

A

# GRAMMAR

OF THE

## TELINGA LANGUAGE.



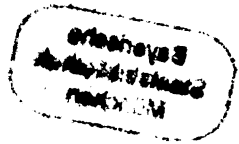
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## P R E F A C E,

THE languages of India are principally derived from the Sanskrit; which, with the exception of those spoken by a few tribes of Mountaineers, may be considered as the parent of every colloquial dialect from the Indus on the West to the borders of Arakan, and from Ceylon in the south to Chinese Tartary.

The structure of most of the languages in the middle and the North of India, is in general the same; the chief difference in them lies in the terminations of the nouns and verbs, and in those deviations from Sanskrit orthography which custom has gradually established in the countries where they are spoken.

The languages of the south of India, i. e. The Telinga, Kurnata, Tamul, Malayala, and Cingalese, while they have the same origin with those of the North, differ greatly from them in other respects; and especially in having a large proportion of words, the origin of which is unascertained. The termination of the words also differ almost entirely from those spoken farther south.

Among these five languages, the Telinga appears to be the most polished; and though confessedly a very difficult language, it must be numbered among those which are the most worthy of cultivation.

tion; its variety of inflection being such as to give it a capacity of expressing ideas with a high degree of facility, justness, and elegance.

The custom of joining several words together by the elision or change of the last vowel, is often an occasion of great discouragement, in the study of Telūga, and renders its acquisition very difficult, as it frequently so alters the appearance of words, that it is not easy for one unaccustomed to the language to recognize them. This, however, is a practice so universal with the natives, that were a person to neglect it he could not be understood. It is hoped, the rules for Sūndhi at the end of the present work, will in a great measure remove this difficulty, and assist the student in discerning the reason of that which would otherwise operate as a formidable discouragement to the study of the language.

The writer of this work is happy to acknowledge the assistance he has received in writing it, from Sooba Shāstri, one of the Pundits of the Sudder Dewanee Adawlūt, who is one of the best Sungskrit Scholars now living, and an excellent Grammarian. This man, who is a native of Telūga, has kindly afforded essential assistance in every part, and it is owing to his discrimination that many points in the formation and orthography of the words, are freed from the darkness with which they were enveloped.

The Country where this language is spoken extends along the Coast from Ganjam to the vicinity of Madras. By the Hindoos it is called Andara. As the vowel *oo* predominates to a great de-

gree in every part of language, its name is by many of the natives corruptly pronounced *Teloogo*.

A wish to contribute to the more extensive cultivation of the Indian languages, has induced the writer to undertake this work: should this object be in any measure accomplished hereby, he shall feel gratified; and still more so, should it induce any one, who has opportunity and leisure, to undertake any other of these elementary works, which are so necessary in order to render us familiar with the languages of India, so highly deserving of cultivation.

*Serampore, April 9, 1814.*

W. CAREY.



# A GRAMMAR, &c.

## SECTION I.

### *Of the Letters.*

THE Telinga alphabet contains fifty letters, of which sixteen are vowels and thirty-four consonants.

#### *Vowels.*

అ a, ఆ a, ఇ i, ఈ ee, ఉ oo, ఊ oo, ఋ roo, ౠ roo, ఌ lroo, ౡ lroo, ఎ e, ఐ i, ఒ o, ఔ ou, అం ung, అః uh.

#### *Consonants.*

క ka	ఖ kha	గ ga	ఘ gha	ఙ gna	gutturals.
చ cha	ఛ chha	జ ja	ఝ jha	ఞ gna	palatines.
ట ta	ఠ tha	డ da	ఢ dha	ణ na	linguals.
త ta	థ tha	ద da	ధ dha	న na	dentals.
ప pa	ఫ pha	బ ba	భ bha	మ ma	labials.
య ya	ర ra	ల la	వ wa		semi-vowels.
శ sha	ష sha	స sha	హ ha	ళ lla	sibilants, &c.
క	ఖ	గ	ఘ		

*Remarks on the Letters.*

1. The first ten vowels are short వ్రాసిన, long దీర్ఘ, or grave వృత్త. Exam. అ, a, ఇ, i, ఊ, oo, ఋ, ri, and లు, li, are short, and ఆ, a, ఈ, ee, ఊ, oo, ఋ, ree, and లూ, lee, are long.

2. The grave sound is not distinguished by any particular mark, but is expressed in several words, as ఆహా, alas! తీవ్ర హాసీ, *O foolish monkey*, వాన వాన, an exclamation expressive of pain by cold. ఎంతె, many, ఓ ఇక్కడ వావూ, *come hither*.

3. ఎ has two sounds, the first is that of the English a in name, or of the French e; the other resembles that of ya, pronounced short: no examples of the first sound are necessary, but that of the second occurs in గడ్డి, a seat, pronounced guddya, పట్టె, an ornament for the toe, pronounced mittya, పట్టె, a basket, pronounced pettya, and కట్టె, wood, pronounced kuttya.

4. ఓ has likewise two sounds, the first is the same as that of ow in owl, the other is a shorter pronunciation of the same sound.

6. ఓ has two sounds, the first is a nasal sound given

to the vowel with which it is connected; the other is the full sound of ng, if it end a word or precede a letter of the first class, that of n if it precede a consonant of the second, third, or fourth class, and that of m if it precede a consonant of the fifth class. g gives the vowel which it follows an abrupt sound.

7. The first twenty-five consonants are distributed into five regular classes, (𐌆𐌛𐌥) each of which is pronounced with the same organ, as expressed in the alphabet. The other letters are miscellaneous.

8. The sounds of the first class of consonants are expressed by the English letters placed under them.

9. 𐌆 and 𐌥 have each two sounds, the first is that of the English ch, and j, (as expressed in the alphabet), the other sounds are those of s and z. The English letters express the sounds of the other letters of this class.

10. The letters of the third class, though usually accounted difficult of pronunciation, are no other than the English sounds expressed by t and d, with their aspirates. The pronunciation of the 𐌥 is, however

confessedly difficult, and must be acquired by means of a living instructor.

11. The letters of the fourth class, though expressed by the same English letters with those of the third, are not pronounced like them. These require that the tip of the tongue in pronouncing them should be put to the root of the upper teeth.

12. The sounds of the letters of the fifth class are expressed by the English letters placed under them. ష, however, has seldom the sound of the English f, but is that of p aspirated.

13. య expresses the sound of the English y; it admits, however, of some little variation of its power under different circumstances,

14. ర has two sounds the one is that of the English r, the other is formed by a slight inflection of the point of the tongue towards the palate. This letter in Telinga books, especially when final, is often written with this character ఱ which has the same sound as ర.

15. The sounds of ల, వ, శ, య, స, and హ, are expressed by the English letters placed under them.

16. The pronunciation of ఙ can scarcely be acquired without a living instructor; in pronouncing it the tongue is raised up on one side so that its under-side near the tip touches the roof of the mouth.

*Of compounding Letters.*

17. Every consonant is supposed to have the vowel అ inherent in it; that vowel therefore is pronounced with every consonant except it be suppressed, or its place occupied by another letter,

18. A vowel in its proper form cannot follow a consonant in the same syllable, but will make a distinct syllable. *Exam.* కెఇ, ke-i.

19. When a vowel therefore follows a consonant in the same syllable it assumes a form differing from its proper form, usually appearing as a part of the letter, and always takes the place which was occupied by the inherent అ. *Exam.* కి, ki, కు, koo. N. B. An initial vowel suffers no change of form.

20. The following table shews the form of the symbols or representative signs of the vowels, and the manner of their junction with a consonant :-

Vowel.	Symbol.	Vowel united to a consonant.
అ	।	కా ka
ఇ	ి	కి ki
ఈ	ీ	కీ kee
ఉ	ు	కు koq
ఊ	ూ	కు koq
ఋ	ౠ	కృ kri
ౡ	ౡ	కృ kree
లు	ి	క్లి kli
లూ	ీ	క్లి klee
వ	ు	కే ke
వి	ి	కి ki
వి	ీ	కి ko
బ	ు	కౌ kou

21. The vowel అ being naturally inherent in every consonant requires no sign to express it. *Exam.*  
క, ka.

22. Any consonant may be compounded with a

preceding consonant, by placing it under it, or by connecting it therewith in some other way. In this ease the inherent vowel of the first consonant is expelled, and its place occupied by the latter consonant.

*Exam.* sk, kta.

23. Several consonants when they follow a preceding consonant without an intervening vowel, assume a form different from their natural one. The following is a list of them :

Consonant.	Representative sign.	Compoundd consonant.
sk	१	sk sk
dk	२	dk dk
gk	३	gk dk
shk	४	shk dk
shhk	५	shhk dk
bjk	६	bjk dk
bjhk	७	bjhk dk
nk	८	nk dk
ndk	९	ndk dk
kt	१०	kt dk

Consonant.	Representative sign.	Compound consonant.	
క	క	కథ	ktha
న	న or న*	నా or నాన	tna or నాన, nna
ప	ప	పా	lpa
భ	భ	భా	lpha
మ	మ	మా	dba
య	య	యా	dbha
ర	ర	రా	tma
ల	ల*	లా	kya
వ	వ	వా	tra
ష	ష	షా	kla
స	స*	సా	kwa
హ	హ	హా	ksha
ఱ	ఱ	ఱా	tsa
ఱ	ఱ	ఱా	tsha
ఱ	ఱ	ఱా	lha
ఱ	ఱ	ఱా	nlla

N. B. Those marked with a star \* are placed on the right side of the letter, but all the others under it or nearly so.

24. In the same manner three or more consonants may be compounded. *Exam.* ట్రా, *stra.*

25. ఋ, which is a compound formed by క and ఋ is usually reckoned among the letters of the alphabet, and placed the last of them.

## SECT. II.

*Of Words.*

Words are of three sorts, viz. Sungskrita words, words derived from the Sungskrita, and words of uncertain derivation which are current in the country.

1. Pure Sungskrita words, (తత్త్వం,) used in this language, form the first class. *Exam.* మనుష్య, a man.

2. Words derived from the Sungskrita (తత్త్వం) but written and pronounced differently, form the second class. *Exam.* విష్ణు, Vishnoo.

3. Words current in the country, (దేశ్యం,) of which the derivation is uncertain, form the third class. *Exam.* చంద్రుడు, the moon, a month, ధనం, a price.

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4. Words are further distinguished into, first (వారి వర్ణ) names of relations. *Exam.* దాదా, a father, అమ్మా, a mother, తండ్రి, a father, తల్లి, a mother, అక్క, an elder sister, చెల్లెలు, a younger sister.

Secondly, (పేరు), proper names. *Exam.* నర్సింహ, Nursingha, (a proper name).

Thirdly, (జాతివాచకము), generic or common nouns. *Exam.* బ్రాహ్మణ, a brahmun, రాజు, a sovereign, ఆవు, a cow or bull, యెడ్ల, a bullock, గర్రము, a horse, యెనుగు, an elephant.

Fourthly, (క్రియావాచకము), verbals, including participles, &c. *Exam.* వండేవాడు, a cook, నదిపేవాడు, a speaker, వ్రాసేవాడు, a writer, పడిన, fallen, పండిన, full of blossoms, ఎదిగిన, enlarged.

Fifthly, (గుణవాచకము), adjectives. *Exam.* నల్ల or కర, blue, తెల్ల, white, యెర్ర, red.

5. There are three genders, (పుంలింగము) the masculine, (స్త్రీలింగము) the feminine, and (నపుంసకలింగము) the neuter.

6. Sungskrita words are of the same gender as in that language. *Exam.* ఈన ఏరడు, *God*, వధువు, *a wife*, జ్ఞానము, *wisdom*.

7. Words derived from the Sungskrita, and current words of uncertain derivation are usually, if names of males, masculine, if names of females, feminine, and if names of other things, neuter. *Exam.* బ్రాహ్మణుడు, or బావడు, *a brahmun*, బ్రాహ్మణుడి or బావనడి, *a brahmuness*, కట్టి, *wood*.

8. Generic terms are often neuter, and some words are of two genders particularly Sungskrita words which mean clouds and seas, and a few others. *Exam.* మెఘుడు and మెఘము, or మెఘంపు, *a cloud*, సముద్రుడు and సముద్రము, or సముద్రంపు, *the sea*, అగ్నివోత్రుడు and అగ్నివోత్రము, or అగ్నివోత్రంపు, *fire*, ఎంబుభము, *a bull or ox*, and కలత్రము, *a wife*.

#### *Of the Declension of Nouns.*

9. There are two numbers, the singular (ఎకవచనము) and the plural (వచనము).

10. There are seven cases of nouns, the nominative, the accusative, the instrumental, the dative, the ablative, the genitive, and the locative, which are usually called మొదటిది, the first, రెండోది, the second, మూడోది, the third, నాలుగోది, the fourth, అయిదోది the fifth, ఆరవది, the sixth, and ఏడోది, the seventh.

11. The terminations డు and లు are affixed in the first case ; ని, ను, and నూచిఁ, in the second ; తో, చెత,\* and తోడ, in the third ; కొరకు, and కై, in the fourth ; వఱిను, and కంటె, in the fifth ; కి, కు, and యొక్క, in the sixth ; అందు, in the seventh, and డ and లార, in the vocative. These terminations are applied to the singular and plural numbers as follows:

Sing.	Plur.
1. — డు.	— లు.
2. — ని, -ను, -నూచిఁ.	— ను, —నూచిఁ.
3. — తో, -చెత, -తోడ.	— తో, -చెత, -తోడ.
4. — కొరకు, -కై.	— కొరకు, -కై.

\* In the vulgar language ను is usually added to the termination చెత, and not unfrequently the termination is written చాతను, instead of చెత or చెతను.

Sing.	Plur.
5. — వజ్జిను, -కంఠె.	— వజ్జిను, -కంఠె.
6. — కి, -కు, -యొక్క.	— కు, -యొక్క.
7. — అంచ.	— అంచ.
Voc. — డ,	— లార.

12. డ is substituted for the final vowel of masculine nouns which have not a final డ.

13. డు is affixed to form the nominative and డ the vocative singular of masculines which have not a final ఇ. *Exam. దెవుడ, O God.*

14. ల must be inserted before ను, and the terminations which follow it, (rule 11,) in the plural number. *Exam. దెవులను, gods.*

15. In poetical writings the final of the termination ను is rejected, but not in conversation. *Exam. దెవు, god, (poetic.) దెవును, god.*

16. The final of the termination ను is optionally rejected in the plural number. *Exam. దెవులను and దెవుల, gods.*

17. In the singular number ని must be inserted before కూచి and all the terminations following it, (rule 11) except the క of the genitive singular, before which only న is inserted. *Exam.* దేవునికూచి, *god*, దేవునితో, *by a god*, దేవునకు, *a god's*.

18. య is optionally inserted before the termination అందు, of the seventh case. When య is not inserted the ఇ of the inserted syllable ని is rejected. *Exam.* దేవునియందు or దేవునందు, *in a god*, దేవులందు, *in gods*.

19. ని is not inserted before the terminations of the vocative singular, nor ల before those of the plural. The particles ఒ or ఒయి are prefixed to words in the vocative. *Exam.* ఒయి దేవుడ, *O god*, ఒయి దేవులార, *O gods*.

Pattern of a masculine noun with a final అ.

దేవ, *a god*.

Singular.

1. దేవుడు, *a god*.

2. దేవుని, దేవును, or దేవుళ్లు, దేవునికూచి, *god*.

3. దేవనితా, దేవనిచెత, దేవనితాడ, *by a god.*
  4. దేవనికొరకు, దేవనికై, *to or for a god.*
  5. దేవనివల్లను, దేవనికంటె, *from a god.*
  6. దేవనికి, దేవనకు, దేవనియొక్క, *god's.*
  7. దేవనియందు, or దేవనందు, *in a god.*
- Voc. ఓయి దేవుడ, *O god.*

## Plural.

1. దేవులు, *gods.*
  2. దేవులను, or దేవులకి, దేవులకూచి, *gods.*
  3. దేవులతా, దేవులచెత, దేవులతాడ, *by gods.*
  4. దేవులకొరకు, దేవులకై, *to or for gods.*
  5. దేవులవల్లను, దేవులకంటె, *from gods.*
  6. దేవులకు, దేవులయొక్క, *gods'.*
  7. దేవులయందు, దేవులందు, *in gods.*
- Voc. ఓయి దేవులార, *O gods.*

Thus are declined మనుష్యి, *a man*, రాక్షస, *a giant*, బ్రాహ్మణ, *a brahmun*, క్షత్రియ, *a kshetriya*, వాచక, *a speaker*, పాచక, *a cook*, జనక, *a father*, పుత్ర, *a son*, and all other Sungskrita masculines which have a final ఆ.

*Observations on the first case.*

20. The డ of the nominative singular, the లు of the nominative plural, and the ఙ of the vocative, are sometimes rejected and sometimes retained in words derived from the Sungskrita, and in current words of uncertain derivation.

21. The pronoun వాడు, *he*, is frequently affixed to the two kinds of words above-mentioned as the termination of the nominative, instead of the regular termination. *Exam.* బ్రాహ్మణవాడు, *a brahmun*, రాజువాడు, *a king*.

22. The final న of బ్రాహ్మణ, *a brahmun*, is rejected before the డ and లు of the nominative case, and the ఙ and లాఙ of the vocative.

23. These two kinds of words do not require the substitution of డ for the final vowel. *Exam.* బ్రాహ్మణుడు, *a brahmun*, బ్రాహ్మణులు, *brahmuns*, గొల్లెడు, *a cow-keeper*, గొల్లెలు, *cow-keepers*.

24. Proper names derived from the Sungskrita require డు in the nominative singular. *Exam.* లక్ష్మణుడు, *Lukshmana.* N. B. These words are seldom used in the plural.

25. The pronoun వాడు is affixed to generic terms derived from the Sungskrita, including the names of trades or professions, instead of the termination డు of the nominative singular. *Exam.* నక్షత్రవాడు, a carpenter, కుక్కరవాడు, a potter, కత్తురవాడు, a smith, శూద్రవాడు, a shoodra.

26. Generic terms of uncertain derivation, require వాడు after them when used as masculines. *Exam.* మంగలవాడు, a barber, చుండలవాడు, a chundala.

27. The pronoun వాడు is not affixed to proper names of uncertain derivation, nor is డు affixed to make the vocative. *Exam.* పుట్టిడు, *Pootta or Valmika,* పెంటుడు, *Penta,* పెంట, *O Penta.*

28. Neither డు nor వాడు are affixed to current words of uncertain derivation, which express rela-

tionship, except such as mean an infant, a child, a father, a younger brother, a grandson, or a daughter's husband. *Exam.* తాత, a grand-father, మామ, a mother's brother, అన్న, an elder brother. But డు is affixed in the following instances: కరణడు, a little child, పాసడు, an infant, పిల్లిడు, a child, అప్తుడు, a beloved child, ఎక్కడు, a child, అబ్బుడు, a father, తమ్ముడు, a younger son, మానమడు, a grand-son, అల్లుడు, a daughter's husband.

29. వాడు is affixed without a previously inserted syllable to verbals. *Exam.* వంటవాడు, a cook, or he cooking, మూటవాడు, the bearer of a burden.

30. Words derived from the Sungskrita, which have a final ఆ do not admit the termination ను, of the accusative case, nor the య of the genitive. *Exam.* బ్రాహ్మణ, brahmun, బ్రాహ్మణుని, brahmun, బ్రాహ్మణి, a brahmun's, బ్రాహ్మణునియొక్క, a brahmun's.

31. Words ending in ఆ expressive of relationship or kindred, which are derived from the Sungskrita, do not admit the ని of the accusative or the యి of the genitive. After such words ను is inserted before

కూచి. *Exam.* దాదను, *father*, దాదనుకూచి, *father*, దాదకు, *a father's*.

32. Neither న nor ని is inserted before the terminations of the other cases in words of this kind.

*Exam.* దాదచెత, *by a father*, దాదకు, *a father's*.

33. Neither the ని of the accusative, or the కి of the genitive case are affixed after తాత; *a grand-father*, or any other words of uncertain derivation which mean a father, a maternal uncle, an elder brother, or

sister's husband. *Exam.* తాతను, *grand-father*, తాతను, *father*, మామను, *uncle*, అన్నను, *elder brother*, బావను, *sister's husband*.

34. Other words of relationship, which are of uncertain derivation, do not admit ను in the accusative.

*Exam.* కుక్కని, *boy, child*; పునుమని, *grand-son*, అల్లుని, *daughter's husband*.

35. When కుర్ర, *a child*, is followed by any termination except ని, ని must be inserted before the termination. *Exam.* కుర్రనికూచి, *child*, కుర్రనితాత, *child*.

36. క is not used to form the genitive case of కురఁ, a child. Exam. కురఁనికి, a child's, కురఁనియొక్క, a child's.

*Of Masculines with a final అ.*

37. The final అ of Sungskṛita words becomes అ, when followed by any termination. Exam. ఎవఁడు పుడఁడు, one who drinks all things, శంఖఁడు, he who blows a shell.

38. హాహ and హూహూ, two proper names of Gundhurva kings, are exceptions to the above rule, the final not becoming short. The termination కు of the nominative, ని of the accusative, కి of the genitive, and ఁ of the vocative, are not used to these two words, nor is the syllable ని inserted before the terminations. ను, is, however, inserted before the కు-చిఁ of the accusative. Exam. హాహ, హూహూ, హాహను, Haha, హాహనుకు-చిఁ, Haha, హాహకి, Haha's, హాహ, O Haha. Thus also హూహూ, Hoo-hoo.

పాపా, a father, and పెండ్లిదొ, the name of an idol, which are Mahratta words, are declined like హాహ.

There are no masculines derived from the Sungskṛita

*kṛita*, or current words of uncertain derivation, with a final *ఇ*, in this language.

*Of Masculines with a final ఇ*

39. The terminations డు, ను, ఘ, and ఙ, are not admitted after words with a final *ఇ* ; also the syllable *ని* is not inserted before *త్* and the terminations which follow it. *Exam.* కవి, a poet, కవులు, poets, కవిని, poet, కవినికూచి, poet, కవిత్వం, by a poet, కవికి, a poet's, కవియొక్క, a poet's, ఒ కవి, O poet, ఒ కవలార, O poets.

Thus వారి, a proper name, రవి, the sun, &c.

Thus, also, ద్వైజాతి, a brahmun, క్షాతి, a relation, and other words of relationship.

There are very few *Sungskṛita* verbals, or adjectives with a final *ఇ*.

40. Proper names with a final *ఇ*, derived from the *Sungskṛita*, are declined like those which are pure *Sungskṛita*. *Exam.* అగ్ని, fire, or the god *Ugni*. కిరీడి, *Kireetee*.

There are no masculine generic terms, adjectives, or verbals derived from the *Sungskrita*, which have a final ఇ.

41. The particle నడు is frequently affixed to words of uncertain origin which have a final ఇ or డి, unless they are used in a honorific or respectful sense. *Exam.* నడి నడు or నడి, a tree, డి నడు or డి, the head man of a village, (if he be a shoedra).

42. నడు is not affixed to క్రొవడి, a trader, తండ్రి, a father, పుత్రుడు, a son, and other names of relatives.

#### Of Masculines, with a final డి.

43. The final డి, of *Sungskrita* masculines, becomes short, and they are declined as కవి. *Exam.* కవి, a captain, గ్రామని, the chief man of a village.

Masculines of the two other classes, with a final ఇ, do not occur.

*Of Masculines with a final డ.*

44. ధ్ర is optionally inserted after Sungskrita words with a final డ.

45. When ధ్ర is inserted, the terminations డ, డ, ని and కి, and the inserted syllable ని, are not admitted.

*Example.*

*Singular.*

- 1. నరధ్ర, నరుడు, a teacher.
  - 2. నరుధ్రను, నరును; నరుధ్రనుకుచి, నరునుకుచి, [teacher.
  - 3. నరుధ్రతోడ, నరుతోడ, నరుధ్రచేత, నరుచేత, నరుధ్రతో, నరుతో, by a teacher.
  - 6. నరుధ్రకు, నరుకు, నరుకిం, of a teacher.
- Voc. ఓ నరు, or ఓ నరుధ్ర, O teacher.

