UNIVERSITY OF MYSORE

STUDIES IN DRAVIDIAN PHILOLOGY—No 1.

A GRAMMAR
OF THE
OLDEST KANARESE INSCRIPTIONS

BY

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

University Librarian
and
Part-time Professor of Philology, Maharaja's College, Mysore

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

THESIS

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

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

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

The fact that it is published as the first volume of the series—"Studies in Dravidian Philology"—is due to the kindness and active sympathy of Dr. E. P. Metcalfe, D.Sc., F.Inst.P., and Rajakaryaprawina 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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A. N. NARASIMHIA.
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THE ABSTRACT OF THE THESIS.


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

It consists of three parts:

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

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

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

* Recently an inscription of the second quarter of the fifth century A. D. (circa 450 A. D.) has been discovered at Halmidi, a village about five miles to the north-west of Belur, 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 iṣṭadīṁ nābhīmuladol kahāleya pāṁ-
gina vol sabḍadravyaṁ
janiyisuguṁ svētāṁ adara kāryam
Sā’bdāṁ"

tanu vādyam nālige vā-
dana daṇḍam kartṛv ātīma
avana manovṛ-
śtinimittam āgi sabdam
janiyisuguṁ dhavlavarṇam akṣara-
rūpaṁ"

vyākaraṇadiṁde padam ā
vyākaraṇada padadin artham
arthade tattvā-
lōkaṁ tattvālōkadin
ākāṃkṣaṁ muktiy akkum
ade budharga phalam"

—KES’ĪRĀJA.
# CHIEF ABBREVIATIONS, ETC.

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

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>A.S.I.</td>
<td>Archæological Survey of India.</td>
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<td>C.D.G.</td>
<td>A Comparative Grammar of the Dravidian or the South Indian Family of Languages by R. Caldwell.</td>
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<td>D.K.D.</td>
<td>The Dynasties of the Kanarese Districts by J. F. Fleet.</td>
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<td>D.S.</td>
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<td>E.C.</td>
<td>Epigraphia Carnatica.</td>
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<tr>
<td>E.I.</td>
<td>Epigraphia Indica.</td>
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<tr>
<td>I.Ant.</td>
<td>Indian Antiquary.</td>
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<td>K.B.B.</td>
<td>Kāraṇṭaka Bhāsa Bhūṣāna.</td>
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K.S.S. Karnāṭaka S’abdānus’āsanā by Bhaṭṭaśākalaṅka.

K.V.V. Karnāṭaka Kāvyāvalōkana by Nāga-varma.

L.S.I. Linguistic Survey of India. Vol. IV.


P.K. Prabuddha Karnāṭaka.

P.S.O.C.I. Pāli, Sanskrit and Old Canarese Inscriptions by J. F. Fleet.


S.M.D. S’abdamanidarpana by Kēś’īrāja.


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 adverbiał.
7. conj. - conjunction, conjunctive.
8. dat. - dative.
9. dem. - demonstrative.
11. f., fem. - feminine.
12. 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.
27. pers. - person.
28. pl. - plural.
29. pl. (hon.) - honorific plural.
31. pr. - present.
32. pr. Drn. - primitive Dravidian (hypothetical).
34. pr. p. - present participle.
35. pron. - pronoun.
35a. ref. - reflexive.
36. rt. - root.
37. s. - substantive.
38. s. pr. - proper noun.
39. sg. - singular.
39a. tab. - tadbhava.
40. tr. - transitive.
41. vb. - verb.
42. vbal. - verbal.
43. voc. - vocative.
(c) **Miscellaneous.**

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

Other abbreviations will be easily recognised.

Matter in [ ] is deleted.

The system of the Royal Asiatic Society is followed for transliteration, except *r*, *l* and *t* where *r* is used for O.K. Ꞃ T. ꞃ Te. Ꞃ; *l* for O.K. Ꞃ and T. and M. ꞃ; and -*t*- for alveolar -*t*-.
avaguṇaṁ idarolag ēnā-
нуvuḷloḍam nimma guṇaman ure
mcreyal ti-
rduyudu bahus'rutar en i sida
kavigaḷ budhar oldu, guṇake
purudipar oḷarē"'

— KAVI-SĀĻVA.
INTRODUCTION.

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

There are four grammatical treatises on Old Kanarese, based on the ancient literary works. Occasional references to grammatical points are found in a work on rhetoric, “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, Malayāḷam, Telugu and Tulu. It is Dr. F. Kittel who wrote the most systematic and complete

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

(b) Karnaṭaka Bhūṣā Bhūṣana by Nāgavarman, C. 1045 in 269 Sutras in Sanskrit with a Sanskrit vṛtti or gloss and illustrations.

(c) S'abdāmanidarpāna by Kēṣ‘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) Karnaṭaka S'abdānuśāsana by Bhaṭṭākalanaka (1604) in 592 Sanskrit Sūtras with illustrations from ancient literary works.
grammar on the Kanarese language in English in 1903.

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

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

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

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

\(^1\) K.G. pp. 42, 43, 48, 51, 67, 139, etc.
\(^2\) Reeve in the preface to his Dictionary P. II (1882).
The oldest specimen of O.K. is found in the inscription of 578 A.D. (No. 1 in Part II). But some scholars think that specimens of Old Kan. are found in the Oxyrhyncus papyri No. 413 of the 2nd century A.D. The language of the passages under reference has not been accepted as Kanarese, in spite of Dr. R. Shamasastri's attempts. Dr. Shamasastri has not convinced us that the words are old Kanarese.

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

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

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

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

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

**EC I.** (5) CG 1 - 456 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 (Gaṭṭavādi). 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, halakannaḍa 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).

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

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

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

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

**LIST OF INSCRIPTIONS FINALLY SELECTED FOR STUDY.**

<table>
<thead>
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<th>No. in Transliteration of the Text</th>
<th>Source</th>
<th>Date A.D.</th>
<th>Whether plates are available</th>
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<tbody>
<tr>
<td>1. I.A. X. p. 60 Bādāmi</td>
<td>...</td>
<td>578</td>
<td>Yes</td>
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<tr>
<td>2. E.C. VII. S.K. 10</td>
<td>...</td>
<td>C. 640</td>
<td>...</td>
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<td>3. E.C. VI. Kp. 37</td>
<td>...</td>
<td>C. 675</td>
<td>...</td>
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<td>4. E.C. VII. Sa. 79</td>
<td>...</td>
<td>C. 680</td>
<td>...</td>
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<td>5. E.C. VII. Sk. 154</td>
<td>...</td>
<td>C. 685</td>
<td>Yes</td>
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<tr>
<td>6. I.A. XIX. p. 143</td>
<td>...</td>
<td>C. 685</td>
<td>&quot;</td>
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<td>7. E.C. VIII. Sb. 15</td>
<td>...</td>
<td>C. 690</td>
<td>...</td>
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<td>8. E.C. VIII. Sb. 67I</td>
<td>...</td>
<td>692</td>
<td>Yes</td>
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<tr>
<td>9. E.C. II. 5</td>
<td>...</td>
<td>C. 700</td>
<td>...</td>
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<td>10. &quot;6</td>
<td>...</td>
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<th>Whether plates are available</th>
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<td>11. E.C. II 7</td>
<td></td>
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<td>37.</td>
<td>88</td>
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<td>37(a)</td>
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<td>38.</td>
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<td>93</td>
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<td>44.</td>
<td>98</td>
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G. O. I.  

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<th>No. in Transliteration of the Text</th>
<th>Source</th>
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<th>Whether plates are available</th>
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<td>&quot; 101</td>
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<td>46.</td>
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<td>61. I.A. X. 61 Bädāmi</td>
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<td>62. E.C. VI. Kp. 38</td>
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<td>Kp. 40</td>
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<tr>
<td>65. E.C. VIII. Sb. 411</td>
<td>...</td>
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</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>Fleet (1890)</th>
<th>Rice (transliteration 1902)</th>
<th>Rice (Kan. version)</th>
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<tbody>
<tr>
<td>3. -tārar</td>
<td>-tāra</td>
<td>tāra</td>
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<tr>
<td>4. Jedugūr</td>
<td>Jelugūr</td>
<td>Jelugūr</td>
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<tr>
<td>4. ālgeyān</td>
<td>ālgeyan</td>
<td>ālgeyān</td>
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<tr>
<td>6. porudumān</td>
<td>porudumān</td>
<td>porudumān</td>
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<tr>
<td>6. vallirggāme- yāra</td>
<td>vallirggāmeyara</td>
<td>vallirggāmeyara</td>
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<tr>
<td>7. dāsadiyum</td>
<td>dāsadiyum</td>
<td>dāsadiyum</td>
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<tr>
<td>dēvadiyum</td>
<td>dēvadiyum</td>
<td>dēvadiyum</td>
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<tr>
<td>8. Alavalliyarā   (perhaps with anusvāra dēvadiyum)</td>
<td>Alavalliyarā</td>
<td>Alavalliyarā</td>
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<tr>
<td>Sorkkāgā- muniardum</td>
<td>sakagāmunḍa-rum</td>
<td>sakagāmunḍa</td>
</tr>
<tr>
<td>10. molejarā- maṇiya</td>
<td>moleūramaniya-</td>
<td>mole ūra maṇiya</td>
</tr>
<tr>
<td>11. mukhavāge</td>
<td>mukhamāge</td>
<td>mukhamāge</td>
</tr>
<tr>
<td>12. alivōn</td>
<td>alivōn</td>
<td>alivōn</td>
</tr>
<tr>
<td>13. vāraṇās’ ivadu!</td>
<td>vāraṇās’iyalu!</td>
<td>vāraṇās’iyalu!</td>
</tr>
<tr>
<td>15. Sāmyuktan</td>
<td>Sāmyutan</td>
<td>Sāmyutan</td>
</tr>
<tr>
<td>17. -tī (ṛtham) ga!</td>
<td>-bhāgiga!</td>
<td>bhāgiga!</td>
</tr>
<tr>
<td>18. āppār</td>
<td>āppōr</td>
<td>āppōr</td>
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<tr>
<td>19. velege</td>
<td>velegā pārvvaramuṣi</td>
<td>velegā pārvvaramuṣi</td>
</tr>
<tr>
<td>tanīge</td>
<td>tanīge</td>
<td>tanīge (ge)</td>
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</tbody>
</table>
Rice (1902) knew Fleet’s version of it. But Rice is wrong in writing अलिवौन for अलिवौन and अल्गेयान for अल्गेयान. 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-Arabhattraḥ; 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. Maṃgalisā (I.Ant. X. 60, P. SOCI. No. 40)
2. Polikēsiarasar¹ (I.Ant. VII. p.211).
3. Citravāhana.
4. 6, 7. Vinayāditya (P.S.O.C.I. Nos. 14 and 17; I.Ant. VI. p.86)
5. 29. Bhadrabāhu and Candragupta.
62. Gūnasāgara (Father of Citravāhana).
63 and 64. Sāntarasa.
65. Vijayāditya (I.Ant. IX.; P.S.O.C.I. 76, 126, I80; I.A.X. 60

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

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

A. CONSONANTS AND CONSONANT GROUPS.

An attempt is made in this section to give the history of O.K. p, r, v and l with a descriptive account of O.K. consonant groups and long consonants.
History of O. K. p. (23).

The change of p, initial and intervocal, to h was noticed by Western scholars early. Caldwell 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. He points out that initial p was changed to h- in Kes’iraja’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:—

pali (hali), pārvaṃ (hārvam), pālum (hālum), pāvu (hāvu), pin (hirde), piriguṃ (hiri), pulla (hullana), puḷu (hulu), pūni (hūnu, obsolete), peraṇ (hera, hora), perjeḍya (hejėde), pelcuge (heccu), periyā (hiriya), pēda (hēlida), pokka (hokka), pogevōgi (hogahōgi), pomgol- (homgol-), 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.

2. K.G. Sections 64, 184, 223, 224, 370.
3. N.K. equivalent in brackets.

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

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

In the 12th century, even in verse, the use of h-forms increases in number; the intervocalic -p- is also changed to -h- in such words as Tailaha (proper name) (1152), hōheyam (1162), uļiham (1172), Biluhunādu (1175), aļīhidače (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: himđu, himgu, huļu, hūḍu, heccu, hēļu, hōgi, hōda, hōhanu, bahā, 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-.

eđeviđiyal (40-3); Eđevolalnāḍu (9-28), pogevoği (3-7), müvetmūrā (3-6: manjuvöl (37-1), biṭṭavol (61-9), salvavol (21-1).

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

This change is very common in the later inscriptions:


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

This is very common in all the inscriptions.

But the change of Utsava to Utsaha, rāvuta to rahuta and the survival of hōvaru (1544) for hōharu shows that, at the time of the displacement of -p- by -h-, -pp- which had become -p- was converted to -h- as in hōharu, and that the form with -v- < -p- like 'hōvaru' was an analogical formation (cf. ūvaru, 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
           ādar for hōdar } EI. V. p. 261.

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

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

a. hakkalu, hagga, haḍapa, haṭṭi, haradāri, harige, havanīsu, haḷadi.
   ā. hāku, hāḍu, hārayke, hāre, hāvu, hāsige, hāsu.

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

u. huggi, huḍuga, hunṇu, huḷu.

ū. hūje, hūḍu, hūṇu, hūvu,

e. heḍḍa, heṇike, heḍe, hemmike.

ē. hēḍī, hēsike, hēḷu.
o. hogu, homge, hottu, hondu, horisu, hosalu, bolle.
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., ođe (-to break), > hođe, whereas hođe is restricted to mean 'to strike with something' (transitive).

-pp- of verbs and participles had already become -p- by 1004 A.D., as 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 < barppar is found. (See ‘Declinable Participles’ future, about -pp- as the tense-suffix for the future). In the following examples from inscriptions -pp- > -h- through * -p-:—

1004 .... nadahidar sattarendu EC. I. 46.
1172 .... uļihim EI. XV. Mađagihāl.
1175 .... aļihidađe EC. I. 65, 1182, hōha (48) EI. XIV. Kurugōd.
1218 .... hōharu appa EC. IV. Hg. 23.
1223 .... hōhāga (6) EC. VII. Sk. 175.
1229 .... aļuhidava (12) EC. IV. Gu. 19.
1282 .... appa (19) EC. II. 334.
1295 .... kondanimtaha (11) EC. IV. yl. 44.
1300 .... baharu (37) EC. III. TN. 98, iļihikoţtu (27), baha (35).
1317 .... aļihida (26), hōharu (30) EC. IV. Ch. 116.
1361 .... hōharu (31) (25) bahev, uļamintaha (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 .... aļupidavam, 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.
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 antahām < antappām > anām. Siḍilannām Singa-
dannam 'a man like the thunderbolt, one like a lion. (SMD. 160.) Cf. annam - അൻനാം SMD. p 293.

But this annam < antaham through anta-am, antain 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); paḍde (maturity); paḷaka (practice, habit); pāḍu (experiencing difficulty); pāpa (a small child); pālu (a share); peḍasu (hardness), pōṭtare (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. pāḷu s. n. 'ruined place' used in proverbs which retain archaic forms; hāḷu 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. hurūḍu ‘rivalry’; purūḍu ‘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, prāśastya, 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 *Karnāṭakakavyāvalokana*. As it is poetry, there is no h- at all.

II. 1045 *Kārṇāṭakabhaśabhūṣana* 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 Šabdamanidarpāna 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 upparāṁ, kappuraṁ, tappu, bippanḍam, muppu soppu, heppu. But in S. 160 -pp- of antappa, intappa, entappa are changed into a single -h-, *i.e.* antaḥa, 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 pisonām- > hisunām, pāśa > hāsa. The disappearance of *h*- initially is not unknown to him. In S. 271, he gives hiṅgu > iṅgu, haṁsapinḍa > ancevimdu; haṁsa > aiṁce, hiṅgulikāṁ > iṅgulikāṁ.

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 > haggī. It is -pp- > -p- and -h-; but all cases of - *p* ⇒ -h- are analogical.

IV. 1604 Karṇatakaśabdānuṣāsana by Bhaṭṭā-kaḷaṁka.

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

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

These grammars are based on the works of "prāktanācāryas" (Sutra 3 S.M.D.) 'old venerable scholars of the past and Lakṣhanacāryas'. A study of the Karnāṭakakavivarite (vols. I—III) by Ruw 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 Tulu according to K. V. Subbaia1. In Marāṭhi, the aspirated consds. > h. bhavati > hōṭī. This change of p to h presupposes that the p- in O.K. though written as p, was aspirated as f, which led to the change of p to h. This change may have been independent of Marathi(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 (2) - . In early Kanarese, v > b, the difference between b & p became distinctive in certain word forms. In order to make the difference clearer, many persons strengthened p. to ph. which later developed through f to h. (E. H. Tuttle in A. J. P. 1929 p. 154.)

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

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

726 .... puṇṇame, EC. III. Tn. 1,
740 .... puṭtade (21) EC. III. My. 55; pōpp-
750 .... pin EC. II. 79.

pannīrvvarpārvvvar, pattu EC. IV. 149, 4, pervaḷḷame EC. IV. Hg. 4;
776 .... pāḷeya (66) EC. IV. Ng. 85;

9th Century:—

800 .... pōḷu, pōgi, periya, II. 35. 4;
800 .... perba/a EC. IV. Sr. 160.
810 .... pūsuvan (7) EC. III. Nj. 26;
830 .... puṭṭida (5) EC. VII. S.K. 283;
870 .... palaram (9) EC. III. Nj. 75;
870 .... pārvvarumām (10) EC. III. Nj. 76.
884 .... padinayduvariśadandu EC. II. 394.
888 .... padiṇentaneya (5) EC. I. 2., poddore-
gareya (6)ponnum (14).
890 .... pattugadyānada (8) EC. I. 3. 8;
890 .... pervvyayala (71), pērōniē (73), palla−
(74); perolve (65), pervaḷtiya (75),
perggollinya (76) EC. IV. Yd. 60.
898 .... Elecāga pāḷliya (3) EC. III. Nj. 89.

10th Century:

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

11th Century :

1000 .... puşname (7), Bihagămuṇḍana (9),
Hańcadarmasetti (11), Bökahalli
(13), Hakādivaḍi (14), Gōrahalli
(15) EC. i. 5.
1004 .... naḏahidarsattarendu (6) NC. I. 46.
1007 .... ponnol (14), penaddoṭṭi, palaram (22)
EC. III. TN. 44 ;
1012 .... eraḍuhottina (30), pāyisiam (11)
EC. III. Sr. 140.
1019 .... parbbi (14), haḷlāḍi 29, 30), holakke
(29), holada (31), hūdoṇṭa (32),
pūdomṭa (40), pūḍuke (16) EC.
VII. Sk. 125 ;
1021 .... padineydu koḷaγa (18), puṇusevaram
(20), pūmbolamum (21) EC. IV.
HG. 16, 1021.
... hadiṭențu (22), pūdomța (23) E.C. VII. S.K. 126;

... Hosanāḍa (28), ponnarakottu (31) EC. IV. Gu. 93.

... panneradām (9) EC. I. 30. 1050;
1057 ... pervvayal (18), pōlipare (16), pōgi
(26), pogaļe negalutum (27), EC. IV. 149. 18;

1058 ... Hāruvanahallī, Arakanahallī (12),
Hennellunabhūmi (21), Kāṅgonda
hallihamgalabāni (26), hunise (29)
EC. I. 35.

1060 ... Hiliyakereya (11), Hegga nāleya (14)
haduwanakolada (15), Heggerege,
(19), halliya (21), hiriya (23), E.C.
VII. Sh. 6.

1063 ... parekāra (24), harekāra (25), hiriya-
kereya (27), horavarige (24) EC.
VII. Ci. 18.

1070 ... Mūḍanhaḍuvana (6), Hosavalli (8)
EC. I. 49.

1070 ... Hosavallīsisiddhes'vara Mahade-
vargge, Posavalli (6) EC. I. 50;

1071 ... heggađe (57), hesar (94) E.I. XV,
p. 337;

1075 ... halla (46—51), haḍada (52), hanne-
radu (54); 1. hadināru (55), halla
(55), pūdōmṭa (53, 55) E.I. XV p.
96e.

1076 ... perggađe (33) pāduvarggam (24),
panneradu (30); Köṭehālsāvanta
(35), hesara (38) EC. VII. H.E.
14;

1079 ... baraha, (49), posavolala (33) EC.
IV. Hg. 56. perggađegala (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) palaraṁ (5), Hosavūra (6), EC. VII. SK. 291.

1095. .... hasuvumharuvanāṁ konda (58) EC. I. 57; Būvanahalīyaṁ (9) EC.
IV, Kp. 49;

1097 .... horege (55), hēriṁge (55), honnam (56), paṇa, paṇuvalu., EI. XVII.
p. 182;

1099 .... Panasōgenivāsi EC. IV. Yd. 24;

12th Century:

1100 .... pesarvvaḍedar (23) EC. II. 69.

1104 .... puṭṭī (20), hermmagaḷ (39), EC. VII. Sk. 131.

1107 .... Hosavolal (4), Posavolala (5), Poge-
palli (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; (Mutgi inscrip-
tion);

1112 .... paṇuvalu (8), poṁ, ponna (83), paṇa (83), hōda (77), hola (77), halla (78),
hattu (78), EI. XIII. p. 36 (Itṭagi);

1113 .... pogaḷvudujanaṁ (26) EC. II. 126;

1115 .... perggade (44), Hoysalamahārāja (156) EC. II. 127;

1118 .... hārubageyam EC. II. 125
1120 .... hesariṭṭu (11), ḫalli (11), Hoysala (5) EC. III. Sr. 43;
1123 .... hadimūru kameina holavigneya (54), polvavarār (17), Poysaladevara piriyarasi (42) EC. II. 132;
1124 .... Hermmadigavunḍana (3) EC. III. Nj. 194;
1125 .... Halasige and palasige. EI. XIII. p. 298;
1135 .... hūvinatōtamum EC. II. 384;
1144 .... hamdiyan (6) EC. III. Md. 22;
1145 .... pō pō vādi pōgendu (148) EC. II. 140;
1147 .... hore, himgidudu, hal, hoṁi, pannir-puligere, paḍedu, hattar, hola, hāla, horeya, haḷṇa, EI. XVI. p. 44.
1148 .... honnaḷakoṭṭu (18) EC. III. Nj. 110.
1150 .... haṇavinalekka (20), hermmagāl (39). EC. VII. SK. 131;
1152 .... Taḷḷaha. Hānuṅgall, Pānuṅgall, EI. XVI. p. 36.
1159 .... haḍuvalu (62), hūṇiseya (62), hiriyaru (62), EC. II. 345;
1162 .... halgalam (31), hōheyam (32), hūṇ (33) and the rest are all p—. EI. XVIII. p. 212;
1163 .... Huḷḷarajam (108), Hēggaḍe Kōrayyanum (103) EC. II. 64;
1172 .... Hemmaḍi (12), Uḷḷihim (32), hiridum (82, 94), (in verse); both p and h in prose. EI. XV. Maḍagihāl;
1175 .... Hoysana (4), Biluhunāḍu (7), alihidaḍe (16), hōharu (19); EC. I. 65,
1175 .... Hūvinapadaḍage (3), himdegade (3), honnabeddaleya (4) EC. II. 242

G. O. I.
1179 ... hōdabat'teya (43), hulumādiya (43), Hiriya'dēvarabēttakkam (44), haḍu-valu, hiriya, hālla (44) EC. II. 397. Hoysalana (32), Tārāhanam (33) Tārāpa (63), hiriya (67, 71, 73), hola (73), paḍuva (71) EI. XIX. p. 226.

1180 ... poy and pesaran (4), Hānaिगallu (17), Hoysalaviraballāla (19), Kālu-hālī (22) EC. III. TN. 106, 1180; 1182 ... piriya (36) paḍuval (40), 47, 48) pū (40). but hāhe (40), hiriya (44) hōba (48) EI. XIV. (Kurugōḍ);

1184 ... pasuge, pērīmge, hāla, hāsuge, haṇa. EI. XVII. p. 189;

1195 ... puṭṭidan (7), pīḍīdan (16), pīnguguṁ (32), haṇamuru (56) EC. II. 335;

1199 ... haṭṭigālegado (14) EC. IV. Ng. 47 perar;

13th Century.—

1200 ... hōgalu (11), hālī (11), hīmde (11), EC. IV. Kp. 47.

1203 ... hore (46), hasumbe (47), Hoṭṭeyya (48), perrggere (41), hola (48), huṭṭida (48), EC. VII. Sh. 88;

1204 ... pēridoḍam (52), pēriṁ- (54), otherwise all h-. EI. XIII. p. 16;

1206 ... haṇa (16), hiriya (13), hokkaḍe (28), EC. II. 333;

1210 ... Huligere (13), hitu (13), paḍuva, paḍeda (40), EI. XIX 194;

1213 ... Harahondanamaga (3), Kōṇḍahohali (4) EC. III. Ml. 37;

1214 ... perggaḍe (12), heggade (14), EC. VII. SK. 243;
19

1217 .... haduvanahuniseya, EC. II. 170;
1218 .... rahuta, hōharu, appa (20) EC. IV. Hg. 23;
1218 .... hesara (49), Haḍavalaṇgoṇi (21), pusi (9), EC. VII. Sh. 5;
1223 .... hādināraneya (2), hālli (4), hōhāga (6), halaram (6), EC. VII. Sk. 175;
1229 .... hōdaru (13), Heriyanaḍa (8), aḷuhi-
dava (12), EC. IV. Gu. 19;
1235 .... hesarimdaṁ; (37), hōda (41), pesar-
etta, pokkaḍe (17), EC. III. Md. 121;
1246 .... Hiriyaṭṭājā (2) EC. II. 165;
1255 .... hōgi, huṭṭīda 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 .... baluḥimde (12), Hoyisala (8), Hara-
dayya (26), EC. III. Md. 62;
1290 .... hallada (20), hērobbie (22) EC. III. Tn. 27;
1295 .... Homma (11), Kondamitaha (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 .... aḷihiṭa (26), hōharu (30) EC. IV. Ch. 116;
1325 .... hattu (10), Hosahalī (10), hadinaidu (22);
1348 .... Hānagallimge (4) EC. I. 63
1360 ... hōgi (3), Hulukōda Cikkaṇṇayya (3) EC. I. 67;
1368 ... hōharu (31), honnimge (25), baheu (20), ullamtaha (19), (for appa,) hadinențu (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 ... bimnaham (20), EC. VII. Sk. 35, for binnappa < viñāpana;
1382 ... Nrpaṁ and Nrhaṁ (King) (16), pogalgu (14), EC. III. Ml. 21, 1382;
1390 ... hālla (7), hālī (8), hariva (8), pesaranițtu (23), hunisedālu (25), hōharu, hamdiya (31), EC. I. 39;
1391 ... hōttina (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 ... hālī (7), alupidavam (13), EC. III. Sr. 105
1409 ... bahevu (79), homna (78), asādhāranavamtaha. EC. II. 255; abhivrddhi-gal aha hāge (27), EC. VII. Sh. 70;
1431 ... anubhavisi, bahiri (53) EC. VII. Sh. 71;
1437 ... hōharu, EC. III. Ml. 4;
1444 ... hōhana (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.... homnu (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.... yi haṭṭaṇada (10) (for paṭṭaṇada), Nihphalam (35), hōha (38) EC. VII. HI. 9;
1564.... bimnaha (8), kaluhi (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), aḍavakotaṁtavaru (40) hōharu (49), EC. II. 352. aḍahina (23), aḍava (24) EC. II. 250;
1645.... Haradanahalliyyalu yiha, EC. IV. Ch. 124;
1650 .... hākiyiruvadu EC. IV. Yd. 40.
1654 .... Verse portion: pasivamte (11), pesaran (15), posatu (14), irppudu (13), pēldan (55). Prose portion: hūvā-ḍīganige (77), hola (90), Hosahalli (80) EC. IV. YI. 1.
1665 .... bahari (53) and all h-. EC. III. My. 13;
1670 .... bahiri (20) EC. IV. Hg. 119;
1672 .... umdu bahudu EC. VII. Sk. 213;
1673 .... nityōtsaha (4) EC. II. 390;
1678 .... nādeḍubaha (25) and all h-. EC. III. Sr. 94;
1693 .... yihadu EC. I. 11.

18th Century.
1753 .... samudradalliyya (5) EC. IV. Ch. 128;
1775 .... pra-u-ḍa pratāpa EC. IV. YI. 4;
1782 .... pra-huḍapratāpa EC. I. 12; 13; 14.
1800 .... praḥapratāpa 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 (ᵩ)."

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

The following words contain r:--

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

aridu (33-, 45-1, 53-1) (aridu), aridam₃ 58-341 (aridanu), idarul (54-4) (idarolage), erivepaduvorum (62-11), ere (29-4), (ere), e'depare (40-1), īri (36-4 13-4), kamara (8-3) (kanimāra), kare (33-2) (kare), karu-un (7-10), Kittere (18-2), kere (65-13) (kere), koredu (40-2) (koredu), ghanammāriṭṭamān (34-1) Tarekada (31-2) (Talekaḏina), teravol (37-1) (tere-
yamte), toradu (33-4, 46-3, 49-2) (toredu), toradē (34-2), (toradē), tōri (37-1) (tōri), nūrenṭu (21-2) (nūrenṭu), neradu (59-4) (neredu), neredōn (21-4) (neredanu), peran (61-5, 3-11) (horaginavanu), per-
jeḍiya (31-2), poragu (horagu), mūru (7-12, 19-2, 63-24) (mūru), Sindera (5-11, 6-11), (Sindera.)

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

(1) 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'.

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. úru - vb. to be, to exist, to settle, to lean on  
   4. úru - 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. ôre - the red painting upon the lower part of a wall used as a description  
   7. ôre - 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 neradirdda (1296). The same tendency to replace \( r \) by \( r \) is found in certain areas in the 14th century, particularly in Shikaripur Taluk. This becomes more noticeable in the 15th century in the same taluk as well as in Seringapatam and Maddur taluks, (see 1415, 1420, 1431, 1458, 1474, 1477 infra). Towards the end of the 16th century, the same tendency is found in the region round about Seringapatam. The replacement of \( r \) by \( r \) is more noticeable in the 17th century. In this century, both kinds of \( r \) are found in the same inscription where O. K. had \( r \). Towards the close of the century, \( r \) is found less and less. In the 18th century, in spite of the occasional discovery of \( r \) forms, \( r \) had replaced \( r \) and from 1800 onwards \( r \) does not appear in these inscriptions.

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

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

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

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

I. 1045. Kāvyāvalōkana by Nāgavarman:

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. Karnāṭaka Bhāṣā Bhāṣaṇa by Nāgavarman:

He included \( r \) in the Kan. alphabet (Suṭra 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 taddhītās or secondary derivatives, to mean ‘the maker of.’ Once again he refers to \( r \) and states that roots ending in -ru have their past tense in -tta- (Sutra 229).
If we take his examples into consideration, the position of \( r \) is the same as the one in the inscriptions of the 12th century; examples are mare, more (S. 10), adarol (S. 10. Com.) teru, poru and peru (S. 229).

III. 1260. Karnāṭaka Śabdamanidarpaṇa by Keśirāja.

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


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

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

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

<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1413</td>
<td>... nūvakhandugā (46),</td>
</tr>
<tr>
<td>1424</td>
<td>... kareva (48),</td>
</tr>
<tr>
<td>1430</td>
<td>... nereyadu (67), mereva (67),</td>
</tr>
<tr>
<td>1485</td>
<td>... baride, töre (136),</td>
</tr>
<tr>
<td>1500</td>
<td>... mereduvi (143); ērisiye (149), bari-kaige (149),</td>
</tr>
<tr>
<td>1526</td>
<td>... alkarina (209),</td>
</tr>
<tr>
<td>1535</td>
<td>... mūranaridu (283),</td>
</tr>
<tr>
<td>1550</td>
<td>... mōhigalarike (236),</td>
</tr>
<tr>
<td>1590</td>
<td>... adarol (313),</td>
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<tr>
<td>1599</td>
<td>... poravārāge (316),</td>
</tr>
<tr>
<td>1600</td>
<td>... m erad (317), murivalli (324)</td>
</tr>
<tr>
<td>1606</td>
<td>... Marigala (352), turubi (352), tori (353),</td>
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<tr>
<td>1611</td>
<td>... karedenō, jīvisalārade (355),</td>
</tr>
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<td>1620</td>
<td>... nireavarē (362),</td>
</tr>
<tr>
<td>1640</td>
<td>... korādu (370),</td>
</tr>
<tr>
<td>1646</td>
<td>... arasuva (372)</td>
</tr>
<tr>
<td>1648</td>
<td>... nere bēre (375), meredan (383) cirittu (383), jārīttu (383), bīrīttu (383), gurīyāytu (390), odaruta (403), nere (403), bedaruta (403),</td>
</tr>
<tr>
<td>1672</td>
<td>... kaiseregongdu (456), ariyade (458), idara (459), teradim (460).</td>
</tr>
<tr>
<td>1675</td>
<td>... mūraneya (465) ariyada (492),</td>
</tr>
<tr>
<td>1677</td>
<td>.. yēruva (497).</td>
</tr>
</tbody>
</table>

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. bāyderaya, buddhidorasittu (525), beragāgi (526), nūraivattondu (526).

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

1712 .... teradali KKC. Vol. III. (2),
1715 .... eragida (5),
1731 .... tereda (14),
1732 .... tōrittu (18), hāriduvu, tāriduvu, jāriduvu, āri, nīreyara (19), tirrane, birrane, sarrane, (19), pārumbaleya (21),
1740 .... āri, maremādi (50),
1745 .... orate, kareva, ariye (55),
1750 ... kārisidal, garigāliyali (79), nērila, porumattu (85), kere, tore, are '88
1770 .... ārutum (131),
1775 .... mareyaro, torejaro (138),
1780 .... mareyalu, āri, eragadiha (143),
1800 .... arūhimda, arivumarave (161).

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

After 1800, r is rarer still. 1830 ivarolagilla 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 .... roedis 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 ... Raṭṭaveḍāmgaṁ KKC. I, p. 401. This r is not found initially either in Tamil or Malayalam. But Sītarāmācārlu in his “Ṣabdaraṭnakaraṁu” (1929) gives on pp. 673-675 a number of Telugu words with initial r. C. P. Brown does not mention any Telugu words with initial r in his Telugu-English Dictionary in the first or second edition. In modern Telugu, as in N. K., initial or intervocalic r is not used. Tulu has not got this r at all now. In N. T., the distinction between r and r is disappearing in all parts of the Madras Presidency except in the extreme South:—

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

In the following T. -r- > T. -t- and T. rr > T. -tt-. kari and kaṭi (to bite); tari and taṭi (a Stick); korrām 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 -ṭṭr-, 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); garrre (an instrument for catching fish); gorre (a sheep); cirra (a peg); cirru (anger); K. siṭṭu (anger); tuṛru (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. burūḍe (the skull); barre (a female buffalo); burri (a heifer); borra (a pot-belly); K. boju; mirru (a rising ground); T. meḍu; K. meḍu; M. meḍu; 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-. Surenmbinanm, (E.C. V. Bl. 77). Kittel's equating tirrane to tiṭṭane in his dictionary is wrong as can be seen from his own edition of S M D. p. 393 (SMD. S. 307). These are onomatopoeic words.

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

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

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

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

tarpāḍi (a lark)

II. -t- > -r-

Lws. utkaṭam - urkaṭam (an elephant in rut);
utkṛṣṭam - urkṛṣṭam (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); nalpenḍu - narpenḍu (a good
woman); nalcīr - narcīr (a good state).

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

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

ter, per, por, are the roots. When -da- the past tense suffix, is added ter -da = tetta; per - da = petta; por - da = potta. Unless -da- is derived from <*>nta- (K. -r-) or -ta- (K. -r-), this change is impossible. Te r - * 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. Kirudu > 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 r when pronounced with greater pressure and force. (KVV. 6; KBB. 10; SMD. 18 and 19, KSS. 1). According to these, r is a cerebral. Cf P. 43. 1021, 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- = -t-, (-t-) Kan., & Tel. voiced the intervocal single surds and used the sonant symbols for the voiced stops. But when -rr- became -tt- or -tt-, the sound
value was retained. Why it is -ṭṭ- or -tt- sometimes is at present unknown.

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

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

1. nirpiṇḍam (Ec. II. 63. 1163 AD)
2. payahpura 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 upadhmāniya breathing and -r-. O.K. r is used wrongly for Skt. r. e.g. arula (5-15), kamara (8-31); rūḍhi, arūḍha - 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. purpayudham (22) E.C. VII Sk. 185, 1158, A.D.

In Tamil, -ṣ- is represented by -ṭ-.

This suggests that Kan. \( r \) may correspond to T. \( -t- \) though this use of \( r \) may be due to a confusion with the upadbmāniya.

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

### O. K. \( r \)

<table>
<thead>
<tr>
<th>Kan.</th>
<th>T.</th>
<th>M.</th>
<th>Tel.</th>
<th>Tu</th>
</tr>
</thead>
<tbody>
<tr>
<td>-( r )</td>
<td>-( r )</td>
<td>-( r )</td>
<td>-( r )</td>
<td>( -j- )</td>
</tr>
<tr>
<td>-( d- )</td>
<td>-( d- )</td>
<td>-( d- )</td>
<td>-( d- )</td>
<td>-( d- )</td>
</tr>
</tbody>
</table>

[pr. Drn. *-\( t-\) after short vowels.]

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

1. Niru: níru níru níru níru
   vb. "to reduce, to powder,"
   n. "powder, ashes"

2. Nāru nāru nāru nāru nādu
   "to stink"

3. pāru pāru pāru pāru
   "to jump"

4. bēre vēre vēru vēru bēte
   "separate"

5. māru māru māru māru māru
   "to barter, to exchange"

6. miru miru miru miru miru
   "to surpass"

7. mōre mōrai mōra mōre mōre
   "the face" "the chin"

8. sāru cāru cāru cāru sāru
   "broth"

9. sûre cūrai cūrai cūre sûre (sûre)
   "plundering"

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

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

<table>
<thead>
<tr>
<th>T.</th>
<th>K.</th>
</tr>
</thead>
<tbody>
<tr>
<td>onru (one)</td>
<td>ondu</td>
</tr>
<tr>
<td>anru (then)</td>
<td>andu</td>
</tr>
</tbody>
</table>
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 > venuu.

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

In Tu, Kan r is found as -j- before short vowels also:
K. āru "to be dried" Tu. āj
K. bari "empty" Tu. baji
K. kāru "a calf" Tu. kamji (Cp. T. Kanru)

Kan. r corresponds to Tu. -r:—
K. Tu.
oragu "to lean, to lie down" orag
kāru "to vomit" kāru
K. kiru "to scratch" kiru
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-:

<table>
<thead>
<tr>
<th>After short vowels</th>
<th>After long vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>K.</td>
<td>Tu.</td>
</tr>
<tr>
<td>ore &quot;a sheath&quot;</td>
<td>ude nāru &quot;to stink&quot; nādu</td>
</tr>
<tr>
<td>kiru &quot;small&quot;</td>
<td>kidu nūru &quot;100&quot; nūdu</td>
</tr>
<tr>
<td>kere &quot;a tank&quot;</td>
<td>kedu māru &quot;to change&quot; mādu</td>
</tr>
<tr>
<td>pore &quot;burden&quot;</td>
<td>pude</td>
</tr>
<tr>
<td>mare &quot;a screen&quot;</td>
<td>made</td>
</tr>
<tr>
<td>muri &quot;to break&quot;</td>
<td>mudi</td>
</tr>
</tbody>
</table>

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

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

But

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

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

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

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

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

<table>
<thead>
<tr>
<th>T. &amp; M.</th>
<th>K.</th>
<th>Te.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orri (pledge, lease) (ottī)</td>
<td>otte</td>
<td>otta</td>
</tr>
<tr>
<td>orru (to gain) (oṭṭu) (to unite)</td>
<td>oṭṭu - compressed</td>
<td>oṭṭu</td>
</tr>
<tr>
<td>1. oṭṭu - together</td>
<td>2. oṭṭu - together</td>
<td>3. oṇṭu - to agree with oṇṭu</td>
</tr>
<tr>
<td>karrai (a collection) kaṭṭe (a broom)</td>
<td>kaṭṭa</td>
<td></td>
</tr>
<tr>
<td>of hair</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(kaṭṭai)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kurram (a defect) (kuttam)</td>
<td>kutta</td>
<td>kudi</td>
</tr>
<tr>
<td>kurru (to pound)</td>
<td>and kuttu (to pierce)</td>
<td></td>
</tr>
<tr>
<td>curru (to go round) (cuttu)</td>
<td>curru (to go round)</td>
<td></td>
</tr>
<tr>
<td>parru (to seize, to hold)</td>
<td>pattu (to go over)</td>
<td>paṭṭu (the hold in wrestling)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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

K. Tam. Te.
-t- (-ṭ-) -rr- ṭ- (-t-)
1. Ṽta (firmness) Ṽram ūtamu
2. Ṽte (a spring) Ṽru (ūttu) ūṭa
3. ēta (a mechanism ēram ūtamu
   for lifting water)
4. tēte (clearness) tēram tēṭi
   (certainty)
5. tōta (a garden) rōram tōṭamu
6. nāta (stench) nāram (nāttam) nātamu
7. mātu (a reply) māram 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-

VI. pr. Drn. * -dd- > ḍḍ ṍḍ -ḍ-
   after long vowels (dd)
(kāppāḍḍ) kāpāḍu
(to protect) kappārru kāpāḍu
Appendix

8th Century:

A. D.

740 Edattorena (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 .... olamgare (25) EC. IV. Sr. 160.
810 .... arusasirakke (2) EC. III. Nj. 26.
        ereyar (2).
865 .... nirugal (a set up stone) EC. VII. p.
        223
870 .... turugalol (6) EC. VII. Hl. 13.
884 .... turuvam (10) EC. II. 394. erida (12).
888 .... Peddoregareya (8) EC. I. 2., taruvom
        (8), tombhattarusasirbbar (9), enantu-
        nuru (14) EC. I. 2.
890 .... Ereyamgange (5 & 12) EC. I. 3.
       murubhattamum (9) E.C. I.
890 .... Permugagere (74), tore (73), erina
       (73) vigatabhayayasarpatakavabhasa-
       (67) EC. IV. yd. 60.
898 .... parekambalada (6), Parekere (3), muru
       (5), EC. III. 97 & 98.
10th Century:

900  .... ariya (2) EC. I. 60. Ereyarasamage (2) EC. I. 60. mūrukallam (1) EC. II. 443. kereyam (3) EC. IV. Ch. 141. Turundavotala (10), EC. IV. HG. 110 turugaḷoḷ. EC. IV. Kp. 17. ariye (9) EC. IV. Gu. 57.

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

907  peratadelivasam (8th day) (3), kere (5), avaroḷage (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  .... nirisidalu, EC. VII. Hl. 23.

940  .... parapimge (7), perabagadalli (8), mere-du (14), bedaruvinaṁte (12), EC. II. 138.

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

972  .... keregala 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  .... iriyė (9), pāruva (10), iridu (9), ire (17), nirisida (23), tore (14).
1012 .... turuvanikkisi (9) EC. IV. Kp. 16.
        tallarisalke (13) EC. III. Sr. 140.
1019 .... kereya (10), ėruvantu (15), iriva (23),
        areyaṭṭi (17), EC. VII. Sk. 125.
1021 .... nūra, mūraneya (1) āvuḍarul (4),
        Nādoreya (chief)? (4) EC. IV. Hg.
        16. kiriya Čōliyam ĒC. 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 .... āräge (1), arivimge (4), Erayaṁgana
        (4), kondarembudu (20), kere (33),
        EC. IV. Hg. 18.
1060 .... iridu (8) E. C. VII. Sk. 152. Heg-
        gerege (19), konareyiṁ (7), kereyiṁ
        (15), EC. VII. Sh. 6. turuṁgalam (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 .... berdade (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), kiriroom (43), pere-
        yamdade (44), aravanṭage (45),
        kumbārargge (56), harige (51),
        harige (47), EC. VII. Sh. 10.
1087 .... eredu (19), ereya (17), mūnūru (15),
        EC. IV. 149, 55.
1087 .... Torenaḍa (6) EC. IV. Yd. 2.
1092 .... kere (9), ponnarakoṭṭa (7), (cf. pon-
        narakọṭṭa) EC. IV. bu. 93. 1049):
        turuvam (19), yērida (19), birda (14),
12th Century:

1100 ... taledörade (39), EC. II. 69. nirisidom
      EC. II. 164.
1107 ... turuvumam (8), nerenürusayirada-
      runurälverasu (12), peragikki (12),
      iridu (13), EC. IV. Hg. 79.
1113 ... Ededorenáda (3), ponnarakoıdu (5),
      pallijkärarum (8), EC. III. Nj. 44.
1115 ... nercmaðisuttuım (169) merevuttire
      (170), arusasiram (170), EC. II.
      127.
1117 ... arusasira (4), Heggere (29), EC. IV.
      Ch. 83.
1123 ... nereye (35), munnüra (54), EC. II.
      132.
1144 ... iridu (6) EC. III. Md. 22.
1145 ... sajjegēraı (129) EC. II. 140.
1148 ... einüru (18) EC. III. Nj. 110.
1158 ... ereyam (11), peramge (31), asta bahti-
      rrapamcam (38), EC. II. 345.
1163 ... nirpiṇḍam. EC. II. 63.
1175 ... yeradu (14) EC. I. 65, ārade (23),
      Kaggereyumam (41), teradimda (57)
      EC. II. 240.
1179 ... oramtana (r is used for r) EI, XII.
      p. 336.
1180 ... aırıva (12), müru (19) EC. II. 71.
1195 ... müru (56), kere (54) EC. II. 335.
1199 ... irıva (19), nereda (21), marevokka
      EC. IV. Ng. 47.
13th Century:

1203 .... hore (46), hērimge (50), heruvaru (47), iridaðe (48), EC. VII. Sh. 88.
1206 .... haṇavomdara (16), manedere (15), EC. II. 333.
1217 .... mürugumđige 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 .... virodisamvatsarada (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), hadināruballa (42), cidara (62), mūrara (71), hanneradara (79), EC. III. Tn. 97.
1278 .... kirukuśa (44) EC. II. 347. Dēvarakere (13), korakoðahu (19 and 20) Mākalakereya (21), EC. I. 32.
1279 .... nūrakke (32), ondarōpadiya (33), EC. II. 336
1281 .... Edadorenāda (14), EC. III. Tn. 100.
1282 .... horagāgi (27), hāsaregallu (30), Edavallagere (22), EC. II. 384.
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 .... völeyakāra (13), iridu (14), bēṁtekāra (7) EC IV. M. 62.
1295 .... eredu (15), Torenāḍa (16), EC. IV. Ch. 65.
1296 .... mūnurālu (9), kere (11), neradirddu (9), neradu (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 .... karuṇisidhāru (32) EC. III. Nj. 65.
      r for r.
1336 .... kāṁcagāra (13) EC. III. yl. 38.
1336 .... kere (1), mūvattara (4), teruta (9),
kāranāthamge (4), EC. IV. Ng. 36.
1368 .... Uḍugore (76), Horahoḍeya (67) EC.
      VII. Sk. 282.
1368 .... mūridavanu (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 .... nūruyenṭu (20) no r but r. kere (24)  
    EC. VII. Sk. 241
1396 .... mura (17), maghadere (21), madudev- 
    dere (22), gaṇadere (22), EC. VII.  
    Hl. 71.

15th Century:

1403 .... maṭhadereyanu (7) EC. IV. Hg. 47.  
    aridu (11) EC. IV. Hg. 60.
1407 .... horaveyārage (4) EC. IV. Gu. 41.
1411 .... terige EC. III. Nj. 137.
1415 .... mūnūru (2) r and not r. EC. VII.  
    Sh. 31.
1416 .... āledere (10), āḍudere (10) EC. III.  
    Sr. 105.
1417 .... sūregoṇḍaru (17) EC. VII. Sk. 37.
1420 .... Mugalikere (39) No r. EC. VII. Sk.  
    288.
1422 .... āḍadere, kumbāradere (14) (prose)  
    No. r.
1430 .... yerakoṭṭevu (19) EC. IV. Ch. 159.  
    EC. VII. Sh. 40. (prose)
1431 .... eradu Koṭṭevu (55) EC. VII. Sh. 71.  
    (prose).
1431 .... eradu (23), gaṇadere, āmedere (30),  
    olavāru horavāru (31), Gaṇḍugere  
    olagereya (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. 29.
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 .... Yeragambaḷḷi (9) EC. IV. yl. 18.
1513 .... dhāreyaneradu (69; 74), Malligere (98; 107) (prose) EC. IV. ng. 81.
        No r
1513 .... terigegalu (7), bōgāraderige (17),
        gaṉācāraderige (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-
        dana (6) EC. III. Nj. 63.
1521 .... Sarvamānyada (5), paridēvaya (8),
        EC. IV. yl. 21.
1524 .... olagere (247) no r. EC. VII. Sh. 26.
1527 .... eradu (10) EC. III. Sr. 1.
1530 .... tarisi (26), eradu (27), maleyuru (7).
1530 .... nānūra aruvattāru (3) EC. IV. Hg.
        43.
1532 .... mūraneya (6), eradu (8), olavārehora-
        vāre (9), EC. IV. Ch. 115.
1538 .... nūra arppattaneyya. 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. můrake
    (18) no r; aruvattumůr (19) EC.
    VII. Sk. 55.
1557 .... taļavārike (22), Kuruvada grāma
    EC. VII. Hl. 9.
1585 .... yeradu (16), no r. EC. III. Sr. 40.
1589 .... kabbereya (9) EC. III. Md. 25.

