

CHAPTER VII.

LANGUAGE.

Linguistic
progress.

SINCE the last edition of this *Gazetteer*, our knowledge of the Dravidian languages has not been materially augmented. Though a new edition of Caldwell's well-known *Comparative Grammar of Dravidian Languages* has been issued, and there has been evinced a general interest in research work of every kind, linguistic research as such has received little or no attention, in Southern India. Valuable contributions to the history of literature of the four chief Dravidian languages have been made, but in these attempts at reconstruction of past periods of literary history, neither the scientific study of the languages themselves nor of their relation to interconnected dialects have found a place. The distinction between "language" and "dialect" has still to be grasped. The exact relation, for instance, between Tamil and its dialects, Telugu and its dialects, and Kannada and its dialects, remains yet to be made out. Except for the few scattered remarks of Epigraphists strewn broadcast in their remarks on the inscriptions they have edited and published in the extant volumes of the *Epigraphia Indica*, *Epigraphia Carnatica*, the *Indian Antiquary* and the like publications, these and other allied aspects of linguistic research remain yet to be worked out. Dr. Caldwell's *Comparative Grammar* is accordingly still the ruling authority on these and kindred topics.

Dravidian
race and
languages.

The Dravidians are a widespread race in India, north and south, but they do not all speak Dravidian languages. In the north, while they retain their ethnic characteristics, they have lost their original languages and have

adopted Aryanized tongues. Besides these, Dravidians are almost the only speakers of two other important families of speech, the Mūnda and the Dravidian proper. Owing to the fact that these languages are nearly all spoken by people possessing the same physical type, some scholars have suggested a connection between the two groups of speech. The detailed linguistic survey of India conducted by Dr. Grierson has shown that there is no foundation for such a theory. "Whether we consider the phonetic systems," writes Dr. Grierson, "the methods of inflexion, or the vocabularies, the Dravidians have no connection with the Mūnda languages. They differ in their pronunciation, in their modes of indicating gender, in their declensions of names, in their methods of indicating the relationship of a verb to its objects, in their numeral systems, in their principles of conjugation, in their methods of indicating the negative and in their vocabularies. The few points in which they agree are points which are common to many languages scattered all over the world." How a people ethnically one came to speak two distant families of languages is still a moot question. Dr. Grierson leaves the solution of this problem to the "Ethnologists."

The following five languages may be treated as the chief languages current in the State:—

				Number of speakers (1921)
<i>A. Dravidian Group.—</i>				
Kannada	...	...	...	4,257,098
Telugu	...	...	...	921,468
Tamil	...	...	...	262,222
<i>B. Modern Indo-Aryan Vernaculars.—</i>				
(a) Hindustāni (principal dialect of Western Hindi)	...	...	...	330,939
(b) Marāthi	...	...	...	78,336

Chief
languages
of the State.

Kannada is, as will be seen, the dominant language of the State, Mysore being, as it were, its parent land. Out of a total of about 11 million people speaking this language all over India—mainly in the south—nearly half of this number are to be found in this State. Kannada is spoken all over the State, except on the north-east, where it is displaced largely by Telugu. Kannada, is, however, the language of the administration and of instruction in all the schools of the State. Telugu is spoken by small numbers all over the State but by a majority in the Kolar District and to an appreciable extent in the Bangalore District. Tamil is spoken in the Civil and Military Station, Bangalore, and in the Kolar Gold Fields. Hindustani is the mother-tongue of the majority of the Muhammadans in the State. Small numbers of them speak Kannada and Telugu and the Labbais everywhere in the State speak Tamil, a scattered few here and there speaking Malayalam and Gujarāti. Marāthi is spoken mainly in the districts of Bangalore, Kolar and Shimoga, though small numbers of people speaking this language are to be found all over the State. The presence in the State of Mahrattas is answered by the Mahratta invasion of the country during the 17th century (see Vol. II of this *Gazetteer*). A peculiarity about their distribution is, about twenty-five per cent of them are to be found in the cities of the State.

