Chapter-1

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Introduction

The question which has been constantly bothering me is, what do you mean by Dravidian? What is the origin of Dravidian languages and among them, which languages could be considered as Classical? Among the Dravidian languages, what is the status of classical languages like Kannada and Tamil? What is Cognate? Between Kannada and Tamil, how many cognates are there? What are the similarities and differences in their vocabularies? The topic attempts to make a special study of the differences in terms meaning and construction among the languages.

Tamil and Kannada are two major Dravidian languages spoken primarily in south India both of them belonging to south Dravidian subgroup. Both languages have a long history of about 2000 years and have a very rich literature. A number of Eastern and Western scholars have studied these languages and contributed a lot. Bishop Robert Caldwell studied some other Dravidian languages and wrote on comparative grammar in 1856 which is a pioneering work of south Dravidian languages it is primarily research orientated. T. Burrow and M.B. Emeneau a
Sanskrit scholar and Anthropologist respectively, jointly produced the monumental work namely *Dravidian Etymological Dictionary* in short DED. First edition of DED was published in 1961 and revised edition came in 1984 they referred the number of dictionaries and dialectical works available to them for the preparation of DED. It is really a very good source for any scholar, who wants to pursue comparative Dravidian studies. They have grouped the forms of all Dravidian languages which are cognates.

However a lot of research has been done since the publication of the DED, but very few attempts were made to analyze the DED critically for the interpretation of the relationship between the Dravidian languages. Hence it was felt that there is a need for the analysis of cognates found in DED as well as other sources regarding at least two languages namely Tamil and Kannada, which have more historical records in the Dravidian family having this in mind a research on “Cognates among Tamil and Kannada: A critical analysis” (Special reference to Dravidian Etymological Dictionary) is being done for Ph.D. programme.

1.1. Comparative Study: Comparative linguistics is a branch of diachronic linguistics that is concerned with comparing languages in order to establish their historical relatedness. Languages may be related by convergence through borrowing or by genetic descent. Genetic relatedness implies a common origin or proto-language, and comparative linguistics aims to construct language families, to
reconstruct proto-languages and specify the changes that have resulted in the documented languages. The primary objective of comparative linguistics is to classify the languages of the world into families on the basis of their genetic relationship. According to the existence, either hypothesized or real, of a more ancient idiom, of which they are the direct continuation, albeit with a varying degree of changes. These proto-languages can be pieced together according to the techniques and principles developed by comparative and historical linguistics, as will be shown in the following chapters.

The proto-language of a family is in a strong sense, the state of language, supposedly synchronic, hypothesized at the starting point of this family. And acceptably matching the linguistic theories of typology, phonology, semantics, etc. In a weak sense, primarily comparative, the collection of supposedly inherited features are said to be related or belonging to the same family. The languages that are demonstrably derivable from one and only ancient language, either historically attested or hypothesised are called cognate language. The lexical units existing in the languages of a genetic family and presenting features:

- phonetic
- semantic
- grammatical
These are much likely to be inherited from an ancient idiom through a continuous transmission. A cognate in a given family may ultimately prove to be a loanword at a much earlier stage. It should be noticed that inherited features and common innovations are most often impossible to discriminate only so called early splitter languages can help sort them out to some extent. The fundamental technique of comparative linguistics is to compare phonological systems, morphological systems, syntax and the lexicon of two or more languages using a technique known as the comparative method.

1.2. Dravidian: Dravidian (drəvıdˈeɪn) Family of 23 languages indigenous to and spoken principally in South Asia by more than 210 million people. The four major Dravidian languages are Kannada, having over 55 million speakers; Malayalam, having about 35 million speakers; Tamil, with almost 65 million speakers; and Telugu, with over 78 million speakers. They have independent scripts and long documented histories. They account for the overwhelming majority of all Dravidian-speakers, and they form the basis of the linguistic states of Andhra Pradesh, Karnataka, Kerala, and Tamil Nadu. All have borrowed liberally from Sanskrit. The only Dravidian language spoken entirely outside of India is Brahui, with fewer than two million speakers mainly in Pakistan and Afghanistan. Of the Dravidian languages, Tamil and Kannada have the greatest geographical extension and the richest and most ancient literature, which are paralleled in India only by that of Sanskrit. The Dravidian family, with no demonstrated relationship to other
language families, is assumed to have covered a much more extensive area of South Asia before the spread of Indo-Aryan and was the source of loanwords into early Indo-Aryan dialects.

It is thought that the Dravidian tongues are derived from a language spoken in India prior to the invasion of the Aryans c.1500 B.C. Dravidian languages are noted for retroflex and liquid sound types. A distinctive feature is the formation of a comparatively large number of sounds in the front of the mouth. There are many words of Indic origin in the Dravidian languages, which in turn have contributed a number of words to the Indic tongues.

Dravidian languages: For other uses, see Dravidian (disambiguation)
1.2.1. Origin of Dravidian: The English word 'Dravidian' was first employed by Robert Caldwell in his book on comparative Dravidian grammar based on the usage of the Sanskrit word \textit{drāviḍa} in the work \textit{Tantravārttika} by Kumārila Bhaṭṭa (Zvelebil 1990:xx). As for the origin of the Sanskrit word \textit{drāviḍa} itself there have been various theories proposed. The existence of the Dravidian language family was first suggested in 1816 by Alexander Campbell in his \textit{Grammar of the Teloogoo Language}, in which he and Francis W. Ellis argued that Tamil and Telugu were descended from a common non-Indo-European ancestor. However, it was not until 1856 that Robert Caldwell published his \textit{Comparative grammar of the Dravidian or South-Indian family of languages}, which considerably expanded the Dravidian umbrella and established it as one of the major language groups of the world. Caldwell coined the term "Dravidian" from the Sanskrit \textit{drāvida}, meaning "south" only.

Further another eminent Dravidian linguist Bhadriraju Krishnamurti in his book \textit{Dravidian Languages} described the term \textit{drāviḍa}, \textit{drāmiḷa} first as the name of a people, then of a country. Early Budhdhist and Jaina sources used \textit{damika}- to refer to a people of south India; \textit{damilāraṭṭha}- was a southern non-Aryan country; \textit{drāmiḷa}-, \textit{drāmiḍa}, and \textit{drāviḍa}- were used as variants to designate a country in the south (\textit{Bṛhatśamhitā-, Kādambarī, Daśakumāra\textit{carita}-, 4\textsuperscript{th} to 7\textsuperscript{th} centuries CE) (1989: 134-8). It appears that \textit{damika}- was older than \textit{drāviḍa}- which could be its Sanskritization.
Based on what Krishnamurti states referring to a scholarly paper published in the International Journal of Dravidian Linguistics the Sanskrit word *draviḍa* itself is later than *damila*. Since the dates for the forms with -r- are centuries later than the dates for the forms without -r- (*damila*, *dameḍa*-, *damela*- etc.). So it is clear that it is difficult to maintain Dravida -> Dramila -> Tamizha or Tamil. The Monier-William’s Sanskrit Dictionary lists for the Sanskrit word *draviḍa* a meaning of "collective Name for 5 people, viz. the Āndhras, Karṇṭāḷakas, Gurjaras, Tailaṅgas, and Mahāraṣṭras".

**History of the Proto-Dravidian:** The origin of the Dravidian languages, as well as their subsequent development and the period of their differentiation is unclear. Due to the lack of comparative linguistic research into the Dravidian languages. Unsuccessful attempts have also been made to link the family with the Japonic languages, Basque, Korean, Sumerian, the Australian Aboriginal languages and the unknown language of the Indus Valley civilisation.

