Sentence formation
(With transliteration and English translation)

Module–III
Preface

Essentially, language is used as a tool to communicate one’s ideas, emotions, and desires by means of a system of voluntarily produced symbols, which is “a purely human and non-instinctive method.” Therefore each language has its own set of sounds, nay words, recognized and distinguished by its speakers. And, these sounds, words – being the means to formulate and communicate thoughts – simply ask for a thorough comprehension of their right usage from the user.

However, words, by themselves, may mean very little. It is only when they are arranged in a particular order, they emote bhāva – feeling. In order to transform the words from a mere śabda to bhāva, one needs to arrange them in a particular order. It is this arrangement of words in the required order that is called a vākyā, sentence.

Each language has built a convention of its own unique style of framing sentences – a word order of its own. Again, in a sentence, each word stands in a unique relationship with the association of other words. Interestingly, words have more than one meaning. Quite often, we witness the same word conveying different meanings in different contexts. Maybe, meanings are layered on words by their place in a sentence.

The great linguist of yore, Bhartrhari said: “The word is the very essence of all objects, and creation. It is indestructible.” The great Sanskrit poet, Kālidāsa, said: word and its meaning are eternally united. It is precisely for this reason that each language demands a specific arrangement of words in a sentence for conveying the intended bhāva. This is why language is often perceived as a transient integration of words.

A native speaker acquires command in integrating words into comprehensible sentences by mere practice. No wonder, he may not even be aware of the underlying ‘scheme’ – the science of grammar – of formulating such well meaning sentences. But, for a new learner it makes a great sense to learn a little about the established order of making sentences so that he could quickly master the art of framing sentences.

Lastly, it is essential to remember that what is important in practicing a newly learnt language is ‘intelligibility’ in its usage rather than the ‘accuracy’ of a native speaker. The present module aims at providing the reader with the necessary wherewithal to frame simple but meaningful sentences in Telugu that are intelligible and thereby encourage a new learner to practice its usage with least hesitation.

We shall feel that we have achieved our mission, if the current module facilitates such learning to the newly initiated. Feedback is solicited.

GRK Murty
# Transliteration Scheme of Telugu Alphabet

## Vowels (అక్షముడు: Acculu)

<table>
<thead>
<tr>
<th>Telugu</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ఏ</td>
<td>a</td>
</tr>
</tbody>
</table>

## Consonants (హాలులు: Hallulu)

<table>
<thead>
<tr>
<th>Telugu</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>క</td>
<td>k</td>
</tr>
<tr>
<td>జ</td>
<td>c</td>
</tr>
<tr>
<td>ట</td>
<td>t</td>
</tr>
<tr>
<td>డ</td>
<td>t</td>
</tr>
<tr>
<td>ప</td>
<td>p</td>
</tr>
<tr>
<td>ర్</td>
<td>y</td>
</tr>
</tbody>
</table>

* Not in common use.
A word in advance

‘vākyanirmāṇam’ mā bālaśikhsāsāmagri śrēṇīlo mūḍava pustakam.

Vākyanirmāṇam (sentence and its structure or sentence-building in Telugu) is the third book in the Telugu Learning Kit series being brought out by C. P. Brown Academy.

Telugu alphabet was introduced to the learners through the first book vaṃsāmāla. You have learnt how to write the Telugu characters and to pronounce them by means of transliteration.

Now the book in your hands, vākyanirmāṇam, helps you understand how to form a sentence.
If the letters (characters) of the alphabet you have learnt are arranged in an order forming a unit of grammar, they are called words. A group of words arranged in a particular order which makes sense and gives a clear meaning is called a sentence.

These sentences may be short or long, easy and difficult. Such sentences are used to express a statement, a question, a command or some sudden feeling. They help you to speak Telugu fluently and to write it well.
intaku mundu manam telugu aksharalu, padalu telusukunnam kadai ippudu vakyam gurinci telusukundam.

We have already learnt about Telugu aksharamâla (alphabet) and words (sabdamâla). Let us now learn about Telugu vâkyanîrmânam (sentence formation).

pûrti arthânni iccê pada samudâyânni vakyam (sentence) ançâru.

A group of words which makes complete sense and gives a clear meaning is called a sentence.

ataḍu râmudu.                 idi caduvu.
çhâtho nîmâkku.              ñi ñiçâkkâ.
He is Râmuḍu.                    Read this.

bhôjanam cêßâva?               ëmißî! idi nijamâ?
çâñâko ñiçâma?               ñiûma! ñi ñiçama?
Did (you) have your meal?      What! Is it true?

manam cadivina nàlugu vâkyâlu nàlugu rakâlu.

1.1 Ñaḷu ñiûma! ñiçâ maññûma ñiçâma ñiûma!

Those are four different kinds of sentences.

à nàlugu rakâla gurinci ippudu telusukundamâ?

Let us now study those four kinds of sentences.

râmudu vaccadu                 sita navvindi
çhâtho kàppâla.              ñiûsû nañçâkkâ.
Râmudu came.                  Sita smiled.
pāpa ĕ大臣di.
Baby cried.
paina ceppina vișayalu manaku kaccitamgā telusu. andukē avi niścayārthaka vākyālu antāru.
We know for certain what is said in the foregoing sentences. That is why we call them niścayārdhaka vākyālu (declarative or assertive sentences.)

These are short sentences comprising two words. Let us now expand these sentences a little.

rāmuḍu baḍiki vaccāḍu.  sīta andamgā navvindi.
Rāmuḍu came to school.  Sīta smiled pleasantly.
pāpa biggaragā ĕ大臣cli.
lalita pelliki pilicindi.
The baby cried loudly.  Lalita invited us to the wedding.

telisina vișayāla gurincī ila kaccitamgā cebutām. teliyani vāṭini adigi telusuukunṭām.
When we are sure of something, we are assertive. When we want to know something, we ask others.
adigi telusuukundām.

1.2  adigi telusuukundām.
Let us ask to know
hōmework cēśavā?  lata vaccindā?
Have you finished your home-work?  Has Lata come?
gulābī pūsindā? pani pūrtindā?
Has the rose blossomed? Is the work over?

viṭini praśnārthaka vākyālu anṭāru. ēdainā teliyālanṭe itarulanu aḍagāli kadā!
praśnincaṭam anṭe aḍagadam.
They are called praśnārthaka vākyālu (interrogative sentences). We need to ask others about what we do not know. To question is to ask.

ivē vākyālanu koncem peddavi cēsi cūḍāmā?
Let us expand these sentences a little:

era gulābī pūsindā? lata skūl nundī vaccindā?
Has the red rose blossomed? Has Lata returned from school?
The mode of asking depends upon the nature of matter we like to know. Words such as who, whose, whom, where, why, when, and how are interrogative pronouns. Let us know how to use them.

atu evaru?  
Who is he?

i bomma ela vēriavu?  
How did you draw this picture?

ā pustakam vela enta?  
What is the price of that book?

ippudu taimenta?  
What is the time now?

stēsanku enni gantala vellali?  
At what time should we go to the station?

nenu ceppina pani pūrtaindā?  
(Have you) finished the work I gave you?

Have you done your yesterday’s homework?

The mode of asking depends upon the nature of matter we like to know. Words such as who, whose, whom, where, why, when, and how are interrogative pronouns. Let us know how to use them.

atanu evaru?  
Who is he?

i bomma ela vēriavu?  
How did you draw this picture?

ā pustakam vela enta?  
What is the price of that book?

ippudu taimenta?  
What is the time now?

stēsanku enni gantala vellali?  
At what time should we go to the station?
oka visayam ădesăpūrvakamgă ceppālantē ilī.....

1.3. మయ్యద్ద చెప్పాలనం చాలా ఉంటే అనంతం

When we command others ......

idi caduvu.  
తి తిసుకరా.  
Read this.  
బయిబ మయ్యాత్ర.

akkaḍiki vellu.  
రాముకి ఇవ్వం.  
Go there.  
యాత్రం సమయం

pai vākyālanu ājñāpūrvaka vākyālu antāmu.

పాయ మ్యుం చాలా మ్యుం ఉంటే మయ్యద్ద
The above sentences are called ājñāpūrvaka vākyālu (Imperative sentences).

vīṭini koncem pedda vākyālu cēddām.

వాతిని కోచిం పెద్ద మ్యుం చాలా
Let us expand these sentences a little:

idi sāyantram caduvu!  
తి ఇప్పడు తిసుకరా!  
Read this in the evening.  
బయిబ మయ్యడ మయ్యద్దం

rēpu akkaḍiki vellu!  
ఇప్పడు కాలు ఇవ్వం.  
Go there tomorrow.  
యాత్రం సమయం

а! аscaryam!

1.4 а! аscaryam!

Oh! marvelous

а! idi nijama?  
аయాయా! పడపయాదా!  
Is it true?

а! а! మ్యుంకయం?  
అలాస! మయ్యాదయం యాత్రం!

а! а! మ్యుంకయం?

Alas! has he fallen!
అహా! టాజ్‌మాల్ అంత బాగంది!
ఏహా! తాడీమాల బాగంది!
Ah! How beautiful the Taj Mahal is!
The picture is nice, well done!

పై వాక్యాలను ఆస్కరాథకా వాక్యలు అంతాము.
The above sentences are called ఆస్కరాథకా వాక్యలు (Exclamatory sentences).

ముపుదాణా మికు అంతలే ఆస్కరాయ వాకితే ఇలాంటాం. తువ్రామానా అంధోళా కలిగినా ఇంతే!
To express some strong emotions such as fear, surprise, agony or distress, we say like this:

చిక్కు మిరు చెపిండి నిజమా! 
చిత్తు భింది ఒందరా!
O! Is what you said true?

