in these inscriptions) is the root itself. T. kēl. kēl—to hear. to listen to ; M. kēl—to hear. Tu. kēṇ—to hear.

ko..... .. s'ala (65-12).

koṭam (8-38)—he gave. past. 3. sg. m. of koḍu—to give (koḍu to give according to some) other form koṭṭan (65-11), past. 3. pl. koṭṭār, koṭār, pp. koṭṭa; adv. pp. koṭṭu ; vb. nom. koḍamge (8-30)—a gift; adj. s. m. sg. koḍu-vōrum ; adj. s. m. pl. koḍuvōrum. kuḍugum (E.C. II. 69).

koṭṭa (4-4 ; 8-28 ; 63-7 ; 63-19)—which is given. pp. of koḍu—to give. See koṭam.

koṭṭan (8-29 ; 65-11)—he gave. past. 3. m. sg. of koḍu—to give.

Koṭṭarada (12-2)—of Koṭṭara. a village. Prob. koṭṭa + aṛa. S. pr. N. sg. gen.

koṭṭār (3-10, 64-6)—gave. other form koṭār. past 3. m. pl. of koḍu—to give.

koṭār (63-4 ; 63-5)—granted. past. 3. pl. m. of koḍu.

koṭṭu (63-4-6-11)—having given. adv. pp. of koḍu.—to give.

Koḍakaṇiya (7-3)—of Koḍakaṇi s. pr. n. sg. gen.

koḍamgeyānu (8-30)—gift. S. vb. noun. n. sg. acc.

koḍuvōnum (3-5 ; 3-11)—whoever gives. adj. s. m. sg. of koḍuva—fut. p. of koḍu.—to give.

koḍuvōrum (62-10)—those that give (whosoever give) adj. s. m. pl. of koḍuva—fut. p. of koḍu—to give

koṇḍu (3-7)—taking, adv. pp. of koḷ—to take. other form goṇḍu (8-29) inf. koḷe ; adj. s. m. pl. koḷvōrum and koḷuvōrum. T. koḷ.—to take. M. koḷḷuka,—koṇḍa, Te. konu, pp. koni.

konda. (5-14; 6-14)—for having killed. pp. of kol—to kill; past 3. pl. m. kondār; T. kol. kollu—to kill.

M. kollu; Tel. kollu Tu. kor—to kill. T. konra (pp) kondār (62-17) killed. past. 3. m. pl. of kol—to kill T. konrar—past. 3. m. pl.

koreḍu (40-2) adv. pp. of kore—to cut, to bore a hole.

T. kori—to force off the husks from the grain of paddy by the foreteeth, like mice and birds; M. kure—to cut off, as the splint of trees; Tu. kurepini, koreyuni—to be excavated, to be bored.

Koḷattūra (40-1; 42-1)—of Koḷattūr, s. pr. sg. gen. prob. the village of the tank.

Koḷattūrsaṃghadi (39-1)—in Koḷattur saṃgha. s. n. sg. loc. Slw. sāmgha.

koḷe (5-15; 6-15)—when he took; inf. of koḷ—to take.

koḷvōnuṃ (3-11)—the taker also; adj. s. m. sg. nom. of koḷva—fut. p. of koḷ—to take. see koṇḍu).

koḷvōruṃ (3-6; 3-7)—those who take or takers also. adj. s. m. pl. of koḷva.

koḷuvōruṃ (64-7)—the takers also. adj. s. m. pl. or koḷuva—fut. p. of koḷ—to take.

G.

gaticēṣṭāviraḥaṃ (34-1)—he who has avoided movements and gestures. Slw. °viraha-. s. m. sg. nom.

“Being free from the activity of influences of former works”. Dr. L.D. Barnett.

gatiyuḷ (44-4)—s. n. sg. loc. Slw. gati-.

ganti (44-2)—from Skt. gantrī—a wandering nun.

See Anantāmātīgantiyār. supra.

gandhēbhamaydān (14-2)—the five senses—the rutting elephants. Slw. gandhēbha—s. n. pl. acc.

gāldeyumā.....reyumān (63-20)—the ricefields..... s. n. sg. acc.? O.K. galde. M.K. garde N. K

gādde. T. kalani—a cornfield. M. kalani. Tel. kayya (?) or krayya—a canal?

gāmigarum (5-10, 6-10) the villagers also. Slw. Pkt. gāma, later gāva < grāma. s. m. pl. nom. + um.

gāmumḍarum—see Edeyagāmumḍarum.

giritālādā (27-3)—of the top or bottom of the mountain.

Slw. giritala—s. n. sg. gen.

giriyaṇ (4-3)—the hill or the mountain. Slw. giri—s. n. sg. acc.

Guṇakīrtti (49-1)—s. pr. m. sg. nom. Slw.

guṇadin (43-2) —for (her) virtues. Slw. guṇa- s. n. sg. instr.

Guṇamatiavvegaḷā (55-1)—s. pr. f. pl. (hon) gen. Slw.

Guṇamatiavve-N.K. avve,—mother, grandmother. avve, abbe < amba—mother. T. avvai, auvai—mother. Te. avva—mother, grandmother. cf. Adīśriavvagaḷu (61), s' riavvagaḷam (63) Nēimiśri avvagali (66), Vijayas' ri-avvagaḷim (72) E C.I. 10.

Guṇabhūṣitam (27-1)—adorned with good qualities. s. m. sg. nom. Slg. °bhūṣita-

Guṇami '50-2) ?

Guṇasāgarādvītiyanāmadhēyan (62-2). —With the other name, Guṇasāgara. s. pr. m. sg. nom. Slw °dheya-.

Guṇasēnaguravar (12-3)—s. pr. m. pl. (hon.) nom. Slw guru-

guravam (50-1)—spiritual teacher, master. s. m. sg. nom. gorava—, a class of s' aiva beggars (Kittel probably from guru + avam.—the teacher-he. But R. Narasimhācār says gorava—tadbhava). of guru. E.C. II. Tr. p. 3. footnote. T. kuravar—Elders, gurus, religious preceptors and ministers. T. kuravan—sg. guru-avam—goravam.

guruvaḍigaḷ (31-3)—the spiritual preceptors. Literally- the feet of the guru. Like Skt. S' rīmatbhaga—vatpādaiḥ. But guruvaḍigaḷ suggests that guru pratigaḷ (of the rank of guru; equal to the guru. gurupaḍigaḷ > guruvaḍigaḷ and guravaḍigaḷ. T, paḍi—grade, rank, resemblance. Comparison.

gūḍalānaradi (63-4)?

goṇḍu (8-29—having taken. adv. pp. of koḷ.—to take. T. koṇḍu. Tel. koṇi.

gēḷi (27-4)—above, assemblage. s. n. sg.? T. M.—cēri. Te. gēri, Tu, kēri. Kan.—gēḷi, kēḷi—an assemblage, a row. N.K. kēri—a street or an assemblage of houses.

goravaṇi (21-4) See perggoravaṇi.

gōmaṇṇa (63-7)—s. n. sg. acc? possibly the mud from the gōmāḷa (a public pasture ground) or permission to take mud or clay from gōmāḷa (?)

gōsigaruṁ (7-10) a public announcer? from Pkt. gōsaga < ghōṣakaḥ. s. m. pl. nom. + uṁ.

gōliyarā (7-11) Probably of the caste of gōlas. gōla -a widow's bastard son. s. m. pl. gen.

GHA

ghanammāriṭṭamān (34-1)- s. n. sg. acc. ghanam, mā (mahā)+ariṭṭa (ariṣṭa) m.+ān—the great misfortune? “Strong in his fair body, surrendering other desires” Dr. L.D. Barnett.

CA.

Candagāmuṇḍanu (8-37)- s. pr. m. sg. u (rī) canda < candra for gāmuṇḍa, see Edeyagāmuṇḍruṁ.

Candradēvacaryyanāman (36-2)- S. pr. M. sg. nom. Slw. °nāma-

candrasūryyaṁ—uṅga (7-14)?- as long as the sun and the moon last. Slw. °sūryya- adv. of time, -uṅga

till, as long as. O.K. annegaṃ, annaṃ, uḷla-nnegaṃ—as long as, up to the time of. M.K. unnevaraṃ, anneveram. N. K. varege, uṃga—perhaps uḷlannegam. Te. uṇḍagāa (while it is so.) capal-illā- (44-2) firm-minded. Slw. capala- adj. phrase qualifying Mahānantāmatīgantiyār cf. upamillā. T. illākkuṭi- a poor family. T. illan—M. illa—no, not, N.K. illa—is not. no.

Carita 's rīnamadhēyaprabhu (14-4)- The lord bearing the name of Caritas' rī. s. m. sg. nom.

Cittūra (19-1)—of Cittūr. s. pr. m. sg. gen.

Citravāhanarum (62-4,-) s. pr. m. pl. (hon.). See E.C. VI. Introd. p. 5.+uṃ See. Q.J.M.S. Jan. son of Guṇasāgara. 1933; D.K.D. p. 309. see Āḷuarasa, (supra).

Cendugoli (4-3) s. pr. n. sg. dative ?

JA.

Jannalñavilūra (46-1)- s. pr. n. sg. gen. of Navilūr, the place of sacrifice. Janna < yajña—a sacrifice. Navilūr—the town of peacocks. Navilūr is called Mayūragrama in these inscriptions—cf. Mayūragrāma.

Jedugura (6-3)- s. pr. n. sg. gen. Jedḍa in Sorab Taluk now?

Jelugūra (5-4)- s. pr. n. sg. gen. Same as Jedugūra. Jaina sumārggadulle (50-3)—in the good path of the Jainas. Slw. °ma-rgga- s. n. sg. loc.

Jha-	}	"No words with these initial sounds."
N		
T		
ṬHA		
ḌA		
Dha		
Ṇa	}	

TA

tan (36-3)- of his. reflex. pron. 3. sg. gen. and oblique base. cf. en. N.K. literary tanna—gen. colloquial tan--gen. T. tan. M. tana. Tel. tana. nom. t̃an, t̃ām. dat. sg. tanage. pl. tamage.

tanage (35-2; 45-1; 56-1)- Ref. pron. 3. sg. dat.—to himself. T. tanakku, Te. Tanaku.

taṅkade (56-4)—without touching (him)- inf. of taṅku (t̃āṅku)—to touch, N.K. tāku, tāgu—to touch, (cf. N. K. taṅgu—to halt; M. tākku; Te. tāku; Tu. tākuni, tāguni- to touch, tānguni-to support.

taṇige (6-18) may.....enjoy satisfaction, Optative of taṇi—to be satisfied or satiated. from taṇi—to be satisfied. taṇ—cool, cold; another form is taṇigege, T. taṇi—to appease. taṇ—cool; M. taṇ cold. taṇiyuga; Tel. taniyu; Tu. taṇiyuni—to become cool.

tanigege (5-18)—same as taṇige, See KSS.

tapaccale (58-2)—firm in penance. cala—Kan. resoluteness < chala. s. f. (?) sg. nom. slw.

tapadin (36-2)—in penance. slw. tapa—. s. n. sg. instr. Slw. sayyama—s. n. sg. acc.

tapamsayyamamān (40-1)—penance or self-control. and

tapamān.....(54-2) penance ?

tappāde (25-1)—without failing. neg. inf. of. tappu—to fail, to commit a mistake. T. tappu, tavaru—to deviate. M. tappu, Tel. tappu—to commit a blunder. Tu. tappu—a fault. another form thappade. this is wrongly written for ta. Some derive this from tavu—to decrease. cf. tavuva balam. E.C.VII. Sk. 110—decreasing strength.

tamage (58-3)—Ref. pron (f?) pl. (hon.) dative. See tan,

tammaḍigala (18-1)—of the priest, an attendant on an idol. s. m. pl. (hon.) gen. *tammaḍigala*—*tam aḍigala*—of the feet of God. Though neuter, it refers to the priest here. Te. *tambaḷi*, *tammaḷi* *taummaḍi*, *tambaḷavāḍu*, *tammaḷavāḍu*—a person living by conducting the worship of an idol. Is it likely that it is from *dharimma* + *aḍigala*?

Tarekāda (31-2) of *Tarekāḍu* (now *Talekāḍu*). s. pr. n. sg. gen. In some inscriptions *Talekāḍa*.

tāṇada (3-9)—of the place. Slw. *tāṇa* (Pkt.) Skt. *sthāna*—s. n. sg. gen. T. *tāṇam*—place; M. *tāṇam*—rank, position; Tel. *tāṇamu*—a place; Tu. *tāṇa*—a place.

tān (33-3; 53-1; 56-4 58-2 (f?))—he, self. Ref. pron. m. sg. nom. Other forms *tām*, *tām* (See *tan*). T. *tān*, M. *tān*, Te. *tānu*, Tu. *tānu*—self.

tām (28-2)—same as *tān*.

tām (44-4, 57-2)—same as *tān*.

tiṅgaḷ—a lunar month. from *tigaḷ*—to shine. See *ondutiṅgaḷ*

tilakaṁ..... (46-2) -s. n. sg. nom.? Slw. *tilaka*—

tīradāṇamā (27-2)—the place on the bank. s. n. sg. acc. Slw. °*dāṇa*—(*tāṇa*).

tīrtthagirimēl (33-4)—on the top of the holy mountain. s. n. sg. nom. used as an adv. of place. Slw. °*giri*—*tīrttha*—means, remedy; Jina; holy.

tīlthadoḷ (17-1) - at the holy place. s. n. sg. loc. Slw. *tīltha* for *tīrttha*.

tumgōccabhaktivās'adin (49-2)—through lofty devotion. s. n. sg. instr. Slw. *vas'a*—

tuntakada (20-3)- of suffering. s. n. sg. gen. Slw. poss. *tunna*—pp. of *tud*. to strike, to pain, or *tuda*, a striking, galling. *tudaka* and nasalisation?

teravōl (37-1) - like the streaks or openings. s. n. sg. nom. used as an adv. of manner. *tera*—a way, a
G. O. I. 20

- form. T. tira—to open; tiravu—opening. M. tira, tiravu—a wave; Te. tere, terre—open, plain.
- toradu (33-4; 46-3; 49-2)-having abandoned. adv. pp. of tore—to abandon. Other forms toradē (34-2); adj. s. torevarum from fut. p. toreva—from tore. T. tura—to discard; Te. toragu—to leave. Tu. torevum—to abandon
- toradē (34-2)-adv. pp. of tore—to abandon with ē, the particle of emphasis. See toradu.
- torevarum (63-5) -also those that abandon. adj. s. m. pl. nom. + um from toreva—fut. p. of tore—to abandon.
- tōri (37-1) - having appeared. adv. pp. of tōr—to appear. T. tōnru, torru—to appear. M. toru—appearance. Te. tōcu—to appear. Tu. tōrike—appearance, tōj—to appear.
- thappade (34-3)—correctly, without a mistake, without failing; tha is wrongly written for ta—, See tappāde.
- Thiṭṭagapānadā (18-1)—of 'Thiṭṭagapāna. s. pr. n. sg. gen. probably—Tiṭṭagapānadā.