Many linguists, however, tend to favour the theory that speakers of Dravidian languages spread southwards and eastwards through the Indian subcontinent. Based on the fact that the southern Dravidian languages show some signs of contact with linguistic groups which the northern Dravidian languages do not. Proto-Dravidian is thought to have differentiated into Proto-North Dravidian, Proto-Central Dravidian, Proto South-Central Dravidian and Proto-South
Dravidian around 500 BC, although some linguists have given features of Dravidian as languages are:

- Dravidian languages are agglutinative.
- Dravidian languages exhibit the inclusive and exclusive we feature.
- The major word classes are nouns (substantives, numerals, pronouns), adjectives, verbs, and indeclinable (particles, enclitics, adverbs, interjections, onomatopoetic words, echo words).
- Proto-Dravidian used only suffixes, never prefixes or infixes, in the construction of inflected forms. Hence, the roots of words always occurred at the beginning. Nouns, verbs, and indeclinable words constituted the original word classes.
- There are two numbers and four different gender systems, the "original" probably having "male: non-male" in the singular and "person: non-person" in the plural.
- In a sentence, however complex, only one finite verb occurs, normally at the end, preceded if necessary by a number of gerunds.
- Word order follows certain basic rules but is relatively free.
- The main (and probably original) dichotomy intense is past: non-past. Present tense developed later and independently in each language or subgroup.
- Verbs are intransitive, transitive, and causative; there are also active and passive forms.
• All of the positive verb forms have their corresponding negative counterparts, negative verbs.

**Phonology:** Tamil and Kannada have twelve vowels each: ă, ā, i, ĩ, u, ū, e, ē, o, ŏ. There is contrast between short and long vowels. There are no diphthongs. ăi and ău are treated as *ay ard *av (or *aw) (Subrahmanyan 1983:p40, Zvelebil 1990, Krishnamurti 2003).

*Proto-Dravidian is reconstructible with the following consonantal phonemes: (Table 1.1).*

<table>
<thead>
<tr>
<th>Obstruent/Plosive</th>
<th>P</th>
<th>T</th>
<th>ʈ</th>
<th>ʈ</th>
<th>C</th>
<th>K</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nasal</td>
<td>M</td>
<td>N</td>
<td>ɳ (??)</td>
<td>ɳ</td>
<td>Ǹ</td>
<td></td>
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<tr>
<td>Flap</td>
<td>R</td>
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<tr>
<td>Fricative</td>
<td></td>
<td></td>
<td>ɭ (ɭ, ɭ)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lateral</td>
<td>L</td>
<td></td>
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<td></td>
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<tr>
<td>Glide/Approximent V</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Y</td>
<td></td>
</tr>
</tbody>
</table>
Alveolar stop \( \ell \) in many daughter languages developed into an alveolar trill \( r \). It still retains the stop sound in Kota and Toda (Subrahmanyam 1983). Malyalam still retains the original (alveolar) stop sound in gemination. In Old Tamil it takes the enunciative vowel like the other stops. In other words, \( \ell \) (or \( \ell \)) does not occur word-finally without the enunciative vowel.

Velar nasal \( \hat{h} \) occurs only before \( k \) in Proto-Dravidian as in many of its daughter languages. Therefore it is not considered a separate phoneme in Proto-Dravidian. However, it attained phonemic status in languages like Malayalam, Gondi, Konda and Pengo due to the simplification of the original sequence \( *hk \) to \( \hat{h} \). (Subrahmanyam 1983).

The glottal fricative \( H \) has been proposed by Bhadriraju Krishnamurti to account for the Old Tamil \( \hat{A}ytam \) and other Dravidian comparative phonological phenomena.

Dravidian languages are noted for the lack of distinction between aspirated and unaspirated stops. While some Dravidian languages have accepted number of loan words from Sanskrit in addition to their already vast vocabulary, in which the orthography shows distinctions in voice and aspiration. The words are pronounced in Dravidian according to different rules of phonology and phonetics. Voicing is allophonic and aspiration of plosives is generally absent, regardless of the spelling of the word. This is not a universal phenomenon and is generally avoided in formal or careful speech, especially when reciting. For instance, most indigenous Australian languages, does not distinguish between voiced and unvoiced stops. In
fact, the Tamil alphabet lack symbols for voiced and aspirated stops. Dravidian languages are also characterized by a three-way distinction between dental, alveolar, and retroflex places of articulation as well as large numbers of liquids.

**Words starting with vowels:** A substantial number of words also begin and end with vowels, which helps the languages' agglutinative property. karanu (cry), clubu (bone), adu (that), awide (there), idu (this), illai (no, absent) adu-idil-illai (adu = that, idu = this, il= suffix form of "in", so => that-this-in-absent => that-in this-absent => that is absent in this)

**Numerals:** The numerals from 1 to 10 in various Dravidian languages (Table 1.2).

<table>
<thead>
<tr>
<th>Sl.</th>
<th>Tamil</th>
<th>Kannada</th>
<th>Telugu</th>
<th>Malayalam</th>
<th>Kurukh</th>
<th>Kolami</th>
<th>Brahui</th>
<th>Pro-Dr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>onru (அ)</td>
<td>ondu (וך)</td>
<td>okaṭi</td>
<td>Onnu</td>
<td>oṇṭa</td>
<td>Okkod</td>
<td>asīṭ</td>
<td>*oru(1)</td>
</tr>
<tr>
<td>2</td>
<td>irāṭu (இ)</td>
<td>eraḍu (א)</td>
<td>renḍa</td>
<td>Randu</td>
<td>Indiŋ</td>
<td>irāṭ</td>
<td>irāṭ</td>
<td>*iru(2)</td>
</tr>
<tr>
<td>3</td>
<td>mūnu (இ)</td>
<td>mūṟu (א)</td>
<td>mūḍu</td>
<td>Mūnnu</td>
<td>mūnd</td>
<td>Mūndiŋ</td>
<td>musiṭ</td>
<td>*mūṭtC</td>
</tr>
<tr>
<td>4</td>
<td>nālu (அ)</td>
<td>nālku (א)</td>
<td>nālugu</td>
<td>Nālu</td>
<td>Nākh</td>
<td>Nāliŋ</td>
<td>čār (II)</td>
<td>*nāl</td>
</tr>
<tr>
<td>Num</td>
<td>aintu (இ)</td>
<td>aidu (அ)</td>
<td>ayidu</td>
<td>Añcu</td>
<td>pancer (II)</td>
<td>ayd(3)</td>
<td>pancer (II)</td>
<td>*cayN</td>
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<td>6</td>
<td>āru ((sa)</td>
<td>āru (இ)</td>
<td>āru</td>
<td>āru</td>
<td>soyye (II)</td>
<td>ār(3)</td>
<td>saš (II)</td>
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<tr>
<td>7</td>
<td>ēzu (砭)</td>
<td>ēlu (இ)</td>
<td>ēlu</td>
<td>ēlu</td>
<td>sattē (II)</td>
<td>ēḍ(3)</td>
<td>haft (II)</td>
<td>*ēzu</td>
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<tr>
<td>8</td>
<td>ettu (எ)</td>
<td>etṭu (ச)</td>
<td>enimidi</td>
<td>etṭu</td>
<td>aṭṭhē (II)</td>
<td>enumadi (3)</td>
<td>haṣt (II)</td>
<td>*etṭu</td>
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<tr>
<td>9</td>
<td>onpatu (எ)</td>
<td>ombattu(ச)</td>
<td>tomridi</td>
<td>Onpatu</td>
<td>naṟiyē (II)</td>
<td>tomdī (3)</td>
<td>noh (II)</td>
<td>*toḷ</td>
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<tr>
<td>10</td>
<td>pattu (அ)</td>
<td>hattu(ச)</td>
<td>padi</td>
<td>Pathu</td>
<td>dassē (II)</td>
<td>padī (3)</td>
<td>dah (II)</td>
<td>*pat(tu)</td>
</tr>
</tbody>
</table>

*Words indicated (II) are borrowings from Indo-Iranian languages.

i. This is the same as another word meaning "one" in another sense in Tamil and Kannada the distinction is as between Spanish "un" and "uno", "ondu".

ii. This is still found in compound words, and has taken on a meaning of "double" in Tamil and Kannada. For example, irupatu/ippattu (20, literally meaning "double-ten") or "irattē" / "duppatṭu" ("double") or Iruvar/Ibbaru (meaning two people).
iii. Numbers 01-10 are very similar.