Minor
languages.

Of the minor languages spoken in the State, Lambāni, a tribal language connected with Sanskrit, is spoken by 47,952 people, chiefly in the districts of Shimoga, Kadur and Chitaldurg. The Lambānis are said to have originally come with the armies of the Mahrattas in their invasions of this part of the State in the 17th century. Tulu, a Dravidian language, is spoken by 35,192 people, mainly in the Hassan, Kadur and Shimoga Districts. Konkani, a dialect of Marāthi, is spoken by 11,999

people, in the Kadur and Shimoga Districts, adjoining the Madras District of South Kanara. The people who speak these two languages—Telugu and Konkani—are immigrants from South Kanara and are mostly coolies and day labourers on the coffee estates and gardens of the districts in which they are found. Malayalam is spoken by 5,818 people, mostly immigrant coolies, working in the Kolar Gold Fields, and in the Kadur and Shimoga Districts. Gujarāti (2,986 persons) and Mārvari (2,680 persons) are the languages of prosperous traders from the north, locally known as “Marwadis.” They are chiefly confined to the cities in the State.

The distinctive language of Mysore is Kannada, the Karnataka of the Sanskrit pandits and the Canarese of European writers, the latter name as pointed out by the Editors of *Hobson-Jobson* being the Canarijs of the Portuguese. It is one of the family of the South Indian languages known as the Dravidian; but Karnataka seems to have been a generic term originally applied to both Kannada and Telugu, though now confined to the former. The South Indian languages may, therefore, be conveniently described as forming two branches of one family—the Northern or Karnataka, and the Southern or Dravida, the two being separated by the foot of the Ghat ranges, or a line running along their base from a little north of Mangalore on the Western Coast through Coimbatore to a little north of Madras on the East Coast. But if the expression Andhra-Dravida-Bhasha, the speech of the Andhras and Dravidas, used by Kumārila Bhatta of the 7th century A.D. to style the Dravidian languages, be taken to denote a difference of dialect, which is by no means certain, Kannada and Tamil, which are very closely related, would be included in the Dravida-Bhasha as against Telugu, the Andhra-Bhasha.

Kannada, the distinctive language of the State.

Karnataka—
Derivation.

The derivation of Karnata and its quasi-adjectival form Karnataka, is uncertain. Dr. Gundert has proposed *Kar-Nādu*, "the black country," as the original form of Karnata, in allusion to the black cotton soil of the plateau of the Southern Dekhan. Trivikrama Bhatta, the author of *Nalachampu* (10th century) and his commentator appear to have been familiar with the Kannada language. While interpreting the word *Nashta charya*, the commentator gives *Kannumuchchale* (hide and seek) as its Kanarese equivalent. Again, while giving the meaning of 'Paribhasha,' he takes it to mean Karnata and other languages. Trivikrama Bhatta himself uses the word *Karnatacheti*, servant girl of the Karnata country, showing thereby his acquaintance with the Kannada people and their country. Other scholars have suggested that Karnata is derived from *Karu-Nādu*, "the elevated country," with reference to the height of the plateau above the sea-level. Kannada is supposed by the Indian Grammarians to be a *Tadbhava* formed from Karnata, though it is more likely that the latter is a Sanskritised form of the original Kannada. Sir Walter Elliot was inclined to connect *Karnata* with *Karna* or *Karni*, as in Satakarni, the family name of the early rulers before and after the Christian era, (see *Numismata Orientalia*,—*Coins of Southern India*, p. 21). The Rev. F. Kittel states that *Kan* means *blackness*. (See his *Dictionary*). In the *Mackenzie MSS.* the derivation of Karnāta is given as *Karna ātaka*, "pleasing to the ears" of all men, and hence applied to "this honoured and renowned country." The same derivation also appears in the *Visvagunādarsa*, a work assigned to the 18th century. Mr. Rice wrote thus in the last edition of this *Gazetteer*:—"If a heterogeneous compound (*arisamāsa*) be permissible—of which there are many examples, and for which there are special rules in the language—Karnāta might, perhaps, be *Karna āta*, amusing or pleasing to the ear; the "sweet musical Canarese" of Colonel

