



No 1 to Telugoo

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A
GRAMMAR
OF THE
TELOOGOO LANGUAGE,

COMMONLY TERMED THE GENTOO,
PECULIAR TO THE HINDOOS INHABITING THE NORTH EASTERN PROVINCES
OF THE
INDIAN PENINSULA.

By A. D. CAMPBELL,

OF THE
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ADVERTISEMENT.

Since the establishment of the College of Fort William by Marquis Wellesley, the labors of many distinguished individuals have added much valuable information to the knowledge before possessed of oriental literature, and afforded many facilities to the attainment of an improved acquaintance with the several dialects peculiar to the provinces immediately subject to the Supreme Government. A similar Institution (on a modified and less extensive scale) has more recently been established at Fort St. George, and may be expected, in course of time, to produce the same favorable results as regards the languages of the South of India; respecting which very little has as yet appeared before the public through the medium of the press, though the languages themselves had, even before the establishment of the College, been cultivated with considerable success by many individuals.

For the establishment of the College of Fort St. George, and for the encouragement afforded in many other respects to the advancement of the literature of Southern India, the Public are in a great degree indebted to Sir George Barlow; and the following is one of several works which owe their rise to this source.



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The Author, having been nominated to a seat at the Board of Superintendence for the College, had frequent opportunities of observing the disadvantage under which the Teloo goo Students laboured, from the want of a work on the elements of that language. An attempt to remove this impediment was a duty which the author's situation in some degree imposed; and actuated by this motive, as well as by a desire to rescue the Teloo goo from the undeserved neglect in which its great difficulty had involved it, and to extend among his countrymen the knowledge of a language spoken by a large portion of the native subjects of the British Government in the South of India, he proceeded to arrange the notes, on the native grammars of the language, which he had taken to assist his own studies, in the form which they have assumed in the following pages.

The manuscript, thus prepared, was submitted to the Government of Fort St. George, whose approbation it having been so fortunate as to obtain, the copy right was purchased on the public account, and the Right Honourable the Governor in Council was pleased to direct that the work should be printed at the College Press, whence it now issues to the Public.

Every first attempt to illustrate the principles of a foreign language is attended by peculiar difficulties; but to do justice to a language so highly cultivated as the Teloo goo required advantages to which the author makes no pretension: nevertheless he hopes that in



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TO HIS EXCELLENCY

THE RIGHT HONORABLE FRANCIS RAWDON HASTINGS,

EARL OF MOIRA, K. G.

GOVERNOR GENERAL AND COMMANDER IN CHIEF IN INDIA.

MY LORD,

...ing to your Lordship the following elementary work, in elucidation of the principles of one of the most ancient, useful, and elegant languages of India, permit me, most respectfully, to express my grateful acknowledgements for the honor which it derives, from being permitted to appear under the sanction of so illustrious a name,

Public utility, the chief object of this work, constitutes also its chief claim to the patronage of a Statesman whose liberal and enlightened mind deems nothing beneath its notice which may be calculated, however remotely, to promote the interests of the Great Empire intrusted to his care. If, by diffusing among the civil and military servants on the Coast a more extended knowledge of the language of Telingana, and an improved acquaintance with the character, customs, and manners, of the fine race of men who inhabit



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that country, the work here presented to your Lordship should contribute in any degree to the convenience of individuals, to the service of the Government, or to the security and happiness of its subjects, I shall have the satisfaction to reflect that, however imperfect its execution, it will not have proved altogether unworthy of the distinguished patronage with which it has been honored.

I have the honor to be,

My Lord,

with great respect,

your Lordship's obliged and

very obedient humble servant

A. D. CAMPBELL.



INTRODUCTION.

The language of which a Grammar is now offered to the Public is commonly, but improperly, termed by Europeans the *Gentoo*. It is the Andhra of Sanscrit authors, and, in the country where it is spoken, is known by the name of the *Trilinga*, *Telinga*, *Teloogoo*, or *Tenoogoo*.

This language is the vernacular dialect of the *Hindoos*, inhabiting that part of the Indian Peninsula, which, extending from the Dutch settlement of *Pulicat* on the Coast of *Coromandel*, inland to the vicinity of *Bangalore*, stretches northwards, along the coast as far as *Chicacole*, and in the interior to the sources of the *Tapti*; bounded on the east by the *Bay of Bangal*, and on the west by an irregular line, passing through the western districts belonging to the *Soubahdar* of the *Deccan*, and cutting off the most eastern provinces of the new state of *Mysore*:—a tract including the five Northern *Circars* of *Ganjam*, *Vizagapatam*, *Rajahmundry*, *Masulipatam*, and *Guntoor*; the greater portion of the *Nizam's* extensive territories; the districts of *Cuddapah* and *Bellari* ceded by him to the British; the eastern provinces of *Mysore*; and the northern portion of the *Carnatic*: nor is this language unknown in the more Southern parts of India, for the descendants of those *Teloogoo* families which were deputed by the *Kings* of *Vidianagara* to controul their southern conquests, or which occasionally emigrated from *Telingana* to avoid famine or oppression, are scattered all over the *Dravida* and *Carnataka* provinces; and ever retaining the language of their forefathers, have diffused a knowledge of it throughout the Peninsula.†

† Among numerous authorities which may be quoted in support of the concluding part of this statement, I subjoin the following passages from the *Travels* of *Dr. Francis Buchanan*, a work containing much statistical information, regarding the provinces in the interior of the Peninsula—
“Every where in *Karnata* the palanquin-bearers are of *Telinga* descent, and in their own families speak the language of their original country”—“The *Woddas* or *Woddaru* are a tribe of *Telinga* origin, and in their families retain that language; although they are scattered all over

A tradition current in Telingana, and noticed by many of its best native * Authors, states the original name of this language, as well as that of the country in which it is spoken, to have been *Tri-lingum*, or in pure Teloogoo *Modaga-lingum*;† namely the language or country of the three lingums; a name derived from the three lingums, or mystic symbols of the divinity, in the form of which Shiva, the destructive and re-producing power in the Indian Trinity, is reported to have descended upon the mountains of Shri Shuelum or Purvatum, Caleswarum, and Bheemeswarum or Dracharamum, where he is supposed still to hold his awful abode, and is worshipped under the respective names of Mulleca-joona, Calanadha, and Bheemeswara.

These three lingums are said to have marked the chief boundaries of the country known in modern times by the name of Telingana. The

“the countries where the Tamil and Karnataca tongues are prevalent.”—Speaking of a east known by the name of Baydara, he observes—“Those in the North-eastern parts of the Mysore Raja's dominions are of Telinga descent, and retain that language.—They seem to be the true Sūdra cultivators and military of Telingana, and to have been introduced in great numbers into the southern countries of the Peninsula, when these became subject to Andray or Telingana princes.”

* See the Preface of Manmīdi Venkayah, a learned native inhabitant of Masulipatam, to his Teloogoo Dictionary, the copy right of which has been purchased by the Madras Government; and the original authorities therein referred to. Among others, the Adhurrana Vyacurnam, as given in the Andhra Cowmudi, from which the following is a quotation.

శ్రీ శైలభీమ కారేశ
మహాధర నిలసయుతం | ప్రకారంతుమహత్సృష్ట శ్రీణివాసరాణిదా
తనాత్ | త్రిలోచనోమహేశస్థుత్రి కూలంచక నేపహా | త్రిలింగరూ
క్షిప్తనసత్ త్రిద్వా దేమునైవ్యుతతః | అంధ్రవిష్ణుస్సరయుగోదనుజేనని
కంఠవా | యుధ్యత్రయోదకయుగాహవ్యతంరాజు సోద్రమం | అచ
సత్తత్ర ఋషియుగలోగోదావరత దే | తత్రా లక్ష్మభృతియే త్రం త్రిలింగ
మితివస్తుతం ||

He (alluding to Andhra Vishnuo the son of Saachundra hereafter mentioned) having built an immense wall, connecting Shri Shuelum, Bheemeswarum, and Caleswarum, with the Mahendra hills, formed in it three gates, in which the three eyed Ishwara, bearing the trident in his hand, and attended by a host of divinities, resided in the form of three lingums. Andhra Vishnuo, assisted by angels, having fought with the great giant Niskubho, for thirteen years, killed him in battle, and took up his residence with the sages on the banks of the Godavery, since which time, this country has been named Trilingum. Then follows the passage given in the last Teloogoo quotation in the notes to this introduction.

† Tri in Sanscrit, and *Moda* in the inferior, or *Modo* or *Modoga* in the superior dialect of the pure Teloogoo, all mean three.

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first, that of Shri Shaelam, still celebrated in the Deccan, is particularly described in the extract from Captain Colin Mc'Kenzie's journal inserted in the 5th volume of the Asiatic Researches, of which a part is subjoined in a note below.* It is romantically situated in an unfrequented spot, surrounded by an almost impenetrable forest, among the wild mountains through which the impetuous current of the Kistna forces its passage from the high table land to the plains, and forms the termination of that chain of hills, which, from the vicinity of the great temple at Tripetty, winds to the north in irregular and separate ranges. In Arrow-smith's Map of 1804, it is placed near the Nalmul hills in Canoul (Kurnool) under the name of Parrawottum, upon the Kistna, just before that river takes a sudden but short direction to the north. It is the second of the twelve Jyotee lingams mentioned as peculiarly holy, in the 38th Adhyaye of the Sheev Pooran; and, in the Brahmanda Pooran, it is also mentioned as the eighth of the second class of mountains. In the year 1677, we find Sevajee, the celebrated founder of the Mahratta Empire, performing penance at this shrine ‡; and, on the annual recurrence of the Shivaratree, or the night sacred to Shiva, immense crowds of people still flock thither from all parts of Hindoostan.*

* "On entering the south gate," says Captain Mc'Kenzie, we descended by steps through a small door to the inner court, where the temple are. In the center was the Pagoda of Mallecargee, the principal deity worshipped here. It is square, and the roof is terminated by a pyramid of steps, the whole walls and roof on the outside are covered with brass plates, which have been gilt, but the gilding is worn off. From hence I was conducted to the smaller and more ancient temple of Mallecargee, where he is adored in the figure of a rude stone, which I could just distinguish, thro' the dark vista of the front buildings, on pillars. Behind this building, an immense fig tree covers with its shade the devotees and attendants, who repose on seats placed round its trunk, and carpeted; among these was one Byragy who had devoted himself to a perpetual residence here, his sole subsistence was the milk of a cow which I saw him driving before him, an orange colored rag was tied round his loins, and his naked body was besmeared with ashes." "It appears that the God Mallecargee is no other than the Lingam to which such reverence is paid by certain casts of Gentoos." Captain Mc'Kenzie adds a curious account of the manner in which the lingam was shown to him, by means of a mirror reflecting the rays of the sun upon it, and describes it as "a small oblong roundish white stone, with dark rings, fixed in a silver case."

‡ see Wilkes' South of India.

* The present Nabob of Kurnool, a tributary of the East India Company, in whose territory this Pagoda is situated, collects on this occasion a considerable revenue from the pilgrims; to secure which, he deputed an officer with a certain number of Sepoys; but, with that intolerant bigotry, which more or less influences all who profess the faith of Mahomed, he has resisted every application from the Hindoos to be permitted to repair this very ancient temple, which is now fast falling to decay.



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The second lingam at Caleswarum, visited occasionally by a great concourse of pilgrims, is situated on the spot where Arrowsmith places Cal-tysair Ghaut on the Godavary, and is the same that is described by Captain Blunt, in the seventh volume of the Asiatic Researches, under the name of a Pagoda sacred to Cali, standing on the very boundary of Telingana, where the Baun Gunga joins the Godavary.†

I have not yet succeeded in establishing to my satisfaction the site of the third lingam, worshipped under the name of Bheemeswara, which I am inclined to believe is the same as Bheema Shenker, the sixth of the twelve Jyotee lingams, enumerated in the Sheev Pooran, and there stated to be situated in the Deccan. The best informed natives give a very vague account of the site of this temple, some asserting it to be in the Northern Circars, where it is known by the name of Dracharamum, others in the western Ghauts, or, as they describe it, "towards Poona"—A Temple of this name is cursorily mentioned by Dr. Francis Buchanan as standing in the immense chain of hills which runs along the western side of the Peninsula; and, as this is near the southwest junction of the Mahratta, Mysore, and Telingana territories, it is perhaps the third lingam.*—Be this as it may, the situations of the two other lingams sufficiently evince the correctness of the tradition which describes them as the boundaries of the country termed *Tri-lingum*, subsequently known to the Mahomedan conquerors of the Deccan under the modified name of Telingana; for the

† "I might now" says Captain Blunt "be said to have entered upon those parts of India known by the name of Telingana.—The inhabitants of which are called Tellingahs and speak a language peculiar to themselves.—This dialect appears to bear a strong resemblance to what in the Circars is called Gentoos.—After the heat of the day, and length of the march, our situation close to the river had a very refreshing and pleasing effect.—I was highly delighted with the romantic view which the confluence of the Godavary and Baun Gunga rivers now presented.—I could see quite up to the fort Suruncha, and an opening beyond it likewise shewed the junction of the Linderwotty river with the latter.—The blue mountains and distant forests which terminated the prospect rendered the whole a very sublime and interesting scene.—There is a small Pagoda sacred to the Hindoo Goddess Cali, situated on the north east bank of the river, at the confluence, which imparts it's name to this passage over the Gunga Godavary, called Cal-sair Ghaut, and annually draws a great concourse of pilgrims, who from ideas of purification come to wash in the waters of the confluent streams."

* "Dr. Buchanan's travels Vol. III Chapter XVI Page 134. "At Sheraly is a river called Sheraly-tari which comes from a temple on the Ghauts that is termed Bhimeswara"—N. D. Sheraly is placed by Arrowsmith to the South of Onore on the Coast of Canara, under the name of "Serowly"—in the latitude of which the boundaries of the three countries abovementioned meet.



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northern and southern limits of Telingana proper, as exhibited in our best maps, will be found to coincide very nearly with the sites of these two temples.

In further confirmation of this tradition, it may be noticed that Ptolemy mentions "*Triglyphon vel Trilingum regia*"† but places it beyond the Ganges; and that Pliny, alluding to the same region, under its purer name of Modogalingum‡ makes it an island in the Ganges—" *Insula in gange est magnæ amplitudinis, gentem continens unam, Modogalingum nomine.*"

Inaccuracies respecting situation are not uncommon in the writings of the ancients relative to Indian geography, and those which have just been mentioned, with some other similar inconsistencies, may perhaps be reconciled, by supposing that under the name of the Ganges, either the Ganges proper, or the Godavery, may occasionally be understood. In the Peninsula, each of these rivers is known by the name of the *Gunga*, and they are looked upon as sister streams. ** The Godavery is here considered the elder of the two, perhaps from its being the first known to the inhabitants of these regions; and the Ganges proper is deemed the more holy, apparently from the present religion of India, having originated, or been more early established, on its banks. The ancient books* of the Hindoos, indeed, bear testimony that, even in the most remote times, these two rivers have occasionally been considered as one; for, in more than one place

† He adds, *in hac galli gallinæque barbati esse dicuntur, et corvi et psittaci albi.* ४, ३ ४०५ २००, the Sinecollum of Arrowsmith, which stands in the Masulipetam district, a little above the mouth of the Krishna, is the Sanscrit name for a peculiar red or whitish crow.

‡ It has been already stated that *Tri* and *Modoga* are synonymous terms.—

** So intimate is the connexion between these two rivers, that those who carry the sacred water of the Ganges to the south of India, when they arrive on the banks of the Godavery, invariably replace the water of the Ganges, evaporated on the journey, by water taken from its sister stream the Godavery. The whole is notwithstanding considered to be the pure water of the Ganges, and this ceremony is never omitted. If it were, it is believed; and perhaps with reason, that the water would disappear before it could reach Rameswarum.

* In the Vayu Puran the course of the Ganges is thus described "The Ganges flows through the Gandharvas, Cinnaras, Yacshas, Rakshasas, Vidyadharas. (Uragas or large snakes; these are tribes of demons good and bad in the hills) Calapagamacas, Paradas, Svigānas, Svasas Ceratas, Palindas, Curavas in Curu about Tancheer, Sam-Bharatas, Panchalas, Cesi or Benares, Matsyas, Magadhas (or South Behar) Brāhmottaras, Angas, Bangas, Calingas." &c. Asiatic researches Vol. 8th. Essay on the sacred isles in the west.



in the Poorans, the Ganges proper is described as passing through Calinga, a country which we know to be the region watered by the Godavery*. So far, therefore, as regards the course of the Ganges through Calinga, described in these ancient books, it must be the Godavery to which they allude,

From the adjective *Trilinga*, by a general grammatical rule† is derived *Tilinga*,† or as it is more generally written *Telinga*—From *Tilinga* also, by corruption, the Native Grammarians derive the words *Tenoogoo* and *Teloogoo* which is the name now generally given to the language in the country where it is spoken.—The little resemblance between *Tenoogoo* or *Teloogoo*, and *Telinga*, may induce an English reader to question this derivation: but, as I have remarked in a subsequent part of this work, great deference is due by a foreigner to the testimony of Native Authors; and when it is considered that many words have passed into *Teloogoo* through the medium of the Pracrit, or other corrupted dialects of the Sanscrit, and have been naturalized in it for ages, the little connexion now to be traced between some original words, and their corruptions, ought not alone to invalidate the established etymologies of successive Grammarians.—It may not be irrelevant, however, to observe, that *Teloogoo* may possibly be derived from the adjective *Tellu*,† *fair, while*, an appellation which might with much propriety be applied to the people of Telingana, compared with the neighbouring nations; and that *Tenoogoo*

In the Brahmanda Pooran, also, the course of the Ganges is thus described. “The southern branch goes to Gadhamandana from hill to hill, from stone to stone; it encircles the forest of Gadhamandana or Deva-nandana, whence it is called Alaca-nanda, it goes to the Northern lake, called Manasa, thence to the king of mountains with three summits, thence to the Mountains of Calinga.” Asiatic Researches Vol. 8th. Essay on the sacred isles in the west.

* Asiatic Researches Vol. III article 3d.

† The reader is requested to refer to the conclusion of the second Chapter of the grammar.

† *Tilinga* is mentioned in the Brahmanda Puran as an inland Country, situated between Casi-cosala or Benares, and Magadha. Vol. 8th. of the Asiatic Researches; Essay on the sacred isles in the west.

† The participle तेजः (the same as तेजः) may be added to each of these words, used adjectively, which thus became तेजः *Tellugoo* and तेजः *Tenugoo* respectively These derivations, however, are not free from objection, for they are not in strict conformity to the grammatical rules for Sundhi.



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may be translated *sweet*, from *Tene*, *honey*, a denomination by no means inapplicable to a language that has often been termed *the Italian of the East*.

The Country known by the name of Modogalingum or Trilingum appears to have been subdivided, at a very early period, into the *Calinga* and *Andhra* provinces. Calinga* stretched northwards along the coast, from the Godavery towards the Ganges; including those regions which are situated in the vicinity of the second lingum at Calaswarum, from which it probably took its name *Calingum***.—The nation is mentioned by Pliny as “*Calingæ proximi mari*” and “*Gentes gangaridum Calingarum*” and the people and language of Telingana are still known to the inhabitants of the Eastern islands by no other name than Caling or Keling.† Andhra, whence the first ancient dynasty of Hindoo Emperors appear to have derived their name,*** seems to have been an inland subdivision to the south of the Godavery, greater in extent than Calinga. Pliny, after specifying the names of several Indian nations, alludes to the Andhræ as a superior people “*Validior deinde gens Andhræ plurimis vicis XXX oppidis, quæ muris turribusque muniuntur; regi præbet peditum C. M. equitum M. M. elephantos M.*”—and Andhra, which is the name given to the Teloo goo by all Sanscrit Grammarians who have written respecting it, continues to be the current appellation of the language in many parts of the Country.

The most ancient Teloo goo Grammarian of whom mention is made in the native books is the sage Kunva, who is said to have been the first that

* It has been already noticed that Telinga is mentioned in the Brahmunda Pooran, as situated between Casi-cosala and Magadha, that is between Benares and Bahar proper. Calinga is mentioned in the same Pooran, as situated between Cosala and Banga; in other words, between Benares and Bengal proper. 8th Vol: of the Asiatic Researches.—Essay on the sacred isles of the west.—This proves the two to have been at least contiguous, but the one is generally understood to have been a subdivision of the other.—

** *Calaswarum* is one of the names of the God Shiva; *Calingum* is the same name for the same deity, only under a different form, namely the form of the mystic lingum.

† Marsden's Malay Grammar.—

*** See article VII Vol: 2d of the Asiatick Researches.

composed a treatise on the principles of the language. It† is stated that he executed this work by command of a king of Andhra, named Andhra-royoodoo, son‡ of Soochundra who reigned at Siccacollum on the banks of the Krishna. On the death of Soochundra, Andhraryoodoo quitted the capital of Siccacollum, and established his residence on the banks of the Godavery—possibly at Rajahmundry, which we afterwards find mentioned as the capital of the Kings of the Chalookia race. Many fabulous accounts of the feats of this prince are current in Telingana, and such has been the veneration of the people for his virtues, that they have deified him as an incarnation of the God Vishtnoo, in which character he is still worshipped at the ancient capital of Siccacollum § near Masulipatam.

The works of Kunva, of Audharvan Achary, and of several other ancient Grammarians, are not now to be found. All the treatises on Teloo-goo grammar, at present extant, consist of Sanserit commentaries, on a series of concise apothegms written in Sanserit by a Bramin named Nannapa, or Nunniah Bhutt. The text of Nunniah Bhutt, as explained by his best commentators, has been my principal guide in the work which I now offer to the Public; but as the illustrations, comparisons, and arrangement of these Authors are borrowed exclusively from the language in which they compose, and from a system of grammar the most artificial perhaps ever invented by human ingenuity, I have adhered

+ కణ్వప్రముదాహ|అం ప్ర విష్ణోరసుజ్ఞాకృతస్యమద్య్వికరణస్య ద్రోహీ
 సురు ద్రోహీతి ||

Kunva said "He who speaks irreverently of my Grammar, composed by the command of Andhra Vishtnoo, shall be considered as guilty of irreverence to his Priest." Andhra Cowmudi.

