FOREWORD

The work of revising, bringing up to date, and editing a great dictionary is not an easy one, and is not likely to be undertaken often. Kittel's Kannada Dictionary is one of the monumental works that foreign scholars have left for posterity to study and admire. It was at the earnest request of Prof. M. Mariappa Bhat, M.A., Professor of Kannada in this University, that this endeavour was launched on to bring this Dictionary up to date. In the light of the later developments this has not been an easy task. I am glad, however, that it has been possible for the Editor to make a notable contribution with the help of his colleagues to bring out this monumental work, which will be greatly appreciated by a very large section of the educated public in South India.

2. It may be stated with some degree of satisfaction that the Madras University has done some pioneering work in bringing out these dictionaries, in Kannada, in Tamil, in Telugu, besides the classic work in Sanskrit, viz., Catalogus Catalogorum. The University has always taken a keen interest in all Indian languages, and has given equal encouragement to the study and development of these languages. I hope and trust that this enlightened policy will continue, and more and more scholars in all the languages, Indian and the so-called foreign, will gather together to do works of this description for the enlightenment and benefit of the educated community. I warmly offer my congratulations to the Editor, Prof. M. Mariappa Bhat, and his colleagues, who have helped him in this great task.

(A. L. Mudaliar)
Vice-Chancellor,
University of Madras.

11th May 1968.
GRATEFUL ACKNOWLEDGEMENT

At the outset, it is my primary duty to express my heart-felt gratitude to Dr. Sir A. Lakshmamswamy Mudaliar, the illustrious Vice-Chancellor of the University of Madras but for whose continued encouragement and enlightened support this monumental work could not have been planned and executed. The University Authorities approved of the scheme to revise and enlarge the compilation made by Rev. Kittel (1894) in the light of the new materials since available. When the matter for the present revised edition was about to be sent to the press, some unforeseen legal difficulties in relation to copyrights cropped up. It was through the kind efforts of the Vice-Chancellor and the good offices of Rev. Dr. J. Rossel, the President of the Basel Mission, Switzerland, that these were solved.

We are very grateful to the Basel Mission Authorities for this graceful act. We take this opportunity to pay our homage to the great lexicographer Rev. Kittel whose immortal compilation has now been revised, enlarged and presented.

The work of revising was actually started early in 1962. In the course of revision six classical works (which saw the light of day after 1894) were analysed, lexical materials collected and properly incorporated. The matter for the revised edition was sent to the press in May 1967. At the beginning, there was some unavoidable delay owing to the need to have a variety of types procured both in English and in Kannada. From August 1967 onwards the progress has been rapid and the work is proposed to be issued in four volumes and the first volume is now before the scholars who have been eagerly awaiting its arrival. It is a matter of supreme satisfaction that our Vice-Chancellor has blessed this project with his Foreword and that the publication should synchronise with the silver jubilee of his Vice-Chancellorship. We sincerely thank him, the Syndicate and other University Authorities for all their encouragement and co-operation in this endeavour.

Here thankful appreciation must be made of the very hard work put up by my two colleagues in the Department, Dr. A. S. Kedilaya and Sri. P. S. Srinivasa. But for their willing collaboration in wading through the ocean of classics, and in correcting the proofs the task would have been hard.

We are particularly happy that this monumental work has been entrusted to Sri. U. Narasimha Mallya of B. B. D. Power Press, Bangalore—a doyen among printers. Sri. Mallya is getting it printed at the Mangalore Press, Mangalore, one of the presses started by him. Under his supervision, they have executed this difficult task with meticulous care, taking great pains. We are sure discerning readers will find herein the printing and get up of a high order. We thank them.
A BIOGRAPHICAL NOTE

Rev. Ferdinand Kittel Dr. Phil. (1832 - 1903).

Rev. Dr. F. Kittel was born on 7th April 1832 in Rosterhafte, Ostfriesland (Germany) as son of a pastor. After High School, he studied 3 years at the seminary of the Basel Mission in Basel (1850 - 1853), was ordained as pastor and left for India in October 1853. He learnt the Kannada language and was soon recognized as a competent and efficient assistant to those providing literature in Kannada. During his life-time he worked in different towns of South India like Dharwar, Hubli, Keti, Anandapur, Mangalore and Mercara.

In November 1860 he married a German girl, Pauline F. Eyth who died 4 years later on 28th May 1864 in Mangalore. In 1866 Rev. F. Kittel went on furlough to Europe with his two sons but returned to India a year later, married to a sister of his first wife, Julie W. Eyth.

Known as an expert of the Kannada language by now, he was asked and encouraged by Dr. Mogling of the Basel Mission and high English Government officials like Sir Walter Elliot to compile and create a new Kannada – English dictionary. Already in 1828, an English missionary, Mr. Reeve had published a dictionary, but it proved to be out of date and above all incomplete showing great gaps. Sponsored by the Colonial Government, Rev. Dr. F. Kittel first began his work as a part-time job, but he soon discovered that such an immense task required all his energy and skill. When he had collected all the necessary material, he left India in 1877 and during the following 6 years in Esslingen (Germany) he composed and finished the first draft of his dictionary. In 1883 he returned to his beloved India for a thorough revision in close cooperation with Indian experts. Untiringly he continued first in Dharwar and then in Mercara, until the manuscript could be handed over to the Basel Mission Press in Mangalore for printing.

Suffering from headache and eye trouble Rev. Dr. F. Kittel had to return to Europe in 1892 two years before the publication of the dictionary in 1894. In recognition of his scholarly work the University of Tubingen (Germany) honoured Rev. Dr. Kittel with the degree of a Doctor of Philosophy. Now at home he worked on a grammar of the Kannada language which he had published 20 years earlier as a manuscript. On the day before his sudden death on 19th December 1903 in Tubingen, he had the joy of seeing before him a volume of the new grammar published by him.
The Publications of Rev. Dr. F. Kittel include

3. A Grammar of the Kannada language in English 1903.
4. Nāgavarma’s Canarese Prosody (English 1875).
11. A tract on Sacrifice (Yajñasudhānidhi) English 1872.

(by Rev. Fr. Maier through the courtesy of Rev. Dr. J. Rossel)

In the world of Kannada Lexicography, Kittel’s name will remain immortal. No student of Kannada Literature or Dravidian Linguistics can afford to be ignorant of his monumental Dictionary.

— Editor.
INTRODUCTION

Lexicography in India is as ancient as the Vedas. Veda nighanta may be considered to be the earliest extant lexicon. Then from about the fourth century B.C. up to about 6th century A.D. we come across illustrious lexicographers such as Yaska, Vyadi, Vararuci, Bhaguri and Amarasimha.

In the several other Indian Languages lexicons under the caption “nighanta” have appeared from the earliest times. Kannada scholars too had realised the necessity and importance of lexicons.

The famous Kannada poet, Ranna (990 A.D.), author of two great campu works, is said to be the pioneer, in the field of lexicography in Kannada. His work “Ranna Kanda” is the earliest lexicon in the Kannada language. It is composed in the popular Kanda metre most suited for old Kannada. Unfortunately the book has not been traced in its entirety; much of it has been lost. Even in the available work we do not find any systematisation with regard to the arrangement of lexical material.

As most of the old Kannada campu kavyas contained an appreciable count of Sanskrt words, there arose the necessity of listing meanings of Sanskrit words in Kannada. Such a need was met for the first time by Nagavarma II (1145 A.D.) through his work Abhidhana Vastu Kosa and his Kannada commentary of Halayudha’s Abhidhana Ratnamala. This was followed by Nacirajya, a Kannada commentary of Amarakosa by Naciraja (1300 A.D.).

The next Kannada-Kannada lexicon can be deciphered in some chapters of Sabdamaṇidarpaṇa, a work on Grammar composed by the celebrated grammarian Kesiraja, round about 1260 A.D. A list of 181 words wherein the I phoneme occurs with lexical meanings varying from a single meaning to as many as five, enumerated in the second chapter under sutra 33 forms a tiny lexicon. The tenth chapter under the caption Prayogasara is exclusively devoted to the meanings of some 233 rare words. The seventh chapter, termed Dhauta Prakarana, comprising of 985 Kannada verbal roots and themes, sets forth the meanings of these items in Sanskrit words or phrases. If these three portions are arranged, they will constitute a good lexicon for Old Kannada or Halaganaṇa. In fact, Rev. F. Kittel did make use of all these materials in his Dictionary (1894).

Next in chronology to the lexical portions found in Sabdamaṇidarpaṇa, comes the Karnataka Sabdasara, a lexicon in prose, composed round about 1400 A.D. Herein meanings are given to
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1416 words. It may be mentioned that the author has made good use of Kēśirāja’s Prayōgasāra (the chapter tenth of Śabdamaṇḍarpāṇa).

The next work of great merit, wherein Kannāḍa meanings have been given to Saṃskṛt words is Abhinavabhidhānam or Maṅgābhidhānam (1398 A. D.) of Maṅgarāja* — a Kannāḍa lexical work in Vārdhaka Śatpadi metre. Maṅgarāja has planned his lexic on the model of Halāyudha’s Abhidhāna Ratnamāla. In the division of chapters, he closely follows Halāyudha as detailed hereunder:—

1) Swarga Kāṇḍa, 2) Bhū Kāṇḍa, 3) Pātāla Kāṇḍa, 4) Sāmāṇya Kāṇḍa and 5) Nānārtha Kāṇḍa.

There are evidences in the work to show that Nāgavarma’s (1145) Abhidhāna Vastu Kōśa and his Kannāḍa commentary of Abhidhāna Ratnamāla have been bodily incorporated in many places.

Maṅgābhidhāna is useful for understanding the Kannāḍa meanings of Saṃskṛt words which occur in Kannāḍa classical works. With the help of this work one is also able to know the correct meanings of many old Kannāḍa words which have become obsolete today. Useful information is furnished about fine arts, horses, army divisions, weapons, ornaments, measures, etc. Some of them are peculiar to Kāḍāṇṭaka. Words of foreign sources such as kāḍāṇ (paper), dauti (inkstand), kalamu (pen), trāṣu (balance), which had entered into the language by about the close of the 14th century have been included here. This would incidentally throw some light on the history of some of the foreign-loan words in Kannāḍa.

Maṅgābhidhāna contains useful information on diverse topics, besides furnishing correct meanings of words. In those days, when the art of printing was unknown, the work must have been a boon to students of language, for they could easily learn by heart the lexicon in verse and acquire great command over the vocabulary.

Another lexicon, belonging to about the same period as Kāḍāṇṭaka Śabdāśa (1400 A. D.) is Kabbigara Kaipiḍi, a lexicon in verse. The work is in Kanda metre. Nothing is known about the author.

Next in chronology is the Caturāṣya Nighañṭu (1450 A. D.) by the Author, Caturāṣya Bommarasa, a Viraśaiva poet. This also is a lexicon in verse, composed in Kanda metre.

There is a second Kabbigara Kaipiḍi, composed (C. 1530 A. D.) by Liṅga Mantri, a Viraśaiva poet. This too is in verse, composed in Vārdhakaśatpadi metre and quite a valuable work.

By about 1560 A. D. the Halagannaḍa lexicon, Karṇṣṭaka Śabdamaṇḍari was composed in verse (Vārdhaka Śatpadi metre) by Virakta Tōṇḍārṇya.

*This work has been edited by the present Editor and published by the University of Madras (1952).
INTRODUCTION

Another verse-lexicon in Vārdhaka Śatpadi metre, Karṇaṭaka Saṭṭjivana by Śṛṅgāra Kavi was composed round about 1600 A. D. At about the same period there appeared two other lexicons in verse, named Bhārata Nighaṇṭu and Śabdāgama. In Bhārata Nighaṇṭu are found the meanings of many of the difficult words occurring in Kumāra Vyāsa Bhārata, a great popular epic by the famous poet, Nārāyappa, also called Kumāra Vyāsa.

There have also been other useful Kannada lexicons. The Nānārtha Ratnakara (1600 A. D.) by Dēvōttama, Kavi Kaṃṭhahāram by Sūrya Kavi (1638 A. D.)* and the Kannada commentary of Amarkōśa by Siddhānti Subramanyā Śāstri (1872) may be mentioned as some of the important ones in this connection.

From the beginning of the present century there have been some English—Kannada, Kannada—English and Kannada—Kannada Dictionaries useful for everyday use. A great Kannada—Kannada Lexicon is on the anvil under the auspices of the Kannada Sāhitya Parishat, Bangalore, sponsored by the Government of Mysore.

Another important project for the revision and enlargement of their English—Kannada Dictionary has been undertaken by the University of Mysore.

But the greatest of all the Lexicons in Kannada published so far is Kittel’s Kannada—English Dictionary (1894) about which an account is given in the following pages.

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* It contains 271 stanzas in Kanda metre and is highly valuable for its retention of ꜀ and ꜇ letters.
THE PRESENT WORK

Rev. F. Kittel's Kannada-English Dictionary (originally published in 1894) by the Basel Mission at Mangalore, has been the only authentic Kannada lexicon in the field for nearly eight decades now. It has been a boon to all students of Kannada literature and Dravidian linguistics. Unfortunately the work had gone out of print and those who needed it for reference or consultation had to hunt for second hand copies and buy them at fancy prices.

In the Archaeological Survey of Mysore (Annual Report for the year ending 30—6—1894) the then Director of Archaeology, Mr. L. Rice spoke of the work thus: "The completion during the past year of the Kannada-English Dictionary which has for several years been under preparation by the Rev. F. Kittel of the Basel Mission deserves to be noted here, as I was mainly instrumental in obtaining for the work the help of Mysore Government". It was a great work which took years for completion and was mostly financed by the then Government of Mysore.

What the scholars thought about this monumental compilation can be well comprehended by going through a long review of the work by Mr. L. Rice, printed at the end of this introduction.

It is a wonder how, seventyfive years ago, with such limited facilities for team work the great savant was able to compile such an elaborate lexicon on scientific lines. It is said that he was collecting the materials and arranging them with the help of scholars in the cool climate of Mercara and sending the same to the Basel Mission Press at Mangalore. Following are some of the characteristics of Kittel's Dictionary: While giving an entry, the item is first printed in Kannada script, then its transliteration in Roman script is printed. By a different faunt (12 points) in thick ink the Desya (native) words have been set forth. Most of the important Sanskrit words used in Kannada works have been given in 10 point types. In the same way, most of the foreign loan words current in Kannada have been entered. Regional terms have been specified by letters such as My., S.Mhr. to indicate Mysore, Southern Maharastra, etc.; several colloquial terms also have been given. Different meanings and shades of meanings for a word have been exhaustively given in English. Meanings for Desya words in 10 points and sub-entries in 8 point types have been given. Wherever available appropriate quotations from classical works in support of the meanings have been quoted. For the main entry Kittel gives the meaning and for the variant forms he gives cross references which sometimes are inconvenient for ready reference. This defect has been set right to a considerable extent in the present work. Interest-
ing proverbs full of cultural value, wherein the word under reference has been used, have been given. The most useful service rendered for students of Linguistics by Kittel, is his furnishing the cognates in the other important Dravidian languages under Dēśya words. This is a significant feature of Kittel's Dictionary which perhaps no other contemporary Dictionary of any other Dravidian Language possesses. Wherever, Tadbhavas (Derivatives in Kannada from Sanskrit) have been given, they are indicated as having come from Sanskrit and printed in 10 point type. He has consulted 18 works written in Halagannaḍa (the ancient dialect), 18 works written in Mediaeval dialect (Naḍugannaḍa), and 4 works on modern dialect (Hosagannaḍa). He has also consulted 5 Dravidian-English Dictionaries, 4 Sanskrit Dictionaries and 1 Mahāraṭṭī Dictionary. The earliest of these is Pampa's Ādipurāṇa which he has consulted only partially. It is unfortunate that he has not indicated the context of words in Ādipurāṇa. Others he has invariably specified. Therefore we are in a position to know the chronology of words wherever Kittel has given the quotations indicating their sources.

He has taken great care to enumerate even the suffix morphemes and attempted to describe or illustrate the corresponding grammatical meanings or points at some places.

The learned introduction is the crowning glory of Kittel's illustrious work. Of the eight divisions in the preface the sixth one titled Draviḍa elements in Saṁskṛta Dictionaries is very valuable and interesting. The method of work, the plan and arrangement, the alphabet and system of transliteration have been clearly stated.

Kittel did not have access to most of the earliest old Kannada classics. Among them he could partially consult Pampa's Ādipurāṇa (941) and Abhinava Pampa's Rāmāyaṇa (1112). Among the Naḍu-gannaḍa works, he did not refer even to Vacanas, a veritable mine of lexical gems. However, he was fortunate in consulting to a great extent Kumāra Vyāsa Bhārata, Cāmarasa’s Prabhuliṅga Lile, Lākṣmiśa’s Jaimini Bhārata and Dāsara Padagaḷu (songs of Hari-dāsas). Now a modest revision of the work has been attempted.

First of all, the earliest extant Kannada works (since found), namely Kavirājamārga (c. 865), Pampa Bhārata and Ādipurāṇa (941) and the earliest prose work Vādḍārādhane (10th century) have been studied and vocables collected. Also two critically edited collections of Vacanas (of Basavēswara and Cenna Basavēswara) have now been consulted. For fear of delay in the publication of the work, we had to restrict our scope of collection to these works only. However, the lexical materials of most of the earliest of Kannada works are now to be found in the revised edition. All the Dēśya and Tadbhava words now collected have been listed. Sanskrit words have been left out, as any good Sanskrit Dictionary would give their meanings. This has made room for additional Dēśya words of the language, as desired by Mr. L. Rice in his review of the work (appended at the end). Also the defect pointed out by another great reviewer, Fleet,

1. A manuscript was partially consulted by Kittel.
2. However, in the case of Kavirājamārga all technical terms with respect to Grammar, Prosody and Poetics have been included, even when they happen to be in Sanskrit.
with regard to the inconvenience felt due to meanings of words having not been given at certain places and the reader requiring "to hunt forwards and backwards" has been minimised to a great extent by giving the meanings at places where one should expect them. From the works now consulted it has been possible to collect 7800 items. Among these, there are several items which go in as new entries. Several new quotations from them have been included at appropriate places so as to clinch the meanings of words, some of which have gone out of use. This would incidentally throw light on the chronology of many words in the language. By suitable symbols the new materials have been indicated in the body of the work. * This mark indicates entirely new entries. New quotations from texts and new meanings or explanations have been inserted within square brackets [ ]. If a particular word is found in all the four classical works (Kavirājamārga, Pampa Bhārata, Ādi Parāna and Vaḍḍarādhanē), quotation from one of them (usually the oldest) is given and the other sources merely indicated. Suitable use of hyphens (−) has been made to indicate bound morphs such as prefixes, suffixes, infixes etc. @ symbol prefaces some special remarks required to elucidate certain facts. It was considered best to adopt mostly the transliteration system adopted by Kittel. However changes in the case of letters మ, బ, ర, ల, were made and represented by c, n, s, š. The usual diacritical mark (−) for length has been now given. The old ^ mark for long and V for short have been discontinued. The 12, 10 and 8 point types (employed in the earlier edition) have been continued with advantage. The 12 point antique bold types stand out prominently and declare their genuine nativity. Kittel’s items from addenda and corrigenda have been incorporated in appropriate places in the main stream. Attempts have been made to set right mistakes.

In the present edition some of the new features are:

(a) For some of the Deśya words given by Kittel, if apt quotations containing those words are available in the texts now scrutinised, they have been incorporated within square brackets.¹ These would go a long way to fix the chronology of words in Kannada. (b) Additional cognates (especially Tuḷu) have been given and wrong ones deleted. (c) Meanings have been suggested² wherever possible with a question mark and in some cases without a question mark. (d) Wrong derivations have been set right where possible.³ (e) Almost all the colloquial words given by Kittel (though they have little literary value) have been retained.⁴ Some simple compounds to whose number there is no limit and which possess no new meaning have been left out. Of course such omission has been done with great care.⁵ (f) Words got evidently by wrong splitting of compounds have been omitted. (g) Almost all words standing as main entries have now their meanings given (unless the variant is very near it).

M. Mariappa Bhat.

1. మనం, etc. Kittel had not given any quotation. Now a classical usage is given from Pb. 4, 30.
2. మనం (Pb. 8, 51) from మనం, etc.
3. మనం not from Allah; hence this derivation suggested by Kittel has been deleted.
4. Words dropping initial letters such as ర, డ, ల, though too colloquial still retained, మనం (మనం), మనం (మనం), మనం (మనం); other colloquial forms such as మనం. These may be of use to students of dialect study.
5. Words like మనం, మనం, మనం, మనం have been left out.
A review of the work by L. Rice which appeared on pp 232-235 in the
Journal of the Royal Asiatic Society (1895)

A KANNADA ENGLISH DICTIONARY

By Rev. F. Kittel,


Students of the South Indian languages will welcome the completion of this work, which has been on hand for upwards of fifteen years. During that time inquiry has not been at a standstill. On the contrary, the period has been one of unusual activity in researches into the literature of Karpätaka, the antiquity and extent of which have been hitherto but imperfectly known or recognised. Much new and valuable information has thus come to light, even while this work was in progress, and indications may be discerned of something like a revival of Kannada learning. These circumstances, while they made the want of a good dictionary more generally felt, also perhaps placed the undertaking at some disadvantage in having to keep in sight an extending horizon.