*Plural.*

- 1. నరుధ్రలు, నరులు, teachers.
- 2. నరుధ్రలను, నరులను, నరుధ్రలకుచి, నరులకుచి, [కుచి, teachers.

46. విష్ణు, శంభు, and other proper names, also *Sungskrita* names of relations, follow the same rule. *Exam.* విష్ణుడు and విష్ణువు, *Vishnoo*, శంభుడు and శంభువు, *Shumboo*, సునుడు and సునువు, *a son*, బంధుడు and బంధువు, *a relation*.

*Sungskrita* masculine names of species, with a final ఉ, are of rare occurrence in this language.

47. వు is not inserted after proper names with a final ఉ, derived from the *Sungskrita*. *Exam.* విన్నుడు, *Vishnoo*, మరుడు, *Cupid*, విభ్రష్టుడు, *the sentiment of disgust (personified)*, చంద్రుడు, *the moon*.

Generic terms with a final ఉ, derived from the *Sungskrita* do not occur.

48. వు is constantly inserted after విందు, *a friend*. The terminations డు, డ, ని, and కి, and the inserted syllable ని are not admitted. *Exam.* విందువు, *a friend*.

49. The final of సవ్యంభు, *the self-existent*, the only masculine with a final ఉ, becomes short, and the word is declined like శంభు. *Exam.* సవ్యంభుడు and సవ్యంభువు, *the self-existent*.

*Of Masculines with a final యు.*

50. ఆ is substituted for a final యు.

51. The terminations డు, డ, ని, and కి, and the inserted syllables ని and న are not admitted after the ఆ which is substituted for a final యు ; ను however is inserted before కుచి. *Exam.* ధాత, a sustainer ; ధాతలు, sustainers ; ధాతను, sustainer ; ధాతనుకూచి, sustainer ; ధాతచేత, by a sustainer ; ధాతకు or ధాతయొక్క, a sustainer's ; ఓ ధాత, O sustainer ; ఓ ధాతలార, O sustainers.

52. Names of relations, as పిత, a father, ప్రాత, a brother, and verbals, as వక్త, a cook, వక్త, a speaker, &c. follow the same rule. *Exam.* పిత, a father ; పితలు, fathers ; ప్రాత, a brother ; ప్రాతలు, brothers ; వక్త, a cook ; వక్తలు, cooks ; వక్త, a speaker ; వక్తలు, speakers.

*Of words with a final ఎ.*

There are no Sungskrit masculines with a final ఎ.

D

53. *o* is inserted after *ఠ*, a king, before the terminations *డు* and *ఙ*. The terminations *ను*, and *కు*, are not affixed to this word. *Exam.* *ఠండు*, a king ; *ఠంఙ*, O king ; *ఠల*, king's ; *ఠలఙ*, O kings ; *ఠని* and *ఠనికూచి*, king ; *ఠనికి* and *ఠనియొక్క*, a king's.

54. *చోయ*, a palankeen bearer, is declined like *ఠ*, but does not admit the nasal in the nominative and vocative cases. *Exam.* *చోయడు*, a bearer.

55. *ను* and *కు* are not affixed to *చొట్టె*, a boy, in the singular number. *Exam.* *చొట్టెడు*, a boy ; *చొట్టెలు*, boys ; *చొట్టెని*, boy ; *చొట్టెలను*, boys ; *చొట్టెనుకూచి*, boy ; *చొట్టెలనుకూచి*, boys ; *చొట్టెలికి*, a boy's ; *చొట్టెలకు*, of boys.

In the western parts of the country *విజ్జ*, a boy, is written with a final *ఎ*, and declined like *చొట్టె*.

#### Of Feminines.

56. The final long vowel of Sungskrita feminines, except that of monosyllables with a final *అ*, becomes short. The termination *డు* of the nominative

singular, and ఙ of the vocative singular, are not affixed to such words, nor is ఙ substituted for the final vowel, as it is in masculines.

57. The termination ణ of the accusative, and కి of the possessive, are not affixed to feminine nouns, except they have a final ఇ; those with a final ఇ, never receive the న్ of the accusative, nor the క్ of the possessive.

58. The syllables ణ and న are not inserted after feminine nouns, such as have a final ఇ before the terminations of the third and following cases. న్, however, must be inserted before the termination కు-వి of the accusative.

59. The syllable ణ is not inserted after feminines with a final ఇ, except before the termination కు-వి.

*Example.*

అశ్వ, a mare.

Sing.

1. అశ్వ, a mare.
2. అశ్వను or అశ్వనుకూచి, mare.
3. అశ్వతో, &c. by a mare.

Gen. అశ్వను, అశ్వయ్యుక్, of a mare.

Voc. ఓ అశ్వ, O mare.

Plur.

1. అశ్వలు, mares.
2. అశ్వలను or అశ్వలనుకూచి, mares.
3. అశ్వలతో, &c. by mares.

Gen. అశ్వలను, అశ్వలయ్యుక్, of mares.

Voc. ఓ అశ్వలార, O mares.

Thus are declined రమా, a proper name, దుగ్గ, a proper name, అజ్జ, a she goat, అంబ, a mother, అంబిక, an elder sister, వాచిక, a female speaker, పాచిక, a female cook, &c. But ఊ, Lukshmee, ఛ, splendor, and other monosyllables, are long in the nominative singular. Exam. ఊ, Lukshmee; ఊలు, Lukshmees; ఛ, splendor; ఛలు, splendors;

మాను, *Lukshmee*; ఛాను, *splendor*; మాకు, *Lukshmee's*; ఛాకు, *of splendor*.

60. అమ్మ, *a mother*, అప్ప, *a father*, అయ్య, *a father*, and అక్క, *a sister*, are frequently, though not always, affixed to feminine proper names of women, goddesses, and other beings possessed of reason. The compound word is then declined as its last member when separate.

N. B. అమ్మ and అక్క are chiefly thus affixed in the western parts of the country, and అప్ప, in the eastern parts; అయ్య, is generally affixed to the names of persons of the military tribe.

61. When అమ్మ, అప్ప, అయ్య, or అక్క, are affixed to any word, the final letter of the word is rejected; but in the words పారవీతి, ఛాగరథి, సరసవీతి, మూతి, వెళ్ళి, and మళ్ళి, and the corrupted form ఛాగితి, a short ఎ is substituted for the final vowel. *Exam.* లక్ష్మమ్మ, లక్ష్మప్ప, లక్ష్మయ్య, లక్ష్మక్క, or లక్ష్మి, *Lukshmee*; అచ్చమ్మ, అచ్చప్ప, అచ్చయ్య, అచ్చక్క, and అచ్చి, *Uchchi*, (the corrupted way of writing *Lukshmee*); పెరమ్మ, పెరప్ప, పెరయ్య, పెరక్క, and పెరు, *Peroo*. But పారవీతమ్మ, &c. *Parvutee*; ఛాగరథమ్మ,

&c. *Bhagiruthee*, &c. also పారవీతి, *Parvitee*, పారవీతి, *Bhagiruthee*, &c.

62. డి is affixed to *Sungskrita* generic nouns feminine, and to such as are derived from the *Sungskrita*. In the second and following cases singular డి is inserted after these words. The plural number does not differ from the masculine. Verbals with a final ఆ, derived from the *Sungskrita*, which are very few, and verbals of uncertain derivation with a final ఆ, are declined according to this rule.

*Example.*

బ్రాహ్మణి, a *brahmuneess*.

Singular.

1. బ్రాహ్మణిది, a *brahmuneess*.
2. బ్రాహ్మణిదనిని, *brahmuneess*.

Plural.

1. బ్రాహ్మణివాండ్లు, or బ్రాహ్మణివాండ్లు, *brahmuneess*.
2. బ్రాహ్మణివాండ్లను, *brahmuneesses*.

Thus also శూద్రులు, a *female shoodra*, పాపాలు, &c.

*brahmuness*, రాదా, a queen, &c. which make in the nominative singular హుద్రది, బావనది, and రావది, and in the accusative singular హుద్రదానిని, బావనదానిని, రావదానిని, &c.

*Feminines in ఇ and ఈ.*

63. The final ఈ of Sungskrita words, monosyllables excepted, is made short.

64. ఊ is substituted for the final ఈ of Sungskrita feminines, and those derived from the Sungskrita, monosyllables in ఈ excepted, when followed by the termination of any case in the plural number.

*Exam.* లక్ష్మి, *Lukshmee*; లక్ష్మిలు, *Lukshmees*; గౌరీ, *Gouree*; గౌరీలు, *Gourees*; బ్రాహ్మణి, a *brahmuness*; బ్రాహ్మణిలు, *brahmunesses*; పుత్రి, a *daughter*; పుత్రిలు, *daughters*; పక్రీ, a *cook*; పక్రీలు, *cooks*; లక్ష్మి, *Lukshmee*; లక్ష్మిలు, *Lukshmees*; పుణ్ణి, *understanding*; పుణ్ణిలు, *understandings*; సుణ్ణి, a *good expression*; సుణ్ణిలు, *good expressions*. But ధీ, *wisdom*, forms ధీలు, *wisdoms*.

65. Words of uncertain derivation ending in ఇ, usually require the termination ది to the nominative

singular. It is however omitted after proper names.

*Exam.* బుచ్చి, *Boochchee*; వెంకీ, *Venkkee*; కొనుకదివి, *a merchant's wife*; రెడ్డిది, *a clown's wife*; తల్లి, *a mother*; ఇంటిది, *a house-wife*.

### Of feminines in ఉ and ఊ.

66. Sungskrita proper names of females which end in ఇ or ఈ, optionally change it to ఉ, and follow the rules for the declension of feminines with a final ఉ. *Exam.* లక్ష్మి, *Lukshmee*.

67. The final of ఏధా, *a wife*, becomes short.

68. ఱ is inserted after feminines in ఉ when the termination of any case is affixed, and in the nominative singular when the termination is suppressed. *Exam.* ఏధాఱ, *a wife*; ఏధాఱలు, *wives*.

69. ఱ is inserted after words of uncertain derivation expressing relationship, except మత్త, *a grandmother*, after which వ is inserted. *Exam.* మత్తవ, *a grand-mother*; మత్తవలు, *grand-mothers*; బోడఱుత్తఱు, *a full sister*.

70. Feminines with a final యు are declined

as masculines. *Exam.* మాత, a mother. యాత, a sister in law. భార్య, a husband's sister. సోదరి, a sister.

71. ఇయ్య is optionally substituted for the final of feminines ending in ఎ, and in that case the word is declined like words ending in అ. *Exam.* కుమార్తె and కుమార్తెయ్య, a daughter; చెడ and చెడియ్య, a woman.

Sometimes, however, ఇయ్య is not substituted for the final as in చెలికత్తె, a companion, చోరకత్తె, a servant girl, and సగసుగత్తె, handsome.

72. The ని of the accusative, and కి of the genitive, are not affixed to words ending in ఎ. *Exam.* కుమార్తెను, daughter. కుమార్తెకు, daughter's.

73. ను is inserted before కూచి, but ని is not inserted before any termination, when the word has a final ఎ. *Exam.* కుమార్తెనుకూచి, daughter, కుమార్తెచేడ, by a daughter.

There are no Sungskrita feminines with a final ఎ.

E

*Of the neuter Gender.*

74. మ and ంవు are optionally affixed to neuters.

*Exam.* పాఠకము and పాఠకంవు, *a reader*, జిన్నము, and జిన్నంవు, *a sacrifice*, సున్నము and సున్నంవు, *lime*, పింఱము and పింఱంవు, *a lion*.

Some words, however, particularly those of uncertain derivation, do not admit either of these affixes. *Exam.* కుక్క, *a dog*, మెక, *a sheep*, గోడ, *a wall*, నీడ, *a shadow*, పాత్ర, *a fan to winnow corn*, and పేట, *a stool*.

75. వు is not inserted after these increments as it is after words with a final డ. The డ of the nominative singular is always suppressed after neuters.

76. అ is substituted for the డ of the increment in the vocative case. వు is never used in the vocative case.

77. ని is not affixed after డ in the accusative and కి in the genitive of neuters.

78. *ఱి* is not inserted before the termination of the third and following cases.

*Example.*

**జ్ఞాన, knowledge.**

*Singular.*

- 1. జ్ఞానమ్, జ్ఞానం, *knowledge.*
- 2. జ్ఞానమను, జ్ఞానంను, జ్ఞానమనుకు-చి, *knowledge.*
- 3. జ్ఞానమచేత, *by knowledge.*
- 6. జ్ఞానమనకు, *of knowledge.*

**Voc. జ్ఞానమ, O knowledge.**

*Plural.*

- 1. జ్ఞానములు, జ్ఞానంపులు, *knowledges.*
- 2. జ్ఞానములను, జ్ఞానంపులను, జ్ఞానములకు-చి, *knowledges.*

79. కిరి, a hog, గిరి, a mountain, మణి, a gem, and other words with a final *రి*, are declined like కవి, (page 21.)

80. *వు* is inserted after Sungskritā neuters with a final *ఉ*, but very seldom after words derived from the Sungskritā and those of uncertain derivation.

*Exam.* మధువు, honey, మధువుల, honey, (plur.) ఫల

శ్రీ, a *beast*, పశువులు, *beasts*; but పశులు, *cattle*; కలక, *reunion*, (of men or animals); కలకలు, *reunions*; ముద్దు, *the dandling of a child*, ముద్దులు, *dandlings*, and many other words do not admit of ఉ.

81. The final ఉ of neuters of uncertain derivation is frequently suppressed before the terminations of the plural number. Exam. చెట్టు, a *tree*, చెట్లు, *trees*, కట్టు, a *binding, a rope*, కట్టులు, *bindings, ropes*, పిట్టు, a *curse*, పిట్టులు, *curses*, మట్టు, *the touching of what is unlawful*, మట్టులు, *touchings of what is unlawful*, పట్టు, a *stone*, పట్టులు, *stones*, చొట్టు, a *dot, a bubble*, చొట్టులు, *dots, bubbles*.

There are no neuters with a final ఋ, and no Sungskṛita neuters with a final ఎ.

82. Neuters with a final ఎ, have nothing peculiar in their declension. Exam. ముద్ది, a *ring*, ముద్దిలు, *rings*, కట్టి, *wood*, కట్టిలు, *pieces of wood*, మట్టి, *jasmine*, మట్టిలు, *jaspines*, ముద్ది, a *palace*, ముద్దిలు, *palaces*, బిట్టి, a *leathern bottle*, బిట్టిలు, *leathern bottles*, పల్లి, a *village*, పల్లిలు, *villages*, మట్టి, a *ring for the toe*, మట్టిలు, *rings for the toe*.

*Of words with a final consonant.*

83. The డ of the nominative singular, and the ఙ of the vocative, are suppressed after words with a final consonant.

84. ఱ్ఱ is substituted for a final న్ or డ when followed by any termination, and in the nominative and vocative singular when the termination is suppressed. *Exam.* మధులిఱ్ఱ, a bee, మధులిఱ్ఱలు, bees, శ్రష్ఠలిఱ్ఱ, a bee, శ్రష్ఠలిఱ్ఱలు, bees, రత్నముఱ్ఱ, a stealer of gems, రత్నముఱ్ఱలు, stealers of gems, ఎఱ్ఱుఱ్ఱ, a drop, ఎఱ్ఱుఱ్ఱలు, drops.

85. క్క is substituted for the final of words ending in కి, చి, or జి, and of ద్రున్, injuring, and నివన్, affectionate, agreeable. *Exam.* దిక్క, a point of the compass, దిక్కలు, the points of the compass, దౌక్క, an eye, దౌక్కలు, eyes, ఘృతస్పృక్క, touching clarified butter, ఘృతస్పృక్కలు, (they) touching clarified butter, వాక్క, a word, వాక్కలు, words, వయోముక్క, a cloud, వయోముక్కలు, clouds, భిషక్క, a physician, భిషక్కలు, physicians, హవిఘృక్క, eating ghee, హవిఘృక్కలు, (they) eating ghee, ప్రక్క, a necklace, ప్రక్కలు, necklaces, మిత్రద్రుక్క, injuring a friend,

మిత్రద్రుళ్ళు, (they) injuring a friend, ఉష్ణిళ్ళు, the name of a measure of verse, ఉష్ణిళ్ళు, couplets of the measure called Ooshnih.

86. క్ష is substituted for the final of words ending with the verbal నవ, binding. Exam. ఉపాన క్ష, a shoe, ఉపానక్షలు, shoes.

87. క్ష is substituted for the finals of అవ, water, and కకుభ, a point of the compass; but క్ష is substituted for the final of అనుక్షభ, the name of a particular measure of verse. Exam. అక్ష, water, కకుక్ష, a point of the compass, అనుక్షక్ష, a measure of verse.

88. క్ష is substituted for the final of words which end in టి, డి, or ఢి. Exam. చాభిక్ష, a king, సర క్ష, autumn, సమక్ష, sacrificial wood.

89. The ళ of అక్ష, spirit, and of యజ్ఞి, a priest, is suppressed; ఉ is affixed to రాజి, a king, instead of the last vowel. Exam. అక్ష, a spirit, అ క్షలు, spirits, రాజు, a king.

90. న is inserted after the final of words ending

**Exam.** చంద్రవల్లభుఁడు, *a month*, స్పష్టబుట్టె, *clarified butter*.

There are no words with a final  $\text{ః}$ ,  $\text{ఠ}$ , or  $\text{ఽ}$ , nor any words with a final consonant except Sungskrita ones.

SRUT. III.

*Of Adjectives.*

1. వర్ణ, *a colour*, is compounded with Sungskrita adjectives meaning colours, which are then declined like substantives ending in అ. **Exam.** నిలవర్ణుడు కృష్ణుడు, *the blue Krishna*.

2. ని is inserted after masculine adjectives derived from the Sungskrita, and to such as are of uncertain derivation, before the pronoun వాడు is affixed to them. **Exam.** నల్లనివాడు, *blue*, తెల్లనివాడు, *yellow*, ఛక్కనివాడు, *handsome*, మెత్తునివాడు, *mild*, gentle, యుర్రనివాడు, *red*.

3. న is inserted before వాడు, after adjectives

which mean *thick or large*, and *dry*. *Exam.* వీలక్ష్మి నవాడు, *thick, fat, plump*, చిక్కినవాడు, *dry*.

4. వాడు with the previously inserted syllable ని is optionally affixed to దిట్ట, *dauntless*, మోఱ, *stupid*, ముగ, *dumb*, and a few other words, but is constantly added to other passive participles. The ని is constantly inserted before the terminations of the other cases. *Exam.* దిట్ట and దిట్టనివాడు, *undaunted*, మోఱ and మోఱనివాడు, *stupid*, ముగ and ముగనివాడు, *dumb*, పడవవాడు, *fallen*.

5. వాడు is optionally affixed to adjectives of uncertain derivation which express excess or deficiency of age. When వాడు is not affixed to these words, the nominative is not made in డు, nor the vocative in డ. *Exam.* చిన్న or చిన్నవాడు, *of small age*, పెద్ద or పెద్దవాడు, *old*, గణ్డి or గణ్డివాడు, *blind*, కుంటి or కుంటివాడు, *lame*. But it is constantly affixed to చంపి, *sucking*; చంపివాడు, (a) *sucking (child)*.

6. య must be constantly inserted after Sungskṛita adjectives which have a final డ. The termination డు, డ, ని, and గి are never affixed to these words,

nor is the syllable *ని* inserted before the terminations. *Exam.* పట్టువు, *eminent*, మౌదువు, *meek*, యా యాసవు, *desirous of going*, పిపాసవు, *desirous of drinking*.

7. *క్ష* is inserted before the final of adjectives which end in *వత్రి* or *నుత్రి*. *ఉ* is also inserted before the terminations. *డు* and *డ* are affixed constantly to all such adjectives, except *నానూమత్రి*, *having cheek pouches*, to which they are affixed optionally. *Exam.* శ్రీనంతుడు, *glorious*, భగవంతుడు, *glorious*, *divine*, శ్రీమంతుడ, *O glorious (being)*, నానూమంతు and నానూమంతుడు, *having high cheek bones*, నానూమంతు, నానూమంతుడ, and, in some instances, నానూమంత, *O (thou) with high cheek bones*.

8. When *ఆత్మక్ష*, *spirit*, is the last member of a compound word, the *క్ష* is rejected, and the word is declined like a noun ending in *అ*; but if the first member of the compound be *అంతర*, *within*, *పరమ*, *excellent*, or *విశ్వ*, *universal*, it is optionally declined as the compound or as the simple word *ఆత్మక్ష*. *Exam.* పుణ్యాత్మడు, *virtuous*, పుణ్యాత్మలు, *vir-*

*tuous*, (plur.) అంతరాత్మ or అంతరాత్ముడు, *pervading*, అంతరాత్మలు or అంతరాత్ములు, *pervading*, (plur.)

9. Adjectives ending with ఇ, lose their final, and are declined like nouns with a final ఇ. *Exam.* దండి, *carrying a staff*, దండులు, *carrying a staff*, (plur.)

10. డ is affixed to past participles with a final వ; the vowel preceding the last letter is made long and o inserted before the final. *Exam.* విద్యంపడు, *learned*, విద్యంపడులు, *learned*, (plur.)

### Of Feminine Adjectives.

11. ఆలు, *a wife*, is inserted after Sungskrita feminine adjectives, and such as are derived from the Sungskrita. ఓ is prefixed to ఆలు; డ is substituted for the final of the word when ఆలు is inserted.

12. The termination లు of the nominative plural is suppressed after ఆలు, and ండు is inserted before its final లు. - Anciently డు was substituted for the final లు of ఆలు.

13. ఇ is substituted in the singular number for the final of అలు, and ఆ in the plural, in all the cases except the nominative.

*Example.*

ధీ, *wise.*

Sing.

1. ధీరురాలు, *wise.*
2. ధీరురాలిని, ధీరురాలినికూచి, *wise.*
3. ధీరురాలిచెత, *by a wise (woman).*

Plur.

1. ధీరువాండ్లు, anciently ధీరువాంఱ్రు, *wise.*
2. ధీరువాండ్లను, ధీరువాండ్లనుకూచి, ధీరువాంఱ్రను  
[ధీరువాంఱ్రనుకూచి, *wise.*
3. ధీరువాండ్లచెత, ధీరువాంఱ్రచెత, *by the wise, &c.*

Thus are declined జివాలు, *young*, ముఱ్ఱాలు, *stupid*, నెఱ్ఱాలు, *dear*, నెఱ్ఱాలు, *domestic*, and many others.

14. ని is optionally affixed to form the feminine

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adjective of జివా, *young*. In this case the వ is doubled. *Exam.* జివవని or జివాలు, *young*.

15. ఆలు is inserted after all compounds of which the last member is ఆత్మ, *spirit*. *Exam.* పుణ్యాత్మరాలు, *virtuous*.

16. ఆలు is optionally inserted after past participles with a final వనీ, and to adjectives with a final మతీ or వతీ. *Exam.* విద్యాంసురాలు, *learned*, విద్యాంసునాంధ్రులు, *learned*, (plur.) శ్రీమంతురాలు, *glorious*.

17. When ఆలు is not inserted, these words have the form of the Sungskrita feminines, and are declined like nouns with a final యి. *Exam.* విద్యా, *learned*, శ్రీమతి, *glorious*.

18. In some instances neither ఆలు nor యి are affixed to adjectives and in some cases only యి. *Exam.* ప్రాప్త, *growing, prevailing*, ధీజ్ఞియి, *wise*, రాగయి, *angry*.

