CHAPTER I
If there were no light in the form of words, all the three worlds would have been in darkness. The importance of the words - language - in the world is very clearly brought out in the above verse. It is because of language there is activity in the world. One need not emphasise the importance of language to man. Language is the differentia that distinguishes man from the animals. It is only with the help of language that man could progress, could build great civilizations, could develop great cultures. Even living together, group consciousness - society itself - was possible only through language. Once he acquired this power of language, man went on acquiring new power and ultimately became the master of the universe. Language was helpful in the growth of society, and society, in turn, became helpful in the growth of language. Hence, the history of language and society go together.

Kannada belongs to the Dravidian family of languages. It is one of the 23 Dravidian languages traced so far. Of

1 Kavyadarśa - st. 4
the three groups in the Dravidian, viz., South, Central and North Dravidian family. Kannada belongs to the South Dravidian. It is one of the important languages of that group. There are only four literary languages in Dravidian, and all the four belong to the South Dravidian, Kannada being one of them. From the point of view of antiquity of the language, and the existence and extent of literature, it is next only to Tamil. Though once the territory of Kannada was from Kāveri to Gōdāvari rivers and extended up to Gaṅgavādi 96,000, at present, the Kannada territory includes the present Mysore State and some districts of the neighbouring states. It is at present spoken by more than 3 crores of people. Barring inscriptions which are found from the middle of the fifth century A.D., the literary tradition is unbroken from the middle of the ninth century. It is also one of the fifteen languages recognised by the Indian Constitution.

Antiquity of Kannada Language

The factors that will be helpful in deciding the antiquity of Kannada language are:

1) References in ancient languages,

2 Kavirajamārga pariṣeṣṭa sāhitya, p.62
3 Halmidi inscription - 450 A.D.
4 Kavirajamārga - 844 A.D.
2) ancient inscriptions in Karnataka, particularly in Kannada language,
3) Kaviraja Marga, and
4) References in other works.

We will discuss, in brief, the antiquity of Kannada language with the help of the first available work in Kannada, viz., Kaviraja Marga, written during the Rastrakuta king Nrapatunga who ruled from 815-877 A.D. Hence, this work is said to belong to the middle of the 9th century. In the history of Kannada literature, Kaviraja Marga is the most reliable lighthouse. But, Kaviraja Marga is more important than this, because it lists the prose and poetry writers that preceded it. There are some prose-writers mentioned in Kaviraja Marga. They are: Vimala, Udaya, Nagarjuna, Jayasamdhu and Durvinita. Then there are some poets in the list of Kaviraja Marga. They are: Srivijaya, Kavisvara, Pandita, Candara and Lokapala. The import of all this is that the Kaviraja Marga written in the 9th century A.D. had a

5 Ka.33.Cha. - Mugli, p.6
6 K.M. p.29
7 There is a difference of opinion about the number of poets mentioned.
8 K.M. p.32
considerable literature prior to it. A work like Kavirāja Mārga, which is a work on poetics, presupposes considerable literature and established literary traditions. In Kavirāja Mārga itself there is a mention of old Kannada which had become archaic at that time. In addition to this, as stated above, there is a clear mention of the writers in Kannada that preceded Kavirāja Mārga. This factor takes back the antiquity of Kannada literature at least by two or three centuries, if not more. This fact may be made more explicit by investigating the age of the poets mentioned in it. Here, it is not our intention to enter into the detailed discussion of the age of these poets. Moreover, there is a great deal of controversy even about the number of poets mentioned.

Of the few prose writers mentioned, something can be said with relative definiteness only in the case of Durviniṣṭa. About the others, there is nothing to say. Durviniṣṭa is said to be the famous king of Gaṅgas. He is said to have lived in 600 A.D. His works are:

1) Kirātarjuniya, a Kannada commentary of the 15th chapter of Bharavi's Kirātarjuniya,

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9 K.M. p.48.

10 'It cannot be said definitely how many names are mentioned here' Ka. Kai. p.429.

11 Mysore and Coorg from inscriptions, Rice, p.196.
2) Brihatkathā - which is said to be the first translation of Guṇādhya's Pañcavi 'Brihatkathā', into Sanskrit, and

3) Sabdāvatāra - may be a grammar. Nothing is known about the language in which it was written. There is an argument that this Sabdāvatāra was a commentary on Pañini's Aṣṭadhyāyī.

Of the poets mentioned, the available information is next to nothing. Hence, of the names of the previous poets, not much definite light is thrown about the antiquity, except Durvinița who belongs to 600 A.D. This attempt of ours covers the history of Kannada literature up to 600 A.D. Halmidi inscription is the first milestone in the history of Kannada literature, the next being Kavirajamarga itself. Though there are differences about the date of this inscription, the fifth century is the date generally accepted by the scholars. Halmidi inscription is important not only because it is the oldest Kannada inscription available, but also because it furnishes some important features of Kannada language.

12 Hist. of Kan. lit. - R. Narasimhachar, p.3.
1) The relation of Kannada and Sanskrit had begun quite earlier than 450 A.D.; and here may be found the blend of Kannada and Sanskrit.

2) Though the use of pure Kannada words was found on colloquial level, there was predominance of Sanskrit and Prakrit words in the written language.

3) Kannada was a developed language, ancient Kannada forms being well-knit according to the rules of grammar.

4) Kannada language and literature must have existed at least for some centuries.

There are other inscriptions said to be prior to Halmidi inscription, but there is no agreement about their date.

The inscriptions are:

1) Nanjangud (199) inscription of 180 A.D.
2) Nanjangud (122) inscription of 266 A.D.
3) Shikarpur (52) inscription of 357 A.D.
4) Copper-plate inscription of Mercara of 466 A.D.
5) Chitaldurga (No.43) inscription of 5th A.D.

The scholars are not ready to accept these inscriptions as prior to Halmidi inscription. Some scholars even consider them as spurious.

The evidence of a Greek farce in Papyri No.413 is adduced for the antiquity of Kannada. This farce, written in Greek in the first century A.D., is said to contain some 20 Kannada words. The scene of this farce is considered to be Malpe on the west coast of India. The subject is the adventures of a party of Greeks, chief among whom is Charition, the heroine of the play. The entire dialogue has been reconstructed by Dr. R. Shamasastri. But, there is no unanimity in the reconstruction of these scholars. From the linguist's point of view, the farce contains some non-Greek passages. To say whether they are Kannada, Dravidian or of any other language, one has to study them in the light of ancient Greek phonology. The factor that has prompted the scholars to consider these words as Kannada is the setting

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20  1) Kannada passages in the oxyvyanous Papyri No.413 - S. Srikanthayya.
    2) Greek Prahasamadelli Kannada Metugalu, Pra. Ka. 11-1
    3) Ka. Ka. Cha. introduction
    4) W.A.R. 1904 - B.L. Rice
    5) J.R.A.S. - Dr. E.H. Hultszach

21 Kannada Passages in the Oxyvyanous Papyri No.413.
of the faroe-viz., Malpe at present a Kannada area. What can be said at present is that there is need for a vigorous study of these passages in the light of Greek phonology.

Silappatikāram, a Tamil work of the second century A.D., refers to Kannada. There is a mention of the 'Kannadār' and their dance-song. This fact proves the existence of Kannada in the first century A.D.

Dr. K. B. Pandey, while commenting on the scripts in vogue in ancient India, quotes 64 scripts mentioned in 'Lalitavistara' a Buddhist work. One of the 64 scripts listed in 'Lalitavistara' is the 'Kanārilipi'. This is identified with the Kannada script by Dr. Pandey. If this be correct, then the Kannada language had already a script by the beginning of the Christian era. This date is arrived at, on the basis of the translation of 'Lalitavistara' in Chinese in 308 A.D. The original work might have been written 2-3 centuries earlier.

Then, there is the evidence of 'Gāthā Sattā Sati' (Gāthā Sāpta Sati). This is a Prakrit work containing 700 verses. This work is written by Sātavāhana king Hala. Shri Govinda Pai has shown that it contains Kannada words. Kannada Indian Paleography - Part I. Kannada Sahityada hagu bhāṣeya halame - Utpayana.
words found in that work are:

attā — 'mother-in-law'
tuppa — 'ghee'
potta — 'belley'
tīra — 'bank'
nidajja — (naṇṇu) — 'to tremble'

Gāthā Sapta Sati is written, according to Govinda Pai, in the first century B.C. Hence, it takes the existence of Kannada language prior to Christian era.

The presence of certain Dravidian words in the Vedas and Upaniṣads is pointed out as a proof of the existence of Dravidian language/s before Aryans coming to India. According to Dr. Jacob and Dr. B.R. Bhandarkar the word 'maṭaci' occurring in 'Chāndogya', which is one of the earliest Upaniṣads, is considered as a Sanskritized form of Kannada word 'midačē'.

Father Heras says that the people of the Karnataka are apparently mentioned in one of the seal-inscriptions of Mohenjo-Daro. The word in that seal viz., 'Kannānīr' is the earlier form of Kannadiga according to him.

24 Gāthā Sapta Sati — p.
25 Kannadada Nele — S.B. Joshi.
With due respect for the labours of these scholars who take the antiquity of Kannada to a hoary past, let us, at present, be content with a slightly earlier age than the beginning of the Christian era for Kannada.

Kannada has produced grammatical literature for the last 1,500 years. It is proposed to survey this literature from the point of view of:

1) grammatical approach,
2) philological approach,
3) linguistic approach.

1) The grammatical approach was always confined to a particular language. Because of this, our ancients could not have any comparative view, could not think of the working of other languages.

2) The comparative study of languages was started after the contact of western scholars with Sanskrit. Comparison is the heart of this trend. This approach having comparison as its tool is called comparative philology. Comparative philology aims at comparison of various languages, various stages of the same language, the codification of the resultant rules and so on. The aim is to know the earliest form of a language, and the earliest form of the languages. This is
a matter of emphasis in the study of language. But we must note that this approach was a development of the grammatical approach.

3) Not much different from the above, but still having sufficient grounds to be called a separate approach is the linguistic approach. In a comparative philology, the forms of two or more languages, or two or more stages of the same language were compared. But, there was no attempt to know the working of language, the basic material of language viz., sound-system and the like. All the topics connected with language are dealt with in linguistics. The previously known comparative philology forms a part of linguistics, with the title comparative linguistics and historical linguistics.

1) Grammatical Approach

Much of our grammatical literature, including the grammars written for use in the schools, belongs to the category: grammatical approach.

1) Kavirāja Mārga

Kavirāja Mārga is the first available work in the Kannada language. Hence, it occupies a unique place in the history of Kannada literature. But the importance of Kavirāja Mārga does not lie only in the fact that it is the
first work available in Kannada. This being the work on poetics, it furnishes valuable information about the poets that preceded it, the boundaries of karnatak, the characteristics of the Kannada people and so on.

Kavirāja Mārga, though it is a work on poetics, deals with some of the grammatical topics also. This treatment, though complementary to poetics, is very important, as the treatment of Kannada grammar is found for the first time. Now, the question arises as to why grammatical topics are dealt with in a book of poetics. The aim of the writers of poetics is to help in producing a good literary composition. This is done by explaining various ancillary subjects that are essential while writing a particular work. And grammar, which deals with the language aspect of literature, is very important among them. Hence, many grammatical topics - mainly the mistakes arising out of the faulty use of these concepts - are found in Kavirāja Mārga. Grammar which professes the correct use of language, naturally, forms the basis of literature. This is the reason why grammatical topics are dealt with in Kavirāja Mārga. The various grammatical topics of Kavirāja Mārga are discussed below, but with one limitation. That is, the treatment of the topics of grammar as found in Kavirāja Mārga alone will be given. These topics will be discussed in detail in the body of the thesis. The
grammatical topics dealt with in Keviraja Marga are:

1) Kannada and old Kannada

The nature of a living language is to change. As the language is constantly changing, new features may be innovated. When such new features innovated become many, such a situation where we are not in a position to understand the previous forms will arise. When many such new features are found in a language, the previous features will be less and mutually intelligible. From the point of view of time, the previous stage will be an old one in relation to the present one. In this process, Kannada has four such stages.

1) Ancient old Kannada (Purvada halagannada)
2) Old Kannada (Halagannada)
3) Mediaeval Kannada (Naadugannada)
4) Modern Kannada (Hosagannada)

Keviraja Marga belongs to the old Kannada stage and the old Kannada referred to in it is ancient old Kannada. The verse referring to old Kannada in Keviraja Marga is:

Nelasida kavya kavya
kke lakshana satatam ende puleganna dana
Polegedisi nuqivaragama
Salahinar desiyalladendaridirdum

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'Believing that the established poetry sets always the standard for the forthcoming poetry, the people not conversant with tradition, spoil the old Kannada, though they fully know that it is not in vogue.'

In the next verse, he gives an illustration for his point.