The first dictionary of the language was the work of the Rev. W. Reeve, begun at Bellary in 1817 and published in Madras in 1832. This was superseded by the more portable edition published by the Rev. D. Sanderson at Bangalore in 1858, now long out of print. The present work therefore fills up a void. It is a bulky volume of 1752 pages. But the increase in size is greatly due to an admirable feature by which it is distinguished from its predecessors, and which at once places it above them. This is the introduction of numerous examples as to the uses and meanings of the words, with references to the authorities from which the quotations are taken. Had this system been carried out with the same completeness in regard to all the works made use of in the compilation, the dictionary would have gone far towards attaining the goal of perfection which nothing human seems destined actually to reach. But in the case of a considerable number of books consulted by him, the author states that the words they contain have been only partially indexed, time not allowing of his doing more. This however, though simply noticed here as a ground of deficiency, is not such as to impair the utility of the work for general use. We may therefore pass on to express approval of another important feature namely, the reference to cognate words existing in the other South Indian languages, a mode of illustration which often casts a valuable light in bringing out the meanings they have in common. The printing of leading words in prominent type is also to be commended.
The works consulted in preparing the verbal lists no doubt include most of those that are indispensable for the undertaking, but the utility seems questionable of a reliance on certain of those enumerated written in the modern dialect. The author was naturally desirous of adapting his work for use in all the places in which the language is current, and to make it not only of classical and literary value, but practically useful in the ordinary transactions of life. And we are, indeed, led to suppose that in early times the purest form of the language was spoken and written in parts of the so-called South Maharāṭṭa country, or districts contiguous to it, more properly constituting and officially recognised as the Karṇaṭaka Prāṇi, but the vicissitudes of the recent past have, it is to be feared, led to such a predominance of Maharāṭṭi that the Kannāḍa element in use is now far from what is reckoned as pure by the best authorities. Hence it is a doubtful proceeding, in the interests of the language, to give prominence and status to a so-called South Maharāṭṭa Kannāḍa as distinguished from the general body of the language. In typography the necessity has been recognised of restoring characteristic obsolete letters, which have gone out of use partly, perhaps, through the fashion of printing presses, but which are essential for the correct rendering of the language. A similar endeavour should be made to recall the verbal forms to the standard of the purity and elegance of the best age. Had less value been attached to certain of these modern works, more room would have been found for examples of the true classical period.

Nor must we be misled by the term Ancient Kannada, or Halagannada, as if it denoted what is out of date; for, as Bishop Caldwell says, "classical Canarese is usually called 'Old Canarese' but it may more properly be regarded neither as new nor as old, but simply as the language of Canarese literature, seeing that it is the language in which literary compositions seem always to have been written". Thus the importance of the grammatical work of Nṛpiṭuṅga cannot in future be ignored. And though the earliest authors are known to us only by name at present, the writings of Guṇavarma, Ponna, Ranna, and others are available and should undoubtedly find a place in the list of authorities consulted, together with all ancient NIGHAṬTUS or vocabularies devoted to the Kannāḍa language itself. This course would be found to supply certain omissions that have been noted, principally of words occurring in poetry.

To make room for additional genuine terms of the language it would be no disadvantage to cut down the number of Sanskrit words introduced. The proportion of Sanskrit to be admitted to a work of this kind must always be a matter of doubt and discretion. But pure ordinary Sanskrit expressions, such as DīRGHĀKĀLA and others that might be quoted, used in no special or different sense from the direct and plain meaning of the words in their own language, seem out of place in a dictionary of Kannada.¹

¹ The extent to which Dravidian words have been adopted into Sanskrit is a subject on which Mr. Kittel has laid some stress, and a list of 428 such words is given, but our limits do not allow of more than a mere mention of the matter here in passing.
The matters pointed out, however, are such as can easily be remedied in another edition. On the whole nothing but praise is due for the laborious and conscientious manner in which the work has been compiled. The printing and get-up well sustain the reputation of the Basel Mission Press at Mangalore.

A few words may perhaps be permitted in conclusion on the name of the language. Mr. Kittel’s return to Kannada, the genuine and actual form, is to be applauded, and is worthy of support by the learned world. The time seems now to have come when the use of the hybrid term “Canarese”, derived, it is believed, from the Portuguese CANARIJS, and which the authorities attempt to make more correct by spelling it “Kanarese”, should be given up, certainly by scholars and learned institutions. The other South Indian languages — Tamil, Telugu, Malayalam, Tulu — are called by their right names, recognizable as such by the natives who speak them; whereas Kannada, a word which presents no difficulty in pronunciation, is not used to designate the speech of which it is the name, and this is called Canarese, a word significant of nothing at all to the natives of the country.

The language is of much interest, being spoken by ten millions or more of the inhabitants of India. The rising importance of the State of Mysore, of which it is the mother tongue, may lead to its wider spread. Its extensive literature, but recently brought to light, will probably occupy the attention of scholars more than in the past, as being a depository of the doctrines of the Digambara Jains and the Lingayats. The present seems, therefore, a suitable opportunity in which a special effort may be made to introduce the use of the right name — Kannada.

L. R.
PREFACE TO THE FIRST EDITION

1. Some remarks on the Kannada Language.

The Kannada language, which is the subject of the present Dictionary, is one of the languages of Southern India that have sprung from a common origin and form a distinct family of tongues, viz. that of the now\(^1\) so-called Draviḍa (or Drāviḍa), of which Tamil, Malayāḷa, Telugu and Tulu are the other principal representatives.

Kannada is spoken throughout the plateau of Mysore, in the Southern Mahrāṭṭa country, in some of the western districts of the Nijam’s dominions, and to a considerable extent in North and South Canara on the western coast. The number of people by whom Kannada is spoken may be estimated at about ten millions.

It includes three chief dialects—classical, medieval, and modern. The first or Ancient Kannada is quite uniform, and shows an extraordinary amount of polish and refinement. It has to the present time been preserved in several works written by Jaina scholars, and appears to have been in common use for literary purposes from at least the 10th to the middle of the 13th century. Its principal characteristics are the elaborate and highly artificial campū composition,—strict adherence to the use of now more or less disused case and tense-signs (that towards the end of the mentioned period were fixed in grammatical treatises) and to the rules of syntax,—perspicuity resulting therefrom,—the use of classical Saṁskṛita (also specifically Jaina) words in their unaltered form whenever desirable or necessary as an aid in composition and that of a conventionally received number of Tadbhavas (Saṁskṛita terms changed to suit the tongue of the Kannada people), —the proper distinction between the letters ṭ, ṭ, ṭ, ṭ and ṭ,—alliteration carefully based also on this distinction,—and lastly pleasing euphonic junction of letters.

After the Ancient dialect the Medieval Kannada began to appear as contained in the poetry of Śaiva and Liṅgāya authors. It is, as a rule, written in any one of the Śaṭpada metres, is somewhat negligent as to the use of suffixes and the rules of syntax and therefore occasionally ambiguous, uses a few new suffixes, contains a number of Tadbhavas not sanctioned by previous authors, has entirely lost the letter ṭ (using ṭ or ṭ in its stead), and frequently changes the letter p of the present or future verbal suffix\(^2\) and an initial p into h. Its period terminates at about

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1) Since the publication of Dr. Caldwell’s Comparative Grammar of the South-Indian Family of Languages, i. e., since about thirty-seven years.

2) e. g. in māḍidahāṃ (Bp. 18, 33, = māḍidapāṇi) and bahāṛ (53, 15, = barpaṇi).
the end of the 15th century. It is, however, to be observed that also after that time, several works were written in the Medieval as well as in the Classical dialect and style.

From about the 16th century Medieval Kannada gradually got the character of the language of the present day or of Modern Kannada, which transition is seen especially in the poetry of the Vaishnavas that dates and prevails from that time. Several ancient verbs and nouns fell into disuse, the letter ū began to be discarded, at least so far as regards its proper position in alliteration, words borrowed from Mahrattī and Hindustani came into use, more frequent omission of suffixes took place, etc.

The third or Modern dialect comprises the present Kannada of prose writings and common conversation. Of these the first have two branches, one being tales, school-books and letters, and the other business-language (especially that of courts of justice). The first branch differs from the second chiefly in so far as it is more exact in the use of inflexional terminations and less abounding in Hindustani and Mahrattī. The language of ordinary conversation (excepting that of the educated classes) may be called a union of the two branches that is less particular in the choice of words, arbitrary about the use of suffixes, and at the same time full of colloquialisms. Many words of the Modern dialect also are Sanskrit, especially such as are abstract, religious or scientific terms. The ancient form of the present tense has been changed, most verbal suffixes have been somewhat altered, a few of the suffixes of nouns and pronouns have ceased to be used, many verbs, nouns, and particles have become obsolete, and other verbs and nouns (based on existing roots) have been formed; but in spite of this, of the introduction of much Hindustani and Mahrattī, of the lack of refinement, etc. the Modern dialect is essentially one with the Ancient and Medieval. It is however not uniform, but more or less varies according to localities.

II. Enumeration of the various works, etc. consulted in compiling the present Dictionary. 1

a) Works written in the Ancient dialect (all in verse, except Nos. 2 and 3). 2
1. Pampa’s Adi-purāṇa (of A.D. 941).
3. Nācirāja’s Načirajīya, a commentary in Kannada prose on the Amarakōśa (of about A.D. 1300? The two MSS of Mdb. used for this work may have been touched, as they contain some medival forms; or did such forms already exist before the medival period, but were excluded from classical poetry? Cf. No. 10, and see Mr. s. Abbreviations).

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1) In the following list of the native works (a, b, c) used for the present Dictionary an asterisk put to a work indicates that not all the words occurring in it are included in this Dictionary. A few of the works, for want of time, have been only slightly consulted.

2) Regarding their dates of Nāgavarman’s Canarese Prosody, Mangalore, 1875, and Mr. B. L. Rice’s Bhaṭṭākaḷānākadeva’s Karnatakabhādānuśāana, Bangalore, 1890.
PREFACE TO THE FIRST EDITION

5. Lilāvatī-prabandha* (Nēmicandra, of about A.D. 1170).
7. Nāgarjuna’s (I) Chāndombudhi (of about A.D. 990).
10. Abhinava Pamppa’s Jinaṇumitanaya* (it contains some medival forms, and may have been written for the use of everyday life without laying claim to classicality; cf. remark to No. 3).
11. Śāstrasāra* about (A.D. 1360).
12. Hariśvara’s Girijākalyāṇa* (of about A.D. 1165; it is in the campū metre, whereas Hariśvara’s verses on Siva’s hosts are in ragas).
13. Bomma’s Catūrasya-nighaṇṭu (of about A.D. 1450. It is composed in Kandas, and exists in two recensions, marked I and II).
14. Śabdasaśa. (The words of this small but useful vocabulary were originally included in verses, but in the MS. used for this Dictionary are carefully given in prose (about A.D. 1400).
15. Śaḍaśastra’s Rājaēkharavilāsa* (of A.D. 1657).
16. Śaḍaśastra’s Vṛiṣabhendra-vijaya* (of A.D. 1671).
17. Śaḍaśastra’s Śabarasaṅkara-vilāsa* (of about A.D. 1680).

b) Works written in the Medival dialect.

1. Sōmeśvara’s Śataka* (of about A.D. 1195).
3. Abhinava Maṅgarāja’s Nighaṇṭu (of A.D. 1398).
4. Devottama’s Nānārtharatnākara (of about A.D. 1600?).
5. Linga’s Kabbigara Kaypiḍi (of about A.D. 1400).
7. Tōntada Ārya’s Śabdamaṇḍari (of about A.D. 1480).
9. Vaiṣṇava and other Dāsapadas* (from about A.D. 1530 to 1800).
15. Raṅganātha’s Anubhavavṛti* (of about A.D. 1675).
16. Lakṣmīsa’s Jaimini-bhārata* (of about A.D. 1700).
17. Sarvājña’s Pada* (of about A.D. 1700).

c) Works written in the Modern dialect (prose).

1. Gangâdhara Madivâlēswara’s Canarese Vocabulary, Translation Exhibition, Belgaum, printed at Bangalore, 1869. (It is based on the Rev. W. Reeve’s Carnāṭaka and English Dictionary and the Amarakōśa. Gangâdhara, not knowing that Mr. Reeve’s work contains many obscure words that are inserted in it as Ancient Kannâda words, but do not exist at all in the Kannâda language, selected such words and explained them according to Mr. Reeve. So far Gangâdhara’s work is useless, but becomes valuable for the explanation in South-Mahrāṭṭā Kannâda of most of the terms of the Amarakōśa).

2. Siddântâ Subrahmanyâ Sâstrî’s new interpretation of the Amarakōśa, Bangalore, 1872. (Its Kannâda is not always correct, and its explanations are occasionally questionable).

3. Gururâva Viṭhala Môhare’s Śabdásâṅgraha, dedicated to Cannâbaappâ Basâliṅgappa, Deputy Educational Inspector, Dharwar S. D., 1874. (It is based on No. 1 or Gangâdhara’s work, and besides introduces a number of Sâṅskritâ words which it explains in the South-Mahrâṭṭā Kannâda, occasionally giving them questionable meanings).

4. Canarese School-books, 1—4, Bombay, the Department of Public Instruction, printed at the Mangalore Basel Mission Press, 1882, 1883 and 1886. The school-book No. 5 was the first of the series, and printed in 1888 at a Mysore Press. (All of them are very useful for learning the South-Mahrâṭṭā Kannâda).

d) Kannâda Proverbs collected in the South-Mahrâṭṭa country, Mysore and Canara. (Most of them are old and very instructive, some adopted from Tuḷu, and some of late origin).

e) Colloquial words common to all Kannâda people; Mysore and South-Mahrâṭṭa terms of ordinary conversation. (It has been impossible always to ascertain whether a Mysore word exists also in South-Mahrâṭṭa).

f) Drâciṇḍa-English Dictionaries.


3. A Dictionary of the Telugu Language by A. D. Campbell, G. S., Madras, 1821.


g) Sâṅskrīta Dictionaries.

1. Professors Bohlingk and Roth’s Worterbuch.

2. Professor Monier Williams’s Sanskrit-English Dictionary, 1872.


4. Professor Aufrecht’s Halâyuḍha’s Abhidhānaratnamâla, 1861.
h) Mahrāṭṭi Dictionary.

A Compendium of Molesworth's Mahrāṭṭi and English Dictionary, by Baba Padmanji,

III. Method of working used in compiling this Dictionary.

The Author's principle when preparing Kēśirāja's Šabdamaṇḍarpana and Nāgavarma's Chandas
for the press had been not to employ any scribes, but to examine and write every word himself.
This he followed also first of all in preparing, to his utmost ability, trustworthy MSS. of the
Nācirājiya, Bomma's Caturāya-nighaṅtu, Abhinava Maṅgarāja's Nighaṅtu, Dēvottama's Nānārtha-
ratnamākara, Liṅga's Kabbigara Kaypiḍi, and Tōṅṭaḍa Arya's Šabdamaṇjari, by collating various
rare ancient MSS., all of which show the distinction between the letters r and r̥, which is a very
essential one. The same distinction, it may be remarked here, is throughout made in the Mēḍb.
palmyra MS. of the Candraprabha-purāṇa which was used, and mostly also in the Mēḍb. paper
MS. of Abhinava Pampa's Rāmacandra-carita-purāṇa (in which some irregularities in this respect
occur, but only on account of the Mangalore copyist who was not aware of the great importance
of that distinction till it was pointed out to him).

When in India the MSS. of the above-mentioned native vocabularies had been made
ready for use, the Author began to write the Index for which he used a number of pure Kannada
words collected by himself, the said vocabularies, the Šabdamaṇḍarpana, the Chandas, and
Reeve's Karnāṭaka-English Dictionary). Remarks on etymology and comparative philology, and
references to various other works were added, and common colloquial words added. It is un-
necessary to describe the further mode of operation and the final writing of the MS. for the press.

1) Mr. Reeve states in his Preface pp. II.: "The rareness of ancient manuscripts, the endless blunders of
drivelling and hireling transcribers, the paucity of duplicates for collation, and the comparatively very small
number of men to be found among the natives possessing appropriate philological information, soundness of judgment
or zeal for literary research and general improvement, all are obstacles, the Author has had to encounter in their
full force, and which have occasioned no inconsiderable suspense, annoyance and embarrassment; and though, by
drudgery and perseverance, he has surmounted them in some way or other, he cannot entertain the hope that he
has done so, in every instance, with complete success. In a few cases, the existing doubt has been expressed by a
mark of interrogation; in others, where discrepancies prevailed in the authorities consulted, the words have either
been rescinded altogether or those meanings have been attached to them which the majorities of opinions favoured.

"The method adopted in collecting and arranging the materials of which the present work is composed has
been briefly as follows. Two clever men were employed in colling from the Amarakōsa and other Sānśkrit
vocabularies such terms as are current among classical writers on science and mythology; two in writing on the
margins of the Telogoo and Tamil Dictionaries corresponding Karnāṭaka words; two in the collection, under
appropriate heads, of radicals, synonyma, technicalities, peculiar phrases, proverbs etc. occurring in ancient and modern
vocabularies and grammars, or marked down for the purpose in other books, during the progress of a long course of reading.
The names of the articles of trade and commerce, and those of the implements of husbandry,
the tools and apparatuses of mechanics and artists, and the fruits, flowers, grains, etc. cultivated by
gardeners and farmers, were obtained by securing, in succession, the attendance of a person, tolerably informed,
from each of these trades or callings."
In p. I. he remarks: "The affinity between the Telogoo and Karpätka languages is so great that, frequently, it is only necessary to change an initial or an inflection to make the correspondence complete: therefore where the definitions in Campbell's Telogoo Dictionary appeared fall and accurate, the Author has, in such cases, adopted them into his own work, with little or no alteration, as it appeared to him to savour less of utility than of pedantry to do otherwise." "In the Sârîskrit department of the present work, the chief of what is valuable has been derived from Wilson's Sârîskrit Dictionary, though it contains a very large collection of words, in this language, which have never before appeared in print: for these the Author holds himself solely responsible."

Mr. Reeve commenced his Dictionary "as far back as the year 1817".

The Author of the present Dictionary takes the liberty to state (see the words of Professor Monier Williams in the Preface to his Dictionary p. XXI. which he used regarding Professor H. H. Wilson's Sârîskrit-English Dictionary) that he must own that he began to write his Index by looking to his predecessor's labours as a very great help to him; and let him here assert most emphatically, not only that, considering the condition of Kannaḍa scholarship when it was compiled, Mr. Reeve's work was a wonderful production, but that, like many others, he must be very thankful indeed for the valuable aid it afforded him in learning Kannada. Nevertheless, sincerity obliges him to confess that as his work advanced, he discovered to his surprise that he was compelled to reject not little of what Mr. Reeve's work contains. His being the first Kannaḍa Dictionary, the obstacles complained of by him in his Preface, the vastness of the matter to be mastered, and the limited time usually granted to do so satisfactorily, will explain to any real scholars the cause of various defects. The Author of this Dictionary, profoundly conscious of the imperfection of his own labours, would not have touched upon this subject, if it did not, to some extent, account for the length of time (about fifteen years) it took him to complete his work. For, accepting Mr. Reeve as a safe guide, he took a considerable number of words (and significations) from him, inserted them in his own still unfinished Index, and believing the words to be quite genuine Kannaḍa endeavoured to establish them as such. After much loss of time he found that they partly were corrupt words, partly true forms of Telugu and Tamil, and partly terms which he could not refer to any language he knew. Being at that time in Germany he was unable to learn whether the words were colloquially used in some part of the Kannaḍa country. After his return to India where he, at first in the South-Mahratta country, commenced to work out his MS. for the press, he learned that scarcely any of the said terms were known there, but nevertheless inserted all of them, together with various etymological remarks that might possibly lead to the discovery of their origin, in his MS., waiting for the time when he could make inquiries about their use in Mysore. This remained impossible for him to do till he took up his abode at Mercara (in Coorg) where he employed a Brahmāna, born in the north-easter part of Mysore, as his Moonṣi who, however, instead of enlightening him as to the questionable terms, furnished him with others, declaring them to occur in his country's colloquial dialect. Not before his having gone to Mangalore and the printing of his MS. having begun, the Author who had got there a helper in the person of an intelligent Brahmāna Moonṣi from the town of Mysore (who took a great interest in the Author's labours and was strongly desirous of their becoming correct), was enabled to form a judgment with regard to the terms (and the significations of others) by the Moonṣi's emphatical declaration that he knew only a few of them. So, with the exception of these few and some true Telugu and Tamil ones, all the others with their appendages were expunged (an insignificant number of corrupt Telugu and Tamil words were retained to be used for philological references), as were also nearly all those furnished by the Moonṣi of Mercara (so far as they had not yet been printed). The MS. therefore was very much disfigured, became less perspicuous, and had to be partly re-written, so that much precious time was lost.