DA.

- dākṣiṇabhāgadā (21-1)—of the Southern region. Slw. °bhāga s. n. sg. gen.
- Dallaga (38-1)—s. pr. m. sg. nom.
- dāsadiyum (5-7) the chief of the Dāsas; dāsari—a Vaiṣṇava
- (Rice) religious mendicant. Tel and T. dāsari—a Vaiṣṇava religious mendicant. Slw. dāsa—s. m. sg. nom. + um; same as dāsadi—of. skt. dāsēraḥ—a fisherman.
- dāsadiyum (Fleet) (6-7)—by the guild of the Dāsas. cf. dāsadiyum. s. m. sg. nom. + um—s. n. sg. gen.

dvādas'adā (44-1) : s. n. sg. gen. Slw. dvādas'a—: to the twelve kinds. The twelve kinds of penances; I. External : anas'ana (not taking food).-avamōdarya (eating less than what one desires; vṛttiparisankhyāna (a pledge when going to receive food); rasaparityāga (giving up tasteful dishes); vivikta s'ayyāsana (sitting and sleeping alone); and kāyāklēs'a (mortification of the body);

II. Internal. Prāyas'citta (mortification of the body, repurification); vinaya (reverence); vaiyāpritya (service to the old, the infirm, etc.); svādhyāya (study of the Scripture); vyutsarga (non-attach ment to the body); and dhyāna (meditation).

Tattvārthasūtra IX. 19 and 20. and Outlines of Jainism (pp. 131, 133).

divaṁ (35-4, 56-4)—heaven. s. n. sg. acc. Slw.

duritābhūdvr̥ṣamān (14-1) —the tree of sin (Rice). Slw.
vr̥ṣa—s. n. sg. acc. for vr̥kṣa ?

dēgula(2-3)—the temple.....s. n.?

dēvakula—a temple. Pkt. de-u-la, M. Amg. JM.

ŚMg. Dh. (168)—Pkt. dē-ulam, Dh. 25, 351.

acc. degulamān:

dēgulamān (63-2)—the temple. s. n. sg. acc. Slw.
degula—.

Dēva.....khantiyar (42-2 and 3)—s. pr. f. pl. (hon.)
nom. Slw. kanti—a Jaina nun. ganti<
gantrī—one that goes or moves. T. kanti—a
female ascetic. khanti wrongly for kanti.

dēvaḍiyuṁ (5-7)—the chief servant of the god, the
head of the temple establishment. Slw. dēva—
(Rice)

s. m. sg. nom. + um. dēvaḍi—the feet of God.—
aḍi—the feet as an object of adoration, the
person himself. T. aḍigal—God ; a priest ; a lady;

a sage; a senior; M. aḍi—king. Tel. aḍi—sir. cf. Skt. pāda, dēva, bhaṭṭāraka; Mahrattī—dēvuḍi. N. K. dēvaḍi—a raised terrace in front of the door; dēvaḍiga—a priest, same as dēva-diyuṇ.

dēvaḍiyuṇ (6-7 and 8)—the head of the establishment. (Fleet)

of the temple. s. m. sg. nom. + uṇ. Slw. dēva—cf, J. Bom. Br. RAS. XI. 230 “Mainjēs’varadi-mbaḍaga”.

dēvaḍaṇḍadinda (62-11)—by the punishment of the gods. Slw. °ḍaṇḍa s. n. sg. instr. K. ḍaṇḍa—a fine, punishment. T. taṇṭam; M. ḍaṇḍam; Te. ḍaṇḍamu; Tu. ḍaṇḍa.

devarke. See Lañjigēsaramdēvarke. cf. 1. idarkke (E.C. III. TN. 1.) 2. eraḍarkam. (E.C. VIII. Sb. 299.)

dēvara (3-3)—of God. Slw. dēva. s. m. pl. (hon.) gen.

dēvāndēvana (3-4)—of the God of Gods. Slw. dēva—s. m. sg. gen. poss. for dēvānām dēvana. or dēvanadēvana.

dēveḍittiyerinduṇ (3-5)—from the dēvadittiyer. Slw. deva—s. f. pl. (hon.) instr. + uṇ. possibly dēvaḍi + itti—the female attendant on the idol. cf. s’iṣittiyar.

Dēvereyage (8-29)—to Dēvereya. s. pr. m. sg. dat. Slw. dēva—Deva + ereya + ge. ereya.—lord. master. T. irai—a master.

dēvalōkakke (37-4)—to the world of gods. Slw. °lōka—s. n. sg. dat.

dēhan (49-2)—the body. s. n. sg. nom. in form, acc. in meaning. Slw. dēham.

dēhama (36-3)—the body. s. n. sg. acc. Slw. dēham.

dōṣam (46-4). Sin. s. n. sg.?

DH.

ḍharañiyuḷ (37-3)—on the earth. Slw. dharañi—s. n. sg. loc.

dharmma (65-20)—the dharmma. Slw. s. n. sg. nom. dharmmagaraṇigaruṇ. (3-11)—the royal account officer in charge of charities. Slw. °karaṇika—, s. m. pl. (hon.) nom. + uṇ. T. karaṇam—calculations, accounts, accountant. M. karaṇam—deed, document. Te. karaṇam—an accountant. Tu. karaṇike—a secretary. N.K. karaṇika— a village accountant.

dharmmam (29-2)—the Jaina faith (religion); Slw. s. n. sg. nom.

Dharmmasēnaguruvaḍigaḷā (22-1)—of Dharmmasēnaguruvaḍigaḷ. Slw. °guruvaḍi. s. m. pl. (hon) gen. Dhaṇṇekuṭṭārēviguravi (11-2)—the nun, Dhaṇṇekuṭṭārēvi—s. pr. f. sg. nom. subject of muḍippidār. guravi is the feminine of gurava.

dhātrimēḷ (44-1)—on earth. Slw. dhātri—s. n. sg. nom. used as an adv.

dhone (63-4)—a pond on the hill, a well. Slw. s. n. sg. acc. T. tōṇi—a boat, a dhoney. Te. doṇa—a pond on the hill, donne—a cup made of leaves; M. donna—a cup made of leaves; Tu. dōni—a boat, from Skt. drōṇih, drōṇī—a basin, a reservoir, a valley between two mountains. cf. N. K. doṇa—a pond on the hill; donne.—a cup made of leaves. dhone for doṇe or lone which are in common use.

N.

Nagaramuṇ (8-38)—the town also. Slw. nagara—s. n. sg. nom. + uṇ.

naḍadu (50-3)—having walked. adv. pp. of naḍe—to walk; past 3. sg. m.; naḍadom (21-2); verbal

- noun (?) naḍe (40-1) in composition with—keydu (40-1). T. naḍai—to walk;
 M. naḍakka—to walk; Te. naḍacu—to walk.
 V.N. naḍa—a walk; Tu. naḍapuni—to walk. vb.
 n. Naḍe—a walk.
- naḍadoṃ (21-2)—engaged himself. past. 3. sg. m. of naḍe—to walk. See naḍadu.
- naḍe—keydu (40-1)—naḍe—keydu—adv. pp. of key—to do—having practised.
- natasamyatāman (41-1):—Slw. °ātman, adj. s. m. sg. nom.
- Nadirāṣṭraduḷḷe (36-1)—in the Nadi kingdom. s. n. sg. loc. Slw. °rāṣṭra—
- Nandimunipa.....(54-3)? s. pr. m.
- Nandisēnapravara munivaran (37-4) Nandisēna, the chief of Sages. Slw. °vara—. s. m. sg. nom.
- nam (50-1)—our. Pron. 1. pers. pl. gen. nam is the oblique base in pl. M. dat. pl. emage, namage. gen. nammā. T. nam—our, namar (our people); M. nammāl, nam-we. namakku—to us. Te. manamⁿ (we, inclusive), gen. mana—; Tu. nama—pl. 1. pers we. (including the person spoken to).
- namage (43-3)—for me. pron 1. pers. pl. (hon.) dat. nammā (21-3)—our. pron 1 pers pl. gen. (see nam)
- Namilūrvvarasaṃghadā (53-1)—of the holy saṃgha or community of Navilūr. s. n. sg. gen.; slw. saṃgha—
- namocintayduṣe mantraman (43-4)—the mantra “namocintayduṣe” Slw. °mantra—s. n. sg. acc.
- naragakke (3-8; 63-23)—to the hell, Slw. naraka—, s. n. sg. dat. gen. narakadā (1-4.)—k—>—g—.
- narakadā (1-4)—of the hell. Slw. naraka—. s. n. sg. gen.
- naltada (43-2)—of goodness s. (abstract n. sg. gen. from nal—adj. good. T. nal, nalla—good,

excellent; M. nal—good, nalam—goodness; Tu. nal—good, cheap; nalta (not found in Kittel). naltapa—good penance (33-2)

Navilūra (44-2)—of Navilūr. s. n. sg. gen.

Navilūrā (50-1)—of Navilūr. s. n. sg. gen.

Navilūrsaṁghada (47-1)—of Navilūrsaṁgha. Slw. saṁgha. s. n. sg. gen.

Naṣṭappa (8-29)—s. pr. m. sg. nom. Slw.

Nāgamatigantiyar (21-2)—s. pr. f. pl. (hon.) nom.

Nagasēnam (32-2)—s. pr. m. sg. part of a Skt. s'loka.

Nāgasēnaguravaḍigaḷ (32-2)—s. pr. m. pl. (hon) nom. Slw. °guru—

Nāgeṇṇan (3-2)—sl. pr. m. sg. nom. T. aṇṇan—an elder brother; M. aṇṇan—an elder brother. Te. anna—an elder brother; Tu. aṇṇe—elder brother. T. aṇṇal—The High God; K. T. Te. aṇṇa—an upwards, above.

nālkene (7-6)—nalku ene. ?

Nāyarkhaṇḍamūṁ (5-4, 6-3)—the Nāyarkhaṇḍa (Rice). the Nāyarkhaṇḍa (Nāgarakhaṇḍa) district once a division of Banāvāse. (Fleet); Slw. khaṇḍa—s. n. sg. nom.+um. T. nāyar—a high caste landlord in Malabar; nāyan—a master of the slave (Malabar) Tu. nāyire, nāyimāre—a nayar of Malabar. Tu. nāyer—a plough. T. nāyir, the sun. perhaps the worshipper of the Sun and the Serpent. See DKD. P. 281; I. Ant. XIX. 144 prob. naga-r-a khaṇḍa—of the Nāgas.

Bilhaṇa speaks of Nāgarkhaṇḍa (pkt nāyar—cf. P. S.O.C.I. No. 120. Cf. Nāgarahāvu.

Nāvaḷḷiyaruṁ (5-10; 6-10)—also the people of Nāvaḷḷi, s. m. pl. nom.+um. Prob. Nā (four)+paḷḷi (Villages)

nāḷampi (52-1)—having wept over? pp. of nāḷampu. nāḷampi—crying, the weeping sound ?

cf. K. *alal*—grief, sorrow, mental heat.

K. *alal*—to grieve.

K. *alapu*—weariness, fatigue. *alampu*—beauty, ornament.

nikēvatu (8-38)—Probably *niṣēvatu*—inhabit, honour, serve, enjoy, Slw.

nittadharimamān (3-8)—Permanent work of merit.

Slw. *°dharimma*—s. n. sg. acc.

nidhānama.....(45-4)?

Nimilūrā (43-1)—s. pr. n. sg. gen. Same as *Navilūr*.

niravadyan (36-4)—distinguished for pure conduct.

Slw. *niravadya*—adj. s. m. sg. nom.

nirāsain.....(46-4)—is annihilated ?

nirisidom—caused to be set up. vb. past. 3 sg. m. of

ni—to stand. In causative—*nirisidom*. T.

niruttinān. cf. E.C V. Bl. 112 (*Nirisida*) and

E.C. VIII, Sb. 146 (*nirisidar*).

nilladan (40-3)—without waiting (?) adj. s. m. sg.

nom. from *nillada*—neg. pp. cf *ni*—to stand.

fut. 3. n. pl. *nillavu* (37-2). T. *ni*, M. *ni*, Tel.

nilu. Tu. *ni*—to stand. cf *nirisidēm*

nillavu (37-2)—will not stand (are fleeting): fut. 3. n.

pl. neg. cf *ni*—to stand.

nis'citam (34-4)—is assured. certain; Slw. s. n. ṣg.

nom. used as an adverb.

nisi.....(42-3)—epitaph ?

nisidige (27-1) epitaph. Other forms *nisidhige* (18-2).

s. n. sg. nom. Slw. from *naiṣēdhikī* or *naiṣēdhikā*

—a place of worship of the holiest Jaina monks,

They were usually forbidden places for the lay

people, e. g. burial grounds, dense forests, etc.

(The Heart of Jainism. P. 149) The following

forms are found in the inscriptions of later

centuries:—*niṣadya*, *niṣadyakā*, *niṣiddhi*, *niṣidhi*,

niṣidhige, *nisiddhi*, *nisidhi*, *nis'idhi*, *nis'idhige*;

nīsidhige. Even now, nis'idhi, niṣidhi and nisidhige are used by the older members of the Jain community. It means "a tomb erected over the remains of a Jain ascetic" "niṣidhi of the venerable one" is mentioned. (I. Ant. XII P. 99. (1883) Dr. Fleet).

nīsidhige (18-2; 39-2; 47-2; 48-2; 55-2;)-s. n. sg. nom.
see nisidige.

nīsthitayas'āḥ (34-3)—Slw. s. m. sg.?

nītisampannar (60-1)—of righteous conduct Slw.
°sampanna—adj. s. m. pl. (hon) nom.

Nīrilliyā (5-11; 6-11)—of Nīrilli. s. pr. n. sg. gen. prob.
nīr—water. + illi—here.

nūreṇṭusamvatsaram (21-2)—For one hundred and eight years.

Slw. samvatsara—s. n. sg. nom. used as an adverb.
T. nūreṭṭu (108); M. nūreṭṭu; Te. nūṭienimidi;
Tu. nūreṇma.