1.2.2. Origin of Kannada.

Kannada, one of the Dravidian languages is the official language of the Indian state of Karnataka. It is spoken by more than 55 million people in Karnataka an additional 11 million Indians may speak it as a second language. The earliest inscriptional records in Kannada were from 2nd - 3rd Century BC. Kannada has a number of regional and social dialects and marked distinctions between formal and informal usage.

ಕನ್ನಡ kannada: Spoken in Karnataka, in other parts of India, significant communities in USA, Australia, UK, United Arab Emirates and Singapore.

- Ranking: 27.
- Language family: South-Dravidian group Kannada.
- Scheduled language of: India [figure 1.2]
- Regulated by: Various academies and the Government of Karnāṭaka.
Kannada (ಕನ್ನಡ Kannada) is one of the major Dravidian languages of India, spoken predominantly in the southern part of India. It is the 27th most spoken language in the world, with native speakers called Kannadigas (ಕನ್ನಡಿ Kannadigaru) numbering roughly around 55 million. It is one of the Official languages of India and the official and administrative language of the state of Karnataka. Kannada is attested by one of the earliest epigraphies in India. The first written record in the Kannada language is traced to Emperor Ashoka's Brahmagiri edict dated 230 BC. At present, a committee of scholars is seeking a classical language tag for Kannada based on its antiquity.

The Kannada language is written using the Kannada script. The other native languages like Badaga and Konkani are also written using the Kannada script. Contemporary Kannada literature is the most successful in India, with India's highest literary honor, the Jnanpith awards, having been conferred seven times upon Kannada writers, which is the highest for any language in India.

Kannada is one of the oldest Dravidian languages with an antiquity of at least 2200-2400 years. The spoken language is said to have separated from its proto-Dravidian source earlier than other sisters languages. However, the
archaeological evidence would indicate a written tradition for this language of around 1800 years. The initial development of the Kannada language is similar to that of other Dravidian languages and independent of Sanskrit. During later centuries, Kannada, along with other Dravidian languages like Telugu, Tamil, Malayāḷam, etc., has been influenced by Sanskrit in terms of vocabulary, grammar and literary styles.

**Development of Kannada Through many Classical Evidences:** The first written record in the Kannada language is traced to Emperor Ashoka's *Brahmagiri edict* dated 230 BC. The first example of a full-length stone inscription in Kannada language (*shilashaasana*) containing Brahmi characters with characteristics resembling those of Kannada-classics in *Hale Kannada* (*Old Kannada*) script can be found in the Halmidi inscription, dated c. 450 AD, indicating that Kannada had become an administrative language by this time. Over 30,000 inscriptions written in the Kannada language have been discovered so far. The Chikkamagaluru inscription of 500 AD is another example. Prior to the Halmidi inscription, there is an abundance of inscriptions containing Kannada words, phrases and sentences, proving its antiquity.

Here are some examples of stone-inscriptions:
The Halmidi inscription dated 450 CE. (Kadamba Dynasty) [figure 2.1]

The Kappe Arabhatt's inscription of Badami Chalukya's (6th. c.AD.) [figure 2.2]

Good to the good, sweet to the sweet,
This exceptional man of Kaliyuga
Is a veritable Narasimha himself (to the distressed).
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7th century *Old Kannada* inscription on Chandragiri hill, Shravanabelagola

![Figure 2.3]

Badami Chalukya *inscription*, Virupaksha Temple, 745 AD Pattadakallu

![Figure 2.4]

9th CE *Kannada* inscription of Rāstrakūṭa at Navalinga temple in Kuknur

![Figure 2.5]
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A Banavasi Inscription in Old Kannada [figure 2.6]

Hoysala inscription at Ishwara temple Hassan district [figure 2.7]
Copper plates and Manuscripts: Examples of early Sanskrit-Kannada bilingual copper plate inscriptions (tamarashaasana) are the Tumbula inscriptions of the Western Ganga Dynasty dated 444 AD. The earliest full-length Kannada copper plates in Old Kannada script (early eighth century AD) belongs to the Alupa King Aluvarasa-II from Belmannu, South Kanara district. It displays the double crested fish, his royal emblem. The oldest well-preserved palm leaf manuscript is in Old Kannada and is that of Dhavela, dated around the 9th century, preserved in the Jain Bhandara-Mudbidri in Dakshina-Kannada district. The manuscript contains 1478 leaves written using ink.

The influence of Old Kannada on the language of the Brahmi inscriptions from the second century BC to the sixth century AD has been brought to light through observations made using grammatical and lexical analysis. The 8th century writing ‘Kavirajamarga’ refers to the entire area between the Kaveri River to the Godavari River as Kannada country, implying that the language was popular farther north in present-day Maharashtra. Owing to its popularity in modern Maharashtra during medieval time. Kannada has had an influence on the neighboring Gujarati language as well. The ‘Charition mime, a Greek drama’ discovered at Oxyrhynchus dated to the second century AD or earlier, contains scenes where Indian characters in the skit speak dialogue which appears to be in Kannada. Prior to and during the early Christian era, the Kannada-speaking
cultural area seems to have had close trade ties with the Greek and Roman empires of the West. Greek dramatists of the fourth century BC, particularly Euripides and Aristophanes, appear to have been familiar with the Kannada language. This is evident in their usage of Kannada words and phrases in their dramas and skits.

Kannada inscriptions were not only discovered in Karnataka but also quite commonly in Andhra Pradesh, Maharashtra and Tamil Nadu, some inscriptions were also found in Madhya Pradesh and Gujarat. As an example, the inscription at Jura 964 AD (Jabalpur), belonging to the reign of Rashtrakuta Krishna-III, is regarded as an epigraphical landmark of classical Kannada literary composition, with charming poetic diction in polished Kannada metre. This indicates the spread of the influence of the language over the ages, especially during the rule of Kannada empires. Because of coexistence with the language Tamil, Telugu, Marathi and Gujarati (including Malayalam) have also borrowed many words from Kannada.

e.g. * First work of Malayalam grammar ‘Lila Tilakam’ is written on the model of ‘Śabdamani Darpana’.


* G.V.S.R. Krishna Murty “A breif account of Kannada loan-words in Telugu” Proceedings of The second All India conference of Dravidian linguistics
described as the "Dawn of Modern Kannada". Generally, linguists treat *Indira Bai* or *Saddharma Vijayavu* by Gulvadi Venkata Raya as the first literary works in Modern Kannada. Modern Kannada in the twentieth century has been influenced by many movements, notably *Navodaya, Navya, Navyottara* (*Pragati ūlā*), *Dalita* and *Bändāya*. Contemporary Kannada literature has been highly successful in reaching people of all classes in society. Works of Kannada literature have received seven Jñānпīṭh awards, which is the highest number of awardes for literature in any Indian languages. It has also received more than fifty Sāhitya Akādemy awards.

**Dialects:** Kannada is a diglossic language. Kannada dialects are mainly differentiated from each other by the fact that they have undergone different phonological changes and sound shifts in evolving from Old Kannada. For example, the word for "to be" *iru* in *Kavirajamarga* (the classic variety) has evolved into *irda*, in the Bidaragannaḍa dialect of Bidara-district *hāra*, in the dialect of Vijapurgannaḍa and dialects of Gulbarga āṇa. Old Kannada's *hōdan* (where *hōda* means went) is the source of *hwāda* in the dialect of Dharwad-Kannada. Old Kannada *helu* is the source of *pelu* (<h> in the dialect of old south Karnataka area ēḷu, and in various southern dialects. Even now in Mysuru area it is common to hear "ēḷu or ēḷu " meaning "to tell".