From what happened to the Author of this work through the Mercara Moonṣi's incomprehensible blundering and from the obstacles of similar kind referred to by Mr. Reeve in his Preface it becomes evident that no blame whatever falls on the latter for the mentioned defects, and the great usefulness of his work remains intact. It would be a matter of futility and impossibility for a single person with limited time to go and search every hamlet for the perhaps possible verification of this or that term of little importance and at all events only local use; in such a case a Moonṣi's word is to be relied upon, though an occasional error may happen. For words of the common and written language the Author himself, of course, is above all responsible. In places like Bangalore where nearly as much Telugu and Tamil is spoken as Kannaḍa, it is but natural that a colloquial Telugu or Tamil word should pass for Kannaḍa.
IV. Plan and arrangement.

The Compiler's endeavour has been, whenever possible, to adduce the meaning of words (Kannada, Sanskrita or Tadbhava) as given by ancient and modern native writers. In their vocabularies, etc. they often put the word that is to express the meaning, in the locative, e. g. mukku khādanaviśēgē (Sk. locative) or khādanaviśēgadalli (K. locative), that is to say mukku is used in (the sense of) khādanaviśēga. In such a case simply the crude form of that word appears in the Dictionary, as does also that of the two or more explanatory words in the locative occasionally used by the writers (see e. g. māsu 1 and midi). In the explanation of a verb's meaning not unfrequently, besides a noun in the locative, a verb or two are given by the native authorities (as e. g. for kil 3, bedaku 2 and mulgu), or a number of synonyms (as e. g. for bemar 1); they explain also a noun by synonyms (as e. g. begadu 2 and misuni). All such explanatory words have been put in parenthesis by the Compiler.

Kannada homonyms have been separated under two, three or more heads. This has been done not only when they clearly belonged to different roots, but also when there existed any doubt whatever as to their relationship (see e. g. aṭṭe 2 and 3, adē 9, 10 and 11).

When no etymology of a Kannada noun or particle is given, its derivation is obvious, or either doubtful or unknown.

Ancient Kannada forms of verbs or nouns with a final consonant are given apart from the modern with a final vowel, also with the intention of showing the difference of inflection.

All Kannada formative suffixes have been brought forward.

Kannada compound words have always been subordinated to leading words under which they are arranged in alphabetical order and in small type (to save space), a hyphen marking the division of the members of the compound. This method may at first occasion a little embarrassment to beginners, but all difficulty will soon disappear with practice. With regard to pure Sanskrita it was inadvisable to make this arrangement, but compounds of or with Tadbhavas and such in which the first member is another foreign word, are introduced in the same manner.

In order to bring Kannada leading words prominently before the eye fat type has been used, whereas all Sanskrita, Tadbhava and other alien words are printed in small type. It is possible that a few of the words pointed out as Kannada will, by closer examination, prove to be foreign.

As it is not only interesting, but also of great etymological value to be able to find out at a glance how many different forms one and the same word bears in Kannada, all of them have been put after a sign of equality to one of their number. Because the MS. was not quite ready at the time when printing had to be commenced, unfortunately there occurred some inaccuracies on
account of words that had to be struck out as being found to be incorrect (see above s. No. III.) and of others that were introduced afterwards especially under the letter h, and also on account of the difficulty in general connected with the matter wherein oversights are not but natural.

The meaning of most Kannada words has been elucidated by instances from ancient, medieval and modern writers and by references to their works as well as by proverbs, etc. As the first meaning of a word, that is given which seemed to express most clearly the idea of the root.

About the introduction of the proper employment of the varṣīṇa letters see s. No. V.

For the benefit of Draniḍa Comparative Philology Kannada roots, verbal themes and nouns have been compared with corresponding and apparently cognate ones in the four principal sister-dialects, Telugu, Tamil, Malayāla and Tulu. As the laws about the change of letters in those languages have not yet been fully expounded by scholars, a few mistakes may have crept into the comparisons. For the representation of Telugu and Malayāla final short a that corresponds to Kannada ē and Tamil ēi, the letter ē has been used. Comparisons are included in the parenthesis that is added to a leading word.

The meaning of a Saṁskṛita term which is printed in italics, is found either in the Amarakośa or in Halāyudha's Abhidhānaratnamālā, or in both of them. With regard to Saṁskṛita terms in general it is required to state that very freely and most thankfully use has been made of Professors Bohltlingk and Roth's Saṁskṛit-Worterbuch, Professor Monier Williams's Saṁskṛit-English Dictionary, H. T. Colebrooke Esq.'s Amarakośa, and Professor Th. Aufrecht's Halāyudha's Abhidhānaratnamālā.

Whenever a term of Saṁskṛita Dictionaries is given without reference to a Kannada work simply because it is found in Mr. Reeve's Dictionary, in order to point it out as a well-known Saṁskṛita term, a full stop has been put after it and then R. in parenthesis1.

The Compiler's aim has been to raise his work, as far as possible, to the level of modern scholarship, avoiding the creation of such difficulties as cannot easily be overcome by intelligent beginners.

1. This method of indicating that a Saṁskṛita term of generally known meaning which is used in a Kannada book of narration or fiction (e. g. the Candraprabha purāṇa, Basava purāṇa, etc.) or in the Mysore country, is not the exclusive property of that book or country, was also observed wherever a reference to either or both of them was given (see e. g. aksīṇa, aksībbha, agamyā, prajvalita, prāpaṇā, purasēvaṇa, pūjana, etc.); but after the Author's return to Germany (March, 1892) the presumption, not knowing the purport of the unusual full stop in the MS., left it out (from about p. 1279 onwards). This omission is of no great importance to Sanskrit scholars, and others will probably be but little concerned about it. It has, however, occasionally happened that where two or more meanings distinguished by numbers were given and at the end a reference in parenthesis was added after a full stop, this reference has, on account of the omission of the full stop, wrongly gone to the last meaning (as e. g. in vishphulīṇga).
V. The Alphabet and system of Transliteration.

The Kannada alphabet employed for this Dictionary, with the exception of two sibilants and two liquids, is the same as that which at present is generally received. As it is impossible to represent exactly the peculiar pronunciation of most of the letters by English ones, the attempt to do so has been abandoned. Instead of it the Dēvanāgarī alphabet (that possesses all the letters used in Kannada, except the above-mentioned two liquids and the vowels e and o) has been given, its letters being pronounced like those of the Kannada one, though a difference with regard to r and l was observed by the ancient Kannada people, as they occasionally reproduced the sound of r by r (see e.g. Bh. kāra) and that of l by l (see Śmd. 12 seq.) in their writings.

The system of transliteration by Roman letters (of which some bear a certain diacritical mark) followed in this work is that which has been used before in the edition of Nāgavarman’s Chandas of the Mangalore Basel Mission Press; it represents the two ancient liquids in the same manner as the Bombay Indian Antiquary does.

The Kannada alphabet (its consonants appearing with the mark that shows their power when being pronounced without a vowel, and that corresponds to the virāma of Saṃskṛta) together with its transliteration is as follows:

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<tr>
<th>Kannada</th>
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<th>Kannada</th>
<th>Transliteration</th>
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The vowels ai (ei) and au are no proper diphthongs in Kannada, but a convenient way of writing the letters ay (ey) and avu (or ava), and have been treated accordingly.

True Kannada has no aspirated consonants, except in a few imitative sounds, although in later years through Brahmanical influence they have crept into writings and certain circles of society. In this Dictionary unaspirated ones have been substituted wherever the aspirated were not sanctioned by grammar.

As the letter ə can never justifiably be used in any true Kannada words or in Tadbhavas, s has been throughout put in its place in such words.

Of the two ancient sibilants of classical works x or \(\underline{x}\) and \(\underline{c}\) or \(\underline{g}\), only \(\underline{c}\) appears in the MSS. used for this Dictionary.

The letter l of which the occurrence in the ancient literature has been fully established by the author of the Saṃbāna-pāṇa (and which is added also in Mr. L. Rice’s edition of the Karnatābhaṣābūṣaṇa sūtra 10 and in his edition of the Karpāśa-kāśabādaṇuśasana sūtra 1), is not written in the MSS. (excepting those of the Saṃbāna-pāṇa) consulted for this work, but its original existence in them can (pretty certainly) be found out by the letters of alliteration employed at the beginning of each verse-line (see e.g. Cpr. 2, 14; 3, 39; 103; 4, 87; 5, 42; 7, 31. 118. 149. 150; 10, 26. 82) and by compounds (see e.g. s. eral, and Cpr. 5, 42). As the ancient Kannada people did, so also Sanskrit people occasionally transformed the letter l into r (as in karir which is a Tadbhava of Kannada katīle).

The ancient letter r continued firmly to hold its place in Kannada literature till at least the middle of the 18th century. If it does not appear in recent MSS. and prints of works of bygone periods, its existence is clearly proved by the principal letters of alliteration (at the beginning of each verse-line) in which an r is never substituted for an l.

The introduction of the letters l and r into this Dictionary has been a matter of necessity; without them Kannada and its grammar cannot be understood. If a word now written with the substitutional letters l or r is not found in this work with either of them, it will be found a little further on with l or r. The slight difficulty to be surmounted on account of this will be amply rewarded by the increase of linguistic knowledge gained thereby. It is, of course, unadvisable and even futile to attempt to re-introduce the two letters into common Kannada writings.

In Mr. Reeve’s Carnāataka and English Dictionary the bindu or some has been indiscriminately used before classified (vargīya) and unclassified (avargīya) letters. This method is

1. This is still the case e. g. in Lāksmīśa’s Jaimini-bhārata; but the Kannada Bhārata and Rāmāyaṇa and works of similar subordinate classical value have abandoned the old rule. It is proper to observe that with regard to the employment of the letters l and r purposely no śānas have been consulted by the Author of the present Dictionary. The valuable Monthly Magazine (Sādvyā Mandiram Press, Mysore), appearing since April, 1892, has made an attempt to introduce the two letters.
unobjectionable as a convenient mode of writing, but when in a Dictionary the alphabetical order of words is infringed by it (as in Mr. Reeve’s work), it becomes confusing and stands in opposition to the laws of etymology. In this Dictionary the letters ŋ, ṇ and ō, when followed by consonants of their own class, are always written in their true form, so that words in which they occur cannot but appear in their proper place; the nasals ī and ō however have been replaced by the bindu, as their original form has fallen into disuse, and its printing is connected with difficulties; but their place in the alphabet has been strictly retained (see note under letter o in the text).

VI. Dravid elements in Saṃskṛta Dictionaries.

That Kannada has borrowed many words from Saṃskṛta either in their true form or as Tadbhavas is a well-known fact; and that Saṃskṛta Dictionaries contain a number of Dravid terms has to some extent been shown by Dr. H. Gundert in the Journal of the German Oriental Society (23rd volume, 1869), by Dr. R. Caldwell in his Comparative Grammar of the Dravidian Languages (2nd edition, 1875), and by the Author of this Dictionary in the Bombay Indian Antiquary (No. for August, 1872).

Dr. Gundert, in the mentioned Journal (p. 517, see Caldwell p. 462) says: “It might have been expected that a great many Dravidian words would have found their way into Sanskrit. How could the Aryans have spread themselves all over India without adopting a great deal from the aboriginal races they found therein, whom in the course of thousands of years they have subdued, partly by peaceful means, partly by force, and yet imperfectly after all up to this day? ... Where peoples speaking differing languages are in constant intercommunication with one another—when they trade or fight with one another, and have many joys and sorrows in common, they naturally borrow much from one another, without examination or consideration. And this must have happened to the greatest extent in the earliest times, when those nations still stood face to face in their primitive conditions. It might be anticipated, therefore, that as the Aryans penetrated further and further to the south, and became acquainted with new objects bearing Dravidian names, they would as a matter of course adopt the names of those things together with the things themselves.” And Professor Th. Benfey, in his Complete Sanskrit Grammar (p. 73, see Caldwell p. 462) felt the necessity to remark with regard to the exotic elements in Saṃskṛta: “Words which were originally quite foreign to the Sanskrit have been included in its vocabulary.”

Kumārila Bhaṭṭa, who lived about 800 A. D., says in his Tantravārttika (see Dr. A. C. Burnell in the Bombay Indian Antiquary, No. for October, 1872): “It is now considered (as regards) words which are not known to the inhabitants of Aryāvarta, if they have a meaning known to the Mīścha, is that to be accepted or not?” He suggests (but only to reject the notion) that by application of affixes, etc. it may be possible to convert them into Saṃskṛta words, and gives the following examples: cōṛ, boiled rice (i.e. T. cōṛu), nāḍer, way (i.e. K., M. nāde, T. nāḍai),
pām, snake (T. pāṅbu, K. pāvu, etc.), āl, a person (D. āl), she (Te.), and vair, belly (T. vairū, K. bārū, etc.). What Kumārila suggested had been done somewhere before and was done so afterwards; on the other hand there are twenty-one words, the so-called Tatsamas, which, as it seems, are acknowledged by Paṇḍitas to have been introduced into Sanskrit from Dravidia without undergoing any alteration. As a rule, however, the Āryas in adopting a Dravidia word changed it considerably in order to suit it to their tongue, and whenever such a word was imperfectly understood or negligently reproduced, the change naturally became still greater. It is more than probable that Sanskrita borrowed a number of words also from Dravidia tribes the dialects of which are unknown to us, so that in such a case it becomes very difficult and even impossible to trace their origin.

Dr. Caldwell in his Comparative Grammar (p. 453) makes the following appropriate remarks: “The grounds or conditions on which I think any word contained in Sanskrit lexicons may be concluded to be of Dravidian origin, are as follows: 1) when the word is an isolated one in Sanskrit, without a root and without derivatives, but is surrounded in the Dravidian languages with collateral, related, or derivative words; 2) when Sanskrit possesses other words expressing the same idea, whilst the Dravidian tongues have the one in question alone; 3) when the word is not found in any of the Indo-European tongues allied to Sanskrit, but is found in every Dravidian dialect, however rude; 4) when the derivation which the Sans-

1. Of these five Dravidia terms vair is probably vēra, the body, of Sanskrita Dictionaries.
2. They are the following: anka, anaga, asa, kanka, kÎ, gandh, gall, gal, gō, tula, tōra, pūta, bandi, bala, bila, maifica, maçi, mall, malle, state, sabala. They are different from the so-called Samasanskrita words.
3. Here follows a number of terms of the Beṭṭada kṣuruhas in Coorg, some of which are peculiar: ikk, rice (= akki); erci, undressed flesh (see s. ere 3); kala, an earthen pot (= kala 2); kāvāla, darkness (= kāvala); kiteit, an orange (= kinitē); kīr, a sheep ( = kurī); kī, a hand (= key, etc.); kūnji, downward (= kełē); kene, top, point (= kone 2); kebbu, sugar-cane (= kabbu); kevinda, a cumuley (= cambala); kōta, coolness (= kōta 1); kyētu, kētu, wind (= gālī, etc.); cama, a corpse (= sāva): ceji, coldness (= calī 2); takke, jack (the tree); tēdu, tēdu, a thunderbolt (= sidīl; Tu. tēdi); sf. kān (the tū); tākar, hair, tīre, cloth (= sirē); naṇḍu, a crab (see s. esadi, and observe that naṇ ṁ = ṣān 1); nucu, cooked rice (sf. nuccu ?); nēy, ghee (= nēy 2); nēgē, the tongue (= nāgē, etc.); pākkī, a bird (= pākkī); pulli, firewood (= pūlī); puṇja, a cock (= puṇja, etc.); peni (pēni ?), work ( = T. pani); pēya, slowly (sf. oyyane): pērī, a male buffalo (cf. bōrī); pōtu, a hen ( = hēṭē): pōkakā, a female (sf. pē, etc.); pore, the moon (= pōre): poke, a frog; bugu, sunshine (= bāliū, etc.); būtu, a hill (= beṭṭu 2); bojā, a stick (= bādige); manḍu, a bull (cf. manaka ?); mutar, a demon; mera, a tree (= mara 1); mēri, a young ( = maṛi 2); nēnoji, upward (= melēke); mo (in mokānytin, pepper-fruit-water), pepper (= melasū, etc.); yawe, an elephant (= śāne 2). The corresponding, cognate words in the Tulu language and in the Kora language of the Tulu country (which as to its nouns appears to be nearly identical with Tulu, so far as the Author of this Dictionary has been able to learn) are as follows: ari, rice; kinali, kītuli (Tu.); kītuli (K.), an orange; kūri (Tu.), kori (K.), a sheep; kē, a hand; kōvī, top, point; kāmburu, sugar-cane; kamboli, a cumuley; gālī, wind; śāvu (Tu.), a corpse (in K. puṇa, = K. pena, only is used, which appears in Tu. also); saji, coldness; tejī, a thunderbolt (in K. also cejī); tare, hair; sire, cloth; dejī, a crab; noci (Tu., nucu K.), a kind of cooked rice (K. uses also avuru, avuru, i.e. K. ḍagara); nēy, ghee; nālay, nālay (Tu.), nālay, nālay (K.), the tongue; pākkī, a bird; puṇja, a cock; bele, work; pēraṇē, a hen; poṇu, a female; mara, a tree; nēri, a young (Tu.); muṇci, pepper; śāne, an elephant.
krit lexicographers have attributed to the word is evidently a fanciful one, whilst Dravidian
lexicographers deduce it from some native Dravidian verbal theme of the same or similar
signification, from which a variety of words are found to be derived; 5) when the signification
of the word in the Dravidian languages is evidently radical and physiological, whilst the Sanskrit
signification is metaphorical, or only collateral; 6) when native Dravidian scholars, notwithstanding
their high estimation of Sanskrit, as the language of the gods and the mother of all literature,
classify the word in question as a purely Dravidian one;—when any of these reasons is found to
exist, and more especially when several or all of them coincide, I conceive we may safely conclude
the word in question to be Dravidian, not a Sanskrit derivative. 13 May it be added that at all
events only such words of Sanskrita lexicons can be declared to be borrowed from Dravida, as
will at once be recognised by a Sanskrita scholar as foreign or probably foreign constituents of
the language. Although the age of a Sanskrita or Dravida term is to be considered before
thinking it to be exotic, age alone cannot be decisive, as may be seen e. g. from the ancient
Tadbhayas of Sanskrita in the mouth of all classes of Dravida society.

In the subjoined list of terms probably borrowed by Sanskrita from the Dravida tongues
verbal themes are only so far included as they are necessary to elucidate the connection of some
Sanskrita and Dravida words, as a careful examination of the Sanskrita dhātupāthas compels one
to think that Paṇḍita syste m atically inserted many Dravida verbal themes or roots into them. To
settle this a separate disquisition is required, and if satisfactorily done, will remove various doubts
still connected with Indo-European philology. The present list is incomplete and partly only
suggestive; its chief object is to encourage others to a more thorough research. About the
changes of letters some material help will be afforded by consulting the text of this Dictionary.1

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1. The interchange of consonants in the Kannada language itself as indicated by grammar and use has to some
extent been shown in the Dictionary under the letters of the Alphabet and in other places of the text; the Tadbhayas
in Śāṅk. 30 and 334 sqq. are to be noticed especially; and besides the following remarks on the interchange of conso-
nants in Kannada and other dialects, imperfect as they are, may be acceptable:

1, g appears as १ in T. tagē = tave 2;—as m in Tu. begar = bemar 3;—as y in Te. bādiye s. bādiye, in T.
vāyal, vāyil = bāgil, and in Te. moyilu = mugi;—as j (c, s) in T. vājil = bāgil;—and as s in ālu 3 = āgl. See also
s. No. 7.—2, j appears as १ in Tu. ājī = ājū 4. Tu. bājī = bāgu 1, Tu. tōj = tōr, Tu. bājī = bāgi, and Tu. mūjī =
mūgu;—and as y in T. maṇyāgu = maṇyāgu (s. mākku). See also s. No. 1.—3, f appears as १ in T. and M. mējī =
mējī 2.—4, d appears as १ in T. madgu (s. maggu 1) = maṇgu, and in Te. mājī = mājī;—as r in ārē = ārē;—and
as s in ālu, M. and Te. vaḍi = bāsi 1, T. vaḍi = bāsi 2, and Te. vaḍi = bāsi 3.—5, y appears as १ in Tu. mōge = mōge.

—6, t appears as r in Tu. bōte = bērē;—as e in the T., M. and Te. terms e. jane = tane, in maccu = matti 1, in
curci = tucqi, and in T. coriку = tucrubu 2;—as s in sappu = tappulu, in sene = tene 2, and in save 2 = tave 1;—
and as l in jagaḷi = jagatī. —7, d appears as १ in kalحو = kahdu, and in āgē = āgē;—as r in karaḷi = kahdu (s.
Additions), bāri = bādi 2, and māraḷu 3 = mādādu;—as h in mōbu = mōdu 1;—as y in ālu 2 = mādua;—as r in M.
vādī = bāvil;—as l in hoḷ = Tu. hudo, bājī 1 = T. vādi, M. mūlu = muddu 1, and T. and M. mējī (s. mējī 2) = Te.
mējī—as s in T. muddale, M. mude = mosale, in Te. mūdu = mīdal, and in ālu 2 (as connected with bīsu 1:)—as
g in M. bāgī = bāgil;—and as r in Tu. ude = ore 2, Tu. kedu = ārē 1, Tu. nādu = nāgū 1, Tu. nōdu = nōgū 1, Tu.
pude = pōge, Tu. mudi = mūgi 1, and Tu. manda = mādē 1.—8, n appears as १ in Te. venake, venēke = baljīka.—9, m
(also when initial) appears as e in mālu 1 = mālu. See also Nos. 1 and 10.—10, y appears as m in T. and M. viyaɾ =
Words noticed by Dr. Gundert (=Gt.) and Dr. Caldwell (=Cl.) have been marked with an asterisk. D. stands for Dravīḍa, and indicates the Kannāda word or words in question found in this Dictionary together with the word or words of cognate dialects given under it or them. In the text of the work, Tadbhavas that may be supposed to be originally Dravīḍa words, have not been marked out as such. It would exceed the limits of the following discussion to try to systematize the rules Saṁskṛta may have used in adopting D. words.