‡ అంధ్ర నాథో మహావిష్ణునికంఠుడనుజాపహ|పురాహ్వా యంభువ ము
 న్నోకాహ లేశః కియు గేహరిః | కాపలేరాజవర్యస్యమచం ద్ర స్యతమాభవః |
 అభవత్సర్వదేవైశ్చ సేష్టికౌలోకపూజితః ||

¶uri The King of Andhra, the great Vishtnoo, the destroyer of the giant Nishumbhoo, formerly, in the Catiyoog of the grand period called Saanyumbhooava, was born as the son of the chief of kings Soochundra, ruling at Cacolum. Andhra Cowmudi. Then follows the passage quoted in the first note.

§ In Teloo-goo, the name of this place, and of Chicacole in the Ganjam District, are the same; but the two must not be confounded.

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to them in these respects, so far only as they are calculated to assist an English Student. I have often been obliged to deviate from them, and, in imitation of my guides, to accommodate my illustrations &c. &c. to the grammar of the language in which I write.

Nunniah Bhutt, the author of the apothegms above mentioned, undertook also the herculean labor of translating the voluminous Mahabharat from Sanserit into Teloogoo verse; and although he did not live to finish this work, which was subsequently completed by Tickuna Somiazooloo, he succeeded in immortalizing his memory in this part of India, by rendering this book the great standard of Teloogoo poetry. We learn from the introduction to * the Teloogoo Mahabharat that Nunniah Bhutt was

* The following is an extract from the passage here alluded to హా|| నిజమహిమంబలప్రజాప్రీతిఁజెంచుచుఁబరమండలంబులధరణిపతుల| నదిమిశప్పంబులుముదముతోఁగొంచునుబలిమినియ్యనిభూమిపలయపతుల| నుక్కణంగంపుచుదిక్కులఁదనయాజ్ఞవెలింగించుచునువిప్రకులమునెల్ల| యోచుచుకరణన్వఁగాంచుచుభీతులనగ్రజన్తులకుననుగ్రహమున| జూరుతరమహాస్త్రహరంబులిచ్చుచు| దేవభోగములనుహావిభూతి| దనరఁజేయుచిట్లునునుమానుఁడగువిష్ణు| వధానుండువంశవధానుండు|| వచనము|| అఖిలజలధివేలావలయుతవసుమతీవనితావిభూషణంజైనవేదేశంబునకునాయకత్వంబునుంబోనిరాజమహేహంధ్రపురంబునందుమహేహంధ్రమహిమతోఁబరమానందంబునననవరతంబుమహారాజ్యసుఖంబుననుభవించుచుండినకలభువనలక్ష్మీనివాసంజైనరమ్యపార్వతలంబునమంత్రిపురోహితసేనాపతిదోవారికమహాప్రధానదండనాయకసామంతవిలాసినిపరిపృతుండైయపారకబ్ధికాప్రపారగులయునవైయాకరణులును| భారతరామాయణానేకపురాణాప్రవీణులయునపూరాణికులును| మృదుమధురభావభాసురసరసవచనరచనావికారదులయునమహాకవులును| వివిధవిరకనాగరవిగాహితసమస్తప్రాధికాస్రగిష్టులయినతాకాకులును| నాదిగాగోలవిద్యజ్ఞనంబులుపరిపేష్టింబోలెదయుండ| విద్యావిలాసుండునుమఖౌపవిష్టుండునువైయిష్టకభావినోదంబులందగిలియొక్కనాడు|| పి|| తనకులప్రాప్తానుననురక్తునవిరళజపహేమతత్పరునివైతకబ్ధి| కాసునుసంహితాభ్యాసుబ్రహ్మాదాదినానాపురాణవిజ్ఞాననిరతు| బా

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INTRODUCTION.

cotemporary with the King Vishtnoo Vurdhana, ** of the Shiva sect and Chalookia race, who reigned at Rajahmundry on the banks of the Godavary. Colonel Wilkes, § in his Historical Sketches of the South of India, makes the Chalookia race more ancient than the Cadumba kings of Bunawassi, whose dynasty is stated to have been subverted in the second century of the christian æra. If this be admitted, the works of Nunnia Bhutt may boast of great antiquity.

శ్రునాపప్రతిపదాశ్రమమగ్ధులగోత్రజాతుసద్విసుతావదాతచరితు | లోకజ్ఞ
సుభయభాషాకావ్యరచనాభిరోభినిజప్రతిభాభియోగ్యు | నిత్యసత్యవచనమమ
త్యమరాధిపా | చార్యసుజననన్నపార్వజూచి | పరమధర్మవిదుఃకుచరచ
ఘోరాన్వయా | భరణుఁడిట్టులనియెగరణతోడ ||

Affectionately protecting the inhabitants of his Empire—receiving, with satisfaction, the tribute of foreign Sovereigns, whose kingdoms had been subdued by him, and humbling the pride of those princes who haughtily withheld payment—illuminating the corners of the world with his commands—protecting the whole race of Bramins—shielding the timid who solicited shelter—compassionately bestowing the most excellent and extensive Agraharams on the first born men (Bramins)—enlightening vast wealth by celestial enjoyment—and thus following the precepts of Menu, lived Vishtnoo Vurdhana, the increaser of his race. He, the ornament of the Chalookia family, constantly enjoying the glory of his vast empire—residing, with excessive delight, and with the splendour of the great Indra, in his capital of Rajamahendra, which is the chief gem of the Vēgu Empire, the great ornament of the goddess of the Earth, (encompassed by the waters of all the oceans)—attended, in his superb palace, which is the seat of glory of the whole world, by Ministers, Priests, Generals, Chamberlains, Counsellors, Magistrates, neighbouring princes, and beautiful damsels—and surrounded by Grammarians, skilled in the boundless doctrines of articulate sounds, Historians, acquainted with the Bharata, Rāmāyanam, and all the Poorans, Great Poets, celebrated for clothing the most pleasing and gentle images in the sweetest verse, famous Philosophers, skilled in all the sublime sciences, and diving into the ocean of abstruse reasoning, and many other learned men—amusing himself with study—deeply interested in agreeable history, and experienced in the rules of justice—sitting, with delight, thus affectionately addressed the venerable and virtuous Nannapa, the Brahmin and affectionate adherent of his family, incessantly devoted to sacrifice and meditation, author of a copious grammar, skilled in the Sunhetas, fully versed in various Poorans, such as the Bramhanda &c. a meritorious man, the follower of the aphorisms of Apastamba, born in the gotram of Mudgala, commended by virtuous men, pure in his actions, experienced in wordly affairs, in wisdom like Broohuspatee, celebrated for composing poetry in both languages, famed for genius, a speaker of truth which is everlasting. The king then proceeds to request that he will translate the Mahabharat.

** This prince must not be confounded with another Vishtnoo Vurdhana, who reigned in the eleventh century of our era, but who was neither of the Chalookia race, nor of the Shiva sect; he was a Tilinga king of the Bellal dynasty, and was converted from the Jain religion to the sect of Vishtnoo, by the famous Rama Anuj Achary, the head of the Shri Vaishnavas or Ayengars, one of the three great sects into which the Hindoos of the Peninsula are now divided.



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On the capture of Warunkul,† the capital of the Bellal Kings of Telingana, by the Pattans, A. D. 1323, certain officers of these ancient princes are stated to have emigrated to the southern provinces, where they founded the celebrated city of Vidianagara or Vizianagara, the Bijanagur of Arrowsmith, and established a new dynasty of twenty princes* known by the name of *Raja or Royaloo*, who gradually extended their sway all over the South of India, and reigned from the commencement of the fourteenth to the close of the sixteenth century. Of these kings, the most celebrated was Krishna Royaloo, a prince who reigned during the earlier part of the sixteenth century. He is highly renowned in Telingana for his piety in repairing the numerous temples in the Carnatick,

* I am indebted to the friendship of that able and distinguished officer Colonel McKenzie C. B. of the Madras Engineers, now Surveyor General of India, for the following translation of an extract from the Gutputtee Manuscript in his valuable and extensive collection, containing, in the form of a prophecy, a chronological account of these kings. Numerous inscriptions, and grants of land, in the possession of Colonel McKenzie confirm the correctness of this account.

A. S.	AD.		Y.	M.	D.
1258	1336	1	In the Salteevahan Sakum 1258, in the year Daatoo, on the 2d of Vysakum month, on the new moon, <i>Hurryhur Raja</i> will commence his reign at Anagoondy		
			The whole of his reign will be	14	" "
1272	1350	2	After him, his brother <i>Booka Royaloo</i> will succeed in that kingdom and will reign	29	8 "



* and for the great personal bravery he displayed in the course of his extensive conquests in the Peninsula, but chiefly for his munificent encouragement of Teloo-goo literature:

A. S. A. D.				X. | M. | D.
1301	1379	3	Next <i>Hurryhur Royaloos</i> the second will rule.....	22 " "
1323	1401	4	After him <i>Vejjaya Booka Royaloos</i> will rule.....	17 " "
1340	1418	5	Upon his death <i>Palla Booka Royaloos</i> will rule.....	16 " "
1355	1434	6	After which <i>Gunda Dava Royaloos</i> will rule.....	20 " "
1376	1454	7	After him <i>Raja Saker Royaloos</i> will rule.....	" 9 "
1376	1455	8	After that <i>Vejjayooloo</i> will rule.....	" 10 "
1378	1456	9	<i>Proudha or Pratapa Dava Royaloos</i> will rule.....	21 " "
1399	1477	10	After him <i>Veera Royaloos</i> will rule.....	4 " "
1403	1481	11	After him <i>Mallicar Royaloos</i> will govern.....	6 " "
1409	1487	12	<i>Ramachundra Royaloos</i> will next rule.....	1 " "
1410	1488	13	<i>Veeroopacha Royaloos</i> will govern.....	2 " "
1412	1490	14	<i>Narasinga Royaloos</i> will rule.....	5 " "
1417	1495	15	After him <i>Narasa Royaloos</i> will rule (including 5 years in the name of his son <i>Veera Narsimha Royaloos</i> from the Cycle year Rak-tachee A. S. 1426.....	13 " "
1430	1509	17	The second son of <i>Narasa Royaloos</i> , named <i>Krishna Royaloos</i> will rule from the Cycle year Sookla of the Visaka month.....	21 " "
1452	1530	18	From the Cycle year <i>Veecrooty Achoota Dava Royaloos</i> will reign.....	12 " "
1464	1542	19	From thence <i>Suleka Timma Raase</i> From the beginning of the Cycle year Soobacroot in the Jasta month, <i>Rama Royaloos</i> will rule 22 years in the name of.....	22 " "
1486	1564	20	<i>Sadaserexo Royaloos</i> and keeping him in his possession. The Kingdom of <i>Veejyanagur</i> will then end with <i>Rama Royaloos</i>	
—				
1451	1569		The Country will be in great confusion then for.....	5 " "
1451	1569	21	In the Cycle year <i>Eramodoota Teraomal Royaloos</i> will establish himself as King, at <i>Penoogonda</i> , and will rule.....	" 11 "
1494	1572	22	His son <i>Sree Runga Royaloos</i> will then reign from the Cycle year <i>Angeerasa</i> of the 10th of <i>Vysakam</i>	14 " "
6507	1585	23	After which, from the Cycle <i>Paardeva</i> of the 10th of <i>Mangam</i> of the fall moon <i>Veneatuputty Royaloos</i> will rule.....	28 8 15
—				
			After him, of the Kings of the Chundra race none will remain; and foreign kings will rule the land; deriving, their authority from no legal right	
1536	1614	24	First <i>Chicka Royaloos</i> will rule.....	" 4 "
1552	1630	25	After him <i>Rama Raase</i> changing his true name, to that of <i>Ramadava Ray-el</i> for.....	15 5 "
			After this, the Country will be in great disorder for some time, and prodigies and portentous omens will appear between the year <i>Bahodanya</i> and <i>Nundana</i>	15 " "

(Here the Account terminates in a prophetic announcement of a Deliverer of the Hindoo Race.) From circumstances, observes Colonel McKenzie, we may infer that this account was written A. D. 1630.

* By an inscription on the great tower erected over the grand entrance into the famous Shiva temple at Conjeeveram, which is supposed to be the highest building of the kind in India, we find that it boasts of this priace as it's founder.



A great number of books, composed during the reign of Krishna Royaloo, are still to be found in the libraries of the present Polygars, of whom many in the Northern Districts, as far as Nellore, and several in the South, are descended from the former officers of the Vidianagara government: but the intolerant zeal of the Mahommedans, whose irruptions into the South of India terminated in the overthrow of the Vidianagara Empire, has left of the more ancient Teloogoo works little else remaining than the name. §

The works still extant, however, are sufficiently numerous and various to evince the great degree of refinement to which the Teloogoo has attained. Few languages will be found more copious, more nervous, or more regular in construction, and it may boast, in a peculiar manner, of great elegance of expression, and melody of sound. Under the fostering auspices of the British Government, it is confidently hoped that the Teloogoo may recover that place which it once held among the languages of the East, and that the liberal policy of the Legislature † may be successful in renewing, among the Natives of Telingana, that spirit of literature and science, which formerly so happily prevailed among them, and still so much endears to their remembrance the days of the most enlightened of their Hindoo Rulers.

Nearly the whole body of Teloogoo literature consists of Poetry, written in what may be termed the superior dialect of the language; but so different is this from the inferior or colloquial dialect, in common use

§ Having heard that a number of poems, engraved on some thousand sheets of copper, had been preserved by the pious care of a family of Bramins in the temple on the sacred hill at Tripetty, I deputed a Native for the purpose of examining them; but, with the exception of a treatise on Grammar, of which a copy was taken, the whole collection was found to contain nothing but voluminous hymns in praise of the deity.

† The following is an extract from the act of the British Parliament to which I allude. “ And be it further enacted, that it shall be lawful for the Governor General in Council to direct, that out of any surplus which may remain of the rents revenues and profits, arising from the said Territorial acquisitions, after defraying the expenses of the Military, Civil, and Commercial Establishments, and paying the Interest of the Debt, in manner herein-after provided, a sum of not less than one Lack of Rupees in each year shall be set apart and applied to the revival and improvement of literature, and the encouragement of the learned Natives of India, and for the introduction and promotion of a knowledge of the science among the Inhabitants of the British Territories in India.



among all classes of the people, that even to the learned, the use of commentaries is indispensable for the correct understanding of many of their best works. This peculiarity of two dialects is common to the Teloogoo, with the Tamil and the Kannataca. In the course of this work, I propose to give all the rules for the superior dialect, as being that from which the other is derived, but I shall carefully notice the peculiarities of the common dialect. The reader will bear in mind that in conversation and official business, the inferior is used to the entire exclusion of the superior dialect, and that in all books or studied compositions, a contrary rule obtains.

Such as have acquired a knowledge of the Teloogoo language merely with a view to colloquial intercourse with the people, or to the transaction of official business, and have confined their studies exclusively to the inferior dialect, may accuse me of entering on an unprofitable and unnecessary task, in treating of the other, which, in their estimation, may be deemed altogether foreign to the Teloogoo. An attentive examination of the two may possibly lead to a very different conclusion: at all events, as this work is intended as much to enable the student to understand the rules which regulate the classical compositions of the Natives, as to teach him to speak or write the common Teloogoo, I have deemed it my duty to follow the Native Grammarians by tracing the language to its original source in the superior dialect—at the same time, I have not neglected its more useful branches in the inferior dialect, which, as being vulgar, Native authors have considered beneath the notice of the learned.

The Teloogoo is spoken with the greatest purity in the Northern Circars, and with much of its native simplicity by the Ratsawars, Velmawars, and other superior classes in those districts. More conversant with arms, however, than with books, the Ratsawars* and Velmawars are in general

* The affecting tale of the Zemindar of Boobily, related by Orme, is one of many that might be quoted, in elucidation of the nice sense of honor, and romantic bravery, inherent in this fine race of men. Our want of sufficient attention to their habits and customs, rather than any calous disregard for their prejudices, has occasionally driven others of this tribe to similar acts of self destruction, which are much to be deprecated, and which, indelibly imprinted on the minds of the people, materially affect the popularity of our Government.



ignorant of the principles of their own tongue. Indeed the three inferior classes of Telingana, unlike their neighbours of the Tamil Nation, seem to have abandoned the culture of their language, with every other branch of literature and science, to the sacred tribe. The Vussoochuritra is the only Telooگو work of note not composed by a Bramin. But, with the manners and habits of their ancestors, the Velmawars, Comtees, and Soodra casts, descended from the aborigines of the country, retain a great deal of the original language of Telingana, and are more sparing in the use of Sanserit words than the Bramins.

It has been very generally asserted, and indeed believed, that the Telooگو has its origin in the language of the Vedums, and many of the most eminent oriental scholars have given their authority in support of this opinion. It is not without much deference, therefore, that I venture publicly to state my inquiries to have led me to contrary conclusion; but I do so with the less hesitation, as I find myself supported by the concurrent evidence of all Native Authors who have ever written on the subject of the Telooگو language.

On this, and on several other material points connected with the structure of the Telooگو, I regret that my sentiments should be entirely at variance with those of so celebrated an orientalist as Dr. Carey, one of the learned Professors in the College of Fort William, to whom the Public are indebted for a very copious Grammar of the Sanserit language, and for a series of works on the elements of the spoken dialects of India. In the preface to a Telinga Grammar, which issued from the press after the present work had been completed and submitted to Government, Dr. Carey writes as follows, "The languages of the South of India *i. e.* the Telinga, Karnāta, Tamil, Malayala, and Cingalese, while they have the same origin with those of the North" (*viz.* the Sanserit) differ greatly from them in other respects: and especially in having a large proportion of words the origin of which is unascertained; or, as he afterwards terms them, words current in the country, తెగజము, of which the derivation is uncertain."



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While I coincide in opinion with Dr. Carey that, "among these five languages, the Telinga appears to be the most polished, and though confessedly a very difficult language, it must be numbered with those which are the most worthy of cultivation, its variety of inflection being such as to give it a capacity of expressing ideas with a high degree of facility, justness, and elegance"; with deference, I submit that he has given an erroneous view of the structure and derivation of the Teloo goo. In common with every other tongue now spoken in India, modern Teloo goo abounds with Sanscrit words, perhaps it has a greater proportion of them than any of the other southern dialects; nevertheless there is reason to believe that the origin of the two languages is altogether distinct.

With the exception of a few letters peculiar to Sanscrit words, and evidently taken from the Nagree alphabet, the round and flowing characters of the Teloo goo bear no resemblance to the square Devanagree; and even if the Teloo goo alphabet were found to be derived from the Nagree, it would only prove that the people of Telingana had borrowed the invention of a more civilized nation. The origin of their language might still be as different from that of their alphabet, as the origin of our present Roman characters, from that of our Saxon words.

It has already been mentioned that all the Native Teloo goo Grammars are written by Bramins, in the Sanscrit tongue; and that their arrangement of the alphabet, their illustrations, and their comparisons, are necessarily borrowed from the language in which they write. This circumstance might justify the supposition that the Bramins were the first who cultivated the Teloo goo, and brought it under fixed rules; but it cannot be urged in proof of any radical connexion between the Teloo goo and the Sanscrit.

It has also been noticed that, in speaking the Teloo goo, the Soodras use very few Sanscrit words: among the superior classes of Vysyus, and pretenders to the Rajah cast, Sanscrit terms are used only in proportion to their greater intimacy with the Bramins, and their books; and, when we find even such Sanscrit words as these classes do adopt, pronounced by them in so improper and rude a manner as to be a common jest to

the Bramins, who, at the same time, never question their pronunciation of pure Teloo goo words, I think we may fairly infer it to be probable at least that these Sanscrit terms were originally foreign to the language spoken by the great body of the people.

Some Native Grammarians * maintain that, before the King Andharoyadoo † established his residence on the banks of the Godavery, the only Teloo goo words were those peculiar to what is emphatically termed the *pure* Teloo goo, now generally named *the language of the land*, which they consider coeval with the people, or as they express it “created by the God Brimha.” The followers of this prince, say they, for the first time began to adopt Sanscrit terms with Teloo goo terminations, and by degrees corruptions from the Sanscrit crept into the language, from the ignorance of the people respecting the proper pronunciation of the original words. This would imply that the nation still retain some faint remembrance of those times, in which their language existed independent of the Sanscrit; and it is certain that every Teloo goo Grammarian, from the days of Nunnia Bhutt to the present period, considers the two languages as derived from sources entirely distinct; for each commences his work by classing the words of the language under four separate heads, which they distinguish by the respective names of దేశ్యము *language of the land*, తెత్తము *Sanscrit derivatives*, తడ్కము *Sanscrit corruptions*, and ప్రాంతము *provincial*

* See the Adhuvana Vyacurnum, as given in the Andhra Cowmudi. తత్తతాస్తత్తమా లాపాస్తత్తా లీనాహ రేభూటాః | తాలేనమ హతా సర్వంతత్తమం స్వల్పబు డ్ధిభిః | అస్మదోద్ధార్యమాణం సత్తద్ధ వంచేతి సత్తతం | వికృత వ్యవర్తయా భ్యాంచపాదాభ్యాం క్రివికేషతః | తద్ధ వాఙ్మతకథ్యస్తే తాలేనమ హతా స మాః | బ్రహ్మణానిర్మితా వాచకీతూర్వమాంశ్చ కేతుహ రే | అచ్యుత్తతచక థ్యస్తే సుప్యధ్ధాతుసమన్వితాః || The adherents of Andhra Vishtnoo (before mentioned) who then resided on the banks of the Godavery spoke Tutsama words, (Sanskrit derivatives). In the course of time, these words, not being properly articulated by the unlearned, by the change or obliteration of letters, or by being contracted, a fourth, or a half, became Tudd huvas, (Sanskrit corruptions.) Those words consisting of nouns, verbals, and verbs, created by the God Brimha, before the time of Hari, the Lord of Andhra, are called Uchka, (pure.)

