TELUGULŌ MĀṬLĀḌUKUNDĀM

Let us speak in Telugu

(With transliteration and English translation)

C P Brown Academy

The Alpha Foundation

Hyderabad, India
Preface

This is the fourth module in the series that is being brought out by CP Brown Academy to facilitate self-learning of Telugu – reading and writing – through Roman script. The first module in the series, Varnamala, taught how to identify and write Telugu alphabet. The second module, Sabdamala, was about Telugu words. In the third module, Vakyanimanamu, framing of sentences using the learnt words was discussed. Now, we are confronted with the most difficult challenge – that of the practice of talking in Telugu. So, let us practice it, for nothing can ever be learned except by practice.

This module provides you with the basic approach and premise to converse in Telugu. It provides you a template, around which you can weave your dialogue that best suits the different contexts – talking to people from within the family, neighborhood, and perhaps, ultimately, from the society at large.

Learning is after all a personal experience. It can only be realised by one’s own effort – by one’s own practice. What this module can, at best, do is to provide you with the rudimentary nuances and etiquettes associated with the usage of language for maintaining beauty and grace in conversation.

Practicing conversation in Telugu, or for that matter in any language, essentially calls for ‘discipline’. It calls for regular practice – till at least the going gets good. But beware that we, the modern men, as Erich Fromm said, are little self-disciplined ‘outside of the sphere of work’.

‘Fear of making a joke of oneself’ by talking disjointedly is one syndrome that is more likely to make a learner of any language give it up half the way. That is where ‘patience’ and ‘perseverance’ become the deciding factors of learning. Imagine the joy that one gets in communicating with one’s kith and kin in a language that is innate to them – visualize the sense of belongingness that such communication engenders. It would be a sheer delight to practice a language that has most of its words ending in the sound ‘oo’, giving it a very sing-song like sound.

It is our earnest hope that the series would facilitate easy learning of Telugu on one’s own. However, we solicit feedback on all these modules so as to make them more user-friendly and effective in enhancing one’s ability to communicate in Telugu.

GRK Murty
Transliteration Scheme of Telugu Alphabet

Vowels (అక్షమాయుడు: Acculu)

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<tr>
<th>Telugu</th>
<th>Transliteration</th>
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Consonants (మాయుడు: Hallulu)

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This is a very popular Telugu song written by Rāyaprōlu Subbā Rāo a famous poet of the 20th century. It says: “Wherever you go and whatever position you occupy, sing the praises of your glorious motherland and keep its flag flying aloft.”
A word in advance

caduvu kōsamō, udōgam kōsamō janmabhūmiki dūrangā unnappuḍu akkaḍa ē bhāṣa māṭīḍutārō ē bhāṣa manam māṭīḍālī. ālā mana māṭrubhāṣānu upayōgincadam taggipōtundi.

When one proceeds to other lands, where one's mother tongue is not spoken, for studies or for employment, willy nilly, one has to use the other languages to make oneself understood. Occasions for the use of the mother tongue may become fewer.

kāni telugu kūṭumbālu kalisinappuḍu telugulō māṭīḍukunte enta ānandam! anduku ī pustakam upayōgapaḍālani mā si. pi. braun aṅkāḍami abhīlāṣa. cadavandi, mī pillalatō cadivincandi.

How wonderful would it be for the Telugu families to converse in Telugu when they meet other Telugu speaking families on social occasions! C.P. Brown Academy, Hyderabad, hopes and wishes that this book would be useful for such purposes. Read this and get your children to read it.

This book is the 4th in our learning kit series. We presume that you might have read the first three books–‘Varnamāla’–workbook on ‘Varnamāla’, ‘Sabdamāla’ and ‘Vākyanirmanamu’. It provides you with different model sentences that are useful in day-to-day life in the form of short dialogues. If practised regularly, you will be fluent in Telugu.
We all have our homes, don't we? And you know who reside in them.

There will be mother and father.

There may be an elder sister or younger sister.

There may be Annayya (elder brother) and Tammuḍu (younger brother), too.
In addition, many people visit our house. They are all our relatives and friends.

Our father’s mother is nānamma (grandma), and his father is tātayya (grandpa).

Likewise, our mother’s mother is Ammamma (granny or grandmother) for us, and her father is tātayya (maternal grandpa).

Our father’s elder brother is Peddanānna for us; and his younger brother is Chinnānna. He is also called ‘bābāi’.

The wife of peddanānna is peddamma, and bābāi’s wife is pinni.

If our father has elder and younger sisters, we call them ‘attalu’. They are also known as menattalu.
The husband of atta(aunty) is māmayya.

Mother's elder sister is also called peddamma. Her younger sister is known as pinni.

Mother's elder brother and younger brother are māmayyalu(uncles). They are also known as mēnamāmalu.
māmayya bhārya kūḍā atta avutundi.
The wife of māmayya is also called atta(aunty).

inka mana tatayyalaku, annayyalu unțe pedda tatayyalu, tammullu unțe vāllantā manaku cinna tatayyalu avutāru.
If our tatayyalu (grandfathers) have elder brothers they are called elder grandfathers; and if they have younger brothers they are called younger tatayyalu (grandfathers).

alāge ammammaku, nānammaku akkalu, cellellu unțe
vāllantā manaku ammammalu, nānammalu avutāru
So also, if ammamma (grandma) and nānamma (granny) have elder sisters and younger sisters, they are all ammammalu (grandmas) and nānammalu (grannies) for us.
evaraina iddaru krottavallu kalisinapudu valla sambhasanalo adivigė modaṭi praśna 'mī pērēmiṭi?' ani. mīrainā krottavallanu kalisinapudu adē aḍugutāru kadā!

Whenever two strange people meet the first question they ask is, "What is your name?" Even when you meet a stranger, you too will ask him the same question.

ikkada amala, sīta elā māṭḷādukunṭunnāro cūḍāṇḍī.

Look, how Amala and Sita are conversing:
Amala: nã pēru amala. nênu vivekânanda vidyālayamlo nālugava taragati caduvutunnā. nī pērēmiti?
Amala: What class are you studying in?
Sita: mūdava taragati. Sita: Standard III.
Amala: e baḍilō caduvutunnāvu?
Sita: sāradā bālikā pāṭhaśāla.
Amala: What is the name of your school?
Sita: Sāradā Bālikā Pāṭhaśāla.

"nī pērēmiti?" ani evarinainā adigētappudu mundu mī pēru ceppaḍam manci paddhati “nī vētē?” saradā bālikā pāṭhaśāla. It is courteous to tell the other person your name before asking his or her name.
When someone comes to your house, the dialogue may be somewhat like this:

**ranga**: ranḍi. māmayya! kūrcōṇḍi.
**māmayya**: bāvunnāvā? rangā!
**ranga**: bāvunnānanḍi, attayya rālēdēm?
**māmayya**: How do you do, Ranga?
**ranga**: Fine, uncle. How is it that Attayya has not come?
māmavya: mī attayaku inṭlō pani undaṭa, rālēdu. nuvvu bāgā caduvutunnāvā?
Mamayya: You see, she has a lot of work at home. So, she could not come. How are
your studies going on?
rangā: ī nela parikshalō nēnē faṣtu māmavya!
Ranga: I stood first in the examinations held this month, māmavya!
māmavya: alāgā, mancidi. alāgē bāgā caduvukō.
māmavya: Good! Keep it up.
rangā: sarē māmavya!
Ranga: Okay, māmavya!

mīrū bayatāku vellinapudu telisnavällu kanabadēte sambhāṣaṇa īlā unḍoccu:
When you go out and meet someone you know, the conversation may be somewhat like this:
ramana: rājā! elā unnāvu? ninnu cúsi cālā rōjulaindi.
Ramaṇa: Hello Raja! How do you do? It has been a long time since I last saw you.
rājā: nuvvela unnāvu? asalu mā intivaipu rāvadam lēdēm?
Rājā: How about you? How come you are not at all coming to our house?
ramana: vīlū kāvaḍam lēdu. ninnu ikkaḍa kalavaḍam nāku cālā santōṣangā undi.
Ramaṇa: Of late, I am a bit busy. I am really happy to meet you here.
mana samskruti

2. మనా సమ్ప్రతి

Our culture

evarini noppincakunda matladadam vilainantavaraku mancidi.