Meadows Taylor. It is curious that *Kannada-Vakki*, or the Kannada bird, is a name of the parrot, which is also called *pandita-vakki*, or the learned bird. Mr. C. P. Brown, with his usual versatility, has striven to get a clue from the name of Canada, the British Dominion in North America, which, according to him, is a name unknown to the aborigines, and supposed to mean *ca-nada*, "we have nothing!" (*Cann. Chron.*, App. 84). But Webster puts it down as an American Indian word, meaning a collection of huts, a village, a town.

The name Karnata occurs as early as the 6th century in Varahamihira's *Brihatsamhita* and its mention in Somadēva's *Kathāsaritsāgara*, probably due to its being mentioned in his source, *viz.*, the *Paisachi Brihatkatha* of Gunadhya, carries it further back to the earliest centuries of the Christian era. It also occurs in the form *Kannadar* in the Tamil poem named *Silappadhikaram*, which is supposed to go back to the second or third century A.D. and in the form *Karunādagan* in the Vēlvikudi plates (c. 770) of the Pāndya king Parāntaka. The Sanskrit poet Rājasēkhara (c. 900) refers in his *Kāvya-mimāmsā* to the mannerisms of the Karnatas in reading their books. In this form it occurs in Trivikramabhatta's *Nalachampu*, which cannot be later than the 10th century A.D., as it is quoted by Dhara in his *Sarasvati Kanthabharana*. Alberuni (c. 1030) uses Karnata as if a general term for the South. For, in describing the limits within which a Brahman might reside, he says:

"He is obliged to dwell between the river Sindh in the north and the river Charmanvati (the Chambal) in the south. He is not allowed to cross either of these frontiers so as to enter the country of the Turks or of the Karnata. Further, he must live between the ocean in the east and west."

According to Caldwell, the term Karnataka was at first a generic denomination of the plateau of the Southern Dekhan. He says:—

“Karnataka has now got into the hands of foreigners who have given it a new and entirely erroneous application. When the Muhammadans arrived in Southern India, they found that part of it with which they first became acquainted—the country above the Ghats, including Mysore and part of Telingana—called the Karnataka country. In course of time, by a misapplication of terms, they applied the same name, the Karnatak or Carnatic, to designate the country below the Ghats, as well as that which was above. The English have carried the misapplication a step further, and restricted the name to the country below the Ghats, which never had any right to it whatever. Hence the Mysore country, which is properly the Carnatic, is no longer called by that name by the English, and what is now geographically termed ‘the Carnatic’ is exclusively the country below the Ghats on the Coromandel Coast, including the whole of the Tamil country and the District of Nellore only in the Telugu country.”

Region in
which Kan-
nada is
spoken.

The region in which the Kannada language is spoken comprises the west of the Nizam's Dominions, parts of the Central Provinces and Berar, the southern Districts of the Bombay Presidency, the whole of Mysore and Coorg, and the Madras Districts bordering those countries on the north, west and south. In the *Linguistic Survey of India*, the region is defined thus:—

“Kanarese is the principal language of Mysore and the adjoining parts of Coimbatore, Salem, Anantapur and Bellary. The frontier line thence goes northwards through the Dominions of His Highness the Nizam as far as Bidar, where it turns almost due west on to about the 78th degree, and further southwards so as to include the south-eastern portion of Jat and Daphlapur. Kanarese is also spoken in the extreme south-east of Satara, in Taluka Tasgaon; to some extent in the Aundh State in the Satara Agency; and in the south of Belgaum, and further to the west, in Kolhapur in almost so

far west as the town of Kolhapur. The line thence turns southwards, following the Ghats to about Honawar where it goes down to the sea. In North Kanara, Kanarese is the official language all over the District. It is the principal language of South Kanara, with the exception of the southernmost corner. The frontier line thence coincides with the southern frontier of Mysore. Kanarese dialects are also spoken in the Nilgiris, and the language has, lastly, been brought by immigrants to Madura and to Central Provinces."