† This is the prince who is now worshipped as a divinity at Siacacollum on the river Krishna, and who was the patron of Kunva, the first Teloo goo Grammarian.



terms. To these, later authors have added అన్య దేశము *foreign words* or those from other lands.

As this arrangement is essential to a proper illustration of the structure of the Telooḡoo language, it will be adhered to in the following work. Of the different classes of words specified above, the three first only are mentioned in the Telinga Grammar by Dr. Carey; the first is there stated to comprize "words current in the country of which the derivation is uncertain", a "large proportion" of which are allowed to be included in the language; the second is stated to contain "pure Sungskrita words;" and the third "words derived from the Sungskrita, "but written and pronounced differently."

The words included in the first class, which I have denominated *the language of the land*, are not only a "large proportion" of words, but the most numerous in the language, and the model by which those included in the other classes are modified and altered, from the different languages to which they originally belong. Why the origin of this class of terms is supposed to be unascertained has not been stated; nor can I conceive how so erroneous a conclusion could have been adopted; for the name given to them by all Sanscrit Grammarians, by the whole body of the people, and by Dr. Carey himself, at once points out their derivation. This name is దేశము, a noun used either as a substantive or an adjective, in the former sense denoting a *country or land*, in the latter, in which it is here used, implying *that which belongs to the country or land*; it marks the words in question, not as merely "current in the country," but as the growth and produce of the land; it would be difficult to define more precisely the origin of any words, and to this class must we look for the pure Telooḡoo—for the *true language of the land*.

The second class of words I have termed *Sanscrit derivatives*, and I prefer this denomination to that of "pure Sungskrita words" given to it by Dr. Carey; for although the words included in it contain the crude forms of pure Sanscrit words, they cannot appear in Telooḡoo in their



original shape, but invariably assume terminations or undergo changes peculiar to the pure Telogoo, or language of the land.

The third class of words which is generally mentioned by Dr. Carey as "derived from the Sungskrita," I have named *Sanscrit corruptions*; it consists of words which have passed into Telogoo, either directly from the Sanscrit, or through the medium of some of its corrupted dialects, such as the Pracrit, and which, in order to be assimilated to the *language of the land*, have undergone radical alterations, by the elision, insertion, addition, or subtraction of letters. These changes have been sometimes carried so far, that it is difficult to trace any connexion between the adulterated word and its original in Sanscrit.

In the course of this work, it will be obvious to the Sanscrit scholar that the declension of the noun, by particles or words added to it—the use of a plural pronoun (మనము) applicable to the first and second persons conjointly—the conjugation of the affirmative verb—the existence of a negative aorist, a negative imperative and other negative forms in the verb—the union of the neuter and feminine genders in the singular, and of the masculine and feminine genders in the plural, of the pronouns and verbs—and the whole body of the syntax, are entirely unconnected with the Sanscrit; while the Tamil and Karnataca scholar will at once recognize their radical connexion with each of these languages. The reader will find all words denoting the different parts of the human frame, the various sorts of food or utensils in common use among the Natives, the several parts of their dress, the compartments of their dwellings, the degrees of affinity and consanguinity peculiar to them, in short all terms expressive of primitive ideas or of things necessarily named in the earlier stages of society, to belong to the pure Telogoo or *language of the land**. It is true, (so mixed have the two languages now become) that *Sanscrit derivatives or corruptions* may, without impropriety, be occasionally used to denote some of these. This, however, is not common, the great body of Sanscrit words admitted into the language consists of abstract terms, and of words connected with science, religion,

* The reader is requested to refer to the irregular దేశ్యము nouns.



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or law, as is the case, in a great degree, with the Greek and Latin words incorporated with our own tongue: but even such Sanscrit words as are thus introduced into Teloo goo are not allowed to retain their original forms, they undergo changes, and assume terminations and inflections unknown to the Sanscrit, and, except as foreign quotations, are never admitted into Teloo goo until they appear in the dress peculiar to the language of the land.

This brief notice of the structure of the Teloo goo seemed necessary, in order to explain the principles on which the following chapters are founded: the further consideration of the subject I leave to others, as the prolonged discussion of it is foreign to a work of this nature. I am inclined, however, to believe that the Teloo goo will be found to have its origin in a source different from the Sanscrit, a source common perhaps to the Teloo goo, with the superior dialects of the Tamil and Karnataca. But the introduction of Sanscrit words into this language must have taken place at so remote a period, as to be now almost beyond the reach of inquiry. With the religion of the Bramins, the people of Telingana could not fail to adopt much of the language of that extraordinary tribe; their constant intercourse with each other for a long series of years has necessarily confirmed this intermixture of language, and it must be admitted that the Teloo goo has been as much improved by adopting an indefinite number of words from the Sanscrit, as our own tongue has been ameliorated by borrowing from the more refined languages of Greece and Rome.

Having concluded the few introductory remarks which I had to offer to the reader in explanation of the plan of my work, I avail myself of this occasion to make my public acknowledgments for the assistance with which I have been favoured in the course of its progress.

To my friend Mr. Stokes of the civil service on this establishment, who did me the favour to peruse the manuscript before it was submitted to the Government, I owe many valuable suggestions; and I am under particular obligations to my colleagues in the Board of Superintendence



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for a most laborious and critical examination of the whole work. Mr. Ellis and Archdeacon Mousley are in a special manner entitled to my thanks; for their criticisms enabled me to correct many imperfections that had otherwise escaped my notice.

In examining the principles inculcated by the best native grammarians, I was assisted by my Teloogoo instructor Woodiagherry Vencatanarrain Ayah, a young bramin of superior intelligence and remarkable acquirements, who, by his own merits alone, subsequently rose to the situation of Head English master at the College of Fort St. George, and lately to the more honorable office of Interpreter to the Supreme Court of Judicature at the Presidency. He generally sat by me while I wrote the notes from which this Grammar has been compiled, and I may therefore be said to have availed myself of his aid and advice throughout the work.

I have only further to add that on all intricate points of grammar I have invariably consulted the learned Pundit Putabhi Rama Sastry Head Sanserit and Teloogoo master at the College, and where I found the native grammarians at variance, have been regulated chiefly by his opinions, in attempting to reconcile their differences, or in selecting that authority to which the preference has been given.





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In support of what I have ventured to advance, in the preceding introduction, on the subject of the structure and derivation of the Teloogoo language, it is peculiarly gratifying to me to be allowed to quote the high authority of my friend Mr. Francis W. Ellis, at the head of the Board of Superintendence for the College of Fort St. George, as contained in the following observations with which he has favoured me. The knowledge which this Gentleman possesses of the various spoken dialects of the Peninsula, added to his acquirements as a Sanscrit scholar, peculiarly qualify him to pronounce a judgment on this subject.



The real affiliation of the Telugu language appears not to have been known to any writer, by whom the subject has been noticed. Dr. Carey in the preface to his Sanscrit Grammar says---“The Hindoostanee and the Tamil, with the languages of Gujarat and Malayala, are evidently derived from the Sanscrit, but the two former are greatly mixed with foreign words. The Bengalee, Orissa, Maratta, Kurnata, and Telinga languages are almost wholly composed of Sanscrit words.” In the preface to a Grammar of the Telugu lately published by him he, also, says---“The languages of India are principally derived from the Sanscrit” : &c. “The structure of most of the languages in the middle and north of India, is generally the same, the chief difference in them lies in the termination of the nouns and verbs, and in those deviations



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from Sanscrit orthography which custom has gradually established in the countries where they are spoken. The languages of the south of India, i. e. *The Telinga, Karnatic, Tamil, 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."---To this testimony Dr. Wilkins adds the weight of his authority, when he says in the preface to his Grammar of the Sanscrit---"*the Tamil, the Telugu, the Carnatic, the Malabar, together with that*" (the idiom) "*of the Murratta states and of Gujarat so abound with Sanscrit, that scarcely a sentence can be expressed in either of them without it's assistance.*"---Mr. Colebrooke, also, in his dissertation on the Sanscrit and Pracrit languages in the 7th Volume of the Asiatick Researches, though he has not given so decided an opinion, yet, by including these under the general term Pracrit, appropriate only to dialects of Sanscrit derivation and construction, and by the tendency of his remarks, appears to favor the received notion of their origin ; he states indeed in express terms that the *Tamil* (which word he writes *Tāmila*, deducing it from *Tāmaparnā* the Sanscrit name of the river of Tirunelvéli) is written in a character which is greatly corrupted from the present *Dévanágari*, and that both the "*Carnata*" and "*Telingana*" characters are from the same source. In arrangement the two latter, which are nearly the same, certainly follow the *Nágari*, but in the form of the letters, mode of combination, and other particulars, there is no resemblance; and the *Tamil* is *totally different*, rejecting all aspirates, and having many sounds which cannot be expressed by any alphabet in which the Sanscrit is written.

It is the intent of the following observations to show that the statements contained in the preceding quotations are not correct ; that neither the *Tamil*, the *Telugu*, nor any of their cognate dialects are derivations from the Sanscrit ; that the latter, however it may contribute to their polish, is not necessary for their existence ; and that they form a distinct family of languages, with which the Sanscrit has, in latter times especially, intermixed, but with which it has no radical connexion.

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The members, constituting the family of languages, which may be appropriately called the dialects of Southern India, are the high and low Tamil; the Telugu, grammatical, and vulgar; Carnāṭaca or Cannāḍi, ancient and modern; Malayāḷma or Malayāḷam, which, after Paulinus a St. Bartholomæo may be divided into Sanscrit (Grandonico-Malabarica) and common Malayāḷam, though the former differs from the latter only in introducing Sanscrit terms and forms in unrestrained profusion; and the Tuluva, the native speech of that part of the country to which in our maps the name of Canara is confined.

Besides these, there are a few other local dialects of the same derivation, such as the Coḍugu, a variation of the Tuluva spoken in the district of that name called by us Coorg; the Cingalese, Mahārastra and the Oḍḍiya, also, though not of the same stock, borrow many of their words and idioms from these tongues. A certain intercommunication of language may indeed, always be expected from neighbouring nations, however dissimilar in origin, but it is extraordinary that the uncivilized races of the north of India should in this respect bear any resemblance to the Hindus of the south; it is, nevertheless, the fact, that, if not of the same radical derivation, the language of the mountaineers of Rājmaḥāl abounds in terms common to the Tamil and Telugu.

The Telugu, to which attention is here more specially directed, is traced from its own roots, which, in general, have no connexion with the Sanscrit, nor with those of any other language, the cognate dialects of Southern India, the Tamil, Cannāḍi &c. excepted, with which, allowing for the occasional variation of consimilar sounds, they generally agree: the actual difference in the three dialects here mentioned is in fact to be found only in the affixes used in the formation of words from the roots; the roots themselves are not similar merely, but the same.

The roots of the Telugu Language, like these of the Sanscrit, are mostly the themes of verbs, but they may often be used in the crude form, or with a single affix, as nouns or adjectives, and many of them are used only in the latter acceptation; thus కొద్దు, as a noun, signifies *a blow with the fist* and is the root

of the verb నడచు to strike with the fist ; thus also, నడు *nadu*, with the affix క *ca*, నడక *nadaca*, signifies, as a noun, a step, progress, conduct, manner, and is the root of the verb నడచు నడుచు *nadacadamu* to walk. In this use of the roots, all the dialects differ ; the root that is used as a noun only in Tamil and Telugu may serve as the theme of a verb in Cannadi, and *vice versa* : thus in Tamil the term அகற்ற, *accarai* is used as a noun in such impersonals sentences as அகற்றுகிறது யிவ்வ *yenac' accarivillei*, it is not a want to me--- I do not require it ; in Cannadi అక్కరి *accariy* is the root of the verb అక్కరియును *accarigudu* to be desired---to be endeared to. It frequently happens, also, that a term occurs which cannot be referred to any root of the tongue to which it belongs, though it is readily traced to a radical in one of the cognate dialects ; thus in the compound అగపదము *agupadadamu*, (which signifies in Telugu to take in the sense in which it is used in such sentences as అది ధూమము నా నాకు అగపదించి *adi dhūmamugā nācu agupadindi*, I take it to be smoke - దానికి న ధూమము నాకగపదలేదు *dānikin arihamu nāc' agapadā ledu*, I do not take, or comprehend, the sense of it, but in Tamil to take in general, seize, obtain, as குరిவி అగపట్ట *curivi yenac' agapattadu*, I have caught the bird) the first member అగ *aga* or అగు *agu* has no separate meaning in Telugu, in Tamil *agam* signifies the interior and, in both languages, the root పడు *padu* to suffer.

To shew that no radical connexion exists between the Sanscrit and Telugu, ten roots in alphabetic order, under the letters A, C, P, and V, have been taken from the common dhātu-mālā or list of roots, and with them have been compared ten Telugu roots, under the same letters taken from a Telugu dhātu-mālā compiled by Patābhi-rāma Śāstri, the Head Sanscrit and Telugu Master at the College ; these will be found in the following lists, the mere inspection of which will shew, that, among the forty Telugu roots, not one agrees with any Sanscrit root. To facilitate a comparison of the several languages treated on, each of which has a distinct alphabet, the Roman character is used throughout :

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the orthography is generally that of Sir Wm. Jones, as explained in the 1st Volume of the Asiatic Researches, but the grave accent is used instead of the acute, to mark a naturally long syllable when final or formed by *Sandhi*, and *K*, is occasionally substituted for *C*, before *i* and *e* in words belonging to the southern dialects only : other variations of trifling importance will be observed.

ROOTS UNDER THE LETTER

SANSKRIT.

TELUGU.

A.

Ac to mark - move - move tortuously.

Accalu to contract the abdominal muscles.

Ag to move - move tortuously.

Agalu to separate - break.

Anca)
 or } to mark.

Anga)

Aggu to worship.

Agh to move - despise - begin - move quickly.

Aggalu to be insufferable - be excessive.

Agha to sin.

Als to give by compulsion - incur debt.

Ach to honour - serve.

Antu to touch or stick - adhere - anoint the head.

Anch to move - speak unintelligibly - speak intelligibly.

Adangu to be destroyed - submit - be subdued, or suppressed.

Aj to throw - move - shine.

Adaru to shine - shoot at.

At or *Aih* to move.

Adalu to weep bitterly.

Aa to occupy - undertake.

Adu to slap.

ROOTS UNDER THE LETTER

C.

Cac to hint desire - go.

Caccu to vomit.

Cacc to laugh.

Cats to play dice, chess &c.

Cach to laugh.

Crats to want.

Cacch to laugh.

Ca'itu to tie - build - become pregnant.

Cag to move.

Ca'ugu to wash.



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SANSKRIT.

TELUGU.

Cach to tie - shine.

Cadangu }
or } to swell, boil.
Canangu }

Caj to hiccup.

Catācu }
or } to lick as a dog.
Cadāgu }

Caī to move - screen - rain.

Cādaru to call aloud - exclaim.

Caīh to fear - recollect anxiously.

Cādalu to move or shake.

Cād to eat - rejoice - divide - preserve.

Cādi to approach - obtain.

ROOTS UNDER THE LETTER

P.

Pach to cook - explain - stretch.

Pagalu, }
or } to break - make forked.
Pangalu }

Paś to shine - move.

Panchu to divide into shares - send
away - appoint - divide by
figures.

Paśh to speak.

Paśtu to seize - touch - begin - knead
the limbs - understand - con-
tain - unite intimately, as co-
lour with that which is co-
loured, &c.

Pan to traffic - praise.

Paśu to suffer - fall.

Pat to rule - move.

Pandū to reprove - produce - lie down.

Path to move.

Paḍayū to obtain.

Paś to move - be fixed.

Pantangu to vow.

Pan to praise.

Paḍāru to act precipitately - speak
nonsense - threaten.

Pamb to move.

Pannu to join steers to a plough -
prepare.

Parbb to move.

Panatsu to send - employ.



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ROOTS UNDER THE LETTER

SANSKRIT.

TELUGU.

V.

Vak to be crooked - move

Vag to be lame.

Vach to speak - order.

Vaj to move - renew or repair.

Vat to surround - share - speak.

Vaā to surround - share.

Vanta to share.

Vaāh to go alone - be able.

Vaā to shine - surround.

Vaā to sound.

Vaga } to grieve - pretend grief -
or } consult.
Vagu }

Vagir to speak deceitfully - bark as a dog.

Vangu to stoop.

Vats to come.

Vantsu to bind - pour water from a vessel.

Vrats to divide.

Vaāa to become lean.

Vaāu to dry up.

Vaāru to shine.

Vaādu to serve food.

To shew that an intimate radical connection exists between the Telugu and other dialects of Southern India, fifteen roots have been taken in alphabetical order from the Dhātu-māla above mentioned, under the first vowel and first consonant, with which the correspondent roots of the Tamil and Cannadi are compared: the Tamil roots are from a list compiled by the Head Tamil Master at the College, compared with the Sadur Agarādi and other dictionaries and the Cannadi roots are from an old list explained in Sanscrit.

TELUGU.

CANNADI.

TAMIL.

Accarey to feel affection
for, love.

This root, in Telugu *accara* and in Tamil *accarei*, is used as a noun, only in these languages.

Accalu to contract the
abdominal muscles.

Accalu as in Telugu.

This root is never used without the formative syllable *intu* in Telugu, but in Can. which gives an active sense to primitive roots, and a causal sense to the derivative themes of verbs.

Aggalu to separate.

Agalu as in Telugu - also,
to become extended -
to extend - lament.

Agal as in Telugu - also,
to keep at a distance - pass beyond.
Agavu. to call, play.

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TELUGU.	CANNADI.	TAMIL.
	Agalu to dig.	Agazh as in Cannadi in which language the Tamil zh is usually converted into i.
Aggalu to become insufferable - be excessive.	Agey to be - afraid - be pleased.	Agei to beat - cut - break in two.
Aggu to worship.		Aghu to decrease. Angar to gape.
Als to give by compulsion - incur debt.	Atchu as in Telugu, The consonant in this root, which agrees with the first of the second series of consonants in the Sanscrit alphabet, is pronounced <i>tsa</i> and <i>cha</i> in Telugu; <i>cha</i> in Can. and <i>sa</i> , <i>sha</i> , <i>cha</i> , and <i>ja</i> in Tam. according, as it is final or medial, single or double.	
	Anju to be alarmed - fear - frighten.	Anju as in Can.
Antu to touch - stick or adhere - anoint the head.	Antu to join - stick together.	Antu to join - adjoin - approach - besit. This root, spelt with the same letters in the three dialects, is in Tamil pronounced <i>Andu</i> .
Adangu to be destroy - ed - submit - be subdued or suppressed.	Adagu } to be contain- or } ed - enclosed - Adangu } subdued or } suppressed - } submit - recede.	Adangu as in Can.
Adaru to shine - shoot at. In the second sense it takes the formative <i>intsu</i> .	Adaru to ascend - climb ride.	Adaru to throng - press together - be connected.
Adalu to weep bitterly.		
Adu to slap.	Adu to cook. This root with a final <i>e</i> <i>ade</i> , means the same as in Telugu, and, also it to obtain - move.	Adu to join - be near - be connected - to kill - fight - cook. With a final <i>ei</i> this root means, as in Can. to obtain and, also, to unite.

NOTE. This root is the primitive of all those in the three languages commencing with the letters *ad*, in which the leading idea of nearness - junction, variously modified, is very apparent: the several modes of forming the

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secondary root by inserting a nasal before the final syllable, as in *Andu* or *Antu*, or by adding the syllables *ci* or *c*, *ur*, *al*, *gu*, *angu*, &c. as here exemplified, is common to them all. This formation of a number of secondary roots from a primitive by the adjuncts mentioned, is constantly observable under every letter of the alphabet: the primitive is found sometimes in Tam, sometimes in Can, and sometimes in Tel, sometimes it exists in all three, sometimes in none of them.

TELUGU.	CANNADI.	TAMIL.
<i>Adugu</i> to ask - beg alms.		
<i>Addagu</i> to interrupt - prevent.	<i>Addagu</i> as in Tel.	
<i>Caccu</i> to vomit.	<i>Caccu</i> as in Tel.	<i>Caccu</i> as in Tel.
	<i>Cangedu</i> to become lean.	
	<i>Cargu</i> to become black, by fire &c.	<i>Carugu</i> as in Can.
<i>Cats</i> to play dice, chess &c.		<i>Casa</i> to be modest, or diffident.
		<i>Casangu</i> to be bruised by the hand - squeezed.
		<i>Casi</i> to be moist or damp - to weep - entreat.
	<i>Cachini</i> to join together two things of the same kind - pair.	
	<i>Carchu</i> to bite - wash rice.	<i>Caða</i> to pass beyond.
		<i>Caðavu</i> to pay - fulfil - give attention - reflect - nail up.
<i>Caïtu</i> to tie - build - become pregnant, said of cattle only.	<i>Caïtu</i> to tie - build.	<i>Caïtu</i> as in Can.
<i>Cadugu</i> to wash off, as dust from the hands - wash out, as stains from a cloth.		This root in Tamil is pronounced <i>Cazhavu</i> ; <i>ða</i> in Tel. and <i>la</i> in Can. are constantly substituted for the Tamil <i>zh</i> and roots of which the final is <i>gu</i> in the former end in the latter in <i>vu</i> ; thus the root meaning to stroke gently - caress is in Tam.
		<i>Tazhuvu</i> in Tel. <i>Tadugu</i> &c.
<i>Cadangu</i> } to swell - boil or } <i>Canangu</i> } or bubble.	<i>Cadangu</i> as in Tel.	This root is not in Tam, but it is evidently the same in meaning and derivation with the two following, the last of which, <i>Cadu</i> , is the primitive of all those commencing with <i>Cad</i> in the three languages.
	In both languages this verb is primarily used of water, and secondarily of the affections of the mind, in expressions similar to the sea swells, his anger boils, his wealth overflows.	