Remember, it is good to speak without hurting anybody's feelings.

mana pani manam cesukovali. itarulaku antarayam kalagakunda cusuukovali.

We should always mind our business and not disturb others.

edutivirito pani unte maryadaga anumati adagali.

When we have any work with others, we should courteously ask for their permission.
alā namratagā naḍucukōvadamē manci paddhati.
That is the best policy.
edainā pani unṭe adi cēyangī, idi cēyangī ani ājīnāpincagūḍadu.
If you have any work to be done, don't dictate to others, 'do this, do that'.
vīlaitē cēstārā? ani aḍaḍagaḍam bāgunṭundi.
The decent way to ask is: "Will you please do it?"
dayacēsi, lēka daya unci, ani cepitē maryādāga unṭundi.
'śatēras', dēr 'śatē rāntē', ad sērī ṣatērasā rāntē.
Or "Kindly do it".
telugu sambhāsaṇallō ēkkuva upayōgincē māṭa, māpēmi anukōkapōtē ani,
In Telugu conversations, one frequently used expression is, 'If you don't mind'.
ēmi anukōkanḍi, marōlā bhāvincakanḍi ani aḍagāli
'ṇe mā ṣhāstrasō', 'mōṛṭē muṁcāṅguhā' ṣu ᵇhārē.
The variants are: "Don't think otherwise"; "I hope you won't feel otherwise".
pēru civara 'gāru' ani cērcaḍam mana telugu vāri paddhati.
In Telugu culture, 'gāru' is an honorific plural suffixed to a name. For instance,
'Mūrti gārū, īṭu randī'.
Murty gārū, please come here.
sītagāru, 妪 kiṭikī teravandi.
vadinagāru, nāku tu īstārā?
Vadina gāru, (honoured sister-in-law), will you please give me some tea?
māmayagāru, mī kōsam evarō vaccaaru.
Māmayya gāru (honoured father-in-law), someone has come for you.
attayagāru, miru guḍiki vellē velaindi.
Attayya gāru (honoured mother-in-law), it is time for you to go to the temple.

byānklō

2.2  autoFocus

In the bank
dayācēsi okasāri mī kalam istārā?
Will you please give your pen for a moment?
alāgē tisukōndi.
Yes, you can take it.
idigōndi mī kalam, nā valla mīkū ālasyamaindi.
Here is your pen, please take it back. Sorry, you are delayed on my account.
paravālēdu. dānikēmundilendī.

Never mind. What does it matter!

railu peṭṭelō

2.3 నిద్ర | వ్యాధు

In the railway compartment

mīrēmī anukōkapōtē ā kiṭīki koncem mūstārā? nāku caligāli paḍadu.
If you don’t mind, will you please close the window? I am susceptible to cold.

alāgēnandī.

As you wish.

mīku gāli kāvālēmō, tīsi uncanā?
I don’t know, if you want breeze; shall I keep the window open?

parvālēdanī, sarduku pōgalanu.
Never mind; I can adjust.

mīru enta mancivāru!
How nice you are!

ayyō! intamātrānikēnā? ēm paravālēdu.

This is such a simple thing. You should not take it as a favour.
evarinţikaină vastāmanī ceppi vellēkapōte ā vişayam vallaku ceppādam maryāda.

2.4 Viśamathā baḥuṣu maṟṟu uci niṟṟiṟriyathē uvaṣṭu maṟṟu ṣavukku maṟṟu.

If we promise to visit somebody’s house, and fail to do so, it will be courteous to tell the reason.

ninna sāyantram mī înţiki vastānanī ceppānu.

I promised to visit your house last evening.

kāṇī rālēkapōyānu. ēmī anukōkanḍī.

But I could not make it. Don’t think otherwise.

paravālēdu. vīḷu kānappūḷu ēm cēstām?

Never mind. What can one do when something unforeseen happens?

*r* *r*

rama înţlō pūjaku i rōju rālēnu. ēmī anukōvaddani ceppāndī.

I cannot attend the puja (worship) at Rama's house today. Please tell her not to take it amiss.

sarēnandī. alāgē cebutānu.

All right, I will tell her so.

*r* *r*
manam evarinuncainā sahāyam korutunnappuḍu sambhāśaṇa ī vidhangā unṭundī:

When we seek help from anybody, the conversation will be somewhat like this:

ni pustakam tisukuni samayāṇiki ivvalēkapōyānu.

Sorry, I could not return your book on time.

nuvvu sare antē o viṣayam aḍugutānu.

If you don't mind, I would like to ask you one thing.

mīru adigitē kādanṭānā!

If you ask, can I say 'no'?

śrama anukōkapōtē, ī selavuciṭi mā badilō istārā?

If it is not inconvenient to you, will you please give this leave letter in our school?

ayyō! śrama ēmīlēdu. tappakunḍā istānu.

No inconvenience at all. I will definitely give it.

ilāntī vākyālannī vinayānī teliyajēstāyī.

All such sentences denote modesty or propriety of conduct.
When anybody does a favour to us in any manner, we express our gratitude. That shows our refinement.

Cultivate such refined qualities.

No matter where you are, and what you do, your polite manner of speaking brings you appreciation. This idea is well brought out in a Telugu proverb, "Tame your tongue and the town will be nice to you".
We do not use long sentences in day-to-day conversations. We express our ideas in short and simple words.

If your friend asks you, "Will you come with me to swim", you need not say, "Yes, I will come along with you for swimming". It is lengthy.

You can just say, "Yes" or "No".
Here are some examples:

**gōpāl : ninnaṭi hōmvark cērāvā?**

**Sarala :** ఈంగా తరంగిన శివరాతా‌?

**Gōpāl :** Did you do your yesterday's homework?

**sarala :** lēdu.

**Sarala :** No.

**gōpāl :** rēpu pārkuku vēldāmā?

**Sarala :** ఇందులో పార్కు వెళ్ళామ‌?

**Gōpāl :** Shall we go to the park tomorrow?

**sarala :** sarē.

**Sarala :** Yes.

**gōpāl :** ticar gālipatam gurinci aḍigitē ceppalēdēnti?

**Sarala :** లేదు సుడ నిన్యాం కహం ఆడిసి చేసింది?

**Gōpāl :** Why didn’t you answer when the teacher asked you to tell something about a kite?

**sarala :** bāgā gurtu lēdu.

**Sarala :** I could not recollect the details.

**gōpāl :** ninnaṭi nunci adokala unnāvu. ēmaindi sarala‌?

**Sarala :** ఇందులో తరంగా ఆడకలు ఉన్నావు. ఇంది ఇంచి?

**Gōpāl :** You have been looking rather dull since yesterday. What is the matter, Sarala?
sarala : anta tīvramaina viṣayam kādulē gōpāl.

Sarala : Nothing serious, Gōpāl.

gōpāl : sṛṅivās inṭiki veldāmā? vāḍu vayōlin konukkunnāḍaṭa, cūddām.

Gōpāl : Shall we go to Śṛṅivās’ house? It seems he has bought a violin. Let us go and see it.

sarala : sarē veldām pada.

Sarala : Yes, let us go.

gōpāl : sṛṅivās ī madhya cālā utsāhangā unṭ unnādu kadū?

Gōpāl : Of late, Śṛṅivās looks very enthusiastic, you know.

sarala : nēnantagā gamanincaḷēdu.

Sarala : I didn't notice him much.

gōpāl : sṛṅivās unnāḍāṇḍi?

Gōpāl : Is Śṛṅivās at home?

amma : unnādu, randi kūrcōndi.

Mother : Yes. Come in and sit.
Gopal: Look, here comes Srinivas. Good, he has brought his violin, too.

Srinivas: I know, you have come to see my violin.

Gopal: Play on it once!

Sarala: Ah! I know this is our prayer song, isn't it?
స్రీనివాస్: అవను.
శ్రీనివాస్: యేసు.

సరాల అరుదు: నాకు చేపించావా ఎలా వయించలు?
శ్రీనివాస్: నాకు వఫరేది శియరం ఎలా లేదు?
సరాల అరుదు: ప్లేస్టేషన్ లో ఎలా నిర్మించాలు?

గోపాలే: నేను నసరుకున్నాతినందును.
గోపాలే: ఈస్తే నేను ఆయుష్యం చేసావు

సరాల అరుదు: నేను కుడా, ఏడు? ఎక్కడ ఎలా పాటకొలు చేసుకుంటున్నదే?
శ్రీనివాస్: నేను లేనా, వల్లా? తయారి నేనే ఎంపందాం నిర్మించాం?
సరాల అరుదు: మేము. నేను నిర్మించాలు వివిధం?

