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## LANGUAGE CHANGE IN CONTEMPORARY KANNADA IN KARNATAKA

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**Abstract:** The proposed paper examines the importance of study of language change in Kannada, which has been creating major issues in Karnataka. So the present study is going to examine the importance and significance of language change in Kannada through linguistics point of views. Language is always changing. We have seen that language changes across space and across social group through inevitable innovations and conditions. Language also varies over time that we called as diachronic, and it also changes according to the specific time that we called as synchronic. Generation by generation, pronunciations get enhance by new words are coining or borrowed by the other languages. Through this process the meaning of old words flows, and morphology may develop or some time decays. The rate of change varies according to the speaker of the mother tongue becomes arbitrarily distant and different by slow changes or in foster. After a thousand years, the original and new languages will not be mutually intelligible, because it loses its originality but also the flavour of the language never loose after ten thousand years, the relationship will be essentially indistinguishable from chance relationships between historically unrelated languages. In isolated subpopulations speaking the same language, most often changes will not be shared. As a result, such subgroups will drift apart linguistically, and eventually will not be able to understand one another. The paper observes the analysis, and findings through investigation of Kannada language.

**Keywords:** Kannada, Linguistics, changes, diachronic, synchronic, Mutually Intelligible, Morphology and Coining or Borrowing.

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**Introduction:** Proto Kannada is said to have evolved after separating from its source around century 1500 BCE<sup>1</sup>, while its script evolved during Ashokan times around the 4<sup>th</sup> or 3<sup>rd</sup> century BCE from ancient Brahmi, and Halegannada in the 5<sup>th</sup> century as per the early epigraphic records. The Halegannada exist in between the 9<sup>th</sup> and 14<sup>th</sup> century, the Nadugannada between 14<sup>th</sup> and 18<sup>th</sup> century, and it changed today as Hosagannada from the period of 1800. This Language is a state language of Karnataka and it changing its present language daily because coining, borrowing and language contacts of the speaker in bilingual situation.

The first language change was found in the Western tradition, and then the study of language change began with the famous observation of William Jones in a lectured delivered on February 2, 1786<sup>2</sup>. After some detailed comparisons of the classic languages of Europe, Greek and Latin, with far - flung languages like Persian and Sanskrit, he suggested that (a) the similarities among them were too strong to be attributed to chance by consequently they must be due to "some common source";a and (b) this parental language," perhaps, no longer exists."Considering the year, which was decades before biologists came to parallel observations concerning speciation of organisms, this was a remarkable pair of insights, which centuries of historical studies on language were to build upon. Although this observation has been called the "Indo-European hypothesis" because of the languages referred to, its implications were, of course, equally applicable to all languages.

The language change has a great history in linguistics, because without a single condition, language doesn't get change, so, the linguistics point of view, that, there is a history for each words to change. In the modern world, language change is often socially problematic because the way the language gets changing in present scenario through social media and other digital things. Long before divergent dialects loose mutual intelligibility completely, so, they begin to show difficulties and inefficiencies in communication of Kannada language, especially under noisy or stressful conditions. When we see the difference between old Kannada and present Kannada for an instance as per the observation, the language changed a lot, that's why elder people have react negatively and feeling that, the language has "gone down-hill". You never seem to hear older people commenting that the language of their children or grand children's generation has improved compared to the language of their own youth.

And obviously they speak that, language change is functionally disadvantageous, in that it hinders communication, and it is also negatively evaluated by socially dominant groups. Nevertheless, it is universal facts of human history. There are many different ways to language change. The changes can take place or originate from language learning, or through language contact, social differentiation, bilingual situation, and natural processes in usage of Kannada. Language is transformed as it is transmitted from one generation to the next. Each individual must recreate a grammar and lexicon