Words probably borrowed by Saṁskṛta from Dravīḍa:

a. Words relating to the body.

1. āraṇa flesh. Cf. D. ere and the cognate terms adduced under it.

2. impa* (in nilimpā, a god). Gt. (p. 529) thinks nilimpā comes perhaps from D. nil, standing, and ime, the eyelid (impa, one with eyelids): “one whose eyelids stand” or one whose eyes do not twinkle.

3. kakṣa, the armpit. See No. 240.

4. kāndala, the cheek. Cf. D. kadapu, kadampu, kanna₂, kekke, kenne. To fix the original idea and root of the D. terms is difficult. Sk. karatā, karatā, an elephant’s cheek; a cheek (Mr. 207), ganda, a cheek, and especially also the Tatsama galla, the cheek, may be compared.—kāndala, gold, reminds one of kanaka, q. v. (Nos. 97. 130).—kāndala, war, battle, appears to be connected with kadaṇa, q. v. (No. 353).

5. kalaṇa, kalala, kalā, a small round lump, the embryo shortly after conception. Cf. D. kandu. As the leading idea is doubtful, the root is likewise so. Sk. jala, the embryo or uterus of a cow (see s. D. jane), and perhaps also D. kade may be compared.

6. kilāla, blood. If this word is composed of kilā and āla, the first meaning might be “red water”, kilā being formed of D. ken, etc., “redness”, and āla being “water” (see s. D. āli, and cf. D. kennir). The Na. (54) gives also the meaning of “redness” to kilāla, and Mr. (47) that of “a blazing flame”. The last one is that of Sk. kilā, kilā, fire, flame. kisa, the sun, belongs to the same D. root; cf. especially D. kisu₁, kēsu₂, (kiḍi 1);—kilāla, a sweet beverage, reminds one of D. siyāla (si, sweet, āla, water), the sweet water of the cocoa-nut.

7. kuṇja, a tusk, a tooth. Cf. Tu. kiṅi, kūḷi, a tooth, and D. kore (r frequently becoming j).

bemar 1;—as s in T. vayu and M. vaya = baśi, in T. and M. veyil = baśil, and in T. poy = pusı 1;—as sh in M. mueṅgu, muṅgu = mueṅgu (s. muggu 4);—and as in Te. goyı = kuḷı 2, in M. mayal = maḷal (s. maḷal), M. mayı = maḷi (s. maṭi), and M. mueṅgu = mueṅgu (s. muggu 4). See also Nos. 1, 2 and 7. —11, r. See Nos. 2, 3, 5, 6 and 7. —12, s. See Nos. 1, 4, 6, 7, 10 and 14. —13, f appears as sh in M. mueṅgu = mueṅgu (s. muggu 4);—and as s in T. and M. valı = bası 1, T. vije = buśı 3, beı 1, and maḷa = maṇa 2. See also Nos. 3, 4, 7, 8 and 10. —14, Regarding the change of initials in one and the same dialect mind also the Tu. words tude, sude, hude ( = poje, hole), a river; tō, sō, hō, to see; tādi, sādi, hādi, a road ( = poje, hole), etc.).
8. **kuṇjara**, hair. *Cf.* Tu. **kuṭal**, the hair of the head. See **kuṇṭala** (No. 9).

9. **kuṇṭala**, the hair of the head, hair. *Cf.* D. **kūdal**, etc., and Sk. **kuṇjara** (No. 8). The first idea of the word is uncertain; could it have been taken from D. **kuḷa** and **guṇja**?

10. **kurala**, kurula, a curl. This is D. **kuruṇī**.

11. **kē** (in kēṭura, a bracelet worn on the upper arm). Gt. (p. 520) thinks **kē** is D. **keya**, etc., kē-ūra literally “that can be put round the arm”. For **ūra** *cf.* D. **ūru**, applying to, etc.

12. **kharu**, **ghaṭa**, a tooth. Both words are of doubtful origin. **kharu** may be the same as **khara**, if its meaning “harsh, cruel” is considered (*cf.* the cognate reduplications kar-kara, karkaṣa), and may then be compared with D. **kaḍu**, etc., **kal**. Perhaps D. **kaḍi**, and **g** are connected, with connected with **ghaṭa**. But could kharu be a misunderstood or corrupt form of D. **hau**, a tooth? — **kharu**, white, reminds one of **karka**, white; fire; a mirror; beauty, for which the so-called Thb. **kale**, shine, lustre, beauty, (**kala**, gold), and D. **kaḷa** 1, **kaḷa** 2, **calu** 1, etc., **cali** might be compared.

13. **ganda**, the cheek. See **kandala** (No. 4) and **galla** (No. 14). — **ganda**, **gandu**, a joint, a knot, appear to be borrowed from **gantu**, said to be the D. Thb. of granthi (*cf.* also D. **ganaḷu**, **gennu**). — **ganda**, (**gada**), a boil; an excrescence of the neck, may represent the same Thb.

14. **galla**, the cheek (Mhr. gāla). This word is one of the 21 Tātamas. Mr. (207) has the form of “galle”. D. **galle** means also “a lump, a clod” (*cf.* D. kadale, gāḍaṇa); could the leading idea of (kandala, ganda and) **galla** be connected with “mass, thickness”?

15. **cuta**, **cuti**, **cūla**, (guda), the anus. *Cf.* D. **kuteś** and its cognate terms (Tu. also **kūdi**).

   It is impossible to fix the first idea either of the Sk. or of the D. terms.

16. **pakṣa**,* the side of anything; a side, a flank (in T. written padja). Gt. (p. 528) compares **pakka** (that in K. at least is a so-called Thb. of pakṣa) and D. **pago** (see s. D. pagādi), **pasu**. Does he take “side, party, fraction”, “half”, as the first meanings? Pakṣa, proximity, might have been borrowed from D. **pakke** 2, etc.; but a pakke appears also as D. Thb. of pakṣa, side. No comparison with D. is admissible, if **paksin** a bird (in T. written padji), is the German “Vogel”, as has been supposed by Professor F. Bopp, a supposition accepted by Professors Th. Benfey and M. Williams. (The D. Thb. of pakṣin is **pakki** or, in the Kuruba dialect, **pikki**; Sk. **phuka**, a bird, appears to be nothing but another form of the D. Thbs.).

17. **para** (in āḍampara, āḍambara, the eyelid). This is D. **pāre**, the eyelid. The āḍam appears to be D. **āḍu** 2, moving, playing.

18. **pāḷ, pāḷkā**, the tip of the ear; the ear (Nn. 31). *Cf.* D. **pāle**, etc., the lobe of the ear, the leading idea of which may have been taken from **pare** 1, etc. (“that is extended or broad”).
19. puta, pūta, a buttock. *Cf.* D. pūra, etc. The original idea is "the hind part." The change of ḍ into t is found in D.

20. pura, the skin. *Cf.* D. poreś, etc.

21. pōḍu, the bone forming the upper part of the skull. This is D. ṭūṇ (the initial p to be explained by D. ṭś).

22. phāla, bhāla, the forehead. *Cf.* D. paneś, etc. The first idea is uncertain. About the long vowel observe that Sk. hālu is halu in D. (see No. 31).

23. maṇḍa, the head. *Cf.* D. maṇḍe. The leading idea may have been taken from D. maṇḍu ("that is joined to"), or from maṇḍi ("that bends").

24. mukha, the face. Gt. (p. 530) appears to be right in translating it by "the forepart", referring it to D. muk̄, etc.

25. mē (in mēkhalā, a waist-band, a girdle, etc.). Gt. (p. 529) takes it to be D. mey, etc., the body. If the comparison is right, khalā may be D. kala, "that is joined or attached to"; (cf. Sk. kālīta and the D. past participle of kālī).

26. vasti, the lower belly, abdomen. *Cf.* D. basir, etc. About the change of ḍ into t see No. 19.

27. vēra, the body. This appears to be the vair of Kumārila Bhaṭṭa or T. vairu (K. basir, etc.; see s. No. 26).

28. sāya, the hand. *Cf.* D. kayś, etc.

29. śīṃhāṇa, śīṅghāṇa, śīṃhāṇa, śīṅghāṇa, śīṅghāna, the mucus of the nose. *Cf.* D. simbala, sambala. The root of the words may perhaps be śīdl, or sinl, or śīrumbul.

30. śukti, a curl on a horse's neck. Cl. (p. 46) compares T. curru (i.e. D. suttu), anything round. *Cf.* D. suJJ.

31. hālu, a tooth. This is D. haluś, etc. *Cf.* Nos. 12. 22.

b. Words relating to animals.

32. āru, a crab. *Cf.* ēḍi. D. initial ā occasionally takes the form of ē, as in āḍu (ēḍu), in ār (ērū), and in āva (ēṣ).

33. āla (in arāla, an elephant in rut, and in ālāna, the post to which an elephant is tied; the rope that ties him). This word appears to be D. ānē, an elephant, q. v.; *cf.* Sk. ēla (No. 36). The ara in arāla may be D. aḷa, or aḷā, destructiveness, so that arāla would mean "a destructive, vicious elephant". The āna in ālāna may be derived from ānā or aḷā, and mean either "that is joined to" or "that holds".

34. ēḍa, a kind of sheep; ēḍaka, a kind of sheep, a ram, a wild goat; ēlaka, a ram. Gt. (p. 519) is right in comparing D. ēḍu and translating the first two terms by "the playful", the root being ēḍu. ēlaka is but another form of ēḍaka; *cf.* the so-called Tbh. ējaga. Regarding the ē *cf.* No. 32.
35. ēna, a kind of deer or antelope. This is a contracted form of D. eraje, etc.

36. ēla (in ēlavālu, the fragrant bark of Feronia elephantum). It doubtless is D. āne₂, an elephant; cf. āla (No. 33). vālu appears to be D. bēla, Feronia elephantum (see No. 116).
—alēya (from ēla), "that relates to the elephant," is according to the Dictionaries the same as ēlavālu.—airāvana, airāvata, Indra's elephant, is no doubt somehow to be derived from ēla=D. āne₂.

37. kakṣa, a buffalo. See No. 240.

38. kaṇabha, a kind of fly with a sting. Cf. D. kaḍaja, kaṇaja, a wasp, a hornet (of D. kaḍḍa).

39. karatā, a crow, and karatā, a frog, are derived from D. kare₁, and mean "a crier, crower or croaker".

40. kāka, kāga, a male crow, kāki, a female crow. Cf. D. kāge, etc.; kā₂, kāvu. As Sāmśīkra, in the Amarakōsa alone, has nine other names for the crow, it is certain that kāka, kāki, and kāga have been borrowed from D. wherein kāge and its dialectical forms are the only names for the crow, that is so very common also in the South of India.

41. kirā, cimika, ciri, a parrot. Cf. D. gini₁, gili, the sound kil, and the verbs kīraeu, kīrī₁, kīru₁, qf.

42. kutta, a small animal, an insect. Cf. kunni₁, kuru, etc.

43. kurkuṭa, kukkuṭa, a cock, a wild cock; kukkuṭi, a hen. Cf. D. kuk, kural, koral, kūgu₁ and 2, and also Sk. kurkura (No. 44). There is the Sk. verbal theme kur, to sound, that has apparently been formed of the T. and M. verbs adduced s. kurkura. Kurkuṭa (contracted into kukkuṭa) is either a reduplication of a kuṭakuṭa, or more probably a composition of kur, sound, cry (i. e. T. kurai) and D. kuṭa, beater, utterer (cry-beater or -utterer, i. e. crier, crower). The present and only D. word for a cock, a fowl, is kōḷ, q. v., which bird is found wild in the southern jungles. Kōḷ is of course a contraction of some ancient D. term, and kurkuṭa and kōḷ certainly are cognate.

44. kurkura, a dog. Gt. (p. 519) makes it a reduplicated form, derived from M. kure, T. kural, to sound, to make a noise. See the so-called Sk. verbal theme kur s. kurkuṭa (No. 43).

45. kūṭa, a horn. Cf. D. komba₂, kōḍu₅, kōḷ. The root is D. kūḍu, crookedness.—kūṭa, an ox whose horns are broken. Gt. (p. 521) thinks that this word is the remnant of a D. negative verb; but there is no negative verb in D. (cf. D. a₅). Let it be suggested that this kūṭa may rest on D. kūle (kūle)₂, or on D. kuru, etc.

46. kōka, kōkila, the cuckoo. This bird is very common in South India. Gt. (p. 519) is right in deriving kōkila from D. kūgu₁. Cf. D. kava₃, kukila₁ and 2, kuvi₂, and the so-called Tbh. kōgilā.

47. gāḍi, a young steer; a lazy ox; gālil, a strong but lazy bull. It is not impossible that the two terms are connected with =. kaḍasu₂, or kaḍḷi₁, or gāḍi, or ganda.
48. *garuḍa,* the mythical eagle. Cl. (p. 478) compares T. kaḷugū, an eagle. Cf. also T. kaḷu, Tu. karu, an eagle; Te. kaṇeṣu a sort of hawk.

49. *gardabha,* *khara* an ass. Cl. (p. 468) compares T. kaḷudai, an ass. See D. kaḷte. The final bha of gardabha may have arisen from a D. sign of the nominative. The original idea of kaḷte is uncertain. Gardabha appears in Mahratta as gādhava.

50. gōṇa, an ox; (khapura, a male buffalo). Cf. D. kōṇa, a male buffalo. Sk. gavala, the wild buffalo, if not derived from gava, gōṇa might be connected. Kōṇa is a contraction of some unknown form; its leading idea cannot be fixed.

51. gōdhā, gōḍhi, an iguana. That “lizard” was the first meaning might be guessed from gōḍhikā in griha-gōḍhikā, the small house-lizard, and then D. gavuli (gavuli) might suggest itself for comparison. In Mhr. gōḍrapaḍa is a word for the iguana.

52. ghūṇa, (kīṇa), a particular kind of insect found in timber. Cf. D. goṇṇa.

53. ghūkā, an owl. Cf. D. gūk, gū, gūgi, etc.

54. ghōṭa,* (Mhr. ghōḍā), a horse. Its D. Tbh. is gōṭa or ghōṭa. Both Gt. (p. 520) and Cl. (ps. 470, 520) compare Te. guṇra, a horse, and D. kudure, etc., a horse, which they derive from T., M. kudī, to leap. See D. kuduku.

55. cīrī, jhīḷī, jhīri, jhīllī, jhīrīkā, jhīrūkā, a cricket. See D. giru, cīru, jīru.

56. jālikā, jalukā, jalōkā, jalōkā, jalaukas, jalaukā, a leech. These terms, if Sanskrit, are unquestionably to be derived from jala, water, but give only a vague idea of the characteristics of the leech, an animal that abounds in South India. The Śabdamani-darpaṇa says that jīguḷī, jīгуle are the D. Tbhs. of jalākā. It would have been apparently much better to say that jalākā, etc. were incorrect or fanciful forms of D. jīguḷī, etc., which are so easily and naturally derived from D. jīglī, etc., glutinousness or slipperyness being the leading idea.

57. nakra, a crocodile, an alligator. This is D. negaj, etc. The leading idea is not clear. For another nakra see No. 328.

58. pallava, the young of an elephant (Nn. 130). This appears to be the same as D. palla, ava (instead of a 3) being added to pal, a tooth.

59. palli, a small house-lizard. This is D. palli, hallī. Palli has got its name probably from its well-known sounds; cf. D. pāḍarū, parisu, pārī, palu, and palumbu.

60. pāli, a louse. Cf. D. pēn, etc. (ā standing for ē; see No. 32).


63. pīḷu, a worm, an insect. Cf. D. puḷu, etc.

64. punḍra, a worm. Cf. D. puḷa, etc.

65. pulaka, any kind of insect or vermin infesting animals. Cf. D. puḷa, etc.
67. prū (in kaṭaprū, a worm). * Cf. D. puḷu, etc.
68. balaka, balākā, a crane. This is a corrupt form of D. beḷakki (s. beḷi).
69. bīdala, bīrala, bīlāla, viḍāla, virāla, vilāla, a cat. * Cf. D. bekku, berku. The leading idea is doubtful.
70. marka, markaṭa, an ape, monkey. Gt. (p. 519) thinks that markaṭa is D. mara, tree, and kāḍa, passing over, “tree-jumper”; but he has overlooked that marka too means “an ape”. It appears to be certain that marka is the same as D. manka, the foolish or apish one; see manku. This word manku is connected with D. mara, etc., maruḷ, etc., and its original form may have been maraku or maruku, contractable into marku. maṅga, monkey, (apparently another form of manka), is a word quite common in D. — markaṭa would be marku (i.e. manku), foolishness, and D. ata, playing, “that plays about foolishly”. — marka, a demon or spirit presiding over various sicknesses of childhood, seems to be the above marka with a transitive meaning, “that confuses or bewilders”; * Cf. D. maruḷ, etc., a demon.
71. mācala, a crocodile. * Cf. D. masāje, mosāje, and see musali (No. 74).
72. mīna, a fish. This is D. min, etc. Gt. (p. 529) derives min from D. miṅcu, etc., to glitter. He is probably right, though mī might also be thought of.
73. mukṭa, a pearl. Gt. (p. 529) arguing that the Tamil fishermen had not waited for the Ārya tradesmen to give a name to the most precious object caught by them in their profession, believes that the Āryas adopted the now so-called D. Tih. muttu (mōṭi), a pearl, and attached an etymology to it that somehow suited their own ideas. He thinks muttu to mean “the first or best” (of gems), connecting it with D. mutta. D. muḷku, however, may be compared, and the meaning be “the immersed one”; but as the original idea cannot be fixed, one must be content with saying that mukṭa appears to have been borrowed from D.
74. musali, the house-lizard. This word, no doubt, is connected with D. masāje, mosāje. The circumstances that the D. terms mean “alligator” (probably having been used by the Āryas in jest for the house-lizard), and Sk. mācala, an alligator, appears to be but another form of D. masāje (see No. 71), go to indicate that musali is originally not Sk.
75. mēka, a goat. * Cf. D. mēke, mē, byā.
76. valgula, a flying fox. * Cf. D. bāval, etc. The animal is a common pest in South India.
77. salaka, a spider. * Cf. D. seladi, if Sk. jālikā is not connected.
78. śīra, śīna, śīra, a large snake. This is the very common D. kēre.
79. sūḍhā, a porcupine. It is not impossible that this word has been formed of D. ōdu, etc.
80. hālini, a sort of large house-lizard. It appears to be connected with D. palli (see No. 59), which in Mhr. is called pāla.
81. *hunda,* a tiger. This word strongly reminds one of D. *puli,* *hull,* a tiger. Punḍarika, a tiger, may be compared. It is impossible *puli* (hull) is connected with the idea of yellowish, beautiful colour, in which case *cf.* the terms s. D. *po lié,* to these Sk. *punda,* *punḍarika,* and *punda,* are likely to be related.

82. *hēramba,* a male buffalo. Gt. (p. 519) is right in deriving the term from D. *emme,* etc.

6. Words relating to plants.

83. *arka,* a plant with a white milky juice, Asclepias gigantea. D. *erke,* *ekke,* etc. are its so-called Tbh. The idea in Sk. may refer to its flower and denote "that has rays"; but the plant is common over the whole of South India and its name in the mouth of all people, so that it is improbable the name has been borrowed by D. As the leading idea is not evident, any attempt to find the root of the word must prove unsuccessful. — *arka,* copper. This term appears to be connected with D. *ere,* and s.

84. *ēranda,* Ricinus communis. *cf.* D. *haralu* (which may take the form of araalu). It is to be observed that Sk. has no short *e,* and that D. *e* may be substituted for a (cf. D. ade 15, an 1), so that *ēranda* would have arisen from an eraalu.

85. *ēla,* cardamom. This word cannot be Sanskrita, as the spots where cardamoms grow, belong to the true D. country, cardamoms were used by the Dravidas before the arrival of the Āryas, and the word exists in D. without a synonym. In D. the word (ēla, ēle, yēla) is always used with the addition of akki, rice, etc., as ēlakki, yēlakki, and (in T.) ānji, whence the Mhr. (and H.) forms of ilaci, ilayaci, elaci, and ēlaci arose. The cardamom plant grows best in thick jungles where elephants roam about or used to do so, and it is not impossible that for this reason the Dravidas called its fruit "the rice of the elephant." See ēla and ēla (Nos. 33 and 36).