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TELUGU	CANNADI.	TAMIL.
	Cadi to cut - bite.	Cadi to cut - bite - guard - swell or be angry.
		Cadu to cut - plough - snatch or seize suddenly - steal - be angry.
	Cadekey to hurry - has- ten.	Cadagu as in Can.
	Cade to churn.	Cadei to stir up with a stick &c. - to turn by a lath.
	Canmalei to think - con- ceive in the mind. This is evidently a compound of the simple root can, but the second member, malei, has no separate meaning.	Can } as in Can. also to or } consider - mark - Can } determine.
	Cattu to kill.	Cattu to call aloud - roar or bellow - creak.
	Cadaqu to dissolve in liquids.	
Cadaru - to call aloud from any affec- tion of the mind - to exclaim.	Cadaru to call or weep aloud - bellow as a beast.	Cadaru as in Can.
Cadalu } to move or or } shake. Cadulu }	Cadalu as in Tel.	Cadalu as in Tel.
Cadiy to approach - ob- tain.	Cadi to steal.	Cadi to sound - make a noise - be haughty.
Cadu to draw gold or silver.		
Cadumu to push away.		Caduvu to be confused or perplexed.
	Cadrucu } to peck as a or } bird. Cadruncu }	



NOTE TO THE INTRODUCTION.

TELUGU.	CANNADI.	TAMIL.
<i>Candu to fade or decay as flowers and fruit by heat,</i>	<i>Candu as in Tel.</i>	<i>Candu as in Tel. & Can.</i> It has this meaning in Tam. when the last syllable is written <i>ru</i> but pronounced <i>du</i> ; when written with the same final consonant as in Tel. and Can. it signifies <i>to be spoiled - to perish generally.</i>
	<i>Canam to become rancid - to acquire a bad taste or smell by smoke or keeping.</i> This root is used as a noun in Teluga in the same sense.	
<i>Canalu to become angry - fade.</i>	<i>Canalu to kindle as fire - to become angry.</i>	<i>Canal and Candal } to become an-gry.</i> Used as a noun, Canal means fire.
<i>Canu to see - to bring forth a child.</i>	In the first sense, <i>to see</i> , this root in the present and future of the Can. and Tam. is written with a long <i>u</i> and with the nasal of the third series of consonants <i>Can</i> and <i>Canu</i> ; in the past it is short <i>Canen</i> - <i>Canenu</i> , as in Tel; the second sense is peculiar to the latter language; but <i>Candu a calf</i> in Tamil is evidently derived from it.	
<i>Cappu to cover.</i>	<i>Cappu to dig a pit - excavate - hollow out.</i>	This root is not used in Tam. either in it's Tel. or Can. sense, but it is evident that from it in the latter acceptance is derived the Tamil terms, <i>Capparu a hollow basin</i> carried by beggars, and <i>Cappel a ship</i> .

But though radical connection may be proved to exist between languages, their actual connection, as regards terms used for the expression of ideas, may not be intimate and it becomes necessary, therefore, to establish this point, to enter further into detail and compare the words of the three cognate dialects, as well as the roots whence they are derived. Māmidī Vencaya, the author of the Āndhra Dīpaca, an excellent Dictionary of the Telugu, has, in the preface to this work, introduced a concise analysis of the language, the substance of which, as affording the means of making this comparison, is translated in the following paragraphs.

“ The modes of derivation in the Āndhra language are four; they are Tatsaman, Tadbhavam, Déśyam and Grāmyam.

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"OF PURE SANSKRIT TERMS RECEIVED IN TELUGU.

"Tatsamam consists of Sanscrit terms, pure as spoken in heaven, the Telugu terminations being substituted for those of the original language, of which the following are examples.

SANSKRIT.	TATSAMAM.	SANSKRIT.	TATSAMAM.
Rāmah	Rāmandu <i>a proper name.</i>	Bhubhrūt	Bhúb,hrūtu <i>a king.</i>
Vanam	Vanamu <i>a forest.</i>		
Gangā	Ganga <i>the river.</i>		
Harih	Hari <i>a proper name</i>	Hanuman	{ Hanumā, ha- nūmantudu and hanumānu } <i>a proper name.</i>
Bhagavati	Bhagavati <i>a goddess.</i>		
'Srih	'Sri <i>prosperity.</i>	Sampad.	{ Sampadu and Sampattu } <i>wealth.</i>
Sambuh	{ Sambuvu or Sambundu } <i>a proper name.</i>	Cshut and Cshud	{ Cshuttu } <i>appetite.</i>
Vad,buh	Vad,hu <i>woman.</i>	Āpah	Appu <i>waters.</i>
Gauh	Govu <i>a cow.</i>	Dyau	Divamu <i>the heavens.</i>
Glau	Glau <i>the moon.</i>	Payah	Payasu <i>milk.</i>
Vāc	Vāccu <i>a word.</i>	Anadwān	Anadwāhamu <i>an ox.</i>
Bishag	Bishacu <i>a physician.</i>		

"OF TERMS DERIVED FROM THE SANSKRIT.

"Tadbhavam consists of terms formed, either from the Sanscrit direct, or through one of the six Pracrits, varied by the interposition of syllables, and by the substitution, increment, and decrement of letters, as explained in the Vairūta-chundrica: the several modes of derivation, here indicated, are exemplified in the following lists.

"TADBHAVAM TERMS DERIVED IMMEDIATELY FROM SANSKRIT.

SANSKRIT.	TADBHAVAM.	SANSKRIT.	TADBHAVAM.
Samudrah	Sandaramu <i>the sea.</i>	Yātrā	Dzatara <i>pilgrimage.</i>
Chandrah	Tsandurundu <i>the moon.</i>	Āturam	Ātramu <i>hurry.</i>
Cānanam	Cāna <i>a forest.</i>	Pangtiḥ	Banti <i>a line or row.</i>
Cudāyam	Gōdā <i>a wall.</i>	Churāṇi	Garidī { <i>a fencing school.</i>

NOTE TO THE INTRODUCTION.

" TADDEHAVAM TERMS DERIVED FROM SANSKRIT THROUGH THE
PACRUTAM SPOKEN IN THE COUNTRY OF MAHARASTRA.

SANSKRIT.	PRACRIT.	TELUGU.	
Chacravácali	Chaaccaváyò	Dzaccavu	a species of water fowl.
Upád,hyáyah	Ojjháò	Oddza	a preceptor.
Brahmà	Bamhà	Bomma	Brahma.
Dwípah	Dívo	Diri	an island.
Cámsyam	Camso	Cantsu	bell metal.
Yasáh	Jaso	Asamu	fame.

" TADDEHAVAM TERMS DERIVED THROUGH SAURASENI, THE LANGUAGE
OF THE COUNTRY OF SURASENA.

SANSKRIT.	SAURASENI.	TELUGU.	
Yejnópavitam	Dzannóvidam	Dzannidamu	the Brahminical thread.
Prátijnyátam	Padinádám	Pannidamu	a vote.
Hintálah	Hindálo	Indu	a date.
Haritálah	Haridálo	Aridálamu	orpiment.
Dhátu	Dádu	Dzádu	colour.

" TADDEHAVAM TERMS DERIVED THROUGH THE MAGADHI, SPOKEN IN
THE COUNTRY OF MAGADHA.

SANSKRIT.	MAGADHI.	TELUGU.	
Nédishtám	Nédistam	Néstamu	friendship.
Gébast,hab	Gébastè	Gésta	a householder.
Cashtam	Castam	Casti	difficulty.
Rámà	Láma	Léma	a woman.

" TADDEHAVAM TERMS DERIVED THROUGH THE PAISACHI, SPOKEN IN
THE COUNTRIES OF PANDYA AND CECAYA.

SANSKRIT.	PAISACHI.	TELUGU.	
Alactah	Alatto	Latuca	lac-dye, prepared for painting the feet.
Sashculi	Sack, buli	Tsackilamu	a contorted cake.
Urnà	Unnà	Uuni	wool.
Trilingab	Tilingo	{ Telungu Telugu Tenugu }	the Telugu Language.
Swernam	Sannam	Sonna	gold.
Niscéni	Nisena	Nittsena	a ladder.

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"TADĒHĀVAM TERMS DERIVED THROUGH THE CHULICA OR CHULICA-PAI-SACHI, SPOKEN IN THE COUNTRIES OF GANDARA, NEPALA AND CUNTALA.

SANSKRIT.	CHULICA.	TELUGU.	
Bründah	Pundo	Pindu	<i>an assemblage.</i>
Budhah intelligent	Paddo	Pedda	<i>great; peddavandū a wise man &c.</i>
Swernam	Pannō	Ponnu	<i>gold.</i>
Mrūgah	Micō	Mécamu	<i>a beast.</i>
Bradhnah	Paddo	Produ & Poddu	<i>sun rise.</i>

"TADĒHĀVAM TERMS DERIVED THROUGH THE APABHRAMSA SPOKEN IN THE COUNTRY OF ABHIRA AND THE COAST OF THE WESTERN OCEAN.

SANSKRIT.	APABHRAMSA.	TELUGU.	
Brāhmanāh	Bambhadu	Bāpadu	<i>a Brahman.</i>
Abadham	Abaddhu	Baddu	<i>an untruth.</i>
Stanam	Tanu	Tsannu	<i>the bosom.</i>
Śrutam heard	Sudu	Tsaduvu	<i>reading or learning."</i>

NOTE. Apabramsa means, literally, *corrupted language*; but the author says the word is not to be taken in this sense, but as the proper name of the dialect, and to this purpose quotes a verse from Appacavi, one of the commentators on the Nannayabhatti-yam, who states the same, and adds it was the speech of the goddess Saraswati in her youth, and that it's terms, therefore, are without exception, pure. Words which have passed through this dialect to the Telugu are, however, more frequently used by the Śūdra tribes than by the Brāhmins.

The proportion of corrupt, or, more appropriately, permuted terms in Telugu of the several derivations above noticed, may be stated as follows; Sanscrit Tadbhavam *one half*; Prācrit, *one quarter*; Saurasēni *one tenth*; Māgadhi *one twentieth*; the Paisāchi, Chūlicā, Apabramsa together *one tenth*. Mr. Colebrooke, in his dissertation on the Sanscrit and Prācrit languages, admits but of three distinctions; these two and the Magadhi, or Apabramsa, which he considers the same. The six Prācrits here enumerated, however, are six distinct dialects, each formed, as to terms, according to it's own rules of permutation, but all following the idiom, collocation and, with special exceptions, the general grammar of the Sanscrit: in the Shadbāshā-chandricā by Lacshmidhara, a joint grammar of the six Prācrits, after general rules applying to all, the Prācrit

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पर'क्षेत्र (Pracritam mahārāstr' ōdbhavam) is deduced immediately from the Sanscrit, the Saurasēni from the Prācrit and Sanscrit and so on; the Māgadhi, Paisāchi, Chāclica - Paisāchi, and Apabramśa, each declining a degree in purity and the last varying more than any of the rest from the parent stock; this, however, the author does not allow to be, as Mr. Colebrooke considers it, "a jargon destitute of regular Grammar," for he says - *Apabhramśas tu bhāshā syādabhirādi girāncayaḥ - cavi prayōg'ānarhatwān n'āpasab-das sa tu cwachit*, Apabramśa is the language spoken in Abhira and other countries, and, as it is used by the poets, it is not in any respect corrupted—and he proceeds, accordingly, to detail it's grammatical rules.

The work here noticed is confined to these dialects, as they now exist in the Nācas, and treats, therefore, only of Tatsamam and Tadbhavam terms of Sanscrit origin; it is expressly stated, however, that each possessed its proper Dēsyam, or native, terms, and it is probable, as many of these dialects prevailed in countries far distant from each other, that each was connected with Dēsyam words of various derivations, in conjunction with which they produced spoken languages differing considerably from each other; this in fact is declared to be the case with respect to Paisāchi in the following passage - *Pisācha dēsa niyatam Paisāchi dwitayam viduh - Pisācha desastu vrūddhair uctāh - Pāndya Cēcaya Chāclica Sahya Nēpāla Cuntalāh Sudhēsha Bhōta Gāudhēra Haiva Canōjanās tat'hā - Etē paisācha dēsās syus tad dēsyas tad guno bhavati*. The two Paisāchi dialects are said to prevail in all the countries here mentioned, commencing with Pāndyam at the southern extremity of India, and extending to Canoj (Canōjāna) in the north, and Siam (Sahya) to the east, and it is added - *These are the Paisāchi countries, and the Dēsyam terms of each have their own particular quality*.

"Dēsyam, in other words 'Andhra, or Telugu, is of two kinds; the language which originated in the country of Telingana and Anya-dēsyam, or the language of foreign countries intermixed with it.

"OF TERMS WHICH ORIGINATED IN TRILINGAM.

"Previously to shewing what part of the language originated in Trilingam,

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the following stanzas from the Adharavana Vyācaranam are here inserted, to describe the country to which this name applies."

A quotation from the Adharavana Vyācaranam is omitted: the author explains that part which relates to the boundaries of Tilingam as follows:

"As it is here said, in the country between Srisailem, the station of Bhīmeswara at Dracharāmam, the greater Cālēs'waram and, as the fourth, the mountain of Mahēndra, in these holy places were three Lingams, and the language which originated in the country known by the name of the Trilinga Dēsām, is that now under consideration; this is the *Atsu* or pure Telugu, and is thus described in the Appacaviyam.

VERSE.

"All those words which are in use among the several races who are aborigines of the Country of Andhra, which are perfectly clear and free from all obscurity, these shine forth to the world as the pure native speech of Andhra (*Suddha Andhra Dēs'yam.*)

"OF THESE THE FOLLOWING ARE EXAMPLES.

Pālu	milk.	Nela	the moon, a month.
Perugu	curdled milk.	Vésavi.....	} sultry weather.
Ney	clarified butter.	and	
Rōlu	a mortar.	Vésaugi.....	
Rōncali	a pestle.	Gudī	a temple.
Utti	a long net for holding pieces of	Madī	a field.
Pudāmi	the earth.	Pai	a fygēt.
Padatuca	a woman.	Tsali	cold.
Pasīdi-painī	gold.	Madugu	a natural pool or lake.
Bangāru	gold.	U'ru	a village.
Cōducu	a son.	Magavāndu	a man.
Cōdalu	a daughter-in-law.	Andādi	a woman.
Tala	the head.	Aluca	recreation-displeasure.

"OF TERMS INTRODUCED INTO TELUGU FROM FOREIGN COUNTRIES.

"The following verse is from the Appacaviyam.

"O Cēsava, the natives of Andhra having resided in various countries, by



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using Telugu terms conjointly with those of other countries; these have become Andhra terms of foreign origin.

"The people of 'Andhra, otherwise called Trilingam, have, as Appacavi states above, frequented other countries and mixed their language with that of these several countries; of such Anya-désyam terms the following are examples.

The examples are of Anya-désyam terms in which aspirates, not belonging to the thirty letters proper to the Telugu, occur: such as, *bhalà* an eulogistic exclamation; *avadhàru* an exclamation of entreaty; *ihavu* a place-station; *dhāca* a haughty, high spirited man: of those which have a final long vowel; such as, *anà* the sixteenth of a Rupee; *navalà* an excellent woman; *códì* a flag; *jirà* armour: and, lastly, of difficult words, inappropriately ranked among Anya-désyam terms; such as, *calanu* battle; *toyveli* a woman; *ménu* the body; *ullamu* the mind. Of the list given by the author as examples of the several kinds of Anya-désyam terms, the whole of the words in the first are of uncertain derivation: those in the second are either Hindustāni or they are terms the last syllable of which has been casually lengthened; thus *códì*, is the same as *códì*, and *navalà* is either of Sanscrit derivation from *nava* new, or a native term from the Tamil *navam* affection. Most of those in the last list are common to the southern dialects; thus *calanu*, in Tamil *cal*, is derived from the root *cala* to join, common to the three dialects; *toyveli*, in Tamil *taiycl*, from *ta* to beautify, *ménu*, in Tamil *méni*, from *mél* upward-outward, and *ullamu* from *ul* inward-mind.

"OF TERMS AND FORMS OF RUSTIC OR VULGAR SPEECH.

"Terms which cannot be subjected to the rules of Grammar, and in which an irregular increment or decrement of letters occur are called Grāmyam; they are corruptions, and are described in the following verse from the Appacaviyam.

VERSE.

"Such Tenugu words as are commonly used by rustic folk are known as Grāmyam terms; these lose some of their regular letters and are not found in poetry, unless, as in abusive language, the use of them cannot be avoided, for example,



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

Vastāḍā *Harī* *Somulu*
Deṣṭāḍā *golladāṇī* *dhītaca* *caruṇaṇ*
Tsūstāḍā *caungili* *nīd*
Iṣṭāḍā *tsepamanuṇ* *ivi* *grāmyōctul*."

In this verse *vastāḍā* for *vatstsunnāḍā* ; *teṣṭāḍā* for *tetstsutsunnāḍā* ; *tsūstāḍā* for *tsūtsutsunnāḍā* ; *iṣṭāḍā* for *itsutsunnāḍā* and *tsepamu* for *tseppumu* are Grāmyam terms.

In the preceding extracts, the author, supported by due authority, teaches, that, rejecting direct and indirect derivatives from the Sanscrit, and words borrowed from foreign languages, what remains is the *pure native language of the land* : this constitutes the great body of the tongue and is capable of expressing every mental and bodily operation, every possible relation and existent thing ; for, with the exception of some religious and technical terms, no word of Sanscrit derivation is *necessary* to the Telugu. This pure native language of the land, allowing for dialectic differences and variations of termination, is, with the Telugu, common to the Tamil, Cannāḍi, and the other dialects of southern India : this may be demonstrated by comparing the *Déśyam* terms contained in the list taken by Vencaya from the Appacaviyam, with the terms expressive of the same ideas in Tamil and Cannāḍi. It has been already shewn that the radicals of these languages, *mutatis mutandis*, are the same, and this comparison will shew that the native terms in general use in each, also, correspond.

It would have been easy to have selected from the three dialects a far greater number of terms, than these, exactly agreeing with each other ; but it is considered preferable to follow a work of known authority, and to which no suspicion of bias to any system can attach : the author, though a good Sanscrit scholar, was ignorant of all the dialects of southern India, his native tongue excepted.

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TELUGU.	CANNADI.	TAMIL.
Pālu milk	Hālu When <i>P</i> begins a word in Tamil or Telugu, it is in Cannadi changed to <i>H</i> , as Tamil <i>Paill</i> , Tel: <i>Palle</i> , Can. <i>Halli</i> a small village; but in the old Can. all such words may, also, be written with a <i>P</i> .	Pāl.
Perugu curdled milk	The Telugu term is not used by itself in Can. but is found in compounds as <i>Benne</i> , white ghee-butter.	Perugu.
Ney clarified butter		Ney. Of these terms the first and last are common to the high and low Tamil, the second is confined to the high dialect.
Rōlu a mortar	Orulu	Urul. High Tamil.
Rōncali a pestle	Onake	Uroncali. H. Tam. The Telugu terms are contractions of these: many similar instances might be adduced, thus <i>ira</i> night in Tamil becomes <i>rē</i> in Telugu, <i>irādu</i> two rendu; <i>aven</i> that man, <i>iven</i> this man, become <i>vāndu</i> and <i>vāndu</i> .
Uūi a long net for holding pots or other household utensils.	This term may be used in Can. but <i>nelu</i> is more correct.	Uri In Tamil when the letter <i>ē</i> () is doubled it, it is pronounced <i>ī ē</i> and in similar Tel. terms, is written <i>īī</i> ()
Pudāmi the earth	Podavi	Pudavi. H. Tam.
Paḍāluca a woman This term is probably a compound, but it is not easy to reduce it to its elements.		
Pasidi or Paindi gold	Pasaru or Hasaru with which the Telugu term is derivatively connected, is used in Can. in the acceptation of green colour only.	Pasuppu golden colour. <i>Pasanti</i> green colour, whence this term is derived, means, also, <i>beauty, purity</i> ; <i>pasum</i> , the adjective derived from it is frequently contracted to <i>paim</i> as <i>pasumpen-paimpon</i> pure gold and from this contraction the second of the Tel. terms is derived.
Bangāru gold	Bangāru	Bangāru L. Tam.



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TELUGU.	CANNADA.	TAMIL.
Cōducu <i>a son</i>		Cuz'handei } <i>L. Tam.</i>
Cōdalu <i>a daughter in</i>		Cuz'havi.... } and
law.....		Coz'handei <i>L. Tam.</i> signify <i>a child of either</i> <i>sex.</i>
		These are the same as the Tel. terms the anomalous letter Z'h (z) being, as usual, changed to d and the dialectic terminations added.
Tala <i>the head</i>	Tale	Talei.
		A short <i>a</i> ends all words in Tel. which in Tamil end in <i>ei</i> .
Nela <i>the moon, a month</i>		Nilavu <i>the moon.</i>
Vēsavi } <i>sultry weather</i>	Besagi	This compound is not used as a
and } <i>-the hot sea-</i>	As usual in Cannādi the Telugu	noun in Tamil though it may be as
Vēsangi } <i>son</i>	V is here changed to B.	in epithet, as <i>vēsavi cālam</i> it is de-
Gūdi <i>a temple</i>	Gūdi	rived from <i>Ve</i> heat and <i>savi</i> light.
		Cūdi or Gūdi.
		This used in Tamil signifies any <i>habitation</i> ; <i>tiru-gūdi</i> , or <i>devercūdi</i> is <i>a temple</i> ; the first member of the latter compound may be added or omitted in Tel.
Mādi <i>a field</i>	Mādi	Mādi.
	In Can. this word properly means <i>beds in which vegetables are sown</i> ; <i>the subdivision of salt pans.</i>	This word may be used in the same sense as in Tel. but it means derivatively <i>a section</i> , from the root <i>madu</i> to divide into sections.
Puli <i>a tiger</i>	Huli	Puli.
Tsali <i>cold</i>	Chali	
Madugu <i>a natural pool</i> <i>or lake</i>	Mudugu	Madu.
Uru <i>a village</i>	Uru	U'r.
Magavāndu <i>a man</i>	Magenu	Magen.
<i>Yādu</i> is here merely the personal termination equivalent to <i>an</i> in Tam- il; without this termination the word means a male of any species, and <i>magadu</i> in the Mas. therefore, is a husband.	This word in Can. has exclusively the second of the Tamil meanings.	This word in Tamil means, first, a man, a male of the human species, secondly a male child, a son.