అయ్యో! రాజు మెట్లా మిడా నంకు పదిపోయడా! 
అదేశం సిద్ధి ఉండాలే ఇదేసితే?
Has Rāju fallen from the stairs? What a pity!

అహా! ఇయడు అంత ప్రాణంతగా ఉంది!
అహా! షిల్లు ఒక మంటాంగా కంటాం! 
Ah! How serene is the ambience of this temple!

సభ్యా! బోమ్ బాగంటు వేసవు! 
సభ్యా! సాంప్రదాయం సాధారణం!
Well done! You have drawn this picture nicely.
inka pedda vákyālu kūḍā ráyavaccu.
We can write still longer sentences.

māṭlaḍutū unṭē mīkū alā ráyaḍam telustundi.
You will know how to write them as you talk.

alā teliyalanṭē mundu vākyam anṭē ēmiṭō teliyāli.
For you to be able to write, you need to know what a sentence is.

adi ippudu manam telusukundām.
Let us know it now.
sahajamga väkyamlo mūḍu amśalu manam cūṭu unṭām. avi karta, karma, kriya

Three components are required to write a sentence in Telugu. They are: subject, object and verb in that order.

manam oka väkyam rāsinappudu oka vyakti gurinco, vastuvu gurinco cebutām.
anṭē väkyāniki kēndram ā vyakti lēka vastuvu avutundi. adē karta.

When we speak a sentence, we say something about a person or thing. So, the person or thing mentioned is called the **subject**. It means the subject is the central point of the sentence, and the meaning revolves round the subject.

karta nirvahincē kāryam ‘kriya’ avutundi. ‘kriya’ yokka phalitam anubhavincēdi karma.

Job done by ‘karta’ (subject) is kriya (verb). Result of ‘kriya’ is received by ‘karma’ (object).

**udāharaṇaḥ : examples:**

rāmuḍu kukkana koṭṭenu. i väkyamlō ‘rāmuḍu’ karta.

Rāmuḍu beat the dog. In this sentence, Rāmuḍu is ‘karta’.

rāmuḍu ēmi cēdādu? koṭṭaddu. anagā ‘koṭṭuda’ kriya.

What Rāmuḍu did? He beat. That is ‘beat’ is kriya.

dēnini koṭṭaddu? kukkana. kriyāphalitam anubhavincindī kukka kanuka, ‘kukka’ karma.

Whom he beat? Dog. Dog has received the result of kriya. Hence dog is karma.
You know the nouns. In Telugu nouns are called ‘Nāmavācakalu.’

avi sanjña nāmavācakamulu (proper nouns), jāti nāmavācakamulu (common nouns), samūha nāmavācakamulu (collective nouns), guṇa nāmavācakamulu (abstract nouns) antaru.

Those nouns in the Telugu language are called sanjña nāmavācakamulu (Proper nouns), jāti nāmavācakamulu (common nouns), samūha nāmavācakamulu (collective nouns) and guṇa nāmavācakamulu (abstract nouns).

Raju is reading.

Lalita is singing.

Delhi is our capital.

Bharat (India) is our motherland.

Words like Raju and Lalita in the above sentences are the names of persons. Delhi is the name of a city, and Bharat is the name of a country. All such names are called sanjña nāmavācakalu (proper nouns)

Mother is rocking the cradle.

The student is going to school.
ä ūrilō andamaina tōṭalu unnavi.
There are beautiful gardens in that village.

ivi jāti nāmavācakalu (Common nouns). amma, vidyārthi, pāṭhasāla, ūru, tōṭa, ī padālānī okkō rakamaina jātini sūcistunnāyi. oka jātiki sambhandhincinavi kanuka īvi jāti nāmavācakalu.
The words mother, student, school, village, garden, in the above sentences are common to every person or thing of the same class or kind. So, they are called Common nouns.

rāmuḍu gorrela mandanu tōlukuveltunnādu.
Rāmuḍu is tending his flock.
pakshula gumpu sāyantāniki gūṭiki cērutundi.
Swarms of birds return to their nests by evening.
kongala bāru ceruvu gāttuna vālindi.
A row of cranes alighted on the shores of the lake.
i jana samūhamlo ēmi vinapaḍadu.
Nothing is audible in this milling crowd.

pai vākyālalōni manda, gumpu, bāru, janasamūham anēvi samūha nāmavācakalu.
gorrela samūhānī manda anṭāru. alāgē pakshula samūhānī gumpu anṭāru.
kongalni bāru ani, manusulanu janasamūhamani anṭāru.
Words like ‘flock’, ‘swarms’, ‘row’ (group), in the above sentences are called Collective nouns. So a Collective noun denotes a number of similar things taken together and regarded as one whole: A flock of sheep; a swarm or group of birds; a row of cranes and groups of people, etc.
Happiness is essential for man.

Our anger is our enemy.

The air in summer is hot.

It is cool near rivers.

In the above sentences, the words ‘happiness,’ ‘anger’ ‘hot,’ do not have a definite shape. Such nouns denote some quality, state, or action. They are called guna namavacakalu or bhava namavacakalu (Abstract nouns).
To avoid repetition of nouns we use pronouns. A pronoun (meaning *for a noun*) is a word used instead of a noun. The pronoun is called ‘sarvanāmam’ in the Telugu language.

**udāharaṇalu : examples:**

**ataḍu, itaḍu, āme. īme, adi, idi, sarvanāmaḷu. indākaṭi vākyalu ippudu cūḍandī.**

The words “I, we, you, he, she, it, they, this, that,” are pronouns.

**raṇi vaccindi, āme mā akkaku snēhiturālu. āmeku tī iccānu.**

Rāṇi came. She is the friend of my elder sister. I gave her tea.

**raju bāgā caduvutāḍu. vāḍiki eppudu manci mārkulu vastāyi.**

Rāju studies well. He always scores good marks.
ఇక్కడ ఇచ్చిన నివయాలు సర్వానమాలు గర్థించింది.
చాలా చెప్పి వేసుకునేది రామ్‌నాను లేనపడితే.

Point out the pronouns in the following sentences:

1. రామ నెట్ అనియత విషయం. అయినప్పటికీ రామ్.
   Rama draws pictures nicely. She got a prize.

2. నా కోళి కేంద్రం కంటే. బిందు నా నీటియాంటింటి.
   My leg is hurt. I am unable to walk.

3. పిల్లి పాడు తాగింది. అమ్మి చేర్చించారు.
   pilli pālū tāgindi. amma dānnini koṭ̃tindi.

4. నువ్వు చక్కగా మాత్రిడావు, నిన్ను అందరు ఇస్తాపడారు.
   nuvvu caakkagā māṭlāḍatāvu, ninnu andarū iṣṭapadatāru.

You speak agreeably. Everybody likes you.

javābulu సమాధానాను Answers

<table>
<thead>
<tr>
<th>āme</th>
<th>nēnu</th>
<th>dānnini</th>
<th>ninnu</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. She</td>
<td>2. I</td>
<td>3. it</td>
<td>4. You</td>
</tr>
</tbody>
</table>

This document was created with the trial version of Print2PDF!
Once Print2PDF is registered, this message will disappear!
Purchase Print2PDF at http://www.software602.com/
**pāṭham- 4 - తెలుగు-4 - Lesson - 4**

sarvanāmālaṁ mūḍu vidhālugar vādutū unṭāṁ. idi mīru kiṇḍatī pāṭhāmlo gamanincē unṭāru
nūndrakāṁ tālaṁ vādutī sāṁkā Lochānam. nā mīru sāṁkā pāṭhāmlo māndukāṁ tālaṁ
You must have observed that in the previous lesson we made use of pronouns in three ways.
maralā okasāri vivarangā cūddām!

**Let us look at them in detail.**

mana gurinci manam ceppinappudu nēnu, mēmu, nāyokka, nāku anṭāmu.
1. నేము నేము నేము నాయంక, నాయంక, నాయంక, నాయంక
   The words used about oneself: I, we, me, my, mine.

   edutivāri gurinchī ceppinappudu nuvvu, miru, miyokka, miku upayōgistāmu.
2. మరు మరు మరు మరు మరు మరు మరు మరు మరు మరు
   The words used to address those who are in front of us or spoken to: thou, you, thyself.

   ekkādō unnavāri gurinchī ceppinappudu atādu, āme, adi, atanini, āmeku, dāniki,
   āmenu, vārini,vāriyokka anē padālu upayōgistāmu.
3. ఆము ఆము ఆము ఆము ఆము ఆము ఆము ఆము ఆము ఆము ఆము ఆము ఆము
   The words used about the person or thing spoken of: he, his, himself, she,
   hers, herself, it, itself, them, theirs.

   inglišu bhaśalā mādirīgānē telugu kūḍā viṭini ila vargīkarincāru:
   As in the English language, in Telugu also they are classified in the following ways:


   1. సమానుడు నేము నేము నాయంక – నేము, నేము, నాయంక సమానుడు
      Uttama Puruṣa (First Person). It denotes the person speaking: I, we, myself.


   2. మధ్యము మధ్యము మధ్యము మధ్యము మధ్యము మధ్యము మధ్యము మధ్యము మధ్యము
      Madhyama Puruṣa (Second Person). It denotes the person spoken to: thou,
      you, thyself.
Prathama Puruṣa (Third Person). It denotes the person or thing spoken of: he, she, it, they, himself, herself, itself, themselves.

marikonni vākyālu cuddām.