The dialects of Kannada spoken in the south are :— Dialects of
Kannada.
Kodagu, Kudagu or Coorg in the principality of that name; Tulu or Tuluva in South Kanara; Toda or Tuda, Kota and Badaga, by the peoples bearing these names on the Nilgiris.

The different people speaking Kannada and its dialects are estimated at over 11 millions, according to the Census of 1921. Number of
people
speaking
Kannada.

Kannada including Badaga, etc.	10,374,000
Kodagu or Coorgi	40,000
Tulu	592,000
Total ...	11,006,000

The classical or literary dialect of Kannada is called The literary
and the
colloquial
dialect.
Palagannada or Halagannada, that is, ancient or old Kannada, while the colloquial or modern dialect is called Posagannada or Hosagannada, that is, new Kannada. The former differs from the latter, not as classical Telugu and Malayalam differ from the colloquial dialects of those languages by containing a larger infusion of Sanskrit derivatives, but by the use of different inflexional terminations. In fact, the mongrel introduction of Sanskrit or *Sakkada* words in combination with Kannada words is strongly condemned by some of

the principal old writers who denounce the practice as the mark of an imperfect education. Nripatunga compares it to an unnatural union with an old woman; Nayasena to the mixing up of ghee and oil; and Nagavarma to the stringing of pearls along with pepper-corns. In those old inscriptions, moreover, which display the most literary skill, we find separate verses in Sanskrit and in Kannada interspersed with one another according to the opportunities afforded by the theme in such a way as greatly to heighten the general effect. But though the terms above given may serve to indicate the two main divisions of the language, the classical dialect had already passed through an earlier stage, which may be designated as Purvada Halagannada, the primitive or earlier old Kannada, which, Wilks tells us, was the language of Banavasi and, therefore, belongs to the beginning of the Christian era and the Andhra and Kadamba period. The oldest specimen of Kannada is, according to Dr. Hultsch, contained in a Greek play preserved in a papyrus of the 2nd century A.D., found at Oxyrhincus in Egypt. Halagannada, as we know it, arose out of earlier old Kannada in about the 8th century, perhaps at the time when the Rashtrakutas gained the ascendancy over the Chalukyas. It was highly cultivated by a succession of gifted Jaina authors in the centuries following, which form the Augustan age of Kannada literature. A writer of the 12th century states that he has composed his work in the new Hosagannada. This, therefore, is the very earliest period to which the rise of the modern form of the language can be assigned, but its general adoption was a good deal later.

There are also certain other terms used in the works of some writers to describe the component elements of Kannada, which are not easy to identify. Thus mention is made of *Bel-Gannada* or white Kannada; *Tel-Gannada*

or clear Kannada; *Ol-Gannada* or local or home Kannada. But the name of universal application for pure Kannada is *Achcha-Gannada*, the well of Kannada undefiled, and all the terms are apparently efforts to express composition that was clear and perspicuous, as opposed to a certain obscurity which seems to have characterized the oldest forms of the language.

