INTRODUCTION

Mandya is a place situated in Karnataka state. It is one of the districts in the state of Karnataka. It is 42 km away from Mysore city. It has seven (7) taluks. Namely, Malavalli, Mandya, Maddur, K.R.Pet, Sriranga pattana, Nagamangala and Pandavapura.

According to 1981 Census Adikarnataka (Scheduled Castes) population of all the taluks is 1,82,826. Among the taluks Malavalli occupies the first place in the population of Scheduled Castes in Mandya district.

( Malavalli - 43358, Mandya - 41326, Maddur -30742, K.R.Pet -21257, Sriranga pattana - 17150, Nagamangala-15081, and Pandavapura -13912.)

According to 1981 census, the total population of this district is 25,95,900, width of the district is 496.00Sq Km. In this district we can see different kinds of castes. Among these castes, Vokkaliga, Kuruba (Halumatha) and Scheduled castes (Adikarnataka-Community) are the major and local castes. In Adikarnataka Community we can see two sub-groups. One is Holeya (right hand) another is Madiga (left hand). Both groups are jointly called by several names, i.e.,
Sudra, A.K, S.C people in general. And the other castes are Brahmana, Kshatriya, Komtiga (vyshya), Lingayath (veerashayva), Kumbara Shetty, Banajiga-Shetty, Ganiga Shetty, Uppara Shetty, Ura, Achari (vishva karma), Besta (gangamatha), Kshowrika, Heediga, Meda, Tigula, Kshatriya, Golla, Naik, Satani (vyshnava) Kaniya; these come under Hindu religion; apart from these, we can see three more religions, viz, Muslim Christian and Jaina. Hindu and Muslim are the major religions in this district.

The chief crops of the district are paddy, Ragi Sugar, Jala etc. The main occupation of the people is agriculture. The living standard of the Scheduled castes or Adikarnataka is very poor. Most of the peoples do not own lands or good shelter. Even they do not have food for eating properly. Normally, they work like labourers. They living in their own huts which is constructed by themselves only.

Mainly those people belonging to the last varna namely the sudra and avarnas include many groups which have suffered social and economic inequity since the ages. Particularly those people who were outside the
The concept of pollution was attached to them and they were treated as untouchable castes. These castes were systematically listed in the 1931 census of India. These untouchable castes in India were officially defined as depressed castes in 1932.\(^1\) Gandhiji named them Harijans where 'Hari' means "God", 'Jan' means "People" and thus 'Harijan' means "People of God". This word in other languages means a child whose father's identity is unknown\(^2\) and hence a bastard progeny. Therefore, the name Harijan was not only disliked but was hated and opposed by the untouchables. Surprisingly enough, even to the word untouchable is not that sharp. As a result there was a wildcry, an agitation and a strong opposition to the Bill using the word Harijan in the Bombay legislative Assembly. It was duly replaced by the term Scheduled-castes\(^3\) in 1938 and it continues to be used as scheduled caste in Government records and circulars even today.

\(^{1,2,3}\) HAROLD R. ISSACS., -India's untouchables, Bombay; Asia publishing house 1965.
Kannada is the major language spoken all over this district. We can classify it into three groups according to their castes, social status and their environments. They are Gowda Kannada and Adikarnataka Kannada and Brahmin Kannada. These are the dialects of Kannada language. Kannada language belongs to the Dravidian language family. It is third among the Dravidian language (Telugu, Tamil and Kannada). It is spoken in Karnataka only.

The first written monuments in Kannada date from 5th and 6th centuries. The oldest Kannada Inscription, dating back to approximately 450 A.D, was discovered near the village of Halmidi (Hassan district). The literature of Kannada is second oldest among the Dravidian literatures after Tamil literature; its earliest extant work, the treatise on poetry Kavirajamarga, written in verse dates from the first quarter of the 9th century. This treatise is ascribed to Nripatunga a ruler of the Rastrakuta dynasty. But it may have come in the bright from one of the court poets.

From 9th century onwards there is evidence of unbroken continuity of specimens of Kannada language
and literature. This entire development period of Kannada language and literature has been divided into a number of stages through which the literary activities in the language continued; (i) Period from 925 A.D characterised by the productions of Champukavya. (ii) Period from 1150 A.D, to 1336 A.D, age of virashiva revolt in life and letters resulting in the new forms (short, prose, lyric and vachana) and metres. (iii) Period from 1336 A.D, to 1575 A.D, age of Vijayanagara rule adorned by writings of vaishnava poet saints and virashaiva mystics. (iv) Period from 1575 A.D, to 1700 A.D, age of continuation of older literary motives and influence of new social situations after the destruction of Vijayanagara rule. (v) Period of 18th century age of revival of champu epic and cultivation of historical prose. And (vi) In 1820 A.D, beginning of the modern period.

