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A

PROGRESSIVE GRAMMAR

OF THE

TELUGU LANGUAGE

WITH COPIOUS EXAMPLES AND EXERCISES.

by

The Rev. A. W. Arden, M.A.

(Second Edition).

Madras:

Published and sold by the Society for Promoting Christian Knowledge, Madras.

Price, In paper, Rs. 4.] [Bound in cloth, Rs. 5.


Price Six Shillings Net.

1905.

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Printed at the S. P. C. K. Press, Vepery, Madras.

1905.
PREFACE.

In offering this book to the public, the Author is far from undervaluing the Telugu works, which have been already published with a similar object. The student of Telugu must ever feel specially grateful to Mr. C. P. Brown, by whose efforts so much has been done to bring the language into its present position, and to render it accessible to Europeans. The Author, however, believes that its acquisition may be accelerated by the system pursued in this book, in which it has been his endeavour, not merely to give information, but to arrange it in such a manner, as to enable the student to master it with ease and rapidity.

The early portions of the book will be found specially suited for beginners, as they are based upon papers, which were drawn up by the Author, when he himself was commencing the study of Telugu. These papers were carefully corrected and improved by the late Rev. J. E. Sharkey, one of the best Telugu scholars of the day. Hence all those difficulties, with which a beginner is usually perplexed, have, it is hoped, been met and explained.

Throughout the book, the great effort of the Author has been, to lead the student on step by step, giving such information only as is positively required, at the stage at which the student has arrived. The special feature, therefore, of the book is intended to be its progressive character. The endeavour to make the book essentially progressive, whilst it greatly accelerates the acquisition of the language, must at the same time be pleaded as an excuse for any peculiarity of arrangement, which may at first sight strike the reader as somewhat complicated.
The student must not be discouraged at the size of the book. The print is large, and a considerable portion of it is taken up with Examples and Exercises. If these were omitted, the book would be greatly reduced in size, but it is in these that the chief value of the book consists. All of them have been supplied by Natives, and are consequently thoroughly idiomatic and colloquial.

In Telugu the dialect used in ordinary conversation differs so much from that used in grammatically written books that thousands of Natives, who use the language as the only medium of conversation, cannot read a grammatically written book, or understand it, when read to them. For the same reason, a foreigner may be able to read and understand a Telugu book, but at the same time may be unable to converse with the Natives, or understand what they say to him. Owing to this great difference between the colloquial and the grammatical dialect, in the present work the former has been kept entirely distinct from the latter.

The design of the Author has been to present English-speaking persons with a book in which they may commence Telugu, and gradually acquire a thorough knowledge of the colloquial dialect, and afterwards an introductory knowledge of the grammatical dialect. The book has, therefore, been divided into three parts.

The First Part commences with some general information about the language, and the manner in which it should be studied. The Alphabet is then explained. As this is somewhat difficult, its acquisition is rendered more easy by an introductory chapter, in which a few only of the letters are given, and the general principles of the alphabet explained. In chapter III the alphabet is given in full, together with some Exercises in reading.

Chapter IV, which is based upon "Prendergast's mastery of languages," provides the student with a brief Outline of Telugu Grammar and a few Model Sentences. This chapter is entirely independent of the rest of the book, and all the information given in it is repeated in Part II, with fuller
explanations. It is inserted merely to enable the student to begin speaking the language, as soon as possible, without having first to master the grammatical details of even the colloquial dialect.

**THE SECOND PART** contains a **COMPLETE GRAMMAR OF THE COLLOQUIAL DIALECT**. Chapters V and VI give an explanation of all the parts of speech, except verbs. Then follow several chapters upon the various parts of verbs, and the several classes into which they are divided, together with rules of **Syntax**, and copious **Exercises** and **Examples**. By the introduction of three chapters upon **Adjective, Adverbial and Noun Sentences**, a complete explanation is given of Subordinate Sentences, a subject much neglected in previous works. As some readers may not have studied the Analysis of English sentences, an explanation is given of the above terms, sufficient to make these chapters easily intelligible to all. Chapter XVII contains **Miscellaneous Information**, unnecessary for the student to know when commencing the language, but of much importance, after he has made some progress.

This part concludes with a chapter containing **GENERAL EXERCISES**, in the form of Conversations, Letters and Stories, which illustrate the foregoing rules, and form useful models for imitation. This chapter, if carefully studied, provides the student with a considerable amount of useful reading.

**THE THIRD PART** forms an **INTRODUCTION TO THE GRAMMATICAL DIALECT USED IN BOOKS**. It is written on the same general principles as the preceding portions of the book, and contains such information in addition to, and in continuation of, that already given, as will enable the student to study a **Native Grammar**, and to read such books as the **Vikramârka Tales, Kûśâytra, Panchatantra, Nîlîchandrika, Vêmana, etc.** It is divided into two chapters. The first gives the **Grammatical forms** of individual words. The second explains the rules for **Contraction, Elision, Euphony, etc.**

As Native Grammarians, whose works are the principal guides in this branch of the subject, differ in their opinions, it has been thought advisable
to select one particular work, and to adopt its decision on doubtful points. The Grammar thus selected is Chinniah Soory's, since it is most largely used, and generally regarded as the best authority.

As colloquial dialects of Telugu slightly differ, the book has been arranged to suit, as far as possible, all dialects. The chief differences may be exhibited by comparing the language spoken in the Northern Circars with that spoken in the Cuddapah District. For this reason, the Telugu spoken in the Krishna and Godaveri Districts, which is the purest and most largely used, has been taken as the standard, and the principal differences, met with in the Cuddapah District, have been pointed out and explained.

Although the primary object of this book is to teach Telugu to English-speaking persons, yet Native youths will derive much benefit from the study of it, especially from the study of Chapters XI to XVI. A careful perusal of these chapters will prove of great assistance in translating accurately.

The Author takes this opportunity of expressing his truest thanks to the numerous European and Native gentlemen, who have given him so much valuable assistance in the preparation of this work. He cannot refrain from specially mentioning the name of the Rev. J. Clay, of the S. P. G., Cuddapah, who has for many years been Telugu Examiner to the Madras University. This gentleman has more than once carefully revised the manuscript and added much valuable information.

In the preparation of this book, the works mentioned in the subjoined list have been carefully consulted, and the Author's best thanks are due for much valuable information that has been derived from them.

(1) A Grammar of the Telugu language by A. D. Campbell, C.S., 1816 and 1820.


(4) The Telugu Primer, by Adaki Subbarow, Munshi in the Telugu Translator’s office. 1851.

(5) A Telugu Grammar by Chinniah Soory. 1858 and 1871.

(6) The Niti Sangrahamu, with an Analysis of the Telugu language, by Lingam Lakshmāji Pantulu, Deputy Inspector of Schools, Vizagapatam. 1863.


(9) A short Grammar of the Telugu language, by Maddali Lakshmi Narasayya, Telugu Munshi to the Civil Engineering College. 1870.

(10) The Elements of Telugu Grammar, by G. P. Suvundramayagam Pillai, B.A., B.L. 1870.

(11) The Vibhakti Chandrika, by K. Subbarayudu. 1870.

Masulipatam, } A. H. A.
March, 1873. }

PREFACE TO THE SECOND EDITION.

This Edition has been revised and re-arranged by the Rev. W. H. Campbell, M.A., and the Rev. D. Anantam, B.A.

Madras, } E. S.
September, 1905. }
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TELUGU GRAMMAR.

CHAPTER I.
INTRODUCTORY OBSERVATIONS.

On the meaning of the word Telugu, and the extent of the Telugu Country.

1. The language now under consideration is called Telugu or Tenugu. The Sanscrit name is Andhra. The words Telugu and Tenugu are corruptions of the word Telinga, which is the same as Trilinga, and means—the country of the three lingams, (from the Sanscrit tri three, and linga the emblem of Siva). There is a tradition that the God Siva, in the form of a lingam, descended upon the three mountains named Kālēsvaram, Srisailam, and Bhimēsvaram, and that these three lingams marked the boundaries of the country, which was in consequence called the Trilinga, Telinga, or Telugu country.

2. The Telugu language is spoken by about twenty millions of Hindoos, who occupy the tract of country on the eastern side of the Indian Peninsula, which extends along the sea coast nearly from Madras to the confines of Bengal, and far inland into the heart of the Dekkan. This tract of country comprehends the British districts of Ganjam, Vizagapatam, Godavery, Krishna, and Nellore, the greater portion of the Nizam's territories, the districts of Kurnool and Cuddapah, the northern and eastern portions of Bellary, the eastern part of Mysore, and North Arcot.

On the History of the Telugu Country.

3. In such a work as the present it would be out of place to write at any length upon this subject. For what is known of the early History of the Telugu country, the reader can consult such works as Elphinstone's History of India. Vishnu Vardhana, who reigned at the end of the eleventh century, and Krishna Rāyalu, who reigned at Vijayanagar (or Bijayanagar) in the beginning of the sixteenth century were the most renowned patrons of Telugu literature, and in the reign of the former the first part of the Mahābhārat was translated from Sanscrit into Telugu.
INTRODUCTORY OBSERVATIONS.

4. Worunkal, the old capital of the kings of Telingána, fell into the hands of the Muhammadans in 1332, and the kingdom of Vijayanagar in 1556. During the Muhammadan rule Telugu literature was discouraged, and many foreign words, especially Hindustani, crept into the language.

On the Telugu Language.

5. Although many Sanscrit words are used in Telugu, yet the language has not its origin in Sanscrit. Pure Telugu is formed from roots, which have a close connexion with the roots of the other languages of South India, e.g., Tamil, Canarese, etc. These cognate languages form a distinct family of languages, which are distinguished by the term Dravidian.

6. As the people of the Telugu country embraced the religion of the Brahmans, who settled in large numbers amongst them and who were the religious and intellectual class, they adopted, at the same time, much of the language of the Brahmans, which was Sanscrit. Hence many of the words in common use, especially such as are abstract, religious, or scientific terms, are Sanscrit. All the early Telugu grammarians also, who were Brahmans, not only borrowed their arrangement, illustrations, and grammatical terms from Sanscrit, but in many cases wrote the grammar itself in the Sanscrit language.

7. Native grammarians divide the words of the Telugu language into five classes, namely—

   (1) Words of pure Telugu origin.
   (2) Sanscrit derivatives.
   (3) Sanscrit corruptions.
   (4) Rustic or provincial terms.
   (5) Words introduced from foreign languages, that is, Hindustani, etc.

8. The greater part of Telugu literature consists of Poetry, which is written in the higher dialect. So different is the higher dialect from the dialect used in common conversation, that they form distinct branches of study.

9. Telugu is remarkable for its melody of sound, which has gained for it the name of the Italian of India. It is regular in construction, and though copious, it is often like Tamil very laconic. In common conversation a single word, or short phrase, is often used to convey the
meaning of a whole sentence. Pronouns and the verb to be are frequently omitted; and ideas are usually expressed by linking together past participles, instead of, as in English, by a succession of finite verbs, linked together by conjunctions.

10. Whilst the language used in poetry is uniform, local dialects of Telugu vary. For instance, there is a certain amount of difference between the Telugu spoken in Rajahmundry, and that spoken in the Cuddapah district. The present work is arranged so as to suit, as far as possible, all dialects, and where any differences exist, they are pointed out.

On the Way to Study Telugu.

11. The Telugu language, like many others, may be viewed as consisting of three branches, namely—(1) The language of common conversation. (2) The language of prose books. (3) The language of poetry. Each of these three branches differs considerably from the others not only in the choice of words, but also in the grammatical forms of the same words. The greatest difference exists between the first and third branch, while the second branch holds a middle position between the other two, and partakes of the nature and peculiarities of both.

12. As a child first acquires the spoken language of every day life, before learning that of books or of poetry, so it will be found most advisable for those who are about to study a living language, and especially for those whose duty it will hereafter be to converse with the natives in their own vernacular, to master the spoken language first. Those who have been accustomed to study dead languages, must continually bear in mind, that the study of a living language must be pursued in a different manner from that of a dead language, or fluency in speaking will never be attained. This is especially the case with Telugu, where the language of ordinary conversation differs so greatly from that which is employed in poetry and grammatically written books.

13. After the language of ordinary conversation has been mastered, a little additional study will enable the student to read such books as Morris's Telugu Selections, Brown's Telugu Selections, Brown's Telugu Reader, the Vikramarka Tales, and such religious books as the Telugu Bible, Telugu Prayer Book, Telugu tracts, etc.

14. If the student afterwards proceeds to read Telugu poetry, he will find it a distinct branch of study to master not only the prosody, but also the grammatical forms, and the uncommon words and expressions, which are peculiar to the literary dialect.
INTRODUCTORY OBSERVATIONS.

On the Choice of a Teacher.

15. It is impossible to learn the right pronunciation of many Telugu letters and words without a good teacher. It is therefore most unadvisable for a student to attempt to begin the study of the language by himself. If the student is in England, a competent teacher can generally be obtained by applying to the London University, to one of the Missionary Societies, or to Kegan Paul, Trench, Trübner & Co. If the student is in India, a native Munshi can easily be obtained. Telugu, as spoken in Madras, is impure and much intermixed with Tamil. It is therefore advisable, if possible, to get a Munshi from some mufassal town in the Telugu country.

16. At the commencement, it is advisable to have a Munshi who knows English, but his services should be dispensed with as soon as possible, for one who knows the vernacular only. An English-speaking Munshi is generally more eager to improve his own English than to impart his Telugu, and the Telugu lesson degenerates into an English conversation.

The natives as a rule have a very poor idea of teaching a foreigner Telugu. In most cases they will commence with the highly grammatical language; and hence they require to be continually reminded to teach the colloquial language only.

A Shastri will probably condemn the greater part of this book, because it is written according to the usages of common conversation, instead of according to the abstruse rules of grammar.

17. On the other hand a vulgar style must be avoided. The Munshi ought to be a person of some education. Pariah servants use a vulgar pronunciation, and low words which are offensive to the upper classes of natives. A good style can be easily understood by all. In England an English gentleman has no occasion to adopt a vulgar pronunciation and low words in order to be understood by a labouring man. Telugu vulgarisms can soon be understood, and therefore they need not be learned, nor used when understood.

18. Very great care and pains must be taken to acquire from the first an accurate pronunciation. It will take time, but it is far from being lost time. If a bad pronunciation is acquired at first, it will be very difficult to remedy it afterwards. The student should be particularly careful not to mumble. He should hold up his head, use a loud tone, and insist upon the teacher’s correcting his pronunciation, until it becomes exactly like that of a native.
19. The Munshi should be asked to read over occasionally the following passage, which requests him—(1) to teach at first only the language used in common conversation; and (2) to correct carefully all mistakes in pronunciation.

INTRODUCTORY OBSERVATIONS.

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泰卢固语的教程

The Munshi should be asked to read over occasionally the following passage, which requests him—(1) to teach at first only the language used in common conversation; and (2) to correct carefully all mistakes in pronunciation.
CHAPTER II.

INTRODUCTION TO THE ALPHABET.

20. This chapter is merely an introduction to the alphabet, which is explained at length in the next chapter. In this chapter, a few only of the letters are given and their formation explained, with the design of making the next chapter more easy for a beginner.

21. The sign $\bar{\alpha}$ is a Telugu vowel, and represents the sound of the English vowel $\dot{a}$ in India, local, &c.

The sign $\bar{\omega}$ is a Telugu consonant, and represents the sound of the English consonant $s$.

Thus the English syllable $\ddot{a}s$ (as in assist) might be represented in Telugu thus, $\bar{\omega}\bar{\alpha}$.

22. But the form $\bar{\alpha}$ is only used, when the vowel occupies the position of the first letter in a word. When it stands in any other position, it takes the following shape $\bar{\omega}$, and is placed at the top of the consonant to which it belongs. Thus the English syllable $s\ddot{a}s$ might be represented in Telugu thus—$\bar{\omega}\bar{\alpha}$. (i. e. $\dddot{\alpha}$).

23. That form of a vowel which is used, when it occupies the position of the first letter in a word, as $\bar{\alpha}$, is called the initial form of the vowel.

That form of a vowel which is used, whenever it occupies any other position than that of the first letter in a word, as $\bar{\omega}$, is called the secondary form of the vowel.

24. When a consonant has no secondary vowel form belonging to it, the sign $\dddot{e}$ is put in the place of a secondary vowel form, and implies that a secondary vowel form is wanting. Thus the English syllables $s\ddot{a}s$ and $\dot{a}s$ would be more correctly written in Telugu as follows—$\dddot{\epsilon}S$, $\dddot{\epsilon}S$. It must be especially remembered that the sign $\dddot{e}$ does not represent any sound, but simply denotes the absence of a secondary vowel form.
25. When a consonant form is written with a secondary vowel form belonging to it, as ʂ, the whole is called a compound letter.

26. Subjoined are five of the Telugu vowels, and five of the Telugu consonants, with their corresponding powers in English.

**Five Initial forms of Vowels.**

ʂ has the sound of the English ā in the word *local.*

ʂ ........................................ ā .............. *father.*

ʂ ........................................ i .............. *in, pin.*

ʂ ........................................ ee .............. *eel, feel.*

ʂ ........................................ e .............. ember, member.

**Secondary forms of the above Vowels.**

ʂ is the secondary form of ʂ

ʂ ........................................ ʂ

ʂ ........................................ ʂ

ʂ ........................................ ʂ

ʂ ........................................ ʂ

**Five of the Telugu Consonants.**

ʂ has the sound of the English k in *kin.*

ʂ ........................................ g ...... *gun.*

ʂ ........................................ n ...... *not.*

ʂ ........................................ p ...... *pin.*

ʂ ........................................ s ...... *sin.*

27. If to these 5 consonants we add the secondary form of the vowel ʂ, namely ʂ, they become the COMPOUND LETTERS—

ʂ, ʂ, ʂ, ʂ, ʂ.

It will be noticed that in the case of the first three compound letters the secondary vowel form is written *touching* the consonant form, as ʂ, ʂ, ʂ, but in the case of the two last compound letters the secondary
vowel form is written *without touching* the consonant form as ০, ১. It will be noticed also that the only distinction between ০ and ১ is, that in the case of the latter letter ১ does not touch the consonant form.

If to these consonants we add the secondary form of the vowel ৪, namely ৫, they become the **compound letters**—

ঊ, ো, ৌ, ৽, ৾.

If to these consonants we add the secondary form of the vowel ৫, namely ৬, they become the **compound letters**—

৬, ৬, ৭, ৮, ৯.

If to these consonants we add the secondary form of the vowel ৬, namely ৭, they become the **compound letters**—

৭, ৭, ৮, ৯.

If to these consonants we add the secondary form of the vowel ৭, namely ৮, they become the **compound letters**—

৮, ৮, ২, ২.

28. Thus far, therefore, the following portion of the Telugu alphabet has been given, viz.:—

_initial forms of 5 Vowels._

০, ১, ২, ৩, ৪.

_secondary forms of the above 5 Vowels._

০ (০), ১ (১), ২ (২). ৩ (৩), ৪ (৪), ৫ (৫).

25 **compound letters**.

ঊ ো ৌ ৽ ৾.

৬ ০ ৪ ১ 

৭ ২ ৬ ৪.

৮ ৪ ১ ৭.

N. B.—The compound letters must be learnt in _horizontal_ lines.
INTRODUCTION TO THE ALPHABET.

Exercise I.

Name the following letters:—

Exercise II.

Write out the following words in English letters:—

(1) క, ఇ, ఐ, ఆ, ఆ.
(2) కి, కి, కి, కి, కి, కి, కి.
(3) క్రి, క్రి, త, క్రి.
(4) కు, కు, కు.

Key to the above Exercise.

(1) Gān, nan, pān, san, sup.
(2) kin, gig, nip, pig, pin, sin, sip.
(3) keen, peep, see, seen.
(4) ken, pen, peg.

N. B.—As an exercise, the above words may be written out again from the English into Telugu.
Exercise III.

The following Telugu words must now be read, written out and learnt by heart:

- a shed.  
- a fly.  
- hatred.  
- a feather.  
- a sinner.  
- heat.  
- a jewel.  
- an oath.  
- a crow.  
- work.  
- a turban.  
- little.  
- divers.  
- henceforth.  
- therefore.  
- made of iron.  
- besides.  
- sand.
CHAPTER III.

ON THE ALPHABET AND ORTHOGRAPHY.

29. The letters of the Telugu alphabet and their combinations are very numerous, and at first sight make the language appear difficult. But in reality they make it far more easy to acquire correctly; for there is a distinct letter for each sound, and therefore every word is pronounced exactly as it is spelled. In English the same letter may have several sounds, e.g., the sound of the letter u in the words but, put, hull, full, bury, busy. Such an ambiguity can never arise in Telugu; but after the correct sounds of the Telugu letters have been once acquired, every word can be pronounced with perfect accuracy. Hence it is of the greatest importance to acquire from the very first the exact pronunciation of each individual letter, especially as on the length of a vowel, or the harsh or smooth pronunciation of a consonant depends in many instances the meaning of a word.

30. Telugu is written from left to right like English. The letters ought to be upright, or slightly sloping towards the left. Care must be taken to form them in the proper way. This can only be done by watching how the teacher forms them.

31. Each letter must be repeated in a loud voice several times after the teacher.

32. The Telugu letters are divided, as in English, into vowels and consonants.

(1) Initial forms of the Vowels.

33. There are 13 vowels in common use. Their initial forms are as follows:—

० ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

34. The second, fourth, sixth, ninth and twelfth vowels are the long sounds of the short vowels which precede them. The letters ॐ and ॐ are also long, and can only be represented in English by diphthongs.
35. The sound of each Telugu letter should be learnt by hearing the teacher pronounce it. A few remarks, however, upon the pronunciation of the Telugu letters may be found useful.

Corresponding powers of the Telugu Vowels in English.

36. In giving the powers of the Telugu letters in English, the object of the author is not to teach the student how to write Telugu with English letters, but merely to represent the sound of each of the Telugu letters by that letter which is most commonly used in English to express the same sound. Writing Telugu with English letters should always be avoided, if possible; but when necessary, that system of transliteration should be used which is given in a subsequent chapter of this book.

37. It must be remembered that the name of a vowel in the English alphabet, and its sound in an English word are often very different; for instance the name of the vowel a, and its sound in the word father. In English also the same vowel often has several sounds; for instance the sound of the vowel u in but and put. In Telugu the name of each of the Telugu vowels and its sound are one and the same; and each vowel has one and only one distinct sound. Hence in giving the powers of the Telugu vowels in English, the student must consider not the name, but the sound of the corresponding English vowel; and only that particular sound which is illustrated in the English words given as examples.

Table of sounds.

38. ɐ has the sound of the English ā in the words era, local, India.
    ə has the sound of the English a in the word father.
    ɪ has the sound of the English i in the words in, pin, gig, rip.
    ɛ has the sound of the English ee in the words eel, feel, need, heed.
    ʊ has the sound of the English u in the words pull, put, full.
    ʌ has the sound of the English u in the words June, crude, rule.
ON THE ALPHABET AND ORTHOGRAPHY.

It must be specially noticed that the Telugu letters ə and ə never have the soft sound (pronounced like you) of the letter u in such English words as unison, use. The sound of the English u in such words as up, us is (as already stated) represented by the Telugu letter ə.

ə has a slightly shorter sound than the English ru in rupee.

ə has the sound of the English e in the words ember, fen, leg, beg, peg.

The letter ə never has the sound of the English e in such words as equal, elongate, era. This sound of e is the same as that of ee, and would be represented in Telugu by ə.

ə has the sound of the English a in the words ache, fate, late.

ə has the sound of the English diphthong ai in the word aisle.

ə has the sound of the English o in the words solemnity, police.

(This sound of ə is rare in English.)

ə has the sound of the English o in the words old, gold, sold.

ə has the sound of the English diphthong ou in the word ounce.

39. It must be specially remembered that there are no letters in Telugu to represent—(1) The sound of the English a in such words as pan, can, sat, hat. It is a common mistake for Europeans to pronounce ə in this manner. This mistake must be specially guarded against.—(2) The sound of the English o in such words as hot, got, object, ostensible.

(2) Secondary forms of the Vowels.

40. The preceding letters, which are called the initial forms of the vowels, can only be used (as the name implies), when they occupy the position of the first letter in a word. In every other position each vowel uses a secondary form, which is never written by itself, but is always compounded (in a manner hereafter explained) with one of the consonant forms, so that the two together make but one compound letter. Although the secondary forms cannot properly be written separately, they are so written in the subjoined table in order to show more clearly what they are.
ON THE ALPHABET AND ORTHOGRAPHY.

<table>
<thead>
<tr>
<th>Initial form</th>
<th>Secondary form</th>
<th>Initial form</th>
<th>Secondary form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ə</td>
<td>o</td>
<td>e</td>
<td>ə</td>
</tr>
<tr>
<td>a</td>
<td>a</td>
<td>a</td>
<td>a</td>
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<tr>
<td>i</td>
<td>i</td>
<td>i</td>
<td>i</td>
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<tr>
<td>u</td>
<td>u</td>
<td>u</td>
<td>u</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>o</td>
<td>o</td>
</tr>
</tbody>
</table>

Each of the secondary forms has a distinctive name, which will be given hereafter.

The letters əə, ə, and ə, are usually inserted after the letter əə. In ordinary writing ə is never used, but in its place the vowel o is added to the consonant on the line, and the consonant ə is subscribed; as əəə. The letters əə and ə are merely lengthened forms of əə and ə.

(3) Consonants.

41. A Telugu consonant is never written by itself (except in a few instances which are mentioned hereafter), but is always compounded with one of the secondary forms of the vowels, so that the two together make but one compound letter. In order to sound the consonants in the alphabet, the secondary form of ə, namely o, is used; but in the case of eight letters (as mentioned below) ə is only sounded, but not written. Whilst learning the consonants the subjoined notes must be read over.

42. The consonants are 35 in number. They are as follows—

| ə | ə | A | A | ə |
| ə | ə | ə | ə | ə |
| ə | ə | ə | ə | ə |
| ə | ə | ə | ə | ə |
| ə | ə | ə | ə | ə |

To these may be added the letter o, called snnna, which stands for N or M.
ON THE ALPHABET AND ORTHOGRAPHY.

43. The letter య, called రామాయం, is sometimes used instead of య.
44. The letter శ, called వంచి or వరికి, is usually inserted in the alphabet. Theoretically it has a somewhat harsher sound than శ, but practically no difference is made in the pronunciation. In grammatical writing శ ought always to be used in certain words, e. g. నాణాశు, శ్రామి; but in ordinary writing య is used instead, e. g. నాణిమయు, శ్రిమయు.

Notes on the Consonants.

45. (1) It will be observed that the first 25 consonants are arranged in five lines of five letters each. The letters in the second and fourth perpendicular columns are the aspirates of those in the first and third columns. The letters in the fourth horizontal line are the smooth sounds of those in the third line.
46. (2) In the case of the eight letters న, న, న, న, న, న, న, న, the vowel స is sounded, but not written.
47. (3) In the case of the six letters న, న, న, న, న, న, the vowel form is written without touching the consonant form.
48. (4) It is useless to waste much time upon the pronunciation of శ and శ, for they very rarely occur.
49. (5) The letter శ has two distinct sounds, namely ch, as in charity, and ts, as in hate.

The letter శ has also two distinct sounds, namely j, as in jar, and dz, as the ds in swordsman.

When శ and శ have the second mentioned sounds, they are sometimes written thus— శ and శ. They are so written throughout this chapter only.
50. (6) ల, ల, ర, and ల must be pronounced with special care. They are very harsh t, d, n, and l, made by curling back the tongue, and forcibly striking the under part of it against the roof of the mouth.

శ and శ are very smooth t and d, pronounced by placing the tongue against the top row of teeth. They have the sound of the English th in Thanet and that.

ర and ర are smooth l and n, as in love, nothing.

The letters ల, ల, ర, and ల are much harsher than the English letters t, d, n, and l; and the letters శ, శ, శ, and శ are smoother. In fact the English letters are a medium between the two sets of Telugu letters.
51. (7) All the aspirate letters, except ṭ, have the sign of aspiration, which is a small straight stroke written underneath the letter, as ṭ. They must be pronounced with great care, and at first with some exaggeration. The right aspiration is not the same as in the English letter h, (which corresponds with the letter ฮ), but proceeds directly from the chest.

52. (8) The six letters ṭ, ṭ, ṭ, ṭ, ṭ, and ṭ answer to the English letters k, p, b, m, y, and h.

53. (9) The letters ṇ and ṇ are pronounced like hard g and r in the words gun and run.

54. (10) The letter ṭ has a sound intermediate between the English letters v and w. In some words it is more like v, in others more like w.

55. (11) ṭ has the sound of the second s in issue. The tongue must be placed against the roots of the lower teeth.

56. (12) The letter ṭ is often written with the secondary vowel form touching the consonant form.

57. (13) ṇ is merely the combination of ṭ and ṇ, and is pronounced kshā.

58. (14) Occasionally in the case of a pure Sanscrit or a foreign word a final consonant is written without the secondary form of a vowel. In this case the sign ṭ is put in the place of the secondary form of a vowel to denote that a secondary vowel form is wanting; as—ṛ, ṇ, ṭ, etc., thus—◌◌◌◌◌◌. (See para. 25).

ON WRITING TELUGU WITH ENGLISH LETTERS.

59. When it is necessary to write Telugu with English letters, the following system is usually adopted:

VOWELS.

<table>
<thead>
<tr>
<th>Telugu</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>అ</td>
<td>a</td>
</tr>
<tr>
<td>ఆ</td>
<td>ā</td>
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<tr>
<td>ఇ</td>
<td>i</td>
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<td>ఉ</td>
<td>u</td>
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<td>ఊ</td>
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<td>ఋ</td>
<td>ri</td>
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<tr>
<td>ఓ</td>
<td>o</td>
</tr>
<tr>
<td>ఔ</td>
<td>au</td>
</tr>
</tbody>
</table>

అరు is represented by a.  ఔరు is represented by ri
Consonants.

<table>
<thead>
<tr>
<th>5</th>
<th>is represented by</th>
<th>k.</th>
<th>5</th>
<th>is represented by</th>
<th>n.</th>
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<tbody>
<tr>
<td>4</td>
<td>— — —</td>
<td>kh.</td>
<td>5</td>
<td>— — —</td>
<td>p.</td>
</tr>
<tr>
<td>k</td>
<td>— — —</td>
<td>g.</td>
<td>5</td>
<td>— — —</td>
<td>ph.</td>
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<tr>
<td>4</td>
<td>— — —</td>
<td>gh.</td>
<td>5</td>
<td>— — —</td>
<td>b.</td>
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<tr>
<td>4</td>
<td>— — —</td>
<td>ng.</td>
<td>5</td>
<td>— — —</td>
<td>bh.</td>
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<tr>
<td>5</td>
<td>— — —</td>
<td>ch, or ts.</td>
<td>5</td>
<td>— — —</td>
<td>m.</td>
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<tr>
<td>4</td>
<td>— — —</td>
<td>chh.</td>
<td>5</td>
<td>— — —</td>
<td>y.</td>
</tr>
<tr>
<td>4</td>
<td>— — —</td>
<td>j, or dz.</td>
<td>5</td>
<td>— — —</td>
<td>r.</td>
</tr>
<tr>
<td>4</td>
<td>— — —</td>
<td>jh.</td>
<td>5</td>
<td>— — —</td>
<td>l.</td>
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<td>t.</td>
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<td>v.</td>
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<td>th.</td>
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<td>t.</td>
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<td>— — —</td>
<td>sh.</td>
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<td>dh.</td>
<td>5</td>
<td>— — —</td>
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<td>— — —</td>
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<td>5</td>
<td>— — —</td>
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<td>5</td>
<td>— — —</td>
<td>n, or m</td>
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<tr>
<td>5</td>
<td>— — —</td>
<td>d.</td>
<td>5</td>
<td>— — —</td>
<td>h.</td>
</tr>
<tr>
<td>5</td>
<td>— — —</td>
<td>dh.</td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>

Example. ආශ්‍රා‍ණ ඔබහී නිව්‍යාස අරායශ. ආසඳතා අසෂ විශේෂත කීටී නොපැය. ආසඳතා විශේෂත කීටී නොපැය.

Rēpu nā tandri-gāru Bandaruku vella valenu. Ayanatō kūdā vella valenani mikkili kōrika unnadi ganuka padi rōdzulu selavu ippintsā valenani mikkili prārthistunnānu.

On Spelling.

60. When using the dictionary, it must be remembered that some words have more than one mode of spelling. Thus, for instance, some words use ප or ද at pleasure, e. g. ක්‍රියාව or ක්‍රියා, ප්‍රිත් or ප්‍රිත්, ක්‍රියා
or ఆ, ఇందు to ఇందుకు, తానాంగి or తానాంగి, etc. Some words use య or ఇ at pleasure, e.g. తానాంగిడి or తానాంగిడిడిడి, రాశి or రాశి, etc. Some words have other vowels optional, e.g. ఠానాంగి or ఠానాంగి, నాంగి or కాంగి, etc. Some words have ఉ at pleasure, e.g. దోకు or దోకు, సాగి or సాగి, నాంగి or నాంగి, etc. Some words also are occasionally written in a contracted form, e.g. దోంది or దోంది, తాంగి or తాంగి.

61. When an English word ending in a consonant or silent e is introduced into Telugu, the vowel య is generally added. Thus the word book is usually written and pronounced బుంకు, instead of బుక్. So ఆఫిస్ office, etc.

62. In writing Telugu, contractions are sometimes used, e.g. ని for నిర, నా for నా, నాం for నాం, నాంసా for నాంసారగా, etc.

63. The terminations ం and అ are sometimes dropped; as రుస్తా for రుస్తాం, రాం for రాంసా.

On Vulgarisms.

64. The following vulgarisms are common, but must be carefully avoided—

(1) The use of కు for కు; as అకుడాకుడు for అకుడాంకుడు, కురిపి కు.

(2) The use of సా for సా; as సానాసా for సానా, సాండు for సాండు.

(3) The use of తు for తు; as తువు తు for తువు తు.

(4) The use of ఏ for ఏ; as నాండియా for నాండియా.

(5) The insertion of ఆ and ఇ; as అండాంది or అండిది for అండి, and అండిది, for అండి.

(6) The insertion of aspiration; as అండిది for అండిది, అండిది for అండిది.

(4) Compound Letters.

65. After all the foregoing letters have been thoroughly learnt, and can be written down and repeated from memory, the next step is comparatively easy. It is the union of the secondary forms of the vowels with the consonant forms, to form Compound Letters.

66. The compound letters are, with few exceptions, formed upon very regular principles, and are therefore very easy to learn. Whilst learning them the subjoined notes should be read. Each line of the following table of compound letters must be carefully studied, until each letter can be named when pointed to, or written down when named.
### Table of Compound Letters

<table>
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</tbody>
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*Note.—In this list θ and ϴ are omitted, as they are only rarely used.*
Notes on the Compound Letters.

67. It will be noticed that—

(1) All the secondary vowel forms, except ङ, ण, झ, and ञ are written above the consonant forms; ङ and ण are placed to the right, on the same line as the consonant forms; झ is placed to the right, partly underneath and partly on the same line as the consonant forms; and ञ is placed partly above and partly below them.

68. (2) The vowel ऐ invariably retains its place above a consonant form, unless that actual position is occupied by another secondary vowel form. Hence all the consonants (except those in which ऐ is only sounded, and not written) retain ऐ when adding ङ, ण, or झ. Hence also in the case of the following letters ऐ is retained, when adding ङ, ण, झ, and ञ, viz.—ङे, णे, झे, ञे, ङो, णो, झो, ञो, ञे, ञो, ञे, ञो, ञे, ञे, ञे. When thus retained, ऐ is silent, and the other secondary vowel form only is sounded.

69. (3) The sound of ङ, when added to ङ, changes it into ङे, and the sound of झ, when added to झ, changes it into झे.

70. (4) The forms ङङ and ङङङ are used without ङ and झ being expressed, because this letter has the sound of ङ inherent in it.

71. (5) The letters ङ, झ, ञ, and their long forms are written in a peculiar manner to distinguish them from ङ and झ.

72. (6) The following letters instead of using ङे and झे generally use a peculiar form, namely, ङे, झे, ङङ, झङ, ङङ, झङ, ङङ, झङ. In common writing however the forms ङे and झे are occasionally used, as ङे. Instead of ङङे and झङे the forms ङङ and झङ are sometimes used.
ON THE ALPHABET AND ORTHOGRAPHY.

Exercises in Reading.

All the exercises in this chapter are upon reading and pronunciation only. No attention must as yet be given to the grammatical structure of the words or sentences.

N.B.—As all these exercises contain common words only, they should be learnt by heart, and will form a useful vocabulary.

Exercise I.

-half. — a head. — desire.
play. — a jewel. — a story.
fly. — a lodging. — hatred.

fountain. — favour.

Exercise II.

an anna. — rain. — old.
unripe fruit. — well. — very, much.
mat. — a grandfather. — trouble.

language. — a word. — a spade.

Exercise III.

a river. — a room. — a stone.
a crow. — harm. — ten.
work. — punishment. — wet.
wind. — a way. — slander.
Exercise IV.

మాం... morality. మే... upon. మీ... you.
పూర్... poor. పస... a street. పె... he.
అం... an ant. అం... a temple. అడి... a tiger.
అం... a shadow. అం... thou. అడి... a king.
మాం... manner. మీ... a cow. మర్రి... death.

Exercise V.

మాం... a calf. మి... a wire. మి... a she buffalo.
మాం... three. మి... she. మాం... seven.
మాం... a village. మాం... the neck. మాం... hunting.
మాం... the earth. మాం... the ear. మాం... I.
మాం... sight. మాం... a month. మాం... we.
మాం... certain, sure. మాం... honey. మాం... bitter.
మాం... worship. మాం... by. మాం... separate, different.
మాం... curry. మాం... a name. మాం... soil.

Exercise VI.

మాం... five. మాం... smoke. మాం... a wall.
మాం... dirty. మాం... powder. మాం... a place.
మాం... outside. మాం... a tail. మాం... leather.
మాం... if. మాం... a garden. మాం... a fort.
మాం... a side. మాం... a fowl. మాం... yes.
మాం... fifty. మాం... a monkey. మాం... salt land.
Exercise VII.

యాద.. .. an island.  జాలల ... a blaze.  అట్ల ... all.
చానా ... medicine.  ఫోం... colour.  శోఖ ... below, under.
చాలు .... people.  చాలల ... good.  చాలల ... fruit.
చాలు ... a flock.  చాలల ... a carriage, cart.  చాలల ... a hedge.
చాలు .... before.  చాలల ... a ball.  చాలల ... a bell.

Exercise VIII.

చెకు... ....... twenty.  సిత్సల... ....... difficult.
చెకు... .... an umbrella.  సిలా... .... a lock.
చెకు.... paper.  సిలా... .... a light, lamp.
చెకు.... a mattress.  సిలా... .... a cot.
చెకు.... a pen.  సిలా... .... God.
చెకు ... a quality.  సిలా... .... the body.
చెకు ....... the stomach.  సిలా... .... intercourse.

(5) Subscribed Consonants.

73. In English two consonants often come together in one word, as for instance in the words butter, upper, grim, misled, etc. When this happens in Telugu, the latter consonant is subscribed or written underneath the former consonant and has no secondary vowel form attached to it. Thus the word dāppi, thirst is written దంప్ప.

74. A consonant which is written underneath another one is called a subscribed consonant.
The consonant on the line is pronounced first, and generally forms in reality a part of the previous syllable. Then the subscribed consonant and the vowel attached to the consonant on the line are pronounced together; thus ళ is pronounced dāp-pi, రు is pronounced zāb-bu, ఫు is pronounced ish-tā-mu, టు is pronounced vār-nā-mu, etc., etc.

The subscribed consonants never have a vowel form, or the sign ఉ (see paras. 24 and 58) attached to them, and in the case of eight letters they have a different shape from that which they use when written on the line. In the case of many other consonants also the shape is slightly altered.

The eight consonants, of which the subscribed form shave a different shape from that which they use when written on the line, are exhibited in the subjoined table. In it each of these consonants has its subscribed form written underneath it.

య- స- ఙ
ా  అం  క
ట  ః  ఙ

When the letter న is written underneath న, or న, it is usual to join them to subscribed న, instead of to the consonant on the line;—thus, instead of writing ళ ళ it is usual to write ళ ళ salt; so in like manner ళ ళ fire, ళ ళ now, etc., etc.

When consonants are doubled in Telugu, they are pronounced far more strongly than in English. Thus ళ a cloth is pronounced far more strongly than the English word butter. The neglect of this important caution often causes Europeans to pronounce Telugu badly.

In English the letter R, when followed by a consonant, is usually pronounced smoothly, as in the words cart, curtain, etc. But in Telugu the letter డ is invariably pronounced roughly even though followed by a consonant, as in the words డు, డు, డు, డు.

In some words there are more than one subscribed consonant, as, డ a woman. Such words are not very numerous.
ON THE ALPHABET AND ORTHOGRAPHY.

Exercise IX.

పప్ప అంటే a grandfather. 
పెప్పు అంటే a grandmother. 
పప్పందు అంటే a father. 
పప్పండ్ అంటే a mother. 
పప్పంపు అంటే an elder brother. 
పప్పముమ అంటే a younger brother. 
పప్పండి అంటే an elder sister. 
పప్పమమి అంటే a younger sister. 

పప్ప అంటే a horse. 
పప్పందు అంటే books. 
పప్పండు అంటే a child. 
పప్పండ్ అంటే men. 
పప్పంపు అంటే carriages. 
పప్పముమ అంటే a tree. 
పప్పండి అంటే water. 
పప్పమమి అంటే names.

Exercise X.

పనడండా అంటే merit. 
పపపపాడండా అంటే intention. 
పనడండా అంటే especial. 
పపపపాడండా అంటే a sentence. 
పనడండా అంటే bravery. 

పనడండా అంటే formerly. 
పపపపాడండా అంటే pride. 
పపపపాడండా అంటే a mountain. 
పపపపాడండా అంటే the grammatical subject. 
పపపపాడండా అంటే the grammatical object.

Exercise XI.

పప్పప్పు అంటే a lesson. 
పప్పపప్పు అంటే certainly. 
పప్పపప్పు అంటే understanding. 
పప్పపప్పు అంటే a story. 
పప్పపప్పు అంటే desire. 
పప్పపప్పు అంటే reverence. 

పప్పపప్పు అంటే an oath. 
పప్పపప్పు అంటే a journey. 
పప్పపప్పు అంటే a dispute. 
పప్పపప్పు అంటే a right. 
పప్పపప్పు అంటే surprise. 
పప్పపప్పు అంటే certainty.
ON THE ALPHABET AND ORTHOGRAPHY.

Exercise XII.

ఎక్కడ a curse. సూర్యుడు the sun.
కంచి clean. చవితం clear.
దీనిమ్మ quick. రాధికుడు a disciple.
ఎనుగు leave. సాధను easy.
ఐదు a short space of time. శరీరం the body.
పుష్పం money. స్కూల్సు schools.

Exercise XIII.

పంటు a punkah (noun). పంటు pull (Imperative).
తుం తా that (Adj. pron). తుంపండగ ద్వం don’t pull (negative Imper).
తున్ను this (Adj. pron). తున్ను గంగ గంగ గు gently (adverb).
కన్నకం strongly (adverb).

కుంటు పంటు Pull the punkah.
కుంటు పంటు Pull this punkah.
కుంటు తాదె పంటు తుంపండగ ద్వం Don’t pull that punkah.
కుంటు పంటు గంగ గంగ గు Pull the punkah strongly.
కుంటు తున్ను గంగ గు Pull the punkah gently.
కుంటు తున్ను గంగ గు ద్వం Don’t pull that punkah strongly.

Exercise XIV.

**Imperative moods.**

మండేరు bring. పెట్టు a plate.
మండలు take away. ఖాతము milk.
మండలు రాయానం don’t bring. అలమొదము an umbrella.
మండలు రాయానం don’t take away. పిడి a stick.
ON THE ALPHABET AND ORTHOGRAPHY.

Bring that stick.
Don't take away that plate.
Bring an umbrella.
Don't bring milk.
Take away this umbrella.
Don't take away that stick.
Bring a plate.

Exercise XV.

<table>
<thead>
<tr>
<th>Imperative moods</th>
<th>Adverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>ఎడడాడ</td>
<td>dust.</td>
</tr>
<tr>
<td>బాడాడ</td>
<td>wash.</td>
</tr>
<tr>
<td>కండాడ</td>
<td>send.</td>
</tr>
<tr>
<td>పండాడ</td>
<td>put.</td>
</tr>
</tbody>
</table>

Put that stick here.
Dust this punkah.
Send an umbrella quickly.
Wash this plate well.
Bring milk quickly.
Put the umbrella there.

Exercise XVI.

<table>
<thead>
<tr>
<th>Imperative moods</th>
<th>Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>హామనిడండి</td>
<td>Don't dust.</td>
</tr>
<tr>
<td>కామనిడండి</td>
<td>Don't wash.</td>
</tr>
<tr>
<td>కండాడడండి</td>
<td>Don't send.</td>
</tr>
<tr>
<td>పండాడడండి</td>
<td>Don't put.</td>
</tr>
</tbody>
</table>
ON THE ALPHABET AND ORTHOGRAPHY.

ద ఇంటే సమేం న మచ్చే న వంటి వంటి న వంటి కంటి కంటి
Dust that box.
Wash this blanket.
Send that letter.
Don’t wash that plate.
Don’t send that umbrella.
Don’t put that box there.
Bring a knife.
Don’t take away that box.
Don’t send that stick.

Exercise XVII.

దే ఐ సంచించండి.
those (things).
దే ఐ సంచించండి.
these (things).
ద ఇంటే సమేం న మచ్చే న వంటి వంటి న వంటి కంటి కంటి
a chair.
a cot, bedstead.
a lamp, light.

దే ఇంటే సంచించండి.
Take these (things) away.
Wash those (things) well.
Dust this table.
Don’t dust that chair.
Bring a light.
Don’t send that cot.
Don’t wash that box.
Send that chair.
Put that table here.
Put this cot there.
Bring a chair quickly.
Wash that table well.
Don’t send these (things).
Don’t bring those (things).
General Observations on the Alphabet and Orthography.

82. A letter is called లేదా or కృతము. The alphabet is called కానూర. The mark of aspiration is called ఆం, and an aspirate letter ఆంముము. The vowels are called దేశు, and the consonants నిఖారం.

83. In common writing and talking, instead of the initial vowels, the following letters are often used, namely—

ఆ instead of ఐ. 
థ థ థ థ 
ఖ ఖ ఖ ఖ 
చ చ చ చ 
ష ష ష ష 
ట ట ట ట 

The use of త, తో, తా, and తు (instead of ఇ, ఇ, ఐ, and ఝ) is especially common.

85. The sign ఎ (called లేదా) written on the line, adds the sound of R to the syllable but one before it; thus నందా ఎ మదుదమి is pronounced the same as నందా ఎ

86. The sign స, called సన్న, only occurs in Sanskrit words. At the end of a word it is pronounced హా, as సిన్మ; but in the middle of a word it has the sound of హక్ or of హాప, according as it is followed by స or by స; as సన్నాంధం, సన్నాంధం.
87. The names of the secondary forms of the vowels are as follows:

<table>
<thead>
<tr>
<th>Secondary form</th>
<th>Name</th>
<th>Secondary form</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>ך</td>
<td>చ్చింగా.</td>
<td>౞</td>
<td>చ్చింగా.</td>
</tr>
<tr>
<td>ౚ</td>
<td>చ్చింగా.</td>
<td>౛</td>
<td>చ్చింగా.</td>
</tr>
<tr>
<td>జ</td>
<td>జాని</td>
<td>౫</td>
<td>జాని</td>
</tr>
<tr>
<td>యే</td>
<td>యేంకుడు.</td>
<td>౶</td>
<td>యేంకుడు.</td>
</tr>
<tr>
<td>౰</td>
<td>రంగాను.</td>
<td>౳</td>
<td>రంగాను.</td>
</tr>
<tr>
<td>౱</td>
<td>రంగాను.</td>
<td>౲</td>
<td>రంగాను.</td>
</tr>
<tr>
<td>యే</td>
<td>యేంకుడు.</td>
<td>౳</td>
<td>రంగాను.</td>
</tr>
<tr>
<td>౯</td>
<td>రంగాను.</td>
<td>౶</td>
<td>రంగాను.</td>
</tr>
</tbody>
</table>

88. A subscribed consonant is called రంగాను. Thus in the word కన్న, the letter రం is called రంగాను. The subscribed consonant హ is called హంగానూ, and the subscribed consonant హ is called హంగానూ.

89. The letters స and స are pronounced ch and j in all Sanscrit words without exception, and also in all pure Telugu words, except when followed by the vowels ౟, ౟౟, ధ, శ, సం, and సం, in which case they are pronounced ts and dz.

90. The letter క, called కరిక, is pronounced like N, when followed by any consonant as far as క. When followed by any other consonant, or when placed at the end of a word, it is pronounced like M, as—ఎ కరిక, కరిక.

91. In printed books each letter and each word is written separately; but in ordinary writing a running hand is usually adopted, called కరికంకరిక, in which the letters and also the words are run into each other. In కరికంకరిక the letters are often somewhat differently shaped.

On Punctuation.

92. In modern Telugu books the English system of punctuation is usually adopted. In old books | answers to a comma, and || to a full stop. In poetry the mark | is placed at the end of each line, except the last, which takes the mark ||.
ON THE CLASSIFICATION OF WORDS.

93. The words of the Telugu language are classified as follows:—

First. రంగమాయ or ఆడి రంగమాయ, i.e. the language of the land, or words of pure Telugu origin, e.g. ప్రమాణం, పాటు, తమిళ.

Secondly. సాస్కృతం, i.e. Sanscrit words introduced into Telugu according to certain fixed rules. These words contain the crude forms of Sanscrit, but they assume certain terminations, in order to be assimilated to pure Telugu words, e.g. Sanscrit పండితుడు, Telugu పండితుడు, Sanscrit శాస్త్రం, Telugu శాస్త్రం.

Thirdly. తెలుగు, i.e. Telugu corruptions of Sanscrit words, formed by the substitution, elision, or insertion of letters, e.g. Sanscrit పండితుడు, Telugu పండితుడు, Sanscrit శాస్త్రం, Telugu శాస్త్రం.

Fourthly. ఆధునికుండా, i.e. Colloquialisms. These are colloquial forms which, though commonly used by all classes, are not authorized by the rules of grammar, e.g. ఎన్నోకు, ఏపెల్.

Fifthly. ఉత్తర భాషాలు, i.e. words introduced into Telugu from foreign languages, e.g. Tamil, Canarese, Hindustani, English, etc. e.g. రోజు a day (Hindustani), వేదాని an office (English).

94. శాస్త్రం consists chiefly of abstract terms, and words connected with religion, Brahminical customs, science, law, medicine, etc. All words which contain any of the letters అ, ఆ, ఇ, ఈ, ఉ, ఊ, ఋ, ఎ, ఐ, ఓ, ఔ, or any of the aspirate letters, are శాస్త్రం. The only exception to this rule is, that some of the aspirate letters are occasionally used in the spelling of Hindustani and English words, and in a few Telugu colloquialisms; as ఎక్కడు, ఎవరి. The letter ఎ also is often incorrectly used in the place of అ.
CHAPTER IV.

SKELETON GRAMMAR AND MODEL SENTENCES.

As the primary object of this book is to teach the student to speak Telugu fluently and correctly with as little delay as possible, it is advisable that he should be provided at the very commencement with the means of practising himself in talking the language, and that he should not be hindered from doing so by being required first to learn all the grammatical details of even the colloquial dialect.

After careful consideration of the manner in which children and illiterate persons acquire a foreign language without the aid of a grammar, there can be little doubt that imitation and constant repetition have much to do with its acquisition, and that at first memory, rather than intellect, is called into action. For this reason it is highly important that the student, before proceeding to study the details of grammar, should be provided with the means of exercising his memory, and of gradually acquiring the habit of speaking Telugu. To provide these means is the object of the present chapter.

This chapter consists of two parts. In the first part a skeleton grammar of the colloquial dialect is given, shewing the most important inflections of the language. In the second part a series of sentences are provided, illustrating many of the common forms of expression, and providing the student with models upon which to form other sentences.

SKELETON GRAMMAR.

A. Article. In Telugu there is no article.

B. Nouns. Singular. The genitive case is generally the same as the nominative case, or changes its last syllable into ə or ə. The dative case adds ə or ə to the genitive, and the objective case adds ə or ə.
PLURAL. The nominative generally adds యొ to the nominative singular, or changes its last syllable into యొ. The genitive changes final యొ of the nominative plural into యొ. The dative adds అ to the genitive plural, and the objective adds యొ. Subjoined is an Example.


C. Postpositions. Postpositions, which answer to English prepositions, are affixed to the genitive case of nouns; as కోసిను. Upon the wall.

D. Adjectives. Telugu adjectives are indeclinable; as గడడం good.

E. Pronouns. (1) The personal pronouns are as follows:

<table>
<thead>
<tr>
<th>NOMINATIVE</th>
<th>GENITIVE</th>
<th>DATIVE</th>
<th>OBJECTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>SIN. 1st Person. నానీ I.</td>
<td>మే Of me.</td>
<td>నానే To me.</td>
<td>నాను Me.</td>
</tr>
<tr>
<td>2nd Person. నానే Thou.</td>
<td>5 Of thee.</td>
<td>5 To thee.</td>
<td>5 Thee.</td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mas. నానే He.</td>
<td>నానే Of him.</td>
<td>నానే To him.</td>
<td>నానే Him.</td>
</tr>
<tr>
<td>Fem. &amp; Neut. నానే She, it.</td>
<td>నానే Of her, it.</td>
<td>నానే To her, it.</td>
<td>నానే Her, it.</td>
</tr>
<tr>
<td>PL. 1st person. నానే We.</td>
<td>నానే Of us.</td>
<td>నానే To us.</td>
<td>నానే Us.</td>
</tr>
<tr>
<td>2nd person. నానే You.</td>
<td>నానే Of you.</td>
<td>నానే To you.</td>
<td>నానే You.</td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mas. &amp; Fem. నానే They (m.f.).</td>
<td>నానే Of them.</td>
<td>నానే To them.</td>
<td>నానే Them.</td>
</tr>
<tr>
<td>Neuter. నానే They(neut.).</td>
<td>నానే Of them.</td>
<td>నానే To them.</td>
<td>నానే Them.</td>
</tr>
</tbody>
</table>

(a) The feminines pronoun 3rd person has in the singular the same form as the neuter, and in the plural the same as the masculine.

(b) The singular నానే is only used to a low person. The plural నానే is used to a person of respectability.

(c) నానే and నానే are only used in reference to low persons. In reference to persons of respectability the words నానే and నానే are used. (Gen. నానే. Dat. నానే. Obj. నానే.)

(2) For possessive pronouns the genitive cases of the various personal pronouns are used; as నే My. నానే His.

4. The adjective pronouns — ᆜ That, those. ᆥ This, these.
   ᆞ Which? ᆲ What? — are indeclinable.

F. Composite Nouns. These nouns are formed by affixing ᆝ, ᆘ, ᆗ (for ᆺ), and ᆖ (for ᆵ) to adjectives; as ᆶ good, ᆶ a good man, ᆵ a good Woman or thing.

G. Verbs. In Telugu the negative is always expressed in the verb. Hence every verb has two forms (1) a positive and (2) a negative.

(1) Positive Form:

<table>
<thead>
<tr>
<th>First Conjugation</th>
<th>Second Conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive. ᆟ To strike.</td>
<td>ᆸ To do, etc.</td>
</tr>
<tr>
<td>Past verbal participle. ᆟ Having struck.</td>
<td>ᆬ.</td>
</tr>
<tr>
<td>Past relative participle. ᆟ Who (or which) struck.</td>
<td>ᆷ.</td>
</tr>
<tr>
<td>Conditional form. ᆟ If strike, or if struck.</td>
<td>ᆹ.</td>
</tr>
<tr>
<td>Past tense. ᆟ I struck, or have struck.</td>
<td>ᆸ.</td>
</tr>
<tr>
<td>Future tense. ᆟ I shall or will strike.</td>
<td>ᆸ.</td>
</tr>
<tr>
<td>Imperative. Sing. 2nd ᆠ (or ᆺ) Strike thou.</td>
<td>ᆸ or ᆸ.</td>
</tr>
<tr>
<td>Pl. 2nd. ᆺ Strike you.</td>
<td>ᆸ.</td>
</tr>
</tbody>
</table>

Past Tense in full.

| SIN. 1st Person ᆺ I struck, or have struck. | ᆸ I did, etc. |
| 2nd ᆺ Thou struckest, or hast struck.       | ᆸ.           |
| 3rd | Mas. ᆺ He struck, or has struck.           | ᆸ.           |
|     | F.&N. ᆺ She or it struck, or has struck.   | ᆸ.           |
| PL. 1st ᆺ We struck, or have struck.        | ᆸ.           |
| 2nd ᆺ You struck, or have struck.           | ᆸ.           |
| 3rd | Mas. ᆺ They (m&f) struck, or have struck.  | ᆸ.           |
|     | Neu. ᆺ They (neu) struck, or have struck.  | ᆸ.           |
Future Tense in full.

SIN. 1. ఈసాసం I shall or will strike. 
2. ఈసాసం Thou shalt or wilt strike. 
3. మేము ఈసాసం He shall or will strike. 
   మిము ఈసాసం She or it shall or will strike. 
PL. 1. ఈసాసం We shall or will strike. 
2. ఈసాసం You shall or will strike. 
3. హుందరీ ఈసాసం They (m. & f.) shall or will strike. 
   హుందరీ ఈసాసం They (neut.) shall or will strike. 

(2) Negative Form.

1st Conjugation. 2nd Conjugation.

Past verbal participle. ఈసాసం Not having struck. 
Indefinite relative participle. ఈసాసం Who strikes not, etc. 
Conditional form. ఈసాసం If do or did not strike, etc. 
Past tense. ఈసాసం I did not strike, etc. 
Future tense. ఈసాసం I will not strike, etc. 
Imperative. Sin. & Pl. ఈసాసం Do not strike. 

The past tense is indeclinable, e.g. ఈసాసం I did not strike, or have not struck. 

Future Tense in full.

SIN. 1. ఈసాసం I shall or will not strike. 
2. ఈసాసం Thou shalt not strike, etc. 
3. మేము ఈసాసం He shall not strike. 
   మిము ఈసాసం She or it shall not strike. 
PL. 1. ఈసాసం We shall not strike. 
2. ఈసాసం You shall not strike. 
3. హుందరీ ఈసాసం They (m.&f.) shall not strike. 
   హుందరీ ఈసాసం They (neut.) shall not strike.
H. General remarks. (1) The usual order of words in a Telugu sentence is subject, object, verb.

N. B.—Nouns denoting inanimate things commonly use the form of the nominative for the objective case.

(2) In Telugu, when expressing various actions performed by the same subject, all of them except the last are expressed by past verbal participles. Thus instead of saying—He came to my house, and saw the letter, and tore it up—We must say in Telugu—Having come to my house, having seen the letter, he tore it up.

(3) To denote a question the final vowel is changed into క. Thus ఆడిచి He beat. ఆడిచి? Did he beat?

(4) To denote emphasis the final vowel is changed into త. Thus ఆడిచి He. ఆడిచి He (and no one else).

(5) To denote doubt the final vowel is changed into ద. Thus ఆడిచి Who. ఆడిచి Some one or other (I don’t know who).

(6) Where in English the infinitive mood is used, in Telugu a form is generally used, which is like the infinitive with లేనా attached to it; as ఆడిచి.

(7) The English auxiliaries must and ought are expressed by adding లేనా or లేనా to the infinitive. Must not and ought not are expressed by adding లేనా. The relative participles are లేనా and లేనా.

(8) A relative participle is equivalent in English to the verb and relative pronoun in a relative sentence. What is in English the antecedent always immediately follows the relative participle in Telugu.

(9) In Telugu a subordinate sentence always precedes the sentence on which it depends. The verb in a subordinate sentence is frequently a relative participle with some affix attached to it; as ఆడిచి లేనా, ఆడిచి లేనా, ఆడిచి లేనా.

(10) The word ఒకు is generally placed at the end of every subordinate sentence which either (1) occupies the place of an object to a verb
SKELETON GRAMMAR AND MODEL SENTENCES.

signifying to speak, to tell, etc—or (2) is in the corresponding English sentence introduced by the conjunction that.

(11) When in an English sentence the verb to be is the copula, in Telugu the verb is generally omitted in the positive. In the negative the form నీన్ను is used in its various persons.

(12) When in an English sentence the verb to be is not the copula, in Telugu the tense ఉన్నాను is used in the positive, and the tense ఉన్నానీ in the negative.

The tenses ఉన్నాను, ఉన్నానీ, and ఉన్నాన్న is declined as follows:—

**SIN. 1.** 
ఉన్నానీ I am.  
ఉన్నాన్నాన్న I am not, etc.

2.  
ఉన్నాను Thou art.  
ఉన్నాన్నాన్న.

3.  
| M. | ఉన్నాను | He is. | ఉన్నాన్నాన్న. |
| F. & N. | ఉన్నాను | She or it is. | ఉన్నాన్నాన్న. |

**PL. 1.** 
ఉన్నానొనే We are.  
ఉన్నాన్నానొనే.

2.  
ఉన్నానొనే Ye are.  
ఉన్నాన్నానొనే.

3.  
| M. & F. | ఉన్నానొనే | They (M. & F.) are. | ఉన్నాన్నానొనే. |
| N. | ఉన్నానొనే | They (N.) are. | ఉన్నాన్నానొనే. |

(13) Motion towards an object that cannot be entered (e.g. a man) is expressed by the postposition నేసి as నేసి ఎను. Go to (near) him.

(14) Infinitives of the second conjugation always end in ను. The present verbal participles of ఉన్నాను and ఉన్నానొనే are ఉన్నానుకున్నానూ and ఉన్నానొనేకున్నానూ. By prefixing them to the tense ఉన్నాను (I am) a progressive present tense is formed. Thus ఉన్నానుకున్నాను striking. ఉన్నానొనే I am, contracted ఉన్నానొనేకున్నానూ I am striking. ఉన్నానొనేకున్నానూ I am doing, etc.
SENTENCES.

The subjoined sentences are arranged in three sets, each of which concludes with a long sentence embodying the most important words and expressions used in the preceding shorter sentences.

Each sentence must be thoroughly mastered, and indelibly impressed upon the memory by being repeated several times daily. Each sentence (especially the last one of each set) must be so thoroughly mastered that the student can bring it into use at a moment’s notice, without having to think about it first. When learning to speak a language, the all-important point is quality not quantity. One sentence thoroughly mastered is a better day’s work, and of infinitely more value that twenty sentences which require an effort to recall them to memory.

First set of Sentences.

VOCABULARY of words used in the first set of sentences. (Those words which occur in the skeleton grammar are not here repeated.)

A letter. — To say, tell.
An endeavour. — To go.
Work. — To write.
There. — To inform of.

The affix యంతే, when attached to a past relative participle, means after, the affix అంతే aithough, and the affix అంచనా according as. (See para. H. 9.)

I will go.
They will go there. (Lit. To there.)
Did you go there?
Have you done that work?
Is this the work which you have done?
This is the work which I have done.

This is the letter which you must write.

After he had done that work, he went.

I will not do as he told me.

We will do as you have written.

Although you write, he will not write.

Although he went, I did not go.

After I have gone there, I will write you a letter.

I made an endeavour to write to you.

Will you make an endeavour to do that work?

Do that work. Write a letter.

Do not write that letter.

Did he say—write that letter?

He said—don't do that work.

Although he says, do not write, they will write.
CONCLUDING SENTENCE. 1 2 3 4 5 6

Literal translation. After you have gone to there, having written a letter to me, if (you) inform (me) of the works which I must do, although they say, don't do, (I) will make an endeavour to do according as you have written.

Free translation. After you have gone there, if you will write me a letter, and tell me what I ought to do, I will endeavour to do as you write, although they tell me not to do so.

N. B.—The small numbers shew the order of the words in Telugu, and enable the student to translate word for word.

After all the above sentences have been thoroughly mastered, the following English sentences must be translated into Telugu, and after correction by the teacher, must be learnt by heart.

Translate into Telugu. Go there. He will not go there. Will he go there? After he has gone there, will he write to you? After I went there, I did not write to him. If you write to him, he will write to you. If he goes there, he will not write to me. If you will inform me, I will do as you say. (Tel. as you have said.) After you had informed him, did he not do as you said? Although you go, he will not go. Although he writes, I shall not write. Although he does what he ought to do, I will not write a letter to him. Although they told him not to do that work, he did (it). Although I say, "don't go," he will go. Although I say—go, he will not go. I will endeavour to do as he told me. I will endeavour to go there. He did not endeavour to do the work. He endeavoured to do as I told him. If you go, I will endeavour to write to you. If you write, I will endeavour to do what I ought to do. Although he tells (you) not to go (Tel. says "don't go"), if you go there, I will write a letter to you to inform you what you ought to do. If I go there, and do as you told me (Tel. I having gone if do), will you write to me? If you do what you ought to do, I will write to you, after I have gone there.
Second set of Sentences.

VOCABULARY of new words used in the second set of sentences,

אַגִי (ג. וּפּוּד) A house. אַגִיַּמָה A carpenter. אָחָרִי Very, much.

אַשְׁרָא A day. אָשִׁרְא Yesterday. אָשִׁירָא Afterwards.

אַשְׁרָא An hour. אָשִׁירָא To-morrow. אָשִׁירָא Therefore.

אַשְׁרָא A box. אָשִׁירָא Three. אָשִׁירָא Quickly.

אַשְׁרָא Shooting. אָשִׁירָא Good. אָשִׁירָא(Postposition) Near.

אַגִיַּמָה A gentleman. אָגִי Bad. אָגִי To send.

The word אָגִי affixed to a person's name has the force of Mr.

Thus—Mr. Martin would be אָגִי מָרִין.

םֶלֶטּ כַּלְטָה (פָּה. 2.)
They went to your house.

