CHAPTER 2

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

The Vaddaradhane preserves several rare native and other words and idioms which are not seen in Kittel's dictionary, at the time of the completion of which it had not yet come to light. Some of these native words and idioms are found in the works of Pampa, Ponna, Ranna and the Cavumdaraya Purana; but their number is small. The prose of the Cavumdaraya Purana is highly Sanskrit-ridden and the hands of the authors of the other works are tied by the Campu style and, hence, they have less scope for native expressions. Moreover the Adipurana, the Santipurana and the Ajitapurana are much more influenced by Sanskrit than the Bharata and the Gadayuddha. But the Vaddaradhane, being a prose narrative work with comparatively less influence of Sanskrit, gives better glimpses of the contemporary tongue.

The following are the rare native words found in the Vaddaradhane:

1. All references to these works will be to the same editions noted in the preceding Chapter.
kēlpī (p. 2.14): This abstract noun denoting distinction formed by adding the suffix -pi (kēl + pi) is not found in the list of illustrations under s. 210 of Keśirāja's Sabdamanidarmāna (SMD).²

pasarāngūdu (p. 3.15): The meaning is not clear. Kittel gives pasa-eagerness, great desire. Could it be pasān-ɡūdu?

kalpisu (pp. 4.3, 74.7 etc.): Kittel gives only kalpi - learning, erudition. Ādipurāna has a form kalpiippudu (4.55) and Santipurāna has kalpi (8.105).

ādamanuḥ (pp. 4.5, 15.28-29, 181.7-8 etc.): This is an interesting adverbial form and appears to mean extremely, excessively. SMD under s. 303 gives ānum - soever and under s. 304 ādam - much, more, exceedingly.

karama (p. 9.2): The exact meaning is not clear here. The context suggests that it is connected with an old wound.

tottu (p. 10.13 etc.). This is the past passive participle of todō. It is used several times throughout the text. Occasionally todagi (p. 117.5) is also found. tottu is found in Cēvumārāya Purāna (p. 66.1) and Ajitapurāna (7.20 vac.).

² All references to this work are to Kittel's revised edition, Mangalore 1920.
Kol (pp. 12.9, 184.1 etc.): This verbal root is used in different shades of meaning; to bite (p. 12.9) and to prick (p. 184.1) are interesting ones. Ādipurāṇa also contains usages of this root: parīṣhānaśaṅkaḥvālīgaḥ kōla (2.59) and sarpaṁ kōla (3.65).

maraluṇḍu (p. 17.23): To sleep. Forms like maraluṇḍaśu (p. 17.17), luṇḍīda (p. 19.2), luṇḍuva (p. 123.8) etc. are also available. Ādipurāṇa (2.62), Pampa Bhārata (3.16 vac., 3.18 vac. etc.) and Cāvumādāya Purāṇa (p. 107.20) contain maraluṇḍu.

ollanige (p. 18.23): A piece of cloth used to wrap at the time of bath. Pampa Bhārata uses this word in an interesting context: ollanigeyām pilivānte (12.206 vac.). Prof. K.C. Kundanagār notes it from the Kannada Commentary on Somadeva’s UTILITY (KCSN).

bīṛdi (pp. 18.12, 188.17 etc.): Old women or rather poor old woman. bildi and biddi are other readings (p. 18.12, fn. 10).

kurūndega (p. 44.11): Baby-boy. It is an interesting word with much semantic value. Kittel gives uṇḍega—a single solitary male who has neither parents nor relatives.

sōmkila (pp. 44.21, 159.9 etc.): Lapp. Pampa Bharata also contains this word (2.6).

muttugidisu (p. 46.13): This phrase appears to mean to condemn, ridicule etc.

bāvarivugu (p. 46.29): The meaning of this phrase is not clear.

nīrili (p. 60.17): The meaning of this phrase is not clear. It is, however, connected with the disposal of the dead as the context suggests. Kittel cites 'nīrilida'.

pārakina kūl (p. 68.26): Residual boiled rice. Kittel gives 'pāraka - saving'.

nelavatti (p. 78.23): The meaning is not clear. The word, however, is connected with betel-leaf-packet.

pasava (p. 86.12): Famine. Pampa Bhārata (4.51) contains it. Prof. K.G. Kundanagar has also noted this word from KCSN.

kurivāda (p. 93.18): It appears to mean a blanket. The editor conjectures (Ibid, fn. 12) kuruvadi as the possible right reading. Pampa Bhārata contains kuruvadi (p. 57) - a small piece of cloth.

ganiyâne (p. 111.18-19) : The exact meaning is not known.

uliseându (p. 129.5) : From the context it appears to be a thief-and-ball type of game. Pampa Bhārata contains battuliseându (2.30).

porasu (p. 134.18) : Pigeon. Pampa Bhārata contains it as porasu (8.85). Prof. Kundanagar also notes it as porasu from KCSN. Prof. D.L. Narasimhacar presents an interesting discussion about this word in his Sabdavihāra. 4

pudukunîr (p. 145.12) : The exact meaning is not known.

parsamti (p. 183.7) : Brahmin's wife. Kittel gives only pârviti.