86. *kakṣa,* a dry wood, a forest of dead trees. *cf.* D. *kaṭte.*

87. *kanṭaka,* a thorn; *kanṭin,* name of several thorny plants. The root of these terms appears to be D. *kaṭi 3,* or perhaps *kerja.* *cf.* the so-called Tbh. of kaṭa 1, kaṭti 1.

88. *kanda,* a bulbous root. *cf.* D. *gadjē 1,* etc., *genasu,* *gejasa,* and also *kade.*

89. *karira,* karira, the shoot of a bamboo. These words are D. *kaḷile.* *cf.* the terms s. D. key s.

90. *kāṇana,* kāntāra, a wood, a forest. There is no proper root in Sk. to derive these words from. They may have been formed of D. *kaḷi,* etc.

91. *kāṣṭha,* a piece of wood or timber, a stick; wood or timber in general; *kāṣṭhikā,* a small piece of wood. The so-called Tbh. are *kaḍi* and *kaṭi ge.* Kāṣṭha appears to be D. *kaḍita* or *kaḍaṭa,* that has been cut, of D. *kaḍi.* *cf.* also D. *kaṭu.*

92. *kuṭa,* kuṭha, a tree. These are other forms of D. *gida.*
93. **kuṭmala, kuḍmala, kuḍmala**, a bud. These words appear to be composed of D. *kuḍa*, or *kuḍu* and *mala* (i.e. D. *malar*, n. flower), “a shut or undeveloped flower”.

94. **kēcuka, kēmuka, kacu, kacvi**, a plant with an esculent root, Arum colocasia, etc. Cf. D. *kesu*, etc.

95. **guecha, guṇja, gutsa**, a bunch, a bundle, a bunch of flowers, a cluster of blossoms. Cf. D. *kottu*, *gutti*, *gudi*, *goṇcal*, *goṇi*, *gole*, the so-called Thbs. *kuceu*, *kocceu*, and the terms s. *kude*.

96. **guṇā, cincèi**, the shrub Abrus precatorius; its berry forms the smallest of the jeweller’s weights. The leading idea seems to be that of “smallness”. See the so-called Thbs. *guṇji*, etc., and cf. D. *kunni*, *guja*, *guju*, *guṇju*, *cuṇeu*, *kīru*, *kuru*, *ciṛu*.

97. **campaka, campa, kanaka**, a tree bearing a yellow fragrant flower, Michelia campaka; its flower. Gt. (p. 518) is right in deriving campaka from D. *can*, etc., redness, golden colour, as the flower at once suggests that derivation. This is corroborated by *kanaka* which comes from that D. root in its form of *ken*, etc.

98. **cincā**, the tamarind. Although the initial consonant of this word offers some difficulty, it appears to be another form of D. *puṇiše* which is formed of D. *puḷi*, sounness. Regarding the initial compare the D. *tippali* s. pippali, and mind that Tu. *hude* (K. *hoçe*), a river, appears also in the forms of tude and sude.

99. **jhaṭi**, a small tree. This is D. *gīḍa*, etc.

100. **tāmarasa**, a red-coloured lotus. This term is evidently connected with *tāmra*, copper; a coppery red, which is to be derived from D. *can*, etc. Cf. D. *tāmare*, *tāvare*.

101. **tāla**, (Mhr. *tāḍa*), *tala*, the palmyra. These words must have been borrowed from D. *tāḷi*. The leading idea is not clear.

102. **nāraṅga, nāgaranga**, the orange. Gt. (p. 519) derives it from D. *naru*, *nāru*, smell.—**nāgara**, *nāgaranga*, the orange. If these two terms are to be derived from the same D. words, the various changes the letter r can undergo, are to be considered (e.g. *r* = *d*, and *d* = *g*). Nāgara might then be nothing but D. *nāraḷ* or *nāralu*, smelling; that smells, is full of fragrance. [cf. Tu. nāraṅgāy = lime fruit].

103. **panasa, palasa, phalasa**, the jack. Cf. the so-called Thbs. *palasu*, *halasu*. Gt. thinks the words are related to D. *pala*, much, many (p. 519) that is connected with *pare* and s. His leading idea is not easily perceivable. Does he think of the numerosity of fruits on a jack tree? May it be suggested that perhaps D. *pane*, a pointed tooth, is at the root of the terms, referring to the jack fruit as covered with nail-like points (cf. Sk. kaṇṭakaphala). In Tuļu and Koraga *palasa* appears as *pala*.

104. **palaṇḍu, an onion. Gt. (p. 519) sees D. *pala*, much, many, in it. It seems preferable to think of D. *pare*, etc., the scale or coat of an onion. *aṇḍu* may be D. *aṇḍu*, the meaning of palaṇḍu being “a going to or combination of coats”. But the word might also be looked upon as a contraction of *pare-paṇḍu*, a coat-fruit (see Te. s. *paṇḍ*).

106. **pālī**, ginger in its undried state (Nn. 31). *Cf. D. alla 2* (initial p in pālī being a spiritus lenis, see D. a 16).

107. **pippali,** long pepper. Gt. (p. 519) takes the word to be pippala and explains it by "great, excellent fruit", D. *pīrti* being "great". Upon this derivation not much dependence can be placed. A D. term of pippali is *tippali* (see No. 98). If this could be the original form, D. *tinā*, irritation, might be thought of, in which case however the leading idea could scarcely have been ‘taste’ with which tin does not appear to be connected.

108. **pilu**, grass (Nn. 126; Mr. 489). This is D. *pul*, etc.

109. **punnāga,** the tree Roteria tinctoria, from the blossoms of which a yellowish dye is prepared. Gt. (p. 518) is right in deriving the word from D. *pon*, etc., gold. *Cf. D. pun-nilke, ponne*, etc.

110. **purpa, puspa,** a flower; the menstrual flux. Gt. (p. 527) thinks the word comes from D. *pū*, to flower; Cl. (p. 474) doubts it, and prefers to derive that verb from Sk. *phull*, to flower, comparing Mhr. *phāla*, a flower (i. e. Sk. phulla). But phull does not exactly explain the form of purpa. *Purpa* appears to represent an original *pulpa* and to be somehow connected with D. *pul*, grass (probably "that is coloured"). This leads to D. *pole*, that is coloured: menstrual flux, the terms adduced under which sufficiently explain purpa. The D. words for "flower" are *puvvu* (i. e. pulvu?), etc.

111. **phala,** a fruit, fruit. Gt. (p. 519) and Cl. (p. 484) suspect this word to come from T., M. *pālu*, to grow old; to ripen (see s. D. *pala 2*), and to be identical with D. *pañ 2*, etc., a ripe fruit. If, however, all the Indo-European words compared by scholars with Sk. root phal are really cognate, phala is not connected with D.

112. **bijā, vija**, seed. This word has been formed of D. *biṭtu*, etc., of *bi 1*, *bi 1*. *Cf. bindu* (No. 160).

113. **marica, marīca, vēllaja**, black pepper. Gt. (p. 519) says that marica is connected with Te. *miriya* and T. *milagu*, black pepper. There cannot be the least doubt about it. See D. *mejasu*, etc. Marica and vēllaja (not to be derived from a vēlla) are identical with marica. The leading idea is unknown.

114. **malli, mallikā**, the Arabian jasmine. The jasmine is a wild-growing and generally cultivated plant in South India, and commonly known as *mallige*. It is so to say the flower, and its name appears to have been formed by contraction of D. *maral 3*, a flower.

115. **mā** (in mākanda, the mango tree). This is D. *mā 2*.

116. **mālūra**, Feronia elephantum. This appears to be a corrupt form of D. *bejala*, etc. The D. form *bēla* probably is the same as *vālu* in ēlavālu (see No. 36).

117. **mukula**, a bud. Gt. (p. 530) is right in connecting it with D. *mugi*. The verb *mugil* is still more closely related. See the so-called Thb. *mugul*. 
118. mudgara, a bud. This may have been formed of D. musuku or musuru. Cf. also D. mogge."n
119. múla,* a root. Gt. compares D. modal (mudal), etc. (p. 529), of which it doubtless is a contracted form.
120. late, a plant of any kind; a creeping plant. It is one of the 21 Tatsamas, and probably formed according to the common Te. rule which places an initial vowel that precedes a liquid, after this liquid and alters it according to convenience (see vrihi No. 126, rātri No. 406, and rūpa No. 407). In the case of late, as will be seen, the vowel has not been changed, for the word appears to have arisen either of D. ajar, to climb, to ascend (as creepers or flowers), or of alar, to spread, to open, to blossom, the nouns being either ajar or alara, and following the Te. rule, either ārē or larte. The elision of the letter r that in this instance has taken place in late, is seen e. g. also in D. ādaku1 and ā. Regarding the interchange of letters d and l also in D. cf. e. g. kadaçu and kadalu.
121. varuka, a species of inferior grain. Cf. D. baragu.
122. vidula, a sort of reed or ratan; bidala, vidala, a split bamboo; a bamboo (in Mahābhāra’s vanśavidāriṇī = bidalakāri). Cf. D. biduru, etc., a bamboo. It is probable that the meaning “ratā” of vidula has, in ancient times, originated in an accusative mistake or in generalization. Cf. vētra (No. 124).
123. vēnu, a bamboo. For this D. bidanu (Te. vedaru), a bamboo, is to be compared. Regarding the form observe that madana becomes mayana and mēna.
124. vētra, a cane, the ratan. It is not improbable that this word was originally a Sk. Tbh. of Te. vedaru, T. vedir, a bamboo, if the remark made s. vidula (No. 122) is considered. D. betta, a cane, though in common use, is a true Tbh. of Sk. vētra.
125. vēra* (in śriṅgvrē, hrivēra) is unquestionably D. bēr, etc., a root. See Gt. p. 518.
126. vrihi, rice. This term being without a perceivable root in Sk., is no doubt connected with D. akki (or arki, T. ari, ariji; M. ari; Tu. ari) and Te. vari. The syllable vri is, according to the Te. rule given above s. late (No. 120), the same as Te. vari, and the syllable ī has been formed of the K. and Tu. kī and the T. jī. In common T. the Sk. word vrihi is written virigī; T. g often stands in place of h.
127. simbi, simbi, a legume, a pod. These words appear to be connected with D. sippe, covering, shell, from root kir, q. v.
129. hallaka, the red lotus. Cf. D. ābal, āval, āla2, and see D. a16.
Words relating to metals.

130. kanaka, kandala, kala (Ct. I, 47), kâñeana, gold. There is the Sk. verbal theme kan, to shine (cf. D. kâp), for which, however, there are no authoritative references. The D. terms for gold are cini, cinna, cinni, which are related to can₁, etc. Cf. D. keıka, keıcu, ken, etc.

131. kareūra, karbura, karbûra, karvura, karvûra, gold. These terms remind one of D. kadavara, kasavara, gold, which, however, are now used only in poetry and are of doubtful origin; is Sk. kadŏra, tawny, related? D. karbuna, (s. kar₁), the black metal, i.e. iron, which in form is nearly identical with the above Sk. words, can apparently only be adduced on account of the syllables bara, bûra, vûra, (cûra), which probably are D. pina, puna, etc., metal. The syllable kar of the Sk. words may possibly be referred to D. can₁, etc., can₂, etc., kara₁, kale (lustre), kalu₂.

132. kâtha, känța, a stone, a rock. With these terms kâthara, kâthina, kâthôra, hard, are connected, which refer to D. kaďadu₁, kaďu₁, etc., gațti, gaďacu, gaďusu. Cf. D. kadal₁, kani₅, kal₁₂, etc., kaďu₁.

133. tâmra, a coppery red colour; copper. In D. this word appears as tâmbo, cambu, cembu, combu; it is called also kisuvo, the red metal (see s. kisu₂). The word is doubtless founded on D. can₁, etc., kisu₂, etc.

134. piňda, iron. This term may refer to D. pina, metal, if the meaning intended is not "lump, ingot". — piňda, a lump; a heap, etc. appears to be connected with D. pepe₁.

135. bhuru, bhitu, silver. These words appear to be D. bêli, from bili, bêli. Could D. piňjarì, silver, also be connected? (cf. No. 158).

Words relating to various natural objects, etc.

136. atavi,* a jungle. Cl. (p. 454) connects the term with D. adar, to be joined, to be crowded, etc. Cf. the so-called Thb. adavi, and D. ați₂, etc.

137. ari, the wind. Cf. D. eral₁, etc.

138. ulkâ, a fiery phenomenon in the sky; a meteor; a firebrand; fire. Cf. D. uji₃ and j.

139. kaccha, the bank of a river. See No. 241.

140. kajjala, a cloud; lampblack. The first meaning may be based on D. kad, etc. and jala, water; the second one is derived from D. kaģu, that is to say from its verbal noun kaģal, the state of being black (cf. also kâdige).

141. kadali, darkness (Nn. 43). Cf. D. kattale, etc.

142. kûthēra, fire. This appears to be another form of D. soďar (Tu. tudar, tuďar).

143. kunja,* a hole; a pit; a pool. Gt. (p. 521) is right in comparing this word with D. kuji₂. Cf. also Sk. kûpa, kûma.
144. kūla,* a pond. Cl. (p. 456) and Gt. (p. 521) refer the word to D. koḷa₂ (kuḷa), which may be right. They think koḷa or kuḷa comes from T., M. kuḷi, to bathe; this is wrong, as koḷa means "a hold, a reservoir" (of koḷi, etc.; cf. kuḷa₂, kuḷu). Kuḷa might also be referred to D. kuḷi₁ and 2; cf. Sk. cūḍā, a small well, and cunṭi, etc. (No. 150).

145. kēdāra, a field. This is related to D. key₂s. It might even be disjoined as keyda (or kēda, worked, tilled, fr. D. key₂)—Tbh. āra₂ (or āla), and mean "tilled ground".

146. khadira, khidra, (cadira), the moon. These words are probably formed of D. kadir, etc., as are also cidira, fire; eudra, a ray of light (but cf. also C. eureu₂).

147. khaluj, darkness. This term may be connected with D. kaṭṭale, etc.

148. ghaṭṭa, a ghaut, is one of the 21 Tatsamas, and in D. generally pronounced as gaṭṭa; it is to be derived from D. kaṭṭadu₂.

149. gaḍa, a moat, a ditch. Cf. D. kadaṅgu₃, etc.

150. cunṭi, cunḍhi, curl, cūḍā, cūṭaka, a small well. The terms are related to Sk. kuḍḍha (No. 143), kuḷa (No. 144), and D. kuṇḍ₁, kuṇṭe₂, kuḷi₂, gunṭi₁.

151. jaḍa, jala, cold, frigid, chilly; cold, frost, winter; water. Cf. D. caḷi₂, taṅ, etc. For "water" D. jani might be thought of.—jaḍa, jala, senseless, stupid, apathetic, etc. Cf. D. caḷi₁. (Jada and jala have been referred to the Indo-European languages by eminent scholars; the comparison with D. is only suggestive).

152. taṭit, taṭit, taṭit, lightning. Cf. D. siḍil₁ (Tu. teḍil, Kuṇaṭa taḍlu).

153. titha, fire. For this see s. D. cūpu₁, and ti₁ and 2. [Tu. tū or sū = fire].

154. tira, shore, bank; margin, brink, edge. This is a pure D. word which comes from tir.

155. tōya, water. It is not impossible that D. tuy, etc. are connected with this word.

156. nala, smell, odour. This is D. nāru, etc.

157. nira, water, has been borrowed from D. nir. The original idea is uncertain; might D. negaj₂, (nigaļ, nigar) be thought of, so that the meaning would be "that shines or is bright"?

158. plōja, the moon. This word rests on D. poṛe, the letter Ṝ, having been changed into j (as e. g. in Tu. ājī = K. āru, six).

159. puri, punḍra (Nn. 68), a river. Cf. D. pura, ponal, poḷe₁.

160. bindu, vindu, a drop. This has been derived from the Sk. verbal themes bid, bind, to split; to divide; bindu "that is split off or detached". If the themes are ancient, genuine Sk., the derivation appears to be right. But D. bijṭu, that falls or drops down, suggests itself for comparison (see No. 112).

161. bila, vila, a hole (as of a mouse, snake, wild beast, etc.), hollow, cavity; a gap, pit, chasm; an opening, aperture. The term is one of the 21 Tatsamas. In Sk. it appears also as
billa, villa, which are the original forms, as bila or billa come either from D. biqu or from biri (the verbal nouns being bidal or biriyal, of which billa, not bila, arises first). Sk. verbal themes bil, bhil, vil, to split, break, divide are probably borrowed from the mentioned D. verbs and not equal to bhid.

162. bhūka, a cavity, hole, chasm. Cf. D. bokke; poṭtare, pōr, pūjāl; it is not impossible that bhūka is another form of D. biḍuku of biḍu which in Tu. appears as buḍu). — bhūka, the source of a stream, a spring, is D. bugge.

163. maru, a mountain, a rock. This appears to be connected with D. maraḍi, etc.

164. mala, a forest (Nn. 22), malaya,* N. of a mountain range; a garden; a celestial grove. māla, a forest or wood near a village, are based on D. mala, etc., the root probably being male. See Gt. p. 518.

165. maskari, the moon. This term may have been formed of D. mase, lustre, shine.

166. mudira, a cloud. This is D. mugil (d = g, as in M. vādil, a door = K. bāgil).

167. vaisākha, the name of a month, April-May. It is conventionally derived from viśākha, branchless; having spreading branches. Its D. Thb. is said to be bēsage. It seems as if vaisākha were a fanciful derivation from D. bēsage, q. v.

168. śāda, mud. This is a formation of D. kesa, under which cf. especially the T. and M. The change of letter r into d is frequent in D. (see e. g. the Tu. s. D. māre and 2).

169. śūsa, śasu, a hole; susira, a hole; a wind-instrument. These terms are probably connected with D. kuji, koje, kojāl, kojavi. — susira, fire; reminds one of D. sodar (of sudu; cf. No. 142).

\[f.\] Words relating to colours.

170. kar (in karptaka No. 182, karptaka No. 243) means "blackness". Cf. Sk. kajjala (No. 140), kumbala (No. 242), and D. kar; see also No. 355.

171. kaśaya, red; brown; the red colour. Cf. D. kisu, etc.

172. kāla,* krīsna, black; a black colour. Gt. (p. 520) and Cl. (p. 501) derive kāla from D. kāla. Cf. D. kad, etc., kandu, kari, kare, kargu and 3, karpu, kalgu, kāgu, kādige, kādu, from which themes probably also krīsna is derived.

173. cōksa,* beautiful, pleasing; pure, clean. Gt. (p. 527) refers this word to D. cokka. See D. can, etc., and cf. No. 176.

174. nīla,* of a dark colour; dark-blue or black; darkness. Gt. (p. 522) gives nila the meaning of "shade" and compares D. nejāl (niṣa).

175. phalgu, reddish, a red powder. Cf. the terms s. D. palāpu.

176. sōna,* red, cinnion. Gt. (p. 527) and Cl. (p. 471) consider this (like cōksa) to be derived from D. can, etc. For the D. theme can, etc. cf. also kanaka (No. 130), gavrūka (No. 370), campaka (No. 97), tāmra (No. 133).
8. Words relating to men, etc.

177. ἀρι, a pious man. If this is not a corruption of ἄρυς, cf. D. ἀρᾶς — ἀρι, a master. If this is not a Tbh. of ἄρυς, cf. D. ἀρᾶς.


179. ἀλί, a woman's female friend. Cl. (p. 455) compares Te. ἀλς, a woman, a wife (see s. D. ἀλς). Perhaps D. ἀλᾶς, ἀλᾶς, in the sense of “a person with whom one plays, a playmate”, might be thought of.

180. ὑρονᾶς, a name of a demon. Gt. (p. 518) thinks the word means “the round or rolling one”. Cf. D. ὑρᾶς, etc.

181. ὑῖα, name of a people and country, Orissa. See the note s. ὑῖα in the text of the Dictionary.

182. καρνᾶτα καρνᾶτας, the Kannada country; a man of the Kannada country. The words are composed of D. καρᾶς, blackness, and μᾶς, q. v., etc., and mean “the black country” i. e. the country that chiefly consists of black soil, etc. See Gt. p. 518, and καρνᾶς s. D. καρᾶς.


185. καλῆς, a scribe. If the original meaning be “a scratcher, i. e. a man who writes on a palm-leaf with an iron style”, cf. D. καλᾶς, κερᾶς, κερᾶς; also κερᾶς, etc.

186. κηνᾶς, κηνᾶς, a vile man; a poor man. May it be allowed to suggest that these terms (as also κηνᾶς, poor, needy) are possibly connected with D. κηνᾶς, etc. Cf. also κηνᾶς.

187. κυτᾶς, κυτᾶς, κυτᾶς, κυτᾶς, a bawd, a procuress. The original meaning probably is “she who brings together”. Cf. D. κυτᾶς, κυτᾶς.

188. κυᾶς, κυᾶς, a man who is crooked-armed or has a curved or withered arm. Cl. (p. 456) compares D. κυᾶς. Cf. κυᾶς, etc. Sk. κυᾶς, crooked, hump-backed; crookedness (Nn. 132) may also be compared, if the Indo-European references are not absolutely certain.