אָשִׁירָא אָדָם מֵאָרָא אָגִי? Did not Mr. Martin go to your house?

אָשִׁירָא אָדָם מֵאָרָא? Go to his house quickly.

אָשִׁירָא אָדָם מֵאָרָא אָשִׁירָא He will send that box at three o'clock.

אָשִׁירָא אָדָם מֵאָרָא Send that box to-morrow.

אָשִׁירָא אָדָם מֵאָרָא? Did he send this box yesterday?

אָשִׁירָא אָדָם מֵאָרָא (פָּה. 1.) The carpenter did not send that box.

אָשִׁירָא אָדָם מֵאָרָא (פָּה. 13.) Go to (near) the carpenter.

אָשִׁירָא אָדָם מֵאָרָא? (פָּה. 14.) Are you doing that work quickly?
He went (out) shooting yesterday.  (Lit. for shooting.)

I did not go (out) shooting.

Say that he must go to-morrow.

Tell (them) to send that box to the carpenter's house.

Go to their house, and say that they must do that work quickly.

Tell (with) the carpenter that he must send my box to-morrow.

Go to the carpenter, and tell him to send my box.  (Lit. Having gone to near the carpenter, say, send my box.)

He is a good man.  They are not good people.

He is not there.

That box is a good one.  This box is not a good one.

That is a very bad box.

That box is a very bad one.

That is not my work.

There is not a box there.

I have no work.  (Lit. There is not work to me.)

Have you a house?  I have a good house.
**SKELETON GRAMMAR AND MODEL SENTENCES.**

**CONCLUDING SENTENCE.**

 Literal Translation. Having gone to the house of Mr. Martin, say that this day work is not to me, therefore at three hours (I) shall go to shooting. Afterwards having gone to near the carpenter, say that the box which (he) sent yesterday is not a good one, (but is) a very bad one, and that he must send a good box to-morrow.

Free Translation. Go to Mr. Martin’s house and say that I have no work to day, and so shall go out shooting at three o’clock. Afterwards go to the carpenter, and tell him that the box which he sent yesterday is not a good one, that it is a very bad one, and that he must send a good box to-morrow.

Translate into Telugu. He will not send that box quickly. He did not go quickly. Did you go to my house yesterday? Mr. Martin will not go there. Will you go to them at three o’clock? He did not send that box yesterday. Go to him, and say that he must do that work to-day. Tell him that he must write to-morrow: That is not your box. This is my house. He is a bad man. He has no box. Have you not a house? I have no work, so I shall go to Mr. Martin. This house is a very good one. Tell him that this is not a good box, and that he must send three good boxes to-morrow.

**Third set of Sentences.**

**Vocabulary of new words used in the Third set of sentences.**

<table>
<thead>
<tr>
<th>Telugu</th>
<th>English</th>
<th>Telugu</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>అడుగు</td>
<td>An elder brother.</td>
<td>ప్రముఖ</td>
<td>When.</td>
</tr>
<tr>
<td>రాజహే</td>
<td>A king, a Rajah.</td>
<td>హే</td>
<td>But.</td>
</tr>
<tr>
<td>మూలాంపు</td>
<td>A thing, matter.</td>
<td>ప్రియం</td>
<td>To ask.</td>
</tr>
<tr>
<td>మాచియేది</td>
<td>A message, news.</td>
<td>ప్రియం</td>
<td>To be known.</td>
</tr>
</tbody>
</table>
The affix ゾemplace implies respect, and is followed by a verb in the plural.

The affix ゾemplace added to an infinitive means—*as soon as*.

The affix ゾemplace added to a relative participle means—*when*.

すみません、お手数ですが、どうぞ。 (Para. H. 11.)
This is not your elder brother's box.

うちで仕事をしていると思います。 (Para. H. 14.)
I am doing the work which he told me.

それこそお兄さん欄に在ることであります。 (Para. H. 1 & 1. Note.)
I asked your elder brother that matter.

お忙しいところ、おざるなないませんか。 (Para. H. 1. c.)
If you ask him, he will tell you.

彼女を問いかけて、偽りのことを教えてくれます。 (Para. H. 9.)
When he asked them, they did not inform (him).

彼女を避け、私はお兄さん欄に申しております。
When he went, he did not inform me of that matter.

すみません、お手数でございますが、ご注意願います。 As soon as they go, I will send a message to your elder brother.

すみません、おざるなないませんか。
As soon as he asked, I told him.

それこそお兄さん欄に申し上げておきたい。
I will inform the Rajah of the matter. (*Lit.* I will make known that thing to the Rajah.)

その他お別れに申し上げます。
He knows it. (*Lit.* That affair is known to him.)

申し訳ありません、お手数ですが、お知らせ願います。 (Para. H. 8.)
I do not know what he said.

申し訳ありません、お手数ですが、お知らせ願います。 (Para. H. 5.)
I do not know when he will go.

申し訳ありません、お手数ですが、お知らせ願います。 (Para. H. 5.)
You do not know when I shall go.
I will send word at what time they go.

You must not write a letter to him.

You must do the work that I have told you, but you must not do the work that he has told you.

CONCLUDING SENTENCE.

Literal Translation. When I asked your elder brother that thing, (he) said—It is not known to me when the Rajah will go, but as soon as he goes, (I) will send to you a message; if (I) send (it), you must not make (it) known to any one.

Free Translation. When I asked your elder brother, he said that he did not know when the Rajah would go, but that as soon as he (i.e., the Rajah) went, he would send me word, and that if he did so, I must not mention it to any one.

Translate into Telugu. Is he your elder brother? Ask him that matter. If you ask him, he will not tell (you). When he asked me, I did not tell (him). As soon as he asked you, did you tell (him)? When did you ask him that matter? Do you not know when your elder brother will go? When they went, your elder brother sent me a message. Your elder brother did not say when they would go. The Rajah told me that matter,
but he did not tell my elder brother. I do not know what the Rajah said. I will not tell you what he said. I will tell the Rajah what you said. If you go to the Rajah, he will tell you what I said. As soon as he informed me of that matter, I went to your elder brother, and told him.

By using the words already learnt in the exercise given in Chapter III, the student should now proceed to construct for himself series of fresh sentences on the model of those given in this chapter.

After practising himself in this manner for some weeks, he should provide himself with a pocket-book, and enter into it daily a few *sentences*, such as he is likely to require for constant use; and after having learnt them thoroughly, he should bring them into practical use on every possible occasion. At the other end of pocket-book it is advisable to enter any new *words* that may occur in the sentences thus written down, so that there may be sentences at one end, and a corresponding vocabulary at the other. It is a most important rule *not to enter a fresh sentence, until all that have been entered have been thoroughly mastered*. If this rule be neglected, the pocket-book will soon become a collection of *unlearnt* instead of *mastered* sentences.

Whilst pursuing the above course, the student should proceed to study the grammar of the colloquial dialect, as explained in the following pages.
PART II.
CHAPTER V.

ON NOUNS, POSTPOSITIONS, AND ADJECTIVES.

I. NOUNS.

On the Translation of the English Article.

95. The English indefinite article a, and the definite article the may be considered as inherent in Telugu nouns. But ఇది one is sometimes used, where in English the indefinite article is used; and the force of the English definite article is sometimes expressed in Telugu by using the demonstrative adjective pronouns is that or those, and ఇది this or these.

On the Formation of Nouns.

Nouns, when not elementary may be formed from Verbs, Adjectives or other Nouns.

96. A class of abstract nouns are formed by affixing సంస్కృతం నుండి to Telugu adjectives, and సంస్కృతం నుండి to Sanscrit adjectives; as గొడ్డు good, గొడ్డు గొడ్డు goodness, గొడ్డు great, గొడ్డు గొడ్డు greatness, గొడ్డు excellent, గొడ్డు గొడ్డు excellence, గొడ్డు hard, గొడ్డు గొడ్డు hardness.

97. Nouns denoting the agent are sometimes formed from సంస్కృతం nouns ending in వా, by changing this termination into జి; as గొడ్డూ a sin, గొడ్డూ a sinner, గొడ్డూ a covetousness, గొడ్డూ a miser.

98. A class of masculine and feminine nouns are formed from neuter nouns, by adding the terminations రోజు and స్త్రి respectively; as గొడ్డు a huntsman, గొడ్డు a workwoman.

99. The affix రోజు is sometimes added to a neuter noun; as గొడ్డు a glutton.

100. Many nouns are derived from the roots of verbs. (1) In the case of roots of the first conjugation, the noun has generally exactly the same form as the root. (2) In the case of roots of the third conjugation, final రోజు is generally changed in స్త్రి. (3) In the case of some roots, the termination undergoes certain other changes. Thus—
ON NOUNS, POSTPOSITIONS, AND ADJECTIVES.

(1) Root. పద్ధను to leap.............Noun. పద్ధను a leap.
పద్ధను to abuse.................... పద్ధను abuse.

(2) నేన్నమం to weep..................... నేన్నమం weeping.
నేన్నమం to see.......................... నేన్నమం sight.

(3) రాసమం to write..................... రాసమం writing.
రాసమం to be tight.................. రాసమం tightness.
రాసమం to trust...................... రాసమం trust.
రాసమం to burn...................... రాసమం a blaze.

On the Declension of Nouns.

101. Telugu nouns have three genders, namely—

(1) The masculine, which is applied to such nouns as can be used in reference to a man (or a god) only, e.g., రామా Rama, సుఖు a younger brother, సుఖ్ము a merchant, శ్రుషా a husband.

(2) The feminine, which is applied to such nouns as can be used in reference to a woman (or a goddess) only, e.g., లక్ష్మి Lakshmi, శ్రుషా a younger sister, శ్రుషా a wife.

(3) The neuter, which is applied to all such nouns as are neither masculine nor feminine. Hence it is applied to all nouns which denote animals, male or female (except the human species), and all inanimate things; e.g., హిందుస్తంబు a male buffalo, హిందుస్తంబు a female buffalo, హిందుస్తంబు a horse, కుమర్రి పుంపు a book, కుమర్రి a box.

Distinctions of gender are shown in three ways.

(a) By the use of different words as కుమర్రి a husband, కుమర్రి a wife.

(b) By changes in the terminations of words as కుమర్రి a wicked man, కుమర్రి a wicked woman.
ON NOUNS, POSTPOSITIONS, AND ADJECTIVES.

(c) By the use of prefixes as మనం a male child, అమనం a female child. Some nouns such as మనం milk (no sing.) and వత్రం water (sing. వత్రం) are habitually used in the plural. Thus మనం వత్రం పట్టు మనం వత్రం.

There is good water but there is no milk.

102. Telugu nouns have two numbers—the Singular, and the Plural; and in each number there are five cases, namely—(1) the nominative—(2) the genitive—(3) the dative—(4) the objective—(5) the vocative.

On Number.

103. The names of grains are generally used in the plural number only, except when used as adjectives, or when spoken of as a crop. Thus—

మనం వత్రం

This is a cholam shoot.

మనం వత్రం వత్రం?

Has there been a good crop of cholam?

మనం వత్రం వత్రం?

Is there any cholam in the Bazaar?

104. When two nouns closely connected to each other come together, the two are joined together, and the latter takes the plural termination. Thus, మనం a mother and వత్రం a father become మనం వత్రం parents,

మనం వత్రం brothers, వత్రం వత్రం hunger and thirst, వత్రం వత్రం east and west.

105. When the nominative and genitive singular and the nominative plural of any noun are known, it can invariably be declined by applying the following rules. Some nouns, however, have in addition irregularly formed cases.

General Rules for the Formation of Cases.

(1) Rules for the Singular Number.

106. (1) The dative case is formed by adding ఇ to a genitive ending in మనం, వత్రం, or వత్రం, and by adding ఇ to a genitive ending in any other vowel; as—gen. మనం, dat. మనం; gen. వత్రం, dat. వత్రం.
107. (2) The objective case (except in the first declension, in which it is the same as the genitive) is formed by adding అ to a genitive ending in ఉ, వ, or థ, and by adding ఇ to a genitive ending in any other vowel; as—gen. ఇడు, obj. ఇడి; gen. ఇడు, obj. ఇడం.

108. (3) The vocative case is the same as the nominative with the final vowel lengthened, except in the case of nominatives ending in the vowel ఉ which form their vocative by changing ఉ into ా. Thus—nom. ఇడ, voc. ఇడ; nom. ఇడ, voc. ఇడ; nom. ఇడ, voc. ఇడ.

(2) Rules for the Plural Number.

109. The nominative plural always ends in ద—as—డుడు, డుడు.
The genitive changes ద of the nom. into ద ... డుడు, డుడు.
The dative adds to the gen................... ద ... డుడుడు, డుడుడు.
The objective adds to the gen................... ద ... డుడుడు, డుడుడు.
The vocative changes the ద of the nom. into డు ... డుడుడు, డుడుడు.

The use of various Cases.

110. The dative case is sometimes used in Telugu, where in English we use some other case. Thus—

నాభ ఏ రేఖ నాభ అవనం.
They hid that matter from me.

నాభ అవనం.
He was afraid of me.

ఇరించండి రెండు నాడుండి.
I will come in a little time.

ఆసాం కనిపించండి కనిపించండి.
At the end he went away in a passion.

స్పటం కనిపించండి.
He cut it in the middle.

డీ కార్యడీ కార్యండీ కరువగా కార్యండీ. (డీ కార్యడీ.)
It is rather less than eight miles from here to that village.
ON NOUNS, POSTPOSITIONS, AND ADJECTIVES.

111. The locative case of an irregular noun (para. 141) is sometimes used as an instrumental case. Thus—

ном или он се. He cut it with an axe.

112. When several nouns are joined together, it is usual to put all in the nominative case, and add the demonstrative pronoun আং or ভু, নি or সু with the required casal termination. Thus—

শেং, সেনার, শিক্ত, খেলামা, বিজ্ঞ কী নামান পাঠ ইত্যাদি?

Who can tell the damage that arises from thunderbolts, storms, pestilence, and disease?

113. Telugu nouns are divided into two classes, namely—regular and irregular.

The regular nouns are divided into three declensions.

First Declension of Regular Nouns.

114. This declension includes all masculine nouns, of which the nominative singular ends in দ্দ. All these nouns are of more than two syllables.

The genitive singular is formed by changing দ্দ into দ্দ.
The nominative plural is formed by changing দ্দ into দ্দ.

Example.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. শ্রেষ্ঠ A younger brother. শ্রেষ্ঠ Shreṣṭha Younger brothers.</td>
<td></td>
</tr>
<tr>
<td>G. শ্রেষ্ঠी ...... Of do. শ্রেষ্ঠী ...... Of do.</td>
<td></td>
</tr>
<tr>
<td>D. শ্রেষ্ঠী ...... To do. শ্রেষ্ঠী ...... To do.</td>
<td></td>
</tr>
<tr>
<td>O. শ্রেষ্ঠ or শ্রেষ্ঠি do. শ্রেষ্ঠী উচ্চ Shreṣṭha Uchchang</td>
<td></td>
</tr>
<tr>
<td>V. শ্রেষ্ঠী ...... O do. শ্রেষ্ঠী উচ্চ O do.</td>
<td></td>
</tr>
</tbody>
</table>
ON NOUNS, POSTPOSITIONS, AND ADJECTIVES. 53

115. The form of the objective case in ఎ, e.g., ఎ ఎఎ, is common in the Northern Circars. Final ఎ of the genitive case is sometimes changed into ఏ, and retained throughout; as, ఎ ఎఎ, ఎ ఎఎ, etc.

116. The words ఎ ఎఎఎ a son and ఎ ఎఎఎ a son-in-law may take as their plurals either ఎ ఎఎఎ and ఎ ఎఎఎ, or ఎ ఎఎఎ and ఎ ఎఎఎ.

Exercise. Decline the following nouns—దేవుడు God, ఎ ఎఎఎ ఎఎ a man, ఎ ఎఎఎ a male friend, రామా Rama, ఎ ఎఎఎ a merchant, ఎ ఎఎఎ the sun, ఎ ఎఎఎ the moon.

Second Declension of Regular, Nouns.

117. This declension includes all nouns of more than two syllables ending in ఎఎ, ఎఎ, or ఎఎ. All are neuter except ఎ ఎఎఎ a wife.

The genitive singular is the same as the nominative.

The nom. plural is formed by adding ఎ to the nom. singular.

Example.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ఎ ఎఎఎ</td>
<td>ఎ ఎఎఎఎఎ</td>
</tr>
<tr>
<td>G. ఎ ఎఎఎ</td>
<td>ఎ ఎఎఎఎ</td>
</tr>
<tr>
<td>D. ఎ ఎఎఎఎ, or ఎ ఎఎఎఎ</td>
<td>ఎ ఎఎఎఎఎ</td>
</tr>
<tr>
<td>O. ఎ ఎఎఎఎ</td>
<td>ఎ ఎఎఎఎఎ</td>
</tr>
<tr>
<td>V. ఎ ఎఎఎ</td>
<td>ఎ ఎఎఎఎఎ</td>
</tr>
</tbody>
</table>

118. The form ఎ ఎఎఎఎ is common in the Northern Circars.

119. Nouns of this declension may use contracted forms in the dative and objective case singular, and throughout the plural. These are formed by changing ఎఎ of the nominative singular into ఎ (or ఎఎ), ఎ, and ఎ, respectively, and lengthening the preceding vowel, if it be short. Thus—
ON NOUNS, POSTPOSITIONS, AND ADJECTIVES.

Singular. D. న తిరి (or న తిరి). O. న తిరి.


120. The contracted form of the dative in నం (as న తిరి నం) is not often used, except by verbal nouns, which will be explained hereafter.

121. In this declension final చు is usually pronounced, and often written చు, as న చు చు.

122. Exercise. Decline the following nouns—వేలుంది a kingdom, నచురి a car, జాతికరి a country, మాట్టికి the trunk of the body.

Third Declension of Regular Nouns.

123. This declension includes all nouns (except those which belong to the second declension) which have the genitive singular the same as the nominative singular.

124. The nominative plural is generally formed by adding తో to the nominative singular.

EXAMPLES.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>125. N. నం</td>
<td>నం వచు</td>
</tr>
<tr>
<td>G. నం</td>
<td>నం మ</td>
</tr>
<tr>
<td>D. నం</td>
<td>నం వడ</td>
</tr>
<tr>
<td>O. నం</td>
<td>నం నం</td>
</tr>
<tr>
<td>V. నం</td>
<td>నం వచుమ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>125. N. నం</td>
<td>నం వచు</td>
</tr>
<tr>
<td>G. నం</td>
<td>నం మ</td>
</tr>
<tr>
<td>D. నం</td>
<td>నం వడ</td>
</tr>
<tr>
<td>O. నం</td>
<td>నం నం</td>
</tr>
<tr>
<td>V. నం</td>
<td>నం వచుమ</td>
</tr>
</tbody>
</table>

126. Nouns denoting inanimate things, especially those belonging to the third declension, sometimes use the objective case in the sense of a locative or ablative case; as నం in the ear.

127. Nouns borrowed from foreign languages, e.g., స్వర్గము, are usually declined like nouns of the third declension.
ON NOUNS, POSTPOSITIONS, AND ADJECTIVES.

Many nouns of the third declension, and also irregular nouns, use peculiar forms in the plural nominative (and consequently throughout the plural, para. 109), which will now be explained. Most of these forms are contractions of an original plural, formed by merely adding यो to the nominative singular. In the common dialect, however, the contracted forms only are used.

peculiar forms of the plural, used by nouns of the third declension, and by irregular nouns.

(a) Nouns ending in ता, ताः, ती, ति, ते, or तो, form the plural by changing these letters into त्ता and त्तो respectively. Thus—Sing. त्ताः, Pl. त्ताः, Sing. त्ती, Pl. त्ती, Sing. त्ते, Pl. त्ते, Sing. त्तो, Pl. त्तो.

(b) Nouns ending in ऋ, ऋ, or ऋ, and nouns of more than two syllables ending in ऋ or ऋ, form the plural by changing these letters into ऋ. Thus—Sing. ऋ, Pl. ऋ, Sing. ऋ, Pl. ऋ, Sing. ऋ, Pl. ऋ, Sing. ऋ, Pl. ऋ, Sing. ऋ, Pl. ऋ.

(c) Nouns ending in ऋ sometimes form the plural in ऋ. Thus—Sing. ऋ, Pl. ऋ.

(d) A few nouns ending in ऋ, ऋ, ऋ, or ऋ, sometimes form the plural by changing these letters into ऋ and ऋ, respectively. Thus—Sing. ऋ, Pl. ऋ or ऋ, Sing. ऋ, Pl. ऋ or ऋ. When ऋ precedes final ऋ or ऋ of the singular nominative, the two may be changed in the plural into ऋ or ऋ. Thus—Sing. ऋ, Pl. ऋ or ऋ.

(e) Nouns ending in ऋ and ऋ form the plural by changing the letters into ऋ or ऋ. Thus—Sing. ऋ or ऋ, Pl. ऋ or ऋ. Sing. ऋ, Pl. ऋ or ऋ.
ON NOUNS, POSTPOSITIONS, AND ADJECTIVES.

(f) Nouns ending in ꟏ or ꟑ (except ꟙ which makes the plural ꟞) form the plural by changing these letters into ꟙ. The vowel preceding ꟙ is always long. Thus—Sing. ꟑ or ꟑ, Pl. Ꟛ.

(g) The nouns ꟝ a field, and ꟝ a louse, make their plurals ꟝ and ꟝.

(h) All nouns, which do not come under these rules, form the plural by adding ꟑ to the singular nominative.

(i) The vowel ꟑ in the first syllable of a word is never changed, but in the last, or last two syllables of a word, is changed into ꟑ in the plural. Thus—Sing. ꟝, Pl. ꟝. Sing. ꟝, Pl. ꟝. Sing. ꟝, Pl. ꟝.

(k) In words of more than two syllables ending in ꟑ, ꟑ or ꟟, the vowel ꟑ preceding these letters, remains unaltered in the plural. Thus—Sing. ꟝, Pl. ꟝. Sing. ꟝, Pl. ꟝. Sing. ꟝, Pl. ꟝.

On Irregular Nouns.

129. There are a large class of Telugu nouns which are irregular in the Singular, i.e., they form their genitive singular (and consequently all derived from it, paras. 106, 107) in a peculiar and irregular manner. The following rules explain the formation of these irregular genitives. When these are known, any irregular noun can be easily declined in the singular by applying the rules given in paras. 106, 108. The plural of any irregular noun can be easily ascertained by applying the rules given in para. 128. All irreguar nouns are pure Telugu words. The irregular genitive always ends in ꟑ.

N.B.—It is specially important that the student should remember, that in the common dialect these nouns, instead of using the irregular genitive, constantly use the nominative for the genitive, and consequently are declined like nouns of the third declension. After learning the irregular genitives, the student can easily adapt his conversation to the peculiar usages of the locality in which he is placed.
ON NOUNS, POSTPOSITIONS, AND ADJECTIVES.

130. Rule I. If a noun of more than two syllables, ending in ద, denotes something that has animal or vegetable life, the genitive singular is the same as the nominative; otherwise, it changes ద into ప. Thus—

Sing. nom.     Sing. gen.     Pl. nom.

రాకుది a peacock.    రాఖయుది    రాఖయుది. Para. 128. b.
రాఖుది an embrace.    రాఖుసాం    రాఖయుది. Para. 128. k.

131. Rule II. With few exceptions, all neuter nouns ending in ధ are irregular. All these, and all irregular nouns ending in ధ (except రెండు, రెండు, రెండు) form the genitive singular by changing these letters into ప. Thus—

Sing. nom.     Sin. gen.     Pl. nom.

రెండు a yard.    రెండు    రెండు. Para. 128. b.
రెండు a day.    రెండు    రెండు.
రెండు a nest.    రెండు    రెండు.
రెండు a river.    రెండు    రెండు, రెండు. Para. 128. b. c.
రెండు water.    రెండు    రెండు.
రెండు the forehead.    రెండు    రెండు.

132. Some irregular nouns ending in ధ, also form the genitive singular in ప; as Nom. నాణి. Gen. నాణి or నాణి. Nom. నాణి. Gen. నాణి or నాణి.

133. The singular genitives of నాణి, నాణి and నాణి are నాణి or నాణి, నాణి, and నాణి.

134. Rule III. Some irregular nouns ending in ధ form the genitive singular by changing this letter into ద, others change it into ప. Thus—
ON NOUNS, POSTPOSITIONS, AND ADJECTIVES.

<table>
<thead>
<tr>
<th>Sing. nom.</th>
<th>Sing. gen.</th>
<th>Pl. nom.</th>
</tr>
</thead>
<tbody>
<tr>
<td>నుంచి a leg.</td>
<td>నుంచి</td>
<td>నుంచి Para. 128. b.</td>
</tr>
<tr>
<td>రాత్రి daylight.</td>
<td>రాత్రి</td>
<td>రాత్రి</td>
</tr>
<tr>
<td>మండలం a younger sister.</td>
<td>మండలం</td>
<td>మండలం</td>
</tr>
<tr>
<td>స్త్రీ a daughter-in-law.</td>
<td>స్త్రీ</td>
<td>స్త్రీ</td>
</tr>
</tbody>
</table>

The two last nouns also form their plurals in మండలం and స్త్రీ, e.g., మండలం, ఆమలం, స్త్రీలం, స్త్రీలం. The form in స్త్రీ is the more grammatical.

The noun నుంచి a share makes the genitive singular నుంచి or నుంచి.

135. **Rule IV.** Irregular nouns ending in గు and కు form the ORNITIVE SINGULAR by changing these letters into గో. Thus—

<table>
<thead>
<tr>
<th>Sing. nom.</th>
<th>Sing. gen.</th>
<th>Pl. nom.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ఓడం a house.</td>
<td>ఓడం</td>
<td>ఓడం Para. 128. e.</td>
</tr>
<tr>
<td>లుపుం a thorn.</td>
<td>లుపుం</td>
<td>లుపుం or లుపుం</td>
</tr>
<tr>
<td>చెట్టి an eye.</td>
<td>చెట్టి</td>
<td>చెట్టి or చెట్టి</td>
</tr>
</tbody>
</table>

136. **Rule V.** Irregular nouns ending in గు or కు, change this termination into గో to form the GENITIVE SINGULAR. The vowel preceding గో is always long. Thus—

<table>
<thead>
<tr>
<th>Sing. nom.</th>
<th>Sing. gen.</th>
<th>Pl. nom.</th>
</tr>
</thead>
<tbody>
<tr>
<td>అనందం or మంత్రం a well.</td>
<td>అనందం</td>
<td>అనందం Para. 128. f.</td>
</tr>
<tr>
<td>సంచారం a hand</td>
<td>సంచారం</td>
<td>సంచారం</td>
</tr>
<tr>
<td>పచ్చి ghee.</td>
<td>పచ్చి</td>
<td>పచ్చి</td>
</tr>
</tbody>
</table>
137. The following nouns are irregular:

<table>
<thead>
<tr>
<th>Sing. nom.</th>
<th>Sing. gen.</th>
<th>Pl. nom.</th>
</tr>
</thead>
<tbody>
<tr>
<td>యోకు యోకు</td>
<td>యోకు యోకు</td>
<td>Para. 128. b.</td>
</tr>
<tr>
<td>పంచ పంచ</td>
<td>పంచ పంచ</td>
<td>Do.</td>
</tr>
<tr>
<td>స్థానం స్థానం</td>
<td>స్థానం స్థానం</td>
<td>Para. 128. a.</td>
</tr>
<tr>
<td>శరీరం</td>
<td>శరీరం</td>
<td>Para. 128. h.</td>
</tr>
<tr>
<td>రోడు రోడు</td>
<td>రోడు రోడు</td>
<td>Do.</td>
</tr>
<tr>
<td>అప్పిడు అప్పిడు</td>
<td>అప్పిడు అప్పిడు</td>
<td>Do.</td>
</tr>
<tr>
<td>కొట్టడి కొట్టడి</td>
<td>కొట్టడి కొట్టడి</td>
<td>Para. 128. g.</td>
</tr>
</tbody>
</table>

138. The following nouns ending in అ are declined as follows:

<table>
<thead>
<tr>
<th>Sing. nom.</th>
<th>Sing. gen.</th>
<th>Pl. nom.</th>
</tr>
</thead>
<tbody>
<tr>
<td>హందురాం హందురాం</td>
<td>హందురాం హందురాం</td>
<td>హందురాం</td>
</tr>
<tr>
<td>పశువు పశువు</td>
<td>పశువు పశువు</td>
<td>పశువు</td>
</tr>
<tr>
<td>శరీరం</td>
<td>శరీరం</td>
<td>శరీరం</td>
</tr>
<tr>
<td>కొట్టడి</td>
<td>కొట్టడి</td>
<td>కొట్టడి</td>
</tr>
<tr>
<td>తౌండ తౌండ</td>
<td>తౌండ తౌండ</td>
<td>తౌండ</td>
</tr>
<tr>
<td>మాల్యం</td>
<td>మాల్యం</td>
<td>మాల్యం</td>
</tr>
</tbody>
</table>

139. The following nouns ending in యు (gram. యు) form the genitive by changing యు into యు, and the plural nominative by changing యు into యు or by adding యు, namely—యు the neck, యు a ploughshare, యు a spike, యు a sowing implement, యు elevated ground. Thus—

Sin. N. యు. G. యు. Pl. N. యు or యు.

The terminations యు and యు, which often occur in the names of places, follow the above rule, e.g., యు, Palaparru (a certain village), యు, and యు, Pamarru, యు.
60
ON NOUNS, POSTPOSITIONS, AND ADJECTIVES.

140. In a few instances different nouns have the same form in the plural. Thus—nika is the plural of both nika a root, and kika a finger, or kika is the plural of both kika fruit, and nii a tooth, etc.

As an example of the declension of an irregular noun, nika a river is thus declined:—

Sing. N. నికా G. నికి D. నికి O. నికి
Pt. N. నిక దీ G. నికి D. నికి O. నికి

141. Most of the irregular nouns, denoting inanimate things, form a locative case by changing అ of their irregular genitive into య and adding య at pleasure. Thus—యంది (genitive of యంది a house), locative case యంద య or యందాయం in the house.

142. Nouns using the objective case as a locative or ablative case (Para. 126) occasionally drop final య or అ. Nouns of the second declension use the plural objective case in this manner, and drop the final య. Thus—

నిడ యానండం. He fell on the ground.
నా యానండం. He arose from sleep.
యందయం యానం. In some places.
యందయం or యందాయం. In all ways.

II. POSTPOSITIONS.

143. In Telugu there are certain words, called postpositions, which are affixed to nouns and pronouns, just as in English prepositions are prefixed to nouns and pronouns.

Postpositions are usually affixed to the genitive case; as—నాచే by me, but the postposition మందా or పుందా about or concerning is always affixed to the objective case; as—యందయం మందా or పుందా concerning that matter. A few postpositions such as ఎందయం, ఎదదం, పుందం, మందం are sometimes affixed to a dative case.
A few of the principal postpositions are as follows:—

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>of.</td>
<td>in, on, with</td>
<td>न प्रेम or प्रेमके by.</td>
</tr>
<tr>
<td>from.</td>
<td>in, on, among</td>
<td>इ प्रेम or प्रेमके by.</td>
</tr>
<tr>
<td>आ or आगे</td>
<td>in, on, among</td>
<td>इ प्रेम or प्रेमके with.</td>
</tr>
<tr>
<td>upon.</td>
<td>in, on, among</td>
<td>इ प्रेम or प्रेमके with.</td>
</tr>
<tr>
<td>under.</td>
<td>for.</td>
<td>इ प्रेम or प्रेमके near.</td>
</tr>
<tr>
<td>like.</td>
<td>for.</td>
<td>इ प्रेम (gram.वैष्णव) near.</td>
</tr>
</tbody>
</table>

144. The postposition आ is often added to the genitive without altering its meaning; as—इ माता or इ माता के a mother’s love; but whenever a word intervenes between the genitive and the word which governs the genitive, then आ is generally affixed: as—इ माता आ ने the boundless love of a mother.

145. The postposition इ is only affixed to genitives ending in आ of nouns denoting inanimate things (compare para. 126); as— इ a bank, इ on the bank. When इ is affixed to a noun of the second declension, the final letter आ is often dropped, and the preceding vowel, if short, is lengthened; as—इ फ़ाप्ट or इ फ़ाप्ट on paper, इ फ़ाप्ट or इ फ़ाप्ट, etc.

146. When the postposition आ is affixed to a genitive, it is commonly changed into आ; but when affixed to a singular noun of the second declension, final आ and आ are contracted into आ; as—इ आ, इ आ, इ आ and इ आ. According to grammar whenever आ is affixed to a genitive ending in आ, it may be changed into आ; as—इ आ, इ आ.

147. The irregular nouns instead of using the locative case mentioned above (para. 141) may also use the ordinary form made by adding the postposition इ to the genitive; as—इ और इ in the house; but when इ is used, contraction often takes place; as—इ स्त्री contracted इ स्त्री; इ स्त्री contracted इ स्त्री.
148. Subjoined is a list of the principal Telugu postpositions, as used in common conversation. They are derived from various sources; many of them (e.g., కొరకు, హరిస్తా) are merely cases of nouns. In the following list the most common meanings only are given; other idiomatic meanings can be easily learnt from observation. The postpositions already given are not here repeated.

నిలి on account of, because of—మిత్రం than—సుసంగా (gram. సుసంగా
రంగం) for—సుసంగా for—మిత్రం through—మిత్రం, సంగా through—
మిత్రం about—మిత్రం about—సుసంగా according to—సుసంగా at the
rate of, according to—సుసంగా in reference to—సుసంగా (or సుసంగా) in propor-
tion to—సుసంగా after—సుసంగా (or పండ) behind—సుసంగా, సంగా (gram.
సంగా) until, as long as, as far as—సుసంగా towards—సంగా, సంగా (vulg.
సంగా) సంగా, సంగా (or సంగా), సంగా (సంగా) near—సంగా at,
close to—సంగా, సంగా in front of, before—సంగా, సంగా, సంగా, on the
side—సంగా (or సంగా) on this side—సంగా (or సంగా) on the other
side—సంగా inside—సంగా, సంగా outside—సంగా, సంగా (gram. సంగా
సంగా) సంగా between—సంగా, సంగా with.

149. The genitive case of a postposition is often used as an adjective.
(Compare paras. 210 and 153.) Thus—ం నుంచి తెను. That under stone—or—The stone which is underneath. నుంచి నుంచి తెను. The land
below the hill. మే తికకరించి నుంచి. The stories in that book. అతనే
అతనే కరడం. Their favour towards me. Compare the English expressions—The above passage—In after thought—The under cut, etc.

III. ADJECTIVES.

150. Telugu adjectives are indeclinable, i.e., they do not vary in gender, number, or case; as—సుధా దేవుడు a great house, సుధా నరసరేడు in great
houses.

151. Telugu adjectives have no comparative and superlative forms. The
force of them is either expressed by such adverbs as అవం very, సంక్షిప్తం
much, etc., or by the use of the ordinary forms preceded by certain post-
positions. Thus the comparative is expressed by using the affix రావా; 
చేతు రావా అవిడా స్త్రీ he is older than I am. స్త్రీరావా సేదు ముఖ్తస్త్రీ this book is better than that one.

The superlative may be expressed by using the affix రావా with a word 
signifying all; చవవారావా సేదు ముఖ్తస్త్రీ he is the best of them all.

152. The force of the superlative degree is sometimes expressed by 
repeating the adjective. A distributive meaning is also implied. Thus 
ప్రేమి చారుసారు సమానం చారుసారు. To-day they cooked several very 
excellent curries.

153. In Telugu, as in English, a noun is often used as an adjective. But 
when a noun is thus used in Telugu, it is always, except it be a noun of 
the second declension, put in the genitive case. Thus—

డాంకి తనకుండా నట్టి తనకుండా tank water.

దండ తనకుండా నట్టి తనకుండా river sand.

చాంద్ర తనకుండా నట్టి తనకుండా sandy soil.

154. Nouns of the second declension, when used as adjectives, affix 
సావా or change సావా into సా. The form with సావా is always 
used in common conversation, except in the case of such words as 
denote something material (e.g., సావా lead), which always change 
సావా into సా. Thus—

సావా తనకుండా నట్టి సావా తనకుండా a horse-stable.

సావా lead తనకుండా నట్టి సావా తనకుండా leaden bullets.

సావా truth తనకుండా నట్టి సావా తనకుండా a true word.

సావా beauty తనకుండా నట్టి సావా తనకుండా beautiful women.

Such an expression as సా తనకుండా సావా might occur; but సావా 
would then be used, not as an adjective, but as a genitive case; hence the
expression would not mean that horsetail (which would in Telugu be కడపాడు కడు), but that horse's tail. So in the plural కడపాడా కడు కడపాడెం those horses' tails, కడపాడా కడు కడపాడెం those horsetails.

Many adjectives not ending in అం అం at pleasure without altering the meaning; as చాయ అయిన చాయ అయిన a pretty bird. The word అయిన is the past relative participle of అయిన to become; when used as an affix, it means who (or which) is, was, are, or were. అయిన అయిన a true word is literally a word which is true.

ON ADJECTIVES.

155. Some Telugu adjectives may at pleasure add ఖారు or ఖారి; as ఖారు ఖారి ఖారు ఖారి.

156. Some adjectives ending in యం, and denoting qualities in reference to sight, taste, and smell, when prefixed to a noun or pronoun, sometimes insert గడు; as వచ్చి గడు or వచ్చి గడు white cloth. Instead of గడు, the letter గడు is sometimes inserted; as గడు గడు గడు a man of dark complexion, గడు గడు గడు a man of fair complexion.

157. When an adjective (or a noun used as an adjective) ending in యం is prefixed to a noun commencing with a vowel, the consonant మ is inserted; as సంగం standing, సంగం సంగం a mirror, సంగం సంగం a pier glass. సంగం a tile, సంగం a house, సంగం a tiled house.

158. Sanscrit adjectives are used as adjectives in Telugu, after being first transformed into nouns, by taking the Telugu noun terminations, and then having అం affixed to them. Thus from the crude Sanscrit adjective ఎక్కడ excellent is formed the Telugu noun ఎక్కడ an excellent man, the feminine noun ఎక్కడారు an excellent woman, and the neuter noun ఎక్కడాం an excellent thing. To these words the affix అం is added, and they are then used as adjectives. Thus—
ON NOUNS, POSTPOSITIONS, AND ADJECTIVES.

An excellent Rishi. *Lit.* A Rishi, who is an excellent man.

The excellent Sarasvati. *Lit.* Sarasvati, who is an excellent woman.

An excellent cow. *Lit.* A cow, which is an excellent thing.

To excellent friends. *Lit.* To friends, who are excellent persons.

Excellent women. *Lit.* Women, who are excellent women.

159. When these adjectives qualify a feminine noun in the plural, they often take the *masculine* form; as అభిప్రేయం ఈస్తే (Gr.  ఈశా సమ్ప్రదాయం).

160. When these adjectives qualify a neuter noun in the plural, they may take either the singular or the plural form. The *singular* form is most common. Thus—

అభిప్రేయం అభిప్రేయం or అభిప్రేయం అభిప్రేయం.

Excellent cows.

161. In common talking, the singular neuter form in అభిప్రేయం is often used to qualify *masculine* and *feminine* nouns of either number. Thus—

అభిప్రేయం అభిప్రేయం (For  అభిప్రేయం అభిప్రేయం).

A dear friend.

అభిప్రేయం అభిప్రేయం (For  అభిప్రేయం అభిప్రేయం).

To dear friends.

162. Instead of adding అభిప్రేయం to the singular neuter of these words, final అభిప్రేయం may be changed into అభిప్రేయం (para. 154). Thus అభిప్రేయం అభిప్రేయం or అభిప్రేయం అభిప్రేయం.
expression would not mean that hornedtail (with

X’s, X’s), but that horse’s tail. So if

dr ’ am those horses’ tails, as X’s, X’s.

Many adjectives not ending in Xs suffix
altering the meaning; as X’s, X’s, word
evisions in the past relative participle
used as an affix, it means who (or which)
you may now a true word is literally a

ON ADJECTIVES.

137 Some Pelugn adjectives may st-

X’s, X’s, X’s, X’s, X’s.

138 Some adjectives ending in X, and der-
sught, taste, and smell, when prefixed to a
insert as X’s, X’s, X’s, and white
is sometimes inserted, as X’s, X’s, X’s,
X’s, X’s a man of fair complexion.

139 When an adjective for a noun used
is prefixed to a noun commencing with
not inserted as X’s, standing, X’s
those X’s, X’s, X’s, X’s a house.

140 Sanskrit adjectives are used as ad-
jectives transformed into nouns, by taking
on, the having X’s, affixed to them.

adjectives. X’s, excellent is formed the

X’s, X’s, X’s, X’s, X’s excellent thing. Th

is added to, that are, they used as a
Nouns, postpositions, and adjectives.

Not possessed of the thing signified by the noun. Thus—

The Telugu phrase: వీరు అరకంద మన అవసరం. a rich man; విదేశీ జీవి సంయుక్త న్యూస్. a foreign friend.

Sanskrit adjectives preceding Sanskrit nouns.

A Sanskrit adjective preceding a Sanskrit noun may drop its Telugu case, and be compounded with the noun according to the rules of Grammar. This, however, is not very common in constructions. Thus from the Sanskrit ਸ੍ਰੀ a wicked is formed ਸ੍ਰੀ man.—But instead of saying ਸ੍ਰੀਮਾਨ ਸਰਕਾਰ, we may say ਸਰਕਾਰ ਸ੍ਰੀਮਾਨ. In like manner, instead of ਸ੍ਰੀਵਿਭਾਸਨ ਚਲਾਉ, we say ਚਲਾਉ ਸ੍ਰੀਵਿਭਾਸਨ.
163. When one of the abovementioned words is used in the predicate, it may remain unaltered, or may take the affix షుందు with the pronominal affixes attached to it. In the masculine and feminine the former is most common, and in the neuter the latter is most common. Thus—

షుందు వీరింపు. (షుందుందున్నాడని not common.)

He is an excellent man.

తనిపు వీరింపు.

She is an excellent woman.

వేంట వీరింపు.

They are excellent persons.

షుందు వీరింపు (Or షుందున్నాడని)

That is an excellent thing. Lit. That is a thing which is an excellent thing.

షుందు వీరింపు వీరింపు.

These books are excellent.

164. The word షుందు is used in Telugu, where in English one noun is put in apposition to another. Thus—

షుందు వీరింపు వీరింపు.

Your grandfather Ramayya. Lit. Ramayya, who is your grandfather.

షుందు వీరింపు వీరింపు.

Parvati, the wife of Siva. Lit. Parvati, who is the wife of Siva.

165. In common talking, however, షుందు is sometimes omitted; as షుందు వీరింపు వీరింపు instead of షుందు వీరింపు వీరింపు. My brother Ramaswami.

166. It may be here mentioned that the words షుందు and షుందు are often placed after a noun, and give it the force of an adjective signifying
possessed or not possessed of the thing signified by the noun. Thus—

 nilai riches; अच्छा मनुष्य a rich man; अच्छा विद्वान an unkind friend.

On Sanscrit Adjectives preceding Sanscrit Nouns.

167. A Sanscrit adjective preceding a Sanscrit noun may drop its Telugu terminations, and be compounded with the noun according to the rules of Sanscrit Grammar. This, however, is not very common in conversation. Thus from the Sanscrit अच्छा wicked is formed अच्छा a wicked man.—But instead of saying अच्छा विद्वान स्वर्ग, we may also say अच्छा विद्वान. In like manner, instead of मृत्यु अस्ति, we may say मृत्यु अस्ति.
CHAPTER VI.

ON PRONOUNS, COMPOSITE NOUNS, ADVERBS, CONJUNCTIONS, INTERJECTIONS, AND NUMERALS.

I. PRONOUNS.

168. Telugu pronouns are subdivided as follows:—(1) personal and demonstrative pronouns—(2) the reflexive pronoun—(3) interrogative pronouns—(4) indefinite pronouns—(5) demonstrative adjective and interrogative adjective pronouns—(6) possessive adjective pronouns—(7) pronouns referring to number—(8) distributive pronouns.

The manner in which relative pronouns are expressed in Telugu will be explained in a future chapter.

The Telugu pronouns are declined upon the same general principles as the nouns, and may like them affix postpositions.

(1) Personal and Demonstrative Pronouns.

169. మేము I, the pronoun of the first person, has two forms in the plural, namely—మేమాము, which excludes, and మేమామాము, which includes the persons addressed. Thus—some Europeans speaking to some Hindoos would say—We (మేమామాము) are Europeans; but—We (మేమామామాము) are men. Hence in prayer మేమము only can be used.

మేము is declined as follows:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>1st Plural</th>
<th>2nd Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. మేము</td>
<td>మేము మేమాము</td>
<td>మేమామాము We.</td>
</tr>
<tr>
<td>G. మేము of me.</td>
<td>మేమము</td>
<td>మేమమము of us.</td>
</tr>
<tr>
<td>D. మేము to me.</td>
<td>మేమమము</td>
<td>మేమమమము to us.</td>
</tr>
<tr>
<td>O. మేము me.</td>
<td>మేమమమమము or మేమమమమము</td>
<td>మేమమమమమము or మేమమమమమమము us.</td>
</tr>
</tbody>
</table>

170. Instead of మేమమమము and మేమమమమము the forms మేమమమము and మేమమమమము are sometimes used. (Paras. 169, 171.)
171. \(\text{ обслужа́й} \) Thou, the pronoun of the second person, is declined as follows:—

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
</tr>
<tr>
<td>N. обслужа́й</td>
<td>обслужа́й</td>
</tr>
<tr>
<td>G. обслужа́й</td>
<td>обслужа́й</td>
</tr>
<tr>
<td>D. обслужа́й</td>
<td>обслужа́й</td>
</tr>
<tr>
<td>O. обслужа́й</td>
<td>обслужа́й</td>
</tr>
</tbody>
</table>

It must be observed that обслужа́й and обслужа́й take 5о and 5о in the dative and the objective case, which is contrary to the general rule. (Paras. 106, 107).

172. When addressing a person of low rank, or a child, the singular обслужа́й is used. When addressing a person of some respectability (e.g., a Munshi) the plural обслужа́й (like you in English) is always used, followed by a verb in the plural. When addressing God in prayer, обслужа́й is always used.

173. The pronouns of the third person are the demonstrative pronouns обслужа́й that man, he; обслужа́й that woman, she, it, and обслужа́й this man, he; обслужа́й this woman, she, it.

174. These pronouns have the following peculiarity:—In the singular the word used in the masculine (namely обслужа́й, or обслужа́й) is distinct from the word used in the feminine and neuter, which are both represented by the same word (namely обслужа́й, or обслужа́й). In the plural the masculine and feminine are both represented by the same word (namely обслужа́й, or обслужа́й), and the neuter uses a distinct word (namely обслужа́й, or обслужа́й). This peculiarity must be specially noticed, as it also pervades the verbs.

\(\text{ обслужа́й} \) and обслужа́й are declined as follows:—

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine.</strong></td>
<td>Feminine and Neuter.</td>
</tr>
<tr>
<td>N. обслужа́й</td>
<td>обслужа́й</td>
</tr>
<tr>
<td>G. обслужа́й</td>
<td>обслужа́й</td>
</tr>
<tr>
<td>D. обслужа́й</td>
<td>обслужа́й</td>
</tr>
<tr>
<td>O. обслужа́й, or обслужа́й</td>
<td>обслужа́й</td>
</tr>
<tr>
<td></td>
<td>обслужа́й</td>
</tr>
</tbody>
</table>
ON PRONOUNS, COMPOSITE NOUNS, ETC.

PLURAL.

**Masculine and Feminine.**

| N. అదే, or అదించి | Those men, or women, they. | అదే Those things, they. |
| G. అవి, — అవించి | of them. | అవి of them. |
| D. అవి, — అవించి | to them. | అవించి to them. |
| O. అవి, — అవించి | them. | అవించి them. |

**Feminine and Neuter.**

| N. అదే This man, or he. | అదే This woman, she, or this thing, it. |
| G. అదే of him. | అదే of her, or it. |
| D. అదే to him. | అదే to her, or it. |
| O. అదే, or అదే him. | అదే, or అదే her, or it. |

**Plural.**

| Masculine and Feminine. | Neuter. |
| N. అదే, or అదించి These men or women, they. | అదే These things, they. |
| G. అవి, — అవించి | of them. | అవి of them. |
| D. అవి, — అవించి | to them. | అవించి to them. |
| O. అవి, — అవించి | them. | అవించి them. |

When the postposition అందు is affixed to అదే and అదే, the words అదే and అదే are sometimes in the colloquial pronounced అదే and అదే. In the plural అదే and అదే are often pronounced అదే and అదే.

175. In addition to అదే and అదే the following masculine pronouns of the third person are also used, అదే (or అదే), అదే that man, he,
ON PRONOUNS, COMPOSITE NOUNS, ETC.

This man, he. These words which have no plural, are declined as follows:

N. ఇది (or ఇది.)  ఇది  He.
G. ఇది  of him.
D. ఇది  to him.
O. ఇది, or ఇది  him.

176. In addition to అంది and అయి (in their feminine signification) the words ఇది, ఇది, that woman, she, and ఇది, ఇది, this woman, she, are frequently used. ఇది and ఇది are commonly pronounced ఇది and ఇది. These words have no plural, and are declined as follows:

N. ఇది (or ఇది.)  ఇది  She.
G. ఇది  of her.
D. ఇది  to her.
O. ఇది  her.

177. The words ఇది, ఇది, ఇది, ఇది are used of a person of very low rank; ఇది, ఇది, ఇది, ఇది are used of persons of respectability; and ఇది, ఇది, ఇది, ఇది are used to mark respect. ఇది is sometimes followed by a verb in the plural.

When speaking of a respectable child, ఇది is used in the masculine, and ఇది (that child) in the feminine.

178. In the plural ఇది and ఇది are used in reference to persons of low rank only, and ఇది and ఇది in reference to respectable persons. As a mark of great respect ఇది and ఇది, followed by a verb in the plural, are sometimes used in reference to a single individual.
179. When speaking of an English gentleman and lady, the words మ్రింటం and మ్రింటం are affixed to their respective names, e.g., కార్పి స్మిథ్ మ్రింటం Mr. Martin, కార్పి స్మిథ్ మ్రింటం Mrs. Martin. When speaking of a respectable native, the word మ్రింటం is added to the name; as—గంగాదేవుడు Mr. Ramayya. The word మ్రింటం is also attached as a mark of respect to such words as స్మిథ్, స్మిథ్, కార్పి, etc. The affixes స్మిథ్, స్మిథ్ and స్మిథ్ are always followed by a verb in the plural.

(2) The Reflexive Pronoun.

180. The reflexive pronoun మ్రింటం self is thus declined:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>మ్రింటం</td>
<td>మ్రింటం, or మ్రింటం</td>
</tr>
<tr>
<td>G.</td>
<td>మ్రింటం</td>
<td>మ్రింటం, or మ్రింటం</td>
</tr>
<tr>
<td>D.</td>
<td>మ్రింటం</td>
<td>మ్రింటం, or మ్రింటం</td>
</tr>
<tr>
<td>O.</td>
<td>మ్రింటం, or మ్రింటం</td>
<td>మ్రింటం, మ్రింటం, or మ్రింటం</td>
</tr>
</tbody>
</table>

181. The plural మ్రింటం is often used instead of మ్రింటం as a term of great respect. Thus—మనం అనువాది జాతినా in accordance with your honor’s permission. When thus used the forms మ్రింటం, మ్రింటం and మ్రింటం are generally employed instead of మ్రింటం, మ్రింటం and మ్రింటం.

182. The reflexive pronoun మ్రింటం (except when used in the plural number instead of మ్రింటం) can only be used in reference to the subject of a principal verb in the third person; and whenever such a reference is required to be made, మ్రింటం should always be used.

On Emphatic Pronouns.

183. The force of the emphatic expressions—I myself, you yourself, etc., may be expressed in Telugu by emphatic స్మిథ్; as స్మిథ్, I myself. Such
English expressions as—Of myself, etc., implying spontaneous action, are expressed in Telugu by prefixing the dative case, or the genitive with నేడు, to the emphatic form of the pronoun; as నేడు నేడు కనికా నేడు—or—సోంతు కనికా నేడు He came of himself. నేడు నేడు నేడు నేడు or నేడు తరం నేడు or సోంతు నేడు నేడు నేడు. That cow came of itself. The same meaning is also sometimes expressed by the use of నేడు, as నేడు నేడు నేడు కనికా He came of himself. Such an expression as—As for myself—is expressed in Telugu by adding నేడు; as నేడు As for myself.

(3) Interrogative Pronouns.

184. The Interrogative pronoun నేడు who? which man? and నేడు which woman? or which thing? is thus declined:—

**Singular.**

**Masculine.**

N. నేడు Which man? or who?  నేడు Which woman? or which thing?

G. నేడు of whom?  నేడు of which?

D. నేడు to whom?  నేడు to which?

O. నేడు or నేడు whom?  నేడు or నేడు which?

**Feminine and Neuter.**

N. నేడు Which man? or who?  నేడు Which woman? or which thing?

G. నేడు of whom?  నేడు of which?

D. నేడు to whom?  నేడు to which?

O. నేడు or నేడు whom?  నేడు or నేడు which?

**Plural.**

**Masculine and Feminine.**

N. నేడు Which men? or women? who?  నేడు Which things?

G. నేడు of whom?  నేడు of which?

D. నేడు to whom?  నేడు to which?

O. నేడు whom?  నేడు which?
ON PRONOUNS, COMPOSITE NOUNS, ETC.

185. In the singular the forms మె పె (or మె పష్టి), dat. మె పె, obj. మె పె are sometimes used in reference to a female of low rank; and the plural మె పె, followed by a verb in the plural, is often used in reference to a single individual, male or female. Instead of మె the form మె is sometimes used in the Cuddapah District.

186. All pronouns ending in మె sometimes take మె in the genitive instead of మె; as— మె మె, మె మె, మె మె, etc. The form of the objective in మె (e.g., మె మె) is most common in the Northern Circars.

187. The pronoun మె what? uses a genitive మె, and a dative మె. This word (like what in English) may stand in the place of a noun; as— What (మె) do you want? Or in the place of an adjective; as— What books (మె మె మె) do you want?

(4) Indefinite Pronouns.

188. Indefinite pronouns are formed by adding మె to the various interrogative pronouns. The addition of the conjunction మె or మె gives the same force when the verb is in the negative.

మె మె మ మె మె మె మె Take any of these fruits.

మె మె మె మె మె Is there any one there?

మె మె మె There is no one.

The forms in మె may also be used as adjectives as—

మె మె మె మె మె Bring any book.

(5) Demonstrative Adjective and Interrogative

Adjective Pronouns.

189. There are two demonstrative adjective pronouns, namely— మె that, or those, and మె this, or these. There is one interrogative adjective
pronoun, namely—\( \textit{which} \)? All these adjective pronouns are indeclinable. Thus—\( \textit{which} \) \textit{man}? \( \textit{which} \) \textit{house}? \( \textit{in} \) those houses. \( \textit{upon} \) this table.

(6) Possessive Adjective Pronouns.

190. There are no distinct possessive adjective pronouns in Telugu, but their place is supplied by the genitive cases of the preceding pronouns, \( \textit{my} \), \( \textit{thy} \), \( \textit{our} \), \( \textit{your} \), \( \textit{his} \), \( \textit{her} \), etc. Thus—\( \textit{my} \) \textit{brother}; \( \textit{your} \) \textit{pen}; \( \textit{his} \) \textit{books}.

(7) Pronouns referring to Number.

191. The following pronouns, which refer to number, have no singular:

- **Masculine and Feminine.**
- **Neuter.**

\( \text{ఎంపాడు} \) How many (persons)? \( \text{ఎంపాడు} \) How many (things)? \( \text{ఎంపాడు} \) How much.

\( \text{ఎంపాడు} \) So many (persons). \( \text{ఎంపాడు} \) So many (things). \( \text{ఎంపాడు} \) So much.

\( \text{ఎంపాడు} \) All (persons). \( \text{ఎంపాడు} \) All (things). \( \text{ఎంపాడు} \) So much, all.

\( \text{ఎంపాడు} \) Few (persons). \( \text{ఎంపాడు} \) Few (things). \( \text{ఎంపాడు} \) A little.

All these pronouns are declined alike. \( \text{ఎంపాడు} \) is declined as an example—

- **Masculine and Feminine.**
- **Neuter.**

\( \text{N. \quad ఎంపాడు} \quad \text{ఎంపాడు} \)
\( \text{G. \quad ఎంపాడు} \quad \text{ఎంపాడు} \)
\( \text{D. \quad ఎంపాడు} \quad \text{ఎంపాడు} \)
\( \text{O. \quad ఎంపాడు} \quad \text{ఎంపాడు} \)

192. Instead of the above masculine and feminine forms the words \( \text{ఎంపాడు} \) \textit{persons}, \( \text{ఎంపాడు} \) \textit{persons}, \( \text{ఎంపాడు} \) \textit{persons}, \( \text{ఎంపాడు} \) \textit{persons} may be used. The word \( \text{ఎంపాడు} \) \textit{persons}.
(8) Distributive Pronouns.

ON THE TRANSLATION OF each, every.

193. The word 2.3.1.5., the reduplication of 2.3.1.5. one, is equivalent to
the word each, when used as an adjective; and the words 2.3.1.5.,
2.3.1.5.-१., 2.3.1.5.-२. (para. 231) are equivalent to each man, each
woman, each thing. The Sanskrit word १० is also used in the sense of
each. The meaning of each or every is also often expressed by the
reduplication of the noun. Thus—

2.3.1.5. संस्कृती (or 2.3.1.5. or 5०० or संस्कृती 2.3.1.5. (para. 238) धीर वहने जल दिने कृपया. Or—धीर धीर.
You may give to each man at the rate of two annas. Or—per man.

2.3.1.5. और सत्ताकी (or 2.3.1.5. or 5०० or और सत्ताकी 2.3.1.5. (para. 238) घर में रचना बुझ कृपया. Or—घर में रचना.
I gave at the rate of four annas to each woman. Or—per woman.

संस्कृती में संस्कृती देना संस्कृती. Or—संस्कृती देना.
He drinks water at every mouthful.

संस्कृती में संस्कृती. Or संस्कृती.
He wandered over every village. Or—village after village.

संस्कृती में संस्कृती. Or—संस्कृती.
I saw every house.

संस्कृती में संस्कृती (para. 141).
They sought for the boy in every house.

संस्कृती में संस्कृती. Or—संस्कृती.
He worshipped every stone. Or—stone after stone.

194. NOTE.—When reduplication is used, and the first noun is put in
the nominative with 8 or 8० attached to it, it denotes exchange. Thus—

संस्कृती में संस्कृती. I will give stone for stone.

संस्कृती में संस्कृती. He gave house for house.
195. Note.—When reduplication takes place, and the last noun takes adverbial ఎ, it denotes continuity of action; as కలిగివేచంది by degrees; అలాగే అందా యే అందా drop by drop.

196. Each followed by his own, her own, its own, or their own, is expressed by ఎకు or ఎ, followed by ఎకు or ఎ. Thus—

ఎకు ఎదురు ఎత్తా ఎకు ఎకు ఎకు.

Each must attend to his own work.

5 ఎ ఎరికుమ ఎందిరున్నాను.

I paid each month's wages in its own month.

197. Such sentences as—Each of the two has a different colour—Each of the four must do different work—are expressed by the reduplication of the numeral. Thus—

అరిపుడి రవిరాండి మయయాల కాలు. యెందా యెందా యెందా యెందా యెందా నయయయాల కాలు.

ON THE TRANSLATION OF apiece.

198. The word apiece, which refers to two people only, is expressed in Telugu by ఎదురు. Thus—

ఎదురు ఎత్తా ఎత్తా ఎత్తా ఎత్తా.

Give them four rupees apiece.

ON THE TRANSLATION OF several, respective, various, etc.

199. The words several, respective, various, etc., are rendered in Telugu by the reduplication of pronouns. Thus—

ఎ ఎను ఎను ఎను ఎను?

In what various villages did he wander?

అలాగే ఆంటే కాంటా ఎను.

He wandered about in various villages. (Or—sundry).

ఎ ఎ ఎ ఎ ఎ ఎ ఎ.

They sold their respective houses. (Or—several).
ON PRONOUNS, COMPOSITE NOUNS, ETC.

ON THE TRANSLATION OF another.

200. The word one, followed by another, is expressed in Telugu by using అన్న, అన్నా, అన్నే, or అన్ని in each member of the sentence. This form is often used in Telugu where in English the word different or distinct is used. Thus—

ఒకే అన్న, అన్నా అన్ని.

This is one story, and that is another, i.e., this is quite a different story from that.

అన్నా అన్ని, అన్నా అన్ని.

They are one, and we are another, i.e., they are quite distinct from us.

అన్నా అన్నా, అన్నా అన్నా.

If I call one man, another comes.

అన్నా అందరి అన్నా, అన్నా అన్నా.

If I want one thing, you bring another.

అన్నా అన్నా అందరి అన్నా.

We have never seen one another.

అన్నా అందరి అన్నా, అన్నా అన్నా.

One time he listens, and another time he does not.

201. The word another, in the sense of an additional one, is expressed in Telugu by the words అన్నా, అన్నా, అన్నే, అన్ని. Thus—

అన్నా అందరి అన్నా.

Three rupees are not enough. Please give another one.

II. COMPOSITE NOUNS.

202. By affixing అన్నా, అన్నా, అన్నే, or అన్ని to adjectives, and the genitive cases of nouns (and—as will be hereafter shown—to some other parts of speech) a class of words are formed, to which we shall give the distinctive name composite nouns.

Thus for instance, when అన్నా is attached as an affix to the adjective పెద్ద little, the composite noun పెద్ద అన్నా is formed, which is masculine,
and means a boy. When न र य or न र स is affixed to न र य, the composite
noun न र य र (or न र स र) is formed, which is masculine and
feminine, and means children. When ज (for ज) is affixed to the
adjective ज य, the composite noun ज य ज य is formed, which, if feminine,
means a girl, and, if neuter, a little one (e.g., a little box). When ज
(for ज) is affixed to the adjective ज य, the composite noun ज य ज य
is formed, which is neuter, and means little ones (e.g., little boxes).

In the same manner from the word भ ज (the genitive singular of
भ ज cooking) is formed the composite noun भ ज भ ज a cook; from
भ ज (the genitive plural of भ ज bread) is formed भ ज भ ज a
baker; from भ ज work is formed भ ज भ ज work-people.

When the words न, न, न, न (for ज) and ज (for ज) are thus used, they are called
pronominal affixes.

203. Nouns of the 2nd declension, all of which end in न, change
न into न or add नस, before taking the pronominal affixes. The
latter is the more common form, except in the case of such words as
express something material (e.g., नील lead) which always change
न into न. Thus—नील नील grooms, नील a leaden one, नील
नीलनेशन beautiful people, नीलनेशन a true one. (See para. 154.)

204. It has already been stated (see para. 166) that the words न and ज
are often placed after a noun, and give it the force of an adjective; as—
न नील नील नील a loving friend. After न or ज we may add the
pronominal affixes; as—न नील नील नील a wise man, न नील नील a
fool, न नील नील things hot to the taste.

205. Composite nouns ending in ज form the vocative by changing ज into
न; as—न नील voc. न नील. In the plural ज is changed into
नन to form the vocative; as—न नील, voc. न नील.
ON PRONOUNS, COMPOSITE NOUNS, ETC.

The subjoined noun is declined as an example—

**SINGULAR.**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ಪ್ರತಿಮುತ್ತರ</td>
<td>A man of the herdsman's caste.</td>
</tr>
<tr>
<td>G. ಪ್ರತಿಮುತ್ತರ</td>
<td></td>
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<tr>
<td>D. ಪ್ರತಿಮುತ್ತರ</td>
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<tr>
<td>O. ಪ್ರತಿಮುತ್ತರ, or ಪ್ರತಿಮುತ್ತರ</td>
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<tr>
<td>V. ಪ್ರತಿಮುತ್ತರ</td>
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**PLURAL.**

<table>
<thead>
<tr>
<th>Masculine and Feminine</th>
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<tbody>
<tr>
<td>N. ಪ್ರತಿಮುತ್ತರ</td>
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<tr>
<td>G. ಪ್ರತಿಮುತ್ತರ</td>
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<tr>
<td>V. ಪ್ರತಿಮುತ್ತರ</td>
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</tbody>
</table>

In the singular masculine ಪ್ರತಿಮುತ್ತರ is sometimes changed into ಪ್ರತಿಮುತ್ತರ; as— ಪ್ರತಿಮುತ್ತರ, ಪ್ರತಿಮುತ್ತರ, etc.

206. Instead of ಪ್ರತಿಮುತ್ತರ and ಪ್ರತಿಮುತ್ತರ (fem.) the words ಪ್ರತಿಮುತ್ತರ and ಪ್ರತಿಮುತ್ತರ are sometimes affixed to show more respect. Thus Pariahs constantly say— ಪ್ರತಿಮುತ್ತರ (contracted from ಪ್ರತಿಮುತ್ತರ) instead of ಪ್ರತಿಮುತ್ತರ.

207. Instead of the pronominal affixes the word ಪ್ರತಿಮುತ್ತರ is also sometimes used; but this is most commonly used in reference to females. Thus instead of ಪ್ರತಿಮುತ್ತರ the form ಪ್ರತಿಮುತ್ತರ is often used.

Constant reference will be made throughout the remainder of this book to composite nouns and pronominal affixes. It is therefore necessary that the student should carefully remember the exact meaning of these particular terms, as here explained.
III. ADVERBS.

208. Many Telugu adverbs are formed by affixing నవ to adjectives or nouns; as—నామనాస్మార్తి happiness, నానాస్మార్తి happily.

209. In Telugu many words which are usually regarded as adverbs, and also some postpositions, admit of being partially declined. For example—
ననం తిరు అది, ననం తిరు అది of that place, ననం తిరు అది, ననం తిరు అది, etc. In the same manner are declined ననం వి వి వి where? and ననం తిరు అది here.