స్రీనివాస్: ఆలా రాడు. మండు సంగితస్వరాలు నసరుకువలి.
శరాధి: ఇది తయారి. మండు పంగడి నిర్మాణం సంగితమని?
స్రీనివాస్: నాకు పల్లడు. ఈస్తే నాకు ఎలా నిర్మించాలు?

గోపాలే: ఎంటి? ఎలా పాడకాపోతే రాడా?
శరాధి: ఎంటి? ఎలా పాడకాపాతలా?
గోపాలే: ఎంటి? మనం ఇలా నిర్మించాలు?

స్రీనివాస్: పాతకాటు; స్వరాలు.
శరాధి: ఇది తయారు. నిర్మాణం.
స్రీనివాస్: ఈస్తే పండిచితు సా, రి, గా, మా, పా, లు నసరుకువలి?

సరాల అరుదు: ఈస్తే నాకు ఎలా నిర్మించాలు?
స్రినివాస్ : అవంత.
శ్రేంద్రా : ఎక్కడ.
స్రినివాస్ : Exactly.

సానా : కాని మనం విలవించండా? ఎ వేలాలో నెరుక్కోవాలి?
శను :బాగా మనం బాగాంటుడా? ఎ నిమిదం నెరుక్కొండా?
సారాళా : Is it possible? At what time should we learn it?

గొపల్ : స్రినివాస్ నెరుకున్నాడు కాడా. అలగే.
గౌరి : స్రినివాస్ నెరుకున్నాడు కాడా. అలగే.
గొపల్ : As Srinivas has learnt it.

సానా : యిటే సరే.
శను : అంటే శను.
సారాళా : It is OK, then.

గొపల్ : నాకు విషయం తేలిసింది సారాళా లా !
గౌరి : సరి మాటం స్థాయించాలి శను !
గొపల్ : I have realised one thing, Sarala !

సారాళా : ఎంపిడి? సెపు.
శను : ఎంపిడి? సెపు.
సారాళా : What is it?

గొపల్ : అంటే నాకు సంతాంగా తేలియలేదానుకొ మామయా సెపాడు.
గౌరి : సెపు సరి సెపు తెలియలేదానుకొ మామయా సెపాడు.
గొపల్ : I did not know it myself, māmayya (uncle) told me.

సారాళా : అబ్బా ! అసలు సంగతి సెపు బంబు.
శను : అబ్బా! అసలు సాగితే సెపు బంబు.
సారాళా : God! Come to the point.
gonal : mana pani manam saraina samayamlo cēsinā, ēdainā kotta viśayam nercukunnā uṭsāhangā unṭamaṇa.

Sarala : nijamēnēmō.

Sarala : Maybe, true.

As I think of learning music today, I too feel very happy.

gonel : kāni anukuntu unte cāladu... nercukōvali. sādhana cēyāli.

Sarala : I will definitely do it. You will see it.

gonel : Good. I will be watching your performance.
manam konni samayālalo ājñāpūrvvākangā māṭlādutām. manam ājñālūgā bhāvincakāpōyinā avi ājñāvācaka vākyālē.

We sometimes speak with a certain amount of authority; or express commands. Though they are not reckoned as serious commands, they are imperative in nature.

ājñālu : अज्ञालु : Commands

udā: ुदा: Eg :

iṭurā
जहर
Come here.
ceppēdi vinu.
పంటి పోండం చేయండి.
Listen to what I say.

ikkaḍē unḍu.
ఇక్కడి ఉండండి.
Wait here only.

ikkaḍa āgu
ఇక్కడ అండాడి
Stop here.

māṭlāḍaku
మాటలాడకు
Do not talk.

idi tīsuko
ఇది తిస్కు
Take this.

adi ivvu
ఆది ఈవు
Give it.

jāgrattagā unḍu.
జాగ్రత్తగా ఉండు
Be careful.

nemmadigā māṭlāḍu
నేమ్మదిగా మాటలాడు
Speak in low tones.

i pani pūrtayyē varakū
పంటి పుర్తయ్యే వారకు
marō pani cēyaku.
మార్చి పంటి చేయకు

Until this work is completed, do not take up any other work.

ceppina vidhangānē ceyyi.
చెపపినా విధాంగానే చేయి
Do as you are told.

ā kalam ivvu.
ఆ కలాము ఈవు
Give me that pen.

stēsanku velī tikketļu tisukurā.
స్టీసంకు వెళి తికెట్లు తిసుకురా.
Go to the station and get the tickets.

rājuni rammani ceppu.
రాజుని రామమి చేపు
Ask Rāju to come.

akkaḍaku vellakandi.
ఆకకడికు వెల్లకంది
Don’t go there.

ā viṣayam nāku ceppakanḍi.
ఆ విషయం నాకు చేప్పకండి
Don’t tell it to me.

mīrē ālocinci oka nirñayam tisukōndi.
మిరె ఆలోచించి ఒక నిర్ణయం తిసుకోండి
Think over for yourself and take a decision.
We can command some people. Not all. Depending upon the context and necessity, if you add such words as 'kindly', 'a bit', 'please', 'once', 'if you don't mind' either as prefix or suffix to the foregoing expressions given under the title "Commands", they become requests or entreaties.
peddavālātō māṭlādēṭappuḍu civara andī kalapaḍam valana maryāda iccināṭlu, gauravangā adiginaṭlu unṇundī. pai vākyālu miru alā mārci palakandi, enta maryādagā unṇundō mıkē telustundi.

When we speak to elders and respectable people, we must add "andi" at the end of the sentence to show our regard for them. Modify the commands mentioned earlier by adding these words. You will know how polite and dignified they sound.

dayacēśi ā paṇḍu ila ivvandi.

Kindly give me that fruit.

koncem ikkaḍa āganḍi

Please wait a bit here.

dayacēśi nemmadigā māṭlādandī.

Talk in low tones, please.

ēmī anukōkundā ā pani nēnu ceppina vidhangānē cēyandī.

If you don’t mind, do that work as I said.

koncem rājunī rammanī cebutārā?

Would you mind asking Raju to come over here?

dayacēśi ā visayam nāku ceppakandī.

For God’s sake, do not tell me that.
mī īṣṭam, mīrē oka nirnayam ūsukōndi.
Mē śūru, mēśē ḍē śūruṇē ūnušēmē.
Take your own decision, it is left to you.
oka māṭa cebutānu viṇṭāvā?
Mē kēśē śūruṇē mōrā?
Would you care to listen to what I say?
dayacēśi nāku tī ivvu.
Mēśē śūruṇē śēśē śūruṇē.
Please give me some tea.

* ināṭi telugulō ‘dayacēśi’ anē māṭaku badulu ‘plūj’ anē inglīshu padam vāḍatām paripāṭi aindi.
* ēṅsē śamāśē ‘śēmēśē’ anē śamāśē śamā ‘śēl’ anē śārūṃśē vēōē vēōē śēmēśē aṃōēē.

(Note: Nowadays, the English word 'please' is preferred to the Telugu word ‘dayacēśi’.)
When we give our opinion on some matters, it means we proclaim or reveal. We just tell something to others. Sometimes we casually say something without aiming at a particular person. The same statements with minor changes can be converted into interrogative sentences.
prakaṭanalu

Opinions

kāśēpatilō vānakurustundi.
It will rain shortly.

kāphi tāgādam mancidikādu.
It is not good to drink coffee.

ā sinimā bāgunḍadu.
That movie is not exciting.

kamala rēpu vastundi.
Kamala will come tomorrow.

ramaṇī bāgā rāstundi.
Ramaṇi writes well.

vānalō taḍistē jalubu cēstundi.
You will catch cold if you get drenched in rain.

praśnalulu

Questions

kāśēpatilō vānakurustundā?
Will it rain shortly?
kăphī tāgaḍam mancidi kāḍā?
Is it not good to drink coffee?