Nṛpamariyar (65-6)—King Mariar. Slw. nṛpa—s. m. pl. (hon.) nom.

nenevōrum (62-9)—those who think. adj. s. m. pl. nom. + uin. Optative—nenege. T. ninai—to think. M. ninayuka; Te. nenayuṭa; Tu. nenepuni—to think.

negartey (aguṇ) (54-1)—fame. s. n. sg. nom.? from negalte, from negaḷ—to become manifest or famous. T. nigaḷ—to shine. vbal. noun; nigaḷci; M. nigaḷuka, nigaruka—to shine. Te. negaḍu (from negaḍu—to shine)

nenege (58-2)—May they remember. Optative of nene—to think, to remember; T. ninai.

neraḍu (59-4)—having completed. adv. pp. of nere—to become complete. pp. nereda (33-1). T. nirai—to become full; M. nirai; Te. nerayu—to become full. Vbal. noun: neravu—fullness.

nereda (33-1)—possessed of, was full of. pp. of nere-to-become full. See neredu.

neladi (27-3)—on the ground below. s. n. sg. loc. from nil-to stand; nom. nelan-um (5-18; 6-18); T. nilam. M. nila; Te. nelamu; Tu. nela—the ground, earth.

nelanum (5-18; 6-18)—the earth. also s. n. sg. nom. + um. See neladi.

nelekoṇḍan (45-4)—Settled himself. Past. 3. m. sg. of nelekoḷ—to settle down; koḷ in composition with nele - an abode. cf. nela—in neladi. But nile in s'ivanile paḍedān (36-4) is used in the same sense. T. nilai; M. nile; Te. nela; Tu. nile---the bottom; depth; firmness.

nōḍu (33-3)—See. impl 2nd. sg. m. of nōḍu—to see. T. noṭṭam-scrutiny, nōkkam—a look; M. nōkku-ga—to see. nōṭṭam—examination. Tu. nōṭa—sight. nōḍāḍruni—to show.

nōnta (34-3)—that observed the vow. pp. of nōn—to perform a vow (SMD Dh. 430) adv. pp. nōntu; vb. noun. nōnpi (33-1); T. nōmpu, nōnpu—religious austerity; M. nōmpu—same as T. Te. nōcu—to celebrate a religious performance; nōmu—a religious vow; Tu. nōmbu—fast, penance. nōmpu—any meritorious act; K. nōhi—same as nōmpu.

nōntu (9-1; 10-1; 12-3; 13-2; 14-4; 16-1; 17-1; 19-2; 20-3; 21-4; 22-2; 23-2; 25-1; 28-1; 30-1; 31-5; 36-3; 44-3; 52-3; 54-2, 4; 56-3; 57-3; 58-2)—having observed the vow. adv. pp. of nōn—to perform a vow. (430 SMD). See nōnta—

nōntum (54-2)—even having vowed?

P.

pañcapadadê (46-4)—by the utterance of the pañcapadas. The five padas are the Jinas, the Siddhas, the Ācāryas, the Upādhāyas and the Sādhus. Also called pañca paramēṣṭhis. Slw. °pada-. s. n. sg. loc. e. See KKC. I. p. 391.

pañcamahāpātakan (1-4; 3-12; 7-15; 65-18)—(a person) guilty of the five great sins. These sins are 1. Killing a Brāhman; 2. Drinking spirituous liquor; 3. Theft; 4. Adultery with a teacher's wife; and 5. Association with persons guilty of these four crimes. MS. 11. 54.

pañcamahāpātakasaṃyuktan (6-16; 7-9)—Guilty of the five great sins; Slw. °saṃyukta- adj. s. m. sg. nom.

pañcamahāpātakasaṃyutan (5-14)—Guilty of the five great sins. adj. s. m. sg. nom. Slw. °saṃyuta—

pañcamahāpātakasaṃyuttan (3-7)—Guilty of the five great sins. Slw. °saṃyutta- adj. s. m. sg. nom.

pañcamahāpātakasaṃyuktar (62-10)—adj. s. m. pl. nom. Slw.

paṭṭiniguruvaḍigala (23-2)—s. pr. m. sg. gen.

paḍegam (40-4)—to the multitude; to the host also. s. n. sg. dat. + am ?

paḍedum (8-28)—Even having received. adv. pp. of paḍe—to get, to obtain; past. 3. m. sg. s'ivanile-paḍedān; T. paḍai—to secure. M. paḍeyuga—to obtain. Tu. paḍepuni—to get.

patān (27-4)—pattān ?

pattupōna (64-9)—Possibly pattu—ten and pōna-pana-money. N. K. haṇa. s. n. sg.? T. pattu, M. pattu, Te. padi, Tu. patt. T. paṇam, M. paṇam. Tu. haṇa.

paramakalyāṇatīrthangaḷ (6-17)—worthy recipients of the most extreme good fortune (Fleet). Slw.

°tīrtha- s. n. pl. nom. used as masc. cf. parama-kalyāṇabhāgigaḷ (5-17 Rice).

paramakalyāṇabhāgigaḷ (5-17)—Partners in the most extreme good fortune (Rice). s. m. sg. nom. Slw. °bhagi-

paramaprabhāvariṣiyar (15-2; 25-1).—A sage of supreme glory. Slw. °riṣi- s. m. pl. (hon.) nom.

paramārttham (37-3)—The supreme truth. Slw. °arttha- s. n. sg. nom.

parivariya (3-3)—Rice thinks that it is parivariye. s. n. sg. gen. (?) Probably of what surrounds; of the members of the temple establishment. But I think parivariya may be from paripariya—of different kinds, as pariṇāmanam is mentioned in the next line.

pariṇāmanam (3-4)—Attendants. Slw. pariṇāma- s. n. sg. nom.

parvatadūḷe (57-2)—On the mountain. Slw. parvata- s. n. sg. loc.+e. See mahāparūdūḷe.

[palarūge (Dev) 14 E. I. XI. s. m. n. sg. dat.]

Pallavācāri (20-5)—s. pr. m. sg. nom. Slw. ācāri—Title of ācārya. Pkt. ācāria—a guru—a title of learned men; a conductor of religious ceremonies. Now the surname of the followers of Madhvācārya and Rāmānujacārya in South India.

pālī (56-14)—blame, calumny. s. n. sg. acc. nom. in form. T. pālī, M. pālī. N.K. haḷī—to revile.

palcidōr (62-8)—Those who whisper. adj. s. m. pl. palcu > parcu > paccu. < parcu (SMD 173 rt.)—to sound indistinctly. T. pal(l)ku—to be multiplied as words. (pal—tooth; or possibly pālī—to disparage) Tel. paluku—to speak, to speak ill of.

- prajeyum̐ (5-18; 6-18)—People also. s. n. sg. nom. um̐. Slw. praje-.
- prathitār (34-3)—The celebrated one. Slw. prathita-
adj. s. m. p.l. (hon.) nom.
- prathitayas'o ndakān (36-1) ?
- prabhākhyam̐ (57-2)—s. n. sg. nom. Slw.
- prabhāvati (57-1) ?
- pravaḷāntari (41-2) ?
- prasādamkeydār (5-12; 6-12)—Conferred a favour.
past. 3. m. pl. (hon.) of key—to do, with prasā-
dam—favour. Slw. pasāda-
- pātakan (63-10)—A person guilty of sins. Slw.
pātaka-, adjs. M. sg. nom.
- pāda (40-(a)-1)—the foot. Slw. s. n. sg. nom.
- Pānapabhaṭārār (13-1 and 2)—s. pr. m. pl. (hon.) nom.
bhaṭārār from bhaṭṭāra from bhartāra.
- pārvvarum̐mān (5-13)—The Brāhmans also. s. m. pl.
acc.+um̐. T. pāppān, pārppān; M. pāppān,
pārppān; Te. pāruta, pārūḍu-pāruva—a Brāhman.
N. K. hāruva. nom. parvvarum̐ (6-18)—acc.
pārvvarumān (6-13).
- pārvvarumān (6-13)—The Brāhmans. s. m. pl. acc.
+um̐.
- pārvvarum̐ (5-18, 6-18)—The Brahmins. s. m. pl.
nom. um̐.
- pāla (38-2) ?
- [pālisidom (Dev. 21. E. I. XI)—(is) a protector. adj.
s. m. sg. nom. of pālisida-pp. of pālisu—to pro-
tect, from Skt. pāl—to protect. T. pālikku
(caus.) Te. pālineu (caus.)]
- pālum̐ (3-3)—Milk, s. n. sg. nom. um̐. T. pālu, Te.
pālu. M. pālu. —milk. N.+K. hālu.
- pāvu (20-1)—a snake. s. n. sg. nom. H. K. hāvu from
pāy—to spring. T. pāmpu. Te. pāmu. M.
pāmbu; Tu. hāvu—a snake.

pās'upatamariyādeyā (63-15)—s. n. sg. acc. (?) Slw.

°mariyāde—Rules of conduct according to pās'u-upata doctrines. (Sarvvadars' ana Saṃgraha:

Ch. VI, pp. 103-112 in Cowell's Translation.

Ch. VI, pp. 161-173, Text ed. by V. S. Abhayankar, B. O. R. I. 1924.)

prāsādāntaramān (24-2)—Another palace. Slw.

°antara. s. n. sg. acc.

pin (21-4 ; 56-3)—the back. adv. of place. T. pin—

afterwards, behind. M. pin—the backside, behind;

Te. pidapa—after. Te. pinmaṭa—afterwards.

pinduvvāle (3-1) ruled before? Rice has Pombuc-cale—while ruling Pombucca.—?

pirigum (37-2)—fut. 3. n. pl. of piri—to separate.

Kittel does not give it in this sense, but gives

hiri—to pull out. T. piri—to disjoin. Tu.

piriyuni—to separate. M. piri—to separate.

prthivivallabha Maṃgaḷīsanā (1-1)-Of Maṃgaḷīsa, the

favourite of the world. Slw. Maṃgaḷīsa. s. m.

sg. gen. younger brother of Kīrthivarmman I.

KLISI App. p. 2.

w Cālukyas of Bādāmi Raṇa Vikrama Pulikesin I.

Kirittivarmman I (567-598.) Maṃgaḷīsa. (598-608.)

Pulikesi II (609-642).

Vikramāditya I (655-680).

Vinayāditya I (680-696).

Vijayāditya I (696-733).

puṇyadī (5-9)—by the fruit of previous good deeds.

Slw. puṇya-s. n. sg. loc. in form, instr. in meaning-

purākṛtam (61-8)—the ancient karma (Fleet); the deeds done in the past. Slw. kṛta- s. n. sg. nom.

[pulla (Dev. 14. E. I. XI)—the grass. s. n. sg. acc. Another form pullam (Dev. 11) T. pul; M. pul; Te. pullu; Tu. pullu, hullu—the grass.]

pullam (Dev. 11. E.I. XI) s. n. sg. acc.

Puṣpasēnācāri (47-2)—s. pr. m. sg. nom. Slw. but gen. in meaning.

puḷu (1-4)—a worm. s. n. sg. nom. T. puḷu, M. Puḷu, Te. puruga, puruvu. Tu. puri—a worm.

pūjyamānan (36-4)—being honoured. Slw. °māna — adjs. m. sg. nom.

pūjedāndu (25-2)—having honoured him. Slw. pūje- adv. pp. of tar—to bring, to give, with pūje—worship. See varapūjedāndu (25-2).

pūjyāsthalaṁnān (59-1)—the place worthy of honour (worship) s. n. sg. acc. Slw. sthala-.

pūdōm . . . li (65-14) ? the flower garden, a flower garden ?

pūti (3-8)—the name of one of the 21 hells. s. pr. n. sg. nom.

puti-enva (63-22) called pūti (enva—fut. p. of en—to say, to call.)

pūni (1-2)—Having agreed or promised to undertake adv. pp. of pūn—to vow, to promise. But Kittel and SMD give only pūṇ—promise and not pūn (*vide* SMD. Dhātupāṭha 370). T. pūṇ—to undertake a course of duties; M. pūṇuka—to be yoked to, to put to. Tel. pūnu—to try. In other. inscriptions pūṇdu. E. C. VII. Sb. 299; E. I. XVI. p. 70.

pūrvvamariyādeyā (63-13)—The ancient usages. Slw °yāde. s. n. sg. acc.

pr̥thivirājyam̐ keye (5-3 ; 6-2)—When reigning over the earth. Slw. pr̥thivirājyam̐ keye—inf. of key—to do. Another form—rājyaṅgeye.

pr̥thivirājyaṅgeye (65-4)-While ruling the kingdom of the earth-keye—inf. of key—to do.

Pegurama (24-3)—s. pr. m. sg. nom.

peran (61-6)-another pron. m. sg. nom. From pera—outer place ; the outside. Other form : pelan (3-4) ; M.K. hera ; N.K. hora. T. piran—a stranger. M. piran—another ; Te. pera—another.

peran (3-11), whoever else. adj. s. m. sg. nom.

periyā (5-5)-Great, heavy. adj. s. n. sg. gen. T. peridu—that which is great ; periya—great ; perugu—to increase ; perukkam—increase. pēr, peru—great, large ; M. perukuka—to grow large ; Tel. perugu—peruvu—to increase ; pedda—great, old. pelucu, perucu—to increase. Tu. periya—large.

perggoravam̐ (21-4)—the great guru. Slw. guru. s. m. sg. nom. re : per, see periyā (5-5) and pelcuḡe (3-3). Guravam̐, goravam̐ cf. sote and sode for sudhā (Skt.) bojaiṅga for bhujaiṅga ; koḡu for kuḡu. E.I. XVI. p. 81. 1067 A.D.

Perjeḡiya (31-2)—of Perjeḡi s. n. sg. gen. Possibly per—big, large, with jeḡi from jaṡe. N.K. jeḡe. Perjeḡiya—of big matted hair. N.K. Hejjeḡe.

Pertvāṇavains'adon (45-1)-He of the Pertvāṇa family. Slw. vams'a. adj. s. m. sg. nom.

pelan (3-4)—adj. s. m. sg. nom. Another form of peran (61-6)—No one else). Either l is a mistake for r, as in tiḡthadoḡ ; or probably l was original and r later. See peran (61-6 ; 3-11).

pelcuḡe (3-8)—may (it) increase. Optative pl. n. of pelcu—to increase (not found in Kittel or SMD) SMD. dhātupāṡha 165 is percu. N.K. heccu.

T. *pēl*—large, great ; *perugu*—to increase ; M. same as Te. *peruca*, *peluca*, *pelcana*—greatness. Tu. *percuni*—to increase. Ch. *peldore*, page 71,

pēriyā (6-5)—Same as *periyā*, adj. s. n. sg. gen. T. *pēl*, *pēr* ; M. *pēr* ; Te. *pēru*—great, large. Te. *pērucu*—to increase.

pēlda (25-1 ; 34-2 ; 38-1)—mentioned by, prescribed. pp. of *pēl*—to say. N. K. *hēlu*. T. *pēs'u*—to say. M. *pēcu*. Te. *prēlu*, *pēlu*—to speak.

pokka (35-4)—entered. Past. 3. sg. m. of *pugu* (*pogu*)—to enter. N.K. *hogu* and *hokka*. inf. *poge* (3-7). *pugu* probably the more ancient form and *pogu* later. T. *puku*—to enter. Past *pukkēn* ; N. T. coll. *pugundēn* ; M. *puku*—to enter. Past. *pukka* ; Tu. *pogguni*—to enter.

pogevōgi (3-7)-entering and taking. *poge* . inf. of *pogu* (*pugu*)—to enter, *pōgi*—adv. pp. of *pōgu*—to go. *poge pōgi*—*pogevōgi*. *pōgu*—N.K. *hōgu*. T. *pō*. *pōgu*—to go. Past—*pōnēn*. *Pōyinēn*—Fut. *pōven* ; neg.—*pōgen*. M. *pōka*—to go. Te. *pōgu*. *pōvu*. *pō*—to go. Tu. *popini*—to go. DR. p. 154 of AJP. 1929.

poṅgoḷvicitragirikūṭamayam (49-3)—of the beautiful golded mountain. Slw. *poṅgoḷva*-adv. fut p. *koḷ*. Probably *poṅgoḷva* and *citragirikūṭamaya*-. s. n. sg. acc.

podeda (14-1)—That had covered. pp. of *pode*—to cover. (*pudi*—in some inscriptions. cf. *pugu* and *pogu*) T. *putai*—to hide—to cover. M. *puta*—a cover, an outer garment. Tel. *podī*, *podugu*—to cover. Tu. *pudepuni*, *podepuṇi*—to put on clothes, to brood as a hen over her eggs.

poragu (8-30)—The outside. s. n. sg. nom. From *porā*—the outside. T. *puram*—outside, exterior.