189. κυμβᾶς, the paramour of a harlot. Cf. D. κῦρᾶ, κῦρᾶ.


191. κρᾶς, κρᾶς (Mr. 469. 515), cruel, etc.; a cruel, fierce, ferocious, rough man. The so-called Tbh. of these words is κῦρᾶς, κρᾶς may be the original form (as in κρᾶς, κρᾶς, boiled rice, No. 311), whereas in κρᾶς a Te. mode may appear that is seen also e. g. in Sk. κρᾶς, κρᾶς, the beard. Can Sk. κρᾶς in its above meaning be traced in a true D. word? This may be found in D. κῦρᾶς, of which the verb κῦρᾶς, to sharpen, exists
in Tu., which when used as a noun, exactly represents the so-called D. Thb. kūjā. D. kūja, a vulgar, rude, rustic man, may also be connected, if the first meaning be “a man of rough, unpolished manners”.

192. khaṭīna, khadūraka, kattēraka, dwarfish; a dwarf. If the short a of the initial syllable is not radical, but has arisen of a short o, D. kītū, etc. may be compared; but there is also the possibility of referring the terms to kaṭuku, etc. Cf. Sk. kāṭha (No. 91).

193. khaṭṭika, a butcher. This is D. kaṭaka, etc. (of kaḍi).

194. khala,* a wicked man, a scoundrel. Gt. (p. 522) is right in comparing D. kaṭa; (of kaḷ, etc.).

195. ganḍa, a hero. This is one of the 21 Tatsamas. See D. ganḍa, and cf. kaḍu, gaḍacu, gaṇḍasu, ganḍu.

196. cāmunḍa, a form of Durgā or Māri, in D. also cāvuṇḍi, cāvuḍi. The word is composed of D. sāvu, death; a corpse, and upḍā (upḍī, upḍi). unḍi, etc. may be unī, unṇi, or oḍati (of ul, to possess), or urunḍi (she who rolls about; see urunḍa No. 180).

197. cundī, a procuress, a bawd. Cf. D. sondī.

198. nāṭa, nāṭaka* (in Karnāṭaka), a Nāṭa or Kannaḍa man. This is derived from D. nāḍu, etc. See nāṭa, and Gt. p. 518.

199. pāṅgu, lame, crippled; a lame man. This appears to be D. peḷava.

200. pāṇḍita, a skilled, clever man. This word may come from D. paṇṇu (T. also paṇ); paṇṇida (paṇṭa), one who is made ready or dexterous.

201. piśāci, pāṣi, a she-demon. Cf. D. piṇa, pēne, pēy, pēyi s. pē, pētu, and ādē. For Sk. pīṣu, injurious as an Asura, and phi, anger, passion; a wicked man, too see D. pē. See also C. Ch’s Appendix (p. 530 seq.).

202. putra,* a son. Gt. (p. 526) compares a K. root pūdu, to be born. This root is nowhere found in D.; it occurs only in Mr. Reeve’s Dictionary that was used by Dr. Gundert. Gt. further compares puytal (of T. puy, to become, to exist), a coming into existence, an existing, and T. pudaḷva, a son, and then D. puṭṭu. T. pudaḷva appears to be identical with K. podalva (of poda), which may become podarva, and means “one who comes forth or springs up.” See Te. podalu, to be born, s. puṭṭu. When Cl. (p. 486 and 506) compares T. paydal, etc., a boy (see s. D. pāsuḷe, hay, etc.), with putra, he is decidedly wrong.

203. pulinda,* a man of a barbarous tribe. Gt. (p. 528) compares D. poleya (pulaya) s. pole. Cf. plava (No. 207).

204. pulōma,* name of a demon. For this term too Gt. (p. 528) compares D. pole, etc.

205. pulikasa,* the son of a Nīṣāda or of a Sūdra father and of a Kṣatriyā mother. Gt. (p. 528) refers also this term to D. pole, etc.
206. pūganda, not full grown or adult: a boy; deficient in member, deformed. This word appears to be composed first of D. pū and ganda: having a deficiency of strength and manliness; and secondly of D. pū and Sk. ganda (see No. 13): having a deficiency of joints (or members). Cf. D. pūgandike. — pūganda, having a redundant member. This is to be explained by “having proceeded beyond the common number of joints (or members)”. — But there is also the term apūganda, a child; having a limb too few; having a limb too many. If this is not an inaccurate form of pūganda (as probably avalakṣa of valakṣa; cf. Sk. arāla, rāla; alaktaka, laktaka; avataṁsa, vataṁsa, avalagna, avalagna; avasnasā, vasnasā; uruvāka, ruvāka), it would, according to the above derivation, literally mean “not having progressed in strength”; “not having gone to or reached all the joints”; “not being without a joint that is in excess of the common ones”.

207. plava, a Cāṇḍāla. This evidently is D. poleya, poleyava, a Pulia. — See pole, hole.

208. phalgu, weak, feeble, worthless, etc.; a weak person, etc. Cf. D. pāla 1, pālaga, or pāre 1. — phalgu, reddish, a red powder. — See No. 175. — Cf. Gt.’s remark in p. 519.

209. bhilla, name of a man of a wild mountain race. Gt. (p. 518) is right in comparing this word with D. billa 1. bl 1.

210. malla, a wrestler. This is one of the 21 Tatsamas. It is to be derived either from D. māru 1, etc., or from male 1 or 3.

211. muni, a sage, etc. Gt. (p. 529) translates it by “the first”, or “one who strives forward”, and compares D. mun 1.

212. vṛraka, vṛlaka, a scribe, a writer. This may have been formed of D. ṭēle (vōle), vāle, or of bare 1.

213. śunḍa, sūśa, a harlot. It is certain that these terms are identical with sūje, a term that is most common in D. Cf. D. susil 1, etc.?

214. haḍika, haḍḍaka, haḍḍika, haḍḍi, haḍḍipa, a sweeper. Cf. D. huḍugu 1, hoḍ 1 (used also in sweeping), perhaps also aḍaeu 1. (ō may appear as a, see D. oṣ; a may appear as ha, see D. aṭe).

h. Words relating to dwelling-places, etc.

215. aṅgana, a yard, a court. This is one of the 21 Tatsamas. Other forms are aṅgana (Sk.), aṅkana (Ct. II). If the original meaning is “a place to walk in”, cf. D. aṅ, the foot, and the so-called Tbh. kaṇa 2, or aṅgu (for Te. aṭugu), the foot, and anā (i.e. aṅeṣ), the original meaning being either “foot-floor”, or “foot-playing about”.

216. ālli, (and with the spiritus lenis) pālli, a raised bank, a dike, a dam. These terms appear to be D. ēri. — For the interchange of ā and ē cf. No. 32.

217. ēḍuka, ēḍūka, ēḍoka, ēḷuka, a wall enclosing bones. Cf. D. elu, etc., a bone.
218. **kaṭaka**, a town, a village, a house, a dwelling. This word is derived from D. *kaṭṭu.*
   Cf. also D. *kaṭṭa*, etc.


221. **kuṭa**, a house; a fort; *kuṭi*, a house, hut; *kuṭī*, a small house, a hut; *kūṭa*, *kūṭi*, a house, dwelling; *kōja*, *kōṭja*, a shed, hut; a wall (see Dictionary s. *gōṭe*); a fort. Gt. (p. 520) and Cl. (p. 456 and 503) are right in deriving *kuṭi*, *kuṭi* from D. *kuḍu* (cf. *kūṭa*) and comparing D. *guḍalu*, the so-called Thb. *guḍli*, etc. The leading idea is either "a place of coming together" (Gt.), or "that has been joined together or constructed". Gt. attempts to derive *kōṭa*, *kōṭa* from D. *koḍu*, a point, and Cl. (p. 457) from D. *kuḍu*; but this appears to be unnecessary. Regarding the short form of initial *kū* cf. also the terms s. D. *kuppe* and *guḍlyisu*, etc., and Sk. *kuṭuṅgaka*, *kuṭaṅgaka*, a house, a hut; a roof, a thatch. — D. *kōte* (i. e. Sk. *kopa*, *kōta*) is one of the 21 Tatsamas. — *koṭṭa*, in the Koraga language, denotes "a hut of the Koragas".

222. **kuṭarū**, a tent. This, like *kuṭa*, etc. (No. 221), belongs to D. *kuḍu*. The forms of *kuṭara* in D. are *guḍāra*, *guḍi*, *gunḍāra*, *guḍāra*.

223. **kuṭira**, a hut, a cottage. This is D. *guḍil*, etc. of *kuḍu*. See s. *kuṭa* (No. 221), and cf. *kuṭira* (No. 225).

224. **kuṭika**, a small house. This represents D. *koṭīge*, etc. of *kuḍu*.

225. **kuṭira**, a small house, a hut (also *kuṭira*, *kuṭira*); sexual intercourse (also *kurira*, *kuṭāra*); oneness, aloneness, exclusiveness (also *kuṭāra*). This word in its first meaning is equal to *kuṭira* (No. 223), q. v.; the second meaning points to D. *kūṭa*, as does also the third.

226. **kuṭumba**, the collective members of a household, a family. This word has come from D. *kuḍu* as suggested by Gt. (p. 520) and Cl. (p. 456).

227. **kuḍupa**, a clasp or fastening. This is to be derived from D. *kuḍu*, to connect.

228. **kuḍya**, a wall. Gt. (p. 520) is right in referring *kuḍya* to D. *kuḍu*. Cf. also D. *kuḷe* and *guḍu*. The so-called Thb. of *kuḍya* is *gōḍe*.

229. **cāra**, binding; a prison. This, like *kārā*, is D. *sere*, of *kīr*.

230. **nilaya**, a dwelling, an abode. Gt. (p. 529) compares D. *nele*. Cf. also D. *nilavu*, etc. But if Sk. *ālaya*, etc. is considered, Gt.'s comparison becomes very doubtful.

231. **pakkana**, the hut or abode of Śabarās. Cf. D. *pakke*, etc.


233. **palli**, a settlement, a small village; a hut, a house; a town. This word, like *paṭṭa* (No. 232), etc., comes from D. *paḍu*. Cf. D. *paḷḷi* (= *paḷli*), etc.; *paḍal*.
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234. mañcaka, mañcikā, an elevated stand etc. These terms are D. mañcike, derived from malagu 1 and 2 ("that is lain upon"). See the Tatsama mañca (No. 293).

235. mandira, a house; mandurā, a stable; a mattress, a sleeping mat, a bed. These words are related to D. mane, mandi 2, mandu, mande 1. Cl. (p. 507) derives D. mane from T., M. mannu, manu, to abide, to exist, that are equal to Te. manu, to live, to exist (= jivitē; cf. Te. maniki, existence, living; home, abode; manupu, to cause to live, to nourish, to save = bratikīncu, pōśīncu, rakṣīncu; manne, existence, being = jivana, bratukā). The above verbal themes are not found in their peculiar T., M. and Te. forms in K. and Tu.; but as an initial m occasionally becomes v or b (as e.g. in the T. verb manai = vanai), it appears to be certain that they are the same as D. baḻ (val), to live, the change of letter I being manifold (cf. Te. venaka = K. baḻika). Vedic Sk. māna, a building, a house, comes from Sk. mā, to form, make, construct; could analogously D. mane come from maḻ (Tu.) i.e. K. māi, māgu 1, to construct, build?—Cf. vana (No. 236).

236. vana, a place of abode, a residence. This may be D. mane. See s. mandira (No. 235).

237. haṭṭa, haṭṭi, (a settlement), a market-place. Like paṭṭa (No. 232), etc., the terms come from D. paḍu 2. Cf. D. paṭṭi, haṭṭi.

238. huḍa, a bulwark, a bastion, a tower. This is D. huḍe of pūḍu 1, huḍu.

i. Words relating to clothes.

239. ambara, clothes, apparel. This word has no apparent root in Sk. The ancient, true and only words for "cloth" in D. are aṟa 2, aṟave 2, etc.; the leading idea connected with them is quite uncertain, and a relationship of them and ambara cannot be established, although it may exist. Let it further be suggested that ambara might have been formed of D. amar (which with an inserted nasal might become ambar). This suggestion might be supported by the circumstance that ambara means also "neighbourhood" (i.e. the state of being adjoining?).

240. kakṣa, the hem of a garment tucked into the waist-band (also kaccha). Its so-called Tbhs. are kacca, kacce. If the leading idea be "joining"; cf. D. kaceirī, kaceu 3, and kade.—kakṣa, a hiding place. Regarding this term cf. D. karicu, kare 4, —kakṣa, the armpit. Cf. D. kaṅkaḷ, etc., kavaṅkūḷ (of kavi 3)?.—kakṣa, the side or flank. Cf. D. kaḻey 2, etc.—kakṣa, a gate. This may be connected with D. kada 2, or with kade 6.—kakṣa, emulation, rivalry. Cf. D. kaḍāngu 1, etc.—kakṣa, a border, lace. Cf. D. kare 6, and Sk. kaccha (No. 241).—kakṣa, a buffalo. Cf. D. kaḍasu 2. See also No. 86.

241. kaccha, the hem of a garment tucked into the waist-band. See kakṣa (No. 240). —kaccha, the bank of a river. Cf. D. kare 6, and Sk. kakṣa (No. 240).

242. kambala,* a blanket, a cumley (very often of a black colour). Its Tbhs. is said to be kambali. Gt. (p. 520) is quite right in saying that kambala is composed of D. kar ḷ,
black, and ṁaṭa, cloth (that may appear as ṁaḍa in D.); cf. the Kuruba term kerimbaḍa (i.e. D. kari, and ṁaḍa = ṁaṭa), a cumley. Kambaḷi, no doubt, originally was karbaḷi (i.e. kar-paḷi), black cloth.

243. karpaṭa,* an old, dirty garment. Gt. (p. 520) is right in finding in this word D. kar, blackness, and ṁaṭa, cloth. Cf. also D. kare, a stain, a spot.

244. kavaca, kavasa, a coat of mail. Cf. D. kavaču, etc., kavi, the original meaning probably being “that is put on or covers”.

245. ciri, the hem of a garment. This appears to have been derived from D. kir. Cf. D. seṛagu, and Sk. tari (No. 246), sic (No. 248).

246. tari, the end of a cloth; tari, the hem of a garment. Cf. D. kir, and seṛagu, etc. See ciri (No. 245).

247. nivi, the folds of a garment to be tucked into the waist-band in front. Cf. D. niḷi, etc.

248. sic, the border or skirt of a cloth (see Nr., Hlā. and Mr. s. kare, who have sieca). Cf. D. kir, seṛagu, and Sk. ciri (No. 245).

k. Words relating to utensils, etc.

249. aḍḍana, aḍḍaṇa, (that crosses), a shield. Cf. D. aḍḍa, etc.

250. anī,* anī,* a pin: the pin of the axle of a cart; the pin or bolt at the end of the pole of a carriage; a bound, boundary, limit. Cl. (p. 452) is right in comparing D. anī and ane, the original idea being that of joining, fastening; anī in D. means “a nail”. Cf. also D. anas, an, āl.

251. arara, a covering, a sheath. Cf. D. orē. For the initial a (= o) see s. D. o, and observe that r in later K. is often written as rr.

252. argaḍa, argala, argalā, a bar, a wooden bolt to fasten a door. This occurs in D. as argale, which appears to be composed of D. aḍa, and gale, a cross-pole.

253. kaṅkaṇa. This is one of the 21 Tatsamas. kaṅkaṇa, an ornament of the wrist; any ornament or trinket, may be a reduplication of D. kaṇa, kaṅkaṇa, a string or ribbon tied round the wrist; a waist-tie (Nn. 45). Cf. D. kaṇi?

254. kaṭa, a frame of wood used for conveying a dead body (also khaṭṭi, khaṭṭikā, khaṭu, khāṭa); a screen. Cf. D. kaṭṭu, and also Sk. khaṭṭā (No. 274), etc.

255. kaṭaka, a string; a zone; a bracelet; a ring round an elephant's tusk; a mat. Cf. D. kaṭṭu, kaṭṭuka, and also Sk. khaṭṭā (No. 274), etc.

256. kaṭṭāra, a weapon, a dagger. This word is to be referred to kaṭā. Cf. Sk. khaṭa (No. 273), and, with regard to the form, kuṭhāra (No. 261), kuṭḍāra (No. 266); (kaṭari, kaṭhāri).
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257. *kandu,* an iron plate or pan for parching, frying or roasting. *Cf.* D. *kari.*

258. *kuṭa,* *kuṭa,* a water-pot. Its so-called Tbh. is *koḍa.* Gt. (p. 520) is right when he refers kuṭa to D. kūḍu, translating it by “receptacle”.

259. *kuṭapā,* *kuṭava,* and Tbh. kūḍa, a measure of grain. Gt. (p. 520) compares D. kūḍu, which appears to be unobjectionable. *Cf.* kuṭa (No. 258), etc.

260. kuṭṭantī, a kind of dagger. For the explanation of this word there is Sk. verb kuṭṭi, to cut, that has been taken from D. kuṭṭu, kuḍu.

261. kuṭhāra,* an axe; a sort of hoe or spade. Its so-called D. Tbh. is kōḍali. *Cf.* the D. verbs adduced under kuṭṭantī (No. 260). Gt. (p. 521) too refers the word to them.

262. kuḍikā, an earthen or wooden water-pot used by ascetics. *Cf.* D. kuḍike, and Sk. kuṭapā (No. 259), etc., kuṇḍaka, kuṇḍikā, with which it is to be derived from D. kūḍu.

263. kuṇapa, a spear. *Cf.* D. kuḍupu, etc.? or kuṭuku, etc.?

264. kuṇḍa, a water-pot. This word, like kuṭa (No. 258), comes from D. kūḍu, which is corroborated by its meaning of “a lump” as of darbha grass (originally “a united mass”).

265. kuṇḍala, a fetter, a tie. This is D. kūḍal in the sense of “that joins or connects”.

266. kuḍḍāla,* kuḍḍāra, a kind of spade or hoe. Its so-called D. Tbh. is guddali. Gt. (p. 521) is right in comparing D. kuṭṭu, kuṭṭu.

267. kuṭa, kuṭa, a hammer, a mallet (for breaking small stones). These terms are to be referred to D. kuṭṭu, kuḍu. *Cf.* D. koḍati, and No. 361.

268. kuṭa, kuṭaka, kuṭaka, a ploughshare. These terms appear in D. as kuḍa, kuḍa, etc., from which Sk. kuṣika, kuśi, a ploughshare, are to be derived, letter ḷ having taken the form of s (in D. ḷ often = s, see *e.g.* maḷa). The leading idea cannot be fixed.

269. kuḍil, a fetter for the feet. *Cf.* D. gudil and 2.

270. koṇa, a stick, a staff, a club; the quill or bow of a lute, a fiddle-stick, etc. *Cf.* D. kuḍupu, etc., kuṇi, kōl, etc.

271. kola, a raft, a float, a boat. *Cf.* D. kōl. In D. the word has been shortened into kal, kul and kol, from Sk. kalā, boat, has come. Is the leading idea that of “joining”, and kūḍu ultimately connected, so that guḍalu, etc. might be compared? See T. s. D. kolike, D. koḷ appears as konu and kolu in Te.

272. khaja, stirring, churning; a churning stick. *Cf.* D. kaḍa, etc., kaḍa, kaḷa.

273. khāṭa, an axe, a hatchet; a plough; a kind of blow or wound. This appears to belong to D. kāḍi and 1. *Cf.* kaṭṭara (No. 256). — khāṭa, a blind well. If the meaning be “that has been dug”, *Cf.* D. kāḍi. (D. kare can scarcely be compared).

274. khāṭā, khāṭī, khāṭika, khāṭvā, a kind of bandage; a cot. These words are connected
with D. kaṭṭu₂ and s. Cl. (p. 457) compares T., M. kaṭṭil, a cot. Cf. also Sk. kaṭṭa (No. 254), kaṭṭaka (No. 255).

275. khaḍga, a sword. Its so-called D. Tbh. are kaḍuga, kaḷga (kalga), khalga (khalga). Instead of referring khaḍga to the questionable Sk. verb khaḍ (supposed to be = khaṇḍ), to divide, to break, it appears better to derive it from D. kaḍi₁. Sk. khada, dividing, breaking, probably is the same as D. kaḍa₂, kaḍi₁. For Sk. khadgīka, a butcher, cf. khaṭṭīka (No. 193).

276. khalina, the bit of a bridle. Cf. D. kaḍiyyana, etc. (of kaḍi₁), if the word has not been borrowed from the Greek, as scholars suppose.

277. gade, a club. Its so-called D. Tbh. is gaje. The terms appear to be D. gaje, etc.

278. gāla, gāla, a hook, a fish-hook. This is one of the 21 Tatsamas. It is not found in Sk. Dictionaries. It appears to be connected with D. kaḍu₂.

279. guna, a string, a thread, a rope. It is impossible to derive this term satisfactorily from a Sk. root; if D. kuḷa₁ and kuḍu₁ are compared, the meaning of “a joining or uniting” (of strands) is easily obtained.

280. gōṇdu, a ball. This appears to be D. cēṇdu, etc. (of sēḍu₁ or sēḍu).