Dorekondire sogayisugum
Purāṇakāvyā prayōgadūl tatkālamā!
Virāsam karamavu desige
Jaradvadhūvīṣaya surata rasē rasikatevō!

'If old Kannada is found in old poetry, it will be beautiful for that time. The use of the same in Desī will be like courting the old lady.'

What is the intention of the author in these verses? Does he refer to the old Kannada stage of the language? By the time of Kāvirāja Mārga (9thc.A.D.) the form of Kannada belonging to the previous centuries was difficult to understand. For this he gives the example of 'poḍavipati goravānenē' etc., which was difficult to understand at that time. R.Narasimhachar says that paḷagannaḍa refers to the stage

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27 K.M. I - 50.

of Kannada previous to Kavirāja Mārga. A.N.Narasimhayya's study also testifies to the same fact. The word 'pala-gannanda' refers to the form of old Kannada that was in vogue prior to Kavirāja Mārga. The same may be equated with the ancient-old-Kannada stage of the Kannada language.

2) Samasamskrita-Kannada

One of the important processes by which the language changes is borrowing. In addition to many processes working internally in the language, borrowing enriches the language to a great extent. Kannada language, through its contact with Sanskrit (and Prākrita) borrowed many items from those languages. Procedures as to how to use the borrowed words from Sanskrit etc. in Kannada is dealt in Samasamskrita section.

As 'Samasamskrita' is a significant term in the Kannada grammatical literature, Kevirāja Mārga states that Kannada and Samasamskrita may be used together in accordance with the opinion of the established writers. But the author says that it should not be. This is noticed in the following verse.

29 Grammar of Old Kannada Inscriptions - A.N.Narasimhayya
30 K.M. I - 51.
The writers prior to Kāvira Mārga were advocating the mixing of Sanskrit and Kannada words. But according to the author of Kāvira Mārga, this should not be done. To illustrate this, he gives a list of Sanskrit adverbials such as mutuḥ, uccaiḥ, niśaiḥ, itastataḥ, punaḥ punaḥ, antar, bahir. He says these adverbials cannot be used in Kannada as free morphemes, nor can they be combined in compounds with Kannada morphemes. They can only be combined with 'Samasaśkrita'. His concept of Samasaśkrita can be inferred from the following examples.

bahirudyaṇa, sahasōdita, uccairdhvānam, aharīsām. The morphemes udyaṇa, udita, dhvāna, niśe are Samasaśkrita in his opinion. The whole matter crystallizes to this:

1) Indeclinables like the adverbials viz., antar, bahir etc. can not be used in Kannada as free morphemes,
2) they can form compounds with another Sanskrit form which can be used independently as a free morpheme in Kannada, and the resultant form can be used in Kannada.

The examples he gives are: behirudyāṃa, sahasādita, etc. But there can be no question of combining one Sanskrit and another Kannada word. The examples, arasukumāra, keladisēmēta, parigatanage, mukhadāvere, etc., are wrong, as they contain a word from both the languages. Hence, such usages have to be avoided. Instance of the correct formation would be

narapatitanaya, parigatehāya, mukhasarasija etc.,

where both components are from Sanskrit.

The topic closely allied with Samaśaṃskṛta is that of Tātāma. Both Samaśaṃskṛta and tātāma are treated in the later grammars separately. As we are to discuss these in Sabdāmṛti Darpana in detail, we refrain here from venturing on a thorough-going discussion of it.

3) Kannadaṅgal: As language goes on changing, it is but natural that in course of time, there will be variant forms in it. When there is a sufficient number of such changed features in every speech community, each speech community

33 K.M. I - 57.
34 K.M. I - 60.
attains the status of a dialect. Kannada, which was the
dialect of the Dravidian, became an independent language in
course of time. In Kannada itself this process, naturally,
continued, and there were many dialects. These dialect-
differences were too obvious. Hence the author of Kaviraja
Marga had to take note of them:

dōqaminitendu bagedu
dbhūsisi tarisendu kannādaṅgaloḷendum!
vāsugiyumariyalaṅgaē
bēsarugum ādesi bēreverappudarim !

He alludes to many varieties in Kannada. Each dialect must
have its own distinct features. The dialect differences also
being many, it was impossible to know all these. This is
inferred from the phrase 'desibēreverappudarim'. So far,
the scholars used to think that the term 'kannadaṅgal' meant 'many kannadas' i.e. many dialects in Kannada. But
the meaning of 'Kannadaṅgal' being 'kannada words', the
variation in language is hinted by 'bēre ādesi', viz.,
regional usage. In Kaviraja Marga itself on another occasion
where the term 'Kannadaṅgal' is used, it has a meaning of

35 K.M. I - 46
36 K.M. I - 57
Kannada words which fact is agreed by the scholars. The verse No. I - 46 of Kavirāja Mārga which is quoted above, gives some hints to some other ideas also. By the time of Kavirāja Mārga there were many dialectal forms in Kannada. Hence it was difficult to understand these differences as each was having its own feature. So, each region had its characteristic features.

2) These different dialect forms were used in literature. The tendency of our traditional grammarians is obvious. They do not take cognisance of the spoken forms. If at all, such a process will be termed as mistaken. Only in the literary compositions, the standard common language is used, where we cannot find many divergent forms. Under these circumstances, if there is a mention of different usages, it suggests that these forms were being used in literature.

3) The standard and predominant common dialect might not have been evolved by them. Naturally, each region may posses forms peculiar to its own area. In course of time, each speech-community goes on adding such features. The influential local dialect will be the medium for a literary composition. Hence, if there are, in literature, many variant forms belonging to different regions, it means that there had not

37 S.D.-38
evolved a single form of language which had assimilated the forms of different areas. The standardization, and consequently, the predominance of one standard common dialect might not have been still complete. In the area under consideration, there may be variant forms, which may be termed 'free variation'. If the particular word is peculiar to particular area only, it is a regional variation. Both these were found in Kannada that is referred to in Kavirāja Mārga.

4) Daksinottara Mārga

This is one of the most controversial topics in Kavirāja Mārga. Since the publication of this work, there has been a heated debate on the connotation of the term 'Daksinottara Mārga'. Some scholars say that it refers to regional variation - South and North. Some other scholars are also equally vocal in their view that it does not refer to any such regional variation. For this situation, the author of Kavirāja Mārga himself is responsible. Firstly, he has straight-way used the term without defining it. Secondly, he has mixed up the Sanskrit and Kannada material, which has led to confusion. Let us try to present the material in

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b) K.Raghunatharao - Karnātaka Bhāṣā Vyākaraṇānayaṁśa Manjari.
Before setting out to discuss Daksinottara Marga, let us try to understand the term 'marga' itself. Limbs like feet, hands, head, stomach, face etc., though found in the same place in all the people, one differs from the other. Similarly, the compositions having ornaments of word and meaning appear to be similar, but differ owing to the use of poets. Though the basic structure of words and meanings is the same, the compositions of different poets are different. Why is it so? It is because every poet has his own way of using his material—his style. As there are many poets, there are many styles. Hence, the number of styles is innumerable. Because of the endless number of poets, the resultant variations in speech are so numerous that it is impossible to enumerate and explain them through words.

Upto this, the term refers to the personal variation. Because of the irregular nature of these divisions, they are beyond explanation. Among these variations, the author of Kaviraja Marga explains the two styles—regional styles—viz., South and North.

Obviously, the term 'marga' refers here to regional

40 K.M. II - 47.
42 K.M. II - 49.
style in contrast to personal style. Though there are different styles of different poets, they are all influenced by the regional styles. The characteristics of South and North styles are Vākrokti and Svabhāvokti, respectively. These terms Vākrokti, Svabhāvokti are taken from Bhāmaśa's Kāvya-lankāra, but applied to denote South and North styles which is the originality of the author. Then the author translates the two verses from Dandi's Kavyadarsa

*sleseshprasadassamata madhuryam sukumarata !
arthavyaktirudaratvamojjakanti samadhaye h !!
iti vaidarbhi mrgasaya prna dasagnah saritam ! 
sea m viparyaye pryaarisyante goudavartmani !!

One important change that is made is: in place of Vaidarbha, the word South (Dakṣiṇa), and in place of Gauda North (Uttara) are used. The ten characteristics viz. pun etc. according to Dandi represent Vaidarbha style, and their absence Gauda style. Similarly, South style, has all these characteristics, while the North none. There is no difference of opinion among the scholars about the connotation of the term 'marga' in Dandi. It denotes original variation.

43 Dr.K.Krishnamurthy, Kannada Kavyalanka - pithike.
44 Kavyadarsa - I - 41, 42.
45 Dandi himself uses the terms Daksina and Uttara for Vaidarbha and Gouda sometimes.
When he translates Dandi, the author refers to regional styles. But, when he applies the same to Kannada, i.e. when he gives Kannada examples, he has mixed it up with another feature of regional variation viz., dialectal variation.

The Kannada examples for Dakṣiṇa marga are:

46 47
nōlpem, pēlpem, barisuven, tarisuven,

Examples for Uttarā marga:

48 49
nōguven, bēguven, baripen, iripen, taripen.

Examples of Uttarōttara marga:

50
berippen, tarippen, irippen.

The characteristics of various 'mārgas' as seen from the examples are: In 'Dakṣiṇa mārga' - isu, suffix is added to the roots, which is absent from 'Uttara mārga'; in 'Uttarōttara mārga' the -p- is doubled. Historically, barippen etc. forms are more ancient, than barippen and finally barisuven. This point must be further investigated in detail as it gives clue to the starting point of most of the innovations. This clue may give a definite direction for the

46 K.M. II - 102.
47 K.M. II - 104.
48 K.M. II - 102.
49 K.M. II - 105.
50 K.M. II - 106.
history of Kannada language.

Whether these Daksīṇa and Uttara mārgas refer to regional variations or not? As stated earlier, there is difference of opinion. The reason why they do not refer to regional variation, according to scholars, is that we find both these forms, said to represent regional variations, in the works of Pampa, Ranna etc. If they refer to regions, the argument runs, how can they be used in one work? Only one form representing that region must have been used.

Another reason given is, in the Kēvīrāja Mārga we find only future tense first person forms as examples. No other tense is given as an illustration. Hence it is faulty.

As to the first argument we may say that whatever the extent of variation, whether there are two or twenty variations in the language, when a particular work is being written, some form of that language has to be used. Of course, though a particular dialect of the language is used, still from the point of view of common understanding, usually, the forms of all dialects find place. In fact, that has to be done deliberately, because though the particular work belongs to a particular region, the author writes for the entire language. Here the process of standardization, meant for the use of all the people of that language, takes place. In such a standard form, many forms which are
peculiar to a particular dialect may be found, and the work written in such a standard language may contain forms representative of many regions. That is what has happened in the case of Kannada. The forms representative of South and North mārgas which are found in Pampa and Ranna must be looked in this background.

About the second argument viz., only future tense forms are used, it is no argument at all. For illustrating only a few forms which are representative and clear are given. So, the author has selected the future tense forms which clearly show such difference. The fact he has given future tense forms, may not mean that such a change is not found in other tenses. In the absence of any literature before Kavirāja Mārga, we need not hazard such a conclusion.

3) Sandhi-Visandhi

Kavirāja Mārga has dealt with the topic of agglutination also. The author is prompted by Dandin and Bhama in this respect, and whatever Dandin and Bhama have stated for Sanskrit, he has applied it to Kannada. But he has concentrated more on the faults of sandhi than the sandhi itself, so that they are avoided in the compositions. So, in the first chapter of Kavirāja Mārga, he talks of faults of Srutiduṣṭa, Srutikaṣṭa and visandhi. The verse dealing
with Srutikaṣṭa is:

niltōlam barpudu say-
toltūrum dūrmende tuḍāgarpuram!
kaltullindōuve men
baltūnim tanda kūlanu saṅgedol!!  

In the above verse, there is no such fault which comes in the way of understanding it. But, when two words are combined, the combination is not agreeable to the ears of Kannada people. Hence, it is a fault. Such combinations have to be avoided as far as possible.

paramāgga paraṁgga-
ytrasārgga kuḍiyarappa nālvarṛgga gal!
sthira gopādhyāya ksmī-
paripālya kṣetra karpānaṅgal kriyegal!!  

In this verse, there is nothing which bars us from understanding it. But the combinations of ṛ and other harsh consonants jar on the ears. So, it is a fault.

Vissendhi

Vissendhi is a flaw which arises when two words are not

51 K.M. I - 63.
52 K.M. I - 65.
combined for fear of affecting the prosody, though it is necessary to do so. The verse I-96 illustrates this point. 'Janapatige osageyā' in the first half should have been combined as 'janapatiagosageyā', but it is not done. Hence, it is Visandhi error. This Visandhi error arises if we do not combine two words when they ought to have been combined.

**Virūpa sandhi**

Sometimes, if two words are combined, we spoil the form. Hence, such a fault is called virūpa sandhi. The verse I-99 which contains combinations like *aramarasaṃ, aramarana, aramudyaśāṃ* etc., give the picture of the strange forms. Hence, it is a virūpa sandhi which should be avoided.