ā sinimā bāgunḍadā?
Is not that movie exciting?

vānalō tadistē jalubu cēstundā?
Will it cause cold if drenched to the skin?

pai abhiprāya prakaṭanalu, cinna mārputō praśnalugā mārāyi.
Thus the affirmative statements mentioned earlier have become questions with some minor alterations.

matlāḍetappudu manam palike tirulōṇe praśna dhvanistundi.
In speech, the question is expressed by means of intonation.

praśnārdhaka vākyālu rāsinappudu civara praśnārdhakam "?" cērcāli.
The interrogative sentences when written carry a question mark at the end.
míru nèrcukunnavannì upayōgistu galagala màtlāḍanḍì, nāku vinālani undi.
kāni míru galagalà màtlāḍalantè inkā - konni sahāyaka padālu nèrcukōvāli. avēmiṭanṭē
mīś Conāyakārī mūkha mantā tāvā nuṇāsē, mānā māvī kāmē.
Sah mīś māgata manātāvarātī sakā mūkha manātāvarātī sarpa suṇātī.
Avēmiṭanṭē

I would like to hear when you speak fluently using what you have learnt.
But to speak fluently you need to learn some more helping words or auxiliary verbs.

You have already learnt about words like ‘can’, ‘may’, ‘but’, ‘because’, ‘thereby’..
ayinā īpuḍu maṭlādi cuḍandi.
However, you try to speak now.

į padālanu upayōgincī ela maṭlādālo telusukundāmā?
Let us know how to speak using these words:

sītā! nuvvu māmidi kāya tinagalavā?
Sīta! Can you eat a mango?
sagam mātramē tinagalanu. pūrtigā tinalēnu.
I can only eat half of it. I cannot eat the entire fruit

ikkada tinu anē kriya taruvāta 'galanu' anē padam kalipitē adi
The auxiliary verb 'can' indicates ability or capacity; and 'cannot' indicates inability or incapacity (a negative aspect).

lalitā! prārthanāgītam pāḍagalavā?
Lalita! Can you sing the prayer song?

ippudu pāḍalēnu.
I cannot sing now.

rāmu! nīvu hāki ṣāḍagalavā?
Rāmu! Can you play hockey?

nēnu futbāl mātramē ṣāḍagalana. hāki ṣāḍalēnu.
I can only play football, not hockey.
Latā! Sāyantram mā inṭiki rāgalavā?

Sāyantram rālēnu. sōmavāram rāgalanu.

Lata! Can you come to our house this evening?

I cannot come this evening. I can come on Monday.

When someone asks, “Will you come to our house?” you say ‘I will’. If it is not possible, you say, "I will not".

‘vaccu’

(To know well, good at, happen, occur)

It is used with the auxiliary signifying permission, possibility or probability.

The word ‘vaccu’ can be used in three ways:

1. Mana śaktini teliyajēyaḍāniki
2. Aunō kādō anumānamgā unnappudu
3. Anumati aḍagaḍāniki.

1. To express our ability or capacity
2. When in doubt ‘yes’ or ‘no’.
3. To seek permission.
sāmardhyam teluputaku  సమర్దియం తెలుపుతాకు  To express competence

nāku lekkalu bāgāvaccu.
నాకు లెక్కాలు బాగావుండా.
I am good at mathematics.

nīku vaccunu kāṛaṭṭi ilā cebutāvu.
నికు వాచను కారాట్తి ఇలా చెబుతావు.
You say that, since you know well.

nāku bommalu vēyaḍam kūḍā vaccu.
నాకు బోమంలు వెయాడమ కుడా వుండా.
I also know how to draw pictures.

nīku telugu cadavaḍam vaccunā? ani aḍigitē
ఊ! నికు తెలుగు కాడావడాం వచ్చునా? అంటే నికు ఆడిగితే
‘ఊ! నికు తెలుగు కాడావడం వచ్చునా’, అంటే నికు ఆడిగితే.
When asked, "Do you know how to read Telugu",
you say, "O, I know very well how to read Telugu".
**khaccitamgā ceppalēnappudu**  "When in doubt"

*sāyantram vāna rāvaccu, anē vākyamlō anumānam undi. khaccitamgā ceppalēmu.*

In a sentence like, ‘It may rain in the evening’; there is an element of doubt. We cannot definitely say.

**sumati rēpu vastundi. antē khaccitamgā vastundani mīku telusu.**

Sumati will come tomorrow. It means you know for certain that she will come tomorrow.

**sumati rēpu rāvaccu. mīku anumānangā unnappu rāvaccu ani cebutāru.**

Sumati may come tomorrow. You say that when you are not sure of her arrival.

**i pani eppuḍu pūrti avutundi?**

When will this work be completed?

**rēpattiki i pani pūrti kāvaccu. antē kāvaccu, kākapovaccu.**

It may be completed by tomorrow. It means it may or may not be completed.

**rajani ippudu intlo unṭundā?**

Will Rajani be now at her house?

**intloṇe undavaccu.**

Maybe, she is.

**sāyantram tvaragā vastāvā? nēnu nīṭō māṭlāḍāli.**

Will you come early in the evening? I have to talk to you.

**sāyantram nāku ālasyam kāvaccu.**

I may be delayed in the evening.
Lakshmi pellilo kalusukundam.

We shall meet at Lakshmi’s wedding.

nenu lakshmi pelli rākapōvaccu.
I may not come for Lakshmi’s wedding.

‘galanu’, ‘vaccu’ anē padālalo unna cinna tēḍā telustōndi kadā.
You must be knowing the little difference in the use of ‘galanu’ and ‘vaccu’ (can and may).

rāgalanu - anēmāṭa khaccitamgā mī nirmānānni teliyaparustundi.
‘Can come’ indicates a decisive reply.

rāvaccu - anē māṭa rāvaccu, rākapōvaccu anē anumānānni teliyajēstundi.
The word ‘Rāvaccu’ (likely to come) indicates doubt–‘may come’ or ‘may not come’.

Similarly, if you say ‘cannot come’, you are sure you are not coming.

‘rākapōvaccu’ anēth prayatnistē rāgalanu anē artham teliyajēstundi.
The term “Rākapōvaccu” indicates ‘I can come if I try’. (or I may not come.)

anumati aḍagadāniki kūḍā ī ‘vaccu’ anē padam upayōgīstām.
This word ‘vaccu’ (may) can also be used to seek permission.
Now hear Raju's telephonic conversation.

halo!
हाय!
Hello!
halo dayacēsi ramananu pilustārā?
हाय, आपको रामानुज की पहुंच की?
Hello, will you please call Ramaṇa?

mīrevarō telusukōvaccunā?
मे जानकर जानें कैसे?
May I know who is calling?

nēnu rāju nandī, ramaṇa mitrudini.
मे राजु के प्रियजन, मे Ramaṇa के दोस्त के?
I am Raju; a friend of Ramaṇa.

alāgā! lainulō unḍanṭā pilustānu.
आहाँ! लैनूलो उन्दंती पहुंच अच्छी?
I see! please hold the line.

There is a lot of difference between saying definitely “We are coming” and politely asking “May we come?”
alāgēnandī ! dhanyavādālu.

اةگیلود! ڈھنیوڑا۔

OK ! Thanks.

(ilānti sandarbhālālo dhanyavādālu teliyajeyaḍāṇikī ‘thanks’ anē inglīșhu padam upayōgincadām manaku alavāṭaindi).

(ఇలాంటి సందర్భాలో ఢంధేవదలు తెలెడ్యియాడానికి ‘ధంయవదలు’ అనే ఇంగ్లీషు పదాన్ని ఉపయోగించడం మనం అలవాటింది).

(In such contexts we are accustomed to using the English word ‘thanks’ as a substitute for ‘Dhanyavādamulu’.)

halō rājū !

హలో రాజు!

Hellō Rāju!

halō ramaṇa, ninna baḍiki rālēdēm?

హలో రామానా, నిన్న బడి రాలేడేమ?

Hello Ramaṇa, why didn’t you come to school yesterday?

jvaram vaccindirā!

జవరం విస్పర్దిరా!

I had fever!

nēnī rōju mi intiki ravaccunā?

నేని రోజు మి ఇంటిక రావాకునా?

May I come to your house today?

ō! tappakunḍā rā. nī kōsam eduru cūstunṭānu.

ఓ! తప్పకుండా రా. నీ కోసం ఎడుర చుస్తుంటాను.

Yes, definitely; I will be waiting for you.

sarē.

సరే.