TELUGU.	CANNADI.	TAMIL.
'Andadi a woman	'Adaveḥ.
		The termination only differs; the nasal in the first syllable of the Telugu word being scarcely heard in pronunciation.
Aluca vexation - displeasure.	Alappu.
		The only difference is the termination.

From the preceding extracts and remarks on the composition of the Telugu language, as respects terms, it results that the language may be divided into four branches, of which the following is the natural order. *Dés'yam* or *Atsu-Telugu pure native terms*, constituting the basis of this language and, generally, also, of the other dialects of southern India: *Anya-dés'yam terms borrowed from other Countries*, chiefly of the same derivation as the preceding: *Tatsamam, pure Sanscrit terms*, the Telugu affixes being substituted for those of the original language: *Tadbhavam, Sanscrit derivatives*, received into the Telugu, direct, or through one of the six *Prâcrits*, and in all instances more or less corrupted. The *Grânyam* (literally the *rustic dialect from Grâman Sans. a village*) is not a constituent portion of the language, but is formed from the *Atsu-Telugu* by contraction, or by some permutation of the letters not authorized by the rules of Grammar. The proportion of *Atsu-Telugu* terms to those derived from every other source is *one half*; of *Anya-dés'yam* terms *one tenth*; of *Tatsamam* terms in general use *three twentieths*; and of *Tadbhavam* terms *one quarter*.

With little variation, the composition of the Tamil and Cannadi are the same as the Telugu and the same distinctions, consequently, are made by their grammatical writers. The Telugu and Cannadi both admit of a freer adoption of *Tatsamam* terms than the Tamil: in the two former, in fact, the discretion of the writer is the only limit of their use; in the high dialect of the latter those only can be used, which have been admitted into the dictionaries by which the language has long been fixed, or for which classical authority can be adduced; in the low dialect the use of them is more general—by the *Brâhmans* they are

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profusely employed, more sparingly by the Sûdra tribes. The Cannadi has a greater and the Tamil a less proportion of Tadbhavam terms than the other dialects; but in the latter all Sanscrit words are liable to greater variation than is produced by the mere difference of termination, for, as the alphabet of this language rejects all aspirates, expresses the first and third consonant of each regular series by the same character, and admits of no other combination of consonants than the duplication of mutes or the junction of a nasal and a mute, it is obviously incapable of expressing correctly any but the simplest terms of the Sanscrit; all such, however, in this tongue are accounted Tatsamam when the alteration is regular and produced only by the deficiencies of the alphabet.

But, though the derivation and general terms may be the same in cognate dialects, a difference in idiom may exist so great, that, in the acquisition of one, no assistance, in this respect, can be derived from a knowledge of the other. As regards the dialects of southern India this is by no means the case, in collocation of words, in syntactical government, in phrase, and, indeed, in all that is comprehended under the term idiom, they are, not similar only but the same. To demonstrate this and to shew how far they agree with, or differ from, the Sanscrit, the following comparative translations of examples taken from the section on syntax in Dr. Wilkins Sanscrit Grammar have been made into Tamil, Telugu, and Cannadi; from these, also, will appear the relation these languages bear to each other in the minutest parts of speech and in casual and temporal terminations.

SANSKRIT.

1 2 3 4 5 6
Cumārās śerātē swairam rōrūyanti cha nāracaḥ
7 8 9 10 11
Jēgiyanti cha gitajyā mēmriyanti rujājitaḥ.

TRANSLATION.

1 2 3 5 6 6 4 4 2
The children sleep freely and the infernal beings are continually crying;
9 7 7 7 8 11 11 11 11 10 10
The songsters are always singing, and those overcome by disease are always
10
dying.

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TELUGU.

¹ Cumārulu ³ swēchchhagā ² nidrintsutunnāru ⁶ naracamulō ⁶ undēdivarunnu
⁴ mickili ⁴ arutsutunnāru ⁹ gayaculu ⁷ mickili ⁷ pādutsunnāru ¹¹ rogamuchēta ¹¹ col'ta-
⁸ baddavārunnu ¹⁰ bahu ¹⁰ tsattsutunnāru.

CANNADA.

¹ Cumāraru ³ yadhēchchhēyāgi ² nidrisuttārē ⁶ naracadalli ⁶ iruvārunnu ⁴ hērālā
⁴ cūguttārē ⁹ gayacaru ⁷ adhīcavāgi ⁷ hāduttārē ¹¹ rogadinda ¹¹ hōdeyēl-pattāverunnu
¹⁰ bahula ¹⁰ sayittārē.

TAMIL.

¹ Cuz'hendēigal' ³ tam ³ manadin ³ padiccu ² nittērei-pannuckirārgal' ⁶ naragattil
⁶ nīlavērgālum ⁵ nīlāmel ⁴ cūppidūgīrārgal' ⁹ pādūvār ⁷ migavum ⁷ pādūckirārgal'
¹¹ rogattināl' ¹¹ vāucca-pattāvērgālum ⁸ cūcēiyāmel ¹⁰ shāgīrārgal'.

The construction of the Sanscrit sentence is as follows. The figures throughout refer to the collocation of the Sanscrit.

1 A noun in the 1st case plural governing 2 a verb in the 3rd. per. plu. pres. of *s'ētā* he sleeps. 3 a noun in the 2d case neu. used adjectively, composed of *swa* own and *iram* motion. 4 the 3d per. plu. pres. of the reiterative form, medial voice, of *rauti* he roars. 5 a conjunction. 6 a derivative from *naracāh* by the *taddhita* affix *an* with the meaning of the 7th or locative case, *being in a place*. 7 the same as 4 from *gāyati* to sing. 8 the same as 5. 9 a compound formed of *gilāh* a song and *gnyah* part. past act. (*capratēya*) from *jānāti* to know. 10 the same as 4 from *mriyati* to die. 11 a compound from *rujā* disease fem. and *jilāh* past part. pas. (*ctapratēya*) from *jayati* to conquer.

The construction of the Telugu sentence is ;

1. Sans. a noun in the first case plural. 3 an adverbial phrase, formed from *swēchchhā*, of Sanscrit derivation, being from *swa* own and *ichchhā* desire, and *gā*, changed from *cā* by *sandhi*, the inseparable part. from *cāvādāmu* to become. 2 the 3rd pers. plu. of the compound present, formed by *nidrintsutu*, the gerund of the present tense, derived from *nidrā* Sans. sleep, and *unnāru*, the third per. plu. pres. of *undādāmu* to be-exist. 6 Sans. a noun in the seventh

or locative case. 6. a compound formed by the aorist part of *undadamu* and the plu. pro. *vādu* he - that man. 5 a conjunction ; it is inseparably attached to the word it conjoins. 4 an adverb qualifying the following verb. 4 the same as 2 from the Telugu verb *aravadamu* to roar. 9 the same as 1. 7 an adverb. 7 the same as 2 from the Telugu verb *pāḍadamu* to sing. 11 Sans. a noun in the 3d, or instrumentive case. 11 a Telugu compound from *coṭṭa* the inf. of *coṭṭadamu* to beat, *baḍḍa*, by *sandhi* for *paḍḍa*, the past part. of *paḍadamu* to suffer, used to form the passive voice, and the plu. of *vādu*. 8 the same as 5. 10 Sans. an adverb. 10 the same as 2 from the Tel. verb *tsāḍadamu* to die.

The construction of the Cannāḍi is exactly the same as the Telugu, one or two of the compounds only differing.

3 is composed of the Sans. adverb *yathā* as and *ichha*. The verbs marked 2, 4, 7 and 10 are not compounds. 6 the 7th case is formed by the adjunct *allī* place, united to *naracāḍa* the genitive form of *naracam*. 7 is a compound used adverbially from *adhica* excessive, a Sans. crude noun, and *ḍgi* the gerund of the past tense *ḍgaradu* to become. The compound marked 11 is from the verbal noun *hodayel* the beating, instead of the inf. as in Tel.

The construction of the Tamil is :

1 as in Tel. 3. the gen. plu. of the pronoun *tān* himself. 3 the gen. of *manadu*, from the Sans. *mānas* mind, will. 3. the dat. of *pāḍi* a measure, used as a preposition and signifying according to. 2 a hybrid compound formed from *nillerei*, the same as *nidrā* Sans. and *paṇṇudel* to do - make, the Tamil seldom allowing a simple verb to be formed from a Sanscrit word with a long final vowel. 6 as in Tel. 6 a compound formed by *uṭṭa*, indefinite part. of the defective verb *uṭ* to be - have, and *avergal*, the plu. of the pro. *aven* he - that man. 5 as in Tel. 4 the neg. part. of *nilludel* to stand - stay. 4 this with 7 and 10 are simple verbs, as in Cannāḍi, not compounds, as in Tel. 9 an attributive noun from *pāḍudel* to sing. 7 the inf. of *migudel* to increase, with the conjunction *um* used adverbially. 7 as in Cannāḍi. 11 as in Telugu. 11 a compound from *oduca* the

NOTE TO THE INTRODUCTION.

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inf. of *aduccudel* to oppress and *pat'ta* the same as in Tel. and Can. 8 as in Tel.
10 the neg. part. of *cureidel* to lessen. 10 as in Can.

In the preceding sentence the Sanscrit differs in every point from the southern dialects; in the following, the variation, except in the formation of cases, is not so great.

SANSKRIT.

¹Samyamāya ²śrutam ³dhattē ⁴narō ⁵dhermāya ⁶samyamam,
⁷Dhermam ⁸mōśhāya ⁹mēdhāvī ¹⁰dhanam ¹¹dānāya ¹²bhūctayē

TRANSLATION.

¹A wise man ²keepeth the ³divine law ⁴for constraint, ⁵constraint ⁶for religion
(and) ⁷religion ⁸for salvation; ⁹wealth ¹⁰for donation (and) ¹¹for enjoyment.

TELUGU.

¹Mēdhaviyaina ²narūdū ³samyamamucoracu ⁴śrutamunu ⁵dhermambucoracu
⁶samyamamunu ⁷mōśhambucoracu ⁸dhermmamunu ⁹dānamucoracunu ¹⁰bhuctico-
¹¹racunu ¹²dhanamununu dharintsutsunnādū.

CANNADI.

¹Mēdhāviyāda ²manushyenu ³samyamaccōscara ⁴śrutavannu ⁵dhermaccōscara
⁶samyamavannu ⁷mōśhaccōscara ⁸dhermavannu ⁹dānaccōscaravāgiyu ¹⁰bhucti-
¹¹gōscaravāgiyu ¹²dhanavannu dharisuttānē.

TAMIL.

¹Arivulla ²manaden ³ādaccattuccāga ⁴vēdatteiyum ⁵derumattuccāga ⁶ācattēiyum
⁷mattuccāga ⁸derumattēiyum ⁹dānattuccāgavum ¹⁰bōgattaccāgavum ¹¹danattēiyum
¹²ēcckirān.

CONSTRUCTION OF THE SANSKRIT.

1 a noun sub. neu. in the 4th or dative case. 2 the same in the 2d, or acc. governed by the following verb. 3 the third person sing. pres. medial voice, governing the several accusatives in the sentence. 4 noun sub. masc. in the 1st or nom. 5, 6, 7 and 8 the same as 1 and 2 respectively. 9 a noun of quality agreeing with *narah*; this word *mēdhāvī*, has the force of an adjective, though it is actually a substantive. 10 the same as 2. 11 and 12 the same as 1 &c.

CONSTRUCTION OF THE TELUGU.

9 a compound having the force of an adjective, formed by affixing, to the Sanscrit word, *aina* the past part. of *cāvaḍamu* to become. 4 as in the Sans. formed by affixing the Tel. termination *ud'u*. 1 as in Sans. except that, in place of being declined, the case is formed from the sixth in *cu* by the adjunct *orucu* for the sake of; when *orucu* or *ósaram*, which has the same meaning, are added to this case the *drúttam* or nunnation, if interposed between the theme and affix is dropped; thus these compounds, though derived from *danamunucu*, become *danamuc' orucu* and *dánamuc' ósaram*. 2 as in the Sans. 5,6,8,7, 11 and 12, as in the Sanscrit, with the Tel. terminations and affixes; the two last are connected by the conjunction *nu* and, repeated after each. 10 as in the Sans. it takes the *drúttam* before the following *dha*. 3 the third person sing. pres. of *dha-rintsadamu* to dress - assume, from the Sanscrit.

NOTE. The compound dative, answering to the Tádarthya chaturt,hi of the Sanscrit and to the noun governed by the proposition *for* in English, is formed in the three dialects from the fourth case in *cu* by the addition of the same or similar adjuncts; in Tel. by *ai*, *orucu* and *ósaram*; in Can. by *ági* and *ósaram*, and in Tamil by *ága* and *ósaram*: *ai* and *ági*, are the gerunds and *ága* is the inf. derived from the root *é* be-become; *ósaram* in Tel. signifies a side, inclination, bias, but this and *orucu*, from *oray* to join - obtain, intimately correspond with the English term *sake*, as, like the latter, they are used only in the formation of this dative, the meaning of which may always be appropriately expressed by the phrase *for the sake of*.

The Cannad'i construction is exactly the same as the Tel. the datives are formed by adding *ósara* for the sake of to the fourth case in *cu*. 11 and 12 *ági*, the gerund of the past tense of *ágavadu* to become, is added to these datives, and the conjunction copulative *nu* is changed to *gu*, to mark their special connection with the following word.

CONSTRUCTION OF THE TAMIL.

9 a compound having the form of an adjective from *arivu* knowledge and *uḷu* the part of the defective *uḷ* to have. 4 as in Sans. 1 the dative case formed by adding *ága*, the inf. of *ádai* to become, to the dative of declension in *cu*. The sentence does not differ, otherwise than as here noticed, from the Telugu.



In the following short sentence and all similar constructions the Sanscrit agrees exactly with the southern dialects.

SANSKRIT.

¹ ² ³ ⁴
Tasya bahu dhanam estī.

TRANSLATION.

"He possesses, or hath much wealth:" or, nearer in Latin, ¹ ² ³ ⁴
Illī multa res est.

TELUGU.

¹ ² ³ ⁴
Vāṇiki bahu dhanam unnadi.

CANNADI.

¹ ² ³ ⁴
Avenge hēraḷa dhana vide.

TAMIL.

¹ ² ³ ⁴
Avenneccu micca poruḷ undu.

Again, in constructions like the following, when the *sati saptaṁi*, or ablative case absolute, is used, as in Latin, or when the relative pronoun occurs, the Sanscrit idiom is totally different from that of the southern dialects; in these there is no relative pronoun, but the interrogative may, as these examples will shew, be used for it.

SANSKRIT.

¹ ³ ⁴ ⁵ ⁶ ⁷
Yas sa, servēshu bhūtēshu na'yetsu, na vindsyēti.

TRANSLATION.

¹ ³ ⁵ ⁷ ⁶ ⁷ ² ²
"He who upon all things perishing does not perish:" or in Latin *Ille qui omnibus entibus perituntibus, non perit.*

TELUGU.

¹ ⁴ ⁵ ¹ ⁶ ⁹
Samastamaina bhūtāmulu nasintsutsundagā yevadu na'sintsado? vāḍu.

CANNADI.

¹ ⁴ ⁵ ¹ ⁶ ²
Samasia bhūtāngal' unasisuttirel āgi yāvenu na'sisenō? avenu.

TAMIL.

¹ ³ ⁵ ⁵ ⁷ ¹ ²
Būtāngal' ellāmmu nāsam adeiyum pozhudūl nāsamadeiyān evēno? avēn.

In the Sanscrit sentence 3-4 and 5 have the form of the 7th or locative case and are in the grammatical connection denominated the ablative case absolute;

in Tel. this meaning is expressed by the gerund of the present tense of the verb *nasintsadamu*, united with the inf. of *undadamu* to be, and followed by the inseparable gerund of *Cavadamu* to become; literally the destroying becoming to be. The Can. is the same except that instead of the inf. the verbal noun the being, is used. The Tamil differs; in this the future part. of the verb compounded of *nasam* Sans. destruction and *adēidel* to obtain-arrive is followed by the 7th case of *pozhadu* time, and the literal meaning, therefore, is in the time in which (when) destruction shall have reached. Again 1 and 2, the relative and it's antecedent, is in each of the southern dialects expressed by the interrogative pronoun *yevadu* with *ō*, the sign of dubitative interrogation, added, either to it, or to the verb it governs, followed by the words respecting which the doubt is expressed, or the question asked, so that the sense is *who may it be that is not destroyed?* &c. The relative, however, may be as well, if not better, expressed, by any of the participles followed by the word which in the Sanscrit connection, would be the antecedent; thus this example is properly in Telugu translated by *samastamaina bhūitamulu nasintsutsundagā nasintsanvāndu* the last term being composed of *nasintsani* the negative of *nasintsadamu* united with the indicative pronoun *vāndu*.

The preceding translations have been made into what may, not inappropriately, be called the Sanscrit dialect of the southern tongues; the terms employed being chiefly from that language, and, when they could be used without affectation, the same as in the original passages: in the translations of the following sentence, the pure native terms of the three dialects only are used.

SANSKRIT.

1 2 3 4 5 6
Daddtu sadbhyah sa sukham Haris smarāt
7 8 9 10 11
Gopi gand sugati cupyati trshati,
12 13 14 15
Sma-rôchatê druhyati tisht,hate hnuê
16 17 18 19 20
*Slaghista yasmai sprûhayaty as'apta chaz

TRANSLATION.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
Let Hari grant happiness to the just, for whom the females of the cowherds



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NOTE. It will be observed that the English translation does not exactly express the meaning of the original, and, as this is carefully preserved in the other versions, it of course, disagrees with them:

17. 17. 7. 6. 3. 6. 3.
*Yoveni gurinchi golla-¹²adavari gumpu iamacamu vella leni-toppul-encheno-
 alegend¹¹ ortsaccapoyend¹² impayend¹³ chedocobrend¹⁴ cati-yundend¹⁵ bonkend¹⁶ pogadend¹⁶
 cobrend¹⁸ tul¹⁹tend³ a Hari ped⁵dulacu hayn²ilsugda.*

Yávanan curittu gollatica gumpu soccuninda al'cajam-pattidò muniytò
sanasiò baidd keda-gorittò cãdacondittò bonkitò hogal'itò gorittò baytò, antà
Mari val'evange sompannu codali.

Evenuccéga videciyal' cút'tam nasciyeñàl az'hoccáru-pattiddò munindaddò
porád'irundaddò vimb'ánaddò kedaccorinaddò càttuoná'irundaddò poecan-chon-
naddò pugez'hndaddò coraddò tívinnaddò averri nellavugal'uccuchelvam coduccavum.

In translating this last sentence into the southern-dialects, the difficulty has rather been in the selection of appropriate terms whereby to express the shades of meaning which the verbs, in the original, convey : in general, however, it

will be found difficult to express any sentiment clearly and precisely in Telugu or Cannadi, without using Sanscrit words in a greater or less proportion, while in Tamil, in the higher dialect (*Shen Tamizh*) especially, this may always be done with facility. Thus in the present examples, *smarah*, a name of the Indian Cupid, but signifying, the cause being put for the effect, *love*, is appropriately translated in Tamil *nasē sexual love*; in the other two dialects, however, there is no such native word, the Sanscrit *cāman* being used for it; *tamacam*, the word substituted in Telugu, means *lust* merely, and *soccu* in Cannadi *desire* in general. Again, *asaptā* the third person of the past tense *lang* of *sapatī he curses*, cannot be rendered strictly into any of the three dialects, except by a term from the same root, *tittādāmu* in Telugu, and *bayvadu* in Cannadi, mean to *vilify - abuse*, either of these, *v* being substituted for the *b* of the last, may be used in Tamil, but *tūridel* is preferred, as it is more frequently applied when abuse by women is meant. Again *hnuti* in Sanscrit means to *dissemble* this is exactly rendered by *lonkadāmu* in Tel. and Can. but *poccam* in Tam. though derived from the same root, scarcely extends to this meaning, nor is it in common use.

To enable a comparison to be made of the superior dialects of the southern languages with each other, and with the Sanscrit, the following versions of an English sentence have been made; they are necessarily in verse as this is the appropriate style of the three dialects and, with the preceding observations, will sufficiently establish the positions maintained at the commencement of this note, relative to the affiliation of the Telugu.

1 2 3 4 5 6
When thou art an anvil, endure like an anvil;
7 8
when a hammer, strike like a hammer.

TAMIL.

CURAL-VENBA.

6 5 3 4 1-2-3
Adeiye! a't d'tel ad'angi ad'eiyelāy
12 11 10
Suttiye! a't d'tel ad'i.



DWIPADA.

CANNADI.

DWIPADA.

*Adigallu sari baggi ydgi yà gallu
Man'di tirasada chamalige saribadi.*

SANSKRIT.

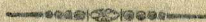
ANUSH'TUP-FRUTTAM.

Cūṭh bhūtā cūṭa iva vinamya twam ayōghanah
Bhūtā yōghanavad gadgham dhairyavān prahara dwishah.





CHAPTER FIRST.



TELOOGOO ALPHABET.

The letters in the Teloogoo, as in most other Indian alphabets, are apt, 1
on a first view, to appear unnecessarily numerous. Some syllables even
seem admitted into the alphabet, as simple characters. The diphthongs are repre-
sented by separate signs, not, as in English, by the coalition of two vowels.
There is one set of symbols for initial unconnected vowels; another for the
same vowels when joined with consonants to form syllables; and in both of these,
the long vowels are distinguished from the short. Among the consonants also,
the aspirated letters are represented by distinct symbols, not by a combination,
as in our own language; and the harsh are distinguished from the soft letters.
But those who may at first question the utility of so many letters in the Teloogoo,
will perhaps relinquish most of their objections, when they find that the variety
of sound in this language is greater, and better represented, than in English.
On the length of a vowel, on the harsh or soft pronunciation of a consonant, de-
pends, in a thousand instances, the meaning of a word; and, consequently, it is
of greater importance, in Teloogoo, that each different shade of sound should be
accurately marked; than in our own language, in which, comparatively, few
words materially resemble each other.



