

OF VERBS.

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RELATIVE PARTICIPLES.

PRESENT.

common.

అవుచున్న.....అవుచున్న.....that becomes.

PAST.

అయిన.....that became.

INDEFINITELY.

common.

common.

అవు.....అయ్యెడు.....అయ్యెడి.....అయ్యేడి.....అయ్యేడి.....that becomes, became,  
 [or will become.]

VERBAL NOUN.

common.

common.

అవుచు.....కావడము.....అయ్యేడి.....the becoming.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Plural.	1st.	కాను.....I do not, did not, or shall not become.
	2d.	కావు.....Thou dost not, didst not; or will not become.
	3d.	కాదు.....He does not, did not, or will not become.
	3d. F. & N. M.	కాదు.....She, or it, does not, did not, or will not become.
Singular.	1st.	కాము.....We do not, did not, or shall not become.
	2d.	కారు.....You do not, did not, or will not become.
	3d.	కారు.....They do not, did not, or will not become.
	3d. A. & N. F.	కావు.....They do not, did not, or will not become.

IMPERATIVE MOOD.

Sing.	2d.	కాకుము.....కాకుమో.....కాకు.....become not thou.
	2d.	కాకుదు.....కాకుడి.....కాకుంది.....become not ye.

VERBAL PARTICIPLE.

కాక.....without becoming or without having become.

RELATIVE PARTICIPLE.

కాని.....that does not, did not, or will not become.

VERBAL NOUN.

కాని.....the not becoming.

Root.....పోవు



Present verbal participle.....పోవుచున్న.....పోవుచు.....పోచున్న.....పోచు  
common. common.  
 [పోరున్న.....పోరు.....going.]

Past.....do.....పోయి.....having gone.

Infinitive.....పో.....పోవ.....to go.

**AFFIRMATIVE VERB.**

**INDICATIVE MOOD.**

**PRESENT.**

Singular.	1st.	పోవుచున్నాను.....పోచున్నాను.....	I go.
	2d.	పోవుచున్నావు.....పోచున్నావు.....	Thou goest.
	3d.	పోవుచున్నాడు.....పోచున్నాడు.....	He goes.
	<small>P.S.N.</small>	పోవుచున్నది.....పోచున్నది.....	She, or it goes.
Plural.	1st.	పోవుచున్నాము.....పోచున్నాము.....	We go.
	2d.	పోవుచున్నారు.....పోచున్నారు.....	You go.
	3d.	పోవుచున్నారు.....పోచున్నారు.....	They go.
	<small>N.M.S.P.</small>	పోవుచున్నవి.....పోచున్నవి.....	
Singular.	1st.	పోచాను.....పోతున్నాను.....పోతాను.....	I go.
	2d.	పోచావు.....పోతున్నావు.....పోతావు.....	Thou goest.
	3d.	పోచాడు.....పోతున్నాడు.....పోతాడు.....	He goes.
	<small>P.S.N.</small>	పోచున్నది.....పోతున్నది.....పోతున్నది.....	She or it goes.
Plural.	1st.	పోచాము.....పోతున్నాము.....పోతాము.....	We go.
	2d.	పోచారు.....పోతున్నారు.....పోతారు.....	You go.
	3d.	పోచారు.....పోతున్నారు.....పోతారు.....	They go.
	<small>N.M.S.P.</small>	పోచున్నవి.....పోతున్నవి.....పోతున్నవి.....	

**PAST.**

Singular.	1st.	పోతిని.....పోయితిని.....పోయినాను.....	I went.
	2d.	పోతితి.....పోయితివి.....పోయినావు.....	Thou wentest.
	3d.	పోయెను.....పోయినాడు.....	He went.
	<small>P.S.N.</small>	పోయెను.....పోయెను.....	She, or it went.
		(పోయెనది.....)	
		(పోయింది.....)	



OF VERBS.

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Plural.	1st.	పోతి మి.....పోయితిమి.....పోయినాము.....	<i>We went.</i>
	2d.	పోతిరి.....పోయితిరి.....పోయినారు.....	<i>You went.</i>
	3d.	పోయిరి.....పోయినారు.....	} <i>They went.</i>
	N.P.P.	పోయెను.....పోయినవి.....	

FUTURE.

common.

Singular.	1st.	పోయెదను.....పోయ్యేను.....	<i>I shall go.</i>
	2d.	పోయెదవు.....పోయ్యేవు.....	<i>Thou wilt go.</i>
	3d.	పోయెడిని.....పోయ్యేని.....	} <i>He, she, or it will go.</i>
	N.P.P.	పోయిడిని.....పోయ్యిడిని.....	
Plural.	1st.	పోయెదము.....పోయ్యేము.....	<i>We shall go.</i>
	2d.	పోయెదరు.....పోయ్యేరు.....	<i>You will go.</i>
	3d.	పోయెదరు.....పోయ్యేరు.....	} <i>They will go.</i>
	N.P.P.	పోయెడిని.....పోయ్యేని.....	
		పోయిడిని.....పోయ్యిడిని.....	

AORIST.

Singular.	1st.	పోదును.....పోవుదును.....	<i>I go, went, or shall go.</i>
	2d.	పోదువు.....పోవుదువు.....	<i>Thou goest, wentest, or wilt go.</i>
	3d.	పోను.....పోవును.....	} <i>He, she, or it goes, went, or will go.</i>
	N.P.P.	పోయెను.....పోయెను.....	
Plural.	1st.	పోదుము.....పోవుదుము.....	<i>We go, went, or shall go.</i>
	2d.	పోదురు.....పోవుదురు.....	<i>You go, went, or will go.</i>
	3d.	పోదురు.....పోవుదురు.....	} <i>They go, went, or will go.</i>
	N.P.P.	పోయెను.....పోయెను.....	

IMPERATIVE MOOD.

common.

2d.	పోవచ్చు.....పోవుము.....పోవ్చి.....పోవుమి.....పో.....	<i>go thou.</i>
1st.	పోదము.....పోవుదము.....పోదము.....	<i>let us go.</i>
Plu.	3d.	పోందు.....పోందీ.....పోవుండు.....పోవుందీ.....పోంది.....

RELATIVE PARTICIPLES.

PRESENT.

పోవుచున్న.....పోచున్న.....పోతున్న.....*that goes.*



PAST.

పోయిన.....that went.

INDEFINITE.

సామాన్య. సామాన్య.

పోవు...పోయెడు...పోయెడి...పోయ్యే...పోయ్యెడి...that goes, went, or will go.

VERBAL NOUN.

సామాన్య.

పోవుట.....పోవడము :...పోయ్యెడి.....the going.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	3d. 1st.	పోను.....పోవను...I do not, did not, or shall not go.
		పోవు.....పోవవు...Thou dost not, didst not, or wilt not go.
	3d. 2d.	పోచు.....పోవచు...He does not, did not, or will not go.
		పోదు.....పోవదు...She or it does not, did not, or will not go.
Plural.	3d. 1st.	పోము.....పోవము...We do not, did not, or shall not go.
		పోరు.....పోవరు...You do not, did not, or will not go.
	3d. 2d.	పోరు.....పోవరు...They do not, did not, or will not go.
		పోవు.....పోవవు...They do not, did not, or will not go.

IMPERATIVE MOOD.

సామాన్య.

3d. 1st.	పోకుము..పోవకుము..పోకుమీ..పోవకుమీ..పోక.....go not thou.
	పోకుడు..పోవకుడు..పోకుడి..పోవకుడి..పోకండి..go not ye.

VERBAL PARTICIPLE.

పోక.....పోవక.....without going, or without having gone.

RELATIVE PARTICIPLE.

పోని.....పోవని.....that does not, did not, or will not go.

VERBAL NOUN.

పోని.....the not going.

OF శత్రుములు OR VERBS OF SANSKRIT DERIVATION.

369 All Sanscrit verbs cannot, at pleasure, be adopted into Telooḡoo; those only the use of which has already been sanctioned by custom being considered as properly belonging to the language. When admitted into Telooḡoo, such verbs



assume either the termination చు or య; in the former case, they are conjugated like దీచించు and other regular దేశ్యము verbs in చు of the 3d conjugation; in the latter case, like కోట్టు, or any other verb of the 1st conjugation. With this general rule, it will be sufficient to shew how the Telooḡoo root is formed from the Sanscrit root.

Sanscrit roots are adopted into Telooḡoo in five different ways.

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1st, by changing the final syllable of the Sanscrit verbal noun into చు; for instance, the Sanscrit root పుష్ to protect, makes it's verbal noun in Sanscrit పోష, this by changing the final syllable into చు makes the Telooḡoo Foot పోషించు, which is conjugated precisely in the same manner as దీచించు.

A few other examples are subjoined.

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Sanscrit Root. Sanscrit verbal noun. Telooḡoo Root.

ను.....నుతి.....నుతించు.....to praise.

ధ్య.....ధ్యాన.....ధ్యానించు.....to contemplate, to meditate.

స్తు.....స్తుతి.....స్తుతించు.....to praise.

క్రోధ.....క్రోధ.....క్రోధించు.....  
 కష్ట.....కోప.....కోపించు.....} to be angry.

గచ్ఛ.....గతి.....గతించు.....to pass, to go.

కంఠ.....కంఠ.....కంఠించు.....to tremble, to shake, &c.

ప్రభ.....ప్రభ.....ప్రభించు.....to stand without motion.

2dly, by changing final య or రి of Sanscrit roots into యించు, final ను or వా, into చించు, and final య or వా into చించు.

జి.....జయించు.....to conquer.

క్షి.....క్షయించు.....to be exhausted.

ద్రు.....ద్రువించు.....to damp.

భృ.....భరించు.....to bear.

హృ.....హరించు.....to take.

క్షు.....క్షురించు.....to think, to reflect.

ధృ.....ధరించు.....to bear.

శృ.....శరించు.....to select.



3dly, by affixing ఇంచు to the Sanscrit root; thus,

Sanscrit Root.	Teloogoo Root.
త్యజ్	త్యజించు.....to renounce, to quit.
నశ్	నశించు.....to be destroyed.
శప	శపించు.....to curse.
తప్	తపించు.....to perform penance.
శబ్	శబ్దించు.....to sound.
భ్రమ్	భ్రమించు.....to be confused.
భజ్	భజించు.....to praise, or meditate on God.
రచ	రచించు.....to compose.
లిఖ్	లిఖించు.....to write.
నట	నటించు.....to dance.
గణ	గణించు.....to calculate.
వస	వసించు.....to dwell.

4thly, by changing the final syllable of crude Sanscrit substantives or adjectives into ఇంచు; thus,

Sanscrit nouns.	Teloogoo root.
మూఢ్	మూఢించు.....to insist obstinately.
స్వతంత్ర	స్వతంత్రించు.....to make one's self independent.
సమీప	సమీపించు.....to approach.
కుష్ఠ	కుష్ఠించు.....to become lean.
గర్వ	గర్వించు.....to be proud.
కృంశార	కృంశారించు.....to adorn.

5thly, a few neuter verbs are formed by adding to certain Sanscrit words the affix ఇల్లు, sometimes also converted into ఇంచు.

Sanscrit Root.	Teloogoo Root.
భిద్	భేదిల్లు.....to be afflicted.
పభ	శోభిల్లు.....to shine.
చిత్	చింతిల్లు or చింతించు.....to reflect, to study.





PASSIVE VERBS.

Neuter verbs, from their nature, do not admit of a passive signification; but all active verbs in Telugoo, of whatever description, may become passive, by adding to the infinitive the different tenses of the verb పడు *to fall*, meaning in composition, *to suffer*. 372

The verb which is made passive continues invariably in the infinitive, the auxiliary పడు only being conjugated through all its persons, numbers, and tenses. The infinitive being a ద్రుత ప్రకృతిక, the ప of పడు is generally changed, in composition, into ఐ; and in the superior dialect c is placed before that letter. 373

The following is an example of a passive verb. 374

Root.....కొట్టఁబడు

Present verbal participle కొట్టఁబడుచున్నాను.....కొట్టఁబడుచు.....కొట్టఁబడుచున్నా  
common.  
[కొట్టఁబడుచు.....being beaten.

Past.....do.....కొట్టఁబడి.....having been beaten.

Infinitive .....కొట్టఁబడ.....to be beaten.

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

common.

Singular.	1st.	కొట్టఁబడుచున్నాను ....కొట్టఁబడుచాను ....I am beaten.
	2d.	కొట్టఁబడుచున్నావు .....కొట్టఁబడుచావు.....Thou art beaten.
	3d.	కొట్టఁబడుచున్నాడు ...కొట్టఁబడుచాడు ....He is beaten.
	Pl. 3d.	కొట్టఁబడుచున్నది..... (కొట్టఁబడుచున్నది } (కొట్టఁబడుచుంది.. } She, or it is beaten.
Plural.	1st.	కొట్టఁబడుచున్నాము....కొట్టఁబడుచాము....We are beaten.
	2d.	కొట్టఁబడుచున్నారు ....కొట్టఁబడుచారు .... You are beaten.
	3d.	కొట్టఁబడుచున్నారు ....కొట్టఁబడుచారు.....
	Pl. 3d.	కొట్టఁబడుచున్నది .....కొట్టఁబడుచున్నది.. } They are beaten.



			COMMON.	COMMON.
Singular.	1st.	కొట్టబడుతున్నాను ..... కొట్టబడుతాను ....		I am beaten.
	2d.	కొట్టబడుతున్నావు ..... కొట్టబడుతావు ....		Thou art beaten.
	3d.	కొట్టబడుతున్నాడు ..... కొట్టబడుతాడు .....		He is beaten.
	F. & N. M.	<div> <div>కొట్టబడుతున్నది ..... కొట్టబడుతున్నది..</div> <div>కొట్టబడుతుంది ..... కొట్టబడుతుంది..</div> </div>		She, or it is beaten.
Plural.	1st.	కొట్టబడుతున్నాము ..... కొట్టబడుతాము ....		We are beaten.
	2d.	కొట్టబడుతున్నారు ..... కొట్టబడుతారు .....		You are beaten.
	3d.	కొట్టబడుతున్నారు ..... కొట్టబడుతారు .....		They are beaten.
	N. F. & M.	కొట్టబడుతున్నవి ..... కొట్టబడుతున్నవి..		
PAST.				
Singular.	1st.	కొట్టబడితిని..కొట్టబడినాను..కొట్టబడ్డాను..		I was beaten.
	2d.	కొట్టబడితివి..కొట్టబడినావు..కొట్టబడ్డావు..		Thou wast beaten.
	3d.	కొట్టబడెను..కొట్టబడినాడు..కొట్టబడ్డాడు..		He was beaten.
	F. & N. M.	<div> <div>కొట్టబడినది..</div> <div>కొట్టబడింది..</div> </div>		She, or it was beaten.
Plural.	1st.	కొట్టబడితిమి..కొట్టబడినాము..కొట్టబడ్డాము..		We were beaten.
	2d.	కొట్టబడితిరి..కొట్టబడినారు..కొట్టబడ్డారు..		You were beaten.
	3d.	కొట్టబడిరి..కొట్టబడినారు..కొట్టబడ్డారు..		They were beaten.
	N. F. & M.	కొట్టబడెను..కొట్టబడినవి..కొట్టబడ్డవి..		
FUTURE.				
Singular.	1st.	కొట్టబడెదను.....కొట్టబడేను.....		I shall be beaten.
	2d.	కొట్టబడెదవు.....కొట్టబడేవు.....		Thou wilt be beaten.
	3d.	<div> <div>కొట్టబడెదిని.....</div> <div>కొట్టబడేదిని.....</div> </div>		He, she, or it will be beaten.
	M. F. & N.	కొట్టబడెదిని.....కొట్టబడేదిని.....		
Plural.	1st.	కొట్టబడెదము..కొట్టబడేము.....		We shall be beaten.
	2d.	కొట్టబడెదరు.....కొట్టబడేరు.....		You will be beaten.
	3d.	కొట్టబడెదరు.....కొట్టబడేరు..		They will be beaten.
	N. F. & M.	కొట్టబడెదిని.....కొట్టబడేదిని.....		



OF VERBS.

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AORIST.

Singular.	1st. 2d. 3d.	N. P. S. P.	కొట్టఁబడుదును.....	I am, was, or shall be beaten.
			కొట్టఁబడుదువు.....	Thou art, wast, or wilt be beaten.
Plural.	1st. 2d. 3d.	N. P. S. P.	కొట్టఁబడును.....	He, she, or it is, was, or will be beaten.
			కొట్టఁబడుదుము.....	We are, were, or shall be beaten.
	1st. 2d. 3d.	N. P. S. P.	కొట్టఁబడుదురు.....	You are, were, or will be beaten.
			కొట్టఁబడుదురు.....	They are, were, or will be beaten.

IMPERATIVE MOOD.

కొట్టఁబడుము.....	కొట్టఁబడుమీ.....	కొట్టఁబడు.....	be thou beaten.
కొట్టఁబడుదము.....	కొట్టఁబడుదాము.....		let us be beaten.
కొట్టఁబడుదు.....	కొట్టఁబడుడి.....	కొట్టఁబడుడి.....	be ye beaten.

RELATIVE PARTICIPLES.

PRESENT.

కొట్టఁబడుచున్న.....	కొట్టఁబడుచున్న.....	that is beaten.
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PAST.

కొట్టఁబడిన.....	కొట్టఁబడ్డ.....	that was beaten.
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INDEFINITE.

కొట్టఁబడు	{ కొట్టఁబడెడు.....కొట్టఁబడెడి } common. common.	that is, was, or will be beaten.
	{ కొట్టఁబడె.....కొట్టఁబడెటి }	

VERBAL NOUN.

COMMON.

కొట్టఁబడుట.....	కొట్టఁబడదము.....	the being beaten.
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NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	1st. 2d. 3d.	N. P. S. P.	కొట్టఁబడను.....	I am not, was not, or shall not be beaten.
			కొట్టఁబడవు.....	Thou art not, wast not, or wilt not be beaten.
Plural.	1st. 2d. 3d.	N. P. S. P.	కొట్టఁబడదు.....	He is not, was not, or will not be beaten.
			కొట్టఁబడదు.....	She or it, is not, was not, or will not be beaten.



Verbal. 3rd. 3rd. 3rd. 3rd.	We are not, were not, or will not be beaten. You are not, were not, or will not be beaten. They are not, were not, or will not be beaten.

IMPERATIVE MOOD.

common.

కొట్టబడకుము ...కొట్టబడకుమీ...కొట్టబడక .....be not thou beaten,  
 కొట్టబడకుదు...కొట్టబడకుచీ...కొట్టబడకంది.....be not ye beaten.

VERBAL PARTICIPLE.

కొట్టబడక .....without being, or without having been, beaten.

RELATIVE PARTICIPLE.

కొట్టబడని.....that is not, was not, or will not be beaten.

VERBAL NOUN.

కొట్టబడమి.....the not being beaten.

OF CAUSAL VERBS.

375 All verbs in Telooqoo admit of being converted into causals. It is however to be observed that neuter verbs, in this language, when they assume the causal form, become in fact active verbs: the Telooqoo root లేచు to rise is a neuter verb, లేచె to cause to rise is it's causal, which corresponds precisely with the English active verb to raise.

376 Except verbs in చు of the 3d conjugation, and a few others hereafter noticed, all roots, by changing the final చ into చు, convert active verbs into causals, and neuter verbs into actives; thus,

మొక్కు.....to salute makes.....మొక్కించు .....to cause to salute.  
 కక్కు.....to vomit do.....కక్కించు .....to cause to vomit.  
 బొంకు.....to bubble do.....బొంగించు.....to cause to bubble.  
 మింకు .....to swallow do.....మింగించు .....to cause to swallow.  
 పొడుకు .....to be raised do.....పొదిగించు .....to heighten.  
 రాజు.....to flame up do.....రాజించు .....to enflame.  
 అంటు .....to touch do.....అంటించు.....to cause to touch.  
 మెట్టెడు .....to sting do.....మెట్టించు ....to cause to sting.



పండు .....	to ripen.....makes.....	పంధించు .....	to cause to ripen.
మండు .....	to burn v. n. do.....	మండించు .....	to burn v. a.
ఎత్తు .....	to raise up..do.....	ఎత్తించు .....	to cause to raise.
విస్తె .....	to sow.....do.....	విత్తించు .....	to cause to sow.
శుండు .....	to swim.....do.....	శుంధించు .....	to cause to swim.
దున్ను .....	to plough v. n. as ap.....	దున్నించు .....	to plough v. a. as ap.
	[plied to oxen &c.		[plied to men.
కప్పు .....	to cover.....do.....	కప్పించు .....	to cause to cover.
ఉప్పు .....	to swell.....do.....	ఉబ్బించు .....	to cause to swell.
అమ్మ .....	to sell.....do.....	అమ్మించు .....	to cause to sell.
చేయు .....	to make ....do.....	చేయించు .....	to cause to make.
మూయు .....	to shut.....do.....	మూయించు .....	to cause to shut.
కోయు .....	to cut.....do.....	కోయించు .....	to cause to cut.
వ్రాయు .....	to write.....do.....	వ్రాయించు .....	to cause to write.
వేయు .....	to throw, or put..do....	వేయించు .....	to cause to throw, or put.
వేయు .....	to weave.....do.....	వేయించు .....	to cause to weave.
పోయు .....	to pour.....do.....	పోయించు .....	to cause to pour.
ఎగురు .....	to fly.....do.....	ఎగరించు .....	to cause to fly.
అల్లు .....	to plait.....do.....	అల్లించు .....	to cause to plait.
మట్ల .....	to return.....do.....	మట్లించు .....	to cause to return.
కొవ్వ .....	to dig.....do.....	కొవ్వించు .....	to cause to dig.

EXCEPTIONS.

చిదురు .....	to burst v. n. applied to soft	చిదుర్చు/చిదుము .....	to burst v. a.
	[substances such as fruit &c.		
కాయ .....	to boil v. n.	కాయించు .....	to boil v. a.
దాచు .....	to conceal one's self, to	దాచించు .....	to hide v. a.
	[abscond v. n.		
తూలు .....	to be weighed.....do.....	తూలించు .....	to weigh.
కుంకు .....	to fall, to sink, to be hum-	కుంకుంచు .....	to cause to fall, or
	[bled.		[sink, to humble.
వంకు .....	to bend v. n.....do.....	వంకుంచు .....	to bend v. a.
కొలుచు .....	to be rocked (as a child in	కొలుచించు .....	to rock.
	a cradle.)		