ననం then, ననం తిరు అది of that time, ననం తిరు అది, ననం తిరు అది, etc. In the same manner are declined ననం వి వి వి when? and ననం తిరు అది now.

ననం there (obsolete), ననం thereto, నారి తిరు అది, or ననం thereto thereof, ననం thereto therein, etc. In the same manner are declined ననం వి here (obsolete), and ననం here (obsolete).

210. The words ననం the day before yesterday, ననం yesterday, ననం to-day, ననం to-morrow, ననం the day after to-morrow, are declined as follows:—
ననం, ననం తిరు అది, ననం తిరు అది, ననం తిరు అది, etc.
ననం, ననం తిరు అది, ననం తిరు అది, ననం తిరు అది, etc.
ననం, ననం, ననం, ననం తిరు అది, etc.
ననం, ననం, ననం, ననం తిరు అది, etc.
ననం, ననం, ననం, ననం తిరు అది, etc.

211. The following are examples of the declension of postpositions:—
ననం above, ననం of above, or upper, ననం to up, or upwards, etc.
ననం beneath, ననం, ననం, etc.
ననం in front, ననం, ననం, etc.
ననం behind, ననం, ననం, or ననం, etc.
ననం in, ననం అది, ననం or ననం, etc.
ననం near, ననం, ననం, or ననం, etc.
ON PRONOUNS, COMPOSITE NOUNS, ETC.

212. Many of these words may also take pronominal affixes; as—ఆమ్మారు those (i.e., the people) of that place, ఆమ్మారు the people of this place. పరాంతి that which is above, పరాంతి that which is in front, etc.

IV. CONJUNCTIONS.

213. In Telugu there are few conjunctions, and these are often omitted.

214. The English conjunctions either . . . or are expressed in Telugu by affixing to the words thus connected the particles అనే or అనే ఎక్కడ. Thus, లైను నిలాదరు. హామే అణువు గించింది అణువు. Either to-morrow or the day after to-morrow.

215. The force of the English words whether . . . or is also sometimes expressed in Telugu by the word అనేదా; as అందించేవాటి కూడా, కానీ రాళ్లు, భారతదేశం ఎక్కడ, అనేదా ఎక్కడ. All do it, whether Brahmans, or Sudras, or Pariahs.

216. The word అనేదా, when affixed to a single word, has the force of the English word even; as—ఇదే అనేదా అణువు. Even one rupee.

217. To express the English conjunctions both . . . and, in Telugu the following affixes are attached to the words thus connected, namely—

1. అనేదా is added to all words ending in ఔ, అనేదా అణువు అనేదా (nom. case), అనేదా అణువు అనేదా (obj. case). That man and this man.

2. అనేదా is added to all words ending in ఔ, అనేదా అణువు అనేదా You and your brother. అనేదా అణువు అనేదా You and him.

3. అనేదా is added to all nominative cases ending in ఔ, అనేదా, or ఔ, and to the postposition అనేదా; as—అనేదా అణువు అనేదా, You and he.
(4) అతనా is added to all other words, as—అతనా తనా తనా. Amongst us and you.

Sometimes instead of these affixes the final vowel is merely lengthened; as—నారా నారా, He and I. Not infrequently the conjunction is entirely omitted; as—నారా నారా, He and I.

218. The above affixes, when affixed to a single word, often have the force of the English word also or too; as—అతనా ఇవి, You also or you too.

219. The above affixes and also affix ఎందునే are often added to interrogatives, and give them an indefinite signification, answering to the use of the word any in English, i.e., anybody, anything, etc. The former affixes are only used in a negative sentence, and the latter affix is only used in a positive sentence, and generally in a sentence denoting a question. Thus—Have you ever (ఎందునే ఎందునే) seen Madras? I have not ever (ఎందునే ఎందునే, ఎందునే) seen a tiger. So in like manner ఎందునే, ఎందునే (or ఎందునే); ఎందునే, ఎందునే (or ఎందు).}

On the words నారా and నారారా.

220. The word నారా is the negative verbal participle of నారా, and నారారా is its adverbial form. The regular usage of these words is illustrated in the following example:

ఎ నారారా నాలుగు నారాయ నారారా. నారారా నారారా. (Or నారారా.)

That situation not having become to him, has become to some one else. i.e., He has not got that situation, but some one else has got it.

221. These words are also used in the sense of besides, i.e., in addition to. Thus—

తీరు తీరు నారారా నారారా, నారారా నారారా నారారా (Or నారా.)

Besides Telugu, I am also learning Tamil.
222. The word షడ్ం sometimes also signifies except, where షడ్య is more commonly used. Thus—

రామ ధానాన షడ్య, (షడ్యం) సందర్శన షడ్యం చేస్తుంది.

I do not know any other language, except Telugu.

On the word షడ్ం.

223. The word షడ్ం (or షడ్యం) is the negative relative participle of షడ్యం, and hence in its primary signification it means—who (or which) is not or was not. Thus—

రామ ధానాన షడ్యం కలుగు కొనసాగింది.

This disease cannot be understood by any man who is not a physician.

224. In many instances, however, the word షడ్ం (or షడ్యం) may be translated into English by the word but. Thus—

రామ ధానాన షడ్యం కలుగు కొనసాగింది.

I will give leave to you, but I will not give it to him.

225. In Telugu the first verb in the affirmative is generally omitted. It is understood, but not expressed. In English the second verb in the negative is generally omitted. Thus—

రామ ధానాన షడ్యం కలుగు వేస్తుంది.

I will give leave to you, but not to him. Lit. To you, but to him leave I will not give.

అది రామ సంఖ్య షడ్యం చేస్తుంది.

What he studied was Telugu, but not Tamil.

అది అధ్యక్షుడు షడ్యం చేస్తుంది.

This can be done by him, but by no one else.
There was no weapon, but a knife.

Because he came in between (it did not do so), but otherwise, that ox would have killed me.

226. The word ఇప్పుడు (or ఇప్పుడు) is also used to express the English conjunctions *either—or*, as explained on a former page. (Para. 214.)

227. Note. (1) There is also another word ఇప్పుడు, which is the contraction of ఇప్పుడు and ఇప్పుడు (the imperative of ఇప్పుడు), and which therefore literally means—*Give it to become.* It is sometimes used as a threat, sometimes as giving consent, and resembles such English expressions as—*Never mind. All right. Let be. Let it be done. Go on with it, we will see.* Thus—

ఇప్పుడు, ఇప్పుడు ఇప్పుడు ఇప్పుడు ఇప్పుడు, ఇప్పుడు!

All right, I will tell your father. Look out!

228. Note. (2) In a similar manner the imperative ఇప్పుడు or ఇప్పుడు is affixed to the infinitive ఇప్పుడు. This expression ఇప్పుడు literally means—*Give it to go.* It is used to express consent, or to introduce a fresh subject. It resembles such English expressions as—*Very well—Let that pass, never mind let it be so.* Thus—

ఇప్పుడు, ఇప్పుడు ఇప్పుడు. Very well, come to-morrow.

Note. (3) The word ఇప్పుడు (imperative of ఇప్పుడు) is frequently added to ఇప్పుడు and ఇప్పుడు to indicate that the subject of conversation is closed.

As— ఇప్పుడు, ఇప్పుడు. That’s enough. ఇప్పుడు, ఇప్పుడు. Let it pass. Have done with it.

V. INTERJECTIONS.

229. In Telugu, nouns are sometimes used as interjections; as—ఇప్పుడు alas! But generally interjections consist of mere exclamations; as—ఇప్పుడు alas! ఇప్పుడు (expressive of admiration), ఇప్పుడు (expressive of aversion), etc.

VI. NUMERALS.

230. Telugu numerals are divided as in English into CARDINALS and ORDINALS.
231. The Telugu figure for 1 is ఒ. One man, one woman, one thing are expressed respectively by the words ఒడి, ఒడు, ఒడ. When the word one is used as an adjective, it is expressed in all genders by the word ఒడ (commonly written ఒడి); as ఒడ వారు one king, ఒడ పుస్తకం one book. The word ఒడ is also often used, where in English we use the indefinite article; as ఒడ వారు a king. (See para. 95).

The words ఒడి, ఒడు, and ఒడ are declined as follows:

N. ఒడి.  
G. ఒడు.  
D. ఒడ.  
O. ఒడు, or ఒడుడు.

232. The following table shows some of the smaller cardinal numbers with their corresponding figures in Telugu and in English:

<table>
<thead>
<tr>
<th>FIGURES.</th>
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<tbody>
<tr>
<td>2. ఒడి</td>
<td>3. ఒడు</td>
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110. నౌ — నౌలు చి.

120. నౌ — నౌలు చి.

200. నౌ — నౌలు చి, యొక్క రే.

300. నౌ — నౌలు చి, యొక్క రే.

400. నౌ — నౌలు చి, యొక్క రే.

500. నౌ — నౌలు చి, యొక్క రే.

600. నౌ — నౌలు చి, యొక్క రే.

700. నౌ — నౌలు చి, యొక్క రే.

800. నౌ — నౌలు చి, యొక్క రే.

900. నౌ — నౌలు చి, యొక్క రే.

1,000. నౌ — నౌలు చి, యొక్క రే.

1,010. నౌ — నౌలు చి, యొక్క రే.

1,100. నౌ — నౌలు చి, యొక్క రే.

10,000. నౌ — నౌలు చి, యొక్క రే.

100,000. నౌ — నౌలు చి, యొక్క రే.

110,000. నౌ — నౌలు చి, యొక్క రే.

Million — నౌ చి.

Ten Million — నౌలు.

233. N.B.—Instead of నౌ (7) the form నౌలు చి, 6 (6 + 1) is commonly used.

234. నౌ cannot be used as an ordinal, but one hundredth is always expressed by నౌలు.

235. When any number ends with the word నౌ, the noun is put in the singular; as నౌ నౌలు నౌ. One hundred and ninety-one cows. (Lit. cow.)
236. **Masculine** and **feminine** cardinals take a different form from the **neuter** cardinals; but in common conversation these forms are only used as far as the number **nine**. After the number **nine** the masculine and feminine cardinals are expressed by the neuter cardinal forms with the word ఒకులు **persons** added to them. Thus—

Two (persons). బౌద్. 
Three (persons). మూడు. 
Four (persons). చచ్చా. 
Five (persons). ఎనడు. 
Six (persons). అక్కడ. 
Seven (persons). అందా. 
Eight (persons). అందాం. 
Nine (persons). అందాను. 
Ten (persons). అందాను. 
Eleven (persons). అందాతుడు, etc.

All the cardinals of whatever gender (with the exception of ఐ, which is always an adjective) may be used as **adjectives** or as **nouns**.

237. The words ఒకులి and సొండు, when written after a noun, have the meaning of both. In this case they are generally strengthened by the addition of అంద; as—ఆ మనిషి ఒకులి సొండు both those men, ఆ ఆత్మా సొండు both those cows.

238. All the **neuter** cardinals except ఐ, form the **genitive** by adding ఆ. Before ఆ the letter ఉ may be inserted at pleasure, and this is the form commonly used in conversation. If the preceding vowel be ఊ it is changed into న. Thus—Nom. ఒకు. Gen. ఒకుయా or ఒకుయా. Dat. ఒకుయా or ఒకుయా. Nom. సొండు. Gen. సొండుయా or సొండుయా. Dat. సొండుయా or సొండుయా. The words ఒకు, సొండు, అక్కడ, may also form the genitive by changing the last letter into ఆ. Thus—Nom. ఒకు. Gen. ఒకుయా or ఒకుయా or ఒకుయా. Dat. ఒకుయా or ఒకుయా or ఒకుయా. The forms అందాయాయా, అందాయాయా, etc., are commonly written and pronounced అందాయాయా, అందాయాయా, etc. The irregular form ఐ and ఐ are often used for ఐ. (Para. 231).

239. When several numbers stand together, all except the last are put in the **genitive** case, except the word ఒకు, which is put in the **locative** case, namely, ఒకులు. The word ఒకు takes the suffix ఆ. Thus—ఒకులు ఒకులు ఒకులు ఒకులు one thousand one hundred and twenty-four.
240. The numbers ఏడాది, అందరి, ఏడాదివారి are sometimes used indefinitely like the word a dozen or a score in English. Thus—అందరి రూపయుతుంది? Ought you not to believe a statement made by several persons? ఏడాదివారి వైపు a number of people came. ఏడాది is also sometimes used to express a considerable number. For such expressions as two or three, five or six the corresponding numerals are simply joined in Telugu without any conjunction. ఏడాది జ్ఞాతి take four or five.

Ordinals.

241. The ordinals have only one form for all genders, and are formed from the neuter cardinal numbers by changing final చ or ఐ into డ్డ, and by adding డ్డు to any other final vowel; as—మూడ్డ, అందరిడ్డ, అందరిడ్డు, second, eighth, twentieth. Instead of అడ్డం first the word అడ్డం may be used; but whenever another number precedes, అడ్డం only can be used, e.g., అడ్డం అడ్డం twenty-first.

242. The ordinals may take the pronominal affixes; as—మూడ్డడ్డు the third one (i.e., woman or thing), అడ్డండ్డం the third man.

Fractions.

243. The following are examples of Telugu fractions:

\[\frac{1}{4}\] a quarter. 

\[\frac{4}{4}\] four and a quarter. 

\[\frac{1}{2}\] a half. 

\[\frac{4}{2}\] four and a half. 

\[\frac{3}{4}\] three-fourths. 

\[\frac{4}{4}\] four and three-fourths.
Examples.

Four herdsmen. Four women. Four sheep. Four letters.
In half an hour. Three and a half rupees.

One thousand seven hundred and twenty-three people. One thousand seven hundred and twenty-three sheep.

The twentieth woman. The twelfth man. One hundred and twenty-two mats.
One hundred and ninth book. The one hundred and twenty-first verse.
CHAPTER VII.

ON VERBS.

On the Various Classes and Divisions of Telugu Verbs.

244. Telugu verbs are divided into two classes, namely—

(1) Transitive verbs, i.e., verbs which require an object; as బ్రాహు.

(2) Intransitive verbs, i.e., verbs which do not require an object; as తుఖలు.

245. Telugu verbs are divided into three conjugations according to the termination of their root.

N.B.—The root is the crude form of verb, from which the various parts are derived. It has no distinct meaning, though it often has the same form as an abstract noun.

**The first conjugation** includes all verbs of which the root does not end in ం or ఎ; as వెడు.

**The second conjugation** includes all verbs of which the root ends in అదు; as మాది.

**The third conjugation** includes all verbs of which the root ends in ఆదు; as సందత.

There are a few Telugu verbs which in some of their parts are irregularly formed. These **irregular** verbs, together with **passive**, **reflexive**, and **causal verbs**, will be explained in chapter IX.

246. Every Telugu verb has two distinct forms, namely—a **positive form**, and a **negative form**. For the present the **positive** form only will be considered. The **negative** form will be explained in chapter X.
ON THE POSITIVE FORM OF VERBS.

On the Positive Primary Verb.

247. As the positive primary verb is used in the formation of all other verbs, it will now be explained. It is derived from the root *(to be)*, and consists of two parts, namely—(1) a present relative participle, and (2) a present tense.

On the Primary Present Relative Participle.

248. What is meant by a "relative participle" will be explained hereafter. It is enough for the present merely to state, that the present relative participle of the positive primary verb is *

On the Primary Present Tense.

249. It will be remembered that the personal pronouns are as follows:—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>ḍe</td>
<td>ḍe We.</td>
</tr>
<tr>
<td>2nd person</td>
<td>ḍē</td>
<td>ḍē You.</td>
</tr>
<tr>
<td>3rd person</td>
<td>Mas. ḍē</td>
<td>Mas. &amp; Fem. ḍē They.</td>
</tr>
<tr>
<td></td>
<td>Fem. &amp; Neu. ḍē</td>
<td>She or it. Neu. ḍē They.</td>
</tr>
</tbody>
</table>

By borrowing the terminations of the above pronouns the following tense, which is called the primary present tense, is formed.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>ḍē</td>
</tr>
<tr>
<td>2nd person</td>
<td>ḍē</td>
</tr>
<tr>
<td>3rd person</td>
<td>Mas. ḍē</td>
</tr>
<tr>
<td></td>
<td>Fem. &amp; Neu. ḍē</td>
</tr>
</tbody>
</table>
ON VERBS.

Plural.

1st person. आम्ही आहात   We are.
2nd person. तू आहात   You are.
3rd person. {Mas. & Fem. हे ह्या आहेत   They are.
               Neu. हे अंग्रेजी आहेत   They (neu.) are.

250. It will be noticed that the above tense has the same peculiarity in the third person as the pronouns of the third person have; namely—In the singular the masculine has a distinct form from the feminine and neuter, both of which have the same form. In the plural the masculine and feminine have both the same form, and the neuter has a distinct form. (Para. 174.)

As this peculiarity is common to almost all the tenses of all verbs, the following rule must be carefully observed, namely—In Telugu a verb in the third person must agree with its subject in gender, as well as in number and person. Thus—

ए खरेदी मालाशी तिच्यांना देतला।
In that room there are three boys.

ए टिबेटी कचरेतून वसुन घेतला।
In that room there are three tables.

The following exercise illustrates the use of the primary tense. Whilst reading it, the student must refer to the rules respecting the use of the personal pronouns which are given in chapter VI. In Telugu the principal verb in the sentence always stands last:—

Exercise.

ए टिबेटी घर घेतला।
There is a table in that room. (Lit. In that room a table is.)

ए टिबेटी कचरेबरोबर वसुन घेतला।
There are two tables in my room.

ए खरेदी आपल्यांना देतला।
Your younger brother is in that room.
There are four books on that table.

Your younger brother's books are in that room.

My younger brother's books are on this table.

Our father is in the house.

Your father's stick is under that table.

Your father is in that room.

There are four girls in his house.

There are many children in his small house.

In that box there are five pens.

There is an ant on this pen.

There are three good pens on that table.

In that room there are good boxes.

There is a white box on that chair.

In that box there are very excellent cloths.

There is a pen under that table.
ON VERBS.

There are very curious boxes in their house.

Our elder brother is in Masulipatam.

That woman is in that room.

Those women are in that room.

On the Various Parts of the Positive Form of a Telugu Verb.

251. The positive form of a Telugu verb consists of the following parts:

1. The root.
2. The infinitive mood.
3. The verbal noun, which has two forms.
4. The verbal participles, of which there are two, namely—(1) the present, and (2) the past.
5. The relative participles, of which there are three, namely—(1) the progressive present, (2) the past, and (3) the indefinite.
6. The indicative mood, which has the four following tenses—
   (1) The progressive present tense.
   (2) The habitual present and future tense.
   (3) The past tense, which has two forms.
   (4) The indefinite tense.

7. The imperative mood.

Each tense has two numbers, singular and plural; and each number has three persons.

On the Formation of the Various Parts of the Positive Form.

252. The first conjugation is in reality the only regular form of conjugation, and the second and third conjugations are merely variations and contractions, which occur in the case of those verbs of which the root ends
in కో or కు. This being the case, the rules for the formation of verbs of the first conjugation will be given first, and afterwards the variations from those rules, which occur in the case of verbs of the second and third conjugations.

N.B.—In the succeeding pages the common forms only of the verbs are given. The grammatical forms will be given in a future chapter.

The two following rules apply to verbs of every conjugation:—

253. **Rule 1.** Every root of more than two syllables, which has the vowel ఠ in the last syllable but one, changes this ఠ into ట, whenever the succeeding vowel becomes ఙ, ను, or ని. Thus—ఆటం, (root of 1st conj.) ఆట, ఆటి, ఆటం; ఆటం (root of 3rd conj.) ఆట, ఆటి, ఆటం.

254. **Rule 2.** In common conversation every root of more than two syllables, which has the vowel ఠ in the last syllable but one, changes this ఠ into స, when the succeeding vowel becomes స. Thus—ఆసం, ఆసి; ఆసన, ఆసి.

**FIRST CONJUGATION.**

**Formation of Verbs of the 1st Conjugation.**

255. Every part of a Telugu verb is traceable to the root, which always ends in ఠ; as స్తండా. In some dictionaries the verbs are arranged under this form.

256. **The infinitive** is formed by changing final ఠ of the root into స; as స్తా తి to strike.

257. **The first form of the verbal noun** is formed by adding ఠ to the root; as స్తాఠం the striking. This is the grammatical form, and is seldom used in conversation.

258. **The second form of the verbal noun** is formed by adding సా to the infinitive; as స్తాఠం the striking. This is the form of the verbal noun which is commonly used in conversation.
ON VERBS.

259. The present verbal participle is formed by adding र्स्य to the root; as स्र्स्य र्स्य र्स्य striking.

260. The past verbal participle is formed by changing final अ of the root into ऋ; as स्र्ऋ र्ऋ र्ऋ having struck.

261. The progressive present relative participle is formed by adding यक्ष्य, the present relative participle of the primary verb (para. 248), to the present verbal participle; as स्र्यक्ष्य यक्ष्य, contracted स्र्यक्ष्य.

262. The past relative participle is formed by adding अ to the past verbal participle; as स्र्अ.

263. The indefinite relative participle is formed by changing final अ of the root into ः; as स्र्ः.

N.B.—The meaning of the relative participles will be explained in a future chapter.

264. The progressive present tense is formed by adding र्स्य, the present tense of the primary verb (para. 249), to the present verbal participle; thus स्र्स्य (striking), र्स्य (I am), contracted स्र्स्य I am striking.

265. The habitual present and future tense is formed by changing final अ of the present verbal participle into आ; as स्र्आ आ I strike, or I shall strike.

266. The past tense has two forms. The FIRST FORM is made by adding र्स्य, and the SECOND FORM by adding अ to the past participles; as स्र्स्य or स्र्स्य I struck, or I have struck.

267. The indefinite tense is formed by adding आ to the root; as स्र्आ आ I would strike, etc., etc.
ON VERBS.

268. The imperative singular 2nd person is formed from the infinitive by changing final य into य; as स्रंग्या strike thou. (क्यो is sometimes added, as स्रंगक्यो.)

269. The imperative plural 1st person is formed by adding व्या to the root; as स्रंग्या व्या let us strike.

The plural 2nd person is formed by changing final य of the sing. 2nd person into यो; as स्रंग्यो strike ye.

Conjugation of the Verb स्रंग्य.

270. Root. 

Infinitive. स्रंग्य.

Verb. noun. 

| 1st form. | स्रंग्या |
| 2nd form. | स्रंग्यो |

Ver. partic. 

| Present. | स्रंग्यम् |
| Past. | स्रंग्य |

Rel. partic. 

| Prog. pres. | स्रंग्यदया |
| Past. | स्रंग्य |
| Indef. | स्रंग्य |

Tenses. 

| Prog. pres. | स्रंग्यानुगर्तम् |
| Hab. pres. & fut. | स्रंग्यम् |
| Past. 1st form. | स्रंग्यम् |
| Do. 2nd form. | स्रंग्यो |
| Indefinite. | स्रंग्यम् |

Imperative. 

| Sing. 2nd per. | स्रंग्य (or स्रंग्यो) |
| Pl. 1st per. | स्रंग्यम् |
| Do. 2nd per. | स्रंग्यो |


ON VERBS.

Tenses of the Verb రామ్మ.

PROGRESSIVE PRESENT TENSE.

271. **Sing.** 1. రామ్ము రామ్మిననా. I am striking.

2. రామ్ము రామ్మయా. Thou art striking.

3. (M. రామ్ము రామ్మయా. He is striking.

(F. & N. రామ్ము రామ్మయా. She or it is striking.

**Pl.** 1. రామ్ము రామ్మిననా. We are striking.

2. రామ్ము రామ్మిననా. You are striking.

3. (M. & F. రామ్ము రామ్మిననా. They are striking.

(N. రామ్ము రామ్మిననా. They are striking.

HABITUAL PRESENT, AND FUTURE TENSE.

Sing. 1. రామ్ము రామ్మితమయునా. I strike, or shall or will strike.

2. రామ్ము రామ్మితమయా. Thou strikest, or shalt or wilt strike.

3. (M. రామ్ము రామ్మితమయా. He strikes, or shall or will strike.

(F. & N. రామ్ము రామ్మితమయా. She or it strikes, or shall or will strike.

**Pl.** 1. రామ్ము రామ్మితమయునా. We strike, or shall or will strike.

2. రామ్ము రామ్మితమయునా. You strike, or shall or will strike.

3. (M. & F. రామ్ము రామ్మితమయునా. They strike, or shall or will strike.

(N. రామ్ము రామ్మితమయునా. They strike, or shall or will strike.

PART TENSE.

**First form.**

**Second form.**

Sing. 1. రామ్ము రామ్మితమయునా. రామ్మితమయునా. I struck, or have struck.

2. రామ్ము రామ్మితమయునా. రామ్మితమయునా. Thou strukeyest, or hast struck.

3. (M. రామ్ము రామ్మితమయునా. రామ్మితమయునా. He struck, or has struck.

(F. & N. రామ్ము రామ్మితమయునా. రామ్మితమయునా. She or it struck, or has struck.
ON VERBS.

Pl. 1.  రాండేను రామాదేను రాము.  We struck, or have struck.

2.  రాండేను రామాదేను రాము.  You struck, or have struck.

3.  రాండేను రామాదేను రాము.  They struck, or have struck.

INDEFINITE TENSE.

Sing. 1.  రాండేను రామాదేను.  I shall, will or would strike, or would have struck, etc.

2.  రాండేను రామాదేను.  Thou shalt, wilt or wouldest strike, or would have struck, etc.

3.  రామాదేను రామాదేను.  He shall, will or would strike, or would have struck, etc.

F. & N.  రామాదేను రామాదేను.  She or it shall, will or would strike, or would have struck, etc.

Pl. 1.  రామాదేను రామాదేను.  We shall, will or would strike, or would have struck, etc.

2.  రామాదేను రామాదేను.  You shall, will or would strike, or would have struck, etc.

3.  రామాదేను రామాదేను.  They shall, will or would strike, or would have struck, etc.

On Verbs of which the root ends in ఎ.  

272. Verbs of which the root ends in ఎ have the following peculiarity. If ఎ is doubled (as in the word కొర్క to kick), or if it is preceded by a long vowel (as in the word కొయ్యే to cease), the verb is conjugated exactly like లు. But if ఎ is preceded by a short vowel (as in the word కొప్ప to buy), then the verb takes certain irregular and shortened forms in the present verbal participle and the parts derived from it—in the past relative participle—in the past tense—in the indefinite tense—and in the first person plural of the imperative mood. The verb కొప్ప is conjugated throughout as an example.
Conjugation of the Verb \( \text{లేయ} \).

273. Root. \( \text{లేయ} \).

Infinitive. \( \text{లేయ} \).

Verb. noun. \[
\begin{align*}
\text{1st form.} & : \text{లేయచు.} \\
\text{2nd form.} & : \text{లేయకుండా}
\end{align*}
\]

Verb. partic. \[
\begin{align*}
\text{Present.} & : \text{లేయు.} \\
\text{Past.} & : \text{లేయం}
\end{align*}
\]

\[
\begin{align*}
\text{Prog. pres.} & : \text{లేయస్తుంది} \\
\text{Rel. partic.} & : \text{లేయస్తుంది}
\end{align*}
\]

Indef. \( \text{లేయబడి} \).

Tenses. \[
\begin{align*}
\text{Past. 1st form.} & : \text{లేయచు.} \\
\text{Do. 2nd form.} & : \text{లేయతు} \\
\text{Indefinite.} & : \text{లేయతుంది}
\end{align*}
\]

Sing. 2nd per. \( \text{లేయడం} \) (\( \text{లేయడు} \)).

Imperative. \[
\begin{align*}
\text{Pl. 1st per.} & : \text{లేయం లేయు} \\
\text{Do. 2nd per.} & : \text{లేయడం}
\end{align*}
\]

Tenses of the Verb \( \text{లేయ} \).

<table>
<thead>
<tr>
<th>Prog. pres. tense.</th>
<th>Habit. pres. and fut. tense.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>( \text{లేయచుండి} )</td>
</tr>
<tr>
<td>2.</td>
<td>( \text{లేయడం} )</td>
</tr>
<tr>
<td>3.</td>
<td>( \text{లేయడం} )</td>
</tr>
</tbody>
</table>

Pl. 1.

<table>
<thead>
<tr>
<th>Prog. pres. tense.</th>
<th>Habit. pres. and fut. tense.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>( \text{లేయడం} )</td>
</tr>
</tbody>
</table>

3. \[
\begin{align*}
\text{M.} & : \text{లేయడం} \\
\text{F. & N.} & : \text{లేయడం}
\end{align*}
\]

<table>
<thead>
<tr>
<th>Prog. pres. tense.</th>
<th>Habit. pres. and fut. tense.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>( \text{లేయడం} )</td>
</tr>
</tbody>
</table>

N. | \( \text{లేయడం} \) | \( \text{లేయడం} \) |
### ON VERBS.

<table>
<thead>
<tr>
<th></th>
<th>First form</th>
<th>Second form</th>
<th>Indefinite tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>\textit{Sing.} 1.</td>
<td>స్నునడ</td>
<td>స్నునడు</td>
<td>స్నునడు</td>
</tr>
<tr>
<td>2.</td>
<td>స్నునడు</td>
<td>స్నునడు</td>
<td>స్నునడు</td>
</tr>
<tr>
<td>3.</td>
<td>\textit{M.} స్నునడ స్న్యడు</td>
<td>స్న్యడు</td>
<td>స్న్యడు</td>
</tr>
<tr>
<td>\textit{F. &amp; N.}</td>
<td>స్న్యడు</td>
<td>స్న్యడు</td>
<td>స్న్యడు</td>
</tr>
<tr>
<td>\textit{Pl.} 1.</td>
<td>స్న్యడు</td>
<td>స్న్యడు</td>
<td>స్న్యడు</td>
</tr>
<tr>
<td>2.</td>
<td>స్న్యడు</td>
<td>స్న్యడు</td>
<td>స్న్యడు</td>
</tr>
<tr>
<td>3.</td>
<td>\textit{M. &amp; F.} స్న్యడు</td>
<td>స్న్యడు</td>
<td>స్న్యడు</td>
</tr>
<tr>
<td>\textit{N.}</td>
<td>స్న్యడు</td>
<td>స్న్యడు</td>
<td>స్న్యడు</td>
</tr>
</tbody>
</table>

### SECOND CONJUGATION.

Variations in the Formation of Verbs of the Second Conjugation,

274. The roots of all verbs belonging to this conjugation end in సు; as సుదూరం to do.

The rules for the formation of verbs of the second conjugation are the same as those for verbs of the first conjugation, except in the following instances—

275. The present and past verbal participles, together with the parts derived from them, and the indefinite relative participle are formed as if from a root ending in సు. Thus, root సుదూరం—imaginary root సుదూరం—present verbal participle సుదూరం, contracted సుదురు—past verbal participle సుదురు—indefinite relative participle సుదురు.

Such a form as సుదురు is never used, but in this conjugation this form of the present verbal participle is always contracted by dropping the final letter సు, and inserting the subscribed form of సు under the preceding సు; as సుదురు. Hence the prog. pres. tense, and the habit. pres. and future tense are సుదురుసుదురు and సుదురు.

276. The first form of the past tense is సుదురు. The second form of the past tense is contracted, thus instead of సుదురు the common form is సుదురు.
277. The first form of the verbal noun may be formed from either the root in శాదా or the imaginary root in శాదా; as శాదా or శాదా.

278. The indefinite tense is formed by changing the last letter of the root into శాదా; as శాదా.

279. The imperative singular second person is formed by changing శాదా of శాదా the infinitive into శాదా; as శాదా. (The letter శాదా may be added, in which case the preceding శాదా is changed into శాదా; as శాదా.)

The imperative plural first person is formed by changing the last letter of the root into శాదా; as శాదా.

280. N.B.—In this conjugation a long vowel preceding శాదా or శాదా may be shortened, and శాదా or శాదా doubled; as శాదా or శాదా, శాదా or శాదా.

Conjugation of శాదా.

<table>
<thead>
<tr>
<th>281. Root.</th>
<th>శాదా. (Imag. root శాదా.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive.</td>
<td>శాదా, or శాదా.</td>
</tr>
<tr>
<td>Verb. noun.</td>
<td></td>
</tr>
<tr>
<td>1st form.</td>
<td>శాదా, or శాదా.</td>
</tr>
<tr>
<td>2nd form.</td>
<td>శాదా, or శాదా.</td>
</tr>
<tr>
<td>Verb. partic.</td>
<td></td>
</tr>
<tr>
<td>Present.</td>
<td>శాదా.</td>
</tr>
<tr>
<td>Past.</td>
<td>శాదా.</td>
</tr>
<tr>
<td>Prog. pres.</td>
<td>శాదా.</td>
</tr>
<tr>
<td>Tenses.</td>
<td>Past. 1st form.</td>
</tr>
<tr>
<td></td>
<td>శాదా.</td>
</tr>
<tr>
<td></td>
<td>Do. 2nd form.</td>
</tr>
<tr>
<td></td>
<td>శాదా.</td>
</tr>
<tr>
<td></td>
<td>Indefinite.</td>
</tr>
<tr>
<td></td>
<td>శాదా.</td>
</tr>
<tr>
<td></td>
<td>Sing. 2nd per.</td>
</tr>
<tr>
<td></td>
<td>శాదా, or శాదా.          (శాదా.)</td>
</tr>
<tr>
<td></td>
<td>Imperative.</td>
</tr>
<tr>
<td></td>
<td>Pl. 1st per.</td>
</tr>
<tr>
<td></td>
<td>శాదా.</td>
</tr>
<tr>
<td></td>
<td>Do. 2nd per.</td>
</tr>
<tr>
<td></td>
<td>శాదా, or శాదా.</td>
</tr>
</tbody>
</table>
Tenses of the Verb చట్టం.

<table>
<thead>
<tr>
<th>Prog. pres. tense.</th>
<th>Habit. pres. and fut. tense.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing. 1.</strong></td>
<td></td>
</tr>
<tr>
<td>విచట్టం.</td>
<td>చట్టం.</td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>విచట్టం.</td>
<td>చట్టం.</td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>{ m. విచట్టం.</td>
<td>చట్టం.</td>
</tr>
<tr>
<td>{ f. &amp; n. విచట్టం.</td>
<td>చట్టం.</td>
</tr>
<tr>
<td><strong>Pl. 1.</strong></td>
<td></td>
</tr>
<tr>
<td>బిచట్టం.</td>
<td>చట్టం.</td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>బిచట్టం.</td>
<td>చట్టం.</td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>{ m. &amp; f. బిచట్టం.</td>
<td>చట్టం.</td>
</tr>
<tr>
<td>{ n. బిచట్టం.</td>
<td>చట్టం.</td>
</tr>
</tbody>
</table>

**Past tense.**

<table>
<thead>
<tr>
<th>First form.</th>
<th>Second form.</th>
<th>Indefinite tense.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing. 1.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>విచట్టం.</td>
<td></td>
<td>చట్టం.</td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td>చట్టం.</td>
</tr>
<tr>
<td>విచట్టం.</td>
<td></td>
<td>చట్టం.</td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td>చట్టం.</td>
</tr>
<tr>
<td>{ m. విచట్టం.</td>
<td>చట్టం.</td>
<td>చట్టం.</td>
</tr>
<tr>
<td>{ f. &amp; n. విచట్టం.</td>
<td>చట్టం.</td>
<td>చట్టం.</td>
</tr>
<tr>
<td><strong>Pl. 1.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>బిచట్టం.</td>
<td></td>
<td>చట్టం.</td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td>చట్టం.</td>
</tr>
<tr>
<td>బిచట్టం.</td>
<td></td>
<td>చట్టం.</td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td>చట్టం.</td>
</tr>
<tr>
<td>{ m. &amp; f. బిచట్టం.</td>
<td>చట్టం.</td>
<td>చట్టం.</td>
</tr>
<tr>
<td>{ n. బిచట్టం.</td>
<td>చట్టం.</td>
<td>చట్టం.</td>
</tr>
</tbody>
</table>

**On roots of more than Two Syllables having వ before final చట్టం.**

282. There are a few roots of more than two syllables, belonging to this conjugation, which have the vowel వ in the last syllable but one; as చిచట్టం. This వ (except when followed by చట్టం or చట్టం) is always changed into త when followed by త, and into త when followed by త.
ON VERBS.

Thus, for instance, the pres. ver. partic. of పరిమార్పి becomes పనిమార్ప. In strictly grammatical language these verbs form the infinitive in తె, and the imperative in తెడు; as తెడు, తెడడాడు. In the colloquial dialect these verbs form the infinitive by changing final తె of the root into తె, and the imperative by changing final తె of the infinitive into తెదు; as తెరి, తెడడాడు.

Conjugation of పనిమార్ప.

Root. పనిమార్ప. (Imag. root పనిమార్ప.)

Infinitive. తెడు. (Gram. తెడు.)

Verb. noun. { 1st form. పనిమార్ప, or పనిమార్ప.
             2nd form. పనిమార్ప (పనిమార్ప).

Verb. partic. { Present. పనిమార్ప.
               Past. పిత్త.

               { Prog. pres. పనిమార్ప.
               Indef. పిత్త.

Rel. partic. Past. పనిమార్ప.

               { Indefinite. పనిమార్ప.

               { Habit. pres. & fut. పనిమార్ప.

Tenses. Past. 1st form. పనిమార్ప.

               Do. 2nd form. పనిమార్ప.

               Indefinite. పనిమార్ప.

               Sing. 2nd per. పనిమార్ప. (పనిమార్ప) (Gram. పనిమార్ప.

Imperative. Pl. 1st per. పనిమార్ప.

               Do. 2nd per. పనిమార్ప (పనిమార్ప).

The tenses of పనిమార్ప are declined like those of పనిమార్ప.

288. In this conjugation final తె in the past verbal participle and in the parts derived from it is, often, incorrectly pronounced తె; as తెడు, తెడడాడు.
ON VERBS.

THIRD CONJUGATION.

Variations in the formation of verbs of the third Conjugation.

284. The roots of all verbs of this conjugation end in రా; as రాదక.

The rules for the formation of verbs of this conjugation are the same as for verbs of the first conjugation, except in the following particulars:—

285. All verbs of this conjugation (except a few mentioned below) use the same contracted forms as verbs of the 2nd conjugation in the pres. ver. partic. and in the parts derived from it, and in the second form of the past tense. They also form the indef. tense and the imper. pl. 1st per. like verbs of that conjugation.

Verbs of this conjugation may be conveniently arranged under two heads, as follows:—

(1) Roots of more than Two Syllables.

286. Roots of more than two syllables, in which final రా is preceded by అ, drop this అ when using the contracted forms. Thus root రాదక, pres. ver. partic. రాదక (not రాదరా). These verbs usually form their infinitive regularly in రా, but they may also form it in రా, e.g., రాదరా or రాదరా. In the indefinite tense these verbs may take రాదరా instead of రాదరా, e.g., రాదరాదరా or రాదరాదరా.

287. Roots of more than two syllables in which final రా is not preceded by అ (except verbs compounded with రాదక, e.g., రాదరాదరా, రాదరాదరా, రాదరాదరా, etc., which always form the infinitive in రా) form the infinitive in రా, and consequently the imperative in రా. Thus—

<table>
<thead>
<tr>
<th>Root</th>
<th>Infinitive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>రాదరా</td>
<td>రాదరా</td>
<td>రాదరా</td>
</tr>
<tr>
<td>రాదరా</td>
<td>రాదరా</td>
<td>రాదరా</td>
</tr>
<tr>
<td>రాదరా</td>
<td>రాదరా</td>
<td>రాదరా</td>
</tr>
</tbody>
</table>

Some of these verbs have an infinitive in రా, but it is not common.
ON VERBS.

Conjugation of ఎన్నికలు and ఎన్నికు.

288. Root. ఎన్నికలు, ఎన్నికు.

Infinitive. ఎన్నికలు (or ఎన్నికు). ఎన్నికు. (Para. 254.)

Verb. noun. 
(1st form. ఎన్నికలు. ఎన్నికు. 
(2nd form. ఎన్నికటి. ఎన్నికు.)

Verb. partic. 
(Present. ఎన్నికలు. ఎన్నికు. 
(Past. ఎన్నికు. ఎన్నికు. (Para. 253.)

Rel. partic. 
(Prog. pres. ఎన్నికలు. ఎన్నికు. 
(Past. ఎన్నికలు. ఎన్నికు. 
(Indef. ఎన్నికలు. ఎన్నికు.

(Tenses of the Verb ఎన్నికలు.

<table>
<thead>
<tr>
<th>Tenses</th>
<th>Prog. pres. tense.</th>
<th>Habit. pres. and fut. tense.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>ఎన్నికలు.</td>
<td>ఎన్నికలు.</td>
</tr>
<tr>
<td>2.</td>
<td>ఎన్నికలు.</td>
<td>ఎన్నికలు.</td>
</tr>
<tr>
<td>3.</td>
<td>M. ఎన్నికలు.</td>
<td>ఎన్నికలు.</td>
</tr>
<tr>
<td>F. &amp; N. ఎన్నికలు.</td>
<td>ఎన్నికలు.</td>
<td></td>
</tr>
<tr>
<td>Pl. 1.</td>
<td>ఎన్నికలు.</td>
<td>ఎన్నికలు.</td>
</tr>
<tr>
<td>2.</td>
<td>ఎన్నికలు.</td>
<td>ఎన్నికలు.</td>
</tr>
<tr>
<td>N. ఎన్నికలు.</td>
<td>ఎన్నికలు.</td>
<td></td>
</tr>
</tbody>
</table>
Past tense. | Indefinite tense
---|---
**First form.** | **Second form.**
Sing. 1. | 
2. | 
3. | 
Pl. 1. | 
2. | 
3. |

(2) Roots of only Two Syllables.

289. Roots of only two syllables generally form the infinitive regularly in ೖ; as చాసు (to boil), infin. చాసు. But a few verbs form it in స; as చెకు (to arise), infin. చెకు, imper. చె.

290. Roots of two syllables, in which final స is preceded by స (as చాసు), or which end in స (as చాసు) are generally conjugated like verbs of the first conjugation; as చాసుచాసు, చాసుచాసు, etc.

291. There are some roots of only two syllables, which end in some other letter than స, and స is subscribed; as చాసు. To form the present verbal participle and the parts derived from it, these verbs resolve the root into a three-syllabled word, and then use the ordinary contractions, e.g., root చాసు, resolved into చాసు, pres. ver. partic. చాసు. The second form of the past tense also is sometimes contracted, e.g. చాసు. The indefinite tense takes subscribed స, e.g., చాసు. The infinitive may be formed in స as a two-syllabled word, or in స as a three-syllabled word, e.g., చాసు or చాసు.
Conjugation of మినుచే and మినుచాను.

292. Root.  మినుచే.  మినుచాను. (Resolved మినుచాను.

Infinitive.  మినుచే.  మినుచాను, or మినుచా.

Verb. noun.  

1st form.  మినుచే.  మినుచాను.

2nd form.  మినుచే.  మినుచాను. (Resolved మినుచాను.)

Verb. partic.  

Present.  మినుచే.  మినుచా.

Past.  మినుచే.  మినుచా.

Rel. partic.  

Prog. pres.  మినుచే.  మినుచా.

Past.  మినుచే.  మినుచా.

Indef.  మినుచే.  మినుచా.

Tenses.  

Prog. pres.  మినుచే.  మినుచాను.

Hab. pres. & fut.  మినుచే.  మినుచా.

Past 1st form.  మినుచే.  మినుచా.

Do. 2nd form.  మినుచే.  మినుచా. or మినుచా.

Indefinite.  మినుచే.  మినుచా.

(Sing. 2nd per.  మినుచే.  మినుచా. (Resolved మినుచాను.)

Imperative.  

Pl. 1st per.  మినుచాను.  మినుచాను. (Resolved మినుచాను.)

Do. 2nd per.  మినుచాను.  మినుచాను.

N.B.—The tenses of మినుచే and మినుచాను are declined exactly like those of మినుచే. The tenses of మినుచే are declined exactly like those of మినుచే.
CHAPTER VIII.

ON TELUGU SYNTAX, AND ON THE MEANINGS OF THE SEVERAL TENSES.

I. ON TELUGU SYNTAX.

293. Before giving any exercises upon Telugu verbs, it will be necessary to make a few general remarks upon Telugu syntax. In doing so, it will be sufficient for the present to mention any peculiarities of syntax, which may occur in connexion with the various tenses, and with the imperative mood. Any peculiarities in reference to the other parts of a Telugu verb will be explained when those parts come specially under consideration.

294. Rule I. The usual order of words in a Telugu sentence is subject, object, verb. If there are any words or phrases in the sentence which modify the verb, they are usually inserted immediately before it. Thus—

అత్యంతం మన మనం అర్థుడు రేశండి సంపాదన.

That cooly-man beat my dog several times.

295. Rule II. In Telugu a finite verb agrees with its subject in number and person. If it be in the third person, the gender also is in most tenses marked by a distinct form. (See para. 250.)

అందరిటుడి. He has gone.

నిమదుడి. The dog has gone.

296. Rule III. When the subject to the verb is a personal pronoun, it is frequently omitted in Telugu. Thus—

అందరిటుడి సంపాదన. He beat the dog.

297. Rule IV. When a verb has several subjects joined by a copulative conjunction, expressed or understood, it is put in the plural number.
ON TELUGU SYNTAX, ETC.

If any of those subjects are of the first person, the verb is put in the first person; if none of them are of the first person, but any of them are of the second person, the verb is put in the second person; otherwise, the verb is put in the third person. Thus—

(Para. 217, end.)

Thus—

298. Rule V. In Telugu every transitive verb requires an object; but when inanimate things are spoken of, the form of the nominative case is generally used instead of the form of the objective case. Thus—

Call the cowherd.

Send that book. (Instead of అందరాలేమార్యా.)

299. Rule VI. (1) In Telugu in order to denote a question the final vowel of a word is changed into వు. But when the sentence contains an interrogative pronoun or adverb, no change is made. Thus—

Did you call me?

Whom did you call?

(2) When a word ends in ము, this vowel is not changed into వు, but ము is added; and when a word ends in లే, the letter లే is added. Thus—

Where did you put that book—in the house?

How many books did you send—twenty or thirty?

(3) In common conversation the sign of a question is sometimes entirely omitted, and the question shown by the tone of the voice.

300. Rule VII. (1) In order to denote emphasis the last letter of a word is changed into ఇం. Thus—

I called you.
112 ON TELUGU SYNTAX, ETC.

(2) When a word ends in చె or చే, the letter చె is added; and when it ends in చూ, the letter చాపు is added. Thus—

చుప్పు. In the house (and nowhere else).

చాపుచెన్నారు. (Emphatic for చాపుచెన్నారు.)

చాపుచెన్నారు. (Emphatic for చాపుచెన్నారు.)

301. Rule VIII. When it is necessary to express both emphasis and a question, emphasis is expressed first, and then చే is added. Thus—

చాపుచెన్నారు? Is it true? (From చాపుచెన్నారు truth.)

చాపుచెన్నారు? This very one? i.e., Is it this very one? (From చాపుచె this.)

చాపుచె చుప్పును? In this very house?

302. Rule IX. (1) The last letter of a word is often changed into చె to denote doubt, and sometimes also to denote reference. Thus—

Ques. చాపుచె చెన్నారు?

To whom will he send that book?

Ans. చాపుచె చాపుచె.

(He will send it) perhaps to you, perhaps to me.

(2) The affix చె is often added to INTERROGATIVES and gives them an indefinite signification. Such forms are generally used, where the word some occurs in English. (Compare para. 219.) Thus—

చాపుచె చాపుచె చాపుచె.

He has gone somewhere or other.

N.B.—The various uses of the affix చె will be more fully explained in a future chapter.

303. Rule X. The word చాపుచె is affixed to words to express the English word perhaps. Thus—

చాపుచె చాపుచె, or చాపుచె. Perhaps he will go.
304. **Rule XI.** The word సర్ is added to words to show respect, and equals sir, or please. Thus—

సర్ అడుగులు తెలియజేస్తున్నది.  
There are two books on that table, sir.

II. ON THE MEANINGS OF THE SEVERAL TENSES.

**On the Progressive Present Tense.**

305. This tense is always used in reference to something regarded as actually taking place at the present time. Thus—

భారతు నిపుణుడు.  
They are weaving cloths.

డాగులు పరిపాలన చేసేందుకు.  
Dogs are barking in the road.

It may be used of a future action, if regarded as actually taking place—

మే తున్న నిపుణాను. We go to-morrow or are going to-morrow.

**On the Habitual Present and Future Tense.**

306. This tense is used in two ways, as follows:—

**First.** It is used as an habitual present tense to express habit or custom. Thus—

ఎడార వీరు ఎడారు?  
Where do they weave these cloths?

భారతు ఎడార చేసేందుకు.  
They weave them in Ellore.

డాగులు పరిపాలన చేసేందుకు.  
Dogs bark.
NOTE.—When the habit is a temporary one, and merely adopted at the present time, the progressive present tense is sometimes used, as in English. Thus—

మే గొంతున్నాను తెలుగులో నడిపిస్తున్నాను.
I am reading that book daily.

Secondly. It is used in common conversation to express future time. Thus—

మే గొంతున్నను రంధరు సందర్శిస్తాను.
I shall go to Bunder to-morrow.

మరంతో మనుసు నడిపిస్తున్నాం?
When will they do that work?

NOTE.—In English also the habitual present tense is not unfrequently used as a future, e.g., I go to Bunder to-morrow, instead of— I shall go to Bunder to-morrow. In grammatical Telugu another form is used for the future tense, which will be mentioned hereafter.

On the Past Tense.

307. This tense supplies the place not only of the English past tense, but also very often of the English perfect and pluperfect tenses. Sometimes, however, the latter tenses are expressed in Telugu by compound tenses, which will be explained hereafter.

The Telugu past tense has two forms, both of which have exactly the same meaning. The second form (e.g., సంపన్నండి) is the more grammatical form, and in the Northern Circars is seldom used in common conversation.

On the Indefinite Tense.

308. This tense is not often used in conversation, except in complex sentences. It generally occupies the place of the consequent in a conditional sentence and may be rendered in English by the verb with the auxiliaries will, would, or would have. Various examples of its use will occur in subsequent chapters.
ON TELUGU SYNTAX, ETC.

EXERCISES.

On the progressive present tense.

That boy is now reading.

He is examining them.

That horse is galloping quickly.

I am reading for examination.

I am smearing paint on a stick.

Are you planting shoots?

She is drawing water.

We are writing letters.

Are you taking a bath?

The Rajah is getting on the boat.

He is plaiting a mat.

They are deliberating about that matter.
ON TELUGU SYNTAX, ETC.

She is sewing cloths.

They are feeding cattle.

The goldsmith is melting gold.

The bricklayer is building a wall.

Dogs are barking in the road.

On the habit, pres. and fut. tense used to express habit or custom.

How do they cultivate rice in this country?

First they plough the ground two or three times. (Lit. furrows), and afterwards they plough it when under water.

What do they do afterwards?

They sow the seed.

At what hour do you take your meals every day?

Dogs bark.

The ox bellows.

The horse neighs.

Birds sing.
On the habit. pres. and fut. tense used to express future time.

ఇందులో నేను స్వభావం సిద్ధం సంప్రదయితున్నాను.
To-morrow they will sell by auction a tiger's skin.

అవుతున్నాను సంసంప్రదయితున్నాను?
Will you enter upon that work?

అప్పుడు తహ్సిలదారు నివార్యం సంప్రదాయం చేయండి.
He will write to the Tahsildar for bearers.

మానవుడు నేను సంసంప్రదయితున్నాను?
In a few days the gentleman will go to that town.

ఇందులో సాధితున్నాను అదే సంసంప్రదాయం చేయండి.
The day after to-morrow the cattle will graze in this field.

ఆ దినుడు అదే సంసంప్రదాయం.
మానవుడు చేయండి?
I shall sell that large bookcase. Will you buy (it)?

ఇందులో సాధితున్నాను అదే సంసంప్రదాయం.
He will examine the children in the school to-morrow.

అవుతున్నాను మనుము నేను తయారు చేయండి చేయండి?
Will you dine with us to-morrow? (Lit. in our house.)

On the past tense.

ఇందులో నేను సంప్రదయం చేసినది.
(I crossed.)
I crossed the Krishna yesterday.

ఇందులో నేను సంప్రదయం చేసినది.
(He went.)
He went to that village for trade.

ఇందులో నేను సంప్రదయం చేసినది.
(They have sent.)
They have sent English thread from Madras.

ఇందులో నేను సంప్రదయం చేసినది.
(You abused.)
You abused me to-day unjustly.
He beat that dumb man without any reason.

Did the cow go the day before yesterday?

I punished that boy well.

The cattle grazed in that field yesterday.

When did she draw the water?

Those goats have gone.

What did you read in school?

On the imperative mood.

Rub down the horse well.

Write that letter quickly.

Go to the Bazaar quickly.

Pardon my fault.

Let us go to your house.

Do that work well.
Beat the dog out.

Kill that scorpion.

Read this letter.

Put these letters in the post.

On the use of certain colloquial Forms.

309. In the progressive present habitual future and past tenses the ಂ of the third person neuter plural is sometimes pronounced ಂ; as ನಂಗಂ ನಂಗಂ ನಂಗಂ ನಂಗಂ ನಂಗಂ.

310. In the habitual present and future tense, singular, third person feminine and neuter, the ಂ before final ಂ is sometimes omitted, and the preceding ಂ changed into ಆ. Thus ನಂಗಂ, ನಂಗಂ.

311. The first form of the past tense is sometimes contracted in common conversation by dropping ಂ, the last letter but one, and changing the preceding ಂ into ಆ. This ಆ, however, is generally pronounced, not with its usual broad sound, but like the letter "a" in caste. In the singular, third person feminine and neuter, ಆ, the last letter but one, is changed into ಂ. Except in the case of the verb ಸಂಭವ, the above forms should never be written although they are in some parts of the Telugu country commonly pronounced in the manner mentioned above. Thus—

<table>
<thead>
<tr>
<th></th>
<th>Sing. 1.</th>
<th>Vulgar</th>
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<tbody>
<tr>
<td>1</td>
<td>ಸಂಭವ.</td>
<td>ಸಂಭವ.</td>
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<td>2</td>
<td>ಸಂಭವ.</td>
<td>ಸಂಭವ.</td>
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<td>3</td>
<td>ಸಂಭವ.</td>
<td>ಸಂಭವ.</td>
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<td></td>
<td>M.</td>
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<td></td>
<td>F. N.</td>
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</table>
Pl. 1. మూదులు. మూలు.
2. మూకాపా. మూకాపా.
3. మ. ప. మూదులు. మూకాపా.
   న. మూదులు. మూకాపా.

312. The verbs mentioned in para. 290, often use the contracted forms of
the indefinite tense, and of the imperative first person plural. Where final
యా is doubled in the root, సో and సె are doubled in the contracted forms.
Thus సంయా, సంయా, సంయా; సంయా, సంయా, సంయా.

313. In the second and third conjugations the vowel యయ in the last letter
but one of the imperative first person plural (e.g., సంయయకయ) is occa-
sionally shortened; as సంయకయ. This is the more correct form.

314. Instead of the tense సంయయక to express ability, the following tense
(a corruption of the tense సంయయక) is occasionally used.

Sing. 1. సంయయక, or సంయయక instead of సంయయ.
2. సంయయక, or సంయయక సంయయక.
3. మ. సంయయక, సంయయక, సంయయక.
   న. సంయయక, సంయయక, సంయయక.

Pl. 1. సంయయక, or సంయయక సంయయక.
2. సంయయక, or సంయయక సంయయక.
3. మ. ప. సంయయక, or సంయయక సంయయక.
   న. సంయయక, సంయయక, సంయయక.

315. In the third person singular (m. f. & n.) and plural (n.) of the indefinite
tense of సంయయక, the word సంయయక is sometimes used, instead of సంయకయ,
which is the same in form as the first person singular of the negative
indefinite tense.
ON TELUGU SYNTAX, ETC.

316. Instead of the imperative యం, the word తెలుగు is sometimes used.

Instead of the imperative యం, the word తెలుగు is sometimes used as a fond
term to a little child.

317. A tense is sometimes used in conversation, which is formed by
changing final య of the root (and in the second conjugation of the root
in న) into యం. Subjoined is an example—

Sing. 1. తెలుగు.

2. తెలుగు.

3. M. F. N. తెలుగు, or లాం (Nor. Cir. లలుగు).

Pl. 1. లలుగు.

2. లలుగు.

3. 
   M. P. లలుగు.
   N. తెలుగు, or లాం (Nor. Cir. లలుగు).

This tense has been generally regarded as a corruption of a
grammatical form of the indefinite tense, e.g., తెలుగు. It usually
implies doubt. Thus—

మరియంశంచు, తెలుగు.

Do not run, you may fall.

మరియంశంచు, తెలుగు. (Nor. Cir. లలుగు.)

Do not go near that mad man, he may beat you.
CHAPTER IX.

ON IRREGULAR, PASSIVE, REFLEXIVE, AND CAUSAL VERBS.

I. IRREGULAR VERBS.

318. The following verbs are in some of their parts irregularly formed, namely—

- (or ద) to become, ద to go, క to come, ద to give, క to die, క to see, క to bring.

Conjugation of క, క, and క.

<table>
<thead>
<tr>
<th>319.</th>
<th>ROOT.</th>
<th>క</th>
<th>క</th>
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</thead>
<tbody>
<tr>
<td>Infinitive.</td>
<td>ద</td>
<td>ద</td>
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<tr>
<td>Verb. noun.</td>
<td>1st form.</td>
<td>క</td>
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<td>2nd form.</td>
<td>క</td>
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<tr>
<td>Verb. partic.</td>
<td>Present.</td>
<td>క</td>
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<tr>
<td>Past.</td>
<td>క</td>
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<tr>
<td>Rel. partic.</td>
<td>Prog. pres.</td>
<td>క</td>
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<td>Past.</td>
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<td>క</td>
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<tr>
<td>Indef.</td>
<td>క</td>
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<tr>
<td>Tenses.</td>
<td>Prog. pres.</td>
<td>క</td>
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<tr>
<td>Habit. pres. &amp; fut.</td>
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<td>Past 1st form.</td>
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<tr>
<td>Do. 2nd form.</td>
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<td>Indefinite.</td>
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<tr>
<td>Imperative.</td>
<td>Sing. 2nd per.</td>
<td>ద (క)</td>
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<td>Pl. 1st per.</td>
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<td>Do. 2nd per.</td>
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</table>
ON IRREGULAR, PASSIVE, ETC.

In the Northern Circars the verb అవి sometimes uses అవి in the infinitive and అవియ as the 2nd form of the verbal noun.

On the Tenses of the above Verbs.

320. The several tenses of these verbs are declined exactly like those of any other verb of the same conjugation, except in the case of the second form of the past tense, and in the indefinite tense. These two tenses are declined as follows:—

Second form of the past tense.

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>అవిత.</th>
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<td>3.</td>
<td>అవిన్.</td>
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<td>F. &amp; N.</td>
<td>అవిన్.</td>
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Pl. 1.

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<td>M. &amp; F.</td>
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<td>N.</td>
<td>అవిన్.</td>
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Indefinite tense.

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<th>Sing. 1.</th>
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<td>N.</td>
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<td>అవిన్.</td>
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<tr>
<td>M. &amp; F.</td>
<td>అవిన్.</td>
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<td>N.</td>
<td>అవిన్.</td>
<td>అవిన్.</td>
<td>అవిన్.</td>
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</tbody>
</table>
Remarks upon the above Verbs.

Various parts of these verbs are used idiomatically in a variety of ways which will be explained in subsequent chapters.

321. The verb మరయం in addition to the meaning of to become has also the meaning of to finish. Thus—

మరయం మరయం? Is that work finished?

The word మరయం (the third person singular of the indefinite tense) is sometimes used in the sense of yes. Thus—

Ques. మరయం? Ans. మరయం. మరయం.

Ques. Has he come? Ans. Yes. He has come.

322. The verb కరు, as will be hereafter seen, enters largely into the formation of the negative form of verbs.

The tense కరువగలం (as also the words కరువగలం, కరువగలం, and కరువగలం), when affixed to the infinitive of another verb, gives it (like the verb to go in English) a future signification. When thus affixed, initial కు is by the laws of euphony changed into కు. Thus—

కారు మరయం?
I am going to read.

మరయం కు మరయం మరయం కు?
Are you going to do that work?

323. A class of compound verbs are formed by prefixing the past verbal participle of certain verbs to the verb వడు. Thus, by prefixing వడు (the past verbal participle of సారం) to the verb వడు the compound verb సారంవడు is formed, which means—to go to ruin. So in like manner కోడువడు to go to pieces, etc., etc.
In connection with the verbs విడించడం and విడించడం the following rules in reference to place are here inserted:—

Rules in reference to Place.

324. To express motion to, the object towards which motion is made is put in the dative case. But when the object is of such a nature as not to admit of entrance (as a tree, a man), the dative case is never used, but the compound postposition తీసి or తీసి is always affixed.

325. To express motion from, the postposition సందర్శిస్తానికి is used; but if the object cannot be entered, the compound postposition పరిపాలించి or పరిపాలించి is always used. Thus—

ఉన్నను ఎందుకు సందర్శించాను. (Or ఉన్నను ఎందుకు పరిపాలించాను.)

He went to that village.

ఆ గీతిని ఎందుకు పరిపాలించాను.

I went to that tree. (Lit. To near that tree.)

ఆ దానగంటని ఎందుకు పరిపాలించాను.

I went to that gentleman.

నీని పరిపాలించాను?

Where are you coming from? (Or Whence are you coming?)

నీను ఎందుకు పరిపాలించాను?

From whom did this letter come?

326. When speaking about the distance of one place from another, the place nearest to the speaker is put in the dative case, and the more remote place is put in the nominative case. Thus—

ఉన్నను ఎందుకు ఎండు సందర్శించాను?

What distance is that village from here? (Lit. To here.)

హైదరాబాదు ఎండు సందర్శించాను ఎండు సందర్శించాను. (హైదరాబాదు ఎండు సందర్శించాను ఎండు సందర్శించాను.)

Hyderabad is two hundred miles from Bezwar. (An ఎండు is about 8 miles.)
Conjugation of ¹nū and ²nū.

327. Root.

<table>
<thead>
<tr>
<th>Infinitive.</th>
<th>¹nū</th>
<th>²nū</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verb. noun.</td>
<td>1st form.</td>
<td>²nūg.</td>
</tr>
<tr>
<td></td>
<td>2nd form.</td>
<td>²nūga, or ²nūgamb.</td>
</tr>
<tr>
<td>Verb. partic.</td>
<td>Present.</td>
<td>²nū.</td>
</tr>
<tr>
<td></td>
<td>Past.</td>
<td>²nū.</td>
</tr>
<tr>
<td>Rel. partic.</td>
<td>Prog. Pres.</td>
<td>²nū.</td>
</tr>
<tr>
<td></td>
<td>Past.</td>
<td>²nū.</td>
</tr>
<tr>
<td></td>
<td>Indef.</td>
<td>²nū.</td>
</tr>
<tr>
<td>Tensos.</td>
<td>Prog. pres.</td>
<td>²nūgam.</td>
</tr>
<tr>
<td></td>
<td>Habit. pres. &amp; fut.</td>
<td>²nū.</td>
</tr>
<tr>
<td></td>
<td>Past. 1st form.</td>
<td>²nū.</td>
</tr>
<tr>
<td></td>
<td>Do. 2nd form.</td>
<td>²nū.</td>
</tr>
<tr>
<td></td>
<td>Indefinite.</td>
<td>²nū.</td>
</tr>
<tr>
<td></td>
<td>Sing. 2nd per.</td>
<td>²nūg (²nū).</td>
</tr>
<tr>
<td>Imperative.</td>
<td>Pl. 1st per.</td>
<td>²nūg.</td>
</tr>
<tr>
<td></td>
<td>Do. 2nd per.</td>
<td>²nūg, or ²nūgamb.</td>
</tr>
</tbody>
</table>

Conjugation of ³nū and ⁴nū.

<table>
<thead>
<tr>
<th>Root.</th>
<th>³nū.</th>
<th>⁴nū.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive.</td>
<td>³nū.</td>
<td>⁴nū.</td>
</tr>
<tr>
<td>Verb. noun.</td>
<td>1st form.</td>
<td>³nūg.</td>
</tr>
<tr>
<td></td>
<td>2nd form.</td>
<td>³nūga.</td>
</tr>
<tr>
<td>Verb. partic.</td>
<td>Present.</td>
<td>³nū.</td>
</tr>
<tr>
<td></td>
<td>Past.</td>
<td>³nū.</td>
</tr>
<tr>
<td>Rel. partic.</td>
<td>Prog. pres.</td>
<td>³nū.</td>
</tr>
<tr>
<td></td>
<td>Past.</td>
<td>³nū.</td>
</tr>
<tr>
<td></td>
<td>Indef.</td>
<td>³nū.</td>
</tr>
</tbody>
</table>
ON IRREGULAR, PASSIVE, ETC. 127

Tenses.

Prog. pres. భాగినితం
Habit. pres. & fut. భాగించి
Past 1st form. భాగించితం
Do. 2nd form. భాగించితు
Indefinite. భాగించింది

Imperative.

Sing. 2nd per. భాగించిను (భాగించిండి)
Pl. 1st per. భాగించిండి
Do. 2nd per. భాగించిండి

The second form of the past tense and the indefinite tense of these verbs are declined exactly like those of భాగిత.

(See para. 320.)

II. PASSIVE VERBS.

328. In Telugu every active verb may be changed into a passive verb by affixing to its infinitive mood the verb కార్, and conjugating కార్ through all its moods and tenses. (When కార్ is thus used, initial క is always changed by the laws of euphony into క.) Thus the active verb మలిచి to save becomes in the passive voice మలిచితా to be saved.

Conjugation of మలిచితా.

Root. మలిచితా.

Infinitive. మలిచితా.

Verb. noun.

1st form. మలిచితా.
2nd form. మలిచితా.

Verb. partic.

Present. మలిచితా.
Past. మలిచితా.

Rel. partic.