- 2 Notwithstanding the Teloo^goo alphabet may be thought to contain some superfluous characters, it will readily be admitted that, in consistency, it is superior to our own. The sound attached to each letter remains constantly inherent in it: the coalition of words may cause one character to be changed for another, or may require the elision or the insertion of letters; but no association whatever can render any letter mute, nor can any change, or combination, give to one or more characters the sound belonging to another. The student, therefore, after once acquiring the correct sound of the Teloo^goo letters, immediately pronounces every word with accuracy, and very little practice enables him to read with fluency and precision:—while a foreigner, who attempts to acquire a correct English pronunciation, scarcely ever arrives at the full attainment of his object. The proper pronunciation of our words, indeed, depends more upon the combination of our letters, than upon any fixed sound inherent in each separate character: and, in this respect, a person commencing the study of our language, for a long time, labors under the difficulties experienced by those, who are left to discover the meaning of the principal words in a sentence, without any other aid than what the context affords.
- 3 All Native Grammarians concur in reducing the number of letters in the Teloo^goo alphabet to thirty seven; by excluding from it forty four characters which they acknowledge to belong to the language, but will not admit into the alphabet. They reject nineteen letters as peculiar to words of Sanscrit origin; fifteen small connected vowels, as only abbreviated forms of the large initial unconnected vowels; eight characters, as merely marks for certain consonants when doubled; and two, as contracted signs for certain letters which they have retained. But, in giving a general view of the Teloo^goo alphabet, I shall insert all the letters which they have rejected; for they belong to the language, as much as those which they have admitted; and the whole are equally unknown to an English reader. Inclusive of these, the Teloo^goo alphabet will be found to consist of no less than eighty one different symbols.



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VOWELS.

15



CSL

TELEOGOO GRAMMAR.

CONSONANTS.

Consonants.	Double forms of some consonants.	Powers.	Consonants.	Double forms of some consonants.	Powers.
క	ఙ	క	21	2	
ఖ		kh	న	న	n
గ		g	ప	ప	p
ఘ		gh	భ	భ	ph
ఙ		gnu	ట	ట	tu
ఠ		ts	ద	ద	dh
ఛ		ch	య	య	y
ఞ		chh	ర	ర	r
ఢ		dzu	ల	ల	lu
జ		ju	వ	వ	v
ఝ		ja	శ	శ	sh
ఞ		nyu	ష	ష	sh
ట		tu	స	స	s
థ		th	హ	హ	h
ద		d	ళ	ళ	l
ధ		dh	క్ష	క్ష	ksh
ణ		nu	మ	మ	mu
త		t	న	న	no
థ		th	ర	ర	r
ద		d	హ	హ	h
ధ		dh	22	6	
21	2		41	3	



SL

OF THE LETTERS.

5

SIGNS.

.....
.....
.....

- 15 Initial unconnected vowels.
- 15 Connected vowels.
- 41 Consonants.
- 8 Double forms of some consonants.
- 2 Signs.
- 81 Letters.

Of these eighty one letters, the initial vowels ౠ *roo*, ౡ *roo*, and ౢ *loo*, 4
the ten aspirates ౣ *khu*, ౤ *gh*, ౥ *ch*, ౦ *jh*, ౧ *l*, ౨ *d*, ౩ *t*, ౪ *d*, ౫ *p*,
and ౬ *h*, the nasals ౭ *gnu* ౮ *nyu*, and the consonants ౯ *sh*, ౰ *sh*, ౱ *ksh*, and
౲ *h*, are the nineteen characters stated by Teloo^goo Grammarians to be pecu-
liar to words of Sanscrit origin. To these, the connected vowels ౳ *roo*, and ౴ *roo*,
should also be added. For, had not all the connected vowels been rejected from
the alphabet, as marks instead of letters, a place would have been originally
assigned to these two characters, in the list of symbols peculiar to Sanscrit de-
rivatives.

Although the letter ౯ *sh*, is, as above stated, peculiar to Sanscrit, modern 5
authors admit, that, Sanscrit derivatives excepted, all Teloo^goo words which
have the letter ౮ *s*, followed by the connected vowels ౧ *t*, ౨ *ro*, ౩ *o*, or ౪ *e*,
may change the ౮ *s*, into ౯ *sh*; hence, చేసి *chēsi*, or చేశి *chēshi*, having done.
చేసెను *chēsēnu*, or చేశెను *chēshēnu*, he, she or it, did, సిగ్గు *siggu*, or శిగ్గు
shiggu, shame.

The short initial vowels ౮ *e*, ౯ *o*, and their corresponding connected vowels 6
౰ *e*, ౱ *o*, (excluded by Grammarians as being merely marks) together with
the consonants ౴ *ts*, ౵ *du*, ౶ *lu*, ౷ *ru*, and ౸ *n*, are to be found in words
of the pure Teloo^goo only.

The other letters of the alphabet are common to all Teloo^goo words, whether 7
derived from the Sanscrit, or otherwise.



- 8 The letter క్ష *ksh* has been included in the Alphabet ; but, as it is a compound of *s k* and శ్ *sh*, it is rejected by some authors.

VOWELS.

INITIAL UNCONNECTED VOWELS.

- 9 The fifteen initial vowels, అ *u*, ఆ *a*, ఇ *i*, ఈ *ee*, ఓ *o*, ఊ *oo*, ఋ *rw*, ౠ *roo*, ౡ *lw*, ఎ *e*, ఏ *ē*, ఐ *ue*, ఒ *o*, ఓ *ō*, and ఔ *uo*, are emphatically termed by Teloo^goo Grammarians ప్రాణములు *lives*, or *living letters* ; because they are supposed to possess, within themselves, a perfect and independent existence or sound. They are purely initial, and are always written separately, unconnected with consonants or other characters. Like our capital letters, the initial vowels are to be found at the commencement of a phrase or sentence only, and never, in grammatical compositions at least, at the beginning of each word ; except when words are written by themselves, as in a dictionary or vocabulary ; for in a correct Teloo^goo sentence, each word coalesces with the following one ; the whole becomes a chain of continued links ; and there is no beginning, or place for an initial vowel, except at the commencement of the sentence itself.
- 10 In naming these characters, the Sanscrit word కరము *karumoo* is affixed to each ; thus, అ కరము *ukarumoo u*, ఇ కరము *ikarumoo i*, and so on.
- 11 The initial vowels are written on a line with the consonants, never either below, or above them.

CONNECTED VOWELS.

- 12 When combined with consonants to form syllables, the abovementioned vowels take quite a different shape. In this new form they are inseparable from consonants ; and, from their constantly preserving a servile connection with some of these characters, Teloo^goo writers have been induced to view them, in this shape, rather as abbreviated forms of the initial vowels abovementioned, than as independent letters. They are here again exhibited, opposite the initial vowels which they respectively represent ; and the particular appellation given to each is attached to it.

OF THE LETTERS.

7

అ in its connected form becomes. అ which in Telooḡoo is named. తలకట్టు
 అ ado..... ాdo..... దీర్ఘము
 ఇ ido..... ిdo..... గుడి or గుడును
 ఈ eedo..... ిdo..... గుడిదీర్ఘము
 ఉ udo..... ంdo..... కౌము
 ఊ oodo..... ాdo..... కౌముదీర్ఘము
 ఋ rudo..... ఱిdo..... వట్టువనుది
 ౠ rudo..... ఱిdo..... వట్టువనుదిదీర్ఘము
 ౡ ludo..... ౡdo..... ౡత్వము
 ఎ edo..... ెdo..... ఎత్వము
 ఏ ēdo..... ేdo..... ఏత్వము
 ఒ odo..... ొ or ోdo..... ఒత్వము
 ఓ ōdo..... ో or ౌdo..... ఓత్వము
 ఐ uedo..... ౐uedo..... ఐత్వము
 ఔ uodo..... ౑uodo..... ఔత్వము

The connected vowels ౡ, ౐, ౑, ె, ే, ొ, ో, ౌ, ్, and ౐ are written above the consonants to which they are attached; ౡ and ౐ oo are written to the right of them; ొ ru, and ౠ ruo, are placed partly to the right side of consonants, partly below them; and of ౐ue, the upper part is written above, the lower part below the consonants.

When the initial vowels ఒ, ఓ, ఐ, are represented in their connected forms, by a compound of the letters ొ, ో, and ౡ, ౐, ౑, ె, and ే; thus, ొ, ో, ౌ, ్, the ొ is written above, and the ౡ, ౐, ౑, ె, ే, to the right side of the consonants.

The connected vowel ౡ lu, is always written below the consonant to which it is attached.

CONSONANTS.

With the view to facilitate the acquirement of the Telooḡoo alphabet, the connected vowels have been separated from the consonants, to some of which they must invariably be joined. For the same reason, in arranging the conso-

nants, in the order in which they are usually placed by Grammarians, they are exhibited distinct from the connected vowels.

	Hard.		Soft.	
	పరుషలు		మృదువులు	
	<i>k</i>	<i>khu</i>	<i>g</i>	<i>gh</i> <i>gnu</i>
Guttural or కంఠ్యము.....1st. Vurga	క	ఖ	గ	ఘ
	<i>ts</i> <i>ch</i>	<i>chh</i>	<i>dzu</i> <i>ju</i> <i>jh</i>	<i>nyu</i>
Palatal or తాలవ్యము.....2d. do.	చ	ఛ	జ	ఝ
	<i>tu</i>	<i>th</i>	<i>d</i>	<i>dh</i> <i>nu</i>
Cerebral or మూఢావ్యము3d. do.	ట	ఠ	డ	ఢ
	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i> <i>n</i>
Dental or దంత్యము..... 4th. do.	త	థ	ద	ధ
	<i>p</i>	<i>ph</i>	<i>bu</i>	<i>bh</i> <i>m</i>
Labial or బిష్ట్యము.....5th. do.	ప	ఫ	బ	భ
	<i>y</i> <i>r</i> <i>lu</i> <i>v</i> <i>sh</i> <i>sh</i>	<i>s</i> <i>h</i> <i>l</i> <i>ksh</i> <i>rru</i>		
	య	ర	ల	వ
			ష	శ
			స	హ
			ల	క
			ర	రు

17 The consonants have not peculiar appellations, like the connected vowels ; but are named in the same manner as the initial vowels ; viz. by affixing to them the Sanserit word కారము *karumoo* ; thus, బకారము *bukarumoo* bee, దకారము *dukarumoo* dee, &c. To distinguish the letter *or* from *rru*, the term *బకారము rrukarumoo* is applied to the latter only ; the *o r* retains its original Sanserit name, రేఫ *rēphu*.

18 The ten consonants ఖ *khu*, ఙ *gnu*, జ *dzu*, ఞ *ju*, ఞ *nyu*, ట *tu*, ఠ *nu*, బ *bu*, ల *lu*, and ర *rru*, have the sound of the first vowel *u* inherent ; and are therefore represented in English characters by syllables ; thus *khu ju* &c. but all the other consonants specified above, in order to obtain utterance, must be joined to some of the connected vowels. It is of much importance to the reader clearly to understand, that neither the consonants, nor the connected vowels, exactly correspond with what European authors call a letter. They have been separated from each other, merely with the view to facilitate the progress of the



early student: but this separation of them will lead to false ideas, unless it be at the same time borne in mind that, in Telooḡoo, they are never so separated, and are not significant symbols except when compounded with each other. Indeed the consonants and connected vowels form together a set of inseparable syllabic characters, generally compared by Telooḡoo writers to *animated bodies*; the life, or vowel, giving existence or articulation to the consonant, which, on separation from it, becomes a mere dead symbol, void of every sound. As Telooḡoo words are composed chiefly of these syllabic characters, terminating with a vowel, a final consonant is seldom found in the language. When it does occur, the consonant cannot, as in English, stand alone. Without any sign, the ten letters before mentioned represent syllables ending in the vowel *u*, and the other consonants represent no articulation whatever. In the case of a final consonant, therefore, it is necessary to affix to it the sign $\overline{\text{—}}$, to denote that the sound is retained, but obstructed. Thus, final *k*, *kh*, or *g*, must be written $\overline{\text{—}}$ $\overline{\text{—}}$ $\overline{\text{—}}$ never — — — without any sign, as before exhibited.

To form syllables, the connected vowels are added to the consonants, in the following manner. 19

ku	ka	ki	kez	koo	koo	kroo	kroo	k'oo	kē	kē	kō	kō	kue	kue
കു	കാ	കി	കേ	കൂ	കൂ	കു	കു	കു	കേ	കേ	കോ	കോ	കൂ	കൂ
khu	kha	khi	khee	khoo	khoo	khroo	khroo							
കു	കാ	കി	കീ	കു	കു	കു	കു							
gu	ga	gi	gee	gō	gō	groo	groo	glō	gē	gē	gō	gō	guc	guc
ഗു	ഗാ	ഗി	ഗീ	ഗു	ഗു	ഗു	ഗു	ഗു	ഗേ	ഗേ	ഗോ	ഗോ	ഗൂ	ഗൂ

It is not requisite to add the \sim *u*, to the ten letters mentioned in No. 18; because the sound represented by that letter is already inherent in them. 20

In adding to the consonants the connected vowels \sim *u*, \sim *oo*, \sim *roo*, and \sim *roo*, which are placed to the right of these letters, it is necessary previously to write the connected vowel \sim *u* above the consonants; except above those in which the sound of that character is inherent: because this sign, which is term- 21

ed తెలకట్టు *bound to the head*, invariably retains it's place at the top of the consonants to which it can be attached, unless it's situation is occupied by another symbol.

22 For the same reason also, in adding to the consonants గు *g, h*, య *j, h*, మ *m*, య *y*, and హ *h*, the long vowel $\text{—}a$, which is affixed to the latter part of these letters, the — affixed to the former part, is not removed; thus, మా *ma*, యా *ya*, &c: but as the consonant హ *h* already terminates with a symbol resembling $\text{—}a$, when that vowel is added to this letter, it is written thus, హా the mark — being substituted for $\text{—}a$.

23 Instead of adding the long vowel $\text{—}ee$, to the consonants, గు *g, h*, య *j, h*, శ *sh*, and స *s*, the short vowel $\text{—}i$, with the symbol — , is frequently used to represent it's sound; thus, we may write either సీ *see* or హీ *see*. In such cases, the symbol — , which is named దీర్ఘము *long*, is to be considered as lengthening the short vowel $\text{—}i$, rather than as representing the long vowel $\text{—}a$; indeed this sign, in two other instances, is used to lengthen the short vowels; as రొ *oo*, from ర *o*, and రో *oo*, from ర *o*.

24 In adding the long vowel $\text{—}ee$, to the letter మ *m*, it must always be written in the manner above mentioned; thus, మీ *mee*, never మీ: in adding it to the consonant హ *h*, it is written thus హీ *hee*, or హే. The vowel $\text{—}i$, or $\text{—}ee$, can never be added to the consonant య *y*: to express, in Teloogoo letters, the sounds *yi*, or *yee*, we write the consonant య *y*: in the former case, without the — u, తెలకట్టు, and in the latter, with the — దీర్ఘము, and under it we place it's double form యి *y*, thus నెయ్యి *nēyi*, *ghce*, ఇయ్యిత చెట్టు, *Iyeeta chē-t-tu*, *this date tree*.

25 In adding the short vowel $\text{—}o$ or $\text{—}u$ $\text{—}o$, to the consonants గు *g, h*, య *j, h*, మ *m*, and య *y*, it is invariably written in the latter form, never in the former shape; thus, మొ *mo*, యొ *yo*, &c. and in adding to these consonants the long vowel $\text{—}o$ or $\text{—}u$ $\text{—}o$, it is also written in the latter form only; but, in this case, the last part of these consonants themselves are considered as representing the — of — ; and, therefore, instead of adding — to the consonant, the — or దీర్ఘము

ము only is added ; thus, మో *mō* యో *yō* &c. This latter rule is occasionally applicable to the consonants న *s*, and హ *h*, which, joined with long ా *ā*, are frequently written thus హా *sā*, హా *hā*.

1 The letters న *n*, & స *s*, and వ *v*, & ప *p*, when separated from the connected vowels, are respectively represented by the same characters ; but, like the other consonants before mentioned, they are invariably accompanied by some connected vowel, and they are distinguished from each other, by the different modes in which the connected vowels are added to them ; న *n*, and వ *v*, are always united with the vowels ; thus న *nu*, వ *vu*, వో *vo*, but స *s*, and ప *p*, have the connected vowels written separately from them ; as in the syllables స *su*, ప *pu*, ప్ప *puo*.

Thus also the shape of the letter ర *r*, as given in the foregoing list of the consonants, is the same as that of ర *n* or *m*, hereafter noticed ; the latter, however, is never joined with any of the connected vowels ; as అం *un*, a part of the verb అను *unm*, to say. పాపం *papum*, sin, &c. while the former is always found with some of them united to it, in the following manner ; ర *ru*, రా *ra*, ర్ *rā*, &c. The student, therefore, can have little difficulty in distinguishing the one from the other.

Though native Grammarians, in enumerating the letters of the alphabet, consider య *ts* to be different from య *ch*, and జ *dzu* to be distinct from జ *ju*, they are respectively represented by the same characters ; and, in fact, they are only two letters, each possessing two distinct sounds, which has induced Grammarians to consider them as four separate characters.

Following the arrangement of the Sanscrit, the twenty-five first Teloo-goo consonants have been classed by native writers in five *Vurgus* or classes, each containing five letters, as arranged above in horizontal lines. (see No. 16.)

The fifth consonant of each *Vurgu* or Class is a nasal ; and, in Sanscrit derivatives, if a nasal immediately preceede another consonant, without the intervention of a vowel, it must be that particular nasal only which belongs to the same *Vurgu* as the consonant itself ; for instance, in such words, if a nasal

immediately precede any of the 4 first letters in the 3d *Vurgu* it must be ∞n only, if it precede any of the 4 first letters in the 4th *Vurgu*, it must be ∞n , and, if it precede any of the 4 first letters in the 5th *Vurgu*, it must be ∞m , and not any other nasal. But this rule does not apply to corruptions from the Sanscrit, or to words of the pure Teloo^goo, or of the common dialect. The nasal before a consonant, without an intervening vowel, is, in such words, represented either by the sign of the letter ∞n , viz. $\overline{F} n$, or by the character $\circ n$ or m , or $c n$, hereafter mentioned.

31 Besides this division of the first 25 consonants into *Vurgus* or Classes, according to the principles of Sanscrit Grammar, there is a classification of the consonants which is peculiar to the Teloo^goo itself, and an intimate acquaintance with this arrangement of the alphabet, which pervades every part of the language, is of the highest importance to a correct grammatical knowledge of the Teloo^goo. The chapter which follows, on the changes of the letters, (perhaps the most difficult and intricate part of the Grammar,) will be absolutely unintelligible, unless due attention be paid to this classification. It is as follows.

32 The first perpendicular line in the foregoing arrangement of the consonants (No. 16,) containing the first letter in each of the five *Vurgus*, viz. $s k$, ωt or ch , ωt , ωt , and ωp , forms the first class; and these letters are denominated $\omega \omega \omega \omega$ or *hard letters*.

33 The third perpendicular line in the above arrangement of the consonants (No. 16,) consisting of the third letter in each *Vurgu*, viz. $\wedge g$, ωdzu or ju , ωd , ωd , and ωb , which are termed $\omega \omega \omega \omega$ or *soft letters*, constitutes the second class.

34 The third class includes all the remaining consonants in the foregoing classification (No. 16.) The consonants in this class are termed $\omega \omega \omega \omega$, or *fixed letters*; from their not being liable to those changes, to which, as hereafter explained, the letters of the other two classes are subject.

35 The letters $\circ n$ or m , $c n$, and ωh , which conclude the list of consonants in the view of the whole alphabet given in page 4, are omitted from the foregoing



arrangement of the consonants in page 6; because the remarks which follow that arrangement do not apply to them. In contradistinction to all the other consonants, these three letters are never joined either to the connected vowels, or to any other characters whatever.

DOUBLE FORMS OF SOME CONSONANTS.

When a consonant is doubled, the one character is placed under the other, and 36 the lower of the two is written without any of the connected vowels, the subsequent vowel being attached to the upper one only; thus, పెద్ద *pēddu*, great. This rule however does not apply to the following consonants, of which each has its respective double form. viz.

క	k in it's double form is written	క
త	.....do.....	త
న	.....do.....	న
మ	.....do.....	మ
య	.....do.....	య
ర	.....do.....	ర
ల	.....do.....	ల
వ	.....do.....	వ

These eight consonants, when doubled, are written first in their original 37 shape, and their second form is then written below them; thus, అక్క *ukku*, an elder sister, కత్తి *kutti*, a knife. అన్న *annu*, an elder brother. అమ్మ *ummu*, a mother, a respectful female appellation. అయ్య *uyyu*, sir, a respectful male appellation. కుర్లు *kurru*, a staff. ఇల్లు *illu*, a house అవ్వ *uvvu*, a grand mother.

If one consonant follow another without the intervention of a vowel, the 38 last is written below the first; and if the last be one of those abovementioned which has a double form, it is written in it's second or double form, not in it's original shape; thus, అష్ట *ushtu*, eight. ఆత్మ *atmu*, the soul.

When the double form of య *y*, namely య, follows another consonant, the 39 subsequent vowel, if అ *a*, ఁ *æ*, or ఓ *eo*, may be attached either to the con-



sonant, or to the ఙ ; thus ఠాన్యా , or ఠ్యాన్యా , న్యాన్యా , or న్యాన్యా , న్యాన్యా , or న్యాన్యా . The same rule applies if the subsequent vowel be long ఐ or ఔ ; but, when this vowel is joined to the న్ , the latter form only is used, and the వ of న్ being omitted, the న్ alone is affixed to the ఙ , the preceding న్ being written above the consonant; thus, న్యాన్యా , or న్యాన్యా , or న్యాన్యా . In all other cases where ఙ or other double forms are used, the subsequent vowel is attached to the consonant only, never to the double form; thus, న్యాన్యా &c.