Let us see some more sentences:

uttama puruṣa 限额 自身 (First Person)

nā pani nēnu cēskuṇṭānu. nāku āyana Gurinci Telusu.

I do my own work. I know about him.

ā samāveśāniki nannu pilicāru. ā pustakam nādi.

They called me to that conference. That book is mine.

madhyama puruṣa 體中 自身 (Second Person)

nuvvu manci vādiivi. nīku ā bahumati vastundi.

You are a good man. You will get that award.

nīnu cūdakundā veļḷanu. ī pani nīkrä anukuō.

I will not go without seeing you. I do not know that we have come.

prathama puruṣa 頭上 自身 (Third Person)

vāllaku manam vaccinatlu teliyadu. vāllu repu vastāru.

They do not know that we have come. They will come tomorrow.
idigō nīku kāvalasina pustakam. dīninī rādhā iccindi.

Here is the book you needed. Rādhā gave it.

vallanu akkaḍiki rammani ceppānu.

I told them to come over there.

vällu ē nirṇayam tīsukunna bādhyata vālladē.

Whatever decision they take, it will be their responsibility.

ī kindi vākyālalō sarvanāmālu gurtinci ē puruṣālo unnāyō rāyanḍī.

Pick out every pronoun that you can find in the following sentences and name its person.

rāmu manci abbāyi. atanu tana saikil gōpālki iccāḍu.

1. rāmu mān ca nārāyana. saṁsāra ṣat vīmānī āgāndō nānāyā.
   Rāmu is a good boy. He gave his bicycle to Gōpāl.
సితా తన తలలి పానులో సయం చేస్తింది. తన పాగాలు తన కడవకుంటిడి కూడా.

2. నువ్వు నిన్న నాలేడు. ని కోసం అందరు ఎడరు చేసారు.
   Sita helps her mother in her daily chores. She also studies her lessons.

3. యు దిద్దిని ఎందుకు. ఎంటడం ఎండరితే ఎందుకు చేసేది:
   You did not come yesterday. Everybody waited for you.

4. నును ను రాజ్య ఆక్యత కేదులా. రాదు అవస్థా నిద్రా.
   Today I cannot come there. I have fever.

5. ని సంగతి నాకు వేయడం తరువాత హే. నమి ని సంగతి నాకు తరువాత.
   Nobody told me about it. Had I been told, I too would have gone there.

6. నువ్వు నాకు మధ్య వాట్లు ఇందుకు?
   Where is the need for them between you and me?

### javābulu అవస్థా Answers

<table>
<thead>
<tr>
<th>atanu (prathama puruṣa)</th>
<th>nēnu, nāku (uttama puruṣa)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. అందు (అవస్థా)</td>
<td>4. రాదు (రాదు అవస్థా)</td>
</tr>
<tr>
<td>he (Third person)</td>
<td>I, to me (First person)</td>
</tr>
<tr>
<td>tana, tana, tanu (prathama puruṣa)</td>
<td>nāku, nēnu (uttama puruṣa)</td>
</tr>
<tr>
<td>2. హర, హర, సి (హర, హర సి)</td>
<td>5. రాదు, రాదు (రాదు అవస్థా)</td>
</tr>
<tr>
<td>her, her, she (Third person)</td>
<td>to me, I (First person)</td>
</tr>
<tr>
<td>nuvvu, nī (madhyama puruṣa)</td>
<td>nīku madhyama puruṣa nāku uttama puruṣa, vāllu prathama puruṣa</td>
</tr>
<tr>
<td>3. నువ్వు, నీ (నువ్వు నీ)</td>
<td>6. నువ్వు నీకు రాదు రాదు, నీకు రాదు రాదు</td>
</tr>
<tr>
<td>you, your (Second person)</td>
<td>to you (Second person); to me (First person); them/they (Third person).</td>
</tr>
</tbody>
</table>

This document was created with the trial version of Print2PDF!
Once Print2PDF is registered, this message will disappear!
Purchase Print2PDF at [http://www.software602.com/](http://www.software602.com/)
In this lesson we learn about variations of gender.

Genders are of three kinds. They are: 1. masculine gender; 2. feminine gender and 3) neuter gender.

The following table shows examples of the three kinds of genders:

<table>
<thead>
<tr>
<th>pumlingam</th>
<th>strilingam</th>
<th>napumsakalingam</th>
</tr>
</thead>
<tbody>
<tr>
<td>raju</td>
<td>rani</td>
<td>kurci</td>
</tr>
<tr>
<td>King</td>
<td>Queen</td>
<td>chair</td>
</tr>
<tr>
<td>devudu</td>
<td>devata</td>
<td>gudi</td>
</tr>
<tr>
<td>God</td>
<td>Goddess</td>
<td>temple</td>
</tr>
<tr>
<td>racayita</td>
<td>racayitri</td>
<td>racana</td>
</tr>
<tr>
<td>author</td>
<td>authoress</td>
<td>script</td>
</tr>
<tr>
<td>atadu</td>
<td>ame</td>
<td>adi</td>
</tr>
<tr>
<td>she</td>
<td>she</td>
<td>it</td>
</tr>
<tr>
<td>nayakuḍu</td>
<td>nayika</td>
<td>natana</td>
</tr>
<tr>
<td>hero</td>
<td>heroine</td>
<td>acting</td>
</tr>
</tbody>
</table>
The names which can be applied either to a male or a female are of the Common Gender (Ubhayalingamulu).

udāharaṇa: sisuvu, anātha, vidyārthi, lēdi, kōdi, naukaru, vyakti modalainavi.

Examples: child, orphan, student, deer, fowl, servant, person.

* * *

rāmuḍu vaccadu. 
Sīta vellindi.

Rāmuḍu came. 
Sīta went.

pustakam sancilō undi.

The book is in the bag.

Sīta vellindi antunnām. rāmuḍu vaccadu antunnām. Sīta strīlingam-rāmuḍu pumlingam. ikkada vellindi, vaccadu anēvi kriyāpadalu. sīta vellindi ani, rāmuḍu vaccadu ani ānnāmu. napumsakalingamaina pustakāniki ‘undi’ ānnām. dīnī valana karta yokka lingānni bāṭṭi kriya mārutundi. idē vidhamgā nāmavācakālaku badulugā vāde sarvanāmālu kuḍā lingabhēdāniki anuṇaṇamgā māratāyī.

In Telugu sentences we say:

Sīta went.—— feminine gender
Rāmuḍu came. —— masculine gender.

The book is in the bag. —— neuter gender.

Similarly, pronouns will change as per the gender:
ramudu ledu, atadu bajaru velladu.

Rāmuḍu is not here. He has gone to the market.

ramudu pumlingam anduvalana kriyāśabdam velladu ani rāśamu.

Rāmuḍu is pumlingam (masculine gender). So, the verb ending in Telugu is ḍu (velladu).

sītā kūḍā lēdu, āme nīḷu tēvādanaṇiki vellindi.

Sītā also is not here. She has gone to fetch water.

sītā strīlingam. anduvalana sītā lēdu, vellindi, ani kriyāpadam mārci ceppāmu.

Sītā is feminine gender. That is why the verb endings in Telugu are changed to 'ledu', 'vellindi'.

pustakam sancilō undi; dānini cadavāli.

The book is in the bag. I have to read it.

* * *

i pāṭhamlo inkoka viśayam telusukundām.

Let us learn another point in this lesson.

sankyanu teliyacēśē padalu vacanālu. vacanālu reṇdu vidhālu. avi : ēkavacanam, bahuvacanam.

Words indicating numbers are known as singular number, plural number.
nāmavācakam oka vastuvunigāni, vyaktinigāni, pradēsānī gāni sūcincinapuḍu adi ēkavacanam. okatikānā ekkūva sānkyanu sūcincinapuḍu adi bahuvacanam.

If a noun indicates one place, person, or thing, it is said to be in Singular Number. When a noun indicates more than one, it is in the Plural Number.

mundugā ī kindi padālu gamanincāndi.

Before we move on, read the following words.

<table>
<thead>
<tr>
<th>ēkavacanam</th>
<th>bahuvacanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>avu.</td>
<td>āvulu.</td>
</tr>
<tr>
<td>申诉.</td>
<td>申诉.</td>
</tr>
<tr>
<td>cow.</td>
<td>cows.</td>
</tr>
<tr>
<td>mamidikāya.</td>
<td>māmidiṅkāyu.</td>
</tr>
<tr>
<td>mango.</td>
<td>mangoes.</td>
</tr>
<tr>
<td>tōta.</td>
<td>tōtalu.</td>
</tr>
<tr>
<td>garden.</td>
<td>gardens.</td>
</tr>
</tbody>
</table>

pai padāllō āvu ēkavacanam, āvulu bahuvacanam. māmidiṅkāya anṭē oka māmidiṅkāyānē teliyacēstundi. māmidiṅkāya'lu' anē bahuvacana ṉādām cēraṭām valla okaṭikānā ekkūva anē teliyacēstundi. adē vidhamgā tōta, tōtalu kūḍā.

In the above words, the word ‘cow’ is in singular number; ‘cows’ is in plural number. Mango indicates one mango fruit. By making that word plural "mangoes" it indicates more than one fruit. So also the words ‘garden’ and ‘gardens’.
linga bhēdānī baṭṭi kriyāpadalu, sarvaṇāmālu mārinaṭṭugānē nambarnu baṭṭi kuḍā māratāyi. I kindi vākyālalō mārpunu gamanincandi.