19. యి is affixed to adjectives of uncertain deri-

vation which have a final ఇ. *Exam.* ఘట్టది, *strong, able,* పొట్టది, *crook-backed,* చంపిది, (a) *sucking (child).*

20. The verbal noun ఇన, *the being or becoming any thing,* is inserted after Sungskrita adjectives with a final ఉ. ఠ is prefixed to this inserted word, and డి affixed in the nominative singular. *Exam.* మృదురైనది, *mild, meek,* పటురైనది, *eminent.* But గొడ్డుని, *barren,* and ముట్టుది, *menstruous,* are exceptions.

### Of Neuter Adjectives.

21. డి and నిది, and in some parts of the country టిది, are usually affixed in the singular number, and టివి and నివి to the plural of neuter adjectives derived from the Sungskrita. *Exam.* నల్లది, నల్లనిది, and నల్లటిది, *blue,* నల్లటివి and నల్లనివి, *blue, (plur.)* చక్కది, చక్కనిది and చక్కటిది, *slippery,* చక్కటివి and చక్కనివి, *slippery, (plur.)*

## SECT. IV.

*Of Pronouns.*

1. The personal pronouns are నా, *I*, నీ, *thou*, ఏ, *he or it*, and అత or ఆత, *he or it*. యవ, *who, what*, is both relative and interrogative.

2. మా is substituted for నా, *I*, and ము for నీ, *thou*, in the plural number.

3. న is substituted for the డ of the nominative singular, and మ for the ల of the plural, in the first personal pronoun, and డ is substituted for the final అ. డ is not inserted before the terminations of pronouns.

4. Neither the న of the accusative, nor the క of the possessive are affixed to the first and second personal pronouns.

5. The finals of the first and second personal pronouns become short in the accusative cases.

6. ం is inserted before the terminations of the

accusative case. In the plural మ is substituted for the termination ను, and, according to the ancients న is affixed to the మ. ను in the singular, ము, మున, and according to some, మల, in the plural, are inserted before కూచిఁ.

7. య is prefixed to the termination of the locative case in the first and second personal pronouns.

*Example.*

నా, I.

Singular.

1. నేను, I.
2. నన్ను, నన్నుకూచిఁ, *me.*
3. నాతో, నాచేత, నాతోడ, *by me.*
4. నాకొరకు, నాకై, *to me.*
5. నావల్లను, నాకంటె, *from me.*
6. నాకు, నాయొక్క, *my.*
7. నాయందు, *in me.*

Plural.

1. మెము, *we.*
2. మమ్ము, మమ్ముల, మమ్ముకూచిఁ, మమ్మునకూచిఁ,  
[మమ్ములకూచిఁ, *us.*

3. నాతో, మాచేత, నాతోడ, *by us.*
4. నాకొరకు, మాకై, *to us.*
5. మావఱిను, నాకంటె, *from us.*
6. మాకు, మాయొక్క, *ours.*
7. మాయందు, *in us.*

8. ప్ర is substituted for the డు of the nominative singular, and రు for the లు of the plural in the second personal pronoun.

*Example.*

నీ, *thou.*

*Singular.*

1. నీవు, *thou.*
2. నీన్ను, నీన్నుకూచీ, *thee.*
3. నీతో, నీచేత, నీతోడ, *by thee.*
4. నీకొరకు, నీకై, *to thee.*
5. నీవఱిను, నీకంటె, *from thee.*
6. నీకు, నీయొక్క, *thy.*
7. నీయందు, *in thee.*

Plural.

1. మీరు, *ye*.
2. మిమ్ము, మిమ్మున, మిమ్ముకూచి, మిమ్మునకూచి,  
[మిమ్ములకూచి, *you*.
3. మీతో, మీచేత, మీతోడ, *by you*.
4. మీకొరకు, మీకై, *to you*.
5. మీవల్లను, మీకంటె, *from you*.
6. మీకు, మీయొక్క, *your's*.
7. మీయందు, *in you*.

9. ఇత and ఈత, are frequently substituted for పీ, *he* or *this*, in the singular number.

10. According to modern usage ం is optionally inserted before డు when it is affixed to ఇత.

11. డు is substituted for the లు of the nominative plurals after పీ, *he*, వా, *he*, and యవ, *who, who?* According to modern usage ర is optionally inserted by some, and వ by others before the లు.

12. ని is affixed to the plural of పీ, *he*, వా, *he*, and యవ, *who, who?*

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13. In the singular number of పే, *he*, వా, *he*, and యవ, *who, who?* the increment ని, and in the plural, the increment డి is inserted before the terminations of all the cases except the nominative. It is, however, optional before the ని of the accusative singular. According to some of the moderns, డి is inserted before ని when it is affixed to పే, *he*, and వా, *he*, in the singular number, and డి is optionally inserted before it in the plural of పే, *he*, వా, *he*, and యవ, *who, who?*

14. డి and డి are optionally inserted before the న్న of the accusative plural.

15. య is prefixed to the terminations of the seventh case.

*Example.*

పే, *he, she, it.*

Singular.

1. పేడు, ఇతడు, ఈతడు, ఇతండు, *he.*
2. పేని, పేనిని, పేడిని, ఇతని, ఈతని, పేనికూచి, పేనినికూచి, పేడినికూచి, ఈతనికూచి, ఇతనికూచి, *him.*

3. పనితో, పనిచెత, పనితోడ, పడితో, పడిచెత, పడితోడ, ఇతనితో, ఇతనిచెత, ఇతనితోడ, ఈతనితో, ఈతనిచెత, ఈతనితోడ, *by him.*
4. పనికొరకు, పనికై, పడికొరకు, పడికై, ఇతనికొరకు, ఇతనికై, ఈతనికొరకు, ఈతనికై, *to him.*
5. పనివల్లను, పనికంటె, పడివల్లను, పడికంటె, ఇతనివల్లను, ఇతనికంటె, ఈతనివల్లను, ఈతనికంటె, *from him.*
6. పనికు, పనియొక్క, పడికు, పడియొక్క, ఇతనికు, ఇతనియొక్క, ఈతనియొక్క, ఈతనికు, *his.*
7. పనియందు, పడియందు, ఇతనియందు, ఈతనియందు, *in him.*

Plural.

1. పరు, పలుఱ, పరలు, *they.*
2. పరిని, పరిణి, పరిణను, పరలను, పరినికూచిఱ, పరిణికూచిఱ, పరిణనుకూచిఱ, పరలనుకూచిఱ, *them.*
3. పరితో, పరిచెత, పరితోడ, పరలతో, పరలచెత, పరలతోడ, పరిణతో, పరిణచెత, పరిణతోడ, *by them.*
4. పరికొరకు, పరికై, పరలకొరకు, పరలకై, పరిణకొరకు, పరిణకై, *to them.*
5. పరివల్లను, పరికంటె, పరలవల్లను, పరలకంటె, పరిణవల్లను, పరిణకంటె, *from them.*
6. పరికు, పరియొక్క, పరలకు, పరలయొక్క, పరిణకు, పరిణయొక్క, *theirs.*

7. వీరియందు, వీరలయందు, వీలయందు, *in them.*

16. అత and ఆత are often substituted for వా, *he*, in the singular number.

*Example.*

వా, *he.*

Singular.

1. వాడు, అతడు, ఆతడు, *he.*
2. వాని, వానిని, వాడిని, అతని, ఆతని, వానికూచి, వానినికూచి, వాడినికూచి, అతనికూచి, ఆతనికూచి, *him.*
3. వానితో, వానిచేత, వానితోడ, వాడితో, వాడిచేత, వాడితోడ, అతనితో, అతనిచేత, అతనితోడ, ఆతనితో, ఆతనిచేత, ఆతనితోడ, *by him.*
4. వానికొరకు, వానికై, వాడికొరకు, వాడికై, అతనికొరకు, అతనికై, ఆతనికొరకు, ఆతనికై, *to him.*
5. వానివల్లను, వానికంటె, వాడివల్లను, వాడికంటె, అతనివల్లను, అతనికంటె, ఆతనివల్లను, ఆతనికంటె, *from him.*
6. వానికు, వానియొక్క, వాడికు, వాడియొక్క, అతనికు, అతనియొక్క, ఆతనికు, ఆతనియొక్క, *his.*

7. వానియందు, వాడియందు, అతనియందు, ఆతనియందు, *in him.*

## Plural.

1. వారు, వారలు, వాఱు, *they.*
2. వారి, వారిని, వానిఱ, వారలను, వాఱను, వారికూఱి, వారినికూఱి, వానికూఱి, వారలకూఱి, వాఱకూఱి *them.*
3. వారితొ, వారిఱెఱ, వారితొఱ, వారలతొ, వారలఱెఱ, వారలతొఱ, వాఱతొ, వాఱఱెఱ, వాఱతొఱ, *by them.*
4. వారికొరకు, వారికొ, వారలకొరకు, వారలకొ, వాఱకొరకు, వాఱకొ, *to them.*
5. వారివఱ్లిను, వారికంఱె, వారలవఱ్లిను, వారలకంఱె, వాఱవఱ్లిను, వాఱకంఱె, *from them.*
6. వారికు, వారియొక్క, వారలకు, వారలయొక్క, వాఱకు, వాఱయొక్క, *theirs.*
7. వారియందు, వారలయందు, వాఱయందు, *in them.*

యవ, *who, who?*

## Singular.

1. యవఱు, *who, who?*
2. యవని, యవనికూఱి, యవఱికూఱి, *whom, whom?*

3. యవనితౌ, యవనిచెత, యవనితౌడ, యవడితౌ,  
యవడిచెత, యవడితౌడ, *by whom, by whom?*
4. యవనికొరకు, యవనికై, యవడికొరకు, యవడికై,  
*to whom, to whom?*
5. యవనివల్లిను, యవనికంటె, యవడివల్లిను, యవ  
డికంటె, *from whom, from whom?*
6. యవనికు, యవనియొక్క, యవడికు, యవడియొక్క,  
*whose, whose?*
7. యవనియందు, యవడియందు, *in whom, in whom?*

## Plural.

1. యవరు, యవరలు, *who, who?*
2. యవరిని, యవని, యవరలను, యవలను, యవరి  
నికూచి, యవనికూచి, యవరలనకూచి, య  
వలకూచి, *whom, whom?*
3. యవరితౌ, యవరిచెత, యవరితౌడ, యవరలతౌ,  
యవరలచెత, యవరలతౌడ, యవలతౌ, యవల  
చెత, యవలతౌడ, *by whom, by whom?*
4. యవరికొరకు, యవరికై, యవరలకొరకు, యవర  
లకై, యవలకొరకు, యవలకై, *to whom, to  
whom?*
5. యవరివల్లిను, యవరికంటె, యవరలవల్లిను, యవ  
రకంటె, యవలవల్లిను, యవలకంటె, *from  
whom, from whom?*

6. యవరికు, యవరియొక్క, యవరలకు, యవరల  
యొక్క యవలకు, యవలయొక్క, *whose, whose?*
7. యవరియందు, యవరలయందు, యవలయందు, *in  
whom, in whom?*

This word according to the ancients is written with the వ doubled. *Exam.* యవవిడు, *who*, యవవిని, *whom*, &c.

17. ను is substituted for డు, and ము for లు, after తా, *self, spirit*: anciently దు was substituted for లు.

18. In all the cases except the nominative తన is substituted for తా, *self*, in the singular number, and తమ in the plural.

19. The final ఆ of తన and తమ is optionally rejected, in which case the termination ను of the accusative plural is changed to ము, and, according to some, న is further affixed to the ము.

20. In the singular number ను is inserted before నాచి, and ము in the plural.

*Example.*తా, *self, spirit.*

Singular.

1. తాను, *self.*
2. తనను, తన్ను, తననుకూచి, తన్నుకూచి, *self.*
3. తనతో, తనచేత, తనతోడ, *by self, &c.*

Plural.

1. తాము, తారు, *selves.*
2. తమను, తమ్ము, తమ్మున, తమనుకూచి, తమ్ముకూచి, తమ్మునకూచి, *selves.*
3. తమతో, తమచేత, తమతోడ, *by selves, &c.*

21. In the feminine and neuter genders singular nominative, ఇది is substituted for ఏ, *he.*

22. In the feminine and neuter genders, నీ is substituted for ఏ, *he*, in all the cases singular except the nominative.

23. ండ is prefixed to the termination లు in the plural feminine of ఏ, *he*, and వా, *he*.

24. The increment ని is inserted before the terminations of all the cases singular of this pronoun except the nominative; before నె it is optional.

*Example.*

Singular.

1. ఇది, *she, or this woman.*
2. దీని, దీనిని, దీనికూచి, దీనినికూచి, *her*
3. దీనితో, దీనిచేత, దీనితోడ, *by her, &c.*

Plural.

1. వీండ్లు, *they, these women.*
2. వీండ్లను, వీండ్లనుకూచి, *them.*
3. వీండ్లనతో, వీండ్లనచేత, వీండ్లనతోడ, *by them.*

25. అది is substituted for వా, *he*, in the nominative singular of the feminine gender.

26. In all the cases except the nominative డ is substituted for వా, in the feminine and neuter genders.

H

*Example.*

## Singular.

1. అది, *she, or that woman.*
2. దాని, దానిని, దానికూచి, దానినికూచి, *her.*
3. దానితో, దానిచేత, దానితోడ, *by them, &c.*

## Plural.

1. వాండ్ల, *they, or those women.*
2. వాండ్లను, వాండ్లనుకూచి, *them, or those women.*
3. వాండ్లతో, వాండ్లచేత, వాండ్లతోడ, *by these women.*

27. తె is affixed to యవ, or యవ్వ, *who, who?* in the feminine gender.

*Example.*

## Singular.

1. యవతె, *who, who?*
2. యవతెను, యవతెనుకూచి, *whom.*
3. యవతెతో, యవతెచేత, యవతెతోడ, *by whom, &c.*

## Plural.

1. యవతెలు, *who, who?*
2. యవతెలను, యవతెలనుకూచి, *whom.*
3. యవతెలతో, యవతెలచేత, యవతెలతోడ, *by whom, &c.*

N. B. This word may be written యవస్, and declined in the same manner.

*Of the Neuter Gender.*

28. ఇవ is substituted for ప్, *this*, in the plural nominative of the neuter gender.

29. ఓ is inserted before the terminations of all the cases plural, except the nominative ప్, *this*, and వా, *that*, in the neuter gender.

30. ని is optionally inserted in the neuter singular of ప్, before కూచి, but not before any other termination.

31. The ఇ of the ని which is inserted after ప్ and వా, and the ఇ of దెని and వెఱి, are optionally rejected before the termination ని.

*Example.*

Singular.

1. ఇది, *this, it.*
2. దీని, దీనిని, దీనికే, దీనికూచి, దీనినికూచి, దీనికూచి  
చి, *this, it.*
3. దీనితో, దీనిచేత, దీనితోడ, *by this or it, &c.*

Plural.

1. ఇవి, *these.*
2. వీటిని, వీటికూచి, వీటినికూచి, *these.*
3. వీటితో, వీటిచేత, వీటితోడ, *by these.*

32. అది is substituted for వా, *that*, in the nominative plural of the neuter gender.

*Example.*

Singular.

1. అది, *that or it.*
2. దాని, దానిని, దానికే, దానికూచి, దానినికూచి,  
దానికూచి, *that or it.*
3. దానితో, దానిచేత, దానితోడ, *by that, &c.*

Plural.

1. అవి, *those, they.*
2. వాటిని, వాటికూచి, వాటినికూచి, *those, them.*
3. వాటితో, వాటిచేత, వాటితోడ, *by those.*

33. య is substituted for యవ, in the nominative case neuter. ది is substituted for the డ of the nominative singular, and వి for the లు of the plural.

34. In all the cases of the neuter gender except the nominative, దెని is substituted for య, in the singular number, and పెటి in the plural.

*Example.*

Singular.

1. యది, *what, what?*
2. దెని, దెన్ని, దెనినికూచి, దెన్నికూచి, *what, what?*
3. దెనితో, దెనిచేత, దెనితోడ, *by what, by what? &c.*

Plural.

1. యవి, *what, what?*
2. పెటిని, పెటినికూచి, *what, what?*
3. పెటితో, పెటిచేత, పెటితోడ, *by what, by what?*

*Of Numerals.*

Numerals are substantives (సంఖ్యా), adjectives (సంఖ్యేయ), or ordinals (పూర్వార్థ).

1. ఒక or ఒక్క, *one*, when an adjective is declined in the three genders, but in the singular number only.

2. Some insert డి, and others ఠి, instead of ని, as an augment before the terminations of this numeral in the masculine gender.

3. In the feminine gender తె is affixed to this numeral, before which some insert ర.

4. టి is affixed to this numeral in the neuter gender, whether it be a substantive or an adjective.

*Example.*

## Masculine.

1. ఒకడు, ఒక్కడు, *one*.
2. ఒకని, ఒకడిని, ఒకరిని, *one*.
3. ఒకనిచెత, ఒకడిచెత, ఒకరిచెత, *by one, &c.*

## Feminine.

1. ఒకఱి, ఒక్కఱి, ఒకఱిఱి, ఒక్కఱిఱి, *one*.
2. ఒకఱెను, ఒకఱెను, *one*.
3. ఒకఱెచెత, ఒకఱెఱెచెత, *by one, &c.*

## Neuter.

1. ఒకటి, ఒక్కటి, *one*.
2. ఒకటిను, *one*.
3. ఒకటిచేత, *by one, &c.*

The క may be doubled as in the nominative, and all the usual terminations affixed, which for want of room are here omitted in the third case.

5. ఇద్ద, *two*, is only declined in the plural number, and is the same in all genders. The same may be observed also of ముగ్గు, *three*, నలుగు, *four*, ఎదగు, *five*, ఆరుగు, *six*, and యెడుగు, *seven*.

6. రు is substituted for లు, after all these numerals, and రి is inserted before the terminations of the other cases. Some also insert ని before కూచి. *Exam.* ఇద్దరు, *two*, ముగ్గురు, *three*, నలుగురు, *four*, ఐదుగురు, *five*, ఆరుగురు, *six*, యెడుగురు, *seven*, ఇద్దరిని, ఇద్దరికూచి, ఇద్దరినికూచి, *two*, (acc.) నలుగురిని, నలుగురికూచి, నలుగురినికూచి, *three*, (acc.) ఇద్దరిని, ఇద్దరిచేత, ఇద్దరితోడ, *by two*, నలుగురితో, నలుగురిచేత, నలుగురితోడ, *by three, &c.*

7. The increment ండ is inserted after యెనమ,

*eight*, and తొమ్మిది, *nine*, before the terminations of the masculine and feminine genders, which are alike in these two numerals. *Exam.* యెనిమిదిమంది, *eight*, తొమ్మిదిమంది, *nine*.

8. According to modern custom, గురు is optionally affixed to these two words after the termination. *Exam.* యెనిమిదిగురు, *eight*, తొమ్మిదిగురు, *nine*.

9. When the numerals from ten to nineteen are adjectives, గురు is affixed to them. ఉ is substituted for the final of పది, *ten*. *Exam.* పదిగురు, *ten*, పదికొండుగురు, *eleven*, పన్నెండుగురు, *twelve*, పదమూడుగురు, *thirteen*, పదేనిగురు, *fourteen*, పదిహేనుగురు, *fifteen*, పదిహేనుగురు, *sixteen*, పదిహేనుగురు, *seventeen*, పదహేనుమండ్రి and పదహేనుమండ్రిగురు, *eighteen*, పంహేనుమండ్రి and పంహేనుమండ్రిగురు, *nineteen*.

10. మంది is optionally affixed to numerals from eight to twenty, and constantly to all above twenty. *Exam.* యెనిమిదిమంది, *eight*, తొమ్మిదిమంది, *nine*, యెరవైమంది, *twenty*, ముప్పైమంది, *thirty*, నూరుమంది, *an hundred*, వెయ్యిమంది, *a thousand*, లక్షమంది, *a hundred thousand*.

11. When numerals are substantives they are always of the neuter gender, and have no inflection of case whatever, ఒక, *one*, excepted. *Exam.* ఒకటి and ఒక్కటి, *one*, రెండు, *two*, ముడు, *three*, నాలుగు, *four*, ఐదు, *five*, ఆరు, *six*, యెడు, *seven*, యెనిమిది, *eight*, తొమ్మిది, *nine*, and పది, *ten*.

### *Of indeclinable words.*

Indeclinable words are of two sorts, (అస్వీతంతు) such as cannot be made into a sentence : or used without other words, viz. adverbs, conjunctions, prepositions; and interjections, and (సవీతంతు) such as express an idea of themselves, viz. aptote nouns, among which such are reckoned as admit one or two cases.

1. When two vowels come together the first is omitted.

2. ఎ and ఎవె, *even, indeed*, are emphatic particles.  
*Exam.* రాముడె దేవడు, *Rama is indeed the god*,  
 రాముడెవె రక్షకుడు, *Rama is indeed the preserver.*

3. వలెను, *like, as*, is used to express similitude.  
*Exam.* రాముని వలెను, *like Rama.*

4. ఇచ్చి is the conjunction employed after words with a final ఇ and ఉన్న; after words with a final ఉ, both mean *and, also, likewise.* *Exam.* హరిచ్చి హరుడున్న, *Huri and Hura.*

5. కూడా, *with*, and కూడి, *with, together.* *Exam.* రామునితో కూడా లక్ష్మణుడు, *Lukshmana with Rama.* సీతతో కూడి రాముడు, *Rama with Seeta.* శీతారామును కూడి ఉందురు, *Seeta and Rama are together.*

6. యెఱు, *what? yes.* This particle is used to make a sentence interrogatory. It is also a particle of consideration or guess, and of consent when used as a reply to an address. *Exam.* యెఱు చెప్పు చావు, *dost thou speak?—పెళ్ళము చెప్పుచావా యెఱు, dost thou speak well? పిన్నవార యెఱు, O child.—yes.*

7. వడ్ల, దగ్గిరా, *near*, these words indicate vicinity of situation. *Exam.* కుండవడ్ల or కుండ దగ్గిరా, *near the jar.*

8. దాని, or, according to some, దాని, *at hand*, is

used to indicate motion or any other circumstance as about to take place. *Exam.* అన్నము దాల్చి or అన్నము దాల్చి పచెను, *the lugna is about to commence.*

9. పాల్చి, *without, separated from.* *Exam.* శీతన రామడు ఉండలేరు, *Rama cannot stay without See-ta.*

10. వెనక, *after, afterwards.* *Exam.* రామడి వెనక లక్ష్మణుడు పుట్టెను ఏడిచి, *Lukshmunna was born after Rama.*

11. ఏడిచి, *is a particle which indicates freedom from any thing, it also means without, except.* *Exam.* పాపము ఏడిచి పాయెను, *sin is gone.* ధనము ఏడిచి వ్రం డరాడు, *he cannot live without wealth.*

12. మీదా, *on, above, upon, hereafter.* *Exam.* ఇంటి మీదా, *on the house,* బంటి మీదా, *upon the ground,* సానము అయిన మీదా, *after ablution.*

13 మందరా, *first, heretofore, before, formerly, in front of, after, hereafter.* *Exam.* మందరా సానము వెనక సంధానమందనము, *first ablution and*

then evening worship. మందరా కాశీకి వెళ్లి, ఉంటిము  
formerly we went to Kashee. మందరా ఓషణవానికి  
పెండ్లి చెతాము, first I will give my daughters in mar-  
riage. మందరా పుస్తకము ఉండుకుని, I lay the book  
before me.