Prog. pres. మలిచితానం
Past. మలిచితా.
Indef. మలిచితా.
ON IRREGULAR, PASSIVE, ETC.

Tenses.

\[
\begin{align*}
\text{Progs. pres.} & \quad \text{తెలుగు ప్రేమం}
\text{Habit. pres. & fut.} & \quad \text{తెలుగు ప్రేమం}
\text{Past 1st form.} & \quad \text{తెలుగు ప్రేమం}
\text{Do 2nd form.} & \quad \text{తెలుగు ప్రేమం}
\text{Indefinite.} & \quad \text{తెలుగు ప్రేమం}
\end{align*}
\]

Imperative.

\[
\begin{align*}
\text{Sing. 2nd per.} & \quad \text{తెలుగు ప్రేమం}
\text{Pl. 1st per.} & \quad \text{తెలుగు ప్రేమం}
\text{Do. 2nd per.} & \quad \text{తెలుగు ప్రేమం}
\end{align*}
\]

Remarks upon Passive Verbs.

329. In Telugu passive verbs are very seldom used in common conversation; and when they are used in English, they must generally be translated into Telugu actively. Thus in translating the English sentence—*That work was done by him*—instead of saying దేవరి హిమన్ని ఇంటి నిర్మాణం—it would be more colloquial to say దేవరి నిర్మాణం టి. (Lit. He did that work.)

III. REFLEXIVE VERBS.

330. Reflexive verbs are formed by affixing the verb దేవరి to the root of any verb, and conjugating దేవరి through all its moods and tenses. Verbs of the second conjugation always use the root in దేవరి. Thus, from దేవరి to rob comes the verb దేవరిదాడు to rob for oneself, and from దేవరి to do comes the verb దేవరిదాడు to do for oneself.

The verb దేవరి is conjugated exactly like the verb దేవరి to buy (see para. 273), except that the infinitive దేవరి and the imperative దేవరి are usually changed into దేవరి, as దేవరి దేవరి, and the second form of the verbal noun may take the letter దేవరి, as దేవరి దేవరి.

Conjugation of దేవరి.

Root. దేవరి

Infinitive. దేవరి

Verb. noun. 

\[
\begin{align*}
\text{1st form.} & \quad \text{దేవరి}
\text{2nd form.} & \quad \text{దేవరి (or దేవరి)}
\end{align*}
\]
### Remarks upon Reflexive Verbs.

331. Roots ending in ԭ or ԰, which are composed of more than two syllables or of two syllables with the first long, generally contract the reflexive form. Thus—ఆడ, ఆడాడ సిద్ధ or సిద్ధిద్ధ; రాయ, రాయడ్ధ సిద్ధ or సిద్ధిద్ధ.

The reflexive forms of the verbs సిద్ధ to see and సిద్ధిద్ధ to buy are సిద్ధిద్ధిద్ధ and సిద్ధిద్ధిద్ధ.

Reflexive verbs resemble to some extent the middle voice in Greek. They express that the action performed by the subject is also performed in reference to that subject. Hence these verbs frequently denote that the action is performed for the benefit of the subject, or that it is performed by the free will and choice of the subject.
The following examples are added to illustrate the use of reflexive verbs:

**Examples.**

They are building a house for themselves.

At what hour does he cook his food? Lit. At what hour does he do cooking for himself?

He is mending a pen for himself.

He tied on his cloth. (Lit. He tied a cloth on himself.)

He is putting on his shoes.

He wounded himself.

I am shaving myself.

That boy is tearing his cloths.

332. In some instances the difference in meaning between the simple and the reflexive form is so great that they must be expressed in English by different words. Thus—to say, సంఘర్షితం to think; పంపడం to read, పంపడించడం to learn; పెడడం to walk, పెడడించడం to behave. In some instances the use of the reflexive form is so idiomatic and peculiar that practice alone can teach the student its exact force and meaning.

IV. CAUSAL VERBS.

333. In Telugu there are certain verbs, called causal verbs, which are formed from the simple verbs. The formation is generally as follows:

(1) In the first and second conjugation by changing final య of the root into యం; as—సూపడం to beat, సూపడించడం to cause to be beaten; పెడడం to do పెడడించడం to cause to be done.
(3) In the third conjugation by changing final యా of the root into యా; as లేను to call, లేయా to cause to be called. (See para. 253.)

**Conjugation of లేయా and లేను.**

<table>
<thead>
<tr>
<th>Root.</th>
<th>లేయా</th>
<th>లేను</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive.</td>
<td>లేయా</td>
<td>లేను</td>
</tr>
<tr>
<td>Verb. noun.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st form.</td>
<td>లేయానా</td>
<td>లేనునా</td>
</tr>
<tr>
<td>2nd form.</td>
<td>లేయాడనా</td>
<td>లేనుడనా</td>
</tr>
<tr>
<td>Verb. partic.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Present.</td>
<td>లేయాను</td>
<td>లేనును</td>
</tr>
<tr>
<td>Past.</td>
<td>లేయాం</td>
<td>లేనుం</td>
</tr>
<tr>
<td>Rel. partic.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past.</td>
<td>లేయానా</td>
<td>లేనునా</td>
</tr>
<tr>
<td>Indef.</td>
<td>లేయాను</td>
<td>లేనును</td>
</tr>
<tr>
<td>Tenses.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past 1st form.</td>
<td>లేయాయం</td>
<td>లేనుయం</td>
</tr>
<tr>
<td>Do. 2nd form.</td>
<td>లేయాడనా</td>
<td>లేనుడనా</td>
</tr>
<tr>
<td>Indefinite.</td>
<td>లేయానా. (రేయానా.) లేనునా. (రేయానా.)</td>
<td></td>
</tr>
<tr>
<td>Sing. 2nd per.</td>
<td>లేయానా. (రేయానా.) లేనునా. (రేయానా.)</td>
<td></td>
</tr>
<tr>
<td>Imperative.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1st per.</td>
<td>లేయాం</td>
<td>లేనుం</td>
</tr>
<tr>
<td>Do. 2nd per.</td>
<td>లేయాడనా</td>
<td>లేనుడనా</td>
</tr>
</tbody>
</table>

**Remarks upon Causal Verbs.**

334. A causal verb formed from a *transitive* verb is equivalent in English to the verb *to cause* followed by a *passive* infinitive. Thus from లేను to do is formed లేయానా to cause to be done (not to cause to do). Hence the causal form of a transitive verb is often followed by an agent in the *instrumental case*. Thus—

మనం కనిపిస్తాం లేయానా.

He caused the dog to be killed by a cooly-man, *i.e.*, He got (or had the dog killed by a cooly-man.
A causal verb formed from an intransitive verb becomes an active verb. Thus from the intransitive verb మాపు to bubble is formed the causal verb మాపపు to cause to bubble, i.e., to make to boil. Thus—

మాపపు మాపు.
Make the milk (to) boil, i.e., Boil the milk.

335. In the case of some verbs, especially of intransitive verbs, the causal verb is very irregularly formed, e.g., ఆమా, ఆమా; తీసుకుంటుంది, తీసుకుంటుంది; సమాపు, సమాపు, etc., etc. It will be found easier to treat such causal forms as distinct verbs.

On the Combination of Causal and Reflexive Verbs.

336. The causal form and the reflexive form are sometimes combined. Thus—మాపపు మాపపు to cause to be done for oneself.

The following examples will make the several forms of the verbs clear, and illustrate the changes of meaning.

ఆరు మాపపు మాపపు.
They built a house.

ఆరు మాపపు మాపపు.
They built a house for themselves.

ఆరు మాపపు మాపపు.
They caused a house to be built.

ఆరు మాపపు మాపపు.
They caused a house to be built for themselves.

Three Remarks.

337. (1) A class of verbs are formed by affixing the verb కొను to nouns; as—దోషకొను to desire, పరికొను to be in trouble. Nouns ending in ను drop this letter before కొను; as—పాయకొను to be happy; పాయకొను to be afraid; పాయకొను to be angry.
338. In the same manner, verbs are sometimes formed by prefixing nouns to  ను నారు and ను. Thus—

సంపంచన, to trouble (Trans.). పరంచన, to be troubled, to suffer (Intrans.).

పంచన, to inspire with fear (Trans.). పంచన, to be terrified. (Intrans.).

పంచన, to cheat (Trans.). పంచన, to be cheated (Intrans.).

పంచన, to put to sleep (Trans.). పంచన, to go to sleep (Intrans.).

పంచన, to disappoint (Trans.). పంచన, to be disappointed (Intrans.).

339. The verb సంచన is often added to the past verbal participle of another verb to express completeness; as సంచన, to throw away, వసంచన, to tear up, పంచన, to take away, సంచన, to cut off.

340. (2) A few verbs although ending in సంచన are not reflexive forms as— సంచన, to be quiet, సంచన, to be awake.

341. (3) Many verbs although ending in సంచన are not causal forms; as— సంచన, to bless, సంచన, to examine.
CHAPTER X.

ON THE NEGATIVE FORM OF VERBS.

On the Negative Primary Verb.

342. The negative primary tense, which may be used in reference to either present or past time, is as follows—

Sing. 1. నేను సంచలనం. I am not, or was not.

2. నేను సంచలనం. Thou art not, or wast not.

3. { M. నేను సంచలనం. He is not, or was not.
     { F. N. నేను సంచలనం. She or it is not, or was not.

Pl. 1. నేను సంచలనం. We are not, or were not.

2. నేను సంచలనం. You are not, or were not.

3. { M. P. నేను సంచలనం. They are not, or were not.
     { N. నేను సంచలనం. They (nem.) are not, or were not.

343. There are other parts of the negative primary verb connected with the tense నేను; but as these are not required in the formation of the negative form of verbs, they will not be mentioned until the next chapter.

EXERCISE ON THE NEGATIVE PRIMARY TENSE.

సమాచార నేను సంచలనం. He is not in the house.

మా మనం నేను సంచలనం? Were you not there the day before yesterday?

సమాచార నేను సంచలనం. There are not chairs in that house (i.e., There are no chairs).

సమాచార నేను సంచలనం. There is not a book on that table (i.e., There is no book).
ON THE NEGATIVE FORM OF VERBS.

Are there no pens in your box?

I was not there yesterday.

He was not at home yesterday. Where did he go?

On the Various Parts of the Negative Form.

344. The negative form of a Telugu verb consists of the following parts:—

(1) The past verbal participle.

(2) The verbal noun.

(3) The indefinite relative participle.

(4) The indicative mood, which has the four following tenses:—

   (1) The progressive present tense.

   (2) The habitual present and future tense.

   (3) The past tense.

   (4) The indefinite tense.

(5) The imperative mood.

Rules for the Formation of the Various Parts of the Negative Form.

345. The rules for the formation of the various parts of the negative form are the same for all verbs, regular or irregular, of whatever class and of whatever conjugation.

The various parts of the negative form of verbs are formed from the infinitive of the positive form, e.g., తాను, చేసు, కను.

346. The past verbal participle is formed by adding న to the positive infinitive; as తానున, not having struck, ఇచ్చుడ, ఇచ్చం.

347. The verbal noun is formed by prefixing the negative past verbal participle to చేసును or చేసు the positive verbal noun of చేసు to go.
ON THE NEGATIVE FORM OF VERBS.

Thus సంప్రదాయం, the not striking; నిగింతు నాలాడు, నాలాడు సంప్రదాయం. In highly grammatical language the verbal noun is formed by adding ఆ to the positive infinitive, e.g., సంప్రదాయం, నాలాడు, but this form is rarely used in conversation.

348. The indefinite relative participle is formed by adding ఆ to the positive infinitive; as సంప్రదాయం, నాలాడు, నాలాడు.

349. The progressive present tense is formed by prefixing the positive verbal noun to the word ఇక్కడు for all numbers and persons; as ఇక్కడు సంప్రదాయం ఇక్కడు, I am not striking; ఇక్కడు సంప్రదాయం ఇక్కడు, etc.

Sometimes a form is used to express the present progressive, which is got by prefixing the positive progressive present tense to the tense ఇక్కడు, the neg. hab. press. and fut. tense of ఇక్కడు as ఇక్కడు సంప్రదాయం ఇక్కడు, I am not striking.

350. The habitual present and future tense is formed by adding the terminations of the personal pronouns to the positive infinitive; as ఇక్కడు, I strike not, do not strike, or shall or will not strike, ఇక్కడు, ఇక్కడు.

Note.—Habit or custom is also sometimes expressed by the tense which is formed by prefixing the positive verbal noun to ఇక్కడు, e.g., సంప్రదాయం ఇక్కడు. This is specially the case, when the habit is not a permanent one, but merely adopted at the present time. (Compare para. 306, first note.)

351. The past tense is formed by prefixing the positive infinitive to the word ఇక్కడు for all numbers and persons; as ఇక్కడు సంప్రదాయం, I did not strike. ఇక్కడు సంప్రదాయం, etc., etc.

352. The indefinite tense is formed by prefixing the negative past verbal participle to the tense ఇక్కడు (para. 320); as ఇక్కడు సంప్రదాయం, I would not strike, or would not have struck, etc. ఇక్కడు సంప్రదాయం, ఇక్కడు సంప్రదాయం.

353. The imperative second person singular is formed by adding ఆ to the positive infinitive, and the second person plural by adding ఆ; as sing. సంప్రదాయం, pl. సంప్రదాయం, strike not, or do not strike.
ON THE NEGATIVE FORM OF VERBS.

The first person plural is formed by prefixing the negative verbal participle in ὴν to ἐπιμένο (See para. 319); as ἐπιμένω ἐπιμένεμ, let us not strike.

The Negative Conjugation of ἐπιμένω.

354. Positive infinitive. ἐπιμένω.
Past verb. partic  ἐπιμένο.
Verbal noun. ἐπιμένο (Gram. ἐπιμέναι.)
Indef. rel. partic. ἐπιμένο.

Tenses.

| Prog. pres. | ἐπιμένο (Cud. ἐπιμενεω) |
| Habit. pres. & fut. | ἐπιμένο |
| Past. | ἐπιμένο |
| Indef. | ἐπιμένο |

Sing. 2nd per. ἐπιμένο
Imper. Pl. 1st per. ἐπιμένεμ
Do. 2nd per. ἐπιμένομαι

The Negative Tenses of ἐπιμένω.

355. Prog. present tense. I am not striking.

| Sing. 1. | ἐπιμένω ἐπιμένεμ |
| 2. | ἐπιμένο |
| 3. | ἐπιμένο |

| Pl. 1. | ἐπιμένεμ ἐπιμέναμ |
| 2. | ἐπιμένεμ ἐπιμέναμ |
| 3. | ἐπιμένεμ ἐπιμέναμ |

Habit. pres. & fut. tense. I strike not, do not strike, or shall or will not strike.

| Sing. 1. | ἐπιμένο |
| 2. | ἐπιμένο |
| 3. | ἐπιμένο |

| Pl. 1. | ἐπιμένο ἐπιμέναμ |
| 2. | ἐπιμένο ἐπιμέναμ |
| 3. | ἐπιμένο ἐπιμέναμ |

| M.F. | ἐπιμένεμ ἐπιμέναμ |
| N. | ἐπιμένο ἐπιμέναμ |

18
Past tense. *I did not strike, or have not struck, etc.*

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>Pl. 1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. नामि । नायकृति ।</td>
<td>1. नामामि । नायकृति ।</td>
</tr>
<tr>
<td>2. नीति । नायकृति ।</td>
<td>2. मने । नायकृति ।</td>
</tr>
<tr>
<td>3. (M. मने । नायकृति ।)</td>
<td>3. (M. मने । नायकृति ।)</td>
</tr>
<tr>
<td>(F. N. मने । नायकृति ।)</td>
<td>(N. मने । नायकृति ।)</td>
</tr>
</tbody>
</table>

Indefinite tense. *I would not strike, or would not have struck.*

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>Pl. 1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. नथी। नायकृति ।</td>
<td>1. नाथिमि। नायकृति ।</td>
</tr>
<tr>
<td>2. नीति। नायकृति ।</td>
<td>2. मने। नायकृति ।</td>
</tr>
<tr>
<td>3. (M. मने। नायकृति ।)</td>
<td>3. (M. मने। नायकृति ।)</td>
</tr>
<tr>
<td>(F. N. मने। नायकृति ।)</td>
<td>(N. मने। नायकृति ।)</td>
</tr>
</tbody>
</table>

Examples of the Conjugation of Negative Verbs.

356. चीत. (Pos. infin.)

| चीतत. चीतत. |
| चीतत चीतत. चीतत चीतत. |
| चीतत चीतत. चीततम. |
| चीततची, or चीततची, चीततची, or चीततची, चीततची. |
| चीततची. चीततची. |
| चीततची. चीततची. |
| चीततची. चीततची. |
| चीततची. चीततची. |
| चीततची. चीततची. |

357. चीतत. (Pos. infin.)

| चीततची. चीततची. |
| चीततची. चीततची. |
| चीततची. चीततची. |
ON THE NEGATIVE FORM OF VERBS.

358. Ṛ. (Pos. infin. of Ṛ.) Ṛ. Ṛ. (Pos. infin. of Ṛ.) Ṛ. (Pos. infin. of Ṛ.)

On the Negative Tenses and Imperative.

359. In conversation Ṛ. is sometimes pronounced Ṛ.

Observations on the Negative Verb.

360. It has been stated (para. 349) that the negative prog. pres. tense is formed by prefixing the positive verbal noun to the word Ṛ. This is
not strictly speaking a tense, though used as such, for the verbal noun is in reality the subject of ఇప్పట. Thus ఇప్పట ఇప్పట literally means—
There is not striking. The use and syntax of verbal nouns will be explained in a future chapter.

361. It must be remembered that whenever in the negative form the second form of the positive verbal noun is used (e.g., ఇప్పట) the first form (e.g., ఇప్పట) may be used instead; but the second form is the one most commonly used. (See para. 258.)

362. The indefinite relative participle with the affix అ, is sometimes used instead of the verbal noun, to form a negative present tense; as ఇప్పట ఇప్పట ఇప్పట.

363. Relative participles are sometimes formed by prefixing the neg. past ver. partic. to ఇప్పట, ఇప్పట, and ఇప్పట, e.g., ఇప్పట ఇప్పట, ఇప్పట ఇప్పట, ఇప్పట ఇప్పట. A negative infinitive also may be formed by prefixing the neg past ver. partic. to ఇప్పట, the positive infinitive of ఇప్పట, e.g., ఇప్పట ఇప్పట. The use of a negative infinitive is rare.

364. A prog. pres. tense, an hab. pres. and fut. tense, and a past tense are sometimes formed by prefixing the neg. past ver. partic. to the tenses ఇప్పట, ఇప్పట, ఇప్పట (or ఇప్పట), e.g., ఇప్పట ఇప్పట. He did not do. Of these forms that for the past tense is most common.

365. A past tense is sometimes formed by affixing the tense ఇప్పట to the past tense of a positive verb; as ఇప్పట ఇప్పట. I did not do.

366. Sometimes a negative habitual present and future tense, followed by the positive past tense of ఇప్పట, is used as a negative past tense. This form is not very common. Thus—
మా ఇప్పట ఇప్పట ఇప్పట ఇప్పట? When did I not do what you told me?
ON THE NEGATIVE FORM OF VERBS.

Please tell me when my son did not come regularly.
You have never replied properly to my question.

367. An imperative is sometimes formed by adding नः (i.e., न, the negative imperative of हृद) to the infinitive of any verb; as न दो. Do not do. Lit. Do not go to do. This is sometimes changed into न, and in the Cuddapah District into न, but these are vulgarisms to be avoided.

368. In the case of some verbs the negative habitual present and future tense, preceded by a negative past verbal participle, is used to give the force of a strong affirmative. Thus—

If he asks, I shall not fail to tell him.
You must not fail to come at ten o'clock to-morrow.
I must mention this to him.

N.B.— In the last two sentences the final verb is impersonal.

On the Translation of English Negative Sentences.

369. Sanscrit words admitted into Telugu use certain prefixes (like in, un, etc., in English) which have a negative force, e.g., उच्छवकाल, a worthy man, असःविनकाल, an unworthy man. With this exception, the negative in a Telugu negative sentence is always conveyed in the verb. In an English negative sentence, however, the negative may be conveyed in a pronoun, adjective, adverb, or verb. Hence in translating from English into Telugu, we must always first put the sentence in such a form that the negative may be contained in the verb. Thus—There is nobody in
that room—equals—There is not anybody in that room. అదే మిగిలి చేసి.
There is no book on the table—equals—There is not a book on the table. లోకాలం పుస్తకులు చేసి.
He went nowhere—equals—He did not go anywhere. సమీప ప్రదేశం చేసి.
He is not here. అది చేసి.

Exercises on the negative tenses.

On the progressive present tense.

అంది చేసేందుకు సంఘర్షం చేసి?
Are you taking a bath? I am not taking one.

అదే సంఘర్షం చేసి?
That boy is not reading in my school.

అదే చేసి?
Is he saddling the horse? He is not saddling it.

On habit or custom.

అదే సంఘర్షం చేసి?
Cows do not calve every year.

అదే చేసి?
Horses do not eat rice.

అదే చేసి?
They do not give rice to poor people.

అదే చేసి?
They do not weave such cloths in this town.

(Exercise) అదే సంఘర్షం చేసి?
He has got fever, and therefore he is not eating any rice.

(Exercise) అదే చేసి?
(Temporary habit, see para. 350, note.)
For some reason or other, for the present he is not taking any pains.
On future time.

I shall never do that work.

He will not make that couch.

Will you give me leave to-morrow? I will not.

Henceforth he will not come to our house.

I will not invite him to dinner to-morrow.

On the past tense.

I have never yet gone to Bunder.

I have never yet seen him.

Did you walk this morning? No. (Lit. I did not walk.)

Did you speak to him yesterday? I did not.

He did not buy cloths the day before yesterday.

He has not yet given me that money.
On the imperative.

Do not come to me for ten days.

Do not associate with evil men.

Do not plunder the riches of others.

Never go to his house.

Do not talk.

Do not delay.

Do not do that work slowly.
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC. 145

CHAPTER XI.

ON THE TELUGU EQUIVALENT TO THE VERB to be, AND ON VARIOUS USES OF PRONOMINAL AFFIXES WHERE IN ENGLISH THE COPULA IS USED.

I. ON THE TELUGU EQUIVALENT TO THE VERB to be.

On the Telugu Primary Verb.

370. The primary verb, of which mention has already been made in previous chapters (paras. 247 & 342), consists of the following parts:

Positive form.

Pres. rel. partic. ుమ

Present tense. ుంమ

Negative form.

Past. ver. partic. ుంస

Verbal noun. ుంపున్న (or ుంపువు. Gram. ుము.)

Indef. rel. partic. ుంస

Present tense. ుంస

Past tense. ుంస

On the full verb ుంము.

371. In addition to the primary verb there is the full verb ుంము to be, which is conjugated throughout just in the same manner as any other verb. The formation however is somewhat irregular.
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC.

**Positive form.**

372. Root. \( \text{कर्णः} \)

Infinitive. \( \text{कर्णे} \)

Verb. noun. \( \begin{cases} 1\text{st form.} & \text{कर्णेः} \\ 2\text{nd form.} & \text{कर्णेन्द्र} \end{cases} \)

Verb. partic. \( \begin{cases} \text{Present.} & \text{कर्णः} \\ \text{Past.} & \text{कर्णे} \end{cases} \)

Prog. pres. \( \text{कर्णस्य} \)

Rel. partic. \( \begin{cases} \text{Past.} & \text{कर्णः} (\text{In Northern Circars shortened into कर्ण्}) \\ \text{Indef.} & \text{कर्णे} \end{cases} \)

Prog. pres. \( \text{कर्णते} \)

Hab. pres. & fut. \( \text{कर्णते} \)

Tenses. \( \begin{cases} \text{Past 1st form.} & \text{कर्णेन्द्र} (\text{In Northern Circars shortened into कर्णेत्र}) \\ \text{Do. 2nd form.} & \text{कर्णे} \\ \text{Indefinite.} & \text{कर्णेन्द्र} \end{cases} \)

Sing. 2nd per. \( \text{कर्णे} \)

Imper. \( \begin{cases} \text{Pl. 1st per.} & \text{कर्णे} \\ \text{Do. 2nd per.} & \text{कर्णेन्द्र} \end{cases} \)

373. The second form of the past tense, and the indefinite tense are declined as follows—

**Past tense.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>1. ( \text{कर्णः} )</th>
<th>Indef. tense.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. ( \text{कर्णे} )</td>
<td>( \text{कर्णम्} )</td>
<td></td>
</tr>
<tr>
<td>3. ( \begin{cases} \text{M.} &amp; \text{कर्णः} \ \text{F. &amp; N.} &amp; \text{कर्णेन्द्र} \end{cases} )</td>
<td>( \text{कर्णम्} )</td>
<td></td>
</tr>
</tbody>
</table>

**Pl.**

| 1. \( \text{कर्णः} \) | 2. \( \text{कर्णे} \) | 3. \( \begin{cases} \text{M. & F.} & \text{कर्णे} \\ \text{N.} & \text{कर्णेन्द्र} \end{cases} \) |
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC. 147

NEGATIVE FORM.

374. Positive infinitive.  
Past ver. partic.  
Verbal noun.  
Indef. rel. partic.  

\[
\begin{align*}
\text{Tenses:} & \\
\text{Prog. pres.} & \text{దొచ్చిని} \\
\text{Hab. pres. & fut.} & \text{దొస్సూ} \\
\text{Past.} & \text{దొస్సు} \\
\text{Indef.} & \text{దొస్సు} \\
\text{Sing. 2nd per.} & \text{దొస్లు} \\
\text{Pl. 1st per.} & \text{దొస్సు ఎడిసు} \\
\text{Do. 2nd per.} & \text{దొస్సు ఎడిసు} \\
\end{align*}
\]

On the Meanings of the Primary Verb, and of దొస్సు.

375. The PRIMARY VERB has only the meaning of to be, but the FULL VERB దొస్సు in addition to the meaning of to be has also the meaning of to dwell, to stay, to stop. Thus—

దొస్సు ఎడిసు ఎడిసు.  
The gentleman is calling you. Stay there.

దొస్సు ఎడిసు. (See para. 304.)
I am staying, sir.

దొస్సు ఎడిసు ఎడిసు ఎడిసు ఎడిసు.  
In this hot season we are living (or dwelling) in the upper story.

On the Various Forms of the Positive Past Tense of దొస్సు.

376. In the positive form it will be noticed that దొసు and దొసు ఎడిసు, the shortened forms used in the Northern Circars for దొసు (the past relative participle) and దొసు ఎడిసు (the past tense), are spelt exactly in the same manner as the primary present relative participle దొసు, and the primary present tense దొసు ఎడిసు.
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC.

In the Cuddapah District ఉన్నాళ్ళు is the form of the past tense which is most commonly used. The form ఉన్నాల్వా is also sometimes used, but its shortened form ఉన్నా is never used. Hence whenever the tense ఉన్నా is used in the Cuddapah District, it always is the primary present tense, and consequently always has a present signification.

In the Northern Circars the second form of the past tense, namely, ఉన్నా, is only rarely used. The form ఉన్నాల్వా is never used, but the form commonly used is ఉన్నా, the shortened form of ఉన్నాల్వా. Hence in the Northern Circars, whenever the tense ఉన్నా is used, it may be the primary present tense, and consequently may possess a present signification, or it may be the shortened form of the past tense (shortened for ఉన్నాల్వా), and consequently may possess a past signification. The context will always make the meaning clear.

The following are examples of the tense ఉన్నా, when it is the shortened form of ఉన్నాల్వా, and consequently has a past signification:—

ఉన్నా ఏమి రెండు దినాలే? (Cud. ఉన్నాయం, or ఉన్నా.)
Where were you yesterday?

ఉన్నా ఏమి తిరుమల దినాలే. (Cud. ఉన్నాల్వా, or ఉన్నా.)
Yesterday I was there.

ఉన్నా ప్రపంచాన్ని గొప్ప దినాలే. (Cud. ఉన్నాల్వా, ఉన్నా.)
The day before yesterday he was in that town.

N.B.—Examples of the use of the primary tense ఉన్నా, which always has a present signification, will be found in para. 250, exercise.

On the Verb ఉన్నా, when used to express the English Verb to have.

The verb ఉన్నా or the primary verb preceded by a dative case is used (like the verb sum in Latin) to express the meaning of the English verb to have or to possess. Thus—

నేత ఉన్నా గుడి. I have a gun. (Lit. A gun is to me.)

ఉన్నా నేత తీరవు? Have you not a cow?
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC. 149

He has no fields.

I have remembrance, i.e., I remember.

How many children has he?

NOTE.—In sentences of this kind the verb is sometimes understood, and not expressed; but this is only the case where the verb, if expressed, would be positive. Thus—

How many daughters has he?

378. Just as in English the prepositions by and with are sometimes used after the verb to have, so in Telugu the postpositions అందిం and అందిం are sometimes used with the verb దోయా; but this can only be done, when the noun denotes a moveable object. When used in this way possession at the time is always meant, whereas the verb దోయా with a dative implies ownership or possession generally. Thus—

She has a watch with her. (Lit. Near her.)

I have a watch.

I have no money with me.

I have no money.

On the Translation into Telugu of the English Verb to be.

379. In English the verb to be is used in two ways, namely—(1) As the copula, in which case it stands between the subject and a noun or an adjective (or their equivalents) merely to connect the two together, and to state that one is, or is not the other; as—That is a cow. That is
not a cow. He is good. He is sick. (2) Not as the copula, in which case it is itself the predicate, and the words which follow it stand in an adverbial relation to it; as—God exists. There is no bread. He is here. They are in Bunder.

First. On the Translation of the Verb to be, when it is not the Copula.

380. When in English the verb to be is not the copula, it generally either (1) expresses existence, in which case it is usually introduced idiomatically by the word there; (as—God is, i.e., exists—There is no bread)—or (2) is followed by an adverb or adverbial prepositional phrase, as—He is here—They are in Bunder.

381. N.B.—By an adverbial prepositional phrase is meant a preposition and its case, standing in the same relation to the verb as an adverb.

382. When in an English sentence the verb to be is not the copula, it must be translated into Telugu, both in the positive and negative, simply by using the verb ఎక్కడు or the primary verb, as in the following examples:

**Examples.**

ఎక్కడు.
God is, i.e., exists.

ఇది ఇది.
There is no bread. Lit. Bread is not.

Q. ఇది ఎక్కడు? A. ఎక్కడు.
Q. Are there any rupees in that box? A. No. (Lit. There are not.)

Q. ఇది ఇది? A. ఇది.
Q. Where were you yesterday? A. I was not here.

Q. ఇది ఇది? A. ఇది, or ఇది (for ఇది)
Q. Is he at work? A. No. Lit. He is not. [ఇది ఇది].

Q. ఇది ఇది? A. ఇది.
Q. Are those boys at play? A. Yes. Lit. They are.
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC. 151

Q. మేము చిన్న అభిప్రాయం? A. ఒపపపి
Q. Shall you be here to-morrow? A. No. Lit. I shall not.
Q. స్వాతంత్ర్యం సిద్ధి ఉందేవా? A. ఉందేవా
Q. Are they in great poverty? A. Yes. Lit. They are.
Q. బ్రహ్మా సాంప్రదాయం ఉందేవా? A. ఉందేవా
Q. Is the pot on the fire? A. No. Lit. It is not.
Q. సిద్ధి ఉందేవా? A. ఉందేవా
Q. Where is he? A. He is not here.
Q. సిద్ధి ఉందేవా? A. ఉందేవా, or ఉందేవా (for ఉందేవా)
Q. Is he not here? A. No. Lit. He is not here. [ఉందేవా]
Q. సిద్ధి ఉందేవా? A. ఉందేవా
Q. Are you well? A. I am well.
Q. సిద్ధి ఉందేవా? A. ఉందేవా
Q. Is the account correct. A. It is correct.

Secondly. On the Translation of the Verb to be, when it is the Copula.

When in an English sentence the verb to be is the copula, i.e., when it stands between the subject and a noun or an adjective (or their equivalents) merely to connect the two together, and to express that one is or is not the other,—the two following rules must be observed:—

383. RULE I. Where in English the verb to be is placed between the subject and a noun (or its equivalent), i.e., where the predicate consists of the verb to be and a noun (as—That is a cow. That is not a cow). In colloquial Telugu in the positive no verb is used; as—దొని మమ. In the negative the tense కాలం is added; as—దొని మమ. కాలం.

Examples.

దొని మమ.  
She is my mother.

దొని మమ కాలం.  
She is not my mother.
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC.

ఎమ్మీ చోట్. ఇది వి.  
That is a scorpion. This is a lizard.

ఎమ్మీ మారాన్న, అవి?  
Is that a horse, or a cow?

ఎమ్మీ మారాన్న వద్ద, అవు.  
That is not a horse, it is a cow.

మే దోమాన్న దీనింటను?  
Is your younger brother this very man?

ఎమ్మీ మే దీనింటను?  
Is he your younger brother?

ఎమ్మీ కొట్ట?  
Is that a dog?

ఎమ్మీ కొట్ట. (Short for ఎమ్మీ కొట్ట వద్ద, ఎమ్మీ కొట్ట.)  
It is not. It is a jackal.

మే దుము దీనింటను?  
Is this your house?

384. RULE II. When in English the verb to be is placed between the subject and an adjective (or its equivalent), i.e., when the predicate consists of the verb to be and an adjective, in Telugu there are two forms of expression as follows:—

385. (A) First. If the sentence has reference to the innate quality or natural condition of the subject, the predicate in Telugu is expressed by a composite noun; and hence since what is an adjective in English becomes a noun (composite) in Telugu, the sentence follows the same rules as those given above for a noun in the predicate. (Para. 383. Thus—

ఎమ్మీ నిల్మదే.  
He is good.

ఎమ్మీ నిల్మదే.  
She is pretty.

ఎమ్మీ బుద్ధకోసదే. (Para. 203.)  
This story is interesting.

ఎమ్మీ బుద్ధకోసదే వద్ద.  
He is not good.

ఎమ్మీ బుద్ధకోసదే వద్ద.  
She is not pretty.

ఎమ్మీ బుద్ధకోసదే వద్ద.  
This story is not interesting.

It would be wrong to say ఎమ్మీ కోసదే or ఎమ్మీ కోసదే వద్ద.
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC. 153

This use of the composite nouns (or rather of the pronominal affixes) in Telugu closely resembles the use in English of the words man, woman, people, one, thing, things, etc, which are frequently added to adjectives expressing innate quality or natural condition. The chief difference is that whereas in sentences of this kind these words may often be omitted in English, the pronominal affixes can never be omitted in Telugu. Thus—

పెద్ది పెద్ద మన. He is a good man.
పెద్ది పెద్ద మన. She is a pretty woman.
పెద్ది పెద్ద మన. This story is an interesting one.

EXAMPLES.

పెద్ది పెద్ద మన. He is mad. (Or—He is a mad man.)

పెద్ది పెద్ద మన. They are very passionate. (Or—passionate men.)

పెద్ది పెద్ద మన. That horse is a bad one.

పెద్ది పెద్ద మన. A chilly is very hot. (Or—a very hot thing.)

పెద్ది పెద్ద మన. They are very poor. (Or—poor people.)

పెద్ది పెద్ద మన. That snake is a very bad one.

పెద్ది పెద్ద మన. That Rajah is a good man.

పెద్ది పెద్ద మన. His mother is very old. (Or—a very old woman.)

పెద్ది పెద్ద మన. That palanquin is green. (Or—a green one.)
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC.

That dog is very large.  (Or—a very large one.)

This cat is very small.  (Or—a very small one.)

He is very old.  (Or—a very old man.)

387.  (B) Secondly.  If the sentence has reference to the particular state
of the subject at a particular time, the predicate in Telugu is expressed
both in the positive and negative by the verb ఉన్నం or the primary
verb, preceded by an adverb, i.e., by an adjective (or a noun used as an
adjective) with the adverbial affix అన్ attached to it.  In sentences of
this kind in English the adjective is generally used alone, without the
addition of any of the words man, woman, people, etc.  (Para. 386.)

388.  NOTE.—The adverbial affix అన్ is derived from the infinitive of ఉన్, 
namely, అన్, and often expresses the meaning of the English words like
or as, or the English adverbial termination ly ; as—ఉన్ంచి bad, ఉన్ంచి
badly.

EXAMPLES.

That horse is sick.

She is very weak.

He was angry with me yesterday.

Q.  ఉన్ంచి సంగం ఉన్ంచినం కదా తరు?  A. ఉన్ంచి.
Q.  Is this story interesting to you?  A. No.  (Lit. It is not.)
Q.  ఉన్ంచి సంగం ఉన్ంచినం కదా తరు?  A. ఉన్ంచి.
Q.  Are they very kind to you?  A. Yes.  (Lit. They are.)
Q.  ఉన్ంచి సంగం ఉన్ంచినం కదా తరు?  A. ఉన్ంచి, i.e., ఉన్ంచి ఉన్ంచి.
Q.  Is that cow sick?  A. No.  (Lit. It is not.)
He was very sorrowful yesterday.

Q. అందిడిందు దండించాడు కాయయా?  
Q. Is he sick to-day?

A. దీనియ (i.e., దండింపం దీనియ) or దీనియ (i.e., దండింపం దీనియ).  
A. No. (Lit. He is not sick.)

389. Although the above distinction has been drawn between the use in the predicate of (A) a composite noun and (B) the verb to be with adverbial రా, yet in some instances (especially when the subject is neuter) the distinction is very slight, as for instance between the sentences—
మే కిరు శయనం—and మే కిరు శయనం నంది. Practice will soon teach the student which form to use. Few words use both forms; and when they do, the above distinction will be a guide to the student which form to select. Thus—అదే అదే అదే అదే అదే means—He is a kind man—and expresses natural disposition or innate quality.  
అదే బాణం అదే బాణం అదే అదే అదే means—He is kind to me—and expresses a particular condition of mind at a particular time in reference to a particular person. In the same way అ అత్యధికం అత్యధికం means—That horse is a bad one—but అ అత్యధికం అత్యధికం కా అదే అదే means—That horse is sick.

On నంది preceded by రా used impersonally.

390. When animate objects are spoken about, the verb నంది or the primary verb preceded by an adjective or noun with the affix రా is often used impersonally, and what would otherwise have been the subject in the nominative is put in the dative case. Thus—instead of saying  
అదే బాణం అదే బాణం అదే అదే—He is very wary—it is also common to say—అదే బాణం అదే బాణం అదే—lit. It is very weary to him.
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC.

391. Such impersonal sentences also as the following are very common in Telugu:—

నశిం ఐరుప్పు హెడ్‌హెడ్‌.
I have a headache. Lit. It is headachy to me.

న్ను ఎడుగు ఎడుగు బందవు నిద్రల.
I am very feverish. Lit. It is very feverish in my body.

నేరు ఎడుగు ఎడుగు చెసి.
He is not better. Lit. It is not better in his body.

Changes in the Predicate, when the Subject is in the First or Second Person.

392. The following rules must now be specially attended to, as they form one of the chief peculiarities of Telugu.

In Telugu when the predicate consists of a noun and the subject is a pronoun of the First or Second person, the noun in the predicate undergoes the following changes:—

393. First. When the subject is నేరు, the termination of the noun in the predicate—

if it is నేరు, changes నేరు into నేరు. *(Gram. నేరు.)*

if it is నేరు, నేరు, or నేరు, adds నేరు.

if it is any other vowel, adds నేరు. Thus—

నేపాలు ఎగులు ఎడుగు నిద్రల.
I am his younger brother.

*(Gram. ఎడుగు నిద్రల.)*

నేరు ఎడుగు నిద్రల.
I am a man.

నేరు ఎడుగు నిద్రల.
I am a child.

394. Secondly. When the subject is నశిం, the termination of the noun in the predicate—

if it is నశిం, changes నశిం into నశిం.

if it is నశిం, నశిం, or నశిం, adds నశిం.
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC. 157

if it is any other vowel, adds ContentView

Thus—

ము ఆచర చన్నును. You are his younger brother.

ము భారిణు. You are a man.

ము శుభః. You are a child.

395. **Thirdly.** When the subject is మున్న or మనుషు, the noun in the predicate changes final య of the plural nominative into యు. Thus—

మనుషు ఉన్నత్మానం. We are Brahmins.

మనుషు మనంతరంతరం. We are men.

మనుషు మనంతరం. We are children.

396. **Fourthly.** When the subject is మనుషు, the noun in the predicate usually undergoes no change. Thus—

మనుషృం ఉన్నత్మానం.
You are Brahmins. *Or honorific—You are a Brahman.*

మనుషు మనంతరంతరం.
You are men. *Or honorific—You are a man.*

మనుషు మనం.
You are children. *Or honorific—You are a child.* (Para. 172).

397. In grammatical language and sometimes in conversation in the Cuddapah District, when the subject is మనుషు, final య of the plural noun in the predicate is changed into య, thus: —మనుషు ఉన్నత్మానం.
*Ye are Brahmins—or—You are a Brahman.*

398. The composite nouns, when placed in the same position, undergo exactly the same changes as those mentioned above, except in the case of the first and second persons singular feminine, where య is changed respectively into ము (Gram. మనం) and మనుషు. Thus—

Sing. **mas.** ము నియమనరి. I am a poor man.

(Gram. మనంతరం.)

ము నియమనరి. You are a blind man.
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC.

FEM. ఇన్ననూ ఎన్నకు. I am a young woman.

(Gram. ఇన్ననూ ఎన్నకు.)

ఇన్ననూ ఎన్నకు అమను. You are a pretty woman.

Pl. mas. & fem. ఇన్ననూ ఎన్నకును We are poor people.

or ఇన్ననూ ఎన్నకును.

ఇన్ననూ ఎన్నకును. You are good people, or a good man.

399. In grammatical language and sometimes in conversation in the Cuddapah District, when the subject is మనుషులు, final మనుషులు of the composite noun is changed into మనుష్యాం; as మనుష్యాం మామూల్లాను. You are good men—or—You are a good man.

400. The negative of all the above forms is expressed by adding the tense ఇలా. Thus—

ఇలా ఇన్ననూ ఎన్నకు మనుషులు.

I am not a Brahman.

ఇలా ఇన్ననూ ఎన్నకు అమను.

You (fem.) are not pretty.

ఇలా ఇన్ననూ ఎన్నకు అమను.

We are not children.

On the use of అంట్యప్పు before ఇంటప్ప.

401. It has been mentioned (paras. 383 & 385) that in a positive sentence, where in English the verb to be is the copula, the predicate in Telugu often consists of a noun or composite noun without any verb being expressed. The verb ఇంటప్పా మాయి may, however, be expressed in all such sentences, although it is usually omitted (except in certain complex sentences, where its insertion is necessary). But if ఇంటప్పా be used, the noun or composite noun must always take the affix అంట్యప్పు (the past verbal participle of ఇంటప్పా). It has been already stated (para. 154) that when certain nouns are used as adjectives they take the affix అంట్యప్పు (the past relative participle of ఇంటప్పా); as అంట్యప్పువాడు లేదు. Somewhat in the same manner, when in a sentence of the kind now under consideration
the verb ఉండడా is expressed, the noun or composite noun which precedes ఉండడా must always take the affix వేయడి (Otherwise both వేయడి and ఉండడా must be entirely omitted.)

Thus it would be wrong to say—అనేక వేయడి ఎందుకు ఎందుకు చేస్తే వేయడి—but we may say—అనేక వేయడి వేయడి (i.e., వేయడి వేయడి) వేయడి—అనేక వేయడి వేయడి. The usual form, however, would be—అనేక వేయడి. ఎదురు ఉండడా. In the same manner we may say—అనేక సమయాలలో సంఘర్షించడి సంఘర్షించడి వేయడి—యుగ్మ తరువాత వేయడి —సంఘర్షించడి వేయడి. etc. etc., etc. But such expressions are not common.

402. In the same manner when reference is made to past time, the tense ఉండడి or ఉండాడి may be used preceded by వేయడి (the past verbal participle of ఉండడి to become), but both are usually omitted. Thus—

ఎమ్మై ఎందుకు ఎందుకు వేయడి చేస్తే వేయడి. He was a Tahsildar ten years ago. But—ఎమ్మై ఎందుకు ఎందుకు వేయడి చేస్తే వేయడి—would be more common.

403. When, however, reference is made to past time, the past tense of ఉండడి is often used, and when reference is made to future time, the future tense of ఉండడి is always used. Thus—

ఎమ్మై ఎందుకు ఎందుకు వేయడి చేస్తే వేయడి. (Neg. ఎమ్మై ఈ ఎందుకు ఎందుకు వేయడి చేస్తే వేయడి.) Ten years ago he became a Tahsildar. (Neg. Had not become.)

ఎమ్మై ఎందుకు ఎందుకు వేయడి చేస్తే వేయడి. (Neg. ఎమ్మై ఈ ఎందుకు ఎందుకు వేయడి చేస్తే వేయడి.) In two years he will become a Tahsildar. (Neg. He will not become.)

404. In conversation, the simple verb ఉండడి is frequently used in sentences of this kind, instead of the form వేయడి వేయడి. Thus—

ఎమ్మై ఎందుకు ఎందుకు వేయడి—యుగ్మ తరువాత వేయడి. (ఎమ్మై ఈ ఎందుకు ఎందుకు వేయడి చేస్తే వేయడి.)

If he is lame, he may get a planquin, and come.
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC.

The emphasis is on the verb 

(చిన్నాన్నినాడు)

He appears to be a very passionate man.

The emphasis is on the verb 

(చిన్నాన్నినాడు)

As he is very gentle, he let the boy off.

The emphasis is on the verb 

(చిన్నాన్నినాడు)

Although he is very rich, he behaves like a poor man.

The emphasis is on the verb 

(చిన్నాన్నినాడు)

Being himself a fool, how can he instruct others?

Peculiar use of the affix న.

405. Sometimes a noun signifying a material object (as a king) and sometimes a composite noun takes the adverbial affix న before చెప్పా in the predicate; as చెప్పా సాధనం చెన్నా. This form expresses either (1) similarity—or—(2) doubt. Thus—

చెప్పా సాధనం చెన్నా.

He is as a Rajah. i.e., (1) He is like a Rajah in appearance or in power, although he is not one really—or—(2) He is like a Rajah in appearance, but I do not know for certain if he is a Rajah or not.

చెప్పా సాధనం చెన్నా.

He appears to be a good man.

On the difference between చెప్పా and చెప్ప.

406. (a) The word చెప్ప generally has the sense of staying, stopping, dwelling, and is always used regularly, i.e., with the same subject as that of the principal verb.
407. (a) The word ఉన్న always has the sense of being, and is always used absolutely, i.e., with a different subject from that of the principal verb. Thus—

(ఐ) ఉన్న తారా రాం ఆనార, కండి ఇప్పుడు. (Or ఉన్నారు.)
He did not stay for meals, but went away.

ఉన్న తారా రాం కోట కనుమలేక ఆనార, కండి ఇప్పుడు ఇప్పుడు ఇప్పుడు ఇప్పుడు.
To-day the boats did not stay till two o'clock, but went away soon.

(బ) ఉన్న తారా ఉన్న తారా, కండి ఇప్పుడు యూరు ఇప్పుడు.
There being no sale this month, I suffered loss. (i.e., As I did not effect any sales this month, I suffered loss.)

నా ఉన్న తారా ఇప్పుడు ఇప్పుడు, సాగి వెళ్ళాలను ఇప్పుడు.
Money not being to me (i.e., not having money), I asked him for a loan.

నా ఉన్న తారా యూరు ఇప్పుడు ఇప్పుడు.
I have no means of subsistence there. (Lit. Subsistence is without being to me there.)

ఉన్న తారా ఉన్న తారా ఇప్పుడు.
To-day we are without a punka.

On the difference between ఉన్న and ఉన్న.

408. The word ఉన్న is generally used in the sense of staying, stopping, dwelling; but ఉన్న is always used in the sense of being, i.e., it always expresses a denial of present existence. Thus—

కోట కనుమలేక ఉన్న ఉన్న వర్ష వాళ్ళ చేసిపోయున్న.
I shall punish those who do not stop in school till two o'clock.

ఉన్న కనుమలేక ఉన్న వర్ష వాళ్ళ చేసిపోయున్న?
Why have you bought meat which will not keep till to-morrow?

ఉన్న వర్ష వాళ్ళ చేసిపోయున్న?
How can we get an article which is not in the bazaar?
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC.

409. When reference is made to any other time than the present, చీంది is generally used. Thus—

మే చీంది ఇద్దరు ముందు విలీన.
There is not a house in this village, in which I have not lived.

In some cases, however, చీంది may be employed as వారి చీంది యొక్క
వారికి వచ్చాం మా వహించాం. He came at a time when I was not at
home.

410. After adverbial అయి the word చీంది is always used. When
possession is implied, the word చీంది is always used. In this sense చీంది may
generally be translated by the English word without. Thus—

మా చీంది నా కార్యాకార్యాల వారి సాధనాలు.
Learning will not come to those, who are not obedient.

మా చీంది నా కార్యాకార్యాల వారి సాధనాలు.
Learning will not come to those, who have not an obedient spirit.

రెండు చీంది సాధనాల సాధనాలు?
How can lame people walk? Lit. People to whom there are not legs.

Deductions from previous rules.

411. The subjoined examples are given in illustration of various forms of
expression, which are easily deducible from rules already given. By
referring to the paragraphs mentioned after each example, the gram-
matical construction can be easily understood.

అధికారికంగా నా సమయంలో, మే పిలిచాలు కూడా నా సమయం. (Para. 370.)
Not being able to walk on account of fever, I got upon a bandy, and came.

చాలా వారి సమయంలో మనం వారి సమయం?
(Para. 370.)
How can he do what I cannot do?

అవి వారికి వచ్చాం చాలా వారి సమయం?
Those who cannot do that work may go away.

చాలా అవి వారి సమయంలో వచ్చాం, వారి చాలా వారి సమయం?
Or—అవి చాలా వారి సమయం?
If he cannot do that work, how can you do it?
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC. 163

Although he cannot do that work, I can do it.

Because I could not do that work, he sent me off without giving me any wages.

I heard that he could not do that work.

If you cannot do that work, go away.

412.  నీకు ఎందుకు మాత్రమే మూడు కాలం ఎక్కడా ఉందుంది?
Have you any books that I can read?

Who are the people who can do that work?

If he can do that work, he may.

Although he can do that work, I will not give it to him.

I heard that you could read Tamil. Is it true?—Or—I hear that you can read Tamil.

413.  N.B.—Sometimes the word కు (as also the tense కాలా) when affixed to an infinitive, merely gives it a future signification. Thus the following sentence is often used at the commencement of a letter—

The request that I am about to make is as follows—

414.  నీకు ఎందుకు మాత్రమే మూడు కాలం ఎక్కడా ఉందుంది?
You have not done what you ought to have done.
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC.

If it be necessary for me to go there, I shall go by boat—Or—if I must go.

When it is necessary to do it, I will do it.

Although he must go this evening, he has not yet bespoke a cart.

I heard that he must go.

Why have you done what you ought not to have done?

You have done what you ought not to have done.

If I must not do it in that manner, how must I do it?

What is the good of doing a thing, which one need not do.

If you need not come to-morrow, I will send you word.

If it be impossible to go to-day, what shall I do!
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC. 165

General rule on the use of the tenses సత్ and చెప్పం.

418. The following rule in reference to the use in the negative of the tenses సత్ and చెప్పం will be found useful:

419. First. Where in the positive the verb చెప్పం must be omitted, or if used must be preceded by గాం, the tense సత్ must be used in the negative.

Secondly. Where in the positive the verb చెప్పం without గాం can be used, the tense చెప్పం must be used in the negative. Thus—

సమీనం జాగం. నిన్నం కంగడం జాగం.
That is not a scorpion.
You are not a good man.

సమీనం జాగం జాగం. నిన్నం కంగడం జాగం.
That Rajah is not a good man.
We are not children.

సమీనం జాగం జాగం.
These ink-bottles are not good.

Q. ఏ సారా లేదు ఎందుకంటావి?
Q. Has he any children?
A. నీ. (Para. 377.)
A. No. (Lit. There are not.)

Q. మనుష్యం నాటి మనుష్యం?
Q. What is the matter with you?
A. ఆమె చెప్పం.
A. Nothing.

Q. ఎమ్ముంటే ఏముంటే కంటావి?
Q. Is he in the house?
A. చెప్పం.
A. No. (He is not.)

Q. ఏముంటే ఏముంటే కంటావి?
Q. Is he sick?
A. చెప్పం or చెప్పం. (Short for
A. No. [చెప్పం చెప్పం చెప్పం.]

సమీనం జాగం చెప్పం.
There is not a canal to that village.

సమీనం జాగం చెప్పం. (Para. 391.)
I am not yet better. (Lit. It is not yet better in my body.)
ON VARIOUS USES OF PRONOMINAL AFFIXES, WHERE IN ENGLISH THE COPULA IS USED.

420. In the remaining portion of this chapter, examples are given of some of the various ways in which pronominal affixes (para. 202) are used in the predicate, where in the corresponding English sentence the verb to be is the copula.

421. The negative is expressed by adding the tense नः.

422. In some instances the use of the pronominal affixes closely resembles the use of the apostrophe ('s) in English.

423. *First*. These affixes are commonly used in the following manner:—

वे यहाँ से कहाँ आये?
These are people of what country?

वे यहाँ से नहीं आये.
These are not people of this place.

कितना प्रकार के पत्त्याँ?
What sort of people are they?

कहाँ से आये?
Where did that box come from? (*Lit.* That box is one of what place?)

क्या हमारा यह जल?
This water is that of what well? (*i.e.*, From what well is this water?)

क्या यह नदी के जल?
*Para. 301.*) Is the canal water of this kind?

क्या यह नदी के जल?
The canal water is not (that) of this kind.

किस प्रकार का आपका घर?
*Lit.* Of what kind is your house?

किस प्रकार का आपका घर?
*One of this kind.*
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC. 167

Your palanquin is one of what colour? A green one.

My palanquin is not a green one. It is a red one.

424. Secondly. These affixes are frequently used in expressing the force
the comparative and superlative degrees of adjectives. (See para. 151.)

It has been already stated that Telugu adjectives have no comparative
and superlative forms. The force of them is frequently expressed in the
following manner:—

COMPARATIVES.

Than water milk is good. (i.e., Milk is better than water.)

This knife is better than that. (Lit. Than that knife this is good.)

This is better than that.

These people are better than those.

SUPERLATIVES.

Among these horses this is good. (i.e., This is the best of these horses.)

Of these three words which is the most common?

He is the best man amongst them.
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC.

N.B.—Comparatives and superlatives are also sometimes expressed as follows:—

సంతానం నస్తుందును నాయకత్తం తిరిగి కారణం. (Para. 204.)
Of Ramayya and Subbayya Subbayya is clever. (i.e., Subbayya is more clever than Ramayya.)

అదురు నిలారుపందును.
He is the lowest of the low.

425. Thirdly. These affixes are used to express possession. Thus—

నామం నామంకారు, or నామంకారు. (Paras. 393 & 398.)
I am yours. (i.e., Your servant.)

ఎ నామంకారు ఉంటుందును?
Lit. That watch is one of whom? (i.e., Whose watch is that?)

నామం. అదురు.
That of me. (i.e., Mine.) That of him. (i.e., His.)

ఎ నామంంచిన ఉంటుందును?
Whose are these books?

నామం నామం. అడిగు. ఎ నామంంచిను.
Not yours. Theirs. That gentleman’s.

ఎ నామంంచి ఉంటుందును.
This umbrella is not mine.

ఎ రాటు నిలారుపంచిందును.
This knife is my friend’s.

426. Fourthly. These affixes are often affixed to postpositions as follows:—

ఎ కాలుడు కప్పు పరారుడు?
This cot is one in whose room? (i.e., Whose room does this cot belong to?)

ఎ రాటు కప్పు పరారుడు.
That table is not the one in my room. (i.e., Does not belong to my room.)

ఎ కప్పు రాటు పరారుడు.
This ink-bottle is the one on my table. (i.e., Belongs to my table.)
Those in my box are good papers.

Those on that table are what books? (i.e., What are those books on that table?)

That in your hand is what? (i.e., What is that in your hand?)

Are those in that tank lilies or lotuses?

Is that in your house good furniture?

These in my bundle are not mangoes.

EXERCISES.

427. The two following exercises are in the form of conversations. The letter E. represents an Englishman, and the letter N. a native:—

N.B.—An English translation is added after each conversation.

CONVERSATION I.

E. నేను కొనసాగించాలి? (Paras. 301 & 385.)

N. కౌడి ప్రతిమాలు?

E. నేను కొనసాగించాలి? (Para. 204.)

N. నేను కొనసాగించాలి? (Para. 321.)

E. నేను కొనసాగించాలి? (Para. 116.)

N. నేను కొనసాగించాలి? (Para. 206.)

మే విశ్వసించండి. నేను కొనసాగించాలి.
ON THE TELUGU EQUIVALENT TO THE VERB TO BE, ETC.

E. మేనను ఇని న్యాయం చేయుందం? (Para. 377, note.)
N. నేషన్.

E. ఎందుకంటే నిర్ధారించాలి? (Para. 219.)
N. ఎందుకంటే నిర్ధారించాలి? నిర్ధారించాలి?

E. యా సత్యాధిత్యం? (Para. 385.)
N. యా సత్యాధిత్యం? యా సత్యాధిత్యం?

E. మన్ని ఉండాలి తెలుసు? (Para. 304 & 305.)
N. మన్ని ఉండాలి తెలుసు? (Para. 237.)

English Translation.

E. Is that Rajah a good man?
N. Yes. (Lit. He is a good man.)

E. Is he kind to his friends?
N. Yes, but he is not a very wealthy man.

E. Are his two sons good men or bad men?
N. Both are good. The first is tall, but not strong; the second is a very strong man. (Para. 237.)

E. How many daughters has he?
N. Four.

E. Has he any good horses?
N. He has many horses. Some of them are good.

E. Is his landed property good?
N. The soil is good, but the people are not numerous.

E. Are you a rich man?
N. No, sir. (Lit. I am not a rich man.)

E. What kind of house is yours?
N. A very large one, but not a pretty one.
CONVERSATION II.

E. మాయను అడుగు నాటినా? (Para. 214.)
N. మేనాడు.

E. గణమా తాడి కానిడా? (Paras. 301 & 383.)
N. ఎది, లాడేం (Para. 321.)

E. నిరాడితి?
N. ప్రదేశ నడు నాడు మాంసం కంటే. (Para. 387.)

E. నాయకుడా పంపాడుతుందో?
N. ఎంతో లాడేం లాడేంసి. (Para. 218.)

E. జిందరావు చేసాడు చందనానం పంపాడుతుందో?
N. లేదు చేసాడు పంపాడుతుందో.

E. అలాంటి సంపాదనతో రాగిని జరిగాడు?
N. వాడరావు క్రమాంశానం క్రమాంశానం.

E. రద్దు అనే సంస్థ సంస్థ రాగిని?
N. సాగసాగ కంతు కంతు సంస్థ శరది శరది. (Paras. 380 & 382.)

E. మాయను పడి కొట్టాడు సమయానా?
N. మాయను కొట్టాడు కొట్టాడు కొట్టాడు కొట్టాడు కొట్టాడు కొట్టాడు.

E. ప్రస్తావించి రాపాడు మారంషు?
N. ఎంతో పడాడు పడాడు పడాడు పడాడు పడాడు పడాడు. (Paras. 380 & 382.)

E. కండా మారంషు కండా మారంషు?
N. ఆధారం ఎంచుకునే పంపాడు పంపాడు పంపాడు పంపాడు.

E. ఎందుకంటే ఇరిచే మారంషు?
N. ఎందుకంటే ఇరిచే మారంషు. (దిశాయోగు understood.)

N. ప్రత్యుత్సమానం ఎంచుకునే పంపాడు పంపాడు పంపాడు పంపాడు.

N. ప్రత్యుత్సమానం ఎంచుకునే పంపాడు పంపాడు పంపాడు, పని పండుడు పండుడు పండుడు పండుడు పండుడు పండుడు.
E. మసులిపతము విపతత లేని కంటే? (Para. 306.)
N. క్రమంలో అయింది. (Para. 300 (2).)

E. దుర్గాదేవి వివిధ? దుర్గా వివిధ?
N. దుర్గాదేవి వివిధ.

*English translation.*

E. Have you ever seen Masulipatam or Ellore?
N. Yes. (*Lit.* I have seen them.)

E. Is Masulipatam a nice town?
N. Yes. It is a nice one.

E. Why?
N. The streets are very broad.

E. What sort of town is Ellore? (*Lit.* Ellore is one of what kind?)
N. That too is very nice.

E. Whence do vegetables come to Bezwadah?
N. They come from these two towns, i.e., Masulipatam and Ellore.

E. Do the goods from these towns arrive quickly?
N. There are canals, and therefore they do arrive quickly.

E. At what hour do the boats start?
N. They start about two or three o'clock?

E. Why is there no limit of time?
N. Those boats belong to bankers, and therefore they do as they like.

E. How much (passage money) do they take per man?
N. That also they manage as they like.

E. Do all the boatmen take one rate, or according as they like?
N. Commonly all take one rate, but sometimes on rivalry they take an anna.

E. In what month do they put on the boats? (*i.e.*, on the canal.)
N. In this month.

E. Have they already put them on? or will they hereafter put them on?
N. They have already put them on.
CHAPTER XII.

ON DEFECTIVE VERBS, ON COMPOUND TENSES,
AND ON CERTAIN AUXILIARIES.

I. ON DEFECTIVE VERBS.

428. In Telugu, as in other languages, some verbs are defective, i.e., they are only used in certain parts. A few of these verbs will now be explained.

(1) On the verb రోగ.

429. The verb రోగ to accrue is conjugated throughout all parts both in the positive and in the negative. But (except when used as an auxiliary; see para. 460) it is generally used in the third person only.

430. First. This verb is usually preceded by a dative case, expressed or understood; and may then be generally translated into English by the verb to get. Thus—

ముఖ్య లెంటి వనం మాత్రం రోగాలి నే?

Is much profit accruing to you by trade? (i.e., Are you getting much profit by trade).

Ques. ఏది రోగాలి దీని?

Ans. రోగేదది.

Did misfortune accrue to him? It did not accrue.

i.e., Did he meet with misfortune? No.

431. Secondly. With a subject in the masculine or feminine gender the verb రోగ has almost the same meaning as శికా. Thus—

Ques. శికో అయిన అన్ని సాధనాలు రోగాలి?

Was a son born to her yesterday?
ON DEJECTIVE VERBS, ETC.

_ans. అయితా కంపిడి, పాటో పుసుపు.
A son was not born, but a daughter.

కోసం ఎవరూ కొనసాగిన పుసుపు?

How many sons have been born to him?—or—How many sons has he got?

N.B.—In this sense సుపు is sometimes used in the first or second person.

432. **Thirdly.** In addition to the regular parts of this verb, from the root సుపు is also formed a positive *irregular indefinite tense*, which is occasionally used instead of the tenses సుపు and సారా. It can never be used as the copula. (Para. 379.)

Connected with this irregular tense, there is also an *irregular relative participle*, namely కనం, which will be explained hereafter.

The parts of this tense in common use (except when used as an auxiliary), are as follows:—

<table>
<thead>
<tr>
<th>Sing. 3</th>
<th>Pl. 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas.</td>
<td>Neu.</td>
</tr>
<tr>
<td>సుపు</td>
<td>సారా</td>
</tr>
<tr>
<td>He is, or was.</td>
<td>They are, or were.</td>
</tr>
</tbody>
</table>

Fem. & Neu. సుపు, or సారా.
She or it is, or was.

Neu. సుపు.
They (neut.) are, or were.

EXAMPLES.

గారం కను నర్మద పంట సారా.
Formerly in a certain town there was a king.

Ques. ఏమింటం కంపిడి పుసుపు?
Has he any daughters?

Ans. నయ.
No.

_Lit._ Are daughters to him?

There are not.

కనం కంపిడి పుసుపు?
There is a certain proverb.
Ques. మేము మేడి ఖుదుగుండా ఉండును?
Is there any relationship between you and them?

Ans. ఖుదుగుండా ఉండును.
No. (Lit. There is no relationship.)

433. **Fourthly.** The word నదుగుడి is often used in connexion with a verbal noun, in which case the expression denotes a continuous habit. Thus—

Ques. నదుగుడి మీ భాగం ఉండగా ఉండును?
Are they in the habit of giving you anything?

Lit. Is there their giving anything to you?

Ans. నదుగుడి మీ భాగం ఉండగా ఉండును?

They never give me any money; but they are in the habit of sometimes giving me curry or buttermilk.

434. **Fifthly.** The past tense and the irregular indefinite tense are used (as will hereafter be explained) as auxiliaries to express ability. In this case they are always attached to the infinitive mood of some other verb, and initial న is changed into న. When used in this manner, these tenses are declined throughout as follows:

<table>
<thead>
<tr>
<th>Past tense</th>
<th>Indef. tense</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>నదుగుడి (or) నదుగుడి</td>
</tr>
<tr>
<td>2.</td>
<td>నదుగుడి</td>
</tr>
<tr>
<td>3.</td>
<td>நாதூர்</td>
</tr>
<tr>
<td></td>
<td>நநூர்</td>
</tr>
<tr>
<td><strong>Pl.</strong></td>
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<td>1.</td>
<td>నదుగుడి</td>
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<td>2.</td>
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<td>3.</td>
<td>நநூர்</td>
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(2) On the verb. సందర్శిస్తుంటాం.

435. The verb సందర్శిస్తుంటాం has only the following parts in common use—
Past verb. partic. సందర్శిస్తుంటును.
Past rel. partic. సందర్శిస్తుంటును.
Past tense sing. 3rd per. సందర్శిస్తుంటాను, or సందర్శిస్తుంటానూ.
Indefinite tense. సందర్శిస్తుంటాం.
Neg. indef. tense sing. 3rd per. సందర్శిస్తుంటానే.

436. **First.** The most common use of this verb is as an auxiliary, to express the English tense *must.* This is explained hereafter.