The Vaddârâdhane preserves some other rare words which are not pure native ones and the meanings of most of which are not clear.

sâñjlevârisu (pp. 5.3 and 44.13) : To go for an evening walk?

vârekada (p. 5.10) :?

laṅgiga (p. 8.26) : A pole-dancer. Harisena same

(St. 126, v. 42) uses laṅkha in the context. laṅgiga may be from laṅkhacakā.

bālavatde (pp. 45.10 and 113.6) : A young child?

vāritapūrītā (p. 53.22) : The meaning is not known.

palivullavañgal (p. 83.26-27) : The meaning is not known.

lāvātugala (p. 92.3) or āvātugala (fn. 2): In both the cases the meaning is not clear.

dāmdane (p. 126.7) : Punishment. KCSN also contains this word.

boddana bāvi (p. 138.22) : It is a type of well, possibly a large one, as bodda or vadda (fn. 11 kha) would suggest.

cōlāngi (p. 184.18) : The meaning of this word is not clear. From the context it seems to mean the first pregnancy ceremony: cōla - a bodice (Skt. cola). The editor gives other readings as cōlase and jōgale (fn. 20) which further lead one to confusion.

sōdige (p. 72.16) : An eatable; lāvānga (p. 78.16) : An eatable.

Some names of birds, animals, etc. are found in their peculiar forms:

ōmti (p. 97.6) : A kind of wall lizard. Kittel gives ōti. He also notes the Tulu ōmti which is nearer to ōmti.

kurku (p. 97.9) : Could it be an old form of garavamka?
peemguru (p. 97.9) : Could it stand for pümgale given by Kittel?

karaṇḍamānde (p. 97.9) : It is a kind of bird as the context of the text would suggest.

uñke (p. 151.3) : It is a kind of bird.

koraṣu (p. 151.3) : It is a kind of bird.

The Vaḍḍarādhane is also exceedingly rich in peculiar native idioms which may have mostly been contemporary of the authors time. Their meanings are obvious: Kāraṇḍamānde

pujiyaṁ (arcaṁeṣaṁ) koṃdu pögu (p. 12.4-5, p. 100.21); periulī bisuḍu (p. 13.15); nambe nudi (p. 16.7); nannotu (p. 16.7-8); kainirerėdu kudu (p. 21.12); jųgugol (p. 27.24); maḍuve nil (pp. 33.27, 131.13, 163.19 etc.);
basirtėve baddisu (p. 77.5-6); enneyaṁ tinnamere (p. 77.6);
tekkane tivu (p. 103.28); bāmbalaṁ bādu (p. 110.22); kajja-maṁ samakattu (p. 177.16); kanbėtaṅga (p. 180-18); mode nār (p. 187.8); soppanarāgi badi (p. 153.2); gōsaneyaṁ tōlalcu (pp. 50.20); gōsaneyaṁ pidi (p. 50.22-23) etc.

The following idioms appear to have been current among the members of the Jain community. They have also got

5. KCSN contains this word, but the idiomatic usage is not given in the paper.

6. Ādipurāṇa (4.34 vac.), Bhārata (5.77 vac.), Ajitapurāṇa (4.63), Gadāyuḍha (6.33) and Sāntipurāṇa (1.71) contain this idiom.
other parallel forms:

vratamgalaherisikol (pp. 28-26, 80,18 etc.): This idiom is also found in the Cāvumdarāya Purāṇa (p. 22.21).

vratamgalah kaikol (p. 11.26 etc.): Side by side with the above one, this is also found.

Srāvaka-dharmadolaggalamāgi (p. 64.3): It compares well with the Sanskritised one in Ādi purāṇa (2.33 vac.)

vratamāṅ salisu (p. 156.26): It means to observe a vow. It appears to be very rare one.

carigedolalu (p. 7.6 etc.): The word carige appears to have been developed from the Prakrit cariga(ka), Sanskrit caryā; and it has different shades of meaning as found in this work: carigedolalu (p. 7.6 etc.): to go on a begging round.

carigevaru (p. 81.26) or carigevu (p. 89.2)

Ibid

carige mādu (p. 91.7): To take food.

carigevaru (p. 81.26): To come for food.

pānigattu (p. 79.12 etc.) or pānegattu (fn.3)

pānegattu appears to be the correct reading. Pāne appears to be a contraction of pārane(ne) - breaking one's fast. It also has got different shades of meaning: pānigattu (p. 79.12) means to offer food to a monk at his breaking fast. Pānigattu (p. 81.1) also means to take food at one's breaking fast. In this sense pārisu (p. 81.18) is also used.
paraneyamādū (p. 81.13-14): To take food at one's breaking fast. This idiom is also used occasionally.

From this study it can be known that but for the Vaddaradhane, Kannada would have lost most of the above noted rare words, phrases and idioms. In preserving such lexical and idiomatic wealth, this work seems to be a remarkable one in Kannada literature.

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7. Prof. M. Mariyappa Bhatta regrets such kind of loss from which Kannada has already suffered: Kannadadolaganā Deśara Amsagalu, Kannada Sāhitya Parisatkarike, XXVII-2, pp. 152-162.