- మణిండు... } to be folded.....makes మణించు...మడచు to fold.  
 మడుండు... }  
 విరుండు.....to be broken.....do...విరుచు.....to break.  
 వేండు.....to be fried.....do...వేంచు or వేయించు to fry.  
 వాండు.....to sound v. n.....do...వాంచు or వాయించు to sound v. a.  
 మునుగుండు }  
 ముణుండు } to be drowned, to sink...ముంచు.....to drown, to sink v. a.  
 ముడుండు }  
 పెరుండు.....to grow.....makes పెంచు.....to cause to grow, to nourish.  
 సాండు .....to be stretched.....do { సాంచు...సాంపు }  
 { వాంచు...వాంపు } to stretch.  
 సాండు ..... { to pass, to go; added }  
 { to the infinitive of another verb, it signifies } సాగించు.....to cause to pass &c.  
 { to continue.....do. }  
 చంకు .....to be beaten in a mortardo...చంచు or చంపు.....to beat in a mortar.  
 నలుండు.....to be crushed.....do...నలుచు or నలుపు .....to crush.  
 చినుండు... }  
 చిరుండు... } to be torn.....do...చించు or చింపు .....to tear.  
 తునుండు .....to be broken.....do...తుంచు or తుంపు.....to break.  
 తెంకు .....to be broken or cut.....do...తెంచు or తెంపు.....to break, to cut.  
 దింకు }  
 దిగు } .....to descend.....do... { దించు...దింపు }  
 దిగు } { or } .....to put or pull down.  
 { దించు...దింపు }  
 మెదుండు... { to be beaten in a mortar, to be inured.....do } మెదుపు .....to beat, to inure.  
 కులుండు .....to be extinguished.....do...కులుపు.....to extinguish.  
 మరండు .....to be habituated.....do...మరపు.....to habituate.  
 త్రాండు .....to drink.....do...త్రాపు, త్రాగించు to cause to drink.  
 ఉండు .....to cease.....do...ఉంపు, ఉడిగించు to cause to cease.  
 జరుండు .....to creep, to slide, to pass, do. జరుపు...జరిగించు to cause to creep, slide,  
 [ or pass.



[illegible]



377 తప్పదుము neuter verbs in ఇల్లు become active by changing ఇల్లు into ఇంచు; thus రంజిల్లు *to be pleased* makes రంజించు *to please*; భేడిల్లు *to be afflicted* makes భేడించు *to afflict*.

378 Roots in చు of the third conjugation by changing చు into పించు, and చ్చు into ప్పించు, convert actives into causals, and neuter into active verbs, thus,

పిలుచు.....*to call*.....makesపిలిపించు.....*to send for*.  
 తెలుచు.....*to open*.....do.....తెలుపించు.....*to cause to open*.  
 దీవించు.....*to bless*.....do.....దీవిపించు.....*to cause to bless*.  
 ఇచ్చు.....*to give*.....do.....ఇప్పించు.....*to cause to give*.  
 తెచ్చు.....*to bring*.....do.....తెప్పించు.....*to cause to bring*.

EXCEPTIONS.

లేచు.....*to rise*.....makesలేపు.....*do raise*.  
 నిలుచు.....*to stand*.....do.....నిలుపు.....*to stop*.  
 మోచు.....*to bear a burden*.....do.....మోపు.....*to load*.  
 చూచు.....*to see*.....do.....చూపుచూపించు.....*to shew*.  
 వచ్చు.....*to come*.....do.....రప్పించు<sup>causation</sup>రావించు<sup>causation</sup>*to cause to come*.  
 ఎచ్చు.....*to increase*.....do.....ఎప్పించు.....*to cause to increase*.  
 చచ్చు.....*to die*.....do.....చంపు.....*to kill*.

379 The following is an example of a causal verb.

Root.....కొట్టించు  
 Present verbal participle.....కొట్టించుచున్న or కొట్టింపుచున్న.....కొట్టించుచు  
 .....causation.....causation.  
 [కొట్టించుతున్న.....కొట్టించుతు.....*causing to beat*.  
 Past.....do.....కొట్టింది.....*having caused to beat*.  
 Infinitive.....కొట్టించ or కొట్టించ.....*to cause to beat*.

Causal verbs do not derive any form of the present tense from the participle in చుచు.



AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

Singular.	1st.	కొట్టించుచున్నాను....కొట్టించుచున్నాను... I cause to beat.
	2d.	కొట్టించుచున్నావు....కొట్టించుచున్నావు..... Thou causest to beat.
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <i>P. &amp; N. M.</i>            {         </div> <div>           కొట్టించుచున్నాడు...కొట్టించుచున్నాడు... He causes to beat.            కొట్టించుచున్నది.....కొట్టించుచున్నది ..... She, or it causes to beat.         </div> </div>
Plural.	1st.	
	2d.	
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <i>P. &amp; N. F.</i>            {         </div> <div>           కొట్టించుచున్నాము...కొట్టించుచున్నాము.... We cause to beat.            కొట్టించుచున్నారు....కొట్టించుచున్నారు.... You cause to beat.            కొట్టించుచున్నవి.....కొట్టించుచున్నవి..... } They cause to beat.         </div> </div>

common.

common.

Singular.	1st.	కొట్టించుతున్నాను...కొట్టించుతాను.... I cause to beat.
	2d.	కొట్టించుతున్నావు...కొట్టించుతావు ..... Thou causest to beat.
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <i>M.</i>            {         </div> <div>           కొట్టించుతున్నాడు...కొట్టించుతాడు..... He causes to beat.            కొట్టించుతున్నది.....కొట్టించుతున్నది..... } She, or it causes to beat.            కొట్టించుతుంది.....కొట్టించుతుంది..... }         </div> </div>
Plural.	1st.	
	2d.	
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <i>P. &amp; N. N.</i>            {         </div> <div>           కొట్టించుతున్నాము...కొట్టించుతాము .... We cause to beat.            కొట్టించుతున్నారు....కొట్టించుతారు ..... You cause to beat.            కొట్టించుతున్నవి.....కొట్టించుతున్నవి ..... } They cause to beat.         </div> </div>

PAST.

Singular.	1st.	కొట్టించితిని.....కొట్టించినాను ..... I caused to beat.
	2d.	కొట్టించితివి.....కొట్టించినావు ..... Thou causedst to beat.
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <i>N. &amp; N. M.</i>            {         </div> <div>           కొట్టించెను .....కొట్టించినాడు ..... He caused to beat.            కొట్టించెను..... } She or it caused to beat.            కొట్టించింది ..... }         </div> </div>
Plural.	1st.	
	2d.	
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <i>P. &amp; N. F.</i>            {         </div> <div>           కొట్టించితిము.....కొట్టించినాము..... We caused to beat.            కొట్టించితిరి.....కొట్టించినారు ..... You caused to beat.            కొట్టించిరి.....కొట్టించినారు ..... } They caused to beat.            కొట్టించెను.....కొట్టించినవి ..... }         </div> </div>



FUTURE.

COMMON.

Singular.	1st.	కొట్టించెదను.....కొట్టించేను.....	I shall cause to beat.
	2d.	కొట్టించెదవు.....కొట్టించేవు.....	Thou wilt cause to beat.
N. F. & N.	3d.	కొట్టించెదిని.....కొట్టించేని.....	He, she, or it, will cause to [beat.
		కొట్టించిని.....కొట్టించీని.....	
Plural.	1st.	కొట్టించెదము.....కొట్టించేము.....	We shall cause to beat.
	2d.	కొట్టించెదరు.....కొట్టించేరు.....	You will cause to beat.
	3d.	కొట్టించెదరు.....కొట్టించేరు.....	They will cause to beat.
		కొట్టించెదిని.....కొట్టించేని.....	
		కొట్టించిని.....కొట్టించీని.....	

AORIST.

Singular.	1st.	కొట్టించుదును...కొట్టించుదును...కొట్టించును...	I cause, caused, or shall [cause to beat.
	2d.	కొట్టించుదువు...కొట్టించుదువు...కొట్టించువు...	Thou causest, caus- [edst, or wilt cause to beat.
N. M. & F.	3d.	కొట్టించును...కొట్టించును...కొట్టించును...	He, she, or it causes, [caused, or will cause to beat.
Plural.	1st.	కొట్టించుదుము...కొట్టించుదుము...కొట్టించుము...	We cause, caused, or [shall cause to beat.
	2d.	కొట్టించుదురు...కొట్టించుదురు...కొట్టించురు...	You cause, caused, or [wilt cause to beat.
	3d.	కొట్టించుదురు...కొట్టించుదురు...కొట్టించురు...	They causr, caused, [or will cause to beat.
		కొట్టించును...కొట్టించును...కొట్టించును...	

IMPERATIVE MOOD.

Singular.	2d.	కొట్టించుము...కొట్టించుము...కొట్టించుమి... కొట్టించుమి...కొట్టించు...కొట్టించు...	cause thou to beat.
1st.		కొట్టించుదము...కొట్టించుదము...కొట్టించుము...	let us cause to beat.
		కొట్టించుదము...కొట్టించుదము...కొట్టించుము...	
Plural.	2d.	కొట్టించుదు...కొట్టించుదు...కొట్టించుదీ... కొట్టించుదీ...కొట్టించుదీ...కొట్టించుదీ...	cause ye to beat.



RELATIVE PARTICIPLES.

PRESENT.

Common.

కొట్టించుచున్న...కొట్టింపుచున్న...కొట్టించుతున్న...that causes to beat.

INFLECT.

కొట్టించిన...that caused to beat.

INDEFINITE.

Common.

Common.

కొట్టించు...కొట్టించెడు...కొట్టించెడి...కొట్టించే...కొట్టించేటి...that causes, caused, or [will cause to beat.

VERBAL NOUN.

Common.

Common.

కొట్టించుట...కొట్టించడము...కొట్టంపడము...the causing to beat.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	1st.	కొట్టించను..కొట్టంపను..I do not, did not, or shall not cause to beat.
	2d.	కొట్టించవు..కొట్టంపవు..Thou dost not, didst not, or wilt not cause to beat.
	3d.	కొట్టించడు..కొట్టంపడు..He does not, did not, or will not, cause to beat.
	4th.	కొట్టించదు..కొట్టంపదు..She, or it does not, did not, or will not cause to beat.
Plural.	1st.	కొట్టించము..కొట్టంపము..We do not, did not, or shall not cause to beat.
	2d.	కొట్టించరు..కొట్టంపరు..You do not, did not, or will not cause to beat.
	3d.	కొట్టించరు..కొట్టంపరు..They do not, did not, or will not cause to beat.
	4th.	కొట్టించవు..కొట్టంపవు..They do not, did not, or will not cause to beat.

IMPERATIVE MOOD.

Singular.	2d.	కొట్టించకుము...కొట్టంపకుము...కొట్టించకుమీ...cause not thou to beat.
	3d.	కొట్టించకుమీ...కొట్టంచక...కొట్టంపక...cause not thou to beat.
Plural.	2d.	కొట్టించకుండు...కొట్టంపకుండు...కొట్టించకుండి...cause not ye to beat.
	3d.	కొట్టించకుండి...కొట్టంచకండి...కొట్టంపకండి...cause not ye to beat.





కోట్టించక.....కోట్టించక.....without causing to beat.

కోటించని.....కోట్టించని.....that does not, did not, or will not cause to beat.

కొట్టించమి...కొట్టంపమి.....the not causing to beat.







## CHAPTER SIXTH.



### S Y N T A X.

An extensive command of words, a knowledge of their various inflexions, and the choice of such as are most fit to convey our ideas, are necessary to the correct use of every language. But these alone are not sufficient : the force, the elegance, and even the meaning of our expressions, must still depend, in a great degree, on an idiomatical arrangement of the terms which we employ. To illustrate the particular disposition of words which is most consonant to the genius of the Teloogoo language, is the object of the present chapter, and as immediately connected with this subject, I shall here take occasion to treat of the adverbs, conjunctions, interjections, and other indeclinable words, unnoticed in the preceding part of this work.

A strict adherence to the rules which have been laid down regarding the permutation and elision of letters, might possibly distract the reader's attention from the main subject of the present chapter. I shall therefore purposely neglect them, in the examples adduced in support of the following remarks, except where the observance of them may be necessary for the elucidation of any particular part of the syntax; and in order to render the study of the Teloogoo more easy to those who have acquired a knowledge of the Tamil tongue, and to shew in what respects the two sister languages coincide, I shall endeavour as much as possible, in this part of my work, to follow the Jesuit Beschi, an author of established authority in the Tamil language.



OF THE CASES OF SUBSTANTIVES, AND THE USE OF THE POSTPOSITIONS.

- 380 The reader has been already informed, that in nouns denoting inanimate things, the nominative is constantly used for the accusative. This will be explained more fully when we treat of the government of nouns by verbs.
- 381 The genitive, possessive, or inflected case, seldom affixes the postposition మొక్క. We constantly find రామునియిల్లు, used for రాముని మొక్కయిల్లు *Rama's house*; ఇంద్రునిసభ for ఇంద్రుని మొక్కసభ, *the court of Indra*; పుస్తకుని బాణము for పుస్తకుని మొక్కబాణము *the arrow of Cupid*; and పువేరునిధనము for పువేరుని మొక్కధనము, *the wealth of Koobera* (the God of riches) &c. Deprived of this affix, the genitive in Telooḡoo has frequently, as in English, the power of an adjective, అడవిమృగము means *a beast of the forest* that is, a wild beast, యెంకకాలము *the season of sun shine*, or the sultry season; యేటియిసుక *the sand of the river*, or river sand; చెరువునీళ్లు *the water of the lake*, or lake water.
- 382 Two or more substantives relating to the same object agree in case; but if they refer to different objects, the one governs the other in the genitive; thus, దేవుని or దేవుని మొక్కదయ *The favour of the deity*, మనుష్యుల or మనుష్యుల మొక్కపాపములు *the sins of men* &c.
- 383 The inflected or genitive cases of substantive nouns or pronouns, with the terminations of the neuter demonstrative pronouns affixed to them, viz. ది in the singular, and వి in the plural number, are constantly used, without any verb, to denote the affirmation of possession; as అపొమ్మనాది *that property is mine*, యాగుట్టములువారివి *these horses are theirs*, అదిరామునిది *that is Rama's*, యిది బ్రాహ్మణునిది *this belongs to the Bramin*, యిహోదరాజుది *this garden is the King's*, అప్తప్రకముమాతం ద్రిది *that book belongs to my father*, యాయిల్లుపభుకోనిదివానిది *this house belongs to a Bramin*.
- 384 The dative case has generally the same force as the prepositions *to*, *for* in English; thus శ్రీమతిలగుతువచుందిది *modesty is essential to women*, మొగవాండ్లకు ధైర్యముగత్యము *courage is requisite for men*. It sometimes represents the English genitive; as, మాటసప్రాణముసత్యము *the soul of a promise*





is truth, *బోటికి ప్రాణముమానము* the soul of a woman is her honor. *Soomutee Shrutukum*, literally, *truth is life to a promise, honor is life to a woman.*

The dative is also often used, without a verb, to denote actual possession, as 385  
expressed by our verb *to have*; *అతనికినిండా రూకలు* he has much money;  
literally, *to him, much money* *రాజుకుపదిమందికొమ్మలు* the King has ten sons,  
literally, *to the King, ten sons.* This coincides with the latin rule "*Est pro  
habeo regit daticum,*" only that in Teloogoo the *est* is not expressed but  
understood.

The dative case, used with the positive degree of an adjective, gives the 386  
adjective the force of the comparative degree; and the sign of the dative case  
serves to represent the English *than*; thus, *వానికీవీడుసమర్థుడు* this man is  
*more clever than that person*, literally *to that person, this man is clever.*

In stating the distance of two places from each other, either one or both of 387  
the names of these places may be in the dative case; thus, *కాకినెక్కిరిగిరికిన్దుము*  
*న్నూరామదమారము* or *కాకికికంచిమున్నూరామదమారము* Benares and  
*Conjeveram* are 300 *amadas* distant; or *Conjeveram* is 300 *amadas* from  
*Benares.*

*అవతల beyond*, *యివతల on this side*, *పైన above*, *కింద below*, *ముందర 388*  
*before*, *పెనక behind*, and other words denoting relation of place, govern the  
preceding noun in the dative case; as *దీనికి పైన above this*, *దానికికింద below that*,  
*దీనిముందర before this*, *దానికి పెనక beyond that* &c.

When we speak of motion towards any place, the name of the place must be 389  
in the dative; as, *తొటకుపోయెను* he, she, or it went to the garden, *గ్రామా*  
*నికివచ్చెను* he, she, or it <sup>Came</sup> ~~went~~ to the village. It is to be observed however,  
that if the object towards which motion is directed be of such a nature as not to  
admit of entrance, the postposition *వద్ద* or *దగ్గర* (*near*) must be inserted  
between the noun and the sign of the dative; as, *చెట్టువద్దకిపోయెను* he, she, or  
*it went to the tree*, *రాజుదగ్గరికివచ్చెను* he, she, or it came to the King.

Nouns of time are generally placed in the dative; thus, *అది రేపటియిప్పున్నా 390*



ను *I will give it to-morrow*, యెల్లండికివస్తాను *I shall come the day after to-morrow*.

391 When any end, purpose, or intention is to be expressed, we may either place the noun denoting it in the dative case, or use the postposition కోరకు or కై, corresponding with the English phrases *in order to*, *with a view that*, *for the purpose of*, &c. &c. thus, స్వర్గముపొందుటకు or కోరకు or కైయూశ్వరుని యందు భక్తిప్రసాదమున *in order to obtain bliss, we must put our trust in God*.

392 Words expressing the different degrees of consanguinity or affinity, or denoting any connection or dependence, govern the noun, to which they refer in the dative case. Thus, if we ask మీకువాడెమిటావలెను, *In what relation does that man stand to you?* the answer will be అతడునాకుభావ-నాకుమామ-నాకుమనవడు-నాకుభ్రాతృడు-నాకునిత్రుడు *he is my brother in law, father in law, grandson, servant, or friend*; literally, he is to me a brother in law, &c. &c. In Telooگون, we may ask, as in English మీపేరేమి, *what is your name?* మీవయస్సేమి *what is your age?* or we may use the dative, and say మీకుపేరేమి-మీకువయస్సేమి *To you, what name? what age?*

393 The postpositions కోసరము-కోరకు or కై (composed of the noun దేశరము *a side*, దిశకు the dative case of దిశ, from దేశ *a side*, and అయి the past verbal participle of the affirmative mood of అవు *to become*, all added to the sign of the dative case) are used nearly in the same sense as the dative itself; thus, వత్సరముకోసరము or కోరకు or కైరూకలుపంపించినాడు *he sent money for merchandize, or on account of trade*.

394 Of the use of the accusative, we shall treat under the head "General Rules."

395 The vocative is used precisely as in English; but, in prefixing to nouns the vocative participles దీరి, దీసి and దీయి, particular attention should be paid to the rank and sex of the person addressed, as explained in rule 157; thus, దీరివోయీ *O Palanqueen bearer!* దీసివాసామ్రుదాలా *O Wicked woman!* దీయి బ్రాహ్మణుడా *O Bramin!*



The *local* ablative, formed by the postposition లో, corresponds with our 396 prepositions *in, on, upon, among* &c. It points out the place where any thing is; for example, దేవతలు స్వర్గములో వున్నారు *The Gods reside in Paradise*, పరమాత్మ ప్రతి హృదయములో వున్నాడు *the Supreme Being in every heart*: లో likewise expresses descent on any object; thus, భూమిలో పడే నీరు *the rain that falls on the earth*. When it affixes the particle నుంచి, derived from ఉంచి, the past verbal participle of ఉంచు, *to place*, it expresses motion out of a place; as కావేరిలో నుంచి ప్రవాహము వచ్చున్నది *the flood comes flowing out of the Cavery*, నేను శ్రీరంగపట్నములో నుంచి వచ్చితిని *I came out of Seringapatam*.

లో is also used in comparison, and makes the comparative or superlative 397 degree, according as the objects spoken of are two, or more; thus, రామలక్ష్మణులలో రాముడధికుడు *Rama is superior to Lutchmana*; literally *among Rama and Lutchmana; Rama is superior*; మనమ్యలలో రాజులు బలవంతులు *among men, kings are the most powerful*; literally, *the powerful*. The particle కి, or the drootupruerootica affixes ను &c. may sometimes be added to లో, which, in this state, is often attached to nouns, in comparison; and the same noun twice repeated, either with, or without this addition, has the force of a superlative; thus, పేదలలోను or లోకి పేద *the poorest of the poor*, మూఱులలోను or లోకి మూఱుడు *the most obstinate of the obstinate*. Like the English *in*, లో is also used with nouns denoting time; పూర్వకాలములో *in former times*, వెనకటి కాలములో *in after times*.

From లో is derived the word లోపలి, the inflexion of an irregular దేవ్యము 398 noun which wants the nominative. It is generally used in the dative or ablative case; thus, in the dative, లోపలికిఁ బ్రసాదము యిచ్చినాడు *he has given medicine internally*. In the ablative, it has the same meaning as the English prepositions *within, inside*, &c. as యింటిలోపల *within the house*, పెట్టెలోపల *inside the box*.

లోనా is an adverb of the same meaning as లోపల, formed by adding నా, 399



the infinitive of the root, అన్త, *to become* to the postposition లో<sup>2</sup>; as లో నావచ్చి నాడు *he came inside*.

400 లో<sup>1</sup> is often prefixed to the verbs పడు *to fall*, or అన్త *to become*, which then signify *to submit, to yield* &c. corresponding to the English phrase *to give in*. లోపడి నాడు *he has submitted*.

401 The postposition చేత, or it's contraction చే, the sign of the ablative termed *instrumental*, is itself the inflected ablative case of the irregular దేశ్యము noun చెయ్యి *the hand*. It represents the cause or agency by which any effect is produced, and may generally be translated by the English preposition *by*; thus, లోక ముయీశ్వరునిచేత సృజింపబడ్డది *the world was created by God*, వర్షముచేత భూమిచల్లబడుతున్నది *the earth is cooled by rain*. To the postposition చేత, as well as to వలన or వల్ల, which are synonymous with it, the drootuprucrootica affixes ను &c. are often added; as, సూర్యునివల్లను కాక *heat is produced by the sun*, యాగమువల్లను or చేతను మోక్షముగ లభు *bliss is attainable by sacrifice*: literally *by the sun, heat-by sacrifice, bliss*.