281. gōni, a sack. It is one of the 21 Tatsamas, and is a contraction of gavasaṇī.

282. culuka, culaka, caluka, a small vessel or pot; the palm of the hand hollowed to hold water. Cf. D. kuḍike, kuḍīte, solage.

283. cūḍā, a crest, a diadem, etc. Cf. D. sūḍu₁.

284. tari, a club. Cf. D. taḷi, etc.

285. tarku, a spindle. Cl. (p. 481) compares this with D. tiragu, etc.

286. talpa, a float, a raft. This is D. teppa₂, q. v.

287. tāla, a cymbal, etc. Gt. (p. 520) derives this word fr. a D. root tāl, to beat (sic!). Cf. D. taṭṭu₁, tade, taḷsu₁, tāku₁, tāṭu₁ and 2. Sk. verbs taṭ, taḍ, taṇḍ, to beat, to strike, are possibly derived from the above D. terms.

288. tōraṇa, a decorative festoon suspended across gate-ways, etc. It is one of the 21 Tatsamas. Cf. D. tōṛ.

289. para (in aḍampara, aḍambara, a drum used in battle). Cf. D. para, etc., a drum. The aḍam may be D. aḍi₂, sounding.

290. parigha, paligha, a pitcher, a water-jar. Cf. D. paravi, etc. The leading idea may have been taken from D. pari₁.

291. pīṭa, pīṭaka, pēṭa, pēṭā, pēṭa, pēṭaka, pēṭikā, a basket, a box. Gt. (p. 520) derives pēṭa from Te. pēṭu (i.e. T. pōḍu), to put, place, lay, and pīṭa, pīṭaka from D. pīḍi₁, to hold. In Sk. the terms are derived from pīṭ, to put together, to bring together, to accumulate (see s. pūṭa No. 292). The so-called Tbh. are pēṭi, pēṭige,
peṭṭiya, peḍage, pēlige, etc. If D. piḍī be the root, it is to be taken for all the Sk. terms, Te. peṭṭu being quite unnecessary. The Te. terms, however, s. D. pene might be compared.

292. puṣa, puṣaka, puṭi, a cup made of a leaf folded (and stitched); a basket or vessel or dish made of leaves. Its so-called D. Thbh. is poḍa. It is somewhat difficult to determine from which root the words have arisen; but there is the Sk. verb puṭ with the meanings of ‘to unite’, to connect, to bind together; to intertwine (saṁhāṣaṇa, śīṣa)’, and there are the D. verbs puḍu, puṇ̄, huḍu, which mean ‘to unite, to connect, etc.’, and also D. puri, piri, which mean ‘to twist, to twine (see s. puri and cf. pose). On these verbs puṭa, etc. rest. Sk. verbs puṇ, puṇ, puḷ, puḷ, used in the meanings of saṁhati and saṁgha, piṭ in that of saṁhati, and huḍ, huṇḍ in those of saṁgha and saṁgha, are evidently cognate. For all the above-mentioned Sk. verbs and their meanings there are no authoritative references, and they may be confidentially declared to have been borrowed from the added D. verbs which are firmly rooted in the D. language. puṣa, etc. are therefore ultimately connected either with D. puḍu, etc. or with puri, etc.

293. puṣpaka, a frying pan (No. 123). This is based on D. puri and 2.

294. bāla, pāla (in karapāla, karabāla, karavāla, piṇḍipāla, piṇḍivāla, bhindivāla, bhindanāla). Gt. (p. 520) is right in comparing D. bāl, a knife, a sword. Cf. D. basi for bāl?. Gt. thinks bāl (vāl) means ‘that is curved’; cf. the D. s. valaya (No. 299).

295. maṅga, a bedstead, a cot, a bed, etc. It is one of the 21 Tatsamas, and appears to be derived from D. (maḍagā), malaṇu, though a derivation from D. māḍu is not excluded. Cf. maṅcaka (No. 234).

296. maṇi, a pearl, a bead, or other globular ornament. The word is one of the 21 Tatsamas. Gt. (p. 529) thinks it to be connected with D. maṇal, etc. He appears to be right.

297. masi, maṣi, ink; soot, lampblack. It appears as a Tbh. in the text of the Dictionary; but on account of the T. and M. forms adduced under it and on account D. masi the word is probably D., in which it is deeply rooted. See e.g. māṣa, masakā, masul, maṅku, etc.

298. mudga, a lid. Cf. D. muce, etc., muttige.

299. valaya, a ring, etc. For the formation of this term there are the Sk. verbs bal, to whirl round in a circle; val, to move round in a circle; val, vali, to be covered, surrounded or enclosed. The so-called D. Thbh. of valaya is bale. Gt. (p. 520) accepts a D. root val, to bend, to be bent; Cl. (p. 461) thinks that Sk. verb val has probably been derived from T. vāḷai (baḷai), to bend; to become crooked, to bow or bend; to environ, beset or surround. Cf. D. bāḷasu, bājdu, bākku, (ole). So far as Sk. root vṛi is possibly concerned with bal, val, a borrowing by Sk. from D. is excluded; but that
concernment is not certain. Howsoever that may be, it is a fact that three verbs have been borrowed from D. for Sk. bal or val, bal meaning also “to live”, and val, “to be attached to, to take pleasure in”, and 2, “to increase”. The first is D. baj, to live, the second D. ol or val, to be pleased, etc., and the third D. balet, to increase. In consideration of this fact it becomes very probable that Sk. themes bal, val, to move round in a circle, etc., have also been taken from D.

300. vijana, a fan, for the derivation of which Sk. exhibits the verbal theme vij, to fan. It is unnecessary to attempt to form this verb of Sk. vyaj, as vij appears to be the true D. verb bisu. Cf. D. bisanike, bisanige, a fan, from which bijjana and bijjanige, Tbhs. of vyajana, are to be distinguished.

301. šana, an arrow. This is D. kape, etc.

302. sabala, a spear (not in Sk. Dictionaries). It is one of the 21 Tatsamas. Cf. Sk. šarvala, sarvala, an iron club or crow; Mhr. sabala, sambaša, a crowbar. Could D. sade be connected?

303. sūci, piercing, perforating; a needle. Its Tbhs. is sūji, in Tułu düji. There is no Sanskrit root to derive sūci from. It seems probable that the word rests on D. tūru, q. v., s occasionally appearing a t (see e. g. Tbhs. sūte) and f often as j. Regarding sūcana see No. 413.

304. hōda, a raft, a boat. This is D. ōda, (see D. ōs).

1. Words relating to food.

305. aṭha, boiled rice, food. This is the relative past participle of D. adu, to boil, etc.

306. arka, boiled rice, food. This probably is D. ađike, adige, aļke (of adu), cooking; that has been cooked or boiled; food.

307. ōdana, boiled rice, food. There appears no root for this term in Sk., and therefore D. ōgara (Koraga auru, avaru), boiled rice, food, may be compared. What are the terms to be derived from? If their initial has lost an original spiritus lenis (which is possible, cf. D. ōs), it is evident that they are connected with D. pulgi, q. v. Letter ġ may become d and d appear as g.—ōdana, a cloud; ōdna, flowing, flooding; wetting, moistening. Cf. D. oļku and s, with which also Sk. őgha, a stream, and its Tbhs. őga, may be compared; őgha, a multitude, reminds one of D. oļgu and s.

308. kadara, curds. This word exactly represents D. kajal (l=d) curds, which meaning also “buttermilk mixed with water” is the origin also of the Sk. terms kajura, kajvara, kadvara, kaçeara, and kaņkara.

309. kalja, spirituous liquor. This is D. kal, toddy.

310. kasipu, kasipu, food. This is identical with D. kacapu. Tu. kajipu means “curry” (= M. and T. karı). Cf. D. kadi, to bite, to chew, to champ (=Tu. każe, kađe).
311. kūra, krūra, kuru, boiled rice. This is D. kūl (said to be a Tbh. of krūra). The ultimate root probably is D. kudi (cf. kudakal, etc.), although the terms given s. D. koļi might be thought of.

312. khaša, churning. See No. 272.

313. khaša, buttermilk boiled with acid vegetables and spices. This is to be compared with D. kaš (and with kaš?).

314. khadkā, fried or parched grain. Cf. D. kari, kariku.

315. custa, tusta, busta, roast meat, fried meat. These are likely to have been formed of a sušata or sušita (of D. sušu), “the having been roasted”. Cf. D. kośasa, sunżage.

316. pēru, causing to ferment. This term is perhaps connected with D. peš, etc.

317. phēla, phēlā, phēli, remnants of food, refuse, orts. It is not impossible that these terms are taken from D. pēlā. Cf. also D. pēsu (of which a pēsalu, that is disgusting, may be formed), and pēl. Also D. chejat with an initial spiritus lenis might be thought of.

318. mlyēda,* food set before the gods. Gt. (p. 529) may be right in comparing the word with D. misal. Sk. scholars have compared Sk. mēdhā.

319. mairēya, virē, toddy. Cf. Tu. mira, mira, sweet toddy; Sk. mira, a drink, beverage. It is not clear from which root these terms are derived; but if it be allowed to think of a change of letter p into m (cf. e. g. pikka = vikka, picchila = vijala, vijina), compare D. pir.

320. hala, water; spirituous liquor, wine; halahala, halahāla (reduplicated forms), a sort of deadly poison; hālahala, hālahāla, hālahāla, hāhala, hāhāla, spirituous liquor; a sort of deadly poison; hālā, spirituous liquor, the spirituous juice of the palm; hārahūra, spirituous liquor, wine; aļi, spirituous liquor; aļa, any discharge of venomous matter from poisonous animals. Cf. T., M. āl, āla, water (see s. D. ālī); D. pāl, etc., that in Tu. appears as pēr, in T. as pāl and pîr, and in M. as pāl and pîre. The ultimate D. root appears to be pîr.

m. Words relating to numerals.


322. ēlu, a particular number. Could D. ēlu be related?

323. mēlu,* a particular high number. Gt. (p. 529) compares D. mēl, etc. Compare also No. 341.

n. Words relating to diseases, etc.

324. irma, irma (Mr. 330. 396), a wound. Cf. D. ēru (of īri).
325. kacchu, kandu, khargu, khasa, the itch. Cf. the so-called D. Thb. kajil (the only D. word for the so very common itch), and D. kadu, karu and 2.

326. katu, a corpse. Cf. D. kaḍuku? (or is D. caṭṭu connected?).

327. kunapa, stinking, foul smelling; a stench, a foul smell; a dead body, corpse; a carcase. Cf. D. koṭe and 2.

328. nakra, a particular disease of the nose (nāśajvarā). Cf. D. nagdi, etc.

329. mura (in muraganḍa, muramaṇḍa, an eruption on the face). Cf. D. mōre?


331. šava, svasas, a corpse (śavasana, a cemetery, probably is the original form of śmasana). The two words are of doubtful origin in Sk. Sk. verb śav means "to go", and "to alter, to change, to destroy" (vikara). Could the second meaning rest on the D. roots tavu, tave, save? and can śava, svas be derived from the Sk. verb? The second question, it seems, is to be decided in the negative. Gt. (p. 529) and Cl. (p. 461) think that śava is connected with D. sāy, to die, sāvu, a corpse. Sāy, to die, is say in Tu. Cf. No. 196.


0. Various nouns, etc.

333. aṁsa, anśsa, a share, portion, part. Gt. (p. 523) compares K. haṁcou. Cf. also D. ancu, paṁcu, pasu.

334. aṅka. This word is one of the 21 Tatsamas. — aṅka, a military sham fight; fight, war (Nn. 131). Cf. the terms s. D. adacu, aṅka, proximity. Cf. D. ane and 4, and the terms s. aṭṭu and adagu, aṅka, any mark or ornament, ornament, decoration. Cf. the terms s. adagu, and ani.

335. aṭṭa, roaming, wandering about. Cf. D. āṭṭa, etc. In the Sk. verbal theme aṭṭu, to roam, D. āḍu is represented with a short vowel.

336. aṭṭha, high, lofty; an apartment on the roof; an upper loft in a house, etc. This is one of the 21 Tatsamas. Cf. D. (aṭṭu), aḍaka, aḍaku, etc., aḍar.

337. aṭṭa, dried, dry. Cf. D. aṭṭu and 8, and ar. 2.

338. ambhraṇa, crying violently, roaring terribly. This probably is connected with D. arbata (s. arbu) or ārbāja (s. ārbi).

339. ara, little. Cf. D. are, etc. The original idea may be "that is cut or cut off"; see D. ari, are. Cf. also Sk. ardha, arba, alpa.

340. arañi, the wood used for kindling fire by attrition. If the original meaning of this word be "that is ground or rubbed", cf. D. ari, etc., or ore (see D. o1).
341. **arbuda**, a swelling, tumour; a hundred millions. This word is perhaps related to D. *eṟbu*,
erbu (short e=a).

342. **alati**, a kind of song. *Cf.* D. *aṇati, aṭati*.

343. **alam, aram**, enough, sufficient (implying prohibition); fit; adequate, equal to; competent, able. **alam** is said to be derived from Sk. verb al, to prevent (vāraṇa); to be competent or able (vīyāpti); to adorn (bhūṣa); but the verb is without authoritative references. It would appear as if al, to prevent, were fancifully formed of D. **ala**, al, to be competent, rested on D. **al** or **ār**, and al, to adorn (to make fit or ready), on D. **al**. *Cf.* also D. **ara**, ārī.

344. **alāta**, a fire-brand. If the initial a of this word is another form of letter o (see D. **o1**),
cf. D. **ole**, and **uḷku**; alāta would then be identical with a D. **olata**, “that shines or blazes”.


346. **alē, alēḷé**, words in the dialect of the Piśācas, introduced in plays, etc. *Cf.* D. **ale**, etc., and Sk. **halā** (No. 417).

347. **ām**, an interjection of asent. *Cf.* D. āgum, ām (T.) and akkum, ahudu (K.), yes.


349. **kaṭa**, much, excessive; excess, superabundance. *Cf.* D. **kaḍu**, etc.

350. **kaṭa** (in kaṭāṣṣa, a side-look). This is D. **kaṭa**, etc., a side. *Cf.* also Sk. **kaṭaka**, the side of a hill.

351. **kaṭu**, sharp, pungent, fierce, etc. Cl. (p. 455) does not doubt that the origin of this word
is D. He compares **kaḷī**, **kaḍugu**. *Cf.* also **kaḍu**, etc., **kaḷ**, etc., **kasar, kaṭa**, etc. Sk. **kharā**, (kharu), sharp, pungent, acid, etc., are probably also related to these D. terms.

352. **kaṭhina**, hard, stiff; violent, cruel. See the remarks made with regard to **kāṭha** (No. 132),
and cf. D. **kaṭ**, etc., and **kaḍugu**.

353. **kadana, kandala**, war, fight, battle. The root of these words appears to lie in D. **kade**, kalasu, kali (cf. **kala**), **kale**, to join (v. i.), and the leading idea to be that of a “mêlec”, which is seen also in Sk. **kalaha, kali, khala**, war, battle. It is, however, not excluded to think of D. **tade, sade**, to beat, etc. *Cf.* also D. **kādu**. It is proper to adduce here some Sk. verbal themes from which kadana and kandala can be derived, which, however, are not true Sk., but borrowed from the above-mentioned and other D. verbs, viz. **kad**, to be confused or agitated (see D. **kadaḍu**, etc., **kalaku**, **kaja**); —**kad**, to hurt, to kill; —**kal**, to join, to attach; —**khal**, to join, to collect. *Cf.* also Sk. **kalāpa**, a collection, multitude; **kalita**, attached, affixed; **kalila**, joined, mixed; a heap; confusion.

354. **kadamba**, a mass, a multitude. *Cf.* the D. and Sk. terms s. kadana (No. 353), and D. **kadale**.
355. kalañka, kalana, blackness (Nn. 86; cf. No. 170); a spot, a stain. Cf. D. kare, kale, and also kalañku, kalaðu, etc., kalgu.

356. kalandikā, kalindikā, knowledge, intelligence, wisdom in general, science. Cf. D. kal, etc.

357. kalā,* any practical art, any mechanical or fine art; skill, ingenuity. Cl. (p. 455) derives this term from D. kal; he may be right. — kalā, rejection, abandoning (Nn. 150). Cf. D. kaţe, kaļi.

358. kaluṣa, kalka, kalmaṣa, turbidness, foulness; dirt, filth; a stain. Cf. D. kadaţu and 2, kalaku and 2, kalaţu, kalumbu and 2.— kalmaṣa, darkness, kalmāṣa, black, remind one of D. kare, etc.; see also kalañka (No. 355).

359. kāśtha, thinness, poorness (Nn. 33). This is probably a kaļalta, the state of being thin, etc. (of D. kaļal).

360. kuţi, a curvature, a curve. Cf. D. kuţu, guţi, etc., kurgu, etc., and Sk. kuţila, crooked, kuŋdala, a ring; the coil of a rope. Sk. verb kuţ, to be or become crooked or curved, appears to have been formed of the D. terms.

361. kuţa, kuţaka, making small, pounding. Cf. D. kuţa, kuţaka, etc.; kuttu, etc. Sk. verbal themes kuţ, kuţi, to break to pieces, to grind, to pound, are D. kuţu. Cf. Sk. kuţa (No. 267), kuţa (No. 267).

362. kūţa, a heap, etc. This is D. kūţa. Cf. Gt. p. 521.

363. kētana, business. Cf. D. keyta (of key). — kētana, kēta, a house. These words too probably belong to D. key, meaning “a make or structure”.

364. kētu, bright appearance, brightness; a ray of light. Cf. D. kiccu, kiji, kēsu, ti, and see s. cēpu.

365. kēyūra, a kind of coitus. Cf. D. kē?

366. kōti,* the end or top of anything; the highest point. Gt. (p. 522) connects this term with D. kuţi, kōtu. Cf. also D. kōtu, guţi.

367. kōna,* a corner, an angle; the sharp edge of a sword. Gt. (p. 522) compares D. kuţi, kōtu. Cf. especially D. kone.

368. khaṭakkikā, khaṭakkikā, a side door; a private or back door, a small or venetian door or window. These curious words are probably identical with Tbh. kiţaki, etc. (= Mhr., H. khįăkā); if not, D. kāţa, kāda, side, and kada, a door, might, though very diffidently, be compared.


370. gavēruka, gavēdhuka, red chalk. This appears to be connected with D. kāvi, jāju, jādu, that rest on can, etc. Cf. kāvērī (i.e. kāvi-ēri, red bank), the river Kāvēri, turmeric. — kāvēra, saffron, is probably also connected with D. kāvi.
guḍa, a ball, a globe. This word appears to be cognate to D. guṇḍu₁ and 2. Cf. Sk. guḷa, gull; guḍika, guḷika, and also D. guḍi₁, etc.

eīra, a stroke, line, stripe. Cf. D. giṁu₁ and 2, etc.

cūrṇa (in cūrṇakunta, a curly hair). Cf. D. suruṭu, suruḷi, suruḷi, suḷi₁ and 3.

jhilli, light, lustre, sunshine; jhillikā, sunshine; jhallikā, light, splendour, lustre. Cf. D. caḷiḷi; jalaṅkane; kiḍi₁; sidil₁.

tala, the under or lower part, the base, the bottom. This word is one of the 21 Tatsamas, and is based on D. taḷgu, taḷu. Cf. Gt. p. 522.

tirita, finished, completed. This comes from D. tir.

naḍaha, lovely, beautiful. Cf. D. neṭṭage, etc.

narma, sport, play, delight, happiness. Cf. D. nala₂, etc. (of nali₁).

patṭa, a tablet, etc. It is one of the 21 Tatsamas. In Sk. it has been considered to be a Tbh. of pattra. If “holding” be concerned, cf. D. paṭṭa₁ and 2; if “extension”, cf. D. paraṭṭu, pare; if “adorning”, cf. D. paraś.

pāri₁, embellishment. Cf. D. pārṭa₁.


pālī, a part, portion (Nn. 31). Cf. D. pāl₂, etc.

puṇya, (puṇya, hunya, hūnya), good, right, just, beautiful, etc. Could the original meaning be “that is to be assented to”? (of D. puṇ₂)? — puṇya, a habitation (Nn. 68). This has been formed of D. puṇ₁, to put together; to construct (see the remarks to puṭa, No. 292).

puṇar, further; again; back, in return; etc. Gt. (p. 526) is inclined to connect this word with D. pin, etc.

puḷaka₁, puḷa, bristling of the hairs. Cf. D. pom₂.


puṣta, smearing, anointing, plastering; writing, writ; a manuscript, a book. This term is based on D. puṣu₁ (puṣta, that is smeared, etc.).

puṣṭaka₁, a manuscript, a book. Gt. (p. 528) is right in comparing D. puṣu₁. See puṣta (No. 387).

puṭja, worship, adoration, etc. Gt. (p. 528) thinks it probable that this word has come from D. puṣu₁, originally meaning “anointing with oil”. Sk. verb puṭ, to worship, etc. would then be the same as D. puṣu₁.

puḷa, a pack, a bundle. For the derivation of this word there are the Sk. verbs puṇ, pūḷi, to collect, gather, heap up, accumulate, but these are nothing but D. puḍu₁, puṇ₁, etc. (see the remarks to puṭa, No. 292). Gt. (p. 528) thinks that puḷa is to be referred
to D. root pol, accumulation (sic! he probably means T., M. poli, adduced s. D. pom₂); but this, though perhaps possible, appears to be improbable (see pōta, No. 392 and pōla No. 393).