6) **Karakas**

The author of Kavirāja Mārga who is closely following Dandi and Bhemaha, now turns more to Kannada. In Kārika he has become more original and the treatment of Kārika is meant for Kannada language. For this reason of its being substantial, Kārika topic has become a real contribution to Kannada grammar.

There are six karakas, and seven cases, depending on them. This topic has also become controversial. The karaka is the relation of noun to the verb. This relation is expressed through cases. In Sanskrit also which Kavirāja Mārga follows, there are six karakas. According to Sanskrit grammarians, the genitive case has no karaka, as it expresses the relation between two nouns. In Kavirāja Mārga while enumerating the six karakas, the author starts with 'karma kareṇa' etc. and while giving the examples he cites for genitive also (e.g. 'adhisvareṇa days'). At the first sight, it appears that he has omitted genitive case. How to explain this apparent inconsistency? It is obvious that by using 'idu kārakayukta vibhaktyanukrama', he attributes karaka relation to genitive case also. In this context, the phrase 'karma karanadika' is significant. While enumerating the karakas in Kannada, he starts with accusative case,
which means he is not assigning kāraka relation to subjective case. According to Sanskrit grammarians also the first case termination does not convey any kāraka. The first case termination is added purely for technical reasons, and the demarcation of kārakas as in Sanskrit can not also be applied 'mutatis mutandis' to Kannada. That the Kavirāja Mārga has not included 'kārtrā' in Kāraka is evident from the example he gives viz., 'narapati bandhā'. There is no kāraka sense (viz., making other do) in Kārtrā. Hence, this is omitted from the Kāraka relation.

Here the author of Kavirāja Mārga differs with Sanskrit grammarians. The difference is, he has not included Kārtrā in Kāraka relation and, has included genitive in Kāraka which is different from Sanskrit system. Here, we are confined to the view of Kavirāja Mārga only on Kārakas and not to the system of Kārakas in Kannada grammars. (This will be dealt in detail in the body of the thesis). In this connection, the author of Kavirāja Mārga, has shown originality which is valuable for Kannada grammar.

58 Ibid.
60 Muliye says – kārayati iti kārakah – Kavirāja Mārga vivēka.
Then he proceeds to enumerate the defects in the use of Kāraka. The faults are of various types. These faults arise owing to the faulty use of number, conjunction, emphasis, doubt etc. Here, more than the faults, the treatment of the various concepts like number, conjunction etc. is important for Kannada grammar.

**Number:**

The concept of number for Kannada is treated for the first time here. One important feature of this treatment is that the author's statement that Kannada has only two numbers. We must say that the author of Kāvirāja Mārga has grasped, the real nature of Kannada grammatical system. This enumeration is all the more significant in the light of the statements of other Kannada grammarians viz., Kannade has three numbers. In this case also he has shown individuality by rejecting the dual number of Sanskrit grammar which he is following.

After this, he proceeds to explain the Kāraka fault

61 K.M. I - 114.
62 a) Kāvyā. sūtra 17.
   c) S.D. sūtra - 104
   d) Sabdā. sūtra -
due to faulty use of number. The number of the subject and the number of the verb must agree. If the subject is singular and the verb in the plural and vice versa, it is a fault. For example, 'banduvu pāvudām' is wrong, and 'bandudu pāvudām' is correct. But, this will not hold water in the case of collective singular (jētyaika vachana). Here, though the subject is in a singular, the verb can be in the plural. If the term refers to the genus, or inclusion of many species, it is called collective singular. In such cases, though the subject is singular, it expresses plurality. For example, 'kudure tagulduvu, ëne mettiduvu', are instances in point. Here, the terms 'kudure, ëne', though in singular, they go together with plural verb, as they indicate the species as a whole.

Then there is a numerical plural. If the word denoting 'many' is added to the singular noun which implies collectivity, the noun following that numeral must be in plural. The constructions 'ëne pātu, nūru' etc. have a relation with the verb on the one hand, and with the noun - 'ëne, kudure' on the other. Hence, if the words ëne, kudure, etc.

63 K.W. I - 118.
64 K.M. I - 119.
65 K.M. I - 120.
66 Ibid.
are not in plural, it is a mistake. But, if there is not a question of the relation between the noun and the verb, the noun may be used in singular, even though the words like nūru, pattu etc. are there e.g. pattu kudure.

**Conjunction (samuccaya):**

Conjunctions are the syntactic linkages, which connect two words. mum etc. are the conjunctions mentioned in the Kāvirāja Mārga. If two words are combined with the help of a conjunction, the two words though belong to different cases, have the same kārdka relation. For example, 'narapatiyam nripāṅganeyarum ādi pōdar'. If this is split into two separate sentences, they will be 'narapati ādi pōdar' and 'nripāṅganeyar ādi pōdar'. These two sentences are united with the help of conjunction म. Here, the word 'narapati' is in singular, and 'nripāṅganeyar' in plural. Naturally, the phrase 'ādi pōdar' goes with 'nripāṅganeyar'. But though the number is different, they are related to the same verb because of म. Sometimes, a particular word may intervene between the adjective and their substantive. In

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67 A Course in Modern Linguistics - Hockett.

68 The word 'vibhakti' here indicates number according to M.V. Seetaramayya K.M. tippanigalu.

69 K.M. I - 121.

70 Ibid.
the place of that substantive, a particular word viz., *appanam* is used. But, this is not a mistake. In some cases, some substantives may be in singular and some in plural, still with the help of a conjunction, they may have karaka relation with the same verb. Though the words 'mugilgalum' and 'permaleyum' etc. have different number, they have karaka relation with the verb with the help of a conjunction.

While using karakas with conjunction; if, in a series, alternate conjunction is used, and the order in the pair of conjunctions is affected, another mistake arises. For example "dvavarum goravarum guruvridhhar andratai kevari akke sresamam prajeyam pariveramam". The mistake is corrected by the author himself like this 'nipanumam prajeyamam pariveramamam goravarum surarum gunavriddharum ragaspararagisuge." It is only by the corrected version, that we are able to describe the fault in the first. Another

71 K.M. I - 122.
72 K.M. I - 124.
73 K.M. I - 131.
74 K.M. I - 132.
75 K.M. I - 133.
mistake is that object conjunction is not found in the same.
Both these are supplied in the corrected version.

**Emphasis (Avadhārana):**

When one has to emphasize a particular point, a conjunction e, e are used in Kannada. When individual characters are to be emphasized, or pointed out, this emphasis is to be used. If the intention is to emphasize, the conjunctions e or e should be used in all the places. If in one place, a conjunction is used, and in another place it is omitted, then it leads to a fault. To say, "kulajāṅitane pāṇḍitāṅiṇām" is clearly a mistake. It should have been 'kulajāṅitane pāṇḍitāṅiṇām'.

**Doubt (visaṣṭkā):**

Thinking this, or that, or to carry the meaning of doubt throughout from word to word, is doubt. It is indicated by the conjunction o, for example, 'divijanō phaṅināyakenō' etc.

76 K.M. I - 136.
77 K.M. I - 140.
78 K.M. I - 139.
79 Ibid.
80 K.M. I - 138.
In addition to the topics dealt with above, many topics related to grammar are treated in Kaviraj Marga. We are not dealing with all those here as our intention is to conduct a survey and not to study Kaviraj Marga in detail. The above topics dealt in detail are very important. Here we propose to mention the other topics:

1) Yativileghana - I-75, 76
2) Neyartha doSa - I-101-103
3) Sabdarmumpya - II-4
4) Laghu - II-6-8
5) Verbal adjective - II-9-12
6) Fault of particle - II-13,14
8) Length invocative - II-23-24
9) Reduplication - II-25-26
10) Multi-adjective - II-27-28
11) Adjective-substantive compound - II-92-96

The grammatical features so far dealt with in detail in this section are the original contribution of the author of Kaviraj Marga. They are important as they are the earliest references found in Kannada. But, it is not having only historical importance. The treatment of the topics is exhaustive and definite. The Kaviraj Marga, which is mainly the work of poetica, naturally devotes more pages to that
topic and less to grammar. The portion on poetics is com-
pletely indebted to the Sanskrit tradition - more so in the
theoretical portion and to some extent in illustrations.
Hence, not much credit goes to the author as it is for the
sake of the portion on poetics. The grammatical portion,
on the other hand, refers to Kannada, and consequently, is
independent. We may say that Kavirāja Mārge, though it is
the work of poetics in form, is a work of grammar in
substance.

Nāgavarma:

Nāgavarma is the first and the oldest grammarian of
Kannada language, whose works are available to us. In
Kavirāja Mārge, an earlier work than that of Nāgavarma, we
have some grammatical topics, but they form part of a work
on poetics. There is mention of another grammar viz.,
Sabdāvṛtāra of Durvinita belonging to 600 A.D. or so, but
it is not known whether it is Sanskrit or Kannada. Another
grammarian Nayasena by name, is mentioned by Nāgavarma
himself. But, neither any of the works available, nor any-
thing more is heard about him. It is Nāgavarma's two works
that are the earliest full-fledged Kannada grammars available.

82 Kar.Bhasa Bhu. sutra 73.
There was a controversy as to whether there was one or two Nāgavarmas. We are not dealing with that controversy here. Moreover, that matter has ceased to be so controversial as it was some years back. The works ascribed to Nāgavarma are:

1) Kāvyāvalokana
2) Chandōmbudhi
3) Karnātaka Bhāṣā Bhūṣana
4) Vastukōsa
5) Kādaṃberi

But this view is opposed by most of the scholars. R. Narasimhacharya, refuting the theory of Rice, that there is only one Nāgavarma, says that there are two Nāgavarmas and not one. Nāgavarma, the author of Chandōmbudhi and Kādaṃberi is different from Nāgavarma who is the author of Kāvyāvalokana, Karnātaka Bhāṣā Bhūṣana and Vastukōsa. Nāgavarma the author of Chandōmbudhi had lived at least 150 years earlier than the author of Kāvyāvalokana. Earlier Nāgavarma is called Nāgavarma I. He flourished in the 10th century. Another one called Nāgavarma II flourished in the middle of the 12th century.

Of the three works written by Nāgavarman II, 'Vastukōsa' is a Sanskrit-Kannada dictionary, composed in various metres, giving the meaning of Sanskrit words in Kannada. It is the earliest extant work of its kind in Kannada.

Of the other two works viz., Kāvyāvalokāna and Karnāṭaka Bhaṣā Bhūṣana, Kāvyāvalokāna is a standard work on poetics. It is the only comprehensive work in Kannada language that deals, more or less fully, with almost every subject relating to poetical composition. The sūtras are in Kannada verse and copiously illustrated by stanzas from both earlier and contemporary poets, with some of his own.

The work has five sections:

1) Sebdasmrți
2) Kāvyā-mala-vyāvṛtti
3) Guna viveka
4) Riti-krama-rasa-nirupaṇa
5) Kevi samaya

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Of these five, the relevant and important section, from our point of view, is the first one, viz., Ābdaśmrīti. It is the first extant Kannada grammar, though it forms part of a book on poetics. This section like other ones, is divided into sub-sections (prakārāṇa). The chapters in Ābdaśmrīti are:

1) Technical terms
2) Euphonic combination
3) Noun
4) Compounds
5) Derivatives
6) Inflections

The division of the chapters of Ābdaśmrīti gives an idea of the extent of grammatical topics dealt in it. Almost all the important grammatical topics of Kannada language are treated in it. In 97 sūtras, it has described the grammatical concepts of Kannada language. Nāgavrma II is definite and precise in his treatment.

The work of Nāgavrma II viz., Karnāṭaka Bhāsā Bhusāna is completely devoted for Kannada grammar. It is written in Sanskrit. First, there are sūtras or aphorisms, accompanied by a vṛitti or explanatory gloss also in Sanskrit by illustrative verses. It contains 10 chapters:
1) Technical terms
2) Euphonic combination
3) Cases
4) Karaka
5) Word-process
6) Compounds
7) Derivation
8) Inflection
9) Indeclinables
10) Articles

All these subjects are explained in 269 aphorisms. The order of the subjects dealt with is the same as that in the Sabdamriti. But the present work contains more detailed information about nouns and verbs and additional chapters on indeclinables and particles.

Editions:

Karnāṭaka Bhāṣā Bhūṣaṇa was first published in 1880 at Mysore, edited by Pustakam Aśaṅga. It was got up in poor style. It was again published by Mr. B.L. Rice in 1848 in Mysore Government Press. The text is both in Kannada and Roman Characters. B.L. Rice has given a scholarly

introduction and has translated the aphorisms in English.

R.Narasimhacharya edited both Kāvyāvalokāna and Karnātaka Bhaṣā Bhūgaṇga and published them together in one volume in 1903. A detailed and scholarly introduction which forms part of this edition is very valuable. In the appendix he gives the common aphorisms found in all the four grammatical works in Kannada which is very helpful in deciding the contribution of each of the grammarians in Kannada.