Depending on the changes in the gender, there will be corresponding changes in the verb and pronoun pattern in the Telugu language. Similarly, there will be changes in verbs and pronouns depending on the changes in the number. Notice such changes in the following sentences:

mā ūri pakkanē oka kālava undi.  
There is a canal by the side of our village.

mā ūri cuṭṭu mūḍu kālavalu unnavi.  
There are three canals around our village.

mā ūrilō oka dēvālayam undi.  
There is a temple in our village.

mā ūrilō nālugu dēvālayalu unnavi.  
There are four temples in our village.

mā tōṭalō oka jāma cēṭṭu undi.  
There is a guava tree in our garden.

mā tōṭalō padi jāma cēṭṭlu unnavi.  
There are ten guava trees in our garden.
i vindhamga ekavacanam, bahuvacanam vadatam jarugutundi.

Thus we use both singular and plural numbers.

unnadi, unnadu, vaccindi, velladu, kasindi, pusindi vaanti sabdalu ekavacananni teliyacestyai. ru, lu, vu, yi sabdalu bahuvacananni teliyacestyai. vaccaru, unnaru,

In the Telugu language, words like ‘unnadi’ (it is), unnadu (he is), vaccindi (she / it came), velladu (he went), kasindi (bore fruit), pusindi (bloomed), denote singular number. Words which end in ‘ru’, ‘lu’, ‘vu’, ‘yi’, denote plural number. For example: vaccaru (they came), unnaru (they are).

venthul, unnadu, vaccindi, velladu, kasindi, pusindi vanti sabdalu ekavacanam.

Thus we use both singular and plural numbers.

ayite konni padalaku matram ekavacana, bahuvacanalunnappati ekkuvaga bahuvacanam vedutuntum.

Though some words have both singular and plural forms, in most cases only plural form is used.

udá : pesalu, godhumalu, kandulu, vadlu,

Example: Pesalu (green gram); godhumalu (wheat); kandulu (red gram), vadlu (paddy).

konni padalaku ekavacanam undadu. bahuvacanam matram vaddi. vattini nitya bahuvacanalu antam. udá : palu, nillu.

Some words do not have the singular form at all. We have to use them as plurals. They are called nitya bahuvacanamulu (forever plural forms). Examples: palu (milk), nillu (water).
పథమ-6 - లిస్టు-6 - Lesson-6

సితా పులు కోసింది.
Sita plucked the flowers.

పాప నావ్వింది.
The baby smiled.

ఇతకు మండు మనం సితా పులు కోసింది అన్నమ. ఇపుష్ ఇప్పటి పులు కోసింది అనామ.
Earlier we said, “Sita plucked the flowers.” Now we have said, “Sita plucked the red flowers.”

ఇది మాత ద్వారా పులు ఇపుషట్ ఉన్నయి పాప పుల గాను వేసుకండి వివరాణ ఇస్తనం.
Thus we are explaining that the flowers are ‘red’ and the gown is embroidered.
These words are adjectives.

ఇ కంటీ వాక్యాలాలో విశేషానం గుర్తించండి.
Point out the adjectives in the following sentences:

1. అందం సంతృప్తి ఉత్తరం సంభవిస్తుంది.
   There are red lilies in that big tank.

2. యున్న అంది అవిరింగి ముందు మిచంగిదగం కంటూ ఉంది.
   Your next-door neighbour is my maternal uncle.

3. రాము నా కనా కాలా చిన్నవాడు.
   Ramu is much younger than me.
amma gummam mundu pratirōjū muggu vēstundi.

4. amma gummam mundu pratirōjū muggu vēstundi.
Mother daily decorates the doorway with patterns made with lines of flour.

5. ā nallagēṭu unnadē rāju illu.
Rāju's house is the one with the black gate.

6. He is a brave man.

7. ati telivi anarthadāyakam.
Over-smartness is harmful.

8. turpu vaipuna unna bhavanam
The east-side building is a library.

9. nīku rēpu tīyani māmidipallu istānu.
I will give you sweet mangoes tomorrow.

10. bengalūru pedda nagaram.
Bengaluru is a big city.

11. That is a deep tank indeed.

12. The book is on the big table.
The adjective goes with a noun or pronoun adding to its meaning. Adjectives qualify the nouns that follow them adding value to the sentence.
pāṭhām-7 - పాథమ-7 - Lesson-7

We have already explained that our actions are known as verbs.

ramudu vaccadu. raju paddadu.
sita padindi. papa navvindi.
sita sang. the baby smiled.

The underlined words in the above sentences are verbs indicating the action of the subject.

raju venakki paddadu. sīta madhuramga paṇḍiṇdi.
rāju fell on his back. sīta sang sweetly.
amma aratipañalu prematō iccindi. papa kilakila navvindi.
amma aratipañalu prēmatō iccindi. papa kilakila navvindi.

Mother gave bananas with love. the baby smiled charmingly.

kinda gīṣina padalu kriyāviśeṣanālū. avi kriyala gurincī telīyācēyū padalu. kriyalu eppuḍu jarugutāyō, ekkāda jarugutāyō, elā jarigāyō, entavāraku jarugutāyō telīyācēyū padalē kriyāviśeṣanālū. viṭīni inglisulo edverbs antaru.

The underlined words in the above sentences are adverbs. An adverb is a word which modifies or qualifies and expands the sense of a verb. So, an adverb goes with a verb adding to its meaning — when and where a certain action has taken place, and how long it has taken, etc.
Let us study some more sentences containing adjectives (viśeṇaḷu) and adverbs (kriyaviśeṇaḷu).

nalla kukkapilla parugetti āḍutōndi.
1. నాల కుక్కపిల్ల పురిగా పరుగ్త్తమి.
   The black puppy is running playfully.

అ పిలాల ప్రతి ఆడివారం బంతి ఆత ఆడాతారు.
2. ఏ పిలాలు ప్రతి ఆడివారం బంతి ఆత ఆడాతారు.
   Those children play ball games every Sunday.

malle mokka nindugā pūsindi.
3. మల్లే మోక్క నిండుగా పుసింది.
   The jasmine plant is in full bloom.

రాణి రాణ పించిల ముక్కాలుగా విరింది.
4. రాణి రాణ పించిల ముక్కాలుగా విరింది.
   Rani broke the colour pencil into pieces.
amman pullaṃ māmidikāyalu konnadi.  gōpāl telivaina abbāyi.
5. Gopal is an intelligent boy.

Mummy bought sour mangoes.
raju phutbāl bāgā āḷataṭānu
7. Rāju plays football well.

rāḍha phlāṭ nālūgava antasthulō undi.
8. Rāḍha’s flat is on the fourth floor.

kāki ā pedda cēṭu मīḍa cakkāgā gūḍu kaṭṭīndi.
9. The crow built its nest neatly on that big tree.
pilliṅgū gādapa dāṭāḷēka mundukū padindi.

Unable to cross the threshold, the feeble kitten fell headlong.
10. oka tellāṭipttā budūngumāṇi nīḷāḷō munīgindi.

A white bird suddenly dived into the water.
11. A white bird suddenly dived into the water.
pedda gōḍa gādiyāram thāṅgumāṇi ganṭā koṭṭīndi.
12. The big clock on the wall struck with a bang.
sāyaṇtram gāḷi callāgā vistundi.
13. The evening breeze blows pleasantly.

If you read the above sentences carefully, you will understand which words are adjectives and which ones are adverbs. Now write some similar sentences yourself.
Verify your answers from the following list:
<table>
<thead>
<tr>
<th>Adjectives</th>
<th>Adverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>nalla</td>
<td>prati</td>
</tr>
<tr>
<td>black</td>
<td>every</td>
</tr>
<tr>
<td>rangu</td>
<td>colour</td>
</tr>
<tr>
<td>pullaṭi</td>
<td>telivaina</td>
</tr>
<tr>
<td>sour</td>
<td>intelligent</td>
</tr>
<tr>
<td>nālugava</td>
<td>fourth</td>
</tr>
<tr>
<td>pedda</td>
<td>parugetti</td>
</tr>
<tr>
<td>big</td>
<td>banti āṭa</td>
</tr>
<tr>
<td>tellaṭi</td>
<td>playfully</td>
</tr>
<tr>
<td>white</td>
<td>nindugā</td>
</tr>
<tr>
<td>sāyantram</td>
<td>full</td>
</tr>
<tr>
<td>evening</td>
<td>bāgā</td>
</tr>
<tr>
<td></td>
<td>well</td>
</tr>
<tr>
<td></td>
<td>cakkagā</td>
</tr>
<tr>
<td></td>
<td>munduku</td>
</tr>
<tr>
<td></td>
<td>buḍungumani</td>
</tr>
<tr>
<td></td>
<td>thangumani</td>
</tr>
<tr>
<td></td>
<td>callagā</td>
</tr>
<tr>
<td></td>
<td>pleasantly</td>
</tr>
<tr>
<td></td>
<td>headlong</td>
</tr>
<tr>
<td></td>
<td>with a bang</td>
</tr>
</tbody>
</table>
Now we are ready to write small sentences.

kāni ēdainā viśayam ceppinappuḍu manam ceppēdi ninna jarigina viśayamā, ī roju jarigina viśayamā, repu jaragabōye viśayamā anēdi spaṭṭamā unṇāli.

Whatever we say, it should be very specific whether we are indicating the present action, or a past action or a future action.

alā unṇālaṇṭe ē kālam gurinci cebutunnāmō teliyāli.

For this, we should know the tense of the verb we are writing about.

nēnu ninna uttaram rāśānu.
I wrote a letter yesterday.