M. puram—the back, the outside ; Te. pora—the exterior covering.

polladuṁ (61-7) The evil also. adj. s. n. sg. nom. + uṁ (N.K. holladu, hole)—T. pol—to agree with, negative of this is pollā. T. pollā, pollāda—bad, vicious. (neg. of pon—to shine)—M. pollā—to be bad, evil. Tel. pollu - useless ; Tu. polle—slander, backbiting.

Polikēsiarasara (2-2)—s. pr. m. pl. (hon.) gen.—King Polikēsi's. T. araśan, irasan—a king. M. araca—a king. Te. arasu. Tu. arasu—Caldwell and Kittel say arasu is from rājā.

KLISI E I VIII, App. p. 1.

polipukolliyuṁ (3-9)—Probably the place for waving a firebrand ; the granary of good fortune ; pol—to excel ; kolli—a firebrand. polipu—good luck. kolli— granary. s. n. sg. nom. + uṁ.?

pōlḍu (14-1)—having cut asunder. adv. pp. of pōl—to split. T. pōl, pōlu—to split. M. polikka—to cause to be split.

BA.

baṭarimge (63-4)—to the bhaṭṭa. Plw. bhaṭṭa > baṭa. Skt. bhartā. s. m. pl. (hon.) dat. T. paṭṭan—a learned man, especially one well-versed with philosophical systems ; a lord ; M. bhaṭṭan—Te. bhaṭṭuḍu—a learned man. Tu. bhaṭṭe—a priest. Banavāsiya (8-27), (37)—of Banavāsi. Slw. Vana-vāsi-. s. pr. n. sg. gen. Kittel : a forest Spring. Chandōmbudhi. p. XXXI. not satisfactory, also called Vaijayanti, DKD. p. 278. I. Ant. III. 273 ; VIII. p. 244 ; XIII, p. 329.

baṁḍu (61-8)—having come. adv. pp. of bar—to come. T. vandu (pp.) M. vandu. Te. vacci.

ballittu (61-7)—Strong. adj. s. n. sg. nom. used predicatively from bal—strength (cf. T. valindadu, K. balitu).

bra inṅe (63-3) ?

Basantakumara (8-2)—S. pr. m. sg. nom. Slw.

bādhippa (61-5)—causing distress. fut. p. of bādhisu—to cause distress, from Skt. bādh—to harass. cf. muḍippidār.

Bāladēvaguruvaḍigaḷ (22-2)—s. pr. m. pl. (hon.) nom. Slw. °guru

bālē (21-4)—Maiden. Slw. s. f. sg. voc.

bālā (21-1)—Of a sword. s. n. sg. gen.

T. vāl, M. vāl, Te. vālu—a sword. Tu. bāl—a razor

biṭṭa (62-7)—that was granted . pp. of viḍu (biḍu) to leave—biṭṭe, past. 1. pers. sg. N.K. colloq. biṭṭe, biḍisidaru—past. 3. pl. of biḍisu—causative of biḍu; biṭṭa for biṭṭar. Perhaps the r is left out by oversight. T. viṭṭa, M. viṭṭa, Te. viḍicina.

biṭṭavōl (61-9)—in the same way as releasing. adj. s. n. sg. nom. used as an adv. cf. biṭṭa and vol.

biṭṭe (7-4)—made a grant. past. 1. sg. from biḍu—to leave; colloq. N.K. biṭṭe (past 1. pers. sg.) ?

biḍisidaru (7-7)—granted, caused to be left. Past. 3. pl. of biḍisu—caus. of biḍu—to leave.

biranuggi (7-10) ?

besageyvalli (63-3; 64-3)—while worshipping. Slw. besa from vidhā—to honour. To worship (?) according to Kittel. vaṣa, besa and basa seem to be more apt.

bēgam (35-1)—quickly. Slw. s. n. sg. nom. Used as an adv. N.K. bēga. T. vēgam—swiftness. Te. vēga, vēgamu—quickness; M. vēgam—haste; Tu. bēga—speedily.

BHA.

bhaktiyim (20-3)—with devotion. Slw. bhakti- s. n. sg. instr.

Bhaṭṭāraḥ, bhaṭṭaraḥ, bhaṭṭaraka (18-1)—Pkt. for bhartā—venerable or worshipful person, used of gods, scholars and men of rank; a kind of śaiva monk. bhaṭṭa < bharta—doctor. a designation of great scholars. baḷara is the Tdb. of bhaṭṭā-raka (See E. C. II. 19. Dēvaṇandibaḷara.)

bhaṭṭāraḥ is from bhaṭṭāraḥ. There are two reasons for this nasal.

I. -ṭṭ- is written in early inscriptions as °ṭ, like all long consts. The° is like an anusvāra and hence bhaṭṭāraḥ and later bhaṭṭā-raka.

cf. (1) hesarani °ṭu for hesaraniṭṭu E.C. IV. Hg. 112 (1342).

(2) ta° pidavanu for tappidavanu E.C. IV. Hg. 112 (1342).

(3) ca° kravarttigi for cakkravarttigi E.C. IV. Hg. 112 (1342).

Why not for -ṭṭ- is not known.

(4) ta° naguru (2) do

(4) a° nadāni (8) E.C. IV. HS. 94, 1262.

(6) vu° nata (15) E.C. VII. Sk. 3131. 1390.

(7) ga° de (15) for gadde } E.C. IV. Hg. 112.

(8) si° dāya (16) for siddāya }

(9) Gopa° ṇa for Gopaṇṇa E.C. VII. Sk. 282.

(10) Gu° maṭaṇāthana (4) } E.C. II. 342, (1412).

sa° nidhiyalli (4)

(11) .sampa° narum E.C. IV. Hs. 101. (1450.)

This explains some of the nasals in the Pkt. loan words like Chāṁtamuni.

- II. There is penḍāra gopāladēvaru (E.C. III. TN. 97, 1276) 29.

penḍāra—not in Kittel.

T. paṇṭāram—a religious mendicant wearing beads and yellow garments; a monk; Skt. piṇḍāra—a religious mendicant or beggar; a cowherd; a term of censure. bhaṇṭāraka may probably be a contamination between paṇḍāram and bhaṇṭāraka.

bhadram (āgi) (29-2)—firm, happy, auspicious, prosperous. Slw. bhadram. s. n. sg. nom. subject of āgi.

Bhadravāhusacandraguptamunīndrayugmadin (29-1)—with the pair of the great sages, Bhadravāhu and Candragupta. s. m. sg. instr. Slw. yugma—See I. Ant. XXI. p. 156; E.C. II. Introd. pp. 36-42; E. I. IV. p. 22; DKD. p. 284. JRAS. 1909-23; JRAS. 1911-8I6; E.I. IV. 339; Vienna Oriental Journal: VII. 352. Thomas: Jainism or the Early Faith of Aśoka. p. 23.

I. Tradition *re* Bhadrabāhu and Candragupta.

II. Inscriptions: Ec II—67 of 1129; 64 of 1163; 258 of 1432.

III. Bṛhatkathākōśa by Hariṣeṇa 931 AD—B. son of Somaśarma and Somaśri, taken by Govardhana. Candragupta of Ujjain. Bhadrabāhu died at Bhadrapāda-Ujjain.

IV. Bhadrabāhu Carita by Ratnanandi. Candragupti, King of Ujjain.

V. Munivamsābhyudaya of Cidānanda (680) B Killed by a tiger, C came on a pilgrimage stayed and died at Belgola 9.

VI. Rājāvalīkathe (1838) by Devacandra, C, King of Pāṭaliputra. became B'S disciple.

VII. Ec II. 1.

Dr. Fleet's criticism.

But 1. Dr. Leumann V. O. Journal VII. 382.

2. Dr. Hoernle. IA. XXI. 59-60.

3. Thomas. Jainism 23.

4. Jainism prevalent at the time of Mudrā-rākṣasa.

Rāja Tarangini, and }
Ainiakbari. } Jainism in Kashmir.

5. C's disappearance from public life
B. C. 322-298.

6. Dekhan and the north of Mysore ruled by
Mauryas, JRAS 1919. 598.

Edicts of Asoka in Mysore, Hyderabad,
etc. Ec VII. SK. 225. stating that
Kuntala (W. Dekhan and n. Mysore) was
ruled by Nandas.

7. V. A. Smith: Oxford Hist. of India 75-76.
Jaina tradition holds the field and no
alternative account exists.

bhaṃtamūṃ (3-3)—the paddy produce. s. n. sg. nom.
Skt. bhakta—Pkt. bhatta (shared out)—M. bhāt
(n) (IVD), N.K. batta and bhatta. cf. baṇṭa
from bhṛta—a warrior from bhṛta—hired, cf.
bhattamūṃ (24) E.C. IV. Hg. 4. 750, A.D.

bhavavit (50-3)—knower of this existence. Slw. s. m.
sg. nom.

bhāgakam (8-3)—to the share of. Slw. bhāga- s. n.
sg. dat. aṃ; acc. bhāgamūṃ; m. nom. bhāgi.

bhāgamūṃ (3-9)—the share also. Slw. bhāga- s. n.
sg. acc. um.

bhāgi (20-4)—a participator. Slw. s. m. sg. nom.

Bhāvagāmuṇḍanu (8-37)—s. pr. m. sg. nom. + (-um)
re: gāmuṇḍa. See Edeyagāmuṇḍarum.

bhūmi (4-4)—Land. Slw. s. n. sg. nom.

bhṛtasayyamam (52-1)—Filled with concentration or self-control. Slw. s. m. sg. nom.

bhelli (62-16) Silver. s. n. sg. acc. from beḷ—White. bh—is a mistake for b-. N.K. belli, cf. Skt. rajata. cf. T. velli (silver) whiteness, Venus, Friday. M. velli (same as in T.); Tel. venḍi—silver; Tu. bolli—silver.

MA.

maga (8-29)—son. s. m. sg. dat. in apposition with Dēvereyage. T. makan—son. M. makan; above and below Te. maga—manliness; a male: magadu— a man, a husband; Tu. mage—a son; magāḍḍu—sons.

mattalu (65-14)—a measure of land (mattar). mattalu not given by Kittel. T. maṭṭu—a measure, a standard, amount, limit; maṭṭukkōl—a measuring rod; M. maṭṭu—measure, limit; Te. maṭṭu—a measure; Kan. maṭṭu, maṭṭa—measure, limit. The proposed derivation from vartane—a measure of 50 maṇḍalas is not correct. mātra—measure, size, height, depth, length, quantity; mātrā—a standard of measure, a foot. mattar (and later mattal) is from mātrā.

madure (20-1)—s. pr. n. sg. Slw. madhurā.

mañjuvōl (37-1)—like the dew. s. n. sg. nom. used as an adv. of manner. T. mañcu; M. mañṇu; Te. mancu.

manam (44-4)—(the state of) mind. Slw. s. n. sg. acc. in meaning, nom. in form. acc. manavam; loc. manade.

manade (62-9)—in the mind, Slw. mana-. s. n. sg. loc.

manavam (52-3)—the mind, s. n. sg. acc.

maranam (35-2)—death. s. n. sg. nom. Slw.

malemēl (35-4)—on the top of the mountain. s. n. sg. nom. used as an adj. of place. T. malai; M. mala; Te. mala; Tu. male—a hill overgrown with forest.

Mayūragrāmasaṅghasya (52-5)—Part of a Skt. ś'lōka cf. Navilūrsamgha.

marali (63-3)—again; adv. pp. of maraḷ—to turn back. Used as an adv. T. marra, mara—another, next; Te. maralu—to turn back; Tu. maru—next, following.

mariyādeyan (62-15)—The usage. Slw. °yāde- s. n. sg. acc. T. mariyādai—propriety, limit; M. maryāda—limit, custom. Te. mariyāda—method, procedure; Tu. maryādi, mariyādi—custom, usage.

Malanūra (23-1)—of Malanūr, s. pr. n. sg. gen; T. ūr, M. ūr, Te. ūru, Tu. ūru—a village, a town. (Malanūr—hilly town).

Mahānantāmatīgantiyār (44-2)—Holy Anantāmatīgantiyār. s. f. pl. (hon.) nom. Slw. °ganti-mahāgirinā . . . gaḷe (35-3)—ascended the great mountain? Slw.

mahājanakke (7-4)—To the people of the village. Slw. °jana-. s. n. sg. dat.

mahātavan (35-2)—The great ascetic. Slw. °tavā-. adj. s. m. sg. nom.

mahātavadi (35-4)—great penance. Slw. °tava. s. n. sg. loc.

mahādantāgraduḷ (21-4)—In the great fangs (of the cobra). Slw. agra-. s. n. sg. loc.

mahādēvan (35-1)—adj. s. m. sg. nom. °dēva-.

Mahādēviyarum (62-4)—s. pr. f. pl. (hon.) nom. Slw. °dēvi. See QJMS. Jan. 1933. See E.C. VI. Introd. p. 5.

mahāparūtaduḷ (20-2)—on the great mountain. Slw. °parūta—s. n. sg. loc.

Mahārājādhirāja Paramēśvarabhāṭṭārakar (7-2)—
adj. s. m. pl. (hon.) nom.

māḍi (7-7)—having done. adv. pp. of māḍu—to do.
vb. past. 3rd. m. sg. māḍidom (65-23) caus. past.
3. sg. m. māḍisidom.

T. māḍal—doing ; M. māḍuka—to build. to construct ; māṭṭam—making. Kan. māṭa. Tu. mā-
ḍāuni—to cultivate the land, māṭa—sorcery.

māḍidom (65-23)—Made this. vb. past. 3. sg. m. of
māḍu—to do. See māḍi.

māḍisida (2-3)—That caused to be made. pp. of
māḍisu—causative of māḍu—to do. T. māḍal.

māṇākkar (30-1)—disciple. Tdb. of māṇavaka. s. m.
pl. (hon.) nom. T. māṇavakan, māṇākkan—a
pupil. M. māṇavan—a boy, a student. māṇāk
kan—a friend of the bridegroom. Te. māṇava-
kuḍu—a boy. Tu. māṇi—a Brāhmin boy. Skt.
māṇavah, māṇavakaḥ—a boy, a Brahmin boy. .

Mādhavan (61-6)—Viṣṇu, Slw. Mādhava- s. m. sg.
nom.

mādhuryam (61-5)—Sweetness, s. m. sg. nom. Slw.
mādhuryaṅge—(61-5) to the sweet. s. m. sg. dat
Slw. madhurya-

mānadā (27-3)—of self-respect.? Slw. māna- s. n. sg.
gen.