437. **Secondly.** This verb preceded by ఎ (the infinitive of ఎందుకు) is used with a dative case to express the English verb *to want* or *to require.*

Thus—

రసిన రాయండి సందర్శితుంటాం. I want a pen.

అతని గెలు సందర్శితుంటాం. He wants a cow.

438. The negative of this is expressed by అందర్శిస్తుంటను, and in the Cuddapah District also by సందర్శిస్తుంటానె.

The word అందర్శిస్తుంటను means *need,* and therefore అందర్శిస్తుంటను literally means—*There is no need.* It is used impersonally, and does not alter whatever the subject may be. Thus—

రసిన రాయండి అందర్శిస్తుంటను. (Cud. or సందర్శిస్తుంటానె.)
1 do not want a pen.

అననియు యే ఆందర్శిస్తుంటను గుడి. He does not want those books.

439. Sometimes also in familiar conversation the negative is expressed by యే with a dative case. Thus—

యే గంభీరం గుడి కలిగేది. I do not want those papers.

ఎందర్శిస్తుంటాను గడిపోయాను, ఎందర్శిస్తుంటాను గడిపోయాను? (Cud. or సందర్శిస్తుంటానె.)
Do you want any rice, or not?
(3) On the verb చెందడా.

440. The verb చెందడా to be known is conjugated throughout all parts, but is commonly used only with a neuter subject in the third person. It is usually preceded by a dative case, expressed or understood.

The following examples will explain its use:

Q. నా మేలు కోసం చెందడా? A. చెందడా.
Do you know his house? No.
Lit. Is his house known to you? It is not known.

Q. నా మేలు కోసం చెందడా? A. చెందడా.
Does he understand my words? No.
Lit. Were my words known to him? They were not known.

మీ మేలు చెందడా?
You must start to-morrow. Do you understand?

From the above examples it will be seen that where in English we use a present tense and say—Do you understand? in Telugu they use the past tense and say—చెందడా? In the same manner where in English we usually say—Do you see? (in the sense of—Do you understand?) in Telugu they say—చెందడా? Did you see?

N.B.—In Telugu when speaking of being acquainted with any person, the indefinite tense of the verb చెందడా is generally used. Thus—

చెందడా మేలు కోసం?
Do you know him? Yes. No.

(4) On other Defective Verbs.

441. The following examples illustrate the use of a few other defective verbs:

మనుషులు మన మన్నా మన మన్నా?
What do you think about it? (Lit. What is thought to you?)

నమ్మతం మన్నా?
I have not thought anything about it.
ON DEFECTIVE VERBS, ETC.

How much money do you obtain a month by trade?  (Lit. Is obtained to you.)

He obtained a nice prize.

That boy has not yet acquired a good hand.

This month it dawns at six o’clock.

II. ON COMPOUND TENSES.

442. In addition to the various tenses given in chapter VII there are also certain compound tenses, which will now be explained.

(1) Strongly marked Positive Progressive Present Tense.

In order to mark progressive present time very strongly, the primary tense is sometimes separated from the present verbal participle, which in this case generally lengthens its final vowel. Thus—instead of saying భాష భాషానాయా, we may say భాష భాషానాయా భాష.

The present participle, when thus written separately, sometimes takes emphatic తీ to express a continuous action. Thus—

భాష తీ భాషానాయా భాష.

He is still reading on—or—He is still continuing to read.

(2) Progressive Future Tense.

By prefixing the present verbal participle of any verb to the tense ధరియా, a positive progressive future tense is formed. Thus—

ధరియా ధరియా ధరియా ధరియా ధరియా ధరియా ధరియా ధరియా ధరియా ధరియా ధరియా ధరియా ధరియా ధరియా ధరియా ధరియా ధరియా ధరియా ధరియా.

He will be taking his bath now, so wait a little, and then go (to him).
ON DECEPTIVE VERBS, ETC.

The *negative* of this may be expressed by prefixing a present verbal participle to the negative tense ఇందూ. Thus—

ఇమందూ తెలిఫాగా కలిగా ఇది తాలిగా నాలిగా సమాఖి.

He will not be bathing now, so go (to him) now.

(3) Future Perfect Tense.

445. By prefixing the past verbal participle of any verb to the tense ఇందూ a *positive* future perfect tense is formed. Thus—

ఇ నేదే తెలిఫా అయి ఇదీ ఇదీ మాత్రమడ్డ.

By this time he will have done that work.

The *negative* of this tense may be expressed by prefixing a past verbal participle to the tense ఇందూ. Thus—

ఇ నేదే తెలిఫా అయి అయి ఇదీ ఇదీ మాత్రమడ్డ.

He will not have arrived there by this time.

(4) Compound forms of the Indefinite Tense.

446. Two positive compound tenses are formed by prefixing the present and past verbal participles of any verb to the tense ఇందూ. These are sometimes used in the place of the two last-mentioned tenses.

Emphatic —ఇ is often affixed to the past verbal participle, when thus used. Thus—

ఇ ఇది ఇది లేసిరాసి లేసిరాసి.

He would be starting by this time. *(Or—will be starting.)*

ఇది ఇది ఇది లేసి లేసి లేసి.

He would have gone to school by this time. *(Or—will have gone.)*

(5) Perfect or Pluperfect Tense.

447. Instead of the simple past tense, the tense ఇదిననే or ఇదిని, preceded by the past verbal participle of any verb, is sometimes used as a
strongly marked perfect or pluperfect tense. When thus used, emphatic
is sometimes affixed to the past verbal participle. Thus—

\[ \text{they have come—} \text{or—} \text{they had come.} \]

\[ \text{(6) Imperfect Tense.} \]

448. By prefixing the present verbal participle of any verb to the tense
\( \text{సంధి} \), an imperfect tense is formed. Thus—

\[ \text{అమ్మిన్నన్న శుభామిన్న సంధిదీన్ని సంధిన్న.} \]

All yesterday I was reading that book.

449. In the Northern Circars instead of \( \text{సంధి} \) the tense \( \text{సంధిదీన్ని} \) (the
contracted form of \( \text{సంధిదీన్ని} \)) is generally used to form the imperfect
tense, so that the imperfect tense has exactly the same form as the
strongly marked progressive present tense. Thus the above sentence
would in the Northern Circars be as follows—

\[ \text{అమ్మిన్నన్న శుభామిన్న సంధిదీన్ని సంధిదీన్ని.} \]

All day yesterday I was reading that book.

When the latter mentioned form of the imperfect tense is used, the
context will always make the meaning clear. And when translating
from English into Telugu, the student to prevent confusion can use the
form with \( \text{సంధి} \).

In Telugu the imperfect tense is only used when it is required to ex-
press—that the action spoken of, although ultimately completed in past
time, yet was at the time referred to in the sentence in process of per-
formance, and not a completed action.

Thus, in answer to the question—When you saw him, what was he
doing? We might reply—అమ్మిన్న శుభామిన్న సంధిదీన్ని సంధిదీన్ని.
\((\text{Northern Circars సంధిదీన్ని సంధిదీన్ని})\)—He was talking to some one.

So again in the sentence—As I was going along yesterday, some
stranger was talking with you. Who was he? the latter part of the
sentence would be expressed as follows—అమ్మిన్న శుభామి సంధిదీన్ని
సంధిదీన్ని. ఎందూ ఆ శుభామిన్న? \((\text{Nor. Cir. సంధిదీన్ని సంధిదీన్ని})\).
450. The *negative* imperfect tense is expressed by prefixing the present participle to నాణామ్. Thus in the sentence—*When you came yesterday, I was not taking a bath*—the latter part would be expressed in Telugu as follows—నాణా (నాణా) నాణామ్ నాల్సమయం కటిలిసింది. (See paras. 349, 350.)

451. In the *Northern Circars* the tense formed by prefixing the positive verbal noun to నాణా is also used to express the negative imperfect tense. Thus, instead of the above we might say—పండి (పండి) పండి నాల్సమయం కటిలిసింది. (See paras. 349, 350.)

(7) Continuous Imperfect.

452. The English tense formed by prefixing the words—*have been*—to the present participle (e.g., *I have been making*) expresses—that the action spoken of was commenced in past time, and has been in continuance up to the present time. To express the same meaning in Telugu the progressive present tense is used. Thus—

మార్య అభి సేయింది నాల్సమయం కటిలిసింది?

How long have you been enjoying a friendship with him? (Lit. From how many days are you making friendship with him?)

మే అభి సేయింది నాల్సమయం కటిలిసింది.

I have been enjoying a friendship with him for a year. (Lit. From a year I am enjoying.)

మార్య బయఫీమింది నాల్సమయం కటిలిసింది.

The hot wind has been blowing from a month to day.

III. ON CERTAIN AUXILIARIES.

*On the Use of the Auxiliary నాణా to express permission,* rendered in English by the Auxiliary *may.*

453. The auxiliary *may,* expressing permission, is rendered in Telugu by affixing the auxiliary నాణా (The third person singular neuter of the positive indefinite tense of నాణా). See para. 320.) to the infinitive of
any verb. భార్ధ్రి when thus used is impersonal, and never changes whatever the subject may be. Thus—

భార్ధ్రి పారందుబా పిలవాయమ.  
Brahmans may eat vegetables.

శ్రేష్టి కొమడించా సారకం?  
May a poor man steal?

భూరా తో బారుపించడం కంటే.  
He may come to me to-morrow.

సాగును నిదానిన్న గది చేదించంది?  
May I do that work to-morrow?

శ్రీది కొమడి రాయ రాది బండించంది?  
May the tailor sew my coat to day?

ఇయి ఇస్తంభ.  
You may go.

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On the Use of the Auxiliary భార్ధ్రి and శరికు to express 

_necessity_, rendered in English by the Auxiliary 

_must or ought._

454. The auxiliary _must or ought_, expressing _necessity_, is rendered in Telugu by affixing the auxiliaries భార్ధ్రి or శరికు (From భార్ధ్రి.  
See para. 436.) to the infinitive of any verb. These words are impersonal, and do not alter whatever the subject may be. Thus—

భార్ధ్రి ఎన్ను పాటలు కూడా తమరడి ఒపిండిది. 
We must be obedient to our parents.

శరికు కొమడించడం కొమడించడం విచారిడి. 
We must do a return-kindness for kindness—(_i.e._, We must do 
kindness in return for kindness).

భార్ధ్రి ఎన్ను కొమడించంది. 
You must come to-morrow at ten o’clock.

శరికు కొమడించంది. 
He must go to that village to-morrow.
On the use of the Auxiliaries నందించండి, మానం, and నందిని to express prohibition, rendered in English by the Auxiliary must not or ought not.

455. The auxiliary must not, or ought not, expressing PROHIBITION, is rendered in Telugu by affixing the auxiliary నందించండి to the infinitive of any verb. (నందించండి is the negative indefinite tense singular third person neuter of నందించడానికి to agree.) It is used impersonally, and means—It does not agree or fit, i.e., It is not suitable or fitting.

456. Instead of నందించండి the word నంది may not (the third person neuter singular of the negative indefinite tense of నందిడి) is occasionally used. నంది when thus used is impersonal. Thus—

నందించండి నందిడి. (Or నందిడి)

We must not steal.

భావం భావండి నందించండి. (Or నందిడి)

He must not go there.

భావం భావండి నందించండి. (Or నందిడి)

You must not do so. (Or You ought not to do so.)

457. Instead of నందించండి or నంది the auxiliary నంది (the third person singular neuter of the negative indefinite tense of నందిడి, see para. 435) is often used, but it is only common when the subject is in the second person. When thus used, నంది gives to the infinitive to which it is attached the force of a negative imperative, and may be rendered in English by the words—do not, or don’t. This form is in fact more frequently used than the regular form of the negative imperative in దేంట్టి and దేంటి. (See para. 353.) Thus—

దేంటి నందించండి.

Do not come here.

దేంటి నందించండి నందిడి.

Please do not write on that paper.
458. Sometimes however వచ్చింది is used, when the subject is in the first or third person. This is most common in questions. Thus—

Q. వచ్చాలి కా వచ్చాలి లేదా వచ్చాలి?  A. వచ్చాలి కా వచ్చాలి
   Ought he not to read that letter?  No. Lit. He ought not to read.

Q. వచ్చాలి తహిడి?  A. తహిడి
   Must he not go?  No. Lit. He must not go.

Q. వచ్చాలి తరచాలి?  A. తరచాలి
   Must I not come?  Yes, you may come.

A beginner had better use వచ్చింది when the subject is in the second person only.

On the use of the words వచ్చింది to express the English Auxiliary need not.

459. The auxiliary need not, expressing that the doing of something is unnecessary, is rendered in Telugu by affixing to the infinitive of any verb the words వచ్చింది. (See para. 438.) Since వచ్చింది begins with a vowel, the letter వచ్చింది is always attached to the preceding infinitive. Thus—

వచ్చింది తరచాలి.  (i.e., తరచాలి తరచాలి వచ్చింది.)
   You need not come.

వచ్చింది తహిడి
   He need not go.
ON DEFECTIVE VERBS, ETC.

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On the use of the Auxiliaries  ಕನ್ನ and  ಬೊದೆಹಸ್ಮ (or  ಬೊದೆಹಸ್ಮ) to
express ability, rendered in English by the Auxiliaries
can and could.

460. To express ability in present time, rendered in English by the
tense I can, or I am able the tense  ಕನ್ನ (Para. 434) is affixed to the
infinitive of any verb. Thus—

ಪ್ರೈಸು ತೇರು ಕನ್ನ.
I can sing—or—I am able to sing.

ಪ್ರೈಸು ತೇರು ತೇರಿಕೆಯಾರು?
Can you do that work?

ಪ್ರೈಸು ಬೋಸಿ ಪ್ರೈಸುಕೆಯಾರ.
He can write well.

ಪ್ರೈಸು ಕೆಲಸಿ  ಅವಾ.
Monkeys can climb trees.

461. To express ability in past time, expressed in English by the tense
I could, or I was able, the tense  ಬೊದೆಹಸ್ಮ or  ಬೊದೆಹಸ್ಮ (See para. 434) is
added to the infinitive of any verb. Thus—

ಪ್ರೈಸು ತೇರು ತೇರಿಕೆಯಾರು?
Could he do all that work yesterday? (or—Was he able to do.)

ಪ್ರೈಸು ತೇರು ತೇರಿಕೆಯಾರು?
How were you able to get up that hill?

N.B.—The form with the past tense is not very often used in Telugu.

On the use of the Auxiliaries  ಕನ್ನ and  ಬೊದೆಹಸ್ಮ (or  ಬೊದೆಹಸ್ಮ) to
express inability, rendered in English by the
Auxiliaries cannot and could not.

462. To express inability in present time, rendered in English by the
tense I cannot, or I am not able, the tense  ಕನ್ನ (See para. 342) is affixed
to the infinitive of any verb. Thus—

ಪ್ರೈಸು ತೇರು ಕನ್ನ.
I cannot walk—or—I am not able to walk.
Cannot you do that work?

He cannot write well.

Dogs cannot climb trees.

N.B.—The learner must be careful not to confuse the use of the tense expressing INABILITY with the ordinary negative past tense, formed by affixing నన్ను to the infinitive of any verb (See para. 351). The only case in which any ambiguity can arise is, when the verb expressing INABILITY is put in the third person neuter or feminine. In this case there is nothing but the context to distinguish it from the negative past tense. Thus—ఆ కాబు నన్ను పట్టదు—may mean—That dog cannot mount that wall—or—That dog did not mount that wall. To avoid this ambiguity, in the third person singular feminine and neuter the word నన్ను or నన్ను (See para. 465) is generally used to express INABILITY. Thus—ఆ కాబు నన్ను పట్టదు. That dog cannot mount that wall.

In all other cases there will be no ambiguity. Thus—ఆ ఉండాడు తనమనం always means—He did not come—and ఆ ఉండాడు తనమనం always means—He cannot come. నన్ను నిర్భించడం always means—I did not sing—and నడి నిర్భించడం always means—I cannot sing.

463. To express INABILITY in past time, expressed in English by the tense I could not, or I was not able, నన్ను is affixed to the infinitive of any verb, and the tense నాణనాడి or నన్ను added. Thus—

I could not do that work yesterday.
ON DEFECTIVE VERBS, ETC.

He could not give an answer to it.

They could not read that letter.

On the use of the Auxiliaries నాలుగు, నాలుగు, నాలుగు, and నాలుగు.

464. Instead of the tense ఈయన ఈయన ఈయన ఈయన (the positive indefinite tenses of ఈయన and ఈయన) are occasionally used to express ability. Thus—

అయితే అయితే అయితే ఎమితే?
Can he do that work well? (i.e., Is he able to do?)

465. Instead of the tense ఈయన ఈయన ఈయన ఈయన (the negative indefinite tenses of ఈయన and ఈయన) are frequently used to express inability. Thus—

అయితే అయితే అయితే అయితే.
He cannot write that petition. (i.e., He is not able.)

అయితే అయితే అయితే అయితే.
That dog cannot climb the wall.

అయితే అయితే అయితే అయితే.
They cannot do that work.

On the use of the words నపరి, or నపరి.

466. The word నపరి is a noun signifying means. Hence the expression నపరి or నపరి signifies—There is no means, i.e., It is not possible—or—It is impossible. This expression, therefore, does not imply inability on the part of the subject but some want of means, i.e., impossibility arising from external causes. When preceded by an infinitive, నపరి or నపరి is used as follows:—

అది నపరి నపరి.
It is impossible to go there.
Instead of the infinitive mood the dative case of the verbal noun is generally used. (See next chapter.) Thus—

It is impossible to go there.

All the boats have already started, and so it is impossible to go to-day.

Instead of the words are sometimes used. Thus—

That book is not mine, and therefore it is impossible for me to give it to you.

On the use of the Verb మేకు to express ability and inability.

467. The simple verb మేకు is sometimes used to express ability and inability. Thus—

Can you do that work? (Lit. Will that work become by you?)

I cannot do that work. (Lit. That work will not become by me.)

468. The following remarks will be found useful:—

In English can and cannot are sometimes used to express permission and prohibition. Thus—

You can come into this room, but you cannot go into that room.

In Telugu this must be rendered not by ఈతే and అలా, but by verbs meaning may and may not or must not, as—

మేకు మేకు ఫిల్మ్ ఇప్పుడు కండ శిఖరించండి మేకు.
The following exercises illustrate the use of the auxiliaries:—

**Exercise I.**

*Servant.* నాయకుడు, సేను సేను. తెలుగు నాయకుడు కావచ్చు?  
*Master.* అయినా సేను లేదా సేను ఆధారం చేస్తే కావాలి.  
*Servant.* నేను అందు లేదు కావచ్చు?  
*Master.* నేను కావచ్చు. ఇది అవసరం.

*Servant.* Sir, there are no sticks. May the waterman cut down this tree?  
*Master.* He must not cut (it) down. You must buy sticks in the Bazaar.  
*Servant.* May I buy two bandies? (i.e., Bandy loads.)  
*Master.* Do not buy two. One is enough.

**Exercise II.**

*Cartmen.* బాలసాహి సేను కొనసాగి సేను?  
*Master.* కొనసాగి సేను నాలుగు సహితే పెట్టింది. పెట్టి కొనసాగి చేసింది.  
*Cartmen.* పెట్టి కొనసాగి చేస్తే సాదృష్టి?  
*Master.* చేస్తే చాలా సాదృష్టి.

*Cartmen.* తాప్యా, మిస్సురు నాలుగు పుషురు. తాను మిస్సుర్ పుషుంచింది.  
*Master.* మిస్సురు మిస్సురు పుషుంచింది?  
*Cartmen.* మిస్సురు, మిస్సురు చాలాంతి.  
*Master.* మిస్సురు మిస్సురు.  
*Cartmen.* పెట్టింది. పెట్టింది.

*Cartmen.* Must we come to-morrow at five o'clock?  
*Master.* You need not come at five o'clock. You must come at seven o'clock.  
*Cartmen.* How many carts must come, sir?  
*Master.* Two.  
*Cartmen.* Sir, your baggage is a great weight. We could not put it on two carts.  
*Master.* Very well. Can you put it on three carts?  
*Cartmen.* We can't, sir, four are needed.  
*Master.* Very well. Four may come.  
*Cartmen.* Your pleasure. We will come, sir.
Exercise III.

Munshi. స్త్రీ తిన్న కోట్తప్ప తెచ్చుకోవడానికి?
Master. ఎందుకు? చక్రు జాతిసారం అయితే కోట్తప్ప సందర్శించడానికి।
Munshi. తిన్న తింటే ఆముడట మాత్రమే తెచ్చుకోవడానికి కిడు. కోట్తప్ప సందర్శించడానికి పిలువడానికి అనేక రకాలు ఉంటాయి.
Master. మనిషి. ఊరికొన్న తరువాత స్త్రీ తిన్న కోట్తప్ప తెచ్చుకోవడానికి, స్త్రీ కోట్తప్ప తెచ్చుకోవడానికి.

Munshi. ఎందుకు? 
Master. ఎందుకు గూడు ఫైండే అడవి కోట్తప్ప.

Munshi. మనిషి. May I come to-morrow at nine o'clock?
Master. Why? You must come as usual at six o'clock.
Munshi. To-morrow morning I have a particular business, and so I cannot come at six o'clock, sir. Please give me leave till nine o'clock.
Master. Very well. I will give you leave; but do not come at nine o'clock, come at two o'clock.
Munshi. Your pleasure. I will take leave (i.e., I will go).
Master. Very well. You may take leave (i.e., You may go).
CHAPTER XIII.

ON VERBAL NOUNS, THE INFINITIVE MOOD, AND VERBAL PARTICIPLES.

I. ON VERBAL NOUNS.

On the Forms of Verbal Nouns.

469. The positive verbal noun has two forms, one in దనా, as—వచనం the going, and another in మనిషి, as—సేనాని the going. Both have exactly the same meaning and use. The former is the grammatical form, and is declined like a noun of the third declension. The latter is the common form, and is declined like a noun of the second declension. Thus—

N. గుంపు. గుంపునాని.
G. గుంపు. గుంపునాని.
D. గుంపునాని. గుంపునానినామం, or గుంపునామం, or క్రనాడ, or లుడు.
O. గుంపునాని. గుంపునానినామం.

470. The negative verbal noun is formed, as has been already stated (para. 347), by prefixing the negative past verbal participle to సేనాని (or సేనా), as—సేనా సేనాని the not striking.

On the Translation into English of Telugu Verbal Nouns.

471. In English a verbal noun (or—as it is sometimes called—a Participial noun) governs the same case or cases as the verb of which it forms a part; but the noun which would have been the subject in the nominative case if the finite verb had been used, stands in the possessive or genitive case when the verbal noun is used. Thus with the finite verb we say—you wrote that letter—but with the verbal noun—your writing that letter is not good.
ON VERBAL NOUNS, ETC.

In Telugu a verbal noun not only governs the same case or cases as the verb of which it forms a part, but it also takes a subject in the nominative case. Thus—

\[\text{మేతే మీ ఎంచిన వింతుడు సమ్మూహం రామే.} \]

Lit. You writing that letter is not good, i.e., (according to English idiom) your writing that letter is not good.

\[\text{మరు మీ పాండుగ వంచించింది వింతుడు.} \]

Your reading that book is no use. (Lit. You reading that book does not come to work.)

\[\text{మరు మీ మన సామాన్యంగా మన సామాన్యంగా రామే.} \]

Your not giving me that money is very unjust. (Lit. You not giving to me that money is very unjust.)

On the Case of a Verbal Noun.

472. The case in which the verbal noun itself is placed depends upon the construction of the sentence in which it occurs. It may be used in any case, and take any of the postpositions as affixes. Thus—

\[\text{మరు మీ ఎంచిన వింతుడు సమ్మూహం?} \]

Is your writing those letters finished? i.e., Have you finished writing those letters?

\[\text{మరు మీ ఎంచిన వింతుడు సమ్మూహం?} \]

(See para. 298.) Have you ever heard his singing?

\[\text{మరు మీ ఎంచిన వింతుడు సమ్మూహం?} \]

He is a great man at killing tigers.

On a Succession of Verbal Nouns.

473. When in an English sentence two or more verbal nouns are connected by the conjunction and or but, in Telugu a similar construction is used; but if the verbal nouns have all the same subject, then all, except the last, may be expressed by past verbal participles. Thus—

Your not giving that boy the book, but abusing and beating him is great injustice.

\[\text{మరు మీ మన సామాన్యంగా మన సామాన్యంగా రామే, మరు మీ మన సామాన్యంగా మన సామాన్యంగా రామే.} \]
But as all the verbal nouns in the above sentence have the same subject, it might also be expressed as follows—

\[\text{இன்று} \text{ஏழு} \text{நாளில்} \text{ஏ} \text{நான்} \text{தினை} \text{செய்தேன்}, \text{ஏன்} \text{நான்,} \text{ஆண்டே} \text{நான்} \text{அதன்றே} \text{நான்} \text{நிற்பத்தே} \text{நான்}.

*Lit.* Your not having given that book to that boy, (and) moreover having abused him, beating (him) is great injustice.

On the use of Verbal Nouns with the Postposition ஏது.

474. When the postposition ஏது followed by emphatic ஒன்று is added to a verbal noun, it has the force of the English expression—*as soon as.* Thus—

\[\text{சுமார்} \text{நான்} \text{செய்யும்}, \text{என்று} \text{நான்} \text{செய்யும்}.

As soon as he sat down on it, that little chair broke. (*Lit.* Together with his sitting down upon it.)

\[\text{சுமார்} \text{நான்} \text{வரும்}, \text{என்று} \text{நான்} \text{வரும்}.

As soon as I went, all went off.

\[\text{சுமார்} \text{நான்} \text{நோக்கும்}, \text{என்று} \text{நான்} \text{நோக்கும்}.

As soon as I heard it, I punished the boy.

*N.B.*—The past verbal participle emphasized is sometimes prefixed to the verbal noun, when thus used, without altering the meaning. Thus—

\[\text{சுமார்} \text{நான்} \text{செய்து} \text{செய்த்து} \text{நான்}, \text{என்று} \text{நான்} \text{செய்து} \text{செய்த்த்து} \text{நான்}.

As soon as he came, all went away.

On the use of a Verbal Noun with the Postposition ஏது or ஏது.

475. When the postposition ஏது (or ஏது) is added to a verbal noun, it generally expresses the cause of the action described by the principal verb. Thus—

\[\text{ஏ} \text{சுமார்} \text{எது} \text{தினை} \text{செய்தத்து} \text{நான்} \text{செய்தத்து} \text{நான்}.

By watering those trees every day, they have bloomed well.
ON VERBAL NOUNS, ETC.

By your speaking to him, I got that situation.

I punished that boy on account of his coming late to school.

On the use of the Dative Case of a Verbal Noun.

The dative case of a Telugu verbal noun may as a general rule be regarded as equivalent to, and translatable by the English *infinitive*. Hence it is the form most commonly used to express the *purpose* of the action described by the principal verb. Thus—

*అతని అ క సమాచారం కామి.\*  
He is a man able to do that work.

*అతని అ క సమాచారం కామి.\*  
I have no desire to go there.

*అతని అ క సమాచారం కామి.\*  
It is not possible to do that work in six days.

*అతని అ క సమాచారం కామి.\*  
He did not consent to do that work.

*నేను అతని అ క సమాచారం కామి?\*  
Have you bespoken a bandy for me to go to Bunder? (*Purpose.*)

*అ క సమాచారం కామి.\*  
I will give you a rupee to bring that box. (*Purpose.*)

II. ON THE INFINITIVE MOOD.

On the ordinary uses of the Infinitive in Telugu.

The Telugu infinitive mood (*e.g.*, లేఖనం, రచన, లక్ష), is not so frequently used in common conversation as the English infinitive mood (*e.g.*, to strike, to write, to walk). It is seldom used except in the following instances—

First. To form a compound verb, *e.g.*, లేఖనం to strike down, రచనం to strike in, లక్ష to lift up, etc.
ON VERBAL NOUNS, ETC.

Secondly. To form a compound tense with such word as—వాడును, వేడుకు, ఎక్కడ, ఎవరికి, దాని, దానికి, దానితో, దానితో, దానితో, దానితో, etc. Thus—వాడును, వేడుకు, ఎక్కడ, ఎవరికి, etc., etc.

Thirdly. As a gerund following certain verbs, e.g., చేసాం, చేసూ, చేసిన, చేసిన, etc. Thus—

నంది చేసి ఎందుకు? (Or నంది చేసం.)
What have you thought to do?

నంది చేయండం?
Will you allow me to come?

నంది చేయండం సాధారణం. (Or నంది చేయండం.)
He has begun to do that work.

478. Note—1. When the verb which follows the infinitive begins with a vowel, the letter ఎ is added to the infinitive as in the last two examples.

479. Note—2. The verb మారడం is considered as one word, and hence governs an objective case. Hence also we could not say—నంది మారడం దుస్తును?—but నంది మారడం (డాడు) దుస్తును? Will you give me permission to come?

480. Sometimes the infinitive with emphatic ఎ is prefixed to a verb, to give emphasis. The tense చేయం takes the prefix ఎత్తు. Thus—

మారడం ఎత్తు, నంది చేయం.
If you tell him to come, he will certainly come.

మారడం ఎత్తు నంది చేయం చేయం.
In this world a sinless man does not exist.

481. Occasionally the affix ఎత్తు is attached to the infinitive, and the verb చేయం added. This form expresses readiness; as నంది ఎత్తు చేయం చేయంచేయం. He is ready to do that work. When thus used, ఎ is added to the infinitive.
482. The word why is often attached as an affix to the infinitive mood. Thus instead of saying ఎందువలసి నీవు తిని వెలిసినా నీవు; we may say ఎందువలసి నీవు తిని వెలిసినా? When thus used, ఇ is added to the infinitive.

The following is a common expression—వివాదాలు మనం, రెండు వివాదాలు?

ఇ when used in this way either states a suppositional case or asks a question as to a habit. It is not used of a single definite action.

On the Translation into Telugu of the English Infinitive.

483. When in an English sentence the infinitive mood stands as the subject to the verb to be, it must be translated into Telugu by the nominative case of the verbal noun. Thus—

To take that money is not just—or—it is not just to take that money.

(ఇ పన దానా జానికినియన్న నిలసితం సహం.)

(Lit. Taking that money is not justice.)

To lie is sin.

(బోషం ఉండడం గురంం.)

(Lit. Lying is sin.)

484. The English infinitive sometimes follows the verb to tell, or some verb of a kindred meaning, e.g., He told me to go. In Telugu this sentence would be expressed as follows—He told me—“go.” Such sentences will be explained hereafter.

485. In many instances the English infinitive is used idiomatically, e.g., I heard the dog (to) bark. Such sentences may generally be translated into Telugu by using the verbal noun, e.g., మోహనం బారిసే బొక్కుడు. I heard the dog barking.

486. In all other instances (except those mentioned above) the English infinitive may in common conversation be translated into Telugu by the dative case of the verbal noun. (See para. 476.) Thus—

బొక్కుడు బారిసే మనుష్యుడు బొక్కుడు.

I have bespoken a cart to go to Bunder.
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I have not leisure to do that work.

III. ON VERBAL PARTICIPLES.

On the forms of Verbal Participles.

487. There are three verbal participles as follows—

\[
\begin{align*}
\text{Positive present, } e.g., & \text{స్థిరస్తం, స్థిరం, స్థిరం.} \\
\text{Do. past, } e.g., & \text{స్థిరం, స్థిరం, స్థిరం.} \\
\text{Negative past, } e.g., & \text{స్థిరం, స్థిరం, స్థిరం.}
\end{align*}
\]

488. The Present Verbal Participle is sometimes lengthened either by changing శ into చా or by adding ల, as—స్థిరస్తం, or స్థిరాశి, or స్థిరాశి. The latter form must not be confused with స్థిరస్తం, the progressive present relative participle.

489. The letter శ is sometimes added to the present verbal participle to express emphasis. Thus—

స్థిరశా నేషనల్ విద్యా కార్యాలయ. (See para. 443.)
He is still continuing to read.

490. When emphatic శ is thus added to the present verbal participle, it sometimes has the force of the English expression—*as soon as*. Thus—

స్థిరశా నేషనల్, విద్యా కార్యాలయ. (Or స్థిరశాసన్యాసి, విద్యా కార్యాలయ.)
He came, as soon as he had taken his food.

స్థిరశా నేషనల్ విద్యా కార్యాలయ. (Or స్థిరశాసన్యాసి)
As soon as I heard it, I punished the boy.

Whereas the verbal noun with శ (See para. 474) can be used in any sentence to express *as soon as*, the present verbal participle can only be used, with the *same* subject as that of the principal verb. Hence it could not be used in the following sentence—స్థిరశా నేషనల్ విద్యా కార్యాలయ, స్థిరశా నేషనల్ విద్యా కార్యాలయ.
491. The Past Verbal Participle sometimes takes the affix అ (e.g., 
అడ్డుగు), and then has the force of the English expression—although. 
Instead of affixing అ, the final అ is sometimes lengthened, e.g., అడ్డు. 
(The English expression although is, however, more commonly translated 
into Telugu by another form, which will be explained hereafter.) Thus—

అయినా అ కాక నిమ్మిందు, కానూ తాత్కాలికంగా (Or అడ్డు.)

Although he came to this village, he did not come to our house.

(Lit. Even having come to this village, he did not come to 
our house.)

492. The past verbal participle is sometimes emphasized, in which case 
it has the same form as the indefinite relative participle, from which it 
must be carefully distinguished. Thus—

అ నిమ్మింది అతనే సాధన సంస్థ సంఖ్య. (See para. 446.)

He would have gone to school by this time.

On the use of Verbal Participles.

493. In English participles are often used as adjectives, e.g., a rejoicing 
mother—a deserted house, etc., etc. In Telugu, verbal participles never 
can be used as adjectives; but such English expressions as the above are 
rendered in Telugu by relative participles, which will be explained in 
the next chapter.

494. In Telugu, verbal participles are very largely used to prevent a 
succession of finite verbs. Hence, when translating from Telugu into 
English, a verbal participle must often be translated by a finite verb 
with some conjunction, e.g., and, but, etc. Thus—

అయినా కేసాగాప్ప అయినా, అర్బనాగా అడ్డుగా, అయినా అయినా.

He did not eat his food, but took his books, and went to school.

Lit. Not having eaten his food, having taken his books, he 
grew to school.
ON VERBAL NOUNS, ETC.

On a certain day some workmen, whilst cutting up a beam for planks, inserted some wedges here and there, and went away in the evening to their homes. Then a monkey having come there, mounted upon the beam, and whilst playing, and scratching its back and sides, and peering about, saw the wedges, and having seized them with both hands, drew them out.

495. In Telugu whenever the present verbal participle is used, it expresses an action which takes place contemporaneously with the action described in the principal verb. But whenever the past verbal participle is used, it expresses an action which has taken place previous to the action described in the principal verb. Thus—

Whilst cutting up a beam for planks, they here and there inserted wedges.

The monkey having seen the wedges, drew them out.

Having taken some fruit, he came eating it.

496. The above remark must be specially remembered, for in English the present participle is often used, where in Telugu a past verbal participle only can be used. Thus for instance in English we may say—The monkey seeing the wedges, drew them out—But in the corresponding Telugu sentence we can use the past verbal participle only, viz., చేసిందు. (We may say—చేసిందు ఇందుదీన్ని—but the meaning will then be—
as soon as it saw. (See para. 490.)

The present verbal participle is commonly used in Telugu, where in the corresponding English sentence it either (1) follows the verb; as—
He came eating it. Or (2) is preceded by whilst: as—Whilst cutting up a beam into planks, they inserted wedges.

497. In Telugu the past verbal participle (like participles in English) sometimes expresses the reason of the action described by the principal verb. Thus, in the sentence—నీ తెంచిన గుడు పిలుడు, తాగుడు రాకు—the past verbal participle పిలుడు expresses the reason of తెంచాడు, i.e., He ran away, because he was frightened.

498. In Telugu, verbal participles (except in a few particular instances mentioned below) always express a subordinate action performed by the subject of the principal verb. Thus—

అందుకే రాగించుడి దేశలు, అందుకే నాయకరు రాగించారు.

Whilst taking his food, he spoke with me about that matter.

ప్రణాళికా రాగించ లాంటి అంధకారం.

Please come in, and sit down.

ఇది మీరు స్పష్టం, మీరు అశ్వాసవాతం.

I did not beat him, but let him go.

అణం తెంచాడు మానిక, అణం తెంచాడు మానికకు డిగిగా.

Not having listened to my words, many have gone to ruin.

499. A verbal participle is sometimes repeated to denote a continuous action. Thus—

మాము అంశా అంశాం, మాము అంశాం సమయం.

Whilst pulling the punkah, you stopped several times.

అంత ఉత్సాహం చాము, అంత ఉత్సాహం కాల జీవితం.

Our son-in-law by continually eating, has ruined us.

500. The present verbal participle of a verb is sometimes prefixed to various parts of the verb తెంచం, but specially to the past tense, to denote the repetition of an action. Thus—

అంతం చాము అంశాం, అంతం చాము అంశాం తెంచాడు.

Whatever any one asked him for, he did not say "no", but kept giving it.

మాము అంశా విశేషం నము నాయకరు తాగాడు.

You must keep writing and sending letters.
501. A positive past verbal participle prefixed to a negative, expresses incompleteness. Thus—

What is the good of an imperfect education?

On Verbal Participles used Absolutely.

502. In some instances the positive past verbal participle and the negative past verbal participle are used absolutely, i.e., with a different subject from that of the principal verb. When a verbal participle is thus used absolutely in English, the phrase is called a nominative absolute. Thus—

The heat having struck him, he fell down.

Yesterday fever having attacked him, he suffered greatly.

Then your curse having been removed, you shall obtain the state of a Brahmin. (Lit. Then deliverance from the curse having become to you.)

What do you want, that you have brought such fruit, and are giving it to me? (Lit. What having been wanted to you, having brought such fruit, are you giving it to me?)

Compassion having come to the Brahmin, he taught me.

There not having accrued to me a livelihood there, I came here, i.e., There being no maintenance for me there, I came here.
ON VERBAL NOUNS, ETC.

That money not being enough for my wants, I am suffering much distress.

Sleep not having come to me last night, I was much troubled, i.e., As I did not get any sleep, etc.

It will be noticed that—(1) The positive present verbal participle is never used absolutely.—(2) When a verbal participle is used absolutely, it is generally the verbal participle of an intransitive verb.—(3) The verbal participle used absolutely is generally preceded by a dative case (expressed or understood), which refers to the same person as the subject of the principal verb.—(4) The verbal participle used absolutely generally gives the reason of the action described by the principal verb.

Practice alone can teach the student when he may use a verbal participle absolutely, and a beginner had better avoid doing so.

Two Idioms in which the Positive Past Verbal Participle is always used absolutely.

503. In the two following idioms the positive past verbal participle is always used absolutely.

First. When it precedes such words as నేటివయం, అరపాంతం, etc. In this case it is equivalent in meaning to the verbal noun of the same verb. In sentences of this kind మనం is understood, but not expressed. When the verb is in the negative, మనం is always expressed. Thus—

మనం జయం కొని మనం ఓరాంతున్నాను? (Or ఓరాంతులోనేనా.)

What is the good of your taking so much trouble?

మనం రాళ్ళే మనం ఓరాంతున్నాను? (Or ఓరాంతులోనేనా.)

What is the good of your going?
504. Secondly. Before a sentence stating the lapse of time. In sentences of this kind the finite verb is always idiomatically put in the singular, although the subject may be in the plural. Thus—

మిగిలి తిరంపూచ నిమ్మి, సంస్యం నాయయం అయ్యం?

How many months have elapsed, since you came here.

సిద్ధం ఉషాత్మకం, ఈ సంస్యం అయ్యం?

How long is it, since I informed you? Lit. I having informed you, what time has elapsed?

సిద్ధం ఉషాత్మకం అలంపు, నంది నాయయం అయ్యం.

Four months have elapsed, since I read that book.

Adverbial form of the Negative Verbal Participle.

505. The termination అభి అభి is often attached to the negative verbal participle, and it then becomes an adverb; as—నాయయం అభి without doing.

This form (together with any words connected with it) is inserted in a sentence as an adverbial phrase, and generally expresses nearly the same meaning as the simple participle in అ. Thus—

సుప్రదేశం అభి లేఖనం చేయి నాయయం.

You are merely looking at the book, without reading it.
506. This adverbial form is sometimes used idiomatically with the verb attached to it. Thus—

మాటనున్న రాణి చేసానీ సహాయంతో ఎక్కడు.

I cannot get a livelihood there. (Lit. There a livelihood is without accruing to me.)

మనిషితో ఎవరి సహాయం కనందు.

For some reason or other he is not coming. (Lit. Without coming.)
CHAPTER XIV.

507. The three following chapters are on subordinate sentences.

(1) Chapter XIV treats of what are called in analysis adjective sentences, because they occupy the position of adjectives.

(2) Chapter XV treats of what are called in analysis adverbial sentences, because they occupy the position of adverbs.

(3) Chapter XVI treats of what are called in analysis noun sentences, because they occupy the position of nouns.

508. In Telugu, subordinate sentences always precede the sentence on which they depend.

ON ADJECTIVE SENTENCES.

509. In English an adjective sentence is always introduced by a relative pronoun, e.g., who, which, that, or by some word that can be used in the place of a relative pronoun; e.g., where, when, etc. Thus—

A man, who is wise, is respected.
The book, that I gave him, is torn.
The time, when he will come, is uncertain.

An English adjective sentence (and also many English participles and participial phrases) may generally be translated into Telugu by using a relative participle. Sometimes, however, they are best rendered by a subordinate sentence ending in అ, and including the pronoun ఈ or some kindred word, e.g., ఈదుదు, ఈద్దిను, etc.

PART I. ON THE USE OF RELATIVE PARTICIPLES.

(A) General Explanation.

On the forms of the Relative Participles.
The Telugu relative participles are indeclinable. They are as follows—

(1) The positive progressive present, ending in అదే; as అదే అదే.

(2) The positive indefinite, ending in అ; as అ అ.

(3) The positive past, ending in అ; as అ అ.

(4) The negative indefinite ending in అ; as అ అ.
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510. As already mentioned (para. 363), negative relative participles are also sometimes formed by prefixing the negative past verbal participle of any verb to the positive relative participles of యం, e.g., యంటిని, యంచారిని; యంతరిని.

511. Some roots ending in యం and రం, e.g., రండి, రండి, రండి, sometimes contract the past relative participle, by dropping final యం, doubling the preceding letter, and changing its vowel into రం. Thus రండి or రండి, రండి or రండి.

512. In addition to the above there are also the four corresponding passive relative participles; as—వెండిని, వెండిని, వెండిని, వెండిని; but these are not often used in conversation; and whenever the passive occurs in English, the Telugu idiom generally requires the meaning to be expressed actively.


513. In the analysis of English sentences we find that PARTICIPLES, PARTICIPIAL PHRASES, and RELATIVE SENTENCES qualify nouns and stand in the same relation to them as ADJECTIVES. For instance in the sentence—Call that Brahman writing—the participle—"writing"—qualifies the noun—"Brahman", and stands in the same relation to it as an adjective. Again in the sentences—Call the Brahman writing in that room—and—Ocall the Brahman, who is writing in that room—the participial phrase—"writing in that room"—and—the relative sentence—who is writing in that room"—qualify the noun—"Brahman", and stand in the same relation to it as an adjective.

In Telugu (as has been already stated, para. 493) a verbal parti a verbal participial phrase can never occupy the position of an
but a RELATIVE PARTICIPLE or a RELATIVE PARTICIPIAL PHRASE is specially used in the position of an adjective, and discharges the same functions as an English participle, participial phrase, or relative sentence, when used to qualify a noun. Hence—when in an English sentence a participle, participial phrase, or relative sentence is used in the position of an adjective to qualify a noun, it may be translated into Telugu by a relative participle or a relative participial phrase.

For example—In order to translate the English sentence—Call that Brahman writing—we cannot use the present, verbal participle and say—সূচনা বিচার বর্ণ; but we must use the present relative participle, and say—সূচনা করিতে বর্ণ.

In the same manner the sentences—Call the Brahman, writing in that room—and—Call the Brahman, who is writing in that room—must both be translated into Telugu by using the present relative participle. Thus—

সূচনা করিতে বিচার বর্ণ.

NOTE—By a relative participial phrase is meant—a relative participle (e.g., ভক্তি মনোভাব) together with the words closely connected with it (e.g., সূচনা). Hence সূচনা করিতে বিচার is called a RELATIVE PARTICIPIAL PHRASE.

On the Translation of Telugu Relative Participial Phrases by English Relative Sentences.

514. A relative participle or a relative participial phrase in reality stands in the same relation to the noun which it qualifies, as an English participle or participial phrase does, when used to qualify a noun. Hence in some cases the former can be exactly rendered in English by the latter. For example—

সূচনা করিতে বিচার বর্ণ.

Call the Brahman, writing in that room.
This can more especially be done in the case of passive relative participles. For example—

మే లేదు నిర్మాణం సృష్టిస్తుంది సౌత్తుంది.

I read the letter, written by your son.

But in Telugu passive relative participles are very seldom used; and in the case of the great majority of active relative participles it is impossible, when translating into English, to retain the participial form, and it becomes necessary to use an English relative sentence. Thus in translating into English the sentence—మే జనాం ప్రక్కలు నిర్మాణం సృష్టిస్తున్నాం—the participial form cannot be retained, but it becomes necessary to use an English relative sentence—viz.,—I read the letter, which your son wrote.

Since therefore in almost all cases it is better, and in many cases necessary to translate a relative participial phrase by an English relative sentence, throughout the following explanation of relative participial phrases they are regarded as equivalent to English relative sentences, and the explanation is entirely based upon this supposition.

Explanation of Relative Participial Phrases.

515. In regarding a relative participial phrase as equivalent to an English relative sentence the following points must be noticed—

516. First. The Telugu relative participle must be regarded as including within itself the English relative pronoun.

517. Secondly. The relative pronoun included in the relative participle always refers to the noun which in the corresponding English sentence is the antecedent, and this noun is always placed immediately after the relative participle.

518. Thirdly. Any words which are closely connected with the relative participle to form the relative participial phrase, are placed immediately before the relative participle.
ON ADJECTIVE SENTENCES.

519. The above observations may be illustrated by being applied to the following sentence:

1  2  3  4  5
మేన్న తన్న మనం యొక్కవాడా అయితే మేన్న తన్న మనం యొక్కవాడా.

4  4  3  1  3  2  2  5  5
The book, which you gave to me, is torn.

First. In this sentence the relative participle తన్న must be regarded as including within itself the English relative pronoun "which."

Secondly. The relative pronoun "which", included in the relative participle తన్న, refers to the noun అనేకవాడా, which noun in the corresponding English sentence is the Antecedent. And this noun అనేకవాడా is placed immediately after the relative participle తన్న.

Thirdly. The words మేన్న తన్న, which are closely connected with the relative participle తన్న to form the relative participial phrase (మేన్న తన్న మనం యొక్కవాడా), are placed immediately before the relative participle తన్న.

520. It may also be remarked that the relative participle is often preceded by its own particular subject, as in the above sentence in which మేన్న is the subject of the relative participle తన్న. In the same way it is often preceded by an object, as in the sentence—మేన్న అనేకవాడా మనం యొక్కవాడా అనేకవాడా అనేకవాడా. (The gentleman, who gave me this book, has gone to England.) In this sentence అనేకవాడా is the object governed by తన్న.

521. It must be specially noticed that the Telugu relative participle does not only represent what in an English relative sentence is the verb and relative pronoun, but that if the relative pronoun in English be preceded by a preposition, that preposition also is represented by the relative participle. Thus—in the sentence—మేన్న అనేకవాడా సెటి సెటి అనేకవాడా— తన్న తన్న— the relative participle తన్న represents the English words—

"with which are writing"—and the whole sentence must be translated
ON ADJECTIVE SENTENCES.

thus—is *the pen with which you are writing, a good one?* In like manner—

**ఎందుకు లక్ష్యం చేస్తుంది?**
Which is the village to which he went?

**ఇది ఎవరు స్నేహం చేస్తుంది.**
This is the house in which they are living.

**తక్కువ జుగులు మాత్రమే స్మరయం?**
Bring the gun with which I killed the tiger.

On the Subject of a Relative Participle being understood.

522. The subject of a relative participle is often understood and not expressed. This is specially the case, when the subject is శాస్త్రసిద్ధం or అనరగ్రం, i.e., a man or men in general. Thus—

**మనిషుల దృశ్యంతో సహానాదయం శాస్త్రసిద్ధం నిదంతం.**
We must do a return-kindness for a kindness which (a man) has done (to us.)

This sentence might also be freely translated into English thus—
*We must do a return-kindness for a kindness done.* But this would not be so literal as the former translation, because మనిషుల not సహానాదయం is used, the word అనరగ్రం or శాస్త్రసిద్ధం being understood.

Three Observations in Reference to Relative Participial Phrases.

523. (1) When a relative participle of any verb is not preceded by a subject expressed or understood, then the English relative pronoun included in the Telugu relative participle must be the subject of the verb in the corresponding English relative sentence. Thus—

**మనిషులు తాపు స్నేహం స్మరయం.**
The man, *who* called you, has gone away.

**మనిషులు తాపు స్నేహం స్మరయం చేస్తుంది.**
Where is the man, *who* gave that book to you?
Has not the man, who went to that village, come yet?

524. (2) When a relative participle of a transitive verb is not preceded by an object (in which case it is always preceded by a subject expressed or understood), then the English relative pronoun included in the Telugu relative participle must be the object of the verb in the corresponding English relative sentence. Thus—

The man, whom you called, ran away.

The book, which he gave you, is torn.

525. (3) When a relative participle of any verb is preceded by a subject, expressed or understood (and also by an object, if it be a relative participle of a transitive verb), then the English relative pronoun included in the Telugu relative participle must be preceded by some preposition. Thus—

The man, to whom I gave the money, is dead.

Is this the pen, with which you wrote that letter?

This is the tree, from which I cut the flowers.

There are no trees in the road, along which I walked.

Which was the village, to which you went?

The house, in which you are living, is a very good one.
On the Noun qualified by the Relative Participial Phrase.

526. The case of the noun itself which is qualified by the relative participial phrase (and which in the corresponding English sentence is the antecedent to the relative pronoun included in the Telugu relative participle) depends upon the position which it occupies in reference to the other words in the sentence. In the sentence—మనుష్యం ఎగుడిన తిరిగితుంది (Where is the paper which you have written)—it is in the nominative case, because it (viz., తిరిగితుంది) is the subject of ఎగుడిన. But in the sentence—మనుష్యం ఎగుడిన తిరిగించింది (He tore up the paper which you had written)—it is in the objective case, because it (viz., తిరిగించింది) is the object of ఎగుడిన.

527. Sometimes the noun qualified by the relative participial phrase is also qualified by an adjective. In this case the adjective must be inserted between the relative participle and the noun. Thus—

సంతానం సత్కరించిన నామం కడుపు.

The good gifts, which he has granted.

సంతానం సత్కరించిన నామం కడుపు.

The boundless love, which he has shown to us.

On Passive Relative Participles.

528. It has been already stated that passive relative participles are seldom used. Thus the English sentences—I read the letter written by your son—and—I read the letter which was written by your son—might be literally translated into Telugu as follows—హోలి కారంపడి సమీకరణం అయితే ఎంపడి మరియాతుంది. But the more idiomatic mode of translation would be as follows—హోలి కారంపడి సమీకరణం అయితే ఎంపడి మరియాతుంది. I read the letter which your son wrote.

In the same manner the sentence—I measured the wall built—would be idiomatically translated into Telugu thus—(నిమ్మి) స్థాపిత నిమ్మి ఎంపడి మరియాతుంది. I measured the wall which they had built.
ON ADJECTIVE SENTENCES.

On the Affixes అందువలి, అయి, and యే.

529. Sometimes అందువలి is affixed to a relative participle. When affixed to an indefinite relative participle, యే is always inserted, and when affixed to any other relative participle, contraction takes place; as నిర్మాణం కొరింది, నిర్మాణం కొరింది, నిర్మాణం కొరింది, నిర్మాణం కొరింది. Sometimes also యే is affixed to the indefinite relative participle and అయి to the other relative participles; as—నిర్మాణం, నిర్మాణం. Thus—

నిర్మాణం నిర్మాణం నిర్మాణం నిర్మాణం నిర్మాణం.

On the Translation into Telugu of a Succession of English Relative Sentences.

530. When in English there are several relative sentences referring to the same antecedent but having different subjects, in Telugu అందువలి is affixed to each of the relative participles. Sometimes, however, to the last relative participle అందువలి only is affixed. Thus—

These are the jewels, which I saw in Bunder, and which he stole.
నిర్మాణం నిర్మాణం నిర్మాణం నిర్మాణం, నిర్మాణం నిర్మాణం నిర్మాణం నిర్మాణం. (Or నిర్మాణం నిర్మాణం నిర్మాణం.)

531. When in English there are several relative sentences referring to the same antecedent and having the same subject, in Telugu all but the last are expressed by verbal participles and the last by a relative participle. Thus—

These are the jewels, which I found, and brought from there, and showed to you.
నిర్మాణం నిర్మాణం నిర్మాణం నిర్మాణం, నిర్మాణం నిర్మాణం నిర్మాణం, నిర్మాణం నిర్మాణం నిర్మాణం.

Lit. These are the jewels which I having found, (and) having brought from there, showed to you.
(B) ON THE RESPECTIVE MEANINGS OF THE SEVERAL RELATIVE PARTICIPLES.

FIRST. On the Relative Participle in కలయం.

532. (a) The relative participle in కలయం, or the present verbal participle prefixed to కలయం, is used to express PROGRESSIVE PRESENT TIME. Thus—

అడుగు జనార్డిను వెలువడి అనుభవించే జీవి. (Or అడుగు జనార్డిను.)
Give two rupees to that man, who is coming.

ఎంచిచింది ప్రాంతం శాస్త్రోపాచర్య తయారు కట. (Or ఎంచిచింది ప్రాంతం.)
Whose are the cattle, which are feeding in that field?

533. (b) The present verbal participle prefixed to కలయం or in the Northern Circars to కలయం (the shortened form of కలయం, see para. 376) is used to express IMPERFECT PAST TIME. Thus—

వ్యాసం ప్రాంతం కలయం ఉపయోగించడం నిషేధించారు. (Nor. Cir. వ్యాసం కలయం.)

The ship, which was coming from Madras, was wrecked on the way.

SECONDLY. On the Relative Participle in ←

534. (a) The relative participle in ← is used to express FUTURE time. Sometimes, however, instead of the simple form the infinitive is prefixed to ←, the relative participle in ← of ←. Thus—

అందులో కలయం విశిష్టం విషయం విడుది?
What is the name of the village, to which you will go to-morrow?

అందులో కలయం విశిష్టం విషయం విడుది? (or ఎంచిచింది ప్రాంతం విషయం విడుది.)
What is the work, that he will do to-morrow? (Or that he is going to do.)
535. (b) The relative participle in -s is also used to express habit or custom. Thus—

మారం స్థిరం కనుగా సహితం చింత.
The works, that they do, are not good.

వొమ్మనిర్ స్థిరం కనుగా చింతం?
Which is the road, that goes to Bunder?

మాకు తిని అమానం సమతం.
The rice, that I eat, is white.

536. (c) The relative participle in -s or the present verbal participle prefixed to కరువ (the participle in -s of కరువ) is often employed, where in English we employ the idiom used to expressing a former custom now discontinued. In these sentences the word కరువాడం or కరువాడం generally precedes the relative participle. Thus—

చేసినా నేను వారికీ చేపిండి కురిగా రాతించాడం. (Or చేసినా కరువాడం.)
The Munshi, who formerly used to come to me, has got a son. (Or—who formerly used to be coming.)

చేసినా నేను జీవితం చేపిండి కురిగా రాతించాడం. (Or చేసినా కరువాడం.)
The horse, which formerly I used to ride, is dead. (Or formerly I used to be riding.)

537. (d) The relative participle in -s is sometimes used, where the relative participle in చేసింది would be more correct. Thus—

అ చేసి కనిపించే ఎంది?
Who is that man, who is coming?

THIRDLY. On the Relative Participle in చేసింది.

538. The relative participle in చేసింది is used to express past or perfect time. Thus—

చేసి రాయవు చేయ రాతించాడం.
The work, about which I have come, is not yet finished.
The stories, which we read the day before yesterday, were very nice.

The tiger, which killed that cow, has run away.

FOURTHLY. On the Negative Relative Participle in ఎ.

539. The negative relative participle in ఎ is INDEFINITE, i.e., it may be used in reference to any time. Thus—

There is not a day, on which our master does not send letters to England.

You have not done the work, which I told you; but you have done the work, which I did not tell you.

There is not a country in the world, which he has not seen.

GENERAL EXAMPLES.

That bird, which is singing, is very pretty.

What is the work, that you have been doing since dawn? (Lit.

From day light, the work which you are doing, what?)

Is not the work, which you were doing yesterday, finished yet?

The man, who is going to speak at the meeting, has not yet arrived.

The cloths, which they weave there, are very good.
ON ADJECTIVE SENTENCES.

What have you done with the pen, which I gave you?

Whose is the red cloth, which he has torn?

Why have you burnt an English letter, which I had not read?

(C) COMPOSITE NOUNS FORMED FROM RELATIVE PARTICIPLES.

On the Formation of Composite Nouns.

540. It has already been shown that by adding the pronominal affixes 
నక, నాక, నాంకు, న (for నా) and న (for నా) to adjectives and 
the genitive cases of nouns and pronouns a class of composite nouns 
are formed; as నాడిడి a good man, నాడిడు a pretty woman. (See 
para. 202.)

The pronominal affixes may also be affixed to any of the rela
tive participles, and in this manner another class of composite nouns 
are formed, which follow the same general rules as the above mentioned 
class. Thus—

నపుడమని. Those who are writing.
నపుడమరి. Those who write, or will write.
నపపిడమని. Those who write, or have written.
నపపిడమరి. Those who do not write, or will not write, 
or have not written, etc.
Examples of the use of Masculine and Feminine Composite Nouns formed from Relative Participles.

541. N.B.—Before reading these examples, the student should refer to para. 398.

I am a writer of accounts in his house, i.e., an accountant.

I am a cook-woman. (Lit. One who does cooking.)

What work do you do? (Lit. You are one who does what work?)

What work do you (fem.) do?

He is a carpenter. (Lit. He is one who does carpenter work.)

That woman is a cook in my house. (Lit. One who does cooking.)

We are cooks.

What work do you do? (Lit. Ye are persons who do what work?)

They are carpenters.

Have those who went to his house come back?

Who is that woman who is coming?
ON ADJECTIVE SENTENCES.

Call the man who is writing in that room?

Amongst these, who are the persons who have not done that work?

I will not give any help to those who do not read.

Examples of the use of Neuter Composite Nouns formed from Relative Participles.

542. In the preceding examples the composite nouns are all of the masculine or feminine gender. The neuter composite nouns in ə and ə are used to express that which, i.e., the thing which and those which, i.e., the things which. Thus—

What is it that you are eating? (Lit. That which you are eating, what?)

Is that thing which is going a horse, or an ass?

Was that (place) to which you went Bunder or Bezwada?

Can you read what I am writing?

Have you given an answer to what he asked?

I did not understand what he said.
543. Note.—The same meaning as is expressed by the affix இ is also sometimes expressed by using the word தோகு (thing). Thus—

இது எனது தோகு இல்லை என்று சொன்னார்.
I did not understand what he said. (Lit. the thing which.)

Idiomatic use of Neuter Composite Nouns in இ.

544. The pronominal affix இ joined to a relative participle is often idiomatically used to express the fact that, and conveys nearly the same meaning as the verbal noun. When thus used இ is indeclinable. Thus—

என்றார் என்ன உண்டு என்று சொன்னார்?
Is the fact that he went to-day? i.e., Is it true that he went to-day?

என்றார் என்ன உண்டு என்று சொன்னார்?
How did you know (the fact) that he will come?

என்றார் என்ன உண்டு என்று சொன்னார்.
All know (the fact) that you have come.

545. Note—In sentences of this kind the word தோகு also is sometimes used. Thus—

என்றார் என்றா தோகு என்று சொன்னார்.
All know (the fact) that you have come.

546. A composite noun in இ, when used in the manner mentioned above, often expresses a doubtful alternative. The negative alternative is expressed by the negative verbal participle of the same verb with the affix இ. The negative alternative is sometimes expressed by the word இதே. Thus—

என்றார் என்றா ஒரு சொல்லானது தேயும் தேதாயும் மாடு சீட்டாய்?
(Or இதே.)
Do you know whether my relations will help me or not?

என்றார் என்றா ஒரு சொல்லானது தேயும் தேதாயும் மாடு சீட்டாய்? (or இதே.)
Do you know whether he wrote a letter or not?

என்றார் என்றா ஒரு சொல்லானது தேயும் தேதாயும்.
I cannot tell for certain whether he will come or not.
Idiomatic use of Composite Nouns formed from Positive Indefinite Relative Participles.

547. It has been shown (para. 536) that in the Northern Circars the relative participle in -u is constantly used to translate the English idiom used to in such sentences as—The Munshi, who formerly used to teach me, has got a son. అనంతారణ్య యాత్ర ఏటా చేసాడు మున్షి స్వామి రామాణం స్వామి. The composite noun formed from the relative participle in -u (or the present verbal participle prefixed to the composite noun formed from కాదృది) is also frequently used in the same signification both in the Northern Circars and in the other parts of the Telugu country. When thus used, the composite noun always occupies the position of the last word in the sentence. Thus—

ఉడ్డి అందాయి ఉడ్డి పరిపాలన కాదృది సరసంభవు. (Or కాదృది)
Formerly I used to go daily to the sea.

ఉడ్డి స్వామి అందాయి స్వామి సరసంభవు. (Or సరసంభవు)
Formerly I (fem.) used to go to that town.

ఉడ్డి ఉడ్డి స్వామి సరసంభవు?
Used you to do cooking in his house formerly?

ఉడ్డి ఉడ్డి స్వామి సరసంభవు. (Or సరసంభవు)
Formerly he used to come to my house daily. (Or He used to be coming.)

ఉడ్డి ఉడ్డి స్వామి. (Or సరసంభవు)
She used to go to that village formerly. (Or She used to be going.)

ఉడ్డి ఉడ్డి స్వామి సరసంభవు?
Formerly his school used to be in that house.

ఉడ్డి ఉడ్డి స్వామి సరసంభవు?
We used to live in that house formerly.

ఉడ్డి ఉడ్డి స్వామి సరసంభవు?
Used you to give him any thing formerly?
ON ADJECTIVE SENTENCES.

Formerly there used to be many boys in this school.

Formerly these pens used to write well.

Certain elegant uses of Composite Nouns formed from Relative Participles.

548. (a) The composite nouns are often used elegantly as follows—

Equals अ नर्जिलिङ्गा काठं काठं? Is that one which is coming a good horse?

Equals माप अतिक्रमिय प्रहसन? What fruits do you eat? Lit. Those which you eat are what fruits?

Equals प्रकृतिक विवेरि निदान? Is the one which you ride a white horse or a black horse?

(Para. 206.)

Equals दृष्टिक अनुदान काठं काठं? Is he who is coming here a good Collector?

(b) Just as we sometimes say in English—Who is it coming? so in Telugu we may use such expressions as the following—

Equals नर्जिलिङ्गा विश्व? Who is it coming?

Equals काठं काठं विश्व? Who is it who is writing in that room?

N.B.—Both in Telugu and English such expressions as the above are chiefly used, when the sex of the person is unknown.

550. (c.) The positive indefinite relative participle with the affix आ is sometimes used idiomatically, where the future tense might be used. Thus—
ON ADJECTIVE SENTENCES.

What shall I do? *Lit.* What is that which I shall do?

How will they bring those beams on shore?

(d) By the addition of తున్న to this form a negative progressive tense may be formed—మరియు తున్న రాయిని—we are not coming.

Idiomatic use of Neuter Composite Nouns in అ, formed from Indefinite Relative Participle Negative.

551. The composite noun, formed by affixing అ to the indefinite relative participle negative (Para. 544), is sometimes idiomatically used alone, where the word కనిపించడం, or occasionally మాత్రమే, appears to be understood. (In the Northern Circars, final అ is sometimes lengthened into అ.) Thus—

మాకు తానపడి, మిగిలి నడిపులు.

*Lit.* If there is the fact of their not inviting me, I will not go to their house—*i.e.*, If they do not invite me, I will not go to their house.

మాకు మనంలోవాళ్ళ, మాత్రమే సాగాలు నని. ని.

*Lit.* Although there was the fact of my not touching you, you say that I did touch you. All right—*i.e.*, Although I did not touch you, you say that I did. All right.

మాకు ఆడిదు, సోపిడి సోపిడా.

If I do not call you, do not come in.

మాకు ఆడిదు, కన్న ఆడిదు.

If you do not come, the work will not be accomplished.

మాకు ఆడిదు, కన్న 2-3 దినాలలో ఆడిదు.

If I have not bearers, I cannot get on even for a day.

మాకు ఆడిదు, పసిపి తియేసారా?

If the food was not cooked, why did you call me?
ON ADJECTIVE SENTENCES.

GENERAL EXAMPLES.

552. దాదడి లోహా పించవచ్చును?

Is the water which you drink good?

మీ బాపుడు లోహా పించింది కానా నీది లోహా పించింది చయంతయా.

That which I used formerly to drink was good water, but that which I now drink is insipid.

మీ దాదా లోహా పించవచ్చు కప్పాడు—or—మీ దాదా లోహా పించవచ్చు కప్పాడు.

I used to go to their house—or—I used to be going.

ప్రపంచం లోహా పించాడు? మీ దాదా లోహా పించాడు. (Pam, 304.)

Who is this boy, sir? One who does cooking in our house.

ఎందుకు ఎందుకు నీది కావు?

What village is the one which appears in front?

మీ దాదా లోహా పించాడు ఎందుకు నీది రాళ్ళు పెంచాడు?

(Pam, 304.)

I formerly used to go to the Krishna, and sit there for a little while.

ఎండుకు ఎండుకు నీది కావు?

Formerly this horse used to walk well.

CONVERSATION.