17th Century:
1600 .... eragidanu (4), no r. EC. II. 204.
1605 .... Hamgarepurada (6), kerekaţte (13)
    EC. IV. Ch. 82.
1622 .... menasugere (192), volagere (199),
    kenibare (208), kerekelagańa (220),
    kerebadagańa (221), No r. EC. III.
    Tn. 62.
1634 .... yaradu (30), yarisi (34), EC. II. 352.
1634 .... pareyańma (19) EC. II. 250.
1639 .... kere (146), no r. EC. III. Nj. 198.
1654 .... keregal (47), sēruvagāranige (76),
    samgítagāranige (83), nūrakke (88),
    adara (13).
1663 .... eredu (14) EC. IV. Hg. 85. No r.
1663 .... ärutirumāle Seve (46), kerekeļage
    (59) EC. III. Sr. 13.
1664 .... eradu (26) EC. IV. Gu. 25.
1666 .... eradu (17) EC. IV. Yd. 53.
1667 .... kerekaţte (112) EC. IV. Yd. 43.
1668 .... Kerehälli. EC. VII. Sh. 81.
1669 .... můr (20), nůr (21), nůrayippattăru
    (22), eradu (26), EC. IV. HS. 139.

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

18th Century:
1700 .... kallanirisidam, EC. I. 71.
1722 .... teruvahanavanu (8), terigehaṇava
(10) EC. VII. Sh. 21.
1722 .... kereyalli (441), Belekerege (445),
Saṭṭikeremaṭhakke. No r. (503),
Kuruvada (493), huṭṭaremelle (428 ;
540), hutatte (508, 530, 532 549,
594), kere (529, 530), kerege (574),
Paṭṇagere (590), nūra (595), nūri-
ppattara (628), voḷagere (637), nūra-
hannerradu (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 .... Kumbāragumđige (159), kere (170)
EC. IV. yd. 58.
1748 .... Kerehaṭṭi (308), horage (317),
Haṇḍugere (358), kereyēri (358),
Kaṭṭegere (378), idara (382), kerege
(476), kere (1350), ippattāru (1372),
EC. III. TN. 63.
1759 .... teruva (10), puṣegāraru māṇṇyagā-
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. nūrokkalu (19) E. I. 25.
V (व).

The following words contain v-. (Their N. K. equivalents are given in brackets):—valikke (balika); Valliaggame (Balagave); vandu (bandu); val-vu (balu); vittar (bittaru); viitu (bittu); vittidalli (bittidakaṭe); veṭṭeḍe- (beṭṭeḍe-); Beḍeṭṭeḷi (Beḍahalli); veḷege (beleyali); veḷeγe (beleyade); Veḷgola (Belgola); Veḷmāḍadā (Belmāḍada); Veḷgūṛa (Bėgūra):

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

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

<table>
<thead>
<tr>
<th>K.</th>
<th>T.</th>
<th>M.</th>
<th>Te.</th>
<th>Tu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>valv-u</td>
<td>vālvu</td>
<td>vālvu</td>
<td>....</td>
<td>balu</td>
</tr>
<tr>
<td>vietar</td>
<td>viṭṭar</td>
<td>viṭṭu</td>
<td>viḍicinaru</td>
<td>bitṭa</td>
</tr>
<tr>
<td>vittu</td>
<td>vittu</td>
<td>vittu</td>
<td>vittu</td>
<td>bittu</td>
</tr>
<tr>
<td>veṭṭadu!</td>
<td>....</td>
<td>....</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>vele</td>
<td>vilai</td>
<td>vilai</td>
<td>....</td>
<td>bele</td>
</tr>
<tr>
<td>vel</td>
<td>vilāngu</td>
<td>vel</td>
<td>vilaṇu</td>
<td>vele</td>
</tr>
</tbody>
</table>

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

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

bēgaṃ vēgaṃ vēgaraṃ bēga

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
Bāraṇāsiyum,
870  .... Vāraṇāsiyu. EC. III. NJ. 68.
884  .... bidiyāyatam (G) EC. II. 394.
888  .... Sāsirvbarppārvbaruncaṁ (12); Sā-
895  .... Saṁbatsaraṁgaḷ (2) EC. III. Md. 13.

10th Century :
900  .... bandisidar (for vandisidar) EC. II.
      55; EC. II. 4.
930  .... vannisute (58), vayasi (28) (for
      bayasi. N. K.) EI. XIII. 326.
950  .... bandisida. EC II. 154.
978  .... Belgola (9), Bīrasēna- (10), Sāsirb-
      barum (13), aynūrbbarum (15)
      orbban (16), Bāṇarāsiyuṁ (for
      Vāraṇāsi) 16), āorbba (18) EC.
      I. 4.

11th Century :
1000  .... bīrara. EC. II. 45. bandisida, bandu.
       EC. II. 49.
1038  .... vārāḷasiyalu. E. I. XVI, p. 277.
1050  .... bandisida. EC. II. 52. bandisidam.
       EC. II. 465 (for vandisidam).
1071  .... v > b after r, before y and r. garbbā
       (3,16), agurbbiṁ (3), dibya (10), dēby
       (11), sārbbabhauṁ (15), pūrbba
       (16, 22, 40), Ṽrbbrā (19), Saṁsē-
       bymaṁ (29), bhābya (40), byōma (51),
       sarbb- (56), byacāranadā (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 .... āḻvalaṁ (4), tōḻvalaṁ, bāḻvalaṁ. EC.
VII. Sk. 131.
1113 .... $v > b$ initially in Skt. words and
also in Saṁsebyam (4) and nabya
E. I. VI, p. 36.
1172 .... byāpaka (34), byāpanaṁ (34), pati-
brate (36), brāta (36) byāpara (40)
brāta (45), braja (48), byavahāri
(61), dibya (79 and 87), bratīmḍraṁ
(80). E. I. XV. Maṇḍagīhāl.

13th Century:

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

The writing of Sāśirvbar (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 $b$-:
bālikkam (I. 93), bāḻvude (II. 36), bāradānām (II. 56)
bamdoṇe (II. 41), beladu (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-.

<table>
<thead>
<tr>
<th>KBB.</th>
<th>SMD.</th>
<th>KSS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>31. ela-vidri</td>
<td>67. kadu-velpu</td>
<td>91. mū-vanṇam</td>
</tr>
<tr>
<td></td>
<td>kal-vāle</td>
<td>92. bēr-vverasi</td>
</tr>
<tr>
<td></td>
<td>nir-velasu</td>
<td>mēl-vanṇam</td>
</tr>
<tr>
<td>127 tel-vasir</td>
<td>bēr-verasi</td>
<td>327. kuḍu-villam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>gēṇ-vayi</td>
</tr>
<tr>
<td>131. karbu-villam</td>
<td>115. beṭṭa-vēsage</td>
<td>372.</td>
</tr>
<tr>
<td></td>
<td>kuḍu-villam</td>
<td>daṭṭa-valī</td>
</tr>
<tr>
<td>135. kūr-vāl</td>
<td>184. ūr-vvēli</td>
<td></td>
</tr>
<tr>
<td>136. per-vāl</td>
<td>186. pallili-vāy</td>
<td></td>
</tr>
<tr>
<td>143. kadu-vāl</td>
<td>188. mū-velasu</td>
<td></td>
</tr>
</tbody>
</table>

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.: anduvadikke (N. K. ābalika), orvvan and orvvan (N. K. obbanu), ēlnūrvvar (replaced by ēlnūrujana).

2. -v- < -p-.

The forms are: –Nws. edeviḍiyal, Edevolal, pogevōgi, biṭṭavōl, maṃjuvōl, mūvetmūṛā, salvavōl.

lus: kavileyun, mahātavadi, mahātavan.
(About aramanțaṇa for aramṇaṇa, see -v- from -m- infra.)
This change of -p- to -v- is found in the later inscriptions.—

9th Century:
830  .... Kīrttivura(3), Temkaṇavallīya (4. EC. VII. SK. 283.
890  ... kavileyumam(12) EC. I. 2.
890  ... perminādi-vaṭṭarṇaṭṭi (6) EC. I. 3.
     pervolala (71) EC. IV. Yd. 60.
     pagantevaḷḷame (75).

10th Century:
900  .... paravendiranṇan EC. II. 448. Turu-
     ndavolala (13) EC. IV. Hg. 110.
915  .... perminādi vaṭṭagattuvandu EC. VII.
     Sh. 96.
990  .... marevokkara (12) EC. III. My. 36.

11th Century:
1057  .... dēvalokakke vôdal! EC. IV. Hg.
     18.
1070  .... Posavalli, Hosavalli EC. I. 50.
1085  .... Nokkaverggade 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 Iws:—
In Tel. -p- > -v- in word groups:—paṃpuvāḍu, pāyavadu, pāyavāru, bayalavōvu.
Later Kanarese grammarians have noted this change as a regular one in Nws. and Iws. alike and all of them have given examples.


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

KRM. (877 A.D.) has the following bhōgiviṣaṁbol (I. 70), embudakkum (I. 84), embudu (I. 63), embudidu (II. 7), embudemūm (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. impu, tampu, maṁpu. In some -mp- > -mb-, tombadi (tom+padi), tōmmudi. In New Kanarese also -mp- and -mb- are both found. But this -m +

1. See-ppa under “Verbs”.

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

\[
\begin{array}{ll}
SMD. & KSS. \\
99-100. \text{palavar, but palāmbar.} & 170. \text{palambar,} \\
& \text{kelavar but kelāmbar} \\
214. \text{Indrāmḥöl} & 171. \text{āṃbar.} \\
232. \text{embāṃ, tinbāṃ.} & 333. \text{candraṃböl,} \\
& \text{aṇṇaṃböl.} \\
517. \text{enbāṃ, tinbāṃ.} \\
518. \text{māṇbāṃ,} & \text{kāṇbāṃ.} \\
\end{array}
\]

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: kālaṃ keydār, tāṇkade, prthivīraįyamkeye, prasādam keydar, but some are voiced; enaṅgoṭṭu, prthivīraįyauįgeye, cp vinnapāṁ keye.

(6) EC. III. TN. 1. (726 A.D.)

3. -v- from -m-.

The following words have -m-:

(1) ara maṇṭama, a/imen, gāmiga, gāmunda, dēhama, Namilūr, Nimilūr, mukhamāge, Vāllīggaįme-
yaruįm.

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

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

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

The following examples are from the later inscriptions:

890 .... gāvuṇḍana (5) EC. I. 3;
941-945 .... final -m occasionally changes to -v before vowels. e.g., pādvāv(o) nēṣa-

980 .... Cāvuṇḍayya EC. II. 39.
983 .... Cāmunḍarājām EC. II. 175.
983 .... Cāvuṇḍarāja EC. II. 179.
1057 .... Hēmalaṁbi prasiddham (12) EC. IV. Hg. 18.
1097 .... final -m occasionally > -v- before vowels. EI. XVII. p. 182.
1098 .... punyamantar appuru. EC. VII. Sk. 106.
1129 .... Ballīgāve EC. VII. Sk. 100.
1182 .... -m > occasionally -v. EI. XIV. (Kurugod).
1189 .... pānav-(28) EI. XV. 77.
1115 .... Cāvarājām (167) EC. II. 127;
1177 .... Hēmalaṁbi saṁvatsaraḍa (3) EC. III. Md. 44;
1120 .... Dēmavatyaṁgaṇā (34), Dēmiyakka (27 and 64). EC. II. 129;
1117 .... Hēmalaṁbi EC. III. Md. 103.
1474 .... vr̥ttimamtarolage (194) EC. III. Ml. 121.
1538 .... Hēmalaṁbi EC. III. Md. 112.
In KRM. (877 A. D.) -m- > -v- in some words and remains unchanged in others:—
kiruvakkal (I. 39), vidūragatamāge (I. 83), vis’ ēsamillade (I. 84), prayōgamīteran (I. 90), lakṣyamīteranendum (III. 92).

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

I. KVV. and II. KBB. (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 > maravanc; tāy + mane > tāyvvanē; pul + mane > pulvanc; nīr + mānisam > nīrvānisam.

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

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

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

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

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

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

1. KBB. 31. 2. SMD. 292.
3. SMD. 67 and 104. 4. KSS. 144.
The following words have -l-:
(The N.K. and M.K. equivalents are given in brackets).
adaldë (21-3) (M.K. adari, in N.K. replaced by hatti), īlāl, (44-4) (N.K. īlidu). īrelpattu (5-15); 6-15); (M.K. īrerpattu. N.K. replaced by nūranalvattu, 140); ūligam (8-38) l for l (N.K. ūliga); eltuin (3-3) (M.K. ertu, N.K. ettu); Edēvolānādu (8-28); ēlaneyā (1-4) (M.K. and N.K. ēlaneyā); ēlnūr (59-1); (M.K. and N.K. ēlnūru); oltu (43-3) (M.K. ollittu, ollitu, N.K. ollēyadu); Kalvappu (57-4) (M.K. Kālbappu) (N.K. Kabbappu); Kilgāna (62-6) N.K. Kīgga-); Kilga (3-2) (N.K. Kiggēs' vara); kiltu (14-1) (M.K. kittu, N.K. kittu); galde (63-20) (M.K. garde, N.K. gadde); gēli (27-4) (M.K. kēri, N.K. kēri); tīlthadol (17-1); (Lw. N.K. tīrthadalli). -l for -r-. Pali (56-14); (NK. īalī); palcedor (62-8); N.K. (paccu. Vb.); pūlu (1-4) (N.K. hūlu); pelcuge (3-8); (M.K. percu, N.K. heccu); pēlda (25-1; 34-2; 38-1); M.K. pēlda, N.K. hēlīda); pōldu (14-1) (N.K. replaced by hoḷumādī); vālvu (40-2) (N.K. bālu);

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

**History of l in Kanarese.**

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

1. E. I. XIII. p. 327.
The use of \( l \) for \( r \) in such words as tilaka, 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 irlda (1067) showing the transitional stage in the change from \( l \) to \( r \), when both \( r \) and \( l \) are written.

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

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

\[ \therefore \text{vowel} + l + \text{vowel} > \text{vowel} + l + \text{vowel}. \]

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:

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

I. 1045. Kṛṇātaka kāvyāvalōkana by Nāgavarmma.—The forms with l are quite in keeping with ancient traditions regarding the use of l. Sutras 6 and 65.

II. 1045. Kṛṇātaka Bhāṣā Bhāṣānā by Nāgavarmma.—He also includes l in the Kanarese alphabet (Sutras 10 and 11). He states that consonants in front of ḍ often change to l (KBB. 119, 121): nolpaṁ < nōḍu + paṁi; bēlpam < bēḍu + paṁ.

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

III. 1260. Kṛṇātaka Śabdamanidarpāṇa by Kēṣirāja.—The author, Kēśirāja, states that l is ḍ pronounced with greater pressure:—

atipīḍanadāṁ rēḥā
S'rītāmāda rakāramūṁ samantu ḍakārā
S'rītāmāda ralanūṁ aṁgi
kṛta padalatvakke Sanēma sallada kulānum (18) ivu vānāvṛttige sa-
lvuvu; Sanḍūm prāsadege sallavu; yamaka vyavahṛtīg āgavu; ḍēs'ī-
yavēnippu ā hrasvam enisida e o sabitaṁ (19)

(18): r is produced by pronouncing r with greater pressure; l is produced by pronouncing ḍ with greater pressure; ḍ is produced by pronouncing l with greater pressure; pronunciation with greater pressure is explained in the vṛtti as “atipindeḷed uccarisuva ēkasthāṇi.”

(19) r and r, ḍ and l and 1 and 3 l may be used for repetition of cognate letters (as “surā iridoraṇita”);

1. KSS. Commentary, p. 165.
they cannot be used for alliteration (prāsa) — (it is wrong to use r and l in prāsa, as in 'dhuradol and teradimda'); r and r cannot be used in yauwka (as in kareyam and kareyam pottappudu) — (19) (Similarly for ठ and ल and ṇ 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 < galde 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. baldumku seems to have lost l apparently. But baduku is < * badduku < barduku < bardumku < baldumku. The poets and scholars always tried to use the archaic l in spite of the popular use of ḷ and assimilated forms.

IV. 1604. Karnāṭaka S'abdānus'asana by Bhaṭṭakalamku—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 $d$ (KSS. pp. 163-168). He gives a list of words\(^1\) where $l$ ought to be used, though $l$ had been replaced by $l$ long ago.

If we turn to Karnāṭakakavīcarite, Vols. I-III, we find that $l$ 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 Nānjumā, an ordinary Viṣṇudāsa, (1841) (p. 196 of KKC. Vol. III) we have pēli. This indicates the ways of scribes, commentators and editors of MSS. Hence quotations from this ‘History of Literature’ by R. Narasimhāchar, compiled from MSS. manipulated by scribes, commentators and editors, cannot be depended upon for our purposes.

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

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

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

According to Kan. grammarians Kan. -$l$- is produced when $d$- is pronounced with great force.\(^1\) When Surds $k$ and $p$ come after -$d$-, -$d > -l$ in O.K.\(^2\) nōḍu + pam > nōlpam, māḍu + ke > mālke, eraḍu + kudure > eralkudure. Probably the -$d$- of these and similar words was pronounced like $l$ or very much like $l$, and the words like nōlpam, etc., were archaic forms, still surviving then. After $l$, fut. tense suffix -$vā$- > pa-$\acute{a}$ as before -$r$.

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

\(^{1}\) KVV. 6; KBB. 10, 11; SMD. 16, 19 and 114; KSS. pp. 167 and 168.

\(^{2}\) KBB. 119 and 121; KVV. 65; SMD. 183; KSS. 65.

\(^{3}\) SMD. 282; KSS. 503, 504, 511 and 518.
In SMD 20, dādimā, kūsmānda. Gaṅḍa, Guḍa, jhagaḍe, Viḍamgam, though born of -da- and > -l-, have become kuḷas i.e., dālimba, kuṃbala, Gaṅla, Guḷam, Jhagale, viḷamgam. These are kuḷa in "ruḍhi" or usage; ēlaga < ēḍaga is kuḷa.

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

<table>
<thead>
<tr>
<th>Skt.</th>
<th>Skt.</th>
<th>O.K.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ṭ-</td>
<td>ghaṭike</td>
<td>galige</td>
</tr>
<tr>
<td></td>
<td>ghōṭike</td>
<td>golige</td>
</tr>
<tr>
<td></td>
<td>dhāṭi</td>
<td>dhāli</td>
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<td></td>
<td>lāṭam</td>
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<tr>
<td>ṭh</td>
<td>maṭhike</td>
<td>maḷige</td>
</tr>
<tr>
<td></td>
<td>pēṭhike</td>
<td>pēḷige</td>
</tr>
<tr>
<td>ṭ</td>
<td>pratiḥastam</td>
<td>paliḥastam</td>
</tr>
<tr>
<td>r</td>
<td>krūraṁ</td>
<td>kūḷ</td>
</tr>
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<td></td>
<td>Jhallari</td>
<td>Jhalla</td>
</tr>
<tr>
<td>l</td>
<td>tālam</td>
<td>tāl</td>
</tr>
<tr>
<td></td>
<td>pulinam</td>
<td>pulil</td>
</tr>
<tr>
<td></td>
<td>argalam</td>
<td>aguli</td>
</tr>
</tbody>
</table>

According to Kes’irāja, O.K. -l- is from -ḍ- and is the result of different pronunciation. This can be inferred from Kes’irāja (1260) stating in SMD 22 that paḷikaṁ, pēḷige, viḷige, guliṣe, vaṟaḷam, ragale, though born of Skt. Sphaṭikam, pēṭike, viṭike, ghaṭike, vaṟaṭam, raghaṭe by “apabhraniś’ ate” are still ! (kuḷa as he calls them) in old Kanarese. But “hōḷige< sphōṭaka; lambaḷa < lam̕paṭa are treated as doubtful cases for l, most probably they have !.”

SMD 25. jhaḷakaṁ, jhaḷipisidam, jomgulì, bombuḷi, ālamālam, ṭhamālam, vaḷiṣe, Onḍulī, jamgulì, putṭaḷi, göli, pēli these are doubtful whether they are l; they are most probably kuḷa -l.

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

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

There is no ṭ in Te. and Tu. now. But in T. and M. it is still found. But in Madura and suburbs ṭ is pronounced as ś1, but in Madras and the north, it is pronounced as -y-.

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

O.K. ṭ.

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

The following correspondences are found:

I. (a) After long vowel:

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

2. S.M.D. 24; KSS. 140. Commentary 167-169 “atra Sarvatra ralādināṁ vyapadēśa bhēdēi s’rutyānugunyam asti prāsakaraṇam” iti.
3. EI. XIX. pp. 138 and 172 about ṭ in O. Te.
<table>
<thead>
<tr>
<th>K.</th>
<th>T.</th>
<th>M.</th>
<th>Te.</th>
<th>Tu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-l</td>
<td>-l</td>
<td>-l</td>
<td>-l</td>
<td>-l</td>
</tr>
<tr>
<td>kāl 'blackness'</td>
<td>kāl</td>
<td>kāl</td>
<td>kālu</td>
<td>kāl</td>
</tr>
<tr>
<td>pēl 'to speak'</td>
<td>pēcu</td>
<td>pēcu</td>
<td>pēlu</td>
<td>hēlu</td>
</tr>
<tr>
<td>āl 'to sink'</td>
<td>āl</td>
<td>āl</td>
<td>lō-gu</td>
<td>āl</td>
</tr>
<tr>
<td>āla 'depth'</td>
<td>ālam</td>
<td>ālam</td>
<td>lō-tu</td>
<td>āla</td>
</tr>
<tr>
<td>ēl 'to rise'</td>
<td>ēl</td>
<td>ēli</td>
<td>lē</td>
<td>ēl</td>
</tr>
</tbody>
</table>

(b) After short vowel.

<table>
<thead>
<tr>
<th>-l-</th>
<th>-l-</th>
<th>-l-</th>
<th>-r-</th>
<th>-r-</th>
</tr>
</thead>
<tbody>
<tr>
<td>pulu 'a worm'</td>
<td>pulu</td>
<td>pulu</td>
<td>purugu</td>
<td>puru</td>
</tr>
</tbody>
</table>
| molegu 'to resound' | mulangu | mulanũu | mroga | ...
| mola 'a cubit measure' | mulam | mūlam | mūra | moraŋge |
| pala 'old' | pala | pala | prā | para |
| polal 'a city, a district' | polal | polal | prōlu | ...
| poltu 'sun, time' | polutu | polutu | pordu | portu. proddu poddu. |
| toltu 'a slave' | tolttai | tottu | tottu |
| (a female slave) | tortu |
| cītu 'a bull' | erutu | eddu | eru erdu |

M.K. ertu (why a voiced stop came in)
N.K. ettu. (here is not known.)

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

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

-ᵣ -ᵣ -ᵣ -ᵣ -ᵣ

\( \text{il 'to pull'} \quad \text{ilu} \quad \text{ilu} \quad \text{idu} \quad \ldots \)

ùliga 'service' üliyam üliyam üliyam üliyam üdiqam nu üliga.

\( \text{elu 'seven'} \quad \text{elu} \quad \text{elu} \quad \text{edu} \quad \text{el} \)

kōli 'a fowl' koli koli kōdi kōri

tōli 'friend' tōli tōli tōdi tōdi \ldots

nāli 'vein, a tube' nāli nāli nādi nādi

pālu 'waste, to bury' pāl pāl pāḍu pāḍu

(pulu) pulu pulu pūḍu

bīl 'inferior' vil 'to vil' to bīḍu būru

fall' fall'

bōla 'shaven' \ldots \ldots bōda bōla

agal 'a moat' agal agal agāḍu agālte

kōlave 'a pipe' kulāy kulāy koḍama kōlave

kōlave

negal 'to be famous' nigal nigal negāḍu \ldots

pogal 'to praise' pugal pugal pōgaḍu pugar

sulī 'an eddy' culī culī suṭi suṭī

\ldots tuli

In two words, Kan. -ᵣ corresponds to Tel. -y.

kuli 'a pit' kuli kuli koyyi guri

nole 'to enter' nulai nule ŋūy ŋūri

cf. Madras pronunciation of -ᵣ- as -y-. pālān

payam and sometimes pālam.
APPENDIX.

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

8th Century:

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

9th Century:

810 .... idānalittōn (5) EC. III. Nj. 26 ;
idānalidām (10) EC. III. Ml. 68 ;
975 A.D. ;
870 .... alida (8), alidāṁ (9) EC. III. Nj. 76 .
alūtildu (6) EC. III. Nj. 75 . elnūra EC. VII. Hl. 13 ;
874 .... ali (to ruin) EI. XIII. p. 184 ;
884 .... maliyara (8) EC. II. 394 ;
888 .... idanalidōm (11), alidōm (13) EC. I. 2 ;
890 .... biltiyabhattadoḷ (8) EC. I. 3 ; Cola-gamundarum (71), pērolve 75 pervaltiya (75), vālvēliye (76), peljōgeya (76), paleyabāl (82) EC. IV. Yd. 60 .
893 .... Gaivali Seṭṭiyamaga EC. IV. Ch. 134 ;
898 .... ēlpadi (7) EC. III. Nj. 97 ;
10th Century:

900 ... kālamkālo (1 and 5) EC. I. 60, Turumdvōlala EC. I V. Hg. 110; e l p a t t u g u l a g a l d e (3) EC. I I I. TN. 114. ildo (3), alipikoŋdātan (5), alidam (6), Nolambana (1) EC. IV, Ch 141. idanālīda (11) l and not l EC. IV. Ch. 95.

904 ... ildo, ulala, EC. I I I. Sr. 148 ;
907 ... Polalascṭṭi (6), ulida (8), alida (13), alidom (13) EC. I I I. Mād. 14.
909 ... ildo, Eleyaffarasārum, EC. I I I. Sr. 147 ;

910 ... alivarīge (10), alida (12), EC. I. 74 ;
910 ... ondu bālu parihāraṁ (14), EC. I. 74 ;
915 ... pērolbeyiṁ (26), alidom, EC. I I I. Nāj. 139 ;

918 ... e l p a t t a r k k a m (8) nālgavunḏugey-yuttu (9), ildo (for irdal), ildavasa-nadol (22) nilisidōṁ (for r). EC. V I I. Sk. 219 ;

925 ... ildo (for irdu), polalbbeya (12), galde (4), alidon (14),
930 ... pogarttė (2, 31), bērpparan (5), arkarindam (8), nörppara (28), nörppavarqge (53), negarttė (57, 66), nörpođe (61), l is replaced by r, but negaldam (3), negelda (26), negalda (33), negaldar (63). As against these ēlgayan (7), pogalal (8, 66), māldam (17), poḍalda (27), maḷeye (31), pogal (37) E.I. XIII. 326.

935 galde (24) EC. VII. Sk. 194 ;
940 .... pogoale (6), tulilālgālan (12), kalip (5), ēlgeyam (13), būluvol (17);
940 .... no l at all, but negardda (18), nörp-
944 pađe (10, 11). EI. XVII. p. 201;
945 .... alida (13) EC. I. 28;
945 .... ildo (14), Nālgāmunḍara (17), ēl (21), ali (22) but in one case r: Nārggāmunḍam (14) EI. XIV.
949-50 .... ērrpattuvam (21) EI. VI. 50;
950 .... Kalbappuṭṭhadal EC. II. 68;
950 .... Kalbappinalli (2) EC. II. 136.
950 .... kelage (12), ildo (17), Seraguvaḷda-
por, cōlacaturāṅgabalamgālan (15),
963 EC. III. Md. 41;
963-4 .... cōla, ildo, kīta, EI. XIX. p. 287;
975 .... negaltē, pogaltē, eldeyam (edeyam)
976 EI. V. Inscr. of Mārasimha II.
peldore (5) EI. VI. p. 258;
976 .... ildo (for irda) EC. IV. Hs 64;
978 .... alidom (16), alida (17) EC. I. 4;
982 ildo, negalda; but pogarddam,
porttum; in other cases l > l.

pē/endo (7), negaldam (8), oppildap-
puvu (18), pēlim (51), esedu ildoapudu
(64), Suliva (89), uddavalaṭameleđu
(119), maguldam (137), pogulatidapu
vur (26), Elevabedamgām (88),
EC. II. 133. meļasimdam (100) l
for l. EC. II. 133. aliganḍaram
(54), negalda (63), ildo (50), alidu
(28), EC. II. 134. maldūra (2),
olpārbbarum (3), alida (5) EC. IV;
yl. 41
985. ... eltam (3) but negalda (8 and 9), kala-
da (10);

11th Century:

1000 ... kalamtildi (12), alidad (22) EC. I. 5.
1000 ... koa, EC. II. 4, 29.
1007 ... nilsida (32), l for r;
1007 ... l is preserved and sometimes wrongly l for l. EI. XVI. p. 73;
1009 ... alidad (12) EC. IV. Gu. 79.
1010 ... Nolambadhirajana (3) (but Nolamb-
badhirajana (11), kemgali. alipilla-
datam, ildu, alida. EI. XVI, p.
27; elpattuma (11), ilda (26), but/ wrongly l in tilaka (3) EI. XV.
p. 75;
1012 ... Colanadenal (6), colam (7), Tulavaam
(10), alidad (34), kalaniya (32)
EC. III. Sr. 140; 1015. baliya (2)
Colapermaqiyara (5) EC. II. 378;
1019 ... Colanumaam (17), elumum (16), elusa-
mudramum (17) EC. VII. Sk. 125;
1021 ... Mallagavun-danum (6 and 8) (Rice
has Malla-) Mallâsvarakke (7) EC.
III. Nj. 121, bildu (4), kiltu (5),
alidavaam (13), galdeyum (19),
Maltikereyam (19) EC. IV. Hg. 16.
1022 ... Colabhupala (2), alikkiri (20), EC.
III. Md. 78;
1022 ... negalda, Ind. Ant. XVIII;
1022 ... alida, negalda; but l in pogaladar
(10), EI. XIX. p. 223;
1028 ... l: Colan (8), negalda (11, 13),
kelage (23), galde (23, 27, 35),
irdu (35) alida (36), wrongly used
in kolada (24); \( l > r \): bār-dale-galan (10), erpadimbarum (35); 
\( l > l \); pogałvudu (14), nāl (20), 
galeyalu (23), alidam (36), kelage 
(35), alidâtaun (36), EI. XV. p. 329;

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

1036 ... magurđdu irddu (3) r for \( l \); alida (25), 
Kilagaña (22) EC. VII. Sk. 126;

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

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

1040 ... bāliya (7), alidavaın (21); wrongly 
used in ilnūrvvara (12) for irmūrv- 
vara EI XV. p. 334;

1042 ... bilda, altiyyın, bālvoďe EC. VIII. 
Sg. 109. \( l > l \); pogał (13), nālke 
(16), pělu (20); \( l > l \): erddu (6); 
negardda (12, 18); EI. XVII. 
p. 170;

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

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

1049 ... alidam (5), alida (6), galdevum (34), 
nandāvelakam (34) nandāvela- 
kimge (27), EC. IV. Gu. 93;

1050 ... Kalvappatīrtthava EC. II. 4 6 
sukhadināluttumildu (21), galdeyu 
(18), Noḻambana (21), EC. VII. 
ci. 8, Dravilagaña EC. I. 37;

1050 ... Tivulīgañaḍarum EC. I. 38; älade 
(2), tālidam (4), Biliyaseṭṭi (3)
EC. I. 30. tałida (5) EC. I. 31; l. el (7 and 23), ildu (14), nalke (23) i - kilila (26), polal (24), EI. XV. p. 77;

1052 ... galdeyuman, pelda, but in all the other words, l, baliyam, ali EI. XVI. 66.

1053 ... negaldam. EI. XVI. p. 54; negalda EI. XVI. p. 277, negaldam, pogalte el. EI. XVI. p. 53.

1054 ... elum, ilidoqe, EC. VII. sk. 118, ildu (13) wrongly in ildu, but l for l in elpattumam (18) EI. XV. p. 54.

1055 ... l in ildu, l in the rest. EI. XIII. p. 168;

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

1057 ... negale (1 and 23), elombhattu (2), pogalke (9), negale (9), negarda (19), sukhadinildu (19), negardda 28, galdeya (24, 34), balvudu (23), pogale negalum (27), altiyim (26) EC. IV. Hg. 18;

1058 ... Dravila-ganada EC. I. 35; ildu (20), l for l in ali (37), EI. XV. p. 83;

1060 ... l in negalduni (15), elpattumam (19), ildu (21), ełpattara (29), but negale and pogale (25), pogalugum (51), See 1087.

1068 ... porttum (149), porttum (69) EI XII. p. 327; EI. XV. p. 85; negale pogalum, negalda EC. V. AK. 186; pogalugum EI. XV. 87;
... Cōlakundunnādālva EC. Md. 116;
... kelage (3, 15), negalvunnati (40),
goldegettisida (44), beldalegeleya,
mattalondu (56), EC. VII. Sh. 6;
... alidātan (30), EC. VII. Sk. 11, alidavainge, EC. VII. Ci. 18;
... Dravilagaṇa mahārimgalāmnāyanāthan (35) EC. I. 34;
... irlā for irda or irda, negaldam, nāl,
ildu, but l in cōla, alida but r in
bērkuve, EI, XVI. p. 81;
... tulilāltanakke, pogalgum, alida, EC.
VII. Sk. 13;
... negaldā (2). kallakalci (10), negal-
varm (13), and alida (13), EC. III.
Tn 135.
... kelagana (5), EC. I. 49;
... alipām, pēli, EC. VII. Sk. 129,
negalte (9), bildu (39), but in all
other cases, l tulil (9), pogal (11,
33), negal (13, 14, 18, 33), nālke
(16), Cōla (27, 30, 41), ali (30,9),
ilida (30, 31), balika (31), bāleyna
(33), EI. XV. p. 337;
... l in pēlda, l in the rest, EI. XVI. p. 68;
... l in galde and ildu. l in the rest EI.
XIX. p. 184;
... l in negaldā (6, 21, 36), negald (31)
ildudu (1°), ildu (37), nimildu (12),
elpattumam (17, 37), ēlkōti (47),
galde (24), but kula (3) for kula,
EI. XV. p. 34; l in negaldā (7, 14),
ildu (8), ēl (19, 39, 43) EI. XV.
p. 96;
1077. ... l appears as ḫ, in pogal, ilisi, pēl, ulidorgge, l in pogal (once) EI. XII. p. 270.
1077 ... ulidar, EC. VIII. Nagar 35.
1077 ... l > r: nārggāvundu, parttiya, l > l in all the rest. EI. XVI. p. 271;
1077 ... ēlge, alkade, negalcidaṁ, EC. VII. Sk. 124;
1077 ... galde, garde EI. XII. p. 270;
1079 ... tari galaniya manñalli nālvatteral-khamḍuga, EC. V. Arakalgud 99.
1080 ... mālpāntire, pāḍaliyal, Ind. Ant. X. p. 127;
1080 ... bēlpara EC. VII. Sk. 297;
1080 ... Cōlaseṭṭi, EC. I. 44;
1081 ... negalda, negartte, EI. XVI, p. 8 and EI. XIII, p. 327;
1081 ... alkariṃ, altigan, negaldara, kiltu, EI. XVI. p. 59;
1081 ... l. negalte, pogaltēgaṁ, ildo, l > r: kirttu, negartte. l > l. Noḷamba, pogalal, negaldar, pēlvaḍe, “l is falsely substituted for r in pelcut-tire” cf. pelcuge;
1082 ... l. negaldar; l. alīdaṁge (15), bilgum (60), bilgum (17), hāḷa (35, 51, 53) EI. XVII, p. 178;
1084 ... l galdeyumam (52); r for l in negard-dam (6), negardda (1, 22); l for l in epattara (23), ēlkōṭi (42); l in ēlda (15, 16), ildo (29, 45), negalda (52), EI. XV. pp. 100-103;
1085 ... kamaḷa for kamala, negaldaḷu for negaldaḷu. l regularly for l, alīda-vāme, EI. XIX. p. 189;
1037  .... alīda durātman, ili gum, EC. VIII. Nagar, 40;

1087  .... Kīkennālvisayādhhipati (9, 11), alīdam, EC. IV. Hg. 55;

1087  .... alīdavam (21), Maldagavaṇḍana (14), EC. IV. Yd. 2;

1087  .... l for l; balikka, balikam, negal, ēlu, ēle; r for l; ērpaṭṭu, but l wrongly used for l in alaldu and kavaldu. EI. XVI. p. 277;

1089  .... alaram, EC. VII. Sk. 298;

1092  .... kottale (4), Kīkennavamolevūra, EC. IV. Gu. 68;

1095  .... aldu (33), galdeya (46), galdeyaam (56), mālikonḍavam (l for r). EC. I. 57;

1098  .... l: negal (5, 8, 23), ildapan (29); r for l; kirtt (3), ertiṭṭu am (28), arkkarim (29), mārppa (67); l for l: Cōla (7 & 9), negalda (14), pogaḷam (46); wrong in allda (4), kavaldu (16) EI. XV. p. 348;

1099  .... mālke, EC. V. B1. 200;

12th Century:

1100  .... ildu, agal, Cōla, alutiva, EC. XI. Dg. 35

1100  .... kilitṭu, negaldan, pogaladavanilla, talkaisuvinam, EC. V. AK. 102;

1100  .... negaldu (16), pogale negaldan (36), EC. II.

1102  .... tulidu, alkariṁ, alida, EI. XVI, p. 31;

1102  .... l is changed to l throughout, EI. XVI. p. 32;
1103 .... élge, nölpače, negaldaṁ, EC. VIII.
   Tirthahalli, 192;

1104 .... negardiś varāryanāṁ (35), negard-
   dam (30), negalda (31), negaldavaroį
   am (10), Belvala- mūnuŗu Puligere
   Mūnulu (14), 1104. Yerpattara (50).
   EC. VII. SK. 131;

1107 .... taltu (13), EC. IV. Hg. 79;

1107 .... pogalvudu (18), EI. XVII, p. 196.
   ildu (16), irādu (14). ḥ in the rest,
   EI. XIII. p. 12;

1110 .... alida pāpi pasugalanaalidamirtavēl-
   kum, aligum, iligum, EI. XV. 27:

1110 .... negalda(2), negald (3), negalda(4,
   13, 16), ilda (57), āld (35); but
   āldam (3), pogaite (20), pogaite 33,
   pogalva (42), alida (46), vēlkum
   (47), iligu (47, nela-vāl, (45), EI.

1112 .... ḫ: negalda (25), ḫ wrongly used in
   prabala (10). āldan (9, 23). ḫ for ḫ
   in ild a (37, negalālu (68), baliya
   (78); r for ḫ in erv̄var Vibr, erpatt
   (15), negardda (23, 31), irīdu (26),
   irldar (38), irldudu (60), torttu
   (30), negarlda (46), vērkkuv (63),
   EI. XIII. p. 36, (Īṭtagi);

1112 .... podalda, negalte, negalda, toltu, EI.
   XIII. p. 41;

1113-4 .... ḫ in negalda (20, 25, 34); negardda
   (4, 11) EI. XV. p. 105.

1113 .... alidam (10), ponnarakondu manurakotṭam (5) EC. III. Nj. 44;

1113 .... negardda (69) EC. II. 126;
1117 "... el'du, EC. V. B1. 16, negaldam (24) EC. IV. Ch. 83;
1121 "... ir'ddu for il'du (21); All l in the rest. EI. XIX. p. 191;
1122 "... nijakhal/gabalade; khalgadēvate; po
gale, negalda, nōlke, podalda, nōlkaṭṭi, nolpođe, EC. V. Hn. 116;
1123 "... pogałalimitu, L Ant. XIV. p. 15;
1123 "... alidavangge (52); kirttiki for kiltikki 
(21), EC. II. 132;
1124 "... l > l : kūlam (14), bēlpā (16), alidavargge (27), ēl-kōti (28), l > r: 
gardde (22) EI. XVII. p. 117;
1125 "... poganṭe, EI. XIII p. 301;
1125 "... l in negaldam (47); r for l in negardda 
(15, 16, 34, 64, 58, 60, 66), negartteyam (19), negartte (34, 65, 87) 
nörppađe (43); pogarṭteyam (72) 
gardde (113) Between vowels it > l. 
EI. XIII. p. 298;
1125 "... l in negaldam (18), pogaldal (19), 
r in vērkuun (24), torttu (30); l in 
all the rest. EI. XIII. p. 317;
1128 "... alidavang (2), EC. III. My. 16, 
artthinakanalpakujainge. EC. III. 
Nj. 194;
1129 "... ēvēlve (26), khalgahatige (28) EC. 
II. 397;
1130 "... pēlēvogaldapudu EC. VI Chickama-
galur 137;
1135 "... Talakādu (12), berddaleyumu (39; EC. 
II. 384;
1135 "... no l, all l, ailda, EI. XIX. p. 30;
g. o. i.
1136 .... ëlge, negalte, pogalte, EC. V. B1. 17;
1138 .... piûnûle EC. V. B1. 202;
1142 .... no l. l in aši, ěli; r in èrççhâsîrâda (12) EI. XIX p. 35;
1143 .... tallalîse for tallanîse Cölnelan, EC. XI. Dg. 85;
1145 .... kölmîdûlînî. EC. VIII. Sb. 138;
1145 .... negalîda (52), negalîdalû (52), negalî- dirddâ (53), all in poetry. EC. IV. Ng. 76;
1147 .... l as r in negârddâm. In the rest all l. EI. XVI. p. 44.
1148 .... alîdâm (19), honnalakoštu (18) ëlatal- leya (20), palarâldu (7) EC. III. NJ. 110; 115. kiltû, negaldan, Bijapurs' âsana (S. P. M. p. 284);
1152 .... l > r in Kirtt and negârddâm; in the rest l. EI. XVI. p. 36;
1153 .... pogalâl, alîdar, EI. XVI. p. 37;
1155 .... ëlge, sulîguruł, EC. V. Hassan, 57;
1159 .... aâlâlîse negalîdam (7), poltugaleva mù, EC. II. 345.
1160 .... pogalê, negalîdal, EC. V. Hassan, 72;
1162 No l. But r in negârdda (11) and l in hâla, bilgunû; EI. XVII. p. 208; r. ërîttaîmdirâm, negârdda. l. balalîdù, bilgunû. EI. XVII. p. 212;
1162 .... l in negalda; r for l in negârddâm (25), nörppode, (24); l for l in pêl (15), âlaneyâ (14), êl (43). EI. XVII. p. 189;
1165 .... kilene. EC. V. Hassan 76;
1168 .... malge, negalte, perce, EC. VII. Sk. 92;
1169 .... irkuligolvudu, pēl. I. A. Ix. p. 97;
1170 .... nālprabhu, negalda, ulidu, EC. VIII. Sb. 345;
1172 .... l in Cōlana (21), but wrongly used for l in balasida (31), negardalu (37), taimolc (44); annale (48), kola- gada (59), āli (91); \( l > r \) in negardānu (9, 11, 12, 18, 35, 82), nörppāde (20, 49), negardalu (37), l replaced by ḷ in other words. EI. XV. Maḍagihāl;
1173 .... l never occurs in Kan. words; but l wrongly used in Mahākāla (16), dhavala (28), kula (1) and kamala (27). EI. XIV. Gacama-
1173 .... ḷ for l. No. l at all. pogāl, negālī, ālī, EI. XII. p. 336;
1174 .... pombālegalāl, sulī, EC. VII. Sk. 236;
1177 .... nelāl, balikke, EC. III. Ng. 70;
1179 .... \( l > ḷ \) in kilīt (18), negalī; \( l > r \) in ērvvarumm (26), arvvu (30), negar-
da (39), r p > pp in eppattumam (56), EI. XIX. p. 226;
1181 .... poravolal EI. XIV. 279;
1181 .... negalda (21 and 53), Cōla (34), EC. II. 327;
1182 .... nīrākeyilla, EC. V. Bl. 137;
1199 .... negalda (25), tallu (19), EC. IV. Ng. 47;
13th Century:

1200 .... bēlkūni for bēlkūni (78), balīkkam for balīka. EI. V. p. 237;
1203 .... alīdān EC. VII. Sh. 88;
1204 .... no lat all. EI. XIII, p. 16;
1206 .... alībi, EC. II. 333;
1211 .... alīhidavāṁ, EC. IV. Hg. 25;
1218 .... negalda, (25, 43), nelal (16 & 17). EC. VII. Sh. 5;
1218 .... kālāñkarccī for-kālccī. EC. IV. Ng, 29;
1224 .... panneral sāsiram. EC. XI. Dg. 25;
1227 .... nōlpoče, EC. V. B1. 151;
1242 .... negaldaɪ, EC. III. K. p. 76;
1247 .... alarvalaEC. VII. H1. 55;
1248 .... altiyiinī, EC. XI. Pāvagadā.
1265 .... nōlpoḍam, hogalalke, EC. VIII. Sg. 140;
1267 .... māłke, EC. V. AK. 8;
1270 .... alivu '35), EC. IV. Ng. 49;
1276 .... alipidavaninge (15), EC. IV. Ch. 142;
1278 .... gadde, beddalu (32) EC. II. 347;
1279 .... Sāluva nōṣidanu, EC. V. B1. 133;
1280 .... gadde beddalu (17), EC. IV. Ch. 91;
1286 .... khal/gōddhuradhāravāriyol.
1287 .... alīhidava (8) EC. II. 407. EC. V.
1291 .... alupitanidavanu (3) EC. VII. Sh.
1292 .... alupidadavam (20) EC. VII Sh. 72;
1293 .... alipidadavam, EC. IV. HS. 93;
1295 .... balīshaḥīta, EC. IV. Ch. 44;
14th Century:

1300 .... alidavaın EC. IV. Hg. 23 ;
1317 .... alihida (26) EC. IV. Ch. 116 ;
1319 .... alupidavaru (11) EC. VII. Hl. 117 ;
1320 .... alidañe (29) EC. III. Md. 74 ;
1322 .... këlake (13) EC. IV. Kp. 44 ;
1327 .... Côla (4) EC. IV. Hg. 98 .
1338 .... gaddebeddalu (17) EC. IV. Hs. 82 ;
1360 .... gaddeyakeage (14) EC. III. Sr. 87 ;
1388 .... poganldapem EC. VIII. Sb. 146 ;
1390 .... alupidavam (31), elulujalmada (33), EC. VII. Hl. 6 ;
1390 .... alupidam (18) EC. VII. Sk. 313 ;
1390 .... Käladdinâyakage (19), huñisedâlu (25), Nādudalasinahallî (7) EC. I. 39 ;
1397 .... bildar ulida, EC. V. B1. 3 ;
1397 .... alipidavaru (19) EC. IV. HS. 46 ;

15th Century:

1400 .... alupidavaru, EC. VII. Sh. 11 .
1403 .... alidavanu (34), candräkaruldhavare-gumî (39), EC. III. Ch. 45 ;
1408 .... ővoga/venānî (EC. VIII. sb. 261) ;
1413 .... álgumî (64) EC. VII. Sh. 30 ;
1415 .... nő/poḍamî, EC. VIII. Sb. 329 ;
1442 .... negaltevađeda (4) EC. VII. Sk. 240 ;
1465 .... nő/pen., EC. VIII. Sb. 330 ;
1484 .... alihidavaru, EC. IV. Ch. 127 ;

16th Century:

1500 .... alupidavaru (8), EC. II. 340 .
1544 .... all! except for mûlu (29), mûlu (44), EC. I. 10 .
Consonant Groups.

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

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

The Treatment of Consonant groups in N. K.

I Nasal + stop.

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

B. The stop is the initial of a suffix.

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

(a) a part of the root: amte, imbu, enṭu, endu, tiṅgal; maṅju cf. maṁku. or

(b) the remnant of the assimilation of the final consonant of the root and the initial of the suffix: kond, (prob. < * kol-nta) ¹ kond, 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:—

O.K.                  N.K.
koḍainge               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 taṅkade)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.
un-voruū              uṇṇuvarū, colloq. uṁbūrū.
ante, intu, entu       hāge, hīge, hīge
neva                  ennuvay(eimba)
suračāpaimbole        suračāpadaḥāge

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

II । + stop.