391. pēja (in tilápēja, sesamum yielding a seed which gives no oil) is D. pē₁ (pēy) that expresses also the growing wild or worthlessness of plants. Cf. the idea of D. hucejju (s. Tbh. huccu).

392. pōta, putting together, uniting. For the formation of this word there is the Sk. verb puṭ which however is of D. origin (see the remarks to puṭa, No. 292), and in this case apparently unconnected, for pōta appears in D. as pōṭi that, as D. poraḷi and pōḍu₁, rests on the D. terms given s. purudīsu, pom₂, and on pore₃; cf. Sk. pōla (No. 393). — pōṭa, pōta, the foundation of a house; the site of a house or dwelling, are connected with the same D. terms.

393. pōla, magnitude, bulk; a heap, quantity. This is best compared with D. poraḷi (contracted into pōli) formed of pore₃, compared with the terms adduced s. purudīsu and pom₂. There is the Sk. verb pul, to be heaped or piled up; to be great or large; to be lofty or high, and the Sk. adjective pula, extended, wide, vast, great, extensive. Verb pul has been given already in connection with puṭa (No. 292), and probably is not the origin of pōla; if however it were, it, with pula, would have been borrowed from T., M. poli and Te. pore s. D. pom₂. The terms s. D. puggu may also be compared.

394. psā, hunger; psāta, hungry. These terms are based on D. pasi₁ and 2.

395. phi, phu, useless or idle talk. These words appear to be onomatopoetic, and remind one of D. pipi, puyyal₁ and puyyaleu.

396. phē (in phērava, a rākṣasa, a demon; a rogue; a jackal) appears to be D. pē₁. See also piśāci (No. 201).

397. bandi (vandi), a captive, etc. It is one of the 21 Tattivas, and therefore is to be derived from D. bal₁, bal₁ (and not from Sk. bandh).

398. bala, power, strength, vigour. This word is one of the 21 Tattivas, and rests on D. bal₁, etc.

399. bali, a gift. To form this word Sk. verbs bal, bhal, bhall, to give, seem to have been invented; bali is D. bali₁.

400. maṇi (in maṇibandha, the wrist, generally explained as ‘the place on which jewels are fastened’). It is not impossible that the current explanation of maṇibandha is wrong, the maṇi being perhaps D. maṇi₁, bending, so that the meaning would be ‘the bending-structure’. Cf. D. maṇikaṭṭu. Let it be added that maṇi, by itself, has also the meaning of ‘the wrist’.

401. mala (in malamāṣa, an intercalary month) appears to be D. mala₁.

402. masina, pounded, well ground, finely pounded. Cf. D. mase₁ and 2.
403. māyā (of the later language), illusion, phantom, deception, deceit, etc. The word in these and similar meanings may be somewhat connected with D. Cf. e.g. D. maggu₁, maṅku, maccu₂, maṭa₁, maṭṭa₂, mabbu, maḷgu, māṭa, māy, and Tbh. māya.


405. mālā, a garland, a chaplet; a string; a necklace; a row, a line. This term is one of the 21 Tatsamas. It may be connected with D. maṣāḷa₁ and ₂, or with maṇḍi₁ and ₂, or with maḍu₁.

406. rātri, night. Gt. (p. 527) is right in comparing T. iravu, irā, irul, M. rū, Te. irulu, rē, K. irul, Tu. irku, iṟu, night. See D. ere₁, and cf. the Te. rule given s. late (No. 120). —rātri, a superior, a master (Nn. 161). Cf. D. ere₁.

407. rūpa, form, figure, shape. The Tlhs. of this word are in T. uru, uruva, uruvu, in K. rūpu, rūvu. Gt. (p. 525) and Cl. (p. 465) find the original form of rūpa in T. uruḍḍu, a member of the body, the body itself, a form, of D. uru, to be, to be firm, etc., both of them aduding the Te. rule given s. late (No. 120). That the two scholars are probably right receives some confirmation from rūpa meaning also "sound, word", which meaning comes from D. ụḷi₁ or ọrọ₁ cf. D. rū.

408. valakṣa, balakṣa, palakṣa, avalakṣa, white; the white colour (the initial a in avalakṣa probably has arisen from a careless, vulgar pronunciation, as probably in apogāṇḍa; see s. pōgaṇḍa No. 206). Cl. (p. 460) compares D. beḷ₁, and especially T. veḷiḷa, light; a light. Cf. also D. beḷaku, beḷagu₁ and ₂; palakane, etc.

409. vasta, a part, a portion. Cf. D. pasu₂, etc.

410. vieti, a wave. The leading idea of this word is not known; could it have been taken from D. bigu₂, the meaning being "that swells"? —vieti, pleasure. Cf. D. bigu₂. —vieti, a ray of light. This word may rest on D. bili, beḷ₁, beḷaku, etc. (see No. 408). —vieti, leisure, interval, rest. Cf. D. bigate, bigike, biḍike, (biccu₁ and ₂), bigu₁, bisara. —vieti, small, little. Cf. D. picu₃.

411. vēla, a garden, a grove; a boundary, limit. This term may be connected with D. bēḷi, a hedge, a fence (to form the boundary, etc.), an enclosure for particular cultivation, which D. word may have been formed of bēr, etc. —vēla, passion, emotion, feeling. Cf. D. bēḷa₁. —vēla, speech. Cf. D. pēḷ. —vēla, the food of Siva. Does this word rest on D. bēḷ₁? (For another vēla see No. 330). Regarding the first meaning of vēla D. elle might also be compared.

412. ūṇḍa, ūṇḍa, a multitude, a heap. For the formation of these words there is the Sk. verb ṣāṇḍe, to collect, heap together, which is based on D. seḍe₁. Cf. also D. seṇḍu and ūṇḍa.

413. sūca, sūcana, pointing out, indicating, showing, etc. In Sk. these terms have been connected with sūci, a needle (No. 303). It is, however, more than probable that they are derived from the D. terms given s. cūpu₁, or from tōcu, tōr, and sūṭu₂.
414. hañji, sneezing, a sneeze. This is an onomatopoetic word, reminding one of D. acei, and hae.

415. hambā, the lowing of cattle. *Cf.* D. ambā, etc., and see D. ʻa₁₆.

416. hala, halya, ugliness; deformity. *Cf.* D. pole, hola₁, hole, holliya, the a of the first syllable being another form of o (see D. ʻo₁).

417. halā, a vocative particle (in theatrical language). See Sk. alē, etc. (No. 346), D. ʻa₁₆, and D. elā.

418. havā, havāva, terms implying “undoubtedly, certainly”. See Sk. ām (No. 347), and compare D. aba, etc.

419. hiruk, huruk, without, except. *Cf.* D. peja, pejage, heja, etc. — hiruk, near. *Cf.* D. uj, ojage, and see D. u₁ and o₁ — hiruk, below. *Cf.* D. iluku, etc. (used as nouns), and see D. 1₁₄.

420. hēlike (in prāhlike, a riddle, enigma). *Cf.* D. pēlike, hēlike.


VII. Encouragements and aids received.

When about eighteen years ago the Author was requested by the Committee of the Basel Evangelical Mission Society to undertake the compilation of a Kannada-English Dictionary, he rather reluctantly consented, being conscious of the great difficulties connected with the task; but soon commenced the work with pleasure, as he found that several gentlemen, interested in the Dravida languages, were in favor of his doing it. In this respect his acknowledgements are especially due to the late Dr. H. Moegling, the late Dr. A. C. Burnell, M. C. S., M. R. A. S., etc. etc., the eminent scholar and promoter of many oriental literary works, Dr. R. Rost, Librarian to the India Office, etc., etc., Mr. B. L. Rice, G. I. E., M. R. A. S., Director of Archæological Researches in Mysore, and the Missionaries of the B. E. M. S. and other Societies. In course
of time the number of European and Native gentlemen who showed a kind interest in the Compiler's labours, increased, so that he has been supported by much friendly sympathy up to this day, for which he expresses his gratitude.

His next grateful acknowledgements must be tendered to the Representatives of the India Office and the Government of Mysore for the liberal pecuniary aid rendered to the Basel Evangelical Mission Society towards the execution of the Dictionary.

He has to thank also the Rev. F. Ziegler of Dharwar, who was kind enough to furnish him with a Kannada-English list of a number of plants growing in Southern Mahratta.

Regarding the language of the Southern Mahratta country the Compiler received considerable assistance from the Liṅgāya Ayya, Vastrada Śīvallīgappa, of Hoobly, in consulting him on the colloquial words occurring between p. 1 and 675. His special thanks, however, are due to the late M. C. Śrīnivāsa Ācāri, an intelligent and painstaking Brāhmaṇa of the town of Mysore, whom he had in his employ for about three years till his regretted death, with the help of whom he revised and enlarged his MS., and carried it through the press up to page 1072.

Lastly the Compiler is deeply indebted to Mr. Bhāradvāja Śivarāṇi, the faithful chief-corrector of the Basel Mission Press, to the painstaking compositors of that Press, its present superintendent Mr. F. Huber, and his predecessor Mr. G. Hirner.

VIII. Defects acknowledged.

The Compiler entreats the public to look upon the present Dictionary with an indulgent eye. He is sensible of the many deficiencies, shortcomings and inelegancies it contains, and has to confess that the longer he worked, the more he became aware of his incompetency to satisfy all the wishes of scholars.

Most of the errors and essential omissions hitherto discovered, whether typographical or caused by the Author's own want of knowledge or the inaccuracy and discrepancies in the native authorities consulted or the limited time presenting itself to search the mass of Kannada litera-

1. A list containing a few new Kannada (?) words, and additional meanings of some foreign words or their compounds (partly local Tadisaha, Sariskṛita and Mahratta) and composed chiefly by the kind endeavors of Mr. Bhāradvāja Śivarāṇi of the Mangalore Press, reached the Author of the Dictionary at the beginning of August, 1893, when his Preface, etc. had already been sent off to the address of the said Press. As the list was a rough one, and its preparation for and sending to the Press and its printing as a supplement would have delayed the publication of the Dictionary, it was, though reluctantly, decided upon to give up the wish of using the list for this first edition of the Dictionary.
ture, have, he trusts, been corrected and supplied in the \textit{Corrections} and \textit{Additions}. \textit{It is earnestly requested to pay careful attention to these Corrections and Additions}.\

And now the Author thanks the great Disposer of all things that He has spared his life to complete this work, hoping the desire will be fulfilled, expressed by his motto "Omnia ad Dei gloriām!"

\textit{Tubingen, 22nd July 1893.} 

F. Kittel.

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1. Let it be remarked that \textit{e.g.} the editions of the Bhārata, Rāmāyaṇa and a few other works printed at native presses and consulted by the Compiler unquestionably contain sundry mistakes and apparently also some doubtful words. In spite of all difficulties it is believed that few true fundamental Kannāḍa terms likely to be met with in literature and common conversation, have been omitted in this Dictionary; but with regard to Saṅskṛita which is used in ancient and later Kannāḍa works nearly without any restriction and of which certainly not little has been given in this work, it is not anticipated that in reading certain Kannāḍa classics the want of a Saṅskṛita Dictionary will not be felt occasionally. Some Saṅskṛita terms of secondary value not observed by the Author in Saṅskṛita Dictionaries and some peculiar meanings attached to others by popular use and vocabularies will be found in this work.

The Author has been unable to prove the existence of any real Adjectives in Kannāḍa, and has to state that all Saṅskṛita Adjectives and Participles may be used as Nouns in it.

Sometimes many numerical references are adduced under a word partly for the sake of well establishing its existence in the language, and partly for that of examining its meaning and use more thoroughly than the Author's time and strength have allowed.

In numerous cases subscribed consonants have broken off in the printing.

@ All the Corrections and Additions referred to have now been incorporated in the main stream at the appropriate places. All page references herein made relate to the First Edition.
LIST OF ABBREVIATIONS.

A. Anthology (Mangalore, 1874, used only with regard to a few Śarīrakṛita terms).

Abhā. Anubhavārmītā (Manuscript; it differs greatly from the edition printed at the Vicāra-darpanamudrākṣarasāile, Bangalore, 1874).

Abb. P. Abhinava Pampa's Rāmāyaṇa (Manuscript).

Abb. Anubhavaśikhāmaṇi (Manuscript).

adj. Sarīrakṛita verbal adjective.


B. Bombay, the Department of Public Instruction, Kanarese Books: 1 (1882), 2 (1882), 3 (1883), 4 (1882), and 5 (1868). One of the numbers refers to the book, the other one to the page. The pages of B. 2 have been counted from p. 7 of the text not from the title-page.

Bd. Bētas (fowlers) of Dharwar.

Bh. Kumāra Vyāsa's Bhārata, Bangalore, Vicāra-darpana Press, 1875.

Bhn. Bhārata nighaṇṭu (Manuscript).


Br. C. P. Brown Esq., of the Madras Civil Service (see Te.).


C. Common.

cf. confer (compare).

Cm. Commentary.

Ch. A small Kannāḍa Vocabulary (Śabdasaṅgraha, by Gurrāva Viṭṭhala Mōhare) dedicated to Cannabasappa Basalingappa, Deputy Educational Inspector, Dharwar S. D. (1874).


Cd. Hindū Caritāradāpana (Bangalore, 1882).

Ch. Nāgavarma's Chandas (Basel Mission Press, Mangalore, 1875). The references are to the Index for the Canarese text, if no v. with a number is added.

colloq. colloquial.

Cpr. Candraprabha purāṇa by Āravaṇa dēva (Manuscript).

Cr. Caturāṣya nighaṇṭu (according to two different Manuscripts, marked as I & II).

Cv. Canna Basavaṇṇanavara vacanagaṇu (Ed. Dr. R. C. Hirēmaṭh.—1955).

Dh. The Dhātuprakaraṇa of the Śabdamaṇḍarpana.

Dhw. A portion of Dhananjaya's tikā printed at Dharwar.

Dp. Dāsopada. Bibliotheca Carnātaka, Mangalore, 1850. It is a collection of Dāsa songs from various manuscripts.

dupl. duplication, that is to say a couple of words that are not the same as to form and meaning, used to make the idea more comprehensive or impressive, e.g. akala cakāla, ṣṭark bēsar, kaka-pōka, gīda gāḍde, gīḍhaṇṭi, dana kaṇa, nucca nusti, bandhu balaga, makkalu marigalu, mátu kathe, sandi gondi. Occasionally the first word is meaningless by itself, forming a sort of alliteration, e.g. akkādi takkādi, andā dundii, aradeśi paradeśi, ẓī ḍāḷi, ēṛu pēro,
LIST OF ABBREVIATIONS

tatava, as also the second one may be, e.g. adāja tīdī, kara kannā, gaja baja, cūru pāru, donku dönaku, tolle pälje, devaru dīḍaru, dodde bīḍde. This last kind may be referred to "reiteration", q.v.

E. English.

e.g. exempli gratia (for example).

fr. from.

G. A small Canarese vocabulary by Gangādhara Mañjivijēśvarā, Translation Exhibition, Belgaum (Bangalore, 1869). The numbers refer to the pages.


H. Hindustāni.

Hlā. Ancient Kannāḍa commentary on Halāyudha's Abhidhānaratnāmālā (Manuscrit).


Jn. Jīmānunīṭanava (Manuscript).


Jnv. Jagannāthavijaya (Manuscript).

K. Kannāḍa.

Kāvy. Nāgasvarma's Kāvyāvalokana (Manuscript).

Kk. Kabbigara Keyipidi (Manuscript).


Līl. Līlāvīnjīprabhāndha. A specimen lithographed at Dharwar, 1873.


Mḍ. Mūḍābhidare (in South Canara).

Mg. Mangalore (in South Canara).

Mhr. Marathi.

Mr. Maṅgarāja's nighantu (Manuscript). For the sake of convenience the verses of the whole MS. have been counted successively (without regard to the various divisions), and are quoted in that manner. Four MSS. have been consulted.

MS. Manuscript. (MSS. = Manuscripts).

My. Mysore.

N. Name; proper name.

Nn. Nānārātharātākāra (Manuscript).

Nṛ. Nācirāciya, the ancient Kannāḍa commentary on the Amarakosā. The two Mḍb. Manuscripts used by the Author refer to Tīrīkāṇḍaśa, Dhanāṇjaya, Rābhasa, Viśvaprakāśī, Vaiṣayanti, Subhūtiśī, Suboddha, and Halāyudha. Are these references by Nācirāci himself?

O. r. other reading. (o.r. = other readings).

P. Paṇcataṇtra (a new translation, edited by J. Garrett Esq., Director of Public Instruction in Mysore, Bangalore, 1860).

Ph. Pampa Bhārata (Ed. Beḷḷāve Veṅkaṭarāṇāpanappa.—1931).


Pr. W. S. Price Esq., Revenue Survey, Dharwar.

Pell. Prabhulingalī (Manuscript).


q. v. quod vide (which see).


Rāgh. Rāg śhavānkararatītra (Manuscript).

Rām. Kumāra Vālmiki's Rāmāyana. When in the references only two numbers are adduced, they refer to the 31 sandhi (chapters) of the Bibliotheca Carnātaka, Mangalore, 1849, which comprise the balākāṇḍa, ayodhyākāṇḍa, and six chapters of the aranyakāṇḍa. The other references are to the edition printed in Bangalore, Vicāradarapāṇa Press, 1881.

reit. reiteration, that is to say a couple of words of
which the first one's meaning is made more comprehensive or impressive by the second one, though this is a mere alliterative formation and meaningless by itself (see “duplication”), e.g. adī sadī, okkalu dakkal, kaṭakku kuttuk, gaji biji, caḷa maḷa, cūra buriga, taṭa baḍa, baḍa bagga, bīṇa śīṇa, loṭa baḍa, vecca sacca, tāra bara. Especially the syllables gi (q.v.) and ja (see p. 3) are used in reiteration, e.g. gūla gūla, koḍu koḍu, tanda gindare (s. taru i), ravi givi, śikhi gikhi, okkalu pakkalu, kaḷa peḷa, caḍu puḍane, taka pakane, taṭa paṭa, lekka pakka.

| rep. | repetition, that is to say the act of using the same word twice or thrice. See Śmd. 228 seq., and further e.g. allali, itiita, intintu, inhintu, ententu, ententa, elelli, obboba, tama tama, eṉeṭṭu, eradareṇu, kāḷu kāḷu, tāra tāra (s. tāra i), dūra dūra, doḍa doḍa, saṇṇa saṇṇa, savi savi, hoṣa hoṣa, aridiradiru (s. aridu). |
| Rnc. | Rāmanāthaśāstra (Manuscript). |
| Rāv. | Rājaśeṣṭhavilāsa (Manuscript; Bangalore edition, Krishprāja Vilāsa Press, 1866). |
| Śm. | Tōtāda Ārya’s Śabdānaṁjari (Manuscript). |
| Śmd. | Śabdānaṁjardarpana. The Arabic numbers refer to the pages of the edition printed at the Basel Mission Press, Mangalore, 1872; of the Roman ones I refers to the terms with ṣaṭ (p. 31 seq.), and II to those of pages 402-407. |
| Śmd. Dh. | The list of Dhiṭus (verbal themes) of the Śabdānaṁjardarpana. |
| Śiv. | Śabarāśaṅkaraviṣā. Bellary, C. L. S. Press (i.e. Cītrālīśārada P.), 1866; and Madras, Grantharāmākara Press, 1887. |
| Ś. | Śābdasāra (Manuscript). |
| s. | sub (under). |
| Sd. | Rev. D. Sanderson’s edition of Mr. Reeve’s Carnāṭaka and English Dictionary, Bangalore, 1858. |

| seq. | sequentes, sequentia (following, succeeding). |
| Sī. | Śādhānti Subrahmacaṇḍa Śaṭrī’s new interpretation of the Amarakōda, Bangalore, Viṣādaraṇapāṇa Press, 1872. The numbers denote the pages. |
| Sk. | Sanskrita. |
| S. Mh. | South Marāṭha (Maharatta). |
| Sp. | Sarvajñapadā (Manuscript & W.), |
| Ś. | Śomēṣvaraśātaka (Manuscript; Bangalore edition, Wesleyan Mission Press, 1872). |
| St. & Pl. | Messrs. C. Stolz and G. Plebē’s Five Hundred Indian Plants, Mangalore, 1881. |
| sum. | summary. |
| Tbh. | Tadbhaṇa. |
| Te. | Telugu (Messrs. A. D. Campbell and C. P. Brown’s Telugu-English Dictionaries). |
| Ts. | Tannana. |
| v. | verse. |
| va. | vacana (Prose passage). |
| v. i. | verb intransitive. |
| v. t. | verb transitive. |
| W. | Rev. G. Wurthe’s Canarese Poetical Anthology, Bangalore, 1868. |
| Z. | Rev. E. Ziegler. |

<certain special remarks by the present editor.>

[ ] new items now included under old lexical entries.

* sign to indicate new lexical entries.