In the period of 'champu kavya' in the 10th century mention has to be made of the three 'Gems' of poets, viz., Pampa, Ponna, and Ranna. Pampa composed two great works 'Adipurana' and 'Pampa Baratha' both of which have been held in high esteem. Ponna also a Jain like Pampa, wrote 'Shanthi purana' on the

legend of 16th Jain Tirthankara. Ranna a junior in
time to the preceding two poets, composed 'Ajit purana'
on a Jain legend and a poem on Mahabharat episode.
These three poets established the 'Champu' form of
composition which served as a model to poets for
quite some time in the following periods. Nagavarma
a famous grammarian wrote a famous work on prosody
'Chandombudhi' or 'Ocean of metres' (1984 A.D.).
He also wrote a 'Champu' version of the Sanskrit
romance the 'Kadambari'. Another 'Champu' form
composition was the adaptation of 'Panchatantra'
written by Durgasimha (1025 A.D.).

Nagavarma charya (end of the 11th century)
a Jain scholar wrote 'Chandra chudamani shataka' also
called 'Jnenasara'. A great poet of the early 12th
century was 'Nagachandra' who wrote 'Ramachandra –
charita purana' a Jain version of 'Ramayana'. His
another Jaina work was 'Mallinatha purana'. Other
notable poets of the first half of the 12th century
were Nagasena (1125 A.D.), Nagavarma (1125 A.D.),
Brahmashiva (1125 A.D.), Kirthivarma (1125 A.D.)
and Vrattavilasa (1160 A.D.).

The first work on Kannada grammar appeared even
in the remote past, even Kavirajamarga may be to a certain extent regarded as one of such works; the various problems of the language of fiction are dealt with in Chandombudi by Nagavarma. The Kavyavalokana, Karnataka bhasha bhushana and Vastukosha all written by the author of the same name in 12th century, and in a number of other works. Particularly important among the later are a grammar by Keshiraja (second half of the 13th century) known as Shabdemanidarpans and a later grammar by Bhattakalanka - Shabdanasashasana (1604). The first Kannada grammar written in English by John Mackerrell appeared in Madras in November 1820. The author drew much information from Keshiraja's grammar.

In 1959 An Elementary grammar of Kannada language by Thomas Hodson was printed and in 1914 a grammar by Harold Spencer (1st, Ed) both written in English.

The national liberation movement which gained

*5. JOHN MACKERRELL., - A grammar of the karnataka language, Madras -1820.
*6. THOMAS HODSON., - An Elementary grammar of the Kannada language, Mangalore -1859.
momentum in the late 19th century, brought about an upsurge of literature. Prose began to flourish alongside the traditional poetic genera. There appeared the novels by Sh. Karantha, A.N. Krishna Rao, K.V. Puttappa, Mastivenkatesha, Kulkunda Shivarao and Xerur, and the short stories by K. Betigari Venkanna and Gopalakrishna Rao. Drama is represented by the works of T.P. Kailasa, Garuda and Samsa. The most outstanding modern poets are K.V. Puttappa, D. R. Bendre, V. Sitaramayya, Gokak and a number of others.

In modern literature, especially in the works of the democratic school, there is a definite tendency to bring the language of literature closer to the popular colloquial language. Nevertheless, the gap between the two is still quite considerable.

The descriptive linguistics deals with the design of the language of a community or class. The differences are always to be found in any language spoken by more than one person, since no two people have exactly the same set of speech habits. Dialectology deals with the systematic study of interpersonal and intergroup differences of speech.
habits. Generally speaking, "The totality of speech habits of a single person at a given time constitutes an Idiolect." There are few aims which lead us to study a single Idiolect in detail. Usually we are concerned by and large, with habits of some of the groups. According to Hocket, "The totality of speech habits of a particular social community or group or particular region constitutes a dialect."

According to Random House dictionary, a dialect is "A variety of a language that is distinguished from other varieties of phonology, grammar and vocabulary and by its use by a group of speakers who are set off from others geographically or peculiar other than a literary or standard form". These definition make it clear that a dialect is a variety of language. A language which is spoken by a large number of people practicing different professions and inhabiting a vast geographical area will consist of a number of dialects. The social dialects are closely related to the caste system of Hindu society in India.