402 తో<sup>1</sup>, the sign of what we have named the *social* ablative, is equivalent to the English preposition *with*; తంబ్రితనకొమారునితోవచ్చెను *the father came with his son*, రాముని నేత్రంబులతో చూడనామనంబుత్పత్తిబొందెను *viewing Rama with my eyes, my mind was satiated*; కూడ, the infinitive of the verb కూడు *to join*, generally written by the vulgar కూడా, is often added to తో<sup>1</sup> to strengthen the connection; thus, వానినాతోకూడారమ్మనిచెప్పు *tell him to come along with me*. తోడ and తోడుత are not so much in use as తో<sup>1</sup>.

403 The postposition న, affixed only to nouns denoting inanimate objects ending in య, has occasionally the power of each of the three ablatives above mentioned; thus, చెట్టునపండుబండెను *the fruit ripened on the tree*, రాజుసీంహాసనమున కూర్చుండెను *the king sat upon the throne*, సంతోషమునగృహంబుననుండెను *he staid at home from joy*, బలమునతనపగ వారినిజయించెను *he vanquished his enemies by his prowess*.

404 The inflected ablative, peculiar to the irregular దేశ్యము nouns, has the



same power with respect to these nouns, as the postposition న has with regard to nouns in చ denoting inanimate objects; thus, ముంగిటవున్నాడు *he is in the court yard*, నాని నోరువున్నది *it is in his mouth*, పడమట *in the west*, కోట *in the nail*, పండుకరిచినాడు *he bit with his teeth*, (literally, with the tooth) నాకంటచూశ్చిని *I saw with my eyes*, (literally, with the eye) చేతధనుస్సు పట్టెను *he held the bow with his hand*, వింటుచంపెను *he killed with a bow*, నన్ను చేతపట్టిబలుచుకపోయెను *taking me by the hand, he conducted me*.

నిమిత్తము and విషయము are nominatives of two తత్సమము nouns, frequently used as postpositions; నిమిత్తము denotes some cause, reason, &c. and విషయము corresponds precisely with our word *respecting*, or *respect* in such phrases as "in this respect," "in one respect." The use of these words as postpositions will be best understood by the following examples. యూయిల్లుమీని మిత్తముకొంటిని *I purchased this house for you, or on your account*, పెండ్లివిషయముచూట్లాడెను *he spoke respecting the marriage*, రాచకార్యవిషయముప్రాసెను *he wrote respecting affairs of state*: కోసము or కోసరము, mentioned in rule 393, has often the same meaning as నిమిత్తము; thus, we say మిమ్ముచూచేటందుకోసరము or కోసము నేనువచ్చిని, *I came on purpose to see you*.

అందు is nearly synonymous with the postposition లో. The difference between them will be best defined by examples; thus, వనములో and వనమునందు both mean *in the garden or forest*, but the former refers more strongly than the latter to the *inside*; రామునిలోభక్తి and రామునియందుభక్తి both mean *faith in Rama*, but the former expression denotes the faith that exists *within* Rama, the faith that he possesses in others; the latter phrase denotes the faith which others have in him.

వలె is derived from the root పోలు which signifies *to resemble*; it denotes similitude, likeness &c. thus, వైకుంఠమువలె *like Vycoontha*, (the residence of Vishtnoo) నావలె *like me*: the word పోలె whence వలె is immediately derived, is used, in books, instead of వలె; but being part of an active verb, it always governs the accusative, instead of the inflexion, and the ప of పోలె is, in this case, changed into చ, the accusative preceding it being included in the



class of drootuprukrootooloo; thus నన్నువోలే like me, వైకుంఠంబునుంబోలే like Vycoonthu.

408 నుండి - నుంచి are used to denote motion from a place; as కానావాడలుకల కక్తానుంచి or నుండివచ్చినవి a great number of vessels have arrived from Calcutta, చెన్నపట్నమునుంచిమచిలీపట్నమునకుయెంతదూరము how far is it from Madras to Masulipatam?

409 The following are a few examples shewing the mode in which most of the other common postpositions are used, యిండ్ల or యిండ్లకు - సందున or మధ్య between the houses, వాని or వానికివెంబడి or వెనకవచ్చినాడు he came behind or after him, రెండుగదియలవెనకయిస్తున్నాను I will give it in (or after) two hours; in this last example, వెంబడి cannot be used, because it refers exclusively to situation, not to time. యింటికి or యింటియెదురు opposite the house, తోటయెదురుగా opposite the garden.

410 కూచి governs the accusative, thus; శివునికూచి or కురించికపన్నచేతె ను he performed penance to (or on account of) Shiva, అతడుపట్టణముకూచిపోయినాడు he went towards the city.

411 The very useful and common postposition మీద on, upon, has been omitted, by mistake, from the list of the postpositions given in rule 130; it denotes rest on a place, and governs the noun preceding it in the oblique case; as భూమి మీద on the earth &c.

412 The postpositions of which the following are examples are found only in books: విశ్వామిత్రునటుత or అటురాముడేసెను Rama went with Viswamitra, పారవతీనిపాంక్షపార్వతియేసెను Paravatee departed with Shiva, ధనముపొరుడిగిం చెను he was elated by riches, భక్తిమెయి or మ్రేఁత్రాధిఁచితిని I prayed with faith, విద్యబట్టుఁడికిఁగి through learning, fame accrues, నీవువచ్చుటంజేసిజనులుసంతోషించిరి the people are pleased by your coming, బలముఁబట్టిజయము victory is attainable by prowess.

413 With the exception of యొక్క, all cases of substantive nouns or pronouns formed by postpositions ending in , such as చేత by, తోడ with, వైపు outside,



పైన *above, upon*, కింద *down, below*, వద్ద *near* &c. &c. when immediately followed by other substantives with which they agree, change the final *~* of these postpositions into *~*; thus, మీరొడిచెలిమి *the friendship with you*, గాని కైటి రోటలు *the gardens without the gate*, మిద్దెపయినియిండ్లు *the houses above the terrace*, కొండకింది నేలలు *the lands below the mountain*, పట్టణమున దగ్గరను ములు *the gardens near the city*, కు బేరునివద్ద పంపత్తు *the wealth of the god of riches*, literally *the wealth near the god of riches*. In such constructions, the *v* of the postposition అందు is changed into *~లి*; thus, నాయుండలిక రుణ *the regard towards me*.

OF THE FORMATION OF VARIOUS CLASSES OF NOUNS.

Nouns denoting the agent are often formed by adding to the inflexion of a 414 noun substantive the pronoun వాడు for the masculine, and అది for the feminine; thus, from ఇంటి, the inflexion of ఇల్లు *a house*, is formed యింటివాడు *a house owner*, from పండ్ల, the inflexion of పండ్లు *fruits*, పండ్లవాడు *a fruiterer*, from నంది *a temple*, నందివాడు *an officer of the temple*, and from అంగడి *a shop*, అంగడివాడు *a shopkeeper* &c. &c. Nouns in ము, however, in this construction, are not placed in the inflexion, but change the final ము into పు, thus; నల్లము *a horse*, makes నల్లపువాడు *a horsekeeper*.

When the agent to be denoted is familiar, or contemptible, కాడు is some- 415 times used instead of వాడు, and కత్తె instead of అది; thus, from చెలిమి *friendship*, comes చెలిమికత్తె *a female friend*; thus, also, we say విటకాడు *a rake*, సొగసుకాడు *a coxcomb, a good looking fellow*, సొగసుకత్తె *an afflicted female, a fine girl*.

Nouns denoting the agent are also formed from తత్వము nouns in ~ము, 416 by changing that termination into ~లి; thus, from కోపము *anger*, comes కోపలి *an angry person*, from పాపము *sin*, పాపలి *a sinner*, from బలము *strength*, బలి *a strong person*, from లోభము *covetousness*, లోభలి *a miser*.

Besides the verbal noun denoting the action itself which the verb signifies, 417 there are many abstract nouns derived from verbs: some of these abstract nouns are the same as the roots themselves; thus, from



the root మ్రొక్కు...to salute.....comes... మ్రొక్కు...salutation.  
do.....పలుకు...to speak.....do.....పలుకు...a word.  
do.....దుముకు...to leap...do.....దుముకు...a leap.  
do.....తూచు...to sleep...do.....తూచు...sleep.  
do.....తెలుచు...to shine...do.....తెలుచు...light.  
do.....పొడుచు...to heighten...do.....పొడుచు...height.  
do.....తిట్టు...to abuse, to call names, do. తిట్టు...abuse.  
do.....కొట్టు...to flog...do.....కొట్టు...alash, a blow.  
do.....తన్ను...to kick...do.....తన్ను...a kick.  
do.....నవ్వు...to laugh...do.....నవ్వు...laughter.

418 Others are formed from roots in యు or చు, by changing these syllables into వు, and if య precede యు, it is changed into వ.

జదియు...to fear...జరువు...fear.  
మెఱియు...to glare...మెలుపు...lightning.  
పొడుచు...to stab...పొడుపు...a stab.  
వీడుచు...to cry...వీడుపు...weeping.  
మఱచు...to forget...మఱపు...forgetfulness.  
నేరుచు...to learn...నేరుపు...skill.  
గెలుచు...to vanquish...గెలుపు...victory, success.  
ఓరుచు...to suffer patiently...ఓరుపు...patience.  
తలచు...to think...తలపు...thought.  
మోచు...to bear a burden...మోపు...a load or burden.  
చూచు...to see...చూపు...sight.  
మెచ్చు...to approve...మెప్పు...approbation.

419 Some are formed from roots in యు by changing that syllable into వు, and if య precede యు it is changed in వ.

దిగయు...to tighten...దిగువు...tightness.  
ఎగయు...to fly...ఎగువు...flight.



Others are formed from roots in యు or చు by changing the final యు or చు to ఉత or త. 420

నేయు	to weave	నేఉత	texture.
మోయు	to sound, to roar	మోఉత	a roaring.
వ్రాయు	to write	వ్రాఉత	writing.
గీయు	to draw a line	గీత	a line.
మూయు	to shut	మూత	a lid.
అప్పగించు	to deliver	అప్పగింత	deliverance.
వప్పగించు		వప్పగింత	
కలవరించు	to dream	కలవరింత	dreaming.

Some are formed by changing the final చ of the root into ఉక. 421

నమ్మ	to trust	నమ్మక	trust.
లేలు	to float	లేలిక	lightness.
బడలు	to be fatigued	బడలిక	tiresomeness.
ఏలు	to govern	ఏలిక	a governor.
కోరు	to hope	కోరిక	hope.

Some abstract nouns are formed from roots in చు and సు by changing చు to ఉ, and సు to ఉరు. 422

మందు	to burn	మందురు	a flame.
పండు	to cook	పండురు	cooking.
పాడు	to sing	పాడురు	a song.
అను	to say	అనురు	a saying.
కొను	to buy	కొందురు	purchase.

The following abstract nouns are irregularly formed from their respective roots. 423

అలయు	to be tired	అలక - అలపు - అలముక - అలవదు	tiresomeness.
మేయు	to graze	మేవు - మేత	grazing.
కూయు	to make a noise	కూడత - కూడక	a noise, a cry.
మొలుచు	to shoot, or sprout	మొలక - మొక్క - మోక	a sprout.



కలఁచు	to disturb	కలఁక - కలఁక	a disturbance.
మడుచు	to fold	మడుపు - మదర	a fold.
అమ్మ	to sell	అమ్మడు - అమ్మకము	a sale.
మిగులు	to remain	మిగులు - మిగత	remainder.
ఉండు	to be or reside	ఉంటు - ఉనికి	residence.
తిన	to eat	తింటు - తింది	eating.
విను	to hear	వినికె - వినికెడి	hearsay informa- tion.
పోలు	to resemble	పోలిక - పోల్కి	resemblance.
విత్తు	to sow	విత్తు - విత్తనము	seed.
తప్పు	to miss	తప్పు - తప్ప తము	a mistake.
పుట్టు	to be born	పుట్టు - పుట్టువు - పుట్టుక	birth.
చచ్చు	to die	చావు	death.
చొచ్చు	to enter	చోటు	a place.
నొచ్చు	to pain	నొప్పి	pain.
కలుగు	to have	కలిమి	riches.
దున్న	to plough	దుర్గి	a plough.
కొలుచు	{ when it means to serve makes..... when it means to measure makes.....	కొలుపు	service.
		కొలత	a measure.
పండు	to ripen makes పంట	a product of the earth	and పండు fruit.

424 A great number of abstract nouns are formed by adding the termination తనము to దేశ్యము adjectives, and sometimes to దేశ్యము nouns, or even occasionally to the relative participles of దేశ్యము verbs; thus, from the adjective...మంచి...good.....comes.....మంచితనము...goodness.  
 do.....గొప్ప...great.....do.....గొప్పతనము...greatness.  
 do.....మర్ది...dull.....do.....మర్దితనము...dullness.  
 do.....చక్క...beautiful.....do.....చక్కతనము...beauty.  
 do.....చిన్న...small.....do.....చిన్నతనము...smallness.  
 thus, also, from the substantive.....పిల్ల...a child.....do.....పిల్లతనము...childhood.





and from the relative

participle తెలియని ..... {that is, *was*, or} తెలియనితనము } ignorance.  
 {will not be known}

తనము is never added to any except pure దేశ్యము words.

తత్సమము adjectives or substantives of any termination become abstract nouns 425  
 by affixing త్వము or త; as,

గురు.....great, heavy makes....గురుత్వము...or....గురుత....greatness, weight.

లఘు.....small, light.....do.....లఘుత్వము..or....లఘుత....smallness, lightness.

కృఢ.....hard.....do.....కృఢత్వము..or....కృఢత....hardness.

ప్రభు.....a master.....do.....ప్రభుత్వము.or....ప్రభుత....mastership.

వీర.....a hero.....do.....వీరత్వము....or....వీరత ..heroism.

శూర.....valiant.....do.....శూరత్వము..or....శూరత valour.

## OF ADJECTIVES.

In the fourth chapter of this work, we have so fully explained the mode in 426  
 which adjectives agree with substantives, that little remains to be added respect-  
 ing that part of syntax.

The adjective is generally placed before the substantive noun or pronoun with 427  
 which it agrees; as మంచి బ్రాహ్మణుడు a good bramin, మంచి స్త్రీ a good  
 woman, చెడ్డ గుఱ్ఱము a bad horse, చక్కనిమనిషి a beautiful person.

In English, when the verb *to be*, in any of it's variations, comes between a 428  
 substantive and an adjective, the sense may be well expressed in Teloo-goo by  
 placing the adjective after the substantive; but, in this case, the verb *to be* is  
 not expressed, but only understood in Teloo-goo. A దేశ్యము adjective has no  
 gender or number, except what it receives from the word to which it is prefix-  
 ed; it is therefore necessary, when it thus follows it's substantive, to add to it  
 the pronouns వాడు or అది, or వారు or అవి, according to the gender and  
 number of the substantive with which it agrees, thus, in the phrases that bra-  
 min is good ఆ బ్రాహ్మణుడుమంచివాడు, those bramins are good ఆ బ్రాహ్మ-  
 ణులుమంచివారు, that woman is good ఆ స్త్రీమంచిది, these women are good  
 ఈ స్త్రీలుమంచివారు, that horse is good ఆ గుఱ్ఱముమంచిది, these horses are



good ఈగుణములుపంచి, no verb is used, the adjective merely follows its substantive, the pronouns in question being at the same time affixed to the adjective, because it belongs to the దేశ్యము class. But శత్రువుము adjectives do not admit of the addition of these pronouns, because they possess within themselves the distinction of gender and number; thus, using a శత్రువుము adjective, instead of a దేశ్యము one, we should say *that bramin is good* ఆ బ్రాహ్మణుడు శ్రేష్ఠుడు, *that woman is good* ఆ స్త్రీ శ్రేష్ఠురాలు, *that horse is good* ఆ గుఱ్ఱము శ్రేష్ఠము see rule 289, &c.

429 Many substantives are converted into adjectives, by affixing the word కల possessing, from the root కలుగు; thus, బలముకల possessing strength, strong, బుద్ధికల wise, that is possessing wisdom, సుఖముకల happy, possessing happiness, ధనముకల wealthy, possessing wealth, &c. &c.

430 In Telogoo, the degrees of comparison are formed, not by any change in the adjective itself, but by the use of certain particles. In treating of the postpositions, the manner in which కి - లో - లోకి and లోను are employed in comparison, has been fully explained; and it only remains here to observe that the words కన్న and కంటే are often affixed, in a similar manner, to the inflexions of substantive nouns or pronouns, to express the comparative degree. It is generally thought that కన్న is the past relative participle of the root కను to see, signifying *that has seen*, and that కంటే is the subjunctive of the same verb signifying *if any one see*; thus, దీనికన్నమంచిదిలేదు *there is nothing better than this* signifies, literally, *to those that regard this, there is nothing better*; and దీనికంటేమంచిదిలేదు *there is nothing better than this*, literally translated, means, *if you look at this, there is nothing better*. But it seems more probable that these particles are derived from the corresponding parts of the root అను to say, added to the dative case, and that కన్న is formed of కు or కి and అన్న, and కంటే of కు or కి and అంటే; for if these particles were derived from the active verb కను to see they would govern the accusative, instead of the inflexion; but we say వాకంటే never నన్నుకంటే *than me*: in this sense, the abovementioned





expressions, literally translated, would mean *to those that speak of this, nothing is better; and if you speak of this, nothing is better.*

The superlative degree is generally formed by prefixing to the adjective the words బహు *very*, నిండా *much*, &c. thus, బహుబుద్ధిమంతుడు *a very wise man*, నిండాకొప్పయిల్లు *a very large house*. To express *the wisest, the greatest*, &c. the phrase అందరికంటే *than all* is used for the masculine and feminine, and అన్నిటికంటే *than all things* for the neuter. If we would express *the wisest man* we must say in Telooḡoo అందరికంటే బుద్ధిమంతుడు *that is, the man wiser than all*. If we would express *the largest tree* we must say అన్నిటికంటే కొప్పవృక్షము, *or the tree larger than all*, అందరికంటే కొప్పరాదు *the greatest of men*, అందరికంటే సౌందర్యముగల వై *the most beautiful of women*.

OF THE USE OF THE SIMPLE TENSES OF VERBS.

Nothing will at first be more perplexing to the Telooḡoo Student than the use of one tense of the verb for another. After studying the different conjugations, he will be surprized to find what I have termed the *present tense* constantly used, even by his teacher, in a *future* signification. I hope, however, that he will not, on this account, too hastily question the correctness of the principles I have endeavoured to inculcate, and recommend the following observations on this subject to his particular attention.

In rule 329, it was explained that the particular form of the present tense terminating in చాను is peculiar to the religious Bramins of the Northern districts; and the reader was requested to bear in mind that those terminating in చాను and చున్నాను are the only forms to be employed in the colloquial use of the language; that in చున్నాను is seldom found except in books, and to distinguish the other three from it, the word *common* has been always prefixed to them, in the conjugation of the verbs. These rules cannot be too strongly impressed on the memory of the student.

The two forms of the present tense, derived from the verbal participles ending in న్ను, spring originally, like those participles themselves, from the auxiliary



verb *ఉండు* to be. They consist in fact of the participles in *చు* or *తు* with that tense of *ఉండు* which commences with *ఉన్నాను* affixed to them, thus, *దీవించుచు* or *దీవించుతు*, with *ఉన్నాను* affixed, by the rules for *sundhi* given in the second chapter, become respectively *దీవించుచున్నాను* or *దీవించుతున్నాను*. The verb *ఉండు*, therefore, cannot, in any of its forms, be affixed to the verbal participles in *న్ను*, because it has already been added to them : but, in the common dialect, when we wish to mark more strongly the present time, we lengthen the final *ు* of the verbal participles in *చు* or *తు*, and, without *sundhi*, add to them the abovementioned tense of *ఉండు*, which is commonly written *వున్నాను* ; thus, *కొట్టుచూవున్నాను* or *కొట్టుతూవున్నాను* denotes that I am now beating, *ప్రాస్తూవున్నాను* that I am now writing, &c. &c.

435 The perfect tense is used to denote past time, precisely in the same manner as the corresponding tense in English. It does not therefore here require any elucidation.

436 The first form of the future tense scarcely ever occurs, except in studied compositions ; and the use of the second form is not common. In lieu of this tense, the present is constantly used ; thus, *నేటిదినం చెన్నపట్టణమువిడిచివచ్చే నెలగ్గి లేదెలో నాతెరింగిపట్టణముచేరుతాను* *having left Madras to-day, I shall arrive at Seringapatam within the 15th of next month*, literally *I arrive* ; *రేపుమియింటికివస్తాను* *I shall come to your house to-morrow*, literally *I come*, *యెల్లందిజాబు ప్రాస్తాను* *I shall write the letter the day after to-morrow*, literally *I write* : a thousand other examples might be added. The use of the aorist for the future is explained in the following rule.

437 The affirmative and negative aorists express, according to the context, the present, the past, or the future ; but I beg the reader will bear in mind that, in the common dialect, they are most generally used in a future sense. The following examples will best shew the nature of this tense (Past) *వీరికిమునుపు జనులు సరిగానా రేండ్లు బ్రతుకుదురు*. *Before the commencement of the Caleyogum men lived exactly a hundred years*, (Present) *యిప్పుడు సరిగానా మా భైరవుడు సువత్సరములు బ్రతుకుదురు* *at present they live on an average*





55 years, (Future) యికనురానారానాకేవలమాయుస్సు యీకొనుటను *and by degrees the length of human life will be greatly shortened*, (Past) దేవదత్తునికినామమునువనిందాన్వేహముకద్దు *There existed formerly a very intimate friendship between Davadatta and me*, (Past) మాయింటికి ప్రతిదినంవచ్చును వేనున్నవదియింటికిపోదును *he came to my house frequently, and I went to his*, (Present) ఇప్పుడువానినామకద్వేషమునకవేనువానియింటికిపోను, వాడుమాయింటికిరాడు *at present, as enmity exists between us, I never go to his house, and he never comes to mine*. In the common dialect, we constantly say అట్లాచేతును *I shall do so*, మీరువత్తురా *will you come?* వేనురాను *I shall not come &c.* In fact, the student can seldom err in translating the English future by the Telooḡoo aorist. In explaining the Telooḡoo aorist in English, he must be guided chiefly by the context.

## OF THE FORMATION OF COMPOUND TENSES OF VERBS.

The present, the past, the future, and the aorist, are the only tenses mentioned 438 in the conjugation of the verb. The compound tenses, formed by auxiliary verbs, were reserved for consideration in this place.