OK.
When you alight from an aeroplane or a train, if someone comes to receive you, it will be nice. You can go along with him to his home. Otherwise, you have to manage on your own. Then:

taksi !

railvē stēśan daggara
8. త్రిచి రెండు సంచయాలు
Near the railway station
ekkaḍiki vellāli?
Where do you want to go?
sōmājigūḍa.
sēŋkaraṇī.
Sōmajigūḍa.
mitaru mīḍa iravai ivvāli.
Why should I pay Rs. 20/- extra?
dāri bāgā lēdu.
The road is damaged.
lagēj māri ekkuvuntē inkō iravai ivvāli.
If you have more luggage, you have to pay Rs. 20/- more.
vaddulē, inkō tāksīlō veltānu.
No. I will engage another taxi.
ranḍi ranḍi... mīlāṇṭi vāru alā anṭē elā bābū?
Come sir, come....If people like you say like that how can we manage?
mēmū ikkaḍi vāḷḷamē. kotta mukhālu cūsi intinta aḍagālā?
We belong to this place. Seeing new faces, you shouldn’t ask for more.
idigō inti nambaru. ikkaḍa āpu.

Here is the House Number. Stop here.

arē! dâṭi vaccēṟām. venakku tippu.

My goodness! We have crossed the house. Turn back.

ikkaḍa venakku tiragakūḍadaṇḍī! avatali sandulōnci veḻdām.

Sir, we cannot turn back here! We have to go from the next lane.

sarē pada.

OK. Proceed.

ā! adigō ā gulābī rangu mēḍa daggara āpu.

Stop at that pink building.

sāmānu dincāvā! idigō nī kirāyi.

Have you put down the luggage? Take your fare.

idigōndī cillara.

Please take this change.

paravālēdu. uncukō.

It doesn't matter. Keep it.
ințiiki vellāka, vāllu manaku bandhuvulainā, snēhitulainā mana ātmāyatanu, vāllatō manaku unna anubandhānni telipē vidhamgā māṭlāďāli.

Atta (aunty) : How nice you have come, Ramana! Your mamayya (uncle) went to the station to receive you. Didn’t you see him?

Ramana : No, Atta (auntie)! I straight away came out and engaged a taxi.

Holidays, you know! There was heavy rush of passengers. I could not wait and look for mamayya.

Atta : kāḷḷu kaṭṭukkunirā. ivigō mancinīḷlu. kāphi ivvanā, tī ivvanā?

Atta : Have a wash. Here is drinking water. Would you like coffee or tea?
Ramana: māmayya rāṇī attā, pillalēri?

Atta: adigō a mūla nilabāḍi tongi tongi āṣṭunnāru.

O, I didn’t notice papa (baby). What is your name, Cinni? Come..., Come....
Atta: దాని పెరు రాయేచేవారి; రాజీ అని పిలుస్తున్నాము రామనా.

ఆంశికం: దాని పెరు రాయేచేవారి; రాజీ అని పిలుస్తున్నాము రామనా.

Atta: Her name is Rajeswari. But we call her Raji, Ramaṇa.

Ramana: పెరు బావుండా మి తమ్ముడు ఇప్పుడు ఎ క్లాస్టా?

అన్నికం: దాని పెరు రాయేచేవారి; రాజీ అని పిలుస్తున్నాము రామనా.

Ramana: The name is very good, Atta. In what standard is your brother studying? Earlier he used to come to your house during the holidays, is that not so?


Attha: Oh, that boy Suryam. Now he is in the 9th standard.

Ramana: అయితే నా క్లాస్! నాకన్నా పడద్వాడనుకుంటా?

Attha: Yes, older. But he was admitted to school very late.

Coming to know of your visit, he is coming here.

Ramana: ఆ! నిజంగానా? బాలడే బాలశా. ఆడగో మమాయయా వచ్చేయాడు.

Ramana: Is it so! Hurrah for Suryam. Very good. Look, māmāyya has come back.
Māmayya: ēmrā ramaṇā! ni kōsām ippaṭivarakū ḫáltōm antā tirīgānu. ela vaccāvu? illu tēlīgā tēlisindā?

Ramana: anti mandilo kanabadhārani vaccēṣānu. miru nākōsām śrampaḍī antadūram vaccāru. nēnakkaḍē uṇḍavalsindī. tappayindī.

Māmayya : Hello Ramaṇā! I virtually rummaged the entire platform looking for you. How did you come? Could you locate the house easily?

Ramana : Thinking that it would be difficult to spot you in that rush, I came by a taxi car. You have taken the trouble of going to the station all the way for me. I made a mistake. I should have stayed there itself.

Māmayya : parvalēdu. īsari vaccinappudu nuvvu digina kampāṟumēntu daggārē undū. Māmayya : It doesn't matter. When you come next time, stand near your compartment after alighting.

Atta : adīgō ramaṇā, sūryānni adīgāvuga; vaccāḍu cūḍu. Atta : Ramaṇā, you have asked for Sūryam; and there he is!

Ramana: rā sūryam ippuḍē nī gurinci adugutunnā. bāvunnāvā?

Ramaṇa : Hello Sūryam, come on. We were just talking about you. How do you do?
sūryam : ā! bāvunnānu.
surýama : ā! sārjanu.
Sūryam : Fine!

ramana : ikkaḍikostunte nāku nuvvu bāgā gurtoccāvu.
kānī mi ūru rāvālanṭe kaṣṭamayyēdi. ēmainā nuvvu rāvaḍam bāvundi.
surýam : sārē gani alā tōṭalāki vēldāmā?
surýama : sārēgumālāmē bāvāmē. sārjanu.
Sūryam : I came to know of your visit.
So I rushed off. That is all right. Shall we go into the garden?

ramana : pada pada!
surýama : ātē ātē!
Ramaṇa : Let us go; don’t tarry!

atta : ippuḍēgadarā vaccāḍu? appuḍē tōṭalāki vēḷālā?
surýam : sūryam:
Atta : He has come just now! What is the hurry to go to the garden?

ēmainā koncem tini vēḷānḍi.

Eat something and go.

ramana : ippuḍē vastāmatta. rā sūryam.
surýama : sūryam:
Ramaṇa : We will be back soon, atta. Come along, Sūryam.
sarvar : էմ կավալանդի?
Server : What do you want, Sir?

bālu : էմուննայի?
Bālu : What is available to eat?

sarvar : էժիլ, վադա, դուա, ուպմա, պուրի.
Server : Idli, Vada, Dosa, Upma, Puri.

bālu : էժիլ վեդիգա էնդա?
Bālu : Is idlí hot?
sarvar : lēdu. vaḍa vēdigā undi.

Server : No. Vaḍa is hot

bālu : ayīṭe okka plētu vaḍa, renḍu dōsalu tīsukurā.

Server : Dōsā will take some time, Sir.

bālu : andukē vaḍa mundu tīsukurā!

bālu : That is why bring Vaḍa first!

ānand : udayam vadina inṭlo vaḍalē cēsindirā!


bālu : mari puri tindāmā?

bālu : In that case shall we eat puri?

ānand : ikkaḍa upma cālā bāvunṭundi.

Ānand : Upmā is very tasty here.

bālu : sarē renḍu upma tīsukurā.

bālu : OK then, bring two plates of upma.
Sometimes you may have to go to a post office. Post office is a place to arrange for transport and delivery of letters, money orders etc.

Anand: Hello, please give me four postcards and two Inland letters.

Anand: Êemandi nälugu kārdulu, renḍu inlāṇḍ kavarlu kāvāli.

Anand: Hello, please give me four postcards and two Inland letters.
gumastā : ivigō
gumastā : alāgē
gumastā : ivigō
Clerk : Here they are.

ānand : alāgē revinyū stāmpulu āru kāvāli ivvanḍi.
ānand : Also give me six revenue stamps.

Clerk : Revenue stamps are out of stock. Please come tomorrow.

Ānand : I need them today. If you don't mind, send someone to the head-post office to bring them.

Clerk : Office boy is not available now. When he comes, I will send him. Please come after an hour.

ānand : sarē, nēnu kāni mā annayya kāni vastāmu.
ānand : OK. I will try to come, or send my elder brother.

Clerk : Sure!

gumastā : alāgē.
If there is a wedding in the house of our near relation, we attend it wherever it is celebrated. The guests indulge in this sort of conversation in the pandiri (Pandal or shāmiāna):

maga pellivāridi ē vūru?