14. ఇటులు, *this, hitherto, thus far.* Exam. ఇటులు  
వలికెను, *thus far he spake.*

15. యెటులు, *how, what, how far.* యెటులు వలికెను,  
*what, or how far had he spoken-*

16. అక్కడ, *there, thither.* Exam. అక్కడికెపోవలెన,  
*he must go thither.*

17. యెక్కడ, *where, whither.* Exam. యెక్కడ పోతె  
మంచిది, *it will be proper for him to go somewhere.*

18. ఇక్కడ, *here, hither.* Exam. ఇక్కడ రావలె  
ను, *he must come hither.*

19. యెప్పుడు, *when, అప్పుడు, then, ఇప్పుడు, now.*  
Exam. యెప్పుడు కావలెనూ, *when you please.* అప్పు  
డు చెయ్యండి, *do it then.* ఇప్పుడు చెయ్యండి, *do it  
now.*

20. యెందుకు, *what, when*, అందుకు, *that, then*, ఇందుకు, *this, now*. Exam. యెందుకు వచ్చివి, *when did you come?* అందుకు వచ్చిని, *I came then*. ఇందుకు వచ్చిని, *I came now*.

21. చుటు, *on all sides*. Exam. చుటు తిరిగి, *turning on all sides*.

22. అంతట, *every where*. Exam. అంతట ఈశ్వరడు ఉన్నాడు, *God is every where*.

23. చెంత, చెరువా, *near*. These words mean near as it respects place or relationship. Exam. దాని చెంత, *near her*. అవూరికి చెరువా, *near that town*. మాకు చెరువా వంధువులు, *my near relations*.

24. దూరము, దూరము, *far, distant*. These words indicate distance of place or relationship. Exam. యంత దూరము or యంత దూరము, *as far as, so far*, దూరమున తల్లి నావి కూడదు, *a man cannot marry a distant relation if she be esteemed as a mother*.

25. చల్ల, మెల్ల, *slowly*. Exam. చల్లగా నడువు, *go slowly*. మెల్లగా మాట్లాడు, *speak slowly*.

26. వెగిరము, *swiftly, quickly, hastily.* Exam. వెగిరము రావలెను, *he must come quickly.*

27. చిరుఱ, and in the vulgar dialect విస్లు, *swiftly, hastily, speedily, quickly.* Exam. చిరుఱన రావె or విస్లురావె, *come quickly.*

28. నెత్తుది, *well.* Exam. నెత్తుది గా డండెను, *he was well.*

29. ఒ, or, this word is used to express something doubtful respecting one of two or more things. Exam. ఢాను వా శురుషడు, *is it a block or a man?*

30. ఐనా, or, either. Exam. హరిసైనా హరు సైనా నెవించు, *serve either Huri or Hura.*

31. యెల, యెందుకు, *why? how?* Exam. యెల, or యెందుకు పిలుస్తావు, *why did you call?*

32. ముందు, మునుపు, *formerly, heretofore, aforetime, before.* Exam. ముందునిపు చెప్పిఉంటివి, *thou saidst it formerly.* మునుపు నెను చెప్పిఉంటిని, *I said it aforetime.*

33. చాలు, *enough*. Exam. వరషము చాలును, *there is rain enough*.

34. ను is a syllable used euphoniæ gratis without any particular meaning. Exam. నీవు చెప్పిచాలును, *say no more, or you have said enough*.

35. కిందట, *formerly, before, heretofore*. Exam. కిందటనే చెప్పి ఉంటిని, *I spake before*.

36. యెదుట, *before, in front of*. Exam. యెదుట నిలిచి మాట్లాడు, *standing before me speak*.

37. అయ్యో, *Ah ! alas ! oh !* This is an expression of sudden recollection, and also of repentance or regret. Exam. అయ్యో దేవుడా నుమునా యెల కలవ మడవు, *Alas ! O God why dost thou not look upon me with pity ?* అయ్యో వ్రాశి గదా, *Oh ! I had written it before*. అయ్యో యిక యెమి చేతమ, *Alas ! what have I done ?*

38. కుయ్యో, మోరో, *O ho ! very well !* These words are used to express threatening or menace. Exam. కుయ్యో or మోరో చెవడా కలవమడవు, *O ho ! or, very well—you dont look kindly at me*.

39. గదా, *bravely, well done, O brave, truly, indeed.* This word is an expression of commendation, or affirmation. *Exam.* పఠనవాడా నీవు పదవు కుండావు గదా, *O brave ! thou hast read, child.* నీచి నీకిచ్చినగదా, *I have indeed given it to you.*

40. సుమా or సుమ్మి, *certainly, indeed, even.* *Ex.* యిదియిచ్చి సుమా or సుమ్మి, *I have indeed given it.* నీదినికీచ్చిన సుమా or సుమ్మి, *I have assuredly given it.* నీది సుమా or సుమ్మి ఛాగ్యము, *even thy good fortune.*

41. అ, ఎఱు, *yes.* This word is used as an affirmative reply to a question. *Exam.* పఠనవార, *child, అ or ఎఱు, yes.*

42. వద్ద, *no, not.* This word is both negative, prohibitive, and prohibitive. *Exam.* పరత్రునామ చెయ్యి వద్ద, *do not injure others.*

43. కూడును, *proper, right,* and కూడదు, *improper, wrong.* *Exam.* ఈ కార్యము చెయ్యి కూడును, *this is a proper action, or this ought to be done.*

ఈ కాయోము చేయకూడదు, *this is wrong, or ought not to be done.*

44. వత్సను, *right, proper, రాదు, wrong, improper.* Exam. ఈ మాట అనవత్సను, *this word is right or proper.* ఈ మాట అన రాదు, *this word is wrong or improper.* N. B. These are verbals.

45. ఆ, *what ! (hesitatingly).* This word also indicates regret, joy, and doubt. Exam. వరషము వెలవదా, *what ! will not the rain cease ?* indicating a certainty of its ceasing, వరషము వెలనునా, *what ! will not the rain cease ?* indicating regret at its not ceasing : వరషము వెలిశనా, *Oh ! the rain is over.* వరషము వెలవదా or వెవనునా, *will the rain cease or not ?*

46. ఓ is an expression of doubt or hesitancy. Ex. వెలనునా, *will it cease or not ?*

47. ఔ is a vocative particle, and, also, an expression of contempt, *Soho ! 'tis false.* Exam. ఔ యక్కడి మాటా, *ho ! what sayest ? or what words are these ? (contemptuously).*

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48. ఛీ, *O fie!* Exam. ఛీ నీకు తాగుదు, *fie!* it is not fit or becoming for thee.

49. ఒహోహో, *Oh! dear me!* is an expression of surprize at seeing something wonderful or uncommon, or at seeing something improper. It also indicates regret, derision, and joy. Exam. ఒహోహో వస్త్రీవా, *O ho! art thou come?* ఒహోహో చెడకొట్టితివా, *Oh! thou hadst done wrong.* ఒహోహో ఋంపవ్రాశి పొతినిగదా, *Oh! I have written this.* ఒహోహో యంత లభిస్తున్నది, *Oh! how fine it is!* ఒహోహో బహు చక్క గుస్తున్నది, *Oh! it is excellent.*

50. అనా, or vulgarly అదా, an expression indicating information. Exam. రాజు వచ్చినాడనా or వచ్చినాడదా, *the king is come.*

51. దాకా, *unto, until.* Exam. అడారి దాకా అడివి, *the wilderness extends to the town.*

52. సగా, *together with, with.* Exam. పిల్లవాండ్లకు గొల్లవాండ్లకు సగా తెలుసును, *the children with the cow-keepers know it.*

*The Syntax of Nouns.*

1. The nominative or first case is the agent of an active verb. *Exam.* రాముడు రక్షిస్తున్నాడు, *Rama preserves.*

2. The accusative or second case is the object of an active verb. *Exam.* రాముని సేవిస్తున్నాను, *I serve Rama.*

3. The accusative in కూచి is used when the action is done with regard to some object, such as sacrificing, praising, speaking to, worshipping, and the like. *Exam.* రామునికూచి పలికెను, *he spoke to Rama.*

4. A word which means the instrument or means by which any action is accomplished, and also the agent of a passive verb, must be in the third or instrumental case. *Exam.* రామునిచేత బ్రహ్మస్త్రముచేత రావణుడు చెల్లుపడెను, *Ravana was destroyed by Rama by means of the Bruhma-weapon.*

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5. కూడా and కూడి, *with*, and other particles of the same import, also words denoting equality or similarity, require a noun in the instrumental case terminating in తో or తోడ. *Exam.* రామనితో సీతకూడా ఉండును, *Seeta lived with Rama.* రామనితోడ లక్ష్మణుడు కూడా ఉండును, *Lukshmana dwelt with Rama,* హరితో సమడు గురుడు, *the teacher is equal to, or like Huri.*

6. When a thing is said to be caused by some circumstance or agent, that causative circumstance, person, or thing, must be in the instrumental case ending in చేత. *Ex.* రామనిచేత పాపక్షయము, *the destruction of sin is caused by, or arises from Rama.*

7. Words terminating in తో are also used as accusatives in కూచి, for the object of verbs of speaking, sacrificing, offering, &c. as in Rule 3. *Exam.* రామని తో పలికి, *having spoken to Rama.*

8. Words expressing the person or thing to which a gift is made, must be in the fourth or dative case terminating in కొరకు. *Exam.* ఎతనికొరకు గొవును ఇచ్చెడు, *he gives a cow to the brahmun.*

9. When an action is done, or a thing exists, or somewhat is suffered, to accomplish some purpose, the word which denotes the end to be accomplished must be in the fourth case terminating in కై. *Exam.* పాలకై రాయి మాయా వాలెను, *a stone must be carried (at the other end of the yoke) for the purpose of (balancing) the milk.*

10. But when any material is given for the purpose of making something or other, the word which denotes that thing must terminate in కొరకు. *Exam.* కుండలములకొరకు వారణ్యము, *gold for the purpose of (making) rings.*

11. Verbs meaning falling from, departing from, or any another motion from any object, require that object to be in the fifth or ablative case. *Exam.* వృక్షమువల్లిన ఆకు పడెను, *the leaves fall from the trees.*

12. When we would express that there is no other thing of that sort except those specified, or when a comparison is made between two or more things, the word which expresses the thing specified or that thing, than which another thing is better or worse, &c. must

be in the fifth case terminating in కంటె. *Exam.*

ఈశ్వరునికంటె అనునడు సెవ్వనడు తెడు, none but God ought to be worshipped. రామునికంటె నీచులు దవతులు, the gods are inferior to Rama. రామునికంటె దొడవారు తెడు, no one is greater than Rama, రామునికంటె లక్ష్మణుడు చిత్తవారు, Lukshmana is younger than Rama. లక్ష్మణునికంటె రాముడు పెడవారు, Rama is older than Lukshmana.

13. When a place is said to be situated in any direction with respect to another place, the last of these places must terminate in కంటె. *Exam.* కాశీకంటె గయ తూర్పు, Guya is east of Kashee.

14. The sixth case is used to express the connection between an owner and his property, or between persons related to each other. *Exam.* హరియొక్క or హరికి దాసుడు, Huri's servant.

15. Words connected with పూజ్య, an object of respect or worship, ప్రీయ, an object of affection, and ఇచ్ఛ, a thing desired, must be in the genitive or sixth case terminating in కి or కు. *Exam.* ఛాపతికి or రాజుకు పూజ్యము, the object of the king's worship. ఛాపతికి or రాజుకు ప్రీయము, the object of the king's affec-

tion. ఛూపతికి or రాజుకు ఇష్టము, *the desired object of the king.*

16. Verbs of speaking to, shewing to, and delivering into the custody of, govern their object in the sixth case terminating in కి or కు. *Exam.* రాజుకు or ఛూపతికి చెప్పి, *having spoken to the king.* రాజుకు or ఛూపతికి ముఖము చూపించి, *having shewn my face to the king.* రాజుకు or ఛూపతికి సమర్పించి, *having delivered it to the king.*

17. Words expressing the distance of time or place, or the relative situation of places, are connected with words in the sixth case terminating in కి or కు. *Exam.* నెఱికి సంత్రాంతి అయిదుదినములు, *it is five days from to-day till the Sunkranti.* కాలకత్తాకు జగన్నాథం పది మజిలిలు, *it is ten stages (day's journey) from Calcutta to Jugunnat'ha.* కాశీకి గయ తూర్పు, *Guya lies east of Kashee.*

18. Words expressing equality, or similarity, are connected with another word in the sixth case terminating in కి or కు. *Exam.* వారికి తుల్యుడు గరువు, *the preceptor is equal to Huri.*

19. Sometimes the sixth case is used for the dative. *Exam.* ఎత్రనికి గొవును ఇచ్చి, *having given a cow to the brahmun.*

20. Words meaning certainty of situation, or the middle of any place, terminate in లాపల, *midst*, which is then considered as a termination of the sixth or seventh case. *Exam.* వెలవులలాపల హరిత్రేష్టుడు, *Huri is chiefest of, or among, the gods.* ఇంఱిలాపల కూఢుండి, *I sat in the midst of the house.*

21. The seventh case expresses the being in a certain situation or condition, and answers to the English words on, with respect to, or in. *Exam.* కుటుండు కూఢుండి, *sitting on the floor mat.* మోక్షుండు వుద్ధి, *understanding, or an idea concerning beatitude.* తిలలయండు తైలము, *oil is in the sesamum.*

*Of compound words.*

In the *Sungskrita* language six kinds of compounds are distinguished, which are denominated, 1st ద్వంద్వ, 2nd వచనప్రవా, 3rd కర్తృధారయ, 4th తత్ప్రయోగము, 5th ద్వీక, and 6th అవ్యయభావ. The first is made by collecting several substantives into one; the second consists of compound epithets, the third is the substantive compounded with its adjective, the fourth consists of words formed by compounding a word, supposed to be in any case, with a verbal, or with another noun, the fifth by compounding a word with a numeral, and the sixth by compounding a word with an indeclinable particle.

1. *Sungskrita* compounds are introduced into this language without any change, and are declined by the rules already laid down for the declension of *Sungskrita* words. *Exam.* ఉపశుంభము, near the jar, పారేగంగము, on the other side of the Ganges, మధ్యేగంగము, in the midst of the Ganges, ఉపనదము, near the river, కృష్ణాశ్రయము, refuged in Krishna,

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రాజశ్రురుషడు, *one belonging to the king*, ఎకపీఠుడు, *a single hero*, పీఠంబరడు, *clothed in yellow*, రామలక్ష్మణులు, *Rama and Lukshmuna*, దాసీసభము, *an assembly of servant girls*, ఇత్తుష్టాయము, *the shadow of the sugar-canes*, ద్విముద్ధుడు, *two-headed*, అనావతాగి, *having the fire taken away*, మాతాపితవులు, *parents*, అగ్నివిష్ణువులు, *fire and Vishnoo*, ప్రాకాశ్చక్రడు, *liberated for a trifle*, కంఠకాలుడు, *black-throated*, సత్యసంకారము, *doing right*, వలనాస్థుతి, *lord of the great, or the preceptor of the gods.*

2. As the three sorts of words of which the Telinga language is composed may indifferently be compounded together, the variety of words of this class is great. The terminations of the cases of the single words which compose the compound are suppressed, and when the compound is formed it is declined in the last member only.

3. ప్ర is inserted after సముద్ర, *the sea*, చందన, *sandal-wood*, and వర్షా, *rain*, when they are the first members of a compound. *Exam.* సముద్రప్రజలము, *the water of the sea*, వర్షప్రజలము, *rain water.*

The following are examples of every variety of compound: చిక్కులరాయుడు, *the sovereign of stars*, చంద్రుని, *the moon*, పాలకడలి, *the sea of milk*, చందనపు కట్టి, *sandal-wood*, పుష్యమచంద్రుడు, *the full moon*, గంగజడ్డు, *the bank of the Ganges*, పాలవాడ్డి, *the sea of milk*, పుష్యమవెన్నెల, *the light of the full moon*, పాలకడవ, *a pitcher of milk*, కాంచెమువడ్డి, *near the dish*, కుంచమువడ్డి, *near the corn measure*.

*Of compounds which are indeclinable;*

(అవ్యయభావము.)

4. When నడమ, *in*, which may be either the first or the last member of a compound, is the first, its final మ is suppressed, and ఇ is substituted for the vowel of డ. *Exam.* నడిగంగు or గంగనడమ, *in the Ganges*.

5. ట్టి is substituted for the డమ of నడమ, *in*, when it precedes ఇల్లు, *a house*, ఎరు, *a river*, and a few other words. *Exam.* నట్టి, *in the house*, నట్టెరు, *in the river*.

6. ట్టి is substituted for the final syllable of ఇల్లు,

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a house, పల్లు, a tooth, కల్లు, a stone, మల్లు, a thorn, మన్ను, earth, చన్ను, a breast, కన్ను, the eye, పండు, a fruit, నండు, a pebble, and మల్లు, a boil, and టి for the last syllable of ఎరు, a river, సూరు, the face, గూరు, the nose, నీరు, water, నూరు, an hundred, రాడు, a pillar, తాడు, a rope, పాడు, a vil- lage, కాడు, a cemetery, నాడు, time, place, నెడు, to- day, నూడు, three, కూడు, boiled rice, నడు, a settle, చీడు, uncultivated ground, వీడు, a city, ఆకలి, hun- ger, రొకలి, a pestle, and వాకలి, a door, when they are the first members of a compound, and even when they are the last members, if a termination be affix- ed. Exam. ఇంటినడమ, in the house, ఇంటికి, of the house, పంటివడ్డె, near a tooth, కంటివడ్డె, near a stone, ముంటివడ్డె, near the thorn, చుంటివడ్డె, near the earth, చుంటివడ్డె, near the breast, కంటికింద, un- der the eye, పంటివడ్డె, near the fruit, నుంటివడ్డె, near the pebble, శ్రుంటిబుద, on the boil, ఎంటివడ్డె, near the river, సూంటిబుద, on the face, రాంటివడ్డె, near the pillar, ఆకటివెళ్ల, the time of hunger, రొకటిపాటు, the time, or sound, of the pestle, వాకటివడ్డె, near the door.

*Of the fourth class of compounds, (తతీశ్రురప).*

7. The variety of compounds of this class is not great. Those made by suppressing the termination of the sixth case are the most numerous; there are a few made by suppressing the termination of the fifth case, and scarcely any in which the second, third, fourth, or seventh cases are suppressed. *Exam.* రాజకొడుగు, *a king's son*, రాజు పెంట్లొము, *the king's palace*, శ్రుతిభయము, *fear of a tiger*, దంగభయము, *fear of thieves*. రామని ఆశ్రయము, *secure in Rama*, సడిపట్టి పగలు, *the middle of the day*.

8. నడు is substituted for నడమ, *the midst*, when it precedes రెయి, *night*, in forming the compound. *Exam.* నడురెయి, *midnight*.

Also సగముపప్పులి, *half a clove of long pepper*, సగమునావ, *half a boat*. But the middle term of పెరుగుకలిపిన అన్నము, *rice mixed with curds*, is rejected to form the compound పెరుగుకలిపిన అన్నము.

*Of the third class of compounds, (కమ్మధారయ).*

9. If a word with an initial త, meaning a nymphæa, follow కెంపు, *red*, to make a compound, the last syllable of కెంపు is suppressed, and ద substituted for the initial త. *Exam.* కెందమ్మి, కెందామర, *a red water-lily*, but నల్లకల్లర, *a blue lotos*, suffers no alteration.

10. When కన్ను, *an eye*, precedes a word with an initial త, meaning a nymphæa, and sometimes on other occasions also, the first న is suppressed, and ద is substituted for the త of the latter member. *Exam.* కనుదమ్మి, *a lotos-like eye*, కనుచూపు, *the pupil of the eye*.

11. ట is inserted after పసుపు, *turmeric*, మజ్జ, *esteemed*, when they respectively precede ఆకు, *a leaf*, and ఉంగర, *a ring*; and to ఖంచు, *lightning*, and నిలుపు, *long*, when they precede అడ్డ, *a mirror*, to form compounds. *Exam.* పసుపుటాకులు, *turmeric leaves*, మజ్జటుంగరము, *an esteemed ring*, ఖంచు అడ్డము, *a mirror bright as lightning*, నిలుపు అడ్డము, *a long mirror*.

12. X is often substituted for క, స and జి for చ, ద for త, and ఐ for ప, when they are the first letters of the last member of a compound.

13. పెం is substituted for పెడ్డ, *large*, when it is followed by నిధి or నిధాన, *a valuable article which is the property of the finder*, and పెను is substituted for it when it is followed by పెప, *the nimba tree*,\* or పాము, *a serpent*. Exam. పెత్తిధి, పెత్తిధాన, *a large foundling*, పెనుపెస, *a large nimba tree*, పెనుపాము, *a large serpent*.

14. తి is substituted for the last syllable of మల్లు, *a thorn*, when it precedes a word meaning any species of tree, to form a compound. Exam. మలిగొరింట, *the thorn of yellow barleria*, మలిఉచిత, *the thorn of celastrus*, మలిశామంతె, *a rose-thorn*.

15. నెన్నీ is substituted for నడమ, *the midst*, when it precedes సోసలు or నుదురు, *the forehead*, and నెవ్వి is substituted for it when it precedes మోము, *the face or mouth*, to form a compound. Exam. నెన్నీసోసలు, నెన్నీనుదురు, *the middle of the forehead*, నెవ్విమోము, *the middle of the face*.

\* Melia azad-dirachta.

16. ఓ is inserted after మూలపు, *old, ancient*, and వెలుపు, *a god*, when they precede అమ్మ, *a mother*, to form the compound. *Exam.* మూలపు అమ్మ, *an old mother*, వెలుపు అమ్మ, *the mother of the gods, or the divine mother*.

17. పెద్ద, *great*, is optionally changed to చెప్పి when it precedes పులి, *a tiger*, to form a compound. *Exam.* చెప్పి పులి, *a royal tiger*.

18. పెర is substituted for పెద్ద, *great*, when it precedes ఆపద, *ricinus communis*, to form a compound. *Exam.* పెరాపదలు, *a large plant of ricinus*.

19. పన్ను, *a breast*, and కన్ను, *an eye*, optionally lose one of their న, and sometimes their final ఉ also, when they are the first member of a compound of which దొయ or కనా, *two*, are the last member. *Exam.* పనుదొయ, చందొయ, or పన్నుదొయ, also చండుగవా, చంగవా, and పన్నుగవా, *two breasts*, కనుదొయ, కందొయ, or కన్నుదొయ, also కనుగవా, కంగవా, or కన్నుగవా, *two eyes*. Sometimes also ం is inserted before the last member, పన్నుంగవా, *two breasts*, కన్నుంగవా,

two eyes. This rule applies when పాలు, *milk*, follows చిన్న, *a breast*, with the exception of the insertion of o before the last member. Exam. ననుబాలు, చిన్నబాలు, and చిన్నబాలు, *the milk of the breast*.

20. When చొక్క, *a small image, or doll*, is compounded with కన్న, *the eye*, preceding it, one of the న is optionally suppressed, and sometimes also the final ఉ. One of the మ, of the last member may also be suppressed. Exam. కనుచొమ, కంచొమ, or కన్నచొమ, *the brow*.

21. The X of సX, *half*, is suppressed before మెను, *the body*, and the vowel of స becomes long. Exam. సామెను, *half the body*.

22. When ప్రాచీ, *ancient*, precedes శాస్త్ర, *science*, in the compound, the final ి is suppressed. Exam. ప్రాచీశాస్త్రము, *ancient science, viz. the Veda*.

23. When నెచ్చ, *affection*, precedes చెలి, *a companion*, the final ి is suppressed, the చ doubled, and the ఎ pronounced short. Exam. నెచ్చెలి, *a beloved friend*.

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Of the second class of compounds, వహస్రీహ.

24. కంటి is substituted for కన్న, *an eye*, when it is the last member of a compound. *Exam.* తల్పికంటి, *lotos-eyed*, మత్తుకంటి, *fish-eyed*.

25. The final vowel of వాలు, *a sword*, is optionally suppressed when it is followed by కన్న, *an eye*. *Exam.* వాల్కంటి or వాలుకంటి, *sword-eyed*, viz. *having a piercing or killing eye*.

