PART IV

LINGUISTIC ASPECT

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SALIENT LINGUISTIC PECULIARITIES OF VADĀRĀDHANE

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VADĀRĀDHANE: A REPOSITORY OF SEVERAL RARE NATIVE
AND OTHER WORDS, PHRASES AND IDIOMS

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NEW LIGHT SHED ON SOME READINGS OF THE TEXT OF VADĀRĀDHANE
The linguistic value of the Vaddaradhane also is not small. Since this classic came to light its linguistic aspect, more than any other one, has drawn the attention of some scholars. Besides Prof. D.L. Narasimhachar,¹ Shri A.G. Pai² and Dr. A.N. Upadhye,³ who have put forth their observations on its language that form a part of their general observations on the work, other scholars like Shri M.G. Venkatesaiya⁴ and Dr. G.S. Gai⁵ have dug deeper at a few linguistic spots of its text; and Shri T.V. Venkatachala Shastri has noted the 'dēsi' elements in the same.⁶ A thorough linguistic study of the text of the Vaddaradhane is a major problem by itself for an exclusive undertaking, which does not come within the scope of the present Study. Hence only its salient linguistic peculiarities are presented here.

2. Mūru Upanyāsagalū, Kannada Research Institute, Dharwar 1940, pp. 115-122.
'p' initially and medially, appears to have been preserved throughout the text of the Vaddaradhane. Yet in a few words in some of the manuscripts, as given by the editor in footnotes, 'p-' is found to have been changed to 'h-' and to 'ç-' (zero) in one case: pēva (p. 12.8): hāvu (fn. 6); Halike (p. 98.1): Halike (fn. 1); pāvina pere (p. 172.2): hāvina here, pāvina here and pāvinere (fn. 2). And such just a few cases, in the whole range of the text, may be reflecting the copyist's linguistic habits asserted at some later period. The analytical and statistical study of the treatment of 'p' together with that of 'r' and 'l' in this work would yield decisive results.

Regarding 'r' and 'l' also, some peculiarities can be noted:
Words like karame (p. 13.4) as compared with karame found in the Pampa Bhārata (8.59 vac.), show perhaps the early use of r for r in the same word. The change of l to r, which is met with in the Old Kannada Inscription in nirisu, is found here too: nirisu (p. 78.4, 8 etc.). Words like nola (p. 122.2) show the early use of l, for l in the same word found later. Yet some words, in some of the more accepted manuscripts, indicate the change of l to l: sūluṁ pāliyum (p. 111.24):

8. B. Ramachandrarao presents an interesting study of l/n changes in Kannada, where he notes how the Old Kannada l undergoes different changes: Prabuddha Kamātaka, Vol. 42-3, pp. 81-92.
Similar is the case with the change of 1 to r in the conjunct group: bildatu (p. 5.5); birddattu (fn. 7). The word bi(rādi) (p. 18.12), which is the editor's proposed reading, is found as bīli and biddi in the two groups of manuscripts (fn. 10). Then, regarding the change of 1 (in Sanskrit words) to 1, varied tendencies are found: In some cases 1 is changed to 1: ālūcane (p. 6.4), Nīla (p. 13.6), Kāmalasrī (p. 30.15) etc.; in some other cases 1 is retained: Kapila (p. 64.7), kāla (p. 92.20), Susīle (p. 131.3) etc.; and in a few others there is no uniformity: Atibala (p. 2.8) and Atibala (p. 4.23), Vilāsa (p. 63.5) and Vilāsa (p. 45.17) etc.