The written character which is common to Kannada and Telugu and which spread over the south and was carried even to Java, is derived from the Brahmi, the parent of all the modern alphabet of India. Some coins of the 4th century B.C. and the inscriptions containing the edicts of Asoka (3rd century B.C.) are the oldest Brahmi writings known to us. But their characters have already a long history behind them. As most of the Brahmi letters agree with the northern Semitic characters of the early part of the 9th century B.C., some scholars are of opinion that it is likely that Hindu traders, about 800 B.C., borrowed north-Semitic letters to write their own language, and that the Hindu scholars arranged and developed them into alphabetical systems suitable to express the requirements of the Sanskrit speech. The older types of the Brahmi may be assigned to the period lying approximately between 350 B.C. and 350 A.D.; a cognate character, the Dravidi of the Bhattiprolu inscription of the Krishna District, though actually of about 200 B.C., seems to be descended from a type that branched off from the Brahmi about the 5th century B.C. Kharoshthi, which is particularly the alphabet of the north-western India, is a variety of the Aramaic script which prevailed generally throughout Western Asia in the 5th century B.C. Originally, no doubt, it came from the same source as Brahmi, and like most other Semitic alphabets, it is written

The written characters.

from right to left. It disappeared from India in the 3rd century A.D. It may be added here that there are likewise some scholars who think that the Brahmi alphabet is a national invention of very great antiquity.

The Kannada alphabet as now arranged corresponds with the Sanskrit, but with some additional characteristic letters. Thus, among the vowels, while Sanskrit has only long *e* and long *o*, Kannada has both a short and a long form of each of these vowels: *ri*, *rī*, *lri*, *lrī* are not Kannada. Of the consonants, according to Nagavarma, the aspirated letters generally and two sibilants seem not to have belonged to the language originally, namely, *kha*, *gha*, *chha*, *jha*, *tha*, *dha*, *pha*, *bha*, *sa*, and *sha*. On the other hand, three consonants not in Sanskrit are pure Kannada, namely, *ḷa*, *ṛa* and *ḷa*. Of these, only the first, which corresponds with the Vedic *ḷa* is now in use. The other two are obsolete, though the *ṛa* is still used in Telugu.

The disappearance from Kannada literature, first of the *ḷa* (perhaps about the twelfth century) and subsequently of the *ṛa* (perhaps not till the seventeenth century), serves to some extent to mark definite periods, and is so far a guide in determining the date of manuscript works, especially, if in verse, as the requirements of the rhyme will show infallibly what was the original letter used, though it may have been changed in transcribing. Similarly there is what has been called the P and H periods, words now spelt with the latter having formerly appeared with the former, as *Posa*, *Hosa*; *Poysala*, *Hoysala*; etc. The different stages of the language exhibit a change or transition in the form of most of the letters of the alphabet, especially the pure Kannada ones; but these again cannot be assigned so exactly to fixed dates as to be sufficient by themselves for chronological purposes.

The relationship of the Dravidian languages to the other grand divisions of human speech is thus stated by Dr. Caldwell:—

The
Dravidian
languages;
their
relationship
to other
languages.

“The Dravidian languages occupy a position of their own, between the languages of the Indo-European family and those of the Turanian or Scythian group—not quite a midway position, but one considerably nearer the latter than the former. The particulars in which they accord with the Indo-European languages are numerous and remarkable, and some of them are of such a nature that it is impossible to suppose that they have been accidental; but the relationship to which they testify—in so far as they do testify to any real relationship—appears to me very indefinite as well as very remote. On the other hand, the particulars in which they seem to me to accord with most of the so-called Scythian languages are not only so numerous but are so distinctive and of so essential a nature that they appear to me to amount to what is called a family likeness and, therefore, naturally to suggest the idea of a common descent.”

“The Scythian family to which on the whole the Dravidian languages may be regarded as most nearly allied is the Finnish or Ugrian, with some special affinities as it appears to the Ostiak branch of that family; and this supposition derives some confirmation from the fact brought to light by the Behistun tablets that the ancient Scythian race, by which the greater part of Central Asia was peopled prior to the irruption of the Medo-Persians, belonged not to the Turkish, or to the Mongolian, but to the Ugrian Stock.”

On the other hand, the Indo-European relationship of the Dravidian languages has been advocated by Dr. Pope on the ground of “deep-seated and radical affinities between them and the Celtic Teutonic languages.” But Dr. Caldwell observes in reply that “of all the members of the Indo-European family, the Celtic is that which appears to have most in common with the Scythian group, and especially with the languages of the Finnish family—languages which may possibly have been widely spoken in Europe previously to the arrival of the Celts.”