To which place does the bridegroom's party belong?
nellūru
నేలూరు.
Nellōre.
pelli koḍuku em udyōgam cēstādū?
పెళ్లి కోడుకు ఎం ఉడ్యోగం చేస్తాడు?
What is the bridegroom?
byāṅk āphīsār
బయాంక ఆఫిసార్
He is a bank officer.
ē vūrīlo?
ఆ వురిలో?
Where?
bengulūrulō
బెంగుళూరులో
In Bangalore.
ērpāṭlu ghanangā unnāyi.
ఎర్పాట్లు ఘనంగం ఉన్నాయి.
Arrangements are excellent.
aunu. vanṭavāllekkadi vāllō gāni vanṭalanni goppagā unnāyi!
అను. వాంతవాల్లేక్కది వాల్లో గాని వాంతాలింటి గొప్పగా ఉన్నాయి!
Yes. I do not know wherefrom the cooks have come, all the preparations are delicious!
intakū pelli enni ganṭalaku?
ఇంతకు పెళ్లి ఎన్ని గాంతాలకు?
By the by, when is the Muhūrtam?
rāṭri padi ganṭalaku.
రాఠి పది గాంతాలకు.
At 10 P.M.
cālā rātravutundēmō i cinna kānuka pelliṅkūturikī iccēsi vellipōtānu.
cālā rātravutundēmō ఇ చినన కానుక పెళ్లింకుతరింకి ఇచ్చేసి వెళ్ళిపోతాను.
I am afraid it will be too late. I will give this little gift to the bride and go.
sare vellandi. kani nenu untanu. na snēhitulanta vastāru.
OK, you can go. I will stay on; all my friends will come.

mancidi.

Good.

sarōjā! nenu lakshmini; nannu gurtupattalēdā?
Sarōjā! I am Lakshmi; didn't you recognise me?

ekkaḍō cūsinatē undi anukuntunnā; bāgā māripōyāvu?
I am just thinking that I had seen you somewhere earlier. You have changed a lot!

nuvvū māripōyāvulē. mī cellelekkaḍa undi?
You too have changed. Where is your younger sister?

ē cellelū ratnā, lalitā?
Which one—Ratnā or Lalitā?

lalitēgā nātopaṭu cadivindi!
dāni sangatē adugutunnānu.
I think it is Lalita who studied with me!

adi deharāḍūn skūllo tīcarugā panicēstōndī.
She is working as a teacher in a Dehra Doon school.
'kāni' anē padam gurinci telusukundām
13. ‘kāni’ eedi Chandu vangai Sriparaksham
Let us learn about the word 'kāni' (but, thereby)

manam ennō panulu cēyālanukuntām. anna samayāniki pūrti cēyālēmu. ā maṭa itarulaku artham ayeśa cepaṇāniki ‘kāni’, ‘anduvalana’ anē padāla sahāyam tisukuntām.

We propose to do many things. We cannot complete them on time. To drive home this point we use words like 'kāni' and 'anduvalana'(but and thereby).

sāyantram baḍi vadilāka kondaru snēhitulu māṭlādukuṇṭunnaru. vinandi. Let us learn about the word 'kāni' (but, thereby)

After the school hours in the evening, some friends are conversing. Listen to it.

rādhā! ninna mā inṭiki vastānannāvu kāni rālēdu. enduvalana?

Rādhā! you said you would come to our house yesterday. But you did not, why?

ninna adē samayāniki kamala mā inṭiki vaccindi. anduvalana nēnu rālēka pōyānu.

At the same time yesterday Kamala came to our house. That's why I could not make it.

rāmu! ninna sinimāku veḷḷāvā?

Rāmu! Did you go to a movie yesterday?

veḷḷālanukunnānu kāni vāna vaccindi. anduvalana veḷḷālēkapōyānu.

I thought of going, but it rained. So, I could not go.

rāṇi! ninna ā pāṭham cadivāvā?

Rāṇi! Did you read that lesson yesterday?
ninna mā inṭiki cuṭṭaloccaru. andukani caduvukōvaḍam vīlupaadalēdu.

Some relatives came to our house yesterday. So, it was not possible to read it.

dīṭā! rēpu guḍiki veḍdāmā?

Sīṭā! Shall we go to the temple tomorrow?

rēpu nāku sangītam klāsu undi. andukani rālēnu.

I have a music class tomorrow. So, I cannot come.

rājī! rēpu nēnu baḍiki rānu.

Rājī! I am not coming to school tomorrow.

endukani?

Why?

Rēpu mā akka kūṭuri modaṭi puṭṭinarōju.

Tomorrow is the first birthday of my elder sister's daughter.

aitē mī akka vaccēsindā?

You mean, your sister has come?

rālēdu rijarvēṣan dorakalēdu. rēpu vastundi.

No. She could not get her train ticket reserved for her journey. She will come tomorrow.
pāpāyi naḍustunndā, rāṇi?
Is the baby walking, Rāṇi?

inkā lēdu, ū madhya dāniki jvram vaccindi.
Not yet. She had fever recently.

puṭṭina rōju pāṭalu nīku vaccā?
Do you sing birthday songs?

vaccu rājī! kāṇi repu pāḍalēnu. endukanṭe pāḍite daggū vastunndadi
Yes, Rājī! But I cannot sing tomorrow. Because when I try to sing I get cough.

nāku mi pāpanu cūḍadāniki rāvālani undi kāṇi rālēnu.
I would like to come and see your baby, but I cannot come.

enduku rālēvu.
Why can't you come?

rēpu mēm ūru veḻtunnamām.
We are going to the village tomorrow.

eḍainā pani manaku vīlukākapōīnā, okkokkappuḍu iṣṭam lekapōīnā cēstām.
We perform a certain task even if it is not convenient for us or if we are disinclined to
alāṇṭi sandarbhālalō - 'ainā anē padam upayōgistām.
do it. In such cases we use the word “Aynā” (though, but, however).

ved隼 'nā sāmē vēḻerēṣi, raṃyaṇaṃ sāmē rēṣi rēṣi
ved隼 'nā sāmē vēḻerēṣi, rēṣi rēṣi sāmē raṃyaṇaṃ sāmē
ved隼 'nā sāmē vēḻerēṣi, rēṣi rēṣi sāmē raṃyaṇaṃ sāmē
kinda iccina sambhāsaṇalu cadavandi.

Read the following conversations.

mīku ē sandarbhālalo ‘aiṇā’ anē maṭa upayōgapaḍaṭutundō telustundi.
You will know the contexts in which the word “Ayīṇā” (however) can be used.

rangā! rājū intiki veḷdāmā?
Rangā! Shall we go to Rāju’s house?

raju intiki ravaḍam nākiṣṭam lēdu
I don’t like to go to Rāju’s house.

ainā mirandaru veḷtunnārani vastunnā.
However, since you are all going, I will go with you.

rådhā ninna bassulōnci paḍḍāvaṭaṅga, debba tagilinda?
It seems you fell from the bus yesterday. Were you hurt?

avunu. kāliki debba tagilindi. ainā alāgē baḍiki vaccaṅu.
Yes. My leg was hurt. But I have somehow managed to come to school.

bālu ninna pelliki veḷḷāvā?
Bālu! Did you attend the wedding yesterday?

artharaṭṭi pelli ani amma nannu vaddannadi.
No. As the wedding was at midnight, my mummy did not allow me to go.
nenu vellānu. bāgā nidra vaccindi. ainā pelli cūḍādam kōsam akkaḍē unnānu.
I attended. Though I was very sleepy, I stayed there to witness the wedding.

i vidhanga miku naccani pani ceyavalasi vastē anduku kāranālu ālōcinci mī mitrulātō māṭlādandōni.

Thus whenever you have to do something you don’t like, think of the reasons for it and converse with your friends.

mana abhiprayam teliyajeyadāniki ennō vidhālunnāyi. māṭlādūtū unṭē avi telustāyi. kathalu caduvutunṭē telustāyi. kinda iccina konni sambhāsāṇalu cūḍāndi. kriyāpadānni renḍusārulu anādam valana ā pani entō samayam tīsukundanē artham vastundī.

There are many ways to express our opinion. As we speak, we come to know of them. We also get to know them if we read stories. Read the following dialogues. Repetition of the verb indicates the long time taken to finish the work.

rāmu vaccāḍā?
Has Rāmu come?

lēdu. vāḍikōsam cūsi cūsi visigipōyānu.