Verbal forms with Pronominal suffixes -oṁ, -ol and -or are found all over the text. For example: puttidōṁ (p. 25.1), puttidol (p. 25.4), māṇi ădor (p. 93.19) etc. Side by side with these forms, those with suffixes -aṁ, -al and -ar are also found. For example puttidāṁ (p. 25.8), kaltal (p. 24.2), tagulcidar (p. 25.29) etc. Adjectival substantives with suffixes -oṁ, -ol and -or, added to the past and future declinable participles, are found all over the text. For example: ālvoṁ (p. 110.12), pettirdolāṁ (p. 112.19), tapaṁgeyvoṁge (p. 113.4) etc. Side by side with these forms, those with suffixes -aṁ, (-al) and -ar are also found. For example: mādevivhālaṁ (p. 110.15), pasadanaṁgoṁdirāke (p. 111.21-22), besakeyvar(um) (p. 114.6-7) etc. Future-present Relative participles or Relative pronouns with suffixes -oṁ, -ol and
-or are found all over the text. For example: Jinavādika-neṃboḥ (p. 110.23), Jinamatiyeṃboḥ (p. 110.23-24), Bhaṭṭarājeṃbhor (p. 74.5) etc. Side by side with these forms, the Future-present Participle 'eṃbo' alone is superadded to the masculine, feminine and neuter nouns; but such forms are used predicatively. For example: Pradyōṭaneṭha (araṇaḥ) (p. 110.12), Jyōtirīṣeṇeṭha (araṇya) (p. 113.23), Rhīṇameṇa (ūraṃ) (p. 110.20), Gūṇahāneṭha (ēṛiṃaya) (p. 113.25) etc. All forms with -om, -ol and -or, noted above, are found in the Vaddārādhane in a considerably larger number than such those found in the Cāvumdarāya Purāṇa, in the prose portions of Pampa's Adipurāṇa, Ponna's Sāntipurāṇa and Ranna's Ajitapurāṇa. The following are some of such forms noted from these works: Cāvumdarāya Purāṇa: puttidom (p. 28.8), Pratīḍhānaḍāl (p. 29-13), Prahasitaneṃboḥ (p. 30.27) etc. Adipurāṇa: dēvanāīd (5.13 vac.), Nāgadattaneṃboḥ (5.17 vac.), maganādā (6.3 vac.) etc. Sāntipurāṇa: ekavīharīyaḥ (4.109 vac.), Vajrāṁganeṃboḥ (4.96 vac.), padeṇaḥ (4.48 vac.) adanaḥ (5.12 vac.) etc. Ajītapurāṇa: Maniketuveṇboḥ (9.6 vac.), Sagareṃboḥ (9.6 vac.) etc. Leaving aside the Cāvumdarāya Purāṇa, considering the prose portions of these three Campū works, such forms are found in greater number in the Sāntipurāṇa than in the Adipurāṇa, whereas in the Ajitapurāṇa such number is very small. That such forms are found only in the prose portions of these Campū works, as Prof. D.L. Narasimhackar observes, is not true. 10

In all these three Campū works, such forms are found in their verses too and they are found almost in the same proportion as noted above in their prose portions. The following are some of such forms found in the verses of these works: 

- *Tādipūrāṇa*: 
  - tanivo (6.47), paripūjisidōm (7.112), mēredor (7.1-2) etc.

- *Sāntipurāṇa*: 
  - dorejām (2.40), mairisidōm (3.88), pr.yanādom (4.47) etc.

- *Ajitapurāṇa*: 
  - irdapo (4.57), ṣadapo (5.46) etc.

But such forms are not conspicuous in Pompa’s Bṛha and Ranna’s Gādāyudhāha. Moreover the above noted three Campus show the use of such forms in different degrees. How to account for this? Is it a matter of choice of such forms? Or could there be any relation between the usage or occurrence of such forms and the diction of the texts, the prose ones or more particularly the prose portions of the early Campūs with the Jaina religious atmosphere? But the early Inscriptions as studied by Dr. Narasimhia and Dr. Gai do show the use of several such forms. Hence only a thorough and statistical investigation of all early works and inscriptions would be able to answer these questions.

Considering the Case-terminations, forms with the Acc. -ēn, -ē, Gen. -ē, or Loc. -ul are hardly seen in the text of the Vaddārādhane. On the other hand, forms with the Instr. -iṁda or Dat. -iṁge are available. For example: 

- pasiviniṁda (p. 110.21), perchdegaliṁda (p. 111.34), kūsīnge (112.23) etc. Vibhaktipallata, or the use of one case for the other, is found in large number. For example, Gen. for Nom.
Regarding Pronominal forms, Dr. G.S. Gai has already shown that the text of the Vaddārādhane, together with that of the Vampa Bhārata, contains both the Inclusive first person plural and the Exclusive first person plural.