Māranānu (8-29)—s. pr. m. sg. nom. + ānu (m) Slw.
māra-

mālākārargge (1-3)—To the garland - makers. Slw.
°kāra- s. m. pl. dat. mālā—a tatsama. SMD. 297.
Kittel's Diet. XV. footnote.

Māsēnar (25-1)—s. pr. m. pl. (hon.) nom. Slw.
°sena-

mikkudān (25-2)—which surpassed. adj. s. n. sg. acc.
of mikka—pp. of migu—to exceed, to remain
over. T. miku—to surpass. Mincu—to exceed

M. Miku—to surpass; mikkilu—to become great;
 Tu. mikkuni and miku—to surpass.

mīsel miḍeyum (3-6)—first fruits as consecrated. s. n.
 sg. nom. + um. From migisal—that which is left
 for or is different from; anything untouched or
 undefiled; T. miṭṭu—the balance; first fruits set
 apart for sacred uses; Te. miḍu—consecrated;
 Tu. mī—portion.

M. miḍi—unripe fruit;

Te. miḍi do

Tu. miḍi do

K. miḍi do .

mīledōr (40-2) Those that surpassed. adj.? s. m. pl.
 nom. probably from mīrida from mīru—to go
 beyond. T. mīru, M. mīru. Te. mīru, Tu. mī-
 runi—to transgress—(l used for r probably).

muṭṭidon (20-1)—he who is bitten or touched by. adj.
 s. m. sg. nom. from muṭṭida—pp. of muṭṭu—to
 touch; T. muṭṭu—to thrust against. M. muṭṭu—
 to touch; Te. muṭṭu—to touch; Tu. muṭṭuni—
 to touch.

mukham(āge) (5-11)—The leaders or the prominent or
 the first people. Sl. mukha-. s. n. sg. nom.

mukhavu (6-11)—same as mukham. s. n. sg. nom.

mugiva (54-2)—fut. p. of mugi—to contract. To
 choose, to end. T. muki—to end. mukivu—
 end; Te. mugiyu—to end; Tu. mugituruni—to
 finish.

muḍippidar (16-1; 17-1; 19-2)—caused to end. Past.
 3. pl. m. of muḍippu—causative of muḍi—to end.
 other form; muḍippidār (12-3). T. muḍi—to
 end. mūrru—the end. M. muḍi—to finish.
 muḍippu—end. Tel. muḍipu—to end.

muḍippidār (11-2; 12-3; 13-2; 22-2; 23-2; 31-5;
 32-2)—caused to end. Past 3. pl. (hon.) of

mudippu—caus. of mudi to end. See mudipidar.

(mu) . . . dippidār.?

mudimegeye (62-5)—dying. inf. of key—to do, with mudime—becoming full grown. mudime—abs. s. from mudi—old age. T. mudiyam—a senior. mudu—old. T. murrū—end. Te. muḍiyu—to grow old; mudimi—old age; Tu. mudiyuni—to feel worn out; mudiye—adj. old n. an old man.

muni (50-2)—a sage. s. m. sg. nom. said to be a Skt. word. But in Te. munivu—anger; K. munisu, muḷisu—anger; Tu. munipu—anger; muniyuni—to hate.

munin (vratagaḷnōntu) (14-4)—of a muni. s. m. sg. gen. probably for muniyin. (See muni).

munipungavan (35-1)—The chief of sages: Slw. munipungava- s. m. sg. nom. (See muni).

murukanuṇḍu u (7-12)? - muruku—a bit, from muri—to break?

mūrutimḡaḷ (19-2)—For three months. s. n. sg. nom. used adverbially. See ondutimḡaḷ. T. mūnru. M. Mūnna. Te. mūḍu; Tu. mūji.

mūrudēgulaṃ (63-24)—three temples. s. n. sg. acc. See. dēgula. and mūrutimḡaḷ.

mūvetmūrā (3-6)—Of the thirty-three. s. n. sg. gen.

mūvettumūrādēvejanam (62-14)—Those thirty three gods. s. n. sg. nom. janam treated as n. in such combinations (SMD 92) Slw. dēvejanam.

mū . . . vvana . . . (65-9)?

mūva . . . dēvapadaṃ (7-5)?

mṛtyuvaravān (45-1; 56-1; 58-3).—approach of death. Slw. mṛtyu—s. n. sg. acc. varavān from varavu from var—to come. T. varavu—coming, arrival. M. varavu. Te. varavu—a channel for the flow of water.

meccen (37-3)—I do not approve. Neg. 1. sg. m. of meccu—to approve, to admire. to esteem. T. meccu—to admire. M. meccam—excellency, superiority. Te. meccu—to praise, Tu. meccu—to applaud. O.K. marcu.

meṭṭi (14-2)—Having trampled on. adv. pp. of meṭṭu—to trample down. To step. T. meṭṭu, M. meṭṭu, Te. meṭṭu—to trample down.

meṇḍukam (3-4) ? m. endukum ? in whatever time ? never ?

mettiyeki (3-10) ?—plastering the floor ? See accakanimattiyeki

meṇṣage (62- '6)—Probably meṇṣasuhoge—the pepper-smoke ? or meṇṣasige—the name of the meṇṣasige plant. T. miḷagu, Te. miriyālu. Kan. meṇṣasu—pepper.

Mellagavāsaguruvar (26-1)—s. pr. m. pl. (hon.) nom. Slw. -vāsaguru-. K. mella—squint, from mel.—to roll, as the eyeballs. mella—a squinting man.

mēṇ (61-10)—and. Conjunction, M. K. mēṇ and mēṇu—what is above, from mēl—above. M. mēṇ—what is above: Superiority; menavan—a superior śudra. (modern M. mēṇon). replaced by mattu in N.K.

mēl (14-3; 20-3; 21-1; 27-3; 33-2; 44-3).—The top on. s. n. sg. nom. used as an adv. of place. Other forms; mēlam. mel.—K. the top part; T. above. the sky; M. what is above; Te. better, superior; Tu. the upper part. adj. higher, adv. hereafter.

mēlaṇ (62-14)—moreover. s. n. sg. nom. am used as a conjunction—moreover. T. mēlum—moreover, further.

modalina (n) (62-7) — former original. s. n. sg. gen. of modal—the first, the beginning, probably from

mudu—old, adv. from T. mudal—the first, the beginning; M. mudal; 'Te. modalu, mrōlu—first, Tu. mudel—origin, cause, Mar. modala. cf. paḍuval; mūdāḷ, *i.e.*, mudu + inf. suffix = mudal.

modeya (31-3)—of the Muñjagrass group. s. n. sg. gen. Slw. muñja? Mode from mudu—to advance in growth (?) The guru probably belonged to a particular group which had the muñja grass for its emblem.

Meḷeūra Maṇiyagāmuṇḍarum (Rice) (5-9)—s. pr. m. pl. (hon. nom. + um. K. maṇiya—superintendence of temples, maṭhas, customs—palace charities. T. maṇiya—same as M.K. 'Te. maṇiva-kāḍu. Now .maṇiyagāra—a subordinate revenue officer.

Molejarāmaṇiyagāmuṇḍarum (6-9)—Same as Moleūrā—(Fleet).

Mōniguruvaḍigaḷa (19-1)—of Mōniguruvaḍigaḷ. s. m. pl. (hon.) gen. Slw. guru- mōni for mauni-.

Mōniguruvara (12-1 and 2).—of Moniguruvar. s. m. pl. (hon.) gen. Slw. guru- mōni < Skt. maunin.

Mauniyācāriyar (50-1)—S. pr. m. pl. (hon.) nom. Slw. ācāri; pkt. mōni Skt. maunin.

YA.

yatiyam (34-2)—religious vow. *i.e.*, sanyasana. Slw. yati-. s. n. sg. acc. Skt. yati—an ascetic; restraint; check; control.

yipaḍuy (63-5)? K. paḍu—a place of refuge for wild animals between stones or in rocks?

yendu (43-3) saying. adv. pp. of en—to speak, to say. T. enru (pp.) See endu. cf. yalliya (51), yādinātha (57), yācāryya (58, 84, 87, 93, 94), yāruvaṇam (59), yaṣṭavidha (86), yaḍu (95) E.I. XV. 337.

RA.

- ramyasuralōkasukakke (20-4)—To the delightful happiness or pleasure of suralōka or the world of gods. Slw. suka-. s. n. sg. dat. see akṣiṃaṇakke.
- Ravicandanum (5-8; 6-8)—s. pr. m. sg. nom. + um. canda < Skt. candra. Slw. Ravicanda.
- rāgasankhyāgati (46-3) ?
- rāgadvēṣatamōmalavyapagatar (15-1)—Free from the black dirt of attachment and hatred. Slw. °gata.-adj. s. m. pl. (hon.) nom.
- rājadaṇḍamum (62-12)—Also the punishment by kings. Slw. daṇḍa- s. n. sg. nom. + um.
- rājapūjyam (32-3)—The honoured of kings. Slw. part of a Skt. ślōka.
- rājaśrāvitam (āge) (5-12; 6-12)—in the shape of a royal proclamation. adj. s. n. sg. nom. I. Ant. VIII. p. 286 has the same expression; also 'nagara s'rāvitam.'
- Rājñīmatīgantiyār (43-1)—s. pr. f. pl. (hon.) nom.
- rājyava (45-2)—the Kingdom. Slw. rājya. s. n. sg. acc.
- riṣigiriśilemēl (36-3)—on the rock of the Rīṣi (holy) mountain. Slw. śile-. s. n. sg. nom. (adv.)
- Rēvamagāvigānu (8-31)—s. pr. m. sg. nom. u (for um) Slw. gāviga from gāmiga-.

LA.

- lakṣaṇavantar (20-2)—those acquainted with the symptoms. Slw. °vanta- s. m. pl. nom. But here vanta—the possessor of the knowledge of lakṣaṇas; hence -vanta-- -jña.
- lakṣyam (59-1)—fut. p.—to be indicated, to be observed; N. object aimed at, aim, prize, example, disguise.

Lamjigēsaraṁdēvarke (1-2)—for the god, Lamjigēsara (Viṣṇu). Slw. °sara- s. n. sg. dat. Te. lamja, lamjika, lamje—a harlot. from Skt. Lañjikā. Skt. Lañjikā, Lañja—a prostitute, a harlot ; Lakṣmi ; from lañj—to blame, to dwell, to shine, to censure.

likitaṁ (20-4)—written. Slw. adj. s. n. sg. nom. from pp. of (Skt) likh—to write, other form : likhitam (8-36).

likhitam (8-36)—written. Slw. adj. s. nom. from pp. of likh—to write.

lekkisaduṁ (58-1)—not reckoning. neg. inf. of lekkisu—caus. of lekka—Tdb. of lēkhā—reckoning + uṁ. Te. lekka—lakṣyamu, lekkiñcu—to attend to. Tū. lekkiyuṁ—to reckon.

lo kkaluṁ (64-4) ?

Va.

vanadoḷ (52-2)—In the forest. Slw. vana-. s. n. sg. loc.

vandu (inisu) (29-2)—A (little)—numeral adj. sg. nom. qualifying ' inisu '—this much. vandu for ondu (one). See omdu.

vandu (33-2; 36-1)—having come. adv. pp. of var—to come. In 33-2, vvandu for vandu. T. vandu (adv. pp.); M. vanda; Te. vacci (adv. pp.) Tu. bandu (adv. pp.) ?

vvandu (33-2)—having come. Same as vandu (36-1)

vvarapūjedandu (25-2)—having offered holy worship. Slw. varapūje- tandu—adv. pp. of tar—to bring, to give with varapūje-. T. tandu (adv. pp.) Te. tecci (adv. pp.). Tu. tandu (adv. pp.)—See tandu.

varppin (41-2)—by firmness. s. n. sg. instr. (?) M. K. balpin, balupin, baluhin, ? T. varppu—firmness,

strength. T. val, vali, valu—strength. firmness.

Te. balu—strength. Tel. balupu—strength.

vaḷiyarādili ḷigaḷge (4-4) ?

Vaḷiggāmeyara (6-6)—Of the people of Vaḷiggāme (from Valligrāma.) Other forms Vaḷirgāmeyara, M.K. Baḷagāṁve (E.C. VII. Sk. 114) (Fleet PSOCI : Nos. 152-212 inclusive) N.K. Baḷagāmi (Rice). Slw. Valligrāme- s. m. pl. gen. cf. Baḷli- (E.C. VIII Sk. 100).

Vaḷirgāmeyara (5-6)—Same as Vaḷirgāmeyara.

val (29-1 ; 34-1)—most certainly. Adv. of manner.

Probably from vala—strength (?) Other form valaṁ (35-4) ; valav (-m->-v-) (35-4).

valav (adu) (35-4)—Most certainly. Adv. same as val.

Vasantakumāra (8-3)—s. pr. m. sg. nom. Slw.

vrataḷ (14-4)—The religious vows ; Slw. vrata-, s. n. pl. nom. in form, acc. in meaning.

vrataṣīlanonpiguṇadim (33-1)—by virtue of religious vows, noble character and devotional acts. Slw. vrata ṣīla- and guṇa-. s. n. sg. instr.

Vāgarā (7-6)—s. pr. n. sg. gen.

Vāraṇāṣiyaḷ (5-13)—at Vāraṇāṣi. Slw. Vāraṇāṣi- s. pr. n. sg. loc. Other form Vāraṇāṣiva-d-uḷ (6-13).

Vāraṇāṣivadul (6-13)—at Vāraṇāṣi. Slw. ° nāṣ i - . cf. Baraṇaṣ ivada I. Ant. XIX. p. 145 and Baraṇāṣiva E.I. VII. p. 202 AD. 856. s. pr. n. sg. loc. probably contamination between Vāraṇāṣi and—Śiva.

vārdḍhiya (20-3)—of the ocean. Slw. vardḍhi- s. n. sg. gen.

vāli bhāgmā (64-8) ? Slw. bhāga-. s. n. sg. acc.?

vālvu (40-2)—life, living here. s. n. sg. nom. T. vāl, M. vāl, Tu. bāḷu, N.K. bāḷu.

vicitrakanakaprajvalyadim (25-2)—with the splendour of variegated gold. Slw. °prajvalya-. s. n. sg. instr.

viccheyam (52-1)?—vidye? Slw. s. n. sg. acc. Pkt. viccāya—renunciation; ?

viṭṭu (29-4; 34-1)—having given up. adv. pp. of viḍu—to leave. M.K. and N.K. biṭṭu. past. 3. pl. m. viṭṭār (5-6; 6-6) adv. pp. in T. viṭṭu; M. viṭṭu; Te. viḍici.

viṭṭār (5-6; 6-6)—remitted. Past. 3. pl. m. of viḍu—to leave; from this viḍu—to grant. T. viṭṭār. M.K. biṭṭan. N.K. biṭṭar-u. I. Ant. Vol. XIX. P. 145.

vidyullategaḷa (37-1)—of the streaks of lighting. Slw. vīdyullate-. s. n. pl. gen.

vittidalli (6-16)—where it is sown. adj. s. n. sg. loc. T.K. vittu. from vittida—pp. of vittu.—to sow. M.K. bittu. N.K. bittu. T. vittu—to sow; a seed. T. vitai—a seed; M. vittu—to sow. a seed; Te. vittu—to sow; a seed. Tu. bittuni—to sow; bitt—a seed.

vidrumādhara Santa sēnamuniṣan (29-3)—The coral-lipped sage, Śāntisēna. Slw. °muni- s. pr. m. sg. nom.

vidhānadindu (34-2)—In the manner prescribed. Slw. vidhāna. s. n. sg. instr. used as an adv. of manner. See dvādaś adā.

vidhānamukhadin (44-)—according to the rules prescribed. Slw. mukha- s. n. sg. instr.

vinayācāraprabhāvan (36-2)—s. pr. m. sg. nom. Slw. prabhāva-

Vinayādēvasēnamahāmuni (56-3)—s. pr. m. sg. nom. Slw. °muni.