This edition of R.Narasimhacharya was again printed in 1939, revised and edited by H.R.Rangaśwami Iyengar. Though he has consulted some more manuscripts, not much change is effected. The scholarly introduction of Narasimhachar which was in English is given in Kannada in brief and some points that have come to light since the previous edition, have also been incorporated.

This edition was published for the third time 1967 by Mysore University. It was H.Devirappa who revised it. Two more manuscripts are used. Not many changes from the first and second editions are found.

Kāvyāvalokāna was edited by Prof.S.S.Basavānāl and Kepu Shankara Narayana and was published by Karnātaka Vidya 88

88 Kāvyā. 1939 pithike.
Vardheka Sangha, Dharwar in 1939. The characteristic feature of this edition is the addition of exhaustive notes which are very helpful for the understanding of the work.

There is an edition of Sabdasmriti printed separately. In the book available to us nothing absolutely of the editor, publisher, year of publication is found. A speciality of this edition is that after every aphorism of Sabdasmriti there follows a parallel aphorism from Sabdamanı Darpaña, Karnațaka Bhāṣa Bhūsaṇa and Sabdānuśṣaṇa exhaustively. Some chapters are packed with quotations from these works. For example, the chapter on 'liṅgaḥ' starts with Sabdamanı Darpaña sūtra 8 and after it, are many sūtras from it. 'Apaśradama' chapter starts with the sūtra from Sabdamanı Darpaña and the whole chapter contains the material from this work alone.

Sabdamanı Darpaña of Kesirāja:

Unlike other grammars in Kannada, Kesirāja's Sabdamanı Darpaña is a well-known grammar. It is the principal standard grammar of the Kannada language. It is the only full-fledged Kannada grammar in more than one sense. In Kavirāja Marga stray grammatical concepts are dealt with.

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Sabdasmriti, which is written in Kannada, forms a section of the work on poetics. Nāgavarma's second work, Karnātaka Bhūga Bhūgana is fully devoted to Kannada grammar, but is written in Sanskrit. Sabdānusasana, is also written in Sanskrit. The only grammar fully devoted to Kannada and also written in Kannada language is Sabdamani Darpaṇa.

Though Sabdamani Darpaṇa is based on Nāgavarma's works and Kavirāja Mārga, it draws fresh material from both literary and colloquial Kannada. Thus Sabdamani Darpaṇa occupies a unique position in the Kannada grammatical world.

Sabdamani Darpaṇa contains aphorisms in Kannada verses. Each aphorism is accompanied by the gloss also provided by the author. Then there are illustrative stanzas. The total number of aphorisms is 320. The work contains the following eight chapters in addition to the introductory chapter.

1) Euphonic combination
2) Nouns
3) Compounds
4) Derivatives
5) Verbs
6) Verbal-roots
7) Words corrupted from the Sanskrit
8) Indeclinables
The headings clearly show how closely did Kesirāja follow Nāgavarma II in the treatment of the subject. Kesirāja also makes use of the illustrative stanzas and aphorisms from Kavyāvalokana. 'The Sabdamsāni Darpana may, in fact, be considered as an expansion of Nāgavarma II's grammatical works' (As the whole thesis is devoted to the study of Sabdamsāni Darpana, we are not going to elaborate the points in it).

**Glosses (Vṛitti) and Commentaries on Sabdamsāni Darpana:**

1) There is wide agreement among the scholars that Kesirāja himself had written a gloss on his aphorism. Kesirāja himself says that rhyme, prosody etc. determine the use of some words, or order of words. Hence, to explain the sūtra, he wrote a gloss on it. One more evidence to prove the point is the remark of Lāṅganārādhya in his gloss on sūtra 69. Hence, we can say that Kesirāja himself wrote the first gloss on his sūtras. The name of that gloss.

2) There seems to be a person named Kam...sampa who has

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91 S.D. - sūtra - 6.
written a commentary (Vyākhyā) on the sūtras of Sabdānāri Darpana. This fact is gathered from Madras edition. There, Liṅgaṇārādhya in his gloss says, "sārṇīpamāndirēge dōsam endu kam...sappa tēm mēḏida sabdānāri darpana vyākhyānādol baredam." The full name of this commentator is not known as some part of it is damaged.

3) In the manuscript of Sabdānāri Darpana in Osmania University, there is a different commentary. This commentary, according to Prof. D.K. Bhimasenrao, is different from that of Kam...sappa. Hence, some body else has written it.

4) Then there is a gloss of Liṅgaṇārādhya which is included in the Madras edition of the Sabdānāri Darpana. He is a Veerashaiva scholar who probably might have flourished in the 16th century. The title of this gloss is 'Sūtrapāya ratnas-māle'. This gloss is important in the fact that it supplied the correct readings for some sūtras of Sabdānāri Darpana, which were not available so far.

5) There is a commentator named Nittūra Nāṇayya (according

93 S.D. Madras edition p.44.
94 Sabdānāri Darpana Pūthōntaraṇgalu, p.65.
96 S.D. sūtras 168 and 192, Madras edition.
to D.L.Narasimhaachar) or Mistura Nanjayya (according to F. Kittel). His commentary was included for the first time in the second edition of Sabdamani Darpana by F.Kittel. It was also included in the second edition of the same by Shri D.L.Narasimhaachar.

6) Lastly, there is one modern commentary by Dr.H.S. Biligiri, the title of which is Āloka. The commentator's plan is to publish Āloka in three parts, first part of which is printed in 1969, by Akṣara Prakāsa, Sāgar. In this commentary, the author gives information about Sanskrit technical terms, explanation according to traditional manner and the explanation applying modern principles of linguistics. Hence, this is more useful in understanding Sabdamani Darpana.

Editions:

Sabdamani Darpana was first published in 1868 and it was edited by J.Garrett. It was printed in Mysore Government Press, Bengalure. It contains a brief two-page introduction in English which is called 'Advertisement'. The book contains 321 pages in crown size. The order of printing is aphorism, commentary, gloss, illustration and so on. There are many mistakes in every page.
According to D. L. Narasimhachar it deserves only an imperfect manuscript value.

J. Garrett who was the Director of Education, Madras Province, wondering as to why this standard grammar in Kannada, is not at all published for the use of all, took the initiative in printing it. Garrett writes in his introduction, "But the fact is, there is a general unwillingness to make valuable books common." It is everybody's experience that the manuscripts are more worshipped than printed. In the light of this, the printing of such a work is still more important.

The book is completely printed in Kannada. No notes etc. are given by the editor. The scheme followed is: aphorism, commentary, gloss, in that order. In the commentary are found the illustrations to the various topics in the aphorisms. There are many mistakes - printing and otherwise - found in the book. But this fact does not reduce the merit of the book. It heralded many more editions of Sabdamani Darpana by various scholars.

Keśarī Kavya Sabdamani Darpana by Rev. R. Kittel was published by the Bassel Mission Book and Tract Depository.

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97 S. D., D. L. N. introduction.
98 S. D., J. Garrett - Advertisement.
This is the second modern publication of Śabdemaṇि Darpaṇa. Four years after the publication of Śabdemaṇि Darpaṇa by J. Garrett in 1968, this edition came out. One of the important features of this edition is the valuable introduction running over 26 pages. The introduction contains valuable information about the author, his age, the commentator—Niṣṭūra Nenjayya, his age, comparison of Kannada forms with Tulu, Badaga etc. This information is very valuable for the study of Kesirāja and his grammar.

This edition includes the commentary by Niṣṭūra Nenjayya, which is useful in understanding Śabdemaṇि Darpaṇa. The scheme of the book is as follows:

Aphorism (sūtra), separation of the words in the aphorism (padāncheḍa), arrangement of the words in their prose order as given in the tīku (anvaya), commentary by Niṣṭūra Nenjayya (tīku), and then author’s explanatory gloss (vṛitti) and lastly illustrations (prayōg). In this way, it is very exhaustive and nothing is left out of the work from the point of understanding the Śabdemaṇि Darpaṇa. In addition to this, Kittel adds a summary note in English to every aphorism, which contains its meaning in a nutshell. Thus, it is useful for the understanding of the aphorism. In the IX chapter, he has given 'prayōgasāra' being a
commentary of uncommon words. In the appendix, he gives the variant readings found in the manuscripts.

In this way, Kittel's edition has come up nicely with its valuable introduction, exhaustive and orderly treatment of the matter, and the explanatory notes etc., which have made this edition a useful work in the study of Sabdāmani Darpaṇa.

The second edition of Sabdāmani Darpaṇa by E. Kittel was published in a revised form in 1899 from Mangalore. In this edition one more manuscript (from Mudabidare) is used. Except slight touchings in the case of Kesirāja's quotations from previous poets, not much is added to the first edition. Hence, according to the editor himself this edition shows some improvement on the first edition.

The third edition of Sabdāmani Darpaṇa by Kittel was brought out in 1920, revised by Panje Mangeshre. In this edition, Nāgavarma's aphorisms which form the basis of those of Kesirāja are given. The illustrative verses are given numbers. Hence, this edition has made Sabdāmani Darpaṇa more informative and useful.

99 S.D., Kittel, 1899. preface.
100 S.D., Kittel, 1920. introduction.
The fourth edition of Kittel's book was published by M/s. S.S. Kulkarni, Dharwar in 1965. Shri Sediyapu Krishna Bhatta and Shri V.R. Koppal have helped in revising this edition.

Sabdamani Darpana including the commentary by Niṣṭūra Nanjaya was published by Karnataka Sahitya Parishad, Bangalore in 1920. No name of the editor is available.

Siriganna Granthakartara Charitra Kosha gives one Sabdamani Darpana edited by Bellave Venkatamaryappa. This is said to be the one published by the Sahitya Parishad.

Sabdamani Darpana was published in Madras University Kannada Series in 1939. This work was edited by S. Venkata Rao and Shesh Iyengar, H. Chennakeshava Iyengar being the general editor. No gloss of Kesirūja is found in this edition. But the commentary of Liṅgaṇeśvarādhya is included for the first time. The characteristic features of this edition are:

First, it contains a detailed and exhaustive introduction. This introduction contains the general features of the book under consideration. Commentator Liṅgaṇeśvarādhya,

in his commentary 'Sūtrānvyā Ratnasāle', gives a detailed, chapter-wise discussion of Sabdāmaṇī Darpana; clear treatment of some of the important concepts in Sabdāmaṇī Darpana, such as gamsa samāsa, Srutisahya Sandhi, Sati Septemi etc. is given.

Secondly, at the end of the text, are given nine appendices where we can find, in addition to a usual alphabetical index etc. the translation of the equivalent aphorism from 'Kātantra' grammar.

Thus, the edition of the Madras University is really commendable, and is most useful to the students of grammatical literature in Kannada in general, and of Sabdāmaṇī Darpana in particular. The usefulness of the introduction of this volume may be gauged by the statement of Prof. D.L. Narasimbachar, who in the 'Prastavane' of his edition says that as there was available the exhaustive introduction in the Madras edition, he did not feel the necessity of writing himself one.

The first edition of Sabdāmaṇī Darpana by Prof. D.L. Narasimbachar was published in 1959 by Sharada Mandir, Mysore. In the light of all the previous editions, he has attempted

to give the corrected versions of the aphorisms, commentary and illustrations. In the 'Prastāvane' of his edition, he deals more with the variant readings and tries to fix the correct one as far as possible. His viewpoint is basically that of a textual critic. He is aware of the fact that the edition of Šabdamanī Darpana which is close to the original manuscript of Kesirāja is an imperative. In the preface of this edition, he has given a brief history of the editions of Šabdamanī Darpana, the method he has used in the present edition and some of the sources of the illustrative verses etc. This edition fulfilled the long-felt need for such an edition of Šabdamanī Darpana.

The second edition of Šabdamanī Darpana by D.L.Narasimhachar was brought out in 1964 by the same publisher. In this edition, the commentary of Niṣṭūra Nanjaya, which was not included in the first edition is found. Certain mistakes which had remained in the first edition, are corrected. Excepting this, second edition is the same as the previous one in all respects.

An acceptance by the Kannada scholars of Šabdamanī Darpana by D.L.Narasimhachar is evident from the fact that it went through the third edition within a year of the publication of its second edition. The third edition

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103 S.D. - D.L.M. (II ed) - Prastāvane.
underwent a revision in many places which had remained in the second edition. This was done in the light of the criticism of the editions of D.L.Narasimhachar by two scholars. As a result, this edition has become more accurate.

Sabdānuśāsana of Bhāṭṭākalanke:

This is the fourth and the last great work in the Kannada grammatical tradition. It is a monumental work on the Kannada language written in Sanskrit by Bhāṭṭākalanke.