Forms of Conjugated Appellative are also found in good number. For example: nīṃ satyavādiyay (p. 16.24); āmā addānnum kusalaremuñ (p. 69.21); Bhātārā nīmī samartharir (p. 70.2-3); nīninnum kūsanai (p. 113.6), āmēnē (āmum fn.17) bhavyaremo ābhavyaremo (p. 100.24-25) etc.

Denominal verbal forms and participles are an interesting peculiarity of the language of the Vaddārādhane. They are mostly formed by the superadition of the verbal root 'gey' to the noun. The following are some examples of the same noted with their meaning: Siddhāṃtamaṃ parividigeydu (p. 77.25) - (having recited the scripture); Naḥdisvaremgeydu (p. 115.18) - (having observed the Naḥdisvara Festival); talarugeyyyuttirkum (p. 129.15) - (he remained working as the city-guard);

arasugeyyattam kālaṁ sale (p. 191.8-9) - (time passed on as he reigned as the king) etc. Such forms are also found in what is called Jaina Sanskrit. Bloomfield has noted them from the text of the Pārśvanātha Carita. 13

Passive Voice, in its early phase, is also found in this text. 14 The following are some of its examples: anibarūm mūgariyepattu (p. 19.6-7), vidyādharaṇīdaṁ pūjisepattā (p. 38. 10-11), gāladiṁ tegeyepattu (p. 57.11), Sanatkumāraṁge garbhadolirdaṁte nivēdisepattem (p. 59.6-7) etc.

In the text of the Vaddārādhane, in many cases, the sentence has no verb. Each story is invariably introduced with sentences without the verb: Ṛ caṃbūdīpada Bharatkeśstradol Vatseyembudu nād. Alli Kausambhiyebudu polal. Adanālveṁ Haridhvajaneṁbaraṣaṁ. Ātana Mahādevi Vārunīyeṁbāl. Āyirvaṁggaṁ makkal Śrīvardhanaṁ, Vijayamdharaṁ etc. (p. 95.11-12). Even within each story such sentences without the verb are found: Āvūra gāvudāṁ Ḫinaṇḍikanaṁboṁ (p. 110.23); mattā polalol Buddhajaneṁbonupāsakaṁ (p. 114.8); Such sentences have certainly added to the niceties of the language of this work. Moreover, in many cases, the subject of the sentence is


14. Śrī refers to this fact as standing in rank with the early Kannada Inscriptions and Saṅgha Tamil. Vide Pūrveda Halagānnada and Tamil, Kannada Sāhitya Parisatpatrike, Vol. XXVII-1, pp. 46-54.
The text of the Vaddārādhane shows copious use of Adverbal Past Participles that express a series of actions of the subject and connect them with the action denoted by the finite verb. For example, in the sentence, 'Cūdu divasāh... pōtu' (p. 110, '14-18), the following Adverbal past participles are found: bōdi, ēri, āgi, koṃdu, koṃdu, ēdi, kaṃdu, pididu and neidu. Similarly, liberal use of the Infinitives in Absolute Construction (or Locative Absolute),¹⁵ which also function as Adverbal past participles, is found here. For example in the same sentence, noted above, the following Infinitives in Absolute Construction are found: pōdode, parigē, pōdode and irdode. The liberal use of these Adverbal past participles as well as Infinitives in Absolute Construction by the author of the Vaddārādhane may, possibly, signify his speed of narration or expression in brevity.

From the lexical point of view also the text of the Vaddārādhane contains several interesting peculiarities:

It has preserved a number of rare native and other words, phrases and idioms, some of which are also found in the

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¹⁵. These, as found in St.No. 13, are statistically presented by M.G. Venkatesaiya, in his paper Behaviour of Infinitive Morphomes in Old Kannada, The Quarterly Journal of the Mythic Society, Vol. XIII-1, pp. 1-4.
Cāvuṇḍarāya Purāṇa and in the Campū works of Pampa, Ponna and Ranna. Leaving aside the quotations of Sanskrit and Prakrit verses, in addition to the use of some Sanskrit words and phrases, it abounds in Prakrit and words and phrases and words with Prakritic influence.