No. I waited and waited for him and got vexed

tū ivvanā?
Like to drink tea?

abbō! madhyāhnam nunci tū tāgi tāgi virakti puḍutōndi.
O no! Drinking tea after tea from noon onwards, I have developed an aversion to it.
Calu calu a katha vini navvi navvi Każupoppo vastondi.

Enough, enough; listening to that story I had to hold my sides with laughter.

Babu nidralēcaḍā?

Has the boy (babu) not woken up yet?

A ! ni kōsam ëוכןיכן malli nidrapoyādu.

No. Having cried and cried for you, he fell asleep again.

Māstāru ceppina padyālu rāsvā?

Did you write the poems the teacher told you to?

A, ippoṭi varakū rāsi rāsi ceyi noppipudutondi.

Yes. I wrote and wrote till now; and my hand started paining.

Lalita īntīkī veḷtunnām, vastāvā?

We are going to Lalita’s house. Would you like to come?

Rānu; ippoṭikē nadici nadici kāḷu noppipudutunnāyī.

No. My legs are aching having walked and walked till now.

Another way of expressing our feelings and opinions is by ending the above verbs with a long letter (consonant). That usage will emphasise the meaning.
cūṣi cūṣi visigipoyānu. navvī navvī kaḍupu noppi vastōndi.

Having seen and seen (cūṣi, cūṣi) I am tired. Having laughed and laughed (navvī, navvī), my stomach is aching.

ēḍci ēḍci nīdramoyādu. rāsī rāsī cēyi noppegutōndi.

Having cried and cried (ēḍci, ēḍci) he fell asleep. Having written and written (rāsī, rāsī) my hand started paining.

ēdainā oka pani manaku āścaryam kaligēnta venṭanē jarigītē

When something happens in quick succession

bālu eppuḍu vaccādu?

When did Bālu come"?

nuvvu ala veḷḷāvō lēdō bālu vaccādu.

No sooner had you gone out than Bālu arrived .

railubaṇḍi saraina samayāniki veḷḷindā?

Did the train leave the platform on time?

vāḷḷu railu ekkārō lēdō railu kadilindi.

As soon as they boarded the train, it started.

adēmiṭi, tadisi vaccāru? mī iṁṭi daggara vāna kurustunnadā?

How come, you are drenched! Was it raining in your area?
ilā bayāta aḍugu peṭṭāmō lēdō vāna paṭṭukundi.
No sooner had we stepped out than it started raining.

ranḍi bhōjanam cēddām.
Come, let us have our lunch.

vaddu, alā tinnāmō lēdō ilā vaccēśām.
No. As soon as we finished eating, we came rushing.

edutivāri prāmukhyata teliyajēvadāniki
To give due importance to the person spoken to

pelliki vellāvā?
Did you go to the wedding?

miru tīsuku vellakundā elā veltām?
How can we go without your taking us?

bhōjanam cēśirā?
Have you had your food?

nuvvu rākuṇḍā elā cēstām!
Without you, how can we eat!
mâṭalni mārci ceppadâm
14. మాటలను మారే పదాలు

Twisting the words

eppuḍu māṭlāడ మాటలే చిననం చిననం మారుపితో వేరు వేరు అర్థాలనం అస్తియి. 
cుండి:
వచ్చిన రామ్య కారణ సం బందు చాలాశాంతి స్త్రీ సిద్ధం సాధనం: 
The words we commonly use when twisted give a different meaning. Read the following sentences:

"idi manci pustakam", ani mī abhiprāyam cebutunnāru.
"ఇది మాంచి పుస్తకం", అను మీ అబిప్రయాము చేసింది.
‘This is a good book’. By this, you are expressing your opinion about the book.

"idi manci pustakamēnā?" ani mī mitruḍi abhiprāyam aduguṭunnāru.
"ఇది మాంచి పుస్తకం ఎంది?" అను మీ మిత్రిడి అబిప్రయాము అడగుతున్నారు.
“Is it a good book?” By this you are asking your friend’s opinion.

identa manci pustakamō kadā!
anటే మీ అబిప్రయామటో మీ మిత్రుడిని కుడా కలుపుకుంటున్నారు.
విషయం మొదటి ప్రత్యేకండి!
విషయం మొదటి ప్రత్యేకండి ఎందుకంది కలుపుకుంటున్నారు.
‘What a good book it is!’ By expressing your opinion thus, you are involving your friend also.

i ṛoju eppaṭiki marcipōlēmu, anēdi mī abhiprāyam.
ఇ రోజు ఎప్పటికే మార్పిలేము, అనేది మీ అబిప్రయాము.
‘We will never forget this day”. This is your opinion.

i ṛoju eppaṭikainâ maruvagalamā!
eduṭivārinī kūḍā mītō kalupukunţunnāru.
ఇ రోజు ఎప్పటికాంచి మరువగాలం!
eduṭivārin కుడా మంటో కలుపుకునాం మాటాడుతునారు.
‘Can we ever forget this day?’ By this you are involving others, too.

udā ఎగు.
mīku oka viṣayam paṭlā khaccitamaina abhiprāyam unnapuḍu ila ceppāli.
మికు ఒక విషయం పాట్లా కాఃచితాంతి అబిప్రయాము ఉననపుడు ఇలా చేపాలి.
If you have a precise opinion about a thing, you should say:
"இ தோடா பாவுண்டி"

"இ தோடா பாவுண்டி"

"This garden is pleasant”.

இந்த குடாலேது, கொண்டம் சந்தேஹம் உண்டாகேந்தேது. 

"இ தோடா பாவுண்டுங்கா?" ani அசாகாள்.

Suppose you haven’t seen the garden yet, and have a doubt about its beauty, you should say, ‘Is this garden pleasant?’.

நேரானாகத் ஒவ்வொரு ப்ரம்மாணத்தில் மெய்கு முறையில் நேரானாகத் குண்குறா நேரானாக வெண்ணை வெண்ணை. தங்கம்

You liked the garden. You know your friends also will find it good. Then you say,

"இ தோடா என்றாய் பாவுண்டே கடு!" anali.

‘A nice garden, isn’t it?’.
Be precise in your statements.

inkō sangati ēmiṭānte, oka viṣayam ceppālanukuni mitruḍini kalusukunṭāṁ. Another point is this. We meet a friend with the intention of telling him something.

kāṇī ā sangati sarīγā ceppamu. But we say it vaguely.

rēpu nā puṭṭina rōju vēduka, tappakundā rā anṭāmu. By saying that, we clearly forgot to tell them when and where to come.

ekkaḍiki rāvālo ceppāḍam marcipōtāmu. "rēpu tappaka rāvāli marcipōvaddu".

ekkaḍiki rāvālo ceppaledu. ceppakundā vallu elā vastāru? "Come tomorrow. Do not forget."

It is vague as it does not mention the time and place. How can they come, otherwise?

"ādivāram, mana ramaṇa inṭlō kaluddām". "We will meet at our Ramana's house on Sunday."

enni gantalako ceppaledu. vallu ē samayāṇiki vastāru? It is not proper as it does not mention time. At what time do they come?

kanuka mukhyamaina viṣayam nokki ceppāli. Therefore we have to stress the important point.
"ఇ రోజు సయాంత్రామ ఆంగాటలకు రైల్వె సంచారులం మరయు పేదించడం. సారిగా ఆంగాటలకు". ఇలా సాశంంతాం సెంపాలి.

"అ తాక సయాంత్రామ అది కొండ మాత్రం చేయకుండా! మాము తయారా యేసే అది కొండ". అడి సాంచారు చేయం.

Try to be precise in your statement:

"Come to the railway station at 6 o’clock this evening. Don’t forget. At 6 p.m. sharp".

మిరుడైనా సెంపేపిపిడా అవసానం సాశంంతం ఉందా, లేదా గమానికచుకుంటి.

So, when you say something, you should check if your statement is precise and very clear.

**nokki ceppadam ఉదా సమాప్తం** To stress a point

manam mాటలాడే విద్యానం బాతి అర్తాలు మారిపోతాయి. manam ఎ పాదాని nokki cebutunnంమో, vakyనం ఎక్కడ విరి cebutunnంమో, ఎ padనికి pramukhyata ivvakunందా dతవెస్ట్ంమో telusukంటి. kinda iccina vakyనం cవడండి:

మాము మాచర్లి మనాంచి అడతు సంచారు మారిపోతాయి. మాము అ తాక సయాంత్రామ, మాము గాడడి విరి ప్రముఖురు, అ తాక కొండ మాటంచి సంచారు మారిపోతాయి. మాము సంచారు మాటంచి మారిపోతాయి:

The meanings of sentences will change as per the manner in which we speak them. When we speak we must know which word needs to be stressed, where we should pause or break the sentence, and which word we are overlooking. Read the following sentence:

"అ పని నాకు సెప్పాకు".