based on input received from parents, older siblings and other members of the speech community. The experience of each individual is different, and the process of linguistic replication is imperfect, so that the result is variable across individuals. However, a bias in the learning process for instance, towards regularization will cause systematic drift, generation by generation. In addition, random differences may spread and become 'fixed', especially in small populations. By language contact, the Karnataka people get migrate from one place to another to do marketing, trading and conquest bring speakers of one language into contact with the speakers of another language. Some individuals will become fully bilingual as children, while others learn a second language more or less well as adults. In such contact situations, languages often borrow words, sounds, constructions and so on. Social differentiation: social groups adopt distinctive norms of dress, adornment, gesture and so forth; language is part of the culture. Linguistic distinctiveness can be achieved through vocabulary (slang or jargon), pronunciation (usually exaggeration of some variants already available in the environment), morphological processes, syntactic constructions, and so on. Natural processes in Kannada usage: rapid or casual speech naturally produces processes such as assimilation<sup>3</sup> (progressive and regressive), dissimilation, syncope and apocope. Through repetition, particular cases may become conventionalized, and therefore produced even in slower or more careful speech. Kannada words meaning would also change in a similar way, through

conventionalization of processes like metaphor and metonymy.

Some linguists distinguish between internal and external sources of Kannada language change, with "internal" sources of change being those that occur within a single linguistic community, and contact phenomena being the main examples of an external source of change.

**Sound change:** All aspects of language change, and a great deal is know about general mechanisms and historical details of changes at all levels of linguistic analysis. However, a special and conspicuous success has been achieved in modeling changes in phonological systems, traditionally called sound change. In the cases where we have access to several historical stages for instance, the development of the modern Kannada Languages from Sanskrit these sound changes are remarkably regular. Techniques developed in such cases permit us to reconstruct the sound system and some of the vocabulary of unattested parent languages from information about daughter languages. In some cases; an old sound becomes a new sound across the board. Such a change occurred in Adhonika Kannada, in that all the "p" sounds in an older form of the language became "h" at the time of Nadugannada encountered Old Kannada, there were no "p"s in it at all, though the closely related languages Tamil, Malayalam and Telagu "p"s. For instance, we can see the changes of Kannada words from the Dravidian Languages it has shown in the table 01.

Table 01: Sound changes in Dravidian languages			
Kannada	Tamil	Telagu	English
Hālu	Pāl	Pālu	milk
Hasu	Paasu ( Māṭu)	Āvu	Cow
Handhi	Pandhi(Paṅṛiyiṅ)	Pandi	Pig
Huli	Puli	puli	Tiger
Halasu	Palāppalam	Panasa	jackfruit
Haavu	Paambu	paamu	snake
Hallu	Pal	Pallu	teeth

We have seen that the sound changes in Dravidian languages, so we can also say that there is sound change, in even its Kannada language itself in linguistics community through the mutual intelligibility and language contacts of neighboring states. To show the vowel shift in Kannada, the matra<sup>3</sup> concept has introduced by Kesiraja in that the syllabic division is an important factor in deciding heavy and light syllables (Kulli, 1976).

Let us take some examples to explain the idea of syllabic boundary of Kannada words ā,ī, ba, ta,

kal,ha lu, anna, hambala and so on. The fundamental basis of the syllable is the vowel. There are many syllables as there are many vowels. So, these may get reduced due to another unconditioned sound change that occurred between Middle and Early Modern Kannada (around Kesiraja Marga time) is known as the Great Vowel Shift<sup>4</sup>. At that time, there was a length distinction in the Kannada vowels, and the Great Vowel Shift altered the position of all the long vowels, in a giant rotation. If the root is Sanskrit; the enunciative vowel<sup>5</sup> 'u' is added to the root in the

process of borrowing. We can notice the germination has in each case because the radical root will be a laugh followed by a guru, if germination is permitted

which against the spirit of the radical consonant. We can see the germination process in the following table number 02 in Kannada words.

Sanskrit	Hale Kannada	Contemporary Kannada	English
manas	manassu	manas	mind
vayas	vyassu	Vayas	age
vipat	vipattu	Vipat	danger
Va:k	Va:kku	Vak	speech
sampat	sampattu	Sampat	wealth
visit.t.u	visi t.	visit	visit
bake t. t. u	bake t.	baket	baket
t. e: ballu	Te:bl	table	table

Table 02 shows that, the language mentioned RRC<sup>6</sup> properly due to the changes which are happening in the user's speeches by the bilingual context in the present scenario, so language gets changes through contacted. The today's writer of Kannada they are also using this words because they wanted use a user friendly language. That's why; we are dropping the germination consonant and the enunciative vowel 'u' in consonant cluster. For instance if look at the writer like Anantha murthy's Bharathipura, Girish Karnada's Yayathi and other contemporary writer we can clearly find this changes.

