It has been noticed in the preceding chapter that the text of the Vaddaradhane abounds in native (desya) elements. Yet it is not free from the influence of Sanskrit. But such influence is far less than that on the Cavumdaraya Purana, the other prose work in Old Kannada. Besides several quotations of Sanskrit verses in the Vaddaradhane, some passages with luxurious descriptions (pp. 54.19 to 55.8, p. 129, 1-5, pp. 136.21 to 137.17 etc.), and portions with dogmatical discussions (p. 133.14-29, pp. 154.8 to 155.12 etc.), contain considerable number of Sanskrit words. Occasionally the author uses Sanskrit expressions like: kaścidvadatta (p. 33.9), kimkuruṇam (p. 79.22), katipaya (p. 91.25), yatras-tamitavāsi (p. 152.11), namoṣtu (p. 177.22) etc. But unlike any other author in Old Kannada, besides profusely quoting Prakrit verses, he shows greater liking for Prakrit words, expressions and their forms with Prakritic influence, leaving aside the common Tadbhavas. Scholars like Jacobi, Tawney, Weber and Bloomfield have observed: "Jaina Sanskrit texts presumably, never quite escape Prakrit influences." This

1. The Life and Stories of the Jaina Saviour Parāvanātha, p. 220.
observation also applies to the Jaina old Kannada texts and all the more to the text of the Vaddārdhane than that of any other work in Old Kannada.

The following Prakrit words are found used repeatedly in the regular syntactical system of the text:

vakkhāṇisu (pp. 4.25, 4.29, 6.11, 7.13, 23.28, 83.3, 126.11, 142.13 etc.): to preach.

jhāṇisu (pp. 49.18, 52.2, 83.12, 101.16, 103.24, 138.3, 174.8 etc.): to meditate, reflect.

padikāmanā (pp. 6.3, 6.27, 28.26, 91.25 etc.): confession.

paccakkhāna (pp. 68.27, 82.21, 82.27 etc.): abstinence.

javajjīvām (p. 114.15, 138.2 etc.): so long as one is alive.

The following Prakrit words and expressions are found used at requisite contexts:

gāhe (p. 1.14 etc.): Skt. gathā.

padigahām (p. 7.8): reception.

uccathānam (p. 7.8): raised seat.

2. That is why Prof. R.Y. Dharwadkar observes that Vaddārdhane, at times, sounds like Prakrit: Kannada Bhāṣāśāra, Dharwar 1962, p. 296.

sayasattama (p. 29.16): Skt. sada-sattama — forever the best (?). Pāṭhasaddamahannavo, Ratnacandraji's Ardhamāgadhī dictionary or Abhidhāna Rājendra does not contain it.

chatthatthamadasamduvālasa (p. 45.6), i.e., chattha, atthama, dasama and duvālasa — fasting up to the 6th, 8th, 10th and 12th meal.

dōnikomā (p. 68.4): It is a very interesting word, an instance of polyglottism. The Prakrit koṃḍa (a deep-based basin, a round vessel) has its Sanskrit equivalent kumāda. Similarly donī (a big kunda used for water) stands for dronī. Both these words are found used separately in ancient Jaina (Prakrit) literature.3 Pāṭhasaddamahannavo gives both these words separately.

vāla (p. 67.2): Skt. vyaśa.

bōlaha bōlaha (p. 85.13): The correct Prakrit form is volaha, Imperative Second person plural of vola — to go (away). Hence 'volaha volaha' means 'go away, go away'. Hariṣena uses in this context the usual Sanskrit expression 'kṣipram gaccha' (St.No. 131, v. 30).

Lacchi (p. 97.30): a cosmographical name of a division of Heavens.

Mahālacchi (p. 97.30): Ibid.

Sinidinna (p. 108.15): a proper name of a prince, which is symbolic of his way of birth: Sirī (Skt. Śrī) (guardian deity) and dinna = past passive participle of dā = to give, i.e., given by Śrī.

abhāvidām bhāvām bhāvidām bhāvām (p. 167.16): This appears to be a part of some ancient Prakrit verse.

savvaṁ savajja jōgaṁ viradomhi (p. 167.19-20): This also appears to be a part of some ancient Prakrit verse.