ī vākyam jarigipōina viśayam gurinci teliyacēstdundi. dīnini bhūtakālam anṭānu.
This sentence describes a past action.

bhūtakālam anagā jarigipōyindi.
Time that is past is called bhūtakālam (Past Tense).

nēnu uttaram rāstunnānu
I am writing a letter.

ī vākyam ippudu jarugutunna viśayam gurinci teliyacēstdundi. dīnini vartamāna kālam anṭānu.
This sentence mentions a present act. This is known as simple present tense.
vartamāna kālam anagā jarugutunnadi.

Time now is called the vartamānakālam (Present Tense).

nēnu repu uttaram rāstānu.

I will write a letter tomorrow.

ī vākyam jaragabōye dānini ēruncī teliacēstundi. dūnini bhavisyat kālam anṭāṃ.

This sentence talks of a future act. ‘Time to come’ is future tense.

sāmānuyamgā telugulō kriyalu vākyāniki civaragā vastāyi. intavarakū, linga bhēdālalōnū, vacana bhēdālalōnū kriyā sābdālu māraṇam ēruncī telusukunām.

In Telugu sentences, verbs usually come towards the end of the sentence. We have so far learnt that verbs change depending on the changes in gender and number. When there is a change of tense, the verb also changes. Let us study some sentences:

sīta ninna vaccindi.  
Sīta came yesterday.

rāmuḍu ninna vaccāḍu.

Sīta ippudu vastundi.  
Sīta comes now.

rāmuḍu ippudu vastūnṇāḍu.

sīta repu vastundi.  
Sīta will come tomorrow.

rāmuḍu repu vastāḍu.
ರాముడు ninna vaccadu. anaga bhutakalanni súcincé ‘ninna’ annappudu kriyasabdam vaccadu annamu. rēpu vastadu bhaviśyat kālanni súcincé ‘rēpu’ annappudu kriyasabdham vastadu ani mārindi. sita strilingam kanuka vaccindi, vastundi annamu.

రాముడు pumlingam kanuka vaccadu, vastadu annamu.

Mukyamaina i mudu kālalu telusukuni māṭḷaḍali. Lēkāpōṭē mī māṭaḷaku artham undadu.

When we talk we must be mindful of these three tenses. Otherwise, what we talk will not make sense.

I mudu kālalu kāka jarugutu vunna kālam marokaṇi undi. dānini inglisūlo kanṭinyūvas tens anṭaru. mudu kāfallōnu āyā samayālalō jarugutunna panini gurinci adi teliyačēstundi.

In addition to these three tenses, there is another one called Continuous Tense. The vartamanakālam (Present Continuous Tense) describes an action taking place. And so the action is incomplete. So is the case with Past Continuous Tense and Future Continuous Tense.

jarugutu unna kālam.

vartamaṇakālām

Continuous tense:

rādha ninna pustakam caduvutū unṭundi. rādha rēpu pustakam caduvutū unṭundi.

Rādha was reading the book yesterday. Rādha will be reading the book tomorrow.
Radha is reading the book.

Radha was bringing flowers yesterday. (The verb — was bringing — is in the Past Continuous tense — a continuing work in bhūtakālam).

Raju is drawing pictures. (The verb is in the Present Continuous Tense — a continuing work in vartamānakālam – the ‘Present tense’.)

Raju will be drawing pictures tomorrow. (The verb, here, is in the Future Continuous Tense) — a continuous tense in the bhavīsyatkālam.

Ramu was playing with a ball yesterday. (The verb is in the Past Continuous tense — a continuing work in bhūtakālam.)

Rama is bringing flowers.

Raju will be bringing flowers tomorrow.
సిత పాత పడుతు ఉంచడి.
Sita is singing a song.
(The verb is in the Present Continuous tense — a continuing work in vartamanakalam.)

అసమయానికి రాజు లియరికి వెళ్ళు ఉంచడి.
రాజు was going to the library at that time.

పాప రాయా నియమగా ఉంచడి.
The baby was swinging yesterday.

రామాని పులు తేకుండి.
Ramaani will be bringing flowers.

రామాని పులు తేకుండి.
The baby is swinging.

పాప రేపు నియమగా ఉంచడి.
The baby will be swinging tomorrow.

రామాని రోజు పులు తేకుండి.
Ramaani brings flowers daily.

పాప రేపు పులు తేకుండి.
Raju will bring flowers tomorrow.
Radha will be going to pluck flowers.
Sita will be going to Eluru tomorrow evening.

* * *

telugulō mukhyamgā bhūtakālam, vartamānakālam, bhaviṣyatkālālanu anusarincī kriyāśabdham mārutundi.

When the tenses are changed, the verb also changes.

ippudu alānti mārpunu ī kindi vākyāla dwāra gamaniddam.

Shall we look at some more sentences to know such changes?

<table>
<thead>
<tr>
<th>bhūtakālam</th>
<th>vartamānakālam</th>
<th>bhaviṣyatkālam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past tense</td>
<td>Present tense</td>
<td>Future tense</td>
</tr>
<tr>
<td>ranganna bajāru vellāḍu</td>
<td>ranganna bajāru veltunnāḍu</td>
<td>ranganna rēpu bajāru veltāḍu.</td>
</tr>
<tr>
<td>Ranganna went to the market.</td>
<td>Ranganna goes to the market.</td>
<td>Ranganna will go to the market tomorrow.</td>
</tr>
<tr>
<td>mēri bāḍiki vellindi.</td>
<td>mēri bāḍiki veṭtunnadi.</td>
<td>mēri ellundī bāḍiki veṭtundī.</td>
</tr>
<tr>
<td>Mary went to school.</td>
<td>Mary goes to school.</td>
<td>Mary will go to school the day after tomorrow.</td>
</tr>
<tr>
<td>rahīm pandlu teccādu.</td>
<td>rahīm pandlu testunnāḍu.</td>
<td>rahīm sāyantram pandlu testādu.</td>
</tr>
<tr>
<td>Rahīm brought fruits.</td>
<td>Rahim brings fruits.</td>
<td>Rahīm will bring fruits in the evening.</td>
</tr>
</tbody>
</table>
Karuna sang a song. Karuna sings a song. Karuna will sing a song tomorrow.

Amala came yesterday. Amala comes. Amala will come tomorrow.

There are some universal truths, true at any time and for all times:

- The sun rises in the east.
- The river flows under the bridge.
- The moonlight is cool.
- Jasmines bloom in summer.
kinda iccina väkyalu o kālāniki sambandincinavō gurtincandi.

Name the tenses of the following sentences:

1. sīta ṛu pustakam cađivindi.
   Sīta read that book.
2. rāḍha paḍutunnadi.
   Rāḍha sings.
3. mērī baḍiki velṭu unḍindi.
   Mary was going to school.
4. mēmu rēpu pustaka pradarśanaku veļṭamu.
   We will go to the book exhibition tomorrow.
5. nēnu rēpu i samayāniki mā ūrīki velṭu unṭānu.
   By this time tomorrow, I will be going to our village.
6. āme, monna mā intīki vaccindi.
   She came to our house the day before yesterday.
7. āme vaccēsarikey nēnu caḑuvuṇṭu unṭini.
   By the time she came, I was reading.
8. bhūmī sūryuḍu cuṭṭu tiruṭuṇdi.
   The earth goes round the sun.
9. Abraham wrote me a letter last year.

10. Ayēsā completed her collegiate studies two years back.

11. Hari’s engineering will be completed in a year’s time.

javābulu Answers

1. is singing — present continuous tense.

2. read — past tense.

3. sings – simple present tense.

4. was going — past continuous tense.

5. will go — future tense.

6. will be going — future continuous tense.
vaccindi. bhūtakālam
7. vacchā. bhūkrama.
    came — simple past tense.

chaduvukunṭu unṭini. jarugutu unna bhūtakālam
8. chadduvañche ca ṣaṭadhi. āhārārere ṣaṭu ṣaṭhrunna
    was reading — past continuous tense.

tirugutundi. nirantaram jarigēdi
9. tirvānantu. niváttā ṣaththu
    goes round — ever happening action. (This simple present tense is also used
to express some general fact or eternal truth.)

rāṣādu. bhūtakālam
10. rassu. bhūkrama
    wrote — past tense.

pūrticēndi. bhūtakālam
11. puruṣu. bhūkrama
    completed — past tense.

pūrtavutundi. bhaviṣyatkālam
12. purvāsamu. bhāvamukhrajānu
    will be completed — future tense.
In this lesson let us learn about ‘avyayalu’ which means indeclinable words — words not liable to change. They are immutable, eternal. In English they are called prepositions. They are used to show the relationship of a word to other words in a sentence. They are also called ‘vibhaktyartha padamu’ in Telugu.

**udāharaṇalu : examples:**

- a cetuṭkōma mīda cilaka unnadi.  
  balla kinda pensilu paḍindī.
  There is a parrot on a branch of the tree.  
  The pencil has fallen under the table.

- ‘balla’, ‘pensilu’ renḍu paḍalu. pensilu ballakinda paḍindī ani ceppadam valana adi  
  oka ardhavantamaina vākyam ayindī.

- ‘mīda’, ‘pensilu’ resī ṭerē. pensilu pensilakindā paḍindī adi pensilu pensilu paḍī adi ṭerē  
  ardhavantīmi vākyam ayindī.

- ‘Table’ and “pencil” are two words. When we say, ‘The pencil has fallen under the table,’ it is a complete and meaningful sentence.

- rāmuki, rājuki madhya syām unnādu.  
  Śyām is in between Rāmu and Rāju.

- rādhanu īki pilicānu, avinā rālēdu.  
  I invited Rādha for tea; but she did not turn up.