From this perspective, the enunciative vowel is added only in a word final position when the word boundary is immediately preceded by a consonant. Thus it will be added to ka:l to derive ka.lu. Bright does not have anything insightful to say about the process of germination or consonant doubling. Caldwell notes the fact of consonant doubling but offers no explanation beyond saying, that, it is "apparently for purposes of furnishing a fulcrum for the support of the appended vowel" (Caldwell 1956:135). Schiffman tries to account for the doubling process by appealing

to what he calls a complementary distribution between morphemes with the structure (C) VC and (CyVCjC, (Schiffman 1979:13), In other words, "germinate consonants do not usually follow either long vowels or short vowels a, i, e often followed by germinate consonants (except Sanskrit loan words), and germinate consonants following long vowels are phonetically short" (Schiffman 1979:13). One of the examples given by Schiffman is the English loan word kap "cup" that becomes kappu in Kannada when the enunciative vowel is added. We may assume that the same thing is true of the addition of other suffixes. For Schiffman the consonant doubling is simply a distributional fact of the morphemic structure of the language. There is an additional problem, however: not every word that ends in the vowel u loses it in sandhi processes. Bright himself notes the case of a word like magu "child" which remains unaffected when a grammatical suffix is added that is, the final vowel is not deleted. (By grammatical suffix we mean morphemes like case that have an effect on grammar.) Consider thus the following paradigm:

Root	Gen.stiff.	Attested	Expected
magu "child"	-ina	maguvina	*magina
nagu "smile"	-ina	naguvina	*nagina
karu "calf"	-ina	karuvina	*karina
madu "pool"	-ina	ma d uvina	*madina
m.du "middle"	-ina	naduvina	*nadina

The table 03 shows that, how words like magu retain their final u in sandhi: thus we get maguvina (with a glide inserted) but not magina when the genitive

suffixes ina is added to the word. Bright is correctly treated the word final u in these cases as basic and not as enunciative. Unlike the enunciative u, the

basic u will be present in the underlying structure of these words and will not be deleted in morphophonemic processes. The distinction between the basic (or radical) u and the enunciative u gives us the right result. In support of this, we may note that, magu and similar other words ending with a radical u did not have a form without that vowel even in the Old Kannada literary style. Thus, magu “child” was always magu and never mag. However, the question still remains as to why Kannada should treat borrowings from languages like English differently. In other words, why not basu “bus” and kapu “cup” when the language already has native words of a

similar matrix? Notice that Schiffman’s observation regarding the complementary of segmental distribution in Kannada words is just an observation and no more: thus all that he says is that “long” vowels have a tendency to take single consonants and “short” vowels a tendency to take consonant clusters. He does not push the inquiry any further to ask why. Also, it may be noted that in addition to the “short” vowel words listed. There are others like them which end in radical vowels other than u. Neither vowel deletion nor consonant doubling takes place when a suffix is added to them. The examples have shown in the table 04

**Table 04 Shows genitive suffix depend on germination**

Root	Gen. suff.	Genitive
maga “son”	-na	magana
dana “cow”	-da	danada
hana “money”	-da	hanada
mane “house”	-a	maneya
tale “head”	-a	taleya
adi “step”	-a	adiya
badi “side”	-a	badiya

Here what word takes wf.zt genitive suffix **depends on h) the germination.** Her as «a.’ as masculine. she prxxa. zzoZ. snortg str ire word. \*f >.»»the mascu rte w or- **maga ~sar.** taxes **-re** wnereas’ ~e neutral dana “cow” takes -da If the neutrsl were ends m f or /. the [jjsuffix is -A as can be seen from the genitive forms of mane “house” and adj “step” in the examples above.

The epenthetic semivowel y is a glide, (3) and (4) both show that there exist words with short vowels which do not give rise to doubling<sup>7</sup>. A further fact to be noted is that the mere fact that a syllable has a short, vowel does not imply that its consonant will undergo germination when it takes either an enunciative vowel or some grammatical suffix.