Some of the verbal roots like kol (p. 12.9, p. 184.1 etc.) and kidu (p. 5.6, p. 19.15 etc.) have been used with different shades of meaning. amma (pp. 13.15, 13.21, 15.13, 149.4 etc.) is used in the sense of the Kannada 'appa' (father) almost throughout the entire text. pari (p. 162.17) is used in the sense of tapas to gallop. Perhaps with such usages in view, Prof. C.R. Sankaran pointed out the semantic value of the Vaddārādhane. Some forms like kallada (p. 22.17) and baddisu (p. 77.10) are peculiar in themselves. The interesting use of the denominal verbal forms and participles has been already noted above.

16. This study is presented separately in the next Chapter.
17. These features are noted at length in Ch. III of this Part only.
18. Prof. D.L. Narasimhachar notes the use of 'amma', in St. No. 1, and observes that it is found in the works of the 10th century A.D. in Karnataka Sāhitya Parisatpatrike, Vol. XVI, p. 177.
19. 1) Some Problems in Kannada Linguistics, Kannada Research Institute, Dharwar 1954, p. 31.
20) He, in collaboration with Dr. G.S. Gai, also presents a semantic study of pari as found in the Pampa Bhārata and the early Tamil Literature in the paper, The Kannada PARI, Bulletin of the Decan College Research Institute, Vol. I, pp. 412-413.
The text of the Vaddaradhane abounds in words with duplicate forms most of which are Tatsamas and Tāfbhasas. For example: jyotisa (p. 5.24), jōyīsa (p. 5.22), srēsthī (p. 14.21), setti (p. 25.3), pāriyātra (p. 30.4), pāriyāra (p. 84.8), marga (p. 96.5), miga (p. 95.23), dhyanisi (p. 104.13), jānisi (p. 109.24); tilaka (p. 128.12), tilaka (p. 129.2); pakṣī (p. 151.4), pakki (p. 151.7); gōsane (p. 165.19-20), gūsane (p. 165.22) etc. How many of such pairs of words have come down to us in the same forms as originally penned by the author, and how many of them have been subjected to changes by the scribes according to their linguistic habits and ideals, is difficult to conjecture. But there are reasons to raise such doubt: Forms like vanna and banna are found in the same line (p. 34.21); and risi (p. 45.9) is followed by risi (p. 45.10) in the very next line. Moreover in the case of some words different readings are found on the very line of such duplication. For example: bhiecuva (p. 187.1), bhiksuka (fn. 13), gōsthi (p. 191.24), gotti (fn. 29). Anyhow, such duplicate forms are found all over the text.

There are some words, most of which are proper names, with the -k suffix that functions in different ways: (a) In some words it shows latent diminutive function: laddaka

20. The Śabdānīdarpana, under S. 71, excludes kāl in its doubling in the formation of the negative.
21. Shri M.C. Pai notes that the doubled d in ādīsu is also found in the Kavirājamērga, II 147: Mūru Upānyasagal, p. 116.
(p. 154.12); kavadike (p. 177.17), which may also be the Tadbhava of Kapardhika. (b) In some others it shows pejorative function: mrtaka (p. 30.7) - the pitiable dead one; Sudhâmakâ (p. 170.9-10) - the wicked Sudhâma; Vyâlaka (p. 176 fn. 2) - the wicked Vyâla; Vasaítaka (p. 180.25) - the poor Vasaíta. (c) In the following one, its function cannot be detected or rather it has no function: Vasaítaka (p. 183.9). This appears to have been formed on the analogy of the above noted Vasaítaka (p. 180.25) in which the -k suffix clearly indicates its pejorative function. The text of Harisena's Brhat-kathâkosa shows much more liking for the use of this -k suffix. Bloomfield also notes the same feature with the text of the Prâsvanâtha Carita. Hence it may be a feature of the Jaina Sanskrit. But this -k suffix also plays a notable part in the Prakrits, which Dr. Upadhye notes in his introduction to the Brhat-kathâkosa. Hence it is not impossible that the Prakrit sources used by the author of the Vaddârâdhane, may have influenced its text in respect of this -k suffix too.

With all these varied outstanding peculiarities, the language of the Vaddârâdhane, as a whole, stands as a type by itself among the classics in Kannada.

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22. The varied functions of the -k suffix have to be decided from the context in the text.
23. Vide Intro. to Brhat-kathâkosa, p. 98.
25. p. 112.