N.B.—In this conversation E represents an Englishman, and N a Native.

E. అయినా కాక ఎంచి నాకు?

N. నా నా లాథ్యం. (Paras. 383 & 177.)

E. నా నా నా లాథ్యం?

N. నా నా నా లాథ్యం నీటి నా నా లాథ్యం. (Paras. 486 & 476.)

E. నా నా నా లాథ్యం నీటి నా నా లాథ్యం? (Paras. 203 & 301.)

N. నా నా నా లాథ్యం నీటి నా నా లాథ్యం. (Paras. 127 & 424.)
E. Who is that (who is) in the veranda?
N. He is my servant.

E. What work does he do? (Lit. He is one who does what work?)
N. I appointed him to do any work that I told him.

E. Is he a trustworthy man?
N. He is more trustworthy than any of my other servants. (Lit. than all.)

E. Besides him, how many more servants have you?
N. I have ten more. (Lit. There are to me ten more.)

E. Why have you so many servants?
N. Dear me! is there not need of them!

E. What work do they all do?
N. One is a cook—one is a man who brings Bazaar things—two are water carriers—one is a waiter—four are grooms—and one is a woman who sweeps the house, and smears it with cowdung.
E. Have you any horses, cows, etc.?
N. I have five horses, and two cows.

E. How many measures of milk do these cows give daily?
N. One gives two measures, and the other gives a measure.

E. But why have you five horses?
N. Four horses are for the carriage, and one horse is for riding.

PART II. ON THE USE OF SUCH ADJECTIVE SENTENCES AS END IN అంటాడం, AND INCLUDE THE PRONOUN అంటాడం, ETC.

553. In Telugu a subordinate sentence ending in అంటాడం is sometimes used, which contains the pronoun అంటాడం or some kindred word, and is followed by some correlative, e.g., కను. Sentences of this kind usually correspond to such English subordinate sentences as contain the words whoever, whatever, whichever, etc. For they usually express (1) generalization—or (2) selection. Thus—

(1) అంటాడం నా కాలు దిశలో ఇచ్చాడం, అంటాడం నా దిశలో ఇచ్చాడం.  
Whoever does not do that work quickly, I will punish him severely—or—I will punish (him) severely whoever does not do that work quickly.

(అంటాడం నా కాలు దిశలో ఇచ్చాడం, (or అంటాడం) అంటాడం  
何种人不迅速完成工作，我将严厉惩罚他。(或何种人)

Whatever servant pleases his sovereign (he) will attain to celebrity.

(2) అంటాడం నా కాలు దిశలో రుపెటుడం, అంటాడం నా కాలు దిశలో రుపెటుడం  
Whichever of you does that work best, I will give him ten rupees—or—I will give ten rupees to (him) whichever of you does that work best. (Para. 424.)

(అంటాడం నా కాలు దిశలో రుపెటుడం, అంటాడం నా కాలు దిశలో రుపెటుడం  
何种人做此项工作最好，我将给他十卢比。(或何种人)

Whichever of these bottles you want, take it—or—Take (it) whichever of these bottles you want.
ON ADJECTIVE SENTENCES.

554. In English the correlative is seldom expressed. It is, however, sometimes expressed when the subordinate sentence is put first. Compare Rev. xxii, 17; Mat. xiii, 12; Eccl. iii, 14; Deut. xii, 32. Thus—

Whoever wants help (he) must come to my house.
Whoever comes late, I will give him no help.

In Telugu the correlative is always expressed. Thus—

అందులోయాము ఎవరు ఎవరికి, ఎవరు ఎవరి ఎవరికి.

దండయాము ఎవరు ఎవరికి, ఎవరు ఎవరి ఎవరి ఎవరికి.

555. When translating sentences of this kind, it must be remembered that the plural is sometimes used in Telugu where in English the singular is more commonly used. Thus—

తెలుగులో ఎవరు ఎవరికి, ఆడి ఎవరి ఎవరి ఖానం సంఖ్య.

Henceforth whoever steals, government will imprison him—or—Henceforth whoever steals (he) will be imprisoned by government. (It would be less common to say—Henceforth whoever steal, government will imprison them.) See, however, Ps. cvii, 43.

556. N.B.—Since the correlative is usually expressed in Telugu, it is thought better to class these sentences, as ADJECTIVE sentences, although in Telugu as well as in English it may perhaps be more correct to regard them as NOUN sentences put in apposition to the correlative. Bain remarks—"The compound forms whoever, whichever, etc., have a certain indefinite meaning, and have their antecedents often left unexpressed. The characteristic meanings of these words are more closely allied with the interrogative meanings of who, which, etc., than with their meanings as relatives."

On the use of అవిన్ని in the manner mentioned above.

557. అవిన్ని ఎవరు ఎవరికి ఎవరి ఎవరి ఎవరికి, అవిన్ని ఇది.

Call (him) whichever of those boys is the best writer.

అవిన్ని మొదట మొదట మొదట మొదట మొదట మొదట మొదట మొదట మొదట.

Take (that) whichever of these books you like.
ON ADJECTIVE SENTENCES.

N.B.—The word అన్ని is often idiomatically affixed to the pronoun అమన్ని when thus used. Thus—

అమన్ని తింటైనా మనుషుడు, రెండవ ప్రత్యేకంగా, అలాంటి చెట్టు అందింది.

Whoever does not pay the tax within a month to-day (he) will be imprisoned by Government. (Para. 555.)

On the use of the Adjective Pronoun అన్ని in the manner mentioned above.

558. In sentences of this kind the adjective pronoun అన్ని is often used. Thus—

అమన్ని అయితే మనుషుడు చరిత్రకుమారు, అలాంటి ప్రత్యేకంగా మనస్సాన్ని సంధించాం.

Whichever boy amongst them passes the best examination (that boy) will get a prize.

అమన్ని అయితే మనుషుడు చరిత్రకుమారు, అలాంటి ప్రత్యేకంగా.

Cut (that one) whichever of these beams is the best. (Para. 424.)

అమన్ని అయితే మనుషుడు చరిత్రకుమారు, అలాంటి ప్రత్యేకంగా.

Take (those) whatever books you want.

అమన్ని అయితే మనుషుడు చరిత్రకుమారు ప్రత్యేకంగా యాదాద్రి అయితే, మనస్సాన్ని సంధించాం.

Whatever servant knows the indications of the king’s wrath and pleasure, and acts accordingly, (he) will attain to celebrity through the king’s favour—or—That servant will attain to celebrity through the king’s favour, who knows the indications of the king’s wrath and pleasure, and acts accordingly.

Examples of the use of అమన్ని in the manner mentioned above.

559. అమన్ని అయితే మనుషుడు చరిత్రకుమారు, అలాంటి ప్రత్యేకంగా యాదాద్రి అయితే.

As many as are ready may all come in. (Lit. Howmanysoever are ready, they all may come in.)
ON ADJECTIVE SENTENCES.

I must now give to as many as I gave to formerly.

I will bring as many books as you want.

Examples of the use of other words, e.g., పెద్ద, పెద్దనా, etc., used in the manner mentioned above.

560. పెద్ద పెద్ద సంఖ్యల్లో ఇంకా ఇంకా ఇంకా.

He spends daily as much money as he gets. (Lit. How muchsoever he gets daily, so much he spends.)

పెద్ద పెద్ద సంఖ్యల్లో ఇంకా ఇంకా ఇంకా.

He has now become as rich as he was formerly poor.

పెద్ద పెద్దమాన్ని, పెద్ద పెద్దమాన్ని.

The daughter is as pretty as her mother.

పెద్ద పెద్దమాన్ని, పెద్ద పెద్దమాన్ని.

He is now suffering as much trouble as he formerly enjoyed happiness.

పెద్ద పెద్దమాన్ని ఇంకా ఇంకా ఇంకా.

You must have the same love for my boy as you have had for me.

పెద్ద పెద్దమాన్ని ఇంకా ఇంకా ఇంకా.

The son is as worthy a man as his father.

పెద్ద పెద్దమాన్ని.

Our house is just the same as this.

పెద్ద పెద్దమాన్ని ఇంకా ఇంకా ఇంకా.

They have gone to the very place whence they came.

పెద్ద పెద్దమాన్ని ఇంకా ఇంకా ఇంకా.

Whenever I come, then I will give it.

పెద్ద పెద్దమాన్ని ఇంకా ఇంకా ఇంకా.

He will honour you in the same way that he honoured me.
Allusion to Noun Sentences ending in అంటి, and including
the Pronoun మానం or some kindred word.

561. Forms closely resembling those used in the preceding kinds of sentences occur in Telugu, where in English that kind of subordinate sentence is used which is called an indirect interrogation. But as such sentences are not followed by a correlative, they are (both in Telugu and English) unmistakably noun sentences, and consequently will be fully considered in chapter XVI. Allusion only is made to them here to guard the student against confusing them with the preceding kinds of sentences. A few examples are subjoined.

మేను ఎందుందే ఎందుకు రాయితే ఓతి, అను.
Tell me what work you did yesterday.

మారా ఎందుకు ఎందువంటి ఓతి, రాయితే ఓతి.
Find out how much he asks for it.

In each of the above examples the subordinate sentence is a noun sentence, and stands as the object to the final verb.

Reference to the use of the affix అంటి.

562. It has been already stated (Para. 303) that the affix అంటి has the meaning of the English word perhaps. A few examples of its use are here added to point out to the student the difference in use between the affix అంటి and the affix అంటి.

సుసానా సుసానా సుసానా సుసానా సుసానా, సుసానా సుసానా.
Perhaps the gentleman is at meals, do not go in.

ఇంచి లోడు కంపోకే ఆమాదు కంపోకే కంపోకే.
Perhaps his cough has abated owing to the medicine which I gave him.

మేను అంటి సుసానా సుసానా సుసానా సుసానా సుసానా?
Why have you put the milk on the ground, a cat may perhaps drink it?
CHAPTER XV.

ON ADVERBIAL SENTENCES.

563. This chapter treats of such subordinate sentences as are called in
analysis adverbial sentences, because they occupy the position of
adverbs.

In English adverbial sentences are usually introduced by certain
conjunctions, e.g., as, when, etc. Thus—

No one can do that work, as you are doing it.
Did you not hear, when I spoke to him?

English adverbial sentences may generally be translated into Telugu
by adding certain verbal affixes, e.g., స్కి, స్మా, etc., to various
Parts of the verb, but more especially to the relative participles. Thus—

డే డాం మార్చిన ధారించడు, ప్రతియుత రేడిశితు. (i.e., స్కి—
స్కి.)

No one can do that work, as you are doing it.

డిస్ స్కిడ్డు సంగ్రామాయం, నా రిసింసు? (i.e., స్కి—స్కి.)
Did you not hear, when I spoke to him?

ON ADVERBIAL SENTENCES AND PHRASES
EXPRESSING CONDITION.

564. In English condition is commonly expressed by a subordinate
sentence, in which the word if is followed by an habitual present or
future tense. Thus—

If you give me two rupees, I will go.
If he does not go quickly, you must fine him.

565. In Telugu condition is commonly expressed by a form made by
affixing స్కి to the past verbal participle of any verb; as స్కిస్కిస్కి. This form
is indefinite as to time.
566. Verbs of which the root ends in అ preceded by a short vowel (Para. 272), and verbs of the second and third conjugations use a **contracted** form. Thus, అడిడి (i.e., అడిడి the past verbal participle of అడిడి with the affix త) contracted అడడి; అండిడి contracted అండడి; అరిడి contracted అరడి; అండిడి contracted అండడి; etc., etc.

567. The **negative** form is made by prefixing the negative verbal participle to అడడి. The word అడడి is contracted for అడడి, from అడడి. Thus, అడడడి, అండడడి, etc. Instead; of అడడి the word అడడడి (the conditional form from అడడి) is frequently used; as అడడడి అడడడి contracted అడడడడి.

**Examples.**

అడడడి అడడడి అడడడి అడడడి, అడడడి.
If you give me two rupees, I will go.

అడడడి అడడడి అడడడి అడడడి, (Or అడడడి అడడడి.)
If he does not go quickly, you must fine him.

అడడడి అడడడి అడడడి, అడడడి అడడడి.
If he goes quickly, give him a present.

అడడడి అడడడి అడడడి, అడడడి అడడడి.
If he helps me, I can do that work.

అడడడి అడడడి అడడడి, అడడడి అడడడి.
If I go, I will take you also with me.

అడడడి అడడడి అడడడి, అడడడి. (Or అడడడి.)
If he does not come soon, I shall punish him.

**On the affix అడడడి.**

568. Sometimes in English the verb in the subordinate sentence **expressing condition** is in the progressive present, the future, the **past**, or the pluperfect tense, or in the potential mood. In translating such sentences into Telugu the same form for expressing condition as given
above may be used. But in addition to this form there is another form
in frequent use, by means of which the exact time of the verb in the
subordinate sentence can be accurately marked. This form is made by
adding అధ్యాయాలు తో to the progressive present, the past, or the indefinite
relative participle of any verb. Thus—

అడ్యాయాలు తో పత్రం ఆధికారికమైన తో, మరా తప్ప చేస్మైన
పరిస్థితులు తమ ద్వారా తెలుగగుతుంది. (Or తము)

If the carpenter is making that box well, you may give him two
rupees.

అడ్యాయాలు తో కప్పు మాణి పూలం ఫొటో తో, మరా నాగరిక
పరిస్థితులు తమ ద్వారా తెలుగగుతుంది. (Or తము)

If you will make that box very quickly, I will give you three
rupees beforehand for wood.

అడ్యాయాలు తో పత్రం ఆధికారికమైన తో, మరా నాగరిక
పరిస్థితులు తమ ద్వారా తెలుగగుతుంది. (Or తము)

Bring that box. If you have made it very well, I will give you
ten rupees; if not, I will give you only eight.

569. The corresponding negative form is made by affixing అధ్యాయాలు తో
to the negative relative participle, e.g., అధ్యాయాలు తో, or by prefixing the
negative verbal participle to the conditional forms formed from the rela-
tive participles of అధ్యాయాలు, e.g., అధ్యాయాలు తో. Thus—

అడ్యాయాలు తో పత్రం ఆధికారికమైన తో, మరా అడ్యాయాలు తో
పరిస్థితులు. (Or అడ్యాయాలు తో)

If that carpenter has not yet done that work, you must give it
to another.

Note.—The word అధ్యాయాలు తో is compounded of అధ్యాయాలు and తో, the
conditional form of దీని, and means—if so be that.

On the use of తో and తో.

570. In English the expressions—otherwise—and—if not—are often used
to express an alternative in the negative. In Telugu the expressions
ON ADVERBIAL SENTENCES.


dheenayi and dheenayi are used in a similar manner. dheenayi is com-

pounded of dheenayi, the primary negative verbal participle, and dheenayi the

conditional form from dheenayi. (Para. 370.) Thus—

If he calls (me), I will come; otherwise, I will not come.

If you come, it will be accomplished; if not, it will not be accomplished.

On the Affixes dheena, dheena, and dheenayi.

571. Instead of the affix dheenayi the affixes dheena dheena and dheena

(the locative and dative cases of dheenayi, which here means hypothesis)

are sometimes affixed to the relative participles. This expression

resembles to some extent the English expression—suppose, i.e., on the

supposition that. Thus—

If he is doing that work well, I will give (him) some money.

If you give (me) that money to-morrow, I will not bring a com-

plaint.

If he has done that work well, I will give him ten rupees.

572. The affix dheenayi (the locative case plural of dheenayi, place) is also some-
times used instead of dheenayi, and resembles to some extent the

English expression in case. Thus—

If I go, I will take you also with me. (Or—in case I go).

If you do not pay (me) my debt soon, I will make a complaint.

(Or—in case you do not).
573. Of the conditional forms compounded with relative participles, that form which is compounded with the past relative participle is most commonly used. It is sometimes used, where in the corresponding English sentence the habitual present tense is used. Thus—

(Or మహామాముడి, or మహామాముడి.)

The examination takes place to-morrow. If he passes a good examination, I shall be very glad. Lit. The examination takes place to-morrow. If he has passed a good examination, I shall be very glad.

574. In such sentences as the above the past relative participle is used, because the circumstance mentioned in the subordinate sentence takes place previously to the event mentioned in the principal verb. (Compare the use of the verbal past participle, paras. 495 and 496).

575. Sometimes also the form with the past relative participle is used in common conversation, where its use is apparently an inaccuracy which ought to be avoided by the student. Thus—

(Or లేదా లేదా).

If I go to Bunder to-morrow, I will take you with me.

Here it would be quite as common and more correct to use the form లేదా.

On the use of లేదా, preceded by a Present or Past Verbal Participle.

576. Sometimes to mark present and past time strongly, the present and past verbal participles of a verb are prefixed to లేదా. Thus—

ప్రత్యేకంగా అందుకే చూసిని నిర్ధిష్ట లేదా, నిర్ధిష్ట లేదా ప్రత్యేకంగా.

If the carpenter has already done that work, all right; if not, go and give it to another. (Lit. having given, come).

On the Change of the final Vowel of the Second Form of the Past Tense into ఇ, or ఇ, to express IF.

577. In English the force of if is sometimes expressed by arranging the words which state the condition in the form of a question. Thus—

Did he know his own interests, he would not have acted thus. Had he asked I would have given him something.
578. In somewhat the same manner, in Telugu the force of if is sometimes expressed by changing the final vowel of each person of the second form of the past tense into న్య, the sign of a question. Thus—

మేను కదకారెగ తుంగ యింది, మరియాం ఆడిని స్హంయం.
If you have paid me the money within five days, I will not bring a complaint against you.

మేను మన చర్చ తుంగ, మరియాం న్యంయం.
If the carpenter has done the work well, you may give him his wages.

మరియాం మన మన చర్చ తుంగ, మరియాం న్యంయం.
If they give me ten rupees, I will do that work.

మేను మన మన చర్చ తుంగ, మరియాం న్యంయం.
If I go, you do that work; if I stay, you need not.

579. The corresponding negative form is made by changing the final vowel of each person of the tense న్యంయం into న్య, and prefixing the negative verbal participle in న్య. Thus—

మేను నం కదకారెగ తుంగ యింది, మరియాం న్యంయం.
(Para. 574.)

If you do not restore my furniture to-morrow, I will bring a suit.
Instead of న్య the affix న్య is sometimes added.

మరియాం మన చర్చ తుంగ న్యంయం.
If you act in that way I shall punish you.

580. Sometimes the last letter of this tense is changed into న్యంయం instead of into న్య; as— మాణి మాణి, మాణి మాణి, etc. The sense remains the same. Thus in all the preceding examples this form may be used. Thus—

మరియాం మన చర్చ తుంగ యింది, మరియాం న్యంయం.

The word మాణి is compounded of మాణి which means that, and మాణి the third person singular neuter of the second form of the past tense of మాణి with the sign of a question. Hence మాణి means—was it that?

Note.—మాణి is sometimes wrongly written and pronounced మాణి.
ON ADVERBIAL SENTENCES.

581. In English there are several expressions which are equivalent to if, e.g., in the event of, in case, suppose, etc. All such equivalent expressions may be translated into Telugu by the forms given above.

On the Tense of the Verb in the Principal Sentence to which the Conditional Sentence is attached.

582. First. When the subordinate sentence expresses a condition the fulfilment of which is uncertain, but which, if fulfilled in present or future time, will be the cause of some other contingent circumstance taking place, then both in Telugu and in English the verb in the principal sentence is put in the future tense or in some tense implying futurity. Thus—

�能 పెంచుకును, ఇతరు మనిషి. (Or అందుకు, or అందుపొంది—etc.)

If he comes, I will give the money. (Or—Give the money—or—You must give the money, etc.)

583. Secondly. When the subordinate sentence expresses a condition which has not been fulfilled, but which, if it had been fulfilled in past time, would have been the cause of some other contingent circumstance taking place, then in Telugu the verb in the principal sentence is expressed either—(1) by the indefinite tense, which is often preceded by the infinitive mood of the same verb with emphatic అ రే to denote certainty, or—(2) by the composite noun formed from the indefinite relative participle with emphatic అ. In English in sentences of this kind the principal verb is put in the potential mood pluperfect tense. Thus—

�能 తిననండు కొండి, ఇతరు మనిషి. (Or అందుకు, or అందుపొంది అరే.)

If he had come, I would have given him the money.

ఆరాధు పొందడి, ఇతరు మనిషి, అ శుభం లభింది మనిషి. (ఆరాధు అరే.)

It just missed; otherwise, the blow would have struck me.

ప్రస్థానం తినిస్తుంది, తినినందు సమిస్తం. (Or అందుపొంది అరే.)

If I had read Telugu daily, by this time I should have known it.
ON ADVERBIAL SENTENCES.

If I had not gone to that village yesterday, I would have written a letter.

If it had not rained yesterday, the letters would have come.

If I had seen this book yesterday, I would not have bought a new one in the bazaar.

584. In sentences of this kind the composite noun is sometimes put in the *neuter* gender, in which case it has the force of a verbal noun. See para. 544. Thus—

*మీ పుస్తకం వచ్చి ప్రయత్నించండి, అంటే మన్నించడాన్ని కలిగి ఉంచండి.*

Lit. If I had seen that book yesterday, there would not have been the fact of my buying one in the bazaar.

585. Thirdly. When the subordinate sentence expresses a supposition *exactly the opposite of which is the actual fact,* but which if it were the fact, would be the cause of some other contingent circumstance taking place in present or future time, then in English the verb in the principal sentence is put in the *subjunctive mood imperfect tense.*

A sentence of this kind is not very often used in Telugu, but when used, it is generally expressed by the *indefinite tense.* Thus—

*మేము మనిషి పుస్తకం వచ్చి నేను మన్నించాని అని మనుష్యం మేలు చేస్తున్నాను.*

If I had any money, I would give you some; but I have not any.

Q. నింది వి ప్రతిరోజు పుస్తకాన్ని కలిగి ఉంచాని, అంటే నువును నాశించిందాని?
A. నాము నింది నిని పుస్తకాన్ని కలిగి ఉంచాని; మనుషి నంబా కలిగి ఉంచిందాని.

Q. To-morrow I am going to commence a school. Will you send your son?
A. My son has got small-pox. If he had not, I would send him.
586. *Fourthly.* Occasionally both in Telugu and English the verb in the principal sentence, to which the conditional sentence is attached, is in the *past tense*. When this is the case, in Telugu the *short* conditional form formed from the past verbal participle, is always used. Thus—

*అనుమానం సంపూర్ణం ఎందుకు?*
If I called (you), why did you not come?

*వక్తాలు సంపూర్ణం ఎందుకు? మరింత సంపూర్ణం ఎందుకు?*
If they had done their work, why did you not pay them?

**On certain peculiar uses of the Short Conditional form.**

587. The short conditional form *(and this form only, see para. 567)*, when followed by a principal verb in the *past tense*, is often used idiomatically as a *connecting link* in conversation. In English the word *when* is sometimes used in a similar manner. Thus—

*అనుమానం సంపూర్ణం ఎందుకు, మరింత సంపూర్ణం ఎందుకు సంపూర్ణం. అనుమానం సంపూర్ణం ఎందుకు, మరింత సంపూర్ణం సంపూర్ణం. సంపూర్ణం సంపూర్ణం ఎందుకు, మరింత సంపూర్ణం సంపూర్ణం.*

When I came to your house, you had gone to the carpenter's house.

When I came there, you had gone to the canal. When I came to the canal, you had gone to the bazaar.

588. The following examples will illustrate this peculiar use of the short conditional form.

Q. *అనుమానం సంపూర్ణం ఎందుకు ఎందుకు సంపూర్ణం ఎందుకు ఎందుకు సంపూర్ణం?*
A. *అనుమానం సంపూర్ణం ఎందుకు ఎందుకు సంపూర్ణం. అనుమానం సంపూర్ణం సంపూర్ణం.*

Q. Why did Venkayya abuse you last night?
A. When I went to his house, he asked me for some money as a loan. When he asked me, I did not give him any. As I did not give him any, he was very angry with me, and abused me.
Q. ఆరిచాలో మనుషులు కుచ్చిదానా?
A. ఆరిచాలో మనుషులు కుచ్చిదానా.

Q. When he abused you, what did you do?
A. When he abused me, I said nothing, but remained silent.

Q. ఎందూ యిందానా?
A. యిందానా. ప్రబులు, చదుచుకు.

Q. Did you call him?
A. Yes, but when I called, he did not come.

Q. కుమ్బ వేవే విశేషానా?
A. కుమ్బ వేవే విశేషానా.

Q. Why did you fall?
A. As that boy pushed me, I fell.

ఇవి ఆసిలైనా, కానే కాలు నాడుమనా.

When I asked him, he did not say anything.

The Negative or Prative Conditional.

589. The negative or privative conditional which is in English expressed by the use of the word unless is in Telugu expressed by the short conditional form in ఇంటి followed by the ఇంటి of emphasis with నంగమ్ or నంగమ్ affixed. Thus—

ఇంటి నంగమ్ సాకు ఇంటి ఇంటినా, నంగమ్ నంగమ్.

Unless you do that work well, I will not give you any hire.

ఇంటి నంగమ్ సాకు ఇంటి ఇంటినా, నంగమ్.

Unless you give me that money, I will not go.

ఇంటి నంగమ్ సాకు ఇంటి ఇంటినా, నంగమ్. మెరిమి ఇంటినా?

Unless you read hard, how will you pass the examination?

ఇంటి నంగమ్ సాకు ఇంటి ఇంటి, నంగమ్.

Unless you call, he will not come.
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590. (1). The word ఇంటుడి (the dative case of ఇంటుడి), when affixed to the present, past, or negative relative participle, conveys the force of the English word *although*. Final ఇ is generally lengthened into య or యి. Thus—

ఇంటుడి ఖలు అవగాహిలో, అమల పాల్లు పిందియాం, (or అంతు అలా పిందియాం.)

Although I am writing well, he is angry.

ఇంటుడి ఖలు అవగాహిలో, అమల పాల్లు పిందియాం.

Although I wrote well, he was angry.

ఇంటుడి ఖలు అవగాహిలో, అమల పాల్లు పిందియాం. (Or అంతు సేడా పిందియాం.)

Although he did not do the work, I will give him his pay.

ఇంటుడి ఖలు అవగాహిలో, అమల పాల్లు పిందియాం.

Although he came to this village, he did not come to our house.

In the last sentence ఇంటుడి also might be used; but it can only be used with the same subject as that of the principal verb. (Para. 491.)

591. Note. (a) The meaning of the English word *although* is frequently expressed in Telugu by adding ఇ to the grammatical conditional tense (which has the same form as the past relative participle with the affix ఇ) as ఇంటుడి although give. In common conversation final ఇ is dropped, and the preceding ఇ lengthened, e.g., ఇంటుడి. The negative is formed by prefixing the negative verbal participle to ఇంటుడి. Thus—

ఇంటుడి ఖలు అవగాహిలో, అమల పాల్లు పిందియాం.

Although I wrote well, he was angry.

ఇంటుడి ఖలు అవగాహిలో, అమల పాల్లు పిందియాం. (ఇంటుడి పిందియాం.)

Although one offers ever such a price, fruit cannot be procured in this village.

ఇంటుడి ఖలు అవగాహిలో, అమల పాల్లు పిందియాం. (ఇంటుడి పిందియాం.)

Although I called him ever so many times, he did not come.

ఇంటుడి ఖలు అవగాహిలో, అమల పాల్లు పిందియాం; ఇంటుడి పిందియాం.

Lit. Formerly although he went anywhere, he used to fight; now although any one insult him, he remains silent. i.e. Formerly wherever he went, he used to fight; now even if any one insult him, he remains silent.

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592. **Note.** (b) This form (or the form with ಅನುಮೋದನೆ) is also used, where in English the expression—*whether or not*—is used in an *adverbial* sentence. (Compare para. 546.) Thus—

ಇನ್ನುದು ಸಿಗಿರು, ಸಿಗಿರುವುದು, ಸಿಗಿರುವುದಾರು. (Or ಸಿಗಿರುವುದಾರು, ಸಿಗಿ ಸಿಗಿರುವುದಾರು.) (Or ಸಿಗಿರು ಇ. ಸಿಗಿ ಸಿಗಿರುವುದಾರು.)

Whether you come or not, I will send it. *Lit.* Although you come, although you do not come, I will send it.

ಹೆಳು ಹೆಳಿದು, ಹೆಳಿದುವುದು, ಹೆಳಿದಾರು.

He will give, whether I ask or not.

ಪ್ರಾಚೇನಂ ಪ್ರಾಚೇನಂ, ಪ್ರಾಚೇನಂವುದಾರು, ಇ ಆದ ಪ್ರಾಚೇನಂ.

Formerly I used to do that work, whether he told me or not.

593. **N.B.**—Occasionally ಇದೆ or ಇದೆದೈ is added to this form; as—

ರುಪ ರಸ್ತೆ.

On Adverbial Sentences and Phrases expressing *cause*,

*ground or reason.*

594. In Telugu such sentences and phrases may be expressed by—

(a) The verbal noun with the postposition ಎರಡು (or ಇನ್ನೂ); as—ರುಪ ಎರಡುವುದಾರು (or ಇನ್ನೂ). *An account of my coming.* (See para. 475.)

(b) The word ಎಲ್ಲಾದು, or ಎಲ್ಲಾನೇ, or ತೆಲುಗಿನೇ, which may be affixed to a present, a past, or a negative relative participle, and means—*by*—or—*on account of,* generally expresses the *cause* of the action, described in the principal verb. Thus—

ಆದರೂ ತೆಲುಗಿನೇ ಕೈಗೆ ಕೈಗೆ ಸಿದ್ದಿಯರು.

By watering those shrubs every day, they are blooming well.

ಆದರೂ ತೆಲುಗಿನೇ ಸಿದ್ದಿಯಾರು ಆದರೂ ತೆಲುಗಿ ಸಿದ್ದಿಯರು.

I punished that boy on account of his having come late to school.

ಆದರೂ ಆದರೂ ತೆಲುಗಿನೇ ತೆಲುಗಿನಿಯರು, ಆದರೂ ಆದರೂ ತೆಲುಗಿನಿಯರು.

(Or ತೆಲುಗಿನಿಯರು.)

I will not give you any pay, on account of your not having done that work well.
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(c) (1) The word అభి మయె may be affixed to any of the relative participles. When affixed to the present verbal participle, it denotes the PRESENT GROUND on which an action is being done. Thus—

అభి అభి అభి అభి అభి అభి అభి అభి అభి అభి?

What monthly salary do they give you for teaching in that school?

(2) When affixed to the past relative participle, it denotes the PAST GROUND on which an action has been, is, or will be performed. Thus—

అభి అభి అభి అభి అభి అభి అభి అభి అభి అభి.

I gave him ten rupees for having written out all those papers.

అభి అభి అభి అభి అభి అభి అభి అభి అభి అభి.

I shall fine him half a rupee for having told a lie.

(d) The word అభి (for అభి) which is affixed to the infinitive of a verb, means because. This form is usually followed by a past tense. Thus—

అభి అభి అభి అభి అభి అభి అభి అభి అభి అభి.

Because you spoke to him, I got that situation.

అభి అభి అభి అభి అభి అభి అభి అభి అభి అభి.

Because I had an umbrella, I came without getting wet.

అభి అభి అభి అభి అభి అభి అభి అభి అభి అభి.

Because I did not go with them yesterday, my money escaped.

N.B.—This use of అభి is not common in the Ouddapa District; but the word is there used in a manner very rarely used in the Northern Circars, namely, in the sense of అభి. Thus—

అభి అభి అభి అభి అభి అభి అభి అభి అభి అభి?

How many days is it, since you began that work? (Lit. You having begun that work, how many days have elapsed?)

In the Northern Circars this sentence would be expressed as follows—

అభి అభి అభి అభి అభి అభి అభి అభి అభి అభి?

(Para. 504.)
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(e) The word నంది; as—సరి సొంతానే నంది అయి మంచిచేయారు.
I came, and therefore he went away.

(f) The short conditional form as—ఎందువల్ల నంది. As I have come.

On Adverbial Sentences and Phrases expressing purpose.

595. Purpose may be expressed in Telugu by—

(a) The dative case of the verbal noun; as—దుస్తుడం or అనేచం.
(see para. 476.)

Note.—The following remarks will be found useful:—The dative case of the English verbal noun (i.e., the verbal noun preceded by the preposition for) is used in two ways—

First. It is generally used, where the infinitive mood could be used instead, as in the sentence—I have bespoken a bandy for going to Bunder—or—to go to Bunder.

Secondly. It is sometimes used, where the infinitive mood could not be used instead, as in the sentence—I punished him for coming late to school.

In translating sentences of the first kind into Telugu, the dative case of the Telugu verbal noun may be used, since it is equivalent to the English infinitive. Thus—యోగించం జాతిడా ఉద్దేశించండి. But it cannot be used in translating sentences of the second kind, because in English the infinitive mood cannot be used.

In the latter sentence “for coming” is equivalent either to—(1) For having come, which shows the ground, on which the punishment was inflicted, and which would therefore be expressed in Telugu by యరిడగా. (See para. 594.)—Or—(2) On account of coming, which would be expressed in Telugu by సుమారంగా (or జాతిడం). (See para. 475.)

(b) Sometimes instead of the dative case of the verbal noun being used, the word అదినం is affixed to the infinitive. Thus—

అనే స్థానంలోరావుకు పైకి వాడకు సాధారణం అవసరం.
I will give you two rupees to do that work.
ON ADVERBIAL SENTENCES.

(c) The affixes ఎన్ని, ఏంపిని, తదం, are attached to an indefinite relative participle;—

ఎన్ని రంగునవండా, ఎందు రంగునవండా? (Or ఎన్నితోన్న.)
Have you bespoken a cart to go to Bunder?

తదం రంగాలలా, పిండి దాండాలా రంగం.
I have not leisure to read that book.

తదం రంగాలలా, దాండి దాండాలా రంగం.
I will give you ten rupees to do that work.

ఎన్ని రంగునవండా, ఎందు సందర్శించండా?
Have you bespoken a bandy to go to Bunder?

తదం రంగాలలా రంగం నిమిషానం.
I came to help them or in order to help them.

N.B.—Instead of ఎన్ని the word ఎన్నిగా is sometimes used.
డం is more often used than తదం, but neither of these words is very common.

(d) By the affix డా (or థాడా or థాడం) attached to an indefinite relative participle; as—

డా రంగాలలా రంగం నిమిషం డా.
I punished him, in order that henceforth he might speak the truth.

This form is specially common in prayer. Thus—

డా రంగాలలా రంగం నిమిషం డా.
Give us help, in order that we may always walk according to thy commandments.

On Adverbial Sentences and Phrases expressing consequence.

596. Consequence is usually expressed in English by an adverbial sentence introduced by the words—so that—i.e.—in such a manner that. In Telugu consequence is expressed by the affix డా or థాడా (or థాడం) attached to an indefinite relative participle. Thus—

డా రంగాలలా రంగం నిమిషం డా.
He talked, so that the house tiles flew off, i.e., very loudly. (He talked so loudly that, etc.).
ON ADVERBIAL SENTENCES.

Last night a great wind blew, so that many trees were broken, and fell down.

On Adverbial Sentences and Phrases expressing manner.

597. (1) Sentences and phrases expressing agreement or similarity—

(a) The words నాందం, నాందంసారు, సంపాదం, meaning as, according as, in the manner in which, may be affixed to any of the relative participles.

అదే మార్పు మనం సంపాదంసారు, ప్రతిపాదం సంధితం.
No one can do that work, as you are doing it.

అదే సంధితం ప్రతిపాదంసారు, ప్రతిపాదం సంధితం.
No one can write Telugu, as you write it.

అదే సంధితం మనం ప్రతిపాదంసారు, ప్రతిపాదం సంధితం.
That work is going on, as you arranged.

N.B.—In every case సంపాదం or సంపాదంసారు may be used instead of నాందం.

(b) The affixes అదే, అదేసారు, అదేసారు, అదేసారు, and అదేసారు may be attached to a present or past participle, with the meaning as, in the manner which, as if.

అదే సంధితం ప్రతిపాదంసారు, ప్రతిపాదం సంధితం. (సంధితం నాందంసారు.)
No one can do that work, as you are doing it.

అదే సంధితం ప్రతిపాదంసారు, ప్రతిపాదం సంధితం. (సంధితం నాందంసారు.)
He did that work, as I told him.

అదే సంధితం మనం సంధితం సంధితం. (సంధితం నాందంసారు.)
Write, as you like, about that matter.

అదే సంధితం మనం సంధితం సంధితం. (సంధితం నాందంసారు.)
He looks, as if he had come from the jungle.

అదే చివర ఎదిగి ప్రతి గడు, ఎదిగి సంధితం సంధితం. (సంధితం నాందంసారు.)
He pretended to give me that stick, and then took it away again. (Lit. having given as if he gave).
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Wise men can make known the result of a coming event, as if they saw it. \(\text{Lit. As if it were appearing to them.}\)

Sometimes \(\text{అనేకాన్నా అనేకాన్నా ఉన్నాం ఉన్నాం ఉన్నాం ఉన్నాం, చిత్తం చిత్తం చిత్తం చిత్తం చిత్తం.}\)

Sometimes \(\text{అనేకాన్నా అనేకాన్నా ఉన్నాం ఉన్నాం ఉన్నాం ఉన్నాం, చిత్తం చిత్తం చిత్తం చిత్తం చిత్తం.}\)

He acted, just as his inclination led him.

**Note.**—The word \(\text{అనేకాన్నా అనేకాన్నా ఉన్నాం ఉన్నాం ఉన్నాం ఉన్నాం, చిత్తం చిత్తం చిత్తం చిత్తం చిత్తం.}\) in the sense of as if is often placed idiomatically at the end of a sentence, the word \(\text{అనేకాన్నా అనేకాన్నా ఉన్నాం ఉన్నాం ఉన్నాం ఉన్నాం, చిత్తం చిత్తం చిత్తం చిత్తం చిత్తం.}\) being understood. When thus used it often takes emphatic \(\text{అనేకాన్నా అనేకాన్నా ఉన్నాం ఉన్నాం ఉన్నాం ఉన్నాం, చిత్తం చిత్తం చిత్తం చిత్తం చిత్తం.}\). Thus—

\(\text{అనేకాన్నా అనేకాన్నా ఉన్నాం ఉన్నాం ఉన్నాం ఉన్నాం, చిత్తం చిత్తం చిత్తం చిత్తం చిత్తం.}\)

My smelling the food, (is) just as if I tasted it.

This form is especially common in \textit{proverbs}. Thus—

\(\text{అనేకాన్నా అనేకాన్నా ఉన్నాం ఉన్నాం ఉన్నాం ఉన్నాం, చిత్తం చిత్తం చిత్తం చిత్తం చిత్తం.}\)

As if, while there were the calf and its mother (to bellow), the post between them bellowed. (Used in reference to an intruding person.)

(2) Sentences or phrases expressing proportion—

The word affixed to a present, past or indefinite relative participle, means—\textit{in proportion as}. Thus—

\(\text{అనేకాన్నా అనేకాన్నా ఉన్నాం ఉన్నాం ఉన్నాం ఉన్నాం, చిత్తం చిత్తం చిత్తం చిత్తం చిత్తం.}\)

In proportion as I am giving, their desire is becoming greater, \textit{i.e.}, the more I give, the more they want.

\(\text{అనేకాన్నా అనేకాన్నా ఉన్నాం ఉన్నాం ఉన్నాం ఉన్నాం, చిత్తం చిత్తం చిత్తం చిత్తం చిత్తం.}\)

The more I speak, the more careless they are.

\(\text{అనేకాన్నా అనేకాన్నా ఉన్నాం ఉన్నాం ఉన్నాం ఉన్నాం, చిత్తం చిత్తం చిత్తం చిత్తం చిత్తం.}\)

In proportion as the rain fell, the salt earth sank in.

\(\text{అనేకాన్నా అనేకాన్నా ఉన్నాం ఉన్నాం ఉన్నాం ఉన్నాం, చిత్తం చిత్తం చిత్తం చిత్తం చిత్తం.}\)

In proportion as you have not worked, you will suffer loss.
On Adverbial Sentences and Phrases expressing time, condition.

598. (1) Point of time—

(a) The affixes లాంచాడు, లాంచాడుడు, and లాంచాడుము are added to the negative verbal participle of any verb, and answer to the English expression—before, or before that. Thus—

మేడు బాండాడు శుద్ధండింది, ఐదుందు శితాపసంప. Before I had taken my food, all went away.

అందు బాండాడు శితాపసంపండింది, ఐదుందు శితాపసంప. Before that boy was born, his father died.

తవదు బాండం సంపాదింది, అందు బాండం అదిప్పరంతా? Do they leave school before it is ten o'clock?

నావి బాండం శితాపసంపండింది, ఐదుందు శితాపసంప. He died two days before you came.

(b) The affix ఆయి, when added to an infinitive, has the meaning of as soon as. Thus—

పునాయి ఆయి రాతించాడు, ఐదుందు శితాపసంపండింది. (Or లాంచాడు శితాపసంపండింది.) (Para. 474.)
As soon as you went outside, all went away.

పునాయి ఆయి బాండం, ఐదుందు ఆయి రాతించాడు. (Or లాంచాడు శితాపసంపండింది,

or లాంచాడుము శితాపసంపండింది.) (Para. 490.)
I will give you the money, as soon as I come.

The affix అప్పుడు, attached to a past relative participle, is occasionally used in the sense of—as soon as. Thus—

పునాయి అప్పుడు బాండం, ఐదుందు. (Or లాంచాడు ఐదుందు బాండం.

I will give it to you, as soon as I come home.

Sometimes however అప్పుడు is only emphatic for ఆయి, and means exactly as. Thus—

పునాయి అప్పుడు బాండం ఆనండ కింద శితాపసంప. 

You must do that work, exactly as I told you.
ON ADVERBIAL SENTENCES.

The affixes సమాచారం, సమాచారం, (ఇంగీనును అంటే, or ఆహారమం) are attached to positive past relative participles only, and mean—directly, or the moment that. Thus—

మే వెలుగుతో వచ్చాడను, అన్నిది నేడు సమాచారం.
Directly you told me, I went and spoke to him.

ఆడగ రాను తీరారు, శిఖుస్తి. (Or అమ్మ, అమ్మరి.)
The moment he comes, I shall go away.

(c) The word యంత్రం, meaning when, may be affixed to any of the relative participles. Thus—

ఇతర తో సమాచారం, మేము సంచలితంచు, శిఖుస్తి! (Or ఇస్తత్రం తిచుండాడు.)
When I am working, you are doing nothing. You are a nice fellow!

ఈగా రాను మే తిచగా కనిపిస్తాడు, సమాచారం సమాచారం సమాచారం. (Cud. ఇస్తత్రం తిచుండాడు.) (Para. 533.)
When they were working yesterday, I gave them their pay for the day before yesterday.

In all such sentences as the preceding one, in which imperfect past time is expressed, the indefinite relative participle may also be used without altering the meaning. Thus—

ఇతర తో తిచగా, సమాచారం సమాచారం.

NOTE.—In all the above sentences ఇన్స్తత్రం సమాచారం would express almost the same meaning.

ఇతర తో తిచగా, సమాచారం సమాచారం. (తిచగా తిచుండాడు)
would express almost the same meaning.

When they had done their work yesterday, I gave them their pay for the day before yesterday.

ఇతర తో సమాచారం, సమాచారం.
When they work, I will pay them.

ఇతర తో చిత్రంపడటం, చిత్రం చిత్రం. (తిచగా చిత్రంపడటం)
When they have done their work, I will give them their pay.
In Telugu the negative with నాటించేదారు is not so often used as the negative with the word *when* in English. An example is added.

అయితే నాటించేదారు (నాటించేదారు), నిత్యం నాటించేదారు.
(Para. 363.)
When he did not come, I sent a message (to him).

When నాటించేదారు is affixed to నాటించేదారు, it means—*whenever.* Thus—

నే నాటించేదారు నాటించేదారు, నాటించేదారు నాటించేదారు.
Whenever I beat my horse, it goes quickly.

అయితే నాటించేదారు నాటించేదారు, నిత్యం నాటించేదారు. (Or అయితే నాటించేదారు)
(Para. 549.)
Whenever he did not read his lesson, I used to punish him.

Various cases of this word are used to express various time relations. Thus నాటించేదారు when added to the past relative participle నాటించేదారు means—*from the time that,* or *since.* Thus—

అయిందే నాటించేదారు నాటించేదారు, నిత్యం నాటించేదారు నాటించేదారు.
Since I began Telugu, many hindrances have kept arising.

అయిందే affixed to an *indefinite* relative participle, answers to the English expression—*by the time that.* Thus—

అయిందే నాటించేదారు నాటించేదారు, నిత్యం నాటించేదారు.
By the time that he knows Telugu, his hair will be gray.

అయిందే నాటించేదారు, నిత్యం నాటించేదారు.
By the time that he died.

అయిందే నాటించేదారు, నిత్యం నాటించేదారు, నిత్యం నాటించేదారు.
By the time that the doctor came, he had died.

అయిందే నాటించేదారు, నిత్యం నాటించేదారు, నిత్యం నాటించేదారు.
By the time that I return, you must have tea ready.

అయిందే నాటించేదారు, అయిందే నాటించేదారు, నిత్యం నాటించేదారు. (Oud.
అయిందే నాటించేదారు.
By the time that I arrived, he was taking his meals.
ON ADVERBIAL SENTENCES.

Occasionally this form, when followed by a past tense, answers to the English expression—upon (e.g., upon starting). This use of the word had better be avoided by a beginner. Like the word upon in English, this form when thus used, denotes to a certain extent cause. Thus—

Ford brother ekkasana, manvala vadhuka raainasu. (Cud. ತಂದೆ.)
Upon my going there, he treated me very politely.

Ford samasara akalu, sevaru mudduru raainasu. (Cud. ತಂದೆ.)
Upon my not speaking the truth, the gentleman was angry.

Ford samasara akalu, sevaru mudduru raainasu. (Cud. ತಂದೆ.)
Upon the gentleman’s being angry, I trembled.

The affix అతి attached to an indefinite relative participle has the same meaning as అతని attached to an indefinite relative participle. Thus—

Ford samasara akalu, sevaru mudduru raainasu. (Cud. ತಂದೆ.)
By the time that I went, he was taking his meals.

Ford samasara akalu, sevaru mudduru raainasu. (Cud. ತಂದೆ.)
He had not come, by the time that I started.

Ford samasara akalu, sevaru mudduru raainasu. (Cud. ತಂದೆ.)
Upon my going there, he treated me very politely.

(d) After—The affixes కాదు, దేశం, రావడు and రావడు are attached to past relative participles with the meaning after, after that.

Ford samasara akalu, sevaru mudduru raainasu. (Or కాదు, or దేశం, or రావడు.
After I have read this letter, you also may read it.

Ford samasara akalu, sevaru mudduru raainasu. (Or కాదు, or దేశం, or రావడు.
He went away, after I had come.

Ford samasara akalu, sevaru mudduru raainasu. (Or కాదు, or దేశం, or రావడు.
After the work is finished, I will come.

The negative form, which is not often used, is expressed as follows—

Ford samasara akalu, sevaru mudduru raainasu. (Or కాదు, or దేశం, or రావడు.
After leaving undone the work ordered, how can I give you more?
(2) Duration of time—

(a) (i) The affix న (Para. 388), when attached to the infinitive of a verb, means as or while. This form is generally used to express time, but occasionally also (like the word as in English) to express condition. This form (except in the case of the word అందించని from అందించ to be) is always followed by a principal verb in the past tense, consequently it always has a past signification. Thus—

అందించు అందించి వచ్చిన రోజుపాయహాని. (Time.)
As he beat the boy, I also saw it.

అందించి అందించి వచ్చిన రోజుపాయహాని? (Time.)
While I spoke, did you not hear?

అందించి అందించి వచ్చిన రోజుపాయహాని? (Time.)
Did you not see (me), as I gave that money?

అందించి అందించి వచ్చిన రోజుపాయహాని. (Condition. Not common.)
As you came, this work has been accomplished.

(ii) The word అందించ sometimes expresses cause, but generally time. The principal verb to which it is attached may be put in any tense, consequently అందించ may refer to any time. Thus—

అందించు అందించి వచ్చిన రోజుపాయహాని

(Time.)
He came while I was at work, and so I did not see him.

అందించు అందించి వచ్చిన రోజుపాయహాని. (Time.)
Do not trouble me, while I am at work.

అందించు అందించి వచ్చిన రోజుపాయహాని. (Time.)
You may come, while I am in school tomorrow.

అందించు అందించి వచ్చిన రోజుపాయహాని. (Condition.)
As there was a loft in my house, I mounted upon it, and was saved.
(iii) The past verbal participle of a verb is sometimes prefixed to the word పండం. In this case the principal verb is always in the past tense; consequently పండం always has a past signification. Thus—

మా మె మె మె. (Time)
I arrived, while you had gone away to that village.

మా మె మె మె మె మె. (Condition)
As you gave me money, that debt has been paid off.

Note.—As the forms with పండం are not very commonly used to express cause, a beginner had better use them only in the sense of time. There are several other forms for expressing cause, e.g., the verbal noun with కొను or రాయం, పండం with the infinitive, etc.

(iv) The present verbal participle of a verb is often prefixed to the word పండం. This form denotes time only. It may refer to either present or imperfect past time.

This form represents the action as being in course of performance far more strongly than the simple form in పండం. It may be followed by a principal verb in any tense, whereas the simple form with పండం can be followed by a past tense only. In common conversation the form పండం preceded by a present verbal participle is far more common than the simple form with పండం. Thus—

మా మె మె మె మె మె. (Or మె పండం మె మె మె మె మె మె.
While I am writing, do not shake the table.

మా మె మె మె మె మె మె. (Or మె పండం మె మె మె మె మె మె.
Every day they come, and make a noise, while I am reading.

మా మె మె మె మె మె మె మె మె మె మె. (Or మె పండం మె మె మె మె మె మె మె మె మె మె.)
While he is reading, you must carefully correct his pronunciation.

మా మె మె మె మె మె మె మె మె. (Or మె పండం మె మె మె మె మె మె మె మె మె.)
Have you ever heard him (while he was) singing?
ON ADVERBIAL SENTENCES.

Yesterday as I was going along the road, you were talking to some stranger. Who was he?

He came, while you were at meals.

(v) The *negatives* of the above forms with అ are not very frequently used. Two examples are added—

While you are not giving me the assistance that I require, how can I give you employment. (Para. 563.)

As you have not done the work already ordered, how can I give you more? (Para. 522.)

(b) The affixes అ, అన్, and అనే are attached to indefinite relative participles only, and mean—*in the time that*, or *during the time that*. (The adjective pronouns అ and అనే are sometimes used before these affixes.) Thus—

Can you write these sentences, in the time that I read them?

During the time that I was getting him the money, he asked me for it several times. (*Lit. Ten times.*)

Sometimes the affix అప్పు is almost equivalent to the English word *before*, which must generally be expressed by the negative verbal participle prefixed to మాత్రం. Thus—

He came, before I started. *Lit. Within the time of my starting.*
ON ADVERBIAL SENTENCES.

Go home, and fetch those papers, before the gentleman arrives.

The word సంవత్సరం (or సంవత్సరి) in the time that, when placed after an indefinite relative participle, has exactly the same meaning as సంవత్సరం or సంవత్సరి. Thus—

రేస అందమని తోడి సంవత్సరం, మా చెయ్యా ఫియాకేమార్?
Can you write these sentences, in the time, that I read them.

When సంవత్సరం is affixed to a past relative participle, it has the meaning of when. But it generally implies a more immediate sequence than సంవత్సరం, and hence sometimes expresses to a certain extent cause. Hence this expression may sometimes be represented in English by when, followed by then. Thus—

రేస సంవత్సరం వెడుత్తుంది, కాని కీలకం.
When I was angry, he trembled.

స్మరించి సంవత్సరం ఆహారానాయి, కాని మనం ఆహారం ఉండాలే.
When you give a surety, then the court will release him.

(c) సంవత్సరం or సంవత్సరి affixed to a relative participle expressing imperfect past time, means—as long as, and when affixed to a positive past relative participle, it means—as long as, or as far as. In this case the word సంవత్సరం is usually inserted idiomatically before సంవత్సరం. Thus—

రేస సంవత్సరం ఆహారం ఉంది, కాని అవి కాని కంటే లంతమే (Or సంవత్సరం

As long as I was writing, he was sleeping. (i.e. All the time that.)

స్మరించి సంవత్సరం ఆహారం ఉంది, కాని అవి చాలా లంతమే.
As far as I went, no one met me in the road.

సంవత్సరం సంవత్సరం ఆహారం ఉంది, కాని అవి చాలా లంతమే.
Read as far as you know.
(d) The affixes అంటే, నాస్తే, నాటునిర్మలించిన, and నాస్తే, when attached to a positive indefinite relative participle, have the meaning of until. Thus—

రంగ అంటే చారంచారం, సాంప్రదాయం చారంచారం.
Until I awake, do not open the doors.

మనస్తే విచిత్రత్వం, అతి వదిలి జిగ్రదం.
I will stay here, until you call.

ఆసాలం నాస్తే మంగాంయం, మిరచాడి సంభాగం ప్రస్తుతం. (Oud. కోడు.)
He lived in our house, until the cold weather came.

599. The word అంటే, in the sense of until, is colloquially attached to a positive past relative participle, in which case final ఎ is always pronounced like ఓ. Thus—

ఆసాలం అంటే మంగాంయం, మిరచాడి సంభాగం కృతం.

600. Note.—The word అంటే (the dative case of అంటే) is sometimes affixed to an indefinite relative participle to express the meaning of—by the time that. This form is used in the Northern Circars only. Thus—

రంగ అంటే అంటే అంటే, హోసెం అంటే అంటే.
Dinner was not ready, by the time that I came home.

రంగ అంటే అంటే అంటే అంటే అంటే అంటే.
By the time that I got up and went there, he had gone away.

601. The negative is expressed by prefixing the adverbial form of the negative verbal participle ending in అంటే to అంటేవంటి; but the word అంటేవంటి is almost always omitted, i.e., it is understood, but not expressed. Thus—

అంటేవంటి అంటేవంటి అంటేవంటి అంటేవంటి అంటేవంటి అంటేవంటి.
I punished him, in order that henceforth he might not tell lies.

అంటేవంటి అంటేవంటి అంటేవంటి అంటేవంటి అంటేవంటి.
They closed the lock gates, in order that the water might not come into the canal.
ON ADVERBIAL SENTENCES.

They hindered the boats from going to-day, *i.e.*, so that they might not go.

_N.B._—The affix ఎందుకు or ఎందుకు may in every instance be used instead of ఎందుకు, but it is not so common.

602. In addition to the above meanings the word ఎందుకు sometimes has the meaning of *that*, to introduce the words of another speaker, etc. Thus—

ఇది ఎందుకు ఎంపికి మరి కను చెప్పింది, ఎందుకు.

He said that it rained hard in Bunder yesterday.

Such kind of sentences, being *noun sentences*, will be explained in the next chapter.

603. The various sentences and phrases used to express time are exhibited in the following examples:—

ఇది ఎందుకు ఎంపికి మరి కను చెప్పింది, ఎందుకు. (Or ఎందుకు, ఎందుకు.) Para. 598.

He came, before I had started. (Or—ere.)

ఇది ఎందుకు ఎంపికి మరి కను చెప్పింది, ఎందుకు. (Or ఎందుకు.) Para. 598.

He came, before I had started. (Lit. Within the time of my starting.)

By the time that I started, he had not come.

ఇది ఎందుకు ఎంపికి మరి కను చెప్పింది, ఎందుకు, Para. 598.

He came, while I was starting. (Or—as I started.)

ఇది ఎందుకు ఎంపికి మరి కను చెప్పింది, (Cud. ఎందుకు ఎందుకు.) ఎందుకు. (Or

He came, when I was starting.

ఇది ఎందుకు ఎంపికి మరి కను చెప్పింది, (Or ఎందుకు, ఎందుకు.) Para. 598.

He came, directly I had started. (Or—the moment that.)

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ON ADVERBIAL SENTENCES.

He will come, as soon as I have started.

He came, when I had started.

He came, after I had started.

Whenever I examined them, they gave a good examination.

Can you write that letter, within the time of my going and returning from the Bazaar? (Or—During the interval of.)

You must stay here, until I come. (Or—till.)

As long as I am talking, you must be silent.

The same meaning may also be expressed by using the indefinite relative participle followed by the word నియం. Thus—

Since you went, I have been looking out for you daily.
604. In addition to the above adverbial sentences and phrases expressing time, the three following kinds of expressions must be remembered:—

(1) ప్రభుత్వం రెంటే నమ్మదొంది అడిగి. Para. 504.
    It is two hours, since I came.

605. (2) అత్యంతం రెంటే నమ్మదొంది అడిగి. (Or అత్యంతం
    నమ్మదొంది రెంటే అడిగి.)
    I started three days after he had arrived.

606. (3) ప్రశాన్తం రెంటే అడిగి సాధించినది, తమిగాంటా. (i.e.,
    రెంటే అడిగి.)
    I had started three days before he came. Lit. As they said—
    "he will come in three days"—I started.

The same meaning may also be expressed as follows:—

అత్యంతం నమ్మదొంది రెంటే నమ్మదొంది అడిగి.
    I started three days before his arrival.
CHAPTER XVI.

ON NOUN SENTENCES.

607. This chapter treats of such subordinate sentences as are called in analysis NOUN SENTENCES, because they occupy the position of nouns.

608. In English noun sentences are generally introduced by the conjunction that, e.g., He said, that he would not come. The conjunction that is however, often understood, and not expressed, e.g., He said, he would not come.

609. This chapter is divided into five parts as follows:—PART I. On noun sentences which in English are not introduced by the conjunction that, expressed or understood. PART II. On noun sentences which in English are introduced by the conjunction that, expressed or understood. PART III. On noun sentences involving the repetition of words previously spoken or written. PART IV. On noun sentences ending with the suffix అ, or అనార. PART V. On idiomatic uses of the words అ, అం, అత్యాం, అంచి, and అనార.

PART I. ON NOUN SENTENCES WHICH IN ENGLISH ARE NOT INTRODUCED BY THE CONJUNCTION that, EXPRESSED OR UNDERSTOOD.

610. The principal instances in which noun sentences are used in English without being introduced by the conjunction that expressed or understood, are when they consist of—(1) AN INDIRECT INTERROGATION— or—(2) A DOUBTFUL ALTERNATIVE.

(1) On Noun Sentences consisting of an Indirect Interrogation.

611. In English a noun sentence consisting of an indirect interrogation is introduced by some interrogative pronoun or interrogative adverb, e.g., who, where, when, etc. Thus—

How he gets so much money, is wonderful.
Find out where he went.

612. In Telugu a noun sentence consisting of an indirect interrogation ends in అ, and contains the pronoun అవ్వరి or some kindred word. Allusion has already been made to sentences of this kind in para. 561.
ON NOUN SENTENCES.

613. A sentence expressing indirect interrogation may both in Telugu and English occupy the place of SUBJECT or of OBJECT. Thus—

అందించండి నేడు నిక్కరు భంగంసా, భంగంసా కందిత.

How he gets so much money is wonderful—or—It is wonderful how he gets so much money. (Subject).

అందించండి నేడు నిక్కరు భంగంసా, భంగంసా కందిత.

Where he went is not known to any one—or—It is not known to any one where he went. (Subject).

అందించండి నేడు నిక్కరు భంగంసా, భంగంసా కందిత.

Find out where he went. (Object.)

అందించండి నేడు నిక్కరు భంగంసా, భంగంసా కందిత.

Go and see how many have come. (Lit. Having seen, come.) (Object.)

అందించండి నేడు నిక్కరు భంగంసా, భంగంసా కందిత.

Tell (me) what work you did yesterday. (Object.)

614. In sentences of this kind the word కాని is sometimes idiomatically inserted, and the noun sentence put in APPosition to it. Thus—

అందించండి నేడు నిక్కరు భంగంసా, భంగంసా కందిత?

Do you know (that thing, namely,) to whom he will give his daughter?

అందించండి నేడు నిక్కరు భంగంసా, భంగంసా కందిత?

Find out (that thing, namely,) where he went last night.

(2) On Noun Sentences consisting of a Doubtful Alternative.

615. In sentences of this kind in English the first alternative is introduced by the word whether, and the second by the word or. In Telugu both alternatives are terminated with కందిత.

A sentence consisting of a doubtful alternative may both in Telugu and English occupy the position of SUBJECT or OBJECT. In Telugu it may also be put in APPosition to కాని. Thus—

అందించండి నేడు నిక్కరు భంగంసా కందిత, భంగంసా కందిత.

(Or అందించండి నిక్కరు భంగంసా కందిత. See para. 546.)

Whether he wrote that letter or not is doubtful—or—It is doubtful whether he wrote that letter or not. (Subject.)
ON NOUN SENTENCES.

I cannot tell for certain whether he will come or not. (Object.)

I do not know whether he is her grandfather or father.

I cannot tell for certain (that thing, namely) whether he will give the money or not. (Apposition.)

PART II. ON NOUN SENTENCES WHICH IN ENGLISH ARE INTRODUCED BY THE CONJUNCTION that, EXPRESSED OR UNDERSTOOD.

616. A noun sentence, introduced in English by the conjunction that expressed or understood, is generally rendered in Telugu by a corresponding noun sentence, ending with the word ఇది. Both in Telugu and in English such noun sentences may occupy the position of subject, or of object, or may be put in apposition to some other noun. Thus—

617. (1) ఈ నూనె ఇది మన ప్రతి వ్యక్తి సంఖ్యలో ఉండేందుకు అవిస్తృతం. (i.e., ఇది అవి.)

That he did not pay that money is known to all—or—It is known to all that he did not pay that money.

Here the noun sentence occupies the position of subject to the verb ఉండేందుకు. The same meaning might be expressed thus—ఈ నూనె ఇది మన ప్రతి వ్యక్తి సంఖ్యలో ఉండేందుకు (or అవిస్తృతం) అవిస్తృతం ఉండేందుకు. (Para. 598.) Or ఈ నూనె ఇది మన ప్రతి వ్యక్తి ఉండేందుకు. (Para. 470.)

618. (2) ఈ నూనె ఇది మన ప్రతి వ్యక్తి ఉండి. (i.e. ఇది ఉండి)

I heard that he came yesterday.

Here the noun sentence occupies the position of object to the verb ఉండి. The same meaning might be expressed thus—ఈ నూనె ఇది మన ప్రతి వ్యక్తి ఉండి. (Para. 545.)

619. (3) ఈ నూనె ఇది మన ప్రతి వ్యక్తి ఉండి ఎందుకంటం కాను ఎందుకంటం?

Have you any confidence that he will give his assistance?

Here the noun sentence is put in apposition to the noun ఉండి.
ON NOUN SENTENCES.

On the word 

620. Although the word 

generally occurs in Telugu where the conjunction that is used in English, yet the student must not therefore suppose that the one is the exact equivalent of the other. The word 

is in reality the past verbal participle of 

(to say), and its use in Telugu may be compared with the use of the word saying in old English. (Compare Joshua viii. 4; x. 6, 17; St. Luke xv. 2, 3, etc.) Para. 496.

621. Occasionally 

retains its full participial signification, as in the sentence—(Having said “I will give”—he did not give.) But in the great majority of cases may be practically regarded as the equivalent of inverted commas in direct narration or the conjunction “that” in indirect narration.

He said to me, “Don’t go there.”

Having heard that your son had come, I have come to see him.

A message came, that he would come tomorrow.

I do not think, that he wrote that letter.

Do you think that it will rain?

622. When a noun sentence introduced by the conjunction that is the subject to the verb to be, it must be translated into Telugu by a verbal noun. Thus—

That a man should tell a lie, is sinful—or—It is sinful that a man should tell a lie.

That a man should be angry without cause, is foolish.
ON NOUN SENTENCES.

On a Succession of Noun Sentences.

623. When several noun sentences terminated with ఇత are attached to each other, the conjunction కి is added to ఇత. Thus—

ఇతే ఇతే లే తిరిగడనం, మనం ఇతే తిరిగడం మనం ఇతే.
I heard that he would go there, and that they would come here.

PART III. ON NOUN SENTENCES INVOLVING THE REPETITION OF WORDS PREVIOUSLY SPOKEN OR WRITTEN.

624. In Telugu and in English, many noun sentences are such as involve the repetition of words previously spoken or written. Such sentences depend to so large an extent upon the context, and the circumstances under which they are uttered, that practice alone will teach the student how to use them correctly. The following remarks, however, will be found useful.

625. Sentences of the kind now under consideration may be classed under the four following heads:—

First. On repeating a statement made by a previous speaker.

Secondly. On giving a message (not containing an order) to one person, with a command to repeat it to another person for whom the message is intended.

Thirdly. On giving an order to one person, with a command to repeat it to another person on whom the order is enjoined.

Fourthly. On repeating an order issued by a previous speaker.

626. N.B.—In the examples used in this chapter the letters A, B, C, D, E, are placed after some words to represent different persons. Of these letters A always represents the present speaker, and B the person now addressed by A.

(I) On repeating a statement made by a previous Speaker.

627. In English, in sentences of this kind, the form called the indirect narration is most commonly used. Thus—

When I (A) called him (C), he (C) said that he (C) would not come.
628. Sometimes, however, a form called the \textit{direct narration} is used, in which the actual words of the original speaker are repeated exactly as they were uttered. Thus—

When I (A) called him (C), he (C) said—"I (C) will not come."

629. The form used in Telugu closely resembles the \textit{direct narration} in English, for the words of the former speaker are generally repeated exactly as they were originally uttered. Thus—

\(\text{i.e., చెప్పచెప్పుకోడు, చెప్పచెప్పుకోడు.}\)

When I (A) called him (C)—"I (C) will not come,"—he (C) said.

630. The verb అందుంటే is often used instead of అందుంటే, and in that case అందుంటే is generally omitted, and అందుంటే is joined by contraction to the preceding word. Thus instead of the above we may use the following form:

\(\text{i.e., చేసి అందుంటే, చేసి అందుంటే.}\) —or—

When I (A) called him (C)—"I (C) will not come"—he (C) said.