26. The final syllable of మూడు, *three*, is suppressed, and the vowel of the first syllable made short, when followed by కన్న, *an eye*, to form a compound. The క is doubled. *Exam.* ముక్కంటి, *three-eyed*, viz. *Shiva*.

27. విలతు is substituted for విల్లు, *a bow*, when it is the last member of the compound. *Exam.* అలరవిలతుడు, *having a bow of flowers*, viz. *Kama-deva*, *the Indian Cupid*.

*Of the first class of compounds, ద్వంద్వ.*

28. One of the ల of తల్లి, *a mother*, is suppressed when it is followed by తండ్రి, *a father*. *Exam.* తల్లిదండ్రులు, *parents*. This, however, does not take place in compounds of any other class, or in any other compounds of this class, e. g. తల్లిచిక్కలు, *a mother and a child*; తల్లివద్ద, *near the mother*.

29. క్ష is prefixed to అల్లుడు, *a son-in-law*, when preceded in the compound by మామ, *a mother-in-law*. *Exam.* మామనల్లుండ్లు, *a mother-in-law and a son-in-law*.

*Of derivative words,*

1. ాడు is affixed to బ్రాహ్మణ, *a brahmun*, రాజు, *a king*, కొనుట, *a merchant*, శూద్రు, *a shoodra*, and గొల్లి, *a cow-keeper*, in the masculine gender, without making any change in the import of the words. *Exam.* బ్రాహ్మణవాడు, *a brahmun*; రాజువాడు, *a king*; కొనుటవాడు, *a merchant*.

తివాడు, *a merchant* ; శూత్రవాడు, *a shoodra* ; గొట్టివాడు, *a cow-keeper*.

2. వాడు is also affixed to గడ్డి, *blind* ; కుంటి, *lame*, పెద్ద, *eldest* ; పిన్న, or చిన్న, *youngest* ; without occasioning any change in the import of the words. *Exam.* గడ్డివాడు, *blind* ; కుంటివాడు, *lame* ; పెద్దవాడు, *eldest* ; పిన్నవాడు or చిన్నవాడు, *youngest*.

3. Possessive adjectives are formed by affixing వాడు. *Exam.* నావాడు, *mine* ; నీవాడు, *thine*.

4. వాడు is affixed to నలుపు, *blue* ; యెరుపు, *red* ; తెలుపు, *white* ; పసుపు, *green*, and other adjectives of colours. When వాడు is affixed to these words, హి and ని are optionally substituted for their final, the middle consonant is doubled and its vowel suppressed, except in పసుపు, in which త్త is inserted before the న్. *Exam.* నల్లహివాడు, నల్లనివాడు, *blue* ; యెరహివాడు, యెరనివాడు, *red* ; తెల్లహివాడు, తెల్లనివాడు, *white* ; పట్లహివాడు, పట్లనివాడు, *green*.

5. Nouns of agency are formed from verbal nouns by affixing వాడు. *Exam.* వంటవాడు, *a cook* ; వడ

నవాడు, *one who serves at table* ; నీళ్లవాడు, *one who brings water* ; ఆవులవాడు, *a cow-keeper* ; చూడలవాడు, *a calf-keeper*.

6. Adjectives indicating the being possessed of any thing or property, are formed by inserting కల, *to be*, after any word, and affixing వాడు thereto. *Exam.* ఆవులుకలవాడు, *possessing cows* ; మెకలుకలవాడు, *possessing goats* ; ధనముకలవాడు, *rich*.

7. Adjectives which indicate the being possessed of the thing expressed by the word, are made by affixing కాడు, to వెల్లు, *a bow* ; నరి, *a mark to shoot at*, and మోన, *the front of an army*. One of the ల of వెల్లు is suppressed. *Exam.* వెలుకాడు, *possessing a bow* ; నరి నాడు, *having a mark to shoot at* ; మోన నాడు, *presenting a front*.

8. When any of these words are feminine, ది is affixed instead of వాడు. *Exam.* వాపనది, *a brahmuness* ; ఆవులకలది, *having cows* ; నీది, *thine*.

9. Abstract substantives are formed by affixing

తన to any word. *Exam.* నడ్డితనము, *blindness*; కుడితనము, *lameness*; చిన్నతనము, *minority*.

10. The last ద of పెద్ద, *eldest*, is suppressed optionally, and త్త substituted for the first. *Exam.* పెత్తనము, పెద్దతనము, *majority*.

11. ని is substituted for the దు of కలదు, *existence*, and లేదు, *non-entity*, without occasioning any difference in the meaning of the words. *Exam.* కలని, *existence*; లేని, *non-entity*.

12. టము is optionally affixed to మగ, *a male*, to form the abstract noun. *Exam.* మగటము, మగతనము, *manhood*.

13. ఋ is affixed to ముది, *old*, పసి, *green*, చెలి, *handsome*, మాళి, *fond*, తాలి, *forbearing*, ఛెలి, *carrying*, and బిలి, *strong*, to form the abstract nouns. *Exam.* ముదిఋ, *old age*; పసిఋ, *greenness*; చెలిఋ, *beauty*; మాళిఋ, *fondness*; తాలిఋ, *patience*; ఛెలిఋ, *the carrying of a burden*; బిలిఋ, *strength*.

## SECT. V.

*Of Verbs.*

1. There is no particular letter in which the roots of the verbs end. The root is not accounted either verb or noun while in its crude state. A list of the principal verbal radices follows:

ఇంక, to become dry. N. B. Some write this root ఇనకు.

కంక, to abuse, to scold.

కొంక, to shrivel, to contract. Exam. కొంకుచు

కొంకుడు, he contracts.

జింక, to fear.

చొంక, to deny.

ఎక, to defame with threats, to pick or shake up cotton so as to make it soft.

తక, to touch.

దక, to hitch along on the breech.

నక, to lick.

పొక, to creep on the hands and knees, to climb as a plant.

పొక, to root up, to eradicate.

- సాక, to nourish, to educate, to tame. E. g. చిల  
కను సాకుచున్నాడు, he brings up a parrot.
- డరుక, to run, to fall at a distance.
- కారుక, to bite off, to bite or chew.
- దారుక, to gain.
- శరుక, to cut.
- విరుక, to tear or lacerate with the nails or claws.
- అలుక, to smear over.
- ఓలుక, to flow, to ooze, to sprinkle or scatter.
- కులుక, to enjoy, to sport.
- కెలుక, to turn things topsy turvy, to throw things  
into confusion.
- చిలుక, to churn, to agitate.
- వలుక, to speak.
- అతుక, to join what is broken, e. g. దారము అతుకు  
చున్నాడు, he joins the thread.
- కొతుక, to shrink, to contract.
- గతుక, to lap with the tongue. e. g. పిల్లి పాలు గతు  
కుచున్నది, the cat laps the milk.
- చితుక, to burst, (as a boil).
- పితుక, to milk.
- వితుక, to live.
- కక్క, to vomit.

ఇరుక, to gripe, or hold with tongs or pincors.

కుక్కు, to enclose, to shut up.

చిక్కు, to waste or be emaciated.

తక్కు, to walk with a lascivious gait.

తోక్కు, to tread under foot, to pound in a mortar.

నక్కు, to be concealed.

నిక్కు, to walk erect, to strut.

సూక్కు, to pinch, or bite.

పిక్కు, to swindle, to cheat out of goods.

పొక్కు, to be inwardly hot, to be grieved or vexed, to rise as a blister or tumor.

భుక్కు, to eat.

మక్కు, to eat.

మూక్కు, to bow, to prostrate.

రక్కు, to scratch, to tear with the nails.

సూక్కు, to be indolent.

ఎగ్గు, to go.

కాగ్గు, to decay, to be hot, to be in distress.

M

- జొలు, to stagger with liquor, &c.  
 డాలు, to swing.  
 తాలు, to drink.  
 దాలు, to be concealed. Some write this root దాలు.  
 మాలు, to sound a musical instrument.  
 లాలు, to draw.  
 వాలు, to gabble.  
 పాలు, to swell up, to strut, to be bloated with pride.  
 వెలు, to dawn, to parch or fry.  
 అలు, to be hard, firm, or strong, e. g. తాడు అగుచు  
 న్నది, the rope is strong.  
 ఈలు, to creep, to contract the body at entering a  
 difficult place, as a thicket, &c. e. g. ప్రదక్షింధ ఈ  
 గిరాడు, he creeps into the arbor.  
 అరులు, to digest food, to rub, to grind on a stone.  
 ఎరులు, to know.  
 ఉరులు, to recline.  
 చిరులు, to split or burst.  
 కరులు, to melt or flow.

- గొరులు, to shave.  
 చెరులు, to winnow.  
 జరులు, to walk slowly.  
 తరులు, to be deficient.  
 తిరులు, to turn, to return.  
 పెరులు, to increase.  
 వరులు, to be hot.  
 మోరులు, to bark (as a dog.)  
 ఎరులు, to break, to run away.  
 అడులు, to pray.  
 డెడులు, to decay, to waste away.  
 కడులు, to wash, to lave.  
 తొడులు, to dress, or to put on clothes.  
 అడ్డులు, to shrink, to conceal one's self.  
 కొణులు, to speak wrong, to mistake a word.  
 గొణులు and ణొణులు, to grumble, to murmur, to  
 complain.  
 మోణులు, to sink, to immerse.

కుంఱ, to sink, to descend. Exam. నీల కుంఱచున్నది,  
the ground sinks.

చేంఱ, to separate things from each other.

తొంఱ, to lie down.

డెంఱ, to copulate.

పొంఱ, to swell, to expand or become large. Exam.

పాలు పొంగుచున్నది, the milk boils up. సంతోష  
ముచేత పొంగుచున్నాడు, he swells with plea-  
sure.

నింఱ, to swallow.

లాంఱ, to stoop, to become low or humble.

వంఱ, to bow to any one.

\* ఆప, to keep secret.

\* కాప, to be hot.

\* చాప, to throw or spread out the hands and feet.

\* తొప, to seem.

\* దాప, to hide. Anciently this root was written దాప.

\* తూప, to weigh.

\* దొప, to plunder.

\* లాప, to keep or fulfil a religious vow.

- \* మోచి, to carry or bear.
- \* రాచి, to rub.
- \* వాచి, to swell.
- \* వీచి, to blow (as the wind.)
- \* వెచి, to fry, to parch.

The final చ of all these roots which are marked with a star is changed to ప in the causal. Exam. కాచి చురొచ్చు, he heats.

- \* కరుచి, to bite.
- \* తరుచి, to churn, to agitate.
- † మరుచి, to forget.
- † చెరుచి, to squeeze or press down with the hand.
- \* తెరుచి, to open a door or a chest, &c.

పరుచి, to spread out articles for sale so as to shew them. To spread out a sheet, or table cloth, &c. Exam. దినుషు పరుచునొచ్చు, I spread out the articles; పక్క పరుచునొచ్చు, he spreads out the bed clothes.

- \* వరుచి, to rub off or polish.
- \* చెరుచి, to spoil, to destroy.
- † అరుచి, to produce sound.

- † ఎరుప, *to fear.*
- † మారుప, *to give a thing in exchange, to change one commodity for another, or for money.*
- † పెరుప, *to heap things one upon another.*
- † ఆరుప, *to shout, to extinguish, to wink.*
- ఛారుప, *to move slowly, or by stealth.*
- ఝెరుప, *to bring into contact.*
- ఞెరుప, *to learn.*
- తీరుప, *to settle a dispute, to make any thing straight.*
- కూరుప, *to reconcile or bring together, to sew.*
- † సూరుప, *to cleanse or winnow corn.*
- వారుప, *to pour or strain off the water from rice or any other thing that has been boiled in it.*
- ఙురుప, *to forbear.*
- ఞురుప, *to pick out, to chuse out, to select.*
- చీరుప; or as some write it చిలుప, *to cleave or hew.*
- కలుప, *to come into contact, to unite.*
- కొలుప, *to weigh, to attend upon another.*
- నిలుప, *to reside, to stand, to stop, to desist from.*

- పిలుచు, to call.   
 నలుచు, to bruise, to thrash out corn, to pound.   
 తలుచు, to remember, to recollect.   
 మూలుచు, to spring up, to grow, to germinate.   
 విలుచు, to grow, to increase.   
 కలుచు, to conquer.   
 తొలుచు, to bore a hole, to perforate.   
 అట, to be enough, or sufficient.   
 చాటు, to call aloud.   
 దాటు, to jump over, to transgress.   
 నాటు, to plant.   
 మాటు, to throw up.   
 వేయు, to place.   
 కట్టు, to bind.   
 తిట్టు, to curse.   
 ముట్టు, to touch.   
 కొట్టు, to beat.   
 నట్టు, to take.   
 చుట్టు, to wander.

- ప్రకాశి, to unfold, to be produced.
- మణ్ణి, to bruise under foot.
- నేణ్ణి, to expel, to push a person out forcibly.
- గణ్ణి, to perish.
- మంజి, to limp.
- నెణ్ణి, to expel, to push out of doors.
- అణ్ణి, to touch, to angust.
- వంజి, to be salutary or favourable to any thing.
- అడి, to speak, to dance, to play.
- బడి, to be defeated.
- మాడి, to see.
- తడి, to deliver, to rescue.
- పడి, to fall.
- పాడి, to sing.
- మాడి, to burn to the vessel in cooking.
- వేడి, to request, anciently written వెండి.
- ఈడి, to swim over a river.
- పిండి, to wring out.
- మండి, to burn, to be inflamed or hot.

- వండ్, to cook.
- పొగడ్, to praise.
- మగుడ్, to turn, to return. This root is now obsolete.
- చెండ్, to perforate.
- పండ్, to lie down, to ripen.
- బిత్త, to expel wind backwards.
- మెత్తి, to plaster.
- మోత్తి, to drive, to beat.
- యెత్తి, to lift up. Some write this root ఎత్తి.
- వత్తి, to break, to crush, to croud. Some write this root బత్తి.
- హత్తి, to take refuge in.
- ఎది, to attend the sick.
- చెది, to draw up or out.
- చీది, to blow the nose.
- అడ్డి, to dye, to wipe dry. E. g. వజ్ర అడ్డిచునాడెడు, he dyes the cloth; తడి అడ్డిచునాడెడు, he wipes the wet thing.

N

- దిద్ది, to straighten a crooked thing. Also of
- బాది, to beat, to drive. to bring of
- ఈడ్చి, to bring forth young (applied only to brutes) to
- పెట్టి, to twist a rope. to twist of
- మాడ్చి, to cease, to recover from sickness. to all of
- పూడ్చి, to bear a burden. to all of
- తిడ్చి, to eat. to all of
- అడ్చి, to speak. to all of
- కడ్చి, to see, to bring forth a child. to all of
- వడ్చి, to hear. to all of
- మడ్చి, to live. to all of
- కొడ్చి, to buy. to all of
- ఎడ్చి, to count, to calculate, to enumerate. to all of
- తడ్చి, to kick. to all of
- దుడ్చి, to plow. to all of
- పడ్చి, to contrive, to machinate, to fabricate a story. to all of
- తిల్లి, to lead a person astray, to turn or swing any thing round. to all of
- విల్లి, to untie, to unloose. to all of
- కల్లి, to cover. to all of

తల్లి, to forget.

వల్లి, to shine, to appear to advantage.

అల్లి, to come in, (as money gained,) ధనము అల్లిచు  
 న్నది, wealth comes in.

అల్లి, to sell.

అల్లి, to cover.

చిల్లి, to sprinkle, to scatter about.

అల్లి, to sneeze.

నల్లి, to trust.

అల్లి, to ooze out, to leak.

దూరి, to blaspheme or reproach, to enter a place  
 with the body shrunk or contracted for want of  
 room. E. g. దెవుని దూరిచునాడెడు, he blas-  
 phemes the god, పొదలొ దూరిచునాడెడు, he  
 squeezes himself into the arbor.

కూరి, to desire.

నూరి, to draw lines.

చూరి, to call.

చేరి, to approach, to go near.

తార, to be emaciated.

నూరి, to grind.

హూరి, to be confident, to swagger or bluster.

అల్లి, to weave or work the bottom of a chair, &c. to climb (as a climbing plant does.) Example: అల్లి ము అల్లుచునాడెడు, he works the bottom of the bed; తీగ అల్లుచున్నది, the creeper climbs.

గిల్లి, to tear or lacerate with the nails.

నల్లి, to scatter, to sow. E. g. గింజలు పార దుల్లచు నాడెడు, he sows the corn.

కొల్లి, to be intoxicated with wine, pride, riches, &c.

తల్లి, to dig.

Some write this root తల్లి.

దుల్లి, to throw, to pelt.

చెన్, to do.

† మెరున్, to lighten (from the clouds.)

నెరున్, to become gray-haired.

కురున్, to rain.

ఇన్, to go.

The conjugation of verbs for the third person singular is as follows:

2. Verbs are conjugated in the active and passive

voice. When the agent of the verb is the third person singular, the verb is conjugated in the active voice; when the agent is the third person singular, the verb is conjugated in the passive voice.

3. There are four modes: The indicative, the imperative, the subjunctive, and the infinitive.

The indicative is used to state a fact, the imperative to give a command, the subjunctive to express a wish or possibility, and the infinitive to express a general action.

4. Verbs are neuter, active or causal. Neuter verbs have no passive voice, and are conjugated in the causal form to give them an active signification.

5. There are seven tenses, viz. the present, the present definite, the imperfect, the imperfect definite, the perfect, the pluperfect, and the future.

6. Verbs are differently terminated as they are governed by an agent in the masculine, feminine, or neuter gender.

7. The present tense singular of verbs is formed by affixing **రాను** for the first person, **రావు** for the second, and **రాడు** for the third, and the plural by **రాము**, **రావులు**, and **రాదులు**.

క for the first person, and వ for the second and third.

విభాగములు విభజించి నిరూపించుటకు వచ్చును.

8. When the agent of the verb is feminine or neuter, the third person singular is made by నది.

విభాగములు విభజించి నిరూపించుటకు వచ్చును.

9. The second and third persons plural are made by affixing నది when the agent is neuter.

విభాగములు విభజించి నిరూపించుటకు వచ్చును.

10. The verb క్రి, to dwell, to be, is used as an auxiliary to form the present tense.

విభాగములు విభజించి నిరూపించుటకు వచ్చును.

11. క్రి is inserted before the auxiliary క్రి after all verbs which have a final క్రి.

విభాగములు విభజించి నిరూపించుటకు వచ్చును.

Example.

క్రి, to do, to make, to perform.

విభాగములు విభజించి నిరూపించుటకు వచ్చును.

INDICATIVE MODE.

Present Tense.

విభాగములు విభజించి నిరూపించుటకు వచ్చును. Singular.

1. నేను చేయుచున్నాను, I make.

2. నీవు చేయుచున్నావు, thou makest.

3. వాడు చేస్తున్నాడు, *he maketh.*

Fem. and neut. ఇది చేస్తున్నది, *she or it maketh.*

Plural భూమిలు చేస్తున్నవి, *they make.*

1. మేము చేస్తున్నాము, *we make.*

2. వారు చేస్తున్నారు, *ye (men or women) make.*

Neut.—చేస్తున్నవి, *ye (things) make.*

3. వాడు చేస్తున్నాడు, *they make.*

Neut. అవి చేస్తున్నవి, *those things make.*

**Imperfect Tense.**

12. The imperfect tense is formed by affixing the following terminations to the root, viz. తిని, తివి, ఎను, for the first, second, and third persons respectively in the singular number, and తిమి, తిరి, ఇరి, for the plural. The imperfect definite is formed by the imperfect tense of the auxiliary ఉ.

**Example.**

Singular.

1. నేను చేతిని, *I made.*

2. నీవు చేతివి, *thou madest.*

3. వాడు చేసెను, *he made.*

Plural.

1. మేము చేసినాము, *we made.*
2. మీరు చేసిరి, *ye made.*
3. వారు చేసిరి, *they made.*

The feminine and neuter are like the masculine.

Imperfect Definite

Singular.

1. నేను చేస్తుంటిని, *I was making.*
2. నీవు చేస్తుంటివి, *thou wast making.*
3. వాడు చేస్తుండెను, *he was making.*

Plural.

1. మేము చేస్తుంటిమి, *we were making.*
2. మీరు చేస్తుంటిరి, *ye were making.*
3. వారు చేస్తుండిరి, *they were making.*

13. ఉ, *to be*, is used as an auxiliary to form the perfect, and pluperfect tenses, and is constructed with the indeclinable participle.

14. The indeclinable participle is formed by affixing ఇ to the root. Exam. చేసి, *doing*, or *having done*.

15. నాను, &c. are affixed after the indeclinable participle to make the past tense.

## Singular.

1. నేను చేసినాను, *I have made.*
  2. నీవు చేసినావు, *thou hast made.*
  3. వాడు చేసినాడు, *he hath made.*
- Fem. and Neut. ఇది చేసినది, *she or it hath made.*

## Plural.

1. మేము చేసినాము, *we have made.*
  2. మీరు చేసినారు, *ye have made.*
  3. వారు చేసినారు, *they have made.*
- Neut. అవి చేసినవి, *they have made.*

*Perfect Tense.*

## Singular.

1. నేను చేసిఉన్నాను, *I have made.*
  2. నీవు చేసిఉన్నావు, *thou hast made.*
  3. వాడు చేసిఉన్నాడు, *he has made.*
- Fem. and Neut. అది చేసిఉన్నది, *she or it has made.*

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## Plural.

1. మేము చేసిడనాము, *we have made.*
  2. మారు చేసిడనారు, neut. చేసిడన్నవి, *ye have made.*
  3. వారు చేసిడనారు, *they have made.*
- Neut. అవి చేసిడన్నవి, *those (things) have made.*

16. When the terminations of the preter tense are affixed to ఉన్న, *to be*, ట is substituted for their initial త, and డ inserted before those which have an initial vowel. According to the ancients, డి is inserted before the terminations of the first and second persons.

*Pluperfect Tense.*

## Singular.

1. నేను చేసిడంటిని or చేసిడండితిని, *I had made.*
2. నీవు చేసిడంటివి or చేసిడండితివి, *thou hadst made.*
3. వాడు చేసిడండెను *he had made.*

## Plural.

1. మేము చేసిడంటిము or చేసిడండితిము, *we had made.*
2. మారు చేసిడంటిరి or చేసిడండితిరి, *ye had made.*
3. వారు చేసిడండిరి, *they had made.*

17. When the action is just performed, the adverb

ఇప్పుడె, *now*, is constructed with the verb in the present tense. *Exam.* ఇప్పుడె చేశాను, *I have just done it.*

18. The future tense is made by affixing తను for the first person singular, తవు for the second, తడు for the third, తము for the first person plural, and తరు for the second and third.

*Example.*

Singular.

1. నను చేతాను, *I will make.*
2. నవు చేతావు, *thou wilt make.*
3. వాడు చేతాడు, *he will make.*

Plural.

1. మము చేతాము, *we will make.*
2. మీరు చేతారు, *ye will make.*
3. వారు చేతారు, *they will make.*

19. A second future is made by constructing the auxiliary కల, *to be*, with the root.

20. The initial *ఱ* of the terminations of the present tense is suppressed when they are affixed to కల, *to be*.

21. When verbs of going, coming, falling, ability, fitness, sufficiency, union, being, dwelling, desiring, or becoming, or their privatives, are conjugated with a verb, the root of which has a final *క*, *య* or *య్య* are substituted for the final *క*; *య్య* is always used after a short vowel. If any long vowel, *అ* excepted, precede the final, it must be made short before *య్య*.

22. According to the ancients, the *చ* of *చె*, *to do*, is changed to *ఱ*, when followed by *య* as the substitute of the final *క*.

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*Example.*

Singular.