Most of the following Prakrit words have come down to us in corrupt form. They are names of some of the diseases from which the sage Sanatkumāra suffered. Devendra also gives the same names of diseases though with little dialectical difference:

<table>
<thead>
<tr>
<th>Vādā. (p. 68.28-29)</th>
<th>Devendra</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kacchu</td>
<td>kacchū</td>
<td>scab</td>
</tr>
<tr>
<td>jara</td>
<td>jaro</td>
<td>fever</td>
</tr>
<tr>
<td>khāsa</td>
<td>khāso</td>
<td>cough</td>
</tr>
<tr>
<td>sōsō</td>
<td>sasō</td>
<td>asthma</td>
</tr>
<tr>
<td>bhattacchadi</td>
<td>bhattacchāmdo</td>
<td>disliking for food</td>
</tr>
<tr>
<td>acchi-(dukkhaṁ)</td>
<td>akkhidukkhaṁ</td>
<td>pain in eyes</td>
</tr>
<tr>
<td>kucchi-(dukkhaṁ)</td>
<td>pottadukkhaṁ</td>
<td>pain in stomach</td>
</tr>
<tr>
<td>dukkhaṁ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The following are the Prakrit names of some of the subdivisions of the supernatural power of Medicine (osaha riddhi) acquired by the sage Sanatkumāra. They are neither in Prakrit nor in Sanskrit. Hence they, too, have come down to us in corrupt form. Devendra too gives the same list in Prakrit with a little change in sequence of enumeration.

<table>
<thead>
<tr>
<th>Vadd. (p. 69.3-4)</th>
<th>Devendra</th>
</tr>
</thead>
<tbody>
<tr>
<td>āmōsadhi</td>
<td>āmosahi</td>
</tr>
<tr>
<td>khelōsadhi</td>
<td>khelosahi</td>
</tr>
<tr>
<td>javōsadhi</td>
<td>jallosahi</td>
</tr>
<tr>
<td>vippōsadhi</td>
<td>vipposahi</td>
</tr>
<tr>
<td>sarvōsadhi</td>
<td>savvosahi</td>
</tr>
</tbody>
</table>

Harīśena's list corroborates the list in the Vaddārādhama to be in corrupt or deformed Prakrit: āmakhelausadhih viṣājallausadhih sarvausadhih (St.No. 129, v. 47).

The following words appear to be back-formations into Kannada from Prakrit:

pāguda (p. 34.4 etc.) : Sanskrit prābhṛta; Prakrit pāhuda > pāghuda > pāguda. This word seems to be an instance of oral transmission: pāhuda may have been pronounced with

   ii) Harīśena simply mentions: kacchūsvāsajvarādayah (St. No. 129, v. 45).
a peculiar stress on h; hence the Kannada ear may have heard it as paghuda and, then, adapted as paguda. This word is very popular among the Jaina authors like Pampa (Bhārata 9.95 vac.), Ponna (Śāntipurāṇa 2.22 vac.) and Cāvuṇḍarāya Purāṇa (p. 111.8), who have often used it in their writings.

Jāpuli (p. 93.21) : Sanskrit Yāpaniya; Prakrit Jāvaniya > Jāpuli.

Cilāta (p. 162.1) : Sanskrit Kirāta, Prakrit cilāya > cilāta.

The following words appear to have been derived from Prakrit:

carige (p. 7.6 etc.) : Skt. caryā; Pkt. cariya-ka > carige. In the Vaddērādhane the author uses it with different shades of meaning, which has been noted in the preceding chapter.

gudda (p. 7.11) : Pkt. (Desī) khuddga > gudda.

tirika (p. 10.16) : Skt. tiryaka; Pkt. tiryaka > tirika.

Bhādubbe (p. 118.21) : Skt. Bhrātrāṣṭottiyaka; Pkt. Bhādubbiya > Bhādubbe > Bhādubbe. This word was once a puzzle to scholars. Vide Nisidhi and Gudda, by J.F. Fleet, Indian Antiquary Vol. XII, pp. 99-104.

6. gudda and other such words in the Kannad Jaina literature were once a puzzle to scholars. Vide Nisidhi and Gudda, by J.F. Fleet, Indian Antiquary Vol. XII, pp. 99-104.