Professor Max-Müller, who has placed Kannada among the Turanian languages, describes them as follows :—

“The most characteristic feature of the Turanian languages is what has been called agglutination or ‘gluing together’. This means not only that, in their grammar, pronouns are glued to the verbs in order to form the conjugation, or prepositions to substantives in order to form declension;...but that in them the conjugation and declension can still be taken to pieces; and, although the terminations have by no means always retained their significative power as independent words, they are felt as modificatory syllables and as distinct from the roots to which they are appended. In the Aryan languages, the modifications of words comprised under declension and conjugation, were likewise originally expressed by agglutination. But the component parts began soon to coalesce so as to form one integral word, liable in its turn to phonetic corruption to such an extent that it became impossible after a time to decide which was the root and which the modificatory element. The difference between an Aryan and Turanian language is somewhat the same as between good and bad mosaic. The Aryan words seem made of one piece, the Turanian words clearly show the sutures and fissures where the small stones are cemented together.”

Professor Whitney has the following remarks on the subject :—

“The Dravidian tongues have some peculiar phonetic elements, are richly polysyllabic, of general agglutinative structure, with prefixes only, and very soft and harmonious in their utterance; they are of a very high type of agglutination like the Finnish and Hungarian.....Excepting that they show no trace of the harmonic sequence of vowels, these languages are not in their structure so different from the Scythian that they might not belong to one family with them, if only sufficient correspondences of material were found between the two groups. And some have been ready, though on grounds not to be accepted as sufficient, to declare them related.”

Sir George Grierson is, however, of the opinion that the name Scythian is very unsatisfactory and that the Dravidian family of languages is connected neither with the so-called Scythian family nor with the Indo-European family. He says:—

“The denomination Scythian is a very unhappy one. The Scythian words which have been handed down by Greek writers are distinctly Eranian, namely, they belong to the Indo-European family. But, nevertheless, the word has been used as a common designation of all those languages of Asia and Europe which do not belong to the Indo-European or Semitic families. Moreover, those languages cannot by any means be brought together into one linguistic family. The monosyllabic languages of China and neighbouring countries are just as different from the dialects spoken in the Caucasus or from the speech of the Finns and Magyars as is the Indo-European family. The points in which they agree are such features as recur in almost all languages and they are by no means sufficient to outweigh the great and fundamental characteristics in which they differ from each other. With regard to the Dravidian languages, the attempt to connect them with other linguistic families outside India is now generally recognized as a failure, and we must still consider them as an isolated family. The attempts made to show a closer connection with the Indo-European family have proved just as futile and one of the latest theories which compares the language of the Chins of Father India with the Dravidian family does not even appear to have attracted the notice of scholars.”

The main characteristics of the Dravidian forms of speech are:—

“In the Dravidian languages, all nouns denoting inanimate substances and irrational beings are of the neuter gender. The distinction of male and female appears only in the pronoun of the third person, in adjectives formed by suffixing the pronominal terminations, and in the third person of the verb. In all other cases, the distinction of gender is marked by separate words signifying ‘male’ and ‘female’. Dravidian

The main characteristics of the Dravidian forms of speech.

nouns are inflected, not by means of case terminations, but by means of suffixed postpositions and separable particles. Dravidian neuter nouns are rarely pluralized. Dravidian languages use postpositions instead of prepositions. Dravidian adjectives are incapable of declension. It is characteristic of these languages in contra-distinction to Indo-European, that, wherever practicable, they use as adjectives the relative participles of verbs, in preference to nouns of quality or adjectives properly so called. A peculiarity of the Dravidian dialects is the existence of two pronouns of the first person plural, one inclusive of the person addressed, the other exclusive. The Dravidian languages have no passive voice, this being expressed by verbs signifying 'to suffer,' etc. The Dravidian languages, unlike the Indo-European, prefer the use of continuative participles to conjunctions. The Dravidian verbal system possesses a negative as well as an affirmative voice. It is a marked peculiarity of the Dravidian languages that they make use of relative participial nouns instead of phrases introduced by relative pronouns. These participles are formed from the various participles of the verb by the addition of a formative suffix. Thus 'the person who came' is in Tamil literally "the who came".