Vinayāditya satyāśrayaprithivī vallabhar (7-1)—s. pr. m. pl. (hon.) nom. (Vinayāditya, the refuge of G. O. I.

truth and the favourite of earth). (DKD. p. 337 and p. 367).

viparītaṅge (61-10)—to the exceptional man. Slw.

viparīta-. s. m. sg. dat. voc. viparītā.

viparītā (61-7)—the exceptional man (to the Kali age)

Slw. s. m. sg. voc.

vipulaśri Kaṭavapra nalgiriya (44-3)—of the broad holy mountain—kaṭa-, vapra. Slw. °vapra—and giri—s. n.

sg. gen. cf. naltapa ; nōnpi

vivaralke . . . bbu . . . (4-5) ?

Viśōkabhātārara (39-2)—s. pr. m. pl. (hon.) gen. Slw. bhatāra-.

vīsa—(1) weight of exactly 3 lbs. 1 oz. 4 drs. with the Cālukya of varāha ; (2) Weight of 12 ozs. and 2 drs. (1/4 of 1. above). Sanderson in his dictionary gives vīsa—1/16 and vīsa—five seers or the weight of 120 Rupees. This word occurs again in I. Ant. VIII. p. 286.

Vṛṣabhanandīmuni—s. pr. m. sg. nom. Slw.

veṭṭaduḷ (25-1)—On the mountain. S. n. sg. loc.

Other form beṭṭa-. N.K. beṭṭa. T. vira—to increase

Vīru—to be great. verpu—a hill. Tu. boṭṭu—high, lofty.

Veṭṭeḍegūravaḍigaḷ (māṇākkar)—(30-1). s. pr. m. *al.

(hon). nom in form, gen. in meaning. veṭṭede—veṭṭa and eḍe—hill and place. Slw. guru-.

Vedevalḷiyarā (6-7)—of the people of Vedevalḷi.- s. m.

(Rice) pl. gen. Other form Vedevalḷiyarā (5-8) (Fleet)

Vedevalḷiyarā (5-8)—Of the people of Vedevalḷi s. m. pl. gen. (Fleet).

veḷege (5-18 ; 6-18)—May it grow ! Optative. s. n. sg.

of veḷe—to grow. 'To increase. M.K. beḷe—N.K.

beḷe. T. viḷai—to grow. M. viḷa-. neg. inf.

veḷeyāde (5-16 ; 6-16).

veļeyāde (5-16; 6-16)—Without growing. neg. inf. of
veļ—to grow. M.K. and N.K. beļeyade. T.
viļaiyāmal—without growing.

Veļgoļa (29-3)—of Veļgoļa. s. pr. N. sg. nom. in form,
gen. in meaning. In the later inscriptions, Beļugūļa
(E.C. II. 333-10. 1206 A.D. E.C. II. 334-20.
1282 A.D.; E.C. II. 336-20, 1279 A.D. E.C. II.
347-35, 1278 A.D.) Beļugūļada E.C. II. 341-
1325; Beļugūļa E.C. I. 10, 1544. Beļugūļa E.C.
II. 249, 1723 A.D.

N.K. Beļgoļa. Veļgoļa is from veļ—white;
koļa—a tank; T. veļ and veņ—white, kuļam—
a tank; M. veļ, veņ—white; Te. vennelagutti—
the moon, where ven—white. venna—butter;
Tu. biļi—white.

veļmāḍadā (22-1)—Probably veļmāḍadā, here māḍa—
a palace, veļmāḍa—a white palace, or veļmāḍa
may be the name of a village, where māḍa is the
tdb. of mahādeva. s. m. sg. gen. ?

Vēgūrā (15-2)—of Vēgūr. s. pr. n. sg. gen.

Vokuļiyānu (8-30) s. pr. m. sg. nom. + ānu (or).

S'A.

š'ala . . . a . . . munda (7-13) ?

Šāntapana (8-28)—of Šāntapa. s. pr. m. sg. gen. Slw.

Šāntapa-. appa—the usual termination of
(father) proper names of persons—particularly of
of Šaivas, as a term of respect. T. appa, M. appa,
Te. appe, abbe, abba, Tu. anme, Probably from
Skt. amba—father. (Kittel) but <ātmā.?

Šāntararasā (64-1)—of Šāntarasa. s. pr. m. sg. gen.

See. E.C. VI. introd. p. 10.

[Šāntivarmma (Dev. E.I. XI.)—s. pr. m. sg. nom.
Slw.]

Šāpade (20-4)—by the curse. s. n. sg. loc. Slw.

Śāsanama (8-28)—the deed or document of gift. Slw.

Śāsana.- s. n. sg. acc.

Śikhimēle (21-1)—on fire. Slw. ś'ikhi- s. n. sg. nom. e used as an adv. of place.

Śilātala (59-3) (on) the rock
Slw. s. n. sg. ?

Śivanile paḍedān (36-4)—attained the abode (or condition) of happiness. Slw. ś'ivanile+past. 3. sg. m. of paḍe—to get. with ś'ivanile (happy condition). (nile is not in Kittel). nela—earth. nele—a bode. nila, nilavu—the door frame. T. nilai—state, condition, place. M. nila—place, position. Te nela—place; Tu. nile—firm. Tu. nela—earth.

Śiṣittiyar (19-1)—woman disciple. Slw. s. f. pl. (hon.) nom. cf. D'ēveḍittiyerindum. cf. ś'iṣya.

Śiṣṭajanapriyan (61-1)—Beloved of the good people. Slw. °priya. adj. s. m. sg. nom.

Śiṣya (11-1. f; 12-2. m.)—disciple. Slw. s. f. and m. sg. nom. cf. s'iṣittiyar.

Śiṣyar (18-1; 22-1; 23-1; 31-2; 32-1; 50-2)—disciple. s. m. pl. (hon.) nom. slw.

Śiladiṁ (42-2)—by conduct. Slw. ś'ila- s. n. sg. instr.

Śuddhātmasaṁyōddhakar (15-1)—a pure-souled warrior. Slw. °saṁyōddhaka- adj. s. m. pl. (hon.) nom.

Śubhāṁgade (34-1)—in his auspicious body. Slw. °aṁga-. s. n. sg. loc.

Śailaduḷ (34-2)—on the mountain. Slw. Śaila- s. n. sg. loc.

Śrī (3-1; 5-1; 11-1; 14-1; 21-1; 23-1; 25-1; 26-1; 27-1; 28-1; 29-1; 30-1; 32-1; 36-1; 42-1; 45-1; 49-1; 50-1; 52-1) Wealth. Prosperity. This is used as an auspicious sign at the commencement of letters, manuscripts and inscriptions; sometimes for the needs of metre.

Śrī Agaliya (moniguru vara) (12-1). s. pr. n. sg. gen.

Śrī is used as an honorific prefix to the names of eminent and holy persons and places.

Śrī Uḷikkalguruvaḍigaḷ (10-1)—The guru of Uḷikkal.

slw. guru s. m. pl. (hon.) nom.

Śrī Kīrṇāmalapuṣpa . . . r (15-4)—strewn with flowers . . . s. m. pl. (hon.) nom.?

Śrī Koḷattūra (42-1)—of holy Koḷattūr. s. pr. n. sg. gen.

Śrī Jambunāygir (17-1)—Holy Jambunāyakiyar. Slw. nāyaki- s. f. pl. (hon.) nom.

Śrī Jinamārggar (60-1)—Follower of the Jaina path. Slw. margga adj. s. m. pl. (hon.) nom.

Śrītapamān (44-1)—Penance. Slw. °tapa- s. n. sg. acc.

Śrī Tīrtthadagurivaḍigaḷ (9-1)—s. pr. m. pl. (hon.) nom. Slw. Śrītīrttha and guru.

Śrī Dēvacāryya . . . (48-1)—s. pr. m. sg.?

Śrī Navilūr Saṁghadā (55-1)—s. f. of the holy Navilūr saṁgha. S. pr. n. sg. gen.

Śrī Neḍuboreya (13-1)—of holy Neḍubora. Neḍubore. central mound. s. pr. n. sg. gen.

Śrī Pālārāma . . . re (7-9)? S. pr. from Sg?

Śrī Purttiya . . . (58-3) of s'ri Purtti.

Śrī Pūrānvaya Gandhavarṁma Namita s'rīsaṁghadā (59-2)—bowed to by Gandhavarṁma, the fortunate Lord of Pūra family. Slw. saṁgha- s. n. sg. gen.

Śrīpṛthivīvallabhamahārājādhirājaparamēs'vara-bhaṭārar (5-2)—adj. s. m. pl. (hon.) nom. Slw. °bhaṭāra-

Śrī Perumāḷu guruvaḍigaḷā (11-1)—of holy Perumāḷu guruvaḍigaḷ; perumāḷ—big person? T. perumāḷ. s. pr. m. pl. (hon.) gen. slw. guru.

Śrī Pogillisēndrakamahārājar (5-3, 6-2).—s. pr. m. pl. (hon.) nom. slw. °rāja-. DKD. p. 292; I. Ant. XIX p. 142.

Śrī Bhaṇṭāraka (18-1)—adj. s. m. pl. gen. Slw.

Śrīmat (1-1 ; 47-1)—same as Śrī.

Śrīmatu (62-1)—same as Śrīmat.

Śrīmad Gauḍadēvara (40 (a) 1)—of the celebrated Gauḍadēva. s. pr. m. pl. (hon.) gen.

1. See Citravāhana.

2. Aḷupa King.

3. DKD. p. 309.

Śrīmaccitravāhana (3-1)—s. pr. m. sg. nom. Slw.

Śrī Mēghanandimuṇi (53-1)—s. pr. m. sg. nom. Slw.

Śrīrūpalilāadhanavibhavamahārāsigaḷ (37-2)—the great treasures of beauty, pleasure, wealth and power. Slw. °rāsi-. s. n. pl. nom.

Śrī Vikramādityabhaṭāraka (4-2)—s. pr. m. sg.?

Śrī Vijayādityabhaṭāra (65-2 and 3)—s. pr. m. sg.?

KLISI. App. p. 2 ; DKD. p. 333.

Śrī Vinayāditya rājāśraya Śrī Prithivīvallabhamahārājādhirāja paramēśvarabhaṭāra (5-1, 2 and 3)—s. pr. m. sg. nom.

KLISI. App. p. 2 ; DKD. p. 336.

Śrī Vinayādityarājā śraya Śrī Prithivīvallabhamahārājādhirāja paramēśvarabhaṭārar (6-1, 2 and 3). —s. m. pl. (hon.) nom. See Vinayāditya.

Śrī Śāntarasā (647)—of Śāntarasa. s. pr. m. sg. gen.

Śrī s'ubhānvita Namilūra (57-1)—of the auspicious Namilūr, s. pr. n. sg. gen. Other forms of Namilūr, Navilūr, Nīmilūr.

Śrī saṅgaṅgaḷa (25-1)—of the saṅghas. s. n. pl. gen.

Śrīsaṅgha du (46-1) ?

Śrīsaṅghadulle ()—in the holy saṅgha, s. n. sg. loc.

Śrīsa nā (54-1) ?

SA.

sakki (83-1; 38); sakṣi (83-1, 38)—witness. s. m. sg.
nom. Slw. for sākṣi; a contamination between
sākṣi and sakki

sagidu (56-2)—Probably adv. pp. of sagi—to be con-
trolled, to be humbled. This is not found in
dictionaries. But there is sugi—to fear; and
taggu—to be humbled, saggu—to be humbled
are found in Kan and Te. Tu has only taggu -to
be humbled. In colloquial speech, saggu—to be
humbled, is found. This may become sagu and
not sagi. But there is K. tage—to stop, to stun.
T. tagai. e>i in Kan. and tagi may have had sagi
as in Tu. where s. and t. doublets are found.

saṅghada (44-2)—of the saṅgha. Slw. saṅgha-. s. n.
sg. gen; other forms saṅghadā.

saṅghadā (42-1, 57-1)— of the saṅgha. Slw.

saṅgha (40-1) ?—saṅgha—s. n. sg. gen.

svarggālayakke (33-4)—to the abode of heaven. s. n.
sg. dat. Slw °ālaya-.

sattar (61-10)—died. past. 3 m. pl. of sā (y)—to die.
T. cā—to die. past. Śattān M. cā—to die. Te.
caccu—to die; pp. caccina. Tu. sây, sâi—to die.
pp. satta-.

satyā nav—(35-3) ?

saddhammadā (27-4)—of the holy dharma s. n. sg. gen.
Slw. °dhama-

santu (7-13) ? Probably a contracted form of sanditu
past 3 n. sg. of sal—to go, to reach. N. K.
colloquial speech, santu for sanditu.

saddhammagurusantānān (27-2)—descended from the
virtuous gurus. Slw. santāna, s. m. pl. ?

sanda (7-11)—pp. of sal—to go, to become famous;
past 3. sg. m. sandān (37-4) caus. adv. pr. p.—

salisi. optative: salge; adj. s. sg. sulvon—from fut. p. m.—salva, adj. s. pl. salvor—from fut. p.—salva. adv. salva-vol.

sandān (37-4) — went. past. 3. sg. m. of sal—to go.

saṁdvigaganatānayan (27-2)—of the Saṁdvigagaṇa discipline (?) Slw. naya s. m. sg. nom. ?

sanmārgadin (44-3)—correctly, in the right path. Slw. mārga s. n. sg. instr. used as an adv.

sanyāsanaṁgeydu (37-3)—adopting sanyāsana Slw. sanyāsana—adv. pp. of key—to do with Sanyāsanaṁ. sanyāsanaṁ (sanyasanam)—abstinence from food ; fasting as a form of suicide ; it is more or less synonymous with sallēkhana and samādhi.

sanyāsanaṁ nōntu (22-2 ; 23-2 ; 31-5)---vowing sanyāsanaṁ. Slw. sanyāsanaṁ. Adv. pp. of nōn—to perform a religious vow--sanyāsanaṁ. T. nōn—to do penance ; vb. noun. nōmpu. M. nōn. Vb. noun. nōmpu. Te. nōcu ; Vb. noun. nōmu. K. verbal noun, nōmpi in vrata Śīlanōnpigunadin (33-1)

sanyāsanaṁyōgadoḷ (43-3)—in the yoga of sanyāsanaṁ. Slw. yōga. s. n. sg. loc.

sanyāsanaṁvidhi (32-2)—The rites of sanyāsana s. n. sg. nom. Slw.

samādhikūḍidoṁ (52-3)—Joined samādhi. Slw. sāmādhī. past 3. sg. m. of kūḍu—to join ; adv. pp. of kūḍu is found in samādhikūḍi + ē (40-2). T. kūṭu—to join ; M. kūṭu ; Te. kūḍu ; Tu. kūḍāvuni—to join. samādhi is not used here in the sense of concentration of mind as in yōgasūtra, but it conveys the additional sense of a religious vow, known as sallēkhana, according to which the Jainas starved themselves to death. This is clearly indicated in “ Samādhimarṇe prayatitavyam ”. cf also Raviṣeṇācārya’s Padmacarita II. 187: “ t masedhim samāsādyā kṛtvā dēhavisarjanam.”