SIGNS.

- 40 The consonants have two auxiliary signs, viz. ఠ r and ఠ n : the former is used to represent the letter ఠ r , and the latter the letter ఠ n , when these letters precede another consonant without the intervention of a vowel; but, though pronounced before the consonant, ఠ r , is written after it; thus, ఠర్కాన్యా , the sun. The ఠ n also represents ఠ n , at the end of a word, thus ఠన్యాన్యా , he she or it went.

PRONUNCIATION.

It is not difficult to communicate, to an English reader, the proper articulation of those Teloo-goo characters, of which the pronunciation corresponds exactly with the familiar sound attached to some English letter; but it is scarcely possible to convey, in writing, a just conception of sounds altogether foreign to the ear. Grammar, by instructing us in the theory of a language, may enable us to read it with intelligence, and to write it with correctness; but no book can teach the practical use of a language, and the voice of an instructor is necessary, to communicate the full force and tone of a letter, representing some articulation altogether unknown to his pupil. A few concise rules, however, regarding the proper pronunciation of the most difficult Teloo-goo letters, may assist the student; but, without the aid of a native instructor, they will fail to afford satisfactory information. I shall accordingly attempt to explain, in the Roman character, the sound attached to each; and, in doing so, shall avail myself of the system of Dr. Gilchrist, not less because it is the best with which I am acquainted, than because most of those into whose hands this work



may fall will probably have acquired a knowledge of it, by the perusal of some of that Gentleman's numerous and valuable publications, on the Hindoostanee, which is the universal language of the Mussulmans throughout the Peninsula.

VOWELS.

The duration of the sound of the vowels is divided into *short*, *long*, and *continuous*, the first occupying one, the second two, and the last three moments of time; and these measures of sound apply both to the initial and connected forms of the vowels. The vowels *u*, *i*, *o*, *ra*, *e*, and *o*, have each three measures of sound; namely, the short, the long, and the continuous; the vowel *lo* has no intermediate sound, but the extreme short and continuous sounds only; and the vowels *ue*, and *uo*, are both long, and continuous, but not short. The short and long vowels are considered so different as to be represented by distinct letters, but it has not been thought necessary to distinguish the continuous measure of sound by separate characters.

The initial *u*, and its connected form *u*, have the sound of *u*, as in *tun*, *sun*, or of the *o* in *come*, *done*. This sound must not be confounded with the other sound given to *u* in English, as in *curc*, *sure*, &c.

The initial *i*, and its connected form *i*, have the sound of *a*, as in *all*, *call*, *tall*.

do *i* do short *i*, as in *fit*, *kill*.

do *i* do long *et*, as in *feet*, *keel*.

do *o* do short *o*, as in *wool*.

do *o* do long *oo*, as in *moon*, *boon*.

do *ra* do short *ra*, as in *rook*.

do *ra* do long *rao*, as in *room*.

do *lo* do short *lo*, as in *look*.

do *e* do short *e*, as in *they*, or as *ay* in *may say* &c.

do *e* do long *e*, as in the same words lengthened.

do *o* do short *o*, as in *note*.

do *o* do long *o*, as in *no*, *lo*.

do *ue* do *ue*, as the word *eye*, or as the *uy* in *buy*.

do *uo* do *uo* or *ou* in *thou* or of *ow* in *how*.

- 43 Each of the long vowels should be pronounced full and broad, and the voice should dwell upon them twice as long as upon the short vowels, which should be sounded as short as possible.
- 44 When the sound of the vowel *i* comes after another vowel, it is expressed by the consonant *y*, (written without the *u*,) and that of *ô* by the character *ô*; thus, రాయి *rai*, a stone. బోయ్ *bôe* a palanqueen-bearer.
- 45 The long vowel *â* and its connected form *ê* in some cases, which must be learned by practice, as they can scarcely be embraced by any rule, instead of the pronunciation before mentioned as that generally attached to them, take a sound nearly approaching to *ya*, and some what resembling the final sound produced by the bleating of sheep; hence, perhaps మేక *mêku* a sheep; thus also, నేల *nêlu*, the ground, and నేరము *nêrumu*, a crime are pronounced nearly as if written నాస్ల *nyalu*, నాస్రము *nyarumu*; and, in the common dialect, they are often so erroneously written.
- 46 The sound above assigned to the vowels ర *roo*, య *roo*, & ల *loo*, as well as to their connected forms, ర *roo*, య *roo*, and ల *loo*, is that which properly belongs to these characters in the Teloogoo language; and which is invariably given to them by all the natives in the northern provinces of the Peninsula. In the middle provinces, the *r* and *l* are pronounced with the tongue more curved towards the roof of the mouth, and the *oo* less distinctly, with an inclination to the sound of the French *u*, and to the southward, these letters assume the sounds of *ri-ree* and *lee* given to them by Sanscrit Grammarians.

CONSONANTS,

- 47 It is chiefly in the pronunciation of the consonants that difficulty is experienced. క *ku*, ఖ *gh*, చ *ch*, ఛ *chh*, జ *jh*, ఝ *jh*, ఞ *jh*, ణ *jh*, ట *ph*, ఠ *bh*, the ten aspirated consonants, peculiar to Sanscrit derivatives, are not, at the commencement of a word, familiar to an English ear; but they occur frequently in our language in the middle of compound terms; the sound of the *h* flowing, in an easy gentle manner, immediately after that of the *k*, *g*, *d*, &c. which precedes it, without the least articulation intervening; thus,

the sound of *kh* may be exemplified by that of the *kh* in *inkhorn*.

do.....*gh*.....do.....*gh* in *dogherd*.

do.....*chh*.....do.....*chh* in *churchhill*.

do.....*th*.....do.....*th* in *that house*.

do.....*dh*.....do.....*dh* in *adhere*.

do.....*bh*.....do.....*bh* in *abhor*.

do.....*ph*.....do.....*ph* in *uphill*, and so on.

ṣ *k*, and it's double form *ṣk*, have the sound of the English *k*, as in *king*. 48

Ḳ *g*, has the hard sound of *g* as in *go*, *gun*, &c. never it's soft sound as in *ginger* &c. 49

ḡ *gn* has the peculiar nasal sound of *gn*, as in the French words *ignorance*, *digne* &c. 50

ṣ and *ḡ* have each two sounds. *ṣ* is pronounced either hard, as *ch* in *beach*; 51
 or soft, as *ts* in *beats*; and *ḡ* is sounded either hard, as *j* in *jar*; or soft, as *dz* in *torridzone*. The soft sounds *ts* and *dz* are peculiar to the Teloogoo; and therefore, when *ṣ* or *ḡ* occur in words of Sanscrit origin, they are invariably to be pronounced hard; thus, చంద్రుడు *chundraṇḍu* the moon, జడుడు *juduḍu*, a fool, never can be pronounced *tsundraṇḍu dzuduḍu*. In Teloogoo, both the hard and soft sounds are to be found; but the rule is simple for ascertaining which of the two is to be given to these letters; for if *ṣ* or *ḡ* be followed by the connected vowels *i*, *ee*, *ē*, *ē*, or *ue* they are respectively pronounced hard, as *ch*, and *j*; thus, చేత *chētu*, by, జేతి *jēti*, a wrestler; but if followed by any other vowel, they always take the soft sounds *ts* and *dz*, as in సుక్కెర *tsukkēru*, sugar. తోట *tsōṭu*, a place. దొడ్ *dzōḍu*, a pair.

ṇya, sounds like *n* before *y*, or as *ni* in the word *onion*. 52

ṭ *ḍ* and *ṇ* are the harshest possible sounds of *t*, *d*, and *n*, formed by 53
 curving back the tongue, and forcibly striking the under part of it, against the roof of the mouth.

- 54 త t & d and న n must be pronounced very soft, the tongue being protruded, in an easy manner, almost between the teeth; the sound of t in *tube*, of d in *duke*, and of n in *no*, will convey some idea of the proper pronunciation of these letters.
- 55 The pronunciation of త t & d and న n is more soft, and that of ట t & d and ణ n much harsher, than the sound of the English letters t & d and n: but all endeavours to convey in writing an accurate idea of the correct pronunciation of these letters must, I fear, prove very inadequate to the purpose.
- 56 ప p, has the sound of p, as in *pure*.
 బ b, has the sound of b, as in *bold*.
 మ m, and its double form — మ m, have the sound of m, as in *man*.
 య y,do య y,doof y, as in *yct*.
 ర r,do ర r,doof r, as in *river*.
 ల l,do ల l,doof l, as in *billow*.
 వ v,do వ v,doof v, as in *vain*.
- 57 శ sh has a very soft smooth sound, between that of the s in the word *sing*, and of the sh in *shine*, but approaching more to the former, than to the latter sound.
- 58 ష sh, is the harshest sound of sh, as in *push, bush* &c.
- 59 స s, has the sound of s, as in *sister*; never as in *dismal, his, rosy* &c.
- 60 హ h, has the sound of h, as in *hair*. When this letter immediately precedes another consonant, as in the word ట౪౫౫, it ought, according to the orthography, to be pronounced before it: but in Telooḡoo so harsh a sound cannot be admitted, they therefore place the sound of the హ after that of the following consonant, and pronounce the word abovementioned *Bruhhu*, instead of *Bruhmu*.
- 61 ళ l partakes of the sound of both l and r, and is formed by the under part of the tongue curved back against the roof of the mouth: so far as regards the language of which we treat, this letter is to be considered as peculiar to the



pure Teloo^goo; for though it occurs in the Sanscrit Védas, it is not to be found in any other Sanscrit work. It is common however to all the spoken dialects of the Peninsula,

ॐ *ksh* Is a compound of *s k* and *ś sh*. It is rather a harsh sound resembling 62 the *et* in the English words *fiction* *fraction* &c. &c.

ॐ *rru* is formed by a strong vibration of the tip of the tongue on that part 63 of the roof of the mouth which is next the upper teeth, as in pronouncing the words *real*, *run*, the voice dwelling forcibly on the first letter.

The letter *o n* or *m* never occurs except at the termination of a syllable; 64 concluding the final syllable in a word it always represents the sound of *m*, as in *mum*; in every other situation it is pronounced *n*, as in *none*; except in Sanscrit derivatives, when it precedes a consonant included in any of the five Vurgus, it is then to be considered a mere abbreviation of the particular nasal which terminates the Vurgu to which the consonant belongs, and is to be pronounced accordingly.

८ *n* occurs only in pure Teloo^goo words; and like *o n* or *m*, is found always 65 at the end of a syllable, it represents a very obscure nasal sound, which is perhaps peculiar to the language, and can therefore be only imperfectly illustrated by comparison with a slight indistinct pronunciation of the final *n* in the French words *bon*, *non*, &c. This letter is found only in studied composition; but, though omitted in common writings, the sound of this curious nasal may be discovered in the pronunciation of even the most ignorant natives.

The *o n* or *m* is denominated పూర్ణ అనుస్వారము *full anu^{sw}arum* and the 66 ८ *n* అర్ధ-అనుస్వారము *half-anu^{sw}arum*. These are of two kinds, either radical in the word, or inserted or added by some grammatical rule. The *o n* or *m* never can be changed into ८ *n*; but if ८ *n* be preceded by a short vowel, in order to render the quantity of this vowel long, the ८ *n* may be changed into *o n* or *m*; thus, మందు *mundoo* *medicine* never can become మఁదు; but కలంకు *kulung*, *possessing*, may become కలంక; and రామండు *Ramandoo*, *Rama*, may become రాముడు.

67 *ṣ* is peculiar to Sanscrit derivatives. In the middle of a word, it is pronounced like a strong aspirated *h* final; as *Ṣṣṣṣṣṣ*, *untulipooru*, but, at the end of a word, it takes after it the sound of the vowel which terminates the preceding syllable; thus, *Ṣṣṣṣ* is pronounced *untuhu*, not *untui* as above. In Telooḡoo, it seldom occurs except in the middle of compound words derived from the Sanscrit; and therefore in general possesses only the first of the two powers here explained.

68 A clear, distinct, and correct pronunciation, and an easy deliberate manner of speaking, are acquisitions of importance in all intercourse with the Natives, by whom they are highly valued as marks of good breeding. Europeans are too apt to speak the Telooḡoo in an abrupt, hurried, and consequently vulgar manner, and to disregard the great distinction between the long and short vowels, and the harsh and soft consonants; we are in consequence often unintelligible, or at least very obscurely understood by the Natives, who are either too obsequious, or too timid, to explain their perplexity; and we are thus induced to blame their ignorance or stupidity, when our own attention alone is in fault.

ORTHOGRAPHY.

69 Founded on the principles above explained, nothing can be more nicely defined than the correct orthography of each Telooḡoo word. The writers on this language, indeed, seem to delight in a refined minuteness and multiplicity of rule, unknown to European authors; and the last deviation from their established maxims would be considered an unpardonable error in any studied composition or literary work. But, in the colloquial use of the language, grammatical rule is more or less disregarded, even by the most learned persons; and as the Natives, in familiar correspondence, or official business, write as they would speak, many irregularities in orthography are observable in common writings. The most general are the following.

70 The consonant *y*, without any connected vowel, is improperly used instead of the initial vowel *i*.

The consonant य *y*, with the connected vowel — *a*, viz. या, is incor- 71
rectly used, instead of the initial vowel — ई *ee*.

The consonant य *y*, with the connected vowel —, viz. ये, is used for the 72
initial vowel ऐ *ai*.

The letter य *y*, with the connected vowel — इ *i*, thus यै, is used instead 73
of the initial ई *i*.

The consonant व *v*, with the connected vowel उ *u*, viz. वु, is incorrectly 74
used instead of the vowel ऊ *oo*.

The consonant व *v*, with the connected vowel —, thus वः, is improperly 75
used instead of ओ *oo*.

The consonant व *v*, with the connected vowel — or —, thus वः or वै, is 76
used for ओ *oo*.

The consonant व *v*, with the connected vowel — or —, thus वः or वै, 77
is used instead of ओ *oo*.

The vowel ए *u*, with य *y* above mentioned, thus एय, is improperly 78
used, at the commencement of Sanscrit words, for the vowel *ue* *ui*; but the
use of एय at the commencement of a pure Teloogoo word is not incorrect.

The vowel ए *u*, with व *v* above mentioned, viz. एव, is incorrectly used at 79
the beginning of Sanscrit words for ओ *oo*; although its use at the com-
mencement of pure Teloogoo words is proper.

The initial vowels, य *y* & य *y*, and their connected forms ए *ro* 80
& ए *roo*, which are peculiar to Sanscrit derivatives, are often confounded
with the syllable रु, or with the double form of र *r* (viz. र *r*) and the con-
nected vowel उ *u*, thus, कृष्ण *krashnu* is erroneously written कृष्ण *krashnu*,
and vice versa.





CHAPTER SECOND.

OF THE ELISION, INSERTION, AND PERMUTATION, OF LETTERS.

Possessing the refined and inexhaustible Sanscrit, as the established me- 81
dium for the communication of knowledge, to the few among whom it's
dissemination is thought to be lawful; Telooḡoo writers have had little in-
ducement to give much attention to the cultivation of their own language.
Their literature consists almost entirely of poetry; and their Poets, desirous
only to please the ear, or to flatter the vanity of the reigning Prince, seem
to have deemed the improvement of their style a secondary consideration.
The cadence of their verses, and the tones of the words composing them,
have occupied almost their exclusive attention. The consequence has been
a neglect of the more important qualities of composition; and a studied
conciseness of expression, which, though not inelegant in itself, has fre-
quently the effect of rendering their sentences obscure. At the same time,
by a judicious union of the sweetness of the original Telooḡoo, with the
majestic sounds of the sonorous Sanscrit, they have succeeded in giving to
the language a pleasing variety of modulation, which distinguishes it from
all others current in the Peninsula.

Another principal cause of this euphony is the extraordinary care that 82
has been taken to prevent any incongruity of sound arising from the con-
junction of dissimilar letters. The numerous rules, for this purpose, are
scattered, in a confused manner, through the works of many Grammarians;
and, as the following is the first attempt to reduce them to methodical order,
it may hereafter, perhaps, be found susceptible of great improvement.

I shall endeavour to explain, 1st the alterations which take place in letters at the *beginning* and *end* of words; and 2ndly, the changes which occur in the *middle* of words. But it is proper, in the first place, to apprize the Reader, that the following rules are by no means rigidly observed, except in studied compositions. In the common or colloquial dialect, many of the changes will occasionally be found: it is true that they are not there adhered to systematically, but even in that dialect they are seldom entirely neglected. The Student, however, may find it more convenient to refer occasionally to this chapter as he advances, than, at the very commencement of his labours, to enter into some of the most perplexing niceties of the language.

OF THE ALTERATION OF LETTERS AT THE COMMENCEMENT AND
 END OF WORDS,

83 In treating of this subject, the whole of the words in the Teloo^goo language are divided into two classes; one termed క్షలు *kululoo*, the other ద్రుత ప్ర క్షలు *drootuprukrootaloo*.

84 The class termed క్షలు *kululoo* includes, 1st the singular and plural nominatives of all nouns and pronouns, (except నేను *I* and తాను *he she or it*) and the oblique case, or what I have termed the inflexion, of all nouns and pronouns, both in the singular and plural number,

2dly. The postpositions యొక్క or యొక *of*, కూర్చి or కురించి *towards*, on account of, పట్టు చు *through*, చేసి *from*, పట్టి *through*, విషయము *respecting*, నిమిత్తము *on account of*, కోసము, or కోసరము *for*, on account of, నుండి or నుంచి *from*, away from.

3dly. The final significant letters ు or ు expressing interrogation, ు or ు denoting emphasis, and ు or ు expressive of doubt.

4thly. Indeclinable particles, like అట, తద, మఁటి, ఏలా, ఇంచుక, అంత, &c.

5thly. All Interjections, and vocative cases.

6thly. The words, ఇప్పుడు *now*, అప్పుడు *then*, ఎప్పుడు *when*?

7thly. Every part of the verb; except the first and third persons in the singular, and the third person neuter in the plural, of the first forms of the past and future tenses, and of the affirmative aorist; the first person singular of the negative aorist; the infinitive; and the present verbal participle terminating in చు; and, when followed by vowels only, the indefinite relative participle ending in డి or డు, or the root when used for this participle.

The negative verbal participle, which always ends in క, is classed both in the కళలు *kululoo*, and the ద్రుత ప్రకృతులు *drootuprukrootooloo*. 85

The nominatives నేను *I*, తాను *he she or it*, and the several parts of the verb mentioned above, as exceptions; together with all the other words in the language, not included in the foregoing specification of the కళలు *kululoo*, form the numerous class denominated ద్రుత ప్రకృతులు *drootuprukrootooloo*. 86

Every Teloo-goo word, whether included in the class of కళలు *kululoo*, or ద్రుత ప్రకృతులు *drootuprukrootooloo*, naturally terminates in some one of the connected vowels. I shall first point out the changes which occur when any of these words is followed by another commencing with an initial vowel; and shall then explain the alterations that take place, when any of them is followed by another beginning with a consonant. 87

In Teloo-goo, two vowels never can come in contact; therefore, when a word terminating in a connected vowel is followed by another commencing with an initial vowel, there is either the change termed by Grammarians *Sundhi*, or a consonant is inserted between the two words; unless the initial vowel be one of the Sanscrit letters రం *ra*, రూ *roo*, and లం *loo*, which at the beginning of a word, are to be considered the same as consonants. 88

The consonants inserted, when *Sundhi* does not occur, are య *y* if the former of the two words be included in the class termed కళలు *kululoo*, and న *n* if it belong to the ద్రుత ప్రకృతులు *drootuprukrootooloo*; but, whichever of these two consonants is inserted, it changes the following initial vowel into it's connected form, and, coalescing with it, forms, in conjunction with it, one syllable. 89

89 *Sundhi* is the elision of the connected vowel terminating the first word, and of the initial vowel commencing the following word, and the substitution of the connected form of the latter vowel in lieu of both; as shewn in the examples hereafter given.

91 *Sundhi* never takes place unless the first word terminates in one of the three short connected vowels \sim u, १ i, or २ o, except in a few particular instances noticed hereafter.

FINAL, \sim

92 It may be adopted as a general rule that a word terminating in \sim followed by another commencing with an initial vowel, may *at option* have *Sundhi*; thus, మేకిన *that grazed*, and ఆవు *a cow*, make మేకినావు *the cow that grazed*, by dropping the final \sim in మేకిన and the initial ఆ in ఆవు, and substituting for both the connected form of ఆ viz. — ; which, uniting with the preceding న, makes the syllable వ, by means of which the two words coalesce. But as the *Sundhi* of final \sim is *optional*, and మేకిన is included in the class of కళలు *kululo*, మేకిన and ఆవు, when *Sundhi* does not take place, become మేకినయ్య, by the insertion of య between the two words, and the change of ఆ in the latter to it's connected form — , which, uniting with య, forms the syllable య, by means of which the words coalesce, as above stated.

EXCEPTIONS.

93 Words of the class termed ద్రుతప్రకృతులు *drootuprukrootooloo*, ending in \sim , never admit of *Sundhi*. By rule 89, therefore, న is always inserted after such words, when the following one begins with an initial vowel. The word ఇంక *more*, is excepted; for adding to it ఏమి *what?* we may say, either ఇంక నేమి *what more?* by inserting న, or ఇంకేమి by *Sundhi*.

94 Vocative cases ending in \sim , and the nominative case singular of pure Teloo-goo nouns denoting women, and terminating in \sim , do not admit of *Sundhi*, when followed by a word commencing with an initial vowel. Being of the class named కళలు *kululo*, such words assume య *y* as explained in rule 89; thus, నెలక *a woman* and ఇచ్చెను *he she, or it gave*, make నెలకయి



చెప్పిన *a woman gave*, never తెలలీ చెప్పడు-కృష్ణుడ *O Krishna!* and ఇక్కడ
 రమ్మ *come here*, make కృష్ణుడయ్య-రమ్మ *O Krishna! come here*;
 never కృష్ణుడయ్య-రమ్మ.