There is also some distinction between the spoken and written forms of the language. Spoken Kannada tends to vary from region to region. The written form
is more or less constant throughout Karnataka. However, the ethnologue identifies about 21 dialects of Kannada. Among them are Kundagannada (spoken exclusively in Kundapura), Bidara-Kannada (spoken exclusively in Bidara district, Researcher Prof. A. Murigeppa), Nāḍavar-Kannada (spoken by Nāḍavaru community), Havyaka-Kannada (spoken mainly by Havyaka Brahmins), Divar Kannada (spoken mainly by Divara community, Researcher Prof. H.M. Maheshwaraih), Viraśaiva-Kannada (spoken by Viraśaiva or Lingayats) Are-Bhashe (spoken mainly in the Sullia region of Dakshina Kannada), Korach, Korama, Kodava, Soliga, Baḍaga, Gulbarga Kannada, Dharawad Kannada, Chitradurga Kannada, and others. All of these dialects are influenced by their regional and cultural background. The dialect of Kasaragodu-Kannada has little Malayāḷam loanwords, has also been influenced by Malayāḷam syntax and accent. Same thing happened in Sollapur-Kannada, Aurangabad-Kannada, Pune-Kannada, Sangli-Kannada, Goa-Kannada, Mumbai-Kannada, Karnool-Kannada, Ananthapur-Kannada, Krishnagiri-Kannada, and Coimbatore-Kannada too.

Kannada is one of major scheduled languages of India and is the sole administrative language of the State of Karnataka. In addition, language got the legal status of classical language following a political campaign supported by several Kannada associations, Kannada became the recognised Classical language of India. The recognition was announced by the Government of India, in a joint sitting of both houses of the Indian Parliament on October 30th 2008.

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Kannada literary works employed letters ɛ (transliterated 'ś' or 'rh') and 'ɔ' (transliterated 'ṣ', 'lh' or 'zh'). whose manner of articulation most plausibly could be akin to those in present-day Malayālam and Tamil. The letters dropped out of use in the 12th and 18th centuries, respectively. Later Kannada works replaced 'rh' and 'lh' with ɕ (ra) and ɔ (la) respectively. Another letter (or unclassified consonant (vyanjana)) that has become extinct is 'nh' or 'inn'. Now hardly any mainstream works use this consonant. This letter has been replaced by ʐ (consonant n).

Kannada script in computing Transliteration: Several transliteration schemes/tools are used to type Kannada characters using a standard keyboard. These include Baraha (based on ITRANS) and Quill pad (predictive transliterator). Nudi, the government of Karnāṭaka's standard for Kannada Input, is a phonetic layout loosely based on transliteration. The language uses forty-nine phonemic letters, divided into three groups:

- Swaragalu (thirteen letters)
- Yōgavāhakagalu: (two letters, ɛo and ɛi)
- Vyanjanagalu (thirty-four letters)
Similar to the vowels and consonants of English, respectively. The Kannada script is almost perfectly phonetic, but for the sound of a "half n" (which becomes a half m). The number of written symbols, however, is far more than the forty-nine characters in the alphabet, because different characters can be combined to form compound characters (vattaksharas). Each written symbol in the Kannada script corresponds with one syllable, as opposed to one phoneme in languages like English. The script of Kannaḍa is also used in other languages such as Badaga and Konkani etc. Simply put, the Kannaḍa script is syllabic.

Vowels: (Table 1.3)

| Vowel diacritics | ka | kā | kī | ku | kū | ke | kai | ko | kō | kau | kam | kah |

Consonants: (Table 1.4)

| Consonant diacritics | ka | kha | gha | na | pa | pha | ma | sa | sha | lha | va | Ra |

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A selection of conjunct consonants *(Table 1.5).*

<table>
<thead>
<tr>
<th>kka</th>
<th>khkha</th>
<th>gga</th>
<th>cca</th>
<th>tta</th>
<th>tra</th>
<th>thya</th>
<th>dda</th>
<th>nna</th>
</tr>
</thead>
<tbody>
<tr>
<td>bba</td>
<td>mma</td>
<td>rra</td>
<td>rta</td>
<td>lla</td>
<td>Ha</td>
<td>stha</td>
<td>spa</td>
<td>sve</td>
</tr>
</tbody>
</table>

Numerals *(Table 1.6).*

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
</table>

Models of Kannada grammar (Diagram 2.1).

Diagram: A German priest, Reverend Ferdinand Kettel, composed the first 'Kannada-Kannada-English dictionary', consisting of more than 70,000 words. F. Kettel has also written a book on Kannada grammar called "A Grammar of the Kannada Language: Comprising the Three Dialects of the Language".

1.2.3. Origin of Tamil.

Tamil is one of the major Dravidian languages of India, spoken predominantly in the southern state of Tamil Nadu and one of the official languages of Sri Lanka and Singapore native speakers roughly 63 million. Large Tamil-speaking communities also reside in Malaysia and Singapore, South Africa, and the Indian Ocean islands of Réunion and Mauritius. Tamil is one of the official languages of the union territories of Pondicherry and the Andaman & Nicobar Islands. The
earliest Tamil inscriptions date goes back to c. 200 BC; literature of the language has history of 2,000-years. Tamil script is descended from the southern Indian Pallava script. Tamil has several regional dialects, Brahman and non-Brahman caste dialects, and a marked division between literary and colloquial forms.

**Tamil** (தமிழ், IPA /tami˩/) It has more than 72 million speakers, Tamil has a literary tradition of over two thousand years. The earliest epigraphic records found date to around 300 BC and the Tolkappiyam, oldest known literary work in Tamil, has been dated variously between second century BC and fifth century AD. In addition, with the creation in 2004 of a legal status for classical languages by the government of India and following a political campaign supported by several Tamil associations Tamil became the recognised Classical language of India. The recognition was announced by the then President of India, Dr. Abdul Kalam, in a joint sitting of both houses of the Indian Parliament on June 6, 2004. and was the first Indian language to have been accorded the status. Tamil employs agglutinative grammar, where suffixes are used to mark noun class, number, and case, verb tense and other grammatical categories.

**History:** Tamil is one of the ancient languages of the world. The origins of Tamil are not transparent, but it developed and flourished in India as an independent language with a rich literature. More than 55% of epigraphical inscriptions, about 55,000, found by the Archaeological Survey of India across the
country. Unlike in Kannada and Telugu where the early inscriptions were written in Sanskrit, the early inscriptions in Tamil Nadu used Tamil exclusively. Tamil is one of the oldest extant literatures amongst the Dravidian languages. Literary works in India were preserved either in palm leaf manuscripts (implying repeated copying and recopying) or through oral transmission, making direct dating impossible. External chronological records and internal linguistic evidence, however, indicate that the oldest extant of Tamil works were probably compiled sometime between the 02\textsuperscript{nd} century BC to the 06\textsuperscript{th} century AD.

Here are the some stone-inscriptions which substantiate the above point.

Stone inscriptions found in Tamil Nadu [Figure 3.1]
Ancient Tamil inscription at the Brihadeeswara Temple in Thanjavur [figure 3.2]

The epigraphic attestations of Tamil [figure 3.3].

Tamil scholars categorise Tamil literature and language into the following periods:

- **Sangam (100 BC to 300 AD).**
- **Post-Sangam period (300 to 600 AD).**
- **Bhakthi period (600 to 1200 AD).**
- **Mediaeval Period (1200 to 1800 AD).**
- **Modern (1800 to the present).**
The Sangam literature contains about 50,000 lines of poetry contained in 2381 poems attributed to 473 poets including many women poets. Many of the poems of Sangam period were also set to music. During the post-Sangam period, important works like Thirukkural, and epic poems like Silappatikaram, Manimekalai, Sivakacintâmani were composed. The Bhakti period is known for the great outpouring of devotional songs set to pann music. Of those 9,295 Tevāram songs on Śaivism and 4,000 songs on Vaishnavism are well known. The early mediaeval Period gave rise to one of the best known adaptations of the Ramayana in Tamil, known as Kamba Ramayanam and a story of 63 Nayanmārs known as Periyapurānām.