*8. HOCKETT, C.F., -A course in modern linguistics.
The study of dialect is necessary for a comprehensive understanding of the native of the language. But one of the most characteristic facts about language or dialects is its variability from time to time, place to place and person to person. Every dialect has a life history of its own, but the written records or analysing in a descriptive manner disclose the history of a dialect. In this view we can see several interesting linguistic variations even among the same caste, same language or dialect; the differences are noted in the speech of the Adikarnataka community.

The Adikarnataka dialect is also one among the dialects of Kannada. It is spoken in Karnataka state. All over the districts of Karnataka each district with its own area has several sub-divisions of considerably significant differences. These variations should take several things into consideration. They may be summed up as,

1. Geographical location.
2. Cultural or Educational background, and

*10. SAPIR EDWARD., -Language (1921).
This descriptive study is based on the data collected from the different taluks of Mandya district, and different age groups of the informants, viz., sri. Madaiah -alias, Dommaiah(50), smt. Shivalingamma(52) smt. Doddalingamma(54) from Malavalli taluk; sri. Jetti Thimmaiah(60), smt. Narasamma(49), sri. Siddaiah(36) from Nagamangala taluk; sri. Madevaiah(32), sri. Nanjappa (48), smt. Chinnamma(50) from Mandya taluk; sri. Tammaiah (37), sri. Ranga(40) from K.R.Pet taluk; sri. Basavaiah (52) from Pandavapura taluk; sri. Siddaiah(40) from Sriranga pattana taluk; sri. Lingaiah(51) and smt. Madamma(48) from Maddur taluk.

The field work was undertaken in the month of January-1986 to June-1986, and December-1986 to February-1987. During this field survey I used questionnaire and tape recorder. In this survey a phonological questionnaire (word list) which had nearly 3500 words was used for eliciting data. The data were transcribed and recorded simultaneously, and folk songs also recorded by the informants. Later on the transcribed materials were carefully checked with the help of informants and recorded tapes on some occasions data were collected from informants by direct observations of their past events and experiences in their
past events and experiences in their life, and achievements, family background etc, until the necessary data were collected. The questionnaires were transcribed to phonetic and phonemic scripts with the help of informants and tape recorder.

The following are some of the important features of Adikarnataka dialect. It contains five short and five long vowels and also nineteen consonants. In ordinary speech ʌ and ǝ have merged into 's', and nasalization is located as a separate phoneme. Aspirated sounds are not found in this Adikarnataka dialect, but we can see in standard Kannada. There are monosyllabic instances of long vowels occurring in the word-final position, and the free variations in between sounds are common in this dialect.

Adikarnataka dialect of Kannada's Morphs, in respect of structure, generally are similar to those of standard Kannada. In morphology, Adikarnataka dialect of Kannada retains three-way gender distinctions namely Masculine, Feminine and Neuter. The examples are given below for each gender:
M = ama (avnu) 'he'
Fe = aba (avlu) 'she'
N = adu 'that' & 'idu' 'this'

We can see another special features of particles which are used to address a person. When such particles used, they differentiate sex and status of a person addressed. All these kind of particles occur in the final position or initial position of the sentence. Those particles are; la: lo: , aja ajja , ammi , kusa and moga ;

**Masculine**

Eg:
- lo:sidda
- lo:maida balai
- baja-ranga
- bajja
- e:nja

Feminine

Eg:
- banni
- banni-rangi

Both Masculine & Feminine:

Eg:
- kusa-javara
- kusa-jadi
Eg: *be:-kusa* 'addressing male & female'

*be:-moge* 'addressing male & female'

In this thesis an attempt is made to analyse descriptively the Phonology, Morpho-phonemics, Noun morphology, Verb-morphology, Clitics, Syntax, of Adi-Karnataka dialect spoken in Mandya District. Almost all the relevant phonological Morphological and Syntactical features and categories are found in this dialect of Kannada. The present sketch is restricted to the following five important aspects.

(i). **Phonology**: Dealing with the inventory of the phonemes, their distribution, phonetic distribution of individual phonemes, allophones, syllabic pattern, suprasegmental etc.

(ii). **Morpho-phonemics**: Dealing with the morpho-phonemic changes (rules) that are in this dialect.

(iii). **Noun Morphology**: Dealing with the major morphemes like nouns, pronouns, number-
-markers, cases, numerals, indiclimables and adverbs, etc.

(iv). Verb-
Morphology
Deals with the major morphemes like Tense markers, Participals Personal markers, Stem-alternants Verbal derivatives, Phonemic change and Clitics, etc.

(v). Syntax
Deals with the basic sentence types and present phrase structures of simple and complex sentences, and describe various grammatical rules operative in construction of complex and derived sentences.

The illustration also given in the respective places in the body of the grammar. A list of sample sentences, folk stories and a list of bibliography is also given at the end.