Bhāṭṭākalanke was a disciple of Akalankaśa. Bhāṭṭākalanke flourished during the reign of the Vijayanagar king Venkatapati Raya (1586-1615). The ambition of this author was to produce an original treatise which should be a standard book of grammar. In his commentary on the invocatory verse, he uses the term 'Śvāpaṇa Sabdānuśāsana'.

Sabdānuśāsana is divided into four sections (pādas), and it contains 592 aphorisms. The author gives the aphorisms in Sanskrit, and he himself has written the gloss called 'Bhāṣā Manjari' also in Sanskrit. The author, again, has written a commentary called 'Manjaribakaranda' on his own

105 Sabdā - B.L.Rice, introduction, p.6.
gloss. The following are the topics dealt with in various sections:

Section 1: The alphabet, the technical terms, indeclinables, and particles.

Section 2: Gender, words corrupted from Sanskrit, case suffixes.

Section 3: Compounds, personal pronouns, number, numericals, derivatives.

Section 4: Verbs and verbal affixes.

The work is copious and exhaustive. Not only it is more exhaustive and elaborate than the previous grammars, but also more methodical in the treatment of the subject. B.L. Rice compares Sabdānapāna to Panini's Āśādhyāyī and his commentary 'Manjarī Makaranda' to Patanjali's 'Mahābhāṣya'.

The author's aim in writing this grammar was to bring to the notice of the learned, the claims of Kannada language, and to promote its cultivation, along with precision and elegance in the use of it. On the whole, the work is very important for the study of Kannada language, and an enduring

106 Sabdā. B.L. Rice, p.7.
107 Ibid.
108 Ibid. p.8.
monument to the erudition of the author. With Dr. Keilhom we can say, 'The author was evidently a profound grammarian'.

Commentaries on Sabdanusasana:

There is a commentary entitled 'Sabdanusasana Tatvāloka' by Varadārya. Varadārya was from Kankanahalli. He was the son of Narasimharya, who was in medical profession.

The purpose of writing this commentary is very clearly stated. There is a great deal of contradiction between the aphorisms of Sabdanusasana and Bhattakalanka’s commentary. Varadārya specifically says that the author of the aphorisms is different, and Bhattakalanka has written a gloss and a commentary. But he has created the impression that aphorisms also are his own, 'Sūtramadām svakīyamnīṣal Bhaṭṭākālankaḥ kābhidām janakumāhahamāntu māpa'. To eradicate this impression (adaiś pingis'āke) the commentary 'Tatvāloka' is written.

Editions:

The first edition of the Karnataka Sabdanusasana was published by B.L. Rice in 1890 at Mysore. The edition contains a valuable introduction by Rice, in which he gives...
the history of the grammatical literature in Kannada in detail and in Sanskrit in nutshell. The text was given in the Kannada and Roman characters. The English translation of the aphorisms is given. Short notes are added in English wherever necessary. In the introduction, Rice says, "I have now the satisfaction of leaving it as a legacy to the Kannada people, in the hope that it may prove an incentive to a more scholarly study of their pithy and expressive language." And we think it is a legacy undoubtedly.

The wish of Mr. Rice that his edition may prove an incentive to a more scholarly work, is found in the revised edition of the same by R. Narasimhacharya, which was published by the Mysore Government Central Press in 1933. R. Narasimhacharya has made some changes in his edition. He has used the punctuation marks, sources of the aphorisms are given in the brackets, six valuable appendices are given at the end. The Roman characters used in the previous edition are left out. But the English translation of the aphorisms and the notes in English are retained. Much of the material in the introduction of Mr. Rice being out of date in the light of recent findings, has been omitted. In the six appendices added at the end, Narasimhacharya gives, apart from the aphorisms quoted from
the grammars of Panini, Sakatayana and others and quotations from the Amoghavritti, the Mahabhasya and other works are given. There is also the list of corresponding aphorisms from the Sabdamepi Darpe4a, Kavyavalokana, and Karnataka Bhaga Bhugana, and the quotations from Kannada works.

Then there is the 'Sabdanusasana Prakasika' of Kundaligiriyacharya. Kundaligiriyacharya had translated the aphorisms of Sabdanusasana and had written an exhaustive commentary on aphorisms until sutra No. 472 when he expired. The remaining work was completed by Shri Katti Shrinivesamurthacharya. It was published by Karnataka Vidya Vardhaka Sangha, Dharwar in 1908.

The same 'Sabdanusasana Prakasika' of Kundaligiriyacharya was edited by Prof. S.S. Basavnal and published by the Karnataka Vidya Vardhaka Sangha itself in 1941. The portion that could not be completed by the Acharya, was got done, in this case, by Sri M.P. Pujar. The 'Prakasika' which is the translation of Bhatarakalanka's Sabdanusasana, is something more than the translation. Kundaligiriyacharya who was a deep scholar in Sanskrit as well as in Kannada, had studied grammar specially. In this work he has used all his knowledge of Sanskrit and Kannada grammatical tradition. The work is very valuable in the understanding of Sabdanusasana. At the same time, one must admit that it is too
technical to understand, not only by the average reader, but sometimes by the scholars also.

The edition of Sābdānuśāsana along with the commentary in Kannada entitled 'Nelnuḍigannadi' was published by Rajkamal Prakasana, Bangalore. The editor was D. Padmanabha Sharma. The purpose of the editor was to make the Sābdānuśāsana easy even for the students. Hence, the commentary is written.

The traditional climate was a restrictive one. A particular work or class of works should be studied by a particular class of people. Knowledge was the property of the limited section of the society. Since time immemorial, this distinction was scrupulously maintained. Only a particular stratum of the society had the 'authority' to study the products of our great heritage. Consequently, major section of the society was completely in the dark about our great tradition and precious treasure of knowledge. If other people wanted to study, it was considered to be a sin on their part. This state of affairs continued unaffected. Then fell the "comet" on the horizon of the traditionalists. The comet was the advent of Christian scholars - whether missionaries or others - in our land.

Knowledge need not be the property of a sect or a section in the society. The work in the language is the
product of the culture of the entire people. The work, as it is a representative of the entire culture, so it is the property of the entire people of that culture in particular and of the whole world in general. To study it is not a sin. With this clear view and dedication for knowledge from whatever the corner of the world, the Christian scholars started the study of Indian and Kannada literature. Max Muller's effort in publishing the Vedas is too well-known. Everybody knows the significance of Max Muller's great 'sin'. There is an interesting case of printing 'Dhavala Jayadhavala' - two great religious monuments of the Jainas.

The Christian scholars rendered yeoman's service to the land they had stepped in. They changed the outlook of the whole generation, opened our eyes to the glory of our tradition and made available great tradition of ours to us. As in the other fields, in the field of grammar also it was Christians who did the pioneering work. It was these scholars who printed, edited and published all our grammars, and it was these scholars who produced Kannada grammars on modern lines.

110 The editor narrates in detail the history of printing these works, which reveals the trend of the tradition.
The second stage in the history of Kannada grammatical literature begins with the Christian scholars. The traditional era, with the sūtras, vrittis and vyākhyās etc., ends with Bhāṭṭaśekarana's Sābdānusāsana, though a commentary in the traditional manner is found here and there. All these traditional grammars were of high standard, and could be studied only by the well-studied persons. They were not of any help for the beginners in learning Kannada language. They were advanced grammatical treatises. The layman or the beginner had no material for his help. This was really a great handicap to one who wanted to learn Kannada language systematically — whether he was a native speaker or a foreign scholar.

The writing of a grammar useful for all, was the characteristic of this stage. The simple grammars having simple rules in prose, day-to-day examples, and an explanation of the points in simple language without recourse to much technicality, were the salient features of these grammars. Hence, they paved the way of knowledge for everyone who wished to learn the language.

In this stage, we can conveniently divide the grammars as:

1) grammars by Christians, and
2) the grammars by the natives.
This division spells out the respective features of the divisions also. The Christians wrote the grammars with a specific purpose. Their grammars were meant for English students learning Kannada. The native grammars were written for the native speakers who knew the language already. Hence, the difference is one of the fundamental essence.

1) In this line, the first grammar of Kannada language was produced by a Christian missionary from Serampur. The scholar was Rev. William Carey and his grammar was "The Grammar of the Kurnataka Language". It was printed at Serampur and was published in 1817. Not only was this grammar the first on modern lines, it was also the first published book in Kannada.

2) Karnataka Vyakarana by John Mckerrel was the second modern grammar of Kannada. It was published from Fort St. George College, Madras in 1829.

The purpose of writing this grammar is made clear in the preface of the book "In India, a knowledge of languages of the country is of the highest importance to public interests, for without that knowledge no public servant can discharge the duties of his office". This we can say, was the

purpose of almost all the grammars by Christians. This was the sole purpose with which they wrote these grammars. But indirectly, they served our cause also.

Mckerrel wrote his grammar on the basis of Sabdemani Darpaña. He states this in the preface. "In the course of my labours, I have derived much information from a very scarce and accurate treatise "Shabda Mani - Darpana".

3) An Elementary Grammar of the Kannada or Canarese Language - Thomas Hudson was printed at the Wesleyan Mission Press, Mysore in 1859.

This book is specifically written for the use of English people to learn Kannada. In accordance with this purpose, 'every word used in the examples is translated' and 'the pronouciation is given in English characters.' This book running over 350 pages, contains the treatment of the topics, viz., alphabet, parts of speech, nouns, adjectives, pronouns, verbs, adverbs, articles etc. in detail. A long list of irregular verbs in 7 pages is given in which many can be proved to be regular. There are ten appendices in which is given the formulation about grammatical terms, numbers, months, seasons, days etc. Hence the book is very informative and useful to those whom it was meant.
This book underwent a second edition in 1864, wherein 'every line of the grammar has been correctly revised, and many additions and improvements have been introduced'.

4) A Practical Key to the Canarese Language by Rev. Zeigler is a famous grammar. It was first published in 1872.

This is a book meant for English students to learn Kannada. It deals fairly exhaustively with all the topics of Kannada grammar. The scheme of the book is: explanation in English, examples in Kannada, and their transliteration in English and the translation. Some of the interesting features of the book are: the omission of the Sanskrit letters that are not necessary for Kannada, viz., र, क. The treatment is simple, and detailed, and easy to understand.

There are three grammars by Rev. Kittel in addition to his magnum opus, the Kannada-English Dictionary. Of these three grammars two are in Kannada, and one is in English. They are: 1) Kannada Vyākaraṇa Sūtragalu, 2) Saṅkṣēpa Vyākaraṇa Sūtragalu, 3) A Grammar of the Kannada Language.

5) Kannada Vyākaraṇa Sūtragalu written by Kittel was published by the Bessel Mission Book and Tract Depository.

Mangalore in 1889.

This book is in the line of traditional grammars, mainly, "Sabdamani Darpana," in the selection or material and the distribution of chapters. It contains the rules in simple prose, and examples from "Sabdamani Darpana." In the margin is given the explanatory note in English.

6) "A Grammar of the Kannada Language" by Rev. Kittel also was published by Bassel Mission Mangalore in 1903.

It is a grammar written in English, based on the "Sabdamani Darpana." The book deals with Kannada grammar exhaustively. It contains 28 chapters and covers 433 pages. The scheme of the treatment of these topics is similar to that found in "Sabdamani Darpana." But various topics dealt with in "Sabdamani Darpana" in one chapter, have been described in many chapters in this book. Kannada words are written both in Kannada and English, and the sentences are in Kannada and the transliteration is given in English. For his statements, the author adduces the sutras of "Sabdamani Darpana."

The book, which is the outcome of an assiduous study of "Sabdamani Darpana" by Kittel is not only an important contribution to Kannada grammatical literature, but also has acquainted foreign scholars with Kannada grammar.
Dr Hulsch comments on the book in the following manner, 'Throughout the book, we feel the masterhand of a ripe scholar, whose deep erudition and love of his subject is blended with amiable modesty. His grammar is readable and standard reference work even today.'

7) The third work by Kittel viz., 'Sānakēpa Vyākareṇa Sūtragalu' was not available to us.

8) 'Tables of Canarese Language' by B. Graeter was published by Basel Mission, Dharwar, in 1834.

In the introduction to the book, the author writes, 'They (tables) were first intended for the use of foreigners studying Kanarese language. Afterwards, it was suggested that the tables would be useful for Kannada scholars'.

9) A Kanarese Grammar by Herold Spencer was printed at the Wesleyan Press, Mysore in 1914.

This book was written with a specific purpose. The purpose was that 'it should be useful for the English students'. As the author himself says, 'it was an improvement on Thomas Hudson's 'Elementary Grammar of the Kannada Language'. The only feature retained from Hudson's book is

113 I.A. 1906.

the transliteration into English of all Kannarese words in
the lessons and appendices.

The book is divided into four chapters. In each chapter,
there are 31 lessons. In addition, there are seven appendi­
ces. The usual grammatical topics are treated in these
lessons. In the seven appendices, the lists of nouns of
relationship, numerals, irregular verbs, imitative words;
the calendar, grammatical terms etc. are given.