**Origin and development:** Tamil belongs to the southern branch of the Dravidian languages. Tamil also includes the languages of about 35 ethno-linguistic groups such as the Irula and Yerukula languages. This group is a subgroup of the Tamil-Malayālam languages, which falls under a subgroup of the Tamil-Irula languages, which in turn is a subgroup of the Tamil-Baḍaga languages. The closest major relative of Tamil is Malayālam which is explained by the fact that until about the ninth century, Tamil and Malayālam were dialects of one language, called "Tamil" by the speakers of both. Although many of the differences between Tamil and Malayālam evidence a pre-historic split between eastern and western dialects, the process of separation of the two into distinct languages was not completed until sometime in the 13th to 14th century.
The origin and initial development of Tamil is similar to that of the other south Indian languages. During 10th century, however, Tamil, along with other Dravidian languages like Telugu, Malayāḷam, Baḍaga, Kannāḍa etc., has been greatly influenced by Sanskrit in terms of vocabulary, grammar and literary styles. A number of Sanskrit loan words were also absorbed by Tamil during this period, reflecting the increased trend of Sanskritisation in the Tamil country. A number of authors of the late mediaeval period tried to resist this trend, culminating in the puristic movement of the 20th century, led by Paritimār Kalaīgaṇar and Maraimalai Āḍīgal, which sought to remove the accumulated influence of Sanskrit on Tamil. This movement was called tcfjt tamiḻ iyakkam (meaning pure Tamil movement). As a result of this, Tamil in formal documents, public speeches and scientific discourses is largely free of Sanskrit loan words and it is estimated that the number of Sanskrit loan words in Tamil may actually have come down from about 50% to 35% Distribution of Tamil speakers in Tamil Naḍu and Sri Lanka (1961).

Geographic distribution: Tamil is the first language of the majority in Tamil Nadu. The language is spoken by small groups of minorities in other parts of these states such as Kāraṇāṭaka, Kērāla, Andhra Pradesh, and Mahārāshtra. And in some parts of Sri Lanka. There are currently sizeable Tamil-speaking populations descended from colonial-era migrants in Singapore, Malaysia, South Africa, and Mauritius. Many people in Guyana, Fiji, Suriname, and Trinidad and Tobago have Tamil origins, but only a small number of people speak the language
there. Groups of more recent migrants from Sri Lanka and India exist in Canada (especially Toronto), USA, Australia, many Middle Eastern countries, and most of the western European countries.

**Dialects:** Tamil is a diglossic language. Tamil dialects are mainly differentiated from each other by the fact that they have undergone different phonological changes and sound shifts in evolving from Old Tamil. For example, the word for "here" *iriku* in Centamil (the classic variety) has evolved into *irkū* in the Kongu dialect of Coimbatore, *inga* in the dialect of Thanjavur, and *irkai* in some dialects of Sri Lanka. Old Tamil's *irkaṭṭu* (where *kaṭṭu* means place) is the source of *irkaṭṭe* in the dialect of Tirunelveli, Old Tamil *irkaṭṭu* is the source of *irkuttu* in the dialect of Ramanathapuram, and *irkaṭṭe* in various northern dialects. Even now in Coimbatore area it is common to hear "akkaṭṭa" meaning "that place".

Although Tamil dialects do not differ significantly in their vocabulary, there are few exceptions. The dialects spoken in Sri Lanka retain many words and grammatical forms that are not in everyday use in India, and use many other words slightly differently. The dialect of the Iyers of Palakkād has a large number of Malayāḷam loanwords, has also been influenced by Malayāḷam syntax and also has a distinct Malayāḷam accent. Hebbar and Mandyam dialects, spoken by groups of Tamil Vaiṣṇavites who migrated to Kāntaka in the eleventh century, retain many features of the *Vaiṣṇava paribāsai*, a special form of Tamil developed in the ninth
and tenth centuries that reflect Vaiṣṇavite religious and spiritual values. Several castes have their own sociolects which most members of that caste traditionally used regardless of where they come from. It is often possible to identify a person’s caste by their speech.

The Ethnologue list of twenty-two current dialects of Tamil, including Adi Dravīḍa, Aiyar, Aiyangar, A-ava, Burganḍi, Kasuva, Kongar, Madrasi, Parikala, Pattapu Bhasha, Sri Lanka Tamil, Malaya Tamil, Burma Tamil, South Africa Tamil, Tigalu, Harijan, Sankeṭhi, Hebbar, Tirunelveli, Tamil Muslim and Madurai. The Tamil spoken in Madras Capital of Tamil Naḍu infuses English words and is called Madrāś Bāshai.

Spoken and literary variants: In addition to its various dialects, Tamil exhibits different forms: a classical literary style modelled on the ancient language (caṭkattami), a modern literary and formal style (centami), and a modern colloquial form (koṭuntami). These styles shade into each other, forming a stylistic continuum. For example, it is possible to write centami with a vocabulary drawn from caṭkattami, or to use forms associated with one of the other variants while speaking koṭuntami.

In modern times, centami is generally used in formal writing and speech. For instance, it is the language of textbooks, of much of Tamil literature and of public speaking and debate. In recent times, however, koṭuntami has been making
inroads into areas that have traditionally been considered the province of centami. Most contemporary cinema, theatre and popular entertainment on television and radio, for example, is in koqmami, and many politicians use it to bring themselves closer to their audience. The increasing use of koqmami in modern times has led to the emergence of unofficial ‘standard’ spoken dialects. In India, the ‘standard’ koqmami is based on ‘educated non-brahmin speech’, rather than on any one dialect. It has been significantly influenced by the dialects of Thanjavur and Madurai.

History of Tamil script [figure 3.4].

Tamil is written using a script called the vattehatu, an abugida belonging to the Brahmic family. The Tamil script consists of 12 vowels, 18 consonants and one special character, the āytam. The vowels and consonants combine to form 216 compound characters, giving a total of 247 characters. As with other Indic scripts, all consonants have an inherent vowel a, which in Tamil, is removed by adding an
overdot called a \textit{pu\ddot{f}i}, to the consonantal sign. Unlike most Indic scripts, the Tamil script does not distinguish between voiced and unvoiced plosives.

In addition to the standard characters, six characters taken from the Grantha script, which was used in the Tamil region to write Sanskrit, are sometimes used to represent sounds not native to Tamil, that is, words borrowed from Sanskrit, Prakrit and other languages. The traditional system of writing loan-words, which involved respelling them in accordance with Tamil phonology remains.

\textbf{Sounds:} Tamil phonology is characterised by the presence of retroflex consonants, and strict rules for the distribution within words of voiced and unvoiced plosives. Tamil phonology permits few consonant clusters, which can never be word initial. Native grammarians classify Tamil phonemes into vowels, consonants, and a "secondary character", the āytam.

\textbf{Vowels:} Tamil vowels are called \textit{uyire\ddot{h}ittu} (\textit{uyir} – life, \textit{ejuttu} – letter). The vowels are classified into short (\textit{kuf\ddot{f}i}) and long (five of each type) and two diphthongs, /ai/ and /au/, and three "shortened" (\textit{kuf\ddot{f}iyal}) vowels. The long (\textit{ne\ddot{f}i}) vowels are about twice as long as the short vowels. The diphthongs are usually pronounced about 1.5 times as long as the short vowels, though most grammatical texts place them with the long vowels.
Consonants: Tamil consonants are known as *meyyējuttu* (*mey*=body, *ējuttu*=letters). The consonants are classified into three categories with six in each category: *vallīnām*=hard, *meullīnām*=soft or Nasal and *itayīlīnām*=medium. Unlike most Indian languages, Tamil does not have *aspirated consonants*. In addition, the voicing of plosives is governed by strict rules in *centamīl*. Plosives are unvoiced if they occur word-initially or doubled. Elsewhere they are voiced, with a few becoming fricatives intervocally. Nasals and approximants are always voiced.
A chart of the Tamil consonant phonemes in the International Phonetic Alphabet follows:

For Modern Tamil (quotes Annamalai and Steever 1998: 100-28).