FINAL 9

A word terminating in 9 followed by another beginning with an initial 95
 vowel, does not, in general, admit of *Sundhi*; thus కత్తి *a knife*, and ఎక్కడ
where; cannot by *Sundhi* become కత్తెక్కడ, but make కత్తియెక్కడ *where*
is the knife? by inserting యి in the manner above explained, కత్తి being in-
 cluded in the class named కళలు *kululo*.

EXCEPTIONS.

In the first form of the perfect tense of verbs, the second person singular 96
 ending in తి or తివి, the first person plural terminating in తిమి, and the second
 person plural ending in తిరి, when followed by a word commencing with a
 vowel, invariably have *Sundhi*; thus నీవించితివి *thou servedst*, and అమరుల
the gods, make నీవించితివమరుల *thou servedst the gods*, by dropping final 9
 and initial అ, and substituting, in lieu of both, the connected form of అ viz.
 ఎ, which, joining with the preceding ఎ *v*, forms the syllable వ, by means of
 which the two words coalesce.

In the same tense, the first person singular terminating in తి, and the third 97
 person plural ending in తి, may, or may not, have *Sundhi*, at pleasure; thus,
 మ్రోక్కితి *I have saluted*, and అచ్యుతుని *the Unperishable*, make మ్రోక్కి-
 తచ్యుతుని *I have saluted the Unperishable (Vishtnoo)* వచ్చిరి *they came*, and
 అమరులు *the Gods*, make వచ్చిరమరులు *the Gods came*; the *Sundhi*, however,
 being optional, these phrases may have another form. We may say మ్రోక్కితి
 నచ్యుతుని *I have saluted the Unperishable (Vishtnoo)* వచ్చిరియమరులు *the*
Gods came; here ఎ *n* is inserted in the first phrase, because మ్రోక్కితి is in-
 cluded in the ద్రుత ప్రకృతులు *drootuprukrootooloo*; and యి *y* in the second
 sentence, because వచ్చిరి is of the class named కళలు *kululo*.

The pronouns అది *that*, అవి *those*, ఇది *this*, ఇవి *these*, ఏది *which?* ఏవి 98
which? ఏమి *what?* the word మళ్ళి *again*, and the postposition కి *to*, have

optional *Sundhi*; thus, అది and ఏమి make అదేమి or అదియేమి *what is that?* అవి and ఏవి make అవేమి or అవియేమి *which are these?* in the same manner we may say, చేసిన దేమి or చేసినదియేమి *what has been done?* మరేమి or, మరేయేమి *what more?* రామునికిచ్చెను or రామునికినిచ్చెను *he, she or it gave to Rama*. In all these phrases, except the last, when *Sundhi* does not take place, యి *y* is inserted; because each of the first words are included in the class termed కళలు *kululoo*; but in the last sentence, ఎ *n* is inserted after కి, because it is of the class named ద్రుత ప్రకృతులు *drootuprukrootooloo*.

- 99 Words ending in యి, if followed by the word అయిన added to adjectives, or by ఎంత *how much?* have *Sundhi* at option, thus; పేటి and అయిన make పేటయిన or పేటియయిన *chief*. In the same way, we say ఖండెంత or ఖండియెంత *how much flour?*

FINAL. ఎ

- 100 It may be taken as a general rule that words ending in ఎ, followed by others beginning with an initial vowel, invariably have *Sundhi*; as రాముడు *Rama*, and ఇచ్చెను *he, she, or it gave*, become రాముడిచ్చెను *Rama gave*. Innumerable other instances might be given.

EXCEPTIONS.

- 101 The accusatives నన్ను *me*; నిన్ను *thee*; తన్ను *him, her, or it*; మమ్ము *us*; విమ్ము *you*; తమ్ము *them*, the postpositions కొరకు *for*, కు *to*, లందు *in*; the words ఎందు *in which*, ఇందు *in this*, అందు *in that*, and the particle చు added to the roots of verbs to form the present verbal participle, have also *Sundhi*, when followed by an initial vowel, but it is entirely optional; thus నన్ను *me*, and ఏలుము *rule thou*, make నన్నేలుము or నన్నునేలుము *rule thou me*, అనుచు *speaking*, ఇట్లనియె *thus he, she, or it said*, make అనుచిట్లనియె or అనుచునిట్లనియె *speaking, he, she, or it thus said* చెప్పుచు *saying*, and ఉన్నాడు *he is* make చెప్పుచున్నాడు or చెప్పుచునున్నాడు *he is saying*. In these phrases, when *Sundhi* does not take place, the first words being all ద్రుత ప్రకృతులు *drootuprukrootooloo*, ఎ *n* is inserted between them and the words which follow.

The first and third persons singular in the affirmative aorist, the indefinite participle in *డు*, or the root used for that participle; and nouns in the accusative singular ending in *వు* when deprived of their *drootuprukrootica* affixes, never admit of *Sundhi*; as *వత్తు I come, have come, or will come*, and *ఇప్పుడు now*, make *వత్తునిప్పుడు I come, have come, or will come now*. *వచ్చు he comes, has come, or will come*, and *ఇప్పుడు now*, make *వచ్చునిప్పుడు he comes, has come, or will come now*. *పోషించు that protects*, *ఈశ్వరుని the god*, and *తలచినాను I have meditated*, make *పోషించునిశ్వర నిడతలచినాను I have meditated on the protecting God*. *రాము the accusative of రాముడు Rama*, deprived of it's *drootuprukrootica* affixes, and *ఈమీ.ంచెను he she, or it saw*, make *రామునిమీంచెను he, she, or it saw Rama*.



All words ending in any of the short vowels, invariably have *Sundhi*, when followed by *ఎడు full*, *అంత as much as*, *ఏసి at the rate of*, and *ఆకు a leaf*; or by the words *అన్న an elder brother*, *అమ్మ a mother*, *అక్క an elder sister*, *అయ్య a father*; *అత్త a mother in law*, *అప్ప a father*, *అచ్చ a grand mother* &c. when added to proper names to express familiarity or kindness; thus, *చేర the hand, held so as to contain any thing*, and *ఎడు full*, make *చేరెడు a handful*; *పోక an areca nut*; and *అంత as much as*, make *పోకంత as large as an areca nut*; *ఎనిమిది eight*, and *ఏసి at the rate of*, make *ఎనిమిదేసి at the rate of eight*; *సుబ్బి Soobee*, the proper name of a woman, and *అమ్మ mother*, make *సుబ్బిమ్మ friend Soobee*! *రామి a Palmyra* (in the inflected case) and *ఆకు a leaf*, make *రామికు a Palmyra-leaf*.

Nouns of Sanscrit derivation, even ending in the short connected vowels *ఁ*, *ః*, or *ః*, which in the nominative singular do not adopt the Teloo goo terminations *ఁడు*, *ము*, or *వు*, never admit of *Sundhi*; thus, *హంస, a swan*, and *ఏది which?* make *హంసమేది which is the swan?* *దర్భ durbha*, a kind of sacred grass, and *ఏది which?* make *దర్భయేది which is the durbha?* *హరి the God Vishtnoo*, and *ఏఁగెను he, she, or it went*, make *హరియేఁగెను Vishtnoo went*. In all these instances, the first word is included in the class of *కళలు kululoo*,

and therefore, as *Sundhi* does not take place, యి is inserted between it and the following word, according to rule 89.

- 105 Words ending in any of the long vowels *never* have *Sundhi*, nor do the short vowels → అ, ఏ, or యి, admit of *Sundhi*, except when followed by the words specified in rule 103. When followed by any other words beginning with an initial vowel, words of such terminations, if they be ద్రుత ప్రకృతులు *drootu-prukrootooloo* insert ఎ *n*, and if కళలు *kululoo* యి.

As the first word in each of the following phrases belongs to the class termed కళలు, యి is inserted between it and the word which follows.

నవరా *a woman*, and ఏది *where?* make నవరాయేది *where is the woman?* యి being inserted between నవరా and ఏది changes the following initial vowel ఏ of ఏది to its connected form ఁ, and uniting with it, forms one syllable యే, by means of which the two words coalesce; పల్లకి *a Palanqueen*, and ఎక్కిన *he, she, or it mounted*, make పల్లకియేక్కిన *he, she, or it mounted the Palanqueen*; వస్త్రే *coloured*, and ఒకటే *a garment* make వస్త్రేయొకటే *a coloured garment*; రాత్రు *night*, and ఎంత *lustre*, make రాత్రుఎంత *moonshine*; పై *the body*, and ఒకపు *beauty*, make పైసొకపు *personal beauty*; రో *money*, and ఈవి *donation*, make రోయీవి *the donation of money*; క్లా *the moon*, and ఉదయించెను *he, she, or it arose*, make క్లాయుదయించెను *the moon arose*.

The first word in each of the following phrases being of the class named ద్రుత ప్రకృతులు *drootuprukrootooloo*, ఎ *n* is inserted between it and the word which follows.

తెన్నఁగా *slowly*, and ఏఁగెను *he, she, or it went*, make తెన్నఁగానేఁగెను *he, she, or it went slowly*; ఎ *n* being inserted between తెన్నఁగా and ఏఁగెను changes the following initial vowel ఏ of ఏఁగెను into its connected form ఁ, and uniting with it, forms one syllable నే, by means of which the two words coalesce; the accusative విధాతృ *the Creator*, and ఈమీంచెను *he, she, or it saw*, make విధాతృమీంచెను *he, she, or it saw the Creator*; జేజే *God*, in the accusative case, and ఈమీంచెను *he, she, or it saw*, make జేజేమీంచెను *he, she, or it saw God*; ముల్లో *the Goddess of learning*, (in the accusative case),

and అదిగను *he, she, or it asked*, make మున్నదిగను *he, she, or it asked the Goddess of learning*; న్న the *moon* (in the accusative case) and ఆలోకించి *having seen*, make న్నాలోకించి *having seen the moon*. It must here be particularly observed that the accusatives abovementioned are, in the first place, for the sake of example, deprived of their *drootuprukrootica* affixes.

When a word, both ending and beginning with a vowel, is repeated, there is *Sundhi*; thus, అన్న *an elder brother*, when repeated, becomes అన్నన్న *brother ! brother !* ఏమి *what*, in the same manner, becomes ఏమేమి *what ! what !* 106

The pronoun అది *she or it*, when added, in composition, to other words, frequently loses the initial అ; thus, కాపు *a husbandman, a labourer*, and అది *she*, become, in composition, కాపుది *a female labourer*, by the elision of అ in అది; but in consequence of కాపు ending in *u*, *Sundhi* also may take place, according to rule 100, and the two words in question will then become కాపుది; in the same way, కోమటి *a man of the Comtee cast*, and అది *she*, make కోమటిది *a woman of the Comtee cast*, but as the elision of అ is optional, we may also say కోమటియది by inserting యి according to rules 95 and 89. 107

Inflexions ending in *u* or *o*, though included in the class of కళలు *kululoo*, affix *ni n* when followed by postpositions, or prefixed in composition to other nouns commencing with an initial vowel, thus, రాము *Rama*, and ఎదుట *opposite*, make రామునెదుట *opposite Rama*, పాము *a serpent*, and ఎములు *bones*, make పామునెములు *a serpent's bones*. 108

Having thus endeavoured to explain the changes which take place, when a word terminating in a connected vowel is followed by one commencing with an initial vowel, I shall proceed to state those which occur, when a word ending with a connected vowel is followed by one commencing with a consonant. 109

If a word beginning with a consonant be preceded by another included in the class termed కళలు *kululoo*, there is no elision or insertion of letters; and permutation takes place in the following instances only. 110

- 111 Nouns in the nominative case, even when used accusatively, and all parts of the verb ending in య, యు, and ది together with the words అప్పుడు *then*, ఇప్పుడు *now*, ఎప్పుడు *when* ? preceding a word beginning with any of the hard letters క చ ట త ప, change them respectively to ఖ ష డ ధ క; thus, కలిమి *wealth*, preceding పోదు *she or it will not go*, changes the ప p of పోదు into వ v, and we say కలిమి వోదు *riches will not disappear*; in the same manner, పోవుచున్నాడు *he is going*, and కల్లరి *a robber*, make పోవుచున్నాడు కల్లరి *the robber is going*; పోవుచున్నది *she, or it is departing*, and చెలిమి *friendship*, make పోవుచున్నది సెలిమి *friendship is departing*; అప్పుడు *then*, and చనియెను *he, she, or it went*, make అప్పుడు పనియెను *he, she, or it then went*; ఇప్పుడు *now*, and పోయెను *he, she, or it went*, make ఇప్పుడు పోయెను *he, she, or it now went*.
- 112 But Sanscrit derivatives, preceded by pure Telooḡoo words, are excepted from this rule, and are not subject to any change; because the nature of such words is considered so different, as to prevent their coalescing in orthography; thus, దొర *a master*, and కరుణించెను *he, she, or it was pleased*, make దొర కరుణించెను *the master was pleased*; never దొరగరుణించెను - వీడు *he, this man*, and వున్నాడు *a virtuous man*, make వీడు వున్నాడు *this is a virtuous man*. Nevertheless, if two words both of Sanscrit derivation come together, the general rule holds good; because, in that case, both the words are of the same kind, we therefore say రాముడు కరుణించెను never రాముడు కరుణించెను *Rama was pleased*.
- 113 When two pure Telooḡoo substantives are joined together by a copulative conjunction, not expressed, but understood, and the latter word begins with any of the hard letters క చ ట త ప, these letters are severally changed to ఖ ష డ ధ క; thus, కాలు *a leg*, and చేతులు *hands*, make కాలు చేతులు *legs and hands*; అన్న *an elder brother*, and తమ్ములు *younger brothers*, make అన్న తమ్ములు *elder and younger brothers*.

* Although క may be changed into ఖ - చ into ష - ట into డ - త into ధ and ప into ఖ, the reverse of this rule does not hold good, these letters are not interchangeable; ఖ cannot by any means become క, nor ష, చ &c. The first series may be converted into the second, but the second can never be converted into the first.



If a word commencing with any of the five *hard letters* క చ ట త ప, be preceded by another included in the class termed ద్రుత ప్రకృతులు *drootuprukrootooloo*, both permutation and insertion of letters *invariably* take place; but if the latter word begin with any other consonant, there is insertion only, and it is *optional*. 114

ద్రుత ప్రకృతులు

When a word included in the ద్రుత ప్రకృతులు *drootuprukrootooloo* precedes another word commencing with any of the five *hard letters* క చ ట త ప, it *invariably* changes* these characters respectively, into the *soft letters* ఁ జ డ ఘ ఙ, and if it end in రి or ే it is requisite to insert ని between the two words, or ను if it terminate in any other letter; but if it already end in ని or ను, these terminations cannot again be affixed, for the repetition would be monotonous: at the same time, if the ద్రుత ప్రకృతులు *drootuprukrootooloo* end in a short vowel, either ం or ఁ may be substituted for the ని or ను, but only ఁ if it terminate in a long vowel; thus, దేవతల (the accusative plural of దేవత God) deprived, for the sake of example, of all it's *drootuprukrootooloo* affixes, and కొలిచితిని *I served*, make దేవతలనుగొలిచితిని or దేవతలంగొలిచితిని or దేవతలఁగొలిచితిని *I served the Gods*, by changing the initial s of కొలిచితిని into a, and inserting ను between the two words, or in consequence of the ల in దేవతల being short, substituting either ం or ఁ for ను. 115

Any of the ద్రుత ప్రకృతులు *drootuprukrootooloo* preceding a word commencing with a consonant different from the five *hard letters*, without causing permutation, may at *option* affix ని if it end in రి or ే, or ను if it end in any other vowel; but if it already terminates in ని or ను these affixes are not again to be added, because the repetition would be monotonous: either ను or ఁ may be affixed, in lieu of ని or ను, provided the consonants త డ ధ ఙ ట are not the initials of the following word; and if the following word begins with ఁ జ ఘ మ ర ద ధ ఙ, in place of ని or ను, we may at *option* affix ం or ఁ, 116

* క is converted into ఁ - చ into జ - ట into డ - త into ఘ and ప into ఙ, but, as before observed of another rule, the reverse of these changes does not hold good.

provided the *drootuprukrootooloo* terminate in a short vowel, but if it end in a long vowel, we may insert *n* only; thus, deprived for the sake, of example of all *drootuprukrootica* affixes, the accusative అరి *an enemy*, and అరిచిరి *I won or conquered*, make అరిని *I conquered the enemy* by affixing *ni* in consequence of అరి ending in *i*; or అరి న్నెరిచిరి or అరిన్ అరిచిరి by affixing *n* or *r*; or అరిం అరిచిరి or అరిన్ అరిచిరి by affixing *o* or *c*; or as the whole of these affixes are optional, we may say simply అరి అరిచిరి *I conquered the enemy*; thus also deprived, for the sake of example, of all *drootuprukrootica* affixes, the accusative రాక్షసుల *Giants*, and ఖండించినారు *they killed*, make రాక్షసులను ఖండించినారు by affixing *nu*, or రాక్షసులన్ ఖండించినారు or రాక్షసులన్ ఖండించినారు by affixing *n* or *r*; or as the whole of these affixes are optional, we may say simply రాక్షసుల ఖండించినారు *they killed the Giants*; but we cannot here affix *o* or *c*, and say రాక్షసులం ఖండించినారు or రాక్షసులం ఖండించినారు, because ఖి follows, and the affixes *o* or *c* precede the letters *క జ బ మ ర ద ధ డ ఢ ట* only: deprived of all its *drootuprukrootica* affixes, the 3d person in the first form of the past tense of వచ్చు *to come* viz. వచ్చె *he, she, or it came*, and దాంభికుడు *a coxcomb*, make వచ్చెను దాంభికుడు by affixing *nu*, or వచ్చెన్ దాంభికుడు or వచ్చెన్ దాంభికుడు by affixing *o* or *c*; or, as the whole of these affixes are optional, we may say simply వచ్చె దాంభికుడు *a coxcomb came*, but we cannot affix *n* or *r*, and say వచ్చెన్ దాంభికుడు or వచ్చెన్ దాంభికుడు, because these affixes never precede the consonants *ర ద ధ డ ఢ ట*.

- 117 Certain masculine nouns in *o* form their accusative singular either by changing *o* into *ni* or by dropping *o* altogether; thus, Nom: రాముడు *Rama*; Accus: రాముని or రాము: in the latter case, it must be observed, as an exception to rules 115 and 116, that to such accusatives in *o* the *drootuprukrootica* affix *ni* is to be added, instead of the affix *nu*; thus, రాము, one of the accusatives of *Rama*, and కోరిచిరి *I served*, make రాముని *I served Rama*, never రామున్ కోరిచిరి *I served Rama*.

Nouns ending in *ॐ* *యము* change this termination optionally into *ము* 118
or *ము*; thus, *ముత్తయము* a pearl, *కదియము* a bracelet, *పిరియము*
pepper, &c. make *ముత్తము* or *ముత్తము* - *కదిము* or *కదిము* - *పిరిము* or
పిరిము, this rule is also applicable to nouns in *ॐ*.

OF THE CHANGE OF LETTERS IN THE MIDDLE OF WORDS.

The changes which take place in the middle of words are few and easy, and consist chiefly of contractions which occur naturally in a quick pronunciation.

Present verbal participles ending in *చు* preceded by *స*, optionally drop 119
the *ॐ* of *స*, or sometimes change the *స* into *ॐ*, thus, *అనుచు* saying, *కనుచు*
seeing, *వినుచు* hearing, make *అన్చు* - *కన్చు* - *విన్చు*, or *అం* - *కం* - *విం* -
చనుచు going, *ప్రనుచు* entering, and some other verbal participles do not
change *స* into *ॐ*, but they frequently drop the *ॐ* in *స*.

Verbal Roots of more than two syllables, of which *స* - *లు* - *డు* - *రు* or *లు* 120
are medials, frequently drop the *ॐ* of these syllables; thus, *పనుచు* to plait,
to twist, often becomes *పన్చు* and *ఏడుచు* to weep, to cry, *ఏడ్చు*; but if, in
such roots, one short syllable only precede *డు* *రు* or *లు*, no elision of the *ॐ*
takes place; thus, *చుడుచు* to wipe, cannot become *చుడ్చు*, nor *నడుచు* to walk,
నడ్చు.

The words *ఇపుడు* now, *అప్పుడు* then, *ఎప్పుడు* when? optionally drop the *ॐ* 121
of the middle syllable, and become respectively *ఇప్తు* - *అప్తు* - *ఎప్తు*.

Nouns of three syllables, of which the middle one is *స* *లు* or *డు*, frequently 122
drop the *ॐ* of these syllables; thus, *చిలుక* a parrot, *కాలువ* a water-course,
make *చిల్క* - *కాల్వ*; and this elision of *ॐ* takes place even in other words;
thus, *కారుపోతు* a buffalo *కోలుపులి* a species of tiger, sometimes become
కార్పతు - *కోల్పులి*.

ॐ in the middle or end of a word is often changed into *వ*; thus, *(ప్ర)ను* 123
an ear-ring, *పగడము* coral, become also *ప్రవ* - *పవడము*.



CSL

124 Many Telooḡoo words which have \cup in the first syllable, frequently lose it in the vulgar dialect ; thus, పోగు or పోవు an *ear-ring*, is commonly both written and pronounced పోగు or పోవు.

125 The reader need not be surprized if, in the course of his studies, he should meet with some examples in opposition to the foregoing rules, supported by good authority. On no part of Grammar are the opinions of Telooḡo authors so much at variance, as with respect to the changes attempted to be explained in this chapter : the ingenuity and subtilty with which each combats the arguments of his opponent, have gained for every celebrated writer on Grammar some adherents ; and as authors rigidly observe the precepts of the particular Grammarian whom they select for their guide, a comparison of almost any two books will exhibit some discrepancies not to be reconciled. Every endeavour has been used to select those opinions which are most generally received at present, but the subject itself is so intricate, and the opinions of native Grammarians respecting it so contradictory, that a foreigner who attempts to illustrate it must necessarily feel diffident of success.