- samādhikūḍiē (40) (2)—Joining samādhi only. adv.
pp. of kūḍu- (to join) with ē the particle of
emphasis) See samādhikūḍidom (52-3)
- samādhi Neredon (21-4)—accomplished samādhi. Slw.
samādhi. neredon. Past. 3. sg. m. of nere—to
complete, to accomplish, in composition with
samādhi- adv. pp. neredu (59-4); pp. nereda
(33-1) T. Nirai—to fill. M. nira. Te. ninḍu—to
fill (adj. full,—Tu. neriyuni, to be full.
- sampige (63-6)—the sampige trees. Slw. sampige
Skt. campaka—T. Śāmpakam; Te. sampange.
Tu. sampige.
- sarētivaradōr (59-1) ?
- Sarppacūlānaṇi (60-2)—s. pr. m. sg. nom. Slw.
sarppada (21-1)—of a cobra. Slw. sarppa—s. n. sg. gen.
sarva . . . n (4-6) ?
- Sarvvajñabhaṭṭārakar (15-2)—s. pr. m. pl. (hon.) nom.
Slw.° raka-
- sarvaparihāram (62-6)—Free of all (imposts or taxes)
Slw.° hāra s. n. sg. nom used as an adv. Other
form—sarvvaparihāra (63-6) (64-6).
- sarvvaparihāra (63-6 ; 64-6)—Free of all (imposts) s. n.
sg. nom. used as an adv.
- sarvvabādhāparihāra (7-4)—Free of all imposts or
taxes s. n. sg. nom. used as an adv.
- salisi (35-3)—paying, giving. adv. pr. p. of salisu—to
cause to enter, to bestow, See Sanda. T. adv. ppl.
Śalutti. from Śaluttu—to cause to enter—to bestow.
- Salevugeya (8-28, 30)—of Salevuge. s. pr. n. sg. gen.
salge (3-8)—may (he) (or they) enter. Optative. 3. sg.
(Pl.) of sal—to go.
- salvon (5-17 ; 6-17)—who behaves (Fleet)—who does
(protect) adj. s. m. sg, nom.
- salvor (63-23)—Those that go. adj. s. m. pl. nom. o
salva fut. p. of sal—to go.

salvavol (21-1)—Like the walking on or passing over
s. n. sg. nom. used as an adv. of manner.

sasānada (27-4) ? sāsanaḍi. s. n. sg. loc.?

Sasimati Śrīgantiyar (33-2)—s. pr. f. pl. (hon.) nom.
Slw. °ganti.

svarggaṃ (36-4)—to heaven. s. n. sg. nom. in. form,
acc. in meaning.

svarggalōkasukhacittam . . . mādhiḡaḡ-s. n.pl.
nom. ?

svarggāgramān (15-4 ; 25-2)—the top of heaven (the
high heaven).—Slw. °agra-. s. n. sg. acc.

svargālayam (43-4)—to the abode of heaven—Slw
°ālaya—s. n. sg. acc. in meaning. nom. in. form.

svabhāvasaundaryyakarāṅgar (57-2)—He of the
natural beauty of body. Slw. °aṅga-. s. m. pl.
(hon.) nom.

svarlōkaḍim (34-4)—(Rice) Slw. lōka s. n. sg. instr.?

svasti (1-1 ; 2-1 ; 3-1 ; 4-1 : 5-1 ; 6-1 ; 7-1 ; 17-1 ; 18-1 ;
26-1 ; 27-1 ; 34-1 ; 39-1 ; 42-1 ; 45-2 ; 47-1 ; 50-1 ;
62-1 ; 63-11 and 12 ; 64-1 ; 65-1)—s. f. nom.
well-being, fortune, success. Hail, farewell used
as an adverb at the beginning of a letter, ms or
inscription as an auspicious word. A letter is
called svastimukhaḡ.

Sāerindum (3-5)—from Sāer. s. pr. f. sg. instr.
um

sādhisi (50-4)—having accomplished, adv. pp. of
sādhisu—to accomplish from Skt. sādhi—to
accomplish one's aim, to reach one's goal.

sādhū (61-5)—Good, kind, person. Slw. s. m. sg. nom.
nom. pl. sādhiḡaḡ ; dat. sg. sādhiḡe.

sādhiḡaḡ (36-4)—by the good. Slw. sādhi- s. m. pl.
nom. in form, but instr. in meaning.

sādhiḡe (61-5)—to the good people. Slw. sādhi, s. m.
sg. dat.

sādhū-gra . . . radhīran (41-1)—the hero of .
 . . . ?

sāndhi vighrahika Śrī Rāmapuṇyavallabhēna likhita-
 midam (8-36)—Part of the Skt. portion of the
 inscription. This was written by Śrī Rāma-
 puṇya, the minister for peace and war. cf.
 samdhivighrahilalāmam. E. C. V. AK. 127 (1185).

sālāmbālatapōgradi (21-2)—In the practice of severe
 penance. Slw. tapōgra-. s. n. sg. loc. The mean-
 ing of sālāmbāla not clearly known. Probably-
 excessive. Kan. adv. sōḍam bāḍam—further,
 much (possibly from Skt. sōḍham bāḍham—
 borne very well) may have been in use as
 sālāmbāla. Cp. SMD. 309. Sōḍambāḍam—
 much more.

sāsira (5-13 ; 6-13)—Thousand. Slw. Numeral adj.
 qualifying kavileyum pārvvarumān. sāsira < Skt
 sahasra-

sāsirvvar (25-2)—The thousand (Gods) Slw. sāsir-. s
 m. pl. nom. cf. orvvan, ēṇnūrvar.

sāsivatam (41-4)—for ever. Slw. Skt. adv.

svādhyāyasampattinim (33-1)—by the wealth of
 constant study of the scriptures (Outlines of
 Jainism pp. 131 and 133). Slw. sampattu- s. n. sg.
 instr.

svāyuhpramā . . . yak (34-3)—his own life ?
 siganu (7-12) ?

Siṅgaṇandiguruvaḍigaḷ (30-1) - s. pr. pl. (hon.) nom

simghan (61-9)—The lion. Slw simgha-. s. n. sg
 acc.

siddham (33-1 ; 34-1)—nom. n. of the Paṣṭ perf.
 passive and as an equivalent of Siddhi. Siddhi
 actually occurs in place of Siddham success
 (pp.=achieved) used as s'rī and svasti at the
 commencement of inscriptions (I. Ant. X. p. 273.)

siddhiyān (21-4; 53-2)—Perfection. Freedom from laws of Nature. s. n. sg. acc.

siddhasamayān (25-1)—In consonance with the rule of the siddhas. (Jainism by H. Warren p. 67 Outlines of Jainism—pp. 46, 63, 85) adj. s. m sg. nom. Slw. °samaya-

siddhisthan (54-4)—possessor of siddhi or perfection. Slw. °stha- s. m. sg nom (See Heart of Jainism, pp. 95, 104, 108, 262, 271, 274)

Sinderagānigarum (5-11; 6-11)—The people of the village of Sinderā. s. m. pl. nom.+um-.

siri pa vahā (65-22) ?

sirisamghadā (43-1)—Of the holy samgha. Slw. samgha- s. n. sg. gen.

sthitadēhākamalōpanāṅga Ś'ubhamum (34-4)—(to) prosperity of one resembling a lotus in body Slw. °Ś'ubha- s. n. sg. nom.

sthiraḍa (24-3) —of firmness. Slw. sthira- s. n. sg. gen.

supaṇḍitan (56-1)—a good scholar. Slw. °paṇḍita- adj, s. m. sg. nom.

suputra lā (7-7) ?—of the good son ?

suracāpambole (37-1)—Like the rainbow. Slw. cāpa- s. n. sg. nom+e.

suralōkamahāvibhavasthanan (40-4)—The possessor of the great powers of the gods of heaven. Slw. °vibhavastha- adj. s. n. sg. nom. The penultimate—an appears to be superfluous and may be due to the mistake of the engraver. It is also possible that -an -an was in use as -in -in for the instrumental in inbinin.

suralōkada (mārggaḍa) (52-2)—of the world of gods. Slw. °lōka- s. n. sg. gen.

suralōkavibhūti (24-3) The splendour of the world of gods. Slw. s. n. sg. acc. in meaning. nom. in form.

suralōkasaukhyada (44-4)—of the happiness of the world of gods. Slw. °saukhya- s. n. sg. gen.

suravidyavallabhēndrāśśuravara munibhistutyakaḷbappināmēl (14-3)—on the top of the mountain, Kaḷbappu, praised by the lords of heavenly learning. Slw. °Kaḷbappu-.

1. Kaḷbappinā—s. n. sg. gen.

2. mel s. n. sg. nom. adv.

l may also be taken as qualifying “ Carita śrī.”
stutya Kaḷbappinā (14-3)—on the Kaḷbappu, worthy of praise. s. n. sg. gen.

sedeṇevadeṣi (dal) (54-1) ?

Śēnavarasarum (3-10)—s. pr. m. pl. (hon.) nom. + um.
sesthe ān (7-8)—property, svāstyā—s. n. sg. acc.
sva asti—land either with a trifling rent or free from tax.?

Śokkagāmuṇḍarum (5-8)—s. pr. m. pl. (hon.) nom. + um. (Rice) sokka from sokku < sorkku—pride.

Śorkkagāmuṇḍarum (6-8)—same as Śokkagāmuṇḍarum (5-8) (Fleet)

saukhyasthan (14-4) Possessor of happiness. adj. m. sg. nom. Slw. °stha-.

PART III

B. APPENDICES.

PART III.

B. Appendices.

APPENDIX I.

PROPER NAMES.

Agali (12), Aṇḍugi (5 and 6), Adeyarenāḍu (19), Amali (5 and 6), Ālaṁvalli (5 and 6), Ānes'eṭi (8), Āryyanāmikā (52), Āḷuarasar (62), Ugrasēnaguruvaḍigaḷ (23), Uḷikkal (10), Uḷikkal guruvaḍigaḷ (10), Rṣabhasēnaguruvaḍigaḷ (32), Edeyagāmuṇḍar (5 & 6), Eḍevolalnāḍu (8), Ereveḍi (7), Kappe Arabhattan (61), Kaḷantūraṇ (21), Kalvappu (33, 34), Kāṇdarbor (5 and 6), Kālāvirguravaḍigaḷ (31), Kittūr (22), Kiḷga (64), Kiḷgāna (62), Kiḷu (3), Kucēlam (49), Kundavarminṛasa (62), Koṭṭara (12), Koḍakaṇi (7), Koḷattūr (32, 49), Gandhavarminṛasa (59), Guṇamatiaavvegaḷ (55), Guṇasāgara (62), Guṇasēnaguruvar (12), Candagāmuṇḍa (8), Candragupta (29), Candradēvacāryyanāman (36), Caritaśrīnāṁdhēyaprabhu (14), Cittūr (19), Citravāhana (3 and 62), Cendugoli (4), Jeḷugūr (5 and 6), Tarekāḍu (31), Tīrthadaguruvaḍigaḷ (9), Thiṭṭagaṇa (18), Damitāmatī (57), Dallaga (33), Dēva khantiyar (42), Dēvereṇṇa (8), Dēvacāryya (48), Dhaṇṇekuṭṭāreṇiguravi (11), Dharmma Sēnaguruvaḍigaḷ (22), Nadirāṣṭra (36), Nandinunipa . . . (54), Nandisēnapravaramunivaran (37), Namilūr (53), Navilūr (43, 44, 46, 48), Naṣṭappa (8), Nāgasēnaguruvaḍigaḷ (32), Nāgamatigantiyar (19), Nāyarkhaṇḍa (5 and 6), Nāvaḷli (31), Nīrilli (5 and 6), Neḍubore (13) Paṭṭiniguruvaḍigaḷ (23), Pallavācāri (20), Pānapabhaṭṭār (13), Perumāḷuguruvaḍigaḷ (11), Puṣpasēnācāri (47),

Pegurama (24), Perjeḍiya Modeya Kalāpakadaguru-
 vaḍigaḷ (31), Polikēṣ'iarasar (2), Banavāse (8),
 Basantakumara (8), Bāladēvaguruvaḍigaḷ (22), Bhad-
 ravāhu (29), Bhavagamundar (8), Madure (21), Mala-
 nūr (23), Mahādēviar (62), Mahānantāmatīgantiyar
 (44), Māra (8), Māviabbegaḷ (51), Mellagavāsaguru-
 var (26), Mēghanandīmuni (53), Moḷeūr (5 and 6),
 Mōniguruvaḍigaḷ (19) Mōniguruvar (12), Mauniyā-
 cāriar (50), Rājñimatīgantiyar (43), Vasantakumāra
 (8), Vaḷḷiggāma (5 and 6), Vāraṇāsi (5 and 6), Vinaya-
 dēvasēnanāmamahāmuni (56), Vis'ōkabhatārar (39),
 Vīrasēna Gāmuṇdar (66), Vṛṣabhanandīmuni (53),
 Veṭṭeḍeguruvaḍigaḷ (30), Veḍe Vaḷḷi (5 and 6), Vēgūr
 (15), Vokuḷi (8), Ś'āntapa (8), Ś'āntarasa (64) Ś'ānti-
 sēnamunīśan (29), Ś'rī Jambunāygir (17), Ś'rīpogilli-
 sēndrakamahārājar (5), Śri Rāmapuṇyavallabha (8),
 Śrīvikramādityabhaṭaraka (4), Śrīvinayādityarajās'-
 raya (5), Sarppacūlāmaṇi (60), Sarvvajñabhaṭṭārakar
 (15), Saluvuge (8), Sasimatīgantiyar (33), Singaṇandi-
 guruvaḍigaḷ (30), Sinderā (5 and 6), Sēnavarasar (66),
 Sorkkagāmuṇdar (5 and 6).

APPENDIX II.

PROPER NAMES.