(A) । + 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.
al-kalo               al/u-ku 'to fear'
āl-ge                 āl-ike — cf. āṭida.
kölvōnum               kol/lu-vavanu
cf. koluvōrunū        colloq, kolō vanu.

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

\[
\begin{array}{ll}
\text{O.K.} & \text{N.K.} \\
\text{velgoša} & \text{Belgoša} \\
\text{velmāda} & \text{belmāda}
\end{array}
\]

III \( 1 + \text{stop} \)

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

These are replaced in N.K.

\[
\begin{array}{ll}
\text{O.K.} & \text{N.K.} \\
\text{sal-ge} & \text{sallali} \\
\text{sal-vu-vol} & \text{salluva hāge} \\
\text{salvōn} & \text{hōguvavanu} \\
\text{nal-ta} & \text{nal-me}
\end{array}
\]

B. \( 1 + t, m \). Where \( t, m \) are initials of the second word in a word group. There is no change.

\[
\begin{array}{ll}
\text{O.K.} & \text{N.K.} \\
\text{nal-tapa} & \text{naltapa (oftenoltapa)} \\
\text{kal-manc} & \text{kalmane}
\end{array}
\]

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:

\[
\begin{array}{ll}
\text{O.K.} & \text{N.K.} \\
\text{āydaṅ} & \text{ādanu}
\end{array}
\]

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

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

\[
\begin{array}{ll}
\text{eydappuḍuvār} & \text{replaced by honduttāre}
\end{array}
\]

---

1. In some inscriptions Belugula is found, but now also the form in use in Mysore is Belgośa.
koḍalpaḍuttade
(passive

eydi
eydidān
eydidār
eydidor
eyde
keydu
geydu
keyvōn
keyvōr
geyvalli

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

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

(1) r + consonantal suffix:

O.K.
erddapam
M.K. eddapam (replaced in N.K. by ēḻuttāne)

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
balahu.

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
ahit-aru-galu.

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

O.K. N.K.
perggoravam heggorava.
perjeđi hejjeđe
irpattu ippattu
Namilūrvvarasāṁgha Navilūrvvarasāṁgha

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

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

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

O.K. M.K. N.K.
eltu ertu ettu
elpattu erpattu eppattu
kilga kirgga kigga
kiltu kirttu kittu
galde garde gadde
palcu parccu paccu
pelcu¹ perccu heccu
aḍalde aḍardde ....

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

---
¹. iḍu M.K. iliḍu. N.K. ili ‘to descend’ and el ‘to drag’
   But there is an O.K. form īl with a long i-.
   Probably there is no assimilation because of this long vowel.

ölṭu -tu replaced by M.K. -ittu. (cf. oḷṭittu, ballittu) and
   by N.K. -eyadu, oḷleyādu.

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 .... orkkanðuga (12). ikkade (14) EC. III. Md. 13;

10th Century:

907 .... orkkulatuppamum (12), ikki (9), pannirkkulmiriyum (12), idarkke (14), EC. III Md. 14;

925 .... irkkanðugada (4) EC. IV. Y1. 25;

935 .... ga'îde (4), irppattu (13), EC. VII. Sk. 322;

950 .... adarkke (11), irkkonðugam (12), irdu (4), EC. III. Md. 41;

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

982 .... irppar (69), orggônkôl (97), orvwayne (83), barkkuñ (144) EC. II. 133; irppudu (34), orbâm (29) EC. II. 134;

11th Century:

1000 .... kâlamtildi (12) E.C. I. 5;

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

1033 .... irpatteradu EC. IV. Hg. 17.

1057 .... parvvi EC. IV. Hg. 18;

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

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

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

1079 .... perggade, EC. IV. Hg. 56;
1085 .... irppattu, galde (56), beldale (56) perggade (42) EC. VII. Sh. 10.
1089 .... garddeyun (8), berddaleyun (9) EC. VII. Sk. 298.

12th Century:

1104 .... pergaṭṭa (47), yerpattu (50), gardde- 
yam (52), kālamkarcci (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 (41), agirppudu (32). 
EC. II. 132;
1138 .... magucida for magulcida (34) EC. IV, 
Hg. 50.
1139 .... Kabbappunaḍoḷ 77) EC. II. 141;
1175 .... magulci, EC. IV. HS. 112;
1176 .... eppattarolage (18) EC. I. 33;

13th Century:

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

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

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

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

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

Kēs'irāja, the author, of this points out that the list of words in 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 $l + \text{consonant}$. As he did in the case of $l$, he gives the list of words where $r$ or $l + \text{consonant}$ are to be used. This corroborates our inference.

Further, the change in the pronunciation of these words is noted by him in his description of the fleeting double consonants (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 fleeting double consonant.

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

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

VI Disappearance of the preconsonantal nasal:

A: Long vowel + nasal + suffix:

925 .... tōntadim (7) EC. IV. yl. 25;
935 .... tōtaman (12) EC. VII. Sk. 194;
950 .... kōte EC. III. Md. 41
982 .... nūnki (51) EC. II. 134;
1057 .... tōntakhaṇḍada; (24), tōnta (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 Bhāṭṭākālamka's grammar, K.S.S., is not useful to our enquiry as he is more a commentator on S.M.D. than a grammarian giving a true account of the language of the period.
LONG CONSONANTS.

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

These long consonants are due to

(a) the suffixes with long consonants;
(b) the assimilation of: 1. the final consonant of the root and the initial consonant of the suffix: 2. r with the consonant following: and 3. of l with the consonant following;
(c) the retention of Pr. Drn. *-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. anūvalīkke, akkum
-ittu. ollittu, ballittu. (cp. SMD. 226).
-pp-. bādpippa, 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; viṭṭār; keṭṭ * nt-ar; viṭ-* nt + ār. sattar.

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

In the passive form, eydappādvār < eydal + pađu + v + ār, -pp- is due to the assimilation of -1 + p-.

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


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

Pr. Dr. *-ṇṇ

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

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

2. See Do do

3. See Grammar. Do do

Pr. Dr. * -نى

<table>
<thead>
<tr>
<th>K.</th>
<th>T.</th>
<th>M.</th>
<th>Te.</th>
</tr>
</thead>
<tbody>
<tr>
<td>peنى</td>
<td>peنى</td>
<td>peنى</td>
<td></td>
</tr>
<tr>
<td>peنىنى (a girl)</td>
<td>peنىنى</td>
<td>peنىنى</td>
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<tr>
<td>man</td>
<td>man</td>
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<tr>
<td>maنىنى (clay).</td>
<td>maنىنى</td>
<td>maنىنى</td>
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<td>-ممى-</td>
<td></td>
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<td>mana</td>
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<tr>
<td>naمىمى (our servant)</td>
<td>naمىمى</td>
<td>naمىمى</td>
<td>mana</td>
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<tr>
<td>-لى-</td>
<td></td>
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<tr>
<td>kal</td>
<td>kal</td>
<td>kal</td>
<td>kallu</td>
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<tr>
<td>kallu (a stone)</td>
<td>kallu</td>
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<td>kalu</td>
</tr>
<tr>
<td>pal</td>
<td>pal</td>
<td>pal</td>
<td>palu</td>
</tr>
<tr>
<td>pallu (a tooth)</td>
<td>pallu</td>
<td>pallu</td>
<td>pallu</td>
</tr>
<tr>
<td>bil</td>
<td>vil</td>
<td>vil</td>
<td>vilu</td>
</tr>
<tr>
<td>billu (a bow)</td>
<td>villu</td>
<td>villu</td>
<td>villu</td>
</tr>
<tr>
<td>-لى-</td>
<td></td>
<td>u!</td>
<td></td>
</tr>
<tr>
<td>u!</td>
<td>u!</td>
<td>u!le</td>
<td></td>
</tr>
<tr>
<td>u!le (inside)</td>
<td>u!le</td>
<td></td>
<td></td>
</tr>
<tr>
<td>muli</td>
<td>muli</td>
<td>mullu</td>
<td></td>
</tr>
<tr>
<td>mulلىلى (a thorn)</td>
<td>mulلىلى</td>
<td>mullu</td>
<td>mulu</td>
</tr>
</tbody>
</table>

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

kaنى. -نى. kaنىkappu, 'a black collyrium applied to the eye.'

kaنىkunى 'the socket of the eye'. kaنىgone 'the outer corner of the eye'. kaنىdere 'to open the eyes'.

mangوىدة 'a mud wall'

-لى. kalgaنى 'a mill with stones for grinding'. kalmaهى 'a shower of hailstones',. kalkuنىga 'a stone-cutter'. kalnرى 'the American aloe'. palgaدى 'to
gnash the teeth.' paldudi 'the point of a tooth.' paldere 'to uncover the teeth.'
-currentUserPaul-kīre 'the plant Amaranthus spinosus.' imulgattige 'a knife for cutting thorns.'

Tamil and Malayalam:

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

kaṇṭiṭṭai 'opinion from sight.' kaṇpattai 'an eyelid'. maṅkaṭṭiri 'to form earth, as white ants.' maṅkinaṟu 'an unwalled well'. maṅmalai 'shower of sand or dust.'

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

-currentUserKaḷnaṇju 'a stony heart.' kaḷmaḷai, 'a shower of hailstones' kaḷveṭṭi 'a stone cutter', kaḷvīṭu 'a stonehouse.'

pulvīṭu 'a thatched house.'
-muḷvaṇ 'an insect that consumes wood.'

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

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

adarppi, erddapam, orvvan, pārvvaruman, 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: ayyamga, kammarar, Janna, bhaṭṭa, bhaṭṭārakar, māriṭtamān, Valliggāmeyar.

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

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

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

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

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

Lws: appa > apa in Sāntapana; kammāra > kamara; bhaṭṭa > baṭa; bhaṭṭārār > bhaṭṭārār; Valliggāmey > Balagāmve.

i Sya > iṣati in Asoka. nikhamisati. (Dhau)
i Sya > iṢati. in Asoka. VaḍhiṢati (Shabaz)
These are in the termination element—JRAS 1927 p 232
Kurumā (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 .... Mallisēnabhaṭārar 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), bhaṭṭārakaravara (10),
       akkum (17) EC. I. 4;
982 .... nūrumūvatenṭenisida (86) EC. II.
       133;
995 .... Dēvanān EC. III. 121;

11th Century:
1000 .... Haṃcadarmaseṭṭi (11) EC. i. 5.
1019 .... pūdōṇṭakam EC. VII. Sk. 125;
1049 .... nandāvelakkam (34), nandāvelakiṅge
       (27) EC. IV. Gu. 93;
1057 .... ombhatēl ombhatumene (2) EC. IV.
       Hg. 18;
1076 .... kalluvesanamāḍisidaru (37), kallu-
       vesana māḍisidaru (20) EC. VII.
       Hl. 14;

12th Century:
1104 .... Basavaṇanum (33) EC. VII. Sk. 131;
1120 .... mudipidalu EC. II 129; 1123. banhipate Vanhipam EC. II. 132;
1148 .... nivedyakan EC. III. 110.
1175 .... Hulumoraedi EC. III. 138;
1178 .... Hegde Devayya (10) EC. III. TN. 92;

13th Century:
1200 .... Biluvidye Rama (13) EC. IV. Ch. 204.
1246 .... cikka bettake EC. II. 165; cikka bet-
takkeca EC. II. 319;
1255 .... sallabekendu EC. I. 6;
1247 .... setti EC. II. 243, setti EC. II. 243;
setti EC. (3) EC. II. 245;
1276 .... nellusalage (55) EC. III. TN. 101.
1281 .... innumanu (16), praptigananu (3) EC.
III. T. 106;
1285 .... Salabekendu EC. I. 7 (See 1255).
1290 .... Heggade Nakana EC. I. 52. See 925
and 178;
1297 .... Hegadeballa (18) EC. I. 59; maka-
ringa (12) EC. I. 59.

14th Century:
1368 .... kapileyanu brahmananu (30) EC.
II. 344.
1380 .... Manikadewaru EC. I. 58;
1390 .... idharmake (27); EC. I. 39.

16th Century:
1517 .... brahma anu kapileyanu (9), idake
(7 and 8) EC. II. My. 5,
1544 .... Muluganahaliya (71) EC. I. 10.
Anantamati-avagalu (65), kalugela-
sakke (26, 28).
17th Century:

1639  .... balakikki (140), yedakikki (140) EC. III. NJ. 198;
1645  .... Haradanahalli yalu yiha (3) EC. IV. Ch. 124;
1673  .... Malavaliya (4), Malavalliya (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. Arabhatṭa (Pkt. bhatṭa); 2. Uḷḷikkalguruvadiga; 3. Dallaga; 4. Dhannekuttārēviguravī;
5. Nāgennann; 6. Patṭiniguruvadiga; 7. Meḷḷaga-
vāsaguruvar; 8. Veṭṭeđeguruvađiga; 9. Sokka-
gāmūṇḍar.

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


APPENDIX.

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

adapavalla, adapavala ‘one carrying his master’s,
betel-pouch’; anna, ana ‘an elder brother’;
anittu, anitu ‘so much’. annisu, anisu ‘to cause
to say’; appa, apa, father; ‘a term of respect.’
appa, apa, aba ‘that becomes’; alli, ali ‘in that
place’; illi, ili ‘here, in this place’; enrike,
enike ‘counting’; kan nadaka, kanadaka ‘a pair
of spectacles’; kalatana, kalatana ‘theft’;
kuyyisu, kuyisu ‘to cause to be cut’; kūrittu,
kūritu ‘that is sharp’; kollu, kolu ‘to kill’;
geddalu, gedalu ‘the white ant’; gellu, gelu ‘to
win’; catīge, catige ‘a small earthen pot with
a broad mouth’; cikkaṭa, cikta, cigaṭa ‘a flea’;
cokkaṭa, cokta ‘purity’; jalladi, jalaḍe ‘a sieve’;
mulū, mulu ‘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’; hoddi, hodike
‘a cover, a wrapper.’


Constrs. and vowels of terminations are liable to a develop-
ment, 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-asī. ʻasya > assa >;asa > s e.g. coras. -iṣya > isya, —
issi-issi, isi, iha, ihi. -asi. chavasi > hossi.

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

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

B. GRAMMAR
PART I.

B. GRAMMAR.

Nouns.

The nominal stems found in these inscriptions consist of:—

1. **Substantives not analysable into root and suffix**:
   - āneya, gen. sg.-elephant.
   - edeyān, 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:—
     - okkaltnam 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 } another person from pera = the other.
   pel-an

6. Substantives formed from Numerals:
   elapadiumbarge-to the seventy people.
   sāsirvvar-one thousand people.

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

1. words borrowed from Skt. without any change: kulaṁ, janaṁ, dēham, dharanīyula, bhaktiyan, Maraṇaṁ, mōham, rājyaṁ, lākṣyaṁ.

2. words borrowed from Skt. with modifications: ācāri, niśidhiye, riṣyar, śiṣṭityar.

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

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 -vani.
   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.

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

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

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

(a) stems without any suffix or termination:
masculine.—Allagunda, aliya, ere, Kamba, Nasṭappa, maga.
feminine.—tapaccale.
neuter.—ittodu, oltu, kere, dhone. pali.

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

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

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

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

Kucēlam, Guṇabhūṣitam.

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

The forms, S'ri Jambunāygyir, Dēvedittiyar', s'isiittiyar show that feminines were formed from the masculine by suffixing -i and -itti respectively:

Śriījambunāygyir from Śri Jambunāyaka (masc.), guravi from gurava.

Śi sittiyyar from sīsya (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)
puulu (a worm) and pāvu (a snake).
masculine: ācāryya, Guṇakirtti, -prabhu, bhaṭāra, Mēghanandimuni, Sarppaculāmani.
feminine: tapaccale.
neuter: nisidhige, pāda.

(b) *stem with suffix:*
masculine,-an.
andhan, niravadyan, pūjyaṃānan, munivaran, Saukhyasthan.
-am.
Kucēlam, Guṇabhūṣitam.
-om.
pālisidom.
feminine, no examples.
neuter -ām.
āyuṣyān, kulaṃ, tilakām, svarggām.
-āvu, ātmavaṃsakramavu, mukhavu.
In the neuter sg., all Skt. lws. have -ām or -am added to the stem as a general rule.

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

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

The -a stems in the masculine sg. and in the neuter sg. take -an- and -ad- [K.B.B. (51) नधिस (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*:


lws. kamara, Naṭappa, Basantakumara, Kāma-
singabhaṭāra, Vasantakumāra Śāntivarman, Śrī-
maccitravāhana, Śrivikramāditya bhaṭāraka, śrīvina-
yādityarājaśrayaḥ prthivīvallabhaṁahārājādhirāja
paramesāvarabhaṭāra.

-i stems: Akṣayakīrtti, Guṇakīrtti, Pallavācāri,
Puṣpasēnacāri, bhāgi, muni, sākṣi, Sarppacūlāmanī,
Vinayadēvasēnanāmamahāmuni.

-u stems: Caritaśrīnāmadhēyaprabhu.

**Feminine.** no examples.

**Neuter.**

-a stems: oḍkaltana.

-i stems: gēli, pali.

-u stems: ittodu, oltu, pulu.

**lws.**

-i stem: pūti.

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

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

**Feminine no examples.**

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>-am</td>
<td>okkaltanam</td>
<td>kulam</td>
</tr>
<tr>
<td>...</td>
<td>ūligam</td>
<td>doṣam</td>
</tr>
<tr>
<td>-am</td>
<td>...</td>
<td>dēham</td>
</tr>
<tr>
<td>-avu</td>
<td>...</td>
<td>atmavasā-kramavu mukhavu.</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>-ār</td>
<td>....</td>
<td>aninditār</td>
</tr>
<tr>
<td>Feminine</td>
<td>....</td>
<td>Rājūmatīgantiyār</td>
</tr>
<tr>
<td>-ar</td>
<td>arasar</td>
<td>āmikkōttamar</td>
</tr>
<tr>
<td>Feminine</td>
<td>....</td>
<td>Dēvakhantiyar Śiṣṭtiyar</td>
</tr>
</tbody>
</table>

-ar is more ancient than -ar.

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

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

8*
Fem. -e .... -avvegal
-abbegal

All Neuter stems form their plural by suffixing -gal.

Nws. Lws.
.... śrīsāṅgāṅgāla
vidyullatagal
vratagal.

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

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

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 ступише Годжани с[утам]]. 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 gaļ in the Masc. and fem. but -gal 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, kāmba, Dallaga.

Loan words: kamara, Naṣṭappa,
Basantakumara, Rāmasingabhaṭṭāra, Vasanta-kumāra.
S’āntivarmma, S’rimatcitravāhana, S’rivikramāditya-
baṭṭāraka, S’rīvinayādityarājās’ rayaprithivi-
vallabha-
mahārājādhirāja paramēśvarabhaṭṭāra.

Feminine. No examples.

Neuter. Nws. No examples,
Lws. dēgula.

-i stems: masc. Nws. no examples.
Lws. Aḵṣayakīrtti, Pallavācāri, Guṇākīrtti 
Puṣpāṇācāri, bhāgi, muni, sakṣi, Sarppacūḷāmaṇi.
Feminine. No examples.
Neuter. Nws. gěli, pali.
         Lws. pūti, bhūmi.
-u stems:
Masc. Nws. No examples.
       Lws. Carita' rīnāmadhēya prabhu.
Fem. No examples.
Neuter. Nws. ittodu, oltu, pāvu, pulu.
       Lws. no examples.
-e stems:
Masc. Nws. \{ no examples.
         and
Fem. Lws. \}
Neuter. Nws. no examples.
         Lws. nisidhige.

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

-an, -am, -ām, -ōn and ōm. K.B.B. 39, 45, 50. -an seems to have been the original masculine and neuter suffix for all stems in -a. The reason for this supposition is the magan “son” (masc.) and maran “a tree” (neuter) have the same -an, not only in the singular, but also in the plural Nārayaṇayāmgalū, masc. (nom), ivelviṣayaṁgalan, 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 -ām are essentially the same. The form with -ām 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, Nagēṇṇan.

Lws. Guṇasāgarādvitiyanāmadhēyan, Candra-
dēvācāryyanāman,
Nandisēnapravaramunivaravan, mahādēvan,
Vidrumādhara Sāntisēnamunīsan.

-am.

Lws. Kucēlam, Guṇabhūṣitam.

-am.

Nws. no example.

Lws. Kundavarmmarasam, guravam, perggora-
vam.

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

The use of -m as the termination of the nom. sg.
for all the stems in all the 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;
maram (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 -am, -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. 98 & 105 ; K.S.S. 227.
**Neuter.**

**Nom. sg.**

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

- **-āṁ.**
  - Nws. ṭulgaṁ, okkaltanāṁ.
  - Lws. dōśam, paramārttham, svarggam.

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

**Nom sg. Neuter-avu.**

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

ātmavaṣakramavu, mukhavu.

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

---

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

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

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

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

The "euphonic" theory put forward by Caldwell\(^1\) 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.—

<table>
<thead>
<tr>
<th>Alar</th>
<th>to open to flower; a flower</th>
</tr>
</thead>
<tbody>
<tr>
<td>alal</td>
<td>to sorrow; grief</td>
</tr>
<tr>
<td>kaval</td>
<td>to branch off; a branch</td>
</tr>
<tr>
<td>kukil</td>
<td>to sing as a cuckoo and a cuckoo</td>
</tr>
<tr>
<td>taḷir</td>
<td>to sprout; the tender sprouts of a plant.</td>
</tr>
<tr>
<td>nul</td>
<td>to make thread; thread</td>
</tr>
<tr>
<td>paṇ</td>
<td>to get ripe; a ripe fruit</td>
</tr>
<tr>
<td>pōḷ</td>
<td>to cleave asunder; a piece</td>
</tr>
<tr>
<td>bāḷ</td>
<td>to live; living, life</td>
</tr>
<tr>
<td>bīḷ</td>
<td>to fall; uncultivated land, a creeper.</td>
</tr>
<tr>
<td>muguḷ</td>
<td>to shut the eye-lids; an opening bud.</td>
</tr>
<tr>
<td>mūḷ</td>
<td>to be thorny; a thorn</td>
</tr>
<tr>
<td>siḍil</td>
<td>to be split; thunderbolt</td>
</tr>
<tr>
<td>sīṅ</td>
<td>to sneeze; sneezing</td>
</tr>
<tr>
<td>sīḷ</td>
<td>to cut asunder; a portion</td>
</tr>
</tbody>
</table>

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:

\(^2\) C.D.G. p. 208.
-pu:
  ōpu < ō - to love.
  kāpu < kā (y) - to protect
  tōrpu < tōr - to appear
  pađepu < pađe - to get
  mārpu < mār - to change
  mēpu < mēy - to graze

-vu:
  ari-vu < ari - to know
  ali-vu < ali - to ruin
  ul-vu < uli - to remain over
  ere-vu < ere - to pour
  kara-vu < kare - to milk
  kī-vu < kī - to form pus
  tili-vu < tili - 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
  nera-vu < mere - to shine
  sā-vu < sā - to die
  suļi-vu < suļi - to turn round
  sela-vu < sele - to drag, to pull

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

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

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

  karu - a calf.
  palu - a forest.
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 kāvyas are shown in the
following list: To show that the words end in -u, the
stem forms found in the inscriptions are given in the
list marked C.

### A. From the Inscriptions.

<table>
<thead>
<tr>
<th>Date</th>
<th>Without suffix</th>
<th>Date</th>
<th>With suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>C. 900 saypimtīm, Mc. 38.</td>
<td>C. 950 rūpino</td>
<td>SB. 39. Sh. 47, 35.</td>
<td></td>
</tr>
<tr>
<td>974 pempiṇ SB. 59.</td>
<td>C. 950 pempiṇo</td>
<td>SB. 139 Sh. 47 35.</td>
<td></td>
</tr>
<tr>
<td>1047 oḷpim A. SI. 13, p6.</td>
<td>910 oḷpimge SB. 139. Sh. 47. 35.</td>
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<td></td>
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<tr>
<td>1068 melpan-āvarjisida</td>
<td>1019 oḷpina SK. 125.</td>
<td></td>
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<tr>
<td>Sk. 13.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1071 aḷip-ambiṭṭu Sk. 129</td>
<td>1054 ārpinon</td>
<td>SK. 1118, Sh. 47.</td>
<td></td>
</tr>
<tr>
<td>1074 poḷpim E.I. XVI. 70.</td>
<td>1055 pempiṇa, E.I. XIII. 170.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1074 pemiṇam E.I. XVI. 70.</td>
<td>1062 sobagino</td>
<td>Sh. 47.</td>
<td></td>
</tr>
<tr>
<td>1677 alagam SK. 124.</td>
<td>1073 ārpinesakam SC. 299</td>
<td></td>
<td></td>
</tr>
<tr>
<td>„ balpim „</td>
<td>1074 kaḍupimdam E. I. XVI. 70.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>„ oḷpim „</td>
<td>1074 kaḍupimdam E.I. XVI. 70.</td>
<td></td>
<td></td>
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</tbody>
</table>
Date Without suffix.
1080 oğündam I.A.X. 127
,, bisupindam ,,  
112 nanjanembantire E.I. XIII. 41.  
1117 pāypam Bl. 58  
1121 olpim SB. 128  

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

1158 pempin patihitadi m  
SK. 23.  
1158 munisimdām SK. 18  
1160 pempinumeyam Bl. 193.  

1162 kīlvaraj-īmde Dg. 42  
1162 pempanāvagam H.S. 137.  
1163 ešamāvi m banam  
SB. 64.  
1169 munisimda I. A. IX. 97.  
1170 adaṭiānde Dg. 32  
1177 pempaṃ A.K. 62  
1180 belpim SB. 71  
1181 imb-im SK. 197  
1181 olpaṃ ,,  

Date With suffix.
1081 binpimge E.I. XVI. 59.  
1081 gunpimge E.I. XVI. 59.  
1081 tiṇpimge E.I. XVI. 59.  

1096 { tiṇpino!  
1096 { gunpino! SK. 114.  
1096 { biṇpino!  

C. 1096 ārpinabdhi)  
Pempinākaram } SA.  
 opinamodal } 80  
1100 todarpinapaśaın SK. 311.  

1103 pempina } Kd. 137  
,, tiṇpino!  
1139 olpinim SB. 141  
1149 tōlbalpinim HN. 65  
1156 kempina  
1160 rūpinol TM. 9  
1160 Šaranidhiguṇpino!  
DG. 35.  
1162 olpinakūrpu AK. 172  
1164 podarpinol DG. 43  
1164 anūmina Sc. 277  
1169 olpināgaram Kd. 51  
,, ārpimgoḍarpu ,,
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<th>Date With suffix</th>
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</thead>
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<tr>
<td>C. 1181 olavi'm Sk. 197</td>
<td>1172 olpini'mda'm Kd. 66</td>
</tr>
<tr>
<td>1185 pempi'm AK. 127</td>
<td>1172 arivina Kd. 66</td>
</tr>
<tr>
<td>&quot; kempi'm &quot;</td>
<td>1173 ruhipi'm HN. 71</td>
</tr>
<tr>
<td>&quot; sompi'm &quot;</td>
<td>1174 ruhipi'mda Sk. 236</td>
</tr>
<tr>
<td>&quot; impa'm &quot;</td>
<td>1176 bipipi'ngge SB. 66</td>
</tr>
<tr>
<td>&quot; melpinodavidia A.K. 127.</td>
<td>1181 olavi'm SK. 197</td>
</tr>
<tr>
<td>1185 agalii'm Bl. 72</td>
<td>1187 dandiinagöva I.A. XII. 96.</td>
</tr>
<tr>
<td>1186 rupi'mda'm Bl. 175</td>
<td>1191 ada'tini'm Kd. 156</td>
</tr>
<tr>
<td>&quot; sobagi'mde &quot;</td>
<td>1203 gunpi'm Kd. 36</td>
</tr>
<tr>
<td>1189 celvampe'devudu E.I. XV. 34.</td>
<td>&quot; bipi'm Kd. 36</td>
</tr>
<tr>
<td>1191 bi'vi'm Kd. 156</td>
<td>1203 olgavumginini'm Sk. 225.</td>
</tr>
<tr>
<td>&quot; nalavi'm &quot;</td>
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<tr>
<td>1198 rupam Sb. 140</td>
<td>1204 ada'ti'mda Hl. 7</td>
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<td>1203 pempi'm Kd. 36</td>
<td>1219 rupinondata'sayam Ng. 29.</td>
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<tr>
<td>1205 alagi'm TK. 42</td>
<td>1220 balpino'l Bl. 112</td>
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<td>&quot; alavi'mda &quot;</td>
<td>1223 se'ra'mginge CN. 203.</td>
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<td>1201 belakam miguvudu Sb. 28.</td>
<td>1224 kurupina Dg. 25</td>
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<td>1217 olpi'm Bl. 136</td>
<td>1280 balpini'm Dg. 59</td>
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<tr>
<td>1220 olpa'm Bl. 112.</td>
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<td>1220 nalavi'm Ci.'72</td>
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<tr>
<td>1230 pempa'm Ng. 98</td>
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<tr>
<td>1233 ka'dupi'mda'm AK. 82</td>
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<td>1233 pempa'm Ck. 31</td>
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</table>
Date Without suffix  Date With suffix
1242 Olavim Kp. 76. 1291 dombiringe KP. 10
1254 penpaninnēvelveni 1465 pāmginole Sb. 330
AK. 108.
1276 Sompampađedu Cn 269.
1280 nalavim Dg. 59 1291 mulisimdām Kp. 10
1286 alavim AK. 9 1371 nalavimde Nj. 43
1408 odavim

B. From Kavyas.
KRM. 877 AD.
PB. 941 A.D. (Pampabhārata).
PR. 1105 A.D. Pamparā-
māyana).

Without suffix.
alipam PB. 4, 55; PR. 14-13.
alapam PR. 1, 100.
ānegadupam PR. 3, 57.
inisaṃ KRM. II. 46.
imba PR. 1, 29.
im-baṇi ariyade Pr. 13, 138.
unisaṃ PB. 3, 26.
urvīṃ PR. 4, 16.
eggam PR. 2, 72.
kadampan PB. 10, 87.
kalumbam Pr. 6, 115.
kurupimda PB. 10, 87.
kūrpam PR. 2, 59.

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

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

With suffix-in-

saypin-im PR. 7, 78; 13, 113.

C.

Date.

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<table>
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<tr>
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<tbody>
<tr>
<td>ālavu</td>
<td>Sh. 64</td>
<td>1172</td>
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<tr>
<td>ārupu</td>
<td>Cn. 248</td>
<td>1133</td>
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<tr>
<td>olpu</td>
<td>IA. XX. 69</td>
<td>900</td>
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<td>käypu</td>
<td>E. I. XIII 41</td>
<td>1112</td>
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<td>günpu</td>
<td>Kd. 51</td>
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<td>celvu</td>
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<td>1189</td>
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<td>tanpu</td>
<td>Hn. 116</td>
<td>1122</td>
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<td>telpu</td>
<td>Sa. 159</td>
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<td>terapu</td>
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<td>pempu</td>
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<td>982</td>
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Sh. 64, 1172.
Sh. 4, 1122; Sc. 138, 1145.
Sh. 242, 1153;
Hn. 71, 1173.
Sc. 140, 1198.
Hn. 53, 1170.
Bl. 193, 1160.
Bl. 193, 1160.
Hn. 53, 1170.
**Date.**

<table>
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<tr>
<th>podarpu</th>
<th>E.I. XV. 329</th>
<th>1028; Sc. 140, 1198.</th>
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<tr>
<td>balpu</td>
<td>Ng. 47</td>
<td>1199</td>
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<tr>
<td>rūpu</td>
<td>Ak. 62</td>
<td>1177; DG. 25, 1199.</td>
</tr>
<tr>
<td>Saypu</td>
<td>Ak. 127</td>
<td>1185; Sc. 140, 1198.</td>
</tr>
</tbody>
</table>

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

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

All these forms are found in these inscriptions.

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

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
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<tbody>
<tr>
<td>turuku</td>
<td>turuki</td>
<td>bāl</td>
<td>bāli</td>
</tr>
<tr>
<td>malagu</td>
<td>malagi</td>
<td>udir</td>
<td>udiri</td>
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<td>arucu</td>
<td>aruci</td>
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<td>ādari</td>
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<td>īntu</td>
<td>īnti</td>
<td>pīr</td>
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<td>kaṭṭi</td>
<td>kār</td>
<td>kāri</td>
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</tr>
<tr>
<td>taḍavu</td>
<td>taḍavi</td>
<td>tāl</td>
<td>tāli</td>
</tr>
<tr>
<td>tīvu</td>
<td>tīvi</td>
<td>sīl</td>
<td>sīli</td>
</tr>
<tr>
<td>arasu</td>
<td>arasai</td>
<td>porāl</td>
<td>porali</td>
</tr>
</tbody>
</table>
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 poṅgaḍaṁgīdudu. E.I. XV. 329
1030 peṁp-askhalitagunāṁ. Maṁjarābād 45.
1032 taṁp-i. Sorab. 184.
1060 peṁp-ūrgitamāytu. E.I. XV. 87.
1068 melpan-āvarjisida. Sk. 13.
1081 terapilladantu. E.I. XVI. 59.
1162 peṁp-in-āvagam. Huṁsūr. 137.
1169 munisiṁd-irkuligovkud. I.A. IX. 97.
1183 gunpūḷarē. A.K. 79.
1185 Melpin-odavida.
1208 Ceḷak-amnīguvudu. Sorab 28.
1219 rūp-in-onđatis’ ayan. Ng. 29.
1223 Seraṁg-im-g-ajan-āneyam. Cennārayapaṭna.
1224 rūp-amadādudu. Dg. 25.

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

Even in colloquial speech in N. K., we have māṭīṇḍa, ēṭīṇḍa, guṃpiṇḍa < mātu, ēṭu, guṃpu.

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 pogaḷaluke (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 Samādhī in 1. 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. Jaṭīṃga Rāmeśvara 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—dhātriyoḷu and more notably in tatu-kanīyam (11) and bhavētu (48).

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

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

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

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

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

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

-ār -a stems—

ādhipar, āmikkottamar, Āluarasār, Kandarbar. nītisampannar, paṅcamahāpātakasamyuktār, bhaṭāraka[r, Māṇākkar māsēnār, Mellaga vāṣaguruvar, Vinayāditya satyās raya-prithivivallabhar, siṣyar, S’riji-namārggar, S’ri Pogillisendrakamahārājār, S’ribhaṇ-

-ṭārakār, -bhaṭārār, Sarvvajñabhaṭṭārakār.
-i stems—
masc. nṛpamariyar, paramaprabhāvariśiyar, mauniyācāriy ar
fem. -ār. -a stems. no example.
-i stems. Anantāmatigantiyār, Rājūmatigantiyār.
-ar. Dēvakhatiyyar, Nāgamatigantiyar, S'isittiyyar, Sasimatis'rīgantiyar, S'rī Jāmbunāygit (colloquial speech N. K.)
< S'rī Jāmbunāyakī-y-ar.
gal.—
masc. -i stems. adhikārigal, paramakalyāna-bhāgigal.
-u stems. sādhugal.
-or. alidor, alivor. Kandarbor.
[See "Adjectives."]

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

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

Singanandiguruvaḍigal.

Thus we get the following in the nom:—

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>pl.</td>
<td>sg.</td>
</tr>
<tr>
<td>a. stem -ār (nws.</td>
<td>-ar</td>
<td>a. stem -gal.</td>
</tr>
<tr>
<td>&amp; (lws.)</td>
<td>(lws. -i stem)</td>
<td></td>
</tr>
<tr>
<td>b. stem -gal</td>
<td>-gal</td>
<td>b. stem -gal</td>
</tr>
<tr>
<td>an</td>
<td></td>
<td>am</td>
</tr>
<tr>
<td>-on (lws. and</td>
<td>(Nw. -i</td>
<td>„</td>
</tr>
<tr>
<td>om</td>
<td>i stems)</td>
<td>stems)</td>
</tr>
</tbody>
</table>
The Accusative Case.

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

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

*e.g.*, masc. pārvvar-um-ān.

neuter, initum-ām.

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

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

house he built.

tiṇḍi tinda - he ate the eatables.

eatables he ate.

pustaka tā - bring the book.

bring the book

The acc. termination is added to the nom. sg. of -a stems with the suffix -an in the masc. and -am in the neuter. Loan words from Skt. retain the -am of the neuter nom. sg.; the acc. ending is affixed to the -am, which sometimes becomes -av-. 
-ân. masc. -a stems.
   lw. urumithyāṭvapramūḍhasthiratara nṛpanān.
fem. no examples.
neuter. ajñānas’ ailēndramān, īpūjyāsthalamān,
ghanānnāriṣṭamān, tapaṁ sayyamānān, duritābhū-
dvṛsamān,
dēgulamān, dharmmaṁ-ān, prāśādāntaramān, mūru-
dēgulamān,
s’ ritapam-ān, svarggāgram-ān.
-i stems. lws. giri-y-ān, siddhi-y-ān. ¹
-e stems. nws. āl-ge-y-ān. eḍe-y-ān.

The acc. termination is added to the gender-
suffix -an in the masc. and -am in the neuter of -a
stems so far. In the following examples,— ān is added
directly to the Nom. sg. (neuter) without any suffix
coming in between:—
nws: ittod-āu, irav-ān, mṛtyuvarav-ān.
-ā. masc. and fem. no examples.
neuter -a stem.
lw. vālibhāgam-ā.
-e stems.
pās’ upatamariyādey-ā
pūrvvamariyādeyā.
-an. masc. and fem. no examples.
neuter. -a stem. lw. kadambramanḍālaṁ-an.
   -bhāvyaman.
-e stem.
   nw. āne-y-ān.
lw. mariyāde-y-ān.
stems ending in a consonant - nī r - an.

¹. KRM. II. 15. "-an > -ān when followed by a word
with an initial vowel, when the stem ends in a nasal, or at the
end of a line in verse."—This rule is not observed in these.
-am. mas. - kalantür-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. bali-y-am.
  fem. - no examples.
  neuter - a stems.
           lws. Kaṭavaprava-m, 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, rājya-v-a, s’āsanam-a
          s’ ailama.
-a of dehava, 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 nir-an ;
  (2) if there are no more than two syllables in
    the word; and
  (3) if the consonant n, ŋ, y, l or l 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 -ga! or -dir; when such words are neuter,
the insertion of this before -ga! is optional; but when

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

m. aṁnaraṁgal, aṁnaraṁdir.

f. akkaṁgal, akkaṁdir.

n. maramgal, maragal, polarmaḷ, polagal, payamaḷ, payagal.

Skt. gunaraṁgal, dēśaṁgal, kōśaṁgal, doṣakke: deśagaḷ.

The pl. suffix of -a stems may have been *iṅgal 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 the 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 muḍip-pidār), 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 - ivaḷviṣayangaḷaḷan.

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

The terminations are -i:u, -i:m, -i:n, -inda, and -indu. -i:m and -i:n are different forms of -i:m.

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

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

anurāgādin eradu.
anēka s’ īla guṇāmālegālīn sagid oppidon.
imbinin prāśadāntaramān.
inbinĩm (last word in the verse).
kavādim Kaṭavaprāmeriyē.
guṇādim svādhyāyasampattinim kare-il-nal-
tapadharmmadim.
bhaktiyīm akṣimaṇakke . .
mukhadin keydondutā.
yugmadin oppe val, yōgadin avarūm.
svarlōkādim niścitaṁ.

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

-im. masc. and fem. - no examples.
neuter - -a stems. - (-ad-im).
lws. amalam naltada s’ īladim. vratas’ īlanōnpī-
guṇādim.
svarlōkādim.

-in. masc. and fem. no examples.
neuter
(a) without any suffix
-u stems. - varppin.
(b) with suffix -d-
-a stems lw. - ārādhanāyōgadīn, gūnadīn, tapadīn,
tuṅgōccabhaktivaśadīn. Bhadravāhu sa Candragupta
munīndra yugmadīn, vicitra kanaka praśvalyadīn,
vidhānamukhadīn, sannārggadīn.
(c) with double termination (in-in).
-u stems nw. imb-in-in (inbin-in) (1).
(lw. svādhāyāyasampattin-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 signifi-
cance and further reduced to a mere suffix. Hence
the instrumental case-ending -in is again added to
make the meaning clear. Cf. Suralōka mahāvibha-
vasthanan (40-4).
-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-inda.
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. - anēkagaṇas’ īlamāle-ga₁-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 statement that it is identical in origin with -in, the suffix of the Tamil ablative of motion, originally a locative, is not quite clear. His attempt to show that -inda is derived from -irda by citing the Tuda instrumental suffix -edd does not seem to be logical. Gundert's derivation of -inda from ede - a place, is not satisfactory; -im (or-in) is an adverb of time in Kanarese and its meaning is "from that time, afterwards." Perhaps this adverb is used as a post-position to mean "from or by" (instrumental case.)

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

The Dative Case.

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

The termination is in principle -ke. This is preserved when preceded by l (< 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), 1, l and r (other than r < r) it > -ge. masc.

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

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

1. CDG. p. 276.
2. CDG. p. 276.
3. SMD. 108. 109. This -in-is used in the old case-ending in u, ū, r, r ō. ou, and nouns with final consis 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, kālaṁge¹. The -i- is considered "euphonic" (whatever that may mean) and recent by Caldwell² and Kittel³. The occurrence of the form -ige in the earlier inscriptions shows that it had existed in the language for a long time before it appeared in literary composition. But, beside the termination -i-ge of these inscriptions, a form, kālan-im-ge appears in the kāvyas and baṭar-imge 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 anusvāra⁵ is to the tendency of the language during the period of transition from O.K. to M.K. The process of change can be seen from the following examples:—

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

3. K.G. pp. 52 and 56.
4. Prof Turner, J.R.A.S. 1927, p. 227,
<table>
<thead>
<tr>
<th>O.K.</th>
<th>M.K.</th>
<th>N.K.</th>
</tr>
</thead>
<tbody>
<tr>
<td>oramte</td>
<td>oramte</td>
<td>orate</td>
</tr>
<tr>
<td></td>
<td>orate</td>
<td>(a spring)</td>
</tr>
<tr>
<td>auriku</td>
<td>auriku</td>
<td>auku</td>
</tr>
<tr>
<td>avunku</td>
<td>amuku</td>
<td>(to press)</td>
</tr>
<tr>
<td></td>
<td>avuku</td>
<td></td>
</tr>
<tr>
<td>ka'damgu</td>
<td>ka'damgu</td>
<td>ka'dagu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(desire)</td>
</tr>
<tr>
<td>kusumbe</td>
<td>kusumbe</td>
<td>kusube</td>
</tr>
<tr>
<td></td>
<td>kusube</td>
<td>(the safflower)</td>
</tr>
<tr>
<td>kurumbam</td>
<td>kurumbam</td>
<td>kuruba</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(a shepherd)</td>
</tr>
<tr>
<td>ko'danti</td>
<td></td>
<td>ko'dati</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(a wooden hammer)</td>
</tr>
<tr>
<td>turumbu</td>
<td></td>
<td>turubu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(a bundle or tuft of hair on the woman's head)</td>
</tr>
<tr>
<td>tumku</td>
<td></td>
<td>tugu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(to weigh)</td>
</tr>
<tr>
<td>to'dakku</td>
<td></td>
<td>to'daku</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(obstacle)</td>
</tr>
<tr>
<td>damtu</td>
<td></td>
<td>datu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(to cross)</td>
</tr>
<tr>
<td>dumtu</td>
<td></td>
<td>dudu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(to push, to rock)</td>
</tr>
<tr>
<td>padamgu</td>
<td></td>
<td>hadagu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(a ship)</td>
</tr>
<tr>
<td>pasumbam</td>
<td></td>
<td>hasube</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(a kind of bird with greenish plumage)</td>
</tr>
<tr>
<td>seramgu</td>
<td></td>
<td>seragu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(either end of a silk cloth used as a garment)</td>
</tr>
</tbody>
</table>

Fem, no examples,
Neuter suffix -ad-.

lw. Lañjigesaram-dëvarke (578 A.D.)
-ar-ke of dëvarke 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 rëpha, 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, dëvalökakke, naragakke, ramyasuralökakke, 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:—

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

1. SMD. 110, 114.
2. KSS, 269 and 275,
Tam.

\[
\begin{array}{ll}
tākku (to touch) & \cdots \\
tīṭṭu (to rub) & \cdots \\
tēṭṭu (to search) & \cdots \\
nāṭṭu (to fix) & \cdots \\
nīkkal (to separate) & \cdots \\
nōṭṭam (sight) & \cdots \\
pāṭṭu (a song) & \cdots \\
pūṭṭu (to yoke) & \cdots \\
vēṭṭam (hunting) & \cdots \\
miṭṭal (to strike the springs of a lute) & \cdots \\
mūkku (the nose) & \cdots \\
mūṭṭai (a bundle) & \cdots \\
mēkku (height) & \cdots \\
vāṭṭam (a slope) & \cdots \\
vāṭṭam (a street) & \cdots \\
ś ūṭṭu (to crown) & \cdots \\
\end{array}
\]

Kanarese.

\[
\begin{array}{ll}
tāku & \\
tīḍu & \\
tēḍu & \\
nāṭu & \\
nīgu & \\
nōta & \\
pāḍu & \\
pūḍu & \\
bēṭa & \\
miṭu & \\
mūgu & \\
mūṭe & \\
mēgu & \\
vāṭa & \\
vāḍa & \\
śūḍu & \\
\end{array}
\]

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

-ge:—

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

---

1. SMD. 115.

G. O. I. 10
-e stems:

Masc. and fem. no examples.
Neuter - eðepare-ge; kalmane-ge.

Consonantal stems:

stems in -r-: masc. and fem. no examples.
Neuter:—(1) -ge: palarūr-ge.
(2) stems in -ɖ.

As stated above, after stems in -ɖ, -ke remains unvoiced, i.e., -ɖ-ke > -t-ke > -l-ke. The -ke which thus involves a change in the last consonant of the root is subsequently replaced by the later ending -i-ge (discussed above) which involves no such change, i.e., M.K. 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-ge.

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, Kīlgaṇaṭar-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.

1. SMD. 115.
The Genitive Case.

The terminations are -ā and -a. We have reason to suspect that -ā is more ancient than -a (cf. -ān and -ār in the nominative and -ān and -an in the acc.) The author of Kāvrājamarga (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 Bhāṭṭākaḷaṁkāra 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 euphonically 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-, s- 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
Maṅgaḷiśanā (578 A.D.)     kavili-y-a (675 A.D.)
Andugiyā, kādorā (675 A.D.) Vallirggaṃeyar-a (685 A.D.)
Amāliyar-a
Alamvaḷliyar-a \{ 685 A.D. Banavasiya (692 A.D.)
Nīrilliyā     Edevolānnda (692 A.D.)
Vāgūrā     Saluvugeya (692 A.D.)
Erevadigalā \} 690 A.D. Sāntapana (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—Maṅgaḷis-an-ā (578 A.D.)

Fem. No examples.

Neuter (a) with suffix -d-.:—anēkaguna-da-ā. Āji-
   gaṇād-ā, kare-ilnal-tapa-dharmma-da-ā, Kilgānēśvara-da-
   ā, giritala-da-ā, Thīṭṭagapāna-da-ā, dākṣiṇabhāga-da-ā,
   Namīlūrvva Sanghad-ā, naraka-da-ā, māna-da-ā,
   S’ripūrānvaya Gandhavarmma-namita S’rasaṃgha-da-ā,
   S’rinamīlūr-samgha-da-ā, Samgha-da-ā, Saddhanīma-
   da-ā, Sirasaṃgha-da-ā.

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

-ā. II. without any suffix
Masc. & Fem. No examples.
Neuter: Consonantal stems:
-r. Inangūr-ā, Kittūr-ā, Navilūr-ā, Vāgūr-ā, Vēgūr-ā. These are the names of places.
-ī. bāl-ā.
III. with glide -y-:

B-a.

I. Without any suffix.
Masc. & Fem. No examples.

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

II. with glide -y-.
Masc. Aneseṭi-y-ā.
Fem. no examples.
Neuter -i stems:—kavili-y-ā, koḍakaniy-ā, paravari-y-ā, perjeṭi-y-ā, Banavāsi-y-ā, vārddhi-y-ā.
-e stems:—mode-y-ā, Saluvuge-y-ā.

III. with suffix.
Masc. -an:—dēvāndēv-an-ā, S'āntapān-ā.
Fem. No examples.
Neuter (a) -d:— -a stems:— aramanetāṇa-d-a, aripith-d-a, upamīlayasuralōkāsaukhyā-d-a, kalāpaka-d-a, tāṇa-d-a, tuntaka-d-a, Navilūr-samgha-d-a, Samgha-d-a, Sarpp-ad-a, suralōka Saukhyā-d-a.
(b) -in-:— Kālbapp-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 (iin). (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 (iin) as an adverb of time, meaning "from that time, afterwards" in his

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

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

-ā masc.