Four classes
of words.

The Indian grammarians, as is well known, deduce all the Indian languages from Sanskrit, through one or other of the Prakrits. Nagavarma, the earliest Kannada grammarian whose works have been discovered, assumes the existence in India of three and a half mother languages—Sanskrita, Prakrita, Apabhramsa and Paisachika—and of fifty-six daughter languages sprung from them—Dravida, Andhra, Karnataka, etc. But Kannada, in common with the cognate languages of the south, recognizes four classes of words as in current use for literary purposes—*tatsama*, pure Sanskrit words; *tadbhava*, Sanskrit words changed to suit the language; *desya*, indigenous words; and *gramya*, provincialisms. To these, a later classification adds *anyadesya*, foreign words. Now, the *desya* class alone can be taken to

represent the pure language of the country, the real Kannada as distinguished from what has been imported from Sanskrit or other sources. And this view is borne out by the fact that *desya* words not only include all the terms expressive of primitive ideas and common names of things connected with the earlier stages of societies, but that they form the bulk of the language, and furnish the model on which terms introduced from other languages are framed. Imported expressions, therefore, though largely used—especially by Brahmans—for the purpose of imparting a scholarly elegance to their composition, are not essential to the culture of the language.

The first cultivators of the Kannada language for literary purposes were the Jainas, and down to the 12th century, we have, with very few exceptions, Jaina authors. For about three centuries after, we have along with them a few Brahman writers and a large number of Virasaiva authors; and from about the 15th century date numerous Brahmanical and Virasaiva works. There were, however, during these later periods, some compositions by the Jainas, but most of the literature of later times originated with the other sects. The leading characteristic of the Jaina earlier works is that they are *champu kavyas*, or poems in a variety of composite metres, interspersed with paragraphs in prose, though in works of a later period, the *sangatya* and *shatpadi* metres are largely used as in Brahmanical and Virasaiva works. The earlier works of Virasaivas are mostly in the form of *vachana* or poetical prose and occasionally in the *ragale* and *tripadi* metres. The most recent compositions are in the form of *yakshaganas* or rustic dramas interspersed with songs and some in prose only.

The *Ancient Kannada*, as Mr. Kittel says, is quite uniform, and shows an extraordinary amount of polish

Early Kan-
nada authors

Ancient,
Mediæval and
Modern
Kannada.

and refinement. Its principal characteristics are the elaborate and highly artificial *champu* composition, strict adherence to the use of now more or less disused case and tense signs (that towards the end of the period were fixed in grammatical treatises) and to the rules of syntax,—perspicuity resulting therefrom,—the use of classical Sanskrit (also specifically Jaina) words in their unaltered form whenever desirable or necessary as an aid in composition and that of a conventionally received number of *tadbhavas* (Sanskrit words changed to suit the tongue of the Kannada people),—the proper distinction between the letters *l*, *l* and *r*,—alliteration carefully based also on this distinction,—and lastly pleasing euphonic junction of letters. *Mediæval Kannada* began to appear as contained in the poetry of Saiva and Lingayat authors, It is, as a rule, written in any one of the *shatpadi* metres. is somewhat negligent as to the use of suffixes and the rules of syntax, and, therefore, occasionally ambiguous, uses a few new suffixes, contains a number of *tadbhavas* not sanctioned by previous authors, has entirely lost the letter *l* (using *r* in its stead), and frequently changes the letter *p* of the present or future verbal suffix and an initial *p* into *h*. The transition to *Modern Kannada*, or the language of the present day, is seen especially in the poetry of the Vaishnavas. Several ancient verbs and nouns fell into disuse, the letter *r* began to be discarded at least so far as regards its proper position in alliteration, words borrowed from Marāthi and Hindustāni came into use, more frequent omission of suffixes took place, etc. The modern dialect comprises the present *Kannada* of prose writings and of common conversation. Of these, the first has two branches, one being tales, school-books and letters, and the other, business proceedings (especially those of Courts of Justice). The first branch differs from the second chiefly in so far as it is more exact in the use of inflexional terminations and