The above topics are dealt with in a very exhaustive
manner. The treatment of the topics is also not involved.
In each page the examples are given in Kannada, and their
transliteration is given in English. Hence, it is not only
useful to the English students, but of quite a help to
Kannada students as well.

The second edition of this book was revised by W.Perston
and published in 1950. 'When it was decided to make a
revision, it was agreed to make it fairly thorough, that it
might reflect, to some extent at least, the changes which
have taken place in written and spoken Kannarese as a result
of a notable literary renaissance of the period since this
grammar was written'.

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- 66 -
The feature of Spencer's edition viz., graded exercises in translation is retained. A chapter on the forms of Kannarese correspondence has been added. Otherwise, not much revision is found in this book.

There are a number of grammars written by European scholars. They have been listed here:

1) Kannada Vyākaraṇa Sāram - C. Campbell (1849)
2) Kannada Vyākaraṇa - T. Hudson (1855)
3) Kannada Śālā Vyākaraṇa - Rev. Zeigler (1866)
4) Sankṣepa Vyākaraṇa Sutrāgu - F. Kittel (1866)
5) Kannada Bāla Vyākaraṇa - G. Koiz (1868)
6) Elements of Kannarese grammar for the Natives - Rev. Campbell (1870)
7) Kannada Bāla Vyākaraṇa - Rev. Zeigler (1877)
8) Śālā Vyākaraṇa - J. Garrett (1865)
9) Kannada Vyākaraṇa SaAgraHa (1841)
10) Kannada Bāla Vyākaraṇa (1842)
11) A Kannada Grammar - John Shamrao (1854)
12) Vyākaraṇa Sāra - Maben (
14) Kannada - Dr. William McCormak (1967)

The last one is a cultural introduction to the Kannada. The author gives here the graded lessons for the foreign learners of Kannada.
The Christian scholars by their devotion to Kannada did a pioneering work for the language. These works are modelled on Western grammatical tradition and scientific approach. Most of the above mentioned works were school grammars designed according to the syllabus. Rev. Leigler's 'A Practical Key to the Kannada Language' and Rev. Kittel's 'A Grammar of the Kannada Language' are the only grammars which were not written according to the syllabus. These grammars provided the methodology for most of the grammars by the natives.

The first grammar on modern lines by the natives is that of S. Krishnamacharya entitled 'Hosagennada Nuñigannadi'. It was published in 1838 by Mission Book and Tract Depository, Mangalore. The second edition of the same was published in 1882.

In addition to its being the first native grammar, the book is important in the sense that it has followed completely a new path in two respects.

1) For the first time it is basing its treatment on non-literary forms, and

2) its treatment is in the dialogue form.

116 H.M. Nayak - Kannada Studies. 2.
So far, Sanskrit and literary Kannada were the only forms respected by the grammarians. The departure is to be seen in this book in the use of the Kannada forms actually spoken by the elders.

The conversational form of this book is an interesting feature. The book begins with:

Q: Māteṣṭu vidhavēgiruvādu ?
A: Hosagannᾶداولū haḷaṇᾶداولū eraḍu vidhavēgiruvadu.

Q: Hosagannᾶداولavu yēvādu ?
A: Karnāṭaka desadalliya hiriyaru mātenādkolluvu māṭu.

Q: Haḷaṇᾶداولavu yēvādu ?
A: Graṇṭhageḷalillī mahāvī śreṣṭhaṃ śāσκaṣaṃ uṣṭāddhe prāyaṣṭaṃ saṃprayaṣṭaṃ maṃṣaṃ alaṃṭaṃ saṃprayaṣṭaṃ saṃprayaṣṭaṃ.

Q: Iveraḍarallī munde tiḷiyabēkāda māṭu yēvādu ?
A: Desadallī mātenāḍu māṭige laṅgaṇa tiḷiyāda greṇthada māṭige laṅgaṇa tiḷidu prāyaṣṭaṃ uṣṭāddhe saṃprayaṣṭaṃ sāyaṃ kēya māṭāda hosagannᾶداولavu laṅgaṇavendu munde tiḷiyabēku.

Q: ḍhosaṅgannᾶداولavādu vyēkaraṇavēṣṭaṃ prakaraṇavu ?
A: ḍhottu prakaraṇavu.

In this way, the book develops in ten chapters. This book which had treated its subject in a novel way, met with resistance by the traditional minded scholars.

117 Hosagannᾶداول Mudigonnādu - Kīṭhīke. VII.
118 Karnāṭaka Bhāṣāvyēkaraṇapanyāša Manjēra - K.Rēchunāṭha Rao (1894) - introduction, p.113.
The book occupies a unique position in the grammatical literature in Kannada, as it heralded the era of grammars based on colloquial forms.

In addition to this book, S. Krishnamacharya wrote 'Halaganna Nudigannadi' also which was published in 1888.

Many books were produced during this stage. Most of the books barring a few works were specifically written for use in the schools. The main object of the authors of these books was to write a grammar according to the syllabus laid down by the Education Department. For many of these grammars, the change in the syllabus was the main reason of their production. Hence many books are different not because of the treatment of the subject, but because of the different authors. Excepting difference of authorship there is not much to differentiate many of these books. But they served the immediate purpose for which they were written.

As the books are numerous as already stated, it is not possible, and feasible also, to describe them in detail. Hence, some important books will be given individual attention and all others will be listed.

One such grammar which deserves mention is 'Nudigattu' by Dondo Naresimha, Mulabagalu. This grammar was also written for the use of secondary schools and training.
It was first published in 1892. The author wrote this grammar using 'Sabdānuśāsana' and other ancient grammars. He divided his grammar into three parts:

i) aksara vicāra,
ii) sabda vicāra, and
iii) vākya vicāra.

It is interesting to note that this division corresponds to the modern division in the description of the language, viz.,

i) phonology,
ii) morphology and
iii) syntax.

Curiously enough, he has given the definition of language before starting the usual grammatical topics. Points of articulation etc. are given. So, this book may be described as a 'new wine in an old bottle'.

*Kannada Kārīpida* published by the Mysore University (1927) is meant to be a reference work, on Kannada language and related topics in Kannada literature. It contains five parts written by eminent scholars of that period. There was not a single book which could give information about all the branches of Kannada literature. Hence, a book which could deal with all the branches of Kannada language and literature was of immediate necessity. With this view, the
Mysore University planned one such volume. It was divided into five parts of which Part I - Grammar of old Kannada, Part IV - History of Kannada language are important from our point.

Kannada Keipidi Part I which contains the grammar of old Kannada was assigned to Shri T. Srinivasa Raghavacharya and Shri B. Krishnaappa. The aim in producing these volumes was to present the material that was available till date. Difficult and controversial topics are, generally, avoided.

The first part deals with all the topics of Kannada grammars. The treatment throughout is on the model of old Kannada grammars. In most of the places, it is the paraphrase of those grammars. This fact need not detract the merit of this book. The book has become a valuable reference work in respect of old Kannada grammar.

Part IV deals with the history of Kannada language. It was brought out in a separate volume, as the book outgrew the size originally planned. The authors of this part were Shri B.M. Shrikantayya and Shri T.S. Venkannayya. Both were renowned scholars in both Kannada language and literature.

A detailed treatment of the grammatical topics through various stages of Kannada is given in this book. The treatment which is on modern lines, is quite clear. Hence, the
book is very useful reference work for the students of Kannada language.

Kannada Kaipidi was again reprinted in 1936. Though there are certain revisions in this edition on the whole, Part I has no changes. In 1955 the book was reprinted again.

Kannada Madhyama Vyakarana by T.N.Shrikanthayya was published by the Department of Public Instructions, in 1939. This grammar meant for the Middle schools was one of the three planned by the department. The other two were: 1) Prathamika Vyakarana (Dr.A.N.Narasimhayya), 2) High School Grammar - T.S.Venkannaiah. The projected grammar by T.S. Venkannaiah was never written. Some of the new features of the Madhyama Vyakarana are: no statement of suffix of the first case; omission of the fifth case; separation of compound verbs etc. There are 27 chapters in the book.

The treatment is on modern lines. First, the author gives examples, then he frames rules and definitions. The book is exhaustive. It is an important work because it has correctly grasped the structure of the language and it is completely on modern lines.

Some other grammars were very popular in those days. But, we are not dealing with these in detail. Here all are
included in the list. The only method followed is the chronological order of their publication.

1) Hosagannada Muḍicandrike Vyākaraṇa - Shrinivas Kevish
   1870
2) Sabda Bhāskara - U. Daksina Murthy Sastri
   1871
3) Sanskrit-Kannada Sabda Utpatti - Patkar Penduranga V.C.
   1880
4) Vyākaraṇa Sangraha - H. Honnappa
   1890
5) Karnāṭaka Vāgvidhāyini - M. Rameswami Shastri (7th edition)
   1890
6) Karnāṭaka Bhāṣā Viṣayavu - T.G. Krishnacharya
   1891
7) Vācaka Bōdhini - M.B. Srinivasayyengar
   1894
8) Nanartha Sabdāvali mattu Sanjñārthagalu - B. Ramakrishnayya
   1895
9) Kannada Sisubōdhha Varṇemōle - H.S. Kulkarni
   1896
10) Karnāṭaka Vyākaraṇa - Y. Ramakrishnayya
    1897
11) Vyākaraṇa Sādgraha - Puttaparti Sheshachārya (3rd edn.)
    1897
12) Karnāṭaka Sabdasāram - Kavyamanjari, Mysore
    1897
13) A Modern Kanarese Grammar - A.S. Mud-Bhat
    1899
14) Karnāṭaka Bhāṣā Samākaraṇāśya – T.G. Krishnacharya
    1899
15) Kannada Bhāṣeya Viṣāragalu - B.M. Shrikanthayya
    1915
16) Karnāṭaka Bāla Vyākaraṇa - Pandit K.N. Narasimhaya
    1915
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<th>No.</th>
<th>Title</th>
<th>Author</th>
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<tr>
<td>17</td>
<td>Vyakaranada maddaraya kothagalu - V.N. Talikoti</td>
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<td>18</td>
<td>Bala Vyakarana - Govind Krishna Kaliwal</td>
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<td>19</td>
<td>Sabdesara - B. Malappa (6th ed. 1933)</td>
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<td>Vyakarana Sarad - K.R. Narasimhaiah</td>
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<td>Kannada Lekhane Laksana - M.S. Puttana</td>
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<td>Vakyabhaga bodhini - Parashuram Satuwa - Suryavamsi</td>
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<td>Kannada Laghu Vyakarana - Vekate Rang Katti</td>
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<td>Kannada Nudigannaadi matta Chandmangari - Pandit M.P. Pujar</td>
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<td>Balavyakarana - M.S. Kesari</td>
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<td>Vakyavibajane - Keshev Sharma Gelgali</td>
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<td>Kannada Nudi enba Sankalpta Vyakaragavu - K.R. Ganeschar</td>
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<td>30</td>
<td>Kannada Guru Vyakarana - K.R. Ganeschar</td>
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<td>Kannada Laghu Vyakarana - S.I. Sivaramayya</td>
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<td>Kannada Proudha Vyakarana - S.I. Sivaramayya</td>
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<td>1935</td>
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<td>Vyakarana Cintaman (in three parts) - H. Shesh Ayyanger</td>
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<td>1935</td>
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<td>Tiliganna Vayakarana - R.N. Suryavamsi and K.Ahobal Shastri</td>
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<td>Kannada Mula Vyakarana - P. Mengeshreao (6th ed)</td>
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<td>36</td>
<td>Kannada Kangadi - T.S. Raghavacharya</td>
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37) Kannada Vyakarana mattu Lekhana - S.V.Kamat
38) Handbook of Tattemas and Uddhavas-N.V.Kulkarni
39) Kannada Bhagabhyasa - N.O.Padaki
40) Nuñigaṭṭu - D.N.Mulabagel (rev.edn)
41) Sacitra Navina Vyakaraṇa Pāṭhagalu - B.
    Chikkenaiah
42) Kannada Nuñiganna - S.Hanamantsppe
43) Vyakaraṇa Sāra - Tīru Srinivasacharya
44) Bhāgaya Belaṇigeyallī Kelau Svaraśavāda
    Amsagalu
45) Kannada Cennudi - pictorial grammar (4 parts)
    S.S.Besavanal and Pandit Kavali (5th ed.1954)
46) Kannada Vyakarana Vividha Shitya - (3 parts)-
    Pandit Kavali
47) Sulabha Vyakaraṇa - Ramachandra Uchil and
    Guddappa All
48) Mātina Munnade - M.Malkai, Dr.S.M.Munshal
    and Pandit Kavali
49) Kannada Keipidi - D.N.Mulbagal
50) Proudhā Sāla Vyakaraṇa mattu Chandoloṇakāra
    Sāra (3 parts) - Vidwan K.Kanta Rai
51) Nutana Sāla Vyakaraṇa - U.Mangeshrao
52) Nuñiganna - Manvi Narasingrao
53) Kannada Vācana Kaumudi - M.S.Ranakrishnayya
54) Karnataka Vyākaraṇopanyāsa Manjari -
    R. Raghunathrao 1834
55) Bhāṣā nidhi - ed. Sampangi ram Bharati
56) Bhāṣā Viṣaya - G. B. Joshi.
57) Laghu Siddhānta Kaumudi - (Kannada exposition
    of Pāṇini) by Vidwan G. Vishnumurthy Bhat
    (ed. 1964) 1956

All the above noticed grammars deal with Kannada
language directly. Moreover, they deal with only one
stage of the Kannada language predominantly. These
grammars can be distinguished with other grammatical works
which deal with the Kannada language from comparative-
historical point of view. Hence, by the very nature, they
deal with the historical growth of Kannada language and the
relation of Kannada with other sister languages.