7. It is Nemidatta who mentions this (St. No. 66, v. 33). Harisena gives 'Bhrātrāṣṭottipatti' (St. No. 136, v. 28).
also appears to be a good instance of oral transmission of words. Badubbe (name of a festival) in Kannada can be explained reasonably through this line of phonetic development. The original Prakrit word for Bhratrdvitiyaka is not known from available sources. It is interesting to note that the Skt. dvitiyaka has given rise to the Kannada bidige, which feature is not found in the above development.

Then there are some words, mostly names of persons and places, which have partly Prakrit sounds. They possibly indicate Prakrit sources for the stories:

Rēvata (p. 51.22); Skt. Raivata; Pkt. Revaya. Thēvata, in the text, is not the right reading. Harisena gives Raivata in this context (St.No. 128, v.15).

Sāmaliputra (p. 93.20); Skt. Sālmaliputra (?); Pkt. Sāmaliputta. Harisena does not give this name in this context in St.No. 131, but mentions Sāvaliputtana (v. 81).

sābhijhāna (p. 100.6,15); The Sanskrit equivalent would be svābhijhāna, like svābhiprāya (p. 5.24). The Prakrit equivalent for the same is sāhinnāna or sābhinnāna. Harisena, too, is found to have used sābhijhāna (St.No. 96, v. 31), to which Dr. Upadhye prefers svābhijhāna (Brhat-kathā-kosa, notes, p. 388.

Ujjēni (p. 110.11); Skt. Ujjayini; Pkt. Ujjeni.

Bhattimitra (p. 166.23); Skt. Bhartrmita; Pkt. Bhattimittā.
Moreover, there are a number of words like savana (p. 5.21), risi (p. 45.9), migi (p. 95.23) etc., which are no doubt Prakrit, but are included by the Kannada grammarians in the lists of the so called tadbhavas, i.e., words derived from Sanskrit according to s.253 of Kesiraja's Sabdam enhancement.

But actually Kesiraja gives tadbhava words in usage, lokarudhi (s. 252). All the words in his list are not Sanskrit-bhavas. There are words in his list which are obviously Prakrit ones; for instance, mayana, pays, Jasöye (under s. 267). And there are words which are rather Prakrita-bhavas; for instance bagga (under s. 261), carige (under s. 259). Hence it is quite possible that Kesiraja, the earliest Kannada grammarian, might have included Prakrit words in his list of tadbhavas which he conventionally calls as words derived from Sanskrit.

Lastly it is worth noting that the text of the Vaddārādhane appears to have been considerably influenced by the linguistic habits and ideals of the scribes or copyists. There are evidences to show that some of the differences in readings of words in different manuscripts are rather out of substitution of Sanskrit word for Prakrit one than scribal errors:

8. i) Hence a scientific classification of the Kannada tadbhavas was proposed by R. Narasimbachar long back. History of Kannada Language, Mysore University 1934, pp. 116-121.

ii) These points have been discussed by me with more illustrations in my paper 'Some observations on Cauvādarāya Purāṇa'; Journal of the Karnatak University, Hum. XII 1968.
instance, śrēṇī (p. 137.6) has other reading śrēṇī (fn. 4), which obviously stands for the Prakrit śṛṇī. Ācāmalavardhana (p. 66.17) has other readings āyabilavardhamāna etc. (fn. 8) which all indicate the Prakrit āyaṁbilavaddamāna, to be the possible right reading. Ānīsuttaṃ (p. 138.3) has other reading dhyānisuttaṃ (fn. 1), a clear instance of substitution. There is also an interesting case of scribal ignorance in the meaning of Prakrit terms: yāvajīvāh (p. 601.10) has other reading yāvajīvāh-beregām (fn. 1), which is nothing but a tautological expression.

Thus the language of the Vaddārādhanā is influenced by Prakrit in several ways; and in this respect it stands unparalleled in Kannada literature. The text of the Kannada classic with these Prakrit elements holds out two facts:

(a) The author had before him one or more Prakrit sources, most probably one or more Prakrit commentaries on the Bhagavatī Arādhanā. (b) He had some special liking for the diction of the Prakrit literary speech, with which he has tolerably coloured the text of his work.  

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9. Harīsenā, too, had before him at least one Prakrit source; but the text of his work shows this feature occasionally.