less abounding in Hindustāni and Marāthi. The language of ordinary conversation (excepting that of the educated classes) may be called a union of the two branches, that is, less particular in the choice of words, arbitrary about the use of suffixes, and at the same time full of vulgarisms. Many words of the modern dialect also are Sanskrit, especially such as are abstract, religious, or scientific terms. The ancient form of the present tense has been changed, most verbal suffixes have been somewhat altered, a few of the suffixes of nouns and pronouns have ceased to be used, many verbs, nouns and particles have become obsolete and other verbs and nouns (based on existing roots) have been formed. But in spite of this, of the introduction of much Hindustāni and Marāthi, of the lack of refinement, etc., the modern dialect is essentially one with the ancient and mediæval. It is, however, not uniform, as it more or less varies according to localities.

BIBLIOGRAPHY.

- BÜHLER, G.—Indian Paleography.
 BORNELL, A. C.—South Indian Paleography.
 Do. Specimens of South Indian Dialects.
 CALDWELL, REV. F.—Comparative Grammar of the Dravidian Languages.
 CUST.—The Modern Languages of the East Indies.
 ELLIOT, W.—Importance of Early Dravidian Literature, *Indian Antiquary*,
 Volume XVI, 1887.
 GRIERSON, G. A.—Linguistic Survey of India, Volume IV.
 HODGSON, B. H.—Miscellaneous Essays relating to Indian Subjects,
 Volume II, 1880.
 HULTZSCH, E.—J. R. A. S., 1904.
 KITTEL, REV. F.—A Grammar of Kannada Language.
 Do. Introduction to Nagavarma's Chhandombudhi.
 Do. Introduction to Kannada-English Dictionary.
 Do. Old Kanarese Literature, *Indian Antiquary*, Vol. IV.
 Do. Notes concerning the Numerals of the Ancient Dravidians, *Indian Antiquary*, Vol. II.
 Do. Some Remarks on Dr. Pope's "Notes on the South Indian or Dravidian Family of Languages," *Indian Antiquary*,
 Volume VIII.
 Do. Notes on South Indian Comparative Philology, *Indian Evangelical Review*, Volume IV.
 MAX-MÜLLER.—Science of Language.
 NARASIMHACHARYA, R. and S. G.—Karnataka Kavi Charite, Volume I.
 NARASIMHACHARYA, R.—Karnataka Kavi Charite, Volume II.
 POPE, REV. G. U.—Notes on the South Indian or Dravidian Family of
 Languages: *Indian Antiquary*, Volumes V and VIII.
 Do. On the Study of South Indian Vernaculars, J. R. A. S.
 (New Series), Volume XVII, 1885.
 RICE, E. P.—Kanarese Literature, Heritage of India Series.
 RICE, LEWIS.—Mysore Gazetteer (1897), Volume I.
 Do. Mysore and Coorg from the Inscriptions.
 Do. Introduction to Bhattakalanka's Karnataka Sabdanusasana.
 Do. Early Kannada Authors, J. R. A. S. (New Series), Volume
 XV, 1883.
 WEBB, REV. E.—Evidences of the Scythian Affinities of the Dravidian
 Languages, *Journal of the American Oriental Society*, Vol. VII.
 WHITNEY.—Life and Growth of Language.
 Imperial Gazetteer of India, Volume I.
 Manual of the Administration of the Madras Presidency (1885-1886),
 Volume I.