<table>
<thead>
<tr>
<th>Consonants (Table 1.8)</th>
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<tbody>
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<td></td>
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<tr>
<td>Labial</td>
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<td>--------</td>
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<tr>
<td>Plosive</td>
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<tr>
<td>र (b)</td>
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<tr>
<td>प</td>
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<td>Nasals</td>
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<td>म</td>
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<td>म</td>
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<td>Tap</td>
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<td>र</td>
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<td>र</td>
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<td>Trill</td>
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<td>र</td>
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<tr>
<td>र</td>
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<tr>
<td>Central approximants</td>
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<td>ब</td>
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<td>ब</td>
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<tr>
<td>Lateral approximants</td>
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<td>ज</td>
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<tr>
<td>ि</td>
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</table>

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The sounds /f/ and /§/ are peripheral to the phonology of Tamil, being found only in loanwords and frequently replaced by native sounds. There are well-defined rules for elision in Tamil categorized into different classes based on the phoneme which undergo elision.

**Aytam:** Classical Tamil also had a phoneme called the āytam, written as ☛. Tamil grammarians of the time classified it as a dependent phoneme (or restricted phoneme) (cārplēttu), but it is very rare in modern Tamil. The rules of pronunciation given in the Tolkāppiyam, a text on the grammar of Classical Tamil, suggest that the āytam could have glottalised the sounds it was combined with. It has also been suggested that the āytam was used to represent the voiced implosive (or closing part or the first half) of geminated voiced plosives inside a word.

**Grammar:** Much of Tamil grammar is extensively described in the oldest known grammar book for Tamil, the Tolkāppiyam. Modern Tamil writing is largely based on the 13th century grammar Nānnūl which restated and clarified the rules of the Tolkāppiyam, with some modifications. Traditional Tamil grammar consists of five parts, namely elutu, col, porul, yāppu, ani. Of these, the last two are mostly applied in poetry. Similar to other Dravidian languages, Tamil is an agglutinative language. Even though Tamil is characterised by its use of retroflex consonants similar to the other Dravidian languages, it also uses a unique liquid L,
Tamil words consist of a lexical root to which one or more affixes are attached. Most Tamil affixes are suffixes. Tamil suffixes can be derivational suffixes, which either change the part of speech of the word or its meaning, or inflectional suffixes, which mark categories such as person, number, mood, tense, etc. There is no absolute limit on the length and extent of agglutination, which can lead to long words with a large number of suffixes.

**Morphology**: Tamil nouns (and pronouns) are classified into two superclasses (tinai) the "rational" (uyartiina), and the "irrational" (akrinai) which include a total of five classes (pāl, which literally means 'gender'). Human beings and deities are classified as "rational", and all other nouns (animals, objects, abstract nouns) are classified as irrational. The "rational" nouns and pronouns belong to one of three classes (pāl)—masculine singular, feminine singular, and rational plural. The "irrational" nouns and pronouns belong to two classes of irrational singular and irrational plural. The pāl is often indicated through suffixes. The plural form for rational nouns may be used as an honorific, gender-neutral, singular form. Suffixes are used to perform the functions of cases or postpositions. Traditional grammarians tried to group the various suffixes into eight cases corresponding to the cases used in Sanskrit. These were the nominative, accusative, dative, sociative, genitive, instrumental, locative, and ablative. Modern grammarians argue that this classification is artificial, and that Tamil usage is best understood if each suffix or combination of suffixes is seen as marking a separate
case. Tamil nouns can take one of four prefixes, *i*, *a*, *u* and *e* which are functionally equivalent to the demonstratives in English.

**Syntax:** Tamil is a consistently head-final language. The verb comes at the end of the clause, with typical word order Subject Object Verb (SOV). However, Tamil also exhibits extensive *scrambling* (word order variation), so those surfaces permutations of the SOV order are possible with different pragmatic effects. Tamil has postpositions rather than prepositions. Demonstratives and modifiers precede the noun within the noun phrase. Subordinate clauses precede the verb of the matrix clause. Tamil is a null subject language. Not all Tamil sentences have subjects, verbs and objects. It is possible to construct valid sentences that have only a verb such as *mutintuvittatu* ("completed") or only a subject and object, without a verb such as *atu enṉṟu* ("That, my house"). Tamil does not have a copula (a linking verb equivalent to the word *is*). The word is included in the translations only to convey the meaning more easily.

1.2.4. The Cognate

The method that we are describing in this research relies heavily on the lexical data and much less on the grammatical or morphological structures. We
believe that on a wide macro-comparative scale lexical data are much stabler than usually thought and that phonology and lexicology are more immune to theoretical fashions and crazes than grammar. So that lexical data are reliable enough for the purpose of looking for genetically determined relationships.

Several kinds of cognates can be distinguished: local cognates, typical of a given family, such as Dravidian. These cognates definitely authenticate the family but in a wider outlook they may be of little use. Proto-Dravidian kan and kay are typical cognates of Dravidian. General cognates, typical of a large-scale family, such as Proto-Dravidian.

We consider it absolutely necessary to compare individual languages because of many reasons: languages are the primary "facts" to be classified, not the proto-forms, proto-forms are not "data" but "hypotheses" integrating a high level of work and theoretical background. Experience shows that two languages taken at random always share much more potential cognates than their supposed proto-languages do. The process of selection of general cognates is too harsh as we already noticed. Some false-isolates in one family can be compared with false isolates or with local cognates in another family.

In linguistics, a cognate object is a verb's object that is cognate with the verb. More specifically, the verb is one that is ordinarily intransitive (lacking any object), and the cognate object is simply the verb's noun form. For example, in the
Kannada sentence *avanu omme namma manege aluttā bandiddanu; bāru* is the cognate object of the verb *banda*. Cognate objects exist in many languages, including various unrelated ones.

1.2.4.1. Cognate objects in English.

In English, the construction can occur with a number of intransitive verbs:

*He slept a troubled sleep.* (i.e., He slept, and his sleep was troubled.)

*He laughed a bitter laugh.* (i.e., He laughed bitterly.)

*He died a painful death.* (i.e., He died painfully.)

*He dreamed a strange dream.* (i.e., He dreamed, and his dream was strange.)

*He walked their walk and talked their talk.* (i.e., He walked and talked as they did.)

In some of these cases, the cognate object allows for a simpler construction. In others, it may simply be chosen for idiomatic or rhetorical reasons. In general, the cognate object's modifiers are in some sense modifying the verb, for example, *He slept a troubled sleep* tells how he slept. While a similar construction can occur with many transitive verbs *He drank his drink*, for example, it is generally intended literally in these cases. For example, *He drank his drink* really tells what he drank, not how he drank. (It is possible to say, *He drank a quick drink*, but the cognate object is not necessary for this, it is also possible to say, *He drank a quick*
coffee.) For this reason, these are not generally considered "cognate object" constructions, even though they literally contain objects that are cognate with their verbs.

1.2.4.2. Cognates among Tamil and Kannada.

In the present context, related has a specific meaning. Two languages are genetically related if they are descended from the same ancestor language. Thus, Tamil and Kannada are both descended from Proto-Dravidian. Therefore, Kannada and Tamil are considered to belong to the same family of South Dravidian. Descent, in turn, is defined in terms of transmission across the generations, children learn a language from the parent's generation and are then influenced by their peers, they then transmit it to the next generation, and so on (how and why changes are introduced is a complicated, unresolved issue). A continuous chain of speakers across the centuries links Prot-Dravidian to all of its modern descendants. However, it is possible for languages to have different degrees of relatedness.