- kruṣṇa kōsamē cūstunna, kāṇi rālēdu.  
  Kriṣṇa has not come yet; I am waiting for him.
samuccayālu
Conjunctions

telugu bhaṣālō samuccayālu rendu padālanu gāni, rendu vākyālanu gāni kaluputāyi.
samuccayālanu inglisūlo kanjenkshans antāru. samāna dharmam kala vākyālanē ivi
dalātu.

Conjunctions (Conjunctions) in the Telugu language connect words with words as
well as sentences with sentences. (However, the words connected must be of the same
grammatical part of speech and of the same grammatical construction.)

Kamala mariyu sīta akka cellēḷu anē vākyāmlō sītakū, kamalakū unna sambandham
‘mariyu’ anē samuccayam teliyācēstundi.

Kamala and Sīta are sisters. Here the conjunction ‘and’ connects two nouns showing
their relationship.

raṃu cadavagaladu, mariyu rāyagaladu
raṃu ca na kailā, raṃu ca sambandham.

Rāmu can read, and write as well.

nāku oka kalam ayinā pensil ayinā ivvanḍi. anē vākyāmlō kalamu, pensil renḍu
vastuvulalō ὅδο okaṭo kāvāli ani ardham, ayinā anē padam valla vaccindī.

Give me either a pen or a pencil.

In this sentence, a choice is expressed. “Either or” is an alternative conjunction
denoting either a pen or a pencil.

ikkada kalamu lēka pensil ani kudiā anavaccu.

In this sentence we can use only ‘or’ to convey the meaning. ‘Give me a pen or a
pencil.’
ikkaḍa “ayinā”, “lēka” anē padālu ēmi teliyacēstunnavi? rāku pennu kāni pensilu kāni kāvālani. ī vidhamgā reṇdu padālanu gāni, vākyālanu gāni kalīpē padālu samuccayālu.

Some other conjunctions are: and, but, therefore, like, too, till, however, as well as, further, neither-nor, either or, moreover.

i kindi vākyālalō samuccayālanu gurtincandi.

Point out the conjunctions (samuccayalu) in the following:

1. gōpi mancivādu mariyu telivainavādu.
   Göpi is a good boy and intelligent as well.

2. rāju bagā caduvatādu kāni allari cēstādu.
   Rāju reads well, but plays mischief.

3. na pani pūrti ayēvarakū undu, lēkapōtē vellu.
   Wait till I complete my work, or else you can go.

4. atadu pēdavādu ayinā nijāyiṭi paruṇu.
   Though poor, he is honest.

5. ninna sayantram vāna vaccindi andukani mā akka rālēdu.
   It rained last evening; so my sister did not come.
## javābulu తెలుగు Answers

<table>
<thead>
<tr>
<th></th>
<th>mariyu</th>
<th>kāni</th>
<th>lēkapōtē</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>మంచం</td>
<td>2.</td>
<td>3. చరిత్రి</td>
</tr>
<tr>
<td></td>
<td>and</td>
<td>but</td>
<td>or else</td>
</tr>
<tr>
<td>4.</td>
<td>అందా</td>
<td>5.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>though</td>
<td>so (reason for an action)</td>
<td></td>
</tr>
</tbody>
</table>
Just as there are cases in the English language, there are vibhaktulu in the Telugu language. Let us learn about these vibhaktulu (cases) in this lesson.

Vibhakti indicates relationship between the words in a sentence.

“Ramudu beat the dog.” What is the subject in this sentence? Ramudu is the subject. What did Ramudu do? He beat. (Beating is an action. So it is the verb.) Whom did he beat? He beat the dog. So, dog is the object.

Adding ‘nu’ to the word dog made it a meaningful sentence. In other words, that case-ending ‘nu’ makes the work of the subject very clear.
ఇంకో ఉదాహరణ కుడ్దాము.
సౌత్తే మాత్రమే పండుతుంది
Let us see another example:

ఇడి సితా కలము
సము కలము
This is Sita's pen.

అంతే అడి సితా యొక్క కలము
ఇక్కడా సితా కలానికి ఉనన సాంబంధమెటి? 'యొక్క' అనే పదం సితా హాకును
teliyacestunnadi.

ఇది సితా యొక్క కలము
యొక్క పదం ఎక్కడ సాంబంధమెటి? 'యొక్క' అనే పదం యొక్క పదం సాంబంధమెటి
It means, this pen belongs to Sita. Here, what is the relation between Sita and pen? It is Sita’s pen. Sita possesses it. She has a right over the pen.

మారోక వాక్యం

మారోక వాక్యం

Let us consider another sentence:

సితా రాడహ కరాక పండు తెక్కింది
సితా పండు తెక్కింది
Sita brought fruits for Radha.

సితా పండు తెక్కింది. ఎవరి koraku? rādha koraku
సితా కేసినా క్రియ, పండు తెవడమ. ఎవరికరాక rādha koraku

ఇక్కడ coraku anedivi vibhakti.

సితా పండు తెక్కింది. ఎవరి పదం? రాడహ కరాక
సితా పండు తెక్కింది.

Sita brought fruits.

For whom?
For Rādha.

What did Sīta do! She ‘brought’ fruits. That was her action — kriya (verb).
For whom? For Rādha. The fourth case-ending ‘for’ (koraku) is used to indicate syntactic relation between Sīta, Rādha and fruits.
Vibhaktulu (cases) are therefore used to show the syntactic relation between the subject, object and verb, and to explain clearly the work they do and how they do it. In the Telugu language, vibhaktulu are of seven kinds. Various case-forms are expressed with the aid of various prepositions or case-endings. Examine the following vibhaktulu (cases): There is another case form to address others. It is known as vocative case or Nominative case of address.

<table>
<thead>
<tr>
<th>prathamâ vibhakti</th>
<th>ɗu, mu, vu, lu</th>
</tr>
</thead>
<tbody>
<tr>
<td>nominative case</td>
<td>ɗu, mu, vu, lu</td>
</tr>
</tbody>
</table>

'ɗu' pumlinga šabdâlaku vastundi.
udâ : râmuɗu, kruʂnuɗu,

The first case-ending ɗu is applicable to masculine nouns.
Eg: Râmuɗu, Kriʂnuɗu.

'mu' napumsakalingâlaku vastundi.
udâ : daivamu, vanamu, vrukshamu

mu is applicable to nouns of neuter gender.
Eg: deity, forest, a tree.
'vu' ukaranta sabdalaku, “go” sabdāniki vastundi.
udā : jantuvu, taruvu, madhuvu, gōvu
‘ē’ kaśātāt kātūlo, “go” kātūlo kāyūlo.
केश: संधी, स्वर, स्वरक, रूप
‘Vu’ is applicable to words ending with ‘U’ sound and to the word ‘go’ (cow).
Eg: animal, tree, honey, cow.

'lu' bahuvacanamlo vastundi.
udā : strilu, gōvulu
‘ē’ kaśātāt kātūlo kāyūlo.
केश: संधी, स्वर, स्वरक, रूप
Lu is applicable to plural forms.
Eg: 'strilu' (women), 'govulu' (cows).

atadu rāmuḍu
pdūlu vikaśincāyi.
He is Rāmuḍu.
The flowers have bloomed.

āvu sādhu jantuvu.
ā vanamū andamugū unnadi.
Cow is a domestic animal.
That garden is beautiful.

paina cadivina ‘rāmuḍu’, ‘vanamū’, ‘jantuvu’ anē padālalo vāḍina ḍu, mu, vu, lu
prathamā vibhakti.
In the above sentences, Rāmuḍu, ‘vanamū’, jantuvu — ḍu, mu, vu, are the first case
(prathamā vibhakti or Nominative Case) endings.

* * *

dwitiyā vibhakti
ni, nu, la, gūrci, gurinci
accusative case
ni, nu, la, gūrci, gurinci.

karmaku sambandhinci dwitiyā vibhakti vastundi. kriya yokka phalānni evaru
anubhavistārō, vāru karma
The case that relates to the object in a sentence is called Accusative or Objective Case
dwitiyā vibhakti or second case in the order). A noun or noun equivalent is in the
Accusative or Objective Case when it is used as the direct object of a transitive verb.
sītanu pilicānu.
I called Sīta.

ikkada pilavaḍam kriya. evarini pilicānu? sītanu. sīta karma. ‘nu’ anē dwitiyā vibhakti sītanu cērindi.

Here, ‘called’ is the verb. Whom did I call? Sīta. (Sītanu)
So, Sīta is the object. In Tēlugu, it is ‘Sītanu’. In the second case, the case-ending nu is added to the object ‘Sīta’.

tallini mincina daivamu lēdu.
No deity is greater than mother.

atani gūrci nāku teliyadu.
I do not know anything about him.

* * *

trutiya vibhakti cētan, cē(n), tōdan, tō(n)
instrumental case chētan, che, tōdan, to.

kriya cēsē paniki evaru āśrayam avutārō vāru karta. trutiya vibhakti kartaku cērunti.

A noun or its equivalent about which something is said (predicated) in a sentence is called the subject. The third case (trutiya vibhakti) relates to the subject.

pāpa cēta pustakam cadivincu.
Get the book read by the girl.

cadivincadam kriya-evari cēta? pāpacēta.
To make the baby read (chadivincu) is the verb.

By whom (evaricēta)?
By the girl (pāpacēta).
Other sentences can be similarly formed.
nītō nēnū vastānu.  
I will also come with you.

rājutō ramanī kūḍā vaccindi.  
Ramaṇī also came along with Raļu.

caturthī vibhakti  koraku, kai  
dative case  koraku, kai.