Tenses corresponding with the imperfect and pluperfect in English are formed 439 by prefixing the present and past verbal participles of any verb to the perfect tense of *ఉండు to be*; thus,

## IMPERFECT.

Singular, Sg. 3d. 1st. M. F. & N.	పాడుచూపుంటిని.....	<i>I was singing.</i>
	పాడుచూపుంటివి .....	<i>Thou wast singing.</i>
	పాడుచూపుంటెను.....	<i>He, she, or it was singing.</i>
Plural, Pl. 1st.	పాడుచూపుంటిమి.....	<i>We were singing.</i>
Plural, Pl. 2d. M. F. & N.	పాడుచూపుంటిరి.....	<i>You were singing.</i>
	పాడుచూపుండిరి.....	} <i>They were singing.</i>
	పాడుచూపుడెను.....	



PLUPERFECT.

Singular.	1st.	పాడినంటిని.....	I had sung.
		పాడినంటివి.....	Thou hadst sung.
		పాడినంటెను.....	He, she, or it had sung.
		పాడినంటిను.....	We had sung.
Plural.	2d.	పాడినంటిరి.....	You had sung.
		పాడినంటిరి.....	They had sung.
		పాడినంటెను.....	

440 For example, if we say భరతుడుఅడవియొక్కకువచ్చినప్పుడుఅతనిఅన్న రాముడువనమునకుపోతూవుండెను when Bharata came to Oude, his eldest brother Rama was going to the forest. As far as regards the present time, Bharata's arrival is past, as well as Rama's departure, but the two actions were simultaneous, and this is represented by adding the past tense of ఉండు to be to the present verbal participle of పోవు to go; but if the actions denoted by both verbs are not only past as regards the present time, but the action denoted by one verb is antecedent to the action denoted by the other, then the past verbal participle is prefixed to the past tense of ఉండు, to form the pluperfect; thus, రాజయ్యుద్ధరంగమునుంచిపట్టణమునకువచ్చేటందుకుమును కేలతనికి వైకొమ్మరుడుపట్టివుండెను before the King returned to the city, from the field of battle, a son had been born to him. The return of the King and the birth of his son are both past, but the birth was antecedent to the King's return.

441 Certain other tenses are formed by affixing to the infinitive of any verb particular tenses of the verbs పోవు to go, కలుగు to possess, to be able, వేర్చు to learn, చాలు to suffice, and శక్తు to be able, used as auxiliaries. The original verb remains in the infinitive, whilst these auxiliaries are conjugated through all the persons of the tenses thus used.

పోవు to go.

The present, perfect and aorists of this verb may be affixed, as in English, to the infinitive of any verb, to denote a future signification; but the infinitive



being a ద్రుత ప్రకృతిక, the వ of పాపు is, in the superior dialect, changed into బ, according to rule 115; thus,

పాదఁ-బోచున్నాను.....	I am going to sing.
చేయఁ-బోచున్నావు.....	Thou art going to do.
చూడఁ-బోచున్నాడు. బోచు-న్నది or చది He, she, or it is going to see.	
ప్రాయఁ-బోచున్నాము.....	We are going to write.
పంపించఁ-బోచున్నారు.....	You are going to send.
చెప్పఁ-బోచున్నారు. బోచున్నవి.....	They are going to say క్క. క్క.
కలుగు to be able.	

కలుగుదును or కలను the affirmative, and లేను the negative aorist, together with కలిగితిని the perfect tense of this verb, added to the infinitive of any other verb, imply the possession, or want, of power or ability: the క of కలుగు, however, is changed into క when preceded by an infinitive, or any other word of the class named ద్రుత ప్రకృతిక.

పాదఁ-కలుగుదును - కలను.....	I can sing.
చేయఁ-కలుగుదువు - కలవు.....	Thou canst do.
చూడఁ-కలుగును - కలడు - కలదు.....	He, she, or it can see.
ప్రాయఁ-కలుగుదుము - కలము.....	We can write.
పంపించఁ-కలుగుదురు - కలరు.....	You can send.
చెప్పఁ-కలుగుదురు - కలరు - కలవు.....	They can tell.
పాద లేను.....	I cannot sing.
చేయఁలేవు.....	Thou canst not do.
చూడలేదు - లేదు.....	He, she, or it cannot see.
ప్రాయలేము.....	We cannot write.
పంపించ లేరు.....	You cannot send.
చెప్ప లేరు - లేవు.....	They cannot tell.
పాదకలిగితిని.....	I could sing.
చేయఁకలిగితిని.....	Thou couldst do.



M. P. & N.

చూడఁగలిగెను.....He, she, or it could see.

(ప్రా)ముఁగలిగితిమి.....We could write.

పంపించఁగలిగితిరి.....You could send.

M. & P. N.

చెప్పుఁగలిగిరి-గలిగెను.....They could tell.

గలను &c. is a contraction of గలుగుదును &c.; the former sometimes implying futurity, but the latter ability only; చేయఁగలను may mean either *I will* or *I can do*, but చేయఁగలుగుదును means only *I can do*; the relative participle గల is often used, after an infinitive, in a future sense; the phrase చేయఁగలవించుపనులు the requests which I am about to make, occurs at the commencement of almost every Teloogoo letter addressed by an inferior to a person in a superior station.

నేర్చు to learn.

The affirmative and negative aorists, and the perfect tense of this root, added to the infinitive of any verb, have the same power as the corresponding tenses of గలుగు.

పాడ నేర్తును.....I can sing.

చేయ నేర్తువు.....Thou canst do.

చూడ నేర్చును.....He, she, or it can see.

(ప్రా)ము నేర్తుము.....We can write.

పంపించ నేర్తురు.....You can send.

M. & P. N.

చెప్పు నేర్తురు - నేర్చును.....They can tell.

పాడ నేరను.....I cannot sing.

చెయ్య నేరవు.....Thou canst not do.

M. P. & N.

చూడ నేరదు - నేరదు.....He she, or it cannot see.

(ప్రా)ము నేరము.....We cannot write.

పంపించ నేరరు.....You cannot send.

M. & P. N.

చెప్పు నేరరు - నేరవు.....They cannot tell.



పాడనేర్చితిని.....	<i>I could sing.</i>
చెయ్యనేర్చితివి.....	<i>Thou couldst do.</i>
చూడనేర్చెను.....	<i>He, she, or it could see.</i>
వ్రాయనేర్చితిమి.....	<i>We could write.</i>
పంపించనేర్చితిరి.....	<i>You could send.</i>
<i>M. &amp; F. N.</i> చెప్పనేర్చితిరి-నేర్చెను.....	<i>They could tell.</i>

చాలు to suffice, ఓవు to be able.

The affirmative and negative aorists of these verbs are used, after infinitives, in the same manner as the corresponding tenses of కలుగు and వేచు; but the infinitive being included in the ద్రుతప్రకృతికలు the చా of చాలు is changed into జా and the ఓ of ఓవు into నొ in conformity to rules 115 and 92.

పాడజాలుదును.....	<i>I can sing.</i>
చెయ్యజాలుదువు.....	<i>Thou canst do.</i>
చూడజాలును.....	<i>He, she, or it can see.</i>
వ్రాయజాలుదుము.....	<i>We can write.</i>
పంపించజాలుదురు.....	<i>You can send.</i>
<i>M. &amp; F. N.</i> చెప్పజాలుదురు-జాలును.....	<i>They can tell.</i>
పాడజాలను.....	<i>I cannot sing.</i>
చెయ్యజాలవు.....	<i>Thou canst not do.</i>
<i>M. F. &amp; N.</i> చూడజాలదు-జాలదు.....	<i>He, she, or it cannot see.</i>
వ్రాయజాలము.....	<i>We cannot write.</i>
పంపించజాలరు.....	<i>You cannot send.</i>
<i>M. &amp; F. N.</i> చెప్పజాలరు-జాలవు.....	<i>They cannot tell.</i>
పాడనొవుదును.....	<i>I can sing.</i>
చెయ్యనొవుదువు.....	<i>Thou canst do.</i>
చూడనొవును.....	<i>He, she, or it can see.</i>
వ్రాయనొవుదుము.....	<i>We can write.</i>
పంపించనొవుదురు.....	<i>You can send.</i>





<sup>M. S. F.</sup> చెప్ప నోపుదురు. <sup>N.</sup> నోపును.....	<i>They can tell.</i>
పాడనోపను.....	<i>I cannot sing.</i>
చెయ్యనోషవు.....	<i>Thou canst not do.</i>
<sup>M.</sup> చూడనోపదు. <sup>F. S. N.</sup> నోపదు.....	<i>He, she, or it cannot see.</i>
రాయనోపము.....	<i>We cannot write.</i>
పంపించనోపరు.....	<i>You cannot send.</i>
<sup>M. S. F.</sup> చెప్ప నోపురు. <sup>N.</sup> నోపవు.....	<i>They cannot tell.</i>

The affirmative and negative aorists of కూడు *to join* are sometimes placed after an infinitive, and conjugated through all the persons, in the same manner as the corresponding tenses of చాలు: they denote *expediency* rather than *ability*; but the use of the third person neuter only of these tenses is more correct, as explained hereafter.

- 442 Some other tenses are formed by affixing to infinitives the third person neuter only of certain tenses of a few verbs, used as auxiliaries. In this case the nominative only undergoes a change; the original verb remains in the infinitive, and the auxiliary in the 3d person neuter of the singular number.

వలెను or వలెననిది the third person of the past tense, and చలయును the third person of the affirmative aorist of the root చలయు, when affixed to the infinitive of a verb, imply *obligation or necessity* without reference to any particular time. They may be translated by the English auxiliary *must*, and are governed by any of the three persons in the nominative case; thus, నేనుచెయ్యవలెను *I must do*, నీవుచిచారింపవలెను *you must inquire*, వాడురాకలెను *he must come*.

The third person neuter of the negative aorist of this verb is irregular, namely చలకదు or చలదు, more commonly contracted into చడ్డు. It is used negatively, in the same manner as the affirmative tenses above mentioned; but, when affixed to infinitives, it has rather an imperative than an indicative meaning, and is therefore applied more frequently to the second and third persons than to the first; as, నీవురావడ్డు *don't come*, వారుపోవడ్డు *let them not go*. Interrogatively, however, it is sometimes used with the first person, నేనురావడ్డా *must I not come?*



These tenses of the verb వలయు are also occasionally added, in the same indeclinable state, to nouns in the nominative case, to denote *want or desire*. In this construction, the affirmatives వలెను-వలసినది and వలయును invariably take before them the infinitive కా, but the negative వద్దు does not require it; thus, గుఱ్ఱమునాకు కావలెను *I want a horse*, గుఱ్ఱమునాకు వద్దు *I do not want a horse*. The noun denoting that which is wanted is placed in the nominative case, but the noun or pronoun denoting the person who desires or wants is placed in the dative.

తగునది or తగ్గది the third person neuter of the past tense, and తగదు the third person neuter of the negative aorist of the root తగు *to be becoming, decent, fit, proper, &c.* are respectively used, after infinitives, to express *propriety or impropriety*, without reference to any particular time, and may be considered to represent the English auxiliary *ought*: the త may be changed into డ after an infinitive, see rule 115.

నేను చేయఁదగ్గది..... *I ought to do.*  
 నీవు వ్రాయఁదగ్గది..... *Thou oughtest to write.*  
 వాఁడు or అది చదవఁదగ్గది..... *He, she, or it ought to read.*  
 మేము లిక్కడ వుంపఁదగ్గది..... *We ought to be there.*  
 మీరు నిలవఁదగ్గది..... *You ought to stand.*  
 వారు పంపించఁదగ్గది..... *They ought to send.*  
 నేను చేయఁదగదు..... *I ought not to do, &c. &c.*

వచ్చును and రాదు, the third persons neuter of the affirmative and negative aorists of the root వచ్చు *to come*, are respectively added to infinitives to denote *liberty or want of liberty*; thus,

నేను చేయవచ్చును..... *I may do.*  
 నీవు వ్రాయవచ్చును..... *Thou mayst write.*  
 వాఁడు or అది చదవవచ్చును..... *He, she, or it may read.*  
 మేము లిక్కడ వుండవచ్చును..... *We may be there.*  
 మీరు నిలవవచ్చును..... *You may stand.*  
 వారు పంపించవచ్చును..... *They may send.*



నేను చేయరాదు..... *I may not do.*  
 నీవు వ్రాయరాదు..... *Thou mayst not write.*  
 వాడు or అది చదవరాదు..... *He, she, or it may not read.*  
 మేము అక్కడ వుండరాదు..... *We may not be there.*  
 మీరు నిలవరాదు..... *You may not stand.*  
 వారు పంపించరాదు..... *They may not send.*

కూడును and కూడదు, the third persons neuter of the affirmative and negative aorists of the root కూడు *to join* are added to infinitives to denote, possibility or impossibility; the క being changed to క according to rule 115, thus,

నేను చేయకూడును..... *I can do.*  
 నీవు వ్రాయకూడును..... *Thou canst write.*  
 వాడు or అది చదవకూడును..... *He, she, or it can read.*  
 మేము అక్కడ వుండకూడును..... *We can be there.*  
 మీరు నిలవకూడును..... *You can stand.*  
 వారు పంపించకూడును..... *They can send.*  
 నేను చేయకూడదు..... *I cannot do.*  
 నీవు వ్రాయకూడదు..... *Thou canst not write.*  
 వాడు or అది చదవకూడదు..... *He, she, or it cannot read.*  
 మేము అక్కడ వుండకూడదు..... *We cannot be there.*  
 మీరు నిలవకూడదు..... *You cannot stand.*  
 వారు పంపించకూడదు..... *They cannot send.*

413 Various negative compound tenses may be formed by affixing the several tenses of the verb పోవు *to go*, to the negative verbal participle of any verb; the original verb remains in the negative verbal participle, whilst the auxiliary tenses of పోవు are conjugated through all the persons; thus,

నేను వ్రాయకపోతిని..... *I did not write.*  
 నీవు చదవకపోదువు..... *Thou wilt not read.*  
 నేను పంపించకపోను..... *I will not fail to send.*



We have already explained, under rule 441, that లేను - లేవు - లేడు. లేదు 444  
 లేము - లేరు - లేవు, the negative aorist of the root కలుగు, when added to  
 infinitives as an auxiliary, denotes *want of ability*, as *I cannot* &c. But it is  
 often used alone as an original defective verb, representing the negative of the  
 perfect tense of ఉండు *to be*; thus,

అక్కడవున్నాను..... I was there..... అక్కడలేను..... I was not there.  
 అక్కడవున్నావు ..... Thou wast there..... అక్కడలేవు..... Thou wast not there.  
 అక్కడవున్నాడు..... He was there..... అక్కడలేడు..... He was not there.  
 అక్కడవున్నది or ఉంది She, or it was there. అక్కడలేదు She, or it was not there.  
 అక్కడవున్నాము..... We were there..... అక్కడలేము..... We were not there.  
 అక్కడవున్నారు..... You were there..... అక్కడలేరు..... You were not there.  
 అక్కడవున్నారు..... They were there..... అక్కడలేరు..... They were not there  
 అక్కడవున్నవి..... They were there..... అక్కడలేవు..... They were not there.

In these two senses లేను agrees with it's nominative in gender and number.

లేదు, the neuter of the third person singular, is used indeclinably, in two  
 other senses, as explained under the head " Particles."

Condition or contingency, is expressed, in the superior dialect of the Teloo- 445  
 goo, by changing the final vowel of each of the different persons in the first forms  
 of the several affirmative tenses into -చిని; and in the common dialect, by merely  
 changing the termination చిని of the first person in the first form of the past  
 tense into లే; thus, in the superior dialect, from

కొట్టుచున్నాను..... I beat..... comes. కొట్టుచున్నానేని..... if I beat.  
 కొట్టిరిని..... I have beaten..... కొట్టిరినేని..... if I beat.  
 కొట్టెదను..... I shall beat. .... కొట్టెదనేని..... if I beat.  
 కొట్టుదును..... { I bent, did beat, } ..... కొట్టుదునేని..... if I beat.  
 { or shall beat. }  
 చేయుచున్నాను..... I do..... చేయుచున్నానేని..... if I do.  
 చేసిరిని..... I did..... చేసిరినేని..... if I do.  
 చేసెదను..... I shall do..... చేసెదనేని..... if I do.  
 చేయుదును..... I do, did, or shall do..... చేయుదునేని..... if I do.



దీవించుచున్నాను... I bless.....దీవించుచున్నానేని... if I bless.  
 దీవించితిని..... I blessed.....దీవించితినేని..... if I bless.  
 దీవించెదను..... I shall bless.....దీవించెదనేని..... if I bless.  
 దీవించుదును..... { I bless, blessed, } .....దీవించుదునేని..... if I bless.  
 or shall bless }

and in the inferior dialect, from

కొట్టితిని..... I have beaten.....comes కొట్టిలే..... if I beat.  
 చేసితిని..... I did.....చేసేలే..... { if I do, contracted by  
 rule 354 to చేస్తే  
 దీవించితిని..... I blessed.....దీవించిలే..... { if I bless, do. do. 364  
 to దీవిస్తే

446 The word ending in -ని varies with the numbers and persons, thus ;

Sing..... { 1.....చేసితినేని..... if I do.  
 2.....చేసితివేని..... if thou do.  
 3 M. F. & N.....చేసేనేని..... if he, she, or it do.  
 Plu..... { 1.....చేసితిమేని..... if we do.  
 2.....చేసితిరేని..... if you do.  
 3 { M. & F.....చేసేనేని..... } if they do.  
 { N.....చేసేవేని..... }

but the word terminating in లే is used for every person and number, చేస్తే means if I, thou, he, she, it, we, you, or they do.

447 Although the above examples are translated in English by the present tense of the subjunctive mood, it is to be observed that, in the superior dialect, the present tense with -ని is seldom used, the past tense with -ని often occurs in a past, or future, as well as in a present conditional meaning ; the future tense with -ని is used in a future conditional sense only, and the aorist with -ని in a conditional sense, indefinite as to time ; thus,

Present... { వాడుపోవుచున్నాడేని } If he goes, he will meet him.  
 { వీరడెదురుపడును..... }



Past..... { రాజులెప్పు గారాజ్యము  
పాలించెనేని ప్రజలు సుఖముగా మందురు..... } If the king governs the kingdom well, his subjects will be happy.  
in a present sense .....

..... { లేవు నేను వచ్చితి నేనివాని  
తో మాట్లాడుదును..... } If I should come to-morrow, I will speak with him.  
in a future sense .....

..... { నేను నిన్న వాని జూచితి నే  
ని మాట్లాడుదును..... } If I had seen him yesterday, I would have spoken to him.  
in a past sense .....

Future.... లేవు వచ్చెద నేని వేనిచ్చెదను... If you come to-morrow, I will give.

Aorist..... { రాజులెప్పు గారాజులించు  
నేని ప్రజలు సుఖముగా మందురు..... } If the king govern well, his subjects will be happy.

..... { వాడు లేవు వచ్చు నేని వేని  
చ్చును..... } If he come to-morrow, I will give.

In the common dialect, this form of the verb is not restricted to any time; but, according to the context, represents a present, past, or future conditional meaning.

నేను యిచ్చి లేవాడు వచ్చును..... If I give, he will come.

లేవు నేను యిచ్చి లేవాడు వచ్చును..... If I give to-morrow, he will come.

నిన్న నేను యిచ్చి లేవాడు వచ్చును..... If I had given yesterday, he would have [come.]

By using the conditional form of the verb ఉండు to be, commonly written 448  
వుంటే, with the present or past verbal participle of any other verb, we give that verb a present or past conditional meaning; thus, దేవదత్తుడు ఇప్పుడు ముక్కాళి సలాపమున కుపోతూవుంటే ఇతరులకంటే ముందుగా వచ్చును if Devadattu be now going to the pearl fishery, he will arrive before all the rest, శీమ వాడలు ముందర నేవచ్చువుంటే యీ సరుకులు యంతగా రాకీకబోయ్యేది లేదు If Europe ships had arrived before this period, these articles would not have become so dear.

\* by rule 354, యిచ్చి లే may be contracted into యిచ్చే.



- 449 In the superior dialect, each of these conditional forms of the verb, by affixing యు, represents the English subjunctive with the words *although, notwithstanding* prefixed to it; thus, వచ్చితి నేనియు *although I come, came, or should come*. The same meaning is expressed by the past relative participle of the verb, with the addition of the indeclinable particle ను in the superior dialect, and పుటికిన్ని or నానిన్ని in the common dialect; thus వాడు, వచ్చినను వచ్చినపుటికిన్ని or వచ్చినానానిన్ని *although he come, came, or should come*; వాడును పుటికిన్ని *although he give, gave, or should give*; వాడును వ్రాసినపుటికిన్ని *although he write, wrote, or should write*; when నానిన్ని is added, the final య of the past relative participle is lengthened; thus, వచ్చినానిన్ని never వచ్చిన నానిన్ని; and the past relative participle itself, with the final య thus lengthened, is often used in this sense; as, వాడువచ్చినా *although he come, came, or should come*.
- 450 The conditional form of any verb may also be expressed in the common dialect by adding to it's past relative participle the particles ట్టయి లే and ట్టాయెనా; as చేసినట్టయి లే - చేసినట్టాయెనా *if I, thou, he, she, it, we, you, or they do*. ట్టయి లే is composed of the particle అట్టు meaning *so as, as if*, and అయి లే the conditional form of the root అవు *to become*; ట్టాయెనా is composed of the same particle అట్టు, and అయెను the third person singular in the first form of the past tense of అవు, with it's final వ changed into య.
- 451 When the condition or contingency is of a negative nature, it is expressed in the superior dialect by adding -ని to the respective persons of the negative aorist, and in the common dialect by affixing to the negative verbal participle the common conditional form of పోవు *to go* or ఉండు *to be*; thus, in the superior dialect we say  
కొట్టనేని.....*if I do not beat, have not beaten, or shall not beat.*  
చేయనేని.....*if thou dost not do, hast not done, or wilt not do.*  
దీవించునేని.....*if he does not bless, has not blessed, or will not bless.*  
and in the inferior dialect  
కొట్టకపోలే or కొట్టకుంటే - చేయకపోలే or చేయకుంటే - దీవించకపోలే or దీవించకుంటే *If I, thou, he, she, it, we, you, or they beat, do, or bless - have beaten, done, or blessed - or shall beat, do, or bless.*





## CONSTRUCTION OF THE PARTICIPLES.

## VERBAL PARTICIPLES.

There is no part of the verb of more frequent occurrence in Telooḡoo than the *verbal* participles, with the proper use of which, therefore, it is of great importance that the student should be well acquainted: they can never, like the English participles, be used as adjectives, but must invariably be governed by some tense of a verb.