1. చెయకలను, చెయ్యకలను, or ఱయకలను, *I will*  
[make.
2. చెయకలవు, చెయ్యకలవు, or ఱయకలవు, *thou*  
[wilt make.
3. చెయకలడు, చెయ్యకలడు, or ఱయకలడు, *he will*  
[make.

Plural.

1. చెయకలము చెయ్యకలము, or నయకలము, *we will*  
[*make.*
2. చెయకలరు, చెయ్యకలరు, నయకలరు, *ye will*  
[*make.*
3. చెయకలరు, చెయ్యకలరు, or నయకలరు, *they will*  
[*make.*

23. When the auxiliary కల, *to be*, is constructed with a verb, దు is substituted for the డు of the third person singular to make the feminine and neuter singular, and భు to make the neuter plural. *Exam.* చెయ్యకలదు, *she or it will do it*, చెయ్యకలరు, *the men or women will do it*, చెయ్యకలభు, *those things will do it.*

24. ఉండు, *to remain*, is by some used as an auxiliary to form the second future; న is inserted before this auxiliary. *Exam.* చెయనునానను, చెయ్యనునానను or నయనునానను, *I will make, &c.*

25. When the time of an action is expressed as coinciding with some other circumstance, డి is inserted before the auxiliary. *Exam.* వాన పడెడుప్పుడు యాజినము చెత్తుంటిరి, *ye were eating when it rained;*

రాజు రాగానెను చూశ్చుతిరి, *I was looking when the king came.*

### OF THE IMPERATIVE MODE.

26. The imperative mode, including a precative sense, is formed by the auxiliary వల, *to expect*, to which ఎను is affixed, for all the persons singular and plural. See also rule 16.

#### *Example,*

##### Singular.

1. నెను చెయ, చెయ్యి, or నెయ వలెను, *I will do.*
2. నీవు చెయ, చెయ్యి, or నెయ వలెను, *do thou.*
3. వాడు చెయ, చెయ్యి, or నెయ వలెను, *let him do.*

##### Plural.

1. మెము చెయ, చెయ్యి, or నెయ వలెను, *we will do.*
2. మీరు చెయ, &c. వలెను, *do ye.*
3. వారు చెయ, &c. వలెను, *let them do.*

27. యి is substituted for the final న of a verbal root, and the termination is suppressed to make the

second person singular. The vowel of the root which precedes the final is also made short except it be ఆ. *Exam.* నీవు చెయి, *do thou.*

28. When the command is given to an inferior, ఠ is affixed in the second person singular, and ఠఱ in the plural. *Exam.* చెయ్యఠ ఠఱ, *Ho, do this,* also చెయ్యఠ or ఠయఠ, *do this ; చెయ్యఠఱ, do this, ye.*

29. The second person plural is made by అండి, or, according to some, by అండ. *Exam.* చెయండి, చెయ్యండి, ఠయండి, *do (this) ye.*

30. When డ is followed by య in the imperative, it is *optionally* changed to ఆ. *Exam.* చాయ వలెను, *do it.*

31. The second person singular of the imperative, is formed by affixing డె, when it is in the feminine gender, and the second person plural by affixing ఠఱ. Sometimes the masculine plural also is in this form. *Exam.* చెయ్యడె, *do it ; చెయ్యఠఱ, do it, ye.*

## OF THE SUBJUNCTIVE MODE.

32. The subjunctive mode is formed by substituting ఆ for the final of the terminations of the indicative mode. This form of the verb is only used in that member of the sentence which contains the supposition.

*Example.**Present tense.**Singular.*

1. నేను చెఱుంఱిరా, if I were doing.
2. నీవు చెఱుంఱివా, if thou wert doing.
3. వాడు చెఱుంఱెరా, if he were doing.

*Plural.*

1. మఱు చెఱుంఱిమా, if we were doing.
2. మారు చెఱుంఱిరా, if ye were doing.
3. వారు చెఱుంఱిరా, if they were doing.

*Pluperfect Tense.**Singular.*

1. నేను చెఱుంఱిరా, if I had done.
2. నీవు చెఱుంఱివా, if thou hadst done.
3. వాడు చెఱుంఱెరా, if he had done.

## Plural.

1. మెము చెళిడంటిను, *if we had done.*
2. మారు చెళిడంటిరా, *if ye had done.*
3. వారు చెళిడంటిరా, *if they had done.*

## Preter Tense.

## Example.

## Singular.

1. నను చెళినా, *if I did.*
2. నీవు చెళివా, *if thou didst.*
3. వాడు చెళినా, *if he did.*

## Plural.

1. మెము చెళినా, *if we did.*
2. మారు చెళిరా, *if ye did.*
3. వారు చెళిరా, *if they did.*

33. The auxiliary కల is used with the verb in the consecutive member of the sentence, but the verb is terminated as in the indicative. *Exam.* పాకము చెళివా భోజనము చేయకలవు, *hadst thou cooked, thou mightest have eaten,* పాకము చెళిరా భోజనము

చెయ్యకలదు, *had ye cooked, I might or would have eaten.*

34. The initial నా of the terminations is optionally suppressed in the verb of the consecutive member of the sentence. The final న్ of the root is also changed optionally to తు. *Exam.* పాకము చెప్పివా ఛోజనము చెతువు or చెజునావు, *hadst thou cooked, thou mightest have eaten,* పాకము చెప్పిరా ఛోజనము చెతురు or చెజునారు, *had ye cooked, ye or they might have eaten.*

35. The final డు of the termination of the third person singular is optionally suppressed, and ను employed instead thereof. ఉ is inserted before ను after చెన్. *Exam.* వాడు చెనును, *he should do.*

36. According to some, ఎ is inserted after the last radical of every verb except కల, *to be*, when the initial నా of the termination is suppressed. *Exam.* పాకము చెప్పివా ఛోజనము చె నను, చె నవు, చె నము or చె నరు, *if thou cookest I, thou, we, ye or they may eat.*

37. When the initial నా of the terminations is suppressed, ని is affixed instead of the remaining డ of నాడ, third person singular. According to the moderns, ఈ is inserted after the last radical when ని is affixed. *Exam.* చెనని or చేనని, *he may do*; చెనరు, *they may do.*

Here follows an example of the optional form of the verb in the four last rules. The other form being the same as the indicative, is not repeated here.

### *Present Tense.*

#### *Singular.*

1. నేను చెతును, *I should do.*
2. నీవు చెతువు, *thou shouldest do.*
3. వాడు చెతును, *he should do.*

#### *Plural.*

1. మేము చెతుము, *we should do.*
2. మీరు చెతురు, *ye should do.*
3. వారు చెతురు, *they should do.*

*Past Tense.*

## Singular.

1. నను చెనను, *I should have done.*
2. నీవు చెనవు, *thou wouldst have done.*
3. వాడు చెనని or చెనీని, *he would have done.*

## Plural.

1. మెను చెనము, *we should have done.*
2. మీరు చెనరు, *ye would have done.*
3. వారు చెనరు, *they would have done.*

38. When the subjunctive, preter tense, is made by the auxiliary ఉక్కి, *to remain*, డె and దు are optionally substituted for the initial నా of the termination.

*Exam.* చెసి ఉందవు or చెసి ఉండవు, *thou mightest have done*; చెసి ఉందును or చెసి ఉండెను, *I might have done.*

39. డును is substituted for the termination నాడు of the third person singular to make the subjunctive preter. *Exam.* చెసిఉండును, *he might have done.*

40. డీని or డెని are optionally substituted for the termination of the third person singular of the

subjunctive preter. *Exam.* చెళిడండ్డిని or చెళి  
డండెని, *if he might have done.*

*Example.*

*Singular.*

1. నెను చెళిడండెను, or చెళిడందును, *I might have*  
[done.
2. నీవు చెళిడండెవు, or చెళిడందువు, *thou mightest*  
[have done.
3. వాడు చెళిడందును, చెళిడండ్డిని, or చెళిడండెని, *he*  
[might have done.

*Plural.*

1. మెము చెళిడండెము, or చెళిడందుము, *we might have*  
[done.
2. మీరు చెళిడండెరు, or చెళిడందురు, *ye might have*  
[done.
3. వారు చెళిడండెరు, or చెళిడందురు, *they might*  
[have done.

41. య was anciently prefixed to the auxiliary  
డడ్డి in the subjunctive preter. *Exam.* చెళియుందువు,  
*thou mightest have done.*

42. కల, *to be*, is often used as a second auxiliary after ఉన్న, *to remain*, to form the subjunctive preter. డ is inserted after ఉన్న when followed by కల. *Exam.* చెసిఉండకలవు or చెసియుండకలవు, *if thou mayest do it.*

43. The subjunctive future is made by the auxiliary కల, *to be*. *Exam.* చెయ్యకలవు, *thou mayest do hereafter.*

44. When the first member of a sentence is expressed with a participle, having the force of the absolute case, ఇప్పుడు is affixed to the verbal root, which is followed by the adverb నాడు, *when*; ఓకి is substituted for the final డ of నాడు. గాకా is optionally put after the verb of the consecutive member of the sentence. *Exam.* భగవంతుడు కౌపా చెసిన నాఓకి మమ దానము చెసెము, చెయకలము, చెతము or చెతము గాకా, *when God shall be gracious, we shall bestow gifts.*

45. The particles గాకా, గాతా, and గావుతా, are frequently constructed with a verb when used in a benedictive or precativ sense. *Exam.* హరి కౌపా

చెనను గాకా, *may Huri shew favour*; నీవు కౌపాచెన  
వు గాకా, *may you be gracious*.

N. B. గాతా and గావుతా are seldom used except the verb be in the third person.

46. The terminations of the first and third persons singular are optionally suppressed before గాకా గాతా and గావుతా. *Exam.* చెతును గాకా or చెతు గాకా, *may I do it*; చెనును గాకా or చెను గాకా, *may he do it*.

In this manner are conjugated nearly all verbs with a final <sup>3</sup> preceded by a long vowel.

47. చ is substituted for the final of దా<sup>3</sup>, *to hide, to be near*, and of దొ<sup>3</sup>, *to plunder*, instead of య: see Rule 16. *Exam.* దాచకలడు, *he will conceal*; దొచకలడు, *he will plunder*.

N. B. Some of the ancients write దా<sup>3</sup> instead of దా<sup>3</sup>, *to hide, to be near*. *Exam.* ఇంఱికి దాఱునా<sup>3</sup>డు or దాఱునా<sup>3</sup>డు, *he is near home*.

48. వ is substituted for the final vowel of తె<sup>న్</sup>, to raise up, instead of య : see rule 16. Exam. తెవ కలడు, he will raise up.

49. The య must be doubled before కల, if the final స be preceded by a short vowel. Exam. ఇయ్యి కలడు, he will give, from ఇ<sup>న్</sup>, to give.

50. తె is substituted for తె<sup>న్</sup>, to bring, when followed by కల. Exam. తెకలడు, he will bring it.

51. చావ is substituted for చ<sup>న్</sup>, to die, when followed by కల. Exam. చావకలడు, he will die.

52. నష్ట is substituted for న<sup>న్</sup>, to suffer pain, when కల follows. Exam. కరువు నష్టమిది, the boil throbs ; నష్టకలడు, he will suffer.

53. రా is substituted వ<sup>న్</sup>, to come, when కల follows it. Exam. రాకలడు, he will come.

54. In the subjunctive preter of roots with a final <sup>న్</sup> preceded by a short vowel, and in the adverbial participle when it introduces another verb go-

verned by the same agent, **చ్చ** (and according to some **చ్చై**) is substituted for the final letter. *Exam.* ఇచ్చెని or ఇచ్చీని, *he might have given*, ఇచ్చి, *giving*, తెచ్చెని or తెచ్చీని, *he might have brought it*, తెచ్చి, *bringing*, చచ్చెని and చచ్చీని, *he might have died*, చచ్చి, *dying*.

55. **చ్చ** is optionally substituted for the final of all roots which end in **చ్చ** after a short vowel. **ఉచు** is inserted after these roots before the auxiliary **ఉచ్చ**, *to continue*. *Exam.* వచ్చుచురా **ఉచ్చు**, *he comes*. The moderns, however, more frequently use the common form as exhibited above to the root **చెచ్చ**, *to do*. *Exam.* వచ్చురా **ఉచ్చు**, *he comes*.

56. **చ్చ** is optionally substituted for the final of roots ending in **చ్చ** after a short vowel, in the preter tense. In the third person the substitution is constant.

Q

*Example.*  
Singular.

1. నేను వచ్చితిని or వచ్చితి, *I come.*
2. నీవు వచ్చితివి or వచ్చివి, *thou comest.*
3. వాడు వచ్చెను, *he comes.*

Plural.

1. మేము వచ్చితిమి or వచ్చిమి, *we come.*
2. మీరు వచ్చితిరి or వచ్చిరి, *ye come.*
3. వారు వచ్చిరి, *they come.*

57. ళ్ is always substituted for the final of roots ending in *ఱ* after a short vowel, in the pluperfect tense, the subjunctive mode, the indeclinable participle, and the gerund. *Exam.* మీరు నిన్ను వచ్చియుంటిరి, *ye had come,* నీవు వచ్చిననాటికి వాడున్న వచ్చిని, *if thou comest he also will come,* వచ్చి కూర్చుండిరి, *having come they sat down,* వచ్చుటందుకు or వచ్చుటము రకు, *to come or for coming.*

58. ళ్ is substituted for the final of roots ending in *ఱ* after a short vowel when followed by the termination ఉట. *Exam.* వచ్చుట, *a coming.*

59. **ॠ** is substituted for **वञ्**, to come, in the future tense, the optative mode, the subjunctive, and the negative. *Exam.* **ॠ१०६**, he will come, **ॠ०**, he does not come.

60. **ॠ** is substituted for **वञ्**, to come, in the imperative mode, second person singular. The termination is suppressed and **अञ्**, **अञ्च**, or, according to the ancients, **अञ्चु**, is substituted for it. In the plural **अञ्** or **अञ्चि** are affixed. The final of **ॠ** is suppressed. *Exam.* **ॠञ्च**, **ॠञ्चु** or **ॠञ्चु**, come, **ॠञ्च** or **ॠञ्चि**, come ye.

61. When an inferior is addressed, and a degree of contempt intended, the **ॠ** is doubled in the singular, and in the plural the second **ॠ** is also doubled. *Exam.* **ॠॠ**, come, **ॠॠञ्च**, come ye.

62. In the precative form, and in one form of the subjunctive mode, **वञ्** is inserted after **ॠ**, before the auxiliary **ॠञ्**, to remain. This form is the same in all the persons whether singular or plural. *Exam.* **ॠवञ्चुः**, may I, we, thou, ye, he, or they come.

63. When the impropriety of coming is indicated the **ఠ** substituted for **వ**, *to come*, is doubled. *Exam.* **ఠాఠాదు**, *he ought not to come.*

64. When **ఠ** is doubled, **ఘ**, *to go*, is inserted between the two syllables, in the negative, **అక** is inserted after the first syllable before **ఘ**, *to go*. *Exam.* **ఠాకఘాఠాదు**, *not that it ought not to come.*

65. When a person is permitted to come into another's presence, **ఠ** is substituted for **వ**, *to come*; **ని** is affixed for the second person singular, and **ని** is inserted before all the other affixes. **ఠ** is also inserted before the terminations of the first person, and **ఘ** before those of the third.

*Example.*

Singular.

1. **ఠానిఠాను**, *I permit him to come.*
2. **ఠాని**, *let him come.*
3. **ఠానిచ్చని**, *he permits him to come.*

Plural.

1. **ఠానిఠాము**, *we permit him to come.*
2. **ఠానియండ్రి**, *permit him to come.*
3. **ఠానిఘైరు**, *they permit him to come.*

*Of Roots with a final డ.*

66. When ఉడ, to exist, is constructed with verbs with a radical డ final, ట is inserted after it, in the honorific form, and ఛ in the inferior, and the final becomes ం. *Exam.* తింఛుకాడు, he eats, తింటుకాడు, he eats, also తికాడు, he eats.

67. When the terminations of the imperfect tense are affixed to roots with a final డ, ట is substituted for their initial త. *Exam.* తింటిని, I ate, తింటివి, thou didst eat, తికెను, he ate, తినిరి, they ate.

68. The imperfect tense formed by the auxiliary ఉడ is used in the last member of a sentence indicating the act to have been done when some other act specified in the first member took place. In this case the ఉ of ఉడ is optionally joined to the final of the root.

*Exam.* కెను వచ్చినప్పుడు నీవు తింఛుంటివి or తింఛడంఛివి, when I arrived, thou wast eating; మనము పుయినప్పుడు వాడు తింఛడెను or తింఛడండెను, when we

went, he was eating ; వండ్లిననాటికి తినకలము, when he has cooked, we will eat.

69. య is optionally prefixed to ఉ, when it follows the adverbial participle of verbs whose final radical is డ. Exam. తినియుంటివి or తినెడంటివి, thou hadst eaten.

70. ం is inserted after డ when it is the last radical, and ం is substituted for it, in the future tense. The initial న of the terminations is also suppressed. Exam. తింబారు or తింటారు, ye or they will eat.

71. When కల, వలె or వచ్చె, follow a root with a final డ, the vowel అ is inserted after it. Exam. తినకలడు, he will eat.

72. The second future is often made by the auxiliary ఉ, in which case అ is inserted after the final radical. Exam. తిననునావెడు, he will eat hereafter.

73. In the imperative mode, అ is inserted before వలెను after డ, when it is the last radical. Exam. తినవలెను, eat.

74. డ is affixed to roots with a final డ to make the second person singular, honorific, of the imperative; అదా, to make the second person singular, and అదాఁ, the second person plural inferior. *Exam.* నీవు తిను, *eat*; తివ్వండి or తివ్వఁడ, *eat ye*; నీవు తివ్వడా *eat thou*; వారు తివ్వదాఁ, *eat ye*.

75. డ is inserted after roots with a final డ instead of the initial రా of the terminations of the first and second persons, and in the third person డాడు is substituted for రాడు, in the latter member of a subjunctive sentence. *Exam.* వండితె తిందవు, *having cooked, thou mayest eat*; వండితె తినును or తివ్వరు, *having cooked, he or they may eat*.

76. Some substitute ఎ for the initial రా of the terminations, and ని for the డు of రాడు. This form is also used when the verb is employed in an inferior sense. *Exam.* తివ్వెవు, *thou mayest eat*; తివ్వెరు, *they may eat*; తివ్వెము, *we may eat*; తివ్వెని and తివ్వెని, *he may eat*.

77. When it is proposed that a number of persons

should join in an action, దాము is affixed in the first person plural. When a person proposes to do a thing, it is expressed by the first person singular future tense of verbs with డ for the last radical. *Exam.* తిందాము, *we will eat*, తిందాను, *I will eat.*

78. In an interrogatory sentence where several persons make the enquiry, దాము, and, according to some, దామూ, are used as the terminations of the first person plural. According to the ancients, the ఆ of these terminations should be అ. *Exam.* తిందాము or తిందామూ, *shall we eat?*

79. కన్, *to see, to bring forth a child.* *Exam.* నెను కంచునానెను, *I see*; కను, *see thou*; కనకలను, *I will see*; కనుట, *a seeing*; రిజ్జెను కంచున్నది, *she brings forth a child.*

80. When ఇంచు is affixed to కన్, it means *to appear.* *Exam.* కనిపించుచున్నది, and కనపిచ్చున్నది, *it appears.*

81. విను, *to hear.* *Exam.* నించునానెను, *I hear*, నిశకలను, *I shall hear*, విశ, *hear.*

82. When ఇంచు is affixed to this root, it means to be heard or to be the object of hearing, and is only used in the third person neuter. Exam. వినిపించు నది or వినిపింపినది, it is heard.

83. డేక is inserted after వ్రే, to bear a burden, when డే is used as an auxiliary. Exam. ప్రనుకుం దున్నాడు he bears a burden.

84. When కల, వల, &c. follow a root with a penultimate డే, that డే is changed to అ. Exam.

కకలడు, he will gripe or pinch, ఇడకవలెను, he may pinch.

85. డే is used as an auxiliary to తొం, to lie down, in all the tenses. Exam. తొంచునాడు, he lies down.

86. డే is optionally substituted for the final of roots ending in డే, when followed by డే. డే is inserted after డే.

87. డే is optionally inserted before డే after

roots with a final **వ**. *Exam.* కౌలుత్తరా<sup>వ</sup>డు or కౌలు  
 ముచునా<sup>వ</sup>డు, *he weighs, he serves.*

88. అవ is substituted for the final **ఉవ** of a ver-  
 bal root when followed by కల, to make the future tense.

*Exam.* కౌలవకలడు, *he will weigh or serve.*

89. కలు<sup>వ</sup>డు, *to come into contact, to unite, to co-  
 habit,* is conjugated like other verbs with a final **ఉవ**,  
 but has only one form, the insertion of **ఉవ** not being  
 admitted. *Exam.* కలుత్తరా<sup>వ</sup>డు, *he unites with.*

90. When this verb is used to signify *coition*, an  
 impersonal verb is formed by affixing అయిక instead  
 of the terminations of the future tense. *Exam.* కల  
 అయిక, *coition is performed.*

91. When కరు<sup>వ</sup>డు, *to bite,* is followed by the causal  
 increment కిండు, the syllable కింపి or కిపి, is substi-  
 tuted for the final **ఉవ**, of this root. *Exam.* కరపిం  
 చునా<sup>వ</sup>డు, or కరిపించునా<sup>వ</sup>డు, *he bites.*

92. When the second radical of verbal roots with  
 a final **ఉవ**, is preceded by a long vowel, the penul-

imate డ is optionally suppressed, unless when ణ is substituted for the final. *Exam.* ఆరుచుచునాడెడు, ఆరుచునాడెడు, or ఆరుచునాడెడు, *he shouts.*

93. డు is inserted after roots with a final ఊ when followed by డ. *Exam.* పట్టెచునాడెను, *I place;* పట్టెకలడు, *he will place.*

94. డు is substituted for the final of చూడ, to see, when it is followed by డ. *Exam.* చూచుచునాడెను, *I see;* చూచుకలడు, *he will see;* చూడు, *see thou.*

95. ణ is optionally substituted for the final of చూడ, to see, in the present and past tenses. డ is inserted after this ణ before డ. *Exam.* చూచుచునాడెను, and చూచుకలడు, *I see,* చూచుచునాడెను, and చూచుకలడు, *I saw,* చూడకలడు, *he will see,* చూడు, *see thou.*

96. డు is substituted for the final of కూర్చుండ, to sit, before డ. *Exam.* కూర్చుంచునాడెడు, *I sit,* కూర్చుండకలడు, *he will sit.*

97. When వండ్ means to lie down, డు is inserted after it before the auxiliary డ. *Exam.* వండుచునాడెడు, *he lies down.*

98. డ is inserted after roots with a final వ.

Exam. చెప్పుచునాడు, he speaks.

డా, to be, to exist.

99. డ is inserted after this root when followed by the auxiliary డి in the present tense. Exam. డా

చునాడు, he is.

100. కా is substituted for డా, to be, when it is compounded with any verb mentioned in rule 21, page 116. Exam. కాగలడు, he will be, కావచ్చునాడు, he will be, or will go to be, కావచ్చును, he may be.

101. When డి is used as an auxiliary to the substituted root కా, the syllable ను must be inserted before it. Exam. కానునాడు, he will be, కావలెను, he must be.

102. ఇ is substituted for డా in the preter tense, the adverbial participle, and the subjunctive mode. Exam. ఇనాడు, he was, ఇతిని, I was, ఇడనాడు, he has been, ఇ, being.