The proper nouns of these inscriptions consist of: Names of—(1) Kings, (2) Queens, (3) Warriors, (4) Monks, (5) Nuns, (6) Merchants, (7) Land-owners, (8) Writers of inscriptions and (9) Names of places and countries.

1. *Names of Kings*—

Ālu-arasar (62), Ereveḍi (7-6), Kundavarimmarasa (62), Citravāhana (3 and 62), Polikesiarasar (2), Ś'āntarasa (64), Ś'ripogillisendraka-mahārājar (5), Ś'rīvikramāditya bhaṭāraka (4), Śrīvinayāditya rājāṣ'raya śrīprthivīrvalabhamahārājādhirāja paramēṣ'vara bhaṭārar (5), Sēnavarasar (56).

2. *Names of Queens*:—

Mahādēviyar (62).

3. *Names of Warriors*:—

Kappe-Arabhaṭṭa (61), Kāndarbor (5 and 6), Nāgeṇṇan (3).

4. *Names of Monks*:—

Ugrasēnaguruvaḍigaḷ (23), Uḷikkalguruvaḍigaḷ (3), Rṣabhasēnaguruvaḍigaḷ (32), Kaḷantūran (21), Kālāvirgguruvaḍigaḷ (31), Kucēlam (49), Gandhavarmman (59), Guṇasēnaguravar (29), Candragupta (29), Candradēvācāryyanaman (12), Tirtthadaguruvaḍigaḷ (9), Caritaṣ'rīnāmadheya prabhu (14), Dēvācāryya (48), Dharmanasēnaguruvaḍigaḷ (22), Nāgasēnaguruvaḍigaḷ (32), Nandimunipa . . . (54), Nandi-sēnapravara Muni varan (37), Paṭṭiniguruvaḍigaḷ (23), Perumāḷuguruvaḍigaḷ (11), Pānapabhaṭārar (13), Puṣpasēnācāri (47), Pegurama (24), perjeḍiyamodeyakalāpakada guruvaḍigaḷ (31), Bālādēvaguruvaḍigaḷ (22), Bhadravāhu (29), Meḷḷagavāsaguravar (26), Mēghanandīmuni

(53), Mōniguruvaḍigaḷ (19), Mōniguruvar (12), Mauniyācāriyar (50), Vinayadēvasēna nānamahāmuni (56), Viṣ'ōkabhaṭṭār (39), Vṛṣabhanandīmuni (53), Veṭṭēdeguruvaḍigaḷ (30), Śāntisēnamuniṣ'an (29), Sarppacūḷamaṇi (60), Sarvajñabhaṭṭārakar (15), Singaṇandiguruvaḍigaḷ (30).

5. *Names of Nuns* :—

Āryayanāmikā (52), Guṇamatiavvegaḷ (55), Damitāmati (57), Dēva . . . , . . . khandiyar (42), Dhaṇṇekuttarēviguravi (11), Nāgamatīgantiyar (19), Prabhāvati (57), Mahānantāmatīgantiyār (44), Māviabbeḷaḷ (51), Rājñīmatīgantiyār (43), Śrī Jambunaygir (17), Sasimati śrīgantiyār (33).

6. *Names of Merchants* :—

Āneseti, Dēvereya, Naṣṭappa, Basantakumara, Sāntapa (8).

7. Name of the blacksmith : Vasantakumāra (8)

8. *Names of Landlords* :—

Edeyagāmuṇḍar (5 and 6), Candagāmuṇḍa (8), Bhāvagāmuṇḍar (8), Māra (8), Moḷeyūramaṇiyagāmuṇḍar (5 and 6), Virasēnagāmuṇḍar (66), Vōkuḷi (8), Sorkkagāmuṇḍar (5 and 6.)

9. *Names of writers of inscriptions* :—

Pallavācāri, S'ri Rāmapuṇaya vallabha (8), (20).

About the names 'Dallaga (38)' and 'Nārāyaṇayyaṅgaḷ' (66) the details are not known, as the inscriptions are incomplete.

10. *Names of Places* :—

Agali (12), Aṇḍugi (5 and 6), Amali (5 and 6), Alamvaḷḷi (5 and 6), Uḷḷikkal (10), Kalbappu (kalvappu), (33, 34), Kittūr (22), Kiḷga (64), Kiḷḷu (3), Kiḷgāna (62), Koṭṭara (12), Koḍakani (7), Koḷattur (32, 49), Cittūr (19), Cendugoli (4), Jeḷugūr (5 and 6), Tarekāḍu (31), Thiṭṭagaṇāna (18), Nāvilar (43, 44, 48, 46), Nāvalli

(5 and 6), Nīrilli (5 and 6), Neḍubore (13) Banavāse (8) Maḍure (21), Malanūr (23), (66), Moḷeūr (5 and 6), Vāraṇāsi (5 and 6), Vaḷḷiggāma (5 and 6), Veḍevaḷḷi (5 and 6), Vēgūr (15), Sinderā (5 and 6), and Saluvuge (8).

11. *Names of Countries* :—

Adeyere-nāḍu (19), Eḍevolal-nāḍu (8), Nadirāṣṭra (36), Nāyarkhaṇḍa (5 and 6).

The name of Namil-ur (the peacock village) is translated into Skt. as Mayūra-grāma (52, 57.)

APPENDIX III.

VERSE INSCRIPTIONS.

Of the 66 inscriptions. 22 are in verse.

Inscriptions 35, 41, 46, 51, 54 seem to be in verse, but the exact nature of the metre cannot be ascertained on account of the missing words. 46 seems to be in Śārdūla or Mattēbha vikṛīḍitavṛtta- a samapāda metre in Skt.

Of the 22 verse inscriptions, 61 is in Kanarese metre tripadi¹, excepting the first stanza. It is a metre of three lines; each line differs from the other in length and in the number of moras (or mātrās); there is alliteration of the second letter of each line.

The distribution of moras in each of these three lines is :—

1. 20 moras in 4 feet.
2. 17 moras in 4 feet.
3. 13 moras in 3 feet according to Nāgavarmma.

But the 2nd foot has more than 18 moras here in the third and fourth stanzas.

This is a viṣamapāḍavṛtta in Kanarese.

The other stanzas are all in Skt. metres. They are.—

<i>Name of vṛtta.</i>	<i>No. of the inscription where it is found.</i>
1. utpalamāle (203) ²	.... 20, 52.
2. caṁpakamāle (206)	.... 40, 53.

1. Chandombudhi, 299 p. 98.

2. A descriptive account of these vṛttas is given in Nāgavarma's Karṇāṭaka Chandombudhi. The number in brackets against the names of the vṛttas refers to the verse wherein its lakṣanas or characteristics are given in the book referred to above.

<i>Name of vṛtta.</i>	<i>No. of the inscription where it is found.</i>
3. maṅgaḷam (185)	.... 57.
4. mattēbhavikrīḍita (202)	.... 33, 34, 44, 45, 50.
5. mallikāmāle (194)	.... 29.
6. mahāsrāgḍharā (210)	.... 14, 36, 37.
7. vamaśastha (150)	.... 57.
8. vasaṇtatilaka (171)	.... 49.
9. śārdūlavikrīḍita (200)	.... 15, 21, 25, 60.

The characteristics of each of these metres are the same as those in Skt. except the alliteration (prāsa) of the second letter in each line in Kanarese. These are all samapāda vṛttas or stanzas having four lines of equal length.

The following verses do not conform to the description given above :—

Inscription 36—1st line—words missing.

36.—ll. 1, 3 and 4 defective—words missing in 1 and 4, and more words in l. 3.

59.—1st line defective because of long ē. There are only three lines.

63.—ll. 2 and 3 are defective—words missing in 1 and 4; two mātras are in excess.

In alliteration, there are short and long letters, bindu and double consonants. When analysed, the following types of alliteration are found :—¹

1. Short letters (laghu): 14, 33, 34, 37, 44, 45, 51, 53, 57.

2. Long letters (guru) : (by nature or position.),
15, 20, 21, 25, 29, and Badāmi (1), 56, 60)
1 (2 and 3).
3. Bindu with a consonant : 50, 52.
4. Double consonants : 29.

Later writers on prosody call 1, 2, 3 and 4 simhaprasa, gajaprasa, vṛṣabhaprasa and hayaprasa respectively.

In 34 the consonants of a varga are treated as prasa letters.

The later writers call this 'vargōdita' prasa.¹

In 25 there is the alliteration of the first two letters of each line, which is called by later writers 'dviprasa.'²

The prasa in 36 : the last two lines have -di- and -ra-instead of -na of the first two lines. This is defective, according to later Kanarese writers.

1. Chandombudhi 56.

2. Do 65.

APPENDIX III.

FIGURES OF SPEECH IN THE INSCRIPTIONS.

The following alaṃkāṛās are found :—

- A. upamālaṃkāra (simile)¹ 21, 24, 37.
- B. Rūpakālaṃkāra (metaphor)² 14, 15, 20, 29, 33,
35, 44.

1. KVV. 159 ; KRM. III 59, et seq.

2. KVV. 161 ; KRM. III 12, et seq.

APPENDIX IV.

SKT. VERSES IN KANARESE INSCRIPTIONS.

In the following inscriptions, Skt. ślōkas are found :—

8, 32, 58, and 62.

1. In 8. The first 26 lines ; lines 31-36.

Nāgasēna managham guṇādhikam

In 32, Nāganāyakajitāri maṇḍalanı

rajapūjyamamalañ śriyāmpadam.

kāmadam hatamadam namāmyaham.

This is in praise of Nāgasēnaguruvaḍigaḷ who ended his life by Sanyāsanavidhi.

2. In 53. Mayūraggrāmasaṁghēśya,

saundaryyā Āryyanāmikā

Kaṭapragiri śailēca

sādhitasya samādhitaḥ.

There are a few words missing in this inscription. The name of the person who ended his life is not found.

3. In 58 grāme Mayūrasaṁghēśya,

Āryyikā Damitāmatī

Kaṭvapragirimadhyasthā

sādhitā ca samādhitā

The death by sanyāsana of a lady is referred to here. The name cannot be made out as the word is only 'Dमितāmatī . . .

In 8, the history of the grantor is narrated in Skt. in the first 26 lines. In ll. 35 and 36

“Mahāsāndhi-vigrahika śrī Rāmapuṇyavallabhēna likhitamidam ś'asanam.”

In the Taṭṭukōṭi inscription of about 700 A.D. (62) the following Skt. ślōka appears after the first Kan. stanza :

varan tējasvinō mṛtṭyur
na tu mānāvakhaṇḍanaṁ
mṛtṭyus tatksaṇikō ḍuhkham,
mānabhaṅgam dinē-dinē.

APPENDIX V.

INDO-ARYAN LOANWORDS.

The following Indo-Aryan loanwords are found in these inscriptions.

- A. 1. ayya < ārya (SMD. 270, 232)¹; 2. avve, abbe < ambā 3. appa < ātmā 4. ācāri < ācārya (SMD. 254); 5. īsara < īśvara (SMD. 253, 281); 6. kavile < kapile (SMD. 258); 7. khanti, ganti < gantrī (SMD. 261); 8. gōsiga < ghōṣika; 9. canda < chanda (SMD. 255); 10. canda < candra (SMD. 261); 11. Janna < yajña (SMD. 269); 12. Jeḍe < Jaṭe (SMD. 255, 271); 13. tapaccale < tapacchalā? (SMD. 255); 14. tāṇa < sthāna (SMD. 257, 278, KSS. 149); 15. dēgula < dēvakula (SMD. 295); 16. dhone < drōṇi (SMD. 261, KSS. 154); 17. nisidige < niṣēdhikā (SMD. 254); 18. paḍi < prati (SMD. 261); 19. baṭa < bhaṭṭāraka, bhaṭāra < bhartā, bhartāra; 20. bhanta < bhakta (SMD. 295); 21. māṇākka < māṇavaka; 22. meṇasu < marica (SMD. 282); 23. mode < munja (SMD. 282, 285?); 24. riṣi < ṛṣi (SMD. 268, KSS. 159); 25. vīsa < vimś'a; 26. sakki < sākṣi (SMD. 254, 262, 270); 27. sasimati < ś'aś'imati (SMD. 254); 28. sāsira < sahasra (SMD. 254); 29. singa, simgha < simhā (SMD. 263); 30. siri < ś'ri (SMD. 254, KSS. 147); 31. seṭṭi < ś'rēṣṭhin (SMD. 254, KSS. 138).

These are treated as tadbhavas⁴ or words corrupted from Skt. by later grammarians. But such a modification of Skt. words in Kanarese is not

1. The number within brackets gives the sutra which explains the formation of the form.

2. K.R.M. uses this word in II 53 (K.B. Pathak's Edition) and II 55 in the Madras University Edition), but K.R.M. is a translation of Dandin's Kavyadars'a and this verse corresponds to tadbhava used in that Book I 32-37, in a different sense. See SMD. 235, KSS. 138-160.

possible as can be seen from B. *infra*. Further, these words are found in Pkt. in almost the same form. Hence the loans are from Pkt. and not from Skt. though no Kan. grammarian has stated that these are Pkt. loans. The rules framed by Kan. grammarians are practically translations of the sūtras of Prakṛtaprakāś'a with slight modifications to suit the genius of the Kan. language.

These Pkt. lws. came into Kan. when Pkt. was a spoken language in the Kanarese country¹: (a) The existence of Aśōka's inscriptions (1) at Brahmagiri, Śiddāpura and Jaṭiṅga Rāmes'vara Hill in what is now the Mysore State; (2) at Pālkiguṇḍu and Gavimaṭha² in what is now the Hyderabad State (Deccan) with later Kan. inscriptions on the other side of the same rocks; (b) the existence of Pkt. inscriptions at Malavaḷli (E. C. VII. Sk. 263) and (c) the prevalence of Jainism in South India before the spread of Buddhism, show that Pkt. was used as a spoken language in South India about the third century B. C.

Gōsiga, dēgula and nisidige represent the loans from an earlier stage of Pkt; baṭa shows the characteristic tendency of the Kan. language to shorten long consonants; in bhaṁta and siṁgha, aspirates are retained; the nasal of bhaṁta is noticed by later grammarians, but is left unexplained (N. K. bhatta and batta.)

B. 1. nāgir < nāyakiyar; 2. nitta < nitya; 3. parūta < parvata; 4. Banavāsi < Vanavāsi; bēgam < vēgam; 5. mattaru < mātṛā; 6. mariyāde < mariyādā; 7. māsēna < mahāsēna (SMD. 291); 8. mōni < mauni (SMD. 252); 9. riṣi < ṛṣi, probably contamination between Skt. ṛṣi and Pkt. risi; 10. ś'iṣittiyar < ś'iṣya + ittiyar; 11. saṁgha.

1. MAR. 1928 pp. 10-14, and I Ant. 1912, p. 230.

2. Professor R. L. Turner. The Gavimaṭh and Palkigundu inscriptions of Asoka (1932)

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“ ā paritōṣād viduṣām na sādhu manye prayōga
Vijñā-nam.”

* * * *

(api tu)

“ kleśaḥ phalēna hi punar navatām vidhatte”

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