The verbal participles are used in Telooḡoo when we wish to express any minor actions of the person who performs the chief action mentioned in the sentence. The verbal participles, denoting the minor actions performed, are placed first in the sentence, and are governed by the verb denoting the main action, with which the sentence elegantly terminates. 452

The peculiarity in these participles, therefore, is that they always refer to some subordinate action, performed by that particular agent only which is the nominative to the final governing verb, and never can express actions performed by others. 453

If the minor action be simultaneous with the main action in the sentence, the *present* verbal participle is used; if antecedent in point of time to it, we use the *past* verbal participle; and if it be of a negative nature, the *negative* verbal participle is used. 454

The following examples are subjoined in illustration of these rules.

## PRESENT.

క శ్రువాణంబులనుబాదీసేయుచు తన కాణంబులక శ్రువులదీహంబులనా 455  
టం సేయుచుక శ్రు బలంబులమనంబున పురీతియుతనబలంబులమనంబున పును  
ర్నా హంబునుగలుగ జేయుచు లిజానండురణంబు సలిపెను Reducing to dust  
the arrows of his foes, piercing the bodies of his enemies with his own arrows,  
exciting a panic in the minds of the opponent's forces, and animating the spirits  
of his own soldiers, Arjōna ruled the battle. ప్ర జలనుపాలించుచు దలనుర  
క్షించుచు పెద్దలనుపవర్తించుచు ధర్మరాజుదొరతనముచేసెను. Fostering his  
subjects, protecting the poor, and honoring the great, Dhurmarajah conducted  
the government. కృష్ణుడుగోపాలులతోడనాడుచు పాడుచుకప్పుచుయుమునా



తటంబు ప్రవేశించెను *Playing, singing, and laughing, with those who attended*  
*kine, Krishna arrived on the banks of the river Jumna.*

PAST.

456 విక్రమామృతదేవీజోకతెననితలదిసారధినిబిలిపించిరథము వెమ్మనితహస్న  
 హతులతోగూడిఅదివిహేయెను *Vikramarka, having resolved to proceed to*  
*the chase, having sent for his charioteer, and having ordered his cur, accom-*  
*panied by his friends, proceeded to the forest. రాముడులకలో ప్రవేశించిరా*  
*ములనుచంబివిభీషణునికీర్తనాభిషేకముచేసిదివ్యపుష్పకవిమానమెక్కిఅ*  
*యోధ్యులవచ్చెను. Rama, having entered Ceylon, having killed the giants,*  
*having installed Vibhishana, and having mounted the divine car, named*  
*Pushpuku, returned to Oude.*

NEGATIVE.

457 పరిజనులనుబలవకధనువాణములనుధరించకవచముతోదుగుకొనక  
 వొంటిసాకర్రువులతోలతడుయుద్ధముచేతెను *Without calling his retinue,*  
*without taking his bow and arrows, and without putting on his armour, he*  
*singly fought with his enemies.*

458 It will be observed that, in each of these examples, the verbal participles are  
 placed first in the sentence, and invariably denote actions subordinate to that  
 expressed by the verb at the conclusion of the period, by which they are govern-  
 ed; thus, in the three examples given of the present verbal participle, *ruled,*  
*conducted* and *arrived*, are the main actions expressed; and the participles  
*reducing, piercing* &c. *fostering, protecting* &c. *playing, singing* &c. are all  
 minor actions subordinate thereto. It will further be perceived that the minor  
 actions in question were all performed by that agent only which is the nomina-  
 tive to the governing verb. *Arjuna ruled*, and it was he also that *reduced* and  
*pierced*; *Dhurmarajah conducted*, and it was he also that *fostered* and *protected*;  
*Krishna arrived*, and it was he also that *played* and *sung*. Had any one else  
 performed these minor actions, the verbal participles could not have been used.

As the minor actions of *reducing* and *piercing* were simultaneous with the  
 main action of *ruled*, the *fostering* and *protecting* with that of *conducting*,  
 and the *playing* and *singing* with that of *arriving*, the present verbal parti-





inciples are used, in these cases: but, in the examples given of the past verbal participle, it will be perceived that the resolution of Vikramarka to proceed to the chase, his sending for his charioteer, and his ordering his car, were all, in point of time, antecedent to the main action of his proceeding to the forest; so also Rama's entering Ceylon, killing the giants, &c. were actions performed by him previously to his return to Oude; hence, in these instances, the *past verbal participle* is used; and in the last example, because the minor actions are of a negative nature, we use the *negative verbal participle*.

As an exception to the foregoing rules, it is to be observed that when we 459 speak of the time that has elapsed since any particular event occurred, the past verbal participle may be used absolutely, and then has a nominative of its own, independent of that of the final governing verb; thus, నేను వచ్చి పదిదినాలు అయినది *it is ten days since I came*, literally, *I having come, ten days have passed*; here దినాలు *days* is the nominative to the final governing verb అయినది *passed*; but నేను *I* is the nominative to the verbal participle వచ్చి *having come*, which is used absolutely.

The verbal participles always govern the same case as the verb to which they 460 belong; thus, వానికొడివచ్చి నాడు *having beaten him he came*, వాని being governed by the active verbal participle కొట్టి in the accusative case.

The foregoing remarks will give the student some idea of the importance of the verbal participles in the construction of the Telooḡoo; they are peculiarly well adapted to a language that abounds in descriptive passages, and the Student will occasionally find them carrying on and connecting the sense for pages together, but suspending the full meaning until the conclusion of the period. Hence, in some degree, the rare occurrence of conjunctions in Telooḡoo; for the connexion between the subordinate and chief action in a sentence, which is implied by the verbal participles, often supercedes the use of them.

#### RELATIVE PARTICIPLES.

Separate relative pronouns are rendered unnecessary in Telooḡoo, by certain 461 participles of the verb which have the power of the relative inherent in them,



and which, like the దేశ్యము adjectives, must always be followed by some noun or pronoun.

462 The relative participles also denote the action of the verb to which they belong; and the present, the past, the indefinite, or negative participle is used, according to the sense intended to be expressed.

463 The peculiarity of these participles consists in the relative inherent in them invariably referring to the noun or pronoun which immediately follows them, and which is also the agent to the action denoted by them, unless the relative participle stands between two nouns or pronouns; thus, వచ్చుచున్నవనములు the persons that are coming, కాచుచున్నపాలు the milk that boils, కొట్టినమనిషి the person that beat, చంపినపులి the tyger that killed, మాటలాడెచిలుక the parrot that talks, talked, or will talk, వ్రాశేవాడు the man that writes, wrote, or will write, చూడనిదేశము the country that is, was, or will not be to be seen, రాజరేనిభూమి the country in which there is not, was not, or will not be a king.

464 If the relative participle of an active verb stands between two nouns or pronouns, and the first be in the nominative case, it is the agent to the action denoted by the participle, and the noun following, in whatever case it may be, is the object affected by that action; thus, వారుచంపినపులి the tyger that they killed, మీరుచూచినవాడు the man that you saw, వాడుకలిచినమనిషి the person that he called; but if the first noun or pronoun be in the accusative, it is the object affected by the action which the active participle denotes, and the following noun, in whatever case it may be, is the agent thereto; వానిచంపినపులి the tyger that killed him, మిన్నునచూచినవాడు the man that saw you, వానికలిచినమనిషి the person that called him. If, independently of the agent and object, the relative inherent in an active participle, refers to the instrument, place, or other subordinate correlative to the action which it denotes, the agent is placed first in the nominative case, then the object in the accusative, next the relative participle, and finally the instrument, place, or other correlative to which it refers; thus నేనుపులిచంపినకత్తి or చోటు the sword with



which, or the place in which, I killed the tyger ; రాజుగోవునిచ్చినబ్రాహ్మణుడు the bramin to whom the king gave the cow. In these examples I and the king are the agents, and therefore in the nominative case, the tyger and the cow are the objects, and therefore in the accusative, and the sword, the place, and the bramin are the subordinate correlatives referred to, and therefore placed immediately after the participle.

If the relative participle of a neuter verb stands between two nouns or pronouns, the first must always be in the nominative case, because neuter verbs cannot govern the accusative; and it is also always the agent to the action denoted by the participle, the noun following being merely the subordinate correlative thereto; thus, నేనువుండినయిల్లు the house in which I was, మీరునడుస్తున్నదోవ the road in which you walk, వాడుకూచుండినస్థలము the place on which he sat, మీరుపడుకొన్నయిల్లు the house in which you slept. 465

The foregoing and following examples will best explain the manner in which these participles supply, in construction, the cases of the relative pronouns, and the mode in which they must be translated in English by corresponding prepositions. 466

- N. వారినిచంపినపులి..... The tyger which killed them.  
 మిన్నునచూచినవాడు The man who saw you.  
 వాణ్నిపిలిచినమనిషి .... The person who called him.
- G. బట్టచినిగినమనిషి .... The man whose clothes are torn.  
 పూలువాదినచెట్టు ..... The tree of which the flowers are faded.  
 గోడవొరిగినయిల్లు .... The house of which the wall is inclined.  
 పంటపండినచేమ..... The field of which the produce is ripe.
- D. నేనువచ్చినపని..... The business for which I came.  
 వాడువచ్చినయిల్లు..... The house to which he came.
- Ac. వారుచంపినపులి..... The tyger which they killed.  
 మీరుచూచిన వాడు. The man whom you saw.  
 వాడుపిలిచినమనిషి.... The person whom he called.
- Ab. పూలుగోగినచెట్టు..... The tree from which flowers were gathered.



నేనుపండుకోనయిల్లు *The house in which I slept.*

పండుకోశినకత్తి ..... *The knife with which the fruit was cut.*

వానకురిశినయిల్లు ..... *The house on which it rained.*

467 It is not easy, by any general rule, to define on what the case of the relative depends; in rule 464 the mere substitution of the word చోటు *a place*, for కత్తి *a sword*, changed the relative *with which*, into *for which*; and in rule 466 the substitution of యిల్లు *a house*, for పని *business*, changed the relative *for which* into *to which*. In the examples given in 466 the relative participle constantly stands between two nouns in the nominative case, yet the relative itself, which in Telooḡoo is inherent in the participle, is in the genitive, dative, or ablative; and it is curious that in Telooḡoo when an active participle is placed between two nominatives, the relative in English must be in the objective case (see examples of the accusative); while if the objective case in Telooḡoo precede an active participle, the relative in English must be in the nominative case (see examples of the nominative). In rule 464, the correlative (హా) స్త్రబుడు *a bramin* is in the nominative, yet from the nature of the verb *to give*, the relative *to whom*, which is inherent in the Telooḡoo participle, is in the dative case; thus, therefore, the case of the relative would seem to depend in some instances on the nature, rather than the case of the following word; in others, on the case of the preceding word; and in some, on the nature of the verb itself.

468 The common indefinite relative participle, by affixing ఁది, has often the same signification as an abstract noun; thus, using the abstract noun, we may say కొలువుమంచిది *service is excellent*, or we may use the common relative participle with అది, and say కొలిచేదిమంచిది; but, while the abstract nouns are declined and construed as substantives, the relative participles as well as the verbal nouns (such as కొలుచట and కొలవడము) being integral parts of the verb, although declined like nouns, are invariably construed like verbs, and govern the same case as the verb from which they are derived; thus, using the abstract noun కొలువు, we say మీకొలువుమంచిది *your service is excellent*, మీ being placed in the possessive case; but when we use కొలిచేది - కొలుచట or



కొలవడము, we must place the pronoun in the accusative case and say మిమ్ముల కొలచేదిమంచిది - మిమ్ములకొలుచుట or మిమ్ములకొలవడముమంచిది to serve you, or the serving you is excellent.

Nouns denoting the agent may be formed from every verb, by adding to the relative participles, either affirmative or negative, the pronoun వాడు for the masculine, and అది for the feminine and neuter, in the singular number ; and వారు for the masculine and feminine, and అవి for the neuter, in the plural ; thus, కొట్టేవాడు the man who beats, the beater, కొట్టేది the woman or the thing that beats, చంపేవారు the men or women that kill, the killers, చంపేది the woman or the thing that kills, కొట్టనివాడు the man who does not beat, has not beaten, or will not beat, కొట్టనిది the woman or the thing that does not beat, has not beaten, or will not beat.

కొట్టేది - చంపేది &c. have, by some, been called infinitives ; but they are no more infinitives than కొట్టేవాడు or చంపేవారు. They are merely, as above stated, relative participles, with the pronouns వాడు and అది added to them ; thus, చంపేవాడు is composed of చంపే the common indefinite relative participle of the root చంపు to kill, with the pronoun వాడు added to it ; and చంపేది is composed of the same word చంపే with the pronoun అది added to it ; such compound words may be declined through all the cases of the pronoun వాడు and అది in the following manner.

SINGULAR.

	M.	N. & F.
N.	చదివేవాడు.....	చదివేది
G.	చదివే-వాని-వానియొక్క .....	చదివే-దాని-దానియొక్క
D.	చదివేవానికి.....	చదివేదానికి
Acc.	చదివేవాని.....	చదివేదాని
Ab.	చదివేవాని-లో-చేత-తో.....	చదివేదాని-లో-చేత-తో

PLURAL.

	M. & F.	N.
N.	చదివేవారు.....	చదివేవి
G.	చదివే-వారి-వారియొక్క .....	చదివే-వాటి-వాటియొక్క

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- D. చదివేవారికి .....చదివేవాటికి  
 Acc. చదివేవారిని .....చదివేవాటిని  
 Ab. చదివేవారి-లో-చేత-లో .....చదివేవాటి-లో-చేత-లో

So, also may we decline చంపుచున్నవాడు and చంపుచున్నది -చంపినవాడు and చంపినది - చంపనివాడు and చంపనిది.

GENERAL RULES.

- 471 In Teloo-goo, the word agreeing with the verb is always in the nominative case, and has generally the first place in the sentence, then follows the word denoting the object governed by the verb, next any intermediate explanatory clause, and the verb itself closes the period.
- 472 A verb agrees with it's nominative in gender, number, and person; but when two or more nominatives agree with the same verb, it is placed in the plural number, and agrees in gender with the masculine or feminine nominative, in preference to the neuter; thus, తామరయు నెలయుఁబ్ర కాశించెరి the moon and the lotus shone, గొల్లలుపశువులువచ్చిరి the cowherds and cows came: but such forms of expression are very uncommon, it would be more elegant to say గొల్లలు పశువులతోవచ్చిరి the cowherds came with the cows; and to express in Teloo-goo that the king, the minister, their horses, and elephants, all entered into the city, we never should say రాజుమంత్రియుగజురంగంబులునగరమున ప్రవేశించిరి but వారుగజురంగంబులతో ప్రవేశించిరి they arrived with their elephants and horses.
- 473 If two or more nouns and pronouns, of different persons, connected by a copulative conjunction are nominatives to the same verb, the verb is placed in the plural number, but agrees with the second person in preference to the third, and with the first in preference to both; as నేనుమీరుచుచువస్తాను I, you, and he came.
- 474 Neuter verbs, from their nature, never can govern a noun or pronoun; when made causal they are construed in the same manner as active verbs. Active verbs govern substantives in the accusative case; thus, we say రాముడురావ



బునిసంహరించెను *Rama killed Ravana*; but all nouns denoting inanimate objects, when governed by active verbs, may be placed in the nominative, instead of the accusative case; and, unless the use of the nominative would render the meaning obscure, this is the more correct and elegant construction; thus, రథమునెక్కినను or రథమెక్కినను *he mounted the car*, చదరంగమును or చదరంగములదిని *I played at chess*, వేనుకొండను or కొండచూచిని, *I saw the mountain*, తోటవాడుచెట్లను or చెట్లునాటివాడు *the gardener has planted trees*.

The verbs పినుకు *to milk*, అడుగు *to ask*, దండగతీయు *to amerce*, గెల్పు *to win*, దోచు *to rob*, with a few others, may govern two accusatives; but if one of these accusatives denote an inanimate object, it may be placed in the nominative instead of the accusative case, కొల్లవాడొకఁడుపాలను or పాలుపిరికెను *the cowherd milked the cow*, దొరనునూరుపరాలను or నూరుపరాలుఅదిగెను *he asked his master for one hundred pagodas*, న్యాయాధిపతివేరడ్డులనునూరుపరాలను or పరాలుదండగతీసెను *the magistrate amerced the guilty one hundred pagodas*, నేనువాణ్ణీనూరుపరాలను or పరాలుగెల్పినాను *I won from him one hundred pagodas*, దొంగలుభాదసాలనుసొమ్ములను or సొమ్ములదోచిరి *the thieves robbed the travellers of their jewels*.

Active verbs, when converted into causals, govern the noun which would have been the agent in their active form in the instrumental ablative; the noun which would have been the object in their active form continues in the accusative, or, if it denote something inanimate, in the nominative case; thus, వాడుయిల్లుకట్టినాడు *he built a house*, నేనువానిచేతయిల్లుకట్టిపిని *I caused him to build a house*, నాకొమారుడుపుస్తకమువ్రాసెను *my son wrote the book*, నేనునాకొమారునిచేతపుస్తకమువ్రాయిపిని *I caused my son to write the book*, పులిమేకనుచంపెను *the tyger killed the sheep*, నేనుపులిచేతమేకనుచంపిపిని *I caused the tyger to kill the sheep*, మీరుయీవతనమానముచెప్పితిరి *you mentioned this news*, మీచేతయీవతనమానముచెప్పిపిని *I caused you to mention this news*.

But verbs denoting to read, to sing, or to eat, with perhaps a few others, when converted into causals, govern the noun which would have been the agent



in their simple form either in the ablative or accusative case; *శూరుభుతనశిష్యులను* or *శిష్యులచేతభక్తస్వకములుచదివించెను* *the master caused his pupils to read books*, *గాయకులను* or *గాయకులచేతసంగీతముపాదించిరి* *they caused the songsters to sing*, *బిడ్డలను* or *బిడ్డలచేతఱిన్నముతినెడించెను* *he caused children to eat boiled rice*.

478 When a verb directly affects two nouns, the one denoting a whole, and the other a part of that whole, the noun denoting the part stands in the nominative, but the principal noun is placed in the genitive case; thus, *శుల్టములయొక్క తోకలుకోస్తారు* *they are cutting off the tails of horses*. The principal noun may also stand in the dative; thus *శుల్టములకుతోకలుకోస్తారు*, or the principal noun may stand in the accusative; thus, *శుల్టా లనుతోకలుకోస్తారు* and this, in Telooḡoo, is considered the most elegant mode of expression.

479 The verb *to be*, which so often occurs in the English language, is generally omitted in Telooḡoo; it may occasionally be used, but it is thought more elegant to dispense with the use of it. The mode in which it is omitted in Telooḡoo when it is placed between an adjective and a substantive noun or pronoun, has been already explained (see rule 428), where it would intervene in English between a substantive pronoun and a substantive noun, it is also omitted in Telooḡoo. Indeed, as the personal terminations of the verb are derived from the substantive pronouns, it does not seem strange that these pronouns themselves should partake in some degree of the essence of the verb.

In Telooḡoo, when a substantive pronoun immediately precedes a substantive noun, the latter has the force of the present tense of the verb *to be* inherent in it; and if the pronoun be of the 1st or 2d person, the noun assumes certain affixes.

If the pronoun be of the 1st person, the affix to the noun is in the singular, *ని* for nouns in *రి* or *ఁ*, *ను* for nouns in *ు*, and *ను* for nouns of any other termination; and in the plural, *ము* for all nouns.

If the pronoun be of the 2d person, the affix to the noun is in the singular, *వి* for nouns in *రి* or *ఁ*, *వు* for nouns in *ు*, and *వు* for nouns in any other termination; and in the plural *రు* for all nouns.



If the pronoun be of the third person, the noun takes no affix.

The following examples will more fully explain this construction.

నేనుకవిని.....	<i>I am a poet.</i>
నీవుకవిని.....	<i>Thou art a poet.</i>
వాడుకవి.....	<i>He is a poet.</i>
నేను బ్రాహ్మణుడను.....	<i>I am a bramin.</i>
నీవు బ్రాహ్మణుడవు.....	<i>Thou art a bramin.</i>
వాడు బ్రాహ్మణుడు.....	<i>He is a bramin.</i>
ఇది గుఱ్ఱము.....	<i>This is a horse.</i>
ఇది ఆవు.....	<i>This is a cow.</i>
నేను బిడ్డను.....	<i>I am a child.</i>
నీవు బిడ్డవు.....	<i>Thou art a child.</i>
వాడు బిడ్డ.....	<i>He is a child.</i>
మేము or మనము కవులము.....	<i>We are poets.</i>
మీరు కవులరు.....	<i>Ye are poets.</i>
వారు కవులు.....	<i>They are poets.</i>
మేము or మనము బ్రాహ్మణులము.....	<i>We are bramins.</i>
మీరు బ్రాహ్మణులరు.....	<i>Ye are bramins.</i>
వారు బ్రాహ్మణులు.....	<i>They are bramins.</i>
ఇవి గుఱ్ఱములు.....	<i>These are horses.</i>
ఇవి ఆవులు.....	<i>These are cows.</i>
మేము or మనము బిడ్డలము.....	<i>We are children.</i>
మీరు బిడ్డలరు.....	<i>Ye are children.</i>
వారు బిడ్డలు.....	<i>They are children.</i>

It will be observed that కవి a poet, with the singular pronouns of the 1st and 2d persons prefixed to it, in the one case affixes ని, and in the other వి, because it terminates in యి; but బ్రాహ్మణుడు a bramin ends in ను, and therefore affixes నను and నవు, or rather changes the final యి into these terminations; and బిడ్డ a child ending neither in యి or యె, nor in ను, takes simply ను and వు.



Each of these nouns, viz. కవి - కవిష్టాను and విద్వాన్, with the pronouns of the 1st and 2d persons plural prefixed to it, takes -ము and -రు; and none of them, when preceded by the pronouns of the third person, take any affix whatever.

- 480 One verb governs another that refers to it, or depends on it, in the infinitive; but the infinitive invariably precedes the governing verb, instead of following it as in English; thus, *I wish to conquer my foes* శత్రువులను జయించనిచ్చును మున్నాను, *I hoped to adore Shiva* శివుని పూజించకొరిని.