103. ఆయ is optionally substituted for ఔ, in the past tenses. *Exam.* ఆయన, *he was.*

104. య is inserted in the conjunctive mode, before those terminations which have an initial ఇ or ఎ. *Exam.* ఇయను, *I may be*; ఇయవు, *thou mayest be*; ఇయని or ఇయాని, *he may be*; పాకము ఇ ఘడియ ఆయను, *dinner was ready an hour ago*; సవలెట్టి ఇ ననాటికి సభిక్షము ఇయాని, *as we have had a good rain there will be plenty (of corn).*

105. This verb is used to express the conceding, or agreeing to a thing. *Exam.* ఔ, ఔను, *yes, it is.*

106. The verb చాల, *it is enough*, is regular. *Exam.* చాలనాడ, *it is enough*; చాలను, *it is not enough.*

107. కల, *to be*, is only used in the third person, and కలు, *to continue*, is used instead of it in the first and second. In the negative కి is substituted in all the persons.

*Example.*

## Singular.

1. నేను ఉన్నాను, *I am.*
2. నీవు ఉన్నావు, *thou art.*
3. వాడు కలడు, *he is.*

## Plural.

1. మేము ఉన్నాము, *we are.*
2. మీరు ఉన్నారు, *ye are.*
3. వారు కలరు, *they are.*

108. When ఉక్, *to continue*, is used as an auxiliary to form the future tense, క్ is inserted before the terminations. *Exam.* చెయ్యనున్నాను, *I will do it*; చెయ్యనున్నావు, *thou will do it.*

109. వలె, *to be requisite*, is only used as an auxiliary to other verbs to form the subjunctive mode expressed in English by *must* or *ought*. The regular terminations are not affixed to this root, but instead of them ను is affixed in all persons, genders, and tenses. The observations page 116, rule 21, must

be attended to before వలె. Exam. నీవు వావలెను, *he, she, we, thou, they, &c. must come.*

*Of the Passive Voice.*

110. The passive voice is made by conjugating the verb పడ, *to fall*, with the verb.

111. The auxiliary verb ఉన్న, *to exist*, is conjugated with పడ, *to fall*, when it is employed to make the passive voice.

112. The syllable ఉచ్చి is inserted before the auxiliary verb ఉన్న, *to exist*, when it follows పడ, *to fall*. Rule 21, page 116, must be observed here.

113. In the passive voice the pronoun వాడు *he*, and యి, (the substitute of అది, *she*, or *it*.) are affixed to the verb ఉన్న, *to be*.

114. When వాడు, *he*, or యి, *she*, or *it*, are affixed to the verb ఉన్న, to make the present tense of the passive verb, అ is inserted before them.

Example.

చేసి, to do, to make.

INDICATIVE MODE.

Present Tense.

Singular.

- 1. చేయిపడు చున్నాను, I am made.
- 2. చేయిపడు చున్నావు, thou art made.
- 3. చేయిపడు చున్నాడు, he is made.

Neut. 3. చేయిపడు చున్నది, it is done.

Plural.

- 1. చేయిపడు చున్నాము, we are made.
- 2. చేయిపడు చున్నారు, ye are made.
- 3. చేయిపడు చున్నారు, they are made.

Neut. 3. చేయిపడు చున్నవి, they are done.

N. B. వాడు and ది, are by some used after చేసి, in the same manner. Exam., చేస్తున్నాడు, he is made; చేస్తుంది, she, or it is made.

115. ఇ is inserted after పడి, to fall, when followed by తిను, తిని, తివి and తిరి, to make the imperfect tense of the passive voice.

## Singular.

1. చెయ్యిపడితిని, *I was made.*
2. చెయ్యిపడితివి, *thou wert made.*
3. చెయ్యిపడిను, *he was made.*

## Plural.

1. చెయ్యిపడితివి, *we were made.*
2. చెయ్యిపడితిరి, *ye were made.*
3. చెయ్యిపడిరి, *they were made.*

116. ఇ is inserted after పడి, to fall, when వాడు or ది; are affixed to make the third person of the preter tense of the passive voice. Exam. చెయ్యిపడిన వాడు, *he was made*; చెయ్యిపడినది, *she or it was made.*

117. Some insert ఁ after పడి, to fall, and do not insert ఇ, and some affix వాడు and ది immediately after చెన్. In this case ఁ is inserted in the imperfect

tense, and ఇచ్చి in the perfect. *Exam.* చెయ్యిపడకవాడు, *he was made*; చెయ్యిపడకది, *she or it was made*; చెనవాడు, *he was made*; చెనది, *she or it was made*; చెసినవాడు, *he has been made*; చెసినది, *she or it has been made*.

### Future Tense.

118. అ is affixed to పడ, *to fall*, when కల follows it as an auxiliary.

#### Singular.

1. చెయ్యిపడకలను, *I shall or will be made.*
2. చెయ్యిపడకలవు, *thou shalt or will be made.*
3. చెయ్యిపడకలడు, *he shall or will be made.*

Fem. & Neut. చెయ్యిపడకలదు, *she or it will be made.*

#### Plural.

1. చెయ్యిపడకలము, *we shall be made.*
2. చెయ్యిపడకలరు, *ye shall be made.*
3. చెయ్యిపడకలరు, *they shall be made.*

Fem. & Neut. చెయ్యిపడకలవు, *they shall be made.*

119. డ is inserted after పడ, to fall, when వాడు, or ది are affixed to make the third person future of the passive voice. *Exam.* చెయ్యిపడెవాడు, he will be made; చెయ్యిపడెది, she or it will be made.

120. డ is, by some grammarians, inserted after పడ, to fall, and by some పడ is suppressed, and వాడు, and ది are affixed to కల, to make the future passive. *Exam.* చెయ్యిపడకలవాడు, he will be made; చెయ్యిపడకలది, she or it will be made; చెయ్యిపడకలది, she or it will be made.

121. కా is substituted for బొ, to be, in the passive voice. *Exam.* కాబడెను, he was produced.

122. రా is substituted for వచ్చి, to come, in the passive voice; రాపడుచున్నది, it is come.

123. చు is inserted after roots with a final డ when the auxiliary ఉడు follows them. The final డ is changed to ం.

*Example.*

అ, to eat.

Singular.

1. అనబడుచునానను, *I am eaten.*
  2. అనబడుచునానవు, *thou art eaten.*
  3. అనబడుచునానడు, *he is eaten.*
- Neut. అనబడుచున్నది, *it is eaten.*

Plural.

1. అనబడుచునానము, *we are eaten.*
  2. అనబడుచునానరు, *ye are eaten.*
  3. అనబడుచునానరు, *they are eaten.*
- Neut. అనబడుచున్నవి, *those are eaten.*

Thus also అనబడుచున్నది, *it is spoken*; కనబడుచున్నది, *it is seen*; వినబడుచున్నది, *it is heard*.

124. అవ is substituted for the final ఉచ్చే, of a root, when followed by పడ, to fall, to make the passive voice. Exam. కొలవపడుచున్నది, *it is weighed*.

*Of the Verbal Noun.*

125. ఉట and అడము are affixed to verbal roots to make the verbal noun. *Exam.* చెనుట, *a doing.*

126. The observation (Rule 21) must be observed when అడము is affixed to verbal roots which have a final న్. *Exam.* చెయ్యడము, *a doing.*

127. పడ, *to fall*, is frequently used as an auxiliary to form the verbal noun with a passive signification. *Exam.* చెయ్యపడుట and చెయ్యపడడము, *a being done.*

128. The ఉ of ఉట is suppressed after డౌ, *to be*. *Exam.* డౌట, *a being.*

129. కా is substituted for డౌ, and వ inserted before the termination అడము. *Exam.* కావడము, *a being*, కాడు, *a not being.*

130. రా is substituted for వన్, *to come*, when అడము is affixed to form the verbal noun. వ is inserted before this termination. *Exam.* రావడము, *a coming.*

131. The substitution of ఠ for వచ్చి, *to come*, also takes place when ఆక is affixed to form the verbal noun. *Exam.* వాక, *a coming*.

Thus also తినుట, *the act of eating*, and తినుబడుట, *a being eaten*, అనుట, *a speaking*, కనుట, *a seeing*, చినుట, *a hearing*, పెట్టుట, *a placing*, కొలుచుట, *a weighing*.

132. When కొలుచు is used in the sense of *serv- ing or attending on another*, శ్ర is optionally substituted for its final య; and the termination suppressed, to form the verbal noun. *Exam.* కొలశ్ర or కొలశ డము, *a serving*.

133. శ్ర is optionally affixed to many of the verbal roots with a final డ, to make the verbal noun. This affix must occupy the place of the final డ. *Exam.* కొరుశ్ర, *a biting*. N. B. Those roots which make the verbal noun optionally in శ్ర are marked with an obelisk in the foregoing list of roots.

134. ఆ is optionally substituted for the penultima

mate ఉ of తరుచు, to churn, to agitate, and of several other roots which end in ఉచు. Exam. తరచుట తరుచుట, a churning.

135. అవ is optionally inserted before అడము in the place of the final ఉచి of తరుచు, to churn, and of several other roots. When అవ is not inserted, అ is substituted for the penultimate ఉ. Exam. తరవడము or తరచడము, a churning.

136. The first ఉ of ఉచ్చ is optionally suppressed in forming the verbal noun of roots with a final ఉచి which have a long vowel preceding the second radical. Exam. ఆరుచ్చ and ఆరుచ్చ, a shouting.

137. The final ఉచి of తరుచు, to move slowly, or by stealth, is suppressed when ఉట is affixed, except in the causal form. Exam. తరుట or తరడము, a moving slowly; తరుచుట or తరచడము, the causing of one to move slowly or by stealth.

138. The verbal noun of నూరుచు, to cleanse or winnow corn, is optionally made by affixing పడి instead of

the last syllable of the root. *Exam.* నూపడి, నూరు  
 ఖిడి, నూరుచుట, నూరుపుట, నూరువడము, నూరుచ  
 డము, నూరుపడము, నూరుచుడము, నూరుపు or నూరుపు, *a*  
*winnowing.*

139. ఆవ is constantly inserted before ఆడము, to  
 make the verbal noun of కురు<sup>3</sup>, to rain, and లేవ<sup>3</sup>, to  
 rise up. *Exam.* కురువడము, *a raining*; లేవడము, to  
 rise up.

140. పొ, to go, is used as an auxiliary to form  
 negative verbal nouns వే is inserted after పొ. *Exam.*  
 రాకపొవడము, రాకపొవుట, *a not coming.*

#### Of the Causal Verb.

141. ఇంచు is inserted after the root to make the  
 causal verb.

142. య is substituted for the final <sup>3</sup> of a root  
 when ఇంచు, is affixed.

143. When the auxiliary verb ఉ<sup>3</sup> follows ఇంచు,  
 యే, must be inserted before it. *Exam.* చెయించు  
 నా<sup>3</sup>డు, *he causes it to be done.*

*Present Tense.**Singular.*

1. నెను చెయించుచున్నాను, *I cause to do.*
2. నీవు చెయించుచున్నావు, *thou causest to do.*
3. వాడు చెయించుచున్నాడు, *he causeth to do.*

*Plural.*

1. మెము చెయించుచున్నాము, *we cause to do.*
2. మీరు చెయించుచున్నారు, *ye cause to do.*
3. వారు చెయించుచున్నారు, *they cause to do.*

144. <sup>1</sup> is optionally substituted for the <sup>2</sup> of ఇంచు. <sup>3</sup> is inserted after it when followed by the auxiliary ఉ, to be. *Exam.* చెయింజున్నాడు, *he causes.*

*Singular.*

1. నెను చెయింజున్నాను, *I cause to do.*
2. నీవు చెయింజున్నావు, *thou causest to do.*
3. వాడు చెయింజున్నాడు, *he causeth to do.*

*Plural.*

1. మెము చెయింజున్నాము, *we cause to do.*
2. మీరు చెయింజున్నారు, *ye cause to do.*
3. వారు చెయింజున్నారు, *they cause to do.*

T

*Imperfect Definite.**Singular.*

1. నను చెయించుచుంటిని or చెయింతుంటిని, *I was causing to do.*
2. నీవు చెయించుచుంటివి or చెయింతుంటివి, *thou wast causing to do.*
3. వాడు చెయించెను, *he was causing to do.*

*Plural.*

1. మేము చెయించుచుంటిమి or చెయింతుంటిమి, *we were causing to do.*
2. మీరు చెయించుచుంటిరి or చెయింతుంటిరి, *ye were causing to do.*
3. వారు చెయించిరి, *they were causing to do.*

*Imperfect Tense.**Singular.*

1. నను చెయించితిని, *I caused to do.*
2. నీవు చెయించితివి, *thou causedst to do.*
3. వాడు చెయించెను, *he caused to do.*

*Plural.*

1. మేము చెయించితిమి, *we caused to do.*
2. మీరు చెయించితిరి, *ye caused to do.*
3. వారు చెయించిరి, *they caused to do.*

145. <sup>caus</sup>is optionally substituted for the **ఁ** of **ఇంఁ**, when followed by **త్రి**.

## Singular.

1. నను చెయింఁజ్చిని, *I caused to do.*
2. నీవు చెయింఁజ్చివి, *thou causedst to do.*
3. వాడు చెయింఁచెను, *he caused to do.*

## Plural.

1. మెము చెయింఁజ్చిమి, *we caused to do.*
2. మీరు చెయింఁజ్చిరి, *ye caused to do.*
3. వారు చెయింఁచిరి, *they caused to do.*

## Perfect Tense.

## Singular.

1. నను చెయింఁచిడనాఁను, *I have caused to do.*
2. నీవు చెయింఁచిడనాఁవు, *thou hast caused to do.*
3. వాడు చెయింఁచిడనాఁడు, *he hath caused to do.*

## Plural.

1. మెము చెయింఁచిడనాఁము, *we have caused to do.*
2. మీరు చెయింఁచిడనాఁరు, *ye have caused to do.*
3. వారు చెయింఁచిడనాఁరు, *they have caused to do.*

*Pluperfect Tense,**Singular.*

1. నను చెయించిడంటిని, *I had caused to do.*
2. నీవు చెయించిడంటివి, *thou hadst caused to do.*
3. వాడు చెయించిడంటెను, *he had caused to do.*

*Plural.*

1. మెము చెయించిడంటిమి, *we had caused to do.*
2. మీరు చెయించిడంటిరి, *ye had caused to do.*
3. వారు చెయించిడంటిరి, *they had caused to do.*

*Future Tense.*

146. అ is substituted for the డ of ఇంచు when the auxiliary కల follows it.

*Singular.*

1. నను చెయించకలను, *I shall cause to do.*
2. నీవు చెయించకలవు, *thou wilt cause to do.*
3. వాడు చెయించకలడు, *he will cause to do.*

*Plural.*

1. మెము చెయించకలము, *we will cause to do.*
2. మీరు చెయించకలరు, *ye will cause to do.*
3. వారు చెయించకలరు, *they will cause to do.*

## IMPERATIVE MODE.

147. The termination of the second person singular is suppressed in the imperative mode.

Singular.

Plural.

2. నీవు చెయించు, *do it.* మీరు చెయించండి, *do it.*

148. చెల్, *to do*, is used as an auxiliary to form the causal of డ, *to be*. Exam. కాచెట్టరాడెను, *he's caused to be.*

149. In the causal of roots with a final డ, ఇట is inserted before ఇంచు. న్ is optionally substituted for the చు of ఇంచు. Exam. తినిపించుచురాడెను or తినిపిచురాడెను, *I feed, or cause to eat.* Future tense, తినిపించుకలను, *I will cause to eat.* Past tense, తినిపిచిని, *I caused to eat.* అనిపించుచురాడెను or అనిపిచురాడెను, *I cause to speak.*

150. చూప is substituted for క్క, *to see*, in the causal. Exam. చూపించుచురాడెను or చూపిచురాడెను, *I cause to see, I shew.*

151. When ఇంచు is affixed to వ్ర, *to hear*, it means *to be heard* or *to be the object of hearing*, and is only used in the third person neuter. The causal is made in the same manner, but has all the persons. *Exam.* వనిపంచుచున్నది or వనిపిచ్చున్నది, *it is heard*. Causal, వనిపంచుచున్నాను or వనిపిచ్చున్నాను, *I cause to hear*.

152. ఓ is substituted for the final of చూడ, *to see*, before the ఇంచు of the causal. ఓ is inserted before డ. *Exam.* చూపించుచున్నాను or చూపిచ్చున్నాను, *I shew*.

153. In the causal form పెట్టి, *to place*, is compounded with కూచుండ, *to sit*. ఆ is inserted before పెట్టి. *Exam.* కూచుండొప్పెట్టుచున్నాను, *I cause to sit*.

154. ఇంచు is substituted for the final డ of a verbal root, before the causal increment ఇంచు. ఓ is optionally substituted for the చు of ఇంచు, and ఆ inserted after it. *Exam.* కొలిపించుచున్నాను or కొలిపిచ్చున్నాను, *he causes to weigh, or to serve*.

155. When తారుచు, *to move slowly or by stealth*, is not causal, neither డ or ఓ are inserted, but in

the causal form they are both inserted, and the characteristic ఇంచు is suppressed. *Exam.* తారుచురాడు, *he moves slowly*; తారుచుచురాడు and తారుచురాడు, *he causes him to walk slowly.*

156. ఉన్ is affixed to కార్, *to ooze or leak*, in the causal, before the auxiliary ఉన్, *to be*. త్ is also inserted after ఉన్. *Exam.* కారుక్షురాడు, *he pours it out.*

157. A second causal, or a doubly causal యర్, is formed to కార్, *to ooze out or leak*, by affixing ఇన్ to the root before the auxiliary ఉన్. *Exam.* కారిన్షురాడు, *he causes him to pour it out.*

158. ఇన్ is added to దూర్, *to blaspheme God, to enter a place with the body shrunk or contracted*, to make the causal. When this root has the meaning of *creeping or squeezing into a place*, some change it to తారు in the causal. *Exam.* దూరిన్షురాడు or తారుచురాడు, *he makes him squeeze himself in.*

159. ఇ is substituted for the penultimate ఉ of a verbal root in the past tense, and when the causal

increment ఇంచు is affixed. *Exam.* ఇరికించుచునాడు, *he makes him gripe it.*

160. The final ష of those roots marked \* in the foregoing list, is changed to ప in the causal. *Exam.* కాపించుచునాడు, *he heats.*

### Of the Negative Verb.

161. When the verb is negative, the precept, Rule 21, page 116, must be observed, and the నా of the terminations suppressed. The same form is used in all the tenses. The feminine and neuter singular end in చు.

#### Example.

##### Singular.

1. నేను చెయ్యచు, *I will not do it.*
  2. నీవు చెయ్యవు, *thou wilt not do it.*
  3. వాడు చెయ్యడు, *he will not do it.*
- Fem. Neut. చెయ్యచు, *she or it will not do it.*

##### Plural.

1. మెము చెయ్యము, *we will not do it.*
2. మీరు చెయ్యరు, *ye will not do it.*
3. వారు చెయ్యరు, *they will not do it.*

162. ర is substituted for వ, *to come*, and కా for ఁ, *to be*, in a negative sense.

*Example.*

*Singular.*

1. నెను రాను, *I will not come.*
  2. నీవు రావు, *thou wilt not come.*
  3. వాడు రాడు, *he will not come.*
- Fem. Neut. రాదు, *she, or it will not come.*

*Plural.*

1. మెము రాము, *we will not come.*
2. మీరు రారు, *ye will not come.*
3. వారు రారు, *they will not come.*

*Singular.*

1. నెను కాను, *I am not.*
  2. నీవు కావు, *thou art not.*
  3. వాడు కాడు, *he is not.*
- Fem. Neut. కాదు, *she, or it is not.*

*Plural.*

1. మెము కాము, *we are not.*
2. మీరు కారు, *ye are not.*
3. వారు కారు, *they are not.*

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163. When the  $\tilde{r}$  of the terminations of the present tense are suppressed after  $\tilde{w}$ , *to fall*, the auxiliary of the passive voice, the verb is negative. In this case  $\tilde{a}$  is affixed to  $\tilde{w}$ .

## Singular.

1. చెయ్యివడను, *I am not made.*
  2. చెయ్యివడవు, *thou art not made.*
  3. చెయ్యివడడు, *he is not made.*
- Neut. చెయ్యివడదు, *she or it is not made.*

## Plural.

1. చెయ్యివడము, *we are not made.*
  2. చెయ్యివడరు, *ye are not made.*
  3. చెయ్యివడరు, *they are not made.*
- Fem. and Neut. చెయ్యివడవు, *they are not made.*

164.  $\tilde{e}$  is substituted for  $\tilde{k}$ , *to be*, when it is used negatively either in its proper sense or as an auxiliary to form the potential mode. The  $\tilde{r}$  of the terminations is suppressed.

*Example.**Singular.*

1. నేను చెయ్యలేను, *I cannot do.*
  2. నివు చెయ్యలేవు, *thou canst not do.*
  3. వాడు చెయ్యలేడు, *he cannot do.*
- Fem. ఆడది చెయ్యలేదు, *she cannot do.*

*Plural.*

1. మేము చెయ్యలేము, *we cannot do.*
2. మీరు చెయ్యలేరు, *ye cannot do.*
3. వారు చెయ్యలేరు, *they cannot do.*

*Singular.*

1. నేను లేను, *I am not.*
  2. నివు లేవు, *thou art not.*
  3. వాడు లేడు, *he is not.*
- Fem. ఆడది లేదు, *she is not.*

*Plural.*

1. మేము లేము, *we are not.*
2. మీరు లేరు, *ye are not.*
3. వారు లేరు, *they are not.*

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*Of the connecting or indeclinable Participle.*

1. ఇ is affixed to verbal roots to form the indeclinable participle, which is either present or past as suits the sentence. *Exam.* పాకము చేసి భోజనము చేయునాడు, *having cooked he eats.*

2. When the action is performed for the agent, కుని is affixed to make the indeclinable participle, and డ is optionally inserted after the root. *Exam.* పాకము చేయుని or చేసుకుని భోజనము చేయునాడు, *he having cooked will eat*; చేయించుకుని, *having caused it, to be done.*

3. When the participle is negative, it is formed by affixing అక to the verbal root when modified by Rule 21, page 116. *Exam.* చేయ్యక రాడు, *not having done, he will not come*; చేయించక రాడు, *not having caused it to be done, he will not come.*

4. Some use అకను instead of అక. *Exam.* చేయ్యకను రాడు, *not having done, he will not come.*

5. When the act signified by the verb is finished

before that denoted by the participle, the participle is made by అక. *Exam.* భోజనము చేయుక మందు పాకము చేసినాడు, *he cooked before eating*; భోజనము చేయించక మంచు సానము చేయించినాడు, *he made him bathe before feeding him.*

### Of the Gerund.

6. అందుకు, డానకు, and క్రొరకు are affixed to verbal roots to form gerunds.