"అ పని నాకు సెప్పాకు". 'Don’t assign me that work'.

'అ' పని నాకు సెప్పాకు.

'అ' pratyekangా ceppadం valana అందా పని మాటంచి ceppavaddu, ani artham vastundii.

'అ' పని నాకు సెప్పాకు.

'అ' సాచారు సంచారు అందా అందా మాటంచి సంచారు, అడి సంచారు మారిపోతాయి.

'That work'? Don’t assign it to me.

By breaking the sentence, it means that ‘Do not assign me that particular work’.
'nāku' anē padānni pratyēkangā ceppadam valana ā pani inkevarikaina ceppu. nāku mātram ceppaku.

‘nāku’ anē padānni pratyēkangā ceppadam valana ā pani inkevarikaina ceppu. nāku mātram ceppaku.

By mentioning the word 'me', particularly with a stress, it may mean “assign that work to anybody else, but not to me”.

inkō udāharana cūḍandi:

Take another example:

'nēnu ninnu rammannānā'!
‘nēnu ninnu rammannānā’!
"Did 'I' ask you to come!"

'nēnu rammanalēdu. inkevarannārō anē artham vastundi.'
'nēnu rammanalēdu. inkevarannārō anē artham vastundi.'
It may mean, 'I did not ask you to come. I do not know who asked you'.

'nēnu 'ninnu' rammannānā?
'nēnu 'ninnu' rammannānā?
"Did I ask 'you' to come?"

'nēnu rammanalēdu. inkevarini anē artham vastundi.
'nēnu rammanalēdu. inkevarini anē artham vastundi.
It may mean, "I did not ask you to come; but someone else".

* * *
anukunnaṭlu jaragakapōṭē

If something does not transpire as intended

mēru mē snehituḍi daggara ō pustakam tīṣuṇṭāru. cadivi reṟu istānani cebutāru. kānī ivvalēdu. appuṟu mirīḷā anāli.

You borrow a book from your friend. You promise to read and return it the next day. But you fail to do so. Then you say like this:

chaduvagalanēmō anukunnānu, kānī caduvalēkapōyānu. cadivi reṟu tappakundā istānu

I thought I could read it; but faild to do so. I will read and return it tomorrow without fail.

sumati vaccindā?

Has Sumathi come?

vastundēmō anukunnānu, inkā rālēdu.

I thought she would come, but has not come yet.

-chief jōru mēru vākinguku vellalēdā?

Didn’t you go for a walk today?

vāna vastundēmōnani vellalēdu.

Thinking that it might rain I did not go.

kṛuṣṇa vaccāḍani ceppāvu, kānī inkā rālēdu?

You said that Krishna had come, but he has not come till now.
"i rojē vastānannādu. vacciḍemō anukunnānu.

sita intlo unnadā?

Is Sita in the house?

sita lēdamma.

No. Sita is not in the house.

sita untundēmōnani vacciṇu. inkōsāri vastānu.

I came thinking that she would be in the house. All right, I will come again.
praśnalu
15. ప్రశ్నలు
Questions

adigi telusukōṇḍi.
Ask and know.

mīru ēdainā telusukōvālantē adagāli.
You need asking to know anything.

adagaḍāniki sandēhistē mī anumānālu mīlōṇē unḍipōtāyi. ā praśnalaku samādhānāmulu eppatīkī mīku teliyavu. andukē adigi telusukōṇḍi.

If you hesitate to ask, you will never know the answers to your doubts. That is why ask and get your doubts cleared.


ǐ aidu mātala upayōgam telusukōṇḍi.
These are known as four W’s and H.

Who is she?

She is Anjali.
ekkaḍa nunci vaccaru?
మండి కొందు వచ్చినా?
Where is she from?

rājamaṇḍri nunci vaccaru.
రాజహండ్రి కొందు వచ్చినా.
She is from Rājahmundry.

akkaḍa ēmi cēstāru?
అక్కడ ఇది చేస్తుంది?
What does she do there?

yōgā taragatulu nirvahistaru.
యోగ తరగతిలు నిర్వహిస్తుంది.
She conducts Yōgā classes.
ikkaḍaku enduku vaccāru?
धृष्टचौं चांगा धृष्टचौं?
Why has she come here?
mana baḍilō yōgā guряnci ceppaadāniki.
मां बड़ीलो योगा गुरैंसी चेप्पादानी.
To give a talk on Yōgā in our school.

* * *
ēdi ēmainā ā pani jaragāli ani ceppaadāniki ilā anṭāmu:
वे व्यािक्ति अ ने जरागाली अणी चेप्पादानी इला अंतामु:
To express the view ‘Come what may, that should be done’, we say:

unna āḍāyamanta peṭṭi ā billulu kaṭṭēstē migata kharculakēm migulutundi?
उन्ना आडायांमाण्ट पेठी आ बिललु काट्टेस्टी मिगाता खऱ्चुलाकेम मिगुलुतुंडी?
If we spend all the income to pay the bills, what about the other expenses?

migilīna, migalakpōṁa, manam tinna tinakpōṁa vāḷḷaku ā ḍabbu kaṭṭāli.
मिगिलिना, मिगलाकपौं, मानम टिनना टिनाकपौं वाळलकु आ धाभु काट्टाली.
We have to pay the bills whether something remains or not and whether we eat or not.

vāḍu ilāntō pani cērāḍantē nammalēkapōtunnā.
वाढू इलांती पाणी चेराढांती नाममलेकपोटुन्ना
I could not just believe that he had done such a thing.

nuvvu namminā nammakpōṁa adi nijam!
నुవ్వు नाम्मिना नाम्मकपों अदी निजाम!
Believe it or not, that is the truth!

nikēm ennainā cebutāvu. kaṇi nāku vĩlu paḍāli kadā!
निकेम एन्नाइना चेबुतावु. काॅनी नाकू विलु पडाली काडाः!
You say so many things, what do you lose? But it should be convenient to me.
niku vilu paḍina paḍakapōina, ā pani cēyaḍam nī bādhyata.

 Convenient or not, it is your duty to do that work.

vāllu vaccinā rākapōina manam pilavāli.

Whether they come or not, we have to invite.

oka pani cēyalēkapōtē kanīsam marokatāinā cēyālanē sandarbhamlō

To do at least something else if onething cannot be done.

akkā! nēnu mī gruhapraveśāniki rālēnu.

Sister(Akkā), I cannot attend your house–warming ceremony.

gruhapraveśāniki rākapōtē rākapōyāvu gāni ammāyi pellikainā rā!

If you do not want to come for house–warming, don’t come; but attend at least the
wedding of my daughter.

ammā, nāku ākaligā lēdu, annam tinalēnu.

Mummy, I am not hungry. I cannot eat food.

annam tinakapōtē tinakapōyāvu gāni pālainā tāgu.

If you don’t want to eat do not eat, but at least drink milk.

ammā! nēnu sita intiki veḻṭunnā.

Mummy, I am going to Sita’s house.

veltē vellāvugānī sāyanṭrāniki tirigi rā!

If you want to go you can go. But come back by evening.
There are so many beautiful expressions in the Telugu language. Learn Telugu and read Telugu books; and if you practise speaking in Telugu, you will know many things.

tēḷa tēḷa telugu māṭa tīyaṇaina telugu māṭa.

Telugu is lucid, Telugu is sweet.

manasārā nērcukōṇḍi. tāṇivi tīrā māṭlāḍāndi.

Learn it earnestly and willingly. Speak in melodious Telugu to your heart's content.

telu gadēla yanna, dēśāmbu telugēnu
telugu vallabhundu, telugokanda,
yella nrupula goluva nerugavē bāsādi
dēśabhāṣalandu telugu lessa.

If you ask why Telugu, it is the Telugu land,
I am a Telugu king, and a Telugu man;
Speak Telugu compelling admiration of all kings;
Telugu is the sweetest of all languages of the country.