- 481 When the speaker states what another has said, he does not, as in English, use the infinitive mood; he repeats the words of the original speaker, adding the particle అని *having said*; thus, he told me to write, would in the Telooḡoo idiom be rendered వ్రాయమని చెప్పెను namely వ్రాయుము *write thou*, అని *having said*, చెప్పెను *he told*; thus also, the sentence వాడువామును చంపమని వానికి పుత్రువు యిచ్చెను *he ordered him to kill the snake*, consists of the words వాడు *he* పామును *the snake*, చంపుము *kill thou*, అని *having said*, వానికి *to him*, పుత్రువు *order*, యిచ్చెను *gave*; చేయుము and చెప్పుము preceding అని are changed, by the rules for Sundhi, to చేయమని and చెప్పమని respectively, for in the common dialect the వ before the ము of the imperative is generally dropped in this construction, for the sake of alliteration; thus, also, we say *I heard that Devadutta went* దేవదత్తుడు పోయెనని వింటిని &c. In this sense, the relative participles, with అది either in the nominative or accusative case, are sometimes elegantly used in Telooḡoo; as, దేవదత్తుడు పోయినది or పోయినదాన్ని వింటిని, or the particle తా, hereafter mentioned, may be added to the participles joined with అది in the nominative case; thus, దేవదత్తుడు పోయినదానిని తా వింటిని *I heard that Devadutta went*; thus also, we say విష్ణువు అవతరించుట న్నాదని చెప్పుచున్నారు or అవతరించుట యేర్పడినదని చెప్పుచున్నారు *they affirm that an incarnation of the god Vishnoo is about to take place*.

- 482 అని is used, in the same manner, when we address to a second person orders to be delivered to a third, *tell him to send పంపి* పంపమని చెప్పు, literally పంపి





చుము and thou, అని having said, చెప్పు tell; వ్రాయమనిచెప్పు tell him to write, చదవమనిఅజ్ఞాపించు direct him to read, &c.

When we wish to represent various minor actions performed by others as contemporaneous with the chief action performed by a particular person mentioned in the sentence, a number of infinitives, denoting these minor actions, are placed together in the sentence, which terminates, in an elegant manner, with the verb denoting the main action placed in it's appropriate tense; thus, మిథిలా పురములో ఛప్పున్న దేశాధిపతులు వచ్చి సేవింప - వరాంగనలు నాట్యమాడ - గాయకులు సంగీతము చేయ - భేరి మొదలుగాగలవాద్యములు వాయించ - దీవతలు పుష్ప వర్షము కురియింప - పండితాధులు శ్లోత్రము చేయ - పట్టణములోనుండే జనులు ప్రమోదమునొంద - దశరథుండు తన పుత్రుండగు రాముని వివాహము చేసినవాడాయెను. *While the rulers of fifty-six countries, having arrived at the city of Mithila, were in attendance, while fair damsels sported in the dance, while choristers chaunted songs, while they sounded the great drum and other musical instruments, while the gods showered flowers, while the bards and genealogists proclaimed panegyrics, while the people of the city were filled with joy, the king Dasaradha celebrated the nuptials of his son Rama.* Even in familiar conversation this mode of expression is sometimes used.

If the infinitive of a verb with the particle కా added to it, be twice repeated, it denotes progression; thus, అక్షరాలు వ్రాయగా వ్రాయగా పురుసు writing improves gradually as we write, చదవగా చదవగా తెలుసును it will be understood gradually by reading, నడవగా నడవగా దోవ జరుగును as we walk the road gradually shortens, వర్షము కురియ గాకురియ గా చెరువులు నిండును as it rains the lakes will be gradually filled.

The root కొను to buy, conjugated through all its moods, tenses, and persons, is frequently added to the past verbal participle of another verb, when it is intended to restrict the action denoted by that verb exclusively to the benefit of the agent; and often in the superior, but always in the inferior dialect, final ఁ of the past verbal participle is changed to య when కొను is thus added; as చేసి



కొను or చేసుకొను to do for one's own benefit, వ్రాసికొను or వ్రాసుకొను to write for one's own benefit; thus we say వ్రాసివాను I wrote, వ్రాసికొన్నాను or వ్రాసుకొన్నాను I wrote for my own benefit; చేస్తాను I do, చేసుకొంటాను - చేసుకొంటాను I do for my own benefit; చెప్పినాడు he told, చెప్పికొన్నాడు or చెప్పుకొన్నాడు he told for his own benefit. Sometimes, however కొను is added merely for the sake of elegance; thus we may say either జూబుచూక్షిని or జూబుచూచుకొంటిని I saw the letter; at other times, it alters the signification of the verb to which it is added in a manner scarcely to be defined వాడుచక్క గానడుస్తాడు he walks well, వాడుచక్క గానడుచుకొంటాడు he behaves well; it occasionally makes a neuter verb active నాకు తెలిసినది it was understood to me, నేను తెలుసుకొంటిని I understood, తీయు to draw, to pull, తీసుకొను to bring, మ్రొక్కు to prostrate, మ్రొక్కుకొను to invoke &c.

- 485 The present verbal participle of a verb prefixed to any tense of the verb వచ్చు to come denotes that the action expressed by the participle is habitual or of long continuance; thus, అతడుమాయింటికివస్తూవచ్చెను he was in the habit of coming to my house, వాడుచక్క గానడుచుకొంటూవచ్చెను he continued to behave himself well, యీభూమిలో మునుపుధాన్యముపండితూవచ్చెను grain formerly used to be produced in this land, రాజభర్తముగారాజ్యపరిపాలనచేస్తూవచ్చెను the king continued to govern the kingdom in a just manner, మీరుజూబులుపంపిస్తూరావలెను you must continue sending letters.

- 486 It has already been stated that active verbs become passive by adding to the infinitive the verb పడు to fall, to suffer. By affixing this verb to the nominative case of neuter nouns, particularly to such as denote any bodily suffering or mental affliction, a compound verb is formed of a neuter signification; and if the noun end in ము, this termination may be changed into ం, or may be dropped altogether; the latter is the more common form; thus, from భయము fear is formed భయముపడు or భయంపడు or భయపడు to fear; from దెబ్బ a blow comes దెబ్బపడు to be beaten &c. But if instead of the neuter form పడు, the active form పరుచు be added to the substantive, it makes an active



verb; thus, from భయము *fear* comes భయపరుచు *to frighten*, and from సంతోషము *gladness* comes సంతోషపడు *to be pleased*, and సంతోషపరుచు *to please*.

The verb ఇచ్చు which properly signifies to deliver any thing from one's own possession into that of another, although it may be translated in English by the verb *to give*, is not in Telooḡoo synonymous with that English verb. It cannot be used unless the thing delivered is taken by the receiver; for example, if a bramin invites another to dine with him, we cannot in Telooḡoo say with propriety that he *gave* him boiled rice అన్నమిచ్చెను; because the boiled rice is not delivered into the hands of the bramin invited, but only placed on a leaf before him. We must therefore say అన్నముపెట్టెను *he placed rice before him*. But if he were to give the food to his palanqueen bearer, who, being of an inferior cast, is not allowed to pollute the house of a bramin by eating in it, he does not place the boiled rice before him, but delivers it into his hands, and in this case therefore we might say ఆ బ్రాహ్మకునవోయి అన్నమిచ్చెను *that bramin gave rice to his palanqueen bearer*. In the same manner, if you give grass to a horse, you cannot say in Telooḡoo నుణ్ణానికికడువుయిచ్చిని *I gave grass to the horse*, but నేనునుణ్ణానికికడువుపెట్టిని *I threw grass to the horse*.

OF PARTICLES OR INDECLINABLE WORDS.

కా

There are scarcely any proper adverbs in Telooḡoo, యిప్పుడు *now*, అప్పుడు *then*, ఎప్పుడు *when*, నేడు *to-day*, నిన్న *yesterday*, రేపు *to-morrow*, &c. are not adverbs, but substantive nouns which are declined; adverbs however are easily made, or rather their want is supplied, by adding to any noun substantive or adjective the infinitive కా, from the verb అవు *to become*, which, following a nominative, is changed into ా, according to the rules given in Chapter Second; thus,

from సుఖము....*happiness*....is derived....సుఖముా....*happily*.

.....అందము.....*beauty*.....అందముా....*beautifully*.

.....గొప్ప.....*great*.....గొప్పా.....*greatly*.



from త్వర.....quickness....is derived..త్వర నా.....quickly.  
 ....చల్ల.....cold.....చల్ల నా.....coldly.  
 ....తెన్న.....soft, slow.....తెన్న నా.....softly, slowly.  
 ....తియ్య.....sweet.....తియ్య నా.....sweetly.  
 ....చేదు.....bitter.....చేదు నా.....bitterly.

నాలిచల్లగాకొట్టుతున్నది the wind blows coldly, గుఱ్ఱముతెన్నగానడుస్తున్నది  
 the horse goes slowly.

489 It is to be remarked that నా can never be added to the nominative with which the verb agrees, but only to an adjective or substantive qualifying that nominative. If I would express that the water of the sea is salt, to the word denoting salt I may add నా, and say సముద్రపునీళ్లుపునీళ్లునానని; because salt is not the nominative to the verb, it only qualifies the water of the sea which is the nominative. But if I wish to state that there is salt water in the sea, the sentence refers not to the essence or quality of the water, but to its existence; therefore without adding నా I should say సముద్రములోపునీళ్లుపునీళ్లునని: we say ఆపుష్పములువాసననానని those flowers are fragrant, but when we merely assert that there is fragrance in flowers we say పుష్పములయందు వాసననని.

490 Besides converting substantives and adjectives into adverbs, కా when added to them may denote resemblance, similitude, &c. దూరములోనుండిచూస్తే పర్వతములు ధూమముగాలిగుపడుతున్నవి if mountains be viewed from a distance, they appear like smoke.

491 The infinitive కా, added to the pronoun తాను, also represents the English expressions spontaneously, of his own accord; for example, supposing a person to die voluntarily by eating poison, if I wish to ascertain whether he died of any disease, or of his own accord, I should say in Teloogoo అతడుకోమచేతచచ్చెనా లేకతనకుతానే or తానుగానేచచ్చెనా, I might also say తానేచచ్చెనా, but తానే is liable to equivocation, for besides meaning spontaneously in contradistinction to forcibly, it may likewise signify that he himself died in contradistinction to any other person.



Sometimes the past verbal participle or infinitive of a verb is used as an adverb; thus, 492

from...*the rest*...తిరుగు.....*to turn*.....comes.....తిరుగ్ ..... or తిరిగి.....*again*.  
.....మళ్లు.....*to return*.....మళ్లు.....or మళ్లి.....*again*.  
.....నిండు.....*to fill*.....నిండు.....or నిండి.....*much*.

The following Sanscrit particles cannot properly be termed adverbs, but they enter so frequently into the composition of తత్సమము words that some notice of them seems to be necessary; and I know not that I can offer the few observations which I have to make respecting them in a more appropriate place. They are prefixes compounded with substantives, adjectives, or verbs of Sanscrit derivation. 493

ప్ర denotes *excess*; as హాషా *joy*, ప్ర హాషా *excess of joy*, ధనము *wealth*, ప్రధనము *great wealth*.

పరా is a privative implying *opposition, reverse*; as జయము *victory*, పరాజయము *defeat*.

అప is also a privative; as కీర్తి *fame*, అపకీర్తి *infamy*, జయము *victory*, అపజయము *defeat*, ధనము *money*, అపధనము *a poor man*.

సమ is an incrementive denoting also *goodness, or connexion*; as అర్చితము *adored*, సమర్చితము *well adored*, వాదము *declamation*, సంవాదము *an argumental dispute*.

అను signifies *after, near, each, every*; as సరణము *going*, అనుసరణము *following*, వనము *a garden*, అనువనము *near a garden*, దినము *a day*, అనుదినము *every day*.

అవ is a privative, meaning also *below*; as తరణము *going*, అవతరణము *descending*; నతము *bent*, అవనతము *bent down*; మానము *honour*, అవమానము *dishonour*.

నిర్ - నిన్ are privatives, meaning also *going through, the whole*; as, రసము *juice*, నిరసము *juiceless*; గ్రామము *a village*, నిగ్రామము *a man who went through a village*; దత్తము *given*, నిర్దత్తము *given altogether*.



దుర్దుష్ ill, bad, reverse; as, కర్తము business, దుష్కర్తము bad business; గమ్యము passable, దుర్గమము impassable.

వి signifies excess, variety, badness; it also denotes opposition; as జయము victory, విజయము a great victory; విధము manner or method, వివిధము various methods; రూపము form, విరూపము deformity; వాచము talking, వివాదము a quarrel; మలము filth, విమలము purity.

అంతో signifies as far as, from, every where; as, అంతము the end, అంతము as far as the end; మూలము the root, అమూలము from the root.

ని excess, within; as హననము torturing, నిహననము killing.

అధి means above, excess; as, అహినుడు sitting, అధ్యాసేనుడు sitting upon any thing; పాదము a foot, అధిపాదము a foot over.

అపి in most Sanscrit words adopted into Telooگوو is a mere expletive.

అతి means much, beyond moderation; as, మధురము sweet, అతిమధురము very sweet; వేరి a limit, అతివేరిము beyond the limit; భోజనము eating, అతిభోజనము eating immoderately.

సు good, well; as, పథము a road, సుపథము a good road; గుణము the disposition, సుగుణము a good disposition or temper.

ఉదో denotes up, beyond; as భృతము held, ఉద్భృతము held up; స్థానము not moving, ఉద్ధృతము rising; వేరి limit, ఉద్వేరిము beyond the limit.

అభి before; as ముఖము a face, అభిముఖము before the face; సూర్యుడు the sun, అభిసూర్యము before the sun.

ప్రతి again, in return, back, each, opposite, in exchange, towards; as పనము a garden, ప్రతిపనము each garden; ఉపకారము kindness, ప్రతిపకారము a return of kindness; వాది a complainant, ప్రతివాది a defendant; సూర్యుడు the sun, ప్రతిసూర్యము towards the sun; విష్ణువు Vishnoo, ప్రతివిష్ణువు a second Vishnoo.

పరి signifies well; as, అలోచన consideration, పర్యలోచన considering well, deep reflection; రోధన a trial, పరిరోధన well tried.

ఉప near; as గ్రామము a country, ఉపగ్రామము environs.

494 Conjunctions are seldom used in Telooگوو; they are necessary chiefly in works on science, where a chain of reasoning is required for the elucidation of



some position; but in short detached maxims regarding moral conduct, and in poetical compositions, which form the principal part of Telooḡoo literature, the frequent use of conjunctions would destroy that simplicity and elegant conciseness of phrase, which is the great characteristic of the language.

In the superior dialect, యు is equivalent to the English conjunction *and*, 495 but it is added only to words ending in య or య. This particle being included in the class of words termed *drootuprucrootica*, is liable to all the changes mentioned in the second chapter of this work as peculiar to words of that description. If the word end in any other vowel than those abovementioned, the drootuprucrootica affix ను is added to it, instead of యు, to express the conjunction *and*; thus, గాఢీయు - ఎడ్డును గొర్రెయు *a carriage, a bullock, and a sheep*.

In the common dialect ని - నిన్ని, or నిన్ని are added to words ending in రి or 496 య; and ను - న్ను or నున్న to words in any other terminations, to express our conjunction *and*; న్ను however is seldom affixed to any nouns except to those in రి; నిన్ని if affixed to a word ending in long రి requires it to be shortened into రి; and ని - నిన్ని as well as ను - నున్న always lengthen the final vowel of the word to which they are affixed; thus, కొయ్యనున్ను కొరడానున్ను కట్టేనున్ను *a staff, a whip, and a stick*; బండినిని గాడినిని బాగావున్నవి *the cart and the carriage are in good order*; రాముడున్ను లక్ష్మణుడున్ను యుద్ధము చేసిరి *Rama and Lutchmana fought*. A terminational emphasis, or the lengthening of the final vowel, is also equivalent to the conjunction; as కొయ్య కొరడా కట్టే *a staff, a whip, and a stick*; సేనలోయే ములూకుట్టములూ టలూర భములూ అన్నివున్నవి *elephants, horses, camels, and cars are all in the army*, యిండ్లూ కోటలూ గోడలూ నేలలుయాలం బడ్డవి *houses, gardens, groves, and lands, are sold by auction*.

The abovementioned particles which are equivalent to the conjunction *and* 497 may be affixed to all, to any, or to none of the objects enumerated; but in the case last mentioned, the final vowel must be lengthened, or pronounced with emphasis; thus వేనున్ను వానిని హితుడున్ను తిరుపట్టూరికి పోతిమి or వేనునా



నేన్న హితుడున్న తిరువట్టూరికిపోతిమి or నేనూనాన్నే హితుడూతిరువట్టూరికి  
 పోతిమి *I and my friend went to Freetatoor.*

498 When we wish particularly to mark the nature, rather than the number of the objects enumerated, not saying, for example, *two* hills, but these are *both* hills; then, some of the participles abovementioned must be added to the word denoting the number, or the emphasis must be laid on the last syllable of it; thus, అదుగోపొగ వరెలెనుపడుతున్న జేలవిరెండున్నా or రెండు-కొండలు *those are both mountains that appear yonder like smoke*; if we said రెండుకొండలు it would mean that there are *two* mountains, not that *both* are mountains.

499 When we allude to the whole of any number of objects, some of the participles abovementioned must be added to the word expressing the object, not to the word expressing the number; thus, if I were to say I am wounded in one of my hands, one is not here a complete number, because I have two hands; therefore, without adding the particles-abovementioned, I must say నాకు ఒకచేతిలో గాయముతగినది; but if both my hands were wounded, then I must add some of those particles to the Teloggoo word denoting *hands*; thus, నారెండుచేతులలోనున్న గాయముతగినది; for if I did not add న్ను here, it would be understood that I had more than two: thus also, if I say నాతపేలాలో నాలుగుగుఱ్ఱములు పరిగెత్తిపోయినవి *four horses ran out of my stable*, as న్ను is not added, it is understood that I have yet more horses; for if these four were all that belonged to me, then I should have added న్ను, and said నాతపేలాలో నాలుగుగుఱ్ఱములున్నవి *four horses were in my stable*.

500 న్ను and its synonymous particles abovementioned often represent the English words *also, even &c*; thus, యిదిన్నినాది *this also is mine*. Hence, if న్ని be added to the word వొకటి *one thing*, and a negation follow, it expresses the English word *nothing*; thus వొకటిన్నిచేయను *I will do nothing*; in other words I will not do *even one thing*. These particles followed by a negation, are likewise equivalent to our negatives *neither, nor &c*.; thus, మంచిదిన్నికాదు చెడ్డదిన్నికాదు *it is neither good, nor bad*. If these particles are added to any interrogative pronoun or adverb beginning with the letter ఎ, more



commonly written యె, they denote universality; thus, ఎక్కడ where? ఎక్కడనున్న every where; ఎవరు who? ఎవరున్న all; ఎట్లు how? ఎట్లానున్న any how, at any rate; ఎప్పుడు when? ఎప్పుడున్న always &c. This is also the case when these particles are added to the past relative participles of verbs, with an interrogative pronoun prefixed; thus, వాడుఎక్కడ వుండినానున్న wheresoever he may be, వాడుఎట్లా రాశానున్న howsoever he may write, &c. It will be observed that in this construction the final న of the past relative participle is lengthened to నా.

The following is a list of the most common interjections in Telooḡoo.

501

అయ్యో.....	express	{as ఆయ్యో &c. ఆయనకొమారు
అయ్యయ్యో.....	{pain, grief, or compus-	{దునప్త వై నాడు alas! his son is
అయ్యయ్యో.....	sion.....	{dead.
కడుకటా.....		
అకటా.....		
ఓవే.....	{astonishment.....	{as ఓవే or ఓవేవే తమదళా
ఓవేవే.....		{నముచేతధక్కవైతిని ah! how
		{fortunate have I been to meet you.
చీ.....	{aversion.....	{as చీ or చీచీ అవతలపో pshaw! go
చీచీ.....		{along. చీ or చీచీ వాడుదుమాదు
కాదాను.....		దు pshaw! the fellow is a rascal.
భరి.....	{praise, excellence.....	{as కాదానుయితడుయెంతసమర్థుడు
భరా.....		{దుయెంత ట్టివాడు bravo! how
మర్దు.....		{clever and expert he is.
అద్దెర.....		
షడ్డు.....	{hush! silence!.....	{షడ్డుకుయ్యకండి hush! do not make
		{such a noise.
అహహా.....	{admiration.....	{as అహహాయెంత వేడుక how de-
		{lightful! how charming!

In Telooḡoo there are three final significant letters, which may be added to all words; namely ు to denote interrogation, ు to express doubt or ignorance, and ు to mark emphasis.

502

ు is purely interrogative, and should always be affixed to the word denoting the object respecting which the question is asked. For example, in cross-

503



questioning a witness, a person may wish to ascertain whether he did, or did not go to the house of the complainant on a certain day : in this case he would ask, నీవైతని ఇంట్లోకి పోయావా *did you go last Sunday to the house of the complainant ?* but if he knew that he went to some place, and wished to ascertain particularly whether it was to the complainant's house or not, in this case he would ask నీవైతని ఇంట్లోకి పోయావా *Was it to the house of the complainant that you went last Sunday ?* Supposing he is aware that the witness went to the house of the complainant, but wishes to ascertain the precise day, he would in that case ask, నీవైతని ఇంట్లోకి పోయావా *Was it on Sunday last, that you went to the complainant's house ?* Again he might have learned that some one went to the house in question, but might be desirous to ascertain whether it was the witness or not, he should then ask నీవైతని ఇంట్లోకి పోయావా *was it you that went to the complainant's house last Sunday ?* It is however to be observed that to words which are already of an interrogative nature, such as the pronouns beginning with the letter ఎ, more commonly written యె, the significant letter ా is never added.

504 ా denotes ignorance or doubt, and must be added to the particular word expressing that of which we are ignorant, or of which doubt is entertained ; for instance, supposing I am in doubt whether you have, or have not given me money ; to the affirmation *you have given* I add the particle ా and say నీవు నాకు రూకలు యిచ్చినా *నా* : but if I am certain of having received some money from you, and am in doubt respecting the quantity, not recollecting whether it was Fanams, or Pagodas that you gave me, then the ా must not be added to the verb, because I have no doubt but you gave something ; it must be added both to the word expressing *Fanams* and to that denoting *Pagodas*, because I stand in doubt respecting both, నీవు నాకు రూకలొక్కరా *యిచ్చినా* ; again, if I am aware both of the payment, and of the amount, and only doubt whether you gave it to me, or to some one else, then I add the ా to the word denoting to me నీవు నాకోరూకలు యిచ్చినా ; lastly, if I am certain that I myself received



the money, but am in doubt whether I received it from you, or from another, then the *నో* is added to the word *thou* నీ నో నాకురూకలయిచ్చి నావు. In this manner, the peculiar object of doubt or interrogation is at once clearly defined in Telooḡoo.