7. టి is prefixed to అందుకు and క్రొరకు; when they follow a verbal root, ఎ is affixed to the root. The ఇ of టి is suppressed before a vowel. *Exam.* చేసెటందుకు or చెసెటికొరకు, *for doing, or to do.* చెయించెటందుకు or చెయించెటికొరకు, *for the purpose of causing (him) to do.*

8. The precept Rule 21, page 116, must be observed when డానకు is affixed. *Exam.* చెయ్యడానకు, *for the purpose of doing, or to do*; చెయించడానకు, *for the purpose of causing him to do.*

9. Sometimes అను is affixed in the same manner as డానకు, to form the gerund. *Exam.* పాకము చేయవలసి ను సిద్ధమైనాడు, *he is prepared to cook.*

10. When the necessity of the action is implied, the future participle passive, or the adjective answering to the English ones ending in -able or -ible is formed by affixing అను to the root when modified by Rule 21, page 116. *Ex.* చేయవలసియు, *necessary to be done*; చేయించవలసియు, *necessary to be caused to be done.*

11. When the gerund ends with డానకు, the ఠ substituted for వనీ, to come, is followed by ర. *Exam.* ఠారడానకు, *to come, or for coming.*

12. When the negative is formed by అక, the substitution of ఠ for వనీ takes place. *Exam.* ఠాక, *not having come.*

*The manner of Compounding other verbs with the Gerund.*

13. When పో, *to go*, follows the gerund, the *ను* of the gerund is suppressed. When ఉన్న is used as the auxiliary of పో, *to go*, చ is inserted before it. *Exam.* పాకము చేయవలెను, *he will go to cook*; చెయించవలెను, *he will go to cause (it) to be done*; చెయ్యవలెను, *he will go to do it*; చెయ్యవలెను, *I will not go to do it*; చెయ్యవలెను, *we will not go to do it.*

14. వచ్చి, *to come*, is compounded with other verbs, or rather with their gerunds, and gives them the sense of the subjunctive expressed by *may* in English, also that of *worthiness* or *fitness*, of *eminence* in, or an *eminent degree* of the act, or that of *ascertained unfitness.*

15. When వచ్చి, *to come*, is an auxiliary in either of the above senses, ఘనము is substituted for its final, and the three persons have the same form. *Exam.* చెయ్యవచ్చును, *he may or will do it, he is worthy to do it, or he can do it well.*

16. When వచ్చి is an auxiliary conveying the sense of *ascertained unfitness*, ఆ is substituted for the final ఉ of వచ్చును. *Exam.* చెయ్యివచ్చునా, *he is certainly unfit to do it.*

17. When వచ్చి is compounded with another verb in its own proper sense of coming, the form is regular.

*Example.*

*Singular.*

1. నేను చెయ్యివచ్చునాను, *I come to do.*
  2. నీవు చెయ్యివచ్చునావు, *thou comest to do.*
  3. వాడు చెయ్యివచ్చునాడు, *he comes to do.*
- Negative. నేను చెయ్యరాను, *I do not come to do it.*

*Plural.*

1. మేము చెయ్యివచ్చునాము, *we come to do.*
2. మీరు చెయ్యివచ్చునారు, *ye come to do.*
3. వాడు చెయ్యివచ్చునాడు, *they come to do.*

18. శక్, *to be able*, is constructed with a verb to form the potential participle. *Exam.* చెయ్యిశక్యము, *able to do.*

19. డా, *to be*, is often constructed with the verb in the above senses. నా is affixed to డా. The ter

nation is the same in all the persons. *Exam.*

చెయ్యక క్యమోను, (this) may be done. Negatively,  
చెయ్యక క్యమ కాదు, this may not be done.

20. త<sup>1</sup>, to be capable, fit, or worthy, and చాల<sup>1</sup>,  
to be enough, are often compounded with other roots.  
ఉడు is inserted after these roots, and the న of the  
terminations suppressed. *Exam.* చెయ్యతగుదును,  
I am fit to do it. చెయ్యతగుదువు, thou art fit to do it.

21. ను is substituted for the final డ of the ter-  
mination of the third person singular. ఉ is inserted  
before it. *Exam.* చెయ్యతగును, he is fit to do it,  
చెయ్యచాలుదును, I am fit to do it. చెయ్యచాలును,  
he is fit to do it. Negatively, చెయ్యతగుడు,  
చెయ్యచాలడు, he is not fit to do it.

22. ఉను is affixed to త<sup>1</sup> and చాల<sup>1</sup>, in the sub-  
junctive feminine singular. *Exam.* ఆడదిచెయ్యత<sup>1</sup>  
గును, she may be fit to do it.

23. The indeclinable particle చాలు, enough, no  
more, may have ను optionally affixed to it. *Exam.*

అక్షంచాలు or అక్షంచాలును, *rice enough, or no more rice.*

24. కూడ, *to come in contact, to reconcile,* when used as an auxiliary, is the same in all persons of the subjunctive mode, and expresses the sense of being fit or worthy.

25. ఉను is affixed to కూడ when it is compounded with another verb, in the above sense. *Exam.* చెయ్యకూడును, *he is worthy or fit to do it.* చెయ్యకూడదు, *he is not fit to do it.*

26. కల, *to be,* when an auxiliary, makes the verb to be in the future tense. See page 115, Rule 19. It also makes the potential mode, and is only used in the third person. *Exam.* చెయ్యకలడు, *he is able to do it.*

Singular.

1. నను చెయ్యకలుదును, *I can do.*
2. నీవు చెయ్యకలుదువు, *thou canst do.*
3. వాడు చెయ్యకలును, *he can do.*

Plural.

1. మెము చెయ్యకలుదుము, *we can do.*
2. మీరు చెయ్యకలుదురు, *ye can do.*
3. వారు చెయ్యకలుదురు, *they can do.*

*Of Sundhi;*

*Or the Permutation of Letters in the junction of one word with another.*

1. A short vowel when it ends a word is usually suppressed if followed by a vowel. *Exam.* చిన్న, *young*, and అత్త, *an aunt*, when joined, are written చిన్నత్త. పొద్ద, *older*, and అత్త, *an aunt*, are written పొద్దత్త.

2. When the final vowel of the first word is not suppressed, య is inserted after it. *Exam.* పేన, *a father*, and అత్త, *an aunt*, are written పేనయత్త or పేనత్త.

3. ఎడు is affixed to the names of the following measures of capacity, viz. గిడ్డ, అరళాల, ళాల, తవ్వీ, మాన, అడ్డ, కుంచ, తూము, and పక్కి, to express the quantity of corn, or any other substance, which they contain; in this case the junction is made by suppressing the final vowel of the name of the mea-

sure. *Exam.* గడ్డిడు, అవళాలెడు, ఇళాలెడు, తవవి  
డు, మానెడు, అడ్డెడు, వుంచెడు, తూపెడు, వుట్టెడు.

4. A long vowel ending a word is not suppressed when followed by another word beginning with a vowel; but య is inserted after it. *Exam.* నా, *my*, and అమ్మ, *a mother*, when joined, are written నాయమ్మ, నా, *my*, and అక్క, *an elder sister*, నాయక్క.

The following are promiscuous examples.

దారి, *a road*, and ఇచ్చి, *giving*, దారిచ్చి.

తెచ్చి, *bringing*, and ఇచ్చి, *giving*, తెచ్చిచ్చి or తెచ్చి

యిచ్చి.

తెచ్చి, *bringing*, and ఉంటివి, *thou wast*, తెచ్చియుంటివి.

ఇచ్చి, *giving*, and ఉంటివి, *thou wast*, ఇచ్చియుంటివి.

నీ, *thy*, and అయ్య, *a father*, నీయయ్య.

నీ, *your's*, and అన్న, *an elder brother*, నీయన్న.

ఇంపు, *a wish*, and అగు, *may it be*, ఇంపుగు.

ఇంపు, *beauty*, and అగు, *may it be*, ఇంపుగు.

ఇంపు, *a wish*, and ఇచ్చి, *giving*, ఇంపుచ్చి.

ఇంపు, *beauty*, and ఇచ్చి, *giving*, ఇంపుచ్చి.

ఇంపు, *a wish*, and ఉండి, *being*, ఇంపుండి.

ఇంపు, *beauty*, and ఉండి, *being*, ఇంపుండి.

ఇంపు, a wish, and ఎక్కి, mounted on,	ఇంపుక్కి.
సొంపు, beauty, and ఎక్కి, mounted on,	సొంపుక్కి.
ఇంపు, a wish, and ఓ,	ఇంపుఓ.
సొంపు, beauty, and ఓ,	సొంపుఓ.
ఇంపు, a wish, and ఇ, being,	ఇంపుఇ.
సొంపు, beauty, and ఇ, being,	సొంపుఇ.
ఇంపు, a wish, and డా, it is,	ఇంపుడా.
సొంపు, beauty, and డా, it is,	సొంపుడా.

5. When ప follows a word ending with ప they coalesce, notwithstanding an intervening vowel. *Ex.* ఇంపు, a wish, and పొంది, obtaining, when joined, are written ఇంపుపొంది.

6. When డా, also, and, follows a word, it is united with the final vowel. *Exam.* వాడు, he, డా, also, ఇక్కడ, here, లేదు, is not, when joined, are written వాడూ యిక్కడ లేదు.

7. A short ఎ and ఓ are not suppressed when followed by a vowel. *Exam.* ఖడ్గి, a root, and ఎక్కి, having ascended, are written ఖడ్గియెక్కి; గడ్డి, a throne, ఎక్కి, having ascended, are written గడ్డియెక్కి.

యందో, *whenever*, and ఎవ్వో, *these*, are written యందోయమో.

8. When ఎ, *even*, used for emphasis, is placed after a word, it is united thereto by the above rules. *Exam.* ఇప్పుడు, *now*, ఎ, *even*, and ఇచ్చిరి, *they gave*, are written ఇప్పుడె యిచ్చిరి.

9. య is inserted after ఇ. *Exam.* ఇంపు, *desired*, ఇ, *being*, and ఉండిరి, *they dwell*, are written ఇంపుయండిరి.

10. In composition నా is substituted for నాయొక్క, *my*, మా, for మాయొక్క, *ours*, నీ, for నీయొక్క, *thy*, మీ, for మీయొక్క, *your's*, ఆ, for వాడు, *he, she, it*, ఈ, for పేడు, *this man or thing*. ఏ, for యవడు, *who, who?* ఓ, for యవడు, *who?* and ఔ, for యవడు, *what?* when used contemptuously, or to indicate interrogation. These are placed before the words with which they are compounded, and joined to them by the above rules.

*Examples.*

నా, *my*, and అమ్మ, *a mother*, are written నాయమ్మ.  
 మా, *our*, and అబ్బ, *a father*, మాయబ్బ.  
 నీ, *thy*, and అయ్య, *a father*, నీయయ్య.  
 మీ, *your's*, and అన్న, *a brother*, మీయన్న.  
 ఆ, *that*, and అమ్మ, *a mother*, ఆయమ్మ.  
 ఈ, *this*, and అన్న, *a brother*, ఈయన్న.  
 ఎ, *which*, and అయ్య, *a father*, ఎయయ్య.  
 ఒ, *what ?* and అమ్మ, *a mother*, ఒయమ్మ.  
 డా, *what ?* and ఇక్కడవచ్చరావు, *thou art come hi-*  
*ther. డాఇక్కడవచ్చరావు, What, art thou come ?*  
 డా, *what ?* and ఎమో, డావమో, *what ?*  
 డా, *what ?* and ఇచ్చిందాలెడో, డాయిచ్చిందాలెడో, *What,*  
*has she given it or not ?*  
 డా, *what ?* and ఎక్కడిచోలి, డాయెక్కడిచోలి, *What*  
*a speech is this ?*

11. When any vowel, ఇ excepted, follows ఇ, it is  
 sometimes corruptly written with ఎ, but always pro-  
 nounced like య. Exam. వాడి, *his*, and అమ్మ, *a*  
*mother*, is written వాడమ్మ, but pronounced వాడ్యమ్మ.

వాడి, *his*, and అక్క, *a sister*, is written వాడెక్క; and pronounced వాడెవ్వు; వెల్లి, *white*, and ఉల్లి, *garlic*, is written వెల్లిల్లి, but pronounced వెల్లివ్లి.

12. ఎల, *why?* ఇ, *this*, ఆ, when it marks an interrogation, డౌ, when it indicates doubt or uncertainty, and ఎ, when it marks the emphasis, are pronounced as if preceded by య. Exam. నీవు, *thou*, వల, *why?* and వచ్చితివి, *thou comest*, is written నీవెలవచ్చితివి, *why comest thou?* and pronounced నీవ్యెలవచ్చితివి. ఏడిపాడె, *this man's bear*, is pronounced ఏడ్యెపాడె. నాదొక్కవస్తువు, *one article of mine*, is pronounced నాద్యొక్కవస్తువు. నాదా, *is this mine?* is pronounced నాద్యౌ. నాదె, *even mine*, is pronounced నాద్యౌ.

13. No vowel except ఇ has the sound of య after ఉ. Exam. వాడు *that*, and అన్న, *a brother*, written and pronounced వాడన్న.

14. ఇ after ఇ has not the sound of య. Exam. వారి, *their* and ఇల్ల, *a house*, is written and pronounced వారిల్ల.

15. యో is optionally substituted for the vocative particle ఓ when it is not preceded by another word, but if another word precedes it, the substitution constantly takes place. *Exam.* యో దశ కంఠ యో రమణ యో రజనీచర చక్రవర్తి, *O ten-headed, O beloved, O sovereign of the night prowlers.* ఒయత్తు మామ మోరడు, *O mother, (this is) your son.*

16. ఈ, *this*, and ఎ *who*, are often written యో and యో.

17. When ఆ, *he or that*, ఈ, *this*, and ఎ, *who?* *what?* *which*, are followed by కడ, *a place*, and ప్ర డు, *time*, they become short, and the initial of the last member is doubled. *Exam.* అక్కడ, *here*, ఇప్పుడు, *now*, ఎప్పుడు, *when*.

18. Single vowels, when they are separate particles, following a word, are not suppressed, nor is యీ prefixed to them. *Exam.* ఆమాట అంటేనా, *I may have spoken this word.*

19. ఆ, *and, also, what? but*, and ఈ indicating

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prayer, interrogation, and contempt or reproach, and ఎ, emphatic, are placed after a word without an intervening యి. *Exam.* వాడా అక్కడ ఉన్నవాడు, *what? —is he there?* అక్కడా అక్కడా తిరిగి, *turning or walking hither and thither.* వాడా అక్కడ ఉండెను, *but he was there.* అక్కడా ఆనూట అంటివి, *even then also he said it.* డుమి అలిగినారు, *are ye displeased?* నియల్లడు, *thy son-in-law, (contemptuously).* యి అల్లడు, *this son-in-law (contemptuously).* ఎమి అప్పుడె మఱివి, *What—didst thou speak then?* ఎమి అంటె, అనా ఎను, *What? —if I have spoken I have spoken.* ఎమి ఆపనే చెప్పివా, *hast thou done that business?* నివూ ఆనూట అనవలెనా, *must thou also say that?* నేనే ఆనూట అంటినా, *must I say that?* యవరో ఆనూట అన్నది, *who could have said that?* ఔఆనూట నేనే అన్నది, *Oh! could I say this?*

20. ఈ, *and, also, yes,* especially when it is an emphatic particle used in derision, is not suppressed or changed when followed by another vowel. *Exam.* నివూ అనవలెనా, *thou must speak.* నివూ అక్కడ యెమి చెల్లినావో నాకె తెలుసును, *I know what thou didst there.*

21. When **ఎ** an emphatic particle is joined to the end of a word, and is followed by another word with an initial vowel, it is not suppressed or changed. *Exam.* అట్టె అన గానె ఎఱు, *what will follow from speaking thus?* అంటె అనె, *if he said it, he said it.*

22. When **ఁ**, *what?* joined to the end of a word, gives a sentence an interrogative meaning, or when it indicates doubt or disrespect, it suffers no change, although followed by another vowel. *Exam.* యెమో అది చెప్పుమా, *Or—say, what is that?* అప్పుడో ఇప్పుడో, *there or here.* ఎమో అంటిని, *or—I have said?*

23. When a vowel follows **ఁ**, though it be not added to the end of a foregoing word, it is not suppressed: *Exam.* ఁ అనవచ్చురా ఈమాట, *or—can it be right to say this?* ఁ అన గానె ఎఱు, *what saidest thou?* ఁ అనాడెడో నెదో, *did he speak or not?* ఁ అంటె అనె, *Oh! if he said it, he said it.*

24. The words అమ్మ and అబ్బ, *a mother*, అప్ప, *a father*, and అన్న, *a brother*, are also used as excla-

mations to indicate surprize, or the asserting of a thing by asking a question, when the surprize is great, the exclamation is repeated. The initial vowel of a word following these words is not altered. *Exam.* అత్తు ఇంత పనే, *Oh! so much work!* అత్తు ఇంత నాచెత కాదు, *Oh! so much work cannot be done by me!* అత్తు ఇంతనాడా *Oh! so great a man!* అత్తు ఇది నాచెత నారా, *Oh! can so much be done by me! (undoubtedly it can).*

25. When the final of these words is made long, they constantly indicate surprize, and the vowel following them suffers no change. *Exam.* అట్టెబా ఇది తే చెయ్యలేను, *Oh! Oh! I cannot do this.*

26. ఇ, when a vocative particle, is not joined to the following vowel. This is the case also with ఈ, which is used when the person called is at a distance. *Ex.* ఎమి ఇప్పు రండి, *come ye hither.* ఎమి ఇక్కడ రా, *come hither.* వొరీ ఇటు రారా, *Ho! come hither.* ఎమి వారు ఇదుగొ వచ్చి నే, *why do you not come?—I am coming.*

The following miscellaneous examples are here added to illustrate the foregoing rules. నివృ ఇప్పుడె వచ్చివె, *art thou now come.* ముల్లె గొట్టివా, *hast thou given the bundle?* అప్పుడె ఇచ్చినె, *I gave it then.* నెడు వత్తురొ ఇంక రారొ, *Will he come to-day or not?* నివొ ఇందుకు అధి సతివి, *art thou the owner of this?* అంతిసె ఇందుకెమి, *I said, what is in this?* అల్లబ్బి ఈరితి వాడా ఈమాట తెలిసినది కాదు, *Oh! he did not know him to be such a man.* ఒరి ఈలాగున రారొ, *come immediately (angrily).* ఒరి ఈలాగున చెయ్యకూరా, *Ho! do not so (angrily).* విందరు ఎమాట, *hear this word.* నివృ ఈ మాట అంటివా, *didst thou say this?* రారు ఎమంఘా వె will (my husband) not come? *what sayest thou.* క నెనె ఎమంఘుంది, *what does the girl say?* ఒక నెనె ఎమా నదు, *the girl says nothing.* యన్నడొ ఎమొ, *when or what?* ఎమొ ఎనాటికొ, *of what day? or when?* ఔ ఎలాగు, *how?* వాడ ఒక్కటి వచ్చినది, *a ship is come.* ఇలాగు వత్తురా ఒంటిరి గా, *Is it right that thou hast come alone.* నమ ఒక మాట నినండి, *please to hear one word.* వారి ఒడ్డిలు పిలుస్తాడురా, *Ho! the learned man calls.* విందువు ఒకమాట, *hear one word.* నీ వృ ఒక రివలినె అనవలెను, *must thou also speak?* మిడ్డి ఒప్పు గా ఉన్నది, *the house is excellent.* అదె ఒప్పు

మన్నది, *that also is excellent.* ఎప్పుడో ఒక సారి, *some-time, once.* ఒంటునో ఒంటుదో, *will this be salutary or not?* ఔ ఒంటకనె, *It will be salutary.* అబ్బబ్బి  
 వోవో, *Oh! what—.* ఎమరా ఒరి, *Oh! what?* అది  
 ఒపలేనిదరా, *Ho! is she unable?* అనీ ఒపలేనిదా, *or is  
 she indeed unable?* వారు ఒ, *will ye not come?* ఒహో  
 వో ఎక్కడికి వాచాది, *Oh! where must we come?* నీ  
 ప్పా ఒడిపాతివె, *thou also art defeated.* షుద్ది ఒటిది,  
*even the chamber is broken down.* వాడె ఒడిపాయినా  
 డు, *he also is defeated.* ఎవడో ఒడినది, *who is defeated?*  
 ఎందరో ఒడినవారు, *how many have been defeated?*  
 ఔ ఒడలేదు ఎమ లేదు, *he is neither defeated nor any  
 thing else.* అబ్బబ్బ ఔరా, *ha! ha! ha!*

### Of the Sundhi of Consonants.

27. క, at the beginning of a current word of uncer-  
 -tain derivation, when it follows another word with a  
 final vowel, is often changed for గ; న for జ; త for ద;  
 and ప for ఐ. *Exam.* అత్త and కొడలు, make అత్త  
 గొ డండ్లు, *a mother-in-law and a wife.* మెన and కొ  
 లు make మెనగొడలు, *a sister's daughter.* అక్క and

వెల్లెలు make అక్కజెల్లెండ్లె, *an elder and a younger sister*. తల్లి and తండ్రి make తల్లిదండ్రు, *a mother and a father*. అన్న and అమ్మడు make అన్నదమ్ములు, *an elder and a younger brother*. చను and పాలు make చనుబాలు, *breast milk*. పెను and పాము make పెనుబాము, *a great serpent*.

Sometimes, however, these changes do not take place. *Exam.* పాల and కడలి written పాలకడలి, *the sea of milk*. కొత్త and కొడలు, written కొత్తకొడలు, *a new wife*. వారి and చెత, written వారిచెత, *by them*. పిన and తల్లి, written పినతల్లి, *a mother's sister*. పెన్న and పెట్టెలు, written పెన్నపెట్టెలు, *great and small*.

28. The ఉ and య of the increments ను and ని, which are inserted before the terminations of the cases of nouns are often suppressed when the terminations themselves are suppressed in forming compound words, and the increment is followed by గ, జ, ధ or వ. Sometimes also ం is substituted for the remaining ళ of the increment, and sometimes the whole syllable is suppressed. *Exam.* రామని and చూచి is written రామనిజూచి, రామజూచి, రామంజూచి or రామజూచి, *having seen Rama*. ఆవును and చూచి,

is written ఆశ్రమజ్ఞాచి, ఆశ్రజ్ఞాచి, ఆశ్రంజ్ఞాచి and ఆశ్రజ్ఞాచి, *having seen the cow.*

29. If the increment ను follow a long vowel, it is optionally suppressed. *Exam.* తాను and చూచి is written తానుజ్ఞాచి and తాజ్ఞాచి, *having yourself seen (it).* నెను and చూచి is written నెనుజ్ఞాచి and నెజ్ఞాచి, *I having seen.*

30. These changes do not occur in the junction of Sungskrit words, or those derived from Sungskrit ones. *Exam.* నీలకంఠుడు, *Neelkuntha.* రామచంద్రుడు, *Rama-Chundra.*

31. ఇ and ఉ in the middle of a word are often suppressed. *Exam.* నెరిచి is written నెచిఁ, *having studied.* తారచి is written తాచిఁ, *being in contact.* కలుగవ is written కల్గవ, *the opening of the eye.* చనుదొయి is written చందొయి, *the breasts.* పెనువామ is written పెనవామ, *a great serpent.* చనువాలు is written చనవాలు, *breast milk.* అప్పుడు is written అప్పడు, *thus.* But when ఇ or ఉ are initial or final, they are not suppressed, except by some other rule. *Exam.* ఇప్పుడు, *now.* ఇక్కడ, *here.* అక్కడ, *there.*

: Sometimes these vowels are not suppressed in the middle of a word, nor in the junction of two words.

*Exam.* చెల్లినాడు, *he spake.* వాడు చూచెను, *he saw.* వీడు చూచెను, *this man saw.*

32. ఆ, *that,* ఈ, *this,* and ఎ, *who,* frequently become short before a consonant, and the consonant is doubled. *Exam.* ఆమల, written also అమ్మల, *that mountain.* ఈమాట, written also ఇమ్మాట, *this word.* ఎఛ్ఱంగి, written also ఎఱ్ఱింగి, *how?*

This however frequently does not take place. *Exam.* ఆరాజు, *that king.* ఎమాట, *what word?* ఈరీతి, *this custom.*

33. When దాక is affixed to హంత, *thus far,* ఎంత, *how far,* and కొంత, *a little,* to make adverbs of quantity, the final త is optionally suppressed. *Ex.* ఇంతదాక and ఇందాక, *thus far, hitherto.* ఎంతదాక and ఎందాక, *how far?* but కొంతదాక, *a little way,* has only one form.

34. The final ని of ఇది, *thus much;* ఎది, *how*

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*much?* and కొన్ని, *a little*, when followed by నాడు, *a day*, is optionally suppressed. *Exam.* ఇరానెడలు, *so long*; కొనెడలు, *a little while*; but ఎరానెడలు, *how long?* has only one form.

35. If the above words are followed by నపు, *time*, no change takes place. *Exam.* ఇంత నపు, *thus long*. ఎంత నపు, *how long?* కొంత నపు, *a little while*.