631. In English, when the \textit{indirect narration} is used with the principal verb in the \textit{third} person, there is sometimes some ambiguity as to the meaning of a sentence. Thus the sentence—\textit{Rama said that he went there}—may mean—\textit{Rama (A) said that he (C, i.e., someone else) went there}—or \textit{Rama (A) said that he (A, i.e., himself) went there.}

In Telugu there is not the same ambiguity, for the \textit{first} sentence would be expressed as follows:

\(\text{i.e., అందుంటే వచ్చాడు చేసి అందుంటే అంతే.}\)

"He (B) went there"—thus \textit{Rama (A) said.}

And the \textit{second} sentence would be expressed as follows:

\(\text{i.e., అందుంటే వచ్చాడు చేసి అందుంటే అంతే—or—అందుంటే అంతే.}\)

"Self (A) went there"—thus \textit{Rama (A) said}—or—\textit{Rama (A)—"Self (A) went there"—thus said.}

632. The word అందుంటే is often omitted, when the verb in the subordinate sentence is \textit{positive}. But when the verb in the subordinate sentence is \textit{negative}, the use of the word అందుంటే alone makes the meaning clear, for
this pronoun always refers to the subject of the verb in the principal sentence. (The word మనం can only be used, when the principal verb is in the third person. See para. 182.) Thus—

1. మనం మేను మేను కారణం కారణం. 
   Lit. "He (C) did not go there"—thus Rama (A) said, i.e., Rama (A) said that he (C) did not go there.

2. మనం మేను మేను కారణం కారణం. 
   Lit. "Self (A) did not go there"—thus Rama (A) said, i.e., Rama (A) said that he (A) did not go there.

633. It may be remarked that the English sentences—Did you (B) say that you (B) gave that money?—and—Did you (B) say that I (A) gave that money?—would be expressed in Telugu as follows:—

1. ఇదో మనం కారణం కారణం. 
   Lit. Did you (B)—"I (B) gave that money"—thus say?

2. ఇదో మనం కారణం కారణం. 
   I (A) gave that money—thus did you (B) say?

634. In English, when it is necessary to express the person addressed, that person is put either—(1) in the dative case with the verb to say, followed by the direct narration—or—(2) in the objective case with the verb to tell, followed by the indirect narration. Thus—

I (A) said to him (C), "you (C) have done very wrong in leaving school, and wandering idly about;"—or—I (A) told him (C) that he (C) had done very wrong in leaving school, and wandering idly about.

635. In Telugu, when the person addressed is expressed, that person takes the postposition తెను, and may be placed at the beginning of the sentence, or immediately before the final verb కోసకు or కోసకు. Thus—

మనం కారణం కారణం కారణం. 
   (Or కోసకు కారణం.)—
   Or—మనం కారణం కారణం కారణం. 
   (Or కోసకు.)

Lit. By wandering about idly, having left school, you (C) have committed a fault—thus I (A) said with him (C).

N.B.—With కోసకు a dative case is occasionally used, and with కోసకు an objective case.
ON NOUN SENTENCES.

EXAMPLES.

“T (B) did it”—thus if you (B) will confess—I (A) will forgive you (B), i.e., If you (B) will confess that you (B) did it, I (A) will forgive you (B).

He (C) said that he (C) would go tomorrow.

He (C) said that he (D) would go tomorrow.

Your brother (C) said that he (C) would go to Bunder.

Ramaswami (D) said that your brother (C) would go to Bunder.

Your brother (C) said that he (D) would go to Bunder tomorrow.

He (C) wrote that he (C) would come tomorrow.

He (C) wrote that he (D) would come tomorrow.

He (C) sent a message that his (C) son was very ill.

Q. What did he (C) write to you (B) about the book, which you (B) have composed?

A. He (C) wrote (to me B)—“you (B) have composed a very good book. I (C) have had great pleasure in reading it. If you (B) get it printed, I (C) will buy five copies”—Or—He (C) wrote (to me B) that I (B) had composed a very good book, that he (C) had had great pleasure in reading it, and that if I (B) got it printed, he (C) would buy five copies.
Last night when I (A) saw Venkayya (C), I (A) said to him (C)—

“You (C) have done that work very badly. You (C) have not done it as I (A) told you (C), but as you (C) liked, and so I (A) will not give you (C) any pay.”—Or—Last night when I (A) saw Venkayya (C), I (A) told him (C) that he (C) had done that work very badly, that he (C) had not done it as I (A) had told him (C), but as he (C) liked, and that therefore I (A) would not give him (C) any pay.

Exceptions to the above Rule.

636. It was stated in para. 629 that in Telugu, when repeating a statement made by a previous speaker, the actual words of the original speaker are usually repeated exactly as they were originally uttered. An exception, however, is often made to this rule, when the original speaker C (whose words are now repeated by the present speaker A) spoke about A (i.e., the present speaker) or about B (i.e., the person to whom the words of C are repeated by A).

When A repeats these words to B, మీదు is often used in the first instance, and మేము or మూదం in the second instance. Hence sentences of this kind resemble the indirect narration in English, except that the subordinate sentence is not thrown into past time, as it is in English.

Thus C says to A—నగాలింగం బాణస్థాదుడు (B, a carpenter) ఉత్తరపడి. అతను వింతే బాణస్థాధికోతును. Nagalingam (B) is a worthless fellow. He (B) is making this box very badly.

Then A meets B, and reports to him the words of C, as follows:—

మీదు సాగించి మెలు బాణస్థాదుడు, అతను వింతే బాణస్థాధికోతును కను

He (C) said that you (B) were a worthless fellow, and that you (B) were making that box very badly. (Lit.—He (C) said—

“you (B) are a worthless fellow, you (B) are making that box very badly).”
On Noun Sentences.

Sentences of this kind may appear somewhat confusing to a learner, but in the course of conversation the attendant circumstances and the context will always make the meaning clear.

A few more examples are added of these sentences in which the actual words of the original speaker are somewhat altered, when repeated by the present speaker.

Did your brother (C) say that I (A) would go (lit. will go) to Bunder tomorrow?

Who told you (B) that I (A) gave him (D) that book?

He (C) said that, if I (A) did not return soon, he (C) would punish me (A).

The gentleman (C) told me (A) that you (B) would write a letter to England today.

He (C) said that he (C) had seen you (B) in Bunder.

(II) On giving a message (not containing an order) to one person, with a command to repeat it to another person, for whom the message is intended.

In sentences of this kind the form used in Telugu closely resembles the form used in English, as will be seen in the following examples:—

Examples.

Go, and tell him (C) that I (A) will come to his (C) house to dinner this evening. (Lit. You having gone "I this evening to his house for meals will come" thus say.)
ON NOUN SENTENCES.

Please tell him (C) that I (A) will not give him (C) any assistance.

Tell her (C) that the gentleman (D) sent the letter yesterday.

Tell your father (C) that as you (B) left school without taking leave from me (A), I (A) will not henceforth give you (B) any assistance.

Say that the gentleman will come tomorrow.

Say that the mail has not yet arrived.

(III) On giving an order to one person,
with a command to repeat it to another person on whom
the order is enjoined.

638. In English sentences of this kind the subordinate verb is—either
(1) compounded with the auxiliary must or ought,—or (2) put in the
indefinitive mood. Thus—

Tell the carpenter (C) that he (C) must come tomorrow—or—Tell
the carpenter (C) to come tomorrow.

In Telugu also the subordinate verb may be expressed in two ways
as follows :

639. (1) By the auxiliary చేసి or చేయడా. Thus—

చాలా తిప్పి చేయడా అయి—or—తిప్పి చేయడా అయి

Lit. The carpenter must come tomorrow, thus say—or—He must
come tomorrow, thus say to the carpenter.

640. (2) By the imperative mood. In this case, that form only of the
imperative is used which ends in అయి, e.g., స్థాపిస్తా, విచేయిస్తా, చేయా.
641. When the imperative mood is used in the subordinate sentence, the verbs ధన్యం and వాయి may take an OBJECTIVE CASE (like the verb to tell in English), referring to the person on whom the command is enjoined. When this objective case is used, it is always placed immediately before the noun sentence. Thus—

ధన్యం వాయి నశ్రిములు అగ్రయు—or—నశ్రిములు ధన్యం వాయి అగ్రయు.
(Or ధన్యం వాయి, i.e., ధన్యం వాయి అగ్రయు.)

Lit. "Come tomorrow," also to the carpenter say—or—The carpenter "come tomorrow," thus say, i.e., Tell the carpenter to come tomorrow.

EXAMPLES.

ధన్యం వాయి నశ్రిములు అగ్రయు. (Or ధన్యం వాయి, i.e., ధన్యం వాయి అగ్రయు.)

Tell Krishnayya Garu (C) to send this letter to his (C) father.

ధన్యం వాయి నశ్రిములు అగ్రయు. (Or ధన్యం వాయి, i.e., ధన్యం వాయి అగ్రయు.)

Tell the groom to take the horse to Krishnayya Garu's house.

ధన్యం వాయి నశ్రిములు అగ్రయు. (Or ధన్యం వాయి, i.e., ధన్యం వాయి అగ్రయు.)

Tell the milkman to come to me.

ధన్యం వాయి నశ్రిములు అగ్రయు. (i.e., ధన్యం వాయి అగ్రయు)

Lit. The carpenter (D) come tomorrow, tell, to the maty (C), say, i.e., Tell the maty (O), to tell the carpenter (D) to come tomorrow.

ధన్యం వాయి నశ్రిములు అగ్రయు.

Tell (them), to tell the groom to go.

ధన్యం వాయి నశ్రిములు అగ్రయు.

Tell the groom (C), that he (C) must take the horse to Bunder tomorrow.

ధన్యం వాయి నశ్రిములు అగ్రయు. (Or ధన్యం వాయి,

Tell the bearers to bring the palanquin.
In the Cuddapah district, the form used in the above sentence would be సాధారణంగా. But in the Northern Circars the form in నికి is commonly used for both singular and plural.

642. N.B.—In English sentences of this kind, in narrative writings (and sometimes even in conversation) the imperative mood is used in the subordinate sentence, as in Telugu. Thus—

"Say unto him—Take heed, and be quiet," etc. Isaiah vii. 4.
"Tell this people—Hear ye indeed," etc. Isaiah vi. 9.

(IV) On repeating an order issued by a previous speaker.

643. In English sentences of this kind, either of the two following forms may be used, namely—(1) The verb to say, followed by a subordinate verb compounded with the auxiliary must or ought. (2) The verb to tell, followed by an infinitive mood. Thus—

The gentleman said that you must do that work—or—The gentleman told you to do that work.

644. In Telugu the subordinate verb may be expressed either—(1) By a verb compounded with the auxiliary నికి or నియంతరం—or—(2) By an imperative mood. Thus—

సాధారణంగా నికి నియంతరంంగా. (Or నియంతరంగా నియంతరంంగా.) —or—సాధారణంగా నికి నియంతరంంగా. (Or నియంతరంగా నియంతరంంగా.)

EXAMPLES.

సాధారణంగా నికి నియంతరంంగా. The gentleman told you not to talk.

సాధారణంగా నికి. He told you to go.

సాధారణంగా నియంతరంంగా. He said that you must come quickly.

సాధారణంగా నియంతరంంగా, నియంతరంంగా. He said that you must write that letter, and send it tomorrow.
ON NOUN SENTENCES.

645. N.B.—In English sentences of this kind, in narrative writings (and sometimes even in conversation) the IMPERATIVE MOOD is used in the subordinate sentence, as in Telugu. Thus—

"Saul said unto the Kenites—go, depart," etc. (1 Sam. xv. 6.)
"He said—Depart, for I will send thee," etc. (Acts xxii. 21.)

646. When the word "order" is used in the preceding headings (see para. 625), it must be considered as including such INVITATIONS, CHALLENGES, etc., as take an imperative form. Thus—

మార్పు చేయండి ఎందు అంటే నీ పారామరి సంచాలనం చేసి చేసండి.
(Or చేసి చేసండి.)

Go to his house, and ask him to come to dinner this evening.
"He said to David—come to me," etc. (1 Samuel xvii. 44.)

PART IV. ON NOUN SENTENCES ENDING WITH

THE AFFIX అన్నాడు OR అన్నయాడు.

647. A noun sentence, introduced in English by the conjunction that, is sometimes expressed in Telugu by a subordinate sentence, terminated by a relative participle with the affix అన్నయాడు or అన్నయాడు, instead of by an indicative mood with అంటే attached to it. The two forms are in many cases interchangeable, and practice will soon teach the student when to use one form in preference to the other. It may, however, be remarked that the form with అన్నయాడు usually expresses a certain degree of doubt (See para. 609.)

EXAMPLES.

మార్పు చేయండి ఎందు అంటే చేసండి. (Or చేసి చేసండి.)
I heard that he has not come here.

అంటే మార్పు చేయండి ఎందు అంటే చేసండి? (Or చేసి చేసండి.)
Do you think that that work has been finished by this time?
ON NOUN SENTENCES.

I think that he has gone mad.

I knew that he came yesterday.

A report came that he died yesterday.

They said that the gentleman was coming from England.

Who said that he had gone?

Ramaswami said, that last night they caught a thief.

A boy said that you caught hold of a cobra, and squeezed out its poison.

When used with the indefinite relative participle it expresses probability.

Rain will likely come—it appears as if rain would come.

On the words அடுத்து and அடுத்தன.

The words அடுத்து and அடுத்தன are often used in complicated sentences. Thus—

Rama (C) said, that the gentleman (D) said, that he (D) would come tomorrow. Lit.—Rama (C) said that the gentleman (D) said—“I (D) will come tomorrow.”
ON NOUN SENTENCES.

Rama (C) told me (A), that the gentleman (D) said, that the groom (E) had returned.

He (C) said, that he (C) had told the milkman (D) to come tomorrow.

Q. Why did you not come to supper yesterday evening?

A. Subbaya came to me and said that the Munsiff told me to come to his house, and so I went there.

He said, that you said, that you would go to Bunder.

The peon (C) said, that you (B) said, that you (B) would pay the salaries today. (Lit. That you (B) said—I (B) will pay etc.)

Ramaswami (C) told me (A) that you (B) said that henceforth you (B) would not do any work. Lit. That you (B) said—I (B) will not do any work.

He (C) said that the gentleman (D) told you (B) to come.

I heard that he told the groom to go tomorrow.

He said that you told me to go, and so I went.
PART V. ON IDIOMATIC USES OF THE WORDS

(1) Idiomatic uses of అయి.

649. (a) The word అయి is used, where in English the word *namely* is used. Thus—

నాలుగు అయి, జిగారి అయి, తిరిగి అయి, నానికి అయి, రెండు రెండు
సముద్రం—or—సముద్రం, పిపిప, సముద్రం, నానికి అయి రెండు
రెండు సముద్రం.

There are four colours, *namely*—black, red, white and yellow.

ఇతరులు నాలుగు కాల్పన శాశ్వతం అయి నిద్రగ తాగ
ఇతరులు.

In the Telugu language verbs are of two kinds, *namely*, transitive and intransitive.

650. (b) The word అయి is used idiomatically as follows:—

చిన్నరు అయి ప్రతిభ సాంస్కృతిక పరిస్థితి తో అలంకారం అయి
చేసలేకపోయిని నారికలు.

It is difficult to obtain the reputation that one is a good man, but easy to get the name that one is a bad man. *Lit.* (He is) a good man—*thus* the praise to obtain is difficult—or—It is difficult to obtain the praise, *namely*,—(he is) a good man.

651. (c) In some sentences the word అయి is used idiomatically to express *reason*. In most of these instances అయి may be translated by the words *thinking*, *considering*, *seeing*, *as*, *because*.

చిన్నరు అయి గడించలేక ప్రతిభా.

Thinking that he was a poor man, I gave him a rupee.

చిన్నరు అయి సాంస్కృతిక పరిస్థితి.

As he was only a child, I pardoned him.

చిన్నరు అయి సాంస్కృతిక పరిస్థితి.

Thinking you would perhaps beat him, he ran away.
ON NOUN SENTENCES.

652. (d) When followed by a verb expressing fear, అంటే preceded by మారకు is equivalent to the English expression test. Thus—

మారకు వారించడిని మారి అంటే ఆసిమారి. (Or

మారి వారించడిని మారకు.

I greatly feared, lest our child would die.

653. (e) The word అంటే, is used idiomatically with the word అదేసి అంటే, to express intention or purpose as follows:—

అదేసి అంటండి అదేసి అంటండి సరిచేసి అంటండి.

He greatly desires to see you. Lit. Self must see you, thus (he) greatly desires.

అదేసి అంటండి అదేసి అంటండి సరిచేసి అంటండి.

He is making a great effort to come here.

అదేసి అంటండి అదేసి అంటండి సరిచేసి అంటండి.

We intend to go tomorrow.

(2) Idiomatic uses of అంటే.

654. (a) The word అంటే (the indefinite relative participle of అంటే) is used in Telugu, where in English we use the words—named, called, or termed. Thus—

అంటండి అంటే విక్రాంటకర్.

The king named Vikramarka.

అంటండి అంటే బండర్.

The town called Bunder.

అంటండి అంటే అభిజ్ఞా.

The disease termed sin.

655. (b) The word అంటే is also used idiomatically to attach a sentence to a noun, in order to give an explanation of that noun. (Instead of అంటే the particle అంటే is also sometimes used. See para. 619.) Thus—

అంటే మారి అంటే అనుబృతం వచ్చి అంటే అంటే మారి అంటే అంటే ఆసిమారి.

Lit. They went away from a fear which said—If we remain in this village, we shall die from want of food—i.e.—They went away from fear that if they remained in this village, they would die from want of food.
ON NOUN SENTENCES.

I did not teach him owing to a pride which said—Shall I teach to others the learning which I have acquired?—i.e.—I did not teach him through a feeling of pride, that I ought not to teach to others the learning which I had acquired.

656. (c) The word అయింది is also used idiomatically with the words సారికా, కాయుచినాయి, etc., as follows:

అయింది తిన దానిని కాయుచినాయి.

Do not believe the report that he will return. Lit. Do not believe the word which says—"He will return."

(3) Idiomatic uses of అయింది.

657. (a) The word అయింది (the compound noun in అ formed from అయి, the indefinite relative participle of అవి) is used as follows:

అయింది అయింది అయింది, అయింది అయింది, అయింది అయింది.

(Para. 388.)

That which is called sin is—doing that which we ought not to do, and not doing that which we ought to do.

658. (b) The word అయింది is also sometimes elegantly added to a verbal noun, without materially altering its meaning. It may be compared to the English expression—the fact of. Thus—

అయింది అయింది అయింది అయింది, మన తినితీరితో పచ్చి
అయింది అయింది అయింది.

The fact of your behaving properly is for your own advantage, and for nothing else.

(4) Idiomatic uses of అయింది.

659. (a) The word అయింది (the conditional form of అవి) is often used idiomatically to introduce the words of a speaker or writer. When thus used, the subject to అయింది is never expressed, but it may be considered to be అయింది any one. Thus—అయింది మనం అయింది—
literally translated would be—*If any one say, what did he write?* This
is equivalent to—*He wrote as follows.*

The following example illustrates the use of this expression:—

*What it was that which he said? if any one say. This equals in English—What he said was as follows.*

660. Instead of saying *what it was that which he said*—we may also say—

*He who interferes in a matter which does not concern him, will suffer harm, like the monkey which drew out the nail. That was as follows.*

661. (b) The word *what* is also idiomatically attached to such words as

*Their house is on the south side of Gopalswami’s temple.*

*Lit. If any one say, where is their house?—It is on the south side of Gopalswami’s temple.*

*Today the unlucky period is at 3 P.M.*
ON NOUN SENTENCES.

662. (c) In the same manner, అంది is sometimes affixed to the words నందం and నందితి; as నందంతి, నందితింది. This expression literally means—Why? if any one say. It equals the English word because. This form is always used at the end of a sentence, to introduce the cause or reason of the circumstance mentioned in that sentence. Thus—

మని స్వామి వీరు అడాడు నందంతి; నందంంతి, మా మని స్వామి
మని స్వామి స్వామి వీరు నందంతి నందంతింది. (ఇదివెట్లే అందింది.)

I went to their house yesterday, because they were holding the birth festival of their son.

663. The student must be careful not to use the words నందంతి and నందితింది too often where in English for or because would be used. They are not very often used in common conversation, and the Telugu idiom generally requires కావి, and reverses the order of the English sentence. Thus—

మని స్వామి వీరు అడాడు నందంంతి నందంతి కావి మా మని స్వామి

(5) Idiomatic uses of అంది.

664. The word అంది, from అందు to say, literally means—As any one says. It is used idiomatically in the following ways:—

665. (a) When asking the meaning of a word. Thus—

అందు అంది అంది స్నాయిని?

What is the meaning of the word అందు అంది? Lit.—As any one says అందు అంది, what is it?

666. This might also be expressed as follows:—

అందు అంది అంది అంది స్నాయిని?

What is the meaning of the word (called) అందు అంది?

667. N.B.—Sometimes instead of అంది, the word అంది is used; as అంది అంది అంది స్నాయిని?
668. (b) The word అయిన is used, where in English we commonly use the expression—*that is*. In writing this is usually represented by the letters, *i.e.* Thus—

అయిన అయిన సంమర్మం, తిరుమలితి మాండా.

Krishna, *i.e.*, the black one, is a god of the Hindus.

669. (c) The word అయిన is used, as already stated (para. 606.) in sentences expressing *time*. Thus—

అయిన దిను నాచరించండి అందరాడా.

I started the day before he came. *Lit.* As they said, "He will come tomorrow," I started.
CHAPTER XVII.

MISCELLANEOUS INFORMATION.

On proper names.

670. Amongst the Telugu people, the surname or శ్రేణి is always put first, in the genitive case, and is generally the name of a village. The personal name or నామ (answering to the English Christian name) is that by which the person is always called, and is generally the name of a God or Goddess; as శాతంత్రి పుణ్యం (from the village పుణ్యారాధన.). The whole family are termed శ్రేణి పుణ్యం.

On giving answers.

671. The following remarks on giving answers will be found useful:—

672. (1) If a question is put with a noun—as ఎందుకు బ్రహ్మానం? Is he a Brahman?—the answer is generally given by repeating the noun; as ఎందుకు. Yes. బ్రహ్మానం. No.

673. (2) If a question is put with a verb—as ఎందుకు బ్రహ్మానం? Has he gone?—the answer is given by repeating the verb; as బ్రహ్మానం. Yes. బ్రహ్మానం, (or abbreviated) బ్రహ్మ. No. ఎందుకు బ్రహ్మ? Will you come? బ్రహ్మ. Yes. బ్రహ్మ. No.

674. తెలుసు also is used in the sense of yes; and frequently also such words as గుండి good, అనవి your will, etc. (Para. 321.)
675. (3) The following idiomatic answers must be noticed:—

Q. స్వామి ఎవరో విచితరం? 
Whom did he call?

A. ఎదురు చాప, మనుషులు. (The subject of చాప is మనుషులు understood.)
Not me, (but) you.

Q. సె కని ఎవరో విద్యార్థి?
Who did that work?

A. ఆము చాప, మనుషులు. (The subject of చాప is మనుషులు understood.)
Not I, (but) he.

On blessing and cursing.

676. To express a wish or benediction, the word శాశ్రా is affixed to the indefinite tense. Thus—

ఆనాన శాశ్రాస్త్రం! 
Would that he might come!—or—May he come!

మాము శాశ్రాస్త్రం శాశ్రాస్త్రం! 
May you be happy!

677. To express a curse, the infinitive mood is used. The final letter is generally lengthened. Thus—

ఈ రాము గహ! 
May your family perish!

ఈ రుపాంత గహం క్షామ! 
May weeds grow in your house!

On certain affixes.

678. The affix లిం attached to numerals, equals the English expression—at the rate of. Thus—

సౌశి తొలి లిం రూపంలో లో రుపాంత. 
You must give them at the rate of three rupees.
They sell at the rate of five books for a rupee.

679. The affix అదున denotes quantity (inside measurement), like the word *ful* in the English word *bagful*; as బత్తిది a *bottleful*, అన్ని an *ell-long*, కబడక a *basketful*. Nouns ending in అ drop this syllable when adding అదున; as ఐదాడీ, నందిడీ a *double-handful*.

680. The affix ఆదున denotes size (outside measurement), or greatness of position. Thus—

అదుని వ్యాచాల చెలుపింది

That man is as tall as a wall.

మే ఆదుని సుంది ఉండి, ఎండి మనం?

If such a person as you speak, of course he will listen.

681. The word అదుని, shortened for అదుని (the third person singular neuter of the tense అదుని from అదుని) literally means—*Is it not so?* It is used to invite assent to a well-known fact or statement, and may be represented in English by such an expression as—*You know.* Thus—

అదుని ఆहేందుకలా.

He has come, you know. *Lit.* He has come. *Is it not so?*

682. The word అనుదుడు or అనుదింది added to a word, means, *I suppose.* Thus—

అనుదుడు విభునక చెయింది

I suppose he has gone.

683. The word అనేది is short for అనేది అదుని (look), which is a grammatical form of అదుని. It is often used to enforce what the speaker has said. Thus—

అనేది ఇప్పుడు చదివి, నామం. (Para. 69.)

Look! You must come quickly—*or*—You really must come quickly.

అనేది ఇది అతి నిష్ఫూషితమైంది, నామం

This is really very unjust.
684. The word తెలం (vul. తెలు) affixed to a word, means—They say—or—It—is said. Thus—

పోతం నేనోడే.

He will come, they say.

685. The word తీ (or తేట) the imperative of తీయడు, is used as an affix to express certainty or encouragement. Thus—

పోతం చేషా, తీ.

I will certainly come tomorrow.

చేశా చేశా చేశా, తుడి.

I will certainly do that work tomorrow.

Onomatopoeic terms. వేయించిన వాకాలు.

686. In Telugu, it is very common to use certain words which have no actual meaning, but which represent some particular sound, or some particular sensation. They may be compared with such English expressions as crack, bang, whiz, click, slap-dash, helter-skelter, etc. In many instances these words can only be rendered in English by using adverbs, and in some instances they cannot be expressed, but must be omitted. Thus—

అక్కా ఏమైనా కనుక కుటుంబారు?

Why are you laughing so loud there?

సాగ్య మినిమించా, ఈమన్ నిర్మాణం.

When I called him, he trembled all over.

నందిత అన్నా ప్రపంచం నందిత మా అందా వంటి పంపిందనే. (Para. 311.)

He got into an awful passion with me.

In the same manner are used చింతా, ప్రపంచం, నందిత మా, చిలుడు, చిలుడు, చిలుడు, etc.
687. These words are sometimes turned into verbs by adding చారు, చాటు, ద్వారా, నియంగా or ద్వారం; as జరుపుద్వారం or జరుపునాం, etc. Thus—

సుమేరువంతం నిలువు.

You have come looking very spick and span.

688. A Telugu word is sometimes repeated, the first consonant, if short, being changed into అ, and, if long, into ఈ. This expression sometimes implies a certain amount of disrespect. Thus—

హుచ్చో చిన్న, హుచ్చో చిన్న. There is no milk, or anything of the sort.

హుచ్చో చిన్న, హుచ్చో చిన్న. There are no sticks, or anything of the kind.

689. In Telugu there are certain words, each of which has a distinct meaning, but which, when coupled together, have a peculiar idiomatic meaning. Such expressions resemble the English expressions house and home, wear and tear, bag and baggage, rack and ruin, etc. Thus—

అడుగు ప్రాంతం చిన్నం చిన్నం?
He has neither house nor home. How can we give him our daughter?

అందు కొనసాగించండి! బాబు చేసి కొనసాగించుండా. (After బాబు supply కొనసాగించండి.)
He is not in want, sir. He has some landed property.

690. In the same manner are used నిరుతా చిరుతా, నిరుతా నమ్మ, నిరుతా నూటి, etc.

691. Sometimes in Telugu a word is added which has no meaning, and its addition makes little or no alteration. Thus జూడు or జూడు జూడు, అదే or అదే అదే, అందుర అందుర, etc.

On Sanscrit prefixes.

692. Various Sanscrit prefixes are prefixed to చిన్నందురం. The principal of them are subjoined.
MISCELLANEOUS INFORMATION.

693. (1) The particles ఉండి or ఉంది or ఉండేది and sometimes ఉ as, when prefixed to a word, reverse its original meaning. Thus—

అయింది a worthy man...... అయితేది an unworthy man.
నం ఉంది doubtfully...... నందివంది doubtlessly.
సిద్ధం cause.................. సిద్ధం..-వంది causeless.
చింతసంది dirtiness.............. చింతసంది cleanliness.
మూర్తసంది honour.............. మూర్తసంది dishonour.
పిన్ధ fame....................... పిన్ధ infamy.
సంది form...................... సంది deformity.

694. (2) The particles ఉండి-వంది-డి-టింది and sometimes ఉ as, when prefixed to a word, intensify its meaning. Thus—

పారేడ్డి strength ...... పారేడ్డి great strength.
పారేడ్డి declamation........... పారేడ్డి dispute.
పారేడ్డి much............ పారేడ్డి very much.
పారేడ్డి trial ............... పారేడ్డి great trial.
పారేడ్డి victory ............. పారేడ్డి great victory.

695. (3) The particles ఉడి or ఉడు when prefixed to a word, express—good, and the particles ఉడి or ఉడు or ఉడి నింది express—bad. Thus—

ఉడి a smell .............. ఉడి a good smell.
ఉడి a deed.............. ఉడి a good deed.
ఉడి a smell.............. ఉడి a bad smell.
ఉడి company........... ఉడి కాదేమారి南昌 bad company.
పిన్ధ praise.................. పిన్ధ blame.
696. (4) The particle అందుకప్పనూ, when prefixed to a word, expresses—*each* or *in return*, or *opposite*. The particle అందుకు, when prefixed to a word, implies—*following*. Thus—

అందుకప్పనూ a day ............... అందుకుచిత్తు each day.
అందుకు a kindness ........... అందుకుచిత్తు a return kindness.
అందుకు a plaintiff ........... అందుకు a defendant.
అందుకప్పనూ a day ................ అందుకప్పనూ day after day.
CHAPTER XVIII.

GENERAL EXERCISES.

The student, if he has carefully studied the preceding chapters, will have little left to do in order to master spoken Telugu, except to enlarge his vocabulary, and to practise himself in conversation. The best course therefore for him now to pursue is—(1) to read conversations, letters and stories, written in the colloquial dialect by a Native, who does not know English; (2) to enter in a pocket book, and learn by heart, a few new words and sentences daily, (3) to write a little Telugu composition, (4) to practise himself daily in conversing with Natives.

After this has been done for some months, the student should proceed to study PART III, on the grammatical language used in books. At the same time he should read the Vikramārka, or the Panchatantra, and afterwards the Nitishandrika. The author would strongly advise the student (especially if he be a Missionary) not to study the Telugu Bible or the Prayer Book, until one of the above-mentioned books has been mastered. However good translations may be, they cannot fail to injure the student’s style, if studied before original compositions.

A few Conversations, Letters and Stories are added as models for imitation. After the student has studied them carefully, he should ask his Munshi to write others of a similar character, bearing more especially upon the particular subjects that will be most useful to him hereafter. Thus a Civilian should require his Munshi to write about civil matters, magisterial cases, etc., while a Missionary should require his Munshi to write about religious matters, Hindu caste, customs, ceremonies, feasts, etc., and to tell and write out stories from the Puranas, etc.

N.B.—The figures in brackets (if not preceded by the word Parq.), refer to the notes, which will be found at the end of the chapter.
(A.) ఇవి ఎక్కువ చెందాయి అణువులు ఉండాయి?

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ఐ. ఉత్త్రానికం విస్తృతం ఉండాయి? (Para. 103.)

ఒకప్పటి ప్రాంతాలు రెండు కొనసాగించబడుతుంది, కాబట్టి ఉండుతుంది.

ఐ. అలాంటి సంఖ్యలు ఉండాయి కాని?

(1.)

ఐ. ఆ సమయం ఎలా తపస్సు చేయడానికి వచ్చాయి?

ఐ. ఆ సమయం ఎలా తపస్సు చేయడానికి వచ్చాయి?

(Para. 665.)

ఐ. ఆ సమయం ఎలా తపస్సు చేయడానికి వచ్చాయి?

(Para. 436.)

ఐ. మీరు ఎంత ఎలా తపస్సు చేసానికి?

(Para. 520, 506.)

ఐ. మీరు ఎంత ఎలా తపస్సు చేసానికి?

(Para. 323.)

ఐ. మీరు ఎంత ఎలా తపస్సు చేసానికి?

(Para. 103.)

ఐ. మీరు ఎంత ఎలా తపస్సు చేసానికి?

(Para. 138.)

ఐ. మీరు ఎంత ఎలా తపస్సు చేసానికి?

(Para. 542.)

ఐ. ఈ ఎంత ఎలా తపస్సు చేసానికి?

(Para. 665.)

ఐ. ఈ ఎంత ఎలా తపస్సు చేసానికి?

(Para. 535.)

ఐ. ఈ ఎంత ఎలా తపస్సు చేసానికి?

(Para. 131.)

ఐ. ఈ ఎంత ఎలా తపస్సు చేసానికి?

(Para. 103.)

ఐ. ఈ ఎంత ఎలా తపస్సు చేసానికి?

(Para. 103.)

ఐ. ఈ ఎంత ఎలా తపస్సు చేసానికి?

(Para. 299. (2.)

ఐ. ఈ ఎంత ఎలా తపస్సు చేసానికి?

(Para. 304, 130, 141.)

ఐ. ఈ ఎంత ఎలా తపస్సు చేసానికి?

(Para. 612, 613.)

ఐ. ఈ ఎంత ఎలా తపస్సు చేసానికి?

(Para. 334, 477. 1.)
GENERAL EXERCISES.

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1. మంచియేది కాంతి‌న ణపారి, అయిన మనం కట్టుపోయాం?
2. అని అని అయినా కట్టుపోయాం. అని అని అయినా కట్టుపోయాం.
3. చోటు మీద బిందుపోతుంది?
4. రాత్రి నా నాగార్త్తుకు మారి, సౌండు కుడికపోతుంది, అందుకే దిగిపోతుంది.
5. వారిహోదల డిస్కార్, అభిని చాటుకుట్టుంది కట్టాశాలు? (Para. 300.)
6. ఆత్మకు. దూరంగా ఫిలిండా ఫిలిండా, వారిహోదల వారిహోదల చేసుకుంది. వారిహోహం వారిహోహం నిశ్చితం చేసుకుంది, అని నిశ్చితం చేసుకుంది.
7. నిశ్చితం చేయుట జాబితాలు?
8. మరి నిశ్చితం చేయుట జాబితాలు.
9. నిస్సారం పండు నాగార్త్తుకు కట్టుపోయాం? (Para. 147.)
10. మనస్తాత్మక జాబితా బాగే జాబితా కట్టుపోయాం?
11. అన్నా వీటిని చేయదగానే అన్నా వీటిని చేయాలంటారు? (Para. 323.)
12. రాత్రి పౌరుడు. దైర్య సంఘర్ష బాగే జాబితా మారి నిస్సారం
13. రచయిత పౌరుడు పండు పండు, జాబితా (Para. 612, 613.)
14. మనస్తాత్మక నిశ్చితం చేయదగానే, మనస్తాత్మక నిశ్చితం (చాలా మందం పరమాణు అంధం అడిపోతుంది అడిపోతుంది) (2) అని నిశ్చితం చేయదగానే,
15. మనస్తాత్మక నిశ్చితం చేయదగానే (2) అని నిశ్చితం చేయదగానే?
16. అం సంఘర్ష తమామండ. మనస్తాత్మక జాబితా తమామండ అని
17. నిష్ణాదం విచారణత్వం పౌరుడు చేయాలంటారు?
18. రచయిత పౌరుడు పండు పండు, జాబితా అన్నా వీటిని చేయదగానే, మనస్తాత్మక నిశ్చితం చేయదగానే
19. అనుమతి చేయదగానే?
20. మనస్తాత్మక జాబితా కట్టాశాలు, మనస్తాత్మక జాబితా కట్టాశాలు
21. జాబితా పౌరుడు పండు పండు, జాబితా అన్నా వీటిలో అంత, అంది నిశ్చితం? (Para. 681.)
22. అనుమతి చేయదగానే అంతాండ
23. మనస్తాత్మక జాబితా కట్టాశాలు?
24. సంఘర్ష కట్టాశాలు.
25. మనస్తాత్మక జాబితా కట్టాశాలు (3) (Para. 453.)
26. అనుమతి చేయదగానే అంతాండ
27. అనుమతి చేయదగానే అంతాండ. (Para. 453.)
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GENERAL EXERCISES.

(B.) 

(Para. 653, 681.)

(Para. 145, 654.)

(Para. 304, 476.)

(Para. 377.)

(Para. 385.)

(Para. 588, 407.)

(Para. 388.)

(Para. 491.)

(Para. 368.)

(Para. 592.)

(Para. 219.)

(Para. 531, 186, 560.)

(Para. 491, 447.)

(Para. 228.)

(Para. 199.)

(Para. 199.)
GENERAL EXERCISES.

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(Para. 460.)
(Para. 466.)
(Para. 203.)
(Para. 377.)
(Para. 306. 1.)
(Para. 535.)
(Para. 225.)
(Para. 301.)
(Para. 219.)
(Para. 460.)
(Paras. 616, 441.)
(Para. 425.)
(Para. 383.)
(Para. 181)
(Para. 273.)
(Para. 681.)
204 GENERAL EXERCISES.

1. ఒకే శతాబ్దం మాత్రమే ఉండడాన్ని, మతంతో చేసినప్పటి మిగిలి ఉందుంది?

2. నాణకుడా పద్యం తమ్మైన ప్రత్యేకంగా చేసినప్పటి కాదా, శివారి మాత్రమే చేసినప్పటి అమావాసయ చేసినప్పటి?

(Paras. 536, 110.)

3. మనిషితో తమ్మిడి కారణం?

4. తాత్కాలికం ఉంది, మాట శాసనం?

(Paras. 326.)

5. అను రింటింటి?

6. ఇతర బోధించటానికి ప్రమాణం?

7. శాసనం లేదు తినటానికి ప్రమాణం?

8. అన్ని సిద్ధాంతం తినించడానికి ప్రమాణం?

9. యుగాల్లో క్షమతను తినించడానికి ప్రమాణం?

(Paras. 542.)

10. యుగాల్లో క్షమతను తినించడానికి ప్రమాణం?

(Paras. 544.)

11. యుగాల్లో క్షమతను తినించడానికి ప్రమాణం?

(Paras. 494.)

12. ప్రామాణిక బోధించడానికి ప్రమాణం?

13. క్షమతను తినించడానికి ప్రమాణం?

14. అన్ని సిద్ధాంతం తినించడానికి ప్రమాణం?

15. యుగాల్లో క్షమతను తినించడానికి ప్రమాణం?

(Visag. శాసనపరచడానికి.)

(Paras. 202.)

16. యుగాల్లో క్షమతను తినించడానికి ప్రమాణం?

17. క్షమతను తినించడానికి ప్రమాణం?

(Paras. 519.)

18. క్షమతను తినించడానికి ప్రమాణం?

19. క్షమతను తినించడానికి ప్రమాణం?

20. క్షమతను తినించడానికి ప్రమాణం?

(Paras. 519.)

21. క్షమతను తినించడానికి ప్రమాణం?

22. క్షమతను తినించడానికి ప్రమాణం?

23. క్షమతను తినించడానికి ప్రమాణం?

(Paras. 326.)

24. క్షమతను తినించడానికి ప్రమాణం?

(Paras. 326.)

25. క్షమతను తినించడానికి ప్రమాణం?
(D.) 100 కంప్యూటర్ల కోసం విద్యార్థుల.

1. మనదైన వారి విద్యుత్ ప్యాక్షన్ అయించారు?
2. మనదైన విద్యుత్ ప్యాక్షన్ అయించారు?
3. మనదైన విద్యుత్ ప్యాక్షన్ అయించారు?
4. మనదైన విద్యుత్ ప్యాక్షన్ అయించారు?
5. మనదైన విద్యుత్ ప్యాక్షన్ అయించారు?
6. మనదైన విద్యుత్ ప్యాక్షన్ అయించారు?
7. మనదైన విద్యుత్ ప్యాక్షన్ అయించారు?
8. మనదైన విద్యుత్ ప్యాక్షన్ అయించారు?
9. మనదైన విద్యుత్ ప్యాక్షన్ అయించారు?
10. మనదైన విద్యుత్ ప్యాక్షన్ అయించారు?

(Paras. 321, 333, 345, 357, 369, 371, 383, 395, 407)
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మ. శాచరియాయను ప్రత్యేకం చేసింది కోసం?

స. కొన్ని చరిత్రకందాలను సాధారణంగా చెప్పించడానికి చేసామని చెప్పాడు. (Para. 678.)

మం. అందువల్లా కంటే ఇంగ్లీషులో ఇది అదిప్రభాష కంటే సాధారణ కంటే అద్భుతం?

సం. ఇంగ్లీషులో ఏడాది పదాను చేసిన చరిత్రకందాలను తిరిగి పంచిన శేషం నుండి పరిశీలించారు. (Para. 511.)

మ. ముంచి ఇంగ్లీషులో సమాధానం చేసిన బిందువు లేదు. రెండవ జూను ఎందుకంటే?

సం. ఇంగ్లీషులో బిందువులను విస్తృతం వివరించగా మరియు వివరించే రెండవ జూను కాంటే ఎందుకంటే?

మం. ఇంగ్లీషులో శీతోష్ణ సమయం చేసిన బిందువు లేదు. రెండవ జూను ఎందుకంటే?

సం. రెండవ జూను వివరించడానికి ప్రధానంగా మాత్రమే. ఈ పదాను భారతీయ భాషలలో ఆధారం, ఎందరో ఎందరో అంటారు. (Para. 571.)

మ. ఇంగ్లీషులో ప్రత్యేకంగా పదాను చేసిన విచారం చేసింది. దొండా వాడరు?

సం. అరుదు రెండవ జూను. 15. ఇంగ్లీషులో వాడాలను ఎందుకంటే?

మం. అరుదు రెండవ జూను?

సం. ఇంగ్లీషులో నాలూరు సంచారం చేసిన విచారం చేసింది. ఇందువల్ల వాడాలను ఏది అంటారు?

మ. సమాధానం చేసి శీతోష్ణం చేసిన పదాను లేదా ధనుత చేసిన పదాను?

సం. (E.) దైర్య చేసినది శీతోష్ణ సమయం చేసినది.

మ. సాధారణం చేసి?

సం. ఎందుకంటే?

మ. కంటే సాధారణం?

సం. 393, 304. (Paras. 393, 304.)

మ. వాడాలను ఎందుకంటే? యాచారం ఎందుకంటే?

సం. సౌరాశ్రమ పదాను. వాడాలను ఎందుకంటే?

మ. ఎందుకంటే?

సం. పదాను సాధారణం?

మ. పదాను సాధారణం?

సం. పదాను సాధారణం?

మ. పదాను సాధారణం?
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(Para. 202.)
(Para. 425.)
(Para. 630.)
(Para. 535.)
(Para. 229.)
(Para. 377.)
(Para. 119.)
(Para. 655.)
(Para. 142.)
(Para. 19.)
(Para. 20.)
(Para. 18.)
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(22.)

(23.)

(24.)

(25.)
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(26.) యిద్దానం రాగం చేయును. (27.) లోపం నిపుణం చేసినప్పటితో వచ్చింది. (28.) రాయ సందర్శించిన నిపుణుడు మనం. (29.) ఎడారి రాగం చేయాలంటే రాగం చేయవచ్చు. (30.) రాగం చేసీం రాతించాలి.

(31.) రాయ సందర్శించి నుండి వచ్చింది. (32.) రాయ సందర్శించిన నిపుణుడు మనం. (33.) ఎడారి రాగం చేయాలంటే రాగం చేయవచ్చు. (34.) రాగం చేసీం రాతించాలి.

(35.) రాయ సందర్శించి నుండి వచ్చింది. (36.) రాయ సందర్శించిన నిపుణుడు మనం. (37.) ఎడారి రాగం చేయాలంటే రాగం చేయవచ్చు. (38.) రాగం చేసీం రాతించాలి.

(39.) రాయ సందర్శించి నుండి వచ్చింది. (40.) రాయ సందర్శించిన నిపుణుడు మనం. (41.) ఎడారి రాగం చేయాలంటే రాగం చేయవచ్చు. (42.) రాగం చేసీం రాతించాలి.
రెండు నాటికి సహితే, తప్పనించారు. రాత్రి పంచాయతే చెప్పింది 'చిన్నం సాగిందు' తిమెసేవారు. (Para. 322.)

రాత్రి మేధా తీయించాయందే, దేవానం బహుళంగల విధానం కంటే, ప్రణాళిక మాత్రము మరణాలను చూసాడూ తిమెసేవారు పోసి, లేదా ప్రణాళిక మాత్రము మరణాలను చూసాడు తిమెసేవారు విస్తృతమైన కంటే తిమెసేవారు ఫింకింగు నుండి మారింది.

మరణా బహుళంగల తోడు నేను అనుశాసనం కోరింది చూసారు.

(H.) కరుణాబాబు ప్రస్తుతి చేసారు.

ఆన్ కమ్యూనిటీ సహితే (30.) సహాయితలు మాత్రిక విస్తరించారు.

నా అయితే మాత్రము ఇది బహుళంగల రాత్రి మరణాలను చూసారు తిమెసేవారు (31.) నా పంచాయతే ప్రణాళిక మరణాలను చూసారు. తాను హైపరన్యత XVమత్రము, రాత్రి బహుళంగల రాత్రి (Para. 545.) ప్రణాళిక మరణాలను చూసారు తిమెసేవారు ప్రణాళిక మరణాల నిలుగు కంటే తిమెసేవారు పోసి, తిమెసేవారు సాగించారు మరణాల నిలుగు కంటే తిమెసేవారు పోసి. (32.) ఇది ప్రాథమిక పైన సాగించారు మరణాల నిలుగు కంటే తిమెసేవారు పోసి. రాత్రి మరణాల నిలుగు కంటే తిమెసేవారు పోసి, తిమెసేవారు పోసి. (Paras. 655, 393, 401.) నా పంచాయతే సాగించారు కమ్యూనిటీ, నా పంచాయతే సాగించారు కమ్యూనిటీ. రాత్రి మరణాల నిలుగు కంటే తిమెసేవారు పోసి, తిమెసేవారు పోసి, తిమెసేవారు పోసి. (Paras. 612.)

నా కమ్యూనిటీ రాత్రి ప్రణాళిక విస్తరించారు మరణాల నిలుగు కంటే తిమెసేవారు పోసి, తిమెసేవారు పోసి. (33.) ఇది ప్రాథమిక పైన సాగించారు. తిమెసేవారు పోసి (34.) నా కమ్యూనిటీ రాత్రి ప్రణాళిక విస్తరించారు మరణాల నిలుగు కంటే తిమెసేవారు పోసి, తిమెసేవారు పోసి. (Para. 115.)
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(35.) రాత్రి రోతి రాయారు. స్థాయి కాడు పొందింది కాడనే (K.5) మీరు వాటి‌లో కొనసాగించండి. (Para. 119.)

(36.) మానవుడు గురించి పాటు ప్రచురింది.

(37.) దేవత గురించి పాటు ప్రచురింది. (Para. 448.)

(38.) అనేక సహాయాన్ని అందా తీసుకుంది. (Para. 598.)

(39.) ఏ సహాయ కాదు ఎవరి లోని ప్రాణాలకు ప్రాణాలం తయారు చేసారు. (Para. 404.)

(40.) అనేక సహాయాన్ని అందా తీసుకుంది. (Para. 475.)
ఘోషణతో, మనం సంపాదనకు సహాయం చేయడం కష్టం, వారికి కొందరికి ప్రకటించి ఉంటుందని నా అమితి నుండి ఉంటుంది, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

మనం సంపాదనకు సహాయం చేసిన లేదా పిలిచడం కష్టం, వారికి కొందరికి ప్రకటించి ఉంటుందని నా అమితి నుండి ఉంటుంది, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

మనం సంపాదనకు లేదా పిలిచడం కష్టం, వారికి కొందరికి ప్రకటించి ఉంటుందని నా అమితి నుండి ఉంటుంది, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

(మ.) మనం సంపాదనకు లేదా పిలిచడం కష్టం, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

మనం సంపాదనకు లేదా పిలిచడం కష్టం, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

మనం సంపాదనకు లేదా పిలిచడం కష్టం, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

మనం సంపాదనకు లేదా పిలిచడం కష్టం, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

మనం సంపాదనకు లేదా పిలిచడం కష్టం, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

(39.) మనం సంపాదనకు లేదా పిలిచడం కష్టం, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

(38.) మనం సంపాదనకు లేదా పిలిచడం కష్టం, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

(37.) మనం సంపాదనకు లేదా పిలిచడం కష్టం, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

(36.) మనం సంపాదనకు లేదా పిలిచడం కష్టం, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

(35.) మనం సంపాదనకు లేదా పిలిచడం కష్టం, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

(34.) మనం సంపాదనకు లేదా పిలిచడం కష్టం, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

(33.) మనం సంపాదనకు లేదా పిలిచడం కష్టం, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

(32.) మనం సంపాదనకు లేదా పిలిచడం కష్టం, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

(31.) మనం సంపాదనకు లేదా పిలిచడం కష్టం, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.

(30.) మనం సంపాదనకు లేదా పిలిచడం కష్టం, అందు సమయంలో మనం లేక కొంతమం సాధారణ లభిస్తుంది.
(N.) సంపాదించండి క్రి.

చలించడంతో సంపాదనతో విస్తరిసిన క్రి.

(Par. 448.) ఎంతో కూర్చే నిపతాడు చేసిన సంస్కరణతో విస్తరించడం జరిగింది. (Par. 502.)

ఇక్కడ ఇద్దరు పనించినట్లయితే, అది కంటే ప్రత్యేకంగా నిపటించడానికి వాటి హాటా ఇతర సంస్కరణతో మరియు పాలన చేసినది. (Par. 598.)

ఇది లేదా విస్తరించడి. (Par. 154.)

ఫిబ్రూరి పాలన సంస్కరణతో విస్తరించడానికి వాటి హాటా ఇతర సంస్కరణతో మరియు పాలన చేసినది. (Par. 411.)

(Par. 531.) కంటే ఫిబ్రూరి పాలన సంస్కరణతో విస్తరించడానికి వాటి హాటా ఇతర సంస్కరణతో మరియు పాలన చేసినది. (Par. 411.)

(Par. 411.)
(20) "غال" का.

(21) "غال" का नियम करने के लिए ज्यादातरूप विश्वास नहीं है की यह शब्द "गाल" का है। यह "गाल" का नियम करने के लिए ज्यादातरूप विश्वास नहीं है की यह शब्द "गाल" का है। (पारा. 198.)

(22) "गाल" का नियम करने के लिए ज्यादातरूप विश्वास नहीं है की यह शब्द "गाल" का है। यह "गाल" का नियम करने के लिए ज्यादातरूप विश्वास नहीं है की यह शब्द "गाल" का है। (पारा. 840.)
GENERAL EXERCISES.

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GENERAL EXERCISES.

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(Para. 448).  ఆయన అయినంతో నేర్మానికి సమయంలో నిరుత్తాడు.  ఏ ధరా కా తమనుభందరం తీసినా, రైలు — మరాది పెరుగు ఆదాయం కలిగిపోతుంది, అనంతరించి రూపం ఆదాయం కలిగిపోతుంది.


(R) రామరాయ సంధానం.

2 యొక్క ప్రతిభ యొక్క ప్రతిభ తోంది, అంశం మరో సమయం కలిగిపోతుంది. మరింత ప్రతిభ యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది. మరింత ప్రతిభ యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది. మరింత ప్రతిభ యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది, యొక్క ప్రతిభ తోంది.
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ఆ రిప్లాకు. ఆధారం కంటే వానికి విశేషాణం మీద, కర్ణమూలకంచు అమాసమూర్తి రిప్లాకు. అధికం అంటే — అంటే నియంగా సంపాదించాలని లేదుతుంది అంటే, అన్నన వానికి ప్రాచీన వనరు. అధికం అంటే తెలియజేస్తున్నాడు అంటే నియంగా లేదు, అన్నన వనరు నియంగా రిప్లాకు.

నేనివి ఎంచుకుని ప్రకాశం సిద్ధించుకోవచ్చు, అంటే దోషం ఎంచుకుని ప్రకాశం సిద్ధించుకోవచ్చు, అంటే లేదా సిద్ధించుకోవచ్చు. తూర్పున ప్రత్యేక విద్యాధారంగా ఎంచుకుని ప్రకాశం సిద్ధించుకోవచ్చు ఎందుకంటే, ఎంచుకుని ప్రకాశం ఎంచుకుని రిప్లాకు.

మధ్యమం ఆం జాతీ రాగం లేదా జాతీ ప్రత్యేకం ఎంచుకుని ప్రకాశం ఎంచుకుని ప్రకాశం సిద్ధించుకోవచ్చు. చాలా పదార్థాలు ప్రత్యేక విద్యాధారంగాశే ఎంచుకుని ప్రకాశం సిద్ధించుకోవచ్చు (Para. 587.) నిష్టాయుక్తులు మూడు నిష్టాయుక్తులు మూడు నిష్టాయుక్తులు మూడు నిష్టాయుక్తులు మూడు నిష్టాయుక్తులు మూడు నిష్టాయుక్తులు మూడు నిష్టాయుక్తులు మూటు నిష్టాయుక్తులు మూడు నిష్టాయుక్తులు మూడు నిష్టాయుక్తులు 

(46.) రిప్లాకు మల్లికై పాత రిప్లాకు మల్లికై పాత రిప్లాకు మల్లికై పాత రిప్లాకు మల్లికై పాత రిప్లాకు మల్లికై పాత రిప్లాకు మల్లికై పాత రిప్లాకు మల్లికై పాత 

(Para. 598.) రిప్లాకు మల్లికై పాత రిప్లాకు మల్లికై పాత రిప్లాకు మల్లికై పాత రిప్లాకు మల్లికై పాత రిప్లాకు మల్లికై పాత రిప్లాకు మల్లికై పాత
NOTES.

(1) సూచి లిటరల్‌లేస్ మీన్స్ ఫిరువ్వులు. In the Cuddapa District బడు ఇసుద్ధి ఉప్పట అందింది నయం. "After having first ploughed the land two or three furrows, they wet plough it. Before doing so, they sow seeds for sprouts in a sprout bed," i.e., to be transplanted afterwards into the whole field.

(2) This sentence is in a parenthesis. For ఆసం see para. 649.

(3) మాటం రైళ్ళు. To milk-giving cattle.

(4) నాలుగుపూరికలు అంటే నాలుగుపూరికలు a village, అంటే difference. Hence it means another village.

(5) సాధనా సంపాదించాయ అయిని (i.e., ప్రతి సాధనా సంపాదించాయ అయిని) ఎదురు తెలియాడం ఏము.

(6) శిష్యి. If the freshes come down.

(7) Literally. Where is this? Where is that? i.e., The Dowlaishwaram anicut is so much larger, that there is no comparison.

(8) After ఆసం the words మాటం రైళ్ళు are understood.

(9) మాటం రైళ్ళు is understood.

(10) చిస్తులు. మాటం రైళ్ళు స్థానానికి to slake lime. Hence మాటం రైళ్ళు means—slaked lime. Lit. That (i.e., మాటం రైళ్ళు) which they have slaked.

(11) శిష్యి సంపాదించాయ, to put in heaps.

(12) Is it better to plaster, or only to prick out the bricks with chunam?

(13) To whom and on what principle do you give the prizes?

(14) The more grammatically correct sentence would be—ఎం ధిం జాసం ప్రతి సాధనా సంపాదించాయ అయినం కాదు చివర? బాహిరం చిస్తులు సంపాదించడం చందమెన కాదు చివర?

(15) These words are ironical.

(16) Lit. A little work has come with your horse, i.e., I want to have the use of your horse.
(17) A child of how many years? (தன் from ஊட்டை a year.)

(18) னையை் is here an exclamation of sorrow. Alas.

(19) Lit. To whatever extent (it) may not be to them, i.e., அகரை தீவுந்தும் சிமையால்கள், although they have had no harvest. (591.)

(20) They live (in the manner they do) for the sake of respectability.

(21) இன்னேசட. How your fate will be (I do not know), but when I consider the matter, it seems as if it would be accomplished. Lit. It is that it will be accomplished.

(22) All these letters are addressed to Mr. Smith. அன்னைண்டும் means to the presence, and is more respectful than merely என்று.

(23) This is a common form with which to commence a letter. It literally means—You are the one in authority (நீர்மை) to grant them, having caused, etc., etc., i.e., It rests with you kindly to favour me with the news of your welfare.

(24) This is a Sanscrit Shlokam, meaning—There are many obstacles to a good work.

(25) As this is evident to yourself, I cannot write more, i.e., to make it more evident.

(26) You must kindly tell Subbarayudu Garu that I asked much after him.

(27) A favourable letter in reply.

(28) The letter  before இ் stands for இ், which means—dated.

(29) The feast of the ceremony of name-giving.

(30) நாட்டு A Hindustani word meaning place of residence.

(31) When you made a visit to our village in your ride.

(32) The expression நாட்டு கட்டுச்செல்வு is often used, as here, in the sense of to say.

(33) These words are in a parenthesis. Having allotted him such a salary as your kindness suggests.

(34) இயர். Lit. Is it not so? This equals—If not.

(35) On the very day on which the house-warming took place.
(36) *स्नेहः श्रीः* is often used in the sense of *visiting a place*. Lit. *Favouring a place*.

(37) The word *स्नेहः* in this connection is commonly used in the singular.

(38) *झोराक* is a vulgarism for *झोराके* or *झोराक्यू*, para. 238.

(39) Lit. I beg you will inform me, at what time if I come, I may visit you, *i.e.*, when I can visit you.

(40) All the words from *रूप्यः* to *रूप्यवृत्त* are connected by ये to हर्षित. His wife knowing this (para. 496) reflected thus (हर्षित)—My husband is spending money to no purpose. Although he spends it thus, will my mother-in-law's wish be accomplished?—But (para. 494) being afraid to speak to her husband, etc., etc.

(41) All the words from *रूप्यः* to *रूप्यवृत्त* are connected by ये to हर्षित. As she said thus—Your king, etc.

(42) All the words from *रूप्यः* to *रूप्यवृत्त* are connected by ये with हर्षित. Although he besought him thus—"I will buy and give you a better elephant than yours."

(43) All the words from *किना* to *किना* are connected by ये to हर्षित. He told him a stratagem, namely, (ये see para. 619)—Tomorrow put the door of the porch of your house ajar.

(44) Not only did he command that all the people should sleep in the day time and work at night, and that the police should patrol in the day time, but he also said—"we will punish those who do not do so."

(45) *सुभाषः* here equals श्री. At the time of the second watch, *i.e.*, at mid-day.

(46) *आरोपितः ke*, being angry-minded. आरोपितः wrath—आरो* पा feminine form of आरोपितः. The neuter form is आरोपितः.
PART III.
CHAPTER XIX.

ON THE GRAMMATICAL DIALECT USED IN BOOKS.

697. The remaining portion of this book forms an introduction to the study of the grammatical dialect. It is intended to convey such information, in addition to that already given, as may enable the student to study a Native Grammar, and to read such books as the Vikramarka Tales, Kāsiyātra, Panchatantra, Nītīchandrīka, Vēmāna, etc.

698. Without such an introduction, the student would find much difficulty in reading a Native Grammar (which he ought in course of time to do), for all are written in highly grammatical language, and on a system different to that pursued in the present work. But after reading this introduction, it is believed that the student will be in a position to understand a Native Grammar; and he is strongly recommended to proceed to the study of Chinniah Soory's Grammar, since it is generally regarded as the best authority, and has been principally consulted in the preparation of this part of the present work. For this reason, reference is occasionally made to Chinniah Soory's Grammar, throughout the following pages, by the insertion of the letters C. S. The edition, to which reference is made, was published in 1858. The number which follows the initials, refers to the page.

699. A considerable portion of Chinniah Soory's Grammar (and of every Native Grammar) is taken up with an explanation of the various changes which Sanscrit words undergo, when introduced into Telugu. As this forms a distinct branch of study, it is entirely omitted in the present work, since it is very difficult, and not essential to enable the student to understand the grammatical dialect. Its omission, however, renders it necessary to state the rules in a manner very different from that pursued in a Native Grammar.

700. It may be here remarked, that the system pursued in all Native Grammars appears unnecessarily difficult and complicated, except for a person previously acquainted with Sanscrit. The reason of this is probably as follows:—

701. There can be no doubt that the language, which the Brahmans originally spoke, was Sanscrit, and that they wrote it in the Nāgāri character. On entering the Telugu country, they found a language
peculiar to the country, which was written in characters entirely dif-
ferent from Nāgarī, and which contained sounds which did not exist in Sanscrit.

702. The Brahmans soon commenced to learn and use Telugu, and in
course of time, some of them composed Grammars of the language, in
which the system of Sanscrit Grammar was applied to Telugu. These
books were composed on the supposition that the reader had some
knowledge of Sanscrit; and not only were all the grammatical terms
borrowed from that language, but the Grammar itself was written in
Sanscrit.

703. It is no doubt upon these older books, that the earliest Telugu
Grammars now extant (as for instance Nannaya Bhatti's) were based.
And upon these latter are based the Modern Grammars. Hence, when
we carefully study one of them, we find that it in reality presupposes a
knowledge of Sanscrit, that much of it is taken up with an explanation
of the manner in which Sanscrit words are introduced into Telugu, that
in many instances it appears unsuited to Telugu, and that it introduces
distinctions and terms, which are unnecessary and needlessly confusing.

704. Upon opening a Telugu book written in the grammatical dialect,
the student will find, that not only do the forms of the individual words
differ very considerably from those used in common conversation, but
that the words are so run into each other, and have their initial letters
so altered, that the whole is rendered almost unintelligible. In order,
therefore, to read a grammatically written book, it is necessary to know—

(1) The grammatical forms of the individual words.

(2) The complicated rules, according to which they are strung together
in a sentence.

705. The former will be explained in this chapter, and the latter in the
next chapter. But in reference to the latter, it is necessary here to
remark, that the rules chiefly depend upon whether a word belongs to
the class called ं, or not. By this term (which will be
more fully explained hereafter) is meant a word which ends in ं, i.e., the letter Ṛ. (Para. 43.) This letter often becomes ṝ or ṣ,
but in this chapter all words belonging to this class are spelt with Ṛ,
in order to assist the student in remembering which they are. In the
common dialect these words never use Ṛ, but change it into ṝ or ṣ,
or omit it.
I. ON ORTHOGRAPHY, కారక సిద్ధాంతము.

706. The consonants ర, ల, మ, న, ప, are called హెచ్చానాము, i.e., **Hard.**

The consonants భ, ఫ, న, భ, are called సూచిస్తాము, i.e., **Soft.**

The remaining consonants are called ట్రెండిము, i.e., **Fixed.**

707. The division of the words of the Telugu language into ధర్మానాము, బర్మానాము, నర్మానాము, and పర్మానాము, has been already explained in para. 93. ధర్మానాము are subdivided into కౌంతరానాము and పర్మానాము, according as they are derived direct from Sanskrit, or from Sanskrit through the medium of one of the Prakrits. (C. S. 6.)

708. All words used in the Telugu language, except కాల సిద్ధాంతము, are called కారకము. (C. S. 50.)

709. The letters ం, అం, ఉ, ఇం, ఐ, ఆ, ఔ, and the aspirate letters, do not exist in కారకము, but have been introduced from Sanskrit, with the introduction of కౌంతరానాము. Hence every word which contains one of these letters, must belong to the latter class of words, (Para. 40.)

710. The letters ఇ, ఒ, ఔ, and కృ, do not exist in Sanskrit. Hence every word in which one of them occurs, is కారకము. The letter కృ may, however, occur in the Telugu termination, affixed to a కౌంతరానాము; as San. తమాసా. Tel. తమాసాత. (Paras. 44, 712.)

711. The letter స, called సమానాము, లాంసాంసాము, or సత్యముతో, has already been explained in para. 90.

712. The letter ప, called పాంసాము, or పాంసాంసాము, or పాంసాంసాము, is only used in the grammatical dialect. The conditions under which it may be used in case of రోగ, etc., will be explained in the next chapter. Theoretically this letter has a nasal sound, but practically it is silent.

713. The letter పాంసాము is always inserted before final ను, of the first declension, and of any tense of a verb: as సమానాము, తమాసాత.
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714. In స్థాయి words స్థాయి and స్థాయి never occur before a స్థాయి, hence when స్థాయి does thus occur, the word must be a స్థాయి isస్థాయి; as స్థాయి. C. S. 5.)

715. When preceded by a short vowel, స్థాయి may be changed into స్థాయి; as స్థాయి, స్థాయి, స్థాయి, స్థాయి, స్థాయి.

716. The letters స్థాయి and స్థాయి can be changed into స్థాయి and స్థాయి, except in స్థాయి the letters స్థాయి and స్థాయి are always pronounced as స్థాయి and స్థాయి.

717. In para. 89 it is stated, that in స్థాయి the letters స్థాయి and స్థాయి are always pronounced స్థాయి and స్థాయి. When, however, nouns of this class ending in స్థాయి or స్థాయి change these letters in the plural into స్థాయి and స్థాయి, they take the sounds of స్థాయి and స్థాయి; as స్థాయి, స్థాయి; స్థాయి, స్థాయి.

The word స్థాయి also takes the sound of స్థాయి.

II. ON POSTPOSITIONS.

718. The grammatical forms of స్థాయి and స్థాయి are స్థాయి and స్థాయి.

The following postpositions are used in books only—వాడు, వాడు, వాడు, with, వాడు on account of, వాడు, వాడు, with, వాడు through, వాడు through, వాడు from, by.

719. The postpositions వాడు, వాడు, వాడు, వాడు, and వాడు or వాడు, are always affixed to an objective case. All other postpositions are affixed to a genitive case. Those mentioned in para. 148 may also be affixed to a dative case.