The particle *నో* added to the common conditional form of the verb ending in *నో*, with the drootuprucrootica affix *నో* becomes *నో* and represents our phrases *but if, on the contrary, should it &c. &c.* thus, పంపముకురియకపో లేజనులునకింతురు - పంపముకురిస్తే మోజులులుగుఖమునుపొందుదురు *If it does not rain the people will suffer severely; but if it rains they will be happy.* 505

In Telooḡoo there are many interrogatives, especially among the pronouns, which commence with the letter *ఎ*, or as it is commonly written *యె*; thus, ఎవరు *who?* ఎట్లా *how?* ఎక్కడ *where?* &c. if *నో* be added to these words the interrogation is converted into an affirmation of ignorance or doubt. A person asks another అక్కడయెవరు *who is there?* the answer may be ఎవరో *I do not know, or am in doubt who he is.* In the same manner, we say నాకుయెక్కడ నో *I do not know, or am in doubt where he is,* ఇక్కడయెవరోని *some people whom I do not know are sleeping here.* 506

*నో* is used to express emphasis, and is added to any word on which particular stress is intended to be laid, nearly in the same manner as the significant letters *—* and *నో*; thus, నాడుమనలోకూడతోటకువచ్చినాడెవ్వనియిల్లుపు *call the very man who came with us that day to the garden; నాడుమనలోకూడతోటయొక్కదేయెలకొట్టితిరి he is indeed a worthy man, wherefore did you strike him? నీవు నిండా ప్రేమకలవాడవేవానితోయెలజగడమాడితిని thou in particular art a patient man, why didst thou quarrel with him? మీరుకోటకుపోతిరోప్పుడువేనువచ్చితిని at the very time you went to the fort I came here.* This particle is also used when we wish to select one out of many objects; for instance, supposing that there are many ripe mangoes upon a tree from which the gardener is plucking them, and that I ask for one, but that he throws down another which I did not want, I reject it, and pointing with my finger to the particular mangoes 507



which I wanted, say దీన్నేకోకివెయ్య cut and throw me this very one. I could not say this if there were only one mangoe on the tree.

508 The final significant affix కి in the latter part of a sentence, preceded by the final significant letter లో in the former part of it, have the correspondence of the English *as* and *so*; thus, మీరుయే ప్రకారముచెప్పావంటిదికాక ప్రకారమేచేసినాను *as you directed, so have I done*; మీరుయేట్లాచెప్పినానో నేనుఅట్లాగే వ్రాసినాను *as you said, so have I written*.

509 లేక the negative verbal participle derived from లేను the negative aorist of the root కలుగు signifies *without*; and కాక the negative verbal participle derived from కాను the negative aorist of the root లిప్త signifies *besides*; thus, అయుధములు లేక క్రమైవలను జయించునూరదు *without arms it is impossible to conquer enemies*; ఇంట్లో పలుకాక రోళ్ళ ముయింత వున్నది *besides houses and gardens how much is there in ready cash*? Both లేక and కాక by the addition of ఉండ the infinitive of the root ఉండు to be frequently become లేకుండ or కాకుండ without any alteration in their meaning.

510 యేల means *why*? It may be placed either before or after a verb: if placed first the verb agrees in person, number, and gender with it's nominative; thus, యేలచూ ప్తినీ *why did I look*? యేలచూ చినాడు *why did he look*? యేల చూచినారు *why did they look*? But if this particle follows the verb it is placed in the infinitive, which, being a drootupructootica, takes ఎ n before the ఏ of నీల, and it is thus used promiscuously for every person, number, or gender; thus, నేనువాడు or వారుచూడ నేల *why did I, he, or they look*? నేనునీవు వారులది &c. రానేలపో నేల &c. *why did I, thou, they, she, or it &c. come, go, &c.*?

511 ఐనను or ఐనప్పటికిన్ని, the forms of the root లిప్త denoting *although I, thou, he, &c. become*, if placed at the commencement of a sentence, represent the English word *nevertheless*: ఐనప్పటికిన్నివాడును ఘోరము *nevertheless he is a clever man*. But if either of these phrases is placed after two or more words in the same sentence, it will have the effect of the disjunctive conjunctions



either, or; thus, we say పదప లెనప్పటికిన్ని రోక్క—రూకలయినప్పటికిన్ని *either goods or ready money*. The same particles if not repeated, but following one word only in a sentence signify at least; thus, పదివ రాలయినప్పటికిన్ని యిప్పి రాదు *give me at least ten Pagodas*. Lastly, if any of these phrases are added to interrogatives beginning with the letters ఎ or ఏ, more commonly written యె or యే, they give such words a peculiar signification which will be best understood by the following examples; ఏవిధము *in what manner?* ఏవిధమైనప్పటికిన్ని *in what manner soever*; ఎట్లు *how?* ఎట్లైనప్పటికిన్ని *how soever*; ఎప్పుడు *when?* ఎప్పుడైనను *when soever*; the power of these phrases differs essentially from the power of న్న &c. added to similar words; both imply universality, but these phrases restrict the meaning to one of all, న్న &c. include all collectively; thus, ఎప్పుడున్న *always, at every time*; ఎప్పుడైనప్పటికిన్ని *at what time soever*; ఎక్కడనున్న *every where*, ఎక్కడనైనప్పటికిన్ని *where soever*; ఎవ్వడున్న *every one*, ఎవ్వడైనప్పటికిన్ని *whosoever*.

అవును - కాదు - లేదు.

Besides the two senses in which లేను - లేవు - లేడు - లేదు - లేము లేరు, 512  
లేరు the aorist of the root కలుగు is used, as explained in rules 441 and 444,  
లేదు the neuter of the third person singular is used in two other senses.

1st, placed after a nominative of any of the three persons and the infinitive of a verb, it is a simple negative participle denying the action of the verb, with reference to the past time only; thus, నేను &c. చేయలేదు *I &c. did not do*; this use of the third person neuter must be distinguished from that of the whole tense before mentioned; thus,

నేను చేయలేను .... I cannot do..... నేను చేయలేదు .... I did not do.  
నీవు చేయలేవు .... Thou canst not do.... నీవు చేయలేదు .... Thou didst not do,  
వాడు చేయలేడు He cannot do..... వాడు చేయలేదు He did not do.  
మేము చేయలేము We cannot do..... మేము చేయలేదు We did not do.  
మీరు చేయలేరు .. You cannot do..... మీరు చేయలేదు .. You did not do.  
వారు చేయలేరు .... They cannot do..... వారు చేయలేదు .. They did not do.



in the one case the auxiliary లేను &c. agrees with it's nominative in gender, number, and person; in the other లేదు is indeclinable.

2dly. లేదు is used independently by itself as a simple negative particle denying *existence*, applicable to all persons, without reference to any time, and opposed to కాదు which denies *essence, quality* &c: the contrary of the first is కట్టు, the irregular third person singular of the affirmative aorist of the root కలుగు; the contrary of the second is the word అవును, the third person singular of the affirmative aorist of అవు to become. If I ask *is there a house here?* I enquire respecting existence, and the answer, if there is one, is కట్టు; if not లేదు. But if I see something at a distance, and, doubtful not of its existence but of its essence or quality, ask, *is that a house*, the answer, if it is not, is కాదు; if it is, అవును.

- 513 అవును indeed may be considered to represent the English word *yes*, being constantly used as an affirmative reply to questions of all kinds, and not restricted like its negative కాదు to a denial of essence or quality; for example, అవును *yes* may be used in reply to any of the following interrogations. వాడు పూరినుంచివచ్చినాడా *has he returned from the country?* ఈ కాలం వానలు కురిస్తే మంచిదా *would rain be seasonable at this time?* ఈ రాజు ధర్మమైనాడా *is this King virtuous?* మీ పులిదండ్రులకు వలెననిల చేతువున్నదా *do you desire to learn science?* మీ దేశమందు వర్షము సమృద్ధిగా కురిసినదా *have you had abundance of rain in your country?* దక్షిణ దేశమందు కావేరి ప్రవాహము సచ్చినదా *have the freshes of the Cauvery reached the southern districts?* ఇతడు మీ కొమారుడా *is he your son?*

- 514 Notwithstanding అవును may thus be used as a general affirmative, its use is properly confined to affirmations respecting quality or essence only; thus, if I ask, *is there rice in the house?* I enquire about the existence of some thing, not respecting its quality; therefore, if there is, although we may say అవును *yes*, it will be more correct to answer కట్టు, or వున్నది, *there is*: but if, seeing a basket with something in it, I ask, *is that rice in the basket?* I enquire respecting the essence or quality of something, not regarding its existence, and if it is rice, అవును *yes* is the only proper answer; if it is not, కాదు.



Such is the use of these words when used independently by themselves, but 515  
 when అవును follows a noun in the common dialect, it does not signify *yes* or  
*it is*, but *it will or may be*: and if used in speaking of the present time, it also  
 implies doubt; thus if to my question, *what is there?* they answer బియ్యమవు  
 ను *it may be rice*; this is the same as saying, I cannot speak with certainty,  
 but I think, or have understood, that it is rice. The particle అది *it is said* or  
*they say*, is often used in this sense; thus, if I ask, *is Gooroomoorty here?* and  
 the answer is యింటికిపోయినాడట this means, *I do not know, but they say*  
*that he is gone home*. When used in speaking of any future event, the word  
 అవును may imply either doubt or certainty; for example, should I ask వాడు  
 కష్టపడిచదువుకొంటే తెలుగులో సమర్థుడవునా *if he take pains and read,*  
*will he become well versed in Telooogo*, and am answered సమర్థుడవు  
 ను it means either that *he will certainly become well versed in Telooogo*, or  
 that *he may perhaps become well versed in Telooogo*: a prevaricating witness  
 may often attempt to shelter himself under the equivocal meaning of this word.

లేక పోతే.

This phrase represents the English word *otherwise*; మీరు దాన్నియిస్తే సరి 516  
 if you give it, 'tis well, లేక పోతే నేను బలవంతముగా తీసుకొంటున్నాను  
*otherwise, I will take it forcibly*. It consists of the negative verbal participle  
 లేక, derived from లేను the negative aorist of కలుగు, prefixed to the condi-  
 tional form of the verb పోవు *to go*, used here merely as an expletive.

వర - వట్టు.

These words imply a *term*, or *limit*, they are generally used in the dative 517  
 case, and often with the conjunction న్ను; thus, వరకు or వరకున్న and వట్టుకు  
 or వట్టుకున్న signify *until*; as ఈగదియవరకు or వరకున్న - వట్టుకు or  
 వట్టుకున్న *until this hour, hitherto*; వర may also be used in the local abla-  
 tive; thus, ఈవరలో వాణ్ని చూడలేదు *I never saw him till this time*; we  
 say also ఇంతవట్టుకు *this much, thus far*; అంతవట్టుకు *that much, as far as*  
*that*; ఎంతవట్టుకు *how much? how far*; &c.

మాత్రము.

This word applies to all computation, whether by number, weight, or measure; 518



thus, యాపొలములోపం డేధాన్యముయెంతమాత్రము *what quantity of grain is produced in this field?* యాబంగారుయెంతమాత్రము *what is the weight of this gold?* యావియ్యముయెంతమాత్రము *how much is this rice?* నిడుపుయెంతమాత్రము *how long?* వెడల్పుయెంతమాత్రము *how broad?* పొడుగుయెంతమాత్రము *how high?* లోతుయెంతమాత్రము *how deep?* The word యెంత alone is also used in the same sense; thus, యాబంగారుయెంత-యూధాన్యముయెంత - నిడుపుయెంత &c. but so far as regards number, the collective pronouns often represent యెంత &c.; thus, మనుష్యులుయెందరు *how many persons?* రూకలుయెన్ని *how many rupees?* సంవత్సరములుయెన్ని *how many years?*

కాని.

- 519 The participle కాని from the root లెవు to become, according to circumstances represents the English words *either, or, unless, only, except, although*; as రాటాకుమీదకానికాగదముమీదకానిప్రాచుర్యము *write either on cadjans, or on paper*; వాడుయిచ్చుచికివస్తేనేకానియాపనికానేరదు *this business cannot be effected, unless he come here*; యీవువుతమునకేకానివానికెవ్వను *I will give this book to you only, not to him*; వానివల్లకానియాపనిచక్కబడదు *this business cannot be well done except by him*; మెడబట్టిరోసినాకానివాడుపోదు *although you push him by the neck, he will not go*. It will here be observed that when కాని follows words belonging to the class *drootuprueootica* it is changed into కాని; and when it means *either, or, or although*, the final 9 is lengthened into 9.

కాని



## A P P E N D I X.

### OF NUMBERS.

#### 1st. CARDINAL NUMBERS.

The cardinal numbers in Telugoo, may, like adjectives, be prefixed to substantives, or like nouns, be used independently by themselves: in either state, each of them, except the first, has two forms; of which one is applicable to masculine or feminine, the other to neuter objects. I shall give the neuter cardinals first, as the others are derived from them.

English Figure.	Telugoo Figure.	Neuter Name.
1	౧	ఒకటి
2	—౨	రెండు
3	—౩	మూడు
4	—౪	నాలుగు
5	—౫	ఐదు
6	—౬	ఆరు
7	—౭	ఏడు
8	—౮	ఎనిమిది
9	—౯	తొమ్మిది
10	—౧౦	పది
11	—౧౧	పదకొండు
12	—౧౨	పన్నెండు
13	—౧౩	పదమూడు
14	—౧౪	పద్మారుగు
15	—౧౫	పదహారు



English Figure.	Teloogoo Figure.	Neuter Name.
16.....	౧౬	పదహారు
17.....	౧౭	పదహారు
18.....	౧౮	పదహారు
19.....	౧౯	పదహారు
20.....	౨౦	ఇరువై
30.....	౩౦	ముప్పై
40.....	౪౦	నలుభై
50.....	౫౦	పాతై
60.....	౬౦	అరువై
70.....	౭౦	పెళ్ళై
80.....	౮౦	ఎనభై
90.....	౯౦	తొంభై
100.....	౧౦౦	నూలు
200.....	౨౦౦	ఇరవ్వాలు
300.....	౩౦౦	మూర్తూలు
400.....	౪౦౦	నవ్వాలు
500.....	౫౦౦	పానూలు
600.....	౬౦౦	అరవ్వాలు
700.....	౭౦౦	పెళ్ళూలు
800.....	౮౦౦	ఎనమనూలు
900.....	౯౦౦	తొమ్మనూలు
1,000.....	౧౦౦౦	వేయ్య
100,000.....	౧౦౦౦౦౦	లక్ష
10,000,000.....	౧౦౦౦౦౦౦౦	కోటి

The forms common to the masculine and feminine genders are derived from the foregoing neuters in the following manner.

The numeral ఒక one, when used as an adjective, is the same for all genders : when used as a substantive, it has a separate form for each gender; viz. ఒకటి





for the neuter, ఒకడు for the masculine, and ఒకతె for the feminine. The neuter రెండు *two*, whether used as an adjective or as a substantive, becomes ఇద్దరు in the masculine and feminine; the neuter మూడు *three* becomes ముగ్గురు, నాలుగు *four* becomes నలుగురు, and all the other neuters, whether used substantively or adjectively, become masculine or feminine by affixing the particle మంది; thus, అయిదుమంది *five*, ఆరుమంది *six*, ఏడుమంది *seven* &c. &c. &c.

In addition to these forms, the neuter numbers noted below admit, in the masculine and feminine gender, of some irregular forms.

ఆరు.....	<i>six</i> may in the masculine and feminine form become..	ఆరువురు or ఆరుగులు
ఏడు.....	<i>seven</i> .....	ఏడువురు or ఏడుగురు
ఎనిమిది.....	<i>eight</i> .....	ఎనమండు
లోమిది.....	<i>nine</i> .....	లోమ్మండు
పది.....	<i>ten</i> .....	పదుగురు
పన్నెండు.....	<i>twelve</i> .....	పన్నెద్దరు
పదమూడు.....	<i>thirteen</i> .....	పదముగ్గురు
పద్మారు.....	<i>fourteen</i> .....	పద్మలుగురు

The neuter cardinals రెండు *two*, మూడు *three*, and నాలుగు *a hundred*, when used as substantives, make in the singular inflexion రెంటి - మూటి - నూటి respectively, and are declined in the same manner as the irregular దేశ్యము nouns; the masculine ఒక్కఁడు *one* is declined like the regular దేశ్యము nouns of the 1st declension, the feminine ఒక్కతె and the neuter ఒక్కటి *one*, with all other cardinal numbers, when used as substantives are declined according to the rules for the third declension; except masculines and feminines ending in గురు, which in the singular inflexion change that termination into గరి; thus, nominative నలుగురు *four*, inflexion నలుగరి, dative నలుగురికి *to four* &c. &c.

#### 2d. ORDINAL NUMBERS.

The ordinals are formed by changing the final vowel of the neuter cardinal numbers into వ in the superior dialect, and into ఁ in the common dialect,



the first cardinal number excepted, which in the cardinal form, becomes మొదటి in both dialects, as shewn below.

Neuter cardinal number,	Ordinal number.	
	superior dialect.	common dialect.
ఒకటి.....	మొదటి.....	first.
రెండు.....	రెండవ.....	రెండో..... second.
మూడు.....	మూడవ.....	మూడో..... third.
నాలుగు.....	నాలుగవ.....	నాలుగో..... fourth.
అయిదు.....	అయిదవ.....	అయిదో..... fifth.
ఆరు.....	ఆరవ.....	ఆరో..... sixth.
ఏడు.....	ఏడవ.....	ఏడో..... seventh.
ఎనిమిది.....	ఎనిమిదవ.....	ఎనిమిదో..... eighth.
తొమ్మిది.....	తొమ్మిదవ.....	తొమ్మిదో..... ninth.
పది.....	పదియవ.....	పదో..... tenth.

3d. FRACTIONS.

The subdivision of unity is carried to a great extent, in common practice, among the people of Telingana. Their fractions descend by fours, in the same manner that our decimal fractions descend by tens, and the four thousand and ninety sixth part of an integer often occurs in a common Telooogo account.

The following table exhibits the subdivisions of an unit.

English Figure.	Telooogo Figure.	Name.
1.....	౧.....	ఒకటి
$\frac{3}{4}$ .....	య్య.....	ముక్కాలు
$\frac{2}{4}$ or $\frac{1}{2}$ .....	య్య.....	అర
$\frac{1}{4}$ .....	.....	కాలు
$\frac{2}{16}$ .....	వి ట్ల.....	ముప్పీసము
$\frac{2}{16}$ or $\frac{1}{8}$ .....	వి ట్ల.....	పరశ
$\frac{1}{16}$ .....	వి —.....	వీసము
$\frac{3}{64}$ .....	కాయ.....	ముక్కాని
$\frac{2}{64}$ or $\frac{1}{32}$ .....	కాయ.....	అరవీసము



$\frac{1}{64}$	కా	కాని
$\frac{3}{256}$	ప్రి ఁ	ముప్రియ
$\frac{2}{256}$ or $\frac{1}{128}$	ప్రి ఁ	లిరకాని
$\frac{1}{256}$	ప్రి —	ప్రియ
$\frac{3}{1024}$	సు య	మూడుసురలు
$\frac{2}{1024}$ or $\frac{1}{512}$	సు య	రెండుసురలు
$\frac{1}{1024}$	సు	సుర
$\frac{3}{4096}$	గ్గ ఁ	మూడుగ్గరకానులు
$\frac{2}{4096}$ or $\frac{1}{2048}$	గ్గ ఁ	రెండుగ్గరకానులు
$\frac{1}{4096}$	గ్గ —	గ్గరకాని

It will be perceived that the subdivision of an unit into fourths is marked by perpendicular lines, and that into sixteenths by horizontal lines: in either case, the number of these lines corresponds with the number of fractional parts intended to be represented. Thus, | is  $\frac{1}{4}$ , య is  $\frac{2}{4}$  (or  $\frac{1}{2}$ ) and య  $\frac{3}{4}$ ; — is  $\frac{1}{16}$ , ఁ  $\frac{2}{16}$  (or  $\frac{1}{8}$ ); and ఁ  $\frac{3}{16}$ ; and in the further subdivision of unity, the number of fractional parts (which in English vulgar fractions we term *the numerator*) is denoted, in the same manner, by a corresponding number of lines, alternately perpendicular and horizontal.

The particular kind of parts into which the integer itself is divided, which in our vulgar fractions is called *the denominator*, is marked in Telooḡoo, much in the same way as in our decimal fractions; namely, by the distance of the perpendicular and horizontal lines from the integer number; thus, య ఁ ఁ ఁ —  $1 \frac{3}{4} \frac{2}{16} \frac{1}{64} \frac{3}{256} \frac{2}{1024} \frac{1}{4096}$ . It will here be observed that the lines next the integer are fourths, those a degree further to the right, sixteenths, then follow sixty fourths, next, two hundred and fifty sixths, and so on. But when fractions are written separately from the integer number, *the denominator* is marked by prefixing to all the lines, except those of the first subdivision, a contraction of the Telooḡoo word which expresses the particular subdivision to which the fraction belongs;



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as ८ for పీసము before the second subdivision, కా for కాని before those of the third subdivision, as specified in the foregoing table.

In accounts, if the whole of one subdivision be wanting, the deficiency is marked by substituting for the perpendicular lines the mark २ called పల్లి, and for the horizontal lines ౦, or a cypher; Thus, ౧౭౭౨౦౪  $\frac{2}{16} \frac{2}{1632}$  the first २ shews that fourths are wanting, the second २ denotes that sixty fourths are wanting, and the ౦ shews the deficiency of two hundred and fifty sixths.

Accounts of money are kept in Pagodas or Rupees, and Fanams: the fractions of these are represented in the same manner as the fractions of any other unit, but those of a Pagoda as far as sixty fourths, those of a Rupee as far as a sixteenth, and those of a Fanam as far as quarters, have names different from the general fractions of an unit before specified.

The fractions of a Pagoda as far as sixty fourths are respectively named,

$\frac{3}{4}$ ths of a Pagoda	.....	౫౪	.....	ముప్పావు
$\frac{2}{4}$ or $\frac{1}{2}$	.....do.....	౫౪	.....	మాద
$\frac{1}{4}$	.....do.....	౫	.....	పావు
$\frac{3}{16}$	.....do.....	౫ ౭	.....	ముద్దుగలము
$\frac{2}{16}$ or $\frac{1}{8}$	.....do.....	౫ ౭	.....	భవలము
$\frac{1}{16}$	.....do.....	౫ —	.....	దుగలము
$\frac{3}{64}$	.....do.....	౫ ౦౪	.....	ముప్పారీక
$\frac{2}{64}$ or $\frac{1}{32}$	.....do.....	౫ ౦౪	.....	శేడ
$\frac{1}{64}$	.....do.....	౫ ౦	.....	పారీక

those of a Rupee as far as a sixteenth are called,

$\frac{3}{4}$ ths of a Rupee	.....	౫౪	.....	ముప్పావులా
$\frac{2}{4}$ or $\frac{1}{2}$	.....do.....	౫౪	.....	అధ-రూపాయా
$\frac{1}{4}$	.....do.....	౫	.....	పావులా
$\frac{1}{16}$	.....do.....	౫ ౭	.....	అణ

and those of a Fanam as far as quarters are termed,



APPENDIX.