When these grammars (but with slightly modern outlook
here and there) were being produced on traditional lines,
there was another stream, which was running almost parallel.
It was the production of philological literature. Here,
the comparison of Kannada with other sister languages was
being carried out. It was in this stage that the most
monumental work on Dravidian languages viz., Caldwell's
'Comparative Grammar of Dravidian Languages' was written.
One of the early works in this field by the native scholar is 'Karnāṭaka Bhāṣā Vyākaraṇaṇopanyāsa Manjari' by R. Raghunatha Rao. This work incorporates the two lectures delivered by the author. It was published by the Caxton Press, Bangalore in 1894.

This small book containing 118 pages is very interesting. It treats the Kannada language from the comparative and historical point of view. The topics dealt with are: Dravidian languages and Kannada; Kannada not related to Sanskrit; the stages in the Kannada language etc. In addition to treating these topics, there is a strong criticism of the scholars who hold that colloquial forms should be made use of in writing the grammars. He criticises in very strong terms the work 'Hosagannaṇa Vyākaraṇa' by S. Krishna-macharya.

But the most methodical and exhaustive work which though does not deal directly with Kannada language, is Rt. Rev. Caldwell's 'A Comparative Grammar of the Dravidian or South Indian Family of Languages', published in 1856.

This grammar is a monumental work and occupies an important position in the history of Dravidian studies.
Rev. Oaldwell who was well versed in the modern theories of philology, had studied the languages of the Dravidian family—chiefly Tamil. It is called 'The Classic of Indian Philology'. The chief object of the author throughout this work was to promote a more systematic and scientific study of the Dravidian languages by means of a careful intercomparison of their grammar. It is the first work on Dravidian languages written in conformity with the modern principles of comparative philology. It is the first work to establish systematically the independence of Dravidian family from Sanskrit. Hence, it is rightly called as 'The Bible of Dravidian Studies'.

This monumental work which runs over 640 pages covers a wide range of topics. Use of the term Dravidian, enumeration of Dravidian languages, Dravidian languages independent of Sanskrit, affinity of Dravidian to other families, pre-Aryan civilization of Dravidian etc. After this, there is a comparative grammar section which describes the Dravidian languages on all the levels comparatively. The treatment of topics is very detailed and exhaustive. It includes every information upto his days.

120 Preface to the third edition.
121 Preface to the second edition.
Though some of the theories etc. of Caldwell viz., affinity of the Dravidian with Scythian family etc. are not accepted by the modern scholars; and in the light of more material, some of his chapters need much modification, and though there is a great advancement of linguistics, yet the value of his great work can not be undermined. Though much work has been done, it has not been able to supersede his work. Even today, more than a century after the publication of this work, it still remains an outstanding work.

Caldwell revised his work and published the second edition in 1875. The third revised edition of Caldwell's grammar was published in 1913. It was revised by Rev. J.L. Wyatt and T. Ramakrishna Pillai. The reprint of this third edition was brought out in 1961 by Madras University.

The next important work in this period is 'The Grammatical Structure of the Dravidian Languages' by Jules Bloch.

Jules Bloch originally wrote in French the grammar viz., "Structure grammaticale des langues dravidiennes". It was published in 1946. This book was translated by R.G. Harshe into English and was published in 1954 from Poona.

About Jules Bloch's work Prof. F.B.J. Kuiper says,

122 F.B.J. Kuiper p.-XIX.
'All those who are interested in Dravidian Linguistics, welcome this study which summarises the conclusions of which the eminent French savant, after a life devoted to the study of Indian languages, has arrived regarding some of the fundamental problems of Dravidian'. The object of this work is to furnish... a more complete picture of the morphological facts and to give more prominence to these languages than Caldwell, who had to base his book mainly on Tamil, had been able to do.'

About the translation, we cannot say more than quoting Dr. S.M. Katve, 'He was trained in Paris among others by Professor Bloch, and the rendering has therefore a ring of authority which has been attested by the original author himself.'

Kannada Bhāṣā Sāstra by Prof. R.Y. Dharwadkar is one more book in this field. It was first published in 1951.

This book is useful from the point of view of material it contains. Whenever he takes up certain issue for discussion, he gives in detail the views of the scholars in the field. It also contains many examples. 'Great deal of useful material is collected and presented in a systematic manner.' Throughout the book sincerity of the author

123 S.M. Katve - Forward to 'Grammatical structure of Dravidian languages'

124 Dr. A.M. Upadhye in 'Kannada Bhāṣā Sāstra' opinions.
is evident though there is a room for difference of opinion about his views.

The book has undergone four editions, the last edition coming out in 1968.

In this philological stage, in addition to the comparative studies discussed above, there are a few historical studies which deal with the history of Kannada language.

The first introduction to comparative philology in Kannada was by Prof. K.V. Jahagirdar. He wrote a book entitled 'Sharadeya Samsara' which was published by the Navajivan Granthamala, Dharwar in 1933. The general editor Shri Alur Venkatarao in his 'Foreword of this book has stated the ideals in publishing such book. The ideals are: The book must be written about a serious topic; delineation has to be scientific; and the style must be simple. all this must be achieved in the span of 100 pages. How difficult it was to achieve this goal, that too in the case of technical subjects like comparative philology? As the author himself says, it was 'Sharade's world' to laymen and science of language to scholars.' The headings of the topics are almost like those of the novel. Sharadeya Sringera, Vivahamahotsava, Sharadeya Samsara etc. The book, which contains 11 chapters and one appendix, deals with the nature of language, science of language, change
in language, origin of language etc. In the appendix is given the history of the study and growth of the science of language in ancient and modern times. The treatment of the subject is quite simple. Thus, it can be understood by any person. But a fact must be admitted that in course of its simplification, it has lost some features of its scientific nature.

Very next year after the publication of 'Sharadeey Samāra', 'The History of Kannada Language' by R. Narasimha- char was published. R. Narasimhachar had delivered five lectures in the series entitled 'the readership lectures' in Mysore and Bangalore in the year 1926 and 1927. The same in English was published in the book form in 1934 at the Mysore University.

This book by R. Narasimhachar confirms his erudition which is testified by his other works 'History of Kannada Literature' and 'Kavichaśrite' etc. This book contains five chapters. The topics dealt with the Dravidian languages, the place of Kannada among these sister languages, structure of Kannada, Kannada grammar, borrowings, various stages in Kannada, and processes of language change.

Throughout the book, the treatment of the topics is exhaustive and scholarly. The wealth of illustrations is really amazing. It is worthy of study and useful to the
students of Kannada language.

This book was reprinted from the Mysore University in 1969.

Shri P.G. Kulkarni's 'Kannada Bhāṣeya Charitra' is another book in this direction which was published in 1967.

The author who has received the training in grammar in traditional way, has enriched it by self-study. The book is the result of his 35-40 years teaching experience and the study spread over an equal period. The result is the exhaustive treatment of the topic.

The book running over 500 pages, contains a great deal of information about Kannada grammar. The book contains 26 chapters wherein are dealt topics like existence of Kannada, Kannada and Sanskrit, stages of Kannada, alphabets, words etc. In every chapter, the treatment is exhaustive based on the principles of philology. Though the treatment appears to be traditional, one cannot miss the modern outlook and application of modern advanced knowledge of languages. In such a voluminous work, there is bound to be a room for difference of opinion about so many facts. But on the whole, we can say that the work is valuable.
contribution to the knowledge of Kannada language.

A recent addition to this stock of literature is Dr. Varadraj R. Umarji's 'Kannada Language - its origin and Development'. It is published by the Karnatak Historical Research Society, Dharwar in 1969.

The book has a lofty aim to fulfil 'My attempt in this treatise forms a part and parcel of that same moment of re-orientation and Renaissance in Indian art and literature. For this purpose, the author, as he says, has struck a new and original note in the field of Indian linguistic studies.

The book deals with the history of Kannada language from comparative point of view. This it treats on all levels of language. Dr. Umarji is a scholar in Sanskrit, Prakrit and Kannada. Hence, we were expecting a good work from his pen. But the book disappoints us. The reason for this is the author's biased outlook. The author, instead of describing the origin and development of Kannada, just wants to prove that it has sprouted from Sanskrit. The quotation given immediately after the title of the book viz., 'vācārāmbhāgaḥ vikārō nāme dhēyam mṛitti-kēttēva satyam' stands testimony for his intentions. True
to this purpose, he has laboured to derive Kannada pronouns, numerals, body-parts etc., from Sanskrit which is nothing but fancy. In the course of his attempt to wrest Kannada language from Western scholars, he has thrown it into Sanskrit ocean. This book indicates that the era of extremist traditionalists has not yet ended.

Dr. D.N. Shankar Bhatt's 'Sankṣipta Kannada Bhāgavata Charitre' is one more book in the field. It treats, in a short compass, the history of Kannada language completely on modern lines. This brief work, which has trodden new grounds, is a useful book. It will be better if Dr. Bhat writes a comprehensive history of Kannada language.

In addition to the grammars and histories of language in this period, there are other works which describe various important grammatical concepts in grammars. These are important because these concepts of grammatical theory are given individual attention.

Pandit M. P. Pujar's 'Kelavu Kannada Vyākaraṇa Vidērgal' is one such book. It was published in 1952 by Kannada Research Institute, Dharwar. The author was an erudite scholar in Kannada language and literature and was one of the brilliant products of traditional learning both in Sanskrit and Kannada.
Among the several topics dealt with in this book are: Kannada phonetics, phonology, Gamaka Samasa, active and passive voice in Kannada etc. Pandit Pujar has given here a precise treatment of some of the sūtras of Kesirīje with a comparative study of Sabdaṇusāsana of Bhāṭṭākālaṇka.

'Kannada Varnāgalu' by Shri Sediyapu Krishnabhatta is a book which deals with the alphabet only. This book which was delivered in the form of lectures was published by the Kannada Research Institute Dharwar in 1955. Shri Sediyapu has, in his brochure, dealt with Kannada alphabets. Here is an attempt to describe the alphabets of Kannada in the background of Dravidian pronunciation. An interesting feature of this book is that it has made use of colloquial forms also in addition to literary ones. He has also used the forms in sister languages like Tamil, Telugu, Malayalam, Tulu etc. for comparison. Hence it is a useful work for the students of Kannada language. The topics dealt with are: vowels - where the pronunciation of 'ai', 'au' are treated; consonants where ideas on p-h and s are found. In appendix, he gives the ideas on the origin of rala, kul, kala etc.

Now, we can consider the works applying modern linguistic methods. This approach may include comparative and historical studies, and descriptive works. There may be a
complete treatment of the language or a treatment of a particular topic of the language.

We will start, in this phase, with the works on inscriptions. The inscriptions for the linguistic study attracted the attention of the scholars very late. The notable attempts are Dr. A. H. Narasimhaya's 'A Grammar of the oldest Kanarese Inscriptions' and Dr. G. S. Gai's 'Historical Grammar of old Kannada'.

'A Grammar of oldest Kanarese Inscriptions' by Dr. A. H. Narasimhaya was published by the University of Mysore in 1941. It was a doctoral dissertation submitted to the London University, and is the first of its kind on the inscription of Kannada in the whole of Dravidian field.

This book is an attempt to present a grammar of the oldest Kannada inscriptions from the linguistic material available in the inscriptions of the sixth and seventh centuries. The book contains three parts: phonology, grammar (I), text of the inscriptions (II) and various appendices (III).

Part I is very valuable for the student of Kannada language. Herein is given the treatment of consonants, and grammar on the basis of the actual forms found in the inscriptions. So, for every aspect dealt with, a valuable
inscription si evidence is furnished. The treatment is based on the scientific principles of linguistics. Hence, it is a valuable reference work for the earliest stage of the Kannada language.

Dr. G.S. Gai continued the work of inscriptional studies. He studied the inscriptions of 8th, 9th and 10th centuries, that is, the next phase of inscriptions studied by Dr. Narasimhayya. The subject is studied on two levels: 1) phonology, and 2) morphology. In the third chapter, text of the inscriptions is given. In the phonology can be found the treatment of consonants. In the morphology section, he deals with gender, number, declension, pronouns, numerals, derivative nouns, verbs etc.