Fem. Guṇamatiavve-gal-ā.
Neuter. -i stems: Ėrevaḍī-gal-ā, Dharmmasēnaguruvaḍī-gal-ā

-a masc. -a stems:

Nw. Amali-y-ar-a, Vālliggāme-y-ar-a.
fem. no examples.

-i. Rśabhasēnaguruvaḍī-gal-a, Kālāvirgguruvaḍī-gal-a, tammadigal-a, Paṭṭiniguruvaḍī-gal-a.
    Moniguruvaḍī-gal-a.

-e. vidyullate-gal-a.

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

The Locative Case.

The terminations are

-ūl, -ūla, -ūlle, -ullē, -ol, -alli, -i, -i, -ē and -ē

The first form, i.e., -ul, -ula, -ulle, and -ullē are different forms of -ul. ul-a place, inside.

These -ul, -ulla, -ulle, -ullē, -ol are not used independently in these inscriptions or in N. K.
\( \sqrt{\text{ul}}\)-to be > o\(-\text{when it is conjugated. See "o\text{lar}" under verbs).} \\

-\text{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 -\(\ddot{i}\), -\(\text{e}\) and -\(\ddot{\text{e}}\) are the same in meaning and the lengthening of -i and -\(\text{e}\) to -\(\ddot{i}\) and -\(\ddot{\text{e}}\) is due to metrical necessity.

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

\(\text{ul}\). (E.I. VI. p. 98; I.Ant.X. p. 39, No. 2, 11.68) 
Masc. no examples 
fem. no examples.
neuter: A. with suffix -\(\text{d}-\) :-
-a stems: lws. mah\(\ddot{\text{a}}\)dant\(\text{a}\)gr-\(\text{d}-\text{ul}\), mah\(\ddot{\text{a}}\)par\(\text{u}\)ta-\(\text{d}-\text{ul}\),
  s\(\text{aila}-\text{d}-\text{ul}\), V\(\ddot{\text{a}}\)ra\(\text{n}\)\(\ddot{\text{a}}\)s'iva-\(\text{d}-\text{ul}\).

Nw. ve\(\text{t}\)\(\ddot{\text{ta}}\)-\(\text{d}-\text{ul}\).
B. with suffix -\(\text{in}-\) :-
-u stems. lw. Ka\(\text{l}\)vapp-in-\(\text{ul}\).

As already stated under the genitive, the origin of -\(\text{in}\)- and why it is used in the -u stems are at present unknown.

C. with glide -\(\text{y}-\)
-i stems. gati-y-\(\text{ul}\), dhara\(\text{niy}-\text{ul} \ (\text{iravan})

D. There is a form V\(\ddot{\text{a}}\)ra\(\text{n}\)\(\ddot{\text{a}}\)s'-ya-\(\text{l}-\text{ul}\) (in Benares)

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

-ulla.-ulla u-l-e. (-l is doubled).

-e is the particle of emphasis.
-in the inside itself.

All the forms with -ulla are found in the

There is no principle governing the use of these.

masc. & fem. No examples.


-s'raśāmgha-d-ulla (II. 106'05).

-ulla. The e is due to the needs of metre.

masc. & fem. No examples.

Neuter -u stems. with suffix -in-
lw. udita S'rikalvapp-in-ulla-e (II. 102).

-oJ.

masc. & Fem. No examples.

Neuter -a stems (with -d-) tiltha-d-olla, vana-d-oJ, sanyāsanaṁyōga-d-oJ.

-i. The origin of this termination is unknown. Perhaps it may have originated from some productive base *this or this side. We have no evidence to prove this. It may be -in-, with the final nasal, (E.I.XIII p, 326 and 500). The final sonne is omitted at the end of words, for the sonne at the end of verbs are used in later inscriptions.

masc. & fem. No examples.

neuter. -a stems (-d-)
lws. anēkaguṇāśīla-d-i, Koḷattūrśamgha-d-i, tīrtha-d-i.

nw. nēla-d-i.

In the only example in the neuter, lw: punya-

allī.

allī 'there' in O.K., M.K., and N.K. It is used

ntendently in colloquial speech and literary

positions. This is a post-position suffixed to the

denote the locative.

ç fem. No examples.

Vittidalli.

and -ē are interchanged in the early kāvyas,

Kan eḷḷē -earth. ikō and ekō-lo, behold this!

ible that -ē, the particle of emphasis was added

ending -ī. Since the Mādhwās of Mysore

ar reduce all -ē to -ī in colloquial speech,

mani, āne > āni, āñe (anua) > āni, tale

nī, it is possible that the -ī and -ē forms

tical variations. ē is used in place of i

80), nilise (21), tamge (32) aḍegaṁ (47)

26.

No examples.

No examples (-d-)

nw: nēla-d-e, śubhāṁga-d-e.

-e. The weakening of -ē is due to the needs of

metrical ends. Only one example.

ck: gaḍa-d-ē (dōṣāṁ niṛāśam)

se noted that all the loc. forms in

ese except one in the sg. and in the neuter.

Vocative Case.

This is the example of a lw. in the feminine.

bāle in Kan.
The vocative is formed by the lengthening of the final vowel or by suffixing -e to the last syllable or by the use of the simple stem in N.K. Here it may be the first or the second or both in bāle. In Viparitā, -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.

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>sg.</td>
<td>pl.</td>
<td>sg.</td>
</tr>
<tr>
<td>nom.</td>
<td>(a) stem itself -ār</td>
<td>ār</td>
</tr>
<tr>
<td></td>
<td>(nw.lw)</td>
<td>ār</td>
</tr>
<tr>
<td></td>
<td>(lw. i</td>
<td>stems)</td>
</tr>
<tr>
<td>(b) stem</td>
<td>-ār</td>
<td>-gaḷ</td>
</tr>
<tr>
<td>gender suffix</td>
<td>(lws. ē</td>
<td>(nw.</td>
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<tr>
<td>in the case of nws.)</td>
<td>-i stem</td>
<td>&quot;</td>
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<tr>
<td>-a stems i.e.,</td>
<td>only:</td>
<td></td>
</tr>
<tr>
<td>stem + an</td>
<td>&quot;</td>
<td>+ am</td>
</tr>
<tr>
<td>&quot;</td>
<td>+ on</td>
<td>&quot;</td>
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<tr>
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<td>-ān</td>
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<tr>
<td>-ā</td>
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<td>-am</td>
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<td>-an</td>
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<tr>
<td>-in</td>
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<td>-in-in</td>
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<td>voc.</td>
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THE USE OF CASES.

The Nominative.

The nominative, as already stated, has no termination.

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

Subject of a verb:

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

(b) The stem with suffix.—Candrādevācāryyanāman nōntu tan dēham ikki Śivanile paḍedān (12-4).

Subject of a participle:

Carita sṛāṇāma dheya prabhu ajnānas’ ailendramān poldū, Gandhebha maydān meṭṭi, sauḥyasthān āydaṇ. (14-1 dè 4). meṭṭi dè poldū 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 sṛāṇāmadhiya prabhu sauḥyasthān āydaṇ. 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 sṛāṇāmadhiyarprabhu.

Sauḥyasthān āydaṇ; Supaṇḍitanaś, 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, bāḷāmēl, 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.*, irppattondudivasaṁ, īrelpattarulaṁ, onduṭaṁgaḷ, mūrutiṁgaḷ.

**The Accusative.**

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

*e.g.*, kaṭavapram ēriyē,
svarggāgramān ēridār,
meṭṭī gandhēbhāmaydān,
S’āsanama goṇḍu koṭṭaṇ

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 -uṁ 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 -uṁ 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 kattida ‘he built a house. mane bidduhōyitu, ‘the house collapsed.’ The nom. is used, in these, but the meaning is accusative. Further, the use of the accusative without the case-ending before a verb has been treated as kriyasamāsa or verbal compound by the later grammarians. There is no necessity for such composition as the N.K. colloquial speech
ample testifies. *e.g.*, mane cennägi kaṭṭida. ‘he built the house well.’ tiṇḍi tuṇbā tiṁda. ‘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” kallu 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* paśedan, Suralōka vibhūti eydīdār. samādhi neredōn, i̊ldāl manam. Even in ancient kāvyas, this use of Nom. for the acc. was common *e.g.*, ellaruṃ mātaviyar, where matu ‘words, speech’. is in the acc. though nom. in form.

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

svarggāgyamān ēridār and svaraggālayakke ēridār (Smd. 136). The acc. is used as the nom. in Kālantūr-an-aín (21-3) probably the -an-aí may be a repetition of the -an-a suffix as in the inst. inb-in-in &° Vībhavasthanan.

**The Instrumental.**

The instrumental case is used to denote.:

(1) *The instrument or the means* or the manner: inbinin, gunḍadin, bhaktiyim, yugmadin, S’ilādimi;

(This use of the instrumental may be treated as a kriyāvīśēṣana).
(2) a special mark or quality: tapadin adhikan. and (3) association: e.g., anēka s'ilaguṇamāle gaļin 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., baṭarīṅge (dat.), Kalvappinā (gen.) Kalvappinul (loc.).

The stems ending in -u and in consonants take this suffix. From a study of the medieval inscriptions, it is seen that the use of the -in- suffix in the dative, the gen. and the loc. are later and that the addition of the terminations direct to the stem was earlier. rupol and rupinol, bālo and bālinol. 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:
eraḍurīmā/ke, kālanige, Kil/gaṭarīmge, Dēvereyage, mālākārargge, Lainijgēsaramdēvarke.

(2) The place or position towards which one moves:
naragakke salge, Svarggālayakke ēridār.
The dat. is sometimes used in place of the acc.
e.g., svarggālayakkēridār and svarggāgramānēridar.
N.B.—THERE IS NO ABLATIVE FORM.

The Genitive.

The genitive is used to express the relation (samābandha) of objects or persons:
Of Persons:—guruvaḍigāla s’iṣya. mōni guruvara s’iṣya, tammaḍigala s’iṣyam.
Of Places:—Tarekāḍa, Namilūra, Malanūrā, Vāgūrā, VeḷmAḍadā, saṁghadā.

of Objects:—kalapakada, bālamēl, modeya.

In Pr.K., the nom. was probably used in the gen. sense. In s’ikhimēl and kalvappabettiṭamēl, 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 pulstaka, Kamale pulstaka.

inanimate: Nāyitalemēlinbutti. the bundle of foodstuffs on the head of the dog. Nāyi is the nom. form,
Nāyibāla netṭagagōlla—“the tail of a dog never becomes straight.”

objects: Manemēlec gūbe kūtide. “The owl is sitting on the top of the house.” Here mane is the nom. form.

Later grammarians explain this as ṣaṣṭhī tatpurusa compound. But this is explaining a Kanarese form in the light of the Skt. idiom.

Further, the oblique bases of the 1st pers. and of the reflexive pronoun are used in these inscriptions as forms in the genitive case:—
(1) tan déham ikki-sacrificing or abandoning his own body.
(2) āyuṣyam en- the length of my life.

G. O. I. 11
(3) nam Mauniyācāriyar-our guru, Mauniyācāriyar by name.

This use of pronominal oblique bases is found in Tamil also, e.g., en vīṭu 'my house', en kācu 'my money.'

These lead us to conclude the nom. was used as the acc. (already stated above) and also as the gen.

The rules on Vibhakti pallaṭa or the interchange of cases in the later grammars state that the gen. stands for the nom. e.g., nrpanapēle. (S.M.D. 134). J.R.A.S. 1918 P. 105. This shows that the nom. and the gen. were interchangeable.

The Locative.

The loc. is used to denote the relation to a place, such as a mountain, a kingdom, or a holy place.

Kalvappinul, nadirāṭraduḷḷe, parvataduḷḷe, prthivi-virājyaḍula, veṭṭadul, Vāraṇāṣivadul, Srīsaṁghaduḷḷe.

The locative is used in the sense of the instrumental e.g., Srīsaṁghadā puṇyaḍī, where it means puṇyaḍīmāna, anēka śila guṇaḍī (58-1). There is reason to suspect that the loc. ending -i or -ī in puṇyaḍī is the instr. ending with the loss of the final nasal as in O.K. ūṁ > 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) ballahāṁ;
cāgigala ballahāṁ;
mūruḍivasakke bāṃdāṁ
to mean mūruḍivasado! bāṃdāṁ.
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 ke!-
'Oh, girl!' listen.' and Kaliyuga viparītā.
ADJECTIVES.

Adjectives in these inscriptions are words denoting quality or quantity. They are used to qualify nouns. They do not change in gender, number or case according to the gender, number or case of the nouns they qualify. Loan words from Skt. are used as adjectives; these take the gender suffix -an and -ār in the masculine, if they end in -a. Declinable participles, numerals and pronouns are used as adjs.

Adjs. are used attributively and predicatively. If the adjective is used attributively, the adj. precedes the noun it qualifies. In the predicative use, it comes after the noun it qualifies and agrees in number and gender with its substantive.

In N. K. the adj. used attributively remains unchanged, whatever the number, the gender or the case of the noun it qualifies. But, when used predicatively, it agrees with the substantive it qualifies in gender and number. The same distinction is preserved in colloquial speech also.

A. Native Kanarese Adjectives.

These are only four in number: -nal, per, vel, ini-
nal-Good:- nal giri, nal tapa.
per- big, great:- per goravam; (with the suffix -cu per (< pel) is used as a verb: pelcuge 'may it increase'.)

per before consonants is used as it is. e.g., perg-
goravam. But before a word or suffix with an initial vowel, per > pēr.* The only example is pēriyā -big (Fleet). But Rice reads it as periyā. This lengthening of the e in per before vowels is found in
Tamil also. *e.g.*, pēr-āḷ, pēralagu, pēr-arivu, pēr-ilavu, pēr-inpām. Later Kan. Grammarians have noticed this point: (KBB. 138, KVV. 50; SMD. 180: KSS. 335 and 336). The reason for this change is unknown. Probably, pēr is the original Pr. Kan. form and per. the later development (cf. -ār & ar. nom. -ān and an acc).

veḷ 'white', Veṅgoḷa, Veṅmāḍa. N.K. has beḷ and also biḷupu.

ini-this .- iniṭu (this much)

inibar (these, so many)

There is another OK. adj. oḷ, but it is not found as an adj. but in a noun oḷtu from oḷ 'good.'

nālta 'goodness' is a noun derived from the adj. nāl, 'good', in Nāltada.

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, natsamatatman, niravadyan, nītisampannan, pancamahāpātaka saṃyuktan, mahātavan, mahādēvan, munipungavan, vinayācāra-prabhāvan, śrījinaṁārγgan, sādhugalpājyamānan, siddhiṣṭhan, supaṇḍitan, saukhyasthan.

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

In N.K. when an adj. is used predicatively, the adj. comes after the noun and takes the pronominal termination of the gender and the number of the noun it qualifies. Here the following adjs. are used predicatively.

pancawaha pataksamuyktan, siddhisthan, suralokamah vibhavasthanan, saukhyasthan.

In the other instances, they are presumably used attributively. The -an and -ar 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, suraloka mahavibhavasthanan, 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: ragadveshatamamala vyapagatar, suddhatma-
Sainyodhakar, svabhavasoundaryya karangar.
-i. stem: paramaprabhavariyiyar.

(c) with pl. suffix-är.
-a stems: aninditar, prathitar.

All these -ar and -är forms are in the honorific plural.

(d) Feminine. No examples.
(e) Neuter.
-a stem: sg. with suffix -d-. anekaguna-d-a.

C. Declinable participles used as Adjs.

(a) Past Participles:
ada, enva, kotta, konda, pelda, podeda, madisdia, sanda.
(b) Future:
iruva, keđisuva.

There are no relative pronouns in Kanarese. To some of the relative participles, which are adjs. -an, -on and -om are suffixed when they are used as substantives in the masc. sg. and or in the pl.
masc sg. -an:
Nw. niladān.
masc. sg. -ōn:
Nws. alivōr, alidōn, ettikolvōn, oppidōn, kādōn, keyvon, salvon.
lw.: Pertvāṇavaṁś 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 Tođa -ām as ( imageView: M.)

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

2. K.G. p. 47 “āvaṁ appears also as āvom’ āvanam appears also as āvonam.”
3. DS. Part II, p. 34.
4. SMD. 157.
nuḍidam > nuḍidom; pāḍidam > pāḍidom. But āvam < āvavam, which naturally > āvom (ava > o).

Since these -on forms are found in the inscriptions of different and distant parts (so far made available), it is not possible to assume that the -an and the -on forms are dialectical variations.

The gradual decrease in the number of -on and the -or forms in the inscriptions and their replacement by -ar and -avar forms can be seen from the following list:

<table>
<thead>
<tr>
<th>Key</th>
<th>(I. Ant. X 61)</th>
<th>C. 700 A.D.</th>
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<tbody>
<tr>
<td>Key</td>
<td>(E.C. VII. Sk. 45)</td>
<td>C. 890</td>
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<tr>
<td>Key</td>
<td>(Mandya 41)</td>
<td>949</td>
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<tr>
<td>Key</td>
<td>(E.C. Belur 123)</td>
<td>952</td>
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<td>Key</td>
<td>(E.C. III TN. 69)</td>
<td>C. 980</td>
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<td>Key</td>
<td>(SK. 126, 1'25)</td>
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<td>Key</td>
<td>(SK. 118, 1'77)</td>
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<td>(SK. 170, 1'26)</td>
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<td>Key</td>
<td>(SK. 124, 1'50)</td>
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<td>Key</td>
<td>(SC. 178, 1'25)</td>
<td>1092</td>
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<td>Key</td>
<td>(SK. 178 L. 24)</td>
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<tr>
<td>Key</td>
<td>(SK. 94, 1'38)</td>
<td>1094</td>
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<tr>
<td>Key</td>
<td>(SK. 114, 1'53)</td>
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<tr>
<td>Key</td>
<td>(SK. 114, 1'51)</td>
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<td>Key</td>
<td>(SK. 87, 1'13)</td>
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<tr>
<td>Key</td>
<td>(SK. 103, 1'46)</td>
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<tr>
<td>Key</td>
<td>(SC. 92, 1'46)</td>
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<tr>
<td>Key</td>
<td>(SK. 92, 1'44)</td>
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<td>Key</td>
<td>(SK. 105, 1'65)</td>
<td>1193</td>
</tr>
<tr>
<td>Key</td>
<td>(SK. 105, 1'64)</td>
<td>1193</td>
</tr>
</tbody>
</table>

The appearance of these -on and -or forms only up to the 11th century A.D. and that, too, with -on
and -or suffixed to declinable past or present participles only, leads us to assume the following:

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<tbody>
<tr>
<td>1.*</td>
<td>-an</td>
<td>-an</td>
<td>-an-(u)</td>
</tr>
<tr>
<td>2.*</td>
<td>avan</td>
<td>avan</td>
<td>avan (u)</td>
</tr>
<tr>
<td>3.*</td>
<td>-avan</td>
<td>-on</td>
<td>-an</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>-an (-u)</td>
</tr>
</tbody>
</table>

(1) Pr. Kan. *-an was O.K. -an, M.K. -an, N.K. -an.

This -an is used throughout in all the different stages of the language: alidan, aļidan, aļidanu.

(2) Similarly -avan is used: O.K. alipidavan, M.K. aļihidavanu, N.K. aļisidavanu.

(3) But O.K. -avan was used as -on 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:

| u| > o|      | to be |
| uy > oy | to carry |
kuy > koy     to pluck
kuḍu > koḍu     to give
kulime > kolime, the furnace of the blacksmith.
pudi > pode     to cover.

The following illustrations are from the inscriptions:

uṇboḍu (19) E.C. III Sr. 134.
komārasēnabhāṭārar (13) E.C. III Sr. 147.
Kovalāla-pura (3) E.C. IV K1. 51.
kuvalāla E.C. VII Sh. 24.
Belugulaśatīrthhada (20) E.C. II, 334.
Belgoḷa (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, Naṅilūraṁghada Mahanantāmaṭigantiyār, 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 bahuvrihi compds.

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

In Tamil, illā is used as an adj. illākkudi 'the poor family' illār, 'the poor,' illāmai 'poverty,' where -mai is a suffix for forming abstract nouns.
kāñānum (before it has not been seen).
maramgal paruvattāl anrippala 'trees do not produce fruit except in the season 'where -ā 'not' is at the end of pal-ā (T.H. Article 112).
In the same verse wherein capal-illā occurs, upamillā is used. All these point to the fact that illā was used as a negative adj. to mean 'not, not having.' So capal-illā-, not having temptations, firm-minded.

In later kāvyas we find -il used as an adj.
Phalavadēnil 'there is no fruit (effect)'.
Kittel says that 'il is an unusual abbreviation of illa-no, is not; il-a defective verb of which only some forms of the negative mood are found.'
In Kan. the negative suffix is -ā cf. veḷeyāde āgā, āga, āgadu tappāde.¹ This -ā is suffixed to the defective vb. il. Hence illā -no, not, as in T.
In kare-il, we have the same adj. phrase implying 'stainless.' Thus we see il and illā used as adjs. in these inscriptions.

D. Declinable past or future participles of the verb "to be" suffixed to substantives or verbal participles:

(a) Declinable future participle. appa - from √agu- to become.

(1) anupamādiyavā² - (m)- appadu- Here appa is suffixed to the substantive anupamādiyavā. anupamādiyamappa 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.

bhadrāmāgī i (d) da — that was strong, well-established.

This usage is still very common in N.K.

¹ KSS. 584.
² Rice has inserted this -m.
(3) *iruva* - declinable future participle of *iru-* to be.

pūni-past verbal participle + *iruva-puni-iruva* - that have promised.

This usage also is still very common in N.K.

(b) Declinable past participle:—

-āda-<āgu - to become

This -da is put after a verbal past participle:

*neredu* (pp. of *nereto* to become perfect or full) -

āda-*neredā*-that had become perfect.

E. Numeral Adjectives.

(a) Numerals are placed before substantives and as adjectives:—

*irppatondu divasām, īrelpattarulam, erāduṁ nālke, omdu tingaḷ, omdu sanmāraggadin, nurenţu samvatsaram, pattupona, paṇcamahāpātakasam yuktan, mūrutingaḷ, mūrudegulamanām, mūvetmūrādévejanām, sāsirakavileyum.*

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

-aneyā<ane-a<an-to say.?

aneyā ‘when it says.’ Kittel’s remark that the -a of -aneyā 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’īladim. *amalam* adj. qualifies Śīladim ofter naltada, but the -ām of *amalam* is retained probably for metrical length.

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

(3) In ‘suravidyāvallabhēndrāssuravara munibhistutya kalbappināmēl’ the nom. pl. termination in ‘vallabhēndrās’ and the instrumental termination in ‘suravara munibhih’ are retained to qualify ‘stutykalbappināmēl.’ This is not usual and shows that the grammatical usages were subordinated to the needs of metre by those steeped in Skt. learning.

G. Substantives are used as adjs.

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 Kanarese. e.g., maradiimbu - 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 Samghadā puṇyadi.
(2) capal-illā-Navilūra saṁghada Mahānandāmatīgantiyār.

In (1) “amita” qualifies “puṇyadi “-unlimited puṇya, and not unlimited s’rīsamgha.

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1. C.D.G. p. 309.
In (2) capal-illā refers to "Mahānattāmatīgan-tiyār, and not to Navilūrasaṃghada.

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.

pañcamahāpātakasaṃyuktan, Siddhisthan, suralōka mahāvibhavasthanan, saukhyasthan.

This usage is still very common in literary composition and colloquial speech.

Later grammarians say that cases like the following are compounds:

kare-il naltapa dharmmadā, nalgiri.

Here there is no Samāsabhāva or ēkārthībhāva. There is no necessity to assume these to be compounds, as these adjs. even when placed apart, give the same meaning.
PRONOUNS.

Personal, reflexive, demonstrative and interrogative pronouns are found.
All these are declined in the same way as nouns and have the same case-terminations in the sg. and the pl.
The pronouns of the first and the second person and the reflexive pronouns do not change for gender, their gender being the same as that of the nouns in place of which they are used. The oblique bases of these are not the same as the nom. in form. The oblique bases of the first person and the reflexive pronoun are used as pronouns in the gen. case.
The pronoun of the third person is the same as for the remote demonstrative pronoun.
The demonstrative pronouns have different forms in the masc. and the neuter. There is no example for feminine.
Only the masc. pl. and the neuter nom. sg. of the interrogative pronoun are found.

A. Personal pronouns.

\textit{A. The first person}--

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
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</thead>
<tbody>
<tr>
<td>nom.</td>
<td>an</td>
<td>-</td>
</tr>
<tr>
<td>dat.</td>
<td>enage</td>
<td>namage</td>
</tr>
<tr>
<td>gen.</td>
<td>emma, namma, nam</td>
<td></td>
</tr>
</tbody>
</table>

In the sg. both the examples have -n: an, enage; in the pl. all the examples have -m-; namage, emma, nam, namma. 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.
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, namā and nam. The origin of this n- is unknown. K. V. Subbaiya\(^1\) and Caldwell tried to explain the origin of this n-. They are not satisfactory. The explanation of the prothetic n is introduced by L. V. R. Iyer.\(^2\) But the commentator on KSS.\(^3\) says that a few famous poets of the Northern School of Kanarese accept nan- and nam- as the oblique base of the 1st person, while the southern school is in favour of en, only. cf. Tel. nēnu- I. This shows that nan is a dialectical variation of en, and that en of the Southern School, which has correspondences in other languages is the earlier of the two.

The earliest Kan. Grammarian Nagavarma\(^5\) States that en, nin, tan, become ān, nīn and tān in the nom. The reason for this differentiation is unknown at present.

I think that ān is the Pr. Kan. base of the first person and that it is the emphatic form, as the nominatives of pronouns are rarely used in colloquial speech except it be for emphasis.

The dative sg. is enage and the pl. is Namage. The reason for the use of n- in the pl. form, namage, is not known at present. In NK., we have nānage in

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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.

\[
\begin{array}{ll}
\text{sg.} & \text{pl.} \\
nin & nīm.
\end{array}
\]

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:

\[
\begin{array}{ll}
\text{sg.} & \text{pl.} \\
masc. nom. & - \\
gen. & - \\
Fem. & \text{no examples} \\
\text{Neuter nom.} & \text{adu} \\
\text{acc.} & \text{adān, ada.} \\
\text{dat.} & \text{adarke, adakke}
\end{array}
\]

**The reflexive pronoun.**

The examples are:

\[
\begin{array}{ll}
\text{sg.} & \text{pl.} \\
nom. & tān. \\
dat. & tanage \\
gen. & tan.
\end{array}
\]

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 nanānge and tanaṅge are not found either in the inscriptions or kāvyas. In N. K. the dative forms are nāngī and tāṅge in colloquial speech < nānāge and tānāge 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:

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>nom. -</td>
<td>avar</td>
</tr>
<tr>
<td></td>
<td>gen. -</td>
<td>avar-ā</td>
</tr>
<tr>
<td>fem.</td>
<td>No. examples.</td>
<td></td>
</tr>
</tbody>
</table>

Neuter nom. adu
acc. adān, ada
dat. adarkke. adakke.

(b) The proximate demonstrative pronoun:

Masc. nom. ivan
honorable sg. ita
SMD. 150 <idu. (KBB. 97
(ඉදුරිය.))
Fem. no examples.

Neuter. nom. idu no examples

acc. idān, idām

dat. idake

loc. idaru.

perān and pelān ‘another’ is a demonstrative in
the nom. sg. where -an is the masc. gend. suffix.
The stem is pera < pēla (cf porāgū, adv.) This is
not in use in N.K., but is replaced by horaginava-.
(SMD. 152).

eellamān is a pronoun meaning all (together.
(SMD. 151.) This is acc. sg. with the conjunctive
particle -aīn-. (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 eillā and ella.

inītu (inisū) ‘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 -aīn are conjunctions (see Conjun-
tions.)

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. alīd-on
narakakke salge, ‘may he who destroys go to hell.’
But about the 10th Century the use of the interro-
gative pronoun with the demonstrative pronoun as
Skt. vāt. tat is found.
1. "s'ri purusa mahārājana dattiyānanāvon-
banālidom Bānarāsiyum sāsirbbar Brāhmaṇaruṁ
sāsirakavileyumān aḍida paṇcamahāpātakan akkuṁ.

2. idanārorbba kādar avargge pirdu punyāṁ
(ll-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:

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I person</td>
<td>-en</td>
<td>-</td>
</tr>
<tr>
<td>II person</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>III masc.</td>
<td>-ān, -an,-aṁ</td>
<td>-ār, -ar</td>
</tr>
<tr>
<td>fem.</td>
<td>-āḷ, -aḷ</td>
<td>-ār, -ar</td>
</tr>
<tr>
<td>Neuter</td>
<td>-</td>
<td>-avu</td>
</tr>
</tbody>
</table>

en- is the oblique base of the first person.
The 3rd neuter pl. is avu. This is the Neuter pl. ter-
mination of verbs.

**Pronominal Adjectives.**

The demonstrative i and ā are the pronominal
adjs. found.

i and ā precede the nouns they qualify and do
not change for number and gender.

i-this (or these) and ā-that (or those).

i: īdharaṇiyuḷ, īnittadharmanamān, īparvata-
dulle, īpuvyāsthalamanān, ībhavavit, īmariyādeyan,
īmūvetmūrādēvejanam.

ā: ā Kālāmtūranam.

Later grammarians¹ state that i and ā are the
pronouns that are substituted for idu and adu
respectively. The ā and i are different words having

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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) elppattu (70), nūr (100).

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

nws. irppatthondu (21), mūvettumūrā (33), nūreṇṭu (108), īrelppattu (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.

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¹ Dr. avidic Studies Part I. Page 3. This is a criticism of Caldwells' theory (C.D.G.,) p. 422.
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 -ṭu; 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 őr 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)
   - mūvet tumūru - (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:

**nws.** irppattondu-divasaṁ, īrēlpatt-aruḷam, oindutimigal, ērsiddhiyān, nūreṇṭu-sanivatsaraṁ, pattupona, mūrutimgal, mūru-dēgulamān, mūvet tumūra dēvejanaṁ, mūvetmūra mīselmiḍeyum.

**lbs.** paṇcamahāpātaikan, sāsira-kavileyam.

---

1. CDG. p. 333.
In ondu and ondusamargadin, ondu, the Neuter noun, is used as the Numeral adjective, being prefixed to another noun. In orumuniyindal and oorsiddhiyan, oru and ör have been used as adjective forms of ondu. Ör has been pointed out above as the root from which ondu is derived. In the remaining cases, the neuter nouns, nurentu, pattu, muru-, muvettumuru, are used as adjectives by prefixing them to nouns they are to qualify. In muvettumuramuvettu-39. But in muvetmura we have only muvet-denoting 30. The latter is the colloquial form in N.K.

Caldwell\(^1\) is right in thinking that the numeral adjectives which are employed in compound numbers exhibit the numerals “in their briefest, purest and most ancient shape.”

**Appellative Nouns of Number.**

The following appellative nouns of number are found:

*Nus.* ēlnurvvaram, orvvan, orvvvan,

*lu.* 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.* orvv-an = one man.

örvv-an = one man.

The lack of differentiation between short and long vowels is sometimes responsible for the appearance of these two forms. Pl.: *nw. ēlnur-vv-ar-am* (acc.)

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1. CDG. p. 322.
=ēznūrvvaram- the 700 people.
lw. sāsir-vv-ar =sāsirvvar (one thousand people.)

**Ordinal Numeral (Adj.)**

-el-seven, has its ordinal form ēlaneya.
This -aneyya does not change for gender. The origin of this -aneyya is discussed under "Numeral Adjectives."

**Derivative Nouns.**

In these inscriptions, a few nouns are formed from verbal roots and nouns, by the addition of Suffixes. These derivative nouns are declined as all the other primary nouns (see 'formation of nominal stems' under 'Nouns').

**A. Nouns from Verbal Roots.**

A list of such derivatives is given under "Verbal Derivatives" under 'Verbs.'

**B. Nouns formed from Other Nouns.**

These Nouns are derived from primary nouns to denote residence in a place, the trade or occupation to which a person has devoted himself, the sex of the person, and the possession of something by a person.

The suffixes are added to Nws. and lws. alike:

(a) Nws:
masc. suffix -an: Kaḷantūr-an-ām (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-vādu.

(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.

kammar-a <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 gar-
land-makers,’ cf T, Vēlaikkāran-a worker.

-vantā, Skt. ‘the possessor’ -Lakṣaṇavantar:
those who possessed or had the knowledge of the
Symptoms or the Signs

T, pākkiyavantan and pākkiyavān from Skt.

bhāgyavān,
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’. sīs-itti-yar ‘women disciples,’
cf, T, pārpanatti ‘a brahmin woman,’ and
S’akkaḷitti ‘a rival wife,’
Composition.

Declinable stems of lws. are compounded with one another. These compounds are treated as simple stems in declension.

Skt. compounds are more numerous in these inscriptions.

Nws. and lws. are compounded often; except in titles, such compounds are forbidden by later grammarians. So called Kan. Compounds are not so long as Skt. ones.

The first member of a compound is either a substantive, an adj., or a numeral. The second is a substantive, or a numeral.

The suffixes and the case-endings of the first member disappear in composition; but these are retained in a few instances.

A compound, like a simple word, becomes a member in another compound. The suffix or case-ending of the compound, as that of the noun, indicates its number and gender.

A compound may be a noun, an adj. or an adv. according to its meaning and the context.

A. Composition of Skt. lws.

akṣayakīrtti, akṣimaṇakkeramya Sura lōkasukkakke, anupanaṇdivya appadu, anēkaguṇadā, anēkagunāsīladi, anēka sīlagonamāle galin, apunarbhayavakke, arddhavisadi, Ājigaṇadā, ātmavas'-akramavu, ārādhanayōgadin, Indranandi ācāryyan, upamīllāsuralōkasaukhyada, Urusattvan, urami-thyātva pramūḍhasthirataranṛpanān, Kaṭavapra s'ailama, Kadambamanḍalaman, kanyādāna, gaticēṣṭā virahān, giritaladā, Guṇasāgarādvitiya nāmadhēyan,
Candradevācharyanāman, Carita s'rīnāmadhēya prabhu, Citravāhanar, Jinaṁrγggan, Jaina Sanmārggadulle, tapaccele, tīradānamā, tūrtthagirīmēl, tumgoccabhaktivas'adīm, daksiṇabhāgada, duritābhūdvṛṣamān, dēvadandaṇḍadinda, dēvalokakake, dvādas' adā, dharmmāgaraṇīgaram, nataśāmyātātman, nadīraṣṭrāduḷḷe, Nandīsēnapravaramunivarān, namocintayduṣe mantraman, nittadharmanmān, niravadyan, nītisampannan, pāncamahāpātakan, pāncamahāpātaka saṃyuktan, paramakalyānabhāgi-gal, paramāprabhāvariṣiyar, paramārttham, pāṣupata-mari yādeyan, Puṣpasēnācāri, pūrvvamariyādevā, prthivīvallabhaMaṇī galīsanā, prthivīrājyadula, prāsā-dāntaramān, Bhadravāhu saCandragnuptamunīndra yugmādīn, mahāgiri, mahājanaṇakke, mahātavana, mahātavaṇa, mahādantāgradul, mahādēvan, Mahā-dēvīyar, mahāparītadul, Māsēnar, munipumagavan, Mēghaṇandimūnī Mauniyācāriyar, rāgadvēṣatamōmala vyapagatār, rājadaṇḍadinda, rājas' rāvitam, rīṣigirīs' ile mēl, Lāṇjigēsaramdēvarke, vicitrakana prajval-yadin, vidyullategala, vidrumādharaś āntīgānunīs' an, vidhānānakulakhadin, vinayacāraprabhāvan, Vinayadevāsēnānamahāmūnī, Vis' okabhaṭārara, vrṣabha nandimūnī, Sūḍdhātmasam yōddhakar, s'ripūrānva Gandhavarmman, s'rīrūpalīdhdhanā vibhavamahārās' īgal, S'rīvijayādityasyasātys'raya, Sṛvinayaditya rājā s'raya, S'rīsāmgarīgala, saddhāmmadā, sanmārg-gadīm, Sanyāsānīm yōgādim, sanyāsanavidhi, sarpap cūlāmaṇī, Sarvvaṇjābhāṭṭārakar, Sarvvaṇpariḫāraṇī, Sarvvaṇbādhaṇāpariḥāraṇī, Siddhasamanī, Supaṇḍītiner, s'ubhaṅgade, suracāpambole, suralōkamahāvibha-vasthanan, surendrārājyāvibhuti, sthitadēhākamaloṇa māṅga s'ubhamum, svabhāvsaundaryyakarāṅga, Svarggāgramāṇī, svarggālayakke, svādhyāyasam-pattinīm.
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.

Ānesēti, Ugrasēnaguruvaḍīgal, udita s’ rikabhappinūḷē, Rṣabhasēnaguruvaḍīgal, Kalāvirgguruvaḍīgal, Kilgāṇḍēvake, Kilgāṇēs’ varadā, Kilgabaṭariimēge, gandhebhamaydān, guruvaḍīgal, Dēvereya, Dēvakhantiyar, Dharma Sēnaguruvaḍīgal, Namilūrvvarasāṅghada, Namilūrsaṅghada, Nāgasēnaguruvaḍīgal, Nṛpamariar, Paṭṭiniguruvaḍīgal, perγgoravam, Bāladēvaguruvaḍīgal, mṛtyuvaravān, Mallagavāsa-guruvar, Moniguruvaḍīgala, vipulas’ rikatavapranal-girīya, Veṭṭeṭeguruvaḍīgal māṅākkar, Vrata s’īlanōn-pigunadiṁ, s’ubhānvita S’rīnamilūra, Sīṁgaṇandiguruvaḍīgal.

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

But Kilgāṇadēvake, Kilgāṇēs’ varadā, Kilgabaṭariimēge, Namilūrvvarasāṅghada, Namilūr saṅghada, are not compounds at all. As stated under the nom. and the gen. in the section on the use of Cases, the nom. can be used and is used to denote the gen. In the examples cited above, Kilgāna, Kilga, 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 Kilgabaṭariimēge is ‘to the batar 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 perggoravam. kalmane, ‘a stone house’ is not a compound. It is only kal (substantive) and mane (a substantive) kalmane—a stone house. cf. kalgana.

The peculiarity of some compounds as the following is that a native Kan. word is incorporated in the compound:—Dev-ereya, guruv-adigal. s’rikaśavapranalgiyira, vrata s’ila-nönpigünadim.

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

Adeyarenädu ‘Adeyare kingdom.’
Aluarasar ‘Alu kings.’
Edevolal nadu ‘Edevolal Kingdom’
Polikësi 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. Numerals as first Member: irppattondu divasam, irelpattu arułam, ondutimgal, nureñtu samvatsaram, pattu pona, murtimgal.

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: gandhēbhamaydän, aydu may be treated as a Numerals used
predicatively and the acc. ending is suffixed to aydu. This usage is common in N. K. mane mūranna kaṭṭisida, ‘he built three houses’. Here mane is the object, but mūru ‘three’ has the acc. ending, though mane is an inanimate object and as such no case-ending is necessary. As mūru is used predicatively, this -anna is suffixed to the numeral. There is no change in the meaning whether aydu comes before or after gandhēbham. Though later grammarians call this so, this is not a compound.

3. **Composition of numerals with numerals:**—
To express a Number meaning more than ten, as stated under “Numerals,” numbers, one to ten, are added to multiples of ten; to denote multiples of ten, numbers two to nine, are prefixed to ten; the numerals that precede ten in the latter are not the same in form as the ordinary numerals except in 4 and 5 in the following examples.—

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>B</td>
<td>C</td>
<td>D</td>
</tr>
<tr>
<td>1</td>
<td>īr pattu ....</td>
<td>2 × 10</td>
<td>“20”</td>
</tr>
<tr>
<td>2</td>
<td>īr pattu ondu</td>
<td>2 × 10 + 1</td>
<td>“21”</td>
</tr>
<tr>
<td>3</td>
<td>īr el pattu ...</td>
<td>2 × 7 × 10</td>
<td>“140”</td>
</tr>
<tr>
<td>4</td>
<td>ēl nūr ...</td>
<td>7 × 100</td>
<td>“700”</td>
</tr>
<tr>
<td>5</td>
<td>nūr enṭu ....</td>
<td>100 + 8</td>
<td>“108”</td>
</tr>
<tr>
<td>6</td>
<td>mūru pattu ....</td>
<td>3 × 10</td>
<td>“30”</td>
</tr>
<tr>
<td>7</td>
<td>mūvettu mūru. 30 + 3</td>
<td>“33”</td>
<td>three tens three</td>
</tr>
</tbody>
</table>

Even these are not compounds, in spite of the later grammarians calling these gamakasamāsas¹ (Impulse compounds according to Kittel). The meanings of these are given in the margin against them. There also, two, three, seven are numerals used as adjectives and in the case of 21, 108 and 33 the

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¹ S MD. 168, KSS. 294. There is no Gamaka Samasa in KVV and KBB. Compounds in Kannada Grammars increase in number gradually, e.g. SMD 174, 193.
conventional meaning as in 11, 12, 13 are given by usage. These are no compounds.

**Nouns 'compounded' with Verbs or Participles.**

*Examples:*—

<table>
<thead>
<tr>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) <em>Verbs:</em></td>
<td></td>
</tr>
<tr>
<td>s.'ivanile pađedān</td>
<td>kālaimkeydar</td>
</tr>
<tr>
<td>nelekonḍān</td>
<td>prasādamkeydār</td>
</tr>
<tr>
<td>samādhi neredon</td>
<td>odagaunḍār</td>
</tr>
<tr>
<td>samādhikuḍidom</td>
<td></td>
</tr>
</tbody>
</table>

(b) *Participles:*

*Transitive:* arcīkeyye, as'ānādiviṭṭu, ārādhane nōntu, ēdeviḍiyal, prīthivīrājyaṁ keye, pāvu muṭṭi-don, puṇjadandu, besageyvalli, muninvratagāl nōntu, mudimēgeye, rājyapra-varttanaṁ keye, sanyāsanām āvāyuy.

*Intransitive:—* bhadramāgi, mukhamāge, rāja S'rāvitāmāge.

*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 kriyāsamāsas 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 kālām
keydar, prasādam keydar; this -m is the usual anusvāra 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 kalbappīmēl;
2. sādhugaḥ pūjyamānan;
3. tapam Samyamamān.

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

aksimānakke ramya suralōka sukakke.

Such instances are very rare.
cf. skt. Dhanamājaya, adj. "winning booty." used as a proper name;
Vācaspati M. lord of speech; a proper name.
Yudhīśthira 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. mudi-pp-i-där—caused to come to an end.
   from mudi—to end, to come to an end
   (intransitive). This is the only example.
   cf. T. Causative. varu-vi-pp-en—will cause
   to come; padipp-i-ppēn;
   Te. Viḍipīṇcu—to cause to be released.

II. Those formed by suffixing-i-su 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 sādh-+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 beginning\(^1\) 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.

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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, kūdi, tōri, pōgi, mādi, meṭṭi.

(b) -i suffixed to causative roots:

muḍippi, salisi, sādhisi.

The origin of -i is at present unknown. But Caldwell's¹ suggestion that -i is derived from ī—to give, (T. ī—to give; Te. iccu, K. īsu from ī+isu), seems to be reasonable in the light of modern colloquial usages in Tel. and Kan. (Te. pōnī—let it go; K: pōgalīsa—he won’t let me go). But Kittel's euphonic explanation is not satisfactory.²

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II. -du (tu) to form adv. participles.

(a) In principle -du is the suffix added to roots ending in -ā, -i and -e and also rts. ending in consonants -n, -y, -l, -l, preceded by a short vowel:

-ā kā-du.
-i ari-du.
-n en-du.
-y key-du.
-l agal-du,
-l adal-du, il-du, pol-du.

In these adv. participles, the rts. have not undergone any change.

(b) -du suffixed to roots ending in -l.
Kondu from kol+du.<kol 'to kill'
Sandu from sal+du<sal (to go. to become manifest.)

Later grammarians\(^1\) state that -l of kol and sal> -n in front of a consonantal suffix and the examples given under this sutra are konḍaṁ and sandaṁ. If this statement in KBB. were true, salge which appears in these inscriptions should have been san-ge, but it is not san-ge, but sal-ge. But SMD. 237 simply states that kol and sal> kon and san before -da-. KSS. 491 paraphrases SMD. 237. The statement by some scholars that -l of kol and asl were nasalised in O.K. as y, v, l can also be nasals and in front of a consonantal suffix, the nasal of the varga to which the consonantal suffix belongs becomes more audible, i.e. -l- > -n-, does not carry us far. To say that l and n are interchanged in Kan. e.g., linga and 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, Kol + du > koṇdu, uḷ + du > 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 koṇdu and sandu may be discovered.

<table>
<thead>
<tr>
<th>Tam.</th>
<th>Kan.</th>
</tr>
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<tbody>
<tr>
<td>inri</td>
<td>idu</td>
</tr>
<tr>
<td>enru</td>
<td>endu</td>
</tr>
<tr>
<td>konru</td>
<td>kondu</td>
</tr>
<tr>
<td>koṇdu</td>
<td>koṇdu</td>
</tr>
<tr>
<td>canru</td>
<td>sandu</td>
</tr>
<tr>
<td>tirandu</td>
<td>teradu</td>
</tr>
<tr>
<td>pōnr</td>
<td>pōltu</td>
</tr>
<tr>
<td>venru</td>
<td>bendu</td>
</tr>
<tr>
<td>vandu</td>
<td>bandu</td>
</tr>
<tr>
<td>(1)</td>
<td></td>
</tr>
<tr>
<td>irundu</td>
<td>iddu</td>
</tr>
</tbody>
</table>

From these it is found that
T. -nr  ....  K. -nd-
T. -nr-  ....  K. -d- (1 and 2).

It is seen that T. -nr and K. -nd are from Pr. Drn. *-nt-. (See the history of r. supra).

The Pr. Kan:* -ntu- has become -ntu- in some, -ndu- in some and -du in some adv. participles.

- ndu < kol + ndu — koṇdu.
- sandu < sal + ndu — salndu.

-1 may have been assimilated to -n and* koṇdu, and *sanndu, have their long -n- shortened into -n-. But in places where it is found as -du, the preconsonantal nasal -n- has disappeared as is usual in Kanarese. (See "Dative Case" under 'Nouns' and "Consonant groups."). But nil has both naidu and nintu.—

(c) -du suffixed to rt. ending in -1.

kōl + du > kōl + ndu > kōṇdu > koṇdu > koṇdu.

- ndu > ṅdu before -1, a cerebral in okl.
The interchange between " and η in Kanarese is common:

(a) !>η when there is another nasal.
   अनु, अल्म ‘a ruler’
   गोंडा, गोंडा ‘a crowd’
   माळ, माण ‘sand’.

(b) !>η in places where there is no other nasal.
   अल, अनि ‘a squirrel’
   अल, अनि ‘a male’
   अलि, अनि ‘roundness’
   इत्ता, इत्ता ‘a crowd’
   कुलि, कुनि ‘a pit’
   कोल्डि, गेनति ‘a woman friend’
   केलया, गेनय ‘a man friend’
   कोला, कोना ‘a tank’
   कोलागु, कोनागु ‘a hoof’
   गाला, गाना ‘a hook, a fish hook’
   गोल, गोन ‘the nape of the neck’
   कतलि, कतानि ‘a śūdra who worships Viṣṇu,
   सलदु, सनदु ‘to envy’.

In N. K. colloquial speech, villagers use कोनि, konni for कॉल्लि (take. 2nd pl. imperative)
   Hence को+न्दु>कोल्दु>कोन्दु.

(c) -du suffixed to rts. ending in -r.
   तार+न्दु>तंदु
   बार+न्दु>बंदु.

According to Kan. grammarians, 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 तां and बां in Kan. and T. and तां and रां in Te. In some Kanarese kāvyas of the 10th century, tārai and bārai are also

1. SMD. 237; KSS. 492.
found. Caldwell and Gundert¹ have concluded that
tar and tā, bar and bā are the alternative roots cited in illustration; the principle of alternative
roots is not found in the dhātupāṭhas given in any of the Dravidian grammars. tar and bar may have
come from tār and bār, (tā and bā) in the 2nd sg. imper
Caldwell¹ thinks that vandēn (past I sg.) is from vā
and vārūgiren from var. Even for this there does
not seem to be any other satisfactory illustration
in Kanarese or Tamil.

In all Kan. grammars, the roots are given as tar
and bar.² The adv. pp. is tandu and bandu. They
state that -r- > -n before -da, the tense suffix.