720. A list of the postpositions in common use is given in paras. 143 and 148. With the exception of the postpositions వాడు, వాడు, వాడు, వాడు, వాడు, వాడు, వాడు, వాడు, and all those ending in వాడు, viz., వాడు, వాడు, వాడు, వాడు, and వాడు, all other postpositions end in వాడు; (705;) as వాడు.

721. In Native Grammars there is no term answering to that of postposition; but the postpositions వాడు or వాడు, వాడు or వాడు, వాడు, వాడు, వాడు, వాడు, వాడు, వాడు, and వాడు are
called case affixes (অষ্টবিংশ), a term which will be explained hereafter. Many of the remaining postpositions are merely cases of nouns, and are treated as such in the grammatical dialect, e.g., লীলামিক, জামালকাদ, নামালকাদ. The remainder are regarded as particles (অষ্টবিংশাদ), e.g., হুর, হর.

722. When অকবে is attached to a genitive ending in া, or ঃ, the letter ক, is inserted. But if the noun be of the second declension, or a রণেতে ending in স, instead of inserting the letter ক, contraction may take place. When অকবে is attached to a singular genitive ending in any other vowel, the initial া becomes া. In the plural either া or contraction may be used. Thus মিলমিলতা or মিলমিলতা, মিলমিলতা or মিলমিলতা; নামালকাদ (not নামালকাদ); নুন নুনফালকাদ or নুনফালকাদ. (Compare para. 146.)

723. অষ্টী or অষ্টী has properly only the meaning of amongst, and hence ought to be affixed to the plural number only; as স অষ্টী অথশস্ত্র amongst these pens. Sometimes, however, it is affixed to the singular in the sense of অকবে

Paragraphs 145 and 149 hold good in the grammatical dialect.

III. On Nouns, নিভীজাতন or তানাবীহাসন.

Paragraphs 96 to 111 hold good in the grammatical dialect.

724. All dative cases end in ততয়া; as ততয়াশ্র, ততয়াস্তা.

725. Before affixing তত to form the dative, genitives ending in া or ঃ insert ত; as তততততত, ততততত, ততততত, ততততত.

726. The objective case is always formed by affixing ত to the genitive. Hence all objective cases are তততততত. Thus তততত, তততত, তততত, তততত.

727. The vocative case (Para. 106) may have the final vowel long or short at pleasure. Thus তততত, or তততত, তত, or তত, তত-তত or তত-তত.
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728. A plural vocative, when connected with a verb in the second person, may take the same form as the plural nominative.

729. The vocative भ्वेः of the first declension, in all of which final य of the nominative is preceded by आ, may form the vocative by dropping आ. After dropping आ, the preceding आ is changed into ओ or ओऽ; as ववक्ते, ववक्ते, ववक्ते, ववक्ते. If, however, the word has another form of the nominative ending in ओ, e.g., जवक्ते or नवक्ते, then in the vocative, the preceding आ is merely lengthened; as जवक्ते, नवक्ते, (जवक्ते, नवक्ते) or नवक्ते. The reason of this is, that all crude Sanskrit nouns denoting men, which end in आ, take the affix आ or ओ, when introduced into Telugu; whereas those ending in ओऽ take आ only.

730. All nouns of the first declension in which final आ is preceded by आ, besides being declined in the regular manner (Para. 114), may also form the genitive by simply dropping final आ; as जवक्ते, gen. जवक्ते. Hence the dative and objective may be जवक्ते and जवक्ते. Hence also before a postposition either form of the genitive may be used; as जवक्ते or जवक्ते. The forms mentioned in paragraphs 115 and 116 are not grammatical.

731. A few nouns of this declension form the plural by changing final आ of the nominative singular into ओऽ; as Sing. जवक्ते, Pl. जवक्ते.

732. Nouns ending in ववक्ते, as ववक्ते, form the Plural in ओऽ or ओऽ; as ववक्ते, ववक्ते or ववक्ते. (Para. 98.)

733. Of this declension in which final आ is preceded by आ (e.g., ववक्ते, ववक्ते, ववक्ते, ववक्ते), the ord ववक्ते, ववक्ते, and a few ववक्ते words (e.g., जवक्ते, जवक्ते, जवक्ते, जवक्ते) form the plural by changing final आ into ओऽ; as Sing. जवक्ते. Pl. जवक्ते.

734. In the grammatical dialect there are a few words belonging to this declension of only two syllables. See para. 114. Thus जवक्ते. Gen. जवक्ते, Pl. जवक्ते or जवक्ते.
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735. In the second declension (Para. 117) there are a few nouns which are not always neuter, for instance, సిద్ధాంతమాను means a friend. So in like manner శ్రెణియు, శాసనమాను, శబ్దాంశమాను. (C. S. 34.)

736. The word శాసనమాను (Vulg. >(() is formed by adding సు to మాను, and in the grammatical dialect does not belong to the second, but to the third declension. (C. S. 90.)

737. All nouns of this declension, in which final మాను is preceded by అ, may change this vowel into వ; as శాసనమాను or శాసనమాను. (C. S. 181.)

All nouns of this declension are declined according to para. 117.

738. Final మాను in the singular nominative of this declension may be changed into అ or మాను. Nouns in which final మాను is preceded by అ, must change అ into వ before taking these forms. These forms may be retained throughout all cases singular and plural, and before any post-position. Thus—

Sing. N. & G. శాసనమాను, స్థానమాను, or సూచింమాను.
D. శాసనపరిశీలనమాను, శాసనపరిశీలనమాను, or శాసనపరిశీలనమాను.

Pl. N. శాసనమాను, స్థానమాను, or సూచింమాను.
D. శాసనపరిశీలనమాను, శాసనపరిశీలనమాను, or శాసనపరిశీలనమాను.

Postpositions. శాసనపరిశీలనమాను, శాసనపరిశీలనమాను, or శాసనపరిశీలనమాను.

739. Nouns of this declension when affixing the postposition అ in the singular, and throughout the plural, sometimes drop మాను, and lengthen the preceding vowel. Thus శాసనపరిశీలనమాను, శాసనపరిశీలనమాను. Para. 119.

740. The words శాసనమాను and శాసనమాను, besides the ordinary forms of the plural, also use the forms శాసనమాను and శాసనమాను.

Nouns of the third declension are declined according to paras. 123—125.
741. The following rules in reference to the formation of the plural number, apply to all nouns of the third declension and to all irregular nouns. Compare Para. 128.

742. All nouns ending in 电竞, 哉, 品, or 要, in which 仔 or 〇 precedes these letters, form the plural by adding 〇, or by changing these letters, together with the preceding 仔 or 〇 into 〇 and 〇 respectively. Thus—Sing. 电竞. Pl. 咞-vous or 咞-vous. Sing. 〇 households. Pl. 〇 households. Sing. 品. Pl. 品 or 品. Sing. 品. Pl. 呀 or 姆. Sing. 呀 or 姆. Pl. 姆 or 姆. (Para. 128. d.)

743. With the exception of the nouns included in the last paragraph, all nouns ending in 仔, 品, 娘, or 妹, and all nouns of more than two syllables ending in 道 or 也, form the plural by adding 〇. After 〇 has been added, the letter preceding it may be changed into 〇, or the two letters may be contracted into 〇. Thus—Sing. 姆. Pl. 姆, 姆, or 姆. Sing. 娘. Pl. 娘, 娘, or 娘. Sing. 娘. Pl. 姆, 姆, or 姆. Sing. 娘. Pl. 娘, 娘, or 娘. Sing. 娘. Pl. 娘, 娘, or 娘. (Para. 128. b.)

744. Nouns of more than two syllables ending in 道 may also form the plural by changing final 道 into 〇 or 〇; as 〇 households, or 〇 households. The forms 〇 households and 〇 households are also allowable.

745. Nouns ending in 仔 or 娘, not preceded by 〇 or 仔, or in 电竞, 品, 品, or 品, form the plural by adding 〇, or by changing these letters into 〇 and 〇 respectively. Thus—Sing. 仔. Pl. 仔 or 仔. Sing. 仔. Pl. 〇 or 〇. (Para. 128.)

746. Nouns ending in 〇 form the plural as follows—Sing. 〇. Pl. 〇, 〇, or 〇. (Para. 128.)

747. Nouns ending in 娘 form the plural regularly; as Sing. 娘. Pl. 娘. (Paras. 128, 135.)
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748. In the singular, instead of స్మీ, the form స్మీ may be used; but in the plural స్మీ only is used. In the same manner are declined దూరు, దురు, దారు, దారు, దురు, దారు, దురు, దారు.

(Para. 138.)

749. The nouns జెమీ and ఆంటు ఉంటే the forms జెమీ and ఆంటు in the singular at pleasure. In the plural the forms జెమీ and ఆంటు only are used.

750. The nouns mentioned in para. 139 are declined grammatically in the following manner—Sing. Nom. ఆంటు. Gen. ఆంటు. Pl. ఆంటు ఆంటు.

751. The following plurals are peculiar. Sing. ఆంటు or ఆంటు. Pl. ఆంటు ఆంటు. Sing. ఆంటు. Pl. ఆంటు ఆంటు or ఆంటు ఆంటు. Sing. ఆంటు ఆంటు. (Gen. ఆంటు.) Pl. ఆంటు ఆంటు. Sing. ఆంటు. Pl. ఆంటు ఆంటు or ఆంటు ఆంటు. Sing. ఆంటు. (Gen. ఆంటు.) Pl. ఆంటు ఆంటు. Sing. ఆంటు. Pl. ఆంటు. Sing. ఆంటు. Pl. ఆంటు. Sing. ఆంటు. Pl. ఆంటు. See also para. 128.

All nouns not included in the above rules, form the plural nominative by adding ఆ to the nominative singular.

752. In the formation of the plural, the rules given about జ in para. 128. i. & k. are strictly observed in the grammatical dialect.

753. The singular genitives of irregular nouns are termed అమ్మి, అమ్మి, and are the same in the grammatical, as in the common dialect. See paras. 129 to 141.

754. The words కృషుకు, ఎండుకు, and a few other irregular nouns, make the singular genitive by changing the last letter into క, or by affixing క. In either case క may be inserted, if the preceding vowel be short; as కృషి, కలుపి, కలుపి or కలుపి.
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755. According to the system pursued in native grammars, nouns have seven cases, formed by the addition of certain affixes, called అక్షరాలు. Thus—

756. (1) నిమ్మదిశ. First case. This corresponds to the nominative case: The affixes are ఏ, మా, and ఇ in the singular, and ఎ in the plural; as తనమ్మదిశ, మనమ్మదిశ, కనమ్మదిశ, కనమ్మదిశ, రామమ్మదిశ.

757. N.B.—There are many nouns which do not use these affixes; as చల్లి, నాలుగు, కుర్రు. There are also many nouns ending in ఏ, మా, and ఇ, in which these letters are not అక్షరాలు, but part of the crude form of the word; as కమ్మదిశ, పండితరం, పూర్వం, జమ్మదిశ, రామమ్మదిశ, జయమ్మదిశ. In all nouns of the first and second declensions final ఏ and మా are affixes. In all లక్షణమ్మదిశ ending in ఇ, this termination is an affix. In all other instances, final ఏ, మా, and ఇ are not affixes, but part of the crude form of the word. Every noun which does not take one of these affixes, is regarded as having dropped it.

758. (2) నిమ్మదిశ. Second case. This corresponds to the objective case; as నామమ్మదిశ or నామమ్మదిశ, నామమ్మదిశ, నామమ్మదిశ. (Paras. 726, and 730.)

759. (3) నిమ్మదిశ. Third case. The affixes are తుంగి or తుగి, and రామమ్మదిశ or రామమ్మదిశ; as తనమ్మదిశ, తనమ్మదిశ.

760. (4) నిమ్మదిశ. Fourth case. The affixes are ఇ and మా; as తనమ్మదిశ, తనమ్మదిశ.

761. (5) నిమ్మదిశ. Fifth case. The affixes are తామమ్మదిశ, రామమ్మదిశ, and మా; as తనమ్మదిశ, తనమ్మదిశ.

762. (6) నిమ్మదిశ. Sixth case. The affixes are రామమ్మదిశ or మా, రామమ్మదిశ or రామమ్మదిశ; as తనమ్మదిశ, తనమ్మదిశ, తనమ్మదిశ.
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763. (7) నామనాయం. Seventh case. The affixes are అందరి; and సరే; as తాడాంధరిరుటుదేరు, కొనిలిడురు.

764. The Vocative is called నూతనాయం.

765. N.B.—With the exception of the ఒడిడు, టీడుడు, and నేడు or నేడు, all the other నామనాయాలు are postpositions. Para. 721.

766. In Native Grammars, nouns are divided into శ్రేణీశ్రేణిగానూ, i.e., nouns denoting men, శ్రేణీశ్రేణిగానూ, nouns denoting women, and శ్రేణీశ్రేణిగానూ, i.e., nouns denoting animals, and inanimate things.

767. Nouns are also divided into—(1) రేడినండిగానూ, i.e., nouns which take the affix మన, (2) నిండినండిగానూ, i.e., nouns which take the affix మాన, (3) లినండిగానూ, i.e., nouns which take no affix in the nominative singular.

IV. ON ADJECTIVES, గురుండాయం.

Paragraphs 150 to 166 (omitting paragraphs 159 and 161) hold good in the grammatical dialect.

768. Instead of the affix అందిరి (para. 154) the affix అంది (the indef. rel. partic. of అంది or అంది, para. 820) may be used. Thus instead of జీనంరుండండి the form జీనంరుండి may be used.

769. A noun of the second declension, instead of affixing అందిరి or అంది, sometimes changes final ని into ని or నిడు as వెయిలిండియామురు or వెయిలిండియామురు or ఆండియామురు. Nouns ending in ని, which are not of the second declension (e.g., జిడుడు, జిడుడు, etc.) usually change final ని in ని; as జిడిడుడు, జిడిడుడు. Paras. 154 and 162.

770. Before the words అందరిది, ఆండిది, సంయితాము, కాండిది, and మిరిదిది, and their masculine and feminine forms, the dative case is sometimes used instead of నాయరు; as తాడిండితుడు అందరియాము or తాడిండితుడు భూమత్తుండి. (C. S. 71.)
ON THE GRAMMATICAL DIALECT USED IN BOOKS.

V. ON PRONOUNS, ప్రత్యేకపదాలు.

771. All pronouns are ప్రత్యేకపదాలు. In the grammatical dialect they take numerous forms, which are given below. Paragraphs 168, 172, 177, 181, to 201, refer equally to the grammatical dialect. The forms of the objective in తెనా and తినా are ungrammatical. Paragraphs 202 to 207 on composite nouns refer equally to the grammatical dialect, except that the grammatical forms of జనమం, జనం, అండం, and అడం are affixed.

Grammatical forms of the pronouns.


O. నరాదం, నరాదం.


Pl. N. జనం, జనం, జనం. G. జనం, జనం, జనం. etc.

Pl. N. జనం, జనం, జనం. G. జనం, జనం, జనం. etc.

Sing. N. పండితం, పండితం, పండితం, పండితం, పండితం. G. పండితం, పండితం, పండితం, పండితం, పండితం. etc.

Pl. N. పండితం, పండితం, పండితం, పండితం, పండితం, పండితం, పండితం, పండితం, పండితం, పండితం, G. పండితం. etc.

Sing. N. హిందియా, హిందియా, హిందియా, హిందియా, హిందియా, (175.)

Sing. N. హిందియా, హిందియా, హిందియా, హిందియా, హిందియా, (176.)
ON THE GRAMMATICAL DIALECT USED IN BOOKS.

Sing. N. ્ GF, O. ્ GF, etc.

Pl. N. ્ GF, ્ GF, ્ GF, O. ્ GF, ્ GF, etc. (Para. 187.)

Sing. N. ્ GF, G. ્ GF, D. ્ GF, ્ GF, etc. (Para. 191.)

Pl. N. ્ GF, G. ્ GF, etc.

Sing. N. ્ GF, ્ GF, ્ GF, ્ GF. G. ્ GF, ્ GF, ્ GF, etc.

Pl. N. ્ GF, ્ GF, ્ GF, etc.

Sing. N. ્ GF, ્ GF, ્ GF, ્ GF. G. ્ GF, ્ GF, ્ GF, etc.

Pl. N. ્ GF, ્ GF, etc.

Sing. N. ્ GF, ્ GF, ્ GF, ્ GF. G. ્ GF, ્ GF, ્ GF, etc.

Pl. N. ્ GF, ્ GF, ્ GF, etc.

N.B.—It will be noticed that the grammatical genitives of ્ GF and ્ GF are the same as the genitives of ્ GF and ્ GF.

773. The genitives ્ GF, ્ GF, and ્ GF, may add ્ GF at pleasure; as ્ GF.

774. The forms of the word ્ GF are very numerous. See C. S. 59.

775. When the demonstrative adjective pronouns ્ GF, ્ GF, and ્ GF, are prefixed to nouns, they may be changed into their corresponding short vowels, and the consonant following them doubled. Thus—尔斯 GF becomes ્ GF. This cannot take place, if the first letter of the succeeding word be ્ GF, ્ GF, ્ GF, ્ GF, or ્ GF, or has a subscribed consonant; as ્ GF, ્ GF. (Para. 189.)

776. Instead of the affix ્ GF to form a feminine composite noun, the affix ્ GF is sometimes used; as ્ GF. (Para. 202.)
ON THE GRAMMATICAL DIALECT USED IN BOOKS.

VI. On the Copulative Conjunction, నండించింది.

777. To express the English conjunctions—both…and—the termination అన్నదే, or అన్నదే, is affixed, if the word to which it is affixed be a స్థలించింది, or if it end in అ, ఇ, or ఒ. In all other cases అన్నదే is affixed.
(Para. 167.) Thus—

నండించింది నండించింది చీత.
I and Rama have no cows.

ప్రతింది నండించింది నండించింది చీత.
An ox and a sheep have come.

VII. On Numerals, నండించింది.

778. The ordinals are formed from the neuter cardinals by adding అత. If the neuter cardinal ends in అ, contraction may take place. If it ends in ఇ, contraction must take place. If contraction does not take place, initial అ is changed into చే. Thus నండించింది or నండించింది, చేత. The ordinals take pronominal affixes.

779. The words నండించింది, నండించింది, నండించింది, have very many different forms, e.g., (Sing. Nom. నండించింది, నండించింది, నండించింది, నండించింది, నండించింది, నండించింది, నండించింది, నండించింది, నండించింది, నండించింది, నండించింది, నండించింది, నండించింది, నండించింది, నండించింది, నండించింది, నండించింది, నండించింది.
See C. S. 60. (Para. 231.)

780. The following list shows the grammatical forms of the cardinal numbers. For their declension see para. 238:

<table>
<thead>
<tr>
<th>Neuter</th>
<th>Mas. Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2, నండించింది</td>
<td>నండించింది, నండించింది</td>
</tr>
<tr>
<td>3, నండించింది</td>
<td>నండించింది, నండించింది, నండించింది</td>
</tr>
<tr>
<td>4, నండించింది</td>
<td>నండించింది</td>
</tr>
<tr>
<td>5, నండించింది, నండింది</td>
<td>నండించింది, నండింది</td>
</tr>
</tbody>
</table>
### ON THE GRAMMATICAL DIALECT USED IN BOOKS.

<table>
<thead>
<tr>
<th>Neuter</th>
<th>Mas. Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. అన్న.</td>
<td>అన్నమయం.</td>
</tr>
<tr>
<td>7. లాంల.</td>
<td>లాంలమయం.</td>
</tr>
<tr>
<td>8. పాండలి.</td>
<td>పాండలిమయం.</td>
</tr>
<tr>
<td>9. సురుపు.</td>
<td>సురుపుమయం.</td>
</tr>
<tr>
<td>10. వి.</td>
<td>విమయం, విమయం, విమయం, విమయం, విమయం.</td>
</tr>
<tr>
<td>11. చాలస్తు.</td>
<td>చాలస్తుమయం.</td>
</tr>
<tr>
<td>12. పాలి.</td>
<td>పాలిమయం, పాలిమయం.</td>
</tr>
<tr>
<td>13. రామభన్నం.</td>
<td>రామభన్నం, రామభన్నం, రామభన్నం.</td>
</tr>
<tr>
<td>15. రామభన్నం, రామభన్నం.</td>
<td>రామభన్నం, రామభన్నం.</td>
</tr>
<tr>
<td>16. రామభన్నం.</td>
<td>రామభన్నం.</td>
</tr>
<tr>
<td>17. రామభన్నం.</td>
<td>రామభన్నం.</td>
</tr>
<tr>
<td>18. మాలాఫ్ఫ్ రామభన్నం.</td>
<td>మాలాఫ్ఫ్ రామభన్నం, మాలాఫ్ఫ్ రామభన్నం.</td>
</tr>
<tr>
<td>19. మాలాఫ్ఫ్ రామభన్నం.</td>
<td>మాలాఫ్ఫ్ రామభన్నం.</td>
</tr>
<tr>
<td>20. మాలాఫ్ఫ్ రామభన్నం.</td>
<td>మాలాఫ్ఫ్ రామభన్నం.</td>
</tr>
<tr>
<td>21. మాలాఫ్ఫ్ రామభన్నం.</td>
<td>etc. మాలాఫ్ఫ్ రామభన్నం, etc.</td>
</tr>
<tr>
<td>30. మాలాఫ్ఫ్ రామభన్నం.</td>
<td>మాలాఫ్ఫ్ రామభన్నం.</td>
</tr>
<tr>
<td>40. మాలాఫ్ఫ్ రామభన్నం.</td>
<td>మాలాఫ్ఫ్ రామభన్నం.</td>
</tr>
<tr>
<td>50. మాలాఫ్ఫ్ రామభన్నం.</td>
<td>మాలాఫ్ఫ్ రామభన్నం.</td>
</tr>
<tr>
<td>60. మాలాఫ్ఫ్ రామభన్నం.</td>
<td>మాలాఫ్ఫ్ రామభన్నం.</td>
</tr>
<tr>
<td>70. మాలాఫ్ఫ్ రామభన్నం.</td>
<td>మాలాఫ్ఫ్ రామభన్నం.</td>
</tr>
<tr>
<td>80. మాలాఫ్ఫ్ రామభన్నం.</td>
<td>మాలాఫ్ఫ్ రామభన్నం.</td>
</tr>
<tr>
<td>90. మాలాఫ్ఫ్ రామభన్నం.</td>
<td>మాలాఫ్ఫ్ రామభన్నం.</td>
</tr>
<tr>
<td>100. మాలాఫ్ఫ్ రామభన్నం.</td>
<td>మాలాఫ్ఫ్ రామభన్నం.</td>
</tr>
<tr>
<td>1,000. మాలాఫ్ఫ్ రామభన్నం.</td>
<td>మాలాఫ్ఫ్ రామభన్నం.</td>
</tr>
<tr>
<td>10,000. మాలాఫ్ఫ్ రామభన్నం.</td>
<td>మాలాఫ్ఫ్ రామభన్నం.</td>
</tr>
</tbody>
</table>

781. The letter ని in the termination నిమ may be changed into ని at pleasure; as నిమమయం, నిమమయం.
ON THE GRAMMATICAL DIALECT USED IN BOOKS.

783. When a pronoun or cardinal is coupled with a noun, it may be put in the nominative case, or may take the same చే చే as the noun. It may either precede or follow it. Thus హోమన హోమనగండగండ, ఆటాగా జన గండగండ; జన నచు నచు, జనగండగండ, సుమారంగండగండ, మారుగండగండ. (C. S. 74.)

VIII. ON AFFIXES.

783. The affix చే (denoting a question), the affix చే (denoting emphasis), and the affix చే (denoting doubt), are sometimes shortened into చే, చే, and చే.

784. The adverbial affix చే (para. 388) is a చే చే చే. The consonant చే is always changed into హే, and its vowel may be shortened at pleasure; as చే చే చే or చే చే.

IX. ON VERBS, చే చే.

785. The forms of the verbs used in the grammatical dialect, differ considerably from those used in the colloquial dialect. They have a positive and a negative form, but being more uniform, are not divided into conjugations. Para. 253 is strictly observed.

786. N.B.—In Native Grammars the చే చే చే (first person) is always put first, and corresponds to what in English is the third person. The చే చే (middle person) is put in the second place, and corresponds to what in English is the second person. The చే (principal person) is put last, and corresponds to what in English is the first person.

Formation of the positive form.

787. (1) The infinitive is formed by changing final చే of the root into చే; as root చే చే, infinitive చే చే.
ON THE GRAMMATICAL DIACRITIC USED IN BOOKS.

788. (2) The verbal noun is formed by adding  suffix to the root; as  

789. (3) The present verbal participle is formed by adding  suffix to the root. The progressive present relative participle, and the progressive present tense, are formed by adding to the present verbal participle, and the tense respectively; as  

790. (4) The past verbal participle is formed by changing final  suffix of the root into  suffix; as  

791. (5) The indefinite relative participle uses the same form as the root, or changes final  suffix of the root into  or  suffix; as  

792. (6) The future relative participle affixes  suffix to the infinitive. When thus affixed,  becomes  suffix, and  suffix is inserted; as  

793. (7) The past tense is formed by adding  suffix to the past participle; as  

794. (8) The indefinite tense has two forms. The  first  is formed by adding  suffix to the root; as 

795. N.B.—The indefinite tense and the indefinite relative participle are used to express habit, custom, conjecture, benediction, and futurity.

796. (9) The future tense is formed by affixing the tense  suffix to the infinitive. When thus affixed,  suffix becomes  suffix, and  suffix is inserted; as  

797. (10) The imperative second person singular and plural are formed by adding to the root suffix and suffix respectively. The final  suffix may be changed into  suffix, or  suffix. Thus—Sing.  

Pl.  


ON THE GRAMMATICAL DIALECT USED IN BOOKS.

798. (11) The imperative first person plural is formed by adding ಮನು to the root; as ಸರೇಸುಮನು.

In the grammatical dialect the three following forms are used:

799. (12) First. The ಹಾರುಮನು. This is used to express the sense of although or if, and where in the colloquial dialect the form made by adding ಮನು to the past verbal participle is used. See paras. 591 and 565. Hence it is frequently used as the connecting link in narrative writings. See para. 587. It has the same form as the past relative participle with the addition of ಸು; as ಸರೇಸುಮನು.

800. (13) Second. The ಆರುರುಮನು. This is used, where in the colloquial dialect ವಿರುಮನು is affixed to a past relative participle. Para. 598. It is formed by adding ಮನು to the root; as ಸರೇಸುಮನು.

801. (14) Third. The ಸಿರುರುಮನು. This is used as an optative mood, to express a wish, a blessing, or a curse. It is formed by adding ಮನು to the root, or by changing final ವ of the root into ಸುಮನು; as ಸರೇಸುಮನು or ಸರೇಸುಮನು. When followed by a word commencing with a vowel, the final ವ is changed into ಶ; as ಸರೇಸು ಸಿರುದುನಸುಮನು—or—ಸರೇಸು ಸಿರುದುನಸುಮನು. (C. S. 96.)

802. (15) Roots ending in ಮನು (para. 274) always change ಮನು in ಮನು when the final vowel of the root is changed into ವ or ಸು. Thus from root ಸರೇನ ಸರೇಸು are formed ಸರೇನ, ಸರೇನ, ಸರೇನ, ಸರೇನ, ಸರೇನ, ಸರೇನ, ಸರೇನ, etc.

Conjugation of ಸರೇನ and ಸರೇನ.

803. Root. ಸರೇನ. ಸರೇನ.
Infinitive. ಸರೇನ. ಸರೇನ.
Verbal noun. ಸರೇನ. ಸರೇನ.
Ver. par. pres. ಸರೇನ. ಸರೇನ.
| Ver. par. past. | ನಫ. | ನಫ. |
| Rel. par. prog. pres. | ಚರ್ಚಣಾನಾಯಿ | ಚರ್ಚಣಾನಾಯಿ |
| Do. past. | ನಫಿ. | ನಫಿ. |
| Do. indef. | ನಫ, ನಫಿ, ನಫಿ. | ನಫಿ, ನಫಿ, ನಫಿ. |
| Do. fut. | ನಫಿ. | ನಫಿ. |
| Tense. prog. pres. | ಚರ್ಚಣಾನಾಯಿ | ಚರ್ಚಣಾನಾಯಿ |
| Do. past. | ನಫಿ | ನಫಿ |
| Do. indef. | ನಫ, ನಫಿ, ನಫಿ | ನಫಿ, ನಫಿ |
| Do. fut. | ನಫಿ | ನಫಿ |
| Imper. sing. 2 | ನಫಿ | ನಫಿ |
| Do. pl. 1 | ನಫ | ನಫ |
| Do. pl. 2 | ನಫ | ನಫ |

**Prog. pres. tense. Past tense. Future tense.**

<table>
<thead>
<tr>
<th>Sing. 1</th>
<th>ಚರ್ಚಣಾನಾಯಿ</th>
<th>ನಫಿ</th>
<th>ನಫಿ</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>ಚರ್ಚಣಾನಾಯಿ</td>
<td>ನಫಿ, ನಫಿ,</td>
<td>ನಫಿ</td>
</tr>
<tr>
<td>3</td>
<td>ಮ.</td>
<td>ಚರ್ಚಣಾನಾಯಿ</td>
<td>ನಫಿ</td>
</tr>
<tr>
<td></td>
<td>ಪ. ನ.</td>
<td>ಚರ್ಚಣಾನಾಯಿ</td>
<td>ನಫಿ</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>ಚರ್ಚಣಾನಾಯಿ</td>
<td>ನಫಿ</td>
<td>ನಫಿ</td>
</tr>
<tr>
<td>2</td>
<td>ಚರ್ಚಣಾನಾಯಿ</td>
<td>ನಫಿ</td>
<td>ನಫಿ</td>
</tr>
<tr>
<td>3</td>
<td>ಮ. ಫ.</td>
<td>ಚರ್ಚಣಾನಾಯಿ</td>
<td>ನಫಿ</td>
</tr>
<tr>
<td></td>
<td>ನ.</td>
<td>ಚರ್ಚಣಾನಾಯಿ</td>
<td>ನಫಿ</td>
</tr>
</tbody>
</table>
Indefinite tense.

Sing. 1. సంచేనం. సంచే.
2. సంచేనం, సంచేయ. సంచే, సంచేయ.
3. M. F. N. సంచేయం.

Pl. 1. సంచేయయం.
2. సంచేయయ.
3. (M. F. సంచేయయం.
(N. సంచేయం.

805. Roots ending in అ preceded by a short vowel (para. 272), when followed by అ, may change అ to subscribed ఎ, or change final అ of the root into o; as సంచేయయం, సంచేయయం, సంచేయయం, etc.

806. In roots ending in అ preceded by a short vowel, when అ is followed by ఎ, ఎ, ఎ, or అ, the letter అ may be changed into o. When thus preceded by o, the letter ఎ always becomes ఎ, and the letters అ and ఎ may become అ and ఎ at pleasure. Thus సంచేయయం or సంచేయయం, సంచేయయం or సంచేయయం, సంచేయయం or సంచేయయం, సంచేయయం or సంచేయయం. (సంచేయయం is not common.)

807. The letter అ, when preceded by ఎ, ఎ or ఎ, may drop its vowel, and be subscribed under the preceding letter; as సంచేయయం or సంచేయయం, సంచేయయం or సంచేయయం; సంచేయయం or సంచేయయం.

808. Roots of two letters only, of which the first is short (e.g., సంచే, సంచే, సంచే, etc.) may insert అ, whenever the final vowel of the root becomes అ; as సంచే or సంచేయ, సంచే or సంచేయ, సంచే or సంచేయ.

809. Roots ending in అ, preceded by a short vowel, and the roots సంచే, సంచే, సంచే, instead of adding అ to form the past relative participle, may double the final letter of the past verbal participle, and change its vowel into ఎ; as సంచే or సంచే, సంచే or సంచే, సంచే or సంచే.
ON THE GRAMMATICAL DIALECT USED IN BOOKS.

810. The verbs అను and చందనం have two forms in the infinitive (and therefore also in all parts derived from it), namely అనం or అను, and చందనం or చందనం. In the అనంతరిత్తును the former verb makes అనంత్రిస్తును, అనంత్రిస్తార్, or అనంత్రిస్తారు.

**Conjugation of అనం**

811. Root. అనం

Infinitive. అనంత్రిస్తారు.

Verbal noun. అనంతరిత్తును, అనంతరిత్తును.

V. par. pres. అనంతరిత్తును, అనంతరిత్తును, అనంతరిత్తును.

Do. past. అనంతరిత్తును.

R. par. prog. pres. అనంతరిత్తును, అనంతరిత్తును, అనంతరిత్తును.

Do. past. అనంతరిత్తును, అనంతరిత్తును.

Do. indef. అనంతరిత్తును, అనంతరిత్తును, అనంతరిత్తును, అనంతరిత్తును.

Do. fut. అనంతరిత్తును.

Tense. prog. pres. అనంతరిత్తును, అనంతరిత్తును, అనంతరిత్తును.

Do. past. అనంతరిత్తును, అనంతరిత్తును.

Do. indef. అనంతరిత్తును, అనంతరిత్తును, అనంతరిత్తును, అనంతరిత్తును.

Do. fut. అనంతరిత్తును.

Imper. sing. 2. అనంతరిత్తు.

Do. pl. 1. అనంతరిత్తు, అనంతరిత్తు. (అనంతరిత్తు not common.)

Do. pl. 2. అనంతరిత్తు.

అనంతరిత్తును. అనంతరిత్తు.

అనంతరిత్తును. అనంతరిత్తు.

అనంతరిత్తును. అనంతరిత్తు.

812. All roots ending in అన (para. 284) form the first form of the indefinite tense, and the imperative first person plural, by changing final అన of the root into అను, and అను. (Some of these roots, as explained below, can also use another form ending in అను.) Thus అనును, అనును, అనును, అనును, అనును, అనును. Roots ending in అన take subscribed అన. Thus అనును, అనును, అనును.
ON THE GRAMMATICAL DIALECT USED IN BOOKS.

813. Roots of more than two syllables ending in ఓయు, and roots of causal verbs ending in యు, change final ల of the root into ల, in the imperatival second person singular and plural, and whenever final య of the root becomes య. When, in the above verbs, final య of the root is preceded by క, the first form of the indefinite tense, and the imperative first person plural, besides being formed according to paragraph 812, may also be formed by changing final య into యదిద్దం and యదిద్ద. Thus—

<table>
<thead>
<tr>
<th>ROOT.</th>
<th>INFIN.</th>
<th>IMPER.</th>
<th>IMPER. PL.</th>
<th>1ST. PER.</th>
<th>INDEF. TENSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>కోల.</td>
<td>కోలడ్డ.</td>
<td>కోలడ్డం, కోలనం, కోల్పన.</td>
<td>కోలం, కోల్పన.</td>
<td>కోలం, కోలనం.</td>
<td></td>
</tr>
<tr>
<td>నిల.</td>
<td>నిలడ్డ.</td>
<td>నిలడ్డం, నిలనం, నిల్పన.</td>
<td>నిలం, నిల్పన.</td>
<td>నిలం, నిలనం.</td>
<td></td>
</tr>
<tr>
<td>వాల్.</td>
<td>వాలడ్డ.</td>
<td>వాలడ్డం, వాలనం, వాల్పన.</td>
<td>వాలం, వాల్పన.</td>
<td>వాలం, వాలనం.</td>
<td></td>
</tr>
<tr>
<td>రాయ.</td>
<td>రాయడ్డ.</td>
<td>రాయడ్డం, రాయనం, రాయ్పన.</td>
<td>రాయం, రాయ్పన.</td>
<td>రాయం, రాయనం.</td>
<td></td>
</tr>
<tr>
<td>తెనం.</td>
<td>తెనడ్డ.</td>
<td>తెనడ్డం, తెననం, తెన్పన.</td>
<td>తెనం, తెన్పన.</td>
<td>తెనం, తెననం.</td>
<td></td>
</tr>
</tbody>
</table>

N.B.—According to some Grammarians, the roots ending in ఓయు take ల in the present verbal participle, and the parts derived from it, as రాయండ్డ, రాయండ్పన, రాయండ్డం, రాయండ్డం.

814. Roots of verbs ending in యు, which are not causal, observe the following rules in the imperative second person singular and plural, and whenever final య of the root becomes య. (1) If final య of the root is not preceded by క or క, the letter ల is changed into ల. (2) If final య, in a root of two syllables, be preceded by క, the letter ల is retained. (3) If final య be preceded by క, some verbs retain ల, some change it into ల, and some take both forms. (C. S. 110.) Thus—

<table>
<thead>
<tr>
<th>ROOT.</th>
<th>INFIN.</th>
<th>IMPERATIVE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>కాడు.</td>
<td>కాడడ్డ.</td>
<td>కాడడ్డం.</td>
</tr>
<tr>
<td>నాడు.</td>
<td>నాడడ్డ.</td>
<td>నాడడ్డం.</td>
</tr>
<tr>
<td>రాడు.</td>
<td>రాడడ్డ.</td>
<td>రాడడ్డం.</td>
</tr>
<tr>
<td>తెడు.</td>
<td>తెడడ్డ or తెడడ్డ.</td>
<td>తెడడ్డం or తెడడ్డం.</td>
</tr>
</tbody>
</table>
Regular verbs, ending in అ, retain ఇ; as జన్య, జన్యి, etc.

సాంప్రదాయం, సాంప్రదాయం, and a few other roots, may drop the third syllable in the imperative second person singular and plural, and whenever final య of the root becomes య. Thus—సాంప్రదాయం or సాంప్రదాయం, సాంప్రదాయం, or సాంప్రదాయం.

**Conjugation of సాంప్రదాయం and సాంప్రదాయం.**

<table>
<thead>
<tr>
<th>Type</th>
<th>సాంప్రదాయం</th>
<th>సాంప్రదాయం</th>
</tr>
</thead>
<tbody>
<tr>
<td>Root.</td>
<td>సాంప్రదాయం</td>
<td>సాంప్రదాయం</td>
</tr>
<tr>
<td>Infinitive.</td>
<td>సాంప్రదాయం, సాంప్రదాయం (816)</td>
<td>సాంప్రదాయం</td>
</tr>
<tr>
<td>Verbal noun.</td>
<td>సాంప్రదాయం</td>
<td>సాంప్రదాయం</td>
</tr>
<tr>
<td>V. par. pres.</td>
<td>సాంప్రదాయం</td>
<td>సాంప్రదాయం</td>
</tr>
<tr>
<td>Do. past.</td>
<td>సాంప్రదాయం (253.)</td>
<td>సాంప్రదాయం</td>
</tr>
<tr>
<td>R. par. prog. pres.</td>
<td>సాంప్రదాయం</td>
<td>సాంప్రదాయం</td>
</tr>
<tr>
<td>Do. past.</td>
<td>సాంప్రదాయం</td>
<td>సాంప్రదాయం</td>
</tr>
<tr>
<td>Do. indef.</td>
<td>సాంప్రదాయం, సాంప్రదాయం, సాంప్రదాయం</td>
<td>సాంప్రదాయం, సాంప్రదాయం</td>
</tr>
<tr>
<td>Do. fut.</td>
<td>సాంప్రదాయం, సాంప్రదాయం</td>
<td>సాంప్రదాయం</td>
</tr>
<tr>
<td>Tense. prog. pres.</td>
<td>సాంప్రదాయం</td>
<td>సాంప్రదాయం</td>
</tr>
<tr>
<td>Do. past.</td>
<td>సాంప్రదాయం</td>
<td>సాంప్రదాయం</td>
</tr>
<tr>
<td>Do. indef.</td>
<td>సాంప్రదాయం, సాంప్రదాయం</td>
<td>సాంప్రదాయం, సాంప్రదాయం</td>
</tr>
<tr>
<td>Do. fut.</td>
<td>సాంప్రదాయం, సాంప్రదాయం</td>
<td>సాంప్రదాయం</td>
</tr>
<tr>
<td>Imper. sing. 2.</td>
<td>సాంప్రదాయం, సాంప్రదాయం</td>
<td>సాంప్రదాయం</td>
</tr>
<tr>
<td>Do. pl. 1.</td>
<td>సాంప్రదాయం (సాంప్రదాయం)</td>
<td>సాంప్రదాయం, సాంప్రదాయం</td>
</tr>
<tr>
<td>Do. pl. 2.</td>
<td>సాంప్రదాయం, సాంప్రదాయం</td>
<td>సాంప్రదాయం</td>
</tr>
</tbody>
</table>

ఆంశికంగా ఈ మరియు మరో ఉపాంశాలను పట్టిక చేస్తున్నాం.
818. The verbs రాయం, ఉదయం, నయం, రామాయం, చింత, రాఖం రాఖం and చిన్నా have the following peculiarities.—

<table>
<thead>
<tr>
<th>ROOT</th>
<th>INFIN.</th>
<th>IMPER. SING.</th>
<th>IMPER. PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>రాయం</td>
<td>రాయయి</td>
<td>రాయము</td>
<td>రాయము, రాయము</td>
</tr>
<tr>
<td>ఉదయం</td>
<td>ఉదయి</td>
<td>ఉదయము</td>
<td>ఉదయము, ఉదయము</td>
</tr>
<tr>
<td>నయం</td>
<td>నయి</td>
<td>నయము</td>
<td>నయము, నయము</td>
</tr>
<tr>
<td>చింత</td>
<td>చింతి</td>
<td>చింతము</td>
<td>చింతము, చింతము</td>
</tr>
<tr>
<td>రామాయం</td>
<td>రామాయి</td>
<td>రామాయము</td>
<td>రామాయము, రామాయము</td>
</tr>
<tr>
<td>చిన్నా</td>
<td>చిన్ని</td>
<td>చిన్నము</td>
<td>చిన్నము, చిన్నము</td>
</tr>
</tbody>
</table>

819. The verb చిన్నా may drop its second syllable in the past tense, and in the indefinite tense. It may drop its third syllable in the imperative second person singular and plural, and whenever final య of the root becomes య. Thus చిన్ని or చిన్ని, చిన్నా or చిన్నా.

**Conjugation of చిన్నా and యం or యం**

820. Root. చిన్నా. (Para. 370.) యం, యం or యం. (Paras.318, 319.)

Infinitive. చిన్ని.

Verbal noun. చిన్నమని, చిన్నని. యంని, యంయం.

V. par. pres. చిన్నయం. 

Do. past. చిన్నయి. 

R. par. prog. pres. చిన్నయం.

Do. past. చిన్నయి. 

Do. indef. చిన్నయి, చిన్నయం, యం, యంయం,

Tense. prog. pres. చిన్నయం. 

Do. past. చిన్నయి, చిన్నయి. 

Do. indef. చిన్నయం, చిన్నయం, యంయం, 

Do. fut. చిన్నయం. 

Do. fut. చిన్నయం.
Imper. sing. 2. దేశాన. దేశాన, దేశాన.
Do. pl. 1. దేశానన, దేశానన, దేశానన.
Do. pl. 2. దేశానం. దేశానం, దేశానం.
నందారుండ. నందారుండేద, నందారుండేద.
నందారుండను. నందారుండ, నందారుండ. నందారుండ.
రాణవుండను. రాణవుండేద, రాణవుండేద.
[రాణవుండ, రాణవుండ.]

821. N.B.—The second letter of అన may throughout be changed into గ, and then the two initial letters may be changed into శ; as రాణవుండేదేద. The letters అన may at pleasure be changed into గ, as రాణవుండ or రాణవుండ. (Para. 71).  

**Conjugation of రాణవుండ.**

822. Root. రాణవుండ. (Para. 319.)
Infinitive. రాణవుండ, రాణవుండ.
Verbal noun. రాణవుండ రాణవుండ.
V. par. pres. రాణవుండ.
Do. past. రాణవుండను.
R. par. prog. pres. రాణవుండను.
Do. past. రాణవుండను.
Do. indef. రాణవుండ, రాణవుండ, రాణవుండ.
Do. fut. రాణవుండేద, రాణవుండేద.
Tense. prog. pres. రాణవుండను రాణవుండ.
Do. past. రాణవుండను.
Do. indef. రాణవుండ, రాణవుండ, రాణవుండ.
Do. fut. రాణవుండేద, రాణవుండేద.
Imper. sing. 2. రాణవుండను, రాణవుండను, రాణవుండను.
Do. pl. 1. రాణవుండను, రాణవుండను.
Do. pl. 2. రాణవుండను, రాణవుండను, రాణవుండ.
రాణవుండను. రాణవుండ.
పొరుగారణవుండను. రాణవుండ.
పొరుగారణవుండను. రాణవుండ.
ON THE GRAMMATICAL DIALECT USED IN BOOKS.

823. Reflexive verbs (Para. 330) are formed by affixing the verb స్యడు to the root, or to the past verbal participle. Roots ending in యి take the latter form only. Thus—

Root. యడితును. (Or యడితియతును, etc.)

Infinitive. యడితే.

Verbal noun. యడితేము, యడిటేము.

V. par. pres. యడితాణము, యడితాణం, యడితాణం.

Do. past. యడిడం.

R. par. prog. pres. యడిడితాణం, యడిడితాణం, యడిడితాణం.

Do. past. యడిడం.

Do. indef. యడిడితాణం, యడిడితాణం, యడిడితాణం, యడిడితాణం,

లామి, యడిడిటేము.

Do. fut. యడిడితే.

Tense. prog. pres. యడిడిటేము, యడిడిటేము, యడిడిటేము.

Do. past. యడిడిడి.

Do. indef. యడిడిడి, యడిడిడి, యడిడిడి, యడిడిడి.

Do. fut. యడిడిడి.

Imper. sing. 2. యడిడిడి, యడిడిడి.

Do. pl. 1. యడిడిడిడి, యడిడిడిడి, యడిడిడిడి.

Do. pl. 2. యడిడిడిడి, యడిడిడిడి.

నివాసదాపాధ్యయం. యడిడిడి, యడిడిడి.

నివాసదాపాధ్యయం. యడిడిడి.

నివాసదాపాధ్యయం. యడిడిడి, యడిడిడి, యడిడిడి.

824. Causal verbs are explained in paras. 333 to 336. In the grammatical dialect a few of these verbs take a double objective case after them, and hence are equivalent to the English verb to cause, followed by an active infinitive. These verba are the causals of వచు, లంచం, లంచం, లంచం, లంచం, etc. (C. S. 119.) Thus—వచుని నారా చిన్న తదనాదిన నారా. Rama caused me to obtain a village.
825. Passive verbs (Para. 328) are frequently used in the grammatical dialect. Before ್ the letter ೌ is inserted. This verb is occasionally added to another root, without altering its meaning as; ್ ್ ್ ್, or ್ ್ ್.

826. The negative form of verbs is formed (as in the colloquial dialect) from the positive infinitive, which in this position drops final ್.

827. (1) The past verbal participle, the verbal noun and the indefinite relative participle are formed by affixing ೌ, ್, and ೌ respectively to the positive infinitive. Thus ್ ್, ್ ್, ್ ್. Pl. ್ ್, ್ ್, ್ ್, ್ ್.

828. (2) The indefinite tense is formed by adding the pronominal terminations to the positive infinitive. The first person singular is ್. Thus Sing. ್ ್, ್ ್, ್ ್, ್ ್. Pl. ್ ್, ್ ್, ್ ್, ್ ್.

829. (3) The imperative second person singular and plural are formed by adding ್ ್ and ್ ್ respectively to the positive infinitive. The vowels of the final ್ and ್ may be changed into ೌ, ್, ್ or ್, as ್ ್ ್ ್, ್ ್ ್ ್, etc. ್ ್ ್ ್, ್ ್ ್ ್, etc.

830. (4) A negative present tense may be formed by prefixing the positive verbal noun to ್; as ್ ್ ್. (Para. 360.) A negative past tense may be formed by prefixing the positive infinitive to ್; as ್ ್. (Para. 351.) The form mentioned in para. 366 is also used.

831. (5) The negative verb is sometimes formed by prefixing the negative past verbal participle to the several parts of ್ as ್ ್ ್, ್ ್ ್, ್ ್ ್. (Paras. 363 and 364.)

832. (6) Since the negative verb is formed from the positive infinitive, it has the same changes of form. For example, since the infinitive of ್ is ್ or ್, the negative form is ್ or ್, etc.

Miscellaneous Information.

833. When the pronouns ್ and ್ are affixed to a progressive present, a future, or a past relative participle, initial ್ may be dropped,
ON THE GRAMMATICAL DIALECT USED IN BOOKS.

and the final vowel of the relative participle lengthened. Thus సంధి, సంధి or సంధిసంధి, సంధిసంధి సంధి or సంధిసంధి సంధి, సంధిసంధి సంధి or సంధిసంధి సంధి, సంధిసంధి సంధి or సంధిసంధి సంధి, సంధిసంధి సంధి or సంధిసంధి సంధి, etc. సంధిసంధి సంధి or సంధిసంధి సంధి, etc. (C. S. 115.)

834. Instead of the తిరిగుందండి, the past tense, with the final vowel changed into ఩, is sometimes used. Thus అపేది ఩ or సంధి ఩. If I go. (Para. 578.) Condition is also sometimes expressed by adding the particle నే to any tense, but most frequently to the past tense. Thus నే అపేది ఩.

835. The word అం (which is changed into అద్ద) attached to the root, has the force of అద్దు attached to the infinitive. (Para. 454.) Thus అడి అద్దు అద్దు అద్దనివ. They must help you. (C. S. 96.)

836. The affix నే or నే is often affixed to an infinitive, in which case న is always inserted; as నాపాటి నే or నాపాటి నే. This affix may, however, be omitted at pleasure, without altering the sense. (Paras. 598 and 784). Thus రామం రామం నే or రామం రామం నే, or రామం రామం నే. As Rama was cooking.

837. The following is a table of the principal grammatical terms connected with verbs:—

| తెలుసుకుని | A transitive verb. |
| తెలుసుకుని | An intransitive verb. |
| తెలుసుకుని | A passive verb. |
| తెలుసుకుని | A reflexive verb. |
| తెలుసుకుని | A causal verb. |
| తెలుసుకుని | A finite verb. |
| తెలుసుకుని | A verb that is not finite. |
The root.
The infinitive mood.
The verbal noun.
The present verbal participle.
The past verbal participle.
The present relative participle.
The future relative participle.
The past relative participle.
The indefinite relative participle.
The present tense.
The past tense.
The future tense.
The indefinite tense.
The imperative mood.
The negative form.
The negative past verbal participle.
The negative verbal noun.
The negative relative participle.
The first person.
The second person.
The third person.
The agent.
The object.

N.B.—The information given in Chapters XI to XVII, so far as general principles are concerned, apply as much to the grammatical as to the colloquial dialect.
CHAPTER XIX.

I. ON కోశి, సామాని, సభీ, ETC.

838. In Telugu books written in the grammatical dialect, numerous rules have been adopted to prevent any incongruity of sound. Owing to these rules, the words of a sentence are so run into each other, and the initial letters so much altered, that a knowledge of them is indispensable to enable the student to understand a grammatically written book.

839. These rules fall under two heads, namely—

First. Those rules which are observed, when the following word begins with a vowel.

Secondly. Those rules which are observed, when the following word begins with a consonant.

The changes which take place, when the following word begins with a vowel, are of two kinds, namely—

840. (1) కోశి, i.e., the union of two words, by dropping the final secondary vowel form of the first word, and substituting in its place the secondary form of the initial vowel of the second word; as సముద్ర + పర్వతు, సముద్రపర్వతు.

841. (2) The change of the initial vowel of the second word into its secondary form, and attaching it to the consonant కృ or కృ. The former is an insertion to prevent hiatus, the latter is the final మంగా of the preceding word. When attached to కృ the form is called సముద్రి. Thus రాత్రి + అర్ధమృత్యు, రాత్రమృత్యున; విశాఖ + అభిప్రాయమృత్యున విశాఖమృత్యున. (Para. 705.)

842. In order to apply the rules, all the words of the Telugu language are divided into two classes. called తెలుగు సమస్యలు and వ్యాకరణ.
(1). On మొదిపోతులు.

843. The meaning of this term has already been explained in paragraph 705. This class of words includes—

(1) All dative cases; as తామాదిపి, తామాదిని, తామాదిను.

(2) All objective cases; as తామాది or తామాదిని, తామాదిను, తామాది.

(3) The locative or instrumental case of irregular nouns; as పుస్తకాని, పుస్తకాని.

(4) All postpositions ending in ఇ; as ప్రదిశి. See para. 720.

(5) The words నిద్ర and నిద్ర (i.e., నిద్ర నిద్ర).

(6) The first and third persons singular, and the third person neuter plural of the past tense, and of both forms of the indefinite tense, and the first person singular of the negative indefinite tense; as నిద్రను, నిద్రను, నిద్రను, నిద్రి, నిద్రి, నిద్రి or నిద్రి, నిద్రి.

(7) The infinitive, and the present verbal participle; as నిద్ర, నిద్రి.

(8) The నిద్రిగాని, the నిద్రిగాని, and the నిద్రిగాని

(9) The conjunction కావరు or కావరు. (Para. 777.)

(10) The adverbial affix కావరి or కావరి, and the affix కావరి or కావరి. (Paras. 784 and 831.)

(11) A few other words, e.g., నిద్రను, నిద్రను, నిద్రి, నిద్రి.

(2). On తమ్మ.

844. The class of words called తమ్మ includes all those which are not మొదిపోతులు. Hence it includes—
(1) All nominative, genitive, and vocative cases, except the words రామం and కృష్ణ.

(2) The postpositions which do not end in ఇ. See para. 720.

(3) All parts of the verb, except those which are పాడండి సంసృత.

(4) The affixes denoting a question, emphasis, and doubt.

(5) All exclamations.

**First. Rules observed, when the following word begins with a vowel.**

(A). When the first word is a పాడండి సంసృత.

845. (1) When a పాడండి సంసృత is followed by a word commencing with a vowel, that initial vowel is dropped, and in its place, its secondary form is attached to the final ఇ of the పాడండి సంసృత. Thus కార్తిపి + కాను, కార్తిపి కాటి; అశ్మి + అసంద కంటి, అశ్మి కంటి.

846. (2) The words mentioned below, have the power of dropping final ఇ, and then taking రామం.

(a) The objective cases: జయపి, హయపి, సమాపి, మాపి, సమాపి, హయపి; as జయపి + ఆడుమ, జయపి ఆడుమ, (Or జయపి ఆడుమ కంటి)

(b) All dative cases; as తసాపి + తూరు, తసాపి తూరు. (Or తసాపి తూరు కంటి) తసాపి + తూరు, తసాపి తూరు, (Or తసాపి తూరు కంటి)

(c) The causal affixes రామచం and రామం; as రామచం + నాది, రామచం నాది. (Or రామచం నాది కంటి)

(d) The present verbal participle; as అమాపి + మాపి, అమాపి మాపి. (Or అమాపి మాపి కంటి)
ON ಕೂಪ, ಸೇರೆ, ಕೇಂದ, ETC.

(e) The words ಕೂಪ, ಸೇರೆ, and ಕೇಂದ; as ಕೂಪ+ಇನೆ, ಕೂಪಿನೆಕೆ. (Or ಕೂಪಕ್ಕೆಯನ್ನು.)

(f) The words ಬೆಳೆ, ಬೆಳೆ, ಬೆಳೆಕೆಯು, ಬೆಳೆಕೆ; as ಬೆಳೆ+ಎನೆ, ಬೆಳೆಕೆ. (Or ಬೆಳೆಕೆಯನ್ನು.)

(B). When the first word is a ಕೂಪ.

847. (1) All words ending in any of the short vowels, always take ಕೂಪ, when followed by the affixes ಇನೆ, ಎನೆ, ಎಳೆ, etc., or by the words ಚೇನೆ, ನೆನೆ, ವರ್ಣ, ವರ್ಣ, ವರ್ಣ, ವರ್ಣ; as ಇನೆ+ಕೂಪ, ಇನೆಕೆ; ಎಳೆ+ಕೂಪ, ಎಳೆಕೆ. (Paras. 678, 679 and 680.)

848. (2) When a word beginning with a vowel, is repeated, ಕೂಪ usually takes place; as ಎಳೆ+ದೆ, ಎಳೆ+ದೆ, ಎಳೆ+ದೆ, ಎಳೆ+ದೆ, ಎಳೆ+ದೆ.

849. (3) Words ending in a long vowel, or in ಈ, ಎಜ್, or ಈ (except when they happen to come under the two preceding rules), never take ಕೂಪ, but always ಕ್ಷಿತಿ. Thus ನೆನೆ+ಕೂಪ becomes ನೆನೆಕೆ; ಚೇನೆ and ದೆನೆ becomes ಸೇನೆಕೆ.

850. (4) When a word ends in ಈ, ಕೂಪ always takes place; as ಸೇನೆ+ದೆ, ಸೇನೆದೆ.

851. (5) When a word ends in ಈ, ಕೂಪ or ಕ್ಷಿತಿ may be used at pleasure; as ಸೇನೆ+ದೆ, ಸೇನೆದೆ, or ಸೇನೆದೆ.

852. Exceptions. ಕೂಪ, vocatives, and nouns denoting women, when they end in ಈ, take ಕ್ಷಿತಿ only; as ದೆ+ಕ್ಷಿತಿ, ಕೆಳದೆ+ಕ್ಷಿತಿ, ಕೆಳದೆ+ಕ್ಷಿತಿಜು; ದೆ+ಕ್ಷಿತಿ, ದೆ+ಕ್ಷಿತಿಜು.

853. (6) When a word ends in ಈ, ಕ್ಷಿತಿ only is used; as ದೆ+ಕ್ಷಿತಿ, ದೆ+ಕ್ಷಿತಿಜು; ದೆ+ಕ್ಷಿತಿ, ದೆ+ಕ್ಷಿತಿಜು.
ON యంప, కార్యం, కర్మం, ETC.

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854. Exceptions. (a) The words కానం, నానం, నానం, and the words నం, నం, నం, (even when used as pronominal affixes) may take నం at pleasure; as నం + నం, నం, or నం; నం + నం, నం నమ, or నం నం.

855. (b) In the past tense, the termination ఇమం and ఇమం, in the first and third persons plural may take ఇమం or ఇమం at pleasure; as ఇమా + ఇమం, ఇమా, or ఇమం. The terminations ఇమం or ఇమం, and ఇమం, in the second person singular and plural, always take ఇమం; as ఇమం + ఇమం, ఇమం, or ఇమం.

SECONDLY. RULES OBSERVED, WHEN THE FOLLOWING WORD BEGINS WITH A CONSONANT.

(A) When the first word is a తనం తితికార.

856. (1) When a తనం తితికార is followed by a word commencing with a తనం or తనం, final త is either entirely omitted, or is changed into త or త (called తితికార), or unites with the consonant of the next word, (called తితికార). Thus త + తితికార, త + తితికార, త + తితికార, or త + తితికార. (Para. 706.)

857. (2) If the initial consonant of the second word be a తనం, or an aspirate letter, త is occasionally used, as త + తనం, త + తితికార.

858. (3) When a తనం తితికార is followed by a word commencing with a తనం, it is always changed into its corresponding తనం (called in this case తనం తితికార); and also final త is changed into త or త, or takes తితికార, or తితికార. Thus త + తితికార, becomes తితికార, or తితికార, or తితికార, or తితికార.
859. Final ఆ of తను and నీటి cannot be changed into 0 or నీటింది.

N. B.—At the end of a sentence ఆ may remain as it is, or be dropped, or be changed into ఆ or ఆ.

(B) *When the first word is a ఆ.*

860. When a nominative case, or any part of a tense that is ఆ, precedes a word beginning with any of the consonants క, గ, థ, ధ, ల, they may at pleasure be changed respectively into క, గ, థ, ధ. Thus దేవ + మిత్ర, బంగ్లాదేశు or బంగ్లాదేశం, జనాథ + సిద్ధము, జనాథయెందువం, or జనాథయెందుకుము.

861. (2) When the latter word is a నానా or సిద్ధం, this change cannot take place; as అన్న నానామయం.

II. SPECIAL RULES.

862. (1) Genitive cases ending in క or క్, though ఆ words, yet insert ఆ, when prefixed in composition to another noun, which commences with a vowel. Thus తెలుగు + మాధ్యమి, తెలుగుబాలి; తెలుగు + తే, తెలుగు నను; తెలుగుతో + బుల్లు, తెలుగుబాలితో.

863. (2) The root form, and the form in ఆం of the indefinite relative participle, though ఆ, yet insert ఆ, when followed by a word commencing with a vowel; as ఆ + అం, ఆంబంది; ఆ + అం, ఆంయింది; ఆ + అం, ఆంయేంది.

864. (3) When the words నేను, నానా, కేతే, కేతె, కేతి, are followed by a word commencing with a vowel, and ఆం takes place, the final letter is changed into ఆ; as నేను + మిత్ర, నేనుండి.
865. (4) When a word standing in the relation of an adjective to the noun which immediately follows it, ends in ə, the letter ə is inserted, if the noun begins with a vowel; as əə + əəəə, əəəəəə; əəəəəə + əəəə, əəəəəəəə. Para. 157. The words əəəə, əəəə, and əəəə may omit ə, and take əəəə; as əəəə + əə, əəəəəə or əəəə, paragraph 863 is an exception to this rule.

866. (5) In əəəəəəəə (see below), when the syllable ə əə or əə (para. 769), or a ə əə əəə (para. 767) ending in ə, precedes a noun commencing with a əəəə, it is changed into its corresponding əəəə, and the letter ə or ə or ə is inserted. When any of them precedes a noun commencing with a əəəə, the letter ə or ə may be inserted at option; as əəəə + əəəəə, əəəəəəə or əəəə əəəəəəə; əəəəə + əəəə, əəəə əəəəəə or əəəəəə or əəəəəəə.

867. (6) The syllables ə ə or əə, ə əə or əəə ending in ə, and adjectives expressing *quality* ending in ə, before affixing əəə (which becomes əəəə) insert ə or ə, or ə; as əəəə + əəə, əəəəəəəə or əəəəəəəə or əəəəəəə. Para. 96.

868. (7) When an imperative second person is repeated, the final əə and ə of the first word may be dropped at pleasure; as əəəə əəə or əəəəəəə. The syllable əə may also be dropped at pleasure, except when followed by a vowel; as əəəə əəə, or əəəə əəə.

III. ON əəəəəəəə.

869. A əəəəəə is a *compound expression*, formed by the union of two or more distinct words.
870. रास्मिस्यां रत्नां, गाॅमम् are classified in two ways: FIRST. In reference to the mutual relation of the several words to each other. SECONDLY. In reference to the etymology of the words of which they are composed.

871. FIRST. In reference to the mutual relation of the words to each other, रास्मिस्यां रत्नां are divided into—

872. I. श्रेर्यंक, i.e., a रास्मिस्यां रत्नां in which the last word is the most important, and whatever precedes it, is dependent upon it. These are subdivided into—

873. (a) श्रेर्यंक, i.e., a रास्मिस्यां रत्नां in which the relation of whatever precedes, to the last word, is that of any of the causal affixes (क्रियाविर्यां) except the अवस्था. (Para. 755.) Thus रास्मिस्यां रत्नां घेन्द्राः पराधीनाः. Fear on account of thieves. राम राम राम राम. The arrows of Rama.

874. (b) श्रेर्यंक or श्रेर्यंक, i.e., a रास्मिस्यां रत्नां in which whatever precedes, stands to the last word in the relation of an adjective. Thus—राणाराम, राणाराम राम, दुधकाराम, श्रेष्ठ, श्रेष्ठ, दुधकाराम, दुधकाराम.

875. (c) If the preceding word be a numeral, it is called a श्रेर्यंक. The word रहस्यम् drops its final letter, and doubles the first letter of the following word. Thus रामाराम रामाराम.

876. II. अभावपदि, i.e., a रास्मिस्यां which, as a whole, conveys a meaning different to that of the several words taken separately. Thus रामाराम अभावपदि. The three-eyed, i.e., Siva.

877. III. अर्थपदि, i.e., a रास्मिस्यां composed of nouns, each of which is equally important, and which, if uncompound, would be in the same case, and connected by conjunctions. The last noun takes
a plural termination. In these the changes, mentioned in para. 860, always take place. Thus లే, లేని, లేందరో, లేందులో.

878. **Secondly.** In reference to the etymology of the words of which they are composed, are divided into—

879. I. అత్యంతం, *i.e.*, a in which ఎన్ని words only; as లేదా నీ, లేదా నీ.

880. II. సంయోగం, *i.e.*, a in which ఎన్ని words and లేని ఎన్ని are mixed together; as తాము లేని, తాము లేని.

881. *N.B.—* A crude Sanscrit word (*i.e.*, a Sanscrit word without any Telugu termination) ought never to be compounded with an ఎన్ని word.

882. III. సంయోగం, *i.e.* a which is composed of Sanscrit words only. These are subdivided into two classes, namely—

883. (a) సంయోగం, *i.e.*, a in which the words are సంయోగం in the same order; as సంయోగం, సంయోగం సంయోగం.

884. (b) బ్రాహ్మిడ్ సంయోగం, *i.e.*, a in which crude Sanscrit words are joined together according to the rules of Sanscrit Grammar. The whole compound is then introduced into Telugu, and the last word, if necessary, takes a Telugu termination; as సంయోగం, సంయోగం బ్రాహ్మిడ్ సంయోగం.

885. The subjoined table gives some of the principal changes which are introduced in Sanscrit compounds, according to the rules of Sanscrit Grammar. (The sign + is equivalent to followed by, and the sign = equivalent to becomes.) For a complete table of these changes the student must consult a Sanscrit Grammar.
TABLE OF VOWEL COMPOUNDS.

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N.B.—८ + १८ sometimes remains ८, and ८ + १८ sometimes becomes ८;
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<td>5 + 2 = क़</td>
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<td>5 + 6 = थ़</td>
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<td>5 + 0 = त़</td>
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* When ॅ is affixed, it coalesces with ू or ृ, and becomes ्।

N.B.—Instead of 5, the letter ॅ may be used throughout.
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TO
Arden's Telugu Grammar

COMPILED BY

B. J. ROCKWOOD, B.A., B.D.
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Compiled by

B. J. Rockwood, B.A., B.D.

American Baptist Mission.

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