In this book also the treatment is in detail. It treats the native words and loan words separately. This word in addition to that of Dr. Narasimhayya make a valuable reference work for the students of Kannada language. Dr. H.M. Nayak mentions that Prof. D. Javeregowda has undertaken the study of inscriptions of further three centuries. We agree with him when he says, the publication of this study is eagerly awaited by the students of Kannada.

126 Kannada Studies - 2. p. 81.
There is another doctoral thesis viz., 'Comparative study of Aryan and Dravidian' by Dr. R.C. Hiremath which awaits publication. This will be another valuable addition to the comparative linguistics when published.

The works that will be surveyed in the field of linguistic studies henceforth, cannot be included in a particular group, as almost all of them are different in nature. Hence, we treat them individually wherever possible, we will include them in a group according to certain principles.

'Some Problems in Kannada Linguistics' by C.R. Sankaran is an attempt to probe into the problems in Kannada language. Dr. Sankaran delivered lectures on the above topic under the auspices of Kannada Research Institute in 1941. It took 13 years to publish them (1954).

C.R. Shankaran is an authority on experimental phonetics. The subject dealt with in this book is of technical nature. But the author has handled it with a characteristic skill of a research scholar. In the first chapter, the author has discussed the problems of Kannada phonology and morphology in the light of modern advancement. In the second chapter, the topics like Kannada semantics, syntax, desi etc. are clearly treated. In the last chapter, he deals with the problems of ethno-psychology, dynamic philology as applied to Kannada.
A scientific approach, and a painstaking and a sincere study is evident throughout the book. The usefulness of the work lies not only in the conclusions, the author has arrived at, but in the hints he has thrown for the research workers in the field.

The controversy as to whether the colloquial forms are worth study is an age long one. Since the days of Kesiraje this controversy has been expressly stated. They were not considered as grammatical forms. Sri Krishnamacharya's 'Hosagenna Nudigenna' makes use of colloquial forms. This trend of using the colloquial forms was growing, so much so that a grammar purely meant for colloquial forms only was written by Mr. William Bright. His book is 'An Outline of Colloquial Kannada' which was published by Deccan College, Poona in 1958.

This work is offered as a first approximation to a grammar of the spoken language. The colloquial forms elicited from the informants are analysed in detail on phonological, morphological, morphophonemic and syntactic levels. On a narrow canvas the book has analysed the colloquial Kannada clearly.

127 S.D. 1-38.
Another book in this field using only the spoken forms is 'The structure of Kannada' by Dr. R. C. Hiremath.

Dr. R. C. Hiremath is a renowned scholar in Kannada linguistics and literature. He is trained in Indian and Western techniques of linguistics. The work was a special problem of research by Dr. Hiremath during his stay in the University of California, Berkely. He has treated the structure of Kannada language on a descriptive level.

An interesting feature of the book is that it bases its description on colloquial forms entirely. Devoted analysis of the topics, fund of colloquial forms it collects for illustration, an attempt at building up a system out of apparent disorder of colloquial forms - are some of the salient features of this book. It is a pioneering work, not only in Kannada linguistics, but even in Indian linguistics itself, as Dr. H. S. Biligiri puts it, 'The structure of Kannada is first descriptive grammar in India written by an Indian scholar'.

A doctoral thesis submitted to the Karnataka University entitled 'The Mysore and Dharwar Kannada Dialects (A Comparative Linguistic Study) by Dr. M. R. Renganath is another
such study which is entirely devoted to spoken forms on
dialect level. The author in this thesis, describes from
comparative point of view, Mysore and Dharwar dialects.
He compares these two dialects on phonological, morphonemic, morphological and syntactic levels.

A work which studies both literary and colloquial
forms from comparative point of view is the one written by
Dr. H. M. Nayak. The title of the book is *Kannada Literary
and Colloquial*. It is a Doctorate thesis submitted to the
Indiana University, and is published by M/s. Kao and Raghavan
in 1967.

Dr. Nayak's sensitive pen has attempted to study the
two styles of Kannada, literary and colloquial - comparasively. In the first chapter - Introduction - he has given the evidence of the existence of diglossia in early Kannada literature. In the second chapter, he compares the two styles on phonological level; and in the third, the same is done on morphological level. He has given exhaustive rules for both the styles. In the fourth chapter there is a lexical comparison of both the styles. Hence, the work is a useful addition to the linguistic literature. Throughout the book, the author's intention for exhaustiveness, precise presentation, and dedicated treatment are evident. The book which studies the two styles scientifically, should
become the heralder of similar studies in Kannada.

Vacana literature which belongs to middle-Kannada form, forms an important part of Kannada. As in other fields, the Saranas revolutionised the language which is embodied in the Vacana literature. Though there is a grammar of Middle-Kannada (Naḍugannada by Manvi Narasing-rao), there was no grammar describing the Vacana literature exclusively. This lacuna is filled up by Dr.B.B. Rajpurukhit's doctoral thesis entitled 'A Descriptive Grammar of Vacana Literature'.

The analysis is based on the application of modern linguistic principles. The thesis contains four chapters viz., 1) Introduction, 2) phonemics, 3) morphology and 4) Syntax. The treatment is adequate. It is an useful addition to the stock of literature on Kannada language.

Then there follows category of works which is noted for the theoretical treatments. They describe the various concepts, processes etc. obtaining in the language. This sort of literature in Kannada was of great necessity. Modern linguistics is a very advanced science today. Number of books are written in English in this field. To cope with the need of modern times, it was necessary that such books should be written in Kannada also.
The first book in this direction was 'Bhāṣā Vijnāna Mulatadvagalu' by Dr. M. Chidananda Murthy, which was published in 1965. The book contains 13 chapters. As the author himself has admitted, the emphasis is on historical linguistics. Exposition of descriptive linguistics is also found to some extent.

Dr. Chidananda Murthy's presentation of the subject - which is having sufficient technicality - is simple. The purpose of the author is, as he says, simplicity of expression, 'Because the book is written for the sake of the students who want to know about linguistics for the first time'. The treatment of the subject is clear without any ambiguity. One drawback of the book is that it has left out of its purview the treatment of the important concepts like phoneme, morpheme etc. which is a must in modern linguistic analysis.

'Dravida Bhāṣā Vijnāna' by the Hampa Nagarajayya published in 1966 is a comparative study of Dravidian languages.

The book running over 460 pages deals with Dravidian linguistics. Much work has been done in Dravidian linguistics in the course of a hundred years mostly by Western scholars. If some book incorporating the results, in Kannada, it must be welcomed by the Kannada scholars. The
book which has 48 chapters and an appendix has gathered exhaustive information by way of theories, views etc. of the scholars. Much material is found about Dravidian languages. But when it comes to the analysis of the concepts and processes etc. the book does not do full justice to the subject. The analysis some times become inadequate, at times inaccurate. Sometimes statements become careless, some other times casual. This fact mars the scientific nature of the book. Though the dedication of the author is commendable, it would have been better had he been more cautious, more diligent.

'Adhunika Bhāṣā Vijnāna' by Prof. J.S. Kulli gives in a brief compass the nature of modern linguistics. It is published by the Karnatak University in 1967. The book which contains the definition of language, ancient and modern ideas on language, phoneme, morpheme, syntax etc. in simple language is useful both for the laymen and the scholars.

'Kannada Bhāṣeya Svarūpa' by Dr. K.M. Krishnarao published in 1968, deals with the nature of Kannada language. There are ten chapters in the book which deals with language and linguistics, origin of Kannada, phonemic system of Kannada, variations in language etc.

The treatment of topics is laboured throughout. The
author wants to give as much material as possible. But in course of giving examples he falters many times. In addition to this, he gives too much of unnecessary, journalistic type of information. For this and many more reasons the book is loose and imprecise.

'Bhāṣā Viṃṇāṇa' by Hampa Nagarejaya is another book which treats with the nature of Linguistics. It was published in 1968.

The book covering 349 pages has 20 chapters and five appendices. The book contains most of the topics in linguistics both historical and descriptive. The characteristic of the book is the fund of material the author has collected. From the point of view of precision, brevity was desired. Brevity, and clarity are not found in the book. One would expect in such a voluminous book, the treatment of phonemes etc. Though there is a chapter on morpheme, heretofore, fundamental theory portion is only next to nothing.

There is a collection of popular articles on language and language learning by Dr. D. N. Shankara Bhatt entitled 'Bhāṣeya Bāgege Nīvenu Balliri?' published in 1970. All the articles in this collection may be divided into three categories. 1) articles pertaining to the nature of language, 11) those pertaining to the defects in the procedures of
learning and teaching language, and iii) miscellaneous.
The book, though popular in nature, is useful for the scholars also.

'Varṇaṇāṃśaka Vyākaraṇa' being the special lectures delivered at Bangalore University by Dr. H.S. Baligiri in 1969, was published in 1970.

The first lecture deals with language and descriptive grammar; the second with phoneme, morpheme and word; the last with syntax. It is the experience of the scholars that grammar is very technical, more so linguistics. But, here, the whole subject is non-technical, direct and convincing. If one opens the book it reads like a long story. So simple yet, comprehensive, for all the facets of Kannada language are described from the point of view of modern linguistics.

A very recent work published in the field is 'Kannada Sambhagalu' by Tekkunje Gopalakrishna Bhat, published by M/s. D.V.K. Murthy, Mysore in 1970. The book contains three chapters, 1) technical terms, 2) compounds, 3) compounding process. The subject is treated clearly.

Then there are descriptive studies of various dialects of Kannada. The study is sponsored by Deccan College Poona and published under 'Monographs on Linguistic Survey of
India Series'. Some monographs have been already published and some are under print. Hence, we will give the whole list below:

1) Halakki Kannada (Vakkaliga dialect)
2) Nanjungud Kannada
3) Gulbarga Kannada (Brahmin dialect)
4) Gulbarga Kannada (Kabbaliga dialect)
5) Korega language (of South Kanara)
6) Bellary Kannada (Kuruba dialect)
7) Nanjungud Kannada (Brahmin dialect)
8) Tipur Kannada (Lingayat Kannada)
9) Standard Kannada (written Kannada)
10) Havyak Kannada (South Kanara)
11) Kota Kannada (South Kanara)
12) Coorga Kannada (Jenukuruba Kannada)
13) Coimbatore Kannada (Palkuruba Kannada)
14) Bijapur Kannada
15) Madurai Kannada

One need not say that these monographs will be a valuable material for the description of Kannada language.

Dr. K.G. Shastris 'A Havyak Dialect - Descriptive Analysis' is in print which is about to be completed.

Prof. J.S. Kulli's 'Varnanatmakā Bhūsa Vijnāna' running
over 200 pages deals with the descriptive aspect of language
in a detailed manner.

There are many works under preparation which are
listed below:

1) Dialects of Irulas, solgas, lambeinis etc.
2) Comparative Study of Kannada Grammars.
3) Linguistic Analysis of a) Pampa, b) Harihara.
4) Kumāravyṣeṣa Rāgavēṃaka.
5) Language of Vaddārādhane etc.

These works mentioned by Dr. H.M. Nayak in his article,
are the topics for Doctorate.

The above survey of the works on and about Kannada
language shows that though it is not much, it is not mea­
grre either. In the grammatical literature from the
beginning to 1950 there is not much variety. Excepting
a few notable attempts, most of the works are mediocre.
But in the past two decades there is an increase in the
number as well as variety of subjects dealt with in the
grammatical field. But in the new activities of increased
production, at least some of the books are inspired by the
market. The arguments for some of the books is that they

inspire the good books to be written.

So far we have surveyed the books in the grammatical field. In addition to these there are articles on so many different topics. Some of the articles are very important because in each of them it has become possible to discuss the topic in its entirety. Hence some of the articles throw more light on the grammatical subjects. Below we intend to give the list of some of the important articles on various subjects in the field.

Frabuddha Karnātaka

1) Kṣala-Kula niyama - N.Timmanna Bhat  
2) Paribhāṣeya Samsaye - M.V.Jambunathan  
3) Bhūṣaya Futtu - M.Balasubramanyam  
4) Bhūṣa Suddhi - K.V. Raghavachar  
5) Śravaṇētita Sabdāgala - M.A.Venkatachar  
6) 'Ge' pratyaya vicāra - Venkataramacharya  
7) Saptami Vībhakti - M.M.Bhat  
8) Kannadakke Tamilina eravalu mattu prabhāva - L.Gundeppa  
9) Kṣala sūtra - Mallinath Kelburgi  
10) Dhvaniparivartane mattu verna parivartane - D.N.S.Bhat  
11) Bhūṣāvijñānakāśa - K.Kempegouda  
12) Dhvanisstrada svarūpa - B.Veerabhadreppa
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<th>No.</th>
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<td>Dhvēni</td>
<td>M.M. Bhat</td>
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