The case of nouns or pronouns and words in grammatical agreement with them, 
indicating an indirect object or recipient, is known as Dative Case (caturthī vibhakti
— for, to).

ataḍu rāmuni koraku vaccāḍu.  
He came for Rāma.

nēnu rāḍhakai pūlu teccānu.  
I have brought flowers for Rāḍha.

paramātmuḍu dharma rakshākai aṇekāṅarlu avatarincāḍu.  
God manifested Himself time and again on the earth to protect righteousness (Dharma).
pancamì vibhakti valana, kanṭe, paṭṭi
āblative case valana, kanṭe, paṭṭi.

The case of nouns or pronouns and words in grammatical agreement with them indicating an agent, instrument or location is Ablative Case (pancamì vibhakti — valana, kanṭe, paṭṭi — by, than, on account of). It indicates the cause of certain effect or result.

cōruni valana bhayamu kaligindi.

Fear was caused by the thief.

ī pani ni valana ālasyam ayindi.

This work has been delayed on account of you.

hanumantuni valana sītamma jāḍa telisindo.
The whereabouts of Sītamma were made known by Hanumān.

rājuni baṭṭi ranga kūḍā vaccāḍu.
Ranga also came on account of Rāju.

vāsu kanṭe ramaṇa balavantuḍu.
Ramaṇa is stronger than Vāsu.

* * *

This document was created with the trial version of Print2PDF!
Once Print2PDF is registered, this message will disappear!
Purchase Print2PDF at http://www.software602.com/
The Genitive Case primarily expresses possession, and from that it has been extended to many kindred relations. This is the ‘šaṣṭi vibhakti’ with sixth case-ending of ‘ki, ku, yokka, lō, lōpala’ — to, of, in, and ‘s.’

idi ramaṇi(yokka) pennu.  rāju ki viṣayam teliyadu.

This is Ramaṇi’s pen.  Rāju does not know about this matter.

ā viṣayam nāku telusu; niku telusu.  atani(yokka) gunam andariki telusu.

You and I know about it.  Everybody knows about his character.

lata illu ikkōḍaku daggarē.  nī mansu lōpala āločana nīkē telusu.

Lata’s house is not far from here.  Only you know what is in your mind.

vāsu illu ūripakka tōtalō unnadi.  vī nānāya ṣāya ṣāya nānāya ṣāya.

Vāsu’s house is in the garden on the outskirts of the village.

vāḷḷu lōpala gadilō māṭlāḍukunṭūṇāru.  They are talking in the room.

vāḷḷu lōpala gadilō māṭlāḍukunṭūṇāru.

They are talking in the room.

* * *

This document was created with the trial version of Print2PDF!
Once Print2PDF is registered, this message will disappear!
Purchase Print2PDF at http://www.software602.com/
saptami vibhakti andu, na.
loative case andu, na.

ādhārānī teliyāseṭappu satanī vibhakti vastundi.
The Locative Case (saptami vibhakti — ‘andu’, ‘na’) relates to nouns, pronouns, and adjectives, expressing location (a particular place or position in which a person or thing is.)

bhagavantu endu cusina andu kalaḍu.
Wherever you look, there is God. (Or) God is everywhere.

amma yandu orpu ekkuva.
Mother has a lot of patience.

ā darina dongala bhayam ekkuva.
There is a threat of robbers on that road.

jāma ceṭṭuna cāla kāyalu unnavi.
There are plenty of fruits on the guava tree. (The guava tree has plenty of fruits.)

ākāśāna lekkalēnanni cukkalu unnavi.
There are countless stars in the sky.

punyātmulu svargaṇa unṭāru.
The virtuous men stay in the heaven.

ī cīkāṭina paḍi elā velṭāvu?
How can you go in this darkness?

* * *
sambōdhanā prathamā vibhakti  ō, ōyi

Vocative case or nominative case of address (sambōdhanā prathamā vibhakti):
Ō, you, hi, hello, hey.

ī vibhakti-evairinainā pilavādaṇāniki, anaga sambōdhincaṇāniki, upayōgīstāmu.

Nominative Case of Address or Vocative Case is used to address a person (sambōdhanā vibhakti)— ō, ōyi —hey, you, hi, hello.

puruṇuni “ōyi” ani, strīlanu “ō” ani sambōdhistāru.

Ōyi refers to man.
Ō is used to address a woman. It may imply closeness or contempt.

ō sitā! itu rā!
ō rā! samu sā!
Hey Sīta! Come here.

ōyi! aṭu vellaku!
ōmar! samu sīrma!
Hey, don’t go that side!

ō kruṣṇā! nannu rakshincu!
ō rā! samu sīrma!
Ō Kriṣṇā! Come to my rescue.
pūrti ardhānī iiccē pada samudāyānī vākyam anṭāmu. dīnini inglisulu sentence anṭāru.

A sentence is a group of words making complete sense.

vākyālu mūḍu vidhālugā vibhajimpabaḍḍāyi
1. sāmānya vākyam
2. samyukta vākyam
3. samāśīṭa vākyam

Sentences are classified as follows:
1. Simple Sentence
2. Compound Sentence
3. Complex Sentence

sāmānya vākyam

simple sentence.

sāmānya vākyamlō kartā, karma, kriya anēvi pradhānamainā vākyāṅgālu.

A simple sentence contains subject, object and verb (karta, karma and kriya) in that order.

udāharaṇalu : examples:

kamala andangā unṭundī. vimala telivainadī.
Kamala is beautiful. Vimala is intelligent.
rāju bāgā caduvutāḍu. ramanī baḍikī veḷlinḍī.
Rāju studies well.

This document was created with the trial version of Print2PDF!
Once Print2PDF is registered, this message will disappear!
Purchase Print2PDF at http://www.software602.com/
**samyukta vākyam**

Compound sentence

renḍu leka mūḍu sāmānya vākyālu kalasi okē vākyamgā māritē adi samyukta vākyamavutundi. alā kalapāḍānikī ‘mariyu’ lēka ‘kāṇi’ vanṭi samuccayālu sahāyaṇaṇatāyī.

Ramu reads well. Ranga reads well.

A compound sentence consists of two or more simple sentences joined together by coordinating conjunctions ‘but’, ‘and’, etc.

sīṭa akka, kamala ccellellu.

Sīṭa is the elder sister, and Kamala is the younger sister.

sīṭa (mariyu) kamala akkāccellellu.

Sīṭa and Kamala are sisters.

rāmu bāgā caduvutādu. ranga bāgā caduvutādu.

Rāmu reads well. Ranga reads well.

rāmu (mariyu) ranga bāgā caduvutāru.

Rāmu and Ranga read well.

vāsu bāgā caduvutādu. vāsu maracipōtādu.

Vāsu reads well. Vāsu forgets.

vāsu bāgā caduvutādu kāṇi maracipōtādu.

Vāsu reads well but forgets soon.

atanu rāju ki annayā? atanu rāju kammudā?

Is he the elder brother of Rāju? Is he the younger brother of Rāju?
Atanu Rajuki annayā? Lēka tammaṇḍā?
Is he the elder or younger brother of Rāju?

Sailaja pāṭalu rāstundi. Sailaja pāṭalu pāḍutundī.
Sailaja writes poems. Sailaja sings songs.

Sailaja pāṭalu rāstundi, pāḍutundī.
Sailaja writes poems and sings, too.

Samśīṣṭa vākyam
Complex sentence

oka pradhāna vākyamṭō okaṭīgāṇi antakaṇṭē ekkuva apradhāna vākyālu kalisi vākyam ērpāditē dānnī samśīṣṭa vākyam anṭāru. pūrtī arthānnī iccē vākyānnī pradhāna vākyam anī, pūrtī arthānnī ivvāni vākyānnī apradhāna vākyam anī anṭāru. kriya samāptam kākapōṭē vākyam pūrtī ardhānnī ivvadu.

A sentence may also be made up of two or more clauses, one of which is dependent on, or subordinate to, another. Such a sentence is called a Complex Sentence.

Rāmuḍu vellādu. idi pradhāna vākyam. anagā arthavantamainā vākyam.
Rāmuḍu went. This is the main sentence which gives a clear meaning.

Rāmuḍu vellādu. Rāmuḍu vaccādu.
Rāmuḍu went. Rāmuḍu came.

Anē vāṭini kalipi ‘Rāmuḍu vellī vaccādu’, ani rāṣṭāmu.
We can club these two sentences thus: “Rāmuḍu vellī vaccādu.” (Rāmuḍu, after going out, returned.)
రాముడు వెల్లిందు అనేది పుట్టి అరధను ఇస్తుంది.
The sentence, “రాముడు వెల్లిందు” (Rāmuḍu went.) makes complete sense.

‘రాముడు వెల్లి’ అనేది అప్రదాధాన వాక్యము. కృయా పాదం పుట్టి కాకండ వాక్యంపై అరధము లేదు.
The expression, “రాముడు వెల్లి” (Rāmuḍu having gone) does not give complete meaning. The verb is incomplete.

velli-cesi, cusi, navvi - ఇలా వేలు ఎడాం ఎస్తున్నరో అ ‘కృయా’ మాదిరి అగిపోతే, అవు అప్రదాధాన వాక్యాలు. అలా అగిపోయినా ‘కృయా’లు అసమాపక క్రియలు.

Having gone (vellī), having done (chēsi), having seen (cūsi), sporting a smile (navvi), they are, he became, do not mean anything. They need some complements of the verbs, as they help to complete the meaning of the sentences. These are some types of incomplete verbs.