'Tamil and Kannada are hypothetical inner branches' said Zvelebil in 1990. The separation of Tamil and Kannada occurred with the separation of Telugu and before the separation of other Dravidian language branch from South-Proto-Dravidian language, somewhere around 2000-1500 BC. Tamil at present has both retroflex lateral and retroflex fricative, while Kannada has retained only the retroflex lateral. Evidences show that both retroflex fricative and the retroflex
laterals were once (before the 10th century) present in Kannada also. However all the retroflex fricatives changed in to retroflex laterals in Kannada later. In Kannada, the bilabial voiceless plosive ('p-') at the beginning of many words have disappeared to produce a velar fricative (h) or have disappeared completely. This change is unique to Kannada in the Dravidian family.

Kannada closely related to Tamil. They alone have a regular feminine gender. The various suffixes of the plural of rational and irrational nouns are essentially the same in both and they are more consistently distinguished than in most other connected forms of speech. Both languages agree in the principles for the formation of the oblique base.

There are also few points of difference between the two languages. Kannada agree with Telugu in formation oblique cases of the single pronouns thou and I and in possessing a present participle. But it differs more widely from Telugu than it does from Tamil.

One easy explanation of failures of regularity is provided by the historical phonetic changes within these languages that have a long literary history. These changes have been set out in the table only in part (e.g. *p- in Kannada). An example of those omitted is the development seen in Telugu for PDr *r. In the modern colloquial old r has merged with old r in all positions. The change began. What is clear is that there are examples of the merger even in the oldest records
and that the oldest grammarians warn that the two phonemes should not be confused in writing. A good example is old or medieval Kannada ārī 'to grind' in contrast with ārī to understand and kēru, Kol. Nk. (Ch.) keṭ-d-, Pa. kēḍ-, (NE) kēḍ-, Ga. kēy-, Pe. jēc-, Kur. kēsnā, Malt. kēse all these latter languages quoted have a contrastive representative of PDr *r rather than *ṛ.

At times it is either suspected or certain that two slightly different Proto-Dravidian phonological reconstructions are involved in one entry. In other words, already in Proto-Dravidian there were either dialectal phonological differences, or in some instances, what might seem to be phonological differences can be attributed to morphological differences, e.g. different allomorphs of the same root conditioned by different phonological contexts such as are provided by different derivative suffixes.

Another example of these languages Kannada tande are compatible with this, but could as well look to *tant-. Ta. tantai and Ma. tanta can only be referred to *tant-. It is possible the Proto-Dravidian already had two forms *tant- and *tanr-. Evidence (entai, nantai, etc.) makes it at least possible that a stem *tay is involved, preceded by possessive pronominal forms (perhaps *em-, *nam-, *tam-, etc.) the two internal consonant clusters -nt- and -nr- would then be two different assimilatory resultants. This explanation of the Proto-Dravidian difference is not quite straightforwardly cogent, since the Tamil and Kannada.

A list of some examples for Tamil and Kannada cognates from representative
languages including Proto-Dravidian equivalents is provided in the table.

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<tr>
<th>ety. no.</th>
<th>DED</th>
<th>Gloss</th>
<th>Tamil</th>
<th>Kannada</th>
<th>Proto-Dravidian</th>
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<tr>
<td>752</td>
<td></td>
<td>'village'</td>
<td>Ur</td>
<td>Ûr</td>
<td>*ur</td>
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<tr>
<td>1159a</td>
<td></td>
<td>'eye'</td>
<td>kaŋ</td>
<td>kaŋ</td>
<td>*kaŋ</td>
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<td>1479</td>
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<td>'leg'</td>
<td>Kålũ</td>
<td>Kålũ</td>
<td>*kål</td>
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<td>3103</td>
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<td>'head'</td>
<td>Talai</td>
<td>Tale</td>
<td>*tal-ay</td>
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<td>1977a</td>
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<td>'ear'</td>
<td>Cevi</td>
<td>Kiwi</td>
<td>*kew-í</td>
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<td>'hand'</td>
<td>Kai</td>
<td>kay, key</td>
<td>*kay</td>
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<td>2674a</td>
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<td>'salt'</td>
<td>Uppu</td>
<td>Uppu</td>
<td>*cup(p)</td>
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<td>'salty'</td>
<td>Uvar</td>
<td>Ogar</td>
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<td>maram, maran</td>
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<td>Ammā</td>
<td>am(m)a</td>
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<td>'child', 'girl'</td>
<td>pиллai</td>
<td>пилле, пилли</td>
<td>*пилл-ay</td>
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<td>4616</td>
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<td>'daughter'</td>
<td>makaḷ</td>
<td>magaḷ</td>
<td>*mak-V-</td>
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<td>14</td>
<td>990d</td>
<td>‘one’</td>
<td>Onru</td>
<td>Ondu</td>
<td>*on-ru</td>
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<td></td>
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<td>‘two’ (n.)</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>15</td>
<td>480</td>
<td>‘dual’</td>
<td>iraňtu</td>
<td>eraďu</td>
<td>*ir-a-ňtu</td>
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<td></td>
<td></td>
<td>‘double’</td>
<td>iri/ir-u</td>
<td>ir-V</td>
<td>* ir/*ir-V-</td>
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<td></td>
<td></td>
<td>(adj.)</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>16</td>
<td>5052</td>
<td>‘three’ (n.)</td>
<td>mũtu</td>
<td>mũtu</td>
<td>*muH-nțu</td>
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<tr>
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<td></td>
<td>‘triple’ (adj.)</td>
<td>mũ-/</td>
<td>mũ-</td>
<td>*muH-</td>
</tr>
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<td>muC-2</td>
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<tr>
<td>17</td>
<td>5160</td>
<td>‘I’ (nom.)</td>
<td>yăn/nän</td>
<td>ăn/nän</td>
<td>*yăn/*năn</td>
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<tr>
<td></td>
<td></td>
<td>‘I’ (oblique)</td>
<td>en(n)-</td>
<td>en/-nan-</td>
<td>*yan-/*năn-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>‘thou’</td>
<td>nî</td>
<td>nîn(u)</td>
<td>*nîn</td>
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<tr>
<td>18</td>
<td>3684</td>
<td>‘thou’ (obl.)</td>
<td>nin-</td>
<td>ninn-</td>
<td>*nin-/*nî</td>
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<tr>
<td></td>
<td></td>
<td>‘he’, ‘that’</td>
<td></td>
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<td></td>
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<tr>
<td>19</td>
<td>1</td>
<td>‘man’</td>
<td>avan</td>
<td>avan</td>
<td>aw-ănțu</td>
</tr>
<tr>
<td>(nom.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>1957</td>
<td>‘to do’</td>
<td>cey-</td>
<td>key-, gey-</td>
<td>*key</td>
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<tr>
<td></td>
<td></td>
<td>‘to be’</td>
<td>mannu-</td>
<td>nullu</td>
<td>*man</td>
</tr>
<tr>
<td>21</td>
<td>4778</td>
<td>‘to live’</td>
<td>mania</td>
<td>mane</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>‘house’</td>
<td></td>
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<tr>
<td>22</td>
<td>5270</td>
<td>‘to come’</td>
<td>var-, vâ-</td>
<td>bar-, bâ-</td>
<td>*waH-</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>*waH-r-</td>
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1.3. Aims and Objectives:


   i. Uncovered geographical area
   ii. No representative linguists from respective languages
   iii. Excluding dialectical forms
   iv. This dictionary predominantly represents Tamil.

3. Statistical analysis:
Chapter-1

i. To bring out the number of vocabularies used in Dravidian Etymological Dictionary and number of vocabularies outside the Dravidian Etymological Dictionary.

ii. It briefly discusses the ratio and percentage of words which belong to other Dravidian languages.

iii. Classification and comparison of word classes.