III. -tu added to rts. ending -l and -n. preceded
by a long vowel.

kil-tu, nōn-tu, (cf. non-du from nō ‘to suffer
pain’)

Here the roots do not undergo any change.

IV. -tu added to roots ending in -du to convert them
into adv. p. participles:

koṭṭār and viṭṭār from koṭu ‘to give’ and viḍu
‘to leave’, respectively.

koṭu seems to be from kuṭu—to give. In the
later inscriptions we get both kuṭuva and koṭuva.
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 correspond-
ing hard ones. ‘T. has kuṭuttān in the past. In Tel.

¹. CDG. p. 217.
². KBB. 227. “When personal terminations are added
without suffixes (in the negative mood) the rt. vowel is length-
ened”: 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 > koṭṭu by assimilation. Similarly in viṭṭu from viḍu. Cf. SMD 181. * Kaḍidu > Kaṭṭ, Niḍidu > Niṭṭ, Kiru > Kitt, in compounds before vowels.

The penultimate vowels in kōḍu 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 e- in place of K. s.-.

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

(Examples from Dictionaries and Grammars)

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>oḍu</td>
<td>oḍi</td>
<td>oṭi</td>
<td>oḍi</td>
</tr>
<tr>
<td>kūḍu</td>
<td>kūḍi</td>
<td>kuṭi</td>
<td>kūḍi</td>
</tr>
<tr>
<td>tīḍu</td>
<td>tīḍi</td>
<td>tīṭi</td>
<td>tīḍu</td>
</tr>
<tr>
<td>nōḍu</td>
<td>nōḍi</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>māḍu</td>
<td>māḍi</td>
<td>....</td>
<td>....</td>
</tr>
</tbody>
</table>

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

Examples: pokku and mikku from pogu and migu, respectively.
Pogu seems to be from the Pr.K.* pugu like kuḍu (for koḍu).

Later grammarians¹ state that, before -da-. the rt. changes the last soft consonant into the corresponding hard one and the resulting form is pokka. T. pukundēn (past. I.m. sg; pukkēn). M. Pukku.

The Pr. Kan. rt. *puk- with -ntu- may have become pukku. puk-tu- should become puttu. but if k. is fully exploded and -t- is assimilated to k., we get pukka. The reason or the process of this change is at present unknown.

But if the penultimate vowel is long and open, the adv. pp. is formed by suffixing -i, e.g., āgi, pōgi.

The origin of the past tense suffix -da- was, according to Caldwell² ‘probably a neuter singular formative, converting the verbal root into a verbal noun’. Kittel states that -du and -tu are pronominal suffixes added to verbal roots to convert them into verbal participles, which are really verbal nouns.³ He interprets the adv. past participle ɪlīdu ‘a descending-it’, from ɪlī ‘to descend’. Kittel may be right, but definite evidence from other Dravidian languages has to be collected before accepting this as final, now that Pr. Dr. *-ntu- is most probably the original from which -du- is derived.

The present adv. participle.

The present adv. participle is formed by suffixing -uttu, (-uttu) to the rts :

\[ \begin{align*}
\text{ā}l\text{uttu} & \quad \text{...} \quad \text{from āl ‘to rule’} \\
\text{ā}l\text{utu} & \quad \text{...} \quad \text{ikkuta from ikku ‘to abandon. to kill.’}
\end{align*} \]

¹ SMD. 239. 251. S. Nos. 85 and 88; KSS. 485.
² CDG. p. 512.
In T. this suffix is not found, but Tel. has this in the following present forms:—

avutunnānu, uṇṭunnānu, koṇṭunnānu, caḍu-vutunnānu, taḍustunnānu, paḍutunnānu, pōṭunnānu, paṁputunānu, viṇṭunnānu. -utu is also found as Ṇṭu, -stu- in these forms.

Kittel¹ considers -uttu- and -utu-, the tense suffix of the present, comes from -udu-. It is possible that this -utu- may be from *-untu- as *-ntu- is of the past tense suffix, as T. has -nra- in the present.

The future adv. participle.

No examples.

The Declinable Participles.

These declinable participles are formed generally by suffixing to the root -da- to form the past, and -ppa- and -va- to form the future participles. The present declinable participle is not found. But in the case of rts. ending in -u, the declinable past participle is formed by suffixing -da- to the adv. pp. of the rt. e.g., ēri-da.

The declinable pps. end in -a while the adv. pps. end in -i or -du (-tu). The formation of the declinable pp. is the same as that of the adv. pp. except in the case of rts. with -u.

Some European scholars have given the name of “relative participles” to this class, as, according to them, these include the relative pronouns within themselves, as there are no relative pronouns in Kan.²

Declinable Past Participles.

The following examples are found:—


1. KG. p. 109, Sect. 173.
2. CDG. p. 520.
(2) Roots with -u: ēri-da, eydi-da.
(3) Roots with -l: kon-da < kol-da.
(4) Roots with -n: nōnta.
(5) Roots with -qu: koṭṭa.
(6) Roots i and sā: itta; satta.

Later grammarians explain that i 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. īvenī
   past. s'attēn (I died); s'āvēn (I will die);

In Tel. past. iccinādū (he gave)
   caccinādū (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 Kittel says that the old rustics use 'āydāne' 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. ādam (3. sg. m. past.) is found. In N.K. 3. n. sg. past is āyitu and colloq. āyitu (<āyittu, according to later grammarians. T. āna, K. āda, Tel. ayina, correspond in meaning).

There is another verb pōgu 'to go'. past. pōdam (3rd. sg. m. past.), pp. pōda. T. pōnān (3 sg. m. past) pp. pōna. Te. pōyinādū (3 sg. m. past.); pp. pōyina.

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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 högu (2. imp. 3. sg.) in Kan. In compd. tenses, pōtām. But in the case of āgu, we have not got any examples of āgu used as 2nd imp. m. sg. Later grammarians\(^1\) of the 11th century state that -da> -ya after ā and pō. In T. ā is used by itself as a verb. Kural 1312. In Nāladiyār past tense 3. f. sg. 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. kāvu<kāpu. In Tel. also, kāycu>kācu (rt. V.N. kāvu; T. kāy—to be heated, V.N. kāyppu—dislike, displeasure; kāyvu—drying, dryness, heating. T. kāvu-sacrifice, an oblation to the inferior deities; a magic ointment used in making a black spot on the forehead.)

Hence. Pr. Dr. *āy becomes K. āydān, *āyda, and āda. -gu is a suffix added later and the fut. āguvar is later (EC. IV. 41, 1569) than āyppār>āppār> appār>appar; K. 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.

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1. KG. p. 111.
SMD 232 says that the fut. tense suffix is -pa- before -g and -g must be elided. Examples given are
pōpam from pōgu
tāpam from tāgu
tūpam 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<-

āli-va, iru-va, mugi-va. But rts. ending in a consonant take -ppa; appa. from *āy—to become (see āda above).

There is reason to believe that the future tense suffix was -ppa-at first and later it became -pa- and -va-. Later grammarians (SMD. 232, KSS. 503, 504), point out that the future tense suffix -va- becomes -pa- when preceded by -r, -r, -l, -n, -g, -s, and -ō and this -pa- optionally becomes -ppa- under these circumstances, then -g and -s must be elided.

Examples: r: kūrpaṁ, parpaṁ.
r: kīlpam.
l (d): nōlpam, bēlpam.
n: nōmpaṁ.
g: pōpam, tāpam, mirupaṁ.
s: taripaṁ, baripaṁ.
ō: ōpam.
doubling: toḷappaṁ, belappaṁ.
cf. T. kāppēn from kā ‘to preserve’.
iruppēn from īru ‘to be’; kalappēn from kala ‘to mingle’; kalippēn from kali ‘to remove’.
See T. H. Articles 64 and 66. But later grammarians\(^1\) state that 'ägu, when followed by an affix beginning with p. *optionally* becomes ap;' 'ägu when followed by an affix with p-, *optionally* becomes a-;' 'ägu, when followed by an affix with k-, optionally becomes ak-'. These are attempts to explain an existing form without knowing the origin of it.

Caldwell\(^2\) thinks that -a of the declinable pps. is the original -a, sign of the possessive; Kittel considers the decl. pp. the Gen. Sg. of the adv. pp.\(^3\) But the explanations given by these do not seem to be satisfactory. The exact significance of -a is unknown at present.

As stated under adjs., these pps. are always used as adjectives. They do not change for gender or number. The Dpp. is used in the future tense, as past tense form is used in 3-8.

When pronouns of the third person or their contractions-ôn, -öm (sg.) and-ôr (pl.) are suffixed to these, these become adjl. substantives, and their meaning includes the signification of the relative pronoun (See "Adjectival Substantives" above.)

**Examples:**

<table>
<thead>
<tr>
<th>Masc nom.</th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>aliv-on</td>
<td>alivar.</td>
</tr>
<tr>
<td></td>
<td>keyvon</td>
<td>unṇūr</td>
</tr>
<tr>
<td></td>
<td>muṭṭidon</td>
<td>unvōr</td>
</tr>
<tr>
<td></td>
<td>salvon</td>
<td>kādōr</td>
</tr>
<tr>
<td></td>
<td></td>
<td>paleidōr</td>
</tr>
</tbody>
</table>

---

1. KSS. 496—499.
2. CDG, p. 528.
3. KG. P. 112 Sect. 178.
Examples:

<table>
<thead>
<tr>
<th>Case</th>
<th>sg.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neuter</td>
<td>ittodu</td>
</tr>
<tr>
<td>acc.</td>
<td>ittudān</td>
</tr>
<tr>
<td>loc.</td>
<td>mikkudān</td>
</tr>
<tr>
<td></td>
<td>viti lalli.</td>
</tr>
</tbody>
</table>

There are three instances where the adv. participle of one rt. and the decl. participle of another rt. are used together to bring out the adjectival meaning. The decl. p. comes second.

1. pūni-iruva. Where pūni (past. adv. p. of pūn - to agree, to undertake).
   - iruva (fut. decl. p. of iru-to be) -
   - that have undertaken.

2. 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

1. K. G. p. 106.
neg. participle being determined by the tense of the finite verb in the sentence. Like -ān in the gen. the -āde suffix is more ancient than -ade. In O. T. and N. T. -āde forms are in use, but in M. K. and N. K. only -ade forms are found.

The examples are:—
-āde. allāde, tappāde,1 veḷeyāde (cf. N. T., O. T. allāmal, allāde, tappāde, veḷeyāde), cf. T. H. illāda, palā, art. 112.
-ade. tankāde, lekkisad-um.

Kittel's statement that the neg. participle is formed by suffixing -ade to the short form of the infinitive, is wrong. In the formation of adv. participles, there is a principle consistently followed: the tense-suffix and the participial suffix are clearly related and are almost the same.

<table>
<thead>
<tr>
<th>tense suffix</th>
<th>parti. suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>past.</td>
<td>-da-</td>
</tr>
<tr>
<td>fut.</td>
<td>-va-</td>
</tr>
</tbody>
</table>

In the neg. adv. participles also, the same principle is followed: the negative suffix -ā- (later -a-) is added to the root and then -de, the participial suffix is affixed. The result is the same in either case: ira ade. (Kittel) and ir-ā-de.

**III. Neg. declinable participle.**

The neg. declinable participle is formed by suffixing -a to the negative adv. participle (as in the case of declinable participles generally).

Only example is nillada from nillade (neg. adv. p.) from nil-to stand.

---

1. Tappadu < Tavu + pa. + āde (SMD 240).
Conjugation.

As already stated, the fully inflected verb = rt. + tense suffix + pronominal termination, i.e., it is a participle + a pronoun.

The tense suffix for the past is -da- and for the future it is -m- and -ppa-.

The personal terminations are:

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>-en</td>
<td></td>
</tr>
<tr>
<td>II.</td>
<td>-oy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>rt. itself.</td>
</tr>
<tr>
<td>III.</td>
<td>-ān</td>
<td>-ār</td>
</tr>
<tr>
<td></td>
<td>-an</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-am</td>
<td></td>
</tr>
<tr>
<td>fem.</td>
<td>-āl</td>
<td>-ār</td>
</tr>
<tr>
<td>neuter</td>
<td>-</td>
<td>-avu</td>
</tr>
</tbody>
</table>

These terminations are the same for all the tenses and for all kinds of verbs.

By suffixing these terminations to the participial forms, the conjugated forms of the verb are obtained. Thus it is seen that there is only one conjugation in Kanarese (with very few irregular forms).

As already stated, there are five moods—indicative, imperative, optative, infinitive and negative.

A. The Indicative Mood.

The past tense: The personal terminations are added to the past verbal participle.

There are no examples for the I and II persons.

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>III person.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>masc.</td>
<td>-ān</td>
<td>-ār</td>
</tr>
<tr>
<td>g.o. i.</td>
<td></td>
<td>14</td>
</tr>
</tbody>
</table>
(a) **Transitive**

<table>
<thead>
<tr>
<th>eydi-d-ān</th>
<th>eydi-d-ār</th>
</tr>
</thead>
<tbody>
<tr>
<td>ērid-ān</td>
<td>ērid-ār</td>
</tr>
<tr>
<td>paḍe-d-ān</td>
<td>paḍe-d-ār</td>
</tr>
<tr>
<td>key-d-ān</td>
<td>kon-d-ār</td>
</tr>
<tr>
<td>viṭṭ-ār</td>
<td></td>
</tr>
</tbody>
</table>

**Intransitive**

<table>
<thead>
<tr>
<th>āydān</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>sandān.</td>
<td></td>
</tr>
</tbody>
</table>

**Causatives**

<table>
<thead>
<tr>
<th></th>
<th>muḍippidār</th>
</tr>
</thead>
<tbody>
<tr>
<td>-an (am)</td>
<td>-ar</td>
</tr>
</tbody>
</table>

(b) **Transitive**

<table>
<thead>
<tr>
<th>ari-d-am</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>koṭṭam</td>
<td></td>
</tr>
<tr>
<td>koṭām</td>
<td></td>
</tr>
</tbody>
</table>

**Intransitive**

<table>
<thead>
<tr>
<th></th>
<th>il-d-ar</th>
</tr>
</thead>
</table>

**Causative**

<table>
<thead>
<tr>
<th></th>
<th>muḍippidār</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>biḍisidār</td>
</tr>
</tbody>
</table>

**Indicative-past**

III person. fem.  

<table>
<thead>
<tr>
<th>-āl</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>il-d-āl.</td>
<td></td>
</tr>
</tbody>
</table>

As stated before, -ān and -ār are more ancient than -am 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 āydān) (& ēridān & eydidān) are regularly formed from verbal participles. But in ēridān and eydidān, we have -da-, added to the past verbal participles ēri and eydi before suffixing personal terminations.

But āydān is formed from* āyda (the past decl. participle)+ān. But āyda is not found in these
inscriptions or kāvyas. See āda under “Declinable pps.”

**The present tense:** No examples.

**The future tense:**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>trans.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>ali-m-en</td>
<td>....</td>
</tr>
<tr>
<td>II</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td><strong>intrans.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>masc.</td>
<td>-ār</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-āppār</td>
</tr>
<tr>
<td></td>
<td></td>
<td>appār</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-ar</td>
</tr>
<tr>
<td></td>
<td></td>
<td>appar</td>
</tr>
<tr>
<td></td>
<td></td>
<td>oḷar.</td>
</tr>
</tbody>
</table>

fem. no examples.
neuter. no examples.

In ali-m-en, -m- is the future tense suffix. Later grammarians say ¹ that the fut. tense suffix is -v-, -m- > -v-. Probably, here, -m- had the phonetic value of -v-, and the conservative writing had -m-still; appār, appār, and appar are the fut. 3rd pl masc. forms of āgu (Pr. Kan.* āy) This shows that another future tense suffix is -pp-. The O. K. āppār, appār, appar, apar, M. K. aharu, replaced in N. K. by āgu -v- aru.

In oḷ-ar, the 3. m. pl. fut. of uḷ ‘to be’, the rt. has become oḷ-. There is no tense suffix at all here. T. has uḷ ‘to be.’ Kural: uḷār (1127) -3rd m. pl. present and future. uḷāḷ (617) -3rd. f. sg. pr. and fut.; uḷēn (167) 1st s. pres. and fut.; uḷēm (1204) 1. pl. pr. and fut.; uṇṭu (1098, etc.)

Te: uṇḍu ‘wait, exist’ 2. sg. pr.
unnadi ‘it is’ 3. N. sg. pr. and fut.
unnāru ‘they are’ 3. m. pl. p. and fut.

---

1. KBB. 196.
Why in K. ʊl > ʊl is at present unknown (cf. kuḍu>koḍu; pugu pudi>pogu, pode, the secondary forms are all found in these inscriptions).

Later grammarians 1 state kuḍu, pugu, etc., when followed by an affix beginning with -d-, change their vowel into short o. But koḍu 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. akkm used for all tenses; neg. verbal forms used for all tenses. unṭu - the 3rd. n. sg. of ʊl 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, ʊl is formed without any tense suffix either in T. or Kan.

The following forms are used in the fut. tense:

akkm (akym), pirigum.

1. idānalidon paṇcaamāhāptakaṇ akkm ‘he who destroys this will be guilty of the five heinous crimes.’

2. S’rīrāpa-lilā-dhana-vibhavamahārās ‘igal piringum nillav āṛggam ‘the great treasures of beauty, pleasure, wealth and power will separate and not be permanent for anyone.’

akkm (3. m. sg. and pl. fut); pirigum (3. pl. n. fut.)

1. KBB. 226, SMD. 238, KSS. 489, KG. 130,
Later grammarians say that -kkum, -ku, -gum, -ku and -gu are the 3rd per. suffixes used in all tenses, in all numbers and genders.

This -kkum is found only in two forms—not in these inscriptions, but in N. K. bēku < bēlkum ‘is wanted’ < bēlu - to want. sāku < sālkum, 'is sufficient, < sāl - to be sufficient. akkum has been replaced in N. K. by āgu-v-udu.

B. The Imperative Mood.

There are only two examples in II. sg. kēlo < kēl - to listen; nōdu < nōdu - to see.

The rt. is used as II sg. imp. in nōdu. But in kēlo, the -oy is added. This -oy has survived in N. K. as -o. i.e. kēlo - people call the attention of a man to themselves by suffixing -ō to the root kēl or nōdu in Colloquial Speech.

Later grammarians 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, pelcu-ge, nene-ge, vele-ge, sal-ge.

Those used in the sense of a blessing: taṇi-ge. pelcu-ge, nene-ge, velege:

In the sense of a curse: keḍu-ge, sal-ge. (nara-kakke).

1. SMD. 227, KSS. 463, KG. p. 146.
2. KSS. 465, SMD. 229.
D. The Infinitive.

The infinitive is formed here by the addition of -e or -al to the verbal root (whether the root ends in a vowel or a consonant) without any tense-suffix. These remain the same in all the tenses and do not change for gender and number. The time denoted by the infinitive is to be determined by that of the finite verb. The infinitives here have a subject of their own and the finite verb of the sentence has its own subject. This use of the infinitive is a kind of locative absolute, and is intended to denote the minor actions that take place contemporaneously with the principal action of the verb.

This kind of infinitive is not very much in use in N. K.

The forms here are: —appe, alare, åg-e, ål-e, eyd-e, oppe, kol-e, yen-e, (alkalō, unīye).

In alkalō, < al/ku, the suffix -alō is used? M.D. 121.

In unīye, the rt. is un - to eat. This unīye is used in the sense of uṇñe 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.
neutral.

The negative forms are used (1) for the present; and (2) for the future. These negative forms of verbs are rarely used in N. K.

Voice.

There are two voices - active and passive. All the examples given under 'Conjugation' above are in the active voice. But there is only one passive form of the future 3rd. pl. masc. eydappaduvār < eyd-al-paḍu-v-ār.

\[ \text{rt.} + \text{infinitive suffix} + \text{paḍu} + \text{tense suffix} + \text{termination} = \text{the passive (future) form.} \]

There is only one passive participial noun: eriveppaduvōr. The passive is not common in O. K. and not popular in N. K.

Verbs and Participles in so-called Compounds.

See 'Use of Cases' and 'Composition' ante.
A list of verbal roots, used in these inscriptions.

<table>
<thead>
<tr>
<th>Transitive</th>
<th>Meaning</th>
<th>Transitive</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aṭṭu</td>
<td>to run after</td>
<td>tar</td>
<td>to bring</td>
</tr>
<tr>
<td>aḍal</td>
<td>to ascend</td>
<td>tore</td>
<td>to give up</td>
</tr>
<tr>
<td>appu</td>
<td>to embrace</td>
<td>nene</td>
<td>to remember</td>
</tr>
<tr>
<td>ali</td>
<td>to destroy</td>
<td>nōḍu</td>
<td>to see</td>
</tr>
<tr>
<td>āḷ</td>
<td>to rule</td>
<td>nōn</td>
<td>to vow religious penance</td>
</tr>
<tr>
<td>ikku</td>
<td>to beat, to kill</td>
<td>paḍu</td>
<td>to experience, to suffer</td>
</tr>
<tr>
<td>i</td>
<td>to give</td>
<td>paḍe</td>
<td>to get</td>
</tr>
<tr>
<td>un</td>
<td>to eat</td>
<td>paḷe/cu</td>
<td>to whisper</td>
</tr>
<tr>
<td>uy</td>
<td>to carry</td>
<td>piri</td>
<td>to separate</td>
</tr>
<tr>
<td>en</td>
<td>to say</td>
<td>pūṇu</td>
<td>to promise</td>
</tr>
<tr>
<td>ettu</td>
<td>to lift</td>
<td>pelcu</td>
<td>to increase</td>
</tr>
<tr>
<td>ēru</td>
<td>to ascend</td>
<td>pōl</td>
<td>to say</td>
</tr>
<tr>
<td>ondu</td>
<td>to unite</td>
<td>pode</td>
<td>to cover</td>
</tr>
<tr>
<td>kāy</td>
<td>to protect</td>
<td>pōl</td>
<td>to cleave</td>
</tr>
<tr>
<td>kil</td>
<td>to uproot</td>
<td>asunder</td>
<td></td>
</tr>
<tr>
<td>kođu</td>
<td>to give</td>
<td>biḍu</td>
<td>to let go</td>
</tr>
<tr>
<td>kūḍu</td>
<td>to bring together</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>key</td>
<td>to do</td>
<td>māḍu</td>
<td>to do</td>
</tr>
<tr>
<td>kēḷ</td>
<td>to hear</td>
<td>muṭṭu</td>
<td>to touch</td>
</tr>
<tr>
<td>kore</td>
<td>to cut or carve</td>
<td>meccu</td>
<td>to assent, to agree</td>
</tr>
<tr>
<td>kol</td>
<td>to kill</td>
<td>meṭṭu</td>
<td>to place the foot on</td>
</tr>
<tr>
<td>kol</td>
<td>to take</td>
<td></td>
<td></td>
</tr>
<tr>
<td>taṇku</td>
<td>to touch</td>
<td>viḍu</td>
<td>to let go; cp. biḍu</td>
</tr>
</tbody>
</table>

Intransitive:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>ir</th>
<th>to be</th>
</tr>
</thead>
<tbody>
<tr>
<td>al</td>
<td>not to be suitable</td>
<td></td>
<td></td>
</tr>
<tr>
<td>alar</td>
<td>to open</td>
<td>il</td>
<td>not to be</td>
</tr>
<tr>
<td>alku</td>
<td>to be without strength</td>
<td>ul</td>
<td>to be</td>
</tr>
<tr>
<td>āgu</td>
<td>to become</td>
<td>oppu</td>
<td>to shine</td>
</tr>
</tbody>
</table>
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
nāde - 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  lekkisu - to cause to
stand  be reckoned
pālisu - to cause to be
protected  salisu - to cause to
bidisu - to cause to be
released  saddisu - to cause to
mādisu - to cause to be
done  be accomplished.

Substantives derived from Verbal Roots.
The following substantives in these inscriptions
are derived from verbal roots by the addition of
suffixes :—

Abstract Nouns.
1. -ge. āl-ge (rule, government, from āl ‘to rule’)
   osage ‘delight’ from ose ‘to be delighted’
   cf. T. vālkai - living.
2. -te. negarte ‘fame’ from negal ‘to shine’ Te.
   negadta. 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 kuṭīmai.

6. -vu. vāl-vu 'living, life' from vāl 'to live'

7. -(a) vu. iravu 'existence' from iru 'to be, to exist' T. iravu, iruppu; varavu 'arrival' from var 'to come' T. varavu.

-tana : okkaltana 'farming' from okkal 'thrashing' from 'okku' to tread out corn'. This suffix is said to be of Skt. origin. It is found in all the South Indian languages. T. kuḍittanam 'farming,' ēletanam 'poverty.'

Te. goppatanamu 'nobility'; cinnatanamu 'mean-

ness.'

It is possible that it may have come from tan 'one's own self.' But abstract ideas are of later origin and hence the Kan. People may have borrowed this -tana from Skt. But the existence of a large number of suffixes for the formation of abstract nouns shows that the abstract notion was not new or strange to them. I believe that -tan may be Dravidian. There is another word in T. taunmai 'nature, inherent quality'. Here -mai is the abstract noun-forming suffix, corresponding to -me in Kanarese. If tan-mai is Dravidian, it is certain that-tanam is Drn. also, as -am is the normal neuter formative in T. palam 'fruit', itam 'place' valam 'right' itam 'left' Japam 'repetition of mantras, counting the beads in prayer.'
In the following the Abstract Nouns formed are now used as common nouns:

**nile**: 'standing' from nil 'to stand'

nile is not found in Kittel. T. Nilai. K. nela s. n. sg. nom. - now used as nele 'permanent abode.'

**pāvu**: 'spring' from pāy 'to spring'. Now used to denote an object which springs 'a snake' T. pāmpu. Te. pāmu.

The following two are roots used without change to denote the result of the action denoted by the verb:

**pali**: 'to slander' here 'slander', (T. Pali, N. and Vb.)

**pulu**: 'to rot, to decay', here 'a worm' T. pulu (N. and Vb.)

A few of such roots which are used both as rts. and nouns taken from Dictionaries is given under -u in the nom. under "Nouns." (ante)
ADVERBS.

There are three kinds of adverbs: 1. Adverbs of time, 2. Adverbs of place, and 3. Adverbs of manner.

1. Adverbs of time.

andu (‘then), anduvalikke (thereafter), in (still), indu (now), endu (when), pin (before), begam (lw. soon).

2. Adverbs of place.

illi (here), kela (down), porage (outside), mel (above), mele (above).

3. Adverbs of Manner.

antu (in that manner), ante (like), intu (in this manner), entu (how), dal (certainly), val (certainly), valain (certainly), vol (like), vole (like)
The following adverbs have the first syllable in common:

antu and antu; indu and intu; endu and entu.

Suffix -du makes them adverbs of time and -tu makes them adverbs of manner. These correspond to the pronouns, avan, ivan and en.

anduvalikke is a compound adverb formed from andu (then) and valikke (afterwards).

Of the other adverbs, ante (probably from an - to say) - apparently; in (< proximate demonstrative base iv) - hence, from this

ekela (<kil - the state of being low) - Under (loc. of kela-gu)
porage (<pora - the outside) - loc. of pora-gu - outside.
balikke (<bali - going, passing on, following - a way, a road) - after - perhaps a dative.
mēl - the top-part, nom.
pōl - from pōl - to resemble and intervocally vōl.

These are either nouns or verbal derivatives, used adverbially.

Since adverbs qualify verbs, their gender is dependent on that of the verbs they qualify.

Adverbs of place are preceded either

(1) by an uninflected stem:

adrimel, rṣigiris'ile-mēl, Kalvappubeṭṭammēl, tirthagiri-mēl, dhātri-mēl, s'ikhi-mēl; (See "Use of Cases" ante.)

or

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

Katavapranalgiriya mēl (on the top of the Kata
vapra mountain), bāḷāmēl (on the sword), (SMD. 118), vārdḍhiya 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, maṇjuvōl, suracāpambōl

(like the wave), (like the dew), (like the rainbow).

In suracāpambōl, v > b after the nasal.

In salva-vōl, vol comes after salva, the future relative participle of sal - to go, and also in biṭṭavol, pōl and intervocally 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, ondutimgal, murutimgal
    (See "Use of Cases").
    avicāram, Sāsvatam and Sarvvabādhā pari-
    hāram, sarvavparihāram (lws.) - are used as adverbs.
INTERJECTIONS.

No examples.

CONJUNCTIONS.

The following conjunctions are used in these inscriptions to connect words and sentences, but -üm is the only conjunction used to connect sentences: -üm, -üm, -äm, -änu, mën.

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

The -äm of -üm and -äm remain unchanged when preconsonantal, but become -m or -n before a vowel. As the last syllable of a verse, it is found written as -üm.

The origin of these is unknown at present. 1

-üm and -üm are found in N. K. as -ü with the loss of the final nasal. -äm is not found at all. But -änu is replaced by ägalı, the imperative form of ägu 'to become' and ädarü.

(A) I. Substantives with äm

I. -äm: (also, and)

sorkkagămündarüm Edeyagămündarüm Moleja-
rāmaniyagămündarüm . . . . Aŋđugiyā gami-
garüm (6 - 8 and 10).

1. ODG, p. 407 and p. 532. for -üm
II. -um.

1. Aluarasaruṁ mahādeviyaruṁ Citravāhana-
rum; 2. bhamtamum kaviliya pālin euīum
3. polipukoḷliyum aramanetānadhāgumam:
4. Vālīggāmeyara dāsadiyum Amaliyara dēvadiyum
Alavāliyārā Ravicandānum ....................Nīrilliyā.
Sinderagāmigarum; 5. Sēnavarasaruṁ dharmma-
garaṇigarum; 6. peranörvvan koļvonum koḍuvō-
uum; 7. sthitadēhākamalōpamānga S' ubhamum.

-um connecting single words:

āṭṭamum Koṇḍarssaruṁ, ākkorceteyum.

-um connecting sentences:

There are two examples:—

1. nelanum veļge pārvvarum prajeyum taṇige,
2. koḍuvōrum paṅcamahāpātaka-saṃyuktar
appār dēvadaṇḍadinda eriveppaḍuvōrum appār
rājadaṇḍamuṁ eydappaḍuvār.

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

“Banavāsiyanagararamum” and the three pre-
vious words which are connected have no -um suffixed
to them:

Bhāvagāmunḍanu (1) Ćandagāmunḍanu (2)
Edevol-alnādu (3) Banavāsiya nagaramum sakṣi
(8 - 37 and 38).

I suspect that the final -īm of 1, 2 and 3 are not
clearly seen in the plates as given. The -īm may be
there. The other possibility is that u may stand for
ū which is the N. K. equivalent of -ūm.

II. Pronouns with -um

avar-um; ār-um.

III. Adj. substantives with -um

1. adān alivorum alival palcidor (um) manade
nenvōrum alinenendu upādesaṁ koḍuvōrum;
2. idán kölvönü̈m koðuvönü̈m;
3. int unvörum uniyе kölvörum Dévedittiye-
rindun Säerindun .. .................. kölvörü̈m .. ..................
ideyüm kölvörü̈m koðdu unvörü̈m;
4. kölvörü̈m; 5. torevörü̈m ........... unnü̈rüm.

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) osageyüm alav anvüm aputrakaporudum-

In these examples, the acc. ending is suffixed to the -um of the last word, -porudumân and párвvarum-
мân and not to (1) osageyüm alav anvüm and (2) kavileyüm, 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. sthalañga la
âyamgalanüm (34) E. C. III. TN. 101; and kavileyanû brahmañaranû E. C. VII. Sh. 78.

But in 'Nåyarkhandamuñ Jelü̈gûralgeyan âлuttu
-um is not placed between ålge and -ân. All these examples are taken from prose inscriptions. There are no examples from verse inscriptions.

-um with the instrumental:

Dévedittiye rindun Säerindun.

-um with the dative:

Only one example: erăduñi nälke 'to both the countries.' But erăduñi is a numeral used here as an adjective. In N. K. the form will be 'erădu nädígn' or erădu nädugaligü.'

-um with participles and infinitives:
adv. participle: âłuttum.
negative infinitive: lekkisaduñi.
G. O. I. 15
(B) -āṁ (also, even)
The examples are:
acc. ell-āṁ-ān.
dat. ārgg-āṁ.
This has not survived in N. K.

(C) -ānu:
As already stated -ānu is suffixed to each of the words it connects. The meaning is 'either - or.'
The only example is
Māranānu Vōkuḷiyānu (either Māra or Vōkuli)
This has not survived in N. K., but is replaced by 'āgali' or 'ādārū.'
The origin of this -ānu is not known (-ān-um?).

(D) -mēṇ - and.
mēṇ Sattar avicāram (61-10).
Word-Order.

The sentences in these inscriptions are generally of the following pattern:—

(1) (adj.) Subject, (adj.) Object, (adv.) verb. (trans.)

(2) (adj.) Subject, adj. predicatively used, adv. verb; (intrans.)

The exceptions which are very few, are found in verse more than in prose.

The attributives precede the substantives except in verse. When a proper noun appears with another substantive in apposition, the latter precedes the former in prose, while in verse, this order may differ. In strings of titles, the substantives in apposition follow the proper noun. When an adj. qualifies a substantive, it generally stands before the substantive, but when it is used predicatively, it follows the substantive. An adv. or adвл. 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 adвл. 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. (Kandarbor) periyā osageyuṁ aput rakaporundumān viṭṭār ‘(Kandarbor remitted (the fees leviable at) the festivity of attaining puberty) and the duty leviable in the case of a man dying without a son’ (5-5).

2. Sāntapana maṇa Dēvereya Naśṭappa goṇḍu koṭṭan ‘Having brought, Naśṭappa gave to Dēvereya, son of Sāntapa’ (8-29).

3. Avar svargāgramān ēridār ‘He ascended the high heaven’ (25-2).

(b) *with intransitive verbs*:

1. Alivon paṇcamahāpātakan akuṁ ‘He who destroys will become guilty of the five great sins’ (1-4).

2. kādu salvōn paramakalyāṇabhāgīgal āppör ‘He who protects this shall become the worthy recipient of excellent good fortune’ (6-17).

3. Carita Srināmadhēya prabhu munin vratagalu nöntu 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. Kittere ..... ..... ....yara nisidhige ‘The tomb (or epitaph) of Kittere.............. ....ya’ (19-2).

2. Devakhantiyarniṣi (dige) ‘The tomb or epitaph of Dēvakhantiyar’ (42-2).
3. Puṣpasēṇa cāri.....................ya nisidhige ‘The tomb or epitaph of Puṣpasēṇācāri... .......’ 47-2).

4. Guṇamatiavature nisidhige. ‘The tomb or epitaph of Guṇamatiavature’ (55-1).

5. Śrī Jinamārggan nītīsampannān Sarppa cūḷāmanī ‘Sarppa-cūḷāmanī (Crest-jewel among serpents) follower of Jīna 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 Sēnavarasaram dharmagaranīgarun’ Śēnavarasā and the dharmakarāṅika (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 vṛksamān kiltu alare poded ajñānas’ ailendramān, poldu, Uramithyāt vapramūḍha-sthirataranpranān, metṭi gandhebhamaydān cārita S’rīnāmadheya-prabha Saukhyasthan āyān.’

‘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’ri, [on the hill named Kalbappu, praised by the god and sages,] observed the vows of a muni, became the possessor of happiness.”
(14-1—4).

The Object:

The object always comes after the subject and precedes the verb or adv. participle in prose:—

(1) avar Svarggāgramān ēridār ‘He ascended the high heaven.” (25-2).

(2) Pegurama Suralōkavibhūti eyidār ‘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. Rājūmatigantiyār namagind oltidu yendu ēri giriyan ‘Rājūmatiganti, having said “This is good for us now” and having ascended the mountain’ (43-3).

2. Mahānantāmatigantiyār suralōka saukhyade-
deyān tām eydi ildāl manam ‘Mahānantā matigant-
iyar, 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 dharaṇiyuḷ irvān ‘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. Neḏuboreya Pāṇapa bhaṭārara nōntu muḍip-
pidār ' Pāṇapabhaṭāra of Neḏubore, 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. pegggoravam Samādhi neredon nōnt eyidīd ēr
siddhiyān.

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

2. niravadyann ēri Śvarggam sivanilepaḍedān
sādhugāl pūjyamānan ‘The stainless (he) being
honoured by the good, attained the happy condition
(36-1).

3. meecen ān ādharāniyuḷ 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 Pögilli Sēndraka mahārajār Nāyarkhaṇḍamūṁ Jeḻugūr āḻgeyān āḻuttu (m) "While the
illustrious Pögilli, the Sēndraka mahārāja is adminis-
tering the Nāyarkhaṇḍa and the government of
Jeḻugūr.” (5-4).

2. Āḷuvarasar Guṇasāgarādvitiyanāmadhēyan
Kadambamaṇḍalaman āḻuttum ‘ When Āḷuvarasa, with
the second name of Guṇasāgara, was ruling the
Kadambamaṇḍala ’ (62-2 & 3).
3. tapamāṅ keydu ‘Having practised penance’ (44-1).

In poetry also, the object precedes the verb generally:
1. tan dēham ikki ‘having sacrificed his body’
2. ghanammāriṭṭamāṅ viṭṭu ‘Having given up the great misfortunes’ (34-1).
3. idān kōle ‘If any one takes this’ (6-15).
4. idān kādu salvōṅ ‘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 maydāṅ ‘Having trampled down the five rutting elephants (the five senses)’ (14-2).
2. niravadyan ēri svarggāṁ ‘The stainless (one) having ascended (to) heaven’ (36-2).
3. ēri giriyāṅ ‘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 dharmamāṅ kāḍōrā kulāṁ pælcæ ‘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 pārvvarumāṅ kōnda pañcamahāpātaka-samyuttan akum ‘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. Ānesetīya aliya 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. Vēgūrā parama prabhāva riṣiyar Sarvvaṇabhaṭṭararaka 'Sarvvaṇabhaṭṭararakar, 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 paramaprabhāvarisīyar '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 'rāya S' rīprthivīval-labha mahārājādhirāja paramēs'vara bhaṭāra (5, 6, & 7-1).

But in

2. S'rimat prithivīvallabha Maṅgalisanā 'of Maṅgalīsa, the favourite of the world.' (1-1)

Attributives precede the noun they qualify (numerals, cardinal and ordinal, adjectives and nouns are taken as attributives in this connection).
Prose.

1. periyā osageyum (5—5 & 6-5).
2. ēlaneya narakāda pulu akum ‘(he) will become the worm of the seventh hell’ (1-4).

Verse.

3. rāgadvīṣatamōmalu vyapagatar S’uddhātma Sarvyaṃḍhakar Vēgūrā parama-prabhavariśiyar Sarvvajnabhaṭṭārakar ‘Sarvvajña bhaṭṭārakar, a riṣi or sage of supreme glory of Vēgūr, free from the dark stain of desire and hatred, a pure—souled warrior’ (15-1 & 2).

4. kare-il, naltapadharmmadā Sasimati S’rigantis ār ‘Sasimati S’riganti, stainless and of good penance and virtue’ (33-2) Verse. 3. capal-illā, Navilūru Samighada Mahānattāmatigantiyār ‘Mahā-nattāmatigantiyar, firm-minded and of the Navilūr samgha” (44-2).

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

Verse.

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

Verse.

2. S’ṛisaṃgaṅgala pēlda Siddha Samayam tappāde nōntu ‘Having observed the vow in consonance with the rules of the siddhas, enunciated by the Saṃghas (25-1).

Verse.

3. pēlda vidhānadindu ‘In the prescribed manner (34-2).

Prose.

4. konda paṅcamahāpātakan (5-14).
But when these attributives are used predicatively, these follow the noun they qualify and precede the verb:

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

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

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

4. idān kādu salvon *paramakalyānabhāgigal ṛppör*. 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 *Sānkhyasthan* āydān (14-4).

**Verse.**

6. Akṣayakīrtti nontu bhaktiyim akṣimaṇakke ramyasuralōkasukakke *bhāgi ā* (dai) ‘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.**


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

8. Kāndarbor *adhikārigal 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. Manīgalī sanā kalmanege 'To the stonehouse of Manīgalīsa (1-1).
3. Kilgānēsvaradā dēvara parivarīya bham-tamūm (3-3).
4. Veđeivaliyyarā dēvaḍiyumūm (5-8) 'Also the temple priest of Veđevalī'
5. Banavāsiya, Ānesetiya aḷiya, the son-in-law of Āneseti of Banavāsi (8-27).
6. Agālī ya Mōniguruvara s'iṣya 'The disciple of Moniguruva of Agālī' (12-2).
7. namā Kaṇantūramūm 'Our (guru) of Kaṇantu' (21-3).
8. Tarekādu, perjeḍiya, moḍeya kalāpakada guruvāṇiga 'The guruvaṇi of Tarekādu, of the matted hair, of the Muṇjagrass group.' (31-2 & 3).

**Adverbs.**

Adverbs or case forms of substantives used as adv. adjuncts precede the verb or the participle and are kept as near these as possible.

1. Lakṣāṇavantar entu enalu 'When those who knew the symptoms were in doubt how' (20-2).
2. (perggoravam) sālāṁbālatapōgrad intu nada-dōṁ
3. int endu 'having said thus' (33-3).
4. valav adu divāṁ 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. īrelpattarulāṁ okkaltanaṁ keyvon āvittidalli veleyāde keḍugē 'He who practised agriculture for 140 years, let that which he sows rot, without sprouting (6-15).
Adv. of time:

2. mūrutimgal nōntu mūdippidar. (19-2)

Adv. of Place:

3. bālāmel, Śīkhimēle sarppadamahādantāgradul salvavol Sālāmbālatabōgrad intu naḍadounē nūrenṭu sānvatsaranē ‘He enganged 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’iyaḷuḷ konda (5-13) ‘of killing in Varanāśi’

2. tilthadoḷ nontu ‘Having observed the vow on the holy Kaḷbappu’ (17-1).

3. Sarppada mahādantāgraduḷ salvavōḷ ‘Like passing over the great fangs of a cobra’ (21-1).

4. S’ailaduḷ ‘On the mountain’ (34-2).

Dative:

1. dēvarke pūṇi iruva ‘Who have promised to work for God’ (1-2).

2. naragakke salge ‘May he go into hell ’ (3-8).
3. eraṇṭum nālke rāja S’rāvitamage ‘Having proclaimed to both the districts or nāḍs’ (6-12).

4. Svarggālayakkērīdār. ‘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 ārggām ‘The large treasures of beauty, pleasure, wealth and power are transient and will not be permanent for any’ (37-2).

2. āyusyaman entu nōḍ enag int endu.

‘enage’ the dative of 1st person pron. sg. comes after the finite verb nōdu (33-3).

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

1. Sarvvabādhāparihāram 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. mēn 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 muḍippidār (13-2).

2. ēri svarggāmī S’ivanile paṭedān sādhugāl pūjyamānān (36-2).

3. tappāde nōntu inbinin svarggāgramānērīdān. 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 ‘dēvāṇdevaṇa pariṇāṇam 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. guruvaḍgaḷ, nōntu muḍippidar ‘Having observed the vow, the Guru, ended his life.’

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

2. Kaṭavapra S’ailamadalde perggoravan samādhi Neredon nontu eydidor siddhiyan (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 paraṁēṣv’ara bhaṭāra prthivirājyaṁ keye, S’ripōgillī Sendlaka mahārājar Nāyarkhanḍanum Jeḷugur āgeyān āluttu Kāndarbor adhikārigaḷ āge, periyā osageyun alavaṇavum aputrakaporudumān viṭṭār (5-1 to 6).

The conjunction Particles.

I. ūn,-ūn and-aín are suffixed to each of the substantives or sentences to be connected:—

A. Substantives:

Prose. 1. Vallīgāmeyara dāsaḍiyāṁ Alavallī yarā Ravicandaṇum, Sorkkagāmuṇḍarām, Edcyagāmuṇḍarām, Molejaramaṇiya gāmuṇḍarām Nāvallīyarum Andugiyā gamigarum, Nrilliyā Sindera gāmi-garum mukhavāge (6-7-11 5-7-11).
Prose. 2. Bhāvagāmuṇḍana Candagāmuṇḍana, Edevolalādu Banavāsiya nagaramum Sakṣi (8-37 & 38).

3. alivorum alival palcidor manade nenevōrum [alival palcidor manade nenevōrum] alimen end upāde s'ām koḍuvōrum paṇca mahāpātaka samyukta-rappār [62—(8-11)].

B. Sentences:

nelanum velege, pārvvarum prajeyum tanige (6-18, 5-18).

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

III. mēn. mēn Sattar avicāram. Here mēn connects the sentences.

The absolute construction.

The infinitive which denotes a contemporary action gives rise to the abs. construction in the following and it is placed in the beginning of the sentence.

1. S'rīvinayāditya Rāja S'raya prthivātrājyam keye S'rīpōgilli Sēndraka mahārājar Nāyarkhandamum Jelugür Ālgyan āluttu Kāndarbor adhikārigal āge. periyā osageyum alavanavum aputrakapordumān viṭṭār (5-3 to 6).

2. S'rīmat Citravāhana pinduvvāle Killum Nāgeṇḍan adhikārigal āge (3-1 & 2).

Here the subject of each of the infinitives is different.

The absolute construction comes in the middle of the sentence in verse: Māṣenarpamaprabhāva rišiyar Kalvappinā veṭṭadul, S'rī Sam gāṅgala pēlda siddha Samayan tappāde nont inbinin prāsādānta-ramān vicitra kanaka prajvalyadin mikkudān Sasirv-var vvara pāje dand uye, avar svarggāramān ēridār.

G. O. I.
Since the subject and the finite verb are far apart, the subject is the first and the verb the last, in this verse, the pronoun *avar* is used after the abs. construction.

**The Interrogative sentence.**

There is only one example and that in verse, as a subordinate noun clause in a complex sentence. *kat̄ṭida Simghamen ‘keṭṭod ēn emage, emdu biṭṭavol (61-9).* ‘In the same way as releasing the bound lion, saying ‘What’ is the harm to us.’ The interrogative pronoun, ēn ‘What’ is used to convert the indicative into an interrogative sentence.

**Imperative sentence:**

There are two examples in verse:—(a) one is the main clause: *kēloy pin Kāṭavapra S’āila maḍalē nammā Kaḷantū-ranam bālē perggoravam Saṇādhi neredon (21-2 & 3).* bālē kēloy ‘Oh girl, listen’ is the correct prose order. But in this verse, the imperative second sg. comes first in this line and the vocative comes as the first word in the next line.

(b) The second is an imperative sentence, used as a noun clause and as an object of a participle: ‘āyuṣyamān 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. *Kondu unyōrum paṅcamahāpātakasamyuk-tan āgi pūti enva naraṅgakke 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 koše okkaltanaṁ keyvon ā vittidalli veleyāde keḍuge (5-16).

Blessing.

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

2. nelanum velege, pārvaruin prajeyum taṇige (5-18) May the earth also be fruitful, may both the Brahmins 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’irūpalilā dhanavibhava mahārās’ īgal nillav ārggamaṁ endu (37-2).

2. meccen ān ēḍār∩aniyuḷ 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. kēloıy pin Kaṭavapra S’ailam aḍalde nammā Kaḷantūranan bālē perggorangām 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'rigantiyar vvandu mēl arid ‘āyuṣ-yaman entu nod enage tān int’ endu Kalvappinuḷ torad ā rādhane nōntu tīrtthagirimēl svarggālayakke-ēridār (33-3 & 4).

3. ‘Suracāpambole vidyullategaḷa teravol mañ-juvol tōribegam pirigum S'rīrupalīla dhana-vibhava mahāsās'īgaḷ nillav ārggam, paramārttham meccen ān idharaniyul iravān endu Nandisēna pravara muni-varan dēvalōkakke sandān.’

4. ‘valv ad arid inn enage’ endu Suralōkamahā vibhavasthanan ēdam. (40-4).

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


The compound sentence.

As already stated, the compound sentence is a series of independent simple or complex sentences, often connected by the conjunctive particle-um. The word-order in a compound sentence in prose does not differ from that of the simple sentence.

Two or more simple sentences.

1. koṇdu unvōrum pancamahāpātakasamyuktan āgi pūti enva naragkke salge, initta dharmmamān kādōrā kulaṃ pelcuge (two sentences) (3-7 & 8).

2. nelanum velege pārvvarum prajeyum tanige (5-18).

Simple and complex sentences.

3. adān alivōrum alival palcidōr manade nene vōrum alimen endu upādēs’am koḍuvōrum
pancamhā-patakasamuyktar appardēvadāṇḍadinde eriveppadu-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 Mamgalīsanā
2. kalmanego ittodu Lānjigēsaramdēvarke pūnīruva
3. māla¹ kārargge arddha-vīsadi ittodān = aḷīvon
4. paṇcamahāpātakan = akum ēḷaneyā narakadā pulu akum

Inscription No. 2.