రాణి పుస్తకం కడింది. రాణి నిద్రపయింది.

Rāṇi read the book. Rāṇi slept off.

రాణి పుస్తకం కడి నిద్రపయింది.

Having read the book, Rāṇi slept off.
There are two forms of speech:

<table>
<thead>
<tr>
<th>Pratyakshanukaranam</th>
<th>Parokshanukaranam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct Speech</td>
<td>Indirect Speech</td>
</tr>
</tbody>
</table>

In pratyakshanukaranam (Direct Speech) we give the words of the speaker in quotation marks without changing the words.

Konni udaharanalu: Some examples:

Vasu 'ā pani nāku telusu, nēnu cēstānu', annādu.

"I know that work. I will do it", said Vāsu.

amma nannu, 'sāyantram twaragā rā', andi.

"Come early in the evening," said my mummy to me.

Tīcar 'mirantā mokkalu nātanḍi', annāru.

"All of you plant saplings," said the teacher.
రాంఘరాఘవన్ కుంద కొని, ఆంధ్ర నాయకుడు. 
“Pay more attention to studies,” said Rāju to Gōpi.

సునిత నాకీ కొట్ట బాంగాడు, అంటాం ప్రాంలి జీవించండి. 
“What about new clothes for me?” Sunītha asked her mother.

పపా కథా చేపు, కథా చేపు, అని గోడా చేసింది. 
The baby pesters me, “Tell me a story, tell me a story.”

* * *

పరోక్షనుకారాణము:  

direct speech: 

పరోక్షనుకారాణములో కారు చేపిన వాక్యం పణ్యం మాత్రమే చేపిల్లు. కో్సం ఉడందువ. అవసరమానికి కోతా సరవనమాలు ఉపయోగించలి. 
In the parokshanukaranam (Indirect Speech), the words uttered by the speaker are not given, and no quotation marks are used. In other words, the speaker is not quoted verbatim.

వసు ఆ పాని తానకు తెలుసాని తనే చంతాని జాడండు. 
Vasu said that he knew that work, and so he would do it.

రాఘ ను ఎక్కడి వెంటనునాడు చేపమమాండు. 
Rāju asked me to tell where I was going.

అమ్ము నాను సాయానంతే తవారగా రామండి. 
Mummy asked me to come back early in the evening.
The baby pesters me to tell her a story.

Rāju advised Gōpi to pay more attention to his studies.

Sunīthā asked her mother about new clothes for her.

Remember all the points we have dealt with so far to gain fluency in Telugu. Also remember the inevitable changes in the verb patterns depending upon the gender differences, tenses, and number.
\textbf{pāṭham-13 - పాతము-13 - Lesson-13}

\textbf{ikkada koncem āgandi}

వాయశాయ ఒడులోనే వాయశాయ ఒడులో.

Wait a bit here.

\begin{quote}
manam māṭlaḍūṭunappuḍu, avasaramainacōta concem āgī māṭlaḍūṭuntaṃmu.

When we speak, we give some pauses to make our speech clear and meaningful to the listener.

\begin{quote}
vākyamlōni arthānī baṭṭi a vyavadhi māṛutū unṭunḍī. alāgē swaramlo māṛpu valana kūḍā visayam artham avunṭuṇḍī.

The duration of the pause depends upon the meaning and context. Sometimes we make our point clear by means of intonation.

\begin{quote}
rasēṭappuḍu māṭram konni gurtulu peṭṭāḍam valla telunṭundī. vāṭīlo mukyamainā nāḷugu gurtulu ippuḍu telusukundām.

In writing we use punctuation marks to make the sentence clear and meaningful. Let us now discuss four punctuation marks:

\begin{quote}
cadivēṭappuḍu, rāsēṭappuḍu padāla madhya ekkaḍa āpālo, ekkaḍa āgaḷo, elā artham cēṣukōvalō telipēvi virāma cihnalu. virāmanu āntē āpaḍam, cihnam āntē gurtu.

All written work is divided by points or stops which help the reader to follow the sense of what he is reading. Those signs are called punctuation marks. They regulate reading by indicating where the reader may pause and take breath, and how long he may pause.
virāma cihnālu Ī kindi vidhamgā unnāyi.

वायम निर्माण कः तौल विस्तार कर्णाम.

The following are the punctuation marks:

<table>
<thead>
<tr>
<th>Binduvu</th>
<th>Vākyāmā binduvu</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. दृढ़मः</td>
<td>2. महादृढ़मः</td>
</tr>
<tr>
<td>full stop</td>
<td>comma</td>
</tr>
<tr>
<td>Ardha binduvu</td>
<td>nyūna binduvu</td>
</tr>
<tr>
<td>3. वृष्ण दृढ़मः</td>
<td>4. सत्य दृढ़मः</td>
</tr>
<tr>
<td>semi-colon</td>
<td>colon</td>
</tr>
</tbody>
</table>

Anukarana cihnālu

<table>
<thead>
<tr>
<th>quotation marks —</th>
<th>Praśnārthakam</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. अनुकरण हिंदूक्र</td>
<td>6. प्रश्नार्थको</td>
</tr>
<tr>
<td>7. एक्सचर्यार्धहकम</td>
<td>question mark</td>
</tr>
<tr>
<td>(“ ”)</td>
<td>(?)</td>
</tr>
</tbody>
</table>

* * *

Sīta tana pedda cellelu cinna tammuḍu pillalu annayya koḍuku pelliki veḷḷāru

Sīta her younger sister next to her younger brother children went to wedding of older brother’s son

ī vākyamālō virāma cihnālu lēvu. okkasāri cadivi cūḍāṇḍi. ekkaḍa āpāli? elā cadavāli?

teliyadam lēdu kadā!

There are no punctuation marks in this sentence. We do not know where to stop and how to read it. It is a bundle of confusion, isn’t it?

Sīta, tana pedda cellelu, cinna cellelu, cinna tammuḍu, annayya koḍuku pelliki veḷḷāru.

Sīta, her elder sister, younger sister and younger brother went to the wedding of her elder brother’s son.
సితా తరువాత, ఎవరా వెలుంచాడు కొలువైన ఉపయోగించడానికి గర్తుని ‘కమా’ (,) అంటారు. 
మతాకు మతాకు మదహయ విరామం ఉండాడిని స్మారి కమా. ఎక్కడ విషయానికి 
సంబంధం ఉండడానికి వీరాళు ఎక్కడ ఉన్నప్పుడు మరియు విషయానికి తప్పించడానికి కమలు ఉండాలి.

After the word ‘సితా’, the punctuation mark, ‘comma’(,) is used to inform as to who 
are all going. Comma is used to denote the gap between the words. When there are 
too many details to be given, comma is used after every name or matter excepting the 
last name or matter.

konni udāharaṇaalu : కన్ని ఉదాహరణలు : Some examples:

అమె కథలు, నవలలు, నాటకలు, పాతలు రాసింది.
She writes stories, novels, plays and songs.

మా ఇంతో ఎరానివి, తెలుపువి, పసాపువి, ఉదారంగ గులాబి పుస్తకి.
Red, white, yellow and purple roses bloom in our courtyard.

The Full Stop (the Period)

ఎక్కడ విరామం కావల్సినా కోట కుక్క పెళ్ళి, కుక్క బిందువు. ఓక విషయం 
పుర్తానిపండు బిందువు ఉండాలి.

The full stop ( . ) marks the end of a complete and independent sentence.

udā : నేను నిన్న వచ్చాను.
Ex : I came yesterday.

రాజు ఎలురు వెల్లాడు.
Rāju has gone to Elūru.
samkshiptarūpamlo rāsina prati aksharam taruvāta binduvu undali.
2. মালিকানারুনম্ সাত্য রূপ মাত্রাত মঠ্যে সাতম।
Abbreviations are indicated by periods:
ām.pra. = āndhra pradeś.
客家. = 客家.
A.P. (Āndhra Pradeś).
ci.rā.mūrti - cintapalli rāmamūrti.
म.भ. = महाभारतम्.
Chi. Ra. Mūrthy (Chintapalli Rāma Mūrthy);
ti.ti.dē. = tirumala tirupati dēvastānām.
客家. = 客家.
U.N.O. (United Nations Organization); TTD (Tirumala-Tirupati Devasthanam), etc.
cirunāmā rāsina civara cukka undali. madhya varasalaku kāmā undali.
Even in one’s postal address, there should be a period at the end. For the middle lines, there should be commas at the end:
vi.es.ar. rāvu

inhti nem. 123/4, sūryārāopēṭa, vijayawāda - 520 002.
客家. 123/4, 悉曇坡, 梵雅都 - 520 002.
Mr. V.S.R. Rao
H. No. 123/4, Sūryārāopēṭa, Vijayawāda-520 002.

lalita ninna vaccindā? amma guḍiki veḷḷindā?

Did Lalita come yesterday? Has mummy gone to the temple?

pai vākyāla civara iccindi prāśnārthakam. evarini ēmi prāśnincina i “?” gurtu prāśnandu sūcistundi.

The above sentences carry interrogative marks at the end. Interrogative mark is used at the end of every direct question.
Oho! adi enta bagundi!  
a! raju padipoyada!

Alas, Raju has fallen!

Exclamatory mark is used to express emotion or some sudden feeling such as wonder, surprise, horror, indignation, joy, or some satirical remark.

O! I know about you. You are Bhima!

Yes, he came early!

Now try to speak in Telugu. Unless you speak in Telugu you cannot master the language. Learn to write short and sweet sentences. Unless you write, you cannot remember usages. Read Telugu books. If you read you learn more and more new words and new expressions.