4. The thesis also explains the change in structure and meaning of words. And

5. The thesis aims at finding out the exact hierarchy of Dravidian languages.

1.4. Methodology:

The present research is a critical analysis of cognates both in Kannada and Tamil with special reference to Dravidian Etymological Dictionary compiled by M.B. Emeneau and T. Burrow. The research focuses on internal reconstruction which helps in order to understand the historical-linguistic relations between Tamil and Kannada. The internal reconstruction is a methodological tool in historical
linguistics. This particular tool has predominantly made use of understanding among cognate and non-cognate languages in comparative and historical linguistics. The urge of analysing the relations between one and another language in the beginning of 20th century was very much necessary for grouping languages respective family of languages. The post-colonial research on linguistics is needed to develop to understand the research works carried out by indologists or western scholars. Subsequently it is necessary to understand short comings of the above said research work. To achieve above said objectives, this research needs to design the methodology and methodological procedure. In spite of borrowing any readymade methodology, this work has developed the methodology based on several methods which have already been evolved by various linguists so far, in which the following tools, techniques and procedures are adopted:

1. Selection of cognates forms relating to Tamil and Kannada.

2. The frequency of cognate forms occurred in various Dravidian languages.

3. The frequency alphabetic and phonemic distribution from Tamil to Kannada.

5. Major source for this research.

The sources used for the research are of various nature. The lexicons of the both literary languages are voluminous, especially the Dravidian Etymological Dictionary, Tamil Lexicon, Kettl's Kannada-Kannada-English-Dictionary, Occupational Dictionaries, which astonishes by the enormous range of vocabulary contained in the literary record of approximately two-millennia duration. Kannada Ratna Kosha is probably not as full a representative of the vocabulary of Kannada, as the Tamil Lexicon is of Tamil. But both the dictionaries have been carefully looked at during the research work. All these sources were looked into while preparing the present thesis. Information is gathered from dialectical studies, creative writings are also referred for the preparation of the thesis.

The same remarks apply to the meanings that have been found in the printed sources. The research reproduces them with all their peculiarities of English and at times their unintelligibilities. Occasional checking of, for example, the text extracts in the Tamil Lexicon has made it evident that the meanings even of this generally accurate work are at times approximate or inexact. The research
has at times been so talkative or has given so many synonyms for the same word that in the interest of economy some pruning has been necessary. The thesis has taken more than 70% of sources from DED and 30% from other sources. However, the following list of work has taken into account for achieving the hypothesis of this study:

i. Dravidian Etymological Dictionary.

ii. Tamil Lexicon.


v. Mysore University’s English-Kannada Dictionary.

vi. Kannada Ratna Kosha.


viii. Some Trilingual Dictionaries for both languages.
1.4.1. Plan of the Research

The research has planned to carry out similarities and dissimilarities of the cognates in both Tamil and Kannada. The major source is taken from DED. The following procedures are mainly followed for analysing this study; statistical analysis of DED has been done in the first place. The analysis resulted into finding of cognates of all Dravidian languages in particular Tamil and Kannada. After that these cognates of Tamil and Kannada are classified into different categories. Such as:


Chapter-1

- Verb identical form classes: Verbs ↔ Nouns, Verbs ↔ Adjectives, Verbs ↔ Adverbs.

- Adverb identical form classes: Adverb ↔ Noun, Adverb ↔ Adjective, Adverb ↔ Verb.

- Adjective identical form classes: Adjective ↔ Noun, Adjective ↔ verb, Adjective ↔ Adverb.

1.4.2. Arrangement of the Vocabulary

The overall alphabetic arrangement of groups is that of the Kannada alphabet:

a, ā, i, ī, u, ū, e, ē, ai, o, ē, au  k, kh, g, gh, j, c, ch, jh, n, t, th, d, dh, n, p, ph, b, bh, m, y, r, l, v, s, h, l, r.

The order of the groups is essentially that of the Proto-Dravidian phonemes in the reconstructed Proto-Dravidian roots or stems involved, with the order of the
Kannada alphabet applied to these phonemes. This is possible since the inventory of Kannada phonemes probably corresponds very closely to that of the Proto-Dravidian phonemes though it does not follow that all, or even most, Kannada and Tamil forms will serve as Proto-Dravidian reconstructions. For example, Proto-Dravidian \(^*k\)- is palatalised in Kannada and Tamil before front vowels. Kannada and Tamil, therefore, in many forms have the initial phoneme \(c\)- when the reconstructed Proto-Dravidian form would have \(k\)-. All such items that are recognisable are placed in the alphabetic position of \(k\)-.

1.4.3. Within each group of words the language appears in the following order.

Kannada (Ka.) Tamil (Ta.) Baḍaga (Baḍ.) Telugu (Te.) Malayalam (Ma.) Kolāmi (Kol.) Naikṛi (Nk.) Iruḷa (Ir.) Naiki of Chanda (Nk. (Ch.)) Pālu Kuṟumba (PāKu.) Parji (Pa.) Ālu Kuṟumba (ĀKu.) Gadba (Ga.) Beṭṭa Kuṟuba (Kurub.) Gongi (Go.) Kota (Ko.) Konḍa Toda (To.) Pengo (Pe.) Mundā (Mund.) Koḍagu (Koḍ.) Kui, Tuḷu (Tu.) Kuwi Belari (Bel.) Kuṟux (Kur.) Koraga (Kor.) Malto (Malt.) Brahui (Br.).

Within the group of forms drawn from any one language into an entry. The ordering depends largely on various factors of convenience derivation, alphabetical
order, the need for economising on space, etc. One overall factor often appears to
give a verb before its homophonous or derived noun or nouns even this, however,
is often overridden for various reasons.

Alternative occurrences of long and short vowels are often indicated by the
combined macron and brave. Since this double system fails to indicate shifts of
single items or small groups of items, users interested in the origin or the fate of
such items must be referred to the language indexes of the present work. The
groups of etyma are numbered from 1 to 2180. There are 22 groups accordingly
alphabetical setup, since after the numbering had been completed and as the
concordance was being prepared, it was discovered that several languages had
been left unnumbered and that several others had been accidentally omitted from
their proper places.

1.5. Chapterisation

The present thesis consists of five chapters along with appendices:

Chapter-I: Introduction
Chapter-1

This chapter deals with comparative study, a brief history of Tamil and Kannada, cognates, and brief note on Tamil and Kannada cognates.

Chapter-II: the Drāvidian Etymological Dictionary through the eyes of Experts

This chapter contains the views of different scholars about DED as well as some limitations of DED and the necessity for such studies. The opinions expressed by the Linguists of the Dravidian languages, regarding the Dravidian Etymological Dictionary, which serves as the basis of the research. The topic tries to figure out the following aspects of Dravidian languages in particular Tamil and Kannada.

Chapter-III: Statistical analysis of the Drāvidian Etymological Dictionary

The chapter contains the statistical analysis of the cognates found in DED with reference to Tamil and Kannada independently, according to the alphabetical order of the respective languages. In addition to this brief statistical analysis of items belonging to other Dravidian languages is also presented in this chapter. Here the vocabulary is classified on the basis of form classes so that one can get a better view of the range of cognates available under different categories.
Chapter-IV: Cognates identified outside the Dravidian Etymological Dictionary

In this chapter cognates which are not found in DED but which could be traced outside the DED are presented. This may be considered as original and crucial part of present thesis.

Chapter-V: Conclusion

In this concluding chapter the finding of the research is presented in a nutshell. Moreover the limitations of present research as well as possibilities for further research are shown. So that future scholar can contribute much in this line when they get more information regarding the cognates among Tamil and Kannada in particular and Dravidian language in general.

The research restricts itself to the study of cognates of Kannada-Tamil and their current status. Along with that it has identified certain cognates outside the Dravidian Etymological Dictionary and included them in the study. The overall result, scope, suggestions and the possibilities for future researches. The thesis concludes by stating the references for the research.
Appendices

Appendix –I list of Kannada words which were found in DED with meaning, appendix –II, list of Tamil words which were found in DED with meaning, appendix – III, list of Kannada and Tamil words were found outside DED with meaning, appendix –IV, list of books, article and websites referred during the present research.