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

1. svasti Śrīanādito .......... ...agrahāra .................
2. ............ ...Polckēsiarasara ......................
3. māḍisidadegula .......... .................ryyagalarddha ..........
4. tṭisani ........................

(Not intelligible further)

Inscription No. 3.


1. svasti² Śrīmat Citravāhana pinduvvāle²¹ (Pon-buccāle)
2. Kīḷḷum³ Nāgeṇṉan adhikārigalāge¹ (Kilgāṇēs’ varadā)
3. devara parivariya (e) bhāntamurum kaviliyapālum eltuṃ ...... ....
4. dēvāndēvana parijananm allāḍe pelanorvanāru-

muṇḍo menḍukam

1. māḷā (Fleet)
2. “ponbuccāle” (Rice; E. C. VI. Transliteration p. 178)
5. int unvoyrum ³ uniya ² koçuovrum Devedittiyer-
       indum Sàerindum
6. abharam etti ayetike ko.lvorum müvetmürä ³ misel
       miçeyum
7. pogevögi ko.lvorum koçu unvoyrum ¹ paçama-
       hapataka samyutta ⁴
8. nägi püti enva naragakke salge ¹ i nitta dharm-
       mamän kadörä kulañi pelcuge ¹
9. polipu-kölziyuni aramanetänada bhagamuni
10. acca kammettiyeki ⁶ koçta ⁶ Sênavarasarum
        dharmagaga
11. niqarumi idän peranörüvan ko.lvorum koçuovnuni
        paçca
12. mahàpatakan akkuu ²

Inscription. No 4.

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

1. svasti Shri Vikramā
2. ditya bhätäraka.... .... ....
3. Cendugöli valiyarädili.............
4. lialge koçta bhümì vívaralke ........
5. bhù................... thara unçadu a
6. .... .............. kottö sarva.
7. .... ............. nàlidoppaçcamahā
8. ................. samyuktar appar avāra
9. .......... ....dósa .......... ....

Inscription. No 5.

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

1. svasti Shri Vinayâditya Râjaśraya Shri prthi-
   1. intuµnäm (ibid p. 178)
   2. uniya (ibid p. 178)
   3. müvettürë (ibid p. 178)
   4. samyuktan (ibid p. 178)
   5. arecakam mentiyeki (ibid p. 178)
   6. koçta (ibid p. 178)
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2. vi vallabha mahārājādhirāja paramēsvara bha-
3. tara prthivi rājyaṁkeye śrī Pogilliendraka-
4. mahārājar Nāyarkhaṇḍamum Jēługūrālgeyān
5. āluttu Kāṇdarbor adhikārigaḷ āge, periya
   osageyum a-
6. lavaṇavum aputrakaporudumān viṭṭār Vālīr-
    gāmcyara
7. dāsadiyum Amaliyara dēvaḍiyum Vedevalliyarā
8. dēvaḍiyum Alam valliyarā lāvīcandanaṁ Sakka
    Gāmunda-
9. rum Edeyagāmundaṁ Moleūrā Maṇiya Gām-
10. ūdarum Nāvalliyarum Aṇḍugiyā gāmigarum
    Nīrilli-
11. yā Sindera gāmigarum mukhamāge
    eraḍum-Nālke rā-
12. jaśrāvitāmage prasādam keydār idān aḷi-
13. von Vāraṇāsīyaluḷ
    sāsira kavileyum pārvva-
14. rummān konda paṇcamahapātakasāmyu-
15. tan akkm idān kole īrēppattarulam okkaltanam
16. keyvon ā vittidalli veḷeyāde keḍuge.
17. idān kādu Salvon paramakalyāṇa bhāgigal ā-
18. ppōr Nelanum veḷege ā pārvvarum prajeyum
tāṅige (ge)

Inscription No. 6.

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

1. svasti śrī Vinayāditya-Rājā-śrāya śrīprithi-
2. vi-vallabha-mahārājādhirāja-paramēsvara-bha-
3. tērar = prthivi-rājyaṁ-keye । Śrī Pogilli-
    Šendraka-
4. mahārājar—Nāyarkhaṇḍamum
   Jedugūr = algeyān = āḷu
5. ttu Kāndarbor = adhikārigaḷ = āge pēriyā osageyum a-
6. lavaṇavum aputraka-poruḷumān viṭṭār = Vaḷlig- gāmeyara
7. dāsadiyum Amaliyara dēvadiyum = Veḍevalliyara
8. dēvadiyum Alavalliyarā Ravicandamum Sorkka
gāmunda-
9. ruṃ Edeya-gāmunderum Moḷejaraṃanīya-gāmu-
10. munderum Nāvalliyarum Anḍugiyā Gāmigarum
    Nirilli-
11. yā Sinderā gāmigarum mukhavāge eradum-
    nālke rá-
12. jaśrāvitaṃ-āge prasaḍaṃ keydār l idān = ali-
    von—Vaṇaṇāśivaduḷ = sāsira kavileyum pārvva-
13. rumān—konda pańca mahāpātakasamīyu-
14. ktn—akkum l idān = kōle ir-elppattarulam
    okkaltanam-
15. keyvon = ā vittidallī veleyāde keṇuge l
16. idān—kādu Salvon- parama-kalyāṇatīrttha (m)
17. gaḷ = ā l
18. ppār l Nelananum velege pārvvaru (m) prajeyum
tanige l

Inscription No. 7.

C. 690 A.D. E. C. VIII Sb. 15

1. svasti Vinayādityasatyāśraya-śri-
2. prithivivallabhar mahārajādhirāja-
3. paramēśvara bhaṭṭārakar Kodakaniya
4. mahājanakke sarvvabādhāparihāra biṭṭe
5. ā mūva....... ... dēvapadam āge amōga-
6. avicāra l ...... ...nālkene vāgarā Ereddi-
7. gaḷa suputra .. ..... lā mādi biḍisidā-
8. ru sesthe ān alidon pańca-mahā

1. avicāram (Rice: Transliteration E.C. VIII. p. 5)
9. pātaka sāmyuktāṁ 1 akku śrī Pālārāma.... ...
10. re karuśum ābiranuggi 2 gōsigarum sanda gō.
11. liyarā ali Adiarasa 3 kaṁōji ra
12. siganu murukanunḍu a kattigaviluke-
13. suntu enebaru inta 4-la .... a .... Munda
14. ........... candrasūryam-unga alidōna
15. pāncamahāpātakan akkun.

Inscription No. 8.

692 A.D.—E. C. VIII, Sb. 571

The first 26 lines are in Sanskrit.
27. Banavāsiya Ānesētiya aliya Basantakumara Edevo-
28. lalanāda Salevugeya koṭṭa Śāsanama pađedum Śāntapana
29. maga Dēvereyage Naṣṭappa goṇḍu koṭṭan adu Māranānu 6 Vo-
30. kuliyānu koḍamgeyānu poragāgale Salevugeya
31. bhāgakām kamara Vasantakumāra idake sakṣi 7
32-35. Sanskrit ślokas
35. maha
36. Sāndhi vigrahika śrī Rāmapuṇyavallabhēna likhitamidam śāsanam
37. Bhavagāmunḍanu, Candagāmunḍanu Edevolal-
38. naṇu Banavāsi-
39. ya Nagaramun Sakṣi .... danasara ūligam
40. nikēvatu koṭam

1. mnakku (Rice — ibid)
2. birav uffi (Rice — ibid)
3. Adiarasa (Rice — ibid)
4. kaṁōdēra (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.
śri Tīṛṭhada = goravāḍigāla = nō .... .......

Inscription No. 10.

śri Uḷḷikkal = goravāḍigāla = nōntu .............. dār

Inscription No. 11.

1. śri Perumālu = guruvaṇḍigala = śiṣya Dhanṇe-
2. kuṭṭāreviguravi ............. dippidār.

Inscription No. 12.

1. śri Agaliya = Mōni-
2. Guravara = śiṣya = Koṭṭarada = Gu-
3. Āsēnaguravara = nōntu = muḍippidār

Inscription No. 13.

1. śri Neḍuboreya = Pānapa-
2. bhaṭārār = nnōntu — muḍippidār.

Inscription No. 14.

About 700 A.D.      E.C. II. 12.
1. Śrī duritābhūdvṛsamān kīlt alare poded ajña-
   nāsailendramān pol
2. d uramithyātva-pramūḍha-sthiratara nṛpanān
   meṭṭi gandhēbhhamaydān
3. Sura-vidyā-vallabhēndrāssura-vara-munibhi-
   stutyakalbappināmēl
4. Carita Śrī nāmadhēyaprabhu Munin vratagaḷ
   nōntu Saukhyasthan āydān
Inscription No. 15.


1. Rāgaddvēṣatamōnalavyapagatarśuddhātma-
saṁyōdhaṅkar

2. Vēgūrā paramaprabhāvariśiyars Sarvva-jña-
bhaṭṭārakar

3. Gādēva .... na....... ēta ......... ntabbu

............ lagra doḷ

4. Śrī kīrṇāmalapuṣpa.................. rsvarīgāgramāṅ
ēridār.

Inscription No. 16.

About 700 A.D. E.C. II. 17.

................. gaṅnōntu muḍippidar.

Inscription No. 17.


svasti Śrī Jambunāygir tilthadōl nōntu
muḍippidar

Inscription No. 18.


svasti Śrī bhaṇṭārakā Thīṭṭagapānāda tammaḍi-
gaṇa śiśyar

2. Kittere.......... yarā nisidhige-

Inscription No. 19.


1. Adeyareṇāḍa Cittūra Mōṇiguruvaḍigaṇa
Śiśittiyar

2. Nāgamatigantiyar mūrutīṅgal nōntu muḍippidar
Inscription No. 20.


1. dakṣiṇabhāgadā madure uym initāva ..............
   śāpade pāvumuttoṭidon
2. lakṣaṇavanantar ent enalū uraga...............gī maha
   parūtaduł
3. Akṣayaṅkīrtti tuntakada vārddhiya mēladu nōntu
   bhaktiyiṃ
4. aksiṃaṅakke ramya Suralōka sukakke bhāgi ā....
5. Pallavācari likitaṃ

Inscription No. 21.

About 700 A.D. E.C. II. 22.

1. Śrī bāḷāmel śiṅkimele sarppada mahādantāgraduł
   salvavöl
2. Sāḷāṃbālātapōgrad intu naḍadom nūreṇtu
   Samvatsaram
3. kēloy pin Kaṭavapraśailamaḍaldē nammā
   Kaḷantūram∂am
4. bālē perggoram Samādhī Neredon Nōnt eydid
   or ssiddhiyān

Inscription No. 22.


1. Śrī Kittūrā velmāḍadā Dharma Sēna Gurusvā-
   ḍigaḷā Śiṣyā
2. Bāḷadēva guruvaḍigaḷ Sanyāsanam nōntu
   muḍippiddār

Inscription No. 23.


1. Śrī Mālanūra Paṭṭini guruvaḍigaḷa śiṣyār
   Ugrasēna
2. Guruvañçigaç ondu-tingaç Sanyäsanaam nöntu muñippidär

Inscription No. 24.

1. ..................yaruļļ aripithad ildon ān
2. ..................tārikumārarin arccikeyye tām
3. sthira d araļ intu Pegurama suraloka-vibhūti eydidär

Inscription No. 25.

About 700 A.D. E.C. II. 27.
1. Śrī Māsēnar pparamaprabhāvarisiyar kKal-
vappinā veṭṭadul, Śrī Saṅgamgala pēlda
siddhasamayan tappāde nönt imbinin
2. prāśādāntaramān Vicitrakanakaprajvalyadin
Mikkudān Sāsirvvar vvarapūjedand uye avar
svarggāramān ēridār.

Inscription No. 26.

1. Svasti, Śrī Inaṅgūrā Mellagavāsa Guravar
2. Kalbappa beṭṭam mēl kālamkeydär.

Inscription No. 27.

1. svasti Śrī Guñabhūṣitam ādi uḷāḍagdērisidā
nisidige
2. saddhamma-Urusantānān samdvigagaṇatānān
3. giritaladā mēlati............sthalamān tīрадāṇamā
kelege neladi mānadā
4. Saddhamaṅgaśi Gēli Sasānadi patān
Inscription No. 28.

Śrī.................mmaḍīgaḷ nōntu kālamkeydār

Inscription No. 29.

1. Śrī Bhadravāhu sa CandraGuptamunīndra Yumadīn oppe val
2. bhadramāg ida dhamāmnam anduvalikke vand inis alkalō
3. Vidrumādhara Śāntisēna munīsān ākkie Velgoḷa
4. adrimēl aśanādi viṭṭ aphanumerick ere āgi.........

Inscription No. 30.

About 700 A.D. E.C. II. 32.
Śrī Veṭṭede Gūravādīgaḷ māṇakkār Siṅgāṇandi Gūravādīgaḷ nōntu kālamkeydār.

Inscription No. 31.

About 700 A.D. E.C. II. 33.
1. Śrī Kālāvirgguravādīgaḷa
2. Śiṣyār Tarekaḍā perjeḍiya
3. modeya kalāpakada gura
4. vaḍigall irppattondu divasaṁ
5. Sanyāsanam Nōntu muḍippidār

Inscription No. 32.

About 700 A.D. E.C. II. 34.
1. Śrī Rṣabhasēna Guruvādīgaḷa Śiṣyār Nāgasēna-guruvādīgal
2. Sanyāsana-vidhiintu muḍippidār l Nāgasenam anaghām Guṇādhikaṁ
3. Nāganayakajitārimāṇḍalam 1 rājapūjyam amalā-

Sriyāmpadām
4. Kāmadaṁ hatamadāṁ namāmyahāṁ Ḭ

**Inscription No. 33.**

*About 700 A.D. E.C. II. 76.*
siddham.
1. Nered āda vrata-Śīla-nōnpigunadīṁ svādhyāya
sammattinim
2. kare-inaltapa-dharmanā Śasimati Śrī ganti
yar vvandu mēl
3. arid āyuṣyamen 1 entu nōdenage tān int endu
Kalvappinu!
4. torad ārādhane nōntu tīṛṭhagirīmēl svarggā-
layakk ēridār

**Inscription No. 33.**

*About 700 A.D. E.C. II. 77.*
1. Śrī gati-cēṭā-Virahām—Śubhāṅgade Ghan-
ammā riṭṭa mān viṭṭu val
2. yatiyam pēḷda vidhānadindu toradē Kalbappina
Śailadūl
3. prathitār tthappade nōnta nisthita yaś āsvāyuḥ
pramā.......yak
4. sthitidēhā kamalōpamāṁga-subhamum svarūk-
adīṁ nis’cītāṁ

**Inscription No. 34.**

*About 700 A.D. E.C. II. 80.*
1. Mahādēvan munipu (n) gavann adarppī kalup
erddapam
2. Mahātavan marāṇam appe tanaga...........kamu
kaṇḍē

---
1 Rice E. C. II. Transliteration n. 39—āvnavaman.
3. Mahāgirima .......... gāle salisi satyā .......... nav inti
4. Mahātavad ontu male—mēl valav adu divam pokka.

**Inscription No. 36.**

*About 700 A.D. E.C. II. 84.*

1. Svasti, Śrī,
anavadyan Nadiraśtraduṭṭhe prathitayas'ō..........
   ndakān vandu...........lāṁ
Vinayacāra prabhāvan tapadinn adhikan Candra-
dēvācāryya Nāman
2. Udita S'rī Kalvappinullē riṣigiris' īlemēl nōntu
tandēham ikki
niravadyann ēri Svarggam Śivanilepādedān
   sādhugal pūjya-mānan

**Inscription No. 37.**

*About 700 A.D. E.C. II. 88.*

1. suracāpambōle vidyullategala teravōl mamjuvōl
tōri bēgam
2. pirigum S'rī rūpalilā—dhana—vibhava—mahārās'
   igal nillav ārggaṁ
3. paramārththam meccen ān i-dharani yuḷ iravān
   endu sanyāsanaṃge-
4. 1. yduru satvan Nandisēna—pravara—munivaran
dēvalōkakke Sandān

**Inscripton No. 38.**

*About 700 A.D. E.C. II. 91.*

1. Dallaga pēl dayvan
2. pāla..... ............

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1. yd—Rice puts yd—to the previous line.
Inscription No. 39.

About 700 A.D. E.C. II. 92.
1. Svasti Koṭattursamghadi
2. Vis'ökabhaṭā rara Nisidhige

Inscription No. 40.

About 700 A.D. E.C. II. 93.
1. Edepare gī-ndaḍe keydu tapamsayyamamān Koḷattūrasamgha.............
2. vaḍe kored intu vālvud arid inn enag endu Samāḍhi-kuḍi-ē
3. ēdeviḍiyal kavaḍim kaṭavapravam ēriye nilladan andhan
4. paḍegam olippa.............nd ī Suralōka mahāvi-bhavasthanan ādamî.

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 Sāḍhu-gra .............. ra dhīrān Natasamyatātman Indranandi ācāryy... .......
2. ............me.............rmma āmedda........ntūr id erppa pravalāntari.—bhāvyaman varppin
3. .........ndē............ddi mōham agald i-val-viṣa-yaṁgaḷan ātuna-vas’ a-kkramav idu kaṭa ............. sthitārādhitā.............

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 Kolattūra
2. 1. saṃghadā Deva .......... khantiyar nnisi.......... 

Inscription No. 44.

About 700 A.D.  E.C. II. 97.

1. Nimilūrā Sirisaṃghad Ā jigāṇadā Rājiniṃatī- 
gantiyār
2. amalam Naltada S’iladim guṇadin ā-mikkō 
   ttamar mmilelor
3. namag ind olt idu yendu ēri giriyān sanyāsanam 
yogadoł
4. namo-cint-ayduše 2. mantraman mari..............e 
   svarggalayam ēridār.

Inscription No. 45.

About 700 A.D.  E.C. II. 98.

S’rī.
1. tapamān dvādas’ ādā vidhānamukhadin kayd 
   ondutā dhātrimēl
2. capal-ill-ā-Nāvilura Saṃghada Mahānāṁtāmatī- 
gantiyār
3. vipulas’rī-Kaṭavapranalgiyā mēl nōnt ordu 
   sanmarggadīn
4. Upamīlyā 1. suralōka Saukhyadeḍeyān tām eydī 
   ildāl manam.

1. Rice gives saṅghadā (Transliteration.)
3. Upamillā gives better meaning.
Inscription No. 46.

1. S’rī tanage Mr̥tyuvaravān aride Pṛtvāṇa vams’ adon
2. svasti kālanigēk asude............ppina rājya vīvatin
3. ghā ................ka................modasu......to...........
   matākacci ni-
4. dhānana.............sura......... gagatiyu! nelekon dan

Inscription No. 47.

1. ............jannal Navilūr anēkagunādā s’rī saṅgha ...du.......
2. .............menal tilakaṁ.............s’rī.......rācāryyara
3. .............bhīmānaṁ eyde torad endō rāgasaukhy-
   yāgati
4. .............dad oindu paṅcapadadē dōṣaṁ nirāsaṁ....

Inscription No. 48.

About 700 A.D.  E.C. II. 103.
1. svasti s’rimat Navilūr saṁghada Pu-
2. ṣpasēnācāri.............ya nisidhige

Inscription No. 49.

About 700 A.D.  E.C. II. 104.
s’rī Dēvācāryyya.............nisidhige.

Inscription No. 50.

About 700 A.D.  E.C. II. 105.
1. ’S’rī aṅgādi nāman anēkaṁ Guṇakīrtt id entān
2. ² tuṅgōccabhakti vas’adīn toradilli dēham

1. Rice writes “svasti” after “srī” in the first line (E. C. Transliteration p. 42, No. 99.)
2. tuṅgōcca—Rice has —m—in transliteration.
3. pongolvicitragirikūṭamayam Kucēlam.

**Inscription No. 51.**

*About 700 A.D.  E.C. II. 106.*

svasti s’rī.

1. Navilūra s’rī-saṁghaduḷle guravaṁ nam Mauni-
   yācāriyar
2. avara sisyar aninditar gunami......Vṛṣabhānandini-
muni-
3. bhava-vij Jaina-Sumārggaduḷle Naḍad oind ¹.
   ārādhānāyogadīn
4. avaruṇī Sādhisi svarggaloka Sukhacittam...........
   mādhigal.

**Inscription No. 52.**

*About 700 A.D.  E.C. II. 107.*

1. S’rī vand anurāgadīn eradu granthe gāla kkramad
   ari s’aila,...... ....
2. vandanu mārggadīnē timirā vidhiye Navilūra ².
   Sam...........
3. cendade buddhiya hāraman il...........tiyum... ....
   yā māvi-abbegał
4. ...........lippi nal surara Saukhyamaṇ im oḍaga
   uṇḍar ³  āṭṭamum

**Inscription No. 53.**


1. S’rī anavaratan Nāḷampi bhṛta Sayyamam ente
   viccheyam

---

1. Rice “ond-”
3. “oḍagonḍar” (Rice) Transliteration p. 44.
2. vanadoḷ ayōgya........nakkum adi........ gaḷo...........
3. manavam ikkuta .......radi........ nöntu samādhī
dūdīdom
4. anupamia divy¹ appadu suralōka mārggadol
    ildar inbinim
5. Mayūraggrāma saṃghasya Saundaryyyā Āryya-
nāmikā Ī
6. Kaṭapragiri Sʼailēca sadhitasya samādhitaḥ Ī

Inscription No. 54.


1. Sʼri Mēghanandi muni tān Namlūr vvara-
   Samghadā
2. ................................tīrtthadi siddhiyān
3. ........................................
4. ........................................

Inscription No. 55.

About 700 A.D. E.C. II. 111.

1. Sʼri sa...........nā...............Negarṭeyagum sed ene-
   vādesi dal
2. mugiva...........nöntum mevola.... tapamāmii........
3. ............ni.............pautra nandimunipa ..........
4. ........māryyana.........yu....... ..† māḷō tala idaruģ
   nöntu siddhisthan ādām

Inscription No. 56.

About 700 A.D. E.C. II. 112.

Sʼri Navilūr-Saṃghadā Gūṇamatiavvegaḷa
   nisidhige-

1. Rice has [m]—appadu.
Inscription No. 57.

1. tanage Mrtyuvaravan avid endu Supanditan...
2. aneka-sila-gunamalegalin sagid oppidon
3. Vinaya-Deva Sena-Nama-maha-muni nontupin
4. in adar ildu pali tankade tan divam eridan.

Inscription No. 58.

About 700 A.D. E.C. II. 114.
1. S'ri Subhanvita-S'ri Namilura samghadah prabhavati ...............
2. prabhakhyam-parvvatadulle nontu tam svabhavasaunda-ryyakarangardhipar
3. Grame Mayura-Samghesya Aryyikah Damitamati

Inscription No. 59.

1. Aneka S'ila-gunad oppidor intu lekkisadum
2. Nenegend oru Muniyim dal1 tapaccale nontu tam
3. tanage mrtyuvaravan avidam S'ripurttiya. ......

Inscription No. 60.

1. i—pujya . . . . . lamani sareti varadhor elnurvvaram lakSYM i
2. Sri purnavaya Gandha Varma namita-Sri saIghadapunyadi
3. san-paurah . . . . . nidhe . . . .
   rivalaghain . . . . riSilatala . . .  

1. R1ce—"yindaI"
4. .. . . . . . . . mānneradupa . .
   . . . . i . . . . . . .

**Inscription No. 61.**

*About 700 A. D. E. C. II. 445.*

1. Śrī jinamārggan niti-
2. sampannan Śarppa-cūlāmani

**Inscription No. 62.**

*About 700 A. D. Tāṭṭukōṭi Inscription I. A. X. 61.*

1. Kappe-Arabhaṭṭan Śisṭajana priyan
2. kaṣṭajanavarjitan kaliyugaviparītan \( \| \)
3. varan-tējasvino mṛttyur na tu mānāvakhaṇ-
   ḍanam-
4. Mṛttyus tatksanikō duḥkham mānabhāṅgam
   dinēdīnē \( \| \)
5. Sādhuge Sādhu mādhuryange mādhuryam\(^1\) bādhhippa
6. kalige kaliyuga viparītan\(^1\) mādhavan i tán
   peran alla\(^1\) \( \| \)
7. oḷḷitta keyyvōr ār polladum adaraṁtē\(^1\) ballittu
   kalige
8. viparitā purākṛtam\(^1\) illi saṃdhikkum adu bāmdū\(\|\)
9. kaṭṭida Siṃghaman keṭṭodēnemag ēndu\(^1\) biṭṭa-
   vōl kalige vi-
10. parītāmgi ahītarka\(^1\) keṭṭar mēn Sattar avī-
    cāram\(^1\) \( \| \)

**Inscription No. 63:**


1. svasti Śrīmatu Āḷuarasar
2. Guṇasāgarādvitīyanāmadheyan

1. keṭṭodēn (Fleet. I. A. X. p. 61)
3. Kadamba manḍalaman āluttum Āluara-
4. Sarum Mahādēviyarum Citravāhanaruṁ
5. Kunda-varmmarasam mudimegeye Kilgā-
6. Na dēvake ellamān Sarva pariḥāram
7. biṭṭa modalin an ittōr¹ ittante biṭṭa
8. adān alivōruṁ alival palcidōr
9. manade nenevōrum alimen end upādē-
10. Śām koḍuvōrum Paṅcamahāpataka
11. Samyuktarappār². dēvadāṇṭadind erive-
12. ppaduvōrum āppār rājadanda-
13. mūm eydeppaḍuvār
14. ī mūvettumūr³. ādēvējanām mēlam īmari-
15. yādeyan alivor oḷar ankage⁴. men⁵.
16. sāgmenal⁶ entō bhelli-kambār⁷. enam⁸.
17. goṭṭu kondār.

Inscription No. 64.


1. svasti Śrī Sāntarasā¹.
2. prithuvi-rājyadula kige (ge) . . . . . .
3. br . . . . . . . inge besageyvalli marali
4. baṭarīṅge koṭār dhone Gūḍalā naraḍī
5. ildo koṭār yipaḍuy torevārum
6. sampege⁹ sarvva-pariḥāram¹⁰. Uṇṇurum
7. Gōmanṇa koṭṭa idal . . . . . .
8. Ka . . . . . . . . . . . rigange
9. . . . . . . . . . mēgulā . .

1. ittorān (E. C. VI. Transliteration p. 179)
2. appor (ibid)
3. mūvettumūru (ibid)
4. ankage (ibid)
5. mēp-sage (ibid)
6. monag-(ibid)
7. kammar (ibid)
8. ēnam (ibid)
9. sampige (E. C. VI. Transliteration, p. 179)
10. sarvvapariḥāra (ibid)
10. nedōru pātakan akkum
11. koṭṭu
12. daramge svasti
13. pūrvva-mariyā
14. deyā kammāvara
15. pāsupata-mariyā-
16. deyā ullam alla
17. ettikolvōn pañcama-
18. hā-pātakan akku¹. a-
19. nt-ī-kōṭṭa Galdeyuma . . . . .
20. reyumān alivōr².
21. dēgulamān alidōr apār
22. idān alidōr pūti enva na-
23. ṭagakke salvōr mūru-
24. dēgulamān alidō-
25. r-apār³. -a du" mura.
26. . . . . . ra

Inscription No. 65.


1. svasti śrī Sāntarasā
2. . . . . . thuvī-rājyadula kelga⁴.
3. bataringe besageyvalli.
4. lo . . . . . kkalum iļdu kāṁba
5. kammarar āluva . . . . .
6. sarvva-parihāra koṭṭār
7. . . . . . na⁶ koluvōrumīdē vā
8. libhigamā.
9. alivōr pattupōna.

1. akkum (ibid)
2. alevōn (ibid)
3. apōr
4. aydu (E. C. VII. Transliteration, p. 179)
5. kilga (Rice E. C. VII. Transliteration)
6. . . . . ouna (ibid. p. 179)
7. bhigamā left out in transliteration)
Inscription No. 66.


1. svasti śrī
2. vijayā
3. dityabhaṭāra . . . . .
4. prithivīrājya-
5. ōgeye Nṛipa-
6. mariar arasa-
7. ntaḷi kumari
8. yāle mū . . . . .
9. vvanā . . . . .
10. le kallukṣarā . . . .
11. nān koṭṭan ke . . . .
12. . . . . śāla . . . . .
13. kāḷu kere pūḍōṁ . . . .
14. ūḷi mattralu
15. kanyādāna
16. ara-maṇṭama².
17. aggi . . . . . algal.
18. okkalū, ka . . . . manka . .
19. ambār . . . . do lāge
20. . . . . ttalṭa dharmma.
21. siri pā . . . .
22. . . . . vahā.
23. maḍidom.

1. From nṛpamariar line 6 to 13 kere, the transliteration is different from the Kan. version.
2. aramaṇṭame. This inscription as given in the Kan. verse materially differs from the English transliteration given in E. C. VIII. Transliteration p. 148; much meaning cannot be made out of either.
PART III

A. THE INDEX.
PART III.

A. The Index.

THE INDEX.

(The first number in brackets indicates the inscription and the second, the line).

A.

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); āppār
(5-17), other forms: āppār (62-11); appār (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.
akṣīmanakke (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 . . . . algal (65-17)?
agrahāra . . . (2-1) - land or village assigned to
Brahmins for their maintenance . . . . ?
āṅgādinā . . . . n (49-1)?
accakammetiyeki (3-10) ? slw. s. n. sg.? making the arcaka the chief or the head. mël what is above 1· mëti-loftiness. Greatness. excellence (mëdu-height) Te. T. mëlmai 2· mëti-a big man, a head 3· a head servant; mënti-a pillar in the middle of a threshing-floor; archakaṁ menti yeki (Rice)? ajnānaśailēndramān (14-1) - the mountain of ignorance. slw. Ṣailēndra-; s. n. sg. acc.

ādaldē (21-3) - having ascended. adv. pp. of adal-to ascend+ē (particle of emphasis; T. atar-to be close to; M. atal-closing with; Te. adaru-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. ṣṭhala-s. n. sg. acc.-that

adaramte (61-7) - like that; adv. (adara stem. pron. n. gen.) amte-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. ađu (8-29; 46-4; 40-2; 61-8) gen. adara-in adaramte (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. ađu. Tel. adi ; acc. adān; gen. adara in adaramte.


adrīmēl (29-4)-on the top of the mountain; slw. adri+adv. (cf. mēl-the top).
adhiṇa (36-2) - great. slw. adhika-adj. s. m. sg. nom.
adhikārīgam (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.
anindīr (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. s. n. sg. nom. B. L. Rice puts in -m- between divya and appa- the next word.
anēkarēni (49-1) - slw. probably an adj. qualifying guṇa-?
anēkagunādā (46-1) - of many good qualities - slw. guṇa-s. n. sg. gen.
anēkagunā śiladī (58-1) - by many qualities and virtues.
   slw. śīla-s. n. sg. loc (meaning instr.) cf. anēka Śilaguṇamālegalin (56-2).
anēka sīlagunāmālegalin (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.
anduvallkke (29-2) adv.- afterwards. andu - then; valikka - after. N. K. ābalika. 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. °porułmän (6-6), T. poruł-
money, wealth; M. Poruł- what belongs to one.
N. K. porulu - essence.
aputraka porułmän (6-6) - same as aputraka-porudu-
män (5-6)
appar (4-8) - will become. vb. ft. 3. pl. of āgu - to
become, O. K. āppār, appār, āpār; >apar
M. K. appar, apparu, ahar-u. replaced in N. K.
by agu-v-ar-u. (See āgi)
apār (63-21) - same as appar.
apār (62-11, 12) - same as appar.
appe (35-2) - it embracing. inf. of tr. appu - to
embrace.
apōr (63-25) - same as appar.
abharam (3-6) probably - that weight or the burden.
Probably ābharam or ā bhāram slw. ābhara- or
bhāra- s. n. sg. acc. in meaning, nom. in
form.
amalaṁ (43-2) - pure. slw. amala-adj. n. sg. inst. in
meaning, nom. in form.
Amaliyara (5-7 ; 6-7) - of the people of the village,
Amali. s. pr. m. pl. gen.
amirā . . . . dol (65-19)? S. (numeral)?
amōghavicāra . . . . (7-6)?
ayōgy . . . . . . . . n (52-2)?
aydu mura . . . . . . ra (63-25; 26)? five
three?
aydān (14-2) - five. (numeral) N. acc. pl. T. eindu,
aṇju, M. aṇju; Tel. eidu; Tu. eidu.
ayvan (38-1)?
ara-manṭama (65-16) - an alms-shed. slw. maṇḍapa-
T. aram - virtue, charity, dharma; M. ara-
dharmma. cf. aramane - King's house (r and
not r). cf. aravanṭige
aramane-tāṇada (3-9) - of the palace office. slw. tāṇa < sthāna; aramane - king’s house; a palace. T. araśan - king; T. araṇmanai - a palace; Te. arasu. M. aracan. Tu. arasu.

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.

arcikkeyye (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. arciču.

arddhavisadi (1-3) - at the rate of half a visa. slw. visa- s. N. sg. loc. visa from vimśa - 1/16 of a paṇa) T. viśaṃ; Te. (pkt.) viśamu; M. vis’amu; (a rice corn’s weight of gold or 1/16 of a paṇa); Tu. visa. See visa.

aridām (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 aridām.

arulām (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.

Alaṁvalliyarā (5-8) - of the people of the village of Alaṁvalţi, s. pr. m. pl. gen. T. paḷţi - a settlement,
a village. M. pālli; Te. palli, palle; Tu. hali. N. K. hali; Skt. palli (fean.) - a small village, a settlement of wild tribes. lw. in skt.? see Alavalliyārā

alavaṇavum (5-6, 6-5) - a tax (Rice). Fleet thinks it to be arupaṇam- six paṇam. Probably it means 'ālavaṇām' or 'ālavaṇām'. - the tax on the āla or banyan tree. or ālavaṇām - the tax on sugarcane mill. Also called gāṇadere and āledere- in some inscriptions. āle- is also written as -ārre cf. toradu (33-4) and naṭadu (50-3), the roots also tore and naṭe respectively. Dr. Buhler suggests that ālavaṇa may stand for ālapana, Marāthi ālāp- a funeral lament, singing the praiscs of the dead, denoting some domestic ceremony. But ālavaṇa 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)

Alavalliyārā (6-8) - of the people of the village of Alavalli. s. n. pl. gen. see Alamvalliyārā (5-8).

alla (61-6, 63-16) - is not. neg. pr. participle of intr al - to be fit. neg. adv. pp. allāde (3-4). for allāde; T. al, alla- no, not; M. alla - no, not.

allāde (3-4) - except. neg. adv. pp. of al - to be fit, used in the sense of allāde; 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-)?
avicāraṁ (b. 1-10) - without foresight. Flet translates it as 'without doubt'. slw. avicāra- s. n. sg. nom. adverbial in meaning.
asānādi (viṭṭu) (29-4) - food and other things. slw. ōdi-. s. n. sg. nom. in form. acc. in meaning, object of viṭṭu.
asantaļi (65-7) dying.?
alival (62-8) - to ruin. inf. of purpose of ali-to destroy. T. & M. ali - to destroy, alimen - vb ft 1. sg.; alidon - adj. s. sg.; alidor - adj. s. pl. from alīda-pp; alivon - adj. s. sg. from aliva - f. p.; alivor - adj. s. pl. from aliva; alivōr—um - adj. s. pl. + um. alimen (62-9) - I will destroy. vb. ft. 1. sg. m. of ali - to destroy. See alival.
alidon (7-8, 14) - the destroyer. adj. s. m. sg. from alīda - pp. of ali. See alival. cf. alittōn. cf. IV; Hg. 87, 780 A. D.; E. C. IV. Gu. 88.
alīdōr (4-7; 63-21, 23, 24) - the destroyers, adj. s. m. p. noun; see alidon.
alivōn (1-3, 5-12, 6-5, 63-20) - the destroyer. adj. s.sg. m from aliva - fut. p.
alivōr (62-15, 64-9) - the destroyers, adj. s. m. pl. from aliva. See alivon.
alivorum (62-8) - adj. s. m. pl. nom + um. See alivor.
alīkālo (29-2) (the dharmma) becoming weak. inf. of alku - to lose lustre, used in the sense of alkalu, at the end of a line in verse. cf. ali and alkalo. T. ali - to be corrupted, wasted.
alīya (8-27) - son-in-law. s. m. sg. nom. cf. Te. alluḍu. Son-in-law; allemu-a feast connected with son-in-law's return.
ahitarkkal (61-10) - the enemies. slw. ahita- s. m. pl. nom. (-ar & -kal) - two pluralising particles - cf.
1. amarakāminiyarkalō. E. C. VII. Hl. 38, (1192);
2. rājarkalumaniśidaṁ. E. I. XIII. p. 41 (1112);
3. mūnūrvarkalō. E. C. V. Hassan, 79 (1183);
4. śarānāyatarkalāṁ (I. Ant. XIV. p. 15 (1123);
5. surakanyeyarkalāṁ, 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 ē. See akkum.

āgi . . . . . (29-4)?

āge (3-2; 5-5, 11; 6-5, 11; 7-5) - when . . . . became. adv. pp. of āgu + ē. See akkum

Ājigaṇadā (43-1) - of the Ājigaṇa. slw. gaṇa-. s. n. sg. gen. The Jain community was divided into groups or saṅghas. Each saṅgha was subdivided into ‘gaṇas’. Each gaṇa was further subdivided into ‘gacchas’ and the gacchas were again sub-divided into balis’. The Namlūrsaṅgha had Ājigaṇa as one of its sub-divisions. Of s’rimūlasaṅghadēśigaṇada pustakagachchada śri Divākaranamdi- siddhāntadēvara. E. C. IV. Yd. 24 and 26, cf. E. C. II. 69, 134.
ācāri - see Pallavacāri, Mauniyācāriyar.
āṭṭamum (51-4) - the topmost apartment on the roof.
āṭṭa - a tower or an apartment. āṭṭa - speaking sound. Probably āṭṭa for āṭṭa s. n. sg. acc. + um.
ātmavaśakramavu (41-3) - method of controlling one's self. s. n. sg. nom. slw. krama-
āda (33-1) - that had become. pp. of āgu - to become, used as a participial adj. T. āna, Tel. ayina. See akkum.
ādāṁ (40-4; 54-4) - became past 3 sg. m. of āgu - to become; see akkum.
Ādiasarkkāmōjīra (7-11)? ōja - a teacher. N. K. ōji - a carpenter.
ādiulādrāginā (27-1)? uḷuḷuḍe agderisāda?
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 Svastyavān-the property. s. n. sg. acc.
ām (37-3, 49-1) - pron. 1 per sg. nom. obl. base.
cn used as gen. (33-3). dat. sg. enage. dat. pl. enage. gen. pl. erima, namā; T. nān, yān, M. yān, nān, Tel. nēnu, N. K. nān.
āppār (6-18) - shall become: ft. 3. pl. of āgu. T. āvār. See akkum.
āppōr (5-17) - shall become. Ft. 3. pl. of āgu. See akkum
ām (41-4)?
āmikkottamar (43-2) - surpassingly most excellent?
adj. s. f. pl. (hon.) nom. from ikka - pp. of migu - to surpass. slw. uttama-. 
āyuṣyama (33-3) - the length of my life. s. n. sg. acc. slw. āyuṣya-.

āyeti-e (3-6) - produce (?) s. n. sg. acc. probably Slw. from āyatikā - offspring, hope, expectation. Kittel gives āyatike - generosity, grandeur, the state of being noble or worthy.

āydān (14-4) - became. past. 3 sg. m. of āgu - to become. See akkum. N. K. ādan-u.

ār (61-7) - who - inter. pron. s. m. pl. nom. āru-m; dat. argg-am ? N. K. yār-u. T. ār, yār, Tel. evaru, ēru. Tu. ēru. inter adj. āva.

ārādhānenōntu (33-4) - observing the vow of Sanyasana. slw. ārādhane-worship, service. Sanyasana-death by starvation. See sanyāsana.


āruṁ (3-4)—other persons (no other person) inter. pron. m. pl. + um. See ār.

ārggāṁ (37-2)—to every one (all)-iner. pron. m. pl. dat. um (conjunctive particle)

Ālamvāḷiyarā (5-8) - of the people of Ālamvāḷi. s. m. pl. gen. probably from ālam—a banyan tree.

āva . . . . . (20 - 1)? Probably inter. adj. āva.

āvittidalli (5-16; 6-16) - wherever he sows. adj. s. n. sg. loc. from vittida - pp. of vittu - to sow. O. K. vīltu - to sow, a seed N. K. bittu (to sow), bitta (a seed) replaced by bija. by the educated classes. T. vittu, vitei; vire. M. vīte, vire; Tel. vittu, vittana - a seed.

Āluarasar (62-1) - proper name. s. pr. m. pl. (hon). nom. See E. C. 1.
Āluarasar-um (62-3) - proper name. s. pr. m. pl. with -um.

See E. C. VI. Intro. p. 5; Ālu, Ālva, Ālupa, Āluva. See D.K. D. p. 309

āluttu (5-4; 6-4) - administering. pr. adv. p. of āl - to rule. āluttum (62-3); adv. p. with -um; āle (3-1; 65-8) - inf. ālgeyā (5-4) - vbal noun. gen; ālgeyān (6-4) vbal. noun. acc.; āluva - ft. p. T. M. Tu. āl - to rule; Te. ēlu - to rule.

āluttum (6-1; 62-3) - pr. adv. p. of āl - to rule. See āluttu.

āle (3-1; 65-8) - while . . . . was ruling. inf. of āl - to rule, to ālgeyā (5-4) - of the Government s. n. sg. gen. from āl-to rule, to govern. acc. ālgeyān.

ālgeyān (6-4) - the Government. s. n. sg. acc. from āl - to rule.

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 dharmmaṁān 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. ida.

idake (8-11) - to this. proximate dem. pron. n. sg. dat. from idkke<idarke; nom. idu (41-3); acc. idān (5-12; 15-17); loc. idaul. (54-4); with -ē, idē (64-7) T. idarku. Tel. diniki. 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. innaṁ, innūm- still; M. innu - henceforth; Tel. imka.

Inuṅgūrā (26-1) - of Inaṅgūr. s. pr. n. sg. gen. (a village)

inadarildu (56-4) - probably (1) in-adari-ildu when it means trembling still more; then, in - still, adari - adv. pp. of adār; (2) inadar the sweet man (s. m. pl. now.) in apposition to 'Muni' but here r is difficult to explain. SMD. adir. - to tremble.

i . . . . . . . nana . . . . . . rēndra
rājyavibhūti (41-4) - the glory of the King of Gods?
inisu (29-2) - a little, this much. s. and dem. pron. n. sg. used as an adv. another form initu. Tel. inta - this much.
inta (7-13) intaha.?
intu (3-5; 24-3; 33-3; 35-3; 58-1) - Thus. adv. modifying eydidār.
indu (43-3) - to-day, adv. probably from the proximate demonstrative pronominal base. T. inru, M. innu.
Indranandiācāryya (41-1) - s. pr. m. sg.?
imbinim (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. iruvā. iha. N. K. iruva. Vb. noun-iravān. acc.
irppattondudivasam (31-4) - for 21 days. Slw. divasa-. S. n. sg. nom. used adverbially.
illi (49-2, 61-8) - here. adv. of place, probably the loc. of the proximate demon. pronominal base.
ivalviṣayāṅgaḷam (41-3) - these points or topics. Slw. viṣaya- s. n. pl. acc. ival - probably ivel-.
ildar (52-4) - abandoned, sacrificed. past 3. pl. of transitive il - to pull, to abandon, to become sapless. M. K. il (ir) N. K. ele. past. 3 sg. f. ildāl; adv. ppl. idu. adj. s. M. sg; ildōn. T. il - to lose, to sacrifice. Nālaḍiyār 9, 10, 199, 251, 277, 287, 336. M. il. Te. iculty - to pull.
ildāl (44-4) - abandoned. past. 3. sg. f. of il. T, to aban-
don, to lose. to sacrifice.
ildo (56-4; 63-5; 64-4) adv. pp. of il - to aban-
don.
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.
Tel. ītaḍu. probably i- + tān - this self (speaker) or
ī- tan - this of mine.
īrelpattarūlam (5-15; 6-15) - for twice seventy years
(140 years). Slw. aruḷa- varuṣa- s. n. sg. nom.
used adverbially. T. īrēl - 14; T. varuṭam - a
year.
īvatin (45-2)? īvattina-of to day. or īva tinghā . .?

U

Ugrasēnaguruvaḍigaḷ (23-2) - s. pr. m. pl. (hon.) nom.
Slw. guru-
unīye (3-5) - to be enjoyed. inf. of un - to eat. unḍō.
adj. s. unṇūrum; unvōrum : M. & F. pl. T. & M.
un - to eat.
unḍadu (4-5) - that which was eaten.
unṛndo (3) 4? - unḍom endukum?
unṇūrum (63-6) - to be enjoyed. adj. s. m. pl. nom +
um. unva, fut. p. of un - to eat.
unvōrum (3-5, 7) - those who enjoy this. adj. s. m. &
f. pl. nom. from unva. See unṇūrum
uditaśrikalvappinullē (36-3) - at the celebrated Kal-
vappa : Slw. udita s'rikalvappu- s. n. sg. loc.+e
for emphasis.
upamîlâyâsuralôkasaukhyada (44-4) - of matchless happiness of the world of gods. Slw. òsaukhyà-. s. n. sg. gen. upamîlâyâ is probably for upamillâ. cf. capal illâ.

upâdèšam (62-9) - advice. s. n. sg. acc. in meaning nom. in form. Object of kôduvûrûm um (5-9, 6-9,) - also um, N. K. ü. T. um. Te. ü; Tu. ü. uye (25-2) - when conveyed. inf. of uy - to convey, to carry. N. K. oy - to carry.

uraga . . . . . . gî (20-2) a snake . . . . . ?

urumithyâtva pramûdhasthiratara narpân (14-2) - the silly but firm king of false doctrine. Slw. ònrapa- S. m. sg. acc.

urusattvan (37-4) - the strong - minded. Slw. sattva-adj. s. m. sg. nom.

uîlîadu (63-16) - that which has or possesses?

-ûm (6-9 & 10) - also. another form. -um. N. K. ü.

ûligam (8-38) - service. s. n. sg. nom.

T. üliyam - service due to deity, obligation of a slave to his master. M. üliyam - service. Te. üdîgamu - service. Tu. üliga- - service. Why l and not l. ?

Içabhasënaguruvaðîgala (32-1) - S. pr. m. pl. (hon.) gen. Slw. òguru-.

E.

Eçeparege (40-1). - Name of a place. S. N. sg. dative, eçeyân (44-4). - their state; the abode. s. n. sg. acc. Probably from iðû - to place. T. îtam - a place. Te. eða - place. Tu. iða, iðe - a place.

eçêvidiyal (40-3) - to get to the abode. inf. of eçêvidî (eçê pidi) - eçê - a place-+ pidi - to hold. T. pidi- to hold. M. pidi, Te pidi - a handful. Tu. pidi- a hold.
Edevolalnāḍa (8-28) - in Edevolalnāḍ. 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. naḍu, nāḍ - a district. nom. edevolalnāḍu (8-37)
Edevolalnāḍu (8-37) - Edevolalnāḍu also. -um is suffixed to the last of the words so connected - nagaramum, s. n. sg. nom. um - ettī (3-6) - having removed. adv. pp. of ettu - to lift, to raise; adj. s. ettikolvōn (64-17) from fut. p. ettikolва: T. ĕrru; ētu - to lift, to raise, ĕrru - 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 ettikolvā fut. of ettikol - to lift and take.
Edeyagāmunaṇḍaruṁ (5-9, 6-9) - s. pr. m. pl. (hon.) nom+um. (Edeya - of the chest probable (ede) hṛdaya>herdea>erde>ede cf. edeyam P. 66 Part I. A. 975 A. D. cf. erdeyolage E. C. V. AK. 102, 1100 Te. eda, yāde=chest. Tu. ede-[T. neṅcu. M. neṅu - chest] possibly ede<erde<herde - Skt. hṛdaya. (KSS. 328). O. K. Gāmunaḍa>Gāvunda>gauḍa, N. K. gauḍa - the headman of a village, or chief officer. T. kauṇḍar-life-takers, kavaṇḍar - scoundrels, a caste. Te. gauṇḍal - toddy sellers, men of farmer's caste. Tu. gauḍe - the chief officer of a village; a good caste of peasants. T. kauṇḍikar - workers in skins as shoemakers: Skt. kauṇṭikaḥ - one whose business is to catch birds, etc., in traps; one who sells the flesh of birds, animals etc.; a butcher; a poacher. Mar. gāvvaḍā, probably - gāma uṇḍa-the enjoyer of the village. gāmunaḍa seems to be
a contamination between the earlier kaunṭara and the later gaunḍa. In N. K. gauḍa is used also in the sense of an idiot and a fool. [It comes from Grāmavṛddha>Gāmāuḍda>Gamaunḍa>Gamunḍa possible<kunta - a lance, or kavamai-a sling. It may also be a lw. cf Pkt. gāmāuḍa, gāmaṇḍa - the head of the village; [gamaṇḍa - 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 ūṁ (see adv. pp. emdu; yendu. fut. p. enva. T. en - to say. Te. enu, anu - to say. N. K. an and en - to say.

enangoṭṭu (62-17)-will inflict (?) adv. pp. of -koḍu - to give. See koṭṭa.

entu (20-2) - show (he will fare); inter. adv. of manner. replaced in N. K. by hēge. T. erru - like what. Te. etlu - how. Tu. erica - how. Probably from the inter. pronominal base.

entu (33-3 ; 49-1) - how much. inter. adj. denoting length or quantity, qualifies 'āyusyamen'. T. ettanai - how many, how much. M. erra - how much. Te. erinta - how much.

ente (52-1)? - ennte? entu+e?

ento (62-16) - intr. adj. of quantity?
enđu (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 enđu.

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.

eydappaduvār (62-13) - will be taken to. fut. passive 3 pl. of eydappadu<eydalpadu - 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. eydu, eydu - to get, to follow.

eydi (44-4) - having attained. adv. pp. of eydu - to get, to go to. See eydappaduvār.

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.

erađumnalke (5-11, 6-11) (Rice - of both the nāds; Fleet. Upon two districts). To both the countries. S. n. sg. dat. (pl. in meaning) nālke<nādu+ke. N. K. nādige. cf. erađumkeladol, E. I. XV. p. 87, 1060.

Erevedigāla (7-6) - of Erevedi, s. m. pl. (hon.) gen.
erddapam (35-1) - vb. pr. 3. sg. m. of el - to rise, to get up. O. K. el dapam § erddapam § eddapam (M.K. N. K. ēluttāne.
erppa (41-2) ? Probably pp. of ir - to be. or ēl + ppa. eriveppaduvōrum (62-11) - those that will be affected adversely; adj. passive of eriveppadu - to be affected adversely. Tel. ēravu - loan. ēruvu - dried dung, suffering in sunshine; Kan. ēri - to pierce with a weapon.
er (29-4) - lord. s. m. sg. nom. T. ērai - lord, greatness. m. irā - lord. other kan. form: ēreya - lord.
ellamān (62-6) - all. s. n. and pron. sg. acc. probably from ēru - to be full? T. & M. ellām - all. Te. ellaru - all. Tu. erku - to be full.
eltum . . . . . (3-3) bullocks? also? if so, from īl- to pull.

E.

ēkasude . . . . . ppina (45-2) ?
ērī (36-4; 43-3) - having ascended. adv. pp. of ēru - to ascend; past 3. sg. m. ēridān; past. 3. m. pl. (hon). ēridār (15-4; 25-4; 43-4). adv. pp. with -e. ēriye T. ēru - to ascend; adv. pp. ēri. M. ēruga - to ascend; Te. ēru - to lift. Tu. ēruni - to ascend.
ēridān (56-4) - ascend. past 3. sg. m. of ēru. See ēri. ēridār (15-4; 25-2; 33-4; 43-4) ascended. past 3. pl. (hon.) m. of ēru. See ēri.
ēriye (40-3) - only by having ascended. adv. pp. of ēru + e.
ērisidā (27-1) - that was placed. pp. of ērisu - to cause to be raised < ēru - to ascend. Tu. ērāvuni- to set up.
elaneya (1-4) - the seventh. Numeral adj. n. sg. gen.
from elu. - seven+aneya. N. K. elaneya. T.
elam - the seventh. M. elu - seven. Te. edu.
Tu. elu.
elnurvvaram (59-1) - the seven hundred men. s. m.
pl. acc. T. elnuru - 700.
okkalu (65-18) ? a plough of black soil (Rice). (1) inf.
of okku - to tread out corn. (2) s. n. sg. thrashing corn. a farmer, a farmer.
okkaltana (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, ?
odagaundar (51-4) - reached; joined; to become united
with. vb. past. 3rd pl. (hon.) indic. masc. of
odago!—to join.
omdu (44-3; 46-4; 50-3) - a certain, an unusual-num.
adj. n. sg. T. onru; M. onna - one, Te. ondu-
one; Tu. onji - one. cf. Vandu (29-2)
onдута (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. ondavyuni-
to gather, to join.
onduitimgal (23-2) - for one month. s. n. sg. nom. adv.
in meaning. See omdu - one; timgal - the moon
a month. from tigal - to shine; brilliance. Te.
Nela - moonlight. the moon; a month. Tu.
timgoju - the moon, a month.
opidon (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.
orumuniyimdaḥ (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. uvgai, ögai - joy. K. osage - recording of news, proclamation. osage - dues for the installation of an inscription (?). osage - consumption of marriage, probably dues for taking a procession.
ol(6-15) - to be liable to. present 3 pl. m. & f. of ul - to be, to have, to possess. T. ul, uṇḍu, M-ul. 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. oltitu, oltitu, oltu, oltu, N.K. oltiyadu. oltutta (61-7); s. n. sg. acc. of oltitu. cf. oltبار- bbaruṃ E.C. IV. yl. 41 oltutta (61-7) - what is good. adj. s. n. sg. acc. See oltu.

O

örvvan (3-11) one man. s. m. sg. See orrvvan.
T. oruvan, oruttan, one man. T. ör - one

K
Kataçapragiris'ailė (52-6)-in the Kataçapragiri (the holy mountain). This is part of a Skt. śloka. Other
names of this holy mountain found are Kāṭavapra, Kāṭavapra śaila, Kāṭavapragiri, Kalvappu, Kāḷbappu nalgiri, tīṛtthagiri, tiltha, riśigiriśile, velgōla (d)adi. The Kan. names Kalvappu and Kalbappu Kalvappu are corrupt forms of Kāṭavapra > Kāṭavapra > 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, kalvappabettāmmēl (26-2) shows kalvappa is < kāṭavapra.

Kaṭa . . . . sthitārādhitā . . . . (41-3)?
ārādhana on Kalvappu.

Kāṭavapravarī (40-3) - the holy mountain Kāṭavapra, s. n. sg. acc. See Kāṭavapragiris’ailē.
Kāṭavapras’ailam (21-3); s. n. sg. acc. obj. of ādālē, nom. in form.

kaṭṭigaviluke (7-12)?
kaṭṭida (61-9) - bound. pp. ośkaṭṭu - to bind. T. kaṭṭu
M. kaṭṭu; Te. kaṭṭu; Tu. kaṭṭu - to bind.

Kadambamaṇḍalaman (62-3) - the Kadamba 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. kappa - a frog; Kan. kappe - a frog. Tu. kappe-a frog. probably from kuppu-to hop, or kappu - to cover; ara - virtue, bhaṭṭa - Pkt. from Skt. bhartā. K Kappe—a frog; that which hops.
ka . . . . . manka . . . . . (65-18)?

kambar (62-16) - those who steal?
kambuka - a mean person; an asura.
kamara (8-31) - blacksmith. Slw. karmakāra. s. m. sg. nom. other forms are not found in these inscriptions; kammara, kammāra, kambāra, from Skt.-
karmakāra. kammara, kammāra. and karmakāra are found. kamarar not in Kittel’s Dict. T. kammālan - a smith, Tel. kammāra - a blacksmith. M. Kammālar-artificers? Tu. Kammare-a blacksmith.
kammarar (64-5) Note -r- of; the blacksmiths. s. m. pl. gen. See kamara.
kammarara (63-14) - of the blacksmiths. s. m. pl. gen.
See kamara.
karuum (7-10)? - kāru - to vomit. v. n. vomiting. S. a ploughshare. Te. kārru. T. kārū. Prob. karu-a calf; T. kanru.
kare-il (33-2) - stainless. adj. n. sg. gen. qualifying dharmmadā. 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 . . . . . rigange `(63-8)?
kalāpakada (31-3)-of the (Muñjaggrass) 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. o viparīta adj. s. m. sg. nom. qualifying Kapp-Arabhaṭan.
kalmanege (1-1) - to the stonehouse. s. n. sg. dat. T. Kal.- a stone; M. kal. Te. kālu; Tu; kāll; T. manai - a house; M. mana; Te. maniki - a dwelling place; Tu. mane-a house; Te. manu- to live,
kallukšara . . . . . . nan (65-10)?
kavāḍim (40-3) - by a stride. s. n. sg. instr. K. kavaḍu - not in Kittel. T. kavaṭu - the length of a step, a stride.

kaviliya (3-5) - 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 kaviiya.
Kaḷantūranaṁ (21-3) - Him of Kaḷantūr, s. m. sg. acc. kaṣṭajanaṇavarjitan (61-2) - avoided by evil people. adj s. m. sg. nom. qualifying Kappe-Arabhaṭṭan.
Slw. o- varjita-
kaḷu (65-13) - ricefields. s. n. sg. ?
Skt. khaḷam - a threshing floor.
kaḷupe (35-1) - inf. of kaḷupu - to send, probably from.
kail - to subtract. T. kāli - to subtract.
Kalvappinā (25-1) - on the mountain Kalvappu. s. n. — sg. gen. See Kaṭapragiris'aile. Another form:
Kalbappinā; loc. Kalvappinul
Kalbappinā (34-2) fo Kalbappu. s. n. sg. gen.
Kalvappinul. (33-3) on the kalvappu mountain. s. n — sg loc.
Kalvappudurgga . . . . (37-2) Kalvappu strong, — hold
Kalvappabettiṇaṁmel (26-2) - on the Kalbappu mountain, — s. n. sg. nom. used adverbially.
kādu (5-17; 6-17) - so as to preserve. adv. pp. of kā - t protect. Kittel, kā and kāy-. adj. s. m. kādōrā (3-8) SMD. kā-to protect No. 3. T. kā-to protect; M. kā; Te. kācu - to protect. Tu. kāpunī - 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-
Kālavirgguruvaḍigala (31-1) of Kālavirgguruvaḍigal, Slw. guru. s. m. pl. (hon.) gen.
Kittere ...............yarā (18-2)—of Kittere.... ....s. m. pl. gen.
Kīliuin (3-2) of—Killa. s. pr. n. sg. gen. probably kilu + prob. kiru + ere (-a lord) + a+um.
Kilgabatariinge (64-2)—to the bhatṭa of Kilga. s. m. pl. (hon.) dat. cf. kālamge.
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.
kumari (yāle) (65-7)—a piece of land in a jungle or forest, on which trees are cut down and burnt for cultivation for a short period only. Tu. kumeru—combustion.
kumārarin (24-2)—by the sons. Slw. kumāra- s. m. pl. instr.
kulaṁ (3-8)—the family. s. n. sg. nom. Slw.
kūḍidom (52-3)—joined, attained. past. 3. sg. M. of
kūḍu—to join; adv. pp. kūḍi-ē; T. kūṭu, M. kūṭu,
Tel. kūḍu, Tu. kūḍuni—to join.
keṭṭar (61-10)—were ruined. past. 3 pl. m. & f. of keḍu-
to be spoiled, to be ruined, adj. s. n. sg. nom.
keṭṭodu (61-9); optative. keḍuge. keḍisuva: fut.
p. caus. of keḍu—to be spoiled; adj. s. keḍisidava:
T. keṭu, M. keṭu; Te. ceḍu; Tu. keḍuguni—to
ruin. In some inscriptions of the 8th and 9th
centuries, kiḍu - to spoil. kiḍisu - to cause to be
spoiled. cf. kiḍuguni (E.C. II. 69). kiḍadajasam
(E.C. II. 133).
keṭṭodu (61-9)—harmful thing. adj. s. n. sg. nom.
from keṭṭa - pp. of keḍu. See keṭṭar.
keḍuge (5-16 ; 6-16) — may that be spoiled! optative of
keḍu—to be spoiled. See keṭṭar.
keydu (40-1; 44-1)—having done or practised. adv. pp.
of key—to do; adj. s. m. sg. keyvön, from fut. p.
keyva, of key—to do; adj. -s, m. pl. keyvör. T.
s'ey, M. cey, Tel. cey—to do. past. 3 m. pl. (hon.)
kālaukeydär; adv. pr. p. prithivirajyam keyyuttä—;
sometimes voiced before nasals—prithivirajyam-
geyyuttire.
keyvön (5-15; 6-15)—one who does. adj. s. m. sg. of
keyva. fut. p. of key—to do. See keydu.
keyvör (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. kulān—tank. T.
ceri—to narrow down, to close up; M. cerukku—
to dam up. Te. ceruvu—a tank. Tu. kere—a tank.
kelege (27-3)—s. n. sg. dat. of keḷa—to the bottom, the
lower side. from kil—low, under; -e- of -le is
perhaps due to e on either side. T. kil—bottom.
pit; kilakku—the low land, the east; M. kilu, kilikka, to descend. Te. kí, kinda, kindi—down; low.

kēloy (21-3)—hear, listen. Imp. 2. sg. of kēl—to hear, other form of imp. 2. sg. (not in these inscriptions) is the root itself. T. kēl. kēl—to hear, to listen to; M. kēl—to hear. Tu. kēn—to hear.

ko............. s’ala........ (65-12).

koṭam (8-38)—he gave. past. 3 sg. m. of koḍu—to give (koḍu to give according to some) other form koṭtān (65-11), past. 3. pl. koṭṭār, koṭār, pp. koṭṭa; adv. pp. koṭṭu; vb. nom. koḍāinge (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.


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.

Koḍakaṇīya (7-3)—of Koḍakaṇi s. pr. n. sg. gen.

koḍamgeyānu (8-30)—gift. S. vb. noun. n. sg. acc.

koḍuvōrum (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 koḍuvōrum. T. koḷ.—to take. M. koḷluka,—koṇḍa, Te. konu, pp. koni.
konda. (5-14; 6-14)—for having killed. pp. of kol—to kill; past 3. pl. m. kondār; T. kol. kollu—to kill. M. kollu; Tel. kollu Tu. kor—to kill. T. konra (pp) kondār (62-17)—killed. past. 3. m. pl. of kol—to kill T. konrar—past. 3. m. pl.
koredu (40-2) adv. pp. of kore—to cut, to bore a hole. T. kori—to force off the husks from the grain of paddy by the foreteeth, like mice and birds; M. kure—to cut off, as the splint of trees; Tu. kurepini, koreyuni—to be excavated, to be bored.
Koḷattūra (40-1; 42-1)—of Koḷattūr, s. pr. sg. gen. prob. the village of the tank.
Koḷattūrsamghadi (39-1)—in Koḷattur samgha. s. n. sg. loc. Slw. sāmgha.
koḷe (5-15; 6-15)—when he took; inf. of koḷ—to take. koḷvōnum (3-11)—the taker also; adj. s. m. sg. nom. of koḷva—fut. p. of koḷ—to take. see koṇḍu).
koḷvōrum (3-6; 3-7)—those who take or takers also. adj. s. m. pl. of koḷva.
koluva (64-7)—the takers also. adj. s. m. pl. or koluva—fut. p. of koḷ—to take.

G.
gaticēṣṭāvirahamin (34-1)—he who has avoided movements and gestures. Slw. viraha-. s. m.s.g. nom. “Being free from the activity of influences of former works”. Dr. L.D. Barnett.
gatiyul (44-4)—s. n. sg. loc. Slw. gati-
ganti (44-2)—from Skt. ganṭri—a wandering nun. See Anantāmāṭīgantiyār. supra.
gandhēbhāmaydān (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
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.
giritaladā (27-3)—of the top or bottom of the mountain.
Slw. giritala—s. n. sg. gen.
giriyān (4-3)—the hill or the mountain. Slw. giri—
s. n. sg. acc.
Guṇakīrtti (49-1)—s. pr. m. sg. nom. Slw.
guṇadin (43-2)—for (her) virtues. Slw. guṇa—s. n. sg. 
instr.

Guṇamatiavvegalā (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.
Adiśriavvagalū (61), s’rīavvagalām (63) Nēimśri
avvagalim (66), Vijayas’rī-avvagalim (72) E C.I.
10.

Guṇabhūṣitam (27-1)—adorned with good qualities. s.
m. sg. nom. Slg. ṭbhūṣita-
Guṇami ..................’50-2)?

Guṇasāgaradvitiyanāmadheyan (62-2).—With the 
other name, Guṇasāgara. s. pr. m. sg. nom. Slw
ṭdhēya-.

Guṇasēnaguravar (12-3)—s. pr. m. pl. (hon.) nom. Slw

guru-
guravām (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—tadvhava).
of guru. E.C. II. Tr. p. 3. footnote. T. kuravar—
Elders, gurus, religious preceptors and ministers.
T. kuravan—sg. guru-avam—goravām.
guruvaḍigaḷ (31-3)—the spiritual preceptors. Literally—the feet of the guru. Like Skt. S’rimatbhaga—vatpādaiḥ. But guruvaḍigaḷ suggests that guru pratigaḷ (of the rank of guru; equal to the guru. gurupadigaḷ>guruvaḍigaḷ and guruvaḍigaḷ. T, paḍi—grade, rank, resemblance. Comparison.
gūḍalänaraḍi (63-4)?
goṇḍu (8-29—having taken. adv. pp. of koḷ.—to take. T. koṇḍu. Tel. koṇi.
gēli (27-4)—above, assemblage. s. n. sg.? T. M.—cēri. Te. gēri, Tu, kēri. Kan.—gēli, kēli—an assemblage, a row. N.K. kēri—a street or an assemblage of houses.
goravaṁ (21-4) See perggoravaṁ.
gōmaṇṇa (63-7)—s. n. sg. acc? possibly the mud from the gōmāḷa (a public pasture ground) or permission to take mud or clay from gōmāḷa (?)
gōsigarum (7-10) a public announcer? from Pkt. gōsaga<ghōṣakaḥ. s. m. pl. nom. +um.
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.
Candagāmunḍana (8-37)- s. pr. m. sg. u (m) canda<candra for gāmunḍa, see Edēyagāmunḍrum. Candradēvacaryyanāman (36-2)- S. pr. M. sg. nom. Slw. ōnāma-
candrasūryyaṁ—uṅga (7-14)?- as long as the sun and the moon last. Slw. ōsūryya- adv. of time. -uṅga
till, as long as. O.K. annegāṁ, annaṁ, uḷla-
nnegāṁ—as long as, up to the time of. M.K.
unnevarāṁ, anneveram. N.K. varege, umga—
perhaps uḷḷannegam. Te. undagāa (while it is so.)
capal-illā- (44-2) firm-minded. Slw. capala- adj. phrase
qualifying Mahānantāmatigantiyār cf. upamillā.
T. illākkutī- a poor family. T. illan—M. illa—no,
not, N.K. illa—is not. no.
Carita 's rīnāmadhēyaprabhu (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.+uin See. Q.J.M.S. Jan. son
of Guṇasāgara. 1933; D.K.D. p. 309. see Ṭuuarasa,
(supra).
Cendugoḷi (4-3) s. pr. n. sg. dative?

JA.

Jannalānivilūra (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. Mayūrag-
rāma.

Jedugura (6-3)- s. pr. n. sg. gen. Jeḍḍa in Sorab
Taluk now?

Jeḷugūra (5-4)- s. pr. n. sg. gen. Same as Jedugūra.
Jaina sumārggadulle (50-3)—in the good path of the
Jainas. Slw. ॐma-rggga- s. n. sg. loc.

\[
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\text{N} & \\
\text{T} & \\
\text{THA} & \{ \text{"No words with}
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\[
\begin{align*}
\text{Da} & \text{these initial sounds."} \\
\text{Dha} & \\
\text{Na} & \\
\end{align*}
\]
TA


tanjege (35-2; 45-1; 56-1) - Ref. pron. 3. sg. dat.—to himself. T. tanakku, Te. Tanaku.

tañkade (56-4) —without touching (him) - inf. of tańku (tänku) —to touch, N.K. tāku, tāgu —to touch, (cf. N. K. taṅgu —to halt; M. tākku; Te. tāku; Tu. tākuni, tāguni— to touch, tāṅuni— to support.

tanege (6-18) may .......... enjoy satisfaction, Optative of taņi—to be satisfied or satiated. from taņi—to be satisfied. taņ—cool, cold; another form is tanigege. T. taņi—to appease. taņ—cool; M. taņ cold. taņiyuga; Tel. taņiyu; Tu. taņiyuni—to become cool.

taniugege (5-18) —same as taņige, See KSS.


tapadin (36-2) —in penance. slw. tapa—s. n. sg. instr.

Slw. sayyama—s. n. sg. acc.

tapamayamamān (40-1) —penance or self-control. and

tapamām..............(54-2) penance ?

tappade (25-1) —without failing. neg. inf. of tappu—to fail, to commit a mistake. T. tappu, tavaru—to deviate. M. tappu, Tel. tappu—to commit a blunder. Tu. tappu—a fault. another form thappade. tha is wrongly written for ta. Some derive this from tavu—to decrease. cf. tāvuvava balam. E.C.VII. Sk. 110—decreasing strength.

tamage (58-3) —Ref. pron (f?) pl. (hon.) dative. See tan,
tammađigala (18-1)—of the priest, an attendant on an idol. s. m. pl. (hon.) gen. tammađigala—tammađigala—of the feet of God. Though neuter, it refers to the priest here. Te. tambali, tammalī tammađi, tambalavādu, tammaļavādu—a person living by conducting the worship of an idol. Is it likely that it is from dharmma+ađīga? Tarekāda (31-2) of Tarekādu (now Talekādu). s. pr. n. sg. gen. In some inscriptions Talekāda.

tāṇada (3-9)—of the place. Slw. tāṇa (Pkt.) Skt. sthāna—s. n. sg. gen. T. tānam—place; M. tānam—rank, position; Tel. tānamu—a place; Tu. tāṇa—a place.

tān (33-3; 53-1; 56-4 58-2 (?))—he, self. Ref. pron. m. sg. nom. Other forms tām, tāṁ (See tan). T. tān, M. tān, Te. tānu, Tu. tānu—self.

tāṁ (28-2)—same as tān.

tām (41-4, 57-2)—same as tān.

tiṅgaḷ—a lunar month. from tiṅgaḷ—to shine. See ondutiṅgaḷ.

tilakām........ (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—tīrtha—means, remedy; Jina; holy.

tīḷthadol (17-1) —at the holy place. s. n. sg. loc. Slw. tīḷtha for tīrtha.

tūṅgōccabhaktivas’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 tudd 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.
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.
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.
Thiṭṭagāpānā (18-1)—of Thiṭṭagāpāna. s. pr. n. sg. gen. probably—Tiṭṭagāpānā.

DA.
dākṣiṇabhāgadā (21-1)—of the Southern region. Slw. bāgha s. n. sg. gen.
Dallaga (38-1)—s. pr. m. sg. nom.
dāsadiyum (5-7) the chief of the Dāsas; dāsari—a Vaiṣṇava

(Rice) religious mendicant. Tel and T. dāsari—a Vaiṣṇava religious mendicant. Slw. dāsa—s. m.
sg. nom. + um; same as dāsadi—of skt. dāsērah—a fisherman.
dāsadiyum (Fleet) (6-7)—by the guild of the Dāsas. cf. dāsaḍiyum. 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); vṛttiparisaṅkhyaṇa (a pledge when going to receive food); rasaparityāga (giving up tasteful dishes); vivikta s‘ayyāsana (sitting and sleeping alone); and kāyakleśa (mortification of the body);

II. Internal. Prāyas‘citā (mortification of the body, repurification); vinaya (reverence); vaiyāprīya (service to the old, the infirm, etc.); svādhyāya (study of the Scripture); vyutsarga (non-attachment to the body); and dhyāna (meditation).

Tattvārthasūtra IX. 19 and 20. and Outlines of Jainism (pp. 131, 133).

dīvām (35-4, 56-4)—heaven. s. n. sg. acc. Slw.
duritābhūdvṛṣamāṇ (14-1)—the tree of sin (Rice). Slw.
vṛṣa—s. n. sg. acc. for vṛkṣa.

dēgula ..............(2-3)—the temple............s. n.?
dēvakula—a temple. Pkt. de-u-la, M. Amg. JM. ŚMg. Dh. (168)—Pkt. de-ulam, Dh. 25, 351.

acc. degulamāṇ:

dēgulamāṇ (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<
gantri—one that goes or moves. T. kanti—a female ascetic. khanti wrongly for kanti.

dēvaḍiyum (5-7)—the chief servant of the god, the head of the temple establishment. Slw. dēva—.

(Rice)

s. m. sg. nom. +um. dēvaḍi—the feet of God.—
aḍi—the feet as an object of adoration, the person himself. T. aḍigal—God; a priest; a lady;
a sage; a senior; M. aḍi—king. Tel. aṇḍi—sir. cf. Skt. pāda, dēva, bhaṭṭāraka; Mahraṭṭi—dēvuḍi.
N. K. dēvaḍi—a raised terrace in front of the door; dēvaḍīga—a priest, same as dēva-
dīyuṁ.
dēvaḍīyum (6-7 and 8)—the head of the establishment.
(Fleet)
of the temple. s. m. sg. nom. + um. Slw. dēva—
cf. J. Bom. Br. RAS. XI. 230 “Mainjēs’varadi-
mbadaga”.
dēvaḍāṇḍadāṇḍa (62-11)—by the punishment of the
gods. Slw. ṭaṇḍa s. n. sg. instr. K. ḍaṇḍa—a
fine, punishment. T. tanṭam; M. ḍaṇḍamu; Te.
ḍaṇḍamu; Tu. daṇḍa.
devaṅke. See Laṅjīgēsaraṅḍēvaṅke. cf. 1. idarkē (E.C.
III. TN. 1.) 2. eraḍkarāṅ. (E.C. VIII. Sb.
299.)
dēva (3-3)—of God. Slw. dēva. s. m. pl. (hon.)
gen.
dēvaṅdeva (3-4)—of the God of Gods. Slw. dēva—.
s. m. sg. gen. poss. for dēvaṅēṅ dēvaṅa. or
dēvaṅadēvaṅa.
dēvedittiyēndūṁ (3-5)—from the dēvaḍitiyēr. Slw.
dēva—s. f. pl. (hon.) instr. + um. possibly dēvaḍi
+iṭṭi—the female attendant on the idol. cf.
siṣṭiṭṭitar.
Dēvereye (8-29)—to Dēvereya. s. pr. m. sg. dat. Slw.
dēva—Deva+iṛēya+ge. īṛēya.—lord. master. T.
irai—a master.
dēvalōka (37-4)—to the world of gods. Slw. ṭōka—
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.
dōṣaṁ (46-4). Sin. s. n. sg.
DH.
dharaṇiyuḷ (37-3)—on the earth. Slw. dharaṇi—s. n. sg. loc.
dharmma (29-2)—the Jaina faith (religion); Slw. s. n. sg. nom.
Dharmmaseṇaguruvaḍigalā (22-1)—of Dharmmasēṇa-guruvaḍigal, Slw. ṣguruvaḍi. s. m. pl. (hon) gen. Dhannekūṭṭāreṇuvagavari (11-2)—the nun, Dhanne-kūṭṭārāvi—s. pr. f. sg. nom. subject of muḍippidār. guruvi is the feminine of guruva.
dhātrimēl (44-1)—on earth. Slw. dhātri—s. n. sg. nom. used as an adv.
dhona (63-4)—a pond on the hill, a well. Slw. s. n. sg. acc. T. tōni—a boat, a dhoney. Te. doṇa—a pond on the hill, donae—a cup made of leaves; M. donna—a cup made of leaves; Tu. dōni—a boat, from Skt. drōṇih, drōṇi—a basin, a reservoir, a valley between two mountains. cf. N. K. doṇe—a pond on the hill; donae—a cup made of leaves. dhona for doṇe or doṇe which are in common use.

N.
Nagaraṇum (8-38)—the town also. Slw. nagara—s. n. sg. nom. + uin.
naḍadu (50-3)—having walked. adv. pp. of naḍe—to walk; past 3. sg. m.; naḍadon (21-2); verbal
noun (?) nađe (40-1) in composition with—keydu (40-1). T. nađai—to walk; M. nađakka—to walk; Te. nađacu—to walk. V.N. nađa—a walk; Tu. nađapuni—to walk. vb. n. Nađe—a walk.

nađadom (21-2)—engaged himself. past. 3. sg. m. of nađe—to walk. See nađadu.

nađe—keydu (40-1)—nađe—keydu—adv. pp. of key—to do—having practised.

natasaśayatāmam (41-1) :—slw. ॐātman, adj. s. m. sg. nom.

Nadirāśtrāduḷḷe (36-1)—in the Nadi kingdom. s. n. sg. loc. slw. ॐrāṣṭra—

Nandimunipara.............(54-3)? s. pr. m.

Nandisēnapravara munivaran (37-4) Nandisēna, the chief of Sages. slw. ॐvara—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. manaṁ (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)

Namilūrvvarasāṁghadā (53-1)—of the holy sāṁgha or community of Navilūr. s. n sg. gen.; slw. sāṁgha—

nāmocintayduṣe mantraman (43-4)—the mantra "nāmocintayduṣe " slw. ॐmantra—s. n. sg acc.

narakakke (3-8; 63-23)—to the hell. slw. narak—s. n. sg. dat. gen narakadā (1-4)—k→g→

narakadā (1-4)—of the hell. slw. narak—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.
Navilūrsamgha (47-1)—of Navilūrsamgha. Slw. samgha. s. n. sg. gen.
Naṣṭappā (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’lōka.
Nāgasēnaravadi (32-2)—s. pr. m. pl. (hon) nom.
Slw. 'guru—
Nāgeṇṇan (3-2)—sl. pr. m. sg. nom. T. anṇan—an elder brother; M. anṇan—an elder brother. Tc. anna—an elder brother; Tu. anñe—elder brother. T. anṇal—The High God; K. T. Te. anṇa—an. upwards, above.
nālkene (7-6)—nalku ene. ?
Nāyarkhandamuni (5-4, 6-3)—the Nāyarkhaṇḍa (Rice). the Nāyarkhaṇḍa (Nāgarakhaṇḍa) district once a division of Banavāse. (Flect); 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.
Bilhana speaks of Nāgarkhaṇḍa (pkt nāyar—cf. P. S.O.C.I. No. 120. Cf. Nāgarahāvu.
Nāvalliyarum (5-10; 6-10)—also the people of Nāvalli, s. m. pl. nom. +um. Prob. Nā (four) +pallī (Villages)
nālampi (52-1)—having wept over? pp. of nālampu.
nālampi—crying, the weeping sound?
cf. K. alal—grief, sorrow, mental heat.
K. alal—to grieve.
K. alapu—weariness, fatigue. alampu—beauty, ornament.
nikēvatu (8-38)—Probably niṣēvatu—inhabit, honour, serve, enjoy, Slw.
nittadhammaṁamā (3-8)—Permanent work of merit.
   Slw. dhamma—s. n. sg. acc.
nidhānāma..................(45-4)?
Nimilūrā (43-1)—s. pr. n. sg. gen. Same as Navilūr.
niravadāyan (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
   nil—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 nil—to stand.
   fut. 3. n. pl. nillavu (37-2). T. nil, M. nil, Tel.
   nilu. Tu. nil—to stand. cf nirisidēm
nillavu (37-2)—will not stand (are fleeting): fut. 3. n.
   pl. neg. of nil—to stand.
niscitam (34-4)—is assured. certain; Slw. s. n. šg.
   nom. used as an adverb.
isi..........................(42-3)—epitaph?
nisidige (27-1) epitaph. Other forms nisidhige (18-2).
   s. n. sg. nom. Slw. from naiśēdhikī or naiśēdhikā
   —a place of worship of the holiest Jaina monks,
They were usually forbidden places for the lay
people, e. g. burial grounds, dense forests, etc.
(The Heart of Jainism. P. 149) The following
forms are found in the inscriptions of later
centuries:—niṣadya, niṣadyakā, niṣiddhi, niṣidhi,
niṣidhige, nisiddhi, nisidhi, nis’idhi, nis’idhige;
nisidhige. Even now, nis'idhi, niśidhi and nisidhige are used by the older members of the Jain community. It means "a tomb erected over the remains of a Jain ascetic" "niśidhi of the venerable one" is mentioned. (I. Ant. XII P. 99. (1883) Dr. Fleet).
nisidhige (18-2; 39-2; 47-2; 48-2; 55-2;)
s. ú. sg. nom.
see nisidige.
nisthitayas'āh (34-3)—Slw. s. m. sg.?
nītisampannar (60-1)—of righteous conduct Slw.
sampanna—adj. s. m. pl. (hon) nom.
Nīrilliyā (5-11; 6-11)—of Nīrilli. s. pr. n. sg. gen. prob.
nir—water. +illi-here.
nuṛentusāṁvatsaram (21-2)—For one hundred and eight years.
Slw. saṁvatsara—s. n. sg. nom. used as an adverb.
T. nuṛetṭu (108); M. nuṛetṭu; Te. nūṭienimidi;
Tu. nuṛēnma.
Nrampariyar (65-6)—King Mariar. Slw. nrpa—s. m.
pl. (hon.) nom.
nenevūrum (62-9)—those who think. adj. s. m. pl.
nom. + unā. Optative—nenege. T. ninai—to think.
M. ninayuka; Te. nenayuṭa: Tu. nenepuni—to think.
negartey (agum) (54-1)—fame. s. n. sg. nom.? from
eagalte, from negal—to become manifest or
famous. T. nigal—to shine. vbal. noun; nigalci;
M. nigaluka, nigaruka—to shine. Te. negadu
(from negadu—to shine)
nenege (58-2)—May they remember. Optative of
nene—to think, to remember; T. ninai.
neradu (59-4)—having completed. adv. pp. of nere—to
become complete. pp. nereda (33-1). T. nirai—to
become full; M. nirai; Te. nerayu—to become
nereda (33-1)—possessed of, was full of. pp. of nered-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.

delnum (5-18; 6-18)—the earth. also s. n. sg. nom.+um. See neladi.

nelekon’dan (45-4)—Settled himself. Past. 3. m. sg. of neleko-to settle down; ko in composition with nele-an abode. cf. nela—in neladi. But nile in s’ivanile padedan (36-4) is used in the same sense. T. nilai; M. nile; Te. nela; Tu. nile—the bottom; depth; firmness.

nödu (33-3)—See. impl 2nd. sg. m. of nödu—to see. T. not’tam-scrutiny, nökka—a look; M. nökku-ga—to see. nöttam-examination. Tu. nöta—sight. nöd’druni—to show.

nönta (34-3)—that observed the vow. pp. of nön—to perform a vow (SMD Dh. 430) adv. pp. nöntu; vb. noun. nönpi (33-1); T. nömpu, nönpu—religious austerity; M. nömpu—same as T. Te. nöcu—to celebrate a religious performance; nömu-a religious vow; Tu. nömbu—fast, penance. nömpu—any meritorious act; K. nöhi—same as nömpu.

nöntu (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 nön—to perform a vow. (430 SMD). See nönta—

nöntum (54-2)—even having vowed?
pañcapadadē (46-4)—by the utterance of the pañca-
padas. The five padas are the Jinas, the Sidd-
dhas, the Ācāryas, the Upādhyāyas and the 
Śādhus. Also called pañca paramēṣṭhis. Slw.
opada-. s. n. sg. loc. e. See KKC. I. p. 391.
pañcamahāpātakan (1-4; 3-12; 7-15; 65-18)—(a per-
son) guilty of the five great sins. These sins are
1. Killing a Brāhmaṇa; 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.
pañcamahāpātakasānyuktan (6-16; 7-9)—Guilty of
the five great sins; Slw.opaṁ-sāṁyukta-adj. s. m.
sg. nom.
pañcamahāpātakasānyutan (5-14)—Guilty of the five
great sins. adj. s. m. sg. nom. Slw.opaṁsāṁyuta—
pañcamahāpātakasānyuttan (3-7)—Guilty of the five
great sins. Slw.opaṁsāṁyutta-adj. s. m. sg.
nom.
pañcamahāpātakasānyuktar (62-10)—adj. s. m. pl.
nom. Slw.
paṭṭiniguruvaḍīgalā (23-2)—s. pr. m. sg. gen.
paḍegam (40-4)—to the multitude; to the host also.
s. n. sg. dat. + aṁ?
paḍedum (8-28)—Even having received. adv. pp. of
paḍe—to get, to obtain; past. 3. m. sg. s’ivanile-
paḍedan; T. paḍai—to secure. M. paḍeyuga—to
obtain. Tu. paḍepuni—to get.
paṭān (27-4)—pattān?
pattupōna (64-9)—Possibly pattu—ten and pōna-paṇa-
money. N. K. haṇa. s. n. sg.? T. pattu, M.
pattu, Te. padi, Tu. patt. T. paṇam, M. paṇam.
Tu. haṇa.
paramakalyāṇatīrthangal (6-17)—worthy recipients of the most extreme good fortune (Fleet). Slw. tīrthā-. s. n. pl. nom. used as masc. cf. parama-kalyāṇabhāgigal (5-17 Rice).

paramakalyāṇabhāgigal (5-17)—Partners in the most extreme good fortune (Rice). s. m. sg. nom. Slw. bhagi-paramaprabhāvariśiyar (15-2; 25-1).—A sage of supreme glory. Slw. riśi- 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 parijanam is mentioned in the next line.

parijanam (3-4)—Attendants. Slw. parijana- s. n. sg. nom.

parvatadulle (57-2)—On the mountain. Slw. parvata- s. n. sg. loc.+-e. See mahāparutadul.

[palarūrge (Dev) 14 E. I. XI. s. m. n. sg. dat.]
Pallavācāri (20-5)—s. pr. m. sg. nom. Slw. ācāri—Title of ācārya. Pkt. ācāria—a guru—a title of learned men; a conductor of religious ceremonies. Now the surname of the followers of Madhva-cārya and Rāmānujacārya in South India.

pali (56-14)—blame, calumny. s. n. sg. acc. nom. in form. T. pali, M. pali. N.K. hali—to revile.

palcidor (62-8)—Those who whisper. adj. s. m. pl. palcu>parcu>paccu.<parcu (SMD 173 rt.)—to sound indistinctly. T. pal(1)ku—to be multiplied as words. (pal—tooth; or possibly pali—to disparage) Tel. paluku—to speak, to speak ill of.
prajeyum (5-18; 6-18)—People also. s. n. sg. nom. um. Slw. praje-

prathitār (34-3)—The celebrated one. Slw. prathita-
adj. s. m. p.l. (hon.) nom.

prathitayas'o . . . ndakān (36-1) ?

prabhākhyām (57-2)—s. n. sg. nom. Slw.

prabhāvati . . . (57-1) ?

pravājāntari . . . (41-2) ?

prasadānkeydār (5-12; 6-12)—Conferred a favour.
past. 3. m. pl. (hon.) of key—-to do, with prasad-
dām—-favour. Slw. pasāda-
pātakan (63-10)—A person guilty of sins. Slw.
pātaka-, adj. s. M. sg. nom.
pāda (40-(a)-1)—the foot. Slw. s. n. sg. nom.
Pānapabhāṭārār (13-1 and 2)—s. pr. m. pl. (hon.) nom.
bhāṭārār from bhāṭṭāra from bhartāra.

pārvvarumān (5-13)—The Brāhmans also. s. m. pl.
acc. + um. T. pāppān, pāṛppān; M. pāppān, pāṛppān; Te. pārūta, pāruḍu-pāruva—a Brāhman.
N. K. hāruva. nom. pārvvarum (6-18)—acc.
pārvvarumān (6-13).

pārvvarumān (6-13)—The Brāhmans. s. m. pl. acc.

+pām.
pārvvarumān (5-18, 6-18)—The Brahman. s. m. pl.
nom. um.
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. pālinecu (caus.)]
pāllum (3-3)—Milk, s. n. sg. nom. um. T. pālu, Te.
pāvu (20-1)—a snake. s. n. sg. nom. H. K. hāvu from
pāy—-to spring. T. pāmup. Te. pāmū. M.
pāmbu; Tu. hāvu—-a snake.
pās’upatamariyādēyā (63-15)—s. n. sg. acc. (?) Slw.  
*mariyāde—Rules of conduct according to pās’u-
upata doctrines. (Sarvvadars’ ana Saṅgraha:  
Ch. VI, pp. 103-112 in Cowell’s Translation.  
Ch. VI, pp. 161-173, Text ed. by V. Ś. Abha-
yankar, B. O. R. I. 1924.)  
prāsādāntaramān (24-2)—Another palace. Slw.  
"antara. s. n. sg. acc.  
pin (21-4 ; 56-3)—the back. adv. of place. T. pin—
afterwards, behind. M. pin—the backside, behind;  
Te. pidapa—after. Te. pimmaṭa—afterwards.  
pinduvāle (3-1) ruled before? Rice has Pombuc-
cale—while ruling Pombucca.—?”  
pirigūm (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 Mamgaḷiṣanā (1-1)-Of Mamgaḷiṣa, the  
favourite of the world. Slw. Mamgaḷiṣa. s. m.  
sg. gen. younger brother of Kīrthivarmman I.  
KLISI App. p. 2.  
w Cālukyas of Bādāmi Raṇa Vikrama Pulikeśin I.  
      |  |  
Kirittivarmman I (567-598.) Mamgaḷiṣa. (598-608.)  
Pulikesi II (609-642).  
Vikramāditya I (655-680).  
Vinayāditya I (680-696).  
Vijayāditya I (696-733).  
puṇyadi (5-9)—by the fruit of previous good deeds.  
Slw. puṇya-s. n. sg. loc. in form, instr. in mean-
ing-
purākṛtam (61-8)—the ancient karma (Fleet); the deeds done in the past. Slw. kṛta- s. n. sg. nom.
[pulla (Dev. 14. E. I. XI)—the grass. s. n. sg. acc.
   Another form pullam (Dev. 11) T. pul; M. pul; Te. pullu; Tu. pullu, hullu—the grass.]
pullam (Dev. 11. E. I. XI) s. n. sg. acc.
Puṣpasēnācāri (47-2)—s. pr. m. sg. nom. Slw. but gen. in meaning.
pulu (1-4)—a worm. s. n. sg. nom. T. pulu, M. Pulu, Te. puruga, puruvu. Tu. puri—a worm.
pūjyamānan (36-4)—being honoured. Slw. māna—adjs. m. sg. nom.
pūjedandu (25-2)—having honoured him. Slw. pūje-adv. pp. of tar—to bring, to give, with pūje—worship. See varapūjedandu (25-2).
pūjyāsthalamān (59-1)—the place worthy of honour (worship) s. n. sg. acc. Slw. sthala-.
pūdōm . . . li (65-14)? the flower garden, a flower garden?
pūti (3-8)—the name of one of the 21 hells. s. pr. n. sg. nom.
puti-enva (63-22) called pūti (enva—fut. p. of en—to say, to call.)
pūni (1-2)—Having agreed or promised to undertake adv. pp. of pūn—to vow, to promise. But Kittel and SMD give only pūn—promise and not pūn (vide SMD. Dhātupātha 370). T. pūṃ—to undertake a course of duties; M. pūnuka—to be yoked to, to put to. Tel. pūnu—to try. In other. inscriptions pūndu. E. C. VII. Sb. 299; E. I. XVI. p. 70.
pūrvvamariyādeyā (63-13)—The ancient usages. Slw
   yāde. s. n. sg. acc.
prthivirājyam keye (5-3; 62) — When reigning over
the earth. Slw. prthivirājyam keye—inf. of key—
to do. Another form—rājaṅgeye.
prthivirājyaṅgeye (65-4) - While ruling the kingdom of
the earth-keye—inf. of key—to do.
Pegurama (24-3)—s. pr. m. sg. nom.
peran (61-6)—another pron. m. sg. nom. From pera—
outer place; the outside. Other form: pelan
(3-4) ; M.K. hera ; N.K. hora. T. piran—a
stranger. M. piran—another; Te. pera—
another.
peran (21-11), 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. perukkaka—to grow large; Tel. peru-
gu—peruvu—to increase; peddā—great, old.
pelucu, perucu—to increase. Tu. periya—large.
perggoravam (21-4)—the great guru. Slw. guru. s. m.
sg. nom. re: per, see periyā (5-5) and pelcuge
(3-3). Guravam, goravam cf. sote and sode for
sudhā (Skt.) bojainga for bhujamga; kođu for
kuḍu. E.I. XVI. p. 81. 1067 A.D.
Perjeđiya (31-2) — of Perjeđi s. n. sg. gen. Possibly
per—big, large, with jeđi from jaṭe. N.K. jeđe.
Perjeđiya—of big matted hair. N.K. Hejjeđe.
Pertvāṇavains'adon (45-1) - He of the Pertvāṇa family.
Slw. vaṁs’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 tilthadoł; or probably l was original
and r later. See peran (61-6; 3-11).
pelcuge (3-8) — may (it) increase. Optative pl. n. of
pelcu—to increase (not found in Kittel or SMD)
SMD. dhātupāṭha 165 is percu. N.K. heccu.
T. pēl—large, great; perugu—to increase; M. same as Te. peruca, peluca, pelcana—greatness. Tu. percuni—to increase. Ch. peldore, page 71,
pēriyā (6-5)—Same as periyā, adj. s. n. sg. gen. T. pēl, pēr; M. pēr; Te. pēru—great, large. Te. pērncu—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.
pongolviciträgirikūtamayam (49-3)—of the beautiful golded mountain. Slw. pongolva-adv. fut p. kol. Probably pongolva and citragirikūtamaya-. s. n. sg. acc.
podeda (1-1)—That had covered. pp. of pode—to cover. (pudi—in some inscriptions, cf. pugu and pogu) T. putai—to hide—to cover. M. puta—a cover, an outer garment. Tel. podi, podugu—to cover. Tu. pudepunī, podedpunī—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.

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M. puraṁ—the back, the outside; Te. para—the exterior covering.
polladum (61-7) The evil also. adj. s. n. sg. nom. +ūṁ (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—slan-
der, backbiting.
Polikēsiasara (2-2)—s. pr. m. pl. (hon.) gen.—King Polikēsī’s. T. araśan, irasan—a king. M. araca—a king. Te. arasu. Tu. arasu—Caldwell and Kittel say arasu is from rājā.
polipukolliyum (3-9)—Probably the place for waving a firebrand; the granary of good fortune; pol—to excel; kolli—a firebrand. polipu—good luck. kolli—granary. s. n. sg. nom. +ūṁ?
pölду (14-1)—having cut asunder. adv. pp. of pöl—to split. T. pöl, pölu—to split. M. polikka—to cause to be split.

BA.

baṭarimge (63-4)—to the bhaṭṭa. Plw. bhaṭṭa>bata. 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-
bāṃdu (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 . . . . irige (63-3) ?
Basantakumara (8-2)—S. pr. m. sg. nom. Slw.
badhippa (61-5)—causing distress. fut. p. of bādhisu—to cause distress, from Skt. bādh—to harass. cf. muḍippidār.
Bāladēvaguruvaḍigal (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
bīṭṭa (62-7)—that was granted. pp. of vīḍu (vidu) to leave—bīṭṭe, past. 1. pers. sg. N.K. colloq. bīṭṭe, bīḍisidarur—past. 3. pl. of bīḍisu—causative of bīḍu; bīṭṭa for bīṭṭar. Perhaps the r is left out by oversight. T. viṭṭa, M. viṭṭa, Te. viḍicina.
bīṭṭavōl (61-9)—in the same way as releasing. adj s. n. sg. nom. used as an adv. cf. bīṭṭa and vol.
bīṭṭe (7-4)—made a grant. past. 1. sg. from bīḍu—to leave; colloq. N.K. bīṭṭe (past 1. pers. sg.)?
bīḍisidarur (7-7)—granted, caused to be left. Past. 3. pl. of bīḍisu—caus. of bīḍu—to leave.
bīrānuggi (7-10) ?
besageyvalli (63-3; 64-3)—while worshipping. Slw. besa from vidhā—to honour. To worship (?) according to Kittel. vaśa, besa and basa seem to be more apt.
bēgam (35-1)—quickly. Slw. s. n. sg. nom. Used as an adv. N.K. bēga. T. vēgam—swiftness. Te. vēga, vēgamu—quickness; M. vēgam—haste; Tu. bēga—speedily.
bhaktiyyim (20-3)—with devotion. Slw. bhakti-s. n.
sg. instr.
Bhattarakar, bhattarar, bhanțaraka (18-1)—Pkt. for
bharta—venerable or worshipful person, used of
gods, scholars and men of rank; a kind of śaiva
monk. bhatta<bharta—doctor. a designation
of great scholars. bālara is the Tdb. of bhațțā-
raķa (See E. C. II. 19. Dēvaṇandībāḷara.)
bhanțaraka is from bhațțaraka. There are two
reasons for this nasal.
I. -țț- is written in early inscriptions as ṧt, like
all long cons. The ṧ is like an anusvāra
and hence bhanțaraka and later bhanța-
raķa.
cf. (1) hesarani ṧtu for hesaraniṭṭu E.C. IV.
Hg. 112 (1342).
(2) taṛ pidavanu for tappidavanu E.C IV.
Hg. 112 (1342).
(3) caṛ kravarttīge for cakkravarttīge E.C. IV.
Hg. 112 (1342).
Why not for -tt- is not known.
(4) taṛ naguru (2) do
(4) aṇadāni (8) E.C. IV. Hs. 94, 1262.
(6) vuṇata (15) E.C. VII. Sk. 3131. 1390.
(7) gaṛde (15) for gadde
(8) siṛḍaya (16) for sīḍaya
(9) Gopaṇa for Gopanṇa E.C. VII. Sk. 282.
(10) Guṇmaṭanaṭhana (4)
(11) sāṇidhiyalli (4)
E.C. II. 342, (1412).