Table 05 shows that, the important distinction is between tire dissyllabic words

Ig	Root	Gen. suff.	Genitive
'1	belaku “light”	-ina	belakina
	baduku “life”	-ina	badukma
%	bi lupu “white”	-ina	bi lupina
	hurupu “vigour”	-ina	hurupina
	gurutu “identity”	-ina	gurutina
f	badagu “north”	-ina	badagina
(	keduku “fault”	-ina	kedukina
	gudugu “thunder’	-ina	gu d ugina
i	siduku “temper”	-ina	si d ukina
i	hesaru “name”	-ina	hesanna

The above table suggested that, the important distinction is between tire dissyllabic words (3) and tire tri-syllabic (5): both types consist of short vowels but the word final it in the tri-syllabic words gets

dropped in sandhi while it is retained in the dissyllabic words. We have been using terms \*ike “short” and “long” in respect of vowels in an informal way and without asking what exactly we mean by

them. Of course, these terms refer to the syllable nucleus thus ka:l “leg” contains a long vowel and has “bus” contains a short vowel. Therefore, when ka:l takes the enunciative vowel or some grammatical

suffix, there is no doubling of the consonant; but when bos takes tire enunciative vowel or some grammatical suffix, consonant doubling does take place.

\	Here in the root, the vowel it is enunciative in each case; notice		
}	that it has not effected the doubling of the		consonant to which it
i	has been attached. The genitive suffix -inn		has been added to the
t	root; in the process,	the enunciative vowel is dropped. Once	
	again, notice that no	consonant doubling	occurs in the genitive
ji	output. Of course, these words differ from the earlier ones with		
	short vowels in that the present ones are trisyllabic. But the		

However, in the light of data already discussed, we need to invoke other notions to make sense of the process of doubling in the language. Syllable quantity on the one hand and radical root on tire other are two such useful notions. The interplay between these two notions is what actually determines whether germination takes place or not. The crucial point has to do with the quantity of tire dha. tn “root” that participates in the morphophonemic processes. There seems to be an absolute condition that the minimal quantity of tire root obeys tire “radical weight” of Kannada words, which is never less than two in measure. Generally speaking, most morphophonemic processes result in an increase of syllables necessitating re-syllabification. Thus, ka:l “leg” in itself is monosyllabic; but when the enunciative vowel is added to it, the derived word ka.ln becomes dissyllabic. The radical weight of the root is not affected by this process, for the radical syllable in tire derived word is ka: and has tire same weight as ka:l, which is to say two. Take tire case of a word like magit “child” (or any other word of tire kind illustrated at 3). Tire word is dissyllabic and has the required radical weight. Now, the addition of a suffix should not affect its final vowel; if it does, then the radical weight will be less than two. For example, consider in this respect the behavior of magit “child” when the genitive suffix is added.

**Processes of sound change:** Another dimension along which we can look at sound change is by

classifying changes according to the particular process involved among them. Assimilation<sup>8</sup>, dissimilation, metathesis, and haplology all are leading to changes so language is clearly shown through process. The influence of one sound on an adjacent sound is perhaps the most pervasive process. Assimilation processes changed Dravidian /k/ when followed by /e/ or /y/, first to /r/, then to “th”, then to /th/, so that Sanskrit /kãrt.e / ‘would make’ became /katte/ in Modern Kannada In contrast to assimilation, dissimilation, metathesis and haplology tend to occur more sporadically, i.e., to affect individual words. Dissimilation involves a change in one of two ‘same’ sounds that are adjacent or almost adjacent in a particular word such that they are no longer the same. Thus the first “l” in Kannada bildu is changed to an “r”, and the word is pronounced like “biru”. Every process leads to change the words in Kannada language.

**Conclusion:** A change cannot be creating in a vacuum place. It is made by looking at the societal issues and human life and is re presenting the lives of people. But with the help of changes of society of a community through coining, language contact and bilingual situation of the life of individual in the society, and also designs his or her life style from morning to evening in different ways. The changes take minute points from the society and try to make it as universal truth and natural.

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