$\frac{3}{4}$ ths of a fanam.....	కృ	ముప్పాతిక
$\frac{1}{2}$ OF $\frac{1}{2}$ .....do.....	కృ	అడ్డక
$\frac{1}{4}$ .....do.....	క	పాతిక

In English accounts, Pounds, Shillings and Pence are marked by the letters £ S D; in Teloogoo, Pagodas are distinguished by the letter క, Rupees by the syllables రు or రూ, and Fanams by క prefixed to the integer number.

OF MEASURES.

Measures, in Teloogoo called మానము, are divided into three sorts; viz. పరిమాణము - ఉన్మానము and ప్రమాణము. The first is that by which the quantity of grain and the like articles is ascertained, and may be termed the measure of *capacity*; the second, that which relates to *weight*; and the third refers to the measurement of *extent*, or to the length, breadth, or width of any thing.

1st. OF పరిమాణము OR THE MEASURES OF CAPACITY.

The chief measure of this kind is that by which grain is usually measured, the largest of which is called వట్టి, and is marked thus ఖ. If there be one, two, three, or more such measures, the numeral figures, ౧ - ౨ - ౩ &c. are affixed to the ఖ, and written thus, ఖ౧ - ఖ౨ - ఖ౩ &c. The వట్టి is divided into twenty smaller measures, called తూములు, which are named and marked as follows:

తూము.....	౧	పదకొల్లుము.....	ఖ౦౪౧
ఇద్దుము.....	౨	పన్నిద్దుము.....	ఖ౦౪౨
మత్తుము.....	౩	పదమత్తుము.....	ఖ౦౪౩
నల్లము.....	౪	పద్నల్లము.....	ఖ౦౪౪
ఏడుము.....	౫	పదహేడుము.....	ఖ౦౪౫
అడ్డుము.....	౬	పదహేడ్డుము.....	ఖ౦౪౬
నిడ్డుము.....	౭	పదహేనిడ్డుము.....	ఖ౦౪౭
ఎనమందుము.....	౮	పద్దెనమందుము.....	ఖ౦౪౮
తొమ్మందుము.....	౯	పంభొమ్మందుము.....	ఖ౦౪౯
పందుము.....	౧౦	వట్టి.....	ఖ౧



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The చూము again is divided into four కుంచములు which are named and marked in the following manner.

కుంచము ..... ల/ { ముక్కు\_స ..... ల/య  
బిరస ..... ల/ { చూము ..... ల/గ

The కుంచము is divided into four మానికలు ; thus,

మానిక ..... మా\_గ { మూడుమానికలు ..... మా\_3  
అడ్డ ..... మా\_ం { కుంచము ..... ల/

The మానిక is subdivided into four సోలలు ; thus,

సోల ..... సొ\_ { మూడుసోలలు ..... సొ\_3  
తవ్వ ..... సొ\_4 { మానిక ..... మా\_గ

The సోల is divided into four గిడ్డలు ; thus,

గిడ్డ ..... గి\_ { మూడుగిడ్డలు ..... గి\_3  
అరసోల ..... గి\_2 { సోల ..... సొ\_4

2d. OF తేవ్వనము OR WEIGHT.

The greatest Telogoo-weight is a బొరువ or a Candy which is equivalent to twenty మణులు or maunds.

Every మణులు contains eight వీ తేలు.

Every వీతే five శేలు or seers.

Each శేరు seer is divided into quarters, which are marked thus,

శేరు ..... శే\_గ { అడ్డశేరు ..... శే\_4  
ముప్పావు శేరు ..... శే\_ం { పావు శేరు ..... శే\_1

Every పావు శేరు contains two నవటాకులు or పలములు, and each నవ టాకు is equivalent to three రులాలు.

3d. OF ప్రమాణము OR EXTENT.

The greatest measurement of extent is a యోజనము, more commonly termed అసుద, which consists of four పరుగులు or కోనులు, termed by us *cosces*.

Each కోను or పరుగు is equivalent to 1,000 దండములు.

do.... దండము .....do.....to.....2.....పాదలు.....or fathoms.

do.....పాద .....do.....to.....2.....గజములు.....or yards.



Each...*ఋము*.....is equivalent to...2...*మూరలు*.....or *cubits*.  
 do....*మూర*.....do.....to...1½...*అడుగు*.....or *feet*.  
 do....*మూర*.....do.....to...2...*జేనలు*.....or *spans*.  
 do....*అడుగు*.....do.....to...12...*అంగుళములు*.....or *inches*.  
 do...*జేన*.....do.....to...9...*అంగుళములు*.....or *inches*.  
 do...*అంగుళము*.....do.....to.....*one inch*.

One *కుచ్చెల* has eight *ఋములు* each of which consists of fifty *కుంటలు*.

#### OF THE DIVISION OF TIME.

The people of Telingana, following the astronomical system of the Bramins, divide what they term the infinity of time into four great ages, which they suppose to be in constant revolution ; these they denominate *యుగములు*, or conjunctions ; periods, which seem to have been calculated, by the Bramins, as the probable dates of some remote conjunctions of the heavenly bodies, which they assumed merely to assist astronomical computations, but which have been implicitly adopted by the vulgar as real eras.

The first of these four ages is named *కృతయుగము* referring, apparently, to some conjunction which is supposed to have taken place at the *కృత creation* ; for, according to the Hindoos, the Supreme Being created the world in the first age of this name. It consists of 1,728,000 years. The second is denominated *త్రైతాయుగము*, the conjunction of the *త్రైతా* or *three sacrificial fires*, so called, because the great sacrifice in which these \* fires are used is supposed to have been introduced during this period, which contains 1,296,000 years. The third is named *ద్వపరయుగము* a compound of *ద్వి* *two* and *అపర* *the next*,

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\* These three fires are severally named *ఋహపత్యము* - *దక్షిణాగ్ని* and *అహర* *సేయుము* The first is lighted, with particular ceremonies, in the west. The person who celebrates the sacrifice is considered particularly to preside over this fire, which being kept alive during his life, serves to light his funeral pile. From this fire, also, the other two are lighted ; one of them is placed in the south, and offerings are made in it to the deity of Fire, to the manes of the Pitris, or certain progenitors of mankind, and to a few other deities ; the other is placed in the east, and offerings are made in it to the principal deities presiding over the sacrifice, and to all the other gods.



that which followed the two first, viz. the third; this comprises 8,64,000 years. The fourth or present age is known by the name of కలియుగము, properly signifying *vicious* or *sinful*; to this age they assign a period of 4,32,000 years, of which 4,916 are already elapsed. If the years in the fourth age be doubled, the number of those in the third is given; if multiplied by three, the length of the second is found; and if multiplied by four, the product is the length of the first age.

Besides this grand division of time, common to all Hindoos, the people of the Peninsula have another epoch which takes it's name from an ancient prince named శాలివాహనము Shalivahana, and commences about the year of Christ 78; the present year 1816 is therefore the 1737-8 of this epoch. It is said that Shalivahana subdued Vikramarka (Bikramaject) whose era is still used in the north of Hindoostan, and substituted his own era for that of his conquered enemy. The vulgar derive the name of Shalivahana from శాలి a heap of straw or నాలి a certain kind of tree, and వాహన a car: viz. he whose car was a heap of straw or the నాలి tree. In some encounter with Vikramarka, say they, Shalivahana was obliged to mount this tree, or heap of straw; but all traditions respecting this prince, are obscured in the most extravagant fables.

The people of Telingana class the years of the two epochs above mentioned in cycles of sixty, giving to each of the sixty an appropriate name, as shewn below.

ప్రభవ.....	is the.....1st year of each cycle	ధాతు.....	is the.....10th year of each cycle.
విభవ.....	do.....2d	ఈర్వర.....	do.....11th do.
శుక్ల.....	do.....3d	బహుధాన్య.....	do.....12th do.
ప్రమోదూర.....	do.....4th	ప్రమాది.....	do.....13th do.
ప్రసోత్పత్తి.....	do.....5th	విక్రమ.....	do.....14th do.
ఘోరస.....	do.....6th	విమ.....	do.....15th do.
శ్రీముఖ.....	do.....7th	చిత్రభాను.....	do.....16th do.
భావ.....	do.....8th	స్వభాను.....	do.....17th do.
యువ.....	do.....9th	తారణ.....	do.....18th do.



APPENDIX.

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సాధినామ	.....	is the...	19th year of each cycle	పరాభవ	.....	is the...	46th year of each cycle.
వ్యయ	.....	do	20th do	ప్లవం	.....	do	41st do.
సర్వజిడు	.....	do	21st do	కేలక	.....	do	42d do.
సర్వభారి	.....	do	22d do	సామ్య	.....	do	43d do.
విరోధి	.....	do	23d do	సాధారణ	.....	do	44th do.
వికృతి	.....	do	24th do	విరోధిశృతు	.....	do	45th do.
ఖర	.....	do	25th do	పరీధావి	.....	do	46th do.
నందన	.....	do	26th do	ప్రమాదీచ	.....	do	47th do.
విజయ	.....	do	27th do	లినంద	.....	do	48th do.
జయ	.....	do	28th do	రాక్షస	.....	do	49th do.
మన్తభ	.....	do	29th do	నల	.....	do	50th do.
దుర్మఖి	.....	do	30th do	పింక	.....	do	51st do.
పేచళంబి	.....	do	31st do	కాశ్యక్తి	.....	do	52d do.
విశంబి	.....	do	32d do	సిద్ధాధి	.....	do	53d do.
వికారి	.....	do	33d do	రాత్రి	.....	do	54th do.
కాబ్బరి	.....	do	34th do	దుర్మతి	.....	do	55th do.
ప్లవ	.....	do	35th do	మందుఖి	.....	do	56th do.
కుభశృతు	.....	do	36th do	గుధిరోద్ధారి	.....	do	57th do.
కోభశృతు	.....	do	37th do	రక్తాక్షి	.....	do	58th do.
క్రోధి	.....	do	38th do	క్రోధన	.....	do	59th do.
విశ్వావసు	.....	do	39th do	యము	.....	do	60th do.

In Telooqoo, the whole of these years, whether of the cycle of sixty, of Shalivahana, or of the Caleeyongum, are calculated according to the lunar system, which appears to have been the most ancient method of computing time in India; and each year consists of twelve lunar months, reckoned from new moon to new moon, not from full moon to full moon, as is the practice at Benares.

The ecliptic is divided into twenty seven Nutchatras or constellations, each



containing 13' 20'', and every lunar month takes it's name from the particular Nutchatra near which the moon is observed to be *generally* at the full.

The following are the names of the lunar months, and their corresponding Nutchatras.

Months.	Nutchatras.
చైత్రము .....	చిత్ర - నావతి
చైత్రాఖము .....	విశాఖ - అనూరాధ
జ్యేష్ఠము .....	జ్యేష్ఠ - మూల
అషాఢము .....	పూర్వాషాఢ - ఉత్తరాషాఢ
శ్రావణము .....	శ్రావణము - ధనిష్ఠ
భాద్రపదము .....	శతభిష - పూర్వాభాద్ర - ఉత్తరాభాద్ర
అశ్వయుజము .....	రేవతి - అశ్విని - భరణి
కార్తికము .....	కృత్తిక - రోహిణి
మౌఖిరము .....	మౌఖిర - ఆశ్విని
పుష్యము .....	పునర్వసు - పుష్యము
మాఘము .....	ఆశ్లేష - మఘ
పౌల్లనము .....	పుబ్బ - ఉత్తర - హస్త

The moon is not *always* full in the particular Nutchatra from which the month derives it's name; but either in that Nutchatra, or in the one which follows or precedes it. This is the utmost extent of the variation; nevertheless, in whichever of the three the moon is full, the name of the month remains unaltered. The moon of the month చైత్ర may be full in the Nutchatra named హస్త, or in చిత్ర, or in నావతి, but the name of the month is always చైత్రము.

Each lunar month is divided into two portions termed పక్షము, of which one is named పుక్ష or పుద్ధ the *bright half*, the other కృష్ణ or బహుళ the *dark half*; and each of these two portions contains fifteen తిథులు which may be termed *lunar days*.

The bright fortnight commences with the new moon, of which the తిథి or *lunar day* is called సాక్షి or the 1st, and continues until పున్నమ or the



full moon : the dark fortnight then begins, in the same manner, with a రిఫి or lunar day named పాడ్యమి or the 1st, and ends with అమావాస్య or the change, when the moon, by it's conjunction with the sun, concludes the lunar month ; thus,

<i>The bright half or increase</i>	<i>The dark half or decrease</i>
<i>of the moon, named శుక్లపక్షము</i>	<i>of the moon, termed కృష్ణపక్షము</i>
పాడ్యమి.....new moon.	పాడ్యమి first lunar day of the dark fortnight.
విదియ.....second lunar day.	విదియ.....second.
తదియ.....third.	తదియ.....third.
చతుతి.....fourth.	చతుతి.....fourth.
పంచమి.....fifth.	పంచమి.....fifth.
షష్ఠి.....sixth.	షష్ఠి.....sixth.
సప్తమి.....seventh.	సప్తమి.....seventh.
అష్టమి.....eighth.	అష్టమి.....eighth.
నవమి.....ninth.	నవమి.....ninth.
దశమి.....tenth.	దశమి.....tenth.
ఏకాదశి.....eleventh.	ఏకాదశి.....eleventh.
ద్వాదశి.....twelfth.	ద్వాదశి.....twelfth.
త్రయోదశి.....thirteenth.	త్రయోదశి.....thirteenth.
చతుర్దశి.....fourteenth.	చతుర్దశి.....fourteenth.
పున్నమ.....full moon.	అమావాస్య.....lunar day of the moon's change.

A రిఫి or lunar day by no means corresponds with the solar day ; according to the Hindoos it is that period during which the moon travels through twelve degrees of her path, it may commence in the morning, at noon, in the evening, or at midnight, and contains a number of గడియలు, or Telooگو hours of 24 English minutes each, varying from 54 to 66 according to the length of the రిఫి.

Although the lunar day is of variable length, it's subdivision, the Telooگو hour, does not vary, but consists precisely of 24 English minutes. The people



measure this space of time by an empty vessel of a certain size placed in water; there is a small hole at the bottom of the vessel, through which the water is allowed to enter; and the size both of the hole and of the vessel is so proportioned, that, if care be taken, the vessel sinks at the termination of every 24 English minutes.

The orb of the moon is divided into sixteen phases, named కళలు; but as one of these is considered constant, and the other fifteen are supposed to revolve round it, like a garland of flowers on a string, each revolving కళ corresponds to a రిధి or lunar day.

Twelve lunations form a lunar year, but it requires only about 354 solar days to complete this period; so that the lunar falls behind the solar year (of 365 solar days) more than 11 solar days every lunar year. To adjust the lunar time to the solar computation intercalary months are inserted, and this is regulated by assigning to each of the lunar months a particular corresponding sign of the zodiac as explained below.

<i>Lunar months.</i>	<i>Corresponding sign of the zodiac.</i>
చైత్రము.....	మేషము..... Aries.
వైశాఖము.....	వృషభము..... Taurus.
జ్యేష్ఠము.....	మిథునము..... Gemini.
అశ్విధము.....	కర్కాటకము..... Cancer.
శ్రావణము.....	సింహము..... Leo.
భాద్రపదము.....	కన్య..... Virgo.
అశ్వియుజము.....	తుల..... Libra.
కార్తికము.....	పుష్యకము..... Scorpio.
మౌగ్గిరము.....	ధనుస్సు..... Sagittarius.
పూర్ణము.....	మకరము..... Capricornus.
మాఘము.....	కుంభము..... Aquarius.
ఫాల్గుణము.....	మీనము..... Pisces.

So often as the sun remains in the same sign of the zodiac during two అమావాస్యలు or days of the moon's change, the month to which the last అమా



వాస్తవ belongs is named twice over, it is first considered అధిక or *intercalary*, and after being completed is reckoned over again, under its proper name; for example, supposing the sun to have entered the sign *aries* on అమావాస్య the last lunar day of the lunar month చైత్రము, and to continue in the same sign during అమావాస్య the last lunar day of the next lunar month వైశాఖము, the lunar month intervening between the first and the last అమావాస్య would be termed అధికవైశాఖము or *intercalated వైశాఖము*, and so soon as it expired, వైశాఖము proper would commence anew.

In the course of a certain number of years, two intercalary months occur within the space of one year; in other words, two months are reckoned over twice. In this case, the proper month intervening between the two is called యముకూపము *the wasted month*, and is entirely omitted from account. In every intercalary lunar month the sun does not enter into a new sign of the zodiac; in the course of the wasted month, he enters into two signs.

The new moon or పాడ్యము in the bright fortnight of the lunar month చైత్రము is the first తిథి or commencement of the lunar year.

Besides the lunar years, months, and days, the people of Telingana use that subdivision of solar time which we term the week, the days of which they reckon from sun rise to sun rise, and name after the Sun, † Moon, Mars, Mercury, Jupiter, Venus and Saturn, in the following manner.

† I subjoin for the information of the reader a list of the Planets, as enumerated in Telugoo Books.

- సూర్యుడు..... *the Sun.*
- చంద్రుడు..... *the Moon.*
- అంశారపుడు..... *Mars, the son of the earth.*
- బుధుడు..... *Mercury, the son of the moon by the Hyades.*
- బృహస్పతి..... *Jupiter, son of Angerasa one of the seven great sages, and the*  
*[preceptor of the gods.]*
- శుక్రుడు..... *Venus, the son of Bhrigu, and the preceptor of the giants.*
- శని..... *Saturn, the offspring of the sun by Ol'háyá shade.*
- రాహు..... *Son of Sinhia, the moon's ascending node, reckoned the 8th planet.*
- కేతు..... *The moon's descending node, reckoned the 9th planet.*





ఆదివారము...or...భానువారము...రవివారము.....Sunday.  
 సోమవారము.....ఇందువారము.....చంద్రవారము.....Monday.  
 మంగళవారము...కులవారము.....అంగారకవారము...Tuesday.  
 బుధవారము.....సోమ్యవారము...Wednesday.  
 గురువారము.....బృహస్పతివారము.....Thursday.  
 శుక్రవారము.....భృగువారము.....భాగవతవారము.....Friday.  
 శనివారము.....శ్చిరవారము.....మందవారము.....Saturday.

In a few of the most southern districts, the people of Telingana, from their intercourse with the inhabitants of the Tamil Country, have adopted their solar computation of the year, of which, therefore, some brief notice seems to be necessary.

Every Tamil solar year has twelve నెలలు or months, which are named as follows:

చిత్రి.....April.	అక్టోబర్.....October.
వయ్యాకి.....May.	నవంబర్.....November.
ఆసి.....June.	దెసంబర్.....December.
ఆది.....July.	జనవరి.....January.
ఆషాఢి.....August.	ఫిబ్రవరి.....February.
పెరవూకి.....September.	మార్చి.....March.

The Tamil calendar is not adjusted by intercalary days according to the European method; these months, therefore, do not correspond entirely with the English months by which they are represented. The Tamil year commences on the sun's entrance into *Aries*, and each month properly contains as many days, and fractional parts of a day, as the sun remains in each sign. The civil solar month, however, always commences at sun rise, and continues until the first sun rise in the following month; and to dispose of the fractional parts of a day, the

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A Star is termed.....	నక్షత్రము
A planet.....	గ్రహము
An eclipse.....	గ్రహణము



following computation is adopted. If the sun should enter a new sign of the Zodiac between sun rise and midnight, the day of his entrance is the first of the month; but if he enters a new sign between midnight and sun rise, the month commences at the following sun rise.

A దినము or solar day of 24 English hours is divided into sixty ఖదిములు each of which is equivalent to twenty four minutes: seven ఖదిములు and a half, or three English hours, make *one* జాము the corruption of the Sanscrit word యామము.

The solar year is also divided into two ఆయనములు, each of which consists of six solar months; it has also six ఋతువులు or seasons, each of which consists of two months; viz. వసంతఋతువు the spring comprehending చిత్తి and వయ్యారీ, శ్రీష్టఋతువు the hot season comprizing ఆని and ఆది, వర్షఋతువు the rainy season including ఆవణి and పెరటూరి, శరదృతువు the sultry season comprehending అల్పిరి and కాలిగిరి, హేమంతఋతువు the winter season containing మాగిరి and డైయి, and శీతఋతువు the cold season comprehending మాగిరి and పండుగిరి.

When day is used in contradistinction to night it is expressed in Teloogoo by డకులు; thus రాత్రి డకులుచదివినాడు he read *day and night*. A day of four and twenty hours is expressed by the words దినము or వారము, but these terms are not synonymous; దినము implies simply a day, without reference either to the date or the day of the week; thus, పదిదినములవెనకవస్తానను I will come after ten days; వారము is applicable to the day of the week only; for instance, were I to ask, on what day of the week you intend to set out for Combaconum, I should say in Teloogoo మీగుయ్యేవారముకుంభకోణానికి పోతారు, and if instead of వారము, I were to use దినము, in this instance, the person addressed would not understand that the day of the week was meant to be expressed.

ఉషకి కాలము or తెల్లవారీ means the dawn, the morning, మధ్యాహ్నము midday, noon, సాయంకాలము the evening, రాత్రి the night, and అధరా రాత్రి midnight.



TELOUGOO GRAMMAR.

I shall conclude the appendix with a list of the principal points of the compass, over each of which a particular genius is understood to preside.

POINTS OF THE COMPASS.

GUARDIANS.

దిక్పాలకులు

దిక్పాలకులు

ఉత్తరము.....	North.....	కుబేరుడు.....	The god of riches.
దక్షిణము.....	South.....	మృత్యుదేవత.....	Regent of death, and judge of [departed souls].
తూర్పు.....	East.....	ఇంద్రుడు.....	Regent of the sky.
పశ్చిమ.....	West.....	వరుణుడు.....	Regent of water.
వాయవ్యము.....	N. West.....	వాయువు.....	The ruler of the wind.
ఈశాన్యము.....	N. East.....	ఈశానుడు.....	The destroyer and reproducer.
వైశాఖము.....	S. West.....	వైశాఖి.....	Prince of demons.
అగ్నేయము.....	S. East.....	అగ్ని.....	The genius of fire.



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