This explains some of the nasals in the Pkt.
loan words like Chamitamuni.
II. There is peṇḍāra gopāladēvaru (E.C. III. TN. 97, 1276) 29.

peṇḍāra—not in Kittel.

T. paṇṭāram—a religious mendicant wearing beads and yellow garments; a monk; Skt. piṇḍāra—a religious mendicant or beggar; a cowherd; a term of censure. bhaṇṭāraka may probably be a contamination between paṇḍāram and bhaṭṭāraka.

bhadram (āgi) (29-2)—firm, happy, auspicious, prosperous. Slw. bhadram. s. n. sg. nom. subject of āgi.

Bhadravāhusacandraguptamunindrayugmadin (29-1)

I. Tradition re Bhadrabāhu and Candragupta.

II. Inscriptions: Ec II—67 of 1129; 64 of 1163; 258 of 1432.


IV. Bhadrabāhu Carita by Ratnānandi. Candragupti, King of Ujjain.

V. Munivaṃsābhhyudaya of Cidānanda (680) B.Killed by a tiger, C came on a pilgrimage stayed and died at Belgola 9.

VI. Rājāvalikathe (1838) by Devacandra, C, King of 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.
4. Jainism prevalent at the time of Mudrā-rākṣasa.
Rāja Tarangini, and Jainism in Kashmir.
Ainiakbari.
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.
bhāntamunī (3-3)—the paddy produce. s. n. sg. nom.
Skt. bhakta—Pkt. bhatta (shared out)—M. bhāt (n) (IVD), N.K. batta and bhatta. cf. baṇṭa from bhaṭa—a warrior from bhrta—hired. cf.
bhattamuni (24) E.C. IV. Hg. 4. 750, A.D.
bhavavīt (50-3)—knower of this existence. Slw. s. m. sg. nom.
bhāgakām (8-3)—to the share of. Slw. bhāga- s. n. sg. dat. aṁ ; acc. bhāgamunī ; m. nom. bhāgi.
bhāgamunī (3-9)—the share also. Slw. bhāga- s. n. sg. acc. uṁ.
bhāgi (20-4)—a participator. Slw. s. m. sg. nom.
Bhāvagāmundaṇa (8-37)—s. pr. m. sg. nom.+ (-uṁ) re: gāmunda. See Edeyagāmundaṇarum.
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 bel—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. venqi—silver; Tu. bolli—silver.

MA.
maga (8-29)—son. s. m. sg. dat. in apposition with Dévereyage. T. makan—son. M. makan; above and below Te. maga—manliness; a male: magadu—a man, a husband; Tu. mage—a son; magadlu—sons.
mattalu (65-14)—a measure of land (mattar). mattalu not given by Kittel. T. maṭṭu—a measure, a standard, amount, limit; maṭṭukköl—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 matal) is from mātrā.
madure (20-1)—s. pr. n. sg. Slw. madhurā.
maṇjuvöl (37-1)—like the dew. s. n. sg. nom. used as an adv. of manner. T. maṅcu; M. maṅṇu; 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.
maraṇam (35-2)—death. s. n. sg. nom. Slw.
malemēl (35-4)—on the top of the mountain. s. n. sg. nom. used as an adj. of place. T. malai; M. mala; Te. mala; Tu. male—a hill overgrown with forest.

Mayūragrāmasamghasya (52-5)—Part of a Skt. ślōka cf. Navilūrsamgha.

maralī (63-3)—again; adv. pp. of maral—to turn back. Used as an adv. T. marra, mara—another, next; Te. maralu—to turn back; Tu. maru—next, following.


Malanūra (23-1)—of Malanūr, s. pr. n. sg. gen.; T. úr, M. úr, Te. úru, Tu. úru—a village, a town. (Malanūr—hilly town).

Mahānānaitānaitīgantiyār (44-2)—Holy Anantānaitīgantiyār. s. f. pl. (hon.) nom. Slw. ०gantī-mahāgirinā . . . . gāle (35-3)—ascended the great mountain? Slw.

mahājanakke (7-4)—To the people of the village. Slw. ०jana-. s. n. sg. dat.

mahātavan (35-2)—The great ascetic. Slw. ०tavā-. adj. s. m. sg. nom.

mahātavadi (35-4)—great penance. Slw. ०tavā. s. n. sg. loc.

mahādantāgradul (21-4)—In the great fangs (of the cobra). Slw. agra-. s. n. sg. loc.

mahādevan (35-1)—adj. s. m. sg. nom. ०dēva-.


mahāparūtadvā (20-2)—on the great mountain. Slw. ०parūta—s. n. sg. loc.
Mahārājādhirāja Paramēśvarabhatṭārakar (7-2)—adj. s. m. pl. (hon.) nom.
mādi (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. māḍāṇāṇi—to cultivate the land, māṭa—sorcery.
māḍidom (65-23)—Made this. vb. past. 3. sg. m. of māḍu—to do. See mādi.
māḍisida (2-3)—That caused to be made. pp. of māḍisu—causative of māḍu—to do. T. māḍal.
mādhuryam (61-5)—Sweetness, s. m. sg. nom. Slw. mādhuryamge—(61-5) to the sweet. s. m. sg. dat Slw. madhurya-
māṇadā (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 Dict. XV. footnote.
Māsēnār (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. Mikū—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. mīḍu—consecrated; Tu. mī—portion.
M. miḍi—unripe fruit;
Te. miḍi do
Tu. miḍi do
K. miḍi do

miḷedör (40-2) Those that surpassed. adj.? s. m. pl. nom. probably from miṛda from mīru—to go beyond. T. mīru, M. mīru. Te. mīru, Tu. mīruli—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.
muḍippidār (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. mūṛru—the end. M. muḍi—to finish. muḍippu—end. Tel. muḍipu—to end.
muḍippidār (11-2; 12-3; 13-2; 22-2; 23-2; 31-5; 32-2)—caused to end. Past 3. pl. (hon.) of
muḍippu—caus. of muḍi to end. See muḍippidār.

(mu) . . . ḍippidār?

muḍimegeye (62-5)—dying. inf. of key—to do, with muḍime—becoming full grown. muḍime—abs. s. from muḍi—old age. T. muḍiyam—a senior. muḍu—old: T. muṛru—end. Te. muḍiyu—to grow old; muḍimi—old age; Tu. mudiuni—to feel worn out; mudiye—adj. old n. an old m. muni (50-2)—a sage. s. m. sg. nom. said to be a Skt. word. But in Te. munivu—anger; K. munisu, mulisu—anger; Tu. munipu—anger; muniyuni—to hate.

munin (vratagāṇontu) (14-4)—of a muni. s. m. sg. gen. probably for muniyin. (See muni).

munipungavan (35-1)—The chief of sages: Slw. munipumgava—s. m. sg. nom. (See muni).

murukanundu u (7-12)? - muruku—a bit, from muri—to break?

mūrutilgal (19-2)—For three months. s. n. sg. nom. used adverbially. See ondutilgal. T. mūnru. M. Mūna. Te. muḍu; Tu. mūji.

mūrudēgulamān (63-24)—three temples. s. n. sg. acc. See. dēgula. and mūrutilgal.

mūvetmūrā (3-6)—Of the thirty-three. s. n. sg. gen. mūvetṭumūrādēvejanam (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 . . . . dēvapadām (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 acca-kammatiyeke

meṇsage (62-'6)—Probably meṇasuhoge—the pepper-smoke? or meṇasige—the name of the meṇasige plant. T. miḷaṅu, Te. miriyālu. Kan. meṇasu—pepper.

Meḷḷagavāsaguruvar (26-1)—s. pr. m. pl. (hon.) nom. Slw. -vāsaguru-. K. melḷa—squint, from meḷ—to roll, as the eyeballs. meḷḷa—or she 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. mēnon). 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. thereafter.

mēlaṁ (62-14)—moreover. s. n. sg. nom. is used as a conjunction—moreover. T. mēlaṁ—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. munal—the first, the beginning; M. munal; Te. modalu, mról—first, Tu. mudyel—origin, cause, Mar. modala. cf. pada-val; muda, i.e., mudu + inf. suffix = mual.

modeya (31-3)—of the Muñja grass 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.

Meleura Maniyaganundarum (Rice) (5-9)—s. pr. m. pl. (hon. nom. + um. K. maniya—superintendence of temples, mathas, customs—palace charities. T. maniya—same as M.K. Te. maniva-kāḍu. Now maniyagāra—a subordinate revenue officer.

Melejarā maniyaganundarum (6-9) Same as Meleura—(Fleet).

Moniguruvaṇaḍigaḷ (19-1)—of Moniguruvaṇigaḷ. s. m. pl. (hon.) gen. Slw. guru- mōṇi for mauni-.

Moniguruvarā (12-1 and 2).—of Moniguruvar. s. m. pl. (hon.) gen. Slw. guru- mōṇi < Skt. maunin.

Mauniyācāriyār (50-1)—S. pr. m. pl. (hon.) nom. Slw. aćāri; pkt. mōṇi Skt. maunin.

YA.

yatiyam (34-2)—religious vow. i.e., sanyasana. Slw. yati-. s. n. sg. acc. Skt. yati—an ascetic; restraint; check; control.

yipaduy (63-5)? K. padu—a place of refuge for wild animals between stones or in rocks?

eyandu (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), yadu (95) E.I. XV. 337.
RAMKASURALOKASUKAKKE (20-4)—To the delightful happiness or pleasure of suraloka or the world of gods. Slw. suka- s. n. sg. dat. see akṣimaṇakke.
RAVICANDANUM (58; 6-8)—s. pr. m. sg. nom. + um. canda < Skt. candra. Slw. Ravicanda.
rāgasankhyāgati . . . (46-3) ?
rāgadvēsatamōmalavyapagatar (15-1)—Free from the black dirt of attachment and hatred. Slw. ṣgata- 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. śloka.
rājaśrāvitam (āge) (5-12; 6-12)—in the shape of a royal proclamation. adj. s. n. sg. nom. i. Ant. VIII. p. 286 has the same expression; also ‘nagara s’rāvitam.’
Rājñimatīgantiyār (43-1)—s. pr. f. pl. (hon.) nom.
rājyava (45-2)—the Kingdom. Slw. rājya. s. n. sg. acc. riṣigiriśilemēl (36-3)—on the rock of the Rishi (holy) mountain. Slw. śile-. s. n. sg. nom. (adv.)
Rēvamagāviganu (8-31)—s. pr. m. sg. nom. u (for um) Slw. gāviga from gāmiga-.

LA.
lakṣaṇavantar (20-2)—those acquainted with the symptoms. Slw. ṣvanta- 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.
Lamjigēsaramdēvarke (1-2)—for the god, Lamjigēsara (Viṣṇu). Slw. sarā- s. n. sg. dat. Te. laṁja, laṁjika, laṁje—a harlot. from Skt. Laṅjikā. Skt. Laṅjikā, Laṅja—a prostitute, a harlot; Lakṣmi; from laṅj—to blame, to dwell, to shine, to ensure.

likitāṁ (20-4)—written. Slw. adj. s. n. sg. nom. from pp. of (Skt) likh—to write, other form: likhitam (8-33).

likhitam (8-36)—written. Slw. adj. s. nom. from pp. of likh—to write.

lekkisadum (58-1)—not reckoning, neg. inf. of lekkisu—caus. of lekka—Tdb. of lēkhā—reckoning + um. Te. lekka—lakṣyamu, lekkiṇcu—to attend to. Tū. lekkiyuñī—to reckon.

lo . . . . . kkalum (64-4) ?

Va.

vanado! (52-2)—In the forest. Slw. vana-. s. n. sg. loc.

vandu (inisu) (29-2)—A (little)—numeral adj. sg. nom. qualifying ‘inisu’—this much. vandu for ondu (one). See omdu.

vandu (33-2; 36-1)—having come. adv. pp. of var—to come. In 33-2, vvandu for vandu. T. vandu (adv. pp.); M. vanda; Te. vacci (adv. pp.) Tu. bandu (adv. pp.)?

vvandu (33-2)—having come. Same as vandu (36-1)


varppin (41-2)—by firmness. s. n. sg. instr. (?) M. K. balpin, balupin, baluhin? T. varppu—firmness,
strength. T. val, vali, valu—strength. firmness. Te. balu—strength. Tel. balupu—strength.
valiyaradili . . . ligalge (4-4) ?


Vallirgāmeyara (5-6)—Same as Vallirggāmeyara.
val (29-1 ; 34-1)—most certainly. Adv. of manner. Probably from vala—strength (?) Other form valam (35-1); valav (-m- > -v-) (35-4).

valav (adu) (35-4)—Most certainly. Adv. same as val.

Vasantakumāra (8-3)—s. pr. m. sg. nom. Slw. vratagaṇ (14-4)—The religious vows ; Slw. vrata-, s. n. pl. nom. in form, acc. in meaning.
vratasilananpigunādīr (33-1)—by virtue of religious vows, noble character and devotional acts. Slw. vrata śila- and guna-. s. n. sg. instr.

Vāgarā (7-6)—s. pr. n. sg. gen.


vārdhīya (20-3)—of the ocean. Slw. vardhī- s. n. sg. gen.

vāli . . . bhāgmā (64-8) ? Slw. bhāga-. s. n. sg. acc.?
vicitrakankanaprajvalyadim (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 ; ?
vitte (29-4; 34-1) — having given up. adv. pp. of vidu— to leave. M.K. and N.K. bitṭu. past. 3. pl. m. viṭṭār (5-6; 6-6) adv. pp. in T. viṭṭu; M. viṭṭu; Te. vidici.
viṭṭār (5-6; 6-6) — remitted. Past. 3. pl. m. of vidu— to leave; from this vidu— to grant. T. viṭṭār. M.K. bitṭan. N.K. bitṭar-u. I. Ant. Vol. XIX. P. 145.
vidyullategala (37-1) — of the streaks of lighting. Slw. vidyullate-. s. n. pl. gen.
vittidalli (6-16) — where it is sown. adj. s. n. sg. loc. T.K. vittu. from vittida— pp. of vittu. — to sow. M.K. bittu. N.K. bittu. T. vittu— to sow; a seed. T. vitai— a seed; M. vittu— to sow. a seed; Te. vittu— to sow; a seed. Tu. bittuni— to sow; bitt— a seed.
vidrumādhara Santa sēnamunīsan (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.
vinyācāraprabhāvan (36-2) — s. pr. m. sg. nom. Slw. prabhāva-
Vinayadēvasēnamahāmuni (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.

viparitaingge (61-10)—to the exceptional man. Slw. viparita-., s. m. sg. dat. voc. viparita.

viparita (61-7)—the exceptional man (to the Kali age)
Slw. s. m. sg. voc.

vipulaśri Kaṭavapra nalgiriya (44-3)—of the broad holy mountain—kaṭa-, vapra. Slw. vapra—and giri—s. n. sg. gen. cf. naltapa; nōnpi

vivaralke . . . bbu . . . (4-5) ?

Viśokabhāṭārara (39-2)—s. pr. m. pl. (hon.) gen. Slw. bhaṭāra-..

vīsa—(1) weight of exactly 3 lbs. 1 oz. 4 drs. with the Cālukya of varāha; (2) Weight of 12 ozs. and 2 drs. (1/4 of 1. above). Sanderson in his dictionary gives vīsa—1/16 and vīsa—five seers or the weight of 120 Rupees. This word occurs again in I. Ant. VIII. p. 286.

Vṛṣabhanandimuni—s. pr. m. sg. nom. Slw.

veṭṭadul (25-1)—On the mountain. S. n. sg. loc. Other form beṭṭa-. N.K. beṭṭa. T. vīra—to increase Vīru—to be great. verpu—a hill. Tu. boṭṭu—high, lofty.

Veṭṭeḍegūravadigal (māṇākkar)—(30-1). s. pr. m. *al. (hon). nom in form, gen. in meaning. veṭṭede—veṭṭa and eḍe—hill and place. Slw. guru-.

Vedevaḷliyarā (6-7)—of the people of Vedevaḷli.-s. m. (Rice) pl. gen. Other form Vedevaḷliyarā (5-8) (Fleet)

Vedevaḷliyarā (5-8)—Of the people of Vedevaḷli s. m. pl. gen. (Fleet).

N.K. Belgola. Velgola is from veḷ—white; koḷ—a tank; T. veḷ and ven—white, kuḷam—a tank; M. veḷ, ven—white; Te. vennelagutti—the moon, where ven—white. venna—butter; Tu. bili—white.
Velmāḍadā (22-1)—Probably velmāḍadā, here māḍa—a palace, velmāḍa—a white palace, or velmāḍa 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.
Vōkuliyanu (8-30) s. pr. m. sg. nom. +ānu (or).

S'A.
ś'ala . . . a . . . munda (7-13) ?
Śāntapana (8-28)—of Śāntapa. s. pr. m. sg. gen. Slw. Śāntapa—appa—the usual termination of (father) proper names of persons—particularly of of Śaivas, as a term of respect. T. appa, M. appa, Te. appe, abbe, abba, Tu. amme, Probably from Skt. amb—father. (Kittel) but <ātmā. ?
Śāntararasā (64-1)—of Śāntarasa. s. pr. m. sg. gen. See. E.C. VI. introd. p. 10.
[Śāntivarmma (Dev. E.I. XI.)—s. pr. m. sg. nom. Slw.]
Śāpade (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.
Śikhmēle (21-1)—on fire. Slw. š’ikhi- s. n. sg. nom. e used as an adv. of place.
Śilātala . . . . (59-3) (on) the rock . . . .
Slw. s. n. sg. ?
Śivanile pađedān (36-4)—attained the abode (or condition) of happiness. Slw. š’ivanile+past. 3. sg. m. of pađe—to get. with š’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.
Śiṣṭaṇapriyau (61-1)—Beloved of the good people. Slw. ०priya. 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.
Śiladiṃ (42-2)—by conduct. Slw. ş’ila- s. n. sg. instr. Śuddhātmasaṃyōddhakar (15-1)—a pure-souled warrior. Slw. ०saṃyōddhaka- adj. s. m. pl. (hon.) nom.
Śubhāṃgade (34-1)—in his auspicious body. Slw. ०aṅga-. 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.
Sri Agaliya (moniguru vara) (12-1). s. pr. n. sg. gen.
Sri is used as an honorific prefix to the names of eminent and holy persons and places.
Sri Ullikkalguruvadiga! (10-1)—The guru of Ullikkal.
slw. guru s. m. pl. (hon.) nom.
Sri Kirnamalapuspα . . . r (15-4)—strewn with flowers . . . s. m. pl. (hon.) nom.?
Sri Kolattura (42-1)—of holy Kolattur. s. pr. n. sg. gen.
Sri Jambunaygir (17-1)—Holy Jambunayakiyar. Slw. nayaki- s. f. pl. (hon.) nom.
Sri Jinaaramgar (60-1)—Follower of the Jain path.
Slw. margga adj. s. m. pl. (hon.) nom.
Sriyapamān (44-1)—Penance. Slw. tappa-. s. n. sg. acc.
Sri Tirthhadagurivadiga! (9-1)—s. pr. m. pl. (hon.)
noi{n. Slw. śrītīrttha and guru.
Sri Devacarya . . . (48-1)—s. pr. m. sg.?
Sri Navilur Saṅghadā (55-1)—s. f. of the holy Navilur saṅgha. S. pr. n. sg. gen.
Sri Neḍuboreya (13-1)—of holy Neḍubora. Neḍubore.
central mound. s. pr. n. sg. gen.
Sri Palarāma . . . re (7-9)? S. pr. from Sg?
Sri Purttiyα . . . (58-3) of s'ri Purttī.
Sri Pūrānvaya Gandhavarmma Namita śrīsaṅghadā (59-2)—bowed to by Gandhavarma, the fortunate Lord of Pūra family. Slw. saṅgha- s. n. sg. gen.
Śrīprthivivallabhamahārājādhirājaparamēs'vara-
bhaṭārār (5-2)—adj. s. m. pl. (hon.) nom. Slw. bhaṭāra-
Śrī Perumālu guruvaḍigalā (11-1)—of holy Perumālu
guruvaḍiga! ; perumāl—big person? T. perumāl.
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 Gauḍādēvara (40 (a) 1)—of the celebrated Gauḍādēva. s. pr. m. pl. (hon.) gen.

1. See Citravāhana.
2. Alupa King.
3. DKD. p. 309.

Śrīmaccitravāhana (3-1)—s. pr. m. sg. nom. Slw.
Śrī Mēghanandimuni (53-1)—s. pr. m. sg. nom. Slw.
Śrīrupalīdhanavibhavamahārāśīgal (37-2)—the great treasures of beauty, pleasure, wealth and power. Slw. ṛāśi-. s. n. pl. nom.
Śrī Vikramādityabhaṭāraka . . . . (4-2)—s. pr. m. sg.?
Śrī Vijayādityabhaṭāra . . . (65-2 and 3)—s. pr. m. sg.?
KLISI. App. p. 2; DKD. p. 333.
Śrī Vinayāditya rājāsraya Śrī Prthivīvallabhamahā- rājādhirāja paramēśvarabhaṭāra (5-1, 2 and 3)—s. pr. m. sg. nom.
KLISI. App. p. 2; DKD. p. 336.
Śrī Vinayādityarājā śraya Śrī Prthivīvallabhamahā- rājādhirāja paramēśvarabhaṭārar (6-1, 2 and 3).—s. m. pl. (hon.) nom. See Vinayaditya.
Śrī Śāntarasā (647)—of Śāntarasa. s. pr. m. sg. gen.
Śrī s’ubhānvita Namilūra (57-1)—of the auspicious Namilūr, s. pr. n. sg. gen. Other forms of Namilūr, Navilūr, Nimilūr.
Śrī samgāngala (25-1)—of the saṅghas. s. n. pl. gen.
Śrīsaṅgha . . . . du (46-1)?
Śrīsaṅghadūlle ( )—in the holy saṅgha, s. n. sg. loc.
Śrīsa . . . . nā . . . . (54-1)?
sakki (83-1; 38); sakṣi (83-1, 38)—witness. s. m. sg. nom. Slw. for sākṣi; a contamination between sākṣi and sakki.
sagidu (56-2)—Probably adv. pp. of sagi—to be controlled, to be humbled. This is not found in dictionaries. But there is sugi—to fear; and taggu—to be humbled, saggu—to be humbled are found in Kan and Te. Tu has only taggu—to be humbled. In colloquial speech, saggu—to be humbled, is found. This may become sagu and not sagi. But there is K. tage—to stop, to stun. T. tagai. e>i in Kan. and tagi may have had sagi as in Tu. where s. and t. doublets are found.
saṅghada (44-2)—of the saṅgha. Slw. saṁgha-. s. n. sg. gen; other forms saṁghadā.
saṁghadā (42-1, 57-1)—of the saṅgha. Slw.
saṅgha . . . . (40-1) ?—saṁgha—s. n. sg. gen.
svarggālayakke (33-4)—to the abode of heaven. s. n. sg. dat. Slw oālaya-.
sattar (61-10)—died. past. 3 m. pl. of sā (y)—to die. T. cā—to die. past. Āttān M. cā—to die. Te. caccu—to die; pp. caccina. Tu. sāy, sāi—to die. pp. satta-.
satyā . . . nav—(35-3) ?
saddhammadā (27-4)—of the holy dharma s. n. sg. gen. Slw. odhama-.
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. samdvigaganatānayān (27-2)—of the Samdvigagaṇa 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.
sanyāsanaingeeydu (37-3)—adopting sanyāsana. Slw. sanyāsana—adv. pp. of key—to do with Sanyāsanaṁ. sanyāsanam (sanyasanam)—abstinence from food; fasting as a form of suicide; it is more or less synonymous with sallēkhana and samādhi.
sanyāsanamyōgadol (43-3)—in the yoga of sanyāsanam. Slw. yōga. s. n. sg. loc.
sanyāsanavidhi (32-2)—The rites of sanyāsana s. n. sg. nom. Slw.

samādhikūḍidōn (52-3)—Joined samādhi. Slw. sāmādhi. past 3. sg. m. of kūḍu—to join; adv. pp. of kūḍu is found in samādhiṁ + 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 “Samādhimaranē prayatitavyam”. cf also Raviṣeṇācārya’s Padmacarita II. 187: “t masedhim samāsādyā kṛtvā dēhavisarjanam.”
samādhikūḍī (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. nimdu—to fill (adj. full,—Tu. neriyuni, to be full.
sampige (63-6)—the sampige trees. Slw. sampige Skt. campaka—T. Šampakaṁ; Te. sampamge.
Tu. sampige.
sarētivaṇadōr (59-1) ?
Sarppacūlāṇani (60-2)—s. pr. m. sg. nom. Slw. sarppada (21-1)—of a cobra. Slw. sarppa—s. n. sg. gen. sarva . . . n (4-6) ?
Sarvvvaṇabhāṭṭārakar (15-2)—s. pr. m. pl. (hon.) nom. Slw.° raka-
sarvvaparīhāram (62-6)—Free of all (imposts or taxes) Slw.° hāra s. n. sg. nom used as an adv. Other form—sarvvvaparīhāra (63-6) (64-6).
sarvvvaparīhāra (63-6 ; 64-6)—Free of all (imposts) s. n. sg. nom. used as an adv.
sarvvvabādhpahārīhāra (7-4)—Free of all impost or taxes s. n. sg. nom. used as an adv.
salisī (35-3)—paying, giving. adv. pr. p. of salisu—to cause to enter, to bestow, See Sanda. T. adv. ppl. Šalutti. from Šaluttu—to cause to enter—to bestow. Salevugeya (8-28, 30)—of Salevuge. s. pr. n. sg. gen.
salge (3-8)—may (he) (or they) enter. Optative. 3. sg. (Pl.) of sal—to go.
salvon (5-17 ; 6-17)—who behaves (Fleet)—who does (protect) adj. s. m. sg. nom.
salvor (63-23)—Those that go. adj. s. m. pl. nom. o salva fut. p. of sal—to go.
salvavol (21-1)—Like the walking on or passing over
s. n. sg. nom. used as an adv. of manner.
sasānada (27-4) ? sāsanadi. s. n. sg. loc.?
Sasimati Śrīganiṭiyar (33-2)—s. pr. f. pl. (hon.) nom.
Ślw. ṣganta.
svarggam (36-4)—to heaven. s. n. sg. nom. in. form,
acc. in meaning.
svarggalokasukhacittām . . . mādhiga!-s. n.pl.
nom. ?
svargagramān (15-4 ; 25-2)—the top of heaven (the
high heaven).—Ślw. ṣgra-. s. n. sg. acc.
svargalayain (43-4)—to the abode of heaven—Ślw
ālaya—s. n. sg. acc. in meaning. nom. in. form.
svabhāvasandaryakarāṅgar (57-2)—He of the
natural beauty of body. Ślw. āṅga-. s. m. pl.
(hon.) nom.
svarlokaṃ (34-4)—(Rice) Ślw. lōka s. n. sg. instr. ?
svasti (1-1 ; 2-1 ; 3-1 ; 4-1 : 5-1 ; 6-1 ; 7-1 ; 17-1 ; 18-1 ;
26-1 ; 27-1 ; 34-1 ; 39-1 ; 42-1 ; 45-2 ; 47-1 ; 50-1 ;
62-1 ; 63-11 and 12 ; 64-1 ; 65-1)—s. f. nom.
well-being, fortune, success. Hail, farewell used
as an adverb at the beginning of a letter, ms or
inscription as an auspicious word. A letter is
called svastimukhaḥ.
Sāerindum (3-5)—from Sāer. s. pr. f. sg. instr.
um
sādhisi (50-4)—having accomplished, adv. pp. of
sādhisu—to accomplish from Skt. sādh—to
accomplish one’s aim, to reach one’s goal.
sādhu (61-5)—Good, kind, person. Ślw. s. m. sg. nom.
nom. pl. sādhugal; dat. sg. sādhuge.
sādhugal (36-4)—by the good. Ślw. sādhuga- s. m. pl.
nom. in form, but instr. in meaning.
sādhuge (61-5)—to the good people. Ślw. sādhura, s. m.
sg. dat.
sādhu-gra . . . radhīraṇ (41-1)—the hero of . . . ?
sāndhi vigrahika Śrī Rāmapūṇyavallabheṇa likhitamidam (8-36)—Part of the Skt. portion of the inscription. This was written by Śrī Rāmapūṇya, the minister for peace and war. cf. samdhivigrāhīlālamam. E. C. V. AK. 127 (1185).
sālāṁbālatapōgradi (21-2)—In the practice of severe penance. Slw. tapōgra-. s. n. sg. loc. The meaning of sālāmbāla not clearly known. Probably excessive. Kan. adv. sōḍam bāḍam—further, much (possibly from Skt. sōḍham bāḍham—borne very well) may have been in use as sālāmbāla. Cp. SMD. 309. Sōḍambāḍam—much more.
sāsira (5-13; 6-13)—Thousand. Slw. Numeral adj. qualifying kavileyum pārvvarumān. sāsira<Śkt sahasra-sāsirvvar (25-2)—The thousand (Gods) Slw. sāsir-. s m. pl. nom. cf. orvvan, ālūrvar.
sāsvatam (41-4)—for ever. Slw. Skt. adv.
svādhyaśasampattinim (33-1)—by the wealth of constant study of the scriptures (Outlines of Jainism pp. 131 and 133). Slw. sampattu- s. n. sg. instr.
svāyuḥpramā . . . . yak (34-3)—his own life?
sīgānu (7-12)?
Sīṅgaṇandiguruvaḍigal (30-1) - s. pr. pl. (hon.) nom. singhaman (61-9)—The lion. Slw simgha-. s. n. sg. acc.
siddham (33-1; 34-1)—nom. n. of the Paśṭ perf. passive and as an equivalent of Siddhi. Siddhi actually occurs in place of Siddham success (pp. = achieved) used as sṛī 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.
siddhasainayān (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)
Sinderagāmigarum (5-11; 6-11)—The people of the village of Sinder. s. m. pl. nom.+um-
siri pa . . . . vaḥā . . . . (65-22) ?
sirisaṁghadā (43-1)—Of the holy saṁgha. Slw. saṁgha- s. n. sg. gen.
sthitadēhākamalopamaṅga Śubhamum (34-4)—(to) prosperity of one resembling a lotus in body Slw. °Śubha-. s. n. sg. nom.
sthirada (24-3)—of firmness. Slw. sthira- s. n. sg. gen. supanditaṅ (56-1)—a good scholar. Slw. °paṇḍita- adj, s. m. sg. nom.
suputra . . . . lā (7-7) ?—of the good son?
suraśāpambole (37-1)—Like the rainbow. Slw. cāpa-
s. n. sg. nom+e.
suralokamahāvibhavasthanan (40-4)—The possessor of the great powers of the gods of heaven. Slw. °vibhavastha- adj. s. n. sg. nom. The penultimate—au 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.
suralokada (mārggadol) (52-2)—of the world of gods. Slw. °lōka- s. n. sg. gen.
suralokavibhūti (24-3) The splendour of the world of gods. Slw. s. n. sg. 4cc. in meaning. nom. in form.
suralōkasaukhyadā (44-4)—of the happiness of the world of gods. Slw. śaukhya- s. n. sg. gen.
suravidyavallabhēndrāśuravara munibhistutyakal-
bappināmēl (14-3)—on the top of the mountain, Kalbappu, praised by the lords of heavenly learn-
ing. Slw. Kaḷbappu-.
1. Kaḷbappinā—s. n. sg. gen.
2. mel s. n. sg. nom. adv.
I may also be taken as qualifying “Carita śrī.”
stutya Kaḷbappinā (14-3)—on the Kalbappu, worthy of praise. s. n. sg. gen.
sedeṇevadesi (dal) (54-1) ?
Śēnavarasarum (3-10)—s. pr. m. pl. (hon.) nom. + um.
sesthe ān (7-8)—property, svāstya—s. n. sg. acc.
sva asti—land either with a trifling rent or free from tax.?
Śokkagāmunḍarum (5-8)—s. pr. m. pl. (hon.) nom. + um. (Rice) sokka from sokku < sorkku—pride.
Śorkkagāmunḍarum (6-8)—same as Śokkagāmunḍa-
rum (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), Andugi (5 and 6), Adeyarenadu (19), Amali (5 and 6), Alanivalli (5 and 6), Aneseti (8), Aryyanamika (52), Aluarasar (62), Ugrasenaguruvadigal (23), Ullikkal (10), Ullikkal guruuvadigal (10), Rasabhasenaguruvadigal (32), Edeyagamundar (5 & 6), Edevolanaladu (8), Erevedi (7), Kappe Arabhattan (61), Kalanturan (21), Kalvappu (33, 34), Kandabhor (5 and 6), Kalavirguruvadigal (31), Kittur (22), Kilga (64), Kilgana (62), Killu (3), Kucelam (49), Kundavarmanrasa (62), Kottrata (12), Kodakani (7), Kolattur (32, 49), Gandhavarmma (59), Gunaminatjavvegal (55), Gunasagara (62), Gunasena
guruvar (12), Candagamunda (8), Candragupta (29), Candraevacaryyanaman (36), Caritasrinamdheyprabhu (14), Cittur (19), Citravahana (3 and 62), Condugoli (4), Jejugur (5 and 6), Tarekaodu (31), Tirrthadaguruvadigal (9), Thittagapana (18), Damitami (57), Dallaga (33), Deva . . . . . . . khantiyiar (42), Devbeyya (8), Devacaryya (48), Dhannekuttarevi
guravi . . . . (11), Dharimma Senaguruvadigal (22), Nadirashtra (36), Nandununipa . . . (54), Nandises
pravaramunivaran (37), Namilur (53), Navilur (43, 44, 46, 48), Nastrappa (8), Nagasenaguruvadigal (32), Nagamenigantiyiar (19), Nayarkhanda (5 and 6), Navalli (21), Nirilli (5 and 6), Nedubore (13) Paithini
guruvadigal (23), Pallavacari (20), Panapebahatarar (13), Perumaluguruvadigal (11), Puupasenacari (47),

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Pegurama (24), Perjođiya Modeya Kalāpakadaguruvadīgāl (31), Polīkēś'iarasar (2), Banavāse (8), Basantakumāra (8), Bāladēvaguruvadīgāl (22), Bhadravāhu (29), Bhavagamundar (8), Madure (21), Malanūr (23), Mahādēviar (62), Mahānāntāmatīgantiyar (44), Māra (8), Māviabbegāl (51), Mellagavāsaguruvar (26), Mēghanandīmuni (53), Mōlēur (5 and 6), Mōniguruvadigāl (19) Mōniguruvar (12), Mauniyācāriar (50), Rājñīmatīgantiyar (43), Vasantakumāra (8), Vaḷligāma (5 and 6), Vāraṇāsi (5 and 6), Vinayadevasēnanāmamahāmuni (56), Vis'ōkabhatārār (39), Vīrasēna Gāmūndar (66), Vṛṣabhānandīmuni (53), Veṭṭedeguruvadigāl (30), Vede Valli (5 and 6), Vēgūr (15), Vokuli (8), S'antapa (8), S'antarasa (64) S'anti-sēnamunīśan (29), S'ri Jambunāyigar (17), S'ripogilli-sēndrakamahārājār (5), S'ri Rāmapuṇyavallabha (8), Śrīvikramādityabhaṭaraka (4), Śrīvinayādityarājāś'-raya (5), Sarppacūlamāṇi (60), Sarvvajānabhaṭṭārakar (15), Saluvuge (8), Sasimātīgantiyar (33), Singānandīguruvadigāl (30), Sindera (5 and 6), Sēnavarasar (66), Sorkkagāmūndar (5 and 6).
APPENDIX II.

Proper Names.


1. Names of Kings—
Ālū-arasar (62), Erevedi (7-6), Kundavarunmadarasa (62), Citravāhana (3 and 62), Polikesiarasar (2), Śāntarasa (64), Śrīpogillisendraka-mahārāja (5), Śrīrivikramaditya bhaṭāraka (4), Śrīvinayaditya rājāṣ'raya śripthivvallabhamahārājādhirāja paramēś'vara bhaṭārar (5), Sēnavarasar (56).

2. Names of Queens:—
Mahādēviyar (62).

3. Names of Warriors:—
Kappe-Arabhaṭṭa (61), Kāndarbor (5 and 6), Nāgenṭan (3).

4. Names of Monks:—
Ugrasēnaguruvaḍigal (23), Ullikkalguruvaḍigal (3), Rṣabhasēnaguruvaḍigal (32), Kaḷantūran (21) Kalavirguruvaḍigal (31), Kucēlam (49), Gandhavarmān (59), Guṇaṣēnaguravār (29), Candragupta (29), Candradēvācāryyanaman (12), Tīrthdaguruvaḍigal (9), Caritaṣ'rināmadheya prabhu (14), Dēvācāryya (48), Dharmanasēnaguruvaḍigal (22), Nāgasēnaguruvaḍigal (32), Candimunipa . . . . (54), Nandi-sēnapravara Muni varan (37), Paṭṭiniguruvaḍigal (23), Perumāḻuguruvaḍigal (11), Pānapabhaṭārār (13), Puṣpāsēnācāri (47), Pegurama (24), perjēdiyamodeyakalāpakada guruvaḍigal (31), Bālāḍēvaguruvaḍigal (22), Bhadrawāhu (29), Mellagavāsaguravār (26), Meghanandimuni 23*
(53), Möniguruvaḍīgal (19), Möniguruvar (12), Mauniyācāriyar (50), Vinayadēvasēna nāmamahāmuni (56), Viṣ'okabhaṭārār (39), Vṛśabhanandimuni (53), Veṭṭeḍeguruvaḍīgal (30), Śāntisēnamunis'ān (29), Sarppacūlaṃani (60), Sarvajñabhaṭṭārakar (15), Singaṇandiguruvaḍīgal (30).

5. Names of Nuns: —
   Āryayanānīkā (52), Guṇamatiavvegāl (55), 
   Damitāmati (57), Dēva . . , . . khantiyar (42), 
   Dhaṅṅekuttarēvīguravī (11), Nāgaṃatīgantiyar (19), 
   Prabhāvati (57), Mahānantiṃatīgantiyār (44), Māviab-begāl (51), Rājīṃmatīgantiyār (43), Śrī Jambunaygir (17), Sasimati śrīgantiyār (33).

6. Names of Merchants: —
   Āneseti, Dēvereya, Naṭṭappa, Basantakumara, 
   Sāntapa (8).

7. Name of the blacksmith: Vasantakumāra (8)

8. Names of Landlords: —
   Edeyagāmūndar (5 and 6), Candagamuṇḍa (8), 
   Bhāvagāmūndar (8), Māra (8), Moḷeyūramaniyagā-
   mūndar (5 and 6), Vīrāsēnagāmūndar (66), Vōkuli (8), 
   Sorkkagāmūndar (5 and 6).

9. Names of writers of inscriptions: —
   Pallavācāri, S'ri Rāmapuṇaya vallabha (8), (20). 
   About the names ' Dallaga (38)' and ' Nārāyaṇ-
   ayyāmīgal' (66) the details are not known, as the 
   inscriptions are incomplete.

10. Names of Places: —
   Agali (12), Anḍugi (5 and 6), Amali (5 and 6)) 
   Alamvalli (5 and 6), Ullikkal (10), Kalbappu (kalvappu), 
   (33, 34), Kittūr (22), Kilga (64), Kīlū (3), Kīlgāna (62), 
   Koṭṭarā (12), Koḍakaṇi (7), Koḷattur (32, 49), Cittūr 
   (19), Cendugoli (4), Jeḷugūr (5 and 6), Tārekāḍu (31), 
   Thiṭṭagapanā (18), Nāvilūr (43, 44, 48, 46), Nāvalī
(5 and 6), Nirilli (5 and 6), Nēḍubore (13) Banavāse (8) Madure (21), Malanūr (23), (66), Moḷeūr (5 and 6), Vāraṇāsi (5 and 6), Vaḷliggāma (5 and 6), Veḍevaḷḷi (5 and 6), Veṅgūr (15), Sinda (5 and 6), and Saluvuge (8).

11. Names of Countries:

Adeyere-nāḍu (19), Eḍevolal-nāḍu (8), Nādirāṣṭra (36), Nāyarkhaṇḍa (5 and 6).

The name of Nāmil-ur (the peacock village) is translated into Skt. as Maṅyura-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 vikrīdītavṛtt- a samapāda metre in Skt.

Of the 22 verse inscriptions, 61 is in Kānarese metre tripadi\(^1\), 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 Nāgavarma. But the 2nd foot has more than 18 moras here in the third and fourth stanzas.

This is a viśamapādavṛtt in Kānarese.

The other stanzas are all in Skt. metres. They are.—

<table>
<thead>
<tr>
<th>Name of vṛttā</th>
<th>No. of the inscription where it is found</th>
</tr>
</thead>
<tbody>
<tr>
<td>utpalamāle (203)(^2)</td>
<td>20, 52.</td>
</tr>
<tr>
<td>caṃpakamāle (206)</td>
<td>40, 53.</td>
</tr>
</tbody>
</table>


2. A descriptive account of these vṛttas is given in Naga- varma's Kānītaka Chandombudhi. The number in brackets against the names of the vṛttas refers to the verse wherein its lakṣānas or characteristics are given in the book referred to above.
<table>
<thead>
<tr>
<th>Name of vṛtta.</th>
<th>No. of the inscription where it is found.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. māṅgaḷām (185)</td>
<td>57.</td>
</tr>
<tr>
<td>4. mattēbhavikriḍita (202)</td>
<td>33, 34, 44, 45, 50.</td>
</tr>
<tr>
<td>5. mallikamāle (194)</td>
<td>29.</td>
</tr>
<tr>
<td>6. mahāśragdharā (210)</td>
<td>14, 36, 37.</td>
</tr>
<tr>
<td>7. vamśastha (150)</td>
<td>57.</td>
</tr>
<tr>
<td>8. vasantatilaka (171)</td>
<td>49.</td>
</tr>
<tr>
<td>9. śārdūlavikriḍita (200)</td>
<td>15, 21, 25, 60.</td>
</tr>
</tbody>
</table>

The characteristics of each of these metres are the same as those in Skt. except the alliteration (prāsa) of the second letter in each line in Kanarese. These are all samaṇ padā vṛttas or stanzas having four lines of equal length.

The following verses do not conform to the description given above:

Inscription 36—1st line—words missing.

36.—ll. 1, 3 and 4 defective—words missing in 1 and 4, and more words in l. 3.

59.—1st line defective because of long ē. There are only three lines.

63.—ll. 2 and 3 are defective—words missing in 1 and 4; two mātras are in excess.

In alliteration, there are short and long letters, bindu and double consonants. When analysed, the following types of alliteration are found:—


1. Chandombudhi 43 to 50.
2. Long letters (guru): (by nature or position.), 15, 20, 21, 25, 29, and Badāmi (1), 56, 60) 1 (2 and 3).


Later writers on prosody call 1, 2, 3 and 4 simhaprāsa, gajaprāsa, vrṣabhaprāsa and hayaprāsa respectively.

In 34 the consonants of a varga are treated as prāsa letters.

The later writers call this 'vargōdita' prāsa.¹

In 25 there is the alliteration of the first two letters of each line, which is called by later writers 'dvipraśa.'²

The prāsa in 36: the last two lines have -di- and -ra-instead of -na of the first two lines. This is defective, according to later Kanarese writers.

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1. Chandombudhi 56.
2. Do 65.
APPENDIX III.

Figures of Speech in the Inscriptions.

The following alamkārās are found:—

A. upamālāmākāra (simile)¹ 21, 24, 37.
B. Rūpakālāmākāra (metaphor)² 14, 15, 20, 29, 33, 35, 44.

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¹ KVV. 159; KRM. III 59, et seq.
² KVV. 161; KRM. III 12, et seq.
APPENDIX IV.

Skt. Verses in Kanarese Inscriptions.

In the following inscriptions, Skt. ślokas are found:—
8, 32, 58, and 62.

1. In 8. The first 26 lines; lines 31-36.
   Nāgasēna managham guṇādhikam
   Nāganāyakajitāri maṇḍalām
   rajapūjyamamalam śriyāmpadam.
   kāmadam hatamadam namāmyaham.

   This is in praise of Nāgasēnaguruvadhīgāl who ended his life by Sanyāsanavidhi.

2. In 53. Mayūragrāmāsamghēsya,
   saundaryyā Āryyanāmikā
   Kaṭapragirī 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 Mayūrasamghēsya,
   Āryyikā Damitāmatī
   Kaṭvapragirimadhyasthā
   sādhītā ca samādhītā

   The death by sanyāsana of a lady is referred to here. The name cannot be made out as the word is only ‘Damitāmatī . . .

   In 8, the history of the grantor is narrated in Skt. in the first 26 lines. In ll. 35 and 36
   “Mahāsāndhi-vigrahika śrī Rāmapuṇyavallabhēna
   likhitamīdam ś'asanam.”
In the Taṭṭukōṭi inscription of about 700 A.D. (62) the following Skt. śloka appears after the first Kan. stanza:

varan tējasvinō mṛttyur
na tu mānāvakhaṇḍanam
mṛttyus tatksaṇikō duhkham,
mānabhāmgam dinē-dinē.
APPENDIX V.

INDO-ARYAN LOANWORDS.

The following Indo-Aryan loanwords are found in these inscriptions.

A. 1. ayya < ārya (SMD. 270, 282)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 < ghōsika; 9. canda < chanda (SMD. 255); 10. canda < candra (SMD. 261); 11. Janna < yajña (SMD. 269); 12. Jeđe < Jațe (SMD. 255, 271); 13. tapaccale < tapacchālā? (SMD. 255); 14. tāṇa < sthāna (SMD. 257, 278, KSS. 149); 15. dēgula < dēvakula (SMD. 235); 16. dhone < drōṇi (SMD. 261, KSS. 154); 17. nisidige < niśēdhikā (SMD. 254); 18. pađi < prati (SMD. 261); 19. baṭa < bhaṭṭāraka, bhaṭāra < bhartā, bhartāra; 20. bhanta < bhakta (SMD. 295); 21. māṇākka < māṇavaka; 22. menasu < marica (SMD. 282); 23. mode < munja (SMD. 282, 285 ?); 24. riśi < rśi (SMD. 268, KSS. 159); 25. visa < vimsa; 26. sakki < sākṣi (SMD. 254, 262, 270); 27. sasimati < śaśīmati (SMD. 254); 28. sāsira < sahasra (SMD. 254); 29. singa, simgha < simhā (SMD. 263); 30. sīri < śrī (SMD. 254, KSS. 147); 31. seṭṭi < śrēṣṭhin (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 Prakṛtaprakāśa with slight modifications to suit the
genius of the Kan. language.

These Pkt. Iws. came into Kan. when Pkt. was a
spoken language in the Kanarese country¹: (a) The
existence of Aśoka’s inscriptions (1) at Brahmagiri,
Śiddāpura and Jaṭinga Rāmes’vara Hill in what is
now the Mysore State; (2) at Pālkiguṇḍu and 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
Malavāḷi (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 charac-
teristic tendency of the Kan. language to shorten long
consonants; in bhamāta and sīṅgha, aspirates are re-
tained; the nasal of bhamāta is noticed by later gram-
marians, but is left unexplained (N. K. bhatta and
batta.)

B. 1. nāgir<nāyakyar; 2. nitta<nitya;
3. parūta<parvata; 4. Banavāsi<Vanavāsi; bēgam
<vēgam; 5. mattaru<mātrā; 6. mariyāde<mari-
yāḍa; 7. māsēna<mahāsēna (SMD. 291); 8. mōni
<mauni (SMD. 282); 9. riśi<rṣi, probably con-
tamination between Skt. rṣi and Pkt. riśi;
10. ś’isittiyyar<ś’isyā+ittiyyar; 11. sāṅgha.

¹. MAR. 1926 pp. 10-14, and I Ant. 1912, p. 230.
². Professor R. L. Turner. The Gavimaṭh and Pālkiguṇḍu
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“ā paritōṣād viduṣāṁ na sādhu manye prayōga Vijñā-nam.”

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(api tu)

“kleśaḥ phalēna hi punar